

ESSENCE OF MAHA NARAYANOPANISHAD

**Edited and translated by V.D.N.Rao, Retd. General Manager of India Trade Promotion
Organisation of Ministry of Commerce of Govt. of India, New Delhi presently at Chennai**

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

Dwadasha Divya Sahasranaama:

a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;

b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;

c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.

Stotra Kavacha- A Shield of Prayers

Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu

Essence of Shiva Sahasra Lingarchana

Essence of Paraashara Smtiti

Essence of Pradhana Tirtha Mahima

Dharma Bindu

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

Essence of Virat Parva of Maha Bharata

Essence of Bharat Yatra Smriti

Essence of Brahma Sutras

Essence of Sankhya Parijnaana- Also Essence of Knowledge of Numbers

Essence of Narada Charitra; Essence Neeti Chandrika

Es sence of Hindu Festivals and Austerities

Essence of Manu Smriti*----- Quintessence of Manu Smriti*

Essence of Paramartha Saara*- *Essence of Pratyaksha Bhaskara

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

PREFACE

Essence of Maha Narayanopanishad is a picture reflecting popular Mantras of Hindu Life. These highlight the Sanskrit Stanzas as transliterated into English and their broad meanings. The examples are Purusha Sukta, Mantra Pushpa, Pancha Mukha Rudra Dhaana, Sandhya Vandana, and Shri Sukta. The none too less important concepts as highlighted in the Script include Gayatri in Celestial Images, Omkaara the Essence of Reality, Glory of Bhu Devi, Magnificence of Indra, Praana the very Life Force of Existence, Trisuparna Mantras: related to 'Medha' the Essential Truth Paramatma, Devi Maya the Trigunatmika and Hamsa Mantra, Angushtha Maatra Purusha, The quintessence of Satyam the Eternal Truth: 'Satyameva Jayate', Tapas-Dama-Shama-Daana-Dharma to attain Liberation, Anna Stuti, and Purusha Vidya.

Thus this Essence of Maha Narayanopanishad is a sequel to the 'Essence of Dwaadashopanishad' which covers of Brihadaaranyaka-Katha-Taaitireeya, Isha and Swetashvatara Upanishads of Yajur Veda; Chhandogya and Kena Upanishads of Saama Veda, Atreya and Kausheetaki of Rig Veda base; and Mundaka, Maandukya and Prashnopanishads of Atharva Veda.

The Essence of Dwaadasha Upanishads was released already by www.kamakoti.org/ articles section and has been a resource base of quite a few of similar scripts like the Essence of Brahma Sutras already released by the website and those awaiting release by the website such as Essence of Manu Smriti and Essence of Prathyaksha Bhaskara.

We the ardent devotees of Kanchi Mutt especially of Paramaacharya HH Chandrashekhara Maha Swami as also of HH Jayendra Saraswati and HH Vijayendra Saraswati are our spiritual Gurus for generations. The Maha Swami's vision is the standing proof of Shri Lakshmi Kamakshi Nilaya at the heart of Chennai at the Greenways Road Extension. The Essence of Dwaadasha Upanishads was appropriately dedicated at the lotus feet of Paramaacharya already; my we in the Vemuri / Chavali families place yet another flower of fragrance at His lotus feet!

VDN Rao

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ESSENCE OF MAHA NARAYANOPANISHAD

Harih Om/ Sham no Mitrah sham Varunah sham no bhavatyarmaa sham na Indro Brihaspatih sham no Vishnururukramah, namo Brahmane, namaste Vayo, twameva pratyaksham Brahma vadishyaami Ritam vadishyaami Satyam vadishyaami tanmaamavatu tadyuktamvatu avatumaam avatu vaktaaram Om Shantih Shantih Shantih/ Om sahanaavavatu sahanoubhunaktu saha veeryam karavaavahai tejaswinaavatheetamastu maa vidvishaavahai Om Shantih Shantih Shantih/ (We pray to Mitra, Varuna, Aryamaan, Indra, Brihaspati and the all permeating Vishnu to bless us and bestow auspiciousness and wellbeing. We prostrate to Brahma with veneration! We pay obeisance in esteem to Vayu Deva as the discernible Brahman Himself to safeguard and preserve us, the teacher and the followers. We pray to Him to nourish us together with physical energy and mental sharpness. Indeed let there be peace, fulfillment and mutual amity in our environment and all the forces around.)

Prathamonuvaaka or Section One

Prajapati the Immortal

Stanza 1: *Ambhasya paare bhuvanasya madhye naakasya pushthe mahato maheeyaan, shukrena jyotirishi samanu pravishthah Prajaapatischarati garbhe anantah/* Prajapati in the form of endless waters generated Bhur-Bhuvah- Swah or Bhumi-Aakasha-Swarga and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Sukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the Paramatma replicates into *Antaratma* and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the cycle of Time or the *Kaala maana*.

Stanza 2: *Yasmin tridasamcha vichaiti sarvayasmin Devaa adhi vishve nishaduh, tadeva bhutam tadu bhavyamaa idam tadakshare parame vyoman/* Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable *Antaratma* the Inner Conscience, Paramatma is the ‘raison d’tre’ as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of Prithivi-Aapas-Tejas-and Vayu or the Earth-Water-Fire -and Air.

Stanza 3: *Yenaavritam kham cha Divam maheemcha yenaaditya stapanti tejasaam bhrajasaam cha, yamantah Samudre kavayo vayanti tadakshare parame prajaah/* It is that Prajapati who fills in *Mahim-kham-divam* or the earth-space-and heaven besides the Pratyaksha Bhaskara provides radiation and illumination who also binds what the Sages firmly believe as the bond connecting the imperishable Paramatma and the Jeevas. Samudra or the Great Ocean is stated as the ‘daharaakaasha’ or the Internal Sky or the Self Consciousness of Jeevas and the Akaasha the Sky above are linked by way of meditation as believed. Thus the *Antaratma* and the *Paramatma* are integrated by the medium of intense realisation and sacrifice of worldly desires.

Stanzas 4-5: *Yatah prasuto toyena jeevaan vyachasarja bhumyaam yadoshamdheebhih purushaan pashumscha vivesham bhutaani charaacharaani/ Atahparam naanyadaneeyasam hi paraatparam yanmahanto mahaantam, tadekamavkyatarupam vishvam puranam tamasah parastaat/* The Universe got manifested by Prakriti - the *alter ego* of Paramatma- including the Pancha Bhutas or the Four Elements besides *bhumyaam- charaacharani bhutaan-oushadheebhi-Purushaan- pashun* or the great earth-moving and immovables-herbs / food- human beings-and all kinds of species; Chhandogya Upanishad is quoted: VI.iii.1-4) *Teshaam khalveshaam bhutaanaam trinyeva beejaani bhavanti, andajaam, jeevajaam udbhijjam iti// Seyam devataikshata, hantaaham imaashtisro Devataa anena jeevena aatmaanu pravishya naama rupe vyakaravaaniti//* (Creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddhbhujas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been born of udbhujas basically. Now it is that Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses) Thus Prakriti assumes countless forms and features as She is *tamasah purastaat* or beyond darkness and *Paraat param* and *aneeyasam* or the highest than the highest and the subtle most excepting Paramatma! .

Stanza 6: *Tadevatam tadu satyamaahustadeva Brahma paramam kaveenaam ishtaaputam bahudhaa jaatam jaayamaanam vishvam vibhaati bhuvanasya naabhih/* Maharshis asserted that the above statements were absolutely justified as truthful realities. Vedas confirm too the same by the usage of the terms of *Ritam* and *Satyam* or as being accurate and truthful. ‘Ritam’ refers to the physical, moral and spiritual import of each and every human being, while the word ‘Truthfulness’ refers to individual duty and social responsibility. In other words worship and morality by the Self and one’s own obligation to Society constitute the Reality of fulfillment of human existence as the nave of a wheel as supported by the spokes of edicts detailed by Vedas. Parabrahma is indeed the support of existence of the Beings in the Universe while Prakriti is the manifestation of the Universe.

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

Stanzas 8-9: *Sarve nimeshaa jagjhiro vidyutah purushaadabhi, kalaamuhurtah kaashthaad ahoraatraa - scha sarvashah/ Artha maasaa maasaah rutavah samvascharasta kalpantamaam, sa aapah pradudhe ubhe ime anarikshamayo Suvah/* The Self Illuminated Personality generated the Kaala maana or the Time Cycle comprising nimeshas-kalaas-muhurtas-kaashthaas, days, fortnights, months, Seasons or Ritus viz. Vasanta or Spring-Greeshma or SummerVarsha or monsoon-Sharat or Monsoon-Hemanta or pre winter-and Shishira or winter, besides Samvatsaras or Years. Indeed this Brahman milked water besides antariksha or firmament and suvarloka or the swarga.

Stanzas 10-11: *Naina murthwam na tiryancha na madhye parijagrabhat, na tasyesho kaschin tasya naama mahadyashah/ Na sadrushe tishthanti rupamasya na chakshushaa pashyati kaschanainam, hridaya maneeshaa manasaabhikalpto ya yevam viduramritaaste bhavanti/* (None ever could ever perceive His form or features and none ever view Him by the mortal eyes.None indeed could realise that profile- its

limits across nor his middle portion and physical presentation and much less about his might and glory! Yet those who could realise Him by one's inner vision by control of mind , concentration and constant meditation or yoga; indeed such class of superior humans is cited as in Svetaashwara Upanishad being worthy of of quoting: **I.xiv**) *Svadeham aranim kritvaa oranavam co'ttaraaramim, dhyaana nirmatsathanaabhyaasaat devam pashyen nigudhavat/* (Struggle to surmount all kinds of impediments is fraught with innumerable means of material desires and practices on one hand and sharpen the edge of spiritual bent of mind with tenacity, dedication and extraordinary faith on one's own ability on the other hand. This is some thing that calls for a revolutionary transformation in one's daily routine and psyche. It demands sufferance, self-negation, and total abstinence to the point of break down by way of extreme self denial. Control of mind and detachment by the severe possible hold and command of organs and senses of chakshu-shravana-naasika-manasika-twak media as also the yoga practice without desired ends and the corresponding controls but even without pursuing and terminating the further strife to merely attain 'siddhis' like Anima and Garimaadi powers but of the Ultimate Siddhi of uniting the Self with the Supreme with no interference and curiosity of materialism and its ends but bring out to one's fold from one's own heart!) **I.xv**) *Tilleshu tailam dadhineeva sarpir aapas srotassu araneeshchaagnih, evam aatmaatmani grihyetusau satyenainam tapasaa yonupashyati/*(One's own 'Antaratma' or the Innermost Consciousness needs to be churned out by persistent practice as detailed in the above stanza, by way of struggle, friction and persistence just as oil is extracted from sesamum seeds, butter from cream of milk, water by digging deep from dried earth, and as Agni by friction of 'aarani' or wood sticks! In the constant and even tiring efforts of truthfulness and extreme austerities, the Individual of total commitment might thus be able to discover the Final Truth finally; *ghritam iva payasi niguudham bhute bhute cha vasati vijnaanam satatam manthetavyam manasaa manthena bhutena/* or 'Constant churning of a clean and transparent mind is the quintessence of the exploration, just as of ghee in milk which again is obtained after constant churning!)

Hiranyagarbha : Manifestation of Universe- Purusha Suktam

Section I -Chapter II : *Adbhyah sambhuto Hiranyagarbha ityushtow/*

Adbhyah sambhuta Prithiviyai rasaaccha Vishwakarmaanah samavartataadhi,tasya Twashtha vividha drupayeti tatpurushasya Vishvamaajaanamagre/ Vedahametam Purusham mahantam aaditya varnam tamasah parastaat, tamevam vidwaanabhrita iha bhavati naanyah panthaavidyateyanaaya/ Prajaapatisharati gabherantah ajaayamaano bahuthaa vijaayate, tasya dheeraah parijaananti yonim, Mareechinaam padamicchanti vedhasah/ Yo devebhya aatapati, yo Devaanaam purohitah, Purveyo devebhya jaatah namo Ruchaaya baahyave/Rucham Brahmaam janayantah, Devaa agretadbruvan, yassatvaivam Braahmano vidyaat, tasya Deva asan vasho/ Hreescha te Lakshmeeshva patnanou, ahoraatre paarshveh nakshani rupayam, ashvinau vyaaktam, ishtam manishaana, amum manishana, sarvam manushani/ This Universe was created by Para Brahman by virtue of Five Elements of Earth-Water-Air-Agni-and Akaasha. He-of course- is indeed far superior to Aditya, Indra and other Celestial Celebrities. Surya Deva called as Tvashta rises in the mornings embodying His radiance. Into this mortal world which at one stage was engulfed in total darkness and gloom, the celestial illumination from the singular source of Bhaskara brought amazing transformation with brightness and activity. Indeed but for this, there is no other path of success and immortality! This alternate form of Parameshwara viz. Prajapati shines for the benefit of all the Devas; He is invoked as their beneficiary as also their Chief. Devadhi Deva! Hree and Lakshmi are your consorts; you are the personification of Tri Murtis of Brahma-Vishnu-Maheswara. Days and Nights are your two sides. Ashvini Kumars are your mouth. You are the Lord of all the Beings moving about in the Inter Space of Heaven and Earth causing days and nights. Indeed you are the 'Ajam' or the Unborn being the Inner Consciousness of one and all in the Universe.

You are also the Hiranyagarbha who along with the power of Maya is the singular support to heaven and earth; You are the Supreme controller of bipeds and quadrupeds of the earth; you too are the ‘shttvara jangamas’ in the Creation. Your glory is evident from mountains like Himalayas as also from oceans and rivers.

Section I -Chapter III -stanzas 1-3 on Hiranyagarbha: *Hiranyagarbhah samavartataagre bhutasya jaatah patireka aaseet, sa daadhaara prithiveem dyaamutemaam kasmai Devaaaya havishaa vidhema/ Yah praanato nimishato mahitwaika idraajaa jagato babhuva, ya Isha asya dwipadaaschatushpadah kasmai Devaaya havishaa vidhema/ Ya aatmadaa balamdaa, ya aatmadaa balamdaa yasya upaasate prashimsha yasya devaah, yasya chhaayaamritam yasya mrityuh kasmai Devaa ya havisham vidhema/* By the might of Paramatma and the supreme power of Maya Prakriti, Prajapati was generated. The same Paramatma the unique also commissioned Hiranyagarbha the Creator to prop up Trilokas viz. Bhumi- Antariksha- and Swarga. Devas are contented by the ‘yagjna phalas’ as performed by the virtuous sections of the Society as prompted by Sages and dwijas and their worship, sacrifices and dharmic karyas sustain ‘dharma’ and ‘nyaya’ or virtue and justice. Thus Hiranyagarbha is the Sovereign controller of all the Beings in ‘srishti’ ie. humanity and all the Beings plus as all the bipeds, quadruples and so on and is latent as their internal nucleus. He is the reality within them all bestowing strength and sustenance like a shadow till such time destiny takes them in the whirlwind of deaths and births yet grants them immortality jumping from body to another.

Stanzas 4-8: *Yasyame himavanto mahitwaa yasya samudra rasayaa sahaahuh, yasyemaah pradisho yasya baahu kasmai Devaaya havishaa vidhema/ Yah krandasi avasaa tastabhaane asyaikshetaam manasaa rojamaane, yatraadhisura uditau vyeti kasmai Devaaya havishaa vidhema/ Yena dyourugraa prithivi cha dridhe yena suvah stabhitam yena naakah, yo antarikshe rajaso vimaanah kasmai Devaaya havishaa vidhema/ Aapoha yanmahatirvishwamaayam daksham dadhaanaa janantiragnima, tato Devaanaam nira- vartataasurekah kasmai Devaaya havishaa vidhema/ Yaschidaapo mahinaa paryapashyaddaksham dadhaanaa janayanteeragnima, yo Deveshvadhi Deva eka aaseet kasmai Devaaya havishaa vidhema/* It is the brilliance and splendour of Hiranyagarbha Brahma that the the high peaks of Himalayas or the magnitude and energy of Oceans and massive rivers are declared and His hands are deeply involved in dispensing justice in eight directions to all the Beings as they deserve. It is His extraordinary capability that Earth and Space are held in their respective positions and Bhaskara Deva moves eternally by His Rise and Dispppearance day in and day out! It is He who firmed up the terrestrial , the sky and the heavenly regions and created ‘Rajasa’ feature in the antariksha! It is due to His glory that ‘aapas’ or water got materialised and eventually Agni or the Fire and thereafter the form of ‘vayu’ or deity of Wind and Praana the life force. It is thus Hiranyagarbha who set the chain of the Basic Elements of Nature which made the ‘charaacharajagat’ exist and sustain. The origin of waters and fire had admirably made vedic tasks of potent worship. Thus all the respective Devas are in place to kick-start the momentum of the Universe thus standing out as the Leader of Devas and as the Supreme Creator.

Stanzas 9-12: *Esha hi Devah pradishonu sarvaah purvo hi jaatah sa vu garbhe anantah, sa vijaya maanah sa janishyamaanah pratyangmukhaastishthati vishwatomukhah/ Vishvatashchakshuruta vishvato mukho vishvato hasta uta vishvaaspaat, sabahubhyaam namati sam pataschaidwavivaa prithivi janayana Deva ekah/ Venastat pashyan vishwaa bhuvanaani vidwaan yatra vishwam bhavatyeka needam, yasmintridasam cha vi chaikas yotah pritischa vibhuh prajaasu/ Pra tadvoche amritam nu vidwaan gandharvo naam nihitam guhaasu, treenipadaa nihitaa guhaamsu yastedveda Savituh pitaa sat/ (Hiranya-garbha eulogized and admired by the various Scriptures was initially materialised in Swarga and as*

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

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

Gandharva Vena's Self Realisation

Gandhava Vena after intense introspection preached that it was this into this Hiranyagarbha that the Universe was manifested by Himself but like the warp and woof in a woven fabric of 'Samasaara' and that the Spirit of Paramatma represents Jnaana or the Reality. The entire universe is absorbed covering all the Beings and their consciousness the three stages of awakeness, dream stage and sushupti or deep sleep controlling their senses and awareness. Rig Veda vide Mandala I, Sukta 164, Stanza 45 explains: *Chatwaari vaakyapramitaa padaani taani vidur brahmanaa yemaneeshanah, guhaa treeni nihitaa nengayanti tureeyam vaacho manushyaa vadanti/* or this 'gudha jnaana' or secretive awareness had come to light that the divine voices revealed three kinds of stages in human life viz. 'paraa-pashyanti-madhyama' climaxing the 'Tureeya' stage.

Stanzas 13-15: *Sano bandhurjanitaa sa vidhataa dhaamaani Veda bhuvanaani vishwaa, yatra Devaa amritamanashaanastrateeye dhaamanyabhairyanta/ Pari dyaavaa prithivi yanti sadyah pari lokaan pari vishwah pari suvah, ritasya tantu vitatam vicitya tadapashyat tadbhavat prajaasu/ Paritya lokaan pareetya bhutaani pareetya sarvaah pravisho dishascha, prajaapatih prathamajaa ritsyaat - manaatmaananimabhi sambhuva/* (Hiranyagarbha allots dispensations to various Devas as per their worth and value in third world of swarga and indeed He is fully aware of what to decide and resolve; indeed He

is the father, well wisher and judge as the outcome of His discretion is final. Similarly, the quarters of the mid region named suvarloka is allotted by His discretion as the per the 'Rita' as per the essential Truth of the sacrifices that the record of the celestial beings. Thus the first born Prajapati or Hiranyagarbha manifested Himself as the herald of Srishti and as the protector and the Lord of Beings on the process of creation.

Stanzas 16- 18: *Sadsampati madbhutam priyamindrasya kaamyam, sanim meghamayaasisham/ Uddeepyasva Jaatavedopannirutimmama, pashuscha mahaamaavah jeevanam cha disho disha/* May we worship Prajapati who is the cause of the Universe to have created Indra Deva who is indeed dear to the latter as His own creation and thus dear to Him as His ownself as the Seat of intellectual powers and thus worthy of veneration. Aitaroyopanishad is quoted as Indra is the mystic name of the 'Antaratma' itself; 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.) Kenopanishad narrates an interesting anecdote: As Maya Yakshi approached Devas as to who was Brahman: III. 1-2) *Brahma ha devebhyo vijigye tasya ha braahmano vijaye devaa amaheeyanta/Ta ekaikshantaa- maakam evaayam vijayosmaakamevaayam mahimaa iti// Tadd haishaam vijaaj nau 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.) Then Devas asked Maya Yakshi whether Brahman was Jaataveda or Fire then Devas handed over small fire and handed over a piece of straw but yakshi failed to ignite it; then Devas asked whether Vaayu was Brahman and as Yakshi asserted so, Devas offered a piece of grass blade and Vayu could hardly fly but fell on the ground. Then vide 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.)

Gayatri in Celestial Images

Stanzas 19-31: Following are 12 passages called Gayatris addressed to various Deities:

19: (Maha Deva Gayatri) *Purushasya vidma sahasraakshasya Maha Devasya dheemahi, tanno Rudrah prachodayaat/* May we meditate that Maha Purusha and absorb the knowledge and might of that myriad eyed Maha Deva ! The most significant explanation of of Gayatri is vide Rigveda Mandala III.Sukta 62. Stanza 10 is : *Tat savitur varenyam bhargo devasya dheemahi dhiyo yonah prachodayaat/* That 'buddhi' or the heart felt mentality which impacts 'sanmarga' the path of virtue is worthy of worshipping Savita Devata, demolishes blemishes and leads us to uphold the divine path! Chhandogya Upanishad III. xii.1) *Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gaayatri, Vaag vaa idam sarvam bhutam Gaayati cha traayate cha/* (Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It

is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the kingdom of Soma as the other two got fatigued and retreated. Besides excellence in singing viz. 'gaana', Gayatri does 'traana' or protection of the 'Praanis' too)

20: (Rudra Gayatri) *Tat Purushasya vidmahe Maha Devaaya dheemahe, tanno Rudrah prachodayaat/* May we be impelled to realise that Supreme Person Rudra Deva the embodiment of Jnaana, enlightenment and the secret of Supreme Realisation!

21: (Vighnesha Gayatri) *Tat purushaya vidmahe Vakratundaaya dheemahe, tanno Dantih prachodayaat/* May that Maha Purusha Ganeshwara the elephant faced with a powerful trunk and tusk bestowing auspiciousness and Vidya, whom Devas and humans are invoked before every action to ward off evil forces and all kinds of obstacles.

22: (Nandi Gayatri) *Tat Purushaaya vidmahe Chakratundaaya dheemahi, tanno Nandih prachodayaat/* May we invoke that form of divinity known as Chakratunda or Nandikeshwara the servant, seat and vehicle of Lord Shiva wielding chakra and discuss while Shiva was engaged in battles with demons gasping with the mouth.

23: (Shanmukha Gayatri) *Tatpurushaya vidmahe Mahasenaaya dheemahi, tannah Shanmukha prachodayaat/* May Bhagavan the Six Faced Kartikeya the embodiment of chivalry as the Commander-in-Chief of Deva Sena and the enforcer of Dharma guide us and impel to seek enlightenment to realise the Essence of Truth.

24: (Garuda Gayatri) *Tatpurushaaya vidmahe Suvarnapakshaaya dheemahi, tanno Garudah prachodayaat/* We seek to worship Suvarnapaksha or with golden wings Garuda Deva the swallower of Snakes and the chariot of Maha Vishnu who is everready to carry the latter within a fraction of second to places where the latter's devotees urge Him to save at once.

25: (Brahma Gayatri) *Vedaatmanaaya vidmahe Hiranyagarbhaaya dheemamahi, tanno Brahma prachodayaat/* We beseech Hiranyagarbha Brahma Bhagavan the known manifestation of the Supreme Reality and the root of Chatur Vedas reciting them from his four faces to impact our consciousness towards the path of estimable action.

26: (Narayana Gayatri) *Naraayanaaya vidmahe Vaasudevaaya dheemahi, tanno Vishnah prachodayaat/* We prostrate before Narayana Vaasudeva to lead us to righteousness and reveal us the Reality and reach us to the arduous path of Bliss. The term Narayana as resting on deep waters preserving the Universe that He creates as His effective deliberation and cause. Vaasudeva is the Antaryaami as the ' ayaktam-shasvatam -Vishnum -anantam -ajam -avyayam'.

27: (Bhaskara Gayatri): *Bhaskaraaya vidmeheMahaadyutikaraaya dheemahi, tanno Adityah prachodayaat/* May we perform 'pradakshana namaskaaras' or circumambulatory greetings to Pratyaksha Bhaskara the original cause of radiance and illumination of Trilokas for uprooting darkness and bestow life and sustenance to all the Beings and demolish 'agjaana' or ignorance to lead us jyoti : 'tamasomaa jyotir gamaya -mrityormaa jyotirgamaya'!

28: (Vaishwaanara Gayatri) : *Vaishvaanaraaya vidmahe leelaalaaya dheemahi, tanoo Agnih prachodayaat/* May Agni Deva the ready means of worship and cooking as the singular source of radiance and ‘homa karyaas’ by which all the devas are invoked and contented with ‘mantra yukta ajyaas’ by way of oblations through the singular means of ghee and food. Manduka Upanishad describes Vaishvaanara as ‘Lolaayamaana’: I.ii.4) *Kaali Karaali cha Manojavaa cha Sulohitaa yaa cha Sudhumravarnaa, Sphulingini Vishvarupi cha Devi Lolaayamaanaa iti Sapta Jihvaah/* (The Sapta-Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali (ferocious), Manojava (Speed of Mind), Sulohita (extremely red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around); these are the ‘lolaayamaana- agnis’ or the ever moving flames of speed and spread!)

29:(Katyaayani Gayatri) *Katyaayanaaya vidmahe Kanyakumari dheemahi, tanno Durgih prachodayaat/* May Devi Katyaayani be realised and Devi Kanyakumari be worshipped. We seek the blessings of Durga Devi generously and lead us to Reality and Realisation.

Significance of durva grass

30: *Sahasra paramaa Devi shata mulaa shataankura, sarvah hastu me paapam durvaa duhswapna naashani/* (Far superior to thousands of purifying agencies the ‘durva grass’ with double fold with ten inches length and hundreds of roots and sprouts, embodying the divine energy of Devi Shakti, destroys various kinds of blemishes and impurities of all beneficent acts meant for all religious and worships to divinities, besides uprooting the effects of evil dreams. Proper religious acts prescribed in the Scriptures by dwijas especially ‘shrotria brahmanas’ are always habitual of utilising the ‘durvara yugma’ and the saying is: *durvaa amritasambhutih shatamulaah shataankuraah, shatam me ghananati paapaani shatamaayurvivardhati/*

31. *Kandaat kandaat parohanti parushah parushah pari, eva no durva pratanu shahasrena shatenacha/* Each stalk of durva grass in the folds as prescribed could multiply as hundreds and thousands in number and so would the progeny of one’s ‘vamsha’ by its spiritual use into hundreds and thousands.

32: *Yaa shatena pratanoshi sahasrena shatenucha, tasyaaste Deveeshtako vidhema havishaa vayam/* Ishta Devi Shakti! May we worship with three oblations to agni deva and turn them into a multiplication of hundreds and thousandas!

Glory of Bhuvaneswari

33: *Ashvakraante ratha kraante Vishnukraante vasundharaa, shirasaam dharayahyaami rakshaswa maam pade pade/* May this Sacrificial Earth be such that Lord Vishnu Himself by horses and chariot traverses severally, while my head is bent in prostration thrice for His blissful protection at every step of His chariot. By way the purification of the self, this stanza be repeated thrice. Figuratively, the three prostrations of the devotee represent three steps of Trivikrama Vamana Deva who occupied the Universe in three steps the earth-akaasha and the ‘atholokas’.

34:*Bhumirdhenurdharani loka dhaarini, udyataasi Varahena Krishnena shata baahunaa/* In Varaha avataara, Lord Vishnu lifted up Bhuvaneswari as in the form of a milch cow while she was sinking into deep seas as dragged to ‘atho loka waters’ by the demon Hiranyaaksha. Such is the sacred nature of Earth and even a rub of the ‘mrittika’ on one’s forehead after sacred bath would signify ‘bhudevata’ as a physical purification.

[As Hiranyaakasha, the mighty son of Devi Diti pulled up Bhū Devi and dragged her into the depths of the Ocean down deep into the netherland of Rasatala, Lord Vishnu assumed the incarnation of **Maha Varaha** and killed him. Bhū Devi heaved a great sigh of relief and prayed to Him saying that he was her rediscovery, her mighty 'Adhara' or the Hold, his unique rescuer and without her existence was unreal. Since Bhū Devi was about to sink but for his timely mercy, she was popularly called Madhavi or the Lord as Madhava. Since Maha Varaha roared as an acknowledgement of her 'Stuti', the resultant sounds were heard as Sama Veda and he lifted the Earth by his horns in one single 'go' and leapt up from Rasatala to restore her back into her original position when Devas showered flowers and Maharshis recited Vedas, describing the Lord's playful deeds. They said that the distance between the Underworld, Bhūmi and Sky was the only comprehensible Place that one's imagination knew as spread over by Him, but the Unknown still remained a great mystery or Maya! Even as Maha Varaha placed Bhū Devi as a mammoth ship on the endless water, Bhagavan made divisions of Sapta Dwipas and materialized the four Lokas afresh viz. Bhuloka, Bhuvārloka, Swarloka and Maharloka and Lord Brahma resumed his task of Creation. Source Padma Purana]

[Bhūmi renamed as Prithvi has an interesting background: King **Pruthu** picked up unprecedented popularity as he proved to be an ideal and highly virtuous Administrator, endeared by Maharshis and commoners alike; there was no fear of 'Adhibhoutika, Adhyatmika and Adhidaivika' problems owing to physical ailments, mental tensions or natural calamities in the Society. This was the first King ever who performed Rajasuya Yagna. It was this illustrious Emperor who controlled the entire Bhūmi (Earth), as the latter took the form of a cow, chased and forced her to provide ample milk to one and all in the way that they desired to receive: Pruthu himself milked the cow having converted Swayambu Manu as a calf and milked food grains where as in the regime of King Vena the staple food was fruits and flowers; all other Beings arranged their own representatives as the milkmen, calves and selected their own kind of material as milk; for instance, Rishis made Chandrama is the calf, Brihaspati as the milkman, Tapomaya Brahma as the milk and Vedas as the container into which to fill up the milk; Devatas made Indra as the calf, Surya as the milkman and Pushtikaarak (highly healthy) food as the milk and a golden container; Pitru Devatas requested Yamaraja as the calf, Antaka Deva as the milkman and 'Swadha' in the form of milk into a silver container; Naagas selected Takshaka as the calf, Iravata Naag as the milkman and 'visharupa dugdha' (milk-like poison) into a 'thumba' container; Asuras appointed Madhu as their milkman, Virochana as the calf and 'Mayaaksheera' or milk in the form of 'Maya' (illusions) to fill up in an iron vessel; Yakshas preferred Kubera as the calf, Rajatanaabha Yaksha as the milkman, Antardhan Vidya as the milk in a 'kacchaa' vessel; Gandharvas opted for Chitraratha as the calf, Suruchi as the milkman, fragrance as the milk, and lotus as the vessel; Rakshasas desired the milkman, calf, milk and the container as Rajatanabha, Sumali, blood and Kapala respectively; Parvatas (Mountains) desired Meru as the milkman, Himalaya as the calf, 'Aoushadhis' as the milk, and a rock as a container; and 'Vrikshas' (Trees) chose Pluksha Tree as the calf, Shaala Vriksha as the milkman, milk cut from trees as also water as the milk and Palaasha as the container. This was how Maharaja Pruthu satisfied all species of Beings under his governance. Source : Brahma Purana]

35-36: *Mrittike hana paapam yanmayaa dushkritam kritam, Mrittike Brahma dattaasi Kaashyapenaabhi mantrinaa, Mrittike dehi me pushtim twayi sarva pratishthitam/ Mrittike pratishthite sarve tanme nirnuda Mrittike, twayaam hatena paapena gacchaami paramaam gatim/* Maha Bhūmi Devata! Indeed you are the eternal sustainer of Life of all Beings. You are the singular source of food, energy and contentment and we worship you to destroy our sins and misdoings done wilfully or inadvertently. It was Kashyapa Maharshi who performed 'abhimantra' of 'mrittika' or water mixed pieces of earth to purify human beings of virtue and apply on their head, face, forehead, heart and limbs to evaporate their blemishes. Bhū maataa! Application of Mrittikaa would not only ward off the present but the erstwhile sins too and purify one's body, heart and Inner Conscience of all! Indeed, Earth is a personification of patience, hard work and sacrifice and Bhū Devi is a real representation of a Mother, Guide, Provider and of attachment to her progeny to repay one's indebtedness. Mrittikaa snaana is significant while reciting the stanzas.

Magnificence of Indra

37-38: *Yata Indra bhayaamahe tato no abhayam kridhi, Maghavacchhagdhi tanna uutaye vidvisho vimridho jahi/ Swastidaa Vishwaspati vritrahaa vimrigho vashee, Vrishendrah pura yetu nah swastidaa abhayankarah/* May Mahendra the personification of courage bestow fearlessness and shield to us; you are the one whom humans worship for prosperity and Sages worship in the sacrifices for self realisation. ‘Swasti’ or well being now in the present and the other worlds, as auspiciousness and fulfillment is your ‘hall mark’ and speciality. Maghavan! You are the terror to enemies and all kinds of evil energies as proved by the example of your destroying ‘Vritraasura’ the sworn enemy of Devas. May Lord Indra grant us welfare on Earth by granting ample and timely rains and food and bliss in the other worlds. In Rigveda Samhita, innumerable hymns commend Indra Deva as the Universal Lord of ‘Charaachara Jagat’, as the Devaadhi Deva, as the Swargaadhipati, as the Immortal, and the destroyer of all the evil in the worlds thus bringing one to believe that the Supreme Protector of Existence is He himself!

A reference from Kousheetaki Upanishad reveals vide III.1-2, Indra’s Excellence as follows: (Pratardana the son of Divodaasa Maharshi 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! Indra Deva further 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 praanaan jeevana kaaramam’!

[Indra kills Trisira and Vritra and his penance: 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 somehow 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! Source: Devi Bhagavata]

Swasti and Invocations to Devas- Indra, Surya , Soma, Agni, Varuna etc

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 sheemeevancharumaam rijeesho, Somo vishvaanyatasaa vanaani naarvaagindrah pratmaanaani debhuh/ Brahmajjnaanam prathamam purastaad vi seematah surucho Vena aavah sa brudhnyaa upamaa asya vishthaah satascha*

*yonimasatascha vi vah/ Syonaa prithivi bhavaam nriksharaa 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.

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
Devaashchchandobhirillokaannapajyamabharyajatu, mahaah Indro vjjra 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 Taittireeya samhita I.7.5 seeks to bestow Lakshmi and eschew Alakshmi the totality of Negativism. May Lord Vishnu the 'alter ego' and his partner form Devi Lakshmi being the embodiment of auspiciousness be worshipped as prescribed in Sacred Scriptures and to this effect , may Lord Indra be armed with his thunderbolt to shield against the evil energies and Chandra Deva redouble up the flow of happiness to us by smashing obstacles and ushering in the ever- fresh tides of optimism and success in our endeavours.

[Shri Sukta: *Harih Om/ Hiranyavarnaam harinim suvarnarajatasrujaam, Chandraa hiranyamaheem
Lakshmim jatavdo ma aa vaha/ Taam ma aa vaha jaatavedo Lakshmeemanapagaamaneem, yasyaa
hiraamayam vindeyam gaamashvam purushaanaham/ Ashvapurvaam rathamadhyam 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 jyeshthaam -a-Lakshmim*

naash-yaamyaham 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-manyasya 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 Lakshimim jaat-vedo ma aavah /Aardhraam yah-kari-nim yashtim suvarna-aam hem-maali-nim Suryaam hiranya-mayim Lakshimim 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-dasharcham 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-sva/ Aanand kardama-ha Sri-daha chiklit iti vi-srutaa-haa Rushaya-ha Sri-va-putraas-cha mayii Sri-Devi devtaa, runa-rogaadi daardidhra-yam paapam cha ap-mrutya-va-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) *Gandhadwaaram 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, prosperety, cattle, horses, servants, followers, residences, 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 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 salutations 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 surfeit 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! Bestow us very generously 'Shri Varchas-Aayush-Aarogyam-Avidyacchandanam-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 Maharshis Ananda 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-aayuyshyam-aarogyamaavidhaat-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'*

[An interesting episode about Devi Lakshmi's exit from Vaikuntha and re-entry following Kheera Saagara Mathana or the Churning of the Ocean of Milk by Deva-Danavas is detailed in Devi Bhagavata Purana as follows: The foremost worship to Devi Maha Lakshmi was performed by Maha Vishnu Himself, followed by Brahma and Maha Deva. Also Svayambhu Manu, Indra, various Celestial Bodies, the entire Sagehood, humanity, Sub Terrain regions and indeed the whole Universe without exception are devoted to the Goddess for Prosperity, Happiness and Wellbeing of varying kinds- Dhana, Dhanya, Kirti, Vidya, Svasthya, Ayush, Punya and Moksha. Be that as it may, Sage Durvasa once visited Vaikuntha to pray to Maha Vishnu who out of appreciation gifted a Parijata Flower to the Sage. On return from Vishnu, Durvasa met Indra and gifted the Flower to Indra, as the Sage felt that Indra would be the best of Devas who deserved the gift. But out of vanity and intoxication of power, Indra gave the Sacred Flower to elephant Iravata, not comprehending the consequences. The sordid happening offended Devi Lakshmi and She as the Rajya Lakshmi of Indraloka left for Samudra Deva (Ocean of Kshira), Her father. She declared that She would leave a place as a general rule, where there was scant respect for Maha Vishnu, where there was no worship of Maha Deva too, where Ekadasa Pujas were not performed, Brahmanas were not respected, girls of marriageable age were left unwedded for long, where purity of body and mind were poor; where no fastings, pujas, Vraths, regular Sandhyavandans were performed and so on. Thus as She left, the chain reaction shook away all concerned right from Vishnu to Durvasa and Indra. The final impact was on Indra who sought the counsel of Deva Guru Brihaspati, both visited Brahma and finally to Maha Vishnu Himself. Maha Vishnu who apparently planned the episode to teach lessons to the persons

concerned, advised the hard solution of Churning the ‘Kshira Sagara’ and involved Demons and Devas for the mammoth task by utilising Sumeru Mountain as the Churning Rod, Ananta Deva as the powerful string and Himself as the Kurma (Tortoise) Avatara. In the drama, Mahadeva also got a role of devouring the powerful poisonous fire ‘Halahala’ in His throat, thus giving Him the name of ‘Neela greeva’. Various Sacred Objects emerged in the process of churning- the Uchchaisvara Horse, Kalpataru (Tree), Sacred Cow ‘Kamadhenu’, most significantly Maha Lakshmi Herself and finally ‘Dhanvantari’ the God of ‘Vaidya’ or of Medicine emerging with the Pot of ‘Amrit’, the Celestial Drink of Eternal Life of Youth. Indra was humbled and Maha Vishnu advised Maha Lakshmi to re-inter Indraloka once again. Coming fully to senses, Indra executed sincere ‘Puja’ formally by offering the traditional ‘Shodasopacharas’ the sixteen services of comfortable seat on a bejewelled carpet, Ganges water with sandal paste, flower perfumed scents, silky clothes to wear, excellent ornaments of gold and jewels, agarbathi (Incense) ‘Dhupa’, camphor and ghee soaked vick lighting, variety of luscious fruits, main-course food dishes, sugarcane and other juices, ‘payasam’ (boiled rice, cow milk, sugar and dry fruits), other Sweets, garlands, ‘Achamaniya’ (mouth rinsing with perfumed water), water to drink Ganga water and betel leaves with scented dry nuts as a digestive material. Thereafter, Indra meditated Maha Lakshmi with the Seed Mantra as Brahma taught him viz. *Om Srim Hrim Kleem Aim Kamala vasinayi Svaha* for hours together with earnest concentration. By the power of this Siddha Mantra, several illustrious personalities fulfilled their desires, like Kubera with unparalleled wealth; Daksha Savarni Prajapati and Mangala became Emperors of Seven Islands; Priyavrata, Uttanapada and Kedararaja became Emperors and Great Siddhas too. As Maha Lakshmi relaxed after the Puja so graciously, then Indra eulogised Her to say that She was Rajyalakshmi to Kings and Griha Lakshmi to house holders, Aditi or the Mother Figure to Devas, Surabhi born of Ocean, Embodiment of ‘Suddha Tatva’, the ‘Svaha Svarupa’ or the offer of Sacrifices to Agni; ‘Svadha Svarupa’, or food offerings to the anxiously awaiting ‘Pithris’ of dead persons; ‘Dakshina Svarupa’ (the Fees paid to Sages and Brahmanas to perform Mantra-filled Sacrifices, Vratas, and Pujas), Bestower of the Best Boons to Mankind viz. ‘Dharma (Virtue), ‘Artha’ (Wealth), ‘Kama’ (Fulfilment) and ‘Moksha’ (Salvation) and so on. Who ever recites the Siddha Mantra, Siddha Stotra and ‘Sree Suktam’ thrice a day would indeed be blessed with the Four Boons of Life.]

Swasti to Brihaspati-and Indra

May Maghavan grant us free flow of ‘swasti’ or of well being and fulfillment of our desires and destroy the detrimental forces.

Stanzas 50-52: *Somaanam swaranam krinahi brahmanaspate, kushcheevantam ya oashijam, shareeram yagnashamalam kruseedam tasmintseedatu yosmaan dveshti/ Charanam pavitram vitatam puraanam yenam putastarati drushkritaani, tena pavitrena shuddhena putaa ati paapmaanamaraanti tarema/ Sajoshaa Indra sagano Marudbhiih soma piva vritrahanchhura vidwaan, jahi shatrunrapa mridho nudaswaayaathabhayam krunuhi vishvato nah/ Jnaana Svarupa Brihaspati! You are the one enabling Kakshivaan the son of Ushik among the Devas to press and squeeze the soma creeper to satisfy the juice enabling longevity to them; do provide me too adequate physical ability and strength to facilitate me to perform sacrifices to Devas. This stanza is identical from Rig Veda I.18.1.*

Whosoever is rendered sanctified by meditating in knee deep water flows plunged in bath and overcomes the deeds of evil deeds and effects. By so performing, the belief is that ‘Tricharana of Vishnu’ or of

Vamana Deva are stated to represent extension of His feet to three lokas. This is explained in Taittiriya Brahmana III.12.3.

Indra Deva who had killed Vritrasura along with the troops of Marut Devas, do kindly concede our oblations of 'soma rasa' and destroy cruel animals and enemies while granting courage and fearlessness in all the quarters and directions. This stanza is a repeat from Rig Veda III.47.2.

Jala Deva 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! This mantra I reproduced from Taittireeya Samhita vide I.4.45.

Jala Devata! 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/ Namu 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 prishthaa ruma 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, ‘yadaamedhyam’ 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 by 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 kilbisha’ or sinless, blemishless, with neither strings attached nor bonded with worldly 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. Brihadaranyakopanishad 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 Ajrikeye 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, Ajrikiya or Vyasa, and Sushoma or Sohan. This is a repeat of Rig Veda 10. 75.5

[A popular alternative version is: *Gangecha Yamunechaiva Sindhu Kaveri Sarasvati Krishnaa Godaavarichaiva jalesmin sanniddhim kuru/*

[The above Mantra are uttered while performing a Sacred Bath]

Stanzas 63-65: *Ritam cha satyam cha abheedvaat 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!

The above three stanzas from Rig Veda X. 190. 1-3 are significant ‘aghamaharshana’ or ‘praayaschitta’ or demolition of sins.

Stanza 66: *Yatprithivyaam rajah swamaantarikshe virodasi, imaamstadaapo Varunah punatvaadh aghamarshanah/ Punantu Vasavah punantu Varunah punatwaat aghamarshanah, eva bhutasya madhye bhuvanasya goptaa/ Esha punyakritaam lokaanesha mritohiranmayam, dyaavaaprithivyo hiranmayam sam shritam Suvah, sa nah Suvah samshishaadhi/* (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. 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).

Stanzas 67-70: *Aardram jwalatijjotirahasmi, Jyotirjvalati Brahmamasmi, yohasmi Brahmaahasmi, Ahamasmi Brahmaahasmi, ahamevaaham maam juhomi swaaha/ 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 vaavidhe 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 Brahmamsmi, Ahamasmi Brahmamsmi, so emphasizing the oblation to Agni Deva is performed as ‘swaah’! Manu Smriti vide XII.119 is quoted: *Atmaiva devataah sarvaah sarvamaatmanyavasthitam, Atmaa hi janayatyashaam 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.

Dwitiyonuvaaka or Section Two

Special Prayers to Agni Deva:

Stanza 1: *Jaatavedase sunavaama somamaraateeyato nidahaati Vedah, sa nah parshadati durgaani vishvaa naaveva sindhuh duritaatyagnih/*

Stanza 2: *Taamagni varnaam tapasaa jvalanteem vairochaneem karma phaleshu jushtaam, Durgaam deeveengum sharanamaham prapadye su tarasi tarase namah/*

Stanza 3: *Agne twam paarayaa navyo asmaan swastibhir-ati durgaani Vishwaa, Puushcha prithivi bahulaa na urvee bhavaa tokaaya tanayaaya shamyoh/*

Stanza 4: *Vishvaani no Durgah jaataveda:sindhum na naavaa duritaatiparshi, Agne aritwan manasaa grunaanasmaakam bodhyavitaam tanuunaam/*

Stanza 5: *Prutanaa ajitangum sahamaanamugram agnihuvema paramaat sadhasthaat, sa nah prassad-ati Durgaani vishvaa kshaamad devo ati duritaatyagnih/*

Stanza 6: *Pratnoshi kameedyo adhvareshu sunaaccha Hotaa navyascha satsi, swaam chaagne tanuvam piprayasva asmabhyam cha saubhagam aayajaswa/*

Stanza 7: *Gobhirjusstamayujō nishiktam tavendra Vishnoranusancharēma, naakasya prishthamabhi samvasaano Vaishnaveem loka iha maadayantaam/*

Stanza 8: *Kaatyaayanaaya vidmahe Kanyakumari dheemahi, tanno Durgih prachodasyaat/ Om Shanti Shanti Shantih/*

May all those Vidwaans offer oblations of Soma Rasa to Jaatavedas to destroy whatever is inimical to us. May this Agni Deva leads us all and cover a shield of protection against all kinds of evils and head a boat to cross the ocean of Samsara and save us from sins and tribulations. This Stanza is originally from Rig Veda I.99.1.

May we offer our oblations in favour of Devi Durga by this medium of blazing Agni Deva of his characteristic colour and nature due to intense ‘tapas’ and entreat Her to fructify our actions and resolve all kinds of obstacles ; indeed we seek Her positive response by accepting our sincere prayers and offer shelter and protection. Durga Devi, our earnest prostrations to you to navigate us through our deep distresses.

Agni Deva! The more we extol to our highest level falls far short of our inner feelings and such is your limitless magnificence. It is by your grace, do mercifully lead us on clear, auspicious and smooth paths of virtue instead of lanes and bylanes of vices . May our residences at our homes and lands be replete with contentment with swings of happiness and with ‘tokaaya tanayaaya shamyo’ or with joyous children and grandchildren! This stanza originates from Rig Veda I.8.2.

Jaatavedas, you are indeed the merciful destroyer of all our misdoings, troubles and tribulations so as to navigate us through the insurmountable tides of distress all through our existence; we have accumulated

frighening heaps of sins all through. Just as Atri Maharshi extolled you to let every one be contented and let compassion prevail, the heaps of sins be burnt out! This stanza is a repeat of Rig Veda V.4.9.

In the ‘Parataat sadasyaat’ or in the paramount assembly of the vanquishers of evils and enemies, indeed Agni Deva stands out and to Him, we invoke and surrender with trust before that burns off insurmountable yet perishable difficulties and ‘duritaas’ or lapses for assured protection and safety.

In sincerely addressing in admiration and reverence to Agni Deva as :*Agne! Twam yajeshu sarvatmakam sukham pratanoshi/* ‘ You are the exceptional medium of sacrifices of any description and the inevitable mediator between learned human beings on Earth and Devas in antariksha and swarga and the Supreme Powers elsewhere too. This medium is everlasting as long as human existence lasts on Earth. Agni Deva! may you be pleased to bless us the mortals happy and fortunate in all respects. This stanza is taken from Rig Veda VIII.11.10.

Agni Deva as Indra Himself! You are totally devoid of sin and sorrow and all the activities connected therewith. You are indeed associated with all auspicious functions where servants, cattle, and relatives are associated with and Devas in the highest regions get dynamic and directly with Lord Vishnu Himself to bestow fortunes to us on earth!

Tritiyonuvaaka or Section Three

Swaha -Swadha Mantras invoking the Celestials

Bhurannamagnaye Ptithivai swaaha, Bhuvannam Vaayaventarikshaaya swaaha, Suvarannam aadityaaya Dive swaaha, Bhurbhuvassuvaranna Chandramase Digbhyah swaaha, swadhaa Pitrubhyo Bhurbhuvah Suvarannamom/ May Bhudevi grant me food. Towards that desire, may oblation be directed to Agni and Bhudevi. May antariksha grant me food for which I make oblation to Vayu and antariksha. May swarga loka grant me food; in its fulfillment may I make oblation to Surya Deva and Swarga Loka. May the Devas of Bhudevi-swarga lokas grant me food.; towards this objective, may the oblation be made in favour of Chandra and Dasha Dikshas grant me food. Thus may Devas be contented by the oblations. Further, may Pitru Devas be contented with my ‘Svadhā’ reverences. Thus the Deities of Bhumi-Atmosphere-and Swarga lokas be contented along with ‘Pranava’- OM- and grant me food. In this context, it is explained that the syllables of *bhu-bhuvah-svaha* are known as Maha Vyahritis of Pranava Om, addressed to terrestrial-atmospheric-and heavenly regions. Chhandogya Upanishad explains vide 4.17.1-3 that contemplation of Prajapati and He would distinguish Agni-Vayu etc. IV.xvii.1) *Prajapatir lokaan abhyatapat, tesham tapyamaanaanaam rasaan pravrihat, agnim prithivyaan vaayum antarikshat, adityam divah/* (Just as the Brahma of a Sacrifice and his deputies like Hota and Atharvya resorted to the performance of vyahriti sacrifice was taken up in the previous context, Prajapati meditated over the words and extracted essences viz. Agni, Prithvi, Antariksha, Vaayu, Aditya and Diva viz. Fire, Earth, Space, Air, Sun and Heaven) IV.xvii.2) *Sa etah tisro Devataa abhyatapat, taasam tapyamaanaanaam rasaan pravrihat Agner Richah, Vayor Yajumsi, Saamaani Adityaat/* (Then Prajapati brooded over three other Deities and extracted their essences too such as Rik Mantras from Agni, Yajur Mantras from Vayu and Saama Mantras from Surya Deva) IV.xvii.3) *Sa etaam trayeem vidyaam abhyatapat tasyaah tapyamaanaaya rasaan praavrihat, Bhur iti Rikbhyaah, Bhuvan iti Yajurbhyaah, Svar iti Saamaabhyah/* (Prajapati then concentrated on the knowledge of the three Vedas and realised the juices of Bhudevi from the Rik Veda Mantras, Bhudevi from the Yajur Mantras and Svaha from the Saama Mantras).

[Significance of three 'Svarupas' or Formats of Svaha, Svadha and Dakshina: About Svaha Devi, Devas complained that they were not properly receiving the Ghee oblations in the Fire pit of various Sacrifices and Brahma prayed to Devi Prakriti. The solution was that a part of Prakriti would beget a child from the burning power of Fire by name Svaha Devi and that she would deliver three sons viz. Dakshinagni, Garhyapatagni and Avahayagni. Whenever Sages, Brahmanas or Kshatriyas recite Mantras, the terminal component of the Mantra ought to be 'Svaha' or otherwise the entire act of the Fire Sacrifice of pouring Ghee as also the potency of the concerned Mantra would be futile like a serpent without poisonous fangs. Even during 'Dhyana' or meditation the last word has to be Svaha. As regards Svadha Devi, Brahma Deva created Seven Pitris viz. 'Kavyahonala Somo Yamaschairyama thatha Agnivastha Barhisadah Somapah Pitri Devatah' or Kavya, Anala, Soma, Yama, Agnivastha, Barhisada and Somapa. The daily duties of Brahmanas are bathing, Trisandhya, Sraddha upto the stage of Tarpanam with 'Savya Dharana of Yagnopaveeta' or normal wearing of the Holy Thread as against 'Pracheenaveeti' or the way worn while praying to immediate Pitris of three generations of father, grand father and great grand father. Salutations to Svadha Devi are thus a must while performing daily rites like Tarpanams and most certainly on Shraddha Days. Like in the case of Svaha Devi and Svadha Devi, Dakshina Devi too is of Maha Lakshmi's partial extension. Without rendering prayers to Her to absolve the shortcomings by the Master of any Yajna, Shraddha, Vrata, formal worship or any such other activities in which Sages or Brahmanas are involved, the fruits of the prayers are quite incomplete. Shashti Devi (Devasena) is one of the Shodasa (Sixteen) Matrikas, the Manasa Putri or mind-born daughter of Brahma, the better half of Skanda, the Sixth Formation of Devi Prakriti, a Siddha Yogini and the boon-giver of sons who have no sons, wives who have no wives and wealth to the needy. Basically, She is the Goddess of children. Source: Devi Bhagavata Purana]

Chaturthonuvaaka-Section Four

Bhuragnaye prithivai swaaha, bhuvo vayaventarikshaaya swaaha, suvaraadityaaya divo swaaha, bhur-bhurbhuvasvaschandramase 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-bhuvasuvar 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 prithivyai cha mahate cha swaha, Bhuvo Vaayavechantarikshaaya cha swaha, Suvah adityaaya cha dive cha mahate swaha, Bhurbhuvaschandramase cha nakshatrebhyascha digbhyascha mahate cha swaha, 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, yajnam 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.

Ashtamovuvaaka-Section Eight

OM the essence of Reality

*Yashchandasamrishabho vishvarupah chhandobhyah chhandaamsya aavivesha sataamshikyah provaachopanishadindro jyeshtha indriyaaya rishebhya namo Devabhyah swadhaa pitrubhyo bhurbhuvashchandanva om/ The supreme Indra is the representation of the excellent essence of Vedas embodying the entire Universe emerged from the ‘chhandas’ or prosody being the collection of mantras in Gayatri and other meters. The link of the Vedic utterances as learnt by Sages and Vedic Experts, who reemphasised by them in Upanishads was basically the subject matter of Indra Himself. This empowered the higher knowledge of the Unknown Reality. Indeed we greet Devas who facilitated the realisation of the Path of the Splendorous Ultimate. The awareness of trilokas representing Bhu-Bhuvah-Suvah and the totality of the higher knowledge is summed up in the single and singular OM. The opening stanza of Chhandogya Upanishad states: *Omityedat aksharam Udgitam upaaseeta, Om iti hridgaayati tasyopa vyaakhyaanam/* (Even as ‘Udgita’ or the chant of the Supreme signifies as OM emphasising that very word as the essence of Reality and Truth, Upanishads underline the proximity and the symbolic expression of Paramatma!) Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality. Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality.*

[A scientific explanation was offered by modern experts about OM: According to Astro-Physicists and Astronomers, a Sound is produced due to the fast movement of Earth, Planets, and Galaxy or the Milky Way, called Akshya Ganga, with some 100,000 million Stars. The Galaxy, the Moon and the Earth-all revolving around the Sun-each moving on their own axis at a mind boggling velocity of 20,000 miles per second, produce the Sound and the Sages named the Super Sound as OM. The Sum of the Gayatri Mantra states: The Earth (*Bhur), the Planets (*Bhuvaha), and the Galaxy (* Swaha) are rotating on their own axis at a great velocity as the Sound OM, which is the Formless Entity. The total Kinetic Energy generated by these movements balance the over-all energy consumption of Cosmos and this is named the ‘Pranava’ or the Body Energy ie Mass of Galaxies multiplied by two: Mass x Velocity x 2. That Supreme Entity (God) who manifests in the Form of Utmost Radiance (The Sun or Savitur) is indeed worthy of

surrender (Varenyam). One should meditate (Dheemahi) upon the Light (Bhargo) of that Entity (Devasya) and perform the chanting of OM. May He(Yo) guide in the right Direction (Prachodayat) our (nah) Intellect (dhiyo)!]]

Navamonuvaaka-Section Nine

Namo Brahmane dhaaranam me astu anirakaranam dhaarayitaa bhuyaasam karnayoh shrutam maa chodhum mamaanushya Om/ Normally this mantra is recited at the end of Vedic recitals. My salutations to Parabrahma with the request that I may concentrate and unify my thoughts and inner feelings on Him. I have already heard , seen and thought of materialistic attractions and pleasures, but now it is the time to concentrate of Brahman and retain the strength to hold on Him by meditation on OM.

Dashamonuvaaka: Section Ten

Absolute Truth anchored to Tapas-Damam-Sacrifice-Satkarma

Ritam Tapah Satyam Tapah Shrutam Tapah Shaantam Tapo Damastapah, Shamastapo Daanam Tapo Yagnam Tapo Bhurbhuvah SuvairBrahmoutadupaasvaitat Tapah/ Ritam or the Absolute Reality is Tapas or deep meditation and austerity; Truth the quest for Reality and intense concentration is Tapas; Shrutam or whatever is heard and analysed is Tapas; Shantam or peaceful demeanor is Tapas; Dama or restraint of mind and balancing of Panchendriyas is Tapas; Yagnam or Sacrifice, Cleanliness, Sacred 'karmaacharana' along with recitals of appropriate Veda Mantras / hynms invoking Devas by the medium of Agnihotra is Tapas. The climatic effort of Ritam-Satyam and so on, Supreme Brahman is manifested as OM enveloping Bhuh-Bhuvah-Suvah viz. Tri Lokas as the totality of the endeavour.

Rig Veda vide IV.23 extols Rita Deva identifying with Indra, Aditya, Satya and Yajna. Indeed Self realisation is sought by Tapas as identified as Manas-Namas-and Vaschas or by the means of mind-physical sacrifice ensuring purity-and recitation.

Ekaadashonuvaaka: Section Eleven

Yathaa vrikshasya sa pushtitasya duraadgandho vaatyevam pubhyasya karmano duraadgandho vaati yathaasidhaaraam kartevalhitaamavakraame yadyeve yuvo havaa vihvaishyami karta patishyaamityevam amritaadaatmaanam jugupset/ The fragrance of a tree in full bloom is spread by waves of wind to far distances. Similarly, the reputation of commendable works performed too get spread far and wide. However, when treads on the edge of a knife while being crossed, the feeling of a possible hurt is like the exposing oneself to sins should guard against danger to reach the path of immortality.

Dwaadashonuvaaka : Section Twelve

I: Anoraneeyan mahato maheeyanaatmaa guhaayaam nihitosya jantoh, tam akratum pashyati veetashoko dhaatuh prasaadaan mahimaanameesham/ Paramatma is minute than the minute but yet of the unimaginable proportion but is well set in the heart of every Being. One is yet realisable if freed from worldly values with neither desire nor dejection. Kathopanishad vide II.20 is a repeat of the stanza: 'The Self is subtler than the subtle and far more mammoth like the mammoth, yet easily accommodated in a miniscule size in one's heart. Only a person who has no attraction for mortal life would perhaps be able to visualise the pulls and pressures of body parts and senses and thereby gets freed from distress. Then only he could possibly realise the Self and proclaim : 'I am the Self' and thereby become 'veeta shoka' of free from sorrow!) Svetaashvatara Upanishad vide 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 paashamschi - natti// Ghritaam parammanam ivaatisukshmam jatva Shivam sarva bhuteshu guudham vishvasyakam pariveshtitaaram jnaatvaa devam muchyate sarva paashaih// Esha Devo Vishvakarma mahatmaa, sadaa janaanaam hridaye sannivishthaah, 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 already explained is framed in the heart and mind in the measure of a thumb!)

II. *Sapta Praanaah prabhavanti tasmaat Saptaarshita samidhah Sapta homaah, Sapta ime lokaayeshu charanti praanaa guhaashaya nihitaah Sapta Sapta/* (Parama Purusha also created seven life breaths viz. two eyes, two ears, two nostrils and a tongue; seven flames viz. The Sapta- Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali (ferocious), Manojava (Speed of Mind), Sulohita (extremely red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around); these are the ‘lolaayamaana- agnis’ or the ever moving flames of speed and spread!); seven kinds of samithas or fuels; seven kinds of oblations catering to each of the perceptions of the relevant sense objects; ‘sapta ime lokaah’ or seven seats of the senses; ‘charanti praanaa’ or the moving about sense organs -all resting in the cavity of the body or the heart, thus all the seven-seven results of the ‘karmas’ of the persons of ignorance).

III. *Atah Samudraa girayascha sarvesmaatyaayanandite sindhvah sarvarupaah, antascha vishvaa oshadhayo rajascha yenaisha bhutaatishthayantaraatmaa/* Parama Purusha created Sapta Samudras named Lavana or of salt, Ikshurasa or sugarcane juice, Sura or wine, Ghrita or of ghee, Dahi or curd, Ksheera or milk, and Susvaada or sweet water; Sapta Giris viz. Sumeru, Kaikaasa, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamaadana; besides the Sapta Saptas included: Sapta Lokas of Bhu-Bhuvar-Swar-Mahar-Janar-Tapo-and Satya; Sapta Patalas of Atala-Vitala-Sutala-Talaatala, Mahatala, Rasaatala and Paataala; Sapta Dvipas viz. Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala. From Him also flow out rivers, grains, juices and so on and it is on the support of the food that the Internal Self is nourished and sustained.)

IV: *Brahmaa Devaanaam padavih kaveenaam Rishi vipraanaam mahisho mrigaanaam, syeno gridhraanaam swadhintirvanaanaam somah pavitramatyetirebha/* Lord Brahma the ‘Chaturmukha’ got self manifested and the Supreme of Devas. He is the composer of Vedas being the personification of Highest Knowledge and Intellect. He is the origin of Creator of Beings and is stated as the best of all species as the buffalo among animals, kite among birds, a mighty axe among the tools of destruction and soma juice among the Sacrificers and the Purifier of Excellence as accompanied by the resonance of Sacred Chants.

Devi Maya-Trigunas

V. *Ajaamekaam lohita shukla krishnavarnaam vahnem prajaam janayanteeh sarupaam, ajohyeko jushamaanushete jahaatenaam bhuktabhogaam jonyah/* Then Devi Maya or Prakriti as self-manifested female appeared in three colours of red-white-black representing Rajas-Satwa-Tamo Gunas or characteristics generating innumerable offspring as ‘prajaa’ of similar nature; she delighted herself in creating unborn ‘embryos’ with distinctive features as the mix of these nature among various species of the Beings. Chhandogya Upanishad vide VI.4 explains that Agni-Aapas-Annam the Rajas-Satva-Tamo gunas.

VI. Hamsa Mantra: *Hamsah shuchishadvasurantariksha sadyotaam Vedishadatithirduronasat,nrushat varasadutad vyomasadabjaa gojaaritajaa adrijaa ritam/* Hamsa (swan) likened to Prathyaksha Bhaskara is the manifestation of radiance and luminosity on the ‘Antariksha’ along with Vasu (Vayu Deva) while Agni Deva present in the ‘Homa Vedika’ the Sacrificial Fire and in the domestic hearths as the guest of a home. Rita or Satya and Brahma lives in the conscience of humans and all other Beings as that Agni as generated Water born from ‘ushakaala’ Surya from the high mountains and that indeed is the Eternal Truth called Rita the Essence of Reality. This stanza is traced to Rig Veda IV.40.5.

VI a) *Yasmaajjaataa na paraa naiva kinchanaasa ya aavivesh bhuvanaani vishvaa,Prajapatih prajayaam samvidaanastreeni jyotiteeshi sachato sa shodashi/* Prajapati is not distinct from his ‘prajaa’ were indeed created them. In fact, even before their generation, there was none else before Him and it was He who created life cut out for Him and entered the ‘praja’ as their ‘Antaratma’ the sub-consciousness to them, created their bodies and equipped them with ‘praana’ the vital energy and sixteen parts viz. pancha ‘Jnaanendriyas’ or sensory organs and ‘karmendriyas’ or functional organs. He imparted three bright luminaries viz. Surya-Agni-Chandra. He indeed is the resident in all the Beings that He created. An interpretation of the sixteen parts of human beings is vide Pashnopanishad vide VI.4 : *Sa praanam asrajata , praanaaccraaddhaam kham vaayur jyotir aapah prithiveendriyam manah annam annaad veeryam, tapo mantraah karma lokaah, lokeshu cha naama cha/* (Purusha, the Hiranyagarbha, as the Chief Creator manifested Praana the Life Force; from Praana He created Shraddha or Faith and Conviction, ‘kham’ or space, ‘Vaayurjyotiraapah’ or Air, Fire, and Water, besides ‘Prithvi Nidrayah Manah’ or Earth, Organs and Mind; ‘Annaat Veeryam Tapah’ or Food, Vigour and Self Control; ‘Mantraah karma lokaa lokeshu cha naamacha’ or the Veda Mantras, Rites, worlds, names and nomenclatures of of Beings and Forms)

VI b) *Vidhartaaram havaamahe Vasoh kuvitvanaatih nah, savitaaram nricha nrichakshasam/* May we pray to the Creator of the Universe who preserves Creation in several means and watches all kinds of on-going actions of all the Beings. May He grant us plentiful wealth and health.

VII) *Ghritam mimikshare ghritamasya yonighrite shrito ghritamavasya dhaama, anushvadhham aavah maadayasva swaahaakritam vrishabha vakshi havyam/*(Agni Deva! your main source of radiance is ghee poured in by the Sacrificers; one as the original flow and another as a support. Mighty Agni Deva! may our oblations usher in Devas and respond with acceptances to our simultaneous ‘swaaha’ mantra recitals as indeed you are the singular medium to invoke various Devas. This stanza originates from Rig Veda II.iii.11.)

The following four stanzas originated from Rig Veda IV.58.1-4

VIII.) *Samudtaat urmi madhuvaan udaaradrupaamshunaa samamritatvamaanat, ghritasya naama guhyaam yadasti jihvaa Devaanamritasya naabhih/* The huge ocean presents a fantastic view with rising hilarios waves just as ‘soma rasa’ creates bliss. Similarly, pouring oblations of ghee into Agni with the needful recitation of Sacred hymns with Om in a quiet and confidential way would enable Devas to satisfy their thirst as they are indeed the ‘amrita naabhis’ or depositors of immortality. Indeed the word ‘bliss’ is always on the lips of Sages.

IX) *Vayam naama pra bravaamaa ghritenaasmin yajne dhaarayaama namobhih, upa Brahma shrinvachasyamaanam chaturshringovameed goura etat/* We ‘yajakas’ engaged in the ‘yajna karya’ repeat our oblations with ghee with the Sacred designation of ‘Om’, while retaining the image of Brahma the Supreme Truth in our hearts with reverence. This four horned veda swarupi ‘Bull’ has indeed created us all!

X) *Chatvaari shringaa trayo asya paadaa dve sheershe sapta hastaaso asya, tridhaa baddho vrishabhah roraveeti Maho Devo martyaa aa vivesha/* This Supreme Reality as manifested in the syllable OM like the Bull with two heads representing the higher and lower aspects of Prakriti or Maya; four horns viz. Dharma-arta-kaama-moksha or as per another interpretation the four adjutants of yagnas viz. Atharvyu-Hotr-Brahman-and Udgita; seven hands viz. seven meters of ‘Chhandas’ viz. Gayatri, Usnih, Anushtubh, Jagati, Brihati, Trishtubh and Pankti; three feet viz. three stages of humans as waking-sleeping and dreaming or three kinds of human state viz. waking consciousness-dream state -dreamless state Taijasa. Thus the Bull enters all the Beings eloquently declaring the Supreme by shouting loudly.

XI) *Tridhamhitam paani hitam paanibhirguhyamaanam gavi Devaso ghrítamanavavindan, Indram ekam Surya ekam jajaana Venaadekam swadhayaa nishthataksuh/* Devas-like Maharshis realised three kinds of features in one’s speech- as in the quality of cow’s curd- viz. Indra as the Virat Swarupa like the Universal Soul caused awaken stage with full consciousness, Surya as Hiranyagarbha caused ‘Taisjasa’ or the world of dream and Vena the ojaswi Agni the dreamless ‘sushupti’. Thus the three fold Paramatma as represented by Pranava A-U- M is explained as follows: Gaudapaada Kaarikas on Mandukya Upanishad as X-XI: *Vishvasyaatva vivakshaayam aadi saamaanyam uttatam, maatraa samprati pattau syaadaapti saamaanyameva cha// Taijasasya utva vijaane utkarsho drishyate sphtam, maatraa sampatipattou syaadubhyatvam tadhaa vidham//Makaara bhava prajnasya maanasaamaanyaamutkatam, maatraa sampatipattou tu layasaamaanyamevacha//Trishu dhaamasuyastulyam veti nishchitah, sa pujoyah sarva bhutaanaam vandyaschaiva Maha Munih// Akaaro nayate Vishvamukaaraschaapi taijasam, Makaarascha punah praajnam naamaatre vidhyate gatih//* (In case the identity of Vishva is questioned with that of the first syllable of AUM viz. ‘A’, then the doubt arises whether or not the concept of the Universe being the first is justified or not; if that doubt is felt as baseless, then indeed the view that Universe does exist and then only the depiction of the syllable ‘A’ gets fully justified. Similarly, if there were any apprehension that ‘Taijasa’ is not the portrayal of ‘U’ then too the concept of dream stage of human beings is relevant or not comes under review. As the stages of ‘ubhayatvam’ or of awakeness and a dreams are indeed justified, then the inter- mediacy of ‘U-kaara’ of the Sacred Expression of A-U-M gets justified too. In the same way, the Final Letter of AUM viz. ‘M’ gets vindicated as agency of ‘Praajna’ the causal state of sleep. Thus the illustrious Sages who realise the nuances of human existence are indeed aware of the three stages of Vishva-Taijasa-Prajna being truly and ideally representative of the three Letters of AUM- since A characterizes the gross Universe named the waking state viz. Vishva; U represents the dream stage of the subtle Universe; and M symbolizes sleep the causal state of Prajna.

Hence the three prominent three phases of Life of the Great Self viz. the outstanding ‘Antaratma’ are highly worthy of meditation and worship !)

XII. *Yo devaanaam prabhavaschiodbhavashcha vishvaadhipo Rudro marharshih, Hiranya garbham janayaamaas purvam sa no vbuddhya shubhaayaa samyunaktu//*

(The Great Reality is ever camouflaged by an almost blinding and all enveloping net as positioned firmly and spread across all over the length and breadth of the Universe. This has been cast as Maya the Make Believe and the Supreme Almighty himself is the Originator of this Maya with which He weilds endless powers. Indeed those very blessed ones who are able to vision through this thick screen of a maze become Immortal themselves! This Highest Reality is identified with Maha Deva Rudra who is unique and unparalleled as threere is no place for a second one as the creator, preserver and withdrawer of all the Beings at the end of periodical intervals.Essentially Rudra Maha Deva is the embodimemt of destructive powers while His alternate form is of creation and protection as well but the Utimat Swarupa is of the Great Dissolution! This this Single Form is of Atman yet The Pratyag Atman too; hence the Self as well as the Supreme Self as of being the *Rupam rupam pratirupam!* This Singularity is the Origin and of ramification or of Plurality or of Multiplication as the Maha Deva is of face to face, an eye to eye, arm by arm, foot by foot and so on. Maha Deva is not only the Creator of the short lived humans downwards but also of the superior embodiments of Celestial Beings too. He as the Unique Supreme is also the originator of the Golden Seed viz. Hiranya Garbha.) This stanza is a repeat of Swetaashvatara Upanishad vide III.4 and IV.12.

Rudra the Truth-Paraa/Apara Vidya

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

(Parama Shiva surfiet with His own magnificence filled all over the Universe is like a tree of gigantic size and stature grown in Heaven and the trees of individual sizes of by far the less miniature heights are scatered in the forests of confusing images caused by illusions disallowing the growth of the seeds and saplings to plants and of trees of even some sizes. This is but a metaphorical statement to allow maximum human comprehension; but the Truth is that Rudra has neither form nor features and once this Concealed Truth is revealed, the Sages of ‘Maha Jnaana’ should surpass the barriers of Sorrows and pepepheral Joys of Existence and accomplish Immortality!) This stanza is a repeat of Swetaashvatara Upanishad vide III.9.

XIV: *Na karmanaa na prajayaa dhanenam tyaagenaike amritatwa maanashu, parena Naakam nihitam guhaayaam vibhrajate yadyatayo vishanti/* Wealth earned by one’s hard work or that of by progeny or by gift may not necessarily be futile, but one needs to stress the high significance of achieving adequate spiritual knowledge by way of gradual renunciation.This is the only approach to heaven.

Brihadaranyaka vide IV.iv.22 explains that while the Individual Self is unaffected by the deeds of virtue or vice, Brahmanas seek to upgrade themselves by the studyof Vedas, by yajnas, daanas, sacrifices, penances, fastings and such other works. Karmakaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and

whatever the body and mind do has no bearing on the karma phala, be it good or bad. Hence in the ultimate analysis, the return of the Self, be it from Swarga Loka or Pitru loka, albeit by intermission of time is only to postpone the process of rebirth after the exhaustion of the temporary liberation, but why not one indeed seek 'Aparaa Vidya' or Superior Learning to earn 'Krama Mukti' and secure 'taadaatmya' or Unification of Jeevatma into Paramatma by way of Self Realisation!

Kenopnishad defines Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to 'Sadyo Mukti' or of the short term liberation and Aparaa Vidya aims at Superior Learning to accomplish 'Krama Mukti'. The Paraa Vidya seeks to overcome desires by of *withdrawal* of Mind from the pulls and pressures of material desires by way of abstinence and Sacrifices, Charities and such other 'Karma Kaanda' or Karma Yoga, while Aparaa Vidya necessarily involves elevated levels of 'Atma Samskaara' or *purification* of mind and focus on Inner Consciousness by the demolition of of the thick blanket of Ignorance and by way of 'Samyak Drishti' or Inward Vision as reflected into unification with the Supreme, leading up to the ladder of Krama Mukti. Paraa Vidya is essentially enabled by Saama Veda of the 'Gayatra Saamas' highlighting Sacrifices, Rites and Meditations controlled by Mind and Praana the Vital Force as further controlling actions and their far-reaching effects.

XV: *Vedantavigjnaana vinischaataarthaah sanyaasayogaadhyatah shuddha tatwaah, te Brahmalo ke tu paraantakaale paraamritaata parimuchyanti sarve/* Once having visualised the Ultimate Truth as the very Self and none else, the Rishis become 'jnaana triptas' or contented with that outstanding revelation and as 'kritaamanaah' or getting established in the identity of the Self, experience the qualities of 'veetaraagah' and 'prashaantah' or freedom of attachments and composure as all the senses get totally withdrawn. They thus perfect themselves as dispassionate, tranquil Souls merge themselves into the All Knowing having once for all snapping the physical adjuncts created by the thick layer of ignorance! Those have transformed themselves as the Supreme Self being the 'Vedanta-Vijnaana-Sunischitaarthas' or with the mastery and sharpness of Veda Jnaana, have since turned out as 'shuddha satvaah' or purified in mind through 'sanyasa yoga' or the yoga of monk like existence of solitude, worship and contemplation. At 'paraantakaale' or the time of termination of life, these glorious Souls become 'brahma lokeshu' as 'paraamritaah' or of Immortality just as without the footprints of birds untraced on the surface of running flow of water! [This stanza is a repeat of Mundopnishad vide III.2.6] However, words of caution have been sounded that the mystery of Brahma Vidya should not be imparted freely to the undeserving; Svetaashvatara Upanishad vide VI.22 states: *Vedaante paramam guhyam puraakalpe prachoditam, naaprashaantaaya daatavyam naaputraayaashishyaaya vaa punah/* or the unique mystery in the Vedaanta as declared in the ages of the yore should be imparted to those whose credentials of Self Control were not tested but safely perhaps to trusted sons and students!

Antaratma-what and where!

XVI: *Dahlam vipaapam varaveshmabuta yata Pundareekam puramadyastamstham, tatraapi dalhe gaganam vishokam tasmin yadantastadupaasitavyam/* Right inside the stronghold fortress of human body, there is minute, sinless and pure lotus of the heart in which Supreme Paramatma resides. Inside that area is 'daharaakaasha' or the 'inner most antariksha' as the endless sky seeks to envelope Paramatma. It is that Supreme that is to be meditated intensely.

Chhangogya Upanishad explains: VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa vijijnaasitavyam/* (Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. 'daharaakaasa' within the dwelling place of Brahman

is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) Chhandogya Upanishad further explains vide VIII.i.5 that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of omission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!)

XVII: *Yo vedaadou swarah prokto vedante cha pratishthitah, tasya prakritileenasya yah parah sa Maheshwara/* Paramatma transcends that syllable Om that precedes Vedopanishads as that seeks to reach far beyond as that awareness gets dissolved into intense concentration of meditation. Bhagavad Gita in Bhakti Yoga vide XII.18-20 refers to Lord Krishna's assertion: *Namasshatro cha mitrecha tathaa maanaamavamaanayoh, sheetoshna sukha duhkheshu samassanga vivarjitah/ Tulyanindaa stutirmouni santushto yena kenachit, aniketastthiramatih bhaktimaanme priyo narah/ Yetu dharmyaamritamidam yathoktam paryupaasate, shraddhadhaanaa matparamaah bhaktaasteteeva me priyaah/* Be anybody with no considerations of being a friend or foe, pride and prejudice, heat or cold, joys or sorrows, abuses or appreciations but is ever contented in my worship always as a 'sthita pragjna' or equi-poised, that person is dear to me. Those who possess total faith and be worshipful to me and never deviate from 'dharma' are dear to me'.

Trayodasonuvaaka: Section Thirteen

Mantra Pushpam

III. 1-3: *Sahasra sheersham Devam Vishwaakshah Vishwa Shambuvam, Vishwa Narayanam Devam aksharam paramam prabhum/*

Vishwatah paramam nitya Vishwam Narayanah Harim, Vishwamevedam Purusha tadvishwamupajeeyati/

Patim Vishwasyaatmeshwarah shaswatah Shivamachyutam, Naraayanam Mahaa jneyam Vishwaatmaanam paraayanam/

The totality of the Universe is caused , permeated and preserved by Parama Deva who is self-manifested with as a mass of effulgence with countless heads and eyes as the bestower of compassion for all the Beings. He resides inside within one and all as the Supreme Master directing them to follow His Regulations to destroy evil and ignorance and not to indulge in vice and disorder. He is also the representation of several Divinities surpassing them all. He is endless, unknown, eternal, all pervasive,

destroyer of darkness and ignorance, protector of the Universe and the individual Beings that He created as one's own indweller. Indeed He is the final destination and refuge. Rig Veda's (X. 90) Purusha Sukta is quoted: *Sahasra sheerashaa Purushah sahasraaksha sahasrapaat,sa bhimim vishvato vritvaatyatishtha dashangulam/Purusha evedam sarvam yadbhutam yaccha bhavyam utaamritatwasyeshaano yadatre - naati rohati/Etaavaanasya mahimaato jyaayaamscha Purushah, paadosya Vishwaa bhutaani tripaadasyaamritam divi/ Virat Purusha* with thousands of heads, eyes, and feet signifies a multi-pointer omni-presence of the Singular Being, enveloping the Earth and beyond all over the Universe in ten directions represented by His ten fingers. This Maha Purusha is the essence of Creation of all the times covering the past-present-future. The entire Creation is woven by the immortal presence of this Unique Lord as the food to all the Beings and surpass the gross world as the personification of Immortality. The Purusha is far greater than greatness as inexplicable in words and rests His feet on Bliss.

4. *Narayanam param Brahma tatwam Narayanah parah, Naraayana paro jyotiraatma Narayanah param, Narayanah paro dhyaata dhyaanam Narayanah parah/* Narayana is the Supreme Truth named Brahma; the highest Self; the outstanding effulgence; the Eternal Self and the Unique Bridge between death and Everlasting Life of Reality, ignorance and illumination as the Singular Mediator.

5. *Yaccha kinchit jagatyasmin drishyate shrutyatepivaa, antah bahischa tatsarvam vyaapya Naraayana sthitah/* Narayana is perceptible due to one's proximity as He is the closest within yet is imperceptible as He is as huge as the Universe and beyond; He could be visualised yet invisible; He could be heard yet unheard. He is all over both within and without as the ever constant and established.

6. *Anantamavyayam kavigum samudrentam vishwa shambhuvam, padmakoshapratikaasham hridayam chaapyadhomukham/* The Virat Purusha is endless, constant, omni-scient, and the termination of struggle and hardships; He dwells till the end the ocean of one's own heart as 'samsaara' or materialism till the goal of strife. Indeed, one's own heart needs to be awoken and inward looking into the bud of the lotus flower by deep meditation by questioning the very purpose of existence!

7. *Atho nishtyaa vitasyaante naabhyaamupari tishthati, hridayam tadvijaaneeyaad vishvasyaayatanaan mahat/* One's own heart as located a measure of distance by a finger span from navel to throat and that indeed is the abode of the Universe. This heart is like the dazzle of a garland of flames being the seat of approach to divinity and the Almighty.

8. *Santatagum siraabhistu laambhastyaa koshanibham, tasyaante sushirah sukshmam tasminsarvam pratishthitam/* The heart is suspended in an inverted position surrounded by arteries like a lotus bud and there is a narrow space called 'sushumna nadi' into which everything is supported including one's mind, senses, and all the faculties, besides being the high gate of awareness of Paramatma the bridge between darkness and illumination ie. ignorance to lasting joy!

9-11. *Tasya madhye mahaagnir vishwaarchir vishwatomukhah, sograbhugvibhajantishthann aahaa - ram ajarah kavih/ [tiryamurtharmadhihshyaayi rashmayah tasya santataa] Santaapayati swam dehamaapaadalamastakam, tasya madhye vahnishikhaa aneeyordhva vyavasthitaa/ Neelatoyadamadhyasthaa vidyullekheva bhaaswaraa, neevaarashukavartanvi peetaa bhasvatyanuupamaa/* In this 'sushumna nadi' or the narrow space rests 'Mahaagni' swarupa the resplendent 'Antaratma' as the flames spreading all over the body as scattered vertically and horizontally keeping the body warm from head to toe; these flames devour the food intake and absorb it. From the center of the golden colour Mahagni

dazzle like flashes of Vidyut or lightning as on the thick of rain bearing clouds’ run across the body as minute as an awn of a paddy grain representing the subtlety of the Atman. Svetaashvatara Upanishad to annotate further: V.9: *Vaalagra shata bhagasya shatadhaa kalpitasya cha bhaago jeevah vijneyah sa chaanantyaayakalpate*// The Individual Self is of hair splitting atomic formulation to the extent of division into innumerable units counting till potential infinity. Mundakopanishad III.i.9 explains of the subtility and atomicity of the jeevatma which is potentially infinite: *Eshonur aatmaa chetasaa veditavyo yasmin praanah panchadhaa samvivesha, praanaischittam sarvam otam prajaanaam yasmin vishuddhe vibhavati esha aatmaa*// The subtle Self is within the heart where the Life Energy Praana enters the body of five forms of ‘praanaapaanodaana vyaana samaanas’ into the subtle Self hidden by the sensory organs but attainable clearly by the vision within.) Brahma Sutras vide III.3.19-32 clearly prove the concept of atomicity of the Antaratma with potentiality of infinity: ***Utkraanti gatyadhikaranam***-19) *Utkrantigatyaa gatinam*/20) *Swatmanaa chottarayoh*/ 21) *Naanura -tacchuteriti chennetaraadhikaranam* / 22) *Swashabdonmanaabhyaam cha*/ 23) *Avirodhaschandanaavat*/ 24) *Avasthiti vaisheshyaaditi chennaadhyupagamadaadhridi*/ 25) *Gunaadwaa Lokavat*/ 26) *Vyhatireko gandhavat*/ 27) *Tathaacha darshayati*/ 28) *Prudhgupadeshaat*/ 29) *Tadguna saarasvaat tu tadavya -padeshah praajavat*/ 30) *Yaavadaatma bhaavittaaccha na doshastaddarshanaat*/ 31) *Pumstvad-vat twasya satobhivyaktiyogavit*/ 32) *Nityopalabdhanupalabhdhi prasangyonyatara niyamo vaanyathaa*/ or II.iii.19) *Utkraanta gatyaa gateenaam*/What is the size of the Individual Soul at its entry of the body made of the Pancha Bhutas and its exit therefrom! Apparently since its size is not as per the body, but is it of atomic size or of infinity as indicated by Vedic Texts! II.iii.20) *Swaatmanaa chottarayoh*/ As to size of the Soul, whether atomic or infinite or otherwise still unconfirmed, the course of its action by way of departure from the body needs to be analysed. This is especially so since the means of its exit are to be defined in relation to the body parts that it existed in as of then. Following Brahma Sutras are quite relevant: II.iii.23) *Avirodhah chandanaavat*/ Just as a drop of sandalwood paste applied on a part of the body produces a heavenly sensation all over the body, similarly the Inner Soul though of infinitesimal nature manifests itself the whole body though located at one part of the body. After all, the Soul is connected to skin and it is logical that the the whole skin gets the sandal wood paste experience. II.iii.24) *Avasthiti vaishyaaditi chenna abhyupagamaat hridi hi*/ The doubt is that the example of sandal wood paste giving joy all over the body might be possible since the Inner Soul existed at the point of its existence. But that objection to this doubt is that the Soul is after all spread all over the body. The Vedic explanation however is: *Hridi hi esha aatmaa*/ (Prashna Upanishad. III.6-7) or the Self is in the heart; [the Upanishad also provides scientific explanation]: *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaasaptatir dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati*// *Athaika -yordhva udaanah, punyena punyalokam nayati, paapena paapam, ubdhaabhyaam eva manushya lokam*//(The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub- branches or arteries, among which permeates ‘Vyana’ of the Pancha Pranaas, activating the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform. Chhandogya Upanishad vide VIII.vi.6) *Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinishtraika tayordhvam ayann amritatvam eti vishvavam anya utkramane bhavanti*/ In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when

comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head . While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to ‘manushya loka if it is ‘ubdhaabhyameva’; or as a result of paapa- punyaas or sins and virtues). Brihadaranyaka Upanishad vide IV.iii.7. is more explicit: *Katama Atmeti? Yoyam Vigjnaanamayah Praaneshu hridayantar- jyotih: Purushah* ;(Which is the Self? Just as in a dream state of semi-consciousness this is infinite Purusha that is identified with the Intellect or Heart in the midst of the organs, and as the self effulgent light within the heart!). Thus the example of sandalwood paste drop in the earlier Brahma Sutra is vindicated! *II.iii.25) Gunadwaa lokavat/*On account of the fact that the Self is all pervasive and conscious, its actions are far reaching. It is common experience that the light of a Lamp kept in a corner of a room is spread far and wide. So would be the reach of the Individual Self on account of its capacity to diffuse deeds .Similarly its perception and action spreads all over the body.

12: *Tasyaah shikhaayaa madhye Paramatmaa vyavasthitah, sa Brahma sa Harih, sendrah soksharah paramah swaraat/* Thus Paramatma dwells in the center of that ‘Divya Jyoti’ the Eternal Celestial Flame while still it may not be adequately exhaustive excepting Brahma, Shiva, Vishnu, Indra and His Devas. Indeed this Supreme Radiance as Pure Consciousness is beyond human thoughts!

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

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

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

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

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

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

Samvastaro Va Apamayatanam, Ayatanavan bhavati, Yassavatsa rasyaya tanam Veda Ayatanavan 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.]

Om tad Brahma - Om it is Brahma,. Om Tad Vayu - Om it is air, Om Tad Athma-Om it is the soul, Om Tad Sathyam- Om it is the truth, Om Tat Sarvam - Om it is everything-Om Tat puror nama- Om salutations to that Purusha Anthascharathi bhootheshu Guhyam Viswa Murthishu, That which is inside all beings secretly is that Universal God, Tvam Yajna- You are the fire sacrifice (Yajna), Twam vashatkara- You are the personification of Vedic sacrifice, Twam Indra -You are the Indratvam vayu - You are the air Tvam Rudra - You are Rudra, Vishnus tvam- You are the Vishnu Brahmasthvam- You are the Brahma, Tvam prajapathi -You are the Lord and saviour of all beings (prajapati) Om Tadhapa apo jyothi raso amrutham brahma bhur bhuvasuvarom Om water is light, the essence is the nectar and the concept of Brahma is in all the seven worlds. Rajadhi rajaya Prasahya Sahine/Namo Vayam Vai Sravanaya Kurmahe Samekaman Kama Kaamaya mahyam, Kamesvaro Vai Shravano dadatu, Kuberaya Vai Shravanaya, Maha rajaya Namah. King of kings, we praise thee, Who is the giver of all victories, Who is the fulfiller of all desires, Please bless me with wealth, To fulfill all our desires, Oh, Kubera, we praise thee, Salutations to the king of kings. Ishaanah sarva vidyaanaan Ishvarah sarva bhutaanaam Brahmaadhipatih, rahmanodhipatih Brahmaa Shivome astu Sadaa Shivom; Ishana Deva! you are the symbol of Knowledge; Ishwara! You indeed are within all the Brings as the ‘antaratma’; you are the Master of Brahma; you are Sadashiva the personification of auspiciousness!]

Chaturdashonuvaaka : Section Fourteen

Uniqueness of Aditya Deva

Adityovaa esha etanmandalam tapati tatra taa ruchastadrushaa mandalam saruchaam loka atha ya esha etasminmandale archideepyate taani Saamaani sa saamaanam lokotha ya esha etasmin mandalerchishi purushastaani yajushih sa yajushaa mandalah sayajusaam lokah saishaa rityeva vidyaa tapati ya eshontaraaditye Hiranmaya Purushah/ Indeed Paramatma is Aditya Himself; His orbit generates outstanding radiance and illumination represented by the Rik Stanzas, Saaman chants; Yajus stanzas. Thus this three fold knowledge is unique and within Aditya is the 'Hiranmaya Purusha'. Chhandogya Upanishad explains: I.vi.5) *Atha yadevaadityasya shuklam bhaah saiva Rik, atha yananeelam paraah krishnaam tat Saama, tadetat etashyaam Richi adhyudam Saamka, tasmaad Richi adyudham Saam geeyate/* (Now this white and bright radiance of Surya Deva is Rig Veda while the deep blue is like Saama Veda. This Saama is well entrenched in Rig Veda and as such Saama Veda is sung as per Rig Veda! Only persons with extremely sharp and deep vision of high concentration could notice this) Chhandogya Upanishad explains: I.vi.6) *Atha yad evaitad Adityasya shuklam bhaa saiva saa tha yannilam parah krishnam tadamah tat saamaatha ya eshontar aaditye hiranamayah purusho drusyate, hiranya shmashrur hiranya kasha aapranakhaat sarva eva suvarnah/* (Besides the white complexion of Surya as 'Saa' and the deep blue like black colour 'ama' known together makes up as Saama. In side the 'Surya Bimba' or the Globe of Sun, one could figure imagine a 'Hiranmaya Purusha' or a Golden Person whose each and every physical limb including a golden beard and golden hair exists, whose even the nails of hands and feet shine with glory!)

Panchamadashonuvaaka: Section Fifteen

Adityo vai teja ojo balam yashachasssthuh shrotanmaatmaa mano mriyur manurmriyuh satyo Mitro Vaayurakaasham praano Lokapaalakah jeevo vishvah katamah swayambhu brahmaidamrit esha Purush esha bhutaanaamadhipti Brahmanah ssayujyam salokataamaapretye taamasameva Devaataanaam saayujyam saashtitaam samaana lokataamaaproti ya evam vedotyupanishad/(Aditya Deva symbolises energy, splendour, power, fame, vision, capability of hearing, body resistance, mental ability, Divinities of Death, Permanent Truth, Mitra, Wind, Ether, and Breathing, the various Rulers of the worlds, Prajapati, the Manifestation of Happiness, span of life, food, liberation, immortality, Self-consciousness, and the Self Generated Brahman. This Person in Surya is eternal and is the over-lord of all Beings. Bhaskara Deva ever meditates to Brahman who indeed is Himself and thus the co-existent. This indeed is the secret message and the secret knowledge.

Ghrinim Suryah Adityayomarchitanti Tapah Satyam Madhum ksharanti tad Brahma tadaapa aapo jyotee rasomritam Brahma bhurbhuvah Suvarom/

(Aditya Deva is indeed the *raison d'tre* or the very cause of Existence of the Universe and its Beings; He is the unique Sourcer of Radiance, Water, and Energy that ticks the Time the Everlasting Flow of 'Kaala Pravaaha' of Kalpas, Yugas, Samvatsaras. This Aditya is what A-U-M or the syllable OM. He is the embodiment of 'Satyam Shivam Sundaram' or the Eternal Truth, Auspiciousness and Magnificence. Devaadhidevas worship Him for Bliss as that Form of Brahman is omni present, omniscient and omnipotent. He indeed is Brahman who is *tat satyam tat sarvam tat purornamah* ; He is *tad brahma tadaapa aapo jyotee rasomritam bhurbhuvah suvarom/* or the fire, flavour, water and eternal bliss.)

Shodashonuvaaka -Section Sixteen

Pancha Mukha Maha Deva

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/ Jwalaaya namah/ Jwalalingaaya namah/ Atmaaya namah/ Atmalinaayanamah/ Paramaayanamah/ Paramalingaayanamah/ Etat Somasya Suryasya sarvalingaayam sthaapayati paanimantram pavitram/ Nidhana Pati: Maha Pralala Kaaraka and Saakshi Shiva -Dissolver of the Universe; Nidhana Pati -Marana Karta -Destroyer of Beings Shiva; Urthvaaya- Beyond Maha Maya Shakti; Urthva Lingaaya looking 'upwards' Urthva Lingaaya: Chicchakti chinna Shakti uktaaya or He with Shiva Shakti or the might of overpowering Maha Maya Shakti; Hiranyaaya or Hita Ramaneeya Rupaaya or the personification of benevolence; Hiranyaa Lingaaya; the form of Golden Linga Swarupa being the emblem of 'dharma' or virtue; Suvarnaaya or of excellent shine and splendour; Suvarna Lingaaya: The Unique Linga 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 'Samsaara' or family life; Bhava Lingaaya or Shiva Linga whose intense devotion would provide happiness to 'Pranis'; Sharvaaya or He who destroyed the demon Tripuraantaka and got the encomium of Sharva; Sharva Lingaaya or the emblem of evil-destroyer; Jwalaaya or Representation of Fierce flames recalling the event of fooling Bhasmaasura managing the latter's head to flames in Mohini Avatara; Jwalalingaaya or the representation of burning evil to ashes; Atmaaya or Parameshwara the 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.

[Linga is quoted Parama Shiva as Ashta Murti: **Ashta Rupas of Shiva:** Nandi Deva continued to describe the Eight Forms of Maha Deva to Sanat Kumara: **Sharva** is one Form of Shiva spread all over the Universe whose wife is stated as Vikeshi and their son is Mangala. Veda Vaadis or Experts in Vedas named him as **Bhava**, with Uma as his wife and Shukra as their son. Agni Swarupa Shiva is called **Pashupati**, whose wife is known as Swaha and their son is Shanmukha. Pavana (Vayu) Swarupa Mahadeva is called **Ishana** whose wife is known as Shiva and their son is Manojava or Hanuman. **Rudra** is the name of Shiva whose Swarupa is of Surya Deva and Suvarchala is the name of his wife and Shanaischara is their son. Soma Swarupa Bhagavan is called **Maha Deva**, with Rohini as his wife and Budha as their son. Yajamana Swarupa of Shiva is **Ugra Deva** and his wife is called Diksha and their son is Santana. Bhagavan Shiva's eighth Form is known as **Parthiva**, signifying the hardened and cruel feature of Shiva as his wife is Prithvi and their progeny is of humanity. Tatwajnaas or those who know of Tatwas believe that Pashupati is the life-provider of all Dehaadharies or Beings with Physiques; Ishana is the provider of Shobha or Charm; Bhima is that Form of Shiva who bestows Teja or radiance to various parts of Body like Eyes, Skin etc. while Chandra Swarupa of Shiva who rules the mind of the Beings is called Rudra and Yajamana Swarupa governing Buddhi or intellect of the Beings is designated as Maha Deva.

Saptamadashonuvaaka-Section Seventeen

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.

Ashtaadashonuvaka- Section Eighteen

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!

Ekonavimshatanuvaka -Section Nineteen

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

Vimshonuvaka -Section Twenty

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.

Ekovimshonuvaka-Section Twenty One

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

Dwaavimshonuvaka-Section Twenty Two

NamoHiranyabaahave Hiranyavarnaaya Hiranyarupaaya Hiranyapatayembikaapataya Umaapataye Pashupataye namo namah/ Mahadeva being saluted again and again with seven epithets as the Singular

One with golden hands with glittering with golden ornaments; the golden seed being the incarnation of Veda Syllables which are invaluable; the personification of brilliance and grandeur; Hirayanyapati or the Lord of Opulence and striking charisma; Maha Deva as His consort of Ambika 'Loka Maata' or the Mother of the Universe; He as master of the Devi Uma, the personification of Brahma Vidya; and Pashupati or the overlord of all the Beings in the Universe.

Trayovimshonuvaaka- Section Twenty Three

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!

Charurvimshonuvaaka-Section Twenty Four

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 salutons to Him. He is the Paramatma or the Super Soul- Rudra the magnificient-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!

Panchavimshonuvaaka-Section Twenty Five

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.

Shadvimshonuvaaka-Section Twenty Six

*Yasya vaikanaankutee agnihotrahavane bhavati pratishthantyo patho pratishthatyayai /*Whosoever utilizes a sacrificial ladle made of vikankata tree for his Agnihotra rite oblations would certainly prove effective performed with devotion and would reap the desired result, besides generate mental purity and spiritual knowledge.

Saptavimshonuvaaka-Section Twenty Seven

Agni Deva the Singular Medium of Lokas [Seven flames viz. The Sapta- Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali the ferocious), Manojava (Speed of Mind), Sulohita (extremely

red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around)]

Krinushva paaja iti pancha: Following are the Mantras from Rigveda IV. Suktas 4. Stanzas 1-5:

Krinishva paajah prasitim na prithveem yaahi raajevaamavaah ibhena, trishveemanu prasitam druunaanostaasi vidhya rakshasatapishthaih/ Agnideva, you certainly possess the capability to keep off my enemies and evil energies; just as a valiant King attacks and destroys enemies and as hunters are ruthless to cage birds and torture them, we beseech you to retaliate the evil and cruel Spirits and the unscrupulous elements and smash them to death.

Tava bhramaasa aashuyaa patantyana sprusha dhrushataa shoshuchaanah, tapumshyagne juhvaa patangaansandito vi srija vishvagulkaah/ With the association of Vayu's fierce blows of winds, may your scorching flames burn down Asuras to heaps of ash in such a manner even Nakshatras break down from their routes of speed and lend their splendour to destroy them for ever.

Prati spasho visruja tuunitamo bhavaa paayurvisho asya adabdhah, yo no duure aghasham so yo atyantagne maakishtee vyathiraa dadharshot/ Agnideva the ruthless! Our enemies and malevolent 'shaktis' from whether far or near, we pray to you earnestly to despatch your army of flames atonce to ensure the safety of your faithful devotees and let not they be harassed any way!

Udagne tishtha pratyaa tanushva nyamitraam oshataattigmahete, yo no araatim samidhaana chakre neechaa tam dhakshyatasam na shushkam/ Agnideva, we beseech you to spread your vigorous flames to sweep far and wide and turn all our enemies in the form of total destruction into ashes totally. Whosoever of the wicked and antagonistic shaktis be ruthlessly burn down as a dried up and huge tree into cinders.

Urthvom bhava prati vidhyaadhyasmad aavishkurshkrunushva daivaanyagne, ava sthiraa tanuhi yaatu-junaam jaamimamaajaamim pra mrineeh shatrun/ Agni Deva! by the speed and violent blazes of yours, we beg you to extinguish our enemies of malevolence and safeguard us as your dedicated followers by spending our days in your service by performing homa karyas as our passion and strong conviction.

Ashtaavimshonuvaaka - Section Twenty Eight

Aditirdevaa gandharvaa manushyaah pitarosuraasteshaam sarva bhutaani maataa medini mahatee mahee Savitree Gayatree jagatyurvo bahulaa vishvaa bhutaa katamaa kaayaasaa satyetyamritam vaasishthah/ Vasishtha Maharshi declared that Aditi is the profile of 'dyuloka' or the antariksha; She is the mother and father as also protector of Devas-Gandharvas- Savitri-Gayatri-Pancha gana viz. Brahmana, Kshatriya, Vaishya, the fourth class and nishads comprising human beings, all other Beings, Demons and all those in the Creation now or henceforth, besides Pitrujanas. She is possessed of sternness, hard work and consistency, rich in crops, food, wealth besides being just to all as per their virtue and vice. She is ever blissful and immortal as the lasting instrument of generations. This eulogy of Aditi Devi is a repeat of Rig Veda vide I.89.10.

Ekonatrishonuvaaka-Section Twenty Nine

Aapovaa idah sarve Vishvaa bhutaanyaapah praanaa vaa aapah pashava aaponnamaapomritamaapah samraadaapo viraadaapah svaraadaapashcchandaah syaapo jyoteehshyaapo yajushyaapah satyam - aapah Devataa aapo bhurbhuvasuvaraapa Om/

Indeed, Jala Deva or the deity of water is the source of all creatures, Praana the very vital energy causing existence, pashus or animals, crops and food, 'amrita' the nectar, Kings, Virat Swarupa, svaras, Chhandas, all the luminaries, Vedic formulas, Truth, Devaganaas, trilokas of Bhu-Bhuva-Suvah and the Supreme and Singular syllable OM!

Trishonuvaaka-Ekatrishonuvaaka-Dwaatrishonuvaaka-Trayastrishonuvaaka-Chatustrisho nu -vaaka-Panchaatrishonuvaaka-Shattrishonuvaaka: Sections 30-31-32-33-34-35-36

Sandhya Vandana Mantras :

Apah punantu Prithivim Prithivi puta punatumaam, Punatu Brahmanaspatih Brahma puta punatu maam/ Yaduchhistam abhojyam yadva duscharitam mama, Sarvam punantu maamaaposatam chapratigrhagg swaha (Let the Deity of Water clean up the Earth, me and my Guru who is a depository of Vedas and let Vedas sanctify me. May the wrong food that I consumed, the questionable deeds that I did or the dubious presents that I received from doubtful characters be all mollified, as I propose myself to get purified by the flames of the Swaha or Paramatma.)

Agnischa ma manyuscha manyupatayascha manyu kritebhyah Paapebhyo rakshantaam yadanha paapamakaarsham, Manasa vaachaa hastaabhyam Padhyaam udarena sishnaa Ahastadalumpatu, yat kincha duritam mayi idamaham maamamritayanau satye jyotishi juhomi swaha/ (Let all the Deities of Fire, fury and ferocity safeguard me from their attack on me due to the unpardonable sins perpetrated by me by the day by my mind, stomach, sex organ; may I be purified me of despicable deeds and qualify me to proceed on the path of Moksha.)

Suryascha ma manyuscha manyupatayascha manukriteebhyah/ Paapebhyo rakshantaam/ Yadraatriya paapamakaarsham/ manasaa vaachaa hastaabhyaam/ Padhyamudarena shishna/ Raatristadava - lumpatu/ yat kimcha duritam mayi idamaham mamaamritayanau/ Surye Jyotishi Juhomi swaha (Protect me from sins committed due to rage and temper as also by the Sun and the Deity of Fury apart from the wrongdoings by my mind, conversation, limbs, stomach and sex; once such sins are excused, may the Great Radiance of Sun God make me worthy of Salvation).

Omityekaaksaram Brahma, Agnirdevata Bhrahma ityaarsham Gayatreem Chhandam Paramaatmam Swarupam, Sayujyam viniyogam/(The unique word AUM is of Parabrahma form, Agni is Main Devata, Brahma is related to Rishi, Gayatri is related to Chhanda, Paramaatma is all-pervasive and the terminal point of Moksha).

Aayaatu varada Devi Aksharam Brahmasammitam, Gayarimchhandasaam Maatedam Brahma jushaswa me (May I humbly request Gayatri the mother of Chhandas and the boon showering Devi to guide me about the imperishable Brahman)

Yadahnaatkurutey paapam tadhanaat pratimuchyatey, Yadraatrikurutey paapam tadraatriyat pratimuchyate, Sarva varney Mahadevi Sandhya vidyey Sarasvati (Sandyha-Vidya Controller Devi Sarasvati! Let my sins committed during the day be destroyed in the day itself; let the sins done during

the night be destroyed on the same night. Sarva Varna Swarupa! Sandhya Vidya! Devi Sarasvati the personification of Knowledge and Vidya)

Ojosi Sahosi Balamasi Bhraajosi Devaanaam Dhaamanaamasi Vishvamasi Vishvaayuhu sarvamasi Sarvaaurabhibhurom ,Gayatriimaavaayahayaami Savitreemaavaahayami Saraswateem aavaahayayami,Shriya maavaahayaami, Balamaavaayaha yaami/ Gayatryah Gayatree Chhandah Vishwamitra Rishih, Savitaa Devataa, Agnirmukham, Brahma Shiro, Vishnur hridayam, Rudrah Sikhaah, Prithivi Yonih, Praanaa paana vyaanodaana samaanaa sa praanaa swetavarnaa saamkhyayana sa gotra Gayatree Chaturvimsatyaksharaa Tripadaa Shatkukshih, Panchaseershopanayaney viniyogah

(Sarva Varna! Sandhya Vidya! Sarasvati! Maha Gayatri! You are the embodiment of Radiance, the Grip Holder and of the Strength; the Shakti of Devatas, the Life of the World, the Veritable Universe and the Totality! May I invoke You Omkara Swarupa Savitri! May I invoke Chhandasas, Lakshmi and Shakti!) I invoke Gayatri, whose Chhanda is Gayatri, Rishi is Vishwamitra, Agni is Face, Brahma is head, Vishnu is heart, Rudra is the tuft, Prithi is the generator as also Gayatri with Five Praanaas viz. Praana, Apana, Vyana, Udana and Samaana; white coloured; with the Gotra of Rishi Samkhyayana; with twenty four Alphabet Letters; Three feet; six bellied; five heads and the main deity of ‘Upanayana’).

Om bhuh,Om bhuvah, Ogum Suvah, Om mahah, Om janah, Om tapah, Ogum Satyam, Om tatsavitur varenyam bhargo Devasya dheemahi, dhiyoyonah prachodataat, Omaapo jyotee rasomrita Brhama bhuhbhuvah suvarom/ Om: Paramatma! Om Bhumi, Om Aakasha, Om Swarga, Om Mahar loka, Om Janar loka, Om Tapoloka, Om Satya Loka; [Bhur Bhumi or the Embodiment of Vital Energy, Bhuvah or the destroyer of Evil and Suffering, Svaha (Symbol of Happiness)] Thath (that Almighty) may we meditate that Savitur the principal cause of luminosity the Godhead transcendent to the Lokas but sustaining them to exist ; Savitur (Bright like Sun); Varenyam (The Supreme); Bhargo (demolisher of Sins); Devasya (the Divine Force); Dhimahi (May receive); Yo (Who); Na (Our), Prachodayat (Let inspire in right direction). In other words : Oh Almighty, You are the Creator of Life, Slayer of Sorrow, Bestower of Happiness and Creator of the Universe. May we receive Your Supreme Energy to raze our sins and guide us in our intellect in the right direction.

Uttamey Shikhare Devi Bhumyaam parvata murdhani, Brahmanebhoy hyanujnaanam gahha devi yathhaa sukham/ (Devi Gayatri, may you remain on the highest peak on Earth like the Meru Mountain as esteemed by Brahmanas as the form of Paramount Sanctity and Bliss); Stuta maya varadaa Vedamataa prachodayanti paavaney dwijaataa, Ayuh Prithivyam dravinam Brahma varchasam mahyam datvaa prayaatum Brahmaloam (As extolled by us Devi Gayatri! You are the bestower of our desires and the epitome of Purity, Veda Rupa and of two forms of Brahma Loka and Inside the orbit of Surya Deva; kindly bless me on Earth to provide me long life, prosperity, Brahma Teja!

Saptatrishonuvaka-Section Thirty Seven

*Ghrinim Suryah Adityayomarchitanti Tapah Satyam Madhum ksharanti tad Brahma tadaapa aapo jyotee rasomritam Brahma bhurbhuvah Suvarom/ (Aditya Deva is indeed the *raison d'tre* or the very cause of Existence of the Universe and its Beings; He is the unique Sourcer of Radiance, Water, and Energy that ticks the Time the Everlasting Flow of ‘Kaala Pravaaha’ of Kalpas, Yugas, Samvatsaras. This Aditya is what A-U-M or the syllable OM. He is the embodiment of ‘Satyam Shivam Sundaram’ or the Eternal Truth, Auspiciousness and Magnificence. Devaadhiveas worship Him for Bliss as that Form of Brahman*

is omni present, omniscient and omni- potent. He indeed is Brahman who is *tat satyam tat sarvam tat purornamah* ; He is *tad brahma tadaapa aapo jyotee rasomritam bhurbhuvah suvarom/* or the fire, flavour, water and eternal bliss.) This is a repeat of earlier section 15-ii.

Ashtatrimshonuvaaka-Section Thirty Eight

Significance of Tri-suprana Mantra

1. *Brahmametum maam, Mathumetumaam, Brahmameve Madhumetu maam, yaaste Soma prajaa vatsobhi so aham, Dushvaprahan durushyah, yaaste Soma praanaangum yah taan juhomi/* May I attain Brahma, may I attain bliss! May that Supreme and bliss be reached by me! Paramatma! I am among your Beings and your child. Kindly let me get rid of this mundane and dreamy world and of this hazy life. Toward this fulfillment of this, I offer myself as an oblation into you for absorption, along my vital and mortal energies!

2) *Trisuparnamayaachitam Brahmanaaya dadaat, Brahmahatyaaam yete ghnanti, ye Brahmanaah tripunam pathanti, te Somam praapnuyani, aa sahasraat pankti punanti, Om/* Paramatma! Constant recital of the secret 'Trisuprana Mantra' imparted by a Preceptor is so effective that even the worst 'brahma hatya' sin gets expunged; such high grade Brahmanas attain the fruit of performing Soma sacrifice. Even if only such of one illustrious Brahmana practising this Trisuparna mantra in a sacred religious bhojan meet, the host would attain the path of divinity, provided that the latter takes the precaution that none of the invitees at the meet should feed a wrong sinful person!

Ekonchatvaarimshonuvaaka- Section Thirty Nine; Chatvaarimshonuvaaka-Section Forty

Trisuparna Mantras: related to 'Medha' the Essential Truth Paramatma

1) *Brahma medhayaa, Madhu medhayaa, Brahmameveva Madhumedhayaa, adhyaa no Deva Savitah Prajavatsaaveeh soubhagam paraa duhsvapriyagum suva/ Vishvaani Deva Saviturduritaani paraasuva, yadbhadram tanma aasuva, Nadhuvaataam rutaayate Madhuksharanti singhavah, maadhveenam santvoshadhih/ Madhunaktam uta usashi Madhumatpaarthivagum rajah Madhudyaurastu nah pitaa, Madhumaamno vanaspatir madhraagum astu Suryah maadhveergavom bhavantunah/* Brahman the Supreme attained bliss through the 'medhaashakti' or the might of brainpower. That Brahman attained bliss through the power of intelligence. The bliss is achieved by His brain power only! Savita Deva! Grant us along with my entire progeny excellent health and prosperity and keep us aloof from bad dreams as about ill-health and poverty. Deva! very kindly destroy all the ill effects of our erstwhile wrongs and blemishes and lead us in the direction of clear and virtuous path towards auspicious-ness and progress for fulfillment and lasting joy. These stanzas 1-2 above are from Rigveda V.82-4&5. May I as the ardent devotee of the Supreme Truth, let the wind blow for me slow and sweet; let the rivers run softly and sweetly; let the herbs be beneficial and sweetly palatable; let there be sweetness day and night.; let all over the earth be sweet; let Devas, elders- forefathers be kind and sweet; let the trees bear sweet fruits; let Surya Deva be blissful and sweet; let cows yield plentiful milk of sweetness.

2) *Yaam medhaam Devaganaah pitaraschopaasate tayaa maamadhyaa medhayaagne medhaa vinam kuru swaahaa/ Medhaam me Varuno dadaatu Medhaamagnih Prajaapatih, Medhaamindrascha Vaayuscha Medhaam Dhaataa dadaatu swaahaa/ Twamno medhe prathamaa gobhirashvebhiraagahi, twam Suryasya rashmibhistwam no asi yagjnyaa/ Medhaamaham prathamaam Brahmanatvom*

Brahmajutaamrubhavo viduryaa medhaanasuraa viduh, rishayo bhadraam medhaam yaa vidustaam mayyaaveshayaamasi/ Yaamrishyo bhutakrito medhaam meghaavino viduh/ Tayaa maamadya medhaagne medhaavina krunu/ Medhaam saayam medhaam praatarmedhaam madhyadinam pari/ Medhaam Suryasya rashmibhirvacha saaveshayaamahe/ May we pronounce ‘Swaaha’ through Agni in favour of ‘Medha’ or the Supreme Truth or the Unique Knowledge to describe Paramatma in several swarupas as Agni-Varuna-Prajapati-cows and horses, Surya and Sunshine, Devas, Brahmacharis, Rishis, and sarvabhutas, mornings of the days-noons, after noons and after the termination of the days. These stanzas are from Atharva Veda vide VI.108. 1-5 explaining as follows: Medha Devi! You possess devatva of divinity and our foremost worship is directed to you; bless us along with cows and horses. Welcome to you along with Surya kiranas and provide us that kind of mental and physical energy. Bestow to us with the offshoots of Vedas viz. Paripurna Brahmanatva, Brahmana sevita Brahma Varchas, compliments from Rishis of Taposhakti, Medha Shakti, and such praise worthy Tejas to usher in Devas and Devatwa. Do equip us. Grant us such ‘medha’ to absorb the ‘buddhi’ or psyche of Deva-Danavas -Maharshis and the clarity of their respective thinkings. By the assistance of the power of Mantras, Rishis like Kashyapa, Koushika and such save and safeguard all the Beings on Earth. Agni Deva! may we be likewise replete with medha. May be engaged in supplementing our Medha once made far stronger, and serve the cause of the Rishis at the dawn-noon-evenings and enhance the glory of Medha Devi along with Surya and His extraordinary radiance!

Taittiriyaopaniṣad vide I.iv beseeches Medha / Paramatma by worshippers by offering Swaaha to Agni Deva to bestow contentment and happiness to all in the Srishti : 1-2: *Yas chhandasaam vrishabho vishvarupah chhandobhyodhyamritaam sambabhuva sa mendro maddhyya smrunot/ Amritasya Devadhaarano bhuyaasam, shariram mevicharshanam, jihvaa me madhuttamaa, karnaabhyaam bhuri vishruvam, brahmanaah kososi medhaayaapihitaah shrutam me gopaayaa Aavahanti vitanvaanaa// Kurvaanaacheeramaatmanah vaasaamsi mama gaavascha anna paanecha sarvadaa, tato me shriyamaavah lomaashaam pashubhih saha svaahaa/ Aavaayantu brahma-chaarinah svaahaa, vi maayantu brahmacharinah svaaha, pramaayantu brahmacharinah svaaha, damaayantu brahmacharinah svaaha, shamaayantu brahmacharinah svaaha/* (May Indra, the representation of the Pranava-akshara ‘Om’ the quintessence of the immortal Vedas, bestow intellect and prosperity to me . Let my physique be strong and fit like a bull due to its might and alertness! May my tongue be sweet and convincing speech and may my ears hear about the magnificence of Brahman ever. May he grant me affluence to flourish with fulfillment of material wealth, food, clothing , cattle, and so on: ‘Svaaha’; may Brahmacharis surround me for guidance: ‘Svaaha’; may Brahmacharis as of the prospective generation be imbued with morality, self control and sound knowledge: ‘svaaha’; in short, let me and my followers strictly adhere to the principles of Dharma and to constantly remind us so by oblations to Agni with the unique and repetitive facility of Mantras.) I.iv.3) *Yasho janasaani svaaha, shreyaan vayayasaani svaahaa, tam tvaa bhaga pravishaani svaaha, sa maa bhaga pravisha svaaha/ Tasmin sahasra shaakhe nibhagaaham tvayi sruje svaahaa, yathaapah pravata yanti yathaa maasaa ahrjaram/ Evam maam Brahmacharinah dhaataraayatu sarvatagh svaahaa, Prativeshosi pra maa bhaahi pra maa bhaah pra maa padvasva/ Iti chatirdhonuvaakah/* (Let my ‘homa karya’ continue with resounding ‘svaaha’ seeking approvals to secure prosperity and fame. The wealth to be secured is for rites and charities to destroy wrong actions and deeds and to purify one’s thoughts and conscience; this would destroy my accumulated sins . As the accumulated sins are substantially reduced or wiped out, the Self would appear growingly clean as a mirror -reflection of Paramatma himself!The fame is to acquire high level knowledge and

popularity to attract extensive groups of talented and committed disciples who should in turn propagate Dharma through posterity. Parama Purusha! Do enter into my heart and Soul and purify my entire sinful thoughts and acts so that there is little difference between us and let true identity be firmly set up! This should vindicate the Eternal Truth that 'Antaratma' the Inner Consciousness and 'Paramatma' the Supreme Reality are just the same !

2A) *Ya imam Trisuparnamayaanchitam Braahmanaayam dadyat, bhrunahatyaam vaa ete ghnanti, ye Brahmanastrisuparnam pathanti, te Somam praapnuvanti, aa sahasraat panktim punanti, Om!* This is the declaration of the fruit of studying the word Bhruuna hatya or destroying 'garbhacchedana' be substituted by the stanza 2 of the earlier section 38.

Chatvaarimshonuvaka-Section Forty

Third Trisuparna Mantra continued :

1-3. *Brahma medhavaa, Madhu medhavaa, Brahmameva Madhu medhavaa/ Brahmaa Devaanaampadavih Kaveenaamrishi vipraanaam mahisho mrigaanaam, shyeno gridhraanaam svadhitirvanaanaagum Somah pavitramatyeti rebhanam/ Hamsah shuchishadsurantriksha sadyotaam Vedishadatithirduronasat, nrishadvarasadyomasadabjaa gojaa ritamjaa adrijaa ritam brihat/The Supreme Brahman is indeed realisable by whom as driven by Atma Vidya or High Self- Learning by Soul Searching which is the ultimate result of executing the prescribed duties with clarity and purity of one's own conscience. The first Trisuparna relates to intense meditation unifying and aligning the Self with the Super Self. The second relates to deep knowledge of the essence of 'Paramartha' as guided by a competent Preceptor and suitable environment. The third down the ladder is 'karma paripurnata' or execution of prescribed actions of Dharma. Thus the upward process of duty-knowledge-and unification of the Self with the Supreme. [Trisuparna is stated to be as per three Vedic Patterns viz. Yajur- Rig- Saama. The above is as per 'Karma']*

4) *Ruche tvaam ruchetvaa samistravanti sarito na dhenaah, anatarhridaa manasaa puyamaanaah, ghritasya dhaaraa abhichaakasheemi/* May I worship by piling 'samidhas' to the consecrated Agni as prescribed in Rig Veda; the continuous 'aahutis' of ghee based on deep and clean thoughts with concentration by reciting appropriate Richas shall enable to flow like rivers reaching the respective Devas to carry the Soma Juice. Hence the success of the homa karya!

5) *Hiranmayo vetaso madhya aasaam, tasmintsuparno madhukrit kulaayi bhajannaste madhu Devataabhyah, tasyaasate harayah sapta teere swadhaa duhaanaa amritasya dhaaraam/* Trisuparna the Supreme makes His presence in the flows of oblations of ghee into the 'Aahavaneeya Agni' resulting in the output of ambrosia and shares with all the Beings whom He created in the Universe as per the outcome of the pluses and minuses of their existence. Adjacent to Him are seated the Sapta Rishis who destroy the negativities or shortcomings of the proceedings of the oblations and facilitating the flow of ambrosia to the Devas too to whom the oblations are addressed to. [Note: Pancha Agnis are: Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman; they also enjoy the resultant fruits of deeds. Additionally Nachiketa Agni aims at Paramartha as describes in Kathopanishad vide I.iii.1]

6) *Ya idam Trisuparanamayaarchitam Brahmanaayam dadaat,ghorahatyaam vaa ete ghnanti, ye Braahmanaah Trisuparnam pathanti, te Somam praapnuvanti, Aasasasraat panktim punantti, Om/* This indeed is the declaration of the glory of the Third Suparna and its continuous recitation for attaining the Everlasting Bliss of Oneness with the Supreme!

Ekachatvaarimshonuvaka- Section Forty One

Prayers to Medha Devi

1. *Medhaadevi jushmaanaa na aagaad vishvaachi bhadraa sumanasyamaanaa, twayaa jushtaam jushmaanaa durustaan berihadvadema vidhate suveeraah/* We solicit the Medha Devi, with Her all-penetrating knowledge and benevolence be disposed favourably to us and delight us to get further attainment of 'jnaana' or knowledge and wisdom to explore the Eternal Truth of Paramatma, besides blessing us with excellent progeny and disciples. Taittiriyaopanishad is quoted to emphasise the need for blessings to secure 'Medha' with material happiness too: I.iv.1-2) *Yas chandasaam vrishabho vishvarupah chhandobhyodhyamritaam sambabhuvaa sa mendro maddhyyaa smrunot/ Amritasya Devadhaarano bhuyaasam, shariram mevicharshanam, jihvaa me madhuttamaa, karnaabhyaam bhuri vishruvam, brahmanaah kososi medhaayaapihitaah shrutam me gopaayaa Aavahanti vitanvaanaa// Kurvaanaacheeramaatmanah vaasaamsi mama gaavascha anna paanecha sarvadaa, tato me shriyamaavah lomaashaam pashubhih saha svaahaa/ Aavaayantu brahma-chaarinah svaahaa, vi maayantu brahmachaarinah svaaha, pramaayantu brahmachaarinah svaaha, damaayantu brahmachaarinah svaaha, shamaayantu brahmachaarinah svaaha/* (May Indra, the representation of the Pranava-akshara 'Om' the quintessence of the immortal Vedas, bestow intellect and prosperity to me . Let my physique be strong and fit like a bull due to its might and alertness! May my tongue be sweet and convincing speech and may my ears hear about the magnificence of Brahman ever. May he grant me affluence to flourish with fulfillment of material wealth, food, clothing , cattle, and so on: 'Svaaha'; may Brahmacharis surround me for guidance: 'Svaaha'; may Brahmacharis as of the prospective generation be imbued with morality, self control and sound knowledge: 'svaaha'; in short, let me and my followers strictly adhere to the principles of Dharma and to constantly remind us so by oblations to Agni with the unique and repetitive facility of Mantras.)

2) *Twayaa jushta rishirbhavati Devi! Twayaa Brahmagatashriruta twaya, twayaa jushtaacchinnam vidvanate Vasu saa no jushaswa dravinena Medhe/* Devi Medha the personification of Intellect; one might be a Rishi, an outstanding Veda Brahmana, one well equipped with attaining Brahma Jnaana but at the same time, he be endowed with fortune and materialistic fulfillment too!

Dwachatvaarimshonuvaka-Section Forty-Two

1) *Medhaam ma Indro dadaatu, Medhaam Devi Saraswati, Medhaam me Ashwinavubhaa baandhattaam pushkarasrajo/* We seek Indra Deva to bestow Medha or intellect and acumen. May Devi Saraswati the personification of knowledge. May the two Ashvini Kumars too generate intelligence.

2) *Apsaraamsu cha yaa medhaa Gandharveshu cha yanmanah, Devi Medha Saraswati saa maam Medhaa surabhirjushataah swaaha/* May Apsaras the Celestial Angels of dance and Gandharvas the Celestial Singers of music as also the seat of high intellect too bestow Medha or Brain Power of Vedic Lore of fragrance that spreads far and wide plenty!

Trichatwaarimshatonuvaaka- Section Forty Three

Aa maam Medhaa Surabhivishwarupaam Hiranyavarnaa jagati jagmayaa, Urjaswati payasaa pinvamaanaa saa maam Medhaa suprateekaa jushataam/ We beseech Devi Medha to arrive with fragrance and happiness and establish Herself as the with critical and analytical sharpness and imprinted Golden Vedic Syllables and Stanzas besides bestowing flavoured nourishment of milk with health and lasting wealth.

Chatuschatvaarimshonuvaaka- Section Forty Four

Mayi Medhaam mayi Prajaam mayyagnistejo dadhaatu, mayi Medhaam mayi Prajaam mayeenraya dadhatu, mayi Medhaam mayi prajaam mayi Suryo bhraajo dadhaatu/ We worship Agni Deva to render Medha, unending link of excellent progeny, virility, and brilliance of Vedic knowledge. May Surya Deva bless me with Medha, well read progeny and physical courage and energy to destroy malignant forces!

Prayers to turn away death, but bestow longevity, sinlessness and wealth

Pancha chatvaarimshonuvaaka-Section Forty Five

Apaitu mrityuramritam na aagan Vaisvato noabhayam krinetu, parnavanaspaterivaabhi nah sheeyataah rayih sachaaam nah shachipatih/ We pray that 'mrityu' mat turn away from us and Vaivasvata Deva provide a shield to us to safety. We pray too that all our shortcomings and sins drop off like the leaves of a fallen tree dry off and wither away. Ay Lord Indra bestow safety, excellent health and wealth besides Indra Loka at the termination of our lives.

Shatchatvaarimshonuvaaka-Section Forty Six

Param mrityo anuparehi panthaam yaste swa devayaanaat, cakshushmate shrinvate te braveemi maa nah prajaah rorishom uta braavaraan/ Mrityu Devata! We pray to you to take to way far away from us. We sincerely appeal to you to pass by only the 'devayaana' or the path of Deva Lokas. We earnestly draw your faculties of seeing and hearing; kindly spare our progeny and heroic comrades. This stanza is from Rig Veda X.18.1 and Atharva Veda XII.ii.20.

Chhandogya Upanishad vide V.x.1-2 is quoted to explain Deva Yaana: *Tadya ittham viduh, ye chemeranye shraaddha tapa iti upaaste,terchisham abhisambhavavanti, archishohah, ahna aapuryamaanaapaksham, aapuryamaanaa pakshad yaan shad udaanneti maasaams –taan// Maasebhyah samvatsaram, samvatsaraad Adityam, Adityaacchandra -masam, Chandramaso vidyutam; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaanaah panthaa iti/* (There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by them-selves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka 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.)

Kaushitaki Upanishad vide I.3 is quoted: Description of 'DevaYaana' upto Brahma Loka- *Sa eta Deva yaanam panthaanam aapadyagni lokam aagacchati sa Vaayu lokam, sa Varuna lokam,sa Indra lokam, sa*

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

Saptachatvaarimshonuvaka-Section Forty Seven

Vaatam praanam manasa anvaarabhaamahe Prajaapatim yo Bhuvanasya gopaah, a no mrityostraa - yataam paatvamaso jyogjeevaa jaraam ahashimahi/ May we beseech and pray heartily to Prajaapati the Protector of 'Bhuvanas'-the Universe- and the provider of Life-Breath to all the Jeevas be ever active blowing into them as also the winds that flow around and safeguard us from death and old age.

Taittiriya Brahmana Upanishad III.vii.1 is quoted: *Annam na nindyaat tad vratam praano vaa aanam shariiramannaadam, Praane shariram pratish -thitam shareere praana pratishthitah/ Tadetamannamanne pratishthitam, sa ya yetadannamanne pratishthitam veda pratishthitah/ Annavaanannaado bhavati mahaanbhavati prajayaa pashubhir brahma varchasena mahaan keertyaa/* (Basically indeed *Annam na nindyaat/* or since Food occupies the premium position, it is to be kept aloft on the most appropriate pedestal in the scheme of priorities. Be that as it may, Praana or the Vital Force is food essential to the body and as such both 'anana' and 'praana' are the essential ingredients of Life, both lodged into each another; hence *praanah vai annam*, the vital force is food indeed. Thus *shariram annaadam*, and *praane shariram pratishthitam*; thus human body or for that matter any body is the eater of food and a body is fixed on vital force. In other words, the body and praana are the foods of both and

thus inter-linked. Every human being thus is an aspirant of begetting good children, cattle, prosperity, knowledge and far reaching name and fame. Thus the world is the perfect venue for good food and praana. So also it is the Place for clean enjoyment and fulfillment; in other words, the three concepts of enjoyment, the enjoyer and the Source of enjoyment are their merger point.; thus the most ideal spot of fusion of the three entities unifying into one another. That precisely what Bliss is all about!)

Ashtachatvaarimshonuvaaka-Section Forty Eight

Amritbhuyaataadha yadyamasya Brihaspate abhishasteramunchah, pratyohataamashvinaam mrityumasmad Devaanaamagne bhishajaashacheebhhi/ Agni Deva! Brihaspati Deva! Our sincere greetings to you. Bless us from the grip of Yama Deva and avoid the eventuality of death and the hardships in the Yamaloka; we beseech Ashvini Kumar Devas, the Celestial Physicians to prevent any diseases and disabilities leading to death by virtue of the virtuous acts in our lives. This stanza is a repeat vide Athava Veda VII.53.1.

Ekonpanchaashonuvaaka-Section Nine

Harih harantama yanti Devaa Vishvashya Ishaanam vrishabham mateenaam, Brahmaswarupamanu medamaagaadayanam maa vivadhee vikramaswa/ Hari is the Lord of the Universe as He creates and integrates Himself into Himself too; He is of 'Brahmaswarupam' or as good as Brahman Himself! May the path of Realisation as taught by Vedas be open for us. Let us not be deprived of those Superior Teachings and faithfully and seriously follow these to explore them in all seriousness.

Panchaashonuvaaka -Section Fifty

Shalkaih Agnim indhaana ubhou lokau sanemaham, ubhayohrlokayorudhvaati mrityum taraamyaham/ Consecration of wooden chips for kindling Agni and offering oblations with the requisite Mantras is like the awakening the Self is a tested way of attaining the other two worlds. Once the fulfilment of this world's riches are secured, then one would be equipped thus to cross the barriers of mrityu and accomplish the other worlds.

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

Ekapanchaashonuvaaka-Section Fifty One

Maa cchido mrityo maa vadheermaa me balam viviho maa pramoshi, Prajaam maa me rorisha aayu rugra nrichashasam twaa havishaam vidhema/ Mrityu Deva! May I appeal to you with devotion not to

severe my existence; not to cripple my strength; not to expose me to dispossession; kindly do not harm my family and their lives. I shall indeed execute oblations to you and your glory as you are the judge of our acts of omission and omissions vigilantly!

Dvipanchaashonuvaaka-Section Fifty Two & Tripanchaashonuvaaka- Section Fifty Three

Prayers to Rudra Deva

1. *Maa no mahaantamuta maano arbhakam maa na ukshantam uta maa na ukshitam, maa no vadheeh piraram motha maataram maanah priyaastanvo Rudra reerishah/*

2. *Maa nastoke tanaye namaa na aayou maano goshu maa no ashveshureerishah, veeraanmaano Rudra bhaamito vadheerhavishyamantah sadamitvaa havaamahe/*

Maha Deva Rudra! In a pathetic and touching tone that we beg of you not to injure our elders, nor our children and adults who are able to procreate and expand their families, much less to harm them in any manner. Indeed notheing else destroys our peace and togetherness among our kith and kin as that hurts our sentiment and mental harmony. Especially we implore you to retain the foutuses of the mothers in our families.

Rudra Deva! injure not any of our own children and grand children, nor our cattle and horses, nor even our veera purushas of bravery and might. Maha Deva! Indeed we do perform oblations with 'havishyaana' in your favour always by invoking you!

The above two stanzas originate from Rig Veda vide I.114. 7-8 .

Chatushpanchaashonuvaaka-Section Fifty Four & Panchapanchaashonuvaaka-Section Fifty Five

Prajaapate na twadetanyanyo vishwaa jaataani pari taa bavhuva, yatkaamaaste juhumastanno astu vayam syaama patayo rayeenam/ Prajaapati Deva, the entirety of the Universe is your handi-work and nothing else. This is true as regards your own generation pertaining to Bhuta- Vartamaana-Bhavishyas and indeed none and nothing else is beyond your Srishti. Whatever of the Divinities created by you as to yourself too we perform oblations to Agni along with havishaanna to be contented with. May we be blessed with excellent wealth and to enjoy that prosperity very good health too. The origin of this Stanza is vide Rig Veda X.121.10.

Swastidaa Vishwaspati vritrahaa vimrigho vashee, Vrishendrah pura yetu nah swastidaa abhayankarah/Maghavan! You are the terror to enemies and all kinds of evil energies as proved by the example of your destroyoing 'Vritraasura' the sworn enemy of Devas. May Lord Indra grant us welfare on Earth by granting ample and timely rains and food and bliss in the other worlds. In Rigveda Samhita, innumerable hymns commend Indra Deva as the Head of the Universe, as the Lord of 'Charaachara Jagat', as the Devaadhi Deva, as the Swargaadhipati, as the Immortal, and the destroyer of all the evil in the worlds thus bringing one to believe that the Supreme Protector of Existence is He himself!

Shatpanchaashonuvaaka- Section Fifty Six

Triabmakam yajemahey Sugandham pushtivardhanam, Urvaarukamiva bandhanaanmrityormukshiya maamrutaat/ (I pray to Triambaka who is the Swami of Trilokas; the Three Tatwaas, Three Agnis,Three

Bhutas, Three Eyes and Three Vedas are enriched by Maha Deva's Sugandhi and Pushti or fragrance and vigour; the essence of fragrance among flowers is Maha Deva Himself and the unique Shakti or Power too is of Maha Deva. The growth and significance of the Tatwas as displayed among Munis, Devas, Indra, Brahma and Vishnu are also originated from Maha Deva; the extraordinary radiance and high heat of Three Kinds of Agnis too is created by Maha Deva; the Pushti and Sugandha enjoyed by Sarva Bhutas or Beings, Trigunaas, Devis in the Rupas of Prakriti emerge from Maha Deva only. It is through 'Satya' or its broad sense of Virtue alone that the various 'bandhanas' or fetters could be terminated and Moksha is achieved). Source Linga Purana.

Defiance of Mrityu Devata by power of worship but its inevitability reaches Heavens

Saptapanchaashonuvaaka-Section Fifty Seven & Ashtapanchaashonuvaaka- Section ifty Eight:

Ye te sahsramayutam paashaa Mrityo matyayim hantave, taan yagjnasya maayayaa sarvani yajaamahe/
Marana Deva! you lay thousands and ten thousands of snares to tighten a body of a Being, but a man of virtue loosens them all by the might of worship.

Chhandogya Upanishad details the same: 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 nimmastishthanti, shuklasya neelayasya peetasya lohitasyeti; asau vaa aadityah pingalah esha shuklah, esha neelah, esha peetah, esha lohitalah// Tad yathaa mahaapatha aatata ubhau graamau gacchhaatimam chaamum cha; amusmaad adityaat pra-taayante taaasu naadisushruptaah, aabhyo naadibhyah prataayante temusminn aatityashruptaah// Tad yatraitat suptah samastah samprasannah svapnam na viaanaati aasu tadaa naadeeshu shrupto 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 asmaacchareetat anukraanto bhavati, taavaj jaanati// Tadeshashloka: Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam 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!)

Oblations in favour of Agni, Vasus, Kaama and Krodhas

Ekonashasthitamonuvaaka-Section Fifty Nine

*Devakritasyainasova yaganaasi swaaha, Manushyakritasyainasova yajanamasi swaaha, Pitrukritasyaina-
sova swaha, Atmakritasyanasova yajanamasi swaah, Anyakritasyainasovayajanamasi swaah, Asmai
kritasyainasovayajanamasi swaah, Yaddhivaacha naktamchainaschakrima tasyaavayajanamasi swaah,
yad savapantascha jagrataischakrima tasyaava yajanamasi swaah, yadsushuptanscha krima tasyaava
yajanamasi swaah, yadvidvaamsachaavidwaamsaakruma tasyaava yajanamasiswaah, yenasayensova
yajanamasi swaah/Agni Deva, you are the singular One who could purge my sins and blemishes
committed against Devas, human beings, departed Pitrus, or the sins committed by ourselves, family
members, relatives, or those sins perpetrated during days or nights, dreams or in consciousness, deep
sleeps, consciously or unconsciously, or those offences committed by contact with sinners like antisocial
elements. May Agni Deva help us to purge our sins committed any time at any place and whatever
circumstances!*

Shashthitamonuvaaka -Section Sixty

*Yadve Devaschakruma jihvayaa guru manaso vaa prayuti Devahelanam, aravaa yo no abhi ducchu-
naayate tasmintadeno Vasavo ni dhetana/ Vasu Devatas! We pray to you as we had committed heinous
sins of accusing , belittling and spreading sinful messages around to others; now we realise that Devatas
should be angry and may curse us for this grave sin. May we seek our heartfelt remorse having
perpetrated the unpardonable sin and earnestly regret in deep remorse and pass on this sin to those who
totally lack virtue without yagna karyas and morality and shield us against any retributory measures on
us. We depend on our confidence in you! This stanza is a repeat of Rig Veda vide X.37.12.*

Ekashashthitamonuvaaka-Section Sixty one

*Kaamokaarsheennamo namah, Kaamokaarshotkaamah karoti naaham karomi kaamah kartaa naaham
kaarayitaa naaham kaarayitaa esha te kaama kaamaaya swaah/ Devas! Our salutations to you all!
Desire is what originates from thought, then the urge for action, it crystallizes as an act, then the action
takes place. The performer of the act is not the desire, nor desire is caused on its own, much less the act
nor the action. But that is of the kind of a mere thought- an aspiration and hence has no shape or form.
But that indeed is vivid and blatant. Kaama is stated as an act of Paramatma, who had the deliberation and
desire to create the Universe with His own Maya Shakti.*

Taittiriya Brahmana II.2.5 is quoted: *Ka idam kasmaa adaadityaah, Prajapati kah,sah Prajapataye
dadaati, Kaamah Kaamaayetyaah, Kaamena hi dadaati, Kaamena pratigruhaati, Kaamo daataa
Kaamah pratigruhaatiKaamaayetyaah, Kaamohi daataa, Kaamah pratigriheeta, Kaamah
samudramaavishetyaah, samudra ivahiKaamah, neva hi Kaama-syantosti, na samurdasya/ Kaama or
desire is the prompter of Paramatma Himself. That is the basic cause for all the activities in the Universe
which again is desire but Paramatma is least affected by it as He is only a giver but never a taker!*

Dwishashthitamonuvaaka-Section Sixty Two

Manyurakaarshon namah manyurakaarshonmanyuh karoti naaham karomi manyuh karthaa naaham kartaa manyuh kaarayitaa naaham kaarayitaa yesha te manyo manyaveh svaha/ Anger is what does the acts, It performs it, is the agent, but not the ‘Self’ or the ‘Antaraatma’ but the body with panchendriyas and their Leader viz. the Mind. To that anger , may an oblation be performed to subside it and gradually replace with reason-caution-and restraint. Bhagavad Gita is quoted videII.62-63: Dhyayato vishayaan pumsah sangaste -shuupajaayate, sangaat sanjaayate kaamah kaamaat krodhobhi jaayate/ Krodhaat bhavati sammohah sammohaata smriti -bhramshah, smritibhramshaad buddhinaashah buddhi naashaat pranashyati/ [Worldly affairs are the causes of desire; non fulfillment of desires leads to frustration and grief or discontentment; this mental state develops anguish and instability; this anger coupled with wrong judgment affects discretion and further failures].

Significance of Tilas / Sesamum seeds in Oblations in Agnihotra

Trishashthitamonusaaka- Section Sixty Three

Tilaanjuhomi sarasaan sapishtaana gandhaara mama chitte ramantu swaah/ Gaavo hiranyam dhanam annapaanaah sarveshaangum shriyai swaah/ Shriyamcha Lakshmincha pushtimcha keertimcha anrunyataam Brahmanyam bahuputrataam shraddhaamedhe prajaah sadataantu swaah/

Paramatma! Our oblations to you with ‘tilas’ mixed with flour into the consecrated Agni-Swaah. May our hearts be enthused and contented in praising your attributes-Swaah. Parameshwara! Our reverential oblations to you with ‘tilas’; do mercifully bless us with prosperity, gold, excellent health, cattle, plentiful food and drink, and fulfillment of all our desires; Swaah. Devaadhi Deva! Our respectful oblations with ‘tilas’ again ; bless us with fame, repayment of our indebtedness to Deva ganas, Pitru Devatas, Maharshis, Sad Brahmanas-Swaah. May we be blessed further to cherish the joy of model progeny of virtue and knowledge, besides fame and honour in our lives.

Chatuhshashthatamonusaaka-Section Sixty Four

Tilaah krishnaastilaah swetastilaah Soumyaa vashaanugaah, tilaah punantu me paapam yatkinchid duritam mayi swaah/

Chorasyaannam navashraaddham Brahmaaha Gurutalapagah, Gosteyaah suraapananam brunahatyaa tilaah shantih shamayantuh swaah/

Shreescha Lalksmeescha pushtischa keertih chaanrunyataam Brahmanyam, bahuputrataam shraddhaa medhe prajaatu Jaatavedah sandadaatu swaah/

Paramadeva! With your compassion, we offer black tilas, white tilas, healthy tilas, and our own tilas cleansed with water removing blemishes and whatever sins that might have been connected with me as our devoted oblations, swaah!

May these tilas being offered in our oblations destroy our sins such as unthoughtful or thoughtful stealings, eating wrong foods, or resorting to Pancha Patakas like ‘Brahmana hatya’ -outraging Guru Patni’s modesty-cattle lifting, ‘madya paana’, or ‘bhruna hathya’, swaah!

May our oblations to Agni Deva bestow us Prosperity the personification of Goddess Lakshmi, bodily strength, health, reputation, longevity, plentiful qualities of virtue and sacrifice as of ideal Brahmanatwa, 'bahu putra laabham', devotion and dedication to Paramatma!

Panchashashthitamonuvaaka- Section Sixty Five

'Praana'-the very Life Force of Existence

Stanza 1: *Praanaapaana vyaanodaana samaanaa me shudhyantaam jyotiraham virajaa vipaasma bhuyaasangam swaah*/ This oblation is offered for the purification of the five kinds of Praana-Apaana-Vyaana-Udaana-Samana or the in breath-out breath-diffused breath-up breath-and middle breath. May the omniscient Paramatma be kept aloof from sins and their roots as the causes of my pride, prejudices and passions as this designated oblation is addressed to Him; swaah/

Taittiriya Brahmana vide III.iii.1 describes Praana as Brahman: III.iii.1) *Praano Brahmeti vyajanaat, praanaadhyeva khalvimaani bhutaani jaayante, Praanena jaataani jeevanti, praanam prayantyabhi samvishanteeti*/ (Bhrigu after intense introspection further got convinced that Praana the vital force ought to 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!) The same Upanishad describes Praana has the common pivotal to one's physique and the 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 savaayushamuchyat iti/Tasyesha yeva sharira aatmaa, yah purvasya,tasmaadva 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.)

Brihadaraanyaka Upanishad vide VI.i.3 explains: *Athah Praana utkramishyan, yathaa mahaa-su-hayah saindhavah padveesha shankuun samvrihet, eva haivemaan praanaan samvarha, te hochu:maa bhagavah utkrameeh, na vai shakshaamas vadrade jeevitam iti, tasyo me balim kuruteti, tatheti*/(As Praana the Vital Force sought to pull out , the vocal, visual, hearing, thinking and generating organs felt a sensational jolt; the various organs when uprooted from their positions appeared like a powerful and gigantic horse from

Sind tied securely tried to pull out from its sturdy metal stand in the stable, even while a rider tried to mount it for a test ride! The various body organs, especially the one most vocal of them all viz. the speech prostrated before the Vital Force and begged of the Praana not to abandon them all suddenly and all the organs made similar supplications. Then ‘Praana’ replied that if they were to genuinely request them not to desert them, then they better acknowledge vocally and vociferously and indeed they all did so since otherwise their very existence was at stake!

Chhandogya Upanishad describes 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 tasmaadva 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 sandhah sa vyaano, yo vyaanah sa vaak; tasmad apraanam anapaanam 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 vachasam annaadyam iti upaaseeta Brahma vachase 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 Udaanaah, saVaayuh, sa Aakaashah, tad etad ojas cha mahah cheti upaaseeta, ojasvee mahasaanbhavati ya evam veda/* (The upward opening is Udaana, which is Vaayu or Air and Antariksha or Space as Brahman is to be meditated as in the Forms of Ojas or Vigour and Mahat or Infinity. Udaana being significant for upward movement stands for progress and status!) III.xiii.6) *Te vaa ete pancha Brahma-Purushaah swargasya lokasya dwaara-paah, sa ya etaan evam pancha Brahma Purushan swargasya lokasya dwaara-paan veda, asya kule veero jaayate, pratipadyate swargam lokam, ya etaan evam pancha brahma purushhan swargasya lokasya dwaarapaan veda/* (Now, these are the five persons of Brahman who are the five gate keepers of the heart, the heavenly world. Indeed once an entity is born in the world, the door keepers are pressed into service in the heavenly world. The new arrival is expected to become a model son serving heroic beings, redeeming the debts of his forefathers and engaging by themselves the duties of heavens well deserving to be worthy of the celestial stay! It is by controlling the body parts like eyes, ears, speech, mind and breath by constant meditation and regulating the outside activities that one could achieve Paramatma!)

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!)

Kaushitaki Upanishad too annotates: What Brahman is that Praana the Life Energy of the Universe is! II.1) *Praano Brahmeti ha smaaha Kaushitakih: tasyaha vaa etasya praanasya Brahmano mano dyutam, chakshur gopir, shrotram samshraavayitr, vaak pariveshtri; sayo ha vaa etasya oraanasya brahmano mano dutam veda dutavaan bhavati, yaschakshur goptr goptrimaan bhavati, yah shrotram 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 purastat pratyachaksheeran esha dharmoyaachato bhavati, annadaastvevainam upamantrayante dadaama ta iti/* (Praano Brahmeti : Brahman 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!)

Finally Prashna Upanishad is quoted: 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 pravibhajyaitad 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 evotkraa -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 yajnaah 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.)

Stanzas 2-5: *Vaangmanaschashthuh shrotraghraanareto buddhidyakritih sankalpaa me shunyantaam jyotiraham Virajaa vipaapmaa bhuyaasagum swaah/ Tvakcharma maamsa rudhira medo majjaa snaayavostheeneeni me shuddhyataam jyotir aham virajaa vipaapmaa bhuyaasagum swaah/ Shirah paani paada paashvyar prishthorudara janghaa shishnopasthapaayavo me shuddhataam jyotiraham Virajaa vipaapmaa bhuyaasah swaahaam/ Uttishtha Purusha harati pingala lohitaakshi dehi dehi dadaa-payitaa me shuddhyantaam jyotiraham virajaa vipatmaa bhuyasagum swaah/*

May by this 'ajya homa', my Panchendriyas of Vaak-Manas-chakshu-shrotra-jihva-aaghraana-retas,buddhi-sankalpa or speech-mind-vision-hearing- taste-smell-semen-intellect-intention be all purified. May also seek that sins and the roots, obsessions and infatuations be destroyed by my oblations!

Further by means of my 'aajyahoma karya' or ghee oblations by body ingredients viz. twak-charma-maamsa-rudhira-medha-majjaa-snaayu-asthirupas of 'sapta dhaatus' viz. outer and inner skins-flesh-blood-fat-marrow-sinews and bones be all purified; further the oblations being offered may cause total destruction of my sins and their root causes.

Praising the glory of the Supreme Effulgence, may I offer ghee oblations to secure and purify my body parts viz. shira-paani-paada-parshvya-prishtha-uru-udara-janghaa-shishna-upastha-paayu or head-hands-feet-sides-back-thighs,- belly-shanks- generating organ and anus be all purified in a manner of my existence is blemishless and totally devoid of misleading sensations.

Harita-Pingala-Lohitaasya Maha Purusha or the Supreme Prajapati! as possessing the innate faculties of golden vision as of Surya by smashing my sorrows and hardships, of Agni with extraordinary radiance with capability of burning my sins to ashes, and of Rudra Deva to terminate all my obstructions in my Life of deeds of Virtue and Insight quest for Salvation.

Chhandogya Upanishad is quoted: This analyses that the three folded Development explained as Agni-Aapas-Prithvi are of three basic colours of red-white and black all emerging from and submerging into Oneness!VI.iv.1-4) *Yad Agne rohitam rupam tejasah tad rupam, yaccha shuklam tad aapaam yatkrishnam tad annasya aapagaad agner agnitwam, vaachaarambhanam vikaro naamadheyam, treeni rupaaneeti eva satyam// Yad Adityasya rohitam rupam tejasah tad rupam, yad shuklam tad aapam, yat krishnam tad annasya aapagaad adityaad aadityatwam, vaachaarambhanam vikaronaama dheyam, treenirupaaneeti eva satyam//Yad Chandramaso rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam yad krishnam tad annasya aapagaad Chandracchandratvam, vaachaarambhanam vikaro naamedheyam, treeni rupaaneeti eva satyam//Yad Vidyuto rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam, yad krishnam tadannasya aapagaad Vidyuto vidyutwam vaachaarambhanam vikaro naamadheyam treeni rupaaneetyeva satyam/* (The gross Fire and of the subtle Fire both possess the same red complexion, where as the white colour of the gross Fire is like the white colour of subtle water and the black colour of the gross Fire is like the black colour of the subtle Earth. Therefore the distinction of Fire is clear and to say that fire has only red colour is misleading since Fire possesses all the three colours! The modifications are only names arising from the way that Vaak or speech varies. This is how the distinction made among Gods too is on the way that one speaks about since Agni, Aapas and Bhumi are of three ramifications of Brahman only! Hence the distinction of colours and the discrimination of Gods is merely for the understanding of human brain, the knowledge and of the speech! The process of making three Gods three fold is thus illustrative. Now the detailing of the Sun, Moon, and Lightning is as follows: Whatever is the red colour of Surya is also of the colour of Agni; that of its white colour is of water and that which that is of black colour is of Earth; the Sunhood, the Moonhood and the Earthhood are only as per variations of speech and thought, but indeed those which are true are the three colours only!Now there could be an objection that among the Pancha Bhutas the other two viz. Vayu and Akasha have been omitted; the explanation would be that Air and Space have the corresponding Panchendriyas of touch and sound and these are already covered by Agni and hence the ramification of Brahman remains three fold only)

Invocations to Pancha Bhutas, Pancha Jnaanendriyas, Atma-Antaratma-Paramatma-Hunger & Thirst

Shadshashthitamonuvaaka - Section Sixty Six

[Preface to this Section from Manu Smriti: *Udbarha aatmanaschivamanah sadasadaatmakam, manasaschaapya ahamkaaram abhimantaaram Ishvaram/ Mahaantameva chaatmaanam sarvaani trigunaanicha, vishaanaam graheetruni shanaih panchendriyaanicha/ Tessaam twavayavaan sukshmaan shannaam apyamita oujasaam, shanniveshyataat atmanaanaasu sarva bhutaani nirmame/ yanmrityu avayaah sukshmaastaye maanyaashrayayantishat, tasmaat shaariramityaahustasya murtim*

maneeshanah/ Tadaa vishanti bhutaani mahaanti saha karmabhih, manaschaavayaih sukshmaih sarva bhutakrudavyayam/teshaamidam tu saptaanaam purushaanaammahoujasaam, sukshmaanyo murtimaatraanyah sambhavat avayavaadyupam/ Aaadyayaadyasya gunam tweshaamavaaneti parah parah, yo yo yaavatithaschessaam sa sa taadgunah smrutah/ Sarveshaam tu sanaamaani karmaani cha pruthak pruthak., Vedashabdebhyah yevaadou pruthaksa samsthaascha nirmame/ (14-21)

(Swayambhuta Shakti or the auto manifested energy viz. the Prakriti as per the express desire and decision of Parabrahma generated the ‘Maha Tatwa’ or ‘Maha Atma’ the Great Consciousness and the Super Soul as also the Tri Gunas or the Natural Characteristics or Instincts of Satvika- Rajasika-Tamasika ‘swabhavas’ or vibrations built into one’s own Self. Thre along the Pancha ‘Tanmatras’ or Five Jananendriyas and Five Karmendriyas or the senses and the sensory organs were created to readily respond and react; such as the eyes to receive the signals of the Self for vision; ears for the signals of sound; skin to react to touch; noses to react to smells as also breath, and the reproductive organs to intake and offtake. The entire process of directing the organs is the ‘manas’ or the impulses of mind known also as brain the unique center of the action-reaction cycle. The shabda-sparsha-rupa-rasa-gandha or sound-touch- vision-taste-smell functons are thus organised by the mind and the Subtle Self Consciousness which is Paramatma is the mute spectator. Thus indeed that Unique Energy called Paramatma manifested as Maha Naarayana, the Primary or Elemental Pancha Bhutas, the Golden Egg, Brahma the Supreme Architect, who created the Maha Prakriti, Ahamkara or the Supreme Consciousness, Maha Tatwa, Praana, the Secondary Five Elements, and further Srishti. From the Pancha Maha Bhutas again Brahma coordinated the following: from the Akaasha the Shabda Guna which paved the way via Vayu, from the interaction of Vayu and sparsha resulted in Agni, Agni’s formation is from Jal /water, the charateristic and form led to Prithvi, from Prithvi and Shabda led to ‘rasa’; indeed, Parabrahma at the very beginning of Srishti had eventually led ‘Shabda ‘to ‘Karma and Vyavastha’ or Deed and Existence or Universal Set-Up / Establishment. Thus the coordination of the Seven Entities viz. Maha Tatwa, Ahamkara, Pancha Bhutas in subtle form led to Pancha Tanmatras. Thus the process of Srishti of Sthaavara-Jangamas or the Moveable and Immobiles was initiated by Brahma. Also the evolution of Vedas of Ruk-Yajur-Saamas as originated by Agni, Vaayu and Surya respectively .]

1-10. *Prithivyaaptejovaayuraakaashaa me shudyantaam, jyotiraham Virajaam vipaapmaa bhuyaasah swaah/Shabdaspasha rupa rasa gandhaa me shuddhyantaam, jyotiraham Virajaa vipaatmaa bhuyaasah swaah/ Manovaakkaaya karmaani me shuddyaanam, jyotiraham Virajaam vipaatma bhuyaasah swaah/ Avyaktabhaavairahankaaraih jyotiraham Virajaa vipatmaa bhuyaasah swaah/Aatmaa me shuddhyan - taam jyotiraham Virajaa vipaatmaa bhuyaasah swaah/Antaratmaame shudhyantaam jyotirah Virajaam vipaatmaa bhuyaasah swaah/ Paramatma me shuddhaantaam jyotiraham Virajm bhuyaasah swaah/ Kshudhe swaah kshustpipaasaaya swaah vividdhugdhai swaah, Rigvidhaanaaya swaah kashotkaaya swwah, om swaah/ Kshutpipaasaalam Jyeshthaamalakshmirnaashaayaamyaham, abhutimasamriddhim cha sarvaannirnuda me paapmaanah swaah/ Annamaya praanamaya manomaya vigjnaanamayam aanandamayaatmaa me shuddhyantaam jyotiraham virajaa vipaatmaa bhuyaasah swaah/*

By this ‘Aajyahoma’, may the origins of my Panchendriyas viz. the Pancha Bhutas of Earth-Water-Firei- Air and Sky be purified as also the ‘Arishadvargas’ or Six Enemies of Kama-Krodha-Moha-Lobha-Mada-Matsaras viz. Passion-Anger-Infatuation-Avarice-Arrogance-Jealousy.

May this oblation serve the essential purpose of purifying Pancha Tanmatras -as the ancillaries of Pancha Bhutas- viz.shabda-sparsha-rupa-rasa-gandha or sound-touch-vision-taste-and smell. My prostrations to Paramatma to uproot my sins and ego seeking to incite my mind by burning the latter to ashes.

Let my 'aajya homa' purify my thoughts in mind, voices from my tongue, and actions of my body; may the Almighty lead my path of sinlessness, sacrifice and virtue.

May Almighty suppress my 'Ahamhaara' or the Individual Ego, either openly or ventillating feelings of Self-Praise especially by way of inferiority complex. This oblation is being offered unto Agni Deva for this purpose precisely.

This oblation is directed to the Supreme to purify my physical self and prevent further lapses of my conduct and their roots and offshoots.

This 'ajya homa' being offered to Agni Deva be directed to my Antaratma to watch and warn my panchendriyas and mind so that henceforth the latter be controlled against the 'arishadvargas'.

This sacred 'ajya homa' implores Paramatma the Blissful Ananta Maha Deva to pardon my Ignorance to assess His features of being the Ayakta-Ananta-Shashwata-Sarva Vyapi and bestow me 'ahamkaara mukti'!

With this Swaaha Mantra, may I offer to the Supreme Unknown that as a human being of virtue abiding by justice and sacrifice, may I be freed from the pangs of hunger and thirst by blessing me and family with abundance of food and water. This oblation in Rigveda Mantras pioneered by 'Pranava Naada'OM' may hail the Essence of Paramatma, The Eternal Bliss! The utmost significance of Rik Mantras is justified vide Brihadaranyaka Upanishad vide II.iv.10) *Sa yadhaara edhaagner abhyaahitaat prathaag dhumaa vimshcha ranti, evam vaa aresya mahato bhutasya nishvasitam etad Rigvedo Yajurvedah Saamavedotharvaangarisa itihaasah puraanam vidyaa upanishadaa shloka sutraani anuvyaakhyaanaani vyaakhyaa naani asyaivaitaani nihshvasitaani/* (At the time of Srishti and Vidya or knowledge had not originated yet and only Pure Intelligence prevailed, then only Agni in its basic form was recognised but not the sparks, embers, flames and smoke was not; similarly this Universe was not differentiated in varied forms and nomenclatures or names. Like wise oh Maitreyi! Knowledge did not get diversified like Vedas viz. Rig Veda, Yajur Veda, Sama Veda, Atharvaangarisa, Shad Vedangas, Itihasa-Purana-Upanishads, Vidyas of different nature like geography, history, mythology, Art Forms, Shlokas, vyakhyanas, explanations and so on. Indeed, they are all like Praana, or the Breathing of the Self, the Basic Reality and the Paramatma or the Supreme Self!)

Paramatma! My oblation is to seek the imputities of hunger and thirst, hard luck and hardship, scarcity and shortages and over all 'Alakshmi' that preceded the personification of misfortune and negativity before the arrival of Lakshmi representing the opposite at the time of 'Samudra Madhana' or Churning of the Great Ocean.

May this 'aajyahoma' clean up and purify the Pancha Koshas or Body Sheaths of Annamaya-Praanamaya- Manomaya-Vigjnaanamaya-and Anandamaya! [Annamaya: Physical energy emanating from the food intake, bouncing up and down in the body in three kinds of Trigunas of Satvika-Rajasika and Tamasika forms; Praanamaya: the cosmic Life Force travelling in blood vessels through out the body as the live electricity serving the Pancha Karmendriyas in five parts viz. Praana-Apaana- Udaana-

Samana-Vyana; Manomaya: Consciousness, perception, cognition and understanding of mind with offshoots of time, distance and casualty / subtlety; Vigjnaanamaya or the Psyche comprising knowledge- awareness-inner perception-sub conciousness-time-distance-and casualty/ acute subtlety; Anandamaya or contenment-fulfillment- or sheer bliss!]

Saptashthitamonuvaaka-Section Sixty Seven

Oblations by way of Vaishvadeva - Svishta Rites, besides Svishtakrit to Gaarhapatyaaagni

1) *Agnaye swaah, Vishyebhoy Devebhayah swaah, Dhruvaaya Bhumaaya swaah, Dhuvakhitaye swaah, Achyutakshitaye swaah, Agnaye swishtakrite swaah, Dharmaaya swaah, Adhramaaya swaah, Adbhyudyah swaah, Aoshadhivanaspatibhya swaah, RakshoDevajanmeya swaah, Grihyaabhyah swaah, Avasaanebhayah swaah, Avasaanapatibhya swaah, Sarvabhutebhayah swaah, Kaamaaya swaah, Antarikshaaya swaah, Yadejati Jagati yaccha cheshthati naamnobhaagoyam naamne swaah, Prithivyai swaah, Antarikshaaya swaah, Dive swaah, Suryaaya swaah, Chandramase swaah, Nakshatrebhayah swaah, Indraaya swaah, Brihaspataye swaah, Prajaapataye swaah, Brahmane swaah, Swadhaa pitrubhyah swaah, Namu Rudraaya Pashpataye swaah, Devebhayah 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.

Swaah to Dhanya-Dhana Lakshmi

2) *Yathaakupam shatadhaarah sahasradhaaro akshitah, evaa me astu dhaanyah sahasradhaaram akshitam, Dhana dhaanyai swaah/* As in the case of a perpetual well possesses hundreds and thousands of springs, may we entreat and worship Dhana-Dhanya Devi Lakshmi to bestow us with never ending supply of grains from thousands of resources. May we offer our oblations with 'tathastu' mantra swaah/ Taittireeya Upanishad III.ix.1 is relevant: *Annam bahu kurvita tad vratam prithivi vaa annam, akaashonnaadah, prithivyaam akaashah pratishthitah, Akaasho prithivi pratishthitaa, tadevadanne pratishthitam, sa ya etadannaanne pratshthitam veda pratishthati, annavaamannado bhavati, mahaan bhavati prajayaa pashubhir brahmavarchasena, mahaan keertayaa/* (May food be plentiful on Earth: *Prithivi vaa annam* or Earth is food. *Akaashonnaadah* or Sky too is plentiful of Food. *Akaashoprithivi pratishthita* or Sky is supported by Earth. Thus one food is based on another. He who is aware of these realities of food, earth and sky are blessed indeed and has an overview of the Universe: ' *Annamannaado bhavati, mahaan bhavati, prajayaa pashubhir brahmavarchasenamahaa keertayaa!* May the Universe be plentiful of food with blessings of excellent progeny, cattle, radiance of purity and glory. As the prayer goes ' *Sarve janaa sukhino bhvantu* ' or may Almighty bestow happiness and fulfillment to one and all! Thus one becomes the enjoyer, the enjoyment in essence and Brahman the very source of bliss!)

[An interesting episode about Devi Lakshmi's exit from Vaikuntha and re-entry following Kheera Saagara Mathana or the Churning of the Ocean of Milk by Deva-Danavas is detailed in Devi Bhagavata

Purana as follows: The foremost worship to Devi Maha Lakshmi was performed by Maha Vishnu Himself, followed by Brahma and Maha Deva. Also Svayambhu Manu, Indra, various Celestial Bodies, the entire Sagehood, humanity, Sub Terrain regions and indeed the whole Universe without exception are devoted to the Goddess for Prosperity, Happiness and Wellbeing of varying kinds- Dhana, Dhanya, Kirti, Vidya, Svasthya, Ayush, Punya and Moksha. Be that as it may, Sage Durvasa once visited Vaikuntha to pray to Maha Vishnu who out of appreciation gifted a Parijata Flower to the Sage. On return from Vishnu, Durvasa met Indra and gifted the Flower to Indra, as the Sage felt that Indra would be the best of Devas who deserved the gift. But out of vanity and intoxication of power, Indra gave the Sacred Flower to elephant Iravata, not comprehending the consequences. The sordid happening offended Devi Lakshmi and She as the Rajya Lakshmi of Indraloka left for Samudra Deva (Ocean of Kshira), Her father. She declared that She would leave a place as a general rule, where there was scant respect for Maha Vishnu, where there was no worship of Maha Deva too, where Ekadasa Pujas were not performed, Brahmanas were not respected, girls of marriageable age were left unwedded for long, where purity of body and mind were poor; where no fastings, pujas, Vratas, regular Sandhyavandans were performed and so on. Thus as She left, the chain reaction shook away all concerned right from Vishnu to Durvasa and Indra. The final impact was on Indra who sought the counsel of Deva Guru Brihaspati, both visited Brahma and finally to Maha Vishnu Himself. Maha Vishnu who apparently planned the episode to teach lessons to the persons concerned, advised the hard solution of Churning the 'Kshira Sagara' and involved Demons and Devas for the mammoth task by utilising Sumeru Mountain as the Churning Rod, Ananta Deva as the powerful string and Himself as the Kurma (Tortoise) Avatara. In the drama, Mahadeva also got a role of devouring the powerful poisonous fire 'Halahala' in His throat, thus giving Him the name of 'Neela greeva'. Various Sacred Objects emerged in the process of churning- the Uchchaisvara Horse, Kalpataru (Tree), Sacred Cow 'Kamadhenu', most significantly Maha Lakshmi Herself and finally 'Dhanvantari' the God of 'Vaidya' or of Medicine emerging with the Pot of 'Amrit', the Celestial Drink of Eternal Life of Youth. Indra was humbled and Maha Vishnu advised Maha Lakshmi to re-enter Indraloka once again. Coming fully to senses, Indra executed sincere 'Puja' formally by offering the traditional 'Shodasopacharas' the sixteen services of comfortable seat on a bejewelled carpet, Ganges water with sandal paste, flower perfumed scents, silky clothes to wear, excellent ornaments of gold and jewels, agarbathi (Incense) 'Dhupa', camphor and ghee soaked vick lighting, variety of luscious fruits, main-course food dishes, sugarcane and other juices, 'payasam' (boiled rice, cow milk, sugar and dry fruits), other Sweets, garlands, 'Achamaniya' (mouth rinsing with perfumed water), water to drink Ganga water and betel leaves with scented dry nuts as a digestive material. Thereafter, Indra meditated Maha Lakshmi with the Seed Mantra as Brahma taught him viz. *Om Srim Hrim Kleem Aim Kamala vasinayi Svaha* for hours together with earnest concentration. By the power of this Siddha Mantra, several illustrious personalities fulfilled their desires, like Kubera with unparalleled wealth; Daksha Savarni Prajapati and Mangala became Emperors of Seven Islands; Priyavrata, Uttanapada and Kedararaja became Emperors and Great Siddhas too. As Maha Lakshmi relaxed after the Puja so graciously, then Indra eulogised Her to say that She was Rajyalakshmi to Kings and Griha Lakshmi to house holders, Aditi or the Mother Figure to Devas, Surabhi born of Ocean, Embodiment of 'Suddha Tatva', the 'Svaha Svarupa' or the offer of Sacrifices to Agni; 'Svadha Svarupa', or food offerings to the anxiously awaiting 'Pithris' of dead persons; 'Dakshina Svarupa' (the Fees paid to Sages and Brahmanas to perform Mantra-filled Sacrifices, Vratas, and Pujas), Bestower of the Best Boons to Mankind viz. 'Dharma (Virtue)', 'Artha' (Wealth), 'Kama' (Fulfilment) and 'Moksha' (Salvation) and so on. Who ever recites the Siddha Mantra, Siddha Stotra and 'Sree Suktam' thrice a day would indeed be blessed with the Four Boons of Life.]

Aajya homa in favour of several Rudra Shakti Swarupas in Trilokas

3) *Ye Bhutaah pracharanti Divaanaktam balimicchanto vitudasya preshyaah, tebhyo balim pushtikaamo haraami mayi pushtipatirdhaatu swaah/* Various forms of Rudra Deva hovering on Earth, Antariksha, Suvar Loka, especially on Earth at the cremation grounds wandering days and nights with pernicious weapons hurting irrational humans. These energies do attack evil forces by furious winds and rains as destructive forces. At the same time the Rudra Swarupas help and benefit the genuine persons of virtue. May Rudra Deva and His servants bless us with safety and auspiciousness.

Ashtashashthitamonuvaaka-Section Sixty Eight

Recall of Omkaara Swarupas as Devatva-Trimurtitva-Paramatva

1-2) *Om tad Brahma, Om tadvaayuh, Om tadaatma, Om tatsatyam, Om tatsarvam, Om tadpuornamah/ Om Antahscharati bhuteshu guhaayaam vishvamurtishu, twam yagnastvam vashikaarastvamindrasvah Rudrastvam Vishnustvam Brahmastvam Prajaapatih, tvam tadaapa jyotee rasomritam Brahma Bhurbhuvassuvarom/* Om that is Brahmataatvam; Om that is Vayu the sarvatra sutraatma; Om that is Jeevatma the Antaratma; Om that is Paramaatha Satyam; Om that is the totality of 'Charaachara atmakam' or of the Living Beings whether mobile or immobile ; Om that Puornama or the entirety of Creation featuring Trilokas of Bhu-Bhuva-Suva! That Invisible Paramatma is ever present and is hidden inside one's consciousness assuming myriad forms as ever active and pulsating. He is the Yajna Swarupa; He is the emblem of sacrifice; He is Vashakaara or the Supreme Controller and Regulator; He assumes the Forms of Indra the Head Leader of Devas, He is Rudra the Exterminator and Reviver of Srishti again and again; He is Vishnu the Sustainer of the Universe; Brahma the Supreme Srishti Karta; Prajapati the Grand Ruler and Administrator! He is the Jala Deva as present in waterflows , rivers, oceans! He is the Surya Deva the Radiance; the Rasa the Essence of Fruits; the Amrita or Ambrosia; He is Brahma the Seat of Knowledge and the Veda Swarupa; the Manifestation of Trilokas of Bhu-Bhuva-Suva all absorbed in the Pranava the Supreme A-U-M representing the Truth of Srishti- Sthithi-Samhaara or Creation-Preservation- Destruction or the Cause-Causation-Collapse!

'Shraddha' the symbol of Faith and Endurance linked with Pancha Praanaas

Ekonsaptatitamonuvaaka- Section Sixty Nine

1-4) *Shraddhaayaam Praane nivishtomritam juhomi, Shraddhaayaamapane nivishtomritam juhomi, Shraddhhaayaam vyaane nivishtomritam juhomi, Shraddhhaayaamudane nivishtomritam juhomi, Shraddhhaayaam samaane nivishtomritam juhomi, Brahmanima atmaamritatvaaya/*

Amritopastaranamasi/

Shraddhaayaam Praane nivrittomritam juhomi, Shivomaa vishaa pradaahaaya/ Praanaaya swaah/ Shraddhhaamapaane nivishtomritam juhomi/ Shivomaa vishaapradaahaaya, Apaanaaya swaah/ Shraddhhaaya Vyaane nivishtomritam juhomi / Shivomaa vishaapradaaya, Vyaanaaya swaah/ Shraddhaayaam Udaane nivishomritam juhomi/ Shivomaa vishaapradaaya, Udaane swaah/

Shraddhaayaam Samaane nivishtomritam juhomi/ Shivomaa vishaapradaaya, Samaane swaah/ Brahmani ma Atmaamritatwaaya/

Amritopastaranamasi/

Being resolute in my faith, may I offer these repetitive five oblations of ambrosia into Praana-Apaana-Vyaana-Udaana- Samaana with veneration. By these repetitive oblations, may my human body (comprising the Inner Self) be united with the Supreme to attain Immortality! Jala Deva! As I prepare myself to consume Annabrahma the Eternal, may I announce that the food be assimilated into my body to quench my hunger and get digested as ambrosia into my body system.

As the Sacred Food is to be consumed, the 'Bhokta' is required to address Jala Devata stating *Amritopastaranamasi/* or may you protect and digest the intake of this 'Annabrahman' to 'Para Brahman'!

Saptatitamonuvaaka-Section Seventy

Shraddhaayaam Praane nivrishyaabhritah hutam, Praanamannenaapyayasva/ Shraddhaayaamapaane nivrishyaabhritah hutam, Apaanamannenaapyayasva/ Shraddhaayaam Vyaanena nivrishyaabhritah hutam, Vyaanamannenaapyayasva/ Shraddhaayaam Udaanena nivrishyaabhritah hutam, Udaanamannenaapyayasva/ Shraddhaayaam Samaane nivrishyaabhritah hutam, Samaanapannena apyaayasva/ Being resolute in my faith, may I offer these repetitive five oblations of ambrosia into Praana-Apaana-Vyaana-Udaana- Samaana with veneration. By these repetitive oblations, may my human body (comprising the Inner Self) be united with the Supreme to attain Immortality!

Soon after consuming the Sacred Food, the 'Bhokta' is required to address Jala Deva stating : *Amritaapidhaamamasi/* or may you protect and digest the intake of this 'Annabrahman' to 'Para Brahman'!

Grandeur of the 'Angushtha Maatra Purusha'-the Supreme Controller of Life

Ekasaptatitamonuvaaka- Section Seventy One

Angushthamaatrah Purushodangushtham cha samaashritah, Ishah sarvasya jagatah prabhuh prinaatu Vishvabhuk/ The Supreme Antaratma is in bliss as in the seat of power and magnificence and dwells in every Being's body as just of the thumb size from top to toe but the Controller of the Universe.

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

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

Shvetaashvatara Upanishad too is quoted: **III.xiii-xv)** *Angushtha maatrah purushontaraatmaa sadaa janaanaam hridaye sannivishthah, hridaa manveesho manasaabhi klipto yadaa etad vidur amritaaste bhananti// Sahasra sheershaa purushah sahasraahshah ahasra paat,sabhumim vishvato*

*vritwaa ati atisthad dashaangulam// Purusha evedamsarvam yad bhutam yaccha bhavyam
utaamritatavasyeshano yad annenaatirohati//*

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

Dvisaptatitamonuvaaka-Section Seventy Two

Vaang ma aasana, namoh praanah, akshyoschakshuh, karnayoh shrotram, baahuvorbalam, uruvorjah, arishtaa vishvaanyangaani tanuh, tanuvaa me saha namaste asti maa maa himseeh/ Paramatma! May I beseech you not to hurt any part of my body but if any injury occurs, but do restore it its original position at once so that the enjoyment of physical existence is sustained. Let my power of speech, breath, vision, hearing and so on be at their normal stations like the mouth and tongue, nostrils, eyes, ears, and so also my stamina and vitality be restored to my arms and thighs. May my ‘tanu-tanuva’ or the gross and subtle bodies be kept intact or if need be restored forthwith.

Trisaptatitama anuvaaka-Section Seventy Three

Vayah Suparnaa upasedurindrah priyamedhaa Rishayo naaghamaanah, apa dhwaantam apa vuunirhi puudhim chakshur mumugdhasmaannidhayeva baddhhaan/ Sages deeply engaged in Yajnas approached Indra Deva by the assistance of Surya Kiranas [or like well groomed birds] and earnestly prostrated before Him and begged that they be blessed by Him to break the bondage of life of darkness and miseries and transport into the brilliance of Eternal Joy! This Mantra originates from Rig Veda vide X.73.11

Mrityunjaya the Ultimate Reliever of the binding knots of ephemeral Life

Chatussaptatama anuvaaka - Section Seventy Four & Panchasaptatitama anuvaaka- Section Seventy Five

Praanaanaam grandhirasi Rudro maa vishantakah, tenaannenaapyaasva/ Mrityunjaya Rudra! My ‘praana’ the life force as sustained by food is protected in the knots of my breathing, organs and senses. Let my ‘antaratma’ which is but a reflection of your Self be prompted to unfasten the five knots of ‘Praanaapana udaana samaana vyaanas’ and relieve me to fly free to the joy of freedom!

Namo Rudraaya Vishnave mrityurme paahi/ Prostrations to Rudra Deva as of the Vishnu Swarupa, save me at the same time from ‘akaala mrityu’ since my commitments of fulfilling the promises of Dharma the Principles of Virtue still remain unfulfilled!

Agni the Lord of Yagjnas / Sacrifices

Twamagne dyubhih tvama aashushukshani twam adabhyah twam ashmanah pari, tava vanebhyasstvam aoushadeebhyastwam Nerinaam Nripate jaayaseshuchih/ Agni Deva! You appear in dyuloka and very soon manifest here too as the unique fund of illumination and radiance at the sacred spot of yagjnas / sacrifices. You are generated from the currents of speedy water flows carrying vidyut or clouds, or even by the friction of stones. You are also generated from forest woods, or herbs. Like Surya Deva, you too are ever pure, instantly clean and ever transparent. This stanza originates from Rigg Veda Mandala II. Sukta 1- stanza 1.

Saptasaptatita anuvaaka- Section Seventy Seven

Shivena me santishthasva syonena me santishthasva subhutena me santishthasva subhutena me santishthasva Brahmavarchasena me santishthasva yagnasyadwimanu santishthasvopi te yajna nama upa te nama upate namah/ Paramatma Shiva the personification of auspiciousness be always with me as the provider of happiness, beneficence, Brahma varchas or splendour of Vedic knowledge and successful execution of yajna karyas, just as a cow fondles her calf!

Ashtasaptatitama anuvaaka-Section Seventy Eight

The quintessence of Satyam the Eternal Truth

Satyam param parah Satyah Satyena na suvargaat lokaan kadaachana nachyavante sataah hi Satyam tasmaat satye ramante/ Truthfulness is ‘par excellence! Truth alone is paramount! Truthfulness is bliss. Having accomplished Truthfulness none would ever slip down. Persons who attain it are named as ‘Sat’ or persons who reach the pinnacle and they indeed are of Satyam or Truthfulness!

Mundakopanishad is quoted: III.i.5) *Satyena labhyastapasaa hyesha atmaa samyajnaanaena brahmacharyena nityam, antahshareere jyotirmayo hi shubhro yam pashyanti yatayah khseena dishaah/*(The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this ‘samyak jnaana’ or the knowledge in completion as backed by tapsya is the gateway to Enlightenment; some of the essential inputs of such ‘samyak jnaana’ are ‘nitya brahma charya’ or abstinence for good; ‘jihvaamritam maya’ or straightforwardness, non pretentiousness, and falsehood; ‘antashshareera shubhrata’ or a clean and blemishless inner conscience leading to ‘Atmajjoti’ or Self Illumination. That indeed is the Path of ‘Parama Nidhaana’ which truly indeed is hiranmaya or the golden hued!)

III.i.6-9) *Satyameva Jayate naanrutam satyena panthaa vitato Deva yaanah, yenaakramanti rishayo hi aaptaa kaama tatra tat satyasya paramam nidhaanam// Brihaccha tad divyam achintyarupam sukshmaaccha tatsukshmataram vibhaati, duuraat suduure tad ihaantike cha pashaatsva ihaiva nihitam guhaayaam/ Na chakshusaa grahyate naapi vaachaa naanyar Devaih tapasaa karmanaavaa, jnaana prasaadena vishuddha sattvah tatastu tam pashyate nishkalam dhyayamaanah// Eshonur aatmaa chetasaa veditavyo yasmin praanah panchadhaa samvivesha, praanaischittam sarvam otam prajaanaam yasmin vishuddhe vibhavati esha aatmaa//* (The Unique Motto that Bharata Desha had rightly adopted is

‘Satyameva Jayate’ or Truth triumphs and never the Untruth. It is by the path of Truth that Devas tread and thus is called Devayana. It is again that very path that Rishis and Seekers of the Eternal Truth ascend by to finally achieve its heights. Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is ‘Divya’ Self-Resplendent; ‘Achintya Rupam’ or of Unimaginable Form; Sukshmantaram or Subtle like ‘Antariksha’; Vibhaati or of such illumination of Surya Chandraadis; ‘sudure’ or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and ‘guhaayam’ or is deep in the cavity of everybody’s Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds’ eye that too by intense ‘dhyana’ fully backed by ‘Karma’ and ‘Dharma’; It is reachable by ‘jnaana prasaadana vishuddha sattva and jnaanamaya’ or only through the favourable medium of knowledge and purity of thought and deed. The subtle Self is within the heart where the Life Energy Praana enters the body of five forms of ‘praanaapaanodaana vyaana samaanas’ into the subtle Self hidden by the sensory organs but attainable clearly by the vision within.)

Tapas-Dama-Shama-Daana-Dharma to attain Liberation

1-5: *Tapā iti tapo naanashanaaparam yadvi param tapastad dhurdhusham tad dhuraadhasha tasmaad tapasi ramante/ Dama iti niyatam Brahmacharinastatasmaad dame ramanti/ Shama itaranye Munas-tasmaadchameramante/ Shama itaranye muna yastasmaacchame ramante/ Daanamiti sarvaani bhutaani prashasanti daanaannaati dushkaram tasmaat daane ramante/ Dharmam iti Dharmena sarvamidam parigriheetam, Dharmaannaatidushcharam tasmaaddharme ramanti/* Several persons of virtue that ‘tapas’ or austerity is a sure gateway to liberation and thus follow the principle of austerity and be fully contented with It. But some others religiously follow the path of ‘dama’ or detachment from the lure of Panchendriyas and the pleasures of the sensory organs and pursue that principle of total withdrawal vigorously while revel in the promise of liberation. Yet others like hermits practising ‘shama’ or calmness and peace of mind in the surroundings of forests and delight themselves in the prized aspiration of ‘nirvana’. A sizeable chunk of persons of virtue seek to the precept of ‘daana’ of food, money, housing, kanyas, nava dhaanyas, ghee, and also several valuables made of gold and precious stones- to select and well deserved men of letters; such ‘daana kartas’ no doubt aspire for Ultimate Paramananda! Strict followers of ‘Dharma’ or overall Life of Virtue as per Scriptural Duties or what all is prescribed in Veda-Vedaanga-Puranopanishads to the greatest possible are happy, contented and aim at the post life path of ‘deva yaana’ or the celestial path to finally accomplish Brahmatva and further to Bliss!

[Brihadaraanyaka Upanishad is quoted in this connection: V.ii.1) *Trayaah Prajaapatyaah Prajapatau Pitari Brahmacharyam ushuh:- Devaa manushyaa asuraah; ushitvaa Brahmacharyam Devaa ueechuh, braveetu no bhavaan iti; tebhyo haitad aksharam uvaacha; da iti; vyaajaasishtaa iti, vyajnaasishma iti hochuh, vyajnaasishmeti hochuh, daamyateti na aatteti Om iti hovaacha vyajnaasishteti/* (Now there is a three kinds of disciplines of Self control possible and necessary prescriptions were given by Prajapati / Viraja to three classes of his progeny viz. Devas, Manushyas and Asuras. After completing their ‘Brahmacharya’ or Student Life, one after another class. First the Devas requested Prajapati for instructions as which discipline be pursued by them! Prajapati replied in a single letter word viz. **Da!** and asked the Deva Vidyarthi or Student- Probationers whether they have understood! They nodded their heads and repeated the ‘Upadesha’ or the Sermon as **Damayata / Control** or Self Control) V.ii. 2) *Atha hainam Manushyaa uucha: braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti; vyaajnaa sishataa iti, vaajnaasishma iti hochuh, dattaa iti na aattheti; Om itihovaacha vyajnaasishteti/* (The Brahmacharis / Vidyarthi of Manushyas or human beings then approached Prajapati who again gave the single word instruction of **Da** and queried them whether they had correctly understood the

instruction; they too nodded their heads and replied that the Teaching commanded by Prajapati as **Daana / Charity!**) V.ii.3) *Atha hainam Asuraa uuchuh, braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishta iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishta iti, vyajnaasishmaa iti hocuh, dayaadhvam iti na aattheti, Om iti hovaacha vyaajnaashishteti; tadetad evaisha Daivi vaag anuvaadati stanayitnuh; da, da, da, iti/ damyata, dutta, dayaadhvam iti/ Tad etat trayamshikshet DAMAM DAANAM DAMAYAM iti/* (Finally, the Asura probationers requested Prajapati to instruct them before they would assume the profession of Asuratwa and once again Prajapati gave the same single expression **Da**, but he was not sure whether the Asuras being fat minded they had readily understood the import of the word, and there were thunderous reverberations saying Control, Charity and **Daya/ Compassion!**]

As perhaps as a sequel to the above, Kathopanishad vide II.iii.1 -5 is quoted: Absolute Truth is the Unmisakable Unity of Supreme Self and the Self within, despite the mortal body and its influences; after death too the darkness of ignorance persists till the Realisation of their Unity! II. iii.1) *Urthva mulovaakshaakha eshoshvattah sanaatanah, tadeva shukram tad brahma, tad evaamritam uchyate, Tasmin lokaah shrutaah sarve tadu naateti kaschana, etad vai tat/* (Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows, diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Indeed That is That!) II.iii.2-3) *Yadidam kim cha jagat sarvam praana ejati nihsritam, Mahadbhayam vajramudyatam, ya etadviramritaaste bhavanti// Bhayaadasyaagnistapati bhayaattapati Suryah, Bhayaadinrascha Vaayuscha Mrityurdhaavati panchamah/* (It is due to the over all control of the Universe by Brahman that the latter is existent, emergent and ever active; He is an awe inspiring phenomenon of the nature of a ‘vajramudyatam’ or an upraised thunderbolt. Those who knows of this reality are appreciated and blessed. It is a truism that owing to Brahman’s dread that Fire burns, Sun shines, Indra, Air and Agni as also Dharma Raja or Death assume their responsibilities to the letter and spirit of His command!) II.iii.4-5) *Iha ched ashakad boddhum praak shareerasya visrasah, tatah sargeshu lokeshu shareeratvaayakalpate// Yathaadarshe tathaatmani yathaa svapne tathaa pitroloke, yathaapsu pareeva dadrishe tadhaa gandhava loke chaayaa tapayor iva brahmaloke/* (Having thus referred to the command of the Universe by Brahma, there is no escape from the inevitable cause and effect syndrome and whatever deeds are performed are wholly accountable before the body falls off and retributions and rewards are to follow inevitably. Hence efforts ought to be made for the realisation of the Self before the tenure of the body, considering the urgency of the temporary existence more so human life being the best opportunity and who knows whether this boon might recur or worsen! Presuming that the intellectual level and the purity of mind of the body encasing the Self is fair and further considering that the degree of transparency or haziness of the mirror of the Self looking into, the person concerned could, as in the state of a dream, vision the images of pitru loka, gandharva loka, and even Brahma Loka in the Self’s mirror!

Other means of Liberation viz. Procreation, Yajna Karyas, Maanasika / Inward Worship, and Sanyasa

7: *Prajanaiti bhuyaah tasmaat bhuishthaah prajaayante, tasmaat bhuishthaah prajaanane ramante/*

Several sections of Society strongly believe that procreation of large progeny by way of biological continuity is a means of Immortality and Liberation of their Souls. This concept may not be stressed in modern context but a full section of as many as 28 stanzas are devoted in Brihadaranyaka Upanishad; stanzas VI.iv.1-3 as follows: Procreation duties of man-woman on the pattern of a Sacrifice and rituals on arrival of a child VI.iv.1) *Esham vai bhutaanaam prithivi rasah, prithivya aapah, apaam oushadhayah,*

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

The Upanishad further quotes vide VI.iv-20-23: VI.iv.20) *Athainaam abhipadyate, amoham asmi saa twam; saa tvamasi amoham; saamaaham asmi, Rukvam; dyaaur aham prithivi twam;taavehi samrabhaavahai, saha reto dadhaavahai pumse putraaya vittaye iti/* (Then the Karta embraces his wife asserting that he was the 'Praana' or the Vital Force and that she was the speech; that she was the speech and he was the vital force.; that he was the Saama Veda and she was the Rik Veda; that he was the heaven and she was the Earth! And then he invites her for union so that they would generate a male child!) VI.iv.21) *Athaasyaa uuruu vihaapayati- vijiheethaam dyaavaa prithivee iti; tasyaamartham nishthaaya, mukhena mukham samdhaaya trenaam anulomaam anumaarshti: Vishnur yonim kalpayatu, twashtaa rupaani pimshatu, Aasinchatu prajaapatirdhaataa garbha dadhaatu te; Garbham dhehi sinivaali, garbham dhehi Prutushtake, Garbham te Ashvinou Devaadhattaam pushkarasrujou/* (Then she spreads her thighs apart as the heaven and earth and as he strokes thrice reciting: Let Vishnu prepare the womb, Twashta various body forms, Pajapati fills up, and Dhaatru place the seed as Ashwini Devas the seed with lotus) VI.iv.22) *Hiranmayi arani yaabhyaam nirmantataamashvinou, Tam te garbham havaamahe dashame maasi sutaye, Yadaagnigarbhaa prithivi, yathaa dyuorindrena gvarbhini, Vaayu dishaam yathaa garbhamdadhaami te asaaviti/*(The two Ashvini Devatas curl and twist a flame with two golden sticks enabling a minute germ to grow over ten months with earth as the germ, heaven as pregnancy and air as its abode) VI.iv.23) *Soshyanteem adbhir abhyukshati; Yathaa Vayuh pushkaranteem samingayati sarvatah, evate garbha ejatu sahaavaitu jaraayunaa:Indrasyaayam vrajah krita sargalah saparishrayah, tam Indra nirjahi garbhena saavaraam saheti/* (As and when the woman gets ready to bring out the foetus , the Devas sprinkle water while the wind gets agitated in the lotus pond on all the sides and the foetus as covered around and protected by Indra Deva's fold and the latter would enable to cause the delivery)

Stanzas 8-10: *Agnaya ityaah tasmaadagnaya aadhaatavyah/ Agnihotramityaah tasmaadagnihotre ramante/ Yagna iti yajena hi Devaa divam gataastasmaad yagje ramante/* Some Yagnavettas very strongly get committed to Vedic Yagnas and get totally convinced that only the chosen route as per Vedic methodology would open the gates of Moksha in their post- Life. As prescribed by Vedas offering oblations to Panchagnis viz. Garhapatya, Anvaahaaryapachana or Dakshinaagni, Agnedhareeya, Aavasatya and Aahavaneeya. Vedas declare that a devoted person to these Five Agnis as per the prescribed procedure would get elevated to safety and reach the gates of Liberation.

Some who are surfiert with strong conviction that *yaavajjeevam agnihotram juhuyaat* or through out one's life long be committed to daily consecration to Agni Karyas as a sure path to Bliss.

Stanza 11: *Maaasam iti vidvaamsah tasmaad vidvaamsa eve maanase ramante/* Inward worship and constant introspection deep in one's mind is the sure path to Self Realisation. This calls for intensive concentration, assement and withdrawal of materialistic desires, 'panchendiya nigraha' and close application to the Eternal Truth vis-à-vis the ephemeral human existence. Deep perception of Reality and the irresistibile pulls and pressures of Samsara need to be balanced against the Absolute Truth!

Stanza 12: *Nyaasa iti Brhmaa, Brahmaa hi parah parihi Brahmaa taani vaa etanya varaani tapah si nyaasa evaatyarechayat ya evam Vedotyupanishad/* Sat Nyasa-Sannyaasa-is far superior surpassing austerities; Brahma the Hiranyagarbha asserts that Sanyaasa is by far superior to all types of accomplishing 'Nirvana'! This has been reiterated by Vedopanishads and various other Scriptures too.

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

Further various Devatas and Maharshis commented on the Sanyaasi Dharmas as follows: Yama Deva defines Sanyaasa: *Yena santaanajaa doshah ye chasyuh karma sambavaah, Sanyaasastaan dahet sarvaan tushaadagniriva pratimaadikam/*(Either due to the problems created by progeny or due to the deeds done by the Self, the discontentment experienced by a person burns off like burnt rice husk to gold) Dakshan Prajapati affirms: *Trimshatparaamstrim shadaparaan trimshacchhapara -tah paraan, Sadyassan -*

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

Prajapati re-emphasizes the means towards Salvation

Ekonaashititamonuvaaka- Section Seventy Nine

1-6: *Praajaapatyohaaruni suparnayah Prajaapati pitaramupasasaara kim Bhagavantah paramam vadanteeti tasmai provaacha/ Satyena vaayuraavaati Satyena Vaayraavaati Satyenaadityorochate Divi Satyam vaacha pratiishtha Satye sarvam pratishthitam tasmaat Satyam paramam vadanti/Tapasaa Devaamagram aayan tapasaarshayah Suvaranvanditan tapasaa sapatnaan pranudaama araatih tapasi sarvam pratishthitam tasmaad tapam paramam vadanti/ Damena daantaah kilbisham avadhunvanti Damena Brahmacharinah Suvargacchan Damo bhutaanaam duraadharsham Dame sarvam pratishthitam tasmaadddhamam paramam vadanti/ Shamena shaantaah shivamaacharanti Shamena naakam manuyonvndan Shamo bhutaanaam duraadharsham Shamo sarvam pratishthiam tasmaa- chhamam paramam vadanti/ Daanam yagjnaanaam varutham dakshinaa, loke daataarah sarvabhutaan upajeevantim, Daane arati apaanudanta Daanena dwishanto mitraa bhavanti, Daane sarvam pratishthitam tasmaadddaanam paramam vadanti/ Dharme vishvasya jagatah pratishthaa loke dharmishtha prajaa upasampanti Dharmena paapamupanudanti Dharme sarvam pratishthitam tasmaad Dharmam paramam vadanti/ Prajaanam vai pratishthaa loke saadhu prajayaastantum tanvaanah pitrunaamanuno bhavanti; tadeva tasyaanrunam tasmaat prajananam paraamamparamam vadanti/*

Prajapati Deva explained to his son Aaruni about the distinguished manner in which Liberation could possibly attained, he was emphatic that ‘Satyam’ or the Truthfulness alone triumphs as the key factor as by virtue of ‘Satyam’ alone as Vayu Deva blows wind, Bhaskara shines on the sky , speech and all other faculties of panchendriyas of Beings are manifested and indeed the essence of Truth alone would be the basic principle leading to Moksha. ‘Tapas’ and penance again is an aid to the hard way of attainment which Maharshis practised to attain Bliss. Dama or forbearance and extreme self control which often Asuras too practised for a numberless years to seek fulfillment even of violent and vitueless desires or which Sages seek for Eternal Joy. ‘Shama’ or of extreme disposition of calmness of body and extreme control of the ever changing mind and psyche, verging on ‘Ananda’ and tranquility. ‘Daana-dakshina’ at Sacrificial contexts and the spirit of philanthropy in general springing from the heart to the unfortunate sections of the Society’s have-nots is too an aid to reach the gateway of fulfillment leading gradually the path of Permanent Joy! ‘Dharma’ is to observe what the Sacred Scriptures as religious prescriptions; for instance, Paraashara Smriti calls for the duties of a Brahmana: *Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney/*(Non- observance of six essential duties every day, besides Deva Puja and Atithi Seva and eating Yagna Sesha or the left overs of Yagnas would pull down a Brahmana to descend to lower worlds. The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes ‘Bahyaantara Shuchi’ or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown. On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata Smrarana; prathama darshana of Shrotrias, cows, Agni, and avoidance of sinners, digambaras, and beggars; Ablutions with yagnopa -veeta worn around the left ear; praatah snaana as bathing in the morning absolves the evil effects of bad thoughts, deeds and dreams in the bed; recitals of Jala devata/ Aaruna mantras in the course of the bathing; pratah snaanantara Deva Rishi Pitru Tarpana; Vastra dharana; and Vibhudi-Gandha-Kumkuma dharana on the forehead.]

Yet again, procreation to the continuity of progeny and worthy upbringing of the successive generations is yet another means of responsibility and joy in the ongoing lives could too add to the list of means towards the Path of Permanent Happiness, especially in the discharge the repayment of debt and sustaining the chain of generations as also upbringing the progeny to sustain Dharma and help defeat the evil of the forthcoming times. Indeed this is a fulfillment of discharging three types of debts viz. towards Devas, Pitrus and Maharshis.

Vedas prescribe Agni Karyas besides daily Agni performances twice for Salvation

9-11) *Agnayo vai trayee vidyaa Devayaanaah 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 yagnohi Devaanaam yagneva hi Deva Divam gataa yagjnena asuraan apaanudanta yagjnena dwishanto mitraa bhavanti yagjne sarva pratishthitam tasmaad yagjnam 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’.

Significance of Maanasika Puja or Inward Worship and Sanyasa

12-13) *Maanasam vai Prajaapatyam pavitram maanasena manasaa saadhu pashyati manasaa Rishayah prajaaasrujanta maanase sarvam pratishthitam tasmaanmaanasam paramam vadanti/ Nyaasa ityaahur maneeshino Brahmaanam Brahma Vishvah, katamah swayambhuh Prajaapatih samvatsara iti/* Maanasika worship has been commended by Prajapati, especially practised in loneliness far from crowds in a conducive environ when recitals of Mantras, Prayers, and religious material, besides the power of concentration is maximum with devotion and ‘shraddha’. Sages had been in their hold the might of salvation let alone the fulfillment of desires for themselves or to others for their well desired wishes. Sanyasa-‘Sat Nyaasa’- or Alliance with Truthfulness which in other words is Union with Paramatma is stated as the conquering the material world to approach nearer to the Line of Control and Beyond! The Sanyasi Dharmas have already been discussed in detail above.

Anna Stuti: From Surya to Varuna to Bhumi to Food to Strength to Mind to Sense -Control to Salvation

14-15: *Samvatsarovaadityo ya esha Aaditye Purushah sa Parameshthi Brahmatmaa/ Yaabhira adityastapati rashmibhistaabhih parjanya varshati Parjenyenoushadhi vanaspatayah prajaayanta auoshadhivanaspatibhirannam bhavatyannena praanaah praanai balam balena tapstapasaa shraddhaa shraddhhyam medha medheyaa maneeshaa maneeshayaa mano manasaa shaanti shantayaa chittam chittena smritih smritayaa smrityaa smaarah smaarena vignaanam vignaanenaatmanam vedayati; tasmaadannam dadansarvanetaani dadaatyannaapraanah bhavanti bhutaanaam praanairmano manasascha vignaanam vigjnaanaadaanando Brahma yoni/* The Passage of Kaalamaana or the Time Schedule of Years comprising Seasons-Months- Weeks and Days notwithstanding, Surya Deva is ever present, but even yonder Surya is Parameshthi Hiranyagarbha is the Supreme Sustainer: It is He in the form of Aditya protects and as such the radiance of Sun Rays transform water into clouds which result in rains, crops, food, physical strength. This strength enables to self control, fasts, sacrifices, meditation, self control, mental balance and determination to witness the inner vision and the Essence of Truth which is Paramatma the Seat of Bliss. [Thus as the uninterrupted chain of Anna-to Ananda should be a perfect continuity. This is possible without diversions and leakages as the turn of the chain at the twisting point of physical strength could be critical as the latter might not slip into evil energies!]

Parama Purusha is Omni Potent- Omni Scient and Omni Present

16-18: *Sa vaa esha Purushah panchadhaa panchaatmaa yena sarvamidam proktam Prithivi chaantariksham cha Dvouscha Dishaamschaavantara dishaascha sa vai sarvamidam jagatsa sabhutam sa bhavya jigjnaasa - klupta Ritajaarayishthaah shraddhaa Satyopahaswaan tamasoparishtaata, jnaatvaa tamevam manasaa hridaa cha bhuyo na mrityumupayaahi vidwaan, tasmaannyaasameshaam tapasaam atiriktamaahuh/ Vasuranvo vibhurasi praane twamasi sandhaata Brahman twamasi Vishvasruttejodaat twamasyagnerasi vartchodaastwamasi Suryasya dyumnodaah twamasi chandramasa upayaamagriheet - asi Brahmane twaamahase/ Omityaatmaanam unjeet, etad vai Mahopanishadam Devaanaam guhyaam, ya emam veda Brahmano mahimaanamaapnoti tasmaad Brahmano mahimaanamityupanishad/*

Parama Purusha is all pervasive on Bhumi-Antariksha-Swarga and the spaces and interspaces in between these Lokas. A person who would have realised by the quest of the Truth such as a sanyaasi understands

that this Maha Purusha is identified as the Kaala chakra of the Past-Present- and Future and of five fold of awareness or of five fold of sensory organs and senses; panchabhutas or five elements; pancha praanaas; and pancha koshas. It appears that He has the semblance of a human being but a personification of Supreme Knowledge as imparted by His Master- Guru. He is self - luminous and beyond the darkness of ignorance. It is declared that the person who has the awareness of that Maha Purusha is all about would indeed have the 'nyasa of Sat' or a Sat-nyasa -a Sanyaasi. Indeed He possesses the Truth of That Maha Purusha!

Maha Purusha! You are the singular bestower of Parama Jnaana or the Ultimate Awareness! You are one visualized as in innumerable forms and images. You are the praana of the Life Force of all the Beings in the Universe. You are the mirror holding the activities in the Universe. You are Agni-Surya-Chandra-Heat and Radiance, Illumination, and Coolness ; the power of wealth; the Soma juice for oblations and indeed the Essential Truth!

Omityekaasharam Brahma! Om is the singular syllable that has necessarily be meditated upon by Vidyarthi, Grihasties, Vaanaprasthites and Sanyasins. This Unique Expression is the Symbol of Brahman. This is what the Mahopanishads guarded as a secret guarded by Devas, not to be revealed to the ignoramus and the undeserved.

Purusha Vidya

Ashititama anuvaaha: Section Eighty

Tasya evamvavidhusho yagjnah asti tasyaatmaa yajamaanah shraddhaa patni shariramidhyam uro vedirlomaani barhivedah shikhaa hridayam yupah kaama aajyam manyuh pashustapognir damah shaamayitaa daanam dakhinaa vaaagdhotaam praana udgaataa chakshuradhvaryu mano Brahmaa shrotramagneet yaavad -dhriyate saa deekshe yadshnaati tadviryatpabati tasadasya somapaanam yadramate tadupasado yatsancharyut upavishyantutu utu tishthate cha sa pravargyo yanmukham tadaahavaneeyo yaa vyaahrutir aahutiryadasya vigjnaana tajjuhote yatsaayam praatarankti tat samidham yatpraatarmadhanindangum saayamcha taani savanaani ye ahoraatre tey darshapurna maasou ye ardhamaasaascha te chaaturmaasyaani ya ritavaste pashubandhaa ye samvatsaraarscha parivatsaraar tehargunaahscha sarvavedasam vaa yetat yanmaranam tadavabhtita yetadvai jaraamaryam agnihotragumsatram ya evam vidvaanudagayane pramo Devaanaameva mahimaanam gatvaadityasyaa saayujyam gacchatyatha yo dakshine prameeyate pitrunaameva mahimaan gatvaa chandramasah saayujyam gacchhtyetou vai Suryachandramasomahimaanou Braahmano vidvaanabhijayati tasmaad Braahmano mahimaanamaapnoti tasmaad Braahmano mahimaanamityu - panishat/ The performer of the Sacrifice who is a matured Jnaani who seeks to accomplish the Supreme which is the Inner Consciousness Itself realises that his wife herself is the personification of faith, that his own physique is the sacrificial 'aajyam' the samidhas; his chest is the agni-kunda; his hairs are the durva grass; Vedas represent his tuft; heart is the Yajina vedika; desire and passion is ghee; anger is the Bali Pashu; austerity the Agni; 'dama shama' the forbearance; speech, praana and vision are 'Hotar', Udgair and Adarvus are the priests respectively, Brahman is the head priest; life span is the initial homa; drink the soma juice; trikaala homas are savanas; day-night homa is 'darshanapurna'; paksha or maasa oblations are chatur masya; pashubandha is for a full season.

Purusha Vidya is explained in Taittiriya Aaranyaka (VI.iii.1; Naaraa 80) conceives of some sort of Purusha /human sacrifice which is different: ' Of that very man of knowledge, fancied for sacrifice, the Soul is the Sacrificer, faith is the wife , the body is the ghee or fuel, chest the altar, the bundle of grass as the tuft of the hair on head, heart as the sacrificial stake, desire as ghee again, anger as the animal, austerity as the agni or fire, self control as the dakshina to the priests, Speech is the hota or the Priest the pourer of the aajya or the oblation, Praana as the Priest Udgata, the eye of the Priest Adhrvu and mind is

Brahma; hence the instruments and actors in the Sacrifice! As such the traits of the Purusha Vidya are indeed not to be mixed up and added as the conceptions, the mantras engaged and the procedures involved are different from those of what Chhandogya Upanishad's example teaches. No doubt, the purpose of achieving Brahman is common in both the disciplines, as knowledge of the Self in association with total renunciation of every thing is the essence of approach. Hence the unity of purpose, while mixing of procedures is neither practical nor necessary.

However Chhandogya Upanishad explains Purusha Vidya as follows: III.xvi.1-6) *Purusho vaava Yajnyaah, tasya yaani chatur vimshati varshaani, tat praatah savanam, Chatur vimshati aksharaa Gayatri, Gayatram praatah savanam, tad asya vasavonvaayattaah, Praanaa vaava vasavah, ete hidam sarvam vaasayanti/* (Every human being is aptly compared as a daily Sacrifice performed to Devas; for instance, worship to Gayatri by way of meditation and recitation of the Gayatri Mantra comprising twenty four letters is comparable to the first twenty five years of human life. This is the ritualistic libation to Agnihotra in the morning phase addressed to Ashta Vasu Devatas who represent the Praana or the Vital Force) In case of any bodily affliction of a human being during this morning phase of Sacrifice identified with Praana the vital force that Vasu devas representing the morning Sacrifice, the Vasus bless the Beings to carry forward the cure to the mid day libation to Agni as its integral part; this is how Vasu Devas signifying Praana the Vital Force bless the Being for treatment and cure in the afternoon session of the Sacrifice! Then comes the second phase of human life comprising the forty four years and that would be the mid-day libation; this represents the Chhandas of Trishtup Hymn which comprises forty four letters also comparable of forty four years of human life. This mid day worship is addressed to Ekaadasha Rudra Devas; as Praana the Vital Forces depart, Rudra Devas tend to resort to 'rodana' or crying! However there could be a carry forward third libation possible as Rudras might recommend to Adityas for cure in that phase. However, recovery of sickness in the second phase of Rudras becomes possible, then the vital forces would still be strong enough and Rudras would bless the Beings to carry forward to the ensuing third phase. As the time for the third libation arrives and so does the phase of further forty eight years of life is heralded; this phase of the human life is under the influence of the Jagati Metre of Chhandas comprising another forty eight syllables and the third libation is accompanied by Jagati hymn and with this part of the Sacrifice is supervised by Dwadasha Adityas and the Vital Breaths of the concerned human life are controlled by Adityas; accordingly, all diseases or infirmities of the Beings are governed by Adityas. In the event of suffering a problem to the person concerned at this stage of life, then should worship the relevant Deity of Adityas, and as per their volition, the person concerned might be cured to survive beyond that limit of Life! In other words, may Adityas be pleased to overcome all the diseases of my life and sustain the vital forces to complete the sacrifices of the life and bestow the whole span of life which is hundred and sixteen years!)

Harih Om/ Sham no Mitrah sham Varunah sham no bhavatyarmaa sham na Indro Brihaspatih sham no Vishnururukramah, namo Brahmane, namaste Vayo, twameva pratyaksham Brahma vadishyaami Ritam vadishyaami Satyam vadishyaami tanmaamavatu tadyuktamvatu avatumaam avatu vaktaaram Om Shantih Shantih Shantih/ Om sahanaavavatu sahanoubhunaktu saha veeryam karavaavahai tejaswinaavatheetamastu maa vidvishaavahai Om Shantih Shantih Shantih/ (We pray to Mitra, Varuna, Aryamaan, Indra, Brihaspati and the all permeating Vishnu to bless us and bestow auspiciousness and wellbeing. We prostrate to Brahma with veneration! We pay obeisance in esteem to Vayu Deva as the discernible Brahman Himself to safeguard and preserve us, the teacher and the followers. We pray to Him to nourish us together with physical energy and mental sharpness. Indeed let there be peace, fulfillment and mutual amity in our environment and all the forces around.)

ANNEXURE: DURGA SUKTAM

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

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-Phalessu Jushttaam, Durgaam
Deveegum Sharannamaham Prapadye su-tarasi tarase namah/*

To that Durga Devi! I seek refuge as you are fiery and the seat of might and glory yet by your very name Durga you are 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 as also 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 Kshsaamad-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 adhvareshshu sanaaccha Hotaa navyashca satsi, svaam chaaagne tanuvam
piprayasvaamasbhyam cha Saubhagamaayajasva/*

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

*Gobhirjushtaamayujo nishiktam tavendra Vishnnoranusamcharema, naakasya prshtthamabhi samvasaano
Vaishnnaveem loka iha maadayantaam /*

Devadeva! You are indeed detached from Sense Organs, Mind and Heart as also the Universe and absorbed with your own introspection. May we too be saturated inwardly with Your all pervading Bliss!

*Kaatyayanaaya vidmahe Kanyaakumaari dheemahi, tanno Durgih prachodayaat/ Om Shantih Shantih
Shantih/*

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