

**ESSENCE OF SHRI PANCHAAKSHARI VIDYA
PADMAPAADEEYAM**

*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)

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 -Bhogyo-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 Saagara Samuddharana-Totakeeyam

Foreword

The month of 'Kartika' is well known for 'punya snaanaas', 'upavaasaas', austerities and 'Panchakshari of Om Namah Shivaaya's pathana-shravana-nidhi dhyasaas.

The present Essence of Shri Panchakshari Vidya by Padmapadacharya as the Acharya of the Dwaraka Math in the Pashchima Bharata set up by Adi Shankara is a prostrative offering to Maha Deva as a sugandha pushpa maalaa with worshipful reverence. Parameshvara is for ever as for the Saakaara-Niraakaara, Saguna- Nirguna, Linga-Alinga and Pratyaksha-Paroksha, as per the Sthunu Rupa ever playful of Maya Prakriti as the Universe be the playground.

With the blessings of HH Pujiyashri Vijayendra Saraswati Shankaracharya Swamiji the Kanchi Peethaadhhipati, a plentiful Shiva Para Rachanaas saw the light of the day ranging from the essences of Sahasra Lingarchana- Soundarya Lahari - Shivarati Mahima- and Shiva-Linga-Ganesha- Skandaadi puranaas and very many enabling references as of Ishvara Gita of Kurma Purana and so on. May I recall as to how the HH had literally chased me to prepare the entire series of Essences of Puranas, Dharma Sindhu, Dharma Bindu, Manu Smriti, and Paramardha Saara on Kashmiri Shaivism. He was appreciative of my various other works on the Essence Series of Ashtaadasha Upanishads, Valmiki Ramayana, Maha Bharata, Brahma Sutras, Bhagavad Gita, Nava Grahas, Aapastamba Sutraas, Smriti Trayas, Pranava, Pancha Dashi series, the Shruti Saara Samuddharana and even my daring attempt of Post Life Existence.

The Essence of Shiva Panchakshari Vidya seeks to present an extremely brief explanation of the sapta vimshati maatra stanzas but each of a life time to digest. The very first stanza is the expression 'namah' denotes 'tyaaga' - 'Shivaaya' shabda be noted as 'aananda phala'; when one states anaanda, the blissfulness as to be derived as of the puja kaarya kaarana. The anaanda praapti be on the basis of 'Saalokya', which means that both exist in the same world. Even if an atheist realizes the truth and becomes a devotee, such soul is nearing God through devotion and this is called as 'Saamipyaa'. As the devotion gains more and more strength, the devotee comes more and more near to God. The devotee likes to appear like a specific form of God, which is worshiped by that specific soul and this is called as 'Saarupyaa'. Thus the blissfulness gradations. Thus the most outstanding Thyaga that Parama Shiva was to sacrifice the Linga. Linga Purana explains the 'Linga' and 'Alinga Rupaas' and Primary Creation: Invisible Shiva called 'Alinga' is the root of the visible 'Linga' or 'Prakruti'/Shaivi /Maya or the Universe. Thus the visible Linga (Prakriti) is Shiva Swarupa itself. The synthesis of the Alinga and Linga is known as the 'Aoutthama' Linga, which is devoid of 'Gunas' or characteristics. The Alinga Paramatma is Infinite, Constant and All-Pervasive as also the Unique Trimurti Rupa performing the three deeds of Srishti- Sthiti-Samhara in the Universe.

The further stanzas are indeed highly thought demanding several explanations vide Upanishads- especially the Essences of Brihadaraanyaka-Chhandogya-Shetaashvatara- Taittireeya -Kailaasha-Ishasvaasyas besides Shiva-Linga-Skanda-Kurma aside from Brahma Sutras and Bhagavaad Gita.

May we have the proud privilege of vinaya purva paadaabhivandanaas to HH. Pujiyashri Shankara Vijayendra Sarasvati Shankaracharya Swamiji in dedicating this Essence of Shri Panchakshari Vidya yet again.

VDN Rao

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[Explanation on Sadhana Sampatti vide (1) Chhandogya vide 7.1-5 (2) Mundaka Upa. III.2.-5-9]

Stanza Two P. 17 [Linga Purana is quoted the supreme significance of the Panchakshari Mantra Raja: 'Panchaakshara Japa Mahatmya' and 'Dhyana Yajna']

Stanzas Four and Five P.20 [Expla. on the hidden Panchaakshari Vidya vide Kathopa.1.ii. 18-25]

[Pancha Mukha Dhyana] [Shvetaashvatara Upa. explains further that Parameshvara is everpresent as thr Inner Self of each and every Jeeva vide VI.v.ix to xxii]

Stanza Six P. 27 [Shiva Purana explains: Shiva Gyan – Its Import and the Course]

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Stanza Eight P.35 [Vishleshana vide (1) Brihadaranyaka Upa. 2-4-5 to 12 and 1.4.10 (2) Brahma Sutraas on Satya Vidya]

Stanzas Nine P. 40 [Vishleshana on (1) Kurma Purana' Ishvara Gita on Atma Tatwa Swarupa including Namakam- Chamakam (2) Skanda Purana's Shata Rudreeyam (3) Ravana Gita on Parameshvara: Pages 25 approx]

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Stanza Eighteen P. 111 [Explanation vide Shvetaashvatara Upanishad I.viii-xvi on Ksharaakshara-Akartaathraya-Parameshvara be in one's own Antaratma]

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Stanza Twenty P. 126 [Explanation vide Shvetaashvatara Upa. The Truth of the Truth, the paramount Truth: III.i-iv to x] [[Explanation on (1) Bhasma vide Linga Purana (2) Rudraksha vide Padma Purana and (3) Aksha Maala Upanishad is quote worthy for Nitya Japa]

Stanzas Twenty One-Two and Three P.133.-159 [Explanation vide 'The Philosophy of the Panchadashi by Swami Krishnananda -Chapter 7: Light on Supreme Satisfaction and the Passage to Atma Jnana] [Vishleshanaas vide 1) : Shvetaashvatara VI. xix-xxii on swanubhaava of taadaatmya. 2) Brahma Sutraas : a) Brahma jigjnyaasa I and b) IV.4-15-20 on Saakaara /Niraakaara Brahma Prapti] [Vyaakhya references of Padmaacharya vide select Upanishads: Brihadaranyaka- Isha- Shvetaashvatara- Chhaangogya- Kena-Atreya- Kathopa- Kaivalya]

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INTRODUCTION

Here with the Essence of Shri Panchakshari Vidya by Bhagavad Padmapada.

The Essence of Shiva Panchakshri Vidya seeks to present an extremely brief explanation of the sapta vimshati maatra stanzas but each of a life time to digest.

Even before the Opening Stanza of the Essence of Shri Panchakshari Vidya an Introductory Panchaakshari Mantra and Stotra: Om Namasshivaaya be present worthy along with Laghunyaasa

Nagendra haaraaya Trilochanaaya Bhasmangaraagaaya Maheshwaraaya, Nityaaya Shuddhaaya Digambaraaya Tasmai Nakaaraaya Namah Shivaaya/ Mandaakini salila chandana charchitaaya Nandishwara Pramatha naatha Maheshwaraya, Mandaarapushpa bahupushpa supujitaaya, Tasmai Makaaraaya Namah Shivaaya/ Shivaaya Gaurivanadanaabja vrindaaya Suryaya Daksharadhvara naasakaaya, Shri Neelakanthaaya Vrishwa dhwaajaaya/ Tasmai Shrikaraaya Namah Shivaaya, Vasishtha Kumbodbhava Goutamaaya, Munindra devarchita Shekharaaya Chandraika Vaishwa/ Tasmai Vakaaraaya Namah Shivaayaanara Lochanaaya, Yaksheshwara Rupaaya Jataa - dharaaya Pinaaka hastaaya Sanaatanaaya/ Divyaaya Devaaya Digambaraaya, Tasmai Yakaaraaya Namah Shivaaya/

(Parama Shiva! You are adorned with garlands of snakes, three eyes and body smeared with ash; you are the Supreme, Eternal, and the Embodiment of Purity. You have the Ten Directions as your robes and You symbolise the Syllable of NAKAARA. My prostrations to you Maha Deva! who is worshipped by Mandakini –Devi Ganga-and you are daubed with sandal paste; Indeed You are the Lord of Nandi, Pramatha Ganaas, worshipped by Mandara and several other flowers symbolising the Word MAKAARA; Shiva signifying auspiciousness -the alternate Form of Surya Deva who lets the flower of Gauri to blossom and beam, the Illustrious Destroyer of Prajapati Daksha's Yagna, the ever famed Neela Kantha or the Blue Throated; the Flagship of Bull as Your Emblem and the representation of the Syllable SHIKAARA; Shankara! Maharshis like Vishwamitra, Agastya, Gautami and other famed Ones besides Indra and other Devas venerate You most sincerely as Your Three Eyes are represented by Surya-Chandra-Agnis and You are symbolic of the Syllable VAKAARA; Paramatma! You possess the Form of Maha Yaksheshwara possessive of Jataajuta or the matted hair on head carrying the Pinaka bow and arrows ready to shower destruction and boons of fulfillment to the Evil and Devotees respectively being symbolic of the Syllable YAKAARA! (A person who continues to recite the Panchakshari Mantra and the Stotra especially in a Place of Worship like Temples, Kshetras, and Banks of Sacred Rivers would merge into SHIVA eventually).

RUDRA PRASHNA – LAGHU NYAASA

Om Namoh Bhagavatey Rudraaya/ Yathaatmaanam Shivaatmaanam Shri Rudra rupam dhyayet/ Shuddha sphaatika sankasham Trinetrinam Pancha vaktrakam/ Gangaadharam Dasha bhujam sarvaabharana pujitam// Neelagreevam Shashaangkaankam naga yagnopaveetinam/ Vyaaghracharmotta – reeyam cha varenyamabhaya pradham// Kamandalakshasutraanaam dhaarinam shulapaaniam/ Jwalantam pingala jataa Shikhaamudyoutadhaarinam// Brihaskandha Samaarudham Umadehaardha dhaarinam/ Amritenaaputam shaantam Divyabhoga samanvitam// Digdevataa samaayuktam Suraasura namaskritam/ Nityamcha Shashvatam Shuddham Dhruvamakshara -mavyayam// Sarvavyaapina meeshaanam Rudram vai Vishwarupinam/ Evam dhaatwaa Dwijasamyak tato yajanamaarabhet// Athatto Rudrasnaanaarchanaabhisheka vidhim vyaakhyaasyaamah/ Aadita eva Titrthye snaatvaa udetya Shuchih pranato Brahmachaari shuklavaasaa Devaabhimukhah sthitwaa Aatmani Devataah Sthaapayet// Prajananey Brahmaa tishthatu/ Paadayorvishmustishthatu/ Hastayorhara tishthat/ Baahyorindrastishthatu/

Jahareragnistishthatu/ Hrudayo Shaktistishthatu/ Kanthey Vasasthishthatu/ Vaktrrey Sarasvati tishthatu/ Naasikayorvaayustishthatu Nayanayo Chandratityou tishthetam/ Karnayorashvinou tishtheytam/ Lalaatey Rudrastishthantu/ Murthnyaradityaa stishthantu/ Sirasi Mahaadevastishthatu/ Shikhaayaam Vaamadevastishthatu/ Prushthey Pinaakini tishthatu/Puratah Shuli tishthatu/ Parshvyayoh Shivaashankarou tishthetam/ Sarvato Vaayustishthatu/ Tato Bahih Sarvatognijwaalaa maalaa parivritastishthatu/ Sarveyshvangeshu Sarvaa Devataa yathaasthaanam tishthantu/ Maamrakshantu/Agnirmey vaachi shritah/ Vaagdhridaye/ Hridayam mayi/ Ahamamritey/ Amritam Brahmani/ Vaayurmey Praaney shritah/ Praaney Hridaye/ Hridayam mayi/ Ahamamritey/ Amritam Brahmani/

Stanza One

Tyaago hi namaso vaacha aanandah prakri- Shivaayatatahaa, phalam pratyava vaachyam syaat tyajyama patra phalaadikam, tyajaameedamidam sarvam chaturdaamiha siddhaye/

The expression ‘namah’ denotes ‘tyaaga’ – ‘Shivaaya’ shabda be noted as ‘aananda phala’; when one states anaanda, the blissfulness as to be derived as of the puja kaarya kaarana. The anaanda praapti be on the basis of ‘Saalokya’, which means that both exist in the same world. If the atheist realizes the truth and becomes a devotee, such soul is nearing God through devotion and this is called as ‘Saamipya’. As the devotion gains more and more strength, the devotee comes more and more near to God. The devotee likes to appear like a specific form of God, which is worshiped by that specific soul and this is called as ‘Saarupya’. Thus the blissfulness gradations.

The most outstanding Thyaga that Parama Shiva was to sacrifice the Linga. Linga Purana explains the ‘Linga’ and ‘Alinga Rupaas’ and Primary Creation: Invisible Shiva called ‘Alinga’ is the root of the visible ‘Linga’ or ‘Prakriti’/Shaivi /Maya or the Universe. Thus the visible Linga (Prakriti) is Shiva Swarupa itself. The synthesis of the Alinga and Linga is known as the ‘Aoutthama’ Linga, which is devoid of ‘Gunas’ or characteristics. The Alinga Paramatma is Infinite, Constant and All-Pervasive as also the Unique Trimurti Rupa performing the three deeds of Srishti- Sthiti-Samhara in the manifestations of Brahma-Vishnu and Shiva as the Beeja (Seed) Swarupa. Prakriti or yoni is created by as many as twenty-six inputs viz. *Maha Tatwa* (Supreme Manifestation), *Ahamkara* (the Great Consciousness) comprising the *Tri Gunaas* or Tamo-Rajaasa-Satwa Gunas or features; The Tamasa Ahamkara creates *Tanmatras* or Subtle Forms of Matter viz. the foremost Tanmatra of Shabda (Sound) leading to Akaasha (Sky); Akaasha creating the Sparsha (Touch) Tanmatra; the Sparsha creating Vayu (Air), the Vayu creating the Rupa (Form) Tanmatra; Rupa Tanmatra creating Tejas or Radiance (Agni); Agni creating Rasa (Taste) Tanmatra; Rasa creating Jala or Water; Water creating Gandha (Smell) Tanmatra; and Gandha creating Prithvi / Earth; thus there is a perfect link between *Pancha Tanmatras and Pancha Bhutas*. Now the Saatwika Ahamkara created *Pancha Jnaneindriyas*, *Pancha Karmandriyas* and *Manasa* or Mind; the Pancha Jnanendriyas are Twak (Skin for Touch), Chakshu (Eyes of Vision), Nasika (Nose for Smell), Jihva (Tongue for Taste) and Shrotra (Ears for Hearing); the Pancha Karmendriyas are Vaak (Speech), Payu (anus), Upastha (Marmendriya), Hasta (Hands) and Paada (Feet). As the twenty six inputs of Mahatawa-Ahamkara-Tri Guna- Pancha Tanmatras-Pancha Bhuta- Pancha Jnaanendriya-Pancha Karmendriya and Manas were ready and in Position, there manifested Brahmanda the Golden Egg with Brahma seated inside along with Vishnu and Shiva who too floated over the Maha Jala (as distinguished from Water as a component of Pancha Bhutas) of a volume of ten times more than that of the Golden Egg; of MahaVaayu ten times more than that of the volume of Maha Jala and of Mahaakaasha or the Greater Sky of ten times further of the volume of Maha Vayu. Interestingly, there are several such Brahmandaas in the Maha Srishti!

Then occurred the Daaruvana Incident on Shiva Lingodbhava as follows:

[Explanation on Shiva Linga Patana vide Puranaas]

Maha Munis then narrated the origin of Shiva Linga and its Universe :

In the days of yore on Himalayas, there was Daruvana famed for rigorous Tapasya by Maharshis along with their wives; the Maharshis were performing several Sacred deeds like Yagnas, Vratas, Agni Karyas, Swadyaayana of Vedas and Scriptures and fastings: their life's motto was Nitya Karma, penance and strict adherence of whatever Scriptures prescribed. The women folk of the Munis too followed the prescribed discipline, food restrictions and living regimen of austerity and devotion. Into this Society of Self Restraint, unflinching virtue and orderliness arrived a semi-lunatic, nude and weird stranger who had compelling and magnetic personality of strong and attractive physical limbs. His body was full of Bhasma (Ash); his hair was dishevelled; his teeth were crooked and his eyes were blood red. Some times, he laughs boisterously; some time he shouts; some times he cries loudly; suddenly he brays like a donkey; and some other times he breaks into dances amourosly. He makes sheepish advances to women irrespective of their age. The Maharshis in Daruvana suffered the Stranger for enough of time and finally confronted him in a group.

Among the Rishis, somebody said that after all Rishis would not get angry normally but when they did, no force on Earth could be withstood! Thus arguing among themselves the Rishis told the Stranger that it was highly improper for householders to behave irresponsibly as him and that he should atleast wear a piece of cloth when he could be respected; otherwise the alternative would be to drop his Linga (Male Organ). Maha Deva then replied that even Brahma would not be able to drop his Linga by force, let alone Maharshis; yet, he himself would drop it on his own; having said so Maheshwara disappeared and assumed the Linga Swarupa. As this incident took place, there was all round havoc in the Universe: *Trailokye Sarvabhutaanaam praadurbhaavo na jaayatey, Vyaakulam cha tadaa Sarvam na prakaashet kinshana/ Tapatey chaiva Naadityo nishprabhavah Paavakastathaa, Nakshatraani Grahaschaiva Vipareetaa vijanjirey/* (In all the Tri Lokas, the process of Srishti got badly affected; there was Universal agitation and nothing was shining; Sun became pale, Agni lost its heat and the Stars ceased to twinkle; and the Planets lost their moorings). The Maharshis immediately realised that the dropping of the Linga brought in terrible consequences and ran up to Brahma and conveyed the entire incident but Brahma too was agitated as to what happened and confirmed that the so called Stranger was none else but Maha Deva himself; that it would take ages to realise him; that he was the Supreme Lord of Devas, Rishis and Pitru Devas; that after thousand Yugas he would assume the Form of Kaala Deva at the time of Pralaya; that he was the unique creator with his own radiance; that he was Vishnu with Lakshmi as his consort and Srivatsa as his invaluable ornament; that he was called as Maha Yogi during Krita Yuga; that he was the 'Kratu Rupa' or Yagna Swarupa in Treta Yuga; that in Dwapara Yuga, he was 'Kaalaagni' and in Kali Yuga he is Dharma ketu or the Insigna of Virtue; that Panditas ought to realise all these Forms; that he was the combined Shakti of Agni's amoguna, Brahma's Rajo Rupa and Vishnu's Satvika Rupa; that he was 'Digvasana' and was named Shiva; and that hence the Maharshis should worship Shiva with singular earnestness as he was Ishana, Avyaya and that Maha Linga who would surely dispel the fund of ignorance which they never had as he desired to counsel you but you made in the incorrigible mistake of your life time!

As Brahma chided the Maharshis thus, the latter bent to him on their knees and commenceworship to Maha Deva in his Linga Swarupa and after a year's puja, the latter re-entered Daru Vana once again and all the Munis made a collective Prayer to him as follows: Maha Deva! As we were completely ignorant of our mistakes that were committed by our speech, thought and deed, do kindly pardon us. Shankara! Your actions are indeed strange, secretive and incomprehensible not only to us but to Devas and to Brahma too. We welcome you back to Daruvana as we are unable to find our ways and means as to how and what to do in the context of our unpardonable acts. Vishweshwara! We do not know as to who are you! Mahatma, Maheswara, Bhava, Bhavya (the marvellous one), Bhavana (The Purifier), Udbhava (The Originator), Ananta Bala Virya or the Symbol of Eternal Strength and Virility; Our salutations to you the Creator and the Destroyer; Bhuta Naatha; Samhaara; Kapishanga Rupa or of the ochre complexioned body; Avyaya; Gangaadhara; Savaadhaara; Gunaatma; Traiyambika; Trinetra; Trishula dhaara; Sundara Vighraha; Vrishankana or Bull-bannered; Pramthagana Pati; Paasha Hasta or the Carrier of Paasha in hands; Kaala Swarupa; Veda Mantra Pradhana; Sahasra Jihva or Thousand

Tongued; the Knower of the Past, Present and Future; Sthavara Jangama Deva or the Lord of Immobile and Moving Beings; your body creates the Universe in totality! Do save us Shambhu, Bhadra, Bhagavan! Kindly be pleased to human indiscretions like what we did under the cover of Yoga Maya of Parameshwara; may you be restored in the Linga as earlier!.

As the famed Munis including Gautami, Atri, Angirasa, Bhrigu, Vasishtha, Vishwamitra, Sukesha, Pulastya, Pulaha, Kratu, Marichi, Kashyapa and Samvarta sought Maha Deva's un-qualified pardon and prostrated before him, Bhagavan was extremely pleased. Then the Munis requested Parama Shiva himself to provide clarifications on certain issues that remained unanswered to them so far: *Bhasma snaanam cha nagnatwam Vaamatwam pratilomataa, Sevyaa sevyatvam tu Vibho etadicchaama veditum/* (The clarifications required are Bhasma Snaana or the bath of ash, nakedness, left-handed rituals, contrary actions, and the distinction of worthiness of Service to Deities or its unworthiness). Bhagavan gave the clarifications: Maha Deva agreed to give a detailed reply to the Maharshis on the specific queries: 'I am Agni; Soma depends on me for every thing. All the Lokas and their Beings are dependent on Agni. The Universe consisting of 'Sthavara Jangamas' or the Moving and Immobile Beings was burnt by Agni on countless occasions. The resultant Bhasma was sacred and acts like a perfect Purifier; for one thing Bhasma is the by-product of anything burnt in Prakriti and thus the cleanser and the steriliser but far more significantly since it was mixed with my own potency. All the hallowed deeds related to Agni thus enjoy the double benefit of Agni's purification and my own virility. In fact Bhasma empowers as a 'Trausha' too or the trebler of the span of life of whosoever applies it on his body. Bhasma's accurate meaning is that it destroys sins. It provides radiance and fragrance of body and is a symbol of Auspiciousness. Pitras call it 'Ushmava' or the provider of coolness. Devas enjoy longevity due their constant drinking of Soma Rasa; indeed Soma and Agni are myself. If I am Agni, my Ambika is Soma; I am the Purusha and she is Prakriti. And that indeed is the reason why Bhasma is my virility. That is why, Bhasma is used on occasions of inauspiciousness also, or to ward off Evil Spirits and at the Places of baby-births. Once a person has a 'Bhasma-Snaana' or ash-bath he gets his soul purified and overcomes anger and thus named Jitendriya or the One who controls his limbs. Bhasma is a constituent of Pashupata Yoga and Vrata and the impact of the Vrata is far-reaching as a sincere practitioner of the Vrata ceases to have a rebirth!

Again about the aspect of 'Nagnatwa'; indeed none entered into the world with clothes; Devas and Maha Yogis are without clothes. Those who conquer their Physique have least significance or relevance for 'Vastra' and those who could not do so are as bad as having the show of Vastras. Vastra is indeed not a protection for character or a sense of shame; on the other hand, it is more shameful to perform disapproved deeds even while covering the body with expensive clothes! Thus Vastra's significance should be replaced by Kshama or Patience, Dhriti or Courage and determination, Ahimsa or Non-Violence, Equanimity, Non-Interference, Resistance to Material Attraction and Vairagya or an Outlook of Other-Worldiness. A person who applies bhasma constantly would gradually develop noble traits till purification of his conscience is attained. Invariably such an ash-prone person seldom does wrong; if by mischance he does indiscretions then his latent virtue burns off the impact of such wrong-doings. Thus one must make it a point to apply the auspicious Bhasma regularly. Those who practise Yoga could attain Siddhis like Anima (Infinitesimal), Laghima (weightlessness), Mahima (Enormity), Prapti (Attainment), Garima (Heaviness), Prakyama (Independence of Thought), Isatwa (Superiority), Vasitwa (Capacity to control), and Amaratwa (Immortality). Indra and Devas had attained Siddhis through the means of Kamaya Vratas; like wise Humans too could have access to the Mysique World. [Brahmanda Purana]

Now the concept of Tyaga or abandonment, but it involves renouncing material possessions in order to concentrate purely on spiritual matters. It is a solemn oath to make a lifestyle of abstaining from worldly objects and pursuits, such as possessions, sexual pleasure, comforts, fame and reputation. A yogi practicing sanyasa abandons desires and motives that instigate actions. With tyaga, on the other hand, the yogi gives up attachment to the fruits of such actions. The yogi should not expect anything or desire anything as a result of his/her actions. When one thinks of thyaga the instant thought would be the connotation of karma kanda.

In the shareera, the nijaatma buddhi purusha be responsible for the janana maranaanardha kaarana. Once that having been abandoned then the feeling that the jeeva be able to turn the leaf and declare : ‘ I am the Sadaashiva Swarupa myself. Thus the ‘dehaadis be the janma maranaadi sanpurnaanardha kaarana’. Pravritthi is to get lost in the natural manner of worldly wise life. Nivritthi is to cogitate about the purpose of life and introspect about what happens after death. The latter category realise the impermanence of life and the illusion of Prakriti which results in the creation of Beings by the interaction of male and female species. The pravrittis jump along the natural flow of living by evading the shocks and enjoying the temporary reliefs of the speedy waves of the flow. Most of the ‘pravrittis’ do either negate or at any rate assume neutrality by resorting to questionable actions as they strongly believe that there is no proof or witness. They tend to ignore the witness of their own conscience named Anraratma! From such a standpoint, the jeevas with narrow -mindedness fearlessly take to cruel deeds of various degrees and proportions. The Self Approval of their acts are smeared of show, ego, arrogance and for short time praises and support by the encouragement of similar beings in the society. Until their death, such sinners carry on their lives with disapproved bodily pleasures as targetted by kaama-krodha-lobha-mada- moha-matsaras as their motto. They realise that richness earned by whatever unjust means is the corner stone of material fulfillment. Once material prosperity is earned that would have further urges as endless hallucinations. Their psyche gets transformed to subjectivity that ‘ I am the Lord Shiva, the bhogi, the siddha, the strong man and the happy go lucky being. Often times the self ego could take to the feeling of born richness affording yajna-daana dharma deeds for public show of exhibitions to attract false prestige and misplaced complex of superiority. The Self egotism is like a deep and irrecovable ditch which ultimately submerges into hollow depths of mud and madness. Such ‘pranis’ are most certainly reborn either as persons of evil or as of species other than of humanity as per the balance of plus-minus karma of sanchita-praarabdha-kriyaamaana- aagaami types or of the carry forward-present- and as predicted. The Three factors of Kaama- Krodha-Lobhas are stated as ‘Atma Vinaasha Kaarakaas’ or the three human instincts and are the highway gates to hell. Hence persons of consciousness and maturity of thought-cum- action need to be truly beware of these traits. Any human being once sensitive and alert to these bye lane gates of ‘ karya siddhi’ could open up the acutely narrow gates of Eternal Truth

Thus 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 societal 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 Almighty at 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.

Ishaavasyopanishad hence emphasises: Detachment and Deliberation are the rudiments of Realising the Supreme

1) *Om Ishaavasyamidam sarvam yatkimcha Jagatyaam Jagat, Tena tyaktena bhunjeetha 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 transient and meaningless possessions of wealth and physical joys! Indeed there are the two clearcut paths on which Vedas and auxiliary Scriptures are based and these are non-involvement and proactive deliberation arising from conviction, quite apart of course from abstinence and self denial. Be that as it may, another interpretation considering the changed situations of time and circumstances, the instruction by the Lord appears not to be too greedy and over-enthusiastic, by head over heels, but within the framework of virtue and justice one should be contented with minimal wants for survival and not to get too attached!)

Ref. the stanza 1 further, the Subodhini Vyakha continues: In reference to karma kanda parityaaga, the sadhaka states that while in reference to the nivritti marga, ' am also refraining from anna bhojana too. Thus the 'shivaaya shabda' and 'thyajaami shabda' are thus mutually complementary. Shivaaya shabda be of the reference to the Chaturvidha Purushardhaas of Dharma-Artha-Kaama-Mokshaas and the rest be worthy of 'thyaaga'. When there be the reference the Purushardhaas, Moksha is embedded in to the purushardhaas. Thus follows the concept of jeevan mukti be stated as 'anivarya siddhi'. It is in this context the concept of jeevan mukti be worthy of illustration: 'I am totally blemishless, equable, well composed, tranquil and of Pure Consciousness and beyond the Illusions. Am nodoubt with this body with all the imperfections physically and psychologically yet could reveal the univere and therebeyond. Having renounced the universe yet with the body, am able to vision the secret as to how the far reaching impact of the Maayashakti seeking to camoufflage and smokescreen the Truth that 'Aham Brahmaasmi.' As the waves, foam, and bubbles be not segregated to jala pravaahaas, so be the universe that emanates from my own Antaratma as a mirror's reflection of the Paramatma. As a cloth once analysed be really nothing from a thread and so be the univere by the warp and weft methodology. Yet one be ever falsely imagining that the cloth be different from that what be woven from the dresses due to the impact of Maya the delusion. Just a sugar generated from the sugar cane juice so be the produced the Universe too yet Janaka asereded 'Aham Brahmaasmi' The Univere appears to the what it would seem be owing to the ignorance of the Self as a snake and a rope analogy as momentarily might be alike and so be the illusion super imposed hiding the Truth The Universe be produce by one 's own ignorance. Illusion be everlasting as long as Maya be superimposed. .Maha Maya obstructs 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 products, each produced from the cause and effect cycle and together Prakriti and Purusha activise the entite universe compose of tatwas! As my jeevan mukti had since be a Reality, then the spelendorous celestial vision be since accomplished and none other than that at all..That Person would declare: How wondersome that I feel now! Aho! How the charaachara jagat be conceived as the Universe be as conceived through agjaana and utter ignorance just as of a snake in a rope, water flows in a mirage, jug dissolved into a clay, and so on as if the universe be dissolved unto me. How wonderful and thrilling and sensational do I feel now that 'Brahmaadistambamba paryantam'- be that as a clump of grass to the layaantara

punahsrishti repetitively! Aho how fantastic and breath taking this be in this 'sthita pragjnatva' to have a human body which no doubt be as the sthoola and sushma or the gross and the subtle one too.

[Vishleshana on Jeevan Mukti'-1.Concept 2. Jeevam Mukta Lakshanaas vide Tejobindu Upanishad as of Skanda and Paramashiva samvaada

1. 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 involuntarily. It would be no concern whatever that his memory gets defunct as his essential consciousness targetted to the Supreme as his vital energy leaves the body gets absorbed into the Supreme consciousness The attainment is the avoidance of Maya Prakriti's hold, as the Being has got absorbed into pure consciousness and of the Paramatma.

2: Skanda Kumara asked Parama Shiva to explain to me the nature of Jivanmukti (embodied salvation) and Videhamukti (disembodied salvation)." To which the great Shiva replied:

"I am Chidatma. I am Para-Atma. I am the Nirguna, greater than the great. One who will simply stay in Atman is called a Jivanmukta. 2. He who realises: 'I am beyond the three bodies, I am the pure consciousness and I am Brahman', is said to be a Jivanmukta. 3. He is said to be a Jivanmukta, who realises: 'I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude 'I am Brahman' only.4-6. He is said to be a Jivanmukta who has not at all got the 'I' in myself, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atman is of the nature of the all-full, who has Atman left over in all, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atman is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atman is tranquil, who has got no other thought (than Itself) and who is devoid of the thought of the existence of anything.7-11(a). He is said to be a Jivanmukta who realises: '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, or causal state in the least or the fourth state.' 11(b)-30(a). He is said to be a Jivanmukta, who realises: 'All this is not mind, I have no time, no space, no object, no thought, no Snana (bathing), no Sandhyas (junction-period ceremonies), no deity, no place, no sacred places, 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 duality, no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, no excess, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no Vayu, no Akasa, no Agni, no clan, no Lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no Mans, no cold, no heat, no thirst, no hunger, no friend, no foe, no illusion, no

victory, no past, present, or future, no quarters, nothing to be said or heard in the least, nothing to be gone to (or attained), nothing to be contemplated, enjoyed or remembered, no enjoyment, no desire, no Yoga, no absorption, no garrulity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither Adhyaropa (illusory attribution) nor Apavada (withdrawal of that conception), no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, no skin, none of the seven Dhatus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no bewailments, no happiness, neither knower nor knowledge nor the knowable, no Self, nothing belonging to you or to me, neither you nor I, and neither old age nor youth nor manhood; but I am certainly Brahman. 'I am certainly Brahman. I am Chit, I am Chit'. 30(b)-31. He is said to be a Jivanmukta 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'.

32. He is a Jivanmukta who is himself, the foremost and the one undaunted person who is himself the lord and rests in his own Self.33. He is a Videhamukta who has become Brahman, whose Atman has attained quiescence, who is of the nature of Brahmic bliss, who is happy, who is of a pure nature and who is a great Mouni (observer of silence).34-37. He is a Videhamukta who remains in Chinmatra alone without (even) thinking thus: 'I am all Atman, the Atman that is equal (or the same) in all, the pure, without one, the non-dual, the all, the self only, the birthless and the deathless - I am myself the undecaying Atman that is the object aimed at, the sporting, the silent, the blissful, the beloved and the bondless salvation - I am Brahman alone - I am Chit alone'.38. He is a Videhamukta who having abandoned the thought: 'I alone am the Brahman' is filled with bliss.39-47(a). He is a Videhamukta who having given up the certainty of the existence or non-existence of all objects is pure Chidananda (the consciousness-bliss), who having abandoned (the thought): 'I am Brahman' (or) 'I am not Brahman' does not mingle his Atman with anything, anywhere or at any time, who is ever silent with the silence of Satya, who does nothing, who has gone beyond Gunas, whose Atman has become the All, the great and the purifier of the elements, who does not cognise the change of time, matter, place, himself or other differences, who does not see (the difference of) 'I', 'thou', 'this', or 'that', who being of the nature of time is yet without it, whose Atman is void, subtle and universal, but yet without (them), whose Atman is divine and yet without Devas, whose Atman is measurable and yet without measure, whose Atman is without inertness and within every one, whose Atman is devoid of any Sankalpa, who thinks always: 'I am Chinmatra, I am simply Paramatman, I am only of the nature of spiritual wisdom, I am only of the nature of Sat, I am afraid of nothing in this world', and who is without the conception of Devas, Vedas and sciences, 'All this is consciousness, etc.', and regards all as void. 47(b)-48. He is a Videhamukta who has realised himself to be Chaitanya alone, who is remaining at ease in the pleasure-garden of his own Atman, whose Atman is of an illimitable nature, who is without conception of the small and the great and who is the fourth of the fourth state and the supreme bliss.49-53(a). He is a Videhamukta whose Atman is nameless and formless, who is the great spiritual wisdom of the nature of bliss and of the nature of the state beyond Turya, who is neither auspicious nor inauspicious, who has Yoga as his Atman, whose Atman is associated with Yoga, who is free from bondage or freedom, without Guna or non-Guna, without space, time, etc., without the witnessable and the witness, without the small or the great and without the cognition of the universe or even the cognition of the nature of Brahman, but who finds his spiritual effulgence in his own nature, who finds bliss in himself, whose bliss is beyond the scope of words and mind and whose thought is beyond the beyond. 53(b)-54. He is said to be a Videhamukta who has gone beyond (or mastered quite) the modifications of Chitta, who illumines such modifications and whose Atman is without any modifications at all. In that case, he is neither embodied nor disembodied. If such a thought is entertained (even), for a moment, then he is surrounded (in thought) by all.55-62. He is a

Videhamukta whose external Atman invisible to others is the supreme bliss aiming at the highest Vedanta, who drinks of the juice of the nectar of Brahman, who has the nectar of Brahman as medicine, who is devoted to the juice of the nectar of Brahman, who is immersed in that juice, who has the beneficent worship of the Brahmic bliss, who is not satiated with the juice of the nectar of Brahman, who realises Brahmic bliss, who cognises the Shiva bliss in Brahmic bliss, who has the effulgence of the essence of Brahmic bliss, who has become one with it, who lives in the household of Brahmic bliss, has mounted the car of Brahmic bliss, who has an imponderable Chit being one with it, who is supporting (all), being full of it, who associates with me having it, who stays in Atman having that bliss and who thinks: 'All this is of the nature of Atman, there is nothing else beside Atman, all is Atman, I am Atman, the great Atman, the supreme Atman and Atman of the form of bliss'.63-68(a). He who thinks: 'My nature is full, I am the great Atman, I am the all-contented and the permanent Atman. I am the Atman pervading the heart of all, which is not stained by anything, but which has no Atman; I am the Atman whose nature is changeless, I am the quiescent Atman; and I am the many Atman'. He who does not think this is Jivatma and that is Paramatma, whose Atman is of the nature of the emancipated and the non-emancipated, but without emancipation or bondage, whose Atman is of the nature of the dual and the non-dual one, but without duality and non-duality; whose Atman is of the nature of the All and the non-All, but without them; whose Atman is of the nature of the happiness arising from objects obtained and enjoyed, but without it; and who is devoid of any Sankalpa - such a man is a Videhamukta.68(b)-79. He whose Atman is partless, stainless, enlightened, Purusha, without bliss, etc., of the nature of the nectar, of the nature of the three periods of time, but without them; whose Atman is entire and non-measurable, being subject to proof though without proof; whose Atman is the eternal and the witness, but without eternity and witness; whose Atman is of the nature of the secondless, who is the self-shining one without a second, whose Atman cannot be measured by Vidya and Avidya but without them; whose Atman is without conditionedness or unconditionedness, who is without this or the higher worlds, whose Atman is without the six things beginning with Sama, who is without the qualifications of the aspirant after salvation, whose Atman is without gross, subtle, causal and the fourth bodies and without the Anna, Prana, Manas and Vijnana sheaths; whose Atman is of the nature of Ananda (bliss) sheath, but without five sheaths; whose Atman is of the nature of Nirvikalpa, is devoid of Sankalpa, without the characteristics of the visible or the audible and of the nature of void, owing to unceasing Samadhi, who is without beginning, middle, or end; whose Atman is devoid of the word Prajnana, who is without the idea 'I am Brahman', whose Atman is devoid (of the thought) of 'thou art', who is without the thought 'this is Atman', whose Atman is devoid of that which is described by Om, who is above the reach of any speech or the three states and is the indestructible and the Chidatma, whose Atman is not the one which can be known by Atman and whose Atman has neither light nor darkness. Such a personage is a Videhamukta.80-81. Look only upon Atman; know It as your own. Enjoy your Atman yourself and stay in peace. O six-faced one, be content in your own Atman, be wandering in your own Atman and be enjoying your own Atman. Then you will attain Videhamukti]".

Stanza One be continued with further annotation of 'antahkarana paryanta agjnna kaarana' as the phalavyapti योग्या be either retarded or even negated. The jeevaa's antahkarana योग्या be hinged onto the reasons: antahkarana consists of four parts : Manas (mind) – the lower, rational part of the mind that connects with the external world- Chitta (memory) – the consciousness where impressions, memories and experiences are stored -Buddhi (intellect) – the decision-making part of the mind and Ahamkara (ego) – the attachment or identification of the ego, also known as "I am-ness."

Finally the analysis to the saadhana sampatti as the swayam kalpita ' dehendriya buddhyaanntaatma pratyagya shunya bhavana' be overshadowed.

[Explanation on Sadhana Sampatti vide (1) Chhandogya vide 7.1-5 (2) Mundaka Upa. III.2.-5-9]

(1)

Narada's attainment of knowledge was but a tool to realise Reality and hence approaches Sanatkumara

VII.i.1-5) *Adheehi, Bhagavah, iti hopaasasaada Sanatkumaaram Naaradaah ,tamhovaacha:yad vettaa tena mopaseeda, tatasta urthvam vakshyaameeti sa hovaacha// Rigvedam, Bhagavah, adhyemi yajurvedam Saamavedam Atharvanam chaturtham, itihaasa puraanaam panchamam vedaanaam vedam, pitryam, raashim, daivam, nidhim, vaakovaakyam, ekaayanm, deva vidyam, brahma vidyam, bhuta vidyam, kshatra vidyam, nakshatra vidyam, sarpa-devajana-vidyam, etat, bhagavah, adhyemi// Soham,bhagavah, mantra vid evaasminaatma vit; shrutam hyevame bhagavad druishebhyah, tarati shokam aatma vit iti; soham, bhagavah, shochaami, tam maa, bhagavaan, sokasya paaram taarayatva iti; tam hovaacha yad vai kin chaitad adhyaageeshthah naamaivaitat// Naamavaa Rig vedo Yajur ve4dah Saama veda atharvanaschaturtha itihaasa puraanaah panchamo vedaanaam pitro raasir daivo, nidhir vaakovaakyam, ekaayanam, deva vidyaa, brahma vidyaa, bhuta vidya, kshara vidyaa, nakshatra vidyaa, sarpa-devaajana-vidyaa naamaivaitat naamopaassveti// Sa yo naama brahmeti upaste yaavan naamno gatam, tatraasya yathaa kaamchaaro bhavati yo naama brahmeti upaste: 'sti, bhagavah, naamno bhuya ti; naamno vaava bhuyisteti; tan me bhagavaan braveetviti/* (This is a key Chapter of the Chhaandogya Upanishad being the conversation of Brahmarsi Narada and the illustrious Sanat Kumara of the Brahma Maanasa Putras of Sanaka-Sanandana-Sanatana Sanat Kumaras. As Narada approached Sanatkumara to teach him about the Unity of the Self with Existence, the latter asked Narada to first describe as to what all was learnt heretofore so that he could then deduce as to how other things of inferiority to Existence were known and what kind of vision was required in the context. The Kumara further desired to ascertain as to what level of understanding Narada had to define the Supreme Reality called Infinity, for instance like showing the Moon on the branch of a tree to a child through the leaves of a near by tree! Indeed knowledge of the Self would be in the realms of the possibility only when seeking to locate the best goal of life! Then Narada narrated that he read Rik-Yajur-Saama-Atharvana Vedas, Itihasa Puranas as the Fifth Veda, Vyakarana, Rites for the Pitru ganas, Ganita, Astrology and Astronomy, Natural Sciences, Menerology, Logic, Sciences of Archery, Military Tactics, Science of Poison Cure, Fine Arts of Music, Poetry, Dance and of Sounds! But Narada confessed that he had only textual knowledge except a few of practical applications. Even what all he learnt was by way of subjects and names and that his objective was specific viz. know of Self beyond sorrow and that his request too was specific viz. To take him beyond sorrow to Eternal Bliss! Sanat Kumara replied that indeed what all he acquired was by way of titles of texts and of learning, but the real learning was far more specific namely meditation on an Image, indeed that of Vishnu who was Unknown, being 'Avyaktam Shasvatam Vishnum Anantam Ajam Avyayam'! Any one who meditates on the name of that Reality called, say, Brahman, would acquire freedom of barriers of space, time, distance and knowledge! Now, a systematic analysis of natural features and their magnificence vis a vis the supreme self is attempted step by step like the power of Speech, the might of Mind, the strength of will and thought and the effectiveness of prayers and concentration to discover Brahman!)

(2)

Further Mundakopanishad : The Ultimate Accomplishment, its nature, pattern, and emancipation

III.ii.5-6) *Sampraapyainam Rishayo jnaana triptah kritamaano vitta-raagah prashantaah, te sarvagam sarvatah praapya dheeraa yuktaatmaanah sarvam evavishanti// Vedaanta- vijnaana-sunishchitaarthah -sanyaasa yogaadyatayah shuddhasatvaah, te brahmalokeshu paraantakaale paraamritaah parimucchya- nti sarve//*

(Once having visualised the Ultimate Truth as the very Self and none else, the Rishis become

‘jnaana triptas’ or contented with that outstanding revelation and as ‘kritaamanaah’ or getting established in the identity of the Self, experience the qualities of ‘veetaraagah’ and ‘prashaantah’ or freedom of attachments and composure as all the senses get totally withdrawn. They thus perfect themselves as dispassionate, tranquil Souls merge themselves into the All Knowing having once for all snapping the physical adjuncts created by the thick layer of ignorance ! Those have transformed themselves as the Supreme Self’ being the ‘Vedanta-Vijnaana-Sunischitaarthas’ or with the mastery and sharpness of Veda Jnaana, have since turned out as ‘shuddha satvaah’ or purified in mind through ‘sanyasa yoga’ or the yoga of monk like existence of solitudde, worship and contemplation. At ‘paraantakaale’ or the time of termination of life, these glorious Souls become ‘brahma lokeshu’ as ‘paraamritaah’ or of Immortality just as without the footprints of birds untraced on the surface of runing flow of water! However, words of caution have been sounded that the mystery of Brahma Vidya should not be imparted freely to the undeserving; Svetaashvatara Upanishad vide VI.22 states: *Vetaante paramam guhyam puraakalpe prachoditam, naaprashaantaaya daatavyam naaputraayaashishyaaya vaa punah/* or the unique mystery in the Vedaanta as declared in the ages of the yore should be imparted to those whose credentials of Self Control were not tested but safely perhaps to trusted sons and students!)

III.ii.7) *Gataah kaalaah pancha dasha pratishthaa Devaascha Sarve pratidevataasu, Karmaani vijnaanamayasca Atmaa parevyaye sarva ekeebhavanti/*

(At the Time of achieving ‘Mukti’ or Deliverance, the fifteen body constituents headed by Praana are merged into the respective divinities, and the karmas and the resultant fruits as expected of the body constituents to perform get unified into the Supreme! The unification process involves absorption of the Pancha-Panchendriyas viz. the five each of the jnaanendriyas and karmendriyas or Jneya-Karma sensory organs are all ruled over the Praana and as Prashnopanishad vide VI. iv explains the divine causes and effects: *sa praanamasruja praanaashrajata shraddhaam Kham Vaayurjyotiraapah Prithiveendrayah manah, annamannat viryam tapo mantraah karma lokaa lokeshu cha naam cha/* He transformed himself to create praana the vital Energy; from praana the faith, the Pancha bhutas or the five Basic Elements of Nature viz. Prithivi-Aapas-Tejo-Vaayu- Akashsa ; the resultant organs, mind, food, from food the vigour, tapas or Self Restraint, mantras, karma or sacrificial deeds, worlds and the names of the respective worlds. Hence the process of unification of the Self with the Supreme. The state of Nirvana is that of a closed account of what one loosely call is that of Fate and the submerger of the Inner conciousness and the Reality. This denotes the situation of ‘Sarve ekeebhavanti’ or every thing becomes indistinguishable; and that is ‘pare avyaye’ or the Infinite, Undecaying, Unknown yet Right Within!)

III.ii.8) *Yathaa nadyah syandamaanaah Samudrostam gacchanti naama rupe vihaaya, tathaa vidvaan naama rupaad vimuktah paraatparam purushamupaiti divyam/*

Just as rivers merge with Seas, totally losing their names, origins and their courses, so do the Individual Selves merge completely in ‘Paraatparam Purusham Divyam’ as these rivers become ‘naamarupa vihaya’ and ‘naama rupa vimuktah’; the ‘Param’ is the Supreme while ‘Paraat’ as stated as the fleeting flashes of Maya the forces of Illusion. Indeed, Maya is no doubt of ‘Paratah’ nature as it is uncontr ollable by the mortal beings normally but in the context of the merger of the Self and the Supreme, Maya is pushed down and overcome as Truth gets vindicated and Reality prevails in the context of emancipation! Prashnopanishad vide IV.v. explains further: *Sa yathema nadyah syandamaanaah Samudraayanaah Samudram praapyastam gacchanti bhidyete taasaam naamarupe samudra ityeva prochyate/ Evame –vaasya paridrishtirimaah shodasha kalaah purushaayanaah purusha ityevam prochyate sa eshokalom- ruto bhavati/* or as the rivers merge with the Seas they lose their identity and are merely called as the Seas and similarly the body constituents disappear as they see the Parama Purusha. In the next Stanza, the Upanishad states: *Araa iva ratha naabhau kalaa yasmin pratishthitaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivyathaa/* or just as the

spokes of a chariot wheel are fixed to hub, the body limbs are aligned to the axis named mind but collapse of the wheel or death of the Being is unaffected by the driving force of the Unknown Purusha!)]

Thus 'Virakta' or abandonment of worldly affairs and vishaya sukhas and transform the Self to shama-damaadi maanasika sampatti- shravana-pathanaadi nidhidhyasa be able to sustain aparoksha saashaatkaara hetu be the corner stone of 'Om Namah Shivaaya'. For the Practice of Om Namah Shivaya mantra there are no rituals or ceremonies involved but just a simple chant, and concentration worthy of practice anywhere but require being attentive, focused, and have straight body structure. Repeating the mantra over and over again leads you to more deep concentration. But to gain the true benefits of the mantra, one should have to visualize self surrender to one's inner self while chanting the mantra. Traditionally it is repeated 108 times a day while keeping count on a strand of rudraksha beads. The Chanting Om Namah Shivaya leads one to the transcendental mode. Its significance is vast as it heals one's toxic emotions and thoughts accumulated through different difficulties and the depraved environment in life. As one chants that be sending positive energy to the Cosmos, which would reciprocate by sending back in ten folds. Om Namah Shivaya mantra would show the path to peace and clarity on how the celestial vision. Om Namah Shivaya mantra develops your intellect that helps to prosper in your life. Om Namah Shivaya mantra tempers one's ego, aggression, and relieves stress from the burden mind. Om Namah Shivaya mantra sways away negative energies and binds the practitioner with positivity.

Astrology reveals that this mantra sways away negative grahas (planets) and minimizes the bad influence on your natal chart during your running of the negative influence of these planets. This shiva mantra helps you to understand yourself or your inner self and open up your true potential. In the chant, the energy starts in the highest center, resting in the source and then dips down and rises up, purifying the five elements, the 7 chakras, and the emotional issues surrounding them. Om Namaha Shivaya Chanting has far reaching effects: 'Shat Chakras' viz. Bhumi-Bhuloka represented by Brahma as Moolaadhara Chakra; Bhuvarka 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 Vishuddha Chakra; and Tapoloka represented by Parama Shiva as 'Manas' as Agjnaa Chakra. Beyond this is the Sahasraara Chakra / Bindu where the Ever Blissful Parameshvara 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 Light; *Asato maa sadgamaya, Tamasomaa Jyotir gamaya, mrityor maa Amritam gamaya/*

Stanza Two

*Athavaa namaso vaachyah pramaano dainya labdhaye,
daiyam seva tathaa jnyaptih siddhih sarvasya vastunah/
Namaami Deva Devesham sakaamo kaama eva vaa/*

'Namah' prasiddhaartha be of 'pranaama samarpana' or of prostrations with deena bhava and of either sakaama or nishkaama bhava as of atma sthita praaptha deevana. The 'Namah' be inclusive of shakti labhyaartha pranaama and bending to the bhakta's padarshana of unpretentiousness and sincerity. Deenata's meaning the involvement of 'nishkaama seva' to Paramedhvara and the end result be the atma jnaana. Thus namah shabda be of the nivritti kaarana. On the other hand vishayaabhilaasha yukta pranaama be for the fulfillment of material causes.

[Linga Purana is quoted the supreme significance of the Panchakshari Mantra Raja: '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 meditator 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 sukshme
panchaakshara tavuh Shivah/ Vaachya vaachaka bhaavena sthitah saakshaat- swabhaavatah, vaachya
Shivah prameyaatwaan Mantrastadvaachakah smritah/ Vaachya Vaachaka bhavenamanaadiah
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
Panktisccchanda udaatdhrutah/ Devataa Shiva yevaaham Mantrasyaasya varaananey, Nakaaraadeeni
beejaani Panchabhutaatmakaanicha/ Atmaanam Pranavam viddhi Sarvavyaapinamavyayam,
Shaktistwameva Deveshu Sarva Deva Namaskrutey/ Twadeeyam Pranavam kinchin –madeeyam
Pranavam tathaa, Twadeeyam Devi Mamtraanaam Shakti bhutam na shamshayah/ Akaarokaara
makaaraamadeeyo 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 Prathamastu
dwacchaturyascha 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 Rishirbharadwajaah Skando
Daivatamuchyatey, Nyasamasya pravakshaami 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 with 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 equanimity 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 repetitive 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 without securing the balance of mind and target are of no avail. Without 'Sadaachaara' or of Self Regulation 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 virtuous 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 Naiveydy -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 alone 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 importantly, 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 adversely 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.

*Sabeeja samputam Mantram Shata Laksham Japeychruchih,Matsaayujya mavaapnoti Bhaktimaan
Kimatah Param/*

That was what Maha Deva assured Devi Parvati.

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 Spirtuality) are no doubt the way out to conquer Samsara; Aparaa Vidya or Akshara 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 Paramaatha prakaashakam/Jnaana Vairagya yuktasya Yoga Siddhirdwijottama, yoga Siddhya vimuktih Syaatsatva nishthasya naanyathaa/ Tamo vidyaapadacchinnam 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,,Jaa 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 Dhyaana; those who could withstand the extremes of life as also possess soft attitude, equanimity, 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!]

Stanzas 4 and 5

Nanjnaa nishidhyate bhaava vikrutirjagaatmanah, mananam DevaDevesha neha naanaasti shabdatah/ Ayeti gamayetyartham tasmaacchhedosmi nityashah, pranaamo dehaagehaarderaaabhimaanasya naashanam/

Stanza 4 : Nijatma parinaama be such as of nitya shuddhhatva yet be hidden right in to the ephemeral shareera equipped with pancha praanaas of prana-apaana-vyana-udaana-samaanaas besides panchendriyas- manas-buddhi-ahamkaara-abhimaanana and of ishana trayaas of 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. 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 diseases 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 Naraka. Besides, there are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. 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. Indeed this be the essence of the midhya jagat.

Contrarily, what Kathopanishad explained about the Individual Self hidden right within the body be the Panchakshari Vidya of Namasshiivaaya:

[Explanation on the hidden Panchaakshari Vidya vide Kathopanishad I.ii. 18-25]

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

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

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

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

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

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

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

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

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

(This Self is none too easy to discern through study, learning, intellect and any other means of

physical communications. The Self has to be learnt by the Self alone as it needs to be experienced by the Seeker himself and never by a proxy nor any second party! It is only he or she who has to experience the true nature of that Self!)

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

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

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

Stanza Five explains the the ‘Namah’ shabda denotes that when the shareeraadi pancha koshaas and that swaabhimaana- ahamkaara-vyavastha be devoid of them all and desited to locate the Mahadeva. Then the jeeva being totally become rid of swaabhimaana and made all out efforts and resorted to Pancha Mukha Dhyana as follows:

[Detail on Pancha Mukha Dhyana:

Om Bhurbhuvassuvah/ Om Nam// Tatpurushaaya vidmahey Maha Devaaya dheemahi/ Tanno Rudrah Prachodayaat/ Samvarraagni tatitpradepta Kanaka praspardi Tejomayam/ Gambheera Dhvani Sama Veda janakam Taamraadharam Sundaram// Arthendu dyuti Lola Pingala Jataabhaara prabaddhoragam, Vandey Siddha Suraasurendra namitam Purva Mukham Shulinah/Om Namom Bhagavatey Rudraaya/ Nam Om/ Purva Mukhaaya namah// Om Bhurbhuvassuvaha/ Om Mam// Aghorebhyo thaghorebhyo ghoraghora tarebhyah// Sarvebhya – sarva Sharvebhoy namastey astu Rudrebhyah/ Kaalaabhra Bhramaraanjana dyuti nibham Vyavritta Pingekshanam, Karnodbhasita bhogi mastaka Maniprodgeerna damshtraakuram/ Sarpaprotta Kapaala Shukti shakala vyaakeena sacchhekaram, Vandey Dcakshina meshwarasya kutila bhruhanga Roudram Mukham// Om Namom Bhagavatey Rudraaya// Mam Om// Dakshina Mukhaaya namah// Om Bhurbhuvassuvah// Om Shim// Sadyojaatam prapadyaami Sadyo Jaataayavai namo namah// Bhavey bhaveynaati bhavey bhavawamaam/ Bhavodbhavah//Praleyaachalamindu kunda dhavalam Go Ksheera phena prabham, Bhasmaayukta mananga deha dahana jwaalaavali Lochanam// Brahmendrati Marudganaistutipadai rabhyarchitam Yogibhih/ Vandeham sakalam Kalanka rahitam Sthaanormukham Paschimam/ Om Namom Bhagavatey Rudraaya// Shim Om// Paschima mukhaaya namah// Om Bhurbhubvassuvah// Om Vaam// Vama devaaya namo Jyeshthaya nama sshreshthaaya namo Rudraaya namah Kaalaayanamah Kalavikaranaaya namo Balavikaranaaya namo Balaaya namo Bala Pramatha naaya nama sarva Bhutadamaanaaya namo Manonmanaaya namah/ Gouram Kunkuma pankilam Su tilakam Vyaapaandu gandasthalam/ Bhruvikshepa kataaksha veekshana Lasatsamsakta karnotphalam/ Snigdham Bimba phalaadharam prahasitam Neelaala kaalamkritam/ Vandey Purna Shashanka mandala nbham Vaktram Harasyottaram// Om Bhagavatey Rudraaya// Vaam Om// Uttara mukhaaya namah// Om Bhurbhuvssuvah// Om Yam// Ishaanassarva Vidyaanaamishwara sarva Bhutaanaam Brahmadhi – patih Brahmanodhipatih Brahmaa Shivomey asti Sada Shivom// Vyaktaavyakta guney taram parataram Shatrimsha Tatwaatmikam, Tasmaadutta matatwa makshara midam Dhyeyam Sadaa yogibhih// Omkaaraadi Samata mantra janakam Sukshmaadi Sukshmarparam/ Shantam Panchameeshwarasya Vadanam Kham Vyaapti Tejomayam// Om Bhagavatey Rudraaya//Yam Om// Urthwa mukhaaya namah/ Purvey Pashuptihpaatu Dakshiney paatu Shankarah/Paschimey paatu Vishwesho Nila kanthastha –thottarey/ Ishanmaam paatumaam Sharvor hyyaagneyam Parvati patih/ Nairrutyaam paatumey Rudro vaavyayaa Neela Lohitah/ Urthwey Trilochanahpaatu Atharaayam

*Maheshwarah/ Etaabhyodisha Dikbhyastu Sarvatah paatu Shankarah// (Kechit paathah)
Panchaanga Roudrikaraneey Pancha Mukha Dhyaanecha Pancha Vargaaksharaan Pathanti/
Ekaikasya Ekaika Varnah// Ka-Cha-Ta-Tha-Pa Iti kramena// Naa Rudro Rudramarchayet//*

The jeeva having rendered the Pancha Mukha Dhyaana most earnestly by chanting with shabdaa spandana, yet the resultant effect was vague edging to nil. Thus the expression in the ‘tasmaad’ expression in the stanza : *Ayeti gamayetyartham tasmaacchudyosmi nityashah/ Pranaamo deha gehaaderabhimaanasa naashanam/*

Now Shvetaashvatara Upanishaad explains further that Parameshvara is everpresent as thr Inner Self of each and every Jeeva vide VI.v.ix to xxii

VI.v-ix: *Adissa samyoga nimitta hetuh paras trikaalaad aalopi drashtah tam Vishvarupam bhava bhutam eedyam devam svachittastastham upaasya purvam// Sa vrikasha kaalaatkritibhih paronyo yasmaat prapanchah parivartateyam dharmavaham paapanudam bhagesham jnaatvaastmasthan amritam vishva dhaama// Tam Ishvaraanaam paramam Maheshvaram, tam devataanaam paramam cha daivatam patim pateenaam paramam parastaat, vidaama devam bhuvanesham Eedyam// Na tasya kaaryam karanamcha vidyate na tat samaschaapi adhikashcha drishyate, paraasya shaktir vividhaiva shrutyate svaabhaavikee jnaana bala kriyaa cha// Na tasya kaschit janitaana chaadhipah//* (Bhagavan is the very beginning as the Cause of Causes, and manifests Himself as the Union of Soul and Bodies of innumerable Forms and Features. He being the cause of the Kaalamaan the concept of Seconds upto Kalpas and even beyond till eternity as He himself is the Regulator of the ever existent Time, but for periodic interruptions of Pralayas and Maha Pralayas as a periodic Play Pastime of Creation of the Universe and its unimaginable pattern of kaleidoscopic images although with certain fixtures like Five Elements, Devaasuras representing virtue and vice and means of Salvation and Unification with His own reflection called Antaratma right within one’s own physical set up creating misleading images by Maya the Fund of Ignorance almost impossible to destroy except by vidya and its fruition of what is called ‘Karma Pariakvata’ fully backed by mind and deed, and finally leading to integration of ‘Thou and Thine’ and the Ultimate Truth of *Asatomaasdgamaya Tamosomaa Jyotirgamaya!*

As even the Tree of Life is so huge yet perceptible by one’s imagination and Knowledge, Paramatma who revolves kaala chakra creating frictions and facilities at every step of existence of one’s life is most certainly beyond cognition of the height nor roots of the Tree of Life. However the roots might possibly be discovered by adequate watering and fertilisation by weeding out rotten gatherings around the Tree and gradually treating with Jnaana or Vidya and ‘shraddha’ and ‘tapas’ to not only vision the Top but climb up to the heights of the Tree and submerge thereinto! That Supreme Energy of Brahman is the focal point of all the Deities of varied forms and intensities of energy being the Master of Masters: *tam Ishvara –naam paramam Maheshvaram, tam Devataanaam paramamcha Daivatam!* Without his nod of head, the Worlds come to a grinding halt and no action of an organ nor senses is ever possible. He is the Source of Intelligence and Wisdom, and even that of Ignorance and Darkness even as He Himself is the Spring of joys and sorrows, pushes and pitfalls. There is no Master of His, no Controller, being the Unquestioned Authority Himself. *Tasya Lingam, na karanam kaaranaadhipa/* He is stated to be the Lingam or the Hallmark Signature of the Unknown Force that motivates the Universe as created by Brahma with the aid of Parama Shiva-Maya combine; that outstanding embodiment of energy has neither progenitor nor a higher vitality; the Rudra-Maya combine is an ample evidence of smoke as the sure existence of Fire!)

VI.x-xii) *Yas tantunaabha iva tantubhih pradhaanajaih, svabhaavatah deva ekah svam aavranot sa no dadhaad brahmaapyayam// Eko Devas sarva bhuteshu goodhassarva bhutaantaraatmaa karmaadhyak -shah sarva bhutaadhivaasas sakshee chwetaa kevala nirgunascha//Eko vaasi nishkriyaanaam bahunaam ekam beejam bahudhaa yah karoti, tam aatmasthan yenupashyanti*

dheeraas tesaam sukham shasvatam netaresham//

(Just as a spider weaves out threads from within and also swallows the threads back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality; He sports with the material of staggering multitude with the active assistance of the Maya Shakti as the proverbial spider does with the unmanifested matter named 'Pradhana' and expands itself enveloping the worlds and materialises 'naama -rupa- guna-karmaadi tantu' or a fantastic range of nomenclatures, forms, characteristics and deeds even as the unique and invisible nucleus of featureless 'Antaratma' us the hidden spectator as the witness! 'Eko vaashee nishkiyaanaam bahunam eka beejam' or the Unique seed which as actionless and inactive but materialising myriad images. The role of this Undefianable Secret with no qualities and adjectives is highly venerable and what all a human being could do by way of conduct, sacrifices, deeds of high virtue and total dedication with unreserved faith might help Realisation leading to *sukham shasvatam* or Truthful Endlessness!

While Katha Upanishad repeats the twelfth stanza of the Thirteenth Stanza-II.ii of the above viz. *eko vaasi nishkriyaanaam bahunam ekam beejam bahudha karoti/*, the substance of the relevant section of the Katha Upanishad is stated as under: Katha Upanishad II.ii.9-15) *Agnir yathaiko bhuvanam pratishtho rupam rupam praturupo babhuva, Ekatasthaa sarvabhutaan yantaratmaa rupam rupam praturupo bahischa// Suryo yathaa sarvalokasya chakshurna lipyate chakshuair baahya doshah, ekasthaa sarva bhuta antaraatmaa na lipyate lokadhukhena baahyah// Eko vashi sarva bhutaanantar-atmaa ekam beejam bahudhaa uyah karoti, tam atmastham yenupashyanti dheeraasteshaam sukha shasvatam netaresham//Nityonityaanaam chetanschetanaameko bahunam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; tesaam shaantih shasvato netaresham// Tadetaditi manyante nirdeshyam oaramam sukham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//*

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

VI. xiii-xiv) *Nityonityaanaam chetanaschetanaanaa eko bahunam yo vidadhaati kaamaan samkhyaa yogadhigamyam jnaatvaa devam muchyate sarva paashaih// Na tatra Suryo bhaatina chandra taarakam, nemea vidyuto bhaanti kutoyam Agnih, tam eva bhaantam anubhaati sarvam, tasya bhaasaa sarvam idam vibhaati//*

(The above two stanzas are exact repetitions of Kathopanishad's stanzas of II.ii.13 and 15. Indeed, Paramatma is : *Nityo nithyaanaam chetanas chetanaanaam eko bahunam vidadhaatikaamaan/* or is Everlasting among the Everlasting, fund of Enlightenment among those with Enlightenment; the Singular among the multitude and the outstanding bestower of desires. He is the Cause of Causes to be possibly realised by distinction or 'Saamkhya' and Yoga or Realisation by fixation or sharply targetted like the central 'bindu' or the brightest possible nothingness alone! He is by far the brighter

and radiant than Surya, Chandra and the huge galaxy of Stardom, lightnings put together and of much less of Agni's significance! These stanzas are incidentally the repetition of II.ii.11 of Mundaka Upanishad as also vide in Purusha Praapti Yoga of XV Chapter Stanza 6.)

VI.xv-xviii) *Eko hamso bhuvanasyaasya mdhye sa evaagnih salile sannivishatah, tameva viditvaati mrityum eti, naanyah panthaa vidyateyanaaya// Sa vishva krid vishva vid aatma yonir jnaah kaala kaaro gunee sarva vidyaah, pradhaana kshtrajnaa patih guneshah samsaara moksha sthiti bandha hetuh// Sa tanmayo hyamrita Isha samstho jnaassarvago bhuvanasyaasya goptaaa ya Ishe asya jagato nityam evanaanyo hetur vidyate Ishaanaaya// Yo Brahmaanam vidadhaati purvam yovai vedaamscha prahinoti tasmai, tam ha devam aatmabuddhi prakaasham mumukshur vai sharanam aham prapadye//*

(A Unique 'Antaratma' common to all the Beings in 'Srishti' or the Universal Existence is likened to a solitary Swan which is totally unaffected by the sweeping and fleeting clouds and rains on the 'Hridayaakaasha'. This is like the Fire latent in the ferocious high tides of oceans that is capable of burning all kinds of material aspirations ; 'tameva viditvaati mrityum' or deep realisation of this fundamental Truth is the only path of smashing material desires; indeed 'naanyah panthaa vidyate yanaaya' or there is no other short cut to success. The Maha Purusha is: 'Vishva krid, Vishva vid' is replete with the awareness of the happenings of the Universe; He is 'Atma Yoni' or Self generated, the Author of 'Kaala maana' or Times of Past, Present and of Future tenses, the embodiment of 'Tri Gunis' of Satva-Rajas- Tamas characteristics and the Creator-Preserver and Destroyer of Srishti as per the discipline the Kaalamaana which He himself created to follow! Now, once a Yogi is able to realise this Truth of Truth as the Causes of All the Causes then he is able to accomplish Eternity: *eva naanyo hetur vidyate Ishaanaaya* or once the Roots of the Causes, there would be nothing else that is to be Known! This omniscient force behind Srishti which hereto-fore embodied Brahma the Devaadhi Deva from out of the Center of the Golden Egg- half of the Universe is still Unknown any way-is the Origin of Vedas the Everlasting Source of Vijnana and Dharma is indeed the very last resort to liberation as there is no further origin and form of the destruction of the eternal cycle of births-deaths and births again.)

'Avyaktam shasvatam Shivam anantam ajam avyayam' or Unknown, Eternal, Auspicious, Eternal, Self Generated and Indestructible!

VI.xix-xxii) *Nishkalam nishkriyam shaantam niravadyam niranjanam, amritasya param setum dagdhendhanam ivaanalam// Yadaa charmavad aakaasham veshtaaishanti manavaah, tadaa devam avigjnaaya dukkhasyaanto bhavishyati// Tapah prabhaavaad deva prasaadaaccha brahmaa ha svetaashvatarotha vidvaan, atyaashramibhyah paramam pavitram provaacha samyag rishi samgha jushtam// Vedante paramam guhyam purakalpe prachoditam, naaprashanantaaya daatavyam naa putrayaa shishyaaya vaa punah// Yasya Deve paraa bhaktir yathaa deve gurau, tasyaite kathitaa hy arthaah prakaashante mahaatmanah//*

(Paramatma is an essence of Purity and Spotlessness as a singular identity of integration with no parts of division as there is 'Advaitam' or of Duality or Multiplicity; That Truth is actionless since other energies which too are self-generated managing the affairs of Existence of the Beings such as Brahma-Prajapati or Maha Purusha with the active assistance or Maya the Illusory Powers to run the system of as Life as assisted by the Sub Powers of Devas as materialised by the mutual inter-action of Maha Purusha and Maha Maya! Figuratively speaking, if only Akasha or the Interminalbe Sky is like a piece of leather and capable of being rolled out then the Form and Feature of the Supreme is possible of Realisation and the search of Almighty and of Bliss is what one could ever aspire! The great Maharshi Svetaashvara thus concludes that from times immemorial Maha Jnanis and Maha Yogis have made all out efforts by the intense-most endeavors of high austerities and extraordinary dedication and faith backed of course by the proactive blessings of Brahman Himself but the search has been age-old and elusive but for flashes of lightnings but once the Truth is realised by thrusting into the Unknown Realms of Eternity then the Highest Mystery in the Vedanta and no Teacher or Guide could ever lead him to but only have to 'Swaanubhava' or Self Experience! Bhrihadaranyaka

Upanishad vide VI.iii.12 is quoted but therebefore the background is explained vide *Tam haitam Uddaalaka aarunir Vaajhasaneyaaya Yagjnyavalkyaayantevaasina uktvovaacha; api ya enam sushke sthaanau nishinchet, jaayeranschaakaah praroheyuh palaashaaneeti/ Etam haiva Vaajasaneyo Yagjnyavalkyo Madhukaaya Paingyaantevaasina uktvovaacha; apiya enam sushke sthaanau nishinchet jaayeran shaakhaah praroheyuh palaashaaneeti/ Etam u haiva madhukah Paingyah Chulaaya bhaagavittayate-vaasina uktvovaacha, api ya enam shushke sthaanau nishinchet jeyaraan shakhaah praroheyuh palaashaaneeti/ Etam u haiva Chulo Bhagavattir Janakaaya Aayasthunaayaantevaasina uktvovaacha, api ya enam shushke sthaanau niscinchet jaayeran shaakhaah praroheyuh palaashaneeti/ Etam haiva Jaanakir aayasthunaah satyakaamaaya Jabaalaa yaantevaasina uktvovaacha, api ya enam shushke sthaanau nishinchet jaayeran shaakhaah, praroheyuh palaashaneeti/ Etam haiva Satyakaamo Jaabalontevaasibhya uktvovaacha, api ya ainam shushke shtaanau nishinchet, jaayeranchaakhaah, prareheyuh palaashaaneeti/ (Son of Aruna named Uddaalaka taught the above to his disciple Yagnyavalkya the famed Vaajasaneyo the originator of Shukla Yajurveda [as Vaishampayana the Guru was annoyed and made Yagnyavalkya to vomit what all he learnt, and the latter learnt from Surya Deva the knowledge of fresh Yajurveda assuming the form of a Vaajasa or a male horse and thus initiated Shukla Yajurveda or Vaajasaneyo; the vomited portions that Vashampayana made Yagnyavalkya omitted was picked up by Vaishampayana's other students by asuming the form of 'Tittiris' or partridge birds and thus Taittiriya / the omitted portions of the Yajurveda got generated] and Yajnyavalkya blessed the posterity that once sprinkled with water, the dry stumps and branches would henceforth grow and leaves sprout. Then Yagnyavalkya taught the procedure of the above Sacrifice to his student Madhuka, the son of Paingi and gave the instruction of sprinkling water on the dry stump to enable branches to grow and leaves to sprout. Madhuka taught the procedure to Chula, the son of Bhagavatta with the above instruction of sprinkling! Further down Chula taught the same to his student Jaanaki the son of Ayasthuna who in turn taught the same to Satyakama the son of Jaabaala and tha latter further taught this to his disciples with an embargo not to teach the procedure to none except to his son or a pupil. Indeed, this ceremony and its doctrine of the 'Mantha' along with the meditation on Praana or the Vital Force would certainly fulfill one's desires. Another extreme caution in teaching the Mantha Vidya is stated to be that it should not be taught excepting to a pupil, a Knower of Vedas, an extremely knowledge person, one who exchange with another branch of such learning) . Further Mundaka Upanishad vide III.i.3 is quoted- III.i.3) *Yadaa pashyah pashyate rukma varnam kartaaram paramam brahma yonim, tadaa vidvaan punya pape vidhuya niranjanah paramam saamyam upaiti/ (As indeed when the Seeker of Reality finally confronts the vision of the golden hued Over Lord and merges with the non duality of Purusha and the Self as the **Source of Brahman**, the Seeker attains equation and then the riddance of gunas and features, merits and non merits, 'punya paapas' and indeed that is what all the highest goal! Maitri Upanishad describing the Yoga method is quoted vide VI.18: *Tathaa tat prayoga kalpah praanaayaamah pattyaadhaaro dhyaanamdbhaaranaa tarkah samaadhih shadangaa iti uchyaate yogah, anebna yadaa pashyam pashyati rukma varnam kartaaram Isham Purusham Brahma yonim; tad vidvaan punya paape vihaaya parevyaye sarvam ekeekaroti; evam hyaaha: yathaa parvatam aadeeptam naashrayanti kadaachana/* or the Yoga way for achieving identity, control of breath, total withdrawal of senses, deep meditation, intense concentration, contemplative enquiry and absorption is stated to be the 'Shadanga Yoga' or the six folded yoga to attain the identity with the Supreme; as animals and birds do not attempt mounting burning mountain peaks, so sins would find no shelter in those who is absorbed in Brahman! Again Kausheetaki Braahmana Upanishad vide I.5 is quoted: *Tad yathaa rathena dhaavayan ratha chakre paryavekshetaivam aho raatre paryavekshetaivam sukrita dushkrite sarvaani cha dvandvaani, sa esha visukruto vidushkrito brahma vidvaan Brahmaiva -abhipraiti/* or a person driving a chariot would examine the two wheels before riding it in the same way as at the day and night, the good works and the opposite; similarly a vidvan surpasses the good and evil and then only seeks to reach Brahman after a thorough self-examination or introspection!)**

VI. xxiii) Yasya Deve paraa bhaktir yathaa deve tathaa Gurau, tasyate kathitaahi arthaah

prakaashante mahatmanah, prakaashante mahatmanah/

(Indeed the subject matter sought to be explained in the Svetashvatara Upanishad in the above pages and topics is the true reflection of the Eternal Truth and essence of the enormous endeavors of Sages of high commitment and total dedication to Paramatma Himself as the Outstanding Guidance and the Direction of dazzling Radiance and Bliss! Indeed that is the Eternal Path of Self-Realisation; yes that is the path of the splendour of Truth!)]

Stanza six

*Shivo Brahmaadi rupah syaacchavitaarbhistasrubhih saha,
Athavaa turyameva syaad nirgunaam Brahma tatparam*

As per the Icchhaa Shakti- Jnaana Shakti and Kriya Shakti, the swarupaas of are stated as the gateways to accomplish Parama Shiva as of Brahma, Vishnu and Shambu Devas. Thus the Tri Shaktis be absorbed in the tureeyaavastha of the well deserved yogi purushaas be able to attain Nirguna Para Brahmaatwa'. In fact the expression 'namah' is tantamount to 'manana' or dhyana of Shiva or of Pratyagaatma as of the climactic taadatmya sambhadha being in the sushupti dasha.

The state of 'Sushupti' is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of 'prajna' being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and 'realities'. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousness and as *-ekeebhutah* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss. In Brihadaranyaka Upanishad vide IV.iii.32, Maharshi Yajnyavalkya explains to Emperor Janaka: *Salila eko drashtaadvaito bhavati, esha brahma lokah, samraad iti/ Hainam anushashaasa yajnyavakkyah; taasya paramaa gatih, etaashta parama sampat, eshosya paramo lokah, eshosya parama aanandah; etasyaiva anandasyaanyaani bhutaani maatram upajeevanti/* or That person becomes transparent like the flow of water as the Seeker has no duality what so ever. There is indeed no witness but a single witness of the Self becoming the Supreme being free from the limiting attachments or appendages of body, organs, and senses that is Brahma Itself without a second! That is its highest accomplishment, this is the Supreme Bliss! Indeed, just one particle of that Bliss keeps the Universe ticking! Thus having achieved the outstanding bliss, the person in 'sushupta' state becomes *cheto mukha* experiencing the experiential and experiential status even during 'prajnatva' or at the two way door of consciousness and deep sleep. Thus having explained at length the stages of a jeeva be passing through the stages of Jagrad-Swapna-Shushupti-Tureeyas as ably explained in the Upanishads, there follows an anti - climactic antithesis. In reality the 'avasthas' are only of antahkarana dharma of ifs and buts. This is so because of the kalpita antahkaana dhrama maatra. Indeed the antahkarana is a sense organ definable as a link between the body and the middle and higher layers of body and the elevated mind, soul, heart and conscience. Thus it comprises of Manas or mind- Chitta or memory, the consciousness where impressions, memories and experiences are stored- buddhi or intellect which is the decision making part of the mind and above all the Ahamkaara or the ego feeling closely knitted to the psychological process. This being so the kalpita antahkarana has a pivotal role in deciding the jaagrat avastha and the further stages to follow and hence a far cry to the stages of sushupti- tureeya and so on are fibs of imagination for a a jeeva that too battered by ahamkaara, tri gunaas, and arishad vargaas of kaama-krodha-lobha-moha-mada-matsaryaas. Instead the person concerned would declare: 'I am Parama Shiva' – Shiva is Myself.'

Further explains that Shiva shabda be of the nirguna Parameshvara suchita. Parama Shiva is a Nirguna Brahman being the formless and of transcendental formless reality, the highest and the most

unknown, who is Brahman without qualities and attributes, the supreme lord, the eternal truth, the absolute, infinite, timeless, indivisible, entirely subjective Truth, which is beyond the senses and mind, without time. That Nirgunatva is the end of all spiritual practice, the experience of pure consciousness and bliss in the state of samadhi or union. By experiencing which everything is known and realized.

According to Shiva purana even Brahma and Vishnu attained the level of Trinity because of their past devotion to Nirguna Shiva.

[Shiva Purana explains: Shiva Gyan – Its Import and the Course]

Ishanah Sarva Vidyanam Srutiresha Sanathani / Vedakartha Veda patih Tasmaccambhurudahtritha / Sa evam Shankarah Saakshaat sarva anugraha karakah/Kartha Bhartha cha Harthaacha Sakshi Nirguna eva Sah /

(Shiva is the Master of all ‘Vidyas’ or Knowledge, the Origin of Vedas and their Chief; He is the epitome of mercy, the Evidence of Creation, Preservation and destruction and the Unique ‘Nirguna’). He is the Cause of Causes; the Act, the Action and the Actor; the Sarva Swarup or The Multiple Images and ‘Eka Swarup’ or the One and Only Figure. Like a Seed becomes a fruit and the fruit yields seeds, Shiva is the Seed and the Fruit too. From Parabrahma to a piece of grass, it is all Siva only. But, invariably human beings consider Him as entirely different from themselves. One tends to address Him as ‘You’ as separate from ‘Me’, little realising that both are not detached Entities. It is the understanding of this simple truth that Shiva Gyan is all about. The reason of this disconnect is due to the interplay of Illusion and the Self. Be it Earth, or Ocean or Ether there are countless forms of Shiva in dissimilar dimensions, yet there is an infinite diversity in a unique unity. It is one Sun on the Sky but the reflections in various water bodies assume myriad forms. The Sky is spread out covering the entire Universe, but no object in Creation could ever ever touch it despite the greatest human effort. While human beings are subject to the ‘Arishadvargas’ or Six Enemies of Desire, Anger, Avarice, Obsession, Ego and Jealousy, Shiva is of Pure Form of All-Pervading, Never Ending, All Knowing and Permanent Nature. Human beings need to be purified and polished with ‘Samskaras’ as in respect of Gold with Acid and Fire and more significantly the deftness of a Guru. When ‘Jeevatma’ of Human Beings gets freed from life, it gets absorbed in Shiva Swarup.

As a new life is initiated again as per preordained decisions of Fate, the superior beings or Jnanis neither get elated with their possessions nor feel dejected with disappointments but practise equanimity. Once the Ego or Ahamkara is washed off and ignorance is uprooted, the Bhakta (Devotee) could take the route of full consciousness to Bhagavan Shiva and then he is ripe to resort to worship by boldly reciting Shiva Sthotras in loud voice and pave the way for assuming Shiva Gyan or Shiva Tatva. As the Bhakta qualifies for Shiva Gyan and is well set on the route to Shiva Tatva, the pulls and pressures of ‘Samsara’ or the Earthly issues keep fading away and Adhyatmika Gyan gains priority. Shiva Bhakti having paramount importance, Pure Bhakti paves the way to Prem or Love to all co-existent beings; from Prem to ‘Shravan’ (hearing) or the unending aptitude to learn; from the learning process the next step is ‘Satsang’ or companionship of Virtuous Persons or Vidwans or Experts; then emerges a Guru who would ship-shape the process of ‘Upasana’ or the penultimate step before ‘Mukti’.]

Stanza Seven

Namaso namane shaktih namanam dhyanamecacha, jnentaat taadaatmya sambhandhah kathyate Pratyagatmane/

When there is a declaration of Aham Brahmaasmi, the reference is certainly be realised as of the Inner Consciousness and of the Pratyagatma's declaration. The Pratyagatma is nodoubt related to the body but not the body and the vikaaraas as being latent to the body yet. Having described about bondage of the mortal life and about the knowledge of Inner Consciousness viz. the Antaratma and its unity with Parmatma, the next logical step is to seek the path of Realisation of what Brahman is all about which indeed is Self-Introspection itself! Now, Kahola the son of Koushitaka approached Maharshi Yagnyavalkya to explain to him the path of Realisation of the Self and /or the Supreme. The Maharshi confirming and stressing the Reality of Self unified with the Supreme Brahman, analysed to Kahola that the Reality named the Singular Entity surpasses 'Pipaasa' or hunger and thirst, 'Shoka' or misery and anguish, 'moham' or falsity and illusion, 'jaraa' or decay and crumble, and 'mrityu' or death. Realisation of these characteristics of Life or Existence leads to the desire for children, possessions, wealth and of the futility of existence leads to Renunciation or a life of a mendicant or of negation of desires. This brings about the strength of knowledge of the Self; indeed the Self is not within the reach of the weak and through the Self alone one attains strength. Knowledge leads to introspection and that hastens meditateness. The process of meditation leads to questions such as of Sthitapragjnasya into 'samadhi nishtha' or the position of equilibrium; does he drown himself in that position; how does he behave, get seated and dressed! Then the replies are learnt in the process of Self Introspection itself.

Hence the Pratyagatma means the one who is the knower of this body, jagat, mind. Who is the seer of this jagat? Eyes are the seer. But they are not the ultimate seer. They are also seen by the mind. If there is a defect in the eyes, the condition of the eyes is known to the mind. Even the emotions of the mind are known to the person who be aware anger, jealousy, fear, and so on. Ahmkaara is also known and so be the false sense of 'I'ness. That 'I' who knows the absence and presence of the world, antahkaran, body, is called Pratyagatma – Inner Self. That Inner Self is actually Brahman, Ishvara alone. When the Scriptures say TAT TVAM ASI - You are That Brahman, they are pointing to this Inner Self.

This pratyagatma is referred to as kshetrajna in Chapter 13 of the Gita.

[Explanation vide (1) Bhagavad Gita as Kshetra- Kshatragjna Vibhaya Yoga on Pratyagatma (2) Prashnopanishad's Question Six 1-8 as follows:

(1)

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, Kshetrakshetragjnyor jnaanam matam mama/ Tad kshetram yaccha yaadrukcha yadvikaari yatascha yat, sa chyo yatprabhaavascha tatsamaasena me shrunu/ Rishibhir bahudhaa geetam cchandobhirvividhah prithak, Brahma sutrapadaishiva hetumadbhirvinishchitaih/ Maha bhutanyahamkaaro buddhiravyaktamevacha, indriyaani dashaikamcha panchachendriya gocharaah/ Ikcchhaa dveshah sukham dukkham sanghaataschetanaa dhritih, etat kshetram sanaaseva savikaaramudaahritam/ Amaanitvamadam bhitvam ahimsaa kshaantiraarjavam, aacharyopaasanam shoucham sthiryamaatma vinigrahaah/ Indriyaartheshu vairaagyam anahankaara evacha, janma mrityujaraa vyaadhi dukkha doshaanudarshanam/ Asaktiranabhishvangah putra daara grihaadishu, nityam cha sama chittaatvam ishtaanishtapavartishu/ Mayichaananyayogena bhaktiravyabhicharinee, 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 sarvamaapriya tishthati/ Sarvendriya gunaabhaasam

sarvendriya vivarjitam, asaktam sarvabhricchiva nirgunam guna bhoktracha/ Bahirantascha bhutaanaam acharam chamevacha, suukshmataatthad avigjeyam duurstham chaantike cha tat/ Avibhaktam cha bhuteshu vibhaktamiva cha sthitam, bhutabhuratucha 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 Kshetrajna 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 Kshetrajna! This awareness has been talked about, interpreted, and even proved by age old Maharshis and their niceties and nuances had been expressed by Upanishads. 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 cognizable 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 Kshetrajna-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 dukkhaa -naam bhokritve heturuchyate/ Purushah Prakritisthohi bhunkte prakritijaangunaan, 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 kshtrajna samyogaat tadviddhi Bharatarshabha! Samam sarveshu bhuteshu tishthantam Parameshvaram, vinashyantavinashyantam yah pashyati na pashyati/ Samam pashyanhi sarvatra samavasthitameeshvaram, na hinastyaatmaatmaanam tato yaati paraam gatim/ Prakritiyaiva 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 traits ; 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 dukkhaa -naam bhokritve heturuchyate/* The cause and effect of this interaction 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 Kshetrajna 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 Kshetrajna 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 Kshetrajna 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 ownership of the original owner the Paramatma! This original ownership is almost impossible and the renter keeps on reentering 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. *Dhyaavenaatmani pashyanti kechidaatmaanam aatmanaa, anye saankhyena yogena karma yogenachaapare/* Some of the ‘Sadhakas’ seek Paramatma 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. Yet 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 ‘stharara jangamas’ of moving and immobiles are complete with the union of Prakriti Purusha or the Kshetra and Kshetrajna. The ever vibrant Antaratma the Kshetrajna 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. Kounteya! 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. Arjuna! 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 Surias 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 substance of Kshetra - Krishi by the Beings as are born- dead-reborn mills repeatedly- and of Kshetragjna the mirror image of Paramatma.

(2) Prashnopanishad Sixth Question: As per Sankhya Jnaana, Shodasha Kala Attributes of the Subtle Body in Srishti detailed]

VI.1-2) *Atha haina Sukeshaa Bhaaradvaaajah prapaccha/ Bhagavan Hiranyanaabhah Kaoshalyo Rajaputro maam upetyaitam prashnam aprochata; shodashakalam, Bharadvaja, purusham vetta,tamahamkumaaram abruvam, naaham imam veda, yadyaham imam avedisham katham te naavakshyam iti, sa muulo vaa esha parishshyati yonritam abhivadati, tasmin naarhaami anritam vaktum, sa tuushmim ratham aaruhya pravavraaja, tam tvaa prucchhaami kvaasau purusha iti// Tasmai sa hovaacha, ihaivaanta shareere, Saumya, sa purusho yasmnninetaah shodasha kalaah prabhavant iti//*

(Sukesha the son of Bharadvaja told Pippalaadi Maharshi that once a Prince of Kosala Desha approached Sukesha and enquired whether he was aware of the Purusha of ‘shodasha kalas’ or sixteen body parts. Then Sukesha replied in the negative as that was not clear about this ‘Dharma Sandeha’ or a root question and the Prince left unreplied and left; now that an opportunity cropped up he sought Pippalada Maharshi, a fit person, to kindly explain as to that Purusha with and where would he exist. Pippalaadi Maharshi replied that it was indeed that due to the cover of ignorance which the sixteen body parts which were merely the body adjuncts were erroneously construed as the ‘shodasha kalaas’ since they were stated to condition the movements of the ‘Self consciousness’. Brihadaranyaka Upanishad vide II.iv.12 explains that Maharshi Yagnyavalkya enlightened his wife Maitriyi: *Sa yathaa saindhavakhilya udake praasta udakavevaanu vileeyat, na haasyedgrahanaayeva syaat, yatoyastatvaaadadeeta klavanaameva, evam vaa ara idam mahad bhutaamanantamapaaram vigjnaana ghana eva/ etabyho bhutebhyaha samutthhaaya tanyenvaan vinashyati na pretyasanjnnasteetyare braveemeeti hovaacha Yagnyavalkyah/* or Maharshi Yagnyavalkya explained to Maitreyi that the great Reality called the Supreme Self was not a separate entity due to your own ignorance and due to your identity of your body organs and their functions as being subject to hunger and thirst being the body being mortal. That was why a Being would feel exposed to dangers of death and the risks and fear of existence not knowing that the Being only changes forms, names, characteristics and attributes but remains the Self which indeed would remain the Supreme and the Absolute reality always! The Maharshi cites the example of a lump of salt dropped in water dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore to that as and when the original Reality changes its form, name, features, fear of existence, anxiety of retaining the so called self etc.the midhya or the make believe prevails and blocks the view of Satya or the Reality! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the case of non-identification. One tends threfore that as and when the original Reality changes its form, nature, features of existence anxiety of retaining the Self blocking the vision of Satya or Truth the Reality. As Maytreyi got confused , she referred to the concept of duality but the Maharshi reiterated of Oneness and Unity and explained further in the next stanza: *Sa hovaacha Maitreyi, atraiva maa Bhagvavan amuumuhat, na abhidheeyate, na pretya samjmnnaaseeti; sa ho vaacha na vaa areham moham brakeemi, atam vaa ara idam vijnaanaaya/* or the same entity possessed of varying attributes and the Self was superimposed by ignorance like a burning wood was covered by ash and that Pure Intelligence which indeed appeared variegated by modifications of name, organs, and their attributes and the falsity of decay and destruction. On the other hand, the Self is indestructible, all knowing and infinite! As regards, the cover of ignorance due being to ‘shodsha kalaas’ in the sleep stage, or due to improper knowledge of Reality versus Falsity, the reply would be that Purusha as per the Veda Texts is within the body as connected to the physical parts interconnected with the Inner Soul further connected to Outer Sky.!)

VI.3) *Sa ikshaamchakre, kasminn aham utkraanta utkraanto bhavishyaami, kasminvaa pratishtthite pratishthaasyameeti/*

(Now how would the Purusha so endowed with the sixteen body parts about whom Pippilaada explained to Sukesha depart and detach from the body concerned: *kasmin utkraante bhavishyaami aham* or which specific entity would rise up the body from and become My Self! Indeed the Self is the Doer and the Enjoyer too; thus as a result, It becomes continuous from birth to birth of the body. Brihadaranyaka Upanishad vide again II.iv.14 explains : *Yatrahi dvatamiva bhavati taditra itaram jighrati, taditaram pashyati, taditara itaram shrunoti, taditara itaram abhivadati, taditara itaram manute, taditara itaram vijnaaneeyaaditi/* or due to the actual existence of duality or even multiplicity, as also due to ignorance, the faculties of smell, vision, hearing, speech, thinking or mind set and of thought etc. react the same way. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the similar way. One has therefore to understand that Self is Supreme in blueprint, be it the vision, or hearing or feeling or thinking; thus the concepts of the Self and the Supreme are of the inevitable identity! Now Mundaka Upanishad vide I.i.4 further defines the ‘Para and Apari Vidya’ ways and means : *Tasmai sa hovaacha, dai vidye veditaye iti hama yad Brahma vido vadanti paraachaava aparaacha/ Tatparaa Rigvedo Yajurvedah Saamavedorvavedah Shikshaa Kalpo Vyakaranam Niruktam Chhando Jyitishamiti, atha paraa ayaa tadaksharamadhigamyate//* or the Paraa Jnaana is defined as of somewhat inferior approach to Brahma Vidya in contrast to ‘Apari Jnaana’; the former being through the acquisition of knowledge of Veda Vedangas and the system of Rituals, Regulations and Rules that the knowledge of Scriptures so prescribe. On the other hand, the Superior approach of higher learning with less reliance on karma kanda is of Self Realisation through total control of Panchendriyas and of Mind)

VI.4) *Sa praanam asrajata , praanaaccraaddhaam kham vaayur jyotir aapah prithiveendriyam manah annam annaad veeryam, tapo mantraah karma lokaah, lokeshu cha naama cha/*

(Purusha, the Hiranyagarbha, as the Chief Creator manifested Praana the Life Force; from Praana He created Shraddha or Faith and Conviction, ‘kham’ or space, ‘Vaayurjyotiraapah’ or Air, Fire, and Water, besides ‘Prithvi Nidrayah Manah’ or Earth, Organs and Mind; ‘Annaat Veeryam Tapah’ or Food, Vigour and Self Control; ‘Mantraah karma lokaa lokeshu cha naamacha’ or the Veda Mantras, Rites, worlds, names and nomenclatures of of Beings and Forms)

VI.5) *Sa yathema nadyah syandamaanah samudraayanaah samudram praapyaastam gacchhanti bhidyete taasaam naama rupe samudra iti evam prochyte, evam evaasya paridrashtur imaah shodasha kalaah purushaayanaah purusham praapyaastam gacchhanti bheedyate chaasaam naama rupe purusha iti evam prochyate sa eshokalmrito bhavati, tadesha shloka://Araa iva rathanaabhee kalaa yasminpratishthitaah, tam vedyam Purusham vedan yathaamaa vo mrityuhparivyathaa iti//*

(All the ‘Jeeva Nadees’ or the ever flowing rivers are finally destined to merge into the High Seas. The rivers once merged thus, their original name, length and breadth, course and colour are transformed too without any trace. Similarly the ‘Shodasha Kalaas’ or the sixteen constituents of human beings counting from Praana the Life Force get merged into the all pervading Purusha but there would be no trace of the merging traits and features. Hence the Immortality of the Self albeit in recurring forms, sex, as also even species! Death is but a gateway to another cycle of births and rebirths. Having explained that there are two stages of dream state and death of human life, Prajapati explains to Indra Deva the traits of merger in Chhandogya Upanishad vide VIII.xii.1: *Maghavan, martyam vaa idam shariram aattam mrityunaa, tad asya amritasyaa ashareerasya atmaanodhishthaanaam, aatto vai sashareerah, priyaapriyaabhyaam, na vai sashareeraaya sataha priyaapriyaayor apaharsti, ashareeram vaa va santamnaa priyapriye sprushtah/* or Prajapati exhorts Indra as follows: This body is mortal and is shrouded by death; that is also the place of the Self which is Immortal but bodyless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or

undesirable influences. But surely the unembodied Self is totally unaffected by the pleasures and pains. The Chhandogya Upanishad vide the Stanza 5 clarifies amply: *Ata yo veda: idam manvaaneti sa atmaa, manosya daivam chakshu saa manasaitaan kaamaan pashyan ramate:* or the consciousness activates mind the divine mind as the agent of the Self; the Self by itself does not initiate any action nor even the divine aspect of mind but the physical part of the mind is squarely responsible for the deeds. Thus the physical actions are initiated and executed by the body parts headed by the physical mind. Antaratma or the Self remains as a spectator to the actions of the sensory organs of the body which is but mortal.)

VI.6) *Araa iva ratha naabhao kalaa yasmin pratishthitaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivyathaa iti/*

(One is indeed aware that Purusha the Hiranyagarbha is worthy of realisation and is the prime mover of the 'kala chakra'. The entire Universe is designed, detailed and dented too by Him and acts like the wheel hub with spokes arranged or the organs fixed, providing temporary reliefs periodically, lest longer the life beyond limits would inflict very long existence of prolonging misery but mercifully providing intermittent reliefs and hence the contraption of periodical pauses and ever long birth- death syndrome!)

VI.7-8) *Taan ho vaacha, etaavad evaaham etat param brahma veda, naatah param asti iti// Te tam archayantah, tvam hi nah pita yosmaakam avidyaayaah param paraam taarayasi, iti; namah parama rishibhyo namah parama rishibhyah//*

(Maharshi Pippalaada thus replied the sixth question of Sukesha, the son of Bharadvaja about the Shodasha Kalaas of human body and how the sensory organs are restricted to the physical acts only and once the Self of Glory titled Antaratma or the Inner Consciousness jumps from one to another cycle of births and deaths on a repetitive basis, the shodasha kalaas get replaced in the subsequent births again and again. Having so replied, the Maharshi confessed that beyond the stage of Hiranyagarbha, he might not be able to comprehend any further about the Parama Tatva or Brahman the 'Avyaktaavyakta' or the one Realised and Unrealisable! Thus he hinted to the Seekers of Brahma Vidya that not only one might not be able to 'seek' or learn but would have to be only 'intuitive' or 'self-experienced suo motto' by themselves. He further commended those Glorious Maharshis who had by dint of their deep faith and dedication accomplished the Supreme Vision and got absorbed into that Unique Truth, some as of mortal glories being 'Jeevan Mrityus' and the other apparently as a part of that Outstanding Vision Itself!)]

Stanza Eight

Aham Shivah Shivoham cha manye vedanta nishthayaa, ityevam nama ityukam vedaih shaastraishcha sarvashayah/

The statement that 'Aham Shivoham cheti' by Bhagavan Padmapaada seeks to extract the meaning : I am Shiva, Shiva is Myself. That be the atmanishtha pratipaaditha mahadaananda and of taadaatmya bhava nirupana. This is explained by the Brihadaranyaka Upanishad's statements vide 2-4-5 to 12 and 1.4.10: *Atmaavaa are drishtavyah shrotiuvvyo mantavyo nididhyaasitavyah/*

[Vishleshana vide (1) Brihadaranyaka Upa. 2-4-5 to 12 and 1.4.10 (2) Brahma Sutraas on Satya Vidya

II.iv.5) *Sa hovaacha, na vaa are patyuh kaamaaya patih priyo bhavati, atmanastu kaamaayaaya patihpriyo bhavati, na vaa are jaayaayai kaamaaya jaayaapriyaa bhavati/ Na vaa are putraanaam kaamaaya putraah priyaa bhavanti, atmanastu kaamaaya putraah priyaa bhavanti, na vaa are vittasya kaamaaya vittam priyam bhavati, atmanastu kaamaaya vittam priyam bhavati, na vaa are Brahmaanah kaamaaya Brahma priyam bhavati, atmanastu kaamaaya Brahma priyam bhavati, na vaa are kshatrasya kaamaaya kshatram priya bhavati, atmanastu kaamaaya, kshatram priyam*

bhavati, navaa are lokaanaam kaamaaya lokaah priyaa bhavanti, atmanastu kaamaaya lokaah priyaa bhavanti, na vaa are Devaanaam kamaaya Devaah priyaa bhavanti, atmanastu kamaaya Devaah priyaa bhavanti, na vaa are bhutaanaam kaamaaya bhutaani priyanaati bhavanti, atmanastu kaamaaya bhutaani priyani bhavanti, na vaa are sarvasya kaamaaya sarvam priyam bhavati, atmanastu kaamaaya sarvam priyam bhavati/ Atmaa vaa are drushtavyah shrotavyo mantavyo nidhidhaanaa sitavyo Maitreyi, Atmano vaa are darshanena matyaa vigjnaanenedam sarvam viditam/ (The Maharshi explained that either a husband or wife loved either of them, it was merely for their one selves; similarly one loved his or her children, it was only for their own sake; wealth was loved by any body it was again for their own selves; similarly, a Brahmana, or a Kshatriya, or the worlds, Devas, other Beings, and so on; therefore what was of utmost importance was to realise the Self, indeed one's own Self that was to be heard of, reflected upon, and meditate to. In other words, when Maitreyi asked the Maharshi whether all the wealth in the Universe would be able to secure immortality, the reply positively yet logically would be whether she would be prepared to discard every thing including life partners, off spring, varnas like one is a Brahmana or a Kshatriya, wealth of course, or attachment to co-beings, or the desire for this Loka or another like Swarga, Satya Loka, and so on, even attachment to specific Devas, and so on by merely concentrating about the Absolute Truth and Truth alone called 'Sat-Nyasa' which literally meant Sanyasa or Renunciation! And that Truth was within One Self; it was that the Self alone was to be heard of, reflected upon and meditated to! That that alone was the quest for Immortality!) II.iv.6) *Brahmatam paraadaadyon atmano Brahma Veda, Kshatram tam paraadaadyonyatraatmano Devaanveda, Bhutaani Paraadyon yatra atmano bhutaani veda, sarvam tam paraadaadyonyatraatmanah sarvamVeda; idam Brahma, idam Kshatram, ime lokaah, ime Devaah, imaan Bhutaani, idam sarvam yadayamaatmaa/* (Brahmanas tend to discard any thing that they have conviction of what all should be according to their Inner Self; similarly Kshatriyas too reject any thing unconventional and and unconvinced to their Antaraatma or Conscience. Any where among the worlds, be it Devas, all other Beings would only follow the dictates on one's own Inner Self. Indeed this is precisely why one gets convinced that any thought, impulse, action and everything and any thing has to get the acceptance of the Self and hence that everything is the Self!) II.iv.7) *Sa yathaa dundubher hanyamaanasya na baahyaan shabdaan shaknuyaad grahanaaya, dundubhestu grahanena dundubhyaaghaatasya vaa shabdo graheetah/* (While indeed one might not be able to distinguish different kinds of notes of the drum sound, yet it is very easy to realise that a drum is beaten or that matter the typical sound of a drum could be recognised and heard even from a distance of hearing. That is how one could infer or conclude owing to one's own normal and basic intelligence or what is routinely called as common sense!) II.iv.8) *Sa yathaa shankasya dhyayamaanasya na baahyaan shabdaan shankhuyaad grahanaaya, shankasya tu grahanaan shankhadhmasyavaa shabdo griheetah/* (Even as a conchshell is blown, one may not be able to identify the specific notes but for sure one hears from a reasonable distance that a conchshell is being blown!) II.iv.9) *Sa yathaa veenaayai vaadyamaanaayai na baahyaan shabdaan shaknuyaad grahanaaya, vinaayai tu grahanena veena vaandasya vaa shabdo grahitaa/* (Even as one might not identify the particular nuances of notes of a Veena the stringed musical instrument, but the general awareness that a veena is being played is certainly heard; this is to prove the pure intelligence of any normal human beings with genetic material. Such other examples could be cited.) II.iv.10) *Sa yadhaara edhaagner abhyaahitaat prathaag dhuma vimshcha -ranti, evam vaa aresya mahato bhutasya nishvasitam etad Rigvedo Yajurvedah Saamavedothar -vaangarisa itihaasah puraanam vidyaa upanishadaa shloka sutraani anuvyaakhyaanaani vyaakhyaa -naani asyaivaitaani nihshvasitaani/* (At the time of Srishti and Vidya or knowledge had not originated yet and only Pure Intelligence prevailed, then only Agni in its basic form was recognised but not the sparks, embers, flames and smoke was not; similarly this Universe was not differentiated in varied forms and nomenclatures or names. Like wise oh Maitreyi! Knowledge did not get diversified like Vedas viz. Rig Veda, Yajur Veda, Sama Veda, Atharvaangarisa, Shad Vedangas, Itihasa-Purana-Upanishads, Vidyas of different nature like geography, history, mythology, Art Forms, Shlokas, vyakhyanas,

explanations and so on. Indeed, they are all like Praana, or the Breathing of the Self, the Basic Reality and the Paramatma or the Supreme Self!) II.iv.11) *Sa yathaa sarvaasaam aapaam samudra ekaayanam, evam sarveshaam sparshaanaam tvageyanam, evam sarveshaam gandhaanaam naasike ekaayanam, evam sarveshaam rasaanaam jihvoukaayanam, evam sarveshaam rupaayhanam chakshurekaayanam, evam sarveshaam shabdaanaam shrotramekaayanam, evam sarveshaam sankalpenaam mana ekaayanam, evam sarveshaam vidyaanaam hridayamekaayanam, evam sarveshaam karmanaam hastaavekaanam, evam sarveshaamaanandaanaam upaasya ekaayanam, evam sarveshaam visarganaanaam paayureaayanam, evam sarveshaandhwsanaam paadavekaayanam, edvam sarveshaam Vedaanam vaagemkaayhanam/* (While Brahman or the Supreme Self is the originator of Pure Intelligence, the ramifications of that knowledge have been described in the earlier stanza. Now as Brahman created the manifestations of that Knowledge, he also determined other manifestations as also their goals that are ephemeral too and are subject to dissolution ; for instance ocean is the goal of all kinds of water; the skin is the goal of touch, the nostrils are the goals of odours, the tongue of all savours, eyes of all colours, ears of sounds, mind of all types of thoughts, intellect the goal of varied knowledge, hands for works or action, organ of generation for enjoyment and relief; anus for excretions, feet too for walk or mobility in general, and the organ of Speech viz. the tongue for good and bad sounds ranging from Vedas to the mundane expressions. Indeed, dissolution in any case is natural just as the termination of ignorance while Brahman or the Supreme Self is the only Reality and the Ultimate Truth!) II.iv.12) *Sa yathaa saindhava khilya udake praasta udakamevaanuvileeyet, na haasyedgrahanaayeva syaat, yato yatastatwaadadeeta klavanameva, evam vaa ara idam mahadbhutamanantamapaaram vigjnaana ghana eva/ etebhyo bhutebhyah samuthaaya tanyenvaan vinashyati na pretya sangjnnsteetyare braveemeeti hovaacha Yagjnyavalkyah/* (Maharshi Yagjnavalkya explained to his wife Maitreyi that the great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to your identity of your body organs and their functions subject to hunger and thirst being basically mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and attributes but remains the Self which indeed is the Supreme and the Absolute Reality only always! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore that as and when the original Reality changes its form, name, features, fears of existence, anxiety of retaining the so called Self, etc. then the woods are confused as the forests or the Midhya or the Make Believe prevails and blocks the view of the Satya or the Truth!)

Stanzas 1.4.10:

(I.iv.10) *Brahmavaa idamagra aaseet, tadaatmaanmevaavet, **Aham Brahmaaseeti**, tasmaat sarvam abhavat; tadyoyo Devaanaam pratyabuddhyata sa eva tad abhavat, tatharsheenaam, tathaa manushyaanaam; taddaitat pashyaan rishir vaama devapratipade, aham manurabhavam suryas cheti , tad idam api etarhi ya evam veda, aham brahmaasmiti sa idam sarvam bhavati, tasya ha na Devaashchanaabhuyatyaa Ishate Atmaa hoshyam sa bhavati; atha yotnyaam devataamupupaste, anyosavanyohmasmeeti, na sa veda, yathaa pashurevam sa Devaanaam, yathaa ha vai bahavah pashavo manushya bhunjyuh; evamekaikah purusho Devaan bhunakti, ekasminneva pashaavaadeeyamaanopriyam bhavati kim bahushu? Tasmaadeshaam tatra priyamaden manushyaa vidyuh/* (Indeed this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginnng of Creation or now and forever. One has to realise Him from within. He is thus known from within, since he is oneself as Devas discovered him too. The Sage Vamadeva realised after long cogitation and introspection that Brahman is That, viz. the Manu or the Sun within which indeed is a reflection of himself. Little does one understand more than that simple Truth that animals or also Gods; this is how animals would think that human beings are like Gods but indeed

God is in the animals and human beings alike. This fundamental fact if one realises then the same awareness should enable one to realise what Brahma Vidya is all about! True Knowledge is not indeed to confuse but to enable the eradication of ignorance and to enable this realisation are various means like introspection, devotion, Sacrifices, meditation, daana dharmas and so on to ascertain the Absolute Truth of *Aham Brahmaasmi!*)

(2) Brahma Sutraas on Satya Vidya

III.iii.36) Anyathaa bhedaanupapattiriti chennopapadeshaantaravat/ It is apprehended that there are two separate conceptions mixed up in the Upanisdhads mentioned in the above Sutra as perhaps two distinct Vidyas or disciplines are being talked of in the description of Brahman's magnificence. One is about the ephemeral aspect of the Universe arising out essentially of the pull of materialism of the individuals as rightly mentioned in the form of wealth, family, progeny, and so on which may be termed as Samsara and another is about the Satya Vidya as the Inner Soul of Pancha Bhutas and eternity of Brahman in the macro context. But indeed these two conceptions are of the same coin and are essentially of mutual complimen -tarity and certainly not contradictory. More over, two major aspects are being highlighted: existence of the Self beyond cause and effect or body and organs and Self is spoken of as being beyond such mortal characteristics of hunger and so on. Thus unity of contention sustained.

Vyatihaaraadhikaranam/

III.iii.37) Vyatihaarahi vimshimshanti itaravat/ The concept of reciprocity or interchange of both kinds of traits viz. those of the Supreme Soul and that of Individual Self along with the temporary nature of its bodily existence should be in place. In the Aitareya Aaranyaka Upanishad (II.ii.4.6), the Aitereyins refer to the Being on the Orbit of Surya and affirm: 'He is the same as I am, and I am the same as He is!' This concept of reciprocity facilitates meditation and the consciousness of the Individual Self with the attributes concerned, ie the traits of body in the case of the transmigrated Soul and the Five Elements plus in respect of the Supreme Self. The type of meditation in either of the cases be better distinct so that the underlinining awareness of the content of meditation is kept in tact. For instance, the format of the worship to the Individual Antaratma be with the awareness of the transcient nature of Panchendriyas along with their tendencies or proneness to the guilt and expressing remorse for wrong Actions seeking compassion while the meditation to the Almighty along with His attributes of Eternity, Omni-science and Omni Presence be for seeking salvation. Indeed reciprocity of the expressions in either case is clear.

Satyaadyadhikaranam

III.iii. 38) Sa eva Satyaadayah/ Satya Vidya or the Teachings of Truth as predominantly highlighted in Brihadaranyaka Upanishad. is expressed in different contexts; the word Satya consists of three Letters viz. 'Sa' or Truth 'ti' or Untruth and 'ya' is Truth again, thus Truth is flanked both sides with Untruth. It is better that the coverages of the word Truth are kept distinct as per individual references in the Upanishads instead of unifying and jumblings the contexts. The Upanishad (V.iv.1) refers to Satya as Surya Deva the Embodiment of Lustre and Vision in the Right Eye: *Tad vai tat, etad eva tadaasa satyameva; sa yo haitan mahad yaksham prathamajam veda; Satyam Brahmeti; Jayateemamlokaan; jita invasaa asat ya evam etan mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/* (Meditation is targetted to Pajapati Brahman who has been described above as his 'Hridaya' or Intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression 'tat' or 'that' is repetitive since Hridaya, Intellect, Brahman and now Truth all refer to just the same. The phrase 'Satyameva' also signifies the idioms SAT and TYAT, viz. 'Murtha' or Gross and 'Amurtha' or Subtle; the gross body being 'Pancha bhutaatmika' or of Five Elements. Satya Brahman also made the worlds for Himself and is unconquerable by enemies like the 'Arishad vargas' viz. Kaama-Krodha-Lobha-Moha- Mada-Matsaras as He is far beyond such complexities. Indeed Satya Brahman conquers all the worlds, he is the very first born, and all pervading! In another context, the Upanishad (V.v.2) states: *Tadyat satya -masou sa Adityah- sa*

etasmindandaley Purushah; yashchaam Dakshinekshan Purushah/ taavetaavanyonyasmin pratishthitau; rashmibhir eshosmin pratishthitaah praanair ayam amushmin, sa yadotkrammisyan bhavati/ Shuddham evaitan mandalam pashyati, nainam ete rashmayah pratyayanti/ (While deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye; it is stated that the Sun and the eye rest on each other and there is a relationship of mutual cooperation of the Individual Self as identified with the body part concerned and its Presiding Deity. Indeed the relationship of the eye as the identified body part and the concerned Deity viz. Sun in the instant case is strengthened by the Sun Rays. When the Self is destined to leave the mortal body, the latter could no more vision the Sun Rays! Indeed the mutual helpfulness between the two entities-the eye and Sun-ceases at the signals of death!) V.v.3) *Sa esha etismindandaley purushastasya bhurita shirah; ekam shirah, ekametadaksharam; bhuvā iti baahuh, dvau ete akshare; swar iti pratishthaa; dve pratishthe dve ete akshare; tasyopanishad ahar iti; hanti paapmaanā jahaati cha, ya evam Veda/* (In respect of this Individual Self whose eye is coordinated with the Solar orbit -which essentially is Satya the Truth- there are three significant syllables that are relevant viz. 'Bhuur' or the head of the Self concerned; 'Bhuvar' or two arms and 'Svar' the two feet; further more, there is a secret name called 'Ahar' derived from the root expression 'Haa' which means 'to destroy and spurn' the evil forces!) V.v.4) *Yoyam dakshinekshan purushah, tasya bhuur iti shirah, ekam shirah, ekam etad aksharam; bhuvā iti baahuh; dvau baahu, dve ete akshare; swar iti pratishthaa; dve pratishthe, dve ete akshare; tasyopa-nishad aham iti; hanti paapmaanā jahaati cha ya evam Veda/* (Similarly, of this Individual Being who has its physical right eye, 'Bhur' is his head, 'Bhuvar' his two arms, 'Svar' his feet and 'Aham' is his secret name who destroys evil!) Thus, doubtless, the object is Satya Brahman and the meditation concerned is of Satya Vidya. However, Chhandogya Upanishad (I.vi.6-8), application of the same Satya Vidya to Hiranmaya Purusha Surya in Saama and Ruk mantras based on Udgata involving worship in connection with Jyotishoma rite is indeed quite different. As such in view of difference in the contexts, meditations must be distinct. The Upanishad being referred states: I.vi.6) *Atha yad evaitad Adityasya shuklam bhaa saiva saa tha yannilam parah krishnam tadamah tat saamaatha ya eshontar aaditye hiranmanmayah purusho drusyate, hiranya shmashrur hiranya kesha aapranakhaat sarva eva suvarnah/* (Besides the white complexion of Surya as 'Saa' and the deep blue like black colour 'ama' known together makes up as Saama. Inside the 'Surya Bimba' or the Globe of Sun, one could figure imagine a 'Hiranmaya Purusha' or a Golden Person whose each and every physical limb including a golden beard and golden hair exists, whose even the nails of hands and feet shine with glory!) I.vi.7) *Tasya yathaakapyaasam Pundareekam -evameekshini tasyoditi naama; sa esha sarvebhya paapmaabhya udit; udeti ha vai sarvebhya paapmaabhyo yaevam Veda/* (This Hiranmaya Purusha possesses a pair of eyes like a fresh and red lotuses and whose seat reminds one of a monkey! The title of this extraordinary Purusha is 'ut' or of Highness and surely has risen far above sins, evil and the negative forces of the Universe.) I.vi.8) *Tasya Rukcha Saama cha geneshnau, tasmad Udgatah, tasmad tvevodaataitasya hi gaataa; sa esha ye chaamushmaat paraanaacho lokah teshaam cheshte Devackaamaanam cheti adhidaigvta/* (This Hiranmaya Purusha's two finger joints viz. Earth and Fire, Air and Sky and so on are of Rig Veda and Saama Veda thus of Udgata. The Singer of this is called 'Udgatir' priest as; he is the so called singer who is also posted as the Self, that is the Lord of Worlds beyond Surya Deva and of the Desires of Devas!)]

Stanza Nine

*Athavaa daasa evaahamham daasa iteeranam,
Ityeva nama ityuktam vedaih shaastraincha sarvashah/*

When the stanza nine would imply that sarvesha- sarva veda -sarva vidya jnaani- sarva bhutaatma be indeed worthy of ever repeated prostrations. Bhaga- bhraamayan- sarva bhutaanivad Parameshvara be described by Bhagavad Gita vide 18-81 explains: *Ishvarah sarva bhutaanaam Hrisheekeshojuna tishthati, bhraamayan sarvabhutaana yantraarudhaani maayayaa/* Shri Krishna explained to Arjuna: Maha Deva be realised as the sarva vidya jnaata and sarva praanishaasaka. As Maha Deva being the niyanta-arthā siddha, I am the daasa of Ishvara . Arjuna! As Ishvara be in the sarva praani hridaya kosha sthita for ever. Just as a massive yantra which be ever rotating the jeevaas in the kaalamaanā, this samsāra chakra be ever and ever rotating by Maheshwara.

[Vishleshanas on (1) Kurma Purana' Ishvara Gita on Atma Tatwa Swarupa including Namakam-Chamakam (2) Skanda Purana's Shata Rudreeyam (3)Ravana Stuti to Parama Shiva - Pages 25 approx]

(1)

Suta Maha Muni quoted Veda Vyasa to the Rishis at Naimisha Forest that 'Brahmavaadis' or those who cogitated about 'Brahma Gyana' or the Knowledge of Brahma like Sanat Kumara, Sanaka, Sanandana, Angira, Bhrgu, Kanaada, Kapila, Vaama Deva, Shukra and Vasishtha prayed to Narayana Maharshi at Badarikaashrama and the latter appeared along with Nara Maharshi. The Brahmavaadis requested Narayana Maharshi to answer certain queries which had not been replied satisfactorily in their comprehension such as to what was the 'raison d'tre' or the cause of Creation; which was the Shakti that scripted, sustained and decimated it; what precisely that Atma or Soul meant and what indeed was the 'Paramartha' or the Final Goal all about! On hearing this, Maharshi Narayana discarded the Form of a Tapaswi and assumed the distinct Swarupa of Vishnu with Four Hands and Ornamentation of Shankha-Chakra-Gadaa-Saaranga besides Srivatsa accompanied by Devi Lakshmi. Simultaneously, Maha Deva too appeared at the behest of Vishnu as both of them were seated comfortably and when Vaasudeva posed the same questions that the Maharshis gave, Maheswara provided replies while cautioning confidentiality of the explanations:

Atmaa yah Kevalah Swasthaha Shaantah Sukshmah Sanaatanah, Asti Sarvaantaraha Saakshaachchinmaatrastamasah 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 Kartaaacha na Bhoktaa vaa nacha Prakritin Purushou, Na Maayaa naiva cha Praanashchaitanyam Paramaar -thathah/

(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 could 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/haayaa tapou yathaa lokey Paraspara vilakshanou, Tadah tasya Bhaven muktirjanmaantara shatairapi/ Pashyanti Mumanayo yuktaah swaatmaanam Paramaardhatah, Vikaara heenam Nirdukhka 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, Ajnaana adyanyathaa 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/ Anaatmanyatma vijnaanam tasmaad dukkham 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 would 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 Paramartaah, 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, Ekibhutih parenaasou
tyadaa bhavanti kevalah/ Yadaa Sarvey pramuchyatey Kaamaa yesya hrudi
sthitaah, Tadaasaavamrutibhutih 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 would 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

‘Paramaatha’ 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 duhhavyaadheenaa meka bheshajam, Kevalam Brahma Vijnanam 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 Vigjanamevaasti 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 sanjyatey Jnaanam Jnaanaad yogah pravartatey, Yogi Jnaanaabhi yuktasya naavaapyam Vidyatey kwachit/ Yadeva Yogino yaanti Saankhyais tadadhigamyatey, 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 Tatva 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 Yogeendrea 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 Vijnanaa’ that I am now indicating in a hazy form may be taught to Brahma Vaadis to their sons, disciples or trusted Yogis only and to none else!)

Shiva Bhakti, Shiva Shakti, Shiva Tatwa and Shiva Tandava

Parama Shiva asserted:

*Naaham Tapobhirvidhairna Daanena na cheyjayaya, 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 goptaahay 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 Samsara.)

*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 madadhishititaa/ 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 kechirjjanana 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 krutnam Pradhaana Purushaatmakam,Mayyeva Samsthitam Vishwam mayaa
sampreryatey Jagat / Naaham prerayitaa Vipraah Paramam Yogamaashritah,Prerayaami
Jagatkrutnametadyo 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 Mahayogeshwareswaram, So Vikalpena Yogena yujatey 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 nomenclature 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 by 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!

ShivaTandava (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 Jwalaas' from each thumping of his dancing feet and with an awesome and frightening body profile! The Brahmapadaas had actually seen with their inner eyes while Maha Deva was being worshipped by Brahma, Indra and Devas 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 Samnivistam Prachetasam Brahmamayam Pavitram/ Twaam Pashyanti Munayo Brahmayonim Daantaah Shaantaa Vimalam Rukmavarnam, Dhyaatwaatmashamachalam swye Sharitey Kavim Parebhyah Paramam tatparamcha/ Twattah prasutaa Jagatah Prasutih Sarvaatmabhustwam Paramaanubhutih, 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 samnivistam/ Twayyai Vedaah bhraamyatey Brahma chakram Maayaavi twam Jagataamekanaathah, Namaamastwaam sharanam sampraannaa Yogaatmaanam chipyanti Divanrityam/ Pashyamastwaam Paramaakaasha madhye nrityatam tey Mahimaanam smaraamah, Savaatmaanam bahudhaa samnivistam Brahmaanandamanu bhuyaambhuya/ Omkaarastey vaachako Mukti beejam twamaksharam Prakrutai gudha rupam, Tatwaam Satyam pravadanteeh Santah

*Swayamprabham bhavato yatprakaasham/ Stuantitwaam Satatam Sarva Veda 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 manubhuyadhishete
 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 Dhaataaramaaditya -manekarupam/ Twamaksharam Paramam Veditavyam
 twamasya Vishwasya param nidhaanam, Twamavyayah Shaswata dharma goptaa Sanaatanastwam
 Purushothamosi/ 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/ Namu 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 Vibhutisas 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 further 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; Ishwara 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/Paashaanaa masmyaham Maayaa Kaalah Kalayataamaham, Gateenaam Muktirevaaham Pareshaam Parameshwarah/ Atmaanah Pashavah Proktaah Sarvey Samsaarvartinah, Teshaam Patiraham Devah smrutah :Pashpatirbudhah/ 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 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 Universe 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 ‘Samsara 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 ‘Paashaas’ 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, Pradhana, 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!

Rudiments of Yoga Practice, Yoga Mahima and re-emphasis on the Oneness of Shiva-Narayana

Parameshwara himself describes to the Maharshis about the significance of Yoga in the quest of the Truth; just as Surya Deva is readily viewed on the Sky so could be the vision of Paramatma. Yogarupi Agni demolishes the store of sins and facilitates the attainment of such Jnaana that leads to Mukti. *Yogaat sanjaayatey Jnaanam Jnaanaad Yogah pravartatey, Yoga jnaanaabhi yuktasya praseedati Maheshwarah/*

(From Yoga is achieved Jnaana and Jnaana transforms Yoga to the further pursuit to Maheswara). Yoga practice might as well be performed once or twice or even thrice a day. Yoga could be in two forms: Abhaava Yoga or Maha Yoga; the former type aims at Nirvikalpa Swarupa or 'Atma Sakshaatkara' (Vision of the Inner Soul) while Maha Yoga targets Parameswara (Super Soul). The Ashtanga Yoga Sadhana has the following Eight-Steps viz. Yama-Niyama-Aasana-Praanayaama-Pratyahara- Dharana-Dhyaana-Samaadhi. Briefly stated, **Yama** is meant by Ahimsa, Satya, Asteya (non-stealing), Brahmacharya or celibacy and Aparigraha (non-possession) and Yama purifies the heart and mind. Ahimsa is denoted by creating no problem at all by way of Mind, Conversation or Deed. Similarly, Satya or Truth should be such that it should not hurt any body and Asteya, Brahmacharya and Aparigraha too should be such that one's inner-conscience is clear in an objective manner. **Niyama** refers to Tapa, Swaadhyaya, Santosha, Shoucha and Ishwara Puja. Tapa is meditation cum Upavaasas or fasting and observance of Vratas like Kruccha Chandrayana. Swadhyaya or self-practice of recitation of Vedaanta Shastras, Shata Rudreeya and Pranava etc. providing Satwika-Vridhhi; Swaadhyaya is of three types viz. Vaachika or Oral that could be heard by self and others, Upaamshu or which could be heard by the self and Manasika or what is recited mentally. Santosha means contentment and inner happiness or of non-complaining nature. Shoucha includes Baahyaantara-Shuchi or physical and mental cleanliness and Ishwara Puja denotes Stuti by way of Manas or Mind, Vaani or recitation and Karma or deed performing Puja of Shodasopachaaras or the Sixteen kinds of Services like Dhyaana- Avaahana-Pushpa-Gandha-Naivedyas. **Aasana** is the prescribed way of comfortable Seating. Padmaasana is considered to be the best and that means keeping both feet lifted and placed on the opposite thighs. **Pranaayama** denotes regulation of the Prana or the Life-Air of a Being (actually Aayama means nirodhana or stoppage). Recitation of Pranava Mantra viz. AUM by twelve times is called Dwadasha Matra; alternatively recitation of Gaytri Mantra viz. Om-Bhu-Bhuvah-Swah-Mahah-Janah-Tapah-Satyam three times is Tri Gayatri. Pranayama is denoted by Dwadasha Pranava or Tri Gayatri. A complete Pranayama consists of three operations viz. Rechaka or exhalation, Puraka is inhalation and retaining the air is kumbhaka. **Pratyahara** involves managing the senses and going beyond them by conquering them instead of avoiding and suppressing them (taking cognizance of them but ignoring or sifting them) and that is a perfect starting point of commencing the stage of **Dharana** or practice of concentration; in fact the last three aspects of Ashtanga or the Eight-Limbed Yoga viz. Dharana, Dhyaana and Samadhi are the most crucial ones. Dharana is the skill of controlling the senses, rejecting the unimportant mental features and pushing the Self inward on the way of **Dhyaana**. Imagining an 'Ashtadala Kamala or an 'Eight-leafed Lotus, one must concentrate on the Hiranmaya Kosha (Sheath) in which the Vishudda Parama Jyoti exists and nothing else would matter:

Yetad guhyatamam dhyaamam dhyaanantaramathocchatey, Chintayitwaa tu Purvoktam Hritaye Padmamuttamam/ Atmaanamatha kartaaram tatraanala samatvisham, Madhye vahnishikhaakaaram Purusham Panchavimshikam/ Chintayet Paramaatmaanam tanmadhye Gaganam Param, Omkaara bodhitam tatwam shaswatam Shivamachyutam/

(Indeed this is a guarded meditation: by envisaging a famed Lotus inside one's own heart which should be prayed to as there is a splendrous Agni-like Profile with twenty five Tatwas enclosing

Paramatma who is Unknown, absorbing Prakriti, filled with Omkara, Niranjana, Nitya, Maheswara). Maha Deva himself suggests the Pashupati Yoga which is the Essence of Vedas and is accessible to those who firmly believe in Brahmacharya, Ahimsa, Kshama or fortitude, Shoucha, Tapa, Dama, Santosha, Satya and Asthikata or Unswerved Faith in the Supreme as these are the pre-requisites of the Pashupata Vrata.

Parama Shiva says:

Veeta raaga bhaya krodhaa manmayaa maamupaashritaah, Bahavenena yogena putaa madbhaavamaagataah/ Ye yathaa maam praadyantey taamstayaiva bhajaamyahjam, Jnaana yogena maam tasmaad yajeta Parameshwaram/ Athavaa Bjhakti yogena Vairaagyena parena tu, Chetasaa bodha yuktana pujayenmaamsadaa shuchih/

(Those who shun desire, fear and anger do approach me by performing the Pashupati Vrata and had all been blessed; they could adopt the medium of Jnaana Yoga or Bhakti Yoga but I relieve them of Samsara Bandhanas for good). He further affirms:

Advashata Sarva bhutaanaam maitrah Karuna yevacha, Nirmomaa nirahankaaro yo madbhaktah sa mey Priyah/ Santhushtah Satatam Yogi yatatatmaa drudha nischayah, Mayyarpitamano buddhiryo madhaktah sa mey priyah/ Yasmaannuddejito loko Lokaannujjeto cha yah, Harshaamarsha bhayodvegairmukto yah sa hi mey priyah/ Anapekshah Shuchirdaksha udaaseeno gatvyathah, Sarvaarambha parityaagi Bhaktimaan yah sda mey priyah/

(Those Bhaktaas who treat every Being without malice, hatred, and self-pride; but with friendliness, kindness and affection are dear to me; those who are contented, self-controlled, strong willed, ever-engaged in Yoga and totally dedicated to me are dear to me; those who neither get excited nor prone to exciting others, but are fearless, placid and composed are dear to me; those who never crave for worldly desires, but are ready to sacrifice, are impartial, are ready to face challenges of the right kind and are not non-starters due to hesitation are indeed near and dear to me.) Having given his preferences, Maha Deva underscores that his bhaktas should perform Shiva-Linga Puja always and any where that is clean and pro-active, but with extreme devotion and dedication- be it in water, inside Agni, addressed to Surya or Sky and even in one's own heart! What is of significance is that any Puja to Shiva performed in faith, concentration and total bhakti and that shall be rewarded without doubt.

Namaka Chamaka

Asyasya Shri Rudrasya prashnasya Aghora Rishih, anushhupcchhandah sankarshana murti swarupo yosaavaadityah parama purushah sa esha Rudro Devataa, Agnikratucharamishta kaayaagum, Shata Rudreeye japaabhisheke viniyogah, sakalasya Shri Rudraadhyaayasya Shri Rudro Devataa, ekaa Gayatreecchadah, tisronushhubhah tisrah Panktyah saptaanushhubhuh, dwe jagathou, Parameshthi Risdih, Shri Samba Sadaa Shiva preetyarthe Shata Rudreeye japaabhisheke viniyogah/

Karanyaasa

Agnihotraatmane angushthaabhyaam namah, Dasha poornamaasaatmane tarjaneebhyaam namah, chaaturmaasaatmane madhyamaabhyaam namah, iruudhaashu ban dhaatman e aaamikaabhyaam namah, jyotishthomaatmane kanishthikaabhyaam namah, sarvakrutaatmane karatala prishthaabhyaam namah/

Agnihotraatmane hridayaayanamah, darshapurnamaasaatmane shirase swaah/ Chaaturmaasyaatmani kavachaaya hum/ jyotushthomaatmane netratrayaayavoushat/ Sarvakritaatmane astraaya phat/ Bhurbhuvassuvaromiti digbandhah/

Dhyanam:

Aapataala nabhasthalaanta bhuvana brahmaanamaavishurajjyotispghaaitila linga mouli vilastpurnenduvaantaamritaih, aslokaapulutamekameeshamanisham Rudraanuvaakaanjanam/ Dhyaayedeepsita siddhaye dhruvapadam viprobhishinchhecchivam/ Brahanda vyaapta dehaa bhasita

himaruchaa bhaasamaanaa bhujangaih, kanthe kaalaah Kapardah kalita shashi kalaschanda kodanda hastaah/

Tryakshaa Rudraaksha maalaa sulalita vapushasshaambhavaa murtibhedaah, Rudraashree Rudra suukta prakatita vivhavaa nah prayacchantu saikhyam/ Om shanchame mayaschame priyamshchamenukaamaschame soumanasaschame bhadramshame shreyaschame dravinamchame yantaachame dhartaachame kshemaschame dhritischame vishvanchame mahaschame samvicchame jnaatramschame suuschame prasuuschame seeramchame layaschame rutamschamemritamchame yakshmanchamenaamchhame jeevaatuschame deerghaayutvamchmena miramschamebhayanachame sukhamchame shayanamschamed suushaachame sudnamchame/

NAMAKA PAARAYANA:

Om Namo Bhagavetey Rudraaya/ Namastey Rudramanyava Utota Ishavey namah/ Namastey Astu Dhanvaney baahubhyaamutatey namah, Yaata Ishusshivatamaa Shivam babhoovatey dhanuh Shivaasharavyaaya tatoyaano Rudra Mridaya/ Yaatey Rudra Shiva tanora ghoraa paapakaashini, tayaanastamavaashantamayaa 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/ Yathaanassarwamijagadayakshmagum Sumanaa Aset/ Adhavyocha dadhivaktaa pratham 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 destroyer ; do very kindly not let us harm by visible and invisible antagonists. Like Surya Deva who is red in the early mornings and as day progresses gets gradually golden yellowish and beneficent, Rudra Deva! you too get angry initially but merciful and auspicious eventually when we approach you with veneration).

Shritassahasra shovai shaagum heda Eemahey/Asou yovasarpati Neela Greevo Vilohitah/ Utainam Gopaa Adrushannudahaaryah/ Utainam Vishvaa Bhutaanisadrushto Mridayaati nah/ Namo Astu Neela greevaaya Sahasraakshaaya meedhushey/ Athoye Asya Satvanoham tebhyokarah namah/ Pramum cha dhanvanastwamubhayoraaraartni yorjyaam yaaschatohasta ishava// 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 tirmaanrunaktu 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 Namō Namō Vrikshebhya Harikeshebhya
Pasunaam pataye Namō Namassinchiraaya twishematey Patheenaam pataye Namō Namō
Harikshaayopaveetiney Pushtaanaam Pataye Namō Namō Bhavasya heytai jagataam pataye Namō
Namō Rudraayaata taaviney Kshetraanaam Pataye Namō Namah/ Rohitaaya sthapataye
Vrikshaanaam Pataye namō nam Mantriney Vaanijaaya Kakshaanaam Pataye Namō Namō
Bhuvantaye Vaarivaskrutaayoushadheenaam Pataye Namō Nama Uccharchoshaayaa krandayatey
Pateenaam Pataye Namah/*

(Maha Rudra! You are the one with golden hands, the Commander-in-Chief of the Divine Forces, the Over Lord of the Universe. Our greetings to the trees with fresh green leaves tufted on your head-hair; to the 'Pashus' or the human-bovine-sky bound and underworld Beings who are too engaged in your worship; Your physique emits varied complexions of yellow, crimson, and red ; You are the rider of a bull; the All-Knowing Bhagavan whose vision penetrates every body and every thing; You are the Lord of mighty trees and insignificant plants and grass; You bestow food; You are the dark haired, the wearer of Yagnopaveeta; the grantor of health and strength; the unique Savior of the Worlds; the destroyer of tribulations; the recuer of Kshetras Sacred Places, Forests and Fam Lands; the Advisor to Advisors; the Lord of Traders and Entrepreneurs; the Supreme Controller of Army and Defence Forces; the Creator of Existence and the Universe and the Singular Physician; indeed You are the Outstanding Warrior who rumbles and cracks enemies away. At the same time,- being all pervading You do most certainly protect the desperate calls of your devotees and bless them with timely succor!)

*Namassahamaanaaya nivyaadhina Aavyaadhineenaam Pataye Namō Namah Kakubhaaya
nishanginey steynaanaam Pataye Namō Namō nishangina Ishudhimatey Taskaraanaam Pataye Namō
Namō vanchatey Parivanchateystaayunaam Patayey Namō Namonicheravey Parichaarayaanaam
Pataye Namō Namasprukaa vibhyojighaam Sadbhyomushtataam Pataye Namō NamaUshneeshaney
Giricharaaya kulungjaanaam Pataye Namō Namah/ Ishumbhoy Dhanvaa VibhaschavaoNamō Nama
Aatanwanebhyah Pratidhaaneybhyaschavo namō nama Aatanvotebhyah Pratidadhaaneybhyascha vo
Namō Nama Aacchadbhyo visrujadbhyaschavo Nama Namosyadbhoy Vidyadbhruscha vo Namō
Namassabhabhyassabhaapatibhaschavo Namō Namō 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 personality of he who is on the run while standing still! Paramatma! You preside over conferences and peculiar occasions. You are like the horse that carries the destinies of various Beings).

Nama Aavyaadhi neebhyo Vividhyanteebhyaschavo Nama Nama Uganaa bhyassrugumhatee bhyasvo Nama Nama grisebhyogritsapati bhyaschavo Nama Nama 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 ssangraheetru 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 generosity and their respective corps. You also assume the forms of countless races and their Chiefs; of Devas and their attendants; of several Forms and the Formless; the Illustrious and the nameless insignificant; the Charioteers, Chariots and the Personalities driven there on; the individuals enlisted in armies as also the Senapatis; as carpenters or chariots makers; 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 Namassarvaaya cha Pashupataye cha Nam Neelagreevaya cha Shitikanthaaya namah Kapardiney cha Vyuptakeshaaya cha Namssahasraakshaaya cha Shata dhanvanecha Nam Girishaaya cha Shipivishataaya cha Nam Meedushthamaaya cheshumatey cha Nam Hraswaayaa cha Vaamanaaya cha Nam Brihatey cha Varshipeeyasey cha Nam Vriddhaaya cha Samvriddhaney cha/ Nam Agriyaaya cha Prathamaayacha Nama Aashavechaajiraacha Nama – ssheeghriyaayacha Sheebhya cha Nama Voormyaaya chaavyasnaaya cha Nama srotasyaaya cha Dweepyaaya cha/ Nam Jyeshtha cha Kanishthaaya cha Namh Purvajaaya chaaparajaayacha Nam Madhyamaaya chaagalbhaaya cha Nam Jaghanyaaya cha Budhniyaaya cha Namassobhyaya- cha Pratiparyaayacha Nam Yaamyaya cha Kshemyaaya cha Nama Urvaryaayacha Khalyaaya cha Namashlokyaya chaavasanyaaya cha Nam Vanyaaya cha Kakshaaya Cha Namasshravaaya cha Pratisshravaaya cha/

(Bhagavan! You are Bhava the Originator and Rudra the Demolisher! You Create and also Destroy! Our prostrations to You as the Protector and Preserver all the Beings in the Universe kept in captivity. Neela Greeva! Your throat is blue but neck is white! Kapardini! You have matted hair and clean shaven; you have thousands of eyes and hundreds of bows; you are stated to reside in mountains but exist in the consciences of every Being; you shower benedictions as though they are rains! Some times you are like a ‘Vamana’ and as also as a Virat Purusha! You are magnificent, superb and glorious; You are adorable and ever expansive by litanies; He is all pervading and appears instantly. You are the most ancient and the Ageless and praised the highest as the Creator present far before Srishti of the Universe; You are in the high waves of Oceans as also quiet waters or in inundations or islands; Bhagavan! You are the Eldest and the Youngest too yet unborn! None had ever existed before You and would give birth after You too; You are the One existing as Madhyama or in the intermission of Creation and Pralaya the Great Extinction; the intervening time is non existent. None ever existed behind or under You. You are the Creator of Virtue and Evil yet a vibrant and dynamic ‘Samsara’. You are the One who manifested Yama the Symbol of Death –yet Preserved and Protected till One’s death. You are the eldest and the youngest; none existed before you and the totality got manifested only after you; You are also the Madhyama present in the intermission after Creation -the Great Extinction at Pralaya and Punah Srishti or the Creation again in the Cycle of Life. None existed before or behind you or underneath. You are the Generator of Virtue and Evil alike yet Life has always been vibrant and changing. You are the One caused Yama the God of Death yet preserved and protected albeit in the intervals of existence. We are grateful to you for the gifts of Nature which again is generated and resuscitated from time to time; the prominent gifts include- Crops and Food, Farmlands and Trees; the

climate and livable conditions; Sound and Echos; Senas or defence Forces, our safety to move about fast and freely and speedy chariots to carry the warriors to destroy enemies. Devadhi Deva! You don military clothing, helmets and kavachas or body- shields for our sake. Our gratitude to you who is aptly praised by Vedas for materialing such worthy soldiers for shelter and well being).

Namo dundubhyaaya chaahananyaayananyaaya cha, Namo dhrusnavey cha paamrushya cha/ Namoo dootaaya cha prahitaaya cha Namoo nishanginey cheyudhudhiney cha, Namah steekshneyshaveycha- ayudhinecha/ Namah swaayudhaaya cha Sudhanvaayacha, Namah Srutyaayacha Pathyaayucha Namah Katyaaya cha neepyaaya cha/ Namah Soodyaayacha Sarasyaaya cha, Namoo Nadyaaya cha Vaishantaayacha/ Namah Kupuaaya chaapatyaaya cha Namoo Varshaayachaavarshaaya cha/ NamooMeghaaya cha Vidytyaya cha, Namah Idhriyaaya chaatapyaya cha Namoo Vaatyaayacha reshmiyaayacha, Namoo Vastavyaaya cha Vaastupataayecha/ Namah Somaayacha Rudraayacha, Namastaamraayachaarunaaya cha/ Namasshangaaya Pashupatayenamah cha, Nama Ugraaya cha Bheemaacha cha/ Namoo Agrey vadhaayacha doorey vadhaayacha, Namoo hantrey cha haneeyasecha/ Namoo Vrikshebhyyo Harikeshobhyyo namastaraaya, Namoo Shambhavey cha mayo Bhaveycha/ Namah Shankaraaya cha Shivataraaya cha, Namasteerthaaya cha Koolyaaya cha/ Namah Paryaaya chaavaaryaya cha, Namah Prataranaayachottaranaaya cha/ Nama Aataryayachalaadyayacha/ Namahsshapyaya che phenyaya cha, Namah sikatyaaya cha Pravahaaya cha/

(Our prayers to you Maha Deva! For our sake again, You take the Form of War Drum and and club; You would never show your back in battles and is highly calculative of war schemes; some times you assume the role of mediator [like Lord Krishna mediating between Pandavas and Kauravas] when Wars are ahead; You sport a sword and arrows when wars become inevitable as at the demolition of Tripuraasuras; then you are fully armed with most potent weapons. Bhagavan! You are present every where- by high ways to the narrowest lanes as also thin water to huge sarovaras, streams or water falls from high altitudes, swampy places or sludges, or fountains and wells; or Jeena Nadis or ever flowing Rivers like Ganga, or rain waters in the absence of rains.Rudra Deva! You assume the Forms of clouds and lightning or rains mixed with Sunshine in the Sharad Ritu /Autumn Season or Varsha/ Rainy season or rains cloud bursts or hail storms/.our greetings to Soma Deva/ Rudra Deva! You appear with copper complexion and with red rosy lips; You are the symbol of joy auguring happiness to one and all as also the Pashupati or the Over Lord of all the Live Beings; You are terrifying and formidable to even look or glance capable of punishing unhesitatingly of the enemies nearby or away; you are the most ruthless exterminator at the Time of Pralaya. Maha Deva! Your head hair remind us of to the Grand Trees and the green leaves signifying prosperity; You are the personification of Salvation and of Pranava Mantra; You are the Flagship of joy and contentment; You are Icon of Auspiciousness ‘par excellence’! You are the representation of the Blessed Tirthas of Sacred Rivers like Ganga and their banks; You are the 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 lashing waves and reach you; You are the One who is present when we enter Samsara and inspire us to perform those ‘Karmas’ or Deeds as the Fruits in your Storage or the Destiny; You are every where-be it the grass on the banks or the foam of the water body waves hitting on the banks);

Nama Irnyaaya cha Prapadyaaya cha Namah Kumshilaaya Kshayanaaya cha Namah Kapardiney cha Pulastaye cha Nama Goshthyaaya cha Gruhyaaya cha Namastalpaaya cha gehyaaya cha Kaathyaaya cha Gahvareshtaayacha Namohridayyaya cha Niveshpyaaya cha Namah Paagum Savyaa cha Rajasyaya cha Namasshukyaaya cha Hariytyaayacha Namoo Lopyaaya cholapyaayacha/ Namoo Urvyayaaya cha Surmyaaya cha Namah Parnaaya cha Parnashadyaa ya cha Namopaguramaanaaya chaabhignatey cha Namoo Akkidatey cha prakkidateycha Namovah Kirikebhyyo

Devaanaagum Hridayebhyo Namō Veekshinakebhyo Namō vichintkebhya Nama Aanirhatebhya Nama Aamevatkebhya/ Draahey Andhasaspatey Daridraaneela lohita/ Esham Purushaanaa -meshaam Pashunaam maa bhermaaromo eshaam kim chanaamamat/Yatey Rudra Shivaā tanoosshivaā Vishwaaha bhesajī/ Shivaā Rudrasya bhesajī/ 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 Namasaā 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 Namasaā Vidhematey/. Aaraateyogghna Uta Puurushaghney kshayadweeraaya sumna masmet te astu/ Rakshaachano adhicha Devabroohyatho cha nassharma yacchawi barhaah/ Stuthishrutam garta sadam yuvaanam Mriganna bheema mupahatnumugram/ Mridaa jaritrey Rudrastavaano Anyantey Asminnivapantusenaah/ Parino Rudrasya hetirvranaktu paritveshasya durmatiraghayoh / Avasthiramaghavadbhyastanushva midhva-sttokaya tanayaya Mridaya/ Midhushtama Shivatamaa Shivo nah sumana bhava paramey Vriksha aayudham nitya krittim vasana achara 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/ Namu Rudrebhyo ye Prithivyaam yentarikshe ye Divi yeshaa mannam Vaato Varshamishava stey – bhyo Dasha Praacheer dasha Dakshinaa dasha Pracheetir dashorthvaastebhyo Namasteno Mridayantu tey yamdwishmo yaschano dheshititam vo jamdhey Dadhami/ Om Trayambakam yajaa mahy Sudandhim pushti vardhanam, Urvaaramiva bandhaanaamrityormuksheeya maamritaat// Yo Rudro Agnou yo apsu ya Aoushadheeshu yo Rudro Vishwaa Bhuvanaa vivesha tasmai Rudraaya namo astu/ Om Shantisshaantishchantih/

(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 shower food and bounties, at Antariksha and all over too as our ten fingers meet in sincere salutations and prostrations; let the antagonistic faces and mouth be shut and let Peace and Contentment prevail all over the Universe. May the Three Eyed Parama Shiva spread fragrance all over, may all the Beings in the Universe be contented ; May He permeate in Water, Fire, Crops, and having surfeited us all with fulfillments, do kindly release us like a ripe fruit into the realms of Eternal Bliss! Indeed May He who holds his powerful arrows is the Endless Source of all kinds of medicines against our Physical, Psychological and Spiritual Shortcomings and Illnesses! We ought to be fortunate to possess our appropriate hands to worship Lingarchana and deserve our gratitude to Him for ever!)

CHAMAKA PAARAAAYANA

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 daaghryaa 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!)

Shamschamey 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; complete absence of enemies and evils; appreciation from elders and fellow citizens; sound and restful sleep with contented and cosy bed; all round auspiciousness with series of Vratas, Yagnas and social festivities; disciplined daily life with Sandhya Vandanas and Veda Pathana; observance of Grihasti Dharmas, charities, TirthaYatras etc.)

Urkyachamey Suritaa cha mey Payaschamey Raschamey Ghritamchamey Madhuchamey Sagdhischamey Sapeetischamey Krishischmey Vrishtischmey Jaitramchamey Oudbhidyam chamey Rayischamey Raayaschamey Pustamcha mey Pushtischamey Vibhuchamey Prabhuchamey Bahuchamey Bhuyaschamey Purnamchamey Purnaaramchamey Khitischamey Kooyavaaschame-nnam chameykshucchamey Vreehaschamey Yavaaschamey Maashaaschamey Tilaaschamey Maashaaschamey Mudgaaschamey Khalyaaschamey Godhummaschamey Masuraaschamey Priyangavaschamey vanavschamey Shyaamaakaaschamey neevaaraaschamey/

(With excellent agricultural returns due to timely and ample rains, may we enjoy tasty and tongue tantalising food in the stimulating company of intimate family members, close relatives and friends. May we be blessed with good crops of Paddy, wheat, and minor grains like barley, grams, gingelly, beans, lentils, pepper, corn and varieties of rice and spices as also plants, creepers apart from abundant milk and products, ghee, natural honey enrich our food; May we also be ornamented with golden articles in great variety studded with gems and precious stones to ensure our lives worth living!)

Ashmaaschamey Mrittikaachamey Girayaschamey Parvataaschamey Sikitaaschmey Vanaspataya – schamey Hiranyam chameyyaschamey seesam cha mey trapuschamey Shyaamam cha mey Lohamchamegnischa ma Veerudhaschma Aoushadhayaschamey Krishtapachanchameykrishtha pachan –chamey Graamaschamey Pashava Aranyaascha 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 maximum 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 Indraschamey ntharikshham cha ma Indras -chamey Douscha ma Indraschamey Dishasch ma Indraschamey Moorthaa cha ma Indraschamey Praapatishama 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 Devas, Maruts, Vishwa Devas, Prithivi, Antariksha, Swarga, Ashta Dashas, Urtwa Loksas, and Devendra.)

*Agumshuschamey Rashmischameydaabhyascha Medhipatischama Upaagumshuschameyntaryaa-
maschama Aindra Vaayavaschamey Maitraa Varunaschama Ashvinaschamey Pratiprasthaanascha –
mey Shukrascha mey Mantheechama Agrayanashamey Vaishwa devascha mey Dhruvascha mey
Vaishvaanaraschama Ritugrahaaschametigraahyaascha ma Aindraagascha mey Vaishwadevascha
mey Marutwateeyascha Mahendrascha ma Adityascha mey Saavitrashamey Saarasvataschamey
Poushnashamey Paatnivaschamey Haariyojanashamey/*

(Devadhi Deva Rudra! May distinct inputs especially Special Purpose Vessels like utensils, plates etc utilised for homa yagnas for varied applications and Agni Karyas described in great details in the Yaha Prakaranas of Shrutis: for instance Vaishwa Devas or Vikruti Yagas; it is stated that the ‘Graahas’ or special vessels used in Vaishwanara, Saaraswata, Poushna Yagas, the specialised vessels are called as Idhma and Barhi and so on.)

*Idhmaschamey Barhischamey Vedischamay Dhishnaashamey Srucaschamey Chamasaashamey
Graavanaashamey Dhishniyaashamey Chamasaascha mey Graavaanaschamey Swaravaschama
Uparavaashameydhishapaney cha mey Dronakalashchamey Vaayavyani cha Puta bhruccchama
Aadhavaneeyaschama Agnidhramchamey havirthaanam chamey Grihaashamey Sadaschamey Puro
daashaashamey Pachataashameyvabhrutaschamey Swagaakaaraashamey/ Agnischmey
Gharmaschameyrkaschamey Suryashamey Praanaschameshwamedhaschamey Prithiveeschmeyditi
schameyditischamey dyouschamey Shakwarirangulayo Dishashchamey Yagnena*

*kalpantaamrukchamey Sdaamachamey Somashchamey 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-Nirruiti-Vayavya-Uttara-Ishaanyas; May all these be yagas as invoked by various Devas illustrated be succesful! May the fruits of rendering Rik-Yajur-Saam mantras be attained and so do the diksha or observance of discipline, Tapas and Vratas be effective enough as a proof of which there should be appropriate ‘Vrishti’ enabled!)

*Garbhaashchamey Vatyashchamey Tryavishchamey Traveechamey-dityavaatchameydityouheechamey
Pandaavishchamey pandaavee da mey Trivatyashchamey Trivatsaachamey turyachaatchmey Turyou
hechamey Pashthavachhamey Pashthohee cha ma Ukshaa cha mey Vashaachama Rushabhyash –
chamey Vehacchameynadwaam cha mey Dhenuschmey Aayuryagjnena kalpataamapaano Yagnena
kalpataam Vyano 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 Tiraschamey Panchamey Saptachamey Navacha ma Ekadasha chamey Trayodashamey
Panchdashamey Sapta dasha chamey Navadaha ch ma Ekavigumshatischamey Trayovigum
shatischamey Panchavigimsharischamey Saptavigum shatischamey Navavigum Shatischama
Ekatravigumshacchamey Trayastigumshacchamey Chatusrashchameyshtouta chamey Dwadashamey
Shodasha chamey Vigumshatishchamey Chaturvigumshatischamey veshtavigum shatishcha mey
Dwaatrigum shacchmeyshatrigumshaccha meyshtaachatwaarigum shacchamey Vaajascha*

*Prasavaschaapijascha Kratuscha Suvashcha Moorthaa cha Vyashchaniya shaantyaayanasshaantyas
cha bhouvavanascha Buhvanaschaadhipatyascha/*

(May all the odd numbers from One to thirty three plus be beneficent to human beings as also the even numbers from four to forty eight specified plus as significant to Devas be all be auspicious; May Maha Deva grant abundant food as facilitated by the beneficent circle of Food- Crops-Yagnas-Surya-Varsha-Prithivi-Good Crops and Food; more than the production process of food and its diistribution management, the resolve to produce and enjoy the results of the food is the most significant!

*Idaadevahurmanuryagjna neerchrubrihaspatir ukthaamadaanishgum sishadwishve devaa ssukta
vaachah Prithivi Maatar maamaahigum sseermadhu Manishye Madhu janishthey Madhu Vakshaami
Madhu vadishyaami Madhu mateem Devebhyo Vaachamudyaasagum Shrashreynaam Manushyo –
bhyastam maa Devaa Anantu Shobhaayai Pitaronumadantu/ Om Shantissaantih/ Harim Om tatsatu/*

Re-emphasis on the Oneness of Shiva-Narayana:

In the context of the above, Maha Deva emphasised again as in earlier pages about the identity of himself and Vishnu Deva; this was necessary since a seperate ‘Ishwara Gita’ in the current Kurma Purana sought to clarify that its contents were in no way contradictory ; even in the description of Shiva Tandava described above, Vishnu too was stated to have joined the Celestial Dance! Maha Deva thus confirmed as follows:

*Ayam Narayano yohameeshwaro naatra samshayah, Naantaram ye prapashyanti tesham
Devamidam param/ Mamaushaa Paramaa Murtirnaaraayana samaahvayaa, Sarva
Bhutaatmabhutasthaa Shantaa chaakshara sangjnita/ Ye twanyathaa prapashyanti lokey bheda
drusho janaah, Na tey maam samprapashyanti jayentey cha punah punah/ Yetwimam Vishnu –
mavyaktam maam vaa Devam Maheswaram, Ekibhavena pashyanti na tesham punarubbhavah/
Tasmaadanaadi nidhanam Vishnumaatmaanamayayam, Maameva samprapashyadhvam Puja-
yadhvam tathaiva hi/ Yenyathaa maam prapashyanti matvemam Devataantaram, ye yantin Narakaan
ghoraan naaham teshu vyavasthitah/ Murkham vaa Panditam vaapi Brahmanamvaa
madaasrayam, Mochayaami shvapaakam vaa Naaraayana nindakam/ Tasmaadesha Maha Yogi Mad
Bhaktaih Purushottamah, Archaneeyo Namaskaarye Matpreeti jananaaya hi/*

(That Narayana is Ishwara that is me undoubtedly. There is indeed no difference between us and he too is to be worshipped. Narayana is ‘Shaanti-Akshara’ imprinted in every body’s heart. Some imagine otherwise that we are figured other wise and they continue to get into the cycle of birth and death and could never ever attain Mukti. Those who visualise me and Narayana as just the same would have no rebirth. As such, Vishnu has no beginning or end as in my case, meaning thereby we are both the same. Those who confuse Vishnu as another Deva would for sure reach Narakas. Those who are my bhaktaas being either Murkhaas or Stupids, Panditas or Learned Vidvans or even untouchables should indeed have the possibility of Mukti, provided they do not dislike or distrust him. Hence my bhaktaas ought to perform puja to Vishnu with all humilty and belief.) Then both Vishnu and Shiva disappeared simultaneously, stated Vyasa Muni. Veda Vyasa thus concluded ISHWARA GITA with the Phala Shruti that whosoever reads, or hears or anylises the contents of this important Part of Kurma Purana would be freed from sins and attain Brahma loka.]

(2)

Skanda Purana’s 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, Aaananairvikritaih Paadaih, Paartha
 Veshaischa Vaikritaih, Eedrisyaissa Mahadevah Pujyamaano Maheshvarah, sa Shivastaata Tejasvi
 prasaadaadyaatitegratah/ Tasmim ghore sadaa Paartha Sangraame rohamarshane, Drounikarna
 kripairguptaam Maheshvaasaih prahaaribhih/ Kastaam Senaam tadaa Paartha manasaapi pradhara-
 -shayet, Rite Devaanmeheshvaasaad bahurupaam Maheshvaraat/ Sthaatumutsahate
 kaschinnatasmim - agratah Sthite, nahi bhutam samam tea trishu lokeshu vidyate/ Gandhenaapi
 sangraame tasya krudhdasya shatravah, Visanginaa 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 loka sukham praapyate yaanti
 paramaam gatim/ Namaskuru -shva kounteya tasmim shaantaaya va sadaa, Rudraaya Shitikanthaaya
 Kanishthaaya Suvarchase/ Kapardine Karaalaaya Harayaksha Varadaaya cha,
 Yaamyayaaraktakeshaaya Sadvritte Shankaraa -yacha/ (20) Kaamyayaaraktakeshaaya 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
 Vushvayapataye Munjavaasase/ Sahasra shirase chaiva Sahasranayanaayacha, Sahasra
 baahavechiva Sahasra charanaayacha/ Sharanam gaccha Kounteya Varadam Bhuvaneshvaram,
 Umaapatim Viruupaaksham Dakshamyagjna nibarhanam/ Prajaanaamvatimavyagram Bhutaanaam
 -patam Apyayam/ Kapardinam Vrishaavartam Vrishanaabham Vrishadhvajam/ Vrishadarpam
 Vrishapatim Vrishashringam Vrisharshabham, Vrishaankam Vrishabhodaaram Vrishabham
 Vrishabheshanam/ (30) Vrishaayudham Vrishasharam Vrisha bhutam Mahashwaram, Mahodaram
 Mahakaayam Dveepicharmanivaasinam/ Lokesham Varadam Mundam Brahmanyam
 Braahmanapriyam, Trishula paanim Varadam Khadgacharmadharam Shubham/ Pinaakinam
 Khadgadharanam Lokaanaam Patimeeshvaram, prapadye sharanam Devam sharanyam
 Cheeravaasanam/ Namastasmim 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 namastasmim
 Sudhanvine, Namostu Tripuraghnaaya Bhavaghnaaya cha vainamah/ Vanaspateenam Pataye
 Naraanaam pataye namah, Maatruunaam patayechaiva Ganaanaam patayenamah/ Gavaamcha
 pataye nityam Devaanaam pataye namah/ Puushno danta vinaashaaya Tryakshaaya Varadaayacha,
 Haraaya Neelakanthaaya Svarnakshaayavai namah/

Maharshi Vyasa underscored that Maha Deva Ishana the superior to Prajapati Maha Purusha and
 asserted that Ishana- *Ishaanam sarvavidyaanaam Ishvarassarva bhutaanaam Brahmaadhipatir
 brahmanodhipati brahmaa Shivomeastussadaashimom/-was indeed the Over Lord of Trilokas and
 was the inexplicable phenomenon of Three Letters of Bhur- Bhuva- Svah*. Parama Shiva is notable as
 of Maha Bhuja- Rudra-Shikhi being of long jataajuta- and Cheeravaasa of skinclad figure. Indeed He
 is Maha Deva-Hara the sin destroyer-Sthaanu or stable, inactive, immobile and insensitive- yet the

Supreme. Shiva is quiescent and motionless. He is Varada the boon granter and Tribhuvaneshvara. Indeed He is Jagat Pradhaanamadhika or far greater to Prajapati the head of charaachara jagat. He is thus 'Jagat-pradhaanamadhikam' or of superiority to the head of the 'Prajapati'. He as Jagadyoni or seed of Jagat as the Root Cause, Jagat Dweepa or the Singulat Source of Radiance, and again the unique insignia of victory, Vishvaatma or the Universal Soul, Visvasruja or the Architect of the Universe, Jagadprateeramadhikam or of dominance beyond the Head of the Universe, Visvasrujam-Vishva Murtim-and Yashasvinam or of the highest universal acclaim. He is Vishvesvara-Vishva vara or the Greatest Boon to the Universe, Karunaameeshvaram or the symbol of kindness, Prabhum, Shambhum, Svayambhum or of Appearance all by Himself Self, Bhutabhavya -bhabodbhavam or the Omniscient of the Past-Present-Future of all the Beings, He is a Yogi- Yogeswara- Sharva with no reference of region-religion- caste- Raashi- Nakshatra- etc.-Sarva Lokeshwara-Sarva shreshtha- Jagat shreshtha-Varashtha, Parameshthi-Lokatraya vidhaata -Asmekam or the Unique most-Lokatrayaashramam-Sudurjayam or Beyond Accomplishment- Janannaatham- Janmamrutyu jaraatigam or beyond the reach of birth-death-age; jnaanatmikam-'jnaana gamyam jnaana shreshtham' or the the targettable-approachable much less achievable to the supreme most knowledge-sudurvidam or inexplicable-daaraaram or the highest giver-bhaktaanaam prasaada vihitaan varaan or the sole distributor boons to the well deserved devotees; such highest celestial vaanmna-jatila-munda- 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 'Aanairvikritaih' or of deform faced; Paarthiva or of Giantlike bodied, or Vikrita of obnoxious form yet ever merciful; Mahadeva- Pujyamaana-Maheshwara- 'Sashivastaata tejasvi prasaadaadyaatitegratah' or of the most auspicious radiance far excellence far superior to that of Aditya. 'Tasmin ghore sadaa paartha sangraame romaharshane'- He is yet the terrible most in the battle front as his devotees are awe stricken at his deeds with their hairs stand erect- and eardrums get shrilled with their thrilled minds. His army gets enraptured in body and mind. As the followers get mesmerised his opposition stalwarts soaked in arrogance get subjected to smitherens. 'Tasmai namastu kurvanto devaastishthanti vaidivi,' from the high skies the 'deva samuhas' shower rains of flowers while human beings on earth prostrate with reverence and gratitudinal devotion. Tripuraasura samhara was a case in point. At the sametime, Ishvara as Kounteya in Maha Bhatata was aware Parama Shiva was described as the incarnation of 'shaanta' the most tranquil. He prayed to Him well before facing the uphill taske of Maha Bharata Battle facing stalwart battle heros like Bheeshma- Drona adis and addressing Parama Shiva and his magnificence as follows: ' Rudraaya Shiti kanthaaya Kanishthaaya Suvarchase, Kapardine Karaalaaya Haryaksha varada' : Rudra Deva with poisoned throat, Kapardi as altruistic, concerned, kind, responsive., and coofident; Karaala or very horrifying to opponents; Haryaksha varada or the boons bestowed with tranquil eyes; Yamyaya or timeless; Rakta keshaya or of blood red hairs, Sadvritte or of Noble Caused, Shankara, Kaamyaya or desire fulfiller, Haranetra or of auspicious looks, Sthaana or stable, Purusha or the outstanding and peerless male, Harakeshaya or mangalakara green hairs, Mundaaya or clean head shaven, Kanishthaaya or the youngest yet the Jyeshtha or the senior most, Svarchase or of sparkling physique. Parama Shiva is Bhsakara the emblem of radiance, Suteerthaaya or the the Resident of the hallowed punya kshertas, bahu rupaaya of of countless forms, Sharva the Omni Present, Priyaaya- Priyavaasaaya the hallmark of Love and the seat of Affection, Ushneeshine or of Figure of Heat and Light, Suvaktraaya or of noble faced, Sahasraakshaaya or of thousnads of eye visions, Meedhushe or ever bountiful, Gurishaaya- Sushantaaya-Pataye - cheeravaasine '/ skin dressed, Hiranya baahave or of golden hands of strength and shine; Raajannugraata or the King of Kings, Pataye dishaam or the overlord of dashadishas [viz. Kubera North - Yama South- Indra - Varuna West- Ishana North East- Agni South East- Nirruti North West- Brahmai Horizon and Vishnu Sapta Patalas] -Parjanya pataye or the Over Lord of Rains, Bhutanaam Pataye or the Overlord of Pancha Bhutas, Vrikshaa naam pataye, Gavaamcha pataye of the Head of cows and all other animals, Vrikshairavritaaya 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 bharaatha battle sought refuge from Uma pati-Virupaaksha- Daksha Yagjna destroyer! Maha Deva is known as ' bhuta pati- avyaya-kapadina-vrishaavarta or he as surroundef by bulls, his flagship too being Vrishabha dhvaja. Indeed He is Vrishapati-Vrisha shringa or horns, vrishanka, vrishabhodaara as of the patience typical of bulls, vrisha shara or as potent of bull like arrows sure to deatroy the roots of enemies! Maheshwara is also Mahodara-Maha Kaaya and is clad with glittering skin. He is Lokesha-Varada-Munda or shaven-Brahmanya and Brahmana Priya. He carries Tishula- Varada-Khadga charma dhara-Pinaakina or the bow carrier popular as pinaaki, khadga dhara-Lokapati! Our earnest prostrations to Suresha-Shravana Sakhaa extremely fond of Lord Subrahmanya- Dhanvantaraaya and Priya dhanvaaya, Dhanvatara Acharya Swarupa! 'Namostu bahurupaaya namaste bahudhanvine, namotu Sthhanave Nityam namastasmai sudhanvine, namostu Tripuraasuraantakaaya, Bhava samsaara saagara paaraaya!' Parama Shiva is also acclaimed as Maatrana- Ganaamna- Gavaamna-Yaginaana-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 Shiva 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 Shiva Hridaya (Heart) Linga as *Jagadrati* 4) Sapta Rishis pray to 'Dharbhaankura maya' (Dharbha made) Linga called *Viswa Yoni* 5) Devarshi Narada conceived Shiva 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 Shiva as *Bhuta Bhavya Bhavodbhava* 18) Guhyaka Ganas perform puja to a mirror-made Shiva Linga named *Yoga* 19) Muni Jaigeeshva does Upasana to Brahmarandhra maya Linga named *Jaigeeswara Yogeeshwar* 20) King Nimi considers the Ugal Netra or the Two Eyes as Parameswara Linga called *Sharva* 21) Dhanvanthari worships Gomaya Linga (cow dung) in the name of *Sarva Lokewswareswara* 22) Gandharvas perform Puja to wood based Siva Linga named *Sarva Sreshtha* 23) Lord Rama did intense 'Japa' to 'Vidyunmani' Linga in the name of *Jyeshtha* 24) Banasura paid homage to Marakathamani Linga named *Varishtha* 25) Varuna Deva offers reverence to a Sphatikamani Linga named *Parameswara* 26) *Lokatrayantara* 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) Shivaganas 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 Muktkimaya 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 Shiva 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 Shiva 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 Shiva 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 Shiva 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 Shiva 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 Vishmaya Linga by the name of *Dhurjati*. 98) Puthras (Sons) perform in the name of Pitrumaya Linga (Fathers) called *Vishwarupa*. 99) Shiva Devi worships Parama maya Linga named *Vyambak*. 100) Matsya and such other Jeevas pray to Shastramaya Linga named *Vrishakapi*. *Phalashruti* : Whoever recites Shiva Shata 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 Shiva and make Salutations to Him as many times would instantly secure mental peace and contentment.]

(3)

(Ravana Stuti to Maheshvavara)

Jatatavigalajjala pravahapavisthale, Galeavalambya lambitam bhujangatungamalikam/Damad damad damaddama ninadavadamarvayam, Chakara chandandavam tanotu nah shivah shivam/ Parama Shiva! Your jatajutas are ever wet, neck is garlanded with serpents, and hands with damaru with resonances of ‘damat damat damat damat, damat damat, damat damat, damat damat damat’ always.

Jata kata hasambhrama bhramanilimpanirjhari, vilolavichivalarai virajamanamurdhani/ Dhagadhagadhagajjva lalalata pattapavake, Kishora chandrashekhare ratih pratikshanam mama Parama Shiva! I am ever lost in my prayers for you as your jatajutas are saturated with waves of Ganga and falling on your fiery ‘trinetras’ as your mastaka is adorned with pournami chandra! *Dharadharendrana ndinivilasabandhubandhura, Sphuradigantasanti pramodamanamanase/ Krupakatakshadhorani nirudhadurdharapadi, Kvachidigambare manovinodametuvastuni/* Parama Shiva! May my mind set be ever replete with ‘Shiva Consciousness’, which is omni present and is always with the companionship of Devi Parvati, the Parama Shakti, adorned with radiant crown.

Jata bhujan gapingala sphuratphanamaniprabha, Kadambakunkuma dravapralipta digvadhukhe/ Madandha sindhu rasphuratvagutariyamedure, Mano vinodamadbhutam bibhartu bhutabhartari/ Parama Shiva! May I rejoice in my thoughts on you as the seed of my existence always recalling your swarupa as neelagriva with serpent garlands, jatajutas covering ‘dashadishas’, robed in ‘gajacharma’.

Sahasra lochana prabhritya sheshalekhashekhara, Prasuna dhulidhorani vidhusaranghripithabhuh/ Bhujangaraja malaya nibaddhajatajutaka, Shriyai chiraya jayatam chakora bandhushekhara/ Parama Shiva! Grant me prosperity, longevity and popularity, as you are Chandra embellished crown, jatajutas with snake garlands and footrest replete with flowers fallen from heads of Indra, Vishnu , devas.

Lalata chatvarajvaladhanajnayasphulingabha, nipitapajncasayakam namannilimpanayakam Sudha mayukha lekhaya virajamanashekharam, Maha kapali sampade shirojatalamastunah/ Parama Shiva! We we be bestowed with Siddhis of anima-mahima-laghima-garima-prapti-parakamya-vashitwa, ishitva, parakaya pravesha-doora darshana/shravana, manojavam, swacchanda maranam, deva sahakreeda yathaa sankalpa siddhi from your jataajutas, the halaahala agni as dvoured by you and from the artha chandra mastaka.

kraala phaala pattika dhagad dhagad dhagajjvaladghanjaahutikruta prachandapajncasayake, Dharadharendra nandini kuchagrachitrapatraka, Prakaalpanaishilpini trilochane ratirmama/ Parama Shiva! My intense interest in you if for your Trinetras, the third eye having burnt off Manmadha the God of Love and Passion, besides your damaruka shabda of ‘dhagad dhagad’ and your naughty glances on the Himapurti’s enduring enchantment for ever.

navina megha mandali niruddhadurdharasphurat, kuhu nishithinitamah prabandhabaddhakandharah/ nilimpanirjhari dharastanotu krutti sindhurah, Kalanidhanabandhurah shriyam jagaddhurandharah/ Parama Shiva! Do kindly bestow us ‘aishvarya’ as you bear the brunt of the universe, since we pray with commitment and belief in you as with crescent Moon on your fore head, the celestial Ganges on

your jataajutaas, as your dark throat retains dark ‘kaala vishaagni’ and chandra kalas get prominent despite th layers of clouds all round. !

*Praphulla nila pankaja prapajchakalimchatha,Vdambi kanthakandali raruchi
prabaddhakandharam/ Smarachchidam purachchhidam bhavachchidam
makhachchidam,Gajachchidandhakachidam tamamtakachchidam bhaje/*

Parama Shiva! I am totally immersed in prayers for you ever as you the sheen of Devalayas, the glory of Lotus ponds, and as Nilagriva spreading the darkness of the Universe . You subjected Kaama Deva with ‘agni jyaalaas as ‘nirupa’ the formless- destroyed Tripurasuras as of negation of Yagjnas, principles, bonds of contented living, and of harassment- shattered Andhaka- overwhelmed Yama as Mrityunjaya!

*Akharvagarvasarvamangala kalakadambamajnjari,Raspravaha madhuri vijrumbhana
madhuvratam/Smarrantakam purantakam bhavantakam makhantakam,Gajantakandhakantakam
tamantakantakam bhaje/*

Parama Shiva! I pray to Lord Siva, who has bees flying all around because of the sweet Scent of honey coming from the beautiful bouquet of auspicious Kadamba flowers,Who is the slayer of Manmatha, who destroyed the Tripura,Who destroyed the bonds of worldly life, who destroyed the sacrifice,Who destroyed the demon Andhaka, who is the destroyer of the elephants,And who has overwhelmed the God of death, Yama.

*Jayatvadabhravibhrama bhramadbhujangamasafur,Dhigdhighdhi nirgamatkarala bhaal havyavat/
Dhimiddhimiddhimidhva nanmrudangatungamangala,Dhvanikramapravartita prachanda tandavah
shivah/Drushadvichitratalpayor bhujanga mauktikasraja;Garishtharatnaloshthayoh
suhrudvipakshapakshayoh/Trushnaravindachakshushoh prajamahimahendrayoh,Sama
pravartayanmanah kada sadashivam bhaje/*

When will I be able to worship Lord Sadashiva, the eternally auspicious God,With equanimous vision towards people or emperors,Towards a blade of grass and a lotus, towards friends and enemies, Towards the most precious gem and a lump of dirt,Toward a snake or a garland and towards the varied forms of the world?

*Kada nilimpanirjhari nikujnjakotare vasanh,Vimuktadurmatih sada shirah sthamajnjajalim vahanh/
Vimuktalolalochano lalamabhalalagnakah,Shiveti mantramuchcharan sada sukhi bhavamyaham*

When I can be happy, living in a cave near the celestial river Ganga,Bringing my hands clasped on my head all the time,With my impure thoughts washed away, uttering the mantra of Shiva,Devoted to the God with a glorious forehead and with vibrant eyes?

*Imam hi nityameva muktamuttamottamam stavam, Pathansmaran bruvannaro vishuddhimeti
santatam/Hare gurau subhaktimashu yati nanyatha gatim,Vimohanam hi dehinam sushankarasya
chintanam/*

Anyone who reads, remembers and recites this stotra as stated here,Is purified forever and obtains devotion in the great Guru Shiva. For this devotion, there is no other way or refuge. Just the mere thought of Shiva removes the delusion.]

Stanzas Ten -Eleven- Twelve

*Athavedamidam sarvam thyajaamo paramaatpaye,
Artha Dharma Kaamancha vaacchamscha jajadeeshvaram/
Etanmantraartha tatva jnaanaairvedavedaantara tatparaih
Nirneetam tatva garbham yad vigjneyam mukti labhdhaye/
Athavaa muktilaabhaaya dhyeyam tatvam vivekatah,
Bhinnam bhudhvyaa hridaa devam mantrenesham Jagadguruum/*

The significance of stanza ten be noted as of the fulfillment of dharmardha kaama purushardhaas and the saameepyata of moksha praapti. Parameshvara prapti as of Saakaara Swarupa prapti nearing and nearer as of saameepyata. The chief distinction between the contemplation of the conditioned Saguna or Nirguna Brahman is of sarva kalyaana vis-à-vis the absolute nature of Brahman. Isa, Prasna, Katha, Tapaniya and other Upanishads elaborately treat the method of contemplation of Brahman, as devoid of qualities. Badarayana, in a chapter of Brahma-Sutras which deals with the nature of qualities of Brahman, mentions positive attributes like of paramaananda- pramaama vigjnaana and so on. Also are attributes like 'measureless, colourless and so on. Both kinds of attributes are referred to the absolute and yet the contemplation of such a Brahman can be called Nirguna-Upasana or meditation on conditionless Brahman. The chief distinction between the contemplation of the conditioned (Saguna) and unconditioned (Nirguna) Brahman is that in the former the devotee looks upon it as really connected with those attributes, while in the latter, positive and negative qualities are not viewed as essentially connected with it, but as suggesting its absolute nature. Hence, joyful etc., do not enter into the essence of the contemplated Brahman but act as a gateway for grasping its true nature. In the contemplation of the conditioned Brahman, those and similar other properties form a part of the contemplation. The term Nirguna does not mean that Brahman is a negative concept, the Brahman is a nonentity or zero. It means that the qualities found here in limitation, are found illimitable in Brahman. It means that the attributes are Brahman's essential nature or His Svarupa. It means that Brahman does not possess perishable qualities of matter like the blue colour of a cloth but possesses all auspicious qualities (Sarva-Kalyana-Gunas). Brahman is 'Nirguna'. So also, by Nirakara, it does not mean that Brahman is formless. Brahman is extremely subtle. He is finer than a thousandth part of a point of a hair divided into a thousand parts. A subtle, calm, pure, sharp-pointed, clear and one-pointed Suddha Buddhi is needed for understanding and meditating on Brahman. If one suffers from Samasya-Bhavana, doubts regarding the validity of the Upanishads, and the true nature of Brahman. They should purify the mind by selfless service, should develop the four means of qualifications, of pathana, shravana, manana and by nididhyasana to reach Brahman full of auspicious Gunas, a lump of luminosity, Prajnana Ghana. In Saguna meditation, the devotee considers himself as entirely different from the object of worship. The worshipper makes a total, unreserved, ungrudging, self-surrender to the Unrealisable.

Stanza Eleven explains further that the dwi vidha upaasana of Saguna- Nirguna Para Brahmaatva be hinged on the purvaachaara nirnayatva and fundamentally of the nirnayatva of the upaasaka swabhaabva. The ultimate that one's Antaratma could traverse into the identity of that Supreme is perhaps to accomplish Saguna Brahma or the Embodied Brahma. Now that the Soul needs to achieve that Unknown being non possible, if at all then through that Divine Path which is at once possible or not possible has no dimensions of time, distance, direction, range of imagination and possibility then that Goal is purely based on Anubhuti or Experience. This is stated to visualize on way the inter-faces of the following Deities viz. Illumination, Vayu Deva, Varuna Deva, and halt at connected to Stations for worship them 'en route'. Finally, the Soul merges into Brahma. The Siddhantha as believed by Badarayana Maharshi is that the ultimate merger of the Soul happens with the Saguna Brahma, while Maharshi Jaimini opines that the Soul merges into the Supreme Nirguna Brahman Itself.

The Individual Soul attaining Brahma Loka visualizes Sadguna Brahman and finally manifests its true nature as 'Avibhaaga' or Unseparated from the Self, 'Apahata paapamatwa' or Freedom from sins and blemishes, 'Satya sankalpatwa' or of Its own volition and thus totally Liberated, and 'Chaitanya' with Pure and Absolute Intelligence and Freedom. Badarayana thus feels that both the Entities are just the same; these are at once relative and transcendental. The liberated Soul can attain the effects of Saguna and Nirguna on volition; it can exist in Brahmaloaka or elsewhere with or without manifestation; it can animate several bodies in any Loka with Lordly powers and is since an integral part of that Supreme.

[Explanation vide Brahma Sutras on Saakaara- Nirguna Brahman IV.iv.1-20 as amplified by relevant Upanishads -Pages 12 appox.

Sampadya aavirbhaava adhikaranam-

IV.iv.1) Sampadya aavirbhaavah swena shabdaat/ The kind of Liberation that the Soul has finally accomplished is described in this Brahma Sutra. Chhandogya Upanishad (VIII.xii.3) describes: *Evam evaisha samprasaado smaatacchaareeraat samutthaaya param jyotir upasampadya svena rupenaabhi nishpadyate sa uttamah Purushah, sa tatra paryeti, jakshat kreedam ramamanaah sribhir vaa yaanair vaa jnaatibhir vaa nopajanam smarannidam shariram: sa yathaa prayogy aacharane yuktah, evam evaayam asmin shareere praano yuktah/* (As air, clouds and thunders with no body of their own reach up to Surya, so does the Self enjoy the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being established and identified its own image called the Supreme is a witness of the activities of the 'jnanendriyas' and 'karmendriyas': there the Self moves about laughing, sporting, enjoying women, riding vehicles, and so on in the same manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and the Body! This truly sums up as: '*Dehaadi vilakshanam Atmano rupam*' or the deeds and experiences of a body are the Witness Form of the Self!!) Thus indeed this tranquil one becomes established or manifest in its own real form after having risen from this body and having reached the Supreme Light. He is now the Supreme Self!. The entire scenario has since changed in this context since the earlier discussions have been from the view point of the Body which hosted the Soul while now the spot light is on the Soul since liberated, although indeed the Soul and the Supreme are just the same minus the body!

IV.iv.2) Muktaah pratijnaanaat/

Now the Individual entity being referred to as liberated from its bondage is indeed the pure Self then and now but for the bind screen! This is what Chhandogya Upanishad (VIII.ix.1; x.2; xi.1) has been consistently expressing; Prajapati first of all demonstrated to Virochana as the representative of demons and Indra as the representative of Devas meditated to Prajapati and the latter provided the reflection of both the meditators first as a shadow and later on as a reflection on water surface being the same as Brahman; Virochana was convinced just as when this body is well adorned then this reflection was certainly adorned and in this way when the body becomes blind the reflection becomes blind too, while in accordance with the destruction of this, it also gets destroyed'; the doubting Indra was not convinced and as such performed tapasya again. Prajapati gave the example of a dream stage to the persistent Indra. Prajapati then gave the instance of the dream even as Indra was not fully convinced and as such continued his Tapasya to Prjapati. The latter finally convinced Indra that the dream self might be killed but not by the death of the physical body!; 'when one sleeps in such a way that he has all his organs withdrawn and is tranquil, he does not see any dream, then this the Self. This is Immortal!'. Thus the examples of three states of the body are described viz. of being awoken, sleep and eternal sleep. Similarly the Self or the Soul is described in three states of freedom from defects in Chhandogya Upanishad again (VIII.vii.1; VIII.xii.1; VIII.xii.3): 'The Self which has no sin, no decrepitude, no death, no sorrow, no hunger, no thirst, has unfailing desires, unfailing will-That has to be known. That has to be enquired into for realization. He who after knowing that Self, realizes It, attains the worlds and all the desires'; 'This body is indeed mortal. That is covered by death. That is the seat of this Self which is immortal and bodiless'; 'This tranquil one becomes established in his own nature after rising up from this body and reaching the Supreme Light'.

IV.iv.3) Atmaa prakaranaat/

In reference to Atma, the context is of the Supreme Light. Chhandogya Upanishad (VIII.xii.3) mentions of the Liberation of the Soul: (Just as air, clouds and thunders with no body of their own reach up to Surya, so does the Self enjoys the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being established and identified its own image called the ‘Param Jyoti’ or the Supreme is a witness of the activities of the ‘jnanendriyas’ and ‘karmendriyas’: there the Self moves about laughing, sporting, enjoying women, riding vehicles, and so on in the same manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and the Body! This truly sums up as: ‘Dehaadi vilakshanam Atmano rupam’ or the deeds and experiences of a body are the Witness Form of the Self!!) Having explained thus, the same Chhandogya (VIII.vii.1) defines the Atma or the Self: *Yah Atma apahata paapmaa vijarah vishokah vijighaastah apipaashah satyakaamah vimrutuyuh vishokah vijighastsah apipaashah satyakaamah satya sakalpah saha anveshavyah sah vijijnaasitayah sarvaancha lokaanaapnoti sarvaancha kaamaan yah atmaanaam anuvidyaa vijanaati/* (The Self- ie. the Inner Illumination, is in a state of tranquility and composure with no sin, no decrepitude, no death, no sorrow, no hunger, no thirst, no unfulfilling desires, and no unfulfilling will too-that has to be known. That has to be enquired into for realization. He who after knowing that Self, realizes It, attains all the worlds and all the desires). Brihadaranyaka Upanishad (IV.iv.16) explains the concept of Light more explicitly: *Yasmaad arvaak samvatsarah abhodhih parivartate, Tad devaa jyotishaam jyotih aayur hopaasatemritam/* (In the ‘kaalamaan’ or the Everlasting Cycle of Time, one normally makes the calculations of days and nights, years, and celestial luminaries of Sun, Moon and Nakshatras. Devas meditate Light as an attribute of longevity. In other words, those who are interested in longevity would need to meditate Light; and the Light of Lights is Brahman whose longevity indeed is Eternity!) Indeed, one is familiar with the maxim that Light is Brahman!

Avibhogena drushtwaadhikaranam-

IV.iv.4) Avibhogena drushtwaat/ After Liberation, the Soul identifies with the Supreme and ‘this tranquil one becomes established in its own nature after rising from this body and reaching the Supreme Light’. The passages from Chhandogya Upanishad. (VI.viii.7; VII.xxiv.1) are referred to: the former stanza first: *Sa yah eshonimaa aitat aatmyam idam sarvam tat satyam sa atmaa Tat twam asii/* (It is this subtle essence of Existence is That. That as the Self; That is the Self. Thou art That!); the latter stanza is more telling: *Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanah, atmaa aashaa, atmaah smaraha, atmataakaashah, atmaastejah, atmaapah, atmaa aavirbhaava- tirobhavau atmatonnam, aatamato balam, aamtmo vijnaanam, atmato dhyaanam, atmaschittam, atmatah sankalpah, aatmato manah, aatmo vaak atmo naama, aatmato mantrah, atmaani karmaani aatata evedam sarvam iti//* (Once any person believes and gets convinced that he - or any Individual Self for that matter - happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! Brihadaranyaka Upanishad passages too are quoted again (I.iv.10) *Brahmavaa idamagra aaseet, tadaatmaanmevaavet, **Aham Brahmaaseeti**, tasmaat sarvam abhavat; tadyoyo Devaanaam pratyabuddhyata sa eva tad abhavat, tatharsheenaam, tathaa manushyaanaam; taddaitat pashyaan rishir vaama devapratipade, aham manurabhavam suryas cheti, tad idam api etarhi ya evam veda, aham brahmaasmiti sa idam sarvam bhavati, tasya ha na Devaashchanaabhuyatyaa Ishate Atmaa hoshyam sa bhavati; atha yotnyaam devataamupupaste, anyosavanyohmasmeeti, na sa veda, yathaa pashurevam sa Devaanaam, yathaa ha vai bahavah pashavo manushya bhunjyuh; evamekaikah purusho Devaan bhunakti, ekasminneva*

pashaavaadeeyamaanopriyam bhavati kim bahushu? Tasmaadeshaam tatra priyamyaden manushyaa vidyuh/ (Indeed this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginning of Creation or now and forever. One has to realise Him from within. He is thus known from within, since he is oneself as Devas discovered him too. The Sage Vamadeva realised after long cogitation and introspection that Brahman is That, viz. the Manu or the Sun within which indeed is a reflection of himself. Little does one understand more than that simple Truth that animals or also Gods; this is how animals would think that human beings are like Gods but indeed God is in the animals and human beings alike. This fundamental fact if one realises then the same awareness should enable one to realise what Brahma Vidya is all about! True Knowledge is not indeed to confuse but to enable the eradication of ignorance and to enable this realisation are various means like introspection, devotion, Sacrifices, meditation, daana dharmas and so on to ascertain the Absolute Truth of *Aham Brahmaasmi!*)Brihadaranyaka(IV.iii. 23): *Yad vai tanna pashyati pashyanvai tanna pashyati, na hi drushtaardrushtor vipari lopo vidyate vinaashitwaat, na tu tad dwiteeyamasti tatonyad vibhuktam yatpashyey!* (That the Self that does not see in the state of deep sleep is incorrect since the vision of the Self is not lost; the vision of the other entity viz. the organ of seeing viz the eye is dormant and hence it might not see. The vision of the self is indeed enduring and perpetual, but the second channels of vision viz. the body organs of eyes as also the mind might choose to see or not either in the waking or dream stage, while the vision of Paramatma can never be blocked any way!) Katha Upanishad (II.i.15) is also relevant: *Yatha udakam shuddheyshuddha -maasiktam taadrakeva bhavati, Evam muneh vijaanatah Atmaa bhavati Gautama/* (O Gautama, as persistent rains on mountain tops flow down differently, one would indeed get identified as a loser or the winner of situations; in one case the sliding waters get wasted away in births and deaths or in another, water gets accumulated methodically to turn into streams and rivers to enjoy the bliss of Brahman! Yama finally explains in this context to Nachiketa that pure water poured on pure water becomes the same and so does the man of enlightenment would follow up knowledge-to deliberation on the Self- and again to the Realisation of the Self identified emphatically with Brahman!)Non difference of the river and Sea water is cited in Mundaka Upanishad (III.ii.8): *Yathaa nadyah syaandamaanaah Samudrostam gacchanti naama rupey vihaaya, tathaa vidwaan naama rupa vimuktah Paraparam Purushamupaiti Divyam/* ((Just as rivers merge with Seas, totally losing their names, origins and their courses, so do the Individual Selves merge completely in ‘Paraatparam Purusham Divyam’ as these rivers become ‘naamarupa vihaya’ and ‘naama rupa vimuktah’; the ‘Param’ is the Supreme while ‘Paraat’ as stated as the fleeting flashes of Maya the forces of Illusion. Indeed, Maya is no doubt of ‘Paratah’ nature as it is uncontrollable by the mortal beings normally but in the context of the merger of the Self and the Supreme, Maya is pushed down and overcome as Truth gets vindicated and Reality prevails in the context of emancipation! Prashnopanishad vide IV.v. explains further: Just as the rivers merge with the Seas they lose their identity and are merely called as the Seas and similarly the body constituents disappear as they see the Parama Purusha. In the next Stanza, the Upanishad states: *Araa iva ratha naabhau kalaa yasmin pratishtithaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivyathaa/* or just as the spokes of a chariot wheel are fixed to hub, the body limbs are aligned to the axis named mind but collapse of the wheel or death of the Being is unaffected by the driving force of the Unknown Purusha!) Such descriptions of Upanishads are several to firmly establish the inseparableness of the Souls redeemed and the Supreme Self!

Braahmaadhikaranam-

IV.iv.5) Braahmena Jaimini nirupa nyaasaadibhyah/ Maharshi Jaimini refers to Brahman with attributes as visualised by a liberated Soul after its travel by Devayana after the termination of the dedicated lives. His confirmed conviction is that the Soul’s travails get fructified with identity of the Saakaara Brahman as the former assumes in its own form. Chhandogya Upanishad (VIII.xii.3) is recalled: *Yah eshokshini purusho drushtyaa esha aatmeti hovaacha, etad amritam abhayam etad*

brahmeti; atha yoyam bhagavah,apsu parikhaayate yashchhaayam aadarshē katamaesha iti esha u evaishu sarveshvaanteshu parikhaayati iti vaacha/(On seeing their own reflections, both Indra and Virochana said that indeed these were their own reflections from top to bottom; both were well presented, well dressed and truly their own reflections, but how could the reflections of their own! Either Prajapati was being humorous or there might be a catch. As they both looked unconvinced, then Prajapati explained the reality that the Self was not to be confused with the body adjuncts including the mind even as one Deva or another ruled over various Indriyas but the Antaratma being a reflection of Paramatma was totally one and the same and what Indra or Virochana witnessed was not, repeat not the mortal body and the Self and the Supreme were identical! Both Indra and Virochana were then convinced and desired to leave. But Prajapati stated that were leaving naway but without attaining the Self and realising the Truth in practice! Then Prajapati advised them of the mystic teaching: The Self is as worship worthy as Brahman and instead of searching elsewhere for him, one needed to look inward itself as the Self was right within oneself ! It is unfortunate that little reasing this Truth, one ignores Brahmacharya in the full sense -as explained in the very fifth section of this Chapter- as also practice of Charity, meditation, introspection, and practice of what virtue is all about! This would truly lead to freedom of movement and bliss!) Chhandogya is quoted again (VII.xxv.1-2): *Sa evadhastaat, sa uparishtaata, sa paschaata, sa purastaata, sa dakshinatah, sa uttaratah, sa evedam sarvam iti, athaato sarvam iti, athaatohamkaaraadesha eva, aham evadhastaata, aham uparishtaata, aham paschaata, aham purastaata aham dakshinatah aham uttaratah aham vedam sarvam iti// Athaata aatmaadesha eva aatmaivaadhastaata, atmoparishthat, aatmaa paschat atma purastaata, aatma dakshinatah, aatmottaatah, aatmamaivedam sarvamiti; sa vaa esha evam pasyann evam manvaana eam vijaanannaatma raatir aatma krida aatma mithuna aatmaanandah, sa swaraad bhavati, tasye sarveshulokeshu kaamacharo bhagavati, tasyasarveshu lokeshu kaamacharo bhavati, atha yenyathaato viduh, anya raajaanas te kshayyaa loka bhavati, teshamsarveshu lokesva akaama-charo bhavati//* (Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one's mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs.Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth) He is thus the Omniscient and Omnipresent.

IV.iv.6) Chiti tanmaatrena tadadatmakatwaat Audulomih/ In the view of Sage Audulomi, the Soul thus redeemed no doubt possesses raits as as sinlessness, self-delight, freedom of movement, eternity, and so on, still it is in the State of Pure Consciousness but not of phenomenal existence. Muni Yagyavalkya defines the state of pure consciousness to Maitreyi in Briharanyaka Upanishad (III.ii.11&14) as follows: III.ii.11) *Yagyavalkya, iti hovaacha, yatraayam purusho mriyate, ud asmaa praanah kramanti aaho neti/ Na iti hovaacha Yagyavalkyaah, matraivaa samavaaneeyante, sa ucchvayati, aadhmaayati, aaddmato mritah shete/* (Arthabhaga asked the Maharshi that as and when a person dies, would not his praana or vital breath get lifted up from him, is it not so! The Maharshi then replied in the negative and said that the praanaas would be gathered together in him, and his body would be swollen and inflated and then the person concerned would then be declared dead; in other words, the person dies only when the erstwhile organs and senses of that Self would totally get disassociated like the waves in an ocean and the 'shodasha kalas' or the sixteen reflections of Paramatma would not get severed, till then the Prani would technically not stated to be dead)III.ii.13-14) Arthabhaaga then enquired of Yagyavalkya: When the departed Soul's voice and speech would get absorbed in Agni, when his Life Force or Praana in the nose into Vaayu or Air, Chakshu or vision into Surya, Mind into Moon, ears into Dishas or Directions, body into earth, heart

called the 'daharaakasha' or the Inner Sky into the Grand Sky called ether, body into the hold of Earth, hairs on the human body in herbs, head in the trees, blood and seed in water, then where is the human body? Having so replied to the enquiry of Arthabhaaga, Yagjnyavalka then told the latter and asked the former: let us settle down in a private place instead of a crowded public place where we meet and discuss in peace! Then both of them retired to a private place and discussed. Finally, they decided that only Karma or Action and Deed alone which a person would perform that mattered and nothing at all after one's life time. Karma with the aid of the body parts and their positive end- uses or organs and liberating senses would be the decider or the real check point. One would become good through good work enjoined by Scriptures and vice versa. Thus the concepts of a frame work of life time, the work effects aided by organs and senses and the destiny as decided by the Almighty: indeed these are the ultimate criteria!) In other words, this Self in indeed immutable and indestructible. Because when there is duality then one sees, smells, tastes, speaks, hears, thinks, touches, something. But when to the knower of Brahman everything has become the Self, then what should see, smell etc. through what else to see, smell etc. Then this Self is That which has been described as not this, not this! It is imperceptible for it is never perceived; undecaying for it never decays; unattached as it never attached unfettered as it never feels pain and never suffers injury. This much is Immortality'. Therefore the State of Pure Consciousness is of all the features that Paramatma is all about except of the fact of its association with the Uniqueness and Singularity of 'Avyaktata' or Unknownness! All the same the identity is total and complete as Shaaswata, Ananta, Avyaya, and Paramatma! This is the view of Yajnyavalkya as expressed by Maharshi Audulomi.

IV.iv.7) Evamapi upanyaasaat purvabhaavaadavirohah Badaraayanah/ Maharshi Baadaraayana opines that the explanation of Sage Audulomi is agreeable to him also, as there is no contradiction of what Upanishads like Chhandogya and Brihadaranyaka. Moreover, pure consciousness is the quintessence of the Supreme with or without attributes like knowledge, sinlessness, and so on either with Form or of Absoluteness and Abstraction. The Uniqueness of that Supreme is his phenomenal existence of Nothingness and Avyaktata!

Sankalpaadhikaranam-

IV.iv.8) Sankalpaat eva tu tat Shruteh/ Liberated Souls which have achieved Saguna Brahman enjoy the liberty of effecting their desires by mere wishes; even their association with Pitrus could thus be fulfilled by a wish. Chhandogya Upanishad (VIII.ii.1) elucidates thus: *Ya yadi pitruloka kaamah bhavati sankalpaat eva asya pitarah samyuttishthanti tena pitrulokana sampatti maheeyate/* (Should he become desirous of the Pitru ganas as the objects of enjoyment, the forefathers appear by his very wish and with that association, he becomes glorified). The Soul could thus respond to the desires by its mere volitions!

IV.iv.9) Ata eva ananya adhipatih/ This is the reason why the redeemed Soul, unlike even in respect of high knowledge who has to have a Ruler of Decision Making, could get desires fulfilled at once and at will. Chhandogya Upanishad (VIII. i.6) explains: *Tad yatheha karma jito lokaah ksheeyate, evam evaamutra punyajito lokaah ksheeyate, tad ya ihaatmaanam ananuidya vrajanty etaamshcha satyaan kamaan, tesham sarveshu lokeshva akaamachaaro bhavati, atha ya ihaatmaanam anuidya vrajanty etaamsha cha satyaan kamaan, tesaam sarveshu lokeshu kaama chaaro 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).

Abhaavaadhikaranam-

IV.iv.10) Abhaavam Baadarih hi aah evam/ Baadari Maharshi asserts that since the Soul of virtue takes to Devayaana and leaves behind the body and organs that are instrumental to desires some fulfilled and mostly unfulfilled, there was a qualification to possibly reach Brahma loka, lest that opportunity would be denied to the Soul anyway. Maharshi Baadari however feels that no doubt the body and sense organs would have been left behind and even the mind along with the organs, but still the consciousness of the Self would have been revived by the divine powers on the attainment of Brahman and the unfulfilled desires of the previous existence would have recalled the erstwhile desires unfulfilled! Chhandogya Upanishad (VIII.xii.5) is quoted: *Atha yo Veda; idam manvaaneeti sa aatmaa, manosyaa daivam chakshuh, sa va eshaa etena daivena chakshushaa manasaitaan kaamaan pasyaan ramate/* (Now, the consciousness activates mind the divine eye as the agent of the Self ; the Self by itself does not initiate any action as all the actions are wrongly attributed to it; indeed all the actions are the handiwork of those organs which are associated with the Self. In the context of Devayaana, the Self and mind being his divine eye indeed enjoys these desirable things which are in the world of Brahman, and the Soul would have recalled the desires of virtue for fulfillment!’ There is thus the concept of progressive spiritualization of the Self. One begins the physical individual, its sensuous outlook, then it turns into the transformation of mind set, introspection guided by the Self, the journey towards the Pure Consciousness through knowledge and the Final Accomplishment of Merger by the Self into Brahman!

IV.iv.11) Bhaavam Jaiminih vikalpaamananaat/ Jaimini however feels that after the realization of the Qualified Brahman, the liberated Soul would not only recall and fulfil left desires by the divine eye and even the mind of the erstwhile body, but even revive its divine body and organs! He opines that there is a relevant text of Chhandogya Upanishad (VII.xxvi.2) to support the view: *Sa ekadhaa bhavati, tridhaa bhavati, panaachadhaa saptadhaa navadhaa chiva punaschaikaadasha smritah, shatam cha dashachaikascha sahasraani cha vimshatih aahaara-shuddausattva-shuddhih, sattva-shuddhau dhruva smritih, smritilambhe sarva grabndhinaam vipramokshah; tasmaimridita kahaayaaya taasah param darshayati bhagavaan sanakkumaaraah: tam skanda ii aachakshate, tam skanda iti aachakshate/* (‘The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He originally becomes one, then three fold-say Tri Gunas and five fold-say pancha bhutas, seven fold say Sapta Dvipas or Samudras, and nine fold, say Nava Grahas; he is called eleven say Ekaadasha Rudras, or one hundred and ten and one thousand and twenty and so on! He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes ‘Bhagavan’ or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality.) In other words, the man of realization does everything to meet with death, nor disease nor even sorrow. The man of realization sees everything, attains everything in every way. He becomes one, three, many thus indicating the Souls so liberated as One further created in multiplying body forms. They have the option of changing their states variously.

IV.iv.12) Dwadashaahavat ubhaya vidham Baadaraayana atah/ Badarayana considers that the liberated Souls could opt for transforming themselves with bodies and sense organs or without. In any case they could perceive their unfulfilled desires of the past existence and claim their achievement by the help of the divine eye and mind since the Soul is all pervading. Additionally they could exercise the option of bodies and senses. Badarayana suggests that this option is as in respect of Dwadashaaha Sacrifice or the Sacrifice performed for twelve days with the Vedic options viz. ‘Satra’ or that which aims at securing progeny or alternatively of the ‘Aheena’ or the Sacrifice itself without a desire or with a specified desire as per of the Sacrificer.

IV.iv.13) Tanvabhava sandhyavat upapattey/ In the case of an option of the redeemed Soul to opt for body and senses for the fulfillment of erstwhile past desires, then the Soul could also fulfill the desires

of the Pitru ganas or the Manes too! This kind of fulfillment of the desires of the Manes too is possible through the minds of the Souls, by merely feeling the presence of the Pitru ganas, just as one could recall them in a dream!

IV.iv.14) Bhaavey jaagradvat/ If the Souls thus exercise the option of donning their erstwhile bodies and senses, then the Souls could recall their parents, past generations and any other Manes as if in a state of wakefulness and have their unfulfilled desires too!

Pradeepaadhikaranam-

IV.iv.15) Pradeepavat aaveshah tathaa hi darshayati/ Jaimini Maharshi asserts that Upanishads speak of the Liberated Souls could manifest themselves as one too many forms and that they could opt for recalling their earlier body forms and senses. Then when bodies are created severally, the doubt would arise whether the bodies would be mere wooden puppets are endowed with animation, since mind and soul need to be together for animation. The reply would be as follows: The released Souls can animate different bodies like a Single Lamp on the analogy of a lamp so appearing could indeed light up several lamps just as even one man of knowledge could dispel the ignorance of several entities and thus the divine power could enter the new bodies into animation. The Scriptural explanation of the Chhandogya quote as above viz. ‘the man of realization sees everything---he becomes one, three fold, fivefold and so on’ would be falsified otherwise! When the bodies are created it is presumed that the same Soul would appear well equipped with one mind with separate body adjuncts!

IV.iv.16) Sva apyaya sampaty anyataraapeksham aavishkrutam hi/ Upanishads make it clear that either deep sleep or total union are the means of liberation of the Soul. *Svaapya* or Self- merger denoting deep sleep is brought out in Chhandogya Upanishad (VI.viii.1-2): *Uddalako haarunih Svetaketum putram uvaacha, svapnaantam me Saumya, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Soumya, tadaa sampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati// Sa yathaa Shaakinih sutrena prabaddho disham disham patitvaanyatraayatanam alabdhwa praanam evopashraayate, praana-bandhanam iti//* (Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!) Now, *Sampatti* literally meaning attainment of a state denotes liberation is described in Brihadaranyaka Upanishad. (IV.iv.6) as follows: *Tadeva saktah saha karmanaiti Lingam manoyatra nishakta- masya/ Praapyantam karmanastasya yatkincheha karotyayam, tasmaallokat punaraityasmai lokaaya karmene/ Iti nu kaamayamaanah; athaakaamayamaanah- yo kaamo nishkaama aaptakaam aatmakaamo na tasya praanaa utkraamani, Brahmaiva sa brahmaapyeti/* (There is a hidden meaning in this verse with the expression Linga or ‘Manah Pradhana’ or essentially based on Mind is used; As the Individual Self who has thus transmigrated from the erstwhile ‘subtle’ body or its mind to the new ‘gross’ body’s mind, then the account of the results of the previous desires and works get terminated and a fresh account of works henceforth would be created. But in the event of ‘Akaama’ or desirelessness, or ‘Nishkaama’ or a deed without expectation, or ‘Aptakaama’ or a deed executed purely in favour of somebody or for something and ‘Atmakaama’ or a desire fulfilled in favour of one’s own Self, then indeed if desires of the previous subtle body were totally fulfilled and no further desires were left back in the past life, there would have been no transmigration and no need for a further birth but the result would be merger with Brahman!) Brihadaranyaka Upanishad (IV.iv. 12-14) is quoted further: *Atmaanam ched vijayaneeyaad ayam*

asmiti purushah, kim icchan kasya kaamaaya shariram anusamjvaret/ (Indeed it is invariably impossible for any human being to realise the Individual Self and his capacity and might. Even among thousands, a person could never know what the Self is and deduce him as the Supreme! Indeed, he would not take much time to recognise his body parts and their sensory functions and still imagine that the Self could be independent to act and feel confident that he is the Supreme Self! After all could one be in his senses that he has no sufferance, want, disease and still feel complacent that the Self is Brahman himself!) IV.iv.13) *Yasyaanuvittaah pratibuddha aatmaasin samdehye gahane pravishataah, Sa Vishwakrit, sa hi sarvasya kartaa tasya lokaah sa u loka eva/* (The one who has realised Brahman has indeed realised the Innermost Self that had entered the most dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none other than the Self present in the bodies of all the beings in the Creation! In other words, there needs to be introspection about the Self which is Paramatma all about!) IV.iv.14) *Ihaiva santatha vidmah tad vayam, na chet avedir mahati vinashthih, Ye tad viduh amritaah te bhavanti, athetare duhkham evaapiyanti/* (It is indeed the thick screen of ‘Agjnaana’ or ignorance that obstructs the awareness of the Interiors of the Self which is certainly not its physical eyes that cannot see properly, the ears that cannot hear, the skin that cannot touch and feel, the nose that cannot smell the inherent fragrance, the mind that cannot think that the Self is Paramatma himself! Indeed ignorance is the unending magnitude of destruction which in the form of the trap of births and deaths and never allows even for a second that Reality is the Self itself in the form of Pure Intelligence! Those who surpass that hurdle of ignorance should avoid the wrong and misleading high road of fiction and discover the real yet difficult narrow lane of Reality!) In other words, in either way of deep sleep or Self merger or total unity of the Self or Brahman, Upanishads vouch safe liberation of Soul!

Jagadvyaapaara adhikaranam-

IV.iv.17) Jagadvyaapaara varjyam prakaranaat asminnihi tatwaachha/ The last Brahma Sutraadhikarana deals with the Status of the Liberated Soul and whether it enjoys the full divine powers. Indeed the reply is in full affirmation excepting the power of running the Universe viz. that of creation, preservation and dissolution. Otherwise, there are pronounced expressions of Upanishads such as the following: Taittiriya Upanishad. (I.vi.1-2): *Sa ya eshontarhridaya aakaashah, tasminnyam 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 paramouncy 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!) The same Taittiriya (I.v.3) explains further the nature of the Liberated Soul’s Sovereignty: 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 ityapaanaah suvariti vyaanaah 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)

IV.iv.18) Pratyaksha upadeshaat chennaadhikakaarika mandalasya ukteh/ Indeed the powers of the Liberated Souls are unlimited. As already mentioned above, these Souls have independent authorities. They have freedom of movement, thought, memory, vision and so on in all the worlds. Chhandogya Upanishad vide VII.xxvi.1-2 refers: *Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanah, atmaa aashaa, atmaah smaraha, atmataakaashah, atmaastejah, atmaapah, atmaa aavirbhaava- tirobhavau atmatonnam, aatamato balam, aamtmo vijnaanam, atmato dhyaanam, atmaschittam, atmatah sankalpah, aatmato manah, aatmo vaak atmo naama, aatmato mantrah, atmaani karmaani aatata evedam sarvam iti// Tad esha shloka: na pasho mrityum pashyati, na rogam notadukhataam, Sarvam ha pashyah pashyati, Sarvam aapnoti sarvashah iti//* (Once any person believes and gets convinced that he - or any Individual Self for that matter - happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes 'Bhagavan' or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality.) Thus evidences of Scriptures declare that the Liberated Souls are almost vested with all the traits of Sakara Brahman excepting the acts of Creation-Preservation-and Termination.

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 jyaayaansha 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 remaining 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 nemea vidyuto bhaanti kytoyam agnih, tameva bhaataamanubhaati sarvam tasya 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 illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!) 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 worldly 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 withsupreme satisfaction and surprise). Also, Swetaashwatara Upanishad (V.13) also reveals the same truism: *Nityo nityaam chetana chetanaanam eko bahunaam yo vidhaati kaamaan, Tat kaaranam samhya yogaadhigamyam jnaatwaa Devam muchyate sarva paashaih/ Na tatra Suryo bhaatina chandra taarakam, nemea vidyuto bhaanti kutoyam Agnih, tam eva bhaantam anubhaati sarvam, tasya bhaasaa sarvam idam vibhaati//* (The above two stanzas are exact repetitions of Kathopanishad's stanzas of II.ii.13 and 15. Indeed, Paramatma is : *Nityo nityaanaam 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 'Saamkhyā' and Yoga or Realisation by fixation or sharply targetted like the central 'bindu' or the brightest possible nothingness alone! He is by far the brighter and radiant than Surya, Chandra and the huge galaxy of Stardom, lightnings put together and of much less of Agni's significance! These stanzas are incidentally the repetition of II.ii.11 of Mundaka Upanishad as also vide in Purusha Praapti Yoga of XV Chapter Stanza 6.) 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!)

IV.iv.21) Bhoga maatra saamyā lingaaccha/ Moreover, the Liberated Souls do not possess unlimited powers of freedom from shackles as clearly expressed in Upanishads. However, almost all the powers that Hiranyagarbha enjoys are enjoyed by them, that is all his merits are equally passed on the Souls. Also, Kausheetaki Brahmana Upanishad (I.7) is quoted to say that whatever He (Hiranyagarbha) enjoys by way of the nectar enjoyed by Me, for you also it is the thing to be enjoyed like the visions, mind and thoughts, voices and sounds to hear, food tastes, the happiness of procreation due to generative organ, actions by hands and feet, and so on. The qualification however is that all the experiences of the Liberated Souls would be just the same and similar to those of the Saguna Brahma Hiranyagarbha, but for the denial of the right to create, preserve and demolish the worlds!

IV.iv.22) Anaavrittih shabdaat anaavrittih shabdaat/ There indeed there would be no return from their

new and lasting existence as supported by Scriptures: Chhandogya Upanishad vide VII.v.1-4 pays a tribute to Brahmacharya or celibacy, yagnya, Strayana and Anaashkaayana leads to the bridge between the two oceans of 'Ara' and 'nya': *Tad arashcha ha vai nyashchaarnavau brahma loke triteeyashyaam ito divi, tad airam madeeyam sarah, tad ashvatthah soma-savanah tadaparaajita puur brahmaanah, prabhuvimitam hiranyam// Tad ya evaitaav aram cha nyam chaarnavau brahma loke brahmacharyena anuvindati, tesham evaisha brahma lokaah tesham sarveshu lokeshu kaamacharo bhavati//*(The means of reaching the bridge mentioned before is defined as Brahmacharya of which one important component is 'Yajna' or sacrifice, literally meaning 'Yah Jnaata' or he who realises! Indeed brahmacharya is through Sacrifice; another explanation would be that 'Yah - jna' or he who has the knowledge of the Sacrifice. The next component of celibacy is named 'Sattrayana' or deliberation and meditation of how to protect one self viz. traayana is protection and Sat is survival of existence; thus Brahmacharya is contemplation of how best to exist! The third component of Brahmacharya is Anushana or fasting; the third stanza above refers to a lake of sumptuous gruel made of food which could be enjoyed under a banyan tree named Somavana in the city of Brahman named Aparajita, where there is a Golden Hall presided by the Lord! In other words, while fasting is an active constitute of celibacy, the person practising fasting dreams of that permanent abode of Brahman, his golden hall, the banyan tree, and the golden city as the destination, by the practice of Brahmacharya! Now, Katha Upanishad. (II.iii. 16) explains that when the Vital Force exits the body through the Sushumana Nadi then too one gets immortality, apparently by the process of Devayaana and so forth. *Shatamchaikaa cha hridayasya naadyastaasaam murdhaanah srutgaikaa, tayordhvam aayannamritatvam eti vishvannaanya utkrmane bhavanti//* (In the process of discernment of 'Neti, neti' or not this, not this; and as Brahadaranyaka states: 'not gross, not subtle, not short' vide II.iii.6, Brahman by nature being non-dual, is the changeless, bodiless, inexpressible and unsupported. 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: 'Asato maa sadgamaya tamaso -maa jyotirgamaya, mrityormamritam gamaya' vide Brihadaranyaka upanishad I.i.28; as the body nerves other wise are dysfunctional thus, the final Truth emerges!) Chhandogya Upanishad (VIII.xv.1) elaborates the total process: *Taddhaitad Brahma Prajaapataya uvaacha, Prajaapatir manave, Manuh prajaabhyah, Aacharya kulaad vedam adheetya yathaa vidhaanam, Guroh karma atisheshena abhisamaavritya kutumbe sthitvaa, shuchau deshe svaadhyayaam adheetyaanah, dhaarmikaan vidadhat, aatmani sarven-driyaani sampratishthaapya ahimamn sarva bhutani anyatra teertebhyah sa khalvevam vartayan yaavad aayusham Brahmlokam abhisampadyate, na cha punaraavartate, na cha punaraavate//* (Brahma instructed this unique awareness to Prajapati who in chain to Manu and to the Teachers. Practising Brahmacharya by study of Vedas and Scriptures and other duties the Student returns home and become a householder, train his students, beget sons and help them with discipline and virtue. Then withdraw his organs into the Self, practise introspection, terminate into Brahma never to return. This is the True Essence of Mortal Existence and the Beginning of Eternal Bliss!!)]

Stanza Twelve explains: This Individual Self which is common in all the Beings in Creation is equally poised and placid within all and has no emotional impulse of hatred or liking since it is the same entity. Being conditioned by the same 'Panchendriyas' in the respective bodies, the mind of the various beings would naturally exhibit dissimilar actions and reactions as reflected by the cause and reaction syndrome yet the Self as such is totally immune from the same even while it remains as a mute evidence. Basically however the Self Consciousness is pure, 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 and Siddhas realise me as countless manifestations of the Singular ME with 'Samyak Drishti' or Common Vision called Atma Drishti or Inward Vision! Such yogis who discover me in them as elsewhere are near to me as they are near to me too!

In other words, a how indeed a Viveka sheela kushala having considered the atma tatva paripakvata, be able to seek '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! Recalling the stanza 12: *Athavaa mukti laabhaayaa dhyeyam tatvam vivekatah, bhiinnam budhvaa hrideaa devam mantrenesham jagad gurum/* Thus the mantrarthas would tally with the explanations; the Om Shivaya Mantra Raja be in line with the Ishvara prajojaka upaabhi as of anusandhaana viz. Ayam Shiva shabda- be that as of Sagunaatmaka or Nirgunaatmaka indeed.

[Explanation vide (1) Ishaavasya Upa. VII-VIII and (2) Shvetaashvatara III. iii-xi to xxi

(1)

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!

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 'tadaadmya' or the Unity of the Self and the Supreme, then such an enlightened person attains the same position as Paramatma even if he moves about in his current existence, since : *Nistraigunye pathi vicharitaam ko vividhih ko nishedhah/*In other words he has no barriers of movement nor of features!)

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

VIII) *Sah paryagaat shukram akaayam avranam asnaaviram shuddham 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 'kavir' or the omniscient! Brihadaranyaka Upanishad (III.viii.10 -11) explained that Absolute Power was never visioned but indeed the faculty of vision itself! It was never heard but heard but the personification of hearing itself; it was never known for thinking but the Supreme Thinker and manifestation of thought itself; likewise the knower and Seat of Knowledge and Intellect! This Super Power is like the unmanifested ether and is all pervading as the Ultimate and Unknown! This Absolute Power is never seen as it is neither a sense object but the supreme vision itself! It is never heard as it is not an object of hearing but is the Unique Thinker and personification of Thought and Intellect by itself. It is by this Absolute Power that the unmanifested ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish and envy. That Reality is the Ultimate Goal and the Truth of Truth and the Unique! Now, as Hiranyagarbha's own body was utilised as the Sacrifice, Pajapati's 'Ahamasmi' or I am Myself manifested Purusha and Prakriti

(2)

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

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

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

(The Inner Self is hardly of thumb size always resident of his heart the hub of distributing every arising from Praana the breathing; mind is the charioteer of the organs and senses. Those who realise the significance of the Self knows it all. The Virat Purusha or the Cosmic Person is stated to have endless number of heads, eyes, and feet of far reaching command and the numerical thousand each of these body parts is by way of suggestive magnitude. The Maha Purusha Ishvara encompasses and envelopes Bhumi on all the sides, but again this is an understatement of 'dashangulam' or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, Sapta Dvipas, Sapta Samudras, Sapta Parvatas, and so on apart from the 'Kaalamaana' the Eternal Time Schedule! *Purusha eve vedam sarvam/* or the Maha Purusha Parameshwara is indeed the totality of the Cosmos, of whatever has been, is and will certainly be too! He is the Over Lord of the Universe and of Immortality quite irrespective of the considerations of the Past-Present and Future and what ever grows 'annatarena' or based on the basis of food and the resultant vital energy ! Incidentally, the Inner Self is no doubt well within the Body and its actions but clearly unaffected by its acts and their consequences)

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

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

(The Maha Purusha stands encompassing the entire Universe with His hands and feet on either side, His eyes on either side and ears all over! Bhagavad Gita describes just in the same way vide Thirteenth Chapter, stanza 14: *Sarvatah sarva paani paadam tat savokshi shiro mukham, sarvata shrutimalloke sarvam aavritya tishthati /* The next Stanza of the Upanishad states that the Parama Purusha is indeed the singular point of shelter as truly representing the traits of senses as present among all the human another beings and at the same time is totally devoid of any features or gunas whatsoever. Bhagavad Gita in the very following stanza states similarly: *Sarvendriyagunaa bhaasam sarvendriya vivarjitam, anaktam sarvabubhrucchaiva nirgunam guna bhoktrucha/* That is, Bhagavan although is nirguna swarupa or devoid of gunas or characteristics yet he experiences, just for the sake of human and other Beings allows the Antaratma to simulate the experiences of the organs and senses and does allow the same sensations! The next stanza of the Upanishad explains that the Embodied Inner Self or the 'Antaratma' also possesses the experience of the 'nava dvaaras' or nine body gates and supervises

the momements of the body organs enabling the two way traffic of the entry and exit points. Bhagavad Gita is again quoted from the Karmanyaasa yoga chapter of Five 13 stanza : *Sarva karmaani manasaa sanyasyaate sukham vashee, Nava dwaare puree dehee naiva kutvanna kaaraya/* or ‘The Antaraatma of the Being concerned is like the one who renounces the responsibilities of the body’s nine gate ways and keeps specific neutrality of the actions but remains unaffected. The human body comprises of the nine gates viz. seven gates on the head itself besides two more on the lower body like the nine gates of th body temple all directed by the mind; indeed the Self or th Inner Conscience is not responsible to the acts of omission and commision but remain as a mute spectator as eventually the Being with the body and its senses would have to experience the sins or virtues and the resultant fruits but the blame or blessing are due to the Individual but not his or her Conscience! Chhandogya Upanishad vide VIII.i.5 is quoted: *Naasya jarayaitaj jeeryati, na vadhenaa -sya hanyate, etat satyam brahma puram asmin kaamah samaahitaah, esha atmaapahata- paapmaa vijaro vinimriyur vishoko vijighastopipaasah, satya kaamah satya samkalpah yathaa hy evaha prajaa anvaavishanti yathaanushashanam, yam yam antam abhikaama bhavanti yam janapadam, yam kheta bhaagam, tam tamevopajeevanti/* or ‘The Antaratma or the Individual Self is not subject to age, disease, and death; it would be free from sins and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires of existence and of unfailling will. But if the mind which is the head of the body limbs misdirects vision, speech, and the other concerned senses, understandably the serving agents would obey their master and sins or vitues are recorded on the balance sheet account on the basis of body actions then while such actions cannot be accountable against the inner conscience. The the Self would be a witness to the accounts done as an evidence to the action but is certainly not involved in the actions by themselves! Now to the meaning of the next stanza, the 19th of this Upanishad: This Supreme Entity has neither hands nor feet, can vision without no eyes, hear without ears and think sharply without mind and in short possesses no body parts nor senses; indeed a rare phenomenon but truly existent and active None could possibly know about Him and is known as primordial and ageless disregard of Kaalamaana or the Time Schedule! He is ‘anor aneeyaan’ or subler than subtle; ‘mahato maheeyan’ or grand as the grander, ‘guhaayaam nihitoshya jantoh’ or exists in the caves of the hearts of all the Beings. He appears bland and immune with reference to the action- reaction set of symptoms; but as needed is responsive to sincere prayers to redeem blemishes and fulfill wishes. The final stanza of the chapter concludes with a effort of cognition of the Premordial and All prevading Energy of Parama Shiva as ‘ajaram puranam sarvaatmaanam sarva gatam vibhutva’ or the undecaying, primordial, infinite Supreme who is the One that could break the syndrome of births-deaths-and births again and absorb into the Blissful Eternity!)

Stanza Thirteen

*Namerachi namah prokto jantaa syaajyagadeeshvare,
Tasmaad daasohamityevam matvaa maam praapanyaatmani/*

‘Nama’ and ‘Acha’ shabdas once united together would represent the namaskaara of a saadhaka. Jagadeeshvara be realisable as sarva bhakshaka being the samhaara kaaraka. Thus the prostrative prayer to Parameshvara to spareself as being the Mrityunjaya. The appropriate recitation of the Mrityunjaya Mantra expllains the ‘Trayambika Mantra and its explanation as follows:

*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)

Yet the afore stated mantraaja be recited repeatedly: *karacharanakritamvaakkaayachamvaa shravana nayanam vaa maanasam vaa sarvemeyat kshamasvaa jaya jaya karunaabhde Shri Maha Deva Shambho/ Maha Deva Shambho!* What all indiscretions of mine by way of my hands and feet, my speech, my mind and the totality be pardoned , as indeed be the ever generous and kind by nature.

[Explanation vide (1) Taittireereeya Upa. I.ii.18- 25 (2) Bhagavad Gita's Shraddha Tratyā Vibhaga Yoga- 17.1-23]

(1)

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

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

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

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

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

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

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

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

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

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

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

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

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

(2)

Adhyaaya Seventeen : Shraddhhaa Traya Vibhaga Yoga

Stanzas 1-23: Arjunauvaacha/ Ye shastra vidhimutsryujya yajabnted shaddhayaanvitaah, teshaa nishthaatu kaa Krishna! Satvamaaho rajastamah/Bhagavanuvacha: Trividhaa bhavati shraddhaa dehinam saa svabhaavajaa, saatvikee raajasee chaiva taamasee cheti taam shrunu/ Satvaanurupaa sarvasya shraddhaa bhavati Bharata, shraddhamayoyam purusho yo yacchhadraa eva sah/ Yajante saatvikaa Devaan yaksha rakshaamsi raajasaah, pretaan bhuta ganaamshchaanye yajante taamasaa janaah/ Ashaastravihitam ghoram tapyante ye tapojanaah, dambhaahamkaara samyuktaah kaama raaga balaanvitaah/ Karshayanathasshareerastham bhutagraamamachetasah, maam chaivaantas shareera -stham taan vidhyaasura nishchayaan/ Aahaarastvapi sarvasya trividho bhavati priyah, yagnastapas- tathaa daanam teshaa bhedamimam shrunu/ Aayussatva balaarogya sukhapreeti vivardhanaah, rasyaah snigdhaah sthiraah hridyaah aahaaraassaativika priyaah/ Katvaamla lavanaatyushnateeksha ruuksha vidaahinah, aahaaraa raajasasseshthaah dukkha shokamaya pradaah/ Yaatayaamam gatarasam puuti paryushitam cha yat, ucchhishtamapi chaamedhyam bhojanam taamasapriyam/ Aphalaakaajni -bhiryagjno vidhi drishtho ya ijjate, yashtavyameveti manah samaadhaaya sa saatvikah/ Abisandhaaya tu phalam dambhaarthamapi chaiva yat, ijjate Bharata shreshtha tam yagnam vidhi raajasam/ Vidhi -heenama srishthaannam yagnam taamasam parichakshate/ Devadvijagurupraaghna puujanam shoucha -maarjavam, brahmacharyamahimsaa cha shaareeram tava uchyaate/ Anudvegakaram vaakyam satyam priyahitam cha yat, svaaddhya -abhyasanam chaiva vaangmayam ta va uchyaate/ Manah prasaadas -soumyatvam mounamaatma vinigrahaah, bhavanam shuddhirityetat tapo maanasamuchyaate/ Shraddhayaa parayaa taptam tavastattrividham naraih, aphalaakaankshibhiryuktaih saatvikam parirakshate/ Sarkaaramaana pujaartham tapo dambhena chaiva yat, kriyate tadiha proktam raajasam chalama -dhruvam/ Moodhagraahenaatmano yat peedayaa kriyate tapah, parasyotssaadharaatham vaa tatthaamasamudaahritam/ Daatavyamiti yaddaanam deeyatenupakaarine, deshe kaaleecha paatrecha tad -daanam saatvikam smritam/ Yatthu pratyupakaaraartham phalamuddhisya vaa punah, deeyate cha pariklishtham taddaanam raajasam smritam/ Adeshakaale yaddhaanam apaatrebhyascha deeyate, asatkriamamagjnaatam tattaamasamudaahritam/ Arjuna requests Shri Krishna to please explain the features of Sadhakas with devotion to Paramatma as to whether they would be of Saatvika or Raajasika or Taamasika gunas. Lord Krishna explained in detail: Normally every Being with special reference to normal human Beings with the natural instinct of patience are endowed with three gunas or characteristics of Saatvika- Raajasika-Tamasikas. Arjuna! as per the feature of a person, so would be the prevalence of these qualities. A person of Saatvika Guna predominance is normally tied to 'aachara-vyavahaaraas' or of traditional values. They tend to 'devataa- aaraadhana' or worship of Gods or Goddesses. Rajasa gunatvas take to worship of yaksha rakshasaas while Tamasikas worship Bhuta Pretas. This is how the human beings with concentrated features are generally classified although the normal human beings do have the pluses and minuses MIX momentarily. All the same the predominance of that mix does define and classify the three gunas of the Beings broadly. For instance, those who are patently the defiants of the Established Shastra Dharmas and seek to concentrated worship of 'devilish energies' for temporary gains are of arrogance, show off to the public, excessive bodily and materialistic nature and so on but get doomed too soon or with deferred dooms mainly in their current lives themselves. In fact, even their food habits tend to their 'guna

pravitti' broadly. For example those with the practice of 'Tri-Shraddaas' of three kinds of yajna-tapo-daanas are of satvika guna prefer to take to 'saatvika aahaara' and reap the advantage of longevity of life- good health as per their age, body strength, good health, happiness and contentment. But those who are used to salty-sour-pungent- too hot food tend to quick irritations, stomach ailments, thirstiness, constant wet skin, and anger and generally attitudinal ups and downs of mental perversion. Consuming old- improperly cooked, stale, rotten, or mouth shared and impure food is the typical trait of tamasikas. Again agni karyas, yagjnas are performed as a duty but not to expect return fruits are of satvika nature. Rajasa guna is distinct when performing yagnas and vratas if conducted for show, arrogance and one-uppishness or public popularity. Yajna kaaryas conducted bereft of external and internal purity, inadequate mantra tantras, and impatience or impudence with lack of respect for the 'ritviks' is a patent taamasika karma. Indeed such 'karya kartas' hardly recognize the procedure, anna prasaada as a main part for the physical upkeep of the participants besides suitable remuneration for the ritviks and above all the 'shraddha' the attentive faith and dedication. The most essential inputs of yajnaa- vratas are not to be deemed as social activities but of self purification and as such the 'Trikarama Shuddhi' or of kaayika-vaachika-maanasika viz physical - vocal and mental purity. Worship of Deva- Brahmana-Guru- Jnanis; physical cleanliness, nishkapata vartana or negation of affected artificial behaviour, celibacy and non violence are the Kaayika Shuddhi . Hurting none- Truthfulness- Encouraging Naturality and 'Svaadhyayaabhyaasa' or daily practice of Study-Vocal-Mental application and Introspection are the Vaachaka Shuddhi. Pavitra bhaava, prasannata-soumyata- mouna- mano nigraha or of External-Internal cleanliness, reactional approval- tranquil mindedness- silence- and mental control and attention are the traits of Maanasika Shuddhi. The synthesis of the 'trikarana shuddhi' is the 'Maanasika Tapas'. *Shraddhayaa parayaa taptam tavastat trividham naraih, aphalaakaankshibhiryuktaih saatvikam parirakshate/ Trikarana Shuddhi, Niyama baddhata, Aphalaakankanksha is thus the essence of Satvikata Tapas. Sarkaaramaana pujaartham tapo dambhena chaiva yat, kriyate tadiha proktam raajasam chalamadhruvam/* Expectations of commenda -tions, show for cheap popularity and chanchalata of mind are the typical traits of Raajasika Tapas. *Moodhagraahenaatmano yat peedayaa kriyate tapah, parasyotssaadharaatham vaa tatthaamasa- mudaahritam/* With the mentality of hurting others by mind, word, and action is Tyaamasika Tapas.]

Stanzas 14-15-16

*Arsminchhete jagat sarvam tanmayashabdagaamiyet'
Tatdvaanaasshiva ityukam kaaranam Brhma tatparaah/
Naa maayasyaasti lakshmeesha, soham devona shamshayah,
Tasmaad me praapyehaiva Lakshmeem vidyaam sanaatqaneem/
Yasmaadaanada rupqastvam devairganadyase,
Tasmaad me dehiyogeesha, bhadram jnaanam subhaavanam/*

Stanza 14 explains the utmost shabda maatra as what ever all be learnt about the sampurna jagat by the veda pramaana by the creative power of Shabda Brahma or the 'cosmic sound' which is endowed with names and forms and is projected in vedic revelations as of the mantras, hymns, prayers and so Vedanta deals with Parama Brahman or 'the Ultimate Reality' which is transcendent and devoid of material names and material forms.

[1]. General brief on Shabda Brahman and Vidya Tatva- (2) Chhandogya Upa. 6.1.4-7 (3)

Yagnavalkya's Stuti to Saraswati and restoration of his lost memory of Yajurveda :

(3)

1)

One has to become well established in Shabda Brahman before realizing Parama Brahman. Vedas are not the product of conventional language but the emanation of reality in form of Shabda or the sound which is the sole cause of creation and is eternal. Shabda Brahman or the cosmic sound by conducting yajnas that help control the senses and the mind; when the mind and the senses are subdued the inner subtle sound is realized as Shabda Brahman. The fundamental theory of Indian classical music, art and poetry is grounded in the theory of Nada Brahman or Shabda Brahman, and is linked with the Vedic religion. The Apra Brahman mentioned by Mandukya Upanishad is Nada Brahman or Shabda Brahman. Shiva Samhita states that whenever and wherever there is causal stress or Divine action, there is vibration or spandana or kampana and wherever there is vibration or movement there sound (Shabda) is inevitable. Pranava shabda – Aum- the primordial Vak Brahma represents shabda which is the root and essence of everything Pranava and Pranava is Vedas, Vedas are Shabda Brahman. Self Consciousness and Atma Chatanya or the Divine are united Shabda Brahman, Vaak Devata linked to Iham and Param residing in that transcendent glory the extends beyond mind and speech. The Swa Swarupas are representative broadly of Chid-Ananda-Ichaa-Jnaana-Kriya the Pancha Maha Shaktis or alternatively Shiva, Shakti, Sadaa Shiva, Ishwara and Shudda Vidya . The Collective Form is named ‘Atyanta Chamatkaara Swa-Swarupa’ and there beyond the Parama Tatwa. The Tatwas in depth: Niyati Tatwa relates to where a Purusha resides specifically. Kaala Tatwa specifies the age, maturity of mind and characteristics , sex, and environment and such. Raaga Tatwa of the Purusha concerned, attachment accessories, aspirations and desires. The Purusha seeks fulfillment of this type of material wants. Bhagavan Maheshwara divisioned the ‘Anda Chatushtaya’ or the Four folded ‘Brahmanda’ viz. Shakti, Maya, Prakriti and Prithvi - or the Energy, the Ignorance/ Make Belief, the Nature and Earth. The entire Universe, replete with Paramatma, is all-resplendent in Abstract Form, Paripurmam or Entirety- He is on top of the Parama Tatwas viz. as detailed. Shuddha Tatwas or the Pure Elements viz. Shiva, Shakti, Sadaashiva, Ishwara, Sadvidya Mayi, and the Parama Tatwas representing the Swaswarupas or the Forms of Individual Selves as the Unique Integrated Maha Tatwa. The Swa Swarupas are representative broadly of Chid-Ananda-Ichaa-Jnaana-Kriya the Pancha Maha Shaktis or alternatively Shiva, Shakti, Sadaa Shiva, Ishwara and Shudda Vidya . The Collective Form is named ‘Atyanta Chamatkaara Swaswarupa’ and there beyond the UNKNOWN!. Now, the Tatwas in depth: Niyati Tatwa relates to where a Purusha resides specifically. Kaala Tatwa specifies the age, maturity of mind and characteristics , sex, and environment and such. Raaga Tatwa of the Purusha concerned, attachment accessories, aspirations and desires. The Purusha seeks fulfillment of this type of material wants. Vidya Tatwa is essentially knowledge based. 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 Aanaava, 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 activate the entire universe composed 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 Consciousness 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 force prana and the

Individual Consciousness is a mute spectator only and surely the photo image of Paramatma!

(2)

VI.i.4-7) Yathaa, Saumya, ekena mritpindena sarvam mrimmayam vigjnaatam syaat, vaachaarambanam vikaaro naama dheyam mrittiketi eva satyam// Yathaa Saumya, ekena lohamaneena sarvam lohamayam vijnaatam syat, vaachaarambhanam vikaro naama dheyam lohamiti eva satyam/ Yathaa Saumya, ekena nakha-nikrananena sarvam kaarshnayasam vigjnaatam syat,vaachaa rambhanam vikaro naama dheyam krishnayasam iti eva satym evam Saumya saaadesho bhavatiti// Na vai nunam bhagavantasta etad avedishuh yaddhi etad avedishyan, katham me naavakshyan iti bhagavamstveva me tad braveetvaiti; tathaa, Saumya, iti hovaacha/ (Do listen as to how the instruction is valid as clear as a lump of Earth denoting what earth is about: just as all kinds of speech are the basis of speech only, earth too is a reality. A lump of gold would make one realise what are the various ornaments that could be made of that lump; and just as by a nail cutter, one would know what all the kinds of iron that could be made of! All kinds of speech are real and so is the reality of the variety of speech that is possible of!

(3)

Yagjnyavalkya stuti to Vakdevi

Yaagjnyavalkya vu vaacha: Krupaam kuru Jaganmaatarmevam hatatejasam, Gurushaapaat smritibhrashtam Vidyaa heenamcha dukkhitam/ Jaanam dehi smritam dehi Vidyaam Vidyaabhidevatey, Pratibhaam Kavitaam dehi Shaktim sishya prabhodhineem/ Grandhakartutwa shaktim cha susishya supratishthitam, Pratibhaam Satsabhaayaam cha Vichaara kshamataam Shubham/ Luptam sarvam Daivavashaatraveebhutam punah kuru, Yathaankuram bhasmani chakaroti Devataa punah/ Brahma swarupaa paramaa Jyoteerupaa Sanaatani/ Sarva Vidyaadhi Devi yaa tasmai Vaanyai namo namah/ Yayaa vinaa Jagat sarvam shaswajjeevanmritam sadaa, Jnanaadhi Devi yaa tasyai Saraswatyai Namom namah/ Yayaa vinaa Jagat Sarvam Mookamunmuktavata sadaa, Vaagadhish –tthatru Devi yaa tasyai Vaanyai namo namah/ Himachandana kundendu kumudaam bhoja sannibhaa, Varnaadhi Devi yaa tasyai chaakshuraayai Namom namah/ Visarga bindu maatraanaam yadadhish -thaana meva cha, Ityam twam geeyasey sadbhir bhaaratyai tey Namom namah/ Ya yaa vinaacha Samkhyaataa Samkhyaam kartum na shakyatey, Kaala samkhyaa swarupaa yaa Devi Vyaakhyaadhishtaatru Devataa, Bhrama Siddhaanta rupaa yaa tasyai Devyai Namom namah/ Smriti Shakti Jnaana Shakti Buddhi Shakti Swarupini/ Pratibha kalpanaa shaktiryaacha tasmai namo namah, Santkumaro Brahmaanam jnaanam prapacchha yatra vai/ Babhuva jadavat sopi siddhaantam katrumakshamah, Tadaajagaama Bhagavaanaatmaa Shri Krishna Ishwarah/ Uvaacha sa cha taam stohi Vaaneemishtaam Prajaapatay, Sa cha tushtaava twaam Brahmaachaajnyaa Paramaatmanah/ Chakaara twadprasaadena tadaa siddhaanta muktamam, Yadaapyantam prapacchha Jnaanamekam Vasundharaa/ Babhuva mukavat sopi Siddhaantam katrumakshamah, Tadaa twaam sa cha tushtaava samtrastah Kashyapaajnyaa/ Tatschakaara Siddhaantam nirmalam bhrama bhanjanam, Vyaasam Puraana sutram cha prapacchha Vaalmeekam yadaa/ Mounibhutah sa sasmaara twaameva Jagadambikaam, Tadaa chakaara Siddhaantam twadvarena Muneeswarah/ Sampraapya nirmalam Jnaanam Pramaada dhvamsa kaaranam, Puraana sutram strutwaacha Vyaasah Krishnaka -lobbhavah/ Twaam sishevey cha dadhyow cha shatavarsham cha Puskarey, Tadaa Tatvo varam praapya Satkaveendro babhuva ha/ Tadaa Vedavibhaagam cha Puraanamcha chakaara sah, Yadaa Mahendrah prapacchha Tatwajnaanam Sadaa Shivam/ Kshanam tatwaameva samchintya tasmai jnaanam dadow vibhuh, Prapacchha Shabda Shaastram cha Mahendrascha Brihaspatim/ Diyam Varsha Sahasramcha sa twaam dadhyouscha Pushkarey, Tadaa Twavatto varam praapya Divya varsha sahasrakam/ Vuvaacha Shabda shaastram cha tadardhyam cha Sureshwaram,

*Adhyaapitaascha ye sishyaa airadheetam Muneeshwareyh/ Tey cha twaam Parisamchitya
pravartantey Sureswareem, Twam samstutaa pujitaa cha Muneerindrai Manu Maanavaih/
Daityendraischa Suraischaapi Brahmavishnushivaadibhih, Jadeebhutah Sahasraasyah
Panchavaktraschaturmukhah/ Yaam stotum kimaham stoumi taamakaasyena Maanavah, Iktyuktvaa
Yaagnavalkascha bhaktinamraatma kandharah/ Pranamaam niraahaaro ruroda cha muhurmuuh,
Tadaa Jyotihswarupaa saa tena drushtaapyuvaacha tam/ Sukaveendro bhavetyuktvaa Vaikuntham
cha jagaamah, Yaagnyavalka kritam Vaaneestotrameytatu yah pathet/ Sa Kaveendro Mahaavaagmi
Brihaspatisamo bhavet, Mahaa murkhascha durmedhaa varshamekam yadaa pathet/ Sa panditascha
medhaavi Sukavischa bhaved dhruvam/*

(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), Pratishta (Distinction), Kavita Shakti (Power of Poetry), capacity to convince pupils and capability to produce excellent writings of Grandhas. Side by side, provide me competent 'sishtyas'. 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 Adhishtaari 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 'Adhishtaana Devata' or the Reigning Deity of 'Visarga', 'Bindu' and 'Maatra' indicative of a half-word, a nil-word and a measure of a word which constitute the rudiments of a Great Piece of Writing or Speech! You are the basis of 'Sankhya' and 'Ganita' or the numbers and measuring units without which there could be no counting or accounting and the quantification and evaluation. Devi! You are the embodiment of Smriti Shakti (Power of Memory), Jnaana Shakti (Power of Knowledge), Buddhi Shakti (Power of Mind) and 'Kalpana Shakti' (Power of Imagination or Thoughts). You are the Ruler of Tongue, Mind, Thought, Speech and any thing to do with brains. When Sanaka Kumaras desired to establish 'Bhrama' (Improbables) and 'Siddhantas' (Theories and hypotheses), Brahma himself faltered and approached Shri Krishna when the latter asked Prajapati to implore and with your active involvement 'Siddhantas' came into existence! When once Prithvi asked Ananta Deva to reveal the secret of Jnaana, Sesha Deva failed to define the Siddhanta and prompted Sage Kashyapa to commend Saraswati and that was how in response to the Sage the wrong principles about Jnaana were demolished and the Siddhantaas were enunciated. When Veda Vyaasa asked Maharshi Valmiki about 'Purana Sutras', the latter cut a sorry figure and urged Vaani to establish the Sutras for a year at Pushkara Kshetra and by her grace Valmiki explained the same in poetic form and thus Vyasa became a Poet of unparalleled excellence not only to script Puranas but also divisioned Vedas! When Indra asked Brihaspati about the Principles of 'Shabda Shastra', the latter meditated for long time and was finally blessed by Devi Saraswati and in turn produced several experts in the Discipline of Shabda, besides Indra. Many Manus, Munis and Manavas were able to worship and secure proficiency in several skills. Brahma, Vishnu, Shiva, Devatas and Danavas were of no exception to extol your 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 significance would be a human being in doing so?

Thus Muni Yagnavalkya was exhausted in pleading Devi Saraswati when his shoulders were dropped and eyes were profusely streaming with water. Then a huge fund of Illumination appeared and Devi Saraswati blessed the Muni that he would be a highly renowned Poet whose fame and name would be

immortalised. Those who read or recite the above Saraswati Stutis with sincerity would reap the powers of Jnaana, Smriti and Buddhi. Even if a 'murkha' (stupid) or a 'durbuddhi' (evil-minded) reads or recites the Stotra for a year, the person concerned would certainly acquire qualities of an intelligent and erudite scholar and Poet of standing. Thus Sarasvathi Stotram was performed in all earnestness by Sage Yajnavalka as he was cursed by his Guru Sage Vysampayana; the Guru committed a serious crime of killing a Brahmana and was atoning for the sin for long time by paying penance and Yajnavalka offered to perform the penance all by himself, and the Guru became furious and asked him to vomit all the Mantras of Yajurveda and quit his Ashram. Yajnavalka prayed to Surya Deva who no doubt gave back the same Veda Mantras but asked to pray to Devi Sarasvati to return his memory. It was in this context that the Sage meditated the Devi by various hymns that She affixed to Vedas the three significant letters 'Anusarga', 'Visarga' and 'Chandravindu'; He recited as per this Substance: "She is the 'Vyakhya'(exposition) of all 'Sastras' and the Presiding Deity of the annotations of these Shastras; that She is the Super Mathematician and invented the count of Numbers and Time; that She is responsible for finalising 'Siddhanthas' (Definite Conclusions) in guiding enlightened Rishis and Human experts); that She is the mammoth Sakti to provide Memory, Knowledge, Intelligence and Imagination and power of Speech; that She resolved arguments of Bhu Devi and Anantha Deva, the doubts of Maharshi Veda Vyasa and Sage Valmiki about certain doubts of 'Purana Sutras', guided Indra and Deva Guru Brihaspati on some critical explanations about 'Sabda Sastra'; that Vishnu, Mahesa and Brahma prayed to Her and so did Devas, Manus, Maharshis, and of course innumerable humans for their own advantages." As Yajnavalkya thus meditated and sang potent Hymns to Devi Sarasvati, She blessed him with sharp memory and Spiritual Knowledge to and he became an Illustrious and erudite Sage remembered for ages for his contribution of fifteen solid chapters of Vedas called 'Vajasniya Samhitas'! Even if an ignoramus prays sincerely the Goddess Sarasvati for a year regularly, he or she would turn intelligent for sure; a dumb person would gain power of speech and an illiterate would secure the capacity and strong will to get educated.]

Stanza 15 explains that Lakshmi sadhaana vidya be as of Veda Vidya too. In case Maha Lashmi prapti be denied then the Jeeva be of jeeva bhaava sthiti and hence the योग्या Lakshmi prapti be of quintessence.

[1. Brief on Maha Lakshmi 2. Agni Purana on Lakshmi Stotra 3. Devi Bhagavata 4) Shri Sukta

Playful swings of Devi Lakshmi the Goddess of Fortune are as per the heart beats of Lord Vishnu the Preserver of Life. Indeed, as one sows so does one reaps is the quintessence of Existence! This is what pleases Bhaagya-Bhogya-Yogyia Lakshmi! This certainly pleases the endless Forms of the Unknown viz. Tri Murtis, Tri Shaktis, and so on which are but the reflections of Antaratma or One's Conscience namely Paramatma! 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 LakshmiVidya Lakshmi-Dhana Lakshmi' bestow fulfillment 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 instruments 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! Maha Lakshmi assumes innumerable forms of Materialism. Every Being in Srishti especially among human beings- be a man or woman- is essentially selfish or existent for oneself and then for the family and then for others. Indeed a drowning person seeks priorisation to save the self foremost-then the family and friends and possibly the rest. But why does he or she follow the same principle instead of expecting in the reverse

order! That is to rescue from others- the kith and kin , the Society and the Universe at large! Hence the Principle of Karma! Maha Lakshmi bestows what one deserves! The Manifestation of Bhoga-Bhaagya Maha Lakshmi could only bestow as per one;s own Yogyata.

While the Vedas-Upanishads and Puranas are replete with Maha Lashmi's golry, Agni Purana for instance Shri Lakshmi Stotra and benefits : Mahatma Pushkar informed Parashurama that Lord Indra being desirous of retaining Devi Lakshmi in Indraloka for ever in the Form of Rajya Lakshmi. His eulogy to Devi Lakshi was as follows: *Namasye Sarvalokaanaam jananeemabdhi sambhavaam, Shriyamunnidra Padmaaksheem Vishnu vakhasthala sthitaam/ Twam Siddhistwam Swaaha Sudhaa twam Lokapaalini, Sandhya raatrih prabhaa bhutirmedhaa shraddhaa Saraswati/Yagna Vidya Maha Vidya Guhaa Vidya cha shobhaney, Atma Vidyaa cha Devi twam vimukti phaladayini/ Aanveekshaki Trayee Vaartaa dandanitis twameva cha, Sowmya sowmyam Jagadrupam tawaitatddevi puritam/ Ka tatwanya twamrutey Devi Sarva Yagna mayam vapuhu, Adyhaastey Deva Devasya Yogichintyam gadaabhrutah/ Twaya Devi parithayktam Sakalam Bhuvanatrayam, Vinishtapraayamabhavat twayedaneem samedhitam/ Daaraah purtaasthathagaaram suhruddhaanya dhanaadhikam, Bhavateytanmahaabhaagey nithyam twadveekshanaannrunaam/ Shareerarogyaa maiswaryamaripaksha khsayah sukham, Devi twadrushti drushtaanaam purushaanaam na durlabham/ Tweamambaa sarvabhutaanaam Devadevo Haih pita, Twayatad Vishnuunaachaamba Jagad vyaaptam charaacharam/ Maanam kosham tathaa kosdhtam maa gruham maa paricchhadam, Maa shariram kalatram cha thyajethaah Sarva paavani/ Maa putraan maasahrudvargaan maa pashua maa vibhushanam, Thyajethaa mama Devasya Vishnor vakhasthaalaaley/ Satyana samashauchaabhyaam tatha sheelaadibhirgunaih, Kulaaisvaryescha yujjantey purushaa nirgunaa api/ sashlyaghyah sa guni dhanyah sa kuleenah sa buddhimaan, sa surah sa cha vikraanto yasatvayaa Devi veekshitah/ Sadyo vaigunyamaayaanti sheelaadyaah sakalaa gunahah, Paraanmikhee Jagaddhaatri yasya twam Vishnuvallahbey/ Na tey varnaayutam shattaa gunaan jimhaapi vedhasah, praseeda Devi Padmaakshi maasmaamssatyaaakshih kadaachana/* (My reverential salutations to you the Mother of Universe! Maha Lakshmi! You were materialised fom the Ocean, with magnificent eyes that are resplendent and are like opened up Lotus flowers occupying the chest of Vishnu; You are the hall-mark of Purity and the personification of propitiousness. You are the Siddhi, Swaha, Swadha, Sudha, Sandhya, Ratri, Prabha, Bhuti, Medha, Shraddhaa and Sarasvati. You are the Yagna Vidya, Maha Vidya, Guhya Vidya, and the Provider of Atma Vidya. You are the „Anveekshani“ or the Darshana Shastra, Trayi or the Form of Three Vedas viz. Ruk-Yajur and Sama; the „Vaarta“ or the three most significant professions of human beings viz. Krishi / Agriculture, Goraksha or the security of Cows, Vanijya or business and Danda Niti or the Art of Defence and Attack. You are the Form of „Saumyata“ or of poise and composure; since You are ever-present; You are also the most charming and esteemed. Are you not the singular woman sporting a mace called Kaumudi to defend the virtuous and punish the Evil! You are the Yagnamayi whom Yogis and Maharshis pray to and cogitate about. It is by your grace and magnanimity that the whole World got revived after its erstwhile destruction and is looking full and on-going. With your kindness that all the human beings and their families are fine and the womanfolk, children, households, and existence in general is contented and smooth enough with „Dhana-Dhaanyas“. Once your merciful looks are available, persons are healthy, wealthy, contented without enemies and hindrances. You are indeed the mother of all and vishnu is the father, controlling and preserving the „charaachara Jagat“ comprising the moveable and immoveable Benigs. You are our self-esteem, our Treasure-Hold, Anna Bhaandaar or Food-reservoir, the entire household, our well being and families; do keep us safe and satisfied Devi! Those whom you leave away, their truthfulness, stability, virtuosity are all deserted instantly. Your benevolence would turn a miserable being surfeit with riches, a vicious entity into an ideal being worthy of reputation, courage, and perfection. A remote glance of yours would bring about a mind-blowing transformation of a human being. Even Brahma woud fail in esimating your qualities and how else marginal beings could possibly do! Mother, my earnest prayer to you is to bless me and

never ever leave me even by mistake!). As Indra Deva made a Prayer as above, his „Indratva“ lasted long with a steady throne and enjoyed great reputation. Mahatma Pushkar affirmed: Evam stutaadadow Shreescha Varamindraaya chepsitam, Susthiratvam cha Rajasya sagraamavijayadikam/ Swastotra paatha shravana karthruunaam Bhukti Muktidam, Shri Stotram satatam tasmaat patthecha shunuyaanarah/ (As Indra praised Devi Maha Lakshmi with her „Amsha“ as Rajyalakshmi, his Kingdom was safe and his enemies were routed in the battle between Devas and Danavas. Those who read and hear this Maha Stotra of Devi Lakshmi would secure prosperity and happiness and as such Mahatma Pushkaraa advised Parashu Rama to the entire humanity to make it a ritual of reading Devi Lashmi“s Stotra as often as possible and definitely on Fridays each week.]

Lakshmi Puja by Indra with ‘shodashopachaaraas’ (Sixteen Services): An ever grateful Indra to Devi Lashmi then performed formal worship to the restored Swarga Lakshmi as follows commenced with Dhyana: ‘Parama Pujya Bhagavati Maha Lakshmi seated on a thousand petalled Lotus illuminated with the lustre of countless Chandras! We are mesmerised to vision your stunning and gorgeous Rupa like that of molten gold wearing silks of extraordinary grace and charismatic smile as the Embodiment of Affluence and Propitiousness. May we deserve the extraordinary fortune of worshipping you in person?’ Asanam: *Amulya Ratna saaram cha nirmitam Vishwakarmanaa, Pashyaani prakrush -taani varaani durlabhaani cha, Aasaanamcha vichitram cha Maha Lakshmi pragruhnataam/* (Bhagavati Maha Lakshmi! May I offer in your service an invaluable and distinguished seat made of Choicest Jewels specially designed and crafted by Vishwakarma, the Celestial Designer!) Paadyam: *Shuddham Gangodakamidam Sarva Vanditameepsitam, Paapedhma vahni rupam cha gruhyataam Kamalaalay/* (Kamalaalaye! This pure and hallowed Ganga water is borne by the heads of one and all as the same is endeared and revered by them; this is considered as Agni Swarupa which burns off all kinds of sins; do kindly accept it to wash your sacred feet); Arghyam: *Pushpa chandana durvaadi samyuktam Jaahnaveejalam, Shankha garbhastitam shuddham gruhnataam Padma vaasini/* (Padmavaasini! This Ganga water in a Shankha along with flowers, Chandana, Durva and such other consecrated material is offered to you as a welcome drink) Sugandhi Pushpa thailam: *Sugandhi pushpa thailam cha Sugandhaamalaki phalam, Deha Soundrya beejam cha gruhnataam Shri Harey Priye!* (Shri Hari Priye! This fragrant oil extracted from Amala fruit is a pleasing application to enrich physical beauty and skin smoothening; do please allow it to be used as a bathing device); Dhoop : *Vriksha niryaa swarupam cha Gandhadravayaadi samyutam, Shri Krishna kaantey dhupam cha pavitram prati-guhyataam/* (Shri Krishna Kantey! I proffer ‘dhoop’ or the aromatic smoke of incense material mixed with a vegetable gum; do kindly accept this smoke offered with sanctity); Chandan: *Malayaachala sambhutam vriksha saaram manoharam, Sugandha yuktam sukhadam Chandanam Devi gruhnataam/* (Devi! this chandana ‘gandha’ which originated from the chandana tree on Malaya mountain is not only sweet-smelling but also provider of coolness; I request you to apply on your body to give soothing effect); Deepam: *Jagacchasthuh swarupam cha dhwaanta pradhwanasa kaaranam, Pradeepam shuddha rupam cha gruhyataam Parameswari/* (Parameswari! Kindly allow this Sacred Light which is the vision of eyes, remover of darkness and a symbol of Purity to please you and light the surroundings); Naivedya: *Naanopahaara rupam cha nanaa rasa samanvitam, Naanaa swaadukaram chaiva Naivedyam Pratigruhnataam/* (Devi! I am tendering this ‘Naivedya’ or the offering of various eats and juices which have been prepared with taste and flavor; I should be obliged of these snacks are consumed to please me). Anna: *Annam Brahma swarupam cha Pranarakshana kaaranam, Tushtidam Pushtidam chaiva Devyaannam pratigruhyataam/* (Devi! Annam/ food is considered to be of Brahma Swarupa; food is also a life saving material which ensures eating-satisfaction and enhances strength in the natural way; I request you to taste this food); Kheer: *Shaalyakshata supakwam cha sharkaraagavya samyutam suswaadu samanoharam, Swaadu yuktam Maha -Lakshmi Paramaannam Pratigruhyataam/* (Maha Lakshmi! This Kheer or cooked rice with sugar and ghee is specially prepared for your taste; please taste this preparation); *Swaastika Mishtaanna: Shakaraa gavya pakwam cha suswaadu sumanoharam, Mayaa*

niveditam LakshmiSwaastikam pratiguhnnataam/ (Lakshmi! This is ‘Mrishta-anna’/Sweet rice called Swastika which is a mix of sugar and ghee in cooked rice which is being offered as a Naivedya to you for your kind acceptance). Phala: *Naanaa vidhani ramyaani pakkvaani cha phalaanicha, Swaaduyuktaani Kamaley gruhyataam phaladaani cha/* (Devi Kamaley! These are various fruits ripe for eating, which are not only sweet luscious but also desire-fulfilling; may I present these juicy fruits for approval). Dughdha: *Surabhistana sambhutam swaadu sumanoharam, Martra -amrutam sugavyam cha gruhnnataamachyuta priye/* (Achyuta Priye! This pure milk which is fresh from Surabhi cow’s udder is meant for Martyaloka residents and is tasty like ambrosia; I beseech you to taste it and gratify me!) Gud / Jaggery: *Suswaada rasa samyuktamikshu vriksha samudbhavam, Agnipakkamati swaadu gudam cha prati- guhyataam/* (Devi! this jaggery has been made of sugarcane juice heated up and solidified; indeed this is very sweet and fresh; please savour this). Mrishtaanna: *Yava godhuma sashyaanaam churna renu samudbhavam, Supakvam guda gavyaaktam Mrishtaannam Devi gruhyataam/* (Devi! This is a sweet preparation made of wheat and ‘Yava’ grains-mix, nicely cooked with jaggery and ghee which too is very appetizing for favour of your taste); Pishtak: *Shasyachurnodbhavam pakkvam Swastikaadi sumanvitam, Mayaa niveditam DeviPishtakam pratigruhyataam/* (Devi! This pishtak made of rice powder with Swastika and other signs is a fried and crisp savoury for your taste); Eik/ Sugar cane: *Paarthivo vriksha bhedascha vividha dravya kaaranam, Suswaadurasa samyutam Eikshuscha pratigruhyatam/* (Devi! This sugar cane is an extraordinary tree on Earth and is a source of several by products like jaggery, sugar and simple juice from raw cane; this juice is indeed very sweet and succulent; it is my prayer that you may drink up this juice!); Vyanjan: *Sheeta vaayu pradham chaiva daahey cha sukhadam param, Kamaley! Gruhyataam chedam vyajanam shweta chaamaram/* (Kamaley! In this stuffy climate, a white ‘chamara’/ hand fan would certainly bring relief and happiness; may I serve you with ‘Vyanjana’ for your comfort); Taamboola: *Taambulamcha varam ramyam karpuraadi suvaasitam, Jihvaa jaadyacchedakaram Taamboolam Devi gruhyataam/* (Devi! This ‘Taamboola’ made of tender betel leaves and fragrant materials like ‘karpura’/ camphor and other scented edible digestibles would provide freshness and good feeling to your tongue and mouth; may I tender this to you); Jala: *Suvaasitam sheetalamcha pipaasaa naashakaaranam, Jagajjevaa rupamcha jeevanam Devi gruhyataam/* (Devi! To quench thirst, there is nothing like very cold, nicely scented and life-reviving water; do please accept this as well); Maalya: *Deha soundarya bijam cha sadaa Shobha vivardhanam, Kaarpaasaja cha krumijam vasanam Devi gruhyataam/* (Devi! The bouquets and garlands made of a wide variety of fresh and perfumed seasonal flowers provide invaluable joy to the wearers of these as also enhance beauty and grace to them; it is my privilege and unique opportunity to proffer these flowers to you); Achamaneeya: *Punya tirthakam chaiva Vishuddham Suddhidam sadaa, Grhnateem Krishna Kaantey twam ramyamaachaneeyakam/* (Krishna Kaantey! This ‘Tirtha jala’ which is sanctified on its own as also purify others is highly worthy of ‘Achamaneeya’; do accept the same); Shayya: *Ratnasaaraadi nirmaanam pushpachandana samyuttm, Ratnabhusha bhushaadhyam sutalpam Devi gruhnnataam/* (This invaluable and highly comfortable bed with soft cotton and silk clothing, which is jewelled and treated with fresh and intoxicating flowers and fragrances, is tendered to you Devi! please do accept this for your relaxation); Apurva Dravya: *Yadyad dravyamapurvam cha Prithivyaapi durlabham, Deva bhushaarbhogyam cha taddrayam Devi gruhnnataam/* (Devi! Not only these but whatever invaluable and even impossible materials are available on Earth or elsewhere that are worthy of adorning your body would be available at your nod of head!) After performing the ‘Shodashopa-charaas’ thus, Indra pleased Devi Lakshmi with the recital of the Moola Mantras which were taught to him by Brahma Deva: These Mantras include: ‘Shri Beeja’ (Shreem), ‘Maya Beeja’ (Hreem), ‘Kama Beeja’ (Kleem), and ‘Vani Beeja’ (Aim), followed by the word ‘Kamalavaasinyai’ and further adding the word ‘Swaahaa’; the Mantrarajaa would be : SHREEM HREEM KLEEM AIM KAMALAVAASINYAI SWAAHAA/ Kubera recited this Mantra for long time to Devi Lakshmi and attained unprecedented ‘Aishwarya’(Wealth); also Daksha Savarni Manu secured unique Sovereignty of ‘Sapta Dwipas’. As Bhagavati Maha Lakshmi

gave 'darshan' (vision) to Indra Deva, he was overtaken by extreme emotion and praised her as follows:

Indra 'Stuti' to Devi Lakshmi: *Om Namō Maha Lakshmyai/ Om Namah Kamala vaasinyai Naraayanyai Namō Namah, Krishnapriyayai Suraaryai Padmaayai cha Namō Namah/ Padmapakshetranaayai cha Padmaasyaayai Namō Namah, Padmaasanaayai Padmasanaayai Padminyai Vaishnavyayai cha Namō Namah/ Sarasampatsarwarupaayai Sarva daatryai Namō Namah, Sukhadaayai Moksadaayai Siddhidaayai Namō Namah/ Haribhakti pradaatryai cha Harshadaatryai Namō Namah, Krishna vakshahsthaalaayai cha Krishneyshaayai Namō Namah/ Krishna shobha swarupayai ratna padmey cha shobhaney, Samapattadhishthaatru Devyai Maha Devyai Namō Namah/ Shasyaadhishthaatru Devyai Shasyaayai cha Namō Namah, Namō Buddhi swarupayai Buddhidaayai Namō Namah/ Vaikunthey yaa Mahaalakshmeeryaa Lakshmeeh ksheerasaagarey, Swarga Lakshmeerindra gehey Rajyalakshmeer -nupaalaye/ Grihalakshmischa grihaanaam gehey cha Griha Devataa, Surabhih saa gavaam Maataa Dakshinaa Yajnakaaminee/ Aditirdeva mataa twam Kamalaa Kamalaalaye, Swaahaa twam cha Havirdaaney Kaavya daavey Swadhaa smruta/ Twam hi Vishnu swarupaa cha Sarvadhaaraa Vasundharaa, Shuddha Satwa Swarupaa Twam Naraayanaparaayanaa/ Krodha himsaa varjita cha Varadaa cha Shubhaananaa, Paramaarthapradaa twam cha Haridaasyapradaa Paraa/ Yayaa vinaa Jagatsarwam Bhasmee bhutamasaarakam, Jeevanmitam cha Vishvam cha Shavastulyam yayaa vinaa/ Sarveshaam cha Paraa twam hi Sarva bandhavarupini, Yayaa vinaa na Sambhaashyo Baandharvair baandhavah sadaa/ Twayaa heeno Bandhu heeno twayaa yuktah sabaandhavah, Dharmartha kaama mokshaanaam twam cha Kaarana rupinee/ Yathaa Maataa stanandhaanaam shishuunaam Shaishavey sadaa, Tathaa twam sarvadaa Maataa Sarveshaam Sarvarupatah/ Maatru heenah stanaandhascha sa chejjeevati Daivatath, Twayaa heeno janah kopina Jeevatyeva nischitam/ Suprasanna Swarupaa twam maam prasanna Bhavaambikey, Vairigrastam cha ishyam dehi mahyaam Sanaatani/ Vayam yaavat twayaa heenaa bandhu heenascha Bhikshukaah, Sarava sampad viheenaascha taava Deva Haripriye/ Raajyam dehi Shriyam dehi Balam dehi Sureswari, Keertim dehi Dhanam dehi Yasho Mahyaamcha dehi vai/ Kaamamdehi Matim dehi Bhogaan dehi Haripriye, Jnaanam dehi Dharmam cha Sarva Soubhaagyameepsitam/abhaavamcha Prataapamcha Sarvaadhikaaraevacha, Jayam Paraakramam Yuddhey Paramaishwarya meyvacha/ (Bhagavati Kamalavaasini, Devi Narayani, my repeated greetings to you. Samsaara saara bhutaa Krishna Priya Bhagavati Padma! My innumerable greetings to you. You possess lotus eyes and lotus face! My repeated salutations to you Maha Lakshmi; you are called Padmaasana, Padmini and Devi Vaishnavi; you are also Sukha daayani, Sarva Sampadswarupini, Moksha daayani, and Siddhi daayani. You lead to the Sacred Path of dedication to Shrihari and the Provider of Happiness to those who excel in devotion to Him. My sincere salutation to you as you exist in full bloom on Krishna's chest and is therefore called as Krishna's Hridayeshwari. You are the major possessor of Krishna's Shobha or Splendor and the 'Adhishthatri' (Sovereign) of 'Sampurna Sampatti' (the Totality of Wealth) as also the Adhishthatri of 'Dhanya' (Harvest) and Dhanya Swarupa. You are the Maha Lakshmi of Vaikuntha, Lakshmi of Ksheera Sagara, Rajya Lakshmi of Kingdoms, Swarga Lakshmi in Indra's Swarga, Griha Lakshmi in households, Griha Devata, Go Lakshmi called Surabhi, Dakshina Lakshmi in Yagnaas, Aditi Maataa Lakshmi to Devas, Swaha Lakshmi at Havyapradaana at Yagnaas, and Swadha Lakshmi at the Kavya Pradaana. You are the Bhu Lakshmi, Sudha Satwa Swarupa, 'Akrodhi Swarupa', 'Ahimsa Swarupa', Varada, Sharada, Shubhaa, Paramaarthadaa and Haridaasapradaa. Without you, the entire Universe is dissipated and dead. You are the 'Bandhu Swarupa' and the Gateway to Dharma, Artha, Kama and Moksha. The World is your milk-providing toddler and you are the ever patient Mother! Hari Priye! Till I could not vision you, I am a 'Bandhu heen', a pauper. Grant me Rajya, Opulence, Power, Fame, Buddhi, Bhoga, Jnaana, Dharma, Sowbhagya, Prabhava, Prataapa, Adhikaara /Authority! [Those who recite the above Stuti thrice a day could retain Lakshmi for ever.]*

3. Devi Bhagavata Purana: Worship to Maha Lakshmi and Her Partial Extensions:

The foremost worship to Devi Maha Lakshmi was performed by Maha Vishnu Himself, followed by Brahma and Maha Deva. Also Svayambhu Manu, Indra, various Celestial Bodies, the entire Sagehood, humanity, Sub Terrain regions and indeed the whole Universe without exception are devoted to the Goddess for Prosperity, Happiness and Wellbeing of varying kinds- Dhana, Dhanya, Kirti, Vidya, Svasthya, Ayush, Punya and Moksha. Be that as it may, Sage Durvasa once visited Vaikuntha to pray to Maha Vishnu who out of appreciation gifted a Parijata Flower to the Sage. On return from Vishnu, Durvasa met Indra and gifted the Flower to Indra, as the Sage felt that Indra would be the best of Devas who deserved the gift. But out of vanity and intoxication of power, Indra gave the Sacred Flower to elephant Iravata, not comprehending the consequences. The sordid happening offended Devi Lakshmi and She as the Rajya Lakshmi of Indraloka left for Samudra Deva (Ocean of Kshira), Her father. She declared that She would leave a place as a general rule, where there was scant respect for Maha Vishnu, where there was no worship of Maha Deva too, where Ekadasa Pujas were not performed, Brahmanas were not respected, girls of marriageable age were left unwedded for long, where purity of body and mind were poor; where no fastings, pujas, Vratas, regular Sandhyavandans were performed and so on. Thus as She left, the chain reaction shook away all concerned right from Vishnu to Durvasa and Indra. The final impact was on Indra who sought the counsel of Deva Guru Brihaspati, both visited Brahma and finally to Maha Vishnu Himself. Maha Vishnu who apparently planned the episode to teach lessons to the persons concerned, advised the hard solution of Churning the 'Kshira Sagara' and involved Demons and Devas for the mammoth task by utilising Sumeru Mountain as the Churning Rod, Ananta Deva as the powerful string and Himself as the Kurma (Tortoise) Avatara. In the drama, Mahadeva also got a role of devouring the powerful poisonous fire 'Halahala' in His throat, thus giving Him the name of 'Neela greeva'. Various Sacred Objects emerged in the process of churning- the Uchchaisvara Horse, Kalpataru (Tree), Sacred Cow 'Kamadhenu', most significantly Maha Lakshmi Herself and finally 'Dhanvantari' the God of 'Vaidya' or of Medicine emerging with the Pot of 'Amrit', the Celestial Drink of Eternal Life of Youth. Indra was humbled and Maha Vishnu advised Maha Lakshmi to re-inter Indraloka once again. Coming fully to senses, Indra executed sincere 'Puja' formally by offering the traditional 'Shodasopacharas' the sixteen services of comfortable seat on a bejewelled carpet, Ganges water with sandal paste, flower perfumed scents, silky clothes to wear, excellent ornaments of gold and jewels, agarbathi (Incense) 'Dhupa', camphor and ghee soaked vick lighting, variety of luscious fruits, main-course food dishes, sugarcane and other juices, 'payasam' (boiled rice, cow milk, sugar and dry fruits), other Sweets, garlands, 'Achamaniya' (mouth rinsing with perfumed water), water to drink Ganga water and betel leaves with scented dry nuts as a digestive material.

Thereafter, Indra meditated Maha Lakshmi with the Seed Mantra as Brahma taught him viz. *Om Srim Hrim Kleem Aim Kamala vasinayi Svaha* for hours together with earnest concentration. By the power of this Siddha Mantra, several illustrious personalities fulfilled their desires, like Kubera with unparalleled wealth; Daksha Savarni Prajapati and Mangala became Emperors of Seven Islands; Priyavrata, Uttanapada and Kedararaja became Emperors and Great Siddhas too. As Maha Lakshmi relaxed after the Puja so graciously, then Indra eulogised Her to say that She was Rajyalakshmi to Kings and Griha Lakshmi to house holders, Aditi or the Mother Figure to Devas, Surabhi born of Ocean, Embodiment of 'Suddha Tatva', the 'Svaha Svarupa' or the offer of Sacrifices to Agni; 'Svadhya Svarupa', or food offerings to the anxiously awaiting 'Pithris' of dead persons; 'Dakshina Svarupa' (the Fees paid to Sages and Brahmanas to perform Mantra-filled Sacrifices, Vratas, and Pujas), Bestower of the Best Boons to Mankind viz. 'Dharma (Virtue)', 'Artha' (Wealth), 'Kama' (Fulfilment) and 'Moksha' (Salvation) and so on. Who ever recites the Siddha Mantra, Siddha Stotra and 'Sree Suktam' thrice a day would indeed be blessed with the Four Boons of Life.

While Narayana Maharshi narrated the above to Devarshi Narada, the latter raised three doubts regarding the significance of three 'Svarupas' or Formats of Svaha, Svadha and Dakshina in the Siddha Stotra of Indra afore mentioned. About Svaha Devi, Devas complained that they were not properly receiving the Ghee oblations in the Fire pit of various Sacrifices and Brahma prayed to Devi Prakriti. The solution was that a part of Prakriti would beget a child from the burning power of Fire by name Svaha Devi and that she would deliver three sons viz. Dakshinagni, Garhyapatagni and Avahayagni. Whenever Sages, Brahmanas or Kshatriyas recite Mantras, the terminal component of the Mantra ought to be 'Svaha' or otherwise the entire act of the Fire Sacrifice of pouring Ghee as also the potency of the concerned Mantra would be futile like a serpent without poisonous fangs. Even during 'Dhyana' or meditation the last word has to be Svaha. As regards Svadha Devi, Sage Narayana informed the origin to Narada that Brahma Deva created Seven Pitris viz. '*Kavyahonala Somo Yamaschairyama thatha Agnivastha Barhisadah Somapah Pitri Devatah*' or Kavya, Anala, Soma, Yama, Agnivastha, Barhisada and Somapa. The daily duties of Brahmanas are bathing, Trisandhya, Sraddha upto the stage of Tarpanam with 'Savya Dharana of Yagnopaveeta' or normal wearing of the Holy Thread as against 'Pracheenaveeti' or the way worn while praying to immediate Pitris of three generations of father, grand father and great grand father. Salutations to Svadha Devi are thus a must while performing daily rites like Tarpanams and most certainly on Shraddha Days. Like in the case of Svaha Devi and Svadha Devi, Dakshina Devi too is of Maha Lakshmi's partial extension. Without rendering prayers to Her to absolve the shortcomings by the Master of any Yajna, Shraddha, Vrat, formal worship or any such other activities in which Sages or Brahmanas are involved, the fruits of the prayers are quite incomplete.

Shashti Devi (Devasena) is one of the Shodasa (Sixteen) Matrikas*, the Manasa Putri or mind-born daughter of Brahma, the better half of Skanda, the Sixth Formation of Devi Prakriti, a Siddha Yogini and the boon-giver of sons who have no sons, wives who have no wives and wealth to the needy. Basically, She is the Goddess of children. Once, King Priyavrata, the son of Dharma and Grand son of Svayambhu Manu performed 'Putrakama Yajna' being intensely craving for a son. He was no doubt blessed by a son but with scant life and protruded eye balls. Priyavrata was unable to experience the situation and readying himself to end his life but then appeared Sashti Devi, took the child on Her lap and the miracle of normalcy happened instantly. Being ever grateful, Priyavrata popularised the Devi's worship in all the three worlds since when a new born child's sixth day Her worship commenced and observe various formalities as a child grew including Nama Karana (Name- Giving) on the twenty first day the 'Annaprasana' (feeding morsels of rice and milk) after six months and so on as the Laws of the Kingdom. Also Her worship after a child's birth and other ceremonies or after recovery of a child's illness became popular as formal pujas with the Mantra on the lips of the parents *Om Hrim Shashti Devyai Svaha*.

[*The Sixteen Matrikas are Gauri, Padma, Sachi, Medha, Savitri, Devasena, Vijay, Jaya, Svadha, Svaha, Mataro, Lokamatra, Hrishti, Pushtistatha, Tushti, Atmakuladevata. The Original Sapta Matrikas are Brahmi, Mahesvari, Vaishnavi, Indrani, Kaumari, Varahi, and Chamundi]. Mangala Chandika known for the constant worship by Mangala (Planet of Mars), the son of Bhru Devi, is also a high devotee of women all over the Universe. She was worshipped foremost by Maha Deva Himself, as She was the Prime Shakti as Chandi, an Extension of Durga, with whose active involvement that the ferocious Tripurasura was annihilated, with Maha Vishnu Himself was the carrier as a huge bull. Soon after victory, Maha Deva worshipped Chandi Devi out of gratitude formally with 'Shodasa upacharas' and meditation of the Mula Mantra: *Om Hrim Srim Kleem Sarvapujaye Devi Mangala Chandike Hum Phat Svaha*. After Maha Deva, Mangala Graha worshipped on Tuesdays (Mangalvar each week), then King Mangala of Manu's clan, the inhabitants of the Sub Terrain Regions, and all the women elsewhere as also men desirous of Victory in various tasks. She wards off all Evils and Spirits and is an epitome for bravery and success.

Mansa Devi the mind born daughter of Sage Kasyapa is also known as Manasa Krida Shakti or Mind- Play Energy, often playful within Herself. She is worshipped by Krishna and as a Siddha Yogini having a thin body owing to constant Tapasya, thus known therefore as Jata Karu as Sage Jata Karu too was too thin. Popular as Jagad Gouri illustrious for fair colour and charm, Manasa Devi is a unique Deity highly popular in the Sub Terrain world, especially Snakes and other species of the under world and also on earth, Heavens and Brahmaloaka. She is named as ‘Shaivi’ as an ardent devotee of Shiva, as a ‘Vaishnavi’ as is a Bhakta of Maha Vishnu ; as Nagesvari as the Saviour of Serpents when Janamejava executed the Naga Yajna after Parishith’s mortal end following a curse by a son of a Sage’s son; as Naga Bhagini or Vishahari as a sure curer of poison by snake bites; as Maha Jnanayuta or the Possessor of Great Knowledge; as Mrita Sanjivini as the Revivor from Death and Astika Mata or the mother of Sage Astika. Thus Mansa Devi is acclaimed as Jaratkarupriya, Jarat Karu, Jagad Mata, Siddha Yogini, Shaivi, Vaishnavi, Nagesvari, Visha hari, Mahajanayuta, Mrita Sanjivini, Astika Mata and Mansa Devi.

[Mansa Devi Temple in Haridwar in Uttarakhand is situated atop Shivalik Hills by a rope way named ‘Udan Khatola’ and is famous for fulfilling the desires of lakhs of Devotees].

The twelve lettered Seed Mantra after worship by Sixteen Services of Ahvana, Aseena, Sugandha, Padya, Dhupa, Deepa, Pushpa, Abharana, Panchamrita, Vastra, Paniya, Phala, Chamara, Na ivedya, Achamaniya and betel Tamboola, followed by Stotra and Dhyana. The Seed Mantra is: *Om Hrim Srim Klim Aim Manasa Devyai Swaha.*

Devi Surabhi was Bhagavan Krishna’s own creation along with Her calf from His left side, as the Lord desired to drink milk during the union with Devi Radha. Krishna Himself milked Surabhi in a jar and sipped with Radha which tasted like elixir. The jar became bigger and bigger to an extent that the milk far overflowed as a stream first and finally as a ‘Kshira Sagara’(an Ocean of Milk). From Devi Surabhi’s body pores millions of Cows emerged along with calves and since then the Universe has witnessed the presence of plenty not only for milk but its bye products, especially butter and Ghee as the latter are significant for the Yajnas as offerings into Firepits. So much so, every household could keep cows and calves as one of the sources of prosperity and dignity. Sri Krishna the World’s most renowned cowherd keeper prayed to Devi Surabhi by the seed mantra: *Om Surabhai namah* and the Go-Puja (worship of Cows) is a part of Hindu Faith, as is in vogue in households and temples. It is customary that the Food offerings on Shraddha days in terms of ‘Pindas’ to Pitris are fed to cows before taking the food themselves. Also cows in households are symbols of Lakshmi (Wellness) and Dharma (Virtue).

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 (Awakeness 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!]

Stanza Sixteen: reverts back to Shiva shabdaardha as of namah shabdaardha of prakrithi maaya as Dhana-Aishvaryaas and Bhoga Bhagya Lakshmi, cautioning however of the sadviniyoga of the Ishvarya's Yogyata of daana dharmas. Padmaachaarya had explained that the shabda of Playful swings of Devi Lakshmi the Goddess of Fortune are as per the heart beats of Lord Vishnu the Preserver of Life. Indeed, as one sows so does one reaps is the quintessence of Existence! This is what pleases Bhaagya-Bhogyaa-Yogyaa Lakshmi! This certainly pleases the endless Forms of the Unknown viz. Tri Murtis, Tri Shaktis, and so on which are but the reflections of Antaratma or One's Conscience namely Paramatma! This is the fulfillment of 'varchas-aayush-aarogyam-avidyaacchadanam-dhaanyam -dhanam -pashum- bahuputra laabham-shata samvatsaram-deerghamaayu'! Hence the quintessence of the sadviniyoga of Ishvarya be of daana dharmas. The same is applicable to Devi Sarasvati and Devi Lakshmi alike.

Padmacharya had further annotated that Brahmaadi Devataas too are the marked goals as in respect of agni kaaryas or otherwise during their worships of Indra-Varuna- Vaayu- and Bhumyaakaashaas too besides to Ashta Vasus, Ashta Bhiravaas, Ashta Matrikaas, Ekaadasha Rudras, Dwadasha Adityas, Ashvini Kumars, Marut Ganaas and Chandra Nakshathra Mandali while being in 'the daana dharmas' and of 'gobrahmanebhyah shubhamastu nityam.'

[Explanation on the Significance of Daana Dharmas – (1.) General – (2) Padma Purana (3) Godaana Mahima vide Varaaha- Skanda- Garuda Puranas- Six Pages]

Daatavyam pratyaham paatre nimittetu visheshatah, Yaachitenaapi daatavyam shraddhaa putam cha shaktitah/ (Maharshi Yagnyavalkya described the feature of 'Daana' or Charity: every human being should resort to daana dharma on each and every day as per one's own capacity, especially on the days of Solar and Lunar Eclipse days. Charity is indeed to be given to those asking for it as per one's ability!) *Vaaridah triptimaapnoti sukhamakshayyamannadah, Tilapradam prajaamishtaam deepadaschakshur -uttamam/ Bhumido bhumi maapnoti deerghamaayurhiranyadah, Grihadograanivesh- maani rupyado rupamuttamam/ Vaasodaschandra saalokyam Ashviptaalokyamashvadah, Anaduddhaha shriyam pushtim godobadhnascha vishtapam/ Yaana shayaaprado bhaaryaamaishvarya mabhayapradah, Dhaanyadah shasvatam soukhyam Brahmado Brahmasaashtitaam/* (Those who provide charity of water begets satisfaction, food yields Lasting happiness, tila daana bestows excellent progeny, charity of Light gets vision, Bhu dana begets lot more of Bhumi, Suvarna Daana provides longevity, Griha daana yields huge buildings, charity of cash bestows excellent beauty of physique, vastra daana provides Chandra loka, Ashva daana bestows Ashvini Deva Loka, charity of ox yields affluence, Go daana provides great health and body strength,

he who gives away a comfortable bed is blessed with a wonderful wife, offering shield and protection begets opulence, dhanya daana bestows lasting happiness and tracing Brahma Vidya bestows Brahma Saakshatkaara!) *Sarveshaameva daanaanaam Brahma daanam visishyate/* (Indeed Brahma Vidya daana is the ultimate among all the types of Charities!) *Ayaachtaani deyaani sarva daanaani yatnatah, Annam Vidyaaha Kanyaachahyanarthibhyona deeyate// Dvaamimau purushaa loke swargasyopari tishthatah, Anna pradaataa durbhikshe subhikshe hema vastradah/* (Shandalya Muni mentions that all types of charities be offered without being asked for and with clean conscience or with no view of securing returns; however Vidya, Kanya and Anna must not be offered without being asked for as a rule! Indeed, there are two types of charity givers who attam Swarga for sure: those who heartily give away Food during Durbhiksha and also those who happily give away gold and clothing during the days of general prosperity!)

Naalpatvam vaa bahutvam vaa daanasya abhyudaavaham, Shraddhaa Bhaktischa daanaanam vridhikshayakare hite// Ishta dattam adheetam cha pranyanukirtanaat, Shlaaghaanu shochanaabhyaam na vridhaa parikeertayet/ (Devala Maharshi clarifies: Charity given in small or large quantities is irrelevant but whatever is handed over with Shraddha bhakti or reverence and sincerity are given and the recipient too should truly desire and deserve it! Contrariwise, there might be negative impact! If charity given out of expectation of appreciation is futile but the result is really needful and genuinely appreciated then that type of charity goes a long way!)

Samabrahmanyee daanam dvigunam braahmanbruve, praadheete shata sahasram anantam Veda paarage/

(Daksha Prajapati describes that charity to less deserving Brahmana has double the impact to that of one who is given to a genuine Brahmana; in case that very daana is given to a Pandita or a learned Brahmana; but indeed the charity to a Veda Pandita bestows Ananta Punya or of Lasting Fruits!) Vyaasa Smriti elaborates the concept of Daana further:

Svaantah krudhastamandhooa kshutpipaasaa bhayaadhritah, daanam punyamakrutvaa cha praayaschittam dinatrayam/Anaahateshu yaddhaanam yaccha duttam ayaachitam, bhavishyati yugassyaanantah tasyaantato na bhavishyati/

(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 ineffective and warrants for a three day prayaschittha) The type of Daana that is offered by special invitation and that which is given when asked for has considerable difference till the end of yugas, but there is no end of the concept of daana ever!)

Adrushte chaashubhe daanam bhoktaa chaiva na drushyate, punaraagamanam naasti tatra daanamanantakam/

(Daana with the apprehension of having to face inauspiciousness to the donor is of artificial nature, but nishkaama daana with no expectation of return is of lasting value especially when the daana karta would request for ‘punaraagamanam’ or please come again!

Samam abraahmane daanam dvigunam Braahmana bruve, Sahasragum aacharye hyenanantam veda panditaa/

(To give charity to an undeserving Brahmana is not out of order and minimal, and so is one who claims as Brahmana by birth, yet daana given to an Acharya is thousand times better but to a Veda Vidwaan daana, is stated to of endless fruits!)

Maata pitrushu yadyaada bhraatrushu shvashureshucha, Jaayaapatyeshu yaddadyaad sonatah svarga samkramah//Pituh shatagunam daanam sahasra Maaturuchyate Bhaginyaam shata sahasram sodare duttamakshayam/

(In the current times, what Veda Vyasa states is indeed applicable: Charity that is provided to parents, brothers and father-in- law, own wife and children would pave the way to heavens. If the charity that

is given to father is hundred folded, that given to mother is thousand folded, to sisters it is of lakh times more and to brothers is countless!)

2. Padma Purana: 'Daanas' and 'Tirtha Yatras'-Grihastas to perform 'Punya karyas' together:

Bhagavan Vishnu Himself extolled the supremacy of Daana and advised King Vena to perform Daana as the sure destroyer of sins and promoter of fame and happiness. Vishnu affirmed that He would readily reward whoever gave charity with a clean heart to a well-deserving Brahmana of foodgrains, clothes, Gold, Bhumi, Cows, Cash and such other gifts.

Bhagavan further described that there were four kinds of Danaas, viz. Nithya, Naimitthika, Kaamya and Praaya. Nitya Daana is in the form of Anna (food), fruits and flowers, Vastra (Clothes), Taamboola, Abhshana (Jewellery), Gold and such other items after worshipping Devas and Pitras. Naimitthika daanas are performed on Amavasyas, Pournamis, Ekadashis, Samkranti days or when Sun's directon changes towards Uttarayana; Pournamis of Magha, Ashadha, Vaishakha and Kartika months; Somavati Amavasya, Aswin Krishna Trayodasi, Pitru Tithi etc. and these are effective and highly propitiating. Kaamya Danaas are in the context of Vratas, Deva Pujas, weddings, Jaata karmas, Upanayanas, Temple Pujas, Bhu-sthapana karyas or Earth breaking tasks of housing, wells, Sarovars etc. all targetted for the success of the desired tasks. Other types of Danaas of Praya nature are oriented to 'Mrityu' and targetted to provide to Peace to departed Souls in 'Paralokas'. Describing the significance of Tirtha Yatras to King Vena, Bhagavan Vishnu emphasised River Ganga as the most sacred, besides other Rivers like Sarasvati, Narmada, Yamuna, Taapi (Tapati), Charmanvati, Sarayu, Ghaghra, Vena, Kaveri, Kapila, Vishaala, Godavari, Tungabhadra, Bhimarathi, Vedika, Krishnaanga, and so on. In fact, there are countless such Tirthas dotting the Punya Bhumi of Bharat in which Snaana and Daana karmas yield excellent results and all such Tirthas are called in fact, there are countless such Tirthas dotting the Punya Bhumi of Bharat in which Snaana and Daana karmas yield excellent results and all such Tirthas are called Vishnu Tirthas. In fact, Tirthas are every where like Sarovars of Manasa status, Mountains like Meru, Himalayas and Vindhya; Yagna Bhumis, Agnihotra Homa Places, Shraddha Bhumis, Deva Mandirs, Homa Shalas, Vaidika Swadhyaya Mandirs, Goshaalas, residences of Somayaaji Brahmanas, where Pita and Mata live, where Puranas are recited and heard, where Veda Shravana is heard, where Guru lives and each and every Place of Worship! Another important aspect which Bhagavan Vishnu emphasised was that for a Grihasta, any daana given or a Tirtha Yatra performed, it would be compulsory for both husband and wife to execute together since a husband is the right portion of a wife and a wife is the left part of a husband. Shastras underlined the fact that a husband was the Tirtha to a wife and vice versa. Any daana- punya, Yagna-homa, Snaana-Puja, Tirtha Yatra or another sacred task performed by a Grihasta with his woman seated on the left side would be counter-productive and a sheer waste! *Bhartrum prasaadaascha sarvam labhatey naatra samsayaha, Vidyamaaney yada kaantey Anya dharma karotiya/ nishphalam jaayatey tasyaaha pumshali parikathyatey!* (A person while her life partner is alive and seeks to perform any kind of Dharma Karya is said to be a Vyabhicharini).

Ten means of Punyas are stated to be Ahimsa (non-violence), Kshama (Forgiveness), Satya (Truthfulness), Lazza (Modesty), Shraddha (Patience), Indriya Samyam (Self-Control), Daan (Charity), Yagna (Sacred Rituals), Dhyaana (Meditation) and Gyana (Knowledge).

Eight types of main Charity are of Anna, Jala, Horse (Vahana), Cow, Vastra, Shayya (cot / bed), Sutha (Cotton / fibre), and Asana (Seat). Anna daana is stated to account for half of all kinds of daana. Jala daan is of next best importance. Together, these two account for the best part of Danaas.

Manu Smriti -Aachaara Khanda Chapter Four extols Dana Mahima

(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 paatirmaasaadya shaktitah* or by ensuring that the recipient of the charity would 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. Charities 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 fulfillment. 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 yajna 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 daanas 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 innumeral 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 possible only for a superior and learned Brahmana in the pure sense of supreme morality who is qualified to scale such heights surpassing 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 praghnata'. 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 pitrus and Devas. At the sametime, the most needy brahmanas despite their shortcomings might retain if voluntarily, 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 brahmanas 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 contradictory 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/ Vaachyarthaah 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 servanthship 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. *Eshauditaa grihasthasya vrittirviprasya shaashvati, snaatakavratalkalpashcha sattvavridhikarah shubhah/ Anena vipro vrittina vartayan vedashaastravi, vyapetakalmasho nityam brahmaloke maheeyate/* or 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 candidate for attaining Brahma loka!)

3.) Godaana Mahima

May the supreme Lord, complemented by all the Gods, create auspicious and spacious cowsheds for our happiness and populate them with cows and calves. Let us rejoice the cow-wealth and contend by serving those cows. (Rik Samhita 10 – 169 – 4) Without giving a portion of our wealth in charity enjoying our wealth is merely eating a sin. To become free from this sin ‘go-daana’ and service to cows is the best, natural and easiest means. Cow would augment the life span of the sages involved in the yagya and the organizers of the yagya. Cow coordinates all the rituals of yagya. By providing offerings like milk, cow nourishes all the Demigods of the yagya. (Shulka Yajurveda 1-4)- Donation of cows is superior to all others. Cows are supreme and sacred. (Mahabharata, Anushasana Parva 83-3)

Varaha Purana on Godaanaas in various forms

Ensuring the credibility and merit of the Brahmanas concerned, offering of cows in reality or symbolically in the form of Idols by the donors would indeed derive far reaching ‘Punya’ or the fruit of meritorious action. Quite a few kinds of Dhenu Daan have been in vogue: **Til Dhenu Daan** is performed with specified quantity of Sesame Seed along with the Idol made of gold or silver or copper, even stone or any other material along with the same kind of calf Idol with the prayer to Goddess Dhenu that the donor should never experience non availability of any essential material in the life of himself or his family members. The Brahmana receiving the donation in all humility should bless the donor and pray to Maha Vishnu to grant boons to the donor. The procedure of donating **Jal Dhenu** is to first clean up and purify an area with cow dung, place two pots representing a cow and a calf, made of any material as above, fill up the pots with sandalwood, camphor and water of holy rivers preferably and donate it to a worthy Brahmana and pray for happiness and abolition of sins and the receiver would bless like-wise. A donor of **Rasa Dhenu** should sanctify an area and place two decorated pots of bigger and smaller size on kusa grass filled up with sugar cane juice as also place sugar canes on four sides to effect the donation; the donor should pray to the Rasa Dhenu to make his life sweet and happy and the Brahmana too would pray to Vishnu to provide contentment in the donor’s life and bless him to attain Vishnu loka after life. Dhenus are similarly donated with other materials like **Sharkara Dhenu** donating Sugar, **Madhu Dhenu** donating honey, **Kheer Dhenu** for donating rice, milk and sugar mix, **Dhadhi Dhenu** with curd, **Navaneeth** (Butter), **Lavan** (Salt), **Kapas** (cotton) **Gud** (Jaggery) and so on. Indeed whatever may be the material donated, the charity

of cows should attract Almighty's boons as per the donor's wishes and forms. Among the various types of Go-Daans mentioned above, Kapila Dhenu Daan is considered as the most outstanding. A virtuous person waking up early morning and washes a Kapila Dhenu with water flowing down from its head and neck to its feet with devotion daily would most certainly washes off his sins for years. Charity of a Kapila Dhenu in reality would secure the 'Punya' of performing Gomedha Yajna, besides fetching maximum benefits of any such charities put together!

Garuda Purana

Chapter 30: 41-42 and 52-53

'Tarkshya Deva! Any Being on Earth or Pancha Bhutas or the entirety of Creation is Vishnu. Hence whosoever performs a ' karma' or action, the fruit of that action is Vishnu too; thus a person when performs an act, good or otherwise, Vishnu decides the fruit of that action. At the end of the journey of a human- as in other cases too-River Vaitarani is commended as its waters would purify the sins made by the departed one- during the 'kaumara-youvana-vaardhakya- janma janmaantara' as also during 'raatri- praatah- madhyaahna-aparaahna' and both the sandhyas too. The singular solution is hence the charity of a 'kapila gomaata' to a well deserved Brahmana. The following is the verse to be recited at the time of Godaana: *Gaavo mamaagratah santu gavaam madhye vahaamyaham/ Yaa Lakshmeeh sarvabhutaanaam yaa cha Deve vyavasthita, dhenu rupenasya Devee mama paapam vyapohatu/* Cow alone is ahead of me- the departed Soul, behind me as my support, my sides too; cow is in my heart and I am on the midst of cows. May the Lakshmi Svarupa-Sarva Bhuta Svarupa-Sarva Deva Svarupa- as the symbol of a Cow, deatroy my sins instatly wih this Go- Mata! Garuda Purana sums up : those who are destined to go to heaven are supposed to grab the tail of a cow that appears on the banks of the river Vaitarna to be led safely across to the ethereal shores of Vaikuntha.

Skanda Purana

Narada described to Arjun about „daan“ (charity), its two „hethus“ (varieties), six „Adhishtaans“ (Reasons), six „Anks“ (Parties), two „Parinaams“ (end results or fruits), three bhedas (classifications) and three „Vinas Saadhanas“ (negative results). The two „hethus“ as normally perceived are about the size of the charity-small or big- as also of the quality. But such „hethus“ are not as important as the „shraddha“ or dedication and devotion are. Bhagavan Siva would be pleased only by the sincerity and pure heart that is attached to the charity rather than any other aspect. Again, „Dhana Daan“ or the charity of money is more popular than „Vastu Daan“ or charity of material, „Vastra Daan“ or charity of clothes etc. since charity of money would buy back Vastu or Vastra. Then the six „Adhishtaans“ or reasons of Daan are: „Dharma Daan“ without strings attached ie. Daan given to the Virtuous or Dharmatmas; „Artha Daan“ keeping in view some purpose or utility; „Kaama Daan“ like favours for women, wine or such other benefits in view; „Lajja Daan is due to compulsions of Public or Society; „Harsha Daan“ is made on receiving good news and out of happiness; and „Bhaya daan“ out of compulsion, fear or avoidance of risks. The six „Anks“ or donor/ receiver parties are as follows: The Positive Donors are „Daatas“ by nature; the „Dharmatmas“ or the Virtuous; those desirous of donating willingly and happily; the „Vyasana rahit“ or devoid of bad habits; „Pavitra“ or Symbols of Purity and „Anindaneeya“ or the blemishless. The Negative Donors are ill mannered, indolent, evil minded, persons of bad habits, persons who swear to support the Evil and persons who are sleepy! Among the Good Receivers of Charity are those of good „Kula“ or caste, who has „Vidya“ or good Education, good „Aachaar“ or family bearing / tradition, earners of rightful way of life or of Satvik Life, of kind heart, „Jitendriya“ or of Controlled Emotions and finally of excellent parenthood. The second category of receivers of donations is of pleasant visage, of sincerity and thankfulness but not of demanding nature, cantankerous or mean. The donors of charity must have the perspective of what kind of material is required or useful to the receiver or otherwise the

purpose of charity would be defeated. The two „Parinams“ or end results/fruits are either gain of „Punya“ for the „Paralok“ or after death or for use in „Ihalok“ or the current life to the receiver. The latter „Dannas“ or for the use of Ihalok are of four types viz. Dhruva, Trika, Kamyā and Naimittika. Dhruva is for public use like digging wells, construction of Temples, gardens, Choultries, schools etc. Trika is for daily utility like „Nithya Daan“, say Vidya Daan. Kamyā Daan is to fulfill one’s own desires like victory, wealth, might etc. Naimittika Daan is like Samkranti Daan, Grahana (Eclipse) Daan, Daan at auspicious occasions like weddings, Vrats etc. or Kriyapeksha Daan like Shraadh, Vrats etc.; Gunapeksha Daan like Vidyabhyas and so on. Three „Bhedas“ or types of Daan are classified; the best types are charity of houses, temples, buildings, Bhumi (farms / fields), cows, Wells, gold and ornaments and the best of course is to give away one’s own life itself as „Daan“. The Secondary Variety of charity relates to Anna (Food grains), Vastra (Clothing), „Vahan“ etc. The tertiary kind of Daan is to donate footwear, umbrellas, utensils, curd, honey, „Asan“ or seating, deepa or Light, wood, stones etc. Now, there are three kinds of „Daan Naashak“ reasons viz. „Paschattaap“ or regret of having given the Daan; „Apaatra Daan“ or charity to the wrong and unserved person or „Ashraddha Daan“ is to a person on account of laziness. Paschattapaya Daan indicates as to why the 20 Daan is given at all; Ashraddha Daan is Rakshasa Daan and Apaatra Daan is as bad as not giving it away.

The worst Daan is „Paisacha Daan“ or the charity duly given is returned under duress or due to the bad behaviour of the receiver or the donor. Incidentally, Apaatra Daan should be avoided to an undeserving Brahmana who is bereft of „Vidya“, sells his/her conscience if his Bhumi is accepted; if he accepts a cow to kill it or sell it; if he accepts gold to encash it, a horse that might destroy the receiver’s eyes; Vastra to harm his wife; ghee his manliness; til seeds that might harm his children and so on.]

Stanza Seventeen

*Yasmaat twam neti netaata nanjnyartham maasi vejayam
Tasmaad namosi bhadram me yato jaato namo namah/daa/*

Sakalopadrava rahita-niratishaya- akhanda-eka rasa aananda rupa Paramama Shiva bhava maatra. In other words only the Shivatva only be the singular uniqueness on the universe. ‘Jagadsrashta’ Parameshvara 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 emerged the Universe by the space splitting into two and one of the halves further splitting into four parts. Like that each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get one eighth of Aakasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one -eighth of other Elements. This process is called Pancheekarana or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and further into four equal sub parts with each of the other four elements and so on and such ‘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 thus Parameshvara manifested 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. 'pancheekarana'; the self consciousness of the Beings is protected by the gross elements. In other words, individual consciousness is activated 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 converts into ACTION and thus the gross-subtle-and causal. Indeed THAT begets THESE- THIS-and THAT again and again. Each of the Beings of Three Forms of Gross and so on, Tri Gunas, Three Stages of Life of Birth- Death- and Birth again, and of Three 'Avasthas' of Jaagrata- Svapna- Sushupti or Awakeness-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- Panchendriyas and the further Pancheekarana!

[Linga Purana explains (1) the Samishthi Rupa or an Integrated Portrait of Maha Deva and (2) Shiva Sankalpamastu

*Bhurbhubhuvah swarmahaschaiva Janah Saakshaattapastathaa,
Satyalokascha Pataalam Narakaarnavakotayah/
Taarakagraha 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; Kaalamaan (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;

Chatushshasthi 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.]

(2)

Thus the pathaantara is 'Shivah Shivamattha praapatah'. Parama Shivabhaava be hence the poorna kalyanakaari as Linga Purana cited the 'Shiva Sankalpamastu' as Maharshi Parashara's Rudrarchana and glory to his Vamsha

Vasishtha Muni and his spouse Arundhati had a son named Shakti. As the Muni was engaged in a Yagna Kaarya by King Kalmashaapada, a Rakshasa named Rudhira killed and ate up Shakti and his brothers, apparently instigated by Vishwamitra Muni. At this heart-rending news, Vasishtha and Arundhati were so much grieved that they decided to jump down from a mountain top. Their daughter-in-law who was shattered too begged of Vasishtha and Arundhati not to do so as she was in advanced stage of pregnancy and would be helpless. There was an 'Akasha Vani' saying that a Child of Vishnu's Amsha would be born and the Muni and family should observe restraint; the Voice further stated that the new born would become an illustrious devotee of Rudra. Meanwhile, the daughter-in-law requested the in-laws to take care of her body as very soon the child would be born; Arundhati took the daughter in law to their Ashram and a voice of a Hymn emerged from her stomach, while Vishnu from the sky confirmed to Vasishtha that indeed he would emerge then just as Aditi gave birth to Vishnu. In course of time, Shakti's wife gave birth to Parashara the grandson of the happy couple of Vasishtha. She the became 'Adryushya Devi' or Invisible woman. The new-born Parashara enquired his mother as to where was his father and brothers; she replied that a Rakshasa killed them. It was then Parashara resolved that since the entire Universe belonged to Rudra, he would like to make a firm resolve or **Shiva Sankalpa** that he would most certainly please Rudra and show his dead father and brothers. Immediately, Parashara materialised a Mrittka Linga and started worshipping the Shiva Linga by way of Shiva Sukta, and Traimbika Sukta; he recited Shiva Sankalpa with unique sincerity:

Devi Parvati was so impressed that she prevailed on Shiva to grant a darshan as also his wish. As Bhavani, Maha Deva and Nandi gave their appearances, Parashara was in raptures with overjoyed tears trickling his cheeks and the vision of his dead father and brothers was glimpsed by Vasishtha, Arundhati, his mother and by himself; his father Shakti said that whatever 'Shrutis' were expected by a son to the parents and the total Vamsha was fulfilled even Parasara of Vishnu Amsha was hardly born and hoped that his next generation too would bring long reputation as illustrious progeny. Having blessed Parashara, his father left for Pitru-loka along with his elder brothers.]

Stanza Seventeen continues explanation

Vedotpanna ‘neti neti’ bhava as explained vide Brihadaranyaka Upanishad as of the sarvato bhaava jnaana is vindicated in praapanchika vishayas asserting ‘not this and not that’ but far superior to the reach of Parameshvara. Indeed, that Paramatma be the Very Self being Aham Brahmaasmi as Thou Art Thou.

[Vishleshanaas vide(1) a) Brihadaranyaka Upanishad – II.iii.1-6 (b) III. viii.1-12 b) Chhandogya -III.viii.1-7 and VI.x-xiii] -approx.Six pp

(1) a)

Mortal and Immortal Swarupas of Individual Self and Supreme Self

II.iii.1) *Dwe vaava Brahmano ruupe, murtam chaivaamritam cha, Martyam chaivaa Martyum cha sthitam cha yacha, saccha twaccha/* (Brahman is of two distinct Swarupas are Forms viz. the Subtle and Gross, the Mortal and the Immortal, the ‘Sthira’(Stable) and ‘Asthira’(Unsteady), the Actual or Existent and the Everlasting Truth! In other words, the Self which is transitory and the Supreme is eternal, what is percieveable and the other Unimaginable, besides one is limited Truth and the other all pervasive yet Undefined.) II.iii.2) *Tadetan Murtham yadanyad vaayoschaantarikshaaccha; etanamrityam, eatasthitam, etat Sat, tasyaitasya murtasya, etasya murtasya etasthitasya, etasya sata esha raso ya esha tapati, sato hyesha rasaah/* (This gross form is different from ‘Vayu-raksha’ or the supportive Air and Ether and as such is mortal, limited, and distiguishable. It is atleast visible and defined if not unlimited like Surya or Chandras) II. iii. 3) *Athaamurtam-Vaayuraantarikshamcha yetadamritam, etadyat, etathyat; tasmaitasyaamutrasya, etasya yatah, etasya tyasyaisha raso ya esha etaminmandalo Purushah, taya hosha rasah: iti adhidaivatam/* (When one describes of ‘Amurta Swarupa’ or the Formless Subtle Entity viz. the Vayu and Akasha, that indeed is immortal, all pervasive and indistinguishable.Further regarding Surya Deva who is distinguished yet all pervasive and immortal too, [as in the case of Chandra Deva and Agni Deva too yet undefined] , the description is about Devas in essence.] II.iii.4) *Athaadhyaatmam-idameva murtam yadanyat praanaaccha yaschaam antaratman aakaasha, etanmartyam,etat stitam,etat sat, tasyaitasya murtasya, etamrityasya 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, etasaamrityasya, etasya yatah,etasya tyasyaisha raso yoyam dakshinekshan Purushah, tyasya hyesha rasah/* (Now the description of Amurta or the Formless viz. breath or Praana in general as a product of Space which is immortal and that is freely moving any where. And that is concentrated in the ‘original’ right eye which is the essence of Truth!) II.iii.6) *Tasya haitasya Purushasya rupam yathaa maharaajanam vaasah yathaa paandvaavikam, yatendra gopah, yathaagnyarich, yathaa pundarikam, yathaav sakrudvidyuttam; sakrud vidyutteva ha vaa asya shrir bhavati, ya evam Vedaa, athaatav aadesha na itia iti, na hyetasmaaditi, na iti anyat param asti; atha naama dhyeyam satyasya satyam iti, praanaa vai satyam, esha satyam/* (That Purusha Swarupa is such as he dons a saffron robe; he is like an Indragopa insect, looks like the flames of Fire, as a pure and white lotus flower and like the sudden flash of lightning. As per the directive of Brahman, the Prajapati Purusha is of the saying : ‘neti, neti’ or ‘not this and not that’! Yet indeed He is the Truth or Reality and the Truth alone or the Reality itself! Indeed He is the Quintessence of Truth! Various explanations have been expressed about Him: some designate him as ‘Murtaamurta Rashi’ or The One with or without Form; some call Him as –‘Karta or Vijgnaanamaya, Vidya maya Bhokta’- and Karma inclusive of ‘Purvakarya karana

Samudaya' or the Totality of Past and Present Deeds and their fruits). Some call Him as Lord Buddha opined as 'sudden flash of lightning' or Enlignment , that is *aprameyam asamkhyeyam achintyam 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)]

b)

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

III.viii.1) *Athah Vaachaknuvaacha, Brahmanaa bhagavanto hantaahamimam dhou prashnou prakshyaami, thouchnne vakshyati, na vai jaatu ushmaakamimam kaschid Brahmodyam jeteti, pruccha Gaargeeti/* (It may be recalled that in the sixth Brahmana of the third chapter (III.vi.1), Gargi, the daughter Vachaknavi asked Maharshi Yagnyavalkya about the Reality of Bahman and how Maharshi explained that Water, Sky, Sun, Moon, Indra, Viraja upto Hiranyagarbha had all been woven in an orderly manner of warp and woof in a cloth; then the Maharshi cautioned Gargi not to enquire further failing which her head would fall off. Now that she had apparently followed what all has been explained by the Maharshi in the subsequent Brahmanas about the link of the Inner Self and Brahman, Gargi hesitantly took the permission of Brahmanas of two more questions to pose the Maharshi stating that none else could excel the Maharshi to queries and genuine doubts on the subject of Brahman! She then asked the Maharshi as follows) III.viii.2) *Saa hovaacha, aham vai twaa Yagjnyavalkya yathaa kaashyo vaa Vaidehovograputra ujjyam dhanuradhijyam krutwaa dvou baanavantao saptnaativyaadhinou haste krutvopottishtheth, evamevaaham twaa dwaabhyaam prashnaabhyaamupodasthaam, tou me bruheti; pruccha Gargeti/* (Maharshi, just as the warriors of Banaras or Videha who were in the practice of striking bamboo-tipped arrows from their deposits, may I confront you with two difficult questions to test your knowledge about Brahman!) III.viii.3) *Saa hovaacha, ya dhurvam Yagjnyavalkya yad vaak prithi -vyaah, yadantaraa dyaavaak prithivi ime, yadbhuta cha bhavaccha bhavishyat chetyaa chakshate, kasmin -stadotam cha protam cheti/* (She said: Yagnyavalka! In the earlier references, the expression of 'Sutra' as the inter- connect of Inner-Self and Hiranyagarbha has been used; that Sutra or the thread as the link between the Element of Earth by Water which was stated to be above Swarga or the upper half of the Cosmic Shell and below the earth or lower half of the cosmic shell. In other words, this Sutra is between Swarga and Bhumi that is between the two halves of the cosmic shell. Now, is the gap between the two halves of the cosmic shell representative of the measurement of Kaalamaana or the concept of Time viz. the Bhuta-Vartamaana and Bhavishya or the Past, Present and the Future? In other words the Sutra connects the dualistic nature of the Universe or unifies the Self and the Supreme!) III.viii.4) *Saa hovaacha, yadhurvam Gaargi Divah, yadvaak prithivyaah, yadantaraa dyouvaaprithivi ime, yadbhutam cha bhavaccha bhavishyaccetyaachakshate, aakaasho tadotam cha protam cheti/* (Yagnyavalkya replied to Gargi: That which you have referred to as being above Swarga and Earth as also between these two is pervaded by the 'avyakrita aakaasha' or unmanifested ether! This manifested universe consisting of the Sutra exists in the unmanifested ether, like earth in water, in the past, present and future, or in its origin, sustenance and dissolution!) III.viii.5) *Saa hovaacha, namastestu yagjnyavalkya yo ma etam vyavochah, aparasmai dhaaravasweti, prucchha Gaargeeti/* (Gargi saluted theMaharshi and stated that she was fully satisfied with the explanation; the question was difficult as the Sutra itself was enigmatic and hard to assimilate and more so that it spreads through and permeates. Now she asked another such question.) III.viii.6) *Saa hovaacha yad urthwam yagjnyavalkya divah, yad vaak prithivyaah, yadantaraa- dyaavaa prithivi ime, yadbhutam cha bhavaccha bhavishyaccetyaa chakshate,kasmstadotam cha protam cheti/* (Gargi once again sought more or less confirmation of the earlier query viz. as to what pervaded which was above

Swarga and underneath Bhumi, as also between the two that was valid to the present, past and future tenses.) III.viii.7) *Saa hovaacha yad urthvam Gargi Divo yad vaak prithivyaah, yadantaraa dyaavaa prithivi ime, yavhutam cha bhavaccha bhavishyacchetyaa chakshate, akaasha eva tadotam cha protam cheti, kasminnu khalvaakaasha otascha protashcheti/* (Yajnyavalkya repeated Gargi's question and re-emphasised that whatever was above heaven and beneath the earth, and whatever was between the heaven and earth, 'was, is and will be', denoted by unmanifested ether. Then the next question would be: what is the unmanifested ether infused by? Indeed this question is stated to be rather difficult: if akash is unmanifested, would it be easy to distinguish the past, present and future! This is the catch in Gargi's query; firstly to explain the difference of the past-present-future is difficult; then the sky is unmanifested; hence the query again!) III.viii.8) *Saa hovaacchai tad vai tadaksharam Gargi Brahmanaa abhivadanti, asthulam, ananyu, ahraswam, adeergham, alohitam, asneham, acchhayam, atmaah, avayav, anaakaasham, asangam, arasam, agandham, achakshusham, ashrotram avaak, amanah, atejaskam, apraanam, amukham, amaatram, anantaram abaaahyam; na tad ashnaati kim chaana, na tad ashnaati kashchana/* (Maharshi Yajnyavalkya replied that what 'Brahma Vettaas' or the Knowers of Brahman sought to explain that the latter was 'Akshara' or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross nor minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!) III. viii.9) *Etasya vaa aksharasya prashaasane Gargi Surya chandra -masou vidhrutou tishthatah, etasya vaa aksharasya prashaasane Gargi nimeshaa muhurtaa ahoraatraa -nyardhamaasaa maasaa ritavah samvatsaraa iti vidhrytaastishthanti; etasya vaa aksharasya prashaa -sane Gaargi nimeshaa muhurtaa ahoraatraanyadha maasaa maasaa ritavah samvatsaraa iti vidhrutaa -stishthanti; etasya vaa aksharasya prashasane Gargi praahchyonyaa nadyah syadante shvetebhyah parvatebhyah, praticyonyaah yam yan cha dishamanu; etasya vaa aksharasya prashaasani Gargi dadaato manushyaah prashamsanti, yajamaanam Devaah darvim pitaronvaayattaah/* (Vedas having discarded all kinds of substances, affairs and aspects of the Absolute and Indisputable Power named as Brahman, its Existence is adduced by inferential evidences which are felt, recognised and directed. It is therefore ascertained by proofs such as Sun, Moon, Earth, Air, Fire , Sky and so on. It is under the definitive canons and tenets of that Supreme Power, Sun and Moon are held in their positions, heaven and earth are maintained; 'kaala maana' or the Time Cycle of moments, muhurtas of 48 minutes each, days and nights, fortnights, months, seasons and years are well-regulated; rivers normally flow eastward from white mountains, others flow westward without changing the direction and respective courses; human beings praise the agents of that Great Immutable called Devas or Gods-each of them performing their respective duties without fail notwithstanding the passage of Time as per their own schedules of duty chart; Gods and Manes or Pitru Devas depend on the Sacrifices besides the Practice of Dharma and Nyaya or Virtue and Natural Justice as applicable to Societies and so on. Indeed the Supreme Power thus asserts itself its Authority irrespective of the passage of Time. It is inferred that natural justice prevails and pronounced deviations are sought to be corrected by the 'Unseen Hand' from time to time!) III.viii.10) *Yo vaa etadaksharam Gargya aviditvaasmin loke juhوتي, yajate, tapas tapyate, bahini varsha sahasraani antavad evaasya tadbhavati; yo vaa etad aksharam, Gargi, aviditvaasmaa lokaat praiti, saa kripaaah; atha ya etad aksharam, Gargi, viditasmaa lokaat praiti, sa Braahmanaah/* (Maharshi Yajnyavalkya further explained to Gargi, that this AbsolutePower is never visioned but indeed is the evidence and the faculty of vision itself! It is never heard but hears everything being the personification of hearing itself; it is never known for thinking but indeed is the Thinker and the manifestation of thought itself; It is not known but is indeed the Knower being Knowledge and Intellect itself; Gargi! This Super Power is like the unmanifested ether and is all

pervading and the Ultimate Unknown!) III.viii.11) *Tad vaa etad aksharam, Gargi, adrushtam drushtar, ashrutam shrotur, amantam mantar, avigjnaatam vigjnaatur; naanyadatosti drashtu, naanyadatosti shrotru, naanyadatosti mantru, nanyadatosti vigjnaatru; etasminnu khalvakshare Gargya aakaashotascha protashcheti/* (Gargi! This Absolute Power is never seen by anyone as it is not a sense object and as such it is its own evidence since it is the ability of vision by itself; similarly It is never heard, as it is not an object of hearing but is the singular Hearer and the capacity of hearing by itself; It is never the Thought as is not the object of thinking, but is the Unique Thinker and the personification of Thought and Intellect by itself! Gargi! It is by this Absolute Power that the unmanifested Ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of Truth and the Unique!) III.viii.12) *Sa hovaacha Brahmanaana Bhagavantasta Deva bahumanyedhwam yadasmaan -namaskaarena muchyedhwam; na vai jaatu ushmaakamimam kashchid Brahmodyamjeteti; tatoha vaachaknavy uparararaama, ityastamam Brahmanam/* (Having been since convinced fully by the capability of Maharshi Yagnyavalkya to explain what Brahman was all about, Gargi addressed the congregation of Brahmanas who allowed her to ask two questions viz. whether Brahman had no characteristics and adjuncts and if so what Brahman actually was considered to be inferred on the authority of the Scriptures. She conceded that on the basis of a methodical analysis of ‘*neti, neti*’ or ‘*not this and not this*’, the Individual Self having discarded the adjuncts of body, organs and senses, the Maharshi rightly deduced that the transmigrating Soul was the Supreme Self as Brahman Himself; in other words, the same Individual Self minus the features but overcoming ignorance and desire and work is called the Supreme Itself as verified by the ‘Anirvachaniya Vedas’ or the the Untold Scriptures. Gargi thus got convinced of the inherent and unique Truth that the Self was the Supreme!)

Uddaalaka Aruni explains to his son Svetaketu about basic needs of human existence as opposed to the Inner Self and deduces the origin, context and connotation of TAT TVAM ASI or THOU ART THOU!

VI.viii.1-2) *Uddaalako haarunih Svetaketum putram uvaacha, swapnaantam me Saumya, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Soumya, tadaa sdampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati// Sa yathaa Shaakinih sutrena prabaddho disham disham patitvaanyatraayatanam alabdhvaa praanam evopashraayate, praana-bandhanam iti//* (Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!) VI.viii.3-4) *Ashana pipaase me, Saumya, Vijaaneehiti, yadraitat purusho ashishishati naama, aapaeva tad ashataam nayante: tad yathaa gonaayo shvaanaayah purushanaaya iti, evam tad apa aachakshateshanaayeti, tatraitaacchngam utpatitam, Saumya, vijaaneehi, nedam amuulam bhavishaya- teeti// Tasya kva mulam syad anyatraannaat, evam khalu, Saumya, annena shungenaapo mulam anviccha, adbhih, Saumya, shungena san mulam anviccha, san mulaah, Saumya, imaah sarvaah prajaah sad-aayatanah sat pratishthah//* (Then Uddalaka after sensitising about mind and praana, taught his son Svetaketu about hunger and thirst: when a person is hungry, then water leads him to food, like a leader who for instance as a leader of horses, cattle, men etc. Thus as in the case of a body too, the roots demand offshoots to spring up since after all the laws of Nature so demand invariably. In the same manner as an offshoot for food, the tendency calls for an off shoot for water,

or heat, or a Being ! Indeed for every Being, its Existence has to have a root too and all the places of existence are the places of merger called ‘satpratishtha’; truly all such abodes of Existence are the merger points of culmination and dissolution too!) VI.viii.5-7) *Atha yatraitat purushah pipaasati naama, teja eva tat peetamnayate, tad yathaa gonaayoshvanaayah purushanaaya iti, evam tat teja aachashtha udanyeti,tatraitad eva shungam utpatitam, Saumya, vijaaneehi nedam amulam bhavishyateeti// Tasya kva mulam syaad anyatra adbhyaha, aabhih Saumya,shungena san mulam anviccha; san mulah, Saumya, imaah sarvaah prajaah saayatanaah, satpratishthaah, yathaa nu khalu, Saumya, imaas tisro Devataah purusham praapya trivrit trivrityeikaikaa bhavati, tad uktam purastaad eva bhavati, asya, Saumya, purushasya prayato vaan manasi sampadyate,manah praane, praanas tejasi,tejah parashyaam devataayam/ Sa ya eshonimaa aitad aatmyam idam sarvam, tat satyam, sa aatmnaa: **Tat tvam asi**, Shvetaketo, iti;bhuya eva maa bhagavaan vijnapayatva iti, tathaa, Saumya, iti hovaacha/ (Referring to the aspect of thirst, the urge for quenching it due to dehydration arises from Fire and hence the latter is called the leader of water just as one calls a leader of cattle, or horses or men! Also, water is known as the sprout of Fire which is the root! Similarly all kinds of existence have an origin as their root. Existence is called the abode as also the place of merger, besides being the root or origin. This is how each of the Gods viz. Food ,Water and Heat merging into Mind-Vital Force and Speech manifest as three fold and three fold as these Deities come into contact with a Self! As soon as a self or a person departs from a body, then speech is withdrawn into mind, mind into prana, prana into Fire and Fire into the Supreme! This is therefore so that body is the sprout of fire, water and earth/ food as existence. As Brihadaranyaka Upanishad stated (vide III.VIII.11): *Tad vaa etad aksharam, Gargi, adrushtam drashtur, ashrutam shrotru, amanram mantru, avigjnaatam vigjnyatru;naanyadatosti drashtu, naanyadatosti shrotru, naanyadatosti mantru, naanyadatosti vigjnyaatru, yetasminnu khalakshare Gargyakaasha otascha protischeti: Gargi!* This Absolute Power is seen by none as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly it is never heard as it is not an object of hearing by itself; it is never the thought as it is not the object of thinking, but is the Unique Thinker and personification of thought. Thus, finally it is this existence that is the subtle essence and all that merges into That or The Self! And that indeed is the Self: TAT TWAM ASI or THAT IS THE SELF and truly THAT IS THE TRUTH. THAT IS THE SELF AND THOU ART THOU!)*

Like honey bees collect uniform honey from various flowers, the Truth is that Antaratma of all the Beings is similar

VI.ix.1-4) *Yathaa, Saumya, madhu madghukrito nistishanti, naanaatya yaanaam vrikshaanaam rasaan saavahaaram ekataam rasam gamayanti// Te yathaa tatra na ivekam labhante, amushyaaham vrikshasya rasosmi, amushyaaham vrikshasya rasosmeeti, evam eva khalu, Saumya, imaah sarvaah prajaah sati sampadya na viduh sati sampadyaamaha iti//Ta iha vyaaghro vaa simho vaa vriko vaa varaaho vaa keeto vaa patango vaa damsho vaa mashko vaa yad yad bhavanti tad aabhavanti// Sa ya eshonimaa aitadaamyam idam sarvam, tat Satyam, sa Atmaa, tvam asi, Svetaketo iti; bhuyaa eva maa bhagavan vijnapayatva iti;tathaa,Saumya, iti hovaacha/(Just as bees collect the essence of flowers of various trees and produce honey of a uniform quality from a bee hive, the various Beings irrespective of their origin, say as a product of this or another source of knowledge, produce the same awareness that all species of creatures merge into a singular Reality! These creatures, be they as tigers, lions,wolves, pigs, insects, grass hoppers or mosquitos finally named as the Truth which is the subtle essence of Existence. What ever existence they might originate from is not of consequence as their merger into Reality would be such as that specific being is judged by its own penchant and the resultant actions. Based on the fruits of these past actions, the concerned Self is judged and migrated accordingly from birth to birth. This is the subtle essence of existence; indeed that is Self which is essentially the Truth!)*

Rivers flow in same direction and so do various Beings remain as the same species as they are born, yet the same common thread of Antaratma is retained too always!

VI.x.1-3) *Imaah Saumya, nadyah purastaat syandante, pashchaat praatichya taah samudraat samudram evaapiyanti, sa Samudra eva bhavati, taa yathaa tatra na viduh, iyamahamsmi, iyamahmasmeeti// Evam cha khalu Saumya, imaah sarvaah prajaah sata aagamya na viduh, sata aagacchhaamah iti, ta iha vyaghro vaa simho vaa, vruko vaa, varaaho vaa, keetovaa, patangovaa, daamshovaa, mashakovaa, yad ya bhavanti tad abhavanti// Sa eshonimaa aitam aatmyam idam sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketo, iti; bhuya eva maa, bhagavaan vigjnaayatw iti; Saumya, iti hovaacha/* (When ever a river flows eastward or westward, they finally merge into the Sea on either side of the Earth but do not claim it much less even realise it about their antecedents and even existence. Like wise no animal or bird much less an insect make claim of their ancestry but just be in that very status. Svetaketu! That which the Self is indeed that very Self and that indeed is the Truth!)

The illustration of a live tree since got totally dried up is dead but the Eternal Soul of the tree moves on!

VI.xi.1-3) *Asya, Saumya, mahato vrikshasya yo mulebhyahanyaat, jeevan sravet; yomadhyebhya -ahanyaat jivan sravet yogre bhyahanyaat, jeevan shravet yogrebhayaahanyaat, jeevan shravet sa eva jeevenaat- maan unuprabhutah pepeeyamaano modaamaanas tishthati// Asya yad ekam shaakham jeevo, jahati, atha saa shushyati, dwiteeyam jahati, atha saa shushyati, triteeyam jahati, atha saa shushyati, sarvam jahaati sarvah shushyati evameva khalu Saumya viddhi iti hovacha// Jeevaapetam vaava kiledam mriyate, na jeevo mriyataa iti, sa ya eshonimaa aitam atmanyaam idam sarvam, tat Satyam, sa aatmaa, tat tvam asi; Svetaketo, iti; bhuyaa eva maa, bhagavan vigjnaapaava iti; tathaa, Saumya, iti hovaac ha/* (If a tree is struck at the root of a big tree, it would no doubt survive but emanate juice; that is what would happen when the tree is struck in the middle, or top thus signifying that it is permeated with the same individual soul. Yet if many branches get dried up and repeated efforts would not help to revive and the tree would need to be discarded, then the tree would cease to exist with its individual soul; but the Soul does not, repeat not, die but only gets separated! That which was the subtle essence which the tree had now got transmigrated! That is called That! Uddalaka thus desired this fact to Svetaketu by way of a telling illustration!)

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 ahreetedam bhagavah iti; bhinddhuti; bhinnam bhagavah, iti; kim atrapashyaseeti; anvya ivemaa dhaanaah, bhagavah, iti; aasaam angaikaam, bhinddhit, bhinnaa bhagavah, iti; kim atrapashyaseeti, na kim chana, bhagavah, iti// Tam hovaacha yam vai, Saumya, etam animaanam nanibhaalayase, etasya vai Saumya, eshonimnaa evam mahaan nyagrodhas tishtyati shraddatsva, Saumya// Sa ya eshominnaa, aitam 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 samvantante; tam hovaacha: atra vaava kila sat, Saumya, na nibhaalayase, atraiva kila// Sa ya eshonimaa aitat aatmyam idam sarvam, tat sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketo iti; bhuya eva maa, bhagavaan, vigjnyaapayatvaiti; tathaa, Saumya, iti hovaacha/* (Svetaketu was asked by his father to fetch salt and mix it up overnight and next morning there was no trace of the salt as it was fully dissolved. When he was asked to taste the water at the top layer, middle layer and at the bottom of the container, the water was uniformly salty and he confirmed that the salt was right inside the water. Then the father explained that existence of a matter was due to the cause of fire, water and food and also due to touch of the salt, taste of the salt and of dissolution due to water were all the subtle essences of these materials. That Inner Self was the motivation. That indeed is the Truth. Svetaketu! Thou art the Truth!)]

Stanza Eighteen

*Shivam Shivamathaapraaptah Shivaayeti nigadhyase, ’
Shivaaya! Me tatha praaptyaa Shivaayam kuru sarvadaa/*

‘Namah ’ shabdaardha be realised as Shiva. ‘Prabandhaka and Virodhi rahita nisseema nirantara taaratanya shumya kevala aanandarupa prapti’ be realised as Shivaaya. In other words, beyond the proposed and opposed view points, the attainment of ever blissful and composite form and formless Maha Deva be ever possible to the richly well deserved. Praaptaaprata- Saakaara Niraakaara- Guna Nirguna Maheshvara be the Maha Shabdaardha be ‘ Om Namasshivaaya Maha Mantra’ goodhardha. Paramatma is pervasive, pure, unborn, self existent, body less, and blemishless who allotted duties to all! Ishaavaasya vide VIII) *Sah paryagaat shukram akaayam avranam asnaaviram shuddhm apaapaviddham, kavirmaneeshi paribhuh swayambhuh yaathaatatyatorthaan vyadadhaacchaashva -teebhyas 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 ‘kavir’ or the omniscient! Further Brihadaranyaka Upanishad (III.viii.10 -11) explained that Absolute Power was never visioned but indeed the faculty of vision itself! It was never heard but heard but the personification of hearing itself; it was never known for thinking but the Supreme Thinker and manifestation of thought itself; likewise the knower and Seat of Knowledge and Intellect! This Super Power is like the unmanifested ether and is all pervading as the Ultimate and Unknown! This Absolute Power is never seen as it is neither a sense object but the supreme vision itself! It is never heard as it is not an object of hearing but is the Unique Thinker and personification of Thought and Intellect by itself. It is by this Absolute Power that the unmanifested ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish and envy. That Reality is the Ultimate Goal and the Truth of Truth and the Unique! Now, as Hiranyagarbha’s own body was utilised as the Sacrifice, Pajapati’s ‘Ahamasmi’ or I am Myself manifested Purusha and Prakriti. Brihadaranyaka Upanishad (I.iv.17) further 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 chores.

(1)

I.viii) *Samyuktam etat ksharam aksharam cha vyaktaavyakta bharate vishvam Ishah, aneeshaschaatmaa badhyate bhoktarbhaavaat jnaatvaa devam muchyate sarvapaashaih/* (Parameshvara is the ever fluctuating variations of 'Ksharam-Aksharam' what is Real or Unreal and 'Vyakaaavyakta' or the Conceivable and the Inconceivable. The omni present Supreme Force in the Universe or the Inner Soul is bound by the fetters of physical restraints as imposed by the organs and senses temporarily as long as the physique lasts and once the awareness of the Inner Consciousness and the Supreme being identical is realised freedom is secured even as the body melts off or in rare circumstances even while the body still remains as 'Jeevan Mrityu'! The concept of 'Kshaaraakshara' is explained vividly in Bhagavad Gita in Purushottama Praapti Yoga, Chapter XV.16-17: *Dvaavimao Purashaa loke ksharaakshra eva cha, Jsharaassarvaani bhutaan kutastokshara uchate/ Uttaamah purushastanyah Paramaatmetyudaahritah, Yo loka trayamaavishvabibhartavyaya Ishvrrarah/* or ' In this Universe, there are two kinds of Purshas- one is transitory and another everlasting; the Prakriti comprising the 'Pancha bhutas' and the alternate forms of physical organs and senses is purely temporary and the other which is eternal; while the 'Aparaa prakriti' is temporary while the Para Prakriti or the one beyond is Akshara or everlating. In this Universe, there is an 'Uttama Purusha' of the Virat Purusha fame and of the Beings also while there is a 'Mahaatma' of Avyakta- shasvata- ananta- aja- avyaya' glory!)

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

I.x.) *Ksharam pradhaanam amritaaksharam harah ksharaatmaanaav Ishate Deva ekah, tasyaabhidh-yaanaad tatva bhaavaad bhuyaschaante vishva maayaa nivrittih/* (The union or integration of the "pradhana" or the visible and perceptible primary matter in the material world and of the imperishable and immortal 'Parameshvara' would result in 'maya-nivritthi' or the cessation of maya which is a milestone of Realisation of the Self. Hence the definition of HARA or 'avidyaader haranaat' the destroyer of Maya the Illusion and Ignorance. Shiva Mahimaa Stotra is commmended in this context: *Bahula rajase visyhotpattau bhavyaah namo namah, prabala amese tat samhaare haraaya namo namah/ Jana sukha krite sattvodriktaau mridayaa namo namah, paramahasi pade nistraigunye shivaaya namo namah/* or 'Our prostrations to Parameshwara who is beyond tri-gunas of Bhava or Brahma essentially of Rajo guna, Mrida or Vishnu predominantly of Satva guna for the preservation of the Universe or of Rudra of tamo guna the destroyer of the Universe! May we thus invoke that Pradhana Purusha to access Kaivalya for the conquest of 'Vishya Maya'!)

I.xi.) *Jnaatvaa Devam sarvapaashaapahaanih ksheenaih kleshair janma- mrityu nprahaanih, tasuyaabhidhyaanaat triteeyaam deha bhede vishvaishvaram kevala aapta kaamah/* (Realisation of Parameshvara results in triple effect impact: to sever the chains of Samsaara, secondly of riddance of joys and sorrows being the typical bodily experiences and finally the destruction of the inevitability of the ever revolving cycle of births and deaths. Intense meditation to Parama Shiva yields yet another triple effect viz. 'deha bhede vishvaishvaram kevala aapta kaamah' or the final dissolution of human body and the adjoning pleasures and pains and 'Kaivalya', the final bliss being the merger into the Truth!)

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

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

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

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

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

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

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

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

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

(Ultimate Message of Upanishads which are the gateways of Brahma Vidya the finality of Paramount Knowledge of obscurity of Life is that the ‘Antaratma Is Paramatma’ or the Innermost Self Consciouness is the Supreme, indeed the Inner Consciouness is the Supreme! This is on the analogy of butter being originated from milk as Self Realisation is Brahman! *Yadaa tu sarva bhuteshu daarushvagnim iva sthitam, pratichaksheetam mam loko jahyaat tarhaiva kashmalam/* Maha Bhagavata III.ix. 32 or ‘Let this be realised by all that I am present in all the Beings in ‘Srishti’as the latent fire in wood; once they become aware they cast off Ignorance and attain splendour’. Another such message by the Almighty assures: *Pushpa madhye yathaa gandham payo madhye yathaa ghritam tilaa madhye yathaa tailam paashaaneshva iva kanchanam/* or ‘ Just as fragrance is in flowers, butter is in milk, oil in sesamum seeds and gold in ores, so is Bhagavan in all the objects’!)

(2)

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 vajnaah katavo vrataani, bhutam bhavyam yaccha Vedaa vadanti, asmaan mayi shrijate vishvam etat tasmishanyo 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 casualty. Veda knowledge, performance of Rituals and Sacrifices and knowledge of the Supreme are indeed the ingredients of Faith in and constant strife for attainment; and the rest is all the play of Maya. Let it be realised for ever however that the whole Universe is Prakriti and Maya and even the play of Maya is again the play of the Almighty itself! Indeed Ishvara and Shakti are like the parents of the Universe. One should realise that Prakriti creates the worlds of the Real-Unreal Nature, protects them by her own energy of the three gunas and terminates the Universe by her own powers again at the instance of Ishvara and revives too again by her own energies! Thus goes the cycle of Srishti-Sthiti-Samhaara!)

IV.xi-xiii: *Yo yonim adhishtithi eko yasmin idam sam cha vichaiti sarvam, tam Ishaanam varadam devam eedyam nichaayyemaam shaanti atyantameti// yo devaanaam prahavashchodbhyascha vishvaadhipo rudro maharsh ih, Hiranyagarbham pashyata jaayamaanam, sa no buddhyaa shubhayaa samyunaktu// Yo devaanaam adhipo yasmin lokaa 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 mechanism of the Cycle of Births, Deaths and Births again! Rudra Deva is also the Over-Lord of Devas besides the two legged and four legged ‘Pashus’ thus having attained the title of Pashupati -naadha’!

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

(Rudra Deva is the ‘Sukshmaati sukshmam’, ‘vishvasya srashtaaram aneka rupam’ or the subtlest of the subtle, the Unique Creator of all the Beings of myriad forms is also the great enveloper of what all one could visualize; realisation of his splendour brings peace for ever. He is the unchallenged protector and the ultimate refuge point of all and the illustrious Sages are able to access Brahman the Final Abode of Bliss even severing the chords of death forever. Just as a thin film conceals the top layer of butter in milk, the embodiment of ‘Shivatva’ or auspiciousness of Shiva is concealed in one’s own inner cave of the body; the ‘ Vishvaikam pariveshtitam’ or that Unique Energy sustaining and filling up the Universe in Totality once recognised and realized is certain to break open the fetters of ‘Samsara’! It is that very ‘Paramatma’ that is right within the concealed as one’s own ‘Antaratma’ as seated in the heart, once visualised in the mind, brings to the frontiers of Immortality! The awareness of the Inner Self as already explained vide III.iii is framed in the heart and mind in the measure of a thumb!)

IV.xviii-xxii: *Yadaa tamastan na divaa na raatrir na sanna chaasacchiva eva kevalah, tadaksharaam tatsavitur varenyam, prajnaa cha tasmaat prashrataa puraani// Naiknam urthvam na chiryanacham 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 havishmantah sada ittvaahavamaha//*

(The Supreme is symbolized with absolute identity of the Self as the ‘svitur varenyam’ or of neither darkness nor light but as flood of the highest level of splendour and as typically characterised as neither as a Being or a Non Being but as an entity that is imperishable; this is what the age old belief of Sages and Seekers of the Almighty! ‘Nainam urthvam na tiryancham’ The Inner Self again has no dimensions nor directions; neither above the level nor across, not in the middle nor in accord and simply perplexing and inexplicable. Essentially there is nothing comparable to it and is truly awesome and glorious! Paramesh –wara can never be visible by eyes or mind of commonality but with vision ultimate excepting through heart and mind of purity ‘par excellence’ and of the nature of divinity!!

Indeed those who are successful in binding the Highest to one's heart and mind are blessed and become immortal! Once the concept high order of devotion and dedication is observed, the hardest barriers of Bhagavan's gate ways get melted away and dissolved! Thus the prayers of utmost intensity stating most sincere commendations like : 'Rudra Deva! You are unborn, the most worthy of the worthiest, and the one who is eternal and so on then Parameshwara becomes surely susceptible to yield the fruits of His grace for sure! Sankara is indeed 'bhakti vashamkara' or is susceptible to devotion and faith and tends to melt away to mortal cries of obsessed prostrations like ' maam pahimaam!' 'Maa nas toke tanaye maana aayushi' or RudraDeva! Do never hurt us not in my child or grand child, penalize not my life; nor my cattle, horses and so on out of your anger'! Indeed, we seek to please you with our oblations through Agni Homas. Paramatma!, be merciful and do protect us for our deeds of omissions and lapses]

Stanza Nineteen

*Shivaam yaato Mahabhadra namohaam maayayaa dhruvam,
Tato namaaya mahyaam mah Shivaayam kuru sarvsathaa/*

Maha kalyaana rupa Maha Deva! You are the prati bhava of Brahma Vidya and Alangita. Indeed Invisible Shiva called 'Alinga' is the root of the visible 'Linga' or 'Prakruti'/Shaivi /Maya or the Universe. Thus indeed the visible Linga (Prakriti) is Shiva Swarupa itself. The synthesis of the Alinga and Linga is known as the 'Aoutthama' Linga, which is devoid of 'Gunas' or characteristics. The Alinga Paramatma is Infinite, Constant and All-Pervasive as also the Unique Trimurti Rupa performing the three deeds of Srishti- Sthiti-Samhara in the manifestations of Brahma-Vishnu and Shiva as the Beeja (Seed) Swarupa. Prakriti or yoni is created by as many as twenty-six inputs viz. *Maha Tatwa* (Supreme Manifestation), *Ahamkara* (the Great Consciousness) comprising the *Tri Gunaas* or Tamo-Rajaasa-Satwa Gunas or features; The Tamasa Ahamkara creates *Tanmatras* or Subtle Forms of Matter viz. the foremost Tanmatra of Shabda (Sound) leading to Akaasha (Sky); Akaasha creating the Sparsha (Touch) Tanmatra; the Sparsha creating Vayu (Air), the Vayu creating the Rupa (Form) Tanmatra; Rupa Tanmatra creating Tejas or Radiance (Agni); Agni creating Rasa (Taste) Tanmatra; Rasa creating Jala or Water; Water creating Gandha (Smell) Tanmatra; and Gandha creating Prithvi / Earth; thus there is a perfect link between *Pancha Tanmatras and Pancha Bhutas*. Now the Saatwika Ahamkara created *Pancha Jnaneindriyas, Pancha Karmandriyas* and *Manasa* or Mind; the Pancha Jnanendriyas are Twak (Skin for Touch), Chakshu (Eyes of Vision), Nasika (Nose for Smell), Jihva (Tongue for Taste) and Shrotra (Ears for Hearing); the Pancha Karmendriyas are Vaak (Speech), Payu (anus), Upastha (Marmendriya), Hasta (Hands) and Paada (Feet). As the twenty six inputs of Mahatawa-Ahamkara-Tri Guna- Pancha Tanmatras-Pancha Bhuta- Pancha Jnaanendriya- Pancha Karmandriya and Manas were ready and in Position, there manifested Brahmanda the Golden Egg with Brahma seated inside along with Vishnu and Shiva who too floated over the Maha Jala (as distinguished from Water as a component of Pancha Bhutas) of a volume of ten times more than that of the Golden Egg; of MahaVaayu ten times more than that of the volume of Maha Jala and of Mahaakaasha or the Greater Sky of ten times further of the volume of Maha Vayu. Interestingly, there are several such Brahmandaas in the Maha Srishti, explains Linga Purana.!

Thus Shivaardha explains that the prapancha rupaatma Brahma rupa bhasita kalyaana rupa. The Shaanu Parameshvara be thus interplayed as Sakaama saadhaka Shiva with the interaction of Prakriti. Hence emerged the Unique Shabda : Om Namah Shivaaya: Linga Purana further explains on the Unique Namasshivaaya shabda juxtaposed with Akaara-Ukaara- Makaara Naada Swarupas.

[Explanation vide Linga Purana on (1) Connotation of Omkaara and analysis of Alphabets related to Shiva's Body Parts- (Vishnu's Prayers to Maha Deva included and Tri Murti seniority analysed) and (2) vide Brahmanda Puraana on Shiva as a Column of Fire.] Pages 10

1)

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- termination. 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-dhatu; 'ha' kara represented His Atma and 'Kha' kaara denoted Shiva's anger.

As Vishnu visioned Maha Deva along with Devi Uma he extolled Parama Shiva as follows:

*Omkaara prabhavam mantram Kalaa panchaka samyutam, Shuddha sphatika sankasham
Shubhaashtatrimshadaksharam/
Medhaakaramadudbhuyaha Sarva dharmarthas saadhakam, Gayatri prabhavam Mantram haritam
vashyakaarakam/
Chaturvimshati varnaadhyam Chatuhkalamantam, Atharvamasitam Mantram Kalaashtaka
samaayutam/
Abhicharika Mantartham Triyaamstrishubhaaksharam, Yajurveda samaayuktam
panchatrimshacchubhaaksharam/
Kalaashtaka samaayuktam Sushvetam Shantikam tathaa, Trayodasha kalaa yuktam Baalaadyaih saha
lohitam/
Saamodbhavam Jagastyadyam vridhhi samhaara kaaranam, Varnaah shadadhikaah Shashtirasya
Mantravarasya tu/
Pancha Mantraastathaa labdhvyaa jajaapa Bhagavaan Harih, Atha drushtwaa kalaavanamrugya
-juhssama rupina/
Ishaanmameesha mukutam Purushaasyam Puraatanam, Aghoradhrudayam twadyam Vaama guhyam
Sadaasivam/
Sadyah paadam Mahadevam Mahaabhogendra bhushanam, Vishwatah paada vadanam
Vishwatokshikaram Shivam/
Brahmanodhipatim Sarga Sthita Samhaara kaaranam, Tushtaava punarishtaabhirvakkhir
varadameeshwaram/*

(Shiva is the symbol of Omkara Mantra; he wears a transparent Sphatika Maala; three sixty eight lettered Deva; Maha Buddhi yukta; Sarva Dharmarthas Sadhaka, Gayatri Mantra Prabhu; Atharva Veda Swarupa; Regulator of Twenty Varnas; Abhicharika mantra Swarupa; Controller of Thirty three Letters; Sweta, Shanta, the Swarupa of Thirteen Kalas, Maha Sarpa bhushana, Srishti-Sthiti-Samharaka, Three Veda swarupa; Purana Purusha, Ishaana, Aghora Mantra Hridaya!) Having thought of Maha Deva on the above lines, Vishnu performed meditation of Shiva for good time with the aid of the 'Pancha Akshara Mantra' viz. Om Namaashivaaya. Maha Deva was extremely delighted at the thoughts of Vishnu as also of the Japa of the Panchaakshari of *Om Namassivaaya* and materialised

himself before Vishnu. The much gratified Parameswara appeared before Vishnu and the latter commended Maha Deva as follows:

Ekaaksharaaya Rudraaya Akaaraatma rupiney, Vukaaraadi Devaaya Vidyaadehaaya vai namah/ Triteeraaya Makaaraaya Shivaaya Paramaatmaney, Suryaagni Soma varnaaya Yajamaanaaya vai Namah/

Agnaye Rudra rupaaya Rudraanaam pataye namah, Shivaaya Shaiva mantraaya Sadyojaataaya vedhasey/

Vaamaaya Vaama devaaya Varadaamrutaaya tey, Aghotaati ghoraaya Sadyojaataaya ramhasey/ Ishaanaaya Smashaanaaya Aivegaaya Veginey, Namostu Shruti paadaaya Urdhwalingaaya Linginey/ Hemalingaaya Hemaaya Vaari Lingaaya chaambhasey, Shivaaya Shiva Lingaaya Vyaapiney Vyoma vyaapiney/

Vaayavey Vaayu vegaaya Namastey Vaayuvyaapiney, Tejasey Tejasaam Bhartrey namasteyjo vyaapiney/

Jalaaya Jala bhutaaya Namastey Jalavyaapiney, Prithivyai chantarikshaaya Prithivivyapiney Namah/ Shabda sparsha swarupaaya rasagandhaaya gandhiney, Ganaadhipataey tubhyam guhyaad guhyatamaaya tey/

Anantaaya Virupaaya Anantaanaamayaya cha, Shaswataaya Varishthaaya vaari garbhaaya Yoginey/ Samsthitaa- yaabhasmjaam, Madhey Avayormadhya varchasey goptey hatrey sadaa katrey Nidhanaaya –esewaraayacha/

Achetanaaya Virupaaya Ananta naamayaayacha, Shaswataaya Varishthaaya Vaarigarbhaaya Yoginey/

Achetanaaya Chintyaaya chetanaasa haariney, Arupaaya Surupaaya Anangaanga haariney/ Bhasma digdha shariraaya Bhanu Somaagni hetavey, Swetaaya Swetavarnaaya tuhinaadricharanaayacha/

Suswetaaya Suvaktraaya Namah Swetashikhaaya cha/ Swetaasyaaya Mahaasyaya Namastey Sweta lohita/

Sutaaraaya Visishtaaya Namostundhubhiney Hara, Shatarupa Virupaaya Namah Ketumatey sadaa/ Ruddhi shoka vishokaaya Pinaakaaya apardiney, Vipaashaaya Supaashaaya Namastey Paashanaashiney/

Suhotraaya Havishyaya Subrahmanyaaya Suriney, Sumukhaaya Suvaktraaya durdamaaya damaaya cha/

Kankaaya Kanka rupaaya Kankinikruta pannaga, Sanakaaya Namastubhyam Sanaatana Sanandana/ Sanatkumara Saarangamaaranaaya Mahatmaney, Lokaakshiney Tridhaamaaya Namostevirajasey sadaa/

Shankha paalaaya Shankhaaya Rajasey Tamasey namah, sarasvataaya Meghjaay Meghavaahana tey Namah/

Suvaahaaya Vivaahaaya Vivaada varadaayacha, Namah Shivaaya Rudraaya Pradhaanaaya Namostevirajasey Namah/

Trigunaaya Namastubhyam Chaturvyuhaatmaney Namah, Samsaaraaya Namastubhyam Samsaara hetavey/

Mokshaaya Moksharupaaya Moksha Katrey Namostevirajasey Namah, Atmaney Rishaye tubhyam Swaaminy Vishnavey Namah/

Namostevirajasey Namah, Omkaaraaya Namastubhyam Sarvagnaaya Namostevirajasey Namah/

Sarvaaya cha Namastubhyam Namostevirajasey Namah, Namostevirajasey Namah, Namostevirajasey Namah/

Namostevirajasey Namah, Namostevirajasey Namah, Namostevirajasey Namah/

Sharvaaya cha Namastubhyam Satyaaya Shamanaayacha, Brahmaney chaiva Bhutaanaam Sarvjaaya Namostevirajasey Namah/

Mahatmaney Namastubhyam Prajnaarupaaya vai Namah, Chitaey Chiti Rupaaya Smriti rupaaya vai Namah/

Jnaanaaya Jnaana gamyaaya namastey samvidey sadaa, Shikhiraaya namastubhyam Nilakanthaaya vai Namah/

Artha Naareeshwaraaya Avyataaya Namonamah, Ekaadasha vibhedaaya Staanavey tey Namah sadaa/

Namah Somaaya Suryaaya Bhavaaya Bhava haariney, Yashaskaraaya Devaaya Shankaraayeshwaraayacha/

Namombikaadhi -pataey Umaayaah pataey Namah, Hiranya baahavey tubhyam Namastey Hema retasey/

Neela keshaaya Vitthaaya Shitikanthaaya vai namah, Kapardiney Namastubhyam Naagaanga abharanaaya cha/

Vrishaarudhaaya Sarvasya hatrey katrey Namonamah, Veera Raamaati Raamaaya Ramanaathaayatey Vibho/

Namo Raajaadhi Raajaayan Rajnaamadhigataayatey, Namah Paalaadhipataye Paalaahaankrutatey namah/

Namahkeyura bhushhaaya gopatey tey namonamkah, Namah Shrikanthanaathaaya Namolikuchapaanaye/

Bhuvanashaaya Devaaya Vedashastra namostutey, Saarangaaya Namastubhyam Rajahamsaaya tey namah/

Kanakaangada haaraaya Namah Sarpopavartiney, Sarpa kundala maalaaya kati sutreekrutaahiney/ Vedagarbhaaya garbhaaya Vishwagarbhaaya tey Shiva!

(My salutations to you Ekakshara Rupa, Rudra, Akaara Swarupa, Adi Deva, the Symbol of Vidya, Makara Swarupa, Shiva Swarupa, Surya-Agni-Chandra Varna; Yajamana Swarupa, Agni Swarupa, Rudra Rupa, Rudra Swami, Shiva, Shiva Mantra, Vaama Deva, Vaama, the Bestower of Amritwa, Aghora, Atyanta Ghora, Ishaana, Smashaana Rupa, Ati Vega Shaali, Shruti Paada, Urthwa Linga, Hema Linga, Swarna Swarupa, Shiva Linga, Aakasha Vyaapi, Vayu Samaana Vega, Tejaswai, Samsara Bharana; Jala Swarupa, Jala Bhuta, Jala Samana Vyapaka, You are Prithvi, Antarikshha, Sparsha-Rasa-Gandha Rupa, Guhya, Guhyaati Guhya, Ganaadhipati, Ananta, Vishwa Rupa, Varishtha, Garbha Jala, Parama Yogi, Aswarupa, Kamadeva harana, Bhasma lipta Sharira, Agni-Chandra-Kaarana Rupa; Sweta Varna, Himaati Sweta Swarupa, Sundara Mukha, Sweta Sikha, Sweta Lohita, Ruddhi-Shoka-Vishoka Swarupa; Pinaaki, Kapardi, Bipaasha, Paapa Naashana, Suhotra, Havishya, Subrahmanya, Sura, Durdamana, Kankaaya, Kankarupa, Sanaka sanaatana, Sanandana, Sanat Kumara, the Eyes of Samsara, Shankha paala, Shankha, Rajo Guna, Tamo Guna, Saarasvata, Megha, Megha Vahana, Atman, Moksha, Moksha Swarupa, Rishi, Vishnu Swami, Bhagavan, Swami, Omkara Swarupa, Sarvajna, Sarva, Narayana, Hiranyagarbha, Adi Deva, Maha Deva, Ishana, Ishwara, Sharva, Satya, Sarvajna, he who is worthy of providing Jnaana to Jnaana itself! Shekhara, Nilakantha, Artha Naareeshwara, Aavyakta, Sthanu , Soma, Surya, Bhava, Yasha, Yashapradata, Deva, Shankara, Ambika Pati, Umapati, Nilakesha, Vittha or Cash, Sarpa bhushana Sharira, Nandeswara, Karta or the Creator, Bharta or the Preserver, Ramanatha, Rajaadhiraaja, Paalanakara Swami, Keyuraabharana, Shrikantha (Vishnu) Natha, Trishula Dhaari, Bhuvaneshwara, Deva, Saranga, Raja Hamsa, Saprahaari, Sarpakundala maala dhara, Sarpa Yagnopaveeta dhari, Baahu Dharana Sarpa Sutra, Veda Garbha, Samsara garbha dhaari, Parama Shiva! As Vishnu commended Maha Deva, Brahma addressed all the Devas stating that who so ever recited the above Stuti by Vishnu in favour of Parama Shiva or had it recited by a Veda Vidwan would attain Brahma Loka.)

As Maha Deva was pleased with the Stuti by Vishnu, the latter requested to resolve the dispute between him and Brahma about their supremacy as also about the Beginning and End of the Mammoth Shiva Linga; Vishnu also described about the extensive efforts made by him and Brahma by assuming the Forms of Varaha and Hamsa respectively for over thousand years but to no avail!

Mahadeva replied that he was far superior and far beyond to Brahma-Vishnu-Ishwara as He was Parameshwara who had no beginning or middle or end. He further said that in the ensuing Padma Kalpa He would appoint Vishnu as the Over all Chief of the Universe as its Creator, Preserver and Terminator but would like to give the responsibility of Creation to Brahma and of terminating to Shiva who too would appear at the beginning of the Padma Kalpain the offing. By so saying, Maha Deva disappeared and for all practical purposes, Parameshwara appointed Tri Murtis for their respective responsibilities. As predicted by Parameshwara, Shiva appeared in the Padma Kalpa and Vishnu took over the over-all responsibility plus Universal Upkeep, while Brahma took up the duty of Creation and Shiva the responsibility of extermination. *Thus the overall responsibility rested with Vishnu who also specifically took over the charge of Preservation additionally while Brahma was responsible for Creation and Shiva for Termination; this was the Ordinance of Parameshwara.* So saying Parameshwara disappeared and having heard the decree of Parameshwara, Vishnu cajoled and brought around Brahma by affectionately treating him. Vishnu then asked Brahma to welcome and to pray to Shiva of the Tri Murtis but as Brahma had reservations; the latter said that if Vishnu were the Yoni and Brahma was the Beeja, then what role did Shiva had in addition! Vishnu then replied: Don't you underestimate the magnificence of Shiva!

*Asmaan Mahattaram Bhutam Guhyama –nyatra Vidyatey,
Mahatah Paramam Dhaama Shivamadhyaatminaam Param/
Dwividhamchaiva maatmaanam pravibhajya vyaksthitah,
Nishkalatra yoga vyaktah Sakalascha Maheswarah/
Yasya Mayaavidhijnasya Agamyagahanasyacha,
Puraa - prathamalingodbhavam beejam twaadisargikam/
Mama yonow samaayutam tadbeejam kaalaparyayat,
Hiranmayakupaarey yonyaamandamajaayata/
Shataani dasavarshaanaamangmapsu pratishthitam,
Antey Varsha sahasrasya Vaayunaa tadhvidha krutam/
Kapaalamekam dyourjajney kapaalamaparam kshitih,
Ulbam tasya mahotsedho yosou Kanaka Parvatah/
Tatascha pratisandhyaatmaa Deva Devo Varah Prabhuh,
Hiranya garbho Bhagavanstwabhijajney Chaturmukhaha/*

(There is no better Entity than Parama Shiva and there is no matter superior than His. The Parama Maha Tatwa is Shiva and the embodiment of Atma Jnaana which again is Paramdhama. He is divided into two parts: one as the Nishkala-Avyakta-Adyanta Rahita and another is Sakala and Saguna Swarupa responsible for yielding Hiranya Brahmanda which floated in Maha Samudra for thousand years and with the interaction of Vayu got broken to two pieces, the Upper Half being the Upper Lokas and the Lower Half as Prithvi with Hiranya Garbha Chaturmkukha inside.) Vishnu further described that Parameswara created Sunya Akaasha, Nakshatras, Surya, Chandra, Agni, Pancha Bhutas, Trigunas, Pranava, and so on. Such is the Glory of Shiva who is Veda Stuti Yogya! Thus Vishnu explained the Parama Tatwa of Mahesha, Brahma was astonished, humbled and overcome by involuntary emotions of devotion and joined Vishnu Deva in a his Commendation addressed to Maha Deva.

*Namastubhyam Bhagavatey Suvrataananta tejasey/
Namah Kshetraadhi patey Beejiney Shuliney Namah, Sumendrayaachaarya mendraaya Dandiney
Ruksharetasey/
Namo Jyeshthaaya Sreshthaaya Purvaaya Pramathaayacha, Namo Maanyaaya Pujaaya
Sadyojaataaya vai Namah/
Gahwaraaya Ghateshaaya Vyomacheeraambaraaya cha, Namastey Hyasmadaadeenaam Bhutaanaam
Prabhavey Namah/
Vedaanaam Prabhavey chaiva Smruteenaam Prabhavey Namah, Namo Dhruva
nibaddhaanaamrusheenaam Prabhavey Namah/*

*Prabhavey Karmadaanaanaam dravyaanaam prabhavey namah, Namu yogasya prabhavey
 Saamkhyasya prabhavey namah/
 Rukshaanaam prabhavey tubhyam grahaanaamprabhavey namah, Vaidyutaashaani meghaanaam
 garjita prabhavey namah/
 Mahodadheenaam prabhavey Dwipaanaam prabhavey namah, Adreenaam prabhavey chaiva
 Varshaanaam Prabhavey namah/
 Namu Nadeenaam prabhavey Nadaanaam prabhavey namah, Mahoushadheenaam prabhavey
 Vrukshaanaamprabhavey namah/
 Dharma Vrikshaaya Dharmaaya sthitinaam prabhavey namah, Prabhavecha Paraadhasya parasya
 prabhavey namah/
 Namu rasaanaamprabhavey stanaanaam prabhaveyamah, Kshanaanaam prabhavey chaiva
 Lavaanaam prabhavey namah/
 Ahoraatraardha maasaanaam Maasaanaam prabhavey namah, Rutunaam prabhavey tubhyam
 samkhyayaah prabhavey namah/
 Prabhavey paraardhasya Paraaartha prabhavey namah, Namah Puraana prabhavey sargaanaam
 prabhavey namah/
 Manvantaraanaam prabhavey Yogasya prabhavey namah, Chaturvidhasya sargasya prabhaveynanta
 chakshusey/
 Kalpodaya nibandhaanaam Vaataanaam prabhavey namah, Namu Vishwasya prabhavey
 Brahmaadhipataye namah/
 Vidyaanaam prabhavey chaiva Vidyaadhipataye namah, Namu Vrataadhi pataye Vrataanaam
 prabhavey namah/
 Mantraanaam prabhavey tubhyam Mantraadhi pataye namah, Pitrunaam pataye chaiva Pashunaam
 pataye namah/
 Vagvrushaaa namastubhyam Puraana Vrishabhaaya cha, Namah pashunaampataye Govrushendra
 dhwaajaaya cha/
 Prajaa -pateenaam pataye Siddhinaam Purushey namah, Daityadaanava sandhaanaam rakshasaam
 pataye namah/
 Gandhravaanaam cha pataye Yakshaanaam pataye namah, Garudoraga sarpaanaam
 pakshinaampataye namah/
 Sarva guhya Pishachaanaam Guhyaadhipataye namah, Gokarnaayacha goptrey cha Shankhu
 karnaaya vai namah/
 Varaahaaya prameyaaya Ruksha virajaaya cha Namu Suraanaam pataye Ganaanaampataye namah/
 Ambhasaam pataye chaiva Ojasaam pataye namaha, Namostu Lakshmi pataye Shripaaya Kshiti
 paayacha/
 Balaabala samuhaaya Akshobhyakshobanaayacha, Deepta shringaika shringaaya Vrishabhaaya
 kakuthiney/
 Namah Sthairyaaya Vapushey tejasaanuvrataayacha, Ateetaaya bhavishyaaya Vartamaanaaya vai
 namah/
 Suvarchase cha Veeryaaya Shuraaya hyajitaaya cha, Varadaaya Varenyaaya Purushaaya
 Mahaatmaney/
 Namu Bhutaaya Bhavyaaya Mahatey prabhavaayacha, Janaaa cha namastubhyam tapasey
 Varadaayacha/
 Anavey Mahatey chaiva Namah Sarvagataayacha, Namu Bandhaaya Mokshaaya Swargaaya
 Narakaayacha/
 Namu Bhavaaya Devaaya Ijyaaya Yaajakaayacha, Pratyudeernaaya Deepataaya
 Tatwaayaatigunaayacha/
 Namah Paashaaya Shastraaya Namastwaabharanaayacha, Hutaaya Upahutaaya
 Prahutapraashitaaya cha/*

Namostwashtaaya Purtaayua Agnishtoma dwijaayacha, Sadasyaaya Namas chaiva
 Dakshinaavabhryaayacha/
 Ahimsaayaa pralo –bhaaya Pashu mantroushadhaaya cha, Namah Pushtipradaanaaya Susheelaaya
 Susheeliney/
 Ateetyaaya Bhavishyaaya Vartamaanaayatey namah, Suvarchasecha Veeryaaya Shuraaya
 hyjitaayacha/
 Varadaaya Varenyaaya Purushaaya Mahaatmaney, Namoh Bhutaaya Bhavyaaya Mahatey
 chaabhayaayacha/
 Jaraasiddha Namastubhyamayasey Varadaayacha, Adharey Mahatey chaiva Namah Sastu
 pataayacha/
 Namahschandriya patraanaam lelihaanaaya stragviney, Vishwaaya Vishwarupaaya Vishwatah
 shirasey namah/
 Sarvatah paani paadaaya Rudraayaa pratimaayacha Namoh Havyaaya Kavyaaya Havya vaahaaya
 vai namah/
 Namah Siddhaaya Medhyaaya Ishtaayejyaa paraayacha, Suveeraaya Sughoraaya Akshobhya
 kshobhanaayacha/
 Suprajaaya Sumedhaaya Deeptaaya Bhaskaraayacha, Namoh Buddhaaya Shuddhaaya Vistrutaaya
 mataayacha/
 Namah Sthulaaya Sukshmaaya Drushyaa –drushya Sarvashah, Varshatey jwalatey chaiva Vaayavey
 shishiraaya cha/
 Namastey akra kashaaya Uruh Vakshahshikhaaya cha/ Namoh Namah Suvarnaaya Tapaneeya
 nibhaayacha/
 Virupaakshaaya Lingaaya Pingalaaya Mahoujasey, Vrishtighnaaya Namas chaiva Namah
 Sowmyekshanaaya cha/
 Namoh Dhumraaya Swetaaya Krishnaaya Lohitaayacha, Pishitaaya pishangaaya peetaaya cha
 Nishanginey/
 Namstey Sarva Sesaaya Nirvimsheshaaya vai Namah, Namah Eejaaya Pujaaya
 Upajeevyaayanamah/
 Namah Kshemyaaya Vriddhaaya Vatsalaaya namoh namah, Namoh Bhutaaya Satyaaya Satyaasatyaaya
 vai namah/
 Namoh vai Padma varnaaya Mrityughnaaya cha Mrityavey, Namoh Gauraaya Shyaamaaya Kadravey
 Lohitaayacha/
 Mahaasandhyaabhra varnaaya Chaaru deeptaaya deekshiney, Namah Kamala hastaaya digvaasaaya
 Kapardiney/
 Apramaanaaya Sarvaaya Avyayaayamaraaya cha, Namoh Rupaaya Gandhaaya
 Shashvataayaakshataayacha/
 Purastaad Brahmatey chaiva Vibhraantaaya krutaaya cha, Duragmaaya Meheshaaya Krodhaaya
 Kapilaaya cha/
 Tatkrayaatarkya shareeraaya baliney ramhasaayacha, Sikatyaya Pravaahyaaya shitaaya prasru
 chaayacha/
 Sumedhasey kulaalaaya Namastey shashi khandiney, Chitraaya Chitra vashaaya Chitra varnaaya
 medhasey/
 Chakitaanaaya tushtaaya Namastey nihitaaya cha, Namah Kshaantaaya Daantaaya
 Vajrasimhananaayacha/
 Rakshoghnaaya Vishaghnaaya Shitikanthordhwa manyavey, Lolihaya krutaantaaya tigmaayudha
 dharaayacha/
 Pramodaaya Sammodaaya yati vedyaaya teynamah, Anaamayaaya Sarvaaya Maha kaalaaya vai
 namah/
 Pranavapranaveshaaya Bhaganetraantakaayacha, Mriga Vyaadhaaya Dakshaaya Daksha
 yagnaantakaayacha/

*Sarva Bhutaatmabhutaaya Sarvey shaantishayaaya cha, Puraghnaaya Sushastraaya dhanvinetha
 parashvadhey/
 Pusha danta vinaashaaya Bhaga netraantatakaayacha, Kaamadaaya Varishthaaya Kaamaanga
 dahanaayacha/
 Rangey Karaala Vakitraaya Nagendra vadanaaya cha, Daityaanaamanta keshaaya Daityaankrada
 karaayacha/
 Himaghnmaaya cha teekshnaaya ardracharma dharaayacha, Smashaana rati nityaaya
 namostulmukadhaariney/
 Namastey praana paalaaya Munjamaalaadharaaya cha/ Graheena shokairvividhair bhutaih
 parivritaayacha/
 Naranaari shariraaya Devyaah Priya karaaya cha, Jatiney Mundiney chaiva Vyala Yajnopaveetiney/
 Namostu Nrityasheelaaya Upanritya priyaayacha, Manyavey Geeta sheelaaya Munibhirdharaayatey
 namah/
 Katankataaya tigmaaya Agnipriyaaya Priyaya cha, Vibhishanaaya Bhishmaaya Bhaga
 Pramathanaaya cha/
 Siddhasanghaanu geetaaya Mahaabhaagaaya vai Namah, Namu Muktaattahaasaaya
 Kshveditaasphotitaaya cha/
 Nardatey kurdtey chaiva Namah Prasuditaatmaney, Namu Mridaaya shvasatey Dhaavatey dhisthitey
 Namah/
 Dyaayatey Jrumbhatey chaiva rudatey dravatey namah, Valgatey keedatey chava lambodara
 shaririney/
 Namokrutyaya krutyaya Mundaaya keekataaya cha, Nama Unmattha dehaaya kinkinikaaya vai
 namah/
 Namu Vikruta vashaaya kruraayamarshinaayacha, Aprameyaaya goptrey cha deeptaayaa
 nirgunaayacha/
 Vaama priyaya Vaamaaya Chudaamani dharaayacha, Namastokaaya tanavey gunairapra- mitaaya
 cha/
 Namu Gunyaaya Guhyaaya Agamyagamanaayacha, Loka dhaatri twiyam Bhumih Paadou Sajjana
 sevitou/
 Sarveshaam Siddha yogaanaamadhishtaanam tavodaram, Madhyantariksham vistreenam Taaraagana
 vibhushitam/
 Swaateh patha ivaabhaati Shrimaan haarastavorasi, Dishou Dashabhujastubhyam Keyuraangada
 bhushitaah/
 Visteernaparinaahascha Nilaanjanachayopamah, Kanthastey Shobhatey Shriman Hema sutra
 vibhushitah/
 Damshtaakaraalam Dhurdharshamanoupamyam mukham tathaa, Padma maala krutoshneesham
 Shiro dyouh shobhatedhikam/
 Deeptih Surye Vapushchandre sthairyam Shailanileybalam, Aoushnamagnou tathaa shaityamapsu
 shabdombarey tathaa/
 Aksharaantara nishpandaadranaaneytaan vidurbudhaah, Japo japyo Maha Devo Maha Yogo
 Maheswarah/
 Pureshaayo Guhaavaasi khecharo rajaneecharah, Taponidhirguha gurur -nadano Nanda vardhanah/
 Haya seersho payodhaataa Vidhaataa Bhurabhavanah, Bodyavyo bodhitaa Netaa Dhurdharsho
 Dushprakampanah/
 Bruhadhratho Bheemakarma Bruhadkirti Dhananjayah, Ghantaapriyo Dhawaji Chhatri Pinaakini
 Dhawajanipatih/
 Kavachi pattishi khadgi dhanurhastah Paramashvadhi, Aghasmaronaghah Shuro
 Devarajotrimardanah/ Twam prasadya puraasmaabhirdwishanto nihataa yudhi,
 Agnih Sadaarnavaabhastwam pibannaapi na truyasey/*

Omkaarah Prasannatmaa kaamadah kaamagah priyah, Brahmachaarichagaadhascha Brahmanyah sishta pujitah/

Shivonobhava sarvatra yosi sosi Namostutey/

(Hey Ananta Teja, Suvrata, Bhagavan, Kshetraadhi patey, Beeja Swarupa, Shuli, Jyeshtha, Shreshtha, Manya, Pujya, Sadyojaata, Gahara, Ghatesha, Sarva Praana Swami! My salutations to you to the Prabhu of Vedas and Smritis and all the inputs like money and material required for spiritual deeds. You are the Master of Yoga and Sankhya which are the significant means of Salvation, besides being the instruments like Maharshis and Grahas. You are the Lord as also of the Swarupa of the endless beings of Srishti like Rivers, Trees, the great Aoushadhis or medicines; you are the Dharma, its very existence, and its various manifestations; You are the 'Paraartha' or the Spiritual Quest; the Para which is unaffected by Pancha Indriayas; the Rasaas; the Ratnaas; the 'Ahoratraas' or the days and nights; the Pakshaas or the Fortnights, the Maasaas or the Months, the Rithus or the Seasons like Spring and Autumn; You are the Most Ancient Prabhu performing the task of Sarga or Creatin; You are the Yoga Prabhu, Manvantara Prabhu, Vishwa Prabhu, Brahmadhipati, Bhagavan! You are the Master of Vidya or Knowledge; the Master of the Masters of Vidya; Vratadaayika Swami; Mantra Prabhu; the Master of Pitreeshwaras; the Pashupati, Vrishendra dhwaja; the Master of Prajaapatis; the Supreme of Gandharva-Yaksha-Daitya-Danavas; the Swami of Garuda, Sarpa, Pakshis and various other species; you are also the Head of Vaaraaha, Pischacha, Guhya, Gokarna, Gotra, Shankuka Karna; Ruksha, Viraja, Suraganaa etc. Prabho! You are Swami of Jala / Water; the Swami of 'Ojas'; (Power Essence or Semen present in males and females); the Lord of Lakshmi Devi; the Bhupati or the King; You are the 'Bala' or Physical Strength as also the 'Abala' or of Weakness; The Topmost Mount of the highest Mountain of Supreme Illumination; You are the 'Ateeta' or Beyond Approach; You are the 'Vartamana' or of the Present Tense or of the Ongoing Time Frame; You are also the Bhavishya or of the Happenings Ahead in the Future; You are the Suraveera or the Embodiment of Strength and Courage; Varada or the Bestower of Boons; the Sreshtha Purusha or the Most Illustrious and the Best Purusha or Prime Male; You are also the 'Bhuta' or a Being but as the Unique and the Most Notable among the Creations of the Beings; the Word 'Mahat' or Magnificence would indeed signify yourself. You are as miniscule as an atom and as Colossal that is unparallelled! You are the symbol of Bandhana-Moksha or of Freedom from Shackles; You are the Swarga and Naraka Swarupa signifying Salvation or Bliss and Punishment and Retribution! You are the 'Hutaagni' or the Fire of 'Homaa' / Sacred Agni Karyas and also the Upahuta or the Deputy who assists in performing of the Sacred Deed. Vishwa, Vishwa Rupa, Vishwata, I bow my head to you Rudra! You are the 'Havya' (Havana), 'Kavya' (Sacrifice in favour of Pitras) and Hutavaaha (Agni); You are Siddha, Madhya, Ishta, Suveera, Sughora, Krodha or Anger and Krodhi or who is angry; You are Buddha, Shuddha, Sthula / Gross, Sukshma (Tiny); Drushya or the Visionable; Adrushya or Unseeable or Imperceptible; Sarvesha! You are Virupaaksha, Parama Linga, Pingala, Vrishti or Abundant; Dhuman, Sweta, Pujya, Upajeevya, Saviroha, Kshemya, Vriddha, Vatsala, Padma Varna, Kamala dhaari, Kapardi, Mahesha, Kapila, Tarkya (Arguable) and Atarkya; Chitra, Chitra veshha, Chitra Varna; Nilakantha, Anaama or Nameless and Ardra Charma Dhari or Dressed in Wet-Skin. Parameswara! You roam about and even reside in Smashaanaas or burial grounds! You are the Preserver of Praana or Life; You wear garlands of Skulls! You are 'Ardhanaareswara' or Demi Male and Demi Female; You sport a serpents as a Yagnopaveetas or as Holy Threads around and down his neck on the back and front of his upperbody! You even were a repulsive physique and disgusting profile; You Pameswara area an epitome of Great Radiance; You are ever resplendent; yet as a Nirguna or devoid of Characteristics; You are 'Vaama' and Vaamapriya; You wear Chudaamani or Crest Jewel; You carry gold chain as Brahma Sutra around the neck and a Lotus circling his head; your body shines with the unusual illumination of Surya and Chandra; You are Haya sirsha or of a head like horse; You are Vidhaata, Bhuta Bhavana; Ghanta Priya or fond of Bells, of Dhawajas or Flags and of Chhatras or Umbrellas. You are Pinakini or the Holder of Bow and Arrow called Pinaka; Kavacha or 8Shield; and Khadga. Mahadeva! You are a Brahmachari, Brahmana, Sishta, Pujya, Krodhi, Prasanna, Sarva

Karma rata or engaged in any type of deed; You do share the Divya Bhogaas yet completely bereft of desires; You indeed are of Asankhya Tatwaas or countless features; Parama Siva! My Salutations again and again.)

(2)

Shiva as a Column of Fire: When King Bali conquered Swarga by defeating Indra and Devas, Vishnu assumed the Incarnation of Vamana Deva and subdued Bali and freed TriLokas from the rule of Daitya-Danavas. The ever grateful Devas were re-instated and approached Bhagawan Vishnu lying the Milk of Ocean; they accompanied Siddha-Brahmarshi- Yaksha- Gandharva-Apsara- Naga-and others to convey their gratitude to Narayana as Dharma was revived and injustice was abolished. Vishnu then replied that he was redeemed by a higher Deity who created the Universe in totality and that he was made to conceive from his belly a lotus on which was materialised another magnificent Being with Four Heads seated on a deer skin and carrying Kamandalu or the Vessel of Sacred Water called Brahma. Even as Vishnu mentioned this, Brahma arrived and asked Vishnu as to who was he! Brahma stated that he was a Swayambhu or Self-Born and Vishnu claimed that he was not only the Creator but the preserver too. While this dialogue was going on, there appeared a huge 'Agni Stambha' or a Column of Fire. Both Brahma and Vishnu visioned the Column which was unusually resplendent and hot and as they went nearer it looked like a Linga an image of cosmic manhood and a Phallic symbol. It was made neither of Gold nor Silver nor even of a metal nor stone. It was seen or disappeared in flashes and looked as high as Sky and far underneath the Ground. The vision of this fiery column was frightening even to Vishnu and Brahma, let alone Devas and others who approached Vishnu for thanks-giving. Both Brahma and Vishnu realised that their own egoistic seniority inter-se was meaningless as there indeed was another far Superior Entity was visible before them. Brahma suggested that he would like to see the height of the Fiery Linga and requested Vishnu to assess its depth and gave themselves an outer limit of thousand years to accomplish the discovery failing which they could return to the same Place. As both of them failed in their missions they returned and prayed to the Linga as follows: *Namostu tey Lokasuresha Deva Namostutey Bhutapatey Mahaatman, Namostutey Shasvata Siddha Yoginey Namostutey Sarva Jagat pratishthita/ Parameshti Param Brahma twaksharam Paramam padam, Jyesthastwam Vamadevascha Rudrah Skandah Shivah Prabhuh/ Twam Yagnastwam Vashatkaarastwam omkaarah Paratapah, Swaahaakaaro Namaskaarah Samskaarah Sarvakarmanaam/ Swadhaakaarascha Yagnascha vrataani niyamaastathaa, Vedaa lokaascha Devaascha Bhagavaaneva Sarvashah/ Aakaashasya cha Shabdastwam bhutaanaam Prabhavaapyayah, Bhumou Gandho Rasaschaapsu tejorupam Maheshwarah/ Vaayoh sparshascha Devesha Vapushchandra -masastathaa/ Buddhou Jnaanam cha Devesha Prakruterbeeja mevacha/ Samhartaa Sarvalokaanaam Kaalo Mrityumayomtakah, Twam dhaarayasi lokaamstreem stwameva srujasi Prabho/ Purvena Vadanena twamindratwam prakaroshi vai, Dakshinena tu vaktrena lokaansamkshipasye punah/ Paschimena vaktrena Varunastho na samshayah, Utaarena tu vaktrena Somastwam Devasattamah/ Ekadhaa Bahudhaa Deva Lokaanaam Prabhavaa- pyayah, Adityaa Vasavo Rudraa Marutascha Sahaashvinah/ Saadhyaa Vidyaadharaa Naagaaschaaranascha Tapodhanaah/ Vaalakhilyaa Mahaatmaanastapah Siddhascha Suvrataah/ Tatwatah Prasutaa Devesha yechaanye niyatavrataah, Umaa Sitaa Sinivaali Kuhurgayatrya evacha/ Lakshmih Kirtirdhrutirmedhaa Lajja Kantirvapuh Swadhaa, Tushti Pushtih Kriyaachaiva Vaachaam Devi Saraswati, Twattah Prasutaa Devesha Sandhyaa Raatristathaiva cha/ Suryaayutaanaamayuta- prabhaava Namostutey Chandra Sahasragoura, Namostutey Vajra Pinaakidhaariney Namostutey Saayaka chaapa paanaye/ Namostutey Bhasma vibhushitaanga Namostutey Kaama Sharira naashana, Namostutey Deva Hiranya garbha Namostutey Deva Hiranyavaasasey/ Namostutey Deva Hiranya yoney Namostutey Hiranyanaabha / Namostutey Deva Hiranya retasey Namostusey Netrasahasrachitra/ Namostutey Deva Hiranyavarna Namostutey Deva Hiranyakesha, Namostutey Deva Hiranya Vira Namostutey Deva Hiranya daayiney/ Namostutey Deva Hiranya Naatha*

Namostutey Deva Hiranya Naada, Namostutey Deva Pinaakapaaney Namostutey Shankara Nilakantha/ (Salutations to You the Lord of Lokas, Devas and Sarva Bhutas, Mahatma! You are the One with everlasting yogic powers and the One who established in all over the Lokas; You are the Parameshthi or the Supreme Deity, Param Brahma or the Ultimate Brahma, the Final Destination; You are the Jyeshtha or Senior Most, Vamadeva, Rudra, Skanda, Shiva and Prabhu; You are the Yagna Swarupa; Vashatkara or the All- Pervasive Supreme Controller and the Personification of Sacrifices; Omkara Swarupa; Swahakara or the Embodiment of all Yagna karmas; Samskaara or the Great Reformer; Sarva Karmanaam or He who directs all the Sacred Deeds; Swadhaakara or the Emblem of all the deeds in connection with worship to Pitru Devatas; the decider of the Regulations in the performance of Yagnas and Vratas; You are the Highest Authority on Vedas, to the Lokas, of Devas and for everything. You are the Akaasha (Sky) and its Shabda (Sound); You are the Origin and Termination of all the Beings; You are the Bhumi and its Gandha or smell; you are the Physique of Chandra; the Feelings of the Heart and the Knowledge of the Mind; You are the Basic Seed to Prakriti or Nature; You are the Samharta or Mrityu or Kaala; you are the Preserver and Sustainer of all the Lokas; the Supreme Creator; you keep Indra on your Eastern side; retain all the Lokas on your Southern side; keep Varuna on your west; keep Soma on your Northern side; Devadi Deva you are the creator and destroyer of the Lokas not once but again and again repeatedly. Maha Deva! You are the manifestation of Adityas, Vasus, Rudras, Maruts, Aswinis, Sadhyas, Vidyadharas, Naagas, Charanas, Valakhilyas the Tapaswis; Siddhaas; and all the Mahatmas. Parama Shiva! you are the Srashta of Uma, Sita, Sinivali, Kuhu, Gayatri, Lakshmi, Kirti, Dhriti, Medha, Lajja, Kanti, Vasus, Swadha, Tushti, Pushti, Kriya, Sarasvati, Sandhya, and Raatri. You have the brilliance of Ten Thousand Suryas and thousand Chandras; Vajra Pinaka Dhari or the Wearer of Pinaka or Bow and Arrows of Diamond-like radiance, rigor and resistance! Both Brahma and Vishnu continued to extol Parameshwara further: Bhasma Vibhushita, Mammadha marana kaaraka; Hiranya Garbha, Hiranya Vaktra, Hiranya Yoni, Hiranya Naabha, Hiranya Retasa, Sahasra netra yukta; Hiranya Varna, Hiranya Kesha, Hiranya Veera, Hiranyaprada, Hiranya Natha, Hiranya dhvani kaaraka; Shankara; and Nilakantha!)

As Nilakantha was glorified by Brahma and Vishnu as above, he replied with the thunderous voice of clouds and a reverberating voice that filled up the Universe stating that he was indeed pleased with their commendation and asked them to visualise his Maha Yoga Shakti as they could not ascertain his beginning or end of his Linga Swarupa. He confirmed that both of them were born to him and were of his own 'Amsha' or his Alternate Shakti. Brahma was born of Maha Deva's right hand and Vishnu from his left hand and was invincible in any Loka! He blessed both of them and directed them to discharge their duties viz. Brahma to create and Vishnu to Preserve Dharma (Virtue) and Nyaaya (Justice).]

Stanza Twenty

*Shivameddhi yato jnaaptvaa Shavaayastwam prapadyase,
Nate maayaa yato jnyaaptwaa nqamo vedaih pramutyate
Namoham cha Shivaayoham namo mahyam namo namah/*

Since the 'atmaakaara vritti jnaana' be replete with Parama Shiva bhaava praapta maatra, then the avidya nashta be the resultant. 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. On the other hand, it might be interesting to note that Avidya needs to be recognised its due role since in its absence, how could Vidya flourish and be an instrument for Realisation just as when one always

lives in darkness would there be a comparison possible for enlightenment! After all in the absence of Avidya what would be the reason and incentive for an individual's freedom from the bondage of mind, panchendriyas and the thick screen of 'Maya'! Svetaashvatara Upa. IV.10 clarifies lucidly: '*Maayaam tu prakritim viddhi, Maayinaam tu Maheshvaram, Tasyaavayava bhutah tu vyaaptam sarvam idam jagat*'; in other words: Maya as Prakriti is the material cause which is derived from Consciousness and follows the behest as a limiting adjunct of the Supreme Brahman; put in another way Prakriti the Maya is the tool of the Almighty to conceal His Reality and the Great Truth! The Mother of the Universe in totality creates the real and unreal nature of it, protects it from the interplay of, and balancing between, the Tri Gunas of Satvika-Raajasa and Taamasika features and withdraws it periodically as perkaala maana decided by the Over Lord, even without ever affecting Him! In other words, Devi Bhagavata Purana (I.ii.5) declares: '*Srishtvaakhilam jagadidam sadasad swarupam, Shaktyaa svayaa trigunyaa paripaati Vishvam, Samhartya kalpa samaye ramate tathaikaa, Taam Sarva Vishva jananeem manasaa smaraami*'(This Universe of Truth and Untruth Forms is controlled by the wielding power of Maya; she indeed is the plenipotentiary as it were of Brahman the Supreme conferring all powers to act independently as originated by Him.

Hence the jnaanaavastha be rooted to maayaa heena nirguna bhava be the most quintessential ingredient for the Paramashiva jnaana prapti.

[Explanation vide Shvetaashvatara Upa. The Truth of the Truth, the paramount Truth: III.i-iv to x

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

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

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

(The above two stanzas are eulogies of Rudra Deva: Bhagavan Rudra! Shiva! You are indeed the manifestation of Auspiciousness, 'Aghora paapakaashini' or of Unfrightening and Placid Form as

normally one might tend to describe you due to being a Destroyer of the Universe! What is more You hardly represent the nature of Evil and of Cruelty as indeed you are the destroyer of Evil Forces even as the personification of Tranquility and Benevolence. Dweller of Kailasa and of high altitude mountains, do kindly hold the arrows of auspiciousness but harm not beasts or humans of helplessness!)

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

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

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

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

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

Stanza Twenty further explains:

As the Golden Expression of Om Nanah Shivaaya be expressed repetitively then that be the face to face contradiction of Maya Pravritti. Further the Panchakshari Vidyaadhikaara of pathana-shravana-nidhidyaasaadhikaara was awarded to chatur varnaas including strees and the nimna jaati prajas too as per Suta Samhita vide 2.5.22. Shiva bhaktaas be thus enabled to undertake the nitya japa.

[Explanation on (1) Bhasma vide Linga Purana (2) Rudraksha vide Padma Purana and (3) Aksha Maala Upanishad is quote worthy for Nitya Japa]

(1)

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 krutvaa karishyati triyaayusham, Bhasmanaam mama veeryena muchyatey Sarva kilbishey/ Bhaasatey –tyeva yadbhasma shubham bhaavayatey cha yat, Bhakshanaat Sarva ;paapaanaam bhasmeyti parikeertitam/ Ushmapaah Pitara Jneyaa Devaa vai Somasambhavaah, Agnishomaatmakam Sarvam Jagarsthaavara jangamam/ Ahamagnirmahaa tejaah Somaschaishaa Mahaambikaa, Ahamagnischa Somascha Prakrutya Purushah Swayam/

Tasmaadbhasmam Mahaa Bhaagaa madveeryamiti chochyatey, Swarveeryam vapushaa chaiva dhaaramheeti vai sthitaya/ Tadaaprabhruti lokeshu rakshaarthamashubheshyucha/Bhasmaanaa kriyatey raksha sutikaanaam gruheshucha/ 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 by-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 further 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, Vasilya 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), Dhairyaa (Courage), Ahimsa or Non-Violence, Vairagya or Other-Worldliness constitute the most superior Vastras. Thus any mocking, criticism, protests and curses against Mahatmas and Siddhas 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.

(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, Success 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 Namah; 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 disorders, 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 protecting 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 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!]

3:

Aksha Maala Upanishad

1. Then the Prajapàti (Creator) asked Guha: "Oh Sir, (please) tell me the rules regarding the rosary of beads. What is its characteristic? How many varieties of rosaries are there? How many threads (does a rosary) contain? How should it be made? What are its colours? How is it consecrated? Who is its presiding deity? And what is the benefit (of using it)?"
2. Guha replied: "(It is made of any one of the following 10 materials) Coral, Pearl, Crystal, Conch, Silver, Gold, Sandal, Putra-Jivikà, Lotus or Rudraksha. Each head must be devoted and thought of as presided over by the deities of Akàra to Kshakàra. Golden thread should bind the beads through the holes. On its right silver (caps) and left copper. The face of a bead should face, the face of another head and tail, the tail. Thus a circular formation must be made.
3. The internal thread must be thought of as Brahma (the Supreme Being). The right side silver cap must be considered to be the place of Shiva and Copper caps belonging to Vishnu. The face must be thought of as Sarasvati and the tail as Gayatri. The hole is Knowledge. The knot must be thought of as nature. The Beads representing vowels must be white (since they represent Sàttvika Guna). Those which represent mutes-consonants must be yellowish (since they are the result of mixture of Sattva and Tamas). The balance must be red in complexion (since they are Ràjasic).
4. Then (after thus meditating the presiding deities in different part of the rosary) bathe it (or clean it)

in the milk got from 5 types of cows (like Nanda); and then in Pancha-gavya (a sanctified liquid prepared from the cow-dung, cow's urine, ghee, curd and milk) and darbha grass immersed in water and then in the individual Pancha-gavya (in the aforesaid 5 things separately) and in sandal water. Then sprinkle water with darbha grass uttering Omkàra. Besmear it with eight fragrant (pastes) of eight (sweet-smelling substances like Sandal, Kasturi etc.). Place it on flowers. Meditate (all) the letters in the rosary (or each letter in each bead).

5. Om Aëkàra, the conqueror of death, Omnipresent, be established in the 1st head!

Om Àëkàra, He who of the nature of attracting, found everywhere, be established in the 2nd head!

Om Iëkàra, the giver of wealth and firmness, be established in the 3rd head!

Om Ìëkàra, the maker of clarity in speech and clear One, be established in the 4th head!

Om Uëkàra, the giver of strength, the essence of everything, be established in the 5th head!

Om Ûëkàra, One who drives away evil spirits, the intolerable, be established in the 6th head!

Om Äëkàra, One who disturbs the (the dis-order), the moving One, be established in the 7th head!

Om Íëkàra, the deluding one, the effulgent and shining, be established in the 8th head!

Om Îëkàra, the hater, the devourer of everything else (or one who conceals everything), be established in the 9th head!

Om Îëkàra, the deluding one, be established in the 10th head!

Om Eëkàra, One who attracts everyone, Suddha-sattva, be established in the 11th head!

Om Aiëkàra, the Pure and Noble (Suddha-sattvika), attracting human beings, be established in the 12th head!

Om Oëkàra, the (base) of entire speech, eternally pure, be established in the 13th head!

Om Auëkàra, of the nature of speech, capable of attracting the peaceful, be established in the 14th head!

Om Aëkàra, capable of attracting elephants etc., attracting, be established in the 15th head!

Om Aãkàra, capable of destroying death terrible, be established in the 16th head!

Om Kaëkàra, the remover of all poison, giver of auspiciousness, be established in the 17th head!

Om Khaëkàra, the tormentor (or disturber) spreading everywhere, be established in the 18th head!

Om Gaëkàra, He who puts dows all obstacles, the greatest, be established in the 19th head!

Om Ghaëkàra, the giver of (sanbhasya), stupefier, be established in the 20th head!

Om Ñaëkàra, the destroyer of all poisons, the sharp, be established in the 21st head!

Om Caëkàra, the destroyer of (abhichara), cruel, be established in the 22nd head!

Om Chaëkàra, the destroyer of goblins, terrifying, be established in the 23rd head!

Om Jaëkàra, the destroyer of (krityas - abhichara), unstoppable, be established in the 24th head!

Om Jhaëkàra, the destroyer of (bhutas), be established in the 25th head!

Om Ñaëkàra, the churner of (mrityu), be established in the 26th head!

Om Áaëkàra, the remover of all diseases, the good One, be established in the 27th head!

Om Âhaëkàra, of the nature of moon, be established in the 28th head!

Om Áaëkàra, the soul of Garuda, remover of poisons, be established in the 29th head!

Om Âhaëkàra, the giver of all wealth, the good One, be established in the 30th head!

Om Áaëkàra, the giver of all successes (siddhis), the deluder, be established in the 31st head!

Om Taëkàra, the giver of wealth and grains, who pleases one, be established in the 32nd head!

Om Thaëkàra, One who yokes with dharma, faultless one, be established in the 33rd head!

Om Daëkàra, the developer of growth, with pleasing looks, be established in the 34th head!

Om Dhaëkàra, the destroyer of mundane suffering (visajvara), the expansive One, be established in the 35th head!

Om Naëkàra, the giver of enjoyment and liberation, the peaceful One, be established in the 36th head!

Om Paëkàra, the destroyer of poison and obstructions, the Evolved One, be established in the 37th head!

Om Phaëkàra, the giver of eight siddhis, like atomic form, taking capacity, the effulgent nature etc., be established in the 38th head!

Om Baëkàra, the remover of all defects, the auspicious One, be established in the 39th head!
 Om Bhaëkàra, One who quietens the goblins, the terrifying One, be established in the 40th head!
 Om Maëkàra, the deluder of haters, be established in the 41st head!
 Om Yaëkàra, the Omnipresent, the purifier, be established in the 42nd head!
 Om Raëkàra, the burning One, the odd shaped, be established in the 43rd head!
 Om Laëkàra, the hearer of the world, the effulgent, be established in the 44th head!
 Om Vaëkàra, the all-pervading One, the noblest One, be established in the 45th head!
 Om Éaëkàra, the giver of all results, the sanctifier, be established in the 46th head!
 Om Çaëkàra, the giver of righteousness, wealth and pleasure,, be established in the 47th head!
 Om Saëkàra, the cause of everything, the undercurrent of all letters, be established in the 48th head!
 Om Haëkàra, the base of all speech, the pure One, be established in the 49th head!
 Om Laëkàra, the giver of all power, the Supreme One, be established in the 50th head!
 Om Kçaëkàra, the One who instructs on the main and subsidiary categories of the world, of the nature of Supreme effulgence, be firmly established in the crest gem!

Mrityu not only means death but carelessness, non-alertness consequent swerving from the path of spirituality. Hence ajnana, nescience and the bodily perils like hunger etc., too are referred to as Mrityu. Such invocation of sacred syllables (avahana), their spirits and the deity who confers a particular boon and of the nature of a particular form must be invoked in the first head - right of central head. Invocation must be done circularly and end in crest jewel.

6. Then one must say: "Salutations to those gods who are on and move about in earth! Be firmly established in this rosary and bless us and forefathers too after getting established in Aksha-malika permit us for auspiciousness and good!"

7. Then one must say: "Salutations to those gods who are in and move about in atmosphere! Be firmly established in this rosary and bless us and forefathers too after getting established in Aksha-malika permit us for auspiciousness and good!"

8. Then one must say: "Salutations to those gods who are in and move about in heaven! Be firmly established in this rosary and bless us and forefathers too after getting established in Aksha-malika permit us for auspiciousness and good!"

9. Then one must say: "Salutations to seven crore mantras and 64 arts" and invoke their powers in rosary.

10. Then one must say: "Salutations to Brahma, Vishnu and Shiva" and invoke their powers in rosary.

11. Then one must say: "Salutations unto the 36 Tattvas (the fundamental categories)" and invoke the presence of the best Tattvas in it, praying to them to make the rosary capable of yielding the desired fruit like a divine-cow (Kamadhenu).

12. Then one must say: "Salutations unto Hundreds of Thousands of Saivites, Vaishnavites and Saktas (and seek their blessings and permission to use the rosary); be pleased and permit me to use".

13. Then one must say: "Salutations unto the powers of Mrityu; Let you all make me happy, happy!"

14. Then meditating on the rosary as representing everything as the form of God, should start touching eastwards, feeling grateful to its help and touch the heads (beads) 108 times.

15. Then getting up, placing it (on flowers) circumambulating utter the following incantation: "Om, Oh goddess, salutations, mother of all mantras of the forms of letters, rosary of beads; He who attracts everyone, Salutations! Oh goddess mantra matrike, rosary of beads, stupefier of everything, Salutations! Oh goddess, the remover of Abhicharas, Salutations! Oh goddess, eternal One, conqueror of nescience, the illuminator of everything, protector of the all world, life giver for all world, creator of everything, ordainer of the day, ordainer of the night, mover to the other rivers, mover to other places, mover to other islands, mover to other worlds, shining everywhere always, she who illumines all hearts!

Salutations to you of the form of Parà! Salutations to you of the form of Pashyanti!

Salutations to you of the form of Madhyamà! Salutations to you of the form of Vaikhari!

Salutations! Salutations to you of the nature of all Tattvas, all knowledge, of the nature of all powers,

of the nature of all good, worshipped by sage Vasistha, attended to by sage Visvamitra!

16. If one studies this in morning, the sins of night are destroyed. If one studies this in evening twilight, sins done in day are destroyed. One who reads this both in the morning and evening, even if a sinner, becomes rid off sins. The mantras recited with rosary immediately gives benefits." Thus said Guha to Prajapati. Thus ends the Upanishad.]

Stanzas Twenty One-Twenty Two - Twenty Three

*Namo namaaya shuddhhaaya mangalqaayaaya namo namah,
Namo masanam Shambho niraakaaraaya te namah/
Nirgunam nishkriyam shaantimityaadyaah shrutayo jaguh
Namo Brahma niraakaaram Shivaayam Shiva sarvadaa
Atoham cha nama bhadra! Shivoham na shamshayah/*

As the learned humans with the manas tatva feeling that Parameshvara be of the aparoksha atma tatva. Once the Aham pratyaya be utilised then the mayaajanita paroksha drishti be totally camouflaged. In the 'aham pratyaya' is the line of distinction of the maya janita pratipaadita while Paramatma is indeed the niraakaara. Maha rahita shuddha mangala rupa be segregated from the niraakaara Brahman. What all about is the paradox of life is the karmaanubhaavana and bhaavaanu bhaavana and once the shareerika and mind set application be corrected and introspection be resorted to then there be the gateway to the Real Self. The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses!

[Explanation vide 'The Philosophy of the Panchadashi by Swami Krishnananda -Chapter 7: Light on Supreme Satisfaction and the Passage to Atma Jnana]

"If one realises that one's essential nature is the Atman, then, desiring what, and for what purpose, should one identify oneself with the body?" We shall discuss here the true import of this scriptural statement.

The entire creation is a joint action of Isvara and Jiva, one providing the material, and the other the means of experience. It was already noticed that the creation of Isvara extends from His original Will to diversify Himself to the act of His animation of all individualities; and the creation of Jiva commences from the waking consciousness and ends in final liberation from individuality (Vide, Aitareya Upanishad). The Jiva, which is the cause of its own bondage, is in essence the Kutastha-Atman, but, somehow, it begins to assume an independence and importance by mutual transference of attributes between the Atman and the Chidabhasa, and by considering that the intellect is its real form. There is no such thing as Jiva independent of the Kutastha, because the former cannot exist without the latter. The feeling of Jivahood arises when the Chidabhasa, which is an appearance of Kutasthta in the intellect, is identified with the three bodies, and gets used to feel that it is a part of Samsara. When the time comes for the Jiva, in a state of maturity, to discard its personality and individuality, and accept the presence of its own higher Self, then it is that it begins to feel its oneness with the unattached Atman.

Though the Atman has no feeling of 'I'-ness, the feeling 'I am the Atman' is possible, as there are two subtle meanings of the term 'I', other than the ordinary one that is known in connection with the body by a mixing up of the natures of Kutastha and Chidabhasa. An illumined soul has a deep consciousness whereby there arises an occasional feeling of the body and the world, simultaneously with the constant feeling that he is the Atman. This is possible due to his being in a state of Sattva, where is a clear discernment of the presence of the original universality, though the limitation of the reflection is also felt together. Hence, while referring to bodily actions, the knower refers to the lower 'I' or Chidabhasa, and when feeling that he is the Absolute, he makes reference to the higher 'I', or Kutastha. It is not easily understandable as to how one and the same person has two feelings at the same time. But it is an uncommon possibility with a sage, due to the Jiva being an appearance and yet rooted in the Atman. The Chidabhasa asserts: 'I am the Atman', because its meaning is in the Atman, as a reflection has meaning only in its original.

As the Chidabhasa is entirely dependent on the Kutastha, it has no independent reality. Hence its activities, also, have no reality of their own. The efforts of the Chidabhasa are within Samsara, and even its lofty aspirations in the form of the spiritual quest are within phenomena, though this highest work on its part is capable of removing its ignorance and awakening it into a sublime Consciousness. As the movement of a rope-snake is not real, so are the changes of the Chidabhasa, by themselves. From this it would follow that the knowledge which the Chidabhasa is endeavouring to attain would also be unreal; but this is no fault; for, to dispel what is not really there, a knowledge which is of the same category of being would suffice. As a certain experience in dream may awaken the dreamer from the dream, though that experience is within the dream, the spiritual endeavour of the Chidabhasa in the form of meditation on the Kutastha-Atman brings about its liberation, though this process is within the realm of appearance in which the Chidabhasa is involved. It is in the culmination of this knowledge that the Chidabhasa begins to feel its identity with the Kutastha, by dissociating itself from the feeling of the body. Its liberation becomes complete when it reaches a certainty of consciousness that it is the Atman, as intensely as it feels that it is the body in the worldly state. It begins to realise: 'I am this Atman'.

The Analogy of the Tenth Person:

A distinction between direct and indirect knowledge, as well as knowledge and ignorance, in the case of the Atman, is possible, as could be illustrated by the following analogy:

One of the ten persons that crossed a river, while counting the number among them that have safely reached the other bank, lost consciousness of one among them, namely himself, by forgetting himself in directing his attention entirely to the others whom he was counting. This state of not finding the tenth person out of the group, though he is really there, is Ajnana or ignorance of truth. The consequent feeling that the tenth person is not there, and is not seen, is Avarana or the veil that casts itself over one's consciousness. The subsequent grief, due to the feeling that the tenth person is dead, is Vikshepa or the distraction that arises out of it. The faith that the tenth person is alive, which arises when they are told about the fact by a friend who passes by, is the indirect knowledge obtained through a teacher, that the object of quest is, after all, there. When the tenth man is told that he himself is the one whom he has been searching all the while, the knowledge that arises in him, then, is direct knowledge or experience. This leads to the satisfaction that the object sought for has been gained, and all sorrow departs.

The Chidabhasa is in a similar position. It is the tenth man struggling in ignorance and its effects. It is engrossed in the perception of the world of objects, and as its attention is completely lost in them, it never realises that there is the eternal Atman, which is itself in truth. This is Ajnana. It further feels that the Atman is not there, and is not seen. This is Avarana. It then feels, again, that it is the doer,

enjoyer, and so on. This is Vikshepa. When a competent person instructs it that the Atman exists, it has Paroksha-Jnana, or indirect knowledge. When it is told that it is itself the Atman, and there comes about this realisation due to intense meditation, there is Aparoksha-Jnana or direct knowledge. Then the grief-ridden world, with agency, enjoyment, etc., vanishes, and it arrives at the supreme satisfaction that on the realisation of the Atman, everything necessary has been done, and obtained. Here the goal of life of the Chidabhasa is reached.

The stages of Enlightenment:

The stages of knowledge mentioned above, are conditions of the Chidabhasa. Of these seven stages, viz., ignorance (Ajnana), veil (Avarana), distraction (Vikshepa), indirect knowledge (Paroksha-Jnana), direct knowledge (Aparoksha-Jnana), freedom from sorrow (Sokamoksha), and satisfaction (Tripti), the first three are the sources of bondage, while the later stages are processes of the liberation of the Chidabhasa. Ajnana or ignorance is the condition wherein seated the Jiva has no knowledge, at all, of there being such reality as the Atman. It is the state where there is not even the feeling that one is in a state of ignorance. It is complete obscuration of knowledge, and absence of an awakening into the true state of affairs. On account of restricting oneself entirely to the intellectual ways of approach and not receiving inspiration from the revelations of the scriptures and the words of saints and sages, the Jiva begins to feel, as a consequence of ignorance, that the Atman is not there and is not known. This is the effect of Ajnana. Its further effect is body-consciousness by which there is an intensification of Jivahood and engagement in actions with the notions of agency, or doership and enjoyership. This is the Samsara of the Jiva to which it gets bound. Though Ajnana and Avarana are prior to the active appearance of the Chidabhasa, they are to be regarded as its own conditions, since they cannot be states of the Atman, and, also, they are merely the causal conditions of the Chidabhasa, to sprout later. There is the Samskara or impression of the Vikshepa even before its actual rising into visibility. It is this Samskara that exists in a latent form as Ajnana and Avarana. Nor can it be thought that these are states of Brahman, just because they are superimposed on it, for, in fact, everything in this world is superimposed on Brahman. Hence, the Jiva's subsequent feeling of being in bondage, having knowledge, getting freed, and attaining joy, as also its conditions of ignorance, and the feeling that there is neither existence nor knowledge of the Atman, are its own relative conditions, whether manifest or unmanifest. The superimposition on Brahman is made by the Jiva. Brahman, by itself, has nothing to do with this superimposition. Brahman is the final substratum of the appearance of Ajnana and its effects, while the Jiva is the experiencer of these, and is involved in their meshes. By the indirect knowledge received through a Teacher, the Jiva knows that the Atman is, and by the direct knowledge attained through realisation, it merges in the Atman. When knowledge of the Atman arises, the idea of Jivahood vanishes, and together with it the feelings of doership and enjoyership, etc., as well as the whole world of bondage and sorrow. On account of the complete removal of Samsara of the Jiva by the illumination of knowledge, there shines forth the experience of eternal freedom, and unfettered bliss which knows no end.

Aparoksha-Jnana, and the removal of sorrow by means of it, are the conditions of the Jiva. It is this truth that has been revealed in the verse quoted from the Upanishad, in the beginning of this section. Aparoksha-Jnana is only a continuation and deepening, and not a negation, of Paroksha-Jnana. As the Atman is self-luminous, and thereby its existence is recognised by the purified intellect, it can be said that knowledge of the Atman has two aspects or stages, in one of which there is immediate realisation of its essence, and in the other there is only a mediate knowledge in regard to its existence alone. The characters of reality known are the same both in indirect and direct knowledge. Notwithstanding that there is a difference in the quality of experience in the two stages, Paroksha-Jnana is valid, since it refers to certain facts about Brahman, and not unrealities.

It is not that the existence of Brahman as indirectly known in Paroksha-Jnana is contradicted in Aparoksha-Jnana, for what takes place in the latter is an intensification and exaltation of the contents of the former, but not a negation of them, since it is never seen that Brahman's existence is subject to contradiction. Just as we have a real, though inadequate, knowledge of existence of heavenly regions, etc., from scriptures, there is an inadequacy, but not unreality, in Paroksha knowledge of Brahman. The aspect of Brahman that is known in Paroksha-Jnana is its existence, and the aspect that is realised in Aparoksha-Jnana is its essential nature as Consciousness. The veil over the 'existence' is removed in Paroksha-Jnana, while the observation of the 'Consciousness' is removed in Aparoksha-Jnana. As in the case of the tenth person in the analogy cited, the knowledge of the existence of the tenth person derived by hearing it from a friend is real and not invalid in any way, the knowledge that is derived from the Preceptor as to the existence of Brahman is a fact that is not going to be contradicted, later. As, when true knowledge dawns that the one who is counting is himself the tenth person, he would include himself in counting the members of the group, and would not forget himself as he did before, so the Chidabhasa which, in its state of ignorance, forgot itself while being engrossed in the objects of the world, would always take into consideration its essential universal nature in reckoning the five sheaths and in its dealings with anything in this world, when it awakens to the knowledge that what it sought for in the world of objects has been its own Self, and not anything lying away from it. After the dawn of knowledge, the forgetfulness of the Atman will never recur again, wherever one may find oneself in the world, and in whatever condition, and it would then be immaterial where and how one is, because of the certainty of realisation that the supreme objective of quest has been attained. The mode of the introduction of the mind of the student from Paroksha-Jnana to Aparoksha-Jnana is indicated in the sixth chapter of the Chhandogya Upanishad, while Uddalaka Aruni instructs the student Svetaketu. While the indirect knowledge of Brahman is declared in such statements of the Upanishad as 'Satyam-Jnanam-Anantam Brahma,' – Truth-Knowledge-Infinity is Brahman, the direct knowledge of it is the theme of the sixth chapter of the Chhandogya Upanishad, which expatiates upon the great sentence, 'Tat-Tvam-Asi' – 'That Thou Art'. The demonstrative pronouns, 'That' and 'Thou', refer to a remote object and an immediate object respectively, as is well known. In this sentence, 'That' indicates Isvara, or God, and the word 'Thou' indicates Jiva, or the individual. The separative connotation of these two indicative words may appear to prevent the identification of Isvara and Jiva, since, at least from the point of view of the Jiva, Isvara is a remote object who existed even before creation, and the Jiva is a subsequent manifestation posterior to creation. But the inseparability of the cause and its effect requires the recognition of an identical substance present both in God, the Creator, and the individual, the created embodiment. The usual illustration offered to explain this basic identity of this Supreme Cause with the individual effect is the way in which we recognize the identity of a person here and now with the very same person seen somewhere else at a different time. In the identification of the single person in this manner, the associations of the person with a different place and a different time from the place and the time in which he is recognised now, are ignored, and only the person concerned is taken into consideration, for instance, when we say 'This is that Devadatta', indicating thereby that this Devadatta who is in this place at this moment is the same Devadatta who was seen at some other time earlier in some other place. In a similar manner, the identity of the basic Substance in God and the individual is established by a separation of this Substance from the limiting adjuncts of remoteness and immediacy associated with God and the individual – Isvara and the Jiva.

It is the appearance of space and time in the creational process that causes this apparent distinction between the cosmic and the individual, projecting the appearance of externality in the world and an immediacy of selfhood in the individual perceiver thereof. We say that God is Omniscient, Sarvajna, and the individual is of little knowledge, Alpajna; God is Omnipresent, Sarvantaryami, and the individual is localised, Aikadesika; God is Omnipotent, Sarvasaktiman, and the individual is impotent, Alpasaktiman. These well-known distinctions which appear to be absolutely real, are in fact

apparitions caused by the projective activity of the interfering principles of space, time and causality. In this sense, we may say that what we call the world and world-experience is only a space-time complex outwardly cognised by the finite consciousness of the individual.

The process of the negation of the space-time attributes and the taking in of the main Substance involved, in the illustration cited, is a local procedure known as Bhagatyaga-Lakshana, or Jahad-Ajahad-Lakshana, in the language of the Vedanta philosophy, meaning thereby, 'Defining by division and separation' and 'Defining by rejecting and taking in', as detailed. The relationship between the individual and the Absolute, thus, is neither one of contact of two things or of an attribute qualifying a substantive, but one of homogeneous identity. What appears to be the individual is in fact a configuration of Brahman-Consciousness itself deflected through the ramifying media of space and time. When such knowledge arises in the individual, it at once ceases to be the individual that it appeared to be and enters into its essential nature, which is universality of being. Here, the indirect knowledge that Brahman exists, becomes a direct experience as 'I am the Absolute', even as the space within a jar may realise that it is the same as the all-pervading space. The immediacy of Jiva-consciousness and the remoteness of the concept of Isvara, vanish at once in such a realisation, and experience becomes a total indivisible whole. What direct experience actually means is to be known by us by the substantiveness of such an experience we have every day in the form of 'I am' or 'I exist'. In the perception of an object, the mind modifies itself into the form of that object, but the modification itself is not self-conscious, or rather, conscious of anything at all. The consciousness of the object arises on account of the modification of the mind being attended by the consciousness of Chidabhasa, or the reflection of the Kutastha-Chaitanya in the Buddhi, or the intellect. But in the case of the knowledge of Brahman by a universalised form of the mental modification known as Brahmakara-Vritti, consciousness need not attend the mental modification, because Brahman is not outside in space, and any movement of consciousness towards it is inapplicable. The modification of the mind into the form of the object is called Vritti-Vyapti, and the illumination of this mental modification by consciousness is called Phala-Vyapti, in the language of the Vedanta. The latter instance is exemplified in the illumination of the mental modifications internally, when a person is aware that he is thinking, wherein the thoughts are the objects, not existing outside but inseparably from themselves, thus not needing the movement of consciousness externally and endowing of mental modifications with a sort of self-luminosity. Thus are distinguished the processes of external perception and internal cognition.

Indirect knowledge received by means of instruction from the preceptor requires to be deepened into experience by reflection and deep meditation. Indirect knowledge influences the conscious level of the student, but it has to percolate into the recesses of his being, which is possible only by the absorption of indirect knowledge into the very being of the spiritual seeker, because, ultimately, knowledge is inseparable from being. Existence is the same as consciousness, and consciousness is existence. A knowledge or consciousness which has its object external to it is indirect and inadequate, though it has its own value in acting as a secondary means for achieving the primary purpose of direct realisation. This realisation is impossible for those whose minds are not calm through the restraint of the senses and freedom from mortal desires. More than anything else, an intense longing for liberation is to be considered as the supreme qualification of a seeker.

Even during meditation one may have to face many difficulties, such as the inability to reconcile apparently contradictory statements occurring in the scriptures, the persistent feeling that the world and the body are real, and, finally a sense of hopelessness and a feeling of impossibility in regard to the achievement of the supreme purpose of life. These three obstacles, known as Samsaya-Bhavana, Viparita-Bhavana, and Asambhavana, are met with and overcome through the processes of Sravana, or listening to the wisdom imparted by the preceptor, Manana, or deep reflection on the truths so received, and Nididhyasana, or profound meditation. The difficulty in understanding the true meaning

of the scriptures arises on account of dullness of intellect, doubt regarding the Supreme Reality of Brahman alone, and a feeling of the reality of the world due to impressions of many lives lived wrongly in earlier forms of existence, and a sense of impossibility of achievement due to the heavy operation of clouding (Tamasika), and distracting (Rajasika) Karmas (actions performed with a feeling of the agency of the self) in past lives. Unselfish service (Karma-Yoga), devout worship of God, Isvara (Upasana), and an analytic understanding of the all-comprehensiveness of the Absolute (Jnana) are the ways to Self-realisation. Mala (dirt), Vikshepa (distraction) and Avarana (veiling) are the hindrances to right thinking, which act as impulses arising from the mind contrary to the concentration necessary for fixing oneself in Brahman-Consciousness. The supreme method, of course, is known as Brahma-Abhyasa (practice of the presence of Brahman) which consists in thinking of Brahman alone, talking about That alone, mutually discoursing on That alone, and depending for one's sole sustenance on That alone in a whole-souled surrender and dedication of one's being to the Universal Reality. As days pass and one becomes mature in thinking and understanding, too much of study and discussion should be avoided and one must resort to internal analysis and meditation more and more. Herein we are reminded of the great proclamation of the Bhagavadgita that God looks to the welfare and protection of those who undividedly think of Him, feel His Presence everywhere and entirely depend on Him by a surrender of their being to the Supreme Being. Such meditations burn up all the dross of psychological impediments and enable the inner light to shine brighter than ever. Meditation should be conducted with freedom from unnecessary effort and fatigue, for it is the spontaneity of the feeling for God that is to be taken as the final criterion of success in this endeavour. While the sense objects appear outside to the mind, the object enters into the being of the meditator's consciousness in deep absorption, thereby the distinction between the subject and the object, the knower and the known, becomes narrower as meditation advances, finally to be abolished altogether in a coalescence of the subject with the object, and vice versa. The essential point to be remembered in all meditation is that there should be no thought except that of the chosen object or the ideal of meditation. The hardship involved in the control of the mind is pointed out by ancient masters by such analogies as drinking the ocean, shaking the Meru mountain, swallowing blazing fire, and the like, to illustrate the difficulty in the practice of self-restraint. Those who cannot directly carry on meditation in this way are advised to listen to the glories of God through epics (Itihasas) and legends (Puranas) and even by easier means as dramatic presentations of the majesty of God and His Creation. Nididhyasana is profound absorption in the thought that the world and the individual are not outside Isvara, that Isvara, the world and the individual are an apparently triple manifestation of Brahman, and that, thus, there is no distinction between the knower and the known, and there is no such thing as an external world or an extra-cosmic creator. For one who is established in such deep meditation, the world and the individuals around are not any more a hindrance in any way. When the mind is affected by distraction in the midst of meditation, repeated efforts should be put forth by drawing the mind away from relationship to externals and concentrating it on the glorious ideal of meditation. Here, study of sacred scriptures and such other occupations by which the mind is made to wean itself away from things, have to be adopted. Even if the consciousness of the supreme object of meditation is sometimes lost and forgotten during the day, there is no harm since it will return later due to the force of the earlier meditation. Momentary forgetfulness is not so dangerous as an erroneous conviction that the world is external and material in nature or that persons and things are really cut off from one another as they are totally independent in themselves. It is advisable to engage oneself during spare hours in the study of such subjects as are conducive to entertaining the thought of the object of meditation. All engagements, religious or secular, in which one will be occupied should be dexterously transformed into processes of a spiritual movement towards the Absolute. It has to be remembered constantly that engagement in any kind of work or occupation is a resultant of actions performed earlier in previous births and is not to be thought as means of enjoyment in this life, and no sense of doership in any matter whatsoever should be attributed to oneself in such occupations, since,

otherwise, there is the possibility of accumulating more impressions of action which may lead to further rebirths.

Self Realisation and Its Effect

In the illustration of the ten people crossing the river, it is observed that there is grief due to ignorance, and even striking of the head in sorrow by the ignorant ones, and the sorrow ceases the moment knowledge is gained about the existence of the tenth person. But the wound created on the head heals slowly, by about a month or so, and not immediately, though knowledge has come quickly and removed the grief totally. Just as, on account of the knowledge that the tenth person is alive, there is joy, and this joy supersedes and overcomes the pain of wound in the head, so, in the case of the Jivanmukta, the Prarabdha may continue for a time, even after knowledge, but the delight of Self-realisation overcomes the pain of Prarabdha, because it far surpasses all worldly sorrows. Whenever there is a feeling of superimposition of the Self on the body, let there be further discrimination and meditation for the sake of infinite knowledge, just as alchemists drink elixirs repeatedly to strengthen their bodies and avert hunger. As the wound in the head heals by medication, the Prarabdha is made to cease by undergoing its experience.

The six stages viz., Ajnana, Avarana, Vikshepa, Paroksha-jnana, Aparoksha-Jnana and Sokanivritti, have been explained. Now the seventh, Tripti, or supreme spiritual delight is being discussed. All satisfaction derived from sense-objects is restricted (Sankusa), because it is obstructed and conditioned by other desires which are still unfulfilled, but spiritual satisfaction is unbounded, for it comes as the result of realisation of the Bhuma, or the Infinite which is everything. There is the joy that all that is to be done has been done, and all that is to be obtained has been obtained. In the past, due to absence of insight into the truth, there was a lot of hardship and activity with the desire for acquiring material prosperity and worldly happiness, as well as the joy of heavens, etc., in the future; but in the state of realisation there is no such fear or sorrow, no activity of that nature, because everything has been accomplished at one stroke. There is, at that time of sudden flash of divine bliss, an immediate contrast brought about between the present state of freedom and the previous one of desire and activity.

People who are ignorant suffer in Samsara, with desires for temporal ends, but he who has felt that Supreme Divine Bliss has no such troubles, for, what desire can he have? Those who wish to go to other regions, such as heaven, perform sacrifices of various kinds, but he who has all the worlds within himself has no need to exert for such travelling into distant worlds of light. People study and expound scriptures in this world with different motives, but there is no such duty for a spiritually illumined soul. Even such acts as sleep, taking food, bath, conducting ablutions, etc., are not directed by desires in a Jivanmukta, but are foisted on him by the onlookers outside; and naturally what others impute to him cannot affect him. He is inwardly free. Actions attributed to him by others do not touch him, as the redness of a flower has not the burning capacity of fire, though someone may mistake it for ember. Study, reflection and meditation being only means to an end, serve no useful purpose in his case, because he has reached the end of all striving, and has no misconception in regard to the nature of the world and the Atman. It is likely that, occasionally, he may have the feeling that he is a human being, but this is only a passing phase not to be bothered about, since it shall cease of its own accord some day in the future, and there is no serious trouble to be expected from it, since the original state of consciousness shall regain its position, as a line drawn on water. All activities cease when Prarabdha dies, but while it functions, it cannot be overcome even by the force of meditation. No doubt, those who wish to abstain from activities completely may concentrate their minds with the idea of subjugating all distractions caused by perception of objects, but when true knowledge arises in the mind, there will be no desire even to abstain from activity. There is no modification in his mind, as

objects do not form any impression on it, for there can be such impression only when there is desire. In its absence, there is no attempt on his part either to control the mind in meditation or to give it a long rope in activity. Since his essential condition is Selfhood, including all the selves in the universe, he is a Seer par excellence, without an object to be seen; hence the realisation of having done everything, and obtained everything.

There are Jivanmuktas who perform certain works as their Prarabdhas permit, and there are others who do so merely out of compassion for others, to set an example to the ignorant, on account of their love for creation. Even this they do spontaneously, without any deliberate will, because their condition is one of absolute freedom, not directed by any restrictive injunctions. They are above mandates, and their works follow the Will of Isvara. Their will is Isvara's Will, and their being is Brahman.

The perception of the Jivanmukta is wide enough to cover all aspects of mental and physical activity, and so no conflict arises in his mind in regard to the various works that he performs, either voluntarily, or as fulfilment of his Prarabdha. Whether he performs worship, bathes in waters, does Japa of Mantras, studies scriptures, or contemplates on God, it matters little to him, because all these differences are a variety in the real unity. There is a gradual ascent of the mind from the outward to the inward in the spiritual path. The lowest condition of the mind is where it contemplates sense-objects with a desire to possess them or avoid them, as the case may be. This is what we call Samsara, from the bondage to which the Jivanmuktas are ever free. The ascent of the mind in the spiritual path commences the moment there is an awakening of Consciousness to the existence of the higher life, and there is a discrimination between the real and the unreal in life. This leads further to an aspiration for being good and doing good, for ethical and moral perfection and a development of the yearning for the liberation of the soul. The ascent becomes complete when the mind is wholly engaged in studying and contemplation of the higher truths under the directions of a spiritual preceptor and the mind is concentrated on things spiritual. The culmination is reached when the mind is totally withdrawn from sense-objects and there is a complete introversion of the mind in meditation of the Divine Being.

Action and Knowledge

The Jivanmukta-Purusha, the one liberated while living, during this state of spiritual expansion, sees no difference between the different types of activities in the world, because, from his standpoint, all movements are movements within the Absolute. There is no controversy in his mind as to the relative merits of Karma (action) and Jnana (knowledge), because, for him, Karma is only a manifestation of the Jnana aspect, since to his vision, activity loses its usual significance of being directed towards temporal ends. His Karma is all a cosmic movement of Divinity, God working the miracle of creation. The binding Karmas of the ignorant individuals, and even the purificatory Karmas of the aspirants, stand united in his vision, and do not differ from activity as such, because, for him, action is only a form of existence and not a force meant to achieve an ulterior end. Self-realisation is at once God-realisation, and it is a perfection which comprehends within itself everything that is anywhere in creation, whether active or inactive, whether inward or outward. This is why the state of the Jivanmukta is equated with God's Consciousness and God's Existence, in a very important sense. There is no dispute between the Karmin (one who engages himself in action) and the Jnanin (the knower of Truth) from the point of view of the Jivanmukta, because, whether the Karmin does actions thinking that they are ends-in-themselves in the state of ignorance forgetting even the Atman, or whether the Jnanin concerns himself with the Atman alone, the root on which these are all finally stabilised is the same. Though Pravritti (extroversion) and Nivritti (introversion) are both meaningless from the point of view of Self-realisation, Nivritti leads to an aspiration for knowledge in the case of those who are still aspirants. The knower, however, has neither to seek knowledge by means of

Nivritti, nor has he any concern with Pravritti for its benefits. Knowledge exists not because of the value of any means to it which persons attach to it, but on its own right (Vastu-tantra). It depends on itself and not on anything else. Knowledge of Brahman is Self-existent, because its nature does not depend upon the caprices of the individual attempting to know it (Purusha-tantra). Neither Avidya (ignorance) nor its effects can contradict knowledge, because they are already overcome by knowledge through intense Sadhana (practice) before attaining realisation. While the appearance may still continue, it does not negate knowledge; what binds is not appearance as such, but the notion of reality in appearance. If one knows that appearance is after all appearance alone, it cannot affect him. When appearance is mistaken for reality, it becomes the source of all troubles. This error of perception has already been sublated (negated), and, therefore, it cannot rise again in the case of the Jivanmukta. Objects in the world appear to him as mere corpses without life, because of his knowledge that they entirely depend upon Brahman for their existence. It is but natural that, in the state of ignorance, people engage themselves in activity for the fulfilment of desires of various kinds, because no one exists in this world without some activity or other. Activity is the very condition of individuality and it shall persist as long as there is individuality-consciousness. Hence the vidvan, the knower, while living in the midst of ignorant people does not shake their beliefs by contradicting them in any way, but puts on their own conducts in his actions with a view to conducting them rightly, merely out of compassion. If he is in the midst of aspirants, he tries to instruct them by gradually trying to wean their minds away from attachment and faith in perishable things, by slowly diverting their attention from the false to the true, by stages, and not abruptly. He is like a father to children, full of love and pity, and is not affected whether he is insulted or praised by those who do not understand him. Whatever be the attitude of others towards him, his only attitude towards others is one of love for all and service to all by means of precept as well as practice. He, always, looks to the good of others. Whatever others may think about him, he considers how he should conduct himself for others to be benefited by his presence, and he lives accordingly, not for his own sake, because he wants nothing for himself, but for others' sake, because it is his nature to love all as his own Self. He has no duty to perform except, perhaps, the one he deliberately takes upon himself, viz., the education of the ignorant towards Self-realisation.

The Delight of Self Realisation

The realised soul is all the while happy, and is highly exhilarated due to the immense realisation that he has, the clarity of perception that he has attained, and the absolute bliss that he is experiencing. He sees with wonder the fancy of Samsara (world-existence) and the play of people around. He is delighted due to the majesty of his experience which is incomparable, and inwardly glorifies the scriptures which had helped him in gaining this knowledge, the Guru who has directed him to this experience, and the knowledge and the bliss which he now realises as his own nature. He has done what is to be done (Kritakritya), obtained what is to be obtained (Praptaprapya) and known what is to be known (Jnatajneya). Thus, does the liberated one rejoice in the indescribable ecstasy and rapture of Universal Experience, when in embrace with the glory of Brahman, the Absolute. (Verses 33-298) As far as the experience of the fruits of one's previous actions is concerned, the knower and the non-knower may appear to be alike; only, the former bears it with patience and fortitude till the time of its exhaustion, while the latter worries himself and is excited over his experiences in life. This may be illustrated by the case of two travellers on a journey, equally fatigued, the one knowing that his destination is not far off and thus going on quicker with patience and confidence, and the other who does not know the distance yet to be covered feels discouraged and lingers on longer on the way. The conviction that there is a desirer and there is a desire for objects should be melted down in the greater conviction that Brahman is the all. Thus, the pains caused by unfulfilled desires cease, like the flames of a lamp without oil. When we witness the performance of a magician, we know very well that it is unreal, in spite of our seeing it as if physically real. We rather laugh at the performance and rejoice at

the tricks of the performer and do not get emotionally disturbed or intellectually befooled by the performance. Similarly, a knower of Reality does not seek enjoyment even in objects apparently pleasing. He is convinced of their absence in the form in which they appear, their impermanence and unsubstantiality, and gives up attachment to them. Material wealth of any kind is not a source of joy, truly speaking. It is attended with anxiety and worry, in earning it, in maintaining it, in losing it, and even in spending it. One cannot expect peace of mind through possession of wealth. So are the longings for name, fame and power and other joys of an emotional nature and egoistic in their essential make-up. Who will drink poison even if hungry for days together? Much less will be the desire of one who is already satisfied with the best of foods. True seekers of liberation are satisfied even with obtaining the minimum needs of life and do not ask for large possessions, for desire is never extinguished by the fulfilment of it. It is only the unenlightened one that is not satisfied even with endless enjoyments in this world. It is the wisdom of the knower to convert the world into a help in his progress towards salvation, instead of imagining that it is an object of enjoyment, because in this creation everything is connected to everything else and nothing is subsidiary to or dependent upon another except as imagination under states of delusion of mind.

One undergoes suffering by Prarabdha-Karma, which is accumulated either intentionally or unintentionally, or in the interest of other people and other things. Unintentional suffering is caused by operations of Nature, such as heat and cold, hunger and thirst, and the urges of the natural instincts of the human being. The intentional type consists of the sorrows that come upon oneself in the wake of deliberate misdeeds like theft, deceit and wilful injury caused to others, or by neglecting the laws of one's own physical and mental health. Suffering caused by taking interest in others, whether willing or unwilling to do the thing, is instanced by such events as receiving a sun-stroke while walking in the hot sun to escort a guest to his destination, and such other actions which may bring a painful reaction even if they are performed with good intentions to help others in any way.

The way in which desires attain fulfilment in a knower is a little difficult to understand, since they defy the normal laws of their operation. There is such a thing as unattached enjoyment even of objects indulged in, either for the reduction of the intensity of desire in a harmless manner by giving it its demand in a way not injurious either to oneself or to others, or to exhaust the fruit yielded by the impressions of previous actions. In this case, the enjoyment of the knower is to be attributed not so much to a personal desire as to the impersonal will that operates behind his apparent personality. But these enjoyments cannot bind him, as roasted grains have no potency to shoot up into plants. Likewise, the desires of a knower are no more real desires, as they do not arise from his personality but are volitions directed by a more impersonal purpose and motivation.

The world is to be contemplated upon as a kingdom seen in a dream. It is a reality at the time of its experience but vanishes instantaneously on one's rising to wakefulness. The waking world of space, time, objects and relations is similarly constituted as a manifestation of the Cosmic Mind, thus having no real objectivity in itself. Profound meditation in this way will lessen the intensity of a longing and attachment in respect of persons and things. It is the function of knowledge to demonstrate the unreality of the world and it is the nature of Prarabdha-Karma to yield experiences of the world. Thus, knowledge and fructifying Karma are not opposed to each other, since they are relevant to different aims. The Prarabdha may continue to operate in spite of the knowledge of the unreality of all things, but such knowledge sets at naught the stinging character of these pleasures and pains. Since Prarabdha-Karma does not create an idea of the reality of things, it is not opposed to true knowledge. Things do not disappear in knowledge but only reveal their true nature. Even in dream, objects which do not really exist cause pleasure and pain to the experiencer. This would suggest that the reality of objects is not necessarily a criterion for experiencing them as such; the only thing needed for experiencing is a placement of the subject and the object of experience on a par, i.e., in the same degree of reality. In the case of the knower, the experience of pleasure and pain is to some extent like the ones experienced by an audience before a dramatic enactment or a magical performance, the

absence of reality in which is known to the experiencer even when experiencing them. For the same reason, the waking world does not establish its reality merely by the fact of its being experienced. This analysis of the nature of desire in an ordinary sense and an extraordinary sense would show that the ethical laws of empirical life do not apply to the realm of transcendent experience.

An analysis of Enjoyment:

Due to ignorance of one's relation to the object of experience, one mistakes it for an instrument of enjoyment or satisfaction. By erroneously transferring changeable properties on itself, the Jiva regards its enjoyership as real, and never wants to abandon the objects which it considers as real. We know too well that things are not loved for their sake, but with a motive behind, a purpose to be fulfilled, other than the things concerned, this purpose being inner satisfaction, a pleasure felt within. And that becomes an object of abhorrence, which stands in the way of the achievement of this end, the one motive behind all affection and love being the selfish maintenance of a condition of inner delight. The enjoyer of objects is, therefore, a combination of the Kutastha-consciousness and the so-called Chidabhasa, though this is permissible from our practical standards, and has no meaning in itself. One should not attach oneself too much to objects, as the main point behind such attachment is not the love of objects, but the releasing of the inner tension caused by desire for them. Let all love be, therefore, centered in the Atman universal, which is the finale and end of all aspirations. Let our affection for the Supreme Being become as firm as that the ignorant persons have towards sense-objects. By this method, the mind can be gradually weaned away from sense-enjoyments, and all love directed to the Absolute within us. As the foolish one is extremely vigilant about obtaining objects of sense, such as gold and sex, a wise man should be vigilant in his engagement in the Atman. As one who wishes to achieve success in this world studies logic, literature, and so on, let the true aspirant engage himself in the study of the Atman within. As one who wants to attain heaven and superhuman powers (Siddhis), etc., practises recitation of Mantras and performs sacrifices, with great faith, let intense faith in the Supreme Reality be developed by one aspiring for liberation. As Yogins practise concentration of mind, undergoing great hardships, for the sake of attaining higher perfections, let the aspirant engage himself in the liberation of his self. As the powers of the practicers increase by protracted efforts, the intensity of the discrimination of the aspirant after freedom increases by continued endeavour. By knowing the true nature of the enjoyer through the process of reasoning, as detailed above, the detached nature of the Atman in all the states is realised. What is visible in the various states of experience is in that particular state alone, and does not follow the perceiving consciousness in the other states. Experiences of different lives, and of different states even in one life, differ from one another, but the Consciousness is everywhere one and immutable. One should meditate, therefore, that one's Consciousness is the same as Brahman, which is the illuminator of the different states of experience, and by this knowledge one gets liberated. There cannot be rebirth for a person who knows that there is only one Consciousness pervading all things, dissociated from all objective conditions. It should be affirmed always that one is the Witness, different from whatever is regarded as the enjoyer, enjoyment, or the enjoyed, in all the three states of experience. On analysis, it thus becomes clear that what we consider usually as the enjoyer is only the individual self that goes by the name of Chidabhasa, or the Vijnanamaya. Again, it is not real in itself, because it is within the vast world of relativities, which is transcended in Brahman. It has a beginning and an end, and, therefore, it is to be distinguished from the real.

Having attained this knowledge, the Chidabhasa never, again, desires enjoyment, because its spiritual insight is a preparation for its own self-annihilation, just as no one who is about to die wishes to get his marriage performed at that time. The Chidabhasa, then, becomes ashamed even to regard itself as enjoyer, as before, and, as a person whose nose is cut off would be unwilling to come before the public, it undergoes the Prarabdha silently, without complaining of suffering, knowing well that it has

only to wait till the exhaustion of the Prarabdha. When it does not attribute enjoyership even to itself in that state of knowledge, where comes the doubt that it will attribute it to the Kutastha-Atman? The scripture, therefore, disregards the erroneous concept that there is any such thing as a real enjoyer, and interrogates as to how there can be association of oneself with the conditions of the body when there is such enlightenment.

The three bodies have three types of transformation, which may be regarded as their conditions, or fevers. The disbalance of the humours, and the various diseases cropping up as a result of this condition, the foul smell, the ugly nature and subjection to burns, wounds etc., are the sufferings or fevers of the physical body. Desire, anger and such other passions, the pleasure of possession and the displeasure caused by non-possession of what is longed for, are the fevers of the subtle body. The ignorance by which one knows not either oneself or others, in which there is a negation of oneself as it were, and which is the seed of future troubles in the form of various experiences, is the fever of the causal body. These are the natural, intrinsic conditions of the three bodies of the Jiva. They, rather, form the bodies themselves, for the latter do not exist independently of these conditions. These are not the outward qualities, or even inherent attributes, but the essential constituents of the bodies. As there is no cloth when its threads are pulled out, no blanket when its hairs are removed, no earthen vessel when the earth is removed from it, so there is no body when it is divested of its various transformations, or fevers. The Chidabhasa by itself is not subject to these sufferings of the bodies, it being essentially of the nature of intelligence or light, but by false association it regards all these conditions as its own. The reality of the witnessing Atman is transferred to the conditions of the body, and they are all regarded as real by this transference of property. Subsequently, they are considered as part of the Chidabhasa itself. When the body suffers, the Chidabhasa feels that it is itself suffering the conditions, as a family man would suffer the situations of the members of his family by attachment to them.

When discrimination dawns, by which the Chidabhasa casts off its delusions, it does not regard even its own personality as anything meaningful, and engages itself in continuous meditation on the Sakshin, or the Witnessing Atman, and does not again subject itself to the various processes of the body. As a person would run away from a piece of rope, mistaking it for a snake, but when he realises that it is only a piece of rope he feels sorry for his act of having run away from it, the Chidabhasa repents for its having attributed the Kutastha-Atman falsely with all the undesirable attributes belonging to the world, and, as if begging pardon from the Kutastha for its past misdeeds, it engages itself in profound meditation on the latter. To expiate the sins of the past in the form of wrong thoughts and wrong deeds, it performs meditation on the Absolute. The Chidabhasa does not again make friendship with the changes of the body, as a holy person would not mix with infidels, having performed penance for all the impurities that he might have come in contact with due to association with them previously. As a prince who is about to be enthroned, learns the art of administration from his father, with a desire to become an able king later, the Chidabhasa voluntarily undergoes inner discipline by spiritual meditation, with the intention of becoming Brahman in the end. He who knows Brahman becomes Brahman, because Brahman is universal, and hence its knowledge is the same as its existence. As persons desiring to attain luminous bodies in heaven offer themselves in certain holy fires, the Chidabhasa wishes to abolish its own individuality and shine as the Atman, by practising meditation on IT. As the body is visible in fire for the time being, before one's attainment of the celestial regions, the Prarabdha of the Chidabhasa continues for a period, till it is exhausted, though, in the end, the attainment of Brahman is ensured. When a person mistakenly sees a snake in a rope, he fears and trembles, but on realising that it is a rope, his confusion is over, though the trembling continues for a few minutes. Not only that; when he comes back and sees the rope, it will, again, look like a snake, though he has now a clear knowledge about it. Likewise, the Prarabdha of a Jnanin ceases gradually, and not abruptly, but during the time of occasional contact with objects, it is likely

that he may feel he is a human being, and may see the world, again, as it was before. By this casual perception of the world, the knowledge of the liberated one, the Jivanmukta, is not affected in any way, because Jivanmukti is not like a ritual that is to be performed with minute details of discipline, but is a natural state of being which is known to be there spontaneously without any particular effort or imposed rule.]

Stanza Twenty Two Three combined as of *Nirgunam nishkriyam shaantimityaadyaah shrutayo jaguh Namoh Brahma niraakaaram Shivaayam Shiva sarvadaa Atoham cha nama bhadra! Shivoham na shamshayah/*

Maha Deva Shambu is realisable as of Saguna and Nirguna alike. Vedaas assert that as vikaara rahita niraakaara. Nirguna Brahman allows to focus on Brahman's eternal qualities rather than getting distracted by different names and forms. All the same, Saguna Brahman is perceived as Saguna Brahman. This means that Brahman has a form, identity and purpose, which may vary over time. Saguna Brahman see deities as a way for people to understand Brahman's vast nature. These deities help Hindu worshippers to focus on images or statues, also known as murtis. This type of devotion is known as bhakti and is one of the ways identified .

[Vishleshanaas vide 1) : Shvetaashvatara VI. xix-xxii on swanubhaava of taadaatmya. 2) Brahma Sutras : a) Brahma jigjnyaasa I and b) IV.4-15-20 on Saakaara /Niraakaara Brahma Prapti]

1)

Shvetaashvatara Upanishad be recalled again: 'Avyaktam shasvatam Shivam anantam ajam avyayam' or Unknown, Eternal, Auspicious, Eternal, Self Generated and Indestructible!

VI.xix-xxii) *Nishkalam nishkriyam shaantam niravadyam niranjanam, amritasya param setum dagdhendhanam ivaanalam// Yadaa charmavad aakaasham veshtaaishanti manavaah, tadaa devam avigjnaaya dukkhasyaanto bhavishyati// Tapah prabhaavaad deva prasaadaaccha brahmaa ha svetaashvataro tha vidvaan, atyaashramibhyah paramam pavitram provaacha samyag rishi samgha jushtam// Vedante paramam guhyam purakalpe prachoditam, naaprashanantaaya daatavyam naa putrayaa shishyaaya vaa punah// Yasya Deve paraa bhaktir yathaa deve gurau,tasyaite kathitaa hy arthaah prakaashante mahaatmanah//*

(Paramatma is an essence of Purity and Spotlessness as a singular identity of integration with no parts of division as there is 'Advaitam' or of Duality or Multiplicity; That Truth is actionless since other energies which too are self-generated managing the affairs of Existence of the Beings such as Brahma-Prajapati or Maha Purusha with the active assistance or Maya the Illusory Powers to run the system of as Life as assisted by the Sub Powers of Devas as materialised by the mutual inter-action of Maha Purusha and Maha Maya! Figuratively speaking, if only Akasha or the Interminable Sky is like a piece of leather and capable of being rolled out then the Form and Feature of the Supreme is possible of Realisation and the search of Almighty and of Bliss is what one could ever aspire! The great Maharshi Svetaashvara thus concludes that from times immemorial Maha Jnanis and Maha Yogis have made all out efforts by the intense-most endeavors of high austerities and extraordinary dedication and faith backed of course by the proactive blessings of Brahman Himself but the search has been age-old and elusive but for flashes of lightnings but once the Truth is realised by thrusting into the Unknown Realms of Eternity then the Highest Mystery in the Vedanta and no Teacher or Guide could ever lead him to but only have to 'Swaanubhava' or Self Experience!

(2)

a) Brahma Sutras are initiated as follows vide I.i.1-3 IV.iv. 21 on Liberation as of Saakaara/ Niraakaara Brahma Prapti

I.i.1) Jignaasaadhikaranam-

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 Bhrguvavalli states: *Bhriguvai Varunih Vaarunam pitaram upasasaara adheehi Bhagao Brahmeti tasmaa etat provaacha, annam praanam chakshuhu shrotram mano vaachamiti, tam hovaacha yatovaa imaani bhutaani jaayante, yena jaataani jeevanti, yatprayantyabhi samvishanti tad vijinyasva tad Brahmeti/ sa tapastava/* (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, especially the rudimentary Mind of the minds. Thus the Elemental Sense Objects of the universal Innermost Self declare 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 the Taittiriya Upanishad's Bhrguvalli 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!

Shastra yonitwa-adhikaranam-

I.i.3) Shastrayonitwaat: Indeed Scriptures alone are the authentic source of Knowledge that Brahman is the Prime Origin and Nucleus of Existence. There has been a discussion that Vedas are meant to exhort action, requiring commands to humanity and as such these might not be quite relevant directly and Upanishads would be the appropriate source of revealing Brahman. Indeed this argument might look superficial since Vedas are indeed ‘Anirvachaneeyaas’ or Unwritten and ‘Vaachaa Nirupa Nityayas’ or Ever Live Truisms by way of Spoken Word through generations! Moreover Vedas had no Origin; as a corollary Brahman the ‘Sarvagjna` (Omniscient) was the Veda Karta and Vedas were His ‘Shvaasa Nishvaasaas’ or His Inhales and Exhales! Viewed from another angle, Brahman who is devoid of form, shape, sex, feature is not realizable otherwise and hence: *Tam tyo upanishadam Purusham prucchaami:* Brahma’s Veda Vakya states: One can be enquired of me from Upanishads!

b)

Pradeepaadhikaranam-

IV.iv.15) Pradeepavat aaveshah tathaa hi darshayati/ Jaimini Maharshi asserts that Upanishads speak of the Liberated Souls could manifest themselves as one too many forms and that they could opt for recalling their earlier body forms and senses. Then when bodies are created severally, the doubt would arise whether the bodies would be mere wooden puppets are endowed with animation, since mind and soul need to be together for animation. The reply would be as follows: The released Souls can animate different bodies like a Single Lamp on the analogy of a lamp so appearing could indeed light up several lamps just as even one man of knowledge could dispel the ignorance of several entities and thus the divine power could enter the new bodies into animation. The Scriptural explanation of the Chhandogya quote as above viz. ‘the man of realization sees everything---he becomes one, three fold, fivefold and so on’ would be falsified otherwise! When the bodies are created it is presumed that the same Soul would appear well equipped with one mind with separate body adjuncts!

IV.iv.16) Sva apyaya sampaty anyataraapeksham aavishkrutam hi/ Upanishads make it clear that either deep sleep or total union are the means of liberation of the Soul. *Svaapya* or Self- merger denoting deep sleep is brought out in Chhandogya Upanishad (VI.viii.1-2): *Uddaalako haarunih Svetaketum putram uvaacha, svapnaantam me Saumya, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Soumya, tadaa sampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati// Sa yathaa Shaakinih sutrena prabaddho disham disham patitvaanyatraayatanam alabdhvaa praanam evopashraayate, praana-bandhanam iti//* (Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations , besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!) Now, *Sampatti* literally meaning attainment of a state denotes liberation is described in Brihadaranyaka Upanishad. (IV.iv.6) as follows: *Tadeva saktah saha karmanaiti Lingam manoyatra nishakta- masya/ Praapyantam karmanastasya yatkincheha karotyayam, tasmaallokaat punaraityasmai lokaaya karmane/ Iti nu kaamayamaanah; athaakaamayamaanah- yo kaamo nishkaama aaptakaam aatmakaamo na tasya praanaa utkraamani, Brahmaiva sa brahmaapyeti/* (There is a hidden meaning in this verse with the expression Linga or ‘Manah Pradhana’ or essentially based on Mind is used; As the Individual Self who has thus transmigrated from the erstwhile ‘subtle’ body or its mind to the new ‘gross’ body’s mind, then the account of the results of the previous desires and works get terminated and a fresh account of works henceforth would be created. But in the event of ‘Akaama’ or desirelessness, or ‘Nishkaama’ or a deed without expectation, or

‘Aptakaama’ or a deed executed purely in favour of somebody or for something and ‘Atmakaama’ or a desire fulfilled in favour of one’s own Self, then indeed if desires of the previous subtle body were totally fulfilled and no further desires were left back in the past life, there would have been no transmigration and no need for a further birth but the result would be merger with Brahman!) Brihadaranyaka Upanishad (IV.iv. 12-14) is quoted further: *Atmaanam ched vijayaneeyaad ayam asmiti purushah, kim icchan kasya kaamaaya shariram anusamjvaret/* (Indeed it is invariably impossible for any human being to realise the Individual Self and his capacity and might. Even among thousands, a person could never know what the Self is and deduce him as the Supreme! Indeed, he would not take much time to recognise his body parts and their sensory functions and still imagine that the Self could be independent to act and feel confident that he is the Supreme Self! After all could one be in his senses that he has no sufferance, want, disease and still feel complacent that the Self is Brahman himself!) IV.iv.13) *Yasyaanuvittaah pratibuddha aatmaasin samdehye gahane pravishtaah, Sa Vishwakrit, sa hi sarvasya kartaa tasya lokaah sa u loka eva/* (The one who has realised Brahman has indeed realised the Innermost Self that had entered the most dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none other than the Self present in the bodies of all the beings in the Creation! In other words, there needs to be introspection about the Self which is Paramatma all about!) IV.iv.14) *Ihaiva santotha vidmah tad vayam, na chet avedir mahati vinashthih, Ye tad viduh amritaah te bhavanti, athetare duhkham evaapiyanti/* (It is indeed the thick screen of ‘Agjnaana’ or ignorance that obstructs the awareness of the Interiors of the Self which is certainly not its physical eyes that cannot see properly, the ears that cannot hear, the skin that cannot touch and feel, the nose that cannot smell the inherent fragrance, the mind that cannot think that the Self is Paramatma himself! Indeed ignorance is the unending magnitude of destruction which in the form of the trap of births and deaths and never allows even for a second that Reality is the Self itself in the form of Pure Intelligence! Those who surpass that hurdle of ignorance should avoid the wrong and misleading high road of fiction and discover the real yet difficult narrow lane of Reality!) In other words, in either way of deep sleep or Self merger or total unity of the Self or Brahman, Upanishads vouch safe liberation of Soul!

Jagadvyaapaara adhikaranam-

IV.iv.17) Jagadvyaapaara varjyam prakaranaat asminnihi tatwaachha/ The last Brahma Sutraadhikarana deals with the Status of the Liberated Soul and whether it enjoys the full divine powers. Indeed the reply is in full affirmation excepting the power of running the Universe viz. that of creation, preservation and dissolution. Otherwise, there are pronounced expressions of Upanishads such as the following: Taittiriya Upanishad. (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 vigjnaaaa* (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 paramouncy 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!) The same Taittiriya (I.v.3) explains further the nature of the Liberated Soul’s

Sovereignty: I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahanti/* (The word 'Bhu' connotes Rig Veda, 'Bhuvah' Saama Veda, and 'Svaha' for Yajur Veda while Maha is 'Om' or Brahman. Also 'Bhu' is the 'Praana', 'Bhuvah' is 'Apaana', 'Suvah' is 'Vyana', and 'Mahah' is 'Anna' or food. Thus the 'vyahritis' of Brahman are expressed in four significant viz. Brahman as Tri Lokas of 'Bhurbhavassvah'; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Savana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts)

IV.iv.18) *Pratyaksha upadeshaat chennaadhikakaarika mandalasya ukteh/* Indeed the powers of the Liberated Souls are unlimited. As already mentioned above, these Souls have independent authorities. They have freedom of movement, thought, memory, vision and so on in all the worlds. Chhandogya Upanishad vide VII.xxvi.1-2 refers: *Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanah, atmaa aashaa, atmaah smaraha, atmataakaashah, atmaastejah, atmaapah, atmaa aavirbhaava- tirobhavau atmatonnam, aatamato balam, aatmo vijnaanam, atmato dhyaanam, atmaschittam, atmatah sankalpah, aatmato manah, aatmo vaak atmo naama, aatmato mantrah, atmaani karmaani aatata evedam sarvam iti// Tad esha shloka: na pasho mrityum pashyati, na rogam notaduhkhataam, Sarvam ha pashyah pashyati, Sarvam aapnoti sarvashah iti//* (Once any person believes and gets convinced that he - or any Individual Self for that matter - happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes 'Bhagavan' or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality.) Thus evidences of Scriptures declare that the Liberated Souls are almost vested with all the traits of Sakara Brahman excepting the acts of Creation-Preservation-and Termination.

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 jyaayaansha 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 remaining 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 nemea vidyuto bhaanti ktoyam agnih, tameva bhaataamanubhaati sarvam tasya 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 illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!) 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 worldly 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 withsupreme satisfaction and surprise). Also, Swetaashwatara Upanishad (V.13) also reveals the same truism: *Nityo nityaam chetanaah chetanaanam eko bahunaam yo vidhaati kaamaan, Tat kaaranam samhyaa yogaadhigamyam jnaatwaa Devam muchyate sarva paashaih/ Na tatra Suryo bhaatina chandra taarakam, nemea vidyuto bhaanti kutoyam Agnih, tam eva bhaantam anubhaati sarvam, tasya bhaasaa sarvam idam vibhaati*// (The above two stanzas are exact repetitions of Kathopanishad's stanzas of II.ii.13 and15. Indeed, Paramatma is : *Nityo nithyaanaam chetanas chetanaanaam eko buhunaam vidaa dhaatikaamaan*/ or is Everlasting among the Everlasting, fund of Enlightenment among those with Enlightenment; the Singular among the multitude and the outstanding bestower of desires. He is the Cause of Causes to be possibly realised by distinction or 'Saamkhya' and Yoga or Realisation by fixation or sharply targetted like the central 'bindu' or the brightest possible nothingness alone! He is by far the brighter and radiant than Surya, Chandra and the huge galaxy of Stardom, lightnings put together and of much less of Agni's significance! These stanzas are incidentally the repetition of II.ii.11 of Mundaka Upanishad as also vide in Purusha Praapti Yoga of XV Chapter Stanza 6.) 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!)

IV.iv.21) Bhoga maatra saamyaa lingaaccha/ Moreover, the Liberated Souls do not possess unlimited powers of freedom from shackles as clearly expressed in Upanishads. However, almost all the powers that Hiranyagarbha enjoys are enjoyed by them, that is all his merits are equally passed on the Souls. Also, Kausheetaki Brahmana Upanishad (I.7) is quoted to say that whatever He (Hiranyagarbha) enjoys by way of the nectar enjoyed by Me, for you also it is the thing to be enjoyed like the visions, mind and thoughts, voices and sounds to hear, food tastes , the happiness of procreation due to generative organ, actions by hands and feet, and so on. The qualification however is that all the experiences of the Liberated Souls would be just the same and similar to those of the Saguna Brahma Hiranyagarbha, but for the denial of the right to create, preserve and demolish the worlds!

IV.iv.22) *Anaavrittih shabdaat anaavrittih shabdaat/* There indeed there would be no return from their new and lasting existence as supported by Scriptures: Chhandogya Upanishad vide VII.v.1-4 pays a tribute to Brahmacharya or celibacy, yagnya, Strayana and Anaashkaayana leads to the bridge between the two oceans of ‘Ara’ and ‘nya’: *Tad arashcha ha vai nyashchaarnavau brahma loke triteeyashyaam ito divi, tad airam madeeyam sarah, tad ashvatthah soma-savanah tadaparaajita puur brahmaanah, prabhuvimitam hiranyam// Tad ya evaitaav aram cha nyam chaarnavau brahma loke brahmacharyena anuvindati, tesham evaisha brahma lokaah tesham sarveshu lokeshu kaamacharo bhavati//*(The means of reaching the bridge mentioned before is defined as Brahmacharya of which one important component is ‘Yajna’ or sacrifice, literally meaning ‘Yah Jnaata’ or he who realises! Indeed brahmacharya is through Sacrifice; another explanation would be that ‘Yah - jna’ or he who has the knowledge of the Sacrifice. The next component of celibacy is named ‘Sattrayana’ or deliberation and meditation of how to protect one self viz. trayana is protection and Sat is survival of existence; thus Brahmacharya is contemplation of how best to exist! The third component of Brahmacharya is Anushana or fasting; the third stanza above refers to a lake of sumptuous gruel made of food which could be enjoyed under a banyan tree named Somavana in the city of Brahman named Aparajita, where there is a Golden Hall presided by the Lord! In other words, while fasting is an active 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! Now, Katha Upanishad. (II.iii. 16) explains that when the Vital Force exits the body through the Sushumana Nadi then too one gets immortality, apparently by the process of Devayana and so forth. *Shatamchaikaa cha hridayasya naadyastaasaam murdhaanah srutgaikaa, tayordhvam aayannamritatvam eti vishvannaanya utkramane bhavanti//* (In the process of discernment of ‘Neti, neti’ or not this, not this; and as Brahadaranyaka states: ‘not gross, not subtle, not short’ vide II.iii.6, Brahman by nature being non-dual, is the changeless, bodiless, inexpressible and 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: ‘Asato maa sadgamaya tamaso -maa jyotirgamaya, mrityormamritam gamaya’ vide Brihadaranyaka upanishad I.i.28; as the body nerves other wise are dysfunctional thus, the final Truth emerges!) Chhandogya Upanishad (VIII.xv.1) elaborates the total process: *Taddhaitad Brahmaa Prajaapataya uvaacha, Prajaapatir manave, Manuh prajaabhyah, Aacharya kulaad vedam adheetya yathaa vidhaanam, Guroh karma atisheshena abhisamaavritya kutumbe sthitvaa, shuchau deshe svaadhyaayam adheeyaanah, dhaarmikaan vidadhat, aatmani sarven-driyaani sampratishthaapya ahimamn sarva bhutani anyatra teertebhyah sa khalvevam vartayan yaavad aayusham Brahmaloam abhisampadyate, na cha punaraavartate, na cha punaraavate//* (Brahma instructed this unique awareness to Prajapati who in chain to Manu and to the Teachers. Practising Brahmacharya by study of Vedas and Scriptures and other duties the Student returns home and become a householder, train his students, beget sons and help them with discipline and virtue. Then withdraw his organs into the Self, practise introspection, terminate into Brahma never to return. This is the True Essence of Mortal Existence and the Beginning of Eternal Bliss!!)]

Stanza Twenty Three’s vyaakhya further

Padmapadaachaarya’s concluding vyaakhyaana is as follows:

*Vyakhyaanavaratnaanaam maalaam vigjanamanoramaam,
Macchhankarahridbhaashaam haranaamaabhidhyo vyadhaat/*

Padmaacharya's Trivamshati Padya Mouktika Maala Vyakhya under the Panchakshari Vidya of 'Om Namah Shivaaya Saadhana' or the Spiritual Practice be anchored to concentrated and ripened endeavor. That be the gradual evolution from the self's methodology of awakeness, dream, deep sleep with a view to inculcate the self consciousness to Super Consciousness to 'nirvishashana' without remainders, forms, except for the sake of upaasana without bheda bhaava of 'neti neti' or 'not this-not that' and ultimately the Aham Brahmaasmi Tatwa.

[Vyaakhya references of Padmaacharya vide select Upanishads: Brihadaranyaka- Isha- Shvetaashvatara- Chhaangogya- Kena-Atreya- Kathopa- Kaivalya

The Vyakha of Padmaachaarya be as of the coverage of Brihadaranyaka' Fifth Chapter of the Upanishad with as many as fifteen Brahmanas opens up with the causative fullness and derivative causation or the Cause and Effect Analysis stating: *OM/ Purnamadah Purnamidam Purnaam purnamudachyate, Purnasya Purnamaadaaya Purnameva-avashishyate/* Para Brahma is full and total; this Antaratma or the Individual Self Consciousness is 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 the above Mantra describes that 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! The Chapter further states that Damayita-Daana-Daya or Control-Charity-Compassion are three seeds of virtue. May Prajapati bless the mortals in their efforts; may His hri-da-ya or happiness- powers and benedictions to his trusted followers- be bestowed! Since Prajapati's heart qualifies 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 i.e. 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 Vyakhya of Padmaacharya be as of 'Ishaavaasyopanishad': Isha Upanishad's very opening stanza states: *Om/ Ishaavaasyamodam sarvam yatkincha jagatyaam jagat, tena tyaktena bhunjeetha maa gridhah kasyavidhanam/* or Detachment and Deliberation are the rudiments of Reliasing the Supreme. The further stanzas teach the following: 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 Essential 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 i.e. 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 utilise atma jnaana to accomplish 'Amritatva': *Avidyayaa mrityumteertvaa, vidyaya amritamasnute//*

The Vyakhya of Padmaachaarya be as of the Shvetaashvatara Upanishad's Fourth and Fifth Chapters describing the 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 cinging 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 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 to the succumbing to the cycle of births and deaths and the 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-tvam-asi or Thou art Thou!

The Vyakhya of Padmaacharya be as of the Chhandogya's Chapter Six of sixteen sections: Futility of Teachings lands in arrogance but not the realisation of Truth ii) 'Adviteeya' or the singularity of existence manifests surprising plurality all rolled out of the same Uniqueness iii) Andaja, Jeevaja and Udbhuja or born out of eggs, reproduction or sprouts iv) Having explained omissions of Sun, Moon, Lightnings, the three folded forms of Agni, Aapas and Prithvi, the three basic colours of red-white-black have been highlighted for merger into Oneness v) Three folded forms of Food-Water-Heat as evidenced by and emerging from Manas or Mind-Breathing and Speech vi) Svetaketu however doubted as to how mind was the product of food vii) Mind indeed is the dominant factor for the survival of food viii) Uddalaka explains to Svetketu about TAT TWAM ASI ix) Like bees collect honey from flowers, Truth or that Antaratma of all the Beings is similar too x) Rivers flow in the same direction and so do various Beings remain as the same species as they are born, yet the common thread of Antaratma is retained always xi) The illustration of a live banyan tree since got dried up is dead but the Eternal Soul moves on further xii) Tiny and wasteful seed of a massive banyan tree is realisable only by the mind and faith as that explains its subtle essence of the Self in which indeed is the truth! xiii) More explicitly explained is the salt dissolved in water which is the Supreme Self as AHAM BRAHMA ASMI! xiv) Practical knowledge reveals that how a kidnapped Gandhara citizen once freed was restored back home by his own general awareness, guidance and required action as that is the Subtle Essence of regaining the Self; indeed That is That! xv) A dying person loses speech, mind, energy and body warmth ready for merger into the Subtle Essence xvi) In the mortal world, justice is delayed but never denied; retribution and recompense are real and definite; indeed THOU ART THAT! THAT IS THE TRUTH AND THE SELF!

The Vyaakhya of Padmacharya be as of the Kenopanishad's 'Manas' or Mind as remote controlled by Almighty indeed. How does one realise this Almighty. The Teachings are invariably directed to two paths viz. Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to achieve 'Sadyo Mukti' or of short term Liberation and Aparaa Vidya aims at superior learning to accomplish 'Krama Mukti'. The Paraa Vidya 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 anchored to Saama Veda of the ‘Gayatra Saama’ School highlighting 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, Brahmins seek to upgrade themselves by study of Vedas, yagnas, 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 with Four Chapters of thirty five verses 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 Karmendriyas 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. The further stanzas of the First Chapter thus explain that the essence of Inner consciousness is neither of the faculty of ‘Vaak’ alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. The Second Chapter mentions of a teacher posing a question to the students whether anybody knows about Brahman; some replies of the most competent students were heard; they all provided part replies as some mentioned of the significance of speech; some of vision, some of 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. One of the disciples agrees that he does not know about Brahman but he does not consider that he does not realise 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. 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.

The Vyaakhya of Padmaachaarya be as of Atreya Upanishad referring to the Almighty Brahman would enter each and every Being from Brahma to a piece of grass as 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 indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality if not Brahmatva itself!

The Vyakhya of Padmaacharya be as of Kaivalyopanishad that emphasises the fundamental necessity of overcoming the strong hold and clutches of the Make Belief of Maya and Prakriti or Agjnaana or Ignorance and gradually ascend the steps of Arishad Vargas of Kaama- Krodha- Lobha-Moha- Mada- Matsaras and opening the successive screens of Intospection and opening the petals of the Hridaya Kamala. This is enabled by Yoga- dhyaana- Mrityunjaya Japa- Samsaara bandhana vimukti- vigjnaana- experience of Jaagrat-Swapna-Sushupta tri -avasthaas; overcoming the impact of Maya at each of the respective stages of normal life span- gradual resistance of the Pancha Karmendiyas and Pancha Jnaanendriyaas respectively of skin, eyes, ears, nose, and releases aside from sparsha, darshana, shrotra, shvaasa/ aagrhaana, and visarjana or the senses of touch- vision-hearing and speech- breathing and smelling and the relieving-- all motivated by mind and activated with praana the vital energy. This apart, the roots established of the Pancheindriyas of the mortal bodies too get snapped with the mortal turning immortal. Yet, the Self re-enters in successive bodies yet again and again in the eternal Kaala maana the Time Cycle, repeatedly as a piece of grass, or an insect, a bird, a jalachara, an animal or the human being in thi charaachara jagat or the mobile or immobile. The process of rebirth is fundamentally based on the Karma or the good or bad impact of the preceeding actions of the previous birth- death-rebirth series as what is called the 'sanchita' or of the carry- forward pluses and minuses and of 'prarabdha' or the on going life! As the Universe and its Charaachara Jagat, especially the human beings seek to happiness in their own ways and means; they pass through gradations of happiness and contentment. These levels of flows vary in the three states of one's own consciousness while being awoken or dreams or dreamlessness of sub consciousness. Even birds, animals or fish might perhaps go into trances of such a stage of senselessness! These stages might be of drops to flows of streams- rivers and so on but finally submerge into oceans and the individual selves most ultimately onto Pure Consciousness and thus to Parama Shiva the Eternal! Thus the Singular Paramatma is the Ultimate from whom the Universe containing one and all from grass pieces to Devas-Trimurtis and their in born abilities is manifested or de-manifested as the Supreme with his better half or the Prakriti!

The Vyakhya of Padmachaarya be as of Kathopanishad

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

II. iii.1) *Urthva mulovaakshaakha eshoshvattah sanaatanah, tadeva shukram tad brahma, tad evaamritam uchyate, Tasmim lokaah shrutaah sarve tadu naateti kaschana, etad vai tat/*
(Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows, diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Indeed That is That!)

II.iii.2-3) *Yadidam kim cha jagat sarvam praana ejati nihsritam, Mahadbhayam vajramudyatam, ya etadviramritaaste bhavanti// Bhayaadasyaagnistapati bhayaattapati Suryah, Bhayaadinrascha Vaayuscha Mrityurdhaavati panchamah/*

(It is due to the over all control of the Universe by Brahman that the latter is existent, emergent and ever active; He is an awe inspiring phenomenon of the nature of a 'vajramudyatam' or an upraised thunderbolt. Those who knows of this reality are appreciated and blessed. It is a truism that owing to Brahman's dread that Fire burns, Sun shines, Indra, Air and Agni as also Dharma Raja or Death assume their responsibilities to the letter and spirit of His command!)

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

(Having thus referred to the command of the Universe by Brahma, there is no escape from the inevitable cause and effect syndrome and whatever deeds are performed are wholly accountable before the body falls off and retributions and rewards are to follow inevitably. Hence efforts ought to be made for the realisation of the Self before the tenure of the body, considering the urgency of the temporary existence more so human life being the best opportunity and who knows whether this boon might recur or worsen! Presuming that the intellectual level and the purity of mind of the body encasing the Self is fair and further considering that the degree of transparency or haziness of the mirror of the Self looking into, the person concerned could, as in the state of a dream, vision the images of pitru loka, gandharva loka, and even Brahma Loka in the Self's mirror)

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

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

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

(Brahman's firm is far beyond the normal vision by the eyes. But, He is visualised by 'hrida', 'maneesha', 'manasa' or by heart, Intellect and by thought of mind only that He is perceivable; those who are aware of this fact would pave the way for Immortality. The highest state of Yoga in the extraordinary context when the 'Panchendriyas' or organs and senses are truly rested into union and synthesised with mind and intellect, that is Yoga. That situation calls for 'sthiraam indriya dhaaranaam' or the balanced and stable control of senses with no distraction of mind whatsoever but uniformly concentrating on Brahman. The term Yoga is unfortunately interpreted as a mere breathing exercise not knowing the spirit of synthesising the body and senses- absolute stability of mind- dissolution of thoughts and total concentration aided of course by breathing control! This state envisages the negation of seeing, hearing, speaking, thinking, and breath control topped by meditation on the single and singular state bordering death like situation!)

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

(If Brahman were not to be the object of attainment through speech, nor through mind and its purified thoughts, nor even through any such means, then the fundamental question would arise whether that

amorphous substance existed at all! The reply is: ‘Asteeti bruvatonyatra katham tad upalabhyate’ ie apart from those who are dedicated and faithful, the Great Scriptures emphasise that non availability of the means of discovery would not be an excuse for non-existence of Brahman; in fact the theory of non existence would appear perverse! After all, besides the proof of Scriptures, even the logic of cause and effect amplifies that the root of the world has proof of dissolution and if so which would be that driving force except the Supreme who is now sought to be proved as the Self Consciousness or the Individual Self! Since now the analysis is about the Supreme and the Self being unified, one has to ascertain about the ways and means of Self-Realisation! Now as is asserted : ‘yadbhaavah tattva bhaavena’ the Supreme is the Self Itself! It is that Self which needs to be realised as existing; indeed, It really is: like Earth and other Elements are real, like Surya Chandra Nakshatras are real, like the attributes of body and senses are real, the Antaratma is real too, the Paramatma is real and the unity of both these is real too! And That is That! The only question mark that remains is how to realise this ‘Ayakta- Shashvata- Ananta- Aja- Avyaya Vishnu who is right within you!’)

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

(In the process of discernment of ‘Neti, neti’ or not this, not this; and as Brahadaranyaka states: ‘not gross, not subtle, not short’ vide II.iii.6, Brahman by nature being non-dual, is the changeless, bodiless, inexpressible and unsupported. 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: ‘Asato maa sadgamaya tamaso -maa jyotirgamaya, mrityormaamritam gamaya’ vide Brihadaranyaka upanishad I.i.28; as the body nerves other wise are dysfunctional thus, the final Truth emerges!)

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

(Ultimately, Purusha the Self as existing in the indwelling abode of heart is stated to be of a thumb size Reality and it is essential to segregate that Reality from the body of Self like the stalk of the munja grass and visualise the Absolute Consciousness from the body as the ‘Shukraamrutam’ or the Pure and Clean Substance that is unadulterated and Ever Serene Immortality; indeed as the Serene Immortality!)

Vyakhya of Padmacharya be as of Kaivalyopanishad

Kaivalya Upanishad emphasises the fundamental necessity of overcoming the strong hold and clutches of the Make Belief of Maya and Prakriti or Agjnaana or Ignorance and gradually ascend the steps of Arishad Vargas of Kaama- Krodha- Lobha-Moha- Mada- Matsaras and opening the successive screens of Intospection and opening the petals of the Hridaya Kamala. This is enabled by Yoga- dhyana- Mrityunjaya Japa- Samsaara bandhana vimukti- vigjnaana- experience of Jaagrat-Swapna-Sushupta tri -avasthaas; overcoming the impact of Maya at each of the respective stages of normal life span- gradual resistance of the Pancha Karmendiyas and Pancha Jnaanendriyaas respectively of skin, eyes, ears, nose, and releases aside from sparsha, darshana, shrotra, shvaasa/ aaghaana, and visarjana or the senses of touch- vision-hearing and speech- breathing and smelling and the relieving-- all motivated by mind and activated with praana the vital energy. This apart, the roots established of the Panchendriyas of the mortal bodies too get snapped with the mortal turning immortal. Yet, the Self re-enters in successive bodies yet again and again in the eternal Kaala maana

the Time Cycle, repeatedly as a piece of grass, or an insect, a bird, a jalachara, an animal or the human being in thi charaachara jagat or the mobile or immobile. The process of rebirth is fundamentally based on the Karma or the good or bad impact of the preceeding actions of the previous birth- death-rebirth series as what is called the ‘sanchita’ or of the carry- forward pluses and minuses and of ‘prarabdha’ or the on going life! As the Universe and its Charaachara Jagat, especially the human beings seek to happiness in their own ways and means; they pass through gradations of happines and contentment. These levels of flows vary in the three states of one’s own consciousness while being awaken or dreams or dreamlessness of sub consciousness. Even birds, animals or fish might perhaps go into trances of such a stage of senselessness! These stages might be of drops to flows of streams-rivers and so on but finally submerge into oceans and the individual selves most ultimately onto Pure Consciousness and thus to Parama Shiva the Eternal! Thus the Singular Paramatma is the Ultimate from whom the Universe containing one and all from grass pieces to Devas-Trimurtis and their in born abilities is manifested or de-manifested as the Supreme with his better half or the Prakriti!

Vyakhya of Padmaacharya vide Significant Maha Vakyas of the Upanishads

Asato maa sadgamaya, Tamasomaa Jyotir gamaya, mrityormaa jyotir gamaya/ ---Purnamadah Purnamidam Purnaapurnamudachyate, Purnasya Purnamaadayaa Purnameva avashishyate// Brihadaranyaka(I.iii.28)

Purushasya prayatovaan manasi sampadyate, manah praane, praanas tejasi, tejahparashyaam devataayam/ Sa ya eshonimaa aitat 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 bhunjeetha 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, Pitru devobhava, 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)

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 pratishtha Vedaah sarvaangaan Satyam aayatanam/ (Kena IV.8) Vedahametam Purusham mahantam aaditya varnam tamasah parastaat, tamevam vidwaanabhrita iha bhavati naanyah panthaavidyateyanaaya/ (Section I-chapter ii)

Annexure One

Maha Shiva Raatri Jagarana Maha Phala - Chatur Yaama Puja Vidhana

Shiva Raatri is a climax of Maagha Maasa popular for Maagha Snaanas as also Vasanta Panchami, Ratha Saptami, ; this is the climax of the Shukla Paksha on conclusion of these snanaas duting which the Shiv Raatri has to extend into the Nisheeha or mid- night, that is two ghadiyaas past the fourteen ghadiyas therebefore; of such time extension occurs then Shiva Raatri is reckoned as on the following day or therewise on the preceding day. This significant day coinciding with Sun Day or Tuesday attains added Shiva Yoga. A person intending to implement the Shiva Raatri Vrata needs to observe

‘Ekabhukta’ or single meal on the Trayodashi and having done the Nitya karmaas in the morning of Chaturdashi and recite a Mantra Purvaka Sankalpa: *Shva Raatri Vratam hyetat karishyehum Mahaa Phalam, Nirvighnam kuru Devaatratwat prasaadaa Jagatpatey/ Chaturda-shyaam niraahaaro bhutwaa Shambho parehani, Bhaksheyham Bhuki Muktyartham Sharanam my Bhaveshwara!* (Jagadeshwara! This is my resolve to perform the most propitious Shiva Raatri Vrata and pray that with your grace the Vrata be completed without any kind of obstacles! I further resolve that on shall keep up fast on Chaturdashi and conclude it next forenoon only after the completion of of the formalities. Do bless me to achieve fulfillment!). Then the Vrata Karta should take Tila Snaana again, keep ‘Tripundra Bhasma’ on the forehead and Rudraaksha Maalaas, enter Shivaalaya /Pujaa Griha at the Pradosha Time, be seated as ‘Uttaraabhimukha’, after ‘Aachamana’ and Sankalpa with *Shiva preetyartham Shiva Raatrou Shiva Pujaam karishye* and initiate the Puja:

Yaama Pujas: The Text of the Puja is: *Asya Shri Shiva Panchaakshari Maha Mantrasya, Vaama Deva Rishih, Anushthup chhandaha Shri Sadaa Shivo Devataa, Nyaasey Pujaney Japey viniyogah, Vaama Devaaya Rishiye namah, Shirasi Anushthupchandasey namah; Mukhey Shreem Sadaa Shiva Devataayai namah, Hridi Om Nam Tatpurushaaya namah, Hridaye Om Nam Aghoraaya, Paadayoh Om shim Sadyojaataaya namah, Guhye Om Vaam Vaama Devaaya namah, Murdhini Om yam Ishaayaaya namah, Mukhey Om Om Hridayaaya namah, Om Nam Shirase swaaha, Om mam Shikhaayai vashat, Om shim Kavachaaya hum, Om Vaam Netratrayaaya voushat, Om Astraaya phat/* This was how ‘Nyaasa’ was done, then perform Kalasha Puja and take to Dhyaana: *Dhyaaye nityam Mahesham Rajata giri nibham chaaru Chandraavatamsam, Ratnaakalpojjvalaangam Oparashu Mrigahraabheeti hastam prasannam/ Padmaaseenam Samantaatsutamamara Ganair vyaaghrakruttim vasaanam, Vishvaadyam Vishwa vandyam nikhila bhaya haram Pancha Vaktram Trinetram/* After Dhyaana, Shiva Linga Prana Pratishtha be done while touching the Linga and performing Aavahana: *Om Bhuh Purusham Saamba Sadaa Shiva maavaahayaami, Om Bhuvah Saamba Sadaa Sadaa Shiva maavaahayaami, Om Swaaha Saamba Sadaa maavaahayaami, Om Bhur-bhuvahswaha Saamba Sadaa Shiva maavaahayaami/* Pushpaanjali: *Swaamin Sarva Jagannaatha Yaavat Pujaavasaanakam, Taawatwam preetibhaavena Lingesminsannithim kuru/* Upacharaas (Services): *Om Sadyojaatam prapadyaami Sadyojaataayavai namonamah-Aasanam samarpayaami Om namasshivaaya; Om bhavay bhavay naati bhavay bhavaswaam Om Namasshivaaya Paadyam samarpayaami; Om Bhavodbhavaaya Om Namasshivaaya Arghyam samarpayaami; Om Vaama Devaaya namah Om Namasshivaaya Aachamaneeyam samarpayaami; Om Jyeshthaaya namah Om Namasshivaaya Snaanam samarpayaami .* These Upacharaas would be followed by the Mula Mantraas as also *Panchaamrita Snaanaas* with *Aapyaayasva Mantraas* and *Shuddhodaka Snaanaas* with *Aapohishthaa Mantraas*. Brahmanaas would then render group recitals of Ekaadashi (or atleast one) Rudraas and Purusha Sukta while performing Abhishekaas mixed with Chandana-Kumkuma-Karpura waters. The Abhishekaas shall follow Tarpanaas as follows: *Om Bhavam Devam Tarpayaami, Om Sharvam Devam Tarpayaami, Om Ishaanam Devam Tarpayaami, Om Pashupatim Devam Tarpayaami, Om Ugram Devam Tarpayaami, Om Rudram Devam Tarpayaami, Om Bhimam Devam Tarpayaami, Om Mahaantam Devam Tarpayaami, Om Bhavasya Devasya Patneem Tarpayaami, Om Sharvasya Devasya Patneem Tarpayaami, Om Ishanasya Devasya Patneem Tarpayaami, Om Pashupater -devasya Patneem Tarpayaami, Om Ugrasya Devasya Patneem Tarpayaami, Rudrasya Devasya Patneem Tarpayaami, Om Bhimasya Devasya Patneem Tarpayaami, Om Mahato Devasya atneem Tarpayaami/* Tarpanaanta Puja is executed then: *Om Shreshthaa namah, Om Namasshivaaya, Shri Saamba Shivaaya namah Vastram samarpayaami/ Om Namasshivaaya Aachamaneeyam, Om Rudraaya Om Namasshivaaya Yagnopaveetam, Om Kaalaaya Namah Om Namasshivaaya Shri Chandanam, Om Balavikaranaaya Om Namasshivaaya Akshataan Samarpayaami, Om Balavika -ranaaya Namah Om Namasshivaaya Pushpaani –Bilva dalaani Samarpayaami .* This Service with Pushpa-Bilwa-Akshataas should be offered while reciting Shivaashtottaraa- Sahasra Naamaavalis. There after other

Services should follow: *Om Balaayanamah Dhupamaa ghrapayaami, Om Bala -pramathanaaya namah Deepam darshayaami, Om Sarva Bhuta damanaayanamah Naivedyam samarpayaami, Om Manonmanayaa namah Taambulam samarpa –yaami, Om namasshivaa Vedaahametam Saamraajya bhojyam Shri Saambashivaayanamah Neeraajanam darshayaami, and the Mantra Pushpam samarpayaami viz. Om Ishaanassarva- Vidyaanaam Ishwarassarva Bhutaa -naam Brahmaadipatih Brahmanodhipatih Brahmaa Shivomey astu Sadaa Shivom/* The Yaama Pujas would thus be concluded by reciting the Twelve significant Shiva Naamaas viz: *Shivaaya namah, Rudraaya namah, Pashuopataye namah, Neelakanthaaya namah, Maheshwa raaya namah, Hari kashaaya namah, Virupaakshaaya namah, Pinaakiney namah, Tripuraantakaaya namah, Shambhavey namah, Shuliney namah and Maha -Devaaya namah/* Finally after Aparaadha Kshamaa- Pradakshina-Saashtaanga Namaskaaraas, the Karta would leave Akshataas and water on the ground stating: *Anena Pujanena Shri Saamba Sadaa Shiva preeyataam/* Three more Yaama Pujas should be accomplished on the same lines with Jaagaranas, Hara naama Stutis, Purana Vachana especially of Shiva, Linga, Skanda, Markandeya orientations, Bhajanaas and so on with full involvement. Next morning after Nitya Karmas and Punah Pujaas, Paarana- Brahmana Bhojana Daanaas are concluded and the Vrata samapti be fulfilled by dedicating it to Maha Deva: *Yanmaadyakrutam Punyam tadrudrasya Niveditam, Tatprasaadaan Maha Deva Vratamadya samarpitam, Prasanno bhavamey Shriman sadgatih pratipaadyataam/ Twadaalokana maatrena Pavbitrosmi na samshayah/* (What ever Sukruti is achieved by this Vrata is dedicated to you as I am purified by your grace without doubt; do kindly accept my offerings and bestow Sadgati to me.) *Samsaara klesha dagdhashya Vratenaanena Shankara, Praseeda Sumukho Naatha Jnaana drishti padobhava/* (Shankara! Kindly be pleased with this Vrata executed by me as per my ability and devotion; Parameshwara! As I am in the deep distress of the Ocean of ‘Samsaara’, do kindly grant me ‘Jnaanaa Drishti’ and liberate me with your grace and benevolence!. Dharma Sindhu

Observance of Maha Shiva Ratri and its significance:

Austerities by way of day/night fasts and dedicated devotion on Maha Shivaratri falling on Krishna Paksha or dark fortnight of Phalguna month every year are considered as the sure steps to ‘Iham and Param’ viz. Happiness in the current phase of Life and Attainment of Salvation thereafter! In the early morning of Shivarathi day, a devotee should take a vow to observe day/night austerities. In the night or Shivarathri, there must be Archana, Abhisheka, Japa and full fledged worship either at a Temple or at home depending on convenience; actually the worship by way of continuous ‘Maha Nyasayutha Abhisheka’ with Archana along with ‘Shodasopacharas’ or the sixteen types of Services and Arti, but for the sake of convenience, the Puja may be repeated every three hours during the night along with Laghu Nyasa Abhisheka, Archana, Arti etc. The night long austerity must be followed by ‘Punah Puja’ next morning and Bhojan (meals) along Brahmanas, who should also be satisfied with ‘Dakshinas’. After observing ‘Shivarathris’ for fourteen consecutive years, one could perform ‘Udyapan’ or successful completion of the Shivarathri Vrata.

‘Maha Shivarathri jaagarana’ even by mistake could yield fruits, let alone proper and systematic worship; this was illustrated by an incident said Sutha Muni at the congregation of Sages at Naimisaranya. There was a poor hunter named Gurudruha who became extremely hungry along with his family members on a whole day and that night happened to be a Shivarathri. He entered a forest on the eve of Shivarathri and waited for any animal to kill and satisfy the hunger; he waited near a waterbody over a bel tree nearby under which there was a Shiva Linga as a coincidence. Having waited for the first ‘Prahara’ (three hours) of the night, he was lucky to have sighted a female deer along its kids approaching the water body to quench its thirst. He pulled out his bow and an arrow ready to aim at the mother deer and by a twist of fate the branch of the bel tree on which he sat moved, some bel leaves fell on the Siva Linga and some water in a vessel carried by the hunter got spilt down on the Linga, thus performing the first Phahara puja. The deer which was very sensitive

even to small sounds of leaves and water falling from the tree noticed that the hunter was ready to kill it. The animal made a sincere and convincing request to the hunter that if allowed it desired to leave the deer kids to their father and definitely return back to be killed by him. Very reluctantly, the hunter agreed and let the animals leave. The second Prahara was closing but there was no trace of the mother deer. But the sister of the earlier deer approached the pond along her kids and the happenings of the earlier Prahara repeated viz. the hunter pulled out his bow and arrow, the bell tree leaves as also the water drops from the hunter's vessel fell on the Siva Linga, the sister deer made a similar request and the hunter let the animal leave as he did to the earlier one, thus accomplishing the worship of the third Prahara. As the third Prahara was closing, the husband of the original deer came in search of the female deer and the kids and the earlier happenings repeated once again and the earlier Prahara puja too was executed successfully. It was a great sight of all the deers of both the families approached during the final Prahara and the hunter was delighted that he could have a feast any time but the earlier happenings repeated and the fourth Prahara worship too was implemented. But, after the fourth worship, Gurudruha's psychology was transformed; he repented for his evil thoughts and took a vow to eschew his erstwhile acts of violence. Bhagavan Siva revealed Himself before Gurudruha as a transformed person and blessed him that in his next birth, he would be Nishad during Rama's incarnation and the latter would give him the boon of attaining Vaikuntha. (Shiva Purana)

Annexure Two on Dwadasha Jyotir Lingas

Kedaro Himavatprushthe Daakinyaam Bhimasankarah /Vaaranaasyam cha Viswestriumbako Gautami thatey/ Saurashtreya Sommanathasva Srisaile Mallikarjunah / Ujjainyam Maha Kala Omkare cha Amaresvarah / Vaidyanathaaschitha bhumo Nagesho Daarukaananey / Sethu bandhe cha Ramesho Ghrushneswara Siva lingo/Avatara Dvadasakamethchhambhoh Paramatmana/ Nandiswara in Shiva Purana described the Most Celebrated Twelve Jyotirlingas of Maha Deva as follows: Kedarnath in Himalayas, Bhima Shankar in Dakinya, Visweswara in Varanasi, Triambaka on the banks of River Gautami, Somnatha in Saurashtra, Mallikarjuna in Sri Sailam, Maha Kala in Ujjain, Amareswara at Omkara, Vaidyanatha in Chitha Bhumi, Nageshwara at Daruka, Rameswara at Setu Bandhana, and Ghrishneswara.

Kedarnath in Uttaranchal, Bhima Shankar near Pune in Maharashtra, Visweswara in Varanasi, Somnath in Gujarat, Srisailam in Andhra Pradesh, Maha Kala in Ujjain in Madhya Pradesh, Omkara also in Madhya Pradesh, Vaidyanath at Deogarh (Bihar), Nageshwara near Dwaraka in Gujarat, Rameswara in Tamilnadu, and Ghrishneswar near Ellora Caves in Aurangabad in Maharashtra] There are some claims and counter claims of the geographical situation of some of the Jyotirlingas and one might possibly visit these Places too possibly!

Kedareshwara:

Flanked by breath taking views of snow-clad peaks of Himalayas at a height of 3585 m from Sea level on the banks of River Mandakini, Kedareswar is the highest point where Maha Deva's presence is indeed felt in the manifestation of a famed Kedareswara Jyotir Linga as spread out as a fairly large expanse of black stone with an inclined elevation in the middle portion. Being inaccessible excepting by a difficult 14km trek by foot, or horse back or 'dolis' (palanquins) carried by two or four humans from Gaurikund, the Temple is open only during end April through November since residents, let alone pilgrims, have little access to the Mountain Top Temple during heavy snowfall in the intervening period. [A helicopter service is available now from Agastya Muni to Phata to reach Kedarnath]. The incarnations of Lord Vishnu in the form of two Sages Nara and Narayana meditated to Bhagavan Siva for several years and as the latter appeared and said that the incarnations of Vishnu Himself executed the penance without any basic reason excepting the welfare of humanity and thus

agreed to manifest Himself as a Jyotir Linga at that hallowed place. Nara and Narayana are believed to have assumed their forms as hallowed mountains nearby. According to Puranas, Pandavas performed penance at the Temple and even in the opening Hall of the Temple at the entrance of the Sanctum, there are idols of Pandavas, Lord Krishna, Nandi and Veerabhadra. The belief is that Pandavas were chasing a Bull- Lord Siva Himself- and Bhima continued the chase to subdue the animal by holding its tail and the Pandavas attained Salvation finally from the Temple surroundings. It is also believed that Adi Shankara attained His Salvation from this Place and there is a 'Samadhi' of His behind the Temple. A distinct feature at the entrance gate of the Temple is the head of a man carved in a triangular stone as a face and a similar triangular face is displayed in another Temple where Siva-Parvati wedding was fabled to have taken place. 'Udakmand' is mentioned in Siva Purana as a union of Seven Seas and its water is everfresh. In fact the Homa Kund of the Wedding is also visioned alive. On way to Kedar a number of Pigrimage Centers dot the route including Agastyamuni, Ukhimath, Phali-Pasalat Devi, Kalimath, and Triguni Narayan not far from Sonprayag. Vamana Purana explained the Origin of Kedara Kshetra vividly: Maha Deva performed deep and extensive tapasya on the top of Himalayas to refresh himself as also for Loka Kalyan or to ensure propitiousness to the entire Universe. During the Tapasya, there were fiery sparks from his 'jatajutas' or the thick layers of his hair and fell as huge and heavy boulders on Earth. From the boulders that fell, Kedara Tirtha got materialised and Rishis commenced to reside there and by the grace of Mahadeva a Shiva Linga got materialised. Yatris visited the Kshetra atleast for six months a year since it was difficult and unworthy of stay due to heavy snow and cold. Mahadeva blessed and granted fulfillment of devotees who observed fastings, snana, daana, homa, japa and pitru shraddhas and worship and their acts resulted in multiplier returns. In fact Devas came to worship the Shiva Linga after taking holy dips in Kalindi River (Yamuna) the daughter of Surya Deva. There after Maha Deva disappeared deep inside the depths of the River for a very long time and various Lokas and Samudras got disturbed and even Nakshatras dropped down from the Sky. Devas approached Maha Vishnu in Yoga Nidra on Ksheera Sagara. Meanwhile a Danava named Mura, who was the son of Kashyapa Muni and Danu the daughter of Daksha Prajapati, performed such unusual Tapasya to Brahma and secured a peculiar boon that whosoever would touch would die. Deva and all other Celestial Beings like Gandharva, Yakshaadis got rattled and Mura challenged Yama Dharma Raja who in turn directed him to challenge Jagannadha Chatur Murti resting on the Ocean of Milk. Danava Mura reached Jagannadha who asked Mura to enter into a duel. Mura never expected this defiant reply and got confused with Vishnu Maya and muttered: 'how, where and who'. Swiftly enough, Sudarshana Chakra sliced off the neck of Mura thus earning the encomium of Murari. It was at that juncture that Devas arrived at Ksheera Sagara stating that Maha Deva's whereabouts were unknown. Vishnu along Devas enquired of Devi Parvati, Ganesha, Kumara, Nandi and so on. Then he instructed Devas to observe Tapta Kruccha Vrata for three days each by consuming hot water, hot milk, hot ghee and on the last three days only Vayu bhakshana followed each day by Abhishakas to Maha Linga at KedaraTirtha with sixty five pitchers of curd, thirtytwo pitchers of ghee, sixteen full of pitchers of Pancha gavya, eight ghadas of honey, two hundred pitchers of Kalindi's sacred water, one hundred eight pitchers of Gorochana, Kumkuma, chandana, butter as also puja of Mandara, Harashringara, Agar, dhupa, naivedyas with the recitation of Rigvedantargata pada krama of Shata Rudreya. At the end of such severe penances, Indra and Devas visioned a Unified Shiva-Vishnu Swarupa!! Having realised their folly that Shiva and Vishnu were one and the same, Devas and even Brahma moved back to Kurukshetra and discovered Parama Shiva inside the water and hailed the Sthaanu Maha Deva and prostrated before him to withdraw from the Tapasya and bless them all and the Lokas!

Most of the Yatris do not invariably halt over at the intermediate places like Gangotri, Yamunotri, Deva Prayag, etc. and after Haridwar and Rishikesh proceed to Badari/Kedar. This is particularly so since there is a motorable road from Jyoshimutt. It is in respect of those Yatris intending to visit Badrinath that halt at Jyoshimutt while those going to Kedar first prefer halting at Rudra Prayag and trek up to Kedar generally. Of course the context differs in respect of trekking from Rishikesh to

either of the destinations first. From Deva Prayag to Srinagar-different from Srinagar of Kashmir-there is a Kamaleshwar Maha Deva Mandir and the legend states that Devi Durga terminated a cruel Kolasura with her 'Dhanush'(Bow and arrow) and there still is a bow shaped Dhanush Tirtha; Lord Rama worshipped Devi Durga here with Sahasra Kamalas or thousand lotuses but Shankara hid the thousandth lotus but Rama replaced it with his right eye in the worship unhesitatingly! From Srinagar to Rudra Prayag just away by a mile is the famed and picturesque Sangam of Alaknanda and Mandakini Rivers.It is at this point, that the ways to Badari and Kedar depart from each other where Sage Narada is stated to have eulogised Parama Shiva with his prowess in 'Sangeeta' where a Shiva Mandir is in place. From Rudra Prayag to Kedarnath the path along Mandakini are the places named Chatouli / Suryaprayag or Surya Deva's meditation point- Agastya Muni Mandir-Chhota Narayana mandir with Rudraksha trees- Chandrapuri with Chandrashekhara-Durga Mandir-Bhiri with Bhim Mandir-Gupta Kashi where King Banasura the son of Bali Chakravarti of Vamanavatara fame and Banasura's daughter Usha signified by Ushimutt nearby and Usha's husband was Aniruddha the son of Lord Krishna and Devi Rukmini. Gupta Kashi is also the abode of Ardha-Nareshwara Shiva seated on Nandi Deva and there is a flow of Kunda or pond nearby stated to be a mix of Ganga and Yamuna. In Nala, Lalitha Devi Mandir is popular and this Devi was worshipped by King Nala. Narayana koti just away by a mile from Nala on the banks of Saraswai River are Narayana Mandir and Kalimutt the latter as worshipped by Kalidas the Scriptor of Abhijnana Shakuntala, Kumara Sambhava, Megha sandesa and such immortal classics in Sanskrit. Maikhanda which is two miles from Narayana koti is known for Mahishasura Mardini Mandir. Rampur is the next halt three miles away to the trekkers good for night rest with woollen blankets etc even to carry and return basis to Kedarnath. Up the mountain top at Rampur by a four mile difficult terrain is situated the Mandir of Triyugi Narayana with his two consorts Bhu Devi and Lakshmi Devi; this is right along with River Saraswati with its four Maha Kundas called Brahma Kund, Rudra Kund, Vishnu Kund and Saraswati kund. It is stated that Achamana, Snaana, Marjana, Tarpana be performed at the respective Kundas. At the Triyugi Narayana there is an Akhanda Dhuni or Uninterrupted Fire Place where Homa Prakriyas are continuously performed and twigs are fed in the Agni Kunda. Despite the high significance of this Triguni Narayana Mandir which is very tiring to reach, yatris of normal stamina excuse themselves and avoid the peak height, and proceed further to Soma Prayag and reach *Gouri Kund*. The major halt before the eight and odd mile ascent up to Kedarnath is Gauri Kunda where there is a natural hot water Kund to refresh the yatris.

Kedarnath is one of the *Dwadasha Shiva Maha Linga* Abodes as these are as follows: *Kedaro Himavat prushthe Dakinyaam Bhimashankarah, Vaaranaasyaamcha Vishwesraambako Gautami tatey/ Saurashtre Somanathaswa Shrishaille Mallikarjunah, Ujjainaam Maha kaalaa Omkarecha Amareshwarah/ Vaidyanadhascha Bhumo Nagesho Daarukaananey, Setubandhe cha Ramesho Ghrushneshwara Shiva Lingovtara Dwadashashakametcchambo Paramatmana/* (Nandishwara described in Shiva Purana the Most Celebrated Twelve Jyotirlingas of Maha Deva as follows: Kadarnath in Himalayas (Uttaranchal), Bhima Shankar in Dakinya (Near Pune in Maharashtra), Vishwaswara in Varanasi (Uttar Pradesh), Triambika on the banks of River Gautami (Maharashtra), Somanath (Saurashtra / Gujarat), Mallikarjuna in Srishaila,(Andhra Pradesh), Mahakala, Ujjain (Madhya Pradesh), Amareshwara at Omkara (Madhya Pradesh), Vaidyanatha at Deogarah (Bihar)/ Parli (Maharashtra); Nagesha near Dwaraka (Gujarat) or Naganadh (Aoudhya, Maharashtra)/ Jageshwara near Almora, (Uttaraakhanda); Rameshwara (Tamilnadu) and Ghrishneshwara, Aurangabad, Maharashtra).

Kedar Linga is known from times immemorial: In Krita or Satya Yuga, Maharshi Upamanyu is stated to have worshipped Kedara Linga and attained salvation; in Dwapara Yuga Pandavas are stated to have performed Tapasya. Bhagavan MahaDeva assumed the form of Mahisha or a Buffalo and confused Pancha Pandavas at the same time as they were engrossed in Tapasya at different locations of Kedar now reputed as Pancha Kedar by displaying different body parts of the Mahisha viz. at Tunganath displaying hands, Rudranath the face of Mahisha, Mada Maheshwara displaying naabhi or

middle portion, and Kalpeshwar his 'jataajuta' or the coarse head hair; the Prishtha bhaga or the hind body part is stated to have displayed at Kedar nadha proper. One legendary account states that Bhima of Pandavas in the course of his Tapasya got disturbed by the appearance of the hind part of the Buffalo, chased it and tried to forcibly hold its tail but the ever potent Maha Deva eluded him and succumbed with severe injuries. Pashupati Nath Temple in Khatmandu in Nepal is stated to have displayed the Maha Mahisha's head portion. In Kedar there is no built up Murti swarupa as such but a raised and reclining dome basically a trikona mountain black stone is worshipped with 'Abhishekas' or oblations with Milk, flowers, fruits, honey, agarbattis or perfumed sticks and so on. Kedar Mandir appears very oriental and typically mountainous with imposing locale surrounded by places like Bhraigupantha (Maghna ganga), Ksheera ganga called Chora thadi thaal, Vasuki thaal, Gugukund, Bhairava Shila. The Mandir displays Pancha Pandava Murtis, Bhima cave and Bhimashila. The half broken exit gate is fabled as the Sacred Gate from which Adi Shankara baled out and flew up to Kailasa. Beautiful white stone life size idols of Shankaraacharya addressing his disciples in the rear portion hall of the Kedar Mandir is in place. Apart from the Murtis of Pandavas, those of Usha and Aniruddha, Lord Krishna, Shiva Parvati and so on too. Around the Mandir in a Parikrama are noticed Amrita Kund, Ishana Kund, Hamsa kund, Retasa Kund, and such other Tirthas.

Most unfortunate havoc of torrential rains, floods, mountain quakes caused thousands of Pilgrims to perish from all over Bharata Desha recently. Indian Air Force deserves kudos for their endless helicopter sorties and saved countless Yattris and so did yeoman service by various Defence Forces and their Wings to have extended the trekkers. Happily the entire Bharat stood up as one to help the survivors as per one's own resources and sincere assistance. May Bhagavan Shankara who assumed a spurt of momentary fury for whatever was his own reason but essentially of the nature of interminable mercifulness, take the victims in his own fold and bless them as Kailasa Vaasis!

Right on the expanse of Himalayas are *Nanda Devi and Maha Mrityunjaya* in the Gadhwal region. Mountain Nanda Devi's top is the world's highest Mount Everest named Gouri Shankar. Yatras are conducted to Gaurishankar every twelve years and enterprising men and woman do join the yatra coinciding Bhadrapada Sukla Saptami. On way are Nandakesari, Purna, Triveni Deval, Nandaapeeth etc. The Legend states that Bhagavati Nanda Devi uprooted several Asuras and purified herself by bathing in Rupkunda. Maha Mrityunjaya of Gadwal region again which is of some fifteen miles hike from Karna – ganga suffered a massive earth quake in the remote past at the time Adi Shankaraacharya in mid 18th century and a Shivaratri Festival has been celebrated there ever-since.

Bhima Shankar:

Located some 110 km from Pune in Maharashtra State in the Ghat region of Sahyadri Hills near the head of Bhima River which merges with Krishna River too, the fifth Jyotirlinga Bhima Shankar is the appearance Maha Siva who exterminated Demon Bhima, son of Kumbhakarna (Ravan's brother). Demon Bhima on knowing from his mother Kartaki wanted to avenge the death of his father by Lord Rama, who was Maha Vishnu's incarnation and performed penance to Lord Brahma to receive boons to conquer even mighty opponents. He defeated Indra and Devas and what provoked Lord Siva most was the tormenting of a great Siva Bhakta King Kamarupeshwara insisting that the latter should pray to himself rather than Siva Linga. As the Demon was about to destroy the Sivalinga by his sword, Lord Siva appeared and destroyed the Demon and His mighty anger caused sweat which flowed as River Bhima. The Jyotirlinga thus manifested is a powerful representation of 'Ardhanariswara' in the Temple provides proof of instant fulfillment of all desires thus attracting thousands of devotees, especially on all Mondays and definitely on Sivaratri festivals. As in certain other cases like at Ujjain, the Swayambhu Jyotirlinga is set at a level lower than the normal Ground; also there is a speciality here that there is a constant flow of water from the Linga! The Bhima Shankar Temple is also associated with the killing of Demon brothers Tripurasuras along with Devi Parvati in Her manifestation as Kamalaja whose temple is also nearby the main Temple. Devi Kamalaja was

worshipped by Brahma and hence She was called so. Sakini and Dakini were among those whose contribution was significant in the battle against Tripurasuras and their worship too is performed at the Temple. ‘Mokshakund Tirtha’, the Holy Waterbody adjacent the Bhimashankar Temple is associated with Sage Kausika. [Maratha Rulers especially Nana Phadnavis who built the Temple ‘Sikhara’ and Sivaji who made donations to its maintenance were intensely associated with the progress of this illustrious Temple].

While the above version of the location of Bhimashankar is convincing, Siva Purana which is relevant in the context of the current source states in Rudra Samhita: ‘Dakininam Bhimashankara’ while outlining the broad references of the Dwadasa Jyotirlingas; more clearly the Koti Rudra Samhita states: *Bhimashankara sanjnaastu Shashtha Shambho Maha Prabho/ Avataro Maha leeloBhimasuravinashanah/ Sudakshinabhida Bhaktam Kamarupeshwaram vrisham / yogaraaksha sadbhutam hatvasaram tha bhakta duhkhadam/Bhimashankara naamaa sa daakinyam samsthitaha swayam/ Jyotirlinga Siva rupena prarthesena Sankarah/* The sixth incarnation of Shambu and His ‘Leela’ (miracle) was the killing of Bhimasura and saving of King Sudakshina of Kamarup whose grateful prayers resulted in the manifestation of Siva at Dakini. The belief is the Bhimashankar Temple at Bhimapur Hill near **Guwahati** in Assam is the one where the King Sudakshina was saved and the Jyotirlinga was consecrated. Sivaratri is celebrated with pomp and Show in this Temple. Yet another version relates that the Temple of Bhimashankar Jyotirlinga at Kashipur near **Nainital** which was noted as a Dakini Country in the past is the one where the Jyotirlinga appeared. The legend in the Region was that Bhima of Pandava brothers married a Dakini woman named Hidimba and that Lord Siva appeared in that Place as a Swayambhu Jyotirlinga in that Temple area. In this Temple too, there are Idols of Bhairavanath and Devi Bhagavati as also a Temple Tank, called Sivaganga. Siva Ratri Jagarans and Worship are observed with religious fervour and devotion in this Temple too.

Varanasi:

Famed as the Place of Devas that was founded by Bhagavan Siva 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 different directions, confluence in ‘Varana-Assi’ or Varanasi. Eulogised 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 Visveswara manifested as Avimukta Jyoti Linga in the renowned Golden Visveswara 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 pronunciation 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 Devi 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 considered 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, Saniswara 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 Brahma executing penance and Vishnu's earrings were lost at the disbelief of the former's strength 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 Tulasidas scripted Ramayana and so on. Ranging from Kings and Queens, Foreign Plunderers, Great Saints like Adi Shankara, Ramakrishna Paramahansa, 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, worldly fulfilments, mischief or mere curiosity: but Maha Deva Blesses them all whatever may be the motive!

Tryambakeshwara:

Located thirty kilometers away from Nasik in Maharashtra, the renowned Jyotirlinga of Lord Siva's materialization called Tryambakeswar attracts thousands of Pilgrims round the year providing boons of material and spiritual nature. The 'Punya-kshetra' or the Hallowed Land is the source point of the Holy River Godavari basically owing to the Bhagiradh-like efforts of Sage Gautama and his highly pious wife Ahalya. By virtue of the Sage's penance and prayers, Lord Varuna was pleased to supply water and food grains in abundance but this boon turned out as a basis of jealousy of co-Sages and their spouses who created a cow to plunder the grains. Sage Gautama destroyed the cow, but as a result of a sin in killing the cow, the Sage-couple was banished to a hermitage on the mountain of Brahmagiri. Gautama Muni made relentless 'Tapasya' to Bhagavan Siva who endowed Gautama with the double desires of bringing River Ganga near his hermitage and also stay on its banks along with Bhagavati in the form of a Jyotirlinga. Lord Siva granted both the wishes that Ganga was brought near Gautama's hermitage as River Godavari and His manifestation as Tryambakeswara Jyotirlinga in the vicinity of the River Godavari / Gautami. In parallel to this, another legend related to the formation of a Jyotirlinga at Brahmagiri was the interface of Lords Brahma and Vishnu vis-à-vis an appearance of a Fire Column whose height and depth could not be ascertained by both of them; Brahma's cover-up story was that he found out the height of the Column and cited a Ketaki flower as a witness. Bhagavan Siva gave a curse to Brahma that there would not be worship of the former and Brahma gave a return curse that Lord Siva would be pushed underground. Hence the manifestation of Tryambakeswara under the Brahmagiri. The Jyotirlinga is of a small size in a depression on the floor with water oozing out constantly from the top. The force of waves of the River appears to be as per the intensity of the prayers of Sage Gautama according to the conviction of devotees in the Temple! Major Tirthas (Tanks) in the Temple are named Gangadwara representing the source of Ganga (Godavari), Varaha Tirtha where Lord Vishnu had a bath in the River in Varaha Rupa (appearance as Boar) and Kushvartha Tirtha considered as the most significant as Sage Gauthama spread across Kusha or Darbha Grass while securing the waters of Ganga. There are also other Tirthas like Gangasagara, Bilva Tirtha, Indra Tirtha, Vishwanath Tirtha, Mukund Tirtha, Prayag Tirtha, Rama Kund, Lakshmana Kund and so on. Among the Shrines are Kedarnath, Rameshwar, Gauthameshwar, Kasi Viswanatha,

Jareswar, Kanchaneswar, Tribhuneswar, Venkateshwar, and Hanuman. There are daily worships at the Main Temple thrice and the nightly 'arthies' are special. On Mondays there are special 'abhishekas' and 'arthies' as also 'Parikramas'. Kartika month worships are important, especially Kartika Purnima. Gangavatarana is celebrated in the month of Magha. Simhastha Parvani is held once in twelve years.

Somnath:

Prajapati Daksha married away twenty seven of his daughters to Chandra Deva (Moon) but Chandra had great infatuation for Rohini to the neglect of other wives. Daksha warned Chandra about this but to avail. Finally Daksha cursed Chandra who appealed to Lord Brahma, and in turn asked to perform Tapasya to Bhagavan Siva. Chandra observed penance at Prabhasa on the banks of River Sarasvati. On His appearance Lord Siva sorted out the problem with a compromise that the first bright fortnight of a month (Sukla Paksha) Moon would wax and the 'Krishna Paksha' Moon would wane. He also blessed Moon to be near Him and Parvati always. Being a 'Sparsha'(Touch) Jyotirlinga-Somachandra- stated to be the first in the series, it would remove away all physical ailments particularly tuberculosis and leprosy and bathing in the Water body 'Chandra kund' washes off all the sins committed by human beings. Known as Prabhat Kshetra [near Veraval in Kathiawad District of Saurashtra in Gujarat], Lord Krishna is believed to have performed his Leelas (Miracle Acts). [An ever burning light in a cave of the Temple is witnessed till date].

Srishailam:

Stated to be the Second in the Series of Jyotirlingas on the Sri Parvat (in Andhra Pradesh, some 230 Km. from Hyderabad) on the banks of River Krishna, Lord Siva's manifestation as Mallikarjuna along His Spouse Devi Bhramaramba is famed mythologically as the place of penance when Kartikeya was unhappy and felt cheated as Ganesha was wedded earlier despite the Agreement that whoever arrived first after full 'Bhu Pradakshina' (circumambulation of the World) would win, but Ganesha took advantage of a Provision of the Scriptures and performed a 'Pradakshina' of his parents and attained the advantage of the Pradakshina. Siva and Parvati visited the Krouncha Mountain to pacify Kartikeya but to no avail and thus moved over to the Mountain from Kailasa. As Vrishabha Deva -Siva Parvati's Carrier-did Tapasya to the Maha Devas, they appeared as Mallikarjuna and Bhramaramba at this Holy Spot. Lord Rama is said to have installed a Sahasralinga and Pandavas set up Pancha Pandava Lingas in the Temple surroundings. In a tiny hole inside the temple of Devi Bhramaramba, one could still hear the buzz of bees as the Devi assumed the form of bees all over Her Body and killed Mahishasura. Adi Shankara is reputed to have scripted his well known Work named 'Sivananda Lahari' at this Temple.

Ujjain:

The only 'Svayambhu' (Self-born) Jyotirlinga of Lord Siva in the form of Mahakal originating 'Mantra Shakti' (Power of Mantras) from within is indeed a unique specimen among all the Jyotirlingas on the banks of River Kshipra. This is the only Temple of various Jyotirlingas maintained on Tantrik Principles. While Mahakaleswar faces south as a Dakshina murthi, the Idols of Ganesh, Parvati, Kartikeya and Nandi are installed on West, North, East and South respectively. Shree Yantra is perched upside down at the Ceiling of Garbha Griha where the Main Linga is situated. The Temple has five levels including an underground and on the third level is installed the idol of Nagchandreswar open for public view only on Nag Panchami days. Experience at the time of very early morning 'Bhasmabhishekas' or the spread of ash along with the loud chanting of Mantras of the Deity and with the thrilling and reverberating sounds of various percussion and bronze gong instruments takes one to devotional ecstasy. [It is stated that the Bhasmabhishekas are performed by using the ashes of

the first dead bodies of the previous day, sanctified by Mantras from the holy waters of River Kshipra. Ladies are not allowed to enter the Sanctum at the time of the Bhasmabhishekas although they could witness the proceedings on Close Circuit TVs.]The mythological background of the Temple was that there was a pious Brahmana well versed in Vedas and Scriptures had four learned sons named Devapriya, Priyamedha, Survita and Suvrata. A demon named Dushana lived nearby on a hill Ratnamala who could not tolerate the very concept of Vedas and its applications and particularly hated the Brahmana brothers. One day the Demon decided to destroy the brothers who were unfazed and continued their worship of Maha Siva. As the Demon and his cruel followers were about to kill the brothers there was such a 'Hunkar' or roaring sound of Mahakal which itself took away the breath of the entire band of Danavas headed by Dushan instantly. The Brahmana brothers prayed to the Lord who appeared on the spot and implored His manifestation of 'Mahakala' to stay put for the greatest benefit of posterity and conducted daily worship from generation to generation.[Ujjain, the erstwhile Capital of Avanti, had considerable importance of India's ancient history ruled in the past by Mauryas and Guptas. Memories of King Vikramaditya still linger in the City till date. His Nine Gems of Poets especially Kalidasa who scripted famed Works like Megha Sandesam, Abhijnana Shakuntalam and so on, the other Gems being Dhanvantari, Kshapanaka, Amarasimha, Sankhu, Vetala Bhatta, Ghatakopara, Varahamihira and Vara Ruchi. Bhartruhari the step brother of King Vikramaditya became an ascetic and the Caves of Bhartruhari are on the tourist map of the City as many believe that a person entering the maze of the Caves seldom returns! Kalbharava Temple too is an interesting feature; as much of liquor poured as Naivedya (offerings) in the Deity's throat (in the form of a Dog), half of it is returned as 'Prasad'! Ujjain is one of the Seven 'Mukti Sthalas' (Salvation Places) of India, besides Ayodhya, Mathura, Haridwar, Benares, Kanchipuram and Dwaraka.]

Omkareswar:

Situated in the banks of River Narmada on the Mandhata (Shivapuri) Island formed in the shape of OM in Sanskrit, Omkareswar is one of the Jyotirlingas besides another Amareswar Linga. The Legend was that Sage Narada visited Vindhya Raja and the latter bragged that Vindya was the highest and most powerful Mountain in the entire World. Narada replied that perhaps Meru was the greatest in terms of height and might. Vindhya Raja felt jealous and executed severe 'Tapasya' and pleased Maha Siva and requested that He should always be present in the Vindhya and establish a Linga of Bhagavan on the banks of Narmada near to Vindhya. Hence the Omkara Jyotirlinga there. Puffed by Siva's presence there, Vindhya Raja grew taller and taller to compete with Sumeru. This obstructed Sun God's routine circumambulation of the Universe and He had to return half way turning half of the Universe dark. Bhagavati asked Sage Agastya from Kasi to visit Vindhya Raja who out of veneration bent down to touch the feet of Agastya who asked Vindhya to be in that position till he returned and he never came again from the South!

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Vaidyanath (At Deogarh / Parli?)

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The legendary background of Vaidyanath Jyotirlinga is related to Ravana the Epic Villain of Ramayana. The King of Lanka carried out a relentless meditation to Bhagavan Siva at Kailash Mountain for mighty supremacy and indomitability in the Three Worlds. But as Siva was still not responsive, he moved out from Kailasa to Vrikshakandhaka towards south of Kailasa. He dug up a pit and worshipped a Sivalinga even by sacrificing his ten heads, one by one and at the end Lord Siva became visible and gave away boons of supremacy as also to let a Sivalinga to carry to his Kingdom on the condition that he should reach Lanka directly without even a single halt, lest the Linga if kept down would never be pulled out! Devas became afraid that once Ravana turned unquestionable, there would be chaos in the Three Lokas and Dharma would be wiped out. Thus Devas prayed to Devi Parvati and Ganesha to somehow avert the risk of the Sivalinga to reach Lanka. Parvati appeared on

way to Ravana in disguise and in collaboration with Varuna, tempted pure waters of major holy Rivers to quench Ravana's thirst. The King's stomach got bloated and he wished to stop over urgently for a relief and luckily for him, there was a lad whose assistance was sought to hold the Linga for a few moments without placing it on the Ground. By the time Ravana returned, the lad- Lord Ganesha- disappeared and the Linga was stuck to the Ground and no force applied by Ravana was a match to Bhagavan's decision. That was the Jyotirlinga of Vaidyanath who was a 'Vaidya' (Physician) and he helped to piece together the slashed heads of Ravana at the time of his sacrificing them one by one. 'Baidyanathdham' (Baba dham) at Deogarh (Jharkhand) is some seven km from the Jasidhi Junction on Howrah-Delhi main line. It is 220 km away from Patna. The Baidyanath Shrine attracts lakhs of pilgrims from all over a year normally, but they were in millions during the entire 'Shravan' month (July-August). Several of them carry Ganges water from Sultanganj to Deogarh- a distance of about hundred km- to perform 'Abhishekams' to the Jyotirlinga, and many saffron clad Sadhus carry the Ganges water by walk barefooted covering this distance! Pilgrimage to 'Babadham' is considered incomplete without visiting Basukinath Siva Temple some distance away. A well maintained Nandi Temple edging the Nandan Pahad (hill) faces a beautiful lake on one side and the Siva Temple on the other. Sivaganga is a pond very near the Main Temple, where Ravana desired to wash but since there was no water nearby, he used his fist and hit the Earth and a pond appeared. Other places of interest at Deogarh include Naulakha Mandir, Satsang Ashram of Radha Swami, Tapovan with many caves where Valmiki is said to have stayed for penance, Rikhia Ashram of Yoga, Hamira Jori where Ravana handed over the Holy Linga to Ganesh before his ablutions and Trikut Parvat with a Maha Deva Temple. Inside the huge complex of Babadham itself are situated some 22 Temples viz. Neelkantha and Parvati before Babadham and on either side a cluster of Shrines devoted to Sri Ram, Ananda Bhairavi, Ganga, Gauri Shankar, Tara, Maha Kali, Annapurna, Lakshmi Narayana, Surya Narayan, Bhavani, Sandhya, and so on.

There is a controversy about the location of Vaidyanatha Jyotirlinga at Parli in Maharashtra called Kantipur (Madhyarekha Vijayanti or Vijayanti), which is some 26 km from Ambejoga in the Beed District. One legend of this Temple often heard in the vicinity was that Amba Yogeshwari of Ambejoga wedded Maha Deva Vaidyanatha and the marriage party arrived late after the 'Muhurtha' (the precise time) for the wedding and Devi was waiting for long; She cursed the members of the Party to turn into stone statues. Another Story was that after the churning of Ocean for Amrit (nectar), fourteen gems emerged among which were Dhanvantari and Amrit which were hidden inside the Shivalinga, but as Demons tried to take them forcibly, huge flames came out and they had to retreat. Till date, devotees have strong faith that Amrit and Dhanvantari or disease killing medicinal flows emerge from the Abhisheka waters. Thus Lord Lingamurthi is called as Amritamurthi and Dhanvantari. In fact, all the devotees-irrespective of caste or creed-are allowed touching the Linga and performing Abhishekas by themselves. Daily Rudra Parayana Mantras are reverberated in the entire Complex. This Sacred Temple is also believed to be the Place where Lord Vishnu as Mohini distributed Amrit to Devas, and hence is called Vijayanti. The other legend associated with the Temple is that of Ravana's carrying the Linga as described above. Incidentally, the surrounding mountains, forests and rivers are stated to abound medicinal sources. Over the last hundred years or so, considerable construction was made around the Swayambhu Linga by way of strong walls, Enclosures, 'Mahadwara' (the Main Gate) and several other Gates, a number of windows (one of which allows morning Sunrays inside one Enclosure by means of which Sun God is worshipped), minarets, lighting and various facilities to lakhs of Visitors. This Temple is a hallowed place particularly to Vira Shaiva Lingayats and devotees of Lord Harihara. There is a Harihara Teertha in the vicinity. Many festivals connected with Siva, Krishna and Bhagavati are celebrated with fervour; Mondays, Fridays, Ekadasis, Chaitra Padava, Dussehras, Tripura Pournami, the entire Kartika month, Sivaratri, Sravana month and so on are observed with reverence. A Pond in the Area is associated with Markandeya's extraordinary devotion to embrace the Linga firmly defying Yamaraja's order of

death and Bhagavan's subsequent appearance giving His blessing of immortality to the devotee. A Vateswara Temple reminds the devotees of a 'Vata' or Banyan Tree around which was the Story of Satyavan and Savitri over Yama's sanction of long- life to the couple.

Nageshwara (Dwaraka/ Naganath/ Almora)

Nageswaraavataarasthu dasamahaparikeerthitah /Aaavirbhutah swabhaktartha dushtaanam danda sada / Hatva Daruka namaanam Rakshsah Dharmaghatakum / Swabhkata Vaishwanaam cha prarakshat Supriyabhidam /

Bhagavan's tenth manifestation (of Jyotirlinga) is popular in save His devotees; a Demon named Daruka who obstructed virtue was destroyed to save His devotee Vaishaya Supriya. While this was the Statement of Siva Purana's 'Koti Rudra Samhita' establishing that Nageswara Jyotirlinga was no doubt evident but there are atleast three claimants of Its Location viz. Nageswara Temple at Dwaraka, Gujarat; Naganath Temple at Aoudhya, Maharashta; and Jagasewara Temple at Almora, Uttarakhand. Happily, all are winners! The legend was that there a demon couple named Daruka and Daruki and the latter secured a grant from Devi Parvathi that wherever the Demoness went, the entire forest would accompany her. The Demons were spoiling Yagnas and all Spiritual tasks, there were protests from the harassed Brahmanas to Sage Ourva and the Sage cursed the demons and followers that they would all be destroyed on earth; the Demons had thus no alternative excepting to move into the Sea. Daruki's boon from Parvati became ineffective since the forests were all submerged in the Sea. The Demons thus restricted only in the Sea and resorted to pirating the Ships moving in the Seas and one of extremely devoted Bhakta of Lord Siva named Supriya-a Vaiasya- was thrown into a prison on the ship. Bhakta Supriya who was a staunch devotee of Lord Shiva made sincere prayers and Bhagavan appeared, killed all the Demons and released the prisoners especially Supriya. Commemorating this joyous moment, the Lord blessed that a Swayambhu Nageswara Jyorirlinga be manifested on the Sea Coast as the memorable Nageswara Jyotirlinga.

Dwaraka (Gujarat) : Some 18 km from Dwaraka, the Temple is situated in a large scrub landscape with a huge Siva idol beckoning outside the Holy Shrine with high Sikhara. The Sacred Linga of raw yellow stone is quite small of size (40cm high and 30cm dia) set underground of 3-4 steps in a spacious Hall of pillars; the Linga which could be touched by all Hindus. The Sivalinga is facing South and a Gomukham (Face of a Cow) is facing East. Sant Namdeva desired to sing a Bhajan while simultaneously Rudra Parayana (Recital of Rudra Hymns) was being performed and thus the Namdeo party was asked to go to the back of the Temple and when they did so, the Lingam turned towards where the Sant was singing and as this miracle happened the Brahmanas begged the Sant for forgiveness. It is said that as the Temple closes, live snakes hover with their hoods open around the Sivaliga as though they were guarding the premises. Naganatha linga is believed to possess supreme Spiritual Powers; a Naga (serpent) is indicative of the nerves of human body. The 'Sushumna Nadi' or 'Naganatha' indicates the energy channel under the spine. The power of Kundalini which normally lies inactive in Mula Dhara Chakra or the Root Chakra at the bottom of the Vertebral Column is also known as 'Naganatha'. The snake-like Kundalini Shakti is akin to the brilliance of Soul (Lord Siva) Himself. Thus the Jyotirlinga is the symbol of Spiritual Radiance. Also the Temple of Dwarakadhish dedicated to Lord Krishna is quite popular in Dwaraka; it is some five hundreds old, remodelled and renovated from time to time. It is granite-built beautiful structure of seven stories of 51 m. height and is a tall land mark in the Township. Krishna and His entire clan shifted to Dwaraka from Mathura although the vestiges were submerged in the Arabian Sea.

Naganath (Maharashtra):

Situated at Audha in Prabhasa Kshetra [Prabhasa Railway Station on Manmadi-Nanded Line] Naganath Jyotirlinga was referred to as follows by Adi Shankaracharya: *Yame(South)Sadanga (old*

name of Audh) Vibhushitangam vividhaischa bhoga bhogai/ Satbhakti muktupradameesa mekam /Sri Naganatham saranam prapadye / The legend of Aunda Naganatha Temple is that during ‘Aranya Vasa’ (Forest life of twelve years) by Pandavas pursuant to their defeat in a Game of Dice with Kauravas lived in a hermitage and their cows taking water from a river nearby were automatically giving milk back into the same river and finding this miracle act, Bhima found that the middle part of the River was hot compared to the rest of water. Bhima with his mace broke the middle portion of the River seeking to find out as to how had this happened; there was blood gushing out and when dug up to the great surprise Pandavas discovered a Jyotirlinga full of radiance. The Story of Demons Daruka and Daruki as also of Supriya the great Devotee of Bhagavan was also ascribed to Nageswara Temple at Dwaraka in Gujarat was referred to Naganath Temple at Audh in Maharashtra also. The architectural beauty of the Audha Temple of Prabhasa is distinctive, as was built by Pandavas originally with heavy stones and spacious corridors and halls. The Court Hall is oval shaped supported by strong pillars and the Jyotirlinga of Naganatha Deva is in a Garbhagriha which is in a small internal area. While there is no Idol of Nandi before the Main Deity, there is a separate Shrine for him behind the Main Temple. On all the four sides of the Main Temple are separate shrines dedicated to Twelve Jyotirlingas, besides Vedavyasa linga, Bhadreswara, Nilakantheswara, Ganapati, Dattatreya, Murali Manohar, and Dasavataras- totalling 108 Shiva Temples and 68 Shrines, interestingly including Mothers in law and Daughters in law! Also interestingly, there is a picturisation of a Scene depicting a sulking Devi Parvati and a pacifying Lord Siva! It is said that Aurangazeb ordered to plunder the Temple and swarms of bees drove away the soldiers.

Jagdeswar (Almora):

Till date, devotees pray to Bhagavan Siva as Bal Jagdeswar as connected to a legend of the Area. In Daruka Vana, there were ‘Balakhilyas’ a group of Sages of dwarf size performing severe penance for years. Bhagavan Siva sought to test the depth of the Dwarf Sages and appeared as a tall, hefty and handsome personality, a ‘Digambara’ or completely naked, covering His body with snakes. The house wives of the Area were so attracted to the Stranger that they were not only inquisitive but got hypnotised neglecting their house chores. The Sages got frustrated and approached Devas to save the confusion. When Devas meditated Lord Siva in desperation, He manifested as a Bal Jagdeswar, who has no Physique, Gunas (Characteristics), Tatvas, Sex, Age, Time, Distance, yet, He has all of these too! Thus materialized as a ‘Swayambhu’ (Self-born) Linga eversince! The Main Temple in the Complex is dedicated to Tarun Jagdeswar and the Dwarpalakas are Nandi and Skandi. The Sanctum is of two parts, the larger area being of Jagdeswara Jyotirlinga and the smaller area being of Devi Parvati. There is an ‘Akhand Jyoti’ or Everlasting Lamp. The biggest Shrine in the Main Temple is dedicated to Mritunjaya or the Saviour of Death. The distinction of this Linga is that it has an opening of an Eye. Recitation of Mritunjaya Mantra would yield immediate reliefs of troubles, health problems, mental disturbance and Spiritual solace. The Mantra is from Sukla Yajur Veda: *Aum Trayambakam Yajamahe / Sugandhim Pushti Vardhanam / Urvarukamiva Bandhanaan / Mrityor Mokshiyee Maamritaam* -We pray to Lord Siva whose eyes are the Sun, Moon and Fire. May He protect us from disease, poverty, and fear and bless us with prosperity, longevity and good health. Another important Shrine in the Complex is of Pushti Bhagavati. Outside the Complex are Vinayak Kshetra, Jhanker Saim Mahadev (who was meditated and instructed His Ganas to destroy the Demons who were disturbing His Tapasya), and Briddha Jagadeswar (in the Form of Old Jagadeswar).

Rameshwaram: The Temple town of Bhagavan Siva’s emergence of the penultimate Jyotirlinga of Ramalingesa happens to be celebration point of Lord Rama’s glorious victory over Ravana paying Rama’s dutiful homage to Bhagavan. Having crossed ‘Setu Bandhan’ across the Sea on the triumphant return journey from Lanka en route Ayodhya, Lord Rama despatched Hanuman to visit Varanasi to pray Visweswara and bring a replica of the Linga from Kasi for consecrating it on the Sea coast but since Hanuman could not return by the appointed auspicious time, Sita Devi improvised a Sand Linga

and installed it formally amid Vedic Mantras. Hanuman was upset and wished that the Linga blessed at Kasi Viswanadha be substituted instead and tried hard to pull it out but the so called temporary Sand Linga was ever lasting, blessing millions of devotees ever since. The Kasilinga or Hanumanlinga too was installed nearby which too is worshipped by devotees. It would be appropriate therefore that worship to Rameswara or Rathnaswami be performed after the homage to the Kasilinga or Hanumanlinga. Spread over some 15 acres of land, the Temple could boast of rich architectural heritage of high Raja- Gopurams on the East (126 feet high) and the West side, massive walls, a huge Nandi (18 feet tall and 22 feet long) and a 4000 feet long Corridor with 4000 carved granite pillars on raised platforms on either side- perhaps the longest in the World. [It is gathered that in the initial stages, the Rameswara Jyotirlinga was kept in a thatched abode till the 12th Century but royal patronage of passing centuries of the Kings of Travancore, Ramanadha -puram, Nagercoil and Pudukkottai helped improve the Temple Complex.] There are some thirty six Teerthas (Water Springs) with considerable medicinal and mineral properties - twenty of them being in the Temple Complex itself- most of the devotees bathing bucketfuls in all the twenty two Wells dotted all over the surroundings and walking along into the Sanctum drenched and then only perform the worship to the Jyotirlinga in queues! Festivals at the Rameswara Temple are celebrated in 'Ani' Masa (June 15- July 15) signifying Lord Rama's victory worship to Bhagavan Siva and two 'Brahmotsavas' or Annual Principal Celebrations are observed in 'Adi' and 'Masi' months as per local customs. Six worships commence from 5 am each day and Special worships are on Fridays. [Among the experiences include a memorable journey approaching or leaving Rameswaram across the Ocean preferably by train or by a road journey over a high bridge and a commanding view of Area atop the Gandhamadan Hill where a Shrine and Rama's revered foot- prints are witnessed as also a Place in the vicinity of the Temple a heavy mineral-laden stone floating on water, apparently due to its high phosphatic content; the stone was a sample with which Setu bridge was constructed by Vanara Sena or Monkey Brigade!]

]Ghrishneshwar:

On a mountain called Devagiri, there were a pious Brahmana named Sudharma and his wife Sudeha but she was barren and had no child. Sudeha proposed that her younger sister, Ghushma or Kusuma who was a staunch devotee of Parameswara be wedded to Sudharma. Sudharma agreed and in course of time, they had a male child due to Lord Siva's blessings. Ghushma was in the habit of daily worship by creating Sivalingas of clay and immerse them after Puja and Abhisheka in a pond nearby. Sudeha got jealous of her younger sister as she was blessed with a son. One night Sudeha killed the child out of jealousy and threw away the child in the same pond where the Sivalingas were immersed by her. The latter no doubt wept over the tragedy but continued her daily worship of Siva none-the-less. The dead body of the child floated in the pond where Ghushma used to immerse the lingas and there was commotion in the family and indeed in the village. Ghushma still continued her prayers to Lord Shankara who finally stood before her and desired to kill Sudharma, but she requested not to do so out of her extreme kindness. Lord Siva brought back the child from death and also asked Ghushma for any boon and she requested Him to stay in pond and the Lord agreed to do so and hence the formation of Ghrishne- shwara as a Jyotirlinga. Alternative names of the Place are Ghushmeswar or Kusumeswar. This Temple is situated in the Village of Verul or Yelur where River Yala flows and is some 30 km from Aurangabad. [From Aurangabad, Ellora is 30 km, Ajanta is 106 km and Shirdi is 130 km.]

The Temple Complex is quite spacious (240 X 185 feet) enclosed by strong outer walls and the Garbha griha (Sanctum) admeasuring 17 feet X 17 feet are the Jyotirlinga of Lord Ghrishnaswara and Idol of Goddess Ghrishneswari; a Nandikeswara is facing the Deities in the Court Hall of the Sanctum. It is believed that long ago, the Patel of the Village discovered a treasure in a snake pit and the amount was spent on the basic construction of the original Temple and the Holkar Royal family renovated with Dasavataras and various other carvings in red stone were added besides a lake named

Sikharashingarapur. [Ellora and Ajanta caves which are World Heritage Sites are firmed up on the Tourist map of India].

Prasiddha Shiva Lingas

Following Twenty Four Shiva Lingas are reckoned as significant: 1) Pashupati Nath-Nepal 2) Sundareswar at Madurai 3) Kumbheshwar at Kumbhakonam 4) Brihadeeshwar at Tanjore 5) Pakshi Teertha at Chengalput 6) Maha Baleshwar near Pune 7) Amarnath Ice Linga at Jammu & Kashmir 8) Vaidhyath at Kangra 9) Tarakeshwar at West Bengal; 10) Bhuvaneshwara at Odisha 11) Kangra Shiva at Kajuraho, 12) Eka Linga at Udaipur 13) Gourishankar at Jabbalpur 14) Harishwar near Manasarovara 15) Vyaasheswar near Varanasi 16) Madhameshwar at Kashi 17) Hatakeshwar at Vadnagar 18) Mukta Parameshwar at Arunachala 19) Pratigjneswar at Krouncha Mountain* 20) Kapaleshwar at Krouncha Mountain 21) Kumareshwar at Krouncha Mountain 22) Sarveshwara Linga near the 'Jaya stambha' or the Victory Pillar at Chittod of Rajasthan 23) Stambheshwar also near the Jaya Stambha and finally 24) Ajaya Amareshwara Shiva Linga on Mahendra Parvata in the Eastern Ghats of Odisha. *Krouncha Giri is 10 km away from Sandur in Bellari District of Karnataka, where there is a Kumara Swami Temple Complex and near by the Swami Malay Forest Range full of Peacocks and serpents, with Devi Parvati and Ganesya Idols too were installed by Chalukya Kings; but women are strictly forbidden to enter the Concecrated Temple!

Upa Lingas

While describing The Upalingas at the beginning of *Koti Rudra Samhita*, Suta Muni explained the Upalinga which emerged from Someswara linga is Antakesh where Earth and Ocean converge. The Upalinga of Srisailam's Mallikarjuna is Rudreshwar and that of Ujjain's Mahakal is Dugdheswar. Kardameswar is the Upalinga of Omkareswar while Bhuteswar is that of Kedareshwar. Upalingas of Bheemashankar, Nageshwar, Rameshwar and Bhumeswar respectively. There are other significant Sivalingas like Kirtikaveshwar, Tilmandeswar, Bhuktेशwar, Pureswar, Siddha Nateswar, Shringeswar, Gopeswar, Rangeswar, Rameswar, Ganeswar, Sukreswar, Chandrasekhara, Kumtinatha and Andhakeswar. A few other Upalingas are mentioned herebelow:

Atrishwar Linga: Sage Atri and Sati Anasuya performed atonement of rigorous nature in a forest named Kamda at Chitrakuta mountain when they decided to save people from the grip of a prolonged drought for some fifty years. They did not take a morsel of food during the period of penance. Once Atri felt almost fainted because of thirst and Anasuya went in search of water; Devi Ganga appeared and offered water from a spring dug up by Anasuya into a pit which was taken by Anasuya in a 'kamandalu' for storing water and rushed it to quench Atri's thirst. It was this pit from where water sprang up and became the origin of River Mandakini. But Devi Ganga demanded the full 'Punya' (Virtue) of Anasuya in return and the latter sacrificed gladly to save the suffering people. Lord Siva was impressed as Atri conducted a Maha Yaga and appeared in the form of Atrishwar Linga recognising the sacrifices of the Atri-Anasuya Couple. *Mahabaleshwara Linga:* The Holy Place Gokarna (Ear of the Cow) in Karnataka State is believed to have been formed as Earth's ear was squeezed soon after her Creation by Maha Deva Siva. Ganesa tricked Ravana to place down on Earth the 'Atmalinga' of Mahadeva which was secured by the latter after severe penance to the Lord. Once fixed on the Earth, it became impossible for Ravana to pull it out and in the process of pulling it forcefully by breaking it, three parts fell down and got scattered *mainly* at Gokarna and also Murudeswar, Dhakeswar and Gunavanthe where too the Temples are venerated. Mahabal Linga's presence of a devotee at Gokarna, especially on the eighth or fourteenth day of 'Arudra Nakshatra' falling on a Monday destroys all sins and opens Gates of Kailasa after one's demise. It is believed that worship of Mahabal Siva on 'Magha Krishna Chaturdasi' is highly fruitful and devotees in large crowds are attracted to the Temple on this particular day. Obeisance by Puja and 'Abhisheka' by milk

and Bilwa leaves at the Temple on that day is said to be a sure step towards Salvation. *Batukanath Linga*: A Brahmana named Dadhichi was a relentless worshipper of Lord Siva everyday unflinching but had to entrust the worship to one of his sons Sudarshan for some time. Sudarshan too was performing the 'Pujas' dutifully. On a 'Sivaratri' which is the most sacred night for Bhagavan too, along with his entire family kept fast and performed the Pujas. But he did the sinful union with his wife that night and even without observing physical cleanliness continued the worship on that most Sacred night. Lord Siva was furious and there were frequent hurdles in the Pujas all through the Sivaratri. Sudarshan's father realised this most unfortunate happening. Sudarshan performed the most rigorous penance possible for years and Devi Parvathi asked the Lord to pardon, absolve the sin and liberate Sudarshan. Pleased by his sincere self-punishment, the Lord manifested Himself in Batu linga and directed the devotee to worship it. [It is no doubt unconfirmed but came to light that Batuknath Temple and linga of 1.2 meters height was worshipped at Tahab Village, district Pulwama some 32 km of Srinagar, Kashmir, nearby a 40 feet square spring called Vatuksar Nag, along with a Jagnath Bhirav Temple nearby-now under Muslim domination]. Unfortunately, it was gathered that the high linga which was worshipped in the years of yore, was pulled out and used by Muslim women of the villages around to pound grains to split from the husk! *Haatakeshwara Linga*: This Linga is a manifestation of Purusha-Prakriti combine. A group of Sages were observing worship to a Sivalinga very religiously at a Siva Temple in Daruka forest and a few of them including their wives visited the forest interior to locate firewood, darbha, flowers, fruits and such other Puja material when they encountered a hefty person who was completely naked. When they questioned about his whereabouts, he did not reply. The Sages cursed the person that his phallus would fall on the ground. There was an earth quake and rumbling storm broken with loud thunders and lightning as this incident happened and such oppressive heat was produced like an inferno. The Sages ran to Lord Brahma out of fright and guilt and the latter confirmed that the Personality who gave the curse was Bhagavan Himself and no power in the Three Worlds could save them as also the very existence of the Universe was threatened. The only possible way out could be to meditate Devi Parvati and for sure she might ease the situation. The Sages prayed to Devi Parvati who manifested as a female part on the spot and the Haatkeswar Linga as well. Eversince then worship of Phallus as a manifestation of Bhagavan Siva came into vogue. At Naimisharanya (Uttar Pradesh) near Lucknow, there is a *Rishishwar Linga*, which is worshipped by Rishis; those who were alleged murderers or who actually committed murder but regretted having committed would be free from their troubles. At Mishra Tirtha, there is a *Dadhikeshwara Linga* which was worshipped by Sage Dadhichi. At Devaprayaga on way to Kedareshwar, *Laliteshwara Linga* is worshipped by devotees in the transit on either way up or down. In Nayapalpur [Khatmandu, Nepal] the very famous *Pashupatinath Linga* attracts lakhs of devotees which has the distinction of being called a 'Linga Sirsha' and the Temple doors are four-sided thus enabling four separate queues of devotees simultaneously manned by four priests. Not far from Pasupathinath Temple is *Mukti Linga* which is worshipped for mental peace and happiness. The formation of *Harishwar Linga* was a consequence of Lord Vishnu's worship to Bhagavan Siva by thousand lotus flowers each of these by chanting the 'Siva Sahasranamas' or Thousand Names of Siva. During the Worship Siva was desirous of Vishnu's concentration and stole one of the lotus flowers and there was a shortage of one flower in the count. Unnerved by the lapse, Lord Vishnu gave away one of His eyes in sacrifice and completed the worship. Bhagavan Siva was thrilled and fully satisfied; He asked Vishnu for a boon and as desired, Lord Siva gifted a very powerful *Sudarshana chakra* which is put to great use often as a last resort to annihilate powerful Demons. Besides the Chakra, Bhagavan Siva was pleased to materialize Himself as Harishwar Linga for the benefit of generations to come.

Ashtottara Shata Shiva Kshetras

Following are hundred and eight Shaiva Kshetras and names of the respective names of Shiva Murtis:

1) Kaivalya Shaila: Shri Kantha; 2) Himalaya Parvata:Kedareshwara 3) Kashipura : Vishwanadha 4) Shrishaila: Mallikarjuna; 5) Prayaga: Nilakanthesha; 6) Gaya: Rudra; 7) Kaalanjar: Nilakantheswara; 8) Draaksharama: Bhimeshwara; 9) Maayura/Mayavaram : Ambikeshwara; 10) Brahmavarta: Deva Linga;11) Prabhasa: Shashi Bhushan;12) Shwetahastipura: Vrishadhvaja; 13) Gokarna: Gokarneshwara; 14) Soma- nadha:Someshwara; 15) Shrirupa: Thyagaraja; 16) Veda: Vedapurishwara; 17) Bhimarama: Bhimeshwara 18) Manthana: Kaalikeshwara; 19) Madhura; Chokkanatha; 20) Manasa: Madhaveshwara; 21) Shri Vaanchaka: Champakeshwara 22) Panchavati: Vateshwara; 23) Gajaaranya: Vaidhya natha; 24) Tirthaa chala: Tirthakeshwara 25) Kumbhakona: Kumbheshwara; 26) Lepakshi: Paapanaashana: 27) Kanvapuri : Kanweshwara;28) Madhya: Madhyaarjuna; 29) Hariharapura: Shankara Narayaneshwara; 30) Virinchipura: Margesha; 31) Panchanada: Girishwara; 32) Pampapuri: Virupaksha; 33) Somagiri: Mallikarjuna; 34) Tri- makuta: Agasteshwara; 35) Subrahmanya: Ahipeshwara; 36) Mahabala Parvata: Mahabaleshwara; 37) Dakshinaavarta: Ankeshwara as worshipped by Surya Deva directly 38) Vedaranya : Vedaranyeshwara; 39) Somapuri: Someshwara; 40) Ujjain: Rama Lingeshwara; 41) Kashmir: Vijayeshwara; 42) Maha Nandipura: Maha Nandeshwara; 43) Koti Tirtha: Koteshwara; 44) Vriddha Kshetra: Vriddhaachaleshwara; 45) Kukkud Parvata: Gangaadhareshwara; 46) Chamaraja nagara: Chamarajeshwara; 47) Nandi Parvata:Nandeshwara; 48) Badhirachala: Chandeshwara; 49) Gurapura: Nanjundeshwara; 50) Shata -shringa Parvata: Adhipeshwara; 51) Ghanaanada Parvata: Someshwara; 52) Nallur; Nimaleshwara’ 53) Needa naatha pura: Needa natheshwara; 54) Ekanta: Rama Lingeshwara; 55) Shri Naaga: Kunadale -shwara; 56) Sri Kanya : Tri Bhungeshwara; 57) Utsanga: Raghaveshwara; 58) Matsya Tirtha: Tirthesh -wara 59) Trikuta Parvat: Tandaveswar; 60) Prasanna puri : Marga Sahaayeshwar; 61) Gandaki: Shiva naabha; 62) Shripati : Shripateswar; 63) Dhamapuri: Dharma Linga; 64) Kanya kubja: Kalaadhara; 65) Vaanigrama: Virinjeshwar; 66) Nepala: Nakuleshwar’ 67) Jagannaadha puri: Markandeshwar; 68) Narmada Tat: Swayambhu; 69) Dhamasthala : Manjunatha; 70) Tri Rupa: Vyaseshwara; 71) Swanavati: Kalingeswar; 72) Nirmal: Pannageswar; 73) Pundarika: Jaiminishwar; 74) Ayodhya: Madhureswar; 75) Siddhavati: Siddheshwar;76) Shri Kurmaachala: Tripurantaka; 77) Manikundala: Manimuktaa –nadeshwara; 78) Vataatavi: Kritthivaashewara; 79) Triveni Tata: Sangameshwara; 80) Stanita Tirtha: Malleswara; 81) Indrakeela Parvata: Arjuneshwara; 82) Sheshachala Parvata: Kapileschwara; 83) Pushpagiri: Pushpagirishwara; 84) Chitrakuta: Bhuvneshwara; 85) Ujjain : Maha Kaaleshwara; 86) Jwala- mukhi: Shula tanka; 87) Mangali: Sangameshwara; 88) Tanjapuri: Brihadishwara; 89) Pushkar : Rameshwar; 90) Sri Lanka: Matseshwar; 91) Gandhamaadana: Kurmeshwar; 92) Vindhya Parvat: Varaaheshwar; 93) Ahobila: Nrisimha swarupa; 94) Kurukshetra :Vaamaneshwara; 95) Kapila Tirtha: Parashu Rama Tirtha; 96) Kurukshetra: Vaamaneshwar; 97) KapilaTirtha : Parashurameshwara; 98) Setu bandhana: Rameshwar; 99) Saketa: Balarameshwar; 100) 101) Vaaranaavata: Bouddheshwara 102) Tatwa Kshetra: Kalkeshwara; 103) Mahendrachala: Krishneshwar; 104) Mandapalli : Shaneshwara; 105) Nepal : Pashupati natha; 106) Tenkashi: Kashinatha; 107) Hampi- Virupaksha and 108) Vemulavaada: Nilalohita

Shri Shiva’s Ashta Murtis:

Aham Shivah Shivaschaayam twam chaapi Shiva eva hi, Sarvam Shivamayam Brahmanshivaat param na kinchana/ (Brahman! I am Shiva, this is Shiva, you are Shiva and every thing is ‘Shiva mayam’ too as there is nothing beyond Shiva)-So said Shiva in Maha Shiva Purana.

The Pancha Bhutas or the Five basic Elements of ‘Prithivi-apas- tejas- vayu-akaasha’ or Earth-Water-Fire- Air and Sky, along with Surya-Chandra and Jeevatma or Existence of a Being are stated to be the Ashta Murthis of the Basic Eight Forms of Creation. Shiva Purana further states: *Tasyaadi Deva Devasya Murtyashtakamam jagat, Tasmin vynaaya shitam Vishvam sutre maniganaa iva/ Sharvaam bhavastathaa Rudra Ugro Bhimah Pashupatih, Ishaanaascha Maha Devo Murtaschyaashta vishrutaah/ Bhumyabhogni marudvaayomakshetragna arka nishaakaraah,*

Adhishthita Maheshasya Sharvaadetha murtibhih/ Ashta murtyaatmanaa vishwam, adhishtaaya sthitam Shivam, Bhajasva sarva bhavena Rudram parama kaaranam/ (This whole Universe is cherished with Eight Magnificent Forms of Creation like the diamonds strung with a sacred thread; these are the eight embodiments of Parama Shiva viz. Sharva, Bhava, Rudra, Ugra, Bhima, Pashupati, Maha Deva and Ishana; these Ashta Murtis represent Earth, Water, Air, Sky, Kshetrajna or Jeevatma, Surya and Chandra. May we worship these eight glorious incarnations as follows: *Om Sharvaaya Khshiti Murtaye namah/ Om Bhavaaya Jala Murtaye namah/ Om Rudraaya Agni murtaye namah/Om Ugraaya Vaayu Murtaye namah/Om Bhimaaya Aakaasha Murtaye namah/Om Pashupataye Yajamaana murtaye namah/ Om Maha Devaaya Soma Murtaye namah/ Om Ishanaaya Suryamurtaye namah/* (While the Basic Five Elements like Earth, Sky etc are stated as subtle, Jeevatma is the Kshetrajna, or the Yajamani or the Master. Since Jeevatma is stated to be the ‘Pashu’, Paramatma Shiva is the Pashupati who is the reliever of the drudgery of living due to the Maya or the illusion of Life; and what Pashupati in His Mercy does is the Act of ‘Pashu Vimochana’ by way of ushering Relief from Life and possibly Bliss without rebirth!)

Ashta Murti Puja: Atmanschaashtami murtih Shivasya paramatmanah, Vyapaketaramurtinam vishwam tasmaacchiva –ashtakam/ Deho Devaalayah prokto jeevo Devah Sadashivah, tyajedagjnaana nirmalyam soham bhavaena pujayet/ (One indeed has to perform worship the Ashta Murtis with the unique faith and determination of the omnipresent ParamaShiva and then only there could be release from the cycle of deaths and births. The worship in several temples should spring from one’s heart and soul and truly experience the Atma Linga right within thus sprinkling the waters of faith and true dedication thereon.) While so worshipping one needs to reflect within the Ashta Murtis as integrated in Parama Shiva, *Araadha yaami Maniannibhamaatmalingam mayaapuri hridaya pankaja sannivishtham/ Shraddaanadi vimala chitta jalaavagaaham, nityam samaadhi kusumairpunar bhavaaya/*(Let us worship in such a manner that the Atma Linga or one’s own Lotus like Inner Consciousness is washed off by the flows of devotion and remove all the blemishes and physical impurities due to the cover of Maya the Illusion) *Adityamcha Shivam Vidyaacchivamaaditya rupinam, Ubhayontaram naasti hyaadityasya Shivasya cha/* Indeed there is no difference of Shiva and Surya the Pratyaksha Devata and as such there is no difference of a Surya Mandira and Shiva Mandira Similarly, as regards the Somnath Mandira in Gujarat and Chandranath Mandir in West Bengal, no differentiation be observed between Chandra and Shiva. There is another Chandranatha Mandir in West Bengal too atop a mountain near Chatgaon which is stated as the Thirteenth Jyotirlinga as mentioned in Devi Purana with several Tirthas around some of which even emit fiery flames. Besides there are Kshiti Linga at Ekamreshwara in Kanchi, Apu Linga at Jambukeshwara in Tamilnadu, Vayu Linga at Kala Hasti in Andhra Pradesh, Akasha Linga at Chidambaram in Tamilnadu again, and Agni Linga at Tiruvannaamalai in Tamilnadu

Annexture Three on the Synopsis of Paramardha Saara on Kashmiri Shaivism

Bhaarupam paripuranam swaatmani vishraantato mahaanandam, icchhaa shakti samvitkaranaair nirbharitwam ananta shakti paripurnam// Sarva vikalpa viheenam shuddham shaantam layodaya viheenam, yatparatatwam tasmin vibhaati shatrimshadaatma jajat// Parameshwara is paramount radiance of countless bhaskaras, paripurnam or of Totality swatmani or of unique tranquility and of high relaxation, Mahaanandam or of outstanding Blissfulness, the Symbol of granting fulfillment of desires, antahshakti paripurnam or of the latent and complete powers, sarva vikalpa viheenam or with neither drips nor lapses of any kind yet ever known and realized; Shuddham or paradigm of purity and transparency, Shantam or emblem of peacefulness and serenity, Layodaya viheenam or devoid of beginning nor termination; parama tatwam or the excellence of peak of Elements of the Srishti being the essence of thirty Six Elements and further beyond! (Stanza 10)

Yadi punar amalam bodham sarva sumutteerna boddhur kartrumayam, vitamam anastami- todita bhaa rupam satyasankalpam// Dik kaala kalana vikalam dhruvam avyayam Ishwaram supari-purnam, bahutara shakti vraata pralayodaya virachinaika kartaaram//Srishtyaadi vidhi suvedhasam aatmaanam Shivam ayam vibhudhyeta, kathamiva samsaarisyaad vitatasya kutah kva vaa sharanam/ (Stanzas 64-66)

(How magnificent it would be to vision The Self as Parameshwara Parama Shiva! Indeed, He is Nirmala or the undefiled consciousness, Chitanya or of the essence of purity and energetically ever active, Niratishaya or the Singular One with exaltation over the entirety of the Universe, 'jnaatrutwa and kartruvya swarupa' or one with sublime awareness and the foremost guidance to dutifulness - the subject and the agent; 'vistruta' or omnipresent and omniscient, bhaa rupam or the utmost radiance and Illumination, 'satya sankalpa' or of truthful resolution, never sets nor rises or 'anaadyanta' (stanza 64); dikkaalalalana vikala or free fom limitations of space and time, dhruva or of utmost steadfastness, avyaya or everlasting, Ishwara the top most paramatma, suparipurna or the One with completeness of sagacity and virtue, 'bahutara shakti vraatapralayodara' or the Supreme Creator of Innumerable Shakti Utpatti-dharana-pralaya kara or the Generator- Administrator-and Terminator of Endless variety of Powers (stanza 65); the Unique one with the paramount expertise to plan and execute to perfection to create the art of crafting and maintaining the 'Samsara' that permeates 'Shivatwa' or of Heights of Auspiciousness; how indeed are you capable of crafting such amazing Unverse! My total dedication and sincere prostrations to you .

Stanzas 1-9: Bhagavan Maheshwara divisioned the 'Anda Chatushtaya' or the Four folded 'Brahmanda' viz. Shakti, Maya, Prakriti and Prithvi - or the Energy, the Ignorance/ Make Belief, the Nature and Earth. Stanzas 10- 14 :The entire Universe, replete with Parama Shiva, is all-resplendent in Abstract Form, Pariapuram or Entirety- He is on top of the Parama Tatwas viz.as detailed. Shuddha Tatwas or the Pure Elements viz.Shiva, Shakti, Sadaashiva, Ishwara, Sadvidya Mayi, and the Parama Tatwas representing the Swaswarupas or the Forms of Individual Selves as the Unique Integrated Maha Tatwa. The Swa Swarupas are representative broadly of Chid-Ananda-Ichaa-Jnaana-Kriya the Pancha Maha Shaktis or alternatively Shiva,Shakti, Sadaa Shiva, Ishwara and Shudda Vidya . The Collective Form is named 'Atyanta Chamatkaara Swaswarupa' and there beyond the SHIVA TATWA.

Stanzas 15- 17: Tatwas in depth: Niyati Tatwa relates to where a Purusha resides specifically. Kaala Tatwa specifies the age, maturity of mind and characteristics , sex, and environment and such. Raaga Tatwa of the Purusha concerned, attachment accessories, aspirations and desires. The Purusha seeks fulfillment of this type of material wants. Vidya Tatwa is essentially knowledge based. Indeed knowledge is limitless and as much one acquires, so much more remains. Stanzas 18-19 : Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aanaava, 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! Stanzas 20-22: 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!Stanzas 23-25: 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.Stanzas 26-31 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 Consciousness 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 force praana and the Individual Consciousness is a mute spectator only and surely the photo image of Paramatma! Stanzas 32-33: Being a great sportsman, Paramatma plays hide and seek with make-belief and reality and at times he kicks up a mendicant high to great fortunes. Stanza 34-35: Universal Creation, Preservation and Dissolution akin to waking, dreaming, and dreamless sleep sushupti appear in the Parameshwara Himself and on the ultimate state of the jeevatma merging into Paramatma the Supreme Himself! Stanza 36: Just as the huge expanse of sky could never be tarnished and polluted by clouds, smoke or dust, could the acts of Maha Maya which are so mysterious and complex otherwise affect the Inner Self whose mirror image is Parameshwara himself! A Being is a soft target to 'sukha dukhas', 'mayaa vyamohas', 'janma-maranas' and several problems and predilections. Stanzas 37-40: When 'ghata gagana' or ether fills dust in a jar another ether elsewhere at another place too does not fill up with dust. Similarly some human beings might have a tragedy and death in one house but in another street another house might be enjoying a wedding party. Thus 'sukha dukhas' are dispersed; Parmeshwara is totally unaffected by Maha Maya and in fact He created her himself to assume the Task of Srishti-Sthiti-Samhaara repeatedly. Next stanza explains that having dismissed the above misconception, Parameshwara also smashes up the 'agjnaana' that the Individual Self or the Antarama is separate from Paramatma as the former might be subjected to the pulls of panchendriyas and mind sustained by praana. Stanza 41-42: The entire Universe is the amalgam of three ingredients viz. Prithivi-Prakriti and Maya and these correspond to the gross, the subtle and the most subtle. From Prithvi to Maya this Universe is full of differences. Gold which could be in varied forms and shapes like belts, bracelets or rings and similarly in other metals like silver, copper and zinc or alloys thereof. Stanza 43: The Supreme Parameshwara is pure, ever tranquil, 'abheda' or undifferentiated, 'sama' or equable, 'sakalam' or complete, 'amritam' or ever lasting, 'satyam' or the singular manifestation of Truth, that rests in Shakti who is the appearance of natural radiance. Stanzas 44-46: Enlightenment is three folded to know, to seek and attain. Only these Ichha-Jnaana-Kriya Shaktis are capable of accomplishing the Akaasha Kusuma the Parameshwara. Thus Sada Shiva the Immortal rests and depends on Maha Shakti. The next stanza denotes that Parmeshwara has the facility of possessing the trident of Maha Shakti viz. the 'iccha-jnaana-kriya Shaktis' with which He could bestow the Beings of Atma Darshana. Stanzas 47-50: The next stanza reveals Paramaarthaaara of Kashmir Shaivism and sums up the concept thus: Iccha-jnaana-kriya, the three Shaktis named as the trident versus their perfect victories of materialism and their combined manifestation of Maha Maya who further makes the merger of the Beings with Parameshwara, even while the latter is totally aware that both the entities are just the same. He achieves the task of external creation of three eggs more with their infinite variety in order to make way into the external world as several subjects and objects to the process of expansion of the balance of the trident Shaktis amalgamated with two further Shaktis viz. 'Sat Chid Ananda' or the commanding power of Consciousness and that of Bliss coupled with the erstwhile Iccha-Jnaana-Kriya Shaktis this totalling five forms of Shiva-Shakti- Sadaashiva-Ishwara and Shuddha Vidya are together named Parameshwara. The Supreme Lord makes the wheel of Shakti and declares of 'Ahmata' or the 'I am-ness' showing various things in the mirror of the Universe the Maha Maaya. Stanzas 51-54: This is how the wheels of Shakti groups are revolved by Parameshwara as His eternal sport stating 'Ahamta' or 'Sarvaswam Ahameva; 'It is Me' as the Universe is reflected like jars in a mirror. From me the entire Universe is derived in varied forms and feelings and essentially I alone am manifested in the bodies of all the Beings with panchandriyas and panchabutas with praana and mind besides all kinds of shades be it illumination or darkness akin to knowledge and ignorance. Besides the body and Indriyas, I create Shaktis in multi-faceted swarupas, and essentially by five principal forms with Sat-chit-ananda or the power pure consciousness and the might of bliss and so on. I am engaged in the play of the 'Srishti Sthiti Samhara'. In me the that the Universe is illuminated and I am the awakeness-dream stage-sushupti and paramartha saara. I am the Vishwa Rupa with hands feet and senses. Yet, even without body and Indriyas, I can see, hear sounds,

breath, feel, think and move fastest. The entire Universe is my play ground and illuminate in all modes since the thread of unity ties in all beings like men and women, children , pashus , birds and inanimate beings too. Stanzas 55- 58: Falsity besides the break of the cycle of births and deaths as also the limitations of 'kaala maana' and so on get severed even as he finds himself in the effulgence of Pamameshwara Himself basking in the eternity of Surya! Once the physical body is destroyed then whither does he dwell especially the full force of Maya Shakti is freed for ever! Then the husk and bran of the grain of his erstwhile form has no further regermination and no further 'aanava- maayiya and karma' tarnishings and defilements. He then attains a state of pure consciousness as of Lord Shiva Himself! Stanzas 59-60: Once the gems of Supreme Vision are collected in the treasure house of one's own mystic heart, which indeed is akin to that of Maheshwara's Himself , then in that state of ecstasy, the Self would tend to annouce that : 'I am all and everything'! Liberation from the revelation of Maha Shakti that is basically embedded on one's own true Self is Moksha which severs the knots of ignorance. Agjnana or fantasy of 'moha' or the perfect knot. This is what needs to be untied and then discover 'atma swaatantra lakshama' or the true feature of freedom of the Self. That indeed is the Paramaardha Saara! Stanzas 61-64: As the bonds of ignorance are slashed and liberatoin has dawned, then he realises that the bondage of physical body alone is the hindrance. Once the seed of life would be scorched it would not be capable of rebirth. As the body once destroyed the limitation on buddhi would be off and the Innerconsciousness merges the unique Pure Consciousness. Stanzas 65-68: once an enlightened person gets the awareness that he is but an agent of whatever is being performed by him is but of Paramatma's volition only and that he was only of mere insrumental nature. The jnaani who decides to execute an action of virtue gets inspired by his Atma Jyoti or the internal illumination. Stanzas 69-73: The jnaani who decides to execute an action of virtue gets inspired by his Atma Jyoti or the internal illumination. This is how, the Antaratma of the concerned person of whose spiritual consummation is attained yet continues to exist, albeit with neither fear nor favour yet enjoying the sublimity and the play of divinity on the stage of the materialistic Universe! Such a semi insentient Being moves about and behaves without any normal 'deha vikaaraas' or bodily action-reaction syndromes like arrogance, happiness at achievemens, anger, lust, fear, avarice and delusion , and receipts of admiration from the onlookers and so on like a dumb and speechless one. How in illuminated person is totally unaffected much unlike the normal embodied person. How indeed, 'mada' or conceit, 'harsha' or happiness and such human limitations could affect a person of the radiance of Atma Jnaana as he would already have had the vision of the non-dual Self! He would as well declare that He would be different as He was the all pervasive Brahman himself!! The further stanza -73 explains that since the person in that state of he periphery of 'atma jnaana' has no value of Brahma's worship, havana karyas, and of 'dwaita tatwa'; in that state of non duality, he has no need to worship of a secondary reality as He is Reality already. He has no need to visit Deva Mandiras. There is nothing distinct from Himself to which he has to greet, praise or worship any further! He would thus enjoin those 'bhaktas' and praise or pray to since he is already a liberated Being! Stanzas 74-78: To a perfect and mature 'jnaani', either his or of another's is stated as the abode of the Self. This abode comprises of 'Shat Trimshat Tatwas' or thirty six Elements. Now, the tatwas are fully equipped with the respective senses too of the physical organism to percieve any external object. Thus the Jnaani realises his body is the temple of the Self. In other words one's own physical body is the abode of his self consciousness which is the 'antaratma' itself. In other words the bodily temple is akin to an external temple itself! The prayer by way of japa symbolises the thirty six tatwas by way of Atma tatwa or Ishvara tatwa and as praana the viral force named Prana Shakti by way of inbreathing and outbreathing and the channel of the spinal chord resulting in 'naada' the sound waves expressed as 'anaahata naada' arising from 'ckakra madhyama' and its apex called 'Bindu'. In other words when the 'japa' of a mantra aimed at a certain form of deity , one's consciouness moves the vital breath in a swing of up and down even without one's knowledge and the resultant low sound creates ripples of spiritualism of varying degrees. Stanza 75-78 explain that as in the Temple of Maha Bhairava Shiva along with his intrinsic Shaktis, incessant worship by way of abhisheka, tarpana,

archana, homa karyaas and so on. What type of worship is done! The reply is 'Atma Paraamasha' or self analysis! Who are the 'parivaaraas' worshipped! These are 'Chitanya kaarana bhuta shaktis of Chid-Ananda-Icchaa-Jnaana-Kriya-and Vaibhava Swarupis along 'chakshu-rasana-vaak-ghraana-twak-shrotra indriyas'. Thus the Unity of diversity of inherent Shaktis signifies 'abheda-ananta-atma devata' and the 'naivedya arpanas' are executed by maamsa-rudhiramajjaadis at the samsaara-smashana shareera/ devaalayas! Stanzas 79-84: An enlightened spiritualist who could vision the totality of the Universe as a single entity and could harness his own consciousness into that of a 'smashana' or the ultimate resting point of Beings should be able to realise his own body to be the symbol of the skeleton and drinks the essence of the Universe from his own skull with his own hands! This is the seemingly impossible but to a genuine spiritualist an easy austerity as a 'Vrata'. In other words a true spiritualist able to see his own dead body as but an example of nothingness and as a non-reality or Maha Maya at the threshold of Pure Consciousness represented by Parameshwara; thus an austerity in the form of a 'vrata' towards seeking the Ultimate Truth of discovering the Inner Self as the Almighty alone manifests itself in countless forms and species! ---Visiting a holy place or Tirtha yatra noboubt results in punya or merit and deaths in unholy huts of chandalas would invariably transfer the Soul to narakas. This indeed the usual belief. But in what way does an already person of proven enlightenment get affected by further visiting punya kshetras? Stanzas 85-89: Just as a grain of rice if separated from the husk and bran would not be utilised for sprouting like other grains, the pure consciousness in the enlightened Beings when separated from their coverings viz. the six 'kanchukaas' or coverings or the offsprings of Maya Shakti around, then the pure consciousness is like Shiva Himself. The individuals are freed from the karmik and other defilements, then there is no reason as to why that seed would not sprout once again. The universe and its diverse objects is called by nescience or deep ignorance. The stages of a Being from the actuality or of awakeness-dream stage-sushupti- and finally the pragjnatwa despite the continuance of the physical body. However 'taadaatnya' or merger is possible only after the mortal body falls off. In other words, Samsaara begets Agjnana or Ignorance, swaatma jnaana as a result of the removal of the six kanchukas and three malas of aanava-mayiya-karma phalas, jeevan mrityu stage might be possible when the self feels like the Supreme but 'tadaatmya' or final merger of the 'Prajnatwa' only after the body falls only. Stanzas 90- 100: In respect of the generally ignorant persons at the critical time of death the state of destiny causes a merit or otherwise; this may be so not only for a human being but in respect of an animal, bird or reptile but to a person of constant purification of the self with the incessant practice of virtue and merit, the minute of departure would be perhaps as chosen; to such a spiritualist already surfiat with the Shiva Tatwa the moment of departure would not be the simple issue of transmigration from one self to another self as per the destiny. The Enlightened Self in him at that time of enlightenment visions the Supreme Self as a mirror image, even with or without the mortal body. Thus the embodied soul associated with the erstwhile karma and other blemishes, if any, would now not be adding further blemishes barring the past stock. Once the enlightened Self has the blessing of Paramatma to reveal Himself from mountain top as it were, that glimpse was no doubt invaluable from a distance. But the distant view is not visualised as the quintessence as all of the tatwas is not; the gradual steps reveal themselves as the mountain's elevations are crossed and clearer visions are facilitated. Stanzas 101-105: After experiencing the pleasures of swarga and higher lokas, the spiritualist, fallen midway on the path of yoga, returns again and again to human births to enable him to further pursue the yogic path in fits and starts. But to the extent of the practice as per the steps earlier crossed in erstwhile births would be intact. Whatever had been gained and enjoyed is a running account of the previous births too. Therefore, who- soever could make all out efforts in as short number of repeated births and deaths as least needed instead prolonging the agonies of 'adhibhouthika'-adhyaatmika-and adhidaivika- natures. This Treatise on 'Parmaartha Saara' as preached by the Immortal Abhinava Gupta as visualised in his own heart is the substance of Shivatwa the all pervasive Bliss of the Supreme Learning at the feet of Maha Deva Himself!

Annexure Four on Shri Shiva Sahasra Naamaas

Linga Purana

Rishaya uvaacha: Katham Devena vai Suta Deva Devaamaheshwaraat, Sudarshanaakhyam vai labhyam vaktumarhasi Vishnuna/ Suta uvaacha: Devaamasurendraanaam bhavaccha sudaarunah, Sarveshameva bhutaanaam vinashakarano mahan/ Paraajitaastadaa Deva Deveswaram Harim, Pranemastum Sureshaanam shoka samvignamaanasaah/ Bhagavan Deva Devesha Vishno Jishno Janardana, Daanavaih peeditaah Sarvey vayam sharanamaagataah/ Twamede Devadevesha Gatirnam Purushottama, Twameva Paramatmaa hi twam Pita Jagataamapi/ Twameva Bharta Harta Daataa Janardana/ Avadhya Varalaabhaaktey Sarvaey Vaarijalochana, Suryamandala sambhutamt Wadeeyam chakramudyatam/ Kunthitam hi Dadhichena chaavanena Jagudguro, Dandam Shaarangam tawaastram cha labhyatam DaityehPrasaadatah/ Puraa Jalandharah hantum Nirmitam Tripuraarinaa, Rathaangam sushitam ghoram tena taanhantumarhasi/ Tasmaattena nihanyatwaa naanyaihi Shastra shatairapi, Tato nishamya teshaam vai vachanam Vaarijekshanah/ Vaachaspati mukhaanaah sa Harischakrar bhutswayam/ Dandam sharangam tawaastram cha labdham, Daityyah prasaadatah/ Puraa Jalandharam hantum nirmitam Tripuraarinaa, Rathaanga sushitam ghoram tena taana hantumarhasi/ Tasmaattena nihanyatwaa naanyeh shastra shatairapi, Tato nishchaya teshaam vai Vachanam Vaarijaakshanah/ Vachaspati mukhaanaah sa Harischakrarbhutswayam/ (Rishis requested Maha Muni Suta to elucidate the context as to how Bhagavan Vishnu secured Sudarshana Chakra from Maha Deva. Suta Muni narrated that once there were fierce and prolonged battles between Deva- Danavas and Devas were badly hurt and humiliated. They approached Maha Vishnu for safety and support. They prayed to Janardana, Vishnu and Jishnu pathetically and begged of him to provide succor and return to them their lost glories. They expressed their anguish that Daitya-Danavas obtained innumerable boons by performing desperate Tapasyas and became invincible to such an extent even the Chakra generated from Surya Mandala proved ineffective and the Vajraayudha secured by Maharshi Dadhichi's backbone had failed. Devas further submitted to Vishnu that only the Incredible and indestructible Chariot and the accompanying weaponry that Maha Deva created to exterminate Jalandhara Daitya could save them; this was announced by none less than Brahma Deva himself. Brahma also confirmed that only Vishnu Bhagavan could possibly secure this 'Ratha' from Maha Deva).

Shri Vishmuruvaacha: Bhobho Deva! Maha Devam Sarva Devyaih Sanatanaih, Samprapya saampratah sarvam karishyami Divoukasaam/ Deva! Jalamdharam hantu nirmitam hi Puraarina, Labhwaa Rathangam teynaiva nihatyaa cha Maha Suraan/ Suta uvaacha: Ekamuktwa Surasheshthaan Surashreshthamanusmaran, Surashreshthastadaa Sheshtham Pujayaamaasa Shankaram, Lingam sthaapya yathanyaa nyaayam Himavacchikarey Shubhey, Meruparvata sankasham nirmitam Vishwakarmana, Twaritaakhyena Rudrena Roudreana cha Janardanaah/ Snaapya Sampujya gandhyadyojjvalaarlaankaaram manoramam, Tushtaavacha tadaa Rudram sampujyaagnou pranamyacha/ Devam Naamnaam sahasrena Bhavaadyena yathaakramam, Pujayaamaasacha cha Pranavaadyam namontakam/ Devam naamnaam sahasrena Bhavaadyena Maheswaram, Prati naama sahasrena pujayaamaasa Shankaram/ Agnou cha Naamabhirdevam Bhavaadyeh samidaadhibhih, Swaahaantai –rvidhivadyutvaa prayekamayutam Prabhum, Tushtaava cha punah Shambhuh Bavaadyourbhava-meeshvaram/ Vishnu Bhagavan replied that the Chariot and its accessories which Maha Deva created to kill Jalandhara would indeed help uproot the remaining Danavas too. Suta Muni then described that subsequently a Shiva Linga was consecrated atop Himalaya Peak and Vishwakarma constructed the Sacred Place quickly. The Shiva Linga so sanctified was bathed and worshipped by Vishnu Bhagavan by reciting one thousand names of Maha Deva as each name of the latter was recited, Vishnu placed a lotus flower as an offering to the Shiva Linga and simultaneously 'Samidhas' were propitiated too to Agni Deva meant for Parama Shiva. The Sahasra Naamas thus recited by Vishnu were as follows:)

Bhavah Shivo Haro Rudrah Purushah Padmalochana/ Arthitavyaayah Sadacharah Sarva Shabhu meeshwarah, Ishwarah Sthaanureeshaanah Sahasraaksha Sahasrapaat/ Vareenyaan VaradoVandyah Shankara Parameshwarah, Gangaadharah Shula dhaarah paraarthaika prayojana/ Sarvajnah Sarva Devaadi Giridhanwa Jataadharah, Chandra peedaschandra mouli Vidwaan Vishwaamareshwarah / Vedaanta saara sandoha Kapaali Nilalohitah, Dhyanaadharoparicchedyo Gouri Bharta Ganeshwarah/ Ashta murtir Vishwa murtirstrivargah Sarva sadhanah, Jnaana gamyo Dhruta pragjno Devadevaa –strilochanah/ Vamadevo Maha Devah Paanduh Paridhrodho Drudhah, Vishwarupo Virupaksho Vageeshah Suchantarah/ Sarva Praanaya Samvaadi Vrishanko Vrisha vahanah, Isha Pinaki Khatvangi Chitraveshashchakshudchirantanah/ Tamoharo Maha Yogi Gopta Brahmanaanghryudjati, Kaala kalaah Krittivaasah Subhaga Pranavaatmakah/ Unmatta Veshashchakshuyo Durvaasah Smara shashanah, Dhrudhaayuddha Skanda Guru Parameshthi paraayanah/ 1-10 (Bhava or the Originator of Existence; Shivaya or the Sacchidanada Swarupa or the climatic profile of Bliss; Hara or the Obliterator of Srishti / Creation; Rudra or Janma-Marana draavaya/ the interruptor of the Cycle of Births and Deaths; Purusha or the ‘Sahasra seershaa Purushah’ or the Maha Purusha the Virat Purusha; Padmalochana or of the Lustrous Vision of Lotus like Surya; Arthitavya or the most primary and worthy of worship like Ganesha; Sadaachaara or the One who is prayed to always as the Pradhana Prakriti Shiva Swarupa; Sarva Shambhum Ishwara or the Cause of Happiness; Ishwara or Sakala Vibhavairadhya or the Bestower of all types of Prosperity; Sthaanavey or the Immovable or Constant; Ishana-Ishaanah Sarva Vidyaanaam- or the Expression of Vidya or Knowledge; Sahasraaksha Sahasrapaat or the Appearance of Countless Eyes and Feet; Varena or the Outstanding; Varada or the Unique Provider; Vandyah the Unique One esteemed and admirable; Shankara the Source of Propitiousness; Parameshwara or the Utmost; Gangaadhara or He who retains the Sacred Bhaagirathi on his matted hair on head; Shula dhara or the Carrier of the Powerful Shula representative of his readiness to destroy the elements of the Evil; Paraarthaika prayojana or the One who is anxious to support and benefit; Sarvajna the Omni-scient / All Knowing; Sarva Devadi Giri dhanvaney or the One ready to keep the Meru-like bow and arrows to defend Devas; Jataadhara or the One typical of retaining ‘Jataajuta’ matted hair on his head; Chandra peeda or He who displays Chandra on His matted hair as a Symbol of Tranquility; Chandra mouli or is ornamented as headgear by Chandra on His head; Vidwan or the Scholar ‘par excellence’; Vishwaamaresha or the Supreme of Devas in the entire Universe; Vedaanta saara sandoha or He who is saturated with the Essence of Vedas; Kapali or the Wearer of the Skull of Brahma’s Fifth Head snipped by Shiva following Brahma’s indiscretion of ravishing Saraswati his own creation as daughter; Nillohita or the Carrier of the Metallic Trident of blue complexion; Dhyanaadhaaro or He whose sustenance is in meditation; Aparicchedyo or Indestructible; Gouri Bharta or the Husband of Devi Gauri; Ganeshwara or the Ganesha or alternatively the Chief of ‘ Panchavimshati Tatwaganasya Ishrarah’ or the Overlord of Twenty Five Tatwa Gunas; *Ashtamurti or the Eight Manifestations: [* Bhava the Omni Present, Sharva the Omni Potent, Ishwara the Limitless, Pashupati or the Supreme Ruler of Pashus or Beings, Rudra or the Great Destroyer, Ugra or the Dreaded Most; Bhima of the Fearful Sign of Retribution of one’s own Karmkas or Actions; and Maha Deva the Paramount Deity; Another explanation of Ashtamurti is that they are Ashta Dikpalakas or the Rulers of Eight Directions viz. Indra (East), Ishwara (North East), Kubera (North), Vayu or Maruts (North West), Varuna (West), Agni (South East), Agni (South East) and Yama (South). Yet another explanation is that of Ashta Vasus represented by Agni, Prithvi, Vayu, Antariksha or Atmosphere, Dyaus or Sky/Space, Surya, Chandra, Nakshatras/ Khetrajna or the Soul]; Trivargaaya or Dharma-Artha-Kaamas or alternatively the Tri-Gunas of Satwa-Rajas-Tamas; Swarga Sadhanaaya or the Singular Facilitator of achieving Swarga; Jnaana Gamyah or the Ultimate Goal of Kaivalya; Dhrudha Pragjnaaya or the Epitome of Unnerved inner strength of Mind; Deva Devaaya or the Supreme Most Deva; Trilochana or of Three Eyes representing Creation- Preservation-Destruction; Vama Devaya; Maha Devaya; Pandavey or of Pale White /Yellow complexion; Paridhru- daya Dhrudhaya of inexpressible strength and courage; Vishwarupaaya or of the Image of the Universe; Virupakshaya or of the Countenance of Soma-Surya-

Agnyaadi Forms; Vaagishaya or of the Swarupa of Brahma the Lord of Devi Saraswati representing for Vocal Faculties; Shuchaye or the Symbol of Bahyantara Shuchi or of Purity and Cleanliness of Physical and Inner kinds; Antaraaya or of Inner Consciousness; Sarva Pranaya Samvadiney or the Highest Spiritual Leader who is approachable; Vrishanko or He who is seated nearby Nandeeshwara the Greatest Vrishbha; Vrisha Vahanah or He who is carried by Vrishabha; Ishah or Ishwara; Pinakiney or the One who sports the Unique Bow and Set of Arrows; Khatvangi or of the Body parts mutilated / revived in the process of combats with opponents; Chitra Veshaya or of several Roles and Forms; Chirantanaaya or always thoughtful of Actions oriented to preserve the Universe; Tamoharaaya or He who dispels Darkness, Ignorance and lack of Awareness; Maha Yogi Goptri or the Ultimate Icon of Yoga; Brahmanga hruijati or His matted head-hair circles around the Universe which Brahma's physical form is constituted of; Kaalakaalah or the Form of Time and of Mrityu or of Termination; Krittivaasah or Maha Deva who killed Gajasura granted the latter's death wish that his elephant skin be draped around Shiva's own body; Subhagah or the Symbol of Prosperity and Fame being an Image of Shiva as also Bhaga being one Form of Dwadshaadityas viz. Bhaga, Twashta, Vivishwan, Amshuman, Indra, Parjanya, Mitra, Aryama, Pusha, Shakra, Varuna and Vishnu; *Pranavatmakaaya or of the Omkara Rupa [*AUM- comprising the sounds of 'A' kara, 'U' kara and 'M' kaara and in between the Naada Swarupa]Unmatta Veshascha or of Avadhuta Dattatreya Swarupa of Feigned Insanity; Chakshusya or of His Three Eyes representing Surya-Chandra-Agni; Durvasa or of the sign of extreme wrath and rage typical of the illustrious Durvasa Muni; Smarashasanah or the Short-Tempered Despot who would not brook even traces of indiscipline; Dhradhaayudhah or He possesses mighty weapons of far-reaching destruction; Skanda Guru or the Teacher and Guide of Lord Kumara; Parameshthi Paraayana or He who is deeply engaged in the affairs of Lord Brahma in the latter's activities of Creation).

Adi madhya nidhano Gireesho Giri bandhanah, Kubera bandhu Shri Kanto Loka Varnottamo – ttamah/ Saamanya Deva Kodandi Nilakanthah Parashwadhi, Vishaalaaksho Mriga Vyaadhah Sureshah Surya taapanah/ Dharma karmaakshamah kshetram Bhagavan Bhaganetrabhit, Ugrah Pashupatistatha – aksharya priya bhaktah priyamvadah/ Daataa dayaakaro Dakshah Kapardi Kaama shaashanah, Smashaana nilayah Shukshmah Shmashaanastho Maheshwarah/ Lokakarta Bhutapatir Mahakartaa Mahoyshadhi, Uttaro Gopatirgoptaa Jnaanagamy Puraatanah/ Neetih Suneethih Shuddhaatma Soma Somarathah Sukhi, Somapomritah Somo Mahaanidir Mahaamatih/ Ajaata Shatrulokah Sambhavo Havyavaahanah, Loka karo Vedakaarah Sutrikaarah Sanaatanah/ Maharshi Kapilaachaaryo Vishwa deeptis trilochanah, Pinaaka paani Bhurdevah Swastidah Swastikrudstadaa/ Tridhaama Soubhagyah Sharvah Sarvagjnah Sarva gocharah, Brahma dhrug Vishwasruk Swargah Kanikaarah Priya Kavih/ Shaakho Vishaakho Goshaakhah Shivonaikah kratussamaah, Ganaaplavodako Bhaavah Sakala sthapitar sthirah/ (11-20);(Anaadi madhya nidhano or Maha Deva has no Beginning-Intermission-End; Girishaya or of the Image of Maha Meru Mountain; Giribandhavah or closely related to the King of Mountains and of Devi Parvati the daughter of the King; Kubera bandhu or the Relative of Kubera the Kin3g of Yakshas and the Chief Treasurer of Devas; Shri Kantha or the Sacred Throated as the Retainer of 'Halahala'; Loka Varnottamottamah or He who is incessantly worshipped by the Superior Varna Brahmanas; Samaanya Deva or He who is the Deity of incredible identity, equanimity and approachability and thus called the Supreme Deva without pride and prejudice; Kodandi or the Masterly Representation of Dhanur Vidya ; Nila Kantha or the Blue Throated Maha Deva who conserves the deadly Poisonous Flames created at the extraordinary churning of Khseera Saagara or the Ocean of Milk by Deva Danavas to secure Amrita the Life Sustaining Nectar; Parashwadhi or the alternate Form of Parashurama the incarnation of Vishnu; Vishalaaksha or of Broad and Sensitive Eyes which vision the Happenings in the Universe; Mriga Vyadha or the Top Hunter of Evil in varied forms and destroys it; Suresha or the Sovereign Authority of Devas; Surya Taapnah or Most Powerful Source of Energy that Surya Deva draws from; Dharma Karmaakshamah or He who ensures that all Actions enriched with Dharma or Virtue and Justice are everlasting; Kshetraya Bhagavatey or the Maha Deva the Germinating Seed of the Crop

Fields;* Bhaga netra bhit or the One who is marked with eyes full of radiant flames; [Bhaga is one of the Dwadasha Adityas viz. Dhata, Indra, Parjanya, Mitra, Aryama, Pusha, Shakra, Varuna, Bhaga, Twashta, Viviswan, Amshuman and Vishnu] *Ugrah or of the Picture of Fury -[*typical of what Rudra Deva displayed at the total devastation of Daksha Yagna or the Sacrifice that Daksha organised when Devi Sati performed self-immolation as her father insulted her husband Maha Deva himself!]Pashupati or the Chief Controller of Beings in the Worlds; Tarkhya Priya bhaktah or the Illustrious Devotee Garuda Deva whom Maha Deva likes immensely; Priyamvadah or He who is of benign countenance to those dedicated to him; Daata or the Inordinate Benefactor; Dayakarah or the Emblem of Benevolence; Dakshah or the Sign of Tolerance and Magnanimity; Kapardi or the One who possesses Jatajuta; Kama Shasanah or the One who imposes and enforces Manmatha the God of Desire; Smashana nilayah or He is fond of residing in Smashana; Sukshmah or of the Form of an atom or the One present in the Sushmna Nadi of one's inner-physique; Smashaanastho or the One manifested at the places of termination of Souls; Maheshwara or the Ultimate; Loka Karta or the Creator of Tri Lokas; Bhuta Pati or the Chief of all Beings in the Worlds; Maha Kartey or the Magnificent Performer; Mahoushadhi or Maha Deva! you are the most Effective Medicine to cure the Beings; Uttaraya or Urthamukha looking above and at the futurity; Gopataye or the Guardian of Cows or the Chief of the Virtuous beings; Goptrey or the Saviour of one and all; Jnaanagamyaya or Parama Shiva is the goal to accomplish; Puratana or His ancestry is unknown or none; Neetaye or the Niti/ Sanmarga Swarupa; Suneetih or the Symbol of High Virtue; Shuddhatma or of Clean and Transparent Self; Soma or the Image of Chandra; Somaratah or engaged in the consumption of Soma Rasa or Amrita; Sukhi or of the ever lasting Bliss; Somapa or the Absorber of Soma the Yajna Phala; Amritapaaya or the Delighter in drinking Amrita; Somaayasomah or of the Swarupa of Yajneeeya Soma; Mahaneeya or the Pujyaneeya; Mahamati or of the Outstanding Mental Faculties; Ajaatashatru or an opponent never born; Sambhavya or the Manifester of virtuous deeds; Havya vaahanah or the Carrier of Havya or oblations to the invoked Gods and Goddesses or the Vahni Rupa; Loka Kaara or the Originator of the Worlds; Veda Kaarah or the Inventor of Vedas; Sutra Karah or Maker of Brahma Sutras or the Primary Principles of Dharma by Brahma; Sanatanah or devoid of Origin; Maharshi Kapilacharya or of the Image of *Maharshi Kapila-[*The Founder of Samkhya Yoga emphasising Dual Existence or of Two Realities viz. of Purusha or Pure Consciousness and Prakriti (Matter) as expressed in terms of Numbers or Enumeration; the latter comprises *Pancha Vimshati Tatwas including Pancha 'Antahkaranas' viz. Mind or Thought, Buddhi or Intelligence, Siddha or Concealed Impulse and Angaram or Excitement; Five Jnanendriyas or Sensory Organs for Seeing, Hearing, Tasting, Eating, Touching; Five Karmendriyas of Eyes, Nose, Tongue, Mouth, Skin; Five Maha Bhutas of Earth, Water, Fire, Air, and Sky; Five Tanmatras of Light, Sound, Taste, Smell and Perception];

Vishwa- Deepti or the Provider of Illumination to the Universe; Trilochana signifying Three Gunas of Satwa-Rajasika-Tamasika or Three Acts of the Almighty viz. Creation-Sustenance-Destruction; Pinakapaani or Maheshwara carrying the set of Arrows and Bow named Pinaaka; Bhudevah or another Form of Bhudevi representing Tolerance and Forbearance; Swastida or the Provider of Happiness; Swastikrit Saada or the Eternal Provider of Goodness and Auspiciousness; Tridhama or the One with ready access to Tridhamas viz. the Abodes of Brahma-Vishnu-Maheshwara; Soubhagyah or Prosperity; Sharva or the Valiant and Destroyer; Sarvagjna or the All-Knowing; Sarva Gochara or the One who visions everything; Brahmadrugvishwa srukswargah: Maha Deva! You are the form of Swarga preserved and the Universe as created by Brahma; Karnikara Priyaaya or He who is delighted see and feel to the pericarp of a Lotus or alternatively stated He is fond of the softness of Karnikara flower / leaf of tenderness; Kavih or the Unique Poet of the Universe; Shaakhah or the Branch of Smritis; Vishakhah or the Alrenate Swarupa of Skanda Deva; Goshakhah or The Sacred Cows as an integral part of Vedas ; Shivaaya or 'Shivo Moksha Sukha Rupa'; Naikaya or Adviteeya or Singular; Kratavey or of the Swarupa of Agnishtomaadi Rupa; Samaaya or always Balanced and Equanimous or of Even Tempered; Gangaaplavodaka or Maha Deva afloat the Sacred River Ganga;

Bhavah or the Thought such as the feeling to provide Moksha to a Bhakta; Sakalaya or Totality or Fullness; Sthapati sthira or like the Immovable Bhumi or Vishwa);

*Vijitaatma Vidheyatma Bhuta Vaahana Saarathih, Sagano Gana kaaryascha Sukritischinnasamshayah/ Kama Devah Kamapalo Bhasmodvilita Vighraha, Bhasma Priyo Bhasmashaayi Kaami kantah Kritaagamah/ Samaayukto Nivrutthaatma Dharma Yuktah Sadaa Shivah, Chaturmukheschatur baahuh duraavaaso duraasadaah/ Durgamo Durlabho Durgah Sarvaayudha Vishaaradah, Adhyatma Yoga Nilayah Sutantu vardhanah/ Shubango Loka Saarango Jagatishora4mritaashanah, Bhasmashuddhi karo Meru Raajoswi Shudda vighrah/ Hiranya retastaraa nirmirmamaaree chirmahila –alayah, Mahahrado Mahagarbhah Siddhirvindaara vanditah/ Vyaghra charma dhara Vyaali Maha Bhuto Maha Nidhih, Amtitangomrita vapuhu Pancha Yagna Prabhanjanah/ Pancham vimshiti Tatwagjnah Paarijaata Paaravarah, Sulabha Suvrutah Shuro Vangmayaika nidhirnidhih/ Varnaashrama Gurur Varni Shatrujit -cchatru taapanah, Ashramaya Kshapana kshaamo Jnaana vaana chalaachalah/ Pramaana Bhuto Durjayah Suparno Vaayu Vaahanah, Dhanurdharo Dhanur Vedo Guna raashir Gunaakaroh/ (21-30) (Vijitatmaney or of ‘Swaadheena’ / Self Regulated Inner-Soul; Vidheyatma or of Controlled Consciousness; Bhuta Vaahana Sarathi or the Charioteer of Beings as determined by their own Karma Phala; Saganaaya or accompanied by Pramathaadi Ganaas; Gana Karyaaya or Deva Deva is fully occupied with the Pancha Vimshati Tatwa Gunaas of Twenty Five ‘Tatwas’ as referred to above vide Kapila Maharshi’s Sankhya Yoga; Sukeertaye or of Excellent Reputation and Eminence; Chinna Samshaya or the Remover of several doubts and misgivings; Kama Deva or the Controller of Desire and Lust; Kamapalah or the Chief Administrator and Regulator of Kama or of Yearning / Craving; BhasmodhyulitaVighrah or He who turned Manmatha into burnt ash by opening His Third Eye as the latter tried to provoke Maha Deva’s feelings of Passion and Love for Devi Parvati albeit for Loka Kalyana; Bhasma Priya or Bhagavan is extremely fond of Bhasma or Ash; Bhashmi shaayi or He takes fascination in sporting with and even sleeping on heaps of Bhasma; Kaami Kaantah or the Representation of the Lover and the Beloved signifying Ardha Naareeshwara; Kritaagamah or the Agamas or Vedas were created by Him; Samyuktaaya or He who is united with another Entity or Nitya Prakriti Yukta; Nivrittatma or who is bound by the belief in Godly Intervention or the Turns of Fate as opposed to ‘Pravriti’ or taking proactive Action or Karma; Dharmayuktaya or always along the lines of Dharma or Virtue and Justice; Sada Shivaaya or Sarva Kaala Kalyana Yukta or He with constant accent on Auspiciousness; Chatur Mukhaaya Chatur Bahavey or Ishwara is with Four Faces and Four Hands representing Four Vedas and Four Hands used for Creation, Preservation, Decadence and Destruction; Duraavasa or the One who destroys those who speak ill of others; Durasadaya or Invincible; Durgama insuperable; Durlabha or Inaccessible; Durga or the Alternate Form of Maha Deva; Sarvaayudha Visharada or The Highest Professional of all kinds of weaponry; Adhyatma Yoga Nilaya or the One present in the Yoga Samadhi or extreme synthesis of Inner Soul and the Supreme; Sutantu Vardhana or the Strengtheners of the weak and pathetic; Shubhanga or of exquisite physique; Loka Saranga or the Bhramara /Honey Bee which collects honey from different flowers; Jagadeesha or the Monarch of the Universe; Amritaashanah or the Consumer of Soma Rasa at the Yagjnas; Bhasma shuddi karaaya or He who purifies his devotees with Bhasma; Meru or of the Swarupa of Kanakadri or the Golden Mount; Ojaswiney or the Fund of Knowledge and Analytical Power; Suddha Vighraha or the Form of Sanctity and Purity; Hiranya reta or the Supreme Creator of Universal Existence from his virility akin to Agni; Taraniye or the One who facilitates the crossing of the Ocean of Samsaara; *Marichiney or the Great Illusion;[*Also the Swarupa of Marichi of the Sapta Rishis viz. Marichi, Pulaha, Atri, Angira, Pulastya, Kratu and Vasishtha]; Mahimalaya or the Resider of Himalayas; Mahaahrado or of Maha Hridaya or the One riding on the waves of Jnaana Samudra or the Ocean of Knowledge; Maha Garbha or the Womb of Great Tatwas that create the Charaachara Jagat or the Universe comprising the Moving and Immovable Beings; Siddhavrindara vanditaaya or the One venerated by Siddhas, Siddha Ganaas, Vrindara Ganas; Vyaghra charma dhara or the Wearer of Tiger Skin; Vyali or One ornamented with strings of serpents; Maha Bhuta or the Virat Swarupa or the Self-Manifested; Maha Nidhih or the*

Unique Reserve of Assets; Amritanga or of the Indestructible Physical Parts; Amrita Vapu or of Embodied Nectar; *Pancha Yagjnaaya or of the Swarupa of Five Daily Yagjnas-[* viz Deva Yagjna, Rishi Yagjna, Pitru Yagjna, Nara / Mankind Yagjna, Bhuta Yagjna or in favour of animals and birds;] Prabhanjanah or like a Stormy Wind; Pancha Vimshati Tatwagjnah or of Twenty Five Tatwas as explained vide Kapilacharya and Sankhya Yoga above-mentioned; Parijataaya or like Parajata Vriksha or Kalpa vriksha manifested at the time of Samudra Mathana; Paraavaraya or of Para Brahma Swarupa; Sulabhaaya or Easy of Achievement if approached appropriately; Suvratah or the Unfailing Discharger of duties and regulations; Shurah or the Most Intrepid Warrior; Vangamayaika Nidhih the Icon of Knowledge, Vidya , Shabda Shastra, Reasoning, Grammar and Vocal finesse; Nidhaya or the Limitless Endowment; Varnaashrama Guru or the Teacher of the Principles of Varnaashrama or the Duties of the Chaturvarnas of Brahmana-Kshatriya-Vaishya-Shudraas; Shatrujittchatru taapanah or the One who uproots Opponents and makes their living impossible; Ashrama Guru or the Teacher cum Enforcer of the Ashramas of Brahmacharya-Vivahika-Vaanaprastha- Sanyasa; Shatrujittchatru tapanah or the Subduer and Tormentor of Opponents; Ashramaya or the Regulator of the Cycle of Birth-Growth-Death; Kshapanaya or the Mitigator of the Sins of Bhaktas; Kshamaaya or the Liberal Pardoner of Indiscretions; Jnanavatey or the Epitome of Enlightenment; Achalaachala or the Form of Moveable and Immobile Beings; Pramaana Bhuta or the Authoritative Evidence or Proof of the Cause of the Beings; Durjeyah or he who provides the Knowledge that is difficult to secure; Suparna or of Garuda Swarupa; Vayu Vahana or Rider on Air; Danurdharo or the Carrier of Bow and Arrows; Dhanurvedo or the Paradigm of the Science of Archery; Guna Rashi or the Fund of Features viz. Satwika-Rajasika- Taamasika natures; Gunaakara or the Creator of Gunas);

Anantadrushitiraanando Dando Damayitaa Damah, Abhivado Mahaacharyo Vishwakarmaa Visharadah/ Veeta raago Vineetaatma Tapaswai Bhuta Bhaavanah, Unmatta veshah Pracchaanno Jita Kaamo Jita Priyah/ Kalyana Prakritih Kalpah Sarvaloka Prajapatih, Tapaswin Taarako dheema Pradhana Prabhuravyayah/ Loka paalontarhitaatmaa Kalpaadhih Kamalekshanah, Veda Shastraartha Tatwagjino Niyamo Niyamaashrayah/ Chandra Surya Shanik Keturvinaamo Vidrumatcchavah, Bhakti gamyah Param Brahma Mriga Baanaarpanonaghah/ Adri Raajaalaha Kantah Paramatma Jagadguruh, Sarva Karmaachalastwashtaa Mangalyo Mangaavritah/ Maha Tapa Deergha Tapaah Sthavishtah Sthaviro Dhruvah, Aho Samvatsaro Vyaaptih Pramaanam Parama Tapaah/ Samvatsara karo Mantrah Pratyayah Sarva Darshanah, Ahah Sarveswarah snigdho Maha Retaa Maha Balah/ Yogi Yogyo Maha Retaah Siddhah Sarvaadhiranjitah, Vasurvassumanah Satyah Sarvapaapaharo Harah/ Amritah Shaswataha Shaanto Baana Hastah Prataapavaan, Kamandaludharo Dhanvi Vedaango Vedavin Munih (31-40).

(Ananta Drishtih or Shiva has the possession of endless vision; Ananda or the Symbol of Joy; Dandaya or the Enforcer of Punishment; Damayita or the One with Great Restraint; Damah or the Characterisation of restraint; Abhivadyo or Extolled by one and all; Mahaacharya or the Illustrious Guru and Guide; Vishwakarma or the Architect of the Universe; Visharadaaya or of the Sarasvati Swarupa the Source of Vidya; Veetaraagah or the Unique One without desire, pride and prejudice; Vinitatmaney or the One with high modesty; Tapaswi or the Exemplary Meditator; Bhuta bhavanah or the One who is always engaged in the welfare of all the Beings; Unmatta Veshaya or He who displays absurdity and irrationality; Pracchanno or of Concealment and disguise; Jitakaamaaya or the One who conquered passion and partialities; Ajita priyaya or he is fond of only Vishnu the Invincible; Kalyana Prakritih or has the Outstanding Trait of Auspiciousness ; *Kalpah or the Swarupa of Kalpa or of Everlasting Passage of Time measured in Kalpas, Yugas and so on; * [Each Kalpa makes hundred Maha Yugas and the latter comprises one full circle of Yugas stated to include 1200 Deva Years while one Deva Day is hundred human years; there are 30 Kalpas in the Flow of Time and the Time Circle is recurrent again and again! Another explanation of Kalpa relates to Six Vedangas] Sarva Loka Prajapatih Maha Deva is the Exclusive and Exceptional Administrator par excellence; Tapaswi; Taaraka or the One who saves from ‘Samsara Samudra’; Dheemaan or the One possessive of High Resolution and Mental Sharpness; Pradhana Prabhavye or the Principal Authority; Avyaya or the

Never-Diminishing and Ever Lasting; Loka Paala the Supreme Administrator of Three Lokas; Antarhitatma or the Internal Consciousness devoid of features; Kalapaadih or the Ever Flowing Time as explained above; Kamalekshana or the One with Lotus-like Looks of Clarity and Attractiveness; Veda Shashtraagjna Tatwagjna or Master of Tatwas backed by Veda Shastras; * Niyamah or the Principled One practising the Ashtanga Yoga of which Niyama is a significant input-[*‘Yama Niyamaasana Praanaayam Pratyahara Dharna Dhyana Samaadhyayoshtangavaani or Yama-Niyama-Asana-Pranaayama- Pratyahaara-Dharana-Dhyaana-Samaadhi];Niyamaashrayah or the One with Self-Regulation and Restraint; Chandrah-Suryah-Shanih-Keturviraamah or of the Swarupas of Moon, Sun, Saturn and Ketu; Viraamah or the one in the stage of Rest and relaxation always; Vidrumacchavah or of the brightness of Corals or sprouting buds; Bhakti gamya or the Ultimate Goal of Bhaktas; Param Brahma or the Prime Creator; Mriga baanaarpanah or He whose arrows target deer as his mind searches his devotees; Anagha or Blemishless / devoid of sins; Adri rajaalaya or the Resident of Himalayas; Kantah or the Alternate Form of Devi Parvati as Ardha Nareeshwara; Paramatma or the Super Soul; Jagad guruh or the Fabulous Instructor to the Universe; Sarva Karma or the Profile of all actions; Achala Twashta or like the Stable Sun God around whom the Lokas rotate; Mangalyo or the Archtype of Propitiousness or alternatively the Alternate Form of Mangala Graha or Lord Kumara; Mangalaavrita or the periphery of Mangala Graha; Maha Tapa or the High Personification of Tapas or Meditation; Deergha Tapa; Sthavishtha or of the Grossest Form; Sthavirah or the Contant; Dhruvah or the Stationary; Ahah or of Ahardiva Swarupa or Repetitive Day Time; Samvatsaro Vyapti or the Sagjnatmika Swarupa of a Year Long time; Pramanah or the Authoritative Testimony; Param Tapah or the Form of Matchless Meditation; Samvtsara karah or the One who has designated the sixty *Samvatsaras-[* Prabhava, Vibhava, Shukla, Pramodoota, Prajopatti, Aangirasa, Shrimukha, Bhava, Yuva, Dhaata, Ishwara, Bahudhanya, Pramaati, Vikrama, Vrisha, Chitrabhanu, Swayambhanu, Taarana, Parthiva, Vyaya, Vrisha, Sarvajit, Sarvadhari, Virodhi, Vikruti, Khara, Nandana, Vijaya, Jaya, Manmatha, Durmukhi, Helambi, Vilambi, Vikaari, Sharvaani, Plava, Shubhkrut, Krodhi, Vishwaavasau, Paraabhava, Plavanga, Keelaka, Soumya, Saadhaarana, Virodhikrut, Pareedhaavi, Pramaadeecha, Ananda, Raakshasa, Nala, Pingala, Kaala Yukti, Siddharthi, Roudri, Durmati, Dundhubhi, Rudhi-rodgaari, Raktakshi, Krodhana and Akshaya; all these are of repetitive/ cyclical nature.] Mantra Pratyayah or of great faith and conviction in Mantras; Sarva Darshanah or the One who visions every thing and every body; Ajah or Nitya Siddha or Everlasting; Sarveshwarah; Snigddhaaya or highly affectionate to his devotees; Mahareta or the Symbol of Virility; Maha Balah or the Almighty; Yogi Yogyah or the Best Specialist of Yoga Practice; Siddhah the Paramount Accomplisher; Sarvadih or the Primary Generator; Agnidah or the Creator of Jnaanaagni; Vasuh or Preserves the entire ‘Charaachara Srishti’ or the Species of Mobile nature or the Immobile; Vasumanah or of unprejudiced mind; Satyah the Eternal Truth; Sarva Paapa harah or the One who absorbs all kinds of sins and immoralities; Harah the Sign of Destruction; Amritaaya Shaswataaya or Maha Deva is Amrita Swarupa and is Eternal; Shantah the Epitome of Peace and Tranquility; Bana hastah or the One armed with arrows ready to destroy the Evil; Pratapavan or the One with Courage and Resolution; Kamandalu dharah or the Carrier of the Sacred Vessel containing Amrita; Dhanvi or the Possessor of Bow and Arrows to readily punish the vicious; Vedaanga or the Originator of *Vedangas viz. Siksha, Chanda, Vyakarana, Nirukta, Jyotisha and Kalpa; Vedavin Munih or the Maharshi Rupa who is the Inventor of the Chatur Vedas of Ruk-Yajur-Saama-Atharvana description).

Bhrajishnurbhojanam bhokta Loka neta Duraadharah, Ateendriyo Maha Mayah Sarvaavaasas chatus pathah/ Kaala Yogi Maha Naado Mahotsaaho Maha Balah, Maha Buddhirmahaa Veeryo Bhuta chaari Purandarah/ Nishaacharah Preta chaari Maha Shaktir Mahadyutih, Anideshavapuh Shrimaan Sarvahaaryamitah Gatih/ Bahushruto Bahumayo Niyataatma Bhavodbhavah, Ojastejo Dyuti karo Narthakah Sarva Kaamakah/ Nritya priyo Nrityanrutyah Prakaashatmaa Prataapanah, Buddha spashtaaksharo Mantrah Sanmaanah saarasam plavah/ Yugaadi krudyugavartho Gambhiro Vrisha Vaahanah, Ishto Visishtah Shishteshto Sharabhah Sharabho Dhanuh/ Apaam

nidhiradhishtanam Vijayo Jayakaalavit, Pratishthitah Pramnajno Hiranya Kavacho Harih/ Virochanah Suragano Vidyesho Vibudhaashrayah, Baalarupo Balonmaathi Vivarto Gahano Guruh/ Karanam Karanam Karta Sarvabandha vimochanah, Vidyuttamo Veetabhayo Vishwa bhartaa Nishaakarah/ Vyavasaayo Vyavasthanaah Sthaanado Jagadaadijah, Dundhubho Lalitho Vishvo Bhavataatmaani samsthitah/ (41-50) Bhrajishnu the Embodiment of Effulgence; Bhojanam or Ahaara or Food; Bhokta or the Consumer of the Food too; Lokaneta or the Leader of Three Lokas; Duraadhara or Irresistible but invincible; Ateendraya or far beyond the physical limbs and mental faculties; Maha Maya or The Great Illusion; Sarvavaasa or Maha Deva might reside any where; Chatuspathah or He allows entry to any of the Four Routes viz. Dharma- Artha-Kaama- Moksha; Kala Yogi or the One who decides and knows the Past-Present-Future as also the Time of Birth-Growth-Termination of each Being; Maha Naada or the Swarupa of the Pronounced Reverberation of the Sound of Omkaara; Mahotsaah or the Boundless Form of Zeal and Zest; Maha Bala or the Personification of Strength and Valour; Maha Buddhi or the Unique Brainpower and Faculty of Understanding; Maha Veerya or the Omni-Potent having generated Srishti of the Universe; Bhuta chari or the Acceptor of the company of even Spirits of questionable existence; Purandara literally means destroyer of Abodes and Puras/ Townships- as generally called Indra but is an epithet of Shiva as the Liberator of Souls in general as also in the context of his decimating Tripurasuras; Nishacharah or Energetic in the nights; Pretachari or the Accompanier of Dead Bodies; Maha Shakti; Maha Dyuti or the Form of Outstanding Lustre; Anirdeshya Vapu or of Colossal Physical Form; Shriman or Nitya Shri yukta or of Ever lasting Opulence; Sarvahaaryamitaya or the Mahakaala or the Signage of Destruction; Bahu shruta or the Supreme Author of all Scriptures; Bahu maya or the Provider of Contentment to the maximum of Beings; Niyatatmaney or the One approachable always; Bhavodbhava or the Originator of 'Samsara'; Ojastejodyutikaraaya the Creator of Life-Strength and Brightness; Nartaka or Nata Raja, the Exceptional Dancer in the Worlds; Sarva Kaamaka or the Great Fulfiller of Desires and Expectations; Natya Priyo or the Inimitable Lover of Dance; Nitya nrithya or Ever-Absorbed Practitioner of Dance; Prakashatma or the Manifestation of Luminosity; Pratapana or the Flagship of Valor and Courage; Buddhi Spashtaakshara Mantra or Omkara Mantra emerging from Maha Deva's Thinking Clarity and Purity; Sanmanah or the Celebrated and Glorified; Saaramsamplavah or the Means to achieve the best of life; Yugadi krudyugaavarta or He who regulates Yugas; Gambhira or the Most Complex beneath a normal appearance; Vrish Vahana or Nandi as His carrier; Ishtya or the One cherishable by all; Vishishta Sherssthaha or the Distinguished and the Best; Sharabha or the Avatara of Shiva –*[After the killing of Demon Hiranyakashipu, Nrisimhadeva the Incarnation of Vishnu did not cool down and Devas prayed to Shiva to appease his anger; Shiva then assumed the Swarupa of Sharabha as the eight-legged deer with Lion face, thousand arms and two wings and eventually made Nrisimha less powerful]; Sharabhodhanuh or the Carrier of Famed Pinakini the bow and arrows; Apaam nidhi or of the Description of Oceans; Adhishtaana or the Prime Clamp of the Universe; Vijaya or the Symbol of Victory; Jayakalavit or of the Awareness of innumerable victories; Pratishthitah or of well established reputation and glory; Praamanagjna or the whole world has the Evidentail Knowledge of his Magnificence; Hiranaya Kavachah or the Golden Shield against the Malicious Forces; Harih or the devastator of the sins of Beings; Virochanah or Reliever of all kinds of hurdles and difficulties; Sura ganah or the Representational Form of crores of Devatas; Vidyeshah or the Image of Vidyas; Vibudhaashrayuah or the One surrounded by countless Jnanis and Yogis; Baala Rupah or of Rudra Deva who was manifested from the fore head of Brahma as a child; Balonmatti or the One who is obsessed by own Shakti; Vivartah or the One who is extremely busy with ever-mobile visits all over the Universe; Gahanah or Incomprehensible; Guruh or the Highest Instructor; Karanam-Kaaranam-Karta or the Action-Cause-and the Actor; Sarva bandha vimochanah or the Emancipator of Shackles; Vidyuttamah or the Great Absorber of Knowledge; Veeta bhayah or the One without any type of fear or apprehension; Vishva Bhartha or the One who holds the unimaginable weight of the Universe; Nishaakarah or the Cause of Nights and Darkness; Vyavasaayah or the Assiduous Worker with determination; Vyavasthaanah or who formulates the methodology of*

various Establishments; Sthaanadah or the Decider of Places and Duties to various entities; Jagadaadija or the Prime Most Manifestation of the Worlds; Dundhubah or the Ever-Destroyer of the Evil; Lalitah or the incomparable Form of softness and adjustment; Vishvah or the Alternate Form of Mahadeva; Bhavaatmaani Samsthitah or He who is the Representation of Bhavas or the Inner most Feelings, Features, Characteristics and Thoughts);

Veereshvaro Veerabhadro Veeraha Veerabhudviraat, Veera chudaamanirvetta Teevra Naado Nadeedharah/ Aagjnaadhaarah Trishuli cha Visishtah Shivaalayah, Vaalakhilyo Mahaachaapah Tigmamshurnidhiravyayah/ Abhiraamah Susharanah Subrahmanyah Sudhapatih, Maghavan Koushiko Gomaan Vishraamah Sarvashasanah/ Lalataaksho Vishwadevah Saarah Samsaarachakrabhrut, Amogha dandi Madhyastho Hiranyo Brahma varchasi/ Paramarthah Paramayah Shambaro Vyaghrakonalah, Ruchirvaruru Ruchirvandyo Vaachaspatiraharpatih/ Ravirvirochanah Skandhah Shastaa Vaivasvato janah, Yuktirnnata Keertischa Shantaraagah Paraajayah/ Kailaasapati Kaamaarih Savitaa Ravi lochanah, Vidwattamo Veetabhayo Vishwa Hartaa Nivaaritah/ Nityo Niyata Kalyaanah Punya Shravana Keertanah, Doorashravaa Vishwasaho Dheyo Duhkha Dusswapna Naashanah/ Uttaarako Dushkrutihaa Dhurdarsho Dussahobhayah, Anaadirbhurbhuvo Lakshmih Kireeti Tridashaadhipah/ Vishwagopta Vishwa bharta Sudheero Ruchiraangadah, Janano Jana Janmaadih Preetimaan nitimaannayah/(51-60)

(Veereshwarah or the Mighty Swarupa of Gallantry and Intrepidity; Veerabhadra or the Chief of Rudra Ganas who devastated the Daksha Yajina as Devi Sati immolated in Homaagni as the latter could not contain her insults about her husband Maha Deva by her father; Veerah or the Symbol of Valour; Veerabhudvirat or the Colossal Form of Strength; Veerachudaamani or the Head-Ornament as symbolic of Heroism; Vetta or the All-Knowing; Teevra Naada or of the resounding sound of Om as a result of friction of the movement of Planets; Nadeedharah or the One who carries Devi Ganga on his head; Aagjnaadhara Shuli or the Trishula Dhara Shiva who is obeyed by one and all at once; Visishta Shivalaya or He who is present in the most distinguished Temples all over the Worlds; *Vaalakhilya or of the Swarupa of the Celestial Rishis called Vaalakhilya Rishis-[*The Rishis were of thumb size who were famed to perform Tapasya by hanging upside down the trees; they were heckled by Indra as they contibuted a small twig at a Yajina by Kashyapa Muni where as Indra contributed a huge mountain!]*Maha chaapa or the Shiva Dhanush the Distinguished Bow and Arrows that subdued Rakshasas subsequently gifted to King Janaka the father of Devi Sita as a pre condition of her wedding by Shri Rama the Epic Hero of Ramayana and the Incarnation of Bhagavan Vishnu the Scriptor of this Shiva Sahasra Naama; Trigmaanshu or the epithet of Surya Deva who is Unvisionable due to his piercing rays; Nidhir-avyayah or the Huge Deposit of Magnificence and Illumination; Abhiraamaya or the Shelter of Yogis desirous of enjoying relaxation; Susharanah or the Refuge Point of those requiring safety and protection from the Worldly Evils; Subrahmanyah or the Excellent explainer and interpreter of the intricacies of Sacred Scriptures [Tapo Vedashcha Satyam cha Jnaanam cha Brahma Sagjnitam hitah Subrahmanyah]; Sudhapatih or the Custodian of Amrita; Maghavan or the Alternate Form of Indra; Koushikah or of the Swarupa of Maharshi Koushika; Goman or of the Swarupa of Cows and Cowherds or Gou Vishwarupa; Vishramah or Resting Point of the Soul of Beings between births and deaths; Sarva Shasanaha or the Supreme Administrator whose decisions are final; Lalaatakshah or the Retainer of His Third Eye on His Forehead; Vishva Dehaha or His Physical Form constitutes the Universe in totality; Saarah the Quintessence of Existence viz. the Symbol of Life's Cycle; Samsaara Chakra bhrut or the Clutch and Grip of Life and Death; Amogha dandi or the Irretrievable Awarder of Fruits of Karma; Madhyastha or with no prejudices or inhibitions and absolutely just and neutral; Hiranya or of the Eternal Fund of Radiance; Brahmavarchasi or the Sourcer of Radiance to Brahma Deva called Brahma Varchas as accomplished by the deserved ; Paramarthah or Supreme Fulfillment which Maha Deva grants; Paramaayi or the Origin of Bliss beyond the realm of sorrows; *Shambara or or the Swarupa of Water and Cloud and Shiva as the Image of Propitiousness –[*Another reference of Shambara was that he was a Demon who kidnapped Pradyumna the son of Krishna but on learning that the child was Krishna's son threw

the boy in a river; a fish swallowed the boy but a fisherman caught the fish and gifted it back to Sambara who in turn sent the fish to his kitchen and the maid of the kitchen found a boy from the stomach of the fish; she brought up the boy and eventually fell in love and married him; Krishna realised the background and Pradyumna killed the demon finally]; Vyagrakonalah or Shiva is of the the Swarupa of a Tiger and of Agni; Ruchih or of Extreme Radiance; Virinchi or the Alternate Form of Brahma Deva; Vedyah or of the Veda Swarupa; Vaachaspati or in the Profile of Vidya Pati Lord Brahma the Bestower of Knowledge; Aharpati or of the Swarupa of Surya the Lord of the Day Time; Ravih or Shiva as the Altenate Form of Surya; Virochana or the Alternate Form of Agni; Skanda or Shiva as Epithet of Kumara; Shasta or Shiva again as Kumara as the latter was the Administrator of Rules and Regulations as prescribed in Vedas and other Scriptures; Vaivaswato janah or Shiva as of the Swarupa of Yama and his Subjects; Yuktih or the Master of the the Followers of Ashtaanga Yoga; Unnati Keertih or of the Symbol of High Popularity and Fame; Shanta Raagah or the one desirous of Tranquility; Parajayah or the One defeated by Bhakti; Kailasapati or the Chief of Kailasa Mountain; Kaamari or the Adversary of Kama Deva/ Manmatha; Savitha or the Creator or another epithet of Bhagavan Shiva; Ravilochana or Parama Shiva assumes Surya as one of his eyes since Surya-Chandra-Agni are his eyes; Vidwattamah or the Symbol of Knowledge or Learning as in 'Ishana Sarva Vidyaanaam'; Veeta bhayah or the Antithesis of Distress or Fear; Vishwa harta or the Ultimate Terminator of the Universe; Nivarita or the Great Impediment against the Evil; Nitya or the Eternal; Niyata kalyana or the Proven Form of Auspiciousness; Punya Shravana Keertana or the Hymn eulogising Bhagavan yielding good results; Doorashrava or the Praise of Maha Deva heard from a long distance; Vishwasah or the Symbol of Tolerance; Dhyeyo or the Aim which Yogis and devotees seek to reach; *Duswapna Naashanah or the Destroyer of Bad Dreams-*[Bad Dreams and Dreams portending death include sights of shaven heads, shabby clothes, drinking oil, angry Gods or Brahmanas, steep falls from heights, killing snakes or animals, wedding scenes, and playing with monkeys; fire; drying up of water bodies, crooked noses and long ears, black tongue, upward looks, crows sitting in rows, sticking in mud or slush, shouts, view of rainbows and lightnings, preta piscachas, etc. The remedial actions include recitals of Durga /Chandi Sapta Padi, Shiva-Vishnu Sahasranaamaas and Gajendra Moksha Kathana; Source : Agni Purana]Uttarako or the one who could provide a safe passage by a ship through the rough Seas of Samsara; Dushkritiha or the destroyer of bad deeds or Sins; Durdharah or the One who never supports the negative ideas or actions; Dussaho bhayah or the One who relieves from *Dusshah or the Destroyer of the Intolerant-*[The Personificatoin of Dussaha in each house hold is stated to be Brahma's creation present in each and very house hold as an evil force full of mean qualities like intolerance, greed, hatred, inhibition, selfishness and cruelty; Dussah married Nirmayishta the daughter of Lord Yama and their progeny include eight sons Dantakrisht (Teething troubler), Tathotki (Body Growth Stunter), Parivartak (Narma garbha bhashana or double meaning speaker), Angadhruk (Provocator of deeds and words), Shakuni (Foreteller of Good-Bad Events either as a crow or dog or owl), Gandatara (Child Delivery Troubler), Garbhaantaka (Snipper of Embrioyes) and Dhana-Dhanya haara; the eight daughters of Dussha are Nijojika or Para Stree / Paradravya stealer, Virodhini or Spoiler of relationships, Kharihan or Bhojana Naashani, Shraamani or Creator of Unrest and exciter of vicious deeds, Ritumati or Trouble maker of Female Menses, Smitiharaatmika or the destroyer of family happiness, Beejatarini or the Ruiner of matrimonial harmony and Dweshini or the One who breeds hatred and Contempt; Source: Markandeya Purana]; Abhayah or Provider of Succor or the Guarantee against difficulties; Anadi Bhurbhuah Lakshmi or the Image of the Timeless Past of Bhur-Bhuvah- Swar lokas and their Lakshmi Swarupas; Kireeti or Bhagavan in the Profile of Arjuna who entered into a battle with Shiva in disguise as a Hunter as to who killed their targetted boar first; Tridashaadhipah or the Supreme Deva of three directions of Earth-Higher Lokas-Lower Lokas; Vishwagopta or the Concealed Protector of the Universe; Vishwa Bharta or the Preserver of the Worlds; Sudheerah or the Most Valiant; Ruchirangada or the One with exquisite limbs; Janana the Creator; Jana Janmaadih or

Prime Generator of Beings; Preetiman or the Fund of Fondness and Approachability; Neetimaatryah or the Symbol of Morality).

Visishtah Kashyapo Bhanur Bheemo Bheem Paraakramah, Pranava Saptadhaacharo Mah Kayo Mahaa Dhanuh/ Janmaadhipo Maha devah Sakalaagama paaragah, Tatwaattatwa Vivekaatmaa Vibhushinirbhuti bhushanah/ Rishirbrahmanavijishnu Janma Mrityu Jaraatigah, Yagjino Yagjnapatir-yajwaa Yagjnaantomogha vikramah/ Mahendro Durbharah Seni Yagjnaango Yagjnaavaahanah, Pancha Brahma Samutpattirvishwesho Vimalodayah/ Atmayoniranaadyanto Shadvimshat Sapta loka bhrit, Gayatri Vallabhah Praamshurvishwaa vaasah Prabhakarah/ Shishurgaritam Samrat Sushenah Sura Shatruha, Amoghorishta mathano Mukundo Vigatajjwarah/ Swayam jyotirh anujjotirachanchalah, Pingalah Kapilashmashruh Shastra Netra trayi tanuh/ Jnaana skandho Mahaa Jnaani Nirupattirupa- plavah, Bhago Vivaswaanaadityo Yogaacharya Brihaspatih/ Udaara Keertirdyogi Sadyogi Sada-sanmayah, Nakshtra Maali Rakeshah Swadhishtaanah Sharaashrayah/ Pavitra Paanah Paapaarirmani- pooro manogatih, Hrutpundareekamaaseenah Shuklah Shanto Vrishaakapih/ 61-70 Vishishtah or the Most Distinguished; Kashyapah or of the Image of Maha Muni Kashyapa the father of Virtue and Vice alike as of Deva-Daanavas; Bhanuh or the Alternate Swarupa of Surya Deva; Bhimaparakramah or one of Maha Deva's Incarnations as the Representation of Bravery and Power- [*Bhima one of the Dwadasha Jyotir Lingas viz. Somnatha, Shrishaila Mallikarjuna, Ujjain's Mahakaal, Omkareshwara, Kedareshwara, Bhima Shankara, Kashi Vishwanatha, Trayambakeshwara, Vaidyanatha, Naganatha, Jagdeshwara, Rameshvara, and Ghrishneshwara] Pranavah or Omkara Swarupa; *Saptaadhaara or Seven Adhaaras of th Universe –[* Sapta Devatas viz. Agni, Vayu, Surya, Brihaspati, Varuna, Indra and Vishwa deva; Sapta Veda Mantras viz. Bhuh-Bhuvah-Suvah-Mahah, Janah, Tapah and Satya; Sapta Rishis stated to be in the On-going Manvantara viz. Vishwamitra, Jamadagni, Bharadwaja, Gautama, Atri, Vasishtha and Kashyapa; Sapta Mantra Vahana / Chandas viz. Gayatri, Ushnik, Anushthup, Brihat, Pankti, Trishthup and Jayati etc.] Mahakayo or of Virat Swarupa; Maha Dhanuh or Shiva who possesses the Mightiest Set of Bow and Arrows; Janmaadhipah or the Singular Source of Births or Creation; Maha Deva or the Devaadhi Deva; Sakalaagama paaragah or the Great exponent and expert of all Vedas and Sacred Scriptures; Tatwaattatwa Vivekatmaa or the One who indeed is aware of what is Tatwa or what is not. Tat or That-Am or You/Atat or Not That-Am or You; Vibhushana or Ornamented with Vidya and Susheelata; Bhuti Bhushana or Ornamented with Pancha Bhutas of 'Prithivyaapastejovaayura-akaashas'; Rishirbrahmaavid- Rishih or 'Ateendraya darshakah'- or who could visualise beyond the Physical Parts or the Unknown beyond the Self; Brahmana vid or known to Brahmanas too; Vishnu Janma Mrityujaraatigah or Vishnu transcends all the features of birth-death-old age; Yagjo Yagjnapati or Shiva is the Yagjna Swarupa and the Chief of Yagjnas too; Yajwaa or Sakala Yagjna Yajamana Swarupa; Yajnaanta or the Successful End of Yagnas too; Amogha or the Unblemished and Translucent; Vikramah the Embodiment of Bravery; Mahendrah or of the Alternate Form of Indra; Durbharah or the One beyond the capacity of Sorrows; Senani or the Commander in Chief of Devas; Yagjnaangi or the Detailed Format of Yagjnas; Yagjna vaahanah or the Vehicle that supplies the 'Ahutis' or offerings to the concerned Devas; *Pancha Brahma Samutpatti or the One who is the Origin of Five Brahmas-*[These are responsible respectively for Creation-Preservation-Dissolution-Concealment-Revival viz. Sadyojata the West Faced representing Prithvi, Vamadeva the North Faced representing Jala, Aghora the South Faced representing Agni, Tatpurusha the Concealer facing East representing Vayu and Ishana Faced North East representing Aakaasha or Sky]. Vishweshah or the Over Lord of the Universe; Vimalodayah or the Sacred Creator of all the Beings; Atmayoni or Self-Generated; Anaadyantah or the One devoid of Beginning and End; Shadvimshat or the Swarupa of Twenty Six Tatwas including Prakriti/ Maya [See Pancha Vimshat Tatwas afore mentioned]; Sapta Loka Dhruk or of the Huge Profile of Seven Lokas of Bhur-Bhuva-Swaha-Mahah-Janah-Tapaha-Satya; Gayatri Vallabhah or the Form of Devi Gayatri's Husband; Pranshu or of the Extreme Radiance of Surya Kiranas; Vishwaavaasah or the One who occupied the entire Universe as his Abode; Prabhakara or Maha Deva as the Producer of Abundant Morning Rays; Shishuh or the Swarupa of an

innocent child; Giriratah or He who is fully occupied with activities related to Kailasa Mountain; Saamrat or the Highest Authority; Susenah or the Signage of Grandeur; Sura shastruh or the destroyer of the Opponents of Devas; Amogha or the Infallible and also Shiva's expressions are never failing; Arishtamathanah or the punisher of misfortunes and evil forces; Mukundah or the Bestower of Mukti or Salvation; Vigata jwarah or the Curer of even the worst kind of ailments; Swayam jyotih or the Self-Illuminated; Atma Jyoti of the resplendent Inner Soul; Achlaanchala or the Firm and steady flame of eternity; Pingalah or the one attired with tiger skin; Kapila smashru or he with yellow reddish moustache and beard; Shaastranetra trayi tanuh or His physique is full of Shastra Nyaya Vyakarana Three Vedas; Jnaana Skandha Maha Nidhih or His body is like the Tree trunk full of Stock of Knowledge to guide devotees to attain Salvation; Maha Jnaani or the Symbol of Sublime Knowledge; Nirutpatti or the Unborn; Upaplavaha or the tormentor like Rahu Deva ('Upaplavah Saimhikeyah'); Bhago Viwaswanaadityah or Bhagavan Shiva assumes three Forms of Surya Deva viz. Bhaga-Viwasva-Aditya; Yogaacharya or the Reputed Teacher of Yoga; Brihaspati or of the Alternative manifestation of Deva Guru; Udaara Keerti or the One with exalted fame; Udyogi or Sign of Hard Work as a Yogi in the pursuit of Mukti; Sadyogi or an exemplary Yogi ever engaged in guidance and encouragement to the Virtuous; Sadasanmayah or fully busy in performing Universal Well-being; Nakshatra Maali or Maha Deva who decorates the Sky-Line with strings of twinkling Stars; Rakeshah or the Magnificent Master of the far spread Sky; *Swadhishtaana or one of the Main Sources of Vital Energy being one of the Seats of Parama Shiva in the Physique of each Being; Shadaashrayah or the Six other Sources of Vital Force; [* The Seven Chakras present in a human body are Mulaadhara, Swadhishtaana, Manipura, Anahata, Vishuddha, Agjna and Sahasraara and these seek to correlate the levels of inner consciousness influencing the state of mind]; Pavitra paanih or the Sacred Hand symbolising Abhaya Mudra of the Sign of Fearlessness; Papaarayeh or another expression of sinlessness; Manipura or the Representation of Inner Strength and Poise as governed by Vishnu Deva; Manogatih or Shiva the Speed - Controller of the flow of Mental Energy; Hridpunareeka maaseenah or Parama Shiva is seated and settled on the Lotus-like Inner Consciousness of devotees; Shuklah or of the Crystal Clear complexion of Shiva; Shantah or the embodiment of Tranquility; Vrishakapi or the Shanta Kampana or the pro-active means of encouraging Peacefulness)

Vishnur Grahapatih Krishnah Samarthonartha naashanah, Adharma Shatru Rakshayyaha Puruhutah Purushthatah/ Brahma garbho Vrishadgarbho Dharma Dhenurdhanaagamah, Jagaddhitaishu sugatah Kumarah Kushalaagamah/ Hiranya Varno Jyotishman Nanaanubhutadharo Dhwanih, Arogo Niyama -adhaksho Vishwamitro Dwijottamah/ Brihajjyotih Sudhaama cha Mahaajjotiranuttamah, Maataamaho Maatarishwa Nabhaswaa Naaga haara dhruk/ Pulastyah Pulahogastyo Jaatukarnya Paraasharah, Niraavara dharmagjino Virincho Vishtarashavaah/ Atma bhuri niruddho trijnaana Murtir Maha Yashaah, Loka Chudaamanirveerah Chanda Satya Paraakramah/ Vyaala Kalpo Mahaa Kalpo Mahaa Vrikshah Kalaadharah, Alankarishnustwachalo Rochishnurvikramottamah/ Aashu shabda Patirvegi Plavanah Shikhi Sarathih, Asamsrushtotithih Shakrah Pramaathee Paapa naashanah/ Vashushravaah Kavya vaahah Pratapto Vishwa bhojanah, Jaryo Jaraadhi shamano Lohitascha Tanuna paat/ Prushadashvo Nabho Yonih Supreetaakasta Mitrah, Nidhaadastapano Meghah Pakshah Para Puranjayah/ (71-80)

Vishnuh or Maha Deva as Vishnu's Avatara; Graha pati or Bhagavan Shiva is the Authority Figure of the Nine Planets viz. 'Adityaaya Somaaya Mangalaaya Budhaayacha Guru Shukra Shanibhaschya Rahavey Ketavey Namah'; Krishnah or Shiva as of the Swarupa of Bhagavan Krishna; Samarthah or the One who is incredibly capable; Anartha naashanaaya or the Destroyer of Anarthaas or grave difficulties; Adharma Shatru or the proven antagonistic opponent of Viciousness; Rakshayya or the Sign of Security and Safety; Puruhuta Purushasthita or Applauded and Celebrated by Indra, Vedas and countless others; Brahma Garbha or Brahma and Vedas retained in his belly; Vrishad rupa or the Retainer of the Universe in his Garbha; Dharma dhenavey or Shiva as the Sacred Cow represented as Dharma; Dhanaagamah or when Shiva is worshipped could prosperity be far behind!; Jagadishtuh Shiva has no partial view in the Universe to any body who deserves; Sugatah Shiva is known as

compassionate and lenient to one and all including the vicious ones; Kumarah or Shiva assumes the Swarupa of Kumara Swami; Kushalagamah or he is the harbinger of happiness due to health and wealth; Hiranya Varnah or of Golden Complexion; Jyotishmaan or the Representation of Jyotish Vidya the Science of Futuristic Knowledge; Naanaa Bhuta dhari or Shiva the encourager of all types of Bhutas like Piscachas and such other questionable entities; Dhvani or the Eternal Sound of Pranava; Arogah or the bestower of the gift of diseaselessness; Niyamaadhyashah or the Presider and Enforcer of Regulations of Discipline and Self Control; *Vishwamitra or Shiva in the Form of Maharshi Swarupa -[* Vishwamitra was a Symbol of tenacity to convert himself as Maharshi from being a Rajarshi, a Kshatriya, owing to his enormous Shakti of Tapas; the Maharshi was famed for his feature of clemency to Trishanku a King turned into a Chandala due to Vasishtha's curse; his grit to create an Alternate Swarga for the sake of Trishanku out of gratitude since who looked after the Maharshi's family in his absence for a long spell of Tapasya; his testing King Harischandra of truthfulness to extreme limits, his training Shri Rama as a teen-ager in Astra-Sikshana or the art of archery against the wishes of Dasharatha and eventually to announce Rama's bravery to the Demons and the Vicious thus paving way for the Wedding of Devi Sita and so on]; Dwijottamah or Parama Shiva assumes the Image of an Exemplary and the most virtuous Brahmana; Bridhajjyoti or Shiva assumes the Swarupa of Bhagavan Surya as the Visibly Brightest in Creation; Sudhama or the Most Radiant in Srishti of his (Shiva) own; Maha Jyoti or the Supreme Illumination; Anuttamah or There is none else as noble as Shiva; Mataamaho or of the Glory of a Mother's Father as suggestive of Jagajjani Maya or in the normal parlance a maternal Grand Father which Shiva never had; Matarishwena or Vayu Rupa on Antariksha; *Nabhaswana or of the Profile of Sky[*Daksha Prajapati had twenty four daughters from Prasuti and another sixty from Virini; of these thirteen were wedded to Dharma and among the Rishis who were so married were Nabhaswana, Naga Hardrika, Pulastya, Pulaha, Agastya, Jatakarma, Parashara and Nirvarana]; Naaga hara- dhruk or the Wearer of a Snake-Garland; Pulastya and Pulaha or Shiva as Pulastya-Pulaha Maharshis- [Different Maharshis were designated as among the Sapta Rishis in different Manvantaras; Marichi, Atri, Angirasa, Pulah, Kratu, Pulastya and Vasishtha in an earlier Manvantara]; *Agastya or Shiva in the Rupa of Agastya *[Both Agastya and Vasishtha were called as Kumbhaja brothers as they were born from a pitcher in which the semens of Mitra and Varuna Maharshis were deposited on seeing the fascination of Apsara Urvashi; Vasishtha was born as the incarnation of Vayu Deva and Agastya from Agni. The famed Agastya ate the two demons Ilwal and Vataapi as they invited the Muni for a meal at Shraaddha and cooked Vaatapi so that the latter who had the boon of his meat to come alive could break open the stomach of the eater so that the demons could enjoy Agastya's dead body but the far-sighted Agastya while eating Vataapi's meat addressed the demon saying : 'Jeernam Jeernam Vataapi Jeernam' and indeed Vataapi was digested! Agastya had also the distinction of taking 'Auoposhana ' or sipping the entire Ocean as he was annoyed with Sumudra Deva and retained the water in his body; as Devas prayed to him he released the water from his body again through his male organ!Agastya Muni was the illustrious Scriptor of Lalitha Sahasranama, Saraswati Sahasra Naama and Adithya Hridaya among innumerable other works like Nadi Shastra]; Jatakarnya or Shiva assumed the Rupa of the Muni and was the initiator of Samskaaras like Pumsavana to facilitate the pre-natal Puja and Jata Karma after the birth of a Child; *Parashara or Shiva took the form of the limping Sage[* who was the grand father of Veda Vyasa whose mother Satyavati had an illicit affair with the Muni and begot Vyasa, the first cousin of Bhishma born of Ganga and King Shantanu as Satyavati was wedded to the King subsequently]; Niravarana Dharmagjna : Shiva also took the Form of Niravarana Dharma another grandson of Daksha; Virinchi or of Brahma Swarupa; Vishtasharva or of the Swarupa of Ashwattha Vriksha; Atma bhuvay or the Charaachara Sarva Jagat; Aniruddhah or Overpowering and Irrepressible or another name for Vishnu; Vigjnaana Murti or the manifestation of Knowledge; Maha Yashah or the Personification of Glory and Fame; Loka Chudaamani or the Head-Jewel of Shiva the Alternate Shape of the Universe; Veerah or the Most Gallant; Chanda Satya Parakramah or the aggressively truthful champion; Vyala Kalpa or the One with snakes all over; Maha Kalpa or the Universal Destruction at

the end of a Day of Brahma of thousand yugas; Maha Vriksha or the Kalpa Vriksha that bestows boons to the Beings or alternatively stated in Bhagavad Gita as ‘Urthva Moolamagha shaakha mashwaddhyam praahuravyayam’; Kalaadharah or the One who assumes Chandra Kalaas*[*As per Shiva’s own decision of waning or waxing and rising shades of brightness in response to Daksha Prajapati’s curse to Chandra that the latter (son-in-law) should lose his brightness for ever since he was neglecting his all other daughters except Rohini]; Alankarishnavay or the Murti who is elegantly ornamented; Achalah or Stable and Determined; Rochishnu or Incarnation of Luminosity; Vikramottamah or the personification of courage and gallantry; Aashu shabda Patir Vegi or Instantly reactive and speedy to Sound waves; Plavanah or the One capable to enable swimming across Samsara Sagara; Shikhi Sarathi or the One who could charioteer the tasks of Agni or carry ‘havish’ or the offerings to Devas; Asamsrushtah or he who is not always satisfied as Maya or Illusion is always at work; Atithi or He who is not bound by formalities since he could arrive any time with no reference to Tithi or Nakshatra; Shakrah Pramaathi or the Swarupa of Indra; Paapa naashanah or the demolisher of sins); Vasushravaah or He who hears and considers what *Ashtaavasus would advise to Shiva-[* Ashtaavasus viz. Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa once visited Vasishtha’s Ashram along with their wives and desired to possess Nandini the Kamadhenu; as the Maharshi refused Prabhasa he took lead in stealing the cow while other Vasus too abetted the plan. Vasishtha cursed the Vasus to become humans but reduced the impact of the curse to all of them to be born as humans only for a few hours except Prabhasa the ring leader. Thus Devi Ganga who was married to King Shantanu of Maha Bharata on condition that what even she did should not be questioned but she drowned the new borns one by one in the River but he could not contain himself and asked Ganga why did she do such merciless actions; Ganga left Shantanu as the eighth child was spared but deserted the King for good. The eighth child was Gangeya who was Bhishma and that was Prabhasa the Leader of Ashta Vasus who secured Vasishtha’s curse that he should have a full life but without a wife since Prabhasa listened to his wife and stole the Kama Dhenu Nandini];

KavyaVaahaaya or Shiva carries the offerings at the Shraddhas of Pitru Devatas; incidentally the Samidhas carried by Agni to Devatas is called Havis; Prataptaaya or like the molten glow; Vishwa bhojana or at the time Universal Destruction Maha Deva assumes the violent Swarupa of a huge meal of the Universe; Jaryaaya or of the manifestation of the old age of the Beings; Jaryadhi shamnah or the lessener of the symptoms of advanced age too; Lohitascha or of the Huge Metallic Trident; Taunapaat or the Sacrificer of his own body; Prushadashvaya or Shiva possesses the horse that flies as fast as wind; Nabho or He of the all pervading Sky; Yoni or Jagadaakara rupa or the Manifestation of Creative Energy as the Universe; Supreeta or of the extraordinarily attractive and shapely physique; Tamishraghney or the extinguisher of Ignorance or darkness; Nidaaghaya Tapanaya or of the Rupa of scorching and blistering of Greeshma Ritu; Meghaya Pakshaaya or of the Season of Clouds and Rains; Para Puranjaya or of the Subtle Form of Puramjaya or Parama Shiva);

Mukhaanilah Sunishpannaha Surabhih Shishiratmakah, Vasanto Madhavo Greeshmo Nabhasyo Beeja Vaahanah/ Angeera Muniraatreya Vimalo Vishwa Vaahanah, Pavanah Purujicchakrastrividyao Nara Vahanah/ Manobuddhirahankarah Kshetrajnah Kshetrapaalakah, Tejonidhirjnaaa nidhirvipaako Vighnaarakah/ Adharonuttaro Jneyo Jyeshtho Nishhreyasaalayah, Shailo Nagastanudemho Danavaarirarindamaha/ Chrudheerjanakaschaaruvishalyo Lokashalyakrut,

Chaturvedaschaturbhavas-Chaturaschaschatura Priyah/ Aamnaayotha Samaamnaayasteertha DevaShivaalayah, Bahurupo Maha Rupah Sarvarupascharaacharah/ Nyaaya nirvaahako Nyaayo Nyaanagamyo Niranjanah, Sahasra Murthaa Devendrah Sarva Shastra Prabhanjanah/ Mundo Virupo Vikruto Dandi Daanto Gunottamah, Pingalkaaksho Haryaksho Nilagreevo Niraamayah/ Sahasra baahuh Sarweshah Sharnyah Sarva Loka Bhrut, Padmaasanah Paramjyotih Paraavara param phalah/ Padma garbho Maha garbho Vishwa garbho Vichakshanah, Paraavaragjno Beejeshah Sumukhah Sumahaaswanah/(81-90);

Mukhaanilah or of the Agni-Faced; Sunishpaanna or the Originator of Sarva Shobhana or Ever Charming; Surabhih or like the Celestial Cow that fulfills all desires; *Shishiratmaka or the Swarupa

of *Shishira Rithu of Winter [**Vasanta or Spring (Chaitra-Vaishakha), Greeshma or Summer (Jyeshtha-Ashadha), Varsha or Monsoon (Shravana-Bhadrapada), Sharad or Autumn (Ashvin-Kartika), Hemanta or Pre-Winter (Margashira-Pushya) and Shishira or Winter (Magha-Phalguna)*]

Vasantho Madhava or of the ideal Vasanta Ritu or the budding Season known as Vasantosawas of which Madhava is identified with for Radha-Krishna Raasa Leelas; Greeshmaya or of Summer Season; Nabhasyaya or of the Varsha Ritu Rupa of Shravana-Bhadrapadas; Beejvaahannaya or of Sharad-Hemanta Swarupa; Angirasa Muni or Shiva of the Rupa of Angira Muni; Atreya or Maha Deva as Atreya; Vimalaya or of Purity and Clarity; Vishwa Vaahanaaya or the Universe as his Chariot; Pavanah or Sakala Pataka Naashakara or the expunger of all kinds of Sins; Purujit or he who was victorious over Indra; Shakraaya or of the Form of Lord Indra; Trividyo or the One realisable in three ways of Bhakti-Jnaana-Vairagya; Nara vahana or of Kubera Swarupa; Mano Buddhi or Manah Samyukta Buddhi or Heart felt or Sincere Mindedness; Ahankarah or Self-Orientedness; Kshetrajna or Jeeva Rupam; Kshestra Paalaka or the Governor of the Jeevas; Tejo Nidhi or the embodiment of Luminosity; Jnaana nidhi or the Fund of Knowledge; Vipaakah or Sarva Karma phalaprada or the Provider of the results of various kinds of Actions; Vighna karakah or the Maker of Obstacles or vice versa or the demolisher of difficulties; Adharaaya or the One who has no support or Aadhaara or devoid of any backing; Anuttaraaya or he needs no requirement or replies; Jneyo or the Omni-Scient or All-Knowing; Jyeshtho or the Eldest; Nishshreyasaalaya or You are the Moksha sthala as the end-result of all endeavours; Shaila Nagaya or Shailadi Parvata Rupa or the Linga Rupa made of stone: ‘Shri Shaila Shikharam drushtwa Punarjanma na Vidyatey’; Tanurdoha or the Sukshma Rupa that Yogis could visualise; Danavaaraye Arindamaya or the Destroyer of Danavas and Swabhakta Shatrus or Self-generated enemies; Chaarudheer janaka or the Father-figure of Sukshma Buddhi ; Charu Vishalaalya or of the huge yet of Minute Consciousness; Loka shalya krut or the Vision of Depraved Universe by Maha Deva; Chaturvedah or He is the manifestation of Chaturvedas; of Chaturbhaavas or of Dharma-Artha-Kaam- Mokshas; Chaturascha Chaturapriyah or indeed the Swarupa of Chaturata or Great Skills and also Chaturapriya or the One who is immensely fond of Chaturata or ingenuity; Amnaayoya or Veda Swarupa; Samaamnaaya or Pramaana bhuta or highly recognised Veda Swarupa; Tirtha Deva Shivalayah or the Most Auspicious Temple besides a sacred water body; Bahu Rupah or of varied and innumerable Forms; Maha Rupa or of Virat Swarupa; Sarva Rupascharaachara or the Countless Forms of Movable and Immobile Beings; Nyaya nirvahakaya or the sustainer of Natural Justice; Nyaya or Shiva as the personification of Nyaya; Nyaya gamya or He who is the end-result of Nyaya; Niranjana or He who is an embodiment of Purity or spotlessness; Sahramurtha or of Thousand Forms; Devendra or of the Indra Swarupa; Sarvasashtra prabhanjana or the Highest Exponent of all Shastras; Mundah or Akesha rupa; Virupa or of Body Form of abnormality; Visishta Rupa or of distinctive Swarupa; Dandiney or Kala dandaya or stifled y the Kaala Devata; Dantaaya or of the fearful teeth line; Gunottama or the Best characterisation of Tri Gunas of Satvika-Rajasika-Taamasika nature; Pingaalaksha or of the ash smeared eyes akin to that of an owl and he is the visioner of the Past-Present-Future; Haryaksha or of the magnetic eyes of Bhagavan Vishnu; Nila-greeva or of blue-necked Swarupa due to his retention of ‘Halahala’ or the poisonous flames that broke out at the time of churning the Ocean of Milk by Deva Danavas in search of Amrita; Niramaya or the Swarupa of Health and Wealth’; Sahasra bahavey or of Thousand Arms; Sarvesha or the Over Lord of the Universe; Sharanyah or the Final Refuge; Sarva Lokabhut or the Sustainer of the Tri Lokas of Bhuloka, Urthwa Loka and Adho Lokaaa; Padmasana or the one who is Magnificently seated on the Hritkamala or the Lotus-like hearts of his devotees or simply stated with the Padmasana posture of Yogis; Param Jyoti or The Ultimate Form of Brilliance; Paraavara Param Phalaya or of the Unimaginable Fruits of the Parama Pada’s Bliss; Beejesha or the Sovereign of Beeja Mantras each of which constitute steps to Moksha the Unknown Beyond; Sumukha or The Supreme Countenance of Belevolence; Suma haswana or the Unique Voice of Omkaara);

Devasura Gurur Devo Devasura Namaskrutah, Devasura mahamaatro Devasura samaashrayah/ Devadi Devo Devarshir Devaasura Vara pradah, Devaasureshwaro Divyo Devasura Maheshwarah/

Sarva Devamayocchintyo Devataatmaatsambhavah, Idadyoneeshah Surva Vyaaghro Deva Simho Divaakarrah/ Vibhudhaghra Vara sreshthah Sarva devottamottamah, Shiva jnaanaratah Shreemaan Shikhashri Parvata priyah/ Jayastambho Visishthambo Narasimha nipaatanah, Brahmachari Lokachari Dhanadhipah/ Nandi Nandeeshwaro Nagno Nagnavrata dharah Shuchih, Lingaadhyakshah Suraadhyaksho yugavah/ Swavashah Savashah Swargah Swaramayasswanah, Beejadhaksho Beejajakarta Dhanakrud dharma vardhanah/ Dambhodambho Mahadambhah Sarvabhuta Maheshwarah, Smashaana nilayashishyah Seturapratimaakrutih/ Lokottarasphuta Lokastrayambiko Naga Bhushanah, Andharaarirmakha dweshi Vishnukandhara paatanah/ Veeta doshokshaya guno Dakshaarih Pushadantadhrit, Dhurjatih Khandaparashuh Sakalo Nishkalonaghah /(91-100)

Devasura Gurur Devo or Bhagavan Shiva is Reputed Instructor of Devas and Asuras alike as indeed the Creator of both of them and he has no partial views on either of them; Devaasureshwaro Divyo Devasura Maeshwarah or He is greeted with veneration to both Devas and Asuras; Devasura mahamaatro or He is the one who controls and disciplines Devas as well as Asuras; Devasura mahashraya or they secure access to him equally well; Devadidevo or He is not only Deva of Devas but also Deva of Adi Deva like Brahma viz. Maha Deva; Devarshi Devaasuravarapradah or the One who is worshipped by Devarshis as also Devasuras; Divyah or the Highest Celestial Manifestation; Devasura Maheshwarah or the Maheshwara of Devas and Asuras; Sarva Devamayah or the One who is spread over across all the Devas; Achintya or He is beyond understanding of any body or incomprehensible; Devatatama or the very Soul of Devatas; Atma Sambhavah or He is materialised from the Jeevatma or the Consciousness of the Beings-that is, the Atma Tatwa which the Supreme and Maha Maya created; Eedidya or Sarva Stutya or Commended by one and all; Anishah or none could command Shiva; Sura Vyaaghraaya or the Mighty and fierce Tiger among the Devas; Deva Simhah or the Lion among the Devatas; Divakara or Surya the Maker of the Day; Vibhudagra or the Head of Vibudhas or the Most Learned; Vara Sreshtha or the Outstanding Boon that one could aspire for; Sarva Devotthama or the Noblest and the Best of all Devas including Prajapatis and Brahma; Shiva Jnaana Rataaya or the One who is replete with the concentrated knowledge of what Shiva is all about; Shreeman or He who is of the Form of Three Kinds of Lakshmi or ‘Shri Lakshmyaa Trivarga sampattou’ viz. Dharma-Artha-Moksha as he was never after Kaama; Shikhi Shri Parvata Priya or Shiva the One who is fond of Skanda Deva and Devi Parvati; Jaya stumbhha or Tower of Victory which was installed by Indra and Devas on Maha Deva’s victory over Triparasuras; Vishishtumbha or Sarvotkrishta / highly distinguished; Narasimha nipadanah or attacking the Opponents like Narasimha Swarupa; Brahmachari or like the Unmarried youth; Lokachari or the Traveller of Tri Lokas; Dharmachari or the One who is the High Practitioner of Dharma or Virtue; Dhanaadhipa or of the Swarupa of Kubera the Head of Wealth; Nandi or Nandi Shiladika Rupa or the renowned Carrier of Maha Deva; Nandeeshwara ; Nagna or Shiva is addressed as Namu Digambaraaya or the Form of Nudity; Nagnavrata dhara or the Observer of the Vrata or Practice of Nakedness; Shuchih or One with Bahyantara Shuchi or of the Physical and Internal Cleanliness; Lingaadhyasha or the Supreme of Linga Swarupas; Suradhyasha or the Highest Profile of all Devas; Yugadhyakshah or the Premier Deva of Yugas; Yugaavahaya or of the Cyclical Passage of Yuga Kaalaas; Swavashah or He is Self-Controlled and not regulated by any body else; Savashah or He who controls others well; Swargah or of the Characteristic of Swarga; Swarah or of the Great Omkaara Swarupa; Swaramaya swanah or the Reverberating Sound of Pranava; Beejaadhyaksha or the Ultimate Authority of the Beejaaksharas or the Mula Mantras governing the Seed Mantras; Beeja karta or the Originator of the Beeja Mantras; Dhanakruddhana Vardhanaaya or the Perfonification of Wealth as also the Creator and Promoter of Wealth; Dambhaaya or He who is the Bhakta Parikshaaya or testor of the genuinness of his devotees; Adambhaaya or the One devoid of Conceit or Superiority; Mahadambhaaya or where necessary He is the Proclaimer of his Supremacy; Sarva Bhuta Maheshwaraaya or the Maha Deva of all the Beings in Srishti; Smashana nilayaaya or the One who represents the Concluding Truth of Life as of Smashaana or the Final Destination; Tishthaya or of the Prithivi Swarupa; Setavey or the bridge between Life

and Relief ; Apratimaakritih or of Formless Profile; Lokottarasphutaaloka or the Luminosity beyond Lokas; Traimbakaya or Maatru-Murti of Three Mother Forms; Naga Bhushanah or He who is ornamented with serpents; Andhakaarayah or Maha Deva subdued *Andhakasura; [*The Asura got puffed up by Brahma's boon that none excepting Maha Deva could kill him; the Asura who was originally born of Devi Parvati's prank of forcibly closing Shiva's eyes and was nourished by herself; Shiva despatched Andhakasura to assist Hiranyaksha but Vishnu had to kill Hiranyasha who stole Vedas and saved Bhudevi. Meanwhile Andhakasura started making advances to Parvati herself and Shiva had to curtail his mental and physical blindness; a highly repentant Andhaka was condoned by Shiva and allowed him to enter the coveted Ganaadhipatya or of the Chieftainship of some Rudra Ganas -Source: Shiva Purana];Makha dweshi or Shiva is evidently the detester of Makhas like those of Daksha Yagna where his wife Devi Sati had to resort to 'Atmaarpana'; *Vishnu kandhara pataatanah or of the Swarupa of Hayagriva who was Vishnu's Incarnation and he destroyed Madhu Kaitabha demon brothers whose boon was invincibility except by their mutual fight and when they fought on a completely dry place on high Seas; Vishnu expanded his thighs and Devi Maya allured her with her unique beauty thus creating a situation of mutual fight] ; Veeta dodshah or devoid of blemishes; Dakshaari or the adversary of Daksha Prajapati; Pushadantadhrit or of the Swarupa of Ganesha whose tusk piece was smashed by Parashurama on a duel when Parvati grew angry and Vishnu and Lakshmi had to apologise to her on behalf of Parashu Rama; Source: Nilamatha Purana of Kashmir; Dhurjati or Jatasandhata or the One with twisted jataajuta or course hair on his head; Kanda Parashu or Sarva Chedaka Parashu or Shiva with an all-devastating axe; Sakala Nishkala or with Sa-Kala-Nishkala- Chandra or head- ornamented with Chandra with all his Sixteen Kalas on his head; Anagha or Ever Sinless);

Aadharah Sakalaadhaarah Pandurabho Mrido Natah, Purnah Purayitaa Punyah Sukumarah Sulochanah/ Saama Yogah Priyakah Punyakeertiranaamayah, Manojavastheerthakaro Jatilo Jeeviteshwarah/ Jeevitantakaro Nityo Vasurethaa Vasupriyah, Sadgatih Sadkrutih Saktah Kalakanthah Kalaadharah/ Maani Maanyo Mahaakalah Sadbhutih Satparaayanah, Chandra Sanjjevanah Shastaah Loka Goodhomaraadhipah/ Loka Bandhuhurlokanaathah Kritagjnah Kritibhushanah, Anapaayya-ksharah Kantah Sarva Shaastra bhrutaam Varah/ Tejomayo Dyutidharo Lokamayograniranuh, Shuchismitah Prasannatmaa Durjayo Duratikramah/ Jyotirmayo Niraakaro Jagannaatho Jaleshwarah, Tumbaveeni Mahakaayo Vishokah Shokanashanah/ Trilokatma Trilokeshah Shuddah Shuddhi Rathaakshajah, Atyakta Lakshano Vyaktaavyakto Vishaampatih/ Varasheelo Varatulo Maano Maana dhano Mayah, Brahma Vishnuh Prajaapaalo Hamsa Hamsa geetirmayah/ Vedhaa Daataa Vidhaataacha Attaa Harta Chaturmukhah, Kailasa Shikhari vaasi Sarvavaasi Satamgatih/ Hiranyagarbho Harinah Purushah Purvajajah Pitaa, Bhutaalayo Bhutapatir bhutido Bhuvaneshwarah/ (100-110)

Aadhaarah or the Support; Mahaadharah or the Support with which the Three Worlds are preserved; Pandurabhah or Shiva with the glitter of Pandu or pale-white complexion; Mrida or Earth or of Intense Energy- Sarvan Sukhayateeti Mridayah; Nataayah or the Renowned Swarupa of Nataraja; Purnah or the Sakala Shanti Sampanna or the Profile of Tranquility; Purayita or the Fulfiller of the wishes of His Devotees; Punyah or the Destroyer of Sins even by remembering his name even once; Sukumarah or Skanda Kumara; Sulochanah or Great Vision of Universal Creation; Saama Yogah or of Unique Entity of Soothing Comfort; Priyakah or the One who provides love and happiness; Punya Keerti or the Renown of having performed deeds of excellence; Anaamayah or of Levelling Effect of trouble free existence; Manojavah or as swift as thought - alluded as Hanuman; Teerthakarah or Creator of Tirthas like Pushkara; Jatilah or Jataavishishtah or distinguished by His Jataajuta or of the twisted and rough hair; Jeeviteshwarah or the Embodiment of Life; Jeevitaantakarah or the Terminator of Life; Nitya or the Eternal; Vasureta or Vasu suvarna Retaah or of the Golden Semen that created Bhumi; Vasupriya or the beloved of Bhudevi; Sadgatih or the Administrator of the path of Righteousnes; Sadkritih or the Decider of the acts of Morality; Saktah or the Shakti Swarupa; Kalaakantha or the Poison Throated;* Kaladhara or the One wearing Chandra representing the Sixty

Four Kalas or Arts; [*Chatusshashti Kalaas include Vidyas like Geeta (Singing), Vadya or Instrumental Music; Nritya or dance, Natya or Theatrical performance; Alekhya or Paniting, Pushpapastrana or making a bed of flowers; bhumika karana or making the base for jewellery; Indrajala or the Art of Magic; hasta laaghava or the sleight of hand; Yantra Matrika or the art of machanics; Maanasi Kavya or mental compositions; Samachya or the Art of Conversation; Dyuta Vishesha or Gambling etc.];Maanin/ey or Satya Sanmaana Vishishtah or Wide and Formal Recognition of Deeds of Excellence; Manyo or the Awardee of such Awards; Maha Kaalah or of Unlimited Kaala Swarupa; Sadbhutih or the Great Being of Truthfulness; Satyaparayanah or the Unique Pratctioner of Truthfulness; Chandra sanjeevanah or the Revivor of Chandra's Life Forces [See Chandra Kalas above]; Shasta or of the Swarupa of Skandeshwara; Shastaloka Gudhah or the Concealed Meaning of Shastra or the Maker of the Law; Amaradhipa or the Head of the Amara Loka; Loka Bandhuh or the One with the close Relationship of all the Beings on the Universe; Loka Natha or the Principal Figure of the Tri Lokas; Kritagnah or He who takes into account of the good deeds of the Beings; Kritibhushana or He who ornaments of such good deeds done in the past; Anapaayyaksharah or Shiva who is of the Alphabets of Imperishable nature; Kantah or of the Beloved one or of the epithet of Skanda; Sarvasashtra bhrutam Varah or the One who epitomises all the Shastras; Tejo mayo or the Essence of Brightness; Dyuti dhro or the One full of Illumination; Lokamaya or the Illusion created by the Lokas; Agrani or the Sarva Sheshtha or the Highest Manifestation; Anavey or Anuh Parama Sukshma Rupah; Shuchismitah or of the Smiling Swarupa of extreme cleanliness; Prasanatma or of the Supreme Soul of Pleasantness; Durjayah or Unconquerable; Duratikramah or He who could not be transgressed; Jyotirmaya or the Fund of Brilliance from flames; Niraakarah or He has or no shape nor profile; Jagannatha or the Leader of the Lokas; Jaleswarah or the High Profile of Water or Jala; Tumbaveeni or the Magnificent Stringed Instrument of Gandharva called Tumba Deva like the One played by Rudra Veena; Maha Kayaaya or of Gaint Physique of Virat Swarupa; Vishokah or He who conquered Distress or Sorrow; Shoka nashanah or the destroyer of Grief; Trilokatma or of the Super Soul of the Three Dimensional Nature ; Trilokeshah or the Over Lord of the Trilokas; Shuddhah or the Embodiment of Purity; Shuddhi or of Shoucha Rupa or of Spotlessness; Rathaakshah or of the Swarupa of Sudarshana Chakra – 'Rathaksham Sudarshana Chakram janayateeti Rathaakshajah'; Avyaktalakshanah or the Unknown Entity; Vyaktaavyakta or Visionable to Maha Yogis but Unknown otherwise; Vishampatih or 'Visham Sakalaprajaanaam Patih' or the Supreme Power of one and all in Srishti; Varasheelah or of the Best Provider of Demeanour; Varatulah or Bestower of Balanced boons as a Being is eligible precisely; Maanah or Sakala Pramaana bhuta or the one who is a perfect Standard; Mayah or Sukha Swarupa; Brahma Vishnu Prajaapaalah or Shiva is the Highest Ruler of Brahma-Vishnu and Prajapati; Hamsah or the destroyer of Ignorance and is the Hamsa Swarupa since a Swan is able to distinguish purity or otherwise; Hamsagatih or Shiva like Hamsa is able to reach yogis or others);

Vedha Dhata Vidhata cha Attaa Harta Chaturmukhah, Kailasa sikhari vaasi Sarvaavasi sataam gatih/ Hiranyagarbho harinaha Purushah Purvajah Pita, Bhutalayo Bhurapatirbhutido Bhuvaneshwarah/ Samyogi Yogavidbrahmanaa Brahmany Brahmanapriyah, Devapriyo Devanath Devagjno Devachintakah/ Vishamaakshah Kalaadhyaksho Vrishanko Vrishavardhanah, Nirmado Nirahamkaro Nirmoho Nirupadravah/ Darpahaa darpito druptah Sarvatru Parivartakah, Saptajihvah Sahasraarchih Snigdhaah Prakritidakshinah/ Bhutabhavyabhavannaathah Prabhavo Bhrantinaashanah, Anarthonartha Mahakoshah Parakaryaikapanditah/ Nishkantakah Kritaando Nirvyajo Vyajamardanah, Satwavan Satwikah Satyakeerti Stambhakritaagamah/ Akampito Gunagrahi Naikatmaa Naikakarmakrut, Supreetaha Sumukhah Sukaro Dakshinonalah/ Skandhah Skandhadharo Dhuryah Prakatah Preetivardhanah, Aparajitah Sarvasaho Vidagdhaah Sarva Vahanah/ Adhrutah Swadhurutah Saadhyah Putamurtiryashodharah, Varaha shringa dhrugvaayur balavaanekanaayakah/ (121-130)

Vedha or Sakalaadhaara Bhuta Vidhata or the pivotal hold of all Beings; Dhata the Creator; Vidhata or the Destiny Maker; Attaa Hartaa or the Preserver and Eliminator; Chaturmukha or Brahma Deva;

Kailasa sikhari vaasa or the Resider of the Top of Kailasa Mountain; Sarva Vaasi or the Inhabitant of all the Beings whether mobile or immobile; Satamgatih or Margadarshi or the Path Finder; Hiranya Garbhah: literally of the Golden Womb or Lord Brahma the Creator; Hiranyaha or of Golden Complexion; Purushah : ‘ Purusham Shankaram Prabhu Gourim cha Prakritam’ or Shankara is of the Male and Gouri of Prakriti / female manifestations; Purvajah or ‘Sakalaadi’ or Very First Ever Recognised ; Pitah or the Foremost Father ever known in Srishti/ Creation; Bhutaalaya or the Residing Point of Beings; Bhuta pati or the Head of various Beings in all the Lokas; Bhutida or the Provider of Fulfiller of Wishes; Bhuvaneshwarah or the Master of Fourteen Bhuvanas or Lokas; Samayogi or the Bestower of Karma Phala or the Fruits of Erstwhile Deeds by all the ‘Pranis’ or Beings; Yogavidbrahma or Parabrahma who possesses the High Awareness of Yoga Vidya; Brahmanya or ‘Brahmaney Tapasey Hito’ or He who is the well-wisher of those who perform Tapasya; Brahmana Priya or Shiva is fond of true Brahmanas by practice rather than by birth; Deva Priya or He is extremely delighted with Devas; Deva Nadha or the Master of Devas; Devagjna or He is fully familiar with the ways of Devas; Devachintakah or He is totally seized of the affairs of Devas; Vishamaaksha or He who feigns crooked eyes to questionable characters; Kalaadhyaksha or the Prime Source of ‘Chathusshashthi Kalas’ or of sixty four types of Art Forms; Vrishanka or Shiva whose emblem is a Bull or Nandeeshwara; Vrisha vardhana or He who promotes Vrisha Dharma or the Features of Virtue and Patience; Nirmadaya or the Negation of Arrogance; Nirahankara or devoid of Conceit and Ego; Nirmoha or the antithesis of Attachments; Nirupadrava or He who is unaffected by the Tapatrayas or the Three Kinds of Difficulties affected by the Beings viz. Adhidaivika or natural hazards, Adhibhouthika or physical problems and Adhyatmika or Internal aberrations; Darpaha Darpita or He who blows off the self-pride of the arrogant ; Drupta or the Great Form of Calmness and Peacefulness; Sarvatra parivratah or Bhagavan Shiva rotates Kaalamana ie. Rithus or Seasons from time to time; *Sapta Jihwaha or of the Seven Tongued Agni Swarupa- *[Viz.Kali, Karaali, Manojava, Sulohita, Sudhumra varna, Ugra or Sphulingini, and Pradeepta]; Sahasraarchih or He who is worshipped by thousands of Lights; Snigdhaaya or soaked with Kindness; Prakriti Dakshinah or He who is soft, obliging and amenable like Prakriti or Nature itself; Bhuta bhavya Bhavannathah or the Master of Past, Present and Future; Prabhava or the Chief Coordinator of Samsara; Bhranti nashana or He who is the destroyer of delusions and mis-beliefs; Anarthah or destroys ill-gotten wealth; Arthah or encourages prosperity earned by dint of hard work; *Maha Koshah or Shiva is Parabrahma the Great Bliss-[* He like a Shell is associated by 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)] ; *Parakaya Pandita or Shiva is the Original Siddhi Purusha with one of the innumerable Maha Siddhis like the ability to enter another body form and Soul; [* Maha Deva is the fulfilled Master of unlimited Siddhis or Accomplishments; the popular Ashta Siddhis 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 Kreedha 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.] Nishkantakah or the Destroyer of those who create problems of vicious nature or alternative explanation is Parama Shiva is the reversal of the notorious Arishad Vargas or the Six infamous Enemies of humanity viz. ‘Kama Krodha Lobha Moha Mada Matsaras’ or Desire-Anger-Meanness-Infatuation-Arrogance-and Jealousy; Kritaanda or the

Epitome of Everlasting Joy; Nirvyaja or denial of falsehood; Vyaja mardana or the Punisher of hypocrisy; Satwavatey or the Embodiment of moral strength and courage; Satwikaaya or basically of Satwika guna or of the characteristic of virtue and morality; Satya Kirthi Stambha or the Pillar of Truth and Fame; Kritaagamah or the Exhorter of the Essence of Vedas; Akampitaya or the One who is unshaken and firm in his resolve; Gunagrahi or the Absorber of all the Trigunas of Satvika-Raajasika-Taamasika nature; Naikatma or the Unique Super Soul; Naikatma krut or the Benefactor of those seek Paramatma; Supreeta or the Provider of Affection and Help; Sumukha or of Supportive and Comforting Countenance; Sukshma or of ‘Sarva Gatam Sukshmam’ or Bhagavan is present in a miniscule form in every Being performing helpful deeds to all; Dakshinonalah or of ‘Savya Marga’ or of Right and Perfect Direction; Skandah or Shiva assuming the Alternate Form of Lord Skanda Kumara; Skandadharah or He takes over the Skanda Tatwa or of Bravery as also of Dharma as Skanda is the ‘Shaasta’ or the Regulator of Righteousness; Dhuryah or the holding grip of various Beings in Creation; Prakatah or He who is visionable in the Form of Surya, Chandra, Agni, Wind, Sky and other Celestial Entities; Preetivardhanah or the Promoter and Fulfiller of Aspirations and Desires; Aparajitah or the Unconquerable; Sarvasaha or He could experience and feel the features and qualities of each and every entity in the Universe; Vidagdha or the One who burns off the blemishes and sins of Devotees; Adhrutah or Niraadhara or Supportless; Swadhrtah or Self-Supportive; Sadhyah or Achievable by the right-minded; Sarva Vahana or the Carrier and Path Finder of the Worlds; Purta Murtaye or Maha Deva is akin to a Composite Human Form; Yashodharah or the Personification of Reputation and Eminence; *Varaha Shringadhruk or Shiva as the Yagna Varaha Purusha with Horns [* or of the Avatara of Vishnu in the Great Bear Form who salvaged Bhu Devi from sinking into the abyss of Oceans into Patala, saving Vedas and Arya Dharmas besides destroying Hiranyaksha the Most Powerful Asura]; Vayubalavaan or He is of the power and strength of Maha Vayu or the Hurricane Winds; Eka Nayaka or the Singular Most Supreme of the Universe); *Shruti Prakashah Shrutimaaneka bandhuraneka dhrt, Shri Vallabha Shivaarambhah Shanti Bhadrach Samanjasah / Bhushayo Bhutikrudbhutir Bhusano Bhuta Vahanah, Akaayo Bhaktakayasthah Kalajnaani Kalaavapuh/ Satyavrata Maha Tyagi Nishtha Shanti Parayanah, Paraartha Vrittirvarado Viviktah Shruti Saagarah/ Anirvinno Gunagraahi Kalamkaanka kalamkaha, Swabhava Rudro Madhyasthah Shatrughno Madhya Naashakah/ Shikhandi Kavachi Shulee Chandi Mundi cha Kundali, Mekhali Kavachi Khadgi Maayee Samsaara Saarathih/ Amrutyuh Sarva Druk Simha Tejoraashir Maha Munih, Asankhyeyo aprameyatmaa Veeryavaan Kaarya Kovidah/ Vedyo Vedartha-vidgopta Sarvaachaaro Muneeshwarah, Anuttamo Duraadharsho Madhurah Priyadarshanah/ Sureshah Sharanam Sarvah Shabda Brahma sataangatih, Kalabhakshah Kalamkarih Kankanikrita Vasukih/ Maheshwaaso Mahi Bhartaa Nishkalanko Vishrunkhalah, Dyumanistaranirdhanyah Siddidah Siddhi Saadhanah/ Nivrittah Samvritah Shilpo Vyudhorasko Maha bhujah, Ekajjyotinirantanko Naro Narayana Priyah/ Nirlopo Nishprapanchatma Nirvyagro Vyagra naashanah, Stavayastavapriyah Stothaa Vyasa Murtiranaakuklah/ Niravadyapadoaayo Vidyaaraashiravikramah, Prashanta Buddhirakshudrah Kshudraha Nitya Sundarah/ Dhairyagyadhuryo Dhaatreeshah Shaakalyah Sharvari patih, Paramardha Gurur Dristirguraashrita Vatsalah/ Raso Rasagjnah Sarvagjnah Sarva Satwaalambanah/(131- 145)* Shruti Prakashah or He who brought Vedas to light; Shrutiman or the Epitome of Vedas; Ekabandhu or the Closest confidant to one and all; Aneka Dhrt or of Innumerable Manifestations who assume responsibility to one and all; Shri Vallabha or the Alternate Swarupa of Bhagavan Vishnu; Shivaarambha or He who ushers Auspiciousness to all; Shanti Bhadrach or the Custodian of Law and Order in the Universe; Samanjasaha or the One providing justice and timely help; Bhushaaya or He makes Bhumi as his bed; Bhuti krut or Shiva is the Creator of Beings; Bhuti bhushanah or the One who ornaments all the Beings ie. who makes them happy; Bhuta Vahanah or He is the unique Carriage from births and deaths; Akaaya or Formless or Bodyless; Bhaktakayastah or he displays his Physical Form to his devotees; Kaala Jnaaniney or the One with full knowledge of Past-Present and Future; Kaala Vapuh or He is capable of bestowing relief in a split second; Satya vrata or one who induces the

Practice of Truthfulness; Maha Tyagi or the Great Practitioner of Sacrifices; Nishthaa Shanti Parayana or the Motivator of Practising Self-Discipline and Peacefulness; Paraartha Vritti Varada or the Bestower of the Boon of Moksha; Viviktah or the Distinguisher of Realism and Falsehood ie. Maya and Truth; Shruti Sagarah or the ocean of worries and apprehensions ; Gunagrahi or the One who absorbs varying features; Kalamkaanka or of the Form of Chandra who suffers blemishes; Kalamkah or the One who removes stains of human beings; *Swabhava Rudra or as he was generated by Brahma as a crying child ; *['Rodayaateeti Ruth Agjnaanam dravayateeti Rudrah'or the Child cried due to ignorance and was pacified and hence called Rudra]; Madhyasthah or One between Brahma and Vishnu-an alternative explanation being that Bhagavan is neutral and does not get affected by inhibitions or partiality; Shatrughnah or the Decimator of Enemies; Madhyanashakah or the Great Interrugnum between Universal Existence and Destruction; *Shikhandi or of the Swarupa of Revenge [*Princess Amba of Maha Bharata was disillusioned by Bheeshma and was reborn as Shikhandi as an eunuch and out of vengence killed Bheeshma in the Great Battle at Kurukshetra]; Kavachiney or the Body Safeguard in battles; Shuliney or the Carrier of a Spear ready to confront the Wicked; Chandi or the Goddess of Retribution; Mundini or the Goddess with shaven head looking grotesque to the Evil; Kundali or the One who sports Karna kundalas or Ear lobe ornaments; Mekhali or wearing Kati Sutra or Waist Ornament; Khadgi or the Sword that punishes the Vicious; Samsara Sarathi or the Great Charioteer of Samsara; Amrityu or Shiva is popularly called Mrityumjaya; Sarvadruk or He looks after one and all; Simha or the Ferocious; Tejoraashi or the Fund of Luminosity; Asamkheya or Uncountable; Aprameya or Immeasurable; Veeryavatey or the Emblem of Courage; Karya Kovidaaya or He is a unique expert in handling various tasks; Vedyah or the personification of Vedas; Vedartha Vidgopta or the Confidential Preserver of Vedas; Sarvaachari or the Symbol of Traditions; Muneeshwarah or the Prime Leader of Sages; Anuttama or there is none else more Virtuous; Duradharsha or far beyond all difficulties; Madhuraya or the Deposit of Sweetness; Priyadarshanaaya or the One who visions the Beings in the Universe with affection and care; Sureshaaya or the Top Master of Devas; Sharanyam Sarva or the Ultimate Point of Refuge to all; Shabda Brahma Satangatih or of the Sacred Path of Shabda Brahma or of the constant recitals of Vedas; Kaala bhaksha or the Terminator of the periodicity of Time; Kalamka-ari or the Enemy of Kalankaas or the mind-borne imperfections; Kankani krita Vaasuki or Maha Deva is ornamented with the Vasuki Serpent; Maheshwaasah or He who has the totality of the Universe as his abode; Mahi Bharta or the Master of Prithvi / Earth; Nishkalanka or the Negation of Impurities; Vishrunkhalah or Free from all kinds of chains of Maya or Illusion; Dyumanistara or of Surya Swarupa; Dhanya or the Most Glorious; Siddhidah or the Fulfiller; Siddhi Sadhana or the Facilitator of Siddhi or Accomplishment); Nivrittah or the Bestower of Salvation; Samvartah or the Destroyer of Avidya or Ignorance / Maya-also another Name of Bhagavan Shiva; Shilpah or the Magnificent Architect cum Builder of Brahmanda; Vyudhoraskah or the Creator of wide spread puzzles and riddles of Life; Maha Bhujah or the Golorious Hands that possess the ability of reaching far distances; Eka Jyoti or the Single Most embodiment of Illumination; Niraatankah or the One who scares away problems and diseases; Naro Narayana Priya or He who is fond of Human Beings and Narayana-alternatively He is affectionate to the Naro Narayana Maharshis; Nirlepah or the Redeemer of Karma related to the actions of various Beings; Nishprapanchatma or He who is least affected by Pancha Bhutas who indeed created them all; Nirvyagro or He who provides 'Karma Samaapti' or the closure of Actions of human beings ie Salvation; Vyagra naashanah or the Destroyer of extreme situations like death; Stavya Stava Priyah or Maha Deva is pleased with commendations and prayers; Stotey or the Whole World is constantly engaged in praising and worshipping Him; Vyasa Murtey or Shiva assumes the Swarupa of Veda Vyasa as the latter was instrumental in dividing the Single Maha Veda into Chaturvedas of Ruk-Yajur-Saama-Atharvanas and also scripting Eighteen Maha Puranas; Anaakula or the Least Disturbed by 'Arishad Vargas' of Kama-Krodha-Lobha-Moha-Mada-Matsaryas or Desire-Anger-Narrow mindedness-Possessiveness-Arrogance and Jealousy; Niravadyapadopaaya or the Enabler of Moksha; Vidyaraashi or the Prime Source of Vidya or Knowledge: 'Ishaanam Sarva

Vidyaanaam'; Avikramah or none else as the Symbol of Courage; Prashaanta Buddhaye or of Tranquil Mind; Akshudraya or devoid of base mentality; Kshudraghney or the Decimator of narrow-mindedness; Nitya Sundarah or Maha Deva has an eternally attractive physical Frame; Dhairyagyardhurya or the personification of intrepidity and courage; Dhaatreeshah or the Master of Prithvi / Earth; Shaakalya or of Shakalya Maharshi Swarupa; Sharvari Patih or the Master of Darkness or the Deity of Nocturnal Activities; Paramartha Guru or Maha Deva is the highest Instructor as to how best to achieve the Final Goal; Drishti Guru or the Master Visionary to guide as to how to reach Salvation; Ashrita Vatsala or He never fails those who approach him for his benevolence with Earnestness; Rasah or the Quintessence of Parama Brahma: 'Raso Brahma Swarupah'; Rasagjnaaya or Bhagavan is all-knowing: 'Sarvasya Brahma Rasasya Jnaana Vettha'; Sarva Sattaavalambanah or Bhagavan Shiva assumes the responsibility of all the Beings in the Universe). [Sri Shiva Sahasra naama concludes].

Suta uvacha:

Evam naamnaam Sahasrena tushtaava Vrishabhadwajam/ (The above are the Thousand Names of Vrishabhadhwaja Parameshwara);
Snaapayaamaasa cha Vibhuh Pujayaamaasa Pankajaih, Parikshartham Harey Pujaa Kamaleshu Maheshwarah/ Gopayaamaasa Kamalam tadaikam Bhuvaneshwarah, Taddhita Pushpo Haristatra kimidam twabhyachintayan/ Jnaatwaa Swanetramuddhutyta Sarva Satwaavalambanam,
pujayaamaasa bhavena naamnaa tena Jagadguram/ Tatastatra Vibhu drushtwaa tathaa bhutam Haro Harim, Tasmaa-davataaraashu Mandalaatpaavakasya cha/ Koti Bhaskara Samkaasham
Jataamukutamanditam, Jwaalaamaalaavritam Divyam teekshna damshttram bhayankaram/ Shulatanaka Gadaachakra kunta paashadharamharam, Varadaabhaya hastam cha
Deepicharmottareeyakam/ Ityabhutam tadaa drushtwa Bhavam Bhasmavibhushitam, Twadrushto namascha kaaraashu Deva Devam Janardana/As Bhagavan Vishnu performed 'Abhisheka' to Maha Deva and placed a lotus flower each while reciting the Thousand Names of Shiva, the latter desired to test the sincerity of devotion of Vishnu and hid one lotus flower short; On finding one flower short in the Puja, Bhagavan Vishnu pulled out one eye of his for completing the Worship to Shankara. Then Vishnu had the vision of Maha Deva with the luminosity of thousand Surya Devas; his head gear covering coarse and twisted hair; surrounded by high flames, with sharp teeth, fearsome profile; carrying trident- sword-chakra and so on but displaying Abhaya Hasta indicating assurances of safety; waving a dry tiger skin with ash laden face; Vishnu was awe struck and made Pradakshina Namsakaras as the Fourteen Bhuvanas trembled). Maha Deva was then pleased enormously and on realising that Vishnu's endeavour was in the context of saving and safeguarding Devas, He bestowed Sudarshana Chakra with whose magnificence that the recurrent fears and tribulations of Devas would vanish instantaneously and for ever.

Phala Shruti:

Whosoever reads or hears the Shiva Sahasra naama with devotion and sincerity would secure the fruits of giving suvarna daana to learned Brahmanas; those who perform Abhisheka to Shiva Linga with cow's ghee become eligible to the return of Ashwamedha Yajna Phala.

Shiva Purana

[In the Koti Rudra Samhita of Shiva Purana, Bhagavan Vishnu eulogised Maha Deva as follows]

Om (The auspicious) (2) Hara (The Destroyer) (3) Mrida (Giver of Happiness) (4) Rudra (The Trouble Shooter, Evil Demolisher) (5) Pushkar (Provider of Good Health), (6) Pushpalochana or (Lotus-Eyed) (7) Arthagamyia (Target / Fulfiller of Desires) (8) Sadachar (Sustainer of Virtue), (9) Sharva (The Terminator of Humanity) (10) Shambhu (Giver of Goodness) (11)Maheswar (The Supreme) (12) Chandrapida (Head worn by Moon) (13) Chandramouli (Moon Ornamented) (13) Viswam (Universe in Totality) (14) Viswam-Bhaireswar (Full Occupier of Universe) (15) Vedanta Sarva Sandoha (Essence of Vedas and Scriptures) (16) Kapali (Wearer of Skulls) (17) Nilalohita (Blue and Red Haired) (18) Dhyanadhar (Rooted in Meditation) (19) Aparicchinna (Indestructible) (20) Gauri bharta (Husband of Gauri) (21) Ganeswara (Chief of 'Pramathaganas') (22) Ashta- murthi (Lord of Eight Representations of Universe like Sky, Air, Fire and so on) (23) Vishwamurthi (Manifestation of the entire Universe) (24) Trivarga Swarga Sadhanah (Facilitator of Dharma, Artha and Moksha or Virtue-Wealth-Salvation combine) (25) Jnana Gamyia (Final Destination of Vedic Knowledge) (26) Dhritra Prajna (Strong Willed) (27) Deva Devaha (The Supreme God of Gods) (28) Trilochana (The Three Eyed or of Three Gunas (qualities), Trilokas, Tri Vedas, Triaksharas of Bimba- Akara, Vukara, Makara and Om) (29) Vamadeva (Suppressor of Evil minds and handsome personality)(30) Mahadeva (Super God) (31) Patu (Remover of Sorrows of Devotees) (32) Parivridh (Lord of the Universe) (33) Vridha (Advanced) (33) Vishwarupa (Universal Figure) (34) Virupaksha (Vicious-Eyed to the Evil) (35) Vaaneesh (Master of Veda Vani / Sarasvathi) (36) Suchi Sattama (Uncontaminated by Three Gunas and hence Spotless) (37) Sarvapramana Samvaadi (Guarantor of Vedas and Holy Scriptures) (38) Vrishanka (Bearer of Bull's Sign denoting War against Evil) (39) Vrishvahan (He whose Carrier as Nandi Bull) (40) Esha (The Master of the Whole Universe) (41) Pinaki (He who carries Pinaki named bow/arrow) (42) Khatvanga (User of a self-limb as a weapon) (43) Chitra vesha (Dressed as per needs of occasions) (44) Chirantana (Oldest unaffected by time and changes) (45) Tamohara (Demolisher of Darkness / Ignorance) (46) Mahayogi (Most versatile in Ashtanga Yoga or all kinds of yogas) (47) Gopta (The Protector by means of various illuminations) (48) Brahma (Omni Creator and Omni featured) (49) Dhurjati (Wearer of Ganga by His matted Hairs) (50) Kalakala (He keeps a track of 'Mrityu and 'Yama' or Death and Devastation) (51) Kritivasa (Wearer of Tiger Skin) (52) Shubhaga (Most attractive and prosperous)(53) Pranavatmaka (Surfeit with the Soul of Omkara)(54) Unnadhra (The Controller of human beings) (55) Purusha (Supreme Being Present all over and all times) (56) Jushya (The Most deserved by Three Means of Speech, Thought and Action) (57) Durvasa (Dressed in coarse yarn clothing or as a Sage of same name) (58) Purashasana (Destroyer of Demon Tripura) (59) Divyaudha (Possessor of most potent weapons) (60) Skandaguru (Father and Teacher of Kartikeya) (61) Parameshthi (The Ultimate) (62) Paratpara (The Supreme), Unknown and Timeless) (63) Anadi Madhya Nidhana (He who has no origin, middle or end)(64) Girisha (Lord of Mountains) (65) Girijadhava (Parvathi's husband) (66) Kuberabandhu (Relative of Yakshadhi pati- Kubera) (67) Srikantha (Possessor of Vedas in His Throat) (68) Lokavarnottama (The Greatest among Brahmaloaka and other lokas) (69) Mrida (Soft natured to devotees) (70) Samadhivedya (Who has the knowledge of Samadhi in Yoga) (71) Dhanurdhari (Carrier of Bow and arrows) (72) Nilakantha (Blue Throated retaining Poisonous Flames) (73) Parasvadi (Promoter of virtue among devotees to inculcate of happiness to others) (74) Visalaksha (The Broad Eyed) (75) Mrigavyaghra (Who is ready to assume tiger form to save deer) (76) Suresha (Supreme Lord of Devas) (77) Suryatapana (Provider of the Heat of Sun to the Wicked or Provider of Heat to the Sun God Himself) (78) Dharmadyaksha (Chief Preserver of Virtue) (79) Kshama Kshetra (Origin of Tolerance) (80) Bhagavan (Possessor/ Yields of Six kinds of Wealth; viz. Dhana or Money, Dhanya or Granary, Dhairya or Courage, Santana or Progeny, Jaya or Victory and Vidya or Knowledge) (81) Bhaganetrabhida (Remover of eyes of Bhaga at Daksha Prajapati's Yagna) (82) Ugra (Ferocious) (83) Pasupati (Chief of Beings) (84) Tarksha (Shiva in Kasyap's form) (85) Priya Bhakta (Beloved of Devotees) (86) Parandapa (Generator of High heat) (87) Daata (Giver of Boons) (88) Dayakara (Merciful) (89) Daksha (Highly Capable) (90) Kapardi (Provider of Gyan) (91) Kamashasan (Controller of Love and Destroyer of Kamadeva) (92) Smashanailaya (Resides of Burial Ground)

(93) Sukshmah (infinitesimal) (94) Smashanastha (A resider of Graveyard) (95) Maheswara (Foremost Commander of Universe) (96) Loka Kartha (Creator of the Universe) (97) Mrigapathi (Protector of Animals) (98) Mahakartha (Creator of Five Elements) (99) Poshak (Sustainer) (100) Visvaasakartha (Granter of Confidence) (101) Mahoushadhi (Huge Source of Medicines for Physical Well-being or Smasher of Worldly Bondages) (101) Somapaha (Giver of Soma or Nectar to Devas) (102) Amritaha (Self-sprung Nectar for immortality) (102) Soumyaha (Serene looking to devotees) (103) Mahateja (Unparalleled Radiance) (104) Mahadyutih (Great Illumination) (105) Tejomaya (All Pervading Light) (106) Amritamaya (Replete with Nectar) (107) Annamaya (Food is God; ‘Anna’ is Brahma) (108) Sudhapati (Chief Protector of Nectar) (109) Uttara (Paramatma descends to uplift humanity) (110) Gopati (Master of Earth, Heaven, Humanity, Goddess of Learning Sarasvathi, Illumination and Water) (111) Gopta (Chief Administrator of All Species) (112) Jnana Gama (Final Goal of Vedic Knowledge) (113) Pracheen (Shiva is Unaffected by Time and hence Ageless) (114) Niti (Dispenser of Morals to those who need) (115) Suniti (Clean Hearted) (116) Soma (Source of Medicines as He made available to Moon) (117) Soma rathah (Happy to enjoy and give Soma rasa) (118) Sukhi (Happy by Himself and makes others Happy too) (119) Ajatashatru (He has no Challenger) (120) Alok (Self Illuminated and Illuminating) (121) Sambhavya (Esteemed by all-Devas or Danavas) (122) Havyavahan (Reaches Havi or Oblations to Devas in the form of Fire or Agni) (123) Lokakara (Creator of the Worlds) (124) Vedakara (Populariser of Vedas like Rig, Yaju and Sama Vedas) (125) Sutrakara (Creator of Maharshis like Veda Vyasa who scripted Principles or Sutras) (126) Sanatanah (Ageless and Permanent) (127) Maharshi Kapilacharya (Shiva in the form of Kapilacharya who was the Exponent of Sankhya Shastra (128) Viswadipti (The Luminosity of the Whole Universe) (129) Trilochanah (The Three Eyed or the Spring of Three Gunas of Satva, Rajas and Tamas) (130) Pinakidharanka (The Holder of Pinaki Bow) (131) Bhudeva (The Supreme in the form of readily cognizable Earth) (132) Swastidah (Provider of Righteousness and Contentment) (133) Sudhih (Bestower of Supreme Enlightenment) (134) Dhatrudhama (Possessor of Superior Energy) (135) Dhamakarah (The Cause of Son’s Extraordinary Brightness and Heat) (136) Sarvah (The All-Pervading) (137) Sarva Gocharah (The All-Perceiver) (138) Brahma srikah (Generator of Brahma and Vedas) (139) Viswasrikah (The Builder of the Worlds) (140) Sargah (Reflection of Self-Creation) (141) Kavih (Self-scripted or Self- Composer) (142) Priyah (The Loved One) (143) Shakha (In the appearance of Rishi named Shakha) (144) Vishaka (In the Form of Kartikeya) (145) Gosakha (The Materialization of the Various Branches of Vedas) (146) Shiva (The Foundation of the Entire Cosmos) (147) Bhishak (He in the Form of Dhavantari or Physician providing well being to all) (148) Anuttama (Incomparably righteous) (149) Gangaplavodak (The eternal flow of Great Ganges is poor in comparison to Him) (150) Jana tarakah (Uplifter of humanity) (151) Bhavya (Fully Propitious) (152) Pushkala (Abundant) (153) Sthapti (Architect of all the Worlds) (154) Sthira (Stable and Steady) (155) Vijitmatma (A Triumphant Super Soul) (156) Vishyatma (A Marvelous Soul of the Universal Happenings) (157) Vidheyatma (Excellent Soul of Submissive Worlds) (158) Bhuta Vahana Sarathy (The Driving Force to Brahma the Controller of Humanity) (159) Saganaah (He who has Pramatha Ganas always) (160) Ganakaya (Indestructible along with Pramathaganas) (161) Sakirthi (Highly Reputed) (162) Chhinnasamsayah (He whose doubts are destroyed) (163) Kamadeva (The Lord of Desires like ‘Dharmarthas’) (164) Kamapalah (Bestower of Fulfillments) (165) Bhasmoddhuulitha Vighrah (Of Ash laden Physique) (166) Bhasmapriyo (An Enthusiastic of Ash) (167) Bhasma saayi (Fond of lying in ash) (168) Kami (Endower of Desires) (169) Kantha (Highly Attractive) (170) Kritagama (Executor of Agamas /Vedas) (171) Samavarttha (Executor of Life Cycles) (172) Anirvyuktatma (All encompassed Soul) (173) Dharma Punjah (Consummated Virtue) (174) SadaShiva (Always Propitious) (175) Akalmashah (Never Tarnished) (176) Chaturbahu (Four Armed) (177) Duravasah (Who Cannot be kept in mind for long) (178) Durasadhaha (Attainable with rigorous Tapasya or Commitment) (179) Durlabha (Achieve only with highest devotion) (180) Durgama (Reach Him only with enormous difficulty) (181) Durga (Realise with Enduring Trauma) (182) Sarva ayudha Visharada (Versatile in the art of weaponry like Sastra or physically applied and ‘Astra’ or

Mantra Enabled ones) (183) Adhyatmika Yoga Nilayah (Expert in Yoga Practice to destroy miseries of body and mind) (184) Suthanthu (He who keeps with Him the wide World) (185)Thanthu Vardhanah (He who broadens the world)(186) Subhangah (Possessor and Provider of Propitious Body Parts) (187) Loka Saranga(Assimilator of the essence of Lokas or the Pranava/Omkara)(188) Jagadish (Controller of the ‘Jagat’ or the Lokas (189) Janardrana (Demolisher of the sorrows of Humans) (190) Bhasma Suddhikara (He who cleans up with Ash) (191) Meru (Who Stays at Meru Mountain) (192) Ojasvi (Full of Ojas or Vigour / Essential Energy) (193) Suddha Vighraha (Pure Physique) (194) Asaadhyah (Not easy to realise) (195) Sadhu Sadhyah (Possible of realisation only by the Virtuous) (196) Bhritya Markata Rupa Dhrit (He who assumes the Profile of Hanuman-the Monkey God) (197) Hiranya Retha (He who is like Agni or Fire-like heat and light) (198) Paurana (He who is worthy of Brahma’s proposal in Puranas to extol) (199) Ripu Jeeva Harah (He who obliterates Enemies) (200) Balah (He who enjoys Supreme Strength) (201) Maha Hrida (He whose heart is full of eternal happiness) (202) Mahagartah (The Lord of Great Illusions) (203) Siddha Vrindara Vanditah (Saluted by Siddhas and Devas at His Threshold) (204) Vyaghra Charmambarah (Dressed by Tiger skin) (205) Vyali (Ornamented by poisonous snakes on His Body) (206) Maha Bhutah (‘Virat Purusha’ or Collosal Formation of imperishable nature) (207) Maha Nidhih (Mammoth Source of Wealth of all kinds)(208) Amrithasah (Eternal Enjoyer of Nectar) (209) Amrita Vapuh (Of Indestructible Physique) (210) Ajaroparah (Immortal) (211) Panchajanyah (Shiva as Agni in Five Forms as manifested in Yajnas) (212) Prabhanjanah (Shiva as ‘Vayu’ surrounded by Illusions among mortals) (213) Panchavimsati Tatvasthah (Shiva as *Twenty five Tatvas viz. Pancha Bhutas, Pancha Tanmatras, Pancha Karmendriyas, Pancha Jnanendrias and Pancha Anthakaranas) (214) Parijata (Shiva as ‘Kalpavriksha’ or Fulfiller of desires of devotees) (215) Paratparah (Supreme Soul) (216) Sulabha (Easy to please with sincerity of devotion) (217) Suvratah (He who guides devotees to perform simple and easy Vratas) (218) Surah (Champion) (219) Bramha Veda Nidhi (Shiva as the Sourcer of Brahma Vedas) (220)Vaangmaika Nidhi (Origin and Endower of Speech), (221) Varnashrama Guru (Master of Four Varnas of Brahmana, Vyasya, Kshatriya and Sudras as also Four Ashramas viz. Brahmacharya, Garhasthya, Vanaprastha and Sanyasa)(222) Varni (Shiva as Bhmachari or Vidyarthi) (223) Shatrujit (Conquerer of Enemies) (224) Shatru tapanah (Tormentor of Enemies) (225) Ashramah (Provider of respite to those engaged in the worldly affairs)(226) Kshapanah (Mitigate the sins of devotees) (227) Kshama (Terminator at the End);[* Ref. 213 above: Mahabhuthas (Earth, Water, Fire, Ether and Sky); Tanmatras (Smell, Taste, Vision, Feel and Hear; Karmendrias (Mouth, Hand, Feet, Ears, Eyes, Excretionary); Jnanendrias (Rasana, Ghrana, Chakshu, Twak and Srotra); Anthakaranas (Ahankara, Manas, Buddhi, Prakriti and Purusha).] (228) Jnanavan(Full of Knowledge) (229) Achaleswar (Chief of Stable beings like Earth and Mountains) (230) Pramanika Bhutah(Creator of Godly Evidences like Sun, Moon, Stars and Air) (231) Durjeyah (He who knows any thing instantly) (232) Suparnah (Like a Tree with branches as Vedas) (233) Vayu Vahanah (He who makes airflow to move) (234) Dhanurdharah (Possessor of Pinaki) (235) Dhanur Veda (The Originator of the Science of Bow and Arrows) (236) Guna Rasih (Totality of Gunas or Qualities like, Vidya, Kriya,Satya, Daya, Ahimsa, Shanti, Dama, Dhyeya, Dhyana, Dhriti, Medha, Niti, Kanthi, Drishti, Lajja, Pushti Prathishtha and so on) (237) Guna Kara (He who applies various Gunas) (238) Satyah (Embodiment of Truth) (239) Satya Parah (Practioner of Truth) (240) Dinah (Ordinary, non-complainng and always satisfied) (241) Dharmanga (Dharma’s various Limbs like Feet as Vedas, Hands like Varaha Murthi, Brahma like Face, Agni like Tongue, Hairs like Kusha Grass, Eyes like Day and Night, Ornaments like Vedanth & Srithis, Soma like Blood, and so on.) (241) Dharma Sadhanah (Practice of Dharma) (242) Anantha Drishthi (His Vision is Infinite) (243) Ananda (Blissful) (244) Dando Damayita (Punisher of the Punishers eg. Shiva could reprimand Indra or Devas) (245) Damaha (Controller of Devas, Beings, Tatvas - like Maha Bhutas, Indriyas, Tanmatras- and so on. (246) Abhivadyo Mahamayah (Saluted by Devas, Danavas and Mahamaya too) (247) Visvakarma (Greeted by Celestial Architect Visvakarma) (247) Visarada (Revered by Devi Sarasvathi) (248) Veeta ragah (Destroyer of Desire or Hatred (249) Vinitatma (Shiva softens the

personality of His devotees) (250) Tapasvi (Meditator par Excellence) (251) Bhuta Bhavanah (He provides mental development of His Devotees) (252) Uttama Vesha Dhari Pracchannah (Shiva's best dress- nudity- is half closed) (253) (Jita Kamah Kama Devah (Shiva overwhelms desires and Kama Deva / Manmadha) (254) Ajit Priyah (Shiva is affectionate to Lord Vishnu) (255) Kalyana Prakrithi (Gracious featured) (256) Kalpa (Root cause of entire Creation) (257) Sarvaloka Prajapathi (Sovereign of All Lokas) (258) Tapasvi (He concentrates to fulfill the wishes of His devotees) (259) Taraka (His is the Ship to let the devotees cross the rough seas of 'Samsara') (260) Sriman (Surfeit with Benevolence) (261) Pradhana Prabhu (The Chief Protector) (261) Alyapah (Destructionless) (262) Loka palah (Principal Administor of Lokas) (263) Antarhita atma (Hideout of His Real Self due to Illusion) (264) Kalpadih (The Very Beginning of Kalpas) (265) Kamalekshan (His Lotus Vision seeks Goddess Lakshmi always) (266) Veda Shastrastha Tattvajayana (Best Comprehender of Tatva Jnana of Vedas and Shastras (267) Animaya (He is Knowledge by Himself and excels in imparting it to others) (268) Chandra (Shiva as Moon sourcing pleasantness to one and all) (269) Surya (Shiva as the origin of Surya provides untold falcities to all Creations of the Supreme Power) (270) Sani (Shiva as Saturn controlling fortunes as per His directions) (271) Ketu (Shiva as Dhuma Kethu as the latter fulfills His Instructions to humanity (272) Varanga (Having perfect shaped limbs) (273) Vidruma –chhavi (Shiva as Mangal or Mars with the red clour of corals) (274) Bhakti Vasya (in the control of Devotees) (275) ParaBrahma (Shiva as Lord Brahma the Creator) (276) Mriga banapura (Shiva searches His devotees like an arrow of His mind searches deers)(277) Anagha (Free from all kinds of sins) (278) Adri (In the form of a Mountain) (279) Adrivasa (Resident of Kailasa Mountain) (280) Kantha (Brahma as His Charioteer) (281) Paramatma (Super Soul) (282) Jagadguru (Universal Teacher for their own Good)(283) Sarva Karmalaya (Target God for daily devotional activities of common people)(284) Tushti (Highly self-contented) (285) Mangalya (Auspicious for His devotees) (286) Mangalakritah (Of auspicious nature) (287) Maha Tapah (He who performs the Greatest Meditation to Create the Mega Universe) (288) Deergha Tapah (He executes long time meditation for Sustenance of Universe) (289) Sthavishtha (He is Gross) (290)Sthavirah (He is Ancient) (291) Dhruvah (He is most Stable) (292) Ahaha (He embodies Great Radiance) (293) Samvatsarah (He is regular like rainy seasons of each year) (294) Pramanah (Shiva's existence is self-evident) (295) Paramam (Supreme) (296) Tapah (Truthful meditation) (297) Krita Tapah (Executed action of Tapasya) (298) Samvatsara Karah (Shiva the player of cyclical movement of years) (299) Mantra Atyayah (He who transcends Himself through recitals of Veda Mantras) (300) Sarva Darshan (He who reveals the whole world as real) (301) Sarveswarah (Eswara to all) (302) Siddhah (Present Constantly) (303) Maha Retha (Super Virile) (304) Mahabala (Super Strong) (305) Yogi Yogya (Ideally deserving Yoga practitioner) (306) Tejo (Sourcer of High Radiance) (307) Siddhi (Ultimate Achiever) (308) Sarvaadih (Origin of Everything) (309) Agrahya (He never accepts the sinful) (310) Vasoh (He keeps All Existing beings within Self) (311) Vasumanah (His heart is unaffected by preferences of liking or hatred) (312) Satyah (Truth as in 'Satya jnanam anantham Brahma') (313) Sarva Papa Haroharah (Obliterator of all kinds of sins) (314) Sukirthi (Full of elegant reputation) (315) Sobhana (Enriched by various attractions) (316) Sragvih (Garlanded) (317) Vedangah (He constitutes the branches of Vedas) (317) Vedavinmuni (The Sage who is an adept in Vedas) (318) Bhrajishnu (The Radiant) (319) Bhojanam (Food or Consuming Maya) (320) Bhokta (The One who enjoys the Food) (321) Lokanatha (The Lord of the Universe) (322) Dhurandarah (Connoisseur) (323) Amritah (Un-decaying) (324) Sasvatha (Everlasing) (325) Shantah (Tranquil) (326) Banahastah (Arrow handed) (327) Pratapavan (Audacious) (328) Kamandalu dhara (Kamandalu or a Holy vessel carried by Gods with Amrit or Elixir) (329) Dhanvi (Carrier of Dhanush or Bow-Arrow Set) (330) Avanmanasa Gocharah (Impossible to comprehend by Physical or mental faculties) (331) Atindriyah (Far beyond the reach of Physical or Mental features) (332) Maha Mayah (The Great Illusion) (333) Sarvavasa (Resident of any or every abode) (334) Chatuspathah (He who prompts to four paths to His Devotees) (335) Kala-yogi (Shiva as Kala Yogi cautions devotees about the the end of their lives) (336) Mahanadah (His Great Sound) (337) Mahotsaha (His enormous Enthusiasm)

(338) (Mahabala) (His mighty strength and bravery) (339) Maha Buddhi (The Store of Great of Intelligence) (340) Maha Virya (The Unique Producer of the Worlds) (341) Bhuta- chari (He whose company consists of Extra Territorial Beings like Goblins) (342) Purandarah (The Executioner of Tripurasura) (343) Nisachara (The Active Trekker in dead of nights) (344) Pretachari (Moves along with Groups of ‘Pretas’ or the Dead Bodies) (345) Maha Shaktih (He who has Immense Might) (346) Maha Duytih (He who has unrivalled luminosity) (347) Anirdesya Vapuh (He possesses an outstanding Physique) (348) Sriman (He who has a glow of Prosperity) (349) Sarvacharya Manogatih(He guides Various Teachers in imparting Knowledge) (350) Bahu Shrutah (Origin of several Holy Scriptures) (351) Maha Maya (The Inventor of the Great Illusion) (352) Niyatatma Dhruvah (Most controlled and disciplined Soul)(353) Ajas Tejo Dyuti Dharah (He carries Life, Might, Light and such other fantastic features)(354) Nartakah (The Illustrious ‘Nata Raja’ who dances and makes others dance) (355) Nritya Priyo Nithya Nrityah (He revels in dance and dances always) (356) Prakashatma (Epitome of Brilliance) (357) Prakashakah (He who distributes illumination) (358) Spasht akasharah (Distinct Word like OM) (359) Buddhah (The Basis of Intellect and its Instructor) (360) Samanah (Balanced) (361) Sara Samplavah (‘Sadhana’ or Means with which to attain Essence of Life) (362) Yugadi krithyugavartha (Shiva Himself rotates the Yugas) (363) Gambhiro - Serious and Complex due to knowledge and experience) (364) Vrisha Vahanah (Nandi Bull His carrier) (365) Ishtah (The Most sought after) (366) Visishtah (The Most Distinguished) (366) Sreshtah (The Best who is worshipped by one and all) (367) Sulabha (He who is easy of achievement) (368) Sharmah (Avatar of Sharabha) (369) Dhanuh The Bearer of Pinakini) (370) Tirtha rupah (He assumes the forms of Vidyas or Disciplines) (371) Thirtha nama (He has the various names of Holy places) (372) Thirtha drishya (Blesses or enables of viewing various Thirthas like ‘Bhagirathi’) (373) Stutah (Prayed by entire World from Brahma downward) (374) Arthavah (Bestower of the Four Purusharthas viz. Dharma, Artha, Kama and Moksha) (375) Apanidhi (He in the form of Oceans) (376) Adhishtana (He is the King pin or Adhara of the Srishti /Creation) (377) Vijaya (Provider of Success in life by means of devotion, ‘Jnana’ and ‘Vairagya’) (378) Durjato Jayakalavit (He who knows the timings of Daityas losing battles and the winnings of Devas) (379) Pratishthithah (His magnitude and might are well established) (380) Pramanajnah (He has the full awareness of Pramanas or Proofs, -both direct or subtle) (381) Hiranya Kavachah (His shield is golden; Vedas describe Him as ‘Namo Hiranya baahavey, Hiranya varnaya, Hiranya Rupaya’ and so on) (382) Harih (He is the demolisher of all kinds of sins) (383) Vimochanah (He is the reliever of the three kinds of Tapatrayas or tribulations viz. of Adi bhautika, Adhyatmika and Adi Daivika nature) (384) Sura Ganah (He assumes the traits and strengths of all the Devas) (385) Vidyeshah (He is the root of all ‘Vidyas’ and also the bestower of the deserved ones) (386) Bindu Samsrayah (Pranava or Omkara is His own manifestation) (387) Bala Swarupah (Rudra, a child born of Brahma’s fore- head) (388) Balotmattah (From His Shakti or Power were annihilated the Evil from time to time) (389) Vatarupah (Shiva in the form of Vata Tree) (390) Amalonmayi(Of Clean and Pure Form) (391) Vikartha (Creator of variegated designs and forms) (392) Gahanah (The Unknowable; none could comprehend the Lord’s ways of thought or action) (393) Guhah (The Concealed; none could fathom the Maya created by the Lord)(394) Karanam (The Action) (395) Kaaranam (The Cause) and (396) Kartha (The Doer) (397) Sarvabandha Vimochanah (The Liberator of all hindrances) (398) Vyavasayah (Determined to be in Sat-Chit- Ananda Position) (399) Vyavasthanah (Sets up the ‘Varnashrama’ format) (400) Sthanadah (Decides individual positions and duties) (401) Jagdadijah (He who exists at be very beginning of the Universe) (402) Guruda (The constant destroyer of Enemies) (403) Lalithah (The most attractive and soft personality) (404) Abhedah (He cannot assume more than one Singular Identity) (405) Bhavatatmani Samsthitha (He exists as the Innermost Soul of the bodies made by Pancha Bhutas or Five Elements) (406) Vireswarah (The Lord of the Valiant) (407) Virabhadrah (As one of the Principal ‘Ganas’ or Army of Lord Shiva) (408) Virasana Vidhih Guru (The Master of Valiant’s Posture of Seating) (409) Vira Chudamani Sirobhusha (Head-Ornament of Heroic Warrior) (410) Veththa (He is Omniscient) (411) Chidanandah (Heartily Happy) (412)

Nandiswarah (Nandivahan's Lord) (413) Ajnadhara Trisuli (He whose orders are obeyed by Trisula Weapon at once) (414) Tripivishthah (In Yajnas He manifests Himself as Lord Vishnu (415) Shivalayah (He resides at all Places that are propitious) (416) Valakhilyah (He presents Himself as Rishi Valakhilya) (417) Mahachaapah (In the form of the Grand Bow gifted away to King Janaka by Shiva) (418) Trigmanshu (Shiva as Sun God) (419) Badhirah (Chooses to be hard of hearing sometimes) (420) Khagah (He who thinks of Skies) (421) Abhiramah (A resting place of Yogis) (422) Susharanah (Provider of security and refuge) (423) Subrahmanya (Ideal Explainer of Vedic knowledge and its interpreters) (424) Sudha Swami (Amrit's Chief Custodian) (425) Maghavan Kaushikah (Shiva as Indra) (426) Goman (As the Chief of Cows and cowherds) (427) Avasan ('Adhar' or Support of Beings who are on death bed) (428) Sarva Sadhanak (He who makes any thing possible) (429) Lalatakshah (He who keeps His Third Eye on His Forehead) (430) Viswadehah (The entire Universe is His Body) (431) Sarah (Exists even in the most trying times or at the time of annihilation of the Universe) (432) Samsara Chakra bhrit (The Holder of the Cycle of Life) (433) Amogha Danda (Giver of irretrievable punishment) (434) Madhyasthaha (Neutral) (435) Hiranah (Epitome of Radiance) (436) Brahma Varchasvi (As the sheen of Brahma) (437) Paramarthah (He who grants Salvation) (438) Paromayi (He is the origin of Outstanding Maya) (439) Shambharah (He Awards propitiousness) (440) Vyaghra Lochanah (Has the frightening look of a Tiger) (441) Ruchih (Brightness) (442) Virinchih (Shiva in the form of Brahma) (443) Svandhyuh: Provider of boons to Devas (444) Vachaspathi (Bestower of all kinds of 'Vidyas' in the Form of Brahma) (445) Ishanah (The Granter of all branches of 'Vidyas'; Sritis declare Him as 'Isanah Sarva Vidyayanam') (445) Ahirpathih (Shiva in the form of Surya or Sun) (446) Ravih (Shiva as the distributor of Nava Rasas on nine Emotions drawn from the Sun- viz. Karuna or Kindness, Bhayanak or Fright, Krodha or anger, Shringara or Attractiveness, Hasya or Comedy, Raudra or Fury, Vira or heroism, Bhibhatsa or disgust and Shanta or Peace) (447) Virochanah (Shiva as Agni or Fire) (448) Shastha (He who orders or is the Maker of Rules) (449) Vaivaswa Munih (Shiva in the form of Sage Vaivaswa) (450) Yamah (Yama the of Son of Sun and God of Death) (451) Yukthirunnathi Kirthih (Nyayamurthi, the Famed Ashtanga Yogi Shiva) (452) Sanuragah (Affectionate to Devotees) (453) Paranjayah (Victorious of Enemies) (454) Kailasapathi (The Lord of Kailasa Mountain) (455) Kranthah (Most attractive) (456) Savitha (The Creator of all Beings) (457) Ravi Lochanah (He who takes over the Eyes of Sun; it is said : 'Agnir murtha Chakshusi Chandra Suryah') (458) Visvottham (Of the most Virtuous of the Universe) (459) Veetha Bhayaha (Devoid of any Fright) (460) Anivaritha (Unstoppable; Or none could hold Him from one's own 'Karma phal' or Fate) (461) Nithya (Timeless irrespective of the Beginning or End of the Universe) (462) Niyat Kalyanah (Decidedly auspicious) (463) Punya Sravana Kirthanah (The listener of Worthy Hymns about Shiva Doorasravah (Who could hear from any distance) (465) Visvasaha (Who could be the World's best tolerant) (466) Dhyeah (He who is the World's best target of dedication) (467) Dussapna Nashanah (Destroyer of bad dreams) (468) Uttaranah (Who could safely ship through the Ocean of 'Sansar' or Worldly life) (469) Dushkriti nasanah (The Terminator of Evil Deeds) (470) Vikshepyah (Could be viewed only through special Vision) (471) Dussah (Cannot tolerate the Evil Forces even regretfully) (472) Abhavah (He who is Birthless) (473) Anaadi (Who has no beginning) (474) Bhurbhuva Lakshmih (He who has the knowledge of Bhur Bhuva lokas and their Lakshmis) (474 A) Kiriti (He as Arjun wearing the formal Crown) (475) Tridasadhira (He as the Chieftain of Devas) (476) Viswagopta (Protector of the World) (477) Vishvakartha (The Creator of the World) (478) Suvirah (The Gallant) (479) Ruchirangadah (Gorgeously limbed) (480) Jananah (He who creates all the Beings) (481) Jana janmadih (The essential cause of Creation) (482) Pritiman or The Affectionate) (483) Nitiman (The Ethical) (484) Dhruvah (The Top Most) (485) Vasishthah or The Sole Survivor at the time of 'Pralay' or The Great Devasation) (486) Kashyapah (Shiva as in the Form of Sage Kashyap) (487) Bhanuh (The Dazzling) (488) Bhimah (Looks frightening to the Opponent) (489) Bhima Parakramah (As a Demolisher of 'Asuras' who were adepts for the Illusions created) (500) Pranavah (Om kara Swarup) (501) Satdyatacharah (Observer of Truthfulness and Virtuosity) (502) Mahakoshah (He who has control

over the Five Koshas or sheaths / layers viz. Annamaya, Pranamaya, Manonmaya, Vijnanamaya and Ananda maya) (503) Mahadhanah (He has the greatest prosperity) (504) Janmadhipah(The Leader of Births) (505) Mahadevah (He who surpasses all Emotions or Feelings and the manifestation of Atma Gyan or the Knowledge of the Eternal Soul) 506) Sakalagama paragrah (The outstanding Expert of all Vedas), (507) Tatvam (Tat or That-Am - you, Asi – are is the literal meanings; or Aham-I , Brahma- The Super Soul, Asmi-am; or Deep seated in Brahma’s position) (508) Tatvam Brahma (Shiva is as Brahma) (509) Tatvavit (He who realises the Essence of Tatva) (510) Ekatma (The Supreme Soul is unique) (511) Vibhuh (All pervading) (512) Vishva bhushana (The Ornament of the World) (513) Rishih (The Knower of the Unknown; ‘Vishvadhivo Rudro Maharshih’ is Veda) (514) Ishvarya Janma Mrityu Jarathigah (Shiva owing to His opulence is far beyond birth, death and old age) (515) Pancha Yagna samutpatthih (Generator of Five kinds of Yagnas on daily basis viz. Deva Yagna or worship to family deity; Brahma Yagna or Practice of Vedas and other Scriptures; Pitri Yagnas to enhance family values; Bhuta Yagna or the spirit of caring and sharing with others including animals and birds; and Nara Yagna providing hospitality to colleagues, neighbours, friends or any body else) (516) Visvasah (Shiva the superlative of the Universe) (517) Vimalodaya (The Maker of all movable and immovable objects) (518) Anadyantha (He has no beginning nor end) (519) Vatsalah (Affectionate to one and all) (520) Bhaktaloka dhrit or The bearer of the entirety of Devotees) (521) Gayatri Vallabha (The better half of Gayatri) (522) Pranshuh(Double- brightened by Sunrays) (523) Prabhakarah (Shiva as the most prominent form of early morning Sun) (524) Sishu (Likened to an infant) (525) Giriratha (Who likes to stay on Kailasha Mount) (526) Samrat (Highest Emperor) (527) Sushenah (A huge army of ‘Ganas’) (528) Surashatru (Deva’s Enemy) (528) Amogha (Sinless) (529) Arishtanemi (Provides boons to the Virtuous) (530) Kumudah (Who lightens the burden of Earth by removing the undesirable) (531) Vigatajvarah (He who is devoid of various kinds of physical ailments) (532) Svayamjyotirstanurjyothih (Self illuminated subtle luminosity; ‘Nivarasuka vartanvi Peetabhavatyanupama tasyaassikhaya madhye cha Paramatma vyavasthithah’ says ‘Mantra Pushpam’) (533) Atmajyothih (The Ever radiant Soul) (534) Achalanchalah (Steady and stable) (534) Pingalah (He wears the Tiger skin and hence of Reddish Yellow colour of Sun rays) (535) Kapilasmashruh (He has the moustache and beard of Pingal colour) (536) Phala netrah (Third Eye on His forehead) (537) Thrayi thanuh (His body is full of Vedas), (538) Jnana Skandhah Maha Nidhih (Giver of a Storage of Jnana to His devotees to enable them to achieve Salvation) (539) Viswa pathih (The Lord of the Universe) (540) Upaplavah (The Tormentor of the Evil) (541) Bhago Vivasvan adityah (Shiva in the three forms of Bhagah, Visasvah and Adityah) (542) Yogaparah (As a Great Guide to Yogis) (543) Yogadharah (The Fountain head of Yogas) (544) Divaspathi (The Chief of Heavens) (545) Kalyana Guna namah (He has the names of auspiciousness) (546) Papah (demolisher of the sins of devotees) (547) Punya Darshanaa (The Vision of Virtue’s personification) (548) Udara kirthih (Of esteemed personality) (549) Udyogi (Highly industrious in the context of Creating the Universe) (550) Sadyogi (He is always busy in providing the means of fulfillment) (551) Sada sanmayah (Always engaged in looking after the welfare of everybody) (552) Nakshatra- mali (In the form of Sky adorable with strings of Stars) (553) Nakeshah (Head of the Skies) (554) Lokeshah (Master of the Worlds) (555) Swadhishtana Shadasrayah (Shiva who is at the Seat of Vital Force) (556) Pavithrah (The Personification of Purity) (557) Papaanashascha (The Annihilator of Sins) (558) Manipurah (Fulfiller of desires including gains of riches including jewellery) (559) Nabhogatih (Freely moves around the Skies)(560) Hrithpundarikamaseenah (Comfortably Seated on the lotus like hearts of Yogis) (561) Shakrah (In the Form of Lord Indra) (562) Shanthah (Blissfully Peaceful) (563) Vrishakapih (The root cause of sustaining Virtue) (564) Ushnah (Scorching due to swallowing poison the most sizzling ‘Halahal’ into His Throat) (565) Grahapati (The Administer of Nava Grahas (The Nine Planets) (566) Krishnah (His blue throat is visible to Krishna) (567) Samarth (Capable of doing anything) (568) Anartha Nashanah (wipe out any complexity) (569) Adharma Shatru (The Opponent of Vice) (570) Ajneya (Unknowable and Unreachable) (571) Puruhutah Purushthithah (Commended and devoted by multitude of devotees)

(572) Brahma Garbhah (Retainer of Vedas in His Belly) (573) Brihad Garbhah (He holds the entire Brahmanda in His abdomen) (574)Dharma Dhenuh (He is likened to the Sacred Cow Dharma Devatha) (575) Dhana -gamah (Who ushers in Opulence) (576) Jagadishtuh (Well Wisher of the whole World) (577) Sugatah (Immersed in noble thoughts and actions) (578) Kumarah (Shiva in the shape of Lord Senapathi) (579) Kushkagam (Provider of Happiness and Satisfaction) (580) Hiranya Varnah (Of Golden Colour) (581) Nana bhuta ratha (He takes fancy to Bhutas and Piscachas) (582) Dhwanih (Assumes the form of Dwani or Sound (583) Araagah (without any Sound bytes or desires) (584) Nayanadhyakshah (The Presider of Eyes and Eyesight) (585) Viswamithah (In the Profile of Viswamitra the Great Sage) (586) Atmabhuh (Self illumitaed) (587) Aniruddhah (Uncontrollable) (588) Atrih (Shiva in the form of Sage Atri) (589)Jnana murthi (Vedic knowledge personified) (590) Maha Yashah (His fame is Boundless) (591)Loka Veeragrani (The Head of the Valiant) (592) Chanda (Very angry with the Evil Minded) (593) Sathya Parakrama (Truthfully Valiant) (594) Vyala Kalpa (Shiva in the company of poisonous Snakes) (594) Maha Kalpa (He is Extraordinarily Capable) (595) Kalpa Vriksha (Shiva as the Tree of Kalpavriksha granting desires) (596) Kaladhara (He keeps Moon as His head ornament) (597)Alankrishnah (Ornamented and illuminated) (598) Achalah (Firm and Stable) (599) Rochishnu (Brightness incarnate) (600) Vikramonnathah (Bravery of the Highest order) (601) Ayuh (Regulator of Age) (602) Shabdapathi (The Ruler of Vedas) (603) Vagmi plavanah (Instant grantor of desires) (604) Sikhi saarathih (Facilitator of the tasks of Agni or Fire) (605) Asaprashtah (Confused by various illusions) (606) Athidih (Guest) (607) Shatru pramathi (Expert in devastating adversaries) (608) Padapasanah (Settled near a tree comfortably) (609) Brihadasvaha (He is in custody of huge Horses) (610) Nabhi yonih (He as the Sky is the cause of causes) (611) Suprateek (He with attractive limbs and features) (612) Tamishrah (He saves devotees from dark ignorance) (613) Nidagasthapanah (He is the saver of Sun and heat) (614) Megha Svakshah (The Viewer of beautiful rainbows and the clouds) (615) Para Puranjayah (The Victor of Enemy holds) (616) Sukhaanilah (The Provider of Cool air comfort) (617) Sunishpannah (The Creator of this charming World) (618) Surabhit (The endower of great happiness) (619) Sishiratmakah (In the Sishira Rithu or the cool Season between Winter and Summer) (620) Vasantho Madhavah (Spring Season) (621) Greeshmah (The Hot Season of Juices and Scorching Summer) (622) Nabhasyo (Sharat Ritu of Rains) (623) Bija Vahanah (Sharat or Autumn) (624) Hemantha (Winter) (625) Angirah (Shiva as Angira Rishi) (626) Gururathreya (As Dattathreya) (627) Vimalah (Figure of Purity) (628) Visva Vahanah (He as the carrier of the burden of the whole World) (629) Pavanah (Singularly Clean) (630) Sumati (Fair minded) (631) Vidwan(An Intellectual par excellence in the know of every thing) (632) Tri Vidyah (The Source of Three Vedas-RigYajur Sama Vedas) (633) Naravahanah (Shiva as Yaksharaja Kubera) (634) Manobuddhih (The epithet of Mind and Mental Power) (635) Ahamkarah (He takes on the form of Ahamkara Tatva or a feature of Self-esteem) (636) Kshetrajna (He keeps the knowledge of the place where Linga Rupas or Raw Forms of the various Beings exist) (637) Kshetra Palak (He who is the Chief of the Kshetra) (638) Jamadagnih (Shiva as Rishi Jamagani) (639)(Bala nidhii) He is the Storage Point of Energy) (640) Bingalah (He assumes the appearance of ‘Amrith’ or Ambrosia (641) Viswa Gabalah (Shiva as Sage Viswa Galabha) (642) Viswa Galesa (Shiva as Rishi Galesa) (643) Adhirah Abhyankarah (He is brave but protects the needy) (644) Anuttarah (None is greater than Him)(645) Yagnah (As the Fire Sacrifices like Jyotish stoma) (646) Shreyah (Embodiment of Propitiousness) (647) Nisseya- sampathah (All routes leading to auspiciousness) (648) Shilah (River emerging from boulders) (649) Gagan kundabhah (Bright as the flower Gagan kunda) (650) Danavarih (The Arch-rival of Danavas) (651)Arindamah (Slayer of the foes of Devotees) (652) Rajani Janakah (The Creator of Kalaratri Shakti named Rajani) (653) Charu Vishalyah (He has the minutest understanding of Inner Beauty) (654) Loka Kalpa Dhrik (He is the preserver of the health and wealth of the Lokas) (655) Loka Shalya Dhrik (Saviour of the decadance of Lokas)(656) Chaturdah (The Originator of the Four Vedas (657) Chaturbhavah (Shiva the Expression of the Four ‘Bhavas’ viz. Dharma, Artha, Kama, Moksha) (658) Chaturah (Highly Intelligent) (659) Chatura

priyah (He who enquires endearingly about the welfare of others with grace) (660) Amnayaha (Veda Swarupa) (661) Samamnayah (He swears by Vedas) (662) Thirtha Deva (The Supreme Deity of 'Thirthas' or the Holy Places) (663) Shivalaya (In the Temple of Shiva along with other Deities) (664) Bahurupa (Shiva with several names and forms) (665) Sarvarupah (Shiva in all forms) (666) Characharah (Mobile or immobile beings in the Creation) (667) Nyayah (The Essence of Justice) (668) Nirmayakah (The Upholder of Virtue) (669) Nyayi (The Vindicator of Justice) (670) Yoga Gamyana Nirantharah (Always Targetted on Yoga) (671) Sahasra murthah (Of Innumerable Heads) (672) Devendrah (The Leader of Devas) (673) Sarva Shastra Prabhanjanah (The Editor of Shastras in entirety) (674) Mundi (Of netted and folded hair) (675) Virupah (Of highly attractive countenance) (676) Vikranthah (The most energetic and strong) (677) Dandi (The Holder of 'Kala Danda' deciding the fates of all) (678) Shantah (Composed and Calm controlling 'Indriyas' or Physical and mental faculties) (679) Gunottamah (The Highest Regulator of 'Gunas' or modes of material nature viz. Satvik or Goodness, Rajasik or Passion and Tamasic or Ignorance) (680) Pingalaksha (Red- Eyed) (681) Janadhyaksha (The Prime Force of humanity) (682) Nilagrivah (Blue Throated owing to retention of 'Halahal' poison in His Throat) (683) Niramaya (Picture of Excellent Health without any physical or mental ailments) (684) Sahasra baahu (Thousand Handed) (685) Sarvesah (The Ultimate Lord) (686) Sharanyah (The Final Refuge for Protection) (687) Sarva loka dhrik (The fulcrum of all Lokas) (688) Padmasana (Seated in Lotus like posture with crossed legs as the right feet on left thigh and left feet on right thigh) (689) Param Jyothi (Of the highest possible glitter) (690) Param par (Navigator through muddled waters of 'Sansar' or life full of 'Tapatrayas') (691) Paramam Phalam (Great Facilitator of attaining 'Moksha' or Salvation) (692) Padmagarbha (Preserver of Universe in His Lotus like belly) (693) Mahagarbha (Incorporator of the Totality into Himself) (694) Vichakshana (Analyser and Guide of Vedas and Scriptures) (695) Varadah (Boon provider) (696) Paresaha (Unique in fulfilling wishes) (697) Maha Balah (Possessor of Super Strength) (698) Devasura mahaguruh (He is the Superior Guru or Guide to Devas and Asuras or Demons alike) (699) Devasura Namaskrithah (He is venerated by Devas and Asuras) (700) Devasura Maha Mithrah (Shiva is impartial to both Devas and Danavas and is a great friend of both)(701) Devasura Mahashraya (He is the refuge point of Devas and asuras too) (702) Devadidevah (He is the Lord of not only Devas but of Adi Devas like Brahma) (703) Devagnih (He provides radiance and heat to Agni or Fire) (704) Devagni Sukhadah Prabhu (He ensures the well being of Devas by means of oblations through Agni) (705) Devasureswarh (Both Gods and Demons are aware that Shiva is their Chief) (706) Divyo (He is of the most celestial form) (707) Devatmatma Sambhavah or While the Soul of Devas is created by the Creator, the latter's soul is created by Shiva Himself) (708) Sadyonih (He is the very origin of Srishti) (709) Asura Vyaghra (He is likened to a Tiger to Asuras) (710) Deva Simhah (He is like a Lion among the Devas) (711) Divakarah (Shiva is like the Sun God Surya producing Days) (712) Vibudhagravarah (Far Superior to Lord Brahma) (713) Sreshthah or The Highest) (714) Sarva-Devothamothamah (While Devas are themselves are grand, Shiva is far more Superior) (715) Shivajnana ratha (He is totally absorbed in Awareness about Himself or Shivajnana) (716) Sriman (He is the Store House of Prosperity) (717) Sikhi (He as Karthikeya) (718) Sri Parvata Priyah (He is fond of Mountains) (719) Vajrahastaya (Shiva in the shape of Indra who wields Vajrayudha in his hands) (720) Siddhi Khadgi (He who possesses the Sword into which are incorporated all kinds of Siddhis) (721) Narasimha nipatahanah (As in the form of Salabha pulls down the incarnation of Narasimha) (722) Brahmachari (An expert in Vedas who keeps on reciting Vedas incessantly) (723) Lokachari (He who analyses the happenings of various Lokas) (724) Dharmachari or He is the performer of Virtuous deeds always) (725) Dhanadhipah (The Head of Wealth of varying kinds like Property, Liquidity and material possession) (726) Nandi (Shiva in the shape of Nandi or Bull) (727) Nandiswarh (The Chief of Bulls) (728) Ananthah (The boundless verging on into nothingness) (729) Nagna Vrittha Dhrik (Neither He has a form nor wears anything) (730) Suchih (Fully Pure and flawless) (731) Lingadhakshah (Shiva in the form of the Presiding Deity of Lingas) (732) Suradhakshaya (The Presiding Chief of Devas) (733) Yogadhakshah (The Presiding Deity of Yoga)

Practitioners) (734) Yogapaha (He who propounds the Theory and Praticice of Yogas (735) Swadharmah (He who is absorbed in His own act of Srishti or Creation) (736) Swargataha (He resides in Swarga from where grants boons) (737) Swargi Swara (The Supreme Guide to the Creators or Rishis of Sapta Swaras (738) Swara Maya Swanah Karakah (The Originator of sonorous sounds of Swaras) (739) Banadhakshah (The Controller of Banasasura) (740) Bijakartha (The cause of germinating seeds) (741) Karma krith Dharma Sambhavah (He generates virtuous persons performing good deeds) (742) Dambhah (Shiva examines the genuinness of devotees by various forms and acts) (743) Alobhah (He has no Greed but broad vision) (744) Ardha Vicchumbh (He who commends those with knowledge of Vedas and Shastras) (745) Sarva bhuta Maheswarah (He is present in all beings as the Supreme Lord) (746) Smashana Nilayah (He resides in Burial Ground since these are the ultimate terminating points of relieved souls and deceased bodies) (747) Thryakshah (Trinetra Deva) (748) Sethuh (The bridge to cross the ocean of ‘Samsara’ or Life) (749) Apratimakrithih (The Form of Nothingness from Prakriti or Maya / Illusion) (750) Lokothara sphutalokah (He could be visioned by mental eye sight alone) (751) Thryambakah (The Three Eyed or of Three Gunas viz. the modes of material nature) (752) Naga Bhushana (Ornamented by various Serpents like Sesh Nag) (753) Andhakarih or The destroyer of Andhakasura) (754) Makhadweshi (Shiva the demolisher of Daksha Prajapati’s Yagna) (755) Vishnu kandhara pathana (The slasher of Vishnu’s head) (756) Hinadoshah (Devoid of impurities of mind) (757) Akshaya gunah (An Epitome of endless qualities of high merit) (758) Daksharih (The antagonist of Daksha) (759) Pusha danta bhit (The hacker of Demon Pusha Danti) (760) Purna Sampurna Kala Yukth (He who is comprehensive with sixty four ‘Kalas’ or Arts such as Shilpa Kala, Natya Kala and Sangeeta Kala) (761) Poorayitha (He helps fulfill desires) (762) Punya (Merits arising out of different kinds of services to Gods, humanity, and other species) (763) Sukumarah (Shiva’s Son Skanda) (764) Sulochana (Attractive Eyed) (765) Samageya Priya (The Lover of Sama Veda recital) (766) Akrua (The Merciful) (767) Punya Kirthi (Famous owing to Great Merit and Virtue) (768) Anaamaya (Free from all diseases) (769) Manojavah (Quick in solving problems of devotees) (770) Thirtha karah (Producer of Tirthas as Proofs of Shastras) (771) Jatilah (The wearer of Jatajuta or netted hair) (772) Jeevitheswarah (Giver of Life to all) (773) Jeevithanta -karah or The Provider of Life and also its End) (774) Vasurethah (Of Gold coloured sperm) (775) Vasu pradah (The Benefactor of Gold and Jewellery) (776) Sadgatih (He provides Good behaviour and pathway) (777) Samskriti (He provides solutions to Life’s tribulations) (778) Siddhis (He grants fruitful results to dedicated endeavours) (779) Sajjathi (He awards good births to those who are noble and devoted) (780) Kalakantak (He is the Tormentor of Tormenters viz. Lord Yama) (781) Kaladhari (He bestows expertise and fame of any or all of sixty four Kalas or Arts) (782) Maha Kal (Lord Shiva is the Greatest Kal Devatha and is the Supreme Destroyer) (783) Bhuta Satya Parayana (He encourages or inspires Truthfulness among all human beings and is the final refuge to them) (784) Loka Lavanya Karthah (Charming builder of Lokas) (785) Lokottara (He maintains the happiness of the Universe at His command) (786) Chandra (He is as cool as gorgeous) (787) Sanjivanah (He has the innate power of keeping the Worlds ever lasting) (788) Sastha (Law maker and Punishes the Evil Forces) (789) Loka Goodhah (Hides enormous capacity inside the caves of His mind) (790) Mahadhipah (The Highest Level of Superiority over the World) (791) Loka Bandhuh(He treats all the Beings of the World as His own relatives) (792) Kritiya (As the epitome of Srutis and Smrities or Vedas and Shastras, He guides humanity to distinguish the right and the wrong) (793) Lokanathah (He is the unquestioned King of the various Lokas) (794) Kritamjanah (He is indeed cognizant of the wrongdoings and the Virtues of what each and every person does) (795) Kirthi Bhushanah (He is adorned by His reputation) (796) Anapayoksharah (He is imperishable and inexhaustible) (797) Kanthah (He could even terminate Yama the God of Death) (798) Sarva Shastrah (He is the personification of all Shastras) (799) Shritanvarah (He is the Leader) (800) Tejomayah (He is fully resplendent) (801) Dyuthi dharanah (He possesses the capacity of holding and sustaining Extraordinary radiance) (802) Loka namagrani (He is The World’s best)) (803) Anuhu (He is present in the tiniest atom) (804) Suchismithah (He has

a charming and petty smile) (805) Prasannatma (He is the extraordinary Soul with the most tranquil poise) (806) Durjayoh (Invincible even by the most notorious Demons of the World) (807) Durathikramah (Unsurpassable) (808) Jyotirmayah (Full of Extraordinary Luminosity) (809) Jagannathah (The Unique Lord of Cosmos) (810) Nirakarah (He has neither shape nor form) (811) Jaleswarah (He is the Commander of Water in various appearances like Lakes, Rivers or Oceans) (812) Thambu Veenah (The Greatest Expert of Music in playing Veena Instrument made of Thambu Fruit) (813) Mahakopah (The Angriest and the most ferocious while engaged in activities of destruction) (814) Loka naasakarah (He could wipe out Lokas instantly) (815) Trilokesah (The Highest of the Three Worlds) (816) Trilokapah (The Chief Administrator of the Three Lokas) (817) Sarvashuddhih (The Purifier of all the Beings) (818) Adhodyakshah (One could know Him from within or be learnt of Him by one's inner eye) (819) Avyakta lakshana Deva (His features are unknown) (820) Vyaktaavyaktah (As a Being with a realisable figure He is no doubt definable but at the same time, since He has no Shape nor Form, He is not recognisable) (821) Viswam pathih (The Absolute monarch of the Universe) (822) Varada Sheelah (The Afforder of boons) (823) Vara Gunah (Ornamented with Excellent Gunas or attributes) (824) Sarah (The Essence of Virtues) (825) Maana dhana (He who considers high merit as wealth) (826) Mayah (Embedded in happiness) (827) Brahma (Shiva as the incarnation of Brahma) (828) Vishnu (As Vishnu the All Pervading and as the Preserver) (829) Haasah (As the Remover of Ignorance and Bright as Parabrahma) (830) Hamsa Gatih (The Liberator as the traverser of Hamsa or Swan guiding Yogis)(831) Vayah (As the free bird who flies on the Skies of Yoga) (832) Vedha (A famed name of Shiva as Creator) (833) Vidhata (The Decider of Fate of each Being as per one's own Karma) (834) Dhatha (Who assumes infinite Forms) (835) Srishta (The Creator) (836) Hartha (The Devastator) (837) Chaturmukha (As the Four Headed Brahma) (838) Kailasa Sikhara Vasi (The Resident of the Kailasa Mountain Top) (839) Sarva vasi (He who resides as the 'Antaratma' or the Inner Soul of every Being) (840) Sadgatih (The Conductor of Noble Path) (841) Hiranya Garbhah (As Brahma who has the Golden Belly) (842) Druhinah (As Brahma Swarup) (843) Bhutapalah (The Governor of all 'Pranis' or Beings) (844) Bhupathih (The Master of Earth) (845) Sadyogi (The Planner of beneficent deeds) (856) Yoga Vid Yogi (The Learned Guide to Yogis) (857) Varada (The Endower of Windfalls) (858) Brahmana Priyah (Affectionate to Brahmanas) (859) Deva Priya (Interested in the well being of Devas) (860) Devanatha (Chief of Deva ganas) (861) Devajna (Encourages Devas to acquire higher knowledge) (862) Deva Chintak (Always engrossed in the welfare of Devas as also to those who pray to Devas) (863) Vishamaaksha (His Third Eye full of Poisonous Fire) (864) Visalaksha (He who has broad and attractive Eyes) (865) Vrishadah (Shiva as an Epitome of Dharma or Virtue) (866) Vrisha Vardhanah (Promoter of Dharma) (867) Nirmama (Selfless) (868) Nirahankara (Devoid of ego) (869) Nirmoha (Devoid of obsession) (870) Nirupadrava (Devoid of obstacles) (871) Darpaha Darpadah (He subdues the Arrogant) (872) Triptah (Totally contented) (873) Sarvatra Parivarthak (He brings about change all over; He transforms Rithus or Seasons alternatively) (874) Sahasrarchi (He has countless rays of radiance) (875) Sahasrajit (Victorious after slaying thousands of enemies) (876) Bhuti bhushah (Blesses various Beings with boons) (877) Snigdha Prakriti Dakshinah (Very talented and soft-minded owing to natural amicability) (878) Bhuta Bhavya Bhavannadhah (The Discerner of the Past, Present and Future) (879) Prabhavah (The Creator) (880) Bhuti nashanath (He wipes out the wealth of Enemies) (881) Arthah (He encourages the Wealth earned by hard work) (882) Anarthah (He knocks down money earned by foul means) (883) Mahakoshah (The Mine of Wealth) (884) Para karya pundithah (Being self-less He fulfills the objectives of others or His devotees) (885) Nishkantakah (He is devoid of hurdles generated by 'Arishdvargas' viz. Kama, Krodha, Lobha, Moha, Mada, Matsara) (886) Kritha Anandaha (He has uninterrupted happiness) (887) Nirvyajah (He is totally free from deceit) (888) Vyaja Mardanah or Punisher of dishonesty) (889) Satvavan (Brave and valiant Hero) (890) Satvikah (Essentially of Satva Guna) (891) Satya Kirthih (He has truthful glory) (892) Sneha Krithagamah (Being friendly and affectionate, He exhorts the Essence of Scriptures to devotees) (893) Akampith (unnerved and unmoved) (894) Gunagrahi (He gracefully

accepts even small offerings from devotees) (895) Naikatma (He is Multi Souled) (896) Naika karma
 krith (performs multiple actions) (897) Supreetha (He is full of Great Happiness) (898) Sookshmah
 (Of Tiny Form; but capable of expanding endlessly; ‘Sarva gathah Sookshmah’) (899) Su karah
 (His hands ready to bestow wishes) (900) Dakshinagatih (He is delighted to appear in the form of
 cool breeze from the Southern side) (901) Nandi skandha dharaha (Seated comfortably on the
 shoulders of Nandi Deva) (902) Dhuryah (He holds innumerable Beings of Creation) (903) Prakatah
 (He is visible and felt in various Forms of Sun, Moon, Fire and Wind) (904) Preethi Vardhanah (He
 enriches the love of devotees both ways) (905) Aparajithah (Invincible) (906) Sarva Sattavah
 (Creates the entire humanity) (907) Govindah (He is revealed by Vedas and Scriptures) (908) Sattva
 Vahanah (He enables forward movement from Virtue to Salvation) (909) Adhritah (None else could
 hold excepting Him) ((910) Swadritha (The devotees feel confident of being supported by the Lord)
 (911) Siddhah (He is the archetype or Role Model of all Siddhas like Anima (Shrinking form),
 Mahima (Limitless forms), Garima (heavy form), Laghima (Tight form), Prapti (Fulfillment of
 desires), Prakasyam (of Irresistible Will), Isithvam (Supremacy), and Vasilyam (Gain control) (912)
 Putha Murthi (Of Pure Figure) (913) Yasho dhanah (Wealth of Great Reputation) (914) Varaha
 Shringa Dhrikchhrungi (Shiva as the incarnate of Vishnu who assumed the form of Varaha the
 mighty Boar with a powerful horn and rescued the sinking Earth and Vedas) (915) Balavan (He is the
 mightiest Super Power) (916) Eka Nayakah (Singular and Ultimate) (917) Shruti Prakashah (He could
 be revealed by Vedas only) (918) Shrutiman (He is in the possession of Vedas always) (919) Eka
 Bandhu (He is the Singular Relative to all) (920) Aneka Krithih (He is a Single Entity but creates a
 multitude; Bahusyam Prajayethi Thadatmanam Swayam kuruth) (921) Sri Vatsalah Shivarambah
 (Shiva is the initiator of propitiousness to Vishnu and Lashmi) (922) Shanta Bhadrach (The Guarantor
 of Security to His devotees engaged in peaceful activities) (923) Samoyashah (Imparts impartial
 access to Fame with Prosperity) (924) Bhushaya (He rests on Earth) (925) Bhushanah (He provides
 wealth to all the deserving) (926) Bhutih (Shiva is the Well- Wisher to one and all) (927) Bhoota Krit
 (He is the Generator of All) (929) Bhootavahanah (He facilitates the movement of all Beings) (930)
 Bhakti Kayakah (He absorbs all kinds of Worship) (931) Akampith (He is unperturbed by material
 attractions and stable) (932) Kalah (Maha Kal who spares none for destruction) (933) Nilalohithah
 (Rainer of poisonous flames in His throat turned blue) (934) Satyavratha (Unique Practitioner of
 Truthfulness) (935) Maha Tyagi (The Greatest Renunciator) (936) Nitya Shanti Parayana (The Eternal
 Observer of Peace) (937) Parartha Bhritir Varada (He blesses those who are interested in Parartha or
 Other Worldliness) (938) Visarada (The Expert in various Disciplines of Learning) (939) Subhadah
 (Grants auspiciousness) (939) Subha nama Subhadah Swayam (As one of His names is ‘Subha’, He
 awards propitiousness) (940) Anarthika (He grants wishes without asking for them) (941) Agunah
 (He has no ‘Gunas’ or features Himself) (942) Saakshi Akartha (He is the Evidence of Creation
 executed by Maya or Illusion) (943) Kanaka Prabhuh (Like Gold He is self illuminated) (944)
 Swabhava Bhadrach (Whatever is desired in the minds of devotees is granted instantly by Him) (945)
 Seeghrach (Swift Dispenser of the wishes of devotees) (946) Seeghra nashanah (Rapid reliever of the
 difficulties of Bhaktas) (947) Jata and Mundi (Shiva as unique with Jatajuta or thick and twisted hair
 on His Head; Mundi or Shaven Head) (948) Kundalini (He has Snake like Ear rings) (949) Sikhandi
 as the name of Shiva, Kavachi or Body Shielded and Shuli or speared) (950) Amrithyah (He has no
 demise as He has no Beginning or End) (951) Sarva Dushta Simhah (The Exterminator of all the
 Wicked) (952) Tejo Rasi (Fund of Light) (953) Maha Mani (The Best of Jewels like Kaustubh) or
 954) Asamkhyeh (He has countless Forms) (955) Aprameyatma (Unique and indestructible Super
 Soul) (956) Viravan Virya Kovidah (A Master of Bravery and Might) (957) Maheshvasah (The
 Holder of the World-Reputed Bow and arrows) (958) Vedyah (It is He whom Yogis seek to learn all
 about) (959) Viyogatma (He has a distinct yet unknowable Outline) (960) Paaravaar Muniswarah or
 He is the Supreme Sage whom Humanity and Devas yearn to know all about) (961) Anuttama
 (‘Parama Sreshtha Prameswara’) (962) Dhuradarshah (He has such piercing vision that is impossible
 even to glance) (963) Madhura Priya Darshanah (Of unimaginably stunning and attractive figure)

(964) Suresah (Super Lord of Devas) (965) Sharanam (He takes into hold the whole Universe for His care) (966) Parvah (He has a Total view of the World) (967) Sabda Brahma (His Voice is of Vedas from Brahma's Four Faces) (968) Sataam Gatih (Sadhus and the Virtuous are in the constant search of His Path) (969) Kaala Paksha (He helps Kaal Deva in the task of Creation) (970) Kaala Kaalah (Superior to Kaala Deva) (971) Sukrithih (The Best of Righteous Deed Makers) (972) Kritha Vasuki or The Creator of the Great Serpent Vasuki) (973) Maheswasaha (The Holder of Great Bow) (974) Mahi Bhartha (He grasps the entire World) (975) Nishkalankah (Blemishless) (976) Visrunkhala (He bestows the power of breaking chains of Maya or Illusion) (977) Dyutimanirstharani (As He assumes the form of Surya and swims across the Ocean of 'Samsara' or Maya) (978) Dhanyah (He blesses those who do service to humanity) (979) Siddhardhah (He is the Great Siddhi Himself) (980) Siddhi Sadhanah (He enables in guiding those who seek attainment of Siddhis; (981) Viswathah Sarvatah (He is Present all over the Universe with Maya) (982) Samudra Vritthasthu (Surrounded by Oceans) (983) Stulyah (Venerated by all including Devas, Danavas and Humans) (984) Vyudhoraskah (Broad chested) (985) Mahabhujah (Broad shouldered) (986) Sarva yonih (The Grand Originator of the Universe) (987) Niratankah (Devoid of 'Tapatrayas' or Adhi Bhautika or External / Physical problems, Adyatmika or internal diseases and Adi Divika or Natural impediments) (988) Nara Narayana Priyah (He is extremely pleased with the Twin Sages of Nara and Narayana) (989) Nirlepah (Uncontaminated) (990) Nishprapanchatmah (The Super Soul without the Worldly features of Panchabhutas) (991) Nirvyangya (The Creator of Special Physical parts) (992) Vyanga naasanah (The destroyer of distorted Body Parts) (993) Stavah (Highly Desirous of Worshipping Shiva) (994) Vyasa Murthi : (Shiva in the Form of Veda Vyasa)(995) Niramkushah (Fully Independent) (996) Nirvadhya mayopaya (Of Blemishless form) (997) Vidya Rashi (Fund of Vidyas) (997) Nirapaya (Imperishable) (998) Rasa Priyah (He is delighted with 'Nava Rasas') (999) Prashantha Buddhih (Of Exceedingly sober and cool disposition) (1000) Akshannah (Ignored) (1001) Sangrah (Amasses Devotees) (1002) Nitya Sundarah (Always Exquisite) (1003) Vyaghra dhuryah (Sportive of Tiger Skin) (1004) Dhatreswarah(Sovereign of entire Earth) (1005) Shakalyah (Shiva in the form of Sakalya Muni) (1006) Sharvari Pathih (The Lord of the Nights) (1007) Paramardha Guru (The Supreme Bestower of Salvation) (1008) Drishstih (The image of Chakshu Devatha is the Goddess of Vision) (1009) Sharisrayashraya Vatsalah (Fond of 'Jeevas' or 'Linga Shariras' having Physical Bodies after death) (1010) Somah (Light up with Moon) (1011) Rasojnapakah (He who has the taste of 'Halahala' poisonous flame) (1012) Sarva satvavanambanah (Shiva the Supreme Power surrounded by one and all).

'Phala Sruti' of Shivasahasranama Stotra: Bhagavan Vishnu did the worship by placing Lotus flowers at the feet of Parama Shiva Linga, reciting the Saharanamas as given above. But at the end of the worship, Parameswara concealed the last Lotus Flower to test and Bhagavan Vishnu without any hesitation whatsoever was ready to pull out one of His eyes and place it as a lotus in lieu of the Final Name, while significantly and stopped the action of the intended Sacrifice. From the Form of Linga being worshipped by Vishnu, the Fantastic Figure of Maha Shiva emerged and addressed the former that He was well aware of the tribulations of Devas who were constantly tormented by Danavas; He was pleased to award 'Sudarshana Chakra'. Maha Shiva assured Vishnu that Sudarshan Chakra was as potent as Maha Deva Himself and its very possession ought to be a great relief to Vishnu since He was squarely responsible to preserve the world and its contents comprising the entirety of mobile and immobile beings. Whosoever reads, hears or recites the Powerful Sahasranama of Shiva by cogitating the critical meaning of each Name provides immense peace of mind and confidence, courage to face any challenge, surmount any tribulation, and better still bestow all positive turns of life. Be there even any problem posed by a King or Administration, one should perform 'Anga Nyasa' and recite the Thousand and odd Names sincerely, and indeed there would be instant relief for sure. Even otherwise, the Recital would destroy illness, endow with Vidya, grant prosperity, fulfil all desires and finally pave way for 'Sayujyam'.

SHRI SHIVA SAHASRA NAAMA STOTRA (BRAHMA PURANA)

(Note: Translation in English follows the Text in Sanskrit)

[Preface: Having married off his daughter Sati Devi, Daksha Prajapati developed dislike and hatred Shiva his son-in-law as the latter moved about as 'digambara' or unclad in the awful company of the frightening Pramatha Ganas, Bhuta-Preta-Piscachas and resided at 'Smashanas' or Burial Grounds and Mountain Caves. Devi Sati knew of her father's contempt for Shiva but ignored as she knew that Mada Deva was indeed Supreme. Once Daksha organised a Maha Yagjna but did not invite neither Shiva nor Sati though Vishnu and all Devatas were requested to attend. Despite Shiva's reluctance Devi Sati attended the Yagjna uninvited and was insulted by openly speaking ill of Shiva even while Vishnu, Devatas and Rishis disappeared in view of the impending danger. But Sati could not bear the insults and resorted to self-immolation. On learning of the tragedy, Shiva became furious and despatched Bhadra Kaali and Virabhadra to destroy the Daksha- Yagjna and kill Daksha. As Brahma-Vishnu-Devas prayed to the fuming and livid Maha Deva, the Ever-Merciful Maha Deva pardoned Daksha and replaced his beheaded body with the Sacrificial Goat-Head at the Yagjna and revived Daksha. The shattered and demoralised Daksha prostrated, begged of clemency and applauded with admiration to Devadhi Deva Maheshwara as follows:]

1) Namastey Deva Devesha Namastyendhaka -sudana, Devendratwam Balashreshtha Deva Daanava Pujita/ Sahasraaksha Virupaksha Tryaksha Yagnaadhipapriya, Sarvatah Paanipaadastwam Sarvatokshi shiromukhah/ Sarvatah Shrutimaamlokey Sarvamaavrutya tishthasi, Shankha karno Mahakarnah Kumbha - karnornavaalayah/ Gajendra karno Gokarnah Shatakarno Namostutey, Shatodarah Shataavartah Shata jimvah Sanaatanah/ Gaayanti twaam Gayatrino archantyantyarkamarkinah, Deva Daanava goptaa cha Brahma cha twam Shatakratuh/ Murtimaamstwam Mahaamurthih Samudrah sarasaam nidhih, Twayi Sarvaa Devataahi gaavo goshta ivaasatey/ Twattah Shareerey pashyaami Somamagnim jaleswaram, Adityamatha Vishnum cha Bramhaanam sa Brihaspatim/ Kriyaa Karana Kaaryecha Kartaa Kaaranamey vacha, Asaccha Sadasacchaiva tathaiva Prabhavaapyayou/ Namoh Bhavaaya Sharvaaya Rudraaya Varada -ayacha, Pashunaam Patayechaiva Namostwandhaka ghaatiney/ Trijataaya Triseershaaya Trishulavara dhaariney, Triambakaaya Trinetraaya Tripuraghnaaya vai namah/ Namaschandaaya Mundaaya Vishwa chandadharaayacha, Dandiney Shankha karnaaya Dandi Dandaaya vai namah/ Namordha Chandike -shaaya Shushkaaya Vikrutaaya cha, Vilohitaaya Dhumraaya Nilagreevaaya vai namah/ Namostwa prati rupaaya Virupaaya Shivaayacha, Suryaaya Surya pataye Suryadhwaaja pataakiney/ Namah Pramatha naashaaya Vrushaskandhaaya vai namah, Namoh Hiranyagarbhaaya Hiranya kavachaaya cha/ Hiranya krutachudaaya Hiranyapataye namah, Shatru ghaataaya Chandaaya Parna shankhashayaacha/ Namah stutaaya stutaye stuyamaanaaya Vai namah, Sarvaaya Sarva bhakshaaya Sarva bhutaantaraatmaney/ 2) Namohomaaya Mantraaya Shukla dhwaja pataakiney, Namonmayaaya Nyaayaaya Namah Kilikilaaya cha/ Namastwaam shamaanaaya shayitaayotthitaaya cha, Sthitaaya Daavamaanaaya kubjaaya kutilaaya cha/ Namoh nartana sheelaaya Mukhavaaditra kaariney, Badhaapahaaya Lubdhaaya Geetavaaditra kaariney/ Namoh Jyeshthaaya Shreshthaaya Balapramadha -aayacha, Ugraaya cha Namoh Nityam Namascha Dashabaahavey/ Namoh Kapaala hastaaya sita bhasma priyaayacha, Vibhishanaaya Bhimaaya Bhishma Vrata dharaaya cha/ Naanaa Vikruta Vaktraaya Khadga jimhogra damshtreiney, Paksha maasa lavaarthaaya Tumbi Veenaapriyaayacha/ Aghora ghora rupaaya Ghoraaghora taraaya cha, Namoh Shivaaya Shantaaya Namoh Shantatamaaya cha/ Namoh Buddhaya Shuddhaaya Samvibhaaga Priyaaya cha, Pavanaaya Patangaaya Namoh Saankhya -paraaya cha/ Namaschandaika ghantaaya Ghanataajalpaaya Ghantiney, Sahasrashata ghantaaya Ghanataa maalaa priyaya cha/ Pranadandaaya Nityaya Namastey Lohitaaya cha, Humhumkaaraaya Rudraaya Bhagaakaara priyaayacha/ 3) Namopaaravatey Nityam Girivrikshapriyayacha, Namoh Yagnaadhipataey Bhutaaya Prastutaayacha/

Yagnavaahaaya Daantaaya Tathyaayacha Bhagaayacha, Namastataaya Tatyaaaya Taatinipataye
 namah/ Annadaayaannapataey Namastwanna bhujayacha, Namah Sahasrasheershaaya
 Sahasracharanaayacha/ Sahasrodyutashulaaya Sahasra nayanaayacha, Namo Baalaarkavarnaaya
 Balarupa dharaayacha/ Namo Baalaarka rupaaya Kaalakreedanakaaya cha, Namah Shudhhaaya
 Buddhaaya Kshobhanaaya kshayaaya cha/ Tarangingita Keshaaya Muktakeshaaya vai namah,
 Namah Shatkarma nishtaaya Tri karma niyataayacha/ Varnaashramaanaam Vidhivatpruthagdharm
 pravartiney, Namah Sreshthaaya Jyeshthaaya Namah Kalakalaayacha/ Sweta pingala netraaya
 shnaraktek shana -naayacha, Dharma kaamaartha mokshaaya krathaaya krathanaayacha/
 Sankhyaaya Sankhya mukhyaaya yogaadhipataye namah, Namo Rathyaadhirathyaaya chatuspatha
 pathaayacha/4) Krishnaajinottaree -yaaya Vyaala Yagnopaveetiney, Ishaana Rudrasanghaata
 Harikesha Namostutey/ Thrayambikaaya -ambikaanaatha Vyaktaavyakta Namostutey, Kaalakaamada
 kaamaghna dushtodvrittha nishudana/ Sarvagarhita Sarvaghna Sadyojaata Namostutey, Unmaadana
 shataavarta Gangaatoyaadra murdhajah/ Chandraadha samyugaavardha meghaavarta
 namostutey, Namonnadaanakartrey cha Annadaprabhavey Namah/ Anna bhoktrecha goptrey cha
 twameva Pralayaanala, Jaraayujaandajaaschaiva swedajod -bhija eva cha/ Twameva Deva Devesha
 Bhutaagraschaturvidhah, Charaacharasrashtaa twam pratihartaa twameva cha/ Twameva Brahmaa
 Vishvesha Apsu Brahmavadantitey, Sarvasya Paramaa yonih Shuddha -amsho Jyotishaam nidhih/
 Ruksaamaani Tathongkaara -maahustwaam Brahmavaadinah, Haai haayi Harey Haayi huvaahaaveti
 vaasa krut/ Gaayantitwaam Surasreshthaah Saamaga Brahma vaadinah, Yajurmaya Rungmayascha
 Saamaatharva yutastathaa/ Pathyasey Brahmavaadbhistwaam ganaih Brahmanaah Kshatriyaa
 Vaishyaaha Shudraa Varnaaschamaascha ye/ Twamevaashrama sanghascha Vidyustanitamevacha,
 Samvatsaraswamrutavo maasaa maasaartha mevecha/ Kalaa kaashthaa nimeshaa -scha
 Nakshatraani yugaanicha, Vrishaanaam Kakudam twam hi gireenaam shikharaanicha/ 5) Simho
 mrigaanaam cha patayastakshakaananta bhoginaam, Ksheerado hyudadheenaam cha Mantraa naam
 Pranavastathaa/ Vajram sraharanaam cha vrataanaam Satyamevacha, Twamevecchhaa cha
 dweshascha Raago Mohah Shamah Kshamaah/ Vyavasaayo dhrutirlobhah Kaamakrodhau Jayaa
 Jayou, Twam Gadee twam sharee chaapi khatvaangee mudgaree tathaa/ Chhethaa Bhoktaa
 Prahartaacha netaa mantaasi no matah, Dasha lakshana samyukto Dharmorthah kaama eva cha/
 Induh Samudrah Saritah Palvalaani saraamsicha, Tataavalyastrunoushadhyah Pashavo Mriga
 Pakshinah/ Dravya karma gunaarambhah Kaala pushpa phalapradah, Adischaantascha madhyascha
 Gayatryonkaara eva cha/ Harito lohithah Krishno Naalah Peetastathaarunah, Kadruscha Kapilo
 Babhruhu Kapoto matsyakastathaa/ Suvarna retaah vikhyaatah Suvarnaschaapayo kutah, Suvarna
 naamaah cha tathaa Suvarnapriya yevacha/ Twamindrascha Yamaschaiva Varuno
 Dhanadonilah, Utphullaschitra bhaanushca Swarbhaanur evacha/ Hotram Hotaacha Homyam cha
 Hutam chaiva tathaaprabhuh, Trisouparnastathaa Brahmanyajushaam Shata Rudriyam/ Pavitramcha
 Pavitraanaam Mangalaanaamscha Mangalam, Praanascha twam aascha twam Tamah
 Satvayutastathaa/ Paanopaanaah Samaanascha Udaano Vyana evacha, Unmeshascha Nimeshascha
 Kshuthrut jhrumbha tathaiva cha/ Lohitaangascha Damshtree cha MahavaktroM ahodarah,
 Shuchiromaah Haricchashruurdhva keshaschalaachalah/ Geetavaaditra nrithyaango geetavaadanaka
 priyah, Matsyojaalo jalojyayyo Jalavyalah kuteecharah/ Vikaalascha Sukaalascha Dushkaalah Kaala
 naashanah, Mrutyuschaivaakshayontascha Kshama Maayaa karotkarah/ Samvarto Vartakaschaiva
 Samvartaka balaahakou, Ghantaaki Ghantaki Ghanti Chudaalo Lavanodadhih/ 6) Brahmaa kalaagni
 vakrascha Danidi Mundastridanda dhruk, Chaturyugaschatur Vedaascha -turhotraschatuspathah/
 Chaturaashramyanetaa cha Chaturvarna karaschahum, Ksharaaksharah Priyo dhurto Ganairganyo
 Ganaadhipah/ Raktamaalaambara dhara Gireesho Girijaapriyah, Shilpeeshah Shilpinah Shreshtha
 Sarva Shilpi pravartakah/ Bhaganetraantakaschandah Pushno Dantavinaashanah, Swaahaa
 Swadhaa Vashatkaaro Namaskaara Namostutey/ Goodha vratascha Goodhascha Goodha vrata
 nishevitaah, Taranastaaranaschaiva Sarva Bhuteshu taaranah/ Dhaataa Vidhaata Sandhaataa
 Nidhaataa Dhaarano Dharah, Tapo Brahmacha Satyam cha Brahmacharya tathaarjavam/
 Bhutaatmaa Bhutakrudbhuto Bhutabhavya bhavodbhavah, Bhurbhuvah swaratischaiva Bhutohyagni

Maheswarah/ Brahmaavartah Suraavartah Karmaavartha Namostutey, Kaamabimbavirhantaa Karnikaarastraja priyah/Gonetaa Goprachaaras –cha Govrusheswara vaahanah, Chaturmukho Bahumukho Raneshwabhimukhah sadaa/ Hiranyagarbhaha Shakunirdhanadortha patirviraat, Adharmahaa Mahadaksho Dandadhaaro Ranapriyah/Tishthan Sthirascha Shtaanuscha Nishkampascha Sunischalah, Durvaarano Durvishaho Dussaho Duratikramah/ Durdharo Durvesho Nithyo Durdarpo Vijayo Jayah, Shashah Shashaankana yanah Seetoshnaha Kshutrushaa jaraa/ Aadhayo Vyaadhayaschaiva Vyaadhihaa Vyaadhipascha yah, Sahyo Yagnamrigha Vyaadho Vyaadheenaamaakaro karah/ Shikhandi Pundarikascha Pundarika -avalokanah, Dandadhruk Chakradandascha Roudra bhaagaavinaashanah/ 7) Vishapomrutapschaiva Suraapah Ksheerasomapah, Madhupaschaapaschaiva Sarvapascha Balaabalaha/ Vrishaangavaahyo Vrishabhastathaa Vrishabha lochanah, Vrishabhaschaiva Vikhyaato Lokaanaam Lokasamskrutah/ Chandraadityo Chakshushi tey Hrudayam cha Pitaamahah, Agnishtomastathaa deho Dharmakarma prasaadhitah/ Na Brahmaacha Govindah Puraana Rishayo na cha, Mahaatmyam Veditum Shaktaa Yathaathyena tey Shivah/ Shivaayaa Murtayah Sukshmaastey Mahyam yaantu darshanam, Taabhirmaam Sarvato raksha pitaa putramivairasam/ Rakshamaam Rakshaneeyoham tawaanagha Namostutey, Bhaktaanukampee Bhagavan Bhaktaschaaham sadaatwayi/ Yah Sahasraanyanekaani Pumsumaavritya durdisham, Tishthatyekah Samudraantey sa mey goptaastu nithyashah/ Yam Vinidraa Jitaswaasaaha Satyasthaaha Samadarshinah, Jyotih Pashyanti yunjnaanaas -tasmai Yogaatmaney Namah/ Sambhakshya Sarvabhutaani Yugaantey Samuopasthitey, Yah shetey Jalama – dhyasthatam Prapadyombushaayinam/ Pravishya vadanam Raahoryaha Somam pibatey nishi Grastyarkam cha Swarbhaanurbhutwaa Somaagnirevacha/ Angushtha maatraah Purushaa Dehasthaam Sarbva Dehinaam, Rakshantu tey cha maam nithyam nityam chaapyayayantu maam/ Enaapyutpaaditaa garbha Aapo Bhaagagataascha ye, Teshaam Swaahaa Swadhaachaiva Aapunuvanti swadanticha/ Harshayaanti na hrashyanti Namastebhyastu nithyashah/ Ye Samudrey Nadidurgey Parvateshu Goshtheshu Kaantaara gahaneshucha/ 8) Chatushpateyshu Rathyaasu Chatwareshu Subhaasucha, Hastaswarathashaalasu Jeernodyaanalayeshu cha/ Rasaatala gataayechaye cha Tasmaatparam gataah, Namastebhyo Namastebhyastu Sarvashah/ Sarvastwam Sarvago Devah Sarvabhuta patirbhavah, Sarvabhuta -antaraatmaa cha teyna twam na nimantritah/ Twameva chejyasey Deva Yagnorvididha dakshinaih, Twameva Kartaa Sarvasya tena twam na nimantritah/ Athavaa maayayaa Deva mohitah sukshmayaa tava, Tasmaatyu kaaranaadyapi twam mayaa na nimantritah/ Praseeda mama Devesha twameva sharanam mama, , Twam gatistwam pratishthaa cha na chanyosteeti mey matih/

1) My salutations to you Devadeva, destroyer of Andhakaasura, Devendra, Balashreshtha who is worshipped by Devas and Danavas alike; You are Sahasraaksha or thousand eyed, Virupaaksha or with frightening looks, Trayksha or with Three Eyes, Shankha Karna or conchshell-like ears, Maha Karna or of enormous ears, Kumbha Karna akin to a vast pot, Arnavaalaya or whose residence is huge like an ocean, Gaja Karna/ Gokarna Karna or with elephant ears / Cow's ears; Shata Karna or ears in hundreds; Shatodara or hundred bellied; Shataavarta or surrounded by hundreds of bees; Shata jihva or hundred tongued; Gaayanti or Gayatri devotees singing of Shiva'; Surya bhaktaas worship Shiva in Surya rupa; Deva Daanavaas worship Shiva with equal devotion; You are Murtimaan, Maha Murti, deep and abundant like Samudra; all the Devas reside in you and vice versa; we vision in your physique Chandra, Agni, Varuna, Surya, Vishnu, Brahma, and Brihaspati; You are the Kriya, Karana, Kaarya, Karta, Kaarana, Asat, Sadsat, Utpatti, Pralaya, Bhava or Srishti Karta, Sharva, Rudra or the tormentor, Varada, Pashupati, Killer of Andhakaasura, Trijata, Triseersha, Trishula dhaari, Traimbaka, Trinetra, and Tripura naashaka. My obeisance to You Mahadeva! Chanda the highly irritated, Munda the head shaven; Vishwachanda dharaaya, Dandi, Shankha Karna, Dandidanda or Dandi dharana/ Danda (Punishment) giver, Artha Chandikeshaaya or Artha Naareeswara; Sushka or emaciated, Vikruta, Vilohita, Dhumra and Neelagreeva. You are Apratirupa or of Unique Form; Virupa; Shiva or of Kalyana / Mangala Rupa or of Propitious Form. Surya deva carries the Flag and Insignia of Yours;

You are the Supreme Chief of Pramatha ganas; the Hiranya garbha Brahma wearing Hiranya Kavacha or Body Shield made of gold and the Hiranyapati or the Prime Master of Gold representing Wealth and Prosperity; the Shatru ghaati or the demolisher of enemies and a Symbol of Fury resisting Injustice and Viciousness; you are the Stuti Swarupa or the Target of all the acclamations and exaltations by one and all; Sarva Swarupa or the Representation of the entire Universe; Sarva Bhakshi or the Great Devourer; your Dwajapataaka or the Bannerflag of Everlasting Victory is of the Pure White Color. Maha Deva! 2) You are the Homa / Oblations into Agni and also the Mantra with which to invoke Devas and Devis. My greetings and sincere reverences to you always while asleep, awoken, waking up after sleep, while walking, standing or running, or performing nritya or dance and so on. You possess the Forms of Sreshtha (The Highly Distinguished) and the Jyeshtha or the Senior- most; You are the churner of Shakti epitomised; the Ten Handed; Kapaala dhaari; fond of white coloured ash to smear the body; Vibhishana, Bhima, Bhishma Vrata, the Assumer of various repulsive Forms with sword- like tongue and hideous teeth; You are the Time in various units like Paksha-Maasa-Lava and Kshana; the Ghoraghora and Ghoratara Swarupa yet a High Representation of Shanti and Mangala; the benchmark of Shuddha, Buddha and Samvidhanapriya or Purity, Acumen and the Great Provider; You are the Pavana (Wind), Surya and Saankhyaparayana or the Wizard of Sankhya Yoga; You are the Ghanta or the Superlative Bell-its wearer with its magnificent Dhvani and Reverberation; the punisher of Beings for their evil deeds; the Nitya or the Perpetual Lohita Rupa in the habit of making hums like Huum Huum; and Bhagakaara priya Rudra who is unsurpassable 3) My reverences to you Mahadeva! You have a soft corner for Mountains and Forests full of huge trees; You are the Yagnadhipati, Bhuta-Vartamaana-Bhavishya Rupa or of the Form of Past-Present and Future; the Yajna vaahaka Jitendriya or the Controller of Human Limbs and senses; Satya Swarupa; Bhaga, Tataa-Tataapara- Tataani Pati or the Banks of Waterbodies including the Oceans; You are the Annadata, Anna pati, and Annabhogi too or the bestower of food, the King of Food and also the enjoyer of Food; he who possesses thousand Mastakas / heads and thousand 'Paadaas' feet as also Sahasra Shula/ thousand tridents and Sahasra Netras /thousand eyes; the Bakarkavarna / of the hue of Uprising Sun and Bala Swarupa or of the Form of a child; Maha deva! You are the emblem of Shudda / Cleanliness, Buddha / Grandeur; the Kshobana / the Provider of decay with Kshaya rupa or the Feature of bringing about dissolution with Kaal / Time as his puppet or child plaything; Parama Shiva! Your hair curls are dedicated with the forceful waves of Ganga and your hair tresses are fully freeflung and open; You are always engaged in Shatkarma Nishtha (viz. Sandhya Vandana or Gayatri Japa as prescribed and other Brahmanic duties , Adhyayan / Study of Spirituality, Adhyapan / Teaching Spirituality, Yajana or performing and enable others to perform Sacrificial Fires, Daana / Charity and Pratigrahana /accepting danas); Trikarmanataya or engaged in the Three Tasks of Srishti-Paalana-Samhaarana /Creation-Preservation-Destruction; You are the Supreme Organiser and Administrator of Chaturvarnas of Brahmana-Kshatriya- Vaisya and Sudra Varnaas; and Ashramas of Brahmacharya- Grihasta-Vanaprastha and Sanyaasa and thus the Facilitator of Dharma Pravritti; You possess eyes of varied colours like white, yellow, black and red; You are the Icon of Purushaarthaas Dharma, Artha, Kaama and Moksha as also of the Symbol of Kratha / Destruction, Krathana (Samhara Kartha), Saankhya Yoga and Saankhyamukhya; You are the Charioteer of those who deserve to be driven towards the Prime Chaurasta / Four-Road Cross; 4) You wear black skin as your outside shroud and a serpent as your Yagnopaveeta or the Holy Thread; Ishaana Deva! You are the Swarupa of Ekadasha Rudras /Eleven Rudras; Harikesha / who assumes Pale Yellow Hair style; Vyaktaavyakta Swarupa, Amabika -anaatha; Trinetradhaari; Kaala Kaamada Kaamaaghna or the Emblem of Time, Desire and its Destroyer; Dushodvrutta Nishudana or the Slayer of the High Form of Evil Forces; you are the Sarvagarhita / the target of those who could never be gauged, the Sarvaghna (Sarva Samhaaraka), and Sadyojaata; He who could convert any body as mentally imbalanced and encircled with hundreds of such persons; who keeps Ganga on his head; called as Chandrartha samugaavarta or he who is encircled by Chandra and Meghaavarta or surrounded by clouds; the Provider of Anna / Food and the Lord of those who provide Anna to others; the

Annabhokta and Anna Rakshaka /The Great Consumer of Food and its Protector; You are the Pralaya kaaleena Agni or the Gigantic Fire at the Time of the Universal Annihilation; Devadeveswara! You are the Unique Form of Four kinds of Praanis or Beings viz. Jaraayuja (who wear out with passage of Time like human beings, animals etc); Andaja or are born out of Eggs like birds; Swedaja or those which are born of sweat like worms; and Udbhijja or spring out of soil / Earth; You are also the Srashta and Pratiharta / the Creator and Discharger of Charachara Jagat; You are Vishveswara, Brahma as also the Brahma of Mahajala Swarupa; Sudhaamshu / Moon and the Deposit of Jyotisha; Brahmavaadi Maharshi calls You as Ruk-Saama and Omkaara; Brahmavetthas who recite Saamagaana Ruchas / stanzas like 'Haayi Haayi Harey Haayi Huvaa Haaveti' are always engaged in your commendation; You are the Yajurveda, Rukveda, Sama Veda and Atharvana Veda; Brahmavetthaas are immersed in the Adhyayan or study of Kalpas and Upanisdhads extolling you; You are the Chaturvarna of Brahmana-Kshatriya-Vaishya and Shudras; You are the sparkle of Lightning, resound of clouds; Time Units like Samvatsara, Ritu, Maasa, Paksha, Kala, Kaashtha, Nimesha, Nakshatra and Yugas are all of Shiva Rupa; You are also the Vrishabha Kakud (Bull's hump) and Giri Shikhara (Mountain Peak) alike.⁵ Maha Deva! You are like the Lion among animals; Takshaka and Sesha Naga among the Serpents; the Ksheera Sagara among the Oceans; Pranava among the Mantras; Vajra among the Shastras; and Satya Narayana among Vratas; You are the Icchaa (Desire), Dwesha (Dislike), Raaga (Affection), Moha (Infatuation), Shanti (Peace), Kshama (Patience), Vyavasaaya (Strong Decision), Dhairya (Courage), Lobha (Greed), Kaama (Passion), Krodha (Anger), Jaya (Victory) and Parajaya (Defeat); You are the Armoury like Gada, Baana, Dhanush, Khatvaanga, and Mudgara; You are the Chhettha (Expurgator), Bhettha (disintegrator) and Praharta (Striker or Attacker); Neta (Chief), Mantaa (Convincer), Manukta (the Persuader); Dasaguna, Dharmarthaa Kaama Moksha Swarupa; You are of the Swarupa of Indu, Samudra, Nadi, Palvala or small pond, Sarovara, Lata or creeper, grass, Anna / Food, Pashu, Mriga, and birds; You are also Dravya (Money), Karma / Deeds, and Gunas; You are the Provider Fruits and Flowers as per Seasons; The Maker of the Beginning, the Middle and the End as also the Gayatri and Omkaara Swarupa; You constitute the colours of Green, Red, Black, Blue, Yellow, Kapila, Babhru, Kapota, Shyama and so on; you are the Suvarnaretha or Agni; popular by the name of Gold and as fond of Gold; Devadeva! You are Indra, Yama, Varuna, Kubera, Vaayu, the incandescent Agni, Swarbhanu or Rahu and Surya; the Havana Hota, Hotra or Havan, Homya or worshipped as Homa, Huta or Havi and Prabhu; you are the Trisouparna Rucha or Three leafed Stanza and Yagurveda's Shata Rudriya or the One who is worshipped by various Devas, Danavas, Dikpalakas, Nava Grahas, Rishis, Bhuta-Preta-Piscachas, Gandharvas, Yakshas, Rakshasas, Manavas, Mountians, Nagas etc; You are the Most Sacred and Hallowed, the Mangala among Mangalas or the Most Propitious; the Pancha Praanaas viz. Praana, Apaana, Samaana, Udaana, and Vyana; the Three Gunaas of Satva, Rajas, and Tamogunas; Unmesha-Nimesha or Opening and Closing of Eyes; the Hunger and Thirst; You are Lohitaanga or of Red coloured Murti; Damshtri or the one with Damshttras / tusks; Maha Vaktra or Huge Faced; Mahodara or Big bellied; Shuchi Roma or of Sacred body hairs; Haricchamashru or yellow moustached and bearded; Urthva Keshha or of lifted up head hairs; the Sthaavara-Jangamas or Moveable and Immobile Beings; Geeta-Vaadya-Nritthaanga or of Song-Music-Instrumental and Dance Forms; Parameswara! You are the Emblem of Music and Dance; you are the Matsya, Jala or its Life-Providing water and Life-taker viz. the jaal or the net; Maha Deva! None could ever win over you; You are the Water snake residing in water and lonely Grihasti or the much married family person; indeed You are the Form of Vikaala or the Negative Time, Sukaala or the Positive Time, Dushkaala or Bad Time; and Kaala naashaka or the destroyer of Time; You are indeed the Mrityu, Akshaya or Everlasting and Anta or the Terminator; the Kshama or of Endless Capacity; Maya and of the all-pervading Beams of Luminosity; You are the Samvarta or Pralaya Kaala, Vartaka or of the Everlasting Vidya; Samvartaka or of Pralaya Kaala and Balaahaka or Clouds; Since you wear a Ghanta or big bell, you are popular as Ghantaki and Ghanti; You sport a tuft on the back of head and the entire Samudra of salt water is of your Swarupa. You are Brahma having Kaalaagni on his face, with shaven head and as an ascetic wearing a Tri-

danda; you are of the Form of Chatur Yugas of Satya-Treta-Dwapara and Kali; Chatur Vedas of Ruk-Yajur-Saama and Atharvana; Chaturhotra or four kinds of 'Hotaas' (Conductors) at Yagnas and the meeting point of Chatuspathas or Four Roads; the Regulator of Chaturaashramaas of Brahmacharya-Garhastya-Vaanaprasatha and Sanyaasa; and of Chaturvarnas of Brahmana-Kshatriya-Vaishya and Shudras. You are the representation of Kshaya (Dissolution) and Akshaya (Permanance), Priya (Affection), Dhurta (Disgust), Gananeeya (Distinguished) and Ganapati; You adorn red-bead necklaces and red clothing; the Swami of Mountains and Vaani / Voices; the Master of Shilpakaaraas, the Shilpa Sreshthi and the Trainer of Shilpis; being of extremely angry profile, you have broken the teeth of Pusha (Sun God); You are the manifestation of Swaha (offerings to Agni or by water), Swadha (oblations to Pitras), and Vashatkara (Personification of Vedic Sacrifice); You are the 'Goodha Vrata' or the worship by way of Vrata or prescribed way of Puja and Goodha / with a hidden conternr and aim; the Performer of Goodha Vrata and the target of those who perform the Goodha vrata; You are the Swarupa of 'Tarna' or Moksha as also the Taarana or Provider of Moksha; You are the Movement of the Inner Soul of all Beings; the Dhata or the one who holds; the Vidhata or the destiny maker, Sandhaata or the Germinator, Dharana (the hold), Dhara or he who provides the hold; You are the Tapas or Meditation, Brahma or the Supreme Creator, Satya or the Eternal Truth; Brahmacharya (the Celibacy), and Arjiva or the Symbol of Saralata /Softness; You are the Bhutaatma or the inner soul of one and all; the Sourcer of the Bhutaatmaas; Bhuta Swarupa; the Originator of Bhuta-Vartamaana-Bhavishya; the Bhurloka- Bhuvarloka- Swarloka, the Bhutaatma, Agni and Maheswara; You are thde Brahmaavarta-Suraavarta and Kaamaavarta; the destroyer of Kamadeva Vighraha; You are fond of Karnikaara /Kanera flower garland wearer; indeed you are the Goneta, Gopracharaka or the Sanchalaka of Indriyas and Goswami who rides over Nandi Deva. My Prayers to you Paramatma! Protection of Trilokaas is entirely in your holy hands; you are Govinda or Gorakshaka, Gopaalaka or the safeguard of cows, and Gomaarga or the safe passage of cows; indeed you are the Akhanada Chandraabhimukha or the One with Eternally Moon-Faced Supreme Being of Extreme Pleasantness; You are indeed the faceless, or with a face none too attractive, or with four faces or of multiple faces or with a face ever peaceful and sport full in the midst of battles! You are Hiranya -garbha Brahma, Dhanada the Provider of wealth, Dhana Swami, Viraat Purusha, Adharmahaa or the demoplisher of viciousness, Maha Daksha, danda dhaari and Yuddha Premi; You are Tishthan or Ever Standing or Seated firmly; Sthira or Ever-Steady, Sthaanu or fixed, Nishkampa or Never Shaken, Nischala or immobile, Durvaaran or avoidable with great difficulty; Durvishaha or Unbearable, Dusshah or difficult to tolerate, Duratikrama or unsurpassable; you are not possible to hold nor bring under control, Durdamya or unmanageable, always victorious as the personification of success; You are like a hare, Chandra is your eyes; You are the symbol of extreme cold and oppressive heat; You are hunger, thirst, old age, Adhi or of Mentally / Psychologically disturbed and Vyadhi or physiologically unhealthy and at the same time the promoter and demolisher of diseases; you are the icon of tolerance; the Yagnarupi, Shikhandi or the wearer of Peacock feathers; Pundarika or of Kamalarupa dhari; Danda dhaari, Chakra danda and Roudrabhaagaa Vinaashanah or he who had the names as Danda,Chakra and Roudra bhaaga.7) Indeed you are Great Consumer of Amrit, Visha, Dudha, Soma, Madhu, Jala or any drink alike with equal ease. You are the Vrishabha Swarupa as you to stride the Bull of Dharma / Virtue; your eyes resemble those of a Vrishabha and in fact you are popularly worshipped as a Vrishabha all over! The whole Universe is engaged in your Sanskaara or worship by way of Puja and Abhisheka. Maha Deva! Your two Eyes represent Chandra and Surya, your heart is of Brahma Swarupa, Agnishtoma is like your Body, and Dharm Karma is your Shringaara or ornamentation. Brahma, Vishnu and Sanaatana Rishis are unable to assess the real image of you! May I be blessed with your very kind Darshan in the form of your highly auspicious Sukshma Rupa? May I be granted protection from my attackers just as a father would as I do indeed deserve safety as I have overcome of my ego that led me into arrogance and ego; I prostrate before you with humility and sincere veneration as I am fully purged of my unpardonable short-comings, while innumerable Yogeswaras are in constant endeavor to discover the splendid and illuminated

Parama Tatwa of Yours steeped into Satvikaguna. I seek your forgiveness Maha Deva as at the Time of Pralaya You resort to Yoga Nidra as Jalashaayi when the entire Universe is submerged and is under surrender seeking your asylum. When Chandra drinks Amrit from inside your mouth in the form of Rahu, Surya too gets sustenance from you by assuming the Form of Ketu and in the Form of Agni as Soma Swarupa, I seek shelter in you. May you provide me sanctuary as you exist in all the Beings as thumb-like figures of Jeevatma and to me too grant the same kind of benevolence! I salute your Mangalamaya Shivarupa as all the human beings enter their Garbhas are provided with Swaha or Pushti / Growth and Swadha or Swadhishta Rasa by you and once the Jeevaas are out, you make them cry and laugh intermittently! To that Paramatma who manifests and permeates the Srishti among Samudras, Rivers, Unreachable Places, Parvataas, Caves, Vrikhsas, Forests, Agamyas sthalaas, Sky routes, Cross roads, Streets, Sabhas, Gajashaalaas, Ashva shaalaas, Ratha shaalaas, Vaatikaas, old houses, Pancha Bhutaas, Dishaas or Directions, Sub-Directions, between Indra and Surya, Chandra and Surya and in Sub-Terrain Bilwa Swarga viz. Rasatala and other lokas etc. I kneel down in admiration and devotion as I salute you again and again!8) Bhagavan! You are Sarva Swarupa, Sarvavyaapi, Sampurna Bhuta Swami, the Cause of Creation, the Antaraatma of Sarva Bhutaas; that was why I did not send any Invitaion to you the Yagna that was organized by me; indeed You are the Chief Deity worshipped in any Sacrifice as you are the Outstanding Supreme Power most adulated; I was in fact covered by Maya when I erred and ignored you. Please, Please, do very kindly forgive me Devadi Deva as you are my Gati, Pratishtha and my strong conviction that being a personification of Mercy You should forgive me: *Paseeda mama Devesha twameva sharanam mama, Thwam Gatistwam Pratishtha cha na chaanyesteeti mey matih/* Phala Shriti: Those who read or recite or think deeply about the Text of the Shiva Sahasranaamaa with its meaning and context shall most certainly accomplish auspicious tidings, long life, and excellent health. Those who aspire for fame, Swarga Prapti, Aishwarya / Wealth, Vidya and Victory should achieve the objectives. Those who are distressed by illnesses, difficulties, fear of various kinds would attain quick reliefs. Obstacles created by Yaksha, Piscacha, Naaga, Vinaayaka, and Thieves are assured of safeguards and instant protection. This confidential Stotra in which Daksha poured his heart out and pleased Maha Deva for his earnestness and devotion could be read, recited and understood by any body with dedication, be it by women, Kshatriyas, Vaishyas, Vidyarthi, Lower Classes or of any faith whatsoever, especially on Parva Dinaas of Festival Days would be blessed with contentment in life and Shiva Loka Prapti after life!

CHATUR VEDA PUJA :

Worship of Four Vedas follows as Four Linga Swarupas:

Rigvedamaavaahayaami: *Agnimeeshey Purohitam Yagnasya Devamritwijam, Horaatam Ratna Dhaama mayam/*

Yajurvedamaavaahayaami *Ishetworjetwaavaayavasthopaayavstha Devova ssavita praarpayatu Shreshthata maaya Karmana Aapyayadhwamaghniyaa Devabhaga Murjasswtih Vayaswtih/ Prajaapatiranameevaa Ayashmaa Maanastena yee Shatamaaghashagum sorudrasyahetih parivovrinaktu Dhruva asmin gopatoushtaata bahveerajamaanasya Pasunpaahi/*

Saamavedamaavaahayaami// *Agna yaavaahi veetayogrunaano hayya daataye, Vihotaasatsi barhishi/ Shanno Devirabhishtaya Aapo-bhavantu peetaye, Shamyorabhi sravantunah//*

Atharvanavedaavaahayaami/ *Etairmantairhi Chaturvedamaavaahaya pujayet/ ' Abheeshta siddhim mey dehi Sharanaagata Vatsala, Bhaktyaa namaskritam tubhyam, Parameshwara!*