

ESSENCE OF PARAMARTHA SAARA
(The Quintessence of Supreme Awareness)

**Edited and translated by VDN Rao, Retd. General Manager, India Trade Promotion Organization,
Ministry of Commerce, Govt. of India, Pragati Maidan, New Delhi, currently 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

Essence of Hindu Festivals and Austerities

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

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

PREFACE

Soon on the arrival of HH Vijayendra Saraswati of Kanchi Kamakoti Peetham of Kanchipura at the Shri Kamaakshi Temple at Greenways Road Extension, Chennai-28 and its surroundings in early April 2016, he instructed me to attend the Kashmiri Shaivism Conference to signify the immortal Abhinava Gupta. HH in his scintillating speech, he complimented the latter's role for the furtherance of Kashmiri Shaivism. Next day HH instructed me to translate Abhinava Gupta's master piece of Paramartha Saara, the quintessence of Kashmiri Shaivism.

Kashmiri Shaivism too has had a long and lasting history especially in the form of master pieces, like Tantra Loka, Vigjaana Bhairava, Spanda Kaarikas etc. To able to highlight the specialisation of Pure Consciousness as Parama Shiva in the light of Thirty Six Tatwas, their basic malaas or Impurities, the role of Maha Maya, and finally the 'what with all' as realised by the Pure Consciousness of Parama Shiva, this Treatise has made a lasting impression on the Hindu Mind. Those who are fortunate to witness the daily abhishekas and pujas to Shri Chandrashekhara Mouli and Devi Tripura Sundari as performed by HH Shri Jayendra Saraswati and HH Vijayendra Saraswati thrice a day will indeed appreciate the "Paramartha Saara" which extolls the magnificence of the same, SHIVA & SHAKTI tattvas.

In the task of this translation of Paramarthas Saara, the Supremacy of Nigamas in the form of Veda Vedangas, Upanishad- Puranas and such invaluable references have been highlighted even while the flavour of Kashmiri Shaivism has been the under current. Paramartha Saara comprises hardly hundred stanzas of secret import and a step by step attempt to reach the heights of the Sky of Maha Tatwas climaxed by the Pure Consciousness of Maha Deva Himself. This is an apparently lucid statement of how Parama Shiva manifested Maha Maya so as not to bother Him about the nitty-gritty of Universal Creation, Sustenance and Periodical Destruction. The cart each of the Beings is driven by one's mind and buddhi or the heart aided by Five Horses on either side as Five Jnaanendriyas and Five Karmendriyas, even as the nucleus of Paramashvara being present inside as the mute spectator. The mind and buddhi as the co-drivers aided by prana the vital force as the overall string, help to drive the cart of the Maha Maya. It is the dexterity in the form of mind and buddhi that the individual could drive carefully avoiding pitfalls on the way and reach the destination of 'Paramartha'. There are dark lanes of narakas on one side, births and deaths in the broad midways, and on another side the positive lokas of bhur-bhuva-svahas. The final destination is almost impossible to reach! Yet, the ones in constant struggle never leaves hope, faith, and dedication to keep on moving and even struggle on the 'jgnaana patha' reaching milestones of swarga and so on and hardly in single digits drag on and crawl, some soon enough and some by withering on way through the cycle of unending 'kaalamaan' and perhaps reach in the most blessed Single and reach atop and merge unto the Pure Consciousness finally!

I dedicate this script of translation to HH Vijayendra Saraswati who indeed has been instrumental to widen the ever new vistas of my vision! It is He, who has been showering gifts in enlarging my thinking and meditating outlook for several years now. He is at once my Spiritual Path Finder, Preceptor and Vision Provider!

VDN Rao

CONTENTS / SYNOPSIS

Stanzas 1-9: Bhagavan Maheshwara divisioned the ‘Anda Chatushtaya’ or the Four folded ‘Brahmanda’ viz. Shakti, Maya, Prakriti and Prithvi - or the Energy, the Ignorance/ Make Belief, the Nature and Earth.

Stanzas 10- 14: The entire Universe, replete with Parama Shiva, is all-resplendent in Abstract Form, Paripurmam or Entirety- He is on top of the Parama Tatwas viz.as detailed. Shuddha Tatwas or the Pure Elements viz.Shiva, Shakti, Sadaashiva, Ishwara, Sadvidya Mayi, and the Parama Tatwas representing the Swaswarupas or the Forms of Individual Selves as the Unique Integrated Maha Tatwa. The Swa Swarupas are representative broadly of Chid-Ananda-Ichaa-Jnaana-Kriya the Pancha Maha Shaktis or alternatively Shiva,Shakti, Sadaa Shiva, Ishwara and Shudda Vidya . The Collective Form is named ‘Atyanta Chamatkaara Swaswarupa’ and there beyond the SHIVA TATWA.

Stanzas 15- 17: Tatwas in depth: Niyati Tatwa relates to where a Purusha resides specifically. Kaala Tatwa specifies the age, maturity of mind and characteristics , sex, and environment and such. Raaga Tatwa of the Purusha concerned, attachment accessories, aspirations and desires. The Purusha seeks fulfillment of this type of material wants. Vidya Tatwa is essentially knowledge based. Indeed knowledge is limitless and as much one acquires, so much more remains. Stanzas 18-19 : Maha Maya obstructing the clear vision of Pure Consciousness due to ‘Shad Kanchukas’ or Six Layers / Coverings and ‘Malaas’ or defilements of Aaanava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Stanzas 20-22: Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activate the entire universe composed of 36 tatwas!Stanzas 23-25: From Prakriti upto Earth, creation encases ‘Chaitanyam’ or the Pure Conscious -ness by ‘dehabhava’ as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or ‘kalaas’ to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-shudda vidya-maya and kala the creativity.Stanzas 26- 31 Vigjnaana is a flow of Self Awareness and is conceptual only. Kashmiri Shaivism feels that Supreme Consciousness is possible by ‘sambhavopaaya’ or ‘icchopaaya’ or as coincidental or as being desirable. It may be like the myth of a rope as a snake. But surely Maha Maya has no role in this illusion. Finally one concludes that the Self Consciousness and Supreme Consciousness are true mirror images since the former has no role in the pluses and minuses of the mortal bodies as per their panchendriyas, mind, buddhi sustained by vital force prana and the Individual Consciousness is a mute spectator only and surely the photo image of Paramatma!.Stanzas 32-33: Being a great sportsman, Paramatma plays hide and seek with make-belief and reality and at times he kicks up a mendicant high to great fortunes.Stanza34-35: Universal Creation, Preservation and Dissolution akin to waking, dreaming, and dreamless sleep sushupti appear in the Parameshwara Himself and on the ultimate state of the jeevatma merging into Paramatma the Supreme Himself! Stanza 36: Just as the huge expanse of sky could never be tarnished and polluted by clouds, smoke or dust , could the acts of Maha Maya which are so mysterious and complex otherwise affect the Inner Self whose mirror image is Parameshwara himself! A Being is a soft target to ‘sukha dukhas’, ‘mayaa vyamohas’, ‘janma-maranas’ and several problems and predilections. Stanzas 37-40: When ‘ghata gagana’ or ether fills dust in a jar another ether elsewhere at another place too does not fill up with dust. Similarly some human beings might have a tragedy and death in one house but in another street another house might be enjoying a wedding party. Thus ‘sukha dukhas’ are

dispersed; Parmeshwara is totally unaffected by Maha Maya and in fact He created her himself to assume the Task of Srishti-Sthiti-Samhaara reperitatively. Next stanza explains that having dismissed the above misconception, Parameshwara also smashes up the 'agjnaana' that the Individual Self or the Antarama is separate from Paramatma as the former might be subjected to the pulls of panchendriyas and mind sustained by praana. Stanza 41-42 : The entire Universe is the amalgam of three ingredients viz. Prithivi-Prakriti and Maya and these correspond to the the gross, the subtle and the most subtle. From Prithvi to Maya this Universe is full of differences. Gold which could be in varied forms and shapes like belts, bracelets or rings and similarly in other metals like silver, copper and zinc or alloys thereof. Stanza 43: The Supreme Parameshwara is pure, ever tranquil, 'abheda' or undifferentiated, 'sama' or equable, 'sakalam' or complete, 'amritam' or ever lasting, 'satyam' or the singular manifestation of Truth, that rests in Shakti who is the appearance of natural radiance. Stanzas 44-46: Enlightenment is three folded to know, to seek and attain. Only these Ichha-Jnaana-Kriya Shaktis are capable of accomplishing the Akaasha Kusuma the Parameshwara. Thus Sada Shiva the Immortal rests and depends on Maha Shakti. The next stanza denotes that Parmeshwara has the facility of possessing the trident of Maha Shakti viz. the 'iccha-jnaana-kriya Shaktis' with which He could bestow the Beings of Atma Darshana. Stanzas 47-50: The next stanza reveals Paramarthaaara of Kashmir Shaivism and sums up the concept thus: Iccha-jnaana- kriya , the three Shaktis named as the trident versus their perfect victories of materialism and their combined manifestation of Maha Maya who further makes the merger of the Beings with Parameshwara, even while the latter is totally aware that both the entities are just the same. He achieves the task of external creation of three eggs more with their infinite variety in order to make way into the external world as several subjects and objects to the process of expansion of the balance of the trident Shaktis amalgamated with two further Shaktis viz. 'Sat Chid Ananda' or the commanding power of Consciousness and that of Bliss coupled with the erstwhile Iccha-Jnaana-Kriya Shaktis this totalling five forms of Shiva-Shakti- Sadaashiva-Ishwara and Shuddha Vidya are together named Parameshwara. The Supreme Lord makes the wheel of Shakti and declares of 'Ahmata' or the 'I am-ness' showing various things in the mirror of the Universe the Maha Maaya. Stanzas 51-54: This is how the wheels of Shakti groups are revolved by Parameshwara as His eternal sport stating 'Ahamta' or 'Sarvaswam Ahameva; 'It is Me' as the Universe is reflected like jars in a mirror. From me the entire Universe is derived in varied forms and feelings and essentially I alone am manifested in the bodies of all the Beings with panchandriyas and panchabutras with praana and mind besides all kinds of shades be it illumination or darkness akin to knowledge and ignorance. Besides the body and Indriyas, I create Shaktis in multi-faceted swarupas, and essentially by five principal forms with Sat-chit-ananda or the power pure consciousness and the might of bliss and so on. I am engaged in the play of the 'Srishti Sthiti Samhara'. In me the that the Universe is illuminated and I am the awakeness-dream stage-sushupti and paramartha saara. I am the Vishwa Rupa with hands feet and senses. Yet, even without body and Indriyas, I can see, hear sounds, breath, feel, think and move fastest. The entire Universe is my play ground and illuminate in all modes since the thread of unity ties in all beings like men and women, children , pashus , birds and inanimate beings too. Stanzas 55- 58: Falsity besides the break of the cycle of births and deaths as also the limitations of 'kaala maana' and so on get severed even as he finds himself in the effulgence of Parameshwara Himself basking in the eternity of Surya! Once the physical body is destroyed then whither does he dwell especially the full force of Maya Shakti is freed for ever! Then the husk and bran of the grain of his erstwhile form has no further regermination and no further 'aanava- maayiya and karma' tarnishings and defilements. He then attains a state of pure consciousness as of Lord Shiva Himself! Stanzas 59-60: Once the gems of Supreme Vision are collected in the treasure house of 'one's own mystic

heart, which indeed is akin to that of Maheshwara's Himself, then in that state of ecstasy, the Self would tend to announce that: 'I am all and everything'! Liberation from the revelation of Maha Shakti that is basically embedded on one's own true Self is Moksha which severs the knots of ignorance. Agnana or fantasy of 'moha' or the perfect knot. This is what needs to be untied and then discover 'atma swaantra lakshama' or the true feature of freedom of the Self. That indeed is the Paramaardha Saara! Stanzas 61-64: As the bonds of ignorance are slashed and liberation has dawned, then he realises that the bondage of physical body alone is the hindrance. Once the seed of life would be scorched it would not be capable of rebirth. As the body once destroyed the limitation on buddhi would be off and the Innerconsciousness merges the unique Pure Consciousness. Stanzas 65-68: once an enlightened person gets the awareness that he is but an agent of whatever is being performed by him is but of Paramatma's volition only and that he was only of mere instrumental nature. The jnaani who decides to execute an action of virtue gets inspired by his Atma Jyoti or the internal illumination. Stanzas 69-73: The jnaani who decides to execute an action of virtue gets inspired by his Atma Jyoti or the internal illumination. This is how, the Antaratma of the concerned person of whose spiritual consummation is attained yet continues to exist, albeit with neither fear nor favour yet enjoying the sublimity and the play of divinity on the stage of the materialistic Universe! Such a semi insentient Being moves about and behaves without any normal 'deha vikaaraas' or bodily action-reaction syndromes like arrogance, happiness at achievements, anger, lust, fear, avarice and delusion, and receipts of admiration from the onlookers and so on like a dumb and speechless one. How in illuminated person is totally unaffected much unlike the normal embodied person. How indeed, 'mada' or conceit, 'harsha' or happiness and such human limitations could affect a person of the radiance of Atma Jnaana as he would already have had the vision of the non-dual Self! He would as well declare that He would be different as He was the all pervasive Brahman himself!! The further stanza -73 explains that since the person in that state of the periphery of 'atma jnaana' has no value of Brahma's worship, havana karyas, and of 'dwaita tatwa'; in that state of non duality, he has no need to worship of a secondary reality as He is Reality already. He has no need to visit Deva Mandiras. There is nothing distinct from Himself to which he has to greet, praise or worship any further! He would thus enjoin those 'bhaktas' and praise or pray to since he is already a liberated Being! Stanzas 74-78: To a perfect and mature 'jnaani', either his or of another's is stated as the abode of the Self. This abode comprises of 'Shat Trimshat Tatwas' or thirty six Elements. Now, the tatwas are fully equipped with the respective senses too of the physical organism to perceive any external object. Thus the Jnaani realises his body is the temple of the Self. In other words one's own physical body is the abode of his self consciousness which is the 'antaratma' itself. In other words the bodily temple is akin to an external temple itself! The prayer by way of japa symbolises the thirty six tatwas by way of Atma tatwa or Ishvara tatwa and as prana the vital force named Prana Shakti by way of inbreathing and outbreathing and the channel of the spinal chord resulting in 'naada' the sound waves expressed as 'anaahata naada' arising from 'ckakra madhyama' and its apex called 'Bindu'. In other words when the 'japa' of a mantra aimed at a certain form of deity, one's consciousness moves the vital breath in a swing of up and down even without one's knowledge and the resultant low sound creates ripples of spiritualism of varying degrees. Stanza 75-78 explain that as in the Temple of Maha Bhairava Shiva along with his intrinsic Shaktis, incessant worship by way of abhisheka, tarpana, archana, homa karyaas and so on. What type of worship is done! The reply is 'Atma Paraamasha' or self analysis! Who are the 'parivaaraas' worshipped! These are 'Chitanya kaarana bhuta shaktis of Chid-Ananda-Icchaa-Jnaana-Kriya-and Vaibhava Swarupis along 'chakshu-rasana-vaak-ghraana-twak-shrotra indriyas'. Thus the Unity of diversity of inherent Shaktis signifies 'abheda-ananta-atma devata' and the 'naivedya arpanas' are executed by maamsa-rudhiramajjaadis at the samsaara-smashana shareera/ devaalayas!

Stanzas 79-84: An enlightened spiritualist who could vision the totality of the Universe as a single entity and could harness his own consciousness into that of a 'smashana' or the ultimate resting point of Beings should be able to realise his own body to be the symbol of the skeleton and drinks the essence of the Universe from his own skull with his own hands! This is the seemingly impossible but to a genuine spiritualist an easy austerity as a 'Vrata'. In other words a true spiritualist able to see his own dead body as but an example of nothingness and as a non- reality or Maha Maya at the threshold of Pure Consciousness represented by Pamameshwara ; thus an austerity in the form of a 'vrata' towards seeking the Ultimate Truth of discovering the Inner Self as the Almighty alone manifests itself in countless forms and species! '---Visiting a holy place or Tirtha yatra noboubt results in punya or merit and deaths in unholy huts of chandalas would invariably transfer the Soul to narakas. This indeed the usual belief. But in what way does an already person of proven enlightenment get affected by further visiting punya kshetras?

Stanzas 85-89: Just as a grain of rice if separated from the husk and bran would not be utilised for sprouting like other grains, the pure consciousness in the enlightened Beings when separated from their coverings viz. the six 'kanchukaas' or coverings or the offsprings of Maya Shakti around , then the pure consciousness is like Shiva Himself.. The individuals are freed from the karmik and other defilements, then there is no reason as to why that seed would not sprout once again. The universe and its diverse objects is called by nescience or deep ignorance. The stages of a Being from the actuality or of awakeness-dream stage-sushupti- and finally the pragjnatwa despite the continuance of the physical body. However 'taadaatnya' or merger is possible only after the mortal body falls off. In other words, Samsaara begets Agjnana or Ignorance, swaatma jnaana as a result of the removal of the six kanchukas and three malas of aanava-mayiia-karma phalas, jeevan mrityu stage might be possible when the self feels like the Supreme but 'tadaatnya' or final merger of the 'Prajnatwa' only after the body falls only.

Stanzas 90- 100: In respect of the generally ignorant persons at the critical time of death the state of destiny causes a merit or otherwise; this may be so not only for a human being but in respect of an animal, bird or reptile but to a person of constant purification of the self with the incessant practice of virtue and merit, the minute of departure would be perhaps as chosen; to such a spiritualist already surfiat with the Shiva Tatwa the moment of departure would not be the simple issue of transmigration from one self to another self as per the destiny. The Enlightened Self in him at that time of enlightenment visions the Supreme Self as a mirror image, even with or without the mortal body. Thus the embodied soul associated with the erstwhile karma and other blemishes, if any, would now not be adding further blemishes barring the past stock. Once the enlightened Self has the blessing of Paramatma to reveal Himself from mountain top as it were, that glimpse was no doubt invaluable from a distance. But the distant view is not visualised as the quintessence as all of the tatwas is not; the gradual steps reveal themselves as the mountain's elevations are crossed and clearer visions are facilitated. Stanzas 101-105: After experiencing the pleasures of swarga and higher lokas, the spiritualist, fallen midway on the path of yoga, returns again and again to human births to enable him to further pursue the yogic path in fits and starts. But to the extent of the practice as per the steps earlier crossed in erstwile births would be intact. Whatever had been gained and enjoyed is a running account of the previous births too. Therefore, who-soever could make all out efforts in as short number of repeated births and deaths as least needed instead prolonging the agonies of 'adhibhouthika'-adhyaatmika-and adhidaivika- natures. This Treatise on 'Parmaartha Saara' as preached by the Immortal Abhinava Gupta as visualised in his own heart is the substance of Shivatwa the all pervasive Bliss of the Supreme Learning at the feet of Maha Deva Himself!

NOTE: STANZA WISE REFERENCES OF ORIGINAL SOURCES AT THE END

ESSENCE OF PARAMATHA SAARAM

-The Quintessence of Supreme Awareness

Introduction:

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

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

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

Stanza 1: Param parastham gahanaad anaadim ekam vishishtam bahudha guhaasu, sarvaalayam sarva chachaacharastham twameve Shambhum sharanam prapadye/

(Maha Shambho! We beseech you as the ultimate refuge since you indeed are the totality of the Universe. This awareness is camouflaged by 'gahanaadi' or the skies and the related ones which

constitute the all covering 'Maya' the non reality beyond which is visioned the real and the permanent; this Maya covers all the Beings including the so called embodiments of knowledge and perception down to unintelligent ignoramus and even 'sthavara jangamas' or the Beings with or without mobility. You are but actually the final destination of one and all ranging from maha jnaanis to insects. You are the Parama Tatwa Bhokta as the truly independent Bhogya Swarupa)

Stanza 2-3: *Garbhaadhivaasa purvaka maranaantaka dhukha chakra vibhraantah, aadhaaram bhagavantam shishyah papaccha paramaartham/ Aadhaara kaarikaabhih tam gururabhi bhaashate sma tatsaaram, katatyabhinavaguptah Shivashaasana drishtiyogena/*

(As the 'Duhkha Chakra' or the ever revolving cycle of sorrow with flashes of some joy like reliefs, eversince one's births and deaths of each and every Being, what indeed be 'Paramaatha' or the real purpose of Life asked the disciples of the Guru. As per the Shiva Shash ana view point, Guru Abhinava Gupta of Kashmira Region of Bharatha Desha explained as follows:)

Stanza 4) *Nija shakti vaibhava bharaad anda chatushtamidam vibbhagena, shatirmaayaa Prakritih Prithivicheti prabhaavitam Prabhunaa*

(Bhagavan Maheshwara who indeed is the Ever Blissful Magnificence overshadowed the Universe in Entirety and divisioned the 'Anda Chatustaya' or Four folded 'Brahmanda' viz. Shakti, Maya, Prakriti and Prithvi or the Energy, the Ignorance/ Make Belief, the Nature and Earth. Vastu Swarupa or Materialism that binds any Being; Atma Tatwa or the Mistaken Self or the 'Mahaa- Ahamkaara' or the Complex Self Ego mistaken as 'Aham Brahmasmi'; 'Praakritika Antahkarana' or the Self stimulated by 'Panchendriyas' as devised by 'Jnaanendriyas' for smell, taste, hear, touch and reproduce and 'Karmendriyas' or nose, tongue, ears, skin and the last .The action-reaction agency being the Mind is essentially qualified for motivation and is governed by the proportionate mix of Satva-Rajas-Tamo gunas and Bhagavan Vishnu is the Chief Anchor of the unique mix thereof. Now the 'Prithvyanda'the fourth part of the 'Anda Chaturasya' of Earth: this is applicable one and all in 'Srishti' right from human beings down to 'krimi-keetaas' or 'sthaavara jangamas' or the moving and non moveable Beings whose Creator is Brahma Deva Himself.

Stanza 5) *Tatraanatarvishmamidam vichitratanu karana bhuvana santaanam, bhoktaa cha tatra dehi Shiva eva griheeta pashubhaavah/*

(From these four parts of the Universe in totality, a fantastic range of physiquies of Beings got generated with faces, hands, feet and so on - some which fly to high skies, some which dwell in water, some crawl underground with differently abled of a staggering variety. Indeed, all the Beings in the entire creation surfiet with 'pashu bhava' or lack of appropriate knowledge-base of Awareness of Paramartha is Maheswara Himself.

Chhandogya Upanishad vide VII.xxv.1-2 states clearly : That Brahman or Truth is nowhere else but the Self of all! *Sa evaadhastaat, sa uparishtaata, sa paschaata, sa purastaata, sa dakshinatah, sa uttaratah, sa evedam sarvam iti, athaato sarvam iti, athaatohamkaaraadesha eva, aham evaadhasaata, aham uparishtaata, aham paschaata, aham purastaata aham dakshiatah aham uttaratah aham vedam sarvam iti// Athaata aatmaadesha eva aatmaivaadhastaata, atmoparishthat, aatmaa paschat atma purastaata, atma dakshinah, aatmottaatah, aatmamaivedam sarvamiti; sa vaa esha evam pasyann evam manvaana eam*

vijaanannaatma raatir aatma krida aatma mithuna aatmaanandah, sa swaraad bhavati, tasye sarveshulokeshu kaamacharo bhagavati, tasyasarveshu lokeshu kaamacharo bhavati, atha yenyathaato viduh, anya raajaanas te kshayyaa loka bhavati, teshamsarveshu lokesva akaama-charo bhavati// (Brahman is omnipresent as He is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one's mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth)

Chhandogya vide VI.v iii.6-7: *Tasya kva mulam syaad anyatra adbhyaha, aabhih Saumya, shungena san mulam anviccha; san mulah, Saumya, imaah sarvaah prajaah saayatanaah, satpratishtaah, yathaa nu khalu, Saumya, imaas tisro Devataah purusham praapya trivrit trivriyekaikaa bhavati, tad uktam purastad eva bhavati, asya, Saumya, purushasya prayato vaan manasi sampadyate, manah praane, praanas tejasi, tejah parashyaam devataayam/ Sa ya eshonimaa aitat aatmyam idam sarvam, tat satyam, sa aatmnaa: Tat tvam asi, Shvetaketo, iti; bhuya eva maa bhagavaan vigjnaapayatva iti/* Existence is called the abode as also the place of merger, besides being the root or origin. This is how each of the Gods viz. Food, Water and Heat merging into Mind-Vital Force and Speech manifest as three fold and three fold as these Deities come into contact with a Self! As soon as a self or a person departs from a body, then speech is withdrawn into mind, mind into prana, prana into Fire and Fire into the Supreme! This is therefore so that body is the sprout of fire, water and earth/ food as existence.

As Brihadaranyaka Upanishad stated (vide III.VIII.11): *Tad vaa etad aksharam, Gargi, adrushtam drashtur, ashrutam shrotru, amanram mantru, avigjnaatam vigjnyatru; naanyadatosti drashtu, naanyadatosti shrotru, naanyadatosti mantru, naanyadatosti vigjnyatru, yetasminnu khalakshare Gargyakaasha atascha protischeti: Gargi!* This Absolute Power is seen by none as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly it is never heard as it is not an object of hearing by itself; it is never the thought as it is not the object of thinking, but is the Unique Thinker and personification of thought. Thus, finally it is this existence that is the subtle essence and all that merges into That or The Self! And that indeed is the Self: TAT TWAM ASI or THAT IS THE SELF and truly THAT IS THE TRUTH. THAT IS THE SELF AND THOU ART THOU!) Also, Brihadaranyaka Upanishad explains further as follows: IV.iv.19) *Manasaiva anudrashtavyam, naiha naanaasti kim chana: mrityoh sa mrityum aapnoti ya iha naaneva pashyati/* (Indeed there is no duality of the Self and the Supreme Self as they are but the reflections of each other and this basic Truth is vindicated only by the elemental mind which is but the characteristic of Pure Knowledge. This Truism of Non Duality is witnessed from an Individual's journey from death to death and from birth to birth but for the superimposition of unawareness named ignorance!) Brihadaranyaka further explains: *Brahmatam paraadaadyon atmano Brahma Veda, Kshatram tam paraadaad yonyatra atmano Devaanveda, Bhutaani Paraadyon yatra atmano bhutaani veda, sarvam tam paraadaadyonyatraatmanah sarvam Veda; idam Brahma, idam Kshatram, ime lokaah, ime Devaah, imaani Bhutaani, idam sarvam yadayamaatmaa/* (Brahmanas tend to discard any thing that they have conviction of what all should be according to their Inner Self; similarly Kshatriyas too reject any thing unconventional and are unconvinced to their Antaraatma or Conscience. Any where among the worlds, be it Devas, all other Beings would only follow

the dictates on one's own Inner Self. Indeed this is precisely why one gets convinced that any thought, impulse, action and everything and any thing has to get the acceptance of the Self and hence that everything is the Self!)

Mundakopanishad further vide II.ii.11) *Brahmaivedamamritam purastadbrahma pashchaad Brahma, dakshinachhottarena, athaschorthvm cha prastram Brahmavaivedam vishvam idam varishtha* (The Ultimate Truth is the immortality of Brahman every where, be it at the rear, the right, or the left. That Eternal Truth is valid everywhere irrespective of Directions, always irrespective of the Kaala Chakra spanning years, centuries, Yugas, Kalpas and so on. 'Brahmai vedam Vishvamidam Varishtham' or Brahman is the Universe and beyond the Universe, beyond comprehension and far beyond 'Satyaasatya' or The Truth and even the Non Truth!)

Thus far the Identity of Parama Shiva as 'sarva vyaapi' of the four divisions of Brahmanda viz. Shakti, Maya, Prakriti and Bhumi. As regards further Srishti Sankhya Kaarika Grandha states: *Ashta vikalpo Daivastharagoyonisha panchadhaa bhavati, Maanushyaikaaraschaika vidhah samaasato bhoutikah sargah/* or there are four types of 'bhoutika sarga' or physical range- eight kinds of Devas, five kinds of 'tiryak' and one type of 'manushyas'.

Specifically in reference to Srishti Andaja, Jeevaja, and Uddbhujja or births from eggs, reproductive organs and Sprouts, Chhandogya Upanishad vide VI.iii.1-4 explains: *Teshaam khalveshaam bhutaanaam trinyeva beejaani bhavanti, andajaam, jeevajaam udbhijam iti// Seyam devataikshata, hantaaham imaashtisro Devataa anena jeevena aatmaanu pravishya naama rupe vyakaravaaniti// Taasaam trivritam trivrutamekaikaam karavaaneeti, seyam devatemaas - trisyo devataa anenaiva jeevenaatmaanu pravishya naama rupe vyakrot// Taasaam trivartam trivartam ekaikam akarot, yathaa tu khalu Saumya, imaastisro Devataah trivrut trivrud ekaikaa bhavati, tan me vijaaniheeti//* (Now creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddbhujjas 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. That Deity which is the Primary Being called 'Sat' or Truth would enter three divinities viz. the elements of Fire, Water and Earth. The red colour of Agni, the white colour of 'Aapas' or water and Earth signifying Food are thus the extensions of one single Deity. Now in this way each of the deities is thus able to acquire a name and form. This is how each of the three fold would enter three Divinities and the latter further manifest three fold further viz. the Tejas of red colour, Apas or water of white colour and Food created by Earth! Indeed this is the Three folded Evolution or Development!)

Stanza 6: *Nanaavidha varnaanaam rupam dhatte yatha amalaha sphatikah, Sura maanusha pashyupaadaparuupa tvam tadveedeeshopi/*

Just as a clear and spotless 'Sphatika' or diamond which receives and reflects light, Parameshwara too receives the rays of luminosity signalled from Devas, human beings, and all other Beings. This would never ever affect the 'sphatika' of processing the one-way spot lighting of endless colour permutations and combinations. In the same manner, this Unique Sphatika is totally independent and notwithstanding the desha-kaala-paristhiti or the restrictions of region, timing and circumstances; like wise, Maheshwara is ever independent to act or react, enable or disable, fructify or destruct, although several clans and creeds, beliefs and religious convictions have sprung up over centuries, yugas, kalpas and so on through

the vicissitudes of 'kaalamaana' the ever active time cycle. Indeed, Parameshwara assumes the swarupas of Deva, Manushya, Pashu, Pakshi and Sthavaraadi beings in kaleiodoscopic images yet follows the readings of endless actions and reactions of each and every species ever registering their accounts automatically about the proportions of 'karma' on the basis of individual beings on the express and instantaneous action-reaction and proportionate justice.

Stanza 7: *Gacchati gacchati jala iva himakarabimbam sthite sthitim yaati, tanu-karana bhuvana varge tathaayamaatmaa Maheshaanah/*

Quite in the manner in which one could follow the shadow reflection of Chandrama on water surface halting and proceeding, pacing and running, sitting or such other postures, - be such reflections pass by on the surface of Holy Ganga or in slush and muddy waters, Paramatma too reflects due to Maya the fallacy and creates the reflections likewise. Thus indeed, due to the syndrome of Maya, Paramatma remains totally unaffected as the truly Singular and Omni-Present, Omni-Scient and Omni-Potent as Avyaktam-Shasvatam- Vishnum-Anantam-Ajam-Avayam or the Incomprehensible-Permanent- All Pervading- Endless-Self Created-and Indestrutable.

Bhagavad Gita vide Sankhya Yoga Chapter Two Stanza Twenty: *Na jaayatemriyate vaa kadaachit naayam bhutvaa bhavitaa vaa na bhuyah, Ajo nityah shaasvatoyam puraano na hanyate hanyamaane shareere/* or this atma is never born as is self existent, non perishable, never ever absent; this is aja, nitya, shaaswata and purana and neither destroyable nor extinguishable. Gita is quoted further: In Vishwa darshana Yoga Chapter 11.19-20: *Anaadi mathyantamananta veeryam Ananta baahum shashi surya netram/Pashyaami twaam deeptahutaashavaktram/ Swa tejasaa vishvamidam tapantam/ dyaavaa prithiviyorimantaram hi vwaaptam twayakena dishascha sarvaah/* Mahatma! You are visualized as being with neither beginning nor termination but with endless power, innumerable hands and feet with Surya and Chandra as your eyes and blazing face of Agni illuminating the whole Universe! The Earth and Sky as well as Dasha Dishas or the Ten Directions are absorbed into you too!

Brahma Purana explains : *Bhutendriyamanobuddhivasana karmavaayavah, avidyaa chaashtakam proktam puryashtamrishi sattamaaih/ Puryashtakena lingena praanaadyenasa yujyate, tena buddhasya vai bandho moksho muktasya tena tu/* According to Abhinava Gupta, the word 'prishthak' denotes Praana. Pancha Praanaas viz. Praana-Apaana-Udaana-Vyaana- Samaana, besides Jnaanendriyas , Kamendriyas and Buddhi or impulses of Mind. Another interpretation could be that *tanmaatrapanchakam manoham buddhaya ityanye tanmaatrodayarupena manoham buddhi/* or Pancha Tanmaatras of Shabda-Sparsha-Rupa-Rasa-Gandha, besides Manas, Ahankaara and buddhi are all together known as 'Prishthaka' or the back of a human being. Thus Agjnana is explained.

Stanza 8: *Raahur adrushopi yathaa shashi bimbasthah prakaashato tadvat, Sarvagatopyayamaatmaa vishayaashrayanena dheemukure/*

Just as the invisible Rahu the shadow of Earth while appearing on 'Chandrama bimba' is visible, in the same manner, Paramatma is reflected and shines on the 'buddhi darpana' or the mirror of perception by way of overcoming earthly desires. Rahu Deva keeps quite mobile all over the Sky but is not identifiable to human vision; at the time of Chandra Grahana, He is stated to sit in the Chandra bimba and perhaps identifiable or else seated in the nakshatra chakra. Similarly, even if one could never identify Paramatma but exceptionally on the 'buddhi-darpana'. Paramatma has manifested not only as the consciousness of humanity but also the play of materialism; buddhi is based on vigjnana which could distinguish the pulls and pressures of 'ahamkara' the self ego, jnaanendriyas and karmendriyas, driven by manas or mind, all

succumbing to or withstanding against the force of ‘maya’ the overdose of ‘tamas’; thus once driven away from the dark territories of ‘agjnana’, the corridors of luminosity are opened towards amrita from mrityu.

Stanza 9: *Aadarshe mala rahite yadvad vadanam vibhaati tadvad ayam, Shiva shaktipaatavimale dheer tatwe bhaati bhaava rupah/*

Once facing a transparent mirror, one’s visage shines and brightens, similarly Maheshwara the ever beaming spring of ‘Ananda’ the joyful bliss lends the reflection of magnificent buddhi tatwa to the ideal and spotless face of the most deserved human beings too.

Bhagavad Gita vide Vishwarupa Sandarshana Yoga, chapter 11, stanzas 47-48 addressing Arjuna states :*Mayaa prasannena tavaargunedam rupam param dashitamaatma yogaat, tejomamam vishwamanantamaadyam yanmetwadanyena na drshti purvam// Na vedayagjnyaadhyaya nairna daanaih nachakriyaabhirna tapopurugraih, evam rupamasakyam aham nruloke drashtum twadanyena kuru praveera/* Lord Krishna explained further vide stanzas 52-53: *Sududdarsha midam rupam drishta vaanasi yanmama, Devaaapyasya rupaya nityam darshana kaanshinah, naaham vedaina tapasaana daanenachejyayaa, shak evam vidhoya drishtam drishta vaanasi maam yathaa/ Bhaktyaa twananyayaa shakya ahamevam vidhorjanah jnaatumdrashtum cha tgatvena prveshtumcha paramtapa/(Arjuna! As I am pleased with your outstanding devotion and faith in me, you shall now due to my ‘yoga mahima’ should vision in your inner consciousness of my resplendent, eternal, and the highest possible ‘Virat Swarupa’; indeed this would never ever be possible excepting you as none else in humanity despite incessant vedaadhyayana, yagjnaadi maha kaaryaas, exceptional ‘daana dharmaas’, one’s life long ‘satkarmaacharana’ and intense and committed ‘tapas’ to visualize the Inner Self! This golden vision is just impossible to accomplish and even all the Devas would yearn to visualise this! Vedaadhyayana, meditation, charities, yagjnas are paled into insignificance. Bhaktyaa twananyayaa shakya ahamevamvidhorjana! Jnaatum drashtum cha tatwena praveshtum cha patamtapa/ Matkarma krinmatparamo madbhaktassangavarjitah, nirvairassarva bhuteshu maameti paandava/ Arjuna! Now that you have visualized the mammoth ‘Virat Darshana’ on your inner screen,do make an endeavour to identify your self unto me as this is possible with ‘ananya bhakti’ or outstanding devotion.)* The process of ‘saadhana’ or achievement is three fold: First and foremost to absorb the awareness of ‘Ishwara Tatwa’ or what Paramatma all about; secondly, take one specified aspect -be it bhakti path, or jnaana, or ‘sat-nyasa’ or sanyasa to conquer all ‘vishaya vaancha’ or total negation of materialistic impulses. Then seek to ‘Saakshaatkara’ of Parameshwara; this should secure the ‘dwaita bhava’ or you Paramatma and me the bodily existence. The grand finale would be the highest peak of the ‘antaratma’ the Self Atainment merging with Patamatma! Arjuna! Whosoever could thus conquer the totality of materialism resulting in absolute equilibrium of mind and Soul should absorb unto me the Paramatma!’ Adi Shankara asserts that this indeed the ‘Geeta Saara’ or the True Essence of Bhagavad Gita!

Having explained Gita thus, it would be relevant to describe as to what Parameshwara Himself could facilitate those of knowledgeable human beings. Once ‘karma paripakvata’ or the fruition of deeds of virtue is flourished, then an assessment of such individuals is made and three categories are decided by Vidhata Himself viz. ‘teevra’ or severity of such ‘karma paripakvata’, ‘Madhyama’ or of medium category, and ‘Manda’ or mild. Now the categories are further scrutinized further as teevra-teevra, mahyama teevra, manda teevra and so on. Of these there are three distinct types viz. ‘Para’ and ‘Apara’. The ‘ Para’ signifies motive of one’s own well being what is called SAKAAMA and ‘Apara’ denoting NISHKAAMA. Thus having been classified, Paramatma decides as to what kind of ‘Shaktipaata’ be decided upon. In otherwords, depending upon the severity or mildness of the ‘karma paripakvata’, the

boons to be showered on the concerned human being in the queue, the shaktipataa's intensity or of varying grades of that concept.

Maalini Vijaya Vaartika vide 1.698 enumerates some of the categories: Raaga kshaya or lessening of desires, karma saamyā or increasing the level of 'satkarmas' or deeds of virtue, punya prataapa or miximising the level of punya, mala paaka or lessening the levels of dark blemishes, mitra yoga or the maximising of like minded performers of deeds of virtue, bhakti bhava or the feature of devotion and of dedication to the Supreme, Seva or Service, Abhyaasa or Reading of Scriptures, Samskaarapaaka or fulfillment of Rituals, Midhyaajnaana kshaya or reduction and uprooting half knowledge and avoidance of fantasy frame of mind, Karma sanyasa or negation of deeds towards fruition 'en route' moksha, 'Chitta saamyā' or equilibrium of one's own heart and consciousness and so on are the ennobling features applicable to Paramatma's 'shakti paataas' for providing pull-ups for the rejuvenation and polishing of the human virtues cited above. In other words, Paramatma provides finishing touches to enable forward movement to human beings already qualified to enter the golden path aiming to accomplish Bliss!

In other words, Parama Shiva Paramatma facilitates the Individual Self in creating facilitation as a proactive force to navigate to reach the bridge of faith from shades of darkness to total Illumination.

Chhandogya Upanishad vide VIII.iv.1-3 is quoted: VIII.iv.1-3) *Atha ya atmaa, sa setur vidhritireshaam lokaanaam asambhedaaya naitam setum ahoraatre taratah, na jaraa na mrityur na shoko na sukrutam, na dushkrutam, sarve paapmaano to nivartante, apahata paapma hyesha Brahma lokaah// Tasmaad vaa etam setum teertvaandhah sannanandho bhavai, viddhah sannavidhho bhavati, upataapi sannanupaapi bhavati; tasmaad vaa etam setum teertvaapi naktam ahar evaabhi nishpadyate, sakrud vibhaato hyevaisha Brahma lokah// Tad ya evaitam Brahma lokam brahmachaaryena anuvindati, tesaam evaisha Brahma lokah, tesaam sarveshu lokeshu kaamacharo bhavati//* (Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach the bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuinness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contentment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: ' *Tamasoma jyotirgamaya, mrityormaamritam gamaya/*' On reaching into this world through celibacy, virtue, sacrifice, and singular dedication to Brahman, that person attains Brahmata and Bliss with freedom of movement and realisation of Totality!)

Stanzas 10-11: Bhaa rupam pari purnam swaatmani vishraantito mahaannadam, Icchaa samvitkaranaṁ nirbharitam anantashakti paripurnam/ Sarva vikalpa viheenam Shuddham Shaantam layodaviheenam, yat paratatvam tasmin vibhaati shashtashimshadaatma jagat/

(The entire Universe is replete with Parama Shiva Parameshwara who is all-resplendent in Abstract Form, Paripurmam or Entirety or Totality, 'Swaatmani vishraantam' or is joyously poised and unperturbedly relaxed, Mahaanandam or in Ecstatic Bliss, replete with power, will, knowledge and action, with limitless 'shaktis', vikalpa rahitam or of even remote irritations and negativities, shuddham or of heights of purity, shaantam or Ever Peaceful, and devoid of 'layam and udayam' or wakefulness and respite, and on top of the 'parama tatvam' even as the pinnacle of the Thirty Six Tatwas).

The thirty six Tatwas or Elements comprise: Pancha Bhutas or Five basic Elements viz. Prithivi-Aapas-Tejas-Vaayu and Aakaasha or Bhumi, Water, Fire, Air and Ether respectively; Pancha Tanmaatras or Subtle Elements viz. Gandha-Rasa- Rupa-Sparsha-Shabd as or Odour, Taste, Form, Touch, and Sound respectively; Pancha Karmendriyas Five organs of mobility and Pancha Jnanedriyas Five Organs of Cognition viz. Ghrana-Rasana-Chakshu-Twak-Shrotra or Nose, Tongue, Eyes, Skin and Ears ; Three Antahkaranas or Internal Organs viz. Manas-Buddhi-Ahamkaara-Prakriti-Purusha or Mind, Intellect, Ego with objectivity, Nature and the Total Human Being; Shat Kavachas or Six Coverings viz. Niyati-Kaala-Raaga-Vidya-Kala-and Maaya or the Limitations of Place, Time, Attachments-Knowledge- Creativity- and Self- Illusion; and finally the Shuddha Tatwas or Elements of Intense Purity and Sacredness viz. Shuddha Vidya, Ishwara, Sadaa Shiva-Shakti-and the Ultimate ‘Paraakaashtha’ or the Crescendo Parama Shiva Parameshwara!

Stanzas 12 -13: Darpana bimbey yadvan nagara graamaadi chitra vibhagi, bhaati vibhaagenava cha parasparam darpanaadapicha/ Vimalatama parama bhairava bodhaat tadvad vibhaaga shunyamapi, anyonyam cha tapopi cha vibhaktamaabhaati Jaga Devatat/

(Unity in diversity is the watchword of the Universe. Just as a mirror showing the distinct and basic features of an object without frills and embellishments looks the same as at a village, or town ship or a city, the whole Universe replete Maha Bhairava as being present in the totality of material Objects, Beings, Scriptures, Devas, Pancha Bhutas, Organs, sthaavaara jangamaas, and so on too could be viewed as in the mirror images. The ‘darpana’ reveals exactly the true reflection of the original and discrete viewers could indeed vision this excepting when the mirror is full of smoke of ‘Ajnaana’ or ignorance. Dark spots besmirched with blemishes and smudges tend to obstruct cleaner viewing. No reflected view of an elephant could ever show on the screen as a donkey unless the vision is blurred or in extreme cases even squinted or blinded. Indeed as Parama Bhairava is ever repleat in His glory, an ideal and clean mirror too ought to be able to reflect the similar; yet the viewer is disabled to view or the mirror is defective but the original is outstanding. The Eternal Vedas and the deduced Vedangas are impeccable but the blind can not read nor the deaf cannot hear and the able bodied would not have the mind to do either! Similarly one can force an ox to forcibly take to water tub but cannot force it to drink! Reverting back to the analogy of the mirror, the diversity of the Universe in nodoubt inflected in a mirror and emphatically Parama Bhairava the Universal Self too is all over but unless the ‘Vimarsha Shakti’ or the capacity to analyse critically is adorned to the human being, the readily cognizable when obstructed by the thick dark screen of ignorance would not be able to vision the Truth of Maha Bhairava is right within one’s own Self!

Stanza 14: Shiva Shakti Sadaa Shivataameshwara vidyaamayem cha tatwa dashaam, Shakteenaam panchaanaam vibhakta bhavena bhaasayati/

(By recalling the Shuddha Tatwas or the Pure Elements viz. Shiva, Shakti, Sadaashiva, Ishwara, Sadvidya Mayi, the Parama Tatwas represent the Swa Swarupas or the Forms of Individual Selves as the Unique Integrated Maha Tatwa. The Swa Swarupas are representative broadly of Chid-Ananda-Ichaa-Jnaana-Kriya the Pancha Maha Shaktis or alternatively Shiva, Shakti, Sadaa Shiva, Ishwara and Vidya. The Collective Form is named ‘Atyanta Chamatkaara Swaswarupa’ and there beyond the SHIVA TATWA. Now, one interpretation of the Shuddha Tatwas states: Shuddha Vidya is This-ness in Thisness; Ishwara denotes Thisness in I-ness; Sadaashiva signifies I-ness in Thisness; Shakti is I-ness and Shiva is I AM NESS. ‘Ahamidam’ and ‘Aham Asmi’.

[Brihadaranyaka vide. I.iv.10 is quoted: *Brahmavaa idamagra aaseet, tadaatmaanmevaavet, Aham Brahmaaseeti, tasmaat sarvam abhavat; tadyoyo Devaanaam pratyabuddhyata sa eva tad abhavat, tatharsheenaam, tathaa manushyaanaam; taddaitat pashyaan rishir vaama devapratipade, aham manurabhavam suryas cheti , tad idam api etarhi ya evam veda, aham brahmaasmiti sa idam sarvam bhavati, tasya ha na Devaashchanaabhuyatyaa Ishate Atmaa hoshyam sa bhavati; atha yotnyaam devataamupupaste, anyosavanyohmasmeeti, na sa veda, yathaa pashurevam sa Devaanaam, yathaa ha vai bahavah pashavo manushya bhunjyuh; evamekaikah purusho Devaan bhunakti, ekasminneva pashaavaadeeyamaanopriyam bhavati kim bahushu?Tasmaadeshaam tatra priyamyaden manushyaa vidyuh/ (Indeed this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginning of Creation or now and forever. One has to realise Him from within. He is thus known from within, since he is oneself as Devas discovered him too. The Sage Vamadeva realised after long cogitation and introspection that Brahman is That, viz. the Manu or the Sun within which indeed is a reflection of himself. Little does one understand more than that simple Truth that animals or also Gods; this is how animals would think that human beings are like Gods but indeed God is in the animals and human beings alike. This fundamental fact if one realises then the same awareness should enable one to realise what Brahma Vidya is all about! True Knowledge is not indeed to confuse but to enable the eradication of ignorance and to enable this realisation are various means like introspection, devotion, Sacrifices, meditation, daana dharmas and so on to ascertain the Absolute Truth of Aham Brahmaasmi!]*

Shiva Drishti Grandha is quoted: *Atmaiva sarva bhaveshu sphurannivrittichidrupuh, Aniruddhvechhaaprasarah prasaradvikrayah Shivah/ Sarvavyaapaka taabhumirjnatwakritavasammitaa, nijabhaasa chamatkaaramayi Shiva dashaa smritaa/ Evam sarva padaarthaanaam samaiva Shivataa sthita, paraaparaadibhedonna shradhvadaanairudaahyutah/ Also 'Tantra Loka' stanza 6-48 is quoted: Shivah swatantra drigrupah pancha Shakti sunirbharah, swaatantraabhisitabhidaa panchadhaa pravibhanjate/ Pratibhijnaana hridaya grandhaa's Mangalapadya states: Namah Shivaaya satatam pancha krityavidhhaayine, chidaananda ghanaswaatma paramaarthaa vibhaasine/*

From Adi Shankara's Ananda Lahari: Shivah Shaktayaa yukto yadi bhavati shaktah prabhhaavitam, na che devam devah na khalu kushalah spandatamapi/ (Lord Shiva, only becomes able. To do creation in this world along with Shakthi. Without her, Even an inch he cannot move, And so how can, one who does not do good deeds, Or one who does not sing your praise, Become adequate to worship you. Oh , goddess mine, Who is worshipped by the trinity.)

Having discussed Parama Shiva the Supreme Reality, now about His Shaktis; there are 'chit'- or the power of Consciousness, 'ananda' the power of bliss, 'iccha' the power of will, 'jnaana' the power of knowledge, 'kriya' the power of action. Indeed, there are an infinite shaktis related to each of the aforesaid categories. Parama Shiva representing these Shaktis also characterises the 'Vyaavritis' of these Shaktis and these are representative of five tatwas viz. Shiva- Shakti- Sadaashiva, Ishwara and Vidya. Each of these is complete in the respective spheres stating 'Aham idam'.

Tantraloka vide 6-49 explains: *Chidaanandeshanaa jnaana kriyaanaam susphutvatatah, Shivashaktisadeshaanavidyaakhaym tatwapanchakam/* Yet the Chit-Anand-Iccha-Jnaana-Kriya Mayas are indeed above Maha Maya. Beyond Maya Tatwa is Shuddha Vidya Tatwa underneath which is Shuddha Vidya Tatwa. This is how, Shivatatwa rupa is 'turyaateeta' and in the Turya Swarupa signifies tatwa panchaka swarupas

Stanzas 15-16: Paramam yat swaantryam durghata sampaadnam Maheshasya, Deci Mayaashaktih swaatmaavaranam Shivasyaitatam/ Maayaaparigraha vashaad bodho malinah pumaan pshurbhavati, kaala kalaa niryativashaad raagavidyaavashena sambaddah/

(The Supreme Maheshwara who enjoys limitless freedom to execute any impossible task within the Universe or there beyond but conceals His capability and that boundless Maha Shakti of His own does the most complex task of creating, preserving and periodical destruction to revive it again and again as His play! Parama Shiva allowed the predominance and free play of Maha Maya lest that ‘bodha’ or His Pure Consciousness should not get impurified or sullied by Purusha as represented by a human and other species especially by the buffets and batterings of Kaala maana or the ever changing and fast spoilages of the time cycle; purusha is a ‘pashu’ and kaala-kala-niyati -raaga and avidya or circumstances of current times, limitation of habits, conditioning of the ever changing life patterns, current trends of desires as topped by avidya or ignorance are of kaleidoscopic transformations. Thus Parameshwara left Maha Maya to have a free play of action-reaction syndrome of the various species ranging from Deva-Maharshi-manushyas and ‘sthaavara- jangamas’. From Tri Murthis down to evil and virtuous forces were thus innovated and sustained by Maha Maya thus. Maya Tatwa related certain quotes are enumerated as under:

Tatwa Loka Grandha vide 6-116 states: *Maya cha naama devasya Shaktiravyatirekini, bhedabhhaava swatatantrya tathaa kritah/* Shatrimshat tatwa sandeha grandha Stanza 5-4 states: *Mayaa vibheda buddhirnijaamsha jaateshu nikhila jeeveshu/ Mahaardha Manjari* vide Stanza 97 states: *Ekarase swabhaave udbhavantee vikalpa shilpaani, Maayeti loka pateh parama swatantrasya Mohini Shaktih/* This very Mahaardha Manjari’s stanza expresses some difference of opinion viz. *Paramaardhasya Prapanchasya abbhavah tadabhaave cha tadpratiyogikasya Parameshwarasya ishwaryaanupapattirita na kinchidapi voohyeta tadidam maayaa naama tasyaaa utkrishtam swaantryam/* or Maya is the initial differentiation and the entirety of Its Works are equally questionable and fallacious. *Aadyo bhedaava bhaaso yo vibhaagamanupeyivaan, garbhokritaanaata bhaavibhaavaasaa saa Paraa Nishaa/* (Stanza 6-116) or Maya Herself is a bheda rupini or the form of a question mark as is ‘jada’ or raw and of falsity; accordingly all Her Acts of Creation of Universe and Its Objects are totally deceptive and mythical. As She is the seed of Existence which is all pervading is Sukskma or Atomic and aall Her acts and actions are essentially non-existent as a mirage. This Maya is truly the creation and hallucination of Shiva Shakti Itself which is everlasting and as such Maha Maya is the ‘Srishti Kaarana’ or the wherewithal of Srishti and Its Endless, permanent—like ramifications. Tantraloka Grandha vide stanza 6-117 annotates further: *Saa jadaa bhedarupatwaat kaaryam chaasyaa jadam yatah, vyaapini vishwahetutwaat sukshmaa kaaryaika kalpanaat, Shivashaktya- vinaabhavaat nityaika mula kaaranam/*

Excerpts of Devi Bhagavata Purana are relevant:

Devi Bhagavati - ‘Nirguna’ and ‘Virupa’ Shakti :A congregation of Sages at ‘Nimisharanya’ needed suitable clarification as to whom precisely should one pray to or anchor one’s hearty devotion to a specified target. The query appeared to be reasonable and the replies so far looked rather nebulous. Muni Suta however did his best to reply this pointed question with an equally pointed clarification. Indeed the Supreme Force in action is one and only the one! That Force is Eternal, Unborn, All Encompassing and Unknown. Having firmly established this Reality, the clarification required is as to whom one should dedicate and pray to. Vedas, Sastras, Puranas, Upanishads and name which ever Scripture was sourced, they all emphasized one uniform Truth that there were Satvik, Rajasic, and Tamasic ‘Gunas’ (Aspects) and the Trinity of Gods represented Creation by Brahma, Preservation by Vishnu and Destruction by Siva. Trinity is Unity and Unity is Trinity! They all represented the same and were not detached. It is

one's vision that might get blurred but not the Realism. Side by side, one should also recognise the 'Nirguna' Aspect-an amalgam of all the features. Now, where would be the aspect of Maha Shakti emerge here? That Super Force again was the Nirguna Facet. Thus when one prayed, there was no canalisation or distinction of Gods. But for the purpose of Identification, one might keep the entire target as an Entity, imagine a Physical form and facilitate one's concentration at it. Thus Siva is a part of Kundalini Shakti dominated by Tamo Guna; Brahma is dominated by Rajasik Sakti, and Vishnu is Satvika Sakti; indeed they are all one and the same. However Maha Sakti has no sex, age, form, 'Gunas', Characteristics and Identity; in fact, that precisely is the Unknown Truth. Thus replying to the question raised by the congregation of Sages, Saunaka Muni asserted that pure thoughts or prayers, or whatever 'means' that one might practise ought to be squarely targetted to Brahma Sanatani Shakti, since there could never be any Super Energy without 'It'!

Devas and Trinity pray to Maha Bhagavati of 'Nirguna' and 'Nirakara': In their own multi-disciplinary method, the entire Deva community, blessed in the presence of Trinity, made Vows to perform extreme Tapasya to please Maha Bhagavati; some resorted to continuous recitation of Her thousands of Holy Names or Her seed mantras; some executed Chandrayana Vratas of consuming one meal a day by gradually reducing the fist-wise intake by each passing day; some performed 'Antar Yagna's (Inner Sacrifices) or 'Prana Agnihotra Yagna' or transforming external fire sacrifice into Interior Prana or Life Energy (in other words, Fire Sacrifice of one's Vital force). With such intense Tapasyas by Devas, Maha Bhagavati appeared and indicated that the menace of Takasura could be overcome only by Lord Kumara , the son of Maha Deva and Devi Parvati, who from Her own Shakti, would soon be born to King Himavanta. This blessing of Bhagavati was a mighty relief to all Devas who expressed their extreme gratitude to Her. They bowed to Her saying *Om Tat Twamasi*. [Om ('A: Srishti or Creation; Sthithi: Protection; Laya: Destruction), Tat (That Awareness), Twam (Eternity), Asi: ('I' or self)]. In other words: The Awareness of that Great Eternal Energy is within the Self. The Eternal Energy is far beyond the Five Stages of Consciousness or Sheaths viz. 'Annamaya' (manifested or perceptible material dimension), 'Pranamaya' (energy dimension), 'Manomaya' (mind formed dimension arising out of thought, will and emotion), 'Vijnanamaya' (dimension of experience) and 'Anandamaya' (Final dimension of Bliss). The Three Phases of 'Sat', 'Chit', 'Ananda' or Wakefulness, Deep Sleep and 'Samadhi' are likened to 'Tatvamasī', thus Devas prayed to Devi Bhagavati. Devi Bhagavati blessed the Devas and Trinity describing Herself as *Nirguna and Nirakara* but to facilitate the understanding of a Reality Being of Super Force, She assumed the Attributes and Shape of a Physical body so that Her Presence is anchored in the imagination of one's mind. The Cover basically is Maya or a Make-Believe. Before Creation of the Universe, there was only the Supreme Energy and nothing else, which created Maha Maya or The Great Illusion of Existence. Maya interferes with the process of Awakening the Reality; it is like the heat of fire, the rays of Sun, the coolness of Moon, the force of Wind and so on. Paramatma or the Super Soul is at once identifiable in 'Saguna' form or in 'Nirguna' concept. The capacity to sift Reality from Illusion becomes enabled by Brahma Gyana which in turn emerges from 'Chaitanya' or Logic; this takes three forms viz. Icchha Sakti (the will), Jnana Shakti (where- with all), Kriya Shakti (the action be it in the form of meditation, Bhakti or Yoga). The 'Sat Chit Ananda' or the Reality Prompted Awakening of Bliss is the Final Reality! As Himavanta had the benefit of Bhagavati's Appearance, She blessed him too with the boon of Girija becoming his daughter soon and the latter would be an Extension of Bhagavati, the Cause of Causes, the Entire Creation of Brahma, Vishnu and Siva down to each atom of which Himavanta, Girija Devi, Skand Kumara, and the Demon Tarkasura would all be the actors in the forthcoming drama.

Himavanta requested Maha Devi to reveal Her Magnificent ‘Virat Rupa’ or the Colossal Form and She obliged!

Maha Bhagavati’s ‘Virat Swarupa’: Maha Vishnu and Devatas were in raptures when Himavanta’s request to Maha Bhagavati to display Her Colossal Form was granted. Her upper portion of the head is Satya Loka, Sun and Moon the eyes, Vedas Her utterances, the entire Universe is Her heart, Earth is Her loins, Bhuvanloka is the navel, Maharloka is the neck, Janarloka Her face, Tapaloka the lower part of Her head, Indras and Devathas in Svarloka are Her arms, sound emerges from Her ears, Aswini Twins Her nostrils, fire is within Her face, eye brows represent Brahma, water Her stomach, Lord Yama the Demi-God of death Her larger teeth, smaller teeth Her affection, Her Maya or Illusion is Her bewitching smile, Her side looks is Creation, Her lip is modesty and lower lip is materialism, unfairness is Her back, Prajapati is Organ of creation, Oceans are Her bowels, mountains are bones, veins are rivers, body hairs are trees, hairs on Her head are clouds, Her clothings are twilights, Her mind is Moon, Vishnu Her Vijnana Shakti, and Her destroying Shakti is Rudra. Bhagavati’s magnified appearance was at once awesome and frightening, pleasing and alluring, cruel and kind, smiling but haughty. She is exceptionally radiant like several Suns and remarkably spic in Her highly gorgeous form.

Maha Devi’s Physical features: Maharshi Veda Vyasa ventured to describe the splendorous outline of Her Image. Her Form was a mass of blistering dazzle, Her Charmingly Extraordinary Face was that of Maha Deva represented by ‘Tamoguna’; Her long and black Hair overhanging from Head to knees was like the Power of Yamaraja; Her three Eyes were the intensity and ferocity of ‘Agni’, the pupils being black, middle portion being white and the end of the eye balls being red; the two Eye Brows were black like ‘Sandhyas’ (twilights) curved like the arrows of Cupid; the two Ears created by Vayu or Air, Her Nose chiselled and attractive; teeth like gems of Daksha; lower lip like ‘Aruna’ the Charioteer of Sun and the upper lip after Lord Kartika; thighs and legs of Earth and Varuna; eighteen hands of Vishnu and red fingers like the glitter of Vasu Devatas. Soon after The Maha Devi was formed at the time of Mahishasura Vadha, various presentations were made to Her by the Devatas: the Ocean of Milk gifted a pearl necklace and eternal red robes; Vishvakarma provided ornaments for each part of Her Physique never seen in the Universe earlier; Varuna presented flowers of everlasting fragrance and freshness as well as a Vijayanti garland on her chest; Mountain Himalaya a ferocious lion as Her Conveyance; Maha Vishnu gave a Chakra (Discus); Sankara a ‘Trisula’ (Trident); Agni (Fire) Deva gifted a ‘Sataghi’ Weapon; Conch by Varuna; Divine Bow and Arrows by Vayu Deva (Wind God); Yama God of Death a Sceptre; Indra his thundebolt; Brahma a ‘Kamandalu’ a vessel of Holy Water Ganges; Kubera gifted a Drinking Cup of Gold and an everfresh Lotus; Varuna a ‘Pasa’ (A Destructive Rope) capable of rounding off hundreds of Demons together and Visvakarma a high voltage Kaumudi Mace and so on.

Mani Dvipa the Abode of Devi Bhagavati: Being far superior to Kailasa, Vaikuntha and Goloka, the Sarvaloka or Mani Dvipa is the residence of Devi Bhagavati in whom the entire Creation rests! Indeed She resides everywhere and anywhere but notionally at Mani Dvipa and the description is transcribed in detail by Maharshi Veda Vyasa apparently for the consumption of mortals to carry conviction into their consciousness. Surrounded by ‘Sudha Sagara’ (The Ocean of Nectar), Manidvipa has a strong iron enclosure of several Yojanas far and wide with four gates well guarded by Devas and Devis. Within the First Enclosure, there is an Enclosure of white metal made of an amalgam of zinc and tin/copper which touches Heavens and is hundred times higher than the walls of the outer Enclosure. This Enclosure is interspersed with gardens and forests with a wide range of trees and plants, flowers with intoxicating fragrances, luscious fruits along with streams of fruit juices and gregarious animals and birds of

staggering variety. The third Enclosure is made of copper with a height of seven yojanas comprising several 'Kalpavrikshas', with golden leaves/ flowers and fruits yielding gems, fulfilling desires of any imagination. The King of the Gardens along with the wives Madhu Sri and Madhava Sri maintains an excellent Spring Season, where Gandharvas reside, rendering divinely songs and music. The Fourth Enclosure made of lead with its wall height is again seven yojanas and within the Enclosure are the Sanatanaka trees with flowers whose fragrance reaches as far as ten yojanas and fresh fruits providing sweet juices of great quality and its King with the two queens Sukra Sri and Sudha Sri always maintains enjoyable mild summer where Siddhas and Devas reside here. The Fifth Enclosure made of brass with a spread of ten yojanas is maintained by its Chief as a perennial Rainy Season accompanied by twelve of his wives, viz. Nabha Sri, Nabhyasya Sri, Sravasya, Rasyasalini, Amba, Dula, Niranti, Varidhara, Abhramanti, Megha Yantika, Varshayanti, and Chivunika. The Trees grown in the Gardens of this Enclosure are Hari Chandana. The Sixth Enclosure is made of walls with five-fold irons and its Gardens grow Mandara Trees and creepers; the wives of its Chief are Isalakshmi and Urjalakshmi maintaining the Season of Autumn. Here again Siddhas reside with their wives. The Seventh Enclosure of seven Yojanas of length is made of Silver, its Chief maintaining Hemanta (dewy) Season with his two wives Saha Sri and Sahasya Sri with Parijata as its main tree and flowers. The Eighth Enclosure is made of molten gold with Kadamba garden in the center with Tapas Sri and Tapasya Sri as the wives of the King and the fruits of the trees yield honey that is consumed aplenty by Siddhas and wives who are the inhabitants and the season again is dewy. The 'Navavarana' or the Ninth Enclosure is made of Pushparaga gems of Kumkum (saffron) colour which is abundant all over inside the Enclosure like forests, trees, rivers, flowers, lotuses, 'Mandapas' (Halls), pillars and so on. All the 'Dikpalakas' of High Regency reside in the Eight Directions of the Enclosure, with the thousand eye bodied Indra in the East in Amaravati on Airavata with Sachi Devi, 'Vajra Ayudha' or thunderbolt, the Celestial Apsarasas and the rest; Agni Deva in South East with his two wives Svaha and Svadha , his Vahana and other belongings; Yama Dharmaraja in the South with his 'Yama danda' (his Symbol the Celestial Rod) along with Chitrugupta; Nirruti in the South West with his axe and wife representing Rakshasas'; Varuna Deva in the West with his wife Varuni and 'Pasa' (the noose), drinking Varuni honey and with the King of Fishes as his Vahana (Vehicle) and surrounded by aquatic animals; Vayu Deva in the North West with his wife, forty nine members of his Vayu family along with groups of Yogis adept in Pranayama and other practices along with his Deer Vahana; the King of Yakshas and Unparalleled Possessor of Gems and Jewels Kubera in the North along with his two Shaktis Viriddhi and Riddhi and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktheadhari; Rudra Deva in the North East with other Rudras who are angry and red eyed, armed and mighty, frightful and revolting, fiery mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis and Matriganas, Rudranis and Pramadhaganas making 'Attahasas' or reverberating screeches and so on. Tenth Enclosure made of Padmaraga Mani inside which are the Sixty four 'Kalas' like Pingalakshi, Visalakshi, Vriddhi, Samriddhi, Svaha, Svadha and so on each of these having hundreds of akshouhini strong armies and individually each of these 'Kalas' have the unimaginable Power of destroying a lakh of 'Brahmandas'(Universes)! The Eleventh Enclosure is made of Gomeda Mani and within this are the sin-destroying and beneficent Maha Shaktis viz. Vidya, Hri, Pushti, Prajna, Sinivali, Kuhu, Rudra, Virya, Prabha, Nanda, Poshani, Riddhida, Subha, Kalaratri, Maharatri, Bhadra Kali, Kapardini, Vikriti, Dandi, Mundini, Sendhu Kanda, Sikhandini, Nisumbha Sumbha Madini, Mahishasura Mardini, Rudrani, Sankarardha Saririni, Nari, Nirayani, Trisulini, Palini, Ambika and Hladini. The Twelfth Enclosure made of Diamonds and is the dwelling place of

Bhuvaneswari, and is surrounded by Eight Shakties viz. Anangarupa, Ananaga Madana, Madanantara, Bhuvana Vega, Bhuvana Palika, Sarvasisira, Ananga Vedana and Ananda Madana; each of these Main Attendants of Bhuvaneswari has a lakh of Attendants. The Thirteenth Enclosure is made of Vaiduryas and the Residences of Eight Matrikas viz. Brahmi, Mahesvari, Kaumari, Vaishnavi, Varahi, Indrani, Chamunda and Mahalakshmi. The Fourteenth Enclosure made of Indranilamani, which is the Most Auspicious Place of the Sixteen Petalled Holy Lotus with Sixteen Maha Shaktis resident viz. Karali, Vikarali, Uma, Sarasvati, Sri, Durga, Ushas, Lakshmi, Sruti, Smriti, Dhriti, Sraddha, Medha, Mati, Kanti and Arya. The Fifteenth Enclosure made of 'Mukta' or Pearls inside which reside Eight Shaktis Ananga Kusuma, Ananga Kusuma Tura, Ananga Madana, Ananga Madanatura, Bhuvanapala, Ganganavega, Sasirekha, and Gangana Vegarekha. The Sixteenth Enclosure which is made of Marakatha (Vaidurya) is hexagonal of Yantra Shape, and on the eastern corner of the Center is the Brahma with Devi Gayatri with Vedas, Sastras and Puranas as well as their Expansions; on the Western corner is Maha Vishnu and Savitri along with their own Expansions; on the North Western corner is Maha Rudra and Sarasvati with Rudra and Parvati Expansions and Sixty four Agamas and all Tantras; on the South Eastern side is the abodes of Kubera and Maha Lakshmi; on the Western corner side are the Couple of Madana and Rati Devi and on the North Eastern side are Ganesha and Pushti Devi. The Seventeenth one is made of Prabala (Red like Saffron) Devi Bhagavati's five Elements viz. Hrillekha, Gagana, Raktha, Karailika, and Mahochuchusma; and finally, the Eighteenth Enclosure is built with Navaratnas (Nine Jewels) with Bhagavati in the Center with 'Pancha Amnyas' (Eastern Amnaya is Creation by Mantra Yoga, Southern is Maintenance by Bhakti, Western is Pralay by Karma Yoga, Northern is Grace by Jnana Yoga and Urdhva Amnaya is Liberation); ten Maha Vidyas (Kali, Tara, Chhinnamasta, Bhuvaneswari, Bagala, Dhumavati, Matangi, Shodasi and Bhairavi) and Avataras viz. Bhuvanesvaris Pasamkusavari, Bhairavi, Kapala, Amkusa, Paramada, Sri Krodha, Triptavasarudha, Nityaklinna, Annapurnesvari and Tvarita. Ratnagriha or the Crown Palace of Mula Prakriti or Maha Devi Bhagavati is beyond the Eighteenth Enclosure, built of Chintamani Gems with thousands of pillars built by Suryamani Gems or Vidyutkantamani Gems. Four huge 'Mandapas' or halls each with thousand pillars in the Palace are made of kaleidoscopic and artistic mix of 'Navaratnas' (The Nine Gems) viz. Mukta, Manikya, Vaidurya, Gomeda, Vajra, Vidruma, Padmaraga, Nila and Marakatas with dazzling lights and exhilarating perfumes suited to the Themes of the Halls designated as Shringara, Mukti, Jnana and Ekanta. In the Central place of each of the Halls, there is a Very Special Chintamani Griha or the Sanctum Sanctorum on a raised platform with a plank supported by the four legs of Brahma, Vishnu, Rudra and Mahesvara and the plank is Sadasiva Himself! The Maha Tatvas [refer to earlier pages on Trinity's Prayers to Bhagavati] are the stair cases leading to the Upper Chambers. Mula Prakriti and Maha Purusha constitute two halves of the Physical Formation of Maha Devi cum Maha Deva with Five Faces of Each Half, with corresponding three Eyes and four arms and armoury, one hand reserved exclusively for providing boons. The Attending Sakhies are those surrounding the 'Ardhanarisara' are Iccha Sakti, Jnaana Sakti and Kriya Sakti who are always present with the Maha Bhagavati along with Lajja, Tushti, Pushti, Kirti, Kanti, Kshama, Daya, Buddhi, Medha, Smriti and Lakshmi in their physical Forms. The Nine Pitha Shaktis Jaya, Vijaya, Ajita, Aparajita, Nitya, Vilasini, Dogdhri, Aghora and Mangala are at the constant Service. Devi Bhagavati is simultaneously present in all the Mandapas; enjoying Vedas, Hymns of Praise, and Music in Shringara Hall; freeing Jivas from bondages in Mukti Hall; rendering advice and instructions in Jnana Hall and conducting consultations in Ekanta Mandapa with Ministers like Ananga Kusuma etc. on matters of vital significance related to Creation, Preservation and Destruction of Evil. Indeed the inhabitants of Mani Dvipa are all those who have attained Samipya, Salokya, Sarupya and Sarsti. They

have no Arishdvargas to overcome, no tatvas to gain, no gunas to regulate, no Yogas to perform, no ambitions or desires to fulfil. They have no concepts of time, death, age, distance, body, mind, light, season or the 'Tapatriyas'. Human beings normally tend to describe the negativity of life always but the Eternal State of Perfect Equilibrium is some thing utterly unimaginable! Maharshi Veda Vyas assured that reading, listening or imagining about Mani Dvipa and of the Glories of Devi Bhagavati would provide peace of mind, contentment and fresh springs of hope, purpose and direction of life. Especially so, when new projects are launched and new actions are initiated as also when apprehensions, obstacles, diseases, tragedies or even the facing of death are envisaged by anybody!

Essence of Devi Bhagavata published by www.kamakoti.org/articles also details Navavarana Puja-Names of Devis in Nine Enclosures

'Pradhama Avarana' (First Enclosure) in Three Outer Lines:

First Line: Anima Sidhamba, Laghima Sidhamba, Mahima Sidhamba, Isitva Sidhamba, Vasitva Sidhamba, Prakamyā Sidhamba, Bhuti Sidhamba, Iccha Sidhamba, Prapti Sidhamba and Sarva Kama Sidhamba.

Second Line: Sri Brahmi Matraka, Maheswari Matraka, Kaumari Matraka, Vaishnavi Matraka, Varahi Matraka, Mahendri Matraka, Chamunda Matraka, and Mahalakshmi Matraka.

Third Line: Sarva Sankshobhini Devi, Sarva Vidravini Devi, Sarvakarshini Devi, Sarva vashankari Devi, Sarvonmadini Devi, Sarva Mahankusa Devi, Sarva Khechhari Devi, Sarva Beeja Devi, Sarva Yoni Devi, Sarva Trikhanda Devi, Trilokya Mohana Chakraswamini Devi and Prakata Yogini Devi.

'Dvitheeya Avarana' (Second Enclosure): Kamakarshini Shakti, Buddhyakarshini Shakti, Ahankarakarshini Shakti, Sabdakarshini Shakti, Sparshakarshini Shakti, Rupakarshini Shakti, Rasakarshini Shakti, Gandhakarshini Shakti, Chittakarshini Shakti, Dhairyakarshini Shakti, Smrutyakarshini Shakti, Namakarshini Shakti, Beejakarshini Shakti, Atmakarshini Shakti, Amrutakarshini Shakti, Sharirakarshini Shakti, Sarva Aasha Paripurka Chakraswamini and Gupta Yogini.

'Triteeya Avarana' (Third Enclosure): Anga Kusuma Shakti, Ananga Mekhala Shakti, Ananga Madana Shakti, Ananga Madanatura Shakti, Ananga Rekha Shakti, Ananga Vegini Shakti, Ananga Ankusha Shakti, Ananga Malini Shakti, Sarva Sankshobhana Chakraswamini, and Gupta thara Yogini.

'Chaturdha Avarana' (Fourth Enclosure): Sarvakshobhini Devi, Sarva Vidravini Devi, Sarvakarshini Devi, Sarvahladini Devi, Sarva Sammohini Devi, Sarva-Sthambhini Devi, Sarvajhrumbhini Devi, Sarvavashankari Devi, Sarva Ranjani Devi, Sarvonmadini Devi, Sarvatha Sadhika Devi, Sarva Sampatti Purani Devi, Sarva Mantramayi Devi, Sarva Dvandva Kshayankari Devi, Sarva Soubhagya Dayaka Chakraswamini Devi and Sampradaya Yogini Devi.

'Panchama Avarana' (Fifth Enclosure): Sarva Siddhiprada Devi, Sarva Sampathprada Devi, Sarva Priyankari Devi, Sarva Mangala Karini Devi, Sarva Kamaprada Devi, Sarva Dhuhkha Vimochani Devi, Sarva Mrithyu Prasamani Devi, Sarva Vighna Nivarini Devi, Sarvanga Sundari Devi, Sarva Soubhagya Dayani Devi, Sarva Ardha Sadhaka Chakraswamini and Kulotheerna Yogini.

'Shashtha Avarana' (Sixth Enclosure): Sarvagya Devi, Sarva Shakti Devi, Sarva Aishvarya Pradayani Devi, Sarva Jnanamayi Devi, Sarva Vyadhi Vinasini Devi, Sarvadhara Swarupa Devi, Sarva Papahari

Devi, Sarva Anandamayi Devi, Sarva Raksha Swarupini Devi, Sara Epsitha Phalaprada Devi, Sarva Rakshakara Chakra Swamini and Nigarbha Yogini.

‘Saptama Avarana’ (Seventh Enclosure): Vasini Vagdevi, Kameswari Vagdevi, Modhini Vagdevi, Vimala Vagdevi, Aruna Vagdevi, Jayani Vagdevi, Sarva Eswari Vagdevi, Kaulini Vagdevi, Sarva Rogahara Chakraswaini, Rahasya yogini, Banini, Chapini, Paasini and Ankusini.

‘Ashta’ Avarana’ (Eighth Enclosure): Maha Kameswari Devi, Maha Vajreswari Devi, Maha Bhagamalini Devi, Sarva Siddhiprada Chakraswamini and Ati Rahasya Yogini.

‘Navama Avarana’ (Ninth Enclosure): Sri Sri Bhattarika, Sarvanandamaya Chakraswamini and Parapara Rahasya Yogini.

Conclusion of Navavarana Puja:

Tripura Devi Namah: Dhyayami; Tripuresi Devi Namah: Avahayami; Tripura Sundari Devi Namah :Asanam Samarpayami; Tripurasiddhi Devi Namah: Snanam Samarpayami; Tripuramba Devi Namah: Vastram Samarpayami; Maha Tripura Sundari Devi Namah: Abharamam Samarpayami; Maha Maheswari Devi Namah: Gandham Dharayami; Maha Maharagni Devi Namah: Pushpam Pujayami; Srimad Simhasana Iiswaryai Devi Namah: Padam Pujaami; Lalitha Devi Namah: Gulphou Pujayami; Maha Raagni Namah: Janghou Pujayami; Paramakushi Namah: Januni Pujayami; Chapinyai Namah :Urum Pujayami; Tripurayi Namah: Katim Pujayami; Maha Sundaryai Namah: Nabhim Pujayami; Sundaryai Namah: Vasitrayam Pujayami; Chakranathaya Namah: Udaram Pujayami; Charinyai Namah: Kantham Pujayami; Chakreswaryai Namah: Oshtham Pujayami; Maha Devai Namah: Kapolam Pujayami; Kameswaryai Namah: Dantapanktim Pujayami; Parama Eswaryai Namah: Chbukam Pujayami; Kamaraja Priyayai Namah: Nasika Dwayam Pujaami; Kamakotikayai Namah: Bhru Madhyam Pujaami; Sarv Patalayai Namah: Mukham Pujayami; Kulanthayai Namh: Parswam Pujaami; Amnayanathyayai Namah: Siram Pujamami; Sarva Amnaya Nivasinyai Namah : Padukam Pujayami; Maha Sringara Nayikayai Namah : Sarvangyani Pujayami.

Maha Sakti Devi Namah: Dhoopam Aghrapaami; Maha Guptha Devi Namah: Deepam Darshayami; Maha Gupta Devi Namah: Nivedaym Samarpayami; Maha Ananda Devi Namah: Tamboolam Sapatpayami; Maha Skanda Devi Namah: Mantra Pushpam Samarpayami; Maha Maha Sri Chakra Nagara Samragni Namah: Pradakshina Namaskaran Samarpayami. [Note: If the detailed worship on the above lines is not possible to perform, at least the following powerful Panchadasakshari mantra may be recited 108 times each day keeping in view the Sri Yantra with concentration: Ka E La Hreem-Ha Sa Ka Ha La Hreem-Sa Ka La Hreem]

Stanza 17: *Adhunaiva kinchidevedameva, sarvaatmanaiva jaanaami, Maayaa sahitam kanchuka shatkam anontararangam idam uktam/*

Along with Maha Maya ‘shat anumaatra kanchukas’ or six sheaths of atomic nature of the Self are displayed as expressions viz. Just now, something, complete, here itself, indeed I am aware. Just as the Maya Shakti absorbs these ‘shat bhavas’ or six internal thoughts of a Being, She taps the latter’s interiors with Her Jnaaa Shakti and influences and prompts her Kriya Shakti and awakens the ‘pashutwa’ of the Purusha or the his inner conscience into the execution of the ‘Kriya’ concerned. Reverting back to Stanzas 10-11, the Six Sheaths / Coverings are niyati, kaala, raaga, vidya, kala and maaya viz. the

limitations of place, time, attachments, knowledge besides kala the creativity and Maya the Illusion of Individuality of the Self. Thus Bodha the pure consciousness of Maheshwara under the spell of Maha Maya assumes the two basic powers of Jnaana and Kriya Shaktis and further on to the chain of kaala, vidya, raaga, kaala and niyati. The expression ‘Now I know’ denotes Kaala the time factor; ‘some thing’ explains ‘ raaga’ the desire; ‘ here itself’ speaks of niyati or the place limitation; vidya explains way of knowledge; kala denotes creativity and finally kriya or completion.

Let the Tatwas be examined in some depth: Niyati Tatwa relates to where a Purusha resides specifically. Kaala Tatwa specifies the age, maturity of mind and characteristics , sex, and environment and such. Raaga Tatwa of the Purusha concerned, attachment accessories, aspirations and desires. The Purusha seeks fulfillment of this type of material wants. Vidya Tatwa is essentially knowledge based. Indeed knowledge is limitless and as much one acquires, so much more remains.

Kenopnishad vide II.1 is quoted: To know one does not know but desires to know yet remains unknown is all what all one knows! *Yadi manyase suvediti daharamevaapi nyuunam tvam vettha brahmano rupam, yadasya twam yadasya deveshu atha nu meenaasyameva te manthe viditam/* (The teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further perfect the Realisation.)

Mundaka Upanishad vide I.i.4-5 too explains: *dvai vidye veditavye iti ha sma yad Brahma vido vadanti Paraachaiva -aparaacha/ Tatparaa Rigvedo Yajurvedah Saamavedorvavedah Shikshaa Kalpo Vyakaranam Niruktam Chhando Jyotishamiti, atha paraa ayaa tadaksharamadhigamyate/* (The ‘Para-jnaana’ or the ‘Aihika Jnaana’ of somewhat inferior approach to Brahma Vidya- in contrast to ‘Apara-jnaana’ or Amushmika Jnaana- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karama kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. The former route is detailed as the knowledge of Rik-Yajur-Saama-Atharva Vedas and the Shadvedangas of Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotisha) Thus Vidya Tatwa is endless as ‘ you know that you know what you know is what do not know! The fifth bondage is Kaala Tatwa and the cycle of Time and its instant creativities on kaleidoscopic screen. Thus the Totality of Prakriti whose ignorance is the bedrock of Purusha!

When one talks of niyati, Tantra loka grandha explains vide bhaga 6: *Niyatir niyojanaam dhatta vishishthe kaarya mandale/ --niyacchati bhogeshu anuniti niyatih/* Then Raaga Tawa related stanza vide 6th bhaaga states: *Kinchittu kurute tasmaannanusmasyaparam tu tat, raaga tatwamiti proktam yattattraivopa ranjakam/* Further from Ishwarapratyabhijgnaavimarshini vide Bhaskari bhaaga II: *Na cha tadbuddhigatamavair -aagyameva, tadvid sthulam, briddhasya pramadaayaam na bhavedapi, raagastu bhavatyeva, buddhidharmaashtikepi cha drishtobhishvanah/* Further about Vidya Tatwa, Shadtrimshat Tatwa Sandoha Stanza 9: *Sarvagjnya taasya shaktih parimitatanurlapavedyamaatraparaa, jnaanamud bhavantee vidyeti nigadyate buddhairadyaih/* Thus about Pancha Tatwas vide Mahardha manjari states: *Kalaa tasya kinchit kartutwahetuh, vidyaa kinchit jaatrutawakaaranam, raago vishayeshu abhishvangah:, kaalo bhaavaabhaavaanaam bhaasanaabhaasanakramah, niyatih mama idam na mama idam ityaadiniyama hetuh, evat panchakam cha aagameshu swaswarupaavarakatwaat kanchuka machyete/*

Stanzas 18-19: *Kutumbikamiva tandula kanavinishtam bhinnamapyabhidaa,bhajate tattv vishuddhim Shivamaargeenmukhyayogena/ Sukha duhkhamohamaatram nishchaya samkalpana abhimaanavaa - ccha, Prakritiradhaantahkaranam buddhimanohamkriti karmashah/*

(Husk of rice grain appears to be same but are indeed different. The nutritional worth and purity of the grain is totally distinct from chaff to be got rid of as waste. The Shad kanchukas or the Six sheaths disposable off to vision the Shudda Tatwas or the Sacred and Pristine Pure Elements as afore referred to; the Six sheaths are niyati or the place limitation-Kaala or time, raaga or attachments and sires, vidya or the restraint of knowledge, kala or creativity topped up by Maya the Self Fallacy. Now the transparency of the Shuddha Tatwas or Pure Elements which are ladderred up are the Shudha Vidya-Ishwara-Sadashiva-Maha Shakti and finally Parama Maheshwara; this the kind of Sanctity and Purity of the ‘Grain’ as it were! Referring to the ‘Kanchukas’ covering the husk, Mahartha Manjari states *Raago maya kala vidya niyatih kaala eva cha, Panchakrtitya -ashrayaah sarve paashaashititi prakreetitaah/* Now, as to the following stanza of Sukha Duhkha Moha maatram, or the interaction of Prakriti and Tatwas , Prakriti is of the nature of sukha-duhkha-mohas ending up in delusion emerging from Jnanendriyas, Karmendriyas, Manas, Buddhi and Ahamkara. These are the media anchored to nishchaya-sankalpa-and abhimaana or determination, volition and Self Deception or Individual Ego. These are the determinants of the nature of ‘antahkarana’ or the Individual Consciousness. The influence of Tri Gunas or of Satva-Rajasika-Tamasika features on Prakriti is thus evident.

[Manu Smriti vide 12-18 explains a human being suffering from the evils of life pulling forcefully from attachments to the ‘arishad vargas’ and deep miseries emanating from sensual objects and their blemishes would hardly have any options except to carry forward to sufferings hence and lifes thereafter. It is stated that in respect of any Being- be it human or other species- Pancha Bhutas do play a vital role in resisting the battle against evil forces but when the mind forces the ‘panchendriyas’ or sensory organs floods of evil then the Five Elements too lose grip and thus let the Beings to head on and pave way for the torments in Yama Loka. Indeed the mind of a Being emanates action of virtue and vice and the mind keeps on whispering the need for dharma, but the thick layer of Agjnana or ignorance tends to ignore the whispers; the Prakriti or Nature possesses three features of Satva- Rajas-Tamo gunas whose mix constitutes the all engulfing characteristics of a Being. *Yo yadeshaam guno dehe saakalyenaatirichyate, sa tadaa tadgunapraayam tam karoti shareerinam/ Sattvam jnaanam tamojnaanam raagadveshau rajah smritam, etad vyaaptim adetashaam sarvabhutaashritam vapuh/* As the bodyframe comprising the mix of the ‘Gunaas’ of an individual Being is disproportionate then its reflexes too get affected likewise in three defined compartments of vipareeta or the worst kind of ignorance- a total cover of what is ignorance about- semi ignorance- and total abesence of awareness or total agjnana or ‘tamas’/ utter darkness as in some species of Nature. Indeed ‘*Satvam Jnaanam tamojnaanam raagadveshou rajah smritam*’ explains the role of virtue in popularising the total negation of ‘raaga-dweshas’ for immunity’. Manu Smriti in further reference to the concentration Satva-Rajo-Tamo gunas and the kind of creation of Human Beings born states as follows: *Vedaabhyaasastapo jnaanam shauchamindriyanigrahaah, dharma kriiaatma chintaa cha saattvikam gunalakshanam/ Arambharuchitaa adhairyamasaatkaaryaparigrahaah, vishayopasevaa chaajasram raajasam guna lakshanam/* or Vedaabhyaasa, Tapa, Jnaana, Shaucha, Indriya nigraha, Dharmaacharana and constant meditation are the characteristics of Satva Guna, while initial but absence of sustained efforts, taking up well thought out endeavors but giving up on way to success, gradual slippages in terms of yielding to woldly attractions and bowing to sensual pleasures are the features of Rajoguna. Greed, sleepishness, lack of determination, cruelty, naastikata, habitual soliciting of

favours, and dullness are the patent features of Tamo guna. Such is the description of qualities that feature out through one's life in the past, present and future. The seriatum in which these are portrayed brings in the quality of the same at once in respect of good-indifferent-and outright bad degrees of active-passive-and shameful ways of living. Satva guna is defined as what a person of high virtue executing a deed that he is not ashamed of, nor he regrets performing but he gives immense self - yielding joy and contentment is delineated so and that indeed is the prime attribute of Satvaguna. *Devatvam saattvikaa yaanti manushyatvam cha raajasaah, tiryaktvam taamasaa nityamityeshaa trividhaa gatih/* or Satvika guna reaps Devatvam, Rajasa guna provides 'Manushytawa' or the human character, and Tamastwa results in ignorance ending up in the womb of animals, birds, reptiles and so on. Now the process of transmigration of Souls. Despite the prevailing conditions of desha-kaala differences, and the evolving 'kaala maana' from varied and updated natural conditions, three kinds of behaviour pattern is delineated as Uttama-Madhyama-Adhama; now karma vishesha results in the births of trees and plants, krimi-keeta-matsya-sarpa-kacchapa/ tortoise, pashu, mriga, and so on as the most despicable births where darkness prevails. Tamoguna madhamas or of the medium type of that feature are born as elephants, horses, the low class of the chaturvarnas, mlecchhas, simha-vyaaghra-varaahas. The worst shade of tamo guna generates Charana-Suparna-raakshasa-pishachas, besides drunkards and gamblers. Now the Rajo guna manifests the high ranking creation of Gandharvas, Guhyakas, Apsarasaas, and are titled 'uttama gati' rajasatwa. The middle level Rajasatwa creates Kings, Kshatriyas, Raja Purohitas, Vaada Yuddha Pradhanas or the Chief Argumanta -lists concerning tatwa jnaana or tarka panditas with clarity of thought and expression. The low kind of Rajasatwa are tapodhanas, yatis, high quality vipras, vimaana chaaris, luminous blinking Nakshatras, and daityas. The second order of Satvika generation due to their high capacity of tapas and endurance to perform yagjnas continuously are Maharshis, Devas, Vedas, Nakskatras and Samvatsaras, Pitru Devas and Sadhyas. It was the view of Learned Sages that LordBrahma, the Creators of the Universe, Dharma, and Moola Prakriti emerged out of the paramount order of the Universe from the pinnacle of Satvikata. Hence the order of Srishti and the seriatim of Tamo-Rajo-Satva Guna details. Now the offshoot of what is stated in regard to the dynamics of freeplay of Panchendriyas and its features as followed by the consequential cycle of births-rebirths. Owing to excessive action-reaction syndrome, negligence of duties dharma, totally by stupid humans of foolishness, irrespective of class distinctions, the worst of them have the abominable and wretched births committing maha patakas born repeatedly suffering horrible narkas birth after births. For example Brahmana hatya leads to rebirths as dogs, pigs, donkeys, camels, goats, sheep, deers, birds, chandalas, and so on. The brahmanas who take to 'madya paana' are reborn as insects, moths, birds, and ferocious animals. Brahmanas who steal repeatedly end up as snakes, spiders, lizards, crocodiles, fish and even as blood sucking pishachas. Those Brahmanas committing Guru Patni Gamana end up in turn into grass, shrubs, creepers, in repeated births besides as carnivorous and ferocious wild beasts. Those who consume forbidden food end as worms, thieves, and revel in sex with fallen women and outcastes have their rebirths as pretas. Samyoga with other women and property usurpers turn up as brahma rakshasas. Stealers of precious stones have the rebirths as births, while those thieving dhanya or foodgrains become rats, yellow metals like brass and bronze as swans, water as frogs, honey as bees, milk as crows, silk garments as partridges, linen as frogs, and so on. He who has seized other's property forcibly or who eats off sacrificial food unoffered should necessarily have its rebirth as an animal. Women used to stealing turn into feminine births as animals. Persons of 'chaturvarnas' who not attend to their respective dharmas would assume 'dasya karyas' after their rebirths; brahmanas as pretas surviving on the omitted foods, kshatriyas as 'katputana' pretas surviving on corpses and animal carcasses; vaishyas deserting their vidhis turn into Maitrakshagyotika Pretas feeding on pus

and the fourth varna as kailasaka pretas fed mainly on moths. Unfortunately such abhorable rebirths happen to further increase their hunger for such their own tastes! But at the same time, the jeevas do their introspection as to how they could have mukti from their current births if upgraded!]

Thus Prakriti as per the mix of the Trigunas is enabled to balance ‘*nishchaya samkalpana abhimaana*’ or buddhi, volition, and Self Ego.

Stanzas 20-22) Shrotram twagakshi rasanaa ghraanam buddheendriyaani shabdadau, vaakpaani paada paayupastham karmendriyaani punah/ Eshaam graahyo vishayah sukshmah pravibhaaga varjito yah syaat, tanmaatra panchakam tat shabdah sparsho maho raso gandhah/ Etad samsarga vashaat shulo vishayastu bhuta panchakataam, abhyeti nabhah pavanastejah salilam cha prithivicha/

(The Jnaanendriyas or the organs of cognition are shrotra the ear for hearing, twak the skin for touching, chakshu the eyes for seeing, rasana or the tongue for tasting and ghraana the nose for smelling. The five karmendriyas are vaak for speech, paani or hand for movement, paada the feet again for movement, payu for excretion, and upastha or creative act. The Pancha Bhutas or the Basic Elements are prithivi, aapas, tejas, vaayu and akaasha or earth, water, fire, air, ether. These are coordinated with the three Tatwas which too are the internal organs viz. Manas or the Mind, Buddhi or the Intellect linked with one’s own knowledge of Veda Vedangas or the related Scriptures or specialisations of varied studies. Added to these Tatwas is the resultant Ahamkaara or the Self-esteem. Indeed this Ahamkara is backed up by the Mano-Buddhi ingredients as measured or assessed by the achievements or failures of one’s life experiences. The next stanza explains the action-reaction pattern of Tanmatras or the five subtle Elements viz. shabda or sound, sparsha or the touch, rupa or the form, rasa or the taste, and gandha the smell. These Tanmatras have a fundamental base connected to the Ahamkara the ego. The third stanza details the admixture of the subtle elements and their interaction with Pancha Bhutas . For example the shabda tanmatra is interlinked with and influenced by Aakasha; sparsha tanmatra is interacted by the Gross Element of Vayu the Air; The combined effect of shabda and sparsha is manifested in the subtle element of rupa or the form and tejas or Agni the Fire . Further from shabda-sparsha and tejas combined with rasa or taste is responsible for the creation of jala or water. Now Prithvi is materialised by the gandha tanmatra or of the combination of shabda-sparsha-tejas-and jala. Thus one or another tanmatra is being added to the creation of pancha bhutas. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together with Prakriti and Purusha as the entire universe is composed of 36 tatwas!

Stanzas 23-24-25: Tusha iva tandula kanikam aavrunate prakriti purvakah sargah, prithvi paryantoyam chaitanyam deha bhavena/ Paramaavaranam mala iha sukshmam maayaadi kanchukam sthuulam, Baahyam vighraha rupam kosha trata veshthito hyatmaa/ Agjnaanatimira yogad ekam api svam swabhavam aatmaanam, graahya graahaka naanaa vaichityenaaa budhyeta/

From Prakriti upto Earth, creation encases ‘Chaitanyam’ or the Pure Consciousness by ‘dehabhava’ as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or ‘kalaas’ to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-Shudda Vidya-maya and Kala the creativity. Now the next stanza explains the three kinds of sheaths viz most subtle, the subtle and the gross; the Parama or the Innermost or the most subtle Antaranga or the aanava mala- then the ‘aavaranam mala’-the defilements of the gross and the subtle; the subtle sheath is made of maya and the six kachukas /sheaths -and the gross covering encasing the physical body the kshetraajna or the embodied beings. The further stanza about ajnaana-timira-yoga, or the Self being subjected to dark ignorance creates endless

objects as covered by three sheaths or coverings of the subtlest, the subtle and maya and their ‘mala’ or the discorded husks of the grain. Negation of the divine nature of pure consciousness is known as Aanava mala the innermost sheath as identified with the being of the self. Recalling the analogy of the six sheaths of tatwas beginning from maaya to vidya is the subtle covering of the self or the outside abrasion of the grain’s husk. Maayiya mala is also the outermost covering almost similar to the outer most husk. Karma mala which is almost similar to the physical body of the grain. Thus the Self is subjected to vidya or the limitation of knowledge, kala or creativity, and maya or the illusion of individuality. As a result, the ‘chaitanya’ or the Pure Consciousness is distorted due to the physical disabilities of bheda bhavaas of the discordable wastes of knowledge, creativity and topped by the thick layer of maya the self oriented illusion.

Ref. Stanza 23, Pratyabhiginaa hridaya of Jayadeva Simha vide paes 41-42 refers to the Chaitanyam concept of Parameshwara as Shiva, Mantra Meheshwara, Mantra, Vijnanakevala, Pralayakevala or Shunya pramaata or Shiva, Sadashiva, Ishwara, Shudda Vidhya, Maha Maya, Prakriti Prithvi Tatwa. Then about the ‘three malas’ or the discordable wastes, Tsaara Grandha of chapter 1 illustrates: *Agjnaanam kila bandhuheturuditah shaastre mamam tatsmritam/* Also, Tantra Loka chapters I and 6 explain as follows: *Malamagnaanamicchanti samsaaraamkura kaaranam/* and *Yogyataamaatravevaitat bhavavyaccheda sangrahe, malasenaasya na prithak atwabhavosti raagavat/* Now three kinds of Malas are referred to now viz. Aanavaa mala, Maayiya Mala, Karma mala; Anavaa mala: *Swaatanrya haanirbodhasya swaatanryaapyabibhataa, dwidhaanavam malamidamswaswarupaapahaantih* (from Ishwarapratyabhiginaa kaarika of Bhaskari. Now Maaiyamala vide Tantraloka chapter 1: *Sharira bhuvanaakaaro maayeyah parikeertitah/* Also Ishwarapratyabhiginaakaarika of Bhaaskari explains: *Bhinna vedyaprathaannaiva maayaakhyam janmabhogadam/* Further about Karma mala: *Devaadeenaam cha sarveshaam bhaavinaam tribandham malam, tathaapi kaarmamevaikam mukhyam samsaarakaaranam/* Thus are the ‘trividha mala’ of Aanava, Maayiya and Karma defilement nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure antaratma with neither disorders nor the totally free from the stains of the pristine Self!

Stanza 26: *Rasa phaanita sharkarika guda khandaadyaa yatkeshu rasa eva, tadvadavsthaabhedaah sarve paramaatmanah Shambho/*

(All Beings in Creation abide by and put up with Paramatma in His similar forms just as sugar cane juice, jaggery, sugar, and so on. Sweetness of all the related sugar based offshoots are the under the similar conditioning of Parameshwara representing pure consciousness as of subjects and objects of varying states of Jaagrita Sthaana or the state of awakening, swapna or taijasa, or deep sleep or sishupti of semi realisation, and Prjnatwa or Identification of the Self with the Supreme. Indeed the Supreme Parameshwara is indeed the Antaratma Himself and there is nothing but and beyond Him as He is omni present in all the Beings of the Universe.

Mandukyopanishad vide Mandukya III-IV-V and VI explain: *Jaagarita sthaano bahisprajnah saptaanga ekonavimshati mukhah sthula bhug Vaishvaanarah prathama paadah/*(The first quarter is of Vaishvaanara whose sphere of activity is in the *Jaagarita sthaana* or the State of Wakefulness. He enjoys the *Bahirprajna* or the awareness of the happenings around in relation to the objects on the open Society as he is equipped with *saptaangas* or seven limbs to see, hear, smell and breathe, move about, feel, generate and clear out and above all think. *Swapna sthaanontah prajnah saptaanga ekonavimshati mukhah pravivikta bhuk taijaso dviteeya paadah/* (‘Taijasa’ is the second quarter and its sphere of

activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in 'svapna sthaana' is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated.) *Yatra supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta sthaana ekeebhutah prajnaa ghana evaanandamayo hi ananda bhuk chetho mukhah praajnaa ghana evaanadamayo hi aananda bhuk cheto mukhah prajnah triteeya paadah/* (The state of 'Sushupti' is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of 'praajna' being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and 'realities'. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousness and as - *ekeebhutah* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss. *Esha sarveshvarah esha sarvajnaah, eshontaryaami, esha yonih sarvasya prabhavaapyayau hi bhutaanaam/* (Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupti as he is now called *Sarveswara* or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omni -scient, Omni present and Omni potent of all as the Creator-Sustainer-Destroyer of the Universe).

Also Shambhu Bhattarakka explains: ' One existence or reality is the nature of all objects; conversely, all objects are the nature of singular existence. One who has succeeded in seeing the one existence is able to see all objects'.

Further Bhagavad Gita vide XVIII.20 states:*Sarva bhuteshu yenaikam bhavamavyayameekhate, avibhaktam vibhakteshu tad jnanam viddhi satwikam/* Saatvika Jnaana or the ability of visioning one and all of the Beings in the Universe is defined as the capacity to visualize Paramatma the Indestructible and Everlasting Singularity. Satvika Jnaana is the ability to see and feel the concept of Diversity in the Endless Unity.)

[Kathopanishad I.ii.23-24-25: I.ii.23) *Naayamatmaa pravachanena labhoy na medhayaa na bahunaa shrutena, Yamevaisha vrunutetena labhyastaisha aatmaa vivrunute tanoom svaam/* (This Self is none too easy to discern through study, learning, intellect and any other means of physical communications. The Self has to be learnt by the Self alone as it needs to be experienced by the Seeker himself and never by a proxy nor any second party! It is only he or she who has to experience the true nature of that Self!) I.ii.24) *Naa virato dushcharitaan naashanto naasaamitah, Naashantamanaso vaapi pragjnaanenaina maapnuyaat/* (The essential qualifications of eligibility to introspect are to distance from misdemeanour, check the senses under control, keep the mind pointed with concentration and on balance and then only aspire for the knowledge of the Self!) I.ii.25) *Yasya brahmacha kshatram cha ubhe bhavata yodanah, Mrityur yasyopa -sechanam ka itthaa veda yatraa saha/* (Indeed how could one differentiate the Self, for which Brahmana-Kshatriyas could be the main food and death takes the position of a food supplement, since both the entities are not different from each other! In other words, who indeed could say with certainty that the Self which is everlasting and the mortal body which is ephemeral are apart, since body is the husk and the Self is the grain!)

Katha Upanishad explains further vide I.iii.4-11 that this Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle! I.iii.4)

Indriyaani hahanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/ (The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears-mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating-breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind) I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa, Tasyendriyaani vashyaani sadashvaa iva saarathah//Yastu vigjnaanaavaan bhavati yuktena manasaa sadaa, tasyendri –yaani vashyaani sadashvaa iva saarathah// Yastva avigjnaavaan bhavati amanaakshah sadaashuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanavaan bhavati samanaskah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//* (The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths!) I.iii.9-11) *Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvishnoh paramam padam//Indriyebhyah paraahyaarthaah, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthah, saa paraa gatih/* (A person who is fortunate to possess a ‘saarathi’ or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the ‘Paramam Padam’ or the abode of the Supreme! Thus the ‘ arthah’ or the sense objects are ‘paraah’ or higher than the senses; in other words material objects are created to cater to ‘Indriyas’ but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but ‘Mahat’ or the Great Soul is ‘Param, Avyaktam, and Purusham, Purushaat na param kim chit’ or the Culmination, Subtle, and Purusha the Supreme or nothing else beyond.)]

Finally Chhandogya Upanishad is quoted vide VIII.x-xi Prajapati explained to Indra: the Self in two situations viz. in a dream stage and another the Self as a Spirit; in these two situations an Individual Self would experience both external and internal objects while in the latter case the Self exists without such experiences. To the experience of Self in dream stage first. In the dream stage, the Self is free from his own body defects like being blind, deaf, lame, unintelligent, timid, disabled, stupid and so on and that he is handsome, strong, intelligent, confident, well appreciated and so on. In that dream stage again, he is not killed despite the feeling of actual death and once he regains consciousness he is alive after all! Indra felt that the dream situation not being real, he is not convinced of the Self being free from fear, does not face death in reality and so on. The Self is sinful, afraid, timid and unstable of mind. Therefore the dream situation is unconvincing about the significance of the Self! Then Prajapati argued that he cited the dream state example only to prove that just as in the dream stage, the Self remains unaffected even as the body would eventually perish and that was the simple message which wanted Indra to learn. But as Indra still remained unconvinced especially since organs, senses, and vital energies were intact in the dream

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

Stanzas 27-28: Vigjnaanaantaryaami-praana-virad-deha-jaati pidaantaah, vyavahaara maatram etat paramarthena tu na santy eva// Rijvam naasti bhujangas traasam kurute cha mrityu paryantam, bhraananter mahati shaktir na vivektum shakyate naam//

(Concepts such as Vigjnaana or the flow of Self Awareness, the Antaryaami or the Inner Consciousness, Praana the Vital Force, Virad or the entire Universal Form, deha or the mortal body called the Self are all empirical but have no reality of existence, as those experts of Vigjnaana. Indeed Purusha is a universal phenomenon and has no pro xy or either duality or multiplicity. Some believe this and others are of a stronger view of Praana the vital breath being Brahman should be considered as Paramatma who is an all pervading force and as such is the Unique Almighty with Fire as his mouth, heaven as his head, Sky as navel, bhumi as His feet, Sun as eyes, and directions as his ears. There may be many other views about the Ultimate Reality as per the beliefs of the Seekers. As explained by Chhandogya Upanishad in reference to Prajapati's explanation to Lord Indra, there are strong beliefs and illusions of what is Parameshwara like, there could be several means to firm up about His Awareness. Kashmiri Shaivism for instance explains of Upayas to translate individual consciousness to Maha Deva's Supreme Consciousness ie by way of Sambhavopaaya or Ichhopaaya or essentially based on possibilities of occurrence;

Tantra Loka vide XIII.159 explains: *Swamukti maatre kasyaapi yaavad vishwa vimochane, pratibodeti khadyokta ratnataaranendu suryavat/* (A small lamp helps in darkness to an individual, jewels shine to others also who are curious, Stars on the Sky twinkle for several, Moonshine would yield coolness and light to many Beings in the nights, Surya Deva provides radiance to one and all and the mid day Sun enthuses and energises the Lokas many). Now 'Shaktopaaya' or Jnananopaaya emerges from Jnaanashakti or the power of Knowledge who is or not deep into Mantras but should be able to surrender. Further Upaayas or means are termed as Aanavopaya or of 'anu' the atom concentrating on 'ucchara' or breathing, karana or awakening the of organs of senses, constant 'dhyaana and sthaana' or deep contemplation and specified place.

The next stanza relates to the illusion of a rope for a snake which could frighten the person concerned to death due to its length and coiled form. Other types of illusions could be like a demon for a stout tree as a pishacha or a devil and such illusions might indeed end up in heart-attacks and possibly in deaths. Thus 'bhraanti' or illusion is indeed difficult to assess for the simple reason of fear psychosis which directly depends on the fear of death and of lack of mental alertness which is caused by the interaction of impulses and concentration of rajo guna that incites maya shakti ; this is a in indirect impact of the non performance of 'varna kartavyas ' and negligence of 'dharmaacharana' and below-par fulfillment of what an individual is expected to even of the fundamental principles of ability to indriya nigraha and controlled

life pattern of what a human is expected to besides the wide divergence of morality and self control. This fear psychosis weakens the brain nerves and uncontrolled rush of breathing and the pressure on the blood veins directly connected to brain and panchendriyas too as retarding the normal flow of human thoughts and electrifying the nervous system to disable what reality is and falsity's projection. The 'bhrama' is what the actual Truth about the cause of one's ongoing life's shortcomings, its persistent failures and a rapid screening of past demerits and the circumstances that made the situations inescapable. Indeed this bhrama is a play of the past errors and possible outcomes that one is afraid there about.

Stanzas 29-30: *Tadvad dharmaadharna swarnirayotpatthi-marana-sukha dukkham, varnaashramaaadi chhaatmani asad api vbhraanta balaad bhavati/ Etat tad andhakaaram yad bhaaveshu prakaasha maanatayaa, aatmanitirikteshvapi bhavatyanaatmaabhimaanoyam/*

Even if aberrations were non-existent in the profile of the Pure Self such as dharmaadharna or merits and demerits, swarga naraka, janma- mriyu, sukha- dukkha, varnaashrama vidhis, even so being devoid of the strength and pull-pressures, the Antaratma does have the strength of delusion or bhrama. Maya Shakti's power of delusion is so potent that even such meritorious acts that humans perform are ignored. Even the fruits of performing Ashwamedha yagjya versus the maha paapa of brahmana hatya; the great joy of a long spell in swarga on one hand and 'naraka yaatana' on the other extreme; the pangs of births and deaths are passing phases of Maha Shakti. The execution of varna dharmas to the utmost capacity of brahmana-kshatriya-vaishya and service class as also of brahmachari-vaivahika-vaanaprastha and sanyasa dharmas, various austerities, vratas and so on are ignored by Maha Maya and does not make any significant impact on Maya Shakti and her delusion is distinctly different from the accounts of pluses and minuses of human and other beings. In the sameway, the next stanza explains that the impact of Maha Maya has little regard to ignorance or Avidya has no relevance what so ever and the spell of Maha Yaha is as powerful to that of punya-paapa accounts either. This is since the conditionality of merits versus demerits as well as vijnana vs. agnana. Now the nature of the Maha Maya on the nature of the non-self of the Eternal Self.

Stanzas 31-32) *Timiraadapi timiraadimidam gandasyopari mahatmyam sphotah, yadanaatmanyapi deha praanaaadaavaatmaanitwam/ Deha praana vimarshana adhi jnaana nabhah prapanchayogena aatmaanam veshatayate chitram jaalena jaalkaar iva/*

(The experience of Inner Self or the Antarama is entirely different from that of a Being or Non -Self; physical body supported by praana the vital energy is comparable by tamas or darkness covering by further darkness; this is like the analogy of a moon over another moon ie the ephemeral physical body shielding by prana . In other words two negatives can hardly make one positive, like one body cut with another cut inside making a deeper cut. Indeed therefore one minus added to another minus would not make one positive. Hence Antarma has no role whatever about the actions and reactions of the Being protected by Prana the Vital Energy with the help of the mind and the action-reactions of the body with the help of the panchendriyas. Once that non self leaves the body then the Antaratma merges into the Parameshwara and the spell of Maha Maya for a while is non-existent. But as long as the spell lasts, then the nonself feels its pride and prejudices and develops self ego. Once death overpowers this non-Self and the antarama departs too, then the body is worth nothing and the vital energy disappears as also the Antaratma. Thus Immortal Self called the Supreme is like the horse drawing a cart as a spectator to the deeds by the body! All the deeds of the Self are squarely responsible by the body/sensory organs that are mortal!

[Markandeya Purana describes the life story of Queen turned female ascetic Madalasa is quoted: ‘ A chariot stands on the earth; a physical body sits on the chariot; a person -the Inner Self-lives in the body but the latter has little feelings any of the attachments of the mortal feelings’! This female acsetic before renouncing her Queenship was the wife of King Ritudwaja who took to ‘vaanapastha ashrama’ and Madalasa too wished to follow him but therebefore trained son, Prince Alarka well and made him the King. Besides Raja Dharma, Varnashrama Dharma and Grihastha Dharma, Devi Madasala taught to her son Alarka about the details of ‘Nithya Naimittika Shraddha Dharma’, ‘Paarvana Shraddha Dharma’, and ‘Prashasthaapratishtha’ Dharmas in the context of Shraaddhaas; Sadaachaara Varnana, Varjyaavarjya concepts etc. and thus made him an erudite scholar as a model King. Queen Madalasa therefore presented a golden ring and blessed him to become an illustrated King and told him that there would be difficult circumstances to be faced in the discharge of his duties but due to the knowledge that he acquired so far would indeed stand him in good stead. However, should there be extraordinary and most complicated crises to be faced, then he might open the ring and read the minutely written letters of advice and follow the same. King Alarka then reigned for several years as a King of Virtue and fame. King Alarka who had indeed reached a really critical position in his administration. That was the time when Alarka remembered his mother’s advice to open the minute letters scripted inside the ring that she gave him. As he opened the script, the advice of his mother was very clear: *Sangah sarvaatmanaa thyajyah sa chetyaktum na shakyaathey* (If you are not capable, then exit the Society!). The Inscription further said: If you are not able to leave the Society, then you should join the Sadhus (righteous men), since the company of Sadhus alone would prove to be your medicine. King Alarka approached Mahatma Dattatreya as a ‘Sharanardhi’ (refuge) and prayed to him to guide him and wipe out his distress. Dattatreya replied that the King was indeed truthful as he made a confession that he was suffering from anguish. He then asked Alarka to carry out an introspection as to who was he? What kind of grief did he suffer from? King Alarka tried to figure out the inter-relationship of the Soul and the three kinds of basic problems of humanity viz. Adhi-Bhoutika, Adhyatmika and Adhi Daivika, ie the troubles related to physical, internal and God-made categories. He reasoned that he was not a component of ‘Panchabhutas’-Prithivi (Earth), ‘Aapas’ (Water), ‘Tejas’(Fire), ‘Vayu’ (Wind) and ‘Aakash’ (Sky), but has the sensibilities related to these Entities. Even if he were not the ‘Sharir’ (Physique), he however had the independent feelings that led to the complexes of Inferiority or Superior feelings. Indeed, it would be essential to discard those kinds of feelings by an enlightened Gyani. After all, when a person is aware that essentially a human body is not eternal, then why should there be the feelings of happiness or otherwise; especially when there was a realisation that these feelings were made by the mind but not the inner soul which was free from such illusive fears. Alarka thus analysed the current situation arising out of the state of his mind, since he was not the body, nor the mind, and not even his superficial consciousness. Thus analysed, the King Alarka convinced himself that there was no harm done if his brother Subahu desired to take over Kingship, then there was no need for resisting the idea! Also, desire and attachment propelled by ego and prestige are the root causes of happiness or grief. Mahatma Dattatreya stated: *Ahami tyam kurotpanno mameti skandhavaanmahaan, Gruhakshetroccha shakhaascha putradaaraadi pallavah/Dhanadhanya maha patro naikakaala pravardhitah, Punyaapunyaagra pushpascha Sukha duhkha maaphalah* (‘Ahamkaar’ or sense of self is the seed which produces a huge tree of ‘Agyaan’ or Ignorance; ‘Mamatva’ or selfishness is the trunk of the tree; Gruha (Abode) and Kshetra (Farm lands) are the high and large branches; wife and children are the tender leaves; ‘dhana dhanya’ or money and foodgrains viz. wealth are the enormous leaves; ‘Punyaapunya’ (Fruits of noble deeds or sins) constitute the major flowers and ‘Sukha Duhkkas’ or delight and misery are the end results.) How could those human beings, who are tired of ‘Samsar’ (Life and Family matters) and seek shelter under the

‘Agjyan’ Tree which is rooted in the lack of correct knowledge or awareness, ever consider to attain Salvaton? Only those noble persons who possess a sharp axe named ‘Vidya’ (Knowledge) could pull down the mammoth tree of ignorance and egocentricity with the active help of the heavy rocks of ‘Satsanga’!]

Indeed when one binds himself through false self experiences consequent on ego and ignorance hiding one’s own nature then what should be the way out! This is explained in the stanza 32 : *Deha praanaa vimarshana dhijnaana nabhah prapanca yogena, aatmaanam veshastayate chitram jaalena jaal kaara iva/* or when a spider ensnares itself in its own cobweb, so does the human being binds himself by the vated experiences of the body, praana, vidya and the huge ‘aakaasha’ above. In other words self examination about his bodily and existential analysis, his capacity to be decisive and awareness of his nuclear type of life under the grand and high sky are possible. This is in the same manner that women of ignorance might say how beautiful she is and an ignorant farmer might say how capable and skilful he is! But once the physical existence and body are dissolved, then there neither are the self made claims nor the traits of ‘buddhi’ as per the mix of saatwa-rajasa-tamasika characteristics. Then that socalld Self disappears. Hence ‘this’ is void or ‘shunya’. Hence the question of ‘Neti’-‘Neti’.

Brhmarshi Narada receives the final analysis of what Parameshwara is vide Chhandogya Upanishad vide VII.xxvi.1-2): *Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanah, atmaa aashaa, atmaah smaraha, atmataakaashah, atmaastejah, atmaapah, atmaa aavirbhaava- tirobhavau atmatonnam, aatamato balam, aamtmo vijnaanam, atmato dhyaanam, atmaschittam, atmatah sankalpah, aatmato manah, aatmo vaak atmo naama, aatmato mantrah, atmaani karmaani aatata evedam sarvam iti// Tad esha shloka: na pasho mrityum pashyati, na rogam notaduhkhataam, Sarvam ha pashyah pashyati, Sarvam aapnoti sarvashah iti// Sa ekadhaa bhavati, tridhaa bhavati, panaachadhaa saptadhaa navadhaa chiva punaschaikaadasha smritah, shatam cha dashachaikascha sahasraani cha vimshatih aahaara-shuddausattva-shuddhih, sattva-shuddhau dhruva smritih, smritilambhe sarva grabndhinaam vipramokshah; tasmaimridita kahaayaaya taasah param darshayati bhagavaan sanakkumaaraah: tam skanda ii aachakshate, tam skanda iti aachakshate/* (Once any person believes and gets convinced that he - or any Individual Self for that matter - happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! In this connection a Stanza with considerable hidden meaning has been described; it states: ‘The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He originally becomes one, then three fold-say Tri Gunas and five fold-say pancha bhutas, seven fold say Sapta Dvipas or Samudras, and nine fold, say Nava Grahas; he is called eleven say Ekaadasha Rudras, or one hundred and ten and one thousand and twenty and so on! He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes ‘Bhagavan’ or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality.)

Buddhist philosophy aptly expresses: ‘ when one looks upon himself as the Self, he regards himself as a unique being due to the distinction between the Self and another Being or the not Self; this causes bondage and hostility between the Self and non Self. All the evils ensue from the assumption of such bondage.

Adi Shanara Bhashyam states: *Dehamaatram chaitanya vishishtamaatmeti praakritaa janaa lokaayatikaascha pratipannaah, indriyaanyeva chatanaanyaatmetyapare, mana ityanye, vigjnnana maatram kshanikamityeke shunyamityapare, asti dehaadivyaatiriktah samsaaree kartaa bhoktyetyapare, asti dehaadi vyatiriktah samsaaree karthaa bhoktyetyapare bhoktaiva kevalam na kartyetyake, asti tad vyatiriktah Ishwarah sarvajgnah sarvashaktiriti kechit aatmaa sabhokturityapare/*

How does the inevitable Maha Moha Maaya could be dissolved!; the reply is given in the next stanza that only Parama Shiva could untie the cage and free the humans to Salvation!

Stanza 33: *Swa jnaana vibhava bhaasana yogenodvestayen nijaatmaanam, iti bandha moksha chitraam kreedaaam pratanoti Paramashivaah/*

(Paramashivaa himself could possibly provide liberation to himself from the bondage of Samsaara by loosening the grip of the straight jacket by his own glory of jnaana vaibhava or the magnificence of his paramount knowledge and that itself is a divine play! Indeed the ‘chidswaatanrya swarupaatma vaibhava’ or the splendorous glory of his total freedom of Action unchallenged of His own could break the shackles. He appears to have asserted that He is present in the Pashujanaas in their ‘jadamaya’ or lowest thoughts and feelings; He is present in the uncouth and dirty places and in fact I am dirt myself; I am always prompted and even provoked by others; I am present in the strong and the weak, I am the Pashu pati and equally the Chaitanya Swarupa.

In the Chamaka Parayana: *Nama Irnyaaya cha Prapadyaaya cha Namah Kumshilaaya Kshayanaaya cha Namah Kapardiney cha Pulastaye cha Nama Goshthyaaya cha Gruhyaaya cha Namastalpaaya cha gehyaaya cha Kaathyaaya cha Gahvareshthaayacha Namohridayaya cha Niveshpyaaya cha Namah Paagum Savyaa cha Rajasyaya cha Namasshukyaaya cha Hariytyaayacha Namolopyaaya cholapyaayacha/ Namourvyaaya cha Surmyaaya cha Namah Parnaaya cha Parnashadyaa ya cha Namopaguramaanaaya chaabhignatey cha Namokkidey cha prakkidateycha Namovah Kirikebhyo Devaanaagum Hridayebhyo Namoveekshinakebhyo Namovichintkebhyo Nama Aanirhatebhyo Nama Aameevatkebhyaha/ Draahey Andhasaspatey Daridraaneela lohita/ Esham Purushaanaa -meshaam Pashunaam maa bhermaaromo eshaam kim chanaamamat/ (Bhagavan! You are present in such odd places as salty and trampled , rocky and rough, and such others where none chooses to visit. Yet you rest with your matted hair as a headgear and appear relaxed before your devotees! You stay in go-shaalas and homes, reside in huge, deep jungles and impermeable mountain caves, through dust and hazy spots, alike in shrivelled deserts where no grass or greenery is in sight, on Earth or fathomless Oceans; you are with hordes of Rudra Ganas around you with piercing tridents and other dreadful weapons ready to attack and smash. But Bhagavan! You are fond of encouraging Devas in our heart and bless them in your Virat Swarupa; indeed they are blessed and get entrusted with their responsibilities of administering the affairs of the Universe! Parameshwara! You choose to be poor despite your being the origin of opulence! You expose us humans to miserable conditions devoid of food and such other bare needs of livelihood to us, children, domestic animals!*

Tantraloka Chapter 8 -stanza 103: *Devah swatanrtaschidrupah prakaashaatma swabhaavatah, Rupapracchhaadana kreedayogadanuranekah/* or Parameshwara by his own self is prakaashatma or the enormous fund of dazzling radiance, is independent , chidrupa or of blissful form, along divya shakti sampanna orwith divine powers, parama tatwa. He hides his true profile as a play. As he is the totality yet often portrays himself as an atom. Side by side he does possess the enormity of entire Srishti deftly dividing himself as countless entities. This is not how Surya, Vidyut, Agni were manifested but the Universe in totality, and is Srishti-Stiti and Samhaara is the essence of Divya Tatwas. He had the resolution and capability of expanding himself in infinite forms of the Universe. Pratyabhijnaa hridaya Sutram 12 states: *Sarvomayaayam vibhava ityevam parijsaanatah, vishwaatmano vikalpaanaam prasaropi maheshataa/*

Brahma Sutra 2-1-33 is quoted: *Lokavattu Leelaa Kaivalyam/* Granted that in His unique generosity, Brahman created the Universe so that He designed an unusual and mysterious manner that the Created Objects might overcome Maya and follow the dharmic way to go by and finally qualify to pursue the Golden Path of Self Realisation! But in turn what is it that he would have realized in terms of His own achievement in this so called ‘in turn’ quid pro quo! Brahman undergoes ‘hurdles’ to make, sustain and finally destroy the Worlds. What is it that he gains out of this entire exercise of Creating a myriad images, preserve them and finally wind up without batting an eyelid! Is this a joke or a pastime that He creates, sustains and withdraws! Indeed, the plays the Drama of hide and seek as a Pastime.

Abhinava Gupta in his Tantra saara states: ‘The fettered being (Pashu) imagines that Paramashwara is material by nature, bound his actions, affected by defilements viz. the Aanava, the Mayya, and the Karma malaas, and motivated by others. This kind of false self-experience is eradicated completely by another kind of true self experience, culminating in his immediately becoming the all pervasive Supreme Lord.’ This is how he reveals his divine sport and divine freedom. He also manifests himself on various other activities as well as explained in the next Stanza.

Stanzas 34-35: *Srishti-Sthiti-Samharaa jaagrat swapnau sushaptam iti tasmin, Bhanti tureeye dhaamaani tathaapi tairnaavratam bhaati/ Jaagrad vishwam bhedaat swapnastejah prakaash mahaatmyaat, praagjnaah suptaavasthaa jnaana hanatwaat tatah param turyam/*

Universal Creation, Preservation and Dissolution akin to waking, dreaming, and dreamless sleep sushupti appear in the Parameshwara Himself and on the ultimate state the jeevatma merges into Paramatma the Supreme Himself!

Brihadaranaka Upanishad vide IV.iii. 23-32 is as follows: (That the Self that does not see in the state of deep sleep is incorrect since the vision of the Self is not lost; the vision of the other entity viz. the organ of seeing viz the eye is dormant and hence it might not see. The vision of the self is indeed enduring and perpetual, but the second channels of vision viz. the body organs of eyes as also the mind might choose to see or not either in the waking or dream stage, while the vision of Paramatma can never to blocked any way!) IV.iii.24) *Yad vai tanna jighrati jighranvai tanna jighrati, na hi ghraatur ghraater viparilopo vidyate, avinaashitvaat; na tu tad dwiteeyam asti, tatonyaad vibhaktam yaj jighret/* (Similarly,the statement that Self might not smell in the state of deep sleep is misunderstood since the faculty of smelling might be inactive then; the capacity to smell otherwise is permanent but the second channel of smell viz. the bodily nose might or might not opt for smelling either when awoken or asleep. The capacity to smell may have been set aside in such conditions, but it is otherwise everlasting) IV.iii.25) *Yad vai*

tanna rasayati rasayanvai tanna rasayate, na hi rasayituu rasayater viparilopo vidyate avinaashitwaat; na tu tad dwiteeyamasti tatonyadvibhuktam yadrasayet/ (The Self that does not taste in deep sleep since it might not opt for doing so but the capacity of the taster is well established not only while awoken but also in sleep. It is a different matter that the ability and sense of tasting is through the organ of the tongue in the Self as that depends on the body and the concerned organ and its function to taste. But tasting is inherent and everlasting to the Self *per se*, if not in the body that is ephemeral. More so in the case of the Pure Self which the Supreme is all about!) IV.iii.26) *Yad vai tanna vadati, vadanvai tanna vadati, na hi vaktur vakter viparilopo vidyate, avinaashitwaat; na tu tad dwiteeyam asti, tatonyad vibhaktam yad vadet/*(In the state of deep sleep and certainly moreso when in the position of active awokenness, a human has the innate ability to speak and express, albeit when required and so desired. The capacity to speak and express is inherent to all human beings provided they choose to speak; they do so by using the organ of speech that might be as long as the specific body lasts. This faculty is permanent to the Supreme anyway, and even to an Individual Self; if not to the body of the Self that would be transient!) IV.iii.27) *Yad vai tanna shrunoti shrunvanvai tanna shrunoti, na hi shrunotuh shruter viparilopo vidyate avinaashitwaat; na tu tad dwiteeyamasti tatonyad vibhaktam yatccrunuyaat/* (During the state of deep sleep, one does to have to hear; indeed the Self is the embodiment of hearing; the only difference is that the Self has to switch over to the secondary instrument viz. the body and its organ of hearing , say a knob for the temporary facility; otherwise like the perennial flow of hearing power, the self is fully and permanently equipped as well as in the case of the Supreme Self, as the Self is but a reflection of the Supreme!) IV.iii.28) *Yad vai tanna manute manvaano vai tanna manute, na hi manturmater viparilopo vidyate avinaashitvaat; na tu tad dwiteeyamasti tatonyad vibhaktam yat sprushet/* (The Self does not think normally during the deep sleep; no doubt it thinks but does not think sensibly. The Thinker's function of thinking could never ever be lost, because that faculty of the self is undecaying. But he or she has to utilise the assistance of a secondary or supportive medium called the mind if the concerned body with which to think. Otherwise the capacity of the Self or for that matter of the Supreme Self viz. the Paramatma is everlasting!) IV.iii.29) *Yad vai tanna sprushati, na hi sprushthuh sprushter viparilopo vidyate avinaashitwaat; na tu tad dwiteeyamasti tatonyad vibhaktam yas sprushet/* (During the deep sleep again, the Individual might touch but not knowingly even while though his thinking capacity is perennial; the only proviso is that the self has to resort to the secondary support of touch of this specific individual body organ of skin and its function of feel and contact; indeed the faculty of touch is as lasting as that of Supreme Himself!) IV.iii.30) *Yad vai tanna vigjyanaati vigjnaanvai tanna vijaanaati, na tu tad dwiteeyamasti tatonyad vibhaktam yad vijaaneeyat/* (That Knowledge is power and eternal is a truism and a wellknown Truth; perhaps this fact is not always clear to a person in deep sleep. The Self as an Individual has no doubt to utilise his or her mind as a part of the body to appreciate the everlasting nature of knowledge; Pure Intelligence which the Supreme is all about being amorphous, the crucible of an Individual's body organ of mind has to become a handy instrument to appreciate this basic Truth of the might of Knowledge!) IV.iii.31) *Yatra vaanyadiva syaat, tatra anyonyat pashyet, anyonya jighret, anyonyad rasayet,anyonyad vadet, anyonyad cchrunuyaat, anyonyan manveet,anyonyat sprushet, anyonyad vijaaneeyaata/* (While in a waking or profound sleep state, there is always something else besides the Individual Self; indeed that so called instrument- be it any, say an ear, eye, tongue, skin, or thought- is not, repeat not, separate but an integral part of the Self; if the body is non-existent, the Self vanishes; it is only to highlight the concerned body organs as mere instruments of the self! That is precisely why the Self is able to smell, taste, speak, hear, think, touch and know!) IV.iii.32) *Salila eko drushtaadvaito bhavati, esha Brahma Lokah Samraaditi hainam anushaasha sa Yagjnyavalkyah, eshasya*

paramaa gatih, eshaasya paramaa sampat, eshosya paramo loka; eshosya paramo lokah, eshosya parama anandah; etasyaivaan andasyaanyaani bhutaani maatraamupajeevanti/ (Maharshi Yagjnya – valkya thus explained to the Emperor Janaka like crystal clear water that indeed there was but a single witness to the entire episode of the Self both in deep sleep and wakefulness as also of the Supreme Self, but indeed there was only one: *Ekodrushtwaadwaito bhavati* or Only One confusing as two and indeed is ‘without a second’! That is the sphere of Brahman; this is so, in wakefulness as though of deep sleep the Self- free of its limiting attachment or appendage, viz. the body, organs, and senses- is Brahman the Supreme Itself! The Maharshi further instructed Janaka: ‘ This is its highest accomplishment, this is its Supreme Bliss! Indeed, just one particle of this very Bliss keeps the Universe ticking!’)

Sankhyaakaarika stanzas 59, 62, 63 explain Srishti-Sthiti-Samhaara stages: *Rangasya darshaitwaa nivartate nartaki yathaa nrityaat, Purushasya tathaatmaanam oprakasya vinivartate orakritih/Tasmaanna badhyatedhwaa na muchyate naapi samsarati kaschit, Samsarati bhhyate muchyate cha naanaashraya prakritih/ Rupai saptabhireva tu bandhanaatyaatyaatmanaa prakritih saiva cha purushaatham prati vimochayatyekarupena/*

About Srishti related matters, Guru Gaudapaada Kaarika 97-9 and 2 and 32 explain: *Vibhuti prasavam twanyemanyante srishti chintakaah, swapnamaayaasarupeti srushtiranyarvikalpita/ Icchhaa maatram prabhoh srishtiriti srishtao vinishritaah kaalaatprasutih bhutaanaam manyante kaalachintikaah/ Bhogaardha srishtirityanne kreedaarthamitichaapare, Devasyaiva swabhaavoya maaptakaamasya kaa sruhaa/* Bandhana moksharelated Gaudapaada kaarika states: *Na virodho na chopyatirna baddhocha na saadhakah, na mumukshurna vai mukta ityeshaa paramardhataa/*

Mandukyopanishad about tureeya pada vide Mandukya VII states:*Naantah-prajnaam, na bahis prajnaam, nobhayatah-prajnaam, na prajnaa-ghanam, na prajnaam, naaprajnaam, adrishtam, avyavahaarayam, agraaahyam,alakshanam, achintyam, avyapadeshyam, ekaatma-pratyaya-sharam, prapannopashamam shaantam, shivam, advaitam, chaturdham man yante, sa aatmaa,saa vijneyah/* (Now, the delineation of the Self: Considering that the Self comprises of ‘Chatush Paada’ or of Four Quarters, this State is described: *Naantah Prajnaanam* or that is not of consciousness of the internal world eliminating ‘Tajasa’; *na bahis prajnaanam* , or nor of external world eliminating ‘ Vishva’; *na ubhayatah prajnaamam* - nor conscious of both the worlds or of the intermediate state between dream and awakenness; *na prajnaanaa ghanam*- nor an undifferentiated mass of consciousness; *na prajnam na aprajnam*- neither knowing nor unaware, beyond empirical dealings, inconceivable, indescribable, sole core and concentrate of Singular Self in whom existence merges with phenomena, or the unique and tranquil non duality. Indeed That is the Self and That is the Truth that generations Seek to Realise! This is the Climactic Knowledge which is never seen, heard, felt, thought, and expressed but only experienced as in the Status of ‘Turiya’ in which the Statement is embedded as ‘Thou Art Thou’. Maandukya VII: *Naantah-prajnaam, na bahis prajnaam, nobhayatah-prajnaam, na prajnaa-ghanam, na prajnaam, naaprajnaam, adrishtam, avyavahaarayam, agraaahyam,alakshanam, achintyam, avyapadeshyam, ekaatma-pratyaya-sharam, prapannopashamam shaantam, shivam, advaitam, chaturdham man yante, sa aatmaa,saa vijneyah/*(Now, the delineation of the Self: Considering that the Self comprises of ‘Chatush Paada’ or of Four Quarters, this State is described: *Naantah Prajnaanam* or that is not of consciousness of the internal world eliminating ‘Tajasa’; *na bahis prajnaanam* , or nor of external world eliminating ‘ Vishva’; *na ubhayatah prajnaamam* - nor conscious of both the worlds or of the intermediate state between dream and awakenness; *na prajnaanaa ghanam*- nor an undifferentiated mass of consciousness;

na prajnam na aprajnam- neither knowing nor unaware, beyond empirical dealings, inconceivable, indescribable, sole core and concentrate of Singular Self in whom existence merges with phenomena, or the unique and tranquil non duality. Indeed That is the Self and That is the Truth that generations Seek to Realise! This is the Climactic Knowledge which is never seen, heard, felt, thought, and expressed but only experienced as in the Status of ‘Turiya’ in which the Statement is embedded as ‘Thou Art Thou’.

In Chhandogya Upanishad Chapter VI.viii. Uddalaka Aruni explains to his son Svetaketu about the unique Self Realisation of ‘Tat Tvam Asi’ as step by step Instruction: first as deep sleep; then the mind enters Individual Consciousness or the Antaraatma as though a person would enter into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual Self is identified with his mind and the thought process to get adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or being liberal and so on all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is Praana or the Vital Force. Mind is what surpasses the Praana but is deeply rooted into it. Then Uddalaka sensitised Svetaketu about food and water in life’s and the havoc that hunger, thirst and heat could create in one’s existence.

Saumya! Imaas tisro devataah Purusham praapya trivrit trivridekaaikaa bhavati, tad uktam purushaad eva bhavati, asya purushasya praayato vaan manasi sampadyate, manah praane, praanastejasi, tejaah parashyaam devataayaam/ -VI.viii.7-or These three basic needs do amalgamate into mind-vital force and speech and the trio or threesome being the deities of existence seek to contact with the Self. As soon as the Self departs from a body, then speech is withdrawn into mind and other faculties follow suit, then mind to the Vital Force, praana into Fire and Fire into the Supreme: *Sa ya eshonimaaaitad aatmyam idam sarvam, tat satyam, sa aatmaa:Tat Tvam Asi!* Now, Brihadaranyaka Upanishad vide III.VIII.11 amplifies the concept of the Unity of the Self and the Supreme: *Tad vaa etad aksharam, adrushtam drushtar, ashrutam shrotur, amantam mantar, avijnaatur vijnaatur; etasminnu khalvakshare aakaash otascha protaashcheti/* This Absolute Power is never seen by anyone as it is not a sense object; it is never heard, never thought as It itself is the embodiment of Thought and Intellect. It is the Absolute Power that the unmanifested Ether is permeated all over; in a methodical analysis of *neti neti* or ‘not this not this’, the Individual Self is truly devoid of body adjuncts, organs and senses, and is but the transmigrating Soul from birth to birth till such time that ignorance is cleared and discovers Its identity with Brahman! As *prapanchopashamam* or when the worldly phenomena are ceased and *eka-atmapratyaya sara* or proof and singular belief of Unity of Self and Supreme is secured, then only the Self is meditated upon: ‘At the time when the Universe was not differentiated as of proper name and form, then the Unique Self entered all the Beings into limbs and of body systems deep inside and like Agni within, so that they all tick the vital force, speech, vision, hearing, thinking and so on; *sa yota ekaikam upaaste, na sa veda, na sa veda, akritsno hy eshota ekaikena bhavati, aatmeti evopaaseetaa atra hi ete sarva ekam bhavanti, tad etat padaneeyam asya sarvasya yad ayam aatmaa, anena hy etat sarvam veda yathaa ha vai padanaanuvindet;evam kirtim vindate ya evam veda/* only the Self or the Soul within needs to be prayed to enabling various body functions, since the Self or Inner Conscience controls all the sensory organs. The identity of the Self is such that one knows the kind of animal is known by its footprints and the specific individual is for his fame or his/her characteristics or associations.) *Jaagarita sthaano bahisprajnah saptaanga ekonavimshati mukhah sthula bhug Vaishvaanarah prathama paadah*’(The first quarter is of Vaishvaanara whose sphere of activity is in the *Jaagarita sthaana* or the State of Wakefulness. He enjoys the *Bahirprajna* or the awareness of the happenings around in relation to the objects on the open Society

as he is equipped with *saptaangas* or seven limbs to see, hear, smell and breathe, move about, feel, generate and clear out and above all think.

Chhandogya Upanishad vide V.xviii.2 explains about the consciousness of the objects outside as indeed that of an imagery of Agnihotra or Vaishvanara Sacrifice as in the case of Vaishvanara Self: ‘ Heaven as head, Surya as the eyes, Air as Praana, Sky as the middle portion of the body, water as the bladder, Earth as the two feet, sacrificial altar as the chest, kusha grass as his hair; Garhapatyagni as his heart; Aavaahaarya Pachana Agni as the mind, and Aavavaneeya Agni or that into food as oblation as his mouth. Thus He the Viashvanara Self is possessed of *Saptangas*. Now, He is also possessive of *ekonavimshati mukhah* or nineteen mouths-viz. ‘pancha jnanendriyas’ or five senses of perception and ‘pancha karmendriyas’ or five organs of action, besides ‘pancha praanas’ of ‘praana-apaana-udaana-vyaana-samaana’ as also the mind again comprising the faculty of thinking- intellect-ego and wisdom or what one calls as judgment. Thus Viashvanara is known as ‘Vishva’ or the enjoyer of what all the Universe is capable of offering by way of pleasures and experienes and ‘Nara’ or the leader of the organs and mind backed up by the Vital Forces! Now the Self Consciousness, or the Composite Self in short, is the Virat Svarupa or the composite form of all the gross bodies and the Unique Symbol of what all Universe is made of-maintained by- and -periodically destroyed too , giving way to another cylce of the Time capsule. Indeed the Virat Svarupa is a designation of self manifestation and the self- prescribed, even as the Supreme remains yet unknown! The apprehension of dualism is totally misleading , misunderstood , unestablished and painstakingly denied by Upanishads. Chhandogya Upanishad vide VI.ii. 1-2 is quoted as saying that: *Sad eva idam agra aaseed ekam evaadeeteeyam taddhaika aahuh, asad evedam agra aaseed ekam evdviteeyam, tasmaad asatah sajjaayata/ Kutas tu khalu, Saumya, evam syaat, iti ho vaacha, katham, asatah sajjaayeteti, sat tveva, Saumya, idam agra aaseed ekam evaadviteeyam/* Or in the beginning there was only one Single Existence with none else, and out of that emerged a second. Indeed by which logic this was possible that existence could come out of non-existence, especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term ‘ekam’ might have excluded ‘sajaatiyata’ or of the same tree like another tree; ‘svagata bheda’ or internal variation of the same tree’s leaves, flowers, or fruits; or ‘vijaateeyata’ or the difference of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are simply ruled out!

Having thus explained about the unity of Vaishvanara and the Supreme Unknown, Brihadaranyaka Upanishad in Madhu Brahmana vide II.vi.1 is suggestive of the unity of ‘Taisaja’ and ‘Praajnaa’ as well with the Virat Purusha besides Hiranyagarbha as well. The Madhu Vidya or the doctrine of Honey as applicable to the Beings is equally applicable to Elements and Concepts as well the Self: *Iyam Prithivi sarveshaam bhutaanaam madhu, asyai prithivyai sarvaani bhutani madhu; yashchaayam asyaam prithivyaam tejomayomritamayah Purushah, yashchaayam adhyatmam shareerah tejomayomritamayah Purushah, ayameva yoyam atmaa, idam amritam, idam Brahma, idam sarvam/* or Earth is like madhu or honey which is the essence of all the Beings from Virat Purusha and Hiranyagarbha to a blade of grass. The Virat Swarupa or the Composite Self comprises of four entities viz. Prithivimaya, Tejomaya, Amritamaya and Purusha. This is indeed the Atma, Amrita, Prajna, Brahma and Sarvam or the Totality !) Mandukya IV: *Svapna sthaanontah prajnah saptaanga ekonavimshati mukhah pravivikta bhuk taijaso dviteeya paadah/* (‘Taijasa’ is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This

Taijasa which is essentially stationed in 'svapna sthaana' is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated. Maandukya V: *Yatra supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta sthaana ekeebhutih prajnaa ghana evaanandamayo hi ananda bhuk chetho mukhah praajnaa ghana evaanadamayo hi aananda bhuk cheto mukhah prajnah triteeya paadah/* (The state of 'sushupti' is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of 'praajna' being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and 'realities'. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousness and as *-ekeebhutih* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss.

In Brihadaranyaka Upanishad vide IV.iii.32, Maharshi Yajnyavalkya explains to Emperor Janaka: *Salila eko drashtaadvaito bhavati, esha brahma lokah, samraad iti/ Hainam anushashaasa yajnyavakkyah; taasya paramaa gatih, etaashta parama sampat, eshosya paramo lokah, eshosya parama aanandah; etasyaiva anandasyaanyaani bhutaani maatram upajeevanti/* or That person becomes transparent like the flow of water as the Seeker has no duality what so ever. There is indeed no witness but a single witness of the Self becoming the Supreme being free from the limiting attachments or appendages of body, organs, and senses that is Brahman Itself without a second! That is its highest accomplishment, this is the Supreme Bliss! Indeed, just one particle of that Bliss keeps the Universe ticking! Thus having achieved the outstanding bliss, the person in 'sushupta' state becomes *cheto mukha* experiencing the experiential and experiential status even during 'prajnatva' or at the two way door of consciousness and deep sleep.)

Maandukya VI: *Esha sarveshvarah esha sarvajnaah, eshontaryaami, esha yonih sarvasya prabhavaapyayau hi bhutaanaam/* (Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupti as he is now called *Sarveswara* or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omni -scient, Omni present and Omni potent of all as the Creator-Sustainer-Destroyer of the Universe.

Stanaza35: Jaagrad vishwam bhedaat swapnas tejah prakaasha maahaatmyaat, paagnaah suptaavasthaa jnaana ghanarwaat tatah param turyam/

The state of awakeness is akin to the universe, while dreaming state corresponds to splendorous. The state of slumber without dreams is prajnatva or of vijnana and the ultimate is 'turya'. Shiva Sutra vide iii.20 defines as 'the fourth abode permeates the three earlier states like oil'; in other words one's nature overshadows the earlier stages and the fourth state is hardly affected by the earlier ones and is full by itself requiring no further lumiosity as it is an enormous fund of radiance by itself.

Swetaashwatara Upanishad vide III -1-4 is quoted : *Ya eko jaanavaan Ishata Ishaanibhih sarvan lokaan Ishata Ishaaneebhih, ya evaika udbhave sabhave cha, ya etad vidur amritaaste bhavanti// Eko hi Rudro na dviteeyayaa tashurya imaan lokaan Ishataan Ishaaneebhih, pratyan janaan tishthati santukochaanta kaale samshriya vishvaa bhuvanaani gopaah// Vishvatarchakshur uta vishvato mukho vishvato baahur uta vishvataspaat, sam baahubhyaam dhamati sampatatrair dyaavaa bhume*

janayan deva ekah//Yo devaanaam prabhavaschiod -bhavashcha 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 ththere 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)

Mandukyopanishad 1.3.: *Jaagarita sthaano bahisprajnah saptaanga ekonavimshati mukhah sthula bhug Vaishvaanarah prathama paadah//*(The first quarter is of Vaishvaanara whose sphere of activity is in the *Jaagarita sthaana* or the State of Wakefulness. He enjoys the *Bahirprajna* or the awareness of the happenings around in relation to the objects on the open Society as he is equipped with *saptaangas* or seven limbs to see, hear, smell and breathe, move about, feel, generate and clear out and above all think. Chhandogya Upanishad vide V.xviii.2 explains about the consciousness of the objects outside as indeed that of an imagery of Agnihotra or Vaishvanara Sacrifice as in the case of Vaishvanara Self: ‘ Heaven as head, Surya as the eyes, Air as Praana, Sky as the middle portion of the body, water as the bladder, Earth as the two feet, sacrificial altar as the chest, kusha grass as his hair; Garhapatyagni as his heart; Aavaahaarya Pachana Agni as the mind, and Aavavaneeya Agni or that into food as oblation as his mouth. Thus He the Viashvanara Self is possessed of *Saptangas*. Now, He is also possessive of *ekonavimshati mukhah* or nineteen mouths-viz. ‘pancha jnanendriyas’ or five senses of perception and ‘pancha karmendriyas’ or five organs of action, besides ‘pancha praanas’ of ‘praana-apaana-udaana-vyaana-samaana’ as also the mind again comprising the faculty of thinking- intellect-ego and wisdom or what one calls as judgment. Thus Viashvanara is known as ‘Vishva’ or the enjoyer of what all the Universe is capable of offering by way of pleasures and experienes and ‘Nara’ or the leader of the organs and mind backed up by the Vital Forces! Now the Self Consciousness, or the Composite Self in short, is the Virat Svarupa or the composite form of all the gross bodies and the Unique Symbol of what all Universe is made of-maintained by- and -periodically destroyed too , giving way to another cylce of the Time capsule. Indeed the Virat Svarupa is a designation of self manifestation and the self- prescribed, even as the Supreme remains yet unknown! The apprehension of dualism is totally misleading, misunderstood , unestablished and painstakingly denied by Upanishads.

Gaudapaada kaarika 1-1-3 states: *Vishvo hi sthulabhuk nityam taijasah praviviktabhuk, Ananda bhukthaa praajnadhaa bhogam nibodhata// Sthulam tarpayate praviviktam tu taijasam, Aaanandascha tathaa praajnam trithaa truptim nibodhata// Trishu dhaamasi yhadbhogyam bhoktaa yascha prakeertitah,*

Vedaitadubhayam yastu bhungjaano na lipyate//(While Vishva is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Prajna is immersed in idyllic bliss. Thus enjoyment is three fold. The ‘sthula’ or gross yields fulfillment, the subtle satisfies the Taijasa while Praajna gets ecstatic with bliss alone. The Self seeks experience of all the three phases of satisfaction no doubt but does not identify with any as nothing is added or subtracted from its state of tranquility. Much unlike the Vishva or Taijasa or Praajna, the Self as the ‘bhokta’ or the enjoyer even while enjoying-‘bhunjaanaha’- but does not get affected-‘na lipyate’. This is just as in the case of fire which does not lose or gain in its basic traits by consuming its own fuel)

Ishwarapratyabhijna kaarika vide 3-2-16-17 explains about two states of awakeness and dreams: *Manomaatrapathepyaksha vishayatwena vibhramaat, spashtaavabhaasa bhavanaam srishtih swapnapadam matam/ Sarvaaksha gocharatvena yaatu baahyatayaa sthira, srishtih saadhaarani sarvapramaatranaam sa saagarah/* On this Abhinava Gupta expressed his view : while analysing the concept of sushupti , one being the pralaya kaala sushupti and swapna kaala sushupti.

Brahma Sutra states: *II.i.9) Na tu drushtanta bhavaat/* In case the proposition is the reverse when the Effect merges into the Cause and tarnishes the Cause with the former’s drawbacks then what would happen! For instance, earthen plates made of earth, ornaments made of Gold, or the Chatur Varnas of Societies originating from Earth might pass on their peculiarities, features and impurities to the Original Material! In other words there might be the reverse reaction from the End Result to the Original Substance! Indeed there is no such reverse reaction possible; even if ornaments are turned back to original material gold, then there is a natural process of removing impurities of the ornaments back to pure gold and remaking the gold so purified by melting back to pure gold and convert the end products anew! The persons of Chatur Varna after termination get converted into Earth for rebirth again! Thus the nondifference of the effect from the cause is known from the word of ‘Origin’! From the micro to the macro view point, the reverse process of impurities being passed on to the ORIGIN or the CAUSE, then explanation becomes easier!

Chhandogya Upanishad. (III. xiv.i & VII.xxv.1-2) first establishes Brahman: *Sarvam khavdaam Brahma tajjaaniti shanta upaaseet/* (This entire Universe in totality is Brahman from whom it is born, exists and dissolves); then the Upanishad declares: *Sa evadhastat, sa uparishaat, sa paschat,sa dakshinaat sa uttarat, sa evedam sravam iti, athaatoham kaaraadesha eva, aham evadhastaat, aham uparshitaat, Aham paschaat, aham dakshinah aham uttaratah aham vedam sarvam iti/ Athaah atmaadeshaah eva atmaivaat atmopa uparishat atmaa paschat atmaa purastat atmaa dakshinata atmosttarata atmai vedah sarvamiti/* (Brahman is omnipresent as he is below, above, behind and front; in South, in North and indeed all this. Hence his instruction that all is not only infinite but is also everything). Just as a magician himself not affected at any time of the past, present and future by the magic conjured up by himself, it being unreal, so also the Supreme Self is unaffected by this Universe which is a delusion. The same Chhandogya Upanishad. (VI.ix.3) explains the material effect of the Lord’s cause as follows: ‘All the Creatures after merging into existence do not understand this: *tai ha vyaaghro vaa simho vaa varaaho vaa keto vaa patango vaa damshovaa mashaako vaa yad bhavanti tad abhaavanti/* (We have merged in Existence; whichever creatures they might have been here-whether tiger, lion, wolf, pig, insect, grass hopper, gad fly or mosquito; they become That!) Therefore the cause-effect-cause is perpetually in place in the Creation of Brahman and none needs to argue for self-deceit!]

Spanda Kaarika I.18 elucidates further : *Jnaanajneya svarupinyaa shaktyaa paramaayaa yutah, padadvaye vibhurbhaati tadanyantara tu chinmayah/* Parama Shiva the omnipresent is endowed with the Supreme Shakti in the form of knowledge of worldly objects is manifested with the two states of waking and dreaming, besides deep sleep and the turiya state of pure consciousness. This is how the non dual and advaita being is free and full. But -and this is a big but- could all the human beings are able to access this facility. The reply is a definite ‘no’ as to be explained in the ensuing stanza.

Stanza 36: *Jaladhara dhuma rajobhir malinee kriyate yathaa na gagana talam, tadvan maayaa vikrithibhir aparaamrastah parah purushah/*

Just as the huge expanse of sky could never be tarnished and polluted by clouds, smoke or dust , could the acts of Maha Maya which are so mysterious and complex otherwise affect the Inner Self whose mirror image is Parameshwara himself! The reply is not far to seek. A Being is a soft target to sukha dukhas, moya vyamohas, janmamaranas and several problems and predilections. Even some of the outstanding funds of jnana and tapas, not to mention of the run-of-the mill humans are victims of blemishes by the jnaanendriyas and karmedriyas and to err is human. Further mind is like a monkey and most untrustworthy. Human life normally never lets to accomplish ‘sthita pragjnastha’ let alone of being good and doing good.

Bhagavad Gita chapter 2 stanza: *Dhyayato vishayaan pumsah sangaste -shuupajaayate, sangaat sanjaayate kaamah kaamaat krodhobhi jaayate, Krodhaat bhavati sammohah sammohaat smritibhramshah, smritibhramshaad buddhinaashah buddhi naashaat pranashyati/* This means that 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; such anger coupled with wrong judgment affects discretion leading to further failures precisely describes: *Dhyayato vishayaan pumsah sangaste -shuupajaayate, sangaat sanjaayate kaamah kaamaat krodhobhi jaayate, Krodhaat bhavati sammohah sammohaat smritibhramshah, smritibhramshaad buddhinaashah buddhi naashaat pranashyati/* This means that 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; such anger coupled with wrong judgment affects discretion leading to further failures! It is in this context that Upanishads describe that as a human rides on a chariot, his mind - of course aided by the vital breath and his Intellect- is the driver driven by Karmendriyas and Jnanendriyas and Antaratma the Inner Pure Consciousness is only a spectator and hence the Maha Maya plays her role inspite of The Antaratma lets to have whatever the humanself act on its own. The Maha Maya with the assistance of her followers allows the Being as he or she feels. Thus the Pure Inner Consciousness can hardly be blamed neither Parama Shiva nor even Maha Maya as wherever is the quality of one’s deeds is as per the seed the fruits of its tree become sweet or sour! As one sows so he reaps but never blame either Parameshwara not Maya the Power of Illusion since it is the Being has to be blamed squarely indeed!

Stanza 37: *Ekasmin ghata gagane rahasaa vyapte bhavanti naanyaani, malinaani tad vadate jeevaah sukha dukkha bheda jushah/*

When ‘ghata gagana’ or ether fills dust in a jar another ether elsewhere at another place too does not fill up with dust. Similarly some human beings might have a tragedy and death in one house but in another street another house might be enjoying a wedding party. Thus ‘sukha dukhas’ are dispersed; even the same human being might suffer a tragedy in the morning but a great news of relief

that the tragedy was of else's. Likewise, some Purushas of pure consciousness essentially are victims of blemishes caused by the Maya Shakti of Maheshwara are three kinds of aanva, maayiyaa and karma or the three types of malas or defilements ; aanva mala or atomic/ minute kind or mental or internal wishes and impurities of an individual; maayika mala impurities of comparisons with others and karmamala or omissions and commissions or pluses and minuses of one's own external self. The earlier malas are 'bhaavuka' or psychological or senses of perceptive experiences while karma malas or action oriented.

Stanzas 38-39-40) Shante shanta ivaayam hrashte hrashto vimohavati mudhah, tatwa gane Sati Bhagavaan na punah paramardhataah sa tathaa// Yad anaatmani api tad rupaavabhaasanam tat pura niraakritya aatmani anaatma rupam bhraantim vidalayati paramatmaa// Ittham vibhrama yugalaka samuula vicchedane kritaardhasya, kartanvyantara kalanaa na jaatu parayogino bhavati//

(Paramatma is neither elated nor depressed when various Elements are happy and contented. When the 36 Tatwas or Elements are in great joy of unison and equanimity, one would normally expect that the Parama Tatwa too should be contented too. But indeed He is niramaya, nirmala, nirguna, nirvikara and chidaananda. To recall as to what are the Tatwas, these are the pancha bhutas of earth,water, fire, air and ether; the Pancha Tanmastras or Five Subtle Elements of gandha rupa,rasa,spar sha and shabda; the Pancha karmendriyas of upstha/creative, paayu or excretion, paada or feet, paani or hands, and vaak; the pancha jnaanendriyas or organs of cognition of ghrana -nose for smell, rasana for taste, chakshu or eyes for vision, twak or skin for touch and feek and shrotra for ears for hearing; three Antahkaranas or Internal Organs of manas/ mind, buddhi or intellect, ahamkaara of ego with objectivity, besides their roots of Prakriti / nature, and Purusha the ego of subjectivity; the Shat kanchukas or six coverings of niyati / place, kalaa / time, raaga or attachment, vidya or knowledge, kala or creativity amd Maya the Illusion; and finally Shuddha Tatwas or Pure Elements of Shuddha Viddha the Spiritual knoweledge, Ushwara-Sada Shiva; Shakti and Shiva . In other words, Parmeshwara is totally unaffected by Maha Maya and in fact He created her himself to assume the Task of Srishti-Sthiti-Samhaara reperitively. Next stanza explains that having dismissed the above misconception, Parameshwara also smashes up the 'agjnaana' that the Individual Self or the Antarama is separate from Paramatma as the fomer might be subjected to the pulls of panchendriyas and mind sustained by praana. Both the fundamental misunderstandings of Paramatma's toal immunity of the Self or the doings or misdoings of the Non-Self! He would thus declare that He is singular and appears as the totality of the Universe plus! The Superme Self of charaachara jeevas is but a mirror reflection of the atomic presence of Himself too and he has no liability of what the individual being does or does not! The false experience of the non self inside the Real Self is the work of 'bhraanti' or falsity emanating from Maha Maya is the Great Illusion! The onerous task that basically devolves on any sensible Being with jnaana and maturity of mind is to vision within about the most radiant Real Self and that indeed is the essence of 'Atma Saakshatkaara'.

Bhagavad Gita vide Sankhya Yoga Chapter 2-51-53: *Karmajam buddhi yuktaa hi phalamtyakaa hi maneeshanah janma bandha vinirmuktaah padam gacchanyanaamayam/ Yadaa te mohakalilam buddhirvyatitarishyati, tadaa gantaasi nirvdam shrotavyasya shrutasyacha/ Shrutivipratipanaate yadaa sthaasyati nishchala, samaadhaavachaa buddhih tadaa yogamavaapyasi/*(By way of 'nishkaama buddhi' or the psyche of performing virtuous deeds without selfishness and practising them without expectations, humans tend to accomplish salvation without rebirths and that is called nirvana. It is 'plalaakaaksha' or reciprocity that leads to rebirth; but 'bandha vimochana' or getting rid of shackles of life is precisely thereagainst. As and when one is not ensnared into illusions with no anxiety and 'phalaapeksha' or with return antici -pations then one gets 'janmaraahitya' or freedom from the cycle of births and deaths. When one's 'buddhi' or mentality is devoid of illusions and of material desires with firm resolve and target to one's inward vision then only he is termed as 'sthita pragjna' or oriented to the steady balance of awareness! That is the state of 'aatma saakshaatkaara' or Self Realisation).

Stanzas 41-42: *Prithivi Prakritir maayaa trim trayam idam vedya rupataa patitam, advaita bhavana balaad bhavati hi san maatra parishesham/ Rasanaa kundala katakam bheda tyageena drishyate yathaa hema, tadvad heda tyage san mamtram sarvam aabhaati/*

(The entire Universe is the amalgam of three ingredients viz. Prithivi-Prakriti and Maya and these correspond to the the gross, the subtle and the most subtle. From Prithivi to Maya this Universe is full of differences. It is against this background of differentiations that this Earth named appropriately Shakti Bhumi and eventually as an integrated Shaambhava Bhumi which like a ‘mahaa pravaaha’ or like the entirety of oceans with complex and endless flows of ‘bheda- bhedaabheda and abheda’ of different- or a mix of differences and non differences and of indivisible and united flows of unimaginable ‘UNITY IN DIVERSITY!’ Thus the power of meditation could discover that there is an Integrated Form of Universe from the gross-subtle- and the most subtle; indeed Aagamas radiate the magnificence of that Unity from Pure Knowledge applied to Intense Meditation called Introspection culminating in the self oriented illumination of the Pure Being. Shri Kaalikaakrama Tantra is aptly quoted: ‘ Jnaana or Knowledge is manifested externally and internally in several forms. There could never be any material and of its ingredients are known well. Without Knowledge there is no existence of any human being and accordingly the form and basis of all materials are known. Thus Knowledge is the very verge or the Ultimate of Object. The next stanza states that gold which could be in varied forms and shapes like belts, bracelets or rings and similarly in other metals like silver, copper ann zinc or alloys thereof. Bhatta Kallata is quoted that the shine and illumination of each and every product provides a varied transformation of one’s vision.

Stanzas 43: *Tad brahma param shuddham shantan abhedaatmakam samam sakalam amartyam satyam shaktau vishraamyati bhaa swarupam//*

(The Supreme Parameshwara is pure, ever tranquil, abheda or undifferentiated, sama or equable, sakalam or complete, amritam or ever lasting, satyam or the singular manifestation of Truth, that rests in Shakti who is the appearance of natural radiance.

Chhandogya Upanishad vide VI.ii-1-2 states: *Sadeva, Saumya, idamagra aaseed ekam evaaditiam, taddhaika aahuh, asad evedam agra aaseed ekam evaadwiteetam, tasmaadasatah sajjaayata/* (Svetaketu’s father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) *Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham,asatah sajjaayeteti, sat tveva, Saumya, idam agra aaseed ekam evaadwiteeyam/* (Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term ‘ekam’ might have exluded ‘sajaatiyata’ or of the same tree like another tree; ‘swagata bheda’ or internal variation of the same tree’s leaves, flowers or fruits; or ‘vijaateeyata’ or the differene of a tree from say a rock.) In other words, Parameshwara is indeed indivisible , but one view of His is sravatmaka adviteeya, and vikalparahita; yet of his total form comprises of Truth and its extentsion, or Realism and Maya the Illusion.

Bhatruhari qualifies: Truly Paramatma is the Shuddha Satwaswarupa or the Unique Form of Absolute Truth in the beginning but rests on Parama Shakti who in turn is the Iccha-Jnaana-Kriya Saktis.

Brahmasutra Bhashya by Adi Shankara states in Brahma sutra bhaashya page 6: ‘ *Asti taavad Brahma nitya shuddamukta swabhaavam sarvagjam sarvashakti samanvitam Brahma shabdasya hi vyutpaadya maanasya nitya shuddhatatwaadayorthaah prateeyante brihatedhaartorathanugamaat/ Sarvasyaatma twaaccha brahmaastitwa prasiddhih/Sarvo hyaatmaastitwam pratyeti,na naahamasmeeti/ yadi hi naatmaastitwa prasiddhih, syaat sarvem lokao naahamsteeti prateeyaat/* Brahma Sutras very opening stanza states: *Athato Brahma Jignaasa:* Brahma Sutras are meant only for those who desire and deserve

.Thus Only after accomplishing the pre-qualifications of adequate knowledge of Scriptures that one could seek 'Brahma Jignaasa' or the Unreserved Quest for Brahman or of the Pure Consciousness. The pre-qualifications include four essential means of Moksha viz.(i) capability to distinguish the Everlasting 'Paramatma' versus the fleeting heaps of material attractions or judgment of Reality against Maya or Illusion; (ii) Complete awareness of Action-Reaction Syndrome or the Realization that whatever 'Karma' one performs would yield fruits accordingly; (iii) 'Shat Sampatti' or six virtues viz. 'Sama' or control of Mind, 'Dama' or control of External Senses- Self Restraint of Mind and desire; 'Uparati' or disengagement of worldly pulls and pushes; 'Titiksha' or forbearance / equanimity of joys and sorrows; 'Shraddha' or extreme faith, industriousness and determination; 'Samadhana' or introspection and deep concentration; and above all, (iv) 'Mumukshatwa' or the intense desire and resolve to realize what Brahman is all about!) Now Adi Shankara Bhashya means: Brahma jignaasa is what the detailed deliberation of Brahman is all about. Brahman is that from which the Universe has its birth. That from which the objects of the Universe give birth, are sustained and finally merge into. As to what Brahman is all about! The reply is that Brahman is eternal, pure, intelligent, free of Nature and all knowing and all powerful. How ever essentially Brahman is far beyond definition and cannot be deliberated upon!

Chhandogya Upanishad vide VIII .i.5-6 states: *Naasya jaraayaitajeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutyur vishoko viji- ghaastopipaasah, satya kaamah satya sankalpah, yathaa hi eveha prajaa anvaavishanti yatha anushasha -sanam, yam yam antam abhikaama bhavanti yam janapadam, yam kshetra bhaagam, taam tam evopa jeevanti*//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 unfulfilling 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!) *Tad yatheha karmajito lokah kheeyate, evam evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam ananuidyaa vrajanti etaamscha satyaan kamaan, tessaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuidyaa vrajanti etaamscha satyaankamaan, tessaam sarveshu lokeshu kaamcharo bhavati*/(Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss)

Stanzas 44-45-46: Ishyata iti vedyataa iti sampadyata iti cha bhaa swarupena aparaamrishtam yad api tu nabhah prasunatvam abhyeti// Shakti trishulaparigama yogena samastam api parameshe, Shivanaamaani paramaartho visrujyate Devaena// Punarapi cha pancha shakti prasarana kramena bahirapi tad anda trayam vichitram srishtim bahiratmalabhena/

(To desire, to know about, and to try to achieve are the Ichha-Jnaana-Kriya Shaktis and these are as difficult as securing 'aakaasha kusuma' or the skyward flowers. Any material unseen and unknown by the 'samvid' or consciousness as manifested by Maha Maya Shakti by her radiance is neither desired, nor realised much less tried to be achieved . Thus enlightenment is three folded to know, to seek and attain. Only these Ichha-Jnaana-Kriya Shaktis are capable of accomplishing the Akaasha Kusuma the Parameshwara. Thus all the objects in the Universe are such as could be recognised by the Shakti herself. Further the Mantra tradition has two letters 'na' and the syllable 'sa' as combined signify 'Shanta' or Brahman or Sadashiva who is immortal denoting 'sama' or equable as the perfect balance of the form of self-awareness and self experience viz. 'I am everything'. Thus Sada Shiva the Immortal rests and

depends on Maha Shakti. The next stanza denotes that Parmeshwara has the facility of possessing the trident of Maha Shakti viz. the iccha-jnaana-kriya Shaktis with which He could bestow the Beings of Atma Darshana consequent on the self withdrawal from the impact of panchendriyas and reach the status of samyak jnaana drishti; in other words, the jnaanis would then realise the duality paving the critical path of further mountaineering to the peak which is the ultimate merger into non duality, which is the nectar of bliss. The next stanza reveals Paramaarthaara of Kashmir Shaivism and sums up the concept thus: Iccha-jnaana- kriya , the three Shaktis named as the trident versus their perfect victories of materialism and their combined manifestation of Maha Maya who further makes the merger of the Beings with Parameshwara, even while the latter is totally aware that both the entities are just the same. He achieves the task of external creation of three eggs more with their infinite variety in order to make way into the external world as several subjects and objects to the process of expansion of the balance of the trident Shaktis amalgamated with two further Shaktis viz. Sat chidannanda or the commanding power of Consciousness and that of Bliss coupled with the erstwhile Iccha-Jnaana-Kriya Shaktis this totalling five forms of Shiva-Shakti- Sadaashiva-Ishwara and Shuddha Vidya are together named Parameshwara. Now he has also manifested as Shakti-Maya- and Prakriti comprising Bhuvanas so as to reveal Himself to the Universe to demonstrate His presence as non different yet appear as distinct from Himself. Thus there is the concept of non-duality in duality as Maha Shakti ensnares the Universe yet paving the ascendent path to enable Maheshwara who actually provides the ‘rasa’ the nectar of bliss! But who indeed is Parameshwara, where does He exists and how could He be realised as quickly as Maha Maya could be seen, felt and experienced, albeit She has provided the Trident of Trishaktis to ascend by further!

Stanzas 47-50) Iti Shakti chakra yantram kreedaayogena vaahayan devah, aham eva shuddha rupaah shakti maha chakra naayaka pada srtitah// Mayyeva bhati vishvam darpanai nirmaleva ghataadeeni, mattah prasaritaswapna vichutratvam iva suptaat//Ahameva Vishwarupah karacharanaadi swabhaava evadehah sarvasminn ahameva sphuraami bhaaveshu bhaa swarupam iva// Drashtaa shrotra ghraataa dehendrya varjitopi akartaapi, siddhaantagaama tarkaasha chitraan ahameva rachyaami/

(This is how the wheels of Shakti groups are revolved by Parameshwara as His eternal sport stating ‘Ahamta’ or ‘Sarvaswam Ahameva; ‘It is Me’ as the Universe is reflected like jars in a mirror. From me the entire Universe is derived in varied forms and feelings and essentially I alone am manifested in the bodies of all the Beings with panchandriyas and panchabutas with praana and mind besides all kinds of shades be it illumination or darkness akin to knowledge and ignorance. Besides the body and Indriyas, I create Shaktis in multi-faceted swarupas, and essentially by five principal forms with Sat-chit-ananda or the power pure consciousness and the might of bliss and so on. I am engaged in the play of the ‘Srishti Sthiti Samhara’. In me the that the Universe is illuminated and I am the awakeness-dream stage-sushupti and paramartha saara. I am the Vishwa Rupa with hands feet and senses. Yet, even without body and Indriyas, I can see, hear sounds, breath, feel, think and move fastest. The entire Universe is my play ground and illuminate in all modes since the thread of unity ties in all beings like men and women, children , pashus , birds and inanimate beings too. In all I signify the totality of the Universe manifested as subjects, objects, and the means of cognition.

Brihadanyaka Upanishad vide III.iv.2 -3states: *Sa hovaacha Ustaah Chaakraayanah: yathaa vibruyaad, asau gauh, asaavashva iti, evam evatad vyapadishtam bhavati, yad eva saakshaad aparokshaad Brahma ya aatmaa sarvaantarah/ Katamaah Yajnyavalkya sarvaantarah/ Na drishter drashtaaram pashyeh, na shruteh shrotaaram shrunuyaat, na matermantaaram manaveetaah, na vigjnaater vigjnaataaram vijaaneeyaah, esha ta aatmaa sarvaantarah, atonyaad aartam/ Tato haushastah chakraayana upararaama/ (Utasta Chaakraayana reacted to the Maharshi and said that one might say that here was a cow that walked, or the other was a horse that ran; ‘please explain to me Yagyavalkya, how does one*

perceive that Brahman is in whom’! The Maharshi replied that Brahman was present in every being; ‘you cannot see the one who enables you to see things, since vision enabled normally is different from that particular ‘Self’ enabling to see every thing is different. Similarly what one hears or thinks or knows by way of vision, capacity to hear, the thoughts and the knowledge all are self-sourced; thus one’s own Self is within that very Self; everything else is indeed perishable!’ Thus Utasta kept silent as was convinced that the faculties to see, hear, think, know, comprehend and so on are all within the Self itself, and this is so for all species of Brahman! Everything else but this gross body consisting of organs and senses is perishable but the ‘Antaratma’ or the Consciousness is imperishable and Everlasting!)

Brihadaranyaka Upanishad vide III.xii.23 futher states: *adrusho drashtaa, ashrutah shrotaa, amato mantaa, avigjnaato vigjnaataa; naanyotosti drashtaa, nanyotosti shrotaa, naanyotosti mantaa, aanyotosti vigjnaataa, esha ta atmaantaryamamritah, atonyadaartam, tato hoddaalaka aarunikpuraraam/ iti saptamam Brahmanam/* (He occupies the organ of generation and is within it even without the organ of generation realising so, its full form is within and controls from within as the Internal Ruler while even is the Ultimate! He is never seen but s the witness; he is never heard but is the Hearer; he is never thought of but is the Thinker; he is never known but is the Knower; there is no other witness but the Self and none else knows of him; he is the Internal Sovereign and indeed is the Immortal Self. Everything else but Him is mortal indeed. Then Uddalaka, the son of Aruna, kept quiet thinking aloud of what all Maharshi had been discussing in detail! Thus it is well established that either with reference to the supporting Deities or the Inner-Consciousness or the Self and of course the linked in Paramatma, every thing else, be it the body, its ‘jnanendriyas ‘and ‘karmendriyas’ are subject to change, repetitive transformation and death. Yet the Inner Self ‘per se’ and of course the Almighty continue to be the Unknown, complex, everlasting, omni present, endless, Unborn, and Unspent ie. *Avyaktam -shasvatam-vishnum- anantam- ajam-avyayam!*

Brihadaranyaka vide IV-v-15 also states: *Yenedam sarvam vijaanaati tam kena vijaaneeyaata/* or when everything has become just one’s own Self, by what and whom should one see, smell,taste,speak, hear,think,touch,and know. He is incomprehensible, indistructible, unattached, unfettered, is eternal; you understand everything and what else is there to further realise!

Swetaashvatara Upanishad videIII.xvii states: *Sarvendriya gunaabhaasam sarvendriya vivarjitam, sarvasya Prabhum Ishaanam sarvaya sharanam brihat//* (While reflecting the qualities of all the senses and yet devoid of all the senses, Parameshwara is the singular refuge of all the Beings as truly representing the traits of senses as present among all the human another beings and at the same time is totally devoid of any features or gunas whatsoever) Bhagavad Gita vide Chapter 13, stanza 14 states similarly: *Sarvendriyagunaa bhaasam sarvendriya vivarjitam, anaktam sarvabubhrucchhaiva nirgunam guna bhoktrucha/* That is, Bhagavan although is nirguna swarupa or devoid of gunas or characteristics yet he experiences, just for the sake of human and other Beings allows the Antaratma to simulate the experiences of the organs and senses and does allow the same sensations!

Brahma Sutra I.i.3: In reference to ‘Shastra yonitwaat’and its Adishankara Bhashya, the following explanations are given; the Brahma Sutra first: *Shastrayonitwaat:* Indeed Scriptures alone are the authentic source of Knowledge that Brahman is the Prime Origin and Nucleus of Existence. There has been a discussion that Vedas are meant to exhort action, requiring commands to humanity and as such these might not be quite relevant directly and Upanishads would be the appropriate source of revealing Brahman. Indeed this argument might look superficial since Vedas are indeed ‘Anirvachaneeyaas’or

Unwritten and ‘Vaachaa Nirupa Nityayas’ or Ever Live Truisms by way of Spoken Word through generations! Moreover Vedas had no Origin; as a corollary Brahman the ‘Sarvagjna’ (Omniscient) was the Veda Karta and Vedas were His ‘Shvaasa Nishvaasaas’ or His Inhales and Exhales! Viewed from another angle, Brahman who is devoid of form, shape, sex, feature is not realizable otherwise and hence: *Tam tyo upanishadam Purusham prucchaami*: Brahma’s Veda Vakya states: One can be enquired of me from Upanishads! The Shankara Bhashya follows: *Mahatah Rigvedaadeh Shaastrasyaaneka vidyaasyaanopa bhrimihitasya pradeepavatsarvaarthaavadyotyotinah sravajnya kalpasya yonih kaaranam Brahma/ Na heedrishasya rigvedaadi lakshanasya sarvagjnagunaanvitasya sarvagjnyaadanyatah sambhavosti xxx athavaa yayoktam rigvedaadi shaastrasya yonih kaaranam pramaanasya Brahmano yathaavat swarupaadigame, shaastraadeva pramaanojjagatojanmaadi kaaranam Brahmaadhigamyata ityabhipraayah/* The gist of Shankara bhashya is that Brahman is not known from any other sources since the Scriptures are the vital means of Its knowledge. Scriptures like Rig Vedas. are the means of knowing or ‘Yoni’ about the real nature of Brahman)’

Stanzas51-52: Ittham dwaitavikalpe galite pravalinghya mohaneem maayam, salile salilam ksheere ksheetramiva brahmani layee staat// Itthamn tatwasamuhe bhaavanayaa shivamaayaatwam abhiyaate kah shokah ko mohah sarvam Brahmaa valokayatah//

(As the concept of dwaita vikalpa or of the knowledge of duality fades off from the mind the delusion of Maya gets dissolved and that great Jnaani secures the vidya of sifting water as water and milk as milk as the experience of Tatwas or the know how of Elements, Objects and Senses as totally unified and that indeed the real nature of Self Consciousness. The next stanza explains that those experts of spiritual practice attain freedom of bondage by the positive impact of tatwas and by the least dependence of physical elements, objects and senses as being unified by constant contemplation to Parama Shiva, then which Maya or delusion could distract him from the great faith in Shiva! Yet the only snag that might obstruct the person concerned about the erstwhile collective fund of the Karma phala needs to be encountered and checked that would have to be taken into account too.

As Bhatta Divaakar Varta vide the Kakshaya Stotra explains: ‘As the lamp of the body awareness is getting dissipated, the ocean of clear jnaana gets segregated into silence and the group of jnaana-karmendriyas are with drawn and a singular brilliance of Vishwaatma is confronted instead!

Svetaashvatara Upanishad makes it clearer vide III.17-21: *Sarvendriya gunaabhaasam sarvendriya vivarjitam, sarvasya Prabhum Ishaanam sarvaya sharanam brihat// Nava dvaare pure dehee hamso leelaayate bahih, vashee sarvasyalokasya sthaavarasya charasya cha//A-paani paado javanograheeyaa pashyatyachakshusa shrunoti akarnah, so vetti vedyam na cha tasyaasti vetaa, tam aahur agrayam Purusham mahaantam// Anor aneeyaan mahato maheeyaan aatmaa guhaayaam nihitosya jantoh, tam akratum pashyati vita shoko dhaatuh prasaadaan mahimaanam Ishaam// Vedaaham etam ajaram puraanam sarvaatmaanam sarva gatam vibhutvaat, Janma nirodham pravadanti yasya brahmavaadinobhivadanti nityam//* Parama Purusha is indeed the singular point of shelter as truly representing the traits of senses as present among all the human another beings and at the same time is totally devoid of any features or gunas whatsoever. The next stanza of the Upanishad explains that the Embodied Inner Self or the ‘Antaratma’ also possesses the experience of the ‘nava dvaaras’ or nine body gates and supervises the momements of the body organs enabling the two way traffic of the entry and exit points. Now to the meaning of the next stanza, the 19th of this Upanishad: This Supreme Entity has neither hands nor feet, can vision without no eyes, hear without ears and think sharply without mind and in short possesses no body parts nor senses; indeed a rare phenomenon but truly existent and active None

could possibly know about Him and is known as primordial and ageless disregard of Kaalamaan or the Time Schedule! He is ‘anor aneeyaan’ or subler than subtle; ‘mahato maheeyan’ or grand as the grander, ‘guhaayaam nihitoshya jantoh’ or exists in the caves of the hearts of all the Beings. He appears bland and immune with reference to the action- reaction set of symptoms; but as needed is responsive to sincere prayers to redeem blemishes and fulfill wishes. The final stanza concludes with a effort of cognition of the Premordial and All prevading Energy of Parama Shiva as ‘ajaram puranam sarvaatmaanam sarva gatam vibhutva’ or the undecaying, primordial, infinite Supreme who is the One that could break the syndrome of births-deaths-and births again and absorb into the Blissful Eternity!

Bhagavad Gita vide XIII.14 stanza states similarly: *Sarvendriyagunaa bhaasam sarvendriya vivarjitam, anaktam sarvabubhruccchhaiva nirgunam guna bhoktrucha/* That is, Bhagavan although is nirguna swarupa or devoid of gunas or characteristics yet he experiences, just for the sake of human and other Beings allows the Antaratma to simulate the experiences of the organs and senses and does allow the same sensations! Bhagavad Gita is again quoted from the Karmanyaasa yoga chapter of Five 13 stanza : *Sarva karmaani manasaa sanyasyaate sukham vashee, Nava dwaare puree dehee naiva kutvanna kaaraya/* or ‘The Antaratma of the Being concerned is like the one who renounces the responsibilities of the body’s nine gate ways and keeps specific neutrality of the actions but remains unaffected. The human body comprises of the nine gates viz. seven gates on the head itself besides two more on the lower body like the nine gates of th body temple all directed by the mind; indeed the Self or th Inner Conscience is not responsible to the acts of omission and commision but remain as a mute spectator as eventually the Being with the body and its senses would have to experience the sins or virtues and the resultant fruits but the blame or blessing are due to the Individual but not his or her Conscience!

Chhandogya Upanishad vide VIII.i.5 is quoted: *Naasya jarayaitaj jeeryati, na vadhena -sya hanyate, etat satyam brahma puram asmin kaamah samaahitaah, esha atmaapahata- paapmaa vijaro vinimriyur vishoko vijighastopipaasah, satya kaamah satya samkalpah yathaa hy evaha prajaa anvaavishanti yathanushashanam, yam yam antam abhikaama bhavanti yam janapadam, yam kheta bhaagam, tam tamevopajeevanti/* or ‘The Antaratma or the Individual Self is not subject to age, disease, and death; it would be free from sins and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires of existence and of unfailing will. But if the mind which is the head of the body limbs misdirects vision, speech, and the other concerned senses, understandably the serving agents would obey their master and sins or vitues are recorded on the balance sheet account on the basis of body actions then while such actions cannot be accountable against the inner conscience. The the Self would be a witness to the accounts done as an evidence to the action but is certainly not involved in the actions by themselves!

Stanzas 53-54-55: Karma phalam shubham ashubham mithyaagjaanena sangamaaeva, vishamo hi sangamaad eva, vishamo hi sangadoshaas taskarayogpi ataskarasyeva//Loka vyavhaaraa kritam ya ihaavidyaam upaasate mudhaah, te yaanti janma mrityaah, te yaanti janmamrityayu dharma adharmargalaa baddhhaah// Agjnaana kalaanichitam dharmaadharmaatmakam tu karmaapi, chira sanchitamive tuulam nashyati vigjnaanaa deeptivashaat//

Falsity besides the break of the cycle of births and deaths as also the limitations of ‘kaala maana’ and so on get severed even as he finds himself in the effulgence of Pamameshwara Himself basking in the eternity of Surya! Once the physical body is destroyed then whither does he dwell especially the full force of Maya Shakti is freed for ever. Then the husk and bran of the grain of his erstwhile form has no further

regermination and no further aanava- maayiya and karma tarnishings and defilements. He then attains a state of pure consciousness as of Lord Shiva Himself!

Mundakopanishad vide II.ii.9 explains): *Bhidyate hridaya grandhischidyante sarva samshayaah, ksheeyante chaasya karmaani tasmin drishte paravare/* (As the ‘hridaya grandhis’ or knots of the heart are snapped and dissolved while doubts of ignorance are cleared, then instantly the desires disappear and all the actions are totally terminated when the dazzle of the Self which is indeed the Supreme is realised!

Brihadaranyaka Upanishad vide IV.iv.7 is relevant: *Yadaa sarve pramuchyante kaamaa yeshya hridi shrutaah, atha martyoramrito bhavatyatra Brahma samushnuta iti, tad yathaahinirvlayanti valmike mrita pratyasaa shayeeta, evam evedam shareera shete athaayam ashareeromritah praano brahmaiva, teja eva soham bhagavate sahasram dadaami/* or when all the desires concentrated in mind are totally destroyed and when ‘maranaa dharma’ or the natural order to die gets replaced by immortality, then the Self is stated to have attained ‘Amritava’ or Brahma prapti. Just as a serpent discards its outer skin and becomes far more alert and energetic as earlier, then the Self too is stated to overcome desires such as ‘putreshana’, ‘vitteshana’, lokaishana or of children, wealth, worldly and material pull and lure and then the weapon of knowledge would accomplish liberation, even living in one’s own body! Indeed, liberation does not always necessarily mean termination of the on going life! The organs of a person having achieved the real purpose do not depart but are merged in their own cause viz. the Self as they are!

Also as Katha Upanishad vide II.iii.14-16 states: *Yadaa sarve pramuchyante kaama yeshya hridi shrutaah, atha martyormrito bhavatyatra brahma samaashnute/ Yada sarve pratibhidante hridayasyesyeh granthayah, atha martyomruto bhavati etaavaad anushaa -shanam/Shatam chaikaacha hridayasya naadyaastaasaam murdhaanih srutgaikaa, tayordhvam aayannamritavam eti vishvanaanya utkramane bhavanti/* or when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts, and doubts in mind vanish! When all the knots of the heart are demolished-indeed even if the Being were still alive, then the status of ‘mrityomrita’ or ‘jeenan mukti’ is attained! When all the hundred and one nerves of the heart pass through the ‘sushumna nadi’ or the crown of the head takes to ‘Uttara marga’ or the Solar Path then the actual transformation from mortality to Immortality is stated to have taken place: ‘asato maasadgamaya tamaso maa jyotirgamaya, mrityormaamritam gamaya’; as the body’s nerves are otherwise dysfunctional, thus the Final Truth emerges)

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

Stanza 56-57 : Jnana Praptau krtam api na phalaya atosya janma katham,gata janma bandha yogo bhati sivarkah sva didhitibhih/Tusha kambuka kimsaruka muktam bijam yathankuram kurute,naiva tathanava maya karma vimuktho bhavankuram hy atma/

How can a person be born if by true knowledge no action can further bear any fruit? Once the dawn of true knowledge, the bondage is ended and he remains illuminated in light of the Sun which is Siva himself.

The next stanza of Paramaardha Saara of ‘Tusha kambuka is explained: As the seed of the tree of rebirth is shorn of its covering, husk and bran and as such cannot sprout again, and more so the blemishes or malaas of aanava-maayiya-karma defilements would be such that the seed could never sprout. Hence in the non-eventuality of rebirth, the individual merges into the pure consciousness of Parama Shiva Himself! Further, the proverbial and oft quoted Shad Kanchukas or six coverings viz. the limitations of niyati or place, kaala or of time, raaga or desires or attachments, vidya or knowledge, kala or creativity, and finally Maya the Individual Illusion.

Stanza 58:Atmagjno na kutaschana bibhei sarvam hi tasya nijaswarupam, naiva cha shochati yasmaat Paramartham naasitaa naasti/

The 58 th stanza of Paramaatha Saara refers to Atmagjna or the Self in Purity dons his own form and is at once fearless, griefless and is imperishable. Indeed the Grand Self accomplishes Oneness to Parama Shiva. Utpalaacharya I Shiva Stotraavali ref. XIII.16 states: ‘O Lord, for one who looks upon the entire objective world as your own body being devoid of thought constructs, who always rests in the world full-in- himself- the Universe being only his self extension- and who is always blissful can never have fear. Parmartha Saara’s Abhinava Gupta states: *A person experiences grief and fear of the cruelty in this world when he feels ‘I am alone’-separate from the world. But when he recognizes that he is truly alone- one without a second , the world being one with himself- that there is none besides him, then fear disappears and he experiences equipoise.*

Taittiriya Upanishad explains about Atma Jnaana: The’parama rahasyam’of Upanishads or essence of teaching is of Unity of the Supreme and the Self

II.ix.1) *Yato vaacho nivartante apraapya manasaa saha, Ananandam Brahmano Vidvaan, na bibheti kutaschaneti/ Etam vha vaava na tapati kimaham saadhu naakakaravam, kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute, ubhe hi evaisha ete aatmaanam sprunute, ya evam Veda, ityupanishad/Iti Brahmaanandavalli samaaptaa/* (Once enlightenment dawns in the mind and thought of a person due both to knowledge, constant introspection and ‘Satkarma’ or the cumulative fruits of births and rebirths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by ‘Panchendriyas’ and the mind too, the Great Bliss is within the Self ! The person bemoans that through out the perpetual cycle of births-deaths-and births again and again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than the acts of virtue and justice! So far he has been misdirected to wag the mouth and speech, to witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk the wrong lanes, to handle evil acts wantonly , to entertain all the unjust feelings and thoughts in mind and misuse the organs of generation! It is none too late however to search for the Inner Consciousness as the reflection of the Supreme at least now that the object of search is neither on the Skies nor Clouds, in the wind, fire, water,

Sun or Moon or elsewhere but indeed the nearest, nay, that Itself as That or This! This is indeed the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge redesignated as the consummation of Bliss!

Ishavasya Upanishad denotes: As there is 'tadaadmya' or absolute Identity, the Self and the Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries!

VII.) *Yasminsarvaani sarvaani bhutaani atmaivaa bhruud vijaanatah, Tarta ko mohah kah shoka ekatwamanupashyayatah/* (In the vision of that person whose realisation that all the Beings are the very Self, then where is the sorrow and where is the fantasy or flight of imagination! *Sarvabhuta sthitam yo maam bhajatyekatva maasthitah, Sarvathaa vartamaanopi sa yogi mayivartate/ Gita V.31/* Once there is 'tadaatmya' or the Unity of the Self and the Supreme, then such an enlightened person attains the same position as Paramatma even if he moves about in his current existence, since : *Nistraigunye pathi vicharitaam ko vividhah ko nishedhah/* In other words he has no barriers of movement nor of features!)

Brihadaranyaka Upanishad vide IV.ii.4 explains to King Janaka the Videha by Maharshi Yagjnyavalkya about the Gross, Subtle, Causal Bodies of the Self-Supreme in implicit forms: IV.ii.4) *Tasya Praachi dik praanchah praanaah, Dakshinaa dik Dakshine praanaah, Prateechi dik pratyanchah Praanaah, Udeechi dik udancha Praanaah, Urthwaa digurdhwaa Pranaah, Avaachi digvaanchah Praanaah, Sarvaa Dishah Sarve Praanaah; sa esha neti netyaatmaa; Agruho nahi gruhyate, Asheeyoh nahi sheeryate, Asango na hi sajyate, asito na vyayate na rishyati; abhayam vai Janaka praaptoseeti ho vaacha Yagjnyavalkyah, sa hovaachaa Janako Videhah; abhayam twaa gacchataad Yagjnyavalkyah, sa ho vaacha Janako Vaidehah, abhayam twaa gacchataayaagjnyavalkya yo no Bhagavannabhayam Vedayase, namastestu; ime Videhaah, ayamahamasmi/* (It is seldom that a Rishi or Vidwan attains the three types of the Prana or the Vital Force in three stages viz. the Gross, the Subtle and the Causal or Fundamental Connection that is Vaishwanara, Taijasa or the Self identified with the mind and Praagjnaa or the Self identified with the Vital Force in quintessence; indeed, the East is the Eastern Vital Force, the South is the Southern Vital Force, the West is the Western Vital Force, the North is the Northern Vital Force, the Upper Direction is the Upper Vital Force, the Lower Direction is the Lower Vital Force and the Sarva Disha or Multi Directional one is the Vital Force of All Directions. Thus the process of identifying the Source of Directions of the Self would confound a Sage or Vidwan to keep saying : *Neti neti* or 'Not this, not this'! Indeed the SELF is 'not this, not this'! It is indiscernible for it is not perceived; undecaying since it is not destructible; it is uncommitted as it is not attached and unrestricted for it is not shackled! The Self has neither pain nor injury; is free from fear, anxiety or worry! As the Maharshi explained what the Individual Self was all about in such explicit and implicit forms, the Emperor of Videha prostrated to him profusely as indeed he removed the veil of ignorance as he would have asserted saying: *Tamasomaa Jyotirgamaya, Mrityormamritatam gamaya!* He then said: 'Maharshi! This Empire is yours and so am I at your service totally!')

Brahma Sutras vide IV.iii. 4 makes an extremely interesting study: *Aativaahikaastastallinaat/* Now the Guiding Deities and their associates providing the preparatory impetus to the constituents of the Devayaana entourage as the guiding points just as giving locational advantage. For example a person is desirous of a Sacrifice like Aaruni. He approaches for guidance from a seemingly well informed person and the latter replies that he does not know the details himself but could direct him to a Teacher. The latter agrees but does not know the details although he decides to enquire from Vedas together. The

reference is to the ways of Deva yaana and Pitru yaana. The teacher explains that the path of Devayaana leads to Brahman from where none returns and those that follows pitruyana is sure to return. On Devayana, one goes to Agni Loka, Vayu Loka, Varuna Loka, Indra Loka, the world of Prajapati and then of Brahma Loka. The final destination is described vide Kaushitaki Upanishad I.1.4 as follows: *Tam pancha shataani aprasasaam pratiyanti, shatam phala- hastaah, shatam aanjana hastaah, shatam mailya hastaah, shatam vaaso hastaah, shatam churna hastaah; tam brahmaalankaarena alalam kurvanti, sa brahmaalankaarenaalankrato brahma vidvaan brahmaabhipraiti; sa aagacchatidram hradam, tam maanasaatyeti, tam itvaa samprativido majjanti;sa aagacchati muhurtaan yeshtihan tasmaad apadravanti, sa aagahhati, vijaraam nadeem tam manasavaatyeti, tat sukrita-dushkrite dhanutevaa, tasya priyaa jnaatayah sukritam upayanti apriyaa dushkritam; tad yathaa rathena dhaavayan ratha chakre paryavekshetaivam aho raatre paryavekshetaivam sukrita dushkrite sarvaani cha dvandvaani, sa esha viskrite vidushkruto brahma vidvaan brahmaivaabhipraiti/(Towards the Individual Self five hundred Apsaras / nymphs rushed as soon as he arrives in the Brahma Loka to welcome him, hundred of them with fruits in hands, hundred with ‘anjanaas’ or ointments, hundred with flower garlands, one hundred with ‘vastras’ like garments, and another hundred with scented perfume powders. They adorn him with OM like Brahma himself welcoming him. He goes upto the Lake ‘Aara’: he crosses it by his mental power; on approaching the Lake and as the ‘yeshtikas’ afore- mentioned and those with ‘samvida’ and ‘prativida’ or thoughts of approved and disapproved nature are rid of and purified. He then reaches by mind again the River Viraja the Ageless and alights a chariot recognising the wheels of good and bad and upon the pairs of opposites drives on to Brahman.) Thus the Starting Point is of Homa Agni leading to Agniloka on the Devayana. The flames on Devayana are but the marks of the the descriptive separation of the the Lokas ‘en route’. Hence the text of Chha ndogya Upanishad (IV.xv.5) already explained: the path of Brahma is being described: as one’s departure of life is followed by last rites or not, that person reaches extraordinary illumination. From that light, he goes to a day of brightness, from the day to a fortnight of brilliance, followed by fortnights onward to the six months during which Sun travels north, then to a year, from where to the Sun, from the Sun to Moon from the Moon to Lightning. Since there is no other opening, there would be Deva Yaana or the Divine Path leading to a ‘Purushah Amaanavah’ or a Maha Purusha who takes the Soul to Brahma and that indeed is the Brahma Loka. Having reached there is no return till the spin of that Manvantara!).*

Stanzas 59-60: Atigoodha hridayaganjaprarudha paramaartha ratna sanchayatah, aham eveti maheshwara bhaave kaa durgatih kasya// Mokshasya naiva kinchid dhaamaasti na chaapi gamanam anyatra, agjnaana grandhibhidaaswashakti abhivyaktataa mokshah/

When an individual reaches a stage of collecting invaluable and highly secret and sacred gems from the power store of the Purusha’s own mystic heart which indeed is akin to that of Maheshwara’s Himself, then in that state of ecstasy, the Self would tend to announce that : ‘I am all and everything’ and shall face no disaster at all! He the liberated individual has thus hit upon the treasure house of the mystic heart as an assurance to attain the ultimate destination and ‘this ness’ has donned the ‘I- ness’. Moksha is defined in the next stanza 60. Moksha has no destination to be reached anywhere. The tight hold of Agjnana if loosened that itself is called Moksha. Liberation from the revelation of Maha Shakti that is basically embedded on one’s own true Self is Moksha which severs the knots of ignorance. The theory of Moksha of ‘I am all this’ expresses Lord Shiva even being embodied has the freedom of varied embodiments. Basically Lord Shiva is pure consciousness but in bondage due to the contraction caused by the false experience of the Self in the Non-Self such as the body and its experiences. Thus the bondage and

moksha are valid only from the limited view point of an individual covered by ignorance of his real Self. Indeed nothing new is discovered excepting the Reality being discovered and manifest. The word Moksha is therefore signifies the deliverance of Agjnana. Agjnana or fantasy of ‘moha’ or the perfect knot. This is what needs to be untied and then discover ‘atma swaatantra lakshama’ or the true feature of freedom of the Self. That indeed is the Paramaardha Saara! Yet even after attaining enlightenment, freed from the nets of ignorance, continues the embodied condition with a view to exemplify the fellow beings to transmit signals of grace to fellow beings too. In this connection Vishnu dharma Purana : ‘A well is dug up. Tests of the presence of water give excellent presence of sweet water underneath. Yet, the connections are to be dug up and the springs of water yet to be witnessed and that is a Jeevan Mukta as signified!

Stanzas 61-63: Bhinnaajnaana grandhir gata sandehe paraakrita bhraantih praksheena punya paapo vighrah yogepi asau muktah//Agni abhidagdhm beejam yathaa prarohaa samarthataam eti, jnaanaagni dagdhm evam karmana janmapradam bhavati//Parimita buddhitwena hi karmochita bhaavi deha bhaavanaaya, sankuchitaa chitiretad deha dhvamse tathaa bhavati//

(Once one’s own agjnaana grandhi or the bonds of ignorance are untied, the doubts are cleared and the delusions are freed too. The distinctions of punya and paapa or merits and demerits are clarified and vanished. Yet the bodily attachments and the physical frame would remain. In otherwords the embodied individual still has the latent attachments of Pachendriyas besides his mind, and of course the vital force of praana and the Maka Shaktis though present become dormant and ineffective. Such a person is called Jeevan Mukta or the ‘Moksha praapta Maya dhara’. The explanation further is that the ‘agjnaana grandhi’ is cut open , all the doubts have been cleared and all fantasies are negated too. Yet-as the next stanza states that even as a seed burnt by fire is incapacitated to neither sprout again although it still remains on the fertile soil yet with good sunlight with water aplenty too. This the pure consciousness is entrapped in a body!

Vedanta Saara vide p. 923 defines the state of Jeevan Mukta: *Jeevan mukto naama swaswarupaakhanda-jnaanena tadagjnaanabaadhanadwaaraaswaa swarupaakhanda brahmaani saakshaatkrite jnaana tatkaarya sanchita karma shamshaya viparyayaanaamapi baadhitadvaadakhila bandharahito Brahmanishthah/ Swacchanda tantrateekaa bhaaga 6-12 states: Yadaa tu shuddavidyaashaktyaa sankocha vikaasosya vilaapyate tadaa myuchatesou vai, na cha dehapaate asya muktirapitu jeevatopi/ Ishwarapratybhijnaa kaarika 3-2-2 states: Esha pramaataa maayaandhah samsaaree karma bandhanah, vidyaabhijnaapitaiswarshchadadhano mukta uchate/*

The stanza 63 explains that ‘chiti parimita buddhi bhaava’ or the limited realisation and intellect of what would happen when the body is destroyed would not be realised at that time of funeral since the past record of pluses and minuses are not be known by then. In other words, the dying Being or the non-self would not be enlightened enough at that point due to the karma mala as also the aanava and maayiyaa malaas that the individual would know of the past record. But once that person’s body is burnt off and joins the Intertnal Self or the Pure Consciousness, the Antaraatma elevates the erstwhile embodied Being would then announce : ‘I am Brahman’; at that time neither his erstwhile deeds would be realised nor his account of the balance sheet.

Bhagvat Gita vide IX.28 , VI.1, IV.19 are relevant n this connection: ‘*Shubhaashubphalairavam mokshyase karma bandhanaihha, sanyaasayogayuktaatmaa vimukto maamupaishyapi/*’ or you shall then be relieved of your katma phala of ‘paapa punyaas’ and be liberated and such sat-nyaasa rupa yoga would

adorn you! --- *Anaashritah karmaphalam kaaryam karmakaroti yah, sa sanyaaseecha yogeecha na niragnina chaa kriyah/* or whosoever would not heed the returns of the responsibilities of dharma irrespective of returns is indeed a true sanyasi but discarding agn karyaas and ignoring one's duties is a fraud merely posing by head shaving and such false acts is not certainly so)---*Yasya sarve samaaram - bhaah kaama sankalpa varjitaah, jnaanaagni dagdha karmaanam tamaahuh panditam budhhaah/* or whenever one performs a deed there are two types; one for extenal show and another for one's own conscience; those acts of piety which are for external appeal and to draw attention are of negative discounts against those which are genuine and spontaneous; the external shows are of temporary impression but the genuine ones are of lasting significance!)

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

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

Stanza 67-68: *Iti yuktibhir api siddham yat karma jnaanino na saphalam tat, na mamedam apitu tasyeti daardhyato nahi phalam loke/ Ittham sakala vikalpaan pratibuddho bhaavanaa sameeranatah, aatmaa jyotishi deepte juhvaj jyotirmayo bhavati/*

(once an enlightened person gets the awareness that he is but an agent of whatever is being performed by him is but of Paramatma's volition only and that he was only of mere insrumental nature. He states that he is of the nature of enormous consciousness and yet agent of the Paramatma and that He keeps motivating me of each and every action. Thus the individual person induces his action at the instance of the divine essence and states that he is not liable to the consequences of his acts. A normal person might have individual ego but the enlightened one confirms that he is neither have any such false notions about himself nor is worried of the reaction to his actions. Just as a priest performs agni karyaas or vratas on behalf of his 'yajamaana' at whose instance is the task performed but remuneration is paid for the same but the fruits of the deed of virtue are expected to reach the yajamaana the Karta. Gramarian Paani in his Grammatical rule 1.3.72 states: *Yajate yajamaanah/ karabhipraaye kriyaaphale/* In this manner, an

Individual who has been able to liberate himself from the decision of a particular action should be blessed by the inspiration of executing the same. The next stanza explains similarly: The jnaani who decides to execute an action of virtue gets inspired by his Atma Jyoti or the internal illumination as the famed maxim of *Asato maa sadgamaya, Tamasomaa Jyotir gamaya, mriyora maa Amritam gamaya/* Like the gradual sweep of wind, the intensity of the internal feeling gets momentum to the Shiva Consciousness as the negation of karma mala which gets replaced by the nature of the Supreme 'I' ness as being an illumined Self; thus the conceptualisation of the erstwhile individual gets burnt off into ashes and the radiance of 'Aham Brahmaasmi' gets dawned. Hence the fire of individual consciousness gets merged into the Supreme Consciousness.

Stanza 69-70: *Ashnan yadvaa tadvaa samvitoyena kenaccichaantah, yatra kvachana nivaasee vimucchyate sarva bhutaatmaa// Hayamedha shata sahasraanapi kurute brahm ghaata lakshaani, paramarthavinna punyair na cha paapaih sprishyate vimalah/*

(He the Real Self might consume any type of food making the 'chamat-chamat' sound of eating whatever pure or impure, tasty or otherwise, or wear whatever clothing made of cotton, or of leather, tree bark bright or dull coloured, or whatever to cover the skin. He has neither hatred nor of affection irrespective of age, sex, or kula. He is least disturbed, unruffled, and beyond the physical pleasures or pains; he has no abode and settles wherever without having to search for at any time anywhere. He passes the rest of his life as long he has to, but dispensing grace to others who do surround him and finally attains the salvation to merge into Shiva Tatwa. Some unspecified texts state that Gods consider such a person as a Brahmana in real sense who remains satisfied with whatever appears before him, who eats whatever comes his way and who sleeps wherever he finds a place.

Maha Bharatha in Moksha Dharma Parvam dealing with liberation states: ' Undeified, I perform the python vow in which food for eating in the form of fruits and water for drinking as uncertain and the time and place as governed by the laws of fate. The cowardly ones cannot enjoy performing this vow which gladdens the hearts of the brave! Thus the enlightened ones would accrue merit or demerit free from pride and who performs actions without ego or pride. The next stanza denotes that even those who might have executed thousands and thousands of Ashwamedha Yagjas or lakhs of brahma hatyas have committed, such a person among them is still immune from either the 'punya' or 'paapa' but keeps up his poise and be free from the merits or guilts and remains stain free in such state of 'sthita pargjnastha'.

Bhagavad Gita vide XIII. 17 is quoted: *yasya naahamkrito bhaavo buddhiryasya na lipyate, hatwaapi sa imaan lokaan na hanti na nibhadyate/* or He in whom the feeling that ' I am the doer is absent, he whose intellect does not get ensnared, such a person does not kill even after slaying the entire world, nor he is ensnared by demeritarising from his actions' In other words, who so ever is free from 'kartrutwa-bhoktrukta abhimaanaas', such a person even if he killed all the Beings has no sin nor its bind; this statement of Lord Krishna is not to be a licence to kill. But those who are beyond features and 'atma nishtha' is that Soul of divinity who is considered above common restraints of merits and demerits if performing any task of killings is stated to be for 'loka kalyaana' or for Universal Equilibrium and Good! Gita further defines Atma tatwa vide chapter II.20 & 23: *Na jaayatemriyate vaa kadachit naayam bhutvaa bhavitaa vaa na bhuyah, ajo nityassaswatoyam puraano na hanyate hanyamaae shareere/---Nainam chhindanti shastraani nainam dahati paavakah, na chainam kledayantyaapo na shoshayati maarutah/* or Arma or the Soul of a Being is neither born nor ever dies and is always alive with radiance; it is eternal,

undying, permanent, and could never ever be tampered with certainly as the physical body perishes. This Antaratma is indestructible by weapons, by fire, by water by dryness, by blasts of wind nor dried by Sun's fury. It is invisible and beyond imagination!)

This is how, the Antaratma of the concerned person of whose spiritual consummation is attained yet continues to exist, albeit with fear or favour yet enjoying the sublimity and the play of divinity on the stage of the materialistic Universe!

Stanzas 71-72-73: Mada harsha kopa manmatha vishada bhaya lobha parivarjit, nih stotra vashat kaaro jada iva vichaared avaada matih/ Mada harsha paribhritir ayam vargah prabhavati vibheda sammohaad advaitaatma vibodhastena katham sprushyataam naama//Stutyam vaa hotavyam naasti vyatiriktam asya kimchana cha, stotraadinaa sa tushyen muktastan nirna samskriti vashatkah//

(Such a semi insentient being moves about and behaves without any normal 'deha vikaaraas' or bodily action-reaction syndromes like arrogance, happiness at achievements, anger, lust, fear, avarice and delusion , and receipts of admiration from the onlookers and so on like a dumb and speechless.

Gita chapter 2 stanzas 80-81 are recalled: *Yatatohyapi kounteya purushasy vipascitah, Indriyaani praatheeni haranti prasabham manah/ Taani sarvaani samyamy yukta aaseetamatparah, vashehi yasyendriyaani tasya pragjnaa pratishthitaa/* (Kounteya! However a person of deep knowledge might be, if his mental equilibrium is not in place and Panchandriya control is unsatisfactory, then he cannot be termed as a complete and ideal Being. His erstwhile acts of commissions and omissions in this or past births might be hindering his present state of steadiness. Added there to his present habits of fastings and austerities might be further hindering the mental resistence too. As such his efforts towards self control might be weakened. Only total surrender to Ishvara tatwa might assist! But in the present case happily, the insentient Self under reference is beyond that state.

The next stanza explains how in illuminated person is totally unaffected much unlike the normal embodied person. How indeed, mada or conceit, harsha or happiness and such human limitations could affect a person of the radiance of Atma Jnaana as he would already have had the vision of the non-dual Self! He would as well declare the He would be different as he was the all pervasive Brahman himself!! Thus the features of conceit, lust etc do not affect the pure self and without a hymn of praise he walks as an insentient being with neither intelligence nor speech appearing as a lunatic, even without a sense of discretion and judgement. The further stanza -73 explains that since the person in that state of he periphery of 'atma jnaana' has no value of Brahma's worship, havana karyas, and of 'dwaita tatwa'; in that state of non duality, he has no need to worship of a secondary reality as He is Reality already. He has no need to visit Deva Mandiras. There is nothing distinct from Himself to which he has to greet, praise or worship any further! He would thus enjoin those bhaktas and praise or pray to since he is already a liberated Being!

Stanzas 74-75-76-77- 78: Shat trimshat tatwa bhritam vighrah rachana gavaaksha parupurmam, nija manya dhata shareeram ghataadi vaa asya dedvagriham// Tatra cha paramatma mahaa Bhirava shiva devataam swa shakti yutam aatmaamarshana vikmala dravyaih pari pujyannaste// Bahir antara parikalpana bheda mahaa- beeja nichayam arpayaaah tasyaati deepta samvijjalane yanaad vinaa bhavanti homah// Dhyaanam anastamitam punaresha hi bhagavaan vichitra rupaani shrajati tadeva

***dhyaanam sankalpaa likhita satya rupaam// Bhuvanaavleeh samastaam twtwakramakalpanaam
athaakshaganam, antarbodhe parivartayatiyatsosya japa uditah/***

To a perfect and mature 'jnaani', either his or of another's is stated as the abode of the Self. This abode comprises of 'Shat trimshat tatwaas' or thirty six Elements viz. Pancha Bhutas of 'Prithivyaapas tejovaayuraakaashas' or earth-water-fire-air-ether plus, Pancha Tanmatras or Five Subtle Elements of Gandha-Rasa-Rupa-Sparsha-Shabd as or of smell-taste-form-touth-sound; Pancha Karmendri- yas or Five organs of Action viz. Upastha-Paayu- paada-paani-vaak or creative-excretionary-foot-hand-speech; Pancha Jnaanendriyaas or Five organs of cognition viz. ghraana-rasana-chakshu-twak-shrotras or nose for smelling, rasana for tongue for tasting, eyes for seeing, skin for touch and ears for hearing; antahkaranas or three internal organs vz. manas-buddhi-ahamkaara-prakriti purusha or mind, intellect, objective ego-nature and subjective ego; 'shat kanchukas' or six coverings of niyati-kaala-raaga- vidya- or limitations of place-time-attachment-and knowledge besides kala or creativity and maaya or illusion of individuality and finally the suddhatatwaas, Ishwara-Sadaashiva-Shakti- and Shiva. Now, the tatwas are fully equipped with the respective senses too of the physical organism to percieve any external object. Thus the Jnaani realises his body is the temple of the Self. In other words one's own physical body is the abode of his self consciousness which is the 'antaratma' itself. In other words the bodily temple is akin to an external temple itself!

Spanda Shastra vide Spanda Kaarika III.2 clarifies ' The Enjoyer always exists every where as the object of enjoyment. Thus the 'samvid' or the pure consciousness realises that an individual body too is a temple of God. Thus the bhokta or the Consumer from the source of panchendriyas is always able to satisfy himself of whatever is brought into the Temple by way of flowers, coconuts, and fruits rather figuratively! Just as the darkness in a temple is mitigated by opening the windows of the temple, the panchendriyas redeem the 'Tamas ' in the body temple!

'Stanza 75' explains that as in the Temple of Maha Bhairava Shiva along with his intrinsic Shaktis, incessant worship by way of abhisheka, tarpana, archana, homa karyaas and so on. What type of worship is done! The reply is 'Atma Paraamasha'! Who are the 'parivaaraas' worshipped! These are Chitanya kaarana bhutashaktis of Chid-Ananda-Icchaa-Jnaana-Kriya-and Vaibhava swarupis along ckashu-rasana-vaak-ghraana-twka-shrotra indriyas. Thus the Unity of diversity of inherent Shaktis signifies abheda-ananta-atma devata and the naivedya arpanas are excuted by maamsa-rudhiramajjaadis at the samsaara-smashana shareera! devaalayas!

'Stanza 76 mentions of 'Bheda Maha Beeja' or the Eternal Seed of Samsara with endless forms of differences is once exposed to the blazing flame of consciousness, then the fire oblation or homa begets the forged outcome of a Singular, all integrated and Unified Profile of Maheshwara! This indeed the real meaning of worshipping the nucleus of Maheshwara being within oneself! Veera Vaamanaka Bhatta perceiving the dwaitabhava of the Universe and Maheshwara talks of the fire oblation and states: Since there is 'dwaita indhana' or of two fold wood for the fire oblation, then mrityu is the maha pashu and the yajna is for the sacrifice of mrityu! Further, the famed singer philosopher Raajaanaka Raama sang as a devotional hymn meaning: 'Because you are daily worshipped by me with worldly objects offered to you as gifts by the radiant powers of the senses, O Lord, please reveal to me your own form as Bhairava, who corpses, the body of flesh, fat, blood and bones! Vigjnaana Bhairava vide 149 annotates: *Mahabhutalaye*

is an expert in moving about in the worldly night of darkness, who lives in a burning ground for *vahnou bhutaaksha vishayaadikam, hyuyate manasaa saardha sa homaschetana astruchaa/*

‘Stanza’77 explains how those who perform yajna kaaryaas execute and assume dhaaya swarupa: The one with enlightenment meditates with no stop over at all since Paameshvara appears in numberless forms and powers and the meditations too are as many as per the mind’s permutations. Indeed dhaana is as per the sankalpa of Paramaardha swarupas! Shudha vidya is as per such very many forms and accordingly are also the ‘ pujaangas’ step wise parts of worship such as snaana-shuddhi-archana-homa-dhyaana-japa and so on. Thus the ‘karmakaanda’ is of maayeeya nature and as such the kind of Devata under worship is of different orientation too ; in thia context Tantra Loka vide Fourth Aahnika states: *Shudda vidyaa paraamarshou yah sa eva twanekadhaa, snaana shuddhyarchanaahoma dhyaana ja as paadi yogatah, Vishwametataassvasamvitti rasanirbharitamtam rasaan/ Aavishya shuddho nikhlam tatpayedad dhvamandalam, ullaasibodhahutabhugdhavishvendhanodite/ Sitabhasmaani dehasya majjanam snaanamuchyate, ithyam cha vihita snaanastarpitaananta devatah/ Yatkinchin maanasaahlaadi yatra kvaapeendriyasthitau yojyate brahmasadvaamni pujopararanam hi tat/ Pujaa naama vibhinnasya bhavoudhasyaapi sangatih, swatantra vimalaananta Bhiraveeyachidaatmanaa/*

Puja’s basic meaning: *Pujaa naama na pushpaadhairyaa matih kriyate dhridhaa, nirvikalpe mahaavyomni saa pujaa hadyaadaraallah/* worship does not mean offering flowers etc. It consists of setting one’s heart on the highest ether of consciousness which is above all thought constructs. It really means dissolution of self with perfect ardour(in the Supreme Consciousness called Bhairava)

Dhyaana swarupa: *Dhyaanam hi nishchalataa buddhirniraakaaraa niraashrayaa, na tu dhyaanam shareeraakshi mukha hastaadi kalpanaa/ Pujaa naama na pushpaadyayir yaa matih kriyate dhridha, nirvikalpe mahaavyomin saa pujaa hyaadaraat layah/* vide ‘Viginaana Bhairava’ 146-147/ meaning : dhyaana ‘ Unswerving buddhi without any image or support constitutes meditating. Concentration on an imaginative representation of the divine with a body, eyes, mouth, hands etc is not meditation! Further: *Puja naama na pushpaadyuiryaa matih kriyate drudhaa, nirvikalpe mahaavyomni saa pujaa hyaadaraat layah/* or worship does not mean offering of flowers etc. It rather consists in settling one’s own heart on the heights of ether or consciousness which is above all thought-constructs, meaning dissolution of the Self with perfect commitment in the supreme consciousness known as Bhairava. ‘Swachanda Shastra’ states: Wherever one’s mind roams around there itself it should be well set and you would then discover that everywhere it is all Shiva - maya! ‘Shiva Upanishad’ states: Whatever to think of on his mind , Shiva bhakta visions only Shivamaya and nothing else!

Stanza78 states that to all the series of worlds in the Universe, the Tatwa Krama or the order of Tatwas and various senses thereof into Parameshwara in one’s own inner vision is called japa, the repetition of a specified mantra. The prayer by way of japa symbolises the thirty six tatwas by way of Atma Tatwa or Ishvara tatwa and as prana the vital force named prana shakti by way of inbreathing and outbreathing and the channel of the spinal chord resulting in ‘naada’ the sound waves expressed as ‘anaahata naada’ arising from ‘chakra madhyama’ and its apex called ‘bindu’. In other words when the ‘japa’ of a mantra aimed at a certain form of deity , one’s consciousness moves the vital breath in a swing of up and down even without one’s knowledge and the resultant low sound creates ripples of spiritualism of varying degrees. ‘Shiva Upanishad’ and ‘Shiva Sutra’ states: ‘ it is said that the repetition of the name of Deva or Devi if

performed through out a night 21600 times, then there would be a spiritual awakening but this is indeed is not a difficult exercise but to an ignorant it might be difficult!

Stanzas 79-80: Sarvamsamayaa drishtyaa yat pashyati yaccha samvidam manute, vishwa smashaana niratamigrah khatvaanga kaplpanaa kalitaam// Vishwa rasaasava purnam nija karagam vedya khandaka kapaalam, rasayati cha yattadyetad vratam sa sudurlabham cha sulabham cha//

(An enlightened spiritualist who could vision the totality of the Universe as a single entity and could harness his own consciouness into that of a ‘smashana’ or the ultimate resting point of Beings should be able to realise his own body to be the symbol of the skeleton and drinks the essence of the Universe from his own skull with his own hands! This is the seemingly impossible but to a genuine spiritualist an easy austerity as a Vrata. In other words a true spiritualist able to see his own dead body as but an example of nothingness and as a non reality or Maha Maya at the threshold of Pure Consciouness or of Realism represented by Pamameshwara ; thus an austerity in the form of a ‘vrata’ towards seeking the Ultimate Truth of discovering the Inner Self as the Almighty alone manifesting in countless forms and species! The essence of the vrata is to see all with ‘sama drishti’ or as realises himself as of others, to imagine the huge Universe as the smashana the cemetery as the final place of rest to all dead beings, to surmise once own body as ‘khatvaanga’ or mutilated to be able to rest in finality, and to bring the panchendriyas like shabda, drishti, ghraana, twak, and rasana as the body rays into the skull and drink the essence as a juice is what the Vrata or the Outstanding Austerity all about! In this Vrata, there is ‘smashana saadhana’ titled otherwise as ‘jnaana saadhana’ besides the khatvaanga mudra or sign of the mutilation of one’s own dead body parts, madiraapaana or the intoxicating drink of the self’s own blood as a part of the sacrifice. Basically, out side one’s own body ther is no temple or a moratorium except the illusion. One’s own body is the medium of ‘samagra saadhana’ or the totality medium of the austerity or the vrata. Thus a Tantrik would like to give a form and name of this vrata which is fundamentally an illustrative example to establish the Eternal Truth that life is but a falsity and the Truth is Paramatma alone in this make believe overall net of Ignorance remamed as Maha Maya the play tool of Himself!

In this context Bhagavad Gita vide VI.29 is aptly quoted: *Sarvabhutasthmaatmaanam sarvabhutaani cha -atmani, eekshate yogayuktaatmaa sarvatra sama darshanah/* A yoga siddha and mahaatma visualises all the Beings as Paramatma as vice versa; there is a unique simplicity as Singularity in Plurality or Unity in Multiplicity. This is signified as Sama Drishti or Samyak Drishti which is Jnaana Drishti or Atma drishti. Hence a yogi visions the totality of the universe as the Self himself!

Stanzas 81-82: Iti janma naasha viheenam paramaatha mahesharaakhyaam upalabhya, upalabdhiritaa prakaashaat krita krityaastishthati yatheshtam/ / Vyaapinam abhihitam itthyam sarvaatmaanam vidhuta naanaatwam yo vetti sa tanmayo bhavati//

Thus having accomplished the Maha Tatwa Maheshwara and got his self awareness , the jnaani would become totally fulfilled with Pure Consciouness which is the symbol of the Paramatma bypassing the path of jnaana and tearing off he shackles of ‘tamasa’, the veil of ignorance and darkness. He as an expert of Spirituality following this route would be able to discover the process of avoiding the inevitable cycle of deaths and rebirths again and again. Thue Parameshwara would fulfill the wish of the Spiritual Being even while the latter in human frame to attain absolute freedom. Viewed in another view , this human being who drinks his own ‘pith’ of the body or the material experiences from his skull by way austerities should be able to drink nectar instead! This nectar is what flows from the pure consciouness of

Bhirava Mahadeva's feet and eventually experiences and relishes the sense of merger finally with the abstract! In other words the Maha Tatwa Maheshwara by the Being's awareness should cross then this bank of the river of agnyaanaatrutwa' to the other bank of 'jnaanaatrutwa' to when this human discovers bliss.

Sankhya kaarika stanza 67 states aptly:*Samyag jnaadhi -gmaat dharmadeenaam akaarana praaptou, tishthati samskaara vashaat chakrabhramivad ghtita sharirah/*

Stanza 82 of Paramaardha Saara explains: who could become Parameshwara Shiva! The reply is that he who could realise the true import of Shiva as the omnipresent, omni scient and omni potent energy of fathomlessness as also the destroyer of multiplicity to replace with Unity or Singularity and the spring of ever manifested bliss; that phenomenon is what Shiva! The way that the original question is asked, the high spiritualist would indeed define what Shivatwa is all out. That Spiritual Expert ought to know the reply. This outstanding awareness flows out from the great seas of Agamas, coupled with his 'jnaana paripakwata' or to sift the 'mithya and satya' or the illusion of materialism and the everlasting Truth of ne's existence. This paripakwata or the fruition of manasa-vaachaa- karmana or the fullness of what is thought-stated and acted upon would shape up some what and from out of the grist of the mills or the realisation of the outcome would actually land on one's lap; that invaluable gift is the awareness of Shiva! The Ultimate Secret is that this analyst of jnaana-samskaara- kriya would open up his windows and with that enormous light flowing all over find himself as a mirror image of Shiva Himself!

Stanza 83: *Tirthe shwapacha grihe vaa nashtasmritirapi parityajan deham, jnaana samakaala muktah kaivalyam yaati hathashokah/*

It is immaterial that such a 'jeevan mukta' or he who is freed from the death and birth recycling always but still alive despite his being the mirror image of Parameshwara Himself as explained in the previous stanza, whether leaves his mortal body in a punya kshetra like Prayaga, Pushkara or Kurukhetra or in a rotten outcasts's hut ! [also explained vide 'Shri Nirvana yogottara'] The phrase 'mukta kaivalyam' signifies the end result! Indeed that Mahatma liberates himself into Shiva. It may be that in several cases, the Purusha concerned might lose his memory of his earlier life on account of the forsaking his body memory on account of the termination of the three vital inputs viz. vaayu, pitta or bile and slesha or phlegm and as suvu the body gets inert like dead wood or stone and loses consciousness rather involuntarily. It would be no concern whatever that his memory gets defunct as his essential consciousness targetted to the Supreme as his vital energy leaves the body gets absorbed into the Supreme consciousness The attainment is the avoidance of Maya Prakriti's hold, as the Being has got absorbed into pure consciousness and of Shivatwa!

The treatise named 'Nirvana yogottara' explains: The person well versed with Shivatatwa as the praana leaves the body, what use it is of retaining his memory! Yet his atmajnaana is well tuned!

Bhagavad Gita vide chapter 8 stanzas 5 explains about the loss of memory at th time of death: *Antakaale cha maameva smaran muktwa kalebaram yah prayaati sa madbbhavam yaati naastyatra samshayah/* Who so ever at the time of death would possibly memorise my name shall most certainly reach me for absorption unto me! But one might say that if it were so easy to get absorbed into Paramatma then the loss of memory negates the thought of a Parama Purusha losing his memory on account of the suffocation due to the three vital inputs of vaayu-pittha-slesha. The reply would be that even if niyati or the limitation of

place is not there like the punya kshetras , the other of ‘kanchukas’ of kaalaraaga-vidya-kalaa and above all Maya might indeed obstruct the departing Soul to take the name of the Paramatma! The defilements viz. aavana, maayiya, and karma malas are so powerful the even to take the name of the Supreme at the time of death! After all the dying man could as well take the name of the wife or son, instead of Paramatmaa!

Once ignorance of a Jnaani is destroyed on account of the malas then as stated in ‘Shri Nishaatana Tantra’ asserts: ‘One attains union with the divine Being once and for all like, the flow of milk from the udders of cow or an arrow from the bow. Such a one becomes liberated at once and also liberates others’.

As an individual with high wisdom when dies, the body gets defunct and the his consciousness gets activated. ‘Lakshmi Samhita’ addresses Sage Narada by Vishnu: ‘The Beings who are physically active when alive remember me at the time of their departure from the world. I also remember them as being like an inert piece of wood or stone. That devotee who while in his fully fit body remembers my universal nature in his still mind after the achievement of the equilibrium of the three humours, wind, bile and phlegm but who when dies when his body becomes inert like a piece of wood or stone as remembered by me and taken to the highest place , the abode of Vishnu! In other words to an enlightened being nothing is essential at the time of death.’ The one with enlightenment is already aware fully of the Supreme then before death and now thereafter.

Stanza 84: *Punyaaya teertha sevaa nirayaaya shvapacha sadana ndhaana gatih, punyaapunya kalanka sparshaabhava tu kim tena/*

Tirtha yatra nobout results in punya or merit and deaths in unholy huts of chandalas would invariably transfer the Soul to narakas. This indeed the usual belief. But in what way does an already person of proven enlightenment get affected by further visiting punya kshetras. Indeed there are persons of ignorance whose horizons of knowledge and jnaana the path of accomplishing ‘atma drishti’ is all most negligible and are galore as these are of the run of the mill. But a distinguished person of inward vision need not stoop low since they have already crossed those barriers as they are expected to by in the higher category of obtaining atma darshana.

Dharma Shastra of Manu explains: ‘The King Yama the son of Vivasvaan, lives in your heart and if there is no controversy arising out of this, then do not go to the Ganges for a holy dip or to Gaya!’ A person who has far realised and survived the impact of the ‘shad kanchukaas’ and three ‘malas’ of aavana-mayeeya and karma, ought to be a renowned person of samyak drishti already; to him it is like teaching alphabets while being a ‘tarka siddhanti’!

Stanzas 85-86: *Tusha kambuka supruthakkrita tandula kanatusha dalaantara khepah, tandul kanasya kurute na punastad rupataad aatmyam// Tadvat kanchukapatalee prithak krata samvid atra samskaaraat, tishthanti api muktaatmaa tat sparsha vivarjitaa bhavati//*

Just as a grain of rice if separated from the husk and bran would not be utilised for sprouting like other grains, the pure consciousness in the enlightened Beings when separated from their coverings viz. the six ‘kanchukaas’ or coverings or the offsprings of Maya Shakti around , then the pure consciousness is like Shiva Himself or the Supreme. Once the individuals are freed from the karmik and other defilements, then there is no reason as to why that seed would not sprout once again. In other words the universe and its diverse objects is called by nescience or deep ignorance. The stages of a Being from the actuality or of

awakeness-dream stage-sushupti- and finally the pragjnatwa despite the continuance of the physical body. However 'taadaatnya' or merger is possible only after the mortal body falls off. In other words, Samsara begets Agjnana or Ignorance, swaatma jnaana as a result of the removal of the six kanchukas and three malas of 'aanava-mayiya-karma phalas', jeevan mrityu stage might be possible when the self feels like the Supreme but 'tadaatnya' or final merger of the Prajnatwa after the body falls only.

Stanzas 87-88: *Kushalatama shilpi kalpita vimaalee bhaavah samudagakopiteh, maalinopi manirupaadher vicchede swaccha paramarthah// Evam sud guru shaasana vimala stiti vedanam tanuupaadheh, muktam api upaadhyaantara shunyam ivaabhaati Shiva Rupam//*

(As a precious gem which has been made transparent and clear by an expert jeweller might still be having patches of spots due to the environmental darkness. Hence an ideal Guru could bring about glory and radiance and indeed that outstanding guide and Guru could be none other than Parama Shiva Himself to bring about the much required finish and real originality from the surrounding bouts of dark shadows all around. The causes of basic tarnishings of impurities are the causes of the 'malinyas' or the uncouth crudities are indeed the aanava-maayiya-karma effects of the surrounding natural patches, illusion generated blemishes and karma phalas of patently misdirected or erroneous, willful, and immoral actions. The Pure Self Shiva even as gauging and reviewing the pluses and minuses of the 'gem', might intervene and decide to polish the patches of the 'Gem' as the Being's friend, philosopher and guide!

Bhagavad Gita is quoted vide Karma Sanyasa chapter V. 15-16: *Naa datte kasyachitpaapam na chaiva sukritam vivhyh, Agjnaanenaavritam jnaanam tena muhyanti jantavah// Jnnanena tu dagjnaanam yashaam naashitamaatmanah, tesaamaadityavad jnaanam prakaashayati tatparam//* or Lord Maheshwara never accepts nor compromises puny-paapaas or the balance sheet of minuses and much less the pluses either The jeevas in samsara are invariably the victims of the varying shades of agjnaana or darkness. Only when the agjnaana is totally dissolved, then only the radiance of Jnaana Surya is able to fructify and evolve 'Samyak Drishti' or the Vision of All Round Equilibrium. The punya paapa accounts of anybody have to be accounted for by one's self and indeed these are most certainly to be paid for. Lord Ishwara Himself is the Evidence. Due to agjnana, Individuals might be self misdirected in this behalf and get illusory. As soon as the cover of illusion is cleared then like dark clouds get cleared and the radiance reveals clearly the reality of vastu tarwa or of the materialistic world! Thus the self experience of a person of spirituality is ever pure and he himself awakens the essence of divinity.

Stanza 89: *Shaastraadi praamaanyaad avichalita shraddhayaapi tanmayataam, praaptah sa va purvam swargam narakam manushyatwam/*

As sensitized by the Sacred Scripts like Vedaangas and Upanishds etc. normally Human Beings develop inclination to the age old faiths and then act accordingly to achieve swarga or get destined to narakas or atleast retain the human form. If the Beings are up-graded due to heaven or even higher lokas then they enjoy the fruits of their past acts of virtue but alternatively get destined to one naraka or another due to negative deeds.

Manu Smriti is quoted vide chapter 12.75: *Taamisraadishu chogreshu narakeshu vivartanam, asipatravanaadeeni bandhana cchedanaani cha/ Vividhaashchaiva sampeedaah kaakolukaishcha bhakshanam, karambhavaalukaa taapaan kumbhipaakaanshcha daarunaan/* or the despicable beings cursed even for dereliction of vara dharmas have to necessarily visit for horrible and unbearable

experiences of narakas as for example Tamishra Naraka or Asipatra Naraka even for the great relief from the riddance of carrying the heavy chains. Most unbearable torture and persecution of body-churning in Asipatraadi narakas from piercing nails, eating the body by crows and vultures, and boiling hot in Tapta-Baalukaadi and Kumbhipaaka narakas would indeed be imminent to 'pranis' with lives provided for the 'himsaa kaanda' for the Maha Patakas, Upa patakas and a host of ancillary sins in the respective variety of designed narakas.

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

Stanzas 90-91: Antyah kshanastu tasmin punyaam paapam cha vaa sthitim pushyan, muuddhaanaam sahakaarii bhaavam gacchati gatau tu na sa hetuh// Yepi tadaatmaatvena viduh pashu pakshi sareesru- paadayah svagatim, tepi puraatanasambodha samskrutaastaam gatim yaanti//

In respect of the generally ignorant persons at the critical time of death the state of destiny causes a merit or otherwise; this may be so not only for a human being but so would be in respect of an animal, bird or reptile but to a person of constant purification of the self with the incessant practice of virtue and merit,

the minute of departure would be perhaps as chosen; to such a spiritualist already surfiert with the Shiva Tatwa the moment of departure would not be the simple issue of transmigration from one self to another self as per the destiny. The next stanza explains that not only human beings but even animals, birds, and serpents too could recall their erstwhile births of devotion and and faith in the Almighty at the time of their desperation for life and how the latter would put them to test and if convinced would grant salvation.

Vamana Purana depicts the story of Gajendra Moksha: Gajendra Moksha Sarovara was the legendary and Sacred Tirtha encircled by the Mountain Range. Nearby the Sarovara was a thick jungle inhabited by cruel animals, birds, and vegetation inhabited by large groups of wild elephants too. The chief of a herd of elephants Gajendra entered the Sarovara for a bath of cool water along with its group and a huge crocodile caught hold of one of the feet of Gajendra dragged into deep waters as the Elephant struggled but could not escape the sharp and powerful grip of the crocodile, even as Gajendra and its companions made desperate efforts for thousand years while Devas were witnessing the prolonged suffering of the Elephant King. The Elephant was stated to be the King of Pandya an extreme and dedicated Narayana Bhakta and the crocodile was a Gandharva called Huhu who was cursed by a Sage ; when implored by the Gandharva, the Muni forecast that Narayana Himself would slice the crocodile head and qualify him for Salvation. As Gajendra was desperate and distressed, he remembered the Script of a Vishnu Stotra in his erstwhile birth and frantically chanted the Prayer by offering a ‘Pushpamaala’ with his lifted trunk and imagining the Swarupa of Artaa- Janardana with tears in his eyes as follows:

*Om Namo Mulaprakritaye Ajinaatha Mahatmaney, Anaashritaaya Devaaya Nispruhaya
Namostutey/Nama Aadyaaya Beejaaya Arshaayaya Pravartiney, Anantaraaya Choukaaya Avyataaya
Namo Namah/ Namah Shivaaya Shantaaya Nischitaaya Yashaswiney, Sanaatanaaya Purvaaya
Puraanaaya Namostutey/ Namostutey Devaadhi Devaaya Swabhaavaaya Namostutey, Namostutey Jagat
Pratishthaaya Govindaaya Namostutey/ Namostutey Padmanaabhaaya Namostutey Yogoddbhavaayacha,
Vishveswaraaya Devaaya Shivaaya Harayey Namah/ Namostutey tasmai Devaaya Nirgunaaya
Guptaatmaney, Narayanaaya Vishvaaya Devaanaam Paramaatmaney/ Namostutey Karanavamanaya
Narayanaayamita vikramaaya/ Shrishankha charaasi Gadaadhaaraaya Namostutey tasmai
Purushottamaaya/-----*

As Vishnu Deva was pleased with the heartfelt and desperate supplication of Gajendra appeared in his full glory with four arms adorned with Shankha, Chakra, Gadaa and Saranga descended from Garuda and sliced off with his Sudarshana Chakra the neck of the crocodile and relieved from the curse of Devala Muni to the Gandharva Huhu and simultaneously rescued Narayan Bhakta King of Pandya.

Akshara Brahma Yoga, chapter 8, stanza 6 of Bhagavat Gita states: *Yam yam vaapi smaran bhaavam tyajatyante kalebaram, tam tamevaiti Kounteyah sadaa tadbhava bhavitah/* or Kunti putra! Who ever ponders whatever feeling at the time of death, that very feeling would be crystallised and such life only was stated to be of superiority and death follows that very thought process. Gita is quoted further vide chapter 10-11 stanzas: *Teshaamsatata yuktaanaam bhajataam preetipurvakam, dadaami buddhi yogam tamyena maamupayaantite/ Teshaamevaanukampartham ahamagjnaanam tamahnaashayaamyatma bhavastho jnaanadeepena bhaaswataa/* (My devotees of great faith and dedication worship me with love and attachment and I endeavour to provide them the ways and means of severe the shackles of agjnaana and illuminate the wisdom and the wherewith all from their darkness. I seek to disseminate the theory of *jnaanaadeva kaivlyam* and thus grant them the brilliance of moksha via ‘jnaana’.

Stanzas 92-93: Swarga mayo nirayamayas tadayam dehaata raalagah purushah tad bhange svauchityaad dehaantara yogam abyeti/ Evam jnaanaavasare swaatmaa sari yaadrag avabhaatahdasya, tadrasha eva tadaasau na deha patenyathaa bhavati/

As long as the person concerned is enclosed within a body, that happens to be his heaven or hell experiencing pleasures and pains of his life. But when his body meets its finality, then the body is dissolved and his ‘anraratma’ enters with union with another body Thus the bodies perish but the Soul is lasting leaving from one body to another.

Brihadarantaka Upanishad vide IV-iv-1-3 explains that mortal life’s final stages are like a caterpillar reaching the grass end and holds another grass for support! IV.iv.1) *Sa yatraayam Yagjnyavalkyam nyetya sammohamiva nyeti, athainamete praanaa abhisamayanti; sa etaastejomaatraah samabhyaadadaano hridayamevaanva vakraamati; sa yatraisha chaakshushah purushah paraan paryaavartatethaa rupagjno bhavati/* (At the time of death, the Self gets feeble and frail and virtually senseless when the body organs like speech and hearing fail gradually. The element of light within gets withdrawn and the ether in the lotus of the heart manifested in the intelligence gets shaken and dwindling. His eyes get drooping unable to recognise forms and colours!) IV.iv.2) *Ekibhavati, na pashya teetyaahuh; ekibhavati, na jighnateetyaahuh; ekibhavati, na rasayat etyaahuh; ekibhavati na vadateet –yaahuh; eki bhavati, na shrunoteetyaahuh; eki bhavati na manuta ityaahuh; eki bhavatina sprushateet yaahuh; ekibhavati na vigjnaanaateetyaahuh; tasya haitasya hridayasyaagram pradyotate; tena pradyote-naisha Atmaa nishkraamati—chakshushto vaa, murdhno vaa, anyebhyo vaa sharira deshebhyah; tam utkraamantam praanonutkraamanti; praanam anuutkraamantam sarvepraana anuutkraamanti; sa vigjnanam evaanvavakraamati; tam vidyaa karmaani samanvaarabhete purva pragjnaa cha/* (While facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision and that is why the persons near him say that his eyes are wide open but yet would not see; similarly his nose could not smell, the tongue could not taste, the voice is not functional, the ear is unable to hear, the mind could not think, the skin loses touch, and the intellect too gets vanished. That is the precise time when the vital force would quit, and all the organs follow suit; a semblance of consciousness finally departs!) IV.iv.3) *Tad yathaa trunajalaayukaa, trunasyaantam gatwaa, anyam aakramam aakramya, aatmaanam upasamharati, evam evaayam aatmaa, idam shariram nihatya, avidaam gamayitwaa, anyam aakramam aakramya, aatmaanam upasamharati/* (Whenever a caterpillar reaches the edge of a blade of grass, it tends to hold another support and contracts its body before holding another grass blade. In the same manner an Individual Self too contracts another dream body gradually manifesting the functions of the new organs and senses; the new organs are such as to display actions of erstwhile works called Karma of the previous births plus the instant actions)

Stanza93 explains that the Enlightened Self in him at that time of enlightenment visions the Supreme Self as a mirror image, even with or without the mortal body. Thus the embodied soul associated with the erstwhile karma and other blemishes, if any, would now not be adding further blemishes barring the past stock.

‘Sankhya Kaairika/’ page 44 states: That the followers of Dharma after life reach higher lokas and those with adharmas to lower lokas is the thumb rule. Like wise jnaana begets freedom and agjnaana the shackles. At the time of mrityu whatever be the state of the body, only he with vidya and mental maturity looks relieved of the chains of samsara and further the cause of Salvation.

Stanzas 94-95: *Karana gana sampramoshah smriti naashaasha svaasa kalitataa cchedah, marmasu rujaa viseshaah. Sharira samskaara jo bhogah/ Sa katham vighrah yoge sati na bhavet tena moha yoge, maravaavasare jnaani na chayvate svaatma paramaarthaat/*

In the normal conditions, a normal body at the time of death would be subject to the failure of memory and senses, breathlessness, break down of joints, and so on as long as there would not be a disconnect between the body and the Inner conscious -ness. But in respect of the enlightened person, although he might be still be experiencing the disconnect of the self and the body functions, but his awareness of the Supreme would be intact. In other words, the enlightened person has no doubt suffer and withstand the limitations of the body such as fever, dysentery, urine failure or the excess of it due to lack of grip over panchendriyas and all the torments of the individual's body as the embodied one has to face. Yet, physical failure has no relevance to this person of enlightenment with the access to pure consciousness Shiva.

Gita's Guna Traya Vibhaga vide chapter 14-stanzas 13-14 are relevant: *Aprakaasho pravrittischa pramaado moha evacha tamasyetaani jaayante vividdhye Kurunandana// Yadaa satve praviddhetu pralayam yaati deha bhrit, tadotamavidaam lokaan amalaan pratipadyate//* Arjuna! Due to the intensity of 'tamo guna', impending death causes lack of body shine, lack of interest, forgetfulness and general illusion and evil thoughts. But predominance of Satwa Guna, death ushers purity of thought and cross-over to the threshold of illumination, quite notwithstanding the pains and body infirmities. Incidentally, dominance of Rajo guna would invariably end up rebirth as a human being while excessive dose of tamoguna the consequent birth of other species.

Stanza 96: *Paramaartha maargam enam jhatiti yadaa guru mukhaat samabyeti, ati teevra shaktipaataat tadaiva nirvighnam eva Shiva/*

As duly guided by the encouraging and constant advices of the Teacher of the Enlightened Person, the effulgence of Paramatma Parama Shiva descends on him and leads to the merger of the 'parakaashtha' or the Supreme finally. The Self Radiant person of enlightenment now gets absorbed into the Ultimate Bliss. Indeed, Lord Krishna with all the possible and permissible attributes of divinity to a mortal body had to resist the thirty six tatwas and the three aanava or apurinita / unfulfilled -maayika-kaarmika malas or impurities subject to a mortal body; he had to get pierced by a hunter's arrow! Further Parama Sadaashiva responsible for the creation of Maha Maya too followed her rules and regulations even being present as the Inner consciousness of worms to humans and Deva-Devis too. All the mortal beings would have to abide by the Rule Book of Maha Maya with the express clearance of Sada Shiva but allowed the select few enlightened beings to climb the ladder to reach him finally yet allowing such of the self drawn sub rules within the drawn parameters as per their own nature. Bhagavad Gita vide Karma Yoga, chapter III.33-34 explains: *Sadrusham cheshtate swasyaah prakrtrite jnaanavaanapi, Prakritim yaanti bhutaani nigraha kim karshati! Indriyasyendriyasyaartho raagadveshou vyavasthitou, tayorna vashamaagacched touhyasya paripanthinou//* or even a person of high morality and deep jnaana would still pursue his own behaviour pattern since any of the species in the srishti would naturally do so then why meddle with that self-drawn principles though well within the Rule Book; after all natural impulses are to be respected without forcing to adopt the pattern otherwise. One's own mental set up as per the Self Discipline be abided, lest it might affect the equilibrium. Raaga dweshaas and sukha dukkhas should never cross their limits and equanimity never disturbed!

Stanza 97: Sarvotteernam rupam sopaana pada kramena samshritayah, paratatwaruudhi laabhe paryante Shiva maayee bhavah/

Once the enlightened Self has the blessing of Paramatma to reveal Himself from mountain top as it were. That glimpse was no doubt invaluable from a distance. But the distant view is not visualised the quintessence as all the tatwas is not; the gradual steps reveal themselves as the mountain's elevations are crossed and clearer visions are facilitated. From the outlines of the Tatwas, the Chakras signifying the prishtha, the navel, heart, throat, face, tongue, bindu, 'naada' or the resonances are discernible nearer and nearer. Then the secret divine grace descends on him with great intensity. And that indeed is the Vishwa Swarupa in detail but in glimpses as the curtain is drawn intermittently to facilitate gradual absorption of the innumerable units of the Totality which is any way impossible of that 'Chit- Satya Ananda'

An apt analogy is drawn from Chapter Eight of 15 sections vide Chhandogya Upanishad about the step by step revelation of The Supreme Brahman by no less than the Prajapati. Indra heading Devas and Virochana the representative of Danavas approached Prajapati to seek Brahman ; viii) They were shown reflections in mirror and water surface and confirmed that Self and Brahman were just the same and Virochana left satisfied; ix) Indra was not convinced and returned to Prajapati again and the latter extended Indra's life for further enlightenment; x) Prajapati gave the analogy of dream stage when Self would not get affected anyway as organs would be withdrawn excepting the mind xi) As Indra still remained unconvinced, Prajapati allowed further life. xii) The latter then convinced Indra that the Inner Consience had mind as the divine eye yet got influenced by the sensory organs; he gavethe example of horse and carriage since the former has to carry the load of the body parts and senses viz. the mortal body xiii) Finally Indra got the vision of the Self and became ecstatic xiv) He prayed to Prajapati and requested to strengthen him never again to reenter the mortal world xv) Prajapati conveyed that Brahma bestowed the Supreme to him and he to Manu and to Maharshis down the line!

The details of the analogy are as follows:

Step I: Prajapati too desired to know the practical reasoning of attaining such a state when the Self would have no sin, no dishonesty no death, no displeasure, no hunger and thirst and no uncertain will! Then his desire came to be known from ear to ear and both Devas and Demons sought to ascertain the methodology of attaining such a status. Devas approached Indra to search the Self by realising as to which one would attain the status of freedom of movement all over the worlds and by which procedure this state could be achieved. The Demons too followed suit and commisioned Virochana among them to find out. Without the knowledge of each other both of the representatives performed Sacrifices to satiate Prajapati and observed celibacy for thirty two years. As they were finally visioned Prajapati and entreated him to teach various ways and means of accomplishing the state of such tranquility and bliss. Indeed both Indra and Virochana assumed of their deep knowledge, application of mind and practical abilties! Prajapati smiled instead of losing composure as otherwise neither of them should have been discontented. Thus he replied: *Yah esha akshini purushaha drishtyaa esha aatmeti!* That is: The person that is seen in the eye is this Self; this is Immortal, Fearless and that is Brahman indeed! He further quipped: This one is clearly seen in water and this one is in the mirror;whom do you think looks clearer! Then he declared in all seriousness: This one is seen very clearly in all these! Truly indeed the Individual Self and the Supreme Self are just the same!)

Step II: On seeing their own reflections, both Indra and Virochana said that indeed these were their own reflections from top to bottom; both were well presented, well dressed and truly their own reflections, but how could the reflections be their own! Either Prajapati was being humorous or there might be a catch. As they both looked unconvinced, then Prajapati explained the reality that the Self was not to be confused with the body adjuncts including the mind even as one Deva or another ruled over various Indriyas but the Antaratma being a reflection of Paramatma was totally one and the same and what Indra or Virochana witnessed was not, repeat not the mortal body and the Self and the Supreme were identical! Both Indra and Virochana were then convinced and desired to leave. But Prajapati stated that were leaving away but without attaining the Self and realising the Truth in practice! Then Prajapati advised them of the mystic teaching: The Self is as worship worthy as Brahman and instead of searching elsewhere for him, one needed to look inward itself as the Self was right within oneself ! It is unfortunate that little realising this Truth, one ignores Brahmacharya in the full sense -as explained in the very fifth section of this Chapter- as also practice of Charity, meditation, introspection, and practice of what virtue is all about! This would truly lead to freedom of movement and bliss!)

Step III: Having left Prajapati, Indra on way back to Devas who actually deputed Maghavan (Indra) to ascertain the ways and means of discovering the Self was partly satisfied with Prajapati's demonstration of the Self and the Supreme were identical, was however not fully convinced. No doubt the mirror / water reflection of himself was not too clear: if the body of the original was well dressed then the image reflection would be nice too but if the original was blind or lame, or crippled, the reflection too would be similar. This was not convincing that the Supreme and the Self could be the same, after all! So he returned to Prajapati once again reaching him back after Sacrifices and severe meditation. Prajapati replied that having been already convinced, as Virochana too did, why did you return again! When Indra expressed his doubt again, Prajapati explained : Since obviously the object of comprehension had some defect obstructing the understanding, his life would be extended by thirty two years!)

Step IV: Having left Prajapati, Indra on way back to Devas who actually deputed Maghavan (Indra) to ascertain the ways and means of discovering the Self was partly satisfied with Prajapati's demonstration of the Self and the Supreme were identical, was however not fully convinced. No doubt the mirror / water reflection of himself was not too clear: if the body of the original was well dressed then the image reflection would be nice too but if the original was blind or lame, or crippled, the reflection too would be similar. This was not convincing that the Supreme and the Self could be the same, after all! So he returned to Prajapati once again reaching him back after Sacrifices and severe meditation. Prajapati replied that having been already convinced, as Virochana too did, why did you return again! When Indra expressed his doubt again, Prajapati explained : Since obviously the object of comprehension had some defect obstructing the understanding, his life would be extended by thirty two years!)

Step V: Prajapati then explained the Self in two situations viz. one as the Self in a dream stage and another the Self as a Spirit; in these two situations an Individual Self would experience both external and internal objects while in the latter case the Self exists without such experiences. To the experience of Self in dream stage first and as the Absolute Self in the ensuing section. In the dream stage, the Self is free from his own body defects like being blind, deaf, lame, unintelligent, timid, disabled, stupid and so on and that he is handsome, strong, intelligent, confident, well appreciated and so on. In that dream stage again, he is not killed despite the feeling of actual death and once he regains consciousness he is alive after all! Indra felt that the dream situation not being real, he is not convinced of the Self being free from fear,

does not face death in reality and so on. The Self is sinful, afraid, timid and unstable of mind. Therefore the dream situation is unconvincing about the significance of the Self! Then Prajapati argued that he cited the dream state example only to prove that just as in the dream stage, the Self remains unaffected even as the body would eventually perish and that was the simple message which wanted Indra to learn. But as Indra still remained unconvinced especially since organs, senses, and vital energies were intact in the dream state, the Prajapati accorded further extension of five more years of life to practise sacrifices, secure intense knowledge and perform further introspection, as they say normally Indra lived for hundred and one years; this is so because the dream state explanation did not impress and click! Prajapati once again asserted that there was nothing more than the Self!

Do understand this Maghavan, said Prajapati: this body is mortal and is shrouded by death; that is also the place of the Self which is immortal but bodiless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or nondesirable influences. But surely the unembodied Self is totally unaffected by the pluses and minuses or joys and sufferings. Thus the basic inner light has nothing to do the darkness or some occasional flashes of light as joys as retained in the encased body. Now, Air, clouds, lightnings, or thunders have no body and are established in their own forms or bodies. These have all the off shoots of the Sky having their own positions and forms yet reach to the Sun even being in their own positions. Now, the conscious-ness activates mind the divine eye as the agent of the Self; the Self by itself does not initiate any action as all the actions are wrongly attributed to it; indeed all the actions are the handiwork of those organs which are associated with the Self. That body actions are initiated and executed by the Self is a gross misrepresentation of facts!) VIII.xii.6) *Ya ete Brahma loka tam vaa etam Devaa atmaanam upaasate, tasmaat tesham sarve cha loka aatthaah sarvecha kaamaah, sa sarvaamscha lokaa aapnoti sarvaamscha kaamaan yastam atmaanam anuvidya ijaanaat, iti ha Prajaapatir uvacha, Prajapatir uvaacha/* (Undeniably indeed, the entire Universe inclusive of all Divinities do esteem and worship the Self by the might of knowledge, resolve, introspection backed by Sacrifices, Deeds of Virtue and unified meditation. He who visions within secretes the worlds: this was what Prajapati asserted and again to Indra! This magnificent Brahma Vidya about the splendour of the Self is so easy to know but unattainable to digest!)

Stanzas 98-99: *Tasya tu paramaatha maayem dhaaraam agatasya madhya vishraanteh, tad pada laabhotsuka chetasopi maranam kadaachit syaat// Yoga bhrashthah shastre kathitosau xchitrabhoga bhavana patih vishraanti straana vashad bhutvaa janmaantare Shivee bhavati//*

Once the ‘sopaana krama’ or step by step process described above is not adhered to not only to have a glimpse but to perceive the detailed profile of Parameshwara and the Ultimate PARAMARDHA SAARA, and if difficulties are encountered in somewhat absorbing the vision in some details, then the Enlightened one is called ‘yoga bhrashta’ or the one who has not been able to perceive the vishwa rupa in entirety. This is due to the apparent short coming in the prescribed yoga sadhana and as such unable to witness ‘chitra bhoga’ naivedya of pancha bhakshya paramaannas, paana, maala, vastra, anulepana, geeta-vaadya-naatya offerings which all together usher in ‘tanmayatwa’ to ‘tadatmya’ inclusive sub-consciousness unto Supreme Consciousness. This stage of ‘yoga bhrashtata’ once again leads to another birth or so of improved yoga sadhanas, and as and when ripe in the ‘sadhana’ then only the enlightened Yoga Swarupa would qualify the stage of ‘teevra samaadhi’ to tanmayatwa and further to taadaatmya or self absorption.!

To quote Chhandogya Upanishad vide Sanat Kumara - Narada samvada ref VII.xxvi.1-2and VIII. iv.1-3 respectively: Sanatkumara sums up to Narada and provides the final Upadesha or his Spiritual Instruction Once any person believes and gets convinced that he - or any Individual Self for that matter -happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! In this connection a Stanza with considerable hidden meaning has been described; it states: ‘The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He originally becomes one, then three fold-say Tri Gunas and five fold-say pancha bhutas, seven fold say Sapta Dvipas or Samudras, and nine fold, say Nava Grahas; he is called eleven say Ekaadasha Rudras, or one hundred and ten and one thousand and twenty and so on! He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes ‘Bhagavan’ or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality. Brahmarshi Narada had that conviction of Sanatkumara being a Bhagavan and hence approached him for guidance and thus the latter titled himself as Skanda, like Lord Kartika Himself!) Individual Self navigates to reach the bridge of faith from Darkness to Illumination (VIII.iv.1-3) *Atha ya atmaa, sa setur vidhritireshaam lokaanaam asambhedaaya naitam setum ahoraatre taratah, na jaraa na mriyur na shoko na sukrutam, na dushkrutam, sarve paapmaano to nivartante, apahata paapma hyesha Brahma lokaah// Tasmaad vaa etam setum teertvaandhah sannanandho bhavai, viddhah sannavidhho bhavati, upataapi sannanupaapi bhavati; tasmaad vaa etam setum teertvaapi naktam ahar evaabhi nishpadyate, sakrud vibhaato hyevaisha Brahma lokah//Tad ya evaitam Brahma lokam brahmachaaryena anuvindati, tesham evaisha Brahma lokah, tesham sarveshu lokeshu kaamacharo bhavati//* (Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach te bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuinness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contenment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: ‘ *Tamasomaa jyotirgamaya, mriyormamritam gamaya/*’ On reaching into this world through celibacy, virtue, sacrifice, and singular dedication to Brahman, that person attains Brahmatva and Bliss with freedom of movement and realisation of Totality!)

Stanzas 100-101: *Paramaartha maargam enam hyabhyasyaa praapya yogam api naama suru loka bhoga bhaage mudita manaa modate suchiram// Vishayeshu sarva daivair yoga bhrashtaas tathaa puja//*

The expression of ‘Yoga bhrashta’ is none too disparaging much less is insignificant. One should realise that this enlightened ‘yoga bhrashta’ would have already transported to swarga loka sharing the joys of that destination. This like what an Emperor who did great service to his Subjects and having failed in the

path of Yoga was still adored by Devas in Swarga. ‘Mulaadhara’ representing Prithvi, ‘Swadhishtaana’ for water, ‘Manipura’ or tejas / agni, ‘Anaahata’ or based on air/ prana, ‘Vishudhda’ or Aakasha, ‘Agjna’ or manas, and ‘Sahasraara’ or Parameshwara are the Yogic stages that need to be pierced through till visualisation of Paramartha or the Pure Consciousness of Maha Deva himself! The ‘abhyaasa’ or practice of controlling the concerned panchendriyas of the body viz. smell and excretion, taste and urination, vision and walking, touch and limb movement, wind power/prana vaayu, hearing and speech, thinking capacity and then final merger into pure consciousness saharaara finally!

Stanza 102:*Mahataa kaalenapunar maanushyam praapya yoam abhyasya, praapnoti divyam amritam yasmaad aavatarate na punah/*

After experiencing the pleasures of swarga and higher lokas, the spiritualist, fallen midway on the path of yoga, returns again and again to human births to enable him to further pursue the yogic path in fits and starts. But to the extent of the practice as per the steps earlier crossed in erstwhile births would be intact. In other words whatever had been gained and enjoyed is a running account of the previous births too

Bhagavad Gita in Sankhya yoga chapter 2, stanza 40 states: *Nehabhikrama naashosti pratyavaayona vdyate, swaplmavyaya dharmasya traayate mahato bhayaat/* In this process of yogic effort, there is neither loss nor negation even if stopped in between and to the extent already achieved, the positive effort is sustained and retained. Gita vide Jnaana Yoga chapter 6:41-45 states: *Praapya punyakritaam lokaan ushvitaashaswatee samaah, shuchinaam shrimataam gehe yoga bhrashtobhijaayate/ Athavaa yoginaameva kule bhavati dheemataam, yetaddi durlabhataram loka janmayadeedrisham/ Tatra tambuddhi samyogam labhate pourva daihikam yatate cha tato bhuyasamsiddhou kurunandana/ Purvaabhyaasenatey naivahriyatehyavashopisah, jigjnaasurapiyogasyashabda brahmaativartate/ prayatnaadyata maamaanastu yogi samsiddha kilbishah aneka janma samsiddhastato yaanti paraam gatim/* Those so called ‘yogi bhaktashtaas’ pursuant their deaths, do perform several deeds of virtue and attain higher worlds and return to mortality but have their life in excellent families and after certain years of illustrious life which is extraordinary revert back to higher lokaas again and pursue further higher lokas. Then they seek to further practice of yogaabhyaasa once again. In this manner, these enlightened Souls keep striving for further yogaabhyaasa and finally target for Paramaatha.

When asked by Arjuna vide Gita VI.37: Krishna! In this process of gradual improvement of the enlightened being still has his mind wandering away from yoga saadhana birth after birth-although keeping his faith in tact- what indeed should be path to tread! The reply is given vide Gita - VI.45: *Pryatnaadyata maanastu yogi samshuddha kilbishah, aneka janma samsiddhah tato yaati paraam gatim/* or the saadhaka or the yogi practitioner ought to continue and intensify his sincere efforts through such number of births till faith and persistence and during one such births he should nodoubt merge into Paramatma!

Stanza 103:*Tasmaat sanmaargesmin nirato yah kaschid eti sa Shivatvam, iti matva paramaathe yathaa tathaapi prayatneeyam/*

Therefore, who soever could make all out efforts in as short number of repeated births and deaths as least needed instead prolonging the agonies of ‘adhibhouthika’-adhyaatmika-and adhidaivika- natures. ‘Shiva dharmottata Purana’ advises: ‘ One should search for the path whereby one attains liberation from this world in one birth, instead of being interested in liberation over many births!

Stanza 104-105: Idam Abhinavaguptodita samkshepam dhyaayatah param brahma, achiraad eve shivatwam nija hridayaavesham abhyeti/ Aaryaashatena tadidam samkshiptam shastra saaram atigudham, abhinavaguptena mayaa shiva charana smarana deeptena/

This Treatise on ‘Parmaartha Saara’ as preached by the Immortal Abhinava Gupta as visualised in his own heart is the substance of Shivatwa the all pervasive Bliss of the Supreme Consciousness .This profound teaching is expressed merely in hundred stanzas composed in ‘Aaryaa meter’ as inspired by the feet of Maha Deva Himself!

OM TAT SAT

STANZA WISE REFERENCES OF ORIGINAL SOURCES

Stanza 5: Chhandogya vide VI.v iii.6-7; Chhandogya Upanishad vide VII.xxv.1-2 ; Brihadaranyaka Upanishad stated (vide III.VIII.11); Mundakopanishad (vide II.ii.11); Chhandogya Upanishad vide VI.iii.1-4

Stanza 7: Bhagavad Gita vide Sankhya Yoga Chapter Two Stanza Twenty; Gita is quoted further: In Vishwa darshana Yoga Chapter 11.19-20;

Stanza 9: Bhagavad Gita vide Vishwarupa Sandarshana Yoga, chapter 11, stanzas 47-48; Maalini Vijaya Vaartika vide 1.698 enumerates; Chhandogya Upanishad vide VIII.iv.1-3 is quoted;

Stanza 14: Brihadaranyaka vide. I.iv.10 is quoted; Shiva Drishti Grandha is quoted: *Atmaiva sarva bhaveshu sphurannivrittichidrupuh*, Tantra Loka' stanza 6-48 is quoted: *Shivah swatantra drigrupah/ Pratibhijnaana hridaya grandhaa's Mangalapadya states: Namah Shivaaya satatam pancha krityavidhhaayine, chidaananda ghanaswaatma paramaarthaa vibhaasine/ Adi Shankara's Ananda Lahari: Shivah Shaktayaa yukto yadi bhavati shaktah prabhhaavitam. - Tantraloka vide 6-49 explains: *Chidaanandeshanaa jnaana kriyaanaam susphutvatatah, Chidaanande shanaa jnaana kriyaanaam susphutvatatah, ---Tatwa Loka Grandha vide 6-116 states: *Maya cha naama devasya Shaktiravyatirekini, bhedabhhaava swatatantrya tathaa kritah/ -- Shatrimshat Tatwa Sandeha Grandha Stanza 5-4 states: *Mayaa vibheda buddhirnijaamsha jaateshu nikhila jeeveshu/ Mahaardha Manjari vide Stanza 97 states: *Ekarase swabhaave udbhavantee vikalpa shilpaani, Maayeti loka pateh parama swatantrasya Mohini Shaktih/ --Mahaardha Manjari's stanza expresses some difference of opinion viz. *Paramaardhasya Prapanchasya* or Maya is the initial differentiation and the entitery of Its Works are equally questionable and fallacious.*Aadyo bhedaava bhaaso yo vibhaagamanupeyivaan, garbhokrita anata bhaavibhaavaasaa saa Paraa Nishaa/* (Stanza 6-116) or Maya Herself is a bheda rupini or the form of a question mark as is 'jada' or raw and of falsity; accordingly all Her Acts of Creation of Universe and Its Objects are totally deceptive and mythical--- Tantraloka Grandha vide stanza 6-117 annotates further: *Saa jadaa bhedarupatwaat kaaryam chaasyaa jadam yatah, vyaapini vishwahetutwaat sukshmaa kaaryaika kalpanaat, Shivashaktya- vinaabhavaat nityaika mula kaaranam/*---Excerpts of Devi Bhagavata Purana are relevant:*****

Stanza 17: Tatwa Loka Grandha vide 6-116 states: *Maya cha naama devasya Shaktiravyatirekini, bhedabhhaava swatatantrya tathaa kritah/*----Shatrimshat Tatwa Sandeha Grandha Stanza 5-4 states: *Mayaa vibheda buddhirnijaamsha jaateshu nikhila jeeveshu/ Mahaardha Manjari vide Stanza 97 states: *Ekarase swabhaave udbhavantee vikalpa shilpaani, Maayeti loka pateh parama swatantrasya Mohini Shaktih/ -----Mahaardha Manjari's stanza expresses some difference of opinion viz. *Paramaardhasya Prapanchasya abhava tadabhaave cha tadpratiyogikasya Parameshwarasya ishwarayanupapattirita na kinchidapi voohyeta tadidam maayaa naama tasyaaa utkrishtam swaatantryam/* or Maya is the initial differentiation and the entitery of Its Works are equally questionable and fallacious.*Aadyo bhedaava bhaaso yo vibhaagamanupeyivaan, garbhokritaanata bhaavibhaavaasaa saa Paraa Nishaa/* (Stanza 6-116) or Maya Herself is a bheda rupini or the form of a question mark as is 'jada' or raw and of falsity; -- -----Tantraloka Grandha vide stanza 6-117 annotates further: *Saa jadaa bhedarupatwaat kaaryam chaasyaa jadam yatah, vyaapini vishwahetutwaat sukshmaa kaaryaika kalpanaat, Shivashaktya- vinaabhavaat nityaika mula kaaranam/*-----Excerpts of Devi Bhagavata Purana are relevant:**

Stanza 17: Tatwa Loka Grandha vide 6-116 states: *Maya cha naama devasya Shaktiravyatirekini, bhedabhhaava swatatantrya tathaa kritah/-----* Shatrimshat Tatwa Sandeha Grandha Stanza 5-4 states: *Mayaa vibheda buddhirnijaamsha jaateshu nikhila jeeveshu/ -----*Mahaardha Manjari vide Stanza 97 states: *Ekarase swabhaave udbhavantee vikalpa shilpaani, Maayeti loka pateh parama swatantrasya Mohini Shaktih/* This very Mahaardha Manjari's stanza expresses some difference of opinion viz. *Paramaardhasya -----*Excerpts of Devi Bhagavata Purana are relevant:

Stanza 18: Kenopanishad vide II.1 is quoted: To know one does not know but desires to know yet remains unknown is all what all one knows!-----Mundaka Upanishad vide I.i.4-5

Stanzas 19: Manu Smriti vide 12-18 explains-----Ref. Stanza 23, Pratyabhigjnaa hridaya of Jayadeva Simha vide paes 41-42 refers to the Chaitanyam concept of Parameshwara as Shiva-----Tatsaara Grandha of chapter 1 illustrates: *Agjnaanam kila bandhuheturuditah shaastre mamam tatsmritam/ ---* Also, Tantra Loka chapters I and 6 explain as follows: *Malamagjnaanamichanti samsaaraamkura kaaranam/* Tantraloka chapter 1: *Sharira bhuvanaakaaro maayeyah parikeertitah/ -----*Also Ishwarapratyabhigjnaakaarika of Bhaaskari explains: *Bhinna vedyaprathaannaiva maayaakhyam janmabhogadam/*

Stanza 26: Mandukyopanishad vide Mandukya III-IV-V and VI explain: *Jaagarita sthaano bahisprajnah saptaanga--* Bhagavad Gita vide XVIII.20 states:*Sarva bhuteshu yenaikam bhavamavyayameekhate,* Kathopanishad I.ii.23-24-25: I.ii.23) *Naayamatmaa pravachanena labhoy na medhayaa na bahunaa shrutena-----* Katha Upanishad explains further vide I.iii.4-11 that this Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle!

Stanzas 27-30: Tantra Loka vide XIII.159 explains: *Swamukti maatre kasyaapi yaavad vishwa vimochane, pratibodeti*

Stanzas 31-32: [Markandeya Purana describes the life story of Queen turned female ascetic Madalasa is quoted;----- Brahmarshi Narada receives the final analysis of what Parameshwara is vide Chhandogya Upanishad vide VII.xxvi.1-2):-----Buddhist philosophy aptly expresses: ---Adi Shanara Bhashyam states: *Dehamaatram chaitanya vishishtamaatmeti praakritaa janaa-----*Chamaka Parayana: Nama Irnyaaya cha Prapadyaaya cha Namah Kumshilaaya Kshayanaaya cha Namah -----Tantraloka Chapter 8 -stanza 103: *Devah swatanrtaschidrupah prakaashaatma swabhaavatah, Rupapracchhaadana kreedaaayogadanuraneakah/ -----*Brahma Sutra 2-1-33 is quoted: *Lokavattu Leelaa Kaivalyam/*

Stanzas 34-35: Brihadaranaka Upanishad vide IV.iii. 23-32 is as follows: ----- Sankhyaakaarika stanzas 59, 62, 63 explain Srishti-Sthiti-Samhaara stages: --- About Srishti related matters, Guru Gaudapaada Kaarika 97-9 and 2 and 32 explain:--- Mandukyopanishad about tureeya pada vide Mandukya VII states; Maandukya VII: *Naantah-prajnaam, na bahis prajnaam, ----* Chhandogya Upanishad Chapter VI.viii. Uddalaka Aruni explains to his son Svetaketu about the unique Self Realisation of 'Tat Tvam Asi' Chhandogya Upanishad vide V.xviii.2 explains about the consciousness of the objects outside as indeed that of an imagery -- Brihadaranyaka Upanishad in Madhu Brahmana vide II.vi.1 is suggestive of the unity of 'Taisaja' and 'Praajnaa' as well with the Virat Purusha--- Mandukya IV-V----- In Brihadaranyaka Upanishad vide IV.iii.32, Maharshi Yajnyavalkya explains to Emperor Janaka: *Salila eko--* Maandukya VI: *Esha sarveshvarah esha sarvajnaah, eshontaryaami, esha yonih sarvasya---* Swetaashwatara Upanishad vide III -1-4 is quoted : *Ya eko jaanavaan Ishata Ishaanibhih sarvan lokaan--* Mandukyopanishad 1.3.:

Jaagarita sthaano bahisprajnah saptaanga ekonavimshati mukhah sthula bhug---- Gaudapaada kaarika 1-1-3 states: *Vishvo hi sthulabhuk nityam taijasah praviviktabhuk, Ananda bhukthaa*----- Ishwarapratyabhijna kaarika vide 3-2-16-17 explains about two states of awakeness and dreams: ----- Brahma Sutra states: *II.i.9) Na tu drushtanta bhavaat*/---- Chhandogya Upanishad. (III. xiv.i & VII.xxv.1-2) first establishes Brahman: *Sarvam khavdaam Brahma*--- Spanda Kaarika I.18 elucidates further : *Jnaanajneya svarupinyaa shaktyaa paramaayaa yutah*--

Stanza 36: Bhagavad Gita chapter 2 stanza : *Dhyayato vishayaan pumsah sangaste -shuupajaayate*,-----

Stanza 40: Bhagavad Gita vide Sankhya Yoga Chapter 2-51-53: *Karmajam buddhi yuktaa hi phalamtyakaa hi*---

Stanza 43: Chhandogya Upanishad vide VI.ii-1-2 states: *Sadeva, Saumya, idamagra aaseed ekam evaaditiyam*,----- Brahmasutra Bhashya by Adi Shankara states in Brahma sutra bhaashya page 6: ‘*Asti taavad Brahma nitya*---Chhandogya Upanishad vide VIII .i.5-6 states: *Naasya jaraayaitajjeeryati, na vadhenaasya hanyate*;----

Stanzas 47-50: Brihadanyaka Upanishad vide III.iv.2 -3states: *Sa hovaacha Ustaah Chaakraayanah: yathaa vibruyaad*, --- Brihadaranyaka Upanishad vide III.xii.23 futher states: *adrushto drashtaa, ashrutah shrotaa, amato mantaa*-- Brihadaranyaka vide IV-v-15 also states: *Yenedam sarvam vijaanaati tam kena vijaaneeya*at/---- Swetaashvatara Upanishad videIII.xvii states: *Sarvendriya gunaabhaasam sarvendriya vivarjitam*, ----- Brahma Sutra I.i.3: In reference to ‘Shastra yonitwaat’and its Adishankara Bhashya, the following explanations are given; the Brahma Sutra first: *Shastrayonitwaat*:-----

Stanzas 51-52: Bhatta Divaakar Varta vide the Kakshaya Stotra explains:---- Svetaashvatara Upanishad makes it clearer vide III.17-21: *Sarvendriya gunaabhaasam*--- Bhagavad Gita vide XIII.14 stanza states similarly: *Sarvendriyagunaa bhaasam sarvendriya vivarjitam*, ----- Chhandog ya Upanishad vide VIII.i.5 is quoted: *Naasya jar ayaitaj jeeryati, na vadhena -sya hanyate*,-----

Stanzas 53-54-55: Mundakopanishad vide II.ii.9 explains): *Bhidyate hridaya grandhischidyante sarva samshayaah*,----- Brihadaranyaka Upanishad vide IV.iv.7 is relevant: *Yadaa sarve pramuchyante kaamaa yeshya hridi shritaah*,----- Also as Katha Upanishad vide II.iii.14-16 states: *Yadaa sarve pramuchyante kaama yeshya hridi shritaah*,---- Chhandogya Upanishad vide VIII.xii.1 says too: VIII.xii.1) *Maghavan, martyam vaa idam shariram*----

58th Stanza : Utpalaacharya I Shiva Stotraavali ref. XIII.16 states: ‘O Lord, for one who looks the entire objective world as your own body--- Parmartha Saara’s Abhinava Gupta states: *A person experiences grief and fear of the cruelty in this world*----- Taittiriya Upanishad explains about Atma Jnaana: The’parama rahasyam’of Upanishads or essence of teaching is of Unity of the Supreme and the Self ref. II.ix.1-VII)----- ; Brihadaranyaka Upanishad vide IV.ii.4 explains to King Janaka the Videha by Maharshi Yagjnyavalkya--- Brahma Sutras vide IV.iii. 4 makes an extremely interesting study: *Aativaahikaastastalingaat*/-----

Stanzas 61-63: Vedanta Saara vide p. 923 defines the state of Jeevan Mukta: *Jeevan mukto naama swaswarupaakhanda- jnaanena*---- Bhagvad Gita vide IX.28 , VI.1, IV.19 are relevant n this connection: ‘*Shubhaashubphalairavam*----

Stanza 67: Gramarian Paani in his Grammatical rule 1.3.72 states: *Yajate yajamaanah/ karabhipraaye kriyaaphale/*

Stanza 69: Maha Bharatha in Moksha Dharma Parvam dealing with liberation states: ----- Bhagavad Gita vide XIII. 17 is quoted: *yasya naahamkrito bhaavo buddhiryasya na lipyate, hatwaapi sa--*

Stanzas 71-73: Gita chapter 2 stanzas 80-81 are recalled: *Yatatohyapi kounteya purushasy vipascitah, Indriyaani----*

Stanza 74: Spanda Shastra vide Spanda Kaarika III.2 clarifies ‘ The Enjoyer always exists every where as the object of enjoyment.

Stanza 76-77: Vigjnaana Bhairava vide 149 annotates: *Mahabhutalaye vahnou bhutaaksha vishayaadikam, hyuyate manasaa saardha sa homaschetana astruchaa/---Stanza 77: Vigjnaana Bhairava 146-147/ meaning : dhyaana ‘ Unswerving buddhi without any image or support constitutes meditation.*

Stanza 79: In this context Bhagavad Gita vide VI.29 is aptly quoted: *Sarvabhutasthmaatmaanam sarvabhutaani cha,*

Stanza 81: Sankhya kaarika stanza 67 states aptly: *Samyag jnaadhi -gmaat dharmadeenaam akaarana praaptou, tishthati samskaara vashaat chakrabhramivad ghtita sharirah/*

Stanza 83: The treatise named ‘Nirvana yogottara’ explains: The person well versed with Shivatatwa as the praana leaves the body,----- Bhagavad Gita vide chapter 8 stanzas 5 explains about the loss of memory at th time of death: *Antakaale----*

Stanza 87-88: Bhagavad Gita is quoted vide Karma Sanyasa chapter V. 15-16: *Naa datte kasyachitpaapam na chaiva----*

Stanza 89: Manu Smriti is quoted vide chapter 12.75: *Taamisraadishu chogreshu narakeshu vivartanam,-- -- Brahma Purana about Narakaas: Underneath the Paataalas are the Narakas where sinners are thrown .*

Stanza 90: Vamana Purana depicts the story of Gajendra Moksha:----- Akshara Brahma Yoga, chapter 8, stanza 6 of Bhagavat Gita states: *Yam yam vaapi smaran bhaavam*

Stanza 92-93-94: Brihadarantaka Upanishad vide IV-iv-1-3 explains that mortal life’s final stages are like a cater pillar reaching the grass end---Stanza 93: ‘Sankhya Kaairika/’ page 44 states: That the followers of Dharma after life reach higher lokas-Stanza 94: Gita’s Guna Traya Vibhaga vide chapter 14-stanzas 13-14 are relevant: *Aprakaasho pravrittischa--*

Stanaza 97-98: An apt analogy is drawn from Chapter Eight of 15 sections vide Chhandogya Upanishad about the step by step revelation of The Supreme Brahman by no less than the Prajapati-- Stanza 98: Chhandogya Upanishad vide Sanat Kumara - Narada samvada ref VII.xxvi.1-2and VIII. iv.1-3 respective

Stanza 102-103: Bhagavad Gita in Sankhya yoga chapter 2, stanza40 states: *Nehaabhikrama naashosti pratyavaayona--* Gita vide Jnaana Yoga chapter 6:41-45 stares: *Praapya punyakritaam lokaan ushvitaashawatee samaah,* Stanza 103: ‘Shiva dharmottata Purana’ advises: ‘ One should search for the path whereby one attains liberation from this world in one birth! TAT TWAM ASI
