

**ESSENCE OF
TAITTIRIYA ARANYAKA**

**Part 1
(KRISHNA YAJURVEDA)**



**BY
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Other Scripts by the same Author: Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa

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

Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti

Essence of Pradhana Tirtha Mahima

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

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

Essence of Brahma Sutras

Essence of Sankhya Parijnaana- Also Essence of Knowledge of Numbers

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

Essence of Manu Smriti- Quintessence of Manu Smriti-

Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra;

Essence of Maha Narayanopashid; Essence of Maitri Upanishad

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

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Essence of Pratyaksha Chandra- Essence of Gayatri*- Quintessence of Soundarya Lahari*

Note: All the above Scriptures already released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references. The one with * is under process]

Preface:

Taittiriya Aranyaka' (Part 1) covers 10 chapters of which 6 are Aranyaka proper. The first chapter of Aruna Prashna deals with the daily duties of 'shrotriya brahmanas'; Parashara Smriti aptly details the 'Shat Karmas': *Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney/* or Sandhya Vandana after 'baahyaantara shuchi' or external and internal cleanliness-Japa-Homa- Devatarchana and Puja- and vishwa deva-athithi seva. The second chapter discusses Pancha Maha Yagjnas to be observed daily viz. Deva Yagjna-Pirtu Yagjna-Bhuta Yagjna-Manushya Yagjna and Brahma Yagjna. Chapter 3 deals with the intricacies of homa karyas and Yagjnas. The Chapters 4 and 5 are worthy of avoidance as those are of rather risky contents of applied shrouta rituals. Chapter 6 relate to pitrumedha mantras and pitrumedha rituals of post- life relevance. The Chapters of 7-8-9 are 'vallis' viz. Shiksha- Bhrigu and Ananda vallis, anchored to Taittiriya Upanishad. The 10th chapter is Maha Narayanaopanishad. An important highlight of this Script is the 'Manasika Yagjna' which has ready applicability to the present generation; one may not be able to execute Agni Karyas or even time for Introspection with- standing the harsh winds of materialism and family responsibilities. In this context, a hesitant confession made by me before Maha Swami once at a chance prostration some five decades ago, I mumbled that despite our 'genes' we could hardly perform karmas of virtue like agni karyas and even the minimal sandhya vandana properly; he smiled and said: 'Be Good and Do Good'! Is that not the Essence of Veda- Vedangas, Upanishads and even Scriptures of Hinduism, and for that matter all the Religions! *Aakaashat patitam toyam Sarva Deva namaskaarah Keshavam pratigacchati!*

My earlier efforts in the past covered Essence of Dwaadasha Upanishads- already released by the website of kamakoti.org in the Articles Section were: Brihadaranyka, Katha, Taittiraya, Isha, Svetahsvatara of anchored to Yajurveda; Chhandogya Kena and Maitreya by SaamaVeda; Kaushitaki and Atreya of Rig Veda; and Mundaka, Manduka and Prashna by Atharvana Veda. Those were supplemented in the series with that of Maha Narayanopanishad and Maitri Upanishad which too were released by the website.

Our family bonds with Kanchi Mutt are over half century old. After retirement of active service during which I visited several countries and witnessed the nuances of dharma, especially after visits to USA- Italy, Germany, Soviet Union -Israel- South and Far East- and Middle East especially Riyadh and Tehran and sought to absorb some flashes of their religious thoughts. I adopted 'writing' as a passion especially on Hindu Dharma and its global 'prachaara'.

Blessed was the day when I had hesitantly showed sketchy manuscripts of a couple of Puranas to Balaswami HH. Vijayendra Sarasvati and his encouragement- guidance- and inspiration has blessed me

eversince. This has been enabling to add my squirrel like efforts towards Dharma Prachaara. He is literally extending my longevity to do translations of various aspects of Hindu Thought into English.

This modest effort of Essence of Taittiriya Aranyaka is placed at the golden feet of Maha Swami as a lotus flower with venerative prostrations; indeed He is our Family God who was not only the illustrious 'Walking God' but the unfailing beacon of Hindu Dharma, underlining the concept of *Aham Brahmasmi* or one's own Antaratma or Inner Conscience is Paramatma the Supreme.

VDN Rao, Chennai

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OM SHANTI OM SHANTI OM SHANTIH

ESSENCE OF TAITTIRIYA ARANYAKA

KRISHNA YAJURVEDA

PRASHNA I.

[This Aruna Prashna I has the following 32 Anuvakas essentially devoted to Surya Deva named Aditya the son of Aditi, the origin of Mystery and Perpetuity; very first Stanza of ‘ Prathama Mandala, Sukta 115 of Rig Veda states *Chitram devaanaamudagaadaneekam chakshurmitrasya Varunasyaagneh, aapraadyaavaaprithivee antariksham Surya aatmaa jagatastadyushashchah/Jangama sthaavara jagat*’ or the world of mobile and immobile creation gets admirably activated by the emergence of Surya Deva on the Sky and his awesome appearance by the day break; Mitra-Varuna and the other Devas there along as also the attendant Devis on the firmament get warmed up and visualised not only by the Beings of Bhuloka but also of the dyuloka and antariksha too get filled up with splendour totally!]

Om bhadram karnebhih shrunuyaama Devaah bhadram pashyemaakshabhiryatraah, Sthirairairangaistustuvaam sastanubhirvyashema Devaahitam yadaayuh/ Svastina Indro Vriddhashravaah, Svastinah Pushaa Vishvavedaah, svasti nastaarkshyo arishtanemih, Svasti no Brihaspatirdadhaatu/ Om Shantih Shantih Shantih/

(Om, may Devas bless us always to hear words of propitious and promising nature as we are engaged in performing acts of Sacrifices; let us always vision such deeds of virtue; let our limbs be engaged in such activities that invoke Devas for fulfilling our desires. May Lord Indra and Pusa the God of Earth bestow to us excellent disposition and lenience towards us as we might falter and fail! May Garuda Deva who oversees our strengths and shortcomings destroy evil influences surrounding us and save! May Lord Brihaspati guide us to enrich our Learning and Wisdom and lead us to path of material prosperity and spiritual fulfilment; may the Universe be surfeit with Peace, Peace and Peace again!)

1.1.1-7: On Jala Devata and Sarasvati: *Aapam aapam aapah sarvaah, asmaad asmaad itomritah, Agnir Vaayuh cha Suryascha saha sanchaskaara ruddhiyaa/ Vaayaasvyaa rashmipatayah Mareecyaatmaano adruhah, Deveeh bhuvanasuuvareeh putravatsyaaya me suta/ Mahanaamneeh Maha maanaah Mahaso mahasah svah, Deveeh parjanyasuvareeh putra vatsvaaya me suta/Apaashnushmim apaa rakshah apaasyushmin apaa ragham apaaghraam apacha avartim apa deveeh ito hita/ Vajra deveeh ajeetaangascha bhuvanam devasuuvareeh aadityaan aditim devaam yoninaa urdhvam udeepat./ Shivaa nah shaantamaa bhavantu, divyaa aapa oshayadhaya sumrudeekaa Sarasvati, maa te vyoma sadrushih/*

May various ‘Jala swarupas’ and their energies be bestowed on me repeatedly from skies, heavens and other energy sources irrespective of time and place! May these water energies of dynamism coupled with the radiance and splendour of Surya and Agni awaken my inner consciousness and life energy to o to me and posterity too!. (Rig Veda 10.12.4- 10.10.8). Waters are renowned for their names, thoughts, standards and enormity just as Surya Deva shows the Universe and accords its magnificence. Indeed it is Parjanya and Bhaskara who are ‘ pratyaksha devatas’ which propel creation and existence. (Rig Veda 1.39.1 and 1.100.14). Waters wash off dirt both external and internal forms; they possess the power to

enjoy- burn off harmful energies - destroy diseases- poverty and so on. Waters of celestial origin save the Beings from the devils above the earth, even as Aditya Deva and Aditi Devi save and sustain the creatures below on earth.. May the divine waters safeguard the plants and vegetation too to enable the Beings on the Earth to enjoy contentment and auspiciousness always. May ever blissful Devi Sarasvati, may you not be far off yonder be far away on the ‘antariksha’ but be nearby to bless us to bestow ‘vignana’ and ‘vaak chaturata’!

1.2.1-11: The Time Cycle

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

nor Devas. Also there are samvatsaras and time cycles; no yagjnas nor ‘punya paapaas’; THAT is *avyatam shashvatan vishnum ananatam ajam avyayam!*)

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

Saakamjaanaam saptathamaahurekajam, shadudyamaa rushayo devajaa iti, tesaamishtaani vihitaani dhaamashaha, sthaatre rejante vikrutaani roopashaha/ Ko nu maraa amithitaha, sakhaa sakhaayamabraveet, jahaako asma deeshate, yastityaaja sakhividagm sakhaayam/ Na tasya vaachyapi bhaago asti, yadeegm shrunotyalakagm shrunoti, na hi praveda sukrutasya panthaamiti/ Riturrutunaa nudyamaanaha, vinanaadaabhidhaavaha, shashtishcha trigmshakaa valgaaha, shuklakrishnou cha shaashtikou/ Saaraagavastrairjaradakshaha vasanto vasubhissaha samvatsarasaya savituhu praishakrutprathamah smritaha/ Amoonadayateti anyaan amoogashcha parirakshataha, etaa vaachah prayujyante yatraitadupadrushyate/ Etadeva vijaaneeyaam pramaanam kaalaparyaye, visheshanam tu vakshyaamaha rutunaam tannibodhata/ Shuklavaasaa rudraganaha greeshmenaavartate saha, nijahan pruthiveegm sarvaam jyotishaa~pratikhyaena saha/ Vishvaroopaani vaasaamsi aadityaanaam nibodhata, samvatsareenam karmaphalam varshaabhiradadataam saha/ Adukhko dukhachakshuriva tadmaapeeta iva drushyate, sheetenaavyathayanniva rurudaksha iva drushyate/ Hlaadayate jvalatashchaiva shaamyatashcaasya chakshushee, yaa vai prajaa bhramshyante samvatsa -raattaa bhramshyante / Yaah pratitishthanti samvatsare taah pratitishthanti varshaabhya ityarthaha / Basically, Bhagavan Bhaskara had six rays as Rishis-born of Paramatma together as twins but the seventh was secured later alone and as such the most decided one. The three twins are defined as of lower and upper levels, the lower being anna-praana- manas or matter-life-mind while the upper level denoting sat-chit-ananda or actual existence-consciousness-and bliss. Now the seventh one denotes ‘swar’ or ‘mahat’ viz. Satyam-Ritam-Brihat. Another explanation is that the three twins are ‘saakanjas’ or Rishis born of Gods to be positioned at the Yagjnas at defined positions at the Yagjna vedika, the ekajam is the Master of the Yagjna; yet alternatively the ‘saakanjas’ or ears-eyes- nostrils and the ekaja is the tongue). The next stanza refers to Indra’s declaration that only such mortal beings who out of evil pleasure become cruel be punished by way of retribution of justice. He who destroys another for the sake of knowledge or he who takes hasty action by mere hearsay has no access to the noble path of action, as Indra feels.) This Anuvaka reverts now providing a detail of the Kaala maana with special reference to Shad Rithus as related to shukla paksha and krishna paksha or the waxing and waning Moons. The arrival of each season is heralded by distinct sounds, features and aspects. Shat Ritus: Ritus or Seasons approximately coincide with Chaitra-Vaishakha or end March to the last weeks of May when festivals like Ugadi, Shri Rama Navami, and Vaishakhi are celebrated. Greeshma Ritu or Summer during April-July during Jyeshtha-Ashadha when festivals like Ratha Yatra and Guru Purnima are observed and Dakshinayana or the Solar downtrend commences. Varsha Ritu or monsoon coincides with Shravana-Bhadrapadas or the last portions of July-September when Mangala Gauri and Vara Lakshmi Vratas, Raksha Bandhan, Krishna Ashtami, Ganesh Chaturthi and Onam are celebrated. Sharad Ritu or Autumn Season coinciding with Ashvin-Kartika months extending portions of September to November being mild weather the famed Sharannava Ratris and Depaavali are celebrated. Hemanta Ritu or pre-winter Season coinciding with Margaseersha and the last days of November-January, the festivals of Vasanta Panchami, Shiva Ratri and Holi are observed; and finally Shishira Ritu or winter coinciding with Maagha-Phalguna months during the last quarter of January to March is the time of Vasanta Panchami, Shiva Ratri and Holi. The Chandra maana procedure varies in the sense that the cycle of Seasons starts from the first day of Chaitra commencing from Ugadi.

[The following chart provides the details: Ritu/ Season- Lunar Month -Months - Weather

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

Vasanta Season is dominated by Vasu Devatas instructed by Savitu as at the beginning of the Samvatsara and heralding colours, dresses, flowers and freshness all around and with plentiful water and Nature. The Spring season beckons relatives and friends to home with good food and gifts. In Greeshma the summer season scorches earth with heat asking for light dresses in white as Rudra and his gana devats dominate and prepares earth for Parjanya and rains ushering diseases like cold, jaundice and so on. Yet, this is when crops are abundant and fruits in variety are aplenty. All the same rains the future of food supplies for the year hence calls for ploughing, planning and hard work.]

1.4.1-8: *Akshiduhkhotthitasyaiva viprasanne kaneenike , aantechaadganam naasti rubhonaam tannibodhata/ Kanakaabhaani vaasaamsi ahataani nibhodata annamashneeta mrujmeeta aham vo jeevanapradaha/ Eetaa vaachah prayujyante sharadyatropadrushyate, abhidhoonvanto~ bhighnanta iva vaatavanto marudganaaha/ Amuto jetumishumukhamiva sannaddhaassaha dadrushe ha,| apadhvastairvastivarnairiva vishikhaasah kapardinaha/ Akruddhasya yotsyamaanasya kruddhasyeva lohinee, hematashchakshushee vidyaat akshnayoh, kshipanoriva/ Durbhiksham devalokeshu manoonaamudakam gruhe, etaa vaachah pravadanteehi vaidyuto yaanti shaishireehi/ Taa agnih pavamaanaa anvaikshata iha jeevikaamaparishyan , tasyaishaa bhavati ihevassvatapasaha marutassooryatvachaha sharma saprathaa aavrune/ (Sharad and other Seasons of the Year are described in the fourth Auvaka: Sharat provides clean eyes and good vision even as divine artisans with the grace of Ribhu Devatas initiate planning, innovations, creations and caliber, aspirations and contented living. Sharat season heralds good eating, wearing god dresses and enjoyments. Marut Devas then follow creating mixed blessings; on one hand they create harsh and mighty winds seeking destruction and damages and on the other hard realities of life with obstructions in efforts yet unusual and unexpected fruits of hard work alike work never performed. Variety is the spice of Life in the Sharat Season! Hemant calls for vigilance, either initiating a struggle ahead or a caution and forewarning for preparedness and thus of introspection .Shishra Ritu arrives with lightnings, rains, smugness of Nature around besides that of individuals too. The blessing of ample rains could also calls for uncertainties. As Agni Deva calls for plentiful waters to heighten living conditions of Beings, uncertainties too prevail as natural calamities thus creating a touch-and-go situation. The Mighty Marut Devas are worshipped for overcoming impediments and create opportuninies for happiness)*

1.5.1-5: Vaishva Devas

Atitaamraanivaasaamsi ashtivajrishataghni cha,vishve devaa vipraharanti agnijivhaa asashchata / Naiva devo na martyaha na raajaa varuno vibhuhu, naagnirnendro na pavamaanaha maatruckachchana vidyate/ Divyasyaika dhanuraartnihi pruthivyaamaparaa shritaa, tasyendro vamriroopena dhanujaarmachinathsvayam/ Tadindradhanurityajam abhravarneshu chakshate, etadeva

shamyorbaarhaspatyasya etadrudrasya dhanuhu / Rudrasya tveva dhanuraartnihi shira utpipesha sa pravargyo abhavat tasmaadyah sapravargyena yajnena yajate, rudrasya sa shirah pratidadhaati naingm rudra aaruko bhavati ya evam veda/ (Vishvadevas who are the protectors of Shad Ritus or the Six Seasons with their aayudhas or weapons named Ashti, Vajri and Shataghni devastate all the evil enemies as they are dressed with deep red robes and Agni- like fiery tongues, with roaring sounds. Indeed in this context of safeguarding the Shad Rithus, neither humans, nor asuras and not even other Devas including Agni, Indra, Vayu are equal in their valour. It is described that the Aruna Ketuka Agni is like the tongue of Vishvadevas which is in the shape of Indra's bow; the upper tip of Indra's bow is in heaven and the other end is on earth. This bow has no chord as Indra himself took the form of worm and bit of the chord. This unusual bow likened to that of Vishwa Devas is of the colour of clouds and is likened to Shamyu the son of Brihaspati; indeed this is also called Rudra Deva's bow, often likened to a rainbow! When this bow of Indra called Pravargya is also used in yagjnas with pravargya rites (first cut Rudra's throat and reassembled) is not only auspicious but indeed extremely potent! Such is the background of the ever victorious Vishwdevas and his saving capability of the Ritus the Seasons!)

1.6.1-8)- Description of Six Seasons again

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

form of ‘drapsa’ or the or droppings of Soma Rasa- like timely rains are indeed cherished and acknowledged by all the Beings on earth.)

1.7.1- 20: Aditya svarupas

*Aarogo bhraajah patarah patangaha svarnaro jyotisheemaan vibhaasaha, te asmai sarve divamaatapanti oorjam duhaanaa anapasphuranta iti/ Kashyapo ashtamaha sa mahaamerum na jahaati tasyaishaa bhavati yatteshilpam kashyapa rochanaavat indriyaavatpushkalam chitrabhaanu/ Yasmintsuryaa arpitaassapta saakam, tasmin raajaanamadhivishrayemamiti/ Te asmai sarve kashyapaat jyotirlabhante taantsomah kashyapaat adhinirddhamati bhraastaakarmakrudivaivam/ Praano jeevaanee indriyajeevaani sapta sheersanyaah praanaaha suryaa ityaachaaryaaha / Apashyan ahametaan sapta suryaaniti panchakarno vaatsyaayanaha, saptakarnashcha plaakshihi, aaushravika eva nou kashyapa iti, ubhou vedayite na hi shekumiva mahaamerum gantum / Apashyamahametata surya mandalam parivartamaanam, Gaargyah praanatraataha gacchanta mahaamerum ekam chaajahatam/ Bhraajapatarapatangaa nihane tishthan aatapanti, tasmaadhaha taptritapaaha amutretare tasmaad ihaataptritapaaha tesaameshaa bhavati/ Sapta suryaa divamam anupravishtaaha taananveti pathibhirdakshinaavaan te asmai sarve ghrutamaatapanti oorjam duhaanaa anapasphuranta iti/ Saptartvijah suryaa ityaachaaryaaha/ Tesaameshaa bhavati / Sapta disho naanaasooryaaha/ Sapta hotaara rutvijaha , devaa aadityaa te sata tebhissomaabheerakshana iti / Tadapyamnaayaha digbhraajah rutoon karoti / Etayaivaavrutaa sahasrasooryataayaa iti vaishampaayanaha/ Tasyaishaa bhavati / Yaddyaava indra te shatagmshatam bhoomeehi utasyuhu natvaa vajrin sahasragm suryaaha anunajaatamashta rodasee iti/ Naanaalingatvaadrutoonaam naanaasooryatvam iti ashtou tu vyavasitaa iti / Suryamandalaanyashtaanta urdhvam tesaameshaa bhavati/ Chitram devaanaamudagaadaneekam chakshurmitrasya varunasyaagnehe , aapraa dyaavaapruthivee antariksham surya atmaa jagatastasthushashchet /Saptaadityas viz. Arogya, Bhraaja, Patara, Patanga, Swarnara, Jyotishman, and Vibhasa provide illumination to heaven and earth and yield vigor and might and what is more they thwart and destroy negative powers to affect these Lokas vindicating the inexhaustible energy of the Bhagavan. Added further, Kashyapa is an eighth Surya the father of Surya as supported by the Mother’s Shakti of Devi Aditi too. Surya however never leaves the gigantic and the huge most Meru Parvata. Kashyapa is indeed the ‘Shilpa’ or the symbol of the Saptaadityas being the over all controller or the King figure. Even although the combined radiance of Saptaadityas and of Kashyapa the eighth being the Emblem is not enough, Soma Devata too has been added to the outstanding list of Luminaries to further the fund of luminosity; indeed Soma is like the touchstone to shine as the goldsmith using the bellows of air! Some of the Teachers opine that the Sapadityas are like Panchapranas; some others suggest that they represent panchendriyas; yet others realise that the life every moves into the seven slits of the head of Surya Deva. Panchakarna Rishi the son of Vatsa as also Saptakarna the son of Plaksha Muni declared that they had actually seen the seven Suryas but regretted that they could not reach the Meru Parvata to see Kashyapa! Rishi Praanatraata, the son of Garga Muni assured that he saw the region of Surya revolving and advised other Sages that the latter should visit Maha Meru to vision Surya as He never moved out of Meru . All these Seers had apparently visited the Mountain by their yogic powers and realised that Maha Meru was the axis and was stationary although the Surya Mandala which was the region that revolved: *Apashyamahametata surya mandalam parivartamaanam, Gaargyah praanatraataha gacchanta mahaamerum ekam chaajahatam/* The region around Surya Bhagavan moves around the fixed axis of Meru. Three of the Seven Suryas viz. Bhraaja, Patara and Patanga are stated to stay on the lower side of Meru providing their heat and illumination to our world; but three other Suryas viz Swarna, Jyotishi and*

Vibhasa are of higher altitude and therefore would not transmit their rays. The Seven Suryas envelop the Swarga. May the performers of Yaginas milk out the strength giving the illumination whole - heartedly. Vidwans opine that the Sapta Suryas constitute Sapta Rikvijas or Priests in Yaginas. Further, *Sapta disho naanaa suryaaha/ Sapta hotaara ritvijaha , devaa aadityaa te sapta tebhissomaabheerakshana iti /* or there are seven directions or abodes with several Suryas; also there are Seven Invokers and Ritviks. Soma , kindly protect us with all of them! [This Stanza is a repetition of Rig Veda 9.114.3; Those who take refuge from Surya Deva are Seven Directions-Seven kinds of Yajna Karyas- and Seven Adityas. Soma Deva! kindly safeguard us; the next stanza implores Soma Deva: we have prepared ‘havishaanna’ and may you protect us from enemies and violence so that it is not stolen and cheat us] Vaishampayana the disciple of Yagjnyavalkya declares there ought to be thousands of Suryas protecting: ‘Vajrin Indra! By hundred earths and hundred heavens, your strength is unmatched!’. Chhandogya Upanishad asserts vide III.iv.3) *Tad vyaksharat, tadaadityam abhitoshrayat, tad vaa etad yad etad aadityasya param krishnam rupam/(*Juices flowing from the top head of Surya display the dark appearance of the Sun God! Or in other words : Atman is Superior to all!As the Shad Rithus or Six Seasons possess varying features, Suryas too have diverse characteristics and indeed Suryas so too; yet it is sure and established that there are eight Suryas, eight Surya Mandalas or Solar Regions. Indeed, Parama Deva is now near to perfection as the eyes and vision of Mitra-Varuna-Agni; swarga-antariksha-bhumi are all dominated by Surya Deva!

1.8.1-23. Kaalamaana- Vishnu-Death and Beyond; Suryas

Kvedambhrannivishate kvaayagm samvatsaro mithaha, kvaahah kveyandeva-raatree kva maasaa rutavah shrитаaha/ Arddhamaasaa muhoortaaha nimeshaastutibhissaha kvemaa aapo nivishante yadeeto yaanti samprati/ Kaalaa apsunivishante aapassurye samaahitaaha , abhraanyapah prapadyante vidyutsurye samaahitaa / Anavarne ime bhoomee iyam chaasou cha rodasee kim svid atraantaraa bhootam yeneme vidhrute ubhe, Vishnunaa vidhrute bhoomee iti vatsasya vedanaa/ Iraavatee dhenumatee hi bhootam sooyavasinee manushe dashasye, vyashtabhnaad rodasee vishnavete daadhartha pruthiveemabhito mayukhaihi/ Kim tadvishnorbalamaahuhu kaa deeptih kim paraayanam, eko yaddhaarayaddevaha rejatee rodasee ubhe./ Vaataadvishnor balamaahuhu aksharaad - deeptiruchyate, tripadaaddhaarayaddevaha / yadvishnorekamuttamam, agnayo vaayavashchaiva etadasya paraayanam / Prucchaami tvaa param mrutyum avamam madhya manchatum lokashcha punyapaapaanaam etatprucchaami samprati / Amumaahuh param mrutyum pavamaanam tu madhyamam , agnivevaavamo mrutyuhu chandramaashchaturuchyate/ Anaabhogaah param mrityum paapaassayamyanti sarvadaa , aabhogaastveva samyanti yatra punyakruto janaaha/ Tato madhyamamaayanti chatumagnim cha samprati, prucchaami tvaa paapakrutaha yatra yaatayate yamaha, tvannastadbrahman praboohi yadi vetthaa~sato grihaan/ kashyapaadb uditaah suryaaha paapaannirghnanti sarvadaa, rodasyorantah desheshu tatra nyasyante vaasavaihi/ Te ashareeraah prapadyante yatha apunyasya karmanah, apaanyapaada keshaasaha tatra tey ayonijaa janaaha/ Mritvaa punarmrutyumaapadyante adyamaanaah svakarmabhihi, aashaatikaah krimaya iva tatah pooyante vaasavaihi/ Apaitam mrityum jayati ya evam veda sa khalvaivam vidbraahmanaha deerghashrutamo bhavati kashyapasya atithisiddha gamanah siddhaagamanaha / Tasyaishaa bhavati/ Aa-yasmin sapta vaasavaaha rohanti purvyaa ruhaha , Rishir ha deerghashruttamaha indrasya gharmo atithir iti / Kashyapah pashyako bhavati yatsarvam paripashyateeti soukshmyaat / Athaagnerashta-purushasya tasyaishaa bhavati / Agne naya supthaa raaye asmaan vishvaani deva vayunaani vidvaan , yuyodhi asmat juhuraanamenaha bhooyishthaante nama uktim vidhemeti/(Paramatma! how indeed the clouds are hanging without support! What is the mechanism of a ‘samvatsara’ made of with the

complexity of division of units! How does a night fall! How are the months and Seasons arranged! How indeed the 'kaala maana' arrived at as th account of units viz. 'triti', 'muhurta', 'nimisha', all made of a 'paksha'! Where do the water and its flows originate and go to! The replies are that the time scale reside in water while water resides in Surya and clouds carry water. Lightnings originate from Surya; Surya facilitates evaporation of water from the oceans and clouds obtain water. Earth being full of life is vast and charming. The question as to who supports earth and heaven besides the space in between as the antariksha! Maharshi Vatsa opines that Lord Vishnu should be the answer and He also ably divides these entities as separate units. [Rig Veda vide VII-99-3 explains: *Iravati Dhenumati hi bhutam suyavaasini manushe dashasyaa, vyavasthabhnaa rodasi Vishnavete daadhartha prithivimabhito mayuusvaih/* or Hey dyaavaa-prithivi! With the sole objective of according auspicious -ness provide cows and food to human beings! Hey Vishnu Deva! you have bestowed stability to both the lokas and thus placed huge mounains and blessed all the entities!] Thus Heaven and Earth are turned into incessent flows of Truth , Knowledge and Love thereby facilitating Yagjnas by Humans by the medium of Vedic Mantras, while Bhagavan Vishnu keeps the indentity of earth and heaven apart and supports Earth from all sides with Surya Kiranas and their effulgence!Some Vidwans question as to what is the ability of Vishnu to render the hold of the Lokas. The reply states that the holding power originated from 'Pranaayaama' or the clutch and clapse of Vayu and Agni. Then the Vidwan Rishis dwelve deeper further about the four kinds of life's termination viz. death: the 'para', 'avama' the lower type, madhyama or the middle / medium and the fourth; this is based on the analogy of the strength of sound waves viz. para-pashyanti-madhyama and vaikhari or the ordinary speech. The Viwans also sought reply from the distinction of Paapa- Punyas too. Now the replies: Surya is the cause of the Supreme Death- the *Para*.. The medium type of death is caused by Vayu Deva the 'Pavamana'. The lower type of death is by Agni called 'avama'. The fourth is caused by Chandra or Soma viz. 'amum' leading to 'narakas'. The sinners who neither perform positive acts nor enjoy meaningful happiness. The two medium levels- higher and lower - are controlled by Vaayu, failing which Agni and these deaths definitely result in quick rebirths either as humans or other species as per their accounts of paapa punyas. As regards the last classification, the eighth Surya gives birth to the Sapta Suryas kill the evil doers and imprison them in the inner regions of prithivi-swarga named 'antariksha' by the Gods of Vasus. The sinners acquire non- physical bodies as per the designated sins and hells; some have no hands while others have no legs or hairs as miniature creatures reproduced by sweat or bacterial parasites. Now about Kashyapa the Eighth Surya: the Vidwan who realises the Truth also conquers sudden and untimely death- *apaitam mrityum jayati- ya evem veda!* Sadbrahmanas experience the state of ascent by Sapta Suryas to that of Kashyapa the eighth Surya the special guest of Indra Deva and of Agni! As Rig Veda explains vide 3-26-7 Kashyapa appears to assert: *Agnirasmi janmanaa Jaataveda ghritam me chakshuramritam ma aasan, Arkastridhaat rajaso vimanojasno gharma havirasmi naam/* or ' I am Agni-the Atma or Brahma- the sarvagjna by birth. My eyes and vision are of tejas; my face is of Amrita Rasa. I am of three types of Praana comprising : Jada or raw- Food based- and of Vital Life; I am also of celestial nature. I am always the essence of Surya, besides the eternal Havish and Havivaahaka Agni!' Kashyapa Muni is also famed as a Seer or a Rishi the ' pashyaka' bestowed with subtle knowledge and subtle vision. He is Agni the representation of the Eight Suryas too!` Being worthy of commendation, Kashyapa like Agni Deva himself should deserve what Rig Veda vide 9-151-1 states: *Agne naya supathaa raaye asmaanvishvaani Deva vayunaani vidvan, yuyodhyasmajjuhuraanameno bhuyishthaaam te namayuktim vidheya/* or Agni Deva with celestial features! you are replete with the knowledge of the 'yagjna jnaana' and 'yagjna phala'; do lead us to the path of virtue to fulfillment and avoid the clumsy and narrow lanes of evil as invariably get caught by patent sinners on the route to narakas!)

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

*Agnishcha jaatavedaash cha sahojaa ajiraaprabhuhu, Vaishvaanaro naryaapaashcha panktiraadhaashcha saptamah visarpevaashtamonneenaam / Eteshtou vasavah, kshitaa iti / Yathartveva agnerarchirvara visheshaaha, neelaarchishcha peetaaarchishcheti / Atha vaayo-rekaadasha purushasyai-kaadashastreekasya prabhraajamaanaa vyavadaataaha yaashcha vaasukivaidyutaaha rajataah parushaah shyaamaaha, kapilaa atilohitaaha oordhva avapatantaashcha vaidyuta ityekaadasha / Nainam vaidyuto hinasti, ya evam veda / Sa hovaacha Vyaasah Paaraasharya -ha vidyut vadhamevaaham mrityumaacchamiti na tvakaamagmhanti, ya evam veda/ Atha gandharva ganaaha svaanabhraat anghaarirbambhaarihi hastah suhastaha krishaanurvishvaavasuhu moordhan -vaanta suryavarchaaha kritih iti ekaadasha gandharvaganaaha / Devaashcha mahaadevaaha ramyashcha devaa garagiraha nainam garo hinasti ya evam veda / Gouree mimaaya salilaani takshatee ekapadee dvipadee saa chatuhpadee ashtaapadee navapadee babhoovushee sahasraaksharaa parame vyoman iti / Vaacho visheshanam / Atha nigadavyaakhyaataaha taananukramishyaamaha / Varaahavah savatapasaha vidyunmahaso dhoopayaha shvaapayo grihamedhaashchetyete, ye chemeshima vidvishaha/ Parjanyaah Sapta prithiveemabhirshanti vrushtibhirati etayaiva vibhaktivipareetaaha, saptabhirvaa tairudeeritaaha amoonlokaanabhi varshanti teshaameshaa bhavati / Samaanam etadudakam uchchaiti ava chaahabhihi, bhoomim parjanya jinvanti, divam jinvanti agnaya iti / Yadaksharam bhootakritam vishve devaa upaasate maharshimasya goptaaram jamadagnima kurvata / Jamadagniraapyayate chandobhishchaturuttaraihi, raajnassomasya triptaasaha brahmanaa veeryaavataa shivaa nah pradisho dishah/ Taccham yoraavrineemahe gaatum yajnaaya, gaatum yajnapataye, daiveesvastirastu nah, svastirmaanushebhayah, urdhvam jigaatu breshajam / shanno astu dvipade, sham chatushpade, somapaa asomapaa iti nigadavyaakhyaataaha/ (Agni Deva has seven names viz. Jaataveda, Sahoja, Ajira, Prabhu, Vaishvanara, Naryaapa and Paangti- raadha while the eighth name is Vispara. These forms of Agni Deva are also called Ashta Vasus who provide living abodes to Beings. Agni is signified by the colour of each season varying from dark blue to yellow. The names of Vayu Deva with eleven forms as the Vau ganas viz. Prabhajamana, Vyavadaata, Vaasuki Vaidyuta, Rajata, Parusha, Shyaama, Kapila, Atilohita, Urthva, Avapatantaa and Vaidyuta. Be it known that the secrets of Vaidyuta would not be harmed by evil-energies for lightning shocks and such fire risks; once Vyasa Maharshi the son of the illustrious Parashara expressed once in disgust that he wished to die by lightning; indeed when he left all desires of life he said so little realising that lightnings would not affect him. Now there are eleven groups of Gandharvas viz. Svaana, Abraat, Anghaari, Bambhari, Hastah, Suhastah, Krishaanu, Vishvaavasus, Moordhavaan, Suryavarcha, and Kriti. Some of the Gandharvas are luminous as of Devas, some are Devas proper, and the others are rays of illumination. Some of the Gandharvas have speech or the ability of talk and these are such as to neutralise poisons. They have excellent consciousness with subdued sounds like of cows which are one footed-two footed, or four footed, eight, nine or even of thousand. Now a hymn for Saraswati viz. *Vaachom visheshanam!* As for Marut ganas, these are of six ganas viz. Varaahava, Svatapasa, Vidyunmahasa Shvaapaya, Dhupaya, Grahamedhaa; there are also like Ashmivit, and Shmivi who facilitate rains for farming; the six of them have special features viz. those who create heat, lightnings, dhupa or fog, those who are swift and those suitable for worship; besides some winds are prone to negative actions called 'ashimaavit'. Seven Marut Energies cause parjanya or vrishti on earth; some cause 'vibhakti' or division of spaces causing rains and some others the 'vyapta' of extensive nature while yet others cause 'viparita' or of excessive nature. Seven of such winds could push the rains to the worlds above too or even downwards. These energies*

oscillate through the day up and down and those going down provide happiness on earth while the inspirational Agnis result in joys upwards to Swarga. In other words, the energies of Marut Devas through the medium of Agni homas result in energies in favour of earth or swarga selectively ending up with contentment any way. Now Paramatma creates Pancha Bhutas or Five Elements and the totality of them all are understandably worshipped by all the Devas. This collectivity manifested Jamadagni Maharshi who in turn make the Devas contented, and also guide humanity with mantras having more than four ‘. paadas’. The select human beings chanting the mantras by way of homa karyas are strengthened with excellent energies and eventually enjoy the sips of Soma. May the dishas and upa dishas be auspicious for all the concerned beings to travel as also the resonance of the mantras. May we be peaceful at work or rest! *gaatum yajnaaya, gaatum yajnapataye, daiveesvastirastu nah, svastirmaanushebhyah, urdhvam jigaatu bhashajam, shanno astu dvipade, sham chatushpade*/ We commend yajnas and yajna kartas. We must all be blessed with contentment; may all the human beings be happy and peaceful. Let us attain contentment. May healing energies transcend higher levels; may our consciousness levels be matter or anna / food- praana the life force-mind or manas and vigjñana or the Super Mind [awakeness - dreams - Taijasa-Turiya stages]. Finally, the nigadamantras addressed to Devas who drink Soma the delight of life, not mere of existence!

1.10.1-17: Worship of Prithvi- Swarga-Agni-Aditya for their unique magnificence

Sahasravrudiyam bhoomihi param vyoma sahasravrut, ashvinaa bhujyoo naasatyaa, vishvasya jagataspatee / Jaayaa bhoomih patirvyoma mithunantaa aturyathuhu, putro Brihaspatee rudraha saramaa iti streepumam/ Shukram vaamanyadyajatam vaamanyat vishuroope ahane dyouriva sthaha, vishvaa hi maayaa avathah svadhaavantou bhadraa vaam pooshanaaviha raatirastu/ Vaasaatyou chitrou jagato nidhaanou dyaavaabhoomee charathah sagam sakhaayou, taavashvinaa raasabhaashchaa havam me shubhaspatee aagatagm sooryayaa saha / Tygroha bhujyum ashvinodameghe rayinna kashchinmamuvaam avaahaaha, tamoohathuh noubhieh aatmanvateebhihi antarikshaprudbhieh apodakaabhihi/ Tisrah, kshapastraa ahaa ativrajadbhihi naasatyaa bhujyumooathuh patangaihi, samudrasya dhanvan aardrasya paare tribhee rathaih shatapadbhih shadashvaihi / Savitaaram vitanvantam anubadhnaati shaambaraha, aapapoo shambarashchaiva savitaarepaso~ bhavat / Tyam sutruptam veditvaiva bhusoma giram vashee, anveti tugro vakriyaantam aayasooyaant somatrupsushu / Sa sangraamastamodyo~tyotaha vaacho gaah pipaati tat, sa tadgobhih stavaatyet - yanye rakshasaanvitaashcha ye/Anveti parivrutya~staha evamatoustho ashvinaa, te ete dyuhpruthivyoho aharaaharh arbhandadhaathe/ Tayoretou vatsaavahoraatre pruthivyaa aaha divo raatrih, taa avirushthou dampatee eva bhavataha/ Tayoretou vatsou agnischa adityashcha raatrervatsaha shveta aadityaha, ahognihi taamro Arunaha taa avirushthou dampatee eva bhavataha /Tayoretou vatsou vrtrashcha vaidyutashcha agnervrutraha vaidyuta aadityasya taa avirushthou dampatee eva bhavataha / Tayoretou vatsou ushmaa cha nehaarashcha vrutrasyooshmaa vaidyutasya nehaaraha tou taaveva pratipadyete / Seyagm raatree garbhinee putrena samvasati tasyaa vaa etadulbanam, yadraatrou rashmayaha yathaa gorgarbhinyaa ulbanam evametasyaa ulbanam / Prajayishnuh prajayaa cha pashubhishcha bhavati ya evam veda, tamudyantamapiyantam cheti aadityah punyasya vatsaha/ Atha pavitraangirasah/(Earth is worshipped by several thousands and so is ‘parama vyoma’. Two Ashvini Devas who move about fast moving bestow happiness as they are the controllers of the worlds. Now, Bhumi is stated as the wife and Vyoma the husband. Their sons are Brihaspati and Rudra while Sarama is their daughter.Pushan Deva! One form of yours is great radiance while the other form is that of the master of yajnas; in this universe, both bhumi and Swarga are the

appropriate places all the Beings; they indeed are excellent companions too. May you become our yajna and Ashvini Kumars with their raasabha and horse. Ashvini Kumars! One is reminded of the Tugra-Bhujya incident (depicted in Rig Veda 1.116.3 *tugro ha bhujyum iaḷvinodameghe rayi na kai cin mamaavauavahai/tam aahathur naubhir Ātmanvatbhir antarikiaprudbhir apodakabhi ||1.116.04a) tisraee klapas trir ahativrajadbhir nasatya bhujyum aahathuee pataigaiee/ 1.116.04c) samudrasya dhanvan ardrasya pare tribharathaiatapadbheaeaeivaiee)one is physical body and another is vital energy; ‘annamaya kosha’ or the sheath of food f a Being and another is Praana kosha or the sheath of vital energy; indeed these are not seperable being incomplete of each other. Ashvini Kumars carry this vital body; their profession is to treat to provide healthy life; they are expected to heal or rapair body parts of Beings. Ashvini Kumara Devas! For three nights, you tend to heal three lower places of ignorance viz. matter-life-mind and three days or of three worlds of illumination viz. bhur-bhuvah-swaha or Bhumi-Antariksha-Dyuloka. Now, you went along the dry bed of ocean in three speedy chariots of hundred wheels and six horses, symbolizing various energies required to traverse the six planes .The clouds seek protection from Savita Deva who spreads his kiranas; as the clouds being replete with water release these in full swing. Surya Deva takes control of the clouds as these are fully contented with rhythmic sounds that appear like Soma chants. Tugra or Surya with his grand collection of kiranas and upa kiranas overcomes the disturbing and discordant clouds make them pour water. He dispels darkness and if rakshasaas do not have demonic nature appreciates their eulogies too. Ashvini Devas! You not only help pour waters but also encourage pregnancy and the resultant prosperity too. Day and night are the children to heaven and earth. To Agni and Aditya arethe children of aho raatri or midnight. Aditya is the child of night being of white colour while Agni the child of day is of tawny reddish colour. Indeed they are the inseperable couple to whom Vritra and idyuta or lightning were generated; Vritra was the son of Agni while Vidyuta the son of Aditya. The latter are inseperable like a couple. Vritra and Viduta viz, the smoke and illumination secured two sons viz. Ushma or heat and Neehaara or mist. Night is Ulbana or the foetus surrounding the embriyo. In this womb of raatri or night, the Aditya kiranas are hidden and hence invisible. Raatri does the same as a cow delivering a calf holds the ulbana in her womb.Now the powers of Angirasa Rishis are described further.*

1.11.1-21: Soma - Purification - Gayatri- Introspection

Pavitravantah parivaajamaasate pitaishaam pratno abhirakshativratam, mahassamudram varunastirodadhe dheeraa icchekurdharuneshvaarabham Pavitram te vitatam Brahmanaspate prabhurgaatraani paryeshivishvataha ataptatanoorna tadaamo ashnute shrutaasa idvahantastatsamaashata /Brahmaa devaanaam asatassadye tatakshuhu rushayassaptaatrishcha yat sarve~trayo agastyashcha nakshatraishshankruto~vasan / Atha savituh shyaavaashvasya, a~vartikaamasya , amee ya ruks nihitaasa ucchaa naktam dadrushre kuhaachidiveyuhu / Adabdhaani varunasya vrataani vichaakashacchandramaa nakshatrameti tatsaviturvarenyambhargo devasya dheemahi dhiyo yo nah prachodayaat / tatsaviturvrunemahe vayandevasya bhojanam shreshthagm sarvadhaatamam turam bhagasya dheemahi /Apaagoohata savitaa trubheen sarvaandivo andhasaha /naktanyaanyabhavandrushe asthyasthnaa sambhavishyaamaha / Naama naamaiva naama me napugmsakam pumaagstrasmi sthaavaro~smyatha jangamaha yaje~yakshi yashtahe cha / Mayao bhootaanyayakshata pashavo mama bhootaani anoobandyo~smyaham vibhuhu / Strissateehi taa ume pugmsa aahuu pashyadakshanvaannavichetadandhaha kaviryah putrassa imaa chiketa/ Yastaa vijaanaathsavituh pitaasatnandho manimavindat tamananguliraavayat agreevah pratyamunchat /tamajivhaa asashchat/ oordhvamoolamavaakchaakham vruksham yo veda samprati na sa jaatu janah

*shraddadhyaat mrutyurmaa maarayaaditihi/Hasitagmruditangeetam veenaapanavalaasitam
 mrutanjeevam cha yaktimcha angaani sneva viddhi tat , atrushyaggstrushyadhyaayat | asmaajjaataa me
 mithoo charann | putro nirrutya vaidehaha | achetaa yashcha chetanam/ Sa tam manimavindat
 so~nanguliraavayat, sonreevah pratyamunchat sonivho asashchata / Naitamrushim viditvaa nagaram
 pravishet yadi pravishet , mithou charivaa pravishet tatsambhavasya vratam / Aatamagne
 rathantishthaekaashvamekayojanam ekachakramekadhuram vaatadhraajigatim vibho/Na rishyati na
 vyathate naasyaaksho yaatu sajjati yachchvetaanrohitaagshchaagnehe rathe yuktvaa~dhishthati/Ekayaa
 cha dashabhishcha svabhoota dvaabhyaamishtaye vigmshatya cha tisrubhishcha vahase trigmshataa
 cha niyudbhirvaayavihataa vimuncha / (Now, the process of purification with potent mantras: Soma is the
 father of purification protecting the actions of all the entities.Both Varuna and Soma uphold the power of
 crossing the Ocean with the capacity to ascend from the roots.Rig Veda vide 9.83.1 is quoted: Pavitram te
 vitatam Brahmanaspate prahur gaatraani payeshi vishwatah anaptarnun tadaamo ashnute shrutaasa
 hidvahantastat samaahahat/ meaning' Hey Mantraadhipati Soma Deva! Your total physique is soaked in
 Vidya; in view of your body radiance you are ever growing energy; your energy which is already
 significant due to the intake of vanaspati and such herbal 'shaktis' but more significantly it gets further
 energised with strength of 'tapas'! Thus Soma Deva 's practice of purifying the Self as comparable that
 the overflowing energy appears that might break like an unbaked jar! The purifier is none else than the
 master of Souls viz. Brihaspati-cum Ganapati Deva called 'Brahmanaspati'. Now, Soma is like Brahma
 among Devas, Rishis among Sages, buffalo among animals, swan among falcons, axe amid trees.Soma
 crosses the purifier making sound. Before the manifestation of the Universe, the concepts of asat and sat
 got defined, and subsequently, Sapta Rishis got materialized; Rig Veda vide X.137 is dedicated to he
 Sapta Rishis viz. Bharadwaaja, Kashyapa, Gautama, Atri-Bhouma, Vishwamitra, Vaishtha, and
 Jamadagni. Rishi Shaavasva in his creative spells was influenced by Savita Devata to propagate vairagya
 or renunciation.The Laws of Varuna are enunciated as follows: Nakshatras are visible on the sky only
 during nights. The Laws of Varuna are such as to obstruct them to shine in the day time and similarly
 Chandra too. The further stanza of Aruna Prashna signifies the **Gayatri Mantra**; we meditate on the
 celestial illumination – or bharga- of Savitur as the latter is 'varenya' or highly desirable and sought; may
 'that' splendour activate our thoughts towards wisdom. When one recites Gayatri Mantra, there is a fine
 distinction of Surya and Savitur; Sun is the unmistakable 'pratyaksha swarupa'while Savitur is the
 spiritual form; physical Surya represents Truth and the manifestation of knowledge and the allied
 shaktiswhile the subtilities and the thought processes involved is that of Savitur. Rig Veda vide 3.62.8-10
 is quoted: Tam jushaswa giram mamavaajayantimava dhiyam,vadhyuriva yoshanaam, yo vishwaabhi
 vipashyati bhuvanaa sam cha pashyati, sanah pushaavitaabhuvat/ Tatsaviturvarenyam bhargo
 devasyadheemahi, dhiyo yo na prachodayaat/ (Pusha Deva! we seek your indulgence to bear with our
 most earnest and heartfelt prayers just as a new husband would seek all out to protect a just marred life
 partner. Deva! you are in the habit of providing total safety and succor to the three worlds; now this
 illustrious Savita Devata may kindly select us for refuge as a deserving candidate and savior provider to
 'tejas' and divinity eventually)*

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

*Bhumirantariksham dyauh iti ashtaavaksharaani;ashtaaksharam ha vaa ekam Gayatrya padam, etad u
 haivaashyaa etat, sa yaavad eshu trishu lokeshu, taavaddha jayati, yosyaa etad evam padam veda/ (The
 methodologies of Meditation to Brahman by way of austerities as also addressed to food and vital force*

aham adarsham iti, tasmaa eva shraddhhaa dhyaam; tadvai tat satyam bale pratishthitam; praano vai balam, tat praane pratishthitam; tasmaadahuh, balam satyaad ogeeya iti; evam vaishaa Gayatri adhyatmam pratishthitaa; saa haishaa gaayastatre; praanaa vai gayaah, tatpraanaamstatre, tad yugamstatre tasmaad gayatri naama; sa yaamevaamum Savitreemanvaah, eshaiva saa; sa yaskaao anvaah tasya praanaamstraayati/ (Thu Gayatri with three feet encompasses three worlds, three Vedas and Praana or Vital Force rests on the fourth visible supramundane foot, since Surya Deva is the essence of both gross and subtle forms. This fourth foot signifying Surya Deva rests on Truth and recalling the contents of III.ix.20, Truth is embodied in the Eyes and vision since one evidences any occurrence or happening by the eyes rather than by hearing! The strength of vision is indeed tied together with Praana. Thus in this link of vision-strength-vital force-Truth, indeed Gayatri rests on the strength of vital force in the body. Being personified as Praana, she is the merging point of rites, worships, Vedas and Devas. Moreover Gayatri is also the saver of ‘Gayas’ or the sound waves unifying organs and senses such as speech and since being the saviour of ‘Gayas’ or organs, she is so named as Gayatri. Savitri being the hymn in praise to Surya deva is what a teacher instructs in stages ie. a quarter to commence at the time of wearing the holy thread, half eventually and finally the totality is thus identical with the vital force, enhancing vision of the inner eye!) V.xiv.5) *Taam haitaam eke Saavitrin anushtum -bham anvaahuh: vaajanushthup; etad vaacham anubruumaa iti, na tathaa kuryaat, Gayatreem eva Savitreem anubruyaat, yadi ha vaa api evam vid bahviva pratigruhnaati, nahaiva tad Gayatriyaa ekam chaana padam prati/* (Some of the Teachers instruct their students that instead of Savitri of Gayatri Chhanda tend to confuse Savitri of Anushtub Chhanda. Vaak or Saraswati is **speech** in Anushtub type of prosody and thus they make the mistake of highlighting the importance of Saraswati the Vaak Devata. But Savitri as Gayatri has a different relevance since she is the embodiment of Vital Force or **Praana!** Instead of teaching Gayatri Mantra in the normal way highlighting ‘tatsavirtur varenyam bhargo devasya dheemai’ as per Gayatri chhandha, the Anushtub chhanda states: *Tatsaviturvarinyamahe vayam Devasya Bhojanam, Sreshtham Sarva dhaatamam turam bhagasya dheemahi/* Not only the target Deities are different but the contents of the Mantras also; one is in for Vaak (Speech) in favour of Savitri /Saraswati and speech another for Savitri /Gayatri Praana or Vital Force). V.xiv.6) *Sa ya imaamstreen lokaan purnaan pratigrihneeyaa sosyaa etat prathamam padam aapnuyaat; atha yaavateeyam trayi vidyaa yastaavat pratigruneeyaat, sosyaa etad dwiteeyam padam aapnuyaat; atha yaavadidam praani yastaavat pratigruhniyaat, sosyaa etat triteeyam padam aapnuyaat, athaasyaa etad eva tureeyamdarshatam padam parorajaa ya esha tapati, naiva kenachanaapyam;kruta u etaavat pratigruhniyaat/* (The expert knower of Gayatri recognising the implication of ‘Bhur-Bhuva-Swah’ or of the Tri Lokas and their inherent prosperity is saturated with the first foot of Gayatri. e who is aware of the huge and unending knowledge stuffed in Vedas would recognise the magnificence of the second foot. He who regards the presence of all the living beings in the Creation in the Universe and their glories would deserve the splendour of the third foot. The uniqueness of the fourth foot which indeed is visible as supramundane entity viz. the Sun with effulgence is not counterbalanced by a reward endowed to a Being being rather insufficient in its magnitude and eminence! In other words that is the ‘Tureeya’ or the one beyond imagination! This is why Gayatri is to be worshipped not necessarily to attain the wealth of Trilokas as possible with the First Foot of Gayatri; not also merely to secure the pinnacle of knowledge from Vedas and Scriptures as possible from the second foot; not even to achieve the glories from all the living Beings in the Universe in totality; but indeed also not to accomplish the fourth foot being the pinnacle for which there can never be a possible reward for that kind of none too possible supermundane recompense! The lesson from this stanza would be that Gayatri ought to be meditated and worshipped upon the total Form!) V.xiv.7) *Tasyaa*

upasthaanam-Gayatre asi ekapadi dwipadi tripadi chatushpadasa, na hi padyase/ Namaste tureeyaaya darshataaya padaaya parorajase, Asaavado maa praapaditi, yam dwishyaat, asaavasmai kaamo maa sumruddhheeti vaa- na haivaasmai sa kaamah samruddhyate yasmaa eka -mupatishthate- ahamadah praapamiti vaa/ (My salutations and prostrations at your feet Gayatri! You are one footed with the worlds as your first foot; you are two footed with Vedas and abundant Knowledge as your second foot; you are three footed exemplifying the three major forms of Praana or the Vital Power of the Universe and finally the climactic four footed with Surya deva as its nucleus. But Devi! Having crossed these, You are the Self having rejected descriptions stating *neti, neti*, you are of the Supreme and Elemental and Formless Imagery. May I indeed attain that unique bliss that even an enemy personified by all the evil of the Universe be denied to attain!)

Brihadaranyaka Upanishad vide VI.iii.6) *Athainam aachaamati; tat savitur varenyam: madhu vaataa rutaayate, madhu ksharanti sindhavah, madhvira nah santvoshadhi; Bhuh swaahaa, bhargo devasya dheemahi, madhu naktam utoshasah, madhumaat parthivam rajah, madhu dyaur astu na pitaa; bhuvah swaahaa; dhiyo yo nah prachodayaat madhumaan no vanaspatih, madhumaan astu suryah, maadhvir gaavo bhavantu nah, swaha swaaheti; Sarvaam cha Saavitrim anvaah, sarvascha madhumatih aham evedam sarvam bhuyaasam, bhur bhuvah swahswaaheti, antata aachamya, paani prakshaalaya, jaghanenaagnim praak shiraah samvishati: praataraadityamupatishthate-dishaameka pundareekamasi ,ahammanushyaanaam eka pundareekam bhuyaassamiti; yathetametya jaghanenaagnimaaseeno vamsham japati/* (The Karta then drinks the first measure of the ‘Mantha’ reciting the first foot of Gayatri Mantra viz. Bhuh Bhuvah Svaha signifying Earth-Sky-and Heaven as also the first Rucha of Madhumati viz. ‘Madhu vaataa ruchaayate’ etc. and ‘Ahamevedam sarvam bhuyaasam’ : Surya Deva! You are indeed the magnificent one and the winds are smooth and pleasant even as rivers abound sweet waters as flow of honey; it is in this ideal situation, the first portion of the drink be consumed; then the second measure is consumed reciting the second foot of Gayatri: ‘tat saviturvarenyam bhargo devasya dheemahi, dhiyoyona prachodayaat’ as also ‘sindhuvah madhu ksharati’ (may the river of madhu rasa flow), ‘nah oshadhi maadhvi santu’ ; then the third measure is consumed reciting the third foot of Gayatri and of Madhumati followed by the ‘ahuti’ reciting ‘swaha’ and finally, the whole remnant is consumed reciting the whole Gayatri and Madhu Vaata ruhas. Then the karta washes his hands, pray to Surya deva, prostrates before and sits before the Agni and repeats the lineage of Gurus.)

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

V.ii.1) *Sa hovaacha, kim me annam bhavishyaatiti; yat kinchididama ashwaabhya aa shakunibhyayah, iti hochuh, tadvaa etadanaasya annamano ha vai naama pr atyaksham, na ha vaa evamvidi kimchana anannam bhavatiti/* (Now that the supremacy of Praana the Vital Force is vindicated, it has raised the query as to what would be its food. The reply would be that food would indeed be its direct nomenclature and what ever is stated to be eaten would be its ‘Anna’ including anything is worthy of consumption by

all beings- be it humans or dogs or birds!) V.ii.2) *Sa hovaacha, kim me Vaaso bhavishyatiti; aapah iti hochuh; tasmadaavaa etad ashiyantah purastaaccaadbhiih paridadhaati; lambhuko ha vaaso bhavati, anagno ha bhavati*/(Then Praana asked as to what would be its clothing and the reply was water since breath being what food was then water would be what is used before and after food! Thus Praana also covers up the nakedness of a Being, before and after bathing!) V.ii.3-4) *Taddhaitat Satyakaamo Jaabaalo Goshrute Vaiaagharapadyaaktvo vaacha, yadyap etacchushkaaya sthaanave bruyaat jaayeran nevaasmin- shaakhaaya, praroheyuh palaashaneeti// Atha yadi mahajjigamishet,aaavasyaayaam deekshitvaa Pournavaamasyaam raatrau sarvaushadhaasya mantham dadhi madhunor upamatya, Jyeshthaaya Shreshthaaya swaaha, iti agnaav aajasya hutvaa,manthe samaaptam avanayet/* (Now, the meditation of Praana the Vital Force is initiated; Satyakaama Jaabaala detailed the worship to Praana to Goshruti the son of Vyaaghrapada as follows: Even to a dry stump of a tree, branches would grow and leaves would sprout; as a result, an offering to Agni in the prescribed manner is initiated during a New Moon day on the night of Amavasya by observing ‘diksha’ or self-imposed disciplines like sleeping on ground, observance of truthfulness, fasting or at any rate of minimum food intake and such other austerities. The pulp of all herbs including the sprouts mentioned afore and with the mix of curd and honey is thus offered to Agni with the Mantras of ‘Svaaha to Jyeshthaaya, Svaaha to Sheshthaaya’; after the oblation to Agni thus, the left over residue is retained into the mash pot as this is called Mantha. This Sacred Rite is performed by making ‘aahutis’ or oblations as follows:.) V.ii.5) *Vasishthaayai swaaha,iti agnaavaajasya hutwaa, manthe sampaatam avanayet, pratishthayai swaaha iti agnaav aajasya hutwaa, manthe sampatam avanayet, sampade swaaha, iti agnaav aajasyaa hutwaa,manthe sampaadama - vanayet, aayataanaaya swaaha, iti agnaav aajasya hutwaa manthe sampaatam avanayet/* (After performing an offering with the mantra: Svaaha to the richest, one should drop the residue into the mashpot; after making another offering with the mantra: Svaaha to the base center, he should drop the residue into the mash pot; after performing the offering with the mantra:Svaaha to prosperity, he should drop the residue into the mash pot; afte making another offering with the mana Svaaha to the dwelling place, he should drop the residue into the mash pot) V.ii.6) *Atha pratishrutyaanjalau mantham aadhaaya japati;amo naamaasi, amaahi te sarvam ikdam, sa hijyeshthaah shreshtho raajaadhipatih, sa maa jyeshthyaam shreishthyaam raajyam aadhipatyam gamayatvaaham evedam sarvam asaaneeti*/(Then holding the mash pot while moving away a little, he recites the Mantra: You name is *Ama* and the rest is within you.You are the oldest, the greatest,the most lustrous King of all! Being so, do please turn me too attain your status !) V.ii.7) *Atha khalvetayarchaa paccha aachamati, tat savitur vrinimaha ityaachaamati, vayam devasya bhajanamiti aachamati, Shreshtham sarvaadhaatamam iti achamati, turam bhagasya dheemahi iti sarvam pibati, nirnujya kamsam chamasam vaa paschaad agneh samvishati charmani vaa sthandile vaa vaachamyamo prasaahah; sa yadi srtiyam pashet samriddham karmeti vidyaat/* (The Karta then consumes the remainder of the Mantha pulp mix from the bowl sincerely reciting the relevant Rig Veda Mantras foot by foot and meditates Surya Deva the progenitor on his real nature of being the greatest sustainer of the Universe and to fulfill his desires! He then prostates behind the Agni Kunda lying either on the animal ski on which he had been seated during the Rite or even on bare ground and with concentration of mind with absolute peace of mind, when he gets a dream like feeling of visioning a Sacred Woman, possibly Devi Gayatri, assuring that his Sacrifice was successful!) V.ii.8) *Tadesha shloka:Yada karmaashu kaamyeshu striyaam swapneshu pashyati, samriddhim tatrajaaneeyaata tasmin swapna nidarshane iti tasmni swapna nidarshane*/(The Verse states: As during the course of this Sacrifice for seeking fulfillment of desires is in progress, if one sees a Sacred Woman, then from the dream, he should indeed realise the success of the Rite!)

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

Indeed Paramatma is fully aware of this world being existent as a tree without roots as explained in Bhagavad Gita vide 15.1 or Katha Upanishad : Absolute Truth is the Unmisakable Unity of Supreme Self and the Self within, despite the mortal body and its influences; after death too the darkness of ignorance persists till the Realisation of their Unity! II. iii.1) *Urthva mulovaakshaakha eshoshvattah sanaatanah, tadeva shukram tad brahma, tad evaamritam uchyaate, Tasmin lokaah shrिताah sarve tadu naateti kaschana, etad vai tat/* (Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows , diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Indeed That is That!) II.iii.2-3) *Yadidam kim cha jagat sarvam praan ejati nihsritam, Mahadbhayam vajramudyatam, ya etadviramritaaste bhavanti// Bhayaadasyaagnistapati bhayaattapati Suryah, Bhayaadinrascha Vaayuscha Mrityurdhaavati panchamah/*(It is due to the over all control of the Universe by Brahman that the latter is existent, emergent and ever active; He is an awe inspiring phenomenon of the nature of a ‘vajramudyatam’ or an upraised thunderbolt. Those who knows of this reality are appreciated and blessed. It is a truism that owing to Brahman’s dread that Fire burns, Sun shines, Indra, Air and Agni as also Dharma Raja or Death assume ther reponsibilities to the letter and spirit of His command!II.iii.4-5) *Iha ched ashakad boddhum praak shareerasya visrasah, tatah sargeshu lokeshu shareeratvaayakalpate// 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)

Further stanza of Aruna Prashna explains: All the wordly actions are the impulses of Beings like laughter, sorrows, singing, chanting, dancing, deaths, existences, and so on are related to body and nerves besides senses. Antaratma is free from thirst, movements, ahamkara, possessiveness, pains and pleasures,

body parts and senses and so on. Be it on physical base or mental and psychological factors, the aberrations or even natural phenomenon- the adhyatmika-adhi bhoutika- and adhi daivika nature, antaratma is totally immune and unaware. Rishi Sambhava thus affirms that the city of body be entered into only when the rules and regulations are noted and the transitory nature of body be understood well. The all pervasive Agni Deva! Do recall that you may stand in this chariot which has one horse, one wheel, one yoke, and one kind of movement; it should never break nor shake, as its axis is fine and perfect; the chariot is yoked to a white horse and is swift like wind. Vayu Deva, do witness our yajna in your chariot carried by eleven horses-or two and twenty or thirty- and three hundred horses!

1.12.1-14) Offerings to Indra, Rudra, Subrahmanya, Agni Swarupas

Aatastanasnushva pratanushva uddhamaa-dhama sandhama , Aaditye chandravaranaanaam garbhamaadhehi yah pumaan /Itah siktamsooryagatam chandramase rasankrudhi vaaraadanjanayaagrennim ya eko rudra uchyate / Asankhyaataah sahasraani smaryate na cha drushyate, evametannibodhata / Aamandraindra haribhihi yaahi mayooraromabhihi , maa tvaa kechinniyemurinna paashibaha dadhanveva taa ihi/ Maa mandraindra haribhihi yaami Anmayooraromabhihi maa maa kechinniyemurinna paashinaha | nidhanveva taam imi/ Anubhishcha mahadbhishcha nighrushvairasamaayutaihi kaalairharitvamaapannaihi indraayaahi sahasrayuk/ Agnirvibhraashtivasanaha vaayushchetasikadrukaha samvathsaro vishoovarnmaihi nityaaste anucharaastava/ Subrahmanogm subrahmanyogm subrahmanyom indraagaccha hariva aagachCha medhaatithehe mesha vrushanashvasya mene gouraavaskandinnahakyaayai jaara Koushika braahmana goutamabruvaana / Arunaashvaa ihaagataaha vasavah pruthivikshitaha ashtou digvaasasognayah agnishcha jaatavedaashcheyete / Taamraashvaastaamrarathaaha taamravarnaastathaasitaaha dandahastaah khaadagdataha, ito rudraah paraangataahauktaggsthaanam pramaancha pura ita / Brihaspatishcha savitaa cha vishvaroopairihaagataam rathonodakartmanaa apsushaa iti taddvayoho/ Ukto vesho vaasaagmsi cha kaalaavayavaanaamitah prateejaaya vaasaatyaa ityashvinoho ko-ntarikshe shabdankaroteeti vaasishtou rouhinoumeemaagmsaanchakre tasyashaa bhavati / Vaashreva vidyuditi / Brahma aupastaranamasi /(Indra Deva! Due to your innumerable powers, forms, and range of actions, do establish in us the source of waters associated with the origin of delight which is Moon and brilliance that Aditya is all about! Similarly you being a male you provide energies to us. The power of Surya that is latent in us the human beings also establishes the energy of waters. We solicit that yajna karyas offered to Surya Deva and Chandra Deva be endowed with all the essences of Rasa or the juices. Indeed Rudra is the singular representation of Indra-Aditya- Chandra as the unified energy and Rudra is of thousand forms of divine bringing treasures. May Indra usher Agni Deva to bring for us bright and colour dresses; Vayu Deva with soft and white sands as six kinds of Rithus with their typical charms and fragrant flowers. Subrahmanya swarupa Indra Deva,-as the Lord Subamanya is the repository of outstanding and effective mantras kindly visit our place of yajnas by the horses named Hari; you are ever commended and worshipped by Rishi Medhaatithi. You are ever-ready for action and awake. Mena, the illustrious daughter of Rishi Vrishnaashwa adores you. You are the lover of unploughed land but no other hobbies interest you – except Devi Ahalya. Indra Deva! Do recall that once you desired to assume the form of a deer to drink soma juice in one yajna. You also arrived in the form of a Kaushika Brahma and were once praised and worshipped by Maharshi Gautama! Agni Deva! You are the most purified and sacred form of mediation between Devatas and human beings through Yajna karyas arriving at the Agni Sthalas by redhot horses in eight forms viz. Agni, Jataveda, Sahoja, Ajira, Prabhu, Vaishvanara, Pankti and Raadhaah; indeed these are the sustainers of existence and the world as residents of earth, with eight

directions as their robes. Dwadasha Rudras! You too ride by red horses and red chariots, each of you wielding sticks in hands and biting teeth; from the yajna pradeshas to any where and to every where in the universe; you have the ability to locate any spot with complete details of thereof at once! May Brihaspati and Savita Devata arrive here by horse chariots assuming varied forms; they arrive by paths of water to provide water or by rains.

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

1.13.1-10: Aditi the Infinity and Martanda the Generator of Life on Earth:

*Ashtyoneemashtutraam ashtapatneemimaam maheem, aham veda na me mrutyuhu
achaamrutyuraghaaharat/ Ashtayonyashtaputram ashtapadidamantariksham, aham veda na me
mrutyuhu nachaamrutyuraghaaharat/ Aastayoneemashtaputraam ashtapatneemamoondivam, aham veda
na me mrutyuhu nachaamrutyuraghaaharat sutraamaanam maheemooshu/ Aditirdyouraditirantariksham
aditirmaataa sa pitaa sa putraha vishve devaa aditih panchajanaaha aditir jaatamaditir- jjanitvam /
Ashtou putraaso aditehe ye jaataastanvah pari, devaam upapraitsaptabhihi para maartanda maasyat /
Saptabhih putrairaditih upapraitpoorvyam yugam, prajaayai mrityave tat paraa maartaanda maa
bharaditi/ Tananukramishyaamaha mitrashcha varunashcha dhaataa chaaryaamaa cha amshamsh -cha
bhagashcha indrashcha vivasvaagshchetyete /Hiranya garbho hamsah shuchishat brahmajajjaanam
taditpadamiti garbhah praajaapatyaha atha purushah sapta purushaha/(Indeed I am aware that the
massive Earth has its eight ‘garbhas’ and eight sons and the latter have no death; they have no untimely
death nor possess greed and evil mindedness; this reference is about Maha Devi Aditi and her eight
illustrious sons viz. Mitra, Varuna, Dhata, Aryama, Amsha, Bhaga, Indra, and as Vivaswaan. They are
stated to preside eight directions; they are stated to possess five yonis viz. Mula Prakriti- Ahamkaara-
Mahat-Pancha Tanmatras. Now the anariksha or the mid-world called ‘dyou’ too has the same sons,
same Lords and same number of wombs. So does the Swarga loka too as eight garbhas, eight wives and
eight sons. Now about Aditi Devi who is the representation of Bhur- Bhuvah-Swah or Earth-Antariksha-
Swah. Aditi is the Mother-Aditi is the Father-and Aditi is the Son too.She is the embdiment of all the
Devas already born or yet to be generated. Rig Veda vide 1-89-10 is quoted: *Aditirdyour aditir
antariksham aditirmaataa sa pita sa putrah, Vishve Devaa Aditih pancha janaa Aditir jaatamaditir
janitvam/* Thus that Aditi represents Infinity including that as existent and that to be added or even
multiplied covering space, innumerable manifestations and time cycle the kaalamaana described as
‘Adititvam’. Brihadaranyaka Upanishad vide I.ii.5 as also Atharva Veda vide 7.6.1. The former is quoted:
Hiranyagarbha Bhagavan decided to manifest himself in an alternate form : along with the interaction of
death and hunger, he desired to create another form of existence which created ‘Kaalamaana’ or Time
Measurement in the denomination of Samvatsara or a Year. Death reared the babe named the Year but
after this duration opened its jaws and mouth to devour the babe; the latter out of sheer fright cried and
the shrieks thus created ‘bhaan’ and indeed that sound of distress led to the creation of speech). (I.ii.5) *Sa
aikshata yadi vaa imamabhimasye, kaniyonnam karishya iti sa tayaa vaachaa tenaatmanedam sarvam
ashrajata yad idam kim cha, richo yajushi saamaani cchanadaamsi yagjaan prajaah pashun,
sayadyaddevaasrujata tat tad attum adhriyata; sarvam vaa atitit tadaditer adititvam; sarvasaitasyaattaa
bhavati, sarvam asyaannam bhavati, ya evam etadaditer atititvam Veda/* (He pondered that if the baby
were to be killed then it might not serve any purpose; on the other hand, with the help of speech since
now created might be useful to develop hymns of Rig Veda, the formule of Yajur Veda, the chantings of
Sama Veda, the meters of Chando Shastra comprising the Seven meters like Gayari, details of Sacrifices*

mithunam maa no mithunagmreedhvam /(Pratyaksha Bhaskara! As you rise in the east on the horizon, you bring back all the Beings to life but as you disappear into darkness, don't you take away our lives with you; besides saving our existences, we appeal to you to not only save us in our families but of our associates and go-sampada too. As at Suryastama, not only save us but reinforce us with vigour and health. May Surya Deva and his numerous kiranas reaching far and wide ensure our well being in the dawns with redoubled energies in our vital forces despite old age and gradually withering health; our constant prayer and worship is to redouble our life energy and offset weaknesses as the evenings get closing and warn about the ends. The circle of life moves in moods oscillating between days and nights; we pray with earnestness to revive energies during the intervals of days and nights; so do my kith and kin, dependents and associates and equally so the cows and other dependent domestic animals too. Nakshatras! The Life energy of all of us too keeps altering every day and night depending on the movement of Chandra Deva by alternate fortnights and more significantly the months; do mercifully save me and all my dependents and friends. Likewise, may all the paksha-maasa-ritu-samvatsaras be kind to all of us for ever. May Bhu-Antariksha-Swargas be ever beholden to us and bestow unfailing shield to us all and what is more significant let our unity be never disturbed nor broken as long we last).

[Several concepts as bestowed to Modern Astronomy by the ancient Sages: Earth rotates on its own axis while Moon rotates around the Earth and Sun rotates around the Earth; these rotations reveal the 'kaalamana' or the units of Time Kaal maana or Time Calculation- (Triti-hundred tritis one Vedha- three Vedhas one Lava-Three Lavas on Nimesha- Three Nimeshas one Kshana- five nimeshas one kashta or eight seconds- fifteen kashtas one laghu or two minutes- fifteen laghus one danda- six to seven dandas one fourth of a day or night-four praharas or yamas one day or night- two pakshas a month-two months a Ritu or Season- Six months one Ayana-365 combinations of a day / night one year- one year a Deva day- Yuga-1200 Yugas comprising Satya of 4800 Deva Years, Treta Yuga of 3600, Dwapara of 2400 and Kali yuga of 1200 Deva Years make one a Maha Yuga-100 Maha Yugas one Kalpa and Two Maha Kalpas are one life time of Brahma; Brahma is now passing through his fifty first year and his life span is 100 such years; we are now in the 28th Kali yuga of the first day of the first year of the third Sweta Varaha kalpa, second paraartha in the reign of the Seventh Manu named Vivaswanta. Kali Yuga is calculated to have commenced on 17th February 3102 BC of Julion Calendar). Now, axis of rotation of Earth is inclined at an angle of 23 and 1/2 degrees with respect to the perpendicular to the plane of earth's orbit around the Surya Graha and accordingly the resultant variation of the length of a day on earth and in a year resulting in the Seasons on Earth. In every year, one gets two Equinoxes in the Spring and Autumn seasons when both the day and night timings are exactly the same duration; the Summer and Winter solscices have the duration of day time as the longest and shortest respectively. Such are the astronomical features as visualised by the ancient Sages and subsequently rediscovered by the modern findings is a scientific manner. Thus the Sun, the Moon and the Planets too all revolve around Bhumi as the latter remains stationary.]

1.15.1-10) Ashta Aditya Purushas

*Athaaditasyaashtapurushasya/ Vasoonaamaadityaanaasthaane svatejasaa bhaani/
Rudraanaamaadityaanaamsthaane svatejasaa bhaani/ Adityaanaamaadityaanaamsthaane svatejasaa
bhaani / Sataamsatyaanaam , Aadityaanaasthaane svatejasaa bhaani / Abhidhoonvaataam abhignataam
/ Vaatavataam marutaam Aadityaanaasthaane svatejasaa bhaani / Rubhoonaama adityaanaasthaane
svatejasaa bhaani / Vishveshaandevaanaam aadityaanaasthaane rashmayo vo mithunam maa no*

mithunagmreedhvam /Samvatsarasya Savituh Aadityasya sthaane svetajasaa bhani/ Om bhurbhuvah swah, rashmayo vo mithunam, maa no mithunaam reedhvam/ (Now about the eight purusha swarupas of Adityas: Bhaskara Deva confirms that his illumination is due to the brightness of Ashta Vasus, Ekaadasa Rudras, Dwadasha Adityas, the Truthfulness of Sapta Rishis and also due to Marut Devatas who are wind- causing and thus releasing of rain waters by their shaking off thunders and lightnings. Surya Deva further confirms that his brilliance is also caused by the grace of Rubhus, the Divine Artisans. Moreover the combined strength and grace of all other Devas. Savitu or Samvatsara as the effective link of kaala maana is yet another and significant source of Surya Deva's brilliance. Above all the combined power and prowess of Bhu-Bhuva-Swah or the Earth-Antariksha-and Swarga Lokas are indeed the most essential cause and their outstanding unity that is the secret of Surya!

1.16.1: The brilliance and glory of the Eight Suryas

Arogasya sthaane svatejasaa bhaani /bhraajasya sthaane svatejasaa bhaani | patarasya sthaane svatejasaa bhaani | patangasya sthaane svatejasaa bhaani | svarnasya sthaane svatejasaa bhaani | jyotisheetmatasya sthaane svatejasaa bhaani | vibhaasasya sthaane svatejasaa bhaani | kashyapasya sthaane svatejasaa bhaani/(Pratyaksha Bhaskara Deva shines in his own brilliance in Eight Swarupas viz. Aaroga-Bhraaja-Patara-Patanga-Svarnara-Jyotishimata-Vibhaasa- and Kashyapa

1.17.1-4: Vayu Purusha Swarupas

Om bhoorbhuvassvaha; aapo vo mithunam maa no mithunagmreedhvam/ Atha vaayorekaadasha purushasyaikaadashastreekasya/Prabhraajamaanaanaam rudraanaam sthaane svatejasaa bhaani, vyavadaataanaam rudraanaam sthaane svatejasaa bhaani, vaasukivaidyutaanaam rudraanaamsthaane svatejasaa bhaani, rajataanaam rudraanamsthaane svatejasaa bhaani, parushaanaam rudraanaamsthaane svatejasaa bhaani, shyaamaanamrudraanamsthaane svatejasaa bhaani, kapilaanaam rudraamsthaane svatejasaa bhaani, atilohitaanaam rudraanam sthaane svatejasaa bhaani ,oordhvaanaam rudraanam sthaane svatejasaa bhaani avapantaanaam rudraanasthaane svatejasaa bhaani, vaidyutaanaam rudraanaa sthaane svatejasaa bhaani / Prabhraajamaaneenaam rudraaneenaam sthaane svatejasaa bhaani, vyavadaateenaam rudraaneenaamsthaane svatejasaa bhaani, vaasukivaidyuteenaam rudraaneenaam sthaane svatejasaa bhaani, rajataanaam rudraaneenaamsthaane svatejasaa bhaani, parushaanaam mrudraaneenaamsthaane svatejasaa bhaani, shyaamaanaam rudraaneenaam sthaane svatejasaa bhaani,kapilaanaam rudraaneenaam sthaane svatejasaa bhaani, Atilohiteenaam rudraaneenaam sthaane svatejasaa bhaani, oordhvaanaam rudraaneenaam sthaane svatejasaa bhaani , avapatanteenaam rudraaneenaam sthaane svatejasaa bhaani, vaidyuteenaam rudraaneenaamsthaane svatejasaa bhaani/ Om bhoorbhuvassvaha, roopaani vo mithunam maa no mithunaam reedhvam /

(In this Anuvaka, the powers of eleven Rudra Purushas of Vaayu and eleven powers of Rudranis are detailed; Surya Deva affirms first as that of Rudras as Vayu viz. Prabhajamaana Vayu Rudra, Vyavadata Vayu Rudra, Vaasuki Vaidyuta VayuRudra, RajataVayu Rudra, Purusha Vayu Rudra, Shyaama Vayu Rudra, Kapila Vayu Rudra, Atilohita Vayu udra, Urthva Vayu Rudra, Avapatananta Vayu Rudra, and Vaidyutana Vayu Rudra. Now eleven names of Vayu Rudranims are Prabhjanamani Rudranim, Vyavadati Rudranim, Vasuki vaudyuti Rudranim, Rajatanaam Rudranim, Parushanaam Rudraanim, Shyaamaanaam Rudraanim, Kapilaanaama Rudraanim, Atilohitaanaam Rudraanim, Urthvaanaam Rudraanim, Avapatananteenaam Rudraanim and Vaudyuteenaam Rudraanim.)

1.18.1-3 : Ashta Shaktis of Agni Deva

Athaagneh ashta purushasya/ Agne purvadishasya sthaane svatejasaa bhaani, Jaatavedasa upadishyasya sthaane svatejasaa bhaani, Sahojaso dakshina dishasya sthaane swatejasaa bhaani, Ajiraaprabhava upadishsya sthaane swatejasaam bhaani, Vaishvaanarasya sthaaneswatejasaam bhaani, Naar pasa upadishasya shtaane swatejasaam bhaani, Pangkiraadhasa upadishyasya staane swatejasaam bhaani, Visarpina upadishyasya sthaane svatejasaa bhaani | om bhoorbuvassvaha | disho vo mithunam maa no mithunagmreedhvam/ Om bhurbhuvah swah dishovo mithunam, maa noo mithunagm reedhvam/(These are the eight powers of Agni as per the Dishas or Directions: in the East Agni shines by that very name; in the south east or Agneya as Jaataveda; in South as Sahojasa; in the South west as Ajira; in the West as Vaishvaanara; in the North West or vayavya asNaryaapasa; in the North as Pangtraadhasa and in the North East or Ishanya as Visarpina. Om, let the bhumi-antariksha-and Swarga be unified in the respective dishas and we pray that these three entities be never disunited!

1.19.1-2: Direction wise placement of Narakas

Dakshinapoorvasyaandishi visarpee narakaha tasmaannah paripaahi, daksinthehinaaparasyaam dishyavisarpee narakaha tasmaannah paripaahi, uttarapoorvasyaandishi vishaadee narakaha tasmaannah paripaahi, uttaraaparasyaandishya vishaadee narakaha tasmaannah paripaahi, aayasmintsapta vaasavaa indriyaani shatakratavityete/(Surya Deva! Do kindly save us from the Naraka named Visarpi in South east; the Asirapi Naraka is in the South West, Vishadi Naraka in North East too besides Avishaaddi in North West).

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

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

Indraghoshaa vo vasubhih purastaadupadadhataam, manojvaso vah pitrubhirdakshinata upadadhataam, prachetaa vo rudraih pashchaadupadadhataam, vishvakarmaa vaa aadityaruttarata upadadhataam, prachetaa vo rudraih pashchaadupadadhataam vishvakarmaa va aadityaruttarata upadadhataam, tvashtaa vo roopairuparishtaadupada ghatam samgjaanam vah pashvaaditi/Adityah sarve agnih prithivyaam vaayurantikshe Suryo divi chandramaa dikshu nakshatraani swarloke, evaahovaa hyogne eva hi vaayo evaa hyeendraevaahi pushan evaa hi devaah/ (Devas! May Indra and Ghosha along with Vasus serve us in the Eastern side;may Vayu Deva and the Pitru ganas in the southern side; Prachetas and Rudras in the west; Vishwakarma and Adityas safeguard in the North; Twashta and his creations above and may Samjnaana or excellence in knowledge from the rear side as back up. All the Agnis present on earth are Aditya himself. So also Vayu on antariksha, Surya inarga region; Chandrama

in all directions and so do the Nakshatras all over! Now, may all especially the Devas of Surya, Vayu, Agni, Indra, Pusha and the rest of Devas! Bless all the human beings as they pray to you earnestly and fulfill our wishes with your grace and mercy!

1.21.1-10) *Aapamaapaam apah sarvaah asmaad asmaad ito amritah agnir vaayuh cha Suryahs cha saha sanchaskararddhiyaa,/ Vayvashvaa rashmipatayaha , mareechyaatmaano adruhaha deveerbhuvanasoovareehi, putravattvaaya me suta/ Mahaanaamneem mahaa maanaah mahaso mahasah swah, mahaso mahasassvaha, deveeh parjanyaasoovareehi putravattvaaya me suta/ Apara~shnyushnim apaarakshaha apaa~shnyushnim, apaaragham apaaghraamapachaa~vartim apadeveerito hita/ Vajrandeveerajeetaagshcha bhuvanandevasoovareehi, aadityaanaditindeveem yoninordhvamudeeshata /Bhadram karnebhiih shrunuyaama devaaha bhadram pashyema akshabhiryajatraaha, sthiraairangaistushtuvaagmsastanoobhihi vyashema devahitam yadaayuhu / Svasti na indro vrudhashravaaha svasti nah pooshaa vishvavedaaha , svasti nastaarkshyo arishtanemihi svasti no bruhaspatirdadhaatu / Ketavo arunaasashcha rushayo pratishhtaagmshatadhaa hi/samaahitaaso sahasradhaayasam/ Shivaa nashshntamaa bhavantu divyaa aapa oshadhayaha , sumrudeekaa sarasvati maa te vyoma sandrushii / (May I secure the entirety of waters, their forces and energies repeatedly from heavens and all other sources; such water flows might have been secured from Devas like Agni-Vayu-and Surya Deva and as such we pray these Devas to secure the waters aplenty. Indeed these water resources are carried by Vayu Deva and these flows carry the energies of Vayu. These water flows are also protected by Surya Kiranaas and these are pure and transparent, besides possessing the cause and support of the three lokas and are blessed with the consequent achievement of excellent progeny. Such pure and sacred waters are well known for resulting in great thoughts and noble features. Indeed they lead to the magnificence of Surya Deva besides imbuing the radiance of Parjanya the Deva of the cause of births mercifully of illustrious sons. May the energies of Jala Devata! Do keep us away from evil energies; take away from those which negate what burns off the very spirit of enjoyments; take away from ruthless demons; take us away from the negative powers causing diseases and rash actions; destroy all kinds of shaktis that upset balance of mind and equanimity. Divine waters! Protect us from Vajra weapon which impede our aspirations of accomplishing Swarga sukha. May we hear that is ever prayerful to the Almighty; may we always see what is known as the celestial vision. May we be healthy ever with no physical ailments and mental stresses. May Indra who has the ability of distant hearing establish our welfare; may Pushan the omni -scient take full care of our welfare. May Tarkshya ensure our freedom and Brihaspati grant us of peace of mind. [Shanti Mantras vide Rig Veda .89.6-8] May we seek the kindness of Rishis viz. Ketavah , Arunaasa, Vaatasrshana grant us equanimity and powers of holding due to their energies of meditation. May the celestial waters bestow the essence of plants and grains to ensure our health and wealth. May Devi Sarasvati reach us from vyoma to where we pray to Her for sharpening our thoughts with sword like knowledge.)*

1.22.1-10: May mantra Jalas be showered as **Mantra Pushpas** on Various Devas

Yopaam pushpam veda, pushpavaan prajaavaan pashumaan bhavati / Chandramaa vaa apaam pushpam / pushpavaan prajaavaan pashumaan bhavati / ya evam veda / yopaamaayatanam veda / aayatanavaan bhavati / agnirvaa apaamaayatanam / aayatanavaan bhavati/ yonneraayatanam veda/ aayatanaaan bhavati / aapo vaa agneraayatanam / aayatanavaan bhavati / ya evam veda / yo~paamaayatanam veda / aayatanavaan bhavati / vaayurvaa apaamaayatanam / aayatanavaan bhavati/ yo vaayoraayatanam veda / aayatanavaan bhavati / aapo vai vaayoraayatanam / aayatanavaan bhavati /

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

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

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

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

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

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

Chandrama Vama pamayatnam,yatanavan bhavati.Yascandra masa Ayatanam Veda Ayatanavan bhavati,Apovai Candra masa Ayatanam,Ayatanavan bhavati,Ya Evam Veda Yo pamayatanam veda,Ayatanavan bhavati.(Moon is the source of water,He who knows the source of

Moon,Becomes established in his Self,Water is the source of moon,He who knows this,Becomes established in his Self.He who knows the source of water,Becomes established in his Self).

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

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

(Note: The following paragraph has got a hidden meaning – this is to say that there is a raft available to cross over all the forces of Nature and to see the God beyond all of them – God himself is the raft – we have to seek His help to see Him.We need to understand that He, indeed is the raft. This paragraph also makes the serious reader wonder on what is the real meaning of the word "water" used throughout this mantra.)

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

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

[This stanza is included in some versions of mantra Pushpam -

Om tad Brahma - Om it is Brahma,. Om Tad Vayu - Om it is air, Om Tad Athma-Om it is the soul, Om Tad Sathyam- Om it is the truth,Om Tat Sarvam - Om it is everything-Om Tat puror nama- Om salutations to that Purusha Anthascharathi bhootheshu Guhyam Viswa Murthishu, That which is inside all beings secretly is that Universal God,Tvam Yajna- You are the fire sacrifice (Yajna),Twam vashatkara- You are the the personification of Vedic sacrifice,Twam Indra -You are the Indratvam vayu - You are the air Tvam Rudra - You are Rudra, Vishnus tvam- You are the Vishnu Brahmasthvam- You are the Brahma, Tvam prajaipathi -You are the Lord and saviour of all beings (prajapati) Om Tadhapa apo jyothi raso amrutham brahma bhur bhuvasuvarom Om water is light, the essence is the nectar and the concept of Brahma is in all the seven worlds. Rajadhi rajaya Prasahya Sahine|Namo Vayam Vai Sravanaya Kurmahe Samekaman Kama Kaamaya mahyam, Kamesvaro Vai Shrivano dadatu, Kuberaya Vai Shrivanaya,Maha rajaya Namah.

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

1.22.11-22 as continued: Construction of Homa Kunda

Ime vai lokaa apaam rasyaha , te mushminnaaditye samaabhrutaaha , jaanudaghreemuttara vedeem khaatvaa , apaam poorayitvaa gulphadagham / Pushkaraparnih pushkaradandaih pushkaraishcha samsteerya , tasminvihayase , agnim praneeyopasamaadhaaya , brahmavaadino vadanti , kasmaatpraneeteyam agnishcheeyate , saapraneete~yamapsu hyayancheeyate , asou bhuvanepyanaahita - agniretaaha , tamabhita etaa abeeshtakaa upadadhaati , agnihotre darshapoornamaasayoho , pashubandhe chaaturmaasyeshu atho aahuhu , sarveshu yajnokratushviti , etaddha sma vaa aahushshandilaaha , kamagninchinute , satriyamagninchivaanaha , savatsaram pratyakshena , kamagninchinute , saavitramagninchivaanaha , amumadityam pratyakshena , kamagninchinute naachiketamagninchivaanaha , praananpratyakshena , kamagninchinute , chaaturhotriyam agninchinivaanaha , brahma pratyakshena , kamagninchinute , vaishvasrujamagninchivaanaha , shareeram pratyakshena , kamagninchinute , upaanuvaakyamaashum agninchinivaanaha/ imaan lokaanpratyakshena kamagninchinute , imamaarunaketukamagninchivaana iti , ya evaasou/ itashchaa~mutashchaa~vyateepaatee , tamiti , yonnermithooyaa veda , mithunavaanbhavati , aapo vaa agnermithooyaaaha , mithunavaanbhavati , ya evam veda / (As the northern side altar , a knee deep pit be dug up filled with water up to the ankle as covered with lotus leaves, stalks and lotus flowers. There on flat platform be devised and Agni is placed. Then the Brahmavaadis notionally raise questions: Why this Agni is stated to be 'pranite' or revered and 'chiyate' or gathered together! The replies re given: Agni is revered as placed waters; Agni is gathered as it is called 'Ahitaagni' the one fostering auspicious -ness as also to safe guard the trilokas with celestial mobility. There is another type of 'abhitani' or stationary Fire especially due to the concern of water sprinkles and also to protect 'abhishikta' deities.

The next stanza explains that this procedure termed 'Arunaketuka' is stated common to yajna varieties such as 'Agnihotra- Darsha purnaamaasa-Pashubandhana and Chaturmasya; these applications are practised with yajnas or more appropriately the Yajna kratus. Shandika Maharshi when raises a question as to which kind of Agni's worship is commended; the reply obviously states that such yajna karya as yields advantages all through the year as termed as 'Saatvitram Agni' apparently targetting Surya Deva and even beyond!

Another type of worship is termed as 'Nachiketa Agni' described in Katha Upanishad vide since that could be practised with praana or life energy directly: [vide I.i.14-19], Yama Dharma Raja explained to Nachiketa about the great impact and implication of Agni Sacrifice which indeed was the means of achieving Swarga. Fire is the support of the world as the enlightened experts of Dharma are well aware and keep it in the interior portals of their intellect.

Brihadarnanyaka Upanishad [I.ii.2-3] states that while Arka is water, its froth got solidified as Earth, on which Hiranyagabha rested and warmed up by further cogitation and concentration became bright and thus Agni got materialised! Virat Bhagavan further differentiated in three parts vi. Agni-Surya and Vayu. Yama or Death asserted that Agni was the source of the World; even the class and number of bricks and manner of arranging the Fire how the Sacrificial wood was to be piled up, how the Fire be procured and lit up was defined! When reference was made to the Scriptures thus, Nachiketa was highly elated in repeating the stanzas even as Yama was delighted! Dharma Raja was then highly pleased and granted him the boon of Swarga. Yama Deva also gave the fourth boon as well viz. that Agnihotra would be additionally known by the name of Nachiketa, the earlier boons being his father's composure and his

ability to see and converse with Nachiketa, knowledge about the Agni and Yamaraja was so overwhelmed with Nachiketa that he blessed him with a multiformed necklace which would bestow multi-dimensional knowledge including that of ‘Antaratma’ or of the Self! Thus whosoever performs the **Naachiketa Fire** thrice would have achieved three kinds of achievements viz. Sacrifice, Study and Charity; the first oblation would bestow powerful knowledge including the way of crossing the cycle of births and deaths, the second Agnihotra leading to accomplishing the son of Brahma and the third oblation leading to Everlasting Peace by identifying Brahman! The illustrious one who performs the Naachiketa Sacrifice thrice thus conquers fear and reappearance of death once for all and having secured heaven and freedom of movement in the worlds, rejoices identity of Brahman!) Replying Shandila Rishi’s further interrogation of which type of Agni might worship another reply was Chaturhotriya Agni, since they methodology was followed in worshipping Brahma Deva directly. It may be noted that there would be four invoking ritviks or priests in this case. Another kind of Agni worship is Vaishvasrja Agni to the body of Hiranyagarbha . With a view to secure the experience of all the worlds another Agni Karya called Upaanuvaakyam which is basically a swift and speedy affair. Aarunaketuka Agni is worshipped to attain movement of every where and an where, yet earth as the base; this kind of worship aimed at Surya Bhagavan with the facility of going even beyond Surya Loka. Finally, Mithuya Agni karya is essentially performed by devotees of Agni to secure strong relationship of the Performer and Agni mutually, and such performers are also attain nearness to Jala Devata too!

1.23.1-20: Ancient Maharshis discovered Kurma as the Adi Purusha and the works of Arunaketu by the power of Mantras from waters

Apova idamaasantsalilameva / sa prajaapatirekaha / pushkaraparne samabhavat / Tasyaantarmanasi kaamassamavartata / idam srujeyamiti / tasmaadyatpurusho manasabhigacchati / tadvaachaa vadati / tatkarmanaa karoti / tadeshaa~bhyanooktaa/ Kaamastadagre samavartataadhi/ manaso retah prathamam yadaaseet / sato bandhusati niravindann / hrudi prateeshyaa kavayo maneesheti / Upainam tadupanamati / yatkaamo bhavati / ya evam veda / Sa tapotapyata/ sa tapastaptvaa/ shareeramadhoonuta / tasya yanmaagmsamaaseet/ tato~runaah ketavo vaatarashanaa rushaya udatishthann / Ye nakhaaha/ te vaikhaanasaaha / ye vaalaaha/ te vaalakhilyaaha / yo rasaha / so~paam/ Anttaratah koormam bhootam sarpantam tamabraveet mama vaitvanmaagmsaa samabhut / Netyabraveet / poovamevaahamihaasamiti / tatpurushasya purushatvam / sa sahasrasheershaa purushaha / sahasraakshassahasrapaat / bhootvodatishthat /Tamabraveet / tvam vai poovagm samabhooahu / tvamidam poovahkurushveti / Sa ita aadaayaapaha / anjalinaa purastaadupaadadhaat / evaahyeveti / tata aaditya udatishthat / saa praachee dik / Atha arunah keturdakshinata upaadadhaat / evaahyagna iti / tato vaa agnirudatishthat / saa dakshina dik / Athaarunah ketuh pashchaadudhaat / vaahi vaayo iti, tato vaayurudatishthat / saa prateechee dik /Athaarunah ketyruttarata upaadadhaat / evaahendreti / tato vaa indra udatishthat / sodeechee dik / Athaarunah keturmadya upaadadhaat / evaahi pooshanniti / tatovai pooshodatishthat / seyandik / Athaarunah keturuparishtaadupaadadhaat / evaahi devaa hati / tato devamanushyaaah pitaraha / gandharvaapsarasashchodatishthann / sordhvaa dik/ Yaa viprusho viparaapatann / taabhyo~suraa rakshaagmsi pishaachaashchodatishhann / tasmaatte paraabhavann / viprudbhyo hi te samabhavann / tadeshaabhyanooktaa/ Aapo ha yadbruhateergar -mamaayann / dakshandadhaanaa janayanteessvayambhum / tata imedhyasrujyanta sargaaha / adbhyo vaa idagm sambhuut sarvam brahmatasmaadudagum shithilamivaa~dhruvamivaabhavat/ prajaapatir -vaava tat/ aatmanaatmaanam vidhaaya / tadevaanupraavishat / tadeshaabhyanooktaa / Vidhaaya lokaan vidhaaya bhootaani / vidhaaya sarvaah pradisho dishashcha / prajaapatih prathamajaa rutasya / aatmanaatmaanam

abhisamvivesheti/ Sarvamevedamaaptvaa/ sarvamavaruddhya/ tadevaanupravishati/ ya evam veda/(Indeed the universe is full of water and nothing else and Prajapati emerged on a lotus leaf with a unique wish. As a thought appeared on his mental retina, that thought got converted as a speech; *tad vaachaa vadati, tatkarmaakaroti* or once the speech emerges, then that leads to action; then that action symbolises a Veda Mantra! Initially thus a desire led to mind. The primary thought blossomed as the flower of reality. Rig Veda vide 10.129.4 is aptly quoted: *Kaamastadagre samavartataadhi manaso retah prathamam yadaaseet / sato bandhusati niravindann / hrudi prateeshyaa kavayo maneesheti/* or right at the very beginning of Virat Swarupa had the wish to manifest ‘Srishti’ and that thought like a ‘beeja srijana saamardhya’ or the ability to generate the seed was caused. Once the unique thought of a highly personified knowledge occurs then that intense thought takes the form of Reality! It is said that Sages have the impulse of mind which leads to fruition.

Katha Upanishad vide II.iii.9 -11 is quoted: *Na samdrushe tishthanti rupamasya, na chakshushaa pashyati kaschanainam: hridaa maneeshaa manasaabhi klupto yetad vidur amritaaste bhavanti// Yadaa panchavatishtante jnaanaai manasaa saha, buddhicha na vichestati, tam aahuh paramaam gatim//Taam yogamiti manyante sthiraamindriya dhaaranam, Apramattastadaabhavati yogo hi prabhavaapyayau//* (Brahman’s firm is far beyond the normal vision by the eyes. But, He is visualised by ‘hrida’, ‘maneesha’, ‘manasa’ or by heart, Intellect and by thought of mind only that He is perceivable; those who are aware of this fact would pave the way for Immortality. The highest state of Yoga in the extraordinary context when the ‘Panchendriyas’ or organs and senses are truly rested into union and synthesised with mind and intellect, that is Yoga. That situation calls for ‘sthiraam indriya dhaaranaam’ or the balanced and stable control of senses with no distraction of mind whatsoever but uniformly concentrating on Brahman. The term Yoga is unfortunately interpreted as a mere breathing exercise not knowing the spirit of synthesising the body and senses- absolute stability of mind- dissolution of thoughts and total concentration aided of course by breathing control! This state envisages the negation of seeing, hearing, speaking, thinking, and breath control topped by meditation on the single and singular state bordering death like situation!) This very Vedic Triplet of ‘hridaa-manasaa-maneesha’ is confirmed vide Rig Veda I.61.2 : *Asmaaidu praya iva prayaami bharaamyangyusham baadh suvritti, Indraaya hridaa manasaa maneesahaa pratnaaya dhiyo marjayanta/* or we offer a limited ‘havishya samaana stotra’ as an ideal chant for ‘sharu vinaashana’; Rishi ganas offer sacred stotras by way of hridaya-manas-buddhi!

Consequent on the desire to undertake creation, Prajapati having performed tapas, shook off his body and a small mass of flesh got generated and three Maharshis appeared viz. Aruna-Ketavah-Vaaarashana and stood up. From His long nails appeared Vaikhaanasa; from His long hairs or ‘Vaalaas’ emerged Vaalakhilyaas from whose essence water got generated. There after from the waters, kurma or tortoise crawled therein. Prajapati addressed the kurma: have you emerged from my ‘twang’ or skin and ‘maamsa’ or flesh. Kurma replied in the negative and said that even in the ancient times, that the concept of ‘Purushatvam’ or virility of the universe accomplished its existence; the tortoise then assumed thousand heads and thousand eyes; the thousand eyes flashed from the waters. Then the Creator Prajapati exclaimed : *Tamabraveet / tvam vai poorvagn samabhoohu / tvamidam poorvah kurushveti /* or ‘ indeed, you were born well before I came into existence; since you were the first, you created the universe well before me! Having confessed thus the Virat Purusha picked water from the primordial ocean from his hands and deposited a fistful water towards the easterly direction uttering the mantra ‘ evaa hyeva’! *Tat Aditya udtishthat, saa praachee dik/* Aditya then stood uptowards the easterly direction; Arunaketu Deva then deposited water in the southern direction pronouncing the mantra : ‘evaa hy vagna’ when Arunaketu

Agni manifested. Then Arumaketu offered firstful of water to the western direction with the mantra ‘eaahi vaayu’ and Vayu Deva manifested upwards from the ocean. Then Arunaketu Deva offered water in the northern direction with the mantra ‘evaahi Indra’ and Indra Deva manifested. As Arunaketu offered to the ‘Antariksha’ with the mantra ‘evaahi Pushan’ and the Antariksha Devata Pushan manifested. Arunaketu further deposited water into the space stating ‘eaahi deva’ then ‘Deva manushyaa Pitarah Gandharva apsarasaas’ got manifested. Further on, waterdrops were sprinkled by the Virat Prusha and the waters fell down: ‘*taabhyo~suraa rakshaagmsi pishaachaashchodatishann | tasmaatte paraabhavann | viprudbhyo hi te samabhavann*’ or there got manifested asuras, raakshasaas, pishachis and were defeated and destroyed subsequently. Then the waters enveloped the mighty womb and Swayambhu Manu .

Rig Veda vide 10.121.7 states: *Apo ha yadbrihareer vishvamaayangarbha dadhaanaa janayantiragnim, tato Devataanaam samavartataasurekah kasmai Devaaya havishaa vidhema/* or even before srishti, a massive form of water or the ‘Mula Kriyaasheela Tatwa’ got overshadowed; this got conceived as a ‘garbha’ and from there emerged Agni-Akaasha and there followed the primeform of Praana the Vital Energy which was worshipped with unanimity and utter sincerity! From the waters in mass or in smaller units got created and so did the Celestial Swarupa of Pajapati on his own as ‘atmaana aatmaanam’ as Self Created. Thus Prajapati the Self Generated, created the worlds, all the Beings, Directions, Intermediate Lokas, and so on. He enters within every Being, every feature and facet, within-without, inside and outside out, comprehensively and intrinsically. Indeed He is omni-present, omni potent and omni-scient!

1.24. 1-11: Maharshis by the ‘mantra shakti’ collect waters and manifest Arunaketuka Agni!

Chatushtayya aapo guruhnaati/ chatvaari vaa apaagmroopaani , megho vidyut / stanayitnurvrushtihi/ taanyevaavarundhe / Aatapati varshyaa guruhnaati/ taah purastaadupa -dadhaati/ etaa vai brahmavarchasyaa aapaha / mukhata eva brahmavarchasamavarundhe / tasmaan mukhato brahmavarchasitaraha / Koopyaa guruhnaati taa dakshinata upadadhaati / etaa vai tejasvi -neeraapaha , teja evaasya dakshinato dadhaati/ tasmaaddakshinordhastejasvitaraha/ Sthaavaraa guruhnaati / taah pashchaadupadadhaati , pratishthitaa vai sthaavaraaha / pashchaadeva pratitishthati/ Vahanteergruhnaati taa uttarata upadadhaati / ojasaa vaa etaa vahanteerivogdateeriva aakoojateeriva dhaavanteeha , oja evaasyottarato dadhaati /tasmaaduttarordha ojasvitaraha / Sambhaaryaa guruhnaati taa madhya upadadhaati , iyam vai sambhaaryaaha / asyaameva pratitishthati / Palvalyaa guruhnaati / taa uparishtaadupaadadhaati, asou vai palvalyaaha / amushyaameva pratitishthati/ Dikshoopadadhaati / dikshu vaa aapaha / annam va aapaha , adbhyo vaa annanjaayate / yadevaadbhyonnanjaayate / tadavarundhe / Tam vaa etamarunaaha / ketavo vaatarashanaa rushayo~chinvaan , tasmaadaaruna ketukaha tadeshaabyanooktaa / Ketavo arunaasashcha / rushayo vaatarashanaaha , pratishthaagm shatadhaahi / samaahitaaso sagasradhaayasamiti / Shatashashchaiva sahasrashashcha pratitishthati , ya etamagninchinute ya uchainamevam veda / (Arunaketu Aditya collects water flows from four sources essentially viz. clouds, lightnings, thunder and rain and also controls these sources. He collects waters mainly from ‘varshas’ that too mainly from the eastern direction as there the illumination of rays are the maximum. Thus the waters from this direction are stated to possess ‘brahma varchas’ or the brilliance of Brahma Deva. Then the waters from wells as established in the southern direction with deposited tejas is the next best. Bhagavan Arunaketu then tends to collect waters from the rather stationary water flows like ponds or lakes in the western direction as these are stated to be steady and none too moving. Water availability from ‘jeeva nadis’ termed live rivers as flowing and established in the northern direction are quite energetic with ‘ojas’ and speedy which could carry logs of heavy wood and tree branches; these

powerful flows make splashing sounds since they flow on stones and pebbles and invariably with intense under- currents as of ‘vidyut’! Aditya Arunyaketu then takes domestic water pots and stored waters as the house holder feels assured of readily available comfort. Then about ponds contained in bricks or rocky wells in or nearby to one’s residences. Persons feel assured of sufficient water resource in any season; indeed water supply is considered as a boon even more indispensable to Sun shine! One feels happy with water all round in all directions. Food is water and seeks control of water even more than that of food. Then about Agni; all the Rishis of renown like Aruna, Ketu, Vaataraashana and so on worship Agni and that is why Agni is called Arunaketuka! Indeed, Rishis like Ketavah, Arunasah Vaatarashana are ever equi-poised always and are well established within themselves with countless spiritual endeavours and powers arising from the inner energies. *Shatashashchaiva sahasrashashcha pratitishthati , ya etamagninchinute ya uchainamevam veda* /Needless to emphasise that the Master of Yajna Karyas have hundred fold and even thousand fold blessings, prosperities and joys as he is replete with the secrets of Agni and worship thereof!

1.25.1-9: Preparation of Homa Kunda

Jaanudaghneemuttaravedeenkhaatvaa / apaam poorayati , apaagm sarvatvaaya / pushkaraparnagmrkumam purushamityupadadhaati / Tapo vai pushkaraparnam satyagmrkumaha amrutam purushaha, etaavadvaa vaasti yaavadetat yaavadevasti tadavarundhe / Koormamupadadhaati apaameva medhamavarundhe , atho svargasya lokasya samashtyai / Aapam aapaam apassarvaaha asmaadasmaadito~mutaha, agnirvaayushcha sooryashcha saha sanchaskarar -ddhiyaa iti / vaayvashchaa rashmipatayah/ Lokam prunacchidram pruna yaastisrah paramajaaha / Indraghoshaa vo vasubhirevaahyeveti / Panchachitaya upadadhaati paanktognihi yaavaanevaagnihi tanchinute / Lokamprunayaa dviteeyaamupadadhaati pajcha padaa vai viraat /tasyaavaa iyam paadaha/ antariksham paadaha / dyouh paadaha/ dishah paadaha / dishah paada / parorajaah paadaha / Viraajyeva pratitishthati / ya etamagninchinute / ya uchainamevam veda / (This brief anuvaka describes the preparation of the homakunda or the Fire Altar arranged in the northern direction as dug up knee deep and filled with water. On the top of the altar are lotus leaves spread over and the ‘Hiranya Purusha’ installed; *Tapo vai pushkaraparnam satyagmrkumaha amrutam purushaha, etaavadvaa vaasti yaavadetat yaavadevasti tadavarundhe* / The lotus leaf is the tapo vedi; Satya or the personification of Truth as the ‘rukma’ or the golden shine- and Amritam or Immortality; indeed the divine combination is of ‘satyam-rukma-amritam’. He next step is to instal Kurma the Sacred Tortoise which indeed is the ‘medha’ or the essence of water as stated to have been derived from Swarga; Kurma is the Supreme Purusha existent well before Prajapati the ‘karta of srishti’ or chief of Creation. Now the prayer of the Karta of the agjna: May we secure continuous flows of water by the help of ‘ Tisra Paramaja’ Agni, Vayu, Bhaskara. Thereafter, let this Homa Kunda be filled in by the powers concerned. Let the powers represented by the bricks at the Homa Kunda be enhanced by the mantra of *Indra ghosha vasubhih..* The Yajna karta may then prepare five compartments or sections each with Agni in ‘pancha chitayh’ or five layers decorated by special things like Yavan et.c. The worshipper then places five lotus flowers in each compartment representing ‘Panchaagnis’ viz. Aahavaniya, Gaarhapatya, Dakshina, Sabhya, and Vasatya. Now the second brick named ‘lokaprana’ or the large brick named Virat of five feet representing bhumi, antariksha, swarga; dishas or directions, and ‘paroraja’ or what is beyond swarga; the space fillings are of ‘ loka praana’. *ya etamagninchinute / ya uchainamevam veda* / or He who worships Agni Deva illuminates like the Viraja or the Emperor !

1.26.1-15: Worship of Agni Deva in varied forms and the rules and benefits

Agnim praneeyopasamaadhaaya tamabhita etaa abeeshakaa upadadhaati , agnihotre darshapoornamaasayoho , pashubandhe chaaturmaasyeshu , atho aahuhu , sarveshu yajnakratushviti/ Atha ha smaahaarunassvaayambhuvaha , saavitrah sarvognir ityananushangam manyaamahe , naanaa vaa eteshaam veeryaani / Kamagninchinute satriyamagninchinvaanaha, kamagninchinute saavitramagninchinvaanaha , kamagninchinute naachiketamagninchinvaanaha, kamagninchinute chaaturhotriyam agninchin vaanaha, kamagninchinute vaishvasrujam agninchinvaanaha, kamagninchinute upaanuvaakya -maashumagnin chinvaanaha , kamagninchinute imamaaruna ketukamagninchinvaana iti/ Vrishaa vaa agnihi vrushaaou sagsphaalayet , hanyetaasya yajnaha , tasmaannaanushajyaha / Sottaravedishu kratushu chinveeta uttaravedyaaghyagnishcheeyate / Prajaakaamashchinveeta prajaapatyo vaa eshonnihni, prajaa -patyaah prajaaha, prajaavaan bhavati, ya evam veda/ Pashukaamashchinveeta , samjnaanam vaa etat pashoonaam , yadaapah pashoonaameva samjnaanenninchinute , pashumaan bhavati , ya evam veda/ Vrishtikaamashchinveeta , aapo vai vrushtihni , parjanya varshuko bhavati , ya evam veda / Aamayaavee chinveeta , aapo vai bheshajam ,heshajamevaasmai karoti , sarvamaayureti / Abhicharagghshchinveeta vajro vaa aapaha, vajrameva bhraatruvyebhyah praharati , strunutu enam / Tejaskaamo yashaskaamha brahmavarchasa kaamassvargakaamashchinveeta etaavadvaa vaasti yaavadedat yaavadevaasti , tadavarundhe / Tasyaitadvratam varshati na dhaavet amrutam vaa aapaha , amrutasyaanantarityai/ Naapsu mootrapureeshankuryaat , na nishthevet , na vivasanassnaayaat , guhyo vaa eshognihi, etasyaagner anatidaahaaya / Na pushkaraparnaani hiranyamvaa~dhitishthet etasyaagner -anabhya -arohaaya / Na koormasyaashneeyaata , nodakasyaaghaatukaanyenamodakaani bhavanti , aghaatukaa aapaha , ya etamagninchinute , ya uchainamevam veda / (Agni's worship is to be executed by suitable methodology of the awakening of a 'homa vedika' or fire altar; the Ishtika Devatas - cosmic energies as symbolised by the bricks- are together and so is the procedure of 'Arunaketuka' well defined as per the classification like simple Agnihotra, Darsha -purnamaasa, Pashubandha or animal sacrifice, or observance of chaturmaasya. Now, Aruna the son of Swayambhu remarked that Agnihotra was different from Savitra Agni as their powers are different. Worship of various Agnis is defined and differentiated as follows: these are Savitra Agni, Nachiketa Agni; Chaturhotriya Agni; Vaishvasraja Agni; Upanuvaakya -mashu Agni; Aarunaketuka Agni. Indeed these are the types of Agnis most worthy of worship! Indeed one need not strain one's testicles since yajnas and the desires to beget excellent sons are different and far from each other. Further, Agni needs to be worshipped in Uttara Veda. As regards the direct benefits of performing the worship of Agni, following are included: one desirous of procuring progeny the relevant Agni to worship is Prajapatya Agni. Those desirous of cattle or Surya Kiranas should realise Sam,jnaana and approach Samyak Agni. One desirous of rains should seek Parjanya to pour down. To offset illnesses indeed waters are the great healers, and the energy boosters by worship of Agni is called for. In case there persists low status of life, worship of Agni is sought for and water being thunderbolt, enemies are destroyed and their energies are diluted by worship of abhichara agni. Seeking tejas-yashas- brahma varchas, the ritual of 'homa' proves helpful besides the objective of attaining swarga. Now the mandatory rules by the performance of yajnas: since water is described as the basis of amrita or the nectar which indeed is immortality itself, the tendency of running in rains is to be avoided lest drenching by rains hinders the possibilities of immortality. Neither urinating or 'mala visarjna' in water flows, nor spitting or bathing naked expose the human body to under-currents of Agni; equally harmful is to resort to artificial means of heating and radiation against natural laws of Prakriti. The propensity for walking on lotus leaves

and flowers or on the mines of raw gold deposits exposes on the under- current dwellings of Agni! Yet another precaution to certainly be followed is not to consume tortoise flesh, let alone for that matter any creature living in deep waters; however aquatic animals do not harm a person who worships Arunaketuka Agni.)

1.27.1- 20: Wake up call to the practitioners of Yajna Karyas to maintain ‘bahyaantara shuchi’ and reap benefits of longevity and further even to the Svar+ga or the svar suffused with luminosity!

Imaanukam bhuvanaa seeshadhema / indrashcha vishve cha devaaha/ Yajna nah tanvam cha prajaancha aadityairindrassaha seeshadhaatu / Aadityairindrassagano marudbhihi asmaakam bhootvavita tanoonaam / Aaplavasva praplavasva aandeebhavaja maa muhuhu , sukhaadeendukhanidhanaam pratimunchasva svaam puram / Mareechah Svaayambhuvaaha ye shareeraanyakalpayann te te dehankalpayantu , maacha te khyasma teerishat / Uttishtha maa svapta agnicchadhvam bhaarataaha, raajnassomasya truptasaha sooryena sayujoshasaha / Yuvaa suvaasaa / Ashtaachakraa navadvaaraa devaanaam poorayodhya tasyaagmhiranyamayah koshaha svargo loko jyotishaavrutaha/ Yo vai taam brahmano veda , amrutenaavrutaam pureem, tasmai brahma cha brahmaa cha aayuh keertim prajaandaduhu/ Vibhraajamaanaam harineem yashasaa samparee -vrutaam , puram hiranma yeem brahmaa viveshaaparaajitaa/ Paraangeti ayaamayee paraangetya naashakee , iha chaamutra chaanveti vidvaandevaasuraanubhayaan / Yatkumaaree mandrayate yadyoshidyatpativrataa , arishtam yatkimcha kriyate agnistadanuvadhatai / Ashrutaasashrutaasashcha yajvaano ye~pyayajvanaa/ svaryanto naapekshante indramagnincha ye viduhu/ Sikataa iva samyanti rashmibhissamudeeritaaha , asmaalokaadamushmaaccha rishibhiradaatprushnibhihi/ Apeta veeta vi cha sarpataataha ye~trastha puraanaa ye cha nootanaaha , ahobhiradbhiraktubhirvyaktam yamo dadaatvavasaanamasmai/ Nru munantu nripaatvaryaha akrushtaa ye cha krushtajaaha , kumaareeshu kaneeneeshu jaarineeshu cha ye hitaaha / Retahpeetaa aandapeetaaha angaareeshu cha ye hutaaha ubhayaan putrapoutrakaan | yuveham yamaraajagaan / Shataminnu sharado anti devaa yatraam nashchakraa jarasam tanunaam, Putrasoyatra pitaro bhavanti, maa no madhyaa reerishat aayuh gantoh/ Ado yadbrahma vilabam pitrunaashcha yamasya cha , varunasyaashvinoragnehe marutaashcha vihaayasaam / Kaamaprayavanam me astu sa hyevaasmi sanaatanaha , iti naako brahmishravo raayo dhanam putraanaapo deveerihahita/

(Indra Deva and all other Devatas as also the human devotees worship Agni Deva for the establishment of Universal Peace and Prosperity. Now, may Indra along with Adityas bring about success to all the Beings by our Yajnas and through these means shower ‘anna’ or the material contentment, ‘praana’ or energy of Life, ‘manas’ or clean and stable mind and most significantly the ‘mahas’ or supreme equanimity! May Indra, Adityas and Marut Devatas protect our physical well being too as a sound body provides a sound mind! Once having given birth on this Bhumi, and started the journey of existence initiated from an egg, may we not repeat this cycle of life again and again , ‘ad nauseum’! Give up this city of Life now with pleasures and now again with pains. This ‘Brahmanda’ or Cosmos is such that this Singular and Everlasting Soul is attached to a temporary body as ‘swaam puram’ which is aplava’ or enters the stream of Time Cycle and ‘paplava’ or travels for a while only to ‘tirishat’ or get destroyed! May the Creator provide temporary bodies to live but even during this short tenure of life, let not the body sleep or waste the fixed life-span but worship Agni and create ‘Soma’ as the resultant of the works of worship, thus rejoicing the Surya in radiance! The physical body is like the impregnable city of Devas: *Ashtaachakraa navadvaaraa devaanaam poorayodhya tasyaagm hiranyamayah koshaha svargo loko jyotishaavrutaha/* This city has nine doors and six chakras or wheels containing a golden vessel turned

towards Swarga replete with illumination- the nine gates being ears, eyes and so on and the eight chakras being the centers of consciousness viz. Sahasraara-Aagjna- Vishuddha-Anaahata-Manipura-Swaadhi - shthaana- Mulaadhara and synergised with Bindu. Atharva Veda vide 10.2.31 is quoted precisely alike. The subsequent two stanzas of this Veda explain: *Tasmin hiranyaye kosho trayare tripratishthite, tasmin yad yakshamatmanvat tad vaiahmavio viduh/ Prabhajamaanaam harineemyashasaasamparivritaam, puram hiranyayeem Brahma vivesha -aparaajitaam/* or equipped with three partitions centrally located three radiant ‘koshas’ which are venerated as Brahma Jnaanis are aware of; this ‘Brahma Puri’ or the City of Brahma Deva is everlasting, self- illuminated and ever blissful!

Describing Bahma Puri, Kaushitaki Upanishad is quoted describes Deva yaana upto Brahma loka as follows vide I.3:

Sa eta Deva yaanam panthaanam aapadyagni lokam aagacchati sa Vaayu lokam, sa Varuna lokam, sa Indra lokam, sa Prajapati lokam, sa Brahma , tasya ha vaa etasya lokasyaaro hrado muhuurtaa yeshtiyaa vijaraa nadilyo vrikshah saalajyam samsthaanam, aparaajitamaayatanam, Indra Prajaapati dvaara gopau, vibhu pramitam, vichakshanaasandi amitaujah paryankah, priyaa cha maanasee, pratirupaacha chakshushi, pushpaani adaayaavayato vai cha jagaani ambaascha -ambaavaseesh cha apsarombayaanadyah, tam ittamvid aagacchati, tam Brahma haabhidhvaavatah, mama yaashasaa vijaraam vaa ayam nadeem praapan na vaa ayam jarayishyateeti/ (As the Jeevatma of the blessed person’s life of immense virtue, sacrifice and learning gets terminated and enters the distinguished Deva yaana or the Path of Devas instead of the routine normal of Pitru yaana, It enters foremost the world of Agni, then the Vayu Loka, onward the Varuna loka, then to the Indra Loka of Swarga, further up to the Prajapati Loka and ultimately the Brahma Loka. The World of Lord Brahma or that of Hiranya garbha has the distinct symbols of the ‘Aara’ Lake representing as it were the ‘Arishad Vargas’ or the typical enemies of the Beings especially of human beings of Kaama-Krodha-Lobha-Moha-Mada-Matsaryas or of excessive desires, anger, narrow mindedness, arrogance and envy; ‘Muhurtas’ or the moments that tend to enflame the pro-active inclinations of exercising acts of virtue, like Sacrifices, Charities, Meditations and so on; ‘Yeshtihās’ or those ‘muhurtas’ which furiously fan negative hurdles that seek to destroy desires and encourage evil elements; the River Viraja or the Ageless or ‘Vigata Jara’; ‘Ilya taru’ or the Ilya Tree which represents Earth; ‘Saalaja samsthaana’ - the ‘Saalaja Pattana’ or the City of Saalaja which denotes the curved bow strings akin to the banks of Saala Vriksha or the Tree of Fame, typically signifying abundance of water in multifarious forms like rivers, lakes and water flows, besides fertile farms and gardens around; ‘Aparaajitam’ or the Invincible Raja Mandir of Hiranyagarbha; ‘Pramitam Vibhu’ or the Glorious Hall of the Lord; ‘Vichakshana’ Simhaasana or the Unique Throne of Brahma; ‘Aasandi Sabha Vedi’ or the Central Platform; ‘amitaujaah’ or the Couch, ‘Maanasi’ and ‘Chakshushi’ or the beloved ones of Brahma both abundantly adorned by and offering flowers, besides universal ‘Ambas’ or mothers, nurses, nymphs, and rivers. It is into that Unique Brahma Loka, the Outstanding Soul of Glory and Splendour that the individual traverses by Deva Yaana after death, from where none ever returns! And indeed it is from that Loka of magnificence and grandeur, none at all returns nor retreats from and is not easily accessible either!)

Reverting back to the ongoing Anuvaaka of XXVII-stanza 10 of Aruna Pashna, the human body’s self consciousness at the entry of Brahmapuri, the subtle golden city displays its unusual brilliance as all the sins and blemishes are wiped out and more significantly the tendency of rebirth is evaporated, and neither diseases nor fear of adhidaivika- adhibhoutika-adhyaatmika issues are destroyed too. Thus, by

worshipping Agni, all the indiscretions in regard to womanhood- be it a kumari or a youthful maiden or a pativrata are demolished. Whether a person is immature or knowledgeable, whether he worships Arunaketuka Agni and Inra or not, whether he is a practitioner of yagnas or not, whether he is desirous of attaining of the swar loka or not, whether he is bound by ropes or tossed up and down and so on, one indeed is certainly eligible to take actions as impelled by divinities such as Vayu Deva! After all, every being has a right to reap from beneficial energies or waste the opportunities; in any case, Lord Yama has already assigned the place for cremation which is destined by the days or nights or the waters!

Rig Veda vide X.14.7-8 is quoted: *Prehi prehi pathibhih purvebhiryatraah nah purva pitarah pareyuh, ubaa raajanaa swadhayaa madantaa yamam pashyaasi varnam cha Devam/ Sam gacchasva pirubhih sam yameneshtaa purtena parame cvyoman, hitwaayaavadyah punastamehi sam gacchhaswa tanvaa suvarchaah/* or Mrityudeva! Whatever were the same pathways that were followed by the ancient forefathers are being truthfully followed again and Yama Raja was likewise contented as followed by the darshan of Varuna Deva too. May the noble deeds like yagnas and charities satisfy the Pitru ganas and wicked acts be nullified so that they get upgraded to gain access to higher lokas and bless us too in turn! At the same time those who consciously perform sinful acts are disqualified to perform yagnas let alone even witness them.

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

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

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

1.29.1-3: Parjanya the Varsha Deva brings in joy and contentment

Parjanyaaya pragaayata divasputraaya meedhushe, sa no yavasamichatu / Idam vachaha parjanyaaya svaraaje hrudo astvantarantadyuyota, mayobhoorvaato vishvakrushtayassantvasme supippalaa

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

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

1.30.1-3: May mantra shakti lead to physical fulfillment and good progeny

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

1.31.1-16: Worship to Kubera and of Agni Deva

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

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

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

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

As Rig Veda vide 8.74.8-9 states: *Saa te agneyshantamaa chaanishthaa bhavatu priya tayaa vardhaswa sushtatah/ Saa dyumnai dyumnini brrihadupopa shravasi shravah dadheeta vritratuyai/* (Agni Deva! may our sincere prayers gladden your innerself and blessus with plentiful food and riches! May our

earnest worship bestow to us such energies and powers to destroy even traces of negative forces and enemies!) Rig Ved vide 3.13.4 blesses as follows: *Sa nah sharmaani veetyegniryacchhatu shantamaa, yato nah pushnavadhvasu divi kshitibhyo apsvaa/ Agni Deva!* we beg of you to allot us a peaceful and tranquil place of living which is easily accessible to the magnificence of the best of prithvi-antariksha-swargalokas!)

1.32.1-9: Prescribed methodology of Dharma alone the lead factor to fulfillment!

Samvatsarametadvratam charet dvou vaa maasou niyamassamaasena / Tasminniyamavisheshaaha / Trishavanamudakopasparshee chaturthakaalapaanabhaktassyaat , aharaharvaa bhaikshamashneeyaata oudumbareebhissamidbhiragnim paricharet / Punarmaa maittvindriyamityetenaanuvaakena , uddhrtaparipootaabhiradbhih kaaryam kurveeta asanchayavaan / Agnaye vaayave sooryaaya brahmane prajaapataye chandramase nakshatrebhyaha rutubhyah ssamvatsaraaya varunaaya - arunaayeti vratahomaaha , Pravargyavadaadeshaha arunaah kaandarushayaha/ Aranye~dheeyeerann bhadrankarnebhiriti dve japitvaa/ Mahaanaamneebhirudakagm saggsparshya tamaachaaryo dadyaat , shivaanashshantametyoshadheeraalabhate / Sumrudeeketi bhoomim / Evamapavarge dhenurdakshinaa kagmsam vaasashcha kshoumam anyadvaa shuklam yathaashakti vaa / Evagum svaadhyaayadharmena aranyedheeyeeta tapasvee punyo bhavati tapasvee punyo bhavati/

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

PRASHNA 2

Note: This has 20 Anuvakas, most of which are the mantras from Rig Veda, addressed to those desirous of practising Gayatri Worship, Shad Karma Palana, and Rituals such as ‘Kushmanda Homa’. Symbolic worship of Shishumaara Chakra as explained here under is the final aspect of this Prashna 2.

SHANTI MANTRA

Namo Brahmane namo astvagnaye, namo prithivyai nama auoshadheebhyah/ Namu vaache namo Vaachaspataye, namo Vishnave brihate karomi/ Om Shantih Shantih Shantih/

Our prostrations to the Supreme Paramatma, to Agni Deva, Mother Bhu Devi, to the Herbal Medicines who sustain us, to the Vaachaspati the bestower of speech, to Vishnu the all pervading Sustainer of the Universe! May there be Peace in Trilokas!

2.1-6. Yagjnopaveeta Prashasti:

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

[Chhandogya Upanishad aptly explains **Brahmacharya:** A tribute to ‘Brahmacharya’/ Celibacy also named ‘Yajna, ‘Satraayana’and ‘Anaashakaayana’leads to the bridge between the two Oceans of ‘Ara’ and’nya’! VIII.v.1-4) *Atha yad Yajna iti aachaksate brahmacharyam eva tat, brahmacharyena hyeva yojnaataa tam vindate ata ishtamiti aachakshate, brahmacharyameva tat, brahmacharyena hi eveshstvaamaatmaanam anuvindat// Atha yat Sattraayanam iti aachakshate brahmacharyam eva tat, brahmacharyena hyeva sata aatmanastaraanam vinate; atha yan mounam iti aachakshate brahmacharyam eva tat brahmacharyena evatat, brahmacharyena hi evaatmaanam anuvidya manute//Atha yad anaashakaayanam iti aachakshate brahmacharyam eva tat, esha hyaatmaa na nashyati yambrahmacharyaena anuvidae; atha yad aranyaayanam iti aachakshate brahmacharyam evatat; Tad arashcha ha vai nyashchaarnavau brahma loka triteeyashyaam ito divi, tad airam madeeyam sarah, tad ashvatthah soma-savanah tadaparaajita puur brahmaanah, prabhuvimitam hiranyam// Tad ya evaitaav aram cha nyam chaarnavau brahma loka brahmacharyena anuvindati, tesham evaisha brahma lokaah tesham sarveshu lokeshu kaamacharo bhavati//*(The means of reaching the bridge mentioned before is defined as Brahmacharya of which one important component is ‘Yajna’ or sacrifice, literally meaning ‘Yah Jnaata’ or he who realises! Indeed brahmacharya is through Sacrifice; another explanation would be that ‘Yah - jna’ or he who has the knowledge of the Sacrifice. The next component of celibacy is named ‘Sattraayana’or deliberation and meditation of how to protect one self viz. traayana is protection and Sat is survival of existence; thus Brahmacharya is contemplation of how best to exist! The third component of Brahmacharya is Anushana or fasting; the third stanza above refers to a lake of sumptuous gruel made of food which could be enjoyed under a banyan tree named Somavana in the city of Brahman named Aparajita, where there is a Golden Hall presided by the Lord! In other words, while fasting is an active constitute of celibacy, the person practising fasting dreams of that permanent abode of Brahman, his golden hall, the banyan tree, and the golden city as the destination, by the practice of Brahmacharya!

Mundakopanishad re-asserts the concept of Brahmacharya : III.i.5) *Satyena labhyastapasaa hyesha atmaa samyajnaanena brahmacharyena nityam, antahshareere jyotirmayo hi shubhro yam pashyanti yatayah khseena dishaah*(The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this ‘samyak jnaana’ or the knowledge in completion as backed by tapsya is the gateway to Enlightenment; some of the essential inputs of such ‘samyak jnaana’ are ‘ nitya

brahma charya’ or abstinence for good; ‘jihvaamritam maya’ or straightforwardness, non pretentiousness, and falsehood; ‘antasshareera shubhrata’ or a clean and blemishless inner conscience leading to ‘Atmajjoti’ or Self Illumination. That indeed is the Path of ‘Parama Nidhaana’ which truly indeed is hiranmaya or the golden hued!)]

Then: *Prastuto ha vai yagjopa- veetino yagjno aprastunopaveetino yatkincha braahmano yagjnopaveet - yardhaate yagjnata eva tat/* The Yagjna karma ought to be performed by properly wearing the Yagjnopaveeta. Rig Veda 10-57-2 is quoted: *Yo yagjnasya prasaadhanas tantur deveshvaatatah, tamaahutam nasheemahi/* The inherent meaning states that yagjnas are performed by properly wearing Yagjnopa -veeta- representing the ‘tantu’ or the holy thread in ‘savyam’ - to facilitate the appropriate ‘prasadhana’ or the connect with celestial Devas. [‘praacheenaaveeti’ is the gateway to pritr devatas only] Further only a person wearing the appropriate manner from the left to the right of the shoulder hanging below the right arm is qualified for Veda Pathana as well as the yagjna karyas. Thus are the *Upaveeta-praacheenaaveeti- and Samvata / Niveeta/*

2.2. 1-7: Prajapati’s boon to Rakshasaas resulting war with Indra saved by Gayatri:

Rakshaamsi havaa puronuvaaake tapogramatishthat, taan Prajaapatih varenopaapaa mantra yat, taani varam vrineetaadityo no yodhaa iti, taan prajaapatir abraveedyoya -dhvamiti tasmaa thishtantagum havaa/ Taani rakshaamsyaadityam yodhayantgi yaavadastamanva -gaattanim huva, etaani rakshaamsi Gayatreeyaabhimantritenaabhyasaa shaamyanti/ Tadu ha vaa ete Brahmavaadinah purvaabhimukhaah sandhyaayaam Gayatritaantritaa aapam urdhvam vikshipanti/ Taa etaa aapom varjeebhutaa taani rakshaamsi mandehaarune dveepe prakshipanti/ Yat pradakshinam prakramanti tena paa paapmaana -mavadhuunvati/ Udyantamastam yantamaadityamabhidhyaayan krunvan braahmano, vidvaantsakalam bhadramashrutesaavaadityo brahoti brrahyova sanbrahmaapeti ya evam Vedaa! It is recalled that in ancient yore, demons practised intense ‘tapasya’ to Prajapati who was pleased and bestowed a great boon to fight Devas and in turn fought Aditya himself. Brahmavaadis were convinced that the battle ought to be terminated by the ‘pavitra jala’ raised by their hands in favour of Devi Gayatri. Thus the ‘astikas’ and ‘sadhakas’ with dedication perform worship at Tri Sandhya Timings facing east and throw up the ‘mantra jalaas’ empowered by Lord Indra’s vajraayudha so that the evil energies are thrown out to flee to the Mandeha or the island named Aruna. The saadhakas also perform pradakshinas to get freed from the evil. The sadhakas seek to perform the trikaala puja to coincide with the early mornings- noons- evenings. The Saadhakas seek to identify the yonder Sun and accomplish auspiciousness both in the short and long times ahead.

[Dharma Sindhu prescribes the timings as follows: *Brahma muhurtey utthaaya Shri Vishnum Smrutwaa Gajendra mokshaadi pathitwaa Ishta Devataadi Smaret/ Samudra vasaney Devi Parvatastana manditey/ Vishnu Patni Namastubhyam Paada sparshyam kshamasva mey, Iti Bhumim Praarthyaa Gavaadi Mangalaani Pashyet/* (One should rise from bed at Brahma Muhutra, remember Shri Vishnu by uttering Gajendraadi Stanzas and pray to Vishnu and Vishnu Patni Bhu Devi whose Vastra is Samudra and her chest like mountains. I touch your feet Devi! Having said thus one should vision Mangalika Swarupas like Cows.) Not rising from bed at **Brahma muhurta** is stated to be a sin: *Braahmey Muhurtey yaa Nidraasaa Punya Kshaya Kaarini, Taam karti Dwijey mohaata paada krucchrena Shudryati/* (Not waking up from sleep at Brahma Muhurtha would be an abrasion of Punya and not touching the Bhu Devi’s feet would lead to Shudrawa). Vishnu Purana defined Brahma Muhurta: *Raatreh paschima yaamasya Muhurto yastruti-yakaha, Sa Brahmaa iti Vigneyo vihitha sa pabhodaney/ Pancha pancha Ushah kaalah Saptapancha -arunodayah, Ashta Pancha bhavet praatastatah Suryodayah smrutah/* Considering a Muhurta or two ghadiyas or 48 minutes approx. Brahma Muhurta is from 4.08 am to 4.56 am assuming

Ushodaya or Sunrise at 5.44 am. Incidentally Amrita Kaala or Jeeva Kaala is stated to be from 2 am to 2.48 am most ideal for Maha Yogis. First view of a person on opening his eyes is at his right palm saying : *Karaagre vasatey Lakshmih Kara madhye Sarasvati, Kara muley sthito Brahma Prabhaatey kara darshanam/* After viewing Lakshmi on top of the palm fingers, Sarasvati in the middle of the palm and Brahma at the bottom of the palm].

2.3.1-9: Kushmanda / Pumpkin homa: Prayaschitta to purify one's sins; Pumpkin like a human body with pulp and fluids to wash out and cleanse the consciousness from sins.

Yaddevaa Deva helanam Devaasaschakrumaavayam, Adityaah tasmaanmaa munjatasyardena maamita/ Devaa jeevanakaamyaa yadvaachaanruta muudim, tasmaatra iha munchita vishve Devaassajoshasah/ Kritena dyaavaa prithivee kritena tvam Sarasvati kritaatrah paahyonaso yatkinchit anrujtamuudeem/ Indraagnee Mitraa Varuno Somo Dhaataa Brihaspatih, teno munchantvenaso yadanyakritamaarikm/ Sajaatashamsaaduta jaamishanga saajjyaayasah shaamsaaduta vaa kaneehyasah, anaadhrushtam Devakritam yadenastasmaatvam asmaat jaatavedo mumugdhi/ Yadvaachaa yanmanasaa baahubhyaam uurubhyaam ashteevabhyaam sheersheryadanrutam charumaa vayam/ Agnirmaa tasmaadenaso gaarhapatyah pramunchatu chakrum yaani dushkritaa/ Yena krito arnavaarvabhuvaa/ Yena Suryo tamaso nirmumocha, yenendro vishvaa ajahaadaraateeh, tenaaham jyotishaa jyotinashaan aakshi/ Yatkuseedam aprateettam mayeha yena yamasya nidhinaa charaami, yetadagne anruno bhavaami, jeevanneva prati tatte dadhaami/ Yanmayim maataa yadaa pipesha yadantariksham yadaashaataakraamami krite Devaa divi jaataa yadaap imamme varuna tatvaam yaami tvam no agne sa tvam no agne tvamagne ayaasi/

Dwadasaaditya Devas! Be kind to release us from the impact of our unpardonable misdoings, which ought to annoy the celestials like you as we are in the process of this 'prayaschitta' by the 'kushmanda homa' as per the formal procedure and thus vindicate truthfulness. In the course of our lives, we have uttered falsehoods for temporary gains. May Earth, Heaven and the all knowing Devi Sarasvati save us and wash off the outcome of our false utterances even during our present sacrifices. May Indra and Agni-Mitra Varuna-Soma-Dhaata- Brihaspati and other Devas extinguish our sins already committed and prevent from further deeds of vice more so while we are in the process of the present vedic rites. Jaatadeva! In case there are shortcomings committed by us in our invocations to the Celestials, as well as of those blemishful thoughts of our family members either younger or older, then we seek unreserved pardon. What all sinful deeds perpetrated by us all by way of deeds, thoughts, speech, physical limbs or organs be converted into ashes by this Garhapatya Agni. Indeed, it is by that radiance a human being is rid of ocean-like sins; it is by that radiance even Surya Deva is rid of darkness; it is by that radiance that Indra too conquered all the evil energies. One fails to ignore all kinds of inebtedness like 'Maartu Runa- Pitru Runa- Acharya Runa- Bandhu Runa- Sneha Runa' and so on and thus liable to attract the attention of Yama Dharma Raja and books the entirety of blemishes for appropriate retribution. May Agni Deva by this Sacrifice demolish the bad debts and imperfections of our existences into ashes!

2.4.1-8: An address to alleviate unpaid debts, indulging in the spread of misleading rumors, and curing physical diseases by the execution of kushmanda homa.

Yaddeevya runaamaham vabhuvvaaditsanvaa samjagara janebhyah, agnirmaa tasmaadindrascha sam - vidaanou pramunchataam/ Yadvadstaabhyaam chakara kilbishaanyakshaanaam vagrunmupajighra - maanah, ugrampashyaa cha raashtrabhrichcha taanyaapsarasaavanudattaa mrinaanim/ Ugrapashye

Raashtra prabhrit kilbishaani yadakshavrittamanudattattametata, netram nrunaanrunava eetsamaano yamasya loke adhirajjuraaya/ Avate heda uduttamam imam me varuna tatvaam yaami tvam no agne sa tvam no agne/ Samkusuko vikusuko nirrutho yascha nisvanah tesmadya kshama maanasago duuraa-hyuramacheechatam/ Sakusumo vikusuko nirrutho yascham nisvanah, tesmadyakshamamanaagaso duuraadyuracheechatam/ Niryakshamacheechate krutyaa nirrutimcha, tena yosmatsamricchyaatai tasmai prasuvaamasi/ Duh shamshaanusham saabhaou ghanenaanughanenacha, tenaayosmat samrucchhaatai tamasmai prasuvaamasi/ Sa varchasaa payasaa santaruubhiragan mahi manasaa saamShivena, Tvashtaa no atra vidadhaatu raayonumaashtr tanvo yadvilishtam/ Indeed, it is a fact that I am indebted due to my various responsibilities to family and children as also due to my own self without any regard to gifting to several worthy, noble and learned persons. Whatever evil and contemptible deeds had been done in my ongoing life, or what ever unworthy visions experienced, may Apsaras such as Ugarpashya and Raashtraprabhrit pardon those unwarranted acts directly heaping sins and debts be mopped up and washed away, so that Lord Yama should not be tied with ropes for whipping.

The 4th stanza *Avate heda uduttamam imam me varuna tatvaam yaami tvam no agne sa tvam no agne/* is on the lines Rig Veda Mantras: 1.24.14-15: *Ava te helo Varuna namobhirava yagjebhree mahe havirbhih, kshayannasmabhyasura prachetaa raajannenaamsi shishrathah kritaani/ Udyuttamam Varuna paashamasmadavadhaamam vi madhyamam shrathhaaya, athaa vayamaaditya vrate tavaanaasaso aditaye syaama/* Varuna Deva! In order to assuage your anger we seek to cool your mood to pacify by these ‘havidravayas’; kindly be contented as we prostrate to you and mitigate the bundle of our sins. Deva! we seek you to alleviate the tough and sturdy strappings of Adhi bhoutika-Adhi Daivika- Adhyatmika bonds viz. sufferings on account of physical imbalances- Aadhi Daivika or natural calamities like earthquakes, floods etc. respectively] Varuna the Surya Putra! as we are bound by the ‘karma siddhanta’ we are nodoubt bound by erstwhile blemishes but yet your blessings are required to possibly lessen the impact! Rig Veda 1.25.19 similarly addresses Varuna Deva: *Imam me Varuna shrudhee havamadyaa cha mridaya//* (Varuna Deva! Kindly consider my request and provide me protection as I seek shelter with Veda Mantras; do not ignore my appeal to reduce my life span. I might have omitted my daily prayer knowingly or otherwise but do save me of the sin of negligence.

The 5th stanza onward: May Devas purify us as a result of this Kushmanda Homa of our indulgence of spreading rumors either casually or intentionally resulting in harm to others, besides being the causes of diseases and evil deeds as also despatch our enemies of evil forces to magnify our deeds of virtue and minimise our misdeeds. May Lord Shiva be united with us to all aspects of ‘varchas’ or inner energy by way of strengthening our physical might and enhancing the level of knowledge. May Tvashta too shape up our physiques by eliminating unwanted rubbish besides sanitizing mental receptivity and level of knowledge.

2.5.1-17: Worship to Agni by appropriate mantras an assured climb up to long and contented life

Aayushte vishvato dadhadayamagnirvarenyah, punaste praana aayaati paraa yakshmam suvaami te/ Aayurdaa agne havishom jushaano, ghritaprateeko ghritayonirodhi, ghritam peetvaa madhu chaaru gavyem piteva putramabhirakshataadim/ Ivamagra aayushe varchase krudhi, tigmamojo Varuna sangshingshadhi, maatevaasmaa Adite sharma yacchha, Vishve Deva jaradashtir- yaaasat/ Agna aayuuamshi pav asa, aa suva oorjamisham cha nah, aare baadhasva ducchunaam/ Agne pavasva svapaa, asme varchah suveeryam, dadhadriyam mayi posham/ Agnirrikishih pavamaanah paanchajanyah

purohitah, tameemahe mahaagayam/ Agne jaataanpranu daanah sapatnaan, praty jaataavavedo nudasva, asme deedeehi sumanaa ahedana, cchharman te syaama trivaruutha udbhau/ Sahasaa jaataan pranudaah nah sapatraan pratyajaataan jaatavedo nudasva, adhino bruuhi sumanasya -maano vayamsyaama pranudaah nah sapatnaan/ Agneyo nobhito jano vriko vaaro jighaangsati, tataangastvam vritrahanganahi vasvasmbhyamaabhara/ Agneyo nobhidaasati samaano yascha nishthayah, tam vayam samidham krutvaa tubhyamagnepidhyamasi/ Yo nah shapaadashpato, yascha nah shapatah shapaat, ushaascha tasmai nimruk cha sarvam paapaam samuuhitaam/ Yo nah sapatro yo rano martobhidaasati devaah, idhmasyeva prakshaayato maa tasyoccheshi kinchana/ Yo maam dveshti jaatavedo yam chaaham dveshmi yascha maam, sarvaamstaangne sandah, yaangaschaaham dveshmi ye cha maam/ Yo asmaabhy maraateeyadyascha no dveshite janah nindaadyo asmaanindapyaascha, saraamstaanma -shmashaa kurum/ Samshitam me Brahma shangishitam veeryo balam, shamshitam kshatram me jishnuysyaahamasmi purohitah/ Udeshaam baahu ut atiramud varcho ayo balam, kshinomi Brahmanaa Mitraan utriyaami svaam aham/ Punarmanah punaraayurma aagaat punah chakshuh punah shrotram ma aagaat pujnah praanah, punaraakuutam ma aagaapunaschittam punaraadheetam ma aagaat, Vaishvaanaro me daabdhastanuupaa avabaadhataam duritaani vishvaa/ May the ever radiant Agni Deva! grant me the complete life span; even if untimely death attack me, may you make praana return to me instantly and may any type of diseases be destroyed: Aayushte vishvato dadhadayamam agnir varenyah, punaste Praana aayaati paraa yakshmaing suvaamime/ You have 'ghrita prateeka' or you are the radiant front of ghee as radiance is your 'ghrita yoni' or the born of ghee. Aayudraa agne havisho jushaano, ghrita prateeko ghritayoniredhi, Ghritam peetvaa madhu chaaru gavyam piteva putramabhir - akshataadimam/ As hopefully you are pleased with the offerings, grant me the illumination of knowledge and protection as expected of father! Grant me longevity and the supportive body strength too. You are the Mother Figure and as such bestow to me peace and happiness always! Agna aayushigumshi pavasa, aa suva urjamisham cha nah aare vaardhavaducchunaam/Grant me peace and contentment just like a mother; grant me too healthy longevity. Drive away the evil forces. Agni Deva! grant us purification of all our deeds as also auspiciousness; spriritual brilliance and physical might. We seek protection from five entities viz. Pancha Koshas or Five sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) or alternatively Matter-Life Energy-Mind-Super Mind or Vigjnana and Anand or Bliss. Jaataveda! Keep me composed in Three States of Consciousness viz. Jaagrat-Svapna- Sushupti or Awakenness- Dream Stage-Deep Sleep; Agni Deva! destroy foes in the form of wolves- who desire to subdue and enslave us- those who abuse for no substantial reason- and such flimsy grounds. There are four types of enemies: those who seek to fight in battles, who hate others, who miss no opportunity of abusing others and those who seek to harm others; may all such categories be heaped uo into ashes. May the power of reciting our 'mantras' be sharpened; may the strength of our heroism be sharpened too and may our King as the Leader and the Purohita whose chanting power be heightened. Indeed, may the morale of our friends and fellow men be topped up. Even if my life which is after all mortal return back with renewed with longevity, strength of mind and body and reinforced vision, capacity of hearing, and healthy-prosperous-and glorified existence.

2.6. 1-13: Vaishvanara worship an assured path of negating indebtedness- ideal progeny and disease free long life

Vaishvaanaraaya prativedayaamo yadee nrinam sangaro Devataasu, sa yetaanpaashaan pramunchan- pra veda, sa no munchaatu duritaadavadyaat/ Vaishvaanarah pavyaannah pavitraih yatsangaramabhi -

dhaavaamyashaam, anaajaanan manasaa yaachamaano, yadatra eno ava tatsuvaami/ Ameeye subhage divi vichrutou naam taarake,prehaamrutasya yacchataametdvandvakamochanam/ Vijiheersha lokaan - ktridhi bandhanaamunchaasi bardhakam, yoniriva pramuchyato garbhah sarvaanpatho anushva/ Sa prajaan pratigubhneet Vidvaan prajaapatih prathamajaa rutasya, asmaadibhidattam jarasah pasartaad acchhinnam tantumanuscharim/ Tatah tantumanveke anuscharanti yeshaam dattam pitryamaanavat, abandhveke dadattah prayacchaa dvaantu chechchakraavaam sa svarga esham/ Aarabhyaamanusamra - bhyaam samaanam panthaamavatho ghritenam, yadvaa poortim parivishtam yadagnou tasmai gotraayeha jaayapatee samara bhethaam/ Yadantariksham prithiveemuta dyaam yanmaatarai pitarai vaa jihingsim, agnirmaa tasmaadenaso gaarhapatya utro neshadviritaa yaani chakrum/ Bhumir maataaditir - no janitram bhraataantariksham, abhishasta yenah dyourna pitaa pitryaaccham bhavaasi, jaami mitvaa maa vivitsi lokaat/ Yatra suhaardah sukruato madante vihaaya roge tanvaamsvaayaam, ashleshanaangair- hutaah svarge tatram pashyema pitaram putram/Yadannamad mi ayanrutena devaa, daasyannadaasyana - nuta vaa karishyan, yadvevaanaam chakshyaago asti, yadeva kincha pratijagraaham, agnirmaa tasyaamanrinam krunotu/ Yadannamidyam bahudhaa virupam, vaaso hiranyamuta gaamajaamavim, yadvevaanaam chakshushyaago asti, yadeva kincha pratijagraaham, agn irfmaa tasmaad rujnam krunotu/ Yanmayaa manasaa vaachaa kritamenah kadaac hana, sarvasmaattasmottasmaanmedito mogdhi, tvaamhi vettham yathaatadham/

Vaishvaanara Deva is indeed fully aware of our debts in the course of our life and the weight of sins committed on this count; indeed these are apart from ‘dhana- vastu- vidya runas’ besides Maatru Runa: Debt of the Mother- Pithru Runa: Debt of the father- Annadaata Runa: Debt of those who have provided food.- Ashraya Runa: Debt of those who have provided shelter-Nelada Runa: Debt of the motherland-Guruvina Runa: Debt of the knowledge given by the teacher and Neerina Runa: Debt of the water bodies which provided water and so on. May we by the grace of Vaishvanara Deva be purified of these by way of ‘ baahyaantara’ yagjas / sacrifices.

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

Chhandogya Upanishad is far more explicit describing Vaishvanara very elaborately vide V.xi-xii-xiii-xiv-xv-xvi-xvii-xviii; the conclusion vide the last xviii is quoted: Much unlike the proverbial blind man and the elephant, the Universal Self is all inclusive like the Sky, the Sun, the Vayu /Praana, Space, Earth and so on and so is Vaishvaanara. V.xviii.1-2) *Taan hovaacha: etevai khalu yuyam prithag ivemam aatmaanaam vaishvaanaram vidvaamsa annam atthaa,yas twa etam evam pradeshamaatram abhivimaanam atmaanaam Vbaishvaanuaram upasthe sa sarveshu lokeshu sarveshu bhuteshu sarveshu atmaashva annamatti//Tashya ha vaa eashyaatmamno Vaishvaanarasya mutthaiva sutejah, chakshur vishwa rupah, praanah prithvagvartam aatmaa, samdeyo bahubalaah bastir eva rayih, prithvi eva paadau ura eva vedih, lomaan barhih hrdatam Garhapartyah, manonvahaahrya pachanah , aasyam*

aahavaneeyah/ (The King then addressed all the Vidwans with long experience of performing Vaishvanara Agni daily and stated that they had been enjoying the ‘anna sesha’ after the homa, by themselves as also their family members; the Vidwans had made their own presumptions- apparently on the strength of Scriptures in different contexts- that Vaishvanara Self signified as Surya, Vaayu, Akaasha, Prithvi and so on. The analogy was drawn by blind men touching various body parts of an elephant and concluding that the animal was like a pillar (leg), a python (trunk), a winnowing fan (Ear) and so on. Indeed they had all meditated the Viashvanara Swarupa and enjoyed the left over food and even experienced glimpses of Brahman along with their respective family members but alas they all got confused the wood for the forest, since the latter had features other than wood too. More over these vidwans were about to commit the mistake of confusing the Individual Self as the Universal Self on the comparison of enjoying the taste and fulfillment of food and even having glances of Brahman too little realising that Brahman the All Pervasive was not only Surya, or Akasha or Water or Prithvi but He was indeed these and everything else! Thus the second stanza of this section explains that of tat very Vaishanara Self who was Heaven as head, Surya as the eye, Air as the Praana, Sky as the middle segment of the body, Water as the bladder, Earth as the two feet, sacrificial altar as his chest, Kusha grass as his hair, Garhapatya Agni as his heart, Aavaahaarya Pachana Agni as the mind, and Ahavaneeya Agni or that into food is offered as oblation as his mouth!)

Stanza 2.6.4 is continued: *May the skies and nakshatras bless us the mortals to unburden the heavy weight of these lapses and sins. May Rishis like Aghamarshana free us from the bondage by birth and ongoing life and teach us our ‘vihirshva vihaara’ or the ability to travel freely as in respect of **Ashta Siddhis**: [Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamyā or providing fulfillment of other’s wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other’s body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swachchanda Maranam or the gift to die at one’s own wish; Deva Saha Kreedā Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on]*

Stanza 2.6.5. is continued: *Sa prajaan pratigubhneet Vidvaan prajaapatih prathamajaa rutasya, asmaadibhidattam jarasah pasartaad acchinnam tantumanuscharim/* May Prajapati accept our oblation as indeed the very foremost son is of -‘ Ritasya’- or of Order of Truth in Motion and is ‘ Vidwan’ *par excellence!* The next stanza states that it may be that some fathers are not blessed with sons due ‘praarabdha’ but still, on their own virtue would not necessarily be penalised and they too are able to reach higher lokas. Hence the reason of both husband and wife resort to the performance of homa prakriyas with ghee in a unified cooperation to ensure the furtherance of their lineage; in other words they ought to execute a ‘dharmic’ life. May Garhapatya Agni or the Household Fire protect from the rush of sins and assuage the latter even to some extent by way of adopting to the prescribed duties of a ‘grihasti’! [Paraashara Smriti enumerates a few of Saamaanya Grihasti Dharmas: Samaamanya (Normal) Dharmas of husband and wife: In case a husband abandons a youthful woman without any blemish, he would become a widow for successive births again and again. In case a wife abandons a husband on account of poverty, disease, or idiocy, then she turns out to be a serpent or widow again and again. Even as a husband is alive, if a wife observes fasts and vratas without his knowledge, then the life span of her

husband would be reduce. Abortion is as doubly heinous as that of Brahama hatya which has no prayaschitta as cited above oreven otherwise! The only possible retribution would be rid of that woman by out casting or otherwise! That house holder who has no respect for Dharma, especially if a Brahmana, is as fallen like the worst human being. Just as a seed thrown by fierce gale from one field to the neighbouring field the crop of that seed basically belongs to the neighboring woman only. There is nothing wrong that a junior son marries earlier, in case an elder son happens to be a ugly, too short, stupid, impotent, eunuch, blind, deaf, dumb, etc). Also:If one's husband is lost for long, reckoned away for dead, turned as a Sanyasi, impotent, or immoral, then the woman concerned could rightfully select another person for wedding again. On the expiry of husband, if the woman maintains her celibacy, she on her death would reach heaven for sure!].

2.6-13: Our Earth is the Mother, Devi Aditi is our Goddess of Infinite Jagan Mata; Antariksa or the Mid- World is our Brother;Heaven is our Father; indeed our abstinence from sins take us to that Celestial Status. Who indeed would not like to become the status of a father to seek the higher lokas!

Yatra suhaardah sukruato madante vihaaya roge tanvaamsvaayaam, ashleshanaangair- hutaah svarge tatram pashyema pitaram putram/ Those the followers of Dharma are courteous, kind hearted, and are used to help and benefit all are free from physical and psychic abnormalities are well defined to vision Pitru Devatas and enjoy the solace and care of their progeny on earth.

May Agni Deva free us by these oblations the clearance of the burden of indebtedness on account of non-payment by misleading utterances and excuses , be that for personal or family enjoyment, or ill gotten means, or by eating wrong foods, forced earnings, or even ill-justified gifts of clothing, gold, animals; indeed : *yad devaanaam chakshushyaago asti/* or Devas have seen clearly and noted!

Yanmaa manasaa vaachaa kritamena kadaachana, sarvasvasmaattasmaanmedito mogdhih, tvaam vettham yatthaa tatham/ Agni Deva! The Self has indeed innumerable sins by way of - *manasaa vaachaa- karmana-* or by thoughts-speech-and wilful acts. You are not only the knower of my acts performed knowingly or otherwise yet you are also the redeemer in each case suitably!

2.7: 1-4. Vaataarshana Maharshi prescribes 'deeksha' preceeded by Kushmanda Homa

Vaatarshanaa ha vaa Rishayah shramanaa urthvamanthino babhuuvuh, taanrishayorthamaayamste, nilaayamcharamste, anupravishuh kushmandaani tamsteshvan vivindannchadvayaam cha tapasaa cha/ Taan rishayobruvankthaa nilaayam charayeti, ta risheenbruvannamo vastu bhagavantosmindhaamni kenam vah saparyaameti, taan rishayobruvan pavitrnam no brut yenaripasah syaamrti ta etani suuktaanya pashyan/ Yaddevaa devahelanam yadadveeyam runaamaham vabhuvaayushte vishvato dadhadityettairajyam juhut, Vaishvaanaraaya prativedayaama ityupatishthat yadarvaacheenmeno bhruna hatyaayaastasmaanmokshdhva iti/ Ta yetairjuhuvasterepasobhavan, karmaadvishvetairhyuyaat puuto Deva lokaanmanashurute/

Rishi Vaatarashana rooted to deep tapasya practised his 'retas' upwards and while other Rishis too swarmed around pestering him to teach the practice while the former vanished physically. But some of the enterprising Rishis discovered his hide out by the means of 'homa prakriyas'.On confronting Vaatarashana, the Rishi demonstated his respects while the other Rishis sincerely entreated to teach them the practice of attaining freedom of sins. Thus Vaataaraashana Rishi taught the following methodology of the self purification after performing the homa kaaryaas as per the previous Anuvaakaas 3-4-5 beginning with the phrases of : *Yaddeva Deva henanam- Yadaadeevyam- Aayushte Vishvato/* Then the subsequent Anuvaka 6, beginning with *Vaishvaanaraaya pratikveda yama,* the 'upasthaana' or of bringing Devaas close to the saadhakas and facilitating them to closeness so that they are freed from sins and on

purification attain the higher lokas. *Ta yetairjuhuvasterepasobhavan, karmaadvishvetairhyuyaat puuto Deva lokaanmanashurute/* Thus by performing Kushmanda , one becomes free from sins and by performing this homa , one gets purified and attains access to enter heaven.

2.8.1-10: Taking to 'Deeksha' or Initiation and the do's-and don't's especially abstinence

Note: Practice Yama- Niyamaadi is forbidden .[*Ashtanga Yoga* viz. *Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi*].

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

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

Ajaan ha vai prushreeyams- tapasyamaanaan, Brahma svayambhava bhyaanarshatta, rishayo bhavant-dishtinaamrurushitam, taam Davataamupatthishthant yagnakaamasta etam Brahma Yagjnamapashyanta -maaharantenaajant/ Yadvachodhyargeeshata taah paya aahutayo Devaanaambhavan, yadyajuamshi ghritaahutayo yatsaamaani somaahutayo yadatharvaangiraso madhvaahutayo yad brahmanaaneet - itihaasaan puraanaani kalpangaadhaam naaaraashamseermedaahutayo, Devaanaambhavataabhih kshudam paapmaanpaagrinnapahitapaapmaanool Devaah svargam lokamaanyan braahmanah saayujya-mrishayogacchan / Swayambhu Prajapati having assumed a huge human form and appeared before a few persons deeply engrossed in realisation of Truth and they were free from the shackles of Kaala Maana or the Cycle of Time thus with freedom from death and rebirth as they were the symbols of Purity. Those few came to be known as RISHIS as of the status of rishitva; indeed no human being is born as a Rishi but requires to earn the title after endless spiritual fulfillment. They decided to congregate and perform deep meditation as they visualised 'Brahma Yagna'. Then as they converted their inner feelings as Rik Mantras and practised as 'Svaadhyaya' or self study; the Mantras got adapted as per Shiksha including 'Chhandas' and thus emerged as a 'Vedandga'. They offered cow- milk as Deva Swarupas emerged in the Prajapati's forms. Then some of the Rishis paved the way to Yajur Mantras and offered 'ghrita' the cow ghee was offered. With the art of chanting in tuneful mantras, Sama Veda mantras

emerged and side by side 'Shiksha' Vedanga with 'Sangeeta' got shaped up and the offerings were of Soma. Then the Atharva Angirasa Maharshi with Atharva Mantras performed offerings to Deva Swarupas with honey. Thus for generations Vedic Hymns came to be offered to Deva Forms of Swayambhu with Rik-Yajus-Saama- Atharva Mantras while Veda Vyasa suggested the Four Vedas separately for the convenience of the posterity. Side by side 'Shad Vedangas' too evolved gradually. Eventually, learned Rishis scripted Itihaasaas, Puranas, Kalpas, Gaadhaas and so on.

[Shat Vedangas: Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha. *Siksha* is essentially about Sangeeta or Music the Swara Shastra viz. Sapta Swaras, Gramas or scale or gamut in music, Murchanas or intonations/modulations, ten Gunas, Padas (letters); Kalpa grantha comprises kalpas of Nakshatra or Chandra-Nakshatra movement; Veda for attaining Purushardhas viz. Dharma-Artha- Kaama-Moksha; Samhita about Tatwa Darshi, Mantras Chhandas etc; Angirasa Kalpa about abhichara vidhi vidhana like procedures of magic, charms, benevolent or malevolent karma kaanda and finally Shanti Kalpa, Mantras, Procedures, to ward off dangers, and usher in good tidings from Celestial, Terrestrial, extra terrestrial sources. Griha Kalpa too is significant like Homa Prakriyas, Mudras, Mangala Snaanaas, Abhishekas, Pujas for Deva-Devis and Nava Grahas etc. Vyakarana Shastra is about grammar, vibhaktis or cases, vachanas, naama - sarvanaamas, Pratyaya, Samaasa, Karakas. Nirukta is derived and rhetoric or artificial interpretation seeking to bring out the hidden meaning of Vedas; viz. 'nir' connoting the comprehensive sense that is sought to be conveyed and 'ukta' states that which is revealed more than what is concealed. Chhandas Shastra is stated as the feet of Vedas, being 'Vaidik' and 'Loukik'; Gayatri-Brihati-Ushnik-Jagati-Trishthup- Anushtup -Pankti being the Chhando Vidhi and the various combinations of 'Ganas' varied basically with 'ya-maa-taa-raa-ja-baa-na-sa-la-ga' and poetry made there of in three letter combinations; the ruling deities of the Ganas are: Ya gana (Water), Ma gana (Prithvi), Ta gana (Sky), Ra gana (Agni/ fire), Ja gana (Surya), Bha gana (Chandra), Na gana (Ayu or Life/health) and Sa gana (Vaayu). Jyotisha Shastra is all about Siddantha Ganita, Jaataka/ hora, and Samhita. The means of Jyotisha are Panchanga Sadhana by way of Thithi-Vaara-Nakshatra-Karana-Yoga; Grahana Sadhana of Solar/ Lunar Eclipses, besides Dik-Sadhana. Jaataka Skandha is the Science of Raashi-Shad Varga, 'Maitri Bhaavaabhaavaas' and Graha-Nakshatra compatibilities.]

Deva Swarupas got manifested from Svayambhu and destroyed the basic instincts of hunger and thirst and moved up to Svarga Loka. But superior humans too seek to resort Brahma Yagjnas and aim at Sayujya!

2.10.1-8: Pancha Maha Yagjnas: Deva Yagjna, Pitru Yagjna- Bhuta Yagjna, Manushya Yagjna and Brahma Yagjna

Panchavaa ete Maha Yagjnaah satati santushtante, Deva Yagjnah Pitru Yagjno Bhuta yagjno Manushya Yagjno Brahma yagjna iti/ Yadagnou juhotyapi samidham taddevayagjnah santushtate/ Yat prityubhyam svadhaa karotyapyapastat pitruyagjnanah santushthate/ Yatprityubhyam svadhaa karotyapyapasthatit pitru yagjnah santushthate/ Yad bhutebhyoh balim harati tad bhutagjnah santushthite/ Yad braahmanam dadaati tan manushya yagjnah santushtite/ Yadsvaadhhabyaayamardheeta ekaarucham yajuh saamam vaa tad bhahmayagjnam santushtite/ Yadvachdheete payasah kuulyaa asya Pitruun svadhaa abhivahanti, yadyajuamshi ghritasya kuulyaa yatsaamaani soma yebhyah pavate, yadharvaangeeraso madhoh kuulyaa/ Yad braahmanaaneetihaasaan puraanaani kalpanaagaadhaam naaraashamsomerdasah kuulyaa asya pitrun swadhaa abhivahanti/ Yadvachordheete paya aahutibhireve taddevaamstarpayati, yadvajuamshi ghritaabhiryatsamaani Somaahutibhih, yatharvaagiraso madhuvaahutibhih/ Yad brahmanaaneetihaasaanpuranaani kalpangaathaam naaraashamseemedaahutibhireva taddevamstar-

payati, ta yena triptaa aayushaa tejasaa varchosaa shriya yashasaa brahmacharyenaadyena cha tarpayanti /

The Pancha Maha Yaginas of Deva-Pitru-Bhuta-Manushya Yaginas are the prescribed daily ‘vidhis’. Deva Yajna is the offering of ‘samidhas’ to Agni by invoking Devas once a day.

[Dharma Sindhu is quoted: **Deva Yagna Chatushtaya:** To recount, there are four kinds beginning with Deva Yagna. This is commenced with the Sankalpa: *Deva yagnena yakshye* and then Agni parisheyana with *Devebhya -sswaaha* concluding with Uttara Parishena. In ‘prachinaveeti’ Pitru Yagna ‘sankalpa’ be done with *Yagnena yakshye* and on South side of Bhumi recite: *Pitrubhya sswadhastu/* Then in Upaveeti position touch water and make the Sankalpa: *Bhuta yagnena yakshye* and *Bhutebhyo namah/* and keep the Havishaanna on the ground. Another part of the Anna is offered as Manushya Yagna with the Mantra *Manushebhoy hanta*. In all the Yagnas, the terminal Mantra would be *Vidyudasi vishtirasi/* Earlier in the Pitru Yagna the remainder of Bali Anna should be thrown up to the Sky from the backyard of the Karta’s house saying *Ye Bhutaah pracgharanti/* There after some Anna is provided to dogs and crows too as per one’s own tradition.]

[Besides Veda Pathana as in integral part of Brahma Yajna to be discussed in detail ahead, Deva Yajna also Deva Puja: Source: Dharma Bindu vide kamakoti. org.

Deva Puja: *Svashaabhokta kriyam kriva hutva chaivaagnihotram, Kuryaadaaraahanam Vishnoddeva devasya chakrinah/*(Whatever is prescribed in one’s own ‘Veda Shakha’, he is duty bound to perform all the duties including Agni Karyas and worship Vishnu the Devadeva Chakri) *Kurveeta Devataa pujaam japayagnayad anantaram/* (Hareeta Muni stipulates that Deva Puja is a must after japa homa duties.) Vignyaneshvara details the procedure of Deva Puja: *Madhyaane tarpanaanantaram gandha kusumaakshatai Harihara, Hiranya garbha prabhritinaam anyatamayamyathaavaasanam, Rigyajjurssaama mantraih svanaama bhirvaa tatprakaaraihi, Chaturdhanyair namaskaara yuktairaadhayet/Aarogyam Bhasaraadicchet shriyamicchet moksha micchejjanardanaat/*(After performing mid-day tarpanas, a Brahmana should invoke Brahma-Vishnu-Maheshwaraadi Devas with gandha-pushpa-akshatas reciting Rik-Yajur-Saama Veda mantras or so ending with chaturthi vibhakti naamaas like Haraye namah om, Vishnave namah om or Brahmane namah om etc. He should pray Surva deva for health, Agni of prosperity, Ishwara for knowledge and Janardana for Salvation) Manu assures: *Adityamnadhavaa Vishnum Isham Brahmaanamevacha, Archayed Vaidikairmantraih grihastah prayato bhavet/* (Grihastha could worship Surya, Vishnu, Ishwara or Brahma with suitable mantras to accomplish purity of mind and thought) *Adityamambikaam Vishnum Gananaadham Maheshwaram, Pancha yagnya paro nityam Grihastah Panchapujayet/*(A grihastha who is engaged in Deva- Pitru-Manushya- Bhuta- Brahma Yagnyas should worship five Swarupas of Paramatma the Almighty viz. Surya-Devi-Vishnu-Ganesha- and Shiva)

Vishnu Puja: Narada Brahmarshi details the worship of Vishnu: *Agnou kriyaavataam Devah Dividevo Manishinaam, Pratimaa svalpa buddheenam yoginaam hridaye Harih/ Saalagraama shilaa yatra yatra Dvaaravati shilaa, Ubhayossangamo yatra tatra muktir nashamshayah/ Saalagraama shilaayatra pujiyate bhagavanmayaah, Taddeshyojanaa darvaakmrityo nirvaana mashnute/ Vedeshu Pourusham suktam architam guhyamuttamam, Anushtubhasya suktasya trishtubantantasya devataa/ Purushoyo Jagadbeejam Rishirnaaraayana smritah, Chandonushtup cha bhavati Tisrunaam trishthu bantatah/ Devaa Ashtaadasha proktaah pujaam vakshye yathaakramam, Aavaahanaasanam paadyam arghyamaachamaneeyam/Gandhampushpam dhupam cha tathaa deepam prakalpayet, Naivedyam chaiva taambula pradakshina namaskruti, Usvaasanam chakramnashah kuryaat pujaaparaayanah/* (Those persons of virtue worship Vishnu by executing Agni Homa to reach him beyond the Skies, the ordinary devotees pray to him in the form of Pratimas or idols, but Yogis retain Him in their minds and hearts. Indeed wherever Saalagraama Stones and Dvaaravati Mandira converge to a person of faith, he attains

Salvation undoubtedly; it is strongly believed that as sincere worship to Vishnu in the form of Saalagrama Stone is performed , which ever Souls departing from their lives around many yojanas would achieve Vaikuntha! Recital of Purusha Sukta while performing Puja to Vishnu is undoubtedly far reaching as that Sukta is the hidden essence of Vedas. This Purusha Sukta is bound by three significant bonds of Vishnu as Purusha, Universe as Narayana and Anushtup as the Chhandas or prosody in meters! Vishnu Puja is famed as of eighteen steps comprising in Avahana or Invocation, Aasana or Seat, Padya or wash of feet, Arghya or water on arrival, Achamaneeya or welcome drink, Gandha or perfume, Pushpa or flowers, deepa or lamp to brighten the worship Area, Naivedya or Food by way of Bhakshya, Bhojya, Lehya, Choshya, Paaneeyas, proverbially called Pancha Bhakshya Naivedyaas; Tambula, Pradakshina, Namaskaara, Udvasana or Send off by Geeta-Nritya-Vaahanaadis. All these Eighteen Upacharas or Services are destined to please the Lord!) *Ashtaaksharena Devesham Naraayana manaamayam, Gandha Pushpaadibhirnityam archayedachyutam narah/ Gandhapushpaadi sakalam anenaiva niveayet, Anainevaarchito Vishnuh preeto bhavati takshanaat/ Kimtasya bahubhirmantraih kintasya bhubhir-mukhaih, Namonaaraayanetimantrah Sarvaardha saadhakah/*(Bhagavan Narayana is known by innumerable names and titles like Anaamaya, Achyuta, Devesha and so on. He is stated to be pleased with the mantra of ‘Om Namonaaraayanaaya’ and as He is worshipped with Gandha-Pushpa- Naivedyas, he then instantly becomes mighty happy. Why indeed so many Mantras and Services are required! He is happy when a single salutation uttering ‘Namonaaraayana’ with heart and Soul which indeed is an all purpose way of winning him over!) Pulastya Muni describes: *Dadyaadeenaam vikaaraanaam Ksheeram tassambhavo yathaa, Tathaivaasheshakaamaanaam ksheera snaapanato hareh/ Kumkumaagaru shri kantha kardamam, acuyhytaa kritim, Aalipyaa Bhaktvaa devesham kalpa koti vaseddivi/*(Even as milk could lead to several types of formulations like curd, butter milk, butter and so on , the base material of milk if used for an ‘Abhisheka’ or ‘Mantra yukta Snaana’ of Vishnu, then that ‘Ksheeraabhisheka’ is sure to fulfill several desires of the devotees. Given staunch faith and devotion, application of Kumkuma-Agar- Chandana on the Lord’s body would certainly reserve comfortable stay in His place and His presence for crores of Kalpas!) *Sveta rakta sarojaani neelarakto tathotpale, Sitotpalamcha krishnasya dayitaani sadaa hareh/ Neeparjuna kadambaischa vakulaischa sugandhibhih, Kalhaarairvishnu mabhyarchya Vishnu loke maheeyate/* (Aachaara Saara describes: Thousand and eight wives of Lord Krishna were present in various combinations of coloured lotus-like ones, some red, some black, some white and so on. Now such wide variety of lady- like lotuses mixed with further fragrances of a variety of other flowers too like Kadamba, Kalhara, Vakula and so on are all worthy of Vishnu Puja; indeed sincere worship to Maha Vishnu with such flowers and fragrances should most certainly lead the path to Vishnu Loka!) Maharshi Moudgalya assures that Sacred Tree Leaves are not far behind in the service Lord Vishnu: *Sakrudabhyarcha Govindam bilva patrena maanavah, Mukti gaami niraantankah Krishnasya anucharo bhavet/ Sugandha tulasi patraih pratimaayaassamantatah, Nishchhidramaa -charedyastu sonantaphala -maapnuyaat/* (Those sincere bhaktas who worship Govinda with ‘bilva patras’ even occasionally would enjoy followership of the Lord Krishna without any hindrances. A true devotee of Madhava earnestly covers up the Lord’s ‘Vigraha’ full body with Tulasi Leaves while reciting his varied names and titles would achieve eternal fruits as his returns) *Devaagaare dvijaanaam cha deepam datvaa chatuspadhe, Medhaavee Jnaaa sampannah chakshushmaan jaayate narah/ Havishyaallodanam divyam aajyayuktam sasharkaram, Naivedyam devadevasya yaavalam paayasam tatha/Samskrutam cha annamaajyayuktam dadhi kheera madhuuni cha, Phala moola vyanjanaani modakam cha nivedayet/ Havirdhaanam trikaalamtu utaamottamamuchyate, Dvayoscha madhyamam proktam ekakaaledhamam havih/* (Samvarta states:Those who give away in charity by way of Deepa daana in temples, to Dvijas, at

four road points would be blessed to become great ‘medhavis’ or highly learned ones with knowledge, mercurial brain and instant grasp. The naivedya or heart felt offering to Deva Deva, especially of ghee cooked sweet rice or of yavas with milk as ‘havis’, is mention worthy. So is the sacred offering of rice cooked in ghee, besides curd, milk, honey, fruits, and modakas. To perform ‘Havis daana’ three times a day is indeed most significant, twice a day of significant too, but a Dvija is stated to give away the havis in charity is the least that could be done!)

Shiva Puja: Kurma Purana lays stress on recital of appropriate Mantras while performing Rudraabhishekas and worship: *Aaraadhayen Mahadevam bhavaputo Maheshwaram, Mantrena Rudra Gayatryaa pranavenanaadhavaa punah / Ishaane naathavaa Rudraih Triambakena samaagatah, Punyaih patrairadhaa Adbhirvaa chandanaadyair maheshwaram/ Tathonnamashivaayeti mantrenaanena vaayajet/* (Mahadeva Maheshwara is pleased with Rudra Gayatri or Pranava Mantras besides ‘*Tatpurushaaya vidmame Maha devaaya dheemahe; Aghorebhyo thagorbhyo ghoraghora tarebhyaha; Sadyojaatam prapadyaami Sadyo jaataayavai namah; Vaama devaaya namo Jyeshthaaya namah shreshthaaya namo Rudraaya namah; Ishaanassarva vidyaanaam Ishwarah sarva bhutaanaam and so on or Triambakam yajaamahe sugandham pushti vardhanam, urvaarukamiva bandhanaat mrityor muksheeya maamritaat*’ as also gandhaanulepana and abhisheka with Sacred waters; alternatively perform yagna with ‘*Namasshivaaya*’ mantra!) *Yah prayacchedgavaam laksham dodhgreenaam veda parage, Ekaahmar chayellingam tasya punyam tatodhikam/* (The maha punya that one could attain in giving away in charity to a Veda Pandita of a lakh of milch cows excels that of worshipping a Shiva Linga for a day as prescribed, states Nandishwara) *Linga darshanam punyam darshanaat sparshanam param, Sparshanaad archaam shreshtham archanaaddhyaana vandane, Maase maasetumamshneeyaad yaavajjeevam dwijottamam, yastvarchayet sakrillingam satyame tanna samshayah/* (Linga darshanam by itself enables one to reap punya; linga sparsha or touch of a Shiva Linga is better than darshana; Lingaarchana would be far more effective while dhyana vandana besides lingarchana indeed yields highest possible returns as equivalent to treating a dwijottama to life long facility of bhojana with veneration as described in Chandrika Grandha) *Ayutam yo gavaam dadyaat dodhghreenaam Vedaparage Vastra hemaadi yuktaanaam ksheera snaanasya tatphalam/ Dadhnaayah snaapayellongam krishnaashtamyam uposhitah Kula saptakamuddhrutya Shiva loke maheeyate/ Kalpakoti sahasrena yatpaapam samupaarjitam, Ghrita snaanena tatsarvam dahatyagnirivendhanam/ Payodadhi ghritakshoudra sharkaraadyanukramaat Ishaadi mantraih snaapya Shivam muktimavaapnuyaat/ Gandha chandana toyena yo Lingam snaapayet sakrit, Gandharva lokamavaapnoti sagandharyascha pujiyate/ Vaasaamsi suvichitraani saaravanti mriduni cha, Dhrupitaani Shevaadadyaat vikleshaani navaanicha/ Punyairaranya sambhutaaih patrairvaa giri sambhavaih, Atmaaraamodbhavairvaapi punyaiissapujayecchivam/ Yaavantastandula -asmin naivedyo parisamkhyayaa, Taavadyuga sahasraanui swarga loke maheeyate/ Gudakhanda ghritaanaan cha bhakshanyaam nivedane, Ghritena paachitaanaam cha daanaacchhaata gunam phalam/* (Smriti Ratna describes that charity of ten thousand milch cows, vastras, gold and other material gets far outweighed by a single ‘Ksheeraabhisheka’ of Shiva Linga. Observing complete fasting on Krishna -ashtami and performing Rudrabhisheka with curds yields the fruits of Kailasha of seven generations. ‘Shiva Lingaabhisheka’ would dissolve the heavily stored sins of ‘kalpakoti’ births of one’s existence as though fire gradually turn the heaps of wood. One is sure to attain ‘mukti’ by performing ‘Shivaabhisheka’ with Ishaanaadi Mantras with milk, curd, ghee, honey, sugar and such appropriate materials. Abhishekas with chandana and such other fragrant materials would bless the performer with Gandharva Loka prapti. After the ‘Abhisheka’ dressing up the Shiva Linga with attractive clothing of coloured, soft

and flawless variety. Also varieties of multi coloured flowers and tree leaves of freshness and aroma from wild forests and hill tops, apart from one's own gardens, be utilised to decorate the Shiva Linga profusely. Naivedya of cooked foodgrains of as many numbers as possible would bestow 'Swarga Loka prapti' for the same number of centuries of years. Also the naivedya of 'Bhakshyas' prepared with devotion and faith would yield hundred fold more.) A word of caution by Parashara Maharshi is sounded however as follows: *Martya buddhirgurou, yasya Shiva Linga shilaamatih, Shabda buddinstu mantreshu sa khalu Brahma haa bhavet/* (Those persons who consider one's Guru as but a human being, Shiva Linga as a mere piece of stone and the Sacred Mantras as sounds of cacophony are equated to those who have committed Brahmahatya sin!]

Then Pitru Yajna:

Yatprityubhyam svadhaa karotyapyapasthatit pitru yajnah santushthate/ Pitru yajna is to offer rice balls or oblations with water to Pitru Devatas by invoking them with the utterance of 'svadha' mantras; the Pitru Devatas are classified as the celestial Angirasa Rishis and human forefathers- the former category are the Rishis who discovered the intent of Vedic mystics and are spiritually awakened and had the divine vision by which they could attain the vision of Truth and Bliss beyond the physical and mental consciousness.

[Brahmanda Purana states: After creating Devas, Asuras and Human Beings, a satisfied Brahma desired to create Pitaras and recalled the Veda Sukta: *Rutavah Pitro Devaah* (Srishti should include Rithus- Pitras-Devas) and thus created Pitras from his flanks; they were of two categories viz. 'Agnishvaattaas' and 'Barhishads'. The former type were neither 'Grihastis' nor performers of Yajnas. The obvious preference was to create 'Barhishads' who were 'Ahitaagnis' and also Soma sevakaas]

[This is how the Pitru Yajna is inclusive of the Pitru Yajna Vidhana as given by vide Paraashara Smriti: The next three mantras are for the three Divine Manes-as were associated with the souls who were burnt or drowned and carried to the Skies till the latter are tendered to their destinations: *Om Agnishu aatthaah Pitarah idam salilam jalam tebhayah swadhaa namah, tebhayah swadhaa namah, tebhayah swadhha namah/ Om Somapaah Pitarah tripyantaam idam salilam jalam tebhayah swadhaa namah, tebhayah swadhaa namah, tebhayah swadhaa namah/ Om Barhishadah Pitarah tripyantaam idam salilam jalam tebhayah swadhaa namah, tebhayah swadhaa namah tebhayah swadhaa namah/*

Then Bhuta Yajna to living non- human beings such as crows performed outside the residence:

[Dharma Sindhu is quoted: Bhuta Yagna: The third part of the Anna Bhaga is offered with 'Praacheena veeti' addressed to Yama uttering *Swadhaa Pitrubhyah* and on the Southern side *Pitrubya idam namah* to Pitru Devatas. Some persons perform Bali Harana in a circular manner; *Balaavanudhrutey naadya annodhareccha Swayam Bali/* (Before the Bali daana none in the family should consume food, nor one should perform Bali by him self).

After the Bali daana, the Karta should have the homefront done up with Jala Prokshana and offer the Pitru Pindas in different directions to enable crows to eat the same: *Aindra Vaaruna Vaayavyaa Yaamyai Nairrutikaaschaye, tey Kaakaah pratigruhnantu Bhumyaam pindam mayojjitham/* (May the Pindas kept on Bhumi in Indra-Yama-Nirruiti-Varuna-Vayu Dishas be consumed away by crows by way of the remainders of the Pitru Yagnaanna). Further there are two 'Shunakas' or dogs in the abode of Lord Yama named 'Shyama Shabalaas' and I offer them these Pindas with the supplication to them to safeguard us in our paths! Having done this, the Karta should wash his feet, perform Aachamana and having recited *Shaantaa Prithivi* and Vishnu Smarana and enter his house.]

Manushya Yajna is to satiate by whole heartedly offering Atithis: The Karta should apportion one 'Atithi bhojana' or sixteen or at least four fistfuls of Anna reciting: *Sanakaadi Manushyobhoy hanteydam na mama*/ This might be given away to mendicants.

Then Brahma Yajna

This is by way of thanking and extolling Veda Mantras by reciting atleast one of the Veda Mantras from Rik-Yajur-Saama-Atharvana Vedas, lest the daily Brahma Yajna Vidhi is incomplete. May the recitation of Veda Mantras be extolled! Illustrious rivers are surfiert with the milk of 'vigjnaana' or knowledge of the Supreme as Rik Mantras are rec ited with their meaning and such flows of milk are offerings to Pitru Deva Ganaas. Similarly certain other sacred rivers flow with 'ghrita' or ghee as a consequence of pathana- manana- and nidhidyasa or reading- understanding-and retaining the Yajur Mantras. Some other rivers are full of Soma Juice as they flow in hearing the singing of the sweet and sonorous Saama Veda Mantras by way of imbibing their inner meanings. Yet some other 'jeeva nadis' or of vigorous flows are full of honey as from the recitation and implication of Atharva- Angirasa Veda. Some other rivers are satiated with the flows of 'Medhas' or ready grasp power by the renowned Brahmana Texts full of rites and explanations of Dharma and Vidhis as also from Purana- Kalpa- Itihasaas. May the Devas be pleased by the offerings of the milk of knowledge by the recitation of Rik Mantras; the offerings of Radiance by the oblations of ghee by the Yajur Veda recitations; the offerings of Soma along with 'Saama Gaana' and by the offerings of honey along with the recitation of Athrava - Angirasa mantras; and finally of the offerings of 'medhas' or the intricate understanding of Inner Consciousness itself! In return, may Devas be pleased to bless the 'saadhakas' with *triptaa aayushaa tejasaa varchasa shriya yashasaa brahma varchasaannaadyena*/ or contentment, longevity, brightness, radiance, prosperity, fame and the splendour of the Almighty and food to satisfy too!

[Dharma Sindhu is quoted: Brahma Yagna Vidhana: This has to be performed after Pratah Homa or after the Madhyaahnika Sandhya or after the Vaishwa Deva. According to the Bhattoji Dikshita Grandha, Brahma Yagna be done after Pratah Kaala Ahuti while Aashvayaalanaas felt that its 'Anushthaana' should be appropriately be after Madyaahna Sandhya. The Karta should preferably wear a dry Vastra, and after Aachamana and Pranaayama should make the Sankalpa: *Parmeshwara preetyartham Brahma Yagnam Karishye tadandatayaa Deva Rishyaachaarya tarpanam karishye*/ (Parameshwara! I intend to perform Brahma Yagna and as an ancillary to do Pitru Tarpana also ; --in case parents are not alive – *Mrita Pitru tarpanam Karishye*/) He should sit in yogic form or in 'Padmaasana' on 'Darbhaas' facing towards East keep Kushas in postion and recite Pranava Mantra viewing through the 'Bhrumadhy' as also the *Agnimeeley Sukta* in full. Those who know Vedas should commence the 'Adhyaayana' with Rig Veda followed by other Vedas to the extent that they could. Reading of further Scriptures like Shastra Purana Extracts too should continue topping up with Purusha Sukta and finally thrice with *Namo Brahmaney namo Astwagnaye namah Prithiviyai nama Aoushathibhyaha Namu Vaachey Namu Vaachaspataye Namu Visnavey brihatay karomi*. The rest of 'Vedaadhyayana' could be done while standing, walking or lying down as suggested by Aashvalaayanaas.

Brahma Yagna / Swaadhyaya: *Brahma yagnena yakshyamaanah praachyaamdishi graamaada cchadiddarsha, Udabhyaam praagudeechaam vodita Aditye*/ (A person desirous of performing Brahma Yagna, should proceed far from his house towards east, or north or north east and select a clean place for the purpose. Kaala Darsha instructs as follows: *Pratarmadhyandine vaapi Brahma Yagno vidheeyate prataryadi tadaa praaraahutyah parato bhavet, Madhyaahne chettarpanaat praagvaishva devaat parutravaa*/ (Brahma Yagna could be executed in the morning or afternoon. If planned for the morning then this should be followed by the morning ahutis and if planned in the afternoon then it should preceed Tarpanas or follow Vaishvadeva) Paithinasi states: *Swa shastraadhyayanam yattat Brahma yagnam prachakshate, Brahma yagna paro Vipro Brahma loke maheeyate*/(Swashastra-adhyayana is considered

as Brahma Yagna; a Vipra who practises Brahma Yagna achieves Brahma loka) Harita Maharshi states: *Darbhaaseenah darbhapaanirbrahma yagna vidhatatah, Braahmano Brahma yagnantu kuryaacchadraa samanvitah*/(Brahmanas should perform Brahma yagna by seated on darbhasna and holding darbhas and formally practise Brahma Yagna.) *Brahma yagne japetsuktam Pourusham chintayan Harim, Sa sarvaan japate Vedaan sangopaangaan vidhanatah*/ (Brahma yagna be executed by reciting Purusha Sukta and Vedopanagas) Yagnyavalkya instructs as follows: *Hutvaagneen Surya daivatyaan japednmantraan samahitah, Vedardhaanadhigaccheccha Shashtraani vividhaanicha/ Tulasyamrita sambhute sadaatvam Keshava priye, Kehavaardham lunaami tvaam varadaa bhava shobhane/ Moshaika heto dharani prabhute Vishnoh samastasya guroh preeyete, Araadhanaardham Purushottamasyalunaami patram tulasi kshamasva/ Praseeda mama Deveshi praseeda Harivallabhe, Ksheeroda madhanodbhute Tulasi tvam praseeame/Aaravaare Shukrecha Manvaadishu yugaadishucha, Naahaheertulasipartam madhyaahnaat paratohani /Samkraanyaam pakshayorante Dvaadashyaam nishisanyayoh, Tulasim ye vichinvanti krudanti te Hareh shirah/* (While rendering ‘ahutis’ to Agni, one should recite Surya deva related mantras and absorb their essence, besides improving the knowledge of Veda-Shastras. Then plucking the leaves of Sacred Tulasi, address her with salutations as Amrita Sambhuta, Sada Keshava Priya, Shobhana, I am plucking these leaves with the express desire of worshipping Vishnu! Even as you are born to Bhu Devi, you are the beloved of Vishnu as generated at the time of Samudra Mathana. Do consider my salutations. Tulasi leaves should not be plucked on Tuesdays and Fridays as also in the afternoons, and Tulasi Vrata should not be performed in the ‘Manvaadis’ and ‘Yugadis’. The leaves of Tulasi should not , repeat not, be plucked on Sankrantis, Amavasyas, Dvadashi nights, and Sandhya times as that would tantamount to plucking Hari’s head!) Hareeta Maharshi instructed as follows: *Sanchityapopyavargasya bharanaardham vichakshanah, Ishwaram chaiva kaaryaardham abhigacchedvijottamah/ Maata pitaa Gururbharyaa prajaa daasasamaashritah, Abyaagatothichaaginih proshya varga udaahritah/ Jnaatir bandhu janaksheenah tathaanaathah samaashritah, Anyopi dhanahenatu poshya varga udaahritah, Bharanamposhya vargasya prashastam swarga saadhanam/ Sajeevati ya evaikobandhubhischopa bhujyate, Jeevantopimritaastyane Purushaah svodaram bharaah/* (A dvija has to deeply cogitate as to how to balance his income-expenditure account intelligently on account of the expenses for his parents, Guru, wife, children, servants, dependents, guests and ‘Agni poshya varga. The last category includes ‘saha vamsheeyas’, relatives, patients, Anaadhas or the Helpless ones, the extremely poverty stricken persons and these are all the Poshya Varga! It is he who eats along with his kinsmen and women all together and those who look after themselves only are as good as dead!) Vyasa Muni instructs that is he who is a genuine Dvija who performs Sandhya vandana early morning when Stars still appear on the sky, then performs Snaana Karmas, Madhyaanika Sandhya, and Sayam Sandhya! After ‘aachamana’, he should perform ‘Svaadhyaya’, Deva-Pitru-Rishi tarpana stating ‘pranava’ and ‘tarpayaami’ to all.]

2.11. 1-7: Performance of Brahma Yajna

Brahma Yajna yakshamaanah praachyaam dishi graamaadascchadi darsha, udeechyaam praagudeechyaam vodita Aaditye dakshinata upaveeryopavishya hastaavavanijya triraachamet, dvih parimrijya saktudupasprushya shiraschakshushee naasike shrotre hradayamaalabhya/ Yatriraachaamet tena richah preenaati, yahvyeehah parimrujyati tena yajuuamshi yat sakrudupasprushyati tena Saamaani yat savyam praanim paadou prokshati yacchiraschakshushee naasike shrotre hridayamalabhate tena adharvaangeeraso Brahmanaanitihaasaan puraanaani kalpanaa gaadhaam naarashamseeh preenaati/ Darbhaanaam mahadupastreeryopastham kritvaa praangaaseenah svaadhyayamamardheeyaataapaam, vaa esha oushadheenaam raso yaddhrbhaah sarasameva Brahma kurute/ Dakshinottarou paanee paadou kritvaa sapavitraavomiti pratipadyat, yetadvai yajustrayeem vidyaam pratyeshaa vaagetat - paramaksharam/ Tadetadvaachaabhyuktam, Rucho akshared parame vyomam, yasmindevaa adhi vishve nisheduh yastanna veda, kimruchaa karishyati, yaeettaavidust ime samaasat/Iti/ / Trineva praayungth Bhur bhuvahsvarityaahaitadvai vaachah satyam yadeva vaachah satyam tat praayungtha/ Artha Saavireem Gayatreem triranvaaha pacchordharchashonavaanam, Savitaa shriyah prasavitaa Shriyamevaapnoti, atho pragjyaatyai va pratipadaa cchandaamsi pratipadyate/

Some details as to how to perform Brahma Yajna! He who seeks to perform this Yajna should seek a place to the north- or east or the north east of his house, select a place away from the village or township, and perform 'tri-aachamana' touching various body parts beginning from the head, lips, and down to the heart. By performing the three sips of water, he pleases the Mantras of Rik-Yajur/ Saama- Atharva Vedas as also of the passages of Itihasa- Purana-Itihasa-Kalpa-Gaathas and Naarashamsi. The Mantras as recited are as conscious efforts to evolve inward purification. Being seated on a darbha knitted seat, the rendering the mantras facing the east with correct intonation and placing the hands on the legs prefixing OM to each mantra leads to 'rasaanubhuti' assured. The above vide 11.5 viz. *Rucho akshared parama vyomam, yasmindevaa adhi vishve nisheduh yastanna veda, kimruchaa karishyati, yaeettaadvidust ime samaasat/* is a repeat of Rig Veda vide 1.164.39: ' This 'avinaashi' Rucha assures that it resounds all over the 'Parama Vyoma; surfiet with all kinds of 'Shaktis' or Energies; if this basic Truth is not understood and digested, then what could this Rucha do; those who appreciate the inner meaning there of seek to avail if it for their inner being! This very Mantra is also repeated in Atharva Veda vide 9.10.18. Now, the ringing of three worlds of *Bhur- Bhuvaa- Svah!* These words signify the essence of Truth and Paramatma. Following the utterance of these vyahitis should follow the Rig Mantra - *tat Savitur varenyam/* The Gayatri Mantra has three feet and reciting 'It' has to be paused after the three 'Riks'. Bur continuous rendering with suitable stops and modulations, then Sdavitar, the deity of the mantra yields riches both of physical and spiritual.

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

Graame manasaa svaadhyaayamadheeyeet divaa naktam vaa/ Iti ha smaah shoucha aahneyah/ Utaaranye bala uta vaachet tishthaannuta vrajannutaaseena uta shayanodheeryaataiva svaadhaayam, tapsvee punyo bhavati ya evam vidvaansvaadhayayamadheeyate/ Namu Brahmane namo Astvagnaye namah, Prithiviyai nama Oshadeebhyah, namo Vaache namo Vaachaspataye namo Vishnave brihate karomi/ One could practise 'svadhyaaya' or self study mentally if not possible orally and even go to a secluded place away from one's residence, but with physical and mental cleanliness, preferably at Sun Rise but even during day or even night. Indeed 'shaucha' is the son of Shuchi Rishi, while 'Aahni' or dawn is the mother of 'Ahneya' or Rituals. 'Adhyayana' or the self study need not be loud, might be mental recitation within; if difficult to be seated continuously on a darbha grass mat as prescribed, in case of physical disability but not of laziness. May we offer our greetings to Brahma, to Agni, to Bhu Devata, to Oaushadhis, to Vaak Devi and to Maha Vishnu!

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

Madhyandine prabalamadhyayaasou khalu vaava, esha aadityo yadbraahmanastasmaarttahi tekshnish - tham tapati, tadeshaabhyukttaa/ Chitram devaanaamam udgaat aneekam, chakshuh mitrasya varunasyaa agneh, aapraadyaava prithivee antariksham Suryam, aatmaa jagatasyushascheti/ Sa vaa esha yajnah sadyah prataayate sadyah santishthate tasya praaksaayamavabhritah/ Namu brahmana iti paridhaa - neeyaam triranvaah, apa upasprushya grihaaneti tato yatkincha dadaati saa dakshinaa/ A brahmana engaged in 'svadhyaaya' or self study should build up the duty by the noon time when Surya Deva would be at his peak in the radiance and as such the practitioner could identify himself with Bhaskar's splendour. Further Devas like Mitra-Varuna-and Agni would at that climactic time would step up their vision; Surya Deva too would surfiet 'Bhur-Bhuva-Svah' or the Earth-the Midworld- and the Heaven with luminosity as indeed the Paramatma Himself, as the All- Pervading. The stanza *Chitram devaanaamam udgaat aneekam, chakshuh mitrasya varunasyaa agneh, aapraadyaava prithivee antariksham Suryam, aatmaa jagatasyushascheti/ Sa vaa esha yajnah sadyah prataayate sadyah santishthate tasya praaksaayamavabhritah/* is a repeat of Rik Mantra vide 1.115.1 explaining further : 'Surya Deva! You are the Heart and Soul of sthaavara-jangama-jagat or the Universe full of moving and non moving creatures of Srishti lit up maximum and so do the celestials like Mitra- Varuna are enlightened and Tri Lokas too are filled up totally with extraordinary radiance. And further more, saddhakas or the practitioners of all dharmic deeds seek to attain the unique Paramatma. Reverting to

Brahma Yajna, any time or every time are appropriate for 'svaadhyaya'; and that task be climaxed by 'avabhrita' or a bath or atleast a sprinkling of water. At the close of the 'svaadhyaya', recitation of the mantra viz. *Om namo brahmana* three times on the head, besides washing hands and feet.

2.15.1-9 Significance and Positive Impact of 'Svaadhyaya'

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

There might be no reason to withdraw from Svaadhyaya, excepting one gets impure due to deaths or diseases or the surroundings are impure. As Devas bestow auspiciousness and material happiness and hence the practice be continued as long as any negativities. The many sided traits of indebtedness like Pitru-Maatru Maatru Runa - Annadaata Runa - Ashraya Runa- Guru Runa-Panchabhuta Runa as referred above vide Prashna 22-Anuvaaka 10 , besides the indebtedness of Deva Yana or the Celestial Highway and Pitru Yaana or the Skyward Travel faced by the Beings after death and rebirth.At the beginning of Srishti itself, Agni destroys sins as offerings. *Yastityaaj sakhividam sakhaayam, na tasya vaachyapi bhaago asti, yadeeam srunityalakam shrunoti, na hi praveda satkrutasya panthaamiti/* This Rik Mantra vide 10.71.6 as repeated above states that a person commences and suddenly stops 'svaadhyana' would lose the power of speech, analytical power of assimilation and broadening the vistas of celestial awareness. Further, he would not have filled in the void of 'runa vimochana' or of multiple facets of indebtedness. As Self Recitation with dedication especially with its outward meaning and the intricacy with faith and implication ought to enable identity with Agni-Vayu and Aditya. Only thoughtless and foolish wags might speak ill and denigrate of the age old Sages of Vedas which would tantamount to maligning Pratyaksha Bhaskara, Agni and Vayu Devas. Indeed 'samasta devatas' reside within a brahmana who is Veda Conscious and either self termination of svaadhyaya or 'para vimarshana' could lead to unfortunate consequences.

[Incidentally, Taittireeya Brahmana describes the Significance of Svadhyaya as the key to Dharmaacharana : I.ix.1) *Rutamcha svadhyaya pravachane cha, Satyam cha svadhyaya pravachane cha, Tapascha svaadhyaya pravachanecha, damascha svadhyaya pravachanecha, shamascha svaadhyaya pravachanecha, Agnyascha svaadhyaya pravachanecha, Agnihotrascha svaadhyaya pravachanecha, Atithayascha svadhyaya pravachanecha, Manushyam cha svaadhyaya pravachanecha, prajaa cha svaadhyayana pravachanecha, Prajanascha svaadhyaya pravachanecha, Prajapatischa svaadhyaya pravachanecha, Satyamiti Satyavachaa Raathitarah, tapa iti Taponityah Paurushishtih, svaadhyaya pravachane eveti Naako Maudgulyah, taddhi tapastaddhi tapah/* (An earlier statement of this Upanishad emphasised possession of Knowledge (I.vi) is of paramount importance for the attainment of sovereignty. This however is certainly not misconstrued to step-down the significance of 'svaadhyaya' or practice of retention along with 'pravachana'/'adhyapana' or teaching to next generations , dama or self-control of

physical and internal organs, learning and teaching, saama or inherent balance of thought and deed , Agnihotra or Sacrifice, practice of austerities, adoration of ‘Athithis’, discrete procreation as per prescribed regulations and in short ‘Dharma paalana’ as per ‘Varnashrama’. This is possible with ‘svadhyaya’ which reminds the principles of Dharma; it is very important to learn but another to absorb, but most significant is to practise which originates from Svadhyaya and Svadhyaya in essence to ensure practice of austerities. Truth is the key to Brahman says Satyavacha of the lineage of Rathitara; austerity is the unique input of Dharma as firmly convinced by Taponitya, the son of Purushisht; learning and teaching knowledge is emphasised by Naaka the son of Mudgala. Indeed austerity is what righteousness is all about, one concludes!) Knowledge of Vedas leads to Self Realisation as being identical to the Supreme: I.x.1) *Aham vrikshasya rerivaa, kirtih prishtham gireriva,urdhva pavitro vaajineeva svamritamasmi/ Dravinam sarvachasam, sumedhaa amritokshitah, iti trishankor vedaanuvaachanam/* (It is a truth of the Universe that knowledge is the product of a mind purified by Self-denial. The Veda knowledge aptly describes that the Universe is likened to the eternal Tree signifying Brahma; the knowledge of Vedas and Smritis enumerating the obligatory duties of human beings with no selfish ends whatsoever certainly leads up the ladder to reach the top of the Tree of Life to discover Brahman; this is what the Great Seer of Trishanku- as Sage Vamadeva experienced-came to realise Brahman within his own Self! This is why the Seer states *Aham vrikshasya rerivaa/* ‘I am the one to tackle the Tree as my effort is like reaching the mountain peak and even as exalted as the Sun on the Sky; indeed the Self of mine is supremely effulgent comparable only to Surya; I am replete with knowledge, faith, confidence, capability to attain the Status of Immortality and Permanence! The Self is ‘*urthva pavitram vaajini eva*’, or of peak like purity, saturated with food, wealth, varchasam or splendour and extraordinary wisdom and fulfillment!']

2.16. 1-4: Inappropriate deeds call for intensification of Tri-Veda pathana or Tri Ratra Gayatri

Richyativa vaa esha preva richyate yo yaajayati pratim vaa grihnaanti yaajayitvaa pratigrihna vaa/ Anashrantrih svaadhyaayam vedamardheeryaat triraatram vaa Saavitreem Gaayatreeemanvartirachayati/ Varo dakshinaa varenyaiva varamsprunoti/ Atmaa hi varah/ In case an unsuitable person is enabled to perform yajna or receives gifts from an unworthy person, then ‘svaadhyaaya’ is the ‘prayaschitta’ or atonement. Further, a person with greed facilitates the execution of Sacrifices too should atone likewise. In fact, svaadhyaaya is called for with intensity by fasting besides ‘tri-veda pathana’. Alternatively continuous recital of tri- paada Gayatri Mantra be performed for three nights along with fasting. This indeed the best possible gift to oneself for the indiscretions.

2.17.1-2: Purification and prescribed Atonement

Duhe havaa esha chhandaamsi yo yaajayati sa yena yajna katrunaa, yaajayetsoranya paretya shuchou deshe svaadhyaayamevaimadheeyannaaseet/ Tasyaanashanam deeksha sathanamupasad aasanam sutyaa vaangjuhuurmanam upabhrut dhurutirdhruvaa praano havih Saamaadharyuh sa vaa esha yajnah praana dakshino ananta dakshinah samruddhitarah/ When a brahmana is in dire need of money and hence resorts to facilitating yajna to the undesrved, then eve a purificatory prayaschitta by resorting to deeksha by abstaining food and at an appropriate place execute ‘Somaabhisheka’ with ‘vaak shuddi’ or the ‘juhu’/ call by the priest; then mind is the ‘upabhrut’ or the co priest; ‘praana’ the ‘havi’ or the offering; and ‘dhruva’ is strictness of the sacrifice while Saama Veda rendering should be the Adharvyu. This indeed is the practice of ‘Antar Yajna’ as performed in the subtle body.

[Chhandogya Upanishad vide 1.x.1 refers: Soma Sacrifice requires sixteen priests who are divided in four groups of four each, viz. Udgaataas, Adharyus, Hotas and Brahmas. The four Udgaataas are called

Udgaataa, Prastotaa, Pratiharta and Subrahmanya. Their task is to chant Saama Veda Mantras; Prastota was to sing the initial portion, Udgaata the second, and Pratiharta and Subrahmanya the third and the fourth portions respectively. This is called the Pancha Bhaaktika Saama. Now the Adharyus are known as Atharyu, Pratipastaata, Neshta and Unneta. These four are asked to recite Yajur Veda Mantras and they too are engaged in preparing the oblations. Rik Veda hymns are rendered by Hotas viz. Hota, Maitraavaruna, Acchaa Vaak and Graavastut. Brahmas are normally coordinate and supervise the Soma Sacrifice and be alert to discover imperfections in the task and these are named Brahma, Brahmanaas - chamsi, Agnidhra and Pota]

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

Katidhaavakeernaam pravishanti chaturdhetyaahur brahmavaadino marutah praanourindra balena brihaspatim brahmavarchasenaagnimevertarana sarvena tasyaitaam prayaschittam vidaanchakaar sudevah kashyapah/ Yo brahmachaarya vakired amaavaasyaasyaam raatramagnim praneeyopasam - aadhaaya dviraajyasyopaghaatam juhuti,kaamaa vakeernoyam smavakeernosmi kaama kaamaaya svaha,kaamaabhi dughdosmi kaama kaamaaya svaahetyamritam vaa aajyamamrutamamevaat mandhatte/ Hutvaa prayataanjalih kavaatiryam agnimabhimantreyat/ Sam ma sinchantu Marutah Saamindrah sam Brihaspatih sam maayamagnih sanchivaayushaa cha balena chaayushmantam karotmeti/ Pratim haasme Marutah praanaandadhathi prateendro balam prati Brihaspatir brahma - varchasam pratyagniritarah sarvam sarvatanurbhutvaa sarvamaayuriti/Trirabhimantrayet trishatyaa hi Devaah/ Yopuut iva manyet sa yithyam juhuyaadityam abhimanrayet puneet evaatmaanamaa yur eva aatmaan maayurevaatmanyanddhatte/ Varo dakshinaa verenaiva varamsprunotyaaatmaa hi varam/ It is stated that if a celibate brahmachari tends to sustain his spiritual practice, Devas would seek to fail the powers of his Panchendriyas and the process of recovery requires to be revived. The strong belief of brahmavaadis assert that there are four distinct Deities to retrieve the status quo. Marut Devas could weaken the power of Praana the vital energy. Brihaspati could weaken the brahma varchas or the power of mantras. So does Agni the power of speech. The fourth way of redemption as suggested by Rishi Sudeva the son of Kashyapa Maharshi could be following rituals. This kind of ritual would be to invoke Agni on a new moon day following Amavasya by offering ghee twice uttering the mantra: *kaamaa vakeernoyam smavakeernosmi kaama kaamaaya svaha,kaamaabhi dughdosmi kaama kaamaaya svaahetyamritam vaa aajyamamrutamamevaat mandhatte/* The mantra seeks to invoke Kaama Deva to reverse from the path of degradation to upgradation as the brahmachari had become a prey to Raaga dveshas or Desires and Dislikings; may a shower of 'amrita' be provided to the Brahmachari and destroy his impurities. This mantra be recited with folded and closed palms without gaps while so uttering the mantra. ' May Marud Devatas, Indra, Brihaspati and Agni revive their energy links with me for longevity and destroy my blemishes. May Maruts reestablish my vital vigour, Indra my strength both of body and mind, Brihaspati my sheen and Agni my sense and sensibilities. This 'Trirabhi Mantra' as a result should yield triple faith reposed in the Devas afore addressd. Even as the outcome of this exercise as explained, any hangovers of the impurities be supplemented by 'svadhyaya' to confirm signs of recovery. Indeed offering one's self is a 'dakshina' or a return gift!

2.19. 1-5: Ultimate Protective Shelter- Surrender with Faith and Meditation- Glory of 'Sishumaara'

Bhuh prapadye bhuvah prapadye svah prapadye bhurbhuvah svah prapadye Brhmah prapadye Brahmakoshah prapadye amritam prapadye amrita kosham prapadye chaturjaalam brahmakosham yam mrityurnaavapashyati tam prapadye Devaan prapadye Devapuram prapadye, pareevrito vareevruto brahmanaam varmanaaham tejasaam Kashyapasya/ Yasmai namah tacchiro dharmo Brahma murdhaanam Brahmottaraa hanuryagjnodharaa Vishnu hridayayam samvatsarah prajananam, Ashvino purva paadaa -va trimadhyam Mitraavarunaavapara paadaavagnih pucchhamsa prathamam kaandam tat Indrastatah Prajaapatirabhayam chaturtham/ Sa vaa yesha divyah Shankarah Shishumaarastam ha/ Ya evam vedaap punar mrityum jayati jayati svargam lokam naadhanvani prameeyate naagnou prameeyate naapsu

*prameeyate naapathyah prameeyate ladhvaanno bhavati/ Dhruvah tvaamasi Dhruvasya kshitamasi,
tvaambhutaanyupaparyaa vartante namah te namah sarvamte namo namah Shishukumaaraaya namah/*

I seek shelter and safety from bhu-bhuva-svah or Matter- Life Energy-Mind respectively or the triplet of Trilokas. I seek shelter and safety from Mantra or Brahma- the Brahma kosha or the very sheath of Brahma's protection- and from Amrita or Immortality and Its Amrita kosha. Thus indeed I seek the protection from 'chatur jaalam' of Brahma viz. anna-praana-manas-vigjnaana or food- life-mind-and supermind or the Intellect; indeed this kind of Status is beyond the reach of death! Our salutations to the Supreme. Dharma or conceptual abstraction of Virtue is your ' Shiras' the Top head; Brahma is the Upper Jaw; Yajna or Sacrifice in all forms is the lower jaw; Vishnu is the very heart; and Kaalamaanana or the Time Cycle is the creative organ of 'prajaanaam' or population; Asvini kumars are the forefeet; Atri is the mid part of the body; Mitra Varunas are hind legs; Agni is the first of the 'puccha' or tail; there above is Indra above whom is Prajapati. *Savaa esha Divyah Shankarah Shishumaarastam ha/* That person is the Almighty the Supreme Brahman. Deep Meditation and Severe Introspection of that Unique Shishumaara conquers untimely death besides rebirth; he even conquers svarga and even Agni, Jala adi pancha Bhutas. As long as he is present on Earth, he would not be childless as his vamsha would prosper and as long as alive would he would be surfiert with contentment. Our salutations to the Shishumaara Samstha; you are the abode of Dhruva the Pole Star; the Overlord of all the Lokas and therebeyond!

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

2. 20: Salutations to Direction wise placement of Rishis and Devas

*Namah praachyai disho yaascha Devataa etasyaam prativasantyetaabhyascha namah/ Namo dakshnaa -
disheyaaschayai devataa etasyaam prativasantyetaabhyascha namo, namah pradeechyai disheyaaschai*

devataa etasyaam prativasantaabhyascha nama, udeechyai disheyaascha devataa etasyam prati vasantyetaanabhyascha namo nama, urdhvaayai dishe yaascha devataa etasyam prativasantaabhyascha namo namo namodharaayhai dishoyaascha devataam etasyaam prativasantaabhyascha namo namovaantaraayai disho yaascha devataa etasyaam prativasantaabhyascha namah/ Namoh Brahmane namo Astvagnaye namah Prithvai nama aoushadheebhyah, namo Vaache namo Vaachaspataye namo Vishnave brihatekaromi/ Aum Shantih Shantih Shantih/ Salutations to the Eastern Space and the Devas with their abodes there and likewise the Gods in the Southern, Western, Northern, Upper and Lower and Intermediate Spaces too. We also salute the various Rishis and Tapasvis too who abide in the intermediate region in between the Sacred Ganga and Yamuna Rivers. We request them all to extend our healthy life spans. We prostrate to Brahma, Agni, Bhumi and the everlasting vegetation, the ability of our vaak shakti as bestowed by Vaak Devi and the gigantic form of Maha Vishnu. May Peace , Prosperity and Auspiciousness prevail around us all!

PRASHNA 3

Over view: The Third Prashna has 21 anuvakas, detailing concepts of ‘Antar Yajna’ related to the Inner Consciousness with the façade of Baahya Yajna - the Pratyaksha Yajna as an outcrop. Thus a ‘sruk’ or spoon/ ladle is the ‘chiti’ or a thought, ‘aajya’ is ghee corresponding to ‘chitta’ or ready awareness, while the conducting priest of an outward yajna viz. Adhavyu is the recitation of Saama Veda. In an external yajna the main four priests- hota to initiate the Yajna, adhavyu the overall in charge; the agnidhara to maintain the ‘agni jvaalas’ in the yajna kunda the altar; ‘upavakta’ the deputy chanter. The roles of these Vipras are : the homa kunda on earth is hota; directing priest atharvyu the overall in charge being one’s mind; the medium of salutations is Saama Veda; and the vakta or the chanter is one’s own voice. In this Inner Yajna, Anuvaka 2 describes the relevant Devas are Bhumi as Hota, dyou or heaven is atharvyu ; Rudra is Agnidhara; and Brihaspati as Upavaaka. Anuvaaka 3 names Agni as hota-Ashvins as Atharyus, Twashta as Agnidhara, and Mitra as upavakta. Anuvaka 5 describes hota as Mahaahavi, adhavyu as Satyaavi, Agnidhara as Acyutapaaja; Upavakta as Atyujamaana, Udgata as Ayaasya and the heppers or abhigaras are Anadrishya and Apatidhirshya. The subsequent Anuvaakaas 8-9-10 -11 relate to invoking specific deities; 12 and 13 are major Suktas; 14 through 19 are short suktas of Mrityu, Surya, Chandra while the last anuvaka delineates body parts.

3.1-2; 3.2.1-2; 3.3.1-2; 3.4.1-2; 3.5.1-2; 3.6.1-2; and 3-7.1-2 : Inner Yajna-Indra-and Celestial Priests

Shanti Mantras:

Harih Om/ Tachham yoraavrineemahe, gaatum yajnaaya, gaatum yajnapataye, Deveem svastirastu - nah,svastirmaanushebhyah, urdhvam jigaatu bhashajam, sham no astu dvipade/ Om shantih, shantih, shantih/ May we extol Peace and Well Being, success to Yajnas, and Yajna Kartas, as may total svasti or fulfillment, widespread auspiciousness and well being of our external and internal states of consciousness. *Chittam sruk chattamaajyam vaakvedim adheetam barhih keto agnih, vigjnaatamagnih Vaachaspatrhotaa mana upavaktaa, praano havih, Saamaadharyuh/ Vaachaspate vidhe naamam , vidheye te naamam , Vidhestvamasmaakam naam, Vaachaspatih somam pibatu, aasmaamsu nrinaam dhaatsvaahaa/* As earth is the hota or the priest, heaven is adhavyu, Rudra Dedva is Agnidhara or the constant preserver of Fire in the pit, Brihaspati is the ‘upavakta’ the assisting Reciter of Mantras. May Vaachaspati realise that the mantras are the selected ones full of potency and appropriate for this yajna and may thus grant the karta of the yajna be blessed to equip himself with the awareness of ‘suvah’ or svarga, that Vachaspati himself would accept the ‘soma rasa’ as a result of the yajna karta. Now, may Indra Deva be manifested to energise the senses of all the participants of this ‘antermukha or pratyaksha’ -internal or external- yajna kaarya.

3.2. 1-2: *Prithivi hotaa dyouradharvyuh Rudroagneet Brihaspatirupavaktaa/ Vaachaspate vaacho veeryena sambhrutatmenaayakshase, yajamaanaaya vaaryam aa suvaskarsmai, Vaachaspatih somam pibati, jajanadindriyaam svaaha/* The outer yagjna is organised by hota the priest- adhvaryu- agnidhara- and upavakta viz. Bhumi-dyau or Swarga-Rudra-and Brihaspati respectively. Vaachaspati Deva! these Mantras of great potency had been collected with considerable patience and dedication. May the Karta be blessed to maintain great consciousness which tantamounts to ‘suvah’ or swarga. May Indra empower us with our ‘indriyas’ or senses- while uttering to the self :‘svaha’!

3.3.1-2: *Agnirhotaa Ashvinaadharvyu Tvashtaagneet Mitra upavaktaa, Somaha Somasya purogaah, Shukrah Sukrasya purogaah Shvataast Indra somaah, Vaataapeerhavan shrutah svaahaa/* For the ‘Antar Yagjna’ the hota the announcer is Agni-adhvaryus are Ashvins-agnidhara is Tvashta and Mitra is Upavakta. Somadeva leads the Soma creeper or joy of Somarasa; Shukra Mantra is rendered along with the flow of Soma juice, while Indra Deva matures the juice and is named as ‘Vaatapi- Havanashruta’ before rendering the ‘aahuti’ or the offering saying ‘swaaha’; this is so since Indra is called Vaatapi as he is quick and instant like Vayu besides being ‘havana shruta’ or the quick responder of the offering.

3.4.1-2: *Suryam chakshuh Vaatam praanah dhyaam prushtham, Antarikshaatmaa antaryagjnaam Prithiveeam shareeraih/ Vaachaspate acchidrayaa juhvaam, Divi Devaabhrutam hotram erayasva svaaha/* Veda Purusha! Surya Deva is your vision-Vayu Deva is your praana or the Life Energy-Heaven is your prushtham or the rear portion-all the panchandriyas are the five types of body organs as the types of yagnas; and the totality of your body framework . Vaachaspati the Lord of Speech and Vocal Might ! In this antar yagjna be uninterrupted with its continuity of the offerings to Devas without gaps, intensity and perfection.

3.5.1-2: *Maha havir hotaa Satyahaviradharvyuh, achyutapaajaa agneet, achytamanaa upavaktaa, anaa-ghruiyaschaatidhrushyascha yagnasyaabhigarou, ayaasya udgaataa/ Vaachaspate hridvidhe naaman vidheya te naam, vidhesvamasmaakam naam, Vaachaspatih Somamapaat maadaivyastanusched maa manushyah, namo divo prithiviyai svaaha/* The Maha Havi Rishi himself the ‘hota’ or the Initiator of the Pratyaksha Yagjna; Satyahavi Rishi himself is the ‘adharvyu’ the Director; Achyutamana is the upavakta the assistant to the udgita priest; Annandrashya and Apratidhrashya are the abhigara or the deputy of prastoma, and Ayasya is the Udgita. Thus in the context of Antar Yagjna, Maha Havi invites Devas as the hota-Satya Havi indicates the offerings of Satya the Truth as Adharvyu- Achyutapaaja is of never diminishing energy while Achytamana is of Never diminishing mental power. Vachaspati Deva! your very name is a propeller of the heart; may you drive us to follow on the path of your wishes. You are the enjoyer of the Soma nectar and you not keep us we the mortals be not neglected and kept aloof! May we adore and admire heaven and earth- swaaha!

3.6.1-2: *Vaagdyhotaa deekshaa patneem vaatoradharvyuh aapobhigarah man havih, tapasu juhomi/ Bhurbhuvah svaaha/* In the context of Antar Yagjna or the Inner Sacrifice, Vak Devata is the hota- ‘deeksha’ or to abide by the prescribed regulations is one’s own life patner is truly his life patner the wife- ‘aapah’ or the sacred waters the abhigara or the assistant priests and finally one’s own mind is the offering. Thus the antar yagjna takes the shape of offerings which is tantamount to the power of tapas or deep meditation. Bhur- Bhuvah- Svah or the Three Lokas are originated from Brahma the Supreme and ‘Svaaha’ or is that sincere and mindful repleteness becomes the ‘svaaha’ the selfless offering.

3.7.1-10: The ten alternative ‘Hotas’ as the Initiator in the context of Antar Yagjna:

Brahma Svayambhu, Brahmane Svayanbhuve swaaha/ Brahmana eka hotaa, sa yagnah sa me dadaatu prajaam pashuunpushtim yashah, yagnascha me bhuyaat/Agnirdvihotaa sa bhartaa, sa me dadaatu prajaam pashuum pushtim yashah, bhartaacha me bhuyaat/ Prithivee trihotaa sa pratishthaa, sa me dadaatu prajaam pashuun pushtim yashah pratishthaacha me bhuyaat/ Antariksham chaturhotaa sa vishthaah , same dadaatu prajaam pashuun pushthim yashah, vishvaaschame bhuyaat/Vaayuh pancha

hotaa sa praanah, sa me dadaatu prajaam pashuunpushthim yashah, praanascha me bhuyaat/ Chandramaah shadhootaa sa rituun kalpayaati, sa me dadaat prajaam pashuunpushthim yashah, ritvascha me kalpayantaam/ Annam saptahotaa sa praanasya praanah, sa me dadaat prajam pashuun pushthim yashah, praanasya cha me praano bhuyaat/ Dyourashta hotaa sonaaghrushyah, sa me dadaatu prajaam pashuum pushthim yashah anaadhrushtascha bhuyaasam/ Adityo nava hotaa sa tejasvi, sa me dadaatu prajaam pashunpushthim yashah, tejasvee cha bhuyaasam/ Prajapatirdishahotaa sa idam sarvam, sa me dadaatu prajaam pashuunpushtim yashah sarvam me bhuyaat/

Having invoked the five **Priests** and the Three worlds in the preceding Anuvaka 6, the seventh Anuvaka details the ten types of **Hotas** or the summoners. Having performed the first ‘swaaha’ as the offerings to Svayambhu Brahma and Brahmane Svayambhu, the first offering is to Brahmana as the first hota; he indeed as an adept in the ‘yajna kaarya’; may that **Brahmana** grant the karta with ‘praja- pashu-pushthi-pragjna and pratishtha’. Agni Deva is the second hota as the karta seeks bestowing on him ‘praja-pashu-pragjna-pushti- and pratishtha’ on the karta. **Bhu Devi** is the third possible hota as the very foundation of all the ‘karyas’; may Bhudevi bestow on the karta with ‘praja-pashu-pushthi-pragjna- pratishtha on the kartha. **Antariksha or Bhuvah** the Mid World is the fourth hota and may ‘It ‘ bless the ‘saadhaka’ with praja-pashu-pushthi-pragjna and pratishtha. **Vayu Deva the very Life Praana** is the possible fifth hota; may He too bestow on the karta with ‘praja-pashu- pushthi-pragjna- pratishtha. **Chandra Deva** is the possible sixth hota creating the kaala maana the time cycle especially the six seasons of vasanta-greeshma-varsha-sharat-hemanta-shishira or spring-summer-monsoon-autumn- prewinter and winter with chaitra/vishakha-jyeshtha/aashaadha-shravana/bhadrapada-ashyuja/kartika-margashira/puashya and maagha/phalgun. May Chandra Deva bestow the karta with ‘praja-pashu-pushti-pragjna-pratishtha’. The seventh possible hota is **Annapurna Devi** the singular provider of ‘praana’ and physical power. May She bestow on the karta with ‘praja-pashu-pushti-pragjna-pratishtha’. **Dyau the Heaven** is the eighth hota the unchallenge - able and may It bestow on the saddhaka of the ‘antar yajna’ bless him with praja-pashu-pushti-and pratishtha’. The ninth possible hota be **Praktyakshara Bhaskara** Himself with his ‘tejas’ and grant the best to the ‘antar yajna’ practitioner with ‘praja-pashu-pushti- pragna and pratishtha. Finally, **Prajapati Himself** is the choice of donning the mantle and role of the ultimate ‘hota’ and may He grant the yajna kartha with ‘praja-pashu-pushti- pragna and pratishtha’.

3.8.1 & 3.8.2 : Invocations to Devas and Associates

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

Agni Deva is invoked with Yajus Mantras; Savita with stoma-s; Indra with ‘uktaamada’ of that Shastra; Mitra-Varuna Devas are invoked by ‘aashisha’ or targetted desire; Angirasaas are invoked by ‘dakshina - agni’ which stimulates understanding; Marut Devas are invoked by ‘havirdhaana’; Waters are invoked by ‘prokshana’ or sprinklings; Aoushadhis or herbal plants are invoked by the sacred ‘barhi’ grass offerings; Aditi Devi is invoked by ‘vedya’ or knowledge; Soma is invoked by ‘deeksha’; Tvashtra is invoked by ‘idhma’ or kindling wooden sticks; Vishnu by Yajna; Vasu Devatas are invoked by ‘aajya’ or the reactionary fire responding to ghee; Dvadasha Adityas respond to the invocations of dakshina or gifts; Vishvadevas or all the Universal Gods are invoked by ‘urja’ or resilience; Pushan is invoked by the ‘svaga’ call; Brihaspati is invoked by ‘purodha mantra’; Prajpati is invoked by ‘udgeeta’ viz. *Aum-Omitydaksharamudgeeta mupaaseet omiti hudgaayati tasyopavaakhyaanam Aum/ Om* this letter, which is called the udgeeta shall be worshipped! Om, thus the singing is done; the pranava mantra (Om) is also called as udgeeta (meaning one that is sung) Om is the ultimate mantra, not just for chanting, it is for singing and hence it is called udgeeta; ‘Antariksha’ the mid world is invoked by ‘Pavitra’ or ‘Antar-shuchi’; Vayu is invoked by ‘baahya shuchi’ or external and physical purity. Thus the karta performs the ‘Antar Yajna’.

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

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

3.10.1-4: Dakshinas or Gifts to fifteen deities

Devasya tvaa Savituh prasave Ashvinorbaahubhyaam Pushno hastaabhyaam pratigruhaami/ Raajaa tvaa Varuno nayatu Devi Dakshinegnaye hiranyaam tenaamritatvatvashyaam vayo daatre/ Mayo mahyaamastu pratigrahetre ka idam kasmaa adaat/ Kaamah kaamaaya kaamo daataa kaamah pratigrihetaa kaamam samudramaavisha/ Kaamen tvaa pratigrihaami kaamaatatthai eshaa te kaama dakshinaa/ Uttaanstvaangirasah pratigrihaatu/ Somasya vaasah, Rudraaya gaam, Varunaashvam, Prajaapataye purusham, Manave talpam, Tvashte-ajam, Pushno-avim, Nirrutya ashvatara gardabhyo, Himavato hastinam, Gandharvyaapsarabhyah samalankarane, Vishvebhyo Devebhyo dhyaanam, Vaachennam, Brahmana odanam, Samudraayaapah Uttaana -Angeerasaayaanah, Vaishvaaranaaya ratham// Soma Deva is delighted with a gift of robes- Rudras with cows-Varuna with horses-Prajapati with humans-Manu with a bed- Tvashta with a goat-Pushan with sheep-Nirru Deva with horses and donkeys-Himavan mountain with elephants- Gandharvas and Apsaras with decorations-Vishva Devas or any kind of Universal Gods with food grains- Vak Devi the goddess of Speech with ‘Anna bhojana’ or naivedya of cooked rice - any ‘brahmana’ with a feast of variety food-Utthaana Rishi of Angirasa Lineage- and Vaishvanara a chariot of the radiance and force//

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

Raajaatvaa varuno nayatu Devi Dakshine Vaishvaanaraaya ratham, tena amritatvashyaam, vayo daatre mayo mahyamastu pratigrahotre, ka idam kasmaa adaat, kaamah kaamaaya kaamodataa kaamah pratigrihotre, kaamam samudramaavish/ Kaamen tvaa prati gruhnaami, Kaamai tatte, eshaa e kaama dakshinaa Uttaanstvaangeerasah pratigruhaatu// Devi Dakshina the Goddess of Gifts! May King Varuna lead ‘Vaishvanara’ by a chariot so that a ‘sadhaka’ or the practitioner of ‘Dharma Karmas’ attain immortality as Vaishvanara should carry the gifts apporpriately to the Devas concerned. The giver is in the form of a bird to bestow fulfillment to the ‘sadhaka’. Thus the circle gets complete as ‘kaama’ or desire is the ‘dakshina’- Kaama is the giver-kaama is the Taker-and thus Kaama or the Desire is given-taken-and granted! This Desire is akin to an ocean. May Rishi Uttama of Angirasa lineage accept and bless!

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

Suvarnam ghame pariveda venam Indrasyaatmaanam, dashadhaa charantam, antah Samudre manasaa charantam, Brahmaanvavindan dasha hotaaramarne, antah pravishthah Shaastaa janaanaam, ekah sanvahudhaa vicharah, shatam shukraani yatraikam bhavanti sarve vedaa yatrekam bhavanti, ta maanaseena atmaa janaanaam, antah pravishthah Shaastaa janaanaam sarvatma, sarvaah prajaa yatrekam bhavanti, chaturhotaarayatra sampadam gacchanti Devaih, sa maanasena aatmaa janaanaam/ Indeed one is aware of golden and radiant form of Indra which is totally devoid of grief and is personal. Lord Indra moves around the secret of hotas who could be many and might even be ten; his mental calibre could stir up the inner-consciousness like ocean of any Being as also even of the ocean of Brahman as described by the ten hotas. The several kinds of descriptions rendered by the mantras by all the ten 'Hotas' as merged into the subtle bodies of the Creation are the Outstanding 'Shaasta' the Supreme 'Antaryamin' Himself!! Innumerable facets of vichara or knowledge submerge into Him. The entirety of the Universal Powers like Sun, Moon, Stars get unified into that 'Paramatma'. All the Vedas- Dharmas- and the hotas quoting the Scriptures get unified. He is the Conscience of all the 'Selves' with ready access to one and all! He is the Universal Self as the Unique Controller of one and all in His endless creation too.

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

Brahma Deva by way of deep introspection and the pursuant creative energy realised the power of speech- *Vaak deva vishvaa bhuvanaani janane/* and took up the task of creation and established Indra and Agni, besides Savita, Brihaspati, and the four major directions of east-west-north and south pervading by the four hotas. Then the Creator Brahma creates Tvashtha who created all forms as also the power of understanding and the ability of retaining secrets and subtleties. Then He entered the inner spaces or the cavities of the heart - nihitam guhaayu- and the possibility of 'antar yajna' being presently discussed. This is how the hundred fold inner powers called 'shatam niyuta' or permeates hundred fold and pervades and is extolled by the entire Universe. Maharshis declared that 'praana vaayu' the life energy is the Antaratma the Inner Consciousness. With Indra as the King and Savitar is the King of Kings; the Supreme creates 'tapantam' or the Highest Intensity of Heat which Maharshis termed the rays all over as the High Seat of Truth the Paramatma who is the resident of Brahmanda the cosmic egg being the 'sarva vyapta praana' in the universe in totality as the All Mighty -All Pervading- and All - Knowing. This Brahmanda is ever active and dynamic with 'rajasa' or action: *Suvarnam kosham rajasaa parivritam/* Normal beings would not visualise this Brahmanda nor the Supreme Deity served by six hotas viz. Indra-Agni-Savita- Brihaspati- Chatur Dashas- and Vayu the 'Praana' or the very Life Force. The Kaala maana the Time Cycle is arranged five fold of Seasons- since hemanta and shishira are regarded as one- and as motivated by Mind. All the Divinities too are unaware of the Supreme the 'antaryamin', even though they stay together in the heart; the 'Antaryamin' moves about the middle of the realm of Moon on his own 'sankalpa' or volition; in fact He moves in a hundred ways and as the Soul of Indra and other Devas as well.

3.11.11-18: *Indro raajaa jagato ya Isho, saptahotaa saptadhaa vikluptah// Parena tantu parishichyamaanam antaraaditye manasaa charantam, Devaanaam hridayam brahmaanvivindat//Brahmotad brahmana ujjabhaara, Arkamschotantam sarirasya madhye// Aa yasminsapta peravah mehanti bahulaam shriyam, achyutaam bahulaam shriyam, sa harirvasuvittamah peruh, Indraaya pinvate// Bahvasvaamindra gomateem, acyutaam bahulaam shriyam mahyamindro niyacchatu// Shatam shataa asya yuktaa harinaam, arvaangaayatu vasubhee rashmirindrah, pramamhamaano bahulaam shriyam, rashmirindrah Savitaa me niyacchatu// Ghritam tejo madhumadindriyam mapyayamagnirdhaatu//* Indra, the bright King of Devas, is indeed the regulator of all activities of the Beings in the worlds and envisions sapta hotas in seven ways as adhvaryus and so on.

Having visualised the hidden Supreme Brahman in the hearts of Devas, Brahma Deva performed yajna and sprinkled the fruits of the Sacrifice in the form of rains and made a ‘sankalpa’ or a mere thought and picked up the essence of Sapta Hotas by entering the clouds of the Sky and by the help of ‘Arka’ and poured down the rain; the deity of Sapta hotas are the Seven Rays of the Sun which sustain the world as yielded by plant wealth. Indra the King of Devas is the first of the seven hotas nurturing the ‘saddhaka’ with plentiful riches, life energy as in the form of horses, knowledge in the form of cows. May Indra and Savitaa bestow the blessings as mentioned afore. May Indra in the form of Agni establish in the saadhaka the ‘tejas-ghritam-madhumat’ or brightness- clarity of thought- and sweetness of sense organs.

3.11.19-28: *Harih patanga pataree suparnah, divikshayo nabhasaa ya etim, sa na Indrah kaamavaram dadaatu// Panchaaram chakram parivartate Prudhu, hiranyajjotih sarirasya madhye, ajasram jyotir-nibhasaa sampadati, sa na Indrah kaamavaram dadaatu/ Sapta yujjanti rathamekachakram, eko ashve vahati saptanaamaa, trinaabhi chakramajaramanarvam, enema vishvaa bhuvanaani tasthyuh/ Bhadram pashyant upaseduragne tapo deekshaam, rishyahsuvarvidah, tatah khatram balamojascha jaatam, tadasmai devaa abhi sam namantu/ Svetam rashmim bobhujyamaanam, apaam netaaram bhuvanasya gopam, Indram nikichyuh parame vyoman/ Rohineeh pingalaa eka rupoaaah, ksharanteeh pingalaa ekarupaah, shatam sahasraani naavyaanaam/ Ayam yah shveto rashmih, pari sarvamidam jagat, prajaam pashuundhanaani asmaakam dadaatu/ Shveto rashmih pari sarvam babhuva, suvamahyam pashuun vishvarupaam/ Patangam aktamasurasya maayayaa, hridaa pashyanti manasaa maneeshinah, samudre antah kavayo vichakshate, mareechinaam padamicchanti vedhasah/ Patango vaacham manasaa vibharti, taam gandharvovadadabhraih antah, taam dyotamaanaam sarvaye maneashaam, ritasya pade kavayo nipaanti/* The brightest and luminous Surya is like a huge kite with mighty wings; His abode is the heaven and arrives up on earth on the heavenly path. Stanzas 20 and 21 are from Rig Veda 1.164.13 and 1.164.2 respectively mean that Surya Deva circumambulates around the Earth by His chariot with a single wheel with five spokes; His indescribable golden radiance shines in the middle of oceans moving fast on the heights of the skies. May He as well as Indra bestow on us with our respective desires. Stanza 21 imports that Surya yokes his rays to the one wheeled chariot with one horse with seven names viz. Arogya, Bhraaja, Patara, Patanga, Swarnara, Jyotishman, and Vibhasa providing illumination to heaven and earth and yielding vigor and might; this chariot of three axles is totally stationery and all the worlds stand supported to it. Stanzas 22-26 explain that Sages practising intense ‘tapas’ and ‘deeksha’ are bestowed with celestial vision which tie up the unity of Devas as one; such vision declares Indra abiding in the ‘parama vyoma’ or the supreme abode; it is with His rays of brightness that rains are pressed into service yielding land fertility and food for the Beings; it is again by the might of Surya that the ‘pingala’- red- colour clouds result in rains. Thus may Bhaskara Deva with His thousands of rays bestow *prajapashu-dhanaani* or to humans-animals- and wealth. May His white and bright rays surround us all and bestow several boons to all. Stanzas 27-28 above are repeats of Rig Veda 10.177.1-2 meaning that ‘medhaavis’ or high intellectuals observe that Jeevatma Surya like a high flying kite king Surya exists to clear away darkness; ‘Drashta vidvans’ who are outstanding visionaries seek to see the ‘maya pravaha’ or dark flows of ignorance at the center of the skies and seek the refuge of Surya, the Paramatma in His Globe Center. The sky high flying Kite being the divine Surya is saturated as ‘jnaana’ like even in the

case of Gandharvas in the ‘garbha’ before birth itself the seeds of enlightenment are implanted within as the source of brightness and power of understanding.

3.11-29-34: *Ye graamyaaah pashavo vishvarupaah, virupaah santo bahudhikarupaah, agnistaam agne pramumoktu Devah, Prajapatih prajayaa samvidaanah/ Veetam stuke stuke yuvamaasasu niyacchatam pra pra yagnapatim tira/ Ye graamyaaah pashavo vishvarupaah, virupaah santo bahudhaika rupaah, vaayustataam agni pramuyoktu Devah, prajaapatih prajayaa samvidaanah/teshaam saptaanaamiha rantirastu, raayasposhaaya suprajastvaaya suveeryaaya/Ya aaranyaah pashavo Vishvarupaah santo bahudhaika rupaah, vaayustaam agne pramuyoktu Devah, prajapatih prajayaa samvidaanah/ Idaayai srutam ghritavat, charaacharam Devaa anvavindanguhaahitam/ Ya aaranyaah pashavo vishvarupaah virupaah santo bahudhaika rupaah, teshaam saptaanaamiharatintirastu, raayasyoshaaya suprajaa - stvaaya suveeryam/* Although village cattle might not be exactly the same, their form would be similar. In fact, seven types of animals such as cows, horses, goat, sheep, monkey, donkey or camel in village backyards are of same species yet their behavioural pattern, body shapes and features would differ. As against domestic animals, the forest animals of similar kind might vary in their instincts but retain their group forms. May Vayu Deva as the head of animals release them from their physical deformities and may Prajapati establish unity among them all. Indeed, inner awareness of the moving and stationary entities is the same as the inner awareness or consciousness rests in the abode of Infinity, the Supreme.

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

[Purusha Sukta with brief meanings: 1) *Sahasra Sirsha Purshah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vrutwaa Atyatishthaddashaagulam/* (Bhagawan/ Maha Purusha who has countless heads,eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity!) 2) *Purusha ye Vedagum sarvam yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati/* (He is and was always present submerging the past and the future and is indestrucible and far beyond the ephemeral Universe) Rig Veda 10.90.1 onward are repeats of Purusha Sukta. Shvetashvatara Upanishad III.xiii-xv is quoted too: (The Inner Self is hardly of thumb size always resident of his heart the hub of distributing every arising from Praana the breathing; mind is the charioteer of the organs and senses. Those who realise the significance of the Self knows it all. The Virat Purusha or the Cosmic Person is stated to have endless number of heads, eyes, and feet of far reaching command and the numerical thousand each of these body parts is by way of suggestive magnitude. The Maha Purusha Ishvara encompasses and envelopes Bhumi on all the sides, but again this is an understatement of ‘dashangulam’ or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, Sapta Dvipas, Sapta Samudras, Sapta Parvatas, and so on apart from the ‘Kaalamaana’ the Eternal Time Schedule! *Purusha eve vedam sarvam/* or the Maha Purusha Parameshwara is indeed the totality of the Cosmos, of whatever has been, is and will certainly be too!He is the Over Lord of the Universe and of Immortality quite irrespective of the considerations of the Past-Present and Future and what ever grows ‘annatarena’ or based on the basis of food and the resultant vital energy ! Incidentally, the Inner Self is no doubt well within the Body and its actions but clearly unaffected by its acts and their consequences)

3) *Yetaavaa nasya Mahimaa Atojyaaya -gumscha Puurushah, Paadosya Vishwa Bhutaani Tripaadasya - amritam Divi/* (What ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is comprehensible is but a quarter of the Eternal Unknown) 4)*Tripaadurdhwa Udait Purushaha Paadosyehaa bhavaatpunah, Tato Vishvan -gyakraamat saashanaa nashaney abhi/* (Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds) 5) *Tasmaadwiraadajaayata ViraajoAdhi Puurushah, Sa jaato Atyarichyata paschaadbhumimatho purah/* (From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became Omni Present.Then He created Earth and Life to Praanis.) 6)*Yatpurushena havishaa Deva Yagna matanvata,,Vasanto Asyaaseedaajyam Greeshma Idhmassharaddhavih/* (The Yagna Karyas done by

Devatas with Maha Purusha as the Aahuti converted Vasanta Kaala as Ghee, Greeshma Kaala as Indhana or the wooden pieces, and Sarat Kaala as Havi or Naivedya); 7) *Saptaasyaasanparidhayah Trissapta Samidhah Kritaah, Devaad Yagnam tanvaanaah Abadhnan Purusham Pashum/* (To this Yagna, Pancha Bhutaas of ‘Prithi-vyaapas-tejo- vaayura akaashaas’ and the Day and Night as the ‘Parithis’ or the boundaries of the Yagna Kunda; twenty one Tatwaas viz. Pancha Karmendriyas, Pancha Jnaanendriyas, Pancha Bhutas, Three Ahamkaaras, Three Tanmatras of Sprasha-Rupa-Rasa; and Mahatawa as Samidhaas; Devatas as Ritwiks and Brahma as Yanga Pashu) 8) *Tam Yagnam barhishi proukshan Purusham jaatama -gratah, Tena Devaa Ayajanta Saadhyaa Rishayascha ye/* (All the Participants of the Yagna viz. Devas, Sadhyaas, Rishis and such others perform the ‘Prokshana’ or sprinkled the Sacred Water on the Yagna Purusha and accomplished the Yagna); 9) *Tasmaad yagnaat Sarvahutah Sambhurutam prushadaajyam, Pashugstaagschakrey vaayavyaan Aranyaangraamaschaye/* (In this Universal Yagna emerged ‘Dadhighrita’ or Curd-Ghee Mix, Birds, Ferocious and normal animals, and such others were created); 10) *Tasmaadyagnaatsarva hutah Ruchassaamaani jajnirey, Chaandaagumsi jajnirey tasmaat Yajustasmaa dajaayata/* (In this Prapancha Yagna were created Rig Veda Mantras, Sama Veda Mantras, Gayatri and other Chaandasas out of which Yajur Vedas too emerged). 11) *Tasmaadaad ashvaa Ajaayanta yekeycho bhayaadatah, Gaavo hajajnirey tasmaat tasmaa jyaataa Ajaavayah/* (From this Yagna were created horses, two lined teeth Mrigas, Pashus of four legs like cattle, sheep and buffalos). 12) *Yat Purusham vyadadhuh katidhaavyakalpayan, Mukham kimasya kou baahoo kaavuroo paadaavuchyetye/* (As Devas made the Sacrifice of Brahma, of what all Forms were manifested; of which type was His Face; of what kind were His hands and of form were His thighs and Feet?) 13) *Brahmanosya Mukhamaaseet Baahoo Raajanyah krutah, Vooroo tadasya yadvyshyahi Padbhyaagum Shudro Aajaayata/* (From the Lord’s face emerged Brahmanas, His hands came Kshatriyas, His thighs the Vaishyas and His feet the Shudras); 14) *Chandramaa Manaso jaatah Chaksho Suryo Ajaayatam, Mukhaadindraaschaagnischa Praanaadvaayurajaayata/* (From His Mind was manifested Chandra Deva, His eyes Surya Deva, His face Indra and Agni and from His Prana the Vayu Deva); 15) *Naabhyaa aaseedantariksham Seershno Dhyoh Samavartata, Padbhyaam Bhumir-dishaha Shrotraat tataa Lokaagum Akalpayan/* (From the Lord’s navel came out the ‘Antariksha’, His Head the Swarga, His Feet the Earth, Dishas or Directions from His Ears; and likewise the various Lokaas); 16) *Vedaahametam Purusham Mahaantam, Aditya Varnam Tamasastupaarey, Sarvaani Rupaani Vichitya Dheerah Naamaani krutwaabhivadan yadaaste/* (Thus I have realised that Paramatma manifested Himself in innumerable Forms and nomenclatures and that He is a Kaarya- shila or of Practicalities, Mahimanvita or of Undefined Grandeur, the Ever Lustrous Sun-Like Appearance or of Inner Consciousness far away from Darkness or Agjnaana); 17) *Dhaataa purastaa -dyamuhaa jahaara Shakrah pravidwaanpa -dishaschatarsha, Tamevam Vidwaanamrita iha bhavati Naanyah pandhaa Ayanaaya Vidyate/* (It is that illustrious and knowledgeable person possessive of the Supreme Awareness realising Paramatma and recognises and visualises Indra and other Dishaa -dhipaas that is qualified to attain Mukti; indeed there is no other route to Moksha!) 18) *Yagnena Yagnamayajanta Devaah Taani Dharmaani Prathamaanyaasan, tey ha naakam Mahi Maanah sachantey yatra purvey Saadhyaah santi Devaah/* (Devataas came to worship Paramatma by means of this Yagna and assumed the Primary Forms of Manifestations of Dharma; The initial and arduous procedures of Dharma that were assiduously practised by Devatas and Sadhyaas came to the Guidelines and whosoever followed the Regulations like performing Yagnas are competent to achieve higher Lokas.)

3.13.1-6: Uttara Narayana and Hri / Lakshmi

1) *Adbhyah sambhutaha Prithivyairasaascha Vishva karmanah samavartataatdhi tasya, Twashtaa Vidhadrupameti tatpurushasya Vishva -ajanamagrey/* (As the Universe got manifested from water and the Essence of Bhumi, Paramatma created Brahma and the latter created the Universe. That Brahma filled in the Fourteen Lokas and thus the whole Creation is the handi- work of Brahma!) 2) *Vedaaha meham Purusham Mahaantam Aditya Varnam tamasah parastaat , Tamevam Vidwanamrita iha bhavati naanyah pandhaa Vidyateya -naaya/* (If any person could realise that Supreme Soul who is too

magnificent to vision like Surya much less to visualise then he is as good as Paramatma Himself; that is the way to attainment and the the path of Glory and Moksha.) 3) *Prajaapati -scharati garbhey Antah Ajaaya-maano bahudhaavija -atey tasya, Dheeraah parijaa -nanti yonim Mareecheenaam padamicchanti vedhasah/* (Paramatma is reputed as a highly action-oriented Splendrous and Supreme Being who has neither beginning or termination. Mahaatmas and Maharshis like Marichi are indeed aware of His Accurate Form and crave and toil to Attain Him) 4) *Yo Devehya Aatapati yo Devaa -naam Purohitah, Purvoyo Devehoy Jaatah Namu Ruchaa Braahmaye/* (May I prostrate before the hallow of that Paramatma who illuminates Devas, whom Devas earnestly consider in the highest esteem as they are but His own reflections and who is the Eternal and Singular Truth). 5) *Rucham Braahmam janayantah Devaa Agrey tadabruvan, Yasthyai -vam Brahmamo idvaat tasya Asan vashey.* (As Devas made great endeavours to understand an inkling of what Paramatma was all about as they could never get even some clues initially, then Devas realised that whosoever among the Devotees similarly made enormous efforts to execute genuine quests about Him should automatically obtain their control mechanism too.) 6) *Hreasha tey Lakshmischa Patnou Aho raatre paarsvey Nakshatraani Rupam Ashvinou vyaattham/* (Hey Vishnu Bhagavan! Your ‘Ardhaanganis’ or ‘Better Halves’ are Hree Devi the Symbol of Modesty and Lakshmi Devi the Emblem of Prosperity are your side manifestations of ‘Ahoratraas’ or day and night. The Nakshatraas constitute your Celestial Formation. And Ashvini Devatas are the full visage of yours as flower blooms!)

3.14.1-10: Prana the vital energy:

Bhartaa sanmiyamano vibharti, eko Devo bahudhaa nivishthah, yadaa bhaaram tandrayate sa bhatrum, nidhaaya bhaaram punarastameti/ Tameva mrityumamritam tamaahuh, tam bhartaaram tamu goptaaramaahuh, sa bhruto bhriyamaano vibharti, ya enam veda satyena bhartum/ Sadyojaatamuta jahaatyeshah, uto jarantam na jahaatyekam, uto bahuunekarjahaara, ateendro devah sadameva praarthah/ Yastadveda yata aavabhava, sandhaacha yaam sandhadhe brahmanaishah, ramate tasminnuta jeerne shayaane, nainam jahaatyahastu puuryeshu/ Tvaamaapo anu sarvaascharanti jaanateeh, vatsam payasaa punaanaah, tvamagniam havishvaaham samintse, tvam bhartaa maatarishvaa prajaanam/ Tvam yagnastavamu devaa vevaasi Somah, tva devaa havamaayanti sarve, tvamekosi bahunan upravishtah, namaste astu suhavoma edhi/ Namu vaamastu shrunutam havam me praanaapaanou, ajiram sancharantou, havaami vaam brahmana tuurtametam, yo maam dveshti tam jahitam yuvaanaa/ Praanaapaanou samvidaanou jahitam amushyaasunaa maa sangasaathaam, tam me devaa brahmana samvidaanou vadhaaya dattam tamaham hanaami/ Asjjajaan sata aavabhuv,yam yam jajaana sa vu gopo asya, yadaa bhaaram tandriyate sa bhartum paraasya bhaaram punarastameti/ Tadvai tvam praano abhavah, mahaan bhogah prajaapateh, bhujah karishyamaanaah, yaddevaan praanayo nava/ Praana Deva- the Unique Deity of Vital Energy- is installed into a body at the birth and is sustained as per the command of the Supreme Inner Deva and again as per the command gets uninstalled at the time of death and the load is unburdened; this is so in respect of all the bodies. Thereafter, Praana Deva becomes invisible till such time at the time of rebirth again. Hence the declaration that Praana is Death and is also the ‘Amrita’ or the Immortality! Praana Deva is the *bhruto bhriyamaano vibharti/* or the bearer of the body, the nourisher and the protector and so is the case of all the Beings. The deity of Prana is never tired and hence the advice to mortals to pray for their own well being. As one realises the cause of birth also surely realises the cause of death too. Prana is intact despite old age, disease, or only due to the result of the accounts of previous or ongoing life merely ! Praana Deva! all the waters are aware of your powers and therefore abide by your laws and regulations- just as cows follow their calves which need their milk. You ignite Agni and blaze up with Vaayu carrying food for Gods and sustenance for the

Beings. You are the Yajna the Sacrifice in favour of Devas and the Praja or all the living beings. May you be easily accessible to our invocations. You are the Prana and Apana; do respond to our supplications by way of mantras. May the Prana and Apana destroy our opponents by not joining them. Indeed at the very beginning of Time, there was only non-existence and eventually Existence got manifested as the life force too was created to preserve the bodies of Beings; as the life force left as it got tired of the body and so did the 'nava randhras' or nine action energies got defunct simultaneously; 'the nava randhras' or nine passages such as both the ears-eyes-nostrils, the mouth and the lower orifices providing relief and instant happiness.

[Vayu Purana explains in some detail: Brahma created water, fire, **air**, the sky, directions, heaven, oceans, rivers, mountains and trees. He also created time, night and days called Kaala maana the Time Cycle. Hence the Origin of **VAYU**. Pancha Prana Vayus are Prana-Apaana-Udaana-Vyana -Samana: In this context, *prana vayu* is not overall prana but a sub-prana or prana vayu which is located in the chest between the larynx and the diaphragm, and governs the respiratory system and functioning of the heart. Prana vayu, literally "forward moving air", moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in prana vayu is associated with heart and lung conditions. Diminished prana vayu leads to depression and lethargy. *Apana vayu* is centered in the pelvic region below the navel and experienced as a downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally "air that moves away", apana vayu moves downwards and outwards, and is responsible for the elimination of feces, urination, menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on. *Samana vayu*, literally "balancing air", is situated between the navel and ribcage, and acts as the stabilizer between the two opposing forces of prana and apana. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to "cook" the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation. *Udana vayu* is a manifestation of prana which pervades the head and throat. It literally means "upward moving air", and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. Udana vayu is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, udana draws the individual consciousness up and out of the body. *Vyana vayu*, literally "outward moving air", moves prana shakti from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of prana pervades the whole body and acts as reserve energy for other prana vayus that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. Vyana governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayus are intimately linked to one another. One enjoys health and well-being only if prana vayus are balanced and work in harmony. Generally, Prana and Udana work opposite to Apana as the energy of

collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion. Along with the five major pranas, there are five minor or *upa pranas*. *Naga* is responsible for belching and hiccupping. *Koorma* opens the eyes. *Devadatta* governs yawning. *Krikara* induces hunger and thirst. *Dhananjaya* is in charge of decomposition of the body after death. In reference to Eleven Forms of Vayu, Prabhaajamaana, Vyavadaatah, Vaasukivaidyuta, Rajataah, Parushaah, Shyaamaah, Kapilaa, Atilohitaah, Urdhvaah, Avapatantaah and Vaidyuta. Indeed any person who knows the names of the eleven Vayus would never be harmed by the lightning shocks and other Fire hazards.]

[Vedic references about the Magnificence of Praana:

Rig Veda:

1.134.1-7: *Aa tvaajuvoo raarhaanaa abhi prayo Vaayo vahintvah purvapeeyate Somasya purvapeetaye, urdhvaa te anu sunruta manastishthantu jaanatee, niyuktavataa rathena yaahi daavano makhasya daavane/ Madantu tvaamandino vaaya viknavosmatkaaranaasah sukritaa abhidyavo gobhik kraanaa abhidyavaha, yadva kraanaa eeradhyai daksham sachant uutayah, saghreecheenaam niyuko daavane dhiya upa bruvat eem dhiyah/ Vaayuryungto rohitaam vaayuruunaa vaayu rathe ajiraa dhuri volhave vihishthaa dhuri volahave, pra bodhayaa purandhim jaara sa sateemiva, pra chakshaya rodasee vaaya yoshasah shravase Vaayayoshasah/ Tubhyamushaasah shuchayah paraavati bhadraa vastraa tanvate dasum rashimashu, tubhyam dhenuh sabardudhaa vishvaa vasuuni dohate, ajanayo maruto vakshanaa - bhyo diva aa vakshanaabhyah/ Tubhyam shukraasah shuchayasturanyavo madeshugraa ishananta bhurvanyapaamishanta bhurvani, tvaam tsaaree dasamaano bhagameette takvaveeye, tvam vishvasmaad-druvanaatpaasi dharmanaa Suryaatpaasi dharmanaa/ Tvam no vaayaveshaama puurvyah somaanaam porathamam peetirmarhasi sutaanaam preetirmarhasi, uto vihutmateenaam vishaam vivarjusheenaam, vishvaa itte dhenavo duhnaat aashiram/ Vaayu Deva! Your vibrant and speedy horses have already reached to the Soma Yaaga to accept the 'havishaanna'; you are already familiar with our voices which have been commending your virtuous features and now do kindly oblige us in accepting our 'aahutis' at the yajna. We have already got prepared the tasty and nutritious Soma Rasa duly tempered with cow milk for your special consumption. We the humans of virtue aim at the fulfillment of 'chaturvidha purushardhas' of 'Dharmaartha kaama mokshas' and with this very objective, have spared no effort in organising the Yajna and the climactic preparation of Soma Rasa; now do oblige us in accepting the offering of Havishaanna and the drink of Soma Rasa. Vayu Deva! for carrying you all the way to this yajna shaala, red horses of extraordinary vigour and speed are in position. Just as a proverbial husband wakes up and lifts up too his lover from sleep, you must wake up 'dhyavaa- prithivi' or the Space and Earth be awoken by the Ushakaala Surya motivated by Vaayu and activate the former to vibrant activity and alertness. Vayu Deva! Pavitra Usha has already materialised distant, ever fresh and bright dresses to clothe you with care and selection to readily impart auspiciousness. Besides excellent dresses, cows yield fresh milk for you. It is indeed that such Sacred Winds ever active on the surfaces of Rivers and Oceans fly up and up and materialise rains of sufficient force, which in turn bestow crops of food to the entirety of Beings on Earth! Thus the brilliant cycle of Pancha Bhutas of Prithivi-Aapas-Tejas-Vayu and Akaasha interacting for the sustenance of Life! Vayu Deva! You have the unique role of instantly carrying Soma Rasa to various destinations. Jala sthaapana from one Element to another is indeed possible with your excellent collaboration among the Elements. This precisely why the helpless Manushyas- or for that matter all the Beings in the Universal Creation, praise in a singular voice that without you there would no existence, as indeed the 'praana vayu' is literally hinged to life. [Kathopanishad II.ii.3-5 : II.ii.3)*

Urthvam praanam unnayhati apaanam pratyagasyati, Madhte vaamanmaaseenam Vishve Devaa upaasate/ (The Self is the driving force of Praana as the upward breathing and Apana as the downward breathing; indeed, Praana or the Vital Power energises the body parts and senses like speech, breathing, vision, hearing and thinking by mind. The Self is seated in the middle part of the body and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as swan symbolising all pervasive consciousness)II.ii.4) *Asya visramsamaanaya sharirasthasya dehinah, Dehaad vimuchyamaanasya kimatra parishishyate: etadvai tat/* (The interrogation is that when the dweller of the body viz. the embodied Self is detached from the body, then the latter gets released and what else remains in the body!)II.ii.5) *Na pranena naapaanejna martyo jeevati kaschana, Itarena tu jeevanti yasminmetaav upaashritau/* (Then as the Self- consciousness leaves the body, then no mortal could live by praana or apaana and then these winds ought to find asylum elsewhere; in other words, the entity of the self is not dependent on the Praana-Apaana but is the other way round!)]

10.168.1-4: *Vaatasya nu mahimaanam rathasya rujanneti stanayatrasya ghoshah, divisprugyaatya runeenaani krinvannute yeti prithivyaa revumasyan/* The sweep and speed of Vaayu is remarkable and unique. Assuming a wide variety of sound waves ranging from happy coolness to ferocious earthquakes the range of sounds is astounding. From forcibly pulling down huge forest trees to tiny plants the variety of speeds is amazing. Once engulfing the sky by its thick black clouds, the currents of winds literally bring earth and sky together. *Samprerate anu vaatasya vishthaayenam gacchhanti samanam na yoshaah, taabhih sayuskaratham Deva eeryatesya vishvasya bhuvanasya raajaa/* The lightning speed of wind power could even break huge mountain ranges into smithereens. Like the speedy horses approaching the battle fronts, the gushes of alarming and noisy winds uproot huge trees creating a scene of horror. As though riding on the chariot of huge uprooted trees, the King of Wind looks like the Overlord of the Universe at that time! *Antarikshe pathibhireeyamaano na ni vishte katamacchanaah, Apaam sakhaa prathamnajaa rutaavaa kva svijaatah krita aa babhuva/* Vayu Deva moving fast all across the ‘antariksha’ by royal routes as also lanes and bye - lanes; He is never stationary nor restful. The illusive interrogation now would be as to where Vayu was originated and how as the Unique Lord of Life had originally got manifested! *Atmaana Devaanaam bhuvanasya garbho yathaavasham charati Deva eshah, ghoshaa idasya shrunvare na rupam tasmai vaataaya havishaa vidhema/* Vayu Deva is the ‘Atma’ and Garbha or the Soul and Seed of Bhuvanas, moving unfettered and independent. His ‘sounds’ are countless, complex and varied being unseen too. His form is never seen but felt and ever worthy of worship. The best time and context when Vayu Deva is felt is when his archana is performed, dedicated and get rewarded! 10.187.1-3: *Vaata aa vaatu bhashajem Shambhu mayobhu no hride, prana aayuumshi taarishat/ Uta vaata pitaasi na vuta bhraatota nah sakhaa, sa no jeevaatave krudhi/ Yadado vaata te grihemritasya nidhirhitah, tato no dehi jeevase/* Vaayu Deva! very kindly bring near to us oushadhis which endow with us excellent health, well being and longevity. You are the father figure who had given us birth and upbringing, the ‘bandhu rupa’ or the dear relative, and friend who is an adviser and well wisher; do kindly strengthen the supply line of medicines. You possess Praana Rupa Jeevana Tatva and the ‘nidhi’ or the never diminishing stock of life providing energies; grant us a never failing life line to me and associates for ever!

Krishna Yajurveda

1.4.2&3. Praana the Life Energy: *Vaachaspataye pavasvavaagin, vrishaa vrishano amshubhyaam gabhasi puuto/ Devo Devaanaam pavitramasi, yeshaa bhaagosi tebhyastvaa svaamkrutosi madhumateernba ishaskrudhi/ Vishvebhyastvendriyebhyo divyebhyahh paarthivebhyo, manastvaa ashtu uru antariksha manvihi/ Svaahaa tvaa subhavah suryayaa, devebhyastvaa mareechipebhyam, esha te yonih praanaaya tvaa/* You the Master of speech the outstanding, do purify me as indeed you are the purifier of all the Devas too. To those Devas, you are accepted in all the primary aspects, besides quite a part of celestial senses of heaven and earth. As regards the midworld lokas too, may our human minds of sharpness make it possible to penetrate as after all the cosmic life is none too different excepting in certain layers. The praana based energy as far as mental faculties are concerned is auspicious and that life energy tends to purify the aspect of speech too. The sound of ‘svaaha’ to the celestials is purified any way as the supreme praana, the life energy anyway!

Praana’s internal journey called ‘Antaryaama’: *Upayaamagriheetosi, antaryaccha Maghavan, paahi somamurushya raayah samisho yajasvaantah/ Te dadhaami dyaavaa prithivee antar uru antariksham, sajoshaa devair avaraih paraishcha, antaryaame Maghavan maadayasva/* Praana! You are restrained by way of your intake [Upayaama is the supportive restraint]. May Soma protect, guard the internal properties by gathering impulsion in the process of Internal Yajna. May I place the Self and its features within the heaven-and earth as also the mid world; or the unison with bhur- bhuvar-swaha!

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

6.2.2: *Aapataye tvaa gruhneemeetyaah praano vaa aapatih praanameva preenaati paripataya ityaaha mano vai paripatirgamana eva preenaati tanuunaptra ityaah tanuvo hi te taah samavaadyanta shaakvaraaya ityaah shaktaih te tat aatmanah samavaadyanta anaadhrishtam asi anaadhrishyam ityaah anaadhrishtam hi etat anaadhrishtam/* Let there be access to Praana the Life’s very energy. He who rushes in for Praana is certainly delighted; that praana gives resdy access to the mind and indeed delights the mind. For the mighty there is strength and that person is unchallengeable!

6.4.5. *Praano vaa esha yat upaamshur yat upaamshuagra grahaa grihyante praanam eva anu prayanti aruno ha sma aaha aupoaveshih praatah savana eva yajnam sam aham sthaapayaasmi tena tah samsthitena charaami iti ashtou kritvo agre abhishunoti ashta aksharaa gaayatri gaayatram praatah savanam pratah savanameva tena aapnoti ekaadashaa kritvo dviteeyam ekaadashaakshara trishtup traishtbham maadhyaandinam savanam/* Uaamshu is praana: [Upamshu is the practice of silently repeating a mantra and seek to secure deeper consciousness and remove mental impurities.] Aruna Aupaveshi is stated to have advised that whatever sacrifice is established be proceeded with; he first initiates with eight syllables of Gayatri, and then eleven times as Trishtubh of Chhandas. *Maadhyandinam eva savanam tenaa aapnoti dvaadasha krutvah triteeyam dvaadashaaksharaa jagatee jaagatam triteeya savanam triteeyaa savanam eva tenaa aapnoti etaam ha vaava sa yajnasya samsthitam uvaacha askandaaya askannam hi tat yajnaasya samsthitasya skandaati atho kalu aahur gaayaree vaavaa praatah savane na ativaada iti anati vaaduka enam bhraatravyo bhavati ya evam veda tasmaat ashtau ashtau kritvo abhishutyam/* By noon time, the performer does the Japa twelve times as Jagati Chhandas has

twelve letters and so would be at the evening. This is what the regulation of the Establishment so that there is loss in the prescribed practice.

7.5.13. To whom Praana of a Jeeva is yoked to like a cross wooden piece! *Kastvaa yunakti sa tvaa yunaktu, Vishnustvaa yunaktvasya yagjnasyarddhyah/ Mahyam samnatyaa amushmai kaamaaya, Aayushe tvaa praanaayatvaapanaaya tvaa vyaanaayatvaa/ Apaanaayatvaa vyaanaayatvaa, vyushthai tvaa rayyai tvaa/ Raadhase tvaa ghoshaaya tvaa, poshaaya tvaa aaraa- dhoshaaya tvaa prachyutyai tvaa/* Who indeed yokes you since some significant power be yoked to! May Lord Vishnu be yoked to since He is the ‘dharta and bharta’ or the singular preserver and the clasper of Creation anyway besides the endower of peaceful and existence of all the Beings. This arrangement is let me bestow calmness and pleasure. May Lord Vishnu save Life, the Prana, the vital energy; may He protect Apaana the outbreath as also the vyana.[Prana the inward moving energy pulsating the heart, the breathing and circulatory system, Apaana the outward moving energy eliminating wastes of body and lungs through the excretory systems, Vyana the circulation of energy enabling the expansion and contraction of the muscular system , Udaana the energy of the head and throat- the vocal apparatus for laughing or shouting or crying , and Samana the energy for digestion and assimilation, besides regulating the body cells and in-body heat regulation.]

Shukla Yajur Veda :

7.7: *Aa Vaayo bhusha shuchipaaupa nah, sahasram te niyuto vishvavaar, upo ter andho madyamayaami yasya Deva dadhishe poorvapeyam vaayave tvaa/* Vaayu Deva! you are the singular form of purity and its expansion world wide; you are indeed of the profile extensive reach and of innumerable ways and means of sanitization. Deva! your strength as also the sensitivity is of Soma Juice by the hallowed medium of yajna karyas. May we offer the attraction of the Juice to refresh yourself. 13. 27 : *Madhu vaataa rutaayate madhu ksharan ti sindhavah, maadhveerna santvoshadhee/* May to those blessed participants of Yajna karyaas, Vaayu the essential life’s energy flows surge forward fast, especially saturated with sweetness . 14.12. *Vishvakarma tvaa saadyantarikshasya prushthe vyachasteem prathasvateemantariksham yacchhaantariksham drungaantariksham maa higum seeh/ Vishvasmai praanaayapaanaaya vyaanaa- yodanaaya pratishthaayai charitraaya/ Vaayu drushtvaabhi paatu mahyaa svastyaa cchadrishaa shantmena tayaa devatayaangirasvad dhruvaa seed/* The desirable ones! Prajapati the Designer of the Universe had appropriately placed Vayu Deva pride of place viz. the antariksha; that is why the Five Segments of Vaayu are deposited viz. Praana- apaana-vyaana-udaanaadi praanas or the Life Energies. May therefore the antariksha be fortified and sanctified!

Saama Veda: Vaayu: Stanza 600:

Niyutvaan vaayavaa gahyaam shukro ayaamite, gantaasi sunvato griham/ Vaayu Deva! have you been appointed to ride the glorious chariot to reach the Yajna Sthala! The famed Soma Juice is now ready and hence is our invocation to very kindly manifest here at once!

(Devatas as per Vedas are considered in three divisions: Paarthiva- Vaayaveeya-Aakaasheeya. Now there also in three categories in bhoutika swarupas of physical properties: dust- varshaakaara-varsha yukta jhanjhaakara. But basically, Vaayu is soft; in the early usha kaalaas, breathing awakens from the bed! Lovers crave for the softness of wind! Indra and Vaayu are stated to be Yugala Devatas as they set the pace, momentum and force too. But Yogis use Vaayu as ‘Jeeva saadhanas’ or instruments of Life in three major stages: Jaagrat- Svapna- Sushupti or Awaken ness-Dream stage-Deep Sleep)]

Essence of Taittiriya Aranyaka continued:

3.15.1-6 : Mrityu Sukta

Hariam harantamanuyanti Devaah, Vishvasyeshaanaam vrishabham mateenaam, Brahma swarupamanu medamaagaat, ayanam maa vividheervikramasva/ Ma cchido mrityo maa vadheeh maa me balam vivruho maa pramosheeh, prajaam maa me reerisha aayurugna, nrichakshasam tvaa havishaa vidhema/ Sadyas - chkamaanaaya pravepaanaaya mrityave paarasmaa aashaa ashrunvan, kaamenaajanayanpunah/ Kaamena me kaama aagaat, hridayaadhbhudayam mrityoh, yadameeshaamadah priyam tadaituup maamabhi/ Pare mrityo anuparehi panthaam, yaste sva itaro Devayaanaat, chakshushmate shrinvate te braveemi, maa nah prajaam reerusho mot veeraan/ Pra poorve manasaa vandamaanah naadhamano vrishabham charshaneenaam, yah prajanaam eka karanamaanusheenaam mrityum yaje prathamaja - amritasya/ These verses are stated to be recited in the rites of cremation.

Samasta Devas are stated to accompany the Mrityu Devata- *harim harantam*; the latter is the Lord of all the worlds and thoughts of the departed. As Mrityu Devata approaches the yajamaana or the victim, the latter assumes an appropriate form. May the Devata be contented with the stanzas recited and destroy the obstacles faced in the journey post life. Mrityu! At the time of departure of the victim, do kindly spare him from severing his body parts causing pain and tolerant energy. Kindly also do not harm my progeny, much less the victim's life span as we are prepared to serve you with suitable offerings. Mrityu Deva! You are source and form of terror and panic to all the Beings with 'Praana'; all the 'ashta dishas' receive the 'aartha naadaas' or the signals of frightening cries. May the children of the departed one be equipped to face moment of departure and spared from the distress that pursues. May the heart of Mrityu be kind and beneficial to the victim and family members. Mrityu Deva! may all paths except Devayana be blocked as that is the only path that the victim desires and surely deserves! May Mrityu be endowed with kind thoughts and actions as the victim seeks mercy and forgiveness after the departure to realise the Truth of Life!

[Prashnopanishad vide III.6-7 explains the **process of death**: III. 6-7) *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaasaptatir dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanah, punyena punyalokam nayati, paapena paapam, ubdhaabhyaam eva manushya lokam//*(The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub- branches or arteries, among which permeates 'Vyana' of the Pancha Pranaas, activating the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform. Chhandogya Upanishad vide VIII.vi.6) *Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinishtraika tayordhvam ayann amritatvam eti vishvavam anya utkrmane bhavanti/* In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time

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

Another reference in 3.15.5 of Taittiriya Aranyaka is about **Deva Yana**. Chhandogya Upanishad vide V.x.1-2 presents an excellent description as follows:

Deva Yaana or the Divine Path versus Saamaanya Yaana or the Route of Commoners after death; cautions for do’s and don’t’s in active life: *Tadya ittham viduh, ye chemeranye shraaddha tapa iti upaaste,terchisham abhisambhavavanti, archishohah, ahna aapuryamanaapaksham, aapuryamaanaa pakshad yaan shad udaanneti maasaams –taan// Maasebhyah samvatsaram, samvatsaraad Adityam, Adityaacchandramasam, Chandramaso vidyutam; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaanah panthaa iti/* (There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by them-selves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path.) V.x.3) *Atha ya ime graama istapurte dattam iti upaasate, te dhumam abhisambhavanti, dhumaad raatrim, raatrer apara paksham*

apara pakshaad yaan shad dakshinaiti maasaamstaan, naite samvatsaram abhipraapnuvanti/ (However, there are other types of the run of the mill kind of villagers etc. who too no doubt follow a fairly virtuous life of ‘daana dharma vidhana’ and occasionally Vrata, Sacrifices and so on and as their average or medium life ends up in death, they pass into hazy smoke zone, from smoke to dark nights, from there to Krishna Paksha to bi-yearly Seasons of inconveniences when Sun travels ‘Dakshinaayana’ or South Bound when some Deities move in groups in the ‘Shad maasaan’ period usually disposed off in less than a year ripe and ready for rebirth as per the intensity of karma phala!) V.x.4) *Maasebhyah pitru lokam, pitru lokaad aaaasham, akaashat chandra –masam, esha Somo raaja, tad Devaanaam annam, tam deva bhakshyniti/* (When reference is made to months of death of a person, the Individual Self or the Soul travels from the months to Pitru Loka or the World of Manes; from there to Antariksha or the Intermediate Space to Chandra Loka where King Soma offers Soma or Amrita as per the fruits of ‘karma’ in the prescribed time frame work.) V.x.5) *Tasmin yaavat sampaatam ushitvathaitam evaadhvaanam punarnivartante yathetam aakaasham, aakaashaad vaayum, vaayur bhutwaa dhumo bhavati, dhumo bhutwaabram bhavati/* (Once ‘yaavat sampaatam’ or the exhaustion of the fruits of virtue is over, then the Self would return by the very route that he travelled herebefore after the death. He would return to the Intermediate space of Akasha then to Vayu, then to dhuma or smoke and then back to the white cloud) V.x.6) *Abhram bhutwaa megho bhavati megho bhutwaa pravarshti taiha veehiyavaa oshadhi vanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyanam atti yo retaaah sinchati, tad bhuya eva bhavati/*(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise) V.x.7) *Tad ya iha ramaneeya charanaah, abyaasho ha yatte ramaneeyaam yonim aapadyeran, Brahmana yonim vaa kshatriyaa yonim vaa, Vaishya yonim vaa;atha ya iha kapuya charanaah abhyash yat tekapuyaam yonim apadyeran shwa yoni vaa shkara yonim vaa chandala yonim vaa/*(Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig or so.) V.x.8) *Athaitaoh pathor na katarena cha na taanimaani khudraani asakrud aavarteeni bhutaani bhavanti, jaayasva, mriyasveti, etat triteeyam sthaanam tenaasau loko na sampuryate, tasmaajjugupseta, tadesha shloka/* (As a last resort, Souls of no consequence are born in a tertiary status, transmigrating from birth to birth as per saying of ‘be born and die’so that the other worlds are not overcrowded. Recalling the five questions posed by Pravahana to Svetaketu and Gautama (reference V.iii.1-4), the first question regarding the Nothern and Southern Paths or of Deva Yaana and Saamanya Yaana is being clarified as above. Indeed, the course of transmigration of Souls is not only complicated and incomprehensible but is fraught with insurmountable difficulties at every stage of self-existence and survial. Indeed there is a verse that sounds alarming signals to humanity cautioning them of grave pitfalls to refrain from and reminding them of five fires and of moral rectitude!) V.x.9) *Stheno hiranyasya suraam pibhascha, Gurostalpam aavasana Brahma haa chaete patani chatvaarah, panchamah chaaram staih/* (Stealing gold, drinking wine, sharing the bed of on one’s Guru and his wife and killing a Brahmana and keeping company of the concerned perpetrators of these sins either directly or indirectly are certain to be thrown into the abysmal sins!) V.x.10) *Atha ha yaetanevam panchagnim veda, na saha tairapi aacharan paapmaanaa lipyate, shuddhah putah punya loko bhavati, ya evam veda ya evam veda!* (On the other hand, who ever knows of and practises the ‘Panchagni Vidya’

or even keeps company with such of them, is far beyond the realms of sins and is qualified for dwellings in the worlds of virtue! Indeed this is so and is certainly so!)

3.16.1- Pratyaksha Bhaskara :

Taranirvishva darshato, jyotishkrudasi Surya, vishvamaabhaasi rochanam, upayaamagruheetosi Suryaaya tvaa bhraajasvat, esha te yonih Suryaaya tvaa bhraajasvate/ Bhaskara Deva! you are the ferrier of the saadhakas as the unique source of radiance and brilliance of the universe in totality and ‘antariksha’ is your dwelling place. This stanza is a repeat of Rik Veda vide 1.50.4.

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

Udu tyam jaatavedasam devam vahanti ketavaḥ , dṛshe vishvaaya suryam/ apa tye taayavo yathaa nakshatraa yantyaḥ , suraya vishvacakshase/ adrshramasya ketavo vi rashmayo janaa nanu, bhraajanto aghnayo yathaa/ taraṇirvishvadarshato jyotishkrudasi surya, viśvamaa bhaasirochanam /pratyam devaanaam vishaḥ pratyannudeshi maanuṣaan, pratyam visham swardrṣhe/ yena paavaka cakshasaa bhuraṇyantam janaanu, tvam varuṇa pashyasi/ vi dyaameṣi rajas pṛthvaha mimaano aktubhiḥ, pashyann janmaani surya/ sapta tvaa harito rathe vahanti deva surya, śhochiṣkesham vicakṣaṇa/ ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ, tābhiryāti svayuktibhiḥ/ ud vayam tamasa pari jyotiṣ paśyanta uttaram , devam devatrā sūryamaghanma jyotiruttamam/ udyannadya mitramaha ārohannuttarām divam, hṛdrogham mamasūrya harimāṇam ca nāsaya/ śukeṣu me harimāṇam ropāṅkāsu dadhmasi, atho hāridraveṣu me harimāṇam ni dadhmasi/ udaghādayamādityo viśvena sahasā saha, dviṣantaṁ mahyam randhayan mo aham dviṣate radham/

(This jyotishmurthi Surya Bhagavan bestows vision to the total Universe and for this purpose alone extends his golden rays all over. This unique Surya Deva once disappears by the dusk timings hides himself behind the Stars like a thief. Just as Agni Deva shows up in his full blast and grandeur while in form, Bhagavan Surya too bestows unimaginable glory of radiance to the Universe in totality. Surya Deva! Besides illuminating the worlds, your magnificence is unreserved across the entirety of the ‘Antariksha’. Marudganas, Deva ganas and the humanity, besides those of Swarga loka too are the happy recipients of your splendid access. The grand vision with which the Beings are thrilled and awestruck are also provided with ‘dhaaran-poshan’ or hold and sustenance to the Subjects of trilokas and extol untiringly from the housetops of their existences. Surya Deva! You control the time cycle by dividing the days and nights for the ready reference of the Beings on Earth as also of Antariksha and Dyuloka for the ready reckoning of their Subjects. Divya Deva! Your illustrious Seven basic maha kiranams and glorious chariot drawn by seven celestial horses are so outstanding that these are ‘Pratyaksha pramanas’ or readily and constantly visible Godship right on top of one’s head. Far indeed from the narakas like ‘tamishra’ as replete with the high pitch darkness, the Maha Jyoti of Bhaskara is the typical extremity right ready before oneself. As you daily bestow the great fortune of ready visibility to all of us, our ready vision on the Sky uproots our physical illnesses of high severities especially of heart, eyes and skin, and of innumerable physical ailments by minutes of exposure of one’s body. Deva! incurable diseases like gradual withering of body called ‘harimama’, heart diseases, and so on are uprooted by the minutes of exposure to your glare. Your presence is adequate to exposure of our body surprisingly enabling to destroy a big range of several ‘adhibhoutika’ ailments, connected to skin, bones, blood purification and digestive system never to return again. Deva, do relieve us a wide range of incurable diseases for ever!]

3.17.1. Soma the Deva of bliss

Aapyaayasva madintam Soma, Vishvaabhiruutibhih, bhavaa nah saprathasmah/ Soma Deva, the symbol of lasting joy, we seek your blessings to enhance our levles of ecstasy! This stanza is from Rigveda 1.91.17.

The stanzas of Rig Veda viz.1-23 are as follows: 1.91.1-23: i. *Tvam Soma pra chikito maneeshaa tvam rajishthamanu neshi panthaam, tava praneetee piraro na Indo Deveshu ratnam bhajanta dheeraah/ Soma Deva !* May we realise your glory as per our own capacity to digest! In our previous generations, our ancestors realised your glory and enjoyed their lives with fulfillment! ii. *Tvam Soma kratubhih sakraturbhustvam dakshaih sudaksho Vishvavedaah, tvam vrishaa vrishatvebhirmahitvo nrichakshaah/ Soma!* Indeed, among the innumerable deeds in one's lifetime, needless to say that the noble paths that our ancestors did were fruitful, successful and virtuous; more so intelligent, practical and as such they reaped fortune and lived with fame. iii. *Raagjno nu te Varunasya vrataani brihad gambheeram tava Soma dhaama, shuchishtvamasi priyo na mitro dakshaayyo aryamev aasi Soma! Soma!* You are indeed the renowned puritan, your abode is huge and famed. You are free from the restrictions of Varuna Deva's totally. You are the much awaited like Surya and ever pleasant like Aryama Deva! iv. *Yaa te dhaamaani divi yo prithivyaam yaa parvateshopadheeshvapsu, tebhirno vishvaih sumanaa ahelanaajantsoma prati havya gubhaaya/ Soma Raja!* Your excellent places of stay naturally is 'akaasha', besides mountain tops, in medicinal herbs and waters. You could nicely adjust your stay without cringing with equanimity. Thus welcome to accept and receive our 'havish' as the offerings made with devotion and dedication! v. *Tvam Somaasi sat patistvam raajeti vritraha, tvam bhadro asi kratuh/ Deva Soma!* You indeed are the Lord of Nobility, the Leader of One and All as the sustainer of food and preserver of medicinal herbs and above all the destroyer of Vritrasura and Loka Kalyana kaari or the Usherer of Universal Auspiciousness. vi. *Tvam cha Soma no vasho jeevaantu na maraamahe, priyastotro vanaspatih/ Soma!* You are the unique medicine for our longevity and we are able to escape from 'apamrityu dosha'! vii. *Tvam Soma mahe bhagam tam yuna ritaayate, daksham dadhaasi jeevase/ Chandra!* May you bless instantly the youthful 'upaasakaas' performing yajna karyas seeking long life of virtue, discipline and self control!viii. *Tvam nah Soma vishvato rakshaa raajannadhaayatah, na rishyettaavatah sakhaa/ Soma Deva!* Those seeking your personal safety and succor are never ever disappointed. May your eyesight be always in search of sinners and wicked persons to protect us always!ix. *Soma yaaste mayobhuva uutayah santi daashushe, taabhirnovitaa bhasva/ Soma Bhagavan!* Most specially do always bestow showers of joy and fulfillment to 'havidataas' or those performing oblations to you and other Devas through Agni Deva most certainly! x. *Imam yajamidam vacho jujushaana upaagagi, Somatvam no vridhe bhava/ Soma Deva!* At this majestic Yajna Kaarya, bless all those who extol sincerely and after accepting their prayers and wishes fulfill their earnest desires instantaneously! xi. *Soma gorbhishtvaa vayam vardhayamo vachovidah, sumruleeko na aa visha/* You are well used to prayers and eulogies **Soma Seva!** May our own prayers get intensified. Kindly fetch all your tools of enhancing the levels of our happiness and rejoicing! xii. *Gayasphaano ameevaha vasu visuvispushthi vardhanah, sumitra Soma no bhava/ Soma Deva!* You indeed are the symbol of 'Vridhhi' or progress, besides the destroyer of our physical ailments and mental troubles. Surely you are the provider of prosperity and health to enjoy our riches. May we be your associates and friends for ever! xiii. *Soma raarandhi no hridi gaavo na yavasheshvaa, marya iva sva okye/* Just as one's crop fields are made even and clean for cows and the animals to till and similarly one's own house is sought to keep clean and tidy, **Soma Deva!** please keep our mind and heart clean with least anomalies and aberrations! xiv. *Yah Soma sakhye tava raaranaddeva*

martyah,tah dakshah sachato kavih/ Soma Deva! A person who is a ‘Yaajaka’ or he who approaches you with oblations through Agni is indeed trustworthy. May you bless him with ‘dakshata’ or ability and ‘jnaana’ or knowledge! xv. *Urushyaa no abhishasteh Soma ni paahyaamhasah, sakhaa susheva yedhi nah/ Soma!* Save us from ‘apakeerti’ or ill reputation; save us from sinfulness; enhance our levels of contentment and happiness. xvi. *Aa pyaayasva sametu te vishvatah Soma vrishnyam, bhavaa vaajasya sangathe/ Soma!* Do kindly enhance the level of my intelligence; bestow to me both physical strength and mental acumen. In our battles to destroy ‘adharma’ and ‘asatya’, may you stand firm along with me and associates as a pillar of strength! xvii. *Aa pyaayasva madintama Soma Vishvebhiramshubhih, Bhavaa nah susravastamah sakhaa vridhe/Ahlaadakara Chandra!* May the immensity and enormity of the legends of your reputation and eminence be huge and widespread. For our own selves, may we seek your positive association at all times especially our trying times and hurdles! xviii. *Sam te payaamsi samuv yantu vaajaah sam vrishnaanyabhimaatishaah, aapyaayamaano amritaaya Soma divi shravaasy -uttamaani dhishva/ Shatru samhaaraka Soma Deva!* May you appear in the ‘svarupas’ or Forms of Milk-Anna / Food- and Physical Strength. May you to bestow ‘amaratva’ or divinity and the divya poshaka tatvaas from dyuloka too. x.ix. *Yaa te dhaamaani havishaa yajanti taa cte vishvaa paribhurastu yajam, gayasphaanah prataranah suveeroveeraah pra charaa Soma duryaan/ Soma Deva!* May all those engaged in Yajna Karyaas in the ‘Yajna Sthala’ spread out in all directions performing various duties for the success of the Sacrifice be blessed by you for the safety and happiness of their homes. May their houses be safeguarded , their antagonists be subdued, their homes be full of auspiciousness with children and grand children! xx. *Somo dhenum Somo arvantamaamshum Somo veeram karmanyam dasdaati,saadanyam vidathyam sabheyam pitrushravanam yodadaashadasmai/* To him who provides ‘havis’ or homa dravya as charity, may **Soma Deva** be rewarded by cows and horses. May He also bestow to them ‘dharma kushalata’, ‘griha vyavasthaa kushalta’, ‘Sabha pratishthita’ and ‘Pita pratishtha protsaaha’ or virtuosity, household efficiency, public fame and enhancement of father’s name! xxi. *Ashaalaham yutsu pritanaasu paprim svarshaampasaam vrijanasya gopaam, bhareshujaam sukshitam sushravasam jayantam tvaamanu madema Soma/ Soma Deva!* You have the distinction as being Invincible in battles, the fright and flight for enemies, the inevitable in victories, the famed resident of the best possible home of coolness on the dyuloka, ‘vishala sena paalaka’ or the supreme head of huge army, and above all the Incarnation of Eminence! May we follow the Exemplary! xxii. *Tvamimaa aoushadheeh Soma vishvaastvamapo ajanayastvam gaah,tvamaa tatanthorvananta -riksham tvam jyotishaa vi tamo vavatha/ Divya Soma!* You are unique who could manouver and scheme the entirety of Akasha and the instant usherer of cool illumination. At the same time on earth, you personify oushadhis and food, besides cows and water. Your glory is immeasurable and unimaginable! [Indeed, Chandra is the Antariksheeya poshaka, and on Earth the Materialization of Ooushadhis, Waters, Surya Rashmi and Godugdha !]

xxiii. *Devena no manasaa Deva Soma Raayo Bhaagah sahasaavannabhi yudhya, maa tvaa tadaneeshishe veeryassyobhayebhyah pra chikitsaa gavishtau/ Parama Shakti sampanna Soma!* The deeper one thinks, one realises that you are the endless source of dhana-dhanya; what is more you are the outstanding enabler of daana pravritti; further more your capacity to bestow the best of ‘iham and param’ or earthly fulfillment as also heavenly bliss is unparalleled!

3.18.1- Usha the Dawn Celestial

Eeyushto ye purvataraampashyan vayucchhanteemushasam martyaasah,asmaabhiroo nu prati -chakshyaabhut, o te yanti ye apareeshu pashyaan/ All the mortals could vision the dawn of Ushah kaala

Surya now as always in the future. Indeed the mortal could see and henceforward till death but during the everforth coming births too. This dawn is not merely a routine vision but also the dawn of spiritual knowledge too as explained in the next stanza of Rig Veda 1.113.1-12 .

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

Idam shreshtham jyotishaam jyotiraagaavicchinnah praketo ajanishtha vibhva, yathaa prasutaa savituh savaayam evaa raatrushase yonimaaraik/ (Of all the illuminated materials in the Universe, the singular embodiment of radiance is Usha Devi whose brilliance glorifies the nook and corners of Creation; the darkness that spreads all over after Surya Deva's exit turns into the nights and eagerly awaits the re emergence of Devi Usha till the break of the dawn.) Rushadvatsaa ruushatee shvetayaagaa - daaraigu krishnaa sadanaayasyaah, samaana bandhu amrite anuchee dyaavaa varnam charat aaminaane/ (Tejasvi Devi Usha thus ushers the arrival of the ever resplendent Surya Deva thereby replacing the outgoing night of darkness; indeed both the pitch darkness of nights and the splendour on the entry of Surya Deva are the natural and regular phenomena of the Universe co existing together as true and alternate friends, each of these claiming and destroying the supremacy of each other. Samaano adhvaaswastoranantas -tanamanyaanyaa charato devarishite, na methete na tashyatuh sumeke natthoshaasaa samanasa virupe/ The paths of te two illustrative sisters of Raatri and Usha Devis are eternal and never merging. Yet, the sisters do always witness divergence of two extreme postures while Surya Deva appears to be umpiring the sisters who always at logger heads yet inseperable but chasing each other ever! Bhagavati netri sunrutaanaamacheti chitraa vi dooro na aavah, praapyaa jagadvayu no raayo avyayad ushaa ajeegarbhuvanaani vishvaa/ As though prompted by the deeds of excellent virtue, Devi Usha thus manifests herself and opens up the doors of rising splendour and gradually spreads the heat and radiance far and wide engulfing all the Lokas and their inhabitants. Jihvasye charitave maghonyaa bhogaya drishtaye raaya vu twam, dabhram pashyadbhaya uriviyaa vichskshana Ushaa ajeegarbhuvanaani vishvaa/Devi Usha also called as 'dhaneshwari' wakes up from human beings from deep slumber and prompts human beings to earn and facilitate the allied tasks so as to provide livelihood to themselves and dependent family members; indeed but for her the daily routine does not get activated to one and all of the humans and even other beings. Tejaswi Devi Usha! The chaturvarnas of the Society would not perform their activities well such as the Kshatriyas safeguard, preserve law and order and earn; the brahmanas are unable to perform yagna karyas and upkeep dharma; the Vaishyas are ready to take up trading and the service class help the other varnas to support and help manually, thus every being is readied for the respective duties as the day progresses! Esha divo duhitaa pratyadarshi vyucchanti yovatih shukravaasaah, vishwasyeshaanaa paarthivasya vaswa Usho adyeh subhago vyuccha/ Once this celestial Goddess is ready to vanquish darkness, like a Devi of eternal youth dressed in clean and comfortable clothes, she is now redy to bestow benevolence and auspiciousness to all the Beings in the Universe. Paraayateenamanveti paatha aayateenaam prathamaa shaswateenaam, vyucchanti jeevamudeera -yantyushaa mritam kam chana boddhayanti/ Devi Usha! You are like every Usha even in the distant past but the first ever glorious one for the distant future too! Indeed you are the singular one of practical magnificence and fame who awakens from slumber to eventful daily life, as though from deathlike state to life of activity and alertness! Usho yadagnim samidhe chakartha vi yadaa tad chakshasaa Suryasya, yanmaanushaanyaskshamaanaam ajeegad taddeveshu chakrashe bhadra mapnuh/ (Usha Devi! Once you are awaken, Agni Deva gets busy with Yagna Karyas; even before the rise of Surya, the entire World initiates the deeds of auspiciousness and Devatas too get alerted to await the launch of 'satkarmas') Kiyaatyaa yassamayaa bhavaati yaa vayuryaascha nyunam vyuchhaan, anu

purvaah kripate vaavashaanaa pradeedhyaanaa joshamanyaabhireti/ For how long indeed Devi Usha would be there! that is, before her appearance and disappearance! From then when she was not present and as to when that she would disappear what is the period of her entry and exit! In the past and as of now, what might be the rise -existence- and non existence subsequently, especially in the past and present!) *Eeyushto ye purvataraampashyan vayucchhanteemushasam martyaasah,asmaabhiroo nu prati -chakshyaabhudyo te yanti ye apareeshu pashyaan/* All the mortals could vision the dawn of Ushah kaala Surya now as always in the future. Indeed the mortal could see and henceforward till death but during the everforth coming births too. This dawn is not merely a routine vision but also the dawn of spiritual knowledge too as explained in the next stanza . *Yaavayadveshaa rupapaa ritejaah sumnaavaree suunrutaa eerayanto sumangaleervibhratee Devaveetimihaadyoshah shreshthataa vyuccha/* Usha! We are ever grateful to be able to vision you as you are able to destroy the darkness of our ignorance instantly and administer, enhance and disseminate the concept of Truth and Real Joy of mortal existence.

3.19.1: Spiritual Dawn stimulates Inner Consciousness of Mortals

Jyotishmati tvaa saadayaami, jyotishkrutam tvaa saadayaami, jyotirvidam tvaa saadayaami, bhasvateem tvaa saadayaami, jvalanteem tvaa saadayaami, malmalaa bhavantee tvaa saadayami, deepyamaanaam tvaa saadayaami, rochamaanaam tvaa saadayaami, ajasraam tvaa saadayaami, bruhad jyotisham tvaa saadayami, bodhayanteem tvaa saadayaami, jaagrateem tvaa saadayaami/

May we seek from you Usha Devi! the vision of inward brightness in us, the source of your luminosity, the symbol of your radiance, the origin of the melodious sounds ushered by you, your form aflame, your shine and your immortality which awakens us literally and figuratively!

3.20.1: Svaaha Mantras in respect of to actions for purification

Prayaasaaya svaaha, ayaasaaa svaaha, viyaasaya svaah, samyaasaya svaaha, udyasaaya svaaha, avayaasaaya svaah, shuche svaaha, shokaaya svaaha, tapyatvai svaaha, tapate svaaha, brahmahatyayai svaaha, sarvasvai svaaha/

Agni karyas to divinities for immunization of human actions of commission or omissions are performed with the assistance of ghee or other approved offerings. Such offerings by pronouncing ‘svaaha’ are normally symbolic of personal or collective acts such as ordinary actions or otherwise, or those acts of disruptive or diversionary tactics, charitable acts, acts for success of achieving objectives and targets, avoiding evil works, for ensuring purity and brightness, for success of tapasya, and for committing pacha paatakas like ‘brahma hatya’, ‘para stree sangama’, ‘para dhana- vastu apaharana’, ‘bhruhatya’ and ‘maatru tulya guru bhaaryaa sangama’.

3.21.2: Body organs of human beings

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

Chitta is akin to sinew, Bhava to liver, Rudra to the minute liver parts, Pashupati to the gross portion of heart, Agni the heart, Rudra again to blood, Sharva identified with the kidneys, Maha Deva with the inner ribs and Chandra the ‘aoushadhipati’ with the internal organs.

PRASHNA 6

[Refer Preface of this Script of Essence of Taittiriya Aaranyaka: The Chapters 4 and 5 are worthy of avoidance as those are of the dangerous contents of applied shrouta rituals. Chapter 6 relate to pitrumedha mantras, post life pitrumedha mantras and rituals of post life relevance. This Prashna has 12 anuvaakas with a total of 144 stanzas, of which about 50 are repeats from Rig Veda and Atharva Veda. Anuvaka 1 has 23 stanzas- Anuvaka 2 has 3stanzas-Anuvaka 3 with 14 stanzas- Anuvaka 4 has 13 stanzas-Anuvaka 5 has 15 stanzas-Anuvaka 6 has 14 stanzas- Anuvaka 7 has 16 stanzas- Anuvaka 8 has 2stanzas- Anuvaka 9 has 13 stanzas-Anuvaka 10 has 13 stanzas- Anuvaka 11 has 12 stanzas and finally Anuvaka 12 has 6 stanzas]

6.1.1-23: The departed 'jeevatma' discarding life behind is accompanied by Lord Yama- departed Soul- Pushan- Sayavari / cow- widow-and Agni

i) Yama: *Pareyivaasam pravato maheeranu, bahubhyah panthaam anupaspashaanam, Vaivasvatam sangamanam janaanaam, Yamam Rajanam havishaa duvasya/* May King Yama the son of Surya Deva/ Vivasvaan, be worshipped as he is followed by His relatives and admirers of the departed; Yama has travelled far from the heights beyond and taken to the perfect destination without disturbing any one else. The Stanza is from Rig Veda 10-14.1.

ii-iv) The departed jeeva: *Idam tvaa vastram prathama nvaagan/ Apaitaduuha yadihaabibhah puraa, ishthaapurtamanusampashya dakshinaam yathaa te dattam bahudhaa vi bandhushu/ Imoau yunajmi te vahnee asuneeyaaya odhave, yaabhyaam Yamasya saadanam, sukrutaam chaapi gacchataat/* May the departed one arrive here with new ideas and forget the erstwhile impulses and memories, recalling however the erstwhile actions some of which might have satisfied the conscience such as the acts of dakshinas to brahmanas vis a vis the wealth given by the kinsmen. May the departed one be yoked by two oxen to carry the body dear so far as the life and these oxen reach the abode of Lord Yama or alternatively to other abodes in case that It had done 'satkarmas' earning virtue outweighing the deeds of vice.

v-viii) *Pushaa tvetah chyaavayantu pra vidvaan, anashthapashuh bhuvanasya gopaah, sa tvaitebhyah pari dadat pitrubhyo, agnirdevebhyah suvidanniyebhyah/ Pushemaa aashaa anu veda sarvaah, so asmam abhiyatamena neshat, svastidaa aaghrunih sarvaveero, aprayucchan pura etu prajaanan/ Aayuh vishvaayuh pari pasati tvaa pusha, tvaa paatu prapathe purastaat, yatraaste sukruto, yatra te yayuh, tatratvaa devah Savitaa dadhaatu/ Bhuvanasya pat idam havih, agnaye rayimate svaaha/* May Pushan the omniscient escort the departed Soul to another world as His rays never fail to protect all the Beings and reach them to Pitru Loka and may Agni Deva reach the concerned Devas further on. Indeed Pushan is totally conversant with all the Lokas successively as He is aware the ways and means of leading the jeevaatma to safety free from perils. The post life of departed mortals is well realised by Pushan and hence lead them upto the halts en route. As the Souls which may have done well with the earnings of 'punya', the celestial Savitur would place them well in advance and accordingly lead these with care.

Hence, Paramatma! may this offering of the body remains engulf by Agni Deva ultimately! The stanzas v-vii are repeats of Rigveda Mantras of 10.17.3-5-4 respectively.

ix-xi) Sayaavari / Cow to cleanse the sins of the departed:

*Purushasya sayaavarayapedaanim mujahhe, yadhaam no atra naaparaha puraa jarasa aayaati/
Purushasya sayaavari vi te simnaam praanaam, shareerena maheemahim, svadahyehi pitrunup,
prajayaasmaanivaha/ Maivam maamstaa priyeham Devee satee pitrulokam yadaishi, Vishvavaaraa
nabhasaa samvayantgee, tasyah porajaam dravinam cheha dhehi/* Sayavari is the cow which was stated dear to the departed person brought to the place of cremation as the symbol of all Devas. Thus, the Sayavari the symbol of Devas! Kindly remove the sins of the departed. As the departed one has loosened all his / her energies, may the Savavari enter the planes of the firmament and lead the way to Pitru Loka. May you also provide your milk to the departed one en route and at the destination as you have access to all the lokas.

[Garuda Purana vide Chapter 30: 41-42 and 52-53 are quoted: ‘Tarkshya Deva! Any Being on Earth or Pancha Bhutas or the entirety of Creation is Vishnu. Hence whosoever performs a’ karma’ or action, the fruit of that action is Vishnu too; thus a person when performs an act, good or otherwise, Vishnu decides the fruit of that action. At the end of the journey of a human- as in other cases too-River Vaitarani is commended as its waters would purify the sins made by the departed one- during the ‘kaumara-youvana-vaardhaknya- 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 rupanasya Devee mama paapam vyapohatu/* Cow alone is ahead of me- the departed Soul, behind me as my support, my sides too; cow is in my heart and I am on the midst of cows. May the Lakshmi Svarupa-Sarva Bhuta Svarupa-Sarva Deva Svarupa- as the symbol of a Cow, deatroy my sins instatly wih this Go-Mata! Guruda Purana sums up : those who are destined to go to heaven are supposed to grab the tail of a cow that appears on the banks of the river Vaitarna to be led safely across to the ethereal shores of Vaikuntha.

Please refer to the Essence of Manu Smriti- Aachaara Khanda released by kamakoti.org website as also by google by the same title]

12-16: Departed person’s widow

*Iyam naareem patilokam vrinaanaa ni padyat upa tvaa, martya pretam, dharma puraanaanupaalayantee,
tasyai prajaam dravinam cheha dhehi/ Udeerdhva naaryabhi jeevalokam gataasum etamupa shesha ehi,
hastaagraabhasya deedhishoh, tavedam patyurjanitvamabhi sam babhutha/ Suvarnaam hastaadadaanaa
mritasya, shriyai brahmane tejase balaaya, atraiva tvam, ihavayam sushevaa, vishvaah sprudho
abhimaateerjeyam/ Dhanurhastaat aadadaano mritasya, shriyai kshatraayoujase balaaya, atraiva tvam
iha vayam sushevaa, vishvaay sprudho abhimaateerjayem/ Maniam hastadaadaanaa mritasya, shriyai
visho pushthiyai balaaya, atraiva tvam, ida vayam sushevaa, vishvaah sprudho abhimaaraarjeeyem/* The widow of the departed husband who chose her husband and lived along with him has to continue her duty as a widow now and assign the properties of the husband to the progeny. This stanza is a repeat of Atharva Veda 18.3.1. The widow is then advised to get back normalcy as she would be under a shock and realise the reality that her hasband was no more; indeed the person who took your hand on wedlock had

left her now. After all, she would have to continue to remain in existence and recover her normalcy since she should fight back the evils of the world and fortify herself. One has to reconcile to the absence of the husband and realise that he was not there. Yet, she would have to take a vow that he was there and get readied for a lonely fight. The stanza 6.1.15 viz. *Dhanurhastat* explains that since the upbringing of the progeny has to be the wife's prime need of the hour, the widow should take over the bow from the hands of the departed husband's hands and be prepared for a battle to protect the children and stay there itself and face the situations. Thus she takes the challenge of life ahead.

[Vyasa Maharshi explains of some features of widows: *Patyaomritepi yo yoshivaidhavyam paalayet kvachit, Saapunah praapya bhartaaram svarga bhogaan sameeshnute/ Vidhavaa kabari baddhah bhartru bandhaaya chaayate, Shirasovasanam tasmaat kaaryam vidhavaatathaa, Ekaahaarah Sadaa kaaryah nadviteeyah kadaachana/ Gandhadra –vyasya sambhogonaiva kaaryastathaa kvachit, Tarpanam pratyaham kaaryam bhartuh kushatilodakaih/ Vishnostu pujanam kaaryam patibudhaana chaanyadhaa, Patimeva sadaa dhyaayedvishnu rupa dharam param, Evam dharm paraanityam vidhavaap shubhaamataa/* (As a husband passes away and the widow observes the regulations of widowhood, since a widow is distinguished as being one, it is preferred that her head hair is removed forever, takes a single meal a day and refrain from a second meal that day! She should not use fragrances and not utilise flowers; every day she should perform tarpana with 'tilodakas' or black Tilas with water using 'darbhas'. Those women who are widowed should consider as the diseased husband as Vishnu himself and then her remaining life would be spent peacefully without problems and even though as of a woman of auspiciousness.

Also Parashara Smriti is quoted: Grihini Dharmas: In the event of married (or unmarried) women desirous of shortening their hair due to reasons of religion the head hair can be shortened by two inches; for example there is a dutiful binding called 'Veni Samhara' at tirtha pradeshas like Prayaga / Gaya, where a husband himself performs the vrata by scissoring the hair likewise. But widows ought to shave the head as per ancient 'aachara'. They are forbidden to sleep in the central place of their homes or alone in far off places.]

6.1.17-23- Tributes to Agni Deva for the final offer of the dead body

Imamagne chamasam vaa vi jighvarah, priyo devaanaamuta soumyaanaam, esha yashchaamaso deva paanah, tasmin Devaa amritaa maadayante/ Agnervarma pari gobhirvyayasva, sam prornushva medasaa peevasaacha, net tvaa, ghrushnurharasaa jarshyashaano, dadhat vidhakkshyan, paryangyaate/ Mainamagne vi daho, maabhi shoucho maasya tvacham chikshipo maa shareeram, yadaa shrutam karavi Jaatavedo, athemainam prahinutaan pitrubhyah/ Shrutam yadaa karasi Jaatavedo athemenam pari dattaat pitrubhyah, yadaa gacchantyaasuneetimetam, athaam Devaanaam vashaneerbhavaati/ Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/ Ajobhaagastapasaa tam tapasva, tam te shochishpatu tam te archih, yaaste shavaastanuvo jaatavedah, taabhirvahemam sukrutaam yatram lokaah/ Ayam vai tasmaaadadhi, tvametadayam vai tadasya yonirasi Vaishvaanarah, putrah pitre loka krut, Jaatavedo vahemam sukrutaam yatram lokaah/ Agni Deva! please do not hurl or shake this dead body; it is dear to Devas as well as to mortals; the former seek to enjoy the pleasure of the Soma juice and this vessel is the drink of Devas and the latter who are immortal take pleasure in the Soma; this stanza is a repeat of Rig Veda 10-16-8. The next stanza is a repeat of Rig Veda's previous stanza 10-16-7

addresses the dead body: you are enclosed with the ‘kavacha’ or the shield of Agni Deva who is merely turning only your body parts to ashes but not your true self which indeed is everlasting. Hence Agni is merely clearing the mess of your body! Agni Deva! you may consume the deadbody along with his heart, pancha koshas or Five Sheaths of the body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) only but thereafter kindly despatch the ‘Jeevatma’- Inner Being- safely to the Loka of His forefathers the Pitru Loka. Agni Deva, when you render the jeevatma fully rid of the memories of the erstwhile life, then That becomes rendered fit with a fresh form subject to the will of Devas. Preta swarupa! Let your vision see Surya Deva, your breath to Vayu Deva! As per your destiny and the fund of your ‘sukrita phala’, you may reach swarga, or back to earth or waters. In case you are destined to return as vegetation, then you shall do precisely the same swarupa once again.- Rig Veda 10-16.-3. Referring to the stanza : *Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/* as explained , Chhandogya Upanishad 5.10.6 explains: *Abhram bhutwaa megho bhavati megho bhutwaa pravarshati taiha veehiyavaa oshadhivanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/*(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise). The next stanzas 6.1.22 -23: *Ajobhaaga stapasa tam tapasva-- and Ayam vai tvamsmaadabhi/* are as addressed to Jaataveda: ‘Agni Deva! having burnt off the body totally, may the physical aspects of the human being been burnt off totally, may the subtle body as the Jeevatma be carried to the wide world of the Devas of virtue; then there is hardly any difference of Vaishvanara and Jeevatma, especially after passing through the layers that the latter passes through!

6.2.1-3: On the path above after death, the jeeva is protected by three kinds of Devas besides Agni Deva

Ya etasya patho goptaarastebhyah svaaha, ya etasya patho rakshitaarah; tebhyyarasvaahaa, ya etasya pathorakshitaarastebhyah svaaha, Khyatre svaaha Apakhyaatre svaahaa, Abhilaalapate svaahaa Abhilaalapate svaahaa, Apalaalapate svaahaagnaye karmakrite svaaha Yamatra naadheemastasmai svaah/ Yasta idmam jabharat, slshvidaano muurdhaanam vaa tatpate tvaayaa, Divo vishvasmaat seemaghaayata uruushyah/ Asmaatvamadhi jaatosi, tvadayam jaayataam punah, Agnaye Vishvaanaraaya suvargaaya lokaaya svaaha/ May the jeeva on the ascent to high skies be protected by this Agjna karma three Devas viz. Goptarah, Rashitaarah and Abhirakshitaata. May also this offering be received to Khyaata who disclosed this secret as also to Apakhyaata who refrains from disclosing the information. May also this offering to Deva Abhilaalapat who commends the deeds of virtue of the Jeevatma that performed in the just concluded mortal life and what is more , may Apalaapad Deva not to divulge the deeds of vice with great refrain. Above all, this offering be made to Agni Deva Himself in case any other Deities of help have not been addressed by default. Agni Deva! you are indeed the unique help in reaching our oblations to all the concerned deities including those who have not been addressed! May the passage of the ‘pretaatma’ to the respective destinations be free from all types of visissitudes. Agni Deva, you have had the background of birth of the antaratma of the departed person irrespective of the dead person’s pluses and minuses of concluded life. That is the supplication to you to assist the pretatma to a helpful rebirth. May the offering be received by Vaishvanara Agni in the upper worlds!

6.3.1-14: The journey of the departed from Agni to the dogs of Yama to Pitru Loka to Surya

Pra ketunaam brihataa yatyaagnih, aarodasee vrishabho roraveeti, divaaschidantaam upamaam udaanat, apaamapasthek mahisho vavardha/ Idam ta ekam, para vuu ta ekam, truteeyena jyotishaa sam vishasva, samveshane tanvaschaarudhi priyo, Devaanaam parame sadhasthe/ Naake suparnamupa yat patantam, hridaa venanto abhyachakshat tvaam, hiranyapaksham varunasyadootam, yamasya yonou shakunam bhuranyanyum/ Ati drava saarameyou shvaanou, chaturakshou shabaliu, saadhunaa pathaa, athaam pitruun suvidatraam upehi, Yamena ye sadhamaadam madanti/ You te shvaanou Yama rakshitaarou, chaturakshou pathirakshee nruchakshasou taabhyaam raajan paridehi enam, svasti chaasmaa anmeevam cha dhehi/ Urunasou asutrupalou Yamasya dootao charato janaam anu, taavasmabhyam drishaye suryaaya, punardaataam asum adyaha bhadram/ Soma aikebhayah pavate, dhurutameka upaasate yebhyo madhi pradhaavati, taan chit evaapim gacchataat/ Ye yudhyante pradhaneshu shuuraamso ye tanuutyajah, ye vaa sahasra dakshinaah, taan chit evaapim gacchataat/ Tapasaa ye anaadrushyaah, tapasaa ye svaryayuh, tapo ye chakrire mahah, taamschadevaapi gacchataat/ Ashmanvatee Revati, sam rabhadvam, uttishthath pra tarataa sakhaayah, atraam jahaama ye asannashevaah, Shivaan vayam urtteeram abhi vaajaan/ Yadvai Devasya Savituh pavitram, sahasra - dhaaram vitatamantarikshe, yenaapunaat Indram anaatar maartyah, tenaaham maamsarvatanum punaami/ Yaa raashtraatpannaadapayanti shaakhaam abhimrutaa nrupatimicchamaanaah, dhaatustaaya sarvaah pavanena puutaah, prajamaasmaantrayyaa varchasaa saamsrujaaya/ Utvayam tamasah pari, jyotih pashyant uta taram, Devam devatraa, Suryam agamna jyotih ut tamam/ Dhataa punaatu Savitaa punaatu agnestejasaa Suryasya varchasaa / Agni Deva in the form of thick smoke flies high from bhumi to dyuloka with his flag assumed the form of a bull with roar; even as He enters the dyuloka with the assistance of Jala Deva assumes the form of lightnings This stanza is the same as Rig Veda vide 10-8-1.

The next stanza above- viz 6.3.7 is a repeat of Rig Veda 10.56.1 meaning that this Praani is the food of Mrityu; Its basic form was of Agni, then that of Vayu the Deity of Wind and finally of Jyoti Tatva or of Atma Tatva. 'Meet this Soul and provide him 'tejasvi rupa' or of effulgence and get It divinity! The Third stanza is taken from Rigveda 10.121.6 meaning : This scene would be visible as that of a high flying bird Varuna in svarga loka and it is this bird which gets nourished in Yama Loka. But the departed Atma, if saved from Yama's dogs called Shaarameya which are four eyed and could change their appearance in multi colours, could then proceed to join the virtuous Pitru Loka. These Shaarameya dogs both are actually are the dogs of intuition and are the gaurdians protecting the Atma on the way up towards the Deva Yaana the divine path with their divine vision. Thus the departed human beings are hunted or helped too by the 'Yama dootas'; Rig Veda vide 10.14.12 the messengers of Lord Yama are broad nosed and of extraordinary physical strength and mental energy. Once satisfied by the swing of balance of the departed soul's karma, the fierce dogs sober down and save from any evil forces on the right path. May these divine dogs guide the 'pretaatma' to reach the Land of Bliss and grant him relief from the sorrowful earth of 'arishdvargas' or the six principal evils of existence so that the Soul could look upon the Surya Deva with contentment and Joy! The seventh stanza referring to the Pitru Loka where Soma Juice flows is a repeat of Rig Veda 10.154.1; the meaning is ' Pretatma! Pitru Loka is the celestial place where Pitru Devas rejoice flows of Soma Juice and 'ghritaahutis' or the offerings of ghee while meditating on Surya Deva and that is why there is a rush for the honey of delight who are in the know and practice of Madhu Vidya. Rig Veda 1.90.6-8 explains about Madhu Vidya: *Madhu vaataa rutaayate madhu ksharanti sindhavah maadhveernah snatoshadheeh/ Madhunaktamutoshaso madhumatpaarthivam rajah, madhu dyourastu nah pitaa/ Madhumaanno vanaspatirmadhumaam astu Suryah maadhveergaavo bhavantu nah/*

Sham no Mitrah sham Varunah sham no bhavatvaryamaa, sham na Indro Brihaspatih, sham no Vishnu-rurukramah/ May the practitioners of Yajna Karyaas be endowed with Vaayu pravaaha rivers of sweetness as also all types of heathy herbals of pleasures. May like pitru devataas bestow divine juices of sweetness while the Maatru Varga Devatas too bless us with earthly juices of outstanding taste thus reaping the sweetness of ‘Iham and Param’ or on earth and thereafter! May all kinds of Vanaspatis grant us pleasures while Surya Deva with His ‘tejasvi kiranas’ or radiant rays shower happiness while the nights and ‘usha kaala’ ensure our joys always thus so that the herds of cows too yield sweet milk to us. May Mitra Deva, Varuna Deva, ‘Nyaaya Pradaata’ Aryama Deva, ‘Aishvaryavaan’ Indra Deva, ‘Vaani Swaami’ Brihaspati, and the Singular Universal Vishnu Bhagavan bless us all round auspiciousness!

[The doctrine of Madhu Vidya is commended by Brihadaraanyaka Upanishad too vide II.v.16 as follows: Madhu Vidya -taught by Dadhyan Rishi to Ashwini Devas as in horse heads- the unique link between the Individual Soul and the Supreme: II.v.16) *Idam vai tan madhu dadhyann aatharvanoshvibhyaam uvaacha, tadedat rishi pashyaanavochat: tadvaam naraa sanaye damsha ugram, aavishkarnomi, tanyatur navrishtim/ Dadhya ha yan madhva atharvano vaam, Ashvasya shreeshanaa pra yadimuvaaacha, iti/* Recalling the conversation of Devi Maitreyi and Maharshi Yajnyavalkya when the latter explained about Antaratma and Paramatma or the Self and the Supreme Brahman, Maitreyi solicited the Maharshi to elaborate the MADHU VIDYA or the Theory of Honey being the unique link between the Self and the Supreme. Then the Maharshi explained what Dadhyan Rishi taught to Ashwini Devas in Atharva Veda. But there was a huge catch behind the narration: Dadhyan cautioned the two Ashwini Devas that in view of Lord Indra’s condition that any one trying to learn Madhu Vidya would automatically have their heads dropped; however Dadhyan assured that the heads would be kept secured and replaced by the heads of horses and the operative portion of the Madhu Vidya meditation being the rite called Pravargya minus however the ‘goodhaatha’ or the secret import called Self-Knowledge; indeed the Self Knowledge is as self revealing eulogy as a thick cloud with rumbling noises inevitably would end up in heavy rains! Obviously the two Ashwini Kumars yielded to the tempting offer of Dadhyan Rishi as also his assurances and agreed to the Offer to get beheaded and horse heads replaced). II.v.17) *Idam vai tanmadhu Dadhyann atharvano shvibhyaam uvacha, tad etad Rishih pashyaan avochat: Atharvanaayaashvinaa dadheechie ashvaam shiraah prati airaayatam, sa vam madhu pra vochad rataayan, twashtram yad dashraav api kakshyaam vaam iti/* (Thus this Madhu Vidya had been taught to Ashwini Kumars by Dadhyan Rishi who addresseed them saying that the Madhu Vidya or the Instruction of Honey which was ‘Twaashtra’ or Related to Surya was thus being accorded; this was the Pravargya karma which would indeed be followed by Madhu Vigyaan implicitly if not explicitly! Indeed this Madhu Vidya not only reveals the transformation of the Inner Self to the heightened level of the Supreme Brahman and the incidental methodology of recovering the horse heads to normalcy as of original Ashwini Kumars. Moreover the ‘Puraschakre pura sharira’ or the erstwhile form of those since initiated to Madhu Vidya would subsequently lead to Purusha Swarupa and further help merge into Avyakta Swarupa of Brahman!) II.v.18) *Idam vai tanmadhu Dadhyann aatharvano -shvibhyaam uvaacha, tatedat rishi pasyan avochat: puraschakre dvipaadah, puras chakre chatuspaadah, Purah sa pakshi bhutwaa purah Purusha aaveekshat iti/ Sa vaa ayam Purushaah sarvaasu puurshu purishaayah, nainena kim chanaanaavratam, nainena kim cha naasamvratam/* (After discoursing Madhu Vidya to Aswini Kumars, the Rishi explained to Ashwini Kumars that Paramatma manifested himself first as with two feet like human beings and birds and later on as four feet animals; since he entered these bodies in a subtle form, he is called Purusha. Indeed there is nobody that is not covered as a biped or quadruped or in any other imaginable form in

them as enveloped by Him inside and outside. In other words, there is nothing that is not pervaded by Him in the form and name of that very species. Thus the Mantra; *nainenakincha naanaavritam, nainena kinchinaasamvritam* ie there is nothing that is not covered by Him, nothing which is not engulfed by Him viz. the Purusha! Indeed He made the bodies, the karmendriya and Jnaanendriyas or the organs of action and senses.) II.v.19) *Idam vai tanmadhu Daddhyann Atharvano shvibhyaam uvaacha, tad edad Rishi pashyan avochat: rupam rupam pratirupo babhuva, tadasya rupam pratichakshanaaya, Indro maayaabhihi puru rupa eeyate, Yuktaa hi asya haraayah shata dasha iti/* (Thus Dadhyan Maharshi taught Madhu Vidya to the Ashvini Devas in Atharva Veda as they were in the form of Horse-heads. As each specie of the Lord's creation as of biped or quadruped or innumerable other forms, the process of Creation got multiplied as per the original swarupa or the prototype as 'pratiswarupas' or replicas got reproduced aplenty with similar features, organs and their respective functions by Maya or 'make believes' which appeared in tens, hundreds, thousands, and of endless numbers with organs and their functions in perpetuity till the termination of Creation till another such cycle gets renewed! That Parabrahma or the Supreme Creator is stated 'apurva' or unprecedented, anpara-akaarana-akaarya or causeless, spontaneous, and on his own volition, as also Abahya or beyond comprehension yet the consciousness within the Internal Judge of one's thoughts and deeds! This Self is thus a true reflection of Brahman the Infinite. This Antaratma of every being is a fascimile of Paramatma and just as the Supreme knows everything, can see, hear, feel, act, react, think, comprehend and so on the Individual Selves of all the Beings can certainly do so to their respective capacities. Like horses are yoked to a chariot, the internal organs and their functions are tied together to the Pure Intelligence. This is the meaning and import of the Mantra and this again is the lesson of the Madhu Vidya, nay the secret of Vedanta; this again is the cohesion or link of the Inner Self and the Supreme Brahman all about!]).

6.3.8. viz. *Yemudhyante praghaneshu* is continued: May the Pretaatma reach the Pitru Loka where those who waged battles and accomplished 'veera marana' or heroic deaths and left behind glory to the next generations. (Rig Veda 10.154.3 repeated). Further, some of the ancient forefathers died having performed extraordinary 'tapasya' to reach 'Svarloka' or Surya Loka (Rig Veda 10.154.2 repeated). It is in this Pitru Loka that the Sacred River Ashmanvati, the river of hurdles of mortal life, flows and may the Pretatma be alerted to cross over with fortitude, having left behind the fears and causes of pains and enter the lands of joyous plentitudes as this River is the clear dividing point of Bhuloka and the usherer of Svarga Loka -as described in Puranas. (Rig Veda 10.154.8 repeats the stanza). This River is the purifier of Savita with thousand rays and is spread across in Bhuvar Loka, the Mid World. Those on Earth desirous of higher worlds after death by the unfailing and severe practice of Dharma are thus destined to attain the Pitru Loka the residing point of Pitru Ganas. Those Ganas desirous of visioning Paramatma seek to enhance further purifications.

[[Brahmanda Purana explains the origin of Pitru Devas briefly as follows: **Srishti of Pitaras:** After creating Devas, Asuras and Human Beings, a satisfied Brahma desired to create Pitaras and recalled the Veda Sukta: *Rutavah Pitro Devaah* (Srishti should include Rithus-Pitras-Devas) and thus created Pitras from his flanks; they were of two categories viz. 'Agnishvaattaas' and 'Barhishads'. The former type were neither 'Grihastis' nor performers of Yajnas. The obvious preference was to create 'Barhishads' who were 'Ahitaagnis' and also 'Soma sevakaas']. That is why while performing Pitru Tatpanas, the 'saadhakas' perform tarpanas with the following Mantras to the three Divine Manes-as were associated with the souls who were burnt or drowned and carried to the Skies till the latter are tendered to their destinations: *Om Agnishu aatthaah Pitarah idam salilam jalam tebhyah swadhaa namah,tebhyah*

*swadhaa namah, tebhyah swadhha namah/ Om Somapaah Pitarah tripyantaam idam salilam jalam
tebhyah swadhaa namah,tebhyah swadhaa namah, tebhyah swadhaa namah/ Om Barhishadah Pitarah
tripyantaam idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah tebhyah swadhaa
namah/]]*

The last two stanzas viz. 6.3.13 and 6.3. 14 describe the process of purification by Surya Deva. Thus the achievers thus far behold higher luminosity of Surya's of outstanding heights. May Paramatma Purify the Departed Soul with the sharpness of Agni and the splendour of Surya! The earlier stanza is from Rig Veda 1.50.10. With some variation, Chhandogya Upanishad 3.17.7 too is quoted: Self Manifestation of the Golden Egg and partial revelation of the Universe III.xix.1) Adityo Brahmeti aadeshah, tasyopa vyaakhyaanaayam: asad eveam agra aaseet, tatsad aaseet, tat samabhavat, tad aandam niravartata, tat samvatsarasya maatram ashaata, taqn nirabhidyata, te aandakapaale rajatam cha suvarnam chaabhavataam/ (The very original teaching was that Aditya the Supreme Effulgence was Brahman the Paramatma! The explanation pertained was that in the very beginning, all this was unmanifest and non-existent. Then that became manifest and took the shape of an Egg and it existed in that position for a year; eventually the Egg got split up in two halves : one of gold and another of silver!) III.xix.2) *Tad yad rajataam seyam Prithvi, yat suvarnam saa dyauh; Yajjaraayu te parvataah, yad ulbam sa meghe neeharah, yaa dhamanayah taa nadyah, yad udakam sa samudrah/* (Of the two halves of the Egg, the silvern portion got manifested as Earth and the golden half as Heaven. The outer membrane which was thick emerged as mountains and the thin membrane appeared as clouds and mist. Then the arteries shaped up as rivers and the Sea was like the bladder!) III.xix.3) *Atha yat tad ajaayata sosaavaadityah; tam jaayamaanam ghoshaa ululavonudatishthan, sarvaan cha bhutani, sarve cha kaamaah; tasmaat tasyodayam prati pratyayanaam prati ghoshaa uluklavonutthishthanti, sarvaani cha bhutaani sarve cha kaamaah/* (Then got generated that Surya and as soon as he was seen, there were innumerable sounds of joy and mirth were sounded as reverberated and so were also several beings and desirable entities. Then followed Sun rises and Sun Sets and again these happenings came to be events of thrill and excitement; these led to the creation of innumerable desires and happenings of mirth!) III.xix.4) *Sa ya etamevam Vidwaan Adityam Brahmeti upaastebhyaaso hayad enam saadhavo ghosha aa cha upa cha nimrederan nirmederan/* (As these swift developments were witnessed in a quick sweep, whosoever took stock of the events , went into raptures of joy and anticipation and unconsciously dedicated themselves into intense meditation of Surya as Brahman the Supreme experiencing heights of delight!)

6.4.1-13: As the dead body is consigned to Agni, Prithivi is cooled by Jala Deva, Antariksha enables to reach Pitrus and invariably returns the Soul back to Prithivi:

*Yam te agnimamanthaam vrishabhaayeva pattave, imam tam shamayaamasi ksheerena chodakecacha/
Yam tvamagne samadahah, tamu nirvaapayaa punah, kiyaambu annam rohatu, paakaduurvaa
vyaklashaa/ Sheetike sheetikaavati hraadrike hraadrikaavati, mandukyaa su sam gam, imam svagnim
harshaya/ Sham te dhanvanyaa aapah, shamute santvanuukyaah, sham te samudriyaa aapah, sham te
santu varshaah/ Sham te sravanteestanuve, sham te santu kruupyaah, sham te varshatu sham prithva -
avasheeyataam/ Ava sruja punaragne pitrubhyo, yasta aahutah, charati svadhaabhih, aayurvasaan upa
sheshah sam gacchataam tanvaa Jaatavedah/ Samgacchasvaa pitrubhismam svaadhaabhih, samishta-
puurtan parame vyomannam, yatra bhumai vrinase tatram gaccha, tatram tvaa Devassavitaa dadhaatu/
Yat te Krishnah shakun aatuted, pipeelah sarpa uta vaa shvaapadah, annishthud vishvaadanrunam
krunotu, Somascha yo braahmanaam avivesha/ Uttishtaastanuvam sambhasva, meha gaatramavahaa*

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

As Agni Deva is kindled with the dead body and matures it, it rushes like a powerful bull and subsequently Agni is made peaceful with water and milk, thus maturing it like raw rice to cooked rice, ready for the journey to the ‘antariksha’. Deva, thereafter the place gets cool and enables over the subsequent days to grow grass shoots as mentioned vide Rig Veda 10.16.13. Bhū Devi! You are ever composed filled with herbs and trees; may female frogs be in abundance. Do also facilitate Agni karyas always; this stanza is from Rig Veda 10.16.14. The stanza 6.4.4 being a repeat of Atharva Veda 1.6.4 stating that may the desert lands be sufficient with adequate waters and get fertile with rains bringing happiness all around. May such waters get filled up with rivers, wells while even snow falls too usher in ample waters. May Agni Deva despatch the body to the land of forefathers as the life span of the departed prevail his own terms.; this stanza above viz. 6.4.6 is a repeat of Rig Veda 10-16.5 and Atharva Veda 18.2.10. The next above stanza too as a repeat of Rig Veda 10-14-8 and Atharva Veda 18.3.58 means that the pretatma meet the Pitru Devas and request for heavenly transfer if possible or atleast an ideal rebirth back to Earth where the divine Savita be the caretaker there. The stanza next which is a repeat of Atharva Veda 18.3.55 denotes that in the eventuality of harm in the case of a rebirth back to Earth, may there be protection and avoidance of harm by a back bird, ants, snakes, or wolves / dogs while may Agni Deva bless by healing injuries as well as saving from indebtedness. May also Soma Deva enter the Brahmana in the rebirth. In an address to the departed Soul, the further stanza asks to leave the cremation ground and secure a fresh birth and prays Prithvi and Savita with their blessings for a better rebirth. The bright energy of the departed Soul is the very original, while ‘praana’ the vital force as well as the splendour of Bhaskara Deva are the supplementary essentials in the further stages; this stanza viz. 6.4.12 is a repeat of Atharva Veda 18.3.7. Thus hopeful applicant Pretatma seeking better rebirth up the skies seeks an ascent to Svarga, obviously with the blessings of Lord Yama. May Deities of Savita, Soma and Dhata grant the Soul on travel up from Earth and endow ‘It’ with the withstanding capability of darkness and ignorance. May Agni Deva too enter the ‘Antaratma’ of this preta svarupa and facilitate a facile and auspicious rebirth.

6.5.1-15: Mighty yet Beneficent Powers of Lord Yama holding Sensitive Balance of Dharma- Adharma

Aayaatu Devah sumanaabhirutibhih, Yamo ha vaha pryataabhiraktaa, aaseedataam suprayate ha barshih, urjaaya jaatyai mama shatru hatyaih/ Yame iva yatmaane yadaitam, pravaam bharan maanushaa Devayantah, aa seedatam svamu lokam vidaane, svaasthe bhavatamindave namah/ Yamaaya Somam sunuta, Yamaaya juhutaa havih, Yamamha yagjno gacchatyagnidooto aramkritah/ Yamaaya ghrutavat havirjuhota, pra cha tishthat, sa no Deveshvaa Yamad, deerghamaayuh pra jeevase/ Yamaaya madhumattamaam raagne havyam juhota, idam nama rishubhyah purvajebhyah, purvebhyah pathikrud- bhyah/ Yosya koushthya jagatah paarthivasyaika idvashee, Yamam bhangyashvo gaaya yo raajanparo- dhyah/ Yamam gaaya bhangyashvo yo Raajaanaparodhyah, yenaapo nadyo dhanvaani, yena dyoh prithivee drudhaa/ Hiranyakashyaantsudhuuraan, hiranyaakashaanyah shaphaan , ashvaana - nashyato daanam Yamo raajaabhitishthati/ Yamo daadhaara prithiveem Yamo vishvamidam jagat,

*Yamaaya sarvamatthasthe yatpraanad vaayurakshitaam/ Yathaa pancha yathaa panchayaa
panchadarshayah, Yamam yo vidhyaatsa bruuyaat, yathaika rishirvijaanate/ Trikadruekbhih patati,
shallurveeh ekamit brihat, trishthub Gaayaree chhandaamsi sarvaa taa, Yama aahitaa/
Aharahirnamaano gaavashvam purusham jagat, Vaivisvato na tripyati panchabhirmaanvairyamah/
Vaivasvate vivichyante Yam raajani te janaah, ye cheya satyenechchante, ya vu chaarnutavaadinah/ Te
raajanniha vivichyante, thaa yanti tvaamupa/ Devamscha ye namasyanti, braahmanaamschapachintyati/
Yasmin vrikshe supalashche, Devyah sampivate Yamah, annaano vishpatim pitaa, puraanaam anu venati/*

May we invoke Yama Dharma Raja and his sister Yami to be seated on this 'barhi grass' or darbhas at the 'Yajna Vedi' and grant us good progeny and disciples to protect us from external as well as internal enemies of 'Kaama krodha matsaraadi' instincts. As both Yama and Yami are seated at the yajna sthala comfortably, the Yajna saadhakas venerably offer 'Havishaanna' and thereafter you both may eventually enjoy the Soma Juice at a place of convenience to you. This stanza is a repeat of Rig Veda 10.13.2. Yajna Saadhakas! May you get ready for the offering so that Agni Deva be invoked accordingly to carry the havishaanna ready! The next two stanzas are repeats of Rig Veda 10.14.14-15 explaining the as meaning as follows: May Lord Yama accept the sweet offering and bless us all with happy and long life. just as Rishis of the yore as the pioneers practised. Indeed Lord Yama is endowed with full powers as the sole ruler of the entire world and as such the sadhakas be entreated with ' bhagyashrava mantra' and being pleased, the Lord could bestow riches to them as He could uphold waters and convert rivers to flow in deserts by His dynamic energy. The Lord arrives at the Yajna place by His chariot drawn by His valiant horses with golden eyes and hooves of iron with celestial energy. The Lord dominates the earth while Vayu controls the Beings and the latter is indirectly controlled by the Lord. Pancha Bhutas of Prithivi- Aapas- Agni-Vayu- and Aakaashas, the Time Cycle of Years, Six Seasons- Months and Fortnights besides Rishis are all overseen and controlled by Him too. As explained in Rig Veda 10.14.16, Mrityu Deva Yama controls 'tri krattuks viz. the three yajnas in favour of Jyoti- Gou- Aayu or Luminosity- Cows- and Longevity and is ever present for 'raksha' or security. He is readily present in six places simultaneously viz. Dyuloka-Bhuloka-Jala- Oushadhiyas-Ruks and Truth; He is ever pleased by praises in the media of Trishthub-Gayatri-and Sacred Hymns Vaivasvata Yama- the Famed son of Surya and Chhaya Devi as also the elder brother of Lord Saturn- is not merely contented with five Yama Dootas but moves about along with cows, horses and His messengers at every movement of his endless visits. Indeed the followers are a mix of entities of Truthfulness and also those who are experts in extracting falsehood and pretensions also. Indeed again , there are minority groups who are truly dedicated to Paramatma in Varied Forms and those honouring the virtuous Brahmanas besides those driven by the principles of Truthfulness and Justice. After all His clientele has no exceptions! The last stanza above is a repeat of Rig Veda 10.137.7. stating that Lord Yama is habituated is enjoying Soma Juice along with His celestial comrades under the shade of the Sacred and excellent Tree of glory even as Prajapati would love to join their company.

[Invariably the general feeling is that Lord Yama is a symbol of cruelty to the departed Souls but indeed He is truly Representation of Dharma and hence the 'saardhakata' of His title as the Dhrama Raja! Indeed, Dharma is anchored to Karma!

Kathopanishad details the instance of Nachiketa: A unique Brahman named Vaajashraava was a rare example of Sacrificial Following of Brahmana Dharma as he literally gave away what all he possessed including every material in favour of heavenly gains; he even included the prize gift of his

son-hardly a boy- named Nachiketa! The innocent Nachiketa asked his father repeatedly as to whom he was offering . The boy asked him three times and the father finally replied that he was being offered to death! The son wondered as to why the father replied out of anger since he irritated him repeatedly and pestered him with same question as to why he was being given away in charity along with other gifts like cows! But Nachiketa felt that indeed if his father stated so in all seriousness , then he should be considered as very fortunate that after all it was his own his father who was offering him to death! Nachiketa then heard what his father told him that in case if the forefathers asked him, he too would have obeyed since every man born would have decayed like a corn and would return back to be reborn once again any way! As Nachiketa reached the abode of Yama Dharma Raja, a divine voice was heard alerting the household of Yama stating that a Brahmana boy arrived as the guest, and that hospitality be extended to him since Yama was away for three days and nights. Indeed, no Brahmana could ever be unfed in this house of Yama since a guest of Nachiketa's nature and nurture, sacrifice and great works arrived there; after all the guest who arrived was of an extraordinary background as he fully enjoyed the hope and faith as also friendship and joy, sacrifices and extreme virtue that his father bequeathed to him. On return Yama talked to Nachiketa and observed that the latter stayed there for three nights as a guest with patience without food and desired that Nachiketa could ask for three wishes, for three nights! Nachiketa replied to Yama Raja that as first boon his Father Gautama be freed from his anxiety and concern as also his anger and indifference for him; he might also recognise and even converse with him if and when freed from Yama; in other words, let not his father mistake Nachiketa as a ghost! Having appreciated the boy, Yama replied that his father viz. Uddalaka would not be disturbed of sleep nor have any anxiety for his son, especially since the son was freed from the jaws of death. Nachiketa replied to Yama that in Swarga loka, there should be no fear age, hunger and thirst but only joy and happiness. Also Fire Sacrifice would certainly lead him to Swarga; Yama! This would be my second boon and wish! Yama explained to Nachiketa about the great impact and implication of Agni Sacrifice which indeed was the means of achieving Swarga. Fire is the support of the world as the enlightened experts of Dharma are well aware and keep it in the interior portals of their intellect. Brihadarnanyaka Upanishad [I.ii.2-3] states that while Arka is water, its froth got solidified as Earth, on which Hiranyagabha rested and warmed up by further cogitation and concentration became bright and thus Agni got materialised! Virat Bhagavan further differentiated in three parts viz. Agni-Surya and Vayu. Yama or Death asserted that Agni was the source of the World; even the class and number of bricks and manner of arranging the Fire how the Sacrificial wood was to be piled up, how the Fire be procured and lit up was defined! When reference was made to the Scriptures thus, Nachiketa was highly elated in repeating the stanzas even as Yama was delighted! Dharma Raja was then highly pleased and granted him the boon of Swarga. Yama Deva also gave the fourth boon as well viz. that Agnihotra would be additionally known by the name of Nachiketa, the earlier boons being his father's composure and his ability to see and converse with Nachiketa, knowledge about the Agni and Yamaraja was so overwhelmed with Nachiketa that he blessed him with a multifomed necklace which would bestow multi-dimensional knowledge including that of 'Antaratma' or of the Self! Thus whosoever performs the **Naachiketa Fire** thrice would have achieved three kinds of achievements viz. Sacrifice, Study and Charity; the first oblation would bestow powerful knowledge including the way of crossing the cycle of births and deaths, the second Agnihotra leading to accomplishing the son of Brahma and the third oblation leading to Everlasting Peace by identifying Brahman! The illustrious one who performs the Naachiketa Sacrifice thrice thus conquers fear and reappearance of death once for all and having secured heaven and freedom of movement in the worlds, rejoices identity of Brahman! On testing Nachiketa about his eligibility for Brahma Vidya, Yama explained Shreya and Preya or Vidya and Avidya, the intensity of Samsara vs. the Lasting Option and of the Identity with Brahman: There are two ways of human aspirations viz. 'Shreya' or Vidya and 'Preya' or Avidya and the paths of Pleasure and Sacrifice are distinct and

divisive as the evil go to hell and the virtuous have their destination as heaven; this is the simple but definite explanation of existence of the Self after death. As both the preferable and pleasurable paths are open to a Being, the person of knowledge selects the ways of virtue and sacrifices while the ignorant one opts of the body pleasures. While knowledge and ignorance were contradictory, Yama appreciated Nachiketa who scrupulously avoided the diversity of pleasures and temptations of life and followed a unified and well defined route of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of persons assume that they are intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like blind leading blind. Not realising the means of attaining a long term perspective, the one with no discrimination blunders into pitfalls by being fooled by the lure of the lucre! Dharma Raja now complimented Nachiketetu as the sincere most seeker of the Ultimate Truth and the steadfastness with which he had been pursuing the effort was exemplary. He said that the Self was indeed such that he was not available for hearing and even if heard, was unable to understand him; blessed he be who understood this from an efficient Instructor. After all the Self had to be such that one could appropriately assimilate that and certainly not by an inferior person! On the contrary, the person not quite capable of proper understanding might misinterpret the essence of the Truth. Indeed, there could be no argument about this Truth as that would be too subtle to digest: It could be: ‘ananya prokte’ as the Supreme is identical with the Self; ‘na asti atra gatih’ or when transmigration is not referred to; and ‘na agatih’ or of non-realisation! In other words, no interpretation is possible by logic or argument, but is either to be taught by one extremely well versed in Scriptures and already experienced in the state of Unity of the Self and the Supreme or self-experienced! Yama further commented that only a person of true pledge and total resolve like, say, of Nachiketa’s inquisitiveness that one could assimilate this awareness. Yama Raja continued his appreciation to Nachiketa further stating that since the permanent article would not be achieved by resorting to the impermanent desires, the latter resorted to the Nachiketa Agnihotra to attempt to reach the Lasting Objective. On the indications of receiving flashes of enlightenment, Nachiketa! You examined the Truth vis-à-vis the Untruth by way of immense meditation and introspection and finally swung to the unchangeable option of reaching the shores of Hiranyagarbha despite the intense conflict of your psyche to tide over the very powerful and deep rooted waves of materialism! My compliments to you for the exemplary courage and conviction that you had displayed! It is rare that you desired to opt for the ‘durdarsham’ or hard to vision, ‘gudham anupravishtam’ or subtly hidden and stationed inaccessibly, ‘guhaateetam’ or located beyond in the realms of intellect, and ‘gahvarestham’ or existent in the midst of desolation and misery originating from- and deeply imprisoned by- the body parts and sensory organs!]

[Yet another example of Yama Dharma Raja’s glory is from Matsya Purana as he was impressed by Sati Savitri’s conviction and reversed the death of her husband Satyavan:

In the days of yore, there was a King named Ashwapati of Shaakala Vamsa in Madra Desha (the present Sialkot Territory) who did not secure a son. Being highly devoted to Devi Savitri (Gayatri), he intensified his worship to her and performed a daily ‘havan’/ oblation to Agni with white ‘Tilas’ (Sesame seeds) in the presence of thousand Brahmanas for ten months and finally Devi Savitri appeared to Ashwapati on a Chaturthi day and granted an illustrious daughter to him and queen Malati; the baby was named as Savitri since she was born by the grace of Devi Savitri. The daughter grew into a charming and highly virtuous girl; a chance visit of Brahmarshi Narada to the King and the daughter indicated that her husband would die on a specified day after her wedding. They both were terribly worried about Narada’s prophesy but she was married in due course to the son of King Jhumnatsen called Satyavan who was a charismatic prince. But unfortunately her father / mother in laws lost their kingdom. Savitri emboldened herself and faced the situation with confidence and performed unreserved and steadfast service to the parents-in-law.

At the sametime, she served her husband so much that Narada's prophesy was always ringing in her ears constantly and never allowed the husband even for a while. She also worshipped her Guru and followed each and every advice of his as a word of law. Thus she was worshipping her husband, her parents-in-law and her Guru as much as never in history had performed in the past. As the specific Chaturthi that Narada warned about her husband's death within a year, she took permission of her blind parents-in-law and her Guru and entered a jungle along with Satyavan and decided to keep her husband the happiest man and spent every moment with him by showing and sharing with him the most memorable beauties of Nature, the waterfalls, the cool waters, the fragrant and colourful flowers and so on. She described that couples of hares, crows, lions, monkeys, and deers were all in a state of maddening infatuation and such wonderful experiences tended to extend lives forever! Meanwhile, Satyavan felt like cutting wood from some dry trees but Savitri cautioned that he should not be away from her. In great fun, he said that he would never ever dare to be away from her. Suddenly, Satyavan felt excruciating pain in his head and fell flat. Even while realising as to what was happening, she sensed that some thumb-long figures tied to Satyavan's soul and were ready to draw it towards the Southern direction and visioned that Yama Dharma Raja himself was present there. She screamed with astonishment and closely following Yamaraja sobbed away and said: Sacred Scriptures assured that sincere devotion to the mother and father -in-laws would secure Swarga and devotion to Guru would fetch Brahma loka but of what avail was her sincerity if Scriptures w made false promises? Dharma Raja replied: Do not interfere with my duty; indeed the Scriptures were right, the dead soul was a virtuous person and that she too was a real Pativrata, but there was a fixed procedure of terminating a human being as per one's life span which was pre-determined and judgment was given as per norms. Savitri counter argued that for a woman, husband was a Deity and the provider of safety; a father, brother or a son were no doubt the safeguarders but the husband was above all and if he were to be forcibly taken away then she had no other alternative but to immolate her life. Dharma Raja was indeed taken back at her firmness and smilingly said that such an incidence as this was rare and that he would be pleased to bestow *any boon* excepting her husband's life. As Savitri took up the opportunity, she requested him to restore the eyesight as also the Kingdom to her in-laws and Dharma Raja readily granted these boons and asked her to go back so that he could perform his duty. He also asked her not to follow further and tire out herself without any aim or useful purpose. Devi Savitri replied that she would never feel tired following great celebrities of the stature of Dharma Raja, even if they were annoyed because only such emblems of Dharma could sift persons of genuineness or other-wise; it was stated in the Scriptures that one should never be afraid of even Agni, poison, and snakes compared to evil persons where as 'Satpurushas' had an inner conscience and even if they were apparently rude and hurtlingly outspoken, their basic quality would be outstanding and subject to change of stance since such 'Mahatmas' test the authenticity of other persons being faced. Even normal and impartial Kings and Administrators would tend to examine the realities of those who make requests and a Deity par excellence like Dharma Raja would like to the make sure whether her supplications were pure and straight from the heart or not. That was the reason why Savitri felt untired of following Dharma Raja! Apparently, Dharma Raja was pleased with the logic of Savitri and replied that without insisting on the life of Satyavaan, she might ask for another boon. She grabbed the opportunity and requested that her parents were not blessed with a son; despite performing countless Sacred deeds and their daily homas in favour of Gayatri / Savitri they succeeded on giving birth to a daughter but not a 'Vamsoddhaaraka'. Dharma Raja conceded the *second boon* too and firmly admonished Savitri not to pester further but should return home at once to organise the obsequies of her departed husband. Having secured the second boon from Dharmaraja, Savitri still followed the former and stated that any human being would like to fulfil three essential steps

of Dharma, Artha and Kama as the corner-stones of an ideal life. She affirmed: *Dharmaarjanam tathaa kaaryam purushena vijaanataa, tallaabham sarva laabhebhyo yadaa Daiva viseshatey/ Dharmascha - arthascha kaamascha trivargo janmanah phalam, Dharma heenasya kaamaarthey vandhyaa sutasamou Prabho/ Dharmadarthastathaa kaamo Dharmallokadvayam tathaa, Dharma ekonuyaatyenam yatra kvachanagaaminam/ Shareerena samam naasham sarvamanyaaddhi gacchati, Ekohi jaayatey jantureka eva vipadyatey/* (Deva! Any Enlightened person seeks to earn Dharma since that secures the best of gains; the objective of life is to fulfil the means of Dharma viz. Artha and Kaama; conversely, wealth and fulfilment of desires alone without Dharma would be wasting one's life. Dharma would certainly fulfil the means to achieve it and could at the same time lead to Salvation too. In the final analysis, a dying person leaves every thing behind except Dharma and a person born does not bring any possessions nor takes anything at death). Dharma Raja was pleased with what Savitri said and asked her a *third boon* to that outstanding Pativrata who had been fighting for her husband's life. In turn, Savitri asked the boon: *Varayaami tvayaa dattam putraanaam shatamourasam, Anapatyasya lokeshu gatih kila na vidyatey/* (Deva! I request you to give me the boon of securing hundred sons of my own, since without obtaining sons here would be no 'Sadgati'to her and husband as parents).

Yama Raja then granted this boon also and Savitri commended Dharma as follows:

Dharmaadharmavidhaanajna Sarva Dharma Pravartaka, Twameva Jagato naathaha Prajaa samyamane Yamah/ Karmanaaman -rupena Yasmaad Yamayasey Prajaah, Tasmaad vai proachyasey Deva Yama ityeva naamatah/ Dharmaneymaah Prajaah Sarvaa yasmaad ranjayasey Prabho, Tasmaat ey Dharma raageti naama Sadbhirirni gadyatey/ Sukrutam dushkrutam chobhey Purodhaaya yadaa janaah/ Tatsavakaasham mrutaa yaanti tasmaat twam Mrutyu ruchyatey/ (Dharmaadharmavidhaataa! You are the highest Administrator of Dharma; since you are the Chief Regulator of Dharma, you are called *Yama*. As you ensure that human beings do not indulge in Adharma and make them follow the Path of Truth, you are known as *Dharma Raja*. Since when human beings die, you confront them with a full account of their good and bad deeds, and hence you are known as *Mrityu*. As the dead persons are approached by you with the details of each action of theirs by each kshana/ second, and measure of Kaala or Time, you are called as *Kaala*. Since you are the designated Authority to terminate the life of each and every 'charaachara' or mobile and immobile beings, you are titled *Antak*. As you are the eldest son of Surya Deva who has the name of Viwasvaan, you carry the name of *Vaivasvata*. As and when the life of any being is over, you catch him suddenly and that is why you have another name viz. *Saara praanahara*. Devesha! Thanks to you the Ruk-Yajur- Sama Vedas continue to popularise the Principles of Virtue and Justice eternally; you are the upkeeper of nobility and discipline the world over and I have come to the shield of safety from you; kindly give back my husband at once as my in-laws too are frantic now for his life. As Savitri concluded her desperate prayers, Dharma Raja asserted that he was giving away Satyavan's life back, that he would secure her hundred sons who would all become famous Kings, that her parents too would be blessed with hundred sons of virtue and that her brother would be popular as Malava, the King of Malva. Thus concludes the Sacred Legend of Maha Saadhvi Savitri: *Tasmaad Saadhwyaha Striyah Pujaah Satatam, Taasaamtu vakyam bhavateeha midhya na jaatu lokeshu charachareshu/Tasmaat sadaa taah pari pujaneeyaah, Kaamaan Samagraanabhi kaamayaanaih/* (Hence women of High Virtue ought to be worshipped since the Three Lokas are preserved due to their grace. The voices of Pativratas should never be ignored as they are worthy of veneration and fulfill their desires].

6.6.1-14. Bliss of Soma Juice in Svarga to Dharmic Souls carried by Agni- Parjanya-Savita- Yama Loka

*Vaishvaantare haviridam juhomi, saahasramuttasam shatadhaarametam, tasminnesha pitaram pitaamaham vibharatpinvamaane/ Draspachaskanda prathamaam pradhamaam anudyaam, imam cha yonimanu yascha poorvah, triteeyam yonimanu samcharantam, drapsam juhomyanu Sapta hotraah/ Imam samudram shatadhaaramutthasam, vyuchhamaanam bhuvanasya madhye, ghritam duhamaana - maditim jannaya, agne maa himamseeh parame vyoma/ Apeta veet vi cha sarpataato, yetrastha sarpataato yetrastha puraanaa ye cha nuutanam asmai/ Savitaitaani shareeraani prithiviyai maaturupastha aadadhe, tebhiryujjayanantaamadhighriyaa/ Shunam vaahaah shunam narah shunam krishitu laangalam, shunam varatraa badyantaam, Shunaaaseeravimaam vaacham yaddhivi chakrathuh, payah tenemaamupassinchatam/ Seete vandaamahe tvaarvaachee subhage bhava, yathaanah subhagaasasi, yathaa nah suphalaasasi/ Savitaitaani shareeraani prithiviyai maaturupastha aadadhe, tebhiradite sham bhava/ Vimuchyadhvamaghriyaa Deva yaanaa, atirishma tamasaspaaramasya, jyotiraapaam suvarganma/ Pra vaataa vaanti patayanti vidyut , ud oshadheeh jihate, pinvate svah, eeraa vishvasmai bhuvanaaya jaayate, yatparjanyah prithiveem retasaavati/ Yathaa Yamaaya haaryamavapancha maanavaah, evam vapaami haaryam yathaasaam jeevaloke bhurayah/ Chittah stha, parichit urthva - chitah shrayadhvam, pitaro Devataa prajaapatirva saadayatu tayaa Devatataa/ Aapyaayasva sam te/ Vaishvaanara Deva! This offering is in your favour in the form of fountains in thousands streaming in hundreds; as you are the gateway to bestow protection to my pitru ganaas of three generations. The next stanza is a repeat of Rig Veda 10.17.11 explaining that Soma Rasa gets manifested to the Rishis and Devas up in the Pitru Loka. We seek to offer the same Soma Juice to the Sapta hotras too. Vaishvanara Agni is like an ocean with offshoots with countless fountains and streams manifesting the mid- vyoma / antariksha as the brilliance Aditi the Devi of Eternity for the welfare of human beings. Brihadaranyaka Upanishad vide V.ix.1 is quoted: Vaishwanara Agni Brahman declares his splendour clearly distinguishing Truth/Untruth: *Ayamagnir Vaishwaanaro yoyamantah purushe, yenedam annam pachyate yadidam adyate; tasyaisha ghosho bhavati yam etat karnaavapidhaaya shrunoti sa yadoskramishyan bhavati nainam ghosham shrunoti/* (After identifying with the radiance of mind, then Vidyut or Lightning, and Speech signifying a cow and its means of meditation, now another medium of mediation is Agni and the personification within it as a Being viz. Vishvaanara, since Shruti states ‘Ayamagni Vaishvaanara’; indeed this Agni is well outside the Purusha or a Human and far before the human body! It digests food consumed by the person and the heat of his stomach. As the fire digests the food, it emits sound stopped by the ears with one’s fingers. Thus one should meditate upon the Agni as Vaishwanara or Viraja. Indeed however, when a Being leaves the body, he or she no further hears the sound since the ‘bhokta’ or the Consumer in the body loses his sense of hearing.). The above stanza 6.6.4 is a repeat of Rig Veda 10-14-9: ‘Dushta Pishachas! This ‘daaha sthala’ or the cremation spot and the upward path is destined towards Pitru Loka as ordained by Lord Yama Himself and hence leave this spot instantly. Further three Stanzas above explain that the Deity Savita has deposited the remains of the dead body on Bhumi Devata’s lap; may the oxen and the labourers clean the remains of the body suitably; may ‘shuna’ and ‘shira’ or Praana Vayu and Indra or Mind establish in ‘svarga’ in the forms of Shounaka or Indra-Vayu; Ashvalaayana or Vayu ; and again Indra and Surya or Ashvalaayana. May Seeta or the furrow the symbol of action too absorb into Bhu Devi! These three stanzas are repeats of Rig Veda vide 4.57.4-4.19.8 and 4.57.6 respectively. May Savita too enable the remnants of the dead body and so do Mother Aditi too. May all the Shaktis who smoothed the journey of the Pretaatma upwards on Deva Yana the divine path by crossing darkness to the Svar loka- [refer 3.15.1-6 : Mrityu Sukta above vide Brihadaran-*

yaka Upanishad]. Svar Loka reference in the stanza 6.6.11 above is a repeat of Rig Veda 5.83.4 denoting that the Winds which uplift the Jeeva are facilitated by Lightnings from heaven upwards while protecting the splendour of Svar Loka while ‘parjanya’ enables the Soul’s seed back to Earth. May Prajapati and the Pitru Devas become aware of the relevant proceedings!

6.7.1: Funeral of the dead body- upward ascent of the Pretaatma and the beneficial powers en-route

Uta te stabhraami Prithiveem tvat pareemam, Lokam nodadhanmo aham risham, etaam sthuunaam pitaro dhaarayantu, tetraam Yamah saadanaa tte minotu/ Upasarpa maataram bhumim, etaamuruu- vyachasam prithiveem sushevaam, vuurnamradaa yuvatih dakshinaavat, eshaa tvaam paatu nirrutya upasthe/ Ucchamaschhasva prithivi maa vibhaadhitaah, suupayaansmai bhava suupavanchanaa, maataa putram yathaa sichaa, abhyenam bhumi vrunu/ Ucchamanchamaanaa prithivee hi tishthasi, sahasra mita upa hi shrayantaam, te gruhaaso madhschuto, vishvaahaasmai sharanaasantvatrah/ Eneerdhaanaa harineerarjuneeh santu, dhenavah tilvatsaa urjasmai duhaanaa, Vishvaahaa satvanparsphuranteeh/ Eshaa te Yamasaadane svadhaa nidheeryate gruhe, akshitirnaam te assou/ Idam pitrubhyah prabharema barhih, devebhyo jeevant uttaram bharema, tatvamaarohaaso medhyo bhavam, Yamena tvam yamyaa samvidaana/ Maa tvaa vriksho samvaadishthaam, maa maataa prithivi tvam, pitruun hyatra gacchaasi, edhaasam Yamaraajye/ Maa tvaa vrikshou sambadhethaam, maa maataa prithivee mahee, Vaivasvatam hi gacchhaasi, Yamaraajye viraajasi/ Nalam plavamaarorha, etam nalen pathonvihi, sa tvam nalaplav bhutvaa, santara pratarottara/ Savitaitaani shareeraani prithivyai maaturuupastha aadadhe, tebhyah prithivee/ Shadhotaa Suryam te chakshurgacchatu vaatmaatmaa, dhyoumcha gacchatg prithiveemcha dharmana, apo vaa gaccha yadi tatra hitam, ouoshadheeshu prati tishthaa shareeraih/ Param mrityo anu parehi panthaam, yaste sva itaro devayaanaat, chakshushmate shrinvate te braveemi, maa nah prajaam reerisho mot veeraan/ Sham vaatah, shamhi te ghrunih, shamute santvoshadheeh, kalpantaam me dishah shagmaah/ Prithivyaastvaa loke saadayaami, amushya sharmaasi, pitaro devataa, prajaapatistvaa saadayatu tayaa Devatayaa/ Antarikshasya tvaa divastvaa dishaam tvaa, naakasya tvaa prushthe bradhrasya tvaa vishtape saadayaami, amrishya sharmaasi, pitaro devataa, prajaapatistvaa saadayatu tayaa devatyaa/ _Departed heap of bones! You are about to be burnt off and absorbed in earth soon and your forefathers look forward to a monument for you and may Yama then take over to fulfill the rest of his duty. You are now in the cosy lap of Bhudevi who indeed is ‘mahimaamayi, sarvavyaapi and sukhadaayani’ or the Universal Mother- All Embracing- and the Provider of Happiness. May the warmth of her embrace demolish your sins and blemishes. Mother Earth! May you enliven the dead body without hurting it in any manner, do caress it with affection and cover it up as though the mother places her the outer robe around it. May Mother Earth place thousands of sand heaps gradually and bury the layers for the warmth and smells of ghee only with the aim of making the burnt ash of bones are rested in peace and calmness. Eventually, may grains of mixed colours sprout sesame seeds so that the sands so spread out with plants without facing any problems! The five above stanzas are repeats of Rig Veda vide 10.18.13-10- 11-12- and 1.16.2 respectively. The sixth stanza addresses the Pretatmaa: Your travel to Yama Loka, the Regulations of Yama Loka would prevail which have no eascape at all.

[Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwaala, Tapta kumbha, Mahalobha, Vimohana, Rutiraandha, Vasaatapta, Kurmeesha, Krumibhojana, Asipatravana, Laalaabhaksdhyaa, Puyavbaha, Vahnijjwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners.

Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one's own Preacher), killing a cow and terminating a person by obstructing breathing would attract 'Ghora Rourava Naraka'; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting ones' own followers would consign the sinners to Saptaloha Naraka. A person who insults or uses harsh language the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destitutes, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoha Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhibhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhakshya; those who manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease 'Kshudra Devatas' or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice dealing in the trade of meat, lac, 'til' or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows, buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other's houses on fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River. Source Brahma Purana]

The seventh stanza onwards addressing the departed body as follows: Spread out the grass of the fore - fathers even as you tend to think of their destiny as they too would have gone through similar experiences of thinking of the Yama couple; may you truly understand now higher levels of thinking and become aware atleast now about in the form of higher learning ; may not your ability to look at the two trees before you not get affected nor this huge earth obstruct your the departure to reach Vaivasvata the earliest stop gate to report to Yama as soon as possible for onward journey! In case of such a hurdle, you may ascend the reed to cross over and reach the pitru loka or else may Savita help to seize parts of the body from the lap of earth. Else, may Surya Deva help to locate the ashes which by the grace of Vayu Deva puff up to the skies and the destination on the skies thus the Shad Hotas of yajna karya viz. Earth-Agni-Vayu-Antarisha- Chandra- Food- Swarga-Surya and Prajapati enable the pretatma to cross the destinations. Mrityu Devata! You could most certainly take to the Deva Yana or the Celestial Path and descend down to Bhumi and hence our earnest supplication is not to harass the Souls's progeny and family any further but relieve the agony of the ' pretatma' as per the 13 th stanza under reference which is a repeat of Rig Veda vide 10.18.1. Thus, may the powerful Vayu deva, the brilliant Surya, the Auoshadhis providing food and sustenance, and the Eight Directions together provide peace and happiness! Almighty Paramatma! You are ever kind and as the Pretatma as placed on Earth please the forefathers who too are Deities. May Prajapati place the physical remains of the Preta on the 'homa kunda'! May Bhumi, Antariksha, Aakaasha, Dasha Dishas, Svarga, and the Region of Aditya rescue and uplift the 'Pratatma' with their respective powers !

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

Apuupavaan ghritavaams charureha seedatu, uttabhutvan prithiveem dyomutopari, yonikritah pathikrutah saparyat ye Devaanaam ghrita bhaagaa iha stha, eshaa te Yamasaadane svadhaa nitheeryate grihesou, dasahaksharaa taam rakshasva taam gopaayasva, taam te paridadaami, tasyam tvaa maa dabhanpitara devataa, prajaapatistvaa saadayatu tayaa Devatayaa/ Apuupavaanshrunatvaan ksheera - vaan dadhirvaan madhumaaam scharureha seedatu uktabhruvan prithiveem dyomitopari, yonikritah pathihkritah saparyat ye devaanaam shrutabhaagaah ksheera bhaagaa dadhi bhagaa madhubhaagaa iha stha, eshaa te yamasaadane svadhaa nidheeyate grihesou, shataaksharaa sahasraaksharaayutaaksharaa achyutaaksharaa taam rakshasva taam gopaayasva, taam te paridadaami, tasyaam tvaamaadabhyan pitara devataa, prajaapatistvaa ssadayatu tayaa Devatayaa/ We offer ghee to satisfy Earth and Heaven and all the Deities present. May the departed Pretatma at the place left and at the Yama Loka with the above relevant ‘svadha’ mantra. May the Pitru Devas akin to Devas be pleased to resist enemies within and without. May Prajapati the outstanding be contented with these rituals of the respective offerings of ghee. May the offering of milk-curd-and honey be placed into Agni to hold Earth and Swarga unified in favour of respective Deities of the concerned regions under their command, especially to Lord Yama with this svadha mantra. May the singular ‘svadha’ assume the forms and powers of hundreds-thousands-ten thousands-and hundred thousands of letters saturated with ‘devatva’ and ‘pitrutva’ while imbibing ‘bahyaantara shuchi’ or external and internal purity to the Preta svarupa, even as Prajapati is firmly seated there.

6.9.1-13: Pretaatma’s upward journey witnesses queer vegetation and helpful deities

Etaste svadhaa amritaah karomi, yaaste dhaanaah parikiraamyatra, taaste Yamah pitrubhiih samvidaa - notra dhenuuh kaamaghaah karotu/ Tvaamarjunoushadheenaam payo brahmana idviduh,taasaam tvaa madhyadadide charubhyo apidhaatave/ Druvaanaam stambamaahretaam priyatamaam mam, imaam dishaah manushyaanaam bhuyishthanu virohatu/ Kaashaanaam stammaahara rakshasaamapahatyai, ya etasyai dishaah paraabhavannaghaavayo yathaa te naabhavaan punah/ Darbhaanaam stambamaahar pitrunaamoshdheeh priyaam, anvasyai moolam jeevaadanu kaandamatho phalam/ Lokam pruna taa asya suudadohasah/ Sham vaatah, shaamhite ghrunih, shamu ter sanvoshadheeh, kalpantaam te dishaah Svarvaah/ Idam eva metoparaamaarti maaraam, kaanchan, tathaa tadeshvibhyaam kritam mitrena varunena cha/ Varuno vaarasyaadidam devo vanaspatih aartyai,nirrutyai dvashaaccha vanaspatih/ Vighrutirasi vidhaaryaasmadhaa dveshaamsi, shami shaamaayaasmadaghaa dveshaamsi yava, yavayaasmadadhaa dveshaamsi/ Prithiveem gacchhantariksham gaccha divam gaccha disho gaccha suvar gaccha - suvar gaccha, disho gaccha divim gaccha gacchhanrariksham gaccha prithiveem gaccaapo vaa gaccha, yadi tatram te hitamoshadheeshu pratishthaa shareeraih/ Ashmavanti revateeryadhyai devasya savituh pavitram raashtraatpannaadudvayam tamasparim dhaataa punaatu/ Pretaatma! As you were in the habit of using ‘charu’ or the wooden spoon and utter the svadha mantra, Lord Yama out of his consideration of your destination to Pitru Loka spread out some helpful powers of speech all around and hence these powers be like that of a Kaama Dhenu yielding the milk of the speech powers. As Brahmanas like you were in the knowledge of arjuna grass for the use of the charu, may you accept the use of durva grass which grows abundantly in the southern direction by which the preta travels. Also you may accept a collection of the grass for the destruction of raakshasaas or evil energies on the way. Further do accept the herbal darbha which the Pitru ganaas are extremely fond of; here are the two mantras: *Lokam pruna taa asya suudadohasah/* May the winds blow soft and pleasant and may Surya

Deva be kind and tolerable too. May the vegetation and Dasha Dishas provide you enjoyable too. May the twin Ashvini Devas and Mitra- Varuna Devas too ensure safety ‘en route’ pitru loka.[While the twin Ashvini Kumars are the physicians of Devas, the legend of Mitra Varunas is narrated in Matsya Purana interestingly: Mitra (Sun God) and Varuna (Rain God) happened to see the damsel Urvashi and could not resist the fall of their combined semen of Mitrarvaruna which was deposited in the same Jala Kumbha (pitcher) that fell down from the Swarga and thus Agastya was born as Kumbha Sambhava. Vasishtha too was reborn from the pitcher earlier since he felt offended when King Nimi did not properly attend to him as he visited the King and hence gave a curse to Nimi to live as ‘Videha’ or without body, but the King too gave a return curse; both Nimi and Vasishtha approached Lord Brahma who solved the problem by retaining Nimi’s life in his Eyes and Vasishtha to be reborn to Mitrarvaruna since the latter’s semen fell in the pitcher on seeing Apsara Urvashi]. Reverting back to the above stanza 6.9.9 onward, may the deity of Vanaspati also called ‘Varana’ save from the evil influence of Nirruti Disha; Nirruti has the notoriety of being the Deity of Death and Varuna; Rig Veda 1.24. 9 is quoted : *Shatam te raajanbhishajah shahasramurvo gabheeraa sumatishthe astu, baadhasva duure nirrutim paraachaih kritam chidenah pra mumughasmat/* Or Varuna Deva! You possess innumerable ways and means; your grandeur of intelligence is all potent and all pervading; you are beseeched to demolish all our sins and shortcomings. Do kindly save me from the hatred of Nirruti Disha! Bhu Devi! You are the carrier of the dead body under reference and the bearer of the entire ‘jaraachara jagat’ and your very presence should pardon and cover up the deceased body’s erstwhile lapses and brush up the very many blemishes of the Pretaatma! Similarly the ‘shami ‘tree’s wood as also the grains of the ‘yava’ plants yielded by them should segregate the dharmic Soul now on way up! Pretatmaa! Blessed be you by the Bhu Loka- Bhuvar Loka and Svar Loka- Dasha Dishas- and Jala Deva! Wherever the Soul travels, may you be granted peace and happiness and then return back to Earth along with praana and noble human body with pancha Koshas of Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). The last stanza of this anuvaka is a repeat of Rig Veda 10.53.8 meaning that may the Pretatma cross over Ashmavanti River and be able to reach the Land of Joy!

6.10.1-13: Perpetual order of Life as then-now-later; finally Agni burns off sins leading to fresh life!

Aarohata ayurjarasam grunaana, anupurvam yatamaanaa yatishtha, iha Tvashthaam sujanimaa suratno, deerghamaayuh karatu jeevase vah/ Yathaahaanyanupurva bhavanti, yatharthava rithubhiryantim kluptaah, yathaa na poorvamaparo jahaati, evaa dhaataraayuuyamshi kalpayaishaam/ Na hi te agne tanuvai kruuram chakaara marthyah, kapirvabhasti tejanam, punarjaraayu gouriva/ Ap nah shoshuchad -agne shushuddhyaayaa rayim, ap nah shoshuchadagham mrityave svaaha/ Anangaavah manvaar - bhaamahe svastaye, sa na Indra iva devebhyo vahnih samarpano bhava/ Ime jeevaa vi mritairaavaa - vrittan, abhuudbhadraa devahuutrino adya, praancho agaama nritaye hasaaya, draagheeya aayuh prataram dadhaanaah/ Mrityoh padam yopayanto yadaima, draagheeya aayuh prataraam dadhaa -naah, aapyaayamaanaah prajayaa dhanena, shuddhhaah puutaa bhavathga yagniyaasah/ Imam jeevebhyah paridhim dadhaami, maishaam nu gaadparo arthametam, shatam jeevantu sharadah puruucheeh, anta -mrityum dadhataa parvatena/ Imaa naareera vidhavaah supatneeh, aanjanena sarpishaa sammrusha - taam, anaschvonameevaah sushevaa, aa rohantu janayo yonimagne/ Yadaanjanam traikakudam jaatam himavatsparim, tenaamritasya muulena, araateerjabhyaamasi/ Yathaa tvamudbhinthasyoshadhe prithivyaa adhi, evamiva udbhindantu keertyaa yashamsaa brahma varchasena/ Ajohasajaamasmad - aghaa dveshaamsi/ As any person advances the age having passed through the childhood- studentship-

wedding- procreation- running a family- retirement- advancing age- and death, one would follow the routine of life. This is the pattern as ancients did too. Tvashtha Deva enables life at every stage by facilitating ‘pancha bhutas’ from birth to death and maintains common pleasures of sustenance. As the age advances life gets changed as even the progeny too does change the colours just as the seasons of the time schedule undergo visible changes. Paramatma! be the humans blessed with longer life span to all! Agni Deva! You are known for devouring those very things which you create and bear your own glow to give life and death too, just as a cow has its own skin of embryo! This metaphor is a repeat of Atharva Veda 6.49.1. The next stanza is a repeat of Rig Veda 1.97.1: Agni Deva! We beseech you to turn our sins to heaps of ash and envelope us from all the directions secure with joy and brightness while all our derelictions are evaporated; then everything is offered to Mrityu Deva with a ‘svaah’. Like a mighty bull Agni Deva! lead us the mortals to finality as Indra does to the other Devas.[Chhandogya Upanishad vide IV.v-iii. and .IV.vi.1 explains that Vayu Deva - an authority on the four directions -taking the form of a bull explained that a quarter of Brahman was Agni, the other parts being Earth- Tri Lokas- and Vayu!] The stanzas above viz. 6.10.6-9 from Rig Veda 10.18.3-2-4-7 respectively are explained further: Mrityu Deva! May we not be in the vicinity of death and place in the surroundings of tearful relatives; may this Pitru Yagjna be concluded successfully today and hence let us rejoice the day with happiness and laughter looking eastward proceedings in life ahead. Those who discard the thoughts of Mrityu are contented with long and happy lives; may all of you be likewise with excellent progeny, cows, and all other prosperities, always avoiding sins in actions and thoughts, while carrying on with the values of virtue and justice. In an address to the relatives of a departed person, the counsel would be that indeed, there are fixed goal-posts well within those precincts, there is assured safety for ‘shataayu’ or of hundred years plus of life keeping ‘mrityu’ at bay with fulfillment. In the next stanza, there is an exhortation to Soubhaagyavati women with good husbands with beautified , perfumed and well decorated physiques, may they be ever tearless, undiseased, and ever happy, our blessings are to reach heavens first! The further stanzas of 6.10.10-13 are addressed to the Anjana or the Eye Balm of peak powers of Mountains- the healing powers of herbs on Earth - the Yet Unborn and the Yava grains - all connected with the symbols of Purities and of Immortality: May the Anjana-the Herbs-the Unborn-and the Yavas be ever bright, glorious; sinless with no enmities with excellent separating powers!

6.11. 1-12: May our sins be destroyed with Agni and wash away by Jalas by the strength of Mantras
Ap nah shoshuchat agham Agneh, shushugdhya rayim, apnah shoshuchat agham/ Sukshetriyaa sugaatuyaa, vasuuyaa cha yajaamahe, ap nah shoshudagkam, sukshetriyaa sugaatuyaa vasuuyaa cha yajaamahe ap nah shochadagham/ Pra yad bhandishtha eshaam, pra asmaakaasah cha soorayah, ap nah shoshuchadagham/ Pra yadagne sahasvato vishvato yanti bhaanavah, ap nah shoshuchadagham/ Tvam hi vishvatomukha, vishvatah paribhurasi, ap ah shoshudagham/ Dvisho no, vishvatomukha, ati naaveva paaraya, ap nah shoshuchadagham/ Sa na sindhumiva naavaya, ati parshaa svastaye, apnah shoshu - chadagham/ Aapah pranavaadiva yateerapaasmatyasyandataamagham, ap nah shoshuchadagham/ Udvaanaadudakaaneeva apaasmatyasyandataamagham, ap nahshoshuchadamagham/ Anandaaya pramodaaya punaraagaaam svaangrihena, ap nah shoshuchadamagham/ Na vai tatra prameeyate gouraschah purushah pashuh, yatredam brahma kriyate paridhir jeevanaaya kam, ap nah shoshuchadagham/ [The above stanzas from 1-9 are repeats of Rig Veda verses viz: 1.97. 1-3, 5, 4,6-8] Agni Deva! very mercifully burn off our sins in entirety and light up our fortunes into brilliance as wealth is divine with your characteristic radiance. Deva! endow to us with uttama kshetra-uttama maarga-uttama dhana or happy agricultural fields besides anna- praana- manas or best physique-best vital energy- best

mentality as these indeed are the safest paths to Iham and Param or the quality of life now and thereafter; these ought to be secured by relentless Yajna Karyas with dedication and faith. Agni Deva! may the Seers multiply to let our visions enhanced so that the frontiers of our knowledge and wisdom get amply widened. May Kutsa Maharshi be delighted of this Sukta as we beseech ‘Sarvamukhi’/ multi faced Agni to widen His reach and smash our blemishes to smithereens. We prostrate to you to become ‘ Vishvato - mukha’ or magnify your vision all over the Universe as explained in Svetashvatara Upanishad 3.3 and 4.3 as also in aha Narayanopanishad. Agni Deva! as your vision is omni-present, kindly navigate us far far away from our negative energies both without and within! Lead us like a boat across the ocean of samsara and reach us to the shores of eternal bliss. Following are the explanations of stanzas 9-12 above: May our sins be washed away as water flows from upper regions down steams and the lasting sins be put to shame. May also the water down streams from forests situated in the upper regions too get the funds of our sins get washed away. This action allows us to return home relieved and freed in peace. As the above ‘mantras’ are pronounced with faith and patience there ought to be contentment in our minds and no deaths in the near future to us, cattle, horses, other animals and relatives / friends.

6.12.1-6: Pretatma as symbolic of a cow leads funeral procession and released to reach Pitru Loka

[Stanzas 6.1.9- 6.1.11 afore be referred] *Apashyaam yuvatimaacharanteem mritaaya jeevaam parineeyamaanaam, andhena yaa tamasaa praavrittasi, praacheemavaacheem avayannarishthai/ Mayaitaam maamstaam briyamaanaa, Devi Satee pitrulokam yadaishi, vishvavaaraa nabhasaa savyayanti, ubhou no lokou payasaavrineeh/ Rayishthaa -magnim madhumantamuurnimurjah santam, tvaa payasopasamsadema, sam rayya samu varchasaa nah svastaye/ Ye jeevaa ye cha mritaaya, ye jaataa ye cha jantyaah, tebhyo ghritasya dhaarayitim madhu dhaaraa vyundatee/ Maataa Rudraanaam duhitaa vasuunaam, svadaatyanaam amritasya naabhih, pra nu vocham chikitushe janaaya, maa gaam anaagaam, Aditim vadhishtaa, pivatuudakam trinaayantu omutsujat/ Pretatma as symbolic of a cow- ‘sayavari’ - and ‘parineeya’ or leads the procession of the dead body to ‘Smashana’. One realises that the cow glances behind and ahead and not fell sorry for the deceased body as the ‘Antaratma’ never ever hurt. [Bhagavad Gita is quoted: *Na jaayatemriyate vaa kadaachit naayam bhutvaa bhavitaa vaa na bhuyah, Ajo nityah shaasvatoyam puraano na hanyate hanyamaane shareere/* or this atma is never born as is self existent, non perishable, never ever absent; this is aja, nitya, shaaswata/ purana and neither destroyable nor extinguishable. Sankhya Yoga II.20; further: *Jaatasya hi dhruvo mrityuh dhruvam janma mritasyacha, tasmaadaparihaaryardhe na tvam shochitomarhasi/* That which is born is destined to die and this truism is a law of nature; then why get concerned much about death!] The Preta appears to convey to the Pretatma: you have had nourished and protected me so far in the erstwhile life- even suffering me for my evil deeds. Now do bear me and take me and forward me till Pitru Loka by the aerial route as hopefully enveloped by Svarga too. Agni Deva! you are the symbol of power, brilliance, and prosperity; we- the karthas of the funeral- offer you beseeches with offerings of milk and seek release of the pretatma and grant well being and peace to us all, drenching us all with the milk of kindness- honey of joys and ghrita / ghee of radiance. Go Maata! You are the singular nourisher to us all in the family, neighbourhood, and indeed the entire humanity, being the mother of Ekadasha Rudra Devas, daughter of Ashtaadasha Vasus, sister of Dvadashyaadityas, and the origin of Truth. May the glory of consciousness, sinlessness, and Aditi the Infinity prevail. May Dharma Devata on the form of a Cow be vindicated to drink water and eat grass to bestow to us all the Milk of Kindness!*

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ANNEXTURE: From Veda Vyasa to Vaishampayana to Yagnyavalkya to Taittiriya

Veda Vyasa who stands tall in Veda Vibhajana as of Rik-Yajus-Saama- Atharvas, Shad Vedangas, Puranas and Itihasas taught the Rigveda so revealed to Paila, the Yajurveda to Vaishampayana, the Samaveda to Jaimini, Atharvaveda to Samantu, and Itihasa and Purana to Suta. The three chief classes of Rishis are the Brahmarshi, born of the mind of Brahma, the Devarshi of lower rank, and Rajarshi or Kings who became Rishis through their knowledge and austerities, such as Janaka, Ritaparna, etc. The Shrutarshis are makers of Shastras, as Suśruta. Kandarshis of 'Karmakanda' were like Jaimini Maharshi.

Now, Vaishampayana who had several students studying Yajur Veda among whom Yagnyavalkya was a star among them; the latter was the son of Vaishampayana's sister. In a compulsory congregation of his disciples for a week near the mountain of Meru at a fixed time, the Guru instructed the disciples to meet and emphasised that in case they failed to do so, they would have the curse of 'Brahma hatya'. Unfortunately however, the Guru realised later that his own father's annual ceremony was due on that very day and sought to somehow complete the ceremony and could not and eventually incurred the brahma hatya curse himself. On return to the congregation, he addressed the disciples and asked any of the students to take over the sin and expiate the same with deeksha and yagna for a week. But, Yagnyavalkya the star representative of the sishyas replied that it was indeed very unfair and even cruel to demand and undergo the penance to the shishyas! The haughty guru disliked the audacity of Yagnavalkya and commanded the latter to cough up and vomit what all he taught so far. Yagnyavalkya had to do so while the co students assumed the form of Tittiri' birds or pigeons, hence the origin of Tittiriya Krishna Yajur Veda as the food that was vomitted.

The disillusioned pupil Yagnavalkya decided not to take up a human Guru and prayed to Surya Deva to accept him as his Guru. Pleased by Yagnavalkya's penance, Surya descended in the form of a horse and disclosed a new form of Veda immortalised as Shukla Yajurveda or Vayajasaneya ('Vaji' being a horse) from his manes, as distinguished from Krishna Yajur Veda, not known to Vaishampayana too; the Shukla Yajur has the rhythm of a horse gallop! Surya directed Yagnavalkya to worship Saraswati to improve memory and the 'Stuti' was as follows: *Yaagnyavalkya vu vaacha: Krupaam kuru Jaganmaatarmevam hatatejasam, Gurushaapaat smritibhrashtam Vidyaa heenamcha dukkhitam/ Jaanam dehi smritam dehi Vidyaam Vidyaabhidevatey, Pratibhaam Kavitaam dehi Shaktim sishya prabhodhineem/ Grandha kartutwa shaktim cha susishya supratishthitam, Pratibhaam Satsabhaayaam cha Vichaara kshamataam Shubham/ Luptam sarvam Daivavashaatraveebhutam punah kuru, Yathaankuram bhasmani chakaroti Devataa punah/ Brahma swarupaa paramaa Jyoteerupaa Sanaatani/ Sarva Vidyaadhi Devi yaa tasmai Vaanyai namo namah/ Yayaa vinaa Jagat sarvam shaswajjeevanmritam sadaa, Jnanaadhi Devi yaa tasyai Saraswatyai Namom namah/ Yayaa vinaa Jagat Sarvam Mookamunmukttavat sadaa, Vaagadhishtathatru Devi yaa tasyai Vaanyai namo namah/ Himachandana kundendu kumudaam bhoja sannibhaa, Varnaadhi Devi yaa tasyai chaakshuraayai Namom namah/ Visarga bindu maatraanaam yadadhishtathaana meva cha, Ityam twam geeyasey sadbhir bhaaratyai tey Namom namah/ Ya yaa vinaacha Samkhyataa Samkhyam kartum na shakyaatey, Kaala samkhyaa swarupaa yaa Devi Vyaakhyadhi - shthaatru Devataa, Bhrama Siddhaanta rupaa yaa tasyai Devyai Namom namah/ Smriti Shakti Jnaana Shakti Buddhi Shakti Swarupini/-- (Jaganmaata! May you show me mercy as my glow was lost due to my Guru's curse and eventually my memory power was lost too! I am extremely disheartened as I was misled in my 'Vidya'. I beseech you Devi to grant me Jnaana, smriti (memory), Vidya (knowledge), Pratishtha (Distinction), Kavita Shakti (Power of Poetry), capacity to convince pupils and capability to*

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

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

Yagyavalkya's Shukla Yajurveda also called Vaajasaneya divided into 15 branches of which Kanva, Madhyandina and others too. The Maharshi's wives were Maitreyi the Brahma Vaadini the dominant character in Brihadaranyaka Upanishad and the author of Maitreyi Upanishad- and Katyayani the daughter of Bharadwaaja Maharshi of materialistic leanings.

