

ESSENCE OF ASHTA DIKPAALAKAAS

Translated and interpreted by V.D.N.Rao

Other Scripts by the same Author:

Essence of Puranas:-Maha Bhagavata, Vishnu, Matsya, Varaha, Kurma, Vamana, Narada, Padma; Shiva, Linga, Skanda, Markandeya, Devi Bhagavata;Brahma, Brahma Vaivarta, Agni, Bhavishya, Nilamata; Shri Kamakshi Vilasa-

Dwadasha Divya Sahasranaama:a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana. Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

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

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti -Essence of Brahma Sutras- Essence of Sankhya Parijnaana- Essence of Knowledge of Numbers for students-Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and AusteritiesEssence of Manu Smriti- Quintessence of Manu Smriti- Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra; Essence of Pratyaksha Chandra; Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogyo-Yogyata Lakshmi - Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas- Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri- Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima- Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads - Essence of Bhagavad Gita

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

Essence of Veda Vyasa Smriti- Essence of Yagjnyavalkya Smriti-Essence of Aapastamba Dharma Sutras- Essence of Devi Navaratri Mahima- Essence of Aapstamba Grihya Sutras- Essence of Bhishma Parva of Maha Bharata- Essence of Post Life Existence-based on Upanishads, Puranas, and Itihaasaas -

Essence of Nava Graha Mahatmya- Essence of Kaala Chakra- Essence of Pranava- Essence of Drona Parva Of Maha Bharata Yuddha - Essence of Shanti Moksha Maha Bharata-Part One - Essence of Shanti Moksha Maha Bharata- Part 2; Essence of Ashta Dikpaalakaas

Note: All the above Scriptures already were released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references

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PREFACE

A pro-active reader of my Series of Essence of Purana-Upanishad- Itihaasa and many other compilations had rightly pointed that I had no doubt released by the website of kamakoti.org in their books section, even including the Essences of Pancha Bhutaas- and Nava Grahas, yet why not Ashta Dikpaalakaas too! Hence now the Essence of Ashta Dikpaalakaas as per my ability. An attempt has been made to the oceanic Hindu Dharma and be able to make my earnest effort of my squirrel like Setutandhana.

Ashta Dik Paalakas are stated as Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kub era and Ishana. The 'Dikpalakas' include the thousand eyes **Indra in the East** stationed in Amaravati on Airavata with Sachi Devi, 'Vajra Ayudha' or thunderbolt, the Celestial Apsarasas and the rest; **Agni Deva in South East** with his two wives Svaha and Svadha, his Vahana and other belongings; **Yama Dharmaraja in the South** with his 'Yama danda' (his Symbol the Celestial Rod) along with Chitrakupta; **Nirruti in the South West** with his axe and wife representing Rakshasas'; **Varuna Deva in the West** with his wife Varuni and 'Paasha' (the noose), drinking Varuni honey and with the King of Fishes as his Vahana (Vehicle) and surrounded by aquatic animals; **Vayu Deva in the North West** with his wife, forty nine members of his Vayu family along with groups of Yogis adept in Pranaayama and other practices along with his Deer Vahana; the King of Yakshas and Unparalleled Possessor of Gems and Jewels **Kubera in the North** along with his two Shaktis Viriddhi and Riddhi and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktheadhari; **Rudra Deva in the North East** with other Rudras who are angry and red eyed, armed and mighty, frightful and revolting, fiery mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis and Matriganas, Rudranis and Pramadhaganas making 'Attahasas' or reverberating screeches and so on. (Source: Devi Bhagavata Purana)

In the build up of each of the Ashta Dikpaalakaas, possible references were sought to be provided as per my obvious limitations of physical and grasping abilities. Referencings were from Vedaas to the miniscule possibility, and to the puraana-upanishad-itihaasa-and dharma shaastraas to some extent. Frankly stated Indra Deva be replete with referencing. More so does the Prana Vaayu for very existence, Varuna for subsistence, food and nourishment and so be the Nityagnihotra for daily survival and Dharma Karmaas. Yama Dharma Raja holds the Sensitive Balance and the Terminator of this Life for good, better or worse. Now Nirruti Devata too the vigilant from one's Lakshmi - Alakshmi Swarupaas with an axe to decide. Kubera is the symbol of Prosperity and Opulence. Finally, Rudra Deva the Mrityunjaya the Universal Exterminator.

Invariably, mention of Ashta Dikpaalaka puja in vrataas as of Shri Satya Narayana and so on is made, and hence this too follows as a part of this preface while this presentation is essentially being made on the Shiva vidhana.

I am ever beholden to HH. Vijayendra Saraswati of Kanchi Shankara Mutt for His ever continued guidance and inspiring encouragement for decades after my retirement to script innumerable translations and compilations on varied subjects of puranaas -upanishads-itihasaas and dharma shastras, as an ardent disciple to Him in His massive yet subtle drive of dharma prachara.

VDN Rao and family
October, 20

Satya Narayanaadi Vrata Context Dikpaalaka Stotra

1. Om Indramvatasparihava mahaejanaebhyah asmakamastukaevalah Saamgam saayudham savahanam sashaktim patniputraparivarasametam Indra dikpalakamavahayami sthapayamipujayami/

2. OM Agnimdutam vrinimahaehotaram visvavaedasamasyam yajnasyasukrutam. Samgam sayudham savahanam sashaktim patniputraparivarasametam, Agnim dikpalakam aavahayami sthapayamipujayami/.

3..OM Yamayasomagumsunutayam ayajuhutahavihyamagumha yajnogacchaty agni dutoaramkrtah Samgamsayudham savahanam sashktim patniputraparivarasametam Yamam dikpalakam avahayami sthapayamipujayami/.

4..OM mousanah para para Nirrtidur sanavadhit sadisnatrsnayam sahasamagam sayudham savahanam sashaktim patniputraparivarasameetam Nirrutim dikpalakam avahayami sthapayamipujayami/

5.OM imam me Varunam srdhihavamadyacamrdayatvam manusyuracake Saangam sayudham savahanam sashaktim patniputraparivarasametam Varunam dikpalakamaavahayami sthapayamipujayami

6.OM Tava Vayavrtaspatetvasturjatarad bhutaavamsyavrnimah e samgamsayudham savahanam sashaktimpatniputra saparivaarsametam Vayum dikpalakamaavahayami sthapayamipujayami

7.OM somodhenugam somarvantama sugumsomoviramkarmanyam dadatusadanyam vithadhyagumsabheyampitussravanamyodadasadasma/ Samgam Sayudham savahanam sashaktim patniputraparivaarasametam Kuberam dikpalakamaavahayami sthapayamipujayami/

8.Tamisanam jagatastasthusaspatim dhiyamjinvamanasehumahevayam pusanoyathavaedanama sad vrdherakshitapayuradabdasvastaye.Samagam Sayudhamsavahanam sasaktim patniputraparivara sametam Eeshanam dikpalakam avahayami sthapayamipujayami/

Indradyasta Dikpalaka devatabhyo namah dhyayam iavahyamiratnasimh asanam samarpayami padyam samarpayamiargyam samarpayami acamaniyam samarpayami snaapayamivastram samarpayami yajnopaveetam samarpayami gandhamsamarpayami akshatansamarpayami pushpanisamarpayani dhupamaghraapayami deepamdarshayami navedyam samarpayamimantrapushpam samarpayami/

INTRODUCTION

Sahasra Lingaarchana and Ashta Dikpalakas with their Placement

NOTE: Placement of Sahasra Lingaas on the Lingarchana Peetha or the Platform is as follows:

(1) (1) ASHTA DIKPALAKAS : $8 \times 1 = 8$ (2) Dwadasha Adityas: $4 \times 2 = 8 + 4$ (3) Trishulaas: $8 \times 3 = 24$ (4) Tandaveshvaraas $50 \times 8 = 400$ (5) Ashta Bhatalaas : $4 \times 2 = 8$ (6) Chatur Vedas : $4 \times 1 = 4$ (7) Shodasha Dwarapalakaas: $8 \times 2 = 16$ (8) Patni sameta Ashta Murtis: $8 \times 2 = 16$ (9) Pancha Brahmas: $5 \times 5 = 25$ (10) Satpta Aakshu Ashtaavasus: $7 \times 8 = 56$ (11) Nava Grahas : 9 (12) Parvatarrvataas 7—Rivers 7; Rishis: 7- Sagaraas 7; (13) Shat Kaaraka Shiva Lingas: 6 (14) Gamga -1 and Parvati- 1: 2- 15) Ekaadasha Rudras : 11 (16) Dakshina Murti: 1; (16/1) Chandreeshvara: 1; (16/2) Chitra Deva 1; (16/3) Chitrugupta: 1; (16/4) Yama Dhrma Raja :1; (16/ 5) Ganga Pati: 1; (16 / 6) Maha Lingaas: 484; (17) Mukura ChandraKala 1.

In this Context Sahasra Shiva Lingarchana after Sarvanga Nyaasa and Dhyana the very First Avaraana Puja is initiated with PRATHAMAAVARANA- ASHTA DIKPALAKA PUJA

Shirasi Guru Trayam –Pita, Maatara, Guru- Sampujya/ Gum Gurubhyom namah/ Pam Parama Gurubhyom namah/Parama Parameshthi Gurubhoy namah/ Sanmrunmayey Maheshaana Paraamrita Rasa Priya, Anugjkjnaam dehimeyShambho Ptathamaavaranaarchanam:

Prathamaavarana-Ashta Dikpalakaas- Eight Lingas to be placed commencing from East to Agneya or South East to South to Nirruti or South West to West to Vayavya or North West to North and to Ishanya or North East. The relevant Mantras are as follows:

Traataaramindra mavitaara mindragum havey haveysuvagum Shuramindram/ Huvenu Shakram Puruhutamindragum Swastinomaghavaadhaatwindrah/ PURVEY LAM INDRAYA NAMA/

Tvamno Agney Varunasya Vidwaandevasya heydovayaasi neeshthaah, Yajishtho Vahnitamaschoshu chaano Vishwaa dveshaagumsi Pramumudhyanmat/ AGNEYAAM RUM AGNEYA NAMA/

Sugam nah Panthaamabhayam kritotu Yasmin nakshatrey Yamayeti Raajaa, Yasminney Namabhyashinchanta Devaah/Tadasya Chitragum havishaa Yajama/ DAKSHINASYAAM HUM YAMAAYA NAMA/

Asunvantama Yajamaana micchastaina syetyaan taskarasyaanveshi/ Asyamanmadiccha saata ityaa namo Devi Nirrutey tubhymastu/ NAIRUTYAAM SHAM NIRRUTAYE NAMA/

Tatwaayami Brahmana Vandamaanasta Daashastey Yajamaano havirbhiih, Ahedamaano Varuneh bidhurusagumsamaana Aayuh Pramoshih/ Pashchimey VAM VARUNAAYA NAMA/ Aano niyudbhahyatinee bhiradhwaram, Sahasraanee bhirupayaahi Yagjnam/ Vaayo Asmi havish maadayasva, Yuyam paata Swastibhissadaa nah/ Vaayavyaam YAM VAYAVEY NAMA/

Vayagum Soma Vratey tawa Manastanushu bibhratah, Prajaavanto Aseemahi Indraani Devi Subhagaa Supatni/ UTTARAASYAAM NAM KUBERAAYA NAMA/

Tameeshanam Jagatastanthushaspatim dhiyam jinwamanasey homahey vayam, Pooshaa no yathaa Veda samandvridhey rakshitaa paayuradabdhasswastaye/ ISHAANYAAM SHAM ISHAANYAAYA NAMA/

*Iti Dikpaalaka beeja mantrairavaahya pujayet/ Dayaabdhey Traahi Samsaara Duhkhaanmaam
Sharanaarthinam Bhaktyaa Samarpayet Tubhyam Prathamaavaranaarchanam/*

Pujaarambhaha with Ganesha smarana

OM HREEM NAMO BHAGAVATEY RUDRAAYA- Iti Yadhya Shakti Japah/ (Minimum Ten Times)

PRATHAMAAVARANA- ASHTA DIKPALAKA PUJA

*Shirasi Guru Trayam –Pita, Maatara, Guru- Sampujya/ Gum Gurubhyom namah/ Pam Parama
Gurubhyom namah/Parama Parameshthi Gurubhoy namah/ Sanmrunmayey Maheshaana Paraamrita
Rasa Priya, Anugjknaam dehimeyShambho Ptathamaavaranaarchanam:*

Prathamaavarana-Ashta Dikpalakaas- Eight Lingas to be placed commencing from East to Agneya or South East to South to Nirruti or South West to West to Vayavya or North West to North and to Ishanya or North East/ The relevant Mantras are as follows:

*Traataaramindra mavitaara mindragum havey haveysuvagum Shuramindram/ Huvenu Shakram
Puruhutamindragum Swastinomaghavaadhaatwindrah/ PURVEY LAM INDRAAYA NAMAH/ Twamno
Agney Varunasya Vidwaandevasya heydovayaasi neeshthaah, Yajishtho Vahnitamaschoshu chaano
Vishwaa dveshaagumsi Pramumudhyanmat/ AGNEYAAM RUM AGNEYA NAMAH/ Sugam nah
Panthaamabhayam kritotu Yasmin nakshatrey Yamayeti Raajaa, Yasminney Namabhyashinchanta
Devaah/Tadasya Chitragum havishaa Yajaama/ DAKSHINASYAAM HUM YAMAAYA NAMAH/
Asunvantama Yajamaana micchastaina syetyaan taskarasyaanveshi/ Asyamanmadiccha saata ityaa namo
Devi Nirrutey tubhymastu/ NAIRUTYAAM SHAM NIRRUTAYE NAMAH/ Tatwaayami Brahmana
Vandamaanasta Daashastey Yajamaano havirbhiih, Ahedamaano Varuneh bidhurushagumsamaana
Aayuh Pramoshih/ Pashchimey VAM VARUNAAYA NAMAH/ Aano niyudbhahyatinee bhiradhwaram,
Sahasraneebhirupayaahi Yagjnam/ Vaayo Asmi havish maadayasva, Yuyam paata Swastibhissadaa nah/
Vaayavyaam YAM VAYAVEY NAMAH/ Vayagum Soma Vratey tawa Manastanushu bibhratah,
Prajaavanto Aseemahi Indraani Devi Subhagaa Supatni/ UTTARAASYAAM NAM KUBERAAYA
NAMAH/ Tameeshanam Jagatastanthushaspatim dhiyam jinwamanasey homahey vayam, Pooshaa no
yathaa Veda samandvridhey rakshitaa paayuradabdhasswastaye/ ISHAANYAAM SHAM ISHAANYAAYA
NAMAH/ Iti Dikpaalaka beeja mantrairavaahya pujayet/ Dayaabdhey Traahi Samsaara
Duhkhaanmaam Sharanaarthinam Bhaktyaa Samarpayet Tubhyam Prathamaavaranaarchanam/*

DWITEEAAVARANA –DWAADASHA ADITYA PUJA/

(Dwaadasha Adityas are to be arranged-one each in the Four Directions of East-South-West-North and two Lingas each at Agneya/SE, Nirruti/ SW, Vayavya /NW and Ishanya / NE)

*Sa Mrinmaye Maheshaana Paraamrita Rasa priya, Anugjknaam Dehimey Shambho dwiteeyaavarana –
archanam/*

*1)Om Bhurbhuvassuvah-Agneya Vidisha -Dwi Lingaah- Om Hraam Udyanna Mitra Mahah Hraam Om
Mitraaya namah/ 2)Om Bhurbhuvassuvah/ Om Hreem Aarohannuttaraam Divam Hreem Om Ravaye
namah/3)Om Bhurbhuvassuvah Om Hroom-Dakshina dikbhaagey Eka LingayaOm Hroom Hridrogam*

mama Surya, Hroom Om Suryaaya namah/ 4) Om Bhurbhuvassuvah- Nirrti Vidasha Om Hraim Harimaanam cha Naashaya Hraim Om Bhaanavey namah/ 5) Om Bhurbhuvassuvah-Om Hroum Shukeshumey Harimaanam cha naashaya, Hroum Om Khagaaya namah/ 6) Om Bhurbhuvassuvah-Paschima Digbhaagey Eka Lingaaya-Om Hraha Ropanaakasudadhmasi, Hrah Om Pushney namah/ 7)Om Burbhuvassuvah-Vayavya Vidhashe Dwi Lingaa- Om Hraam Athohaaridra veshumey,Hraam Om Hiranya garbhaaya namah/ 8) Bhurbhuvassuvah-Om Hreem Harimanam vidadhmasi, Hreem Om Marichaye namah/ 9)Om Bhurbhuvassuvah Uttara Bhagey Eka Lingaaya-Om Hroom Udagaadaya maadityah, Hroom Om Adityaaya namah/ 10) Om Bhurbhuvassuvah Ishana Vidashey Dwi Lingaa-Om Hraim Vishvena sahasaasah, Hraim Om Savitrey namah/ 11) Om Bhurbhuvassuvah-Om Hroum Dwishantam Mahyam Randhayan, Hroum Om Arkaaya namah/ 12) Om Bhurbhuvassuvah Praak dik bhaagey Ek Lingaa Om Hraha Mo Aham dwishatey Ratham, Hraha Om Bhaskaraaya namah/ Etairnaamabhirmanttra beejaischa Dwaadashaadiyaan Sthaapayitwaa Pujayet/ Abheeshta siddhim mey dehi Sharanaagata Vatsala, Bhaktyaa niveditam tubhyam Dwiteeyaavaranaarchanam/

TRITEEYAAVARANA-ASHTA DASHA PUJA

_(Trishula Lingas are now invoked in Three-some at Ashta Dasha-Vidashas or Eight Directions and Sub-Directions and the following Three Mantras are required to be recited Thrice over in respect of each of the Ashta Disha- Vidashas that is Twenty Four Times in all totally; the significance is stated that the recitation of the Three Mantras thrice represents Tri-Murtis viz. Brahma- Vishnu - Maheshwaras)

Sa MrinmayeMaheshaana Paramrita Rasa Priya, Anugjnaam Dehimey Shambho Triteeyaanaarchanam/ Ashta Dikshu treeni treeni Brahma Vishnu Maheeshwaraah/

The Three Mantras are:

Om Namasshivaaya OM AM: Brahma Jigjanam Prathamam Purastadwiseema Tassuruchovena Avah, Sa Budhniyaa Upamaa Asya Vishthaasataschayoni manatascha vivah Om Namasshivaya Om Am Srishti Kartrey Brahmaney Namah/ Brahmaana maavaahayaami/ Om Namasshivaaya OM UM: Idam Vishnurvichakramey tredhaanidadhey Padam, Samoodhamasyapaagum Surey, Om Namasshivaaya OM UM Sthiti karthrey Vishnavey namah/ Vishnuma vaaha - yaami/ Om Namasshivaaya OM MAM: Kadrudraaya Prachetaney meedhushta maayatatavyasey, Vochemashantagum hridey,Om Namasshivaaya OM MAM LayakartreyRudraaya namah/ Rudra maavaahayaami/ Evam Asthta Dikshu Aavaahya Pujayet/ Abheeshta Siddhim mey dehi Sharanaagata Vatsala, Bhaktyaa Niveditam tubhyam Triteeyaavarana- architam/

CHATURDHA AAVARANA-FOUR HUNDRED THANDAVA MURTI PUJA

(Chatusshata or Four Hundred Tandava Murti Lingas are placed – fifty each at each of PurvaAgneya-Dakshina-Nirrti-Paschima-Vayavya-Uttara-s Ishanya Dishas or East-SE-South-SW –WestNorth West-North- NE- and invoked at all the Ashta Dishas or Eight Directions of the Lingaarchana Place of the Platform). These Tandava Murtis are worshipped withNamaka-Chamaka Paarayana with the flows of milk, honey and fruit juices:

Samrinmaye ma OM HREEM NAMO BHAGAVATEY RUDRAAYA- Iti Yadhaa Shakti Japah/ (Minimum Ten Times) PRATHAMAAVARANA- ASHTA DIKPALAKA PUJA Shirasi Guru Trayam –Pita, Maatara, Guru- Sampujya/ Gum Gurubhyom namah/ Pam Parama Gurubhyom namah/Parama Parameshthi

Gurubhoy namah/ Sanmrnmayey Maheshaana Paraamrita Rasa Priya, Anugjknaam dehimeyShambho Ptathamaavaranaarchanam: Prathamaavarana-Ashta Dikpalakaas- Eight Lingas to be placed commencing from East to Agneya or South East to South to Nirruti or South West to West to Vayavya or North West to North and to Ishanya or North East/ The relevant Mantras are as follows: Traataaramindra mavitaara mindragum havey haveysuvagum Shuramindram/ Huvenu Shakram Puruhutamindragum Swastinomaghavaadhaatwindrah/ PURVEY LAM INDRAYA NAMAHA/ Twamno Agney Varunasya Vidwaandevasya heydovayaasi neeshthaah, Yajishtho Vahnitamaschoshu chaano Vishwaa dveshaagumsi Pramumudhyanmat/ AGNEYAAM RUM AGNEYA NAMAHA/ Sugam nah Panthaamabhayam kritotu Yasmin nakshatrey Yamayeti Raajaa, Yasminney Namabhyashinchanta Devaah/Tadasya Chitragum havishaa Yajaama/ DAKSHINASYAAM HUM YAMAAYA NAMAHA/ Asunvantama Yajamaana micchastaina syetyaan taskarasyaanveshi/ Asyamanmadiccha saata ityaa namo Devi Nirrutey tubhymastu/ NAIRUTYAAM SHAM NIRRUTAYE NAMAHA/ Tatwaayami Brahmana Vandamaanasta Daashastey Yajamaano havirbhih, Ahedamaano Varuneh bidhurushagumsamaana Aayuh Pramoshih/ Pashchimey VAM VARUNAAYA NAMAHA/ Aano niyudbhahyatinee bhiradhwaram, Sahasraneebhirupayaahi Yagjnam/ Vaayo Asmi havish maadayasva, Yuyam paata Swastibhissadaa nah/ Vaayavyaam YAM VAYAVEY NAMAHA/ Vayagum Soma Vratey tawa Manastanushu bibhratah, Prajaavanto Aseemahi Indraani Devi Subhagaa Supatni/ UTTARAASYAAM NAM KUBERAAYA NAMAHA/ Tameeshanam Jagatastanthushaspatim dhiyam jinwamanasey homahey vayam, Pooshaa no yathaa Veda samandvridhey rakshitaa paayuradabdhaswastaye/ ISHAANYAAM SHAM ISHAANYAAYA NAMAHA/ Iti Dikpaalaka beeja mantrairavaahya pujayet/ Dayaabdhey Traahi Samsaara Duhkhaanmaam Sharanaarthinam Bhaktyaa Samarpayet Tubhyam Prathamaavaranaarchanam/

DWITEEAAVARANA –DWAADASHA ADITYA PUJA (Dwaadasha Adityas are to be arranged-one each in the Four Directions of East-South-West-North and two Lingas each at Agneya/SE, Nirruti/ SW, Vayavya /NW and Ishanya / NE) Sa Mrinmaye Maheshaana Paraamrita Rasa priya, Anugjnaam Dehimey Shambho dwiteeyaavarana –archanam/ 1)Om Bhurbhuvassuvah-Agneya Vidisha -Dwi Lingaah- Om Hraam Udyanna Mitra Mahah Hraam Om Mitraaya namah/ 2)Om Bhurbhuvassuvah/ Om Hreem Aarohannuttaraam Divam Hreem Om Ravaye namah/3)Om Bhurbhuvassuvah Om Hroom-Dakshina dikbhaagey Eka LingayaOm Hroom Hridrogam mama Surya, Hroom Om Suryaaya namah/ 4) Om Bhurbhuvassuvah- Nirrti Vidasha Om Hraim Harimaanam cha Naashaya Hraim Om Bhaanavey namah/ 5) Om Bhurbhuvassuvah-Om Hroum Shukeshumey Harimaanam cha naashaya, Hroum Om Khagaaya namah/ 6) Om Bhurbhuvassuvah-Paschima Digbhaagey Eka Lingaya-Om Hraha Ropanaakasudadhmasi, Hrah Om Pushney namah/ 7)Om Burbhuvassuvah-Vayavya Vidhashe Dwi Lingaa- Om Hraam Athohaaridra veshumey,Hraam Om Hiranya garbhaaya namah/ 8) Bhurbhuvassuvah-Om Hreem Harimanam vidadhmasi, Hreem Om Marichaye namah/ 9)Om Bhurbhuvassuvah Uttara Bhagey Eka Lingaya-Om Hroom Udagaadaya maadityah, Hroom Om Adityaaya namah/ 10) Om Bhurbhuvassuvah Ishana Vidashey Dwi Lingaa-Om Hraim Vishvena sahasaasah, Hraim Om Savitrey namah/ 11) Om Bhurbhuvassuvah-Om Hroum Dwishantam Mahyam Randhayan, Hroum Om Arkaaya namah/ 12) Om Bhurbhuvassuvah Praak dik bhaagey Ek Lingaa Om Hraha Mo Aham dwishatey Ratham, Hraha Om Bhaskaraaya namah/ Etairnaamabhirmanttra beejaischa Dwaadashaadiyaan Sthaapayitwaa Pujayet/ Abheeshta siddhim mey dehi Sharanaagata Vatsala, Bhaktyaa niveditam tubhyam Dwiteeyaavaranaarchanam/

INDRA DEVA IN THE EAST

Chapter One sourced from Rig Veda on Indra Deva

Sukta 1:

1-4,5/ Parehivignamasmrita Indram prucchhaa vipaschitam, yaste sagvibhya aa varam/ Ut brubuntu no nido niranyattaschidaarat, dadhaana Indra ihuvah/ Utanah subhagaah aravorcheyurdasma krushtayah smaademindrasya shramani/ Hey Jnaanavaan! Vishsta buddhivaan, let as all go to the Apraajeya Bhagavan Indra for His bestowing dhanaaishvaryaas. May Indra upaasana keep us away from all kinds of 'nindaaropanaas. Indra Deva ! May we be blessed with samast vibhava praapti and shatru mitra's alike feel as to how we are 'soubhajya shalis'

1.51/ Abhi twam mesham Puruuhuutamrigyamindram gorbhirmadataa vasvo arnavam, yasya dyaavo navicharanti maanushaa bhuje maamhishthamaabhi vipramarchat/ Abheemivantyatvasvabhi shtha - mritayontariksham tavisheebhiraavritam, Indram dakshaas ruubhavo madachytam Shatakratum javanee suunrutaaruuhat/ Twam gotramagiroyovrinorapotaatrave Shatadureshu gaatuvit, sasena chidvimadayaavaho vasvaavindram vaavasaanasya nartayan/ -----

Hey Yaajako! Shatru paraajita nipuno! You are such as of aneka prashamshataas- Vaidika Rucha stuti jnaana yogavaan! Let as all pray together the dhana saagara Mahendra! He indeed be the Maha Jnaanavaan ever readily responsive for sukha praapti. He is the embodiment of 'sahaaya praapti, shatru mada churana kaarana, Shatakarma kaaraka prasiddha, abhishtha pradaardha praadayaka, antariksha bhara tejasya kaarana, and atyanta balavaan'. He ought to be worthy of nirantara stuti and as such let us satisfy Him with His utsaaha abhivridhi. 'Hey Indra Deva! You had the reputation of providing the maha gosamuha of Angeera Maharshi having come down from swarga loka to bhuloka! For Atri Maharshi you came down and found a way out a shata dwaara gufaa maarga and provided timely rescue. For Vimada Rishi you provided anna yukta dhana praapti and with the help of your vajyaayudha you had destroyed countless raaksasaas by smothering off Ahirupa Meghaas and hence Surya Deva had got back His original splendor. Indra Deva! Do kindly free the thick black clouds with heavy rains from the high skies for 'sasya shyamala bhutala shobha'. Indra Deva! As rakshasaas be normally and forcefully seek to devour the havishaanna with 'panchagavya praashana vrata' and hide themselves and kill the ritviks, you had the reputation as being the savior of Rijishva Maharshi likewise. Indra Deva! In your battles you do normally you do always tend to 'shushna' naashana and 'krutsa raksha'; likewise Atithigva rishi was saved by you in the context of 'Shambaasura' paraajaya. Similarly you had demolished maha bala shaali Arbuba had smothered under your feet. Indeed, your 'jamma saarthakata' was in the series of the 'asura naashanaas'. Indra Deva! you would appear as of 'chirakaala asura naashana chaakachakyata.' Indra Deva! It would appear that the 'sampurna bala aavishtata' be with you with which you be equipped with the absorptive capability of shatru shakti . Indra Deva! You could certainly sift and separate the awareness of 'Aryaas 'and 'Anaaryaas' or Vrata vasheebhutaas and Vrata heenas; you could distinguish the vrata heena yagjna karma and easily give the retributive results. Samarthavaan Indra Deva! we with that your protection and invigoration that 'yagjna yajamaanis and the Ritviks' be ever alerted. The latter could destroy the asurasamuhaas who be on the prowl for dyuloka kshati always. Hence the 'Varma Rishi' was ever extolling you in 'Indragopa' and so did Ushana Rishi as of the teekshmata of mid day

Surya. As Ushana Rishi extolled you He had descended from dyuloka and as a consequence the megha sahaaya jala pravaaha and Shushnaasura ‘Dhridha nagara dhvamsa karaya kaarana.’

*Indro aashrayi suddhyo nireke pajreshu stho duryo na yuupah, ashvayurgavyumo ratha
rathayurvasuuyurindra Indraayah kshayati prayantaa/ Idam namo Vrishabhaaya swaraaje satya
shushmaaya tavasevaachi, asminnindra vrijane sarva veeraah smatsuribhistava sharmanyasyaayam/*

To all ‘niraashritaas’ or of helpless creatures on earth Indra Deva be the singular source of help and reliever, like of the ‘dwaara stambha sthirata’. To ashvaas, cows, chariots, dhana shashakaas are all in the grip and protection and hence the ‘prajaa abheeshta aishvarya pradaata’ the none else but Indra. The Vrata dhaari, balashaali, swaprakaashita, satya rupa samartha Indra Deva be ever worthy of stuti sahita shaashtaanga namaskrityaas for ever. In this jeevana sangraama, the singular ‘ashraya’ of this rudderless ‘jeenana nouka’.

Sukta Fifty Seven

*Pra mamhishtaaya bruhate bruhadraye satya shushmaaya tavasi matim bhare, apaamiva pravane yasya
durdhatam raadho vishvaayu shavse apaavritam/ Adta te Vishvamanu haasadishtaya aapo nimneeva
savanaa havishyatah, yatparvate na sama harya Indrasya vajrah shnathutaa hiranyah/ Asmai bheemaaya
namasaa samadhvara usho na shubhna aa bharaa paneeyase, yasya dhaama shravase naamendriyam
jyotirkaari harito naayase/ Ime ta Indrate vayam puuushthat ye twaarabhya charaamasi prabhuivaso,
naahi twadany girvano giraho saghatshoneeriva pratino harya tadvachah/ Bhuuri ta Indra veeryamtava
smasyasya stoturmaghavankaamamaa pruna, anute dyourbruhatee veeryam mama yiyam cha te
prithiveeneema yojase/ Tvam tamindra parvatam mahaamrum vajrenavajranparvashaschakartitha,
avaasrujo nivritaam sartavaa apah satraa vishvam dadhishe kevalam sahaah/*

May we offer our buddhi poorvaka stutis to that atyanta daani-mahaishvaraya shaali, satya swapupa, maha paraakrami Indra Deva. None indeed could ever resist the ‘vega poorna jala pravaahas’ as flooding down from the mountains nor Indra Deva’s ‘bala praapya mahaishvarya’ to manushyaas. Indra Deva! As you keep busy in smashing off the thick clouds on the deeptimaana vajraayudha, the sarva jagat was engaged in yagjna karmaas to facilitate jala pravaahaas for enabling ‘sasya shaamalas’ back to earth. Hey, deeptimaan Ushahprakaasha! That maha prashamshaneeya yourself too seek to provide a helping hand to Indradeva for facilitating yagjnaas for loka kalyaana by vrishti samriddhi ! This is so because Indra Deva be already riding up and down for annaadi dhanya daanaas to the agricultural fields as the culmination of the yagjana kaaranas. Sampattivaan, bahu prashamshaneeya Indra Deva! We are beholden to the very many deva samuhaas for your raksha with nishthaapurvaka stutis and do kindly accept our sincere gratitude to them also. Aishvaryashaali Indra Deva! Kindly bestow to us very many saadhanaas for our conveying stotra paathaas to us even as that all sadhanaas be there with us too be made best avail of for now. That maha dyuloka too be totally hinged on your might and magnificence and so does this prithvi and all of us as your earnest devitees. Vajradhari Indra Deva! Only you alone could burst off and demolish the strong and wide spread meghas with your vajraayudha as of ‘khanda khandaas’ and let the jala pravaahaas in the form of rains for the sasya shamalaabhivridhi on the earth. Kevala Indra alone could possess that distinctive and inimitable sangharshaka shati dhaarana and that indeed be the Unique Truth.

Chapter Two on Indra Deva vide Upanishads: Chhandogya- Taittireeya Aarankya-Ayaitareya - Kousheetaki -Maha Narayanopanishad-Kena

Chhandogya Upanishad

Both Indra from Devas and Virochana from Demons after long penance approached Prajapati to show them Brahman and the latter showed them of their own faces in water and mirror!

VIII.vii.1-4) *Ya aatmaa apahata paapmaa vijaro vishoko vijighatso pipaasah satya kaamah satya samkalpah sonveshtavyayah, so vijijnaasitavyayah sa sarvaamscha lokaan aapnoti sarvaamscha kaamaan; yas tam aatmaanam anuvidya vijaanaati: iti ha prajapatir uvaacha// Tadd hobhay Devaasura anuyubudhire: te hochuh; cha lokaan aapnoti sarvaamshcha kaamaan iti;Indro haiva devaanaam abhi-pravavraaja, virochanosuraanaam; tau haa samvidanaaveva samitpaani Prajaapati sakaasham aajagatuh//Tau ha dwaatrimshatam varshaani brahmacharyam ushatuh: tauha prajapatir uvaacha, kim icchantaav avaastam iti; tau hochatuh ya aatmaapahata paapmaa vijaro vimrityur vishoko vijighasto pipaasah satya kaamah satyasamkalpah sonveshtavyayah- sa vijijnaasitaravyayah, sa sarvaamscha lokaan aapnoti sarvaamscha kaamaan yastam aatmaanaam anuvidyaa vijaanati it bhavato vacho vedayante;tam icchhantaav avaastam iti// Tau ha prajaapatir uvaacha ya eshokshini purusho drushyata esha aatmeti hovaacha, etad amritam abhayam etad brahmeti; atha yoyam, bhagavah, apsu parikhyaa-yate yashchaayam aadarshe katama esha iti esha u evaishu sarveshvanteshu parikhyayate iti hovaacha//* (As one recalls that the Self rises to a state of tranquillity and composure vide VII.iii.4, Prajapati too desired to know the practical reasoning of attaining such a state when the Self would have no sin, no dishonesty no death, no displeasure, no hunger and thirst and no uncertain will! Then his desire came to be known from ear to ear and both Devas and Demons sought to ascertain the methodology of attaining such a status. Devas approached Indra to search the Self by realising as to which one would attain the status of freedom of movement all over the worlds and by which procedure this state could be achieved. The Demons too followed suit and commissioned Virochana among them to find out. Without the knowledge of each other both of the representatives performed Sacrifices to satiate Prajapati and observed celibacy for thirty two years. As they were finally visioned Prajapati and entreated him to teach various ways and means of accomplishing the state of such tranquility and bliss. Indeed both Indra and Virochana assumed of their deep knowledge, application of mind and practical abilities! Prajapati smiled instead of losing composure as otherwise neither of them should have been discontented. Thus he replied: *Yah esha akshini purushaha drishtyaa esha aatmeti!* That is: The person that is seen in the eye is this Self; this is Immortal, Fearless and that is Brahman indeed! He further quipped: This one is clearly seen in water and this one is in the mirror;whom do you think looks clearer! Then he declared in all seriousness: This one is **seen very clearly in all these!** Truly indeed the Individual Self and the Supreme Self are just the same!)

On visioning their own reflections, Indra and Virochana left Prajapati as Self and the Supreme were same:

VIII.viii.1-5) *Uda sharaava aatmaanam avekshya yad aatmano na vijaanithah, tanme prabrutam iti tau hoda sharaave vekshaamchakraate;tau ha parjaapatiruvaacha: kim pashyatha iti;tau hochatuh, sarvam evedam aavaam, Bhagavah, aatmaanam pashyaava, aalomabhya aa nakhebhya pratirupam iti// Tau ha prajaapatir uvaacha, saadhvalankrutau suvasanau parishkrutau bhutvoda shaaraave vekshaam charaate tau ha prajaapatir uvaacha: kim pashyatha iti//Tau hochatuh, yathaivedam aavaam, Bhagavah, saadhvaalankratau suvasanau parishkrtau svah, evam evemau, Bhagavah saadhvalankritau suvaasanau parishkritaaviti; eshaatmeti hovaaha, etad amritam, abhayam etad Brahmeti, tau ha shaanta- hridayau*

pravavrajaatuh// Tau haanveekshya prajaapatir uvaacha, anupalabhyaatmaanam ananuvidyavrajatah; yata etad upanishado bhavishyanti deva vaa asura vaa, te paraabhavishyanteeti; sa ha shaanta hridaya eva Virochanosuraan jagaama; tebhyo haitaam upanishidam provaacha, aatmaiveha mahayyaah aatmaa paricharyah, aatmaanam evaiha mahaayann aatmaanam paricharann ubhau lokaav aapnotee - maam chaamum cheti// Tasmaad api adyaihaadadaaam ashraddhaadhaanam ayajaamaanam-aahuh, aasuro bateti; asuraanaam hi eshopanishat pretasya shareeram bhikshayaa vasanenaalankaare- neti samskuranvanti, etenahiamum lokam jeshyanto manyante// (On seeing their own reflections, both Indra and Virochana said that indeed these were their own reflections from top to bottom; both were well presented, well dressed and truly their own reflections, but how could the reflections of their own! Either Prajapati was being humorous or there might be a catch. As they both looked unconvinced, then Prajapati explained the reality that the Self was not to be confused with the body adjuncts including the mind even as one Deva or another ruled over various Indriyas but the Antaratma being a reflection of Paramatma was totally one and the same and what Indra or Virochana witnessed was not, repeat not the mortal body and the Self and the Supreme were identical! Both Indra and Virochana were then convinced and desired to leave. But Prajapati stated that were leaving away but without attaining the Self and realising the Truth in practice! Then Prajapati advised them of the mystic teaching: The Self is as worship worthy as Brahman and instead of searching elsewhere for him, one needed to look inward itself as the Self was right within oneself ! It is unfortunate that little realising this Truth, one ignores Brahmacharya in the full sense - as explained in the very fifth section of this Chapter- as also practice of Charity, meditation, introspection, and practice of what virtue is all about! This would truly lead to freedom of movement and bliss!)

Indra returned to Prajapati not fully convinced yet as the latter extended Indra's life for further enlightenment

VIII.ix.1-3) *Atha hendropraapyaiva Devaan etad bhayam dadarsha, yathaiva khalvayam asmin shareere saadhvalankrite bhavati, suvasane suvasanah, parishkrute parishkritah, evam evaayam asminn andhendho bhavati, sraame sraamak, parivrikne parivriknah; asaiva sharirasya naasham anvesha nasyati, naaham atra bhogyam pashyaamiti// Sa samit, paanah punar eyaaya, tam ha prajaapatir uvaacha, Mahgavan, yacchaanta hridayah praavraajih, saardham virochanena, kim icchan punar aagama iti; Sa hovaacha yathaiva khalvayam, Bhagavah: asmin shareere saadhvalankrite saadhvalankrito bhavati, suvasane suvasanah, parishkrute parishkrutah evam evaayam asminn andhendho bhavati, sraame sraamah, parivrikno parivriknah, asyaiva sharrasya naasham anvesha nashyati naaham atrabhogyam pashyaamiti// Evam evaisha, Maghavan. Itihovaacha, etam tveva, te bhuyonuvyaakhyaasyaami; vasaaparaani dvaatrimshatam varshaaneeti; sa haaparaani dvatrimshatam varshaani uvaasa, tasmai hovaacha//* Having left Prajapati, Indra on way back to Devas who actually deputed Maghavan (Indra) to ascertain the ways and means of discovering the Self was partly satisfied with Prajapati's demonstration of the Self and the Supreme were identical, was however not fully convinced. No doubt the mirror / water reflection of himself was not too clear: if the body of the original was well dressed then the image reflection would be nice too but if the original was blind or lame, or crippled, the reflection too would be similar. This was not convincing that the Supreme and the Self could be the same, after all! So he returned to Prajapati once again reaching him back after Sacrifices and severe meditation. Prajapati replied that having been already convinced, as Virochana too did, why did you return again! When Indra expressed his doubt again, Prajapati explained : Since obviously the object of comprehension had some defect obstructing the understanding, his life would be extended by thirty two years!)

Prajapati gave the analogy of a dream when the Self was unaffected as organs were withdrawn excepting mind so as to convince Indra that the Self was identical to Brahman

VIII.x&xi.1-4) *Ya esha sapne mahiyamaanash charati esha aatmaa, iti hovaacha; etad amritam abhayam etad Brahmeti; sa hashaanta hridayah pravavraja; sa haapraapyai devaan etad bhayam dadarsha; tad yadi apeedam shareerm andham bhavati, anandhahsa bhavati, yadi sraamam asraamah naivaishosya doshena dushyati// Na vahenaasya hanyate, naasya sraamyena sraaah, ghnanti tvainam, vicchhadayan-teeva apriyavetteva bhavati, api roditeeva, naaham atra bhogyam pashyaamiti// Sasamit paanish punar eyaava, tam ha Prajaapatir uvaacha: Maghavan, yacchaanta hridayah praavraajeeh, kim icchan punar aagame iti; sa hovaacha tad yadi apeedam, Bhagavah, shariram andham bhavati, anandhah sa bhavati, yadi sraamam asraamah naivaishosya doshena dushyati//Navadhenaasya hanyate, naasya sraamyena sraamah, ghnaanti tvevaim vicchaadayaanteeva apriyaavettaiva bhavati api roditeeva, naaham atrabhogyam pashyamiti, evam evaisha, Maghavan iti hovaacha etam tveva te bhuyo nuvyakhyaa -syaami; vasaaparaani dvaatrimshatam varshaneeti; sa haaparaani dvaatrimshatam varshaani uvaasa, tasmai hovaacha//* (Prajapati then explained the Self in two situations viz. one as the Self in a dream stage and another the Self as a Spirit; in these two situations an Individual Self would experience both external and internal objects while in the latter case the Self exists without such experiences. To the experience of Self in dream stage first and as the Absolute Self in the ensuing section. In the dream stage, the Self is free from his own body defects like being blind, deaf, lame, unintelligent, timid, disabled, stupid and so on and that he is handsome, strong, intelligent, confident, well appreciated and so on. In that dream stage again, he is not killed despite the feeling of actual death and once he regains consciousness he is alive after all! Indra felt that the dream situation not being real, he is not convinced of the Self being free from fear, does not face death in reality and so on. The Self is sinful, afraid, timid and unstable of mind. Therefore the dream situation is unconvincing about the significance of the Self! Then Prajapati argued that he cited the dream state example only to prove that just as in the dream stage, the Self remains unaffected even as the body would eventually perish and that was the simple message which wanted Indra to learn. But as Indra still remained unconvinced especially since organs, senses, and vital energies were intact in the dream state, the Prajapati accorded further extension of five more years of life to practise sacrifices, secure intense knowledge and perform further introspection, as they say normally Indra lived for hundred and one years; this is so because the dream state explanation did not impress and click! Prajapati once again asserted that there was nothing more than the Self!)

Immortal Self called the Supreme is like the horse drawing a cart as a spectator to the deeds by the body! All the deeds of the Self are squarely responsible by the body/sensory organs that are mortal!

VIII.xii.1) *Maghavan, martyam vaa idam shariram aattam mrutyunaa, tad asya amritasyaashareerasya aatmaanodhishthaanaam, aatto vai sashareerah, priyaapriyaabhyaam, na vai sashareerayya satah priyaapriyaayor apahar asti, ashareeram vaa va santamna priyaapriye sprushtah/* (Do understand this Maghavan, said Prajapati: this body is mortal and is shrouded by death; that is also the place of the Self which is immortal but bodiless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or nondesirable influences . But surely the unembodied Self is totally unaffected by the pluses and minuses or joys and sufferings. Thus the basic inner light has nothing to do the darkness or some occasional flashes of light as joys as retained in the encased body.) VIII.xii.2) *Asareero Vaayuh, bhram, Vidyut,*

Stanayitur ashareeraani etaani; tad yathaitaani amushmaad aakaashat samutthaaya param jyotir upasampadya svena svena rupenaabhi nishpadyante/ (Now, Air, clouds, lightnings, or thunders have no body and are established in their own forms or bodies. These have all the off shoots of the Sky having their own positions and forms yet reach to the Sun even being in their own positions) VIII.xii.3) *Evam evaisha samprasaadosmaat sareeraat samutthay param jyotir upasampadya svena rupena abhinishpa - dyate, sautamah purushah, sa tatra paryeti, jakshat kreedam ramamanaah sribhir vaa yaanair vaa jnaatibhir vaa nopajanam smarannidam shariram: sa yathaa prayogya aacharane yuktah, evam evaayam asmin shareere praano yuktah/* (In the same way as air, clouds, thunders with no body of their own reach up to Surya, so does the Self enjoys the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being established and identified its own image called the Supreme is a witness of the activities of the ‘jnanendriyas’ and ‘karmendriyas’: there the Self moves about laughing, sporting, enjoying women, riding vehicles, and so on in the same manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and the Body! This truly sums up as: ‘Dehaadi vilakshanam Atmano rupam’ or the deeds and experiences of a body are the Witness Form of the Self!!) VIII.xii.4) *Atha yatraitad aakaasham anu vishannam chakshuh, sa chaakshusha purushah darshanaaya chakshu; atha yo veda: idam jighraaneeti, saaama gandhaaya ghraanam, atha yo veda: idam abhivyaaharaaniti sa atmaa, abhivyaahaaraaya vaak, atha yo veda; idam shrunavaaneeti, sa aatmaa, shravanaaya, shrotram/* (The one who is the Unique Observer is the Self and the Sense Organs are the instruments of perception. For instance vision by eyes integrated with space is for seeing. Likewise, the Self Consciousness smells with the nose, speaks with mouth, touches with skin and hears with ears) VIII.xii.5) *Atha yo veda; idam manvaaneetui sa aatmaa, manasya daivam chakshuh, sa va esha etena daivena chakshusaa manasaitaan kaamaan pashyan ramate/* (Now, the conscious-ness activates mind the divine eye as the agent of the Self ; the Self by itself does not initiate any action as all the actions are wrongly attributed to it; indeed all the actions are the handiwork of those organs which are associated with the Self. That body actions are initiated and executed by the Self is a gross misrepresentation of facts!) VIII.xii.6) *Ya ete Brahma loke tam vaa etam Devaa atmaanam upaasate, tasmaat tesham sarve cha loka aatthaah sarvecha kaamaah, sa sarvaamscha lokaa aapnoti sarvaamscha kaamaan yastam atmaanam anuvidya ijaanaat, iti ha Prajaapatir uvacha, Prajapatir uvaacha/* (Undeniably indeed, the entire Universe inclusive of all Divinities do esteem and worship the Self by the might of knowledge, resolve, introspection backed by Sacrifices, Deeds of Virtue and unified meditation. He who visions within secretes the worlds: this was what Prajapati asserted and again to Indra! This magnificent Brahma Vidya about the splendour of the Self is so easy to know but unattainable to digest!)

Taittiriya Aranyaka

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

Suvarnam ghome pariveda venam Indrasyaatmaanam, dashadhaa charantam, antah Samudre manasaa charantam, Brahmaanvavindan dasa hotaaramarne, antah pravishtah Shaastaa janaanaam, ekah sanvahunhaa vicharaah, shatam shukraani yatraikam bhavanti sarve vedaa yatrekam bhavanti, ta maanaseena atmaa janaanaam, antah pravishtah Shaastaa janaanaam sarvatma, sarvaah prajaa yatrekam bhavanti, chaturhotaaroyatra sampadam gacchanti Devaih, sa maanasena aatmaa janaanaam/ Indeed one is aware of golden and radiant form of Indra which is totally devoid of grief and is personal. Lord Indra moves around the secret of hotas who could be many and might even be ten; his mental calibre

could stir up the inner-consciousness like ocean of any Being as also even of the ocean of Brahman as described by the ten hotas. The several kinds of descriptions rendered by the mantras by all the ten 'Hotas' as merged into the subtle bodies of the Creation are the Outstanding 'Shaasta' the Supreme 'Antaryamin' Himself!! Innumerable facets of vichara or knowledge submerge into Him. The entirety of the Universal Powers like Sun, Moon, Stars get unified into that 'Paramatma'. All the Vedas- Dharmas- and the hotas quoting the Scriptures get unified. He is the Conscience of all the 'Selves' with ready access to one and all! He is the Universal Self as the Unique Controller of one and all in His endless creation too.

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

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

3.11.11-18: *Indro raajaa jagato ya Isho, saptahotaa saptadhaa vikluptah// Parena tantu parishichyamaanam antaraaditye manasaa charantam, Devaanaam hridayam brahmaanvivindat//Brahmotad brahmana ujjabhaara, Arkamschotantam sarirasya madhye// Aa yasminsapta peravah mehanti bahulaam shriyam, achyutaam bahulaam shriyam, sa harirvasuvittamah peruh, Indraaya pinvate// Bahvasvaamindra gomateem, acyutaam bahulaam shriyam mahyamindro niyacchatu// Shatam shataa asya yuktaa harinaam, arvaangaayatu vasubhee rashmirindrah, pramamhamaano bahulaam shriyam, rashmirindrah Savitaa me niyacchatu// Ghritam tejo madhumadindriyam mapyayamagnirdhaatu//*

Indra, the bright King of Devas, is indeed the regulator of all activities of the Beings in the worlds and envisions sapta hotas in seven ways as adhvaryus and so on.

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

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

pashu-dhanaani or to humans-animals- and wealth. May His white and bright rays surround us all and bestow several boons to all. Stanzas 27-28 above are repeats of Rig Veda 10.177.1-2 meaning that ‘medhaavis’ or high intellectuals observe that Jeevatma Surya like a high flying kite king Surya exists to clear away darkness; ‘Drashta vidwans’ who are outstanding visionaries seek to see the ‘maya pravaha’ or dark flows of ignorance at the center of the skies and seek the refuge of Surya, the Paramatma in His Globe Center. The sky high flying Kite being the divine Surya is saturated as ‘jnaana’ like even in the case of Gandharvas in the ‘garbha’ before birth itself the seeds of enlightenment are implanted within as the source of brightness and power of understanding.

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

Aitereya

Bhagavan then decides to enter as Consciousness through the cleavage entrance of ‘Kapaala’ or the mid-portion of human head and enjoys three abodes of each Human Being viz. awakeness-dream stage and deep sleep of ‘Sushupti’!

I.iii.12) *Sa etam eva seemaanam vidaryata dwaaraa prapadyata, saishaa virdrutirnaama dwaah tadetan naandayanam, Tasya traya aavasayastraayaha swapnaah, ayam aavasatoyam aavasata iti/* (After opening that very end, Bhagavan enters through the opening known as ‘vidriti’ or the gap or the crevice which indeed is very delightful; that cleft at the parting portion of hair on the ‘crown’ area would indeed be appropriate as eyes-ears-nose are the abodes of Staff Members. Further, He has ‘trayah swapnah’ or three kinds of Abodes viz waking, dream and deep sleep! It is stated that the right eye signifies the waking state or of full consciousness, the mind represents the dream state and the space within the human heart functions as deep sleep stage.

Bhagavan thus enters the human body as the ‘Antaratma’ or the Individual Soul!

I.iii.13) *Sah jaatobhutaani abhivyaiktyaat kim ihaanyam vaavadishad iti, sa etam eva Purusham Brahma tataamamapashyat idamadarsham iti/* (As soon as a Being is born, Bhagavan enters the body of all but the awareness as the individual Soul or ‘Antaratma’ is perceived mostly in human Beings. He or she identifies with the Self and realises of being a man or woman, the state of mind of being happy or

otherwise, body defects or abilities and so on. In other words, the Self owns the pluses and minuses of existence. As Almighty enters the body, the Purusha inside realises this awareness indeed; the Antaratma or the Individual Self recognises too but as camouflaged by organs and senses does conveniently perform indiscretions !)

Designated as Idindra or Indra is indeed the ‘Antaratma’ which is ‘Paramatma’ alone!

I.iii.14) *Tasmaad Idandro naamedendro ha vai naama tam idindram santam Indra ityaachakshate parokshena, Parokshapriyaa ivahi Devaah, Parokshapriyaa ivavi Devaah/* (Thus His name is Idindra; indeed He is truly known as Indra as Devas call him as Indra for short; these Devas are fond of such indirect names as Indra for Idindra but basically this Antaratma is indeed that Paramatma Himself! The Truth and Reality as Paramatma the playful Creator-Preserver-Destroyer enters the Bodies of Beings as the Individual Self.)

Bhagavan then decides to enter as Consciousness through the cleavage entrance of ‘Kapaala’ or the mid-portion of human head and enjoys three abodes of each Human Being viz. awakeness-dream stage and deep sleep of ‘Sushupti’!

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Grandeur, valour and glory of Indra the epitome of Vital Energy the Praana, the very Existence!

III.1: *Pratardano ha vai daivo daasih Indrasya priyam dhaamo prajagaama yuddhena cha paurushena cha ta hendra uvaacha pratardana, varam vrinisveti, sa hovaacha pratardana tvam eva me vrineeshva yam tvam manushyaaya hitatamam manyasa iti, tam hendra uvaaha, na vai varo varasmai vrineete, tvam eva vrineesveti avaro vai kila meti, hovaaca pratardana, atho khalv indrah satyaad eva neyaaya satyam heendrah, tam hendra uvaacha, maam ev vijaaneeyam trisheershanam tvaastram ahanam, arunmukhaan yateen salaavrikebhyah praayaccham, bahveeh sandhaa atikramya divi prahlaadeeyaan arunam aham antarikshe paulomaan, prithvyaa kalakanjan, tasya me tatra na loma chanaameeyate; sa yo maam veda na ha vai tasya kena chana karnaanaa loko meeyate, na brunahatyayaa na maatar vadhena, na pitru vadhena aasya paapam chakraso mukhaan neelam veteeti/*

(Pratardana the son of Divodaasa made enormous efforts of virtue and sacrifice by way of fortitude and struggle finally succeeded in accomplishing Indra Loka. On arrival, Indra the Chief of Devas was pleased and offered to bestow a boon. Pratardana asked Indra to grant him such a boon that would benefit humanity. Indra said that those who have secured superiority in life would normally ask boons for further heights of achievement but surprisingly enough there is somebody like Pratardana who asks for fulfillment of the desires of mankind instead! Indra appreciated the offer as Pratardana replied : *satyaad eva neyaaya satyam* where by Indra replied that indeed it was so! Indra further endorsed appreciatively: ‘That is what I deem most beneficial for mankind; I destroyed the three headed son of Tvashtri viz. Vritra with Vajra the thunderbolt ; I delivered the ascetics called Arunmukhas to the wolves; I killed the followers of Prahlada on the sky such as Namuchi, Vala and several Daitya warriors; I killed sixty thousand danavas named Paulomas born to Puloma and Kaalkaanjas born to Kalaka the wives of Kashyapa Muni on Antariksha and Bhumi respectively! All these battles indeed fought by me only to destroy evil and revive Dharma, all this without losing a single hair on head or injuries to my followers, not by stealing nor bhruna hatya or killing of embriyos, nor matricide, patricide and such heinous acts but purely to vindicate dharma and nyaya or virtue and justice which are the cardinal principles of universal welfare! Indeed of one commits a sin, the darkness of not only the mind but even the darkness of face prevails!)

III.2: *Sab hovaacha, praanosmi, prajnaatma tam maam aayur amritam iti upaasva, aayuh praanah, praano vaa aayuh, yaavad hi asmin sharire praan vasati taavad aayuh, praanena hu evaasmin lokemritatvam aapnoti, prajnaayaa satyam sankalpam, sa yo maam aayur amritam iti upaaste sarvam aayur asmin loke ety aapnoti amritatvam akshitam sarge loke ; taddhaika aahur ekabhuyam vai praanaa gacchhanteeti, na hi kaschaana shaknuyaat sakrid vaacha naama prajnaapayitum chakshusaa rupam, shotrena shabdam, manasaa dhyanam ekabhyuyam vai praana bhutvaikaikam etaani sarvaani prajnaapayantiti, vaacham vadanteem sarva praanaa anuvadanti, chakshuh pashyat sarve praanaa anupashyanti shrotram shrinvat sarve praanaa anushranvanti, mano dhyaayat sarve praanaa anudhyaayanti, praanam praanantam sarve praana anupraananti, evam u haitad iti hendra uvaachaasti tv eva praanaanaam nishreyasam iti/*

(Indra Deva then declared : *Praanosmi!* or : ‘I am the Praana, the Vital Energy to one and all! He exhorted that he must be worshipped for fulfillment and to discover the Path of Immortality, since Life is breath and breath is the Life, for existence is literally hinged on to Praana’. He further declares that it is due to

the vital force alone that one retains his oneness and identity or individuality or else he would get lost in the vast wilderness of the universe; then only one is distinguished by his name, face, form by the eyes, sound by the ears, thoughts by the mind, complexion by skin, and so on. Indeed it is the vital force that marks the individual, his or her position by the speech that speaks, eyes that see, ears that hear and above all the mind that thinks, imagines, sings, smells, acts and reacts, so on. While speech speaks, vital energy speaks after it; as ears hear vital breath hears along and when the breath breathes all the vital breaths breath too there after. Indra is thus the Praana, the Life and the very Existence. He is the prajnatma- the Self with intelligence; he indeed is the buddhi, vritti, svabhava and ‘sarva praanaanan jeevana kaaramam’!)

III.3: *Jeevati vaag apeto muukaan hi pashyaamah, jeevati chakshur apetondhaan hi pashyaamah, jeevati shrotraapeto badhiraan hi pashyaamaah, jeevati manopeto balaan hi pashyaamah, jeevati baahucchinno jeevati uru chinna iti evam hi pashyamah iti, atha khalu praana eva prajnaat medam shariram parisrahyotthaapayati, tasmaad etad evoktham upaaseeteti, saishaa praane yo vai praanah saa prajnaa, yaa vaa prajnaasa praanah, tasyaishaiva drishtir etad vijnaanam, yatraitat purushah suptah svapnam na kaanchana pashyaty athaasmin praana evaikadhaa bhavati tad enam vak sarvaih naamabhih sahaapyeti, chakshuh savaih rupaih sahaapyeti, shrotram sarvaih shabdaih sahaapyeti, manah sarvaih dhyaanaih sahaapyeti, sa yadaa pratibudhyate yathaagner jvalatah sarvaa disho visphulinga vipratishtherann evam evaitasmaad aatmanah praanaa yathaayatanam vipratishitante 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 dhyayati, athaasmin praana evaikadhaa bhavati, tad enam vaak sarvaih naamabhihsahaapyeti, chakshuh sarvainrupaih sahaapyeti, shrotram sarvai shabdaih sahaapyeti, mana sarvaih dhyaanaih sahaapyeti, sa yadasmaacchhariiraad 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!

Supremacy of Vital Energy reinforced to enable body functions and fulfilment of Human Life

III.4: *Vaag evaasmin sarvaani naamaani abhivishryajyante; vaachaa sarvaani naamaani aapnoti; praana evaasmin sarve gandha abhivishryajyante; praanena sarvaan gandhaan aapnoti, chakshur evaasmin sarvaani rupaani abhivishryajyante; chakshusaa sarvaani rupaani aapnoti; shrotram evaasmin sarve shabdaa abhivishryajyante, shrotrena sarvaan shabdaan aapnoti; manaa evasmin sarvaani dhyanaani abhivishryajyante manasaa sarvaani dhyanaani aapnoti; saha hy evaasmin shareere vasatah sahotkraamatah, atha yathaasyai prajnaayai sarvaani bhutaani ekam bhavanti, tad vyaakhyasyaamah/*

(Recalling Pratardana's assurance of the greatest gift to the Universe viz. the vital energy, Indra Deva further describes the far reaching uniqueness of the all pervasive Praana and its special primacy accorded to the power of 'Vaak' as speech being the prime signal of the impending termination of life as death gets drawn nearby. Then the vital energy takes its toll by odours or the capability of smell. Then the praana gradually obliterates the ability to see and the vision of eyes. The next casualty would be the power of hearing sounds by the ears. The mind is affected and gives up thinking as the thought process sinks in by the gradual disability to think and imagine. Thus the vital and physical qualities being with drawn too then the exit point is stated as being the nearest flash out!)

III.5: *Vaag evaasya ekam angam udulham, tasyai naama prashastaat prativihitaa bhuta maatra, praana evaasya angam udulham, tasya gandhah, parastaat prativihitaa bhuta maatraa, chakshur evaasya ekam angam uduulham, tasya rupam parastaat prativihitaa bhuta maatraa, shrotram evaasya ekam angam udulham, tasya shabdaa parastaat prativihitaa bhuta maatraa, jihvaivaasya ekam angam udulham tasya anna rasah purastaat prativihitaa bhuta maatraa, hastaav evasya ekam angam udulham, tayoh karma parastaat prativihita bhuta maatraa, shareeram evaasya ekam angam udulham, tasya sukha dukkhe parastaat prativihitaa bhuta maatraa, upastha evasya ekam angam uduulham tasyaanando ratih prajaatih parastat prativihitaa bhuta maatraa, paadaav evaasya ekam angam uduulham, tayor ityaah parastaat prativihitaa bhuta maatraa mana evaasya ekam angam udulham, tasya dheeh kaamaah parastaat prativihitaa bhuta maatraa/*

(Indeed all the faculties of the body of a human being are thus externally supported and correlated. Take speech for example which is externally originated as its function emerges from intelligence- as *Prajnaa vibhaagam*. Breathing is linked with an external element. Eyes are again originated from the faculty of vision connected to Forms. Ears are again connected externally connected with sound. Taste is food linked to tongue. The two hands and legs are connected to movement and works. Pleasure and pain are externally oriented too to mind while generative organs yield happiness and procreation and mind ends up in thoughts and desires. Thus the objects of existence and individual functions of body parts and hence the cause-effect analysis.)

III.6: *Prajnaaya vaacham samaaruhy vaachaa sarvaani naamaani aapnoti prajnaaya praanam samaaruhy praanena sarvaan gandhaan aapnoti prajnaaya chakshuh amaaruhy chakshushaa sarvaani rupaani aapnoti prajnaaya shrotram samaaruhy shrotrna sarvaan shabdaan aapnoti, prajnaaya jihvaam samaaruhy jihvaaya sarvaan anna rasaan aapnoti prajnaaya hasta samaaruhy hastaabhyaam sarvaani karmaani aapnoti, prajnaaya shariram samaaruhy shareerena shkha dukkhey aapnoti, prajnaayopasthaam samaaruhy opasthenaanandam ratim prajaatim aapnoti, prajnaaya paadau samaaruhy*

paadaabhyaamsarvaa ityaa aapnoti, prajnaayaa manah samaaruhya manasaa sarvaani dhyaanaai apnoti/

(Once the faculty of speech is controlled by intelligence then it attains its perfection. Having harnessed the breathing process by intelligence then breath regains odours. Then similarly as eyes and vision are enabled fully then the capability of vision regain its forms. Likewise control of ears regains all kinds of sounds. Organising of tongue would then result in full revival of tastes while intelligent handling of hands and legs would not only facilitate free movement of the limbs but lead the way to the experience of pleasure and pain. Control of the generative organs and senses satisfy the urges of the body but also that of the aspirations of procreation. Likewise, control of hands and feet enables free movement and the best control of one's mind enables thoughts of virtue and justice!)

III.7: *Na hi prajnaapetaa vaan naama kinchana prajnaapayet, anyatra memano bhuudity aaha naaham etan naama prajnaasisham iti, na hi prajnaapetah praan gandham kanchanaapajnaapayet, anyatra me manobhuud iti aaha naaham etam gandham prajnaashisham iti, na hiprajnaapetam chaskhuurupam kinchana prajnaapate, anytra me mano bhuud iti aaha naaham etad rupamprajnaasisham iti, na hi prajnaapetam shrotram shabdham kaanchan prjnaapatet anyatra me manobhud iti aaha naaham etam shabdham prajnaasisham iti; na hi prajnaapetajihvanna rasam kanchana prajnaapayet anyatr me manobhuu iti aaha naaham etam anna rasam prajnaasisham iti, na hi prajnaapetam shareeram sukhamna dukkham kinchana prajnaapayet anyatra me manobhuud iti aaha naaham etat sukham na dukkham prajnaasisham iti, na hi prajnaapeta upastha aanandam na ratim na prajaatim kaanchana prajnaapaayet anyatra me mano bhuud iti aaha naaham etam aanandam na ratim na prajaatim prajnaa sisham iti, na hi prajnaapetau paadaav ityaa kanchana prajnaapayetaam anyatra me manobhud ity aaha naaham etaam ityam orajnaasisham iti na hi prajnaapeta dheeh kaachana sidhyen na prajnaata-vyam prajnaayeta/*

(The priority of Intelligence enabling individual cognition of body parts and senses is essential. Individual reactions and vibrations of speech are necessary inputs to the mind that one's name and what abouts are known or forgotten or not known at all. Similarly odours to smell, forms to see, sounds to hear, tongue to taste, hands and legs to move, act and react; experience joys or sorrows; enjoy the act of procreation and understand the issues of the progeny etc. are all the influences of mind, its dullness or sharpness. It is the Mind which is the Chief Coordinator that receives and transmits the signals to and from of the sensory organs and that indeed is that is the Intelligence all about.)

III.8: *Na vaacham vijijnaaseeta vaktaaram vidyaat, na gandham vijijnaaseeta ghraataaram vidyat, na rupam vijaaseeta drashtaaram vidyaat, na shabdhamvijijnaaseeta shrotaaram vidyaat, naanna rasam vijijnaaseetaannarasasya vijnataaram vidyaa, na karma vijijnaaseeta kartaaram vidyaat, na sukhadukhe vijijnaaseeta sukha dukkhayor vijnataaraam vidyaat, naanandam na ratim na prajaatim vijijnaaseeta aanandasya rateh prajaater vijnataaram vidyaat netyaam vijijnaaseetataitaaram vidyaat, na mano vijijnaaseeta mantaaram vidyaat, tavaaeta daashaiva bhuta maatraa adhiprajnaam dasha prajnaamaatraah syur, yad vaa prajnaa maatra na syur na bhuta maatraasyuh, na hyanyatarato rupam hinchana sidhyen no etan naanaa tad yathaa rathasyareshu nemir arpio naabhaav araa arpita evam evaitaa bhuta maatraah prajnaamaaraasva arpitaah na saaduna karmanaa bhuyaana bhavati na o evaa sadhuunaa karmanaa bhuyaana bhavati no evaasaadhunaa kaniyaan, esha hi eva saadhu karma kaarayata*

tam yam ebhyo lokebhya unneeneeshata esha u evaasaadhu karma kaarayati tam yam adho nineeshate, esha lokapaala esha lokaadhipatih, esha lokeshah sa ma atmeti vidyaat sa ma aatmeti vidyaati/

(There needs to be a perfect coordination of the faculty of knowledge or perception ‘per se’ and the Jnanendriyas and Karmendriyas or the Agents of Knowing and those of Action to carry out in respect of any Individual Self; Mind is the medium of the transmission and regulation of action. In other words the three entities of the organ of sense, the appropriate object and the sense of recognition need to be in a single and unified operation of mind! The examples are given in the Stanza: Speech is not only a faculty but also what one is desired by the speaker. Similarly smell is what the person concerned is able to smell. Taste of the food is such as the one who likes or does not like and the extent to which the person so experiences. Sound has to be such as to attract the attention of the hearer. Any particular action should be such as to take the approval of whosoever desires to perform. Pleasure or pain cannot by themselves act but what the Individual concerned is desired or ignored / experienced. Mind is only a mere body- device to act but cannot act on its own and cannot be forced by the thinker unless he desires to think. Also, in turn, the ten agencies of Jnaana and Karma viz. the knowledge and action tools need to be activated by the mind, again at the express direction of the thinker. Would there be no elements be Intelligence, there would not be elements of existence either. Just as a chariot of the felly is fixed on the spokes and the spokes are fixed on the hub, so do the elements of existence are fixed in the faculties of intelligence and the latter are fixed on the breathing spirit; further the breathing energy is everlasting universally. And that again is the Self or the Antaratma the reflection of Paramatma. Indeed He is the Supreme and the Supreme Again!

Maha Narayanopanishad

Swasti and Invocations to Devas- Indra

Stanzas 39-43: Swasti na Indro vriddha shravaah swasti na Pushaa vishwavedaah, swasti na Nastaakshyor arishtanemih swastino Brihaspati dadhaatu/ Aapaantamanyuh tripala prabharmaa dhunih sharumaan rijeesho Somo vishvaani antasaavanaani naarvaagindra pratmaanaani debhuh/ Brahma jnaanam prathamam purastaat seematah Vena aavah, sa buddhniyaa upamaa asyay vishthaah satascha yonimsatscha vivah/ Syonana Prithivi bhavaa nraksharaa niveshaanee, yacchaa nah sharma suprabhaah/

Indra Deva to whom we seek to please and is highly praised by all through Sacred Hymns be pleased to bestow auspiciousness to all of us. Many Pusha Deva is prayed to bless us likewise. May Garuda Deva the son of Tryaksha be commended heartily to grant us well being.. Deva Guru Brihaspati the personification of Vigjnaana be too worshipped to bless us with enlightenment and mental sharpness.

Stanzas 44-46: Aapantanamanyustrutapalaprabharmaa dhunih sheemeevanchharumaam rijeeshee, Somo vishvaanyatasaa vanaani naarvaagindrah pratimaanaani debhuh/ Brahmajajnaanam prathamam purastaad vi seematah surucho Vena aavah sa brudhnyaa upamaa asya vishthaah satascha yonimasatascha vi vah/ Syonaa prithivi bhavaam nraksharaa niveshanee, yacchaa nah sharma saprathaah/

The first stanza is a repeat of Rig Veda X.89.5 likens Indra to Soma as with anger and speed strikes and shakes up his rivals wielding potent weapons while delighting himself with soma juice in store and

literally flooding thick jungles with dried up trees and bushes with torrential rains thus creating havoc and fright and none of the opposition could possibly match the horror.

The next stanza is a repeat of Atharva Veda IV.I. 1 and of V. VI.1 signifying Brahma jnaana or His foremost creation of Vena the mid noon Bhaskara as the Supreme Reality spreading and enveloping the total expanse of the three lokas with sky as the boundary; the sky thus clearly manifests the radiance while the visible and invisible realities are vividly exposed.

The third stanza is a repeat of Rig Veda II.22-15 addressing Prithivi Devi commending her as the most liberal and highly accommodative place of settlement residence of each and every Being - be they on earth or water and thereunder as per their conveniences. Bhudevi! Our forbearance, mercy and self restraint are amazing and unparalleled.

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

Suvarnam ghome pariveda venam Indrasyaatmaanam, dashadhaa charantam, antah Samudre manasaa charantam, Brahmaanvavindan dasa hotaaramarne, antah pravishtah Shaastaa janaanaam, ekah sanvahuhaa vicharaah, shatam shukraani yatraikam bhavanti sarve vedaa yatrekam bhavanti,ta maanaseena atmaa janaanaam, antah pravishthah Shaastaa janaanaam sarvatma, sarvaah prajaa yatrekam bhavanti, chaturhotaaroyatra sampadam gacchanti Devaih, sa maanasena aatmaa janaanaam/

Indeed one is aware of golden and radiant form of Indra which is totally devoid of grief and is personal. Lord Indra moves around the secret of hotas who could be many and might even be ten; his mental calibre could stir up the inner-consciousness like ocean of any Being as also even of the ocean of Brahman as described by the ten hotas. The several kinds of descriptions rendered by the mantras by all the ten 'Hotas' as merged into the subtle bodies of the Creation are the Outstanding 'Shaasta' the Supreme 'Antaryaamin' Himself!! Innumerable facets of vichara or knowledge submerge into Him. The entirety of the Universal Powers like Sun, Moon, Stars get unified into that 'Paramatma'. All the Vedas- Dharmas- and the hotas quoting the Scriptures get unified. He is the Conscience of all the 'Selves' with ready access to one and all! He is the Universal Self as the Unique Controller of one and all in His endless creation too.

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

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

3.11.11-18: *Indro raajaa jagato ya Isho, saptahotaa saptadhaa vikluptah// Parena tantu parishichyamaanam antaraaditye manasaa charantam, Devaanaam hridayam brahmaanvivindat//Brahmotad brahmana ujjabhara, Arkamschotantam sarirasya madhye// Aa yasminsapta peravah mehanti bahulaam shriyam, achyutaam bahulaam shriyam, sa harirvasuvittamah peruh, Indraaya pinvate// Bahvasvaamindra gomateem, acyutaam bahulaam shriyam mahyamindro niyacchatu// Shatam shataa asya yuktaa harinaam, arvaangaayatu vasubhee rashmirindrah, pramamhamaano bahulaam shriyam, rashmirindrah Savitaa me niyacchatu// Ghritam tejo madhumadindriyam mapyayamagnirdhaatu//*

Indra, the bright King of Devas, is indeed the regulator of all activities of the Beings in the worlds and envisions sapta hotas in seven ways as adhvaryus and so on.

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

Kena Upanishad

It is Maya the Yakshi ever preventing Jeevas and Devas alike to discover the Truth!

III. 1-2) *Brahma ha devebhyo vijigye tasya ha braahmano vijaye devaa amaheeyanta/Ta ekaikshantaa-
maakam evaayam vijayosmaakamevaayam mahimaa iti// Tadd haishaam vijaajnaau tebhyo ha praadur
babhuva tanna vyajaanat kimidam yakshamiti//*

(Brahman is truly unknown to those who are either not keen to know or those who desire to know but are unable to know despite their high keenness to know and make enormous efforts but still cannot know. It was in this context that the Supreme appeared to have at one stage created Maya or the dense cover of Ignorance over the Devas and allowed them the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe; Devas got elated that the success was their own not realising the magnificence of Brahman the Supreme. The reference to this incident is vividly explained vide Brihadara-nyaka Upanishad I.iii.1-7: *Dvayaah Prajaapatyaah Devesha Asuraascha tatha kaaniiyasaa eva Devaah jyaayasaa asuraah ta eshu lokesv aspardhaanta, te ha Deva uuchuh, hantaasuraan yajgnya udgethenaatyayaameti/* or the descendants of Prajapati are classified as Devas and Asuras and while the former are but a few in number and younger in age, Asuras were larger in number and older. Then Devas decided in mutual agreement to dominate the Lokas by performing Sacrifices viz. Jyotishtoma through 'Udgita' or through identity with 'Praana' or the Vital Force as prescribed in Scriptures delivered by Brahma Himself as per the repetition of the relevant mantras. Further stanzas of the Brihadaranyaka state: Devas decided that the speech and correct pronunciation and intonation of Udgita was essential for the success of Udgita and the rest of the 'karmaacharana' would be equally efficient in respect of Asuras and Devas too any way. Thus Devas took extra care and concentration about Udgita; they asked Praana to chant Udgita, then the nose responded and whatever happiness is possible for the Devas was enjoyed by the chanting but Asuras who realised the game plan of Devas and promptly spoiled by spreading all foul and evil smells. Then the Devas somehow got over the situation and then approached eyes to concentrate while rendering the Udgita; the Asuras played mischief and the rendering priests could with great difficulty resist tempting obscenes; the horrible sounds as spread all around the ears of the renderers of Udgita too were similarly overcome by the grit and resolve of the ears of the renderers. Devas consulted the minds of the Udgita chanters and they obliged with the chantings as their minds were so clean that Devas had no bounds of joy as the minds did not waver at all except the chanting and nothing else; the Devils wondered at the purity of the minds of the chanters though they tried their very best but could not distract. Devas then enquired of the vital force in the throats of the chanters to chant the Udgita for them and the priests readily agreed again and rendered it which was set to perfect rhythm and tempo; it was so attractive that despite the disturbances by demons it was extraordinary; the images of the devils failed and as a piece of earth quivered and quaked as though the Asuras got crushed and perished! *Te aikshanta asmaakameka evaayam vijayosmakam evaayam mahimaa iti/* Devas felt self-elated at their victory even as Brahman was indeed aware of their conceit. They had a vision but none could ever distinguish what precisely that was; was it a Spirit or Yaksha or Yoga Maya or an Imperceptible Embodiment of Trigunas of Satva-Rajas-Tamo gunas! *Tebhyo ha Praadurbhuva tanna vyajaanat kimidam yakshamiti/* or That Manifestation indeed appeared but is surmised that might be like that of Yaksha.)

III.3-4) *Te Agnim abruvan agnim jaataveda etad vijnaaneehi kimidam yakshamiti tatheti// Tad
abhyadravat, tam abhyavadat koseeti, Agnirvaa aham asmi iti abraveet, Jaatavedaa aham asmi iti//*

(Devas when asked the Form of Yaksha to identify itself as it looked like Agni being radiant and sizzling then the Yaksha confirmed that its name was **Jaataveda** another Title of Fire and as was asked again It asserted that It was indeed Agni).

III. 5-6) *Tasminstvayi kim veeryamiti, apeedam sarvam daheyam yadidam prithivyaam iti// Tasmai trinam nidadhauh etad daha iti, tad upa preyaaya sarva javana, tan na shashaakaa dagdhum, sa tata eva vivavrate, naitad, ashakam vijnaatum yadetad yaksham iti/*

(Then Devas asked as to what power was vested in Jaataveda, then the instant reply was that he could burn up anything and everything on Earth. When Devas produced a straw and asked Jataveda to burn it up, then the Yaksha failed to do so and quietly receded into background. Devas made fun of Jaataveda saying that as to what kind of Agni was he!)

III. 7-10) *AthaVaayum abruvan, vaayav etad vijaaneehi kim etad Yaksham iti, tatheti// Tad abhyadravat tam abhayavadat koseeti Vaayur vaa aham asmeeti abraveen maataarishvaa aham asmeeti// Tasmimstvayikim veeryam iti apeedam sarvam aadadeeyam yad idam prithivyaam iti// tasmai trinam nidadhau etadaadatsveti, tad upapreyaaya sarvajaveny tanna shashaakaadaadum, sa tata eva nivarte natad ashakam vijnaatum yadetad yakshamiti//*

(Devas asked Yakshi-like Maya, having failed to convince them earlier to identify Itself provided another probable opportunity and the latter asserted that It was Vayu Deva the Deity of **Matarishva**, another form of Air. He further asserted that It had all the powers of what Vayu Deva could and that It could blow of even heavy substances including mountains let alone heavy weight objects on Earth! Then Devas kept a blade of grass on earth and asked Matarishva to blow it up. As It could not succeed then Devas heckled Yaksha and joked what kind of Vayu Deva was he!)

III.11) *Athendram abruvan, Maghavan, etad vijaaneeh kim etad Yakshan iti tatheti, tad abhayadravat; tasmaad tirodadhe/*

(As Devas concluded that this Yaksha was indeed a shadow of Maya seeking to fool them, they approached Maghavan or Indra to please investigate the appearance of the Yakshi and even while this occurrence happened the Maya Yakshi disappeared.)

III.12) *Sa tasminnevaakaashe striyam aajagaama bahu shobhamaanaam Umaam Haimavateem taam hovaacha kim etad Yaksham iti/*

(At the very place where Indra visioned on the Sky the Yaksha Svarupa, there appeared an extremely charming and gracious Devi identifying Herself as ‘Uma Haimavati’ who in her sonorous and resonant voice exclaimed *Kim etam Yaksham iti!* ‘or who was this Yaksha you are all excited about’! Markandeya Purana in the Chapter on Devi Sapta Shati II.55 is quoted: *Ittham yadaa yadaa baadhaa daanavotthaa bhavishyati, tadaa tadaavateeraaham karishyaai ari samkshatam/* or as and when demonic influences seek to dominate, the Mother of the Universe would certainly descend to Earth to curb tendencies of demonic disturbances; Devi Durga is represented by Her divine wisdom or Brahma Vidya and protects virtue and justice. Apparently in the context of Devaasura battle at the end of which Devas claimed victory but made them realise that it was not their greatness but indeed of that of the excellence and glory of Brahman himself! Also it was a grim reminder to Devas as certainly applicable to human beings viz. *Karmanyevaadhikaaraste maaphaleshu kadaachana, maa karma phala heturbhuh maa te sangotva karmani/* or One has the liberty only to perform duties as prescribed and have no control over the fruits of the works and hence should not neglect the responsibilities since the fruits shall be reaped as per the Nature’s laws as Lord Krishna asserted in Bhagavad Gita ‘s Sankhya Yoga II.47. The moral of the Story

would be that as Devas were puffed up by their success in executing the battle with Danavas, they had no achievement of their own but was the Will of Paramatma while Devas as mere instruments of the Act!)

[This concludes Chapter Three of Kena Upanishad]

Devi Uma explains the essential nature and implication of Brahma Vidya

IV.1) *Sa Brahmeti hovaacha, Brahmano vaa etad vijaye maheeyadhvam iti,tato haiva vidaamchakaara brahma iti/*

(Devi Uma explained : Indeed *Brahmanovaa etad vijaye*: it was undoubtedly the victory of Good over Evil as the Supreme had so willed but Devas foolishly claimed as their own and Devas were mere the players in the drama as conducted by of Him, despite the vanity of the latter shouting: *asmaakam eva ayam vijayah, asmaakam eva mahimaa/* or ours is victory, ours is the glory!)

IV.2-3) *Tasmaad vaa ete Devaa atitaraami vaanyaana devaan, sa hyenan nedhishtham pasprushuh, te hyenat prathamam vidaamchakaara brahmeti// Tasmaadvaa Indrotitaraamivaanyaana devaan, sa hyenan nedhishtham pasparsha, sa hyenat prathamam vidaamchakaara brahmeti//*

(Among the various Devas, the three prime of them viz.Agni, Vayu and Indra stand out as they even came proximate to Brahman and in any case visualised him personally. In any case Indra being their Leader, might even have excelled in his proximity and perhaps might have gone very near to Him! Katha Upanishad vide II.ii.9 -10 describes : *Agnir athaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, ekasthaa sarva bhutaantaraatmaa rupam rupa pratirupo bahischa// Vaayurthaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, etasthaa sarva bhutaantaraatmaa rupam rupo bahischa/* (The Self enters inside all the Beings, like Fire enters the world by assuming varied forms and shapes; this is 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! Similarly Indra too would have too.)

Chapter Three on Indra as per Purana- Itihaasas

Dwadasha Adityas and Ashta Loka Palakaas with Indra as the foremost

Dwadasha Adityas: Surya / Aditya Deva assumes twelve other Murti / Forms viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of ‘Vanaspati’ and ‘Aushadhi’ (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Viviswan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who constanly checks the evil forces in the World and slays Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity. In whatever form he might be, Surya Deva is indeed the ‘Karanam, Kaaranam and Karta’ or the Act, Action and the Supreme Actor in

the drama of Life! Bhakti (Devotion), Shraddha (fortitude) and Puja (Worship) sum up the meanings of human life! The corresponding Twelve Names of Aditya are stated to identify with the *Twelve Months of a Year* viz. Chaitra with Vishnu, Vaishakha with Aryama, Jyeshtha with Viviswan, Ashadha with Amshuman, Shrivana with Parjanya, Badrapada with Varuna, Ashwin with Indra, Kartika with Dhata, Margasirsha with Mitra, Pausha with Pusha, Magha with Bhaga and Twashta in Phalgun. Surya Deva has thousands of *Kiranas (Rays)* of which four hundred rays, known as Chandana generate Vrishti or rains; three hundred kiranas of yellow colour provide coolness entitled Chandra; three hundred more rays coloured white bestowing Aushadhis, Swadha, and Amrit by which human beings, Pitras and Devas are all happy. The names of the twenty most important rays are stated to be Heti, Kiran, Gow, Rashmi, Gabhasti, Abheeshu, Ghan, Usnu, Marichi, Naadi, Deedhiti, Saandhya, Mayukha, Amshu, Saptarchi, Suparna, Kara and Paada. (Source :Bhavishya Purana) Dhata, Parjanya, Mitra, Aryama, Pusha, Shakra, Varuna, Bhaga, Twashta, Anshumaan and Vishnu as per Brahma Purana.

Indra and Devi Ahalya vide 1. Valmiki Baala Ramayana and 2. Ganesha Purana

1. In the city of Mithila, there was an ‘ashram ‘ about which Maharshi Vishvamisra explained to Rama Lakshmanas; the ashram was of Maharshi Gautama and his wife Devi Ahalya a famed Parivrat in the days of yore. It was at this Ashram that Gautama cursed Indra as the latter masqueraded as Gautama; the Maya Gautama in the absence of real Gautama stated to Ahalya Devi: *Ritukālam pratīkṣante nārthinaḥ susamāhite, saṁgamaṁ tv aham icchāmi tvayā saha sumadhyame/* ‘Normally, males approach their wives to bed till their menses period is over, but today, I would like you to lie with me’. But Ahalya sensed the presence of Indra in the form of Gautama but still yielded and asked Indra to disappear at once. Maharshi Vishvamisra continued to Rama Lakshmanas: Having sensed what had just happened between Maya Gautama and Ahalya, Gautama appeared at the ashram by his mystic powers and intercepted Indra at once at the ashram with ‘samidhaas and tirtha’ viz. wooden chips and water for igniting fire and sprinkling water readied for announcing a ‘shaapa’. Deva Raja Indra got shaken up with fright at the anger of the Maharshi as the latter announced: *Mama rūpaṁ samāsthāya kṛtavān asi durmate, akartavyam idaṁ yasmād viphalas tvaṁ bhaviṣyati/ gautamenaivam uktasya saroṣeṇa mahātmanā, petatur vṛṣaṇau bhūmau sahasrākṣasya tatkaṣaṇāt/* Durmati! You have had the audacity of assuming my form and lured my wife to bed; therefore you would be as being ‘sahasraaksha’ with thousand eyes and as many of frightful forms as also being devoid of ‘anda kosha’ or the sheath of fertility; instantly that body part fell on earth and he appeared frightful with thousand wavering forms. Then Gautama cursed Arundhati: *Iha varṣasahasrāṇi bahūni tvaṁ nivatsyasi/ vāyubhakṣā nirāhārā tapyantī bhasmaśāyini, adṛśyā sarvabhūtānām āśrame ’smin nivatsyasi/ yadā caitad vanaṁ ghoram rāmo daśarathātmajaḥ, āgamiṣyati durdharṣas tadā pūtā bhaviṣyati/ tasyātithyena durvyatte lobhamohavivarjitā, matsakāṣe mudā yuktā svaṁ vapur dhārayiṣyasi/* ‘Duraacharini! May you become in this very ashram as a boulder / heavy stone with neither senses nor life with air as food and rain as drink, till such time after centuries, that Shri Rama would arrive at this ashram and with his sacred ‘paada sparshana’ or the touch of His feet that you would be liberated to normalcy!’ Having cursed both Indra and Devi Ahalya thus, Maharshi Gautama retired to mountain tops for tapasya again.

2. Ganesha Purana, Chapters 30-34: Brahmarshi Narada states: He visited Lord Indra at Amaravati as the former complimented Narada as a Triloka Sanchari; Narada replied that his latest was ‘mrityuloka’ and chanced to meet Rishi Gautama in his ashram along with his wife Devi Ahalya; he also said that Ahalya was supremely pretty and her exquisiteness and grace was ‘par excellence’ in the Three Lokas that he

ever visited as the Apsaras and all the Swarga based feminine beauty and charm was truly negligible. After Narada's social call was over, Indra visited Gautama's ashram ; the Maharshi was busy with his morning duties and left the ashram. Meanwhile Indra assumed the Rishi's form and entered their bedroom. Devi Ahalya was stunned to see Maya Gautama in her bed room and exclaimed whether the Muni had not left for the duties but lying in the bed. Indra in the maya rupa said that he short circuited the puja and desired to go into bed with her as he was attracted by 'kaama baana', fondled her red and luscious body parts and slept with her as she replied that there would be no other stree dharma as she ought to be a Pativrata and chirruped : *Karyeshu Dasi, Karaneshu Manthri; Bhojeshu Mata, Shayaneshu Rambha, Roopeshu lakshmi, Kshamayeshu Dharitri, Shat dharmayukta, Kuladharmata Patni/* and fell into the bed of Maayavi Gautama! Then Indra showed his own form and Arundhati was astonished and shocked as a stone. Even in the bed she felt a doubt that the body which she fondled was of different odour. As Indra disappeared, she was lost in thoughts. As the husband returned, she fell straight at his feet as the Maharshi out of his 'divya drishti' / celestial vision as what all had happened. He stated that : In respect of mantra-ayush-grihachchidra especially related to griha parivaara, rati karma-aoushadhi seva-maana sammaan as also avamaan and daama, a wise person should be discreet in advaiting in public. Thus the Maharshi gave a 'shaap' to Devi Ahalya to turn into a stone since Ahalya was unable to distinguish the form- nature-and actions in comparison to a Para purusha and got mixed up with his body parts and semen- albeit Indra was the Lord of Swarga. Then he gave a shaap to his dharma patni to instantly become a stone till such time Lord Shri Rama, in the course of vana vaasa would receive his 'paada sparsha'. On learning about the Maharshi's shaap, Indra got shivers like a sand storm got shattered by a mountain and instantly assumed the form of a cat and ran away from the scene. Realising that Indra fled away, the Maharshi cursed Indra to assume a swarupa as broken into thousand parts. As Indra who killed Vritraasura a Brahmana was carrying the ill- reputation of brahmana hatya, one of the Pancha Maha Paatakas of Stree hatya, Bhruna / Shishu hatya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana, realised that the shaap of Maharshi Gautama and rued deeply as to how could show up his face in Deva Sabha as he was expected to preach the principles of dharma while unable to observe and follow himself, let alone enforce it! Indra decided : *Praanibhir bhujyate karma shubham vaashubham, tiryag yonim samaadaadya khapishyeghamaatmanah, nalinee kundmale tishtheheen idragopagaruupadhruk/* All the 'jeeva rasis' in srishti- from Indra to an insect-ought to reap the fruits of their past acts and as such I ought to assume tiryak yoni or the form of a 'pashu pakshi keetaka' and thus decide to become a worm as an Indragopa keetaka.' As Indra hid himself as a Indragopa Keetaka, Deva Guru Brihaspati and Devas approached Maharshi Gautama with the sincere prostrations and requested him to withdraw the shaap or atleast mitigate it. The Maharshi initially reacted stating that a person of Indra's stature as he was a kapati-shatha-dushta-aviveki-and pashchaattaapa rahita paapi and his paschaattapa would be futile. Yet, as you are all urging sincerely then Indra even in the keetaka form be taught with the Shadakshara Ganesha Mantra as Ganesha was always a 'sarva karta-sarva harta-sarvapaata-kripaanidhi-Brahmavishnu Shivaatmika and Mahasiddhi pradaayaka'. The vidhivatra Shadakshara Ganesha Mantra pleased Indra and the Gautama shaapa to Indra got diluted and hence forward Indra would hence forward would assume a divya deha become a sahasra netra instead of 'shasra shareera chheda'. Indra while assuming his normal swarupa- albeit with mitigated curse by Gautama, had foremost reached the Maharshi's feet and thanked him profusely. There after, Indra seated under a kadamba tree, practised Ganesh's shadakshara mantra for thousand years and Ganesha gave his benign darshan and blessed him as that the place, came to be famed as Kadambara Chintamani pura and ever since that the Chintamani Sarovara had become reputed as a place as the abode of Abheeshta Siddhi

Chintaamani Vinayaka where Indra Himself constructed a huge temple with a sphatika murti with golden frame.

Indra kills Trisira and Vritra and his penance vide Devi Bhagavata Puraana:

Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially 'Panchagni Sadhana' hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira's rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra's dreadful deed, Visvakarma performed an inexorable Sacrifice by 'Abhichara' process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a 'Sudarshan' like Disc, and a 'Trisula' like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive, as after all Indra had committed a heinous crime of killing a Brahmana out of pride and fear. Meanwhile Vritra formulated his plans of attack and grouped a vengeful and desperate army of Danavas as his support. As the dooms day arrived, Indra and Devas were attacked and a furious Danava clan fought for hundred years and Indra leapt for life from Elephant 'Airavata' and ran by foot and Varuna, Vayu, Agni and all other Planetary heads and Devatas, Gandharvas, Kinnaras and so on fled too incognito. At one stage Vritra caught hold of Indra and literally devoured him. All the Deva Chiefs prayed to Deva Guru to some how save Indra and Brihaspati managed Vritra to yawn with his mouth wide open and somehow helped Indra to manage to bale out from his mountain-cave like mouth of Vritra! As Indra and Devas fled and hid themselves from Vritra, the latter ruled Heavens for thousand years and Devas continued sporadic efforts to defeat Vritra and Danavas but to no avail. Indra and Devas approached Maha Deva for help and together along with Maha Vishnu prayed to Maha Devi and got Her blessings. Some senior Sages went in a delegation to Vritra requesting for truce with Indra and Devas. Vritra agreed that the truce be agreed provided that his death should take place neither during day or night, with a dry or liquid substance or by wood, stone, thunderbolt and similar substance. The Sages agreed to the conditions. But Vritra's father Visvakarma cautioned the son that past history was a witness to Indra's vicious acts and that he would certainly strike Vritra at an opportune time; he said that Indra was such a crook that he killed the foetus of his own mother's sister Diti by entering into her womb by Anima and other Siddhis and killing it into pieces; by taking the form of Sage Gautam and cheated the Sage's wife Ahalya into bed, and recently killed Trisira on the suspicion that he might usurp his throne and so on. In course of the function like 'Suthika Sauchak' ie one month after birth till 'Samavartan' or boy returning from 'Gurukula' after studies. Meanwhile Rahul came to realise that Varun had been demanding the Naramedha and ran away. After some time when he came to know that his father was extremely ill with dropsy as a result of Varuna's curse, Rahul wanted to return home but Lord Indra advised him against it. Sage Vasishtha the well wisher Guru of Harischandra suggested that an alternate way of performing Naramedha as approved by Scriptures was neither day nor night but the twilight time. It was wrongly deduced that it was Indra who

killed Vritra, but the actual position was that Maha Bhagavati entered and energised the Sea foam and terminated Vritra. That was why Maha Bhagavati was known as ‘Vritranihantri’. [Srimad Maha Bhagavatha Purana stated that Maha Vishnu advised Devas to implore Sage Dadhichi to spare his backbone which was converted into a thunderbolt by Visvakarma the Architect of Devas with which was killed Vritra by Indra.] Badly hurt by the sense of guilt that he killed a Brahmana the result of which would be that of a Great Sin of ‘Brahma paataka’ as this would be a second sin of killing Trisura, who was also a Brahmana, Indra felt miserable and hid himself in the stalk of a lotus in Manasarovar lake. As Indra was absconding for a long time, another Indra King Nahusha was installed, and puffed up by the new position Nahusha asked for Sachi Devi to serve him, as he was the King then. Sachi asked for some time Indra befriended Vritra and when the latter was roaming on the Sea beach he took advantage of the situation and sent his thunderbolt to dip itself in the froth of the Sea waves and killed Vritra as the time time to make sure that her husband was really hiding or dead. She prayed to Devi Maha Bhagavati and explained her predicament to Her. Maha Devi asked Sachi to accompany a female messenger named Visvakama; they went by an air-borne vehicle to Manasarovar where she met Indra who was frightened with the sense of guilt hiding inside the stalk of a lotus. On narrating the happenings of the new Indra, his desire to own Sachi as his wife, her asking him for time, praying to Maha Devi and the messenger Visvakama helped locating Indra, the latter advised Sachi to allure Nahusha into a forest by a Vehicle meant for Sages. She returned to Nahusha who borrowed the ‘Vimana’ (air plane) of Sages who understood the deceit of Nahusha and allowed both of them to board the vehicle saying : SARPA SARPA, which had the double meaning of ‘ Get In and go’ and also ‘Serpent, Serpent’!The Great Muni was whipped by Nahusha to let the Vehicle go fast. The Vehicle dropped Nahusha in the thick of a forest who took the shape of a huge serpent and picked up the real Indra and Sachi Devi back to Heavens safe, when all the Devas were happy that original Indra returned! Nahusha secured his liberation only after the Maha Bharata was over and the Five Pandavas passed through the forest and King Dharmaraja answered the questions correctly from his serpent formation and liberated him too. By the Grace of Devi Bhagavati, Indra was reinstated and the curse of his ‘Brahma Hatya Pathaka’(killing a Brahmana) was already dissolved by way of atonement and sufferance in hiding at ‘Manasarovara’. Such was the Supreme Justice that Devi Maya did to every being without favour or prejudice. The powerful ‘Karma’ or Fate works equitably to Tri Murthis downward to a grass blade, but the norms change with the passage of Yugas from Satya to Treta to Dvapara and Kali Yuga when the percentage of Gunas would witness radical change by way of reduction to Satvik, medium to Rajas and maximum to Tamas and when the peak reaches to Tamas, it then would be time for Universal Dissolution!

Indra’s dethronement, Lakshmi’s exit from Swarga, Prayaschittas and Atonement vide Brahmaanda Purana

Hayagriva narrated that Maha Deva decided to teach a lesson to the arrogant Indra and briefed Durvasa Muni to follow a plan as provided by him; accordingly Durvasa intercepted a Vidyadhari who after long Tapasya secured a flower garland from Paraambika and demanded that garland for himself. Then he gifted the garland to Indra rather casually and Indra placed it on the head of Iravata elephant which trampled the garland. The furious Durvasa cursed Indra to get unseated from Swarga and Lakshmi Devi left from there to Vishnu’s Vakshasthala (Chest). Indra had to leave his Chair and enquired Deva Guru Brihaspati as to what was the Prayaschitta or atonement of sins; *Killings, Stealing, Violence, Intoxication and Unauthorised Sex* were the prominent sins. The Zone-range of killing was defined: Human beings, four legged animals, Egg-born beings, water-born beings; Tiryak-beings (moving breadth-wise) and

bone-less beings ; if the intensity of atonement is of ten thousand units as in the case of human beings, it should be thousand-hundred-ten-five-three or one in the subsequent categories afore-mentioned. In regard to the killings of human beings of different Varnas of Brahmana-Kshatriya-Vaishya-and others , the top category of ‘Himsa’or Violence is the killing of Father, Mother, Guru, Husband / wife, progeny etc. In the case of the rarest of rare offences like the killings of Brahmanas, Gurus and Parents, and those who take refuge, there would not be Prayaschittaas possible. But in other cases, there might be atonements of extreme intensity but Jeeva Himsa ‘per se’ was considered as the worst crime attracting maximum atonement. Referring to Stealing, there would not be any Prayaschittas possible in regard to the belongings of Brahma Jnanis, Daridras, Bahu Putra Samsaris and of those who totally depend and believe in; there might however be possibilities of Prayaschitta to other sins subject however to the range and intensity of the offences. In the cases of ‘Asteya’or stealing, where ever one’s own inner conscience would prick, the atonement might be Tirtha Snaana, Niraahara except one meal of of Kanda Mulas a day and Ambika Shiva worship besides daily recitation of Shata Rudram for one thousand and eight times. As regards, ‘Madya Sevana’or consuming intoxicants, the lesser degree intoxicants made of sugar cane, Tada Phala or Palm fruits or Madhuka flower or jaggery might be least sinful; harder drinks are totally avoidable and sinful; a Brahmana who drinks intoxicants would have to atone by performing ‘Kruccha Chandraaya Vrata’, reciting ten thousand Gayatri Mantra, Jataveda Mantra, and Ambikaa Hridaya Mantra to get purified. Those Brahmanas who practise the worship of Bhairava, Bhadra Kali and such Uccha Saktis might have to consume intoxicants but their range would be restricted as mentioned above. In any case, they should not consume without worship and other wise they are destined to Rourava Naraka. But drinking either other intoxicants or those which would be of exceptions as mentioned above especially be better damned either by jumping into fire or jump from mountains and there would not be any possible atonements. The next and the worst sin relates to ‘Para Sree Sangama’; there is no prayaschitta in the case of mother, sister, aunt, niece and ‘Guru Bharya’. As regards Deva Dasi, Brahma Dasi, Swatantra and Low-Class women, unions are certain to experience in Narakas depending on considerations of mutual consent or persuasion of force were all classified in great detail along with the resultant retributions either in one’s own on-going life and as carry forward to next births or in Narakas. Deva Guru also suggested to Indra that besides observing the specified Prayasticchhas there could be relief obtained from reciting various Mantra Rajaas that might blunt the sharpness of sins concerned. To start with the sinner who realise the indiscretions or even wanton sins should at the foremost feel wholly responsible for the shortcomings. A Brahmana who confesses and regrets his misdoings should get into the frame of atonement, perform hundred paranayaamaas, and keep reciting *Idam Vishnurvichakramey; Traimbakam Yajaa mahey, Paavamaanika Mantra; Anna Sukta; Om Bhrugurvai vaarini and Brahmarpana Mantra* and observe fasting overnight and treat Brahmanas to Bhojana, recite again *Idam Vishnur vichakramey and Traimabakam Yajamahey and Pancha Dashaakshari* before taking food. In fact, if anybody observes the above routine, there would never be any scope for doing wrongs, but overcome the Pancha Paapaas which might not affect even marginally the eqaunimity of life in Peace and provide shield against distress, desire and disease. Indra having heard about the generic narration of sins and atonements desired to know from Deva Guru about the instant happening of Indra being unseated from Swarga and Lakshmi disappearing from Swarga! Brihaspati reminded Indra that Kashyapa Muni gave a curse to Indra that soon enough the latter would lose Swarga and Devi Lakshmi since Indra killed Vishwarupa the former Purohita of Amaravati as he suspected that he was protecting the cause of Danavas; Vishwarupa an ardent devotee of Narayana was the grand son of Kashyapa Muni and Diti.

Devi Diti's revenge on Indra-her kathora 'Pumsavana' Vrata to kill Indra but Indra entered her womb and tried her garbha chhedana vide Maha Bhagavata Purana

Diti felt that Indra was responsible for several killings of her progeny including Hiranyaksha and Hiranuyakasipu and thus her anger for Indra became intense. She thus requested her husband Kasyapa to bless her with a son who could kill Indra. Sage Kasyapa felt extremely sad that his wife was following a wicked route to bear her a son to kill Indra. He somehow desired that such an eventuality should never arise and planned to atleast prolong time for a year and asked Diti to follow very strict regime of personal sacrifice named ' *Pumsavana*'. During the year, Diti should not think ill of others, nor speak lies, nor hurt any body, nor eat flesh or fish, nor wear robes unwashed by herself, but worship Brahmanas, cows, and women with husbands and sons alive, in short follow a life of a hermit. Any discrepancy or deviation from the prescribed do's and don'ts would not only kill Indra but would become a friend and associate. The nephew Indra knew the intention of Diti, but pretended to help her in the Daily Worship by fetching flowers and fruits to Diti and such other services. At the time of Diti's delivery after a year, Indra who had yoga sidhis, like 'anima' and 'laghima' entered Diti's womb and with the help of his 'Vjara' (the Thunderbolt) cut the embryo into seven pieces and cut each piece to another seven pieces. Each of the forty-nine pieces thus born became as many 'Maruts' who became demigods and thus Diti was purified of her envy and animosity of Lord Indra. *Pumsavana* had thus become an important 'Vrata' (a sacred ritualistic practice of worship) by chaste women for one year with the help and active association of their husbands. During the bright half of month of 'Kartika' (falling during November-December), there should be an intense worship by both the husband and wife. On the last day of Moon-rise (Purnamasi or Pournami), the climactic worship (pujas) should take place with friends and relatives participating in the event, under the guidance of Brahmanas, performing twelve oblations to Fire God with 'Ghee' in a ritualistic manner by chanting the Mantra: '*Om Bhagavatey Mahapurushaya Maha Vibhutaya Swaha*'. During the entire preceding year too, the couple could -or atleast either of them- observe the prescribed daily worships to Goddess Lakshmi and God Narayana., by chanting the Mantra. Sincere worship on these lines ought to bless the couple and their family good health, prosperity, name alround and happiness. The Vrat can be done by unmarried women to secure good husbands; those who have no husbands/ sons could perform for spiritual solace.

Shaanti Moksha Bhaarata - Part 1 on Indra- Devi Lakshmi Samvada-Her discarding Bali Charavarti and re-instating Indra

Indra then enquired of Lakshmi Devi: 'Dussah the Intolerable! For a long long time you had been residing in the body of King Bali. How this be now making an exit now! Lakshmi replied sternly: Neither dhaata nor vidhaata could commission me to exit King Bali's body, but the instruction of Kaala Devata would have to be necessarily obeyed; Indra! Don't you ever disregard the clear instruction of Kaala Devata. Then Shakra asked Devi Lakshmi: 'why indeed have you sought to exit from Bali's body! She replied: I do ever wish to reside where there be Satya- Daana-Vrata-Tapasya-Paraakrama-and Dharma. But Raja Bali had since been disregarding these valued principles. In the past tense, Bali was of Brahman hitoushi, satya vaadi and jitendriya too. But, eventually he had become brahmana dveshi. In the earlier times, he was ever keenly engaged in yajna karmaas, but having become a kaala peedita and of moha chitta had instructed his followers to keep worshipping him only! Vaasava! In this kind of durbuddhi kaarana, I had since been dejected as indeed one should be always of nirantara taapsya - dharmokta paraakrama. Do you not realize the golden saying viz. 'Dharmo rakshati rakshitah!'

Indra reacted stating: ‘Devi Lakshmi! could devatas-manushyas-and even any Being in the universe ever resist you.’ She replied: ‘indeed deva-gandharva-asura rakshasaas too would have to yield to me.’ Indra then made a request to Devi Lakshmi: Which indeed be to the means of my ability to retain you! She replied: ‘the best way to retain me be to what vedaas had taught us of ‘chatur bhaagaas’. Indra replied that he would no doubt put in all out efforts as of ‘shaareerika bala and maanasika shakti ’ but she should not ever leave him. Indeed Mother Prithvi who be bearing the brunt of sampurna bhutaas be one such ingredient and hopefully Devi Lakshmi could do so. Then Lakshmi asked Indra to name another bhaaga of the Veda. Indra then stated: ‘Lakshmi! in the manushya loka, jala pravaahaas be constituting another primacy as per Vedas and may I suggest the second essential ingredient.’ Then the Devi consented the second Veda Paada.

Then Shakra continued stating that Agni be the third essential vedic constituent being of indispensable entity for ‘Veda-Yagjna-and sampurna devataapratishtha’. Then Devi Lakshmi had conceded the third paada too. Shakra then emphasized that Brahmana bhaktaas are ever noted as satyavaadi shreshtha purushaas and could the fourth ‘veda paada’ approved. Then Lakshmi stated: Indra! Now the fourth ‘paada’ too be approved as in the form of satpurusha pratishthita. Then Indra annotated: Devi! Since what had thus been set up as ‘chatuspaada sthapana’ as the pre-requisite for your reappearance in the lokas under by supervision , then as per your consent be a successful Reality. Then as Lakshmi had made the parityaga of Daitya Raja Bali the latter remarked: So far, Surya Deva was glittering with his tejas and heat in the purva disha but now in the dakshina-pashchima-and utara dishaas too. When Surya was only at the madhyaahna kaala, and not at the ‘astaachala pradesha’, then surely there would be devaasura sangraama and most confidently I should be able to overcome Devataas. Maha Lakshmi further asserted: Shatakratee! As Surya Deva be reaching theBrahma Loka, that be the madhyahnakaala and I should be then at sampurna loka taapa kaala and then would be coinciding with Devaasura Sangrama and of Amrita saadhana when I should be victorious any way [as of Mohini Swarupa].Then Shakra reminded Devi Lakshmi that Brahma wished that Bali be spared and not to be killed and hence be spared from vijraayudha. He had further suggested to Bali to depart as per his volition as Suryadeva too would not attack him too as dakshanaayana be commencing for now.’ Thus Pitamaha Bhishma narrated as to how King Bali was rejected by Lakshmi Devi.

A G N I D E V A I N T H E S O U T H E A S T

Chapter Four on Agni Deva : Select Stanzas of Vedaas- Rig- Krishna/ Shukla Yajur-Saamas

Rig Veda

Tejas- Agni: 1. 1. 1-9: *Om Agnimeele purohitam yagnasya Devamritvijam hotaaram ratnadhaatamam/ Agnih purvobhir rishibhireedyo nutanairuta, sa devaah eh vakshat/ Agninaa rayimashvant poshameva dive dive, yashaasam veeravattamam/ Agneyam yagnamadhvaram vishvatgah paribhurasi, sa idyeveshu gacchati/ Agnirhotaa kavikratuh satyashchitrashravastamah, Devodevebhira gamat/ Yadanga daashushe tvamagne bhadram karishyasi, tavettat satyamangirah/ Upa tvaagne divedive doshaavastaardhiyaa vayam namo bharanta yemasi/ Raajantamadhvaraanaam gopaamritasya dodivim,*

vardha maanam sve dame/ Sa nah piteva suunavegne suupaayano bhava sachasvaa nah svastaye/ Let us pray and commend to Agni Deva, whom the Paramardhika Yajna Karma is essentially based with, the most effective medium to reach Devas with, the Ritvija could conveniently perform, the Hota could invoke Devatas, and the Yaajakas who are adorned with the fruits as readily reaped by! May we invoke Agni Deva whom ancient Maharshis worshipped unfailingly and the contemporary vidvans are never tired out to pray and commend! Agni is the unique Deity whom once invoked formally assumes ever larger volume and radiance and endows with prosperity, progeny and prolonged existence! Agni Deva! You are the one who has the will and power to save or smither instantly and what is more you could carry the offerings to Deva -Devis and bring back their blessings too, besides your own too. You indeed are the havi pradaata- jnaana/ satkarma preraka, and satya rupa as the purifier and the unique and instant usherer of Deva ganas to Yajnas! To those who perform or facilitate Yajna Karmas are bestowed wealth, long life, residential benefits, progeny and contentment as also futuristic vision. Deva! we are the sincere and ever long ‘upaasakas’ and practitioners always commending and closely facing ‘pavitraagnis’. We the householders are yajna rakshakas, satya vratas, and nitya agni performers. Garhapatya Agni Deva! just as fathers seek to make the ‘santana’ comfortable and happy, do facilitate every act of ours to be successful and reputation worthy!

1.12. 1-12: *Agnim dutam vrineemahe hotaaram vishvavedasa, asya yajnasya sukritam/ Agniagnim haveemabhih sadaa havanta vishputim, havya vaaham purupriyam/ Agne Devaah ihaa vaha jagjnaano vrittabarhishe, asi hotaa na eedyah/ Taam ushato vi bodhaya yadagned yaasi dyutam, Devairaa satsi barhishi/ Ghitaahavana deedivah prati shma rishato daha, Agnetvam rakshasvinah/ Agninaagnih samidhyate Kavirgrihapatiryuvaa, havya vaang juhvaasyah/ Kavimaagnimupa stuhi satyadharmaana-madhvare, Devamameevachaatanam/ Yastvaamagne havishpatirdutam Deva saparyati, tasya sma praavitaa bhava/ Yo Agnim dedvaveetaye havishmaan aavivaasati, tasmai Paavaka muulya/ Sa nah Paavaka deedivogne Devaah ihaa vaha, upa yajnam havischa nah/ Sa nah stavaan aa bhara gaayatrena naveeyasaa, rayim veeravateemisham/ Agne shukrena shochishaa vishvaabhir deva huutibhih, imam stomam jushasanah/* The omniscient Agni Deva! You are indeed the ‘Vidhata’ and the Regulator of Yajnas everready to satisfy all the Devatas; in fact you are renowned as the singular ‘Deva Doota’ carrying ‘havis’ to one all from Prajapati to Indraadi Devatas from Maharshis to moderate yajna saadhakas. The very first agent of the yajna kartas to the end receiver your ‘sandhaana kartrutva’ or celestial mediation is amazing. Highly commendable Agni Deva! You are manifested as a result of ‘aarani mandhan’ or by the rubbing of wooden sticks; seated comfortably on the spread out ‘kushaagras’ or on the top of kusha grass sticks, you are ever pleased to oblige and invoke various celestial deva-devis and bestow the havis to them as the concerned celebrities are made to be seated along with you and be honoured to accept the offerings. Agni Deva who is ever radiant with the ‘ghrita aahutis’ or ghee mixed flames, you bring down to ashes the evil energies and bring about universal balance of virtue and vice! Deva! you are the ‘Yagna Sthala Rakshak’, ‘Doora darshi’ or of distant visionary of what ever happens next; approachable of all the Gods by your mere invocation and call by their respective names; the medium of invocation being ‘aahutis’ into the flames of aahavaneeya Yajnaagni as created by ‘aarani manthana’ as afore explained. Ritvijas! Do perform high commendations to the ‘Jnaanavaan Agni Deva’ for His extraordinary role in Loka Kalyan of destroying diseases both physical and psychological all over the charaachara jagat! At the same time, Agni Deva, the key act of divinity being executed sincerely by the Ritviks is commendable too as the preparatory arrangements are theirs to perform the Deva Karya successfully. Agni Deva, may Paramatma bless you for this supreme act of

mediation for universal contentment. Deva! may you be commended by Gayatri Chanda Sukta and bestow Putraadi Ishvarya and ample food that readily generates physical strength and mental energy!

[(Vaishvaanara Gayatri) : *Vaishvaanaraaya vidmahe leelaalaaya dheemahi, tanno Agnih prachodayaat/* May Agni Deva the ready means of worship and cooking as the singular source of radiance and ‘homa karyaas’ by which all the devas are invoked and contented with ‘mantra yukta ajyaas’ by way of oblations through the singular means of ghee and food. Manduka Upanishad describes Vaishvaanara as ‘Lolaayamaana’]

Agni Deva! May your splendour and fame accept our prostrations and prayers in your outstanding role of multi-directional Loka Kalyan, especially in bringing Deva Devis to humanity close only by your mediatory powers!

1.14.1-12. *Ebhiragne duvo giro vishvebhih somapeetaye, Devobhiraahi yakshicha/ Aaa tvaa Kanvaa ahushat grunanti vipra te dhiyah Devebhiragna aa gahi/ Indra Vaayu Brihaspatim Mitraagnim Pushanam Bhagam, Aadityaan Maarutam ganam/ Pa vo bhriyanta indavo matsaraamaadiyashnavah drapsaa madhvaschamushadah/ Eelate tvaamavasyavah kanvaaso viitta barhishadah, havishmano arangakritah/ Ghritaprishthaa manoyujo ye tvaa vahanti vahnyahyah, aa devaantsomapeetaye/ Taan yajatraam rutaavridhogne patneevataskrudhi, madhvah su jihva paayaya/ Yajatraa ya eengyaaste te pibantu jihvayaa madhoragne vashatkriti/ Aakeem Suryasy rochanaad vishvaan devaam usharbudhah, viprohoteh vakshati/ Vishvabhih Somyam madhvagna Indrena Vaayunaa, pibaa Mitrasya dhaamabhih/ Tvam hotaa manurhitogne yajeshuseedasi, Somam no adhvaram yaja/ Yukshvaahyaarushee radhe harito Deva rohitah taabhirdevaam ihaa vah/ Agni Deva! You have arrived at the yajna along with all the Devatas to enjoy Soma Rasa and may we pay our earnest welcome and services formally and make your visit satisfactory. In this ‘Yajna shaala’ celestial stalwarts have arrived viz. Indra, Vayu, Brihaspati, Mitra, Agni, Pusha, Bhaga, Adityagana, Marudgana and so on. Sweet Soma Rasa is already ready in vessels for service to Agni and other celestial guests. Kanva Rishi and his family relatives are ready seated with their ‘shubhaakaankshas’ to be conveyed to the Sacred Guests of honour; in fact they have spread out the kusha mats awaiting the celestial guests and arranged ‘havishaanna’ or the cooked rice for the offerings along with ghee as the offerings to Agni. Agni Deva! by your mere ‘sankalpa’, Devas are ready to run their chariots to arrive with the fond hope of enjoying ‘Soma paana’ the drink of soma juice. Even Indra gets readied to arrive at the Yajna along with his wife. Vishvadevas from their beds after comfortable night long sleep woken up by the Ushakaala Sunrays get readied to reach the yajna sthala only to receive the havishaanna and the soma rasa! Agni Deva! let all the Devas viz. Indra, Vaayu, Mitra and such others line up with their respective glories in the gala party and drink up soma juice to our heart’s content. ‘Maanava hita’ Agni Deva! kindly assume the form of a ‘Hota’ and set up fast the Yajna svarupa without ‘jeeva himsa’ of any kind. You have the capacity and wish to ride the chariot named Rohit with horses of speed and strength and bring in Devas of eminence to the Yagna atonce!*

1.147.1-4. *Kathaa te Agne shuchayanta aayordadaashurvajobhiraashushaanaah, ubhe yattoke tanaye dadhaanaa rutasya saamanranayanta Devaah/ Bodhaame asya vachaso yavishtha mahishthasya prabhru-tasya svadhaav ah, peeyati tvo anutvo grunaati vandaaruste tvam vanded Agne/ Ye Paayavo maamate - yam te Agne pasyanto andham duritaadarakshan, rarakjsha taantsukruto Vishvavedaa dipsant idripavo naah debhuh/ Yo no Agne ararivaam aghaayuraraateevaa marchayati dvayena, mantro guruh punarastu so asmaa anu mriksheeshta tvam duruktaih/ Uta vaa yahah sahasya pravidvaan marto martam*

marchayati dvayena, atah paahi stavamaana stuvamagne maakirno duritaaya dhaayeeh/ (Agni Deva! how indeed your flames bestow food and Jeevan Tatva or Life's orientation to humanity even as you facilitate yajna karyas and move about vayu mandala freely! Possesive of the magnificence of noble youthfulness, Agni Deva! some persons nodoubt blame you for your ferocity and speed of your flames but yet they have to admire and greet your basic form to cook and nourish food which is the basic input of life indeed! Your power of radiance is the basic input to dispell darkness, figuratively or otherwise ; may the very many acts of your kindness be not discounted and your periodical acts of severity exaggerated! Keeping the bodies warm and ticking life is a reality of the basics of Agni while the hazards in the ability to balance the 'praana' with the essentiality of the very existence is blame! May the genuine persons who evaluate the deeds of the sinful ones be saved and the habitual practioners of evil acts be eliminated from time to time!

2.1-1-16: *Tvamagne dyubhistvamaashushu kshanitsavamad abhyastvmashnaspari, tvam vanedbhyastvam nrinaam nrupate jaayase shuchih/* Manushya swaami Agnideva! You have appeared on dyuloka and soon enough attained 'pavitrata'. You are manifested in waters as Agni, or by the friction of stones, in the forests as daavaagni, and in auoshadhis as the 'jvara' or temperature among humans. *Tavaagne hotram tava poutramritviyam tava neshtam tvamagnidruta -ayatah, tava prashastram tvamadhvareeyasi Brahmaa chaasi griha patischa no dame/* Agni Deva!among the or 'Ritviks' or the conductors of Yajna karyas, you are the Hota aavaahana karta or the Invoker-the Pota or the Ensurer of Pavitrata or purity of body and mind- the neshta or the Somaadi distributor- agneedha or expert of yajna karmas- the prashasta or one who accords 'prerana' or provoker of the yajna; adharvya or the karma kaanda sanchaalak or the conductor cum supervisor and finally Brahma the over all in charge. *Tvamagna Indro vrishabhah sataamasi tvam vishnumrurugaayo namasyah,tvam Brahmaa rayividbrahmanaspate tvam vidhartah sachase purandya/* Agni Deva! you are like Indra the Head of Devas is the Master for Ceremonies and a true leader; like Vishnu who is omni present; like Brahma the 'parama medhavi' the cynosure of jnaana! *Tvamagne Raajaa Varuno dhritavratavastvam Mitro bhavasi dasma eedyah, tvamaryamaa rarishe suveertham saptatiryasya sambhujam tvamamsho vidathe Deva bhaajayuh/* *Tvamagne Rudro asuro maho divastvam shardho maarutam priksa eeshishe, tvam vaatairarunairyasi shadanga tatvam Pushaa vidhatah paasi nu tamnaa/* *Tvamagned dravinodaa arangakrite tvam devah Savitaa ratnadhaa asi, tvam Bhago nripate vasva eeshishe tvam yastevidhat/* *Tvamagne Rudro asuro maho divastvam shardho maarutam priksa eeshishe, tvam vaatairarunairyasi shadanga tatvam Pushaa vidhatah paasi nu tamnaa/* You are likeVaruna Deva is the 'sarva vrata dhaarana karta' or the major Guide and Conductor of Vratas or systematic pujas and of worship; you are like Mitra Deva is the destroyer of evil forces and worthy of endless praises; you are like Aryama the prime benefactor Leader of Propitiousness; Agni Deva! you are like Tvashta the one praiseworthy deity who readily equips us with courage and intrepidity as of ovr own clan and category! Agni Deva! you are like Maha Rudra who is indeed the 'praana daata' of dyuloka. You are like the powerful Vayu Deva full of speed and vigour. As the Annaadhipati Marut Devas , you ever generous and magnanimous and like Pusha Deva you provide 'raksha' or physical safety.

Tvamagned dravinodaa arangakrite tvam devah Savitaa ratnadhaa asi, tvam Bhago nripate vasva eeshishe tvam yastevidhat/ *Tvaamagne dama aa vishpanti vishastvaam raajanam suvidatra -mrunjate, tvam vishvaani svaneeka patyase tvam sahasraani shataa dasa prati/* *Tvaamagne pitara- mishtibhirmarastvaam bhraatraaya shyayya tanuurucham, tvam putro bhavasi yastevidhvatvam sakhaa surevah paasyaadhrishah/* *Tvaamagna rubhuraake namastyatsvam vaajasya khumato raaya Eshishe,*

tvam vi bhasyanu dakshi daavane tvam vishikshurasi yagjnamaatanih/ Tvamagne Aditirdeva daashushe tvam hotraa bharatee vardhase giraa, tvamilaa shata himaasi Dakshase tvam vritrahaa Vasupate Sarasvati/ Tvamagne subhruta uttamam vayastva syaarhe varna aa sandushi shriyah, tvam vaajah pratarino brihatraasi tvam rayirbahulo vishvataapruthuh/ Tvaamagna Adityasa aasyam tvaam jihvaam shuchayhaschakrire kave, tvaam raatishaacho adhvareshu saschire tve devaa haviradantyaahutam/Tve Agne Vishve amritaaso adruha aasaa Devaa haviradantyaahutam, tvayaa mnartaasah svadant aasutim tvam garbho veerudhaam jajisho shuchih/ Agni Deva! You who are of intense flames, also provide ample money and happiness; you are like Savita Deva the ‘ratna dharanakarta’ and Dhanadhipati Bhaga Deva. As Praja Paalaka in individual homes, you are in our households, taking full care of us day in and day out. As the God of the Universe, you have the willingness and capacity to safeguard and save us ever. Agni Deva! you are the father of human beings, the latter perform yagjnas in their households and thus the sons reap fruits of the Sacrifices; as you are our friend-philosopher and guide, you inspire us to practise charities to the well deserved and thus a cycling effect takes place in the society of householders. Agni Deva! you are like Aditi Devi the mother of Devatas in the matters of dana dharmas. As you are praised extensively, you are named as ‘hota’ and ‘bharati’. As you are in the custom of extending the life span of your devotees, you are like Ila Devi; you are like Kubera the Dhanaadhipati. You are also like Indra the ‘Vrittaasura hantra’ and like Pruthu who is famed as ‘Anna Daata’. Dooradarshi Agni Deva! you are the Face of Dwadasha Adityas and the ‘jihva’ or the tongue of Deva Gnaas as they surround you for ‘aahuti grahana’.[Dwadasha Adityas are noted as follows: Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of ‘Vanaspati’ and ‘Aushadhi’ (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Viviswan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who constantly checks the evil forces in the World and slays Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity] Agni Deva! Deva ganas always accept ‘havishyaanna’ from their faces / mouths; ‘manushyas’ receive it with their hands; whereas vriksha- vanaspatis provide in the ‘urja rupa’ or energy form; indeed this is named as the Nitrogen Cycle.

2.6.1-9: *Agnim tam maye yo vasurastam yam yanti dhenavah, astamarvanta aashaavostam nityaaso vaajina isham stotrubhya aa bhara/ So agniryo vasurgune sam yamaayanti dhenavah, samarvanto raghudruvah sam srujaataasah suuraya isham stotrubhya aa bhara/ Agnirhi vaajinam vishodadaati vishva charshanah, Agnee raaye svaabhuvam sa preeto yaati vaayurvamisham stotrubhya aa bhara/ Aaa te agna idheemahi drumantam Devaajaram, yadvasyaate paneeyas samiddeeyati dyuveesham stotrubhya aa bhara/ Aa te Agna ruchaa havih shukrasya shoshochishpate, shuschandra dasma vishpate havya vaat tubhyam huyat isham stotrubhya aa bhara / Protye agnayognishu vishyam pushyant vaaryam, te hinvire ta eenvire ta ishanyanta Ishanyanantyaanushagisham stotrubhya aa bhara/ Tava tye agne archayo mahi vraadhanta vaajinah, ye patvabhih shaphaanam vrajaa bhuranta gonaamisham stotrubhya aa bhara/ Navaa no agna aa bhara stotrubhyah sukshiteerishah, te syaama ya aanruchustvaadyutaaso damedama*

eesham stotrubhya aa bhara/ Ubhe suschandra sarpisho darvee shreeneesha aasani, uto na utpupuryaa ukteshu shvasaspat eesham stotrubhya aa bhara/ Evaam agnimajuryamugreer bharyagjnabhiraanushak, dadhadasme suveeryamuta tvadaashvashvamisham stotrubhya aa bhara/ We are all familiar with the Yagjnasthala, where we pray and worship Agni Deva. This indeed is the place where cows and horses too move about and return to their respective places for rest thereafter. Agni Deva, may the ‘yaajakas’ be all happy and contented! May all the horsemen and cowherds too who visit this sacred place where Vidvans worship always be happy and contented. May the ‘Kartas’ responsible for freely spending without reservations the yajna kaaryas be full of happiness and vamsha vriddhi. The ever active and youthful ‘stotas’ participating in the yajna karyas and connecting with Dyuloka be blessed so that they all as also their family members and dependents be ever above the want of food, material and desires. AgniDeva! You are the Vishva poshak, shatru naashak, Deva Tripti kaarak by the supply of ‘havish’ and ‘sva prakaa-shak’. You ought to sustain the Ritviks whose rendering of ‘Ruchas’ by perfect ‘uccharana’ by way of ‘baahyaantara shuchi’ and ‘Sarasvati kataaksha’ as these qualifications are very rare and limited; may that clan of ritviks be ever contented and kept above the material needs. Deva! your magnificent rays are such that they respond steadily by the purity and perfection of renditions of mantras and the modulation of sounds, above all the purity of the heart and soul of the ‘saadhakas’; indeed, such perfect balancing of the several ‘variables’ need to be converted as ‘constants’ to build bridges between man and divinity and the singular bridge is Agni Deva alone! May the participants of this Unique Yajna be the end result of all round fulfillment while the Singular Actor-Director-Producer is Agni and Agni alone!

10.7.1-7: Swasti no divo agne prathivyaa vishvaayurdhehi yajathaaya Deva, sagemahi tava dasma praketairuurushyaa na uruubhirdeva shamsai/ Imaa Agne matayastubhyam jaataa gobhiraschairabhi grunanti raadhaah, yadaa te marto anu bhogamaangvaso dahaano matibhih sujaata/ Agnim manye pitara-magni maapirmaagnim bhraataram sadamitsakhaayam, agneraneekam brihatah saparyam divi shukram yajatam Suryasya/ Siddhaa agne dhiyo asme sanutreeyam traayasedama aa nitya hotaa, rutaavaasa rohidadhvah purukshurdyubhirasmaa ahibhiryaamamastu/ Dyubhirhitam Mitramiva prayogam patnamritvija madhvarasya jaaram, baahubhyaamagnimaayavojanant vikshu horaaram nyasaadayant/ Svayam yajasva divi deva devaankim te paakah krinavadaprachetaah, yathaayaja ritubhirdeva devaanevaa yajasva tvam sujaat/ Bhavaa no agnevitota gopaa bhavaa vayaskrudit no vayodhaah, raasvaa cha nah sumaho havyadaatim traasvet nastanvo aprayucchan/

Divyaagni Deva! Grant excellent food to both Earth and Divya Lokas, pursuant to the sacred yajna karyas on the earth, even as you bestow to us the required resilience and self reliance besides security and wisdom. The more we commend the less sounds our deservedness, as already you have granted us wealth, cows and horses; indeed this is all your benevolence. We however pray further to bestow ideal virtue and self control from you. Agni Deva, we have always considered you as our father who brings us up, as a close relative who helps us in need and as a close associate who advises suitably. We always guard and keep holy this ‘yajna sthala’ as if the revered Surya Mandala residents come down and meditate! May our psyche and prayers be readily fructified to safeguard us and always let our lives be upgraded to live a typically yajna- maya existence, with you as hota in the agni karyas. May we ever deserve the sacred task of distributing ‘havishaanna’ and the fall out advantages of doing so too. Deva! you are ‘tejomaya, mitra tulya, ritvija swarupa, puraataana, himsaarahita, yajna sampanna kartaa’ as materialised from the hands of yaajikaas. Tejo Murti Agni Deva! You serve deva ganaas directly but we in ‘martya loka’ we are not able to do like wise being ‘manda buddhis’ or of below par capacity and hence undeserved. Mah Jnani Agni Deva! Keep us secured from direct and indirect interferences and hurdles. We seek you to don the

role of producer and supplier of food and thus assure us to sustain and strengthen our physical energies and mental abilities.

Yajurveda -Krishna / Taittireeya Samhita:

1.1.9: The Fire-altar or Vedi: *Aa dadam Indrasya baahurasi dakshinah, sahasra bhrishtih shatatejaa vaayurasi tigma tejah/ Prithvi deva yajani oshadhyaste, moolam maa himsisham apahato araruh prithvai/* You Vedi on Earth! ! You are Indras's right arm with thousands of spikes of radiance, with Vayu of sharp strength, bhumi where deva yagnas are performed with oshadhis, 'vraja' as energised by vedic knowledge.

1.1.10: Purification of Agni: *Pratyushtam rakshah pratyushtaa araatayo, agnervas tejishthena tejasaa-nishtapaami, goshtam maa nirmriksham, vaajinam tvaa sapatnasaaham sam maarjmi/ Vaacham praanam chakshuh shrotram prajaam yonim maa nirmriksham, vaajaneem tvaa sapatnasaaham sam maarjmi, aashaasanaam soumanasam prajaam soubhagyam tanuum, agner anuvrataa bhuutvaa sam nahye sukritaaya kam/ Suprajasastvaa vayam supatneerupa sedima agne, sapatna dambhanam adaabhyam/ Imnam vi shyaami varunasya paasham yamabadhneeta savitaa suketah, dhaatushcha yonou sukritasya loke syonam me saha patyaakaromi/Samaayushaa sam porajayaa samagned varchasaa punah, sapatnee patyaaham gacchhe samaatmaa tanuvaa mama/ Maheenaam payo asyoshadheenaam rasah, tasyate aksheeya maanasya nirvapaami/Maheenaam payosyoshadheenaam rasah, adabdhena tvaa chakshushaa avekshe suprajaastvaaya/ Tejosi tejenu prehi agniste tejomaa vi nat agner jihvaa asi subhuur devaanaam, dhaamnedhaamne devebhyo yajushe yajushe bhava/ Shukramasi Tejorasi Tejosi Devaa vah savitotpunaatvaacchidrena pavitrenea Vasoh Suryasya rashmibhih/Shukram tvaa shukraayaam dhaamne dhaamne Devebhyo yajusheyajushe grihyaami/ Jyotistvaa jyotishi archistvaarchishi/ Dhaamne dhaamne devebhyo yajusheyajushe grihyaami/* With Agni's pure flames, raakshasaas and all evil energies are burnt up and purified. Yet, the sources of knowledge are kept intact and retained. The fury of flames does not interfere with the natural powers of breath either, since one's speech, breath, hearing impulses, vision and the other inherent bodily or mental capabilities are disturbed. Agni Deva! while requesting for a contented mind and prosperity, I now prepare by physical frame with panchendriyas or five fundamental faculties for essentially dharmic actions. Similarly, I approach you with my spouses and successors as you indeed are invincible and undeceivable; you are however the singular destroyer of the external enemies and more significantly the enemies within viz. the basic 'arishadvargas' of kaama-krodha-lobha-mohamada-matsaraas. Agni Deva! may I loosen the strong fetters of Varuna- proverbially called Varuna Paasha which the Creator Savitur tied at the time of birth- on three distinct planes viz. matter-life and mind. Indeed, in the early stages of life, every human being has to develop one's life at three levels viz. physical-mental-emotional. [At the younger stage of life or the flowering stage, one's faculties of beauty, reactions to affection and care and individual intelligence and grasp are prominent; as a person grows, maturity descends and the bonds of Varuna get gradually loosened.] It is at that stage of maturity, affinity with Agni and Agni Karyas grows. Then arrives the 'samanvayata' or equation with family life, life's partner, and offspring arrives! Then is the realisation that Agni is the gateway to auspiciousness, nearness to Daivatva, and the awareness of *shukram tvaa shukraayaam/* or ' I grasp and absorb that which is bright among the bright! *Dhaamne dhaamne devebhyo yajushe gruhnaami/* I then perceive Devas in every plane and every yajna! *Jyotistvaa jyotishi archistvaarchishi/* I then recognise the self as the brilliance!

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

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

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

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

6.4.5. *Praano vaa esha yat upaamshur yat upaamshuagra grahaa grihyante praanam eva anu prayanti aruno ha sma aaha aupoaveshih praatah savana eva yagjnam sam aham sthaapayaasmi tena tah samsthitena charaami iti ashtou kritvo agre abhishunoti ashta aksharaa gaayatri gaayatram praatah savanam pratah savanameva tena aapnoti ekaadashaa kritvo dviteeyam ekaadashaakshara trishtup traishtbham maadhyaandinam savanam/* Uaamshu is praana: [Upamshu is the practice of silently repeating a mantra and seek to secure deeper consciousness and remove mental impurities.] Aruna Aupaveshi is stated to have advised that whatever sacrifice is established be proceeded with; he first initiates with eight syllables of Gayatri, and then eleven times as Trishtubh of Chhandas.

Maadhyandinam eva savanam tenaa aapnoti dvaadasha krutvah triteeyam dvaadashaaksharaa jagatee jaagatam triteeya savanam triteeyaa savanam eva tenaa aapnoti etaam ha vaava sa yagnasya samsthitam uvaacha askandaaya askannam hi tat yajnaasya samsthitasya skandaati atho kalu aahur gaayaree vaavaa praatah savane na ativaada iti anati vaaduka enam bhraatravyo bhavati ya evam veda tasmaat ashtau ashtau kritvo abhishutyam/ By noon time, the performer does the Japa twelve times as

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

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

Shukla Yajur Veda:

Agni:1. 5: *Agne vratapate vratam charishyaami tacchakeyam tanme raadhyataam, idamahamanrutaat satyamupaimi/* Agni Deva! you are the extraordinary administrator and facilitator of all types of ‘Vratas’ by the Humanity in totality. May we all be blessed to sincerely organise the outstanding Vrata of following the singular path of Satya and Nyaaya or Truthfulness and Justice.

2.7- 9: *Agne vaajajidvaajam tvaa sarishyantam vaajajiting samaarjim, namo devebyah svadhaa pitrubhyah suyamo me bhuyaastam/ Askannamadya Devebhya aajyanga sambhriyaasamanghrinaa vishno maa tvaavakramisham vasumateemagne te chhaayaamupastesham Vishnoh sthaanamaseeta Indro veeryakakrunoddhuvdharaastaat/ Agne vehotram veduuryatyamavataam twaam dyaavaa prithivee avatvam dyaavaa prithivee vishtakruddevebhya Indra yaajjena havishaa bhutsvaaha sam jyotishaa jyotih/* Agni Deva! you are the provider of food and it is only by the cause of food that the ‘purushardhaas’ or human aspirations viz. dharma-artha-kaama-mokshas are possibly fulfilled. Yagnaagne! We resolve hereby that we should not trample the ‘pavitra yajna sthala’ and convert it as impure. We have now fetched pure ghee to be offered to Devas. Lord Indra with his bravery and battle skills had long ago purified ‘yajna sthalas’. May this sacred place continue to be sanctified as the essential source of ‘Anna’! Further, ‘anna’ or food is the singular means of satisfying the needs of Devas and Pitru Devas by the means of Sacrifices be fulfilled. May the cycle of Yagnas on earth and the resultant rains and fertility on earth be secured and strengthened!

4.15-18: *Punarmanah punaraayuraagaman punah praanah punaratmaa maaagan punahschakshuh punah shrotrammaaagaan/ Vaishvaanaro adabdhastanuupaa agnirnah paatu duritaadavadvaat/ Tvamagne vratapaa asi deva aa marteshvaa tvam yagnesveedyah, raasveyatsomaa bhuuyo bhara devonah Savitaa vasordaataa vasvadaat/ Eshaate shukra tanuuretaad varchastayaa sambhava bhraajam gaccha, juurasi ghritaa manasaa jushtaa vishnave/ Tasyaaste satyasavasah prasave tatvo yantramasheeya svaaha, shukramasi chandramasyamritamasi vaishvadevamasi/* (May the mindful thoughts of deep sleep of the yajna kartaa regain full consciousness as if his praana the vital energy gets rejuvenated. Accordingly, his praana, inner soul, eye sight, hearing capacity and all other sensory organs

and their respective features get revived. Agni Deva! may all the sensory organs and their respective features be relivened again and revitalised afresh. May you save us from our erstwhile sins and blemishes and the offshoots of our stored misdoings. The ever radiant Agni Deva! you are the ensurer of the safety and security to all of your true followers; revive our faith and dedication to you and as in several previous occasions, bestow to us ever greater prosperity and fame ; may our faith thus get kindled in larger volume and value! Satya Svarupa! May your grace and kindness be enhanced and showered on us and may our supreme faith assume much stronger and broadened dimensions !

13.9-14:*Krunushva paajah prasimti na prithiveem yaahi raajevaamavaam ibhena, trishveemanu prasimti drunaanostaasi vidhya rakshasatapishtai/ Tava bhramaasa aashuyaa patanyanuspurusha ghrishashaa shoshuchaanah, tapuugumshyaagne juhva patangaansandito vi sruja vishvagulkaah/ Prati spasho vi sruja tuurnitamo bvhavaa paayurvisho asyaa adabdhah, yo no duure aghashaangaso yo antyagne maa kishte vyathiraada daharsheet/ Udagne tishtha pratyaa tanushva nyamitraang oshataathimahete, yo no araatiing samidhaana chakre neechaatam dhakshyatasam na shushkam/Urthve bhava prati vidyaadhyas-maadaavishkrunushva Daivyaanagne, avasthira tanuhi yaatujuunaam jaamimajaamim pra mruneeh shatruun, agneshtvaa tejasaa saadyaami/ Agnirmuurdhvaa divah kakutpatih pruthivyaa ayam, apaagum retaagum si jinvati, Indrasya tvaijasaa saadyaami/ Agni Deva! You are wholly ready and equipped to destroy the evil energies. Just as a King of glory rides an unbridled and energetic king of elephants has a free ride to demolish devils and raakshasas helter skelter, you too may resort to attacks and smashings. In the same way that a bird catcher deftly brings down huge number of high flying birds, Agni Deva we request you to enlarge your volume and reach of fury to totally shatter the evil. One fortified with the speed and thrust of Vayu Deva, the ‘aahutis’ lead to no limits of proximity or far distances and bring down the evil forces to smithereens. Agni Deva! Your energy is so intense and severe even to reach the heights of Dyuloka and at the same time to administer the dharmic activities and collaborate with the Beings on Earth in their daily activities ; indeed once the collaboration of Vayu Deva, your abilities are literally sky high bringing pride and glory to Indra Deva too.*

Chapter Five on Agni Deva from Select References of Upanishads-Brihadaranyaka-Chhandogya-Maha Narayana- Kathopanishads

Brihadaranyaka

Methodology of Agni Karyas as oblations of ‘Mantha paste’ to Prajapati and Devas

VI.iii.1) *Sa yah kaamayeta mahat praaopnuyaam iti, udagayana aapurnamaana pakshasya punyaahe dwaadashaaham upasadravatee bhutvaa, audumbare hamse chaamase vaa sarvoushadham phalaaneeti sambhrutya parisamuhya parilipatagnim upasamaadhaaya parisiryaavrita ajjyam samskrutyaas pumsaa nakshatrena manthyam samneeya juhoti/ Yaavanto Devaastitvayi jaatavedah tiryaaancho ghnanti purushasya kaamaan, tebhyohum bhaagadheya juhomi, te maa truptaah sarvaih kaamou tarpayantu-Swaaha/ Ya tiraschi nipadyateham vidharani iti, twaam twaa ghrutasya dhaarayaa yaje samraadha - neemaham-Swaaha/* (While establishing that meditation, japas and prayers are of one major stream of worship to Almighty and that homa karyas / rites or sacrificial offerings are of different genre, some details of the latter’s activities are provided as below. Indeed, some basic wealth needs to be acquired albeit in a virtuous manner. The ceremony intended to be performed is titled ‘mantha’ or paste and that is

aimed at achieving superiority in the Society. The auspicious time to initiate the Ceremony would be during Uttaraayana Kaala when Surya Deva happened to be on the Northern Course and during the Shukla Paksha or when Chandra waxed on an auspicious day and the duration of the Ceremony would be twelve days, as per the vow connected with Upanishads ie. sustaining on milk. Now, a bowlful of fig wood and minimum ten species of herbs in grain forms like rice, barley, wheat etc., make a paste of these by reciting Grihya Sutras (as opposed to Shrouta Sutras). ‘Mantha’ or the ground paste of crushed herbs and grains soaked in curd, honey, and butter, is then exposed to ‘Aavasatya’ Fire or the Fire which is already available. The mantha is spread on kusha grass and the offerings are purified in accordance of Smritis and the entire process is called ‘sthaalipaaka’ or cooking in a pot, the ceremony to be observed by ‘grihastis’. The oblations made from a fig ladle are offered on a day presided over by a male ‘Nakshatra’ with the mantras meaning: Agni Deva, my oblations to you and to all the Devas under your supervision, to discourage human desires of evil yet accept my supplication of deserved desires: Swaaha! May I perform this oblation of ladleful of ghee in a stream to suppress immorality and wickedness and protect and fulfil our just wishes in favour of ethical integrity and moral values! Swaha!) VI.iii.2) *Jeshshthaaya swaaha shreshthaaya swaahyetagnou hutwaa, manthe samsravam avanayati; praanaaya swaaha, Vasishthaayai swaahyetyagnou hutwaa manthe samsravanayati; chakshushe swaahaa sampade swahetyanou hutwaa manthe samsravamanayati; shrotraaya swaahaa, aayatanaaya swaahetagnau hutwaa manthe samsravanayati; Manase swaahaa, Prajaapatyai swaahetyagnau hutwaam manthe samsravamanayati, retase swaahetagnau hutwaa manthe samsravamunayati/* (Offerings to Agni saying: Jyeshthaaya Swaha Shreshthaaya Swaaha or oblations to the eldest and to the greatest, as he drips the remnant paste in the ladle; Swaha to Praana, Swaha to Vashishtha as he drips further, Swaha to Vaak devata, Swaha to Chakshe samtravate, Shrotraaya swaha aayatanaaya swaaha; manase swaha prajatyai swaha, retase swaha or in favour of the organ of generation, and drips ghee further) VI.iii.3) *Agnaye swaahaa, iti agnau hutvaa manthe samsravam avanayati; Somaaya swaah iti agnau hutwaa manthe samstravam avanaayati; bhuh swaaha iti agnah hutwaa manthe samsravam avanayati; bhuvaa swaaha iti, agnau hutvaa manthe samsravam avanayati; swaha swaahaa iti, agnau hutwaa manthe samsravam avanayati; bhuur bhuvah swah swaahaa iti, agnau hutwaa manthe samsravam avanayati; Brahmane swaahaa iti, agnau hutwaa manthe samsravam avanayati; Kshatriyaa swaahaa iti agnau hutwaa manthe samsravam avanayati; Bhuthaaya swaaha iti, agnau hutwaa manthe samsravam avanayati; bhavishyate swaahaa iti agnau hutwaa manthe samsravam avanayati; vishwaaya swaahaa iti agnau hutwaa manthe samsravam avanayati’ sarvaaya swaahaa iti agnau hutwaa manthe samsravam avanayati; prajaapataye swaahaa iti agnau hutwaa manthe, samsravam avanayati/* (Offering oblations saying ‘Swaaha’ in favour of Agni, Soma, Bhur or Earth; Bhuvah or Sky; Swaha or Heaven; Braahmana, Kshatriya, Bhuta or the past tense, Bhavishya or Future tense; Vishwa or the Universe; Sarva or all the Beings in the Worlds and finally to Prajapati) VI.iii.4) *Athainam abhibhrushati, bhramadasi, jwaladasi, purnamasi, prastabdhamasi, Ekasabhamasi, Himkrutamasi, himkriyamaanamasi, udgeetamasi, udgeeya maanamasi, shraavitamasi, pratyaaashraavitamasi, ardre samdeeptamasi, vibhur asi, annamasi, jyotirasi, nidhanamasi, samvargoseeti/* (The karta of the Mantha Homa then touches the remaining paste, which is identified the cosmic vital force, and requests the remainder of it and prays it to burn in the ‘homaagni’ as the Elemental Form of Vital Force present in all the Beings in creation, as Infinite Brahman himself as the Totality, as the Sky which is omnipresent and ever stable, the combination of everything in Srishti, the sacred sound of ‘hreemkrita’ at the very beginning of the Sacrifices pronounced by Prastota in high tone, ‘hreemkriyamaana’ by the Udgeeta at the actual commencement and in the middle of the Yajna as ‘udgeetamaana’, and ‘Shraavita’ by Adharvu and ‘Agnirdhra’ in the reverse manner; ‘ardra’ or megha/

cloud. Indeed, you are indeed the omnipresent and omniscient; also you are the food as Moon and brightness as Agni. Also, you are death itself, besides being the creator from whom emerges everything!) VI.iii.5) *Athainam udyacchati: aamamsi, aamamhi te mahi, sa raajeshaanodhipatih karotviti/* (The Karta then takes up the vessel in his hand and states: Agni Deva! You are indeed the knower of everything as the ‘Parama Praana’ your self; we all do realise your glory and brilliance; after all Praana is the Chief and the Ruler!) VI.iii.6) *Athainam aachaamati; tat savitur varenyam: madhu vaataa rutaayate, madhu ksharanti sindhavah, madhvira nah santvoshadhi; Bhuh swaahaa, bhargo devasya dheemahi, madhu naktam utoshasah, madhumaat paarthivam rajah, madhu dyaury astu na pitaa; bhuvah swaahaaa; dhiyo yo nah prachodayaat: madhumaan no vanaspathi, madhumaan astu suryah, maadhvir gaavo bhavantu nah, swaha swaaheti; Sarvaam cha Saavitrim anvaah, sarvascha madhumatih aham evedam sarvam bhuyaasam, bhur bhuvah swahswaaheti, antata aachamya, paani prakshaalaya, jaghanenaagnim praak shiraah samvishati: praataraadityam upatishthate-dishaameka pundareekamasi, ahammanushyaanaam eka pundareekam bhuyaassamiti; yathetametya jaghanenaagnimaaseeno vamsham japati/* (The Karta then drinks the first measure of the ‘Mantha’ reciting the first foot of Gayatri Mantra viz. Bhuh Bhuvah Svaha signifying Earth-Sky-and Heaven as also the first Rucha of Madhumati viz. ‘Madhu vaataa rutaayate’ etc. and ‘Ahamevedam sarvam bhuyaasam’ : Surya Deva! You are indeed the magnificent one and the winds are smooth and pleasant even as rivers abound sweet waters as flow of honey; it is in this ideal situation, the first portion of the drink be consumed; then the second measure is consumed reciting the second foot of Gayatri: ‘tat savitur varenyam bhargo devasya dheemahi, dhiyoyona prachodayaat’ as also ‘sindhuvah madhu ksharati’ (may the river of madhu rasa flow), ‘nah oshadhi maadhvi santu’ ; then the third measure is consumed reciting the third foot of Gayatri and of Madhumati followed by the ‘ahuti’ reciting ‘swaaha’ and finally, the whole remnant is consumed reciting the whole Gayatri and Madhu Vaata rucha. Then the karta washes his hands, pray to Surya deva, prostrates before and sits before the Agni and repeats the lineage of Gurus as follows:) VI.iii.7-12) *Tam haitam Uddaalaka aarunir Vaajhasaneyaaya Yagjnyavalkyaayantevaasina uktovaacha; api ya enam sushke sthaanau nishinchet, jaayeranschaakaah praroheyuh palaashaaneeti/ Etam haiva Vaajasaneeyo Yagjnyavalkyo Madhukaaya Paingyaantevaasina uktovaacha; apiya enam sushke sthaanau nishinchet jaayeran shaakhaah praroheyuh palaashaaneeti/ Etam u haiva madhukah Paingyah Chulaaya bhaagavittayate-vaasina uktovaacha, api ya enam shushke sthaanau nishinchet jeyaraan shakhaah praroheyuh palaashaaneeti/ Etam u haiva Chulo Bhagavattir Janakaaya Aayasthunaayaantevaasina uktovaacha, api ya enam shushke sthaanau nishinchet jaayeran shaakhaah praroheyuh palaashaneeti/ Etam haiva Jaanakir aayasthunaah satyakaamaaya Jabaalaa yaantevaasina uktovaacha, api ya enam shushke sthaanau nishinchet jaayeran shaakhaah, praroheyuh palaashaneeti/ Etam haiva Satyakaamo Jaabalontevaasibhya uktovaacha, api ya ainam shushke sthaanau nishinchet, jaayeranchaakhaah, prareheyuh palaashaaneeti/* (Son of Aruna named Uddaalaka taught the above to his disciple Yagjnyavalkya the famed Vaajasaneya the originator of Shukla Yajurveda [as Vaishampayana the Guru was annoyed and made Yagjnyavalkya to vomit what all he learnt, and the latter learnt from Surya Deva the knowledge of fresh Yajurveda assuming the form of a Vaajasa or a male horse and thus initiated Shukla Yajurveda or Vaajasaneya; the vomited portions that Vashampayana made Yagjnyavalkya omitted was picked up by Vaishampayana’s other students by assuming the form of ‘Tittiris’ or partridge birds and thus Taittiriyeey / the omitted portions of the Yajurveda got generated] and Yajnyavalkya blessed the posterity that once sprinkled with water, the dry stumps and branches would henceforth grow and leaves sprout. Then Yagjnyavalkya taught the procedure of the above Sacrifice to his student Madhuka, the son of Paingi and gave the instruction of sprinkling water on the dry stump to enable branches to grow and

leaves to sprout. Madhuka taught the procedure to Chula, the son of Bhagavatta with the above instruction of sprinkling! Further down Chula taught the same to his student Jaanaki the son of Ayasthuna who in turn taught the same to Satyakama the son of Jaabaala and the latter further taught this to his disciples with an embargo not to teach the procedure to none except to his son or a pupil. Indeed, this ceremony and its doctrine of the 'Mantha' along with the meditation on Praana or the Vital Force would certainly fulfill one's desires. Another extreme caution in teaching the Mantha Vidya is stated to be that it should not be taught excepting to a pupil, a Knower of Vedas, an extremely knowledge person, one who exchange with another branch of such learning) VI.iii.13) *Chaturaudumbaro bhavati- audumbarah sruvah, audumbasaschamasah, audumbara eedhmah; audumbaryaa upa manthanyau; dasa gramyani dhanyaani bhavanti; vreehi yavah tila maasha anupriyaangavo godhumascha mashuraascha khalvaas - cha khalakulaascha; taan pishtaan dadhini madhuni ghritaa upasinchati, aajyasya juhoti/* (The Sacred fig tree of four fold end uses: the ladle, the bowl, the fuel wood and the two mixing rods. The cultivated varieties of grain species numbered ten are rice, barley, sesamum, beans, anu, priyangu, wheat, lentils, and pulses. These items be crushed and soaked in curds, honey or ghee which are all worthy of offering as oblations to Agnihotra!)

Chhandogya Upanishad

[Preface :Vayu Deva the Deity of Dishas in the form of a bull teaches Satyakama about Brahman's one foot of manifested worlds and the fruit of meditation thereto!

IV.5.1-3) Vayu Deva in the form of the bull- an authority on the directions-continued his teachings to Satyakaama as the latter was fully equipped with austerity, faith and basic knowledge. The bull then explained that a quarter of Brahman, which was manifested and known, comprised four Directions: the Eastern, the Southern, the Western and the Northern. He also explained that who ever meditated the Directions would win the manifested worlds viz. the bright and realisable. The bull further explained that Agni Deva being a part of Brahman's manifested single foot had his role and of other Deities in that quarter! IV.vi.1) Vayu Deva in the form of the bull then explained that Agni would narrate of the roles of the Deities concerned to Satyakaama as follows: Agni would declare that it would be a part of Brahman's one foot /quarter. Further, when the Sun rise happens and the herds of cattle are driven to pastures and again when Sun sets and cattle are driven home then the Agni deva be invoked by lighting up and be worshipped by being seated to the west of Agni and facing the east) IV.vi.2&3) Agni told Satyakaama: Of the Sacred one 'paada' or foot of Brahman, Earth is one part, Inter mediate Space is one part, swarga is one part and Samudras or Oceans one part. Thus Brahman would be surely of one limitless entity of four parts!) IV. vi.4) (He who realises of that one foot of Brahman comprising four parts would meditate of being the Limitless would indeed become limitless! As expected by 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) 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) The Swan would declare about a quarter of Brahman to Satyakama as follows : Agni is one part, Surya is another, Chandra 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! As conveyed by the Swan, an Aquatic Bird also confirmed the paramountcy of the First Foot of Brahman connoting Praana, Chakshu, Shrotra and Manas as the unique objects of meditation! IV.viii.1-2) The Swan then stated that a Diver or Aquatic Bird would, owing to its association with water, would repeat the same as stated earlier viz. that as the Sun rise and Sunset then cows would be driven out to grass fields and back from there, Fire would be ignited with fuel and be worshipped facing the East but seated to the west of the Agni Kunda! Then the aquatic bird flew down and asked Satyakama for confirmation and the latter consented so!) IV.viii.3-4) The bird then declaring to Satyakaama emphasised of the significance of Brahman's first 'paada' and signified Praana, Chakshu, Shrotam and Manas or the Vital Energy, Vision, Hearing faculty and of Thinking capacity respectively each of which occupy one quarter each of that Brahman's unique Single Foot of His known one, besides the three other non-manifested ones! Then the Aquatic Bird assured the humanity that whoever faithfully dedicated to that First and the only Manifested Foot would be an integral part of Brahma Jnaana and the Status of Everlastingness! Satyakama returns to Guru Gautama fully contented! IV.ix.1-3) As Satyakaama reached his Guru's residence, the Guru enquired of his well being. The Guru exclaimed that Satyakama was looking bright and happy with Brahma Vidya, then the latter replied that as far as human teachers were concerned, the Guru was indeed such that there was nothing else to be learnt from the Scriptures, and also he learnt additionally from woods and fields. Now, there is nothing more of knowledge that he would need to learn further! There was indeed nothing more than this. Upakoshala the student of Guru Satyakama not qualified but the Flames of Fire began argument in favour of the Student since Life-Space-Bliss are all Brahman only! IV.x.4) The 'Agni Jwaalas' or the Fiery flames collectively convened and said that this Brahmachari practised austerity well as also served them well; therefore they decided to collectively instruct the Acharya. They told the Guru as follows: *Praano Brahma, Kam Brahma. Kham Brahmeti!* or the Vital Force is Brahman, 'ka' is bliss being the Form of Brahman and 'kha' or Space too is Brahman itself! IV.x.5) The Guru then replied to the flames: 'Indeed I am aware that Vital Force is Brahman. But I am not sure of 'ka' and kha' viz. Bliss and Space! Then the 'Agni Jwaalas' got into the explanation mode as follows in the ensuing section by equating Existence or Life, Space and Brahman the Source of Bliss!]

The glory of Garhapatyaagni as the protector of the Karta and his generations

IV.xi.1&2) *Atha hainam Garhapatyonushashaasa, Prithvi agnir annam aditya iti, ya eshaa aditye purusho drushyate soham asmi, sa edvaaham asmeeti// Sa ya etam Vidwaan upaaste, apahate paapa krityam, lokee bhavati, sarvam aayureti, jyog jeevati, naasya avara- purushaah ksheeyante, upa vaam tam bhunjamo-smim cha lokemushmimcha ya etam evam Vidwaan upaaste/*

(The Garhapatyan Agni or the usual household fire that is normally worshipped at homes now made the comment, nay an instruction to the Guru. It states that Prithvi, and Anna, and Agni and Surya have the same forms of Brahman : both Earth and Food are the objects of enjoyment and have common identity, while Agni and Surya are the eaters and illuminators. The person visioned in both these entities is the same and that is in both with common identity too // Whosoever realises this truism and meditates on Agni would indeed get freedom from sins and enjoys a full span of life that is fulfilling with contentment, progeny and fame. Indeed worship of the Garhapatya protects the person concerned as also the generations to follow!

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!)

The supremacy of Ahavaniya Agni and its protective magnitude of its performer and generations!

IV.xiii.1-2) *Atha haimnam aahavaneeyenu shashaasa, Praana aakaasho dyaur vidyud iti, ya esha vidyiti purusho drushyate, soham asmi, sa evaaham asmeeti// Sa ya etam Vidwaan upaastepahate paapakrityam, lokee bhavti, sarvam aayurb eti, jyog jeevati, naasyaavara purushaah ksheeyante, upa vayam tam bhunjaamo smimscha loka mumshmimscha ya etam evaam Vidwaan upaaste/*

(The Ahavaniya Agni then instructed Satyakaama the Guru of Upakoshala and its worth and consequence as the affinity of Praana and Akaasha or the Vital Energy and Space as also of Dyauh and Viduyut or Heaven and Lightning. Indeed Ahvaniya is the link between the heaven and Space from the view point of enjoyment. This Agni asserts that the person visible to Vidwans in flashes of lightnings and the Agni is Brahman himself! Those blessed ones who are the regular doers of this Agni are blessed and fully shielded against sinful deeds and thoughts)

The wonder of a lotus leaf is such that water drops do not stick to the leaf just as sins committed unwittingly do sometimes get ignored in view of overwhelming acts of virtue!

IV.xiv.1-3) *Te hochuh Upakosala, eshaa, saumya, tesmad-vidyatma-vidyaa cha; Achaaryastu tegatim vakteti; Aajagaama haasyaachaaryah, tam aacharyobhyuvaadopakosala iti// Bhagavah, iti ha ptatishu – shraava; Brahma vid iva, Saumya, te mukham bhaati, ko nu tvaanushashaaseti, ko nu maanusheesyaad bhoh,biti iha apevanihnuta, ime nuunam idrishaa, anyaadrishaa itihaagnin abhyude; kim nu, Saumya, kila tevocham iti// Idam, iti ha pratijajne, lokaan vaava kila, Saumya tevochan, aham tu te tad vakshyaami yathaa pushkara- palasha aapo na shleeshyante, Evan evam vidipaapam karma na slishyataa ti, braveetu me bhagavaan ikti, tasmai hovaacha/*

(The Gaarhapatya-Anvaahaarya-Ahavaniya Agnis addressed Upakosala confirmed that they had informally informed of their own capacities and the knowledge of the Individual Self-Antaratma, while his Teacher would be able to explain in greater details. Meanwhile, his Guru arrived and asked the student of the reason for his seeming brightness and the student replied that the three kinds of the Sacred Fires met him one after another and gave their instructions briefly and that his Guru would explain in greater details. The Guru then stated that while the Three kinds of Agnis explained of the worlds in general and of their own significance in partcular, he would now explain how the knower of sinful acts might not stick to their effects as drops of water would not stick to a lotus leaf! ‘

Agnihotra Sacrifice by the Self to Praana, Vyaana, Apaana, Samaana and Udaana in the Universal context

V. xix.1-2) *Tad yad bhaktam prathamam aagacchet, tad homeeyam, sa yaam prathamam aahutim juhuyaat tam juhuyaat, PRAANAAYA svaaheti, praanastrupyati// Praanetripyat chakshus tripyati Adityas tripyati, Aditye tripyati dyaus tripyati, Divi tripyantaam yay kim cha dyauschaadityas chaadhitishthatah, tat tripyati tasyaanutriptim trupyati prajayaa pashubhir annaadyena tejasaa Brahma varchasena/*

(When food is offered as an oblation to Agni foremost, the Mantra is recited as ‘Svaaha’ to Praana or the outgoing breath and thus Praana gets satisfied. As Prana is contented then ‘Chakshu’ or the EYE is satisfied and so does Aditya; and as Sun is contented the heaven too is happy and in return Sun is satisfied again in the circuit and as a result, the children, house hold animals, food, happiness in the family and Vedic Knowledge are all contented as Praana is fulfilled)

V.xx.1-2) *Atha yaam ditiyam juhuyat taam juhuyaat, VYAANAAYA swaaheti vyanastrupyati// Vyaane tripyati shotram trupyati Chandramasi tripyati Dishaah tripyanti, Dikshu tripyanteeshuyat kim cha Chandramas chaadhitishthanti, tat tripyati, tasyaanu triptim tripyatib prajayaa pashubhir annaadyena tejasaa Brahma varchasena/*

(Then food is offered as the second oblation to Agni reciting ‘svaaha’ to Vyana or the Vital Force between the Praana and Apaana or the inhaling and exhaling breaths. This would indeed satisfy Vyana and the beneficent circle would get energised by satisfying the Shrotra or the Ears, then Chandra and Dashas or Directions are satisfied thus ending the circle with Chandra again would get contented and once again progeny, animals, edible food, body brightness and Vedic Knowledge would get activated!

V.xxi.1-2) *Atha yaam tritiyam juhuyaattaam jujuhaanapaanaaya svaahet APAANA trupyati/ Apaane tripyati Vaak tripyati vaachi tripyantyaam agnistripyati, Agnou tripyati prithivi tripyati, prithivyaam tripyantaam yat kimcha prithivichaagnischa adhiti sthaatah tat tripyati, tasyaanu triptim tripyati prajaa pashubhir annadyena tejasa Brahma varchasena/*

(The third offering of food is performed with the mantra of ‘Svaahaa’ to ‘Apana’ the incoming breath, then Apana is contented and so would be the speech, fire, earth and the eater himself is blessed with progeny, animals, physical brightness and Vedic knowledge)

V.xxii.1-2) *Atha yaa chaturtheem juhu yaatsamaanaaya swaheti SAMANAS trupyati// Samane tripyati manas tripyati, manasi tripyati parjanyaas tripyati, parjanye tripyati vidyut tripyati, vidyuti triptayatyaam yat kim cha vidyuc ca parjanyaas chaadheetishthatah, tat tripyati tasyaanutriptim tripyati prajayaa pashubhir annadyna tejasa Brahmavarchasena/*

(The fourth offering is to be made with Svaaha mantra to Samana as that one of the Pancha Pranas is contented where after, mind is satisfied, clouds become satisfied, lightnings are satisfied and the Chief of Clouds is satisfied too. Then the eater of ‘anna’ is satisfied too with progeny, animals, physical brightness and above all the glory of Vedic knowledge!)

V.xxiii.1-2) *Atha yaam panchamim juhuyaat UDAANAYA svaaheti, Udaanas trupyati// Udanetripyati twak tripyati, twachi tripyatyaan Vayus tripyati Vaayah tripyati Aakaashas tripyati, Akaashe tripyati yat kim cha vaayus chaakashashaa –dhitishthatah, tat tripyati, tasyaanu triptim tripyati prajayaa pashubhirannaadyena tejasaa Brahma varchasena/*

(The fifth oblation is then offered with the mantra Swaaha to Udaana the Vital Energy that rises upward in the human body and consequently Udaana would get contented; this follows that 'Twak' or the skin would be satisfied; Vayu gets contented, Sky would be contented too and the Chief of both the Sky and Air also got satisfied. Finally the Consumer would be happy to bless the Kartawith progeny, animals, physical charm, and the brilliance of Vedic Knowledge!)

Maha Narayanopanishad

Durga Sukta on Agni Deva

Jaatavedase sunavaama Somam-araateyato ni dahaati Vedah, sa nah parshadati Durgaani Vishvaa naaveva sindhum duritaatiratygnih/

To that sarvajna Agnideva called Jaataveda the origin of Vedas who is contented by the fire of vedic knowledge alone, besides sacrifices within and without the mortal self and liberate from all the sins of life, discontentments and the bondage of the world. [Rig Veda I.99 as also Maha Narayanopanishad II.1. Taam-Agni-Varnnaam Tapasaa Jvalanteem Vairocaneem Karma-Phaleshu Jushttaam, Durgam Devegum Sharannyamaham Prapadye su-tarasi tarase namah/

To that Duraga Devi! I seek refuge as you are fiery and the seat of might and glory yet by your very name Durga you are inaccessible and insurmountable!; 'Sharanam aham'- by sincere prostration and earnest fall at your golden feet to mercifully ferry my boat of existence across this Ocean of perils.

Agne tvam paarayaa navyo asmaan svastibhirati durgani Vishvaa, puushcha Prthvee bahulaa na urvee bhavaa tokaaya tanayaaya sham yoh/

Agni Deva the facet of Durga! you who are always worthy of praises for carrying one across this Samsara; Please do mercifully navigate us too by carrying us the mortal selves and cross these existences of ours across the samsara with merciful consideration towards happiness and contentment. [Rigveda I.189.2 -Taittiriya Samhita I.i.14.12; Taittiriya Brahmana II.viii.2 & Naaraayana Upanishad II.3]. *Vishvaani no Durgahaa Jaatavedah sindhum na naavaa duritaatipatipashi, agne atrivanmanasaa grunaano-smaakam bodhyavita tanuunaam/*

Jaataveda the originator of Vedas! Do mercifully demolish our grave sins and tribulations to safety and fulfillment and guard our destinies and tribulations safely and successfully across the samsara. [Rig Veda V.iv.9 and Taittiriya Brahmana vide II.iv.1

Pritanaajitanguma sahamaanamugram Agni huvema paramaatsadhastyaat, saa nah parshadati durgaanni vishvaa Kshaamad-devo ati duritaatyagnih/

May we invoke from the high assemblies of Agni Swarupas viz. Panchaagis of Garhapatya-Aahavaneeya-Dakshina-Sabhya and Aavasya apart from Naachiketa. We offer our oblations to the Agni of Durga Devi most significantly to cross over this very difficult ocean of worldly existence! May that Fire of Durga carry us all through this mortal life subject to karma phala accounts and once for all burn off our internal enemies to ashes by kindling the Divine Fire!

Pratnoshi kameedyo adhvareshu sanaaccha Hotaa navyashca satsi, svaam chaaagne tanuvam piprayasvaamasbhyam cha Saubhagamaayasva/

In your own Inner Self, Agni Deva in the form of Durga Devi! You are the Sacred most, unique source of happiness and joy for us as the source of sacrifice and fulfillment. [Rigveda VIII.xi.10 too]

Gobhirjushtaamayujō nishiktam tavendra Vishnnoranusamcharema, naakasya prshthamabhi samvasaano Vaishnnaveem loka iha maadayantaam/

Devadeva! You are indeed detached from Sense Organs, Mind and Heart as also the Universe and

absorbed with your own introspection. May we too be saturated inwardly with Your all pervading Bliss!
Kaatyaayanaaya vidmahe Kanyaakumaari dheemahi, tanno Durgih prachodayaat/ Om Shantih Shantih Shantih/

May our mind and thoughts be ever anchored and absorbed on the Supreme Devi Kaatyaayani with intense concentration and unswerving devotion as our Singular Liberator. May there be Peace, Peace Always and Peace Alone Forever!

Jaatavedaagni invokes Maha Lashmi- Shri Sukta Text and Meaning

Stanza 47-49: *Gandhadwaaraam duraadharshaam nityapushtaam kareenishineem, Ishwareem sarva bhutaanaam taamihopahvaye shriyam/ Shreem bhajatu Alakshmeerm nashyatu, Vishnu mukhaa vai Devaashcchandobhirillokaannapajyamabharyajatu, mahaah Indro vijra baahuh shodashi shrama yacchatu/ Swasti no Maghavaa karotu, hantu paapmaanam yosmaan dweshti/*

Originated from Shri Suktam, Jataveda Agni is sought to invoke Maha Lakshmi as the originator of fragrances as being difficult to approach but the personification of abundance and opulence who is the ruling power of materialism and wealth as human beings seek to attain literally from their physical toil and the soil of earth and cows.

The next stanza from Taittiriya 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/ Taam ma aa vaha jaatavedo Lakshmeemanapagaamaneem, yasyaa hiranmayam vindeyam gaamashvam purushaanaham/ Ashvapurvaam rathamadhyaam hastinaadhaa praboddhineem, Shriyam Devimupahvaye Shrimaa Devirjushataam/ Kaam sosmitaam hiranya praakaaraam - aardhraam jvalantim truptaam tarpayantim Padma-sthitaam padma- varnaam taami-hop-havye Sriyam chandraam prabhaa-saam yash-saa jvalantim Sriyam loke dev-jushtaa- mudaaraam Taam padmini-mim sharanam-aham pra-padhye a-Lakshmir-me nashyan-taam tvaam vrune Aaditya-varane tapaso-adhi-jato vanas-pati-stava-vruksho-atha bilvaha Tasya phalaani tapasaa-nudantu maayaa-anta-raayaa-scha baahyaa a-Lakshmi-hi upeiy-tu maam Dev-sakha-ha kirti-scha maninaa saha Praadur-bhuto su-raashtre-asmin kirtim-vrudhim dadaatu me Kshutpi-paasaa-malaam jyeshtaam -a-Lakshmim naash-yaamyaa-ham Abhutim-a-samrudhim cha sarvaa -nirnud me gruhaat/ Gandha-dvaaraam duraa-dharshaam nitya-pushtaam karishi-nim Ishvariim sarva-bhutaanaam taami-hop-havye Sriyam/ Manasaha kaam-maa-kutim vaacha-ha satya-mashi-mahi Pashu-naam rup-manyaa-sya mayi Srihi srayataam yasha-ha /Kardamen prajaa bhutaa mayi sambhava kardam Sriyam vaasaya me kule Maataram padma-maali-nim /Aapaha srajantu snig-dhaani chiklit vasa me gruhe ni cha Devim Maataram Sriyam vaasaya me kule/ Aardhraam push-karinim pushtim pinglaam padma maali-nim Chandraam hiranya-mayim Lakshmim jaat-vedo ma aavah /Aardhraam yah-kari-nim yashtim suvarna-am hem-maali-nim Suryaam hiranya-mayim Lakshmim jaat-vedo ma aavaha/Taam ma aavaha jaat-vedo Lakshmi-man-pagaa-nim, Yasyaam hiranyam pra-bhutam gaavo-daasyo-asvaan vindeyam purushaan-ham/ Yaha shuchi-hi preyato bhut-vaa juhu-daayaa-jya-manva-ham Suktam panch-dashar-

cham cha Sri-kaam-ha satatam japet/ Sarsij-nilaye saroj-haste dhaval-taraam-shuk gandh-maalya-shobhe Bhagavati-Hari-vallabhe-mano-gne tri-bhuvan-bhuti-kari prasid mahyam/ Asva-daaye gow-daaye dhan-daaye mahaa-dhane Dhanam me jush-taam Devi sarva kaamaa-scha dehi me/ Putra poutra-dhanam dhaanyam hastya-asvaadig-veratham Prajaanaam bhavasi Maataa aayush-mantam karotu me/ Dhanam-agnir dhanam-vaayur dhanam-Suryo dhanam-vasuha Dhanam-Indro Brihaspatir-Varunam dhanam-ishvarou/ Vainate Somam piba Somam pibatu vrutra-haaSomam dhana-asya Somino mahyam dadaatu Sominaha/Na krodho na cha maatsarya na lobho na-ashubhaa mati-hi Bhavanti krun-punyaa-naam bhaktaa-naam Sri-suktam japet/ Padmaanane padma karu padma sambha-ve,Tanme bhajasi Padma-aakshi yen soukhyam labhaa-mya-ham/Vishnu patnim ksha-maam Devim Maadhavim Maadhava priyaam Vishnu priya sakhim Devim namaam-yam nyut Vallabhaam/ Mahaa Lakshamim cha vidmahe Vishnu patnim cha dhi-mahi Tanno Lakshami-hi prachodayaat/ Padmaa-nane padmini padma-patre padma-priye padma-dalaa-yataaxi Vishva-priye vishva-manonu-kule tvat-paad-padma-mayi san-nidhat-sya/ Aanand kardama-ha Sri-daha chiklit iti vi-srutaa-haa Rushaya-ha Sri-va-putraas-cha mayii Sri-Devi devtaa, runa-rogaadi daaridhira-yam paapam cha ap-mrutyava-ha Bhaya-shouk-manas-taapaa nash-yantu mama sarva-daa/Sri-varcha-strayam-aayuyshyam-aarogya maavidhaat-pav-maanam mahi-yate Dhanam-dhaanyam pashum bahu putra-laabham shat samvat-saram dirgham- aayu-hu 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. (3-4) May Shri Lakshmi who has a line of horses in her front, a series of chariots in the middle, and with trumpets of elephants, as the insignia of celestial glory. May that unique grace bless us. She is the embodiment of absolute bliss with natural and perpetual smile on her face and though of molten gold with her residence (just from the milky ocean) who is blazing with splendour, and is the embodiment of the fulfillment of being the ocean of milk! She is indeed seated on lotus and is as attractive like a lotus. (5-6) Maha Lakshmi! 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! Being of Aditya Varna or of the Splendour of Aditya Deva, your ‘Tapomahima’ is so surfeit that like the leaves of Vanaspati Vriksha tend to spread even remote signs of ‘Alakshmi’ or misery and misfortune. May such bael fruits destroy even the signs poverty and replace with affluence. Besides, may the evils of hunger and thirst be driven away at once! (7-8) ‘Upaitumaam Devasakhah keertischa!’ I am indeed born in a ‘karma bhumi’ of glory as a citizen of a Blessed Background or heritage being intimate as a ‘Deva Sakha’. May my worthy and close Devas like Kubera, the Lord of wealth and fame extinguish ‘kshutpipaasa’ hunger and thirst, depression and desolation. May Devi Lakshmi eradicate Alakshmi by roots-tree-and sour fruits from each house hold. (9-10) *Gandhadwaaraam duraadharshaam nityapushtaam karishineem/* Devi Lakshmi! You are the gateway to ‘sugandha’ of plentiful sandalwood trees akin to the perception of one’s desires and ambitions as reflected with the abundance of cow’s wealth and plentiful cattle as the symbol of contentment and ideal human existence which truly verges into divinity! Thus may Lakshmi, the Goddess of Wealth and Virtue lead us to the frontiers of ‘sugandha’, ‘nitya pushti’ and ‘Ishvaratva’! (11-12) Devi Lakshmi! Your next generation as the progeny Maharshi Kardama and the further lineage is certainly the residing seat of Wealth as Yourself in the ancestral link. May we therefore possess the privilege of garlanding You with a fragrant string of lotuses at our ancestral home! Chiklita Maharshi! may we entreat you too to grace such

an abundantly auspicious moment when our incredible function arrives.! (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! She weilds a powerful staff of sovereignty and Control of Supremacy,ever resplendent of wealth and glory! You are the lotus resident, saluted by celestial elephant hordes, with garlands of lotuses lifted up for decoration. Maha Lakshmi! You are the karuna swarupa, hema maalni, of golden hues like of Surya!(15-17) Jaataveda! We invoke you to seek Lakshmi again and again as She is the embodiment of abundance of grace, plentifulness, prosperitiy, cattle, horses, servants, followers, residensces, and longevity and glory! Mother Lakshmi, your ‘bahyanatara shuchi’ is unparalleled; your ‘Sixteen Shri Suktas’ are such as their constant recitals reap enormous benefits of far reaching impact! Padmaasane, Padmoru, Padmaakshi, Padma sambhave! Devi! You are of Padmaasana or Seated straight with folded legs as the Parama Yogini! You are Padmaakshi or of Lotus Eyes of glittering Purity! Pamdmasambhave! or the Lotus Manifestation of Outstanding Clarity and Transparency! We are literally swimming in the constant flows of Abundance and Contentment! 18-19) ‘Ashwadaayi, Godaayi, Dhana Daayi, Maha Dhane!’ Devi! You are Supreme Provider of numberless horses, cows,and prosperity as you are the True Embodiment of Prosperity Yourself! You are Aishwarya the Seat of Opulence as the Acme of Material Fulfilment! Indeed you certainly are the Sarva Kaama Pradaaayani or the Unique Bestower of of Aspirations! 20-21) ‘Putrapouitra dhanam dhaanyam hastaashvaadigave ratham’: the meaning is self explanatory since Maha Lakshmi is the unique giver of excellent sin and grand sons, liquid cash, plentiful crops, elephants-horses-cattle and most significantly the blessing of longevity to enjoy the desires. ‘Dhanamagnirdhanam Vaayur dhanam Suryo Danam Vasuh, Dhanamindro Brihaspatir Varunaam Dhanamastute! Dhanam or Devi Lashmi assumes all the Forms of Devas like Agni-Vaayu-Surya-Vasu Devatas-Indra Deva-Brihaspati and Varuna! 22-23: With Maha Vishnu in the heart of any human, Garuda Deva the illustrious son of Vinata Devi and the renowned carrier of Vishnu, would be pleased to facilitate the celestial Soma Juice that bestows Eternity within the Inner-Consciousness; indeed this celestial Soma would instantly destroy the inner enemies of kaama-krodha-moha-mada-lobha-matsaryas! Mother Lakshmi, it is only you the bestower of such unparalleled Soma! The only manner that the ‘shadvargas’ or the six human weaknesses and shortcomings could be nullified is therefore to earnestly recite and absorb the Shri Sukta the fabulous! Devi! You are the Vibhavari or the radiance of Lightnings emerging of pouring rains; this is the offshoot of what copious crops are generated and thus the emergence of Life and existence of all Beings! 24-25: ‘Sarasija nilaye sarojahaste dhavala taraamshuka gandha maalya shobhe!’Devi! You are of resident of glittering Lotus; Lotus Handed; the essence of purity and white cleanliness of magnificent fragrance.Bhagavati! Hari Vallabha! Tribhuvana Sundari! Our earnest saluations to you Maha Devi! Vishnu Patni! Kshama Devi who is the symbol of Patience and Forgiveness! Madhavi -Madhava Priya! Maha Lakshmi!Standing on a lotus flower with grace with wide hips and lotuslike eyes, deep navel indicative of supreme conduct and character, with full blossomed bosom indicative of abundance and compassion, you are slightly bent forward to bless the prostrating crowds of devotees even as she is receiving them. 26-27: Devi Maha Lakshmi! While celestial elephant kings are performing ‘abhisheka’ of amrita the divine nectar from either side, do kindly grace our rest house and accept our prostrations. Mother Lakshmi! As being surfiet with your benign flashes of your side line glances of your graceful eyes, Lord Brahma, Indra Deva and Gangaadhara Parama Shiva too got mesmerised and got enriched by themselves! Devi Lakshmi! As You smile softly, three bhuvanas get mesmerised with joy and enrichment of their inner selves. May we be blessed with richness and abundance of inner contentment as we are never tired of praising your benevolence and generosity as we praise you as ‘Siddha Lakshmi- Moksha Lakshmi-Jaya Lakshmi-Saraswati-Shri Lakshmi-Vara Lakshmi’!

[Ashta Lakshmis are *Adi Lakshmi-Dhanya Lakshmi-Dhairya Lakshmi-Gaja Lakshmi-Santaana Lakshmi-Vijaya Lakshmi-Vidya Lakshmi-Dhana Lakshmi*] 28-31: Maha Lakshmi! Betsow us very generously ‘Shri Varchas-Aayush-Aarogyam-Avidyacchdanam-Dhaanyam-Dhanam-Pashum-Bahuputra laabham-Shata samvatsaram- and even beyond as deerghamaatush! Our sincere commendations are countless as ‘Padmapriye, Padmini- Padmahaste-Padmaalaye-Padmadalaayataakshi- Vishvapriye-Vishnu manonukuule! May your sacred and soft feet be drawn to our hands closely and to our hearts’s contentment! Devi! You are the Household Goddesss in Trilokas of Bhur-Bhuva-Swah! Mukunda Priya! Grant us abundant benevolence- auspiciousness in all formats and chaturvidha purushardhas of Dharma-Artha- Kaama- Moksha.32-31) As ever commended and worshipped by MaharshisAnanda Kardamaadis, may Devi Lakshmi bless us to extinguish ‘*runa-rogaadi daaridhra-yam paapam cha ap-mrutyava-ha Bhaya-shouk-manas-taapaa nash-yantu mama sarva-daa/Sri-varcha-strayam-aayuushyam-aarogya maavidhaat-pav-maanam mahi-yate Dhanam-dhaanyam pashum bahu putra-laabham shat samvat-saram dirgham- aayu-hu Aum Sri Mahaa-Kaali Mahaa-Lakshmi Mahaa-Saraswati Trigunaatmikaa Chandikaaye namah/*

Chaturthonuvaaka-Section Four : *Bhuragnaye prithivai swaaha, bhuvo vayaventarikshaaya swaaha, suvaraadutyaya divo swaaha, bhur- bhurbhuvasuvaschandramase digbhyah swaaha, namo devebhyah swadhaa putrubhyo bhurbhuvasuvar -agna om/*

May oblations to Brahman as expressed by the first vyahriti, in favour of Agni Deva and to Bhumi dependent on Agni; by the second vyahriti in favour of Vayu and the dependent Antariksha; by the third vyahriti to Surya and the dependent Swarga; and the next oblation with the vyahritis bhur-bhuva-suvah to Chandra and the Dasha Dishas. Yet another oblation to Brahman is in favour of Pitru Devatas as ‘Swadha’. Om is expressed in the oblation to Brahman as the Unity of Devas along Bhur-Bhuva-Suvah and finally to Agni Deva in conclusion.

Panchamonuvaaka-Section Five: *Bhuragnaye cha prithiviyai cha mahate cha swahaa, Bhuvo Vaayavechantarikshaaya cha swahaa, Suvah adityaaya cha dive cha mahate swaha ,Bhurbhuvaschandramase cha nakshatrebhyascha digbhyascha mahate cha swaaha, namo Devebhyah swadhaa pitrubhyo bhurbhuvah suvarharom/*

My oblations to Brahman as manifested in all his forms as ‘Bhuh’-Agni and Bhumi; as Bhuvah-Vayu and Antariksha; as Suvah-Surya and Swarga; Bhu-Bhuva-Suva as Chandra- and Disha Devatas; to Pitru Devas as Swadha; thus the final oblation to the Unified Brahman. Repetition of the oblations into Agni is to emphasize significance of the oblations as Brahma assuming varied forms and individual glories of Devas.

Shashthonuvaaka-Section Six: *Paahi no Agna yenase swaaha, paahino Vishvavedase swaaha, yagjnam paahi Vibhaavaso swaaha, sarvam paahi Shatkrato swaaha/*

Agni Deva, spare us from sin; endow us with knowledge and higher learning; the ever radiant and resplendent Deva! you indeed are the preserver and promoter acts of sacrifice aptly popular as ‘Shatakratu’ as shata is a merely symbolic while Vishwaveda denotes that you are a personification of knowledge essential for seeking liberation.

Saptamonuvaaka- Section Seven-*Paahi no Agna ekayaa paahadyuta dwitiyayaa, paahyuja triteeyayaa, paahi geerbhischatusrubhivaso swaah/*

May Agni of the origin of divinity as commended by the Hymns of Rig Veda be sympathetic to us. May Agni Deva as praised by the hymns of Yajur Veda be compassionate to us on Earth. May Saama Veda by its hymns sings a lot about your magnificence be gracious to protect our food and its essence for our sake. May the hymns of all the four Vedas replete with admiration for you for pavitrata or sanctity and purity be benevolent to us mortals on Earth for all our blemishes and lapses and safeguard us.

Vedas prescribe Agni Karyas besides daily Agni performances twice for Salvation

Agnayo vai trayee vidyaa Devayaanah pandhaa garhapatya Rik Prithivi rthantaram aavaahaarya pachanaah Yajurantariksham Vaamadevyam aahavaneeyah Saamam Suvargo loko brihat tasmaad agneen paramam vadanti/Agnihotrah saayam pratigrihaanaam nishkritih svishthah suhrutam yagjna kratunaam praayanah suvargasya lokasya jyotih tasmaat agnihotram paramam pavitram/ Yagjna iti yagjnohi Devaanaam yagneva hi Deva Divam gataa yagnena asuraan apaanudanta yagnena dwishanto mitraa bhavanti yagne sarva pratishthitam tasmaad yagnam paramam vadanti/

The Sacred Agni Karyas surely pave the path of Liberation. Rig Veda commends Garhapatyaagni, Yajur Veda the Anvaahaaraya -pachana in the midregion of Agni; and Saama Veda addresses Bhu Devi with Rathantara Saama, and with Ahavaneeya to Bhuvan-Suvar Lokas. Brihat Saama too is addressed to all celestial lokas. Indeed these Sacred Agnis lay the high paths to Salvation.

Agnihotra performances twice at dawn and dusk is stated as a daily duty to offset the blemishes and sins of every householder, besides frequent homa karyas , yagnas and kratus to forward radiant signals to celestial bodies. Yagas offer appropriate food substances to Devatas as ‘nishkaama karmas’ or without strings meant for ‘Loka Shanti’ or public welfare. Homa karyas or oblations with food substances into the Sacred Flames. Yagnas involve seven sacrifices with offerings called agnaadheya, agnihotra, darshapurnamaasa, aagrayana, chaaturmaasya, nirudhapshubandha, and soutraamani. Kratu denotes somayaaga in which a *yupa* or sacrificial post is installed. Kratus are seven ‘somasamsthaas’ viz. Agnishtoma, Atyagnishtoma, Ukttha, Shodashi, Vaajapeya, Atiraatra, and Aptoryami.

It is being stressed that among the means of attaining Salvation, Vedas provide pride of place to Agni Karyas as that is ever commended by Devas as they are readily gladdened. Besides frightening and driving away the evil energies, even certain unfriendly quarters of Devas get pacified and initiate their blessings. Indeed Sacred Agni karyas always tend to win over the ‘homa kartas’.

Section Sixty Seven :Oblations by way of Vaishvadeva - Svishta Rites, besides Svishtakrit to Gaarhapatyaagni

1) *Agnaye swaah, Vishyebhoy Devebhyah swaah,Dhruvaaya Bhumaaya swaah,Dhuvakhitaye swaah, Achyutakshitaye swaah, Agnaye swishtakrite swaah, Dharmaaya swaah, Adhramaaya swaah, Adbhyudyah swaah, Aoshadhivanaspatibhya swaah, RakshoDevajanmeya swaah,Grihyaabhyah swaah, Avasaanebhyah swaah, Avasaanapatibhya swaah, Sarvabhutebhyah swaah, Kaamaaya swaah, Antarikshaaya swaah, Yadejati Jagati yaccha cheshthati naamnobhaagoyam naamne swaah, Prithivyai swaah, Antarikshaaya swaah, Dive swaah, Suryaaya swaah, Chandramase swaah, Nakshatrebhyah swaah, Indraaya swaah, Brihaspataye swaah, Prajaapataye swaah,Brahmane swaah, Swadhaa pitrubhyah*

swaah, Namu Rudraaya Pashpataye swaah, Devebhyah swaah, Pitrubhya swadhaastu, Bhutebhyo namah, Manushyebhyo hantaa, Prajaapataye swaah, Parameshthine swaah/

The following thirty six oblations are addressed to Agni, the totality of Devas, Dhruva, Dhruva Kshetra, Achyuta Kshita or the Eternal Abode, Agni sacrifice as rightly offered, Dharma, Adharma, Jala Devata, Aoushadhi Vanaspati, Raksho-devajanaas, Gruhya or household deities , Avasaana or Deities in the outskirts of one's house, Avasaanapati or the Chief of outskirt Devatas, Sarva Bhutas, Kaama or the Lord of Desire, Antariksha , Dive or Swarga, Surya, Chandra, Nakshatra, Indra, Brihaspati, Prajapati, Brahma, Pitru Devatas, Rudra-Pashupati, Devas, Pitrugana or the Departed Souls, Bhutas or a wide range of Devataa samaana Swarupas, Manushyas, Prajapati, Parameshthi or Brahma the Chaturmukha.

- Kathopanishad

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

I.iii.1) *Ritam pibantau sukrutasya lokeguhaam pravishtau parame paraardhe, Chaayaa tapau brahmavido vadanti panchaagnayo ye chatrinaachiketaah/*

(Both the Self and the Supreme are stated to be encased in the secret cavity of one's own heart as the two shades of illumination: one who enjoys of good 'Karma' or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the **Panchaagnis or Five Fires** viz.

Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Avasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; they also enjoy the resultant fruits of deeds. These two kinds of entities who do or do not do so are well defined: those who drink the juice of Truth as flown from 'Sukruta' or works of virtue and the others who do not; these are the 'chhatraiah yaanti' or those distinguished under the regal symbols of Umbrellas! Now, the Supreme is encased in the heart's cavity as also as Omnipresent all over the length and breadth of the Universe; that is 'Parame paraardhe' or the Uniqueness Beyond!)

I.iii.2) *Yah seturi jaanaa- maksharam Brahmayat paramam abhayam titeerskataam paaram Naachiketam shakemashi /*

(This setu or the bridge is between the Naachiketa Fires and Sacrificers on one hand and those who wish to cross it beyond 'samsara' to 'abhayam-aksharam-Brahma!)

Chapter Six on Agni Deva vide Puranas- 1. Matsya- 2. Bhavishya-3. Varaha- 4. Brahmanda

1. Matsya Purana

Description of Agni Vamsha-Origin of Main Line Agnis:

Agni Deva was Brahma Manasa Putra (the mind-born son). From Swaha Devi, Agni begot three sons viz. 'Paavaka' (Dakshinaagni), 'Pavamaan' (Garhapatya), and 'Shuchi' (Aahavaniya) who are also known as Agni. Paavaka is also called 'Vaidyut' or produced from the currents of water, Paavana as 'Nirmathya' or created by Nirmathana (friction) and Shuchi is 'Soura' or created purely from Surya's radiation. All the Agnis are stated to be of 'Sthira Swabhava' or of stable nature. Pavamaan's son is called 'Kavyavahan'; Paavak's son is 'Saharaksha' and Shuchi's son's name is 'Havyavahana'. Devata's Agni is Havyavaah,

who was Brahma's first son. Saharaksha is the Agni of Asuras, while Kavyavaahan is the Agni of Pitru Devas. Thus the three Agnis are of Deva-Asura- Pitaras and their progeny-sons and grandsons-are as follows: Pavana's son or the grandson of Brahma is known as 'Brahmaodanaagni' called 'Bharat'; 'Vaiswanara Agni' carries Havya for hundred years; if 'Pushkar' / Aakash (Sky) is resorted to 'Manthana' (skimming), Athavarka Rupa's Agni was created and that Agni is called 'Dadhyangarthartha Varna' or Dakshinagni. The Ahavaniya Agni which is the favourite of Devas and Brahmana's too got divided into sixteen parts into Kaveri, Krishna veni, Narmada, Yamuna, Godavari, Vitasta or Jheelam, Chandrabhaga, Iravati, Vipaasha, Kaushiki (Kosi), Shatadru (Satlaj), Sarayu, Sita, Manaswini, Hladini and Pavana. The Agni which emerges from these Rivers is called 'Dhishnu' or 'Dhishnya', which caters to the purposes of Yagnas on the banks of these Rivers. Thus this Agni moves about to the banks of various Rivers to facilitate various punya Karyas by the names of 'Vibhu', 'Pravaahan', 'Agnirgha' and such other Dhishnu Rupas. In addition, there are certain 'Anirdeshya' and 'Anivarya' (unforeseen and inevitable) circumstances, when 'Vasavi' Agni also known as 'Kushanu' is always available on the northern part of alternative Vedika or Platform of Yagnas. This Vasavi Agni has eight sons whom Brahmanas venerate, viz. Barhish (hotriya Agni Havyavahan), Pracheta (Samsahayak), Vishwadeva (Brahmanaachhamsi), 'Swambhu' Agni called Setu; Avabhruta Agni originating from Varuna, Hridaya nama Agni or popularly known as 'Jatharaagni' originating from the food items, Manumaani Agni which is Badabaagni emerging from deep Seas and Saharakshak Agni residing in households fulfilling desires of human beings. Besides, Agnis are meant for Kaamna Puri (fulfillment) or to those who perform Yagnas viz. Rakshoha Agnis also known as 'Yatikritas'. Additionally there are eight Agnis viz. Surabhi, Vasuratna, Naada, Haryaswa, Rukmavaan, Pravagya, and Kshemavan who were all the progeny of Shuchi.

2. Bhavishya Purana

'Agni Kunda Nirman' and 'Shodasopacharas' in 'Agni Puja': Depending on the purposes for which 'Agni Karyas' are meant, or the number of 'Ahutis' or Offerings are decided, Agni Kundas are constructed accordingly and these are broadly of ten types viz. Chaukore, Vruth, Padma, Artha Chandra, Yoni Akrutika, Chandraakar, Panchakona, Saptakona, Ashtakona and Nava kona. Indeed, no 'homa' or Yagna is ever attempted without an Objective-either for a personal gain or for 'Jana Kalyan' or General Propitiousness or sometimes even negatively motivated! Also the number of 'Ahutis' (homas) might vary from modest numbers to hundred, thousand, Ayut, Lakh, Crore! Graha Shanti is the normal objective aiming at 'Shanti' and 'Pushti' or Peace and Well-Being; but when Yagnas are organised for General Objectives like Success in Battles, Eradication of Epidemics, Floods, Earth Quakes etc. the number of Ahutis is to be at least ten thousand or even a lakh. But if homas are performed for Evil Purposes, the results might initially be fruitful, but in the long run, they tend to be self-destructive! Agni Kunda has to be blemishless without impurities like hair, bones and excreta; the entire bhumi must be dug up deep, watered and seeded to ensure quick sprouting of seedlings. The Kunda area must be purified with Omkara, sprinkled with kusha grass water of a holy river preferably; in fact there are eighteen prescribed 'Samskaras' of Purifying Exercises before installing Agni in the Fire-Pit. At the time of Installation of Agni in the Kund, the Agni Beeja Mantra viz. 'ram' as also Shiva Beeja Mantra 'Sham' be recited to infuse Shiva Shakti into Agni along with sprinkling of Kusha grass water. This process ensures the fulfilment of the targetted objective of the Ahutis. Having installed Agni in the Kund, worship of Devi Bhagavati and Bhagavan is to be performed with 'Arghya', 'Paadya' and 'Achamaneeya'. The relevant Mantra to propitiate Agni is *Pithru Pingala daha daha pacha pacha Sarvajnaajnaapaya swaaha*/ Agni Deva is stated to utilise three of his 'Jihvas' (tongues) viz. Hiranya, Kankaa and Krishna (The Sapta

Jihvas are stated to be Viswa Murti, Sphulingini, Dhumravarna, Manojava, Lohitasya, Karaalaasya and Kaali, as described elsewhere). The Samidha material used for different kinds of Homas vary too; for example, in Ajyahoma Tri Madhu (Milk, Sugar and Honey) is used, likewise, Anna and Payasa, Gold, Padmaraga, Bilwa patras, Tilas (in Pitru homa), Candana, Agar, Camphor, Gandha etc. are used in different types of Yagnas such as Naitthia Karma, Ikshu homa, Deva Homa, Padma homa etc. Full care must be taken while the specified material is utilised as otherwise adverse effects might have to be faced!

Before taking up Agni Puja with Shodasopacharas, a devotee should invoke the Moola Devatha Trinetra Ishwara by offering red flowers. Then welcome Kamadeva, Indra, Varaaha and Kartikeya at the four entry points. The Sixteen Services to Agni Deva should be provided as follows: Aasana Mantra: *Twamaadih Sarva bhutaanaam Samsara -arava taarakah Paramajyoti rupastvamaasanam saphalee kuru* (Agni Deva! You are the uplifter and saviour of the humanity from the deep Oceans of ‘Samsara’ and also the ‘Parama Jyoti’; do accept a Seat before we initiate our sincere Puja); Prarthana Mantra: *Vaiswanara Namastestu Namastey Havyavaahana, Swaagatam tey Surashreshtha Shaantim kuru namostutey/* (Vaiswanara Deva! Havyavaahana! We are beholden on your arrival and welcome sincerely; kindly grant us Peace); Padya Mantra: *Namastey Bhagavan Deva Aaponarayanatmaka, Sarvaloka hitaarthaya Padyam cha prati –gruhnataam/* (Jala Swarupa Narayana! Accept water for washing your feet and bless us) Arghya Mantra: *Narayana Paramdhaama Jyoti Rupa Sanatana, Gruhaanaarghya mayaa dattam Viswarupa Namostutey* (Vishwa Rupa! Jyoti Rupa! Sanatana Deva! Paramdhaama! Narayana! My salutations to you; Please accept this ‘Arghyam’ being offered by me reverentially); Achamaneeya Mantra: *Jagadaaditya rupena Prakaashayati yah sadaa, Tasmai Prakaasha Rupaaya Namastey Jaatavedasey/* (As you are resplendent in the Form of Aditya Rupa, Jata Veda, Prakasha Swarupa and Vaisvaanara, do oblige us by accepting this Achamaneeya water!); Snaaneeya Mantra: *Dhananjaya Namasteystu Sarva Paapapranaashana, Snaaneeyam tey mayaadatam Sarva kaamaartha siddhaye/* (My greetings to You Janaardana! Kindly accept this holy water to bathe you in a formal manner and grant us accomplishment of various ‘Siddhis’ or Spiritual Achievement); Anga prokshana evam Vastra dhaarana Mantra: *Hutaashana Mahaa baaho Deva Deva Sanaatana, Sharanam tey pragacchhaami dehi mey paramam padam/* (Devadeva! Sanaatana! Hutaashana! Mahabaaho! I am in your shelter. Kindly acknowledge this ‘Anga Prokshana’ or Sprinkling of water over Your Body Parts and also clothing); Alankara Mantra: *Jyotishaam Jyoti Rupastvamanaadi nidhanaatchyuta, mayaadatthamalankaaram kuru Namostutey/* (Agni Deva! You are such as would never step down from your high pedestal; You have neither beginning nor end; You are the Parama Jyoti Rupa; my reverences to You; kindly accept these ornaments and ‘Alamkaras’ or beautifiers and oblige); Gandha Mantra: *Deva Deva mudamyaanti yasya Samyak samaagamaat, Sarva doshopashaantyartha Gandheyam pratigruhyataam/* (Deva! All the Deities do calm down in Your august Presence; do accept this Sandal paste as a symbol of Your kind acceptance); Pushpa Mantra: *Vishnustwamhi Brahmaa cha Jyotishaam Gatirishwara, GruhaanaPushpam Devesha Saanulepam Jagad bhavet/* (Devesha, You are Brahma, Vihnu and the route to Jyotisha and Eshwara; do accept these flowers since they would enhance the fragrance of the whole World); Dhupa Mantra: *Devataanaam Pitrunaamcha Sukhamekam Sanaatanam, Dhupeyam Deva Devesha gruhnataam mey Dhanamjaya/* (Deva Devesha Dhanamjaya! You are the unique provider of happiness to Devatas and Pitras; please allow this ‘Dhupa’ to bring this aroma all over); Deepa Mantra: *Twamekah Sarva Bhuteshu Sthavareshu Chareshu cha, Paramatmaa Paraakaarah Pradeepah pratigruhnataam/* (Paramaatma who is stretched all over among the Beings in the Universe! Your Profile is indeed outstanding and stupendous; please increase the splendour manifold by accepting this token

Light and endowing us with happiness); *Naivedya Mantra: Namostu Yagnapataye Prabavey Jaatavedasey, Sarvaloka hitaarthaya Naivedyam pratiguhnataam/* (Yagnapati Jaataveda! You are the Almighty and the Supreme Source of Propitiousness; This Naivedya or offering of ‘Anna Prashad’ is being proffered to You for the contentment of the whole Universe); besides these there are more Services offered to Agni Deva such as Mantra Pushpam, Pradakhisna, Mangala Arati, Veda Parayana and Swasti. **Purnahuti** denotes the successful conclusion of any Agni Karya, without which the holy task remains inconclusive and fruitless. Recital of relevant Mantras at the Purnahuti normally covers ‘Sapta tey’--, ‘Dehi mey’--, ‘Purnaa darvi’--, ‘Punantum’ etc. Purnahuti needs to be performed while standing, but never seated. Also, depending on the type of the Yagna, the relevant Mantras describing the concerned Rishis, Chanda and Devatas invoked would be essential. During the Japa-sessions, count of the necessary number of the Mantras is crucial too. The number of Ritvijas is also as prescribed. The purpose for which the Yagnas are performed should be fulfilled indeed, if executed as prescribed.

Features of ‘Nava Grahas’ and Procedure of Navagraha Shanti Homa: *Adithyaya Somaaya Mangalaaya Budhaayacha Guru Shukra Sanirbhyascha Rahavey Ketavey Namah/* Surya, Chandra, Mangala, Budha, Brihaspati, Shukra, Shani, Rahu and Keta are all expected to be basically beneficent ‘Grahas’ (Planets). Description of their ‘Swarupas’ (Forms) is as follows: *Padmaasanah Padmakarah Padmagarbha samuddhitah, Saptaashvah Saptarujjuscha Dwibhujah syaat sadaa Ravih/* (Surya Deva has two hands wearing two lotuses, seated on a lotus flower; his luster is abundant like that of the outside part of a lotus; Surya Deva is comfortably seated on a magnificent chariot driven by Seven Horses). *Swetah Swetaambaradharah Swetaashvah Swetavaahanah Gadaapaanirdwibaahus cha Kartavyo varadah Shashee* (Chandra Deva is of white colour, wears white clothes, has white horses, white chariot, with ‘gada’/ mace and ‘Varada Mudra’ or sign of Protection). *Raktamaalyaambara dharah Shakti Shula Gadadharah, Chaturbhujah Raktaromaa varadah syad Dharaasutah/* (Dharaani nandana or the son of Earth, Mangala is adorned with Shakti, Trishula, Gada and Vara Mudra on his four hands; his body colour is blood red, wears red clothes and red flower garland) *Peetamaalyaambara dharah Karnikaa – rasamadyutih, Khadgacharma gadaa paanish Simhastho varado Budhah/* (Budha Deva wears yellow flower garland and yellow clothes with body colour too yellowish; he sports a sword, shield, mace and ‘Vara mudra’ by his four hands and is seated on a lion); *Deva daitya Guru Taddhat peetaswaitow chaturbhujaw, Dandinow Varadow Kaaryao Saakshasutra Kamandalu/* (The ‘Pratimas’ or Idols of Deva Guru Brihaspati and of Danava Guru Shukraacharya should respectively be of yellow and white colours; their hands are ornamented with Danda, Rudrakshamaala, Kamandalu and Varada Mudra). *Indra neela dutih Shuli varado Grudhra vaahanah Baana baanaasanadharah kartavy -orka suthastathaa/* (Shanaischara’s body colour is of ‘Indraneelamani’ / blue diamond; he rides a ‘Grudhra’ / Vulture and carries bow and arrows, Trishula and Varada Mudra). *Karaala vadanah Khadgacharma Shuli Varapradah, Neela simhaasanascha Rahuratra Prashasyatey/* (Rahu Deva is fierce looking, carries sword, skin sheath, Shula and Vara Prada by his four hands and is seated on a blue throne). *Dhumraa Dwibaahavah Sarvey Gadino vikrutanaanah, Grudhraasana gataa nithyam Ketavah Syurvara pradaah/* (Ketu Deva is of grey colour and of fierce Rupa with two hands showing gadaa and varada mudra seated always on a vulture) *Sarvey kireetinah kaaryaa Grahaa Lokahitaavahaah, Hyaanguleynocchritaah Sarvey shatamashtottaram sadaa/* (These are all beneficent Grahas worthy of ornamentation with ‘Kiritas’/head gears and be of hundred eight inches of Pratimas / Idols).

A ‘Vedi’(platform) is to be prepared with white rice grains with Surya Deva the Center, Mangal in the South, Brihaspati in the North, North East with Budha, East as Shukra, South East as Chandra, West as

Shani, South West as Rahu, and North West as Ketu. The Adhi Devatas to each of the Planets are as follows: Shiva for Surya, Parvati for Chandra, Skanda for Mangal, Vishnu for Budha, Brahma for Brihaspati, Indra for Shukra, Yama for Shanaischara, Kaala Devata for Rahu and Chitragupta for Ketu. The Pratyabhidevatas respectively are Agni, Varuna, Prithvi, Vishnu, Indra, Aindri, Prajapati, Sarpa and Brahma. Besides, Vinayaka, Durga, Vayu, Aakasha, and Ashvini Kumars and these are also to be invoked by individual names. While visualising the various Grahas, one has to visualise Mangala and Surya as of red colour, Chandra and Shukra as of white colour, Budha and Brihaspati as yellow, Shani and Rahu as black and Ketu as grey. The Kartha who is to perform the worship the Grahas should try to secure these coloured Vastras (clothing) and flowers as also apply Gandha (Sandalwood paste), offer Dhupa, Dipa and fruits. By way of Naivedya, Surya has to be offered 'Anna Payasa' / kheer; Chandra to be offered material made of ghee and milk; Mangala to offer cow's products, to Budha cooked rice and milk, Brihaspati curd rice, Shukra ghee and cooked rice mix, Shanaischara to be offered 'Khichidi' or cooked rice with lentils and ghee, to Rahu cooked corn grain and to Ketu 'chitraana' to be offered. On the Northeast side of the Vedika, a 'Kalasha' (vessel) has to be arranged containing 'Akshatas' (raw rice grains mixed with turmeri powder) and curd inside, covered on its top with tender mango leaves, and duly wrapped around with new cloth, with fruits kept besides. In side the Vessel should be placed 'Pancha Ratnas' and 'Pancha Bhang' or the roots of Five Trees viz. Peepal, Bargad, Paakad, Gular and Mango. Into this Vessel, 'Avahana' or salutary reception/ invocation of waters of Varuna, Ganga and other Sacred Rivers, Samudras, Sarovaras should be performed. Then the Chief Priest would pre-collect the Earth of River-beds, Goshaalas etc and apply to the 'Karta' /devotee and recite the Mantra saying: *Sarvey Samudraah Saritah Saraamsi jaladaa nadaah aayaantu Yajamaanasya duritah kaarakaah/* (May all the waters of Samudras, Rivers, Rivulets, Sarovars and cloud / rain waters be prayed to clean up and purify the Karta. Later on, let 'havan' be initiated with ghee, rice, yavas, til /sesame seeds; then 'samidhas' or the bark / branches of specified trees viz. 'madaara', 'palaasha', 'khaira', 'chichinda', 'peepul', 'gular', 'duub' and 'Kusha' should be used to appropriate 'Grahas'. To each of the 'Grahas', there should be one hundred offerings (or atleast twenty eight) 'Ahutis' should be made along with honey, ghee and curd; the measurement of 'Samidhaas' must optimally be of the size of thumb-top to pointing finger-top made of branches, barks and leaves. The Purohitas / Priests should address each or the specified Grahas with the relevant Mantras as designed appropriately and slowly in proper intonation. Again, the samidhas with ghee are to be offered ten times. There after, each Graha has to be appeased one by one: Surya should be pleased with the havan as per the Mantra *Akrishnena Rajasaa vartamano nivesayannamrutam marthaumcha Hiranyayena savitaa rathena Deva yati bhvanaani pasyan;* then to Chandra with the Mantra : *Apyaayaswa sametutey Viswataassoma vrishniyam, Bhavaavaajasya sangadhey;* to Mangala by the Mantra viz. *Agnirmurdhvaah Kakuppatih Prithivyaa Ayam, Apaagum retaamsi jinvati/* ; to Budha with the Mantra: *Udbhudhvassajney prati Jaagruhey namishta purtey sagum srujedhaamayamcha, punah krunnvag sya pitaram yuvaa namanvaataagum srujethaa mayamcha/* ; to Guru by the Mantra: *Brihaspatey ati yadaryo arhaaddyumadwi bhaati kratumajjeneshu, yaddeedayaccha vasarta prabhaata tadasmaasu dravinam dehi chitram;* to Shukra by the Mantra: *Sukramtey anyadyajata tey anyadwisha ruupey ahaneedyouri vaasi, Vishwaahi maayaa avasi swadhaavo bhadraatey puushanniharaatirastu/;* to Shanaischara with the Mantra: *Sham no devirabhheshtaye* or alternately with the Mantra : *Shamagniragni bhiskarachannastapatu Suryah sham vaatovaa tvarasaa Apasridhah;* to Rahu, the relevant Mantra is: *Om kayanaschitra Aa Bhuvadutee Sadaa Vrudhaas –sakhaah kayaa shachishthayaavrutaah/;* and to Ketu, the relevant Mantra is: *Om Ketumkrunnanna ketaveypeso maryaa Aa pesasey Samushadbhirajaayathaah/*

After seeking the blessings of the Nava Grahas, other significant Deities are also to be pleased by performing 'havans': To RUDRA DEVA first corresponding to Surya: *Aa Vo Raajaana Madhvasarasya Rudram* or alternatively: *Kadrudraaya prachetasey meedushthamaaya tavyasey, vochema shantamagum hrudey*; to DEVI UMA corresponding to Chandra: *Apo hi shtha mayo bhuvah taana oorjey dadhaatana, Maheranaaya chakshusey yoh vah Sivatomorasah tasya bhaajahateha nah/ Usiteerava Maatarah/ Tasma arangamama vah yasya kshayaaya jinvatha, Apo janaayata cha nah/ Om Bhurbhuvassavaha* or alternatively *Gowrimimaaya salilaani takshatyeke padi dwipati saa chatushpadi, Astaapadi Navapadi babhuvushi Sahasraakshaaraa paramevyoman*; to Swami KARTIKEYA : *Syona Prithivi Bhavaanruksharaa nivesani yacchaanassarmasa prathaah*; to Vishnu: *Idam Vishnurvichakramey tredhaa nidadhey padam, Samoodhamasyapaagum Surey*; to BRHAMA: *Taneeneesaanam Jagatasthasdhushash pati dhiyam jinwamavasehoo maheyvayam, Pusaano yatha Veda Saama Sadvradhey rakshitaasaayu radabha swastaye/ OR- Brahmaajajnaanam prathamam purastadwi simatassuruchovena aavah, Sabuddhniya Upamaa Asyavishtha assatascha yonimasatas cha nivah*; to INDRA: *Indram vo Visswatassari havaamahe janebhuh Asmaatamastu kevalah*; to Lord YAMA: *Ayam Gowh prusni rakrami dasananmaataram punah pitaramcha priyamtsuvah*; to CHITRAGUPTA: *Sachitra chitram chitayamtasmey chitrakshatra chitratamam vayodhaam/ Chandram rayim puruveeram Bruhantam Chandra chandraabhirgrunutey yuvaswa/ to AGNI: Agnim dutam vruneemahey hotaaram Vishvavedasam, Asyayajjassya sukrutum/ to VARUNA: Imam mey Varuna shrudhee havamadya cha mrudaya twamanassuraachakey, Tatwaayaami Brahmanaa vandamaanasta daasaastey Yajamaano havirbhih/ Ahedamaano Varuneha bodhuru sagmusma maa na Ayuhu pramosheeh, Yacchidhetey visho yathaa pradeva Varuna Vratam meemaamsi dyavidyavi/ Yat kinchidam Varuna Daivye jenobhidroham mamaanushyaascharamasi, Acchitheey Yattaava dharmaa yupomimaa nastamaadenaso Devari rishah/ Kitavaaso yadrirupurna deevi yadvaagha satyamuta yannavi, sarvaa taa vishya sthitireva devatha te syaama Varuna priyaasaha*; PRITHVI Mantra: *Prithivy –antariksham etc.*; to VISHNU DEVA : *SahasraRirshaa Purushah sahasraakshas –sahasrapaat, Sa bhumim Vishwato vrutvaa Atyathishthaddashaangulam/* ; to Devi DURGA: *Om Jatavedasey sunamaava Soma araati yato nidahaati Vedah, Sanah parushadati Durgaain Viswaanaaveya Sindhum diritaadyaghnih*; to PRAJAPATI: *Praja patena twadetaanyanyo Vishwaa jaataani paritaa babhuva, Yatkaamaastey juhumaastanno Astuvagagg syama patayo rayeenam*; to VINAYAKA: *Om Ganaana – antwaa Ganapatigum havamahey Kavim Kaveenaamupashramastapam, Jyestha raajam Brahmanaam Brahmanaspata Aanashrunvannooti - bhisseedaa saadhanam/ to VAYU: Tava Vayavrtaspatetwashtarjaamataradbhuta, Aavaasya vrinee mahey/ to ASHWINI DEVATAS: Kraanaashishmura heenaamhinvanrutasya deedhitam, Viswaaparipriyaa bhuvadadhvitaa/ Aaditpratannasya retaso Jyotih Pasyanti vaasaram paroyaddhyatey Divaa/* Thus satisfying the Deities above and others with appropriate Mantras with 'Havans' with 'Ajjam', that is ghee plus other suitable materials, POORNAHUTI should be performed commencing with *Muurthaanam Diva etc.* including fruits, flowers, dry fruits, and other suitable materials including vastras, gold etc. as a grand finale with musical instruments, 'Veda ghosha', and parikramas of Yagna Purusha. This would be followed by 'Abhishka' / 'Mangalika Snaan' to the Karta and his wife along with Mantras saying: May Brahma, Vishnu and Maheswara purify you; may Vaasudeava, Balaraama, Pradyumna and Aniruddha bring in Victory to you; may Indra, Agni, Kubera, Yama, Nirruti, Varuna, Pavan, Sehanaaga and Dikpalakaas protect you; May Kirti, Lakshmi, Dhurti, Medha, Pushti, Shraddha, Kriya, Niti, Buddhi, Lazza /modesty, Shanti, Tushti, Vapu and Kanti-the wives of Dharma bless you; may the Navagrahas safeguard you; may Deva, Danava, Gandharva, Yaksha, Naga, Daithya, Rakshasa, Sarpa and the entire Srishti provide you 'raksha'. After the 'Ashirvaad'/blessings, the chapter of 'Daanas'to satisfy the

Brahmanas would commence. There are prescribed Danaas as follows: to propitiate Surya Graha, the Daana is a Kapila cow, Chandra a Shankha, Mangal a bull; to Budha gold, Brihaspati yellow clothes, Shukra a whirs horse, Shanaischara a black cow, to Rahu the suitable Daana of a Metallic 'Vastu'/ material and Ketu a goat.

3. Varaha Purana :

Creation of Agni Deva, his several names and implication of worship

When Maha Vishnu created 'Panchabhutas' (Five Elements) and Loka Pitamah Brahma and commanded the latter to initiate creation, Brahma could not do so and he was extremely confused and hence angry and the rage created thousands of flames called Agni who became extremely thirsty. When Agni asked Brahma as to how his thirst could be quenched, Brahma showed three types of satisfying it viz. sharing the 'Dakshinas' received by Devas and hence Agni was known as 'Dakshinagni'; the second way of Agni's thirst was by carrying the Havans (Homas and Yajnas) performed in the Trilokas (Three Worlds) in favour of various Deities as their 'Vahan', thus becoming Agni popular as 'Havyavahan'; the third way is that since Agni is present in each 'Griha' or household, he is known as 'Garhapatyagni'. Brahma further named Agni as 'Vaisvanara' as the latter provides the means of bestowing 'Sadgati' (Salvation) to the virtuous beings performing havans and other good deeds. Agni is 'Jataveda' or protector of both Known and Unknown material; 'Naaraa Prashamsa' - 'Naar' or people, especially 'Dwijas' or twice born Brahmanas, Kshatriyas and Vysyas do 'Prashamsa' or praise; Known as 'Dravinoda' as Agni provides money power. The other popular names accorded by Brahma to Agni are 'Tanunpath' (Agni protects Sharir/Asharir), 'Prapurna' (full of everything) and many other names. Agni desired to Brahma to designate a day of each Month so that all concerned would perform worship to Him. Since this was a unique request made by any Deity for the first time, Brahma confirmed *Pratipada* as a day of significance for Agni. Brahma blessed Agni that Pratipada be popularised among all the Lokas and worship to Agni by way of fasting (Upavas) or at the most by taking milk would qualify a devotee to acquire prosperity and Tejas (radiance) during the current birth and to secure Kingship in the next birth and certainly please the Pitru Loka.

4. Brahmanda Purana :

Agni Vamsha:

Agni is one of the beloved 'Manasa Putras' of Brahma Deva. He married Daksha Putri Devi Swaha and their sons were Pavamana, Shuchi and Pavaka. Pavamana (Garhapatyagni) is created as a result of 'Arani' or churning, Pavaka (Dakshinaagni) is devised by Vidyut or lightning and Shuchi (Ahavaniya) is based on the Solar source or from Surya- hence called Souraagni. Pavamaahana's son was Kavyavahana meant for Pitras; Pavakas's son is Saharaksha and that category of Agni is relevant to Raakshasaas; and Shuchi's Agni is called Havyavahana meant for Devas. Brahma's elder son was Brahmadataagni who bestowed Loukikaagni to the world and Brahmadataagni's son was Vaishwaanara; he carried Havya to Devas for long and merged it in Pushkara Samudra; that Loukikaagni was secured by one Adharvana and subsequently came to be known as Adharvanaagni. From the lineage of Adharvana came Samsya and Shuka. Samsya had two sons viz. Savya and Apasavya. Samsya was celebrated by the posterity of Brahmanas and to keep his memory everlasting merged 'Aavaniyaagni' in the waters of sixteen rivers so that the following generations of Brahmanas could invoke that Agni from the River waters to perform

Yagnas on the banks of the select sixteen rivers of Bharat viz. Kaveri, Krishnaveni, Narmada, Yamuna, Godavari, Vitasta, Chandrabhaga, Iravati, Vipasha, Kousiki, Shatadru, Sarayu, Sita, Sarasvati, Hraadini and Paavani. The illustrious Samsya established Agni Dhaamas called Dhishnas and those who maintained the Dhaamaas came to be known as Dhishnas too. Their generations classified some of the Agni Karyas as ‘Upastheyaas’ or those which could be retained such as Vibhu, Pravaahana, Anirgha etc and some others as ‘Parityaktavyas’ or discardable. In addition, a few were added to the list of Upastheyas since such Agni Karyaas were ‘Anirdeshyas’ or unforeseen and ‘Anivaryaas’ or inevitable. For eg. Vaasavi Agni is practised in some of the Vedis in Northern Parts of Bharata; this Vasavi has eight branches viz. Barhisha (Hotriya Agni Havya vaahana), Pracheta (Samsahaayaka), Vishwadeva (Brahamanachhaamsi), Avabhritaagni originating from Varuna; Hradayaagni or Jatharaagni relevant to food items, Badabaagni emerging from deep Seas, and the most popular Saharakshaagni for the fulfillment of House-holders or Grihastis. Apart from the above, there are other Agni Karyas such as Rakshognis for Raksha/Kavacha or Shields, Kaamaagnis for fulfillment of specific wishes, and so on. There also are Agni titled Surabhi, Vasuratna, Naada, Haryaswa, Rukmavaan, Pravagya, and Kshemavan –all the progeny of Shuchi Deva. Needless to mention Abhicharika Agni Karyas of negative nature with the objective of harming others to benefit the Kartas. Thus there are Agni Karyaas of various nature: Nitya, Naimittika, Kaamyas, Prayaschaattika, Abhicharika, and Daivika.

Agni as the base of the study of Jyotisha and Astronomy:

Maha Muni Suta explained to Sages some basic concepts before delving deep into the Science of Astrology. Solar Movement which is stated to be responsible for the origin of all the Planets is strongly believed to be based on Agni by the Vedic Age. Rig Veda prescribed various Agni Karyas and Puranas also endorsed the belief. It is not only to determine the Solar Movement but also to the preservation of Tri Lokas that Agni is rudimentary. The rays of Surya which are able to captivate water from various sources are indeed due to the absorptive capacity of Agni of the Sun Rays and hence the cycle of rains, the Ritus or Seasons, Ayanas, Samvatsaras, Kalamaana, Planetary positions, and the eventual impact brought about on the human and other beings. There are three types of Agni viz. Devata related, Bhoutikaagni and Water generated Earth-related Agni called Vidyut Sambhava or Born out of Lightning or Abyoni; as the night is over the Unknown Brahma desired to visualise water and Earth in the darkness and assumed the form of a tiny ‘Khadyota’ (glow-worm) and viewed Agni for illumination and named it as ‘Parthivaagni’ or Terrestrial Fire and divided into three forms viz. ‘Vaidutaagni’, ‘Jatharaagni’ and ‘Souraagni’. Vaidyutaagni is not assuaged due to rains nor human bellies but only due to friction of wood. Jatharaagni has no illumination and is not visible. Souraagni gets terminated by the Sun Set and enters Agni and gets revived at Sun Rise. Illumination and Heat promote and increase each other. Alike in the Northern and Southern hemispheres, when Sun rises the night enters water and water gradually gains heat and radiation; at the time of Sun Set the day enters waters and thus the latter gains transparency next morning. Thus in this order the Earth’s hemispheres the Sun Rise and Sun Set or the day and night respectively enter water. Surya Deva absorbs water through his rays and hence called ‘Shuchi’ or pure. This is related to Earth-related Agni and hence called Shuchi; the latter means Agni with thousand rays which absorb water from various sources like oceans, rivers, wells and all water-bodies. The rays of Agni create both cold water and hot water as also four hundred peculiar forms; those rays which could produce heavy rains are called chandana, Sadhya, Kutana, Akutana and Amrita. Besides these rays, there are three hundred other rays which produce snow. The Snow-fall creating rays are known as Drisyaas, Meghaas, Yaamyas, Hradinyaas (resounding ones) and they have limited illumination and such rays are called Chandras.

Those rays which create heat are white in colour numbering three hundred are called Shuklas, Kuhakaas, and Vishvabhuts. Surya Deva distributes these rays to human beings as well as Pitru Devas equitably and satisfy them. Surya helps utilise these rays to Human beings by way of herbs and vegetation, to Pitras by way of Swadhaa-Homas and to Devatas by way of Amrita. In the Vasanta or Spring and Greeshma or Summer seasons, Surya blazes three hundred rays of Agni to heat up the World while he showers in Sharat Kaala or rainy season by four hundred Agni-Kiranas ; in Hemanta or early winter and Sishira or late winter Seasons three hundred rays are utilised.

Chaper Seven on Agni Deva vide 1. Dharma Sindhu details_Homa Prakriyas 2. Dharma Bindu 3. Paraashara Smriti 4. Aapastamba Grihya Sutras

1. Dharma Sindhu

Performing Nitya Auoposana Homa by one- self is far better than by proxies as that tends to reduce the fruit by half. However the proxy could be one's wife, son, daughter, brother, brother-in-law, son-in-law, any other relative or by Ritviks; but what is important is to perform the homa. On 'Parva dinas' or festivals and the auspicious days, this is better performed by the self. Well before the Suryodaya or Suryasta, Agni or Gruhaani is readied and the Agni Karya is initiated after the Sun Rise or Sun Set. At the 'Agni Prajvalana' or when the Agni is at full bloom till its end, the Homa is executed with the recitation of 'Om Bhurbhuva Swaha' by way of continuous 'Ghrithaahutis'. The Aahutis are offered during the ten ghadiyas after Sun Rise ie till the ninth ghadi before the Sun Set and any extension thereafter should be done after Prayaschitta by way of four additional Ahutis with the Mantra *Doshaavastarnamah Swaaha* and Samskara (Purification) of Homa saamagri. After the Shrouta Homa, Smaarta Homa be performed too. Some persons perform Smarta Homa earlier. In the context of Aadhaana and Punadaadhaana, Homaarambhas are always performed in the Saayankaalas only. The homaas in the morning and the evening are to be done only by the same Homa Dravyaas. However, the Kartha might not be the same.

Ashvalaayana Smaarta Homa Prayoga: After Aachamana and Pranayama, there should be a Sankalpa: *Shri Parameshwara pretyartham Saaya –moupaasana homam / Praataroupasana homam vaamuka dravyena karishye/* Reciting *Chatvaari Shringaa Mantra* as Dhyana, the Karta would sprinkle water thrice all around with his hand, touch the darbhas that are spread over, lift the north placed darbha, light the Samidhas and Homa dravyaas with its pratibimba or reflection of the lit darbha and pray to Prajapati with the Ruk viz. *Vishwaani na*, place the Samidha in Agni and offer hundred rice grains to Agni saying *Suryaaya swaaha* as the Prathamaahuti. On mentally announcing that the offer of more than hundred rice grains be made, the Dwiteeyahuti is made to Prajapati with the invocation *Prajaapataye namaha/* Then 'Agnypasthaana' is made without Paristraana (counting the number of Kushas) but with Parisamuhana (Sprinkling water around the Sacrificial Fire) and Paryukshana (directing the right hand of the Karta from one direction to another direction, spreading darbhas and initiating the worship service). *Agna Aayumsheeti tistrunaam Shatam Vaikhaanasaa Agnih Pavamaano Gayatri Agnyupastaaney viniyogah/ Agneytwanna iti cha tistruu-naam Goupaayano Loupaayano vaa Bandhuh Subandhuh shruta Bandhurvipabandhu schaagnir –vipadaa viraat Agnupasthaaney viniyogah/* (The Upasthaana of Agni is performed by reciting the three Ruchaas of *Agna yaamyushi* Mantra whose Rishi is Shanta Vaikhaanasa, Agni is Pavamaana Devata, Chhhanda is Gayatri; the four Ruchaas of *Agney Twanna Mantra* whose Rishis are Goupaayana or Loupaayana and Bandhu-Subandhu-Shruta bandhu and Vipra bandhu Rishis,

Agni as Devata and Chhanda as Dwipada Virat; *Prajaapatey Hiranya Garbhah Mantra* whose Rishi is Hiranyagarbha, Devata is Prajapati, Trishthup as Chhanda; *Tantum Tanvandeva Mantra* whose Devataa is Agni, and Jagati as Chhanda; and *Hiranya garbho Hiranya Garbhah* whose Rishi is Hiranyagarbha, Devata is Prajapati, Chhanda is Trishthup; thus all these Mantras are in Viniyoga for the Upasthana. These Mantras are to be recited standing in Vaayavya Disha. After the Upasthana, the Karta is to be seated and would recite *Maanastoka etc. Mantraas* while applying ‘Vibhudi’ on the forehead and the body finally praying to Vishnu and stating *Anena homa Karmana Shri Parame -shwara preeyataam* (May Parameswara be pleased by this Homa.). In the morning, there would be the Viniyoga of Suryopasthana with three Prajaapatyaas viz. *Suryono divassuryaschakshuh Suryo Gayatri Suryopasthaaney viniyogah*; *Udyutyam Kanvah Praskanvaha Suryo Gayatri Suryopasthaaney*; and *Chitram Devaanaa - mangirasah Kutsa Suryastripshut Suropasthaaney viniyogah*/ (For the Suryono Mantra the Rishi is Sourashya Chakshu, Surya is Devata, and Gayatri is Chhanda; the Udyuktm etc. Mantra has Kanva-Praskanva as Rishis, Surya is Devata and Gayatri is Chhanda; Chitram Devaanaam Mantra has Angirasa-Kutsa as Rishis, Surya as Devata and Jagati as Chhanda; and to Namomitrasya Mantra the Rishi is Soumyobhitapa, Surya is Devata and Jagati as Chhanda; in all these cases, Suryopasthana is Viniyoga. Some Vidwaans however believe in the reciting of *Tantumtanvan* in the Suryopasthana in the morning. It may however be cautioned that when the Homa Prayoga is done by the Kartha’s wife or daughter, there should not be the Viniyoga of the Dhyaanopasthana Mantras.

Hiranyakeshiya Homa Prayoga: The Hiranya Keshiyaas propose the Sankalpa seeking the willingness and Satisfaction of Parameswara and initiate the Homa to perform ‘Parisamuhana’ and ‘Paryukshana’ with the Mantra *Yathaaha tadvasava*/ from Dakshina (South) to Purva (East); the first mention of the Mantra is *Aditenumanyusva* from Dakshina to Purv; then *Anumatenu manuswa* from Paschima to Uttara; the third Paryukshana is *Sarasvatenu manyuswa* from Uttara upto Purva and finally the fourth Paryuksana in all directions from North to North with the Mantra: *Devasavitah prasuva*. Then quietly take the samidhaas on hand and perform ‘parishena’ in all the directions and into the Homa kunda. Then recite: *Aditenvamaggasthaah Anumtenvamaggastaah Saraswaten -maggahthaah Deva Savitah praasaavih* and perform prokshana or sprinkling water in all the directions circularly. *Udyutyam and Chitram Devaanaam etc.* Mantras are used for Prahahkaala Upasthana while *Agnirmurdhaa Diva and Vaangmaney Pushkataadadhi* Mantras are utilised in the Saayamkaala’s Upasthaama.

Aapastamba Vidhana Homa: In the evening, the Aapastamba Sutris make two Aahutis , one by the Mantra *Aganaye swaaha* and *Agnaye swishtakrutey swaha*/ In the morning their Aahutis are made with the Mantras *Suryaya swaha* and *Agnayey swishrakrutey swaaha*. That is all the difference and the rest would be as in the case of Hiranya keshi vidhana.

Katyaayana Homa Prakaara: To Katyaayanaas the Saayam Kaala Homa at Suryastama is the one which was done at the Pratah Kaala Homa before Suryodaya. From the Pratahkaala’s Upasthana till Sandhya Karma and Gayatri Japa is carried out in this. Then Sankalpa is made as earlier and after picking up darbhas from the deposit, transfer three darbhas from the left to the right hand and offer them to Agni, take water to perform prokshana with Akshataas around the Homa Sthaana and recite the Swaaha Mantra viz. *Agnaye swaha Prajapatayey Swaaha* / The Homa is done with curd or rice grains. In the morning the Homa is performed with the Mantra: *Suryaaya swaahaa, Prajapataye swaha*. The Upasthana in the evening is done with *Samastwaaya* and in the morning with *Vibhraat*. In case there is any shortcoming in the Homa then the Prayaschitta is the recitals of Ashtottara / Sahasra Gayatri Japa.

Homa Dravyaas and Homa Lopa Prayaschitta: The normally utilised material in the HomaKaryas include Dhanya, Yavaas, rice and wheat in raw form, tilaas, milk, curd, and ghee. The materials for 'Uttaraahutis' are to be larger in quantity than in the Purnaahutis. Samidhaas include Arka, Palaasha, Apamarga, Peepul, Gular, Shami, Durva, Darbha, Bel, Vata etc. all with skins and of the length of ten to twelve inches long. If Homa and Aahutis are performed together, then the Mantra Yatra vetta vanaspatey be recited. If Nitya Homa suffers from a break, then 'Aajya Samskaarana' be resorted to and offered to Agni four times ie Ekam, Dwi, Trini and Chatvaari while reciting Manojyotirjusha taam/ In the event of Nitya 'Homaatikramana' or 'Homa Lopa' (default or deficiency in the Homa) then the Ghee's samskara or purification is done and after filling the ghee with the ladle by four times and homa is performed with the Mantra Manojjyoti turshataam/ If twelve days continuously there occurs a Homa Lopa and there should be a Praayaschitta by doing Samskaara or purification of Homa dravyaas and additional Aahutis twice over in double count. Besides this, there should be Upasthaana of Agni, Surya and Prajapati without Homa so that the memory of that prayaschitta should sink in the Karta's inner self. When there is Ashoucha or any such unavoidable situations, then also similar praayaschittaas need to be observed. While this is the manner in which Hiranyakeshis observe, Aapastamba Sutris observe Prayaschitta for three days. As Agni naashana occurs for more than twelve days, the Karta himself has to perform the Homa but not by proxies. When Agni is sought to be revived by the Self himself called 'Atmaaropana' then after three days again then there should be repeat 'Aadhaana' of Agni to ensure that there should not be 'Avaropana' again.

Saayam Pratah Homa's dispensation: In case both the Saayam-Pratah Kaala homas are done together, then there should be a Sankalpa to say *Saayampraatarhomousamasya karishye* and at the Homanta 'prokshana' or sprinkling water in a circular manner and 'Samskarana' or purification of the Homa Dravyas are performed. Then the Samidhaas are placed in the Agni, 'Aahutis' given with *Suryaya Prajapataye* and after Havishyaanta Upasthana is achieved with the recitation of the Mantra *Pancharchascha Vama Devassurya Vaishanarou trishtup/*

Paksha Homa: On the Maasa Pratipada Tithi, there would be a Sankalpa: *Adya Saayamaasaa- rambhya Chaturdashisaayamavadhikaan Pakshahomaatasrena karishye/* (Commencing from this Pratipada evening till Chaturdashi's evening, I resolve to observe the Homa on the pattern of Paksha Homa Tantra). Placing rice in two Patraas or vessels and following the Principle of Vriddhi-Kshaya or Increase-Decrease, fourteen measures in a day-descending manner of rice is offered to Agni with the *Agnaye Swaahaa* with the first vessel rice and the second vessel measure addressing *Prajapati* in the homaas. In the same manner the second morning homa is done with the Sankalpa: *Adyavidhi Parvapraptara vidhaanakaan Pakshahomaanstatrena karishye/* (That is: I shall perform the morning homa on the Parva days on the format of Paksha homa tantra as was done on the previous evening). If there is any hindrance in the Paksha Homa some time half way through, then the 'Atikranta' homas should be done additionally in the third paksha; however if the obstacles are still not surmounted, there would be the risk of having to do the Paksha homaas through out the life.

Samaaropa Vidhi: Agni Samaroha or Creation of Agni is accomplished by Arani Prakriya ie rubbing wooden pieces and rope by Brahmans in the 'Nirmanthana' or wood churning in highly significant Ceremonies reciting very powerful Mantras. After executing a homa, if Agni is produced by Arani method or with a feeling of the same by reciting the Mantra *Ayam tey yoni*-whose Rishi is Vishwamitra, Agni is Devata, Anushtup Chhanda- then that process is called Agni Samaaropa. 'Pratyavaroha' is the

process of placing the Samidhas in the Agni so created by Arani or the feeling of the same; this procedure of 'Agnyaadhaana' or creation of Agni and its Pravaro-ha-Pratyavaroha along with the recitation of *Aajuhwaana and Udbhudhaswa Mantras* is observed for Parva dinaas or twelve days of immense significance both in the evening and morning sessions. The Samaaropa and Pratyavaroha are to be executed by the Karta himself and not proxies except by his wife who might perform the Pratyavaroha part. But if there is any Pravasa or Ashoucha mid-way, then Pratyavaroha might have to be done by Ritviks since Samidha Sparsha of Agni needs to be maintained during the Twelve day Samaaropa Vidhi. On the return of the Pravasa or Ashoucha, the Karta has to perform 'Anugamana Prayaschitta' to revive the Gruhaagni and after Sarva Prayaschitta for the full eligibility.

Punaraadheya Prayaschitta: As the samidhas of Agni are spent away, the procedure of its revival is known as Punaraadheyana with prayaschitta. After obtaining all the material required, the process starts with the Sankalpa of *Gruhyaanyanugamana Prayaschittam karishye*, Agni Sthaapana and 'Ghrtaahutis' or Aahutis of Ghee with the recital of Mantras like *Ayaascha* and then Sarva Praayaschitta homaas. This would be followed by Upavasa of either of the Couple for twelve nights and / or Repetitive Ghrtaahutis for as many days. Some opine that if Agni is put off for three nights, then the Karta should observe hundred Prayayamas; beyond that for twenty nights the Agni is off then one day Upavasa; beyond that upto two months then Upavasa for three nights; and if the 'Punara -adhaana' is not done for one year then one Praapatya Kruccha and beyond that one Kruccha Vrata for each year's loss. Thus the Sarva Prayaschitta is done and Sankalpa made: *Nashtasya Gruhyaagneyh Prayaschittam karishye*. In the case of Vivahas and such other needs of Gruhyagni then : *Swaagni bhramenaanyaagnou swayam yajeney swagnaavanyaa yajaney vaa 'Pathikruta stasyakalipaakam karishye/* (out of an apprehension of creating a Second Agni from out of his own Gruhaagni or otherwise, the Karta creates another Agni to prepare the Sthaalipaka or Charu); he offers the same in Purnaahuti homa with the Mantra : *Agnaye Pathikrutey swaha/* In the context of post-Vivahas, or after Adhanaas or conceptions, Purnimas and so on Sthalipakaas are required to be initiated. In respect of Yaagaas, if Pratipada Tithi is missed, then the following Tithis excepting Chaturthi, Navami, Dwiteeya, Panchami, and Ashtami before the next Parva's are suitable for performing Yaagaas. If having done Anvaadhaana or placing ghee etc in Agni on Pratipada Tithi but 'Ishti' or initiation of Yaaga has not been done then triteeya or such other Tithis would be suited for doing Sarva Prayaschitttha homa and again Punar-Anvadhaana to proceed with the Yaaga Karya. In the following Parva, Atineshti and Pathikrut could be performed then. As there was time barred by not thus doing Yaaga on Pratipada, then 'Paada kruccha' be observed. In the third Praatipada too if the Anvadhana and Ishti were not done, then Ardha kruccha Prayaschitta is possible but in the fourth attempt there would not be further prayaschitttha is not possible and there would be Agni Naasha. Thus the only alternative would be Punarodhaana but this type of Punarodhaana is different from Punaradheya in the context of Vivahas demanding far sterner measures.

Agnyopaghaataas: In the event of a dog, pig, donkey, crow, jackal, monkey, Shudra, Chandala, patita, shava, Sutika, Rajaswala, mala mutras, tears, pus, sleshma, bone, meat and such highly forbidden and loathsome material come into contact with Pavitra Samidhas or Homa Kunda, then that is indicative of 'Agnyopaghaata' and the Agni gets sullied and destroyed. In the first category, one has to perform 'Punadaaradheya' or revival of Agni and in the second type 'Punaraadhaana' or 'Agni Sparsha'. Alternatively, intense Samidha homa along with by lots of Ghrta is to be resorted to by reciting the Mantra: *Punastadityaa Rudraavasava ssamidhataam Punar Brahmano Vasu neetha yagnaih, Ghruteynatatwantanuvo vardhayasva Satyaassantu Yajamaanasya Kaamaa swaaha/ Aditya Rudra*

Vasubhya idam namama! (There should be Samidha Homa and Ghrityaahutis addressing Aditya, Rudra, Vasu, and Brahma). Purnahuti is done in such a way that when water is poured on the ferocious Agni it sounds like a hissing flame! Let there be Sarva Prayaschittha as though the main Ahutis merge into the swishtakrut Ahutis. Another need for a Sarva Prayaschittha arises in the context of Pitru Pinda Yagna. If Praneetaagni is weak or as good as put off then the homa karma be discontinued, Sarva Prayaschittha be performed and ‘punah pranaya’ be done before the homa is continued again. If there are shortcomings in the Pinda Pitru yagna, then Purnaahuti be performed as follows: *Pindapitru yagna lopeyVaishvaanara charuh Saptahotraakhya mahaa havirhotyeyaadi mantreh Purnahutirva/* (Purnahuti be done with Vaishvaanara charu Saptahotyā –akhya Maha Havi or Hota Mantras). Also, in connection with actions like Sharanaa Karma, Sarpa bali, Ashwiyuji, Aagrayana and Pratyavarohana are not perfected, then Praajaapatya kruccha must be done. Those who have not done Aagrayana should offer Vaishvaanara Charu to Agni by way of Navaanna Bhakshana. If Ashtakaa is not done then the person concerned should observe Upavasa. If Purnendu Shraaddha is not done then too Upavasa be observed or in place of that provide a good Bhojana. If Anvaashtaka is not achieved then there should be a Japa by hundred times of the Rucha viz. *Yebhirdubhi Sumanaa Yebhirundubhih etc.* and *Imey ye Dhishnyaasa etc.* Purnahuti be done when- ever Charu homa is done.

Lapses and remedies: Further, certain lapses like Stree Sangam on forbidden Tithis, performance of Yagnaas on avoidable Tithis, delay in observing Darsha Purnamaasa Vrata, consumption of ‘Lahsan’ or garlic and such forbidden eatables, Abhojya Bhojana from Persons or of materials and so on require to be rectified by Aajya homa with the Mantras: *Punarmaataitwindriyam* and *Imey ye Dhishnyaasa* or atleast by way of Japas. In case a dove, or Kite or owl rests on a house, then the recital of *Devah Kapota Sukta* be done or ghritha homa as per Paka Yagna Tantra. On getting bad dreams, the Rucha of *yo mey Rajanyujyo vaa* be recited after Sun set. To overcome fevers or diseases, Charu homa be done with *Munchamitvaa Sukta* and perform Panchaahutis and with the sixth Aahuti the ‘Swishta kruta’. On doing Prokshani and Praneeta, as the drops of water are sprinkled then recite the three Ruchas of *Apoishtha* besides perform Ghrithaahutis with *Tatam mey apastadutaayatey* Rucha. In case Samidha-adhaana is not held but is reminded about it after the Aajya bhaaga, then Viparyasa Prayaschittha be done and Samidadhana again and then perform Pradhana Yaaga. If Pradhana Yaga is held even before Agni Samvidhana, that again is a blunder and demands Siddhi Prayaschitta. Either the husband or wife of a family should be present at the nearness of Agni at the time of Sun rise and Sun set. If both of them leave the house and cross the boundaries of the village or township without attending to the homa then on return, Agni Punaraadhaana be done. If frequent lapses of Agni occur, then Agni gets the risk of Naasha or destruction. Agni also tends to decay if jala nimajjana or bathing is done after Atmasamaaropana or resort to copulation on Nishidda Tithis, or at Shudra Sprasha. If a Karta has more than one wife and if neither of the wives looks after the Agni, then also Agni naasha is expected. When the husband is away and wife neglects the Agni, then the latter gets extinguished. In fact, ‘punaradhaana’ and ‘pavitreshti’ or revival and re-instatement is not done even when the Karta neglects for a over a year then Agni Nasha is inevitable. *Rajodoshey samutpanney ritakey sutakey piva, Pravassannagnimaam Viprah punataadhana marhati/* (When the wife is in menses, or when there occurs Sutaka due to deaths or births in the family, Agni punaradhana is required.) *Nachaagni homavelaayaam pravassennacha parvani/* (There should not be travels at the time of Homa or during the Parva dinas, the Karta is forbidden to travel and if so Punaraadhana is inevitable). *Pachanaagnou pachedannam sutakey mrita kepivaa, Apaktwaatu vaseydraatrim punaraadhaana marhati/* (Paaka Karya or cooking of grais or charu has to be done daily in

the Homaagni and even if this is not done in a night even Punaraadhana of Agni is a must. Rigvedis opine that after Vivaha homa or Griha pravesha homa, the Nityaagni Kartaas ought to perform punaraadhana of Grihaagni. Further, Aahitaagnis do not eat food cooked by others except jaggery and milk. However, they eat as an exception of what is cooked with milk and ghee only without water. In the 'Pratarhoma' what ever is cooked in the Homaagni and is left over is mixed with that which is cooked by wife or a relative with 'Shuchi' or purity. In the 'Paakaagni' even if one day is not cooked then there sure is a case for Puna- raadhaana.

2. Dharma Bindu

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HOMA PRAKARANA: *Tena dravyaanya sheshaani prokshyaachamya punargruhe, Tatah karmaani kurveeta satkriyaascha dvijottama/*(Pulastya Muni prescribes that a noble dwija when fetches material from outside must first sprinkle water and get ready to take up acts of virtue; he should first perform 'achamana' and then proceed to execute the deeds) *Upaasyavidhivatsandhyaam upaasthaaya Divaakaram, Saayam Praatar -upaaseeta Vivaahaagnim dvijottama/*(Having formally completed 'sandhyopaashana', the Dvija should then proceed with the rekindling of 'Vivaahaagni' both in the mornings and evenings, states Harita Muni.) ApastamaMuni prescribes: *Saayam Praatarata urtvam hastenaiva aahutee tandulairyavairvaaju huyaat, Shtaalipaakavaddevatam Souri purnaahutih praatarityeke ubhayatah parishechanam yathaapurastaat// Yatrakvachanaagnimupasamaadhaasyan, Tatra praacheerudeescha tisro rekhaa likhitvaadbhiravo - kshya Agnimupasamindhyaadu tishchaitamudakamuttarena purvena vaanyadupadadhyaat/* (Both in the mornings and evenings, the 'aahutis' of offerings to Fire God need to be performed with one's hands either with rice or yavaas and as one does for 'Sthaalipaaka', the 'aahuti' or offering be made in favour of Surya Deva and then follow up with 'parishechana' or water sprinkling. After drawing three lines each in the eastern and northern sides from the place of where Agni is to be installed at the centre of the Fire Place, Agni be deposited and while standing sprinkle water towards East/North) *smaartamoupaasane kuryaat shrotam vaitaanikegrugi, Loukeke vidhuraanam tu vidhiresha puratanah/ Bahavoyatra hotaarah Shantike poushtike tathaa, Loukaagnou tathaa kuryaat grihaagnouna kadaachana/ Shrotam karma nache -cchaktah kartum smaartam samaacharet, Atraapya shaktascha karane sadaachaaram labhed buddhah/* (Vishnu Maharshi explains that smaarta karma be executed in 'Auopaasanaagni' and 'shroutakarma' in 'yajna shalaas'. A widower normally performs in the Lokikaagni. Those who are desirous of executing homa prakriya when there is a gathering witnessing the homa, then they should do so in Shantika, Poushtika and Lokaagnis but not in the 'Gruhyaagni'. In case Srouta Karma is not possible to perform, then Smarta Karma be executed; if even that is not possible, then 'Sadaachara' be done.) *Home mukyho yajamaanah patni putrascha Kanyakaa, Ritvik shishyo Guru bhraataa bhaagineyaassutaapatih/Etareva hutam yatthu tadhutam svayamevatu, Paryukshanamvinaa patni juhuyaat kanyakaapiva/* (In any homa, one yajamani or master of ceremony is essential; now, his wife, son, daughter, Ritvik or Chief Priest, shishya, elder brother, sister's husband, son in law might be deputed. Wife and daughter too might perform with a proxy in their absence.) Garga Muni states: *Krita daarona vaitishthetbkshanamavyagnaa vinaa, Tishthetha ched vijovraatyah tathaa chapatetito bhavet/*(A person who is much married with his wife alive should never leave Agni Karya, as he might be even known as a Brahmana without Samskaras like Upanayana) *Yohitvaa vivaahaagnim grihastha iti manyate, Annantasyana bhoktavyam vridhaa paakohisasmritah/* (Vyasa declares that in case a person feels that he is a Grihasthi or a sincere house holder then he should

not leave the habit of Vivahaagni and his eating food is a mere waste.) Katyayana Maharshi prescribes atonement of non executing Aoupaasanaagni for as many years as he should have performed after his wedding, then a compensation of sixty measures of a 'Prastha' of rice and three prasthas of ghee be given away as charity for as so many years: *Shashthi prasthamitam dhaanyam triprsthavitam ghritam, Aoupaasaasanaagnou nashthetu vatsarasya vidheeyate/* Alternatively, nonperformance of Griha Agni by a householder as prescribed attracts a penalty of Dravya Daana to a good Brahmana in the measure of the non performance: *Yaavakaala mamahomeesyaat taavaddravyam tvasheshatah, taddhaanam chaiva viprebhyah yathaa homastadhaivatat/* Further, Brihaspati suggests that if a Brahmana is unable to perform Shraddha due to Sutaka or Ashuchi of any kind, no proxy is allowed to perform Agni Karya on his behalf.

Homa Kaala and Homa Dravya: *Adhi ruksha Surye Avissuryevaa, Anastamiti Aaditye saayamagnih praadushkarana manudite praatah/ Praatarhome sangavaantah kaalasrudita hominah, Saayamastamite homa kaalastu nava naadikah/* (Shroutaagni needs to be kindled at the timings of Sun Rise and Sun Set; Agni homa kaala is at the Sun set and before Sun rise; at the Sun Rise the homa prakriya be completed before Sangava and in the evening, nine ghadis after Sunset.) Eligible samidhaas for the homa are : *Palaasha khadira ashvattham shamyudumbarajaa samia, Apaamaargaarka durvaascha kusha chettyapare vidhuh/* (The homa samidhas are Palaasha, Khadira, Ashvattha, Shami, Umbataja, Apaamarga, Arka Durvaasa, and Kusha). Tulasi wood is stated to be excellent bestowing immense returns. Katyayana Maharshi further describes: *Havistu trividham jneyam kritam chaiva kritaakritam, Akritam cha ktramaadeshaam lakshanam samyaguchyate/ Kritamodanasa -katvaadi tandulaadi kritaakritam, Vreehyaadi chaakeritam proktam iti havyam tridhaa budhaih/* (The Havis or the material for the homa karya is mainly classified as Krita, Kritaakrita, Akrita; Cooked and beaten Rice is of the Krita variety; raw rice and such other material is of the kritaakrita while akrita is paddy.) Apastamba states: *Payasaapashukaamasya, jaahuyaat dadhrendriya kaamasya, yavaagyaa graama kaamasya, odanena annaadyah kaamasya, tandulai rojas kaamasya balakaamasyeke/ Maamsena yashakaamasya, somena brahma varchasa kaamasya, Aajyena tejaskaamasya, payasonityasnaaina satikaamo phalavachanam/* (Those who desire to attain cattle wealth would perform the homa with milk, for good physique with curd, lot of graama sampada with Yava dhanya, plenty of food with cooked rice, for achieving youth with raw rice, for great name and fame homa with meat, for Brahma teja with ghee and one desirous of wife should perform with milk always!) Vyasa Maharshi opines: *Kapilaayaastu payasaayegnihotraanyupaasate, Aditya mandalam bhitvaayaanti Brahma sanaatanam/ Yena saayam juhuyaate tena praatah/* (A person who worships Agni Deva with the milk of Kapila Cow would break into Surya mandala and gets absorbed in Sanatana Brahma himself! As he performs the homa in the evenings be also done in the morning too.) 'Smrityartha saara' gives a detailed account of the homa vidhana: *Shaalishyaamaaka neevaara vreehi godhuma yaavakaah, Teshaam tandulaa homyaah yavanaalaah priyam gavah/ Neevaaraah shaalayaishaiva godhumaavreehayoh yavaah, Svaruopenaiva homyaassyussvarupainaava vai tilaah/ Dravam sruvena hotavyam paaninaa kathinam havih/ Payodadhi yavaaguccha sarshishodana tandulaah, Somo maamsam tailamaapodashaitanyagni hotrake/ Syaadagni -hotra vadgaarhye samskaaro mantra varjitah, Yadvaatrh prokshanam teshaam maamsa moupaaasanena cha/ Yadyagnihotra homaardham payonasyaat kadaachana, Tadaavreehi yavou graajhyaavoshadhyah - ntaramevavaa, na graahyam sarvadhah maashavara kodaarkodravam/nPrasthadhaanyam chatuh – shashtheraahutateh parikeetitam, Tilaaajnaantu tadardham syaattadardham syaad ghrutasyatu/* (Shaali or rice, shyaamaaka, nevaara, vreehi or red dhanya, wheat, yavaadi be offerd in the Homa. Neevara, rice,

wheat, vreehi, yava, and tilas be offered as they are without being husked or cooked. Drava padardhas like ghee be offered with ‘sruva’ or ladle. The main ‘homa dravyas’ are ten viz. milk, curd, yava, mustard, cooked rice, raw rice, soma rasa, oils and water. There is an ‘Agni samskaara’ without mantras viz. offering meat after three times of prokshana or sprinkling of water. In case milk is not available, vreehi-yava and such other seeds could be used, but maasha, vara, kodaara be avoided. There must in all be sixteen ‘ahutis’ or offerings to Agni with ghee, tila of thirty two offerings, and sixty four ahutis of dhaanya, measured as a large quantity of a ‘prastha’). Bodhaayana Maharshi provides further details: *Vreehaanaam vaayavaanaam vaa shatamaahutiripyate, Odanodviguno graahyo mayuraadaakritisthatha, Kukutaandam pramaanastu pinda ityabhidheeyate, Angushta parva maatram syadava daanam tatopi cha, Jyaayah svishtakridaadyantu chaturangula sammitam// Angulyagrairnahotavyam sa kritvaanguli bhedanam, Angulyuttara paashvena hotavyamiti smritih/ Utaanenatu hastenaanguli paanistu vaagyaho - juhuyaadvijah/ Vastrenavaatha parnenavaa paanirupavadbhidaarubhih, Vyajanenaagni madhanam na kuryaaditih smritih/ Dhamani mantare kritvaatrinam vaa kaashtamevavaa, Mukhaadagnim samintheeta mukhaadagnirajaayata/ Bahu shushkendhano chaagnou susamiddhe hutaanane, Vidhume lenihane cha hotavyam karmasiddhaye/* (Ahutis to Agni are of vreehi, yava, and odana or cooked rice in double the quantities and some two hundred pinda pramanas or of the thumb size egg like quantities. The Ahuti karya should not be done by the finger tops but with all the fingers and thumb together towards the northern side. The ahutis be done in silence with raised right hand making a fistful quantity pressed by all the fingers. It is cautioned that Agni in the fire pit should not be quickened to flame up by fanning with cloths, dried leaves, wooden pieces or hand fans. Using small pieces of wood or dried grass, the fire be installed and using the mouth air through a metal tube enabled to flame up. The tongue be stretched out and enable dried leaves and small figs to gradually raise the fire.) Apastamba suggests that the homa karya be executed according to one’s own ‘Vamsaachaara’ and carry with him the ‘nithya mandhana’ material or fetch from the house of a co-shrotriya. He also states: *Chaturatramahutognih loukikah sampadyate/* (In case Shrotriyas do not perform homa in their homes for four nights, then it becomes Lokaagni!) Shounaka Muni states: *Agnaavanughate yatra homa kaaladvayam vrajet, Ubhayorvi pravaasecha lokaagnirvidhheeyate/* (As per the timing of the morning and evening homa prakriya, a Shrotriya should plan the daily programme; in the event of Anugataagni and Dhaaraagni are missed then lokaagni be initiated and enflamed). Bodhayana Muni explains the seriatum of failures of Agni Karyas and prayaschittas: *Arvaaktri raatraadayasegnaye syaattatah param Tantumateechankaaryaa, Aa Sapta raatraan manase cha hutvaa/ Advaadashaahaat punaraadadhee ta/ Dvadasha dina paryantam Agnyanugati praayaschitta me vaktam Naagni sandhaanam atra yadhaa svagrihyaam vyavasthaa/* (For three nights of discontinuing the regular daily Agni Karyas for what ever reason, there exists iron Agni; to revive the Grihagni again the process called ‘tantumati’ be followed; for a week’s absence of Agni, the person concerned should execute homa in one’s own mind and revive the Agni on the twelfth day; then thereafter a Prayaschitta programe be taken up as per the domestic custom. Bodhayana also describes three ways of Samaropana or revival: *Ekaagneh trividha samaaropanam Atmasyaarayorvaa samitsuva/* The three ways are as follows viz. repentance in one’s own mind and heart, performing homa prakriya again in forests and with Samidhas. Maharshi Veda Vyasa cautions: *Snaasyato Varunasshobhaam juhvatognih shriyam haret, Bhojane mrityumaapnoti tasmaanmounam trishu smritam/* Conversation while bathing is disliked Varuna Deva and in the course of Homa prakriya the God of Agni detests it just as while taking food Mrityu Deva is annoyed; hence during these three acts of snaana-homa-bhojana, silence needs to be observed strictly.) Angira Maharshi exclaims: *Yo dadyaa kanchanam Merum Prithveemvaa sa Saararaam, Tatsaayam pratathomasya tulyam bhavati vaanava/* (Could unparalleled

charities of golden Meru parvata and entire Earth along with the Oceans equate the returns of Homa Karyas in the morning and evening daily!) Manu Shastra describes similarly: *Agnou praastaahutih samyak Adityamupatishthate, Adityaajjaayate vbrishtih Vrishterannam tatah prajaa, Daivekarmani yukto hi bibhartedam charaachar am./* (The ‘ahutis’ offered to Agni as would reach Surya Deva, the latter is pleased and help bestow optimal rains on earth which in turn provides plentiful food and prosperity to one and all; thus indeed the Daiva Karmas set the cycle of blessings to humanity!)

3. Parashara Smriti

Agni Karyas: Brahmanas are required to perform Shat Karmas viz. Sandhya Vandana, Snaana that precedes ‘Bahyaantara Shuchi’ or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva. As a part of the Shat Karmas- to be observed, homa vidhi is the other significant duty of Brahmanas. Just as there are time restrictions to perform Sandhya Vandana, timings for nitya homa are suggested as possibly in continuation of Pratah Sandhya as also after Saayam Sandhya. However, the tradition of Nitya homa is kept flexible as per family traditions. There could be dispensations of combining Saayam-Praatah kaala homas done together too. If not possible at all, proxies could be appointed like sons or Sishyas or Brahmanas on one’s behalf. However proxy homas are effective in yielding far less phala than by one self! As regards Homa Dravyas, the dictum states *kritam akritam kritaakritam/* that is the Homa material is of three kinds: Annam or cooked rice or wheat flour are Kritam; akritas are ‘dhaanya’ or non husked cereals and ‘kritaaakritas’ include tilas, yavas, milk, curd, ghee etc. Samidhas include unkinned twigs of Arka, Palaasha, Apamarga, Peepul, Gular, Shami, Durva, Bel, Vata and such other trees of normally ten to twelve inches long. Infringements or interruptions of Nitya Homa karyas need to be revived with appropriate ‘prayaschittas’ or self imposed punishments by way of purifications. In any case, dictates of one’s own conscience are the best judges, especially depending on the Desha-Kaala exigencies. In any case, the suggested outline of the procedure of homa is as follows:

Agni Mukham: The Homa Kunda or the Fire Pit is to be a cubic meter square size and before use the raised platform of sand is dressed with white rice flour. All acts inside the platform are to be performed from left to right in respect of devas and from right to left in respect of Pitru Devatas. Kunda rekhas or lines on the surface of the platform are drawn from west to east with a spoon handle bisecting the lines from south to north. The platform is sprinkled with water, twigs are arranged at the center of it and fire is kindled with camphor in a copper plate circling thrice on the twigs by way of Agni Sthapana reciting the mantra: *Chandramaa manaso jaatah, Chakshus Suryo ajaayata, Mukhad Indraschaagnischa praanaad Vayur ajaayata/* (Chandra is created from Almighty’s mind, Surya from His eye; Indra is born from His mouth and so is Agni while Vayu is created by His breath). *Om bhur bhuvassuvah---Agnim sthaapayaami/* (Thus Fire is installed). Then ‘Agnim Prajvalanam’ is done by adding twigs. Darbha paristarana: Darbha grass is laid and spread in 3 or 5 layers around fire as the grass ends are kept in east with points to north, in the south with points to east, in the west pointing to north and north with points to east. Paatra saadhanam: To the north of Agni on a layer of darbha grass, pairs of vessels to be used in the homa are to be arranged: spoons, ajya patra or ghee vessel and prokshani patra or the vessel with which water is sprinkled. Brahma varanam or the priest is to be seated to the south of Agni. In his absence, a kurga or the bundle of darbhas or a flower is placed on his seat. Prokshani paatra saadhanam or the vessel to sprinkling water is filled in again and again. ‘Parishinchana’ is taken up with *Om Aditenumanyaswa/* (to South), *Anumatenu manyaswa* (to west), *Saraswatenu manyaswa* (to north) and finally to all sides: Then *Deva savitah prasuva* to all sides. After ‘parishechanam’ meaning ‘May earth be pleased to bestow

me the kingdom, may the wives of Devas bestow me what all I desire, may the Goddess of speech, intellect and knowledge grant me what I ask for, may Devi Saraswati fulfill all my wishes for excellent speech and knowledge and may Devi Savita impel us to fructify our sacrifices and oblations'. With these parishachanas, Agya samskaras follows as in respect of Nityagni by Brahmacharis or Grihastas as also various other Agni Karyas. Incidentally, besides the Brahmachari homas or Grihasta homas performed on daily basis, these Karyas are also preceded by various other Samkaras: These Samskara Agnis are called: Yojaka for Vivahas, sikhi for chaturthis, marutah for garbha daana, Chandra/ pavamana for pumsavana, paarthiva for naama karana, Shuchi for anna praashana, sabhya for chala samskara, Surya for godaana and Kshaya for samvarthana.

Brahmachari Dwija homa vidhana: After purifying Homa Kunda with cow dung and waters of Sacred rivers like Ganga, be seated near the Kunda as 'purvaabhimukha' or facing the east, sprinkle water and molten cow's ghee for the purpose of the homa, perform tri-achamana and Anga nyasa, Ganapati Dhyana, 'Praanaayaama' with Pranava Mantra and Sankalpa assuming the ordain of Maha Vishnu by reciting the Shubha Muhurta of Dwiteeya Paraatha, Kali Yuga Prathama Paada, Jambu Dwipa, Bharata Varsha, Bharata Khanda, Meroh dakshina dik bhaaga, specified Pradesha, specified disha, in the august presence of the Sacred feet of Samasta devataas, Brahmanas, Gurus and others at specified Samvatsara-Maasa-Paksha-Tithi-Vaara-Nakshatra and so on and declare the Praatah/ Sayam Homa. After the Sankalpa, initiate the Homa by repeat tri-achamana: *Om Amritopastarana masi swaha* (the first)-*Om Amritaapadhaanamasi swaha* (the second)- *Om satyam yashah Shririmayi shrih shrayataam swaha* (the third); this shall be followed by the sprinkling of water and touch the body parts with: *Om Gangmayaschaasyestu* (face), *Om nasome praanestu* (both openings of the nose), *Om akshorme chakshurastu* (both the eyes), *Om karnayorme shrotarastu* (both the ears), *Om baahyonge balamastu* (both the hands), *Om uruvomme ojustu* (both the thighs) and *Arishtaani mekaangaani tanustanvaa me saha santu*/ Thereafter perform Agnyaadhana brought on a plate, use camphor to sustain the fire kindled with wooden figs with the following mantra: *Om bhurbhuvah swadyorivam bhumnaa Prithiveeyam vyarinmaa, Tasyaamste Prithivi Deva Yagjaani pushtegni mantradaa maatraadya dadhe*/ While inflaming the following mantra is rendered: *Om udbhavam budhyasyaagne pratim jaagruhi twaamishtaapurti swayam srujetaa mayam cha, Asmin samidhasye addhyuttaarasmai Vaishwa deva yajamaanascha seedata*/ (Yajur Veda). Agni praarthana: *Paritwaa Agne parimrujaami aayushaa cha dhanena cha, Suprajaahaa prajayaa bhuyaasagum suveero veeraihi suvarchaa varchasaa suposhah poshah sugruho gruhais supatiji patyaa sumedhaaya su brahmabrahmacharibhih*/ Then 'parishachana' or sprinkling water around the homa kunda in clock wise direction stating the Mantras: *Aditenu manyaswaa, anumateny manyaswaa, Saraswatenu manyaswaa, Deva savitah prasuva*/ where after 'Samidadhana' or offering Samidhas to Agni reciting 'Swaha' each time as follows twelve times after each Mantra:

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

bhaagam chikeerushati, Abhaagamagnaetam kuru maamasnae bhaaginam kuru swaahaa/ 12)
Samidhaamadhaayaagna sarva vrato bhuyaasagum swahaa/

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

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

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

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

Now, akshatas and flowers are to be offered to ‘Ashta dishas’ or in eight directions as follows: East: *Om Agnaye namah;* South East: *Om jaatavedhase namah;* South: *Om sahojase namah;* South West: *Om Ajiraa -prabhase namah;* West: *Om Vaishwaanaraaya namah;* North West: *Om naryaapase namah;* North: *Om Panktiraadhase;* North West: *Om Visarpine;* Centre: *Om Yajna Purushaaya namah/* This follows Alankaara or worship to Dishadhipatis or Heads of Directions situated around Agni by placing

flowers in the respective directions: East: *Indraaya namah*; South East: *Agnaye namah*; South: *Yamaaya namah*; South West: *Nirrutaaya namah*; West: *Varunaaya namah*; North West: *Vaayave namah*; North: *Somaaya namah*; North East: *Ishaanaaya namah*/

This would be followed by *Samidhaa daanam*: Karta stands and faces the Brahmana saying the following and tendering the bundle of Samidhas in his hands for further placing on Agni: *Asmin homa karmaani Brahman idhmam aadhaasye/ Aadhatswaa!/?*

Then ‘Aaghaara’ is followed as the Karta meditates Agni Deva silently and offers Ajya/ ghee in streams from North East to South East and recites: *Om Prajaapataye swaahaa, Prajaapataye idam na mama/* Then offers Ajya again to Indra from South West to North East reciting: *Om Indraayaa Swaahaa, Indraaya idam na mama/*

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

Pradhana homa: Now proceed with main oblations: [Refer to the next section of Aoupaasana homa]

Uttaraangam or conclusion: *Prajaapate na twad etaanyanyo vishvaa jaataani pari taababhuva, yat kaamas te juhumas tanno astu vaayagum syaama patayo rayeenaagum swaahaa/ Prajaapataya idam na mama/* (Prajapati the Lord of Beings, you alone comprehend all these created forms and nobody else. Do grant us our heart felt desires as we invoke you; may we become the chiefs of rich possessions) *Om bhussuvaahaa Agnaye idam na mama/ Om Bhuvassvaha, Vaayave idamna mama/ Om Suvaassvaahaa, Suryaaya idam na mama/ Yad asyaa karmaano tyareericham yad vaa nyunam ihaakaram, Angishtaata svishtaakrad vidwaan sarvagum svistagum suhutam karotu swaahaa, Agnaye swishtakrutedam na mama/* (Whatever that has been done that is superficial or deficient in this sacrifice be please accepted as complete, Agni swistakrita!)

Paridhi pariharam: Paridhis or boundaries of the homa kunda are offered to Agni the ghee dipped samidhas commencing from the middle one first to the rest. Samsraava homa: Sruva or the sacrificial ladles are filled up with ghee flow offering to Agni covering the ladles reciting *Swaahaa, Vasubhyo Rudrebhya aaditebhyah samsraava bhaagebhyah idam na mama/* (May there be glory to Ashtaavaus, Ekaadasha Rudras and Dwadasha Aditya Devas as these oblations are offered to them through Agni Deva); *Om bhur-bhuvas-suvas-swaahaa, Prajaapataye na mama/* (May this offering be made in the glory of Prajapati the Lord of Creation as a testimony of physical-mental-spiritual realms) Praayaschitta or atonement: Sankalpa-*Om poorvokta guna visheshena visishthaayaam asyaam shubha tithou bhagavadaajnaayaa bhagavad kainkarya rupena asmin---homa karmaani avijnaata praayaschitta aadeeni karishye/* (May I make the atonement offerings in this ---rite as to be specified- on this day of auspiciousness signified with astrological qualifications, with the approval by and in service to Almighty). *Anaagjnaatam yad agjnaasya kritaye mithu, Agne tadasya kalpayaa twagum hi vetta yathaa tathagass swaaaa/ Agnayedam na mama/* (Agni Deva! What all imperfections that have been committed

by me either knowingly or unknowingly be pardoned in the course of this Sacrifice). *Purusha sammito yagjno yagnah Purusha sammitah, Agne tadasya kalpaya twagum hi vetta yathaa tathagas swaaha/ Agnayedam na mama/* (Almighty too is coequal with this Sacrifice as with Agni Deva and may all my indiscretions and lapses in the procedure of this Sacrifice be too ignored keeping in view the best that we intended to perform with sincerity)- *Om Bhussuvaah, Agnaye idam na mama/ Om bhuvassvaaha, Vaayave idam na mama/ Om suvassvaahaa, Suryaaya idam na mama/ Om bhurbhuvassuvas swaahaa. Prajaapataye na mama/ Om Shri Vishnavey swahaa, Vishnave Paramatmane idam na mama/ Om Rudraaya Pashupataye swahaa, Rudraaya Pashupataye idam na mama/*

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

Vasordhaara homa: *Om sapta te agne samisdhaassapata jihvaas sapta rishayah saptadhaama priyaani, Sapta hotraa sapta dha twaa yajanti saopta yonir aapranasva ghritena swaaha/* (Do protect us with this oblation of ghee Agni Deva along with these seven samidhas, your Seven Tongues, Seven Rishis, Seven Sacred Dhaamas, Seven Priests who assist our oblations, and Seven Origins from where Creation is effected). *Praanaayama and parishechana: Aditenvamgasthaah, Anumatenvamgassthaah, Sarasvatenvamgaasthaah, Deva Savitah praasaavih/* (Aditi Devi granted us permission, Anumati Devi granted too and so has Devi Saraswati while Devi Savita impelled us to take up this Sacred Homa.

Now to farewell to Varuna Deva: *Varunaaya namah sakala araahanai swarchitam, Yathaa sthaanam/* (Varuna Deva! My reverence to you; do return later as you are invited as required again). Then while pouring water recite the following: *Prachyaam dishi devaa ritwijo maarjyantaam/ Dakshinasya dishi maasah pitaro marjyantaam/ Pratichyaam dishi griha pashavo marjyayantaam/ Udeechyaam dishyaapa oshadhayo maarjyantaam/ Urthvaayaam dishi yagjna samvatsaro yagjna patir marjyayantaam/ Om Vaishwaanaraaya vidmahe Lalitaaya dhimahi, tanno agnih prachodayaat/* (May Devas and Brahmanas be blessed in the Purva /Eastern Disha; may the months and Pitru Devas make us famed in the Southern side; may our homes and cattle be safeguarded in the western front; may waters, plants and trees be made illustrious on the northern side; may the Sacrifices and years be fructified from the antariksha or the higher lokas; indeed we do take cognizance of Vaishwanara or the mystic fire within the Inner Soul which enlightens all of us).

Reverence and Prayers to Agni Deva: *Agne naya supathaa raaye asman Deva vayunaani vidwan, Yuyodhasmaj-juhaaraanaam eno bhuyisssthaante nama uktim vidhema/ Om Agnaye namah agnim Aatmanyudvaasayaami/* (Agni Deva! You are a repository of knowledge and thus the resultant wisdom; do lead us to the richness of bliss and take us away from the easy paths of sins and evil. These are our salutations to you and pleadings to return to us whenever solicited). *Namaste Garhapatyayaaya Namaste Dakshinaagnaye, Nama Aahavaniyaaya Maha Devai Namoh namah/* (Our prayers to Garhapatyayaaya Agni, Dakshina Agni, Aahavaniyaaya at the high altar and our repeated obeisances!)

Aoupaasana homa: The homa prakriya commences with clean feet and palms, Aachamana wearing pavitra of darbhas twisted and tied to the right ring finger followed by Sankalpa: *Om purvokta guna visheshena visishthaayaam asyaam shubha tithou bhagavadaagjayaa bhagavad preeyataartham rupena praatah Aoupaasana homam karishye*/ The Sankalpa would be followed by parisachana, Agni Dhyana, Agni Alankara, Purnah parisachana and then to the oblations. The Grihasta asks his wife *hoshyaami* as the wife replies *juhudhi*/ He takes a handful rice in the left hand, sprinkles water on it with the right hand, and takes half the quantity with the following Mantras allowing the rice to trickle through the fingers; the first mantra for the morning : *Om Suryaaya swaahaa, Suryaaya idam na mama/ Om Agnaye idam na mama*/ The first mantra for the evening is: *Om Agnaye swaahaa, Agnaye idam na mama*/ The second mantra which is common to both morning and evening is: To the South: *Om bhusswaahaa Agnaye idam na mama*/ To the North: *Om bhuvasswaaha Vaayave idam na mama*/ To the Centre: *Om suvaassvaahaa Suryaaya idam na mama*/ The final offering of rice states: *Om bhur-bhuva-suvas- swahaa---Prajaapataye idam bna mama*/ (Note: The rice offerings should not be allowed to mix with Agni). The rice oblations would be followed by parishechanam and Purna huti comprising a samita and two blades of darbha grass while reciting: *Om Shri Vishnave swaahaa, Vishnave Paramaatmaane idam na mama*/

Now salutation to Agni with folded hands: *Agne naya supathaa raye asmaan Vishvaani Devaani vidwan, Yuyodhyasmaj- juhuraanam eno bhuyishthaante nama uktim vidhema/ Mantra heenam kriyaa heenam bhakti heenam Hutaashana, Yad hutam tu mayaa paripurnam tad astu te/ Praayaschitta anya sheshaani tapah karmaatmaka kaani vai, Yaani tehaam asheshenaam Krishna anusmaranam param/ Vicchhinna – aoupaasana Agni sandhaanam*: After cleaning feet and hands, aachamana, pavitra dharana, akshata grahana, offer akshatas and dakshina to brahmanas, and after their approval, repeat sankalpa on behalf of wife also to revive the vicchinna Agnihotra reciting: *Aavaaho auopaasanaagnim aadhaaye vicchinna sandhaanaartham/ Kritancha—Now Agni mukha*/

Pradhaana homa: *Agnih siddhyartham vyahruti homam karishye*/ Pick up the main dharvi or the bowl like ghee container and offer the Vyahritis: *Om bhussuvah, Agnaye idam na mama* —to the South; *Om bhuvassvaaha Vaayave ida na mama* —to the North; *Om Suvassvaahaa, Suryaaya idam na mama*—to the centre; *Om bhur- bhuvas-suvas swaahaa—Prajaapataye idam na mama*/ This would be followed by Sankalpa for opening oblations to **Agni** Deva: *Harihi om tat sat/ ...Anekakaala saayam Praatar aoupaasana akaarana praayaschittaartham sarva praayaschittam hoshyaami*/ Three oblations be offered with each of the following mantras: *Anaagjnaatam yad agjnaatam yagjnaasya kriyate mithu, Agne tadasya kalpaaya twagum hi vettha tathaagass swaahaa/ Agnayedam idam na mama*/(Agni Deva, I may have committed mistakes on this Sacrifice either knowingly or unknowingly; do kindly ignore these and keeping in view my sincerity, and consider my flaws as rectified); *Purusha sammito yagjno yagjnaah Purusha sammitah, Agney tadasya kaalpaaya twagum hi vettha yathaa tathaagass swaahaa/ Agnayedam na mama*/(Indeed Almighty is as much involved in this Homa Prakriya as you are and as such do kindly amend my shortcomings and have the act of homa be got perfected). *Yat paakatra manasaa deena dakshaa na, Yagnasya manvate martaasah, Agnistaad hotaa kratu-vid vijaanan yajistho devaagum kratuso yajaati swaahaa*/ (Agni Deva! We humans are indeed fallible and of immature minds not quite acquainted with the perfect procedures of Sacrifices; may the mystic fire itself which is well versed with the methodology of Sacrifices offer the ideal means of the acts and grant necessary adjustments to bless!)

Sankalpa regarding the oblations to Agni by **Aditya-Rudra-Vasu-Brahmanas**: *Upavaasa vikalpena choditaayaascha homam karishye/ Aayaashaagne syan abhishastischa satyam iva mayaa asi, ayasaa*

manasaadhrutoyasaa havyam uuhiseyaano dhehi bheshajagass swahaa, Agne ayase idam na mama/ (Agni Deva! You are our refuge to us and the devotees like all of us; you are the unique medium and bearer of all oblations and the sure conveyor of all remedies to humanity.) *Punastwaadityaa Rudraa Vasavaas samindhitaam, Punar Braahmano vasunita yagjnaih/ Ghritena twaam tanvam vardhayasva, Satyaah santu yajamaanasya kaamaah swaahaa Agnaye vasunithaayedam/* (May Adityaas, Rudraas, Vasus, Brahmanas kindle you with their rites ad fulfill their wishes). *Mano jyotir jusataam aajyam vicchinnam yagjnaagum-samimam dadhaatu/ Yaa ishta ushaso nimruchascha taah sandadhaami havisha ghritena swaahaa/ manase jyotishe idam na mama/ Yanma aatmano mindaabhud agnih tat unar aahaar jaatavedaavicharshinih swahaa/ Agnaye jaatavedasaa idam na mama/ Punaragnih chakshuradaat punar Indro Brihaspatih, punar me Ashvinaa yuvam chakshur aadhattam akshyoh swaahaa/ Agni ndra Brihaspatyah vibhyaam idam a mama/ Tantum tanvan rajaso bhaanum anvihhi jotishmatah patho rakshadiyaa kritan/ Anulbanam vayata joguvaamapo manur bghava janayaa Daivvyam janaggah swaahaa, Agnaye tantumata idam na mama/*

Kshamaapana Sankapa: *Asmin Agni sandhaana homa karmaani madhye sambhavita mantra tantra devataa viprayaah nunaatireka swarakshara pada bhresha samasta dosha praayasthittartham sarva praayaschittam hoshyaami/*(I now seek final atonement for all shortcomings); *Om bhussvaahaa, Agnaye idam na mama, Om Bhuvaasswaahaa, Vayave idam na mama/ Om suvassvaahaa, Suryaaya idam na mama/* Dosha prayaschitta Sankalpa: *Asmin agni sandhaana homa madhyae sambhavita samasta dosha praayaschittartham sarva praayaschittam hoshyaami/* (May I tender atonement to all the blemishes that would have occurred during the course of the homa karma) *Anagjnaatam yad ajnaatam, Yaagjnaasya kriyate mithu, Agne tadasya Kalpayaa twagum hi vetttaa yattaagasah swahaa/ Agnaye idam na mama/* (Agni Deva! Do kindly pardon my shortcomings executed knowingly or unknowingly and treat my wrong doings as ratified). *Purusha sammito yagjno yagnah Purusha sammitah, Agne tadasya kalpayaa twagum hi vetta yathaa tathaagasah swaahaa/ Agneya idam na mama/* (Agni Deva! You do indeed assume great significance in the context of homas and yagnas, yet Paramatma the Supreme has the greatest role and as such may your prowess and strength be fortified by each act of yajna homas executed in the Universe and may Almighty grant you that magnificence for ever!)

Imam me Varuna shrudhi havam adyaacha mridaya, Twaam avasyuraachake swaahaa/ Varunaayedam na mama/ (**Varuna** Deva! Do kindly receive my invocation and be gracious enough to attend out entreaties as we seek your protection) *Tat tvaa yaami brahmanaa vandamaanas tadaa shaaste yajamano havirbhih, Ahedamaano varuneha bodhyurushaagum sa maa na aayuh pramoshih swaahaa/ Varunaayedam na mama/* (Varuna Deva! You are extolled by Vedas always; may we too reach you by our sincere oblations as we do very sincerely offer our salutations to appease your characteristic fury and sound and reveal your inner Self of tranquility and repose to those you hold you in great esteem!) *Twanno Agne Varunasya vidwaan devasya hedo vayaasi sishtaah, yajishtho Vahni tamah shoshuchaano Vishwa dwesaagumsi pramum ugdhyasmat swaahaa, Agni-Varunaabhaama idam na mama/* (Agni Deva, do mollify the fury of Devas especially of Varuna deva. You are indeed the most worshipful and the best conveyor of all and the most resplendent too of Devas. With these oblations do be pleased with our earnest entreaties and protect us from all those evil forces who are jealous of us due to our dictect approaches to you and the like minded Varuna deva too)/ *Sa twanno Agne vamo bhavoti nedishtho asya Usaaso vyustau, Avakswaano Varunagum raraano veehi mridikagum suvavo na edhi swaahaa/ Agni varunaabhyaam idam na mama/* (Agni Deva! You are indeed the foremost of Devatas; do protect us in the morning, day and night. It is so easy for all of us to approach you and hence one feels comfortable to

offer our invocations to you always; do also provide shelter and daily succor along with Varuna Deva too; our sincere oblations to you both herewith). *Twam Agne ayaasya yaasan manasaa hitah, ayaasan havyam uuhishe yaano dhehi bheshajaggah swaahaa, Agni-ayase idam na mama/* (Agni Deva! You are our refuge and shelter to keep us peaceful and contented; Indeed you are the unique carrier of our oblations to any destination and concerned Devatas without hesitation and meticulousness so that the remedies sought from them are granted to us instantly. We are ever grateful for your grace Agni Deva! This is our special oblation to you Deva!)

Final oblations: *Om bhussvaahaa, Agnaye idam na mama/ Om Bhuvassvaahaa, Vaayave idam na mama/ Om suvassvaahaa, Suryaaya idam na mama/ Om Bhur-Bhuvas-Suvas-Swaahaa, Prajaapataye idam na mama/ Om Shri Vishnave-swaahaa, Vishnave Paramatmane idam na mama/Om Rudraaya Pashupataye swaahaa, Rudraaya Pashupataye idam na mama/ Praanaayaama and Parishechana: Aditenvamagasa sthaah, Anumatenvamagas sthaah, Sarasvatenvamagas sthaah, Deva Savitah praasaavih/*

Vasordhaara homa: *Om Sapta te Agnesamidhaah Sapta jihvaah Sapta Rishayah Sapta Dhaama priyaani, Sapta Hotraa Sapta dhaa twaa yajanti yonir aapranaswaa ghritena swaahaa/ Hiranya daana: Harih om tat sat---aneka kaala saayam praatar aoupasana akarana prayascchittraatham homa dravya daanam yat kinchit hiranya daanam cha naaaa gotrebhyo Braahmanaabhyah tebhayah sampradade, nama, na mama/*

II. Alternative Grihasta Homa : Note: The procedure is as per Maharshi Dayananda and Shatapata Brahmana:

Agni Deva Samidhana is performed with Samidhas dipped on ghee with the Mantra : *Om ayam ta idhma Atmaa Jatavedastenedhyaswa vardhasya chendra vardhaya, chaasmaan prajayaa pashubhi Brahma varchasenaanyadyana samedhaya swaaha/ Idamagnaye Jatavedase-Idanna mama/* This first oblation is made with the above Mantra in the north side of the homa kunda starting from west to east. The second oblation is made with the following Mantra: *Om samidhaagnim durvasyat ghriteh bodhayutaantitham, Asmin havyaa juhota swaahaa/ Idamagnaye idanna mama/* (This ahuti is done in the South side from west to east)The third oblation's Mantra is: *Su sammidhaaya shochipem ghritam teevram juhota, Agnaye Jaatavedase swaahaa/ Idaagnaye Jatavedase-idanna mama/* (This ahuti is performed in the middle of the homa kunda) The fourth oblation is made with the following mantra: *Tatwaam samidhabharanghiro ghritena vardhayaamasi, Bruhatcunchaam yathishtadya swaahaa/ Idamagnayengirasy idanna mama/* (This ahuti too is to be done in the middle of the homa kunda)

Jala prokshana/ Jala sinchana: Water is taken in an anjali or cupped palm and sprinkled in all the directions of the Havana kunda: the first sprinkle in the Purva Disha or the east direction from south to north; the second sprinkle is in the Paschima disha or the west direction commencing from south to north again; the third sprinkle is in the Uttara Disha from west to east and finally then fourth should be a complete circle from starting from South East corner of the Homa Kunda with the following mantras: 1) *Om Aditenumanyaswaa/ 2) Om Anumatenumanyaswaa/ 3) Om Saraswatenumanyaswaa/ 4)Deva savitah prasuvah/* Then the Mantra continues: *Prasuva yajnam pra suvam Yajnapatim/ Bhagaaya/ Divyo Gandharvah, Ketapuh Ketou nah punaatu Vaachaspativaamcha nah Vidwat/*

Now further oblations to continue: *Om Agnaye swaha, Agnaye idanna mama-* (Sprinkle gandha in the north side of the homa kunda); *Om Somaaya swaha, idam Somaya, idanna mama* (ghee now onward) –

at this stage Agni to be re-kindled; *Praja pataye swaha, Prajapataye idanna mama; Om Indraaya swaaha, idamindraa ya, idanna mama*/ (The oblations to Prajapati and Indra to be performed at the center of the Homa kunda).

Note: So far the Homa Vidhi is common: Praatah kaala (Morning): *Om Surye jyotirjyotih Surtyah swaaha/ Om Surye varche Jyotirvarchah swahaa/ Om Jyotih Suryah Surye Suryo jyotih swahaa/ Om Sajurdevena Savitraa sajurupasendravyata/ Jushaanah Suryo vetu swaaha/ Saayamk kaala (Evening): Om Agnirjyoti jyoti jyotiragnih swaaha/ Om Agni varcho jyotiragnih swaaha/ Om Agnirjyotiragnih swahaa/ Om sajurdevena Savitraa sajurendratvaya/ Jashano Agnirvetu swaah/*

Note: Keeping the above in view, the execution of homa is continued further: *Om Bhuragnaye Praanaya swah, idamagnaye Pranaya-idanna mama/ Om Bhuvah Vaavepaanaaya swaha/ Om swaraadityaaya vyaanaaya swaha vyanaya swahaa, idamadityaya vyanaaya-idanna mama/ Om bhurbhuvah swaragni Vayavyaadityebhyah, idanna mama/ Om aapo jyoti rasomritam Brahma Bhurbhuvah swarom swahaa/ Om yaam medhaam Devaganaah pitaraschopaasate, Tayaa maamah medhaagne medhaavina kuru swahaa/ Om Vishwaani Deva savitur duritaani paraa suva, yadbhadram tanna aa suvgam swaha/ Om bhurbhuvah swaha tat saviturvarenyam bhargo devasya dheemahi swaha/ Om Vishwaani Deva/ Upasthaanam/ Agnerupasthaanam karishye/ Purnamadah Purnamidam Purna puranamudachyate, Purnasya Purnamaadaaya Purnamevaa vashishyte/ Om Shantih Shantih Shantih/ Om tat sat Brahmaarpanamastu/ Homa Prakriya regarding Brahmachari Homa and Grihasti Homa is thus concluded.*

After observing homa as above, the Shat Karma Vidhi is continued with the instruction that a Brahmana should perform daily Sandhya and Homa as prescribed, followed by Brahma Yagna: Brahma Yajna Vidhana: *Swa shaakhaadhyanam Vipra Brahma yajna iti Smrutah/* As per one's own branch of Veda, Adhyana/ reading or recitation of Ruk-Yajur-Saama Veda Stanzas is called Brahma Yajna. This Vidhana is mentioned in Taittiriya Swaadhyaya Brahmana and as clarified by Brihaspati that it can precede or follow the Tarpana karya or after Praatah homa or Vaishwa Deva. A person who executes this Yajna is expected to be seated in 'Padmaasana' facing east, preferably on the banks of a water flow, perform tri-achamana, initiate Savitri Mantra of 'Pacchordhancchraashra' along with Vyahritis, keep the Yagjnopaveeta in the normal position of Savya, and recite withis the self. The method of Brahma Yajna is detailed in Swadhyaaya Brahmana. Apart from reading the Ruk-Yajur-Saama- Adharvana Vedas, one can read excerpts of Itihasa-Purana -Kalpas as per one's own convenience. Even on the days of Anadhyaya or on those days like Amavasya etc. the restriction of Anadhyaya is not applicable for Brahma yajna, expepting that only one Ruk might be read out on such days, but otherwise the Anadhyaya restriction is nor applicable otherwise. As regards the 'phala' or the fruit of observing Brahma Yajna on each day, the resultant outcome is stated to be that of the positive account of performing that specific Kratu: *Yam yam kratumaddheyata tasya tasyaatpnuyaat phalam/ iti/ Vitta-Purna-Prithivi-Daanascha phalamashrute iti/* Vedas approvingly praise the excellent result of Brahma Yajna everyday as follows: *Uttamam Naakamadhirohati Uttamah samaanaam bhavati yaavantam ha vaangmaam vitasya purnaam dadat Swaga lokam jayati taavantam Lokam Jayati bhuyaayaamsam chaakshavya chaapapamrityum jayati Braahmanah saayujyam gacchati/* (He who practises Brahma yajna daily would eventually turn out to be superior to others,would be blessed with land property and prosperity, would certainly avoid Apamrityu or untimely death and would surely reserve abode in Swarga).

4. Apastamba Grihya Sutras

Patala One-Khanda One : 1. Following is about 'karmaacharana vidhi vivechanajnaana' of households both by way of Veda Lakshana and Aachara Lakshana. Be this clarified that what had been established by Shrutis be no doubt the basics yet however as per 'achaara vyavahaaraas' might deviate as per 'desha-pradesha- kaalaparisthitis'. Hence the usage of the 'athashabda' or as of the present times. That is why the shrouta karma vyavastha and smaarta karma prayoga. Be it noted that **nitya** Yajna Karmas vary by 21 ways and means such as seven paakayajna- aouposhanas-homas- Vaishvadevaas-Ashtakaas- Maasishraadhhas-Sarpabalikaryas, and Ishaanabalis. Then there are seven kinds of Haviryajnaas viz. Agnihotra- Darshapuramaasa-Aagraayana- Chaaturmaasya-Nirudhapashubandha- Soutraamani- Pinda pitru yajinaaadi Daveerhomaas , seven Soma samsthita yajnas viz. Agnishthoma,-Atyagnihoma- Ukthya-Shodashi-Vaajapeya-Atiraatra- Aaptoryama. Hence the Aachara-Utpatti krama. 'UdJayananirdeshtakaaryaas' or the rituals be all properly executed during the UttaraayanaPunya Kaala of Six Months as Surya travelstravels from Capricorn to Cancer, i.e. from south to north as His northward journey from winter to summer solstice consists of three seasons of winters, springs and summers startings on January 14 on the occasion of *Makara Sankranti* and ends at *Karka Sankranti* (July 16). Dakshinaayana is the period when Sun travels back from North to South; i.e. from Cancer to Capricorn. Due to the southward direction of this journey of Sun, we call it Dakshinayana when one experiences see rains, autumn, and winters of each year. 3-6: *Yagnopaveetinaa/ Pradakshinam/ Purastaadudgvopakramah/Tathaapavargah/* May the Yagjpaveeta be suspended over the left shoulder and the samakaaryanirvahana be from left to right and beginning should be made on the east side or on the north side and also the end. 7-11: In respect of PitaraCeremonies relating to the Ancestors as performed in the second fortnight viz Krishna Paksha sacrificial thread be draped over the right shoulder aspraacheenaaveeti from right to left ie ending in the south. Those ceremonies occasioned by special occurrences be performed according to heir occasions demand. 12- 18: *Agnimukhaaniruupanam- Paristharanaadi*: Having performed 'agniprajvalana' the four sides the 'kushagraasa' be exposed keeping the agrabhaaga be retained upwards towards the east and perform the 'pasistarana'. For pirtukarmaas, retain the kushaagra towards south henn side, one by one..Now *Pavitra Samskaara/* 19-22: The preparation of the kushaas as the 'purifiers,' the measure of their length, the preparation of the Prokshaajya, and the sprinkling of the vessels are the same here as at the Agni karyaas on the Maasapournami or the new and full moon, but are performed in silence. To the west of the fire the karta would pour water into a vessel over which he has laid two kushas called as purifiers, three times with two northward-pointed purifiers, holds it on a level with his nose and mouth, places it to the north of the fire on Darbha grass, and covers it with Darbha grass. On the south side he causes a Brahmana would be seated on Darbha grass. He melts the Aajya, pours it, to the west of the fire, into the Aajya-pot, over which he has laid two purifiers, draws coals (out of the sacrificial fire) towards the mirth, puts (the Aajya on them, throws light on it by means of a burning (grass-blade), throws two Darbha points into it, moves a firebrand round it three times, takes it from the fire towards the north, sweeps the coals back (into the fire), purifies (the Aajya) three times with two northward-pointed purifiers, moving them backward and forward, and throws the purifiers into the fire.

Patala 1. Khanda 2. Darvi Samskara: Darvi is that 'paatra' or the vessel with which the karta seeks to offer 'anjali' to Agnijwaalaas along with kushas known as the samarjanakaarya. In other words, he warms at the agni the implement with which he would seek to wipe off the darbha blades, warms the darvi again and touch the kushaagraas once again and would make the offering of the 'aajya' to the flames. Ishti and

SthaalipaakaPrarambhaniraya: The Ishti and Sthaalipaaka Yagnas described as above are required to be done in 'Purna Maasa' or the Shukla Pahshas only and not on Darsha Shradda Day. However Darsha Purna Karmas are initiated after the AadhaanaHoma (offering at the very beginning) and 'Grihapravesaneeya Homa' or the preliminary Homa, then this has no objection. During the darshapurna month, there would be 'pratitapana', but this is normally performed inahavaneeyaagni. In fact ayyahoma has a darvi, in sthaaleepaaka there are two darvis, one for homa and another for 'avadaanakaarya' and both the darvis are used to 'samarjana and pratitapana'. Now, about the 'Paridhis' the pieces of wood laid round the Agni and there are arranged for vivaaha, upanayana,samaavartana, seemanta, choula karma, godaana and prayaschittas. Now, the karta sprinkles water round the fire, on the south side from west to east with (the words), 'Aditenumanyusvaa' (May Aditi, give thy consent' -on the west side from south to north ; 'Anumatenumanyusvaa'-'Anumati Devi, give thy consent- on the north side from west to east and 'Sarasvatenumanyusvaa'- Devi Saraswati, do kindly give thy consent!' and finally 'Deva Savitahorasuva'- sprinkle the waters all around imploring: 'God Savitri, give thy approval! The jalaparishechana is to be done to agni but not to the paridhis. Now in respect of Pitru karmas, the parishechana by performed all around the Agni, silently but without praacheenaaveeti of the yaginopaveeta. Having put a piece of wood on Agni, the karta would offer the two 'aaghaara' homas with 'indhanasamudaaya' oblations as at the 'darshapurnamaasayagjnas on the new and full moon, silently without mantras. Then he offers the two Aajyabhaaga oblations, over the uttaraardha's purvaardha or northerly part of the easterly part of Agni with the words), 'agnayeswaaha'; then over the easterly part of the southernly part, another oblation exactly like the preceding one, with the words, 'Somaayaswaaha'. Having offered the chief oblations (belonging to each sacrifice) according to prescription, he adds the following thirteen oblations named ': *anvaarabdhaayaamuttaraaaaahuti* such as: *Chittaschachittischaakutischa vigjnnayanchamanaschashakkareekscha darshaascha purnamaasascha bruhaaccharathaantaprajaapatijayaanindravishneprayacchattaanajuhottatovaidevaasurasyamyataaas anbhityasaIndrahprajaapatimupaadhavastasmaaetaanprayachhathaanaajuhottatovaidevaasuraanjan yanyadajayantijaayanachat -vagumspadamaanenaitehoyatvaajayatyavataamprutanaam/ Agnirbhutaanaamadhi patasyamaavatvindro jyeshthanaayai gummahaprithivyaavaayurantarikshisya Suryodivachandramaanakshatraanaam Brihasparirbrahmanomityasysatyaana gumvarunopang - samrajaanaadhipatanmaavatu Somaasoshadheenaamadhi patinaagsavitaaprasavaana angrudrahpushuunaan -twashshaarupadhaarinyagvishnuh parvataanaam marutoganaanaamadhi - patayastemaavantu pitarah pitaamahaparevaretataastataamaa ha ihamaavatabrahmannasmismin--/ Ritaashaadrutadhaamaagnir -gandharvastasyaishadhayopsarasetaan juhuyadbhayataanairevadhaa - megni vide Taittireeya Samhita 3-4-4 to 3-4-7.*

These oblations are for viz. the *Jaya*, *Abhyaataana*, *Rashtrabhrithand* to *Prajapati*, with *Vyâhritis* one by one- *Bhuhswaahabhuvahswaahbhurbhuvaswaaha* to Agni and finally with *Svishtakrit* with the following mantras :*yadasyakarmanotyareerichamyad -vaanyunamihaarakaram/ agnishtitvikrishthishtakrid vansarvamsvishtanmsuhrutamkarotuswaaheti/*What I have done too much in this ceremony, or what I have done here too little, all that may Agni svishtakrit, as he who knows, make well sacrificed and well offered: 'Svaaha.' Then 'agniparishechana- all around be performed with the 'aditemanvamasyaa---and deva savitahprasaavah' and leave the jalaprokshana.

Now the reference for 'Paakayagjna' as used for 'loukikajeevana' like auopaasana- homaceremonies connected with worldly life. These are rituals based on the 'Brahmanaadhaaravidhipaalana.' In this context, havanas are performed twice, marjana or wiping off the hands twice;aahuti-praashanas be performed twice, and two sips and licks out of the sruks twice over. In othrewords, the kartasacrifices twice; he wipes off his hand twice; he partakes the sacrificial food twice and so on. ShishiraRitu of Maagha and Phalguna and GreeshmaRitu be women what ceremonies are required by custom. Even under the 'Invakaas' or Mrigashira Nakshatra, those relatives or friends of prospective bridegrooms seeking to approach the father of a prospective bride's hands are welcome.

Patala 2, Khanda 4. Vivaahaprakaranam/Varapreshanam/

Now may 'sahrudayas' and 'shrutaadhyayana sampanaas' be requested to assemble to identify a suitable bride. Having approached her at her residence, may the prospective bridegroom party approach the residence of the prospective bride and recite the 'Prasugmantaadi' mantras: *Prasugmantaadhiya saanasysakshanivarebhirvaanabhishudpraseedata, asmaakmingrauhayamujoshati---* then *evamgotraa - yaamusmaisahatvakarmabhyoyushmadeeyaamkanyaamvrineemahe/* (Mantra Prasna 1.1) Then in reply from the kanya's side would reply: *Shobhanamtathaadaasyaama/* In practice, in brahmana-daiva vivaahaas, the Vara or the bridegroom be not present but only aasura or aarshavivahasvarepreshana be possible in which give and take talks might occur. When the bridegroom would himself view the bride, then the approaching braahmanas recite the next third mantra : '*abhratrudhveeneemityetaam--* meaning the groom himself be seeing the bride. The fourth mantra follows: *adhorachakshurupati'* -thus the shubha samaya when both would glance each other. Then the thumb and the fourth finger of the reciter wear darbhaagraasa and wipe off the eyebrows of the bride reciting *idamahamyaatwayi--* and discard the darbha. Further mantra follows in the context of the parents and close relatives might cry for the prospective departure of the bride, then the nimiththamantra : '*jeevaamrudanto*' as the latter would feel 'anyonyaviyogachintaarodana' and hence the 'mangala vachana japa' would follow. Further 'vadhupasnaanajalaas' be brought. Then five mantras for the vadhumangalasnapanavidhi with each of which ending with 'yugmaan' , and would recite *abhratrughneemvarunaapo arighneem brihaspate indraputraghneemlakshyanaamasmaisavitassuva/ aghoracharavyashrapatignyedhishava - paribyasumanaasuvarchaah, jeevasuudaivakaamaasyonaashanno bhava dvipadeshchatuspade/* as he would place a round piece of Darbha net-work on her head; on that, with the next verse: *idamahamyaatwayi patighnalarishmastaamnirteshaami/* as he places a right yoke-hole; on this hole he lays with the next yajus mantra *aryamnoagnim--svenasa--shamtehirantaami-hiranyavarnaa-paritvaagirvanogira-aashaasaane/* (Mantra Prasna 1.1) thus the karyaas respectively by lifting a piece of gold, and washes her with the next five verses that the water runs over that gold and through the yoke-hole- he causes her to dress in a fresh garment, and with the next mantra , he girds her with a rope.

Then he takes hold of her with the next verse *earmanyaoagneem--* by her right hand, leads her to the fire, spreads a mat, west of the fire, so that he would point the kusha blades in it are directed towards the north, and on this mat they both sit down, the bridegroom to the north. Then further follows the mantra viz. *Yatra kvachhaagni --* as the vadhu's right hand be held by the bridegroom , stand up and state the mantra *pushaasvet--* and approach the homaagni. After the ceremonies have been performed by placing the wood on the fire down to the 'Aagyabhâga' oblations. Then he should take with his right hand, palm down, her right hand which she holds palm up. If he wishes that only daughters may be born to him, he should seize only the fingers (without the thumb); If he wishes that only sons may be born to him, the thumb. He would hold her hand so as just to touch her thumb and the little hairs on her hand with the four verses:

Again, in the presence of Agni, the groom places his palm on his new wife's heart and prays, " Let our hearts and minds be one, let there be unanimity in our words and deed. May you be my companion forever." The bride's brother puts the laja (aralu) into her hands, the groom pours ghee onto it and they offer it to Agni. She also prays for the longevity of her husband and offers laja (aralu) into the yagna kunda. Aralu signifies good character, ghee represents friendship and love and offering it to the fire signifies a life of sacrifice. The bride then steps on a stone to show that she will remain unwavering and steady as a stone by her husband's side." This is called Ashmarohana.

He would then make her steps forward with her right foot, to the north of the fire, in an easterly or northerly direction with the recitations.: The explanation is as follows: As the seventh step of the Sacred

Fire as the bridegroom addressing the bride : *Sakhaa Saptapade--saptamampadamupasamgruhe/ Priyatama!* Let us perform the sacred homa-japa now celebrating our SAPTA PADI PARIKRAMA.

Thus the groom holds his bride's hand and they walk around the sacred fire seven times making seven promises to each other with Agni as the witness. These are: 1. With the first step, we vow to provide sustenance for healthy living 2. With the second step, we vow to strengthen our physical, mental and spiritual powers 3. With the third step, we promise to attain prosperity righteously 4. With the fourth step, we vow to acquire knowledge, happiness and harmony by mutual love, respect, understanding and faith 5. With the fifth step, we vow to raise happy, healthy progeny and pray that we are blessed with healthy, honest and brave children 6. With the sixth step, we vow to conduct our relationship with self-control of the mind, body and soul and pray for longevity of our relationship 7. With the seventh step, we promise to be friends who are true and loyal to each other for a lifetime. The completion of this ritual finally makes the couple husband and wife. Arundhati, Dhruva nakshatra darshana: Arundhati was an ideal wife- chaste, loyal and steadfast. Dhruva was uncompromising on his ideals and focused on his quest. To bring in the same qualities into their lives, the husband shows the wife Dhruva and Arundhati nakshatra.

YAMA DHARMA RAJA IN THE SOUTH

[Tarpna Vidhana especially in the context of Pitru Ganas states: *Yamaaya Dharma Raajaaya Mrityave chaanta kaayacha, Vaivaswataaya Kaalaaya Sarva Bhuta Kshayaaya cha/ Ouodumbaraaya Dadhnaaya Neelaaya Parameshthiney, Vrikodaraaya Chitraaya Chitraguptaaya tey namah/* (Yama tarpana is to be performed as follows: Yamaaya namah, Dharmaraa Rajaaya namah, Mrityave namah, Antakaaya namah, Vaivaswataaya namah, Kaalaaya namah, Sarva Bhuta Kshayaaya namah, Oudumbaraaya namah, Dadhnaaya namah, Neelaaya namah, Parameshthiney namah, Vrikodaraaya namah, Chitraaya namah, Chitra guptaaya namah)

Chapter Eight on Yamadharma Raja - vide Taittiriya Aranyaka- Kathopanishad- Chhandogya Upanishads

1. Taittiriya Aaranaka

3.21.2: Body organs of human beings

Chittam santaanena, bhavam yakraam, Rudram tanimnaa, Pashupatim sthula hridayena, Agnim hridayena, Sharvam matasraabhyaam, Mahadevamantah paarshvenou, oshishthahanam shingeenikosha - bhyam/ Chitta is akin to sinew, Bhava to liver, Rudra to the minute liver parts, Pashupati to the gross portion of heart, Agni the heart, Rudra again to blood, Sharva identified with the kidneys, Maha Deva with the inner ribs and Chandra the 'aoushadhipati' with the internal organs. Any Departed 'jeevatma' discarding life behind is accompanied by Lord Yama as the departed Soul as detailing that Pushan, Sayavari / cow, the widow and on the path above after death, the jeeva is protected by three kinds of Devas besides Agni Deva. During the journey of the departed, Agni to the dogs of Yama to Pitru Loka to Surya. As the dead body is consigned to Agni, Prithivi is cooled by Jala Deva, Antariksha enables to reach Pitrus and invariably returns the Soul back to Prithivi. The Mighty yet Benificent Powers of Lord Yama holding Sensitive Balance of Dharma- Adharma- Bliss of Soma Juice in Svarga to Dharmic Souls

as carried by Agni- Parjanya-Savita to Yama Loka as the funeral of the dead body for an upward ascent of the Pretaatma and the beneficial powers en-route. The Charus of Apuupa / Shrata or offerings of Ghee and Milk- Curd-Honey off with Svadha Mantra. Then Pretaatma's upward journey witnesses queer vegetation and helpful deities , Perpetual order of Life as then-now-later; and finally Agni burns off sins leading to fresh life! with the mantras stationing :May our sins be destroyed with Agni and wash away by Jalas as by the strength of Mantras! The Pretaatma is symbolic of a cow as leads funeral procession and release to reach Pitru Loka.

The details as follows.. The departed 'jeevatma' discarding life behind is accompanied by Lord Yama-departed Soul-Pushan- Sayavari / cow- widow-and Agni: i) Yama: Pareyivaasam pravato maheeranu, bahubhyah panthaam anupaspashaanam, Vaivasvatam sangamanam janaanaam, Yamam Rajanam havishaa duvasya/ May King Yama the son of Surya Deva/ Vivasvaan, be worshipped as he is followed by His relatives and admirers of the departed; Yama has travelled far from the heights beyond and taken to the perfect destination without disturbing any one else. The Stanza is from Rig Veda 10-14.1.ii-iv) . The departed jeeva: *Idam tvaa vastram prathama nvaagan/ Apaitaduuha yadihaabibhah puraa, ishtaapurtamanusampashya dakshinaam yathaa te dattam bahudhaa vi bandhushu/ Imoau yunajmi te vahnee asuneeyaaya odhave, yaabhyaam Yamasya saadanam, sukrutaam chaapi gacchataat/* May the departed one arrive here with new ideas and forget the erstwhile impulses and memories, recalling however the erstwhile actions some of which might have satisfied the conscience such as the acts of dakshinas to brahmanas vis a vis the wealth given by the kinsmen. May the departed one be yoked by two oxen to carry the body dear so far as the life and these oxen reach the abode of Lord Yama or alternatively to other abodes in case that It had done 'satkarmas' earning virtue outweighing the deeds of vice.v-viii) *Pushaa tvetah chyaavayantu pra vidvaan, anashthapashuh bhuvanasya gopaah, sa tvaitebhyah pari dadat pitrubhyo, agnirdevebhyah suvidanniyebyah/ Pushemaa aashaa anu veda sarvaah, so asmam abhiyatamena neshat, svastidaa aaghrunih sarvaveero, aprayucchan pura etu prajaanan/ Aayuh vishvaayuh pari pasati tvaa pusha, tvaa paatu prapathe purastaat, yatraaste sukruto, yatra te yayuh, tatravvaa devah Savitaa dadhaatu/ Bhuvanasya pat idam havih, agnaye rayimate svaaha/* May Pushan the omniscient escort the departed Soul to another world as His rays never fail to protect all the Beings and reach them to Pitru Loka and may Agni Deva reach the concerned Devas further on. Indeed Pushan is totally conversant with all the Lokas successively as He is aware the ways and means of leading the jeevaatma to safety free from perils. The post life of departed mortals is well realised by Pushan and hence lead them upto the halts en route. As the Souls which may have done well with the earnings of 'punya', the celestial Savitur would place them well in advance and accordingly lead these with care. Hence, Paramatma! may this offering of the body remains engulf by Agni Deva ultimately! The stanzas v-vii are repeats of Rigveda Mantras of 10.17.3-5-4 respectively.ix-xi) Sayaavari / Cow to cleanse the sins of the departed: Purushasya sayaavarayapedaanim mujahhe, yadhaam no atra naaparrah puraa jarasa aayaati/ Purushasya sayaavari vi te sinnaam praanaam, shareerena maheemahim, svadahyehi pitrunup, prajayaasmaanilahava/ Maivam maamstaa priyeham Devee satee pitrulokam yadaishi, Vishvavaaraa nabhasaa samvayantgee, tasyah porajaam dravinam cheha dhehi/ Sayavari is the cow which was stated dear to the departed person brought to the place of cremation as the symbol of all Devas. Thus, the Sayavari the symbol of Devas! Kindly remove the sins of the departed. As the departed one has loosened all his / her energies, may the Savavari enter the planes of the firmament and lead the way to Pitru Loka. May you also provide your milk to the departed one en route and at the destination as you have access to all the lokas.

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

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

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

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

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

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

Aayaatu Devah sumanaabhirutibhih, Yamo ha vaha pryataabhiraktaa, aaseedataam suprayate ha barshih, urjaaya jaatyai mama shatru hatyaih/ Yame iva yatmaane yadaitam, pravaam bharan maanushaa Devayantah, aa seedatam svamu lokam vidaane, svaasthe bhavatamindave namah/ Yamaaya Somam sunuta, Yamaaya juhutaa havih, Yamamha yagjno gacchatyagnidooto aramkritah/ Yamaaya ghrutavat havirjuhota, pra cha tishthat, sa no Deveshvaa Yamad, deerghamaayuh pra jeevase/ Yamaaya madhumattamaam raagjne havyam juhota, idam nama rishubhyah purvajebhyah, purvebhyah pathikrud- bhyah/ Yosya koushthya jagatah paarthivasyaika idvashee, Yamam bhangyashvo gaaya yo raajanparo- dhyah/ Yamam gaaya bhangyashvo yo Raajaanaparodhyah, yenaapo nadyo dhanvaani, yena dyoh prithivee drudhaa/ Hiranyakashyaantsudhuuraan, hiranyaakashaanyah shaphaan , ashvaana - nashyato daanam Yamo raajaabhitishthati/ Yamo daadhaara prithiveem Yamo vishvamidam jagat, Yamaaya sarvavitthasthe yatpraanad vaayurakshitaam/ Yathaa pancha yathaa panchayaa panchadarshayah, Yamam yo vidhyaatsa bruuyaat, yathaika rishirvijaanate/ Trikadrakebhih patati, shallurveeh ekamit brihat, trishthub Gaayaree chhandaamsi sarvaa taa, Yama aahitaa/ Aharahirnamaano gaavashvam purusham jagat, Vaivisvato na tripyati panchabhirmaanvairyamah/ Vaivasvate vivichyante Yam raajani te janaah, ye cheya satyenecchyante, ya vu chaarnutavaadinah/ Te raajanniha vivichyante, thaa yanti tvaamupa/ Devamscha ye namasyanti, braahmanaamschapachintyati/ Yasmin vriksho supalashe, Devyah sampivate Yamah, annaano vishpatim pitaa, puraanaam anu venati/

May we invoke Yama Dharma Raja and his sister Yami to be seated on this ‘barhi grass’ or darbhas at the ‘Yajna Vedi’ and grant us good progeny and disciples to protect us from external as well as internal

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

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

*Vaishvaantare haviridam juhomi, saahasramuttasam shatadhaarametam, tasminnesha pitaram
pitaamaham vibharatpinvamaane/ Draspachaskanda prathamaam pradhamaam anudyaam, imam cha
yonimanu yascha poorvah, triteeyam yonimanu samcharantam, drapsam juhomyanu Sapta hotraah/
Imam samudram shatadhaaramutthasam, vyuchhamaanam bhuvanasya madhye, ghritam duhamaana -
maditim jannaya, agne maa himamseeh parame vyoma/ Apeta veet vi cha sarpataato, yetrastha
sarpataato yetrastha puraanaa ye cha nuutanam asmai/ Savitaitaani shareeraani prithivyai
maaturupastha aadadhe, tebhiryujjayanantaamadhighriyaa/ Shunam vaahaah shunam narah shunam
krishitu laangalam, shunam varatraa badyantaam, Shunaaaseeravimaam vaacham yaddhivi chakrathuh,
payah tenemaamupassinchatam/ Seete vandaamahe tvaarvaachee subhage bhava, yathaanah
subhagaasasi, yathaa nah suphalaasasi/ Savitaitaani shareeraani prithivyai maaturupastha aadadhe,
tebhiradite sham bhava/ Vimuchyadhvamaghriyaa Deva yaanaa, atirishma tamasaspaaramasya,
jyotiraapaam suvarganma/ Pra vaataa vaanti patayanti vidyut , ud oshadheeh jihate, pinvate svah, eeraa
vishvasmai bhuvanaaya jaayate, yatparjanya prithiveem retasaavati/ Yathaa Yamaaya haaryamavapan-*

cha maanavaah, evam vapaami haaryam yathaasaam jeevaloke bhurayah/ Chittah stha, parichit urthva - chitah shrayadhvam, pitaro Devataa prajaapatirva saadayatu tayaa Devatataa/ Aapyaayasva sam te/ Vaishvaanara Deva! This offering is in your favour in the form of fountains in thousands streaming in hundreds; as you are the gateway to bestow protection to my pitru ganaas of three generations. The next stanza is a repeat of Rig Veda 10.17.11 explaining that Soma Rasa gets manifested to the Rishis and Devatas up in the Pitru Loka. We seek to offer the same Soma Juice to the Sapta hotras too. Vaishvanara Agni is like an ocean with offshoots with countless fountains and streams manifesting the mid- vyoma / antariksha as the brilliance Aditi the Devi of Eternity for the welfare of human beings. Brihadaranyaka Upanishad vide V.ix.1 is quoted: Vaishwanara Agni Brahman declares his splendour clearly distinguishing Truth/Untruth: *Ayamagnir Vaishwaanaro yoyamantah purushe, yenedam annam pachyate yadidam adyate; tasyaisha ghosho bhavati yam etat karnaavapidhaaya shrunoti sa yadoskramishyan bhavati nainam ghosham shrunoti/* (After identifying with the radiance of mind, then Vidyut or Lightning, and Speech signifying a cow and its means of meditation, now another medium of mediation is Agni and the personification within it as a Being viz. Vishvaanara, since Shruti states ‘Ayamagni Vaishvaanara’; indeed this Agni is well outside the Purusha or a Human and far before the human body! It digests food consumed by the person and the heat of his stomach. As the fire digests the food, it emits sound stopped by the ears with one’s fingers. Thus one should meditate upon the Agni as Vaishwanara or Viraja. Indeed however, when a Being leaves the body, he or she no further hears the sound since the ‘bhokta’ or the Consumer in the body loses his sense of hearing.). The above stanza 6.6.4 is a repeat of Rig Veda 10-14-9: ‘Dushta Pishachas! This ‘daaha sthala’ or the cremation spot and the upward path is destined towards Pitru Loka as ordained by Lord Yama Himself and hence leave this spot instantly. Further three Stanzas above explain that the Deity Savita has deposited the remains of the dead body on Bhumi Devata’s lap; may the oxen and the labourers clean the remains of the body suitably; may ‘shuna’ and ‘shira’ or Praana Vayu and Indra or Mind establish in ‘svarga’ in the forms of Shounaka or Indra-Vayu; Ashvalaayana or Vayu ; and again Indra and Surya or Ashvalaayana. May Seeta or the furrow the symbol of action too absorb into Bhu Devi! These three stanzas are repeats of Rig Veda vide 4.57.4-4.19.8 and 4.57.6 respectively. May Savita too enable the remnants of the dead body and so do Mother Aditi too. May all the Shaktis who smoothened the journey of the Pretaatma upwards on Deva Yana the divine path by crossing darkness to the Svar loka- _ Svar Loka reference in the stanza 6.6.11 above is a repeat of Rig Veda 5.83.4 denoting that the Winds which uplift the Jeeva are facilitated by Lightnings from heaven upwards while protecting the splendour of Svar Loka while ‘parjanya’ enables the Soul’s seed back to Earth. May Prajapati and the Pitru Devas become aware of the relevant proceedings!

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

Uta te stabhraami Prithiveem tvat pareemam, Lokam nodadhanmo aham risham, etaam sthuunaam pitaro dhaarayantu, tetraam Yamah saadanaa tte minotu/ Upasarpa maataram bhumim, etaamuruu- vyachasam prithiveem sushevaam, vuurnamradaa yuvatih dakshinaavat, eshaa tvaam paatu nirrutya upasthe/ Ucchamaschhasva prithivi maa vibhaadhitaah, suupayaansmai bhava suupavanchanaa, maataa putram yathaa sichaa, abhyenam bhumi vrunu/ Ucchamanchamaanaa prithivee hi tishthasi, sahasra mita upa hi shrayantaam, te gruhaaso madhschuto, vishvaahaasmai sharanaasantvatrah/ Eneerdhaanaa harineerarjuneeh santu, dhenavah tilvatsaa urjasmai duhaanaa, Vishvaahaa satvanparsphuranteeh/ Esha te Yamasaadane svadhaa nidheeryate gruhe, akshitirnaam te assou/ Idam pitrubhyah prabharema barhih, devebhyo jeevant uttaram bharema, tatvamaaroohaaso medhyo bhavam, Yamena tvam yamyaa samvidaanaah/ Maa tvaa vriksho samvaadishthaam, maa maataa prithivi tvam, pitruun hyatra gacchaasi,

edhaasam Yamaraajye/ Maa tvaa vrikshou sambadhethaam, maa maataa prithivee mahee, Vaivasvatam hi gacchhaasi, Yamaraajye viraajasi/ Nalam plavamaarorha, etam nalen pathonvihi, sa tvam nalaplav bhutvaa, santara pratarottara/ Savitaitaani shareeraani prithivyai maaturuupastha aadadhe, tebhyah prithivee/ Shadhotaa Suryam te chakshurgacchatu vaatmaatmaa, dhyoumcha gacchatg prithiveemcha dharmanaa, apo vaa gaccha yadi tatra hitam, ouoshadheeshu prati tishthaa shareeraih/ Param mrityo anu parehi panthaam, yaste sva itaro devayaanaat, chakshushmate shrinvate te braveemi, maa nah prajaam reerisho mot veeraan/ Sham vaatah, shamhi te ghrunih, shamute santvoshadheeh, kalpantaam me dishah shagmaah/ Prithivyaastvaa loke saadayaami, amushya sharmaasi, pitaro devataa, prajaapatistvaa saadayatu tayaa Devatayaa/ Antarikshasya tvaa divastvaa dishaam tvaa, naakasya tvaa prushthe bradhrasya tvaa vishtape saadayaami, amrishya sharmaasi, pitaro devataa, prajaapatistvaa saadayatu tayaa devatayaa/ _Departed heap of bones! You are about to be burnt off and absorbed in earth soon and your forefathers look forward to a monument for you and may Yama then take over to fulfill the rest of his duty. You are now in the cosy lap of Bhudevi who indeed is ‘mahimaamayee, sarvavyaapi and sukhadaayani’ or the Universal Mother- All Embracing- and the Provider of Happiness. May the warmth of her embrace demolish your sins and blemishes. Mother Earth! May you enliven the dead body without hurting it in any manner, do caress it with affection and cover it up as though the mother places her the outer robe around it. May Mother Earth place thousands of sand heaps gradually and bury the layers for the warmth and smells of ghee only with the aim of making the burnt ash of bones are rested in peace and calmness. Eventually, may grains of mixed colours sprout sesame seeds so that the sands so spread out with plants without facing any problems! The five above stanzas are repeats of Rig Veda vide 10.18.13-10- 11-12- and 1.16.2 respectively. The sixth stanza addresses the Pretatmaa: Your travel to Yama Loka, the Regulations of Yama Loka would prevail which have no escape at all. The seventh stanza onwards addressing the departed body as follows: Spread out the grass of the fore-fathers even as you tend to think of their destiny as they too would have gone through similar experiences of thinking of the Yama couple; may you truly understand now higher levels of thinking and become aware atleast now about in the form of higher learning ; may not your ability to look at the two trees before you not get affected nor this huge earth obstruct your the departure to reach Vaivasvata the earliest stop gate to report to Yama as soon as possible for onward journey! In case of such a hurdle, you may ascend the reed to cross over and reach the pitru loka or else may Savita help to seize parts of the body from the lap of earth. Else, may Surya Deva help to locate the ashes which by the grace of Vayu Deva puff up to the skies and the destination on the skies thus the Shad Hotas of yajna karya viz. Earth-Agni-Vayu-Antarisha- Chandra-Food- Swarga-Surya and Prajapati enable the pretatma to cross the destinations. Mrityu Devata! You could most certainly take to the Deva Yana or the Celestial Path and descend down to Bhumi and hence our earnest supplication is not to harass the Souls’s progeny and family any further but relieve the agony of the ‘pretatma’ as per the 13 th stanza under reference which is a repeat of Rig Veda vide 10.18.1. Thus, may the powerful Vayu deva, the brilliant Surya, the Auoshadhis providing food and sustenance, and the Eight Directions together provide peace and happiness! Almighty Paramatma! You are ever kind and as the Pretatma as placed on Earth please the forefathers who too are Deities. May Prajapati place the physical remains of the Preta on the ‘homa kunda’! May Bhumi, Antariksha, Aakaasha, Dasha Dishas, Svarga, and the Region of Aditya rescue and uplift the ‘Pratatma’ with their respective powers !

Kathopanishad

Details the instance of Nachiketa:

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

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

Chhandogya Upanishad:

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Deva Yaana or the Divine Path versus Saamaanya Yaana or the Route of Commoners after death: cautions for do’s and don’t’s in active life

V.x.1-2) *Tadya ittham viduh, ye chemeranye shraaddha tapa iti upaaste, terchisham abhisambhavavanti, archishohah, ahna aapuryamanaapaksham, aapuryamaanaa pakshad yaan shad udaanneti maasaams – taan// Maasebhyah samvatsaram, samvatsaraad Adityam, Adityaacchandramasam, Chandramaso vidyutam; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaana 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 themselves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path.) V.x.3) *Atha ya ime graama istapurte dattam iti upaasate, te dhumam abhisambhavanti, dhumaad raatrim, raatrer apara paksham apara pakshaad yaan shad dakshinaiti maasaamstaan, naite samvatsaram abhipraapnuvanti/* (However, there are other types of the run of the mill kind of villagers etc. who too no doubt follow a fairly virtuous life of ‘daana dharma vidhana’ and occasionally Vrata, Sacrifices and so on and as their average or medium life ends up in death, they pass into hazy smoke zone, from smoke to dark nights, from there to Krishna Paksha to bi-yearly Seasons of inconveniences when Sun travels ‘Dakshinaayana’ or South Bound when some Deities move in groups in the ‘Shad maasaan’ period usually disposed off in less than a year ripe and ready for rebirth as per the intensity of karma phala!) V.x.4) *Maasebhyah pitru lokam, pitru lokaad aaaasham, akaashat chandra – masam, esha Somo raaja, tad Devaanaam annam, tam deva bhakshyniti/* (When reference is made to months of death of a person, the Individual Self or the Soul travels from the months to Pitru Loka or the World of Manes; from there to Antariksha or the Intermediate Space to Chandra Loka where King Soma offers Soma or Amrita as per the fruits of ‘karma’ in the prescribed time frame work.) V.x.5) *Tasmin yaavat sampaatam ushitvathaitam evaadhvaanam punarnivartante yathetam aakaasham, aakaashaad vaayum, vaayur bhutwaa dhumo bhavati, dhumo bhutwaabram bhavati/* (Once ‘yaavat sampaatam’ or the exhaustion of the fruits of virtue is over, then the Self would return by the very route that he travelled herebefore after the death. He would return to the Intermediate space of Akasha then to Vayu, then to dhuma or smoke and then back to the white cloud) V.x.6) *Abhram bhutwaa megho bhavati megho bhutwaa pravarshati taiha veehiyavaa oshadhivanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/* (In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise) V.x.7) *Tad ya iha ramaneeya charanaah, abyaasho ha yatte ramaneeyaam yonim aapadyeran, Brahmana yonim vaa kshatriyaa yonim vaa, Vaishya yonim vaa;atha ya iha kapuya charanaah abhyash yat tekapuyaam yonim apadyeran shwa yoni vaa shkara yonim vaa chandala yonim vaa/* (Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig or so.) V.x.8) *Athaitaoh pathor na katarena cha na taanimaani khudraani asakrud aavarteeni bhutaani bhavanti, jaayasva, mriyasveti, etat triteeyam sthaanam tenaasau loko na sampuryate, tasmaajjugupseta, tadesha shloka/* (As a last resort, Souls of no consequence are born in a tertiary status, transmigrating from birth to birth as per saying of ‘be born and die’ so that the other worlds are not overcrowded. Recalling the five questions posed by Pravahana to Svetaketu and Gautama (reference V.iii.1-4), the first question regarding the Nothern and Southern Paths or of Deva Yaana and Saamanya Yaana is being

clarified as above. Indeed, the course of transmigration of Souls is not only complicated and incomprehensible but is fraught with insurmountable difficulties at every stage of self-existence and 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 panchaagnim 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 'Panchaagni 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!)

A dying person loses speech, mind, vital energy , body warmth ready for merger into the subtle essence

VI.xv.1-3) *Purusham, Saumya, utopataapinam jnaayatah paryupaasate, jaanaasi maam, jaanaasi maam, iti;tasya yaavan na vaan manasi sampadyate, manah praane,Praanah tejasi, tejah parasyaam devataayam, taavaj jaanati// Atha yadasya vaan manasi sampadyate, manah prane, praanastejasi, tejaah parasyaam devataayaam, atha na jaanati// Sa ya eshonimaa aitat aatmyam idah sarvam, tata satyam, sa aatmaa, tat tvam asi, Svetaketo, iti;bhuyaa eva maa, bhagavaan, vigjnapayatva iti; tathaa, Saumya, iti hovaacha/* As relatives surround a dying person and ascertain whether they could recognise them, he would be able to do so as long as his speech, mind, vital force, body warmth and awareness of his consciousness are united with each other; contrariwise; if his speech is not in tune with mind, mind into the vital force, the praana is not reflective of the body warmth and the warmth is not united his consciousness, then the person ceases to exist. That indeed is the time while the process of transmigration of the Self would commence. Indeed, That subtle existence of the Self in the quest of new abodes has begun; That is the Self and that is the Truth: Thou art That!)

Body nerves issued from heart always interacting with Sun and Wind decide the manner of one's departure as also their destination!

VIII.vi.1-6) *Atha yaa etaa hridayasya nadyaah taah pingalassya nimnastishthanti, shuklasya neelayasya peetasya lohitasyeti; asau vaa aadityah pingalah esha shuklah, esha neelah, esha peetah, esha lohitah// Tad yathaa mahaapatha aatata ubhau graamau gacchhaatimam chaamum cha;amusmaad adityaat praatayante taaasu naadisushruptaah, aabhyo naadibhyah praatayante temusminn aatityashruptaah//Tad yatraitat suptah samastah samprasannah svapnam na viaanaati aasu tadaa naadeeshu shruptha bhavati, tam na kaschana paapmaa sprushati, tejas hi tadaa sampanno bhavati// Atha yatraitat abalimaanam neeto havati, tam abhita aasheena aahuh jaanaasi maam, jaanaasi maam iti;sa yaavad asmaacchareetad anutkraanto bhavati, taavaj jaanati//Tadeshashlokah:Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinishtraaika tayordhvam ayann amrithatvam eti vishvavam anya utkramane bhavanti, utkramane bhavanti//*(In the process of death, the status of the physical nerves and how Sun influences these is described. The veins in the body issuing out of the fleshy bulge called the lotus shaped heart that is meditated for Brahman is charged with subtle juices of varied colours akin to desires. The heat of Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts.The Wind-Phlegm mix brings about changes of colours, say blue

with severe wind, white when excessive phlegm, yellow with their equal proportion and red on account of too much of blood count in the body. Thus the moods of a Being are changed as per the inputs involved. Now just as highways connect cities and villages, the rays of the Sun reach both the worlds; they enter human bodies as also places yonder the Sun. In the state of sleep, organs of the bodies are withdrawn. Similarly as death is drawn nearby, people around realise that he or she is no more. As the life departs, the Self goes upwards through the Sun rays. He reaches the Sun within the time that mind travels. Then the Soul of virtue goes upwards by making the sound of Om or downwards otherwise in the case of the unenlightened Souls. The gates of Brahma open to the blessed ones or shut to other Souls that search of their designated Lokas! In this connection, an apt verse is stated: The nerves connected to the heart are hundred and one. At the time of one's departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure!)

Immortal Self called the Supreme is like the horse drawing a cart as a spectator to the deeds by the body! All the deeds of the Self are squarely responsible by the body/sensory organs that are mortal!

VIII.xii.1) *Maghavan, martyam vaa idam shariram aattam mrutyunaa, tad asya amritasyaaashareerasya aatmaanodhishthaanaam, aatto vai sashareerah, priyaapriyaabhyaam, na vai sashareerayya satah priyaapriyaayor apahar asti, ashareeram vaa va santamna priyaapriye sprushtah/* (Do understand this Maghavan, said Prajapati: this body is mortal and is shrouded by death; that is also the place of the Self which is immortal but bodiless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or nondesirable influences. But surely the unembodied Self is totally unaffected by the pluses and minuses or joys and sufferings. Thus the basic inner light has nothing to do the darkness or some occasional flashes of light as joys as retained in the encased body.) VIII.xii.2) *Asareero Vaayuh, bhram, Vidyut, Stanayitur ashareeraani etaani; tad yathaitaani amushmaad aakaashat samutthaaya param jyotir upasampadya svena svena rupenaabhi nishpadyante/* (Now, Air, clouds, lightnings, or thunders have no body and are established in their own forms or bodies. These have all the off shoots of the Sky having their own positions and forms yet reach to the Sun even being in their own positions) VIII.xii.3) *Evam evaisha samprasaadosmaat sareeraat samutthay param jyotir upasampadya svena rupena abhinishpa - dyate, sautamah purushah, sa tatra paryeti, jakshat kreedom ramamanaah sribhir vaa yaanair vaa jnaatibhir vaa nopajanam smarannidam shariram: sa yathaa prayogya aacharane yuktah, evam evaayam asmin shareere praano yuktah/* (In the same way as air, clouds, thunders with no body of their own reach up to Surya, so does the Self enjoys the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being established and identified its own image called the Supreme is a witness of the activities of the 'jnanendriyas' and 'karmendriyas': there the Self moves about laughing, sporting, enjoying women, riding vehicles, and so on in the same manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and the Body! This truly sums up as: 'Dehaadi vilakshanam Atmano rupam' or the deeds and experiences of a body are the Witness Form of the Self!!) VIII.xii.4) *Atha yatraitat aakaasham anu vishannam chakshuh, sa chaakshusha purushah darshanaaya chakshu; atha yo veda: idam jighraaneeti, saaama gandhaaya ghraanam, atha yo veda: idam abhivyaaharaaniti sa atmaa, abhivyaahaaraaya vaak, atha yo veda: idam shrunavaaneeti, sa aatmaa, shravanaaya, shrotram/* (The one who is the Unique Observer is the Self and

the Sense Organs are the instruments of perception. For instance vision by eyes integrated with space is for seeing. Likewise, the Self Consciousness smells with the nose, speaks with mouth, touches with skin and hears with ears) VIII.xii.5) *Atha yo veda; idam manvaaneetui sa aatmaa, manosya daivam chakshuh, sa va esha etena daivena chakshusaa manasaitaan kaamaan pashyan ramate/* (Now, the conscious-ness activates mind the divine eye as the agent of the Self ; the Self by itself does not initiate any action as all the actions are wrongly attributed to it; indeed all the actions are the handiwork of those organs which are associated with the Self. That body actions are initiated and executed by the Self is a gross misrepresentation of facts!) VIII.xii.6) *Ya ete Brahma loke tam vaa etam Devaa atmaanam upaasate, tasmaat tesham sarve cha loka aatthaah sarvecha kaamaah, sa sarvaamscha lokaa aapnoti sarvaamscha kaamaan yastam atmaanam anuvidya ijaanaat, iti ha Prajaapatir uvacha, Prajapatir uvaacha/* (Undeniably indeed, the entire Universe inclusive of all Divinities do esteem and worship the Self by the might of knowledge, resolve, introspection backed by Sacrifices, Deeds of Virtue and unified meditation. He who visions within secures the worlds: this was what Prajapati asserted and again to Indra! This magnificent Brahma Vidya about the splendour of the Self is so easy to know but unattainable to digest!)

Chapter Nine on Yamadharma Raja vide Garuda-Matsya-Brahma-Agni-Devi Bhagavata- and Varaha Puranas

Garuda Purana vide Chapter 30: 41-42 and 52-53

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

Matsya Purana

Yama Dharma Raja’s glory is as he was impressed by Sati Savitri’s conviction and reversed the death of her husband Satyavan: In the days of yore, there was a King named Ashwapati of Shaakala Vamsa in Madra Desha (the present Sialkot Territory) who did not secure a son. Being highly devoted to Devi Savitri (Gayatri), he intensified his worship to her and performed a daily ‘havan’/ oblation to Agni with white ‘Tilas’ (Sesame seeds) in the presence of thousand Brahmanas for ten months and finally Devi Savitri appeared to Ashwapati on a Chaturthi day and granted an illustrious daughter to him and queen Malati; the baby was named as Savitri since she was born by the grace of Devi Savitri. The daughter grew into a charming and highly virtuous girl; a chance visit of Brahmarshi Narada to the King and the daughter indicated that her husband would die on a specified day after her wedding. They both were

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

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

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

Dharmaadharma vidhaanajna Sarva Dharma Pravartaka, Twameva Jagato naathaha Prajaa samyamaney Yamah/ Karmanaaman -rupena Yasmaad Yamayasey Prajaah, Tasmaad vai proachyasey Deva Yama ityeva naamatah/ Dharmaneymaah Prajaah Sarvaa yasmaad ranjayasey Prabho, Tasmaat tey Dharma raageti naama Sadbhirirrigadyatey/ Sukrutam dushkrutam chobhey Purodhaaya yadaa janaah/ Tatsavakaasham mrutaa yaanti tasmaat twam Mrutyu ruchyatey/ (Dharmaadharma Vidhaataa! You are the highest Administrator of Dharma; since you are the Chief Regulator of Dharma, you are called *Yama*. As you ensure that human beings do not indulge in Adharma and make them follow the Path of Truth, you are known as *Dharma Raja*. Since when human beings die, you confront them with a full account of their good and bad deeds, and hence you are known as *Mrityu*. As the dead persons are approached by you with the details of each action of theirs by each kshana/ second, and measure of Kaala or Time, you are called as *Kaala*. Since you are the designated Authority to terminate the life of each and every ‘charaachara’ or mobile and immobile beings, you are titled *Antak*. As you are the eldest son of Surya Deva who has the name of Viwasvaan, you carry the name of *Vaivasvata*. As and when the life of any being is over, you catch him suddenly and that is why you have another name viz. *Saara praanahara*. Devesha! Thanks to you the Ruk-Yajur- Sama Vedas continue to popularise the Principles of Virtue and Justice eternally; you are the upkeeper of nobility and discipline the world over and I have come to the shield of safety from you; kindly give back my husband at once as my in-laws too are frantic now for his life. As Savitri concluded her desperate prayers, Dharma Raja asserted that he was giving away Satyavan’s life back, that he would secure her hundred sons who would all become famous Kings, that her parents too would be blessed with hundred sons of virtue and that her brother would be popular as Malava, the King of Malva. Thus concludes the Sacred Legend of Maha Saadhvi Savitri: *Tasmaad Saadhwyaha Striyah Pujaah Satatam, Taasaamtu vakyam bhavateeha midhya na jaatu lokeshu charachareshu/ Tasmaat sadaa taah pari pujaneeyaah, Kaamaan Samagraanabhi kaamayaanaih/* (Hence

women of High Virtue ought to be worshipped since the Three Lokas are preserved due to their grace. The voices of Pativratas should never be ignored as they are worthy of veneration and fulfill their desires].

Brahma Purana

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

Agni Purana

Yama Dharma Raja and 'Yama Gita':

Subsequent to death, body forms are given the nomenclature of 'ativahikas', as is described in Agni Purana. The followers of Lord 'Yama' (God of Death), known as 'Yama dhootas' or Yama's servants take the 'ativahikas' to the Abode of Yama. The Great Accountant of Lord Yama, named 'Chitragupta' presents the facts of good deeds or misdeeds- 'Punya' and 'Papa'- of each 'ativahika' and a decision is taken whether, or how, or for how long the penalty or otherwise needs to be enforced and indeed there are no exceptions, no clarifications, no consultations, and no loopholes in the Law. The judgments are

instantaneous and action packed. Lord Yama of Death is also the Lord of Dharma (Justice). The cycle of death, birth and rebirth is certain, instant and unending. Agni Purana also narrates the details of Hell stated as be twenty-eight, each comprising many subsidiaries, depending on the type or duration or the extent of the sin. The sinners are boiled in oil, or whipped, or pierced with spears or eaten up by fire balls, or eaten up by birds, or tortured by machines and so on, depending on the sins. If one kills a cow, the person goes to 'Mahavicha' Naraka; if a Brahman is killed, the destination would be a Burning Naraka, named 'Amakumbha'; killing of women, children and the old persons would attract 'Rourava' Naraka; an arsonist is sent to 'Maha Rourava'; a thief goes to 'Tamsira' (pierced by spears and swords) or 'Mahatamsira' (bitten by snakes and insects) depending on the extent of the deed; killing father or mother takes one to 'Asipatravana' (cut into pieces by swords again and again) or 'karambhavaluka' (made to stand deep into burning sands for long duration); a tyrant is crushed like an oil seed in 'Thailanpaka'; a person who is hypocritical is packed up to 'Mahapata' and like wise sinners such as killers of animals, tree cutters, critics of Vedas or teachers, those who provide false witnesses and so on are all punished as per the Regulations of the Narakas. Rebirths are also ordained, at the time of reverting the 'ativahikas' to mortal life, again on the basis of the 'sanchitas' (as stored in the earlier births) or 'Prarabdhas' (accounts maintained in the previous birth alone). Retribution is also as per norms in the rebirths: a killer of Brahmana is reborn as a deer, dog, pig or camel or becomes a victim of tuberculosis; a drunkard is reborn as a donkey or if reborn as a human again, would have deformed teeth of a dog; a thief of gold becomes a worm or an insect; a stealer of food becomes dumb; a stealer of foodgrains as a rat; a stealer of animals as a goat; a stealer of fruits as a monkey; stealer of meat as vulture; of milk as a cow and so on.

'Yama Gita' is an interesting chapter in Agni Purana. It describes the Story of 'Nachiketa', the faithful son of King 'Vajashrava'. The King performed a Sacred Sacrifice against all his possessions. Nachiketa kept on enquiring of his father as to whom all the possessions were given to against the expenses for the Sacred Sacrifice or the Yagna'. The King did not wish to reply to the immature enquiry of his son. But, when Nachiketa insisted on knowing, the father said out of disgust that along with all his possessions, he gave away his son Nachiketa too to Lord Yama. Believing this, Nachiketa travelled all the way to Lord Yama's Abode by virtue of his severe and sincere meditation and the Lord was not agreeable to accept him since his life was intact on Earth. But, despite Lord Yama's persuasion, Nachiketa would not change his mind. As a result, Lord Yama provided the Discourse known to posterity as the Yama Gita. Yama Dharma Raja wondered as to why human beings get enamoured with extremely temporary wishes and become victims of insignificant comforts like 'Aasan' (seat), Shayya (bed), Vaahan (carriage), Paridhaan (Vastras/clothing), and Griha (homes). Sage Kapila said: 'Bhogaasakti' or desire for luxuries ought to be replaced by 'Atma Tatva Chintana' or the analysis of the Soul. King Janaka opined that human beings were always subjected to the onslaught of 'Adhyatmika, Adhidaivika and Adhibhoutika' tribulations and still they did not take lessons from them but strangely enough crave for momentary pleasure instead of seeking permanent bliss of Paramatma! Sanakaadi Maharshis affirmed that after all whatever desires that human beings might have, could be fulfilled instantly with the help of Tapasya but to attain the path of Avinaashi Brahma should be the lasting source of delight and that was what they should try to secure instead of frivolities! *Naasti Vishnu samam dhyeyam tapo naanshanaat param, naasyaataarogya samam dhanyam naasti Gangaaamaa sarit, na sosti baandhavah kaschid Vishnum muktwa Jagadgurum* (There is nothing more worthy that is worshippable than Vishnu, no better Tapasya than fasting, nothing more valuable than 'Arogya' or good health and no superior river than Ganga and finally there is no other closer 'bandhava' or relative than Vishnu. Those who die while in introspection about Vishnu that he exists

and guides our actions from above, in front, in the Indriyas, in the heart and the face are sure to identify with Vishnu). Nobody could ever restrict Para Brahma by a name or identify by a Samsthana or an Establishment or by a Rupa! Some worship him as Vishnu or Shiva, Brahma, Indra, Surya, or Para Brahma or Maya or Shakti! From Brahma to a worm, the entire Srishti is Paramatma. Atma (Soul) has no features, no characteristics, no age, no home, no dimensions, no body and least of all an identity. But is perceivable by Dharma against Adharma, jnaana against ignorance and 'bhakti' or devotion against 'rakti' (desire). That Supreme Power is visible by the means of Puja, Dhyana, Japa, Aaradhana, Homa, Daana, Tarpana, Abhisheka, Snaana, Tirtha, Vrata, Kirtana, Yagna, Yoga, Veda, Shastra, Purana, Satkarma, Seva, Nigraha and Sacrifice. If human body is likened to a Ratha (Chariot), Atma is the Rathi (or the Driven), Buddhi or Inner Consciousness is the Sarathi (Charioteer), 'Manas' is the 'lagaam' or the Checkmate, 'Indriyas' or the horses, 'Vishya Maarg' or the road to doom or Nirvana as the case that might be and Bhokta is the 'Atma' or the Conscience. If the foolish Sarathi does not hold the mind and Indriyas tightly then the horses tend to run towards 'Samsara' which is broad and readily attractive and not to the narrow path of 'Parama pada'. It is the discretion of the Sarathi to checkmate the horse-like temptations of a make-believe rosy path; if the horses are driven by 'Buddhi' by its own self, then the latter is directed to Maha Tatwa which in turn would point out to Mula Prakriti which finally enables to realise the Parama Purusha. Thus, the Essence of Dharma Raja's Discourse was that human beings were indeed fully aware that they should not commit sins; strangely enough however-and despite the awareness that such wicked acts would attract heavy penalties- they continue to perform sins with full consciousness. Sages have been dinning in the ears of humanity that the notorious the Six Enemies of Humanity, viz. Desire ('Kama'), Anger (Krodha), Greed ('Lobha'), Infatuation ('Moha'), Arrogance ('Mada'), and Jealousy ('Matsarya') should be refrained from at any cost, but the ways of human life are entirely contrary to the morals preached conveniently and nonchalantly, without fear or qualms of consciousness. 'Yama Gita' further exhorts that a human life, which is far more precious than all other forms of non-human species, should not be frittered away without cashing the opportunity as it seldom realises the need for aligning the Inner Soul with the Super force. Thus the final goal or Life's real achievement is the union with the Supreme and the greatest possibility is to invest the physical existence to achieve the Finality.

Devi Bhagavata Purana

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

First worshipped by Lord Brahma, then by Vedas and subsequently by Sages and learned persons, Savitri is an expansion of Devi Bhagavati Herself born as a human and later immortalised. King Asvapati of Bhadradesa and Queen Malati prayed to Devi Savitri under the tutorship of Sage Vasishtha as they were issueless. After the long Tapasya, there was a Celestial Voice whispering to the King that he should practise Gayatri Mantram ten lakh times; it was at that time that Sage Parasara appeared and told that even ten Gayatri Japams would destroy the sins of a day and night; one hundred Japams of a month; one thousand of a year's; one lakh of a life time; ten lakhs of previous birth; hundred lakh japams of all births and ten times of that would destroy all the sins and open Celestial Gates. The japam is to be performed with the palm of right hand like a holeless bowel in the shape of a snake head counting the Gayatri Mantra from the right hand middle finger drawn towards the index finger from top to bottom and also with the help of a rosary. Daily japam according to the procedure at dawn, noon and dusk would bestow radiance of body and concentration of mind. A Brahmana by birth devoid of 'Sandhya vandana' is denied the acceptance of Pujas by Devas and even the ceremonies of 'Pithu Devatas' are not approved. As the

King Asvapati performed the ten lakh japa as required by the Celestial Voice and the couple performed Savitri Worship as per rites by the Seed Mantra of ‘Srim Hrim Klim Savitrai Svaha’, Devi Savitri made Her Appearance in Physical Form and blessed the couple with a daughter- an extension of Herself and also a son later. The couple named their daughter too as Savitri. As time passed, Savitri came of age and was wedded to Satyavana, a Prince of great virtues and maturity. When the young couple were happy and together at a nearby garden, Satyavana fell down from a tree and died instantly. Lord Yama appeared in a thumb size form and started dragging away his dead-body soul and Savitri too followed. She questioned Lord Yama as to why he was dragging his body like that. Dharmaraja replied that her husband’s life term was completed as per his ‘Karma’. She replied that as she was fond of her husband, she would like to follow him but Lord Yama disagreed as her Karma was not yet ripe enough to die and that she could not enter His abode in her body form. The sincere and innocent way of Savitri’s queries at her young age impressed Yamaraja and thus explained in detail the Theory of Karma with its variations of ‘Sanchita’, ‘Prarabdha’ and ‘Vartamana’. As Savitri kept on asking many questions, Dharmaraja kept on providing explanations on various issues like Duties, ‘Bhakti’ (Devotion), ‘Sat’ (Truth) and ‘Asath’ (Illusion), ‘Brahma Jnana’, the Five Elements, the cause and effects, the effects of sensory organs, the interplay of Gunas, Tatvas, and ways and means of Siddhis, and ‘Sayujya’ or Liberation. Yama Dharmaraja was so impressed with the depth of Savitri’s spiritual knowledge and her searching queries as though she was testing His capacity, that he himself offered to bestow boons to her excepting that of giving back her husband’s life, to which she replied that she as a ‘Pativrata’ (embodiment of devotion to husband) would like to beget hundred sons of hers by Satyavana, that her parents too should beget hundred sons, her father-in-law should regain his eyesight as also his lost Kingdom and that she should live for one lakh years before entering ‘Vaikuntha’ along with her husband! As Lord Yama had already made of up his mind perhaps, he said : ‘let it be so’.

As Devi Savitri’s curiosity was not still satisfied-apparently to guide the posterity- She desired to know further about **Bhakti** viz. the Prakrithik (manifested) and Nirgunaik (Formless) types, ‘Nishmaka Bhakti’ (Desireless) and ‘Sakamaka Bhakti’ (Aimed at a materialistic end). Those who perform the former kind according to their ‘Varnashrama Dharma’ and as per the intensity of the Bhakti, reach the higher lokas. There is also another route of charity which too is precious. **Charity** without desiring return-gain certainly deserves appreciation from Gods. For eg. if a place meant as a Deva’s residence (a **Temple**) is made available, the merit of that charity is as much as the number of particles thus donated would entitle the person a residence of as many number of years in the region of that God; if a tank is donated, the particle-period ratio is followed in Janar loka; similarly if a well of four thousand ‘dhanus’ or ‘Hastas’ (hand long) is given away, tenfold merits are gained; for seven wells, the merit is as good as that of a tank. If ‘kanya daan’ or performing a wedding of daughter gives the ‘punya’ of ten wells and if she is given away with ornaments, then the merit is double. If one plants an ‘**Asvattha**’ Tree for God’s purpose, the person is blessed with ten thousand years in ‘Tapas Loka’ and if a flower garden is donated he lives in Dhruva Loka. ‘**Annadana**’ without caste distinction is a charity of high order. Similarly charities to Brahmanas of ‘Godana’ (cow) takes one to Chandra Loka for one Ayuta or ten thousand years, a white umbrella gives access to Varuna Loka, garments to a diseased one to Vayu loka, a salagrama with garments to Vaikuntha, Lights to Agni loka, a good Site or orchard to Vayu loka and grains and jewels to a Brahmana again to Vaikuntha and so on. **Pujas** performed on Siva Ratri, Krishna Ashtami, Rama Navami, Nava Ratras to Durga Devi, Ekadasis to Maha Vishnu, Sankranti to Sun, Krishna Chaturdasis to Savitri, Sukla Magha Panchami to Sarasvati yield immense merits too. ‘**Yagnas**’

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

Before her leaving, Yamadharmaraja told Savitri about the descriptions of various **Sins** that human beings commit and the kind of reckoning that they have to undergo in designated hells after death. It is said that those whose life-account is clear need not visit **Hells**, but it is extremely rare that such humans ever existed. There are eighty-six pits or ‘Kundas’ which were prominent such as ‘Vahni’(Fire) to those using harsh tongue to defenceless are to fire consigned and turned out as animals; ‘Tapta’ to those who turn away hungry and thirsty tied to molten metal beds, and later turn out as birds; ‘Bhayanaka’ to abusers of Gods and Good persons to become serpents for several ‘Kalpas; ‘Gara’ Kunda who do not support parents and family members is given poison for hundred years and become ‘pretas’ or apparitions; ‘Karnamala kunda’ to persons ridiculing the deaf eats wax of ears for hundred years and become deaf for as seven births; ‘Gatramala Kunda’ to those cheating close friends living in that pit for hundred years and becomes a fox for three births and an ass for three years more; a person committing murder to ‘Majjakunda’ for a lakh of years getting club-beating by Yamaraja’s servants and later for seven births each as a hunter, boar, leech, cock and crow ; ‘Loha Kunda’(molten iron) to those who eat the food of a childless widow or of a woman bathing after menstruation for hundred years and seven births each as a crow and a diseased son of a washerwoman; ‘Tamra Kunda’(molten copper) to a person committing outrage or violence even to a pregnant wife for hundred years; ‘Sura kunda’ to a Brahmana eating food of a Sudra for hundred years and would perform the last rites of Sudras for seven births; ‘Visha Kunda’ to a person who administers poison and kills another person then he is forced to take poison for endless years, then becomes a murderer full of diseases for hundred years and becomes a leper for seven births; ‘Loha Kunda’ again to a killer of a Cow or his agent for four Yugas and becomes a cow in endless births; ‘Damshttra Kunda for killing mosquitoes and flies where the creature concerned would torture; ‘Vrischika Kunda’ to a person in authority harasses a junior for money or ego; ‘Saradi Kunda’to a Brahmana not performing ‘Sandhya Vandana’ and abandoning devotion to Hari is shut in dungeons and dark prisons, pierced by arrows and insects for as many years as the number of his body hairs and so on. In fact, there are more rigorous punishments to Brahmanas than to others in several designated Kundas for their failures, like at Manthana, Bija, Vajra, Chakra, Vakra, Kurama, Jvala, Bhasma, Tapta Suchi, Aripatra, Kshuradhara, Goka Mukhya, Suchi mukha and so on. The above list is a fringe of Kundas and Hells; there are a wide range of sins and punishments since the staggering variety of sins- quite a few of them knowingly as evidently pricking their own consciences and some really unknowingly. Agni Purana states that there are twenty eight Main ‘Narakas’ and several subsidiaries: Mahavicha (for killing a Cow), Amakumbha (for killing a Brahmana), Rourava (for killing women, children and aged), Maha Rourava (for committing arson), Tasmira (for burglary), Maha Tasmira (for various other social evils), Asipatravana (for killing or torturing parents), Tailampika for a tyrant crushed like an oilseed), Mahapata (killers of animals, tree cutters, criticsers of Vedas and Devas, false witness providers; Karambhaluka

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

Varaaha Purana

Nachiketa’s visit to Hell and return:

Nachiketa was the virtuous son of Sage Uddalaka who in a fit of anger once told the son to go to hell and despite the father’s apology later on, Nachiketa was bent on visiting Yamapuri and also returning back in his mortal body! When Nachiketa did come back, his father knew no bounds of joy as this was indeed a miracle that anybody could return from hell. The news spread out fast and innumerable Munis and Yogis left their daily routines and thronged Nachiketa with questions that remained complex through out their lives such as the description of hell, about Yama Dharmaraja and followers, the status of sinners and the treatment meted out to them, the dispensations provided to different kinds of sins by Chitrugupta and so on. Having respectfully greeted the mighty Yamadharma Raja, Nachiketa narrated the following: All those who are liars; killers of men, women and children; killers of Brahmanas, the ungrateful, greedy, womanisers, rapists, non- believers of Vedas, who curse Vedas or obstructors of Vedic paths or Brahmanas who get heena jatis to execute Yagnas are all sinners. Those who are drinkers of wine; abandon or harass parents, loyal wife, children or Guru; who wilfully and wrongly secures property; destroys public utilities, hampers Vratas, Yagnas, or moral causes; and such sinners of small, medium or large sins have graded classification for the purpose of retribution of justice! Yamaloka is thousand

yojanas wide and of length twice over; made of gold and glittering buildings; of rivers and waterbodies of clear and tasty water; beautiful gardens full of flowers and fruits; well fortified walls impossible to scale or escape. There are two huge rivers 'Pushpodaka' and 'Vaisvathi' with divine waters. Two massive gates, one reserved for Sages, the Virtuous and devotees who might not stay there but visualise the fate of the Sinners and another one to let pass very huge crowd of sinners in continuous streams are the landmarks of Hell. Nachiketa also visualised ditches of massive magnitude, named 'Adoombar', 'Avirchiman' and 'Uchhavatch' meant for sinners to pass through. Sinners are also forced through flames to the west of Yamapuri. Nachiketa also witnessed the Great Assembly of Sages like Manu, Vyas, Atri, Gautam, Angira, and Bhrgu. He visioned the Goddess of Justice, worshipped by Yamaraja and controlling all the actions of the Sinners and found the fiery and powerful Goddess 'Kala' too known for retribution and revenge. Thousands of Yamaduts were on errands to fetch, classify, arrange and direct sinners and as there was no concept of time, rest, sleep or wake up; there was no respite but follow a continuous and rigorous work-schedule. While lesser content of sins were being dealt with by the Yama 'dootas' by actions like beating, throwing into flames, treating them with icy winds and so on, the larger intensity of sins are to be directly dealt with by Yama Raja himself. Also, there is a classification of hells like, Tapta, Maha Taptha, Maha Rourav, Rourav, Saptataal Naraka, Kaalasutrak Naraka, Andhakar Narak, Andhatamisra Naraka and so on. In the language of hell, there are gradations of sins and corresponding punishments of varying descriptions and potencies upto eight levels. After death, when the 'Mritak Prani' or the Dead Being is brought to hell, the surroundings are peculiarly different; the Earth is molten like metal, sky looks like a fire ball; the experience would be of extreme hunger and thirst; food is too hot to eat and water is too cold to drink; the Prani is thrown into stenchy water ponds to be a target of huge fishes, crocodiles and waterborn snakes; by the time the Prani is able to escape to the banks, huge birds hit the target or so do the big flies! In 'Kareeshgarth' or Kumbhipak Narakas, there are Demons with big teeth making horrible sounds of biting and tearing the limbs of the Prani and after chewing, the limbs leap back again for another bite or tear! In 'Asipatra' or 'Shringatak' forests full of sharp edged thick leaves, the Prani is cut, pierced, twisted, or broken apart and 'sported' by dogs or worse still by giant scorpions. Then come the Kumbapalika Vana of Agni 'Jwalas' or flames; 'Vyalakirna' or serpent infested tanks, 'Vaitarani' Maha Nadi of fifty yojanas wide and fifty yojanas deep which is stated to let pass through by the grace of good deeds done only! One Yojana height of 'Kalgarah' mount, 'Shingatakavan' named forest and so on are such experiences that nothing else but the process of punishment would be welcomed by the Soul tormented fully by now; in other words, 'Karma paripak' or the fruition of karmas performed by the Prani would be welcome by now as would be proposed by Chitrugupta on the basis of 'pluses and minuses' account and finally endorsed By Lord Yama Himself! If the Soul has an account of Virtue, he is sent to heaven; if the content of the sin is large then the dispensations vary for the Prani to become a tree, or an animal, or another human being of a lesser value.

Lord Yama advises Narada as to how best to avoid Hell

During his mortal visit to Yama Lok and an audience with Yama Dharma Raja, Sage Nachiketa was present when Devarshi Narada had a Sacred Dialogue with Lord Yama as to how could a human being avoid sufferance at Naraka Loka after death. The reply of Yama Raja was as follows: 'Those who perform Agni Homam, has sons, gives away charity of Bhumi, has a straight forward nature, has knowledge and interest in Vedas shall not visit Hell. He should have affection for his wife and vice versa, be truthful, practise charity, be a Vishnu Bhakta, non-argumentative, Swami Bhakta, follower of Non-violence, and believer of Brahmacharya shall not visit hell. Those who should be respectful to Brahmanas,

have self control and restraint in respect of other women, be considerate and merciful to other human beings as his own, be mature and well-learned and be non-egoistic and devoid of resounding self image shall never go to hell. Those who are ready to perform sacrifice for Gurus, interested in helping others, be of service to Parents, and give away til-daan, cows, Gold and Bhumi are certain to avoid hell at any cost. Those who execute Yagnas as per laid up procedure for self or on behalf of others, follow the practice of 'Ahitagni' and 'Chaturmasya Vrata', follow Guru's foot steps, observe silence and control of senses are sure to qualify themselves to reach Almighty. Celibacy, desirelessness and control of Shatvargas are the essential features of 'Amaratva' or accomplishment of Eternity.

Yama's Prescription to achieve Salvation

Yamadharmaraja advised Sage Narada that primarily whatever 'Karma' (action) is executed by a person is paid back in the same intensity and volume. It is one's own conscience that is his / her friend or foe. There is nothing else that is the deciding factor. A person is bound by his / her past actions. This is what 'fate' is all about. To oversimplify that fate or Maya is responsible for any happening is improper as that happening had its roots in one's erstwhile action. The cycle of action and reaction decides about the movement (as well as the speed and volume) of further action and reaction and these inner wheels specific to a particular human being decide the movement of the larger cycle of the current and subsequent lives. In other words: 'As you sow, so shall you reap' or what is sown is what is produced. Only the foolish human beings blame God for their miseries, little realising that actions need to be performed with total detachment as attachments in current life tend to get transferred to the next births. Narada intervened at this stage and asked Lord Yama that apart from what a person's conscience, action and past history reveals, is there any other Force which might mitigate or add the impact of 'Karma' or one's action? In reply, Lord Yama greeted 'Paramatma' or the Supreme Energy who has neither beginning nor end but is Everlasting, All Pervasive, and All-Knowing; it is that Paramatma who is the Creator, Preserver and also the Destroyer; indeed He is the only Force that could subtract or even remodel the impact of the person's actions! It is He who is impartial and treats all the beings of His Creation equally without favour or fear. It is He who realises Tatvartha, Prakriti and Purusha and is unaffected or influenced by a person's deeds or the values of these deeds. It is He who could make a precise assessment of a person's 'Dhyan' (meditation), its quality or quantum. It is He who could objectively decide the swing of joys and sorrows of any human being and choose to grant or not yet grant Salvation, keeping in view the totality of the person's 'Karma'. Be it a Saint or Sinner, a human being is given balanced evaluation by Paramatma without anger, prejudice or any preconceived notion, for perhaps a Saint might falter once or a Sinner might act with improvement! He might provide 'Mukti' to a person practising 'Pranayama' with concentration and by burning off lowly emotions and impulses. A person who is desireless, devoid of attachments, and leaves the Life ideally is blessed by Paramatma and grants Mukti. A person who is industrious, patient, balanced, angerless, devoid of jealousy and does not eye on possessions of others is qualified for attaining Mukthi. He, who is engrossed in doing service to his learned Guru, follows a non-violent way of life and keeps away from lowly deeds, performs only noble tasks and discards the wrong ones shall take forward steps to Salvation. When a person is not interested visiting such Tirthas as are not approved by his conscience such as pujas of questionable deities is not a sinner but a discreet being and is hence deserving of Salvation. As soon as one notices a venerable and learned person in a company and automatically approaches him and touches his feet, he is indeed on the right path towards Salvation.

Narada asked Yamaraja as to what would be the ways and means by which future births are ensured to perform virtuous deeds and to desist from doing vicious tasks. To this query, Yamaraja greeted the name of Brahma and suggested to follow the Holy Path of 'Sisumara Chakra' which stood for Para Brahma Himself; this Chakra which is within one's own body too represents various Planets like Jupiter, Venus, Mercury, Saturn, Mars etc. which are all worthy of Worship. The Sisumara Chakra or the Grand Wheel Establishment visible on the Sky is the image of Almighty Himself. Indeed the Portrait of Virat Purusha is impossible to vision even to Gods and Sages, but one could perhaps perceive similarity of God-head with Sisumara and be contented with it at least. [The body of Sisumara which has the shape of a Dolphin is coiled with its head downward, the Pole Star at its tail, on the body of the tail are the Planets of demi-Gods viz. Prajapati, Agni, Indra and Dharma; the base of the tail being the Planets of Dhata and Vidhata; the hip position being of Sapta Rishis; the right side of Sisumara being the Constellation of of fourteen Stars beginning from Abhijit to Punarvasu; the left side being the Stars of Pushya to Uttarashadha thus balancing the body of Sisumara with equal weight; on the back side of the body is the group of Stars known as Ajaviti and on the abdomen of the Sisumara flows Ganges; on the upper chin is Agasti; on the lower chin Yamaraja; on its mouth Mars; Genitals Saturn; Jupiter on the back of neck; on its chest the Sun; the core of heart is Narayana Himself; within its mind the Moon; navel the Venus; breasts Ahwini Kumars; within its life-air or Panapana is Mercury; neck Rahu; and all over the body the comets and the pores are innumerable Stars]. It is that Sisumara that a high devotee should greet and worship and attain Mukti! There are also other means like performing hundred times a day; engaging one self in the service of cows (which is as good as performing several pilgrimages) and observing fasts on all Ekadashi Days. Consuming 'Panchagavya', keeping cow's urine on one's head, taking bath in Cow's urine on Rohini Nakshatra and greeting a learned Brahmana soon after the urine bath; greeting Stars Arundhati, Dhruva and Sapta Rishis with folded hands, observing fasts on Ekadashis and puja to Narayana; these are some of the means that Yamaraja suggested to Narada as stepping stones for achieving Salvation.

Chapter Ten as to how 1. Ravanaasura subdued Yama Dharma Raja vide Valmiki Uttara Ramayana and 2. on Mrityu Devata was manifested by Brahma Deva vide Maha Bharata Drona Parva 3. Tribute to Mrityu vide Maha Narayanopnishad

1. Uttara Ramayana

Ref. Sarga Twenty of Uttara Ramayana: Kalahapriya Narada diverted Ravana's tour to swarga loka to Yamaloka and followed himself to watch the proceedings as follows::

Having firmly established his supremacy of bhuloka, Ravanaasura while proceeding to swarga loka, had stumbled upon Brahmarshi Narada as the latter addressed Ravana conveying his hearty congratulations about the series of victories on the earth. Narada provoked Ravana thus: ' Yet, you appear to have been contented with the normal victories. Just as Vishnu was satisfied in controlling daitya, gandharva-naagas you too seem to be contented. Listen to me carefully: 'Dear Rakshasa Raja! You are only concentrating on bhuloka nivaasis so far as you seem to be hesitating to control devatas. These human beings keep themselves happy and contented with occasional mortal rejoicings of music-dance sessions, not even being able to visualize what could be 'swarga vaancchas' like. They keep absorbed in the thoughts of 'maata-pita-putra- bhrata-bandhu- snehas' only. Such kind of 'mohagrasta kleshaas pranis' are finally destined from martya loka to Yama loka under the supreme and never challengeable Yama Raja!'. Ravana having indirectly got the hint of Brahmarshi, the highly intelligent Ravana smiled and replied: Maharshi! You are a globe trotter including deva gandharvaadi lokas. I do appreciate you as a 'kalahapriya' always thinking of 'yuddhhaalochanaas'. I am prepared to visit 'rasaatala'. Then having conquered

‘trilokas’ and checking Devata-naagas under my control, I should be able to organise ‘samudra manthana’ and secure amrita! Brahmarshi Narada then cleverly stated: ‘Shatrusudana Lankeshwara! Then if you are truly desirous of reaching Rasatala then your path is clearly distinct as this journey is obviously southward where Yama Raja has his control! As Narada gave the direction to Rasatala, Ravana’s face was lit up like ‘sharad ritu meghas’ and being happy with excitement addressed Devarshi Narada and further asserted: ‘ Brahman Narada! I am truly excited that I should appear at rasatala and the yama loka where Surya Putra Yama Raja should stay. Narada Prabho! I do now wish to make my ‘ dharma pratigina’ that besides Yama Raja the rest of the Loka Paalakas too should be vanquished. For the time being I am resolved that Yama the ‘ praana ghata Surya putra’ should soon be a ‘praana viheena’ himself!’ Thus declaring Ravana along with his mantris and rakshasa sena proceeded southward. As Ravana thus having left, Brahmarshi Narada wondered within himself: Yama Raja who always declares himself as ‘ayuh ksheena pranis’ of trilokas would have to obey his knifelike decisiveness as Kaala Swarupa could bear the brunt of Ravana with his Brahma Varaas of invincibility even by celestial entities! Indeed Yama dharmaraja decides on the evidence of his celestial vision of what all of the triloka praanis, inclusive of the mortals, perform as per their own ‘karma phalas’ on the supreme principle of ‘as one sows so is reaped’. But now in the outstanding example of Ravana with all the support of Brahma Varaas, how indeed would be the outcome of the illustration of Ravana!’ So wondering about ‘Yama-Ravana samasya parikshana kutuhala Narada’ had himself followed suit to Rasatala.

Sarga Twenty One: As provoked by Narada, Ravana visited Yamaloka, released select pretaatmaas, Yama Dootas attacked the pushpaka vimana damaging it, and Ravana by his paashupataasra destroyed Yama dootaas!

Agastya Maha Muni continued addressing Shri Rama that pursuant to Brahmamarshi Narada’s advice, Ravanaasura had left for Yama Loka to conquer Yama Deva himself. Yama Dharma Raja was then seated on a ‘simhasana’ as an alternate form of Agni Himself conducting the arriving Souls from various Beings, essentially from earth. Brahmarshi Narada on his arrival Yama Raja addressed him: ‘ Deva Gandharva sevita Devarshi! Welcome to you. Trust that dharma and the related affairs are all being preserved well! How is it that I now have the ‘soubhagya’ of your kind arrival here! Then Narada replied: ‘ Pitru Raja! I have arrived here on an urgent issue and am also suggesting the manner of its prateekaara or the way of its reversal too. This problem is arriving soon in the form of Dashagriva Ravana and his rakshasa sena too and being aware of it, I have arrived here earlier. Indeed you are the possessor of ‘kaala dandaayudha’ no doubt!’ Even as Narada was about to brief, Ravana’s pushpaka vimana was just sighted. Ravana saw Yama Raja and yama dootas from far. Ravana also witnessed how countless Yamaanucharaas in action. Despite the total darkness all around, he was able to see how various Pranis were divisioned in lanes as per their own karma phalas of punya paapaas. Then Ravana witnessed Yama Dootas and the ‘yama yaatana drishyas’ too. ‘Ghora rupadhari -ugra prakriti bhayanaka yama dootaas’ were reprimanding and executing the beatings of the Pranis as they were screaming aloud incessantly and helplessly. Some were being bitten by scorpions, snakes and other poisonous creatures, some were chased and caught by mad dogs eating their body parts which were getting back again and again. Some were not able to wade through the ferocious floods of blistering blood of Vaitarani river while some were made to walk barefooted through agni jwaalaas or unending hot burnt charcoal fields. Some were thrown ferociously into ‘asipatra forests’ with razor sharp thorns and nails and forced to walk through for prescribed days, months or years. Some were thrown into Rourava Naraka. Numberless pranis get exhausted out of thirst and hunger as the deena-durbala-anga viheena pranis were thus undergoing what one would express as ‘Naraka Yaatana’ on its naked sense.!

Ravana also witnessed that quite apart from the majority of sinful beings, there were also a few sprinklings of the departed pranis who treaded dharma maargas as having executed godaanaadi sukritas, anna daanaas, and such philanthropic acts. Then Ravana on by his own discretion freed such marginal sinners thus arrogating himself of his own responsibility. Temporarily such sinners who were freed by

Ravana were understandably were elated, while the Yama dootaas whose responsibility devolved on Preta raksha were fumed up and there prevailed utter confusion as rakshasaas and yama dootaas were encountered. Yama dootaas in thousands of yamadootas ascended the pushpaka vimana and attached rakshasas with 'parigha-praasa-shula-musala-shatki- tomaras' and destroyed the chairs, windows, doors, vedis, praasaadaas, and the pathways. As Yama dootas went berserk, the ministers of Ravana with their rakshasa sena and he himself fought relentlessly. Then Ravana's 'kavacha' was broken out and his body was wet with flows of blood as he fell off from the pushpaka vimana. For a while, Ravana too got nervous but soon enough he steadied himself and held up his bow and arrows. He then released the most potent Paashupata- astra. On the battle front, the divyaastra assumed the form of agni jwaalaas as of dried up grass in a 'maharanya' and the furious flames converted yama dootaas like heaps of ash. Thus in the maha samgrama of Ravana and the rakshasaas, the Yama Raja's 'Indradhwaja' like banner fell down smashed up, as Ramana and the mantri senas raised bhayanaka simha naadaas as the severest earthquakes occurred repetitively.

Sarga Twenty Two : As per Narada's mischievous advice, Ravana attached Yama Raja who desired to release Kaala Danda, but Brahma disapproved and thus Ravana declared victory against all Devas including Yama.

Yamadharma Raja having realised that the yama dootaas were ashed off by Ravana's 'pashupataastra', called for his chariot along with his 'kaala danda' which was already got ignited. Kala danda then assumed a 'swarupa' whose 'mahaayudha' that emitted pralaya kaalaagni. Loka trayas of bhu-bhuva-swaras would shiver as saakshaat Kala Deva would get enraged as Devatas stood up alarmed shivering. Yet even the 'chaturdasa bhuvanas' were shaken up with Kala Devata being personified and fumed up as Yama Raja's chariot had arrived, Ravana was the least concerned even as the Rakshasa Mantris were alarmed too. As Yama Raja arrived, he lashed out Ravana with his shakti-tomara aayudhas at the marma sthaanaas of Ravana. Yet Ravana was no doubt hurt but having recovered released baana varshas on Yama Raja. Subsequently, Yama had somehow failed to retaliate appropriately. Thus for seven long nights the battle remained inconclusive. Both the Rakshasa Raja and Yama Raja were equally desirous of success which kept dodging the both. Meanwhile Deva-gandharva-siddha-maharshi ganaas pushed Prajapati ahead and joined the attack. But the Rakshasa Raja and the Preta Raja kept on and on the maha sangrama as if the maha pralaya kaala had arrived. Thereafter Rakshasaraja having lost patience, released arrows on Mrityu Devata and seven arrows on Yama's saradhi. Quickly again, Ravana released as many as a lakh of arrows on the 'marma sthaanas' of Yama. Yama was agitated initially but was so enraged that his face emitted agni jwaalaas as his pace of his breathing was the fastest ever. Then Mrityu Devata assumed the most ferocious swarupa as never before and demanded Vaivasvata Yama not to interfere further as indeed that ought to kill Ravana instantly. The Devata asserted: Yama Raja! This is my 'swabhava' or the natural mind set and this Rakshasa too should go by the earlier instances of Hiranyakashipu, Namuchi, Shambara Nisinda, Dhumaketu Virochana Kumara Bali, Shambu daitya, Vritraasura, Banaasura and why not Ravana now! Dharmagjna! Hence leave me alone as Ravana should die here and now. In my confirmed decisiveness, Ravana should die now, since the considerations of evil mindset and the lack of natural tendency of 'maryaada' are adequate to destroy him. Then Yama Raja was so angry as he raised his voice and asserted to kala danda: wait, let me lift you up so that with one smash the nishachara would be gone forever. As Vaivasvata was about to kill Ravana, Pitamaha Brahma appeared and stated: Vaivasata! Do not kill Ravana! Yama Raja! I had already bestowed a boon to Ravana to be invincible against Devas; somehow, at that weak moment I had granted that boon to Ravana, but now you should not infringe that by killing Ravana and have me untruthful. Once any Devata or a human would prove me that am being untruthful, then surely he or she should be blameworthy of me. This 'Kala danda' is of a 'bhayankara rudra swarupa'. Once released by you, it would never consider the positive and negative considerations, but terminate in devastation. I myself invented this and once flung off, it becomes irreversible and irresistible. Therefore, do not use it on Ravana in any case. In such an ugly situation, my word of honour would be dishonoured. As Brahma warned Yama Raja thus he had kept up the honour of Brahma Deva

and affirmed that he could never disobey Brahma's considered instruction. Then felt as to which avail in confronting Ravana any way and disappeared with his chariot and horses. Thus Ravana pronounced his victory against Yama Dootas and Yama Dharma Raja himself and flew back by his illgotten Pushpaka while Vaivasvata and Brahma Putra Narada left for swarga loka.

Maha Bharata

[Explanation vide 1. Drona Parva of Maha Bharata on Mrityu Devata- 2. A Tribute on Mrityu Vide Maha Naraayanopanishad

1. At the very beginning of creation process, Pitamaha Brahma had manifested 'prajavarga shrishti', yet did not make a provision for their 'samhaara' and kept on meditating about the process of elimination and had intensified his tapasya for a solution as from his 'shravana- netraadi panchandriyas', there was noticeable a mahagni as of sampurana 'disha vidishaas' had enveloped the Universe in such a manner as had covered the earth and the sky and was speeding all across the universe and the 'sthaavara-janga praanis' or the Beings of Moveable and Immobiles. (Now creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddhbhujas or those due to sprouting; another category is stated to be 'svedajas' or born of mire and body warmth like bugs and lice but these too are stated to have been born of 'udbhujas' basically) 'Then Rakshasa Swami Jatadaari-duhkha haari- sthaanu naamaka- Bhagavan Rudra appeared before Brahma Deva and assured: Parama Brahma Deva the supreme creator of this charaachara jagat! Do kindly instruct me as what be expected of me to perform!'. As Sthaanu Rudra Deva 'the Immovable', made an appeal to Brahma, the latter replied: 'Rudra! My intention is certainly not to resort to devastatating this 'charaachara jagat' right away as the 'Pralaya Kaarana' but to ascertain the possible methodology and tactics of 'vasudha hita manas krodha' or to gradually lessening the 'bhubhaara' as 'Prithvi Maata' had been oppressed since there nodoubt had been inreased tempo of 'Srishti' as per kalamana by 'kshana kshanaas' yet no way of syphoning or draining off as well in the same manner.' Then Rudra Deva replied : 'Paramatma the Unknown had entrusted the responsibility of Srishti to you, as in the case of Sthiti to Maha Vishnu and Samhaara to Maheshvara. Now the secondary Rudra who is me. This 'charaachara jagat and the kaalamaana or the Time Cycle of the Present-Past-and the Future too have been under your care. By your angry 'agni jvaalaas' are right now all spreading as parvata shikaraas- jalaashayas and so on had been in flames along with the charaachara jagat of your own creation. Brahma Deva! your own creation had been gradually getting devastated and hene it be thed high time that you soothen your anger and hence may I beg you to be merciful to your own creation and lessen your krodhaagni for now!' Then Narada explained that as the Prajahita Rudradeva made an appeal likewise, Brahma Deva had cooled down and intensified his thought process and directed Agni Deva to resort to take to Pravritti and Nivritthi means or of Karma and Jnaana Shaktis. As Brahmadeva having totally self restrained with his panchedriyas, he witnessed a female figure with a dark and bood red profile as her throat, visage and eyes of thick yellow and red colourrs. She had golded kundalas, and Her shapely physique with ever sparkling 'aabhushanaas' standing erect on dakshina disha wirh Her glittering looks with one eye replete with Deva samuhas and another of Jagadeeshwari with 'mandahaasas'. Then Brahma Deva beckoned near to him and commanded to destroy all the pranis in the Universe. He further commanded: Devi, you were generated from my samhaara buddhi and hence kill each and every body, be they papaatmaas or punyaatmas and as you be blessed. Then Mrityu Devata broke into tears crying away, when Brahma Deva solaced Her. Mrityu Devata's

‘atyanta ghora tapasya’ - Brahma explains in detail about the prajaharana kaarya as instructed to Mrityu Devata and Her ‘universal populatity in a negativity’ - Mrityu Devata had then very earnestly folded Her hands and appealed to Shreshtha Prajapte! You had created me as female, how indeed had you made to be so cruel and heartless to perform such karmaacharana as I am afraid of such degraded sinfulness. Do kindly be gratify me with affection as the love and affectionate putra-mitra-bandhu- maata- pita-pati janaas be spared from death and am frightened to be merciless that manner am frightened to act with manner. Bhagavan! I am frightened to withstand the unremitting cryings of ‘deena-dukhhi-praani netra jala bindus’ be such as to shatter by mind-heart-and imagination. Thus my prostrative appeals seeking your refuge. Deva! Surashreshtha! Loka Pitaamaha, may I bend down and with saashtaanaga namaskaaraas as your sharanaartha with my humble appeal as be nor prapared to dare enter into the ‘Yamaraja Bhavana’. Prajeshwara, do very kindly allow me to perform deep tapasya and thus bestow your boons’. Deveshvara! I might not be able to execute this task of adharma karma of forcibly taking away the pancha praanaas as that ‘dushtaadharma kaaryas’ be ever possible for me’. Then Brahma Deva replied: ‘Mrityu Devata! I had manifested you to destroy you only of my own creation of the lokaas and hence do obey my instructions.’ Then Mrityu Devi nodded her head as her agreement, yet Brahma was hardly liked Her gesture as that perhaps looked half cooked. Then Mrityu Devata initiated her deep tapasya even as She was on Her feet for as many as twentyone padma samvatsaraas. Thereafter She was in into the Nandaanadi’s sheetala jalaas and the vrata yukta Devi stood up for over an additional eight thousand years and thus finally became totally turned as ‘nishpaapinee’. Further she shifted to pushpamayee Koushikeemayee nadee banks as of vaayu-jalaahaarini with ever more intensified ‘kathora niyama paanani’ as She a ‘durbala kathora niyama paalini’. Then She shifted to Maha Meru Shikharaara pravaahini Ganga a Prastara Murti like teerthaas and pratised **Praanayaama** as of Prastura Murti Bhavanamurti bhaava as of Nischesta Bhava was seated firmly. Ashtanga Yoga briefly constitutes the Eight Steps of Yama or Morality, Niyama or Discipline, Asana or the Right Posture of Seating, Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires, Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme. Thereafter Mrityu Devi had taken dips in the Maha Punyu Tirthaas like Pushkara-Gokarna-Naimisharanya with the Ashtanga Bhakti Bhava as Her body was of ‘atyanta ksheena yukta’ as Brahma Deva was heartily delighted and addressed the Mrityu Devi: why indeed you had been practising ‘atyana kathora’ tapasya! Then She replied: Parama Deva! Sarveshvara! This had been so as the evet crying prajaaneekaas ought not be killed as per your command as that be tantamount to cruelty and of blatant ‘adharma’. Devaadhi Deva! I require to demonstrate and prove that sarva praanis -be they human beings-animals-birds or jalacharaas be not ‘mrityu vasha’ as these deha dharis be subjected to the ‘arishad vargas’ of ‘kaama-krodha-lobha- moha-mada-matsaryaas’. Mrityu Devata continued to Brahma : Devaadhi Deva! I happen to be a mere ‘asahaayi’ or helpless. I am truly frightened to tread the path of adharma and am a niraparadhi stree begging you to protect me. Then Brahma Deva who was indeed aware of the kaala maana of the ‘Bhuta- Vartamaana-Bhavishyad’ replied: ‘Mrityu! Your killing the praja samhara as being unaware of the fundamental truism of ‘reap as you sow’ due to the impact the arishad vargas is certainly not against ‘adharmaacharna’. He therefore suggested to Devi Mrityu to follow His Instruction to follow as it should be His prerogative to command. Brahma Deva continued His counselling to Mrityu Devata: ‘Kalyani: Hence you may commence the samhara karyakrama of various praanis be dividing them as ‘atayathadhama- adhama-madhya- uttamas’. In the context of prajaa vibhajana the norms of age consideration of the pranis as per the principles of Karma’; [Karma is of three kinds, viz., Sanchita (accumulated works), Prarabdha

(fructifying works) and Kriyamana or Agami (current works). Sanchita is all the accumulated Karmas of the past. Part of it is seen in the character of person, the personal tendencies and aptitudes, capacities, inclinations and desires, etc. Prarabdha is that portion of the past Karma which is responsible for the present body. That portion of the Sanchita Karma which influences human life in the present tense is called Prarabdha. It is ripe for reaping. It cannot be avoided or changed. It is only exhausted by being experienced. One should pay one's own past deeds. Prarabdha Karma is that which has begun and is actually bearing fruit. It is selected out of the mass of the Sanchita Karma. Kriyamana is that Karma which is now being made for the future called Agami or Vartamana. Brahma further continued to Mriyu Devi: 'The Ashta Loka Paalakas viz Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana - besides Yama Deva and naanaa prakaara deha vyadhis, samasta Deva ganaas too be ever vigilant assisting you and indeed be you ought to be Loka Vidhaayani as of nirmala swarupi and the Supreme Loka Vidhayani. Thereafter Mrityu Devata folded Her hands on to her head and said politely and replied : Maha Prabho! In case this task would need to be exercised by me necessarily, I ought to obey your command. Lobha- krodha-asuya- irshya-droha-nirlajjata-paraspara kathora vaani and such dosha dehadhari dehas be necessarily deserve deha bhedanaas'. Then Brahma Deva replied: 'yes indeed to perform like wise without and hesitation. As you had been shedding your tears thus far be collected and get transformed as diseases for all the praanis in my srishti. Be assured repeatedly that your karyacharana be never ever sinful at all. In fact the essence dharmaacharana be applicable to only to Beings in my shrishti but not to Swaminis of your suprememost kind. Hence having been relieved from kama krodhas, jagat samasta pranis be worthy of death as of the dictum viz. *jaatasya maranam dhruvam* is birth and death are the both sides of the same 'think up' and hence now on as per my dictum.

2. Tribute to Mrityu

Samasta Devas are stated to accompany the Mrityu Devata the Unique Devi of all the worlds and thoughts of the departed. As Mrityu Devata approaches the yajamaana or the victim, the latter assumes an appropriate form. May the Devata be contented with the stanzas recited and destroy the obstacles faced in the journey post life. Mrityu! At the time of departure of the victim, do kindly spare him from severing his body parts causing pain and tolerant energy. Kindly also do not harm my progeny, much less the victim's life span as we are prepared to serve you with suitable offerings. Mrityu Deva! You are source and form of terror and panic to all the Beings with 'Praana'; all the 'ashta dishas' receive the 'aarthanaadaas' or the signals of frightening cries. May the children of the departed one be equipped to face moment of departure and spared from the distress that pursues. May the heart of Mrityu be kind and beneficial to the victim and family members. Mrityu Deva! may all paths except Devayana be blocked as that is the only path that the victim desires and surely deserves! May Mrityu be endowed with kind thoughts and actions as the victim seeks mercy and forgiveness after the departure to realise the Truth of Life! Prashnopanishad explains the **process of death**: The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub- branches or arteries, among which permeates 'Vyana' of the Pancha Pranaas, activating the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform. In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by

wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head. While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to ‘manushya loka if it is ‘ubdhaabhyameva’; or as a result of paapa- punyaas or sins and virtues) Surya indeed is the external praana which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the ‘apaana’ in a human being. The Antariksha as signified by Vayu Deva is ‘Samaana’ and Vyana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaana-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life. Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana, the Consciousness tapers off and ‘praana yuktah tejasaa nayati lokam yathaasankalpitam’ or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!]

NIRRUTI IN SOUTH WEST

Chapter Eleven on Select Rig Veda and Atharva Veda references on Nirruti Devata

*Asunvantama Yajamaana micchastaina syetyaan taskarasyaanveshi/ Asyamanmadiccha saata ityaa namo
Devi Nirrutey tubhymastu/ NAIRUTYAAM SHAM NIRRUTAYE NAMAHA/*

*Alakshmim krishnavarnamcha krodhanam kalahapriyam, Krishnavastram paridhanam
lauhavaranaabhushitam. Vagnasanasham dwibhujam sharkaraghrishtachandanam,
samarjanisabyastahastam dakshina hastasurpakam. Tailavyangitagatramcha gardhavaroham bhaje./*

Nirruti is an auspicious Devata of deathly hidden realms and sorrows, representing the southwest as the guardian to enforce universal balance and order.

Rigveda, hymn (X.59)

[Devata: Nirruti stanza 1-3 and 4. Nirruti and Soma

Prataaryaayuh prataram naveeyah sthaataareva kratumataa rathasya, adya chyaan uttaveeryartham paraataram su Nirrutirjaheetaam/

Just as 'kriyaa kushala saarathi' of a 'ratharoodha vyakti' be experiencing 'atyanta sukhaananda', in the same manner, the 'subandhu's' longevity for ever with 'youvana yukta deergha samvardhita'. Such be the Loka Dikpalaka Nirruti Devataa to be prostrated to with extreme veneration and admiration. May we the admirers in the mortal life even being prone to shareera patana sooner or later, be blessed to have our life time as long as to live with 'sukha shaanti' and of 'shresshta reeti' or the best possible manner. May the 'Paapa adhishtataa devataa' be away from us and so should be the 'adharma devataa and alakshmi devataa' be far away from us.

Saamannu raaye nidhimannavannam karaamahe su purudha shravaamsi, taa no vishvaani jaritaa mam antum paraataram su Niruttirjaheetaam

As one might initiate Sama Veda Gaana, a true dharmachaara pandita would keep ready the 'sampadaa sampraapta jeshthaana' and 'vibhinna prakaara havya dravya sangrahana' and make the vibhajana to offer to Devataas. That would be how, one be performing Nirruti Vandana with 'bhakti tatparata' to ward off the 'adharma devataa and alakshmi devataa' be far away from us.

Abhee shvarya proumsyarbhavema dyourna bhumim girayo naanjyaan, taa no vishvaani jaritaa chiket paraataram su Nirrutirjaheetaam/

Just as the mortals especially in reference to manushtaas would always seek to humiliate and overpower the shatru with one's paraakrama shakti, in the same manner the celestial powers too seek to establish their superiority on their shatru gati reversals as per each other's kshamataashakti. Now when there be the context of humans versus the celestials, would it not be a laughing matter to ward off the 'adharma devataa and alakshmi devataa' be far away from us! And that would be how, one be performing Nirruti Vandana with 'bhakti tatparata' to be away from us.

Mo shu naha Soma mrityave paa daah pashyema nu Suryamucchavantaram, dyubhirhito jarimaa su no astu paraataram su Nirrutirjaheetaam/

Hey Soma Deva! Do let us not be the victims as of 'mrityu adheenatasta'. Ay we be blessed to keep the 'nirantara Surya darshana' as He be travelling on the aakaasha maarga! My we be of 'sukha daayaka sudeergha jeevana'. May our 'vridhaapy jeevana dasha' too be of 'nitya sukha pradaa' and hence may we prostrate Nirruti Deva to be away and far away from us!

[Note: Thus Nirruti Devata be of 'bhavaatmaka deva varga pratishthata maatra' Nirruti shabda prayoga is always to be in the context of vinaasha- vilaapa-durbhagya- roga-vipatti aadi ardha maatra. It be mentioned only in the context of Mrityu .

Atharva Veda- Kanda 2 Sukta 10

[Devataas: Brahma, Nirruti, Aapo Deva, Agni, Soma etc.]

Kshetriyaat tvaa Nirrutya jaamishanmsaad druho mungjyami Varunaya paashaat, anaagasam Brhmanaa tvaa krinomi shive te dyaavaa prithivee ubhe staam/

Hey rogin! We seek to free you from the Varuna paasha from the paitruka rogas, the ‘kashtaas’ there from, the drohaas, sambandhi krodhaas and there such. We seek to save you from our brahma jnaana as dosha rahitaas. May the dyuloka and prithivi bring hitakaritva and kshema prvtitti.

Shamte Agnih sahaadbhirastu sham somah sahoushabhih, evaaham tvaam kshetriyaa Nirrutya jaamishamsaad druho munjavaami Varunasya paashaat, anaagasam Brahmanaa tvaa krinomi shve te dyaama prithivee ubhestaam/

Hey rogi! May the Vayu Deva who could link up the bhumi and the antariksha too and may that ‘saamarthyata’ be bestow the ‘kalyaana pradaana’ to you even as the chatur dishaas too be of ‘hita kaari kaarakaas’. May you thus be liberated from rogaas-drohaas-peedaas- badhu krodha tiraskaaraas and such a Varuna paashaas, and further may by way of Brahma Jnaana be blessed to be of shaareerika-maanasika dosha nirmulata, thus dyaava-prithivi be shover you with kalyaana prapti.

Chapter Twelve on Nirruti Devata as of ‘Alakshmi’ based on Puranas

Preface on Nirruti as of Alakshmi

The origin of the word nirruti is from *Nirgatah rutah yasmaat/* which means She is the one in whom the path to realise the ultimate truth is deficient. This Devata wanders about in the nude, makes one fond of sleep, distracts the intellect and bestows conflict, suffering, poverty, misfortune and death. The Devatas responsible for nightmares: Nirruti, Grahi, Arbhuti, Nibhuti, Devjami, etc.- Avadasa: She has a squint, is lame, has a hoarse voice and indulges in infanticide.-Krutya: She is bald, endows poverty, is ever ready to slay infants and cause misfortune, to induce laziness and still births. Her special features are stated as Illusory supernatural powers, flying in the sky, becoming invisible and changing one’s appearance, mastery over the various arts of entertainment, liking for wandering at night and soon. Alakshmi brings discord, strife, jealousy, malice, and hardship wherever she would be with Devi Lakshmi. She is Jyeshtha, elder sister and antithesis of Devi Lakshmi associated with inauspicious places and sinners. She is also associated with sloth, poverty, sorrow, ugliness and the crow. Her worship is prescribed for women, who wished to keep her away from their homes.

Excerpts from Shri Suktam

Kaam sosmitaam hiranya praakaaraam - aardhraam jvalantim truptaam tarpayantim Padma-sithitaam padma- varnaam taami-hop-havye Sriyam chandraam prabhaa-saam yash-saa jvalantim Sriyam loke dev-jushtaa- mudaaraam Taam padmini-mim sharanam-aham pra-padhye a-Lakshmir-me nashyan-taam tvaam vrune Aaditya-varane tapaso-adhi-jato vanas-pati-stava-vruksho-atha bilvaha Tasya phalaani tapasaa-nudantu maayaa-anta- raayaa-scha baahyaa a-Lakshmi-hi upeiy-tu maam Dev-sakha-ha kirti-scha maninaa saha Praadur-bhuto su-raashtre-asmin kirtim-vrudhim dadaatu me Kshutpi-paasaa-malaam jyeshtaam -a-Lakshnim naash-yaamyaa-ham Abhutim-a-samrudhim cha sarvaa -nirnud me gruhaat/

Maha Lakshmi! You possess ‘Chandra Prabhasa’ or the tranquility of Moon and the radiance of a far reaching reputation 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! Being of Aditya Varna or of the Splendour of Aditya Deva, your ‘Tapomahima’ is so surfeit that like the leaves of Vanaspati Vriksha tend to spread even remote signs of ‘Alakshmi’ or misery and misfortune. May such bael fruits destroy even the signs poverty and replace with affluence. Besides, may the evils of hunger and thirst be driven away at once! (7-8) ‘I am indeed born in a ‘karma bhumi’

of glory as a citizen of a Blessed Background or heritage being intimate as a 'Deva Sakha'. May my worthy and close Devas like Kubera, the Lord of wealth and fame extinguish 'kshutpipaasa' hunger and thirst, depression and desolation. May Devi Lakshmi eradicate Alakshmi by roots-tree-and sour fruits from each house hold.

Maha Bhagavata

Brahma instructed the Devas and Demons to resort to a temporary truce, till arrangements could be made to churn the Ocean of Milk to obtain Amrit. Vishnu lifted the Mandhara Mountain and placed it into the Ocean as the churning rod. Vasuki the Giant Serpent coiled around the Mountain tightly; the head of the serpent was opted for by the Demons out of pride and the tail was taken by the Demi-Gods as the rope. As the Mountain was not stable and shaky, Ajita in the form of tortoise slid under the Mountain and provided the needed balance. Thus commenced the mammoth churning of the Ocean for 'Amrit'. Many Demons perished from the poisonous flames from the mouth of Vasuki. As the churning progressed, the Ocean was shaken up bringing out innumerable species underneath, black clouds emerged fast across the Sky and there was terrible turmoil alround. Suddenly, the Sky looked like breaking way, emitting unprecedented poisonous flames, 'Halahal', swiftly engulfing the entire Universe. The initial churning was terminated and Demi-Gods headed by Lord Brahma as well as the Demons screamed for help to Lord Shiva to save the situation. They all prayed to Him that He was the original life force, the Maha Tatva, the Eternal Truth and the Omni Potent and He only could stop the annihilation of the Universe. In response to the desperate prayers by one and all, Lord Shiva swallowed the 'Halahal' and retained it in His Throat to safeguard the Worlds within His other body parts. Thus known in the Scriptures; as 'Neela Greeva' -the Blue Throated, He protected the entire Universe and saved the act of Creation itself. As the process of churning resumed further, a number of Divine Figures commenced emerging: 'Surabhi' the Cow required for unending milk and products required for Sacred Rituals as oblations to Fire God by Sages; a Divine Horse, Utthaisvarya, as desired by King Bali of the Under World; the Divine Elephant 'Airavata' and eight She Elephants, which were desired by Indra to possess; Koustubha Mani and Padmaraga Mani-the jewels decorating Lord Vishnu's chest; 'Parijata Tree' to decorate the Celestial Gardens; then emerged Apsaras, the Divine dances to entertain Demi-Gods and Indra. That was the Time when Alakshmi emerged as of dark complexion and soon there after got absorbed in the Nirrti Direction as Maha Vidya and Dhumavati wearing kaala vatraas and iron ornaments utilising an owl as the vehicle. Soon there after emerged as with the unique distinction of Lakshmi Devi the Goddess of Fortune, Lakshmi whom the Demi- Gods and Demons craved alike to possess but She Herself opted for Maha Vishnu.

Nirrti is also similar to Maha Vidya the Goddess of Knowledge Dhumavati. She is also named Alakshmi stated as he is real gaurdian of Maha Jnanis as she be wearing a black dress and iron ornaments. She uses a large owl as her vehicle. She holds a scimitar.

Devi Bhagavta Purana: Devi Bhagavati Explains about Her Vibhutis (Manifestations & Powers):

To the pointed queries expressed by Lord Brahma, Maha Devi gave clarifications in no uncertain terms that Maha Purusha and Herself was just the same as a lamp and reflection in a mirror and that She was neither a female nor a male, but a Unique Genderless Nirguna. Any changes witnessed are due to the interplay of 'Antah Karanas' or natural instincts like Mind, Buddhi, (Mental Power) and 'Ahankara' (Ego) on the one hand and 'Maya' (Illusion) on the other. At the time of Creation following the Great Dissolution (Pralaya), the dissimilarities occurred as Gender, 'Karma' (Fate) and 'Anthah Karanas' all

created by 'Maya'. It was at that time of Creation, that The Supreme Energy assumed various 'Vibhutis' or Manifestations like Sri (Prosperity), Buddhi(Brainpower), Daya (Compassion), Dhriti (Tolerance), Smriti (Memory), Shraddha (Conviction), Medha (Acumen), Lajja (Shame), Shanti (Peace), Nidra (Sleep), Pipasa (Desire), Vidya (Comprehension), Spriha (Awakeness or Alertness) and Shakti(Power). Maha Devi continued to state that She was the Para, Madhyama and Pasyanti (Mystic expressions of the Supreme Power indicating the Stages of Manifestations of the Eternal Force); She was Para Shakti beyond one's Comprehension, Madhyama Shakti who was both Expressed and Unexpressed (Vyakta –Avyakta) and Pasyanti Shakti who was Fully Manifested and recognisable with Physical Form or Sakara Shakti; She was also present in thirty five million 'Nadis' through out a human body (the tubular organs of the body like arteries, veins, intestines, blood vessels, pulses etc. She was in Vasa (fat), majja (marrow), Tvak (skin) and Drishti (eye sight) clearly present in each and every part of 'Samsara'. So was the case of non moving objects of Creation either animate or inanimate. Maha Devi further affirmed that She was seen as Brahmi or Sarasvati, Vaishnavi or Lakshmi, Eswari as Gauri, Indrani as Indra, Varuni as Varuna, and so on whose formations were all Hers, making the counterpart Purushas perform their tasks as the Maha Devi's agents or instruments of action. She was the Gunas of Satva, Rajas and Tamas; Ahamkaras-Jnana Sakti (the Power of Knowledge), Kriya Sakti (The Power of Action) and Artha Sakti (The Power of Wealth or Maya the Illusion); The various Tatvas and Maha Tatva; and the interplay of Five Tanmatras or Subtle Elements viz. (Touch, See, Breathe, Hear and Taste) and Five Basic Elements (Earth, Air, Water, Fire and Sky) known as the Process of 'Panche- Karana' resulting in Five Causes. This was made into a Jeeva (Living Entity) and the Cosmic Totality of That would be Brahma, stated Devi Bhagavati!

Brahma Vaivarta Purana : Devi Bhagavati Explains about Her Vibhutis (Manifestations & Powers):

To the pointed queries expressed by Lord Brahma, Maha Devi gave clarifications in no uncertain terms that Maha Purusha and Herself was just the same as a lamp and reflection in a mirror and that She was neither a female nor a male, but a Unique Genderless Nirguna. Any changes witnessed are due to the interplay of 'Antah Karanas' or natural instincts like Mind, Buddhi, (Mental Power) and 'Ahankara' (Ego) on the one hand and 'Maya'(Illusion) on the other. At the time of Creation following the Great Dissolution (Pralaya), the dissimilarities occurred as Gender, 'Karma' (Fate) and 'Anthah Karanas' all created by 'Maya'. It was at that time of Creation, that The Supreme Energy assumed various 'Vibhutis' or Manifestations like Sri (Prosperity), Buddhi(Brainpower), Daya (Compassion), Dhriti (Tolerance), Smriti (Memory), Shraddha (Conviction), Medha (Acumen), Lajja (Shame), Shanti (Peace), Nidra (Sleep), Pipasa (Desire), Vidya (Comprehension), Spriha (Awakeness or Alertness) and Shakti(Power). Maha Devi continued to state that She was the Para, Madhyama and Pasyanti (Mystic expressions of the Supreme Power indicating the Stages of Manifestations of the Eternal Force); She was Para Shakti beyond one's Comprehension, Madhyama Shakti who was both Expressed and Unexpressed (Vyakta –Avyakta) and Pasyanti Shakti who was Fully Manifested and recognisable with Physical Form or Sakara Shakti; She was also present in thirty five million 'Nadis' through out a human body (the tubular organs of the body like arteries, veins, intestines, blood vessels, pulses etc. She was in Vasa (fat), majja (marrow), Tvak (skin) and Drishti (eye sight) clearly present in each and every part of 'Samsara'. So was the case of non moving objects of Creation either animate or inanimate. Maha Devi further affirmed that She was seen as Brahmi or Sarasvati, Vaishnavi or Lakshmi, Eswari as Gauri, Indrani as Indra, Varuni as Varuna, and so on whose formations were all Hers, making the counterpart Purushas perform their tasks as the Maha Devi's agents or instruments of action. She was the Gunas of Satva, Rajas

and Tamas; Ahamkaras-Jnana Sakti (the Power of Knowledge), Kriya Sakti (The Power of Action) and Artha Sakti (The Power of Wealth or Maya the Illusion); The various Tatvas and Maha Tatva; and the interplay of Five Tanmatras or Subtle Elements viz. (Touch, See, Breathe, Hear and Taste) and Five Basic Elements (Earth, Air, Water, Fire and Sky) known as the Process of ‘Panche- Karana’ resulting in Five Causes. This was made into a Jeeva (Living Entity) and the Cosmic Totality of That would be Brahma, stated Devi Bhagavati!

Matsya Purana explains ‘Aparadhas’ (Offences) to be avoided:

Having narrated the causes of grief or joy to Bhudevi, Bhagavan Varaha described certain ‘Aparadhas’ to be avoided in one’s mundane life. No doubt, symbolic eating of Bhagavan’s Prasad by humans is not disapproved but offering ‘Bhog’ not suitable to be offered to Devas is unpardonable. In fact, offering of that kind of ‘Bhojan’ or food which is unfit for consumption to anybody is considered as an ‘Aparadh’. Going near to a person without ‘cleaning teeth, tongue and face especially if the person is performing ‘Dharmik Karma’ is considered as second ‘Aparadha’. To approach near or touch the Idol of Varaha Deva is a third Aparadha. Approaching Varah Deva for His ‘Darshan’ and worship, after seeing a female in the period of menses is a fourth ‘Aparadha’. Similarly, a person should perform ‘Achanam’ after seeing a dead body. Worse still, if a person touches a dead body, one should take head-bath, perform the ‘Samskaras’ and approach Divinity. The Seventh Aparadha is to perform ablutions during worship time and worse still not to purify the body and mind to resume the interrupted Puja with ‘Kshamaapana’ Mantra. Wearing a blue ‘Vastra’ or cloth to perform the Puja is the eighth ‘Aparadha’. Telling lies during Bhagavan Puja is a ninth offence. Touching with impure hands the Puja Items meant for worship is a Tenth Aparadha. The eleventh offence is that an angry person engaged in unreasonable tasks and allowed to do so. The twelfth Aparadha is to use Vishnu’s name in the Society to secure favours. The thirteenth offence is to wear a red cloth while performing Vishnu Puja. The fourteenth offence is that the puja is performed by wearing a black vastra. The fifteenth offence is that somebody touches the body of the devotee. A devotee feeding an ‘Agnani’/ Unethical person by himself is the sixteenth blemish. Performing puja by wearing an uncouth cloth is a seventeenth offence. Worshipping the Deva after consuming fish and meat is considered as a grave mistake. Eating chicken meat before Deva Puja is the nineteenth fault. Touching ‘Dipa’ (light) and without ‘Achaman’ and touching Devas is the twentieth mistake. Having visited ‘Smashanas’ (burial ground) and seeking to touch Deva’s Idol without purifying the self by bath etc. is a known blunder. If Bhagavan Puja is taken up, after consuming ‘Pinyakam’ (Pitthi), it would be the twenty second offence. Worship after consuming pig meat, wine and kusumb flower are the twenty third, twenty fourth and twenty fifth offences. Whoever wears somebody else’s Vastra while performing the Puja of Deva is a blunder numbered twenty sixth. Consuming the ‘Anna Prasada’ (food) meant for offering to Devas and Pitras before the ‘Naivedya’ (‘Mantrapurvaka’- offering) constitutes an abject blunder as the twenty seventh. Those who wear ‘padarakshas’ (chappals) and perform Deva’s worship would have committed a grave error as the twenty eighth ‘Aparadha’. Worship after massage is considered as an affront to Varaha Deva bearing number twenty ninth in the series of ‘Aparadhas’. Performers of Deva Puja suffering from ‘Ajeerthi’ (Stomach upset) attract the thirtieth offence. Those worshippers of Vishnu Deva offering ‘Dhoop’ or incense would have made a mistake for the thirty first offence since that offer has a negative effect without Gandha- Pushpas.

VARUNA DEVA IN THE WEST

With his wife Varuni and ‘Paasha’ (the noose), drinking Varuni honey and with the King of Fishes as his Vahana (Vehicle) and surrounded by aquatic animals.

Naaraa Aapah samaakyaataastaasaamayanaaditah, yatastavan bhootabhavyesha tat-Naarayanashabditah/ Naaraanaam aaditah ayanan yasya sah/ (from the beginning (aditah) you are resting in (ayanam) that is why (yasya sah), the Supreme Lord of the past and future you are called Narayana! The term ‘Nara’ denotes water in Beings- ‘Aayan’ as Narayana. Again, ‘Nara’ -‘Aayana’ or humans take shelter in Him and aim at Him for Bliss; Nara is thus related to Moksha as both being rooted to the Element of Water as one of the Pancha Bhutas. Narayana Upanishad reads: *Om Namō Narayanayeti mantra upasaka Vaikuntha bhuvanam gamishyati*, or "Whosoever chants the 'Om Namō Narayana' mantra reaches the ultimate goal Vaikuntha .

Yajurveda states: *Om adha nitya Narayan ha, brahma narayanaha, shivasca narayana ha, shankarsca narayanaha and kalacha narayanaha, sarva bhutasca mekam via narayana Karan purusha makarana parabramahan' and ultimately it says 'Savo deve eko Narayana na dwitiyacha kaschit* (Only Narayana second to none!. He Himself expands as Brahma the Srishti Karta, Vishnu the Srishti Bharta and Shiva the Srishti Harta! Srimad Bhagavatam *Yesha tu Narayanam devam adevam isham* ('Narayan is the lord of the lords beyond him there is nothing exists').

Chapter Thirteen on select Rig Veda Suktaas on Varuna Deva

1.Sukta 24.6: *Nahi te kshatram na saho na manyum vayaschanchanaamee parayanta aapuh, nema aapo animisham charanteerna ye vaatasya praminyatyabhvam/*

Varuna Deva! That ever flying maha pakshi be of your ‘nitya paraakrama, bala saamarthyas, suneeti yukta krodha’ are your basic characteristics. Satata gamana sheela jala pravaahas be your gati saamarthyas be never describable as even the prabala Vayu vega too be unstoppable.

Abudhne Raja Varuno vanasyordhvam stuupam dahate puutadakshah, neecheenaah shyuruupari budhna eshamasmy antarnihataah ketvah syuh/

Pavitra paraakrama yukta Raja Varuna be the sarva aacchaadita kaaraka-divya tejo punja Surya samaana, adhaarahita akaasha dhaarana kaarana. On the one side the tejopunja Surya and on the other you as the divya kirana visteerna!

Shatam teRajaanbhishajah sahasramurveem gabheeraa sumatishte astu, baadhasva doore nirrutim paraachaih kritam chidenah pra mumudhastam/

Varuna Deva! Your praasa be with ‘asankhyopaayaas’ and so be your utama buddhi of ‘atyanta vyaapaka gambheera!’ May be be blessed with our ‘paapa pravitti vimukta’!

Tatvaayaami Brahmana vandamaanastadaa shaaste yajamano havirbhih, ahelamaano Varuneh bodhyuruushamsa maana ayuh pramosheeh/

Varuna Deva! With this mantra ruupi vaani, may we beg of you as the yajamaana while offering ‘havishaanaarpana’. Bahu prashamshaneeya Vauna Deva! Do not kindly ignore our earnest stuti paathaasa; but do kindly remove all our obstacles and hardships.

[Saayam Sandhya Vandana mantraas include: *Imam me Varuna shrudhee havamadyaa cha mridaya, Tatvaamavasyuraachakey Tatva yaami Brahmanaa Vanda maanastadaasaastey Yajamaano havirbhih Ahedamaano Varuneha Bodhyurusagumsa maa na Ayuh pramosheeh// Yacchiddhi te visho yataaa pradeva Varuna vratam/ mineemasi dyavidyavi/ Yat kinchedam Varuna daive janebhidroham manushaascharamasi/ Acchitte yattava dharma yuyopima maa nastamaadenaso Deva Risheeah/ Kitavaaso yadriripurna deevi yadvaaghaa satyamuta yanna vidma/ Sarvaa taa vishya stitireva devataa te syaama Varun priyasaah / (Varuna Deva! Kindly consider my request and provide me protection as I seek shelter with Veda Mantras; do not ignore my appeal to reduce my life span. I might have omitted my daily prayer knowingly or otherwise but do save me of the sin of negligence. Hereafter, I should be careful).]*

Avate helo Varuna nabhobhirava yagnebhireemahe havirshibhih, kshayannismabhyamasura prachetaa Raajannenaamsi shishratah kritaani/

Varuna Deva! We do seek to alleviate your ‘krodhopashamana shaani vachanaas’. Raja Varuna! Do very kindly be contented with our offerings of havirdravyaas in our yajna kaaryaas. Prabala buddhi Varuna Raja! Do kindly alleviate from our paapa bandhanaas.

Uduttamam Varuna paashamasnadavaadhamam vi madhyamam shrathaaya, athaa vayamaaditya vrata tavaanaagaso aditaye syaama./

Varuna Deva! May we seek you the three types of taapa ruupi bandhana mukti of Aadhi Daivika-Aadhi Bhoutika and Aadhyaatmika paashaas. Surya Putra!do kindly be totally absolved of our ‘paapa raashis’ and as per the ‘karma phala siddhaantaanushaashita damaneeya sthiti’ be rid off totally.

[Vishleshana on Tri Paashas / Taapa trayaas of Human Beings

Tapatriayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to ‘Shaaririka’(physical) ailments or ‘Manasika’ (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. Maharshi Parashara emphasized that there are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz.

religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatriya. (Source : Vishnu Purana)

Rig Veda Sukta Twenty Five continued

Yacchidvi te visho yathaa pradeva Varuna vratam, mineemasi yadhvidhivi/

Varuna Deva! Just as the anya manushyaas keep following, we too your ‘vrataanushtana’ yet there could be lapses in due ‘niyama paalana’ - more often than not. Do kindly pardon the same.

Vi mruleekaaya te mano ratheerashvam na saninditam, gorbhirvaruna somahi/

Varuna Deva! Just as a Rathika veera, might halt the chariot and seek to ‘ashva paricharya’, then that be the time when we seek to sing hearty sonnets praising your admirable qualities . Do not kindly feel the casual manner of singing but not of any offence to you.

Para hi me vimanyavah patanti vasyaeshtaye, vayo na vasateerup/

Varuna Deva! Just as a bird would seek to run back to its nest, similarly our chanala buddhi too be running back to after dhana prapti even to far off distances.

Vedaa yo veenaam padamantarikshena patataam, veda naavah samudrayah/

Varuna Deva! You are indeed fully aware of the pattern of high flying ‘pakshi maarga’ to the antariksha and the samudra sanchaari mamushyaas and their methodology of nouka yaana with equal and facile manner.

Ved maaso dhrutavrato dwaadasha prajaavatah, vedaa ya upajaayate/

Niyama dharaka Varuna Deva! You are indeed aware that in a year there be twelve months and there beside there be an adhika maasa too.

Ved vaastasya vartanimaro rushvasya brihatah, vedaa ye adhyaasate/

This Varuna Deva be fully conversant with the ‘atyanta vistruta, darshaneeya, adhika gunavaan , adhika gunavaan Vayu Deva maarga jnaata, and even be aware of the dyuloka Deva jnaana.

Ni shasaad dhrutavrato Varunah pashyaasvaa, samraajyaaya sukratuh/

Varuna Deva! you possess the distinction of following ‘Prakriti niyamaas’ and of their ‘vidhivat paalana’ besides of ‘shreshtha karmaacharana’ and had been well settled in ‘praja saamraajya paalana’.

Ato vishvaanyabhutaa chikitvaam abhi pashyati, kritaaniyaa kartavyaa/

Varuna Deva! you are indeed the viginaata of ‘adbhuta karma kriya vidhi’. As the resultant karma kartavya once recognised, the whole universe be overawed and perplexed.

Sa no vishvaaha sa sakraturaadityah supathaa karah/ Na pra na aayuumshi taarishat/

May you the illustrative putra of Aditi Devi Varuna Deva, do kindly lead us all the ‘sadaa shreshtha dharma-nyaaya maarga prerita’ and bless us with ‘sukha shaanti ayayu yukta jeevana’.

Na yam dipsanti dipsavo na druhvino janaanaam/ Na devamabhipraatayah/

Indeed those sinful ‘paapa kaaryaacharana shatrus’ be kept far off being of ‘bhaya bhraanti bhaavanaas’ and desist from being ‘himsa kaarakaas’ as we possess the protective asylum from you Varuna Deva!

Imam me Varuna shrudhee havamadyaa cha mrulaa, twaamavasyuraa chake/

Varuna Deva! Do kindly be attentive to our earnestmost prayers and supplications and bless us to be under protective refuge as also be severing the moha-dukhka-paashaas.

Rig Veda X. 190. 1-3 are significant ‘aghamaharshana’ or ‘praayaschitta’ or demolition of sins.

Yatprithivyaam rajah swamaantarikshe virodasi, imamstadaapo Varunah punatvaadh aghamarshanah/

(May all the Beings on the Earth be purified by waters physically and psychologically by the grace of Varuna Deva who also destroys the sins collected by them.))

Punantu Vasavah punantu Varunah punatwaat aghamarshanah, eva bhutasya madhye bhuvanasya goptaa/

(May all the Beings on the Earth be purified by waters physically and psychologically by the grace of Varuna Deva who also destroys the sins collected by them.)

Esha punyakritaam lokaanesha mritohiranmayam, dyaavaaprithivyo hiranmayam sam shritam Suvah, sa nah Suvah samshishaadhi/

May those human beings of virtue seeking to usher in spiritual solace and peace to themselves and to all on Earth by worshipping Devas on antariksha and Swarga by their performance of religious works be pardoned of blemishes if any too be granted by Varuna by the use of waters. Indeed such acts of Spirituality by the learned mortals are often hindered by the world of death called Hiranmaya who tends to place obstacles in the acts of virtue addressed to the ruling Devas in trilokas)

Chapter Fourteen on Jala Deva from select stanzas from Rig-and Shukla Yajur Vedaas

Rig Veda

The features of Jala Devata and magnificence in overcoming physical and mental coolness and cleanliness of the Beings in Srishti!

Apsume Somo abaveedantarvishvaani bshhajaa, agnimcha vishvashambhuvamaapascha vishvabshhajeeh/ Aapah pruneeta bshhajam varuutham tanvemama, jyokcha Suryam drisho/ Idamaapah pra vahat yatkincha duritam mayi yadvaaha- mabhidudroha yadva shepa utaanrutam/ Aapo adyaanvachaarisham rasena samagasmahi, payasvaanagna aa gahi tam maa sam sruja varchasaa/
Waters possess ‘amritopama guna’ or the life providing characteristics; waters possess medicinal features. Devataas! Get enthusiastic in complementing such energetic waters at once! Somadeva is stated to have complemented that waters by their very inherent nature possess groups of herbal powers, besides the

vigor and drive of ‘Agni Tatva’ or the characteristics of Fire! Indeed all kinds of medicines are rooted to waters! Hey groups of waters! May we be ever healthy so that we live happily to vision the splendour of Sun Rises and of Falls for very long! Jala Deva! during the various yagna karyas, what ever misdoings are perpetrated by us either knowingly or otherwise or even in various contexts if we harm co-beings physically or mentally, do very kindly pardon us and relieve us from the blemishes! Jala Bhagavan! Now we have cleansed up our bodies and minds with ‘avabhrita snaanaas’; may Agni Deva too usher in ‘Varchas’ and ‘Tejas’ as complementary to our ‘bahyaantara shuddhi’.

7.47.1-4: *Aapoyam vayam vah prathamam Devayatna Indrapaanamuurmima krinvatelah, tam vo vayam shuchimari prapadya ghritaprusham madhumantam vanema/ Tamuurmimaapo madhumattamam vopaam napaadavatvaashuhemaa, yasdminnindro vasubhirmaadayate tamashyaama devayanto vo adya/ Shatpavitraah svadhayaa mandateer devee devaanapi yanti paathah, taa Indrasya na minanti v rataani sindubhyo havyam ghritavajjuhota/ Yaah Suryo rashmibhiraantataa yaabhya Indro aradad gaatu muurmim, te sindavo varivo dhaatnaa no yuyam paath swastibhih sadaa nah/* Jala Devata! Keeping in view his high celestial status, Indra Deva had mixed up sugarcane juice and the clean waters of earth and converted the mix as Soma Rasa on earth. Let us all drink and enjoy this sweet and juicy Soma Rasa, as so addressed the Devas by Indra. Jala Devata! Your sweet streams are thus designated as clean and blemishless water flows on earth. May Agni the Purifier retain the quality of earth’s water flows in a manner that Indra too along with ‘Ashtaavasus’ could drink and enjoy while simultaneously enjoying the divinity too. Thus Jala Devata is self satisfied besides the celestials and earthly beings too, especially in the context of Agni karyas firmly establishing firm links mutually. While Surya Deva with His radiant rays along with the close affinity with Jala Devata may maximise ‘dhana dhanya vrishti’ forever!

7.49.1-4: *Samudra jyashthaah salilasya madhyaatpunaanaa yatyanivishamaanaah, Indro yaa Vajree vrishabho raraada taa aapo deveeriah maamavatu/ Yaa aapo divyaa uta vaa sravanti khanitrimaa uta vaa yaah svayanjnaah, Samudraarthaah yaah shuchayah Paavakaastaa aapo deveerih maamvantu/ Yaasaam raajaa Varunoyaati madhyed satyaanrute avapashyanjanaanaam, madhschutah shuchayo yaah paavakaastaa aapo deveerih maamav atu/ Yaasu raajaa Varuno yaasu Somo Vishve devaa yaasuurjam madantik,ishvaanaro yaasvagnih pravishthastaa aapo deveerih maamavantu/* The ocean waters are signified not so much due to the merger of rivers but due to rains from the skies. As the Lord Indra whose blessings are forwarded by way of rains, may the Jala Devata bestow security to the Beings on earth. May the rain water which flows in the ever vibrant Jeeva Nadis, other water bodies and ground water in the Wells and so on be blessed as these keep the lives of Beings ticking for ever. Varuna Deva is the ready reckoner of Truth and fiction all over the Universe; may He keep the Jala Devis in good psyche and happiness so that the Beings in Srishti are kept in good humor and thus have them ticked on always. Indeed the auspicious place where both Varuna and Soma are together that indeed is the place of celestial waters, where all the Deva ganas are contented too with food and the role of Agni as the divine carrier is unique in the transit!

10.9.1-9: *Apo hi shtaa mayo bhuvastaa na urje dadhaatana, Maheranaya chakshase/ Yo vah Shivatamo rasastasya bhaajayatehanah, ushiteeriva maatarah/ Tasmaa aranga maama vo yasya kshayaaya jinvatha, aapo janayathaa cha nah/ Sham no Deveerabhishtaya aapo bhavantu peetaye, sham yorabhisravant nah/* *Ishaanaa vaaryaanaam kshayantischarshaneenaam, Aapo yaachaami beshajam/ Apsume Somo abraveedantirvishvaani beshajaa, Agnim cha vishva Shambhuvam/ Aapah pruneeta beshajam varuutham tanve mama, jokcha Suryam drisho/ Idamaapah pra vahat yatkincha dujritam mayi*

yadvaahamabhidudroha yadvaa shepa utaanrutam/ Aapo adyaanvachaarisham rasena samagasmahi, payasvaanagna aa gahi tam maa sam sruja varchasaa/

Jala Deva! You are the cause of happiness; may you bestow to us excellent food and sustenance as needed to execute brave acts of virtue and justice; you should provide such highly attentive nourishment as loving mothers do to their children. Deva! we keenly await with eagerness and anxiety to seek such life juices as should enable us to usher propitious and glorious acts for Loka kalyaan or auspicious deeds and then born in rebirth with pure knowledge and enlightenment! Jala Deva! endow such Life Juices to us as would be worthy of bliss! Grant us such waters which readily provide us peace and prosperity and keep diseases away far from us. In these water flows, we seek such properties aplenty as the Jala Tatva and Agni Tatva are forged together and health properties are maximised. Our sincere request to you Jala Deva to award such healthy and long life as would facilitate Surya Darshan to us. May there not be in us any illwill or hatred among the co-beings, untruthfulness, and such feelings but keep us purified in body and mind as ‘bahyaantara shuchi’ for ever as long as we exist!

Shukla Yajur Veda

Aapas:2.34: *Urjam vahanteeramritam ghritam payah keelaalam paristrutam, svadhaa stha tarpayat me pitruun/* Pavitra Jala samuhaas! You are the singular form of essence among food, ghee, milk and the juices of innumerable fruits and flowers; it is that source of strength that all the Beings on earth especially the human beings are able to tick and kick with energy and knowledge; this indeed is the cause of contentment among our forefathers too.

4.12: *Shvaannaah peetaa bhavata yuyamaapo asmaakmantarudare sushevaah, taa asmabhyamaya kshamaa anameevaa anaagasah svadantu deveeramritaa rutaavridhah/* Jala Deva! do kindly get converted fast as water flows from your original profile of milk and help us to readily become drink worthy; once our intake as water takes place, our thirst gets subsided instantly and the bellies get contented. May water born diseases be rooted out, get helpful in the context of Yajna kaaryas, and always retain the quality of sweet taste ready for digestion and thirst.

13.53. *Apaam tvemantasyaamyapaam tvodyantsaadyaamyapaam tvaa bhasman saadyaamyapaam tvaa jyotishi saadyaamyapaam tvaayane saadyaamyarnave tvaa sadane saadyaami samudre tvaa sadane saadyaami sarire tvaa sadane saadyaamyapaam tvaa kshaye saadyaamyapaam tvaa sadhishi saadyaamyapaam tvaa sadane saadyaamyapaam sadhasthe saadyaamyapaam tvaa yonou saadyaamyapaam tvaa pureeshed saadyaamyapaam tvaa paathasi saadyaami/ Gaayatrenatvaa cchandasa saadyaami traishthubena tvaa cchandasa saadyaami jaagatena tgvaa cchandasa saadyaananushthubhena tvaa cchanbdasa saadyaami pangtena tvaa cchandasa saadyaami/* Dear Ishta Devatas! You are established firmly in the form of Waters, aoushadhis, vidyud jyoti, vaani or voice sounds, vision by chakshu or of both the eyes, hearing faculty of shrotras / ears, in the profile as anbtariksha, as in the swarupa of oceans, and as ‘annam paramatma’ and as in the forms of prosody viz. Gayatri Chhanda-Trishtup chhanda, Jagati Chhanda, Anushtup chhanda and Pankti chhanda!

Chapter Fifteen on Upanishads - I. Maha Narayana 2. Taittireeya Aaranyaka 3. Chhandogya

Maha Narayanopanishad

Varuna the Wonder Sustainer of the Universe

Stanzas 53-54: *Sumitraa na aapa oshadhayah santu, drumatraastasmai bhuyaasuryosmaan dveshti yam cha vayam dvishmah/ Aapo hi shthaa mayobhuvastaa na urje dadhaatana, maheranaaya chakshase, yo vah shivatamo rasatasya bhaajayateha nah, ushiteerava maatarah, tasmaa aram gamaaya vo yasya khshayaaya jinvatha, aapo janayathaa cha nah/* Indeed we as the users of waters and herbs are ever grateful to Paramatma and to those who worship water especially holding it on palms and performing sacred baths in running flows by reciting the mantras like *drupadaadivenmumunchaan swinnah snaatvee malaadiva, putam pavitrenevaajyam, aapah shundhantu mainasah* meaning ‘ may I be cleansed and purified washing off my blemishes and sins by these waters as a sinner is purified as also a perspiring has a cool bath and like butter is strained by a filter! Varuna Deva! You do always confer happiness as food provides satisfaction. You provide fantastic insight and essence of purification, knowledge and insight as any mother would be happy about and proud of a progeny. Thus you are the personification of ‘bahyaantassuchi’ or external cleanliness and internal purity and auspiciousness. You are indeed the provider of fulfillment of human life on Earth, besides being the gateway to Spiritual Life and Bliss. This Mantra is reproduced from Taittiriya Samhita IV. i.5. This mantra is invariably recited for ‘Prokshana’ or sprinkling water with ‘kusha grass’ and ‘akshatas’.

Stanzas 55-61: *Hiranyashringam Varunam prapadye teertham me dehi yaachitah, yanmayaam bhuktama- saadhunaam paapebhyascha pratigrihah/ Yanme manasaa vaachaa karmanaa vaa dushkritam kritam, tatra Indro Varuno Brihaspatih Savitaacha punantu punah punah/ NamO agnayepsumate nama Indraaya namO Varunaaya namO Vaarunyenamodbhavah/ Yadapaam kruram yadamedhyam yat ashantam tadapagacchhaat/ Atyaashananaadaneepaanaad yancha ugraat pratigrahaat, tanme Varuno Rajaa paaninaahyavamarshatu/ Atyaashananaadaneepaanaad yancha ugraat pratigrahaat, tanme Varuno Rajaa paaninaahyavamarshatu/ Sohamapaapo virajo nirmukto muktikilbishah, naakasya prishthaaruhma salokataam/ Yaschaapsu Varunah sa punaatwaghamarshanah/* We entreat shield and shelter from Varuna Deva who is lustrous with his ‘swarna shringa’ or the golden diadem. We seek solace and sanctuary from us the sinners and their offerings as also our sinful activities. There is a declaration by King Ashwapati Kekaya in Chhandogya Upanishad vide V.11.5 that he offered gifts of acceptance to a few Brahmanas since his kingdom was free from blemishes since that was free from thieves, drinkers of intoxicants, cuckolds, unchaste women and uneducated/ May we be right earnest in our conscience by *manasaa-vaachaa-karmana* and thought-speech-acts in my prayers and worship of Indra-Varuna-Brihaspati- Savitur / Bhaskara repeatedly for total purification.

Our salutations to Jala Deva as the fiery heat in running water flows, to Indra Deva, Varuna and Varuni the related Jala Devataas.

May through the power of this mantra, the ‘himsatmika’ or injurious, ‘ashuddha’ or impurities like excretionaries, ‘yadamedhyam’ or diseases and ‘ashantam’ or mentally disturbed and troubled, be all washed off and purified.

May whatever food or drink which is indecent, unprescribed and unlawful is consumed be a human being of virtue be pardoned by Varuna Raja and so does acceptance of gifts from undeserving persons be excused too. As a mortal is truly of the qualities of being ‘apaapi’-viraja-‘nirmukta’- ‘mukta kilbishah’ or sinless, blemishless, with neither strings attached nor bonded with wordly attachments, then indeed he is well qualified to accomplish the status of Brahman!

May Varuna Deva who is personified in various sources of water like rivers, sarovaras, and even Wells be pleased to purify me. Brihadaranykopenishad III.ix.16 is quoted: *Aapa yeva yasyaayaa tanam, hridayam lokah, manojyotih, yovai tam purusham vidyaat sarvasyatmanah paraayanam sa vai veditaa syad Yajnyavalkya/ Veda vaa aha tam purusham sarvasyaatmanah paraayanam yam aatha; ya evaayamapsu purushah sa eshah, vadaaiva Skaakalyah; tasya kaa Devateti; Varuna iti hovaacha/(He who knows that entity whose living is water ie rivers, reservoirs, wells and such other water bodies, whose medium of vision is the Intellect, whose source of vision is knowledge, whose cause of brightness is mind and thought and who is the ultimate option of the body and organs. Indeed it is the very being on the water viz. the Jala Purusha and the Adhi devata or the concerned deity is Varuna Deva or the God of Rains)*

Stanzas 62: *Imam me Gange Yamune Saraswati Shutudri, stomam sachataa Parushpyaa, Asikniyaa, Marudvadhe Vitasta Aajrikeye shrunushyaa Sushomayaa/*

May all the following Sacred Rivers be invoked to purify our bathings viz. Ganga, Yamuna, Shutadri or Sutlej, Parushni or Raavi, Asikni or Chenab, Marudvridha or Chenab again westward; Vitasta or Jheelam, Aajrikiya or Vyasa, and Sushoma or Sohan. This is a repeat of Rig Veda 10. 75.5

Stanzas 63-65: *Ritam cha satyam cha aabheedvaat tapasah urdhva ajaayata, tato raatrirajaayata tatah Samudro arnavah/ Samudraarnavaadadhi samvatsaro ajaayata, ahoraatraani vidadhat vishasya mishito vashee/ Suryachandramasou Dhaataa yadhaa purvaka kalpayat Divam cha Prithivimcha antarikshayo suvah/*

Ritam denotes creation of humans with thinking power-satyam or the Inner Self-‘abheedhvaat tapasah’ or of intense tapas- raatri stands for Prakriti in the nights-and Samudra generated by innumerable waters; besides ‘Mahad- Aarnava’ or the Srishti in general. From ‘Aarnava Samudra’, the ‘Kaala Chakra’ or the Time Cycle got manifested and Days and Nights were created. Vidhata then created Surya Chandras, Aakaasha and Prithvi, Antariksha and Swarloka too as the last mentioned was ‘Atma Tatwa’ or Inner Consciousness Itself!

Stanzas 67-70: *Aardram jwalatijjotirahamasmi, Jyotirjvalati Brahmamasmi, yohasmi Brahmaahamasmi, Ahamasmi Brahmaahamasmi, ahamevaaham maam juhomi swaahaa/ Akaayarakari avakeerna steno bhrunahaa gurutalpagah, Varunopaamaghamarshanastasmaat paapaat pramuchyate/ Rajo bhumistva maam rodayasva pravadanti dheeraah/ Aakraantsamudrah prathame vidharmanjanyanprajaa bhuvana - sya Rajaa, vrishaa pavitre adhi saano avye Somo vaavridhe suvan Indu/*

The Supreme Effulgence projects Itself as the water soaked seed that sprouts; the Eternal Light shines as the sub-stratum of the liquid element. It is that Brahman who reflects in all His Creations as the Reality while individual Beings including Pancha Bhutas down to Charaachara Jagat truly claim as that spark called ‘aham’ or the Inner Conscience. It is out of grades of ‘tamas’ or ignorance that all the creations from Devas to human beings down to pieces of grass invariably confuse that ‘spark reflection’ viz. ‘aham’ as ‘ahamkaara’! As the ‘spark’ reveals itself the layers of ignorance and that is what the process of enlightenment all about! Jyotirjvalati Brahmaamasmi, yohasmi Brahmamasmi, Ahamasmi Brahmamasmi, so emphasizing the oblation to Agni Deva is performed as ‘swaah’! Manu Smriti vide XII.119 is quoted: *Atmaiva devataah sarvaah sarvamaatmanyavasthitam, Atmaa hi janayatyeshaam karmayogam shareerinaam/ or Atma constitutes sarva Devata as the totality of Gods as Jeevatma as per karma yoga*

totals up the body of all the Beings in Creation. It is the Antaratma or the Pure Inner Conscience which is but a reflection of the Avyayam-Shaswatam-Vishnum- Anantam-Ajam-Avyayam the Paramaatma.

Varuna Deva is indeed tolerant to uproot even the worst possible and most heinous crimes and wash off the sins; even to those whoever is the disobeyer of Scriptural Conduct besides being a thief, or an embriyo killer, or spoiler of the modesty of Guru Bharya. Varuna claims that his magnificene is vindicated by pardoning those who are the worst sinners as only such lot who are innumerable among the Beings need and seek solace having regretted sincerely. He further claims that he is indeed the ground of sins as His Supreme Curer as He makes them cry by washing off all kinds of human lapses.Indeed, Paramatma represents an ocean overflowing what ever is under the purview of Creation by Maha -Maya represented by Devi Uma. Among the acts of Creation are the Beings and the latter is strictly on their 'karma' or actions whose fortune or otherwise is decided on. He also decides on the scope of tolerance. In the process of Creation, Paramatma manifested as Indra and Chandra as well.

Taittireya Aranyaka

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

May various '**Jala swarupas**' and their energies be bestowed on me repeatedly from skies, heavens and other energy sources irresepective of time and place! May these water energies of dynamism coupled with the radiance and spendour of Surya and Agni awaken my inner consciousness and life energy to o to me and posterity too!. (Rig Veda 10.12.4- 10.10.8). Waters are renowned for their names, thoughts, standards and enormity just as Surya Deva shows the Universe and accords its magnificence. Indeed it is Parjanya and Bhaskara who are 'pratyaksha devatas' which propel creation and existence. (Rig Veda 1.39.1 and 1.100.14). Waters wash off dirt both external and internal forms; they possess the power to enjoy- burn off harmful energies - destroy diseases- poverty and so on. Waters of celestial origin save the Beings from the devils above the earth, even as Aditya Deva and Aditi Devi save and sustain the creatures below on earth.. May the divine waters safegaurd the plants and vegetation too to enable the Beings on the Earth to enjoy contentment and auspiciousness always.

Mantra Pushpa as dominated by Jala-Parjanya-Varuna

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

Agnirva Apamayatana,Ayatanavan Bhavati,Yo agnerayatanam Veda,Ayatanavan bhavati Apovagner ayatanam,Ayatanavan bhavati,Ya Evam Veda,Yopa mayatanam Veda,

Ayatanavan bhavati.(Fire is the source of water,He who knows the source of Fire,Becomes established in his Self, Water is the source of fire,He who knows it to be so,Becomes established in his Self.
He who knows the source of water,Becomes established in his Self. *Vayurva Apamaya tanam,Ayatanavan bhavati.,Yova Yorayatanam Veda,Ayatanavan bhavati/*

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

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

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

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

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

Samvastaro Va Apamayatanam,Ayatavan bhavati,Yassavatsa rasyaya tanam Veda
Ayatavan bhavati.Apovai samvasara ayatanam, Ayatanavan bhavati.Ya Evam veda,Yopsu Navam pratistitam veda, Pratyeva tishthati. Rainy season is the source of water,He who knows the source of Rainy Season,Becomes established in his Self,Water is the source of rainy season,He who knows this,Becomes established in his Self.He who knows that there is a raft is available,Becomes established in that raft

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

Chhandogya Upanishad

Satya Brahman manifests as Water, Surya and Bhur-Bhuvah-Swah

V.v.1) *Apa evedam agra aasuh taa aapah Satyam ashrajanta, Satyam Brahma, Brahma Prajapatim, Prajapatir Devaante Devaah Satyam evopaasate, tadetat Trayaksharam: Satyamiti, sa etyekam aksharam; ti iti ekam aksharam, yam iti ekam aksharam:prathama uttame akshare Satyam, madhyaton-tram; tadetad anritam ubhayatah Satyena parigraheetam Satya bhuyaam eva bhavati/ Naivam vidiwaam-sam amritam hinasti/* (At the very beginning of the Universe water got manifested and that was basically meant as the liquid oblations connected with the rites connected with Agnihotra. In fact all the Elements in their undifferentiated form were designated as water. That water led to the materialization of Satya or Truth and as such Satya Brahman was the first appearance. Satya Brahman created Prajapati or Viraja the Maker of the Beings as also Devas. Now, Satya Brahman in short form was Satya; the latter comprised three syllables viz. Sa-Ti-Ya; the words Sa and Ya are stated to be totally from all kinds of death or destruction while the middle 'Ti' denotes Mrityu and Anrta or Death and Untruth. Thus Realty being the quintessence of Brahman, the middle mass of Unreality is inserted and slotted in between by the principal chunks of Truth! Since Untruth is hemmed in on either side of Truth, there is a predominance of Truth and as such, wise persons who are aware of the reality are little perturbed by fallacies!)

Water has comparative significance over food since it is truly the life line of Beings in the Universe!

VII.x.i-2) **Apo** *vaa annaa bhuyasyah, tasmaad yadaa suvrishthir na bhavati, vyaadhiyante praanaah, annam kaaniyo bhavishyatiti, atha yadaa suvrishthir bhavati, aanandinaah praanaa bhavanti, annam bahu bhavishyatiti, aapa evema murtaah yetam prithivi, yad antariksham, yad dyauh, yat parvatah, yad deva-manushyaah, yat prasaavaascha vaayaamsi cha trina vanaspatayah, shvapadaani aakeeta patanga pipilikaam, aapa evema murtaah: apa upassveti// Sa yopo brahmeti upaaste,aapnoti sarvam kaamaan triptimaan bhavati; yaavad apaam gatam, tatrasya yathaa kaamacharo bhavati;yo po brahmate upaaste; asti, bhagavah, adbhyo bhuya iti; adbhyo vaa va bhuyostiti; tan me, bhagavaan, bravitviti//*

(On a comparative analysis, water is superior for two reasons: a person can survive with water for a more days than without food; also when there is lack of plentiful rainfall, then persons state in anguish that food would be scarce now. When there is good rain fall, public would feel happy that food would be plentiful. In extreme cases then there is too much of rain and floods spoil standing crops, public would get alarmed too, due to bad prospects of food. Indeed water is far more crucial than food. Water as truly meditation worthy as it takes all forms on earth, intermediate space, in heaven, on mountains, where gods or humans, animals and birds, grass, trees, fish, worms, and even ants exist and survive on! Indeed, existence of all Beings depends squarely on water , since there is water there is joy, contentment and all round fulfillment for one and all in the Creation of Brahman!)

Chapter Sixteen on Mitra Varuna Deva from Matsya Purana

1.Matsya Purana - Origin of Mitra-Varuna- Creation of Agasthya and Vasishtha as brothers by MitraVaruna from Urvashi

Sage Narada enquired of Bhagavan Shankara about the origin of Agastya Muni and Vasishtha. Maheswara explained tha once Indra despatched Vayu and Agni to destroy Danavas and having successfully killed thousands of the enemies, ignored some Daityas like Taraka, Kamalaaksha, Paravasus, Kaladamshtara and

Virochana as they fled away and concealed in deep Seas. The Danavas who hid themselves kept on tormenting human beings as also Devatas eventually. Indra ordered that Vayu and Agni should dry up the Sea water, especially to kill dangerous Diatyas like Jambhasura, but the both the Devas argued that in the process of drying up the Seas even in a minor manner there would be serious havoc caused to crores of Jeevas. Indra was annoyed at their argument and cursed them to fall down on Earth from Swarga and both the Devas entered into a 'Jala Kumbha' or Water Pitcher as a single body. Meanwhile, Sages Nara and Narayana were in Tapasya on Gandhamadana Mountain, and Indra was concerned that they might not be a threat to his chair; he despatched a few Apsaras to the Mountain along with Kamadeva but their attempts to tempt the Maharshis failed. As the Apsaras continued to be stationed there, Narayana Rishi created a damsel of exquisite attraction from his thighs and named her Urvashi; he desired that Apsaras should realize that their beauty was nothing compared to whom they could materialise as Urvashi and they could not possibly tempt Nara Narayan Maharshis, after all! Mitra (Sun God) and Varuna (Rain God) happened to see the damsel and could not resist the fall of their combined semen of Mitravaruna which was deposited in the same Jala Kumbha (pitcher) that fell down from the Swarga and thus Agastya was born as Kumbha Sambhava. Vasishtha too was reborn from the pitcher earlier since he felt offended when King Nimi did not properly attend to him as he visited the King and hence gave a curse to Nimi to live as 'Videha' or without body, but the King too gave a return curse; both Nimi and Vasishtha approached Lord Brahma who solved the problem by retaining Nimi's life in his Eyes and Vasishtha to be reborn to Mitravaruna since the latter's semen fell in the pitcher on seeing Apsara Urvashi. Subsequently Agastya married Lopamudra, absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage's return which never happened as he continued to stay down the Vindhya. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vatapi would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying 'Vatapi! Jeerno bhava' and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra! Agastya Muni satisfied Maheswara with ruthless penance for several years and secured boons of longevity for twenty five crores of years as long as thousand lives of Brahmas. The boon also covered that whosoever worshipped him for seven days for seven years with 'Arghya' or offering water addressing the Muni along with charities of a white cow and calf, silver vessel, and white clothes as follows would be blessed with good health, good Form, and contentment: *Kaashapushpa prateekaasha Agni Maruta Sambhava, Mitraavarunayoha putra kumbhayoney Namostutey*/ The first Arghya would provide Good Form, the second on.

Chapter Seventeen on Snaana Vidhis : 1. Parashara Smriti 2. Dharma Sindhu

1. Snaana Prakarana in Parashar Smriti:

Snaanaani pancha punyaa vikeerintaani manishibhihi, Agneyam vaarunam Braahmam Vaayavyam divyamevacha/ Agneyam bhasmanaa snaanamavagaahamtu vaarunam, Apohishtheticha Braahmam Vaayavyamgorajsmrutam/ (Maharshis classified punya snaanas in five catogries viz. Agneya, Vaaruna, Braahma, Vayavya and Divya). While performing aachamana before commencing snaana, both head and neck should not be covered nor koupeena is removed, nor also the hair on head kept unpleated and

certainly not without yagnopaveeta. After performing snaana or drinking water, or after waking up from sleep or while concluding bhojana or while walking on roads or even while dressing up, one should refrain from sneezing; but if inevitable, the person concerned must perform two achamanas. It is stated that as an alternative to aachamana, one could touch the right ear; the same could be done after spitting, yawning or mouth watering. As the water flows tend to touch Sun rays early in the mornings, snaanas at that time are stated to purify best but snaanas in the nights, especially around late night are prohibited, excepting if there were a Lunar eclipse. This exception for snaanas at Chandra grahana timings as prescribed is considered as a duty since Vasu-Rudra-Aditya-Devas would be yearning for 'Soma Paana' and hence snaanas are essential after the eclipse. It is further stated that night bathings are approved at Khala Yagna while taking Dhanya home from the agricultural fields, at the Vivaha timings, Sankranti as sankramana of Chandra takes place, but not otherwise.

Nityam naimittikam kaamyamiti karma tridhaa matam, Tividham taccha vakshyaami grihastyaa-- vadharyataam/ (There are three kinds of Snanas as explained by Veda Vyasa viz. Nitya Naimittika and Kaamya for Grihasthas). Nitya Snaana is the prerequisite of Nitya Karmaacharana viz. Sandhya Vandana, Homa kriya and so on as prescribed. Similarly, the Madhyaahnika and Saayam kaala snanaas are a must to qualify the daily duties. Madhyaahnika snaana especially in running waters is done with kusha-tila-phalas while reciting appropriate mantras is beneficial. Ratri snanas are purpose-less. Brahmana-Kshatriya-Vaishyas need to recite mantras while women need not do so. Veda Vyasa explains in his Smriti: *Snaanamabdaivataih kuryaat paavanaishchaapi maarjanam, Mantraih praamstriraayamy Saurashchaarkam vilokayet/* (Snaanas are better performed with appropriate marjana Mantras like : *Apohishthamayo bhuvah ta na oorje dadhatana, Maheranaaya chashase yo vah shivatamorasah, Tasya bhajayateha nah, Usateeriva Matarah, Tasmaa arangama vah yasya bhajayateha nah usateeriva Matarah, Tasmaa arangamaamavah yasya kshayaya jinvatah, Apo janyatah nah/ Om Bhurbhuva - ssuvah/*). Vyasa further explains: *Tikshthan sthitvaa tu Gayatreem tatgah swadhyaayaaarambhet, Ruchaanyacha Yajushaam Saamnaayaamatharvanangirasaamapi/ Itahasapuraanaam vedopanishidaam Dwijah, Saktyaa samyak pattenithamalpa mantra madhyamalpamapamapyasamaanaat/* (While standing and reciting Gayatri, the dwija at the bath might commence Swadhyaya albeit in parts of the three Vedas!).

There are also standard instructions like Grahana snaana, Pitru Karya snaana, Tirtha Snaana, Snaanas by the touch of Rajaswala, Shava yatra and Smashana visits and so on. Now, Agneya Purana classified Kaamya Snaana, Malaapakarshana Snaana and Kriyaanga Snaana too among the Naimittika Snaanas. Kaamya Snaana in Holy River on Pushya Janma Nakshatra, besides Vyatipaata Vaidhruti Amavasya timings yields the benefit of satisfying seven generations of Pitru Devas. Chaitra Bahula Chaturdashi Ganga Snaana or near in any Sacred river where a Shiva Temple is situated would yield Kailasa Nivasa. Pushkarini Snaana on Kartika Pournami or Prayaga Snaana on Maagha Pournami would wash off all the Sins of the past. Hasta nakshatra yukta Jyeshtha Shuddha Dwadasi Ganga snaana too has similar phala of total sin destruction. Surya grahana on Maagha Shuddha Saptami snaana in the early morning yields Maha Phala. On Chaitra Shukla Ashtami snaana in running flow of any river if coincides with a Wednesday and Punarvasu would bestow Ashwamedha phala. Kartika snaanaas during the entire month to be followed by Japa- homa karyas with purity of heart and faith would destroy the long standing fund of sins for sure. Similarly snaanas during the months coinciding Tula-Makara-Mesha Rashis, daily pratihala kala snanaas would yield similar results, especially observing Brahmacharya Vrata. Pratah snaanas during the four month period of Ashadha till Kartika coupled with Anna daana concluding Vishnu Vrata there-

after should certainly bestow Vishnu Sayujya. Tila Snaana on any day yields offers fruitful results. Maagha snaanas in Punya Tirthas are highly fulfilling with desires as emphasized in Dharma Shastras and Puranas. Some do's and don'ts of Malaapakarsha Snaanas are as follows: Abhyanga snaanas or oil baths are prohibited on Sundays as also meat eating on Tuesdays and Fridays, Stree sambhoga on wednesdays are prohibited; Jyotisha Shastra emphasizes that Sundays, Pournami-Amavasya-Chaturdashi-Ashtamis and on Solar Eclipse days, Taila Sparsha and oil baths be avoided unless such baths are tempered with scents or of cooked oils. Tila oil should be always avoided for oil baths.

Shoucha Vidhi: *Divaa sandhyaasu karnasha Brahma sutra udanmukhah, kuryaassutra purushetu tatrou chedakshinaa mukhah/* (Yagnyavalkya suggested that both during the morning and evening, the ablutions be done with one's yagnopaveeta be worn around the ear facing towards south in nights and in the the north in the day time) Angira Muni prescribes: *Kritvaa mutra purishamvaa yadhaa -naivodakam bhavet, Snaatvaa labdhodakah paschaat sachelam tu vishudhyati snaanam/ kritvaa Ardravaasaastu vinmutre kuruteyadi, Praanayaamarayam kritvaa punassnaanena shudhyati/ Tailaabhyange tathaa vaantao kshurakarmani maithune, Anaachamyottaran viprastriraatramashuchir bhavet/* (In case there is no access to water for ablution, then later 'sachela-snaana' along with discarding clothes to be done thereafter to self purify one's self. Later, after discarding the earlier clothes 'Shudda Snaana' be formed and there after, perform three prana yaamas. Similarly after oil maaasge and hair cut too a Vipra should perform three Praanaa Yamas) Manu states: *Na mutrampathi kurveeta na bhasmani na govraje Vaayavyagnim vipramaadityam apah pashyamsthaivagaam/ Na kadaachana kurveeta vinmutrasya visarjanam, Na phaalakushte najalena chityaam nachaparvate/ Na jeerna Devaayatane na valmeeke kadaachana, Na sasatveshu garteshu na gacchaannaapi cha sthitah/ Na nadeiteeramaasaadya na cha na parvatamasteke, Pratyagnim prati Suryam cha prati Somodakadvijaan, Pratigaam prati vaatam pragjnaa nashyati medhatah/* (Ablutions are prohibited to be performed in water flows, ash, with cows around, facing Fire, in between plough draggings, facing cows, mountains, dilapidated temples, pits with snakes or other beings, while standing, walking, on river beds, facing Agni, Sun, Moon, Dvijas etc. as such acts would retard mental capabilities.) Also while wearing footwear, umbrellas, and facing 'Gobrahmana strees', one's ablutions be avoided. Devala Maharshi prescribes Shuddhi as follows: *Maanushaasthivavasaam vishtaam, Artavam mutra retasi, Majjaanam shonitam vaapi parasyayadi samsprushet/ Snaatvaapamrija lepaadeena- achamyasashuchirbhavet, Taanyava svaani samsprushya pu tasyaat parimaarjanaat// Gangaa toyena kritsnena mribhaaraisha nagopamaih, Amrityoraacharan shoucham bhaavadushtona shudhyati/* (On touching bones, cough, stools, menses, urine, blood, and such other material, one must purify by bath; of course an evil minded person could never be purified even if the entire Ganges or a hill like quantity of earth are applied!) *Kaalognih manasasshuddhihi udakaadyanulepanam, Aviginancha bhutaanaam shadvidham shouchamuchyate/* (Bodhayana Maharshi describes six sources of Shoucha or 'Baahyaantara Shuchi' viz. passage of time, Agni, mental cleanliness, water resources, outer paint like coverage and significantly enough a fund of ignorance!) *Shouche yatnah sadaakaaryam shouchamulo dvijaskrutah, Shouchaachaara viheenasya samastaa nishphalaa kriyaa/* (Boudhaayana emphasises the paramount significance of Shuchi or cleanliness especially to a 'dvija' who ought to be always purified as without 'Shouchaachaara' or Purity and tradition as prescribed, what all he desires to perform is a waste!)

Gandusha Vidhi: *Kritvaadha shoucham prakshaalya hastou cha mrijjalaih, nibaddha shikhakacchastu gandushaachamanam charet// Viprasya dakshine bhaage devaastishthanti nityashah, Aassena yevagandushaan Vaama bhaage visarjayet/ Apaam dwadasha gandushaan purushotsarjane dwijah, Mutretu chaturah kuryaat bhojhaantetu shodasha/* Paraashara Maharshi describes Shoucha after ablutions

as cleaning the feet and hands with eartha and water, tighten the tuft, arrange the dhoti by way of drawing down the feet and lifting from the rear side, arrange the upper garment on the shoulders, and clean the mouth with water thrice over. Vyasa Maharshi states that Devatas prevail on the right side of Vipras and that is why one should never throw mouth water on that side but do so only to one's left side. Vyasa also states that a dwija should clean up twelve times after stools, four times after 'mutra visarjana', and after meals clean the mouth sixteen times; this is the Gandusha vidhi to cleanse the limbs and rinse the mouth!

Achamana Vidhi: *Prakshalya paadou hastou cha mukhamadbhissamaa hitah, Dakshinam baahum-uddhrutya krutvaa jaanvantare karou, Achamya praangmukhah pashchaaddanta dhaavaa maacharet/ Dakshinam karam kritvaa gokarnaakritivat punah, Trih pibed dakshinaambu dviraasyam parimarjatet/ Samhataangulinaa toyam griheetvaa paaninaa dwijah, Muktvaaangushtha kanishthetu sheshena achama - nam charet/ Musha majjana maatraastu sangrahya trih pidepah/* (Vyasa delineates the Achamana Vidhi in detail: wash the hands, legs, and face, slowly raise the right hand seated east faced and clean the teeth with water and perform 'achamana'; drink water from the cup shaped right hand palm thrice and clean up the face twice over; take water from the right palm with closed fingers thrice over and with the the three right palm fingers leaving the thumb and the little finger, sip water thrice of the small size of a 'maasha' seed or black gram and this is the process of 'Achamana'). *Anushtaabhih apenaabhiradbhisteerena dharma vat, Shouchepsu sarvadaachamedekaante praanmukhah/ Hridgaabhi puyate viprah kanthagaabhistu bhumipah, Vaishyadbhih praashitaabhistu shudrassaprishthaabhirantah/* (Manu suggests that while doing bath in a water body, one should be clean standing at a place which is warm, preferably inside water without froth and alone faced either east or north. A Vipra could dip and stand in water upto heart level, a Kshatriya upto neck, a Vaishya up to the mouth level while others could bathe standing upto the buttocks!) *Na bahurjaanuraachamet naasanasthona chotthitah, Bhuktvaasanasthopya achame anya kaale kadachana/ Naanteerayaika deshasya krutvaachavottareeya kam, Aacchanna dakshinaam sastu naachaametthu kadaahana/ Vinaa yagnopaveetena tathaadhoutena vaasanaa, Muktvaa shikhaam vaachantena kritasvaiva punah kriya/Yaabhya pratyagmu khatvena kritama - achamanam yadi, Praayas- chityai tadaa kuryaat snaanamaachamanam kramaat/* ('Achamana' is required to be performed without being seated or stretching hands outside the knees. Only after bhojana, one can seated on a seat but not otherwise. Achamana should not be done with dhoti or the main garment and the upper garment together, or covering the right shoulder. Without yagnopaveeta and open up the tuft while performing 'achamana' is banned. Achamana should not be performed west faced and if so done prayaschitta or atonement is required by taking bath and perform 'Punara-achamana') *Taavannaapa -sprushed vidvaan yaavadvaamenana sprushet, vaamehi Dwaadashaadityaah Varunaascha Jaleshwaraah/ Kaamse paatre chayattoyam yattoyam taamra bhaajane, Souvarnam raajate chiva naivaashuddham tu karhichit/* (Yama Dharma Raja mentions that learned persons are aware that they are restrained to touch the left side of the body as that side Dwadashadityas, Varunas and Jaleshwara are there; he further certifies that water in the vessels of bronze, copper, silver and gold are pure) Manu Shastra describes about Brahma and other Tirthas: *Braahmena viprasteerthena nityakaalamupasprushet, Kaayatraidashikaabhyaam vaana pitrena kadaachana// Angushtha mulasya tale Braaham teertham prachakshate, Kaayamanguli moolegre Daivam Pitryam taylorathah/* (One should be in touch with Brahma Tirtha and three sides of one's body regularly although the Pitru Tirtha be touched occasionally. Brahma Tirtha exists at the right thumb bottom, Agni Tirtha at the finger bottoms, Daiva Tirtha on the top of the fingers and Pitru Tirtha under the fingers)

Shounaka Muni prescribes the procedure of Achamana:

Prakshaalya paadou hastoucha tripibed -ambu veekshitam, Maashamagnantu tadvaaari hridgatantu vishudhyati/Samvritaangushtha mulena vidvih pramrujyaattadhoshthakou, Sangulaambhiah samyak avaacheenah sprushenmukham/ Angushthaanaa -mikaambhyaantu chakshushi samupasprushet, Angushtena pradeshinyaaghranam spurushyad ananta -ram/ Kanishthikayaangushthena shrotrou samyagupasprushettatah, Andushtha madhyamaabhyaantu baahu samyak sprushet/ Angushthaagrena naa bhintu hridayam tisribhistatah, Sarvaabhistu shirah paschaat evamaachamanam charet/ Jaanorurthvam jale tishthanaahaantah shuchiyaamiyaate, Adhastaa -chhata krutvopi samaachaanto na shudhyati/

(After washing hands and feet, consume a drop of water from the right palm thrice to clean up one's heart and soul, clean up the thumb twice, touch the face with all the fingers together westward. Touch the eyes with thumb and ring finger, then touch the thumb and the pointing finger with nose, the thumb and the smallfinger with ears, thumb and the middle of all other fingers touch hands; thumb and navel; heart with three fingers and finally touch the head with all the fingers and perform Achamana finally. Till the time of Achamana , one should be seated in water upto knees and in the same position perform hundred achamanas for shuddhi or pure cleanliness.)

Paraashara Maharshi describes: *Prabhaasaadeeni tirthaani Gangaadyaassaritastathaa, Viprasya Dakshine karne santeeti manurabraveet/ Adityo Varunah Somah Vahnirvaayustadaivacha, Viprasya Dakshine karne nityam tishthanti devataah/*

(Prabhasa and such other Tirthas and Ganga and other Sacred rivers exist in the ears of a Vipra as stated by Manu, while Surya, Varuna, Chandra, Agni, Vayu Devatas too are stationed in the right ear as believed by Paraashara).

Parashara further states: *Satyaamaachamana -ashaktou abhaava salilasyavaa, Purvokteshu nimitteshu dakshinam shravanam sprushet/* (In the event of inability or when worthy water is unavailable, then as an alternative one's own the right ear be touched).

Snaana Vidhi:

Vyasa opines:

Praatah kaaletu sampraapte kritvaa chaavashyakam budhah, Snaayaannadeeshu shuddhaasu shoucham kritvaa yadhaa vidhi/ (A virtuous person would perform his morning routine and then take bath in rivers or running waters) *Balam rupam yashodharmam jnaanamaayussukham dhritim, Arogyam paramaapnoti samyak snaanena maanavah/* (Satyavrata assures that a full bath provides a person good strength, body form, reputation, virtue, knowledge, longevity, happiness, courage and health) Atri explains further: *Asnaataasheemalam bhuktehyajapah puyashonitam, Ahuutaashee krimim bhuktehyadaataa vishamashnute/ Snaana mulaah kriyaa sarvaah shrutismrityudita nrinaam, Asnaatastu pumaannaarhah japahomaadi karmasu/ Praatar madhyaahnoh snaanam vaanaprastha grihasthayoh, Yatestrishavanam snaanam sakruccha brahma chaarinaam/ Sarvepi sakrit kuryuh Ashaktaochodakam vinaa, Saamardhyechaambu sadbhaave yathaa shastram hitat bhavet, Snaanam cha sarva varnaanaam kaaryam shochaparassaram/* (A person who is not bathed but eats food, that food is as bad as excretion, just as a person does not meditate and eats food that food is as horrible as consuming blood; food without performing Agni Homa is stated to eating worms and food without daana is to be considered as

poisonous! Both Grihastaas and Vaanaprasthaas ought to take bath twice in the morning and evening, Sanyasis thrice and Brahmacharis on ‘sakrit’ basis or as when water is unavailable or not possible physically beyond the minimum a day. In fact, this clause of Sakrit is available to all, but subject to one’s own ability and shortage of water the escape clause is not applicable. In any case, the first bath in the morning is compulsory!)

Jala madhyesthito viprah shuddha bhaavo harim smaret, Snaatva achaanto vaari magnah trih pathedadhamarshanam (Shaunaka Muni states that a vipra should go deep enough into water, pray to Shri Hari and after snaana, aachamana and drowning thrice perform ‘Agahamarshana’ thrice.)

Daksha explains details: *Dhaayennaaraayana Devam snaanaadishu cha karmasu, Brahmaloakamavaapnoti na chaiha jaayate punah/ Sankalpah Suktapathanam maarjanam chaaghamarshanam, Devataa tarpanamcheti snaanam panchangamuchyate/ Apravaahodaka snaanam viprapaadaavanejanam, Gayatri japamarghyam cha Aadityaabhimukha scharet/ Srotasokhimukhah snaayaan maarjane chaaghamarshane, Anyatraarka mukhe raatrou praagudanmukha yevavaa, Sandyhaaa muhkastu sandhyaayaamk daivedaivonmukhastathaa/ Shikhaam badhvaachamya tatam prakshalya xdarbhaannidhaaya darbha paanah, Jalam natwaa prayataanjali praagmukho avagaahya kakshaadi, Nimrujya snaatvaadviraachamya darbha paanina raapohishthaadyaih/ Abdevataih maarjanam kritwaaghamarshanam kurvaat punah snaatwaa dwiraachamya tarpanam kuryaat/* (While taking bath Narayana Smarana and dhyana puts one on the path of Brahma Loka. Sankalpa, Purusha Sukta Pathana, Marjana, Aghamarshana, Devata tarpana are stated to be the ‘Panchaangas’! Jalapravaha snaana, vipra paada prakshalana, Gayatri Japa must be performed facing Surya Deva. Jalapravaha marjana and aghamarshana snaana must be facing the flow of water, while the other acts like snaana and worships need to face Surya only. While in the water flow, the tuft be twisted, aachamana be performed, carry darbhas and on greeting with folded hands, get into the waterflow facing east, clean the armpits and body parts, perform Aachamana twice, recite the mantra: ‘apohishthaa mayobhavah’ etc. to please ‘Jala Devatas’ while doing ‘marjana’, ‘Aghamarshanas’, repeat snaanas and tarpanas)

Skanda Purana prescribes: *Udayhaatpraak chatastrastu naadikaa arunodayah, tatra snaanam prashamsanti sahi punya tamah smritah/ Nityam naimittim kaamyam trividham snaanamuchyate, Tarpanam tu bhavettasyaam gatvena prakeertitam/* (Four ghadis before Sunrise, bathing is stated to be the best and of assured Punya. The three kinds of snaanas are known as Nitya Snaana, Naimittika snaana, Kaamyas Snaana and tarpanas ought to precede the snaanas.) Vishnu Purana prescribes that the Tarpanas directed to Deva, Rishi, Pitru Devas ought to be performed with wet clothes after the snaanas only.

Bharadvaja Maharshi provides many other details about ‘Snaanaas’: *Tarpanam Devataadibhyah svasva tirthena tarpayet, Goshringa maatramudhrutya tarpane jalamstrijet/ Yaina tirthena grihneeyaattena dadyaajjalaanjalim, Anya teerthena grihniyaat tattedyo rudhuram bhavet/ Purvaashaabhimukho Devaanuttarabhi mukhastrusheen, Dakshinaasyastu pitrunaam jalamadhyetu tarpayet/ Devarshi tarpanam kritvaa Yakshaanaam tarpayettate, Yanmayaa dushitam toyam shareera mala sanchayaat, Taddosha parihaaraardham Yakshaanaam tarpayaamyaham/* (Deva tarpana is to be performed by the same water as fetched by the Karta and not with any other water resource as tarpana done with any other water would be like that of blood! Tarpana to Devas is to be directed to eastern side, to Rishis directed to north, and Pitru Devatas to the Southern side and all these are to be performed within the water flows only. After performing Deva-Rishi tarpana in the water, yaksha tarpana is to be done on the banks stating

that since the body was unclean due to the water flow, the yaksha tarpana is being performed on the banks. Even as the clothes are wet on the banks, the Karta should try to drip out the water of his clothes and perform Pitru Tarpana with the mantra: *yekechaasmatkule jaataa/* or may all the souls of the deceased in my Vamsha be blessed.

Snaana bhedas: *Snaanatu dvividham proktam gounamukhya prabhedatah/* Shankha Maharshi made broad classification of Snaanas viz. Gauna and Mukhya.

Daksha Prajapati defined eight kinds of Snaanas: *Agneyam Vaarunam Braahmyam Vaayavyam divyamevacha, Maanasam Paarthivam chivatvashtamam navamam snaanamuttamam/* Bharadvaja suggested: *Praangmukhascharanouhastou prakshaalyaacha- mya purvakam, Praanaanaayamya sankalpya bhasma snaanam samaacharet/ Aadaaya bhasitam svetam Agnihotra samudbhavam, Ishaanenatu mantrena svamurdhani vinikshipet/ Tatah aadaaya tadbhasma mukhe tatpurushenatu, Aghoraakhyena hridaye guhye vaamaahvayenacha/ Sadyojaataabhidhaanena bhasma paadadvaye kshipet, Sarvangam pranavenaiva mantrenoddhalayettatah, Yetadaagneyakam snaanam uditam paramarshibhih/* (There are eight kinds of Snaanas viz. Agneya, Vaaruna, Braahma, Vaayavya, Divya, Maanasa, Paarthiva and Kaapila; the ninth being Saarasvata. One should face east, wash hands and feet, after Achamana, Praanaayaama and Sankalpa, perform 'Bhasma Snaana' or the Sacred Ash Bath by picking up adequate Bhasma from Agnihotra and by reciting Ishana mantra place it on one's head. Then apply the bhasma on face reciting Tatpurusha mantra, on the heart area with Aghora mantra, at the guhya pradesha with Vaama Deva mantra and on both the feet with Sadyojaata mantra. By reciting the Pranava mantra apply all over the body and this is called Agneyaka snaana by Saints.)

Vyasa defines Vaaruna snaana for executing Pitru tarpana by dipping into the water flow reciting Abdevata mantras: *Snaanam abdevatairmantraih jalemajjana gaahanaih, Tarpanam Pitrudevataanaam snaanam Vaarunamuchyate/* Katyayana defines Braahmya Snaana: *Apohishthaadibhirbaahyam mantra snaanam hitatatsmatam, Kushaagrairmaarjanam kuryaaddeva tirthenavaadvijah/* (Braahmya snaana is to perform 'maarjana' with 'kushaagraas' by reciting 'apohishthaadi' mantras and dipping into water flow)

Brihaspati describes the rest of the Snaana vidhis: *Vaayavyam gorajah proktam astam gacchati gopatou, Vidvat sarasvati praaptam snaanam Saarasvatam smritam/ Uttaraayana madhyetu yadaa varshati Vaasavah, Aatapena saha snaanam Divyam snaanam taduchyate/ Chaturbhujam Maha Devam shankha chakra gadaadharam, Manasaadhyaayate Vishnum Maanasam snaanamuchyate/ Shuchideshaanmrudam gruhya kuryaat gatropalepanam, mantraih pardhiva samyuktaih Bhoomam snaanam taduchyate/* (As Sunset approaches, snaana by smearing godhuli on the body is called Vayavya Snaana. After attending to 'vidvadgoshthi' of learned persons of Sarasvati Swarupa is called Sarasvati Snaana. Sometime during mid 'Uttarayana' when there occurs rain with sunshine and bathing at that time is named Divya Snaana. Snaana while praying in one's mind about Maha Vishnu with four hands sporting shankha-chakra-gada-sarangas is illustrated as Maanasa Snaana. Smearing earth from a clean and sacred surrounding on one's body parts and performing bath is known as Bhouma Snaana)

Snaanas at well deserved Places: *Nadeeshu Devakhaateshu Tataakeshu Sarassucha snaanam samaacharennityam gartaprasravaneshucha/* (Manu says that Snaanas be taken among the water bodies like Jeeva Nadis or ever flowing rivers, divine water bodies like Pushkar and Manasarovara, and wells and deep water pits) *Puraanaanaam Narendraanaam rishinaamcha mahatmanaam, Snaanam kupatataakeshu devataanaam samaacharet/Bhumishthamudhru- taatpunyam tatah prasravanodakam,*

Tatopi Saarasam punyam Gaangam punyantu sarvatah/ (Markan- deya describes that in the past there were some water bodies dug up in which Kings, Rishis and Mahatmas bathed and performing snaana at such places are worthy indeed. Water dug up from the depths of earth is sacred and so are the water falls and of flows; reputed Sarovaras and Rivers like Ganga are highly sacred) Yoga Yagnyavalkya prescribes that whenever one has to take bath elsewhere, then snaana be done by discarding palmful of water seven times first and then proceed. Also, wherever there is a running River of Sacredness nearby, one should prefer bathing in it rather than in any stored water!

Samudra Snaana: The general saying is: *Ashvattham manda vaaretu Saagaram parvani sprushet, Ashvattha Saagarao sevyou kadaachana/* (Ashvattha tree is worthy of touch on Saturdays and so is Samudra on Pournamis; indeed both these are worthy of worship and not to be touched indiscriminately)

Bharadwaaja Muni instructs: *Krishnaangaara chaturdashyaamyobdhou snaanam samacharet, Tasya janma sahasreshu sarvam paapam pranashyati/ Seturnaapekshate kaalam nityam snaanam prashasyate, Nishedhah kaalabhedasya setoranyatra karhichit/* (Samudra Snaanas on Tuesdays of Krishna Paksha and Chaturdashis would destroy sins of thousands of previous births. However Setu snaanas could be done without any restrictions of days or times.)

Vyasa Maharshi describes: *Kurukshetram Gayaam Gangaam Prabhaasam Naimisham tathaa, Tirthenyetaani sarvaani snaanakaale smaredbudhah / Aapayeva putaah taasaam vahnirvishodhakah, Tasmaatsarveshu kaaleshu ushnaanabhah paavanam smritam/* (All the persons of virtue should bathe at Kurukshetra, Gaya, Gangaa, Prabhasa, Naimisha and while so bathing announce the Sacred names of the Places concerned. While water purifies and is clean, Agni purifies far more and hence hot water baths are stated to be more preferable at all the places and times)

Naimittika Snaanas:

Tatopsumagnah triraghamarshanam tadvishnoh paramam padam, Iti vaa Savitreem Vaayumjate mana ityanuvaakam/ Vaa Purusha suktam vaa japitvaa Snaatvaa vaa japitvaa snaatvaardra vaasaa devarshi, Pitru tarpanam ambhasthaha eva kuryaat/ (Vishnu Maharshi instructs that one should perform Naimittika Snaanas by dipping fully into a water body, perform Aghamarshana thrice reciting ‘Tadvishnoh paramam padam’ or ‘Savitreem yunjate manah’ or ‘Purusha Sukta’ Japa, and then observe Pitru Tarpana Vidhi while being in water itself!)

Divaa keertimudakyaam cha sutikaam patitam tathaa,, Shavam tatsrishtinam chaiva sprushtyaa snaanena shudhyati/ (Manu prescribes that sparsha or touch of a barber, a woman in the stage of menstruation, a woman in the immediate post delivery period, a fallen woman, or a corpse or those who would interact with a corpse would require purification by discarding the clothing and taking bath for purification)

Dussvapnam yadi pashyettu vaante cha kshura karmani, maithune preta dhume cha snaanameva vidheeyate/ (Bad dreams, vomiting, hair cuts, union with women, smoke of dead bodies would most certainly demand naimittika snaanas, says Parashara) However, Smaarta view is some what relaxed: *Sankate vishame chaiva durge chaiva visheshatah, Hata pattana marge cha yadhaa sambhavamishyate/ Trina kaashthaadi ghaatena kudye naantarite tathaa, Gibaala vyajana vaapi snaanam tatra na vidyate/* (At the times facing difficult and fearful situations, visiting places of high altitudes, market places etc.

snaanas are not compulsory but optional. Snaanas are also not called for by touching grass heaps, wood, walls, cows and children.)

But Apastamba Sutras require that formal bathing is compulsory when dog bites, wash the place affected, draw fire nearby the affected area, wash the feet and perform sachela snaana and 'Aachamana'. However the Sutras exempt snaana in a few other contexts: *Na snaayaadutsaveteete Mangalyam vinivartyacha, Anuvraja suhrud bandhun archayitveshta devataah, Na snaanamaacharet bhuktvaa naa turonamaha nishi*/(No bathing is called for after attending Celebrations, Shubha Karyas, seeing off friends and relatives, after worship to Devatas, while in illness, after taking meals and at mid-night times!)

Manu underlines the need for snaanas even at the late nights in specified contexts: *Raahu darshana Sankraanti vivaahaatyaya vriddhi -shu, Snaana daanaadikam kuryaansishi Kamyam Vratashu cha*/ (Ratri snaanas are specially called for in the context of Grahanas or Eclipses, Vivaha dosha graha yoga kaala, and in connection with 'Kamyam Vratas' and the adjunct activities of 'grahanas' viz. Snaana Daanas.)

More is stated about Grahanas by Maha Bharata, Vyasa Muni and Vasishtha respectively: *Gangaa snaanam prakurveeta grahane Chandra Suryayayoh, Mahaa nadishu chaanyaasu snaanam kuryaat yadhyadhyah dhaa vidhih/Sdarvam gangaa saam toyam sarve brahma samoddvijaah, Sarvam Bhumi samam daanam grahane chandra Suryah/ Gavam koti pradaanenasamyak dattena tatphalam, Gangaasnaane tatphalam syaadraahugraste Nisha kare/ Chandra Surya grahechaiva yovagaaheta jaahnvim, Sasnaataah sarva tirtheshu kimardhamatate Maheem*/ (At the Solar and Lunar eclipses, one must perform formal baths in Ganges or other Sacred Rivers, states Maha Bharata. Vyasa states that in connection with the eclipses, all the waters assume the significance of Ganga in all the rivers, while all the dvijas turn out to be equivalent to Brahma and any charity would be as good as Bhudaana! Vriddha Vasishtha assures that Ganga Snaana at the time of Chandra Grahana bestows the fruits of koti godaana! He further exclaims that any person performing Ganga Snaana during the Chandra-Surya Grahanas would reap the benefit of Sarva Tirtha Snaanas.)

Shaataatapa Maharshi assures: *Snaanam daanam tathaa shraaddham anantam Rahudarshaney!* (At the time of Rahu darshana, all virtuous deeds like snaana- daana- shraaddhas would attract endless fruits!)

Samkramana:

Samkraanyaam yaani dattaani havya kavyaani Maanavaih, Taani tasya dadaatkaryah sapta jhanmasu nischitam/ (Whatever beneficial fruits of havya-kavya-daanas at the time of Samkramana are stated to be directly received by Surya Deva and are repaid back for seven births ahead!) *Samkraanti samayah sukshmah durjeyah pishitekshanaih, Tadyogaadapyadhah cha urtham trimshannaadayah pavitritaah/ Ayanedve vishavedve chatasrasshada sheetayah, Chatusro Vishnupadyas -cha samkraantyo dwaadasha smritaah*/(Devatala Maharshi explains that the precise time of Samkranti is difficult to ascertain and that is why a margin of thirty nadis to and fro is reckoned as sacred. Of the two Ayanas, there are two Vishus, Shadsheetis two, Vishnupadis four and Samkrantis twelve). *Ayane vimshatih purvaa Makare vimshati paraah, Vartamane tulaameshe naadayastooobhayato dasha/ Ayane koti punyam cha sahasram Vishave phalam, Shadashetyaam sahasrantu phalam Vishnupadepicha*/ (Brihaspati explains that in the dakshinayana time, the samkramana is to be reckoned as twenty ghadis before and twenty ghadis ahead in respect of Uttaraayana kaala; in the case of the latter after Samkramana, the Punya Kaala is twenty ghadis and during Tula Mesha Samkramana the punya kaala is of ten ghadis. Whatever deeds of virtue are

performed during the Ayana are rewarded by crore times, thousand times during vishu time as also the ‘shadasheeti’ and vishnupada timings too).

Rajasvalaa Snaana:

Katyaayana Maharshi defines the shuddhi for menstruation: *Rajasvalaa chaturdhehni snaatvaa shuddhi mavaapnuyaat// Prathamehani chandaali dwiteeye sutikaa bhavet, Triteeyehi svadharasthaa chaturdhe patito yadhaa/ Sangavaante chaturdhehni snaanaacchuddhi mapaapnuyaat, Ekavimshatithaalipya sarvaanam shuddhayaamrudaa/ Kritaa snaana shatam pashcaachuchirbhavati naanyadhaa, Snaanaante Bhaskaram drushtvaa putram praardhya sumangali/ Trivaaram praashye -dannam nacheddoshavati bhavet/* (A female on the first day of menstruation is known as a Chandali, second day as Sutika, third as Svadharmastha, fourth day as Sankramana and the fifth day as Patita; on the fourth day would be Shuddhi or Purification as the body needs to be cleaned up twenty one times with ‘mrittika’ and take bath hundred times. Thereafter she should greet Surya Deva worshipping him to bestow ‘Sumangalitva’ or long life for her husband and sons and eat food thrice, or otherwise it would not balance her body) *Rajasvalaaaam snaataayaam punareva rajasvala, Ashtaadasha dinaadarvaaga shuchitvam navidyate, Unavimshati dinaadarvaagekaaham- ashuchirbhavet/*(Once the bath is performed as above, till the eighteenth day there is no ‘Ashuchi’ which commences there after.)

Kaamyaa Snaan:

Deva yatraa Vivaaheshu yagjnesu prajkruteshu cha, Utsaveshu cha sarveshu sprushtaasprishtirna dushyati/ (The general ruling is the criterion of touch or no touch restriction is not applicable to Deva Yatra, Weddings, Yagjnaadi Sacrifices and Celebrations) Pulastya Rishi defines Kaamyaa Snaan as follows: *Pushyecha Janma nakshatre vyateepaatecha Vaidhrutai, Amaayancha nadi snaanam punatyaa saptamah kulah/ Ravyangaarashanervaa snaanam kurvantiye naraah, Vyaadhibhiste napeedyantte mrigaih kesarinoyathaah/Chaitra krishna chatur dashyaam yah snaayaacchiva sannidhou, Na pretvamavaapnoti Gangaayaam cha visheshatah/*(Pulastya Muni states: Baths in Sacred Rivers on Janma Nakshatras, in Pushya month, vaidhruti vyatipaata graha yogaas, and Amavasyas would provide salvation for seven past generations. Persons performing snaanas on Sundays, Tuesdays, Saturdays would be free from physical diseases as intense as hurt by lions and deers. One should consciously take sacred baths in the premises of Lord Shiva on Chaitra Krishna Chaturdashi, possibly in the Ganges to avoid ‘pretatva’ for ever.) *Amavasyaa bhavedvaare yadaa bhumi sutasyavai, Jahnvi snaanamaatre na gosahasraplalam bhavet/ Kaartikam sakalam maasam nitya snaayi jitendriyah, Japan havishyabhuk snaatvaa sarva paapai pramuchyate/ Tulaayaam Makara meshe praatah snaayi sada bhavet, Havisham brahmacharyam cha maha pataka naashanam, Tushyatyaamamalakai Vishnurekaadasyaam visheshatah/* (Shataatapa Muni prescribes Amavasya Mangala Vaasara snaana in Ganga to qualify for the fruits of charity of thousand cows. During the entire Kartika month, regular snaanas in rivers, performance of japa-homa-havish bhojana would bestow total annulment of all accounts of past sins. Early morning snaanas during Tula-Makara-Mesha Rashis followed by havirbhojana and celibacy should destroy ‘Maha Paapas’. Worship of Vishnu and naivedya of Amla fruits on ‘Eakaadashis’ would fetch blessings of the Lord.)

Malaapakarshana Snaan:

Bharadwaaja Maharshi details these snanas as follows: *Abhyanga snaapane yogyaa vaaraaye tithibhissaha, Kathyate tethunaa spashtam pushtaye balavridhdhaye/ Indorbudhasya sourescha*

vaarebhyangam prashasyate kaantim, Shriyam tathaa dadyuh bhogaan vaaraadhipaah kramaat/ Dwiteeyaadyaashchatastrascha prashastaah Saptami tathaa, Navami Dashami chaiva Trayodashyapi cha smritaah/ Bhaanu bhoumaamaraachaarya Shukravareshu sankrame, Vyatipaatecha Janmakshenaabhyangam snaanamaacharet/ Ekadashyaam charurdashyaam Ashtamyaam pratipadyapi, Shashtyaam Parvaani chaabhyanga snaanamnaiva samaacharet/Uttaraa phalguni jyeshthaa Shavanaardraasu raatrishu, Abhyanga snaapanam dheemaan sukhardhi varjayettathaa/ Shishurogaarta vriddhaanaam yathaakaalam shareerinaam, Abhyangoshnodaka snaanam naiva doshaavaham smritam/

(Abhyangana Snaanas prescribed for health and strength are prescribed as follows: Monday, Wednesday and Sunday are excellent for these as they grant brightness, opulence and enjoyment respectively. Tithiwise, Dviteeya-Triteeya-Chaturchi-Panchami, Saptami, Navami are Trayodashi auspicious. But, Sunday-Tuesday-Thursday- Friday, Samkramana timings, Janma Nakshatras, Vyatipata timings are avoidable. Also, Ekadashi, Chaturdashi, Ashtami, Prathama, Shashti and Pournamai are unworthy. Uttara Phalguni, Jyeshtha, Shravana, Ardra nakshatras are to be avoided. Children, persons suffering from diseases and old aged are exempt from the above restrictions and might bathe with hot water)

Naraka Chaturdashi Snaana: *Aashvayu krishna pakshetu chaturdashyaaminodaye, Tailaabhyangam cha kartavyamsnaanam ushna vaarinaa/* (One must perform ‘tailaabhyanga’ or oilbath with hot water in the early morning hours of Ashvini Krishna Chaturdashi.) *Chaturdashi yaashvayu sya krishnaa svaatyarkayukta cha bhavetprabhate snaanam samabhyajya naraistu kaaryam, Sugandhitailena vibhuti kaamaih taile Lakshmirjale Gandaa Deepaavai dinevaset Alakshmi parihaaraartham abhyanga snaana maacharet tata Aabharanam vastram dhaarayet sarva sampadah labhet/* (Naraka Chaturdashi coincides with the Swati Nakshatra yukta Ashvini Krishna Chaturdashi in the morning. Those who are fond of gaining opulence have to exucute formal perfumed oil bath at that auspicious time as the belief is that Lakshmi resides in oil and Ganga turns water all around. The oil bath is a must to obliterate poverty and unhappiness. There after, one wears new clothing and jewellery to signify the arrival of Devi Lakshmi! It was that very Krishna Chaturdashi when Lord Vishnu in the incarnation of Krishna freed humanity from the evils of Narakaasura and hence all those who are afraid of Naraka and hell ought to perform ‘Abhyangana Snaana’ and secure fulfillment of one’s life!) Yama Dharma Raja certifies: *Ghrutam cha saarshapam tailam yattailam pushpavaasitam, Na dosha pakva taileshu snaanaabhyangeshu nityatah/* (Ghee, Sarshapa oil, flower oils are always worthy of boiling before use for ‘ abhyangana’)

Nadee Snaanaas: Brahmanda Purana signifies the following most famed Sacred Rivers: *Godaavari Bheema Rathee Tungabhadraa cha Venika, Taapipayoshnika Vindhya Dakshinetu prakeertitaah/ Bhaaerathi Narmadaa cha Yamunaa cha Sarasvati, Vishokaa cha Vitastaa cha Vindhysyottara sanjnataa, Dwaadashaitaa Mahaa Nadyo Devarshi kshetra sambhavaa/* (The following Sacred Rivers down the Vindhyas are Godavari, Bheema Rathi, Tungabhadra, Krishnaveni, Tapati and Payoshnika; in the northern Bharat are the noted Bhagirathi, Narmada, Yamuna, Sarasvati, Vishoka and Vitasta are among the Maha Nadis in Uttara Bharat.) *Gangaa cha Yamuna Godaavareesya- tthungabhadraa, Kaveri cha Maha Punya Maha Nadyaah prakeertitaah/Aadou karkatake sarvaa Maha Nadyoh rajasva - laah, Tridinantu chaturdhehni shuddhaasyurjaahnavi yadhaa/ Chatram cha harat paadam Ardhham harati paadukou, Yaaam heretripaadam tu sarvam harati dolikaa/ Yescharyaallobha mohaadva gacchedyaana abhistuyah, Nishphalam tasya teertham tasmaadyaanaadi varjayet/* (The Maha Nadis are stated to be Ganga, Yamuna, Godavari, Tungabhadra, and Kaveri and during the first three days of Karkataka Rashi, these rivers are stated to be affected by menses and on the fourth day they attain Shuddi or Purity. While

one proceeds on Tirtha Yatras, the Yatris carrying umbrellas get discounted of thier 'Punya' by a quarter, carrying foorwear lose half of it, going by a 'Vahana' lose two thirds and nil going by the comfort of a 'Palki' carried by human beings! Thus the genuine yatris should note these facts!

Dharma Sindhu prescribes the Snaana Vidhis:

After Danta dhaavana, the **Snaana** in a river or waterbody includes a Sankalpa: *Mama kaayikavaachika maanasika dosha nirasana purvakam Sarvakarma sushuddhi sidhyartham paatahsnaanam karishye/* (With a view to uproot my physical, vocal and mental borne shortcomings and to achieve cleanliness in all my actions in the day ahead, I shall perform my morning bath). On cleaning the body parts, one should do **Aachamana** ie sipping water three times facing east or north but not west or south, leaving out the right thumb and the forefinger as the other three fingers are bent while reciting the **Marjana Mantraas** of *Apohishthaa mayo bhuvah taanaurjey tathaataana, Maheranaaya chakshasey yo vah shivatamorasah/ Tasya bhajaayatehanah Usiteerava Maatarah, Tasma aranga maamavah Yasyakshayaaya jinvatah/ Aapojanayata cha nah Om Bhurbhuvaassuvah/* 'Hey Waters of auspiciousness, the immense source of happiness and contentment! Do shower your pure and abunant love on us and enhance our faculties to acquire more and more knowledge; indeed the juicy source of your uniqueness and omniscience is such that we humans get readily attracted to you and worship you. Do enable us to secure fulfillment in our lives and channelise our energies to obtain excellent progeny among other desires). Then saying *Imam mey Gangey* perform 'Jalaalodana' or swimming and **Aghamarshana** with the Mantraas : *Rutamcha Satyam cha abheedaat tapasodhya jaayata,tato Raatrasya Jaayataa tatassamudro Arnava/ Samudraarnava vaadadhi Samvatsro Ajaayata, Ahoraatraani vidadhadviswasya mishato vashi/ Suryaa chandramasou Dhaataa yathaa purvamakalpayat Divam cha Prithiveem chaantariksha mathoswaha/*. This would be followed by the recital of Paapa Vimochana Mantra viz. *Drupaadi vamunchatu Drupaadi venmu- chaanah, swinnasnaatvi malaadiva putam pavitreneyvaajyam Aapahsshuddhantu mainaasah /* (May Paramatma cleanse up my ignorance and demolish my inexcusable sins just as a person is freed from a punishment rock or is profusely sweating and gets sanitised by His grace) as also perform **Triraachamana** and **Tarpana**: **Tarpana** is done with 'Savyopaveeta' first to Brahma and other Devatas, then with Upaveeta as a maala / garland around the neck to Dwaipayana and other Rishis and at the end with 'Apasavyopa -veeta' to Somah Pituman, Yamogiriswaan, Agnishvaattaadi Pitaras. Pursuant to the snaanaadi at a river or water body, the Brahmana takes **Punah Snaana** at his house with hot water if need be reciting the Mantraas viz. *Shanno Devi, Aapah punantu, Drupadaadiva, Rutamcha and Apohishtha/* Griha snaanas might not repeat the Sankalpa-Aachamana-Aghamarshana-Tarpanas once again. Snaanaantara **Vastra dharana**: After removing the wet cloth with which the Snaanaas are done, a dry and white Vastra and Uttareeya are worn. Do not carry the left over wet vastra on one's shoulders but his dress code is stateted to be incomplete without 'Uttareeya' and Underwear and no Brahmana could perform Shrouta and Smarta Karmas without these. **Snaana Vidhis**: While Praatah-Maadhyahnika-Saayam Kaala Snaanas are of Nitya or regular nature, quite a few naimittika snaanaas are prescribed such as the Sparsha Snaanaas by touching Chandalas, Sutakaas or after deaths, Prasuti after births, Rajaswalas, Chitaa Kashthas or burnt wood, dead bodies, or just born babies or touch of shadows. Chandalaadi Sparsha requires snaanas by ripple effect ie by way of transfer from person to person. Marana-Janma-Shraaddha-Janmadina-Asprushyataas require cold water Snaanaas. In the Nitya Snaana there may not be the restriction of having to perform Tarpana but taking meals after Nitya Snaana certainly calls for Upavasa Vidhi. Grahnas and Sankrantis involve that bhojana without Naimittika Snaanaas would call for eight thousand Gayatri Japa. Even a mere touch of a dog, crow or chandala would require Snaana and

without it a meal would entail Upavasa for three nights. In addition to the Nitya Naimittika Snaanās, there is a need for ‘Kamya Snaanās’ or those Snaanās readying for Karyas in the observance of Amavasya, Vyatipaata, Ratha Saptami, Kartika-Maagha Snaanās and so on. Further, there are ‘Gouna Snaanās’ such as the following: Mantra Snaana is in the context of reciting the Mantras like ‘Apoishtha’; Gaayatra Snaana is on account of Prokshana after Dasha Gayatri Japa; Agneya Snaana is smearing Bhasma from Homa Karyas all over one’s body; Kapila Snaana is to perform ‘marjana’ all over one’s body with a wet piece of cloth; Vishnu Charana Jala Snaana and Guru Paada Jala Snaana are self-explanatory. Incidentally, all these and such Gouna Snaanās do bestow Shuddhi or purification but Shaddha Snaanās do not yield the same kind of Shuddhi.

Grahana Snaanās:

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 Karyas’ bestow endless Punya. One should take bath for ‘Baahyaantara Shuchi’ or external and internal cleanliness as soon as the Grahana Sparsha or the First Touch; during the course of the Grahana, one should perform Homa-Devarchana and Shraaddha. When Grahana is receding, then Daanaas are required to be executed and at the time of Moksha, one should take bath once again; the bath at the ‘Sparsha Kaala’ and Moksha Kaala are of distinct waters; the Mukti Snaana is defined as follows:

Sheetamushnodakaat punyamapaarakyam parodakaat, Bhumishthamudhrataa punyam tata prasaravano - dakam/ Tatopisaara sampunyam tatah punyam Nadi jalam, Tatastirthanadi Gangaa Punyaa punyastom - bhudhi/ (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 separated and should not squeeze her wet clothes after the bath. Fasting three days before or atleast one day before would bestow ‘Maha Phala’ but those Grihastis with sons and daughters need to take up the fast. But they should perform Deva-Pitru Tarpana. Persons of all the ‘Chatur Varnaas’ should wet the clothes after an Eclipse as they would be subject to the regulations of ‘jaataadi sutaka’ or ‘Ashuchi’ / impurity of births and deaths as they would have been deemed as having visioned the Rahu Graha: *Sarveshaametavarnaanaam sutakam Rahu Darshaney*. During the ‘Grahana Kaala’, Go-Bhu-Hiranyaadi Daanaas would accord far-reaching benefits. It is stated: *Sarvam Gangaa samam toyam, Sarvey Vyaasa samaah Dwijaah, Sarvam Bhumi samam daanam grahaney Chandra Suryayoh/* (On occasions like Lunar or Solar Eclipses, all kinds of waters are like Ganga water; all Brahmanas are like Vyasaacharya; and all kinds of charity are as good as Bhu daana).

VAAYU DEVA IN THE NORTH WEST

Chapter Eighteen on Vaayu Deva as from secect Rig-Yajur Krishna / Shukla and Saama Vedas

[Rigveda VAYU: The fastest supplier of Havishaana and Soma Rasa from Yaajakas to the Celestials- 'Praana vayu' is literally hinged to life.- The sweep and speed of Vaayu is remarkable and unique.- Vayu Deva moving fast all across the 'antariksha' is never stationary nor restful. You are the father figure who had given us birth and upbringing, the 'bandhu rupa' or the dear relative, and friend who is an adviser and well wisher; do kindly strengthen the supply line of medicines. You possess Praana Rupa Jeevana Tatva and the 'nidhi' or the never diminishing stock of life providing energies! YAJURVEDA (KRISHNA) / TAITTIREEYA SAMHITA: VAAYU: Praana the Life Energy- Praana's internal journey called 'Antaryaama' - To whom Praana of a Jeeva is yoked to like a cross wooden piece!- SHUKLA YAJURVEDA: VAAYU: Vaayu Deva! you are the singular form of purity and its expansion besides the unique means of sanitization. SAAMA VEDA: VAAYU: Paarthiva- Vaayaveeya- Aakaasheeya or earthly-airborne-skyward.]

Rig Veda

VAYU: The quickest forwarder of 'havishaana' and 'Soma Rasa' from Yaajikas to Devas-

1.2.1-7: *Vaayavaa yaahi darshateme somaa aramkritaah, tessaam paahi shrudhee havam/ Vaaya uktho-bhirjarante tvaamacchaa jaritaarah, Suta Somaa aharvidah/ Vaayo tava prapanchatee dhenaa jigaati daashushe , Uruuchee Soma peetaye/ Indra Vaayu ime suta upa prayobhiraa gatam, Indavo vaamushaanti/ Vaayavindrascha chetatha sutaanaam vaajinee vasuu, tavaa yaatamupa dravat/ Vaaya-vindrascha sunvit aa dhaatamupa nishkrutam , makshvitthaa dhiyaa naraa/ (Priya Darshi Vayu Deva! Kindly enter our Yajna sthala; there is Soma Rasa awaiting your enjoyment. Vayu Deva! Those who are all engaged in the production of Soma Juice [among the or 'Ritviks' or the conductors of Yajna karyas, you viz the Hota aavaahana karta or the Invoker-the Pota or the Ensurer of Pavitrata or purity of body and mind- the neshta or the Somaadi distributor- agneedha or expert of yajna karmas- the prashasta or one who accords 'prerana' or provoker of the yajna; adharvyu or the karma kaanda sanchaalak or the conductor cum supervisor and finally Brahma the over all in charge] , as also those who are fully conversant of the features, taste, and impact of the drink are all assembled at the yajna sthala keenly awaiting your kind glorious arrival ! Vayu Deva! the commanding entry of your voice- the Voice of Wind- is awaited anxiously at the Yagna shaala by all the constituent partners of Soma Rasa, to be able to convey its features of renown, its impact, interest and so on. In fact, Indra Deva and Vayu Deva, we welcome both of you and as you descend the Yajna Shaala along with sweet eats too to go well with the supply of Soma Rasa! Both of you are of supreme capability and glory in your own ways of specialisation and are heartily requested to join the Oragniser to honour us at the Soma Rasa party!*

1.134.1-7: *Aa tvaa juvo raarhaanaa abhi prayo Vaayo vahintvah purvapeeyate Somasya purvapeetaye, urdhvaa te anu sunruta manastishthantu jaanatee, niyuktavataa rathena yaahi daavano makhasya daavane/ Madantu tvaa mandino vaaya viknavosmatkaaranaasah sukritaa abhidyavo gobhih kraanaa abhidyavaha, yadva kraanaa eeradhyai daksham sachant uutayah, saghreecheenaa niyuko daavane dhiya upa bruvat eem dhiyah/ Vaayuryungto rohita vaayuruunaa vaayu rathe ajiraa dhuri volhave*

*vihishthaa dhuri volahave, pra bodhayaa purandhim jaara sa sateemiva, pra chakshaya rodasee vaaya yoshasah shravase Vaayayoshasah/ Tubhyamushaasah shuchayah paraavati bhadraa vastraa tanvate dasum rashimashu, tubhyam dhenuh sabardudhaa vishvaa vasuuni dohate, ajanayo maruto vakshanaa - bhyo diva aa vakshanaabhyah/ Tubhyam shukraasah shuchayasturanyavo madeshugraa ishananta bhurvanyapaamishanta bhurvani, tvaam tsaaree dasamaano bhagameette takvaveeye, tvam vishvasmaad- druvanaatpaasi dharmanaa Suryaatpaasi dharmanaa/ Tvam no vaayaveshaama puurvyah somaanaam porathamam peetirmarhasi sutaanaam preetimarhasi, uto vihutmateenaam vishaam vivarjusheenaam, vishvaa itte dhenavo duhnat aashiram/ Vaayu Deva! Your vibrant and speedy horses have already reached to the Soma Yaaga to accept the ‘havishaanna’; you are already familiar with our voices which have been commending your virtuous features and now do kindly oblige us in accepting our ‘aahutis’ at the yajna. We have already got prepared the tasty and nutritious Soma Rasa duly tempered with cow milk for your special consumption. We the humans of virtue aim at the fulfillment of ‘chaturvidha purushardhas’ of ‘Dharmaartha kaama mokshas’ and with this very objective, have spared no effort in organising the Yajna and the climactic preparation of Soma Rasa; now do oblige us in accepting the offering of Havishaanna and the drink of Soma Rasa. Vayu Deva! for carrying you all the way to this yajna shaala, red horses of extraordinary vigour and speed are in position. Just as a proverbial husband wakes up and lifts up too his lover from sleep, you must wake up ‘dhyavaa- prithivi’ or the Space and Earth be awoken by the Ushakaala Surya motivated by Vaayu and activate the former to vibrant activity and alertness. Vayu Deva! Pavitra Usha has already materialised distant, ever fresh and bright dresses to clothe you with care and selection to readily impart auspiciousness. Besides excellent dresses, cows yield fresh milk for you. It is indeed that such Sacred Winds ever active on the surfaces of Rivers and Oceans fly up and up and materialise rains of sufficient force, which in turn bestow crops of food to the entirety of Beings on Earth! Thus the brilliant cycle of Pancha Bhutas of Prithivi-Aapas-Tejas-Vayu and Akaasha interacting for the sustenance of Life! Vayu Deva! You have the unique role of instantly carrying Soma Rasa to various destinations. Jala sthaapana from one Element to another is indeed possible with your excellent collaboration among the Elements. This precisely why the helpless Manushyas- or for that matter all the Beings in the Universal Creation, praise in a singulr voice that without you there would no existence, as indeed the ‘praana vayu’ is literally hinged to life. [Kathopanishad II.ii.3-5 : II.ii.3) *Urthvam praanam unnayhati apaanam pratyagasyati, Madhte vaamanmaaseenam Vishve Devaa upaasate/* (The Self is the driving force of Praana as the upward breathing and Apana as the downward breathing; indeed, Praana or the Vital Power energises the body parts and senses like speech, breathing, vision, hearing and thinking by mind. The Self is seated in the middle part of the body and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as swan symbolising all pervasive consciousness) II.ii.4) *Asya visramsamaanaya sharirasthasya dehinah, Dehaad vimuchyamaanasya kimatra parishishyate: etadvai tat/* (The interrogation is that when the dweller of the body viz. the embodied Self is detached from the body, then the latter gets released and what else remains in the body!) II.ii.5) *Na pranena naapaanejna martyo jeevati kaschana, Itarena tu jeevanti yasminnetaav upaashritau/* (Then as the Self- consciousness leaves the body, then no mortal could live by praana or apaana and then these winds ought to find asylum elsewhere; in other words, the entity of the self is not dependent on the Praana-Apaana but is the other way round!)]*

Krishna Yajur Veda

1.4.2&3. Praana the Life Energy: *Vaachaspataye pavasvavaagin, vrishaa vrishano amshubhyaam gabhasi puuto/ Devo Devaanaam pavitramasi, yeshaam bhaagosi tebhyastvaa svaamkrutosi*

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

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

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

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

6.4.5. *Praano vaa esha yat upaamshur yat upaamshuagra grahaa grihyante praanam eva anu prayanti aruno ha sma aaha aupoaveshih praatah savana eva yagjnam sam aham sthaapayaasmi tena tah samsthitena charaami iti ashtou kritvo agre abhishunoti ashta aksharaa gaayatri gaayatram praatah savanam pratah savanameva tena aapnoti ekaadashaa kritvo dviteeyam ekaadashaakshara trishtup traishtbham maadhyaandinam savanam/* Uaamshu is praana: [Upamshu is the practice of silently repeating a mantra and seek to secure deeper consciousness and remove mental impurities.] Aruna Aupaveshi is stated to have advided that whatever sacrifice is established be proceeded with; he first initiates with eight syllables of Gayatri, and then eleven times as Trishtubh of Chhandas.

Maadhyandinam eva savanam tenaa aapnoti dvaadasha krutvah triteeyam dvaadashaaksharaa jagatee jaagatam triteeya savanam triteeyaa savanam eva tenaa aapnoti etaam ha vaava sa yagjnasya samsthitam uvaacha askandaaya askannam hi tat yajnaasya samsthitasya skandaati atho kalu aahur gaayaree vaavaa praatah savane na ativaada iti anati vaaduka enam bhraatravyo bhavati ya evam veda tasmaat ashtau ashtau kritvo abhishutyam/ By noon time, the performer does the Japa twelve times as Jagati Chhandas has twelve letters and so would be at the evening. This is what the regulation of the Establishment so that there is loss in the prescribed practice.

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

Shukla Yajur Veda

10.168.1-4: *Vaatasya nu mahimaanam rathasya rujanneti stanayatrasya ghoshah, divisprugyaatya runeenaani krinvannute yeti prithivyaa revumasyan/* The sweep and speed of Vaayu is remarkable and unique. Assuming a wide variety of sound waves ranging from happy coolness to ferocious earthquakes the range of sounds is astounding. From forcibly pulling down huge forest trees to tiny plants the variety of speeds is amazing. Once engulfing the sky by its thick black clouds, the currents of winds literally bring earth and sky together.

*Samprerate anu vaatasya vishthaayenam gacchhanti samanam na yoshaah, taabhih sayuskaratham Deva eeryatesya vishvasya bhuvanasya raajaa/*The lightning speed of wind power could even break huge mountain ranges into smithereens. Like the speedy horses approaching the battle fronts, the gushes of alarming and noisy winds uproot huge trees creating a scene of horror. As though riding on the chariot of huge uprooted trees, the King of Wind looks like the Overlord of the Universe at that time!

Antarikshe pathibhireeyamaano na ni vishte katamacchanaah, Apaam sakhaa prathamnajaa rutaavaa kva svijaatah krita aa babhuva/ Vayu Deva moving fast all across the ‘antariksha’ by royal routes as also lanes and bye - lanes; He is never stationary nor restful. The illusive interrogation now would be as to where Vayu was originated and how as the Unique Lord of Life had originally got manifested!

Atmaana Devaanaam bhuvanasya garbho yathaavasham charati Deva eshah, ghoshaa idasya shrunvare na rupam tasmai vaataaya havishaa vidhema/ Vayu Deva is the ‘Atma’ and Garbha or the Soul and Seed of Bhuvanas, moving unfettered and independent. His ‘sounds’ are countless, complex and varied being unseen too. His form is never seen but felt and ever worthy of worship. The best time and context when va is felt is when his archana is performed , dedicated and get rewarded!

.10.187.1-3: *Vaata aa vaatu bheshajem Shambhu mayobhu no hride, prana aayuumshi taarishat/ Uta vaata pitaasi na vuta bhraatota nah sakhaa, sa no jeevaatave krudhi/ Yadado vaata te grihemritasya nidhirhitah, tato no dehi jeevase/* Vaayu Deva! very kindly bring near to us oushadhis which endow with us excellent health , well being and longevity. You are the father figure who had given us birth and upbringing, the ‘bandhu rupa’ or the dear relative, and friend who is an adviser and well wisher; do kindly strengthen the supply line of medicines. You possess Praana Rupa Jeevana Tatva and the ‘nidhi’ or

the never diminishing stock of life providing energies; grant us a never failing life line to me and associates for ever!

Saama Veda

Vaayu: Stanza 600: Niyutvaan vaayavaa gahyaam shukro ayaamite, gantaasi sunvato griham/ Vaayu Deva! have you been appointed to ride the glorious chariot to reach the Yajna Sthala! The famed Soma Juice is now ready and hence is our invocation to very kindly manifest here at once!

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

Chapter Nineteen on Vayu Deva vide Upanishads- Brihadaaranyaka-Chhandogya- Taittireeya Brahmana-Isha- Shvetaashvarara- Maitreyi- Pingala / Panchekarana- and Subaala

Brihadaaranyaka

Gross body perishes and opens fresh account of Karma phala while Subtle body lasts forever as evidenced by 'Praana' / Vayu the ever present

III.iv.1) Before explaining the purport of this stanza, the background is that when a person who is under the control of grahas and atigrahas or organs and objects happens to transmigrate after death, then would the new Self be free from the hang over of the previous birth's life record of pluses and minuses or not! In other words, would there be a fresh account accorded to the new arrival ie whether there would be a carry forward of the previous life! In the present stanza, Ushasta the son of Chakra asked Maharshi Yagnyavalkya to explain, then the latter replied that the new Self is that very Self that is within all! The explanation is to show a cow by taking hold of its horns and say that 'this is it'! The reply that this is 'the' Self then the reply would be the present Self! The Maharshi further annotated about the Self within all; 'That which *'breathes'* through the 'Praana' or the Life Force that is within all; that which moves *'downwards'* through the 'Apaana' is the Self that is within all; that which *'pervades'* through the 'vyaanaa' is the Self that is within all; that which *'goes out'* through the 'Udaana' is the Self that is within all. [*Samaana* is the balancer or equaliser of the Air within the Self] Indeed this is the self of body and organs with respective functions that is within all!) III.iv.2) Utasta Chaakraayana reacted to the Maharshi and said that one might say that here was a cow that walked, or the other was a horse that ran; 'please explain to me Yagyavalkya, how does one perceive that Brahman is in whom'! The Maharshi replied that Brahman was present in every being; 'you cannot see the one who enables you to see things, since vision enabled normally is different from that particular 'Self' enabling to see every thing is different. Similarly what one hears or thinks or knows by way of vision, capacity to hear, the thoughts and the knowledge all are self-sourced; thus one's own Self is within that very Self; everything else is indeed perishable!' Thus Utasta kept silent as was convinced that the faculties to see, hear, think, know, comprehend and so on are all within the Self itself, and this is so for all species of Brahman! Everything

else but this gross body consisting of organs and senses is perishable but the ‘Antaratma’ or the Consciousness is imperishable and Everlasting!)

Sutra or the thread between Brahman and Self is Vayu, the subtle entity connecting five elements, body organs / senses, praana and past-present-future lives but none realises mutual existence except Brahman!

III.vii.1) Once the basic principle of Existence viz. the Inner Controller of the Self unified with Hiranyagarbha the Supreme is realised, the obvious query would be to comprehend the link of Hiranyagarbha and the Individual Self! Uddalaka the son of Aaruni approached Yagnyavalkya and narrated that when in Madra they lived in the house of Patanaachala Kaapya for studying Scriptures on Sacrifices and realised that his wife was possessed by a Gandharva. When we asked as to who was he replied that he was Kabandha Aatharvana and said that Pratanaachala Kaapya studied the Scriptures about sacrifices. Then Uddalaka asked Kaapya: ‘Do you know, Kaapya, who is the inner controller from within one’s self that controlled from within this entire world’. Kaapya did not respond but Karbandha responded saying that Sutra or the thread, metaphorically used for Praana the vital force by which this life, the previous life and the next life held all the beings together. The Gandharva viz. Karbandha further added to say that the thread or the link to all the series of lives was indeed the Inner Ruler who was the Inner Self itself who was closely related to Brahman himself, who knows the worlds, who knows all the Devas, who knows Vedas, knows about all the Beings and indeed knows everything in the Universe! Then when Yagnyavalkya confirmed to Uddalaka who broached the topic as explained by the Gandharva, Gautama hecklingly asked Yagnyavalkya that the latter only knew to drive off the cows from the Yagna of Janaka and challenged Yagnyavalkya to explain further about this ‘Sutra’! Then Yagnyavalkya explained further.) III.vii.2) *Sa hovaacha, Vaayurve Goutama tatsutram; Vaayunaa vai Goutama sutrenaayam cha lokah parascha lokah sarvaani cha bhutaani samdrubdhaani bhavanti; tasmaad vai Gautama, purusham pretam aahuh vyasram sishtaasyaagaaneeti Vaayunaa hi Goutama surena samdrubdhaani bhavanteeti, evam etat Yagnyavalkya antaryaminam bruhi/* (Maharshi Yagnyavalkya addressed Gautama stating that Vayu or Air indeed was the sutra -the subtle entity which supports Earth, Sky, Water and Agni, viz, the Five Elements, ten organs and senses, pancha Pranas, mind and Intellect; it is also the link of the present-past- and future of each and every being. Therefore, Gautama! When a person died then his or her limbs hither to loosened were tied together by the Sutra the Vayu. Gautama who nodded his head approvingly asked the Maharshi to describe the Internal Ruler) III. vii.3) *Yah prithivyaam tishthan prithivya antaraha, yam prithivi na Veda, yasya Prithivi shareeram, yah prithivimantaro yamayati, esha ta atmaanyatatarya amri –tah/* (Indeed all the Beings that are settled on earth and are well within it but are unaware of their powers and authority; neither the Self of a being is aware of its body is the earth nor that it controls the earth; much less it knows of its being the Supreme and Immortal Brahman!) III.vii.4) *Yopsu tishthann adbhyaantaraah, yam aapo na viduh, yasyaapah shareeram, yopontaro yamayati, esha ta atmaantaryami amritaah/* (He who dwells in water, and is within it, whom water does not know, whose body is water, and who is in command of water from within, and who as the Self is the Master and the Supreme Head himself!) III.vii.5) *Yognou tishthanagnerantaraha; yamagnir na veda, yasyaagnih shareeram, yognim antaroyamayati, esha ta atmanyataryamritah/* (Whoever inhabits in Agni and is within it, whom Agni is unaware of, whose body is fire and who controls fire from within is the Internal Ruler, his own Immortal Brahman) III.vii.6) *Yontarishe tishthantarikshaadantaraha, yamantariksham na veda, yasyaantariksham shariram yontarikshamantaro yamayati, esha ta atmanantaryamamritah/* (That very Being who resides on the Sky which is right within him but does not have that awareness, whose body itself is the sky and who

regulates from within is indeed the Internal Controller as also the Everlasting Self!) III.vii.7) *Yo Vaayo tishthanvaayontarah yam Vaayur na veda, yasya Vaayuh shareeram, yo Vaayumantaro yamayati, esha ta aatmaanatanaryaamamritah/* (The Being who has his abode in Air itself and is right within it, whom Vayu is unrecognised, but whose physique is in it and who regulated Air from within is the Inside Controller and indeed your perpetual Self.)

Vaayu Brahma or Prana demonstrates its prowess by its presence/absence and segregate Truth/ Untruth

V.x.1) *Yadaa vai Purushosmaalokaat praiti, sa vaayum aagacchati; tasmai sa tatra vijiheete yathaa ratha chakrasya kham; tena sa urthvaa aakramate, sa Aadityam aagacchati; tasmai sa tatra vijheehite yathaa lambarasya kham; tena sa urthwa aakramante, sa chandramasam aagacchati, tasmai sa tatra vijihite yathaa dundubheh kham; tena sa urthwa aakramate; sa lokam aagachati ashokam ahimam; tasmin vasati shashvateeh samaah/* (Indeed the objective and fruits of meditations is to attain Salvation! The human being who is constantly engaged in meditation is aware that once the Being has to necessarily reach the air and remain crosswise heading for the sky and that the body would be left behind and motionless! When the Self departs, the Vital Force makes an invisible exit hole that separates the body and its Self; this hole is akin to a chariot wheel and the Sukshma Rupa of the Self goes upwards towards the sky, reaches the Aditya Loka, the Lunar zone and finally reaches the world of Hiranyagarbha. That world is stated to be free from sorrows and tribulations. On reaching up there, there would be no sufferings and unfulfilled desires; indeed that is world of Hiranyagarbha where the self resides for several Kalpas!)

Chhandogya Upanishad

Praana as Surya Deva and Vyaana as Speech: I.iii.1) *Athaadhi daivatam ya evaasau tatati tamudgitam upaasitodyan vaa esha prajaabhya Udgaayati udyamstamo bhayamamahanti, apahantaa ha vai bhayasya tamaso bhavati ya evam veda/* (On the divine plane, one should meditate on Him who excels in effulgence like Surya Deva by Udgita. As that Deity like Surya rises up the Udgita should be in favour of all Beings in Srishti; as that Deva rises up, the Geeta disperses darkness, sorrow and fright. Indeed, he who possesses this knowledge shall surmount darkness, ignorance and fear!) I. iii.2) *Samaana u evaayam chaasau, cha oshnosou, swar iteemum aacakshate swara iti pratyaswara iti amum tasmaadvaa etam imam amum chodgitam upaaseeta/* (Indeed, this one is similar to that one; in other words, the Vital Energy /Praana in the mouth and Surya Deva on the sky are equally hot and mobile. One speaks of moving on always and another moves and returns; Surya is ever mobile and Praana returns too invariably! Praana is designated as sound and another is known as reflected sound! Both the entities viz. Surya and Praana should be praised and worshipped by the medium of Udgita, due to their inherent non-difference or impartiality yet of Loka Kalyana !) I.iii.3) *Atha khalu vyaanam evogitam upaaseeta; yadvai praaniti sa praano, yad apaaniti sopaaah; atha yah praanaapaanayoh sandhih sa vyaano, yo vyaanah sa vaak; tasmad apraanan anapaanan vacham abhi- vyaharati/* (One should deliberate and meditate on ‘Vyaana’ of the Pancha Vayus of Praana-Apaana-Vyaana-Udana-Samanas by Udgita. While Praana is inhaling and Apaana is exhaling, Vyaana is the convergence of both and as the latter calls for requiring effort, it causes **speech** or utterances as it is the midway to exhalation and inhalation, discounting the functions of praana and apaana as Vyaana is midway with maximum energy!

Chhandogya Upanishad also explains vide III.xii.1-6 as follows: Brahman as Praana, Vyaana, Apaana, Samana and Udaana governed by Surya, Chandra, Agni, Parjanya and Akasha; the paramount Radiance

of Paramatma is nowhere else but within One Self! III.xiii.1) *Tasya ha vaa etasya hridayasya pancha deva-sushayah, sa yosya praan sushih: sa praanah tah- chakshuh, sa Adityah, tad etat tejonnaadyam iti upaaseeta, tejasvi annaado bhavati ya evam veda/* (This heart has five door-like openings protected by Devas. The eastern opening is Praana of the Pancha Praanas; this Praana being the up-breathing is in the eye of the body and is governed by Surya Deva. Praana is the cause and consequence of food and the form of well being) III.xiii.2) *Atha yosya dakshinah sushih sa vyaanah, tacchotram, sa Chandramaah, tad etacchreeesh cha yashah cheti upaaseeta shrimaan yashashvi bhavati ya evam veda/* (The southern door is Vyana, the ear and the Moon; this is meditated as prosperity and fame and involves movement and use of strength; it controls Praana the up - breathing and the Apana or the out going or the exhaling.) III.xiii.3) *Atha yosya pratyah sushih sopaanah, saa Vaak sognih tad etad Brahma varchasam annnaadyam iti upaaseeta Brahma varchase annaado bhavati ya evam veda/* (The western opening is Apaana and it signifies Vaak and Agni or Speech and Fire; it also stands for the two bywords for Study of Vedas and food for eating. It is of downward movement and results in 'visarjana' or excretion) III.xiii.4) *Atha yosyodan sushih sa Samaanah, tan Manah, sa Parjan-yah, tad etad keertischa vyushtih cheti upaaseeta, kirtimaan vyushtimaam bhavati ya evam veda/* (The northern door is called Samaana, which is about the stability of mind and gracefulness of body; it also represents clouds which invariably, signify 'nirmalata' or clarity of sky! III.xiii.5) *Atha yosyordhvah sushih sa Udaanah, sa Vaayuh, sa Aakaashah, tad etad ojas cha mahah cheti upaaseeta, ojasvee mahasaanbhavati ya evam veda/* (The upward opening is Udaana, which is Vaayu or Air and Antariksha or Space as Brahman is to be meditated as in the Forms of Ojas or Vigour and Mahat or Infinity. Udaana being significant for upward movement stands for progress and status!) III.xiii.6) *Te vaa ete pancha Brahma-Purushaah swargasya lokasya dwaara-paah, sa ya etaan evam pancha Brahma Purushan swargasya lokasya dwaara-paan veda, asya kule veero jaayate, pratipadyate swargam lokam, ya etaan evam pancha brahma purushhan swargasya lokasya dwaarapaan veda/* (Now, these are the five persons of Brahman who are the five gate keepers of the heart , the heavenly world. Indeed once an entity is born in the world, the door keepers are pressed into service in the heavenly world. The new arrival is expected to become a model son serving heroic beings, redeeming the debts of his forefathers and engaging by themselves the duties of heavens well deserving to be worthy of the celestial stay! It is by controlling the body parts like eyes, ears, speech, mind and breath by constant meditation and regulating the outside activities that one could achieve Paramatma!)

Chhandogya Upanishad further explains about the Supremacy of Praana the vital force in the body of any Being vis-à-vis its Panchendriyas or organs and senses vide V.i.1: *OM/ Yo ha vai jyeshtham cha shreshtham cha veda jyeshthascha ha vai jyeshthascha bhavati praano vaava jyeshthascha sheshthascha/* (That Praana or the Vital Energy is the oldest and the best realisation especially in the context of transmigration of the Individual Souls as the latter keep shifting from one life to another, as none of the body organs get transferred except 'Praana' only. Now, in each life or existence only the Vital Energy is the common factor, which is truly stated to be the merger point of all the body organs and their senses. This is how the claim of superiority of all the temporary organs at the repetitive halt overs of one's lasting life link as jumping from one existence to another is dismissed and the continuity of the chain of life after life is assured by the Praana and Praana only and hence its claim of not only the continuity but also of its indispensability!)

Taittireeyopanishad

The Upanishad commences with the Invocation of Surya, Varuna, Indra, Brihaspati, Vishnu and finally 'Praana' or Vayu without whom life is unreal and so is the cognition of Truth the Brahman!

I.i.1) *Harih Om! Sham noMitrah shamVarunah, sham no bhavatyaaarmaa, sham na Indro Brihaspatih, sham no Vishnururkramah, namo Brahmane namaste Vaayo tvameva pratyaksham Brahmaami, Tvaameva pratyaksham Brahma vadishyaami Rutam vadishyaami Satyam vadishyaami, tanmaavatu, tad vaktaramavatu, avatu maam, avatu vaktaram, Om Shantih shanti shantih/* (May Mitra bless us, Varuna bless us, Aryamaan bless us, Indra and Brihaspati bless us; may Vishnu possessed of enormous strides identify us with his lotus feet! May these Devas viz. Mitra / Aryamaan during the day and Varuna in the night protect our Individual Selves to smoothen the exhaling and inhaling functions of our Praana the Vital Energy to energise to work and rest in the days and nights! May Indra bestow us physical strength and mental retention; may Brihaspti the Teacher of Devas grant us excellence of speech and intellect and may Vishnu Deva with his speed and stability provide comprehension, memory and skills of communication and what is more the knowledge of Brahman! May Vayu Deva the Prataksha Brahma the ready proof and evidence of Brahman- who without 'prana' the Vital Force existence of jeevaas be negated, and safe guarded at all. Wha is more, the Sutradhaari Hiranyagarbha unites Vayu thr Prana and enable to nourish and sustain the physical limbs and senses with the Individual Self the Alternate Form of Brahman, the Source of Virtue and Existence and the very Reality of 'Satyam Shivam and Sundaram' Om, may there be Peace, Peace and Peace in Entirety!

As Vayu connects Lokas, water links Agni-Suryas, knowledge with Guru Sishyas & Parents with progeny

I.iii.2-4) *Vaayuh sandhaanam, iti adhilokam; athaatadhirjyotisham, agnih purvarupam, aditya uttara rupam, aapah sandhih, Vaidyutah sandhaanam, ityadhijyotisham Agnih purvarupam, Aditya uttara rupam, Aapah sandhihi Vaidytah sandhaanam, ityadhi jyotisham, athaadhividyam, Acharyah purva rupam// Antevaasyuttara rupam, vidya sandhih, pravacanassandhaanam itim adhividyam, Maataa purva rupam pitoruttara rupam, prajaa sandhih prajannassandhaanam iti adhi prajaam/Athaadhyaatmam, adhaara hunuh uttara rupam vaak sandhih, jihva sandhaanam iti adyaatmam/ ya evam maha samhita vyaakhyataa veda sadheeyate prajaayaa pashubhih, Brahma varaschenaan adyena suravargena lokena//*

(Air provides the connectivity to the Earth on one hand and the three lokas above viz. the heaven, sky and the intermediate ones as that universal link is the catalytic agent in the context of Creation of the Universe. This is also the over all connection for meditation of the Deities- first commencing with Agni denoting the foremost and bright entity while the third one being Surya while water is the rallying point or the junction as lightning provides the link; this is in the context of Connectivity of the Basic Elements of the Universe. On the mortal plane of creation, the first letter is mother and the father is the last letter while the focal point or the junction constitutes progeny and the connection is generation. Similarly Guru is the first letter, Shishya is the third letter while the rallying medium or junction is knowledge, Teaching or imparting knowledge is the connection while active meditation is the end product. While referring to an individual body, the lower jaw is the first letter, upper jaw is the last letter and tongue is the connection and speech is the 'Sandhi' the junction! These are the examples of combinations resulting in progeny and so on. Vidya or awareness and Reality are thus linked by Meditation in essence.)

Praana is the common pivotal to the Physical and Inner Self of all the Beings

II.iii.1) *Praanam devaa anu praananti, Manushyaah pashavashvascha ye, praano hi bhutaanaamaayuh, tasmaat sarvaayushamuchyate/ Sarvameva taaayuryanti, ye praanam Brahmopaasate, Praanohi bhutaa – naamaayuh, tasmaat savaayushamuchyate iti/Tasyesha yeva sharira aatmaa, yah purvasya,tasmaadvaa etasmaat praanamnayaat, Anyottara aatmaa manomayah, tenaisha purnah, savaa esha purushavidha eva, tasya purushavidhataam, anvayah purusha vidhah, tasya yajureva shirah, rukdakshinah pakshah, Saamottarah pakshah, Aadesha aatmaa, Atarvaangeerasah puccham pratishthaa, tadayasha shloko bhavati/* (There are two ‘divides’ of a human being, one is the physical and another that is more significant is the Internal Self. Praana is common to both the embodied self as well as to the inner consciousness or of all the beings including humans and of Devas respectively. In the context of all human beings, animals and other species or of the embodied Self, Prana based on food sustains the vital body. The Inner consciousness is sustained by mind. The latter or the mental body as compared to the vital body is constituted of Vedas; Yajur mantras are of the head, Rig mantras of the right side, Saama mantras of the left side while Brahmana portion is of the body trunk; the Atharva mantras as signified by Angirasa Maharshi, are of the stabilising tail represented by Earth. The analogy of the Physical and Inner Selves is thus perfect: Vital Force Praana emerging from food is the ‘sin-qua-non’ or the quintessence of sustaining human and other beings in the physical context, whereas in the celestial sense the Inner Consciousness is based on the vital force arising from Vedas and their unity of the mental body since the Vedic Texts affirm that ‘all the Vedas get united in the Self in the mind’ as per the ‘Adesha’ or ‘Commands’ Portions of each Veda ie the Brahmanas as in reference to Taittiriya Adesha III.ii.1 affirms the unity of all Vedas. Again, reference is made in the Brahmana portion of ‘Atharvaangirasa’ refers to ‘puccham pratishtha’ or of the stabilising tail; the relevant mantras are in relation to the rites performed urging stability of peace and prosperity for all in the context of their minds.)

Bhrigu’s thought on Praana as Brahman attracted Varuna’s demand for further concentration

III.iii.1) *Praano Brahmeti vyajanaat, praanaadhyeva khalvimaani bhutaani jaayante, Praanena jaataani jeevanti, praanam prayantyaabhi samvishanteeti, punareva Varunam pitaramupasasaara, adheehi Bhagavo Brahmeti, tam hovaacha, tapasaa Brahma vijijnaasasva, tapo Brahmeti, sa tapotapyata, sa tapastvaa/*

(Bhrigu after intense introspection further got convinced that Praana the vital force ought be Brahman as after all the Beings originate from, get sustained and finally merge into Brahman and as such Praana ought to be Brahman as the ‘Srishti-Sthiti- Laya Kaaraka’. He should have been convinced within himself that comprising as it does of five kinds of subsidiaries of Praana-Apaana-Vyana-Udaana-Samanas each having their own functions of Intake-Outgo- Diffused-Preserving and Balancing Vitality of the physiques of all the Beings, the Vital Energy would have all the glories of Brahman as the indwelling Spirit of the Self! As such Bhrigu requested a formal meet with Varuna Deva without still stating openly conveying his guess work that Brahman was Praana Himself. Even so, Varuna once again instructed Bhrigu to further meditate, analyse, and introspect about the Truth of Brahman!)

From Food to Praana to Material Wealth to Knowledge to Mind to Truth to Spiritual Awakening to Bliss!

III.x.5-6) *Sa ya evam vit asmallokaat pretya, etamannamayam aatmaanam upasamkramya, etam praanamayam aatmaanaam upasamkramya, etam vijnaana mayam aatmaanam upasamkramya, etam manomayam atmaanam upasamkramya, etam vijnaanamayamaatmaanam upasamkramya, etam ananda mayam atmaanam upa samkramya, imam lokaan kaamaanni kaamarupi anusancharan, etat saama*

*gaayannaaste/ haa vu haa vu haa vu// Ahamannamahamannam, ahamannaadohamannaadoha
mannaadah/ Aham shlokakrit; aham asmi prathamajaa ritasya, purvam devebhyo amritasya naabhaayi,
yo maa dadaati, sa ideva maa, vaah, ahamannam annam adantam aadaami, aham vishvam bhuvana
abhya bhavaam, suvarna jyoti, ya evam iti upanishat// Iti Bhriguvali samaaptaa/*

(The person of mental maturity and enlightenment after refraining from the mundane activities of the world realises that Life is essentially made of ‘Anna’ or the food. Consumption of Food helps generate Praana the Life Force, energizes mind and sharpens intelligence. This helps to create joy and eventually leads to bliss, the climax of spiritual fulfillment, and Self Awareness. As a True Yogi, he enjoys ‘Siddhis’ like freedom of movement at will and roaming about over the worlds instantaneously besides total command of food which in turn is linked with vital force. This state of bliss involuntarily prompts him to break him to Saama Singing viz. ‘haa vu haa vu haa vu’! He extols Anna the Food as : *Ahamannamaha mannamamahamannadohamannaadohamannaadah/* or ecstatic song and further shouts aloud that he is the eater of that Anna, the unifier of food and eating, the unifier, the unifier of the unifiers; the first born Hiranyagarbha, the Virat of Devas, the navel of Immortality; the Hiranyagarbha, the Virat Swarupa and the Upanishad and the Brahman Himself! Thus initiating the analysis of food the Self evolves to generate the Praana, the play of Jnaanendriyas and Karmendriyas, the ever floating responses of mind, the impact of thoughts on the limbs and so on. These apart are the influences of Praanamaya, Atmamaya, Vijnana - maya, and Anandamaya view points leading to the Finality of Bliss and Brahman!)

Ishopanishad

The Reality and the Eternal Truth as disclosed to the Worshippers in the Golden Disc or Solar Orb is identified as the Omnipresent Vayu deva!

XVII) *Vaayuranilam amritam atha ida shariram, Om Krato smara kritam smara krato smara kritam smarah/*

(The Worshipper of Brahman now venerates and prays to Vayu Deva to let his Praana or the Vital force attain the all pervading Immortal Air, well before the Panchendriyas driven by mind are converted into ashes following death! Indeed Vayu or ‘Praana’ demonstrates its prowess by its presence or absence to segregate the Truth and Untruth. Indeed the objective of meditation would be to seek the Truth. Human Beings are constantly striving to know what happens post life! Their meditation is to seek that once a Being reaches to Air what next! Brihadaranyaka Upanishad (V.x.1) explains: As the Self departs, the Vital Force makes an invisible exit hole and separates the body and the Self. This hole is akin to a chariot wheel and the Sukshma Swarupa or the Subtle Form, of the Self goes upwards towards the Sky, reaches Aditya Loka, the Lunar zone and finally reaches the Hiranyagarbha where there would be no sorrows nor joys but bliss all around! So much about the deserving Souls who depart and take to ‘Deva Yaana’ or the Divine Route! On the other hand, the same Brihadaranyaka Upanishad- IV.iv.2, describes the final time: while facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision, the nose could not smell, the tongue could not taste, the voice is ineffective, the ears could not hear, the mind could not think, the skin loses its touch and the intellect gets vanished. That is the precise time when the vital force would quit and all the organs follow suit! Then the Upanishad describes further: when ever a caterpillar reaches the end of a blade of grass, it tends to hold another support and contract the earlier body before holding another grass blade! The worshipper of the Vital Force in any case merges itself into the Immortal Air! O mind, remember and do remember that This is That! Om!)

Shvetaashatara

I.v.) *Panchashrotombumn panachayoni ugra vakraam pancha praanormim pancha buddhyaadi moolam panchaavartam pancha duhkhaugha vegam pancha shad bhedaam pancha parvam adheemah/*

(The ephemeral Universal Existence and the Ultimate Truth and Reality of Parameshvara are realised by way of five some means viz the Five Flows or streams of Life from five sources which are too swift to control and overwhelming. The powerful currents of the waves or the Pancha Praanas or the Five Vital Energies of Praana-Apaana-Vyaana-Udaana-Samanas with defined functions dominating the very existence of each Being. The roots of the functions are five perceptions that each of the physical organs emanate. The ‘panchaavartaam’ or the five currents of mighty force tend to impact ‘pancha dhukhaugha vegaam’ or five intense and swifty floods of painful twinges which are spread out as fifty magnified forms of severity and sharpness with five branches of perceptions experienced! These are stated to be Ignorance, pride, fear of life and constant fear).

II.ix) *Praanaan prapeedyeha samyukta cheshtahksheene praane naashikayocchvasheeta dushaashva yuktam iva vaaham ena vidvaan mano dhaarayetaa pramattah/*

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

Kaushitaki Upanishad

too annotates: What Brahma is that Praana the Life Energy of the Universe is! II.1) *Praano Brahmeti ha smaaha Kaushitaki: tasyaha vaa etasya praanasya Brahmano mano dyutam, chakshur gopir, shrotram samshraavayitr, vaak pariveshtri; sayo ha vaa etasya oraanasya brahmano mano dutam veda dutavaan bhavati, yaschakshur goptr goptrimaan bhavati, yah shrotram samshraavayitr samshraavayitrmaan bhavati, yo vaacham pariveshtrim pariveshtrimaan bhavati, tasmai vaa etasmai pranaaya brahmanaa etaah sarvaa devataa aayaarhamaanaay balim haranti, evam haivaasmai sarvaani bhutaani ayaachamaanaaya balim haranti, ya evam veda tasyopanishan na yaached iti, tad yathaa graamam bhishidvaa labdhvopavishen naaham ato dattam ashneeyaam iti, ta evainam upamantrayante ye purastaat pratyaaachaksheeran esha dharmoyaachato bhavati, annadaastvevainam upamantrayante dadaama ta iti/(Praano Brahmeti : Brahma is defined as the essence of Praana itself according to Kaushitaki Maharshi while mind is stated to be the center of all actions, thoughts and fancies and accordingly the various organs like senses; the eyes meant for vision are stated as the body protectors; ears are the recipients of hearing what other organs tend to say, see, act; speech sourced from the tongue and mouth are the body announcers of expressions, thoughts and of actions; mind is the nucleus or the clearing house of seeings, hearings, thoughts and actions; it is also the self starter and agent of provocation, inspiration, and the prime conductor of deeds. It could make or mar, construct or destroy and*

as such needs to be cajoled or warned or restrained. To enable or disable all the end uses or misuses of the various body organs and senses headed by the mind, the Praana or the breathing is identified by Brahman. The divinities of mind, eyes, ears, speech and so on alongside the corresponding senses are controlled by Praana. These divinities always venerate and worship Brahma in their own interest while Brahma never expects it. In fact the general instruction is against begging; an example of begging is cited that a beggar in a village might not be such as to vow that he would not eat except alms are offered by villagers; but indeed the villagers themselves invite him and worship; after all ‘praana’ the life provider is at once the food of one’s very existence!

Prashna Upanishad

Praana indeed is the Magnificent Power House of control and coordination of body parts and senses thus: II.3-6) *Taan varishthah praana uvaacha, maa moham aapadyatha aham evaitat panchadhaat -maanam pravibhajaitad baanam avastabhya vidhaarayaami iti, te shraddhaadhaana babhuvuhu, sobhimaanaad urdhvam utkramata iva, tasmin utkraamati yathetare sarva evoktraamante, tasminscha pratishthamaane sarva eva praatishthante, tad yathaa makshikaa madhu-kara-raajaanam utkraamantam sarva evoktraa -mante tasmischa pratishthamaane sarva eva praatishthante, evam vaan manas chakshuh shrotram cha te preetaah praanam stuvanti// Eshognis tapatyasha Surya esha parjanya Maghavaan esha vaayuh: esha prithivi rayirdevah sadasacchaamritam cha yat// Araa iva ratha naabhau praane sarvam pratishthitaam, Richoyajumshi saamaani yajgnaah kshatram brahmacha//*(To the body organs and senses, Praana the Life Force exclaimed that the body- much less the organs and senses, could claim that the binding energy of existence should be itself and nothing else. Praana further explained that ‘ahameva panchadhaa aatmaanam pravibhajya’ or it would divide itself five fold as Praana- Apaana-Vyaana-Udaana- Samaana by assigning their duties respectively by ensuring the body parts and senses would not get disintegrated . Praana further explained that, for instance, when the mind of the concerned body would get irritated and indignant, then Praana would be roused and ascended and on gaining normalcy would remain in position just as the King of bees would take to furious flight his army of bees fly off around making buzzing noise and later on as the latter settles down the army settles too coolly; so do the body parts like speech, eyes, ears, tongue and so on act and react accordingly. ‘Araahiva ratha naabhau’ or just as spokes are fixed to the hub of a chariot are various extensions of Knowledge and its instruments of Actions are fixed on Praana such as Rigveda, Yajurveda and Saama Veda signified by the texts of metrical, prose and and musical Vedic texts; Yajnas, Kshatriyas and Brahmanas.)

Maitreyi Upanishad

9.Praana the vital energy and food the sustainer

Tasmaad vaa esha ubhayaatmaivam vid aatmaani evaabhidhyaayati aatmaani eva yajateeti dhyaanam prayogastham mano vidvabhishutut, manah putimam ucchishtopahatam iti anena tat paavayet, mantram pathati,ucchistopahatam yaccha paapena dattam mritasukaad vaa vasoh pavitram agnih savituscha rashmayah punaantva annam mama dushkritaan cha anyat, adbhih purastaad paridadhaati, praanaaya svaahaapaanaaya svaahaa vyaanaaya svaahaa samaanaaya svaahodadaanaaya svaaheti panchabhir abhijuhoti, athaavashistam yata-vaag ashnaati atobdhir bhuuyaa evoparishat paridadhaati achanto bhutvaatmejyaanah praanognir vishvoseeti cha dvaabhyaam aatmaanam abhidhyaayet, praanognih paramaatmaa vai panchavaayuh samaashritah, sa preetah preenaatu vishvam vishvabhuk, vishvosi

vaishvaanarosi vishvam tvayaa dhaaryate jaayamaanam, vishvan tu tvaam aahutayashcha sarvaah prajaas tatra yatra vishvaamritosheeti, evam na vidhinaa khalv anenaat taannatvam punar upaiti/

Thus who so ever might realise that Praana and Surya are to be worshipped, meditated intensely and absorbed into as a regular practice attains the initial pre-qualification to realise the Supreme. But since the defilements on account of mortal birth and the consequent impurity of mind and the distortions of panchendriyas would be in sway, the concerned person as still he needs to get purified by worshipping Vasu-Agni-and the rays of Savitri for the elevated level of purification. To start with before intaking the Anna the food, he should wrap up or bind the praana- the process of breathing with water first with praana the breath-apaana the breath-vyaana the breath- samana the breath-and udaana the breath viz. Intake-Outgo-Diffused-Preserving and Balancing the Vital Energy. As the five folded constituents of the Energy thus invoked with the syllable ‘Svaaha’, then the digestion of the food intake gets initiated; indeed, *atma jnaana rupam bhojanam* or the intake of food is like the pathway to an individual’s self - awareness. At the conclusion of food intake, antaratma is recalled as the food being the ideal mix of praana and Vishvaanara Agni whereby the Supreme absorbs both the entities.

Pingala in the context of Panchekarana

Stanza 9.Praana the vital energy and food the sustainer

Tasmaad vaa esha ubhayaatmaivam vid aatmaani evaabhidhyaayati aatmaani eva yajateeti dhyaanam prayogastham mano vidvabhishutut, manah putimam ucchishtopahatam iti anena tat paavayet, mantram pathati,ucchistopahatam yaccha paapena dattam mritasukaad vaa vasoh pavitram agnih savituscha rashmayah punaantva annam mama dushkritaan cha anyat, adbhih purastad paridadhaati, praanaaya svaahaapaanaaya svaahaa vyaanaaya svaahaa samaanaaya svaahodadaanaaya svaaheti panchabhir abhijuhoti, athaavashistam yata-vaag ashnaati atobdhir bhuuyaa evoparishat paridadhaati achanto bhutvaatmejyaanah praanognir vishvoseeti cha dvaabhyaam aatmaanam abhidhyaayet, praanognih paramaatmaa vai panchavaayuh samaashritah, sa preetah preenaatu vishvam vishvabhuk, vishvosi vaishvaanarosi vishvam tvayaa dhaaryate jaayamaanam, vishvan tu tvaam aahutayashcha sarvaah prajaas tatra yatra vishvaamritosheeti, evam na vidhinaa khalv anenaat taannatvam punar upaiti/

Thus who so ever might realise that Praana and Surya are to be worshipped, meditated intensely and absorbed into as a regular practice attains the initial pre-qualification to realise the Supreme. But since the defilements on account of mortal birth and the consequent impurity of mind and the distortions of panchendriyas would be in sway, the concerned person as still he needs to get purified by worshipping Vasu-Agni-and the rays of Savitri for the elevated level of purification. To start with before intaking the Anna the food, he should wrap up or bind the praana- the process of breathing with water first with praana the breath-apaana the breath-vyaana the breath- samana the breath-and udaana the breath viz. Intake-Outgo-Diffused-Preserving and Balancing the Vital Energy. As the five folded constituents of the Energy thus invoked with the syllable ‘Svaaha’, then the digestion of the food intake gets initiated; indeed, *atma jnaana rupam bhojanam* or the intake of food is like the pathway to an individual’s self - awareness. At the conclusion of food intake, antaratma is recalled as the food being the ideal mix of praana and Vishvaanara Agni whereby the Supreme absorbs both the entities.

Subaala Upanishad

Section IX: Process of Universal Dissolution

1. *Atha hainam, Raikvah papraccha, bhagavan, kasmin sarvestam gacchhanteeti/ Tasmai sa hovaacha, chakshur evaapyeti yacchakshur evaastam eti drashtavyam evaapyeti yo drashtavyam evaastameti, aadityam evaastameti, virajam evaapyeti, yo virajam evaastameti, praanam evaapyeti yah praanam evaastameti, vigjnaanam yevaapyeti yah praanam evaastameti, vigjnaanam evaapyeti yo vigjnaanam evaastameti, aanandam evaapyeti ya aanandam evaastameti, tureeyam evaapyeti yas tureeyam evaastameti, tad amritam, abhayam, ashokam, ananta nirbeejam evaapyeteeti ho vaacha/* Maharshi Raikva explained the methodology of Universal Dissolution as to how the Antaratma or the Subconsciousness of Praanis withdraws from the latter. The Self or the Antaratma initiates the process by the vision of the praanis by withdrawing the latter's eyes and by way of the expiring Praana. Effectively the direct gates between the Surya Deva and the Pranis get snapped. Thus the channels of vision of the mortals are denied as Viraja River snaps away the material and spiritual creations from Brahma loka to the Trilokas. In the process the Pranis at the gates of extinction are denied vision via Surya and Viraja. Thus the Antaratma withdraws the departing Pranis.; thus he said. [In the Padma Purāṇa, Uttara-khaṇḍa, it is stated that beyond the one-fourth part of God's creation is the three-fourths manifestation. The marginal line between the material manifestation and the spiritual manifestation is the Virajā River, and beyond the Virajā, which is a transcendental current flowing from the perspiration of the body of the Lord, there is the three-fourths manifestation of God's creation. This part is eternal, everlasting, without deterioration, and unlimited, and it contains the highest perfectional stage of living conditions].

2. *Shrotram evaapyeti yah shrotram evaastam eti, shrotravyam evaapyeti yah shrotravyam evaastam eti, dishaam evaapyeti yo dishaam evaastameti, sidarshaanam evaapyeti yah sudarshanam evaastameti, apaanam evaapyeti yoapaanaam evaastameti, vigjnaanam evaapyeti yo vigjnaanam evaastameti tad amritam, abhayam, ashokam, ananta nirbeejam evaapyeteeti ho vaacha/* The Antaratma then absorbs the departing praani's ears and the latter's hearing faculty thus the sounds, besides Sudarshana / aaakaasha or the sense of directions as also of ' karya siddhi '. As the Supreme Self absorbs the departing praani's Apaana vaayu' or of the downward wind, then the former Inner Self merges into the Immortal-Fearless-Sorrowless-Eternal-and Birthless Paramatma.

3. *Naasam evaapyeti yo naasaam evaastameti, ghraatavyam evaapyeti yo ghraatavyam evaastameti, prithi-veem evaapyeti yah prithiveem evaastameti, jitaam evaapyeti yo jitaam evaastameti, vyaanam evaapyeti, yo vyaanam evaastameti, vigjnaanam evaapyeti yo vigjnaanam evaastameti, tad amritam, abhayam, ashokam, ananta nirbeejam evaapyeti hovaacha/* The Self who absorbs the nose and the faculty of smell and of breathing of the departing 'praani' by way of the exiting Vyaana. Then the praani snaps off connection with Bhumi. In this process, the praani's 'jita naadi' reaches dysfunctional. Then the former Inner Self merges into the Immortal-Fearless-Sorrowless-Eternal-and Birthless Paramatma.

4. *Jihvaam evaapyeti yo jihvaam evastam eti, rasayeetavyam evaapyeti yo rasayeetavyam evaastameti, Varunaam evaapyeti yo Varunam evastameti, soumyam evaapyeti yah soumyam evaastam eti, udaanam evaapyeti ya udaanam evastameti, vigjnaanam evaapyeti yo vigjnaanam evaastameti, tad amritam, abhayam, ashokam, ananta nirbeejam evaapteti hovaacha/* The Individual Self at the time Universal Dissolution seeks to absorb the 'jihva' or the tongue and the faculty of taste when the tongue and its principal Varuna Deva the Lord of Waters too snaps connection with the Self and vice versa too. The Soumya naadi in the respective body gets dysfunctional and so does the other way too. This automatic

process happens with reference to the body's extinction by the Udaana Vayu's exit. Eventually Inner Self merges into the Immortal-Fearless-Sorrowless-Eternal-and Birthless Paramatma.

5. *Tvacham evaapyeti yas tvacham evaapyeti yastvacham evaastam eti, sparshayitavyam evastameti yassparshayitivyam evaastameti, vaayum evaapyeti yo vaayum evaastameti, mogham evaastameti, vigjnaanam evaapyeti, yo vigjnaanam evaastameti, tad amritam, abhayam, ashokam ananta-nirbeejam evaapyeti hovaacha/* As one's Antaratma sucks up the body skin, then skin gets extinct and as a cyclical effect Vayu in the mortal body too by the nonfunctional impact of the naadi named 'mogha'. This the body of the self leaves the skin's touching the faculty by the stoppage of Samana Vayu. Eventually Inner Self merges into the Immortal-Fearless-Sorrowless-Eternal-and Birthless Paramatma.

6. *Vaacham evaapyeti yo vaacham evaastameti, vaktavyam evaapyeti yo vaktavyam evaastam eti, agnim evaapyeti yognim evaastameti, kumaaram evaapyeti yah kumaaram evaastameti, vairambham evaapyeti yo vairambham evaastameti, vigjnaanam evaapyeti yo vigjnaanam evaastameti, tad amritam, abhayam, ashokam, ananta- nirbeejam, evaapyeteeti, hovaacha/* The Self of every creature in the creation at the time of Universal Dissolution absorbs the vocal organ and into Him the Voice of the creature concerned reaches extinction of Agni. Moreover the naadi concerned in the physique concerned named 'Kumara' too reaches extinction. Then the Antaratma absorbs the vital energy in the form of Vairambha Vayu and the latter gets closed too. Thus the departing body gets snapped from the Antaratma It merges with Paramatma who is Immortal-Fearless-Sorrowless-Eternal and Birthless.

7. *Hastam evaapyeti yo hastam evaastam eti, aadaatavyam evaapyeti ya aadaatavyam evaastameti, indram evaapyeti ya indram evaastameti, amritam evaapyeti yo amritam evaastameti, mukhyam evaapyeti yo mukhyam evaastamameti, vigjnaanam evaapyeti yo vigjnaanam evaastameti, tad amritam, abhayam, ashokam, ananta-nirbeejam evaapyeteeti ho vaacha/* Antaratma at the 'pralaya kaala' absorbs the hands of the disappearing Beings from life and this the movement of ability of the hands disappears and so does their ability to move about gets extinguished. This capability which was bestowed by Lord Indra Himself gets snapped resultantly and with the Pralaya under reference, even Indra disappears from the Universal Scene. This happening occurs as the Amrita naadi reaches extinction. Then the Self joins the Mukhya Praana Vayu which gets extinct too and merges into Paramatma who is Immortal-Fearless-Sorrowless-Eternal and Birthless.

8. *Paadam evaapyeti yah paadam evastameti, ganatvamevaapyeti yo ganatvam evastameti, Vihsnum evaapyeti yo Vishnum evaastameti, satyam evaapyeti yah satyam evaastameti; antaryaamam evaapyeti yo antaryaamam evastameti, vigjnaanam evaapyeti yo vigjnaanam evastameti, tad amritam, abhayam, ashokam, ananta-nirbeejam evaapyeteeti, hovaacha/* He the Self withdraws the feet movement and the ability to walk and the very concept of walk movement in the Universe. This affects Vishnu Himself as He is the Lord of Movement controlling speed and motion. Along with Vishnu, the Saya naadi too gets dissolved. Eventually the concept of Satyam or the outstanding principle of Truthfulness too gets dissolved into the Satya Naadi while the 'antaryaami vaayu' and further the Jeevatma get dissolved into the Supreme Most Paramatma who is Immortal-Fearless- Sorrowless- Eternal and Birthless.

9. *Paayum evaapyeti yah paayum evaastameti, visarjitavyam evaapyeti yo visarjayitavyam evaastam eti, mrityum evaapyeti yo mrityum evaastameti, madhyamam evaapyeti evaapyeti yo madhyamam evaastameti, prabhanjanam evaapoyeti yah prabhanjanam evaastame, vigjnaanam evaapyeti yo vigjnaanam evaastameti, tad amritam, abhayam, ashokam, ananta-nirbeejam evaapyeteeti hovaacha/* The

Self of a destructible body withdraws its ability of excretion and the very concept of excretion as the Lord Mrityu Deva loses his grip over that ability and even Mrityu Deva himself gets extinguished at the time of Pralaya. This strange occurrence happens as the absorptive capability of Mrityu too gets destroyed and so did the concept of death by itself! This is possible as the naadi 'Madhyama' reaches extinction and so does the prabhanjana vaayu. Thus the Individual Self gets absorbed into the Deathless, Brave, Feature - less, Never Ending and Beginning-less Paramatma.

10. *Upastham evaapyeti ya upastham evaastameti, aanandayitaavyam evasthameti, prajaapatim evaapyeti yah prajaapatim evastameti, naaseeraam evapyeti yo naaseeram evastameti, kumaaram evaapyeti yah kumaaram evastameti, vigjnaanam evaapteti yo vigjnaanam evaastameti, tad amritam, abhayam, ashokam, ananta nirbeejam evaapyeti hovaacha/* Antaratma absorbs the generating organ and vice versa. As the creative organ as the source of sexual satisfaction gets extinction its root Prajapati who created the Panchendriyas too get extinction by the absorption in the 'nastraa nadi' and simultaneously the naadi disappears too. The process of the extinction is facilitated by the upa vaayu named kumara and atonce the vaayu too is evaporated. Thus the Self is merged with Paramatma who is Immortal, Fearless, sorrowless, eternal and birthless.

11. *Mana evaapyeti yo manaa evastam eti, mantavyam evaapyeti yo mantavyam evaastam eti, chandram evaapyeti yaschandram evaastameti, shishum evaapyeti yah shishum evaastameti, syenam evaapyati yah syenam evaastameti, vigjnaanam evaapyeti yo vigjnaanam evastameti, tad amritam, abhayam, ashokam, ananta niebeejam evaapyeteeti hovaacha./* The Self of a destructible body of any Being is nodoubted equipped in varied levels of a mind with layers of intelligence but with the death evaporates into Chandra Deva but the latter too at the Pralaya kaala would go extinct. The departing body's Self consciousness perishes into the shishira vaayu by the mutual collapse of the 'syena naadi'. Ultimately, the Self merges into Paramatma who is Immortal, Fearless, Sorrowless, Eternal and Birthless.

12. *Buddhim evaapyeti yo buddhim evaastameti, boddhavyam evaapyeti yo boddhavyam evaastameti, Brahmaanam evaapyeti yo brahmaanam evaastameti, Suryam evaapyeti yah Suryam evastameti Krishnam evaapyeti yah Krishnam evaastameti, vigjnaanam evaapyeti yo vigjnaanam evaastameti tad amritam, abhayam, ashokam, ananta-nirbeejam evaapyeteeti hovaacha/* As the Antaratma of the fleeting Beings and their 'buddhi' or the mentality gets demerged with the departed body then the controller of the buddhi viz. Brahma Deva the Creator of the 'charaachara jagat' too ceases to exist at the time of 'Maha Pralaya'. Eventually the 'Antaratma' enters the Surya Nadi of the dying body even as the Surya Naadi too gets evaporated. Eventually Krishna Vaayu too disappears into the Self but the latter too merges into the Immortal, Fearless, Sorrowless, Eternal and Birthless Bliss of the Supreme Most.

13. *Ahamkaaram evaapyeti yoham kaaram evaastameti, aham kartavyam vaapyeti yoham kartavyam evaastameti, Rudram evaapyeti yo Rudram evaastameti, asuraam evaapyeti yo asuraaraam evaastameti, shvetam evaastameti, vigjnaanaanaam evaapyeti yo vigjnaanaam evaastameti, tad amritam abhayam ashokam anantinirbeejam evaapyeteeti ho vaacha/* As the 'antaratama' absorbs the 'ahamkaara' or the self- ego or the feeling of the self, then what all the self- feeling of gets extinguished. Similarly the 'Rudratva' gets absorbed into the asura nadi and vice versa into the krishna vaayu thus the Self loses its awareness and merges into Paramatma the Immortal, Fearless, Sorrowless, Eternal and Birthless

14. *Chittam evaapyeti yaschittam evaastameti, chatayitavyam evaapyeti , yaschetavyam evaastam eti, Kshetrajnaam evaapyeti yah Kshetrajnaam evaastameti, bhasvateem evaapyati yo bhaasvateem evaastam*

-eti, naagam evaapyeti yo naagam evaatsameti, vigjaanam evaapyeti yo vigjaanam evaatsameti, aanandam evaapyeti ya annanam evaatsameti, tureeyam evaapyeti yas tureeyam evaastameti, tad amritam abhayam, ashokam, anantam, nirbeejam evaapyeti, tad amritam, abhayam ashokam ananta - nirbeejam evaapyeteeti hovaacha/ As the Jeevatma called Kshetragjna absorbs the thinking awareness then the Mind or Self Consciousness and the entire thought process of the dying body collapses thus the Kshetragjna is absorbed into the ‘ bhasvati naadi’ and absorbs into the Naaga Vaayu as these are respectively absorbed into the ‘antatatma’ or the kshetragjna and ultimately identify with ‘Turiya’ the Bliss which too gets absorbed into Paramatma the Immortal, Fearless, Sorrowless, Eternal and Birthless. That is THE ULTIMATE!

Chapter Twenty on Vayu Deva vide 1.Vayu Purana 2. Agni Purana 3. Narada Purana

Vayu Purana

Inside Brahmandas, the Golden Egg, all the Lokas including Bhur- Bhuava- Swah were manifested in embryonic form. Bhumi appeared with its land, mountains, oceans and rivers. Surya- Chandra- Nakshatras as also the Planets got manifested too. Also present were Devaasuras, Humans and all other species . This was the original creation of the Universe as the Pradhama Sarga.

But at the end of one of Brahma’s days, a minor destruction took place. The Universe was flooded with Water during Brahma’s night. Brahma, Vishnu and Shiva were not however destroyed. Each of Brahma’s days is known as a kalpa (cycle). Thus, a minor destruction takes place at the end of every Kalpa. When a new day dawns for Brahma, creation begins afresh. This periodical process of destruction or pralaya and re-creation is known as pratisarga. The present kalpa is known as Varaha Kalpa. At the end of the last Kalpa, there was a destruction and the universe was flooded with water. Vishnu slept on the water as long as Brahma’s night lasted. Since ‘Naara’ means water and ‘Ayana’ means resting-place. Vishnu is accordingly known as Narayana. When Brahma’s day dawned, he wished to embark on the process of creation. But where would the created beings live? There was no earth for them to live on. The earth had been submerged under the water. Vishnu therefore adopted the form of a huge boar (varaha). The boar’s body was as large as a mountain and it had gigantic tusks that were exceedingly sharp. The eyes of the boar blazed like lightning and its roar thundered like the clouds. As a boar, Vishnu entered the water and began to search for the earth. He found the submerged earth and raised it up to its proper place on the tusks of the boar. The earth began to float on the water like a huge boat. Vishnu also levelled out parts of the earth. The mountains that had existed on earth in the earlier kalpa had been burnt down by the fire that raged at the time of the destruction. Vishnu created new mountains. Because they did not move (chala), the mountains came to be known as achala. And since they had layers (parva) or ranges, they came to be known as parvata. The land masses were also created. Brahma created water, fire, **air**, the sky, directions, heaven, oceans, rivers, mountains and trees. He also created time, night and days called Kaala maana the Time Cycle. Hence the Origin of **VAYU**. Pancha Prana Vayus are Prana-Apaana-Udaana-Vyana -Samana: In this context, *prana vayu* is not overall prana but a sub-prana or prana vayu which is located in the chest between the larynx and the diaphragm, and governs the respiratory system and functioning of the heart. Prana vayu, literally “forward moving air”, moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in prana vayu is associated with heart and lung conditions. Diminished prana vayu leads to depression and lethargy. *Apana vayu* is centered in the pelvic region below the navel and experienced as a

downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally “air that moves away”, *apana vayu* moves downwards and outwards, and is responsible for the elimination of feces, urination, menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on. *Samana vayu*, literally “balancing air”, is situated between the navel and ribcage, and acts as the stabilizer between the two opposing forces of *prana* and *apana*. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to “cook” the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation. *Udana vayu* is a manifestation of *prana* which pervades the head and throat. It literally means “upward moving air”, and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. *Udana vayu* is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, *udana* draws the individual consciousness up and out of the body. *Vyana vayu*, literally “outward moving air”, moves *prana shakti* from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of *prana* pervades the whole body and acts as reserve energy for other *prana* *vayus* that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. *Vyana* governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All *prana* *vayus* are intimately linked to one another. One enjoys health and well-being only if *prana* *vayus* are balanced and work in harmony. Generally, *Prana* and *Udana* work opposite to *Apana* as the energy of collection and assimilation versus the force of elimination. *Samana* represents the energy of contraction while *Vyana* is expansion. Along with the five major *pranas*, there are five minor or *upa pranas*. *Naga* is responsible for belching and hiccupping. *Koorma* opens the eyes. *Devadatta* governs yawning. *Krikara* induces hunger and thirst. *Dhananjaya* is in charge of decomposition of the body after death. In reference to **Eleven Forms of Vayu**, *Prabhaajamaana*, *Vyavadaatah*, *Vaasukivaidyuta*, *Rajataah*, *Parushaah*, *Shyaamaah*, *Kapilaa*, *Atilohitaah*, *Urdhvaah*, *Avapatantaah* and *Vaidyuta*. Indeed any person who knows the names of the eleven *Vayus* would never be harmed by the lightning shocks and other Fire hazards.

As *Brahma Srishti* gained momentum, generation of Beings far exceeded the number of deaths too and thus *Shiva* taught the world the technique of *Yoga*. *Yoga* literally means union and is a form of meditation that teaches about the union between the Individual’s Consciousness named *Antaratma* or the *Atman* and *Paramatma*. It is this knowledge that is strived for by those who meditate. And one who does not appreciate this union suffers from illusions. *Yoga* has five components. These are *pranayama*, *dhyana*, *pratyahara*, *dharana* and *smarana*. *Pranayama* signifies control over the breath of life. As the breath of life is thus regulated, an individual can use it to serve his own will. *Pranayama* must always be practised in a proper posture (*asana*). *Pratyahara* signifies the withdrawal of the senses from material attachments. The next step is *dharana*. One chooses the image that one is contemplating and fixes it in one’s mind. In the process, it is best to concentrate on the tip of one’s nose or at the centre of one’s brows. When the image

has been thus fixed, one can begin the actual process of meditation (dhyana). Yoga must however always be practised in a proper place and at a proper time. It must not be practised in the middle of the forest, near a fire, or at a place frequented by wild animals and insects. There must not be any noise to distract the practitioner. Nor must yoga be practised when one is hungry or thirsty, or in an unhappy state of mind. If these injunctions are not adhered to, yoga can bring great harm. It can lead to illness, dumbness, deafness, blindness and old age before the appointed time. But practised properly, yoga is a cure for various illnesses.

When one is practising yoga, there are various disturbances and distractions that impede the progress towards the desired goals. These are known as upasargas. For example, one might become overly attached to relations, to becoming wealthy or to attaining heaven. Noises are heard, although there are no real noises at all. Demons, gods and gandharvas are seen. All of these are illusions and have to be conquered. When the upasargas are successfully conquered, a practitioner of yoga attains various powers. These are known as aishvarya (wealth). There are eight of these powers. The first is known as anima. This enables the individual to obtain whatever object he desires from anywhere in the universe instantly. The second is known as laghima. This enables one to travel through the sky. The third power is prapti. By means of this, any object in the three worlds can be attained. The fourth power is called prakamya. This gives the individual the power to obtain all the wealth of the universe. (The difference between anima, prapti and prakamya is not very clear). The fifth power is called mahima. Through this power, one can be connected to any place or any object in the universe. The sixth power of ishita gives one the capability to cause happiness or unhappiness anywhere in the three worlds. The seventh power is vashitva. This grants the power to control other living beings and all objects. The final power is known as kamavasayita. By means of this, the individual can travel freely at will. A person who attains these powers knows no birth, death, old age, illness, happiness or unhappiness. The senses mean nothing to him. Nor do material objects. His mind is fixed only on the brahman. Everything else is unreal. Dreams and Omens Dreams and omens help people to predict the future. A person who cannot see the Pole Star (Dhruva) or the Milky Way (Chhayapatha) will die within the space of a year. If the sun seems to be faded to you, you will not live for more than eleven months. A person who dreams of vomiting gold or silver is not destined to live for more than ten months. If one's footmarks on dust or mud are not complete, one will die within seven months. If a vulture, a crow, or a dove, alights on your head, that is a reason for sorrow. That means that you will die within six months. A person whose reflection is distorted, or a person who is suddenly surrounded by a cloud of dust, will live for four or five months at the most. If one sees lightning although there are no clouds in the sky, or if one sees a rainbow in the water, the indicated life span is merely of two or three months. If a person sees that his reflection has a severed head, he will live for only one month. A person who reeks of the smell of dead bodies has but a fortnight to live. If you find that your feet are dry after taking a bath, that is a reason for great sorrow. That means that you will die within a space of ten days. The implications are the same if you find that smoke billows out of your head. A person whose thirst is never slaked, will die very soon. Death is also imminent for a dreamer who dreams of travelling southwards in a chariot drawn by bears or monkeys. The connotation is the same if one dreams of travelling southwards, accompanied by singing women dressed in black. Death is nigh if one dreams that one is wearing black clothes with holes in them. Ten days of life is all that is left if one dreams of ashes, coal, hair or dried rivers. It is a bad omen if jackals follow one around at the stroke of dawn. Death will come soon, as it will if your teeth chatter after having a bath. When a lamp is extinguished, a burnt smell lingers in the air. If you cannot smell this, you will not live for long. Other bad omens which signal

the end of life are the following; seeing a rainbow at night; failing to see one's own reflection in the pupil of another person's eye; continuous watering from one eye; a rough and blackened tongue; deafness; and blindness. There are several other bad omens. It is not the case that these bad dreams and bad omens cannot be countered. The best way to counteract their influence is to chant the mantra (incantation) om. Kalpas There was a sage named Savarni. He told the wind-god Vayu, "We know that the present kalpa is called varaha kalpa. But how long is a kalpa? And what are the various other kalpas? Please tell us the answers to these questions." Vayu said the following. There are 4,320,000,000 years in a kalpa. Each kalpa is only one of Brahma's days and one thousand kalpas constitute one year for Brahma. Eight thousand such years constitute Brahma's yuga and one thousand of these yugas are called a savana. Two thousand savanas constitute a trivrita and this is the period of time for which Brahma lives. The kalpas since the original creation were as follows. (1) Bhava. (2) Bhuva. (3) Tapah. (4) Bhava. (5) Rambha. (6) Ritu. (7) Kratu. (8) Vahni. (9) Havyavahana. (10) Savitra. (11) Bhuvah. (12) Oushika. (13) Kushika. (14) Gandharva. (15) Rishabha. (16) Shadaja. (17) Marjaliya. (18) Madhyama. (19) Vairaja. The great Vairaja Manu was born in this kalpa and his son was the great sage Dadhichi. (20) Nishada. The race of nishadas (hunters) were created during this period. (21) Panchama. (22) Meghavahana. The word megha means cloud and vahana means to bear. In this kalpa, Vishnu adopted the form of a cloud and bore Shiva on his back. It is thus that the kalpa received its name. (23) Chintaka. (24) Akuti. (25) Vijnati. (26) Mana. (27) Bhava. (28) Vrihat. (29) Shvetalohita. (30) Rakta. (31) Pitavasa. (32) Sita. (33) Krishna (34) Vishvarupa.

2. Agni Purana

Profile of Universal Creation:

Prior to Creation, Vishnu the Eternal and All Pervasive created Water and there was no day, night or time. He materialised 'Prakriti' and with its interaction with Prakriti created 'Maha Tatwa' and from the latter emerged 'Ahamkar' (the feature of the Self and Ego). Ahamkar was of three forms viz. 'Vaikarika' or Satvika, 'Thajasa' or Rajasa and 'Bhutadirupa' or Tamasika. From Tamasika Ahamkar, there was the Tanmatra of 'Shabd' or Sound which produced 'Aakaash' (Sky); from Sky was generated the Tanmatra of 'Sparsh' or the Touch which in turn created 'Vaayu' (Air). From 'Vayu' the Tanmatra of 'Rupa' or Form, enabled the emergence of Agni (Fire). From Agni, the 'Rasa' Tanmatra created 'Jal' (water). From water the 'Gandha Tanmatra' or the feature smell created Bhumi or Earth. Such is the chain reaction from Sound to Touch to Form to Rasa to Smell-all the creations of Tamasika Ahamkar. From the Rajasika/Tejasika Ahamkar, Ten 'Indriyas' or physical parts got created while the most significant physical component is 'Manas' or Mind viz. the eleventh Indriya is the product of Satvika 'Ahamkar. Then the 'Swayambhu Shakti' or the Supreme Energy generated water. He sowed a Seed (virility) into the Water and on the Water Surface, and there floated a Golden Egg or the Brahmanda, from which emerged Lord Brahma. The Golden Egg opened in two parts, one as Heaven and the other as Earth, the connecting link being the Sky. Brahma then created Earth in Water and ten directions, besides 'kaal' (Time), 'man' (mind), 'kaam' (desire), 'vani' (speech), 'krodh' (anger) and 'rati' (passion). Then emerged Vidyut (Lighting), Thunder, Clouds, Rainbows, Words and Anger. He created from His Body the Texts of Vedas (Rig, Yajur and Sama) mainly to make sure and also enable Yagnyas and other Sacred Ceremonies. He created the four Sanaka brothers, the manifestation of anger as Rudra; and the seven sons from His Powers, viz. Marichi, Atri, Pulasthya, Pulaha, Kratu, and Vasishtha. Brahma materialised half of his body as Purusha (male) and the other half as 'Stree' (Female). The 'Srishti' from the females led to that of 'Prajas'. Human Creation was made possible by the first Manu called Swayambhu Manu and his wife

Shatarupa; the couple gave birth to two sons Prayamvrata and Uttanapaada and a daughter Devahuti who married Sage Kardama. Agni Deva then described the lineage of Swayambhu Manu who included the illustrious Dhruva and Chakchusha Manu, Prachetas, Daksha Prajapati, Ashtaa Vasus (viz. Aap, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa), and Eleven Rudras (stated to be the main Rudras besides thousands and more) viz. Hara, Bahurupa, Triambaka, Aparajita, Vrishakapi, Shambhu, Kapardi, Raivata, Mrigavyaadha, Sarpa and Kapali). Thus Agni Deva described Prakriti / Maha Tatwa Srishti or Brahma Sarga, the second one was known as Tanmatra Srishta called Bhuta Sarga, the Third Srishti is 'Vaikarika' or Aindraka Sarga. The Fourth Srishti is called Mukhya Sarga or 'Sthavara' Srishti of 'Vriksha, Parvat adi' / Trees, Mountains etc. The 'Tiryagyonya' Srishti of 'Pashu-Pakshis' or animals and birds is the Fifth Srishti. The sixth Srishti is of Deva Sarga (Urthva Stotra/ higher); the seventh Sarga is Manava Sarga and the eighth Sarga is Anugraha Sarga based on Satvik as well as of Tamasika-orientation. The ninth variety is Nitya Sarga or the usual Srishti.

3. Narada Purana

Brahmarshi Narada gave a direct question to Sanaka Kumara as to which 'Karma' (Holy Action) would assure the attainment of Moksha and Sanaka replied that Yoga was indeed the unique way and 'Jnaan' backed by 'Bhakti' was the best form of Yoga- a mix of Karma Yoga and Jnaana Yoga, or a blend of 'Karma' (Action) with Bhakti (devotion). *Ahimsa Satyamakrodho Brahamacharyaa Parigrahou, Aneershyaa cha Daya chaiva yogayorubhayo samaah/* (Non-Violence, Truth, absence of hatred, Brahmacharya, Aparigraha or non acceptance, destruction of jealousy, mercifulness and benevolence- these are the features in required proportions). The person who treats the way that he himself desires to be treated is qualified for Yoga. Contrarily, the person who is overcome by envy and fault-finding might be immersed with Dhyana and Tapasya, but these noble qualities are considered futile. That is why restraint, self-control and equanimity in terms of speech, thought and action are the cornerstones of 'effective' Vishnu Puja . Given these basic pre-conditions, Pujas, Stutis, Fastings, Vratas, Purana Shravanas, Tirtha Yatras, Daanaas, Yagnas and the like assume redoubled proportions of efficiency and are truly termed as implements of Karma Yoga. The lack of distinction between Jeevaatma and Paramatma, signifying the Maha Vakyas of Vedas viz. Tatvamasi or Sohamasi constitute the basis of Vedas and forms of the *Ashtanga Yoga* viz. *Yama, Niyama, Aasana, Pranahaara, Pratyaaahaari, Dharana, Dhyana and Samaadhi*. The relevant definition is: *Yamaascha, Niyamaavaschaiva, Asanaani cha sattama, Praanaayaamah, Pratyaaaharo Dharana Dhyanamevacha, Samaadhi Munusreshthah yogaangaani Yatha kramam/* While 'Yama' denotes Ahimsa, Satya, Steya (non-stealing), Brahmacharya, Aparigraha, Akrodha, Anasuya and Daya are the constituents of Yama; Niyama' comprises of Tapas, Swadhyaya (self-learning), Santosha (contentment), Shaucha (Cleanliness), Aradhana or worship and Sandhyapasana. 'Tapa' includes meditation, Chandrayana and other Vratas which signify fastings, Pujas, Stutis etc. 'Swadhyayana' encompasses Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upaamshu or slow and distinct rendering and 'Maanasa' or recitation within while considering the meaning and context of the Mantra). 'Santosha' basically refers to mental satisfaction that the life style is smooth and contented, organised, wholesome and virtuous. 'Shuchi' means 'Bayha Shuddhi' or physical as also 'Antassuddhi' without interaction with the 'Arishat vargas' viz. Six enemies from within viz. Kama, Krodha, Lobha, Moha, Mada, and Matsara; 'Aradhana' including 'Stuti' by 'Manas', 'Vani' or vocal; 'Kriya' or Tirtha Yatras, bathings, Daanas, good deeds such as digging of water bodies/ wells, construction of Public Utilities etc. and most significantly 'Sandhyopasana'.

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Aasana is the next significant ‘Yoga Sadhana’; it is stated that there are thirty prominent Aasanas ‘Sitting postures’ viz. Padmasana, Swastikasana, Peethasana, Simhasana, Kukkutasana, Kunjarasana, Kurmasana, Vajrasana, Varaahasana, Mrigasana, Chailikasana, Krounchasana, Naalikasana, Sarvatobhadradasana, Vrishabhasana, Nagasana, Matsyasana, Vyaghrasana, Artha Chandrasana, Dandavatasana, Shailasana, Khadgasana, Mudgarasana, Makarasana, Tripathasana, Kaashtaasana, Sthanurasana, Vaikarnikasana, Bhowmasana and Veerasana. The next Yoga Sadhana is Pranaayama which could be Agarbha or Sagarbha; the Agarbha type is without Japa and Dhyana and the better kind one is while performing Japa and Dhyana. Pranayama comprises ‘Rechaka’ or exhaling air through left nose, ‘Puraka’ is inhaling through the right nose and ‘Kumbha’ is holding air as also ‘Shunyaka’ (stand-still). The right ‘nadi’ of the human beings is called ‘Pingala’ whose Deity is Surya / Pitru yoni. The left Nadi is ‘Ida’ / Deva yoni nadi whose Deity is Moon. In between the Pingala and Ida nadis is a minute and hidden nadi called ‘Sushumna’ whose ‘Adhi Devata’ or Deity is Lord Brahma. Pratyahara is the next Yoga Sadhana, by which ‘Indriyas’ or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty! Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dharana of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could. The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision. In the World, there are three kinds of feelings viz. ‘Karma- ‘Brahma’ and ‘Ubhayatmaka Bhavanas’. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu. Also, there are three kinds: ‘Para’, ‘Apara’ and Karma Shaktis. Bhagavan is the Para Shakti; ‘Kshetrajna’ is the Apara Shakti and ‘Avidya’ (ignorance) is the Karma Shakti. Indeed, Kshetrajna Shakti is dormant in all Beings; it is minimal in ‘Jada’ rupas like trees and mountains, some what weak among animals and birds, but human beings are fairly aware of the Shakti; while it is conspicuous among higher levels like Gandharvas, Yakshas and of course Devas. Like the Sky the Kshetrajna Shakti is all pervading in different ‘Rupas’; it is the awakening of that Shakti which Yoga is all about.

KUBERA THE DIKPAKA IN THE NORTH

The King of Yakshas, the unparalleled Possessor of Gems and Jewellery along with his two Shaktis Viriddhi and Riddhi and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktheadhari

Chapter Twenty One on Kubera vide Valmiki Uttara Ramaayana

Kubera is described as the grandson of Pulastya and the son of Vishrava and Devi Ilavida or Devavarnini, daughter of the Maharshi Bharadwaaja. Both the Puranas and Ramayana feature

Ravanasura, brothers as the half-blood siblings of Kubera. Vishrava, Kubera's father, also married the Rakshasa princess Kaikeshi who mothered the foursome viz. Ravana, Kumbhakarna, Vibhishana and Surpanakha. Maha Bharata regards Vishrava as the brother of Kubera, so Kubera is described as the uncle of Ravana and his siblings. When Kubera approached Brahma for the favour of superseding his father Pulastya, Pulastya created Vishrava. To seek the favour of Vishrava, Kubera sent three women to him, by whom Vishrava begot his demon children. Ravana, after acquiring a boon of Brahma, drove Kubera away from Lanka and seized his Pushpaka Vimana, which was returned to Kubera after Ravana's death. Kubera then settled on Gandhamandana mountain, near Mount Kailas, the abode of Parama Shiva.. Kuber's abode is stated as Alaka-puri.

As Ravana brothers had returned from their ten thousand years long tapasya after attaining Brahma darshana and the respective boons, Sumali Rakshasa desired to leave fo rasaatala and along with him Maaricha-Prahasta-Virupaksha and Mahodaras being Sumali's mantris. They had so decided to leave back to Rasatala since the possibility of the pressure of Vishnu's attack had since ceased too. While leaving for Rasaatala, Sumali embraced Ravana and brothers and explained: Originally this Lankapuri was actually ours only where your cousin brother Kubera had been staying; we could no doubt use the saama-daana-balaprayogaas but did not wish to use them on Kubera. But now, Ravana! do become the king here and also resuscitate Rasatala as we both could thus enjoy our partnership for ever'. Then Ravana had politely replied to his maternal grand father Sumali: ' Dhanaadhyaksa Kubera is after all my elder brother and you should not advise me in this manner.' As Ravana said likewise, Sumali no doubt kept silent for a while, but Rakshasa Prahasta of Sumali's mantri mandali intervened to say: Maha bahu Dashagriva! We have all to respect what your maternal grand father had just explained and should indeed be respected; it might not be always befitting for Veera dheera personalities like you! Let me explain a little more about your own ancestry and lineage: 'Aditi and Diti were both co wives of Pajapati Kashyapa Muni. Aditi gave birth to Devaas the present tribhuvana swaamis while Devi Diti gave birth to Daityas. Veera Ravana! In the past, all the mountains, aranyas, samudras and in fact the entire earth was under the exclusive control of Daityas. But Vishnu had in a series of battles devastated daityas and bestowed the same to deva ganaas. In that manner the same situation prevails now too between devaas and asuraas; therefore you may like to either follow the advice of your maternal grand father or not is your own choice.

On hearing what all Prahasta explained, Ravana was glad to hear his manner of convincing and felt that he should act accordingly. Then Ravana and his trustworthy nishaacharaas entered the nearby surrounding gardens and further to trikuta parvata and asked Prahasta to approach Kubera. He said: 'Prahasta! Now you may approach Kubera in your characteristic manner and explain to him of the proposal coolly. You may explain that rakshasas had all along been residing here and it may not proper to be here any further. Dheneshwara, as such you may like to leave Lankapuri now as you are fully aware of the rudiments of 'dharma and nyaaya'. Your brother Dashagriva had asked me therefore to vacate this Lankapuri as soon as possible.' Then Kubera replied: 'Nishachara! This Lankapuri was totally free as there were no rakshasas were living here as they had long ago left for Rasatala and hence as per my father's directive I had let in families versatile with 'daana-maanaadi guna sampanna prajas'. You are now welcome to utilise you too since my 'rajya and dhana vastuus' have not been partitioned after all!' So saying Kubera had left to meet his father Vishrava Muni. He explained that Dashagriva had sent his messenger and asserted that in the past Lankapuri had been under rakshasaas and as such be returned back to them. Now you should kindly advise me as to what to do. Then Brahmarshi stood up with folded hands and said:'

listen to me son carefully. Ravana had made the demand even as he had hardly entered here. He made this kind of demand to me also, and he was apparently enraged he shouted at me too in a manner that then we would all be ruined. Therefore, son! Listen to me in earnestness. Ravana's durbuddhi is ever risky as his psyche is cruel and vengeful. Hence it would be advisable to leave Lanka and shift to Kailasa parvata with your followers. There the most sancrosant of the rivers named Mandakini would be everflourishing with 'vriksha pushpa sugandhas'. Vishrava Muni further convinced Kubera that on the Kailasa Parvata, deva, gandharva, apsara, naaga, kinnara like celestial beings would be fond of touring the parvata and it should be better not to conflict with these rakshasaas, especially keeping in view the Brahma's varaprapti now.' As the Muni advised, Kubera shifted off to Kailasa Parvata with stree- putra-mantri-vahanas too for good. Then Prahasta was delighted that Kubera had already left with family and followers and reached Ravana of the news with happiness, and that he might take over the sovereignty of Lanka samrajya. Then Dashagriva along with his family members, followers, and rakshasa sena entered the Lankapuri. Then the nishaacharaas had duly celebrated Ravana's rajyabhisheka and in no time rakshasas from all over got gradually yet most contentedly settled at Lanka samrajya. Meanwhile, as per his respected father's instructions, Kubera settled down at the Kailasa prarvata atop and created Alkapuri on the lined of Indra's Amaravati.

Ravana performed the weddings of sister Shurpanakha with Danava Maya's son Mayaavi, Maya's daughter Mandodari, Vajrajjala Danava's daughter with Kumbhakarna and Shailusha gandharva's daughter Sarama with Vibhishana. After Ravana's rajyabhisheka of Lankapuri, he was concerned of his only sister Shurpanakha. While taking a joy ride in one 'udyanavana' in the outskirts of Lankapuri where only pashu- manushayas move about, Ravana had casually seen Diti Putra Maya Danava and asked him about his background. 'In the distant past, there was an apsrara kanya of swarga loka Hema who was married to me and for some thousand years comfortably having built a Swarna Nagari by 'maaya' but she went away suddenly on some duty of Indra Karya and was yet to return leaving me alone for the last 14 years now leaving me with a daughter and two sons named Mayavi and Dundubhi'. Then Ravana introduced the danava putra about himself as the Lankapui's King Ravana as the Pulastya poutra Vishrava's putra Ravana now proposing his sister Shurpanakha to Danava putra Maayavi. That was how Lankeshvara Ravana performed his sister's wedding. Further, Danava Maya proposed his daughter Mandodari to Ravana by holding her hands and said: 'Raja! This is my daughter Mandodari, do kindly accept her as your queen'. Thus the 'panigrahana' was duly performed as agni saakshi.' Then Agastya Muni annotated to Shri Rama that nodoubt Maya Danava was fully aware of Ravana's 'krura pravritti' yet being the descendent of Pulastya and Brahma had taken the risk. Then having successfully executed his sister's and his own weddings returned back to Lankapuri and performed the weddings of his brothers Kumbhakarna and Vibhishana; Virochanakumara Bali Chakravarti's douhitri or grand daughter named 'Vajrajjvaala' to Kumbhakarna and Gandharva Raja Shailusha's daughter 'Sarama' the 'dharma tatwa jnaani' to Vibhishana. Devi Sarama was born on the banks of the famed Manasarovara as her mother cried out : 'Saro maa vardhasya'; in the confusion of prasava kaala, the mother's expression was Sarah maa! And thus the name of Sarama! In due course Devi Mandodari was blessed with a son Megha naada since Lankapuri was resounded my megha garjanaas and hence Ravana himself named the son as 'Meghanaada' who eventually turned be as Indrajit or who defeated Indra himself.

As Kubera came to learn of Dashagriva's unbridled behavior of cruelty and the resultant misdeeds, he sent an emissary to Ravana and explain of his brother's affection and to kindly abstain from his instant rage on his gandharvas. Initially the emissary called on Vibhishana who welcomed him and asked him as

to why he wished to visit Lankapuri and he replied to call on King Ravana with a message. Then he saw Ravana who sent the this message from Kubera: Maha Raja! Your brother Kubera had sent this message for you thus as his parents both belong to 'sataachaara' background. As in your case. Dashagriva! So far you have not done me justice and request you to tread the path of justice at least now. You had destroyed 'nandana vana' as I had seen myself. You had brutally killed Rishi Maharshis as I had come to learn. You had also started harassing some select DevatasRakshasa Raja! Do please recall that had been constantly insulting and harassing me also frequently. Yet I have been taking these affronts as childish immaturity of mind. I would now like to make an appeal to you to reorient your misled psyche. I have now been performing Roudra Vrata with self restraint having reached the himalaya shikhiras. There I have had Bhagavan Maha Deva's divya darshana. I tried to then look around and as my good fortune would have it I saw Devi Parvati Mother too as Rudrani was standing with an unparalleled swarupa. Owing merely to Her kindness my left eye rolled out tears even as my right eyesight was full of sand as of pingala varna or of red colour as Rudra Deva was Nilohita or of blue colour. Thereafter I mounted another peak of Kailasa and performed rigorous tapasya for eight hundred years with silent concentration and self control. As I was doing so,Bhagavan Maheshwara made His 'saakshaatkaara' and said: Dharmagina Dhanshwara! I am pleased with your performance of this unique Roudra Vrata as you have the glory of performing this vrata next only to me. Devi Parvati's celestial vision made you to roll tears from your left eye and your right eye with sand with pingala varna. Hence your name and fame should now onward be titled as 'Ekaakshipalingi'! Thence forward I have had established firm rapport and empathy with Bhagavan Shankra. Ravana! therefore you try to erase your 'kula kalanka' as supreme celestials and rishi maharshis had already been keenly engaged in your deep disaster too soon! As Kubera's messenger repeated Kuera's message, Ravanaasura with his red eyes and passionate ferocity pounded his teeth and replied to the messenger: I have indeed understood the substance of the message and neither your master nor even you would be left free with life. Why this emphasis on Kubera's great goodwill of Maha Deva vis a vis that of mine! I am indeed unable to contain myself! So far I have had retained my patience presuming that Kubera happened to be my cousin brother till now, but he had transgressed the outside limits. Now I have arrived at this conclusion that I should conquer trilokas with the strength of my hands and willpower. Right at this very moment I should despatch all the 'chatur disha lokapalakas' to Yama loka. So saying Ravana drew out his sword and killed the messenger to pieces and asked the rakshasaas around to enjoy the flesh. Then Ravanasura along with six mantris and their senaas too attacked Yaksha sena and having succeeded forced entry Kubera Bhavana Dwaara.

Having killed Kubera's messenger, the highly infuriated Ravana then got readied to attack Kubera, along with his six ministers named Mahodara-Prahasta-Maaricha- Shuka- Saarana- and Dhumraaksha. The Ravana sena crossed cities, villages, rivers, mountains, forests and so on and reached Kailasa Parvata on which Kubera and the yakshas.As the Yaksha sena and the Rakshasa sena got confronted each other, the Ravana mantri sena even of six each of them confronted each of thousand strong yaksha sena. Both the sides of yaksha-rakshasa veera sainikaas exchanged gada-musala-shakthi- tomaras in a manner that the surroundings of the parvata as though Kailasa itself was trembling with vibration. Ravana sena attacked Yakshaas as though agni jwalaas reinforced with 'maha vaayu pravaahaas' blazed forth berserk. As the wild winds shatter off even thick black clouds, Mahodara-Shukaaadi maha mantri senaas had systematically destroyed the ever defensive yaksha left overs. How many of Yakshaas indeed had been survived with their parts destroyed or while their faces crumbled down with their teeth still intact! Some having been frightened and fallen to earth were mutually pacifying each other. Some were dazed as

having fallen down like the speedy river water flows seeking to reach the banks. Some of the Yaksha soldiers had swiftly reached veera swarga, some gazing the proceedings of the battle along with deva rishi samuhaas while still in queues waiting for their turn for entry. At that juncture of the battle Kubera despatched ‘Samyodhakantaka Veera Yaksha Veera’, who attacked Rakshasa Maaricha like Vishnu would hurl his maha chakraayudha and the rakshasa fell deep down the kailasa parvata on earth. Having thus tossed down the Parvata, Maaricha took some rest returned and started confronting ‘Samyodhakanataka’ once again as the latter ran away and stood frightened. Meanwhile Dashagriva sought entry in the Kubera dwaara and was resisted by the dwaarapalala Suryabhaanu and punched the Mahasura Ravana by forcefully lifting the gates of the gate and smashed Ravana as the latter’s blood flowed out nodoubt yet in tune with Brahma vara to Ravana was the least affected smacked back the dwaarapalaka as he was frightened and ran away. Thus, being totally unable to resist Ravana, yaksha sena found that they were neither able to resist nor defeat Rakshasaas nor save themselves.

Ravanaasura along with mantris and rakshasa sena attacks Yaksha sena and Dikpati -Dhanapati Kubera and after a remarkable victory seizes pushpaka vimana for ever and returned to Lankapuri

As thousands of Yaksha Veeraas fled away, leaving behind countless yakshas were smashed to death, one Maha Yaksha named Manibhadra encountered Ravana and having led four thousand Yaksha Veeras as per Kubera’s instruction. They were fully readied with gada-musala-praasa-shakti-tomara-mudgaraas and assaulted as they encouraged each other asserting that they should never leave a single rakshasa from death or while exchanging their ayudhas from each other. In fact while witnessing the killing sprees of rakshasaas, even Brahmavaad Rishis too were taken aback with surprise. But alas! Rakshasa Prahasta killed one thousand yakshas, Maareecha made two thousand yakshas downed to dust. Indeed! This easy way of fighting at ease irritated Dhumraksha and having got into vehement cruelty assaulted with his ‘maayaa maya’ methodology and threw his ‘musala’ at the chest of Manibhadra. In turn, Manibhadra lifted his mace and having revolved it a few times battered at the head of Dhumraksha who fell down while ‘rakta pravaahaas’ were resulted. Dashaana on seeing this got enraged and hit three shakti ayudhaas simultaneously at the headgear of Manibhadra who was also reputed as Paarshvamoulika fled away by Ravana’s prahaara, realising that the latter was invincible any way. It was at that time that Kubera himself was visible from a distance along with two of his mantris named Shukra and Prousthapada. A little while later, Kubera addressed his first cousin Ravana as follows: Durbuddhi Dashagriva! Even after my sending across my considered advice, you have shamelessly attacked your co-brother and as you should finally had dropped in the hell, then only you would learn of that advice. Could those evil minded personalities like you having been puffed up with poisonous avarice ever absorb the purport of karma phala jnaana! Even after attaining success by such ways and means, if were not abided by dharma which devas abhor about, such success is merely sporadical and truly transcient. But most unfortunately right now this everlasting truism being the nature of incomprehensibility and a mystery. *yo hi māṭṛh piṭṛn bhrātṛn ācaryānś cāvamanyate, sa paśyati phalam tasya pretarājavaśam gataḥ/ adhruve hi śarīre yo na karoti tapo ’rjanam, sa paścāt tapyate mūḍho mṛto dṛṣṭvātmano gatim/ kasya cin na hi durbudheś chandato jāyate matiḥ, yādrśaṁ kurute karma tādrśaṁ phalam aśnute/ buddhiṁ rūpaṁ balaṁ vittaṁ putrān mātṛmyam eva ca, prapnuvanti narāḥ sarvaṁ svakṛtāḥ pūrvakarmabhiḥ/* He who betrays mothers and fathers, brahmanas and gurus of maturity and wisdom would be the natural preys of ‘paapa bhogata’ and thus of dishonoured victims of Yama dharma raja. This body of ours is truly transcient and once being ignorantly or well knowingly commit duraacharaas post death then there could be no retrievability ever possible. Paapaphala is merely the root of ‘duhkha maha vriksha’ and is certainly

not transferable. Mudhatva and Papatva are the such two branches of a Vriksha as would poison hastening its destruction. Karma and phala lead each other as being the nature of existence, since as one sows so is reaped. All the Beings on earth get bestowed with 'samriddhi- sundara rupa-bala-vaibhava-veerata-yukta santaana trupti only by 'punya karma anushtaana'. As Kubera concluded his explanation thus, he hit his gada ayudha on Ravana's head and thus led to mutual 'ayudha prahaaraas'. Kubera released his 'agneyastra' which was equalised with Ravana's 'vaarunastra'. Then Ravana revealed his numerous forms of tigers, wild boars, clouds, mountains, seas, maha vrikshas, daityas and so on. Then Ravana upheld his mighty 'gada' and thumped on Kubera's head as the latter like a maha ashoka vriksha fell down on to earth. Thus Ravana was puffed up with triumph against Yaksha Raja Kubera the Dhanaadhyaksha- Dikpati- Dhrama dhvaja and seized the Pushpaka Vimana right under his unique control. That Pushpaka is decorated its interiors with golden pillars with vaidurya mani toranas and pearl laced net works of magnificence while its exteriors with rich vriksha sampada which would yield sweetest fruits and of a plethora of fragrant flowers all the seasons, be it summer or winter or rains. Thus Ravana with all his followers flew down the Kailasha shikharas on to Lankapuri with sensational victory.

Chapter Twenty Two - Ganesha and Shiva Puranas

Ganesha Purana :

1. Ganesha suppresses Kubera's arrogance:

By His very name, Vinayaka is a Jnaana Swarupa or the Symbol of Wisdom and Knowledge. Yet, any third party seeking to exhibit their own supremacy - especially by Devas, He could hardly stomach the false superiority. Lord Kubera the King of Yakshas once hosted a lavish feast and among other dignitaries called on Shiva and Parvati; the noblest couple responded that due to their preoccupations, they might have to regret but would ably deputise Lord Ganesha. At the scheduled time and day, all the Devas arrived and Ganesha too. Kubera was so happy as streams of Deva ganas were arriving at Alkapuri and felt proud of himself. Ganesha too arrived and showed off condescendingly remarking to other dignitaries nearby that Parvati Parameshvaras were busy and deputed Vinayaka instead. Then the dinner commenced with great pomp, while the invitees had thoroughly enjoyed the nine course dinner. Meanwhile however Ganesha whose appetite was unending made thousands of servers kept their beelines gasping and tottering the supply lines. As the three crore strong Deva Ganas were bemused witnessing the failure of lakhs of servers and cooks alike, Kubera was put to shame and ran to Parameshvara couple to Kailasha with a fist full cooked rice by way of his offering to the illustrious Universal Parents of Maha Deva and Maha Devi. Ganesha with dissatisfied appetite too was already present there with His parents. The benign parents found a gasping Kubera running from Alkapuri to Kailasa cowed down and demoralised while prostrating Shiva- Parvati- and above all to Ganesha too.

2. Maha Muni Koundinya further informed Indra about Loka sanchaari Narada's visit to Lord Ganesha Himself. The latter was delighted and after the preliminary formalities asked Narada about the latter's latest visit earlier to Bhuloka. Narada referred to Mithila and its King Janaka. The King was a renowned dharmatma, daana karta, vigjnaana vetta, and Maha Jnaani. Narada further exclaimed whether the glory and popularity was essentially to Ganesha Puja. Then Ganesha desired to test the King and approached him as a Kushthi (leper) and very old brahmana with unbearable body odour spitting blood all over and with halted body movement. Even urchins avoided the leper and crowds of the public ran away. He reached the rajadwaara and

declared to the guards in shouting and highly agitated tone that he wished to dine along with the King. Informed by the secret agents of the arrival of the old leper brahmana, King Janaka wondered that Lord Parameshwara Himself might have arrived at the gate and wondered that his glory on earth might be recorded in human history! As the decrepit old kushthu brahmana strutted in tremblingly, the King instructed for food be served at once and disregard of all types of manners ate away the varied specialties of royal food delicacies without break. Then he remarked that the host King no doubt spread away delicacies no doubt and he thought that the hapless hungry leper would eat it like a raksha, but had the Majesty realised that the citizens of the Kingdom had felt that the 'dhaanya' was looted by the King through his middle men landlords; this was why the King needed to be alerted ! The King put down his head in shame as the beggar leper left in disgust and he went around the city and did the prachaara among the houses of the Kingdom that the King ignored the Public interest! The public kept quiet without reaction as after all they could not afford to do so. '

Then Ganesha he entered the home of poverty stricken 'dwija dampatis'/ brahmana couples named Trishira and Dampati. The poor brahmana couple who merely squatted on earth in half nakedness as mosquitoes and worms were spread out. They were however immersed in Ganesha Puja with pushpas and patras. At the end of the puja, they offered the left over puja dravyas viz. the pushpa patras to eat even by self denial. Ganesha smiled and remarked that he had just returned from the dining table of the King but the panchabhakshya bhojana offered there could not give him as much of contentment as their offering with bhakti even to a miserable leper like him. He stated: *Mithilaadhipateh keertim shrutvaaham khshudeto bhrusham, tripikaamaha samaayaato nasa triptim mamaakarot/ Karmanaa daabhikenaiva satvam parirakshate, mama truptikaram kinchidgrihe chedasti deeyataam/* Could the show of 'dambha' - self pride-in the 'mahaa daanaas', dharma karmnas like yagnas and charities of a King be weighed against genuine devotion! Therefore do offer me the left over patras after the puja. The Brahmana couple exclaimed as to how the ocean like royalty and his unimaginable food saturated with niceties be comparable with a drop of water! Then Ganesha appeared before them and said that nishkama karmas with truthful devotion ought to be commended most certainly and should secure moksha to the brahmana couple. Meanwhile, King Janaka who was put to shame by the leper brahmana, visited every household of the poor and resorted to 'annadaana' and gradually improved his name as an 'annadaata maha raaja'. He also visited the abode of the brahmana couple and equipped it with all facilities. After performing the acid like testing of King Janaka, Ganesha returned to Indra and asked him to donate him that much gold as equivalent to 21 durva yugmas. Indra asked his wife Shachi Devi who sent a messenger to Kubera. The latter exclaimed that Shachi had apparently fallen a prey to the vyaamoha for Indra and that was why she asked for a meagre weight of 21 durva yugmas but why not much and far more! Any way Kubera called for 21 durva yugmas and placed a small quantity of gold but the weighing balance did not even move. More gold was placed but to no movement; further gold was weighed too but no movement again and again; the entire gold stock of Kubera's treasury which was of mountain heaps too failed the balance. He ordered in desperation that the entire gold from all over Alkaapuri be placed on a huge balance against the paltry durva yugmas of 21 then again there a was no success. Meanwhile Indra arrived on his Iraanata Elephant and brought all the gold in swarga loka yet again to no avail! Shiva, Vishnu, Kubera, Varuna, Indra, Agni, Marutaadi Devas along with Deva, Devarshi; Siddha, Vidyaadharas arrived at the Ashram of Maha Muni Koundaya.

Shiva Purana

Bhagavan Siva decided to reside at Kailash nearby Kubera's abode

Narada Devarshi sought explanations from Brahma as why did Bhagavan Siva decide to reside in Kailasa? Brahma explained thus: A Brahmana named Yogadutta, an expert in performing Soma Yajna, had a son Gunanidhi a Scholar but got attracted to evil ways like gambling. Yogadutta became angry and abandoned Gunanidhi and even his wife. Having become highly remorseful, Gunanidhi left his home and on one night reached a temple where Siva's devotees were observing the 'Sivaratri' fast and heard the Stories of Siva's greatness and hymns. But being hungry he sought to steal some fruits and light up a lamp which was almost dim by tearing his cloth and re-lighting it. But the devotees caught him, mistook him as a thief, thrashed him up and he died. The 'Yamabhatas' or the followers of Lord Yama arrived and planned to take away the soul of Gunanidhi; but Sivaganas were happy with Gunanidhi and took him to Sivaloka instead since he spent 'Sivaratri' fasting in a Siva temple, observed the whole night hearing Siva's stories and hymns and even lit up a lamp with his own cloth piece as a vick. In the next birth, Gunanidhi became a King of Kalinga as Dama and a staunch devotee of Siva, ordered his subjects to observe Siva Pujas and Sivaratri fasts compulsory and thus got endeared by Bhagavan. In the subsequent birth Gunanidhi/ Dama became **Kubera** as the King of Alkapuri. During the next Kalpa named 'Meghavahan', the same Gunanidhi of the previous births, became the King of Alkapuri as Vishravan, (the grandson of Sage Pulastya-Brahma's manasa putra) and as an unparalleled Devotee of Bhagavan Siva did penance for lakhs of years; Siva and Bhagavati Uma were pleased and appeared before Gunanidhi / Kubera / Vishravan but the radiance of their appearance blinded him and when he regained the yogic sight the devotee became instantly so possessive of Bhagavan that even Uma should not be so near to Bhagavan! Immensely pleased, Bhagavan decided to shift His residence to Kailash Mountain which was nearby Alkapuri and ordered Visvakarma to build His permanent residence there!

Chapter Twenty Three on Kuber -Lakshmi Puja Vidhi on Dhanteras Day of Deepavali

Kubera the treasurer of the Universe is worshipped along with Bhoga Bhagya Lahshmi as follow:

1. Kubera Dhyana:

Manuj-Brahma-Viman-Sthitam, Garuda-Ratna-Nibham Nidhi-Naykam, Shiva-Sakham Mukutadi-Vibhushitam, Var-Gade Dadhatam Bhaje Tundilam/

May we pray the magnanimous Kubera, who mounts on human-form chariot, who is the master of all the Nidhis or treasures like Garuda Deva the who is friend of Shiva, as adorned with crown and other Jewelleries and with one hand in Vara-Mudra and carry a mace / gada in the other hand.

2. Aavaahana:

After Dhyanam of Kubera, invoke Him with following Aavahana Mantra with folded hands

*Aavahayami Dev! Tvamihayahi Kripam Kuru,
Kosham Vardhdaya Nityam, Tvam Pari-Raksha Sureshwara/*

Deva Kubera! May I appeal to you to be with me for ever and to oblige me. Please protect and enrich my treasure and its riches.

3.Pushpanjali with Sukhaasana

*Nana–Ratna–Samayuktam Kartya–Swar–Vibhushitam
Aasanam Dev–Devesh! Preetyartham Prati-Grihyataam/*

Kuber-Devay Aasanarthe Pancha-Pushpani Samarpayami /

Deva Kubera! Please accept the golden seat decorated with different types of jewels for my pleasure.
Hence, I offer five flowers for the seat to you Kuvera Deva/.

4. Upachaara Puja

After this be performed then the Kuber Puja with Chandan, Akshata, Pushpa, Dhupa, Deep and Naivedya while chanting following Mantras.

Om Shri Kuberaya Namha Padyom Padhyam Samarpayami /

Om Shri Kuberaya Namha Shirsi Arghyam Samarpayami /

Om Shri Kuberaya Namha Gandhakshatam Samarpayami /

Om Shri Kuberaya Namha Pushpam Samarpayami /

Om Shri Kuberaya Namha Dhoopam Ghrapayami /

Om Shri Kuberaya Namha Deepam Darshayami /

Om Shri Kuberaya Namha Naivedyam Samarpayami /

Om Shri Kuberaya Namha Achamaniyam Samarpayami /

Om Shri Kuberaya Namha Tamboolam Samarpayami /

Shri Kubera Nava Upchara PujanaMantra

5. Paja Sammarpana:

After doing Pujan as described above, take Gandha, Akshata and Pushpa in left hand and leave them over or near the chest with right hand while chanting following Mantra.

Om Shri Kuberaya Namha/Anen Pujanen Shri Dhanadhyaksha-Shri Kuber Preeyatam /

Namo Namah /

Shri Kubera Puja Samarpan Mantra thus/ Aneka aneka naaskaaraas to you Kubera Deva!

ISHAANA THE DIKPAALAKA OF NORTH EAST

Ishaana be along with other Ekaadasha Rudras viz. Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni who are all angry and red eyed, armed and mighty, frightful and revolting, fiery mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis

and Matriganas, Rudranis and Pramadhaganas making ‘Attahasas’ or reverberating screeches and so on. The origin of Parama Shiva’s ‘Ekadasa Rudra’ manifestations was as daityas were constantly distressing Devas, the latter approached Sage Kashyap who too felt quite upset with the evil actions perpetrated by the Demons and desired to secure a lasting solution to punish the Demons. He executed a rigorous ‘Tapasya’ to the most merciful Shankara who appeared and rewarded with a windfall that soon the tribulations by Daityas would vanish as He would bless Devi Surabhi with Eleven Expressions as Eakadasa Rudras to wipe out the Daityas engaged in the tortures by the Demons. The Ekadasa Rudras were: Kapali, Pingal, Bheem, Virupaksha, Vilohit, Shastra, Ajapaada, Ahirbudhya, Shamshu, Chand and Bhava. A whole generation of Demons was indeed wiped out by the Grace of Maha Deva.

Chapter Twenty Four on 1. Pancha Mukha or Five basic Faces of Shiva- 2.Ashta Shiva Murtis- Dasha Shakti Rupas- Ekaadasha Rudras incuding Ishana and 3. Pancha Mukha Dhyana

While narrating the contents of *Shata Rudra Samhita* of Shiva Purana of Maharshi Veda Vyasa, Suta Muni addressed the congregation of Sages commencing the five major incarnations of Bhagavan Shiva: Sadyojata, Vamadeva, Tatpurusha, Aghoresha and Ishana.

The Sadyojata incarnation of Bhagavan in white colour was to bless Lord Brahma to initiate the process of ‘Srishti’(Creation), looking *Westward* and the Invocation of relevance is:

Sadyojatam prapadyaami Sadyojathaayavai namo namah/ bhavey bhaveynaati bhavebhasvamaam Bhavodbhavayanamah/

From the body of Sadyojata, four disciples were created viz. Sunad, Sunandan, Visvanandan, Upanandan. Greetings to Sadyojata Shiva are: *Vandeham Salalam kalankarahitam Sthonormukham paschimam.*

The Vamadeva incarnation of Shiva has red complexion, looks *Northward* in deep meditative posture and is along with four sons created from His physique viz. Viraj, Vivah, Vishok and Visvabhavan for blessing Lord Brahma to preserve and heal the objects of Creation.. Invocation to Him states:

Vamadevaya namo Jyeshthaya namah Jyeshthayanamo Rudraya namah Kalaaya namah kalavikaranaya namo balavikaranaya namo balaaya namo balapramadhanaya namah Sarva bhuta damanaaya namo manonmanaaya namah. Greetings to Vamadeva are: *Vandey Purna Sasaanka mandala nibham Vaktram Harasyottharam.*

Shiva’s incarnation of Aghoresha looks *South* and of blue complexion representing destructive/ regenerative energy and Invocation to Shiva states:

Aghorebhyo thagorebhyo ghora ghoratarebhyaha/ Sarvebhyassarva sarvebhyo namasthe astu Rudra rupebhyah. The sons of Aghora Shiva are Krishna, Krishna Sikha, Krishna Mukha and Krishna Kantha dhari. Greetings to Aghora states: *Vande Dakshina -meeswarasya kutila bhrubhanga Roudram Mukham.*

Tatpurusha is the Eastward incarnation of Maha Shiva being of yellow complexion and of deluded or misled Purusha. Invocation to Tatpurusha states:

Tat Purushaya vidmahe Maha Devaaya dhimahi tanno Rudrah Prachodayaath. Salutation to this aspect of Shiva is: *Vande Siddha Suraasurendra namitam Purva Mukham Sulinaha.*

Finally, Ishaana facing South East is Sada Shiva who is Eternal, Omni Potent and Omni Present. The Prayer to Him states:

Ishanassarva Vidyanam Eswarassarva Bhootanam Brahmadhi patir Brahmanodhi pathir Brahma Sivemo astuh Sada Sivom!

2. While many Incarnations of Shiva are cited, the most significant additions to the Pancha Mukhas or Five Faces of Shiva are described as Ashta Murtis (Eight Idols) viz.

Sharva, Bhava, Rudra, Ugra, Bhima, Pasupati, Isana, Maha Deva. Bhava, Rudra and Sharva represent the Five Elements of Earth, Water, Fire, Ether, Sky as also Sun, Moon, and Kshetrageya or the Supreme Soul. Bhagavan Shiva is Sharva and omniscient. He is Bhava or the bestower and merciful. He is Rudra the corrector or punisher, if need be. He is spread out the whole Universe and is present 'Bahyantara' or inside-out of each being thus manifested as Ugra rupa. He who fulfils the wants of every animate or inanimate being and destroys all kinds of difficulties is called Bhima. To those who are unable to pull out themselves from their worldly chains of desires, relationships, senses of earthly belongings and so on, Bhagavan manifests as Pasupati. That Shiva who is noticeable in the most radiant form of Sun on the Skies and stands evidence to every being's actions and sufferings is called Ishana. Shiva who provides coolness and happiness to every being as manifested in Moon is known as Maha Deva.

3: Pancha Mukha Dhyanam

Nidhana pataye namah/ Nidhanapataantikaaka namah/ Urthvaaya namah/ Urthvalingaaya namah/ Hiranyaaya namah/ Hiranyalingaaya namah/ Suvarnaaya namah/ Suvarnalingaaya namah/ Divyaaya namah/ Divyalingaaya namah/ Bhavaaya namah/ Bhavalingaaya namah/ Sharvaaya namah/ Sharvalingaaya namah/ Shivaaya namah/ Shivalingaaya namah/ Jvalaaya namah/ Jwalalingaaya namah/ Atmaaya namah/ Atmalinaayanamah/ Paramaayanamah/ Paramalingaayanamah/ Etat Somasya Suryasya sarvalingaayam sthaapayati paanimantram pavitram/

Nidhana Pati: Maha Pralaya Kaaraka and Saakshi Shiva -Dissolver of the Universe; Nidhana Pati -Marana Karta -Destroyer of Beings Shiva; Urthvaaya- Beyond Maha Maya Shakti; Urthva Lingaaya looking 'upwards' Urthva Lingaaya: Chicchakti chinna Shakti uktaaya or He with Shiva Shakti or the might of overpowering Maha Maya Shakti; Hiranyaaya or Hita Ramaneeya Rupaaya or the personification of benevolence; Hiranya Lingaaya; the form of Golden Linga Swarupa being the emblem of 'dharma' or virtue; Suvarnaaya or of excellent shine and splendour; Suvarna Lingaaya: The Unique Linga surfiety with golden glory; Divyaaya or of Dyuloka Sukha Swarupa or of Celestial Face of Contentment; Divya Lingaaya or Deva Loka Sthita Linga kaarayaaya or He who established Himself to bestow divine powers to Devas; Bhavaaya or the Basic Cause for the of concept of 'Samsara' or family life; Bhava Lingaaya or Shiva Linga whose intense devotion would provide happiness to 'Pranis'; Sharvaaya or He who destroyed the demon Tripuraantaka and got the encomium of Sharva; Sharva Lingaaya or the emblem of evil-destroyer; Jwalaaya or Representation of Fierce flames recalling the event of fooling Bhasmasura managing the latter's head to flames in Mohini Avatara; Jwalalingaaya or the representation of burning evil to ashes; Atmaaya or Parameshwara the Eternal Unknown; Atma Linga the symbol of Soul within every Being as the Antaratma; Paramaya : The Supreme Power; Parama Lingaaya or the manifestation of the Supreme Unknown; may these Parama Lingas with the pratyaksha Surya Chandras as the visions be installed with Pavitra Mantras for Universal Peace, Prosperity and self-purification.

*Sadyojaatam prapadyaami Sadyojaataaya vai Namoh namah, Bhavoh bhavoh naatibhavoh bhavasva maam
Bhavodbhavaah namah/*

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

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

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

Aghorebhyotha ghorebho ghoratarobyah, sarvatah Sharva sarvebhyo namaste astu Rudrarupebhyah/

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

Tatpurushaaya vidmahe Maha Devaaya dheemahi, tanno Rudrah prachodayaat/

Looking ‘eastward’, Maha Deva is that Virat Purusha as the Supreme Power of the Universe as Rudra be invoked to seek His pardon of committing wrong doings consciously or other wise and blessings by His benign countenance.

*Ishana sarvavidyaanaam Ishwarah sarvabhutaanaam Brahmaadhipatih Brahmanodhipatih Brahmaa
Shivome astu Sadaashivom/*

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

*Namo Hiranyabaahave Hiranyavarnaaya Hiranyarupaaya Hiranyapatayembikaapataya Umaapataye
Pashupataye namoh namah/*

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

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

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

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

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

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

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

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

Chapter Twenty Five on Shata Rudreeyam

Vyasa uvaacha: Prajaapateenaam Prathamam Tejasaam Purusham Prabhum, Bhuvanam Bhurbhuvam Devam Sarva lokeshvaram prabhum/ Ishaanam Varadam Paartha drishnavaanasi Shankaram, tam gaccha sharanam Devam Varadam Bhuvaneshwaram/ Mahaadevam Mahaatmaanam Ishaanaam Jatilam Shivam, Tryaksham Mahaa bhujam Rudram Shikhinam Cheera vaasanam/ Maha Devam Haram Sthaanum Varadam Bhuvaneshwaram, Jagatpradhaanamadhikam Jagatpreetamadheeshvaram/ Jagadyonim Jagadveepam Jayanam Jagato gatim, Vishvaatmaanam Vishyasrujam Vishvamurtim Yasha-svinam/ Vishveshvaram Vishvavaram Karmanaameeshvaram Prabhum, Shambhum Svayambhum Bhutesham Bhutabhavya bhavodbhavam/ Yogam Yogeshvaram Sharvam Sarvalokeshvareshvaram, Sarva-shrashtham Jagatcchreshtham Varishtham Parameshthinam/ Lokatraya vidhaataaramekam Lokatrayaashrayam, Sudurjayam Jaganaatham Janma mrityu jaraatigam/ Jnaanaatmaanam Jnaana gamyam Jnaana shreshtham Sudurvidam, Daataaram chaiva Bhaktaanaam Prasaadavihitaan Varaan/ Tasya paarishadaa Divyaarupairnaanaavidhairvibhoh, Vaamanaa Jatilaa Mundaa Hrasvagreevaa Maho -

daraah/ (10) Mahaa kaayaa Mahotsaahaa Mahakarnaasthathaa Pare, Aaananaairvikritaih Paadaih, Paartha Veshaischa Vaikritaih, Eedrisyaissa Mahadevah Pujyamaano Maheshvarah, sa Shivastaata Tejasvi prasaadaadyaatitegratah/ Tasmin ghore sadaa Paartha Sangraame rohamarshane, Drounikarna kripairguptaam Maheshvaasaih prahaaribhih/ Kastaam Senaam tadaa Paartha manasaapi pradhar - shayet, Rite Devaanmeheshvaasaad bahurupaam Maheshvaraat/ Sthaatumutsahate kaschinnatasminn - agratah Sthite, nahi bhutam samam tea trishu lokeshu vidyate/ Gandhenaapi sangraame tasya kruddhasya shatravah, Visangjnaa hata bhuyishthaa vepanti cha patatimcha/ T asmai namastu kurvanto Devaattishthanti Vaidivi, ye chaanyee maanavaa lokeyecha swargajito naraah/ Ye bhaktaa varadam Devam Shivam Rudram Umaapatim, iha loka sukham praapyate yaanti paramaam gatim/ Namaskuru - shva kounteya tasmai shaantaaya va sadaa, Rudraaya Shitikanthaaya Kanishthaaya Suvarchase/ Kapardine Karaalaaya Harayaksha Varadaaya cha, Yaamyaaaraaktakeshaaya Sadvritte Shankaraa - yacha/ (20) Kaamyaaaraaktakeshaaya Mundaaya Kanishthaaya Suvarchase, Bhaskaraaya Suteer - thaaya Devadevaayaramhase/ Ushneeshane Suvaktraaya Sahasaakshaaya meedhushe, Girishaaya Sushaantaayapataye Cheeravaasase/ Hiranya baahave Raajannugraaya pataye dishaam, Parjanya patayechaiva bhutaanaam pataye namah/ Vrikshaanaampataye chaiva Gavaam pataye tathaa, vrikshair - aavritakaayaaya sevanye madhyamaayacha/ Sruvahastaaya Devaaya Dhanvine Bhargavaayacha, Bahurupaaya Vushvasyapataye Munjavaasase/ Sahasra shirase chaiva Sahasranayanaayacha, Sahasra baahavechiva Sahasra charanaayacha/ Sharanam gaccha Kounteya Varadam Bhuvaneshvaram, Umaapatim Viruupaaksham Dakshamyagjna nibarhanam/ Prajaanaamvatimavyagram Bhutaanaam - patam Avyayam/ Kapardinam Vrishaavartam Vrishanaabham Vrishadhvajam/ Vrishadarpam Vrishapatim Vrishashringam Vrisharshabham, Vrishaankam Vrishabhodaaram Vrishabham Vrishabhekshanam/ (30) Vrishaayudham Vrishasharam Vrisha bhutam Mahashwaram, Mahodaram Mahakaayam Dveepicharmanivaasinam/ Lokesham Varadam Mundam Brahmanyam Braahmanapriyam, Trishula paanim Varadam Khadgacharmadharam Shubham/ Pinaakinam Khadgadharam Lokaanaam Patimeeshvaram, prapadye sharanam Devam sharanyaam Cheeravaasanam/ Namastasmai Sureshaaya yasyavaishavanassakhaa , Suvaasase namo nityam Suprataaya Sudhanvine/ Dhanurdharaaya Devaaya Priyadhanvaaya Dhanvine, Dhanvantaraaya Dhanushe Dhanvaachaaryaaya te namah/ Ugraayudhaaya Devaaya namassuravaraaya cha, Namostu Bahurupaaya namaste Bahudhanvine/ Namostu Sthaanave Nityam namastasmai Sudhanvine, Namostu Tripuraghnaaya Bhavaghnaaya cha vainamah/ Vanaspateenaam Pataye Naraanaam pataye namah, Maatruunaam patayechaiva Ganaanaam patayenamah/ Gavaamcha pataye nityam Devaanaam pataye namah/ Puushno danta vinaashaaya TryakshaayaVaradaayacha, Haraaya Neelakanthaaya Svarnakshaayaavai namah/

Maharshi Vyasa underscored that Maha Deva Ishana the superior to Prajapati Maha Purusha and asserted that Ishana- Ishaanam sarvavidyaanaam Ishvarassarva bhutaanaam Brahmaadhipatir brahmanodhipati brahmaa Shivomeastussadaashimom/-was indeed the Over Lord of Trilokas and was the inexplicable phenomenon of Three Letters of Bhur- Bhuva- Svah. Parama Shiva is notable as of Maha Bhuja- Rudra- Shikhi being of long jataajuta- and Cheeravaasa of skinclad figure. Indeed He is Maha Deva-Hara the sin destroyer-Sthaanu or stable, inactive, immobile and insensitive- yet the Supreme. Shiva is quiescent and motionles. He is Varada the boon granter and Tribhuvaneshvara. Indeed He is Jagat Pradhaanamadhika or far greater to Prajapati the head of charaachara jagat. He is thus ‘Jagat- pradhaanamadhikam’ or of superiority to the head of the ‘Prajā’. He as Jagadyoni or seed of Jagat as the Root Cause, Jagad Dweepa or the Singulat Source of Radiance, and again the unique insignia of victory, Vishvaatma or the Universal Soul, Visvasruja or the Architect of the Universe, Jagadprateeramadhikam or of dominance beyond the

Head of the Universe, Visvasrujam-Vishva Murtim-and Yashasvinam or of the highest universal acclaim. He is Vishvesvara-Vishva vara or the Great Boon to the Universe, Karunaameeshvaram or the symbol of kindness, Prabhum, Shambhum, Svayambhum or of Appearance all by Himself Self, Bhutabhavya - bhabodbhavam or the Omniscient of the Past-Present-Future of all the Beings, He is a Yogi- Yogeswara- Sharva with no reference of region-religion- caste- Raashi- Nakshatra- etc.-Sarva Lokeshwara-Sarva shreshtha- Jagat shreshtha- Varashtha, Parameshthi-Lokatraya vidhaata -Asmekam or the Unique most- Lokatrayaashramam-Sudurjayam or Beyond Accomplishment- Janannaatham- Janmamrutyu jaraatigam or beyond the reach of birth-death-age; jnaanatmikam-‘jnaana gamyam jnaana shreshtham’ or the the targettable-approachable much less achievable to the supreme most knowledge-sudurvidam or inexplicable-daaraaram or the highest giver-bhaktaanaam prasaada vihitaa varaan or the sole distributor boons to the well deserved devotees; such highest celestial vaanmna-jatila-munda- hrasvagreeva- madodara or of unstatured- crude - shaven- short necked- and big bellied - huge figured - high spirited- giant eared- deformed bodied Mahadeva Maheshwara. He is of ‘Aananairvikritaih’ or of deform faced; Paarthiva or of Giantlike bodied, or Vikrita of obnoxious form yet ever merciful; Mahadeva- Pujyamaana- Maheshvara- ‘Sashivastaata tejasvi prasaadaadyaatitegratah’ or of the most auspicious radiance far excellence far superior to that of Aditya. ‘Tasmin ghore sadaa paartha sangraame romaharshane’ - He is yet the terrible most in the battle front as his devotees are awe stricken at his deeds with their hairs stand erect- and eardrums get shrilled with their thrilled minds. His army gets enraptured in body and mind. As the followers get mesmerised his opposition stalwarts soaked in arrogance get subjected to smithereens. ‘Tasmai namastu kurvanto devaastishthanti vaidivi,’ from the high skies the ‘deva samuhas’ shower rains of flowers while human beings on earth prostrate with reverence and gratitudinal devotion. Tripuraasura samhara was a case in point. At the sametime, Ishvara as Kounteya in Maha Bhatata was aware Parama Shiva was described as the incarnation of ‘shaanta’ the most tranquil. He prayed to Him well before facing the uphill taske of Maha Bharata Battle facing stalwart battle heroes like Bheeshma- Drona adis and addressing Parama Shiva and his magnificence as follows: ‘ Rudraaya Shiti kanthaaya Kanishthaaya Suvarchase, Kapardine Karaalaaya Haryaksha varada’ : Rudra Deva with poisoned throat, Kapardi as altruistic, concerned, kind, responsive,, and coofident; Karaala or very horrifying to opponents; Haryaksha varada or the boons bestowed with tranquil eyes; Yamyaya or timeless; Rakta kshaaya or of blood red hairs, Sadvritte or of Noble Caused, Shankara, Kaamyaya or desire fulfiller, Haranetra or of auspicious looks, Sthaana or stable, Purusha or the outstanding and peerless male, Harakeshaya or mangalakara green hairs, Mundaaya or clean head shaven, Kanishthaaya or the youngest yet the Jyeshtha or the senior most, Svarchase or of sparkling physique. Parama Shiva is Bhsakara the emblem of radiance, Suteerthaaya or the the Resident of the hallowed punya kshertas, bahu rupaaya of of countless forms, Sharva the Omni Present, Priyaaya- Priyavaasaaya the hallmark of Love and the seat of Affection, Ushneeshine or of Figure of Heat and Light, Suvaktraaya or of noble faced, Sahasraakshaaya or of thounsads of eye visions, Meedhushe or ever bountiful, Gurishaaya- Sushantaaya- Pataye - cheeravaasine ‘/ skin dressed, Hiranya baahave or of golden hands of strength and shine; Raajannugraata or the King of Kings, Pataye dishaam or the overlord of dashadishas [viz. Kubera North - Yama South- Indra - Varuna West- Ishana North East- Agni South East- Nirruti North West- Brahmai Horizon and Vishnu Sapta Patalas] -Parjanya pataye or the Over Lord of Rains, Bhutanaam Pataye or the Overlord of Pancha Bhutas, Vrikshaa naam pataye, Gavaamcha pataye of the Head of cows and all other animals, Vrikshairaavritaaya or the entire trees and plants as surrounded ny Maha Deva, Senaanye Madhyamaaya or the Central Figure of Soldiery and of Armies, Sruva hastaaya since Shiva is known as the chief holder of ladles in all the homa kaaryas; Dhanvine the bow which carries ‘paashupataastra’ in

his battle escapades, Bhaargava or the symbol of extreme radiance and heat, He is of bahu rupa-vishvasya pati-Munjavaasa or the skin dressed, Sahasra shirase, sahakra nayane, sahasra baahave, sahasra charane! This is how and why Arjuna before the maha bharatha battle sought refuge from Uma pati-Virupaaksha-Daksha Yagjna destroyer! Maha Deva is known as ‘bhuta pati- avyaya- kapadina-vrishaavarta or he as surrounded by bulls, his flagship too being Vrishabha dhvaja. Indeed He is Vrishapati-Vrisha shringa or horns, vrishanka, vrishabhodaara as of the patience typical of bulls, vrisha shara or as potent of bull like arrows sure to destroy the roots of enemies! Maheshwara is also Mahodara-Maha Kaaya and is clad with glittering skin. He is Lokeshvara-Varada-Munda or shaven-Brahmanya and Brahmana Priya. He carries Tishula- Varada-Khadga charma dhara-Pinaakina or the bow carrier popular as pinaaki, khadga dhara-Lokapati! Our earnest prostrations to Suresha-Shravana Sakhaa extremely fond of Lord Subrahmanya-Dhanvantaraaya and Priya dhanvaaya, Dhanvatara Acharya Swarupa! ‘Namostu bahurupaaya namaste bahudhanvine, namotu Sthhanave Nityam namastasmai sudhanvine, namostu Tripuraasuraantakaaya, Bhava samsara saagara paaraaya!’ Parama Shiva is also acclaimed as Maatrana- Ganaamna- Gavaamna-Yagjnaana-Apaamna- Trakshaaya of Trinetra-Triguna- Trishula- Trikaala of past, present, and future-Trikarana of mano vaachaa shravana- Tryayaavasthaa hara of baalya, yuvana vaarthakya -Taapatraya hara or of Adhibhoutika, Adhi Daivika and Adhaatmika- Tri Margas for Moksha prada of Jnaana, Karma and Upasana; Trividha Kankshas or three Natural Aspirations of Kanta, Kanaka and Keerti or Physical - Material-Fame and Tryagnis or Three fires of Kama/Lust, Krodha or Anger and Kshudha or Hunger.

Note: Sankalpa of Shata Rudreeya Paaraayana- and puja naivedya and pradaksina is recommended.

1)Brahma dedicated a golden Linga to Bhagavan Siva named *Jagat Pradhana* and prays it at His feet 2) Sri Krishna set up a black coloured Linga called *Urjit* and prays to Siva’s head 3) Sanaka and other Manasa Putras of Lord Brahma pray to Siva Hridaya (Heart) Linga as *Jagadrati* 4) Sapta Rishis pray to ‘Dharbhaankura maya’ (Dharbha made) Linga called *Viswa Yoni* 5) Devarshi Narada conceived Siva Linga as an all pervasive ‘Aakash’ (Sky) and prayed to *Jagatvija* 6) Devaraj Indra prays to a Diamond Linga called *Vishvatma* 7) Surya Deva prays to a copper Linga called *Vishwasruga* 8) Chandra performs Puja to a Pearl Linga known as *Jagatpathi* 9) Agni Deva prays to an Indra Nila Mani Linga named *Viswesvara* 10) Brihaspathi prays to a Pushparajamani with the name *Visva Yoni* 11) Sukracharya pays penance to a Padmarajamani Linga called *Viswakarma* 12) A golden Linga is worshipped by Kubera called *Iswara* 13) Viswa Deva Ganas perform puja to a Silver Linga called *Jagatgati* 14) Yama Dharma raja pays his obeisance to a peethal (brass) Linga named *Shambhu* 15) ‘Ashtavasus’ execute ‘Aradhana’ to a Glass made Linga called *Shambhu* 16) Maruganas do puja to a Triloha Linga (three kinds of metals) called *Umesh / Bhupesh* 17) Raakshasas pay penance to an iron Linga and named Siva as *Bhuta Bhavya Bhavodbhava* 18) Guhyaka Ganas perform puja to a mirror-made Siva Linga named *Yoga* 19) Muni Jaigeeshva does Upasana to Brahmarandhra maya Linga named *Jaigeeswara Yogeeswar* 20) King Nimi considers the Ugal Netra or the Two Eyes as Parameswara Linga called *Sharva* 21) Dhanvanthari worships Gomaya Linga (cow dung) in the name of *Sarva Lokewswareswara* 22) Gandharvas perform Puja to wood based Siva Linga named *Sarva Sreshtha* 23) Lord Rama did intense ‘Japa’ to ‘Vidyunmani’ Linga in the name of *Jyeshtha* 24) Banasura paid homage to Marakathamani Linga named *Varishtha* 25) Varuna Deva offers reverence to a Sphatikamani Linga named *Parameswara* 26) *Lokatravankara* is the name given to a Linga made of Munga (Black Pearl) by Nagagana 27) Devi Saraswathi pays reverence to Suddha mukta maya Linga named *Lokatravashrita* 28) Sani Deva performs ‘Japa’ on Saturday Amavasya midnight at Maha Sagara Sangama the Bhavari (Honey Bee) Swarupa Linga named *Jagannadha* 29) Ravana implored to a Linga made of Chameli flower and named it *Sudurjaya* 30) Siddhaganas paid

respects to Manasa Linga called *Kama Mrityu Jaraatiga* 31) Raja Bali worshipped Yashamaya (Famed) Linga named *Jnanatma* 32) Marichi and other Maharshis pray to Pushpamaya (flowerful) Linga with the name *Jnana gamya* 33) Devathas who performed noble deeds made approbation to Shubhamaya Linga (Propitiousness) named *Jnaanajneya* 34) Maharshi Phenaj (foam) who drank Phenadid Upasana to Phenadid Linga called *Sarvavid* 35) Sage Kapila performed Japa to Balukamaya Linga named *Varada*. 36) Saarasvat, the son of Devi Sarasvathi did Upasana to Vanimaya Linga named *Vaageeswara*. 37) Sivaganas made a Linga of Bhagavan Siva and provided penance to *Rudra*. 38) Devathas made a Jambu River golden Linga to pray to *Sitikantha*. 39) Budha prays to Shankhamaya (conchshell) Linga by the name of *Kanishtha*. 40) The Two Ashvini Kumars pray to Muktikmaya Parthiva Linga named *Suvedha*. 41) Ganesha made a Siva Linga made of Wheat Flour worships it by the name of *Kapardi* 42) Mangala Graha (The Planet of Mars) made a Buttermade Linga called *Karaala* to pray. 43) Garuda prays to an Odanamaya Linga named *Haryaksha*. 44) Kamadeva Manmadha prays to a jaggery made Linga called *Rathida*. 45) Sachi Devi, the Consort of King Indra paid reverence to a Salt-made Linga *Buddhakesha*. 46) Visvakarma prayed to a Prasaadamaya (or of the shape of a Mahal / Building) Linga called *Yamya*. 47) Vibhishana made a dustful of Linga called *Suhrutam* to pray. 48) Raja Sagar who brought Ganga from Siva's Head made a 'Vamsamkura' Linga called *Sangat*. 49) Rahu made a Hing (asafoetida) made Linga named *Gamya* to worship. 50) Devi Lakshmi made a Lehya Linga named *Harinetra* and worshipped it. 51) Yogi Purush prays to Sarvabhuthatha Linga called *Sthaanu*. 52) Human beings prepare a wide variety of Lingas and worship them by the name of *Purusha*. 53) Nakshatras (Stars) pray to Tejomaya (full of Radiance) Linga called *Bhaga / Bhaskara*. 54) Kinnaras make a Dhaatumaya Linga by the name of *Sudeepth* for Japas. 55) Brahma Raakshasa Ganas pray to Asthimaya (Bones) Linga named *Deva Deva*. 56) Charanas worship dantamaya (full of Teeth) Linga called *Ramhas*. 57) Sadhya ganas pray to Saptaloka maya Linga titled *Bahurupa*. 58) Ritus worship Doorvaankura maya Linga named *Sarva*. 59) Celestial Damsel Urvashi prays to Sindhura Linga named *Priya Vasan*. 60) Apsaras perform Archana to Kumkuma Linga called *Abhushana*. 61) Guru Deva performs puja to Brahmachari Linga named *Ushnivi*. 62) Yoginis offer their obsequiousness to Alakthak Linga by name *Suvabhruk*. 63) Siddha Yoginis worship Srikhanda Linga named *Sahasraaksha*. 64) Dakinis perform puja to Lingas made of Mamsa or Meat and call Siva by the name of *Sumidhsha*. 65) Manna Ganas worship Annamaya Linga called *Girisha*. 66) Agasthya Muni worships Vreehimaya Linga to Siva named *Sushanth*. 67) Muni Devala made Yavamaya Linga and called Siva with the name of *Pathi*. 68) Valmiki Muni made a Linga of Valmikas and prayed to *Cheera Vasa*. 69) Pratardan prays to Baana Linga named *Hiranyabhuj*. 70) Daityagana made Rayi made Siva Linga and prayed to *Ugra*. 71) Daanavas worship a Nishpaavaj Linga known as *Dikpathi*. 72) Baadal (Clouds) pray to Neeramaya (waterful) Lingas called *Parjanya*. 73) Yaksharaj made Maashamaya Linga and performed puja to *Bhutapathi*. 74) Pitruganas made Tilamaya (Sesame seeds) Linga and worshipped Siva as *Vrishapathi*. 75) Gouthama Muni worships Godhulimaya Linga named *Gopathi*. 76) Vanaprastha ganas display veneration to a phalamaya (full of fruits) Linga named *Vrikshavrita* 77) Karthikeya is highly devoted to Siva in the form of a stone Linga called *Senanya* 78) Ashtavatar Nag worshipped Dhanya linga called *Madhyama*. 79) Yagna Kartha prayed to Purusha Linga named *Sthruva hasta*. 80) Yama worships 'Kalaaya samaya' Linga called *Dhanvi*. 81) Parasurama prays to Yavaankura Linga named *Bhargava*. 82) Pururava prays to Ghritamaya (Gheeful) Linga by name *Bahurupa*. 83) Mandhata paid admiration to a Sugary Linga by name *Bahuyug*. 84) The clan of Cows utilises a Dugdhamaya Linga (full of Milk) for paying their respects and sincere devotion to *Nethra sahasrak*. 85) Pathivrata Sthrees (Women devoted to their husbands) worship to Bhatrumaya Linga called *Viswapati*. 86) Nara and Narayana worship Siva in the form of Mounji Linga named *Sahasra Sirsha*. 87)

Pruthu worships Thaaksharya Linga known as *Sahasra Charan*. 88) Birds pay their homage to Vyoma Linga in the name of *Sarvatmaka*. 89) Prithivi prays to Gandhamaya Linga named as *Dvithanu*. 90) The entire Animal Kingdom prays to Bhasmamaya Linga known by the name of *Maheswara*. 91) Rishiganas perform Upasana to Jnanamaya Linga called *Chirasthan*. 92) Brahmanas do penance to Brahma Linga in the name of Siva as *Jyeshtha*. 93) Sesha Nag worships to ‘Gorochanamaya’ Linga named *Pashupathi*. 94) Vasuki Nag prays to Visha (poison) Linga with the name of *Shankara*. 95) Takshaka Nag prays to Kaalakutamaya Linga called *Bahurup*. 96) Karkotaka Nag pays esteem to Halahalamaya Linga named *Pingaksha*. 97) Shringi prays to Vishamaya Linga by the name of *Dhurjati*. 98) Puthras (Sons) perform in the name of Pitrumaya Linga (Fathers) called *Vishwarupa*. 99) Siva Devi worships Parama maya Linga named *Vyambak*. 100) Matsya and such other Jeevas pray to Shastramaya Linga named *Vrishakapi*. *Phalashruti* : Whoever recites Siva Sata Rudreeyam in the morning, the sins committed by the mind, tongue and action get vanished; diseases and fatigue get dissolved; fear and apprehension evaporate; and worries and anxiety disappear. Those who utter the hundred names of Parama Siva and make Salutations to Him as many times would instantly secure mental peace and contentment.]

Chapter Twenty Six -Shvetaashv tara Upanishad

Rudra, the ‘Pashupati naadha’, subtly hidden in the Inner Self of all Beings

IV.viii-x) *Rikchekshare param vyoman yamin deva adhi vishve nisheduh yastam na veda kimrichaa karishyati ya it vidusta ime samaasate// Chandaamsi yajnaah katavo vrataani, bhutam bhavyam yaccha Vedaa vadanti, asmaan mayi shrijate vishvam etat tasminshanyo mayaayaa samniruddhaha// Maayaam tu prakritim viddhi, mayinam tu mahesvaram, tasyaavayava bhutaistu vyaaptam sarvam idam jagat//* (Of what avail is the study of Rig Veda or for that matter of the knowledge even all the Scriptures since after all such studies are rendered as futile if internal discipline is a discount and awareness of the Supreme is a casualty. Veda knowledge, performance of Rituals and Sacrifices and knowledge of the Supreme are indeed the ingredients of Faith in and constant strife for attainment; and the rest is all the play of Maya. Let it be realised for ever however that the whole Universe is Prakriti and Maya and even the play of Maya is again the play of the Almighty itself! Indeed Ishvara and Shakti are like the parents of the Universe. One should realise that Pakriti creates the worlds of the Real-Unreal Nature, protects them by her own energy of the three gunas and terminates the Universe by her own powers again at the instance of Ishvara and revives too again by her own energies! Thus goes the cycle of Srishti-Sthiti-Samhaara!)

IV.xi-xiii: *Yo yonim adhishthi eko yasmin idam sam cha vichaiti sarvam, tam Ishaanam varadam devam eedyam nichaayyemaam shaanti atyantameti// yo devaanaam prahavashchodbhyascha vishvaadhipo rudro maharsh ih, Hiranyagarbham pashyata jaayamaanam, sa no buddhyaa shubhayaa samyunaktu// Yo devaanaam adhipo yasmin lokaa adhishtiyaah, ya Ishesya dvipaadaschatus padah, kasmai devaayaa havishaa vidhema//* (The Singular Parama Shiva is the Originator of Existence of the Beings of the Universe as also of its dissolution and creates it again and again and that Supreme Energy viz. *Ishaanam varadam* or the only and unfailing source to bestow blessings to all in the Creation; truly indeed, those who understand His excellence would be destined to secure Peace. He is the origin of Devatva or of Devas and the distributor of their celestial powers; it was Rudra who visioned Hiranyagarbha Brahma who is the Supreme Architect and had enabled the machanism of the Cycle of Births, Deaths and Births

again! Rudra Deva is also the Over-Lord of Devas besides the two legged and four legged ‘Pashus’ thus having attained the title of Pashupati -naadha’!

IV.xiv-xvii: *Sukshmati-sukshmam kalilasya madhye, vishvasya srashtaaram aneka rupam, vishvasya - ikam pariveshtiraaram jnaatvaa shivam shantim atyantameti// Sa eva kaale bhuvanashya goptaa, vishwa -adhipah sarva bhueshu goodhah, yasmin yuktaa Brahmarshayo Devaascha tam evam jnaatvaa mrityu paashamschinatti// Ghritaat parammanam ivaatisukshmam jatva Shivam sarva bhuteshu guudham vishvasyakam pariveshtitaaram jnaatvaa devam muchyate sarva paashaih// Esha Devo Vishvakarma mahatmaa, sadaa janaanaam hridaye sannivishtaah, Hridaa manishaabhi klipto, yad etad vidur amritaaste bhavanti//* (Rudra Deva is the ‘Sukshmaati sukshmam’, ‘vishvasya srashtaaram aneka rupam’ or the subtlest of the subtle, the Unique Creator of all the Beings of myriad forms is also the great enveloper of what all one could visualize; realisation of his splendour brings peace for ever. He is the unchallenged protector and the ultimate refuge point of all and the illustrious Sages are able to access Brahman the Final Abode of Bliss even severing the chords of death forever. Just as a thin film conceals the top layer of butter in milk, the embodiment of ‘Shivatva’ or auspiciousness of Shiva is concealed in one’s own inner cave of the body; the ‘ Vishvaikam pariveshtitam’ or that Unique Energy sustaining and filling up the Universe in Totality once recognised and realized is certain to break open the fetters of ‘Samsara’! It is that very ‘Paramatma’ that is right within the concealed as one’s own ‘Antaratma’ as seated in the heart, once visualised in the mind, brings to the frontiers of Immortality! The awareness of the Inner Self as framed in the heart and mind in the measure of a thumb!)

IV.xviii-xxii: *Yadaa tamastan na divaa na raatrir na sanna chaasacchiva eva kevalah, tadaksharaam tatsavitur varenyam, prajnaa cha tasmaat prashrataa puraani// Naiknam urthvam na chiryanacham ma madhye na parijagrabhat na tasya pratimaa asti yasya naama mahad yashah// Na samdrishe tishthati rapamasya, na chakshusaa pashyati kashchanainam, hridaa hridishtham manasaa ya enam, evam vidur amritaaste bhavanti// Ajaata iti evam yevam kashchid bheeruh praadyate: Rudra yat te dakshinam mukham tena maam paahi nityam// Maa nas toke tanaye maana aayushi maa no goshu maa no ashvesu reerishah, veeraan maa no Rudra bahmitovadheer havishmantah sada ittvaah havamahe//*

(The Supreme is symbolized with absolute identity of the Self as the ‘svitur varenyam’ or of neither darkness nor light but as flood of the highest level of splendour and as typically characterised as neither as a Being or a Non Being but as an entity that is imperishable; this is what the age old belief of Sages and Seekers of the Almighty! ‘Nainam urthvam na tiryancham’ The Inner Self again has no dimensions nor directions; neither above the level nor across, not in the middle nor in accord and simply perplexing and inexplicable. Essentially there is nothing comparable to it and is truly awesome and glorious! Paramesh –wara can never be visible by eyes or mind of commonality but with vision ultimate excepting through heart and mind of purity ‘par excellence’ and of the nature of divinity!! Indeed those who are successful in binding the Highest to one’s heart and mind are blessed and become immortal! Once the concept high order of devotion and dedication is observed, the hardest barriers of Bhagavan’s gate ways get melted away and dissolved!

Thus the prayers of utmost intensity stating most sincere commendations like : ‘Rudra Deva! You are unborn, the most worthy of the worthiest, and the one who is eternal and so on then Parameshwara becomes surely susceptible to yield the fruits of His grace for sure! Sankara is indeed ‘bhakti vashamkara’ or is susceptible to devotion and faith and tends to melt away to mortal cries of obsessed prostrations like ‘ maam pahimaam!’ ‘Maa nas toke tanaye maana aayushi’ or RudraDeva! Do never hurt

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Chapter Twenty Seven from 1. Devi Bhagavata.2. Brahmanada 3. Markandeya 4. Linga Purana 5. Padma Purana 6. Varaha Purana

1. Devi Bhagavata:

Ashta Dik Paalakas are stated as Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kub era and Ishana. The ‘Dikpalakas’ include the thousand eyes **Indra in the East** stationed in Amaravati on Airavata with Sachi Devi, ‘Vajra Ayudha’ or thunderbolt, the Celestial Apsarasas and the rest; **Agni Deva in South East** with his two wives Svaha and Svadha , his Vahana and other belongings; **Yama Dharmaraja in the South** with his ‘Yama danda’ (his Symbol the Celestial Rod) along with Chitragupta; **Nirruti in the South West** with his axe and wife representing Rakshasas’; **Varuna Deva in the West** with his wife Varuni and ‘Paasha’ (the noose), drinking Varuni honey and with the King of Fishes as his Vahana

(Vehicle) and surrounded by aquatic animals; **Vayu Deva in the North West** with his wife, forty nine members of his Vayu family along with groups of Yogis adept in Pranaayama and other practices along with his Deer Vahana; the King of Yakshas and Unparalleled Possessor of Gems and Jewels **Kubera in the North** along with his two Shaktis Viriddhi and Riddhi and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktheadhari; **Rudra Deva in the North East** with other Rudras who are angry and red eyed, armed and mighty, frightful and revolting, fiery mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis and Matriganas, Rudranis and Pramadhaganas making ‘Attahasas’ or reverberating screeches and so on. (Source: Devi Bhagavata Purana)

2. Brahmanada Purana:

Birth of Rudra Deva and Brahma names Ashta Vibhutis of Shiva

Brahma meditated for a son as renowned and powerful as himself and found a boy name Nilalohita on his lap: *Ruroda suswaram ghoram nirdahanniva tejasaa, Drushtwaa rudatam sahasaa Kumaram Nilalohitam/ Kim rodishi Kumareti Brahmaa tam pratyabhashata, Sobraveedyehi mey naama prathamam twam Pitamaha/ Rudrastwam Deva naamaasi sa ityukto rudahpunah, Kim rodishi Kumaareti Brahmaa tam pratyabhashata/ Naama dedi dwiteeyam mey naama iktyuvaacha Swayambhuvam, Bhavastwam Deva naamnaasi ityukttah sorudatpunah/ ----*

(As the child cried so terribly as though he would burn himself with his radiance, Brahma asked him as to why was he crying so much the child asked Brahma to give him a name first and Brahma replied that the child would be named **Rudra**. The child continued to cry and when asked by Brahma as to why the child continued to cry, the latter asked Brahma to give a second name as **Bhava**.) As this process of crying continued, Brahma gave the child further names as **Sharva, Ishaana, Pashupati, Bhima, Ugra and Maha Deva**. The Child then stopped crying but desired that the Eight Names given to him as Nilalohita be serialised with their inner meanings and Brahma explained as follows:

Tato Visrushtaastanava yeshaam Naamnaa Swayambhuva, Suryo Jalam Mahi Vaayurvahnir – aakaashameyvacha/ Dikshिता Braahmanaschandra ityevam teyshtadhaa tanuh, Teshu Puhyaswa Vandascha Namaskaarascha yatnatah/

(Then Swayambhu Brahma decided the serialim of the Names depending on the significance of Surya, Jala, Bhumi, Vaayu, Vahni, Akaasha, Dikshita Brahmana and Chandra; these are the Ashta Tanus or Eight Forms worthy of salutation and worship without fail).

Among these Eight Swarupas:

Rudra would be likened as Surya whose radiance is unparalleled and should never be seen at the time of Sunrise or Sunset; Brahmanas should take their bath and on securing external and internal purification must perform Sandhya Vandana at both Sun Rise and Sun Set as also recite Gayatri, and Ruk-Yajur-Saama Veda Suktaas and Surya worship which tantamounts to Rudra Puja. Recital of Ruk-Suktas should be done at the Sun Rise and that of Yajussukta at mid-day besides Gayatri Japa during thrice a day. None should pass urine before the un God. Rudra’s physical Feature of per his Prathama Tanu is stated to be Roudri, his wife’s name is Suvarchala and his progeny is Shani.

The Second Form of Shiva is Bhava and his position among the series of Ashta Tanus is in 'Apas' or water ; Jala is the Life Provider and Preserver. As Sarva Bhutaas are sustained by Shiva, in his Bhava Swarupa. None should attempt to turn water impure by mala-mutra varjana, vivastra-snaana, nishthina or spitting. As Water has the nature of flow, its speed should not be restricted as the natural feature is to reach Samudra which is its beloved. However, as Munis identified Medhya Jala (Pure water) or Amedhya Jala (Contaminated water), the latter variety must be discarded.

The Third Form of Ishwara is Sharva and his prescribed position is Bhumi whose strong strength and stamina entered Shiva's bones and Bhumi is thus called Sharva too; any tilled land or under the shade of trees, none should desecrate in any manner lest he or she would certainly attract the wrath of Sharva. Devi Vikeshi is Sharva's wife and Angaraka his son.

Ishana is the fourth name of Nilalohita and is served by Vaayu or Wind. Vaata is the regulation of Shiva; it provided Pancha Pranaas to Ishana. None should wind as being mild or furious and also none should pollute it with poisons nor go against its natural speed. Those who respect air respect Ishana himself; Wind needs to be respected with Yajnas and Sacred deeds or else Ishana could play havoc with the severity of hurricanes and blizzards. Ishana's wife is called Shiva and his sons are Manojava and Avignaatagati or Speed of Mind and of Mysterious Movement.

Pashupati is the fifth Swarupa of Shiva; his designated form and features are of Agni. No person should play with fire, dump impurities into it and cross it or seek to warm up feet or hands in cold climate as it would strike back the person concerned; the fiery element is full of Pashupati's instincts and thus requires veneration. Indeed Agni burns of every one after death and at the same time burns off food in digestion; Pashupati too is a preserver as also a Destroyer. Swaha Devi is Pashupati's wife and his son is Skanda.

The sixth name of Maha Deva is Bheema and as soon as Brahma announced Nilalohita's name, Akakasha entered Siva's body at once and like Shiva, Aakash too is Omni Present encasing the totality of Universe. The Ashta Diks or the Eight Directions are stated to be his wife and Swarga his son. Any sin committed by a person is recorded by Aakash; the least one should is to refrain from throwing Mala-Mutras, and open-to-Sky copulation.

Ugra was the seventh Swarupa of Nilalohita and his regulatory control is of a Dikshita Brahmana or a Brahmana who practises the Ashtanga Yoga of Yama-Niyama-Asana- Pranaayama- Pratyahara- Dharana- Dhyana-Samadhi. Chaitanya or Enlightenment of a Model Brahmana thus entered Shiva's personality as soon as his name was announced by Brahma as Ugra or the Epitome of Rigorousness and Ruthlessness as a Dikshita would never err nor lapse. Most appropriately, his wife's name and nature are Diksha and his progeny is called Santana or Virtuous Offspring.

The Ashtama Tanu or Vibhuti / Body variation of Shiva is named Maha Deva with Chandra as the regulatory control signifying coolness and placidity and no sooner that Brahma assigned the name of Maha Deva to Shiva than Chandra entered his heart and thus gave the epithet of Shashidhara to Shiva. As Chandra controls Brahmanas, Auoshadhis (herbs) and Trees, Brahmanas are to be revered and herbs and trees are to be given special consideration on Amavasyas and Purnimas, besides festival days or special occasions in any family. Since Chandra is the Cool Mind of Shankara in his benevolent Form, Maha Deva is worshipped for securing boons on such days of speciality. His wife's position is of Rohini and of son's is of Budha in the context of Shiva's vibhuti as Maha Deva.

3. Markandeya Purana : Rudra as described:

As Lord Brahma created the Manasa Putras, there was a blue coloured boy lying on his lap crying softly and asked Brahma to give him a name; Brahma gave him the name of **Rudra** and asked the child not to cry further; but the boy cried seven times more and hence Brahma gave him further seven names viz. along with the names of his wives and places of stay as follows: **Bhava, Sharva, Ishaana, Pashupati, Bhima, Ugra and Maha Deva**. The names of Rudra's wives are Suvarchala, Uma, Vikeshi, Swadha, Swaha, Dik, Diksha, and Rohini. The 'sthaanas' or Places of Stay of Rudra are Surya, Jal, Prithvi, Agni, Vayu, Akash, Dikshit, Brahmana and Soma. Besides, Rudra's another name sake Surya has eight sons viz. Shaneswar, Shukra, Lohitanga, Manojaya, Shanda, Sarga, Santan and Bhudha. Rudra also has Sati as his wife but due her anger with her father, Daksha Prajapati, she ended her mortal life but Bhagavan Bhava wedded Devi Parvati, the daughter of King Himavan.

4. Linga Purana : Preface to 'Lingaarchana', 'Pancha Yagna' and 'Lingaarchana Vidhana' (Trayambika Mantra explained)

As Rishis asked Lomaharshana Maharshi as to the Procedure of Lingaarchana or Worship the Shiva Linga, the Maharshi stated that once Devi Parvati also enquired of the same and Shiva Himself revealed the Procedure: To start with a devotee of Shiva should purify himself by a 'Shuddha Snaana' or a formal bathing and three kinds of Snaana were mentioned viz. Varuna Snaana, Bhasma Snaana and Mantra Snaana. Casual or normal Snaana was insignificant and would have no impact whatsoever; the devotee has to first concentrate and keep Shiva in the 'dhyana'/sincere and targetted focus and then resort to prayer to Suryan Deva, utilise materials like Mrittika, cowdung, tila, pushpa, bhasma and kusha and apply 'Mrittika' (Earth) or along with water and recite the Mantra : *Udgataasi vartaahena* and clean up the body parts; while applying gobar or cow dung, the Mantra to be recited would be *Gandhaa - dwaaraam dhuraadharshaam nitya pushtaam kareeshineem* and so on. Then clean up the body by downing it in the water body a few times and then change the unclean Vastra to a dry and clean Vastra, recite prayers to Surya-Chandra-Agni and Varuna. With pre-collected water in a shankha or conchshell or atleast in a bowl of Kushaa, then perform three 'Aachamanas' or sips of spoonful of water while reciting the Mantra: *Apavitrah pavitrovaa sarvaavasthaangatopiva, Yasmaret Pundareekaahsham sa bahyaantaraassuchih*/This would be followed by the Aghamarshana Mantras viz. *Rutamcha Satyam abheedaat tapasodhyajaayata tato raatrasya jaayataa tat Samudro Arnavaha*/ (Even before meditation, the self-illuminated Para Brahma created Truth that dispelled darkness and further on the Oceans); Thereafter perform 'Punaraachamana' with the water from the shankha or the bowl made of kusha grass as the case that may be. This would be followed by initiating 'Manasika or 'Pratyaksha' Abhisheka of Linga with the Invocation of Trayambika Mantra and its explanation :

*Om Trayambakam yajamahe sugandhim pushtivardhanam, Urvaarukameva bandhanaat
Mrutyormuksheeya Maamrutat/*

(OM, Tryambakaam or Three Eyes or Three Ambas of Lakshmi-Gouri-Sarasvati ; Yajamahe or we sing your glory; Sugandhim or of fragrance of knowledge- strength-presence or of knowing-seeing-and feeling of His deeds; Pushtivardhanam or may the Creator promote our well-being; Urvaarookam or deadly diseases or Adhibhoutika-Adhiyatmika-Adhi daivika; eva: types; bandhanaan or overpowered; Mrutyor - meeksheeya or do deliver us from death; Maamrutaat: kindly bestow to us the rejuvenating Amritam or Nectar).

The Mantra of *Rudrena Pavanaanena twaritaakhyena Mantravit* etc. is recited while initiating the Abhisheka and performing Dhyana or meditation of Pancha Mukha Shiva; thus the Snaana- Achamana- Dhyana is performed, before taking up Sandhyopasana, Gayatri Japa, and Pancha Yagnaas. The Pancha Yagnas comprise Deva Yagna, Manushya Yagna, Bhuta Yagna, Pitru Yagna and Brahma Yagna; Devas are pleased by Agni Homas; Manushyas are pleased by Bhojana-Dakshinaas to worthy Brahmanas; Bhutaas are pleased by Sacrifice of 'Bali Vaishvadeva- Anna', Pitru Devas are pleased by Shraadhhas and Tarpanaas, and Brahma Yajna is performed by way of 'Swaadhyaaya' or Recitation of Vedas and Scriptures. Thus Homas are an integral part of Rudraabhisheka.

Maharshi Lomavarshana now described the actual Procedure of Rudraabhisheka as follows: The Brahmana desirous of the Abhisheka should then perform Pranaayama after aligning his physical Limbs with Pranava Swarupa of Pancha Mukha Maha Deva. He should clean up the area and decorate the surroundings of Shiva Linga with Gandha and Chandana, sprinkle water on the Prokshya-Arghya-Paadya and Achamaneeya Patraas or the vessels with which to perform the Lingaabhisheka; apply chandana around the Paadya Patra as Pranava Mantra is recited; fill up with the 'Churna' or the powder mix of Karpura (Camphor), Jaati Kankola, Tamala etc.; sprinkle the mix of 'Kushaagra' or the top of Kusha grass, rice grains, and pour the mixture of water and Bhasma or Sacred Ash -the left over of previous Agni Homas- in the Prokshani Patra utilised for scattering water; keep reciting Rudra Gayatri viz. *Om Tatpurushaya Vidhmahe Maha Devavaaya dhimahi tanno Rudra prachodayaat/* also the Panchaakshari Mantra viz. *Om Namassivaaya/* and perform Anga Nyasa and Karanyasa ie alignment of the Mantras and the Body Parts as also the Mantras and hand fingers aong with the water from the Prokshana or water-sprinkling vessel. While Nandi Deva is seated in the vicinity of the Shiva Linga, the Karta of the Abhishekam would concentrate on Parama Shiva with his Physical Splendour akin to Agni Deva; the Tri Netra, the 'Aabharana Bhushita' or the Well- Ornamented One and the Sowmya Rupa. The Karta would propitiate Shiva, besides Ganesha, Skanda and Devi Parvati with fragrant flowers and set these Devatas in different directions around the Shiva Linga. The devotee would arrange a Padma Pushpa before the Linga and visualise each of the 'dalaas' of the Lotus as representative of various Siddhis; the Purva dala or of Purva Disha or the Eastern Side would represent Anima Siddhi, the Dakshina dala as Laghima Siddhi, the Paschima dala as Mahima Siddhi, the Uttara dala embodying the Prapti Siddhi, the Nirruti dala as Praakaamya Siddhi, the Vayavya dala as Ishatwa Siddhi and Agneya dala as Vashitwa Siddhi.[Refer to last Paragraph of the Chapter on Ashtaanga Yoga afore-mentioned]. The Padma Pushpa's stem is stated to be the Soma Deva; the middle portion of the stem is stated to embody the Surya Deva while the lowest portion would represent Pavaka Deva. Then Shiva be seated at the Center firmly; He would be seated as Sadyojata Shiva with the Mantra of Vaamaa Deva; Rudra Gayatri is seated with Aghora Mantra; and Ishana is seated by reciting :*Ishaanassarva Vidyaanaam Ishwarassarva Bhutaanaam Brahmaadipatih Brahmanoddhi Patih Brahma Shivomey astu Sadaa Shivom/* Then the devotee should worship Shiva Linga with Paadya-Arghya-Achamanaas; perform Snaana with Gandha-Chandana; implement formal Snaana with Pancha-Gavya or of Cow's Five Bye Products; carry out Abhisheka with Ghee, Honey, Sugar, Pavitra Jala along Pranava Naada. There after, clean up the residues of the Abhisheka material on the Linga with a clean cloth and decorate the Linga with flower garlands comprising fresh flowers like Jaati, Champaka, Kapura, Kanneri, Chameli, and Kadamba. The Abhisheka Karta would further execute nyaasa or alignments with his body parts and the accompanying Sadyojaataadi Mantra Recitations; he should execute Abhisheka with the water from Golden or Silver or Copper vessels with a variety of 'Patraas' or Leaves of Kamala, Palasha etc. and of Pushpaas. Group

recitations of Namaka-Chamaka Rudras and Mahayaasaas would literally electrify the atmosphere of Devotion. Intonations of various other Mantras and Hymns like Pavamaana, Vaamakena, Nila Rupa, Shri Sukta, Purusha Sukta, Ratri Sukta, Hotaara, Atharva, Shanti Sukta, Aruna, Vaaruna, Veda Vrata, Bruhadrachandra, Virupaaksha, Skanda, Shata Rudra Shiva, Pancha Brahma Sukta would indeed transport the Vaktaan(Reciters) and the Shrotaas (Listeners) to the heights of Kailasa and demolish the sins of all concerned! After the Abhishekas, the Karta should perform ‘Punaraachamana’, repeat the worship with Gandha-Pushpa-Dhupa-Deepa-Naiverdyas as also decorate the Shiva Linga with Mukuta-Chhatra-Bhushana-Tamboola-Stotra-Japa-Pradakshina and ‘Atmaarpana Yukta Saashtaanga’ or Complete Surrender.

5. Padma Purana

Significance of ‘Rudrakshas

In a congregation of Brahmanas, Veda Vyas explained the significance of ‘Rudrakshas’, their origin and methodology of wearing them. A person wearing a Rudraksha Mala with Brahma-grandhis and performs Japa-Daana-Stotra-Mantra-Deva Puja or any other propitious Task is stated to have executed the best possible worship ever. In Satya Yuga of the yore, a fearful Danava named Tripura had Brahma Deva’s boons of invincibility against Devas and harassed them besides all virtuous human beings, Sages and other species. When Devas approached Maha Deva and described the atrocities perpetrated by the Asura, Shiva got perturbed and pulled out his powerful ‘Aajagava’ Dhanush and despatched his ‘Vikaraal’ named arrow and from his Divya Drishti (Celestial Vision) tracked Tripura down after extensive battle and killed him finally. In this tedious task, Maha Deva sweated profusely and the skin moisture of Maha Deva got materialised as a huge Tree of Rudrakshas (Eyes of Rudra). As Kartikeya asked Maha Deva about the significance of the Seeds of the Tree, the latter described that wearing a mala (garland) of Rudrakshas bestowed auspiciousness and acted like a shield against diseases, poverty, unhappiness, and discontentment in life. Those who wear Rudrakshas would immediately assume the personality of confidence, equanimity and maturity. If one wore Rudraksha on his head and died, the person concerned would immediately break the cycle of rebirths and secure salvation.

[‘Eka Mukhi’ symbolises Shiva and its Ruling Planet is Surya recommended to wear on Mondays for power, wealth and fame to ward off heart diseases and its Mantra is stated to be ‘Om Namah Shivaaya Om Hreem Namah’; ‘Dwi Mukhi’ symbolises ‘Ardha Naare -eswara’ or Shiva and Parvati with Moon as the Ruling Planet recommended to wear on Mondays for mental peace and mystic powers and its Mantra is ‘Om Namah’; ‘Tri Mukhi’ symbolises Agni and the Ruling Planet is Mars, recommended for wearing on Mondays for Physical Health, Knowledge and Divine Powers and its Mantra is: Om Kleem Namah/ Om Namah Shivaaya Namah; ‘Chatur Mukhi’ Rudraksha symbolises Brahma and the Ruling Planet is Mercury best worn on Mondays for curing paralysis, nervous tension and mental diseases and its Mantra is : Om Hreem Namah; the ‘Pancha Mukhi’ symbolises Rudra and the Ruling Planet is Jupiter affecting Liver, Kidneys, diabetes and obesity, meant for elimination of enemies and the Mantra is: Om Hreem Namah- it is stated that apart from the wearing of Ekamukhi, Pancha Mukhi is also rated high for wearing; The ‘Shashtya Mukhi’ symbolises Kartikeya and the Ruling Planet is Venus (Shukra) meant for attaining Concentration, Confidence, Success and Family life and for the benefit for reproductive organs while the relevant Mantra is Om Hreem Hroom; Maha Lakshmi symbolises the ‘Sapta Mukhi’ and the Ruling Planet is Saturn meant to cure muscular pain and impotence which is to be borne with red thread

as the desired objectives are prosperity and well being and the relevant Mantra is Om Huum Namaha; the ‘Ashta Mukhi’ Rudraksha symbolises Ganesha and the Ruling Planet is Rahu aiming at concentration and business tactics normally preferred by Vaishyas and sought to set right lung disorder and skin problem and the Mantra is Om Ganeshaya Namah; the ‘Nava Mukhi’ Rudraksha symbolises Durga and the Planetary Head is Kethu, bestowing courage, destruction of enemies and capacity to strike back and is meant for relief body pains and lung-bowel disorders, relevant Mantra being Om Hreem Hum Namah; the ‘Dasa Mukhi’ Rudraksha worn on Sundays represents Maha Vishnu symbolising Ten Avatars, pacifying all the ill-effects of Nine Planets and destroying Evil Spirits like Piscachas, Goblins, Thieves etc. the relevant Mantra being Shri Narayaneya Shri Vaishnavy Namah; Like the Eka Mukhi and the Pancha Mukhi, the Ekadasha Mukhi Rudraksha is also reckoned very potent and useful representing Ekadasha Rudras (also stated alternatively as symbolising Hanuman) bestowing knowledge, Yoga and devotion as also protecting neuro-physiology if worn on Mondays by reciting the Mantra viz. Om Shri Rudraaya Namah; the ‘Dwadasha Mukhi’ Rudraksha symbolising ‘Dwadasha Adityas’ with Surya as the Ruling Planet bestows Kingships, Leadership, courage and self-confidence, granting excellent health and great success in Life; Wearing the ‘Trayodasha Mukhi’ Rudraksha symbolising Indra and Kamadeva with Venus as the Ruling Planet provides unmistakable pleasures of life and even hypnotic powers and a ‘Chaturdasha Mukhi’ Rudraksha which is stated to be a rarity is of the class or standing of Eka Mukhi, Pancha Mukhi and Ekadasha Mukhi and represents Maha Deva Himself with Saturn as the Ruling Planet and providing the most contented Life in ‘Iham’ (the Present) and ‘Param’ (After-Life) as it has to be worn by reciting the Mantra: Om Namah Sivaaya. It is said that close contact of Rudrakshas with body parts like head, neck, heart, and hands protect the persons with medical values from depression, stress, diabetes, cancer, heart / blood related diseases!]

6. Varaha Purana

Manifestation of Rudra Deva and penance on Chaturdasis

Unable to commence the task of Creation at the beginning, Brahma got frustrated, angry and even failed to control emotions by crying away, when a Powerful Manifestation of the Supreme Energy evolved as an incredible Illumination appearing gradually as a ‘Puran Purusha’ entreating Brahma not to cry; *‘Twam ma Rudd!’* Hence the Maha Purusha was named ‘Rudra’. Brahma desired that Rudra should take up the task of Creation but the latter jumped into water to execute penance. He got disturbed by the ‘Yagna’ being performed by Daksha Prajapati and was enraged as the flames from His mouth created Ghosts and Goblins. He destroyed the Yagna but at the intervention of Brahma was cooled down; He was pleased when a major part of the fruits of the Yajna was offered to Him and as Devas eulogised Him as follows: ‘We salute you Devadeva, Jatajutadhari, Blood red Trinetra; you are worshipped by Bhutas and Bethals sporting ferocious serpents all over your body, especially as your Yagnopateeth (Sacred Thread); Your visage is ferocious, Your laughter is frightening; You are Maha Bhutapathi, Kapardi, Sthanu, Pushna danta Vinasaya, Bhaga Netraya ; in future you are going to annihilate the most dreaded Tripura and Andhaka demons; We salute Kalisavasi, Gajacharma dhari, Vikaral Urdhvakeshava Bhairava, Fire like Bhayankar, Chandramastak dhari, destroyer of Daruvana, Trisuladhari, Wearer of Sarparaja Kankana, Neelakantha, Badavagni mukha, Vedantha Vedya, Yagna Murthi, Daksha Yagna Dhvamsi, Visweswara Deva, Siva, Shambhu, Bhava, Devadi Deva, Bestow to us the Secrets of Vedas and Shastras!’ Thereafter Brahma declared that worship of Rudra Deva on the ‘Chaturdasi Day’ of a month by sincere devotion and austerity would be blessed.

ANNEXTURE I

*[Prathamastu Maha Devo Dwiteeyastu Maheshwarah, Triteeyah Shankaro jneyaschaturdho
Vrishabhadwajah/ Panchamah Krittivaasaascha Shashthah Kaamanga nashanah, Saptamo Deva
Deveshah Shri Kanthyaschaashtamuh Smritah/ Ishwaro Navamojneyo Dashamah Parvatipatih, Rudra
Ekaaashaschaiva Dwadashah Shiva Uchyatey/ Dwadashaitaani Naamaani Thri Sandhyam yah
pathennarah, Kritaghnaschaiva Goghnaschya Brahmahaa Gurualpagah/ Stree Baala ghatukaschaiva
Suraapo Vrishalipatih, Muchyatey Sarva Paapebhyo Rudra Lokam sa gacchati/ Skanda Purana]*

M A H A N Y A A S A UPTO SHODASHA AAVARNA PUJA

*Harih Om// Atathah Panchanga Rudraanaam// Omkaara mantra samyuktam nity dhyayanto Yoginah/
Kaamadham Mokshadam tasmai Omkaaraaya namonamah// Namastey Devadevesha Namastey
Parameshwara/ Namastey Vrishabhaarudha Nakaaraaya namo namah/*

*Om namo Bhagavatey Rudraaya// Om Bhurbhuvassuvah// Om Nam// Namastey Rudramanyava Vutota
Ishayenamah/ Namastey Astu Dhanvaney Baahubhyaamutatey namah/ Yaata Ishussivatamaa
Shivababhuvatey dhanuh/ Shivaasharavyaayaatavatayaano Rudra mridaya// Om Namastey Rudraaya/
Om Nam/ Purvaanga Rudraaya namah//*

*Maha Devam Mahaatmaanam Maha Patata naashanam, Maha Paapaharam Vandey Makaaraaya namo
namah/ Om Bhurbhuvassuvah/ Om Mam/ Nidhana Pataye namah/ Nidhana pataantikaaya namah/
Vurthwaaya namah/ Urthwa Lingaaya namah/ Hiranyaaya namah/ Hiranya Lingaayanamah//
Suwarnaaya namah/ Suvarna Lingaya namah/ Divyaaya namah/ Divya Lingaaya namah/ Bhavaaya
namah/ Sharvaaya namah/ Sharva Lingaaya namah/ Shivaaya namah/ Shiva Lingaaya namah// Jwalaaya
namah// Jwala Lingaayanamah/ Aatmaanaaya namah/ Atma Lingaaya namah/ Paramaaya namah/
Parama Lingaaya namah/*

*Etathsomasya Suryasya Sarva Lingagg Sthaapayati Paani Mantram Pavitram// Om Bhagavatey
Rudraaya// Om Mam/ Dakshinaanga Rudraaya namah// Shivam shaantam Jagannaatham Lokaanugraha
kaaranam, Shivamekam Param Vandey Shikaaraaya namo namah//*

*Om Bhurbhuvassuvah/ Om Shim/ Apaitu Mrityuramritamna Aagan Vaivasvatono Abhayam krinotu/
Parnam Vanaspateyrivaabhi nassheeyataagum rayassachataannaassachiparih// Om nam Bhagavatey
Rudraaya// Om Shim/ Pashchitaanga Rudraaya namah//*

*Vahanam Vrishabhoyasya Vaasukih Kantha bhushanam/ Vaameshaktidharam vandey Vakaaraaya namo
namah// Om Bhurbhuvassuvah// Om Vaam/ Praananaam grandhirasi Rudro mavishaantakah/
Tenaannena apyaayasva/ Nam Rudraaya Vishnavey Mrityurmey Paahi// Om Bhagavatey Rudraaya/ OM
Vaam/ Uttaraanga Rudraaya namo namah//*

*Yatrakutra sthitam Devam Sarva Vyaapina -- meeshwaram/ Yallingam pujayennityam Yakaaraaya namo
namah// Om Bhurbhuvassuvah// Om Yam/ Yo Rudro Agnou yo Apsu ya Oshadhishu yo Rudro Vishwa
Bhuvanaa vivesha tasmai Rudraaya namo astu// Om Nam Bhagavatey Rudraaya/ Om yam/ Urthwaanga
Rudraaya namah/*

P a n c h a M u k h a D h y a n a/

Om Bhurbhuvassuvah/ Om Nam// Tatpurushaaya vidmahey Maha Devaaya dheemahi/ Tanno Rudrah Prachodayaat/ Samvarraagni tatitpradepta Kanaka prasparthi Tejomayam/ Gambheera Dhwani Sama Veda janakam Taamraadharanam Sundaram// Arthendu dyuti Lola Pingala Jataabhaara prabaddhoragam, Vandey Siddha Suraasurendra namitam Purva Mukham Shulinah/Om Nam Bhagavatey Rudraaya/ Nam Om/ Purva Mukhaaya namah//

Om Bhurbhuvassuvaha/ Om Mam// Aghorebhyo thaghorebhyo ghoraghora tarebhyah// Sarvebhya – ssarva Sharvebhoy namastey astu Rudrebhyah/ Kaalaabhra Bhramaraanjana dyuti nibham Vyavritta Pingekshanam, Karnodbhasita bhogi mastaka Maniprodgeerna damshttraakuram/ Sarpaprotta Kapaala Shukti shakala vyaakeena sacchhekaram, Vandey Dcakshina meshwarasya kutila bhrubhanga Roudram Mukham// Om Nam Bhagavatey Rudraaya// Mam Om// Dakshina Mukhaaya namah//

Om Bhurbhuvassuvah// Om Shim// Sadyojaatam prapadyaami Sadyo Jaataayavai namo namah// Bhavey bhaveynaati bhavey bhavawamaam/ Bhavodbhavah//Praleyaachalamindu kunda dhavalam Go Ksheera phena prabham, Bhasmaayukta mananga deha dahana jwaalaavali Lochanam// Brahmendrati Marudganaistutipadai rabhyarchitam Yogibhih/ Vandeham sakalam Kalanka rahitam Sihaanormukham Paschimam/ Om Nam Bhagavatey Rudraaya// Shim Om// Paschima mukhaaya namah//

Om Bhurbhubvassuvah// Om Vaam// Vama devaaya namo Jyeshthaya nama sshreshthaaya namo Rudraaya namah Kaalaayanamah Kalavikaranaaya namo Balavikaranaaya namo Balaaya namo Bala Pramatha naaya nama ssarva Bhutadamanaaya namo Manonmanaaya namah/ Gouram Kunkuma pankilam Su tilakam Vyaapaandu gandasthalam/ Bhruvikshepa kataaksha veekshana Lasatsamsakta karnotphalam/ Snigdham Bimba phalaadharam prahasitam Neelaala kaalamkritam/ Vandey Purna Shashanka mandala nbham Vaktram Harasyottaram// Om Bhagavatey Rudraaya// Vaam Om/ Uttara mukhaaya namah//

Om Bhurbhuvssuvah// Om Yam// Ishaanassarva Vidyaanaamishwara ssarva Bhutaanaam Brahmadhi – patih Brahmanodhipatih Brahmaa Shivomey asti Sada Shivom// Vyaktaavyakta guney taram parataram Shattrimsha Tatwaatmikam, Tasmaadutta matatwa makshara midam Dhyeyam Sadaa yogibhih// Omkaaraadi Samata mantra janakam Sukshmaadi Sukshmarparam/ Shantam Panchameeshwarasya Vadanam Kham Vyaapti Tejomayam// Om Bhagavatey Rudraaya//Yam Om// Urthwa mukhaaya namah//

Purvey Pashuptihpaatu Dakshiney paatu Shankarah/Paschimey paatu Vishwesho Nila kanthastha – thottarey/ Ishanmaam paatumaam Sharvor hyyaagneyam Parvati patih/ Nairrutyam paatume Rudro vaayavyaa Neela Lohitah/ Urthwey Trilochanahpaatu Atharaayam Maheshwarah/ Etaabhyodisha Dikbhyastu Sarvatah paatu Shankarah//

(Kechit paathah) Panchaanga Roudrikarany Pancha Mukha Dhyaanecha Pancha Vargaaksharaan Pathanti/ Ekaikasya Ekaika Varnah// Ka-Cha-Ta-Tha-Pa Iti kramena// Naa Rudro Rudramarchayet// Nyaasa Purvaka Japa Homa-Archana-Abhisheka Vidhi Yaatey Rudra Shivaa tanura ghoraa paapakaashani/ Tayaanastanuvaa shanta mayaa Gireeshantaabhichaakasheeh// Shikhaayai namah// Asminmahatyarnavey-anantarikshey Bhavaa Adheeh/ Teshaagum Sahasra Yojaneyva dhanvaanitanmasi// Shirasey namah/ Sahasraani Sahasra shoyey Rudraa Adhi Bhumyam, Teshaagum Sahasra yojaney vadhanani tanmasi// Lalaataaya namah//

*Hagum sasshuchishadwasu rantariksha Saddhotaavedisha tithirdurona sat/ Nrishadvare sadruta
sadyoshu sadabjaagojaa ritajaa Adrija Rutam brihat// Bhruvormadhyaaya namah// Triambakam
yajaamahey sugandhim pushti vardhanam/Uravaarukamiva bandhananmrityo rikshmiya maamritaata/
Netraabhyam namah//*

*Namassruchyaayata Pathyaaya cha Namah Kaatyaayacha neepyaayacha namahssoodyaayacha
sarasyaacacha Namonaadyaayacha Vaishantaayacha// Karnaabhyaam namah//*

*Manstoketaney Maana Aayushimaano goshumaano Ashweshureerishah/ Veeraanmano Rudrabhumito
vadheerhavishmanto namasaavidhematey/ Naasikaayai namah/ Avatyadhanu swagum Sahasraaksha
Shateyshudhey/ Nisheeryashalyaanaam mukhaa Shivonassuvanaabhava// Mukhaaya namah/*

*Nilagreevaasshiti kanthaassharvaa Athah Kshamaacharaah/ Teshaagum Sahasra yojaney dhanvaani
tanmasi// Kanthaaya namah/*

*Neelagreevaa Shitikanthaa divagum Rudraa Upashritaah/ Teshaagum Sahasrayojaney vadhanvaani
tanmasi// Upa kanthaaya namah//*

*Namastey Astyaayudhaa-yaanaatataaya dhrishnavey/ Upabhyaamutatey namo baahubhyaam tava
dhnavaney/ Baahubhyaam namah//*

*Yaateyhetirmeedhushtama hastey babhuva tey dhanuh/ Tayaasmaan Vishwatasyama yakshmayaa
paribbhujah// Upa baahubhyaam namah/*

*Ye teerthaani pracharant srugaavanto nishanginah/ Teshaagum Sahasra yojaneyva dhanvaani tanmasi//
Hastaabhyaam namah/*

*Sadyojaatam prapadyaami Sadyojaataayavai namah/ Bhavey bhvey naati bhavey bhavasvaam/
Bhavobhavaaya namah/ Angushthabhyaam namah//*

*Vaama devaaya namo Jyeshthaaya namasshreshthaaya namo Rudraaya namah Kaalaaya namah
Kalavikaranaaya namo Balavikaranaaya namo Balaaya Namoh Balapramathanaaya nama sarva bhuta
damanaaya namo Manonmayaayanamah/ Tarjaneebhyaam namah/*

*Aghorebhyo thaghorebhyo ghorabhyo tharebhyah/ Sarvebhyassarva Sharvebhyo namastey astu Rudra
rupebhyah// Madhyamebhyaam namah//*

*Tatpurushaaya Vidmahey Maha Devaaya dheemahi/ Tanno Rudrah prachodayaat// Anaamika – bhyam
namah//*

*Ishaanassrava vidyaanaamishwara sarva bhutaanaam Brahmaadhi patih Brahmanodhipatihh Brahmaa
Shivomey Astu Sadaa Shivom// Kanishthikaabhyah Namah//*

*Namovah kirikebhyo Devaanaagum hridayebhyo namo Veekshanakebhyo Devaanaagum hridayebho
namo Vichinvatkebhyo Devaanaagum hridayebhyah/ Hridayaa namah/*

*Namo Ganeybhyo Ganapatibhyaschavo Namoh Namoh Virupebhyo Vishwa rupebhyascha vonamoh namah//
Prishthaaya namah//*

Namastakshabhyo rathakaarabhyascha vo namo namah// Kakshaabhyaam nabhah//

*Namo Hinanyabaahavey Senaanye Dishaamcha pataye namo amo Vrikshebhya Harikeshebhya
Pasunaam Pataye namah// Paarshwyaabhyaam namah//*

*Vijyamdhanuh Kapardino vishalyo Baanavaagum Uta/ Aneshannasyeshava Aabhurasya nishangthih//
Jatharaaya namah//*

*Hiranya garbhassamavarta -taagrey Bhutasya jaatah Patireka Aaseet/ Sadaadhaara
Prithiveemdyamuteyamaam kasmai Devaaya havishaa dhema// Naabhyai namah//*

*Meedhushtama Shivatama Shivonassumanaa bhava/ Paramey Vriksha Aayudham nidhaaya krittivasaan
Aachara Pinaakam bibhradaagahi// Katyai namah//*

*Ye Bhutaanaamadhipatayo Vishikhaasah Kapardinah/Teshaagum Sahasra yojaneyvadhanvaani tanmasi//
Guhyayaanamah//*

*Ye Anneshu vividhwanti paatreshu pibato janaan/ Teshaagum Sahasra Yojaneyevadhanvaani tanmasasi//
Andaabhyaam namah//*

*Sha Shiraa Jaata vedaah Aksharam Parapmampadam/ Vedaanaagum Shara Uttamam/ Jaatavedasey
Shiasi Maataa Brahma Bhurvhuvasurom// Apaanaaya namah// Apa Upa srushyaa//*

*Maanomahaanta mutamaano Arbhakam Maana Ukshantamutamaana Ukshitam/ Maanovadheeh Pitaram
Mataram Priyaamaanastanuvo Rudrareerishayah// Urubhyaabhyaam namah//*

*Eshatey Rudra bhaagastamjushaswa tenaavasena Paromooja vatoteehya vatata Dhanvaa Pinakahastah
Krittivaasaah// Jaanubhyaam namah//*

*Sagumsrishtajith Somapaa baahu sharthootva dhanvaa pratihitaabhirastaa/ Brihaspatey parideeyaa
rathena rakshohaa Mitraagum Apabaadha maanah/Jangaabhyaam namah//*

*Vishwam bhutam Bhuvanam chitram Bahudhaa jaatam jaaya maanamchayat/ Sarvohyesha
Rudrastasmai Rudraaya Namu Astu// Gulphaabhyaannamah//*

*Yepathaam Pathirakshaya Ailabridayaavyuthah/ Teshaagum Sahasra yojaneyvadhanvaanitanmasi//
Paadaabhyaam namah//*

*Adhyavoch Dadhivaktaa Pratamo Daivyo bhishak/ Aheegscha Sarvanjambhayantharvaascha Yaatu
dhaanyah// Kavachaaya namah//*

*Namo bilminecha Kavachinecha Namasshrutaayacha Shruta senaayacha// Upa kavachaayacha namah//
Namo Astu Neelagreevaaya Sahasraakshaaya meedhushey/ Adhoye Asyasatvaanoham tebhyokaram
namah// Triteeya Netraaya namah//*

*Pramumcha Dhanvanasya mubhayoraarni yorjyaam/ Yaschatey hasta Ishavah paraataa Bhagavovapa//
Astraaya phat// Yayetaavantascha Bhuyaagum Saschadisho Rudraavitastharey, Teshaagum Sahasra
yojanaavadhanvaani tanmasi// Iti Dikbandhah//*

Om Namō Bhagavatey Rudraayeti Namaskaaram nyaset// Om Murthney namah/ Nam Naasikaayai namah/Mom Lalataaya namhah/ Bham Mukhaayanamah/ Gam Kanthaaya namah/ Vam hridayaa namah/ Tem Dakshina hastaam namah/ Rum Vaama hastaaya namah/ Draam Naabhyai namaha/ Yam Padaabhyaam namah/ Sadyojaatam prapadyaami Sadyojaataayavai namonamah/ Bhavēy Bhavēynaati Bhavswamaam/ Bhavobhavaaya namah//Paadaabhyaam namah// Vaam devaaya namo Jyeshthaaya namassreshetha –aya namo Rudraya namah Kaalaaya namah Kalavikaranaaya namoBalavikaranaaya namo Balaaya namo Balapramathanaaya namassarva Bhuta Damanaaya namo Manonmanaaya namah/ Uru madhyamaabhyaam namah/ Aghorebhyothagorebhyah/ Sarvebhyassarvasharvebhyo namastey astu Rudrebhyaha// Hridayaaya namah// Tatpurushaayavidmahey Mahadevaaya dheemahi/ Tanno Rudrah Prachodayaat// Mukhaaya namah// Ishaanassarva Vidyaanaameeshwara ssarva Bhutaanaam Brahmaadhipatir wwwBrahmanodhipatih Brahmaa Shivomey astu Sadaa Shivom// Murthney namah//

Hamsa Gayatri Asyashri Hamsa Gayatri stotra Maha Mantrasya

Atmaa Rishih Paramatmaa Devataa/ Avyataa Gaayatri Chandah Hum Beejam Sah Shaktih Soham Keelakam Atma prasaada siddhyartheyHamsa nyaasa Dhyaaney viniyogah// Hamsaam Angushtaabhyaam namah/ Hamseem tarjanibhyaam namah/ Hamsoom Madhyamaabhyaam namah/ Hamsaim Anaamikaabhyaam namah/ Hamsah Karatalakara prishthaabhyaam namah// Hamsaam Hridayaaya namah/ Hamseem Shirasey swaahaa/ Hamsoom shikhaayavashat/ Hamsai Kavachaaya hum/ Hamsoum Netra trayaayavoushat/ Hamsah Astraaya phat/ Bhurbhuvassuvaromiti digbandhah// Dhyaanam: Gamaagamastham gaganaadi shunyam chidrupadeepam timiraapahaaram/ Pashyaamitey Sarva janaanta rastham namaami Hamsam Paramaatma Rupam/ Deho Devaalayah prokto Jeevo Devassanaatanah/ Tyajeda Jnaana nirmaalyam soham bhaavena Pujayet/ Hamso Hamsah Parama Hamsassoham Hamsassoham Hamsah/ Hamsa Hamsaaya Vidmahey Parama Hamsaaya dheemahi/Tanno Hamsah Prachodayaat// Hamsa Hamseti yobruyaaddamso naama Sadaa Shivah/ Evam nyaasa vidhim kritvaa tatassamputa maarabhet//

Samputikaranam:

Indraadeen Dikshu vinyasya// Om Bhurbhuvassuvah/ Om Om/ Traataara mindramavitaara mindragum Havey Havey suhavagum Shuramindram/ Huvenshakram Puruhutamindragg Swastino maghavaa dhaatwindrah// Om Bhagavatey Rudraaya// Om Om Purva Digbhaagey Indraaya namah/ Om Bhurbhuvassuvah// Om Bhurbhussuvah// Om Nam// Twanno Agney Varunasya Vidwan Devasya hedo vayaasi seeshthaah/ Yagnishthovahni tamasso Suchaano Vishvaa desaagumshi pramumugdhya smat// Om Namō Bhagavatey Rudraaya/Nam Om// Agneya dikbhaagey Agnaye namah// Om Bhurbhuvassuvah//Om Mam/ Sugamnah Panthaamabhayam krinotu/Yasmin Nakshatrey Yama yeti Raajaa/ Yasminna mabhyashimchinta Devaah/ Tadasya Chitragum havishaa yajaama// Om Namō Bhagavatey Rudraaya// Mam Om// Dakshina Digbhaagey Yamaaya namah/ Om Bhurbhuvassuvah// Om Bham// Asunvanta mayajamaana micchasteynasyetyam Taskarasyaanveshi/ Anyamasmadicchasaata itwya namodevi Nirrutey tubhyamastu// Om Namō Bhagavatey Rudraaya// Bham Om// Nirruti dikbhaagey Nirrutaye namah/ Om Bhurbhuvassuvah// Om Gam// Tatwaayaami Brahmanaa Vandamaanasta daashastey Yajamaano havirbhih// Aheda maano Varuney habodhyuru - shagum samaana Aayuh pramoshih// Om Namō Bhagavatatey Rudraaya// Gam Om// Paschima dikbhaagey Varunaayaamah// Om Bhurbhuvassuvah/ Om Vam// Anoniyubhisshati neebhiradhwara - gum Sahasraneebhirupayaahi yagjnam/ Vaayo Asmin havishamaadayaswa yuyam paata Swastibhissa daanah/

Om Bhagavatey Rudraaya// Vam Om/ Vayavya dikbhaagey Vaayavey namah// Om Bhurbhuvassuvah// Om Teym/Vayagum Somavrateytava, Manastanushu bibhratah/ Prajaavanto asimahi/ Indraani Devi Subhaga Supatni// Om Namu Bhagavatey Rudraaya// Teym Vom //Uttara Dikbhaagey Kuberaya namah/ Om Bhurbhuvassuvah// Om Rum// Tameeshaanam Jagatassthushaspatim/ Dhiyamjinvanamavasey hoomahevayam/ Pooshaano yathaa Vedasaamasadhravadhey Rakshitaapaayuradabhaswastaey// Om Namu Bhagavatey Rudraaya// Rum Om/ Ishaanya digbhaagey Ishaanaaya namah/ Om Bhurbhuvassuvah// Om draam// Asmey Rudraamehanaa Parvataaso Vritra hatye bhara hutou sajoshah/ Yasshamsa tey stuvateydhaayipajra Indra jyeshthaa asmaan avantu Devaah/ Om Bhagaatey Rudraaya/ Draam Om/ Urthwa digbhaagey// Aakaashaaya namah/ Om Bhurbhuvassuvah// Om Yam/ Syonaa Prithivi Bhavaanruksharaa niveshani/ Yacchhaanassharma saprathaah// Om Namu Bhagavatey Rudraaya// Yam Om// Adho dikbhaagey Prithiviyai namah/ Adou Pranavamucchharya vyahritih pranavantatah/ BeejaMantram smucchhaarya Mantraantey Beejamuccharet//

Dashaanga Roudrikarana

Lalaata netra karneshu Mukhey Bahyoscha naashikey , Jatharey naabhi Murthaschey Paadayordasha daihikam/ Beeja mantram samucchaarya Mantraantey beejamuccharet// Keyshu chiddeshu Dikpaala bejaanyapi samputikritwaa pathyatetaani (Yathaa) Lam-Rum-Hum-Sham-Vam-Yam-Sam-Sham-LamKsham//) Om Bhussuvah/ OM OM/ Namasshambhavecha mayo bhavecha Namasshankaraayacha Mayaskaraaya cha Namasshivaaya Shiva Taraayacha/ Traaraaramindra mavitaaramindragum havey havey suhavagum Shuramindram/ Huvenu Shakram Puruhotha mimdragum Swastino maghavaa dhaatvindrah// Om Namasshambhavecha Mayobhavecha Namasshankarayacha mayaskaraayacha Namasshivaayacha Shivataayacha// Om namo Bhagavatey Rudraaya OM OM LALAATA STHAANYE Purva dikbhaagey INDRAAYA NAMAHA/ OM NAM/ Namamasshambhavecha mayo Bhavecha Namasshankaraaya cha Namaskaraayacha Namasshivaayacha Shivataraaya cha/ Twanno Agney Varunasya Vidwaan Devasya heydo vayaasi seeshthaah/ Yajashto Vahni tamassosuchaano Vshwa dweshaagum si pramu mugdhya smuth/ Namasshambhaveycha mayobhaveycha Namah shankaraayacha mayaskaraayacha Namasshivaayacha Shiva taraayacha/ Om Namu Bhagavatey 22 Rudraaya NAM OM NETRE STHANEY Aagneya dikbhaagey AGNAYE NAMAHA/ Om Bhurbhuvassuvah/ OM MOM/ Sugamnamah Panthaamabhyam krinotu/Yasminnaakshatreyamayeti Raajaa/ Yasminnena mabhyashimchanta Devaah/ Tadasya Chitragum havishaa yajaama// Om Namu Bhagavatey Rudraaya/ MOM OM// Dakshina dikbhaagey YAMAAYA NAMAHA/ Om Bhurbhuvassuvah//OM BHAM// Asunvantamayajamaana micchastena syethaam Taskarasyaanveshi/ Anyamasmadicchasaata Ittyaa Namu Devi Nirrutey tubhymastu// Om Namu Bhagavatey Rudraaya// BHAM OM/ Nirruti dikbhaahey NIRRUTAYE NAMAHA/ Om Bhurbhuvassuvah// OM GAM// Tatwaayaami Brahmanaa Vandamaanasta daashastey Yajamaano havirbhih// Ahedamaano Varuno ha byodhyurushagum samaana Aayuh pramosheeh/Om Bhagavatey Rudraaya//GAM OM/ Paschima dikbhaagey VARUNAAYA NAMAHA// Om Bhurbhuvassuvah/ OM GAM// Anoniyudbhisshati nee bhiradhwargum Sahasraneebeerupayaahi Yagjnam/ Vaayo asmin havishmaadayaswa yuuyam paata Swastibhissa daanah// Om Bhagavatey Rudraaya// VAM OM // Vayavya dikbhaagey VAAAYAVEY NAMAHA// Om Bhurbhuvassuvah/ OM TEYM// Vayagum Soma vratey tava manastanushu bibhratah/ Prajaavanto Ashimahi Indraani Devi Subhaga Supatni// Om Bhagavatey Rudraaya/ TEM OM// Uttara bhaagey KUBERAAYA NAMAHA// Om Bhurbhuvassuvah / OM RUM/ Tameeshaanam Jagatastasthasthu shatpatim/ dhiyamjinvanamavasey hoomahevayam/ Pushaano Yathaa Veda Saama sadvradhey rakshitaapaayuradabdhha stwastaye/ Om Namu Bhagavatey Rudraaya// RUM OM/ Ishanya dikbhaagey ISHAANAAYA NAMAHA//

Om Bhurbhuvassuvah / OM DRAAM// Asmai Rudra mehanaa Parvataaso Vritra hatye bharahootou
 Sajoshaah/ Yasshamsa tey stuvatey dhaaya pajra Indra Jyeshthaa Asmaam Avantu Devaah/ Om
 Bhagavatey Rudraaya/ DRAAM OM// Urthwa dikbhaagey Aakaashaaya namah/ Om
 Bhhurbhuvaasaavaha//OM YAM// Syonaa Prithivi Bhavanruksharaa niveshani/ Yacchaanassharma
 Saprathaah// Om Namō Rudraaya// YAM OM/ Padaasthaney Atho Dikbhaagey PRITHIVAI NAMAHAH//
 Pranavam vyahruti beejam Shambhavecha tatahparam, Dingmantram Shambhaveytaanchambeejam
 Pranava muchyaret// Iti Dashanga Roudrikaranam samaptam// Shodashaanaga Roudrikaranam
 Shikhaashirascha Murdhaacha Lalaatam Netrakarnkou, Mukhamcha kantha baahucha Hrinnaabhicha
 Katistathaa/ Uuru jaanoō jangha paadou Shodashanga sthalaanivai/ Om Bhurbhuvassuvah// OM
 AM//Vibhurasī pravaahano Roudrenaaneekena paahimaagney pipruhi maa maamaahigumseeh// Om
 Bhagavatey Rudraaya/ AM OM//Shikha sthaaney Rudraaya namah// Om Bhurbhuvassuvah// OM AAM//
 Vahnirasi havya vaahano Rudrenaaneekena Paahimaagneypipruhi Mamamahigumseeh // Om
 Bhagavatey Rudraaya/ AAM OM // Shirasthaaney Rudraaya namah/ Om Bhurbhuvassuvah// OM IM/
 Shvaatrosi prachetaa Roudrenaaneekena paahimaagney pipruhi maamaa maahigumseeh//Om Bhagavatey
 Rudraaya// IM OM// Moorthni sthaaney Rudraaya namah// Om Bhurbhuvassuvah// OM EEM// Tuthosi
 Vishwavedaa Roudrenaaneekena Paahipaagneypi pruhi maamaahigumseeh/ Om Bhagavatey Rudraaya/
 EEM OM Lalata sthaaney Rudraaya namah// Om Bhurbhuvassuvah// OM VUM// Ushigasi kavi
 Roudraani kenapaahi maagney pipruhi Maamaa maahigum seeh//Om Bhagavatey Rudraaya// VUM OM//
 Netraayosthaaney Rudraaya namah// Om Bhurbhuvassuvah// OM VUUM // Anghaarirasi bambhaaree
 Roudreynaaneekena Paahimaagney pipruhi mamamaa maahugumseeh// Om Bhagavatey Rudraaya
 VUUM OM// Karna sthaaney Rudraaya namah// Om Bhurbhuvassuvah// OM RRUM//
 Avasyurasidivaswaan Roudrenaa neekena paahimaagney pipruhi Maamaa maahigumseeh/ Om
 Bhagavatey Rudraaya// RRUM OM// Mukha sthaaney Rudraaya namah// Om Bhurbhuvassuvah// OM
 RRUUM// Shumdhyuurasi maarjaaleeyo Roudraanaaneekena Paahi maagnepi Pruhimaa mamaa
 higumseeh// Om Bhagavatey Rudraaya// RRUUM OM Kantha sthaaney Rudraaya namah/ Om
 Bhurbhuvassuvah/ OM LLUM// Samraadasi Krishaanoō Roudrenaa neekena Paahimaagney Pipuhimaa
 mamaahigumseeh/ Om Namō Bhagavatey Rudraaya// LLUM OM// Baahuvoshaaney Rudraayanamah//
 Om Bhurbhuvassuvah// OM LLUUM // Parishadyosi Pavamaano Roudrenaa neekena paahhimaagnepi
 Pruhimaa maamaahigumseeh// Om Bhagavatey Rudraaya// LLUUM OM Hridaya sthaaney Rudraaya
 namah/ Om Bhurbhuvaassuvah// OM YEM// Pratakwaasina bhaswaan Roudrenaaneekena
 Paahimaagney pipruhimaa mamaahigumseeh Om Bhagavatey Rudraaya// YEM OM Naabhistaaney
 Rudraaya namah// Om Bhur bhuvassuvah/ OM AIM// Asamrishtosi havyasoodo Roudrenaaneekena
 paahimaagnepi prihimaa maamaahigum seeh// Om Bhagavatey Rudraaya// AIM OM// Katisthaaney
 Rudraaya namah/ Om Bhurbhuvassuvah/ OM OM// Rutadhaamaasi Suvarjyotee Roudrenaanee kena
 paahimaagnepi Prihimaa maamaahigumseeh// Om Namō Bhagavatey Rudraaya/ OM OM Uurusthaaney
 Rudraaya namah// OM OUM// Brahma Jyotirasi suvardhaamaa Roudrenaa neekena paahimaagney
 piprahi mamamahigum seeh// Om Bhagavatey Rudraaya OUM OM/ Jaanusthaaney Rudraaya namah//
 Om Bhurbhuvassuvah// OM AM // Ajasyeka paadrudrenaanee kenapaahi maagnepi Pruhi
 mamaamaahigum seeh// Om Bhagavatey Rudraaya// AM OM// Janghayo sthaaney Rudraaya namah//
 Om Bhurbhuvassuvah// OM AHAHA/ Ahirasi Budhniyo Roudrenaaneekena paahimaagney pipruhi mama
 maahigum seeh/ Om Bhagavatey Rudraaya// AHAHA OM Padaabhyam namah/ Twagasti gatai Sarva
 Paapaih pramuchyatey Sarva Bhuteshwaparaajito bhavati tato Bhuta preta Pischacha baddha Brahma
 Raakshasa Yaksha Yamadoota Shaakini Dhaakini Sarpa Shwaapaa taskara jwaraadyupadravaadapi
 upghaataassarvey jwalantam pashyantū maam Rakshantu/ Mama Yajamaanagum rakshantu/ Atma

Raksha Manojyorjushataa maajyam vicchinnam Yagnagum samimanda dhaatu/ Brihaspati stanutaami mamno Vishwa Devaa Ihamaadayantaam//Guhyaaya namah/ Apa upa sprusyaa Abodhyagni ssammidhaa janaanaampratidhenumivaateemushaasam/ Yahvaa iva pravayaamujjimaanaah prabhaanassisrateynaamamaccha// Naabhyai namah// Agnirmoorthvaa Divah Kakutpatih Prithivyaa ayam/ Apaagum retaagumsi jinvati/ Hridayaayanamah/Murthaanam divo aratim Prithivyaa Vaissshwaanara mritaaya jaatamagnim/ Kavigum samraajamatithim Janaanaa maasannaapaatram janayanta Devaah/ Kanthaaya namah/ Marmaaniteyvarmabhischaadayami Somastwaaraajaamritey naabhivastaam/ Urorvarrieriyparivastey astu jayantatwaamanumadantu Devaah/ Mukhyaayanamah/ Jaatavedaayadi naapaapakosi/ Vaishwaanaro yadivaa Vaidyutosi/ Sham Prajaabhyo Yajamaanaaya Lokam/ Urjam Pushtim dada dabhyaava vritsya/ Shirasey namah// Brahmatmanvada Srujata/ Tada kaamayata/ Samaatmanaapadyeyeti/ Atmannatmannityaa mantrayata/ Tasmai Dashmagumhutam pratyashrunot/ Sadashahutobhavat/ Dashahutohavainaamaishah/ Tamvaa yetam dashahutagum santam/ Dashahotetyaachakshatey parokshena/ Parokshapriyaa ivahi Devaah// Atmannatmannityaa Mantrayata/ Tasmai shashthagum hootah pratyashrunot/ Shaddhuto bhavat// Shaddhuu havainaa maishah/ Tamvaa etagum shaddhuutagum samtam/ Shaddotetyaachakshatey parokshena/ Parokshapriyaa ivahi Devaah/ Atmaannatma nnityaa mantrayata/ Tasmai Panchmagum hootah pratyashronot/ Sapancha Bhuto bhavat/ Panchahutohavainaamaishah/ Tamvaa yetam Pancha - huutagum santam/ Panchahuutetyaachakshaney parokshena// Parokshapriyaah Ivahi Devaah/ Aatmanaatmannityaa mantrayata/Tasmai Chaturtha huutam pratyashrunot/ Sachaturhuuto bhavat/ Chaturhuuto havainaamaishah/ Tamvaa etamchatur huutagum santam/ Chaturhootetyaa chakshatey parokshena/ Parokshapriyaa ivahi Devaah/ Tamabraveet/ Twamvaimeyneydishthagum huutam pratyassroushih/ Twayainaagchatur hotaara ityaachakshatey/Tasmaacchushrooshuh Putraanaagum Hridyatamah/ Neydishtho hridyatamah/ Nedishtho Brahmano bhavet/ Yam Veda// Ityatma rakshaa kartavyaa!

Shiva Sankalpa:

Yenadam Bhutam Bhuvanam Bhavishyatparigriheetamamritona Sarvam/ Yena Yagnastraayatey Sapta hotaatmaney Namassankalpamastu// Yenakarmaani pracharanti Dheeraa yato Vaachaa Manasaa – chaaruyanti/ Yatsammitam Manassancharanti Praaninastanmeymanasshiva sankalpamastu// Yena Karmaani pracharanyapaso Maneeshino Yagnney krunvanti vidadheshu Dheeraah/ Yada purvam yakshmamantam Prajaanaam tannmey Manasshiva sankalpamastu// Yasmanrichassaama yajoogumshi yasmin Pradhishthaarasha naabhaa vibhaaraah/ Yasmiggschittam Sarvamotam Prajaanaam tanmey Manasshiva sankalpamastu/ Yadatrashashthamtrishatagum Shareeram Yagnasya guhyam navanaamaayyaam/ Dasha panchatrigum sharamyatsaram tanmeymana sankalpamastu// Yajjaagrato dooramupaiti sarvam tathsupasya tathaiveti/ Doorangamam Jyotishaam Jyotirekam tanmenasshiva sankalpamastu// Yanedam Vishvam Jagato babhuva yey Devaapi mahato Jaata Vedaah/ Tadevaagnistadwaayustatsthuryastadu Chandramaastasmey manasshiva sankalpa – mastu// Yenadyouh Prithivichantarikshancha yeparvataah pradisho Dishascha/ Teneydam Jagadvyaaptam Prajaanaam tasmey manasshiva sankalpamastu// Yemano hridayam yecha Devaaye Divyaa Aapoye Surya rasmih, Tey Shrotrey Chakshusancharatam tasmey Mana Sankalpamastu/ Achintyaaprameyantha Vyaktaavyakta Pranchayat, Sukshmaatsookshma taram jneyam tanmey Manassankalpamastu/ Ekaacha Dasha Shatamcha Sahasram chaayutamcha, Niyutamcha prayutam chaarbudamcha tammey Manasshivamanasshiva sankalpta mastu/ Ye Pancha Panchaa dashashatagum Sahasrasamayutamnyarudam cha/ Tey Agni chitteshtakaasthaagum Shriram tanmey manasshiva

sankalpamastu/ Vedaahametam Purushamahaantaaditya varnam Tamasah parastaat/ Asyayonim
 paripashyanti dheeraastanmeymanasshiva sankalpamastu//Yasyaitam Dheeraah punantikavayo
 Brahmaanametam twaavrinatamindum/ Sthaavaram Jangamamdyoraakaasham tasmai Mana Shiva
 Sankalpamastu// Paraatparamchaiva Tatparaacchaiva yatparam/ Yatparaatparatojnyeyam tanmeyssiva
 sankalpamastu// Yaavedaadishu Gayatri Sarvavavyaapi Maheshwari, Rigyajussaamaadharvaischa
 tanmey manasshivasanlalpamastu/ Yo vai Devam Mahadevam prayatah Pranavassuchih/Yassarvey Sarva
 Vedaascha tanmeymanasshiva sankalpamastu/ Patatah Pranavomkaaram Pranavam Purushottamam/
 Omkaaram Pranavaatmaanam tanmey manasshiva sankalpamastu/ Yo sou Sarveshu Vedeshu
 Pathyatehyayameeshvarah/ Akaayo nirgunoyatmaa tanmey manasshiva sankalpamastu/
 Gobhirjushtamdahena hyaayushaacha balenacha/ Prajayaapashubhih Pushkaraaksham
 tanmeymanasshiva sankalpamastu// TRAYAMBAKAM YAJAAMAHEY SUGANDHAM PUSHTI
 VARDHANAM/URVAARUKAMIVA BANDHANAAT MRITYOR MUK – SHEEYA
 MAAMRITAATTAMANEY MANASSHIVA SANKALPAMASTU/ Kailaasa shikhiraavaasaa
 Himavadgirikanyayaa/Neelakantham Trinetrancha tanmey Manasshiva sankalpamastu/
 Vishwataschakshuruta Vishwato mukho Vishvato hasta Uta Vishvatassat/ Sambaahubhyaam namati
 sampatatrairdyaavaa Prithivi Janayan Deva Ekastanmey manasshiva sankalpamastu// Chaturvedaana
 dheeyeeta Sarva Shastra mayam viduh/ Itihaasa Puraanaanaam tanmeymana-sshiva sankalpamastu/
 Maano Mahantamutamaan Arbhakam Maana Ukshantamutamaan Ukshitam/ Maanovadheeh pitaram
 mota Maataram priya maanastanuvo Rudrareerishatanmey Shiva Sankalpamastu/ Maanastoketanaye
 maana Ayshimaano Goshumaano Ashveshureerishah Veeraanmaano Rudrabhumito vadhir havishmanto
 namasaavidhemateytanmey mana sshiva sankalpamastu// Ritagum Satyam Param Brahma Purusham
 Krishnapingalam/ Urthvaretam Virupaaksham Vishwarupaayavai Namonamatanmey manasshiva
 sankalpamastu// Kadrudraaya prachetasey meedhushtamaaya tavyaseyvochemashantamag hridey/
 Sarvyo hyesha Rudrastasmai Rudraaya namo Astu tanmenasshiva sankalpamastu// Pajaapatey natwa
 detaanyenyo Vishvaa jaataani paritaa babhuva/ Yatkaamaastey juhamastanno astu vayaggumsyaama
 patayo rayeenam tanmeysshivasankalpamastu/ Brahma jajnaanam Prathamam
 purastadwiseematassuruchovena Aavaha/ Sabhniyaa Upamaa Asya vishtaassataschayonimasatascha
 vivasmey mana sshiva sankalpamastu// Yah praanato nimishatomahitwaika Idraajaa jagato babhuva/ Ya
 Ishey Asya dwipadiscchatushpadah kasmai Devaaya havishaa vidhema tanmey manasshiva
 sankalpamastu/ Gandhadwaaraamdharmaadarshaam nitya pushteem kareeshineem Ishwareegum Sarva
 bhutaanaam taamihopahvaye shriyam tanmanasshiva sankalpamastu/ Yorudro Agnou---Astu
 tanmeymansshiva sankalpamastu/. Namakam Chamakam chaiva Purusha suktamcha yadviduh/
 Mahadevenatattullyam tanmeymanasshiva sankalpamastu/ Ya idagum Shiva sankalpam sadaa
 dhyaayanti Braahmanaah/ Teyparam Moksham gamishyanti tanmeymanasshiva sankalpamastu/ Om
 Namoh Bhagavatey Rudraaya./ Shiva Sankalpam Hridayaaya namah/ Om Namoh Bhagavatey Rudraaya//
 Purusha Suktam shirasey Swaaha// Purusha Suktam Shirey Swaaha/

Purusha Sukta

Om Sahasrasheershaa Purushah Sahasraakshah Sahasrapaat/ Sa Bhumim Vishwato vritwaa/
 Atyatishthaddashaangulam/ Purusha yevedagum Sarvam yadbhutam yachaa Bhavyam/ Utaamritatwa -
 seyshaanah/ Yadannenaatirohathi/ Yetaavaanasya Mahimaa/Ato jyaayaagscha Purushah/Paadasya
 Vishwaa Bhutaani/ Tripaadasyaamritam Divi/ Tripaadurthwa Udaitpurushah/ Paadosyehaa
 bhavaatpunah/ Tato Vishjvyakraamat/ Saashanaanashaney Abhi// Tasmaadwiraadajaayata/ Viraaajo Adhi
 Puurushah/ Sa jaato Atyarichyata/ Pashchaabhumimatho purah/ Yatpurushena havishaa/ Devaa

*Yagjnamatanvata/ Vasanto Asyaaseedaajyam/ Greeshma idhmassharaddhavih/ Saptaasyaa sanpari -
dhayah/ Tri Sapta Samidhah kritaah/ Devaadyagjnam tanvaanaah/ Abadhnanpurusham Pashum// Tam
Yagjnam barhishi proukshan/ Purusham jaatamagratah/ Tena Devaa Ajajanta/Saadhyaa Rishayascha ye/
Tasmadyajnaar Sarva hutah/ Sambhrutam prushadaajyam/ Pashugstaagschakrey Vayavyaan/
Aaranyaangraamyascha ye// Tasmaadyagjnaatatsarva Hutah/ Ruchah Saamaani jagjnirey/
Chandaagumsi jagnarey tasmaat yajustasmaadajaayata// Tasmaadashwaa Ajaayanta/ Yekeycho
Bhayaadatah/ Gaavo hajagjnirey tasmaat/Tasmaa jnaataa Ajaavayah//Yat Purusham vyadadhu/
Katidhaa Vyakalpayan/ Mukham kimasyakou baahoo/ Kaavooroo Paadaavuchyetey/
Brahmanosyamukhamaaseet/ Baahoo Rajasyah kritah/ Uroo tadasya yadvaishyah/ Padbhyagum Shudro
Ajaayata/ Chandra Manaso Jaatah/ Chaksho Suryo Ajaayata/ Mukhaaindraschaagnischa/
Praanaadwaayura jaayata// Nabhyaa Aseet dantariksham/ Sheersyno dyouh samavartaa/ Padbhyaam
Bhumirdishah shrotraat/ Tathaa Lokaagum Akalpayan/ Vedaahametam Purusham mahantam/ Aditya
varnam tamasasttu paarey/ Sarvaani Rupaani Vichitya dheerah/ Naamaani kritwaabhivadan yadaastey/*

(Bhagavan is signified as with thousands of heads, eyes and feet who is omni potent, omni scient and omni-present occupying Universe in totality, yet is contained in hardly ten inches. He is the complete knowledge of what existed before and what would happen ahead. He is the only one who could bestow the State of Bliss far from the cycle of deaths and births since he is aloof from fictitious existence. Whatever is appearing in the Universe is all his magnificence but He is far more superior; only a quarter of the known Universe is stated to exist and the remainder is beyond it. It is in this existence that He is present all over. That Original Energy called Bhagavan who created the Brahmanda also materialised Brahma who in turn was responsible for the creation of Bhumi and other Worlds and various Beings including Devas and human beings. Devas performed Sacrifices/ ‘Yagnas’ and made possible the production of Time and Six Seasons or Ritus each Year: Vasanta as the Offering of Ghee , Greeshma as the offering of Wood and Sharat Kaala as Naivedya. As a followup to this Yagna, Pancha Bhutas or the Basic Five Elements as also Light and Darkness / Day and Night as Kaala Maana or the Time-measurement got created as the boundaries of the Homa Kunda as the Existence. Then twenyone Tatwaas viz.Five Elements; Five Jnaanendriyas of the abilities of hearing, tasting, eating, touching; Five Karmendriyas of Eyes, Nose, Tongue, Mouth, Skin-Five Ahankaaras of Consciousness, Buddhi, Trigunas and Mind besides Praana were materialised as other ‘Samidhas’; Brahma Himself became as the Homa Pashu or the Animal to this Unique Yagna! He was also the Yagna Purusha. After prokshana/ sprinkling water in the Homa Kunda in which Brahma was the Yagna Purusha, Deva-Saadhya-Rishis and others resumed the Yagna and then were materialised curd and ghee mix. Brahma too resumed his task of Creation and materialised birds, animals like deer, tigers, and domestic animals too. In this Original Yagna of the Universe, Richas or the Stanzas of Rig Veda, Saama Veda Mantras, Chandas or Prosodies like Gayatri [with Six Aksharas / Letters, Ushni Seven Letters, Anushtup with Eight Letters, Brihati with nine Letters, Pankti in ten Letters, Tushtup with eleven Lerrers and Jagati with twelve Letters] besides Yajur Veda too got manifested. From the Yagna Kunda itself, Brahma created animals with two lined teeth, like horses, sheep, buffalos etc. Thgen there would be the query as to what all the countenances that Brahma assumed when he created various Varnas or Complexions; who were all among the human species that were materialised when he produced them from his own body parts! The reply would be that his face created Brahmanas, hands created Kshatriyas, thighs materialised Vaishyas and feet produced other categories. From His mind and thoughts emerged Chandra; Surya Deva from His eyes; from His were created Indra and Agni, while Vayu Deva emerged from His Praana or Life Energy itself! His navel

was manifested the Antariksha or the Sky; Swarga sprang up from His own Head; Bhumi from His feet; the Dasha Dishas or Ten Directions of North-East-South-West besides the Sub-Directions and Sky as also the Worlds Below. Hence the Process of Creation by that Unique Paramatma or the Supreme Soul who is immensely Action-Oriented, Splendid, Most Powerful, Ever Lustrous like several Suryas and Blissful eternally forsaking darkness and gloom!)

Dhataa purastaadyamujaajahaara/ Shakrah pravidwaapradishasschatasrah/Tamevam Vidyanamrita Iha Bhavati/ Naanyah Panthaa Ayanaaya Vidyatey/ Yagjnena Yagjinamayajanta Devaah/ Taani Dharmaani Prathamanyaasan/ Tey ha naakam Mahimaanah sachantey/ yatra purvey Saadhyaah santi Devaah/Adbhyah sambhutih Prithivyai rasaachha/ Vishwakarmah samavartataadhi/Tasya Twashtaa vidadhadrupameti/ Tatpurushasya Vishwamaajaanamagrey/ Vedaahametam Purusham Mahaantam/ Aditya Varnam tamasah parastaat/ Tamevam Vidwaanamrita iha bhavati/ Naanya panthaa vidyateyanaaya/ Prajaapatischarati Garbhey Antah/ Ajaayamaano Bahudhaa vijaayatey tasya Dheeraah parijaananti yonim/ Mareechinaam padamicchanti vedhasah/ Yo Devehya Aatapati/ Yo Devaanaam Purohitah/ Purvoy Devehya jaatah/ Namu Ruchaaya Brahmeye// Rucham Braahmam janayantah/ Devaa Agrey tadabruvan/ Yasvaivam Braahmano Vidyaat/ Tasya Devaa Asan Vashey/ Hreescha tey Lakshmischa Patnou/ Ahoraatreya Paarshvey/ Nakshatraani Rupam/ Ashvinou vyaattam// Ihtam Manishaana/ Amum Manishaana/ Sarvam Manishaana// Om taccham yoraavrineemahey/

(That very Paramatma whom Brahma visioned at the very beginning and whom Indra witnessed him in all the Directions, He is the only One who could grant Moksha in this current Life itself to a Vidwan and indeed there is no other Path except that as dedicating one self to Him. When Devatas worshipped Him with veneration by executing Yagjnas, then the Principles of 'Dharma' and 'Nyaya' or Virtue and Nyaya were materialised. In the early series of Yagjnas that were performed by Devas and Sadhyas, the Learned Rishis and Dharma Practitioners were able to accomplish Higher Lokas.

It was from the Essence of Earth and Water that the World comprising Fourteen Bhuvanas got materialised by Bhagavan , Brahma arranged and ship-shaped the Universe. It is that Pradhana Purusha who is distinguished as brilliant with the lustre of Surya and as the Destroyer of darkness is glorious indeed. He is the Singular Supreme that is approachable by any body for Mukti. He is Unborn, Perpetual, Action Oriented and manifests Himself in endless Forms. Marichi and such other Maharshis who were fully conversant with what Paramatma was all about were ever anxious to reach the Ultimate Destination of His. So do the highly virtuous and intense practitioners of Dharma and serious Meditators seek that State of Bliss! Devas reiterated again and again that the distinguished Seekers of Paramatma enjoy the control of all the Devas too. The Embodiment of Modesty Hreem Devi and Lakshmi the Symbol of Opulence are both Bhagavan's close companions day and night by His two sides. Mahatma! Nakshtras on the firmament constitute your magnificent Physique and Ashvini Devas are signified with your glorious countenance. Devadhi Deva! Do fulfill our material desires and aspirations as well as bestow Eternal Bliss on the termination of our worthwhile lives, full of our proven faith in Dharma and devotion unto Supreme Yourself !).

MAHA NYASA RESUMED:::

Om Bhagavatey Rudraaya Uttara Naaraayanagum Shikhaayaivashat/ Om Aashushishaano Vrishabhonayuddhmo Ghanaaghanah Khshobhanascharshaneenaam/ Samkranadano nimisha Ekaveerashtagum Senaa Ajayatsthsaaka mindrah/ Sankrandanena nimishena jishnunaa yutkaarena

nimishena duschyavanena dhrishnuna/ Tadindrena jayata tatsahadvamyutho nara ishu hastena
 vrishnaa/ Sa ishu hastaissa nishangi bhirvasheesag Srashtaa sayudha Indro ganena/ Sagum
 srishtajithsomapaa baahusharyoordhwa dhanvaa pratihtaabhirastaa/ Brihaspatey parideeyaa Rathena
 Rakshaahaa Mitraagum apabaadhamaana/ Prabhanjantsenaah Pramrino yudhaa jayannasmaaka -
 medhya vitaarathaanaam/ Gotrabhidam Govidam Vajra baahum Jayantamamangma pramrinatnta
 mojasaa/ Imagum sajaataa anu Veerayadhwa mindragum Sakhaayosagumrabhadvam/ Bala vigjnaaya
 sthvirah Praveerassahaswaan vaajee sahamaana Ugrah/ Abhiveero Abhisatwaa saojaa Jaitramindra
 Rathamaatishtha Govit/ Abhi gotraani sagasaagaaha maano Daayo Veerasshatamanyu rindrah/
 Duschyavanah pritanaashaadha yuddhosmaakagum Senaa avatu Prayutsa/ Indra aasaam neta
 Brihaspatirdakshinaa Yagnah purayetu Somah/ Deva Senaanaamabhi bhanjateenaam Jayanteenaam
 Marutoyamtvagrey/ Indasya vrishno Varunaasyaraagjna Adityaanam Marutaagum Shantha Ugram/
 Maha Manasaam Bhuvanachya naanaam Ghosho devaanaam jayata mudasthaat/ Asmaaka mindrasya
 mriteshu dhvajeshyasmaakam yaa Ishavastaa Jayantu/ Asmaakam Veeraa Uttarebhavavantwvasmaanu
 Devaa avataa haveshu/ Uddarshayamaghavan naayudhaanyutsatvanaam Maamakaanaam Mahagumsi/
 Udvatran Vaajinam Vaaji nyuanudra thaanaam jayataametuh Ghoshah/ Upa Preta jayataanaara
 sthiraavassantu baahava/ Indropavasshrarmaya yatechatvanaa dhrishayayathata satha/ Avasrishtaa
 Paraapata Sharanye Braahmasagum shita/Gacchaa Mitraa spruvishamaisham kanchanocchishah/
 Marmaani tey Varmabhisccchaadayami Somastwaa Raajaamritey Naabhivastaam/ Urvororvareeyo
 parivastey Astu Jayamtamtwaam manumadantu Devaah/ Yatra Baanaassampatanti Kumaaraa vishikhaa
 iva// Indronastatra Vrittahaa Vishwaahaa Sharma yacchatu/ Asuraana jayan tadaprati rathasyaa
 yadapratiratham dwiteeyo hotaanvaahaa pratyeva tena Yajamano Bhratruvaan Jayatyatho
 Anabhijitamevaabhijayati Dasharchambhavati Dashaaksharaa viradviraajeymou lokaou vidhrutaa
 Vanayorlokayorvidhrityaa Atho Dashaaksharaa Viraadannam Viradviraajye vaannaadye
 pratitishthatyasa divavaa Antariksha mantariksha mivaagnidhrama Agneedhrey// Om Namoh Bhagavaey
 Rudraaya//

Ashusshishaanoprathiratham Kavachaaya hum/ Prati Puurushameka Kapaalaannirva pratyekamatiriktam
 yaavanto Gruhyaasmastebhyah kamakaram Pashunaagum Sharmaasi Sharma Yajamaanasya
 Sharmamey yacchhaika Eva Rudro nadwiteeyayatastha Aakhustey Rudra Pasustamjusha swaushatey
 Rudrabhaagssahaswa sraabikayaa tamjushaswa bheshajam gaveshaaya Purushaaya bheshaja matho
 asmabhyam bheshajagum Subheshajam Gaveshaaya Purushaaya bheshaja matho Asmabhyam
 bheshajagum Subheshajam yathaasati/ Sugammeshaaya meshyaa Anaamba Rudramadimahyadevam
 Traimbakam/ Yathaanashreyasah Karadyathaanovasyasah Karadya dhaanah Pasumatah Karadhya
 dhaano – vyavasaayayaat/ Triambakam Yajamaamey sugandhim pushtivardhanam/ Urvaarukamiva
 bandhanaamrutymuksheeya maamritaat// Eshatey Rudra bhaagastam jushsvatey naavasana
 paromoojavatoteehya vatata dhanvaa Pinaaka hastah Kritivaasaah// Pratipoorushameka
 Kapaannirvapathi/ Jaata eva Prajaa Rudraanniravadayatey/ Ekamatiriktam/ Janishyamaanaa eva Prajaa
 Rudraanniravadayatey/ Eka Kapaalaa bhavanti/ Eka dhaiva Rudram niravadayatey/ Naabhi ghoora yati/
 Yadahi ghoorayeti/ Antaravacharinagum Rudram kuryaat/ Ekolmukenayanti/ Taddhi Rudrasya bhaga
 dheyam/ Imaam Dishamyanti/ Eshaavai Rudrasya dik/ Swaayaameva Dishih Rudram niravada –
 yatey/Rudrova Apashukaayaa aahutyainaa tishthati/ Asoutey Pashuriti nirdishedyam dwishyaat/
 Yameva dweshti/ Tasmai Pashum nirdishati/ Yadinadwishyaat/ Aakhustey Pashuriti bruyaat// Na
 graamyaa Pasun hinastey/ Naaranyaa/Chatuspathy juhuti/ Eshavaa Agneenaam padbeesho naama/
 Agnivatyeva juhuti/Madhyamena Parnena juhuti/ Srughyeshaa/ Atho khalu/ Antamenaiva hotavyam/

Antata Eva Rudram niravadayatey// Eshatey Rudra bhaagassahasvasraambika yetyaaha/ Sharadwaa
Asyaambikaa swasaa/Tayaavaa eshahinasti/Yagum hinastey/ Tayai Vainagum sahashamayati// Bhesha
Jangava ithyaah/ Yavanti eva graamyaa Pashavah/ Teybhyo bheshajam karoti/Avaamba Rudra madi
Maheetyaah/ Aasishamey waitaa maashastey// Triambakam yajaamaha ityaah/ Mrityormuksheeya
maamrita ditivaavaytadaah/Utkiranti/ Bhagasya leepsantey/ Mootey kritwaa sajanti/ Yadhaajanam
yateva sankroti/ Taadrigyvatat/ Yeshtatey Rudrabhaaga ityaaha niravatyai/ Aprateekshmaayanti/ Apah
Parishinchati/ Rudraasyaantar hityai/ Pravaayeteysmaa – llokaachyavantey/Yetraimbakaischaranti/
Aadityam charum punaretya nirvapati/ Iyamvaa Aditih/ Asyameva pratishthanti// Vibhraadbrihapibatu
Somyam madhvaayurdadhadyagjna patavavah - hrutam/ Vaatajootoyo Abhirakshatitmanaa Prajaah
ppuposha bahudha viraaajiti//

Om namo Bhagavatey Rudraa// Pratipuurusham Prati Puurusham vibhraaditi Netraa trayaaya vouchat/
Twamagney Rudro Asuro Mahodivastwagum Shardho Marutam priksa Ieshishey/ Twam Vaatai –
rarunai ryaasi shangayastwam pushaavidhatah paasinutmanaa/ Aavo Rajaana madhvarasya Rudragum
hotaaragum Satyayajagum rodasyoh/ Agnim puraata itnorachittardhiranya rupa manasekrunudhwam/
Agnir hotaa nisha saadaaya jeeya anupasthatey Maatussurabhaavu lokey/ Yuvaakavah Purunishtha
Rutaavaadhartaa krishteenamuta madhya iddhah//Saadveemakardeva veetimno Adya Yagnasya
Jihvaamavidaama guhyam/ Sa ayuraagaat surabhirwasaano bhadraa makardeva vahoo timno adya/
Aakrandagnista nayannivadyoh khsaamaa rerihaveerudha ssamanjan/ Sadyojajnaano viheemiddho
Akhyadaa rodasee Bhaanu naabhyaadyantah/ Twevasuni Purvaneeka hotardoshaavasto rerirey yagjni
yaasah/ Khaameva Vishwaa Bhuvanaani yasmintasagum Soubha - gaani dadhirey Paavakey/ Tubhyantaa
Angirastama Vishwaa sukshita Pridhak/ Agney Kaamaaya yemirey/ Ashyaatam Kaamamagney tavotya
Shaamarayigumrayivassuveeram/ Ashyaamavaaja mabhivaajayanto Shyaamadyumna majaraa jarantey/
Shreshtham yavishtha Bhaarataagney dyumantamaabhara/ Vasopuruspruhagum rayim/
Sashvitaanastannyatoo Rochanasthaa Ajarebhir – naana dadbhira vishthah/ Ya Paavakah Purutamah
Puruniprithunyagniranunyaati bharvan/ Aayushtatey Vishwato dadhadamagnirvarenyah/ Punastey Prana
yaayati Paraayakshmagum 29 suvaamitey/ Aayurdaa Agnihavisho jushaano ghrita prateeko
ghritayoniredhi/ Ghritam peetwaa Madhuchaarugavyampiteva putramabhirakshataadimam// Tasmaitey
pratiharyatey Jaatavedo vicharshaney/ Agneyjanaami sushtutim/ Divaspari Prathamam jagjney
Agnirasmadwiteeyam Parijaata Vedaah/ Triteeymapsu nrumanaa Ajasramindhaana yenam jaratey
Swaadheeh/ Shuchih Paavaka Vandyegno Brihadvi rochasey/ Twam Griteybhirahutah/ Drishaanorukma
Urvyaavyadyouddurmarshamaa yussri yeruchaanah/ Agniramrito Abhavadyayobhirya Denam
dyourajanayatusu retaah/ Aayadishey Nripatim teja aanutrchuchi reto nishiktim dyourabheekey/
Agnisshartha manavadyam yuvaanag swaadhiyam janayathsoodayaccha/ Satyejeeyasaa manasaatvota
Uta Siksha swapatyasya shikshoh/ Agneyraayonrutamasya prabhutou bhuyaamatey sushtutayascha
vasvah/ Agney sahintamaabhara dyumnasya praasahaarayim/ Visvayascharshani rabhya saavaajeshu
saasahat/ Tamagney pritanaasahagumrayigum sahaswa Aabhara/ Twagumhisatyo Adbhuto Daataa
vaajasyago matah/ Ukshaannaaya Vashannaaya Soma prushthaaya vedhasey/ Stomairvidhey maagnayo
vadmaahi soono Asyadmasadwaacharey Agnirjanushaajmaannam/ Satvamna Urjasana Urjamdhaa
raajeyvajey ravrikeyksheshyanthah/ Agna yaayugumshi pavasa aausuvor jamisham chanah/
Aarebadhaswa ducchunaam/ Agnepa vaswaswapaa Asmey varchaassu veeryam/ Dadhadposhagum rayim
mayi/ Agney paavakarochishaa mandrayaa Deva jihvayaa/ Aadevaan vakshiyakshicha/ Sanah Paavaka
deedivegney Devaagum ihavaha/ Upayagnagumhavischanah/ Agnisshuchi vratatamassuchir
viprasshuchih kavah/ Shuchirochata Aahutah/ Udgney Shuchayastava shukraa bhraajanta Eeratey/ Tava

Jyotigshyarchayah// Twamagney Rudro Asuro Mahodivah/ Twagum Shartho Maarutam priksa Eeshishey/ Twamvaatai rarunairyaasishangayah/ Twam Pushaavidhatah paasinutmanaa/ Devadeveshu shrayadhwam/Prathamaa Dwiteeyashu shrayadhwam/ Dwiteeyaa struteeyeshu shrayadhwam/ Triteeya chatur – dheshu shrayadhwam/ Chaturthaah Panchameshu shrayadhwam/ Panchamaashtheshu shrayadhwam/ Shashthaassaptameshu shrayadhwam/Saptamaa Ashtameshu shrayadhwam/ Ahatama Navameshu Shrayadhwam/ Navamaadashameshu Shrayadhwam/ Dashamaa Ekaadeshu Shrayadhwam/ Ekaadasha Dwaadeseshu shrayadhwam/ Dwadashaastrayo dasheeshu shrayadhwam/ Trayodashaaschaturdasheshu shrayadhwam/ Chatur Dashaascha Pancha dasheshu shrayadhwam/ Pancha dashaasshodasheshu Shrayadhwam/ Shodashaa ssapta dasheshu shrayadhwam/ Saptadashaa Ashtaadaseshi shrayadhwam/ Ashtaadashaa Ekaanna -vigumshaavigum sheshu shrayadhwam/ Vigumsha dwaaigum sheshu shrayadhwam/ Trayovigum shaaschaturvigumseshu shrayadhwam/ Chaturvigumshaah Panchavigumsheshu shrayadhwam/ Panchavigumsha shadvigum sheshu shrayadhwam/ Shadvigumshaassaptavigum sheshu shrayadhwam/ Saptavigumsha Ashtaavigum sheshu shrayadhwam/ Ashtaavigumsha Ekaanna -trigum sheshu shrayadhwam/ Ekaannatrigumsha strigum sheshu shrayadhwam/ Ekatrīgumsha dwaatrīgum sheshu shrayadhwam/ Dwaatrīgumsha -astratrīgum sheshu shrayadhwam/ Devaastri rekaadashaastritraya strīgumshaah/ Uttarey bhavata/ Uttaravarmana Uttarasatvanah/ Yatkaamamidamjuhomi/ Tasmey samridhyataam/ Vayagsyaama patayo Rayinaam// Bhurbhuvasvaswaahaa// Om Bhagavatey Rudraaya/ Namastey Rudramanyava Utota Ishave namah Namstey Astu/ Twamagney twamagney Shata Rudreeya mityastraaya phut/ Bhurbhuvassuromiti Dikbandhaha// Athah Panchangaggum sakrijapet: Sadyojaatam prapadyaami Sadyo jaataayavai Namonamah, Bhavay bhavenaati bhavay bhavaswa –maam/ Bhavodbhavaaya namah/ Vaama devaaya namo Jyeshthaaya nama sshreshthaaya namo Rudraaya namah Kaalaaya namah Kalavikaranaaya namo Bala vikaranaaya namo Balaaya namo Balabhadranaaya namassarva Bhuta damanaya namo Manonmanaayanamah/ Aghorebhyothagore- bhyo Ghora Ghoratarebhyah/ Sarvebhyassarva Sharvebhyo Namastey astu Rudra rupebhyah/ Tatpurushaaya vidmahey Maha 30 Devaaya dheemahi/ Tanno Rudrah prachodayaat/ Ishaanasarva vidyaanaameeshwarah ssarva bhutaanaam Brahmaadhipatir brahmanodhipatir Brahmaa Shivomestyastu Sadaa Shivom/

Ashtaanga Namaskaara

Hiranyagarbhassamavartataagrey Bhutasya jaatah patireka Aaseet/ Sadaadhaara Prithiveendyaa mutamaam kasmai Devaaya havishaa vidhema/ Urasey namah// Yah praanato nimishato mahitwaika Idrajaa Jagato babhuva/ Ya Ishey asya dwipadaschatushpada kasmai devaaya havishaa vidhema/ Shirasey namah// Brahmajigjnaanam Prathamam purastad dwiseema tassurucho vena Aavah/ Sabhuniyaa upamaa asya vishtaa ssatascha yonimasatas cha vivah// Drushtai namah/ Maheedyouh Prithiveechana iamam yagnam mimikshataam/ Pipritaamno bhareemabhih// Manasey namah// Upa shwaasa Prithvi mutadyaam Purutratey manutaam vishthitam Jagat/ Sadundubhey Sadurindrena Devairduraaddaveeyo apasedha Shatrun// Vachasey namah/ Agnenayasupa dhaaraa ye Asmaan Vishwaani Devavayunaani Vidwaan/Yuyodhyasmajjuhuraanameno bhuhistaam tey nama vuktimvidhema//Padbhyaam namah// Yaatey Agney Rudriyaa tanoo stayaanah paahitasyaastey swaahaa yaatey Agniyaashayaa rajaashayaaharaashayaa tanoor varishishthaa gahvareyeshtogram vacho apaavadheemtweshamvacho Apaavadheeg swaahaa Karabhyaam namah/ Imamyama prastara maahiseedangiobhih Pitrubhissamvidaanah/ Aatwaa mantraah Kavishastwaavaham twenaa Raajan

havishaamaadayasva// Karnaabhyaam namah// Iti Saahtaanga pranamyaa// Vurasaa Shirasaa Drushtyaa Manasaa Vachasaatathaa, Padbhyam Karaabhyaam Karnaabhyaam pranaamoshtaanga uchyatey// Athaatmaanagum Shivaatmaanam Shri Rudra rupinameyvan dhyaayet/Athatmaanag Shvaatmaanam Panchaasyam chintayedbudhah/ Trilochanam Charurbaahum Sarpaabharana bhushitam/ Neela - greevam Shashaankaabham Shuddha sphatika sannibham/ Naaga yaginopaveetimcha Vyaaghra charmotthareeyakam/ Kamandaludharam Devam Aksha maalaadharam Vibhum/ Varadaabhaya hastamcha namajjana Varapradam/ Vrisha prishtha samaaroodha mumu dehartha dhaarinam/ Digdantam Kapila jatam Shikha madhyendu dhaarinam/Amritenaplutam hrishtam Divya bhoga samanvitam/ Dig Devtaa samaa yuktam Suraasura namaskrutam/ Nityamcha Shasvatam Shuddham Dhruva maksharavyayam/ Sarvavyaapina meeshaanam Rudram vai Vishwarupinam/ Evagum Rupinamevam Dhyaatyaa Dwijassamyak tato Deva Yajanamaarabhet// ‘

Rudra Snaanaarchana

Athaato Rudra snaanaarchanaabhisheka vidhim Vyaakhyaasyaamah/ Udita eva Teerthey snaatvo - detya shuchih prayato Brahmachaari Shuklavaasaah Tasya Dakshinaa pratyakdeshey tanmukham sthitwaatmani Devataasthaapayet/ Prajananey Brahmaa tishthatu/ Paadayor Vishnustishthatu/ Hastayor Harastishthatu/ Baahveyr Indrastishthatu/ Jatharey Agnistishthatu/ Hridaye Shivastishthatu/ Kanthey Vasavastishthantu/ Vaktrey Saraswati tishthatu/ Naasikayo Vaayustishthatu/ Nayanayoschandraadityuo tishthetaam/ Karnayorashvinou tishthetaam/ Lalaatey Rudraastishthantu/ Moorthwaadityaastishthantu/ Shirasi Mmaha Devastishthatu/ Shikhaayaam Vaama Devastishthatu/ Prushthey Pinaaki tishthatu/ Puratasshuli tishthatu/ Paarshvayo Shivaa Shhankaroutishthetaam/ Sarvato Vaayustishthatu/ Tato Bahissarvatogni Jwaalaamaalaa parivritaastishthantu/ Sarveshvaagey - shu Sarvaa Devataah yathaa sthaanaani tishthantu/Maam Rakshantu/ Agnirmey vaachishrita Iti Yathaa Lingamangaani Samrushya/ Agnirmeyvaachishritah/ Vaaghridaye Hridayam mayi/ Ahamaritey/ Amritam Brahmani/ Vayurmey praaneyshritah/ Praano Hridaye/ Hridayam mayi/ Ahamaritey/ Amritam Brahmani// Suryomey Chakshusi shritah/ Chakshur Hridaye/ Hridayam mayi/Ahamamritey/ Amritam Brahmani// Chandramaamey Manasi shritah/ Mano Hridaye/ Ahamamritey/ Amritam Brahmani// Dishomey Shrotreyskritaah/ Shrotragum Hridaye/ Hridayam mayi/ Ahamamritey/ Amritam Brahmani/ Apomey retasi shritaah/ Reto Hridaey/ Hridayam mayi/ Ahamamritey/ Amritam Brahmani/ Prithiveemey Shareetey shritah/ Shareeragum Hridaye/ Hridayam mayi/ Aha mamritey/ Amritam Brahmani/ Aoushadhi Vanaspatayomey Loma sushritaah/ Lomani Hridaye/ Hridayamamritey/ Ahamamritey/ Amritam Brahmani/ Indromey Baleyshritatah/ Balagum Hridaye/ Hridyam mayi/ Ahamamritey/ Amritam Brhmani/ Parjanyaomey Moorthni shritah/ Moorthaa Hridaye/ Hridym mayi/ Ahamamritey/ Amritam Brahmani/ IshaanomeyManou Shritah/ Manyur Hridaye/ Hridayam mayi/ Ahamamritey/ Amritam Brahmani// Aatmaa ma Aatmani shritah/ Aatmaa hridaye/ Hridayam mayi/ Ahamamritey/ Amritam Brahmani/ Punataatmaa Punaraayu raagaat/ Punah Praanah Puraakuta maagaat/ Vaishwaanarorashmibhirwaa Vridhaanah/Antastishthatwamritasy gopaah// (Agnirvaayu Suryaschandramaadisha Aapagah Prithivyoshdhi Vanspataya Indrah Parjanya Ishaana Aatmaa (Punarma Aakutagum Rashmibhih) Punarmey Trayodasha// Iti Yathaa Lingamangaani Samrushya) Iti Shodasha Aavara Puja/

ANNEXTURE TWO ON LAGHU NYAASAM AND A) NAMAKA AND B) ON CHAMAKA

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

Karanyaasa

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

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

Dhyanam:

Aapataala nabhasthalaanta bhuvana brahmaanamaavishurajjyotispshaatila linga mouli vilastpurnenduvaantaamritaih, aslokaapulutamekameeshamanisham Rudraanuvaakaanjan/ Dhyayedeeepsita siddhaye dhruvapadam viprobhishinchhecchivam/ Brahanda vyaapta dehaa bhasita himaruchaa bhaasamaanaa bhujangaih, kanthe kaalaah Kapardah kalita shashi kalaschanda kodanda hastaah/

Tryakshaa Rudraaksha maalaa sulalita vapushasshaambhavaa murtibhedaah, Rudraashree Rudra suukta prakatita vivhavaa nah prayacchhantu saikhyam/ Om shanchame mayaschame priyamshchamenukaamaschame soumanasaschame bhadramshame shreyaschame dravinamchame yantaachame dhartaachame kshemaschame dhritischame vishvanchame mahaschame samvicchhame jnaatramschame suuscheme prasuuscheme seeramchame layascheme rutamschamemritamchame yakshmanchamenaamchhame jeevaatuscheme deerghaayutvamchmena miramschamebhayanachame sukhamchame shayanamschamed suushaachame sudnamchame/

NAMAKA PAARAAAYANA:

Om Namoh Bhagavatey Rudraaya/ Namaste Rudramanyava Utota Ishavey namah/ Namaste Astu Dhanvaney baahubhyaamutatey namah, Yaata Ishushshivatamaa Shivam babhoovatey dhanuh Shivaasharavyaaya tatoyaano Rudra Mridaya/ Yaatey Rudra Shiva tanora ghora paapakaashini, tayaanastamavaashantamayaa Girishantaabhichaakasheeh, Yaamishum Girishanta hastes bibhirshya stavey/

(Bhagavan Rudra! We are conscious of your fury and the power of your arrows, bow and the mighty hands. We are aware that your arrows and their pulsation against the Evil and feel secure and comfortable. The Resident of Kailasa! Your extremely tranquil demeanor and Placid assurance is an unending source of propitiousness and knowledge to us. Bhagavan of the mountains and bestower of Peace and contentment! Do kindly hold your arrows for punishing the wicked and uphold virtue but not to destroy the Universe).

Shivaam Giritrataamkuru maahigumseeh Purusham jagat/ Shivena vachasaatwaa Girishscchaa-vadaamasi/ Yathaanassarwamijjagadayakshmagum Sumanaa Aset/ Adhavyocha dadhivakta prathamam

*daiviyobhishak/ Aheegscha sarvaan janbhayanthsarvaascha yaatu Dhaanyah/ Asou yastaamro Aruna
Uta Babhrussumangalah/ Yechemaagum Rudraa Abhito dikshu/*

(Shiva the Original and Primary Purusha and the dweller of Mountains who is kept in the highest esteem by the Devas and all others! Do kindly favour and plead for me, my family, cattle and all the rest so that we all exist in Peace, Prosperity, Excellent Physical and Mental Health and all round auspiciousness. You are indeed the outstanding Physician as also the destroyer ; do very kindly not let us harm by visible and invisible antagonists. Like Surya Deva who is red in the early mornings and as day progresses gets gradually golden yellowish and beneficent, Rudra Deva! you too get angry initially but merciful and auspicious eventually when we approach you with veneration).

*Shritassahasra shovai shaagum heda Eemahey/Asou yovasarpati Neela Greevo Vilohitah/ Utaimam
Gopaa Adrushannudahaaryah/ Utaimam Vishwaa Bhutaanisadrushto Mridayaati nah/ Namu Astu Neela
greevaaya Sahasraakshaaya meedhushey/ Athoye Asya Satvanoham tebhayokarah namah/ Pramum cha
dhanvanastwamubhayoraaraartni yorjyaam yaaschatohasta ishava// Paraataa bhagavovapa/
Avatatatyadhanu stwagum Sahasraaksha Shateshudhey/ Nisheeryashalyaanaam Mukhaa
Shivonassumanaa Bhava/ Vijyam Dhanuh Kapardino vishalyo baanavaagum Uta/ Aneshaanasyeshava
Aabhurasya nishangdih/ Yaatey hetirmeedhushta hastey babhuvatey dhanuh/ Tayaasmaan
Vishwatasstwama yakshmayaa paribruja/ Namastey Astwayudhaayanaa tataaya dhrushnavey/
Ubhaabhyaamuta tey namo Baahubhyaam tavdhanvaney/ Pari tey Dhanvana tira tasmaanrunaktu
Vishwatah/ Athoya Ishudhistavaarey Asminnidhehitam/ Namastey astu Bhagavanvishveishwaraaya
Mahadevaaya Triambikaaya Tripuraantakaaya Trikalaagni Kaalaaya Rudraaya Neela kanthaaya
Mrityunjayaaya Sarveshwaraaya Sadaa Shivaaya Shriman Mahaa Devaaya namah/*

(May Neelakantha the blue throated One protect us even as he like Sun God upswings with pink complexion in early mornings when cowherds, water carriers and the rest of the world get active and enthused for the day in our chores with joy and contentment. Our prayers and greetings to you the Sahasraaksha or the Thousand Visioned Kapardini with matted hairs of head! Kindly relax from your angry stance and put back your arrows in your mighty arms; in fact, do place your bow and arrows put off and may your sword be kept back into the sheath. Do accept our worship Bhagavan Vishveshwara, Maha Deva, Triambika, Tripurantaka, Trikaala, Kaalaagni, Rudra, Neela Kantha, Mrityunjaya, Sarveshwara, Sada Shiva and Shrimaan!)

*Namo Hiranya Baahavey Senaanye Dishaam cha Pataye Namu Namu Vrikshebhya Harikeshebhya
Pasunaam pataye Namu Namassinchiraaya twishematey Patheenaam pataye Namu Namu
Harikeshaayopaveetney Pushtaanaam Pataye Namu Namu Bhavasya heytai jagataam pataye Namu
Namu Rudraayaata taaviney Kshetraanaam Pataye Namu Namah/ Rohitaaya sthapataye Vrikshaanaam
Pataye namo nam Mantriney Vaanijaaya Kakshaanaam Pataye Namu Namu Bhuvantaye
Vaarivaskrutaayoushadheenaam Pataye Namu Nama Uchchaghoshaayaa krandayatey Pateenaam Pataye
Namah/*

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

rumbles and cracks enemies away. At the same time,- being all pervading You do most certainly protect the desperate calls of your devotees and bless them with timely succor!)

Namassahamaanaaya nivyaadhina Aavyaadhineenaam Pataye Namoh Namah Kakubhaaya nishanginey steynaanaam Pataye Namoh Namoh nishangina Ishudhimatey Taskaraanaam Pataye Namoh Namoh vanchatey Parivanchateystaayunaam Patayey Namoh Namonicheravey Parichaarayaanaam Pataye Namoh Namasprikaa vibhoyjighaam Sadbhyomushtataam Pataye Namoh Namah Ushneeshaney Giricharaaya kulungjaanaam Pataye Namoh Namah/ Ishumbhoy Dhanvaa Vibhaschavao Namoh Namah Aatanwanebhyah Pratidhaaneybhyaschavo namoh namah Aatanvotibhyah Pratidhaaneybhyascha vo Namoh Namah Aacchadbhyo visrujadbhyaschavo Namoh Namoh Namosyadbhyo Vidyadbhruscha vo Namoh Namassabhabhyassabhaapatibhaschavo Namoh Namoh Ashwebhoyshwapatibhyascha vo namah/

(Tandava Murti Rudras! Your courage and intrepidity are so well recognised across the Worlds that even sudden spurts of enemies all around are faced by you with coolness and are not only subdued but extinguished for ever. Indeed You are the cynosure in the battle fields when you slit the throats of the dreaded opponents by the least possible exertion even as you dance and revel in their terminations by the least possible exertion. Our intense admiration for you Tandava Murtis! As You wield your sword with a powerful hold and enjoy the dance of bliss, One could never witness such a scene of ecstasy and mesmerise us we feel that you indeed are the Supreme Thief of our hearts and souls! Our heart felt salutations to You the outstanding Robber of Senses! Indeed, Bhagavan is of the Swarupa of the playful Chief of bandits, forest hunters and thieves who are observant and ready to strike; such robbers move about night-long and carry swords; they also wear turbans to hide their identity and move about mountains and jungles. Rudra Deva! You are an expert to release arrows and hit exact targets! Bhagavan! We seek to prostrate before you as you recline and relax! Tandava Rudras! You are awake while asleep. You bear the personality of he who is on the run while standing still! Paramatma! You preside over conferences and peculiar occasions. You are like the horse that carries the destinies of various Beings).

Namoh Aavyaadhineebhyo Vividhyanteebhyaschavo Namoh Namoh Uganaa bhyassrugumhatee bhyasvo Namoh Namoh grisebhyogritsapati bhyaschavo Namoh Namoh Vraatebhyo Vraatapati bhyaschavo namoh namoh Ganebhyo Ganapatibhyaschavo namoh namoh Virupebhyo Vishwarupescha vo namoh namoh Mahadbhyah Kshullakebhyascha vo namoh namoh Rathibhyorathebhyascha vo namoh namoh Rathebyah/Rathapatibhyascha vo namoh namassenaabhyassenaanibhhyascha vo namoh namah Khashatrubhya ssangraheetru bhyaschavo namoh namastakhabhyo Rathakaarebhyascha vo namoh namah kulaalebhyah Karmarebhyachavo namoh namah Pungushthebhyo nishaadebhyascha vo namoh namah Ishukrumbhyo dhanvakridbhavo namoh namoh Mrigayubhyasshwa nibhyaschavo namoh namah/

(Bhagavan! You could perforate and penetrate any body and any material from any where. You have the ability to control and subdue all kinds of forces be they malevolent or benevolent like Ganapati and his army or the evil species of Vinaayakas and their outfits. You also manifest as the forces of avariciousness or generosity and their respective corps. You also assume the forms of countless races and their Chiefs; of Devas and their attendants; of several Forms and the Formless; the Illustrious and the nameless insignificant; the Charioteers, Chariots and the Personalities driven there on; the individuals enlisted in armies as also the Senapatis; as carpenters or charioteers; the clay and metal makers or artisans; as fishermen or chicken feeders; arrow and bow makers; hunters or wolf-deer- fox- grey-hounders as also their keepers!)

Namoh Bhavaaya cha Rudraayacha Namassharvaaya cha Pashupataye cha Namoh Neelagrevaya cha Shitikanthaaya namah Kapardiney cha Vyuptakeshaaya cha Namssahasasraakshaaya cha Shata dhanvanecha Namoh Girishaaya cha Shipivishataaya cha Namoh Meedushthamaaya cheshumatey cha Namoh Hraswaaya cha Vaamanaaya cha Namoh Brihatey cha Varshipeeyasey cha Namoh Vriddhaaya cha Samvriddhaney cha/ Namoh Agriyaaya cha Prathamaayacha Namoh Aashavechaajiraacha Namoh – ssheeghriyaayacha Sheebhya cha Namoh Voormyaaya chaavyasnaaya cha Namoh srotasyaaya cha

*Dweepyaaya cha/ Namō Jyeshtha cha Kanishthaaya cha Namh Purvajaaya chaaparajaayacha Namō
Madhyamaaya chaagalbhaaya cha Namō Jaghanyaaya cha Budhniyaaya cha Namassobhyaaya- cha
Pratiparyaayacha Namō Yaamyaya cha Kshemyaya cha Nama Urvaryaayacha Khalyaaya cha
Namashlokyaya chaavasanyaaya cha Namō Vanyaaya cha Kakshaaya Cha Namasshravaaya cha
Pratishhravaaya cha/*

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

*Namō dundubhyaaya chaahananyaayananyaaya cha, Namō dhruśnavey cha paamrushya cha/ Namō
dootaaya cha prahitaaya cha Namō nishanginey cheyudhudhiney cha, Namah steekshneyshaveycha-
ayudhinecha/ Namah swaayudhaaya cha Sudhanvaayacha, Namah Srutyaayacha Pathyaayucha Namah
Katyaya cha neepyaaya cha/ Namah Soodyaayacha Sarasyaaya cha, Namō Nadyaaya cha
Vaishantaayacha/ Namah Kupuaaya chaapatyaaya cha Namō Varshaayachaavarshaaya cha/
NamōMeghaaya cha Vidytyaya cha, Namah Idhriyaaya chaatapyaya cha Namō Vaatyaayacha
reshmiyaayacha, Namō Vastavyaaya cha Vaastupataayecha/*

*Namah Somaayacha Rudraayacha, Namastaamraayachaarunaaya cha/ Namasshangaaya
Pashupatayenamah cha, Nama Ugraaya cha Bheemaacha cha/ Namō Agrey vadhaayacha doorey
vadhaayacha, Namō hantrey cha haneeyasecha/ Namō Vrikshebhya Harikeshobhya namastaraaya, Namō
Shambhavey cha mayo Bhaveycha/ Namah Shankaraaya cha Shivataraaya cha, Namasteerthyaaya cha
Koolyaaya cha/ Namah Paryaaya chaavaaryaya cha, Namah Prataranaayachottaranaaya cha/ Nama
Aataryayachalaadyayacha/ Namahsshapyaya che phenyaya cha, Namah sikatyaaya cha Pravahaaya
cha/*

(Our prayers to you Maha Deva! For our sake again, You take the Form of War Drum and and club; You would never show your back in battles and is highly calculative of war schemes; some times you assume the role of mediator [like Lord Krishna mediating between Pandavas and Kauravas] when Wars are ahead; You sport a sword and arrows when wars become inevitable as at the demolition of Tripuraasuras;

then you are fully armed with most potent weapons. Bhagavan! You are present every where- by high ways to the narrowest lanes as also thin water to huge sarovaras, streams or water falls from high altitudes, swampy places or sludges, or fountains and wells; or Jeena Nadis or ever flowing Rivers like Ganga, or rain waters in the absence of rains. Rudra Deva! You assume the Forms of clouds and lightning or rains mixed with Sunshine in the Sharad Ritu /Autumn Season or Varsha/ Rainy season or rains cloud bursts or hail storms/.our greetings to Soma Deva/ Rudra Deva! You appear with copper complexion and with red rosy lips; You are the symbol of joy auguring happiness to one and all as also the Pashupati or the Over Lord of all the Live Beings; You are terrifying and formidable to even look or glance capable of punishing unhesitatingly of the enemies nearby or away; you are the most ruthless exterminator at the Time of Pralaya. Maha Deva! Your head hair remind us of to the Grand Trees and the green leaves signifying prosperity; You are the personification of Salvation and of Pranava Mantra; You are the Flagship of joy and contentment; You are Icon of Auspiciousness 'par excellence'! You are the representation of the Blessed Tirthas of Sacred Rivers like Ganga and their banks; You are the magnificient Paramatma who is on the other side of the Ocean of Samsara and You are the Mantra which is germinated by the Knowledge of what you are all about that could ferry the lashing waves and reach you; You are the One who is present when we enter Samsara and inspire us to perform those 'Karmas' or Deeds as the Fruits in your Storage or the Destiny; You are every where-be it the grass on the banks or the foam of the water body waves hitting on the banks);

Nama Irnyaaya cha Prapadyaaya cha Namah Kumshilaaya Kshayanaaya cha Namah Kapardiney cha Pulastaye cha Nama Goshthyaaya cha Gruhyaaya cha Namastalpaaya cha gehyaaya cha Kaathyaaya cha Gahvareshtaaayacha Namohridayaya cha Niveshpyaaya cha Namah Paagum Savyaa cha Rajasyaya cha Namasshukyaaya cha Hariytyaayacha Namolopyaaya cholapyaayacha/ Namolurvyayaaya cha Surmyaaya cha Namah Parnaaya cha Parnashadyaaya cha Namopaguramaanaaya chaabhignatey cha Namolakkidatey cha prakkidatey cha Namovah Kirikebhyo Devaanaagum Hridayebhyo Namolweekshinakebhyo Namolovichintkebhyo Nama Aanirhatebhyo Nama Aameevatkebhyaha/ Draahey Andhasaspatey Daridraaneela lohita/ Esham Purushaanaa -meshaam Pashunaam maa bhermaaromo eshaam kim chanaamamat/Yatey Rudra Shiva tanoosshiva Vishwaaha bheshaaji/ Shiva Rudrasya bheshaaji/ Tayaano Mrida Jeevasey/ Imagum Rudraaya tapasey Kapardiney Kshaya dweeraaya prabharaamahey matim yathaa nasshama sadwipadey chatushpadey Vishvam Pushtam graamey Asmin/ Anaaturam/ Mridaano Rudro tano mayaskrudhi Kshaya dweeraaya Namasaa vidhyematey/ Yacchanchayoschamanu raayajepitaa tadashyaama tava Rudra praneetou/ Maano mahanta muta Maano Arbhakam Maana Yukshantamuta Maana Yukshitam/ Maano vadheeh Pitaram Maataram mota Maataam Priya Manasta nuvah/ Rudrareerishah/ Manastotaketa naye maana aayushi maano goshu maano Ashveshureerishah/ Veeraanmaano Rudra bhamito vadheer havishmanto Namasaa Vidhematey/. Aaaraateygoghna Uta Puurushaghney kshayadweeraaya sumna masmet te astu/ Rakshaachano adhicha Devabroohyatho cha nassharma yacchawi barhaah/ Stuthishrutam garta sadam yuvaanam Mriganna bheema mupahatnumugram/ Mridaa jaritrey Rudrastavaano Anyantey Asminnivapantusenaah/ Parino Rudrasya hetirvranaktu paritveshasya durmatiraghayoh / Avasthiramaghavadbhyastanushva midhva-sttokaya tanayaya Mridaya/ Midhushtama Shivatamaa Shivo nah sumana bhava paramamey Vriksha aayudham nitya krittima vasana aachara Pinaakam bibhadragahi/ Vikirida Vilohita namastey stu Bhagavaah, Yastey sahasraagum hetayonnyamasmanina pantu tah/ Sahasraani Sahasradha bahuvostava hetayah, Tasamishano Bhagavaah parichina mukha krudhi/ Sahasraani sahasrasho ye Rudraa adhi bhumiyaam, Teshaagum Sahasra yojaneyva dhanvaani tanmasi, Asmin Mahatyarnaventa - rikshey bhavaa adhi)

(Bhagavan! You are present in such odd places as salty and trampled , rocky and rough, and such others where none chooses to visit. Yet you rest with your matted hair as a headgear and appear relaxed before your devotees! You stay in go-shaalas and homes, reside in huge, deep jungles and impermeable mountain caves, through dust and hazy spots, alike in shrivelled deserts where no grass or greenery is in sight, on Earth or fathomless Oceans; you are with hordes of Rudra Ganas around you with piercing

tridents and other dreadful weapons ready to attack and smash. But Bhagavan! You are fond of encouraging Devas in our heart and bless them in your Virat Swarupa; indeed they are blessed and get entrusted with their responsibilities of administering the affairs of the Universe! Parameshwara! You choose to be poor despite your being the origin of opulence! You expose us humans to miserable conditions devoid of food and such other bare needs of livelihood to us, children, domestic animals! Neela lohita! We do realise that you are dispassionate and impartial and we ought to suffer and deserve retribution from the store of our misdeeds; Yet, do kindly pardon us as you are our unique shelter. May our sins be destroyed as we do desire to initiate a positive account of our selves here onwards and be worthy of our devotion to you. We will indeed truly seek to follow the foot steps of Manu and seek to deserve our prostrations to you. But as of now, Bhagavan! Do not torment us, our elders, babies and our entire generation. We beseech you Rudra Deva the fierce and ruthless to the Evil; yet, you are Shiva too the embodiment of Shubha and Mangala-auspiciousness and fulfillment. Do also advise to Devas to give full consideration in our favour too to help us and fulfill our wishes. While we make sincere supplications to you Maha Rudra! when you as a youthful Lion ready to destroy, let not your Ganas attack us but the Evil Forces; instead you do bless us and our family members even as diverting your weapons far away from us! May those Rudra Ganas loosen the strings and their bows be taken off from us by thousands of yojanas! Rudra Bhagavan! You possess thousands of destructive weapons in your thousands of arms and indeed You command all of them; but let not the weaponry turn against our faces!)

Neela greevaasshiti kantha Sharvaa adhah kshamaacharaah, Neelaasshiti kanthaa divam Rudra upashritaah/ Yey Vrikshesu suspinjaraa Neelagreeva Vilohitaah, Yey bhutaanaamadhipatayo vishikhaasah Kapardinah/ Ye Anneshu vividhyantanti paatreshu pibato janaan/ Ye pathaam padhi rakshaya Yailabrudaaya vyudhah/ Ye Tirthaani pracharan srukavantoti nishanginah/ Yayetaavanta –scha Bhuyaagumascha disho Rudraa vitasthitirey/ eshaagum Sahasra yojaney dhanvaavi tanmasi/ Namō Rudrebhyo ye Prithivyaam yentarikshe ye Divi yeshaa mannam Vaato Varshamishava stey –bhyo Dasha Praacheer dasha Dakshinaa dasha Pracheetir dashorthvaastebhyo Namasteno Mridayantu tey yamdwishmo yaschano dheshititam vo jamdhey Dadhami/ Om Trayambakam yajaa mahy Sudandhim pushti vardhanam, Urvaaramiva bandhaanaamrityormuksheeya maamritaam// Yo Rudro Agnou yo apsu ya Aoushadheeshu yo Rudro Vishwaa Bhuvanaa vivesha tasmai Rudraaya namo astu/ Om Shantisshaantisschantih/

(Neela greeva! Shiti Kantha! Sharva! These manifestations are yours as the Blue Throated with Poison called Kaala kuta that engulfed the Worlds at Amrita Mathana and deposited permanently in your throat- Shiti Kantha or the Dwadasa Rudras elsewhere with white and bright throats-and Sharva the Destroyer! May your bow strings be loosened and bows be kept away thousands of yojanas from us! May the Rudra manifestations of green grass colour, the dark throat colour, the red complexion be of the bow strings and kept far aloof; May Rudras provide succor as food and water to and protect us from the Evil and restore the bows and arrows else where; May Rudras appear at our paths, roads and Sacred Tirthas and rest their bows afar; May Rudras with daggers and swords protect us but withdraw the bows and arrows; May Rudras enter our households and ensure our safety but certainly withdraw long shot arrows and their bows; May Rudras on Earth in Dasha Dishas or Ten Directions shower food and bounties, at Antariksha and all over too as our ten fingers meet in sincere salutations and prostrations; let the antagonistic faces and mouth be shut and let Peace and Contentment prevail all over the Universe. May the Three Eyed Parama Shiva spread fragrance all over, may all the Beings in the Universe be contented ; May He permeate in Water, Fire, Crops, and having surfeited us all with fulfillments, do kindly release us like a ripe fruit into the realms of Eternal Bliss! Indeed May He who holds his powerful arrows is the Endless Source of all kinds of medicines against our Physical, Psychological and Spiritual Shortcomings and Illnesses! We ought to be fortunate to possess our appropriate hands to worship Lingarchana and deserve our gratitude to Him for ever!)

CHAMAKA PAARAYANA

Om/ Agnaa Vishnu sajoshaseymaa vardhantu vaangirah/ Dyumnair vejebhiraagatam/ Vaajaschamey Pravascha mey Prayatascha mey Prasitaschamey Dheetischa mey Kratuschamey Sarwaschamey Shlokaschamey Shraavaschamey Shrutischamey Jyitishcha mey Suvaschamey Pranaschameypaana cha Vyaanaschameysuschamey chittam cha ma Aadhitatanchamey aakchamey Manschamey Chaksshushcha mey Shrotam chamey Dakshaschamey Balam chamey Ojaschamey Sahaschamey Aayuschamey Jaraa chamey Aatmaachamey Tanushamey Sharma chamey Varmachameyengaani cha mey Sthaani chamey Paroogumshicha mey Shareerani chamey/

(May Agni and Vishnu too join in our prayers to Rudra to grant us excellend food and material abundance. To me and us let there be quality of Life Force or Breathing comprising Prana-Apana-Vyana-Udaana-Samanaadi components be purified enhancing our knowledge, quality of Speech, Mind, Hearing capacities of Karmendriyas and Jnanendriyas in general. Do kindly bestow to us personalities of brightness, handsomeness, strength, health and longevity);

Jyeshtham cha ma Aadhipatyamcha mey Manuschamey Bhaamaschameyschameybhyascha mey Jemaachamey Mahimaa chamey Varimaachamey Prathimaachamey Varshmachamey daaghruyaa chamey Vriddhischamey Satyamchamey Shraddhaachamey Jagacchamey Dhavamchamey Vashaschamey Twishaschamey Kreedaaachamey Modaschamey Jaatam chamey Janishyamaanam -chamey Suktamchamey Sukrutamchamey Vittam chamey Vedyamchamey Bhutamchamey Bhavishyacchamey Sugamchamey Supathamchamey Ruddhamchama RuddhaschameyKliptamchamey Kliptischamey Matischamey Sumatischmey/ Our prayers to you are to bestow to me and us Status, Seniority, Reactions appropriate to Situations like anger, ruthlessness, kindness, clarity of mind, maturity in handlings, coolness, truthfullness, command, capability, good progeny, respect, richness, determination and glory!)

Shamschmey Mayamschamey Priyamchameynukaamaschamey Soumanschamey Bhadramchamey Shreyaschamey Vashyaschamey Yashaschamey Bhagaschamey Dravinamcha mey Yantaachamey Dhartaachamey Kshemaschamey Dhritischamey Vishwamchamey Mahaschamey Samvicchmey Jnaatramchmey Sooschamey Prasooschamey Seeramchamey Layaschamey Rutamchameymritam chamey yakshmamchamey naamayacchamey Jeevatuschamey Dirghaayutwamchameynamitram cha mey Bhayam chameySugamam chamey Shayanamchamey Shoocha chameystudinam chamey/

(May our lives be comfortable with fulfillments as also the subsequent lives with exciting promises; My we love our associates and beget love too; May we be the Cynosures of the Society and surroundings; May we reap attention, fame, fortune, wealth, ideal preceptors; affection, protection and excellent upbringing / nurture from parents, respect from relatives and elders; obedient progeny ; attachment to and from servants and domestical animals; freedom from illnesses besides the gifts of health and fitness, long and satifying life; conmpete absence of enemies and evils; appreciation from elders and fellow citizens; sound and restful sleep with contented and cosy bed; all round auspiciousmes with series of Vratas, Yagnas and social festvities; disciplined daily life with Sandhya Vandanas and Veda Pathana; observance of Grihasti Dharmas, charities, TirthaYatras etc.)

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

(With excellent agricultural returns due to timely and ample rains, may we enjoy tasty and tongue tantalising food in the stimulating company of intimate family members, close relatives and friends. May

we be blessed with good crops of Paddy, wheat, and minor grains like barley, grams, gingelly, beans, lentils, pepper, corn and varieties of rice and spices as also plants, creepers apart from abundant milk and products, ghee, natural honey enrich our food; May we also be ornamented with golden articles in great variety studded with gems and precious stones to ensure our lives worth living!)

*Ashmaaschamey Mrittikaachamey Girayaschamey Parvataaschamey Sikitaaschmey Vanaspataya –
schamey Hiranyam chameyyaschamey seesam cha mey trapuschamey Shyaamam cha mey
Lohamchamegnischa ma Veerudhaschma Aoushadhayaschamey Krishtapachanchameykrishta pachan –
chamey Graamaschamey Pashava Aranyaascha Yagnena Kalpantaam Vittham cha Vittischamey Bhutam
chamey Bhutischamey Vasuchamey Vasatischamey Karmachamey Shaktischameyrthascha ma Evascha
ma Itischamey Gatischamey/*

(May Rudra Bhagavan enable us mortals to put maximum use for our livelihood and sensory gratifications like ‘Netraananda’ from the innumerable items in your Creation like Stones, soil, Sacred Mountains and Rivers, Sand, trees with fruits and flowers, natural resources like gold, iron, coal, lead, tin, rock salt, bronze, copper, fire, water, medicinal herbs, natural plants, grass, cows cattle, food and fodder, and so on for various trades and turnover profits.)

*Agnischama Indraschamey Somaschama Indraschamey Savitaa chama Indraschamey Sarasvatee chama
Indrascha mey Pushaa cha ma Indraschamey Brihatispatischam Indraschamey Mitraschama
Indraschamey Varunaschama Indraschamey Twashtaa cha ma Indraschamey Dhataa chama Indras –
chamey Vishnuschama Indraschameyshwinouchama Indraschamey Marutaschama Indraschamey
Vishweychamey Devaa Indraschamey Prithivichama Indraschameyntharikshham cha ma Indras -chamey
Douscha ma Indraschamey Dishasch ma Indraschamey Moorthaa cha ma Indraschamey Praapatischama
Indrasschamey/*

(Bhagavan Rudra! May you bless us through your Agents and manifestations like Agni, Indra, Soma, Savita, Saraswati, Pusha, Brihaspati, Mitra, Varuna, Twashta, Dhata, Vishnu, Ashvini Devas, Maruts, Vishwa Devas, Prithivi, Antariksha, Swarga, Ashta Dashas, Urtwa Loksas, and Devendra.)

*Agumshuschamey Rashmischameydaabhyascha Medhipatischama Upaagumshuschameyntaryaa-
maschama Aindra Vaayavaschamey Maitraa Varunaschama Ashvinaschamey Pratiprasthaanascha –
mey Shukrascha mey Mantheechama Agrayanaschamey Vaishwa devascha mey Dhruvascha mey
Vaishvaanaraschama Ritugrahaaschametigraahyaascha ma Aindraagascha mey Vaishwadevascha mey
Marutwateeyascha Mahendrascha ma Adityascha mey Saavitrashchamey Saarasvataschamey
Poushnaschamey Paatnivataschamey Haariyojanaschamey/*

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

*Idhmaschamey Barhischamey Vedischamay Dhishnaaschamey Srucaschamey Chamasaaschamey
Graavanaaschamey Dhishniyaaschamey Chamasaascha mey Graavaanaschamey Swaravaschama
Uparavaaschameydhishapaney cha mey Dronakalashschamey Vaayavyani cha Puta bhrucchama
Aadhavaneeyaschama Agnidhramchamey havirthaanam chamey Grihaaschamey Sadaschamey Puro
daashaaschamey Pachataaschameyvabhrutaschamey Swagaakaaraaschamey/ Agnischmey
Gharmaschameyrkaschamey Suryaschamey Praanaschameshwamedhaschamey Prithiveeschmeyditi
schameyditischamey dyouschamey Shakwarirangulayo Dishaschamey Yagnena kalpantaamrukchamey*

*Sdaamachamey Somaschamey Yajuschamey Deekshaachamey Tapaschama Rutaschamey Vratam
chameyhoraatrayordrushtyaa Brihadrathantareda mey Yagnena kalpetaam/*

(May Bhagavan bless us in performing Yaaga Karyas meant in favour Agni in Samaayana Yagas; Karma as called Pravargya, Arka as per Indra-Arka-Purodamsha; Surya as per Surya Charu; Prana Homa as per Prayaya Swaaha; Angulya Homa as per the invocation of Virat Purusha's fingers viz. Prithvi, Aditi, Diti, Dyou and Shankari; and Disha Yagas or invocations as per the Eight Directions of Prak-Agneya-Dakshina-Nirrti-Vayavya-Uttara-Ishaanyas; May all these be yagas as invoked by various Devas illustrated be succesful! May the fruits of rendering Rik-Yajur-Saam mantras be attained and so do the diksha or obeservance of discipline, Tapas and Vratas be effective enough as a proof of which there should be appropriate 'Vrishti' enabled!)

*Garbhaaschamey Vatyaschamey Tryavishchamey Traveechamey-dityavaatchameydityouheechamey
Pandaavishchamey pandaavee da mey Trivatyaschamey Trivatsaachamey turyachaatchmey Turyou
hechamey Pashthavachhamey Pashthohee cha ma Ukshaa cha mey Vashaachama Rushabhyash –chamey
Vehacchameynadwaam cha mey Dhenuschmey Aayuryagjnena kalpataamapaano Yagnena kalpataam
Vyaano Yagnena Kalpataam Chakshuryagjnena kalpataam Shrotam Yagnena kalpataam mano
Yagnena kalpataam Vaakyagjnena Kalpataa-maatmaa Yagjneja Kalpataam Yagjno Yagnena
Kalpataam/*

(Parama Shiva! Do protect the bovine wealth of cows and bulls in their garbha or in the form of foetus or of the age of less than one year, one and a half year, two years, three years, three and half years, or those which are infertile, lost their garbhas, or along with their calves or bulls which carry lot of load and so on. Similarly, Pashus of other species of animals besides human beings too be protected; let their breathing comprising Prana-Apana- Vyana and other Vayus be perfect; may they enjoy the quality of their existence by providing them all with perfect eyes, ears, mind, speech and physique in totality to enable them all to discharge their duties effectively. May the fruits of Yagna Homas and other Daivika Karmas like Vratas, Danaas and so on being now performed or hoped to be carried on in future be spared for the welfare of all the Beings!)

*Ekaa chamey Tisraschamey Panchamey Saptachamey Navacha ma Ekadasha chamey Trayodashamey
Panchdashamey Sapta dasha chamey Navadaha ch ma Ekavigumshatishchamey Trayovigum
shatishchamey Panchavigimsharishchamey Saptavigum shatishchamey Navavigum Shatishchama
Ekatravigumshacchamey Trayastigumshacchamey Chatusrashchameyshtouta chamey Dwadashamey
Shodasha chamey Vigumshatishchamey Chaturvigumshatishchamey veshtavigum shatishcha mey
Dwaatravigum shacchmeyshattrigumshaccha meyshtaachatwaarigum shacchamey Vaajascha
Prasavaschaapijascha Kratuscha Suvashcha Moorthaa cha Vyashchniya shaantyaayanasshaantyas cha
bhovavanascha Buhvanaschaadhipatyascha/*

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

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