

ESSENCE
OF
PRATYAKSHA
CHANDRA



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Essence of Pratyaksha Chandra

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PREFACE

'Pratyaksha Chandra' is a sequel to 'Pratyaksha Bhaskara' as the latter was released by the website of 'kamakoti.org.' in the Articles Section, as also by Google. Pratyaksha Chandra is compiled from the Scripts of Essence of Puranas, Essence of Upanishads, besides other website releases by this author and more essentially from a few relevant quotes of Vedas.

Tracing the Pauranic Background, the descriptions in this Script are highlighted such as Daksha Prajapati giving away in wedding of daughters to Chandra, his curse to Chandra due to obsession with Devi Rohini to disappear, Chandra's partial relief for reappearance due to Lord Shiva's compromise formula of Krishna Paksha and Shukla Paksha and the Lord's graceful consent to wear the Crescent Moon on His head, Lord Vishnu's proposal to churn the Ocean of Milk with the reappearance of Fresh Chandra and his sister Devi Lakshmi, the references of Chandra Vamsha, periodical eclipses and their impact on the 'Jeevas', Planetary System Details, and Human efforts to conduct Space Escapades besides actual Moon Landings. The facts of Surya-Chandra-Agnis as Parameshwara's Three Eyes, Chandra as the originator of food, promoter of herbal medicines, the mainstay of Intellect and Vijnana, and above all the Great Source of 'Soma Rasa' to the Celestials and the well deserved 'Sadhakas' were also provided too.

Soma Rasa could not be bought but is secured by 'tapas' or devotion and dedication. As 'soma-lataadi taru mulikaas' or select vegetable plants / medicinal herbs perhaps yield juices for healing external and internal ailments of bodies. Soma Rasa is not generated unless by 'Brahma Nishtha Jnanis' only, that too in small drops! More over, such small collections are so potent that their effects are none easily describable; the happy recipient of Soma Rasa ought to be adequately equipped with outstanding physical preparedness and mental cum spiritual strength, as Krishna Yajurveda emphasizes!

Man has made outstanding efforts to explore the mysteries of 'Antariksha'- the Planetary System especially the Moon. A Brief on gruelling journeys of Space and Chandra Loka by humans too is provided in this Script as the Tail Piece! Indeed it is a Reality Check to follow the Spiritual Path or the Scientific Way. The objectives are clear yet the means are variant; in any case, the ordeals are extraordinary! It was Neil Armstrong who made human history to have finally landed and walked on **Moon** on July 20, 1969. He was famed to have stated : ' That's one small step for man, one giant leap for mankind'! But Maharshis and Sadhakaas sitting pretty on their Earth possess 'the spiritual wherewith all' to reach Moon, and the rest of the Universe too by the Oriental Path!

Maha Swami of Kanchi famed as 'Walking God' in the footsteps of Adi Shankara commented that Saadhakas while by bathing again and again in the Soundarya Lahari, 'must become one with it, become it!' Similarly, attainment of Soma Rasa, let alone of Chandra Loka too, one's passion and dedication are the 'sin-qua-non' or the very rudimentary factors.

To that Walking God , we in our families are ever grateful to place a tulasi leaf at His Lotus Feet.

VDN Rao

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PRATYAKSHA CHANDRA

PART I

(Puranas)

Introduction

Daksha Prajapati had the key role in the legend of Chandra Deva. Daksha and Devi Asikli had thousands of sons who were named the Shavalashvas and Haryashvas. While Shavalashvas also went off to explore Paramatma 'in cognito' never to return, Daksha and Asikli were distressed that Haryasvas were instigated by Sage Narada to disappear and proposed to kill him but for the intervention of Lord Brahma. Daksha offered prayers to Paramatma to purify his thoughts at a place known as 'Aghamarshana' near a mountain in Vindhya Range. The latter was pleased and instructed to lead a family life and carry on his normal duties. Accordingly, Daksha married Prajapati Panchajana's daughter 'Aksini' and begot ten thousand sons. As instructed by their father Daksha, the sons decided to perform austerities to beget children and reached a place named Narayanasaras, where River Sindhu joins the Sea. Sage Narada appeared there and mind-washed them about the futility of begetting progeny and getting involved with family lives and the perennial problems; he advised that the real purpose of a useful life would be to follow the path of God-consciousness instead. Narada gave the Theory of Creation and Destruction- the chain of births and deaths, and the futility of pursuing such a life. The mind-setting of Narada was so convincing that they followed the short-cut spiritual way rather than the circuitous and too familiar family route to God. Being furious at what had been done by Narada to his sons, Daksha cursed Narada that henceforth the latter would be a globe trotter and would never be settled and static, much less as a family person. Narada in turn could have given a curse to Daksha but restrained in the interest of the next generation to observe the Grihasti's life's route to salvation. (Maha Bhagavata)

Subsequently the Daksha couple gave birth to sixty eight, ten of whom were married to the Dharma Deva and thirteen Kashyapa Maharshi, twenty-seven daughters were married to Soma or Chandra. The remaining daughters were married to the Arishtanemi, Vahuputra, Angirasa and Krishashva Maharshis. The ten daughters who were married to the Dharma Deva were named Arundhati, Vasu, Yami, Lamba, Bhanu, Marutvati, Sankalpa, Muhurta. Sadhya and Vishva. Arundhati's children were the material objects of the world. Vasu's children were the eight gods known as the Vasus. Their names were Apa, Dhruva, Soma, Dhara, Salila, Anala, Pratyusha and Prabhasa. Anala's son was Kumara. Because Kumara was brought up by goddesses known as the Krittikas, he came to be called Kartikeya. Prabhasa's son was Vishvakarma. Vishvakarma was skilled in architecture and the making of jewelry. He became the architect of the gods. Sadhya's children were the gods known as Sadhyadevas and Vishva's children were the gods known as Vishvadevas. The twenty-seven daughters of Daksha who were married to Soma are known as the nakshatras (stars). Kashyapa married thirteen of Daksha's daughters. Their names were Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata. Tamra, Krodhavasha, Ila, Kadru and Muni. Aditi's sons were the twelve gods known as the adityas. Their names were Vishnu, Shakra. Aryama, Dhata, Vidhata, Tvashta, Pusha, Vivasvana, Savita, Mitra Varuna, Amsha and Bhaga. Diti's sons were the daityas (demons). They were named Hiranyaksha and Hiranyakashipu, and amongst their descendants were several other powerful daityas liked Bali and Banasura. Diti also had a daughter named Simhika who was married to a danava named Viprachitti. Their offspring's were terrible demons like Vatapi, Namuchi, Ilvala, Maricha and the Nivatakavachas. The hundred sons of Danu came to be known as danavas. The danavas were thus cousins to the daityas and also to the adityas. In the danava line were born demons like the Poulamas and Kalakeyas. Arishta's sons were the Gandharvas (singers of heaven).

Surasa gave birth to sarapas , the snakes. Khasa's children were the Yakshas (demi-gods who were the companions of Kubera, the god of Wealth) and the Rakshasas. Surabhi's descendants were cows and buffaloes. Vinata had two sons named Aruna and Garuda. Garuda became the king of the birds. Tamra has six daughters. From these daughters were born owls, eagles, vultures, crows, water-fowl, horses, camels and donkeys. Krodhavasha had fourteen thousand children known as nagas (snakes). Ila gave birth to trees, creepers, shrubs and bushes. Kadru's sons were also known as nagas or snakes. Among the more important of Kadru's sons were Ananta, Vasuki, Takshaka and Nahusha. Muni gave birth to the Apsaras (dancers of heaven). Diti's children (daityas) and Aditi's children (Adityas) continually fought amongst themselves. On one particular occasion, Devas succeeded in killing many of the demons. Thirsting for revenge, Diti began to pray to her husband, Kashyapa that she be given birth to a son who would kill Indra, the king of the Devas. Kashyapa found it difficult to refuse his wife outright but gave a condition that she would have to bear the son in your womb for a hundred years. Diti resolved to do so but Indra came to know about Diti's resolve and was waiting for an opportunity to save himself. There was an occasion when, tired after her prayers. Diti went to sleep without first washing her feet. This was an unclean act and it gave Indra the required opportunity. He adopted a miniscule form and entered Diti's womb. With his weapon vajra, he sliced up the baby inside the womb into seven parts. The baby naturally began to cry at the pain. Indra kept on saying, 'ma ruda' that is, 'don't cry.' But the baby, or rather its seven parts, would not listen. Indra thereupon sliced up each of the seven parts into seven more sections, so that there were forty-nine sections in all. When these forty-nine sections were born, they came to be known as the Maruts, from the words - ma ruda- that Indra had addressed them. Since Diti had not been able to adhere to the conditions her husband had set, the Maruts did not kill Indra. They instead became Indra's followers or companions, and were treated as Devas. (Brahma Purana) .

Daksha and his wife Prasuti had 24 daughters. The names of these 24 daughters are Sraddha (faith), Srilakshmi (prosperity), Dhriti (steadiness), Tushti (resignation), Pushti (thriving), Medha (intelligence), Kriya (action, devotion), Buddhika (intellect), Lajja (modesty), Vapu (body), Santi (expiation), Siddhika (perfection), Kirti (fame), Khyati (celebrity), Sati (truth), Sambhuti (fitness), Smriti (memory), Priti (affection), Kshama (forgiveness), Sannati (humility), Anasuya (without jealousy), Urjja (energy), Swaha (offering), and Swadha (oblation). Of these, the 13 married to Dharma are: Shraddha, Srilakshmi, Dhriti, Tushti, Pushti, Medha, Kriya, Buddhi, Lajja, Vapu, Santi, Siddhi, Kirti. The other eleven are Khyati married to Bhrigu, Sati to Shiva, Sambhuti to Marichi, Smriti to Angiras, Priti to Pulastya, Kshama to Pulaha, Sannati to Kratu, Anasuya to Atri, Urjja to Vasishtha, Swaha to Agni, and Swadha to Pitris. (Vishnu Purana and Padma Purana)

Daksha and his wife Panchajani (Virani) had 62 daughters, not one of whom resembled their father. Ten of those daughters were married to Dharma, thirteen to Sage Kashyapa, twenty seven to Chandra, four to Arishtanemi, one to Kama, one to Shiva, two to sons of Bhrigu Maharshi, two to Maharshi Angirasa, two to Krisasva. According to Padma Purana, when Daksha felt the number of women are still not sufficient, he decided to have 60 more daughters. Sati was the daughter married to Shiva. The ten daughter's married to Dharma are Maruvati, Vasu, Jami, Lamba, Bhanu, Urjja, Sankalp, Mahurath, Sadhya, and Vishva. The thirteen daughter's married to Kashyapa Muni were Aditi, Diti, Danu, Arishta, Sursa, Surabhi, Vinata, Tamra, Krodhvasha, Ira, Kadru, Vishva, and Muni. The daughter married to Kama Deva was Rati. (Matsya Purana)

As Brahma instructed one of his 'Manasa Putras' Maharshi Atri to take up take up some responsibility to 'Srishti', the Maharshi performed an 'Anutthar' (unprecedented) 'Tapasya' due to which the Unique Paramatma whom Brahma, Vishnu, Rudra and Surya reside was pleased to materialise 'Ashtamaamsu Shishu' or Chandra Deva from the mind's eye of Shiva and as a result flowed out a stream of illumination from the Maharshi's physical eyes. That radiance filled up all the 'dishas' (directions) and a woman appeared wwas conceived and confined for three hundred years; as she could not carry the child, she

sacrificed her life and Lord Brahma pulled out a 'Purusha' of extraordinary blaze with arms decorated with 'Audhaas' and placed him on a chariot driven by thousand horses with 'Vedamantras' and took him away to Brahmaloaka. There Brahmashis declared that the newly arrived Youth was their Chief and as Pitaras, Gandharvas and personified Aushodhis arrived, all the Devas and Brahma extolled him by 'Somadaivitya' Mantras. With the 'Stutis' (praises), Chandra's glow increased manifold and 'Aoushadhis' started germinating on the Earth in the nights and the Chandra mandala became by the day from Amavasya to Pournami and waned till next moon-fall till the moon-rise again. Chandra performed Tapasya to Bhagavan Vishnu for twenty lakh years who felt pleased and fulfilled Chandra's wishes that he would like to win over Indraloka by which Devas could come to his residence in person and take away their respective shares of Yagnas. He also secured a boon to perform a Rajasuya Yagna in which Brahma and other Devas were the invitees, Maha Deva was the protector to ward off Rakshasas and other evil forces, Maharshi Atri was the 'Hota' as Rigveda Paathak, Bhrigu as 'Adharvyu' (Yajur Veda Paathak), Brahma as Sama Vedak Paathak, Vishnu as 'Upadrishta' and Atharva Veda Paathak, Sanaka Kumaras as 'Sadasyas', and the Ten Vishvadevas as the Soma Rasa drinkers. Ruthvijas arrived from all the Lokas and received Dakshinas. At the time of 'Avabhruta snaana' the excellent Form of Chandra desired to witness and without their husbands separately, came the Devis like Lakshmi without Narayana, Cinivaali without Kardama Muni, Dhruti without Vibhavas, Tushti without Brahma, Prabha without Prabhakara, Kuhoo without Havishmaan, Kirti without Jayant, Vasu without Kashyapa the Marichi putra, and Dhruti without Nandi. Thereafter, Chandra Deva illuminated all the Sapta Lokas and dominated all the 'Dishas'. (Matsya)

Brief on Planetary System

Lokaaloka is the border beyond which are the three other Lokas, viz. **Bhurloka, Bhuvarloka, and Swarloka**. On the top of Lokaloka, there are four Gajapaties controlling the planetary system on the four directions; They are Rishabha, Pushkara Chuda, Vamana and Aparajita. The distance from Lokaloka to Bhuvarloka is as much distance as from Meru to Lokaloka. That is a billion miles further. This space is named Aloka Varsha. Lord Sun is situated in Anthariksha in between Bhurlok and the Bhuvarlok. It is the Sun Planet which reveals the entire Universe from various directions and is thus the centre. Sun is the potent energy who is seen and felt to normal human beings and indeed the super indicator to all parts of the Universe, including the sky, the World, the higher planets and the lower planets. The entire Universe has a diameter of fifty crore yojanas or 4 billion miles. Like the grain of wheat, the lower part of the Universe topping the Earth is sliced half way of the upper part with Antariksha or the outer space as the divider. **The Planet Of Sun** is situated in the outer space moving forward from north to south (Dakshinyahana) and from south to north again (Uttarayana), emanating tremendous heat and light. The setting of Dakshinyahana to Utrayana is considered to be of significance as it heralds the six monthly movement influencing the trend of fortunes. As per the movement of Sun through the equator, or beneath it or above and from Tropic of Capricorn (Makara) to that of Cancer (Karkataka) and back, the zodiac signs are passed through too in a systematic manner and the duration of day and night too are short, equal or different. When Sun passes through Aries (Mesha) and Libra (Tula), days and night are equal. As Sun passes through the five Signs headed by Taurus (Vrishabha), the duration of day increases till Cancer and thereafter decreases by half an hour a day each month till Capricorn (Karkataka) in Libra, when day and night are equal again. When Sun passes through the Five Signs beginning from Vrisckica, the duration of days decreases compared to nights until Capricorn and gradually increases month after month till they are

equal in Aries. As a rule, till Sun travels north the nights become longer and when Sun travels south the days become longer. Sun travels around Manasottara Mountain in a circle. On the Mountain to the east of Sumeru is the Devadhani, the residence of Indra, the King of Gods; to the South is Samyami, the Abode of Yama Raja, God of Death; the West is Nimkolani of Varuna, the God of Rains/Water; and the north is Vibhavari the abode of Moon. Thrayimaya, named as the Chariot of Sun visits all the abodes of Indra, Yama, Varuna and Moon traverses all the Residences of these Gods covering the words 'Bhur Bhuva Swaha' at a speed of 27 million miles approx in one muhurta (30 muhurtas a day)! Interestingly, the **Chariot of Sun God is 28 million miles long and seven million miles wide!** Arunadeva, the Charioteer, controls the horses and sits in front of the Sun God, but looks backward to Sun. It is said that there might be thousands of rays of Sun, but the important ones are only seven, representing Seven Planets, Viz. Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn.

Moon travels faster than Sun. The distance between Sun and Moon is 100,000 yojanas (800,000 miles). In two lunar fortnights, Moon passes through a period of a Samvatsara or a year. **In two and quarter days, Moon passes through a month of the Sun**, or in one day, it passes through a fortnight of the Sun. Hence, the divergence of Solar and Lunar calculations and Calendars. As the Moon is waxing, it is a day for Gods and a night for Pitru Devatas. The waxing fortnight gradually diminishes the shine till the Moon-fall day (Amavasya) and the waning Moon picks up the shine day by day till Moon-rise day (Pournami). Moon is known as 'Jeeva' (life-provider), or 'Manomaya' (mind-alerter) or 'Annamaya' (potency provider from herbs and plants), 'Amritamaya' (source of life to all) and 'Sarvamaya' (all pervading). From Moon to the **Group of Stars**, the distance is 200,000 yojanas (16,00,000 miles). Headed by Abhijit, there are twenty eight Stars revolving on their own axis. Above the Group of Stars is the **Planet of Venus (Sukra)** almost of the distance from the Moon to the Group of Stars. It is a benevolent planet, especially as a provider of good rains and prosperity and moves at the same pace as Sun God. **Mercury (Budha)**, the son of Moon is situated from Venus (16,00,000 miles) or 72,00,000 miles from Earth and this Planet too is benevolent excepting when not moving along with Sun, thus causing cyclones, excess or no rainfall and dusty storms. Equidistant from Mercury or 80,80,000 miles above Earth, is **the Planet of Mars (Mangal)**, which is generally not considered favourable, travelling along with other planets every three fortnights and creates tensions. **The Planet of Jupiter (Guru)** is away from Earth by some 10,400,000 miles-again 16,00,000 miles away from the planet of Mars- is considered generally benevolent to Brahmins and Universe, unless takes a curved path in conjunction with other planets. **Saturn**, which is 12 million miles above Earth is also considered generally unhelpful. Normally, each planet is 16,00,000 miles apart from another planet, but the distance from Saturn to the Group of **'Sapta Rishis'** or the Seven Sages is 8,800,000 miles from Saturn ie. 20,800,000 miles from Earth. Indeed, the Seven Sages are always the great well wishers of the entire Universe. The Sapta Rishis, viz. Marichi, Angirasa, Atri, Pulsastya, Pulaha, Krathu, and Vasishtha born in Lord Brahma's thoughts to help in the act of Creation. (Reference Maha Bharatha; Shanti Parva). The Seven Sage **Constellation of the Great Bear (Ursa Major)** is indeed the great well wisher of the entire Universe. The Sapta Rishis circambulate around the Pole Star, or Dhruva Tara, which is as good as the Abode of Supreme Lord Himself and is prayed to by religious mortals and Gods alike. (Maha Bhagavata)

Shishumara Planetary System

Some 13,00,000 yojanas (10,400,000 miles) above the 'Great Bear' shines high the Pole Star and the 'Sisumara System' or the Great Machine, comprising the Stars and Planets, resembling a Dolphin in

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

Daksha’s curse to Moon and reappearance

As Prajapati Daksha married off all his twenty seven daughters to Soma, the latter was ignoring all the daughters, excepting Devi Rohini. The 27 daughters married to Chandra are Krttika, Rohini, Mrigasheersha, Aardra, Punarvasu, Purbabhadrapada, Pushya, Aslesha, Magha, Svaati , Chitra, Purvaphalguni, Hasta, Dhanishtha, Vishaakha, Anuraadha, Jyeshtha, Moola, Purvaashaadha, Uttaraashaadha, Shravana, Uttarpfalguni, Shatabhisha, Uttarbhadrapada, Revati, Ashwini, Bharani. These 27 wives of Chandra are 27 Nakshatras (the constellations) which are on the moon's orbit. The rest of them complained to their father Daksha who reprimanded Soma to behave but Soma ignored the repeated warnings of Daksha. Out of exasperation, Daksha cursed Soma to gradually decline and finally disappear. In the absence of Soma, there were far reaching adverse effects in the Universe. Devas including Vanaspati felt Soma’s absence and so did human beings, trees, animals and worst of all medicinal plants, herbs and so on. The Sky was dark and the Stars too lost the shine. Chandra prayed to Lord Shiva for long at Prabhasa Tirtha and since Daksha’s cures was irreversible a compromise was made that during Krishna paksha Chandra would wane and wax during Shukla Paksha. However, this formula proved defective as Chandra was sinking in the Ocean causing natural sufferings by way of non availability of herbs and so on and at the request of Devas to Shiva again, Chandra left only with one of the ‘Kala’, the Lord gracefully wore the Crescent Moon on His ‘jataajuta mastaka’ for good, enabling Chandra to wane and wax every month ever since! As Devas approached Vishnu, He advised the solution of Churning the Ocean by both Devas and Danavas and latter too agreed to the proposal for the lure of securing ‘Amrit’. In the process of churning, Moon was given birth again. This had brought great relief to Devas, human beings whose ‘Ekadasha Indriyas’ (Eleven Body parts), ‘Pancha Bhutas’ (Five Elements), Solah Kshetra Devatas, Trees and Medicines. Even Rudra’s head was without Soma and so did water.

Lord Brahma blessed Pournima thithi and selected the day for worship to Chandra Deva when fast is viewed propitious along with token amount of money and material as charity. That specific day 'Yava' Bhojan (Barley food) or barley made material is considered to blessed a person with Gyan (Knowledge), radiance, health, prosperity, foodgrains and salvation. In course of time, Chandra got infatuated with Devi Tara, the wife Deva Guru Brihaspati and took her away to his residence despite heavy protests of Deva Guru, Sadhyagana, Lokapalakas, Marudganas, and even Bhagavan Shiva himself. Shiva felt highly offended and invoked the Ekadasha Rudras led by Vamadeva, pulled out his bow called 'Ajagava', and accompanied by eighty four Ganas, Ganesha, Kubera with his shata koti Yakshas, Padma Vetala, three lakh Nagas and twelve lakh Kinnaras and so on. Chandra on his part too elisted the support of Nakshatras, Rakshasas, Asuras, Daityas, Shanishwara, Mangala, and so on. The entire Universe was tensed up and finally, Brahma intervened and gave a curse to Chandra at the 'Maha Pataka' of the latter to have enticed Tara Devi the Guru Patni and brought the Universe to a precipice; the curse was while the entire world would be blessed with peace, happiness and coolness till the Pournami during the first half a month, Chandra would be treated as a Paapa Graha (sinful) as a Papa Graha in the second half. Brihaspati excused Tara's misdeeds and accepted her back. Devi Tara gave birth to Budha who was highly intellectual with erudition in 'Artha Shastra' (Economics), Gaja Shastra, and Administration and was known as Rajaputriya, and Palakapya. Brahma granted Budha the status of a 'Graha' (Planet / Mercury). From Budha and his wife Ila, there was a famous son called Pururava who was respected by one and all and performed over hundred Ashwamedha Yagnas, as also executed worship to Vishnu for several years, ruled Sapta Dwipas, killed innumerable Daityas like Keshi, got Apsara Urvashi infatuated with him, and by the grace of Lord Vishnu, secured half of Indra's throne! Once three Maharshis personifying Dharma, Artha and Kama visited Pururava and desired to test him; Puru made them seated on golden thrones and performed puja to Dharma first, continued with the puja to Artha and later to Kama, but he took longer time in the worship to Dharma, two-thirds of it to Artha and only half of the least time to Kama; both Artha and Kama gave curses to Puru; Artha cursed him saying that the latter would become greedy and that would ruin the King; Kama cursed Puru that he would be a victim of 'Viyog' for Urvashi; but Dharma gave the King the boons of long life, reputation for ages till Surya and Chandra would exist and that his 'Vamsa'(clan) would thrive for ages! Having tested the King, the Maharshis disappeared and the curses given by Artha and Kama also proved to be actually their blessings! Pururava was in the habit of visiting Amarapura in Indraloka daily; once he found two Apsaras viz. Chitrlekha and Urvashi were being kidnapped by Danavaraja Keshi and on seeing the plight of the Apsaras, Pururava threw away the Danava off by 'Vayavyastra' - feat that even Indra could not in the past. Indra was highly pleased and honoured Pururava with a dance drama titled 'Lakshmi swayamvara' that was enacted under the direction of Bharat Muni, the famed authority on Natya Shastra. But Urvashi was so much absorbed looking at Pururava that she faltered in the dance steps and Bharat Muni cursed both Urvashi and Puru that they would suffer pangs of separation from each other after her fall down to Earth for fifty five years of family life begetting eight sons and after the limit when she would return to Swarga and he would become a Piscacha wandering and searching for her till the time limit of the curse lasted. The eight sons were Ayu, Dhruhaayu, Ashwaayu, Dhanaayu, Dhritimaan, Vasu, Shuchividya and Shataayu. Ayu was blessed with five sons viz. Nahusha, Vriddhi Sharma, Raji, Dambha and Vipaapma. The illustrious Nahusha had seven sons namely Yati, Yayati, Samyati, Udbhav, Paachi, Sharyati, and Meghajaati. As Yati renounced the normal world and became a Yogi, Yayati took over the Kingship. King Yayati was virtuous, invincible, and reputed. He married Sharmishtha, the daughter of Danava King Vrishaparva and Devayani, the daughter of Shukracharya. From Yayati, Devayani gave birth to Yadu and Turvasu, while Sharmishtha

begot Druhu, Anu and Puru. As King Yayati became old, he called all the sons and proposed that any of the sons might assume his old age in exchange of their youth so that he continued as a King for more time not only to enjoy his life but also to perform certain Dharmic activities like Yagnas, charities and Tirtha Yatras etc. which could not be completed as Shukracharya the father of Devayani cursed him to lose his youth and presentability since he instructed that he should not sleep with her. All the sons declined the exchange proposal made by Yayati, excepting the youngest son of Sharmishtha; Yayati cursed all the other sons of both the wives, excepting Puru, named Puru as his heir apparent so that his Vamsa or Clan would henceforth be known as Puru Vamsa and by his 'Tapobal' (might of his meditation) exchanged his old and ugly body with that of youthful and handsome Puru.(Varaha Purana)

Shiva's Vishwa Rupa: Sanat Kumara enquired of Nandikeswara of Shiva's Vishwa Swarupa and the reply was: *Vishwa Rupasya Devasya Sarojabhava Sambhava/ Bhuraapognimar udyoma Bhaskaro Dikshitah Shashi, Bhavasya Murthayah proktaah Shivasya Parameshthinah/* (Shiva's Vishwa Swarupa constitutes Bhumi, Varuna, Agni, Vaayu, Aakasha, Bhaskara, Yajamana (Yajna Swarupa) and **Chandra**; these are the Ashta Murtis of Maha Deva). Worshipping **Agni** and Surya are the Prime Splendours of Maha Deva and these constitute the Prominent Parts of Parama Shiva. **Surya** has Twelve 'Kalaas' or aspects; the first Kala signifies Amrita or Sanjeevani which Devas mainly tend to worship. The second Kala of Surya is Chandra and signifies 'Aoushadhi Vriddhi' or the development of Herbal Medicines enabled by Hima Varsha or dewdrop rains. Shukla Kala of Bhaskara promotes Dharma or Virtue and is also the main energy responsible for crops of Foodgrains, Vegetables, Flowers and Fruits. The other Kalaas of Surya provide life-lines to various Deities, Planets / Grahaas; for instance Surya by the name and Rupa of Diwakara comforts Shiva; Harikesha Kirana (Ray) of Sun provides succour to Nakshatraas spread far and wide across the firmament; a Kirana called Vishwakarma preserves Budha; a Surya Kirana named Vishwavyacha protects Shukra Deva; the Samyad Vasu ray of Bhaskara protects Mangala Deva; Arvaavasv ray of Surya feeds Brihaspati; Surat Karana named Surya Kirana preserves Shanaischara; Surya Kirana called Sushumna preserves Chandra. Another Component of Shiva's Vishwa Swarupa relates to **Chandra**, who in turn comprises Shodasha Kalaas or Sixteen Features which are all Amitamayis or Life-Providers. Among these Chandra Kalaas, the most significant Feature relates to Soma Murti which provides succour to all the Praanis or Beings. Comfort to Devas and Pitru Devas is provided by Sudha Kirana of Chandra, while Bhavani Swarupa of Soma protects Jala and Aoushadhis. Yajamana Swarupa of Shiva is always engaged in carrying Havyas or Offerings in Homas to Devas and Kavyas to Pitruganas; this Yajamana Murti administers the Universe by way of Buddhi or Intellect and is spread all over in Jala Swarupa among water-bodies, Rivers, Samudras. Vayu in the Pancha Swarupas of Praana-Apaana-Udaana-Vyaana and Samaana is another manifestation of Maha Deva as an integral component of the Vishwa Rupa. Shambhu's Vishwambhara / Bhumi Murti and Akaasha Swarupa are the well-established Entities of Shiva's Ashta Murtis. Thus among all the 'Charaachara' Beings, all the Ashta Murti Swarupas of Shiva exist firmly. (Linga Purana)

Manifestation of Chandra Deva and portrayal of his Vamsha

It was stated that Maharshi Atri performed Tapasya for thousand Divya (Divya) years and pushed up his virility upward in his physique during that period; that magnificent deposit got materialised in the form of drops from his eyes and spread out the outstanding illumination all over the Ten Directions. Realising this unprecedented development, Brahma Deva enabled it to take the Swarupa of Chandra Deva who was provided a chariot to travel across the entire Universe. Chandra was seated in the chariot and made twenty one full circles from Prithvi to the Great Samudra. In the process, the unique radiance when it touched Bhumi created 'Anna' (Food grains) and variations like seeds, 'Aoushadhis' (herbal medicines), water and Brahmanas whom he made the Chief. He also organised a mammoth Rajasuya Yagna, which was attended by the 'Who's Who' of the Universe, besides lakhs of Brahmanas to whom 'dakshinas'- Cash

money and gifts were given in abundance; nine illustrious Women of universal repute arrived to serve to Chandra viz. Sini, Kuhu, Dyuti, Pushti, Prabha, Vasu, Kirti, Dhruvi and Lakshmi. At the end of the Yagna, when Chandra was given 'Avabhruta Snaan' (Sacred bathing at the time of the Principal Sacrifice), he was worshipped by all the Devas and Rishis and he displayed extraordinary humility and honesty. But in course of time, he changed his attitude due to conceit, might and prosperity and committed the greatest sin of enticing his Guru's wife Devi Tara and both of them lived together, despite Brihaspati's warnings. Devas and Maharshis tried their best to prevent such an ugly situation. Brahma himself chided his nasty and highly immoral activities and intervened but already Tara got pregnant; when confronted by Brahma, Tara confirmed that the child to be born was of Chandra's only. Brihaspati insisted that Tara's delivery must not be in his residence and when born, Chandra named the child as Budha whom Brahma appointed as a full-fledged Graha (Planet) as he was a highly accomplished Vidwan of Vedas and Shastras completely devoid of Chandra's arrogance and selfishness; Budha's placement on the Sky was right opposite that of Chandra and understandably so! Budha's son was Pururava who was a highly virtuous King and Apsara Urvashi enticed him and gave birth to Ayu, Amavasu and six other sons. In the lineage of Amavasu was born Jahnu who performed Sarpa Yagna; Devi Ganga approached Jahnu with a proposal to wed him and flooded the Yagna Shaala but Jahnu desired to marry Kaveri the daughter of Yavanaashva. Since Ganga insisted to marry Jahnu, he got tired of her and drank her up; the Maharshis present begged of Jahnu who agreed to revive her as his daughter and that was why the River was known as Jahnvi. Pururava's another son was Ayu and Ayu's eldest son was the famed Nahusha, who performed ninety nine Aswamedha Yagnas and nearly got the eligibility to Indratva. In fact, Brahma appointed Nahusha as proxy Indra, since Indra killed Vritrasura a Brahmana with the help of the backbone of Maharshi Dadhichi converted as Vajraadutha and disappeared as a fugitive in a lotus stem in Manasarovara. Nahusha gradually became arrogant and egoistic and asked Sachi Devi to serve him as his keep. Sachi Devi wanted to escape Nahusha and on his insistence asked Nahusha to come to her house by his own carrier as Iravata used to go to her by Indra and thus Nahusha also should come to her by his own distinct Carrier. Nahusha pushed aside a Palki of Maharshis and commanded Agastya Muni to lift the Palki quickly; Nahusha said Sarpa Sarpa, meaning thereby Quick Quick. Agastya Muni felt that not only Nahusha blatantly took away his Palki and even had the audacity say Sapa Sarpa to the Muni to reach Sachi Devi's home. Agastya Muni purposively misunderstood Nahusha's Sarpa Sarpa and converted Nahusha as an Ajagara (python) and dropped and cursed the arrogant Nahusha from Indraloka to the thick forests in Bhuloka. On praying the Muni, Nahusha got a reprieve in the next Yuga when Yudhister would provide relief to the Ajagara'. When in Dwapara Yuga Pandavas were suffering 'Aranyavasa' following Yudhister's losing fake chess game and one day in the Forest life Draupadi longed for a Saugandhika flower in a pond and asked Bhima to fetch to her; it was at that time the Ajagara coiled Bhima's body and when Draupadi ran for Bhima's rescue, Yudhister gave correct replies to the difficult questions asked by the Ajagara, then Nahusha got Shapa Vimochana (Relief from Agastya's curse). As Nahusha got his python's form, Agastya helped Sachi Devi to search for Indra who hid himself in a lotus stem in Manasa Sarovara and brought Indra back to Swarga and sought Brahma's exoneration of committing Brahma - hatya dosha, on the ground that though by birth Vritrasura was a Brahmana, he was an unpardonable demon responsible to commit countless killings of thousands of innocent persons. Nahusha and his wife Viraja gave birth to Yayati among four other brothers. Yayati became the famed Emperor who defeated all the Kings in the World. Shukracharya the Danava Guru gave his daughter Devayani to Yayati who also married Sharmishtha the daughter of Vrishaparva, a Rakshasa. Devayani gave birth to Yadu and Turvasu, while Sharmishtha had Druhya, Anu and Puru. Indra was pleased to have gifted a divine chariot

with such powerful horses that Yayati was able to cover the whole world within six days and nights. Having conquered the Earth, he divided the Seven Dwipas into five divisions and distributed among his sons. As he got a boon that he could regain his youth if any of his sons would agree to exchange their youth against his old age, he was tempted to get back his youth again, since he was getting old already. He approached his eldest son Yadu who declined the offer and so did all other sons except Puru who readily agreed. Yayati cursed Yadu and the others and accepted Puru's offer which enabled him to travel around and unravel the earthly pleasures for long. But finally he returned from his travels having found out that the ephemeral joys were endless like the Agni in a homakunda assuming larger proportions as per the ghee served into it, no human being could ever be satisfied with food, gold, ornaments and women and the more that a human being got lured into the whirlpool of life the worse that he would be dragged into it. Thus he realised that there could never be a better satisfaction than that of a spiritual life. By so confessing, he returned his youth to Puru and left for Vanaprastha / forest life in seek of Paramatma. In the lineage of Yadu, there was an offshoot branch of Haihaya Vamsa into which the illustrious Kartaveerajuna who too became a powerful Chakravarti having secured thousand mighty hands from Indra Deva. He proved to be an ideal ruler providing shield and contentment to his citizens that was rare in human history. His valour was such that in an encounter with Ravana the Epic Villian of Ramayana, he imprisoned the Asura and Maharshi Pulastya had to request him to be released! But in course of time, Kartaveerya became too vainglorious and killed Jamadagni Maharshi since he did not give away his kamadhenu. Meanwhile, Agni Deva approached Kartaveerya to let him satisfy his thirst and gift a huge forest so that he could consume it; unfortunately for Agni and Kartaveerya the Ashram of Vasistha Maharshi was burnt off too and the Maharshi gave a curse to Kartaveerya that soon enough there would be an incarnation of Vishnu as Parashurama who would not only kill Kartaveerya but also exterminate the contemporary Kshatriya Kings who had become so haughty and cruel towards Rishis, Brahmanas and the Subjects in general. Indeed the Curse of Vasistha became a reality and Parashurama had uprooted the Kshatriya Kings in as many as twenty seven battles! In the centuries-long ancestry of Kuru Vamsha, King Shantanu bore the brunt of the Kaurava dynasty as its key-figure. He and Devi Ganga gave birth to Deva vrata, popularly called Bhishma Pitamaha. He was so named since took a unique vow of celibacy and against the institution of marriage to facilitate the wedding of his father's deep desire to wed Satyawati alias 'Matsyagandhi' renamed by Maharshi Parashara as 'Yojanagandhi'; then Maharshi took fancy for her while crossing a River as she-a fisherwoman- yielded to the Maharshi's request and he granted the boons to her that her body smell of fish would change to that of a Yojana-wide fragrance, that her virginity would be intact and that she would be the Queen of a famous King. As a result of this happening, a Vishnu Swarupa was born to Satyawati and Parashara as the most reputed Maharshi Veda Vyasa who had the singular distinction of scripting Ashtadasha Maha Puranas, countless other Scriptures and of course the Immortal Epic, Maha Bharata. It was against this background that Shantanu fell for Satyawati who insisted that in the event of her wedding to the King Shantanu, neither his elder son Devavrata nor his progeny should claim rights of Kingship to the throne of Kaurava dynasty and thus the fierce vow taken by Satyawrata which got him the renown of Bhishma. Subsequently, Shantanu's son was named Vichitraveerya died an untimely death and as there was a threat of non- incumbency to the dynasty throne, Bhishma was invited to copulate his cousin's wives as per the exceptionally approved Niyoga Practice in vogue then; as a result, Vichitraveerya's widows Ambika and Ambalika begot Dhritarashtra (born blind as Ambika closed her eyes in the union out of fright of Veda Vyas) and Pandu (since Ambalika got pale out of horror at the sight of the Maharshi); both the women planned to depute their maid and normal and virtuous Vidura was born to her in the third attempt). Dhritarashtra married

Gandhari and gave birth to hundred sons headed by Duryodhana and Pandu's wife Kunti gave birth to Yudhishtara from the Amsha of Yama Dharma, Bhima from the Amsha of Vayudeva and Arjun from the Amsha of Indra while Kunti bore a child even before her marriage by the Amsha of Surya Deva but out of fear left the child in a floating basket in a water flow which was found by a childless woman called Radha and brought him up thus known as Radheya or Karna since he was born with Karna-kundalas or ear-rings. As the Kauravas and Pandavas grew up with mutual ill feelings, fanned by Dhritarashtra on one side and Shri Krishna siding the virtuous Pandavas on the other, an inevitable Maha Bharata Battle climaxed and ended with bloodbath of Good and Evil forces with Krishna Bhagavan assumed a historic role, exemplifying his assurance of: *Paritraanaaya SaadhumaamVinaashaaya Dushkrutaam, Dharma Samsthaapanaart -haaya Sambhavaami Yugey Yugey!*

Chandra has an inevitable presence in all the Dwadasha Jyotir Linga Temples: *Kedaro Himavatprushthe Daakinyaam Bhimasankarah /Naaranaasyam cha Viswestriumbako Gautami thatey/ Saurashtreya Somanathasva Srisaile Mallikarjunah / Ujjainyam Maha Kala Omkare cha Amaresvarah / Vaidyanatha aschitha bhumo Nagesho Daarukaananey / Sethu bandhe cha Ramesho Ghrishneswara Siva lingo/Avatara Dvadasakamethchhambhoh Paramatmana/Nandiswara* in Shiva Purana described the Most Celebrated Twelve Jyotirlingas of Maha Deva as follows: Kedarnath in Himalayas, Bhima Shankar in Dakinya, Visweswara in Varanasi, Triambaka on the banks of River Gautami, Somnatha in Saurashtra, Mallikarjuna in Sri Sailam, Maha Kala in Ujjain, Amareswara at Omkara, Vaidyanatha in Chitha Bhumi, Nageshwara at Daruka, Rameswara at Setu Bandhana, and Ghrishneswara. [Kedarnath in Uttaranchal, Bhima Shankar near Pune in Maharashtra, Visweswara in Varanasi, Somnath in Gujarat, Srisailam in Andhra Pradesh, Maha Kala in Ujjain in Madhya Pradesh, Omkara also in Madhya Pradesh, Vaidhyanath at Deogarh (Bihar), Nageshwara near Dwaraka in Gujarat, Rameswara in Tamilnadu, and Ghrishneswar near Ellora Caves in Aurangabad in Maharashtra]

Bhagavan Siva with Crescent Moon

Bhagavan Anantha Deva is snow-white in physique and is as huge as a lion touching the sky possessing four feet of Dharma (Virtue), Gyan (Knowledge), Viragya (devoid of Worldly desires) and Iswarya (prosperity). He is Pancha mukha (five faced), Dasa Bhuja (Ten-handed), Trinetra (three eyed) on each face, of tranquil visage, extremely luminous like several Sun Gods, with crooked eyebrows, red blood eyes, fearful beard and jumbled moustache. He has an enduring 'Mudra' (posture) with quivering lips as though he has a devastating temper to destroy yet mildly-smiled, **wearing crescent Moon**, carrying a trident, parasu or axe, Vajra weapon, and resembling 'Agni golas' or strings of innumerable fire balls. He is 'Isana Deva' sporting an ageless and glittering Crown of the charming face of a Maha Purusha, a sturdy heart of 'Aghora', feet like those of 'Sadyojata' and Guhyam of a 'Vamadeva'. 'Easana' is a 'Kalaprapurna' with thirty eight 'Kalas' or features. He is 'Pancha Brahmamaya' (Full of Five Brahmas), Omkaramaya (Surfeit with Pranava), and Hamsa nyasa maya (Full of Swan like stylish walk). He is 'Panchakshara' (Five-lettered in Sanskrit viz. 'Namah Sivaya'; He is also Six-lettered viz. 'Om Namah Sivaya'; and 'Shadanga Yukta' or with Six-limbs. Bhagavan Siva affirms that He is an 'Ardha- Naareeswara' (Half Woman- Half Man). His left side of the body is 'Manonmayi Gauri'. She is 'Dhyana Swarup' (a personality in meditative feature) with an open and lustrously blossomed lotus-like smile and broad and shining eyes, full Moon-like visage, ornamented with half-Moon on Her head, smeared with red-tilak on forehead, wearing unusually pretty and fragrant flowers and a golden lotus on Her right hand for fun as an embodiment of Sadgunas. It is in such perfect company of Gauri Devi that a devotee faces Maha Deva, sprinkling Shankha (conchshell)-filled

holy water on them reciting Omkara Mantras. The devotee offers to them ‘Padya’ or water for washing feet reciting ‘Bhavey bhavey nathibhavey’ manthra; as ‘Achamanam’ or taking a bit of water saying ‘Vama devaya namah’; addressing Bhagavan and Devi with ‘Vastras’ saying ‘Jyoshtaya namah’; again ‘Achamanam’ saying ‘Rudraya namah’; ‘Kalaya namah’ with Sugandham; ‘Vikaranaya namah’ with ‘Akshatas’; ‘Bala Vikaranaya namah’ offering flowers and ‘Balayanamah’ with ‘Dhup’ or fragrant incense; ‘Bala Pramadhanaya namah’ with ‘Deepa Arthi’ and ‘Sashtanga Namaskara’ to Bhagavan and Devi Couple along with ‘Bindunada Pranava Mantras’

Dhavala Purna Chandrashekhara

Narrating the Glories of Ekaamreshwara and Baalaa (Tapah) Kamakshi, Shri Kamakshi Vilaasa of Markandeya Purana are highlighted:: Devi Parvati installed a Grand Shiva Linga made of sand to the East of Ekaamra Tree in the Rudra Shaala: *Hastapramaanaamulaat Kadali kusumaakritih, Umaalingana sankraanta kuchakankana mudrutah/ Kshitilingaswarupascha chutalingaakriti Swayam, Sadaa Shiva - anugrahaatmaa sa Chatur murti madhyagah/ Shivaamshashvivajasshuli Kailaasaatsamupaagatah, Mrigaankushavaraabhiti viraajita Chaturbhujaha/ Kundendudhavalakaaro Nitya Kalyaana sundarah, Vyaaghra charma paridhaano Gajacharmottareeyakah/ BhasmoddhulitaSarvaangastrinetra Shashi Shekharah, Sachaamombikaa Gangaa Savya Dakshina sevita/ Gangaabhujangavilasat jataamakuta manditah, Rudrakotyaa nivaasena Rudrakotiriti shrutah/ Ekaamra nilayasshambhuh Puraav Devyaa stuto harah, Mahaa Pralaya Paapagnah punah Kalyaana hetavey/* (Then Maha Deva Linga who manifested himself was of hand size, of the shape of Plantain Tree Flower as though with the Mudraas / imprints of Parvati’s hand-bracelets caused by her embracing her husband Shiva; the Prithvi Linga was of Sada Shiva Swarupa; Chaturmurti madhya or the Middle of Four Deities ; Rasaala Lingaakaara or of the Linga of Mango Shape, Shivaamsha Sambhuta or manifestation of Shiva; Shiva Sangjnaata, Shuladhaari, Kailasa vaasa, Abhaya Virajita Chaturbhujha or upbeat with Protective Four Hands, **Dhavala Chandraakaara or of the Shape of Full Moon**, Nitya Kalyaana Sundara or Ever Propitious, Vyaaghra / Gaja charma dhara or the wearer of Tiger / Elephant Skins as his colthing; Tri Netra, Bhasmadhulita Sarvanga or he who smeared ash all over his body; **Chandrashekhara**; ornamented with Ganga and Serpents around his head gear covering his knotted hair; with Ganga and Ambika serving with their hand fans on both the sides; and the resident of Rudra Kshetra famed as Rudra Koti! Thus Haimavati commended Shambhu who resided as and at the Ekaamra Mahiruha Mula!

As Devi Parvati then recalled to Shiva about the incident of Shaktis and her closing his Three Eyes when Pralaya took place as described in previous pages, she suddenly noticed that Maha Deva’s golden coloured Body had turned blue and asked him about the possible reason for this colour-transformation. Shiva replied that actually Devi Parvati herself was responsible for this since she closed his three eyes to save her of the embarrassment of all the Shaktis getting naked and due to that unpardonable sin that she committed there was Pralaya and the whole sequence of happenings followed! Parvati felt ashamed of her action that caused the entire havoc and fell on his feet begging of Maha Deva for a remedy to atone of her incorrigible sin. Parama Shiva then instructed Parvati to manifest herself as baby child at Badarikaashram and a childless Maha Muni named Katyaayana would bring her up with great care and affection till she attained Eight Years. Later on , the Bala could bestow Moksha to the Muni and collect his ‘Yoga Danda’/ Stick, Japamaala/ counting beads, Deepas, Chaamaras or hand fans used for worship, Pustaka or Books, Vyaghraasana or Tiger skin to sit on, Ganga Tirtha, Ganga-sand and umbrella to proceed to Varanasi for meditation. Maha Deva stated that there would be a ‘Kshaama’ or drought in Kasi and then Parvati should distribute ‘Anna’ (food) to one and all and secure the Epithet of Annapurna Devi. Thereafter she should travel to South and settle down at a Place which would called **Kanchipura!**

Yatra Vyaaghraasanam Soma Vrittham tat Sutrakam Ghatam, Saikatam Linga Rupam cha Japaaksho Bilwa maalikaa/ Nagabhushanam chhatra Trishulam Yoga dandakam, Chaamaram Yuvati yugmam

Vyanjanam Shukarupakam/ Ghata deepa dwayam vahni rupam Dhenuscha Pustakam, Vidyadharam Suchikaam cha Taptamudram cha Saankuram/ Gangaatirtham Payorupam Bhavedyattra Manonmani, Tat Kanchinagaram viddhi tatra Somasuvrittakey/ (Where there is Vyaghraasana, **Soma Vrittha or an Edifice to install Shiva Linga**, Sutrakam or pipe to drain holy water after Abhishka, a Saikata Linga or a Sand-made Linga, Japamaala, Bilwamaala, Naagaabharana or Ornaments of Serpents, Chhatra / Umbrella, Trishula, Yoga danda, Chaamara, Yuvati Yugma or two maids, a Shuka or Parrot, Ghata Deepa Dwaya or Two Deepas made of Mrittika, Vyajana or fan made of Yak's hair, Dhenu or Cow, Pustaka, Vidyadharam, Diksuchika, a Tapta Mudra, Gangaajala and such other Sacred items utilised for Shiva Puja would be the Place called Kanchi Nagara where Devi Parvati should settle down!

Maha Deva instructed Devi Parvati further that she should perform daily 'Ksheeraabhisheka' to the 'Saikata Linga' on the Soma Vrittha along with **Soma Sutra** adorned with Bilwamaala and Nagaabharana, while carrying Trishula, Yoga danda and parrots on her shoulders as chaamara would be served by two maids on the sides and offering 'Naivedya' of Mudgaankura or of sprouted greengram; she should then execute Dhyana amid 'Panchaagnis' standing on 'Suchakoparitalaas'. Shiva then assured that her 'Maha Paapa' in causing Pralaya by closing his Three Eyes would be washed out.

Following Maha Deva's instructions, Devi Parvati commenced her atonement by converting herself as a Baby in Varanasi where Katyayana Maharshi brought her up till she was of eight years as a **Baala**, then as **Annapurna** during the drought period saving Varanasi from hunger and providing Moksha to the King of Kashi and down to Dakshina Bharata having carried all the Puja Dravyaas as prescribed by Shiva above. Having searched for a suitable Place in Kanchipura, surprisingly she discovered a Single Mango Tree and named it as **Ekaamra Vriksha** and decided to perform severe 'Tapas' under it. Meanwhile Brahmarshi Narada who was on a Tirtha Yatra arrived at Kanchipura and spotted an Eight year old **Baala** preparing herself to perform Tapas under the shade of the Maha Chuta Vriksha. As he approached her she conveyed to him that she decided to marry Chandrachuda Shankara, that she was physically and mentally prepared to carry out Tapas and requested him to help her. Narada was extremely delighted and gave to her 'Upadesha'(Instruction) of 'Pancha Baana Mantra' and left Southward. Devi Parvati commenced her Tapas as **Tapah Kamaakshi** on her 'Janma Nakshatra'; she performed such severest and most austere Pancha Baana Japa that created flames of Kaamaagni targeted to Shiva which could not be endured by him any longer; he then directed Devi Ganga to reach the Tapaswini at once. Ganga then attracted three crore fifty lakh Tirthaas from Shiva's body-hair roots and having assumed the Swarupa of Maha Pralaya travelled at such top speed and heavy sound towards where Gauri as Tapah Kamakshi was in meditation that even Gauri shouted 'Kampa' 'Kampa' as she was badly disturbed in her concentration of Tapas; as her two companions viz. **Maha Kaali** and **Durga** arrived, Gauri instructed them to forestall the gushing flow of Ganga. Durga Devi stood against the Pralaya Jala and displayed the **Kapaala** in her hands with a Signal called 'Vishwa Bhakshana Sanjnaka'; but that massive flow of high tides had the instruction of Shiva to Ganga and thus Shiva was offended as was terminated by the show of a Kapaala. Devi Kaalika supplemented her efforts and stopped and diverted the flow and Gauri commended Kaalika and gave her the encomium of *Mahaa Pralaya bandhini*. But the offended Shiva threw with anger a piece of his 'Jataajuta' and the fury of Ganga that emerged from the knotted hair of Shiva was simply unconquerable! Since the sound and fury of the rushing water was unstoppable not only by her maids but even by herself, Gauri Devi prayed to her brother Purushottama so that her Tapas would not be disturbed. Janadnana then assumed a gigantic Swarupa from Earth to Sky wearing Chandra around his neck as **Chandra- Kanthaakya**; Parvati shivered with fright that instead of Narayana, **Maha Deva appeared himself as that huge Figure wore Chandra around his neck**. But Narayana asked Gauri not to get frightened, that Massive Figure was himself and that soon Maha Deva would arrive as he was merely testing Gauri's tenacity to perform Tapasya!! Devi Gauri then tightly embraced the Shiva Linga and having closed her eyes said most emphatically and desperately that Maha Deva was her ultimate refuge! Meanwhile, Chandrakanthaakya Vishnu appeared in a smaller Form and assured Parvati that he would continue to reside before where she resided.

Shri Kamakshi's Physical Description

Pashyatam sarvadevanam tatraivaantaradhiyata, Atha Dhataa Maha Gouryah pratibimba manoharam/ Chakaara Divyalohena Maha Gourisamaakruti, Tarunaaruna Rajiva soundarya charana dvayam/ Kanatkanaka manjira pinjari kruta pithakam, Vidyudullasa Vasanamanognya manimekhalam/ Ratnakeyura vilasiddhirajita bhujadvayam, Mukta vaidurya manikya nibadhodhara bandhanam/ Vibhrajamanam madhyena valitritayashobhina, Jahnavi saridavartashobhinabhi vibhushitam/ Paatira panka karpur kumkuma alankritastanam, Aamuktamuktaalankara bhasurastanachuchukam/ Vilasena katideshanyasta vamkaarambujam, Manikyashakalaabadha mudrikabhiralankrutam/ Daksha hastaambujaasakta snigdhotpala manoharam Aadhyaprapadeenaischa divyakalpakadambakaih/ Deepta bhushana ratnamshu rajirajitadinmukham, Tapta haataka samklyupta ratnagraiveya shobhitam/ Mangalyasutra ratnanshushrenee manjula kandharam, Valeevatmsa maanikya taatanka pari bhushitam/ Japavidruma lavanya lalitadhara pallavam, Dadimiphala bijaabha dantapankti viraajitam/ Shuchimandasmitollaasi kapola phalkojjvalam, Aoupamyara hitodaara nasamani manoharam/ Vilasatkila pushpa shrivijayodyata nasikam, Isha dunmesha madhura nilotpala vilochanam/ Prasunachaapa chaapa Shri Lalita bhruvilasakam Ardhendutulitam phaaley purnenduru chirananam/ Saandra saurabha sampanna kasturi tilakojjvalam, Maktalimala vilasadalakaadhyam mukhaambujam/ Paarijaata prasuna stragvalugu dhammilla bandhanam, Anargha ratna khachita makutaanchita mastakam/ Sarvalavanya vasatim bhavanam vibhramaashriyah/ Shivo Vishnuscha tatradyaas samastaascha mahajanah, Bimbasaya tasya Devyasch na bhedam jagruhustada/ Atha bimbam Maheshani swatantraa pravivesha tat/ Agratassarva Devaanaamaascharyena prapashyataam Bimbaakrutyaatmano Bimbey samaagatya sthitaam cha taam/

(Shri Maha Gauri's sacred feet are bright and delicate like red lotuses with her ankles stringed around with golden chains fitted with tiny tinklets made of a flash of precious stones making soft sounds partly hiding the glory of the lustrous silk sari that she was dressed in. She was ornamented with a charmingly designed 'Odhyana bandhana' (girdle) of gold with Nine Gems enhancing the glitter of the Sari. Her ever-forgiving hands have Nava Ratna Khachita Keyuraas or armlets. Her vakshasthala was smeared with Karpura- Kumkuma-Akshataas and her graceful left hand carried ruby studded rings of gold; her right hand carried 'snigdhotpala' or fully blossomed lotus; her Mangala Sutra was augmenting the beauty and splendour emitted by the Kiranas / rays of a graceful mix of neck laces; her Adhara Pallavas (tender lips) were of soft and crimson redness; her cheeks were dimpled and constantly smiling and benign; her nose excels with distinction wearing a noselet of a single but unique diamond; her forehead was like half moon but her full face was far beyond the cool brightness of a Full Moon; her Suvarana Kireeta / golden headgear full of a sparkling mix of multi-coloured and dazzling precious Stones unavailable and unseen by the Eyes of Devas let alone human beings; She was the Epitome of Grace; the Embodiment of Kindness and the Personification of Auspiciousness).

Grahanas (Eclipses)

In the Jyotisha Shastra, Skanda Muni emphasized three Skandhas viz. Ganita (Siddhaanta), Jaataka, (Hora), and Samhita. In Ganita there is Parikarma of Yoga, Antara, Gunana, Bhaajana, Varga, Vargamula, Ghana and Ghanamula; ways and means of finding Graha madhyama and clarity of positioning, 'Anuyog' or the Knowledge of Desha, Disha and Kaalamaan ie. Place, Direction and Time; Chandra Grahana, Surya Grahana, Udaya (Rise), Astama (Setting), Chhaadhikara (dusk), Chandra Shrugonnati or Dwiteeya's Chandrodaya and Grahayuti (Graha's Yoga). In the context of Jataka Skandha, description is given of Jaati Bheda (differences of Jaatis), Graha yoni or the details of Jaati, Rupa and Guna; Viniyonija (Janmaphala according to human beings), Garbhadaana, Janma, Arishta, Ayurdaaya or Life span, Dashaakrama or the details of Dashas, Karmaajeeva, Ashtaka Varga, Raja Yoga,

Naabh sayoga, Chandra yoga, Pravrajyaa yoga, Rasi sheela, Anishta Yoga, Stree jaatakaphala, Mrityu vishay nirnaaya, Nashta-Janma-Vidhana etc. As regards Samhityaskandha, details of Grahachara, Varsha Lakshana, Tithi, Dina, Nakshatra, Yoga, Karana, Muhurtha, UpaGraha, Surya Samkraanti, Graha gochara, Chandra b...ala / Taara bala, garbhadana to Upanayana and Vivaha, Yatra, as also tatkaala vrishti gyan or of rainfall are described . Among the various aspects mentioned above, some are mentioned briefly as follows: ‘Sankhya bodhak Sangjnas’ range from Eka (one), Dasha (tens), Shata (hundreds), Sahasra (thousands), Ayut (ten thousands), Laksha (lakh), Prayuta (million), Koti (Crore), Arbud (ten crores), Abj (hundred crores or arab), Kharva (thousand crores or ten arabs), Nikharva (Kharva or one lakh crores), Maha Padma (one crore crores), Shankah (Neela / ten crore crores), Jaladhi (Ten Neela or hundred crore crores), Antya (Padma or one thousand crore crores), Paraartha (lakh crore crores) and so on. Ganitha Siddhantas were explained by Sanandana to Narada viz. Pari Karma (Yoga, Antara, Gunana, Varga, Vargamula, Ghana and Ghana Mula) ranging from addition or deletion of numericals, Gunana phala, ‘Varga Mula’ or Square Roots, ‘Ghana’ or multiplication of three numbers working out the ‘Ghana Mula’, Concepts of Hara or Bhajak (Divisor), Amsha or Bhajya (dividend) and Sesha or Remainder; finding out Varga Mula, usage of Viloma vidhi in ascertaining ‘rashi’ (Fund) etc. Referring to Kshetra Vyavahara, in a ‘Tribhuj’ or a right angle Triangle, the vertical is called ‘Koti’, ‘bhuj’ is the straight line across and ‘Karna’ is the (hypotenuse). If Koti is 4 and Bhuja is 3, the square of 4 is 16 and that of 3 is 9, then Karna is the total of the square roots of 16+9 or 25 and thus the value of Karna is 5. Again, in a Vritta Kshetra (Circle), if the Paridhi (Circumference) is 22 and the Vyas or diameter is 7 and both of these are multiplied and result is 154, its Chaturdhamsha or a quarter ie 38 1/2 is the Khetraphal. In the context of ‘Annadi Rashi’ for instance, the ‘Rashis’are broadly reckoned as ‘Sthula’, ‘Madhyama’ and ‘Sukshma’ and their Parithis could be calculated as Shashthamsa, Navamamsha, Dasama -amsha and Ekadasas etc.on the basis of the quantity of land, the availability of water bodies with the details of length, width and depth; presence of stones and metallic content etc. Sanandana Maharshi then explained to Narada about the calculations of ‘Kaala, Desha and Disha viz. Time, Place and Directions. The total duration of Four ‘Yugas’ put together was stated to be thirty three lakh twenty thousand years, of which four times of Dashamsha was the duration of Satya Yuga viz. sixteen lakh twenty eight thousand. In the Dasamsha, one third of the duration was of twelve lakh ninty six thousand years in Treta Yuga; Dwapara Yuga was of the duration of eight lakh sixty four thousand years, while Kali Yuga is only four lakh thirty thousand years. There are seventy one Chatur Yugas in one Manvantara. In Brahma’s one day, there are fourteen Manvantaras and another fourteen Manvantaras are counted in his night additionally. In one Yuga, the Planets of Surya, Budha and Shukra (Sun, Mercury and Venus respectively) in the Eastern side, take a ‘Bhagan’ (Bhaga is Surya) as many as 4,320,000; Mangala, Shani and Brihaspati (Mars, Saturn and Jupiter also make such Bhaganas. Chandra (Moon) makes 577, 53,336 Bhaganas in a Yuga likewise. There are 157,79,17,828 Surya’s one full day-night comencing from Sundays in a Maha Yuga measured in ‘Soura mana’, while the Moon day-nights from Mondays measured in ‘Chandra mana’ total up to 160,30,00,080 in a MahaYuga; this is to establish the difference in the Solar and Lunar Calendar day-nights viz.2,50,822 days. ‘Adhika Maasa’ is 15, 93,336 in a Maha Yuga, while ‘Thikshaya’ is 250, 82,252. Looked in terms of Solar Months, the number is 518, 40,000 where as Lunar Months are 534, 33,336- all in Maha Yuga. The methodologies of calculating were offered in respect of the current Yuga about Graha Gyana, Bhumi Paridhi Pramaana; positioning and speed of Grahas (Planets), Graha Vakreekarana or of negative influences and Kaala Gyana. ‘Panchanga S adhana’ or Tithi, Vaara, Nakshatra, Karana and Yoga determine the results of good or bad nature to a person. There are Nakshatra Dashas like Vimshottari Dashaa, Ashtottari Dasha, Kala chakra

Dasha, Yogini Dasha, etc. Also there are Rashi Dashas like Narayana Dasha, Ati Karaka Kendriya Dasha, Trikona Desha, as also Ayur Desha. In the context of determining *Karanams* or one half of Tithi or then time required for the angular distance between Moon and Sun; there are eleven Karanas viz four fixed ones called Kimshugna, Shakuni, Chatushpad and Naagava, besides repetitive Karanas viz. Bhaava, Kualava, Titula, Garaja, Vanaja, and Vishti. Karanam is active at the time of Sun Rise. Another important input relates to *Yoga* the angular distance along the elliptic view of any object on the sky (measured from Mesha or the start of Aries) called the longitude of an object when the longitudes of Sun and Moon are added; the result produced a value ranging from Zero degree to 360 degree and that is called Yogam, which is also active in the mornings. There are 27 Yogas like Visha Kamba, Preeti, Ayushman, Sowbhagya, Shobhana, Atiganda, Sukumara, Dhriti, Shula, Ganda, Vriddhi etc. *Ayanamsha Sadhana*: The word 'Ayana' denotes movement and 'Amsha' a component. Ananamsha bhaaga or portion is the amount of 'precession' or the orientation of the rotation axis of a rotating body. In astrology, this is a longitudinal difference between 'Sayana' (Tropical) and Nirayana (Sidereal) zodiacs. Ayanamsha is defined as the angle between the Sidereal ecliptic longitude of a celestial body and its tropical ecliptic longitude. According to Surya Siddhanta, Ananamsha rises from 0 degree to +27 degrees during 1800 years and decreases to 0 degree to -27 degree thus oscillating within a range of plus/minus 27 instead of cyclically moving in a circle. In astronomy, precession refers to several slow changes in an Astronomical body's rotational or orbital parameters especially in Earth's precession of Equinoxes. Periodical changes of Earth's orbital parameters combined with the precession of equinoxes and the inclination of Earth's axis on its orbit is a part of Astronomy.

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

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

Referring to **Nakshatra Phalas**, Narada Purana details as follows: *Nakshatra Phala* (Star-wise birth results): Readings as per Nakshatra (Star)-wise birth of various human beings were narrated by Sanandana Maharshi to Narada Muni as follows: Those born in *Ashwini* are handsome and fond of wearing ornaments. *Bharani*-born are capable to perform and speak truthfully. *Krittika*-born tends to eatless, steady-minded, and conversational but have soft corner for other women. *Rohini* born are wealthy, *Mrigashitaites* are luxurious; *Ardra*-born violent, stubborn and criminal-minded; *Punarvasu* born are even-minded, and well behaved but suffer bad health; Persons born in *Pushya* Nakshatra are imaginative like Poets and are happy-go-lucky. Those persons who are born in *Aslesha* are rude, obstinate, ungrateful, low-minded and uncouth. *Magha* born are rich, devoted and happy. If born in *Purva Phalguni*, the persons are charitable, adjustable, sociable and conversationalists. Born of *Uttara Phalguni* are wealthy and comfortable. *Hasta* born are shameless, mean-minded and crooks. Persons born in *Chitra* are well dressed, beautiful and charming. *Swati* born are virtuous, moralistic, kind hearted and charitable. *Vishakhaites* are greedy, deceptive, cunning and harsh. Born of *Anuradha*, the persons are fond of travel and non-resident. *Jyeshtha* born are principled and contented. Persons born in *Mula Nakshatra* are wealthy, happy and helpful. If born of *Purvashadha* and *Uttarashadha*, the persons concerned are happy-go-lucky and hearty /disciplined and virtuous respectively. *Shravanites* are rich, happy and famous; while born of *Dhanishta*, the persons concerned are donors, wealthy and courageous. A person born of *Shatabhisha*, the persons win over opponents but are susceptible of bad practices. Born of *Purvabhadra*, the persons concerned are heavily prone to feminine influence and rich; while *Uttrabhadraites* are independent, assertive, speech-makers, attractive and joyful. Finally, those born in *Revati* are energetic, enterprising, rich and pure-hearted. *Meshaadi Chandra Raashi Janma Phala*: Those born in *Mesha Raashi* are passionate, enterprising and grateful; *Vrisha Raasi*: Charming, charity-minded and tolerant; *Mithun Raashai*: Comfort-loving and diplomatic; *Karka Raashi*: Controlled by opposite sex and short statured; *Simha Raashi*: Egoistic, enterprising, stable-minded and comfort-oriented; *Kanya Raashi*: Soft-natured, virtuous and well-meaning; *Tula Raashi*: Learned, broad-minded and wealthy; *Vrischika Raashi*: Loka Pujya, unhealthy and injury-prone; *Dhanu Raashi*: Poets, Architects, Artistic and wealthy; *Makara Raashi*: Unenthusiastic to perform, wasteful, vagabond but attractive; *Kumbha Raashi*: Desirous of possessing 'Para Stree' and 'Para Dhan'; and *Meena Raashi*: Artistic, dreamy and easy-loving. (Narada Purana)

Dharma Sindhu's further details about **Grahanaas**:

a) *Grahana Nirnaya*: As long as one could vision Chandra and Surya Grahanaas (Eclipses), one would reckon as the *Punya Kaala* or the auspicious time. Even if the Grahana were not visible due to the obstruction of clouds or so, even then on the basis of the information available as per the calculation of

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

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

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

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

d) *Janma raashi phalas of Grahanaas and Daana Vidhis/regulations:* The Janma Raashi impact of Grahanaas on individuals is as follows:- *Swajanma Raashestruteeya Shashthaikaadasha Dashama Raashisthitam Grahanaam Shubhapradam, Dwiteeya Saptama Navama Panchama Sthaaneshu Madhyamam, Janma Chaturthaashthama Dwaadasha Raashi Sthitamanishthapradam/* (Grahanaas coinciding with the third, sixth, tenth and eleventh Raashis bestow 'Shubhapradam' or auspiciousness. If the Janma Raashi is in the Second, Seventh, Ninth and Fifth Places then the impact is medium. But if Grahanaas fall on the fourth, eighth, and twelfth Raashis, then the effect is 'Anishtha' or bad.

[Incidentally, the Raashi positions are as follows: Mesha (Aries), Vrishabha (Taurus), Mithuna (Gemini), Karkataka (Cancer), Simha (Leo), Kanya (Virgo), Tula (Libra), Vrischika (Scorpio), Dhanush (Sagittarius), Makara (Capricorn), Kumbha (Aquarius) and Meena (Pisces)].

As the impact of Grahanaas on specified Janma Raashis and and Janma Nakshatras is adverse then the Raashi-Graha-Nakshatra 'Shanti' (pacification) would correct the possible effects as per the Instructions of Gargaachaarya; if the perscribed Shaanti is not within one's reach, atleast 'Bimba Daana' may be performed. The procedure is to prepare Chandra Bimba (Globe-like Swarupa) or Surya Bimba in Silver

as also Naaga Bimbaas in gold and place the two bimbass viz. Chandra or Surya and of Naaga representing Rahu graha in a Copper or Kaasya Paatraas (Vessels) filled with ghee and Tilas or Sesame seeds wrapped in Vastra (Cloth) and Dakshina (fees) and invoke Chandra or Surya as the case may be and Rahu graha stating:

Mama Janma Raashi Janma Nakshatra sthitaamuka grahana suchita sarvaarishta shaanti purvakamekaadasha sthaana sthita grahana suchita Shubha phala praaptaye bimba daanam karishye/ Thus giving away the Daana with the above‘Sankalpa’to a well-read Brahmana, the following prayer be recited: *Tamomaya Maha Bhima Soma Suryo vimardana, Hema Taara pradaanena mama Shanti prado bhava/ Vidhun tuda namastubhyam Simhikaanandanaachyuta, Daaney naanena Naagasya rakshamaam vedhajaadbhayaat/* (Andhakaaramaya! Maha Bhayankara! Rahu Deva! You have the ability of beating up even Surya and Chandra! You provide happiness to your mother Simhika Devi; Achyuta or the Undiminishable; as I make this obeisance by offering this Naga Bimba at the time of the Grahana, do relieve me of the Grahana Vedha and provide me security and destroy my fears).This procedure is valid for those affected by those born in the twelfth, eighth and fourth Raashis. Such persons affected by the Grahana should not vision the Chandra or Surya Bimba in any case.

PART TWO

Graha Puja Vidhaana

Referring to Kalpa Grandha of the Shad Vedangas which constitute the ‘Sadhanas’or the means to accomplish Mukti, viz. Siksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha, Narada Purana mentions of Nakshatra Kalpa, Veda Kalpa, Samhita Kalpa, Aangirasa Kalpa and Shanti Kalpa. In the Nakshatra Kalpa, there was a description of the Head of Stars, viz. Chandra as also of the notable Nakshatras. In Veda Kalpa, the methodology of achieving the ‘Purusharthas’ (Human Objectives) related to Dharma, Artha, Kama and Moksha was detailed. In Samhita Kalpa there was guidance to ‘Tatwa Darshi’to Munis regarding the ‘Mantras’ about the Rishis, Chhandas and Devatas. In the Angirasa Kalpa, Lord Brahma himself was stated to have given the ‘Abhichara Vidhi Vidhana’ or of the procedures of magical / charms / benevolent or manevolent Karmas like Vashya, Mohana, Ucchhaatana and Unmaada. In the Shanti Kalpa, Mantras and Procedures to ward off dangers or to usher in Good Tidings from Celestial, Terrestrial or Extra-Terrestrial Sources are detailed.Apart from the Five Kalpas mentioned above, the most significant Kalpa relates to Griha Kalpa which describes the details of the preparation of ‘Homa Vedika’; usage of Kusha grass in the fingers of the Karta performing the Homa; the role of housewives to bring Agni to install in the Homa Kunda; the features of Agni Deva with two faces, six eyes, seven tongues, ‘Pingala Varna’, three hands on his left side and four on the right, three mekhalas or waistbands and three feet; dhyana to Agni; performance of homa of milk, curd, honey, ghee or ghee-cooked items like Anna with Til; the mudras to be used viz. Mrigi, Hamsi and Suukari (Suukari Mudra in Abhicharika Karmas only); and the application of appropriate Mudras and the finger prescription for targetted purposes. Thereafter, the ‘Karta’ or the principal performer of the Homa ought to invoke Ganapati and do the Puja to ensure that there would be no obstacles faced by the Karta.

[By the pre-arranged water vessels, ‘Mangala Snaana’is performed to ‘Karta’or the Person performing the Puja reciting the Mantra: *Sahasraaksham shata dharamrishibhih paavanam krutam, teyna twaamabhisht -chaami paavamaanyah punantu tey* (May the sacred waters which have thousands of eyes representing as many Shaktis having innumerable flows sanctified by Maharshis purify you along with powerful hymns being rendered!)]

There after, ‘Abhishekas’ of Varuna, Surya, Chandra, Brihaspati, Indra, Vayu, and Saptarshigana would follow with the Mantra: *Bhagam tey Varuney Rajaa Bhagam Suryo Brihaspatih, Bhagamindrascha Vaayuscha bhama Saptarshiyo daduh/* (Raja Varuna, Surya, Brihaspati, Indra and Vayu as also Saptarshis, please provide ‘Kalyan’ (auspiciousness). Then there should be Jala Shanti with the Mantra: *Yathey keseshui dourbhagyam seemantey yacchha Murdhani, Lalaatey Karnayo rakshanopaa -dastad ghnantu sarvadaa/* (Whatever ‘dourbhagya’ or inauspiciousness is present in your hairs, hair parting, head, forehead, ears and eyes be obliterated for ever with this Jala Shanti or peaceful showers). After the Puja of Ganaadhyaksha, Devi Parvati’s worship be taken up by prostrating before Ganapati and Parvati, first reciting *Tat purushaaya Vidmahey Vakra tundaaya dhimahey, Tanno Danti prachodayaat;* then to Devi Gauri saying: *Sowbhaagyayai Vidmahey, Kamala Maalinyai dheemahey, tanno Gauri prachodayaat.* Worship of Devi Parvati with Paadya, Pushpa, Dhupa, Dipa, Naivedya and Mantra Pushpa reciting the hymn: *Rupam Dehi Yasho Dehi Bhagam Bhagavati Devi mey, Putraan dehi dhanam dehi Sarv kaamaanscha dehi mey/* (Bhavati! Kindly bestow on me good appearance, fame, auspiciousness, good progeny, wealth and fulfillment of all my desires!).

This Puja would be followed by the worship of ‘Nava Grahas’ by arranging idols of Surya with copper, Chandra with silver or sapatika or crystal, Mangala with Rakta varna Chandana or red sandalwood, Budha and Guru with gold, Shukra with silver again, Shani Deva with loha /iron and Rahu and Ketu with glass as also with appropriate Vastras or coloured clothing, Mantras and Puja material especially the flowers suitable to Nava Grahas. Venerable worship of Matrikas viz. Gauri, Padma, Shachi, Medha, Savitri, Vijaya, Jaya, Devasena, Swadhaa, Swaahaa, Vaidhruti, Dhruti, Pushti, Hrishti, and Tushti would follow. The Griha Kalpa Vidhana then describes the worship of Pitrus viz. Vasu Rupas, Rudra Rupas, and Aditya Rupas, especially on Amavasyas, Ashtakas, Vriddhi Karyas like the occasions of weddings, Krishna Pakshas, the days beginning the Uttarayana and Dakshinayana, Surya Sankranti, Vyatipata Yoga, Gajachhaaya, Chandra Grahana (Lunar Eclipse), Surya Grahana (Solar Eclipse) and of course on the Tithis of the Karta’s dead parents. After reciting *Pitrubhyah Staanamasi* or keeping Pitras in their respective places, then the task of *Agnou Karana*, meaning thereby perform ‘Aahuti’ or oblation of Cooked Rice with ghee saying: *Agnaey kavyavaahanaya swaaha namah, Somaaya Pitru mataye swaha etc.* The rest of Naivedya is served to Brahmanas, Karta and family. Such is the ‘Kalpa Vidhana’ in brief and its execution with sincerity and devotion would certainly bestow wealth, Vidya, keerti, progeny, contentment in life and salvation thereafter.!

Chandra Graha Mantra Japa

Apyaasvetyasya mantrasya Gautama rishih Chandro devadaam Gaayateecchandah mama adhidevataa pratyadhidevataa sahita chandrgraha prasaada siddhyardhe Chandra graha moola mantra jape viniyogah/ Karanyaasa: *Om Apyaayasva -angushthaabhyaam namaha; om sametute -tarjaneebhyaam namah; om Vishvatah madhyamaabhyaam namah ; Soma vrishniyam- anaamikaabhyaam namah; bhavaa vaajasya-kanishthikaabhyaam namah; om sangadhe- karatala prishtaabhyaam namah/* Anganyaasa: *Om Apyaayasva-hridayaaya namah; om sametute shrase swaah; om vishvatah-shikhaaya vashat; om Soma vrishniyam-kavachaaya hum; om Bhavaa vaajasya- netra trayaaya vouishat; om sangadhe- astraaya phat/ Bhurvassuvaromiti digbandhaha/* Dhyaanam: *Dadhishankha tushaaraabham ksheeraarvama samudbhavam, namaami Shashinam Somam Shambhormakuta bhushanam/* Mantram: *Om aapyaayasva sametute vishvatassoma vrishniyam, bhavaa vaajasva sangadhe/* Adhi Devata: (Aapah -Jala): *Om apsume Somo abraveedamrvishvaa nibhejajeeh/* Pratyabhi Devataa: Gouri: *Om Gourimimaaya salilaani takshatyepapadee dvipatee , Ashtapadee nava padee babhuvushee sahasraaksharaa parame vyoman/ Adhidevataa pratyaddhi devataa sahita Chandragrahaah supreetah suprasanno varado bhavatu/*

Chandra Kavacha

Asyashri Chandra kavacha stotra Maha mantrasya, Rishih Gayatree chhandah, Som Devata, ram beejam, sam shaktih om keelakam mama Sma graha prasaada suddhyardhe jape viniyogah; ham angushthaabhyaam namah, veem tarjaneebhyaam namah, voom madhyamaabhyaam namah, vaim anamikaabhyaam namah,voum kanissthikaabhyaam namah,vah karatala kara prishthaabhyaam namah/ Evam hridaya nyaasah, om bhurbhuvassuromiti digbandhah/ Dhyaanam: Somam dvibhuja padmam cha shuklaambaradharam shubham, shveta gandhaama lepam cha muktaabharana bhushanam/ Svetaashvaradhamaarudham merum chaiva pradakshinam, Somam chaturbhujam devam keyura makutojjvalam/ Vaama devasya nayanam Shankarasya cha bhushanam, evam dhyaatvaa japennityam Chandrasya kavacham mudaa/ Shasheepaatu shirodeshe phalam paatu kalaa nidhah, chakshushee Chandra maah paatu shrutee paatu kalaatmajah/ Ghraanam pakshakaraha paatu mukham kumuda bandhava,Somah karou paatu me Skandhou paatu sudhaatmakah Uru maitree nidhah paatu madhyam paatu Shasheedharah/ Mrigaangko jaanunee paatu janghe paatvamritaabdijah, paadpu Himakaraah paatu paatu paatu Chandrokhilam vapuh/ Phala shruti: Etaddhi kavacham punyam bhukti mukti pradaayakam, yah pathecchrunuyaadvaapi sarvartaga vijayee bhavet/

Chandra stotram

Asya Shri Chandra mahaa mantrasya Gautama Rishih Chandro devataa, anushtupcchandah Chandra graha prasaadasidhyathe jape viniyogah vaamiti hridayanyaasah bhurbhuvassuromiti digbandhah/ Dhyaanam: Shvetaambanaanvita vapum vara shubhra varnam, shvetaashva yuktaradhagam Sura sevitaanghrim/ Dorbhyaam dhritaabhaya gadam varadam sudhaamshum, Srivatsa mouktika dharam pranamaami chndram/ Aagnayabhage saradho dashashvah chaatreya jo yaamunadeshagascha/ Pratyah mukhaschaturashra peethe gadaadaraango vara Rihineeshah/ Chandram charurbhujam Devam keeyuura makutojjvalam, Vaama Devasynayanam Shankarasya cha bhushanam/ Chandram cha dvibhujam jneyam shveta vastra dharam vibhum, shveta maalyaambara dharam shvetagandhaanu lepanam, shvetacchatra dharam Devam sarvaabharana bhushitam/ Yetat stotram pathitvaatu sarva sampatkaram shubham, khayaapasmaara kusgthaadi taap jvara nivaaranam, idam nishaakara stotram yah pathetsatamam narah,upadravaad pramuchyata naatrakaarayaa vicharanaa/

Chandra Shashthakam

Chandrasya srunu naamaani, shubadhani mahee pathe,Yani sruthwa narodukhan muchyathe nathra samsaya.,Sudhakaroh, Vidhu, Somo, glourabhjo, kumuda Priya, Loka Priya, shubra bhanu, chandrama, rohinee pathi., Shasee, himakaro, raja, dwijarajo, nisakara, Aathreya, indu, seethamsu, roshadheesa, kala nidhi., Jaivathruko,Ramaa bhraathaa, ksheerodharnava sambhava, Nakshatra nayaka, shambhusira choodamanir, vibhu., Thapahartha, nabho dheepo, namanyethani ya padeth, Prathyaham bhakthi samyuktha thasya peeda vinasayathi., Thadhine cha padedhyasthu labheth sarvam sameehatham, Grahadheenaam cha sarvesham bhaveth chandra bhalam sadaa/ .

Chandraashtottara shata naama stotram

Shrimaan Shashidharah Chandro Taaraadheesho Nishaakarah, Sudhaanidhih Sadaaraadhyah SatpatihSaadhu pujitah/ Jiteendriyo Jagadyonir Jyotischakrapravartakah, vikartanaanujo veero Vbishvesho Vidhusaam patih/Doshaakaro Dushta durah Pushtimaan Shishtapaalakah, Ashta murti

priyo Ananda kashta daaru kuthaarakah/ Svaprakaashah Prakaashaatmaa dyucharo Deva bhojanah, Kalaadharah Kaala ketuh Kaama krit Kaamadaayakah/ Mrityu samhaarako Amartho Nityaanushthaana daayakah, Kshamaakarah Ksheena paapah Kshaya vriddhi samanvitah/ Jaivaatrukah shuchi shubhro jayee jayaphalapradah, Sudhaamayah Surasvaame bhaktaanaamishtaa miashta daayakah/ Bhukti do muktito bhadro bhakta daadidrya bhanjakah, Saama gaana priyah sarva rakshakah Saagarodbhavah/ Bhayaantakrid bhakti gamyo bhava bandha vimochakah, jagatprakaasha kirano jagadaananda kaaranah/ Nissapatno Niraahaaro Nirvikaaro Niraamayah, bhucchaayaacchaadito Bhavyo Bhuvana pratipaalakah/ Sakalaarti harah Soumyah Soumya janakah Saadhu vanditah sarvaagamagijnah sarvagjno Sanakaadi munistutah/ Sitacchatra dhvajopetah Shitaangah Shita bhushanah, Sveta maalya - ambaradharah Svetagandaanulepanah/ Dashaasvaradha samroodho Dandapaanir Dhanurdharah, Kundapushpojjvalaakaaro Nayanaabja samudbhavah/ Aatreya gotrajot atyanta vinayah Priya daayakah, karunaa rasa sampurnah Karkataprabhuh Avyayh/ Chaturashraasanaaroodhoh Chatur Divya vaahanah, Vivasvan mandalaagjneyavaaso Vasusamridhidah/ Maheshvara priyo daanto Merugotra pradakshinah, Ghraha mandala madhyasto grasitaarko Grahaadhipah/ Dvija raajo Dyutilako Dvibhujo Dvija pujitah, Aoudumbara nagaa vaasa Udaaro Rohinipatih / Nityodayo Munistuto Nityaananda phalapradah, Sakalaadhlaadana karah palaasha samidhaa priyah/ Evam Naksharanaadhasya naamn - aam ashtottaram shatam, yah pathe cchrunuyaadvaapi savatra Vijayee bhavet/

References from Lakshmi Sahasra Nama

Purnendu Bimba Vadanaam Ratnaabharana Bhushitaam/ Varadaabhaya hastaabhyaam Dhyaayecchandra Sahodareem/ (Salutations to You Mother! You are the beloved of Padmanabha or the Lotus- Stalked Vishnu. You are the Lotus Eyed, Lotus Faced, Lotus-Handed, Lotus-Smiled and Lotus Surrounded Devi! You have the Countenance of a fully blossomed Moon; the most tastefully ornamented Figure of all; the renowned Sister of Chandra!

Raakaa Kuhuramaavasya Purnimaanumati dyutih, Sinivaali Shiva vashya/ Devi! You are the Raaka or the Brightest Moon; Kuhu or the Deity of Full Moon; Amavasya the harbinger of the Shukla Paksha or the impending phase of brightening Moon; Purnima or the Full Bloom Moon itself; Anumati or the one giving consent to the Full Moon; Dhruvi: the Sustainer of the Brilliance; Sinivali or herald of New Moon; Shiva the Symbol of Auspiciousness.

Kaivalyapadavirekha Suryamandalasamsthita, Somamandalamadhyasthaa Vahnimandala samsthita/ You occur in the Surya Mandala; You are right at the Center of Chandra Mandala; You exist in the Agni Mandala; You are again right in the Center of Vayu Mandala and also happen to be in the Vyoma (Sky) Mandala!

Antarbala Sthiraalakshmir jaraamarana naashani, Shriranjita Mahakayaa Somasuryargni lochana/ (Internally very tough, besides being sturdy physically too, Devi Lakshmi! You are ever unwavering; the terminator of the cycle of births and deaths; Shri Ranjita or dazzling due to opulence; Maha Kaya or of a Giant Figure; Suryachandraagni lochana or of the Three Eyes of Surya, Chandra and Agni!

Famed Chandra Temples

Chandra has an inevitable presence in all the Dwadasha Jyotir Linga Temples: *Kedaro Himavatprushthe Daakinyaam Bhimasankarah /Vaaranaasyam cha Viswestriumbako Gautami thatey/ Saurashtrey Soma nathasva Srisaile Mallikarjunah / Ujjainyam Maha Kala Omkare cha Amaresvarah / Vaidyanatha as-chitha bhumo Nagesho Daarukaananey / Sethu bandhe cha Ramesho Ghrusneswara Siva lingo/Avatara Dvadasakamethchhambhoh Paramatmana/Nandiswara* in Shiva Purana described the Most Celebrated Twelve Jyotirlingas of Maha Deva as follows: Kedarnath in Himalayas, Bhima Sankar in Dakinya, Viswesvara in Varanasi, Triambaka on the banks of River Gautami, Somnatha in Saurashtra, Mallikarjuna in Sri Sailam, Maha Kala in Ujjain, Amareswara at Omkara, Vaidyanatha in Chitha Bhumi, Nageshwara at Daruka, Rameswara at Setu Bandhana, and Ghrishneswara. [Kedarnath in Uttaranchal, Bhima Shankar near Pune in Maharashtra, Visveswara in Varanasi, Somnath in Gujarat, Srisailam in Andhra Pradesh, Maha Kala in Ujjain in Madhya Pradesh, Omkara also in Madhya Pradesh, Vaidhyanath at Deogarh (Bihar), Nageshawara near Dwaraka in Gujarat, Rameswara in Tamilnadu, and Ghrishneswar near Ellora Caves in Aurangabad in Maharashtra]

Several Puranas describe the background of Somnath Temple and Soma: *Sauraashtradeshe vishade.atiramye jyotirmayam Chandrakalaavatamsam, bhaktipradaanaaya kripavatirnam tam Somanaatham sharanam prapadye/Somnath temple*, the first in the twelve jyothirlingas, is located at the Viraval port - Prabhas Pattan in Saurashtra - Gujarat. Known as *prabhAsa kshetra*, Somnath occupied a much esteemed place in the Hindu holy places. The inner temple - the *Sanktum sanctorium*- was stated to have been originally supported to be glow of gemstones. The Nanda Deep was always kept lighted with Kannauji attar. For 'Abhishek' (bathing worship with holy water), it was stated that sandalwood scented water was brought from Haridwar, Prayag, and Kashi every day and flowers for special festivities were imported from Kashmir. For the routine daily worship, several Brahmins were appointed. About three hundred and fifty dancing girls were appointed for the regular music and dance concerts that took place in the Temple courts. **Chandra Deva** was stated as the first one to receive the beneficial boon of Shri Somanath of Saurashtra. the Shiva pilgrimage, Agni Teerth and Surya Teerth. Then Chandra built a beautiful golden temple and put a glorious JyotirLinga in it, the first of its kind in India. Skanda Purana in 'Prabhaskhand' glorifying Somnath Temple and the relevance of Chandra states: Another interesting incident was narrated by Parama Shiva to Devi Parvati as to how Chandra was associated with Someswara Linga and Somnath Temple: As Chandra neglected his twenty seven wives viz. 'Nakshatras' (Stars) excepting Rohini, Daksha Prajapati who was the father-in-law of Chandra cursed him to fade away in his brightness and Chandra became dimmer by each day. He worshipped a Shiva Linga established by Brahma Himself for long and Bhagavan Siva modified the curse of Daksha that Chandra would lose his sheen from Purnima onward till the end Krishna Paksha or the second half of the dark fortnight and gradually become brighter by each night subsequently from Amavasya of the dark month to Purnima again. The Place where the boon was granted by Shiva to Chandra to partially reverse Daksha's curse (to brighten up the first half and darken up the second half by each night) was Prabhasa derived from the word 'Prabha'. Chandra requested Viswakarma, the Architect of Devas to design and develop the Prabhasa Region as also construct Someswara Linga Temple and appointed Priests to carry on the daily rituals of worship attend to the devotees. The name of Someswar had become synonymous with Eswara as Chandra. Shiva came to adorn His Head with Chandra ever since he was born at the time of churning the Ocean, keeping the 'Halahal' (Poisonous flames) in His throat and Devi Mohini's distribution of Amrit, Rahu Graha's cheating into the queue of Devas, Chandra's complaint and Rahu's chase to Chandra and

Siva's rescue to Chandra. Further, Chandra being the nearest luminous Planet to Earth, Lord Brahma bestowed special dispensations to him viz. to provide various 'beejas' (seeds) and 'Aushadhis' (medicines and medicinal plants). The beejas facilitate the production of rice, wheat, oils, grams etc.while plants enable to produce fruits, vegetables, sugar and such edibles besides medicines of innumerable variety of life giving and life sustaining nature. Chandra is also the Chief Controller of Brahmanas. Devotees who observe Bhakti, Snaan, Daan and worship at Prabhasa are bestowed with all kinds of benefits, especially when they recite the Mantra: *Om namo Devadevaya Siti kanthaya Dandine, Rudraya Vaamahasthaya Chakriney Vedhase namah/ Sarasvati cha Savitri Devamata Vibhavari Sannidhaney Bhavatwatra Tirthey Paapa pranashiney/* This Mantra is common to any devotee performing 'Snaan' at any Tirtha. To the South of Somnath is situated the *Padma Tirtha*. One should take a resolve even at Somnath that a devotee would resort to have the head tonsured and after the 'mundan' take bath and then enter the Padma Tirtha for a sacred bath in the Ocean as one should not enter it otherwise. It is the belief that the head hair carries all sins and thus needs to be removed before the Tirtha. For women however tonsure is not prescribed but making a symbolic cut would suffice. The following Mantra needs to be recited before a dip in the Ocean: *Om Namu Vishnu Guptaya Vishnurupaya the namah, Saannidhye Bhava Devesha Saagare Lavanaambasi /* The devotees are then required to perform Tarpan to Devas, Rishis and Ancestors of three generations. Brahma is stated to have commanded Samudra Deva (the Ocean) that the salt water be converted as of Amrita Tatva. Near *Agni Teertha*, flows the *Sacred River Saraswati* which comprised Five Streams viz. Harini, Vajrini, Nyanku, Kapila and Sarasvati. Lord Vishnu instructed the River Sarasvati to carry out 'Badabagni' (Submarine Fire) from North of Bharat to Prabhasa Kshetra Westward into the Ocean. But Samudra was frightened as Badabagini was carried by Sarasvati and high tides appeared as a result. Lord Vishnu advised that Badabagni should be sucked into the Ocean in very small quantities as through a needle's eye; thus the same continues to be sucked in slowly and hence the fury of the tides due to the exhalation of Badabagni at Prabhasa. Besides the Someswar and Siddheswar, Agni Tirtha and Padma Tirtha and River Sarasvati, Prabhasa Kshetra also possesses Kapardeswar, Kedareswar, Bhimeswar, Navagraheswar, Eleven Rudras and Balarupadhari Brahma, Sweteswar, Bhaireswar, Kalkaleswar, Ukthunkeswar, Vaidyanareswar, Gauthameswar, Yogeswar, Pandaveswar, Pratyushewar, Anileswar, Prabhaseswar, Rameswar, Lakshmaneswar, Bhuteswar, Lomeswar, Ratneswar, Vainateneswar and so on as also Eleven Rudras and Brahmarupadhari Brahma. The visit of Prabhasa Kshetra is stated to be incomplete without the worship of three major Devis, viz. Mangla, Visalakshi and Chatvar: representing three types of Power that is, the Power of Will, the Power of Action and the Power of Knowledge respectively. Mangala Devi represents Brahma Shakti; Visalakshi represents Vishnu Shakti and Chatvar the Siva Shakti. **Chandra** performed rigid Tapasya to the Shakti of Will for thousand years and since Chandra's will power was on test to secure propitiousness, the Devi was called Mangala. In a fierce battle between Devas and Danavas, the tricky Demons were elusive and Vishnu remembered Mahamaya called Visalaakshi or the Shakti with large eyes to overcome the Danavas. The Goddess called Chatvara Priya who was the embodiment of Knowledge with the 'Amsa' (Feature) of Siva was another Devi worshipped without fail at the Prabhasa. Most importantly, devotees to Prabhasa are blessed to perform Shraaddha / Tarpan at the Sacred *Goshpada Tirtha*. It has been stated that Pirtu Devas jump with joy that their sons, grand sons and great grand sons who arrived at the Tirtha expect that they would satisfy them with 'Shraaddhas' with wheat / rice, til, honey, akshatas (rice with turmeric) and 'kheer' to quench their thirst and hunger: The Mantra says: *Pita Pitaamahschaiva Prapitaamaha eva tu, Maata Pitamaheechaiva thathaiva prapitamahe/ Matamahastaspita cha prapita maha kaadayah, tesham pinde mayadattho hyaksharyam upatishthatu, Om namo Bhagavatey Bhatrey Somabhaumejya rupiney/* Right

from Brahma and all Devas anticipate that the devotee would perform Tarpanas in their favour but also Rishis, Pitras, and deceased Parents of two generations.

2. *Tingalur* or **Chandra/ Kailasa natha Temple** is some 18 km away from Kumbhakonam, where the main Idol Shiva as Kaisasha natha but is basically dedicated to Chandra Deva. *Dadhi shankha tushaaraabham ksheeraarnava samudbhavam, Namaami Sashinam Somam Shambhor makuta bhushanam/* Materialised from the Ocean of Milk and adorned as Maha Deva's shining headgear ornament, Chandra Deva is venerated; indeed Chandra is the Lord of Health and Medicines as also of Peace and Tranquility. There is a separate Shrine of the Lord Chandra at the Kalasha natha Temple. The legend of this Chandra Kshetra reveals that a Nayanar was a great devotee of Appaar viz. Parama Shiva and one day he decided to worship at his residence with piety and pomp by calling his friends, associates and neighbours at an appropriate function. Unfortunately, the son of the Nayanar was bitten by a poisonous snake during the puja. The Nayanar family was shattered at the misfortune but instead of blaming Appan for the misfortune, intensified his prayers undaunted even while the son was almost dying. Appar directed Chandra the God of Medicines and Good Health to cure the child and reverse his condition of sinking due to the effect of poison. The ever grateful Nayanar broke into tearful prayers and in the company of the co-devotees sang praises of Chandra Deva and the Adi Deva Appar and celebrated the devotional function.

3. Besides Kailasa Nathar and Amba Periya Nayagi, the noted Deity **Chandra** is the temple on the banks of holy River Cauvery, besides the 'Chandra Theertham'. There are separate 'Sannidhis' for Sun God and Moon God. All the nine navagrahas are also here which are looking towards the Sun God. On tamil month Panguni Uthiram day, morning Sun's rays directly fall on main deity's face and next day evening the Moon's rays. The architecture is designed after computing the paths of Sun and Moon. Water related diseases like Cholera are stated to cure if we worship the Chandra Deva in the temple. It is popular here to worship Chandra Deva with white flowers and devotees come in the white dress along with pearl chains to represent the pure white of Moon. Though Kailasa Nathar is the main Deity at this temple, this is one of the famous 'Navagraha sthala' for Planet Moon. This temple was stated as was constructed by Rajasimma Pallavan around 7th century ; this is built on the fashion of Dravidian architecture. Appothiyadigal- one of the Nayanmars out of 63 Nayanmars is from this town Thingalur. He was performing charity work for Shiva devotees in the name of Thirunavukarasu. One day by hearing that Thirunavukarasar arrived to Thingalur, Appothiyadigal went to meet him. Latest he has asked to Thirunavukarasar to visit his home and have food. Appothiyadigal send his son to cut and bring banana leaves to serve the food for Thirunavukarasar. There was a snake in the back yard of his home and that bite his son. If he tells that his son is died, Thirunavukarasar won't eat the food at his home so he wanted to hide that sad news. When Thirunavukarasar came to know the news he carried the body of Appothiyadigal's son and worshipped to the god. The son also came back alive is the story of this temple.

4. According to Hindu mythology Shiva and Devi Parvati both reside at Mount Kailash. The Tunganath Temple Uttarakhand is linked to the origin of the Panch Kedar temples built by the Pandavas. Veda Vyasa advised the Pandavas that the sins of killing one's own cousins at Kurukshetra battle could be pardoned only by Shiva and Pandavas prayed and searched for him. Shiva assumed the form of a bull and went into hiding in an underground at Guptakashi, even as Pandavas chased him and the latter sought to hide His Panchendriyas at Pancha Kedar where Temples were consecrated at Kedarnath as the hump, head at Rudranath, stomach and navel at Madhyamasheshwar and His 'jataajoot' at Kapileshwar. At Tunganath, Lord Rama was stated to have meditated at Chandra shila peak at the Mount Kailash.

Chandra (Moon) shines admirably over Chandrashila and Tungnath. Maithani Brahmins officiate as priests at this temple. During the winter season, the temple is closed and the symbolic image of the deity and the temple priests are moved to Mukkumath, which is 19 km from here. Tungnath is at the top of the ridge dividing the waters of the River Mandakini raising from Kedarnath and from those above Badrinath. The Tungnath peak on this ridge is the source of three springs, which form the Akashkamini River. The temple lies about 2 km below the Chandrashila Peak at 4,000 m (13,123 ft). The road to Chopta just below this ridge and hence provides the shortest bridle approach path for trekking to the temple over a short distance of about 4 km. From the top of the Chandrashila peak, picturesque views of the Himalayan range comprising snow peaks of Nanda Devi, Panch Chuli, Banderpoonch, Kedarnath, Chaukhamba and Neelkanth on one side, and the Garhwal valley on the opposite side could be witnessed. Other than being a religious destination, Tungnath is also a well known trekking destination. The nearest airport is Jolly Grant, Dehradun (258 km) and the nearest railway station is at Rishikesh (241 km) .

SOUNDARYA LAHARI

14. Reference Part I of the above viz. Ananda Lahari's : *Kshitau shat-panchasad dvisamadhika panchashadudake Hutaasho dvashtishchaturaadhika panchaashad anile; Divi dvih shashatrimshan manasi cha chatuh-shastiriti ye Mayukhastheshaamaphyupari tava padaambuja yugam/ Bhagavati!* The Mulaadhaara of your physique imbibes 56 of the sparkling rays from Prithvi at your Lotus Feet- the Mani pooraka attracts the radiant 52 maha kiranaas from the essence of 'Aapas' / water; the Svaadhishthaana Chakra absorbs 60 luminous rays from Tejas / Agni; the Anaahata chakra soaks up 54 brilliant rays from Vayu; the Vishuddha chakra intakes 72 rays from ether / aakaasha; while the Agjnaa chakra magnetizes 64 powerful rays from Manas / mind and its Tatvaas! PARAMACHARYA of Kanchi annotates: Amba is depicted as the embodiment of Time. There are six seasons a year and 360 days The 360 days are the 36 rays emanating from the light from the Kundalini power. Also each chakra stands for a Ritu or season and has as many rays as the number of the days/ seasons. *Kshitau shatpanchaashad:* in the Chakra representing Earth, that is the Mulaadhaara, there are 56 day long season of Spring season. Which means Amba is in the Chakra as in the 56 day long season of spring. [[The Seasons are Vasanta/Spring/Chaitra-Vaishakha/ Feb 19-April 19 approx; Greeshma/ Summer/ Jyeshtha-Ashadha/ April 20-June 21 approx; Varsha/Monsoon/Shravana-Bhadrapada/ June 22-Aug 22 approx; Sharad/Autumn/Ashwin-Kartika/ Aug 23-Oct 22 approx; Hemanta/ Pre Winter/ Margasirsha-Pushya/Oct 23-Dec 21 approx; and Sishira/Winter/Magha-Phalguna/Dec22-Feb18 approx] Amba compresses herself into the Time - nay, the other way around.- as the different seasons remain as her personification. But the truth is that She is beyond time, as the state in which she is beyond time She is in the Sahasradala Padma higher than the six chakras and her lotus feet shine at the feet of her Guru / Parameshwara! Now, *mayukaastheshaamapupari tava paadaambujayugam/* Mayukha is day in the form of a ray; Amba is above 360 days: *Teshaam api upari* that is in the Sahasraara padma- *tava paadaambuja yugam/* or your lotus feet.

Bhairavayaamala Chandrajnaana Vidya explains the **Identity of Gauri-Maheshwara:** *Saadhu Saadhu Mahabhage prushtham Trilokya Sundari guhyaadguhyatamam jnaanam na kutrapi prakaashitam/ Klaala Vidya Paraashakteh Shrichakraakaararupini, tanmadhye bairavasthaanam tatraaste Parameshvari/ Sadaashivena samprutaa sarvatatvaatigaa Satee, chakram Tripura Sundrayaah Brahmaandamaakaaram Ishwari/ Pancha bhutaatmikam chaiva tanman aatmakameva cha Indraatmakamevam cha Manasta atmakam tathaa/ Maayaadi tatvarupam cha tatvaateeta cha baindam, baindave jagadutpatthih sthiti samhaara kaarini/ Sadaashivena samprutkaa tatvaateeta Maheshvari, jyoteerupaa paraakaaraa yasyaa dehodbhavaashi Shive/ Kiranaancha sahasram cha dvisahsram cha lakshanam, koti rarbudametesaam paraasankhyaa na vyate/ Taamevaanupravishyaiva bhaati lokam charaacharam, yasyaa Devyaa Maheshaa sarvam vibhaasate/ Tadbhaasaa rahitam kinchit na cha yaccha prakaashate, tasyaasceha*

*Shiva Shaktescha chidrupaayaaschitam binaa/ Aandhyamaapadyate noonam jagadetatcharaacharam, teshaamanantakoteenaam mayukhaanaam Maheshvari/ Madhye shatshtyuttarashatam temi trishantam kiranaashishave/ Brahmaandam bhaasayantaste pindaandamapi Shankari, divaa Suryastathaa raatrau Somo vahnischa saandhyayoh/ Prakaashyantah kaalaamste tasmaad kaalaatmakaastrayah, shashtyuttaram cha trishatam dinaanyeva cha haayanam/ Haayanaatmaa Maha Dvah Prajaapatiriti Shrutih,Prajaapati loka lok kartaa Marichi pramukhaan Munaam/ Srujantyate Lokapaalaan te sarvem lokarakshakaah, samhaarascha haraayattah upattirbhavanirmitaa/ Rakshaa tu ridasamlagna srishtihsthitilaye Shivah, Niyuktah Parameshaanyaa jagadevampravartate/ (Trailokya Sundari! Your most mysterious and enigmatic secret is yet to be brought to light. Parashakti's 'kalaa vidya' is of Shri Vidya's Chakra Form, whose centre point is of 'bindu swarupa' in side which She as 'Chakra Swami' resides. There Sadaashiva is replete as with all the totality of Tatvas as represented by you! Tripura Sundari's 'Baindava Sthaana'/ Shri Chakra is of the profile of 'Brahmanada' which is of Pancha Bhutatmaka Tatvaatmaka, Indriyaatmaka, Manastaatmaka, Maayaadi Tatva Rupa, and Shuddha Vidyatmaka.; indeed far beyond the Tatvas is thus of 'Baindava Sthaana' or the Place of Bindu. In this Bindu the Utpatti- Sthiti- Samhaara or Creation-Maintenance or Upkeep and Annihilation of the Universe is represented as the Totality of Tatvas far beyond is the Parameshvari Maha Maya and Parameshvara Sada Shiva. That Supreme Jyoti whose rays are countless as hundreds, thousands, lakhs, millions, crores and beyond. None indeed could ever account for and their brilliance is what the Universe could ever comprehend. That is not of such luminosity as of Somatmak- Suryatmak-Anilaatmak form since all these entities put together is merely of 360 kiranans spread al over the Brahmanda! - Agni has 108 kiranans, Surya 116, and **Chandrama has 138 kiranans**. The day long kiranans of Surya, the night long kiranans of Chandra and Agni kaala as long as it burns are thus named as 'Tri Kaalaatmakas'. Likewise, of 360 days of a year are known as 'haayana' and Maha Deva Himself is the Prajapati as asserted by Shrutis. Prajapati Himself is the 'haayanatma' the Loka Karta who is reputed as the creator of Maha Munis like Marichi and so on. Such Maha Muni Marichi himself is the creators of Loka Palakaas whose duty is to administer Loka Raksha. Loka Samhara is within the realm and responsibility of 'MRIDA SHIVA'. Thus Srishti- Sthiti- Samhara are totally controlled by the Supreme Bhagavati as an Integral Form of Parameshvara!)*

19: *Mukham bindum krutvaa kucha yuga madhstasya tadadho, Haraardham dhyaayedyo haramahishi te manmathakalaam/ Sa sadyah sankshobham nayati vanitaa tityatilahu, Trilokeemapyaaashu bhramayati Raveendu stanayugam/ Shankaraardha Swaripini! Trikone Baindavasthaane adhovaktram vichintayet, Bindorupari bhaago tu vaktram saccintya saadhakah/ Taduparyeva vakshojadvitayam samsmaredhu dhah, taduparyeva yonim cha kramasho Bhuvaneshwareem/ Shri Vidyaam Kaama raajam cha vinyasya - shu vimohayet/ (Sanat Kumaara Samhita) Bhagavati! Engrossed in your introspection aimed at the Bindu Sthaana with your head and breasts -akin to **Surya and Chandra-** down for glancing at the 'Shakti Bhuta Trikona' recalling 'Manmadha Kaama Kala' or the Art of Rati Rahasya! It is at this very moment the 'Streetva' the allurements of womahood spreads all over the Universe. Shri Vidya rahasya: Meditation of Shri Mukha at Bindu Sthaana leads to Surya Chandra -besides Pancha Bhutas- upto the Trikona Bhaava of Paramshwara and finally to Bindu the Ultimate Residence of Prakriti and Maha Purusha with the Creative Energy of Univerasl Creation. The entire process is named the Maha Kaama Beejaa / Maha Saraswati Beeja Rahasya!*

21. *Tatillekhatanvem tapanasashivaisvanaramayeem, Nishannaam shanaamapupari kamalaanaam tava kalaam, Mahaapadmaatpyaam mrditamalamayena manasa, Mahantah pashyanto dadhati paramaahlada laharim.Bhagavati! Tatillataa samaruchishshatchakopari samsthitaa, Maha Shaktih kundalini bisatantu taneeyasi/ Just as a vidyullekha or an elongated and instantaneous lightning hardly lasts for seconds, you are of the combined illumination of **Surya-Chandra-Agnis** and ever so beyond the Shadchakras of Moolaadhara-Svaadhishttaana- Manipoora-Anaahata-Vishuddha- and Aajnaa of mortals- and Sahasra Padma. The Shad Chakras respectively represent Bhu Loka controlled by Brahma-Bhuvanloka by Narayana of 'Naara' Water Fame- Suvarloka administered by Rudra representing Agni-Janorloka regulated by Maheshwara providing Vaayu the essential part of which is Praana the very Life of mortals-*

Maharloka monitored by Sadaashiva representing the Brihadaakaasha- and finally Tapoloka by Parama Shiva regulating the 'Manas' of Mortals as also Immortals alike! Thus the 'Avidya'/ Mahaamala' or Ignorance beyond is the Vidya the Pure Intelligence emits Supreme Light even as the symbol of Lightning. It is that kind of Supreme Light that Maha Yogis seek as the Paramatma and the Maha Maya Bhagavati together! Shri Vidya Rahasyaardha: A garden of several ponds of Lotuses that one's attention and admiration draws to, would however have deep and filthy mud! One ought to wade through that nasty mud full of ghastly sight, contemptuous touch, unbearable smell, creaking sound, and foul waters around -in all a feeling of avoidance. Yet a Lotus is a Lotus and yet a Lotus; yet still one is unable to resist the temptation of its possession somehow! Thus the 'Sadhaka' or the one who gets obsessed with the Lotus seeks to clear his Heart and Soul and sparing no effort as big seeks to reach the 'acme' of Its Possession by the Grace of Bhagavati! Annotating the Stanza further, **Agni-Surya-Chandras** and the Ever Tranquil Paramatma's Three Reflexes of the Self are akin to Sthiti- Shaanti- and 'ParaaKala' constituting 'Tri Bindus' their Aadhara Sthaanas or 'Yonyaadhara Sthaanas' or of the combination of Paramatma and Maha Maya / Bhagavati or of Shiva Shakti the Supreme Combine!

37. *Vishuddhou te shuddha sphatika vishadam vyoma janakam, Shivam seve Deveemapi Shiva samaana vyavasitaam/ Yayoh Kaanthya yaantyaah Shashi kirana saaroopya sarane- Vidhuuthaantar dhvardhva - antaa vilasati chakoreeva jagathee/ Maha Devi! May I pray and worship the vishuddhi chakra as you reside in it and manifest the magnificent 'aakaash' out of sheer inspiration and encouragement of the Sthaanu Swarupa Maha Deva as visible in the Form of a sparkling and ever pure Sphatika Linga. Thus indeed you are the 'Saarupya' and Ekanta mayi of the Unknown yet Ever Present Singularity of Parameshwara- just as a chakori bird ever awaiting the appearance of **Chandra-** of your 'saannidhya' as Ardha Naaree Nateshwara thus signifying the concept of Vyomeshwara and Vyomeshvari, the Ever present Purusha and Prakriti ie the Super Creator and the Creating Shakti! Chakori bird is stated to be extremely satisfied with the showers of Moon Shine and similarly a 'saadhaka' would get elated by the very thoughts of Parameshwara or Parameshwari; Skanda Purana is quoted: *Tvaamaashritaa Maha Bhaage praaptuvantyachirena maam kevalam tvaamanaadritya maam bhajanto vichatanaanaarhanti - mayasaayujyam Brahmakalpashatairapi/* Even as worship of Shiva is performed or when Bhagavati alone is worshipped, then Shiva saayujyam is assured till the end of Brahma kalpa!*

41. *Tavaadhare Moole saha samayaya lasyaparayaa, Navatmaanam manye navarasa mahaa taandava natam/ Ubhaabhyametaabhyaamudaya vidhi muddhisya dayayaa, Sanaadhabyam jagne janaka jananee majjagadidam/ Paramacharya* of Kanchi mutt explains about Ananda Bhairava and Ananda Bhairavi dancing together in the Muladhara he referred to Navatma Maha Thandava. However he did not elaborate Shanta Rasa because since if she too assumes stability or tranquility then She as Maha Shakti would cease to display vibrations and describe a 'Sthanu Swarupa' of Parama Shiva! Maha Swami emphasizes that the Navatma is with nine vyuhās and so is Samaayamba; both Ananda Bhairava and Ananda Bhairavi are Lasya Priyas! Parameshvara is a Maha Nata - a mega dancer; it is Parameshvari who stirs Him to action; if He dances it is all Her doing. After making him dance uproariously, she too joins him gracefully and tenderly. The movements one makes with legs and hands, the vibrations of blood vessels and nerves, caused by anger, sorrow or desire/ ecstasy, with all the feelings and emotions that are within oneself - all these are to be attributed to the dance of a husband-wife team. Further a dance is an expression of Nava Rasaas, and feelings are expressed accordingly. While this is so for an individual mortal couple, the reference is different: the planets keep dancing, revolving the Surya, the wind blows, water rushes in floods and produce a variety of Bhavas, feelings in us; they also create in us a 'rasaanubhaava' or an aesthetic experience. When the wind blows gently one feels happy but when it becomes a gale, a storm, or

a cyclone, it causes terror. If it affects us we are hurt, we cry in grief. The **Moon** bathes the world in its light but poets lament that it is the cause of lovers being separated. Thandava and Lasya are connected with each other like Shiva and Shakti.

[Kurma Purana in its 'Ishvara Gita' too refers to **Shiva Tandava (The Cosmic Dance of Maha Deva)**: Veda Vyas described Shiva Tandava on the clear skies along with Vishnu when Maharshis visioned as a feast to their eyes and to the full contentment of their life-time. Those Maharshis who imagine Shiva's sacred feet in their imagination and get freed from their fears arising from their ignorance had the fill of their ambition; indeed they had actually seen and heard most memorable action with reverberating sounds across the skies! They visioned Parama Rudra with thousand resplendent heads, hands and feet with matted hair, half moon on his head, tiger skin as his clothing, huge hands swaying Trishula, Danda held in palms, **Three Eyes of Surya, Chandra and Agni representing Three Vedas, Three Gunas, Tri Lokas**; his physique encompassing the Brahmanda; producing 'Agni Jwaalaas' from each thumping of his dancing feet and with an awesome and frightening body profile! The Brahmavaadis had actually seen with their inner eyes while Maha Deva was being worshipped by Brahma, Indra and Devatas besides Yogis and Maha Munis with their heads down, feet prostrated and hands folded kept on their heads; they all witnessed glimpses of Narayana also taking part in the Cosmic Dance. Sanat Kumara, Sanaka, Bhrigu, Sanatana, Sanandana, Rudra, Angira, Vamadeva, Shukra, Atri, Kapila and Marichi had all witnessed too the Celestial Scene and thanked themselves with exclamations of 'Dhanya' or applauses of rare and fortunate blessings! As the Tandava was in progress, there were echos of Omkara and Veda Mantras and the enraptured Maharshis resorted to prolonged 'Stutis'!]

42. *Gatair manikyatvam gagana manibhih saandra ghatitam, Kireetam te haimam Himagiri sute keertayati yah; Sa needeyacchaayacchurana shabalam chandra shakalam, Dhanuh shaunaaseeram kimiti na nibadhnaati dhishaanaam/ Jagajjanani!* Your Saadhakas on visioning your 'kireeta' glittering with several crores of manikya manis to be meditated upon; would they not mistake that the ever expanding chandra's visage gets dragged on and on and looks like an elongated and never ending colourful Indra Dhanush!

Maha Swami of Kanchi Mutt describes that Jagad Guru Adi Shankaracharya pours down Acharya's ideas born of unique imagination that touch the flow of words combining majesty and sweetness, the effulgence of **the incandescent Sun and the cool and radiant Moon**. In Ananda Lahari especially, Amba's depiction is close to affectionate parents of Prakriti and Paramashiva in the last segment, while the latter portion reflects beauty waves coming in a rush as the ideas expressed as complex too with poetic finesse. Amba's crown was adorned by **Sun and Moon as she is Chandrashekhari as also Surya shekhari adorned with dwaadasha Suryas**. She is also 'Gaganamani'. The Sun round which earth and planets revolve is one among many, like galaxies. In contrast to the heat and effulgence, is the pleasant coolness by 'Himagiri sute'. Amba begins in a daazling manner in reference to Suryas described as Kameshvari first and then in contrast as Parvati the daughter of mountain of snow. From Sati who sacrificed herself in a mound of *red* fire, she went directly as the daughter of *white* Snow mountain and of *green* pastures. Her golden crown encrusted with Suns for rubies has the crescent Moon of the third day after amavasya ; indeed the 12 suns studded on her crown are smaller than the crescent Moon exuding both nectar and coolnes of snow. When the glow of jewels as the Sunlight falls on the crescent moon as snow fall, the resultant rain clouds create lightning and indra dhanush the rainow of seven colours of VIBGYOR that is violet-indigo-blue-green-orange and red. The great Acharya as a poet displayed

creative imagination of a high order by pointing to the rain - bow that is the crescent moon on Ambika's head. He asks: who cannot but liken it to the rainbow the wonderful colours created by the lustre of the jewels on her crown falling on the crescent Moon: *Saunaashiram dhanuu iti dhishanaam kim na nibadhnaati/* How can this idea of the rainbow (the light of the Suns on the crown of Amba falling on the light of the crescent Moon) be not included in poetry!

46. *Lalaatam laavanya-dyuthi-vimalamaabhaati tava yadh, Dvitheeyam tan manye makuta-ghatitham chandra-shakalam; Viparyaasa-nyaasaadh ubhayamapi sambhuuya cha mithah, Sudhaalepa-syuutih parinaamati raaka himakarah./* Shri Maataa! *Ashtami Chandra Vibhraajadhalikasthala shobhita, Mukha Chandra kalankaabha Mriganaabhi viseshakaa/* (Your broad forehead is dazzling with an adornment of an eighth night's half Moon while the Tilaka or the streak of Musk on the forehead is likened to a smudge on Chandra!) . Even as Your 'lalaata' is like a Chandra Khanda of the Shuka Ashtami when the Chandra Kalas are as luminous as even the Pounami yet the 'Aapya kala' with which you seek to enjoy the 'peeyusha dhaara' better. This is due to the fact that the First half of the Shukla Paksha is Her Lalaatasya Chandraardha while the Second half is the Devi's Kireetasya Chandraardha The Saadhakas would thus not wait for Pounami but and intensify their 'Antardhyaana' on that Ashtami itself at the 'sahasraara' ! The Shodasha Chandra Kalaas are : Kaameshvari- Bhaga Maalini- Nityaklinna- Bherunda-Vahni Vaasini-Maha Vajreswari-Shiva Duuti- Tvarita-Kula Sundari-Nitya-Neela Pataaka-Vijaya-Sarva Mangala-Jvaalaa Maalini-and Chitra.

Mahaswami of Kanchi Peetha explains the intent of *Raakaachandra samaana kaanti vadanaa/* Raaka is the full moon and Amba's countenance is likened to the Purnima Chandra. Bhagavati and Ishvara carries the crescent Moon on Triteeya or the third day of Shukla Paksha itself. Looked closely the crescent Moon is depicted on idols and in paintings one notes that the two ends have dots which if connected would form the diameter seen like a slice of pumpkin. The rest of the full Moon seen faintly is the half moon on Amba's head ; *Ashtamee chandra vibbhraajadhalikasthala shobhita/* Amba has half Moon on Her crown; the second half being Her fore head Herself! The second half of the stanza is: *Viparasya nyaasaadh ubhayamapi sambhuyaa cha mitah, Sudhaa lepasyuutih parinaamiti raaka himakarah/* 'Ubhayamapi' signifies both the half Moon of the crown and the half Moon of the forehead of Amba are analysed as Bhudevi and Shri Devi together : 'Ubhayamapi sambhutyaa cha mitah': the upper half of Chandra and the lower half - 'mitah' or mutually together. Thus, what is on the crown is the lower half of the full Moon and below that is Amba's forehead shaped like the upper half of the Full Moon. The upper half of the full Moon is the lower one here and the lower half is the upper one here. And they are glued together. 'Sudha lepa syutih' or Amrita is as the joining paste. Instead of speaking Amba's whole face as the full moon, Acharya speaks of Amba's forehead as the half Moon, taking the half Moon on the on the head to keep two reversed portions fastened by amrith from the Moon itself! Finally, the full Moon is described as 'himakarah' or raining coolness.

48. *Ahah suute savyam tava nayanam arkaatmakatayaa, Triyaamaam vaamam te srujati rajanee naayakatayaa/ Triteeyaa te drishtih daradalita hemaambuja ruchih, Samaadhatte sandhyaam divasa nishaayoh anantarachareem/* Devi Meenaakshi! Your right eye being Suryaatmaka you are of day time Devi, while your left eye being the night time you are Chandramika but your third eye represents the Sandhya Kaala of praatahlaala and sandhyaa kaala and thus is stated as Agnyaatmika as Vidwans perform Agni Karyas at these timings and are of Suvarna maya - kaanti swarupas.. Thus you are the Adishthaana Maha Devi controlling the Kaala Maana the Time Schedule of Dina-Raatra-Vaara- Maasa- Ritu-Ayana-

Samvatsara-Yuga-Kalpaadis as also the ‘dhvanis’ or shabdās/ sounds emanating from charaachara jagat- and the underlying AUM kaara by the interaction / friction of Pancha bhutas and the Srishti thereof. Thus Maha Devi is of Kaala Sanchaalani Shakti swarupa!

MAHASWAMI of Kanchi analyses Acharya’s stanza that Amba’s left and right eyes are the Sun and Moon and the third eye on her fore head is like the molten gold like Agni Deva. Like in the Trinetrās of Ishwara, Moon was born of mind , the Sun was born of Ishwaras’s own eye and His third eye on the forehead when opens there is a blaze born of Eswara’s mouth. Dhivasa nishaayoh antarachareem sandhyaam samaadhatte/ The forehead creates that beautiful part of the day, the morning hour called twilight, after night and before the day break; the dusk ie the hour the night begins. When Hiranyakashipu asked for the boon from Brahma that he should not be killed either in day time nor the night, the Lord ingeniously used sandhya time to kill the daitya. Acharya states that indeed Amba is Time personified as in respect of Her eyes! Amba’s eyes do not stop with creating different periods of the day [that is how Grahachara, Gochara, Varjija, durmuhurtas, shanti shamana karyas have come into force] .

57. *Drishaa draagheeyasyaa dhara dalita nilotpala ruchaa,Daveeyaamsam deenam snapaya kripayaa maamapi Shive, Anenaayam dhanyo bhavati na cha te haaniriyataa, Vanevaa harmye vaa samakara nipaato himakarah/Parama Shive!* May your glorious glances which are mini smiles of blossoming blue lotuses bestowing even a mild spray of your kindness on me . This would in no way reduce the enormous fund of your kindness since the **cool rays of Moon** get spread themselves evenly all over the entire garden of the sky any way. In other words, this mortal too would derive the best of existence from your graceful and kind act of yours with the least possible effect on your endless grandeur; by such action, the snow beamed Moon sheds the selfsame luster either on a forest, or a mansion or an individual like me! Kataaksha Shatakam no. 77 stanza of Mooka Pancha Shati is quoted in this cintext: : *Samsara gharma paritaapa jushaam Naraanaam, Kaamaakshi sheetala taraani tavekshitaani/ Chandraatapanti ghana chandana kardamanti, muktaa gunanti himavaari nischechananti/* Amba Kamakshi!Your ‘kataaksha veekshana’ or mere glance of kindness should suffice to shower and freshen up the pangs of samsaara, like **cool moon- shine** to those suffering from the hot weather of mid summer noon! Indeed such glances of yours are like the thick sheets of sandalwood or the cool garlands of pure pearls or spinklings of Ice water of excellent perfume!

59. *Sphurad gandaabhoga prati phalita tatanka yugalam, Chatuschakram manye tava mukhamidam Manmatha ratham/ Yam aruhya drihyatyavani ratham arkendhu charanam, Mahaveero Maarah Pramathapataye sanjitavate/* Loka Janani! *Taatanka yugali bhuta tapanodupa Mandalaa/* Your ear-rings are represented by Sun and Moon and have a cosmic relevance. In your **Virat Svarupa, only Surya and Chandra are the appropriate ‘karna abharanas.’** Thus the face of Devi is resplendent always- either during the day time or the nightlongs too smashing darkness and firmly establishing for ever in sarva kaala and ‘sarvaavasthaas’. Pandita Lakshmidhara explains: Bhagavati! Your Mirror like ‘vishaala phaala bhaaga’ or broad face has the reflections of both of your ‘karna pushpas’ or well drawn flower like ears on either side. On this expansive space it looks as though Manmadha is riding a chariot on earth with Surya Chandras as the chakras while Parameshvara Himself is engaged as if against Tripuraasuras! In other words, Devi’s ‘phaala bhaaga’ is so wide and extensive that Parama Shiva is able to wage a battle against Tripuraasuras on a chariot while Manmadha as the charioteer and Surya Chandras as wheels on the broad earth like Devi’s broad face! In this stanza there is a simili between Bhagavati’s broad forehead with Surya Chandras as Her ‘karnaabharanaas’ or the earrings on the one hand and the Chariot way of

Manmadha with Surya Chandras as the chariot wheels, the Charioteer as Mammadha and Parama Shiva as the Hero going on a victory spree against the villainous Tripuraasuras.

63. *Smitha jyothsnaa jaalam tava vadana chandrasya pibataam, Chakoraanam aseeditirasatayaa chanchu jadimaa/ Athaste shaataamshoramrita lahareem aamla ruchayah, Pibanti svacchhandam nishi nishi bhrusham kaanjika dhiyaah/ MAHA SWAMI of Kanchi goes on describing the beauty of Amba and recalls stanza 42 in which Acharya refers to Chandramouleeshwari: ‘Amba’s crown was adorned by Sun and Moon as she is Chandrashekhari as also Surya shekhari adorned with dwaadasha Suryas. She is also ‘Gaganamani’. The Sun round which earth and planets revolve is one among many, like galaxies.’ Here in the present stanza: the reference is the Moon: tava vadanasmarsaya from the face of the Moon emanates Moon light. On the face of the real Moon there is a dark spot but on Amba’s face there are two rows of bright white teeth whose glitter is revealed by Her smiles. Poets say that a woman’s glance is like blackbees darting and that her smile / laughter is like a bubbling stream of whiteness. Acharya thus speaks similarly of Amba’s smile: Smita jyotsnaa jaalam tava vadana chandrasya/ The Moon light of your face of the Moon that spreads in the form of your smile; this is spread by chakora bird, which is stated to sustains itself on the Moonlight. Moon exudes nectar and that nectar is its rays: pibatam chakoraanaam is the poetic expression; atirasatyaa chanchu jadimaa aaseet/ The beaks of chakoraa birds get benumbed and insensitive. Having tasted the gentle smile of ‘Jnanambika’, the chakora birds become wise and intelligent and since the food is too sweetish then they try to eat sour items to balance the taste and thus turn to aamlaaruchayah/ or turn to sour taste. Shankaraacharya has gifted us beautiful poetry in which he says that even the nectar of moonlight is sour by comparison with the sweetness of Amba’s gentle smile; this idea he conveys by speaking about the experience of chakora birds. The Celestials, despite partaking of amrita perish during the great dissolution / mahasamhara. But Ishvara remains; Amba who is the embodiment of the ambrosia of consciousness, as ‘chaitaanyamrita’ is superior to the gross ambrosia of consciousness gotten from the churning of the Ocean of the milk; it is because Ishvara is always with Amba that He never perishes. Indeed the amrita of Amba’s gentle smile of the Moon is far more delectable than the amrita of the actual Moon arising from the churning of the ocean of milk. Besides being chaitaanyamrita- the ambrosia of consciousness, She is also the Soundaryamrita as ‘vadana soundaryaalahari’. Far more significant is Her ‘Jnaana Soundarya’ the Goddess of Jnaana; while Chandra is’ Hima kara’ as ‘Hitakara’ controlling the mind, Jnaana Surya or the Sun that dispels darkness and nescience.*

94. *Kalankah kasturee rajani kara bimbam jalamayam, Kalaabhih karpurairmarakata karandam nibiditam/ Athas tvad-bhogena prati dinam idam rikta kuharam, Vidhir bhuyyo bhuyyo nibidayati nuunam tava krithe/ Bhagavati! Mukha Chandra kalankaabha Mriganaabhi viseshakaa/ The Tilaka or the streak of Musk on the forehead is likened to a smudge on Chandra! The black spot on the Moon is kasturi; the substance in the Marakata Mani Container with which you refresh from are the camphor like sprays of cool water from Full Moon. Chaturmukha Brahma ensures refilling the container daily for your beauty care. Lakshmidhara explains that the features of ‘rajanikara bimbam’ or of chandra mandala are the kalanka-kasturi-chandra bimba and kalaatmaka karpura as the beauty aids of Bhagavati all placed inside a ‘mamarakata’ container -of the famed nine gems. Vidhir bhuyyo bhuyyo nibidayati nuunam tava krithe/ or Brahma Deva ensures that these features of the Chandra Mandala are refilled or refurbished on a day-to-day basis as his duty. This is the reason why the devotees of Bhagavati also use kasturi and karpura seek to make sure in their daily puja. PARAMACHARYA of Kanchipura explains this stanza under a heading of ‘The Moon-A Vessel For Perfumes’ while dealing with ‘Shringaara’ or beautification of Amba that Acharya deals with. It is*

customary to offer the wife a cup of rosewater with musk, camphor and other scents. Acharya expresses a novel idea that the moon is rose water cup meant as Amba's refreshener. As the Moon waxes day by day, camphor is added and Brahm keeps replenishing the same. This metaphor is used as Brahma is ever pleased with Shiva- Parvati's wedding and hence the temple festivals are Brahmotsavas. At the same time, Acharya seeks to emphasise that She is Chandrashekhari residing in Chandramandala. At the same time, Acharya must have thought that it would not be proper not to mention of Aruna in the previous stanza, as Aruna is the Charioteer of Surya!

Normally, persons of Agjnaana mistake Moon as with a black patch, but that is stated to be a box for beautification of Jagajjanani filled up with beautifying materials like kasturi, camphor, and rosewater with musk, which is replenished by Brahma; that is how, Moon gets replenished with 'kalas'. During the Krishna Paksha, the 'Chandra Kalaas' are called Kameswari, Bhagamaanini, Nityaklinna, Bherunda, Vahni vaasini, Vajreswari, Shiva Duti, Tvarita, Kula Sundari, Nitya, Neela pataaka, Vijaya, Sarva Mangala, Jvaalaa Maalini and Chitra which are repeated during the Shukla Paksha in reverse order. Sadhakas attain akhanda dhairya, sakalaabheeshta siddhi. While Latita Sahasra Naama mentions of Devi as *chandra mandala madhyaga*, there has been a tradition of dhyana to Her for long. There is a reference from Devi Bhagavata about a Princess named Chandra Kala; she had the darshan of Bhagavati in a dream that there was a Prince named Sudarshan who was a Kaama Raja Beeja Upaasaka and directed her to wed him; as she obeyed the instruction, Devi gifted a present and since then the latter came to be renowned as Charu Chandra Kalaadhara.

Shri Kamakshi mukhendu bhushanamidam mandasmitam taavakam, netraananda karam tadhaa Himakaro gacchedhyada tigmataam/ Kamakshi! Your smile is a chandra bhushana or the ornamentation of Moon, ever enhancing our joy as the cool spreadings to our eyes and hearts. The most valuable and transparent pearls fall flat at your smile!

100. *Pradeepa-jvalaabhir divasa kara neerajanavidhih, Sudhaa-suutesh chandropala-jala lavair arghya rachanaa/ Svakeeyair ambhobhih salila nidhi sauhitya karanam , Tvadiyabhir vagbhis tava janani vaachaam stutir iyam.*

Mother! This facility of 'Vaak' endowed to me is a speck of your grandeur. My dedication of this Soundarya Lahari to you is like showing a lamp to Surya Deva, a chandra kaanta stone to Chandra Deva, and performing tarpana to Samudra Deva. This enormous boon of Vidya that you gifted to me is but a huge measure of my supreme gratitude! Pandita Lakshmidhara's explanation states *Tvadeeyaabhih vaagbhih vaachaam stutiriyam/* Adi Shankaraacharya desires to commend Vaak Janani from the gift of Vaak as donated by Herself to him! *Pradeepasya jvalaabhih Divasya karasya neeraajana vidhih/* Indeed it appears that a petty lamp is being gifted to the grand splendor of Sun; *sudhaasuutesh chandropala jalavaih svakeeyaih/* Indeed again that it looks foolish to perform 'archana' to Chandra with water immersed in chandrakaanta stone's glitter; *svakeeryaih ambhobhih salila nidhi sauhitya karanam/* It is like performing tarpana formally to please Samudra Deva!

MAHA SWAMI of Kancheepura admires the poetic genius and supreme modesty. 'Acharya is so much without conceit that he does not think that his work is not good enough to be dedicated to Amba. But if he does offer this hymn to Parashakti, it is because he is encouraged by three precedents; the first is of a lump of camphor to perform neeraajana to the Sun in day time; the one who causes daytime is 'dhivasakara' / 'divaakara'. Amba is the effulgence of all the power of speech that there is in the world. Before such radiance, my hymn is like the light of a tiny bit of burning camphor. Yet he believes that Amba with her mind made cool by her compassion, will accept the Hymn he has composed in her honour. As Acharya speaks of burning Sun, immediately he mentions of Moon with its cool radiance. The customary 'shodashopa -charas' include paadya- arghya-achamaneeyaas. Arghyam with chandrakaanta stone. Moon stone and Sun stone were mentioned in ancient texts though not available currently. Sunstone draws sun rays and ejects them in the form of fire. Moonstone attracts moon's rays and ejects as cool water. 'Chand - ropalam' or moonstone is believed to create amrita or ambrosia hence Chandra is

‘sudhaasuuti’. Acharya was encouraged to offer libations to the Moon with water produced by the moon stone. Now, the third example of performing tarpana / oblation; having extensively travelled from Setu to Himalayas, Acharya was conversant about the coastline; while ocean bathing is permitted only on Sacred days, Rameswaram is one place where pilgrims perform tarpana to Varuna any day; throughout the ages, millions of pilgrims worshipped the ocean reciting the mantra: *Om Apohishtha mayo bhuvah tana Urje tadhaatana Maheranaya Chakshase/ yovassivatamo rasah tasya bhajahathehanaha usiteeriva maatarah/ tasma aranga mamavaha/ Yassyakshayaya jinvaadha Apojana yadhachanahah.*

[Deva! As you are kind to accept our prayers, do favour us with the means of our existence like Food and prosperity; do bless us with your endless kindness our sincere desire to have Your divine appearance which is blissful eternally]. *Sauhityam tarpanam truptih/* ‘ Like performing tarpana to the ocean with water taken from it. The tarpana need not be more than spoonful of water as in the Brahmayajna rite of Rigvedis that serves the purpose. This is how, Shankaraacharya mentions that he desires to dedicate Soundarya Lahari after invoking the mother of all languages, all speech; *tvadheeyaabhih vaagbhih vaacham stutiriyaam/* ‘ This hymn to you is composed with words of your own, with words that are your property. I did not do any thing; it is all yours’. Indeed that is the spirit of total surrender. Thus Acharya completes the hymn, which is nectarine beauty that attracts the learned and unlearned alike. Maha Swami of Kanchi asserts: ‘ by bathing again and again in Soundarya Lahari, we must become one with it, become it!

PART THREE

UPANISHADS

BRIHADARANYAKA

The descendants of Prajapati Brahma are classified as Devas and Asuras and while the former are few in number and younger in age, Asuras are larger and older. They vie with each other for Supremacy over each other. Then Devas decided in mutual agreement to dominate in the Lokas by way of performing Sacrifices viz. Jyotishtoma through 'Udgitha' or through identity with Vital Energy as prescribed in Scriptures delivered by Brahma himself and as per the repetition of the relevant Mantras. The Deity named 'Duur' is what resisted the evil energies sought by the Asuras and this Deity is a perfect antithesis of the evil efforts and far from Mrityu /Death too. Having invoked speech, hearing, seeing and the rest of Panchendriyas, Mind and Chandra were awaken: (I.iii.16) *Atha manotyavahat; tadyadaa mrityumatyam - ucchayat sa Chandramaa abhavat; sosou Chandrah parena mrityumatikraanto bhati; evam ha vaa enmeshaa Devataa mrityumativahati ya emam Vedaa/* (The Deity then carried the mind whose aberrations and impurities are cleared and also overcome by the fear of death; indeed **Chandra rules the mind!**)

(I.V.13) *Athaithasya praanasyaapah shariram, jyotirupa- masou Chandrah; tadyaavaaneva Praanah,taavatya aapah, taavanasou Chandrah, ta eto sarva eva samaah, sarvenantaah; sa yo haitanantavata upaastentavantam sa lokam jayati; atha yo haitaananta -vantam sa lokam jayati; atha yo haitananta anupaasteynantam sa loka jayati/* (Water is indeed is what is contained in a body of Praana the Vital Force and **Chandra** the glowing appendage. As far Praana extends its hold so do Water and Moon as these Entities are not only of equal significance as also infinite and whoever realises this Truth indeed realises what Srishti is all about!) (I.V.14) *Sa esha samvatsarah Prajapatihi Shodasha Kalah, tasya raatraya eva panchadasha kalaah, Dhruvaivasya shodashi kalaa, sa raatribhirevaa cha puryate apa cha ksheeyate;somaavasyaam raatrimetayaa shodasyaa kalayaa sarvamidam praana bhrudanupravishya tatah praatarjaayate, tasmaadetaam raatrim praanabhrutah praanam na vicchhindyat, api krukataa sasya, etasyaaeva Devataayaaeva apachityai/* (Prajapati the Swarupa of three 'Annaas' or three kinds of food consisting of Speech-Earth-Fire resulting in the Vital Force has sixteen 'Kalaas' or components totalling a 'Samvatsara' or a Year of twelve months and twenty four fortnights, each alternative fortnight named as Shukla Paksha and Krishna Paksha or Moon Fallings and Moon Rises respectively). In other words, Prajapati is the 'Annopaasaka Shodasha Kalaa Murti' or He being the very creator and embodiment of Food is also the alternate form of Time which constitutes sixteen components of a Year comprising alternative moon falls and rises during twelve months. The nights and days are of fifteen units and the constant unit of the sixteenth is of Self himself! Therefore on the sixteenth night there should not be any violence or killing to any being in veneration to a Deity alone!)

(I.V.22) *Athaadhidaivatam:jvalisyaaami evaaham iti Agnir dadhre; tapasyaami aham iti Adityah; bhaasyaami aham iti Chandramaah;evam anyaa Devataa yathaa Daivatam; sa yathaishaam Praanaanaam madhyamah praanah;evametaasaam Devataanaam Vaayuh; nimlochanti haanyaa Devataah; na Vaayuh saishaanastamitaa Devataa yadvaayuh/* (Having decided the controversy of body

organs, there still remains the question of seniority among Devas remains as to which of them are superior! Agni Deva claimed that he is ever active to burn for any length of time and thus worthy of being the leader; Surya Deva asserted his supremacy; do did **Chandra Deva**; each of the Devas claimed as per their own divine function allotted to them by Almighty! But indeed finally all the Devas acceded that Vayu held the top position for this Deva never rested for in the event of its absence there would neither be the other Devas nor Universal Existence!)

II.i.3) *Sa hovaacha Gargyah:ya evaasau Chandre Purushah, etam evaaham brahmopaasa iti/ Sa hovaacha Ajaatashatruh, maa maitasmin samvadishthaah, Bruhan paandarvaasaah Somo raajeti vaa ahametamupaasa iti; sa ya yetameva upaaste ahar ahar ha sutah prasuto bhavati naasyaannam ksheeyate/* (So said Gargya: I meditate Brahman as being beyond **Chandra**! The King asked Gargi not to talk of him as he is devoted to that unique white- robed and resplendent Soma Deva as an integrity of Brahma and thus as he meditates Soma, so that there is always plenty of food available to one and all in his Kingdom!)

II.iii.1) *Dwe vaava Brahmano ruupe, murtam chaivaamritam cha, Martyam chaivaa Martyum cha sthitam cha yacha, saccha twaccha/* (Brahman is of two distinct Swarupas are Forms viz. the Subtle and Gross, the Mortal and the Immortal, the ‘Sthira’(Stable) and ‘Asthira’ (Unsteady), the Actual or Existent and the Everlasting Truth! In other words, the Self which is transitory and the Supreme is eternal, what is percieveable and the other Unimaginable, besides one is limited Truth and the other all pervasive yet Undefined.) II.iii.2) *Tadetan Murtham yadanyad vaayoschaantarikshaaccha; etanamrityam, eatasthitam, etat Sat, tasyaitasya murtasya, etasya murtasya etasthitasya, etasy sata esha raso ya esha tapati, sato hyesha rasaah/* (This gross form is different from ‘Vayu-raksha’ or the supportive Air and Ether and as such is mortal, limited, and distiguishable. It is atleast visible and defined if not unlimited like Surya or **Chandras**)

II.v.7) *Ayam Chandrah Sarveshaam bhutaanaam madhu, asya chandrasya sarvaani bhutaani madhu;yashchaayamasmimshchandre tejomayomritamayah purusghah, yashchaya madhyaatmam maanasastejomayomritamayah Purusha, ayameva sa yoyamatmaa; idamamritam, idam Brahma idam sarvam/*

(Now **Chandra** the Moon is of extreme sweetness of honey and so are all the Beings in Srishti. This unique Chandra Deva is not only the incarnation of pleasant coolness and brightness but is also immortal akin to mind of various Beings in the Globe; this is also identified with the personification of luminosity, eternity, knowledge and the Antaratma or the Interior Self that is directly aligned to and a close reflection of Paramatma the Ultimate!)

IV.iii.6) *Astamita Aditye Yagjnyavalkya, Chandramastamite, shaantegnou, shantayam Vaachi kim jyotirevaayam purusha iti; aatmaivaasya jyotirbhavateeti, Atmanaivaayam jyotishaste palyatyate karma kurute vipalyeteeti/* (If Sun, **Moon**, Fire and Speech are non existent, then how would human beings manage their actions! The reply is that the Self serves as his light that would enable the human to sit, go about, work and return to his home! Thus the light is within the body itself yet indeed different from it; the awareness or the Consciousness is distinct from the organs and senses! This the conclusion would be that there is light which is other than the body, yet within it and that is the Self!)

VI. II.16) *Atha ye Yagjnena daanena tapasaa lokaan jayanti te dhumam abhisambhavanti, dhumaad raatrim, raatrer apakshee -yaamaana paksham, apakshee -yamaana pakshaad yaan shan maasaan dakshinaaditya eti, maasebhyah pitru lokam, pitru lokaam cha Chandram, te Chandram praapyaannam bhavanti; taamh tatra Deva yathaa Somam raajaanam aapyaayasva apakshiyasveti, evam enaamh tatra bhakshayanti; tesaam yadaa tat paryavaiti, athemam evaakaasham abhinihipadyante, aakaashaad vaayum, vayor vrishtim, vrishteh prithiveem; te prithveem praapyaannam bhavanti;te punah purusha -agnau huyante, tato yoshaagnau jayante/ Lokaan pratyu- tthaayinah ta evam evaanuparivartante; atha ya etau panthaanau na viduste keetaah, patangaah, yad idam dandashuukam/*

(Those who depart from the world having well-qualified through sacrifices to Agnihotra, charities, and austerities like performance of vratas and so on would reach the zone of smoke where too deities of smoke are encountered: from there the Deity of Kaalamaana or Time from days and nights to weeks, fortnights, months , half- years as per Dakshinayana to the Pitru Loka and Uttaraayana to reach the **Moon** where they receive food and drink. It would be at that place they enjoy the company of Devas and even enjoy the taste of Soma Juice for a while till their aggregate account of virtue called them up either to thrive or reduce. As the positive impact of previous ‘Karma’ would get drained out, then that Being gets transformed as ether/ sky and resume its return journey from ether to air, from air to rain and from rain back to earth. On reaching the earth, the Being would turn into some kind of foodgrain say rice or barley; as explained in VI.ii.11 above that the food would be generated as per the ‘aahuti’ to a woman as ‘the fifth oblation’to Agni. None could predict as to which type of birth the end product could be! It might be a human being or an animal or an insect! Indeed, the first question of the King is replied by saying that there would be a divergence of Beings after death, the second one is related as to how the other be never filled up by persons dying again and again, the third query related to to the number of oblations to Agni were offered by noble human beings, the fourth one as to how many human forms have access to Devas and Pitru devas and finally how many beings would lie between father and mother or heaven and earth! Indeed all the questions have been replied to in the context of transmigration of Souls!)

KATHOPANISHAD

Nityonityaanaam chetanschetanaameko buhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; tesaam shaantih shasvato netareshaam// Tadetaditi manyante nirdeshyam paramam sukham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam netaa vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati// II.ii.14-15

(The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses!May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is

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

TAITTIREEYOPANISHAD

The purport of the Celestial Symbols of ‘Bhurbhuvatsvah mahah’: I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanyaa Devataah, Bhuriti vaa ayam lokah, Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the ‘Vyahritis’ or qualifying features of ‘Maha’ or Brahma are: ‘Bhu’ or the Earth, ‘Bhuva’ or the Intermediate Space, and ‘Svaha’ is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svah is Surya then Maha is **Chandra** and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!)

Meditation to Paramatma and Antaratma as both appear to have a Five fold nature in common: I.vii.1) *Prithvyantariksham dyaur disho vaa avantara dishaah, Agnirvaayuradityah chandramaa nakshatraani, apa oshadhayah vanaspataya aakaasha Atamaa ityadhibhutam/ Athaadhyaatmam, Praano vyaanopaana udaanah samaanah, Chakshu shrotram mano vaak tvak, charma maamsam snaavaasthi majjaa etad adhividhyaaya Rishiravochat/ Panktam vaa idam sarvam panktenaiva paanktah sprunoteeti/* (The Sages confirmed that Meditation and Sacrifice are five fold viz. the Divine factors, natural factors, physical factors, human factors and moral factors. The Earth, Sky, Heaven, then Primary Quarters and the secondary Places of Existence; Fire, Air, the Sun, the **Moon** and the Stars as also water, herbs, trees, and the Instrument of Srishtih viz. Virat Swarupa. Besides the ‘Adhi Daivika’ causation, then the Adhi Bhoutika and Adhyaatmika causes are narrated: of these are physical and human factors; to start with the five vital forces , five sensory organs, five senses and so on in a row or Pankti! This was what Rishis underlined: *Panktam vaaidam sarvam, panktenaiva paanktah sphrunoteeti/* (The Totality is indeed constituted by five factors in a row, one filling up with five (external) and five (internal). Thus there are different kinds of meditation: one to Hiranyagarbha as referred to thus far with the latter identified with ‘vyahritis’ and the five entities of Bhu-Bhuvah-Svaha-Mahah and the body trunk of Hiranyagarbha. Another type of meditation is to the Pancha Pranas viz. Praana-Vyaana-Apaana-Udaana-Samaanas or the Vital Force performing exhaling, pervading, inhaling, leaving the body and digesting. Yet another one is stated as ‘Pankti’ or the five feet/ five lettered ‘Chandhobhaga’ or Prosody the Vedanga devoted to poetry and prose scripting. Further meditation is for the welfare of Pancha Karmendriyas and Pancha Jnanendriyas of eyes-ears-mouth-nose and skin and the counter part senses of vision, hearing, speech, smell and touch. The Pankti or the row of five possessions that a father counsels to his son as the former draws nears his death and the five possessions acquired worthy of sacrifice were his wife, sons, human wealth, divine wealth and the Self! Essentially thus the Universe is made of Pancha Bhutas or Five Gross Elements that Prajapati Himself is all about!)

Anando Brahmeti’: Bliss is Brahman; from bliss is originated Creation, sustained and merged! III.vi.1) *Anando Brahmeti vyajaanaat, Anandaad hyeva khalvimaani bhutaani jaayante, Anandena jaataani*

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

ISHOPANISHAD

Myriad Forms yet Singular Supreme! IV.i.iv) Ya eko varno bahudhaa shakti yogaad varnaan anekaan nihitartho dadhaati, vichati chaante vishvam aadau sa devah a no bhuddya shubhayaa samyunaktu// Tadeevaagnis tadaadityas tad vaayus tad u chandramaah, tad eva shukram tad brahma tad aapas tat prajaapatih//(May Bhagavan endow us with clarity of thoughts about His multi-splendoured distinction of Unity, with neither colour nor forms but of enormous powers that are displayed in innumerable colours and forms as well, some transparent and several as hidden but all such diffused variations forged into a Unique Oneness! This as Agni, that as Aaditya, thias VayU and that again as **Chandra**.)

CHHAANDOGYOPANISHAD

Comparative analysis of Rig-Saama Vedas as Earth, Fire, Sky, Air, Sun, Heaven, **Moon**, Stars, Hiranmaya Purusha; this is on the divine plane! I.vi.4) Nakshatraanyeva Rik, Chandramaa Saama tadetat etashyaam Richyadhyudhamv Saama, tasmaad Richi adhyudham Saama geeyate, nakshatraanyeva saa, Chandramaa amastat Saama/ (Nakshatras are stated to be Rik and **Moon** as Saama; here again Saama Veda is well set up on the Rig Veda and Saama Veda is chanted as instituted in Rig Veda. Stars denote ‘Saa’ and ‘ama’ as Chandra, as the Ruler of the Stars thus making up as Saama)

The spiritual meanings of Saama Veda words and of mystic sounds I.xiii.1) Ayam vaava loko hau kaarah, Vaayur haikaarah Chandramaa athakaarah, aatmeha kaarogniree kaarah/(This World is ‘hau kaara’, Vaayu is ‘haikaara’, **Chandra is ‘athakara’**, the Self is ‘ihakaara’ and Agni is ‘ee-kaara’. Chanting and Meditation of Saama Veda is linked with ‘shabdah’ or sounds signifying specified Deities. In Ratnakara Saama Veda, ‘Ayam Vaava lokah haukaarah’ or this world is of ‘hau’kaara; ‘Vaayuh haikaara’ in Vaamadweva Saama; ‘Chandrama atakarah’; ‘Atmaa ihakaarah’, while ‘Agni ihakaarah’. In other words, all the Saama songs are the tributes to Elements of Nature)

Raajana Chant of Saama well set to major Divinities of Agni, Vayu, Surya, Nakshatra and Chandra II.xx.1) *Agnir himkarah, Vaayu prastavah, Aditya Udgatah, nakshatraani pratihaarah, Chandramaa nidhanam: etad Raajanam Devataasu protam/* (The syllable of Agni is himkara, Vaayu is prastaava Aditya Udgata, **Nakshatras are the pratihara and Chandra is Nidhana**; thus all the major Deities are positioned to the essential parts of Saama Veda as in reference to Raajana Chant.) [Raajana Chant is essentially directed to Divinities of significance and as such yields to the chanters all the best of whatever is in their respective spheres of capabilities; indeed each of the Deities worshipped in the Raajana Chant, either individually or collectively, has the ability to bestow the best of fulfillment to them, especially long life, well being, good progeny and eminence!]

Pronunciation of Saama Chanting should be appropriate like to Agni it be highsounding, Soma be clear and melodious, elastic to Vayu, Indra as soft but pitched up and to Prajapati as distinct and unique; likewise vowels be strong and resonant, aspirants as open and slurless but consonants as slow and careful! II.xxii.1) *Vinardi Saamno vrune pashavyam iti agner udgithoniruktah Prajapateh, niruktah Somasya, mrudu shlakshanam Vaayoh, shlakshanam balavad Indrasya, krouncham Brihaspateh, apadhwaantam Varunasya: taan Sarvaan evopasevita, Vaarunam twa eva varjayet/* (Now the Chanter of Saama Veda proclaims that he would start singing the Veda in varying tunes and sounds: he would first chant the Veda at a high pitch and tune which should appeal to animals; then as Udgata having Agni as its presiding deity; then Saama as of ‘anirukta’ or a unique and indescribable tune with Prajapati as its presiding Deity; then the ‘Somasya Udgata’ with **Chandra as the presiding Deity in ‘nirukta’ as in clear tone melody**; then the ‘mrudu’ or the ‘slakshanam’ or in soft tone to Vayu Deva as the Deity concerned; then to Indra Deva as the presiding Deity in a ‘slakshanam balvad’ or of soft yet efforted pitch of voice and then to Brihaspati the Deva Guru as the presiding deity in the tone of a krouncha bird. But, normally the chanting in favour of Varuna Deva as the presiding deity is avoided as in the tune of a cracked up sound of a gong/bell!)

Brahman as Praana, Vyaana, Apaana, Samana and Udaana governed by Surya, Chandra, Agni, Parjanya and Akasha; the paramount Radiance of Paramatma is nowhere else but within One Self! III.xiii.1) *Tasya ha vaa etasya hridayasya pancha deva-sushayah, sa yosya praan sushih: sa praanah tah- chakshuh, sa Adityah, tad etad tejonnaadyam iti upaaseeta, tejasvi annaado bhavati ya evam veda/* (This heart has five door-like openings protected by Devas. The eastern opening is Praana of the Pancha Praanas; this Praana being the up-breathing is in the eye of the body and is governed by Surya Deva. Praana is the cause and consequence of food and the form of well being) III.xiii.2) *Atha yosya dakshinah sushih sa vyaanah, tacchotram, sa Chandramaah, tad etacchreeesh cha yashah cheti upaaseeta shrimaan yashashvi bhavati ya evam veda/* (The southern door is **Vyana, the ear and the Moon**; this is meditated as prosperity and fame and involves movement and use of strength; it controls Praana the up - breathing and the Apaana or the out going or the exhaling.)

Food being a product of five organs of the Self and five creations of Brahman! IV.iii.1) *Vayur vaava samvargah, yadaa vaa agnir udvaayati, Vaayum evaapyeti, yadaa Suryostam eti vaayum evaapyeti, yadaa chandrostam eti Vaayum evaapyeti/* (Vayu is the final absorber and the entity of merger. As Agni is extinguished it merges into Vayu; when Surya sets off it goes into Vayu; as **Chandra disappears then again it is absorbed into Vayu again**; similarly any Being as extinguished has necessarily to be sucked in as Vayu!)

IV.iii.8) *Tasma u hadaduh; te vaa ete paanchaanye panchaanye dasha santastat kritam, tasmaat sarvaasu dikshvannameva dasha kritam, saishaa viraad annaadi, tayedam sarvam drushtam, sarvamasyedam drishtam bhavati, annaado bhavati ya evam veda, ya edvam veda/* (Having given food to a person- in this context a Brahmachari-, it was explained that there were five entities which were different from the other five entities! In other words, on the personal plane, the five are the vital force, speech, vision, hearing and mind, while in the divine context, the other five are Vayu, Agni, Surya, **Chandra** and Aapa/water. Indeed these ten constitute that 'krita' or the dice face; thus in all directions, there are ten. Food is the highest bid and the Eater of the Food is indeed Viraja. Looked in another way, Viraja as a meter of Chhandas having ten letters which represents food; indeed the food and the eater are just the same! Equally true is that on the personal plane the Self or the Antaratma covered by organs and senses is truly the unique Brahman on the divine plane comprising the five Deities.

Agni-Surya- Chandra and Vidyut comprised of Brahman's single foot of manifested Universe! IV.vii.1-2) *Hamsaste paadam vakteti, sa ha shobhute gaa abhiprasthaapayaam chakaara, taa yatraabhi-saayam babhuvuhu, tatraagnuim upasamaadhyaya, ga uparudhya, samidham aadhaaya paschaadagneh praanupopavivesha// Tam hamsa upanipatya abhyuvaada, Satyakaamma iti, Bhagavah, iti ha pratishu –shrava/* (Now, Agni Deva conveyed to Satyakaama that soon a Hamsa / Swan would converse with him about the glory of the Brahman's first foot: the Swan exactly repeated as conveyed by Agni viz that when the Sun would rise the cattle were taken out, and at the Sunset they were brought back home when the faggots were fetched and the fire was lit up as he would be seated near the Fire facing East! Then the Swan would accost Satyakaama and the later would wait for the swan's reply!)

Agni a Swan conveyed to Satyakaama that Agni-Surya- Chandra and Vidyut comprised of Brahman's single foot of manifested Universe! IV.vii.1-2) *Hamsaste paadam vakteti, sa ha shobhute gaa abhiprasthaapayaam chakaara, taa yatraabhi-saayam babhuvuhu, tatraagnuim upasamaadhyaya, ga uparudhya, samidham aadhaaya paschaadagneh praanupopavivesha// Tam hamsa upanipatya abhyuvaada, Satyakaamma iti, Bhagavah, iti ha pratishu –shrava/* (Now, Agni Deva conveyed to Satyakaama that soon a Hamsa / Swan would converse with him about the glory of the Brahman's first foot: the Swan exactly repeated as conveyed by Agni viz that when the Sun would rise the cattle were taken out, and at the Sunset they were brought back home when the faggots were fetched and the fire was lit up as he would be seated near the Fire facing East! Then the Swan would accost Satyakaama and the later would wait for the swan's reply!) IV.vii.3) *Brahmanaah, Saumya, te paadam bravaniiti, braveetu me bhagavan, iti, tasmai hovaacha agnih kalaa, Suryah kalaa, Chandrah kalaa, Vidyut kalaa esha vai Saumya, chathush kalaa, paado Brahmano jyotishmaan naama/* The Swan would declare about a quarter of Brahman to Satyakama as follows : Agni is one part, Surya is another, another too and finally Vidyut or Lightnings yet another- thus Brahman's single 'paada' is a huge lump of effulgence and glory. By now Satyakaama would be able to guess that the Swan was Surya himself!) IV.vii.4) *Sa ya etam evam idwaamschatus kalam paadam Brahmano jyotishmaan iti upaste, jyotishmaan basmimilloke bhagvati, jyotishmato ha lokaan jayati ya etam evam vidwaamschatush kalaam paadaan Brahmano jyotishmaan, iti upaste/* (A Vidwaan whosoever absorbs this knowledge about only one of the four feet of Brahman, would fulfill himself with the Utmost Brightness of this and meditation of that single foot would by itself secure him Supreme Bliss!)

The fame of Anvaharya Agni protects the person who executes it and of the next generations too IV.xii.1-2) *Atha hainam anvaaharya pachanonushashaasa: aapo disho nakshatraani chandramaa iti, ya*

esh chamndramasi purusho drushyate soham asmi sda evaaham asmeeti// Sa ya etam evam Vidwaan upaastepahate paapakrityaam lokee bhavati, sarvam aayureti, jyog jeevati, naashyaavara purushah ksheeyante, upa vayam tam bhunjaamosmimscha lokemushmimscha, ya etam evam Vidwaan upaaste/ The ‘Anvaharaagni’ or the Dakshinaagni instructed Satyakama that Aapah or Water, Dishah or the Directions, **Chandra or the Moon and Nakshatra or the Stars are all the forms of Brahman** and the unified beneficiaries are in the groups of Anvahaniya Pachanaanna and Chandra while Warer and Nakshatras are of common identity. The person who is viewed in Chandra is indeed Brahman himself/ The Vidwan who is aware of there facts and meditates on the Anvaharaagni is protected fromk all sinful deeds, becomes a resident of Agni loka, and enjoys life and those of his generations as well!)

IV.xv.5) *Atha yad uchaivaasmin chavyam kurvanti yad cha na archisham evaabhisambhavanti, archishohar ahna apuryamaana paksham, aapuryamaana pakshad yaan shad udanneti maasaastan, maasebhyah samvatsaraant, samvatsaraad Adityam, Adityaacchandramasam, Chandramaso vidyutam, tat Purusho maanavah, sa enam Brahma gamayati, esha Deva patho Brahma pathah, etena pratipadya - maanaa imam maanavam aavartan naavartanta iti,naavartanta iti/* (Now, the path of Brahma is being described: as one’s departure of life is followed by last rites or not, that person reaches extraordinary illumination. From that light, he goes to a day of brightness, from the day to a fortnight of brilliance, followed by fortnights onward to the six months during which Sun travels north, then to a year, from where to the Sun, **from the Sun to Moon from the Moon to Lightning**.Since there is no other opening, there would be Deva Yaana or the Divine Path leading to a ‘Purushah Amaanavah’ or a Maha Purusha who takes the Soul to Brahma and that indeed is the Brahma Loka. Having reached there is no return till the spin of that Manvantara!)

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 lifeV.x.1-2) *Tadya ittham viduh, ye chemeranye shraaddha tapa iti upaaste,terchisham abhisambhavavanti, archishohah, ahna aapuryamanaapaksham, aapuryamaanaa pakshad yaan shad udaanneti maasaamstaan// Maasebhyah samvatsaram, samvatsaraad Adityam, Adityaacchandramasam, tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaanaah 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 and to **Chandra Loka**. 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 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 sampaata’ 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 meghe bhavati meghe bhutwaa pravashati 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) 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 Northern and Southern Paths or of Deva Yaana and Saamanya Yaana is being clarified as above. Indeed, the course of transmigration of Souls is not only complicated and incomprehensible but is fraught with insurmountable difficulties at every stage of self-existence and survival. Indeed there is a verse that sounds alarming signals to humanity cautioning them of grave pitfalls to refrain from and reminding them of five fires and of moral rectitude!) V.x.9) Stheno hiranyasya suraam pibhascha, Gurostalpam aavasan Brahma haa chaete patani chatvaarah, panchamah chaaram staih/ (Stealing gold, drinking wine, sharing the bed of 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!)

The three folded Development explained further as Agni-Aapas-Prithvi and of three basic colours of red-white and black all emerging from and submerging into Oneness!

VI.iv.1-4) *Yad Agne rohitam rupam tejasah tad rupam, yaccha shuklam tad aapaam yatkrishnam tad annasya aapagaad agner agnitwam, vaachaarambhanam vikaro naamadheyam, treeni rupaaneeti eva satyam// Yad Adityasya rohitam rupam tejasah tad rupam, yad shuklam tad aapam, yat krishnam tad annasya aapagaad adityaad aadityatwam, vaachaarambhanam vikaronaama dheyam, treenirupaaneeti eva satyam//Yad Chandramaso rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam yad krishnam tad annasya aapagaad Chandracchandratvam, vaachaarambhanam vikaro naamedheyam, treeni rupaaneeti eva satyam//Yad Vidyuto rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam, yad krishnam tadannasya aapagaad Vidyuto vidyutwam vaachaarambhanam vikaro*

naamadheyam treeni rupaaneetyeva satyam/ (The gross Fire and of the subtle Fire both possess the same red complexion, where as the white colour of the gross Fire is like the white colour of subtle water and the black colour of the gross Fire is like the black colour of the subtle Earth. Therefore the distinction of Fire is clear and to say that fire has only red colour is misleading since Fire possesses all the three colours! The modifications are only names arising from the way that Vaak or speech varies. This is how the distinction made among Gods too is on the way that one speaks about since Agni, Aapas and Bhumi are of three ramifications of Brahman only! Hence the distinction of colours and the discrimination of Gods is merely for the understanding of human brain, the knowledge and of the speech! The process of making three Gods three fold is thus illustrative. Now the detailing of the Sun, **Moon** and Lightning is as follows: Whatever is the red colour of Surya is also of the colour of Agni; that of its white colour is of water and that which that is of black colour is of Earth; the Sunhood, the Moonhood and the Earthhood are only as per variations of speech and thought, but indeed those which are true are the three colours only!

AITEREYA UPANISHAD

Various Devas entered respective stations like Agni in mouth's Speech; Vyayu as nose's Praana; Surya in Vision and Eyes; Dishas as ears and hearing; Vanaspati in skins and touch; **Chandra in heart; Mrityu in Out Breath and Jala Deva as excretions and progeny!** I.ii.4) *Agnir vaak bhutwaa mukham praavishad, Vaayuh praano bhutwaa naashike pravishad, Adityah chakshur bhutwaakshini pravishad, Dishah shrotram bhutwaa karnou praavishann, Aoushadhi vanaspatayo lomaani bhutwaa twascham praavishaamsh Chandramaa Mano bhutwaaa hridayam praavishan, Mriyur apaano bhutwaa naabhim praavishad, aapo reto bhutwaa shishnam praavishan/* (Agni Deva entered the mouth of the Beings in the form of Voice or Speech; Vayu Deva made his entry into the nostrils and not only as Praana or Life but also as the capacity to smell; Surya Deva entered the eyes and afforded vision or the sense of sight; Dasha Disha Deva or the Lord of Directions entered the ears and bestowed the sense of hearing; Vanaspati Deva or the Lord of herbs, plants and trees entered the pores of skin and hairs and granted the sense of 'sparasha jnana' or that of touch and absorbing power; **Chandra Deva firmly entered into the heart and mind to control the psyche and of reactive mode of behaviour;** Mrityu Deva the God of Death entered the navel in the form of Apaana or the compressed air which indeed is the control of Life Force and of out-breath. And finally Jala Deva or the God of Water, as also of the urge of urination of the generative organ and passion that results in the discharge of semen through it.)

KAUSHEETAKI UPANISHAD

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

II.7: *Athaatah, sarva jitaah Kauseetakestriny upaasanaani bhavanti, sarvajiddha sma Kaushiakir-udayantam Aadityam upatishthate yajnopaveetam krutvodakam aaneeya trih prasichyodapaatram vargosi paapmaanaam me vrindhiti, etayaivaavrita madhye santam udvargosi paapmaanam ma udvrindheeti, eta yavaavritaastam yantam samvargosi paapmaanam me samvriddhanti, tad yad ahoraatraabhyam paapam akarot sam tad vrinkte, tatho evaivam vidvaan etayaivaavritaadityam upatishthate yad ahoraatraabhyaam paapam karoti, sam yad vrinkte/*

(Maharshi Kausitaki performs three 'Dainika Suryopaasanas' or daily venerations to Surya Deva to root out his sins to the rising Sun at the early mornings, mid day Sun and the Sunsets; he would each time

perform the investiture with his ‘Yajnopaveetam’ or the Sacred Thread, having fetched water in a vessel and sprinkling it on his head and body and recite the following relevant mantras at the Sun rise, mid Sky Sun and Sunset respectively: *Vargosi paapmaanaam me vridhiti; udvargosi paapmaanaam ma udvrin - dheeti, samvargosi paapmaanaam me samvtiddhanti/* or Pratah kaala Surya Deva! Deliver me from my sins; Aparaaahna Surya Deva! Do deliver me from my sins; Saayam Surya Deva! Do kindly absolve me from my sins of the day and night. As thus recommended by the Maharshi, three daily homages as prescribed are sure to absolve his sins of the day on a recurring basis!)

II.8: *Atha maasi maasi amaavaasyaayam vrittaayaam pashchaa chandra maasam drishyamaanaam upatishthetaitayaivaavritaah harita trine vaa pratyasyati, yan me susheemam hridayam divi chandra - masi shritam manyeham maam tad vidvaamsam maaham putryam agham rudam iti, na hy asmaat purvaah prajaah praititi nu jaata putrasya tathaajata putrasyaapyasva sametu te sam te paayaamsi u yantu vaajaa yam aadityaa amshumaapyayanteeti, etaas tisraa richo japvitvaa maasmaakam pranena prajayaa pashubhir aapyaayayishthaah yosmaan dveshti yam cha vayam dvishmas tasya praanena prajayaa pashubhir aapyaayaya svaaindreem aavartam aavarta adityasyaavritam anaavrat iti dakshinam baahum anvaavartate/*

(As the new **Moon** is seen on the western Sky, that is on Amaavasya at the end of the Krishna Paksha or the dark phase, individual needs to throw two blades of green grass and offer his prayers stating: may my heart rest on the bright Moon and bestow its grace to abandon all my worries for the welfare of my children; may I be granted to increase my vigour so that abundance of milk and food be gathered even to gladden the heart of Aditya too -the inference here being that while bis the female partner of Surya the Agni being the husband; may as a result of such abundance of food and milk facilitate my vigour too to enable me to acquire further progeny and alongside may my family acquire further cattle too to support the enhanced size of the family! Thus the individual prays Chandra in Rig Veda verses repeatedly further stating that there should not be stress on the ‘praana’ or the vital force of either his or of his children or even his cattle even. Thus having prayed to Chandra, the individual turns to pray to Indra and Surya)

II.9: *Atha pournamaasyaam purastaacchandramaasam drishyamaanam upatishtheta etayaa vaavritaah, Somo raajaasi vichakshanah, pancha mukhosi prajaapatir braahmanaas ta ekam mukham tena mukhena raajnotsi, tena mukhena maam annadam kuru, raajaa ta ekam mukham, tena mukhena vishnotsi, tena mukhena maam annadam kuru, shyenasta ekam mukham, tena mukhena maa pakshinotsi, tena mukhena maam annadam kuru agnishta ekam mukham tenemam lokamatsi tena mukhena maam annadam kuru, tvayi panchamam mukham, tena mukhena sarvam bhutaani atsi, tena mukhena maam annadam kuru, maasmaakam praanena prajayaa pashubhir avaksheshthaa yosmaan dveshtiyaccha vayam dvishmas tasya praanenaprajayaa pashubhir avaksheeyasveti, daivam aavartam aavarta adityasyaavritam anvaavarta iti dakshinam baahum avaavartate/*

(As one worships **Chandra Deva on the night of the full Moon**, as it appears in the East of the horizon, the worship would be similar as above. Further, the prayer should state: Chandra Deva, you are the King Soma as the Pancha Mukha Brahma the Lord of Creation! Brahma is of one mouth of yours. With that mouth you eat the Kings; with that mouth you make me an eater of food. The King is another mouth and with that mouth you sustain and feed the Subjects of the King. It is with that mouth he makes me viz. this as the worshipping of the Individual too. Now the hawk too is one mouth of yours and with that mouth, you eat birds. It is with that mouth that he makes the worshipper an Individual. Agni is another mouth of

Brahma with which the whole world is eaten from. Lord Brahma! Within You is the Fifth mouth! We request you, Lord Brahma! not to waste away the vital breath as that sustains us, our offspring and our cattle. Apparently the inference in this stanza is about the ‘Varnaashrama’ of Brahmana, Kshatriyas and others! Now, having prayed thus the Individual who worships Surya Deva foremost and then Chandra Deva now, where he turns towards Devas for veneration)

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Ultimate Revelation of Brahma **II.12:** *Athato daivaha parimara, etad vai Brahma deepyate yad agni jvalati,athaitan mritaye yanna jvalati, tasyaadityam eva tejo gacchati vaayum praana;etad vai brahma deepyate yad aadity drishyate- thaitan mriyate yan na drishyate, tasya chaandramaasam eva tejo gacchati vaayum praana; etad vai brhma deepyate yahhchandramaa drishyatethaitan mriyate yan na drishyate, tasya vidyutam eva tejo gachati vaayum prtaanastaa etaah sarva devataa vaayum eva pravishya aayau mritvaa na mricchante: tasmaad eva punar udeerata iti adhidaivatam; athaahyaatmam/* (In the context of Divinities, Brahma is ever resplendent and everlasting even as various Devas would have to sooner than later perish. Agni burns famously but dies when it does not burn; its radiance goes to the Sun and vital breath to the Air; but Brahma shines forever! Surya Deva is an illustrious fund of brightness but when absent on the sky he becomes traceless as its luminosity merges with **Moon** and vital energy merges with Vayu; yet Brahma is everlasting ! Likewise the lightnings flash and disappear as fast yet the dazzle of Brahma is for ever. Such examples could be several but finally the Outstanding Brahma is long lasting !)

II.14: *Athaato nihshreyasaadaanam, etaa ha vai devataa aham-shreyase vividamaanaa asmaacchariraad ucchakramuh tadd haapraanat sushkam daarubhuutam shishyethainad vaak pravivesha tad vaachaa vadacchishya eva, athainacchakshu pavivesha tad vaachaa vaadacchishya eva,athainacchakshuh pashyaccishya eva, athainacchotram pravivesha tad vaachaa vadacchakshusha pashyacchhotrena shinvacchishya eva athainam manah pravivesha tad vaachaa vadacchakshusha pashyacchhotrena shranvan manasaa dhya yacchishya eva, athaiat praanah parivesha tat tata eva samuttashhau taa vaa etah sraa devataah praane nihshreyasam vidityaa praanam eva pra jnaatmaanam abhisambhuya sahaiv aiaih sarvair asmaacchareeraad ucchakramuh sa vaayu pravishtaa aakaashaatmaa svareti, sa tad*

gacchati yatraite devaas tat praapya yad amrita devaas tad amrito bhavati ya evam vadam/ (As to the process of exiting life from the body of an individual being, the significance of organs and their corresponding senses comes under discussion; as the body lies like a log of wood, then speech asserted its importance and vision as enabled by the eyes claimed its definitive role too. Then ears and the capacity to enable hearing too is felt in the process of revival of life. Now the individual would have felt that he could not speak, see and hear. Then mind followed suit enabling the abilities of speech, vision and the potential of hearing once the body gets revived. The climactic effect is felt as a shocker to the abilities of speech, vision, hearing and thinking when Praana the vital Energy enters; indeed all other capabilities would have been put to nought otherwise and hence the highest and unique contribution made by the vital Energy, being the undisputed leader of all ! Not only the organs and senses of the body of an individual, but the concerned divinities like Surya for vision, Antariksha and Vayu for hearing, Brihaspati for speech, and **Chandra** for mind too surrendered to Brahma Deva for his 'nihshreyasham' or highest excellence and prostrated in homage as indeed He is the highest of all as the embodiment of Vital Energy.

III.3: *Jeevati vaag apeto muukaan hi pashyaamah, jeevati chakshur apetondhaan hi pashyaamah, jeevati shrotraapeto badhiraan hi pashyaamaah, jeevati manopeto balaan hi pashyaamah, jeevati baahucchinno jeevati uru chinna iti evam hi pashyamah iti, atha khalu praana eva prajnaat medam shariram parisrahyotthaapayati, tasmaad etad evoktham upaaseeteti, saishaa praane yo vai praanah saa prajnaa, yaa vaa prajnaasa praanah, tasyaishaiva drishtir etad vijnaanam, yatraitat purushah suptah svapnam na kaanchana pashyaty athaasmin praana evaikadhaa bhavati tad enam vak sarvaih naamabhiih sahaapyeti, chakshuh savaih rupaih sahaapyeti, shrotram sarvaih shabdaih sahaapyeti, manah sarvaih dhyaanaih sahaapyeti, sa yadaa pratibudhyate yathaagner jvalatah sarvaa disho visphulinga vipratishtherann evam evaitasmaad aatmanah praanaa yathaayatanam vipratishtante praanebhyo devah, devebhyo lokaah, tasmaad etad evoktham upaaseeteti, saishaa prane sarvaaptih, yo vai praanah saa prajnaa yaa vaa prajnaa sa praanah, tasyaishaivasiddhir etad vijnaanam, yatraitat purusha aarto marishyanaabalyam etya sammoham eti, tam aahur udakraameet chittam, na shrunoti, na pashyati, na vaachaa vadati, na dhyaayati, athaasmin praana evaikadhaa bhavati, tad enam vaak sarvaih naamabhihsahaapyeti, chakshuh sarvainrupaih sahaapyeti, shrotram sarvai shabdaih sahaapyeti, mana sarvaih dhyaanaih sahaapyeti, sa yadasmaacchariiraad utkraamati sahaivaitaih utkraamati/*

(Indeed an intelligent person should meditate on 'ukta' to the breathing energy which controls and sustains all the organs and senses since as one normally finds a possible defect in any specific organ it is the problem of adequate supply of the vital energy; one finds across a dumb person as he is deprived of the ability of speech; a blind person suffers from the absence of eyes resulting in the lack of vision; a deaf person is disabled to hear as his ears are non-functional; a mad person suffers from the defect of mind and thus behaves oddly; similarly the shortcoming of arms or legs disables body movements. In all these cases, adequate resource of vital energy and the breathing spirit falls short. Again, when a person is so asleep that he sees no dreams then he becomes one with that breathing spirit alone. Then speech with all sounds gets absorbed and so do the eyes and ears while mind with all the thoughts is shrunk into itself. As soon as the individual wakes up, the vital energy sparks off like blazing fire to reactivate all the organs and senses as usual and invoke the respective deities like Surya the source of vision, Vayu the individual breathing process quite apart from the Universal Energy anyway, **Chandra** the mind, Antariksha the ears and the sense of hearing and of reaction to sounds and so on. Thus the internal breathing energy alerts the individual to revitalise and wake off from the sleep. To prove this point of sleep stage, a sick person

nearing death falls into the state of unconsciousness when the physical senses slow down although the fundamental vital energy too slows down the flow of Universal Energy into the branch of the individual energy even as the abilities of vision, speech, hearing, touch, smell and body movement get affected and as finally the control of mind and brain power slows down and the link of the internal flow of vital energy gets terminated from the Universal Energy that what Indra Deva is!

Brahma in Celestial Forms as Surya, Chandra, Lightning,Thunder,Wind, Space, Fire, Water

IV.3-4) *Sa hovaacha Baalaakih, ya evaisha 'Aaditye' purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishta 'brihat paandura vaasaa' atishthaah sarveshaam bhutaanaam murdheti vaa aham etam upaasa iti, sa yo haitam evam upaasatetishthaah sarveshaa bhutaanaa murdhaa bhavati// Sa hovaacha Baalaakih, ya evaisha 'Chandramasi' purushastam evaaham upaasa iti tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishtha 'annashyaameti' vaa aham etam upaasa iti, sa yo haitam evam upaastennasyaatmaa bhavati/*(Gargya Baalaaki then explains to King Ajaatashatru a systematic delineation of Deities in whom Brahma is reflected as his 'amshas' or formulations as all these facets of His magnificence are replete with His multi-powered splendours, each of which is highly worthy of meditation and individual worship. The embodiment of **Surya** Deva clad in the white bright clothing leads the list of Divine Entities who indeed is the 'Pratyaksha Daivam' or the readily visible and felt Deity whom the entire Universe is looked up on the Sky with instant awe and wonder! He is eagerly awaited at His Rise-Climactic Appearance- and His Setting for the day demanding admiration and worship. Baalaaki then on that order describes the personification of **Chandra** Deva who among other illustrious features of his is essentially the originator of **food** the sustenance power of the Self of Beings in the Universe creating recurring energy of preservation of all the Beings in various forms like abundance of crops, medicinal herbs and seeds to carry on the process of recycling; he is also the power of mental energies of human beings and of Knowledge the base of Veda Vedangas as also the Leader of the Learned Brahmanas the torch bearing perpetuators of the values of Virtue, Dharma, Karma and Sacrifices! Indeed such Chandra Deva is worthy of high esteem for daily worship!

MUNDAKOPANISHAD

II.ii.10-12) *Hiranmaye pare kosho Virajam Brahma nishphalam, tad shubhram jyotishaam jyotisham jyotih tadyad aatmavido vuduh/ Na tatra Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyamagnih, Tameva bhantamanubhati sarvam tasya bhaasaa sarvamidam vibhati// Brahmaiveda- mamritam purastad brahma, paschaad brahma, dakshinaastaashottarena adhaaschordhvam cha prasrutam brahmavedamn vishvamidam varishtha/* (Right within the luminous sparkle of a golden sheath is Brahman, devoid of taints and blemishes nor with parts. That Supreme of the highest purity and clarity is indeed the Brightness of the Brightness. That is what all the Seers and Seekers seek for and see with supreme satisfaction and surprise! Indeed neither the Sun pales into insignificance; the **Moon , Stars, and Lightnings** lose their shine and flash; Fire loses its radiance and heat and all these entities just follow their directives as per His nods! Svetashvatara Upanishad VI.14 quotes precisely the same as: *Na tatra Suryo bhaati na Chandra Taarakam----vibhati/* Also, Kathopanishad vide II.ii.11 is relevant: *Suryo yathaa sarvalokasya chakshurnalipyate chaakshusaih baahyadoshaih, ekastathaa sarvabhutaan tra - taatmaa na lipyate loka dhukhena Brahmaah/* or the Self is least unaffected by the sorrows of Beings just as the Sun-the eye of the Universe is totally unaffected by the natural calamities and rejoicings in the world; the super imposition of the illnesses or the wellness of the body is hardly a matter of concern to the

Self. Bhagavad Gita's Fifteenth Chapter on Purusha Prapti Yoga Stanza 6 is also quoted in this context: *Na tadbhaasate Suryo na Shashanko na Paavakah yadgatvaa na vivartante taddhhaama paramam mama/* or That Paramapada Status or the Supreme Position of Brahman cannot be signified by that of Surya, **Chandra** or Agni as Paramatma is Swayam Prakasha or Self Illuminated. Once that Status is accomplished, then there is no return as that indeed is His Abode!

PRASHNOPANISHAD

I.5-8) *Adityo hai praano rayi reva Chandramaa rayirvaa etat Sarvam yan muurtam chaamuurtam cha tasmaat muurtireva rayih// Athaaditya udayan yat praacheem dishaam pravichati, tena praachyaam praanaan rashmishu sannidhatte, yat Dakshinaam yat pracheeteem yat udeecheem yad adho yad urthvam yad yatantaraa disho yat sarvam prakaashayati, tena sarvaan praanaan rashmishu sannidhatte// Sa esha Vaishvaanaro Vishvarupah praanoagnir udayate tad etad Richaabhyuktam//Vishva rupam harinam jaatavedasam paraayanam jyotirekam tapantam, Sahasrarashmih shatadhaa vartamaanah praanah prajaanaam udayati esha Suryah//*

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

Two courses destined for Beings - the Southern and the Northern Paths in terms of Dakshina-Uttarayanans
1.9-10) *Samvatsaro vai Praja patih, tasyaayane dakshinachottaramcha, tad yeha vai tad ishta purte kritam iti upaasate, te chaandramasam eva lokam abhijayante, ta eva punaraavartante tasmaadete Rishayah prajaa kaama dakshinam pratipadyante, esha ha vai rayir yah pitraayanah// Ahtottarena tapasaa brahmacharyana shraddhaaya vidyayaatmaanam anvishyaadityam abhijante, etadvai praanaanaam aayatanam etad amritam abhayam, etad paraayanam, etamaan na punaraavartant, ityesha nirodhah, adesha shloka//* (In each Samvatsara or a year there are two 'Ayanaas' - the Dakshinayana and the Uttaraayana. Of these, the Lunar and Solar Tithis occur of which Purnima and Amavasya or the Full Moon and No Moon occur too. It is in the Southern Course that virtuous Brahmanas perform beneficent 'Karma' by way of Sacrifices and Acts meant for Public Good, seek to win favours of **Chandra Deva** and attain Swarga Loka after life as also excellent prosperity and progeny now and rebirth; the Southern Path also bestows blessings of Pitru Devatas whose course is plentiful food and fulfillment in the series of births. Mundaka Upanishad vide I.ii.10 is quoted: *Ishtaapurtam manyamaanaa varishtam naanyachreyoVedayante pramuudhaah, naakasya prushthe te sukrutenubhutvemam lokam heenataramlokam vaa vishanti/* or those persons who are saturated by Sacrifices and Rituals as per what Vedas and other Scriptures imply and impress and attain reliefs of what ever is destined by the balance of

merits and demerits and as soon as the account of fruits is over return back to the cycle of rebirths. Thus the Southern Path is attained by the virtuous 'karma phala'. This is stated to be achieved either for 'ishtha' or 'purta' or one's own benefit or for public good. The 'ishta' is : *Agnihotram tapas satyam vedaanaam upalambhanam, atithyam vaishvadevam cha ishtam iti abhidheeyate* or to perform Fire sacrifices, meditation, truthfulness, Vedic rituals are all for the Self Fullfillment. On the other hand the Public Good deeds are: *Vaapi kuupa tataakaadi devataayaatanaani cha, anna pradaanam aaraamah poortamiti abhidheeyate/* such as digging streams, wells and water flows, donations of way side choultries for yatri, and 'Anna daanaas' to the have nots and Atithis are meant for Social Welfare. 'Athottarena' or as regards the Northern Course, the acts that one is expected of would be of more arduous nature: 'Tapasaa brahmacheryena shraddhayaa vidya yaa abhijaayante Adityam' or by way of observing celibacy, intense faith and tolerance, vidyaayaa or acquisition of Scriptural Knowledge, and intense meditation ad introspection only that one could achieve and so on are the essential inputs to attain Aditya along the Northern Course. 'Etat vai aayatanaam praanam, etad amritam abhayam, etad paraayanam, etatsmaanna puraraavartante iti kritam/ or that indeed is the final resort of Pancha Praanas and the sensory organs including mind; that is also the Abode of Indestructability, Fearlessness and the Supreme Goal from where none returns. It is indeed that is clearly the distinction of the Southern and the Northern Courses.)

MAHA NARAYANOPANISHAD

Section I -Stanza 7: *Tadevaagnih tadvaayuh tat Suryastadindu chandramaah, tadeva Shukramamritam tad Brahma tadaapah sa Prajapatih/* The Maha Prakriti which generated -among others- the 'Jagadupakaaraka Agni' or the Fire that which is the benefactor to the Universe; then the Vayu Deva the sustainer; then the radiant and ever illuminator Surya; **Moon**, the Lord of herbs; the Stardom and the Sukramamritam or the nectar the parental seed to perpetuate the human and all other species; Water and the other Pancha Bhutas or the Basic Elements; the Unique Brahma Deva and Prajapati the Creators of 'charaachara jagat'- the 'Pranis'.

Stanza 48: *Shreem bhajatu Alakshmeerm nashyatu, Vishnu mukhaa vai Devaashchandobhirih lokaannapajyamabharyajatu, mahaah Indro vjjra baahuh shodashi shrama yacchatu/ Swasti no Maghavaa karotu, hantu paapmaanam yosmaan dweshti/* This stanza from Taittireeya samhita I.7.5 seeks to bestow Lakshmi and eschew Alakshmi the totality of Negativism. May Lord Vishnu the 'alter ego' and his partner form Devi Lakshmi being the embodiment of auspiciousness be worshipped as prescribed in Sacred Scriptures and to this effect , may Lord Indra be armed with his thunderbolt to shield against the evil energies and **Chandra Deva** redouble up the flow of happiness to us by smashing obstacles and ushering in the ever- fresh tides of optimism and success in our endeavours.

[**Shri Sukta:** *Harih Om/ Hiranyavarnaam harinim suvarnarajatasrujaam, Chandraa hiranyamaheem Lakshmim jatavdo ma aa vaha/ --- Aardhraam push-karinim pushtim pinglaam padma maali-nim Chandraam hiranya-mayim Lakshmim jaat-vedo ma aavah -- Vainate Somam piba Somam pibatu vrutrahaha Somam dhana-asya Somino mahyam dadaatu Sominaha/ Aum Sri Mahaa-Kaali Mahaa-Lakshmi Mahaa-Saraswati Trigunaatmikaa Chandikaaye namah/*

Agni Deva! we invoke you for Devi Maha Lakshmi who is resplendent with golden jewellery of glittering yellow and silver glows as **Chandra** the personification of wealth. Agni Deva, through your grace, may Devi Lakshmi provide as prosperity, excellent progeny, cattle and auspiciousness. You possess '**Chandra**

Prabhasa'or the tranquility of Moon and the radiance of a far reaching repute in the worlds as the Seat of Prosperity, as a Padmini; we all surrender as being the antithesis of Alakshmi and being the Singular High Seat of Opulence! (13-14) Our invocation to Maha Lakshmi via Agni Deva! She is of the **tranquility of Chandra**, luster of gold, brilliance of Bhaskara, the symbol of fragrance!]

Section Thirteen : Mantra Pushpam III. *Chandrama Vama pamayatnam, Ayatanavan 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).

Section Sixteen: **Panchamukha Dhyana:** *Etat Somasya Suryasya sarvalingaayam sthaapayati paanimantram pavitram/* may these Parama Lingas with the **pratyaksha Surya Chandras** as the visions be installed with Pavitra Mantras for Universal Peace, Prosperity and Self-purification.

MAITRI UPANISHAD

Chapter Six: 8.*Esha hi khalv aatmeshaanah Shambhur Bhavo Rudrah Prajaapatir Vishva shruk Hiranyagarbhah Satyam Praano Hamsah Shaastaa Vishnur Naraayanorkah Savitaa Dhaataa Vidhaataa Saamraad Indra Indur iti, ya esha Tapati Agnir ivaagneenaa pihitah sahasraakshena hiranmaye - naandena, esha vaa jignaasitavyonveshtavyah, sarvabhutebhyobhayam datvaaranyam gatvaatha bahikretvendriyaarthaan svaach chariiraad upalabdhetam enam iti/ Vishvarupam harinam jaatavedasam paraayanam jyotirekam tapantam, sahasra rashmih shatadhaa vartamaanah praanah ajaanaam udayaty esha Suryah/* This Antaratma or the Inner Self is Ishaana- Shambhu- Bhava-Rudra-Prajapati-Hiranyagarbha-Satyam-Praana-Hamsa-Dharma Shaasta- Vishnu-Narayana- Arka-Savita-Dhaata-Vidhaata-Saamraat-Indra-Indu the **Chandra Deva**. The Antaratma too is Radiance- Agni of the Five Elements as also replaceable by the heat within the body of all the Beings as concealed by the Hiranyagarbha or the Golden Egg's all mighty Radiance. Such is the Antaratma that is most sought after as the Ultimate Refuge as the goal of fearlessness, since that indeed is right within the body as also in myriad forms in the Universe. That magnificent and golden Antaratma is all-pervasive and all knowing whos is the Ultimate Goal to be accomplished as the true reflection of Paramatma well beyond Surya!.

16. *Vigrahavaan esha kaalah sindhuraajah prajaanaam, esha tat sthatah savitaakhyo yasmaad eveme chandra rakshah-graha samvatsaraadayah suunante, athaibhyah sarvam idam atra vaa yat kinchit shubhaa drushyentah loke tad etebhyas , tasmaad aadityaatmaa brahmaatha kaala samjnaanam Aadityam upaashitaadityo brahmetyekatha evam hi aaha/Hotaa bhoktaa havir mantr yagjno vishnuh prajaapatih, sarvah kaschit prabhuh saakshee yomushmin bhaati mandale/* Kaalamaan is like the never drying Oceans as regulated by Savitur from whom Bhaskara emerged as also **Chandra, Nakshatra mandali**, and the planets and ' samvatasaras' or years too. Indeed from Savitur the aspects of virtue and vice too were caused. Thus the Self of the Surya Deva is the reflection of Paramatma; indeed he is also the 'bhokta' and 'bhukta' or the enjoyer and the offerer of sacrificer- the Hota and the Yagna phala in the forms of the homa karyaa-the mantra reciter-Vishnu and Prajapati too is the unique Brahman whose witness is Aditya.

38.*Agnihotram juhvaano lobha jaalam bhinatti, atha sammoham chitvaa na krodhaan stunvaaah kaamam abhidyaayamaanas tatas chaturjaajam brahmakosham bhindad, atah param aakaasham atrahi sauraa sowmaagneya saattvikaani mandalaani bhitvaa tatah shuddhah satvaantarastham, achalam,*

amritam, achyutam, dhruvam, vishnu-samjnaanitam sarvaaparam dhaama satyakaama sarvagjnaatva samyuktam, svatantram, chatanyam, sve maheemni tishthamaanam pashyati atrodhaaharanti: Ravi madhye sthitah somah soma madhye hutaasanah tejomadhye sthitam sattvam sattvam satva madhye sthitochyutah/ Shareera praadeshaangushtha maatram anorapi anvayam dhyaat -vaatahparamataam gacchati, atrahi sarve kaamah samaahitaa iti atrodaaharanti; angushtha praadesha sharira maaram pradipa prataapvaat dvis tridhaahi, tad brahmaabhishtuuyamaanam maho devo bhuvanaani aavishesha/ Aum namo brahmane namah/ Who so ever executes agnihotra sacrifice is normally devoid of anger and selfishness. Further he also could severe through the four sheaths of Brahma viz. manas, buddhi, ahankara, and chitta- all comprising antahkarana.. Clearance of ‘antahkerana’ this should elevate the person concerned to heights of space that should reach Suryaloka, **Chandra loka**, Agni loka, and further to cleanse his self and blesses to imbibe the Jnaana of the stable, immortal, indestructible Vishnu loka to accomplish glory. Thus indeed that the **in the midst of Surya , Chandra and Agni is the angushtha maatra or of the thumb sized span of heart and herein the Supreme Self** amid radiant splendour whom Brahma the eternal master craftsman prostrates. Indeed ‘Aum’ prostrates too.

TAITTIREEYA AARANYAKA -

a) PRASHNA ONE - ARUNA PRASHNA

[Chandra is known as **Soma**, the juice or sap of the plants and vegetation apart from being a Graha or planet described as young, two-armed with a club and a lotus in his hands, riding a chariot pulled by ten white horses -or an antelope - as Rajanipati (the Lord of night), Indu (the bright drop) and Kshuparaka illuminating nights. As Soma, Chandra presides over Somvar or Monday. Worshipping Chandra on Mondays is very effective as it grants one`s prayer. Chandra is fertility promoter since the dews that fall on plants overnight give life, thus prayed for progeny besides relief from sorrows and mental afflictions. Sages and devotees invoke the Goddess mother in Chandra and meditate for hours.]

Anuvaaka 11-1 to 5: *Pavitravantah pari vaajamaasate pitaa eshaam patnobhi rakshati vratam, mahah samudram varunahstiro dadhe dheeraa it shokuh dharuneshu aarambham/ Pavitram te vitatam Brahmanahspatem prabhurgaatraani paryeshi vishvatah atapta tanuuh na tadaamo ashnute shrutaasiti vahantah tat shamaashat/* (The purifiers are seated pronouncing powerful words; the Father of the purifiers is **Soma** protecting the acts of the Purifiers like Yakshas. Both Soma and Varuna uphold the power of letting the Purifiers to rise to task of purification of the Soma juice and after straining it enable to let the human system absorb the panchendriyas and heart with enlightenment and joy. The human physical system may not be prepared to readily absorb the concentrate of the blissful Soma juice and might even shake up violently to withstand the intake; the heat of absorption tends to torment the agony and requires considerable physical and more importantly the mental strength from the shocks as the human system was so far used to worldly afflictions and almost daily tribulations. Stanza 3 analyses that Soma is like Brahma among Devas, the Maharshi among the Sages, buffalo among animals, Hamsa among falcons, an axe among trees; the recipients of Soma Juice are distinguished likewise!; moreover Soma crosses the purifier while vibrations of sound waves in the process of absorption of the Soma Juice into the concerned physical systems of the species as referred. The next stanza registers Sapt Rishis viz. Bharadvaja, Kashyapa, Goutama, Ari -Bhauma, Vishvamitra, Vashishtha, and Jamadagni as clarified in Rig Veda vide 10-137; these Sapta Rishis as qualified after performing yajnas realised the true chasm of ‘Asat’ or the Maya Mithya and the ‘Sat’ or the Absolute Truth. The last stanza under reference places on

record the significant contribution of Maharshi Shyaavashva who qualified himself to receive Soma Juice by total vairagya or renunciation -and vairagya alone! [The above stanzas of Taittireeya Aaranyaka are mere repeats of Rig Veda viz. 9.73.3; 9.83.1; 9.96.6; 10-137 respectively]

b) BASICS OF ASTRONOMY:

Rotation of Earth: While Earth rotates on its own axis, **Moon** rotates around Earth and Earth rotates Moon as also around Sun too. These rotations are in perfect kaala maana the time cycle of the Days-weeks-months-years and so on.

Manu Smriti - 64-74 of Aachara Khanda is quoted: *Nimeshaa dasha chaashou cha kashthaa trishatu taah Kalaa, Trishat kalaa muhurtah syadhoraatram tu taavatah/ Ahoraatre vibhajane Suryo maanusha maanusha daivike, Raatri swatnaaya bhutaanaam cheshtayai karmanaamahah/ Pitre raatrahano maasah pravibhagastu pakshayoh, Karmacheshata swahah krishnah shuklah swapnaaya sharvari/ Daive raatryhani varsha pravibhagastayoh punah, ahastadrodagayanam raatrah syaaddakshinaayanam/ Braahmasya tu kshapaahasya yatpramaanam samaasatah, aikakasho yugaanaam tu kramashastan nibodhata/ Chatvaaryahum sahasraani varshaanam tatkrutam yugam, Tasya taavacchati sandhyaa sandyashascha tayaavidhah/Itareshu sandhyeshu sa sandhyeshu cha trishu, ekapaayena vartante sahasraani shataanicha/ Yadetparisankhyatmaadaaveva chaturyugam, Etad dwaadasha saahastram Devaanaam yugamuchyate/ Daivikaanaam yugaanaan tu sahasram parisankhyayaa, Braahmamekam aharjneyam taavateem raatrimeva cha/ Tadvai yuga sahasraantam Braahmaam punyamahaviduh, Raatrimcha taavateemeva tehoraatra vido janaah/ Tasya so -ahanirshasyaante prasuptah pratimuchyate, pratibuddhascha srijati manah sadasaatmakam/ (At the time of Srishti, the Time Schedule as reckoned was as follows: the flap an eye- blink is known as a nimesha; 18 such blinks make a kaashtha, three such kashthas make one kala, thirty kalas make one muhurta, thirty muhurtas make a day- and -night. Now about the division of Surya-Manushya-Deva related Day/Night is explained: In respect of Human Beings, the nights are for sleep and daytime is for 'karmaacharana' or of activity. Whatever is stated for humans is a thirty day-night combines or a month. Pitru Devas consider one set of 15 human day-nights as Krishna Paksha -as per Moon's course from the day one of Moon's full illumination being Pournami ie when the Moon's waning starts as they are active during that period. Now during and Shukla Paksha, Moon gradually picks up its luster from the Moon- Fall on Amavasya till the night when the glory of Its dazzle reaches the peak on Purnima. This period is what humans consider as auspicious. Now, while what human beings reckon as a full one year is just a day-night for Devas. The period of auspiciousness is Uttarayan for six months a year for Devas and thus Human Beings too perform all auspicious deeds; Uttarayan is as for the course of Surya from South to North while Sun's course from North to South is Dakshinaayan. Chandra Loka's parikrama around Earth is for a month, and the Parikrama of Chandra around Pitru Loka for a fortnight is a night and another fortnight a day. Now, Brahma's one raatri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-Kali Yugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga's terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or 664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 42420000 human years. Deva's one thousand years are accounted for Brahma Deva's single day time and another thousand divine years are of Brahma's one night. Thus Brahma's 'ahoraatra' or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus ,after one thousand yugas, Brahma rests for the day and night and then resumes 'punah srishti' or revival of creation process again.)*

SURYA- CHANDRA GATI VARNANA-

Both Surya and Chandra cover daily the Seven Dwipas (Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala); Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine,

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

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

‘muhurta’ or two ghadis at the rate of one thirty lakh and fifty thousand yojanas plus! Thus Surya Deva as he traverses southward for six months turns to uttarayana or northbound. At the time of Dakshinaayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as distant from Meru to Manasarovara! Now the distance on the southern course or Dakshinayana is of nine crore fifty lakh yojanas. After the dakshinayana, Surya reaches the Vishuva sthaana or the ‘khagoleeya vishuvadritta bindu’ at the north of Ksheera sagara. Vishvan mandala parinama is three cores twenty one lakh yojanas. As Surya’s course gets north bound or uttarayana entering ‘shravana nakshatra’, then his course would be towards gomoda dwipa in between the south and north parts and in between are located jaradrava - Iravata to the north and Vaishvanara to the south. Towards north is named Naaga veedhi and to the south is the Ajaveedhi. The nakshatras of Purvaashadha-Uttaraashadha-Mula are known as ‘ajvithis’ and abhijit, shravana and swaati are naagavithis. Ashvini, Bharani and Krittika are aslo naagavithis and so also Rohini-Ardra and Mrigashira. Pushya, Shlesha and Punarvasu are called Iravati veethi. Purvaphalguni, Uttara phalguni and Magha are arshabhi veedhi. Purvabhadra, Uttaraabhadra and Revati are of Goveedhi, while Shravana, Dhanishtha and Shatabhisha are of jagadveethi. Chitra and Swati are again of ajaveedhi, Jyeshtha, Vishaka and Anuraadha are of Mriga veedhi again. During Uttarayana samaya, the speed of Surya is slower and the nights are of longer duration and vice versa.

Shishumaara Chakra : On the ‘akaasha mandala’ or the sky line, in between the space of fourteen nakshatras, there is the shishumaaraka chakra inside which is the son of King Uttanapaada viz. the eternal Dhruva. This Dhruva Nakshatra moves around in a circular manner and along with the concerned Grahas as also Surya and Chandra. Nakshatra Ganas too move around in circular fashion behind the Dhruva Nakshatra. As Dhruva is controlled by ‘Jyotirgana’ and ‘Vayurgana’, he is free to take his ‘manasika sankalpa’ for performing his ‘bhramana’ or self-pradakshina. However, he is influenced by various considerations such as jyotirgana bheda, yoga, kaala nischaya, asta, udaya, utpaaa, Uttaraayana-Dakshinaayana gamana, vishuvat rekhaapara sthiti, graha varnana and such considerations enable Dhruva’s decision. Now, those clouds which afford life to Beings are called ‘Jeemuta Meghas’; such jeemutas are normally impacted by ‘vayus’ which are distanced by a yojana or two; the resultant interaction of the jeemutas and the vayus create ‘maha vrishti’ or the substantial rains. It is stated that in the days of yore, quite a few huge mountains used to fly from place to place with their wings carrying dark clouds repete with clouded waters so that Beings starved of rains on earth were satisfied with the rains at those places. But the advantage of carrying water was far outweighed by the havoc created on earth due to the flying mountains and as such Lord Indra cut off the wings. Consequently the mutilated wings of the mountains create havocs of excessive rains with thunders and pralaya situations consequently causing floods and innumerable water flows of speed and noise! Indeed Vayu is the life energy. Entire ‘Brahmanda’ came into place as the ‘Aja’ or the Self Manifested Brahma came out bursting out from the ‘anda kapaala’ or egg shell with the interaction of fierce wind and clouds. Brahma was also ‘Jalajaataasana’ or seated by the water base. Among the base material besides Vayu and Jala - naamaka- parjanya- meghas Brahma created further Iravata-Vaamana-Anjana and four Diggjas. Elephants, mountains, clouds and serpents are of the same ‘kula’ or likeness of upbringing and likewise of water, clouds, rains; just as to enable the growth of foodgrains one calls tushara or snow in hemanta ritu or winter. In any case it is undisputed that Surya is the cause of ‘vrishti’ or rains. In this world, rains, Sun shine, ice, days and nights, sandhya kalaas, Shubha and Ashubhakaryas are basically regulated by Dhruva. Dhruva regulates water which is received by Surya. It is due to water that wind or prana vayu that Sthaavara Jangamas or the mobile and immobile exist due to. Thus there is a chain reaction in which Prakriti’s mobility is sustained. (Matsya Purana)

[In this connection, Markandeya Purana is quoted: The Life-span of Lord Brahma was determined at hundred Divine years and the calculation of each year was conceived as follows beginning from the minimum measure of Time upwards: three nimeshas or blinks make one ‘Kshana’; fifteen ‘nimeshas’ make one ‘kashtha’; thirty kashthas make one ‘kala’; thirty kalas make one ‘Muhurta’; thirty Muhurtas make one day-night; thirty day-nights make one ‘Paksha’; two Pakshas make one ‘maasa’; six maasas

make one 'Ayana'; two Ayanas make one 'Varsha' or a Year. The Ayanas in a Year are 'Dakshina Aayana' and 'Uttara Ayana'. Each human Year comprising three sixty five day-nights (Aho rathraas) accounts for a 'Divya Ahoratra' (Divine day-night) and on this count, each Uttarayan is a Divine Day and Dakshinayan is a Divine night. One Divya Day-night thus is a full day-night year for human beings. As per Divya calculations, the total count of Four Yugas is twelve thousand years, the Satya Yuga comprising four thousand years, Treta Yuga three thousand Divya Years, Dwapara Yuga two thousand years and Kaliyuga of one Divya thousand years; the rest of two thousand years of the twelve thousand Divine Years is accounted for additional four hundred of Divine years of 'Sandhya' and an equivalent period additionally for 'Sandhyamsha' for Satya Yuga; three hundred years each for these periods in respect of Treta Yuga; two hundred years each of Dwapar Yuga and one hundred years each of Kali Yuga. In Lord Brahma's life span of hundred Divya Years, each day comprises fourteen Manvantaras and each Manvantara consists of one thousand 'Kalpas'. At each change of Manvantara, there is a fresh stock of Indras, Devas, and Sapta Rishis etc. There are seventy one Cycles of Four Yugas in each Manvantar. Viewed from the view point of human years, one Manvantara has three crore sixty six lakh two thousand years; by Divine Years, one Manvantara has one lakh fifty two thousand years. If this Period is multiplied four times, it would then equate Brahma's one day, that is, one million nineteen lakh twenty seven thousand Divya years; or, four twenty nine crores forty lakh (429, 40, 00,000) human years! After each day-night of Brahma, there occurs a 'Naimittika' Pralaya. Brahmanda Purana too is quoted about the Cycle of Time and Kalpas and Manvantaras: 'If Brahma's age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years. (Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvaartha and Parartha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma's age is calculated as 51 years and the first night! As Brahma spent his thousand Yugas long first night, he found water all around and resurrected Earth again -and on the broad lines of what Varaha Swarupa indicated- materialised formally the Chatur Lokaas, Sapta Dwipas and Sapta Samudras. He revived the Srishti of Antariksha, Sun, Moon and other Planets, Pitras, Time, Yugas, Purusharthas of Dharma-Artha-Kaama- and Mokshas. From his first face of the 'Chaturmukha', he created Gayatri, Ruks, Yagni related Agni shtoma etc; Veda Vangmaya, Veda Chhandas, and various Agni-Karyas; from his Southern Face were generated Yajur Veda, Traishthub Chhandas; Panchadasa Stomas and Brihat Stoma; from his western face emerged Saama Suktaas, Jagati Chhandas, Papta dasa Stoma; Atiraatra of Jyotishthoma etc; from Brahma's fourth Face emerged Atharva Veda, Anushtub and Vairaja Chhanda etc. Through out the Yuga Periods, there were countless species of Creation were materialised of 'Charaachara' or mobile and Immobile nature, defying description. Matsya Purana illustrates 30 Kalpas viz. Sveta, Nilalohita, Vaamadeva, Ratnaankara, Raurava, Deva Brihat, Kandarpa, Sadya, Ishana, Tamah, Sarasvata, Agneya, Soma, Maanava, Tatpuman, Vaikuntha, Lakshmi, Savitri, Aghora, Varaah, Vairaja, Gauri, Maheswara, and Pitru.]

Thus having thus explained about **Kaala maana** in some detail as above, the **axis of rotation of Earth** is stated by the astronomers is inclined at an angle of 23.1/2 degrees with respect to the perpendicular to the plane of Earth's orbit around the Surya. This inclination causes Earth to revolve around Surya and there is a variation of the length of day time in a year and this causes Seasons.[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-Phalgun 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.] Further there are Spring and Autumnal equinoxes when day- night are exactly of the equal proportion while the duration of day time is the longest in Summer while the opposite happens in the winter. Thus, Bhumi is considered stationary while Surya -Chandra-and the rest of the Grahas make perambulations to Bhumi!Nakshatras are quite far from Bhumi and are considered to be fixed in well defined positions inside the firmament centered around Earth, known as Celestial Sphere; indeed the size of the sphere is unknown. As Surya-Chandra and the rest of Grahas around the Bhumi, they appear to be moving in the ‘antariksha’ against of background of the galaxy of Stars. A criss- cross drawing of lines, circles and points on the sphere is sated to help observe the movements of the celestial objects.

Now, Earth rotates around on its own axis from ‘prateechya’ or west to ‘praachya’ or east with all the earthly objects as mountains, oceans , rivers , widespread vegetation of thick forests, mining wealth underneath and down under the horizon which is divided as two halves between the North Pole to South Pole and the Earth’s Equator. The orbit of earth as visualised in the context of Celestial Sphere is called as the Ecliptic and is inclined to the eqautor at an angle of 23 and half degrees. The Ecliptic intersects the Equator at vernal equinox and automnal equinox. Be that as it may, Surya moves along the Ecliptic at the rate of a degree by a day thus circling 360 degrees in a year. While so doing the point of Suryodaya moves towards the North and that northernly movement is named ‘Uttaraayana’. Even as Surya appears stationary and as he moves along with the ecliptic, the point of Suryodaya commences to move towards South and thus termed as Dakshinayana. As a result, the Seasons as also the variation of the day time as well.

It is against this brief background, **Chandra** revolves around the Earth along with the Nakshatras. Chandra completes the orbit on an average of 27 days, and spends about a day at each of the Nakshatras. The name of the Nakshatra and the presiding deity are as follows: Krittika - Agni; Rohini-Prajapati; Mrigashira- Soma; Ardra-Rudra; Punarvasu-Aditi; Pushya-Brihaspati; Ashlesha-Sarpa; Makha-Pitra; Poorva phalguni-Aryama; Uttara Phalguni-Bhaga; Hasta-Savita;Chitra-Indra; Svaati- Vayu; Vishakha-Indrani- Anuradha-Mitra; Jyeshtha- Indra; Moola- Pitra; Purvaashadha-Aapah; Uttaraashadha-Vishvadeva; Shravana- Vishnu; Dhanishta- Vasu; Shatabhisha- Indra; Purvabhaadra- Ahayekapaat; Uttara bhadra-Abhirbudhnyya; Revati-Pusha; Asvini- Ashvin; and Bharani- Yama .

VEDAS

RIG VEDA:

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 fortunes 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 visuvishpushthi 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 shravaasyuttamaani 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

xix. *Yaa te dhaamaani havishaa yajanti taa cte vishvaa paribhurastu yajam, gayasphaanah prataranah suveeroverahaa pra charaa Soma duryaan/* **Soma Deva!** May all those engaged in Yagjna Karyaas in the ‘Yagjna 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 yodadaashadasmal/* 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 immesurable and unimaginable! [Indeed, Chandra is the Antariksheeya poshaka, and on Earth the Materialization of Oaushadhis, 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!

1.94. 14. *Tatthe bhadram yatsamriddhih sve dame Somaahuto jarase mrillyattamah, dadhaasi ratnam dravinam cha daashushegne sakhye maa rishaamaa vayam tava/ Agni Deva!* You being at your own place of Yajna griha itself with **Soma Deva** ‘aahutis’ and bestow fortunes and happiness. Conferring fulfillment to the ‘Havish daataas’ is indeed your major contribution which is undoubtedly praiseworthy. May the bonds of our spiritual affinity be everlasting!

1.129.6: *Pra tadvocheyam bhavyaayedave havyo na ya ishvaanmanma rejati rakshohaa manma rejati/ Svayam so asmadaa nido vadhairajet durmatim, ava svedavadhaamshovataramava kshudramiva stravet/* Those noble persons who seek to pursue their ‘Purushardhas’ viz. Dharma- Artha- Kama -Mokshas are praiseworthy like Indra Deva Himself; they also decimate evil energies and preserve balance of life. May they extol **Soma Deva** with this kind of Stotra. May such persons of capability keep aloof evil minded and negative forces and uproot such sections of Society by sprinkling petty drops of positive energies.

2.4.13-14-15: *Somo jigaati gaatavid Devaanaameti nishkrutam, rutasya yonimaasadam/ Somo asmabhyam dvipade chatushpade cha pashave, anameevaa eeshaskarat/ Asmaakamaayur vardha yatrabhimaateeh sahamaanah Somah sadhastamaasadat/ Soma Deva* would be able to instantly recognise those of the persons of virtue making headway to ‘yajna sthala’ towards which Devas too are happily bound to. May **Soma Seva** grant quality food to preserve and promote the quality standards of health of committed humans and cattle. May He likewise provide ‘anna’ or food which is the major input to longevity and contentment of Life . May **Soma Deva** instantly eradicate the long drawn diseases of various species in this unfortunate ‘samsaara’ and bestow long and healthy existence with neither physical diseases nor mental imbalances.

3.7. 104. 9: *Ye paakshamsam viharanta yevairye vaa bhadram duushayant svadhaabhih, ahaye vaa taan pradadaatu Soma aa vaa dadhaatu nairutye rupasye/* Sage Vashishtha avows: ‘**Soma Deva!** In case if some ruthless persons resort to harm and hurt me and to those like me with clean conscience, may such of wicked minded be exposed and retaliated. May such villians be thrown to heaps of poisonous snakes or curse them to experience abject poverty and penury.

3.7.12-13: *Suvigjnaanam chikitushe janaaya sacchhaasaccha vachasee pasprudhaate, tayoryatsatyam yataradrueeyastadit Somovati hantyaasat/ Na vaa vu Somo vrijinam hinotina kshatriyam mithuyaa dhaarayantam, hanti raksho hantyaasadvadantam ubhaavindrasya prasitou shayaate/* Among Vidvaans too there are tend to be perennial arguments as to how and what to sift the Truth and Untruth. Truth is smooth and straight forward even it tends to hurt while the Untruth tends to get coloured. May **Soma Deva** safeguard the Truth and choke the Untruth for ever. Indeed, **Soma** is ruthless in demolishing the sinful, the pretending and the schemy yet mighty; He maintains and observes protocol and thus all the negative and destructive energies are handed over to Lord Indra and have them examined for justice for mighty sins.

3. 8. 48.[1-15]: 1. *Svaadora bhakshi vayasah sumedhaah svaadhyo varivo vittarasya, vishveyam Devaa vuta martyaaso madhu bruvanto abhi sancharanti/* That illustrious and sweetest Soma Juice which Devatas, outstanding humans such as Yagna Kartas , ‘Svaadhyayis’ or regular readers of Scriptures seek to lap up and revel in as and when such golden opportunities are chanced!

2. *Antascha praagaa Aditirbhavaasyavayaataa haraso daivasya, Indavindrasya sakhyam jushaanah shrousteeva dhuramanu raaya Ruddhyaah/* Avinashi Soma Rasa! You always enter into ‘antahkarana’ or the Inner Consciousness of various Devas and nullify their anger and irritability. Just as the horses of a chariot carry the load, similarly the Sages and Kartas of Yajna Karyas are carried on by Indra Deva ; may the latter thus bestow to them name, fame and prosperity to them by the Soma Rasa!

3. *Apaama Somamamrita abhuumaaganma jyotiravidaama Devaan, kim nyunasmaan krunavadaraatih kimu dhurtiramrita martasya/* **Soma Deva!** Just as a faithful son to a father, or a dear friend to another dear friend, readily offer hearty deeds of joy, may you too grant buddhi or mental joy, long and comfortable life to those who are devoted and dedicated to you.

4. *Sham no bhava hrida aa peeta Indo Piteva Soma soonave sushevah, sakheva sakhya uruushamsa dheerah pra na aayurjeevase Soma taareeh/* Just as in the case of a cart drawn by bullocks, may you as the ‘saaradhi’ the safe driver grant Soma Rasa to brighten each and every body part of your devotees like us with a view to stand for ‘dharma’ and ‘nyaaya’by ennobling them, saving them and providing them ‘saardhakata’ or justification to live long, healthy and happy.

5. *Ime maa peetaa yashas vuruushyavo ratham na gaavah samanaaha parvasu, te maa rakshantu vimanscha ritraaduta maa smaanaadya vayantvad vayantvindavah/* **Soma Deva!** as we seek and ready to receive Soma Rasa for our consumption, may you bestow to us luminous capacity as of Agni Deva to receive and enjoy the drink thus moving about freely and fearlessly with natural joy and prosperity

6. *Agnim na maa mathitam sam dideepah pra chakshaya krunuhi vasyaso nah, athaahi te mada aa Soma manye revaam eva pra charaa pushthimacchha/* **Soma Deva!** As we are ready to drink Soma juice, may

we be equipped with physical fitness and mental preparedness just as Agni Deva has the luminous resilience and capacity to absorb the Rasa into the system assuring mobility and contentment!

7. *Ishirena te manasaa sutasya bhaksheemahi pitrasyeva raayah, Soma raajan pra na aayuumshi taareerahaaneeva Suryo vaasarani/ Teja sampanna Soma!* We seek to delight ourselves by drinking Soma Juice as though it is our own ancestral property! May we be bestowed longevity and wisdom, in the same manner that during the day Surya Deva provides radiance in an ever increasing manner.

8. *Somaraajan mrilayaa nah svasti tava smasi vratyaastasya viddhi, alaarta daksha uta manyurindo maa - no aryo anukaamam araa daah/ Soma Raja!* as we are 'vrata sheelas' or duly self-disciplined and dedicated to you, do provide to us the 'kshamata' or capacity to fight and subdue 'adharma' and 'avineeti' and bless us never to lose any battle whatever!

9. *Tvam hi nastanvah Soma gopaa gaatre gaatre nishasatthaa nruchakshaah, yatte vayam praminaamavrataani sa no mrila sushakhaa Deva vasyah/ Soma Deva!* You are the protector of our body and mind as well. May our body parts and thinking ability be fighting fit; it may be that even by mistake if we sometimes fail in our duty and dedication to you, we beseech you to ignore our marginal discrepancies since basically we are your true followers deserving your sympathy in the name of 'camaraderie' and true dedication.

10. *Ruduudarena sakhyaa sacheva yo maa na rishyedvaryascha peetah, ayam yah Somo nyadhaayasme tasmaa Indrah pratiramemyaayuh/ Indra Deva* the free rider of outstanding horses! We solicit to you as we have sipped the soma juice now to provide to us longevity and happiness.

11. *Apatyaa asthuraniraa ameevaa nirastrasantamisheecheera bhaishuh, aa Somo asmaam aruuhad vihaayaa agamma yatra pratiranta aayuh/ We* have now indeed succeeded to attain Soma Rasa the outstanding. May the most complicated and almost impossible miracle of curing physical and psychological ailments be now cured for ever as so far we have been suffering the most. May we now reach that farflung target of fearlessness, 'aayush' or long life and fulfillment.

12. *Yo na Induh piraro hratsu peeto martyo martyaam avivesha, tasmai Somaaya havishaa vidhema vayam syaama patayo rayeenaam/ May Pitru Devatas!* Since the experience of Soma Rasa is now with us, we seek to reach and serve you by way of the 'aahutis' of Agni; in turn may we seek 'dhana dhanya samriddhi' or abundance of food and fortune.

13. *Tvam Soma pitrubhih samvidaanonu dyaavaaprithivee aa tatantha, tasmai ta Indo havishaa vidhema vayam syaama patayo rayeenaam/ Soma Deva!* Your capability is such that from bhuloka to pitruloka, the Beings offer 'havish' to you and serve you with veneration. Do hence bestow to us 'dhana-dhanya-keertis'!

14. *Traataaro devaa adhi vohataa no maa no nidraa Ishat mota jalpah, vayam Somasya vishvah priyaasah suveeraaso vidathamaa vadema/ To you the Devatas* who protect us against Vice and guide us to the path of virtue always! Do continue to guide us with sweet words as always! May bad dreams be ever under control! May you always take the shape of vessels to fetch Soma Rasa for us as also to our progeny!

15. *Tvam nah Soma vishvato vayodhaastvam svarvidaa vishaa nruchakshaah, tvam na inda vuutibhih sajoshah paahi paschaataaduta vaa purastaad/ Soma Deva!* You are always the provider of food to us all of the earthly Beings. You are indeed the ‘sukha daata’ and ‘sarva darshi’! May you enter our inner being to optimise our security and happiness levels high!

10.85.3: *Somam manyate pativaanyaat sampishantyoshadhim, Somam yam brahmaano vidurna tasyaa-shnaati kanchana/* As ‘somalataadi’ taru muulikaas or select vegetable plants / medicinal herbs perhaps yield juices for healing external and and internal ailments of bodies; but Soma Rasa is not, repeat not, generated unless Brahma Nishtha jnaanis only might be capable of creating the Soma rasa in sukshma pravahaas! More our, such small collections are so potent that their effects are none easily described.

10.124.6. *Idam svaridamidaasa vaayamayam prakaasha urvantariksham, hanaava vriram nirohi Soma havishtvaa santam havishaa yajaama/ Soma Deva!* Behold! Indeed this lovely Heaven, this bright and widespread sky are such as we now see and feel after actually experience. It is so now after Vritraasura was decimated that we are able to visualise as we indeed are the ‘yajaneeya’ or yajaneeya padardha samarpitaas’ or worthy of receiving sacrifices and sacrificial material!

Yajurveda (Shukla) :

1.19. 72. *Somo Raajaamrityim suta rujeeshenaajajaanmrityum, Rutena satyamindriyam vipaanangim shukramandhasa Indrasyenindriyamidam payomritam madhu/* The King of Soma Rasa, **Chandra Deva**, smoothly enables defiance of death; the Soma Yajna leads to Satya-Bala-Anna-Veerya-Indriya Saamardhya-Amritopama Ananda or Truthfulness-Strength-Ample Food-Vital Fluid / Semen-capacity of body parts-and the joy of nectar; is indeed is the quintessence of Soma Rasa.

1.28: *Puraa krurasya visrupo viripshunnidadaaya prithiveem jeeva daanum, yaamairayamschandramasi svadhaabhistaamu dheeraaso anudishya yajante/ prokshaneeraasaadaya dvishato vadhosi/* Chandrama is the outstanding among nakshastras indeed. Yet the distinction is not much and thus this fact is sought to be firmly established. In fact there is a perfect ‘samanvayata’ or synthesis of Earth, Moon, Sun and Paramatma. Taittiriya Brahmana 3.10 states that the cycle from food- to praana-to material wealth to knowledge to mind to Truth - to spiritual awakening- to Bliss. Alternatively, *Somo vai Chandramaah-Chandramaa asyaaditye shritah- nakshatraanaa pratishthita/ --Chandramaa manaso jaatah- Chandra -maa vaa amavasyaamaadityamanupravishati/* Chandrama’s ‘astitva’ or realism is based on Surya and this is the causation of nakshatras; further on Amavasya day, Aditya makes an entry! Thus, this stanza is addressed to Vigjnaana Vetta Ishvara! The valiant and brave spare no effort be it in battles or performing yajnas. There is a perfect juxtaposition of ‘yajna paatras’ or sacrificial vessels and the acts-the mantras-the objective and the final result!

Yajurveda (Krishna)

Soma- commendation- cosmic play- and power:
1.2. 6: *Amshunaa te amshuh prachyantaam parushaa parurgandhaste kaamam avatu madayaa, raso achyuto amaatyosi shukraste graho/ Abhityam devam savitaaram unoh kavikratumarchaami satya samvasam ratnadaamabhi priyam matim, Urdhva yasyaamatir bhaa adidyudat saveemani hiranya paaniramimeet sakrutah kripaa suvah/ Prajaabhyastvaa praanaaya tvaa vyaanaayatvaa prajaastvamanu*

praanih prajaastvaamanu praanaantu/ May the rays of **Soma** be merged one another, may that vitality get enhanced and submerged in cosmic energy and constitute as a part of Universal Bliss! May Savitur Deva, the protector of heaven and earth, be extolled for the very word of Illumination and propel the Truth - ‘Satyasavasa’ and uphold as also enhance the bliss of Truth from heights to further elevations-*urdhva yasyaamatir bhaa adityudat-* ! Parama Purusha who is the follower of Truth indeed measures the length-breadth- depth and height of Bliss with His own golden hands and releases that very stock towards the performance and the success of the Sacrifices and its luster. This further endows the successors of the Successors of the Sacrifices in the path of the Life Energy for their follow of the Sat Karyas too!

1.2.7: *Somam te kreenaami urjasvantam payasvantam, veeryayaavantam abhimaatishtaaham shukram te shukrena kreenaami, Chandram Chandrena amtiram amritena samyatte gouh/ Asme chandraani tapas taneerasi prajaapater varnah, Tasyaaste sahasraposham pushyantyaash charamena pashunaa kreenaam/ Asmete bandhuh mayite raayah shrayantaam, asme jyotih Soma vikrayini tamo, Mitrona paahi sumitra - dhaa/ Indrasyorum aavishaa dakshinam, ushaann ushantam syonah syonam, svaana bhrajaan anghaare-bambhaare hasta, suhasta krushaanvete vahah Somakrayaanaah, tan rakshadvam maa vo dabhan/* **Soma** as per Vedas is the Lord of Happiness and pressing Soma is to bestow the Soma Delight as a result of sacrifices. It is foolish to release the Soma delight in an open market! Kraya Vikraya nor sell and buy is a fanciful lack of knowledge. Buy and sale business or play for profit and loss of Soma Rasas is ignorance and an aberration of mankind. The happiness of experiencing Soma is such as to possess physical and mental strength and defeat and destroy enemies within and without. *Shukram te shukrena kreenaami/* Play with essence and purity of knowledge, happiness with happiness, immortality with immortality which could match with only a cow which stands for dharma and nyaya or virtue and justice only! **Soma!** *Asme Chandrani tapasatanuursi prajaapatervarna!* You are the concentrate and the core of bliss- the very body of the radiant ‘tapas’ of Prajapati! You again are the Ultimate Knowledge of Pashus and the Posterity! Hence let us by friends or the co travellers as indeed Praja and Prajapati are inseparable concepts! May Soma enter or get absorbed with each other; promote each other-lead us to light each other- destroy negativities each other too.

1.2.8-i: *Udaayushaa svaayusha ud oshadheenaam rasena ut parjanyaasya shushmena udasthaam amritaam anu urvantariksham anvih adityaa sadosi/* **Soma Deva!** do kindly increase life span in general, your own life span, the life span of earth, the force of rain and energies, the span of immortality and that of the dyuloka or the mid world, of earth the seat of Aditi!

1.4.32: *Aa pyaayasva madintama soma vishvaabhiruutibhih, bhavaa nbahsaprastamah/* **Soma the Singular Entity of Joy!** Besides blessing us to enjoy ever, yield to us completeness with powers of protection and progress always.

1.6.4-20: *Somasyaaham deva yaajayaa suretaa reto dhisheeya/* By performing Soma Yajna, may ‘suretaa’ excellent virility be blessed by establishing strong seed in me!

2.3.5: i-ii: *Prajaapatestrayastrimshad duhitara aasantah Somayaa raagne adadaat taasaam rohinimupait taa irshyanteeh punaraagachachan taa anvait taah punaraayaachata taa asmaina punar adaadaat so abraveedrtamamishva yathaa samaavaccha upaishyaam yatha te punardaasyaamiti sa ritaamaamit taa asmai punaraadaadaat taasaam rohineemevopait/ Tam yashmaa aarchhad raajaanaam yakshmaa aaraditi tadraajyakshamasyaa janmaa yat paapeeyaana bhavat tat paapayakshamasyaa*

yajjaayaabhyo avindat tajjaayenyasya ya evam eteshaam yakshmaanaam janma veda nainamete yakshmaa vindati sa etaa eva namasyann upaadhaavat taa abruvan varam vrinaamahai samaavacchaha eva na upaayati/ Prajaapati married off thirty three daughters of his to Soma the King but Soma was close to Rohini of all the daughters while the other daughters went back to Prajapati. Soma approached Prajapati again and again and the latter demanded Soma to swear that he would equally associate with all the daughters, yet Soma continued to associate with Devi Rohini alone. Then illness seized Chandra and eventually became worse as he got it from his wife called the wife's disease. Then the wives compromised and agreed to a boon on the express condition of his associating with them all equally.

iii. *Tasmaa etamaadityam charum niravapan tenaivainam paapaat shraamaad amunchan yah paapaksham agrihitaa syaat tasmaa etamaadityam charum nirvaped aadityaaneva svena bhaagadheyenopadhaavati ta evainam sraamaan amumevainam-aapyaayaamaanam anvaa pyaayayati nano navo bhavati jaayamaana iti puronuvaakya bhavati aayurevaasmin tayaa dadhaati yamaadityaa amshum aapyaayayanteeti yaajyai vainam etayaa pyaayayati/* Towards this end, the wives of Chandra made oblations in favour of Dvadashaadityas who relieved from the disease while the latter deducted their shares too. Then a 'Puronuvaakya' or Purna Bimba the Full Moon was born; yet *navovaa bhavati jaayamaana/* the yaajya to the Dvadashaadityas resulted in 'the deduction as incurred by themselves by way of waxing; thus the Moon is made to wax and wane in the two fortnights in a month!

3.1.8. *Nigraabhyaah stha devashruta aayurme tarpayata praanam me tarpayata apaanam me tarpayata vyaanam me tarpayata chakshurme tarpayata shrotram me tarpayata mano me tarpayata vaacham me tarpayata aatmaanam me tgarpayata angaani me tarpayata prajaam me tarpayata pashuum me tarpayata grihaan me tarpayata ganaan me tarpayata sarvaganam maa tarpayata, tarpayata maa ganaa me maa vi trishnam//* Waters grasp **Soma** the enjoyment by means of 'nigraa -bhyaah' or self restraint and control. As the Scriptures state: 'tarpayata' or delight and bring contentment to my life-my 'praana' the vital energy- my 'apaana'- my 'vyaana'- my eyes-my ears- my mind- my speech-my 'atma' or the Soul- my limbs- my offspring-my cows / rays- my interior residence- my flock and group- my self and never get thirsty!

Oshadhayo vai Somasya visho vishah khalu vai Raagjnah pradaatoh Ishvara Aindra Somah/Aveevridham vo manasaa sujaataa Ritaprajaataa Bhaga indvah syaama/ Indrena deveer veerudhah samvidaanaa anu manyantaam savanaaya Somam ityaaha/ Oshadheebhya evainam s vaayai vishah svaayai devataayai niryaachyaabhi shunoti yo vai Somasya abhishuuyamaanasya prathamamshuh skandati sa Ishvara indriyam veeryam prajaam pashuun yajamaanasya nirhantoh tam abhi mantrayeta aa maa askaantsaha prajayaa saha raayasposhena indriyam me veeryam maa nirvadheer iti aashisham evaitaam aa shasta indriyasya veerasya prajaayai pashuunaam anirghaataaya/ Drapsah cha skanda prithiveeman u dyaam, imam cha yonimanu yashcha poorvah/ Triteeyam yonimanu samscha - rantam drapsam, juhomyanu sapta hotraah/ Ouoshadhis or herbs which are the extensions of Earth are the creations of **Soma**; these herbs in a way belong to the King Almighty; in the hierarchy Soma is connected to Indra. You herbs the food grains are thus born to 'sujata' or thus of divine heritage, which in fact is Truth, which is the 'bhaga' tantamount to the outstanding bliss or ecstasy.As per the chain reaction, may **Soma**, grant us the approval of foodgrains to Bhuvaasis! Certainly therefore, we, the Beings on Earth, beg Him for each drop of our potency to generate our power, strength, offspring besides the animals for Sacrificers who should declare: **Soma Deva!** ' you have bestowed me with offspring, wealth,

animals, physical energy and above call the ‘will’ to perform sacrifices to perpetuate to the posterity! Indeed thus each drop of bliss as fallen on earth is from heaven; it drops at the seat of ancient sages, and further down to the ages from the seats of Sapta Hotras now! [Incidentally, a 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, Brahmanaascchamsi, Agnidhra and Pota]

3.2.5: viii-xiii: *Ehi vishva charshane shambhuur mayobhuh svasti maa harivarna pra chara krat ve dakshaaya raayasposhaaya suveerataayai maa maa raajan vi bibheesho maa me haardi tvishaa vandhih/ Vrishane shushmaaya aayushe varchase/ Welcome **Soma!** You make every effort for us with ‘sham’ or peacefulness and ‘mayas’ or bliss and hence welcome to us! Deva! welcome since you offer us judgment and sagacity, nourishment and strength. All the same Deva! terrify me not and pierce me not with your radiance! [Similarly **Soma Deva!** You have the Ashta Vasu Devatas, Ekaadasha Rudras, Dwaadasha Adityas for you as troops, who realise in the heart, imbibed by Indra and Pitru devatas! Enjoy what I eat!]*

3.3.3: iv to ix: *Maandaasu te shukra shukramaa dhuunomi, bhandanaasu kotanaasu nuutanaasu resheeshu, mesheeshu vaasheeshu vishva bhritsu maadhveeshu kakuhaasu shakvareeshu, shukraasu te shukra shukramaa dhuunomi, shukram te shukrena grihnaami, ahno rupena Suryasya rashmibhih, aa asmin ugraa achuchyavurdivo dhaaraa ashashchata, kakukham ruupam vrishabhyasya rochate, brihatsomah somasya progaah Shukrah Shukrasy purogaah/ **Soma Deva!** May Shukra Deva stir your ‘shukra’ or essence yielding delight providing waters of joy. These waters are replete with knowledge and jnaana. Of these waters as rushing with speed and roar, they are sweet, purity and strong : *shukram te shukrena grihnaami/ Soma Deva!* I collect such excellent waters of purity with your own purity! Now as Surya kiranas are collected forming a day, the very severely heated ones release streams on earth from heavens. The lofty and haughty rays yield showers of concentrated energies. Now, you the pure form of **Soma Deva** leads to the pure Soma again! Soma! You are undecieved, ever wakeful and vigilant!*

3. 5.1. *Purnaa pashchaaduta purnaa purastaad unmadhyatah purnamaasee jigaaya, tasyaam Devaadhi samvasanta/ Uttame naakaa iha maadyantaam yat te Devaa adadhur bhaagadheyam, amavaasye samvasanto mahitvaa/ Saa no yajnam piprhi vishvavaare rayim no dhehi subhage suveeram, niveshanee sangamae vasuunaam/ Vishvaa rupaani vasunee aaveshyaantee sahasrapusham subhagaa raraanaa, saa na aa gan varchasaa samvidaanaa/ **Soma Bimba** is full at the end, full in the beginning and full in the middle! On the Pournimaasi or the Full Moon night has always been resplendent victoriously. May the various Devas dwelling on the firmament together celebrate with joy and share their happiness in the high heavens. May the experience of elation bestow grant riches of hero power and the fullness of ecstasy in all the forms and splendors!*

3.5.5: *Saksha Shuusha Savitar Vishvacharshanaetebhiih Soma naamabhir vidhema te tebhiih Soma naamabhir vidhemate/Aham parastaad ahamavastaat aham jyotishaa vi tamo vavaara/ Yadantariksham tadu me pitaa aahud aham Suryam ubhayato dadarshaaham bhuuyaasam uttamah samaanaanam! Soma Deva!* You are worshipped by the names as ‘Saksha’ who is famed for suppressing enemies, ‘Shusha’ for totally drying up foes, ‘Savitar’ the All-Visioning and All - Creating. Chandra asserts: ‘ I am from above, I am from below, I have dismantled darkness with illumination! The Antariksha or the Midworld has become my father; I vision Surya all over; yet May I become the highest of my equals!’

6.1. 6: *Kadruscha vai Suparnicha aatmaa rupoyaraspardhetaam saa Kadruh Suparneem ajayat saa abra-veet triteeyasyaamito divi Somah tam aa haratena aatmaanam nihkreeneeshvaa iti iam vai Kadruur asau Suparnee chhandaamsi Saoparneyaah saa abraveet asmai vai pitarou putraan bibhritah triteeyayaamito divi Somah tam aa hara tena aatmaanam nihkreeneeshva iti maa Kadruar avochaiti/ Kadru the Queen of Snakes-Prajapati Daksha’s daughter and Sage Kashyapa’s wife- and Suparna the wife of Garuda Deva disputed their powers and Kadru won and as per mutual understanding , Kadru demanded that **Soma Deva** be fetched from the Triteeya Swarga; Kadru being on earth and Suparna on the ‘antariksha’ the Outer Space. With the help of Suparna’s grand children - Sapta Chhandas / Sapta Suryaashvaas:[viz. Jagati,Trishtubh, Gayatri besides Pankti, Anushtup, Brihati, Viraj, and Jagati], Suparna desired the three able ones of Chhandas to fulfill the task of bringing Soma Deva as required.*

Jagatee udapatat chaturdashaaksharaa sateesaa apraapya nayvartata tasyai dve akshare ameeyetaam saa pashubhih cha deekshayaacha aa agacchat tasmaat Jagatee chhandasaam pashavyatamaa tasmaat pashumantam deekshopanamati/ Jagati of fourteen syllables flew up but failed to bring Chandra; It was short of two syllables but returned with Cows in the form of Kiranas or Rays designated as ‘Deeksha’ the concept of sanctification or blessing.

Trishthuk udapatat trayodashaaksharaa satee saa apraapya ni anavaraa tasyai dve akshare ameeyetaam saa tapasaa cha aa agacchchat tasmaat trishthobho loke maadhyandine savane dakshinaa neeyanta etat khalu vaava tapa ityaahuh yah svam dadaati iti/ Then Trishtubh of thirteen syllables flew up but returned without Chandra yet with ‘dakshina’ or the gift of acumen and good faculty of judgment which indeed would substitute for truthfulness and prosperity being the well being. Thus Trishtubh in the form of mid day offering of gifts.

*Gaayatee udapatat chaturaksharaa satiyajayaa jyotishaa tam asyaa ajaa abhiarundha tat ajayaa ajatvam saa Somam cha aaharat chavaari cha aksharaani saa ashtaaksharaa samapadyata/ Finally, Gayatri flew up with determination along with its four syllables- viz. the evident ‘Om- Bhu-Bhuva-Svah’ along with the ‘ajaya’ or unborn ‘Atma’ viz. Soma and hence the expression viz. ‘ajatvam’. Gayatri thus successfully brought **Soma**, besides the four syllables thus forming eight syllables . [As per Rig Veda Mantras: Jagati has 48 syllables- 4 paadaas with 12 shabdaas each; Trishtubh has 44 syllables, 4 paadaas, with 11 each; Gayatri has 4 syllables, 3 paadaas, with 8 letters each]*

Brahmavaadino vadanti kasmaaty satyaa Gayatri kanishthaa chhandasaam satee yagjnamukham paree--yaaya ityateva adah Somam aa aharat tasmaat yagjnaamukham paryait tasmaat tejasvineetamaa padbhyaam dve savane samagrahnaat mukhena ekam yat mukhena samagrahnaat tat adhyat tasmaat dve savane shukravatepraatah- savanam cha maadyaandinam cha tasmaat triteeya savana rijeeshamabhi shunvanti dheetam iva hi manyanta aashiram avanayati sashukra tvaayha atho sambharati evainat/

Brahma Vaadis or theologians wonder as to how Gayatri, the smallest of meters is able to bring down the Soma Juice while other meters had failed; is it since by its feet that it had grasped the two offerings and by the mouth it had sucked at the morning and evening while the *rijeesham* or base sediment during the noon. This must have thus been able to suck- *dheetam*- as it were! In any case, the Soma Juice had since been secured certainly!

Tam Somam aadhriyamaanam gandharvo vishvaavasuh pari amushnaat sa tisro raatreeh parimshito avasat tasmaat tisro raatrih kreetah Somo vasati te Devaa abruvann streekaamaavai gandharvaah striyaa nishkreenaama iti te vaacham streeyam ekahaayaneem kritvaa tayaa nir akreenann saa rodid ruupam kritvaa gandharvebhyo apakramya atishthat tat rohito janma/ Even as the Soma Juice had been thus secured, Vishvaavasu Gandharva stole it and retained for three nights. Devatas declared: the Soma was stolen as Gandharvas loved women and as such let it be recovered by a woman only! They further made an appeal by way of a speech and a one year girl redeemed the juice! She adopted the form of a red deer by name Rohit and slipped away from the Gandharvas and indeed that was the origin of a red deer!

Te Deva abruvann apa yushmat akrameet na asmaan upaavartate vihvayaamahaa iti Brahma Gandharvaa avadann agaayan devaah saa devaan gaayata upaavartata tasmaat gaayantam striyah kaamayante kaamukaa enam srtiyo bhavanti yaa evam veda atho ya evam vidvaan api janyeshu bhavati tebhya eva dadadi utayat bahutayaa bhavanti/ Devas declared that the girl under reference had run away from us and would not return ; we must summon her. Accordingly, uttered a Brahma Mantra and Devas sang; then she came. Therefore women love one who sings. If one knows in the family, men give their daughters in wedlock, even if there be plenty of suitors!

Ekahaayanyaa kreenaati vaachaa evainam sarvayaa kreenaati tasmaat eka haayanaa manushyaa vaacham vadanti aakuutayaa akaanaya ashlonayaa asaptashaphayaa kreenaati sarvayaa evainam kreenaati yat shvetayaa kreeneeyat dushcharmaa yajamaanah syaat yat krishnayaa anustaraneesyaat pramaayuko yajamaanah syaat yat dvirupayaa vaartraghni syaat sa vaa anyam jeeneeyaat tam vaa anyo jineeyaat arunayaa pingaakshya kreenaati etadvai Somasya rupam svayaa evainam devatayaa kreenaati/ It is he who prepares Soma Rasa with the knowledge of a year and its narration for a year too. He secures a cow with no horns or with least defiance; that cow is ideal as she has small ears or is readily adjustable and least defiant; that cow is neither one eyed nor lame; that cow is also not even hooved since not the running away kind; if the buyer prefers a white cow, the sacrificer might be a leper; if he prefers a black cow, it might not be a funeral cow and thus the buyer might even die! If the cow to buy is a double coloured one, then it might not be like a vrtraasura who was of brahmana birth yet with danava's grit and cruelty and thus either he could kill a foe or his foe would kill him as in the case of Indra killing him off! But then which brand of a colour that the cow should have! He should be yellow eyed and healthy-looking with a glow! That is the form of Soma who could most probably secure for his Deity!

6.1.11. [Soma Rasa could not be bought but is secured by 'tapas' or devotion and dedication. It comes as friend, discrimination, delight, dedication and sheer will power.]

As Soma is finally prepared, secured and connected with Varuna and Indra, the end result is auspicious friendship.

SAAMA:

422. *Bhadram no ati vaataya mano dakshamrita kratum, athaa te sakhye andhaso vi vo made ranaa gaavo na yavase vivakshase/ Soma Deva!* May you provide us Soma Rasa and empower with 'balam'/ strength, 'kaarya dakshata' or expertise in performance, 'kalyaanakari shakti' or the power of enabling auspiciousness, 'shreshthata' or leadership, and 'mitrata' or the ability to make friendship in a manner of fresh and green grass to cow s!

427. *Pari pra dhanvendraaya Soma svaadurmitraaya Pushne Bhagaaya/ Svadishta Soma Deva!* You are indeed in the flow of Devas like Indra, Mitra, Pusha and Bhaga!

428. *Paryushu pra dhanva vaajasaataye pari vrittaani sakshinah/ Soma Deva!* May you ever retain the vessel of food as ever full for us! May you enable our physical strength and mental confidence to be able to destroy enemies within and without! May you decimate our long standing debts incurred ever now in the instant life and in the past.

429: *Pavasva Soma mahaan samudrah Pitaa Devaanaan Vishvabhi dhaama/ Soma Deva!* Just as as the endless Ocean, you are the preserver of varied Devas by offering vessels of Soma juice.

430: *Pravasva Soma mahe dakshaayashvo na nikto vaajee dhanaaya/ Soma Deva!* You are like the best and commanding horse with might and sparkle; may you bestow strength and capacity to us in endless cups of Soma juice!

431. *Induh pravishtha chaarumadaayaapaamupasthey kavirbhagaaya/* Indeed this outstanding 'jnaana sampanna'/ conscience awakening Soma Rasa concentrate is truly meant for 'sampanna yukta' and thus needs to be duly diluted with water!

432. *Anu hi tvaam sutam Soma madaamasi mahe samartha raajye, vaajaah abhi pavamaana pra gaahase/ Soma Deva!* After enjoying Soma Rasa, we would no doubt perform formal and detailed worship. Thereafter, we would get converted as 'shakti shaalis' or high potent Beings and proceed straight away to attack the enemy forces like the Arishad Vargas of Kaama- krodha-lobha-moha-mada- matsaras or ill justified desires-impetuousness-avarice-infatuation-arrogance and envy!

Atharva:

(**Soma Deva** is established as the ' prithvi sthaayeeya devata' or Earth based Deity. Soma's divinity has been amply praised in all the Vedas in thousands of verses. Invariably the vedic references to the Soma Juice and 'aahutis' or oblations the Yaginas or Sacrifices are very many.)

3.27.4. *Udeechee dik Somodhipatih svajo rakshitaashanirishavah, tebhyonamodhipatibhyo namo rakshitrubhyo nama ishubhyo nama yebhyo astu, yosmaan dveshti yam vayam dvishmastam vo jambhe dabhmyah/* The Lord of the Northern Direction is **Soma** and his 'rakshak' or the Saviour is 'Svaja' or born to Himsels besides the arrow named 'Ashani'. May we prostrate to Soma as he controls all the antagonistic forces!

[Incidentally Stanzas 1 to 3- and 5 to 6 of the above section 3.27, signify Agni-Indra-Varuna-Dhruva as backed up by Vishnu Himself]

6.2. 1-3. [Jetaa Indra Sukta- Devata Soma] *Indraaya Somamritvijah sunetaacha dhaava, stoturyo vachah shrunvad -vavam cha me/ Aa yam vishanteedvavo vayo vriksha mandhasah, virapshin vi mridho jahi rakshasvineeh/ Sunotaa Somapaavne Somamindraaya vajrine, yuvaa jeteshaanah sa puruushtatah/ Yaajakaas! We pray Indra Deva to pay attention to our request that after purifying **Soma Rasa** to spare the rest to very many like us too. As birds flock a huge tree for shade and stay for there for good, several individuals like Devatas-Maharshis and Sadhakas crave for the taste of the juice and so do ‘Aasuris’ too. May ‘Shatru hanta- Vajra dhari Indra Deva’ to be alerted that even drops of the elixir be disallowed to the evil energies but enable only the richly deserving sadhakas to bestow the precious drops to perpetuate the dharmic principles/*

7.43.1-2:[Paapa vimochana Sukta] *Somaa Rudraa vi brihatam vishuucheemameevaa yaa no gayamaavivesha, baadheyaam duuram nirrutim paraachai kritam chidenah pramumuktasmat/ Somaa Rudraa yuvametaanyasmad vishvaa tanaamshu baddham kritameno asmaat/ **Soma and Rudra Deva!** Save us from ‘vishuchika’ and ‘ameebaa’ diseases and the evil energy named ‘Pishachini’ be thrown off far away and controlled never to return. Devas! Install into our physical systems the medicinal herbs as should instantly uproot the diseases and in fact germinate seeds that should displace the familiar sins of wrong and overeating for ever.*

7.48.1-2: [Raaka Sukta] *Raakaamaham suhavaa sushtutee huve shrunotunah subhagaa bodhatu tmanaa, seevyatvapah soochyaachhidvamaanayaa dadaatu veeram shatadaayamuktham/ Yaaste Raake sumatayah supeshaso yaabhir dadaasi daashushe vasuni, taabhirno adya sumanaa upaagahi sahasraaposham subhage raraanaa/ **Purnachandra samaana Raakaa Devi** with outstanding coolness and shine on the firmament worthy of admiration and eulogy! Grant us such excellent progeny that could perform ‘daanaas’ and ‘keerti’. Raaka Devi! as you are the recipient of ‘havis’ or oblations to agni addressed to you and as such the offerers of the worthy persons be blessed to earn fame, fortune and fulfillment!*

PART FOUR

Brief on ‘Chandra Yatra Phalita’ by Human Beings

The approximate distance from Man to Moon is 252,088 miles or 405696 km.; according to NASA, 30 Earth-sized planets could fit in between Earth and the Moon. There was a very long human history in the exploration of reaching the Moon. The famed experts included the ancient Greek Philosopher Anaxagoras of 428 BC; Galilio in 1609 drew one of the first telescopic drawings of the Moon in his book and noted that it was not smooth but had mountains and craters. Later in the 17th century, Giovanni Battistaa Riccloli drew a map of the Moon and gave many craters the names still known till date. On maps, the dark parts of the Moon's surface were *mare* or seas, and the light parts were called *terrae* or continents. The Indian astronomer Aryabhata in 499 AD who believed that sunlight was the cause behind the shine of the Moon; Habash al Hasib the Persian astronomer of 830 AD who estimated Moon's diameter as 3037 km and radius 1519 km and the distance to Earth as 346345 km / 215 209 miles; In 1753 the Croatian Jesuit and astronomer Roger Boscovich discovered the absence of atmosphere on the Moon. In 1824 Franz von Gruithuisen explained the formation of craters as a result of meteorite strikes.

The possibility that the Moon contains vegetation and is inhabited by selenites was seriously considered by major astronomers even into the first decades of the 19th century. In 1834, Wilhelm Beer and Johann H. Madler firmly established the conclusion that the Moon has no bodies of water nor any appreciable atmosphere.

Prior to that the only available means of exploration had been observations from Earth. On Nov. 3, 1957, the Soviet Union launched the first-ever living animal into orbit: a dog named Laika. The flight was meant to test the safety of space travel for humans, but it was a guaranteed suicide mission for the dog, since technology hadn't advanced as far as the return trip. After the success of Sputnik I in October 1957, the physical space exploration began when Luna 2, a space probe launched by the Soviet Union made an impact on the Moon surface on September 14, 1959. **Yuri Gagarin** was the Soviet cosmonaut to have successfully journeyed as first human into outer space and orbited Earth on 12 April 1961 and was acclaimed as a global celebrity.

It was **Neil Armstrong** who made human history to have finally landed and walked on **Moon** on July 20, 1969. He was famed to have stated: 'That's one small step for man, one giant leap for mankind!' Subsequently, there were six successful man landings on Moon viz. Apollo 11-12-14-15- 16-17 while Apollo 13 aborted on way. The illustrious 12 persons, besides Neil Armstrong who had the fortune of walking on Moon were: Buzz Aldrin, Pete Conrad, Alan Bean, Alan Shepard, Edgar Mitchell, David Scott, James Irwin, Jhon Young, Charles Duke, Eugen Cernan, Harrison Schmitt.

Rakesh Sharma the first Indian Citizen to enter Space by the Soviet Rocket Soyuz T-21 launched in April 1984 by a Soviet- Indian international crew and spent seven days and 21 hrs as a specialist in biomedicine and remote sensing. When he was asked from the Outer Space, he replied: 'The outer Space was *Saare jahaa se acchaa*' or 'the view was the most awesome in the whole Universe!'. **Kalpana Chawla** was an American astronaut and the first ever woman of Indian origin who flew on the Space Shuttle Columbia in 1997 as a Specialist and prime robotic operator; but died in the Space Shuttle Columbia 2003 as the air craft disintegrated during re-entry into Earth's atmosphere.

India's own efforts

Chandrayan I is India's Moon Vehicle for first Lunar Probe, launched in Oct. 2008 and operated from Aug 2009 by the Indian Space Research Organisation., near Chennai. India launched the spacecraft using PSVL-XL Rocket. On Nov. 14, 2008, the Moon Impact Probe separated from Chandrayana Orbiter and struck the South Pole and made the fourth country to place its flag on the Moon. The Probe hit the crater Shackleton, ejecting sub surface soil to analyse the presence of water ice. Chandrayaan operated for 312 days as opposed to the intended two years but the mission achieved 95% of its planned objectives.

Chandrayan II: Two Moon Missions are scheduled by ISRO Space Agenda viz. the Chandrayan II- aiming at deeper Lunar surface Probe and the Second Mission at the initiative of 'Team India'- a group of Space Experts seeking to unfurl India's Tricolour Flag on Moon's surface.

*Chandram charurbhujam Devam keeyuura makutojjvalam, Vaama Devasynayanam
Shankarasya cha bhushanam/ Chandram cha dvibhujam jneyam shveta vastra dharam vibhum,
shveta maalyaambara dharam shvetagandhaanu lepanam, shvetacchatra dharam Devam
sarvaabharana bhushitam/*