

**ESSENCE
OF
PRADHANA GITA
SANCHAYA**

*Translated, interpreted and edited by
V.D.N.Rao*

Other Scripts by the same Author:

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

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

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

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

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

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

Essence of Nava Graha Mahatmya- Essence of Kaala Chakra- Essence of Pranava- Essence of Drona Parva Of Maha Bharata Yuddha - Essence of Shanti Moksha Maha Bharata-Part One - Essence of Shanti Moksha Maha Bharata- Part 2; Essence of Ashta Dikpaalakaas- Essence of Bhagavan Dattaterya - Magnificence of Tripuraambika ; Essence of Sanaatana Dharma ; Essence of Pradhana Gita Samgraha

Preface

Paramacharya's Kanchi Matt, HH. Chandra Shekhara Saraswati - in Voice of God -vol 6 explains as to how Adi Shankara materialised five Shiva Lingas and installed them at Kamakoti Matam, Kanchi as Chandra Mouleesvara as YOGA LINGA-at Kedarnadha as MUKTA LINGA- in Nepal as VARA LINGA- BHOJYA LINGA at Shringeri and at Chidambaram as MOKSHA LINGA. While in service at New Delhi, I recall the flashes on my memory screen that as and when I visited Kancheepura seeking personal blessings of Paramaacharya and confessed that even as 'uttama kula' of vedic sampradaaya was unable to carry out the daily duties owing to the compulsions of service, His Upadesha was BE GOOD - DO GOOD. It was He was the inspiration, designing and action of Shri Lakshmi Kamakshi's Incarnation at Chennai. Our entire heritage is indeed dedicated to Him. Happily these are right now the Araadhna Days and of the timely obeisances unto Him.

During repetitive visits to Kanchi, both during Service and post retirement, I had the privilege of meeting HH Vijayendra Sarasvati the then Bala Swami who had influenced my total psyche in personally commanding and guiding me periodically to translate and suitably edit the Series of the 'Essence successions' of Ashaadasha Sanaatana Puraanas- Ashtaadasha Upanishads -Dharma Sindhu - 'Manu-Paraashara-Vyaasa-Yagjnvalkya Smritis' - 'Brahma Sutra-Aapastamba-Grihya Sutraas'- Itihaasaas of Ramayana- Maha Bharatas - Devis Lakshmi- Durga-Sarasvati - Gayatris - Brahma Vishnu Mahesheshwaraas - Pancha Bhutaas-Pratyaksha Bhaskara Chandras- Nava Grahas- Ashta Dikpaalakaas-Soundarya Lahari-Bhagavad Gita - Dattaatreyaadi Maha Purushas- Pranava and so on . Each time a Purana-Upanishad-and so on got readied we have been in the habit of running to Kanchi or where everafter HH but for advancing age and such restraints lately. As of a close-sighted bull with a circular oil mill extraction, I have been scripting translations day in and day out merely and totally being dedicated to HH with our hearts and souls.

Now the present Essence of Pradhana Gita Samgraha. Motivated by several scripts on Purana-Upanishad-Itihaasa and others already, here is a compilation of Pradhana Gita Samgraha. This seeks to cover Ganesha, Ishvara, Hamsa, Pingala, Mangki, Ajagara, Yama, Mrityu, Udbhava, Paraashara, Hamsa - Pakshi, Bodhya, Kapila, Putra, Narada, Bhagavati, Avadhuta, Ashtaavakra, Vyasa and of course Bhagavad Gita. Innumerable Explanations and Vishleshanaas having been sought to add to the luster and 'sugandhaa parimalaas' to the main content and intent of this Presentation of the Essence of Pradhana Gita Samgraha..

Recalling the memories of the Unique Walking God Paramacharya may we offer this Essence at His Lotus Feet along our 'paadaabhvandanaas'to HH Vijayendra Saraswati Namastubhyam.

VDN Rao and family,

Jan,21

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ESSENCE OF PRADHANA GITA SAMGRAHA

Chapter One on Ganesha Gita

Section One

From Ganesha Purana Kreedha Khanda

[Brief on Ganesha

Shuklaambara dharam Devam shashivarnam chaturbhujam, prasanna vadanam dhyayet sarva vighnompashantaye/ The singular Deva who dons spotless clothes with four arms and ever pleasant face viz. Ganesha be prayed to with devotion to root out all kinds of impediments and difficulties.

2. Agajaanana padmaarkam Gajaananamaharnisham aneka dantam bhaktaanaam eka dantam upasmahe/ May we worship Gajaanana the elephant faced God with a single tusk who is the darling boy of Devi Parvati and delight her face like Sun blooms the lotus and thus please the devotees like me ensuring our safety and fulfilment of desires.

3.Om Ganaanaamtva Ganapatigm havaamahe kavim kaveenaamupashravastamam,Jyeshtha raajam Brahmanaam Brahmanaspat aa nah shrunvaritibhih seeda saadanam/ May we appeal to you the very First Deity, the Lord of Lords, the foremost Poet and Scripter, the Supreme of Spritual Knowledge and wisdom. Be with us in our hearts to bless and purify all our deeds and duties.

4. Vakratunda mahaa kaaya koti Suryasamaprabha, nirvighnam kurumedeava sarva kaaryeshu sarvadaa/ Maha Ganesha with colossal body and elephant head resplendent with the radiance of billion Suns! we beseech you with all humility and devotion to destroy all obstacles and ensure success in our deeds of virtue.

Betwixt Maha Maya and Parameshwara is **Ganesha**, the singular symbol of auspiciousness , endeavour and success with the primacy of worship from Tri Mutis downward to charaachara jagat. He is the very essence of the entire Universe which is surfiert with Tapatrayas viz. Adhi Bhoudika- Adhyatmika and Adhi Daivikas; Ishana Trayas of Praaneshana, Daraa- putra- dhana - sukheshana and Dharmeshana; Trikaranas of Mano -vaachya karmanas; Trikalpa Kaalamaana of Padaardha-Paridhi-Paramanu /Matter-Space-Atom; Trigunas of Sat-Rajas-Tamas. He represents Tri Shaktis of Brahmini,Vaishnavi and Rudranis; Trividha Rishis viz. Brahmarshi, Devarshi, Rajarshi; Trikaankshaas of Kanta-Kanaka- Keerti; Chaturvidha Purusharthaas, Chatur varnas, Chaturaashramas; Chaturvedas; Pancha Bhutas , Pancha bhakshyas, Pancha koshas of Annamaya, Praanamaya, Manomaya, Vigyanamaya and Ananda maya; Panchagnis , Panchendriyas, Pancha Tanmatras, Arishad vargas, Shat Chakras of Moolaadhara, Swadhishtana, Manipura, Anaahita, Visuddha, Agjnaa and Sahasraara; Shat Karmas of Sandhya Vandana, Tarpana, Japa, Homa, Devaarchana, Swaadhyaya, Atithi Seva; Shat Vedangas: Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha; Sapta Lokas , Sapta Dwipas of Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala and Sapta Patalaas of Atala, Vitala, Sutala, Talaatala, Mahatala, Rasatala and Patalas; Sapta Samudras: Lavana,Ikshurasa, Sura, Ghrita, Dahi, Ksheera and Suswada jala; Sapta Parvatas of Sumeru , Kailasa, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamadana; Sapta Kratus viz.Shodassi, Ukta, Purushi, Agnishtoma, Aptaryama, Atiratra, Vajapeya, and Goshava; Ashtanga Yogas of Yama- Niyama- Aasana- Pranaayama-

Pratyahara-Dharana-Dhyana-Samadhi. **Ganesha** is actively assisted by Ashta Loka Paalakas: Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana; Ashta Bhiravas viz. Kaala, Asitaanga, Rudra, Krodha, Kapala Bhishana, Unmatta and Samharas as Ashta Bhairavis for Graha Shanti viz. Mahakali, Neela Saraswati, Chhinna mastaka, Shodashi, Kahairavi, Dhumavati and Bagalamukhi; and Ashta Lakshmis of Dhanya, Dhairya, Santaana, Vijaya, Vidya, Bhagya, Gaja and Varada; Ashta Matrikas Brahmani, Vaishnavi, Maheshwari, Aindri, Vaarahi, Chamunda, Naarasimhi and Kaumari; Ashtaavasus are viz. Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa; Nava Durgas Shailaputri, Brahmacharini, Chandraghanta, Kushmanda, Skanda Mata, Katyayani, Kaala Ratri, Maha Gauri, and Siddhi Dhatri; Navagrahas and most certainly the Dashavataras of Vishnu, apart from Vishvadevas, Ekadasha Rudras, Dwaadashaadithyas, Daitya Daanava Pishachadi evil forces too! Such is the singular balancer of Dharma-Adharma, Truth and Falsity, and Maya and Paramatma is **Ganesha**!

Each and every Hindu with belief of Dharma, irrespective of caste or gender, wakes off from bed in the morning remembering Ganeshwara to ensure that through out the following day and night sleep into the bed, should pass off without obstructions, hurdles or mishappenings and with contentment, be it from family, surroundings and society, without no shows of evil energies. Equally significant is that all Hindu families all over the world do unfailingly perform the Vinayaka Chaturthi Vrata on the Shukla Chaturdhi of Bhadrapada Month each and every year religiously with faith, dedication and austerity. Invariably the Vrata irrespective of caste, creed and by man-woman-child and social barriers is observed to one's own devotion.. Not only this but Ganesha Smarana is a must preceding all the Devata Vratas, Yagnya Karyas, upanayana-vivaha-and auspicious deeds like Griha Praveshas, and even all social functions- be they Shravana- Pathana - Shraavya- Nartanaadi Kalaa related ones to ensure their successful completion.]

Ganesha Gita as follows

Maharshi Veda Vyasa explained to Suta Maha Muni that the Yoga Maarga prakashita Ganesha Gita which could be transmitted to Raja Varenya about the Sampurna Vighna Nashaka Maha Ganesha and likewise the Raja addressed by 'smaranamaatra' Shri Gajaanana as the latter appeared to have replied: Raja! while blessing you owing to your loyalty to me I would be pleased to explain the yogaamrita paripurna Ganesha Gita be explained to you.

Na yogam yogamityaahuryogo yogo na nacha shriyah, na yogo vishayairyogo na cha maatraabhistathaa/

The Yoga shabdaartha is not yoga merely yoga, nor even for Lakshmi Kataaksha and vishaya sukha praapti; much less of the nighraha of panchendriya sampannata. of pancha jyanendriyas viz. Ghrana-Rasa-Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and of pancha karmendriyas viz. nose-tongue- eyes- ears- skin respectively and of pancha tanmatras of light, sound, taste, smell and consciousness. Nor of Rupavati Streepraapti- vaahana praati- rajya praapti- Indra pada praapti, Shivapada praapti, Vaishnava padapraapti, Surya Chandra Kubera pada praapti, Vayu swarupa, Agni swarupa- Devasva-Kaalasva-Varunasva- Nirruti swarupa, and even sampurnaadhipatya of Prithivi even.

Yogam naanaavidham Bhupa yugjnaanti jnaanastata, bhavanti virushaa loke jitaahaaraa viretsah/ Paavayanyatakhilaamlokaan vasheekrita jagatrayah, karunaapurna hridayaa bodhayantyapi kaamshchana/ Jeevamuktaa hride magnaah paramaanandaruupinee, nirmeelyaaksheenipashyantah param brahma hridi sthiram/

Yoga is of several ways and means, yet yadārtha yoga be such as to the jñānis by accomplishing the same by vanquishing samsāra vishayaas could turn their hearts purified and become jeevan muktaas and be able to be jeevan muktaas and spread satpaatra jñāna pradaana.

[Vishleshana on Jeevan Mukti in General and Jeevam Muka Lakshanaas vide Tejo Bindu Upanishad

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 ! 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!

A jeevan mukta may have knowledge of either Saguna or Nirguna Brahman. If his knowledge is that of Saguna, he will proceed to Brahma Loka upon death. A jivan mukta may also experience fall from samadhi and also suffer from effects of prarabdha karma videha mukti or physical death of the mukta; After videha mukti, the mukta may either head for Brahma Loka via devayaana or in the case of a sadyo mukta videha mukti 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 Kurukshetra or in a rotten outcasts's hut ! The phrase 'mukta kaivalyam' signifies the end result! Indeed that Mahatma liberates himself into Paramatma. 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 the Paramatma.

2. Tejo Bindu Upanishad'

Skanda Kumara asked Parama Shiva to explain to me the nature of Jivanmukti (embodied salvation) and Videhamukti (disembodied salvation)." To which the great Shiva replied: 1. "I am Chidatma. I am Para-Atma. I am the Nirguna, greater than the great. One who will simply stay in Atman is called a Jivanmukta. 2. He who realises: 'I am beyond the three bodies, I am the pure consciousness and I am Brahman', is said to be a Jivanmukta. 3. He is said to be a Jivanmukta, who realises: 'I am of the nature of

the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude 'I am Brahman' only..4-6. He is said to be a Jivanmukta who has not at all got the 'I' in myself, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atman is of the nature of the all-full, who has Atman left over in all, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atman is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atman is tranquil, who has got no other thought (than Itself) and who is devoid of the thought of the existence of anything.7-11(a). He is said to be a Jivanmukta who realises: 'I have no Chitta, no Buddhi, no Ahamkara, no sense, no body at any time, no Pranas, no Maya, no passion and no anger, I am the great, I have nothing of these objects or of the world and I have no sin, no characteristics, no eye, no Manas, no ear, no nose, no tongue, no hand, no waking, no dreaming, or causal state in the least or the fourth state.' 11(b)-30(a). He is said to be a Jivanmukta, who realises: 'All this is not mind, I have no time, no space, no object, no thought, no Snana (bathing), no Sandhyas (junction-period ceremonies), no deity, no place, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation, no duality, no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, no excess, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no Vayu, no Akasa, no Agni, no clan, no Lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no Mans, no cold, no heat, no thirst, no hunger, no friend, no foe, no illusion, no victory, no past, present, or future, no quarters, nothing to be said or heard in the least, nothing to be gone to (or attained), nothing to be contemplated, enjoyed or remembered, no enjoyment, no desire, no Yoga, no absorption, no garrulity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither Adhyaropa (illusory attribution) nor Apavada (withdrawal of that conception) , no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, no skin, none of the seven Dhatus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no bewailments, no happiness, neither knower nor knowledge nor the knowable, no Self, nothing belonging to you or to me, neither you nor I, and neither old age nor youth nor manhood; but I am certainly Brahman. 'I am certainly Brahman. I am Chit, I am Chit'. 30(b)-31. He is said to be a Jivanmukta who cognises: 'I am Brahman alone, I am Chit alone, I am the supreme'. No doubt need be entertained about this; 'I am Hamsa itself, I remain of my own will, I can see myself through myself, I reign happy in the kingdom of Atman and enjoy in myself the bliss of my own Atman'.

32. He is a Jivanmukta who is himself, the foremost and the one undaunted person who is himself the lord and rests in his own Self.33. He is a Videhamukta who has become Brahman, whose Atman has attained quiescence, who is of the nature of Brahmic bliss, who is happy, who is of a pure nature and who is a great Mouni (observer of silence).34-37. He is a Videhamukta who remains in Chinmatra alone without (even) thinking thus: 'I am all Atman, the Atman that is equal (or the same) in all, the pure, without one, the non-dual, the all, the self only, the birthless and the deathless - I am myself the undecaying Atman that is the object aimed at, the sporting, the silent, the blissful, the beloved and the bondless salvation - I am Brahman alone - I am Chit alone'.38. He is a Videhamukta who having abandoned the thought: 'I alone am the Brahman' is filled with bliss.39-47(a). He is a Videhamukta who having given up the certainty of the existence or non-existence of all objects is pure Chidananda (the consciousness-bliss), who having

abandoned (the thought): 'I am Brahman' (or) 'I am not Brahman' does not mingle his Atman with anything, anywhere or at any time, who is ever silent with the silence of Satya, who does nothing, who has gone beyond Gunas, whose Atman has become the All, the great and the purifier of the elements, who does not cognise the change of time, matter, place, himself or other differences, who does not see (the difference of) 'I', 'thou', 'this', or 'that', who being of the nature of time is yet without it, whose Atman is void, subtle and universal, but yet without (them), whose Atman is divine and yet without Devas, whose Atman is measurable and yet without measure, whose Atman is without inertness and within every one, whose Atman is devoid of any Sankalpa, who thinks always: 'I am Chinmatra, I am simply Paramatman, I am only of the nature of spiritual wisdom, I am only of the nature of Sat, I am afraid of nothing in this world', and who is without the conception of Devas, Vedas and sciences, 'All this is consciousness, etc.,' and regards all as void. 47(b)-48. He is a Videhamukta who has realised himself to be Chaitanya alone, who is remaining at ease in the pleasure-garden of his own Atman, whose Atman is of an illimitable nature, who is without conception of the small and the great and who is the fourth of the fourth state and the supreme bliss. 49-53(a). He is a Videhamukta whose Atman is nameless and formless, who is the great spiritual wisdom of the nature of bliss and of the nature of the state beyond Turya, who is neither auspicious nor inauspicious, who has Yoga as his Atman, whose Atman is associated with Yoga, who is free from bondage or freedom, without Guna or non-Guna, without space, time, etc., without the witnessable and the witness, without the small or the great and without the cognition of the universe or even the cognition of the nature of Brahman, but who finds his spiritual effulgence in his own nature, who finds bliss in himself, whose bliss is beyond the scope of words and mind and whose thought is beyond the beyond. 53(b)-54. He is said to be a Videhamukta who has gone beyond (or mastered quite) the modifications of Chitta, who illumines such modifications and whose Atman is without any modifications at all. In that case, he is neither embodied nor disembodied. If such a thought is entertained (even), for a moment, then he is surrounded (in thought) by all. 55-62. He is a Videhamukta whose external Atman invisible to others is the supreme bliss aiming at the highest Vedanta, who drinks of the juice of the nectar of Brahman, who has the nectar of Brahman as medicine, who is devoted to the juice of the nectar of Brahman, who is immersed in that juice, who has the beneficent worship of the Brahmic bliss, who is not satiated with the juice of the nectar of Brahman, who realises Brahmic bliss, who cognises the Shiva bliss in Brahmic bliss, who has the effulgence of the essence of Brahmic bliss, who has become one with it, who lives in the household of Brahmic bliss, has mounted the car of Brahmic bliss, who has an imponderable Chit being one with it, who is supporting (all), being full of it, who associates with me having it, who stays in Atman having that bliss and who thinks: 'All this is of the nature of Atman, there is nothing else beside Atman, all is Atman, I am Atman, the great Atman, the supreme Atman and Atman of the form of bliss'. 63-68(a). He who thinks: 'My nature is full, I am the great Atman, I am the all-contented and the permanent Atman. I am the Atman pervading the heart of all, which is not stained by anything, but which has no Atman; I am the Atman whose nature is changeless, I am the quiescent Atman; and I am the many Atman'. He who does not think this is Jivatma and that is Paramatma, whose Atman is of the nature of the emancipated and the non-emancipated, but without emancipation or bondage, whose Atman is of the nature of the dual and the non-dual one, but without duality and non-duality; whose Atman is of the nature of the All and the non-All, but without them; whose Atman is of the nature of the happiness arising from objects obtained and enjoyed, but without it; and who is devoid of any Sankalpa - such a man is a Videhamukta. 68(b)-79. He whose Atman is partless, stainless, enlightened, Purusha, without bliss, etc., of the nature of the nectar, of the nature of the three periods of time, but without them; whose Atman is entire and non-measurable, being subject to proof though without proof; whose Atman is the

eternal and the witness, but without eternality and witness; whose Atman is of the nature of the secondless, who is the self-shining one without a second, whose Atman cannot be measured by Vidya and Avidya but without them; whose Atman is without conditionedness or unconditionedness, who is without this or the higher worlds, whose Atman is without the six things beginning with Sama, who is without the qualifications of the aspirant after salvation, whose Atman is without gross, subtle, causal and the fourth bodies and without the Anna, Prana, Manas and Vijnana sheaths; whose Atman is of the nature of Ananda (bliss) sheath, but without five sheaths; whose Atman is of the nature of Nirvikalpa, is devoid of Sankalpa, without the characteristics of the visible or the audible and of the nature of void, owing to unceasing Samadhi, who is without beginning, middle, or end; whose Atman is devoid of the word Prajnana, who is without the idea 'I am Brahman', whose Atman is devoid (of the thought) of 'thou art', who is without the thought 'this is Atman', whose Atman is devoid of that which is described by Om, who is above the reach of any speech or the three states and is the indestructible and the Chidatma, whose Atman is not the one which can be known by Atman and whose Atman has neither light nor darkness. Such a personage is a Videhamukta.80-81. Look only upon Atman; know It as your own. Enjoy your Atman yourself and stay in peace. O six-faced one, be content in your own Atman, be wandering in your own Atman and be enjoying your own Atman. Then you will attain Videhamukti]".

Ganesha Gita follows

Dhyaantah paramam brahma chitte yoga vasheekrite, Bhutaani swaatmaanaa tulyam sarvaani ganayanti te/ Yenachidaacchinaa yena kenachidaahataah, yena kinchidaakrishtaa yenachidaashritaah/ Karunaapurna hridaya bhramanti dharanee tale, anugrahaaya kokaanaam jitakrodhaa jitendriyaah/ Dehamaatrabhruto bhupa samaloshtaashmakaanhanaah, etaadrisho mahabhagyaah suchakshur gocharaah priyatamidaaneemaham vakshye shrunu yogamanuttamam, shrutvaa yam muchyate jantuh paapebyo bhavaasaagaram/ Shive Vishno cha Shaktou cha Suryemayi Naraadhipa, yaa buddhiryogah sa samyag yogo mato mamama/

As being of yoga sambhuta, the yogi be immersed in 'ekaagrata' or totally absorbed in Parabrahma dhyana while realising that the 'samasta praanis' be of 'samadrishti' being of 'sampurna jitendra' as of 'dayaapurna hridaya' and 'krodhaashunya' inner consciousness. Thus 'kevala deha maatra dhaarana' be applicable yet of 'bhava saagara mukta'. Even despite the differentiation of Shiva- Vishnu-Shakti-Surya-Ganesha and so on the Jeevan Mukta and indeed be the Truthful and 'yadārtha Yoga'.

Ahamevajagadyasmaatsrujaami paalayaamicha, krithvaa naanaa vidham vesham samharaami swaleelayaa/ Ahameva Maha Vishnurahameva Sadhaa Shivah, Ahameva Maha Shakrirahamevaaryama priya/ Ahameva nrinaam naatho jaatah pancha vidhah puraa, agjnaanaatmanaam na jaananti jagatkaarana kaaranam/ Mattogniraapo dharanee mattha aaksasha maarutou, Brahmaa Vishnuscha Rudrascha Lokapaataa Disho Dasha, Vasavo Munayo Gaavo manavah pashavopicha, Saritah Saagaraa Yaksha Vrishah pakshi ganaa api/ Tathaka vimshatih swargaa naagaah sapta vanaanicha, manushyaah parvataah Saadhyaah Siddhhaa Rakshoganaasrathaa/

Then the Jeevan Mrityu Maha Jnaani would assert : ' I am due to my playful Leelaas or of Illusions and would be manifesting the Jagat- Its Srishtih- Sthiti-Samhaara. I am Maha Vishnu, Sada Shiva, Maha Shakti and Surya and Ganesha. I am the unique Swami of humanity as the kaarana-kaarya-karta and the Ignoramus be unaware. I had manifested Agni-Jala-Prithivi-Akaasha-Vaayu-Brahma-Vishnu-Rudra-

Loka Paalakaas and Dasha Dishaaas- Ashta Vasus-Muni-Gou-Manu-Pashu-Nadi-Samudra-Yaksha-Vriksha-Pakshi Samuhaas-Twenty one Swargas-Naaga-Sapta Vana- Manushya-Parvata-Saadhya-Siddha-Rakshasaas and so on had been manifested by me, asserted the Jeevan Mukta. ‘ I am sarva saakshi, sampurna jagat netra, sarva karma karta-nirvikaara-aprameya-avyakta-sampurna jagat vyaapta and Avinaasha. I am the Avyaya Ananda Rupa Parabrahma and the shreshtha purusha mohita rupa.

*Avakledyam Bhupa bhuvanairashoshyam maarutena cha, avadhyam vadyamaanopi
shareeresminnaraadhipa/ Yaamimaam pushpitaam vaacham prashamshanti Shruteetaam, trayee
vaadarataa moodhostitonyanyamanmatepi na/ Kurvanti satatam karma janma mrityuphalapradam
swargashyaryarataa dhvastachetanaa bhoga buddhyayah Sampadayanti te Bhupa swaatmanaa
nijabandhanam, samsaara chakram yujjanti jadaah karmaparaa narah/ Yasya yadvihitam karma
tatkartavyam madarpana, tatosya karbeejaanaamucchinnaah syumahaankuraah/*

That maya of mine germinates ‘kaama krodha lobha moha mada matsaraas’ of the arishad vargaas of the Beings in the Srishti in the ever recurrent ‘janma bharita vishaya samuhaas.’ As that Praani once aware of the Brahmatva then that ‘dosha bhritaagni’ be immunised and even if the shareera be bunt off then the Brahma Jnaana be such that shastra samuhaas be unable to severe , agni jvaalaas could harm, much less jala samuhas could drench, ferocity of vayu pravaahaas could shake up. As the ‘vedatraya shraddha yukta panditaas’ be of one track mindedness of karma kaanda merely and be not aware of anything else for Atma Darshana and hence keep allured to janma-mrityu cycle of jeevana and at the most aim at swarga and Ishvarya bhoga merely. They thus get lured to ‘swayam nimitta bandhanaas’. Such be the moodha paraayana manushyaas opt for the vicious circle of samsaara chakra due to the thick layers of ‘moodhaandhakaara’. Hence the ‘karma bandhana vidhana’ could only keep sowing ‘kaama rupi beejaankura’ and as such be a hindrance to accomplish ‘nirmala chitta shuddhi’.

*Chitta shuddischa mahatee vigjnaanasaadhikaa bhavetkopi swadhadharma tyagavaamstatha/
Tasmaatkarmaani kurveet buddhvi yukto Naraadhipaa, na tvakarma bavoktopi swadharma
tyagavaamsthathaa/ Jahaati yadi karmaani tatah siddhim na vindati, aadou jnaanenaandhikaarah
karmanyeva sa yujjate/ Karmanaa shuddha hridayobheda buddhimupaishyati, sa cha yogah samaakyaa-
tomritatatvaaya hi kalpate/ Yogamanyampravashami shrunu Bhupa tadmuttmam, pashou putre tathaa
mitre raatrou bndhou sahujjane/ Bahir drishtyaa cha samayaa hritasthaacha samayaa hritasthaye
lokeyekatyetpumaam, sukhe duhhkhe tathaamarshe harshe bheetou samo bhavet/ Rogaaptou chaiva
bhogaaptou vaa jaye vijayopi cha, shreyeyo yoge cha laabhaalaabhe mritaavapi/ Samo maam vastu
jaateshu pashyannatirbahih shthitam, Surye Somo Jale Vahnou Shive Shaktou tathaanile Dwije Hride
Maha Nadyaam teerthe kshetregghananaashani/ Vishno cha Sarva Dreveshu tathaa yakshrageshu cha,
satatam maam hi pashyatsoyam yogavidyucchate//*

Chitta shuddhi be a ‘vigjnaana prapti pradhana saadhana’ and that vigjnaana is hinged to what Maharshis could seek to attain Parabrahma Jnaana. Hence Karmaacharana be the essential edifice for the construction of Buddhi yogyata and as such swadharma tyaga be never ever discarded. As such karma thyaga be not conducive for siddhi prapti since that be the base. It is that karmaacharana that the saadhakaas could turn to ‘shuddha hridaya’ and that follows ‘abheda buddhi prapti’ and that be named as the ‘Uttama Yoga’. That could indeed lead to ‘samyak drishti’ of pashu-mitra-putra-shatru-bandhu-priyajanaas, as also bahyaantara drishti, sukha duhkhas, krodha, harsha-bhaya and such ‘vikaaraas’. Roga prapti- bhoga prapti, jaya vijayaas, Lakshmi prapti and aprapti too, haani laabha, janma maranaadis

too be what samyak drishti be all about. Sampurna Vastus be of ‘sama bhaava’ even of Surya-Chandrama- Jala-Agni-Shiva-Shakti-Vaayu-Brahmana-Saroara- Paapahaari Maha Nadis-Teertha-Kshetra- Vishnu- sanpurna Deva ganaas- yaksha-uraga-gandharva-manushya-pakshi be all visioned with samyak drishti and that person be the Maha Jnaani-and the Real Yogi.

Samparaahatya swaardhebhya indriyaani vivekarah, sarvatra samataa buddhih sa yogee Bhupa me matah/ Atmaanaatma vivekena yaa buddhirdaivayogatah, swadharmaasakta chittasya tadyogo yoga ucchyate/ Dharmaadharmou jahaateeha tayaa tyakta ubbhavapi, ato yogaaha yujjeet yogo vaidhushu koushalam/ Dharmaadhrma phale tyktvaa mneeshee vijayendriyah, janma bandha vinurmuktah sthaanam samyaatmanaamayam/ Yadaayaagjnaana kaalushyam jantorbuddhih kramishyati, tadaasou yaati vairaaajyam vedavaakyaadishu kramaat/ Trayeevipratipanyasya sthaanutvam yaasyate yadaa, Paramaatmanyachalaa buddhistadaasou yogamanushyaat/ Maanasaannakhilaan kaamaan adaa dheemaamstyajetpriya,swaatmani svena suntushtah sthira buddhidochyate/ Vitrushnah sarva soukhyshu nodvigno dukhasangame, gatasaadhvasaruugaaah sthira buddhistadochayate/ Yaa raatrih sarva bhutaanaam tasyaam nidraati naivasah, na svapanteeha te yatra taa raatristasya Bhumipa/ Saritaam patiyaanaan ti vanaani sarvato yathaa, ayaanti yam tathaa kaamaa na shantim kvachillabhet/ Antastanoh samruddhya sarvatah swaani maanvah, svasvaartebhyah pradhaavanti buddhisya sthira tadaa/ Mamataahamkrutee twaktvaa sarvaan kaamaamshcha yastyajet, nityam jnaanarato bhutvaa jnaanaamuktim prayaasyati/

Raja Varenia! That person who by the virtue of Jnaana without indriya vishayaas and sarvatra samaana buddhi be in my view be defined as the Ideal Most Yogi. As own’s dharmasakta chittha praani by virtue of Daiva yoga and could clearly vision one’s own Atma and Anaatma vichaara buddhi, that buddhi and its fallout yoga be the Ideal Yoga and of that kind of transparent buddhi would generate kartavya karma kushalata. Having become jitendriya and buddhimaan vyakti the Yogi could be of ‘janma bandhana mukta’ and could attain ‘anaamaya parama prada prapti’. As that praani be freed from avidyaandhakaara and become ‘sakaama veda vaakya vairaaagya’, while the ‘triveda pratipaadita paaramatmika nishchalata’. That buddhimaan vyakti having totally rid of sampurna icchaa tyaga and known as ‘sthira buddhi and of ‘sthira pragjna’. That person be aloof from samsaara sukha trishna, duhkha anudvigna, bhaya, krodha, raaga raahitya and of sthira buddhimaan. This be on the analogy of a turtle from its limbs could withdraw its body parts and flatten, the buddhimaan’s vishayas, panchendriyas and senses be pulled off too. A saadhaka might be able to do bhojana thyaaga but not ‘vishaya nashta’ so easily but practice be perfected. Indriya gana moksha be preceeded by yoga paraayanata and that be known as ‘sthirapragjnatva’. Once the traces of ‘ihaloka paraloka sukhaapeksha’ or feelings of the pleasures of this life and of the subsequent life in ‘svargaadi’ lokas after death, are totally wiped out and once in one’s own natural conditions is able to neutralise totally and enjoy the ‘Atmaananda’ or the bliss of the Self Awareness, then that State of Conciousness is definable as the state of ‘Sthitapragjnastha’ or of Utmost Bliss! In other words, the craving indulgence of desires now and in the life after the death in higher lokas is the crux of an equanimous state of mind . Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One’s capacity to neutralise the inner emotions of pleasures and pains alike is the State of ‘Sthitapagjnantva’! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. our own ‘karma phala’ or the sweetness or sourness of the fruit is

reciprocated. That firm belief of hope or disappointment as the case that may be, is the ‘Atma Swarupa’ which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal.

Raja Varenya! Without being of chitta prasannata, buddhi prapti be not possible and without buddhi paripakvara, shraddha be not possible and without shraddha, shanti would be illusive and without shaanti the everlasting Sukha. ‘Buddhi sthirata’ or steady mindedness is only possible by the control of thoughts. As the various beings on earth experience the effects of night, the ‘Jitendriyas’ who overcome the body senses and of mind, find that as a broad daylight. In other words, human beings of normalcy suffer from the effects of ignorance while the very few- or perhaps none but for exceptions above the cut- do experience enlightenment. As the waters of rivers and rainpours always fill in the oceans, a few jnanis of maturity seek to keep their minds and thoughts and steer clear the ever swallowing and roaring tides and their rough vicissitudes. Hence those pragmatic persons reducing the burden of desires, egos, attachments and other shackles should well deserve ‘parama shanti and paramaananda’ or of outstanding peace and bliss. Raja! this type of situation is termed as ‘Braahmi sthiti’ and those extremely limited number of illustrious mortals are never washed off on the swirls of ‘moha’ and ‘bhrama’ which at the terminal point of the life’s ‘nirvana’. Just as Vaayu teevrata could sink away the ‘jeevana naava’ into deep waters of samsaara, maanasika vishayaas could compel into the panchendriya driven chariot and the sthita prajnatva be submerged into the vicious circle. Raja! the manner in which the jeevanadis rush fast and seek to submerge into the maha samudras, likewise one’s own tripti swabhava till the vishaya vanchha of one’s buddhi sthirata be difficult to overcome till the ultimate merger with the Paramatma. Raja! what all mamatva, ahankaara and kaamanas be purged and liberated and the quintessence of that parigjnaana could only accomplish mukti praapti and then only the status of ‘Jeevan Mukti’.

Section Two on Karma Yoga-[Relevant excerpts from Bhagavad Gita included]

King Varenya was truly thrilled in what Bhagavan Ganesha on his subconsciousness had explained and addressed Him: You had very gracefully and vividly explained , yet could you as keeping in my limited capacity of grasping could one of these be preferred for me. Then Bhagavan replied: Dear Varenya! In this charaachara jagat be existent as of now while saankhya shastra jnaataas could differentiate karma and jnaama or of pravritti and nivritti. Karmaasaktas would be eventually be turn to nishkriyaas since kevala karmaaharana be not of siddhi. All the same with no foundation of ‘sarkamaacharana jnaana maarga’ be available except perhaps to predistined ‘vihanga maarga maha purushaas’. Prakrti swabhaavaikas of the trigunaas too who be karmaacharanas without being able to overcome the vishyendriyaas be actually classified as duratmaas. Manas and Indriya samyama kaarakaas with nishkaamaanushthaanaas be only classified as shreshtha maamavaas. Those who be again be unable to dedicate to me and taka to shareera yatra be below the passmark yet, asserted Maha Ganesha. He further explained to King Varenya: In the past, as the yagjna rupa nitya karmaacharaas be worthy of me addressing them: You having been the beneficiated with your ‘ ishta siddhi’ be of daiva prasannata and mano vanccha iddhi. Otherwise those who be the cheekers and of sakama yagjna kartaas be known as thieves. Those who be disciplined to take to ‘avasshishtthaana maatra’ be the buddhimaans. Hence, Raja Varenya, loka samgraha- nimittha aasakti rahita karmaacharana be ever stuck to. Avidya and guna vasheebhutana be sought to be conquered as the foremost fundamentals. Those who would be doing the karmaacharana even under the influence of the three gunaas of satva-raajasa- taamas and of atma drohis be never responded to. In this manner those

nitya-naimittika karmaas be dedicated to me having discarded mamata buddhi might yield parama gati prapti.

Aneershyanto bhatimanto ye mayoktamidham shubham, anutishthanti ye sarve muktaastekhila karmabhih. Ye chaiva naanu tishthanti twashubhaa hatachetasah, irshyamaanaan mahaamoodhaannashthaantaan viddhi me ripuun/ Tulyam prkritya kurute karma yajjajnaanavanaapi, anuyaati cha taamevaagrahastanna mudhaa matah/

Without being of irshtaa pravrtti the bhaktimaan manushyaas could follow my manner of shubhaanushthaana, those be the one's of karma muktaas. Those whose agjnaana chitta nashta kaarana be disabled to samaargaanushthaana as they be of irshyaalus- moorkhaas and of nashta buddhis. As the Jnaanvaan too as of their own swabhaavaanusaara cheshtaas could not then the karma phala would keep on failing recurrently. Maha Ganesha further clarified that during the impact of the ongoing kaliyuga for long time, shraddhaa vishvaasas be of recurrent casualties too yet this indeed be the 'atyanta kalyaana kaaraka sampurna veda vedaanga saara'.

Then King Varenya during his trance and conversation to Ganapati Deva had dared to ask the latter : 'Gajaanana! When you were in you were born from the garbhaavastha, how did you acquire the 'amsha' of Maha Vishna indeed. Ganesha then smiled and said: Raja! how many yuga's - kalpaas and so on had elapsed in the kaala maana.

Matta mahaa bhaaho jaataa Vishnavaadayah Suraah , matthaiva layam yaanti pralayeshu Yuge Yuge/ Ahameva paro Brahmaa Maha Rudroham evacha, ahameva jagatsarvam staavaram jangamam chayat/ Ajoyayoham bhutaatmaanaadireeshvara evacha, aasthaaya trigunaam mayaayam bhavaami bahuyoganishu/

Be this clarified that from me alone, Vishnu and various Devataas were manifested and after yuga-kalpaadis be absorbed unto me alone. I am the shreshtha Brahma, Maha Rudra, and the sthaavara jangamaas as also of sampurna jagaat. I am the ajama, avinaashi, sarva jeevaatma- the anaadi Ishvara, the Trigunaatmaka Mayaasthita and assume as of 'anekaavataara dharana dhaarakas'.

Adharmopachayo dharmaapachayo hi yadaa bhavet, saadhuun suraksshitum drishtaamstaaditum sambhavaamyaham/ Ucchidyaadharmanichayam cha, hanmi drishtaamscha daityaamscha naanaa leelaakaromudaa/ Varnaashramaan muneen saadhuun paalaye bahu rupadruk, evam yo vetti sambhutirmama divyaayugeyuge/ Tatthatkarma cha veeryam mama rupam samaasatah, tyakyaatvaaham mamataa buddhim na punarbhuuh sa jaayate/ Tatvam mumukshanaa jneyam karmaakarma vikarmanaam trividhaaneeya karmaani suminnayishanaam gatihpriya/

As and when be the adharma vridhhi and dhama haani be occuring, then saadhu raksha and shishta shikshana be my various avataaraas or incarnations repeatedly. In my aneka rupadhaaranaas, I do seek to administer varna- aashrama-muni-saadhu paalana as of yugaas ever repetitively. In that manner be my karma-veerya-rupa jnaana be well known and realised while the ahamkaara- mamata buddhi tyaga be well realised.

Substance of further stanzaas of Karma -Karma Sanyaasa -and Dhyana or Tapasya Yoga as follows:

Maha Ganesha further explained to Raja Varenya that aneka manushyaa did earnestmost tapasya by the dint of vigjnaana and tapasya by way of icchhaa rahita-nirbhayaa-krodha keena- Ganeshaashrita upaasana as of vigjnaana and tapasya as of bahyantara shuchi then such praanis couldmost certainly attain me.

Kurvanti devataa preetim kaankshantah karmanaam phalam, praapannuvanteeha te loka sheeghram siddhim hi karmajaam/ Chatvaaro hi mayaa varnaa rajassatvatamomshatah karmaamshitashcha samsrushtaa mrityuloke mayaanaagha/ Kartaaramapi tessaam maama kartaaram vidurbudhaah, aanandameeshvaram nityamaliptam karmajairgunaih/

Those who seek to achieve karma phala prapti as per the dictates of thair own innerconsciousness the devopaasana, then the karmaanusaara could get sheeghra siddhi praapi. Hey paapa rahite! In the mrityuloka there be satva-raja-tamasa gunaas as per karmaamsha phalita. Yet, panditas do realize that I am the anaadi-Ishvara and nitya karmaarpita.

Tatvam mumukshunaa jneyam kjarmaakarmavikarmanaam, trividdhaaneeya karmaana suninmaishaam gatim priya/ Kriyaamakriyaajnaanamakriyaayaam kriyaamatih, yasya syaatsa hi martyemsmilloke muktokhilaarthakrit/

Dear Raja Varenya! It is crucial to differentiate Karma-Akarma-and Vikarma tatva mukti as all the three entities would result in tatva mukti as that Understanding be significant as all these are the ingredients of Karma Jnaana. As the kriya and the antargata buddhi jnaana be realized then the karmaacharana kartas be of Mukta swarupaas.

Those Karmaankura rahitaas or of sankalpa and kaamaa rahitaas or in other words sankankalpa kaamanaa rahita karma karaas, and of tatva jnaana buddhimaan panditaas. Those devoid of phaleccha and be immesed in saadhana be of Atma Triptaas. Those icchhaa rahita- atmajit and sampurna parigraha tyaagis be never harmed in such households. Those of dwandva and irshya heena- siddhaa asiddhaa samaana drishti yuktaas be of nitya santushtaas and to such praanis be never of sakkarma liptaas.

Kaayikaadi tridhaabhutaan yagjnaan Vede pratishthitaan, jnaatvaa taanakhilaan Bhupa mokshyasekhila bandhanaat/ Sarveshaam Bhupa yagjmaanaam jnaana yagjnah paro matah, akhilam leeyate karma jnaane mokshasya saadhane/--Na jnaanasamataameti pavitramitaranrupa, aaymayevaagacchanti yogaatkaalena yoginah/ Bhaktimaanidriyajayee tatparo jnaanamaapnuyaat, labhvaatparam moksham swalpakaalena yaatyasou/--Atma jnaana ratam jnaana naashitaakhilasamshayam, yogaastaakhila karmaanaam badhyanti Bhupa taani na/

Raja Varenya! In the Vedaas, several kinds of Maansika- Vachanaatmika-Karma prakaara Yagjna vividhas each of which could result in samasta bandhana mukti kaarakaas. Of all these , Jnaana yagjna be the outstanding. That be the moksha saadhaka

Jnaana samaana be no other vastu or the major stool of uttama pavitrata and yogasiddha mahatma could by the self be replete with the essence of jnaana all by the self. Indriya vasheekara bhaktimaan purusha be thus of outstanding jnaana praati.and ATMA JNAANA.

[Vishleshana on Karma and Jnaana Yogas vide Bhagavad Gita

Adhyaya Three on Karma Yoga

Stanzas 1-2: Arjuna enquired of Janardana stating that karma jnaana was superior but then why are you emphasising that the close gurus, relatives a friends be opposed and killed; these exhortations of yours so far were rather confusing my mind. Do kindly enlighten me and guide me appropriately! Indeed, the question has an inherent reply: Saadhana is essential before Brahma Jnaana. One school of thought would be to dutifully perform ‘nitya-naimittika karmaacharana’ or the prescribed duties of a dwija and there after only the quest of Brahma Jnaana. Another view is that Brahma Jnaana sadhana could be by higher learning independently even without going through the grindmill of Karmacharana. Mundaka Upanishad vide I.i.4: *Dvai vidye veditavye iti ha sma yad Brahma vido vadani paraachaiva aparaacha/* Paraa jnaana or the ‘Aihika Jnaana’ denotes acquisition of Vedic Knowledge and follow the system of rituals and regulations resort to ‘karmaacharana’ as prescribed and based on such solid foundation to acquire Brahma Jnaana. Aparaa Jnaana is a Aamushmika Jnana entirely spiritual in content by way of Self Realisation through control of Panchendryas of Mind only and directly seek Brahman.

Stanza 3: *Lokesmin dvididha nishtha puraa proktaa mayanagha, jyaana yogena saagjnaanaam karmayogena yoginaam/*

Parthaa! In this mortal world, since the days of yore our ancestors followed two types of ways and means to gain long term awareness of the Unknown depending on one’s own natural behavior and mental cut. One had been the karma way another the jnaana way. Generally speaking the jnaana path followers are named as saankhyaas and the karma path followers as Yogis. As the seeker of Ultimate Truth, one might recall the story of two birds named Suparna and Sayuja sharing the same tree; while Suparna is active in enjoying the ‘karma phala’ or the fruits of the past plus balance of the past and the present and indulging in the material pleasures but Sayujya refrains from the plus balance account while calculating the pros and cons of the karma and its resultant loss of the account. Thus the struggle is against the temporary excitement versus self control and patient faith in the longer run for total liberation. In the alternate yogic way, the Seeker attains equanimity and the riddance of gunas and features, merits and demerits, ‘paapa punyaas’ aim right on the top and the highest goal.

Stanza 4-7: *Na karmanaamanaarambhaat naishkarmyam purushoshnute, na cha sanyasaanaadeva siddhim samadhagacchati/ Na hi kashchit kshanamati jaatu tishthatya karmakrit, kaaryate hyavashah karma sarvah prakritinai nunai/ Karmaendriyaani samyamya ya aaste manasaa smaran, indriyaar - thaana vimoodhatvaa mithyaacharaassa uchyate/ Yastvindriyaani manasaa niyamya arabhate Arjuna, karmenindriaih karma yogam asaktassa visishyate/*

Even by ‘karmaacharana’, moderation and restraint is quite possible but that midway is difficult to balance. This is especially so for ‘grihasties’ who are afflicted by the continuous Chaturvidha Paashaas or human bindings are four viz. Asha-Moha-Maya-Karma viz. Possessiveness-Infatuation-Make Belief-Excessive Involvement. Jnaana yoga however could reach the destination far easier. Then one might query as to why resort to Karmaacharana at all; the reply is obvious: non performance of the nitya karmas without ‘atmasandhana’ is absurd too. Hence Arjuna, despite the fact that ‘atma sandhana’ is not easily observed by the Truthful and Meaningful ‘Yoga Sadhana’, karmaacharana is absolutely essential, since atma sandhana is not possible otherwise. In other words the base ought to be the first step of the further steps towards ‘atma sandhana’. One needs to be surrounded with materialism any way but with inherent controls take to karmacharana and then take to the awakening of the Self Conscience the yoga way. After

all, all the humans are necessarily driven by ‘Prakriti’ the Nature; it has the strong pull, but to totally yield to it is stupidity as there are true boundaries beyond which transgressions would rebound. At is at that point , departure towards the jaana path is the high way to the Reality Ultimate! Till the parting of ways, karmendriyas ought not to be allowed excesses, as Prakriti is a multi- spendoured cover of Illusions and to be cautious about not to enter deep into the net but move about in the peripheries only. Any so called Jnaani unable to truthfully negate the materialistic ends by way of Karmendriyas of Vaak- Paani- Paada-Paayu resistances and their end purposes be cautioned against as a ‘Fraud’; indeed such truly Jnaana-vettas are numbered distinguishingly. Mind Control is a definitive pro- activator of one’s actions and impulses. *Mana eva manushyaanaam kaaranam bandha mokshayoh/* is the truisim of ‘Yoga Sandhaana’! It is that unique personality of distinction and uniqueness who is able to control the Jnaanenriyas of a mind and control and regulate the karmendriyas. The viz. 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 are the servants of Manas or Mind. Then ‘Manas’ possesses four ‘Antahkaranas’ viz. the Internal Organs viz. Buddhi-Ahamkaara-Prakriti-Purusha or the Mind, Intellect, Ego with objectivity, Nature thus making the Total Human Being. Further, there are ‘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. Thus is the ‘Naishkarmya Siddhi’ all about!

Stanzas 8-13: *Niyatam kuru karmatvam karma jyaayohya karmanah, Shareera yaatraapi cha te na prasiddhedakarmanah/ Yagjnaarthaat karmanonyatra lokoyam karma bandhanah, tadardham karma Kounteya muktasangassamaachara/ Saha yagjnaah prajaasprustvaa puro vaacha Prajaapatik, anena prasavishyadhvam esha vovishtakaamadruk/ Devaan bhaavayataanena te Devaa bhavayantu vah, parasparam bhavayantah shreyah paranaapyatha/Ishtaan bhogaan hi vo devaa daapyante yajnya bhavitaah, tairdattaana pradaayaibhyo yo bhunktestena eva sah/ Yajna shishtaashinassanto muchyante sarvakilbishaih, bhunjate te tvagham paapaah ye vachantyaatma kaaranaat/*

Arjuna! Do perform your ‘karma kartavyas’ or the duties expected of you regularly; infact without performing nothing, it is far better to to duly discharge one’s own karma kartavyas. After all if lazy persons waste the precious moments of life, would it not be a self imposed boredom and purposelessness of existence! Human Beings are normally governed with ‘trigunas’ of Satvika- Rajasika- Tamasika nature; the lazy ones who normally detest works are of tamasika nature; timely performers of either evil oriented or of virtuous content are predominantly of rajasika characteristic; those who stick to the time schedule and be upright with duties of virtuous content are of sarvika nature who are exceptional few. This precisely why the definition of Akarma- Karma- Nishkaama Karma or doing nothing- doing some thing and that of desirelessness yet with dedication.

Kounteya! Disciplined Human Beings get chained to various acts excepting Sacrifices such as yajna karyas as only the latter are truly fruitful invariably of retarding impact. Such sacrifices are rudimentary covering the entire range of pujas, aaraadhanas, and such other disciplinary acts of self purifications. Kutumba Seva on the analogy of ‘Vashdhaiva kutumbakam’ or ‘Pro bono Publico’ involves True Service to the Society without selfish reasons. This precisely is the YAGJNA, since all such Sacrifices are of the definition of Vishnu as *yagjnovai Vishnuh!* meaning thereby all the deeds of virtue are of the Swarupa of Vishnu who is all pervading and all knowing Almighty! Brahma the Creator of all the Beings assured

them that ‘yagjna’ or the spirit of sacrifice- abstinence or self denail or discipline - and ‘daana’ or charity without strings attached , then ‘kaamadhenu’ the Celestial Cow assures fulfillment of well deserved needs in both the contexts of ‘iham and param’ or during the ongoing and subsequent lives. It is with the aid of such Yagjna kaaryaas, Devas are contented and bestow the desired results to the humans in return as reciprocation . In the event of such non-mutuality, the Devas could curse the humans and the latter might be affected by losses like thefts, ailments and lack of contentment. For example, ‘yagnya karyas’ are reciprocated by Indra, Surya, Vayu and other celestials reward humans with timely rains, and general contentment in their life times and post life too. ‘Yagnya sesha’ or the remainder ‘prasaada’ is like ‘amrita’ and needs to be accepted for riddance of sins but the antithesis of daana- puja- and such self - denail karmas result in poverty, diseases, ill health and amassing wealth only as the objective of living is certain to result in contentment now in life and thereafter too. Hence the concept of Deva yagjna- Pitru yagjna- Bhuta Yagjna- Rishi Yagjna as the Pancha Yagjnas.

Stanzas 14-15: *Annaad bhavanti bhutaani parjanyaadanna sambhavah, yagjnaadbhavati parjanya yagjnah karma samudbhavah/ Karma Brahmodbhavam viddhi Brahmaakshara samudbhavam, tasmaat sarva gatam Brahma nityam yagjne pratishthitam/*

Food is the sustenance of the Beings of the entire Universe and once collected as semen of male and female species results on the perpetuation of creation. Food is the product of rain falls and the latter are caused by the Sacrifices that the Beings perform. The Sacrifices notably by the ‘dharmaacharana’ like Yagjna karyas with ‘svaardha rahitya’ or without the motive of selfishness, hasten the process of yielding food for sustenance. Partha! in the alternative contrariness of the Universal Equilibrium, once those sinful beings seek to tilt the balance out of selfishness and viciousness added to loss of control of mind and body organs and their insensitiveness, then sins overweigh and virtuosity in general should lead to Universal Dissolution! Therefore the positiveness of virtue sustains the balance of one’s life and its purpose any way. Thus the hand of good karma has the unique and undisputed role in the life of all the Beings!.

Stanzas 16-18: *Evam pravartitam chakram naanuvartayateeha yah, aghaayurindriyaaraamomogkam Partha, sa jeevati/ Yastvaatmarati reva syaat aatmatriptasccha maanavah, aatmanyeva cha santushtah tasya kaaryam na vidyate/ Naiva tasya kritenaartha naakriteneha kashchana, na chaasya sarva huteshu kashchidarthavya -paashryah/*

Partha! Who so ever does not observe the established regulations and become victims of undesirable sensousness and keep pursuing the path of sinfulness, their lives are burdens to an orderly Society and of self-wastefulness. Thus they with their own hands drift away from fulfillment by ‘iham and param’ or in the ongoing life and thereafter too. On the other hand whoever endeavours to discharge one’s own indebtedness is the one that is positive. One needs to clear the five fold indebtedness viz. ‘Matru- Pitru- Deva- Rishi- Manushya Rinas’; Matru Rina is uncleared any way for the birth-nourishment selflessly and lifelong blessings- Pitru Rina too with blessings to the progeny and discharge of family responsibility ever since childhood till the final rituals of the father upon his demise - Deva Rina is cleared by performing one’s duties as worship- Rishi rina is cleared when one makes correct usage of the knowledge and teachings- Manushya rina , the indebtedness to the Society for availing the services of countless persons like farmers, businessmen, workers, and those in charge of law and order enforcement besides help by charity to the needy. That type of discharge of one’s responsibilities is essential and expected of all the humans. This is not to be termed as ‘Svaartha’ or of profiteering.

Stanzas 19-29: *Tasmadasaktassatatam kaaryam karma samaachara, asaktohyaacharan karna paramaapnoti puurushah/ Karmmanaiva hi samsiddhim aasthitaa janakaadayah, lokasangrahaamevaapi sampashyan katrumarhasi/ Yadyadaacharati shreshthah tattadevataro janah, sa yatpramaanam kurute lokastadanuvartate/ Name Paardhaasti kartavyam trishu lokeshu kinchana, naanamavaaptam avaata - vyam varta yeva karmani/ Yadi hyaaham na varteeyam jaatu karmanyatandritah, mama vartmaanu vartante manushyaah Paarthah sarvashah/ Utseedyurume lokaah na kuryaam karmachehadam, sakarasya cha kartaasyaam upahanya- mimaah prajaah/ Saktaah karmanya vidvaamso yathaa kurvanti Bharata, kuryaadvidvaam sthaasaktah chikurshurloka samgraham/ Nabuddhibhedam janayet agjnaanaam karmasanginaam, joshayet sarva karmaani vidvaan yuktassamaacharan/ Prakriteh kriyamaanaani gunaih karmaani sarvashah, ahamkaaravimuudhaatmaa kartaahamiti manyate/ Tatvavitthu mahaa baaho, guna karma vibhaagayoh, gunaa gunesha vartanta iti matvaa nasajjate/ Prakriterguna sammuuudhaah sajjante gunakarmasu, taana krutsnavido mandaan kritnavinna vichaalayet/*

Hence Arjuna! Do take up your duty of Dharmaacharana and fulfill kshatriya dharma but with no 'karmaasakti' or of the desire of end result! A person who does his duty irrespective of the end result ought to attain endless self contentment. Illustrious Kings of the stature of Janaka are exemplary as they did selfless acts of unique service to their kingdoms and their Subjects.! The oft quoted truism is: *Yathaa Rajaa! Tathaa praja!* As the Kings as also the Subjects! As the elders so should do the ordinary too. Therefore there need not be overemphasis of the obvious of the 'kartavya' as one's own duty! Indeed Partha! I for one has no special interest excepting that of 'dharma paripaalana' and of one's duty. As far as I am concerned, my entire life incidents are none too unworthy of dutifulness. Once my own 'dharmaacharana' slides and slips down then others too follow suit! Then the followers too take my example and in turn get ruined and hence I need to emphasize and reemphasise the tenets of Dharma. Arjuna! Just as the ignorant ones discard the Principles or at the most perform it with selfishness, neither way are worthless. This why Jnaanis need to appropriately advise and encourage the usage of the double edged weapon of karmaacharana and by the 'nishkaama' way. A Jnaani therefore needs to take pains to explain to the brethren to shed off 'chitta chanchalya' or of wavering mentality and encourage them as a proactive agent of karma foldedness. The Guide has to lead but not to mislead. In other words, a jnaani of Arjuna's stature needs to be exemplary but certainly not to get misled by himself! Instead of useless blabbering, actual and determined action is stated as exemplary! Sadupadesha-satkaryaacharana-krama abhivridhhi or good counselling, exemplary action and disciplined progressiveness are the watchwords. Human Beings who are subject to Satvika- Raajasika-Taamasika gunaas are on the zig-zag path of 'karmaacharana' or the action pattern and are invariably egoistic- minded. Arjuna! Being totally conscious of the natural behavioral pattern, their actions too are unsteady and yet develop self beliefs. But 'jnaanis' of enlightenment are beware of the pitfalls and are extremely cautious. Prakriti guna buddhis are the ready targets of; 'chitta chanchalya' or of unsteadiness of mental framework. Thus 'karmaacharana' or the pattern of human action seems normally to be five folded: Pashu- Rakshasa- Manava- Divya-Jeevan Mukta levels. Pashu is animal like with existence essentials of food and sleep- Rakshasa is of excessive pleasures of flesh, self ego, arrogance and viciousness- Manavas are motivated by 'iham and param' ie. desires of material pleasures in one's life and with aspirations of happiness after death ie. fear of and devotion to Almighty by 'dharmaacharana'. Divya Jeevana or Karma Yoga and 'Vidhi Nirvahana' ie. quest for jnaana or enlightened outlook and 'karyaacharana' or action oriented and

controlled life. Jeenan Mukta is the ultimate stage of life beyond karmaacharana and Life of Relief and Bliss.

Stanzas 30-35: *Mayi sarvaani karmaani sanyaasyaadhyaatama chetasaa, niraasheernirmamo bhutvaa yuddhasys vigatah jvarah/ Yemematamidam nityam anusishthanti maanavaah, shraddhhaavanton - asuuyanto muchyantepi karmabhih/ Yetvetadabhyisuuyanto naanutishthanti me matam, sarva jnaana vimuudhaa -staan viddhi nashtaanachetasah/ Indriyasyendriyasyaarthe raaga dveshou vyavasthitou, tayorna vashamaagacchet touhyasya paripanthinou/ Shreyaan svadharmo nigunah paradharmaanushthi - taat, svadharma nidhanam shreyah paradharma bhayaavahah/*

Arjuna! Dedicate to me totally with trust and faith and with no regrets and hesitations that your near and dear ones are involved, commence the ‘karmaacharana’ by way of your duty of bravely initiating the Great Battle on hand. No feelings even remotely affecting your psyche, the Battle ought be fought with intrepidity and with presence of mind and focussed concentration while leaving to me and to me alone for the fruits of the courage and gallantry. In fact even if any human being with utmost faith in me even in daily life were to perform one’s duty should be rewarded appropriately. In fact those who would do so with dedication unto me are considered as ‘jnaanis’ of wisdom and trust are rewarded and those who would not follow this golden principle are understandably dubbed as stupid. How so much ever of higher learning one might be are halted in their steps of success if they lack total trust in me. Such gaps in total faith and trust in me owing to ignorance of my might are often possible due to the ‘svabhaava’ or natural suspicioness as after all the inherent hesitation often halts the speed of decisiveness. The sensory organs by their very nature tend to lead to wishes and hesitations alike! That is the reason why as to the emergence of likes and dislikes. These are natural enemies seeking to close the windows and doors of ‘adhyatmika abhividdhi’! or the progression of Inner Awareness. Such halts and negations of one’s conscience are due to the Hand of ‘Karma’ or the collective heaps of one’s own deeds of virtue or vice then and now. And hence the resultant duo of happiness and discontentment. THIS then indeed that however much one might cogitate the glory of ‘svadharma’ that brahmanas to learn and preach, while kshatriyas to uphold virtue against vice and so on. It might will be to preseve the ‘varnaashrama’ as of ‘svadharma’ or of kshatriyas to fight out against Adharma and uphold Dhama but never ever succumb to adopt ‘paradharma’ of somebody else’s despite its momentary attractions which bring in doom eventually!

Stanzas 36-43: *Arjuna uvaacha: Astha kena prayuktoyam paapam charati Puurushah, avicchinnapi vaarshneya balaadiva niyojitah/ Shri Bhagavanuvaacha: Kaama esha krodha esha rajoguna samudbhavah, mahaashano mahaapaapmaa viddhyenamiha vairinam/ Dhuumenaavriyate vahnih yathaadarsho malena cha, yatholpenaavrito gabhah tathaa tenedamaavritam/ Aavritam jnaanametena jnaanino nitya vairinaa, kaama rupena Kounteya, dhuspurenaanalen cha/ Indriyaana mano buddhih asyaadhishtana muchyate, yrairvimohayatesha jnaanamaavritya dehinam/ Tasmaatvamindriya - anyaadou niyamy Bhararshabha! Paapmaanam prajahi hyenam jnaana vigjnaana naashinam/ Indriyaani paraanyaahuh indriyabhyah param manah,manavas paraa buddhih yo buddheh paratashu sah/ Evam buddheh param buddvaa samstabhyaatmaanamaatmanaa, jahi shatrum mahaa baaho kaama rupam duraasadam/*

Arjuna seeks to enquire of Shri Krishna: Bhagavan! What is precisely is the reason for sinfulness! It appears that Human Beings appear to be forced or over tempted to resort to it! Is this the impact of

persuasion or even force! Is sinful activity due to objective motivation or instinctive reasoning! Or is this human mentality or due to circumstantial impact! Bhagavan replied: The basic reasoning of sinfulness is the impact of ‘rajoguna’ which impacts desires and the nonfulfillment of those desires generates anger. These are the prime bases for sinfulness. This desire of a human being is unlimited and non-satiating and that is the worst possible enemy of all the humans. This is like hunger which is ever repetitive. Thus desire is the root of sinfulness. Kounteya! Only true ‘jnaanis’ could discover the spark of desire which like Fire is never extinguishable. It is that hunger for excessive flames that emit excessive smokes too as the latter get spread all over causing the blindness of ignorance. In fact this smoke screen withholds the light of Jnaana or the Reality of the ephemerality of Life ahead even from the womb of a mother in her ‘garbhaavastha’. Of the ‘trigunas’ of ‘saatvika-raajasika-taamasika’ nature inherent in a Being, the ‘saatvika svabhaavaas’ are able to disperse the smokes and fight out to see through the flashes of Light- albeit from far distance. The raajasikas could rarely vision thr flashes but to tamasikaas it is all darkness. There are three ‘aavaranas’ or big -territorial- partitions which tend to encircle the darkness of a Jeeva: desire which the enemy of the ‘indriyas’ or the sensory organs of jnaana and karma or wisdom and action. Then the ‘manas’ or awareness. The third is the ‘buddhi’ of what is truth and what is not.. Therefore the traces of desires converge up the awareness of the truth. Eventually, the grain of truth gets covered by the exterior and further by the husk. Therefore Bhaarata! The foremost endeavour is to control your sensory organs and their sensibilities or ‘trigunas’. Then seek to distinguish the buddhi jnaana or the vyaktigata or individualistic and subjective awareness of the TRUTH and thereafter the ‘atmajnaana’ or the objective awareness of the ETERNAL TRUTH! Thus the Jnaanendriyaas and the corresponding Karmendriyas or the Sensory Body Organs Pancha Karmendriyas Five organs of mobility and Pancha Jnaanendriyas Five Organs of Cognition viz. Ghrana-Rasana-Chakshu-Twak-Shrotra or Nose, Tongue, Eyes, Skin and Ears are the servants of Manas or Mind. Then ‘Manas’ possesses four ‘Antahkaranas’ viz. the Internal Organs viz. Buddhi-Ahamkaara-Prakriti-Purusha or the Mind, Intellect, Ego with objectivity, Nature thus making the Total Human Being. Now, beyond the gross and minute threesome body frames of the human beings indicated above, there is the resplendent ‘Akhanda Atma Jyoti’; *Deho Devaalayah prokto jeevo Devaassantanah*/ Therefore Arjuna! With absolute and tight control of body organs and senses do seek to discover by Introspective Vision destroy your ‘kaamarupa shatru’ or the enemy of DESIRE right within and unsheath the cover of ‘Agjnaana’ or IGNORANCE and light up the radiant ATMA JNAANA!

Jnaana Yoga

ADHYAAYA FOUR: JNAANA YOGA

Stanzas 1-6: Bhagavaanuvaaacha:Imam vivasvate yogam proktamaanahamanvyayam, vivasvaan manave praaha anurikshaakavebravaat/ Evam paramasuraa praaptam imam raajarshayo viduh, na kaaleeneha mahataa yogo nashtah parantapa/ Na yvaayam mayaatedya yogah proktah puraatanah, bhaktosi me sakhaacheti rahasyam hyetaduttamam/ Arjuna uvaacha: Aparam bhavato janma param janmavivasvatah, kathameta dvijaaneeyaam tvamaadou proktavaaniti/Bhagavaanuvaaacha: Bahuuni me vyateetaani janmaani tavachaarjuna, taanyaham veda sarvaani na tvam vettha parantapa/ Ajopisanaavyayaatmaa bhutaamaameeshvaropi san, prakritim smaamadhishtaa sambhavaatmaamayayaa/

Bhagavan Krishna told Arjuna that he had since gave the ‘upadesha’ or the sermon which he had in ancient ages bestowed to Surya Deva, Manu Deva and the Manu’s son King Ikshvaaku. Arjuna! This Jnaana Yoga is well versed with your past Rajarshis too but unfortunately the further descendents of your

clan due to long lapse of time remained unrealised. Now here with the essence of jnaana yoga to you as my dear follower with devotion and faith. Arjuna queried: Krishna! Was not the origin of Surya Deva at the very beginning of Universal Creation itself! We are now in the 28th Dwaapara Yuga and how could it be possible that you preached to Surya Deva! Is this not absurd! Panchaanga the ‘Almanac’ explains that the Creation of the ‘Brahma Kalpa Srishti’ was initiated in the ongoing dwaapara yuga some 195 crore years ago! Then Bhagavan replied to Arjuna: we have been witnessing innumerable mutual ‘janmas’ as ‘Nara- Naraaya -nas’ as I happen to know of your previous birth and death accounts most vividly while you would not be. ‘Nara’ is an ‘alpagjna’ - a negligible human being whereas Narayana is a ‘trikaalagjna’. ‘I am ‘ajopi’ or birthless- ‘sannavyaatmaa’ the indestructible- ‘bhutaaneeshvara’ the over lord of the Beings in creation-‘prakritim svaamadhishtaya sammabhavaat’ or self manifested on by own volition- ‘mayaya’ or the creation is truly a fantasy being the play of ‘maya’ which too is mine only!

Stanzas 7-10: Yadaa yadaahi dharmasya glaanir bhavati Bharata, abhuddhaanamadharmaasya tadaatmaanam srijaamyaham/ Paritraanaaya saadhuunaam vinaashaayacha dushkritaam, Dharma samsthaaphanaarthaaya sambhavaami yuge yuge! Janma karma cha me divyam evam yo vedtti tattvatah, tyatvaa deham punarjanma naiti maameeti sorjuna/ Veeta raaga bhayakrodhaah manmayaa maamupaashritaah, bahavo jnaana tapasaa puutaa madbhaavamaagataah/

Arjuna! As and when Virtue hits a bottom line and viciousness gets rampant, then that becomes the time for my appearance to restrengthen and resuscitate the virtuosity thus balancing universal equilibrium. All the Beings especially in reference to humans are bon to fulfill their pleasures and material objectives. The Supreme is replete with pleasures plus and is a ‘Nishkaama’ being far above such transient and fleeting pleasures. He is of singular objective of ‘Loka Kalyana’ - *Lokaanugraha evaiko hetuste janma kaaranah* - that is ‘dushta sikshana and shishta rakshana’ or punish the evil and save the just! Partha! He who realises the Truth and its ramifications turns to be the True Seeker and accomplishes ‘Ishvara Tatva Jnaana’! In the past too quite a few select seekers had shed their ‘arishadvargas’ or the inborn enemies of Beings like undue desires, anger, narrowmindedness, excessive passion, and arrogance while endeavoring the purity of mind and extreme application of body and mind called ‘sthira-chitta nistha’!

Stanzas 11-16: Ye yathaa maam prapadyante taamstathiva bhajaamyaham, mama vatrmaanuvartante manushyaah Partha! sarvashah/ Kaankshantah karmanaam siddhim yajanta ha devataah, khispram hi maanushe loke siddhirbhavati karmajaa/ Chaaturvarnayam mayaa srishtam gunakarmavibhaagashah, tasya kartaaramapi maam viddhyakartaaramavyayam/ Na maam karmaani lipmanti na karmaphale spruhaa, iti maam yobhijaanaati karmabhirna sa badhyate/

Partha! Several human beings seek to advance to me severally for several wishes with extraordinary faith and determination and I do reciprocate them accordingly. They might approach me with different names, forms, and features and the responses too are as per their own details. Some of those who worship me as a niraakaara-nirguna tatva being totally craving for negation of rebirth. These various approaches to me Arjuna! are doubtless with faith of my response and it becomes clear that their approaches to me are not with narrow interests of hurting the others. Further there would not any bar in their devotion to any celestial entity with faith and they too get their rewards equally with due responses. After all, it is Me who designed the establishment of ‘chatur ashrama vyavastha’ or of Four Classes of Society and their respective duties. This was because that various Human Beings are bestowed with different outlooks, mental framework and mix of the proportionality of ‘Tri Gunas’ and of varied behavioural patterns. Yet I

am distinct as these permutations and combinations of karmaacharana which is indeed kaleidoscopic! In other words 'I am immune from 'karma' or any 'act' and of 'action' since I have no axe to grind therefrom! It is the distinction of the entire 'charaachara jagat' which I the Supreme had created with my 'Maya' the Illusion which is my own fallout creation. May you therefore Arjuna! this 'karmacharana' of the Institution of Chaturaashramas be dutifully which your ancestors too had followed.

Stanzas 17-23: *Kim karma kima karmeti kavayovyatra mohitaah, tatte karma pravakshyaami yadyagjnyat -vaa mokshyaseshubhaat/ Karmanohyapi boddhavyam cha vikarmanah, akarmanascha boddhavyam gahanaa karmano gatih/ Karmanya karma yah pashyet akarmani cha karma yah, sa buddhimaan manushyeshu sa yuktah kritsnakarmakrit/ Yasya sarve samaarambhaah kaama atkalpa varjitaah, jnaanaagni daghakarmaanam tamaahuh panditam budhaah/Tyaktvaa karma phalaasangam nityatripto niraashrayah, karmanyabhi pravrittapi n aiva kinchitkaroti sah/ Niraasheeryata chittaatamaa tyakta sarva parigrahaah, shaareeram kevalam karma kurvannapnoti kilbisham/ Yadrucchaalaabha santushto dvaandvaateeto vimatsarah, sama siddhaapasiddhou cha kritvaapi na nibadhyate/ Gatasangasya muktasya jnaanaavasthita chetasah, yagjnaayaadaratah karma samagram pravileeyate/*

Even those of good knowledge might get confused as to what is 'karma' and 'akarma'. Now Bhagavan explained to Arjuna so that the latter could be freed from inauspiciousness. Karma is two folded: Sakaama karma or performance of a deed with a positive desire while 'Vikarma' is an avoidable evil oriented doing. The third category is of the superior quality viz. Nishkaama karma which is stated to be neither of 'kartrutva' - or 'bhoktruta' nature or in other words of as a vidhi karma or as dutybound deed or alternatively a desire- intended deed. The kartrutava karma is a positive duty but the bhoktruta is negative ended. Now only a person who is aware of kartrutva- sakaama, vikaama karmas is known as a 'Buddhimaan' of above average intellect who knows to observe equanimity in a society of mixed mentalities and is distinguished as a yogi who indeed is aware of and keeps a distance from those of bodily materialism rather than of moralistic (much less of spiritualistic) nature. Thus Lord Krishna exhorts Arjuna to perform only such deeds as are approved by one's conscience. Whosoever performs desireless tasks then that is stated by Panditas that those are subjected to the flames of jnaana or awakeness. Any karma has two kinds of reaches, one is of 'baahya and antarangika' or external and internal impacts. Both these influences are temporary like consumption of food is temporary yet repetitive appetites. And hence the repetitive births and deaths. Such awareness is taught by the jnaana of the need for restraint of the quickening of internal urges till the very end. Once a human being is able to be self contented without resorting to external influences and performs the daily duties sincerely without aspiring 'karma phala' as by a self less person with restraint is stated as having immunity from 'punya paapaas' then the balance of mind as that of a 'sthitha pragina' in one's step forward! Be it due to 'Daivaanugraha' or of the blessings of Almighty or due to 'Praagrabdha karma' or the fruit of stored and erstwhile deeds, if only a person is equanimous to heat and cold and carries further with selfless 'karmaacharana' dutifully then that person is taken care of by the Supreme only. Non interference with extraneous negativity with egoistic leanings but with a balanced 'kartavya drishti' or of duty mindedness only with self sacrifice nature, the imperfections of one's actions if any are melted away like of ice blocks burnt off by the severity of Sun God!

[Katha Upanishad vide II.iii.9 -11 is quoted: *Na samdrushe tishthanti rupamasya, na chakshushaa pashyati kaschanainam: hridaa maneeshaa manasaabhi klupto yetad vidur amritaaste bhavanti// Yadaa panchavatishtante jnaanaai manasaa saha, buddhicha na vichehstati, tam aahuh paramaam gatim//Taam*

yogamiti manyante sthiraamindriya dhaaranam, Apramattastadaabhavati yogo hi prabhavaapyayau// (Brahman's firm is far beyond the normal vision by the eyes. But, He is visualised by 'hrida', 'maneesha', 'manasa' or by heart, Intellect and by thought of mind only that He is perceivable; those who are aware of this fact would pave the way for Immortality. The highest state of Yoga in the extraordinary context when the 'Panchendriyas' or organs and senses are truly rested into union and synthesised with mind and intellect, that is Yoga. That situation calls for 'sthiraam indriya dhaaranaam' or the balanced and stable control of senses with no distraction of mind whatsoever but uniformly concentrating on Brahman. The term Yoga is unfortunately interpreted as a mere breathing exercise not knowing the spirit of synthesising the body and senses- absolute stability of mind- dissolution of thoughts and total concentration aided of course by breathing control! This state envisages the negation of seeing, hearing, speaking, thinking, and breath control topped by meditation on the single and singular state bordering death like situation!)

This very Vedic Triplet of 'hridaa-manasaa-maneesha' is confirmed vide Rig Veda I.61.2 : *Asmaaidu praya iva prayaami bharaamyangyusham baadh suvritti, Indraaya hridaa manasaa maneesahaa pratnaaya dhiyo marjayanta/* or we offer a limited 'havishya samaana stotra' as an ideal chant for 'sharu vinaashana'; Rishi ganas offer sacred stotras by way of hridaya-manas-buddhi!]

Stanzas 24-28: *Brahmaarpanam Brahma havih Brahmaagnou Brahmanaa hutam, Brahmaiva tena gantavyam Brahmakarmasamaadhinaa/ Daivamevaapare yagjnam yoginah paryupaasate, Brahma-gnaava pare yagjnam yagjnenaivopajuhvati/ Shrotraadeeneendriyaanye samyamaagnishu juhvati, shabdaadeenvishayaananye indriyaagnishu juhvati/ Sarvaaneendriya karmaani praana karmaanikchaa apare, Atma samyama yogaagnou juhvati jnaana deepite/*

Yagjna karta, the dravyas or the require -ments for performing the homa karya, and Agni Deva the enabler of the homa karma are all of Parabrahma Swarupa only indeed. The Yagjna phala or the final fruit of the deed too is Parameshvara Himself. Such a 'karya karta' who is the basic reason of the Yagjnya karya without selfish motivation is certain to attain Brahma Sthiti. This is on the analogy of declaring : *Annam cha Brahma, aham cha Brahma, bhoktaacha Brahma!* at the pitru-matru shraaddha karmas. Some Yogis perform Deva related Yagjna karyas; some perform vratas, some are engaged in japa-homas. Some outstanding few are committed to the dedication of their life time as though it were a relentless Maha Yagjna! Yet others they seek to self control their Panchandriyas and offer them to their Antaratmaagni! The ladder concerned is Indriya Nigraha or Limb cum Sense Control as the foremost step, followed by a clean Mind and Thought and finally enflame one's own Atma Jnaana. Such is the profile of 'Antaryaaga' or the Yagjna in one's own mind and thoughts which need to be cleansed up and overhauled. Then seek to wind up the business of karmandriya- jnaanendriyas and their constant interactions and extinguishing their firelike distractions do concentrate exclusively on the 'Antaratma' only. This is the ultimate step of the ladder. The several kinds of descriptions rendered by the mantras by all the ten 'Hotas' are merged into the subtle bodies of the Creation are the Outstanding 'Shaasta' the Supreme 'Antaryaamin' Himself!! Innumerable facets of vichara or knowledge submerge into Him. The entirety of the Universal Powers like Sun, Moon, Stars get unified into that 'Paramatma'. All the Vedas- Dharmas- and the hotas quoting the Scriptures get unified. He is the Conscience of all the 'Selves' with ready access to one and all! He is the Universal Self as the Unique Controller of one and all in His endless creation too.

[Antar yagjna is vividly explained vide Taaitireya Aaranyaka: 3.7.1-10: The ten alternative 'Hotas' as the Initiator in the context of Antar Yagjna: *Brahma Svayambhu, Brahmane Svayanbhuve swaaha/ Brahmana eka hotaa, sa yagjnah sa me dadaatu prajaam pashuunpushtim yashah, yagnascha me bhuyaat/ Agnirdvihotaa sa bhartaa, sa me dadaatu prajaam pashuum pushtim yashah, bhartaacha me*

*bhuyaat/ Prithivee trihotaa sa pratishthaa, sa me dadaatu prajaam pashuun pushtim yashah
 pratishthaacha me bhuyaat/ Antariksham chaturhotaa sa vishthaah , same dadaatu prajaam pashuun
 pushtim yashah, vishvaaschame bhuyaat/Vaayuh pancha hotaa sa praanah, sa me dadaatu prajaam
 pashuunpushtim yashah, praanascha me bhuyaat/ Chandramaah shadhotaa sa rituun kalpayaati, sa me
 dadaat prajaam pashuunpushtim yashah, ritvascha me kalpa yantaam/ Annam saptahotaa sa praanasya
 praanah, sa me dadaat prajam pashuun pushtim yashah, praanasya cha me praano bhuyaat/
 Dyourashta hotaa sonaaghrushyah, sa me dadaatu prajaam pashuum pushtim yashah anaadhrushtascha
 bhuyaasam/ Adityo nava hotaa sa tejasvi, sa me dadaatu prajaam pashunpushtim yashah, tejasvee cha
 bhuyaasam/ Prajapatirdishahotaa sa idam sarvam, sa me dadaatu prajaam pashhuunpushtim yashah
 sarvam me bhuyaat/*

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

Now the YOGA WAY: All the ‘karmas’ or doings are as per the influence of Prakritika or natural to the body and hence Praana oriented or of Manah pravritti or the Mind borne generation. Praana karmas live breathing, blood circulation, digestive system and their fall out urges like ‘visarjanas’. Jnaana pravritti is related to /Jnaanendiyas comprising ‘mano- nigrhata, prana shakti and nishchala buddhi’ which is the ‘sine-qua-non’ or the absolutely indispensable qualities. Yogis who are possessive of self control of prakritika and jnaana pravrittis seek to different types of ‘Yagjna deekshas’ of physical and psychological self regulations. Some take to ‘dravyamaya yagjnas’ physically, some resort to ‘tapoyagjnas’ or of severe meditation, some obereve ‘yoga yagjna’ comprising Ashtanga Yoga.

[Ashtanga Yoga viz. Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi. The relevant definition is: Yamaascha, Niyamaavaschaiva, Asanaani cha sattama, Praanaayaamah, Pratyaharo Dharana Dhyanamevacha, Samaadhi Munusreshthah yogaangaani Yatha

kramam/ While 'Yama' denotes Ahimsa, Satya, Steya (non-stealing), Brahmaharya, Aparigraha, Akrodha, Anasuya and Daya are the constituents of Yama; 'Niyama' comprises of Tapas, Swadhyaya (self-learning), Santosha (contentment), Shaucha (Cleanliness), Aradhana or worship and Sandhyapasana. 'Tapa' includes meditation, Chandraa -yana and other Vratas which signify fastings, Pujas, Stutis etc. 'Swadhyayana' encompasses Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upaamshu or slow and distinct rendering and 'Maanasa' or recitation within while considering the meaning and context of the Mantra). 'Santosha' basically refers to mental satisfaction that the life style is smooth and contented, organised, wholesome and virtuous. 'Shuchi' means 'Bayha Shuddhi' or physical as also 'Antassuddhi' without interaction with the 'Arishat vargas' viz. Six enemies from within viz. Kama, Krodha, Lobha, Moha, Mada, and Matsara; 'Aradhana' including 'Stuti' by 'Manas', 'Vani' or vocal; 'Kriya' or Tirtha Yatras, bathings, Daanas, good deeds such as digging of water bodies/ wells, construction of Public Utilities etc. and most significantly 'Sandhyo -pasana'.

Aasana is the next significant 'Yoga Sadhana'; it is stated that there are thirty prominent Aasanas 'Sitting postures' viz. Padmasana, Swastikasana, Peethasana, Simhasana, Kukkutasana, Kunjarasana, Kurmasana, Vajrasana, Varaahasana, Mrigasana, Chailikasana, Krounchasana, Naalikasana, Sarvatobha -drasana, Vrishabhasana, Nagasana, Matsyasana, Vyaghrasana, Artha Chandrasana, Dandavatasana, Shailasana, Khadgasana, Mudgarasana, Makarasana, Tripathasana, Kaashtaasana, Sthanurasana, Vaikarnikasana, Bhowmasana and Veerasana. The next Yoga Sadhana is Pranaayama which could be Agarbha or Sagarbha; the Agarbha type is without Japa and Dhyana and the better kind one is while performing Japa and Dhyana. Pranayama comprises 'Rechaka' or exhaling air through left nose, 'Puraka' is inhaling through the right nose and 'Kumbha' is holding air as also 'Shunyaka' (stand-still). The right 'nadi' of the human beings is called 'Pingala' whose Deity is Surya / Pitru yoni. The left Nadi is 'Ida' / Deva yoni nadi whose Deity is Moon. In between the Pingala and Ida nadis is a minute and hidden nadi called 'Sushumna' whose 'Adhi Devata' or Deity is Lord Brahma. Pratyahara is the next Yoga Sadhana, by which 'Indriyas' or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty! Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dhaarana of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could. The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision.

In the World, there are three kinds of feelings viz. 'Karma- 'Brahma' and 'Ubhayatmaka Bhavanas'. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu. Also, there are three kinds: 'Para', 'Apara' and Karma Shaktis. Bhagavan is the Para Shakti; 'Kshetrajna' is the Apra Shakti and 'Avidya' (ignorance) is the Karma Shakti. Indeed, Kshetrajna Shakti is dormant in all Beings; it is minimal in 'Jada' rupas like trees and mountains, some what weak among animals and birds, but human beings are fairly aware of the Shakti;

while it is conspicuous among higher levels like Gandharvas, Yakshas and of course Devas. Like the Sky the Kshetrajna Shakti is all pervading in different ‘Rupas’; it is the awakening of that Shakti which Yoga is all about.]

Stanza 28-33: Dravya yagjnaastapo yagjnaa yoga yagjnaastathaapare, svaadhyaa yagjnaana yagjnaascha yatayassamshrita vrataah/ Apaane juhvati praanam praanepaanam tathaa pare, praanaapaana gatee -drudhvaa praanaayaamaparaayanah/ Apare niyataahaaraah praanaan praaneshu juhvati, sarve -pyete yagjnyavido yagjnyakshapita kalmashaah/ Yagjna shishtaamrita bhujo yaanti Brahma Sanaa -tanam, naayam lokostya yagjnasya kutonyah Kurusattama/ Evam bahuvidhaa yagjnaa vitataa Brahmano mukhe, karmajaanviddhi taan sarvaan evam jnaatvaa vimokshase/ Shreyaandravya -mayaadagjnaat jnaana yagjnah parantapa, sarvam karmaakhilam Paartha! Jnaane parisamaapyate/

Yogis who are of extreme self control do resort to several ways and means of ‘yagjna deeksha’: some thus resort to dravyamaya yagjna karyas; some perform tapo yagjna; some yoga yagjna; some svaadhyaya yagjna, and others jnaana yagjna. Pujas and homas are dravya yagjnas; vrata-upavaasas are tapo yagjnas; praanaa -yaama adi are yoga yagjna; sankeertana-paraayana-stotra pathana and mananas are denoted as svaadhyaya yagjnas. Basically Jnaana yagjnas are ‘Baahya yagjnas’ while ‘aantarangika’ or inward -oriented as described. Now, there are who often practise Praanaayama as already detailed above. They seek to destroy Apaana Vayu with Pranavayu while others seek to space either distantly and some others even stop altogether possibly! Praanavayu is anchored to the heart. Yoga yagjna is essentially four folded: Puraka or the inhalation; rechaka is exhalation; ‘antahkumbha’ or retain filling up with praana vayu and ‘baahya -kumbha’ or keep the lungs free from praana vaayu. Arjuna! This is what ‘Praanaa -yaama’ all about! This is how various Yagjna karmas are detailed in Vedas as announced by Brahma Himself! However the full range of Yagjna karmas are ‘bandha vimochakas’ or the shackles of life to realise Atma Jnaana! Arjuna! Doubtless that ‘jnanamaya yagjna’ is far superior than the maanasika Yagjna since the karma oriented have to finally merge into Jnaana of one’s own Antaratma!

Stanzas 34-42: Tadviddhi pranipaadena pariprashnena sevayaa, upadekshanti te jnaanam jnaaninastatva darshinah/ Yat jnaatvaa bhutaanya sheshena drakshyasyaatmanyatho mayi/Apichedasipaapeebhyah sarvebhyah paapakritthamah/ Yavaidhaamsi samiddhognih bhasmasaatkuruterjuna, jnaanaagnih sarva karmaani bhasmasaatkurute tathaa/ Nahi jnaanena sadrisham pavitramiha vidyate, tatsvayam yoga samsiddhah kaalevaatmani vindati/ Shraddhaavaa labhate jnaanam tatparassanyatendriyah, jnaanam labdhvaa paraamshantim achirenaadhigacchati/ Agjnaaschaashraddhdhaanascha samshayatmaa vinashyati, naayam lokosti na paro na sukham samshayaatmanah/ Yogasanyasta karmaanaam jnaana sancchhinna samshayam, aatmavantam na karmaani nibhdnanti Dhananjaya! Tasmaadajnaana sambhutam hritstham jnaanaasinaatmanah, cchitvainam samshayam yogam atishthottishtha Bharata!

Arjuna! Just as you had been drowned in a misleading flow of infatuation a while ago, you ought to lose your control of senses and enter into a different type of being awoken to jnaana and maturity of thought and of introspection. Indeed there would have to be a suitable guide you to restrain from a misleading psyche as such a guide would have to be selfless and his considered viewpoint to be considered with a cogitative mind instead of agitated mentality. Once one’s awareness is dawned then only appropriate experience of ‘Jnaana’ the brightness is generated in place of ‘agjnana’ the darkness. Even if you were among the worst of sinners, you could navigate through the sinful and fierce waters with the help and support of a proper guide. There several instances of brave men getting shaky and flippant minded do

suddenly realise their sinful timidity and suddenly accomplish 'jnaana'- 'jna' or knowledge against 'na' or its negation! There had been several personalities in such jnaanis then -now - and hereafter too that selfless preceptors change the course of depraved sinners! Arjuna! Just as the fullfledged flames of Fire turn wooden pieces to ashes, karmas or human deeds are turned to ashes by Jnaanaagni! As clarified already karmas are threefolded: Aagaami karma - sanchita karma- prarabdha karma. Aagaami is what one is expected on the basis of the previous record of the plus and negative accounts; sanchita karma or whatever doings of the positive or negative current accounts of a bank balance are truly temporary and once awareness is accorded, immediate corrective measures could be rectified and might not be the strong reason for rebirth as degraded beings. But prarabdha karma accounts are sealed and ought to be experienced most inescapably like an arrow shot whose repercussions are distinct. Having thus analysed the effects of Karma, the abstraction of 'Jnaana' or the Awareness of the Supreme is definable as clean-transparent- unreserved- and a definitive pointer to 'Paramaatha Maarga'.

There are two distinct ways and means to the awakening of Jnaana and both are the bridges as cemented and well paved by faith and determination ; one is by way of guidance of a guru and another is 'Atmasaakshaatkaara' or Self Realisation even without the external aid. The latter is the result of direct Supreme Message while the former by the guidance of a Preceptor is far more practicable. In either way the definitive prerequisites of Jnaana prapti are utmost faith, control of karma- jnaandriyas and most certainly of the or restraint of horse like mind. In other words, negation of foolish nature of materialism, and presence of unreserved faith in the positiveness of a guide or of one's own self-consciousness, both based on veda-shastra knowledge, without nagging doubtfulness as compared to doubt clearances as smacked of tamasika nature are among the essential prerequisites of Parama Jnaana.

Arjuna! whosoever with the guidance of enlightenment of jnaana is able to sever the doubtful mentality with the assistance of 'nishkaama karmas' or deeds without desires and objectives could perform their dutiful actions and observe 'atma nishtha', then the end results of their actions is purely incidental only!

Therefore finally Arise now! Destroy the useless doubts and thoughts, follow the path of 'nishkaama kartrutva' with no regard of terminal results, don the 'atma nishtha kavacha' and of self determination, and strongly uphold your Gaandeeva the famed bow and strike forcefully with the 'mantrika' arrows to destroy 'adharma' and fulfil your 'kartavya']

Section Three on Karma Sanyaasa Yoga-Relevant excerpts of Bhagavad Gita added

King Varena then prayed Maha Ganesha further on Karma Sanyaasa or of nishkaamabhava karmmaachana as consequent to Karmathyaaga and the karma yoga jnaana and Gajaavana replied: Karma yoga and Karma Sanyaasa be both of mukti saadhanaas and in both of these concepts be of karma yoga is stated as of better tool. Both of these sadhanas are of duhkha nivaaranaas and karma bandhana vimuktaas. The concepts of karma sanyaasa and karma yoga be confusing to moodha agjaanis, but panditaas could realize as of the same.

Nirmalo yatac hittaatmaa jitago yoga tatparah, aatmaanam sarvabhutastham pashyan kurvannan lipyate/ Tatvavidyayogayuktatmaa karomiti na manyate ekaadashaaneendriyaana kurvanti karma sankhyayaa/ Tatsarvamapravedbrahmanyapi karma karoti yah, na lipyate punyapaapair bhaanur jalagato yathaa/ Kaayikam vaachkam boudhvamaindriyam maanasam tathaa, thyaktvaashaam karma

kurvanti yogajigjnaashditashuddhaye/ Yoga heeno narah karmaphalehayaa karotyalam, baddhyate karma beejaish sa tato dukkham samashnute/

Being of shuddha chitta, manovashaas, jitendriyaas, yoga tatparaas, sampurna praani aatma sthitaas be not contented with the ahamkaara of stating: I am the karta, but manosahita savendriyaas totalling pancha jnaanendriyaas and jnaanendriyaas too, Those who could do so while dedicating to Brahma asserting ‘Sarvam Brahmaarpanamastu’, then they be immune from paapa punyaas as of jala pravaahaas be bereft of Surya bimba’s reflection. Yoga jnaanis being of chitta shuddhi nimittas do exercise tyaga of shaareerika, vaachika, buddhi, indriya manasotpanna vikaaraas and thus be manoshuddha karmaacharana tatparaas. On the other hand, such kind of yoga heena manushyaas with loukika phaleccha yuktaas could only be of karma beeja bandhanaas and as such could merely be of dukkha praaptaas.

Manasaa sakalam kama tyaktvaa yogee sukham vaset, na kuan kaarayan vaapi nandankshvabhre supattane/ Nakriyaa nacha kartuvyam kasyachitsrujate mayaa, na kriyaabeeja samparkah shaktvaa tatkiyatekhillam/ Kasyachitpunyapaapaani na sprushyaami vibhurnripa, jnaana moodhaavimuhyante mohanaavritabuddhyah/ Vivekaatmaanojnaanam yeshaam naashitamaatmanaa, tessaam vikaashamaa - yaati jnaanamaadityavatparam/ Mannishthaa madviyotyantam macchhitta mayi tatparaah, tessaam vikaashamaayaati jnaanamaadityavatparam/ Jnaana vigjnaana samyukte dwije gavi gajaadishu, samekshanaa mahaatmaanah panditaah shvapache shuni/ Vashyah swargo jajattessaam jeevan muktaah samekshanaah, yato dosham Brahma samam tasmaattharvasheekritam/ Priyaapriye praapya harsha dveshou ye praapnuvanti na, Brahmaashritaa asammoodhaa Brahmajnah samabuddhyah/

It should be proper for a yogi to take to sampurna karma tyaga and be delighted as of existing in an uttama nagari with nothing to do as of no responsible to perform, no constructive task to take up as the Nature by itself would be taken care of. Raja Varenya! Such be the blissfull state of mind. Then neither there be the punya-paapa prasakti nor of moha malina agjnaana buddhi. The paripurna viveka maanasikata then by itself should wipe off the dark ignorance as of Surya samaana parama prakaasha. That person whose nishtha and buddhi be focussed on Maha Ganesha then that acute concentration and shreshtha jnaana be able to demolish the paapa naashaka mukti shakti. Mahatmaa pandita jnaana vigjanis be of samabhaava drishti on Jaana yukta Brahmanas or on Go gajaaadi praanis or on chandaala- shvanaas even. That person whose manasika samata sthiti be of pure equanimity be stated as of Jeevanmukta and of Brahma sthiti. That Mahatma be of composure and self control.

Then King Varenya prostrated at Bhagavan and asked : Bhagavan! In these trilokaas, Deva-Gandharvaadi mahaatmaas be of adaardha soukhya pradaas! Then Gajaanana replied: Mahadaananda be beyond description and of avinaashi sukha is unparalleled as vishaya janita vastavika be merely of layers of delight and contentment. Vishayotpanna sukha be the dukkhas kaarana yet of a passing stage but not the tatvaasakta mahaananda and be not of ‘tatvavit aasakti’. As even of ‘kaamakrodhaadi janita aavega’ be of temporary nature.

Antarnishthontaha prakaashontah prakaashontah, sukhontaarati durlabhet, asandighnokshayayam Brahma sarvabhutahitaardhakam/ Jetaarah shagipurnaam ye shamino damanistathaa, tessaam samantato Brahma swaatmajnaanaam vibhatyaho/ Aasaneshu samaaseenasyatyakattvemaan vishayaan bahih samstabhya bhrukuteemaaste praanaayaama paraayanah/ Praanaayaamam tu samrodhyam praanaapaanasammudbhavam, vadanti munayastam cha tridhaabhtam vipashchitah/ Pramaanam bhedato viddhi laghumadhyamamuttamam, dashaabhirtadhikairvarnaih praanaayaamo laghu smritah/

*Chaturvimshatyaksharo yo madhyamah sa udaahritah, shattrimshallaghuvarenaam ya uttamah
sibhidheeyate/*

To those Maha saadhakaas whose hridaya nishtha, jnaana prakaasha, parama sukha backed by vairagya, sava praani sahridayita be well qualified for akshaya parabrahma prapti To such saadhakaas whose arishadvargaas of kaama krodha lobha moha mada matsaryaas be overcome, shama damaadi paalana be repleted with, then atmajnaana and sarvatra brahma drishya be accessible. To them the advice be of ekaanta aasana sthitaas with drishti by bhrumadhya sthira and be at praanaayaama. Praanaapaana vaayu stambhana be praanaayaama as buddhimaan rishiganaas had defined as follows: Praanaayaama bhedaas be of trividdhaas: laghu-madhyama-and uttama; twelve akshara praanaayaama be denoted as laghu praanaayaama- twenty four aksharaas be of madhyama and of thirty six aksharaas of pranava be denoted as of uttama praanaayaama.

*Simham shaardulakam vaapi mattembam mrudutaam yathaa, nayanti praaninanatha
dwaapraanaapaanou sumaadhayet/ Peedayanti mrigaamste na lokaan vashyagataam nripa/ ,
dahatenastathaa vaayuh samstaho nacha ttanum/ Yatha yathaa narah kaschitsopaanaavalimaakramet,
tathaa tathaa vasheekryaatpraanaapaanou hi yoga vit/ Puurakam kumbhakam chiva rechakam cha
tatobhyaset,ateenaanaagatajnaanee tatah syaajjagateeta/ Praanaayaamaair dwaadashaabhir -
uttamaairdhaardanaa mataa, yogastu dhaarane dwe syaadyogeeshaste sadaabhyaset/ Evam yah kurute
raajaamstrikaalagijnah sa jaayate,anaayaasena tasya yaadvishayam lokatrayam nripa/ Brahma rupam
jagatsarvam pashyati swaamaraatmani, evam yogashcha samnyaasah samaana phala daayinam/
Jantunaam hitakartaaram karmanaam phaladaainam, maam jnaatvaa muktimaapnoti trailokyasyash -
varam vibhum/*

The Maha Saadhakas be able to regulate and control the praanaapaanaas as of being able to subdue simha-vyaaghra-and madonmatta gaja raajaas. Raja Varenya! Praanaayama be such as to control the sprocess of breathing as could ash down heaps of indulgences and sins, though not the body. As one could ascend a ladder to heights, likewise a yogi too in a methodical manner could regulate the praanaapaanaas too.Puuraka-kumbhaka-and rechaka are stated as the praanaayaama angaas. Puuraka be explained as the forcible inhaling of air up the lungs, while Kumbhaka as to hold the air and Rechaka be the exhaling the air. [Ratio of 1:4:2 (inhalation:retention:exhalation) means that suppose you inhale in 2 counts, hold breath for 8 counts and exhale for 2 counts.1-2 (two counts): inhale--1-2-3-4-5-6-7-8 (eight counts): hold breath--1-2-3-4 (four counts): exhale. while doing pranayama without doing retention of breath, the ratio 1:4:2 reduces to 1:2 (inhale in 2 counts and exhale for 4 counts). Ater sufficient practice you can increase the counts for inhalation and exhalation keeping the ratio as 1:2.(inhale in 4 counts and exhale for 8 counts). And with still more practice.(inhale in 8 counts and exhale for 16 counts).]

Twelve uttama praanayaama viddhis are stated of which even two of these be worthy of nirantara dhaarana by yogis. Raja! In this manner if one's saadhana be performed, then trikaala jnaana be generated and anaayaasa 'trikola vashitva' be generated. Then one's antaratma be repleted with Brahma a rupa sandarshana and hence the Karmasanyaasa and Karmayoga phalita.

[Vishlesshana vide Bhagavat Gita's Adhyaya Five on Karma Sanyaasa Yoga]

Stanza 1: Arjuna uvaacha: Sanyaasam karmanaam Krishna! Punaryogam cha shamsasi, Yacchreya
yetayorekam tanme bruuhi sunishchitam/

It appears that you are in the same sweep contradicting yourself as earlier you affirmed that Karma Yoga was ideal and at the same time now you are complementing the superiority of Adhyatmika Jnaana Yoga by discarding Karma Sanyasa !

Stanzas 2-13: *Bhagavaanuvacha: Sanyaasah kama yogascha nisshreya sakaraapubhou, tayostu karma sanyaasaat karma yogo vishishyate/Jneyassa nitya sanyaasee yo na dveshti na kaanksati, nirdvandyo hi mamaa baaho, sukham bandhaatpramuchyate/ Saankhya yogou prithak paalaah pravadanti na panditaah, ekamapyaasthitassamyak ubhayorvindite phalam/ Yatsaankhaih praapyate sthaanam tadyogairapi gamyate, ekam saankhyamcha yogam cha yah pashyati sa pashyati/ Sanyaasastu Maha baaho duhkhamaptau mayogatah, yogamukto munirrahma na chirenaadhigacchati/ Yogayukto vishuddaatmaa vijitaatmaa jitendriyah, sarva bhutaatma bhutaatmaa kurvannapi na lipyate/ Naiva kinchitkaromeeti yukto manyeta tatvavit, pashyan shrunvan sprushan jighran ashnan gacchhan svapanshvasan/ Pralapan visrujan grihnan unmishan nimishannapi, indriyaaneendriyaartheshu vartanta iti dhaarayan/ Brahmanyaadhaaya karmaani sangam tyaktvaa karoti yah, lipyate na sa paapena padmapatramivaanbhasaa/ Yuktah karma phalam tyakvaa shaantimaapnoti naishtikeem, ayuktah kaama kaarena phale sakto nibadhyate/ Sarva karmaani manasaa sanyastaaste sukham vashee, nava dwaare pure deheenaiva kurvannakaarayan/*

Shri Krishna clarified to Arjuna that both karma yoga and karma sanyasa by way of renunciation are commendable in their own contexts, but comparatively stated karma yoga would be superior in the present scenario. Each and every human being would and should aspire for 'loka kalyana' foremost even as one's statement that 'jnaana' as the next significant step in a subjective mode. Indeed, this is certainly not an aspersion on Arjuna and his well deserved 'jnaana marga' surely . Arjuna was not so foolish as not to realise this essential reality of human existence and its outstanding utility!- it is apparently to apprise the readers who might need to be alerted to bestow the correct perspective. Arjuna of Indramsha having visited swarga loka and got pleased by Maha Deva Himself while recalling the story of Arjuna's penance and was tested by Lord Shiva disguised as a hunter and attacked Mukaasura in the form of a boar while the arrows of Arjuna hit the face of the animal and the hunter's arrow simultaneously the rear side of it and the claims and counter claims as to who killed it resulted in Shiva's real form and the latter was pleased with Arjuna's penance and blessed him with pashupata astra! Such was Arjuna's intrepidity and fame.! Continuing Krishna's 'pravachana' to Arjuna, the former asserted that who so ever could conquer 'raga dveshas' or one's intense desires and detestations is reputed as a sanyasi or 'sat nyaasi' or the absorber of Truth and is capable of easily untying the knots of 'Karma'. Further such rare humans are well aware of the concepts of saankhya, yoga of karma and jnaana. Once they gain mastery of one of these approaches then they would gain the fruits of the other approaches too. The sankhyas reach the destination of Yogatva and eventually realise that these two approaches are similar, after all. Sankhya and Yoga practitioners both strongly believe that of 'nitya -anithaya viveka sutra' or the basis of permanency and of fleeting natures and their target is the same of atma jnaana and their common dharma is 'sadhana' or constant practice. Both jnaana and karmaacharana is like a slap sound of both the hands. Jnaana without Karmaacharana is not possible while 'acharana and sadhana' or application and practice are of similar in nature. Partha! be it realised that those of 'nishkaama karma yogaanushtaana' or practitioners of desireless deeds of yoga are denied of 'karma sanyasaadhikarana' or the resultant fruits of rejection of karma practice. Basically, karma yoga phala is a quick step forward to Para Brahma Sthiti. To Sanyasa too nishkama karma is the bedrock of Attainment as in the case of Yogabhyasa. Furthermore a Karma yogi with a clean conscience and mind control realise that all the individual selves are just the same and

Paramatma in the form of Antaratma is singular among all the Beings. And to Him there are neither karmas nor karma phalaas. Tatvavettas and Saadhakas of self discipline realise the commonality of natural instincts and feelings of seeing-hearing-smell-taste-sleep-breathe-talk- and visarjana besides natural tendencies like eye flapping, hand clapping, heart pacing, digestion and blood circulation of body apart from mind driven ‘arishad Vargas’ and their fall - outs of ego, outbursts of feelings, suspicions, and complexes of inferiority besides superiority feelings. *Brahmanyadhaaya karmaani sangam tyaktvaa karoti yah, lipyate na sa paapena padmapatram ivaam bhasaa/* Is that human being who dedicates all one’s actions to Prakriti the Nature or to Ishvara the Unknown and follows the natural behavioural pattern and acts like water drops on a lotus leaf is stated a practical ‘sthita pragjna’! Yogis with clean bodies and hearts keep running their indispensable and crucial physical activities with purity leaving the fruits of desireless acts and even so the fruits of such actions do implant the hurdles of their deeds. After all human body with ‘navarandhras’ or of the nine common leakage points with extraordinary mental resistance too is unable to plug in the discharges.

Stanzas 14-26: Na kartutvam na karmaani lokasya srijati Prabhu, na karma phala samyogam svabhaa - vastu pravartate/ Naa datte kasyachitpaapam na chaiva sukritam vibhuh, agjnaanenaavritam jnaanam tena muhyanti jantavah/ Jnaanena tutadagjnaanam yeshaam naashitamaatmanah, teshaamaadityavad jnaanam prakaashayati tatparam/ Tad buddhayastadaatmaanah tannishthaastatparaayanaah, gacchaantyu punaraavritim jnaana nirdhuta kalmashaah/ Vidyaa vinaye sampanne braahmane gani hastini, shunichaivashvapaake cha panditaassamarshinah/ Ihauvatairjitassagoyeshaam saamye sthitam manah, nirdosham hi samam Brahma tasmaad brahmani te sthitaah/ Na prahrishyetpriyam praapyanodvijet praapya chaapriyam, sthira buddhirasammuudho brahmavidbrahmani sthitah/ Baahya sparsheshya saktaatmaa vindadyaatmani yatsukham, sa Brahmayoga yuktaatmaa sukham akshaya - mashnute/ Ye hi samsparshajaa bhogaa dukkhayonaya evate, aadyantapantah kounteya na teshu ramate buddhah/ Shaknoteehaiva yasphodum praakchareera vimokshanaat, kaama krodhodbhavam vegam sa yuktassa sukhee narah/ Yontassukhontah aaraamastathaantarajyotireva yah, sa yogee Brahma - nirvaanam Brahma bhutodhigacchati/ Labhante Brahma nirvaanam rishayah ksheena kalmashaah, cchinnadvaidhaa yataatmaanah sarva buta hite rataah/ Kaama krodhodbhavam vegam sa yuktassa sukhee narah/ Yontassukhontaraaamas tatha antar jyotirevayah, sa yogee brahma nirvaanam brahmabhutodhigacchati/

Bhagavan never entrusts to Beings either of the kartuva or of karmaacharana or do’s or don’t’s to perform nor the end results of what the Jeevaas perform . These are all of one’s own ‘prakriti svabhaavas’ or of natural phenomena inbuilt into them. Besides the Society and the surroundings play an active role in their likes and dislikes and as such this is all the resultant characteristics of the play of Prakriti and Make Belief. Once born, in the childhood stage, the selfish motive would be just nascent and are influenced by the parents but gradually egoistic tendencies grow with age and so the desires, their denial leads to anger, then frustration or passing joys on fulfilment, complexes of inferiority or superiority with comparisons of neighbours or friends and non fulfilment leads to imbalance of behavior, moodiness and so on. Thus desire is the root cause. But Parameshwara never accepts or rejects the pluses and minuses of a Being and the ignorant Beings are drowned in ignorance and desires. They hardly accomplish ‘jnaana’ and the radiance of ‘samyak drishti’ or of balanced view becomes illusive like a mirage. Yet, once the clouds of ignorance are illuminated by Jnaana Surya or celestial awareness which leads to the eventuality of rebirth. ‘Samadrishti’ or of the viewpoint of impartiality and composure accords to the jnaana in essence is the awareness of a wellversed Pandita or a dog meat eating lowest chandala, or a pig or a cow; such indeed is

the sama buddhi or sama drishti! Explained other wise : 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. [But the normal public reaction is totally different; general feeling would be totally different as the caution to general public should be that a tiger was entering the street although even a cruel animal could be of Narayana swarupa! As such the public atmosphere is bound to upset the individual view point. All the same evenwithout having to adjust in the public, one could still develop equanimity at the individual level]

Arjuna! The interaction of the impulses of the sensory organs and material attractions are quite transcendent and momentary and so are the end results. Hence persons of maturity are either not too happy nor unhappy at the passing phases of life. Once before the death, resistance and disregard to such experiences as caused by kama krodhaadi mental aberrations and of equanimity of mind is a true Yogi with ‘atma shanti’ or true peace of mind. Eventually, he assumes the characteristics of Prara Brahma swarupa and the resultant parh of kaivalya. Thus the gradual dissipation of the impact of kamakrodhaadi enemies to the Self come off victorious in the battle of materialism are well- qualified for Brahma kaivalya. One might not ever brood over that stage of bliss only after death, but most certainly experienced right within one’s life. 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.

Partha! Who so ever acquires the magnificent experience of peace and contentment and in whom the enlightenment of Internal Awakening and its ‘Atma nishtha’, he is dedined as a parama yogi well qualified for Brahma Kaivalya. Those sinless and beliefless sthira chitthaas or steady minded ones with sama drishti, having succeeded the ‘arishad vargas’ are called ‘jeevan muktas’ as one need not feel of moksha after death only. Jeevan Mukti or the State of Liberationis a state that radically changes one’s nature, features and the behaviou pattern; Narada Parivraajaka Upanishad explains that the personality concerned has endurance of disrespectrful language and physical treatment; replies softly against cruelty, but ever of Truth; is immun from prizes and compliments; harms none but reliprocates with kindness, contented with charities of food and physical rest, believes neither in prayers and sermons, practices nither yoga nor mantra tantras; no prostrations and worship of Deva Devis, let alone elderes or Gurus; but is ever self contented as a personification of a humble,ever alert, kind, indifferent yet of sweet tongue and demeanor.

Stanzas: 27-29: *Sparshaan kritvaa bahirbaahyaamschak- shuschaivantare dhruvoh, praanaapaanou - samou kritvaa naasaahyantaracharinou/ Yateendriya mano buddhih munirmoksha paraayanah, vigatecchhaabhaya krodho yassadaa mukta evasah/Bhoktaaram yagjnatapasaam sarva loka mahesh - varam, suhridam sarva bhutaanaam jnaatvaa maam shantimricchati/*

Having discarded the temporary attractions and temptations of life , one should concentrate and sight at the ‘Bhru madhya’ or the center of one’s eyebrows and breathe normally without distractions and total control of body and mind for as much time as possible with concentration inwardly. This is indeed the concentrate of ‘Manasika Drishti’ within deep into the Self named Introspection. Briefly stated the Naadi Shastra states that human body comprises innumerable naadis originating from heart and egg shaped mini bulb like mass in the pelvic region. From this there flows inner energy from kundalini upwards to another nadi named sushumna; ida and pingala are stated as of both the regions of brain; the left part ‘ida’ related to Chandra is the introvertive and ‘pingala’ the active right side. The sensory organs of ‘karmendriya and jnaanendriya’ orientation are stimulated by Pranaayama practice pumping the inner energy- both lunar and solar- and thus the drive of the latent energy by way of ‘bhrumadhy’ concentration by the praanaayaama! Eventually, the third and most precious Sushumana connects the base chakra to the crown chakra! Sushumna Naadi kindles Agni thus the Kundalini ascends from the middle knot of the pelvic region to the brain and that is the success of yogic energy all about! Thus the ‘Atma saakshaatkaara’, concluding the Karma Sanyaasa yoga!]

ADHYAAYA SIX: JNAANA YOGA

Stanzas 1-9: *Bhagavanuvaacha: Anaashritah karma phalam kaaryam karma karoti yah, na sanyaaseecha yogee cha na niragnarna cha kriyaah/ yam sanyaasamiti prahuh yogam tam viddhi Paandava!Nahya saannasta sankalpo yogee havati kashchanaa/ Arurukshormuneryogam karma kaaranamuchyate, yogaaruudhasya tasyaiva shamah kaaranamuchyate/ Yadaahi nendriyaartheshu na karmasvanushnate, sava sanlalpa sanyaasee yogaaruudhastadochyate/ Uddharedaatmaanaatmaanam naatmaanamava - saada yet, aatmaiva hyaatmano bandhuh aatmaava ripuraatmanah/ Bandhuraatmaatma nastasya yenaat- maivaatmanaa jitah, anatmanastu shatrutve varteraatmaiva shatruvat/ Jitaatmaanah prashaantasya paramaatmaa samaahitah, sheetoshna sukha duhkheshu tathaa maanaavamaanayoh/ Jnaana vigjnaana triptaatmaa kuutastho vijitendriyah, yuktaityuchyate yogee sama loshtaashmakaanchanah/Suhurnmitraa- ryudaaseena madhyastha dveshya bandhushu, saadhushvapi cha paapeshu sama uddhirvishishyate/*

Lord Krishana explains the true purport of Karma Sanyaasa; who ever performs one’s ‘kartavya’ or duty earnestly is the true sanyaasi but terminating agni homa karyas or merely shaving his head. Arjuna! To either ‘sanyaasa’ or ‘yogaabhyasa’ there is neither veshha bheda or difference of dress nor of vastu bheda or material that he carries but of total resistance of desires and the fall out effects of anguish-anger and frustration. That indeed is the true characteristic of a sanyaasi or yogi. Yogaabhyasa is fruitful only by nishkaama karma. The ladder of yoga is possible of ascent by the steps of discarding desires one by one of bandhus- vastus- vijaya and keerti akaankshas or of relatives, materials, victory and fame related ambitions. A true ‘saadhaka’ has to reject material desires while assuming the dutiful ‘karmacharana’ truthfully discarding the ‘bhoktrutva-kartrutvaabhimaanaas’ or the egos of receiving satisfaction and duty bound impulses; then only the ascent of the ladder is truly meaningful. One has to necessarily uplift oneself but not slip down the dutifulness; one is one’s own friend or foe! In the course of one’s own life’s journey, he or she might at the best seek and benefit by guidance but the travel has necessarily to be by

one's own self all alone! Indeed the journey is tough with regular hiccups! And with all the experiences on the travel, when has to reach the destination willy-nilly! Only when one could truly control the mind disarmed by the breaks of desires in the travel while discarding rajoguna but maintaining satvika guna is the true and ideal traveller. In other words constant vigil against desires and of truthful cleanliness of truthfulness should win the day. Sthira chittata or Steadiness of Mind vis-à-vis heat and cold, joys and sorrows, appreciations and rejections is the foundation for the tallest edifice of equanimity. A jitendriya or the conqueror of karma- jnaanendriyas is defined as he who values golden and earthen vessels alike as they serve the same function of carrying on the slippery water therein! He is the true Yogaagresara! It is that person of worth who is neutral to friends or acquaintances and non committal to enemies and sinners. Such 'sama drishti' is the glory of the outstanding Atma Drishti!

Stanzas 10-17: *Yogee yumjeeta satatam aatmaanam rahasi sthitah, ekaakee yatachittaatamaa niraasheera parigrahaah/ Shuchou deshe pratishthaapya sthiramaasana maanasaah, naatyucchitam naatineecham chelaajina kushottaram/ Tatraikaagram manah kritvaa yatacchitrendriyakriyah, upavishvaasane yujjyaatt yogamaatma vishuddaye/ Namam kaaya shirogreevam dhaarayannachalam sthirah, samprekshya naasikaagram svam dishaschaanavalokayan/ Prashaantaatamaa vigatabheeh brahmachaari vratesthirah, manasamyamyam macchhitto yukta aaseetamatparah/ Yugjnnannevam sadaatmaanam yogee niyata maanasah, shaantim nirvaanaparamaam matsamsthaamadhi gacchhati/ Naatyashnatastu yogosti na chaikaanta manashnatah, nachaati svapna sheelasya jaagratonaiva chaarjunah/ Yuktaahaara vihaarasya yukta cheshtasya karmasu, yukta svapnaava bodhasya yogo bhavati duhkhaah/*

Lord Krishna now explains to Arjuna as to how 'dhyana saadhana' or the methodology of the practice of concentrated meditation; the saadhaka the practitioner is required to be seated all by himself alone with tight limb-sense and control of mind, with no desire of any sort without public contact and enter into earned dhyana. The practitioner needs to be seated on an elevated and clean place of flat evenness on a darbhaasana or krishnaajina on a well spread and clean cloth in 'padmaasana' posture. Once again tightening the controlled limbs and mind with pure heartedness, do initiate the dhyana- yogaabhyasa. While doing so the practitioner must be erect the head, neck, stomach with stable body and mind looking straight to the tip of nose and a clear mind. As the individual thus practises with controlled limbs and mind besides the self consciousness is stated to reach the status of 'nirvana' with only the thought of the Unknown with parama Shanti or of heightened tranquility. Arjuna! This type of status is most certainly unsuited to excessive eaters, sleepers and slaves of material comforts. Extremely limited 'saatvikaahara' only for bare existence tends to give contented, peaceful, dreamless and restful long enough sleep especially by observing 'brahmacharya' which eventually yields to replete and semenful 'tejas' of body which extends longevity, body brightness and strength, mental sharpness, courage, concentration and total commitment to the cause of 'dharma' or the grit of furtherance of bodily, mental and psychological grit and fitness for long! Once such dharmic shakti is kindled the 'yogaagni' is kept alive with ever sustained energy of Yoga.

Stanzas 18-32: *Yadaa viniyatam chittam aatmanyevaava tishthate, vispruhassarva kaamebhyo yukta ityucchyate tadaa/ Yathaadeepo nivaatastho nenjate sopamaa smritaa, yoginoyatachittasya yugjnato yogamaatmanah/ Yatro paramate chittam niruddham yogasevayaa, yatra chaivaatmaanataatmaanam pashyannaatmani tushyati/ Sukhamaatyantikam yattat buddhigraahyamateendriyam, vetthi yatra na chaivaayam sthitaschalati tatvatah/ Yam labdhvaa chaaparam laabham manyate naadhikam tatah, yasmin sthito na duhkkena gurunaapi vichaalyate/ Tam vidyaadduhkha samyoga viyogam yoga*

sangjnitam, na nishchayena yuktavyo yogo nirvanna hetasaa/ Sankalpa prabhavaan kaamaa tyaktvaa sarvaanaseshatah, manasaindriyagraamaam viniyamya samantatah/ Shantaishshanairuparamet buddhyaa dhriti griheetayaa, aatma samstham manah kritvaa na kinchidapi chintayet/ Yato yato nissarati manas-chanchalamasthiram, yatastato niyamyaiaadaatmanyeva vashamnayet/ Prashaanamanasam hyenam yoginam sukhamuttamam, upaiti shaanarajasam rahmabhutamakalmasham/ Yujjannevam sadaatmaanam yogee vigata kalmashah, sukhena Brahmasamsparsham atyantam sukhamashnute/ Sarva bhutastham - atmaanam sarvabhutaani chaatmani, eekshate yoga yuktaatmaa sarvatra samadarshanah/ Yomaam pashyati sarvatra sarvan cha mayi pashyati, tasyaaham na pranashyaami sacha me a pranashyati/ Sarva bhutasthitam yomaam bhajatyekatvamaashitah, sarvathaa vartamaanopi sa yogee mayi vartate/ Aatmyou -pamyena sarvatra samam pashyati yorjuna! Sukham vaa yadi duhkham vaasa yogee paramo matah/

Thus Yoga siddhi is stated to have been accomplished only when pleasures of living as also the discontentments are annuled and be totally absorbed into the Supreme Consciousness only as the singular target. This is on the analogy of a lamp being steady without the sweep of winds and with stability. In an ideal yogaabhyasa, one's own mind is stable and desireless. In the cleanest possible selflessness, the calmness of inner feelings leads to Atmaanubhuti and Atma sukha or the experience and joy of the Self-Awareness. That kind of experience is neither definable nor within the range of sensory organs and their instincts. That is possible only be the clean mindedness. Once that type of self experience is in place, even celestial attractions get blurred against the background of the splendour of the 'Atma Jyoti'. From the viewpoint of objectivity of the world around, even the worst possible addhaatmika-adhibhoutika-adhaatmika problems or of one's own physical issues or man made battles or Nature made abnormalities like earthquakes- floods- total absence of rains, then too an ideal yogi would preserve his calm and composure with indifference and of composure. Such is the indispensability of the essential ingredients. A saadhaka's mentality is invariably wavery, unsteady and aimless and as per the natural instincts and one's own upbringing. Normally the material temptations tend to drag one's attention and concentration and extremely difficult to retrieve the consciousness towards the Inner Self. Even while the sadhaka's mind and the base root of the purity of 'satvika guna', the dirt of rajo guna imposes on the mind with the worldly attractions. It would take time and constant effort with enormous effort and patience to divert the flow back to that of the stream of satvika nature based initially with the food consumed, the clothing that is dressed in, the company that is moved about with and so on and gradual shifts would obviously be required therefrom the yesterdays to the present and the future too. The 'saatvikaamsha' needs to be strengthened the mind and thoughts to purity and decisiveness and the process of transformation expedited. The very first step of Yoga saadhana is the stability of mind and purity of thought! This type of proclivity eases physical and psychological tensions and relaxes into soulful happiness which is imperceptible and indefinable. This type of celestial experience is steady even viewed from circumstantial and even natural happenings like earthquakes too! Maha Yogis consider these as frivolities and inconsequential! Yoga siddhi inherits 'samyak drishti' or 'jnaana drishti' or the 'atma drishti'!

[An ideal Yogi endures the aberrations of Nature objectively and subjectively and practises *shama, dama, uparati, titiksha, shraddha, samadhana* - the six virtues or the treasures inwardly, psychologically, emotionally, and feelingfully topped by the climatic *mumukshatva*. 'Shama' denotes calmness of mind even against violent hostilities-; 'Dama' is the restraint of sense organs or of karma-jnaana karmas and of restraint of mano-buddhi-antahkarana-chitta or of mind that thinks, buddhi the intellect that decides, ahamkaara the self ego and chittha the awareness of the past events and memories- all of which denote one's own psyche; 'Uparati' is the constant practice total desires like of Ravana's ten heads sprouting

repeatedly against total negation of their permutations and combinations resulting on stoic indifference. *Titiksha* means a kind of endurance and toleration in regard to conditions prevailing outside, natural as well as social. *Shraddha* is faith in one's own self, faith in the method of practice which one has adopted, faith in the Preceptor who initiates and most essentially the faith in the Supreme; *Samadhana* is the concentration of mind in totality aiming at the Target viz. *Mumukshatva*! Thus the pre-requisite of Sadhana viz. the *sadhana chatushtaya* – *viveka, vairagya, shat sampat, mumukshutva* - as these are required to be churned from the Sadhaka's own nature, besides of natural and celestial approvals!]

A saadhaka's mentality is invariably wavery, unsteady and aimless and as per the natural instincts and one's own upbringing. Normally the material temptations tend to drag one's attention and concentration and extremely difficult to retrieve the consciousness towards the Inner Self. Even while the sadhaka's mind and the base root of the purity of 'satvika guna', the dirt of rajo guna imposes on the mind with the worldly attractions. It would take time and constant effort with enormous effort and patience to divert the flow back to that of the stream of satvika nature based initially with the food consumed, the clothing that is dressed in, the company that is moved about with and so on and gradual shifts would obviously be required therefrom the yesterdays to the present and the future too. The 'saatvikaamsha' needs to be strengthened the mind and thoughts to purity and decisiveness and the process of transformation expedited. The very first step of Yoga saadhana is the stability of mind and purity of thought! This type of proclivity eases physical and psychological tensions and relaxes into soulful happiness which is imperceptible and indefinable. This type of celestial experience is steady even viewed from circumstantial and even natural happenings like earthquakes too! Maha Yogis consider these as frivolties and inconsequential!

Bhagavan Shri Krishma assures: *Yomaam pashyati sarvatra sarvan cha mayi pashyati, tasyaaham na pranashyaami sacha me a pranashyati/ Sarva bhutasthitam yomaam bhajatyekatvamaashitah, sarvathaa vartamaanopi sa yogee mayi vartate/ Aatmyou -pamyena sarvatra samam pashyati yorjuna! Sukham vaa yadi duhkham vaasa yogee paramo matah/* Those Maha Yogis who vision me in every thing be it a Being or Matter or Directions or Five Basic Elements , Life / Vital Energy, I am there for that Being and so on as He-or She-or It and vice versa! Once there is a mutual identification then the status of 'tadaatmya' or mutual identification and of the unique Identity then you are me and I am you! Hence the saying: *Nistraigunya pathi vacharataam ko vithih ko nishedhah!* Those afar the reach of 'Trigunas' of Satva- Rajasika- Taamasikas are absorbed into me with True Identity!

Stanzas 33-45: *Arjuna uvaacha: Yoyam yogastvayaa proktassaamnena Madhusudana, etasyaaham na pasgyaami chanchalatvaat shtitim shtiraam/ Chanchalam hi manah Krishna! Pramaadhi balavad - driddham, tasyaaham nigraham manty naayoriva sudushkaram/ Shri Bhagavan uvaacha: Asamshayam Maha Baaho, mano durngraham chalam, ahyasena tu Kounteya! Vairaagyana cha grihyate/ Asamyata - atmanaa yogo dushpraapa itime matih, pashyaatmanaa tu yatataa shakyovaaptumupaayatah/ Arjuna uvaaccha: Ayatsshaddhayopeto yogaacchalita maanasah, apraapya yoga samsiddham kaamgatim Krishna! gacchati! Kacchhinno bhaya vibrashtah cchinaabhramiva nashyati, apratishyho Mahaa baaho! Vimuudho brahmanah pathi! Ye tanme shamshayah Krishnah ccheettumarhasya sheshatah, tvadanyasam shayasyaasya chhettaa na hyupapadyate/ Bhagavanuvaacha! Paartha! Naiheva naamutra vinaashyasya vidyate, na hi kalyaanakritikashchit durgatim taata gacchati/ Praapya punya kritaam lokaan ushitvaa shashvateessamaah, shucheenaamshrimataam gehe yogahrashthobhijaayate/ Athavaa yoginaameva kule bhavati dheemataam, yetaddhi durlabhataaram loke janma yadeedrisham/ Tatrataam buddhi samyogam*

labhate pourva daihikam, yatate cha tato bhuya samsiddhou Kurunandana/ Purvaabhyaasena te naiva hriyate hyavashopi sah, jigjnaasurapi yogasy shabda brahmaativartate/ Prayanaadyata maanastu yogee samshuddha kilbishah, aneka janmasamsiddhah tato yaati paraam gatim/ Tapasvibhyodhiko yogee jnaanibhyopi matodhikah, karmibhyaschaadhiko yogee tasmaadyogee bhavaarjuna/ Yoginaamapi sarveshaam madgatena antaraatmanaa, shraddhaa vaan bhajate yo maamsa me yuktatamo matah/

Arjuna explained to Bhagavan Shri Krishna that the type of ‘saadhana’ or the rigorous practice would just not be possible and be expected of himself since he with everfloating watery mind and its impulses could merely not be steady and stable. He added that mind not is not only slippery but unable to resist the inner feelings of anger and anguish alike without control just as wind would not be closed without movement! Bhagavan replied: Kounteya! Any Human Being would live through the life with ever wavering mental frame and no doubt it would be so, but not ever impossible. One would only have to make an honest and utmost effort. The word ‘samskara’ means reformation and that ought to be backed up by constant endeavour and continous practice besides the resolve to succeed. Indeed ‘vairagya’ or resistance of doubts and of resolve leads to ‘dhyanaabhyaasa’ or the regular mental application of meditation along with the intensive search of the Inner Self with peaceful psyche and of constant practice. Arjuna interjected: Krishna! what what would happen even before this sustained and constant practice by the person concerned remained elusive with no end result and meanwhile faced a mortal collapse! Krishna! Suppose the saadhaka could face failure both sides of not securing the desired purpose and of the normal ‘karma saadhana’ too! In other words, the Saadhaka would then deny himself the ‘paraa jnaana’ and ‘aparaajnaana’ too! Would such a sadhaka deny the swimming possibility towards either of this bank or of another, excepting leading to get swept and drifted away by the speedy currents of life without reaching either of the banks the flow of Life! Bhagavan replied coolly: Partha! Such ‘Yoga bhrashtha’ or a Failed Saadhaka would indeed never be unsuccessful as person with a deal of virtue and dedication could never be drifted away nor ended up in a fearful failure of life! The sincerity and endeavour would uplift the ‘saadhaka’ to higher worlds for joys and contentment and bestow in the subsequent rebirth with riches and joys of material wealth upholding the values of dharmic life and seeking to renew the unfinished ‘yoga abhyaasa’ yet again! Such rebirth is stated to be precious and well deserved on the contrary! Both the branches of Paraa jnaana and Aparaaajnaana or the Aihika Jnaana and Aamushmika Jnaana of what is learnt from veda vedangas and of karma kaanda as against Self Realisation through total control of Panchendriyas and mainly of mind excel each other. In both these approaches those who are reborn seek to make all out efforts for ‘siddhi saadhana’ or endeavor to accomplish. Keeping in view the previous birth’s carry forward of the link of the established practices, saadhana would thus push till the goal of ‘atma saakshaatkaara’ essentially with the principal tool of ‘chitta shuddhi’ or clean mindedness as facilitated by the panchendriyas and ‘ashtaanga yoga’ of Yama- niyama-aasana- praanaayaama- pratyahaara- dharana-dhyaana- samaadhi or the code of morality- self purification-correct body posture of padmaasana- breath control-withdrawing of senses of mind- concentration - deep meditation and finally samadhi or unification with one’s own conscience. All the same of the two principal approaches Arjuna! my recommendation to the persons of enlightenment like you, should better seek to achieve Eternal Vision by the aid of karma yoga in physical and mind control rather than the highly exacting procedure of dhyana-dharana-samaadhi path. Therefore my considered counsel to you personally, my command would be to initiate the fulfillment of a kshatriya and thus initiate the dharma yuddha or the unique battle of Dharma versus Adharma- Virtue versus Viciousness- Nyaya versus Anyaaya- and Truthfulness versus Untruthfulness! *Yoginaamapi sarveshaam madgatena antaraatmanaa, shraddhaa*

vaan bhajate yo maam sa me yuktatamo matah/ Trust me as all truthful yogis and saadhakas ever follow my very considered and well balanced advice unhesitatingly and do set an example to posterity!

ADHYAAYA SEVEN: VIGJNAANA YOGA

From Jnaana to Vigjaana or from Knowledge to Wisdom or from learning to feeling which leads to action as per karma!

Stanzas 1-15: *Bhagavan uvaacha: Mayyaasaktamanaah Paartha! Yogam yujjanmadaashrayah, asamshayam samagram maam yathaa jnyaassyasi tacchhrulu/ Jnaanam teham savigjnaanam idam vakshyaamasheshtatah, yadjnaatvaa neha bhuyonyat jnaatavyamavashishyate/ Manushyaanaam sahaseshu kashchidyatati siddaye, yataatamapi siddhhaanaam kashchinmaam vetthi tatvatah/ Bhumir aaponalo vaayuh kham mano buddhirevacha, ahamkaara iteeyam me bhinnaa prakritirashtadhaa/Apare-yamitastvaanyaam prakritim viddhi me paraam jeeva bhutaam Mahaa baaho! Yayedam dhaaryate jagat/ Yetadyoneeni bhutaani sarvaaneetyupadaaraya, aham kritnasya jagatah prabhavah pralayastathaa/ Mattah parataram naanyat kinchidasti Dhanaanajaya, mayi sarvamidam protam suutre maniganaa iva/ Rasohamapsu Kounteya! Prabhaasmi Shashi Suryayoh, pranavassarva vedeshu shabdah khe pourusham Nrishu/ Punyo gandhah prithivyaam cha tejaschaasmi vibhaavasiu, jeevanam sarva bhuteshu tapaschaasmi tapasvishu/ Beejam maam sarva bhutaanaam viddhi Paarthah sanaatanam, busshirbuddhi-mataamasmi tejavastvejasvinaamaham/ Balam balavataan chaaham kaama raaga vivarjitam, Dharma - aviruddho bhuteshu kaamosmi Bharatarshabha/ Ye chiva saatvikaa bhaavaa raajaastaamasaas chaye, matta yeveti taanviddhi na tvaham teshu te mayi/ Tribhirgunayairbhaavai rebhinsarvamidam jagat, mohitam naabhijaanaati maamebhayah paramapyayam/ Daivee hyeshaa gunamayee mama maayaa duratyayaa, maameva y prapadyante maayaametaam taranti te/ Na maam dushkritino muuddhaah prapadyante naraadhamaah, maayayaapahrita jnaanaah asurum bhaavamaashritaah/*

Bhagavan Shri Krishna addresses Arjuna as follows: Whosoever of Dhyana Yogaabhyasa saadhakas or those immersed in deep meditation as targetted to me with ardent faith and devotion are blessed by their Self Realisation. I shall shortly explain as to how they apply their knowledge and the eventual wisdom to reach the accomplishment. Among the crores of humanity, only a handful of them seek the ‘saadhana’ either by good deeds and awareness of the Supreme or by direct yoga way. Indeed the illustration of several sprouts of plants in a garden turning as fruit bearing trees and of the left over fruits dropped down or unconsumed by the customers are very few indeed; such is the extremely limited very few of the Saadhakas or the Seekers of the Unknown. Out of this selected ones make efforts for the Realisation Beyond yet right within one’s own Self. Arjuna! The two approaches of Para and Apari Jnaana as explained earlier. Considering the current context, that paraa jnaana is worthy of recommendation. As you are aware there are two distinct forms of Prakriti the Nature. The totality of Universal Creation comprises an interplay of Pancha Maha Bhutas. These Five Elements are linked together as the warp and weft of the universal cloth, as they interact and cooperate, but never cross their ends. In the context of Philosophy and Pragmatism of History, Man is the perennial Actor. His impulses are ever kaleidoscopic, essentially anchored to Panchendriyas and Pancha Tanmatras which of course are linked to Pancha Bhutas. Puranas, Upanishads and Vedas handed down the ages painstakingly describe about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy which is admittedly the Cause and effect existence of Life bestowed by Brahman but far beyond the ‘Koshamaya’ or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-

Manomaya-Vijnanamaya and Anandamaya but indeed the Supreme Self - either of Form and features or of the Antaratma the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Individual Consciousness but also of the product of Pancha Bhutas, Space, Light, Praana or Vital Force, besides the Illumination within and without. It is that Singular Entity, the Bhokta and the Bhojya or the Cause and the Effect, the ‘Daharakasha’ or the Sky within the invisible cavity of the Heart as also the Sky above, the Pancha Bhutas, the Unseen Vaishvanara, the Panchendriyas, the Jagrat-Svapna-Sushupti or the Stages of Awakening-Dream Stage-Deep Sleep and Death, rebirth and ‘Kaala maana’! Now, Arjuna it is against this background that I am the cause and effect of the ‘sarva bhutaas’ or the entirety of the Universal Beings. Like the tides of an ocean, the huge ship of Samsara is pushed back and forth to the shores as the latter signify me alone! Dhanajaya! There is nothing at all superior to me and like the countless precious stones all the Beings are pricked into me even as I am the sheet-anchor of ships; in other words, there is nothing in the Universe without me right therein. Kountrya! You ought to realise that I am the taste of waters, the brightness of Sun and Moon, Omkaara in Vedas, Sound Effects of the Sky, and the inborn impulse of ‘prayatna bala’ or the capacity of action and momentum of the various Beings in the Universe ! I am the heat and radiance of Fire, the ‘praana shakti’ or the vital energy of the Beings and the enduring spirit of Yogis and Rishis. Partha! Be it known that I am the seed of the sprawling samsara. I am the Intellect and the capacity to utilise it, the brightness of the entities of brightness, the inborn capability of intelligence and ignorance, I am the dharma and adharma too, the Trigunas of the Satvika- Raajasika- Tamasika Gunas too! Yet I am beyond all the virtues and vices too! I am the Order and Disorder of the Society alike besides being the creator-sustainer and destroyer of the Universe. I am the Maya Shakti about which purana - itihaasas are replete with incidents of **Vishnu/ Krishna Maya**.

Na maam dushkritino muuddhaah prapadyante naraadhamaah, maayayaapahrita jnaanaah asurum bhaavamaashritaah/ Arjuna! Those who are habitual evil performers, below average humans and those affected by the darkness of ignorance are impossible of my attainment as the dominance of material desires and obsessions wipes off the awareness of Reality and Self awakening.

Stanzas 16-30: *Chaturvidhaa bajante maam janaasukirorjuna aarto jijnasuraarthee jnaanee cha Bharatarshabha/ Tessaam jnaanee nitya yuktah ekabhaktirvisheshate, priyohi jnaaninotyartham ahamna cha mama priyah/ Udaaraassarva evaite jnaanee tvaatmyaiva me matam, asthitassa hi yuktaatmaa maanevanu uttamaam gatim/ Bahunaam janmanaamante jnaanavaanmaam prapadyate, Vaasudevas - sarvamiti sa mahaatmaa sudurlabhah/ Kaamaistaistaithritha jnaanaah prapadyantenyadevataah, tam tam niyamasthaaya prakrityaa niyataasvayaa/ Yo yo yaam yaam tanum bhaktasshraddhayaarchitu mi-cchati, tasyua tasyaachalaam shraddhaam taameva vidadhaamyaham/ Sa tayaa shraddhayaa yuktah tasyaaraadhanameehate, labhate cha tatah kaamaan mayaiva vihitaanhitaan/Antavathu phalam tessaam tadbhavatyalpa medhasaam, Devaandevayajo yaanti madbhaktaa yaanti maamapi/ Avyaktam vyaktim - aapannam manyante maama buddhayah, parambhaavamajaananto mamaavyayamanuttamam/ Naaham prakaashassarvasya yogamaayaa samaavritah, muudhoyam naabhijaanaati loko maamajamavyayam/ Vedaaham samateetaani vartamaanaanichaarjuna, bhavishyaani cha bhutaani maam tu veda na kashchana/ Icchaadvesha samutthena dvandvamohena Bhaarata, sarva bhutaani sammoham sarge yaanti paramtapa/ Yeshaam tvantagatam paapam janaanaam punyakarmanaam, te dvandva mohanir-muktaah bhajante maam Dridhavrataah/ Jaraa marana mokshaaya mamaashritya yatanti ye, te Brahma tadviduh kritsnam adhyaatmam kamachaakhilam/ Saadi bhutaadhi daivam maam saadhiyagjnam cha ye viduh, prayaaakaalepi cha maam te vidiryukta chetasah/*

Bharata shreshtha! Only the truly virtuous persons of good characteristics only pray for me with devotion and patience. Such of them are normally of four categories like those extremely distressed with desperation; or those who are passionate for the fulfillment of their desires of wealth and fame; then the jnaanis seeking salvation; and lastly those who are 'jeevan muktaas' or almost nearing mukti.

Teshaam jnaanee nitya yuktah ekabhaktirvisheshate, priyohi jnaaninotyartham ahamna cha mama priyah/ Udaaraassarva evaite jnaanee tvaatmyaiva me matam, asthitassa hi yuktaatmaa maanevanu Uttamaam gatim/

A Jnaani of genuinness- not due to desperation nor to satisfy ego and desire- like Prahlada and Bheeshma are claimed Bhagavan as of outstanding category, asserted the Lord. Indeed all of the desperate or desire for self pride and fame were also dear to Him, but bhaktas of undiluted devotion with complete surrender only to reach Him and that class of the devotees of total selflessness are to be rated as exclusive indeed!

Lord Krishna asserts that all of His bhaktas are genuine and truthful, yet the Maha Jnaanis are deemed far better. They seek to reject 'dehaatma buddhi' or the psychology of physical nature and seek 'aatma taadaa - tmya buddhi' or the orientation of Self Unification with the Supreme. Such psyche that He and Me are just the same! And this is far away from the body and its Self consciousness or the mortal life vis-à-vis Me and hence my consideration and preference.

Such self awareness is indeed the end result of 'saadhana' of several births and deaths of the person specified, and that type of jnaana tatva is on the lines of the statement of *Jeevo Brahmaiva naa parah/* and the unification of the Self and the Sublime! Such personalities are truly exemplary and rare!

Normally the common folk as influenced by narrow mindedness ignited by ignorance tend to pour down their entire devotional feelings run after one petty God or Goddess and as such faiths of strength or feeble - ness aim at lower targets. They hardly realise that I am the thread of connecting all the Deva- Devis so concerned about them all about! Indeed 'alpa jnaana' or limited awareness and low targets of devotion and blind faith are far beyond the cut!

Yet, which ever Daiva Swarupas are devoted to with faith and dedication, it is ME the recipient of such sincere prostrations. At the same time, keeping in view the status and stature of that particular Deva- Devis as my agents who transmit the thread of bhakti-vishvaasa to Me finally, it is through them alone that whatever their capacity permits is bestowed back to the bhaktas as per the specified Deva Devis to their limited reaches. BUT, direct bhakti vishvasa to ME are most likely to yield direct results! Araadhana of the Supreme assures 'parama siddhi' the outstanding bliss of Unification. Yet, persons of limited outlook are simply disabled to visualise Me the Almighty due to the thick blanket of Maya around them and are not equipped due to their physical instincts and are thus not possible even to think of me let alone seek to realise me! Partha! Such commoners afflicted by the impact of likings and dislikings and the resultant mortal senses are trapped intensely and are simply shackled in the 'samsaara bandhanas of raaga dveshas'' of likes and dislikes as subjected to mortal life. They are qualified to an account of zero balance of sins and virtues, and then alone might be equipped with sthira chitta or steady mindedness to seek for me. Then and then alone such truthful saadhakas might realise the essential essence of 'samsaara' and open up the gates of Adhi- Bhoutika- body related, Adhi Daivika- Nature Related- Adhyatmika- Mind related shackles to rely on formless, traitless, desire-sorrowless Self- Sublime Unification! [Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi

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

Chapter Two on Ishvara Gita

Delineation of Atma Tatwa Swarupa (Guhya Jnaana) vide Kurma Purana

Suta Maha Muni quoted Veda Vyasa to the Rishis at Naimisha Forest that ‘Brahmavaadis’ or those who cogitated about ‘Brahma Gyana’ or the Knowledge of Brahma like Sanat Kumara, Sanak, Sanandana, Angira, Bhrgu, Kanaada, Kapila, Vaama Deva, Shukra and Vasishtha prayed to Narayana Maharshi at Badarikaashrama and the latter appeared along with Nara Maharshi. The Brahmavaadis requested Narayana Maharshi to answer certain queries which had not been replied satisfactorily in their comprehension such as to what was the ‘raison d’etre’ or the cause of Creation; which was the Shakti that scripted, sustained and decimated it; what precisely that Atma or Soul meant and what indeed was the ‘Paramartha’ or the Final Goal all about! On hearing this, Maharshi Narayana discarded the Form of a Tapaswi and assumed the distinct Swarupa of Vishnu with Four Hands and Ornamentation of Shankha-Chakra-Gadaa-Saaranga besides Srivatsa accompanied by Devi Lakshmi. Simultaneously, Maha Deva too appeared at the behest of Vishnu as both of them were seated comfortably and when Vaasudeva posed the same questions that the Maharshis gave, Maheswara provided replies while cautioning confidentiality of the explanations:

Atmaa yah Kevalah Swasthaha Shaantah Sukshmah Sanaatanah, Asti Sarvaantaraha Saakshaachchinmaatrastamasah Parah/ Sontaryaami sa Purushaha sa Praanah sa Maheswaraha, Sa Kaalognistadavyaktam sa Ye Vedamiti Shrutih/ Asmaad Vijaayatey Vishwamaschaiva pravileeyatey, Sa maayi Maayaya baddhah karoti Vividhaastanuh/

(Vedas affirmed that ‘Atma’ or The Soul which was Unique or Singular, Vigorous, Wholesome, Tranquil, Tiny, Ancient, Intrinsic and beyond Tamo Guna was the Purusha, the Praana or Life and Maheshwara himself as also Agni, Kaala and the Unknown! This Samasara or the Universe was created by

Parameshwara who also absorbed it into him; the Maha Maya which surrounded lesser layers of Maya created various Beings; indeed, the Pure Atma was not subject to changes nor features; it neither allowed transformation nor was prone to motivation).

Na chaapyam samsarati na cha Samsaarayet Prabhuh, Naayam Prithi na Salilam na Tejah Pavano Nabhah/ Na Praano na Mano –Vyaktam Na shabdah sparsha yevacha, Na Rupa rasaghandhaascha naaham Kartaa na Vaagapi/ Na Paani paadow no paayurna chopastham Dwijottamaah, Na Kartaacha na Bhoktaa vaa nacha Prakritin Purushou, Na Maayaa naiva cha Praanashchaitanyam Paramaar - thathah/

(The Supreme Atma was neither Earth, nor Water, Tejas / Radiance, Wind nor Sky. It was neither Life, nor Mind, nor the Unknown, nor Shabda /Sound-Rasa/ Taste-Gandha /Smell; it was not the feeling of the Self nor of the Voice. One could not identify the Soul as hands, feet, nor the Marmaavayaas; neither the Kartaa the Performer nor Bhokta- the one who experienced the performance; The Atma was not Prakriti and Purusha; not the Maya /Illusion and Life; in fact the Universe and Paramatma are clearly separated entities!

Yathaa Prakaasha tamasoh sambandho nopapadyatey, Tadvaiikyam na sambanthah Prapancha Paramaatmanoh/haayaa tapou yathaa lokey Paraspara vilakshanou, Tadah tasya Bhaven muktirjanmaantara shatairapi/ Pashyanti Mumanayo yuktaah swaatmaanam Paramaardhatah, Vikaara heenam Nirduhkha maanaanda -atmaanavyayam/ Aham Kartaa Sukhi Duhkhi Krusha Sthuleti yaa matih, Saa chaahankaara krutwaadaatmanya ropyatey Janaih/

(Just as darkness and light were clearly distinctive, Samsara and Paramatma had no relevance of each other. Purusha and Prapancha too were quite different like sunshine and shadow. If Atma were unclean, diseased and full of malices by nature, then it could never have been purified even after thousands of lives and Yogis or Sages could never have visioned a spotless, blissful, indestructible and eternal Soul otherwise!) Paramatma therefore emphasised thus:

Aham Kartaa Sukhi Duhkhi Krushah Sthuleti yaa matih, Saa chaahankaara kartutwaa daatma -atmanyaa ropyatey janaih/ Vadanti Veda Vidwaamsaha saakshinaam Prakruteyh Param, Bhoktaara -maksharam Shuddham Sarvatra Samavasthitam/ Tasmaadajnaana mulo hi Samsaarah Sarva dehinaam, Ajnaana adyanyathaa Jnaanam taccha Prakriti sangatam/

(Human Beings tend to attribute their feelings as per their own mind-set and Ahamkaara/self- pride as though they were the Kartas or the responsible persons for their happiness, unhappiness, thinness or stoutness and so on; accordingly they reflect their emotions and sentiments to their inner consciousness and Atma (Soul). But those who were enlightened and learned with the knowledge of Vedas and Scriptures would indeed realise that there was a force beyond them and their nature and that indeed was the Eternal and All-Pervasive Para Tatwa; ignorance of that Reality which was far different from the illusion was the High Divider.)

Nityoditah Swayam Jyotih Sarvagah Purushah Parah, Ahamkaaravivekena Kartaahamiti manyatey/ Pashyanti Rishayovyaktam Nityam Sadasaad –makam, Pradhaanam Prakritim buddhwaa kaaranam Brahma vaadinah/ Tenaayam samgatohyatmaa Kutasthopi Niranjanah, Swaatmaanamaksharam Brahma naavabudhyet Tatwath/ Anaatmanyaatma vijnaanam tasmaad duhkham tathetaram, Raagadweshadayo

doshaah Sarvey bhraanti nibandha –naah/Karmanyasya bhaved dosah Punyaapunyamiti stitih, Tadhshaa Deva Sarveshaam Sarva Deva samudbhavah/

(Due to one's own ego and ignorance, human beings tended to confuse themselves as Parama Purusha - the Self-Illuminated one- and declared that whatever was achieved or not was due to their own effort or lack of it. Brahmavaadi Rishis would clearly distinguish the Supreme, the Prakriti, and the Cause as also the Truth and Fallacy and thus seek 'Saakshaatkaara' or Ready Realisation. The dormant, invisible and unfelt Truth would indeed co-exist with the illusions of life vis-à-vis the Eternal which got camouflaged! In the 'Anaatma' Tatwa or of the Non-Soul, even Atma Vijnana too would get polluted due to 'bhranti' or illusions as likings and dislikings were produced leading to Depravities or Moralities. This was the reason why Paapa-Punyaas got generated and different kinds of human beings came into existence.)

Nityah Sarvatragohyaatmaa Kutastho Dosha Varhitah, Eka sa bhidyatey Shaktyaa Maayaya na swabhavatah/ Tasmaadadvaitamevaahur Munayah Paramartaah, Bhedo Vykaswabhaavena saa cha Maayaatmasamshrayaa/ Yathaa hi dhumasamparkaannaakaasho maliney bhavet, Antahkaarana jairbhaavairaatmaa tadatra lipyatey/ Yathaa swaprabhaya bhaati Kevalah Spatikomalah, Upaadhiheeno Vimalaastathaivaatmaa Prakaashatey/ Jnaana swarupameyvaahur jagatetad Vichakshanaah, Artha swarupamevaajnaah pashyantanye kudrushtayah/

(That was also the reason why the Unique Partamatma was displayed in variegated types of Beings due to Maya Shakti or the Power of Illusion. Munis therefore believed firmly that Atma by itself was 'Advaita' or Singular but due to interaction with Maya looked as several entities, just as hot sunshine would pollute the Sky and hence the Purity of Atma was affected) .

Yadaa Sarvani Bhutaani Swaatmanyevabhi pashyati, Sarva Bhuteshu chaatmaanaam Brahmaa sampadyatey tadaa/ Yadaa Sarvaani Bhutaani samaadhistho na pashyati, Ekibhutam parenaasou tyadaa bhavanti kevalah/ Yadaa Sarvey pramuchyatey Kaamaa yesya hrudi sthitaah, Tadaasaavamrutibhutam kshemam gacchati Panditah/ Yadaa Bhuta pradhakbhaavamekastha manupashyati, Tata eva cha vistaaram Brahmaa sampadyatey tadaa/ Yadaa pashyati chaatmaanam kevalam Paramaarthatah, Mayaa maatram Jagat krutstnam tadaa Bhavai Nivrutah/

(When Yogis could view all the Beings as existed in their own selves, that would become the achievement of Brahma Bhava. When Yogis reached a Samadhi Position or an Elevated Status of Enlightenment perceiving that all Beings in the World were just the same then they would have reached Atma Darshana or the Vision of the Soul and Brahma Bhava or the feeling of Oneness. Yogis would then have no further desires and reach a stage of Fulfillment; then they feel equality of all Beings and sincerely reach a sensation of Oneness or Brahma Prapti. When Yogis vision 'Paramaarth' and the Uniqueness of the Supreme then Maya or Illusion would have been destroyed and the entire Universe would look as a Single Entity.)

Yadaa Janma jaraa duhkavyaadheenaa meka bheshajam, Kevalam Brahma Vijnanam Jaayatosow tadaa Shivah/ Yathaa Nadee nadaa lokey Saarenaikataam yayuh, Tadaatmaakharenaasou nishkalenai - kataam vrajet/

(When Yogis realise that birth, old-age, misery and disease would happen due to 'Karma' or previous actions and of the awareness of that Brahma Gyan, then Shiva Rupa would have been realised. Just as

Rivers and Rivulets would reach the Ocean finally, the individual ‘Jeevatmaas’ would get submerged into Paramatma.)

Tasmad Vigjanamevaasti na Prapancho na Samsrutih, Agjnaanenaavrutam Loko Vigjnaanam tena muhyati/ Tad jnaanam Nirmalam Sukshmam Nirvikalpam yadavyayam, Agjnaana mitarat Sarvam Vgjnaanamiti mey matam/ Etad vah Paramam Sankhyam bhaashitam Jnaana –muttamam, Sarva Vedaanta saaram hi yogatastraikachittataa/Yogaat sanjyatey Jnaanam Jnaanaad yogah pravartatey, Yogi Jnaanaabhi yuktasya naavaapyam Vidyatey kwachit/ Yadeva Yogino yaanti Saankhyais tadadhigamyatey,Evam Saankhyam cha yoga cha pashyati sa tatwavit/

(Hence, Vigjnaanaa was ever-existent and not Samsara; Vigjnaana / Knowledge was surrounded by Agjnaana/ignorance. In other words, what ever was Nirmala, Sukshma and Aavyaya was Jnaana and the rest was worthy of discarding. Sankhya Yoga was that Jnaana only and was the Essence of Vedas. That was what worth concentrating about.)

Having explained the above, Parameswara told the Brahmavadi Maharshis further as follows:

Esha Atmaahamavyakto Maayaavi Parameshwarah, Keertitah Sarva Vedeshu Sarvaatmaa Sarvato – mukhah/ Sarva Kaamah Sarva rasah Sarvagandhojaraamarah, Sarvatah paanipaadohamantaryaami Sanaatanah/ Apaani paado javano graheetaa hridi samsthitah, Achakshurapi pasyaami tathaa karnah shrunomyaham/ Vedaaham Sarvamevedam na maam janaati kaschana, Praahumarhaantam Purusham maamekam Tatva darshanah/ Pashyanti Rishayo hetumaatopannah Sukshma darshanah, Nirgunaamala rupasya attaddaishwaryamuttamam/ Yatra Devaa vijaananti mohiyaa mama Maayayaa, Vakshye samaahitaa yuyam Shrunudhwam Brahma vaadinah/ Naaham prashastaa Sarvasya Maayaatitah swabhavatah, Preranaami yathaapeedam kaaranam Sooraye Viduh/ Yasmey guhyatamam deham sarvagam Tatwadarshanah, Pravishtaa mama Saayujyam labhantey Yoginovyayam/Teshaam hi vashamaapannaa Maayaa mey Vishwarupini, Labhantey Paramaam Shuddhim Nirvaanam tey mayaa saha/ Na teshaam punaraavrittih Kalpakoti shatairapi,Prasaadaan –mama Yogeendrea etad Vedaanusahaasanam/ Naaputra sishya yogibhyo daatavyam Brahma -vaadibhih,Maduktametad Vigjnaanam Samkhyayoga samaashrayam/

(I am Antaryami, Aavyakta, Maayavi , Parameshwara, Sarva Veda Swarupa, Sarvatma, Sarva Kaama, Sarva Rasa, Sarva Gandha, Ajara, Amara, Sanaatana and full bodied with hands and feet, although I can move without hands and feet. I am fully aware of the ins-and-outs of the Prapancha but none knows about me. Some call me Adviteeya and some ‘hetuvaadaas’ claim that they are aware of the Cause of their existence, but for sure even Devas are not aware of my Reality as they are all steeply immersed in Maya. Now, listen to me carefully: Even being fully independent of and distinct from Maya, I provoke Maya to create situations due to reasons of such situations and accordingly Maya generates the specific situations. My all-pervasive ‘deha’ or Physique [which certainly not the outcome of Pancha Buthas or Gunas or Tatwas which were my branded products] is perhaps partly visioned by Tatva darshis and Maha Yogis and some selected few are even absorbed into me which is called Sayujya! Such handpicked ones would not have ‘Punarjanma’ for even crores of Kalpas; indeed that would be my Directive and Discretion. The Atma Tatwa or ‘the Saankhya Yoga Samanvita Vijnana’ that I am now indicating in a hazy form may be taught to Brahma Vaadis to their sons, disciples or trusted Yogis only and to none else!)

Shiva Bhakti, Shiva Shakti, Shiva Tatwa and Shiva Tandava

Parama Shiva asserted:

*Naaham Tapobhirvividhairna Daanena na cheyjayaya, Shakyo hi Purushair jaaturmutey
Bhaktiamanuttamaam/*

(I am always realisable by **Bhakti** or Pure Devotion and not necessarily by Tapasya, Daana or Charity and Yagnaas!)

*Na madbhaktaa vinashyanti madbhaktaa veeta kalmashaah, Aadaavetat pratigjaanam na mey bhaktah
pranashyati/Patram Pushpam Phalam toyam madaaraadhana kaaranaat, Yo mey dadaati niyatah sa
meyBhaktah Priyomatah/*

(My Bhaktaas would never be destroyed nor harmed but would be washed off their sins as I took a vow that my Bhaktas are protected. Bhaktas are merely required to perform my Puja with utmost sincerity and offer leaves, flowers, fruits and even water as I would be pleased).

Shiva Shakti:

*Aham hi Jagataa maadou Brahmanaam Parameshthinam, Vidhaaya dattavaan Vedaanasehaanaatmanih
srutaan/ Ahamevahi Sarveshaam yoginaam Gururavyayah, Dhaarmika –naam cha goptaahey nihantaa
Vedavidwishaam/ Aham vai Sarva samsaaraan mochako yoginaamiha, Samsaara hetureyvaaham sarva
Samsaara Varjitah/*

(I had in the beginning created Brahma and gave him Vedas as the Guidelines; I am also the Yoga Guru and provided protection to the Virtuous Persons and punished those who negated the values enunciated in Vedas; and I am the liberator of Yogis, the Cause of Samsara and yet also displeased with Samsaara.)

*Ahamevahi Samhartaa Srashtaaham Paripaalakah, Maayaavi Maamikaa Shaktirmayaa Loka Vimohini/
Mamaiva cha Paraa Shaktiryaa saa Vidyoti geeyatey, Naashayaami tayaa Maayaam yoginaam hridi
samsthitah/ Aham hi Sarva Shaktinaam Pravartak nivartakah, Adhaara bhutah sarvaasaam
nidhaanamamrutasya cha/ Ekaa sarvaantaraa Shaikih karoti vividham Jagat, Aasthaaya Brahmano
rupam manmayee madadhishtitaa/ Anyaa cha Shaktirvipulaa Samsthaapayati mey Jagat,*

Bhutwaa Naaraayanonanto Jagannaadho Jaganmayah/

Triteeyaa Mahati Shaktirnihanti sakalam Jagat,

Taamasi mey samaakhyataa Kaalaakhyaa Rudra Rupini/

(I am the ‘Maayavi’ or the Great Magician and my Shakti is Maya who is the Top Temptress of the World. Parashakti is my product and is known as Vidya; I stay in the hearts of Yogis and counter the Maya ; All types of Shakti emerge from me and also submerge into me!) Shiva stated further: I am the ‘Adhaara’ or the Huge Hold of the Prime Shakti; One facet of that Shakti is Brahma the Srashta; my secondary Shakti is identified as Jagannadha Narayana.; the Third Ramification is Taamasi Shakti viz. Rudra-Kaala Shakti, which terminates the Creation).

*Dhyanena maam prapashyanti kechirjnanena chaaparey, Aparey bhakti yogena chaaparey/
Sarveshaameva bhaktaamaamishtah Priyataro mama, Yohi jnaanena maam nitya maadhaaraahyayati*

nyaayathaa/ Anye chaye trayo Bhaktaa madaaraadhana kaankshinah, Teypi maam praapunanteva naavartantey cha vai punah/

(Some persons seek my Darshan through Dhyana or meditation, some by Jnaana, but those by Bhakti are most dear to me and they would have no re-birth).

Shiva Tatwa:

Mayaa tatamidam krutnam Pradhaana Purushaatmakam, Mayyeva Samsthitam Vishwam mayaa sampreryatey Jagat / Naaham prerayitaa Vipraah Paramam Yogamaashritah, Prerayaami Jagatkrutnametadyo Veda somrutah/ Pashyaamaseshamey Vedam Vartamaanam Swabhaavatah, KarotiKaalo Bhagavaan Mahayogeshwarah swayam/ Yogah samprochyatey yogi Maayaa Shaastreshu Sooribhih, Yogeshwaro sou Bhagavan MahadevoMahaan Prabhuh/ Mahatwam Sarva tatwaanaam Paratwaan Parameshthinah, Prochyatey Bhagavan Brahmaa Mahaan Brahma –mayomalah/ Yo maamevam Vijaanaati Mahayogeswareswaram, So Vikalpena Yogena yujjatey naatra samshayah/ Soham prerayitaa Devah Paramaananda maashritah, Nrityaami Yogi satatam yastad Veda sa Vedavit/ Iti guhyatamam Jnaanam Sarva Vedeshu nisthitam, Prasanna chetasy deyam Dharmakaayaahitaagnaye/

(My Purusha Swarupa is spread all over and the Samasara in totality is prompted by it. Yet I am always engrossed in Yoga and as such am not the Prompter either; indeed this is the key secret and those who realise this know every thing. As far as I am concerned, I do note the evolutions of the lives of the Beings and keep analysing the changes no doubt; but whatever actions need to be taken are performed Bhagavan Kaala himself. Vidwans of Shastras use the nomenclature of Maya and attribute it to the Maha Yogeshwara himself; Paramatma is far above and distinct Tatwas yet at the same time significance of Tatwas is hidden in Bhagavan! Those Maha Yogeshwaras visualise that Bhagavan is perhaps in Nirvikalpa Samaadhi and even the prompting of actions are not done by him! This indeed appears to be the Guhya Jnaana unsolved and appears to have been hidden still in the unknown depths of Vedas! Perhaps the solution is left in the tranquil imagination of Dharmic and Ever engaged Agnihotris!

ShivaTandava (The Cosmic Dance of Maha Deva:

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

fortunate blessings! As the Tandava was in progress, there were echos of Omkara and Veda Mantras and the enraptured Maharshis resorted to Stuti as follows:

Twamekameesham Purusham Puranam Praneshwaram Rudramananta yogam, Namaama Sarvey Hridi Samnivistam Prachetasam Brahmamayam Pavitram/ Ttwaam Pashyanti Munayo Brahmayonim Daantaah Shaantaa Vimalam Rukmavarnam, Dhyaatwaatmasthanachalam swye Sharitey Kavim Parebhyah Paramam tatparamcha/ Twattah prasutaa Jagatah Prasutih Sarvaatmabhustwam Paramaanubhutam, Anoraneeyaan Mahato Maheeyam swatmeva Sarvam pravadanti Santah/ Hiranyagarbho Jagadantaraatmaa twattodhijaatah Purushah Puraanah, Sanjaayhamano bhavataa visishtha yadhaavidhaanam sakalam sasarja/ Twatto Vedaah sakalaah samprasutaa-stwayyevaantey samsthitim tey labhantey, Pashyaamastwam jagato hetubhutam nrityantam swey hridaye samnivistam/ Twayyai Vedaah bhraamyatey Brahma chakram Maayaavi twam Jagataamekanaathah, Namaamastwaam sharanam sampraannaa Yogaatmaanam chipyanti Divanrittayam/ Pashyamastwaam Paramaakaasha madhye nrityatam tey Mahimaanam smaraamah, Savaatmaanam bahudhaa samnivistam Brahmaanandamanu bhuyaambhuya/ Omkaarastey vaachako Mukti beejam twamaksharam Prakrutai gudha rupam, Tatwaam Satyam pravadanteeh Santah Swayamprabham bhavato yatprakaasham/ Stuantitwaam Satatam Sarva Veda Namanti twaamrishayah ksheena doshaah, Shaantaatmaanah Satyasandhaa Varishtam vishantitwaam yatayo Brahma nishthaah/ Eko Vedo Bahu shaakho hyanantastwaameyvaikam bodhayatyeka rupam, Vedyam twaam sharanam ye prapaanaasteshaam Shaantih Shaswati netareshaam/ Bhavaaneeshonaadi – maamstejoraashir Brahmaa Vishwam Parameshthi Varishthah, Swaatmaanada manubhuyaadhishete Swayam Jyotirachalo nitya muktah/ Eko Rudraswam karisheeha Vishwam twam paalayasyakhilam Vishwarupah, Twaamevaantey nilayam vindateedam Namaamaswaam sharanam samprapannah/ Twaamekamaahuh Kavimeka Rudram praanam brihantam Harimagnimeesham, Indram mrityu -manilam chenitaanam Dhaataaramaaditya - manekarupam/ Twamaksharam Paramam Veditavyam twamasya Vishwasya param nidhaanam, Twamavyayah Shaswata dharma goptaa Sanaatanastwam Purushoththamosi/ Twaamekamaahuh Purusham Puraanamaadityavarnam Tamasah parastaat, Chinmaatram avyaktam achintyarupam Swam Brahma shunyam Pratakritim Nirgunamcha/ Yadantaraa Sarvamidam vibhaati yadavyayam nirmalamekarupam, Kimapyachintyam tawa rupametatam tadantaraa yatpratibhaati Tatwam/ Yogeshwaram Rudramanata Shaktim paraayanam Brahmaatanum pavitram, Nanaama Sarvey Sharanaarthinastaam praseeda bhutaabhipatey Mahesha/ Twadpaadapadma smaranaadasesha samsaara beejam vilayam prayaati, Mano niyamyapranidhaaya Kaayam Prasaadayaamo vayamekameesham/ Namoh Bhavaayastu Bhadbhavaaya Kaalaaya Sarvaaya Kapardine tey Namagnaye Deva nama Shivaaa!

(We pray to Ishwara, Purana Purusha, Praneshwara, Ananta Yoga Rupa, Hridaya Nivishtha or present in heart, Pracheta or responsible in-charge; and Brahma Maya; you are the Controller of Senses, Shanta, Achala, Nirmala, Swarna Swarupa, Para and Tatpara. You are the Creator of Samsara, Atma Swarupa and ‘Anu’ rupa or of the Form of an Atom; Paramatma! Indeed you are the Minutest and the Grossest; Brahma the Hiranya garbha and the Srashta of the Universe is engrossed in prayers to you; indeed, you are the ‘Vedotpanna’ or Creator of Vedas besides being the Preserver and the Destroyer. We can witness your Cosmic Dance in the center of the Sky; you are the Jagat Kaarana; the Regulator of Brahma Chakra; Mayavi; the Unique Swami of the Jagat; we are able to enjoy glimpses of your profile and are thrilled at the feast to our eyes. Paramatma! Your Omkara Vachaka is the seed of Mukti and is secretly absorbed in Prakriti; Sages call you as Satya Swarupa and Swayam Prakaasha; all the Vedas and Scriptures never

tired of your magnificence; Rishi ganaas are always engaged in commending you while Yatis with Brahma nishtha try to enter into the glow of your profile! The several branches of Vedas and Scriptures stress repeatedly about the Infinity and Singularity of Your Swarupa or the Uniqueness of your Mahatmya as also the extreme plurality of your manifestations; but they fail to realise you and as such seek their unqualified protection and security. That feeling itself provides great peace of mind and contentment. Ishwara! You are the Anaadi or without a beginning; the Fund of Illumination; Brahma; Vishwarupa; Parameshthi; and Varishtha. Maharshis do experience pointers and hints of your glorious splendour and perform hard endeavour to enter near your orbit. We seek refuge into you Rudra the Srashta- Sharanya and Samhaara. You are commended as Adviteya, Kavi, Eka Rudra, Praana, Brihat, Hara, Agni, Esheara, Indra, rityu, Anila, Chekitana, Dhata, Aditya, and Aneka rupa. You are Aninaashi or Perpetual; Parmaashraya or the Greatest Sanctuary; You are Avyaya, Shaswata, Dharma Raksha, Sanatana, Purushottama; Vishnu and Chaturmukha Brahma; Vishwa Naabhi, Prakriti, Pratishtha, Sarweswara and Parameshwara! You are addressed as Purana Purusha, Aditya Varna, Tamogunatita, Chinmatra, Avykta, Achintya Rupa, Aakaasha, Brahma, Shunya, Prakriti and Nirguna. It is due to you Mahadeva that the Universe gets illuminated and all the Tatwas are displayed. Our humble salutations to you Parama Yogeshwara, Brahma Murti, Ananta Shakti Rudra, Ashraya Swarupa, Bhutaadhipati, Mahesha! Even a thought about you would uproot the seed of Karma and the cycle of Janma- Mrityu. The two regulatory deeds of controlling Mind and Thought as also physical restrictions would indeed take one to step fast to Maheshwara. Our greetings to you Bhava, Bhavodbhava, Kaala, Sarva, Jatadhari, Agni Rupan Shiva, and Shiva the most Auspicious!!) As the Maharshis eulogised to Shiva, the latter displayed his Viraat Swarupa along with the Full Form of Four Arms with Shankha- Chakra-Gada-Saranga and his typical and alluring smile!

Unfolding of Ishwara ‘Vibhutis’ (faculties) and concepts of Pashu-Paasha-Pashupati

Parameshwara addressed Maharshis and explained about his own Vibhutisas follows:

Paraat Parataram Brahma shasvatam nishkalam dhruvam, Nityaanandam Nirvikalpam taddhaama Paramam mama/

(My Supreme Destination is far beyond ‘Paraatpara’, Brahma, Everlasting, Spotless, Steady, Blissful and Nirvikalpa / State of Oblivion): He is the Swayambhu Brahma among Brahmajnaanis; Avyaya Deva Hari among Mayavis; Parvati among yoginis; Vishnu among Dwadasa Adityaas; Paavaka among Ashta Vasus; Shankara among Ekaadasha Rudras; Garuda among birds; Iravata among elephants; Parashurama among ‘Shastradharris’ or weapon holders; Vasishtha among Rishis; Prahlada among ‘Sura dweshis’ or the Detestors of Devas; Vyaasa among Munis; Vinayaka among Shiva Ganaas; Veerabhadra among the Valiant; Sumeru among Mountains; Chandrama among Nakshatraas; Vajraayudha among diamonds; Satyanarayana among Vratas; Anantadeva among serpents; Kartikeya among ‘Senaanis’ or Chiefs of Soldiers; Grihastaashrama among the Ashramas; Maheshwara among Ishwaraas; Maha Kalpa among Kalpaas; Satya Yuga among Yugas; Kubera among Yakshaas; Veeraka among Ganeshwaraas; Daksha among Prajaapatis; Nirruti among Rakshasaas; Vayu Deva among the Balavaans and Pushkara among Dwipaas. Shiva further states: I am a lion among animals; Dhanush among Yantraas; Sama Veda among Vedas; Shata Rudreeya among Yajurmantras; Savitri among the Japa Mantras; ‘Pranava’ among the confidential Mantras; Purusha Sukta among the Veda Suktas; am the Jyeshtha Saama among Saama Mantras; Swayambhu Manu among those who know the meanings of all Vedas; Brahmaavarta among

various Deshas; Amimukta among Kshetras; Atma Vidya among the Vidyas; Ishrara Jnaana among ‘Jnanas’; ‘Aakaasha’ among Pancha Bhutas; and Mrityu/ Yama among Satwaas

Parama Shiva then annotated the words of Pashu-Paasha-Pashupati as follows:

Vidyaanaamaatmavidyaaham Jnaanaamaishwaram param, Bhutaanaamasmyaham Vyoma Satvaanaam Mrutyurevacha/Paasshaanaa masmyaham Maayaa Kaalah Kalayataamaham, Gateenaam Muktirevaaham Pareshaam Parameshwarah/ Atmaanah Pashavah Proktaah Sarvey Samsaarvartinah, Teshaam Patiraham Devah smrutah :Pashpatirbudhaih/ Maayaa paashena badhnaami Pasunetaan swaleelayaa, Maameva mochakam praahuh Pashnaam Vedavaadinah/Maayaa paashena badhnaanaam mochakonoyo na Vidyatey, Maamrutey Paramaatmaanam Bhutaadhipatimavyayam/

(I am Parameshwara who is the Maya among **Paashaas** or the hard rope strings, Kaala or the Mrityu among the destroyers and among the Pathways the destination of Mukti; You should realise that the Most Lustrous and the Mightiest ‘Satwa Padaartha’ or the Virtuous Entity is myself and am the highest powerful provocator of actions among all of the **Pashus** or Jeevaas / Beings in the Universe is myself; as the Beings in Srishti are Pashus, I am indeed the **Pashupati**. I tie up the Pashus with Paashaas for fun; Vedagnaas seek to help release the Pashus from the ‘Samsaara Paashaas’ and are called the facilitating ‘Mochakaas’ or Helping Liberators as I tie them all with the strong strings from their birth to death. Let it be made clear that there could be none else that might liberate from these Paashaas excepting Paamatma the Eternal.

The twenty four Tatwaas, Maya, Karma and Tri- Gunas all put together hold the Jeevas or Pashus as ‘Paashaas’ are enforced by Pashupati. The Tatwas are Manas or Mind, Buddhi or thought, Ahamkara or Ego, Prithvi, Jala, Vaayu and Akasaha; Ear, Skin, Eyes, Tongue, Nose, the two Marmendriyas, hands, feet, voice, shabda, sparsha, Rupa, Rasa, and Gandha which are all a part of Prakriti and the rest are all Vikaras or aberrations. There are two kinds of Paashaas viz. Dharma and Adharma besides the Karma bandhana; Avidya, Asmitaa or Ego, Raaga, Dwesha, Abhinivesha or attachment –these Five are constant Paashaas called Taatvika bandhanas. Maya is stated to be the root of these bandhanas. Mula Prakriti, Pradhana, Purusha, Mahat, Ahamkaaran are all manifestations of Sanatana Deva; he is the one creating bandhanaas; he is the Paasha-Pashu-and in the final analysis, he is the Pashupati!

Rudiments of Yoga Practice, Yoga Mahima and re-emphasis on the Oneness of Shiva-Narayana

Parameshwara himself describes to the Maharshis about the significance of Yoga in the quest of the Truth; just as Surya Deva is readily viewed on the Sky so could be the vision of Paramatma. Yogarupi Agni demolishes the store of sins and facilitates the attainment of such Jnaana that leads to Mukti.

Yogaat sanjaayatey Jnaanam Jnaanaad Yogah pravartatey, Yoga jnaanaabhi yuktasya praseedati Maheshwarah/

(From Yoga is achieved Jnaana and Jnaana transforms Yoga to the further pursuit to Maheshwara). Yoga practice might as well be performed once or twice or even thrice a day. Yoga could be in two forms: Abhaava Yoga or Maha Yoga; the former type aims at Nirvikalpa Swarupa or ‘Atma Sakshaatkara’ (Vision of the Inner Soul) while Maha Yoga targets Parameshwara (Super Soul).

The Ashtanga Yoga Sadhana has the following Eight-Steps viz. Yama-Niyama-Aasana-Praanayaama-Pratyahara- Dharana-Dhyaana-Samaadhi. Briefly stated, **Yama** is meant by Ahimsa, Satya, Asteya (non-stealing), Brahmacharya or celibacy and Aparigraha (non-possession) and Yama purifies the heart and mind. Ahimsa is denoted by creating no problem at all by way of Mind, Conversation or Deed. Similarly, Satya or Truth should be such that it should not hurt any body and Asteya, Brahmacharya and Aparigraha too should be such that one's inner-conscience is clear in an objective manner. **Niyama** refers to Tapa, Swaadhyaya, Santosha, Shoucha and Ishwara Puja. Tapa is meditation cum Upavaasas or fasting and observance of Vratas like Kruccha Chandrayana. Swadhyaya or self-practice of recitation of Vedaanta Shastras, Shata Rudreya and Pranava etc. providing Satwika-Vriddhi; Swaadhyaya is of three types viz. Vaachika or Oral that could be heard by self and others, Upaamshu or which could be heard by the self and Manasika or what is recited mentally. Santosha means contentment and inner happiness or of non-complaining nature. Shoucha includes Baahyaantara-Shuchi or physical and mental cleanliness and Ishwara Puja denotes Stuti by way of Manas or Mind, Vaani or recitation and Karma or deed performing Puja of Shodasopacharas or the Sixteen kinds of Services like Dhyaana- Avaahana-Pushpa-Gandha-Naivedyas. **Aasana** is the prescribed way of comfortable Seating. Padmaasana is considered to be the best and that means keeping both feet lifted and placed on the opposite thighs. **Pranayama** denotes regulation of the Prana or the Life-Air of a Being (actually Aayama means nirodhana or stoppage). Recitation of Pranava Mantra viz. AUM by twelve times is called Dwadasha Matra; alternatively recitation of Gaytri Mantra viz. Om-Bhu-Bhuvah-Swah-Mahah-Janah-Tapah-Satyam three times is Tri Gayatri. Pranayama is denoted by Dwadasha Pranava or Tri Gayatri. A complete Pranayama consists of three operations viz. Rechaka or exhalation, Puraka is inhalation and retaining the air is kumbhaka. **Pratyahara** involves managing the senses and going beyond them by conquering them instead of avoiding and suppressing them (taking cognizance of them but ignoring or sifting them) and that is a perfect starting point of commencing the stage of **Dharana** or practice of concentration; in fact the last three aspects of Ashtanga or the Eight-Limbed Yoga viz. Dharana, Dhyaana and Samadhi are the most crucial ones. Dharana is the skill of controlling the senses, rejecting the unimportant mental features and pushing the Self inward on the way of **Dhyaana**. Imagining an 'Ashtadala Kamala or an 'Eight-leafed Lotus, one must concentrate on the Hiranmaya Kosha (Sheath) in which the Vishudda Parama Jyoti exists and nothing else would matter:

Yetad guhyatamam dhyaamam dhyaanantaramathocchatey, Chintayitwaa tu Purvoktam Hritaye Padmamuttamam/ Atmaanamatha kartaaram tatraanala samatvisham, Madhye vahnishikhaakaaram Purusham Panchavimshikam/ Chintayet Paramaatmaanam tanmadhye Gaganam Param, Omkaara bodhitam tatwam shaswatam Shivamachyutam/

(Indeed this is a guarded meditation: by envisaging a famed Lotus inside one's own heart which should be prayed to as there is a splendrous Agni-like Profile with twenty five Tatwas enclosing Paramatma who is Unknown, absorbing Prakriti, filled with Omkara, Niranjana, Nitya, Maheswara). Maha Deva himself suggests the Pashupati Yoga which is the Essence of Vedas and is accessible to those who firmly believe in Brahmacharya, Ahimsa, Kshama or fortitude, Shoucha, Tapa, Dama, Santosha, Satya and Asthikata or Unswerved Faith in the Supreme as these are the pre-requisites of the Pashupata Vrata.[Refer to Essence of Linga Purana as translated and edited by the same Author for the details of the Vrata.]

Parama Shiva says:

*Veeta raaga bhaya krodhaa manmayaa maamupaashritaah, Bahavenena yogena putaa
madbhaavamaagataah/ Ye yathaa maam praadyantey taamstayaiva bhajaamyahjam, Jnaana yogena
maam tasmaad yajeta Parameshwaram/ Athavaa Bjhakti yogena Vairaagyena parena tu, Chetasaa
bodha yuktena pujayenmaamsadaa shuchih/*

(Those who shun desire, fear and anger do approach me by performing the Pashupati Vrata and had all been blessed; they could adopt the medium of Jnaana Yoga or Bhakti Yoga but I relieve them of Samsara Bandhanas for good). He further affirms:

*Adveshata Sarva bhutaanaam maitrah Karuna yevacha, Nirmomaa nirahankaaro yo madbhaktah sa mey
Priyah/ Santhushtah Satatam Yogi yatatatmaa drudha nischayah, Mayyarpitamano buddhiryo madhaktah
sa mey priyah/ Yasmaannuddejito loka Lokaannujjeto cha yah, Harshaamarsha bhayodvegairmukto yah
sa hi mey priyah/ Anapekshah Shuchirdaksha udaaseeno gatvyathah, Sarvaarambha parityaagi
Bhaktimaan yah sda mey priyah/*

(Those Bhaktaas who treat every Being without malice, hatred, and self-pride; but with friendliness, kindness and affection are dear to me; those who are contented, self-controlled, strong willed, ever-engaged in Yoga and totally dedicated to me are dear to me; those who neither get excited nor prone to exciting others, but are fearless, placid and composed are dear to me; those who never crave for worldly desires, but are ready to sacrifice, are impartial, are ready to face challenges of the right kind and are not non-starters due to hesitation are indeed near and dear to me.) Having given his preferences, Maha Deva underscores that his bhaktas should perform Shiva-Linga Puja always and any where that is clean and pro-active, but with extreme devotion and dedication- be it in water, inside Agni, addressed to Surya or Sky and even in one's own heart! What is of significance is that any Puja to Shiva performed in faith, concentration and total bhakti and that shall be rewarded without doubt.

Namaka Chamaka

*Asyasya Shri Rudrasya prashnasya Aghora Rishih, anushhupcchhandah sankarshana murti swarupo
yosaavaadityah parama purushah sa esha Rudro Devataa, Agnikratucharamishta kaayaagum, Shata
Rudreeye japaabhisheke viniyogah, sakalasya Shri Rudraadhyaayasya Shri Rudro Devataa, ekaa
Gayatreecchadah, tisronushhubhah tisrah Panktyah saptaanushhubhuh, dwe jagathou, Parameshthi
Risdhah, Shri Samba Sadaa Shiva preetyarthe Shata Rudreeye japaabhisheke viniyogah/*

Karanyaasa

*Agnihotraatmane angushthaabhyaam namah, Dasha poornamaasaatmane tarjaneebhyaam namah,
chaaturmaasaatmane madhyamaabhyaam namah, iruudhaashu ban dhaatman e aaamikaabhyaam
namah, jyotishthomaatmane kanishthikaabhyaam namah, sarvakrutaatmane karatala prishthaabhyaam
namah/*

*Agnihotraatmane hridayaayanamah, darshapurnamaasaatmane shirase swaah/ Chaaturmaasyaatmani
kavachaaya hum/ jyotushthomaatmane netratrayaayavoushat/ Sarvakritaatmane astraaya phat/
Bhurbhuvassuvaromiti digbandhah/*

Dhyanam:

*Aapataala nabhasthalaanta bhuvana brahmaanamaavishurajjyotisphaatila linga mouli
vilastpurnenduvaantaamritaih, aslokaapulutamekameeshamanisham Rudraanuvaakaanjan/*
*Dhyaayedeepsita siddhaye dhruvapadam viprobhishinchhecchivam/ Brahanda vyaapta dehaa bhasita
himaruchaa bhaasamaanaa bhujangaih, kanthe kaalaah Kapardah kalita shashi kalaschanda kodanda
hastaah/*

*Tryakshaa Rudraaksha maalaa sulalita vapushasshaambhavaa murtibhedaah, Rudraashree Rudra suukta
prakatita vivhavaa nah prayacchhantu saikhyam/ Om shanchame mayaschame
priyamshchamenukaamaschame soumanasaschame bhadramshame shreyaschame dravinamchame
yantaachame dhartaachame kshemaschame dhritischame vishvanchame mahaschame samvicchhame
jnaatramschame suuscheme prasuuscheme seeramchame layaschame rutamschamemritamchame
yakshmanchamenaamchhame jeevaatuscheme deerghaayutvamchmena miramschamebhayanchame
sukhamchame shayanamschamed suushaachame sudnamchame/*

NAMAKA PAARAYANA:

*Om Namoh Bhagavatey Rudraaya/ Namaste Rudramanyava Utota Ishavey namah/ Namaste Astu
Dhanvaney baahubhyaamutatey namah, Yaata Ishusshivatamaa Shivam babhoovatey dhanuh
Shivaasharavyaaya tatoyaano Rudra Mridaya/ Yaatey Rudra Shiva tanora ghora paapakaashini,
tayaanastamavaashantamayaa Girishantaabhichakasheeh, Yaamishum Girishanta hastey bibhirshya
stavey/*

(Bhagavan Rudra! We are conscious of your fury and the power of your arrows, bow and the mighty hands. We are aware that your arrows and their pulsation against the Evil and feel secure and comfortable. The Resident of Kailasa! Your extremely tranquil demeanor and Placid assurance is an unending source of propitiousness and knowledge to us. Bhagavan of the mountains and bestower of Peace and contentment! Do kindly hold your arrows for punishing the wicked and uphold virtue but not to destroy the Universe).

*Shivaam Giritrataamkuru maahigumseeh Purusham jagat/ Shivena vachasaatwaa Girishcchaa-
vadaamasi/ Yathaanassarwamijagadayakshmagum Sumanaa Aset/ Adhavyocha dadhivakta prathamam
daiviyobhishak/ Aheegscha sarvaan janbhayantha sarvaascha yaatu Dhaanyah/ Asou yastaamro Aruna
Uta Babhrussumangalah/ Yechemaagum Rudraa Abhito dikshu/*

(Shiva the Original and Primary Purusha and the dweller of Mountains who is kept in the highest esteem by the Devas and all others! Do kindly favour and plead for me, my family, cattle and all the rest so that we all exist in Peace, Prosperity, Excellent Physical and Mental Health and all round auspiciousness. You are indeed the outstanding Physician as also the destroyer ; do very kindly not let us harm by visible and invisible antagonists. Like Surya Deva who is red in the early mornings and as day progresses gets gradually golden yellowish and beneficent, Rudra Deva! you too get angry intially but merciful and auspicious eventually when we approach you with veneration).

*Shritassahasra shovai shaagum heda Eemahey/Asou yovasarpati Neela Greevo Vilohitah/ Utainam
Gopaa Aadrushannudahaaryah/ Utainam Vishwaa Bhutaanisadrushto Mridayaati nah/ Namoh Astu Neela
greevaaya Sahasraakshaaya meedhushey/ Athoye Asya Satvanoham tebh yokarah namah/ Pramum cha
dhanvanastwamubhayoraaraartni yorjyaam yaaschatohasta ishava// Paraataa bhagavovapa/*

*Avatatatyadhanu stwagum Sahasraaksha Shateshudhey/ Nisheeryashalyaanaam Mukhaa
Shivonassumanaa Bhava/ Vijyam Dhanuh Kapardino vishalyo baanavaagum Uta/ Aneshaanasyeshava
Aabhurasya nishangdih/ Yaatey hetirmeedhushta hastey babhuvatey dhanuh/ Tayaasmaan
Vishwatasstwama yakshmayaa paribruja/ Namastey Astwayudhaayanaa tataaya dhrushnavey/
Ubhaabhyaamuta tey namo Baahubhyaam tadvhanvaney/ Pari tey Dhanvana tira tirasmaanrunaktu
Vishwatah/ Athoya Ishudhistavaarey Asminnidhehitam/ Namastey astu Bhagavanvishveyshwaraaya
Mahadevaaya Triambikaaya Tripuraantakaaya Trikalaagni Kaalaaya Rudraaya Neela kanthaaya
Mrityunjayaaya Sarveshwaraaya Sadaa Shivaaya Shriman Mahaa Devaaya namah/*

(May Neelakantha the blue throated One protect us even as he like Sun God upswings with pink complexion in early mornings when cowherds, water carriers and the rest of the world get active and enthused for the day in our chores with joy and contentment. Our prayers and greetings to you the Sahasraakhsha or the Thousand Visioned Kapardini with matted hairs of head! Kindly relax from your angry stance and put back your arrows in your mighty arms; in fact, do place your bow and arrows put off and may your sword be kept back into the sheath. Do accept our worship Bhagavan Vishweshwara, Maha Deva, Triambika, Tripurantaka, Trikaala, Kaalaagni, Rudra, Neela Kantha, Mrityunjaya, Sarveshwara, Sada Shiva and Shrimaan!)

*Namo Hiranya Baahavey Senaanye Dishaam cha Pataye Namoh Namoh Vrikshebhya Harikeshebhya
Pasunaam pataye Namoh Namassinchiraaya twishematey Patheenaam pataye Namoh Namoh
Harikeshaayopaveetiney Pushtaanaam Pataye Namoh Namoh Bhavasya heytai jagataam pataye Namoh
Namoh Rudraayaata taaviney Kshetraanaam Pataye Namoh Namah/ Rohitaaya sthapataye Vrikshaanaam
Pataye namoh nam Mantriney Vaanijaaya Kakshaanaam Pataye Namoh Namoh Bhuvantaye
Vaarivaskrutaayoushadheenaam Pataye Namoh Nama Uchchaghoshaya krandayatey Pateenaam Pataye
Namah/*

(Maha Rudra! You are the one with golden hands, the Commander-in-Chief of the Divine Forces, the Over Lord of the Universe. Our greetings to the trees with fresh green leaves tufted on your head-hair; to the 'Pashus' or the human-bovine-sky bound and underworld Beings who are too engaged in your worship; Your physique emits varied complexions of yellow, crimson, and red ; You are the rider of a bull; the All-Knowing Bhagavan whose vision penetrates every body and every thing; You are the Lord of mighty trees and insignificant plants and grass; You bestow food; You are the dark haired, the wearer of Yagnopaveeta; the grantor of health and strength; the unique Savior of the Worlds; the destroyer of tribulations; the recuer of Kshetras Sacred Places, Forests and Fam Lands; the Advisor to Advisors; the Lord of Traders and Entrepreneurs; the Supreme Controller of Army and Defence Forces; the Creator of Existence and the Universe and the Singular Physician; indeed You are the Outstanding Warrior who rumbles and cracks enemies away. At the same time, - being all pervading You do most certainly protect the desperate calls of your devotees and bless them with timely succor!)

*Namassahamaanaaya nivyaadhina Aavyaadhineenaam Pataye Namoh Namoh Kakubhaaya nishanginey
steynaanaam Pataye Namoh Namoh nishangina Ishudhimatey Taskaraanaam Pataye Namoh Namoh
vanchatey Parivanchateystaayunaam Patayey Namoh Namonicheravey Parichaarayaanaam Pataye Namoh
Namasprukaa vibhoyjighaam Sadbhyoumushtataam Pataye Namoh NamaUshneeshaney Giricharaaya
kulungjaanaam Pataye Namoh Namah/ Ishumbhoy Dhanvaa VibhaschavaoNamoh Nama Aatanwanebhyah
Pratidhaaneybhyaschavo namoh nama Aatanvotebhyah Pratidadhaaneybhyascha vo Namoh Nama*

*Aaacchadbhyo visrujadbhyaschavo Nama Namosyadbhoy Vidyadbhruscha vo Nama
Namassabhabhyassabhaapatibhaschavo Nama Nama Ashwebhoyshwapatibhyascha vo namah/*

(Tandava Murti Rudras! Your courage and intrepidity are so well recognised across the Worlds that even sudden spurts of enemies all around are faced by you with coolness and are not only subdued but extinguished for ever. Indeed You are the cynosure in the battle fields when you slit the throats of the dreaded opponents by the least possible exertion even as you dance and revel in their terminations by the least possible exertion. Our intense admiration for you Tandava Murtis! As You wield your sword with a powerful hold and enjoy the dance of bliss, One could never witness such a scene of ecstasy and mesmerise us we feel that you indeed are the Supreme Thief of our hearts and souls! Our heart felt salutations to You the outstanding Robber of Senses! Indeed, Bhagavan is of the Swarupa of the playful Chief of bandits, forest hunters and thieves who are observant and ready to strike; such robbers move about night-long and carry swords; they also wear turbans to hide their identity and move about mountains and jungles. Rudra Deva! You are an expert to release arrows and hit exact targets! Bhagavan! We seek to prostrate before you as you recline and relax! Tandava Rudras! You are awake while asleep. You bear the personality of he who is on the run while standing still! Paramatma! You preside over conferences and peculiar occasions. You are like the horse that carries the destinies of various Beings).

*Nama Aavyaadhi neebhyo Vividhyanteebhyaschavo Nama Nama Uganaa bhyassrugumhatee bhyasvo
Nama Nama grisebhyogritsapati bhyaschavo Nama Nama Vraatebhyo Vraatapati bhyaschavo namo
namo Ganebhyo Ganapatibhyaschavo namo namo Virupebhyo Vishwarupescha vo namo namo
Mahadbhyah Kshullakebhyascha vo namo namo Rathibhyorathebhyascha vo namo namo
Rathebhyah/Rathapatibhyascha vo namo namassenaabhyassenaanibhhyascha vo namo namah
Khashatrubhya ssangraheettru bhyaschavo namo namastakhabhyo Rathakaarebhyascha vo namo namah
kulaalebhyah Karmarebhyachavo namo namah Pungushthebhyo nishaadebhyascha vo namo nama
Ishukrudbhyo dhanvakridbhavo namo namo Mrigayubhyasshwa nibhyaschavo namo namah/*

(Bhagavan! You could perforate and penetrate any body and any material from any where. You have the ability to control and subdue all kinds of forces be they malevolent or benevolent like Ganapati and his army or the evil species of Vinaayakas and their outfits. You also manifest as the forces of avariciousness or generosity and their respective corps. You also assume the forms of countless races and their Chiefs; of Devas and their attendants; of several Forms and the Formless; the Illustrious and the nameless insignificant; the Charioteers, Chariots and the Personalities driven there on; the individuals enlisted in armies as also the Senapatis; as carpenters or chariot makers; the clay and metal makers or artisans; as fishermen or chicken feeders; arrow and bow makers; hunters or wolf-deer- fox- grey-hounders as also their keepers!)

*Nama Bhavaaya cha Rudraayacha Namassharvaaya cha Pashupataye cha Nama Neelagreevaya cha
Shitikanthaaya namah Kapardiney cha Vyuptakeshaaya cha Namssahasasraakshaaya cha Shata
dhanvanecha Nama Girishaaya cha Shipivishataaya cha Nama Meedushthamaaya cheshumatey cha
Nama Hraswaayaa cha Vaamanaaya cha Nama Brihatey cha Varshipeeyasey cha Nama Vriddhaaya cha
Samvriddhaney cha/ Nama Agriyaaya cha Prathamaayacha Nama Aashavechaajiraacha Nama –
ssheeghriyaayacha Sheebhya cha Nama Voormyaaya chaavyasnaaya cha Nama srotasyaaya cha
Dweepyaaya cha/ Nama Jyeshtha cha Kanishthaaya cha Namh Purvajaaya chaaparajaayacha Nama
Madhyamaaya chaagalbhaaya cha Nama Jaghanyaaya cha Budhniyaaya cha Namassobhyaya- cha*

*Pratiparyaayacha Namō Yaamyāya cha Kshemyāya cha Nama Urvaryaayacha Khalyāya cha
Namashlokyāya chaavasanyāya cha Namō Vanyāya cha Kakshaaya Cha Namasshravaaya cha
Pratishshravaaya cha/*

(Bhagavan! You are Bhava the Originator and Rudra the Demolisher! You Create and also Destroy! Our prostrations to You as the Protector and Preserver all the Beings in the Universe kept in captivity. Neela Greeva! Your throat is blue but neck is white! Kapardini! You have matted hair and clean shaven; you have thousands of eyes and hundreds of bows; you are stated to reside in mountains but exist in the consciences of every Being; you shower benedictions as though they are rains! Some times you are like a ‘Vamana’ and as also as a Virat Purusha! You are magnificent, superb and glorious; You are adorable and ever expansive by litanies; He is all pervading and appears instantly. You are the most ancient and the Ageless and praised the highest as the Creator present far before Srishti of the Universe; You are in the high waves of Oceans as also quiet waters or in inundations or islands; Bhagavan! You are the Eldest and the Youngest too yet unborn! None had ever existed before You and would give birth after You too; You are the One existing as Madhyama or in the intermission of Creation and Pralaya the Great Extinction; the intervening time is non existent. None ever existed behind or under You. You are the Creator of Virtue and Evil yet a vibrant and dynamic ‘Samsara’. You are the One who manifested Yama the Symbol of Death –yet Preserved and Protected till One’s death. You are the eldest and the youngest; none existed before you and the totality got manifested only after you; You are also the Madhyama present in the intermission after Creation -the Great Extinction at Pralaya and Punah Srishti or the Creation again in the Cycle of Life. None existed before or behind you or underneath. You are the Generator of Virtue and Evil alike yet Life has always been vibrant and changing. You are the One caused Yama the God of Death yet preserved and protected albeit in the intervals of existence. We are grateful to you for the gifts of Nature which again is generated and resuscitated from time to time; the prominent gifts include- Crops and Food, Farmlands and Trees; the climate and livable conditions; Sound and Echos; Senas or defence Forces, our safety to move about fast and freely and speedy chariots to carry the warriors to destroy enemies. Devadhi Deva! You don military clothing, helmets and kavachas or body- shields for our sake. Our gratitude to you who is aptly praised by Vedas for materializing such worthy soldiers for our shelter and well being).

*Namō dundubhyaaya chaahananyaayananyaaya cha, Namō dhruśnavey cha paamrushya cha/ Namō dootaaya cha prahitaaya cha Namō nishanginey cheyudhudhiney cha, Namah steekshneyshaveycha-
ayudhinecha/ Namah swaayudhaaya cha Sudhanvaayacha, Namah Srutyaayacha Pathyaayucha Namah
Katyāya cha neepyaaya cha/ Namah Soodyaayacha Sarasyāya cha, Namō Nadyāya cha
Vaishantaayacha/ Namah Kupuaaya chaapatyaaya cha Namō Varshaayachaavarshaaya cha/
NamōMeghaaya cha Vidytyaya cha, Namah Idhriyaaya chaatapyaya cha Namō Vaatyāyaaya
reshmiyaayacha, Namō Vastavyāya cha Vaastupataayecha/*

*Namah Somaayacha Rudraayacha, Namastaamraayachaarunaaya cha/ Namasshangaaya
Pashupatayenamah cha, Nama Ugraaya cha Bheemaacha cha/ Namō Agrey vadhaayacha doorey
vadhaayacha, Namō hantrey cha haneeyasecha/ Namō Vrikshebhyo Harikeshobhyo namastaraaya, Namō
Shambhavey cha mayo Bhaveycha/ Namah Shankaraaya cha Shivataraaya cha, Namasteerthyaaya cha
Koolyaaya cha/ Namah Paryaaya chaavaaryaya cha, Namah Prataranaayachottaranaaya cha/ Nama
Aataryayachalaadyayacha/ Namahshapyaaya che phenyaya cha, Namah sikatyāya cha Pravahaaya
cha/*

(Our prayers to you Maha Deva! For our sake again, You take the Form of War Drum and and club; You would never show your back in battles and is highly calculative of war schemes; some times you assume the role of mediator [like Lord Krishna mediating between Pandavas and Kauravas] when Wars are ahead; You sport a sword and arrows when wars become inevitable as at the demolition of Tripuraasuras; then you are fully armed with most potent weapons. Bhagavan! You are present every where- by high ways to the narrowest lanes as also thin water to huge sarovaras, streams or water falls from high altitudes, swampy places or sludges, or fountains and wells; or Jeena Nadis or ever flowing Rivers like Ganga, or rain waters in the absence of rains.Rudra Deva! You assume the Forms of clouds and lightning or rains mixed with Sunshine in the Sharad Ritu /Autumn Season or Varsha/ Rainy season or rains cloud bursts or hail storms/.our greetings to Soma Deva/ Rudra Deva! You appear with copper complexion and with red rosy lips; You are the symbol of joy auguring happiness to one and all as also the Pashupati or the Over Lord of all the Live Beings; You are terrifying and formidable to even look or glance capable of punishing unhesitatingly of the enemies nearby or away; you are the most ruthless exterminator at the Time of Pralaya. Maha Deva! Your head hair remind us of to the Grand Trees and the green leaves signifying prosperity;You are the personification of Salvation and of Pranava Mantra; You are the Flagship of joy and contentment; You are Icon of Auspiciousness ‘par excellence’! You are the representation of the Blessed Tirthas of Sacred Rivers like Ganga and their banks; You are the magnificient Paramatma who is on the other side of the Ocean of Samsara and You are the Mantra which is germinated by the Knowledge of what you are all about that could ferry the lashing waves and reach you; You are the One who is present when we enter Samsara and inspire us to perform those ‘Karmas’ or Deeds as the Fruits in your Storage or the Destiny; You are every where-be it the grass on the banks or the foam of the water body waves hitting on the banks);

Nama Irnyaaya cha Prapadyaaya cha Namah Kumshilaaya Kshayanaaya cha Namah Kapardiney cha Pulastaye cha Nama Goshthyaaya cha Gruhyaaya cha Namastalpaaya cha gehyaaya cha Kaathyaaya cha Gahvareshtaaayacha Namohridayaya cha Niveshpyaaya cha Namah Paagum Savyaa cha Rajasyaya cha Namasshukyaaya cha Hariytyaayacha Namoparyaaya cholapyaayacha/ Namoparyaaya cha Surmyaaya cha Namah Parnaaya cha Parnashadyaa ya cha Namopaguramaanaaya chaabhignatey cha Namop Akkidey cha prakkideycha Namovah Kirikebhyo Devaanaagum Hridayebhyo Namop Veekshinakebhyo Namop vichintkebhyo Nama Aanirhatebhyo Nama Aameevatkebhyaha/ Draahy Andhasaspatey Daridraaneela lohita/ Esham Purushaanaa -meshaam Pashunaam maa bhermaaromo eshaam kim chanaamamat/Yatey Rudra Shivaa tanoosshivaa Vishwaaha bheshaaji/ Shivaa Rudrasya bheshaaji/ Tayaano Mrida Jeevasey/ Imagum Rudraaya tapasey Kapardiney Kshaya dweeraaya prabharaamahey matim yathaa nasshama sadwipadey chatushpadey Vishvam Pushtam graamey Asmin/ Anaaturam/ Mridaano Rudro tano mayaskrudhi Kshaya dweeraaya Namasaa vidhyematey/ Yacchanchayoschamanu raayajepitaa tadashyaama tava Rudra praneetou/ Maano mahanta muta Maano Arbhakam Maana Yukshantamuta Maana Yukshitam/ Maano vadheeh Pitaram Maataram mota Maataam Priya Manasta nuvah/ Rudrareerishah// Manastotaketa naye maana aayushi maano goshu maano Ashveshureerishah/ Veeraanmaano Rudra bhamito vadheer havishmanto Namasaa Vidhematey/. Aaaraateygoghna Uta Puurushaghney kshayadweeraaya sumna masmet te astu/ Rakshaachano adhicha Devabroohyatho cha nassharma yacchawi barhaah/ Stuthishrutam garta sadam yuvaanam Mriganna bheema mupahatnumugram/ Mridaa jaritrey Rudrastavaano Anyantey Asminnivapantusenaah/ Parino Rudrasya hetirvranaktu paritveshasya durmatiraghayoh / Avasthiramaghavadbhyastanushva midhva-sttokaya tanayaya Mridaya/ Midhushtama Shivatamaa Shivo nah sumana bhava paramay Vriksha

aayudham nitya krittim vasana achaara Pinaakam bibhadragahi/ Vikirida Vilohita namastey stu Bhagavaah, Yastey sahasraagum hetayonnyamasmannina pantu tah/ Sahasraani Sahasradha bahuvoastava hetayah, Tasamishano Bhagavaah parichina mukha krudhi// Sahasraani sahasrasho ye Rudraa adhi bhumyaam, Teshaagum Sahasra yojaneyva dhanvaani tanmasi, Asmin Mahatyarnaventa - rikshey bhavaa adhi)

(Bhagavan! You are present in such odd places as salty and trampled , rocky and rough, and such others where none chooses to visit. Yet you rest with your matted hair as a headgear and appear relaxed before your devotees! You stay in go-shaalas and homes, reside in huge, deep jungles and impermeable mountain caves, through dust and hazy spots, alike in shrivelled deserts where no grass or greenery is in sight, on Earth or fathomless Oceans; you are with hordes of Rudra Ganas around you with piercing tridents and other dreadful weapons ready to attack and smash. But Bhagavan! You are fond of encouraging Devas in our heart and bless them in your Virat Swarupa; indeed they are blessed and get entrusted with their responsibilities of administering the affairs of the Universe! Parameshwara! You choose to be poor despite your being the origin of opulence! You expose us humans to miserable conditions devoid of food and such other bare needs of livelihood to us, children, domestic animals! Neela lohita! We do realise that you are dispassionate and impartial and we ought to suffer and deserve retribution from the store of our misdeeds; Yet, do kindly pardon us as you are our unique shelter. May our sins be destroyed as we do desire to initiate a positive account of our selves here onwards and be worthy of our devotion to you. We will indeed truly seek to follow the foot steps of Manu and seek to deserve our prostrations to you. But as of now, Bhagavan! Do not torment us, our elders, babies and our entire generation. We beseech you Rudra Deva the fierce and ruthless to the Evil; yet, you are Shiva too the embodiment of Shubha and Mangala-auspiciousness and fulfillment. Do also advise to Devas to give full consideration in our favour too to help us and fulfill our wishes. While we make sincere supplications to you Maha Rudra! when you as a youthful Lion ready to destroy, let not your Ganas attack us but the Evil Forces; instead you do bless us and our family members even as diverting your weapons far away from us! May those Rudra Ganas loosen the strings and their bows be taken off from us by thousands of yojanas! Rudra Bhagavan! You possess thousands of destructive weapons in your thousands of arms and indeed You command all of them; but let not the weaponry turn against our faces!)

Neela greevaasshiti kantha Sharvaa adhah kshamaacharaah, Neelaasshiti kanthaa divam Rudra upashritaah/ Yey Vrikshesu suspinjaraa Neelagreeva Vilohitaah, Yey bhutaanaamadhipatayo vishikhaasah Kapardinah/ Ye Anneshu vividhyantanti paatreshu pibato janaan/ Ye pathaam padhi rakshaya Yailabrudaaya vyudhah/ Ye Tirthaani pracharan srukavantoti nishanginah/ Yayetaavanta –scha Bhuyaagumascha disho Rudraa vitasthitirey/ eshaagum Sahasra yojaney dhanvaavi tanmasi/ Namō Rudrebhyo ye Prithivyaam yentarikshe ye Divi yeshaa mannām Vaato Varshamishava stey –bhyo Dasha Praacheer dasa Dakshinaa dasa Pracheetir dashorthvaastebhyo Namasteno Mridayantu tey yamdwishmo yaschano dheshititam vo jamdhey Dadhami/ Om Trayambakam yajaa mahy Sudandhim pushti vardhanam, Urvaaramiva bandhaanaamrityormuksheeya maamritaam// Yo Rudro Agnou yo apsu ya Aoushadheeshu yo Rudro Vishwaa Bhuvanaa vivesha tasmai Rudraaya namo astu/ Om Shantisshaantisshaantih/

(Neela greeva! Shiti Kantha! Sharva! These manifestations are yours as the Blue Throated with Poison called Kaala kuta that engulfed the Worlds at Amrita Mathana and deposited permanently in your throat- Shiti Kantha or the Dwadasa Rudras elsewhere with white and bright throats-and Sharva the Destroyer!

May your bow strings be loosened and bows be kept away thousands of yojanas from us! May the Rudra manifestations of green grass colour, the dark throat colour, the red complexion be of the bow strings and kept far aloof; May Rudras provide succor as food and water to and protect us from the Evil and restore the bows and arrows else where; May Rudras appear at our paths, roads and Sacred Tirthas and rest their bows afar; May Rudras with daggers and swords protect us but withdraw the bows and arrows; May Rudras enter our households and ensure our safety but certainly withdraw long shot arrows and their bows; May Rudras on Earth in Dasha Dishas or Ten Directions shower food and bounties, at Antariksha and all over too as our ten fingers meet in sincere salutations and prostrations; let the antagonistic faces and mouth be shut and let Peace and Contentment prevail all over the Universe. May the Three Eyed Parama Shiva spread fragrance all over, may all the Beings in the Universe be contented ; May He permeate in Water, Fire, Crops, and having surfeited us all with fulfillments, do kindly release us like a ripe fruit into the realms of Eternal Bliss! Indeed May He who holds his powerful arrows is the Endless Source of all kinds of medicines against our Physical, Psychological and Spiritual Shortcomings and Illnesses! We ought to be fortunate to possess our appropriate hands to worship Lingarchana and deserve our gratitude to Him for ever!)

CHAMAKA PAARAAYANA

Om/ Agnaa Vishnu sajoshaseymaa vardhantu vaangirah/ Dymnnair vejebhiraagatam/ Vaajaschamey Pravascha mey Prayatascha mey Prasitaschamey Dheetischa mey Kratuschamey Sarwaschamey Shlokaschamey Shraavaschamey Shrutischamey Jyitishcha mey Suvaschamey Pranaschameypaana cha Vyaanaschameysuschamey chittam cha ma Aadhitatanchamey aakchamey Manschamey Chaksshushcha mey Shrotam chamey Dakshaschamey Balam chamey Ojaschamey Sahaschamey Aayuschamey Jaraa chamey Aatmaachamey Tanushamey Sharma chamey Varmachameyengaani cha mey Sthaani chamey Paroogumshicha mey Shareerani chamey/

(May Agni and Vishnu too join in our prayers to Rudra to grant us excellend food and material abundance. To me and us let there be quality of Life Force or Breathing comprising Prana-Apana-Vyana-Udaana-Samanaadi components be purified enhancing our knowledge, quality of Speech, Mind, Hearing capacities of Karmendriyas and Jnanendriyas in general. Do kindly bestow to us personalities of brightness, handsomeness, strength, health and longevity);

Jyeshtham cha ma Aadhipatyamcha mey Manuschamey Bhaamaschameyschameybhyascha mey Jemaachamey Mahimaa chamey Varimaachamey Prathimaachamey Varshmachamey daaghruyaa chamey Vriddhischamey Satyamchamey Shraddhaachamey Jagacchamey Dhavamchamey Vashaschamey Twishaschamey Kreedaaachamey Modaschamey Jaatam chamey Janishyamaanam -chamey Suktamchamey Sukrutamchamey Vittam chamey Vedyamchamey Bhutamchamey Bhavishyacchamey Sugamchamey Supathamchamey Ruddhamchama RuddhaschameyKliptamchamey Kliptischamey Matischamey Sumatischmey/ Our prayers to you are to bestow to me and us Status, Seniority, Reactions appropriate to Situations like anger, ruthlessness, kindness, clarity of mind, maturity in handlings, coolness, truthfullness, command, capability, good progeny, respect, richness, determination and glory!)

Shamschmey Mayamschamey Priyamchameynukaamaschamey Soumanschamey Bhadramchamey Shreyaschamey Vashyaschamey Yashaschamey Bhagaschamey Dravinamcha mey Yantaachamey Dhartaachamey Kshemaschamey Dhritischamey Vishwamchamey Mahaschamey Samvicchmey Jnaatramchmey Sooschamey Prasoooschamey Seeramchamey Layaschamey Rutamchameymritam chamey

*yakshmamchamey naamayacchamey Jeevatuschamey Dirghaayutwamchameynamitram cha mey Bhayam
chameySugamam chamey Shayanamchamey Shoocha chameystudinam chamey/*

(May our lives be comfortable with fulfillments as also the subsequent lives with exciting promises; My we love our associates and beget love too; May we be the Cynosures of the Society and surroundings; May we reap attention, fame, fortune, wealth, ideal preceptors; affection, protection and excellent upbringing / nurture from parents, respect from relatives and elders; obedient progeny ; attachment to and from servants and domestical animals; freedom from illnesses besides the gifts of health and fitness, long and satisfying life; complete absence of enemies and evils; appreciation from elders and fellow citizens; sound and restful sleep with contented and cosy bed; all round auspiciousness with series of Vratas, Yagnas and social festivities; disciplined daily life with Sandhya Vandanas and Veda Pathana; observance of Grihasti Dharmas, charities, TirthaYatras etc.)

*Urkyachamey Suritaa cha mey Payaschamey Raschamey Ghritamchamey Madhuchamey Sagdhischamey
Sapeetischamey Krishischmey Vrishtischmey Jaitramchamey Oudbhidyam chamey Rayischamey
Raayaschamey Pustamcha mey Pushtischamey Vibhuchamey Prabhuchamey Bahuchamey Bhuyaschamey
Purnamchamey Purnaaramchamey Khitischamey Kooyavaaschame-nnam chameyKshucchamey
Vreehaschamey Yavaaschamey Maashaaschamey Tilaaschamey Maashaaschamey Mudgaaschamey
Khalyaaschamey Godhummaschamey Masuraaschamey Priyangavaschamey vanavschamey
Shyaamaakaaschamey neevaaraaschamey/*

(With excellent agricultural returns due to timely and ample rains, may we enjoy tasty and tongue tantalising food in the stimulating company of intimate family members, close relatives and friends. May we be blessed with good crops of Paddy, wheat, and minor grains like barley, grams, gingelly, beans, lentils, pepper, corn and varieties of rice and spices as also plants, creepers apart from abundant milk and products, ghee, natural honey enrich our food; May we also be ornamented with golden articles in great variety studded with gems and precious stones to ensure our lives worth living!)

*Ashmaaschamey Mrittikaachamey Girayaschamey Parvataaschamey Sikitaaschmey Vanaspataya –
schamey Hiranyam chameyyaschamey seesam cha mey trapuschamey Shyaamam cha mey
Lohamchamegnischa ma Veerudhaschma Aoushadhayaschamey KrishtapachanchameyKrishta pachan –
chamey Graamaschamey Pashava Aranyaascha Yagjnena Kalpantaam Vittham cha Vittischamey Bhutam
chamey Bhutischamey Vasuchamey Vasatischamey Karmachamey Shaktischameyrthascha ma Evascha
ma Itischamey Gatischamey/*

(May Rudra Bhagavan enable us mortals to put maximum use for our livelihood and sensory gratifications like ‘Netraananda’ from the innumerable items in your Creation like Stones, soil, Sacred Mountains and Rivers, Sand, trees with fruits and flowers, natural resources like gold, iron, coal, lead, tin, rock salt, bronze, copper, fire, water, medicinal herbs, natural plants, grass, cows cattle, food and fodder, and so on for various trades and turnover profits.)

*Agnischama Indraschamey Somaschama Indraschamey Savitaa chama Indraschamey Sarasvatee chama
Indrascha mey Pushaa cha ma Indraschamey Brihatispatischam Indraschamey Mitraschama
Indraschamey Varunaschama Indraschamey Twashtaa cha ma Indraschamey Dhataa chama Indras –
chamey Vishnuschama IndraschameyShwinouchama Indraschamey Marutaschama Indraschamey
Vishweychamey Devaa Indraschamey Prithivichama Indraschameyntharikshham cha ma Indras -chamey*

Douscha ma Indraschamey Dishasch ma Indraschamey Moorthaa cha ma Indraschamey Praapatischama Indraschamey/

(Bhagavan Rudra! May you bless us through your Agents and manifestatations like Agni, Indra, Soma, Savita,Saraswati, Pusha, Brihaspati, Mitra, Varuna, Twashta, Dhata, Vishnu, Ashvini Devatas, Maruts, Vishwa Devas, Prithivi, Antariksha, Swarga, Ashta Dashas, Urtwa Loksas, and Devendra.)

*Agumshuschamey Rashmischameydaabhyascha Medhipatischama Upaagumshuschameyntyaa-
maschama Aindra Vaayavaschamey Maitraa Varunaschama Ashvinaschamey Pratiprasthaanascha –
mey Shukrascha mey Mantheechama Agrayanaschamey Vaishwa devascha mey Dhruvascha mey
Vaishvaanaraschama Ritugrahaaschametigraahyaascha ma Aindraagascha mey Vaishwadevascha mey
Marutwateeyascha Mahendrascha ma Adityascha mey Saavitrashchamey Saarasvataschamey
Poushnaschamey Paatnivaschamey Haariyojanaschamey/*

(Devadhi Deva Rudra! May distinct inputs especially Special Purpose Vessels like utensils, plates etc utilised for homa yagnas for varied applications and Agni Karyas described in great details in the Yaha Prakaranas of Shrutis: for instance Vaishwa Devas or Vikruti Yagas; it is stated that the ‘Graahas’ or special vessels used in Vaishwanara,Saaraswata, Poushna Yagas, the specialised vessels arr called as Idhma and Barhi and so on.)

*Idhmaschamey Barhischamey Vedischamay Dhishnaaschamey Srucaschamey Chamasaaschamey
Graavanaaschamey Dhishniyaaschamey Chamasaascha mey Graavaanaschamey Swaravaschama
Uparavaaschameydhishapaney cha mey Dronakalashschamey Vaayavyani cha Puta bhrucchama
Aadhavaneeyaschama Agnidhramchamey havirthaanam chamey Grihaaschamey Sadaschamey Puro
daashaaschamey Pachataaschameyvabhrutaschamey Swagaakaaraaschamey/ Agnischmey
Gharmaschameyrkaschamey Suryaschamey Praanaschameshwamedhaschamey Prithiveeschmeyditi
schameyditischamey dyouschamey Shakwarirangulayo Dishaschamey Yagnena kalpantaamrukchamey
Sdaamachamey Somaschamey Yajusachamey Deekshaachamey Tapaschama Rutaschamey Vratam
chameyhoraatraylorushtyaa Brihadrathantareda mey Yagnena kalpetaam/*

(May Bhagavan bless us in performing Yaaga Karyas meant in favour Agni in Samaayana Yagas; Karma as called Pravargya, Arka as per Indra-Arka-Purodamsha; Surya as per Surya Charu; Prana Homa as per Prayaya Swaaha; Angulya Homa as per the invocation of Virat Purusha’s fingers viz.Prithvi, Aditi, Diti, Dyou and Shankari; and Disha Yagas or invocations as per the Eight Directions of Prak-Agneya-Dakshina-Nirrti-Vayavya-Uttara-Ishaanyas; May all these be yagas as invoked by various Devas illustrated be succesful! May the fruits of rendering Rik-Yajur-Saam mantras be attained and so do the diksha or obeservance of discipline, Tapas and Vratas be effective enough as a proof of which there should be appropriate ‘Vrishti’ enabled!)

*Garbhaaschamey Vatyaschamey Tryavishchamey Traveechamey-dityavaatchameydityouheechamey
Pandaavishchamey pandaavee da mey Trivatyaschamey Trivatsaachamey turyachaatchmey Turyou
hechamey Pashthavachhamey Pashthohee cha ma Ukshaa cha mey Vashaachama Rushabhyash –chamey
Vehachchameynadwaam cha mey Dhenuschmey Aayuryagjnena kalpataamapaano Yagnena kalpataam
Vyaano Yagnena Kalpataam Chakshuryagjnena kalpataam Shrotam Yagnena kalpataam mano
Yagnena kalpataam Vaakyagjnena Kalpataa-maatmaa Yagjneja Kalpataam Yagino Yagnena
Kalpataam/*

(Parama Shiva! Do protect the bovine wealth of cows and bulls in their garbha or in the form of foetus or of the age of less than one year, one and a half year, two years, three years, three and half years, or those which are infertile, lost their garbhas, or along with their calves or bulls which carry lot of load and so on. Similarly, Pashus of other species of animals besides human beings too be protected; let their breathing comprising Prana-Apana- Vyana and other Vayus be perfect; may they enjoy the quality of their existence by providing them all with perfect eyes, ears, mind, speech and physique in totality to enable them all to discharge their duties effectively. May the fruits of Yagna Homas and other Daivika Karmas like Vratas, Danaas and so on being now performed or hoped to be carried on in future be spared for the welfare of all the Beings!)

Ekaa chamey Tisraschamey Panchamey Saptachamey Navacha ma Ekadasha chamey Trayodashamey Panchdashamey Sapta dasha chamey Navadaha ch ma Ekavigumshatishchamey Trayovigum shatishchamey Panchavigimsharishchamey Saptavigum shatishchamey Navavigum Shatishchama Ekatravigumshacchamey Trayastavigumshacchamey Chatusrashchameyshtouta chamey Dwadashamey Shodasha chamey Vigumshatishchamey Chaturvigumshatishchamey veshtavigum shatishcha mey Dwaatravigum shacchmeyshatravigumshaccha meyshtaachatwaarigum shacchamey Vaajascha Prasavaschaapijascha Kratuscha Suvashcha Moorthaa cha Vyashchaniya shaantyaayanasshaantyas cha bhovavanascha Buhvanaschaadhipatyascha/

(May all the odd numbers from One to thirty three plus be beneficent to human beings as also the even numbers from four to forty eight specified plus as significant to Devas be all be auspicious; May Maha Deva grant abundant food as facilitated by the beneficent circle of Food- Crops-Yagnas-Surya- Varsha- Prithivi-Good Crops and Food; more than the production process of food and its diistribution management, the resolve to produce and enjoy the results of the food is the most significant!

Idaadevahurmanuryagjna neerchrubrihaspatir ukthaamadaanishgum sishadwishve devaa ssukta vaachah Prithivi Maatar maamaahigum sseermadhu Manishye Madhu janishthey Madhu Vakshaami Madhu vadishyaami Madhu mateem Devehyo Vaachamudyaasagum Shrashreynaam Manushyo –bhyastam maa Devaa Anantu Shobhaayai Pitaronumadantu/ Om Shantissaantih/ Harim Om tatsatu/

Re-emphasis on the Oneness of Shiva-Narayana:

In the context of the above, Maha Deva emphasised again as in earlier pages about the identity of himself and Vishnu Deva; this was necessary since a seperate ‘Ishwara Gita’ in the current Kurma Purana sought to clarify that its contents were in no way contradictory ; even in the description of Shiva Tandava described above, Vishnu too was stated to have joined the Celestial Dance! Maha Deva thus confirmed as follows:

Ayam Narayano yohameeshwaro naatra samshayah, Naantaram ye prapashyanti teshaam Devamidam param/ Mamaushaa Paramaa Murtirnaaraayana samaahvayaa, Sarva Bhutaatmabhutasthaa Shantaa chaakshara sangjinitaa/ Ye twanyathaa prapashyanti lokey bheda drusho janaah, Na tey maam samprapashyanti jayentey cha punah punah/ Yetwimam Vishnu – mavyaktam maam vaa Devam Maheswaram, Ekibhavana pashyanti na teshaam punarudbhavah/ Tasmaadanaadi nidhanam Vishnumaatmaanamayayam, Maameva samprapashayadhvam Puja-yadhvam tathaiva hi/ Yenyathaa maam prapashyanti matvemam Devataantaram, ye yantin Narakaan ghoraan naaham teshu vyavasthitah/ Murkham vaa Panditam vaapi Brahmanamvaa madaasrayam, Mochayaami shvapaakam vaa

*Naaraayana nindakam/ Tasmaadesha Maha Yogi Mad Bhaktaih Purushottamah, Archaneeyo
Namaskaarye Matpreeti jananaaya hi/*

(That Narayana is Ishwara that is me undoubtedly. There is indeed no difference between us and he too is to be worshipped. Narayana is ‘Shaanti-Akshara’ imprinted in every body’s heart. Some imagine otherwise that we are figured other wise and they continue to get into the cycle of birth and death and could never ever attain Mukti. Those who visualise me and Narayana as just the same would have no rebirth. As such, Vishnu has no beginning or end as in my case, meaning thereby we are both the same. Those who confuse Vishnu as another Deva would for sure reach Narakas. Those who are my bhaktaas being either Murkhaas or Stupids, Panditas or Learned Vidvans or even untouchables should indeed have the possibility of Mukti, provided they do not dislike or distrust him. Hence my bhaktaas ought to perform puja to Vishnu with all humilty and belief.) Then both Vishnu and Shiva disappeared simultaneously, stated Vyasa Muni.

Veda Vyasa thus concluded ISHWARA GITA with the Phala Shruti that whosoever reads, or hears or analyses the contents of this important Part of Kurma Purana would be freed from sins and attain Brahma loka.

Chapter Three on Shampaka Gita

Shampaka Gita explains the concept of tyaga or sacrifice- generosity- or renunciation as per the upadesha of Shampaaka Braahmana

*yudhiShThira uvAcha. dhaninashchAdhanA ye cha vartayanti svatantriNaH , sukhaduHkhAgamaste
ShAM kaH kathaM vA pitAmaha .bhISHma uvAcha. atrApyudAharantImamitihAsaM purAtanam,
Shampaakeneha vimuktena gItaM shAntigatena cha /abravInmAM purA kashchidbr AhmaNastyAgam
AshritaH /klishyamAnaH kudAreNa kuchelena bubhukShayA /utpannamihA loke vai janmaprabhR^iti
mAnavam .vividhAnyupavartante duHkhAni cha sukhAni cha /tayorekataro mArgo yadenamupasannayet
na sukhaM prApya saMhR^iShyennAsukhaM prApya saMjvaret/na vai charasi yachChreya Atmano vA
na raMsyase . akAmAtmA.api hi sadA dhuramudyamya chaiva ha/aki~nchanaH paripatansukham
AsvAdayiShyasi .aki~nchanaH sukhaM shete samuttiShThati chaiva ha /Aki~nchanyaM sukhaM loke
pathyaM shivamanAmayam .anamitrapatho hyeSha durlabhaH sulabhaH satAm/aki~nchanasya
shuddhasya upapannasya sarvataH,avekShamANastrIllo.NkAnna tulyamiha lakShaye /Aki~nchanyaM
cha rAjyaM cha tulayA samatolayam .atyarichyata dAridryaM rAjyAdapi guNAdhikam .. 10.*

*Aki~nchanye cha rAjye cha visheShaH sumahAnayam,nityodvigno hi dhanavAnmR^ityorAsyagato yathA
.naivAsyAgnirna chAdityo na mR^ityurna cha dasyavaH ,prabhavanti dhanaM hartumitare syuH kutaH
punaH /taM vai sadA kAmacharamanupastIrNashAyinam,bAhUpadhAnaM shAmyantaM prashaMsanti
divaukasaH /dhanavAnkrodhalobhAbhyAmAviShTo naShTachetanaH,tiryagdR^iShTiH shuShkamukhaH
pApako bhrukuTImukhaH/nirdashannadharoShThaM cha kruddho dAruNabhAShita, kastamich
ChetparidraShTuM dAtumichChati chenmahIm/shriyA hyabhIkShNaM saMvAso mohayatya
vichakShaNam,sA tasya chittaM harati shAradAbhramivAnilaH/ athainaM rUpamAnashcha
dhanapAnashcha vindati,abhijAto.asmi siddho.asmi nAsmi kevalamAnuShaH,ityebhiH kAraNaistasya
tribhishchittaM pramAdyati/saMprasaktamanA bhogAnvisR^ijya pitR^isaMchitAn,parikShINaH
parasvAnAmAdAnaM sAdhu manyate /amatikrAntamaryAdamAdadAnaM tatastataH .pratiShedhanti
rAjAno lubdhA mR^igamiveShubhiH / evametAni duHkhAni tAni tAnIha mAnavam .*

*vividhAnyupavartante gAtrasaMsparshajAnyapi/20/ teShAM paramaduHkhAnAM buddhyA
bhaiShajyamAcharet ,lokadharmaM samAj~nAya dhruvANAmadhruvaiH saha /nAtyaktvA sukhAmApnoti
nAtyaktvA vindate param .nAtyaktvA chAbhayaH shete tyaktvA sarvaM sukhI bhavet /ityetaddhA -
stinapure brAhmaNenopavarNitam .shamyAkena purA mahyaM tasmAttyAgaH paro mataH/ iti
shrImanmahAbhArate shAntiparvaNi mokShadharmaparvaNi/*

In response to ‘dhani-nirdhani vyahaharaas’ or of swinging fortunes and the fall out impacts of contentment or otherwise as queried from the previous chapters thus far, Yushishttharaa queried from Bhishma Pitamaha who narrated an ancient adage of a pouranic itihaahasic of parama jeevan mukta named Shampaka. with jeera vashtraas; he stated:

*utpannamihA loke vai janmaprabhR^iti mAnavam .vividhAnyupavartante duHkhAni cha sukhAni cha
/tayorekataro mArgo yadenamupasannayet na sukhaM prApya saMhR^iShyennAsukhaM prApya
saMjvaret/na vai charasi yachChreya Atmano vA na raMsyase . akAmAtmA.api hi sadA dhuramudyamya
chaiva ha/*

In this samsaara, human beings are born as of rich or poor families and of sukha-dukhkaas. As Vidhaata would decide, some be happy and the rest unhappy and discontented. One be with mental resilience and carry on their lives. In their very daily like, they tend to reconcile with ‘durlabha’ or what is never available or ‘sulabha’ with some kind of possible endeavor.

*Akinchanah paripatan sukhamaasvaadaishyasi, akinchinah sukhAm shete samutishthata chiva ha/
Aki~nchanyaM sukhaM loke pathyaM shivamanAmayam .anamitrapatho hyeSha durlabhaH sulabhaH
satAm/ aki~nchanasya shuddhasya upapannasya sarvataH, avekShamANastrIllo. kAnna tulyamiha
lakShaye/ Aki~nchanyaM cha rAjyaM cha tulayA samatolayam .atyarichyata dAridryaM rAjyAdapi
guNAdhikam /*

If one were to resort to ‘thyaaga’ or sacrifice or reconcile then instead of clinging on and on by way of ‘vastu sangraha’, then he or she were to experience the feeling of ‘sukhaanubhava’ as being of ‘achinkanata’ or of reconcilliation. Indeed, in the ‘samsaara’ or of one’s own existence, ‘akinchanata bhaava’ is of what be known ‘sukaanubhava’ as of pleasure or ‘relief’, a feeling of reassurance and relaxation following release from anxiety or distress. Once if the ‘triloka drishti’ be experienced as of equanimity then either hitakaaraka drishti is experienced or kalyaana maarga be viewed and what be of ‘durlabha’ would turn to ‘sulabha’ or an ‘impossibility’ as turned as of ‘possibility’. ‘Akinchanata bhaava’ or the feeling of self conciousness be termed as of the differential of kingships of unimaginable wealth or of measurable prosperity- or indeed sudden death or of expected termination of life! All the same, could human beings refrain keep from chasing the flames of fire, arishthakaari grahas, open robberies and so on.

*taM vai sadA kAmacharamanupastIr NashAyinam, bAhUpadhAnaM shAmyantaM prashaMsanti
divaukasaH /dhanavAnkrodhalobhAbhyAmAviShTo naShTachetanaH,tiryagdR^iShTiH shuShkamukhaH
pApako bhrukuTImukhaH/ nirdashannadharo -ShThaM cha kruddho dAruNabhAShita, kastamich
ChetparidraShTuM dAtumichChati chenmahIm/ shriyA hyabhIkShNaM saMvAso mohayatya
vichakShaNam,sA tasya chittaM harati shAradAbhrami -vAnilaH/.*

They then tend to follow as per ‘devaanusaara’ or as per what their fate would decide upon, seek to rest and relax on earth, while keep their bed with peace and tranquility. That person as being rich enough, with neither anger no anxiety, with neither krodha nor impulsiveness, be thus placid and peaceful. Another type of a human be ever angry, frustrated, discontented and ever irritable and find faulted. The ‘sadaa dhana sampanna moorkha manushyas’ are ever like the ‘sharad ritu meghaa vaayus’ be ever flippant and not like the commonality of the public. Such of them are of rupa- ahankaara-dhana madas but not the commonality indeed.

*teShAM paramaduHkhAnAM buddhyA bhairShajyamAcharet , lokadharmam samAj~nAya
dhruvANAmadhruvaiH saha /*

Indeed, in this manner, there ever be in this human body there are ‘ishana trayaas’ as of loka dharmas which tend to pull down the personality .

*nAtyaktvA sukhAmApnoti nAtyaktvA vindate param .nAtyaktvA chAbhayaH shete tyaktvA sarvaM sukhl
bhavet /ityetaddhA stina -pure brAhma NenopavarNitam .shamyAkena purA mahyaM tasmAttyAgah paro
mataH/*

None of the humanity be ever existent without ‘Tyaga’ or renunciation being the fundamental essence of life; as such that spirit of generosity is the corner stone of human existence. Moreso there be Jeevatma or the spirit of Paramatma! Such indeed was what Shamaaka naamaka brahmanottama at the Hastinaapura had explained the quintessence of human life and it’s truthful evaluation

Chapter Four on Ajagara Gita on Dhana Trishna , its ‘Tyaga’and the resultant ‘parama sukha prapti’

*shlakShNayA vAchA prahAdamanapArthayA .. pashya prahAda bhUtAnAmutpattimanimitataH
.hrAsaM vR^iddhiM vinAsham cha na prahR^iShye na cha vyathe .. 10/*

King Yudhisthara asked as to how the human beings be possibly as of being shoka rahitaas in their life spans and what kind of sadaachaara might lead to uttama gati! Bhishma then gave the example King Prahlada who when asked of a Sanyasi the latter replied that he was of Ajagara Vritti. The brahmana was of ‘sudrudha chitta-duhkha shoka rahita- and buddhimaan’.

The King asked the brahmana: *naiva prArthayase labhaM nAlAbheShvanushochasi .nityatR^ipta iva
brahmanA kiMchidiva manyase /. shrotasA hriyamANAsu prajAsu vimanA iva
dharmakAmArthakAryeShu kUTastha iva lakShyase .. nAnutiShThasi dharmArthau na kAme chApi
vartase .indriyArthAnanAdR^itya muktashcharasi sAkShivat .. kA nu praj~nA shrutaM vA kiM vR^ittirvA
kA nu te mune .kShipram AchakShva me brahma~nshreyo yadiha manyase /.*

Brahmana! Neither you ask for something nor crave for any thing and you are passive with any feeling or reaction. Munivara! Which kind of buddhi-shashtra jnaana- or vocation for your upkeep and maintenance that you be blessed with! What be your secret for your nonchalance! Forgetting your hunger and physical pains with the ideas of self wearing no insignia and is unattached to sense-objects, how indeed, you remain in this body without identifying with it and experiences sense-objects as they come, as the knower of Atman is like a child.established in the ethereal plane of Knowledge Absolute. ever enjoying the Blissful state of wisdom the realized man lives, some times like a fool, some times like a sage, some

times with royal grandeur, some times roaming, some times like a motion less python, some times with a benignant expression, some times respected, some times insulted and some times unknown. Are you like of Ajagara Vritti!.' Then the Avadhuta replied to King Prahlada: ' Do you not notice that in the universe the various Beings are born-come of age and die without a reason!

svabhAvAdeva saMdR^ishyA vartamAnAH pravR^ittayaH .svabhAvaniratAH sarvAH pratipAdyA na kenachit ..pashya prahlAda saMyogAnviprayogaparAyaNAn .saMchayAMshcha vinAshAntAnna kvachidvidadhe manaH ..antavanti cha bhUtAni guNayuktAni pashyataH .utpattinidhanaj~nasya kiM paryAyeNopalakShaye. jalajAnAmapi hyantaM paryAyeNopalakShaye .mahatAmapi kAyAnAM sUkShmANAM cha mahodadhau ..ja~NgamasthAvarANAM cha bhUtAnAmasurAdhipa . pArthivAnAmapi vyaktaM mR^ityuM pashyAmi sarvashaH .

Yet, as per the 'purva krita karmaanusaara' the Beings do possess the 'vartamaana pravritti' or the ongoing phases of life. This is the 'rahasya' which would vary the 'manastatva' of passing phases of one's living and that be why the cycle of 'sukha dukkhaas'. Look Prahlada! What ever be the 'praapti' so be the 'paryavasaana' or as one would sow, so that be reaped: This is accumulated past actions or karmas waiting to come to fruition.. ie. Prarabdha. This is the present action:- Sanchita what one be doing now, in this lifetime and its result. Agami. Future actions that result from your present actions as the 'agaami karma'. The reason for continuing in the cycle of birth and death is Karma. The experiences of pain and pleasure are the results of Karma that has been charged or collected in the past life. One negative deed does not get offset by another positive deed; both will deliver their results individually. After attaining the knowledge of Self, you can be engaged in normal activities, stay in a blissful state, not bind any karma meaning, that one could attain liberation only when all Karmas are destroyed. Pralada! Once when one understands the cycle of srishti- sthiti-samhaara then that tatva nirnaya could be grasped and then what indeed be learnt there beyond! Asura Raja, do you not ultimately realize that the entirety of sthaavara jangamaas ought to vanish sooner or later! Those sky flying mighty hawks too would have to drop dead anyway.

iti bhUtAni saMpashyannanuShaktAni mR^ityunA .sarvaM sAmAnyato vidvAnkR^itakR^ityaH sukhaM svape ..sumahAntamapi grAsaM grase labdhaM yadR^ichChaya .shaye punarabhu~njAno divasAni bahUnyapi .Ashayantyapi mAmannaM punarbahuguNaM bahu .punaralpaM punastokaM punarnaivopapadyate .

. In this manner, would you not note that the samasta pranis ought to entangle in mrityu paasha sooner or later. In case with deveccchha some or more bhojan be achieved then I feel satisfied, or else I lie down with neither food nor thirst. Some times I get food and often lie down resting.

achalitamatirachyutaH svadharmAtparimitasaMsaraNaH parAvaraj~naH .Vigata bhayakaShA yalobhamoho vratamidamAjagaraM shuchishcharAmi

But my mentality is firm and strong and should be never reversible and my saamsaarika vyavahaara is thus extremely limited. Be this be of 'uttama jnaana' or 'adhama agjnaana'!My heart is pure without aaga dveshaas, bhaya, lobha, mohaas.

aniyataphalabhakShya bhojyapeyaM idhipariNAmavibhaktadeshakAlam .hR^idayasukhamasevitaM kadaryai rvratamidamAjagaraM suchishcharAmi .. /idamidamiti tR^iShaNayA.abhibhUtAM

janamanavApta dhanaM viShIdamAnam .nipuNamanunishAmya tattvabuddhyAvratamidam AjagaraM shuchishcharAmi /

Right now I am of this Ajagara Vrata and am delighted to follow this despite ‘desha- kaala- paristhithis’ and am saturated with taatvika buddhi/ What ever be available or unavailable is the normal inner feeling but am most emphatically immune from that kind of psychology.

bahuvidhamanudR^ishya chArthahetoH kR^ipaNamihAryamanAryamAshrayaM tam .upashamaru chirAtmavAnprashAnto vratamidamAjagaraM shuchishcharAmi .. sukhamasukhamalAbhamarthalAbhaM ratimaratiM maraNam cha jIvitaM cha .vidhiniyatamavekShya tattvato.ahaM vratamidam AjagaraM shuchishcharAmi ..

I do always note that humans keep clinging to the persons or their methods of making ‘dhana sampadaas’ but most certainly and heartily follow the Ajagara vrata with pavitra bhaava. I am of the strong conviction of ‘sukha-dukhka-laabha-haani-anukula- pratikulata jeevana/ maranas’ are purely of ‘daivika praprepanaas’ and having thus learnt the ‘yadaartha jnaana’ do seek to observe the Ajagara vrata with utmost sincerity.

apagatabhayarAgamohadarpo dhR^itimtibuddhi samanvitaH prashAntaH . upagataphala bhogino nishAmyavratamidamAjagaraM shuchishcharAmi .. aniyatashayanAsanaH prakR^ityA damaniyamavrata satyashauchayuktaH . apagataphalasaMchayaH prahR^iShTo vratamidam AjagaraM shuchishcharAmi ..

Having well realised that my own bhaya-raaga-moha- abhimaana nashta manas I had firmed up my dhriti-mati-buddhi and am since resolved to follow the Ajagara Vrata firm resolve. Thus Bhishma Pitaamaha addressed Yudhishtara about the ‘samvaada’ of King Prahlada and the Avadhuta about the latter’s firm resolve of Ajagara Vrata.

Chapter Five on Mangi Gita

YaH amAnApnuyatsarvAnyashchaitAnkevalAMstyajet . prApaNatsarva -kAmAnAM parityAgo vishiShyate nAntaM sarvavidhitsAnAM gatapUrvo.asti kashchana .sharIre jIvite chaiva tR^iShNA martyasya vardhate .. nivartasya vidhitsAbhyaH shAmya nirvidya kAmuka .asakR^ichchAsi nikR^ito na cha nirvidyase manaH ./yadi nAhaM vinAshyaste yadyevaM ramase mayA .mA mAM yojaya lobhena vR^ithA.atvaM vittakAmuka /

Those manushyaas who could not discard their desires are such as not take to ‘tyaaga’ in the true sense of getting rid of as of being truly outstanding and admirable. Once, any body whose avarice would keep growing , his physical properties too would be in tandem and his vairagya or abstinence accordingly be farther away too. Oh, maanavaas! With a heart of unsatiable desires and of lust for wealth be never be steady and their actions be peaceful ever . ‘Dhanakanaka mano vanchitaas’!you are like an immature child with a puppet toy in your hands as being ever subservient to whims and fancies of adults. Oh, ‘kaama purita manas’! You are the root cause of my vinaasha or the doom at the end as of being a play thing and hence am your servant always. ‘Kaama! Surely indeed, your mind is of frivolous and highly slippery nature and once discarded would you not be torn to pieces! Kaama! I have been aware about your nature and of various characteristics , as for ever so long bits and features everworthy. Kaama! I have since been familiar as the innate ‘ jada’ padaartha’ and surely indeed you were originated of and

extended upto the very root levels as deserving of total annihilation of mrityu indeed.. Be it well realised that wealth be not the root of ‘sukha daayi’ or what assures of pleasure of mind. Also, even in terms of one’s ‘pancha bhoutika dehaa’ too of Prithivi- Aapas- Tejas-Vaayu- Akaashas-, one’s prosperity be not much of avail; indeed: the Panchendriyas comprising: Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch as also the Pancha Karmendriyas viz. nose-tongue-eyes- ears- skin respectively and the Pancha Tanmatras of Light, sound, taste, smell and consciousness. Kaama! Even the ‘swaadishtha gangaa jala samaana trishna buddhi’ or of clear waters of Ganges too might not remove the thirsty feeling of a human bodily existence as its ‘marana kaala pinda pradaadana of a human’! The well defined arishadvargas or shat gunaas Arishad vargas: or Shat Gunas: Kaama or Desire, Krodha or Anger, Lobha or Avarice, Moha or Infatuation, Mada or Ego, Matsara or Jealousy, all backed up by ahamkaara or the egoistic feeling could indeed be a match to shatbhavaas of Shanti Bhava or the Attitude of Peacefulness as practised by Sages; Daya Bhava or of the Feeling of a Master to a Servant; Sakhya Bhava or the attitude of friends and supporters; Vatsala bhava or of a parent to progeny; Mathura bhava of Love and Belonging; and Tanmaya Bhava or of Spell binding nature.

.prahAya kAmaM lobhaM cha krodhaM pAruShyameva cha ,nAdya lobhavashaM prApto duHkhaM prApsyAm yanAtmavAn,/yadyastyajati kAmAnAM tatsukhasyaAbhi pUryate,kAmasya vashago nityaM duHkhameva prapadyate / kAmAnubandhaM nudate yatiM chitpurusho rajaH, kAmakrodhodbhavaM duHkham ahrIraratireva cha/eSha brahmapratiShTho.ahaM grIShme shItamiva hradam,shAmyAmi parinirvAmi sukhamAse cha kevalam / .

As the feeling of lobha or avarice then one would accomplish true comfort and pleasure as being a jitendriya purusha as thrown off the spurts of like from the ‘greeshma ritu to sheetala jala sarovara’ and commence feeling of Para Brahma Pratishthata. The unprecedented transformation from taamasika to raajasika to saatvika bhaavaas be like duhkha, nirlajjata and asantosh as rooted to the arishad vargas as already detailed to Brampapura sthiti by way of Saptha Sadhanas viz. or righteous paths of Realising Brahman by Sadhanas-viz. Karma Yoga, or disinterested physical control-Bhakti or the Path of Love-Rajasa Yoga or Psychic Control-and Jnaana Yoga or by the power of Spiritual Knowledge or Awareness.

yachcha kAmasukhaM loke yachcha divyaM mahatsukham ,tR^iShNAkShayasukhasyaite nArhataH ShoDashIM kalAm/ AtmanA saptamaM kAmaM hatvA shatrumivottamam, prApyAvadhyaM brahma - puraM rAjeva cha vasAmyaham/etAM buddhiM samAsthaAya ma~NkirnirvedamAgataH .sarvAnkAmAnparityajya prApya brahma mahat sukham./ damyanAshakR^ite ma~NkiramR^itatvaM kilAgamat ,achChinatAmamUlaM sa tena prApa parAM gati/

Manga Gita continues further that whatall vishaya sukha by way of human existence be indeed far far superior to ‘paraloka divya maha sukha’ and thus the trishnaa kshaya sukha be unimaginably distant as even of shodasha kalaas of ‘chandrama’ viz. Amrita, Manada, Tushti, Pushti, Rati, Dhruti, Shashini, Chandrika, Kanta, Jyotsna, Shri, Priti, Angada, Poorna and Poornaamrita Added to the Dehadhaari sapta shatrus of Kaama-Krodha-Lobha-Moha-Mada -Matsaras and Mamata. Indeed, the seventh Shatru is of the strongest measure. Indeed the seventh maha prabala shatru once controlled then the high road to the ‘Avinaashi Brahma pura sthita mahaananda’ be stated to have been accomplished.

Further more there are Shodasha Tatwas: 1) ‘Jnanendriyas’: Five of sense organs, viz, Eyes, Nose, Tongue, Mouth, and Skin; 2) ‘Karmendriyas’: or Five Organs for Action viz: mouth, feet, hands, genital and anus; 3) Five ‘Tanmatras’ or inner basics of elements or light, sound, taste, smell and consciousness;

4) Five ‘Antahkaranas’: Mind or thought, Buddhi or Understanding, Siddha or Power of mind leading to Jayam or success and Angaram or Excitement; 5) Six ‘Adharas’ or Foundations: Muladhara, Svadhistana, Manipura, Anantha, Visuddhi and Angana; 6) ‘Dhatus’ or Seven Body Constituents: Serum, Blood, Semen, Brain marrow, Flesh, Bone and Skin. 7) Ten ‘Vayus’ or Vital Airs: Prana (Near Heart), Apana (Top to bottom), Samana (Near Throat), Vyana (Total Body), Utthana (near navel), Nahana (movements and speech), Koormana (causing disgust or dismay), Kiriharana (facial), Devadatta (exhaled by yawning) and Dhanajaya (remaining in the body after death) 8) Five ‘Kosas’ or body parts: Annamaya (food body), Manomaya(Composed of mind), Pranamaya (the force holding body and mind), Vijñanamaya (body of intellect) and Anantamaya (the body of Bliss); 9) ‘Nava Dvaras’ or Nine Doors : two eyes, two ears, two nostrils, mouth, genital and excretionary channel. 10) Eight ‘Vikaras’ or Vices: Lust, meanness, anger, carelessness, showiness, ferocity, haughtiness, and jealousy. 11) Three ‘Mandalas’ or Body Regions : Agni Mandala or the fire place in lower abdomen, Aditya Mandala or the Place of Sun in stomach, and Chandra Mandala or the Region of Moon in head and shoulders. 12) Three Temperaments viz. flatulency or excessive self importance, melancholy or pensive sadness, bilious temperament or irritability, Phlegmatic temperament or indifference. 13) Three ‘Gunas’ or attributes: Satva (Goodness), Rajas (Passion) and Tamas (Ignorance). 14) Five ‘Avasthas’ or Inner Soul abodes in body parts viz. ‘Sakiram’ or Fully Alive and Vigilant connected to forehead, ‘Svapnam’ or dormant soul in a state of dream connected to neck, ‘Sujjuti’ or insensibility of soul connected to breast, ‘Turiyam’ or abstraction of mind while soul is connected to navel and ‘Turiyathitam’ or a state of death when the soul is sunk into mooladhara. 16) Ten ‘Nadis’ or nerve connections viz. Idakala or the nerve beginning from big toe of right foot to left nostril, ‘Pinkala’ nerve connecting the big toe of left foot to right nostril, ‘Kantari’ or nerves beginning from navel to neck assuming seven folds of seven tones of human voice, ‘Suguva’ or the optical nerves interconnecting ten branches, ‘Purudan’ or the auditory nerves linking one hundred twenty lines, Guru beginning from navel to flat stomach, ‘Sangini’ on flat belly, ‘Suzi Muna’ the nervous link connecting Adharas like Mooladhara, Svadhishtana etc. and Atti and Alambuda connecting miscellaneous body parts.

[Vishleshana on Naadis and Chakras: a) General b) Devi Bhagavata Purana]

The sanskrit word ‘naadi’ derives from the root Nad, which means flow, motion, vibration. These ‘naadis’ are creative energies of the subtle body. Just as the negative and positive forces of electricity flow through complex circuits, in the same way, vital force and mental force flow through every part of one’s physique by these naades. There are countless naadis in the body with three main channels up the spine, right, left and centre. These are known as ida, pingala & sushumna. The left nostril is connected to the ida network of naadis, the right nostril is connected to the pingala network of naadis and when both nostrils flow together, the main channel or sushumna network is stimulated. They connect at special points of intensity called chakras. When these naadis flow freely, one is vital and healthy or vice versa. The brain and the spinal chord along with the nerves emanating constitute the nervous system of the body. The nervous system is divided into two main systems: the ‘central nervous system’ and the peripheral nervous system. Central nervous system consists of the brain and spinal cord. Peripheral nervous system consists of the nerves which gather information while others transmit instructions of one’s mind / brain. Peripheral nervous system is divided into two systems: somatic nervous system & autonomic nervous system. Somatic nerves participate in the organism’s relationship with its external environment. Autonomic nerves are more involved in regulating vital internal functions. The autonomic nervous system is divided into two categories: sympathetic & parasympathetic nervous system. The sympathetic nervous

system goes into action to prepare the organism for physical or mental activity. The activation of the parasympathetic nervous system causes a general slowdown in the body's functions in order to conserve energy. The naadis determine the nature and the quality of the nervous system, with its extensive network of nerves and plexus covering the entire physique.

Devi Bhagavata Purana explains about the physiological cum psychological analysis of human body, especially of various Nadis (Life webs) and Chakras. The word 'Nad' means streams; in the context of Yoga, Nadis are channels of Kundalini Energy as also of connectors of nerves or 'Snayus'. The subtle yoga channels of energy from mind as well as 'Chitta' or consciousness of the self are through various physiological cords, vessels/tubes, nerves, muscles, arteries and veins. There are 350,000 Nadis in human body (Ayurveda) mentioned 7,50,000 Nadis) but the principal nadis are fourteen viz. Sushumna, Ida, Pingala, Gandhari, Hastajihva, Yashasvini, Pusha, Alambusha, Kuhu, Shankini, Payasvini, Sarasvati, Varuni and Yashodhara. The most important Nadis however are the first three above. Sushumna is at the center of the spinal cord and is of the nature of Moon, Sun and Agni or Fire. It originates from Sacral plexus or a network of nerves at the spinal base upto the head at the top; it is from *Moola Adhara Chakra* and terminating at Sahasrara Chakra. Normally, Sushumna is inactive except when pranayama is performed. 'Ida' nadi is to the left of Sushumna, representing moon providing nectar like energy and 'Pingala' nadi is to the right side of Sushumna providing male like power. There is a cobweb like formation in the innermost area of Sushumna, called Vichitra or Chitrini Bhulinga Nadi, the centre of which is the seat of Ichha Shakti (Energy of Desire), 'Jnana Shakti' (Energy of Knowledge) and 'Kriya Shakti' (Energy of Action). The middle portion of the Bhulinga nadi has the luminosity of several Suns, above which is the Maya Bija Haratma representing the sound like 'Ha'. Thereabove is 'Kula Kundalini' representing Serpent Fire of red colour. Outside the Kundalini is the 'Adhara Nilaya' of yellow lotus colour denoting four letters viz. Va, Saa, Sa, Sa; this is the base or Moola Adhara supported by six lotus formations. Beyond the Moola Adhara is the *Manipura Chakra* of cloud lightning colour comprising ten lotus petals representing ten letters da, dha, na, ta, tha, da, dha, na, pa, pha. This Mani Padma is the dwelling spot of Vishnu. Beyond the Mani Padma is 'Anahata Padma' with twelve petals representing Kha, Ga, Gha, ma, cha, chha, ja, jha, lya, ta, tha. In the middle is Banalingam, giving out the sound of Sabda Brahma. Thereafter is *Rudra Chakra* which represents, sixteen letters : a, a', i, i', u, u', ri, ri', li, lri, e, ai, o, ar, am, ah. It is in this place that 'Jeevatma' gets purified into 'Paramatma' and hence known as '*Visuddha Chakra*'. Further beyond is '*Ajna Chakra*' in between the two eyebrows where the 'self' resides representing two letters ha, and ksha, one commanding another or Paramatma commanding Jeevatma. Even above is the '*Kailasa Chakra*' which Yogis call as *Rodhini Chakra* the central point is the 'Bindu Sthan'. In other words, a perfect Yogi has to perform Puraka, Pranayama, fix the mind on Mooladhara lotus, contract and arouse Kundalini Shakti by lifting by 'Vayu' between anus and genitals, pierce through the Adi Swayam Linga through various lotus petals and lotuses as described above, reach Sahasrara or thousand petal lotus and Bindu Chakra by the Union of Prakriti and Purusha.]

That indeed was the 'dhana-bhoga-virakta- thyaga- kaama parityaaga maarga' as the quintessence of MANGI GEETA!

Chapter Six Vritra Gita on 'Brahmaprapti upaaya vishaya' as per Vritraasura and Shukraachaarya samvaada

[y] dhanyā dhanyā iti janāḥ sarve 'smān pravadanty uta, na duḥkhitataraḥ kaś cit pumān asmābhir asti ha/ 2 lokasambhāvitair duḥkham yat prāptaṁ kurusattama, prāpya jātiṁ manuṣyeṣu devair api

pitāmaha/ 3 kadā vayaṃ kariṣyāmaḥ saṃnyāsaṃ duḥkhasaṃjñakam, duḥkham etac charīrāṇāṃ
dhāraṇaṃ kurusattama/ 4 vimuktāḥ saptadaśabhir hetubhūtaiś ca pañcabhiḥ, indriyārthair guṇaiś caiva
astābhiḥ prapitāmaha/ 5 na gacchanti punarbhāvaṃ munayaḥ saṃśitavratāḥ. kadā vayaṃ bhaviṣyāmo
rājyaṃ hitvā paramtapa/ 6 [bhī] nāsty anantaṃ mahārāja sarvaṃ saṃkhyāna gocaram, punarbhāvo 'pi
saṃkhyāto nāsti kiṃ cid ihācalam/ 7 na cāpi gamyate rājan naiśa doṣaḥ prasaṅgataḥ, udyogād eva
dharmajña kālenaiva gamiṣyatha/ 8 īśo 'yaṃ satataṃ dehī nṛpate puṇyapāpayoḥ, tata eva samutthena
tamasā rudhyate 'pi ca/ 9 yathāñjana mayo vāyuh punar mānaḥ śilam rajah, anupraviśya tadvarṇo
drśyate rañjayan diśaḥ/ 10 tathā karmaphalair dehī rañjitas tamasāvṛtaḥ, vivarṇo varmam āśṛitya deheṣu
parivartate/ 11 jñānena hi yadā jantur ajñānaprabhavaṃ tamaḥ, vyapohati tadā brahma prakāśeta
sanātanam/ 12 ayatna sādhyam munayo vadanti; ye cāpi muktās ta upāsītavyāḥ, tvayā ca lokena ca
sāmareṇa; tasmān na śāmyanti maharṣisaṃghāḥ/ 13 asminn arthe purā gūtaṃ śṛṇuṣvaika manā nṛpa,
yathā daityena vṛtreṇa bhraṣṭaiśvaryeṇa ceṣṭitam/ 14 nirjitenāsahāyena hṛtarājyena bhārata, aśocatā
śatrumadhye buddhim āsthāya kevalām/ 15 bhraṣṭaiśvaryam purā vṛtram uśanā vākyam abravīt, kac cit
parājitasyādyā na vyathā te 'sti dānava/ 16 [vṛtra] satyena tapasā caiva viditvā saṃkṣayaṃ hy aham,
na śocāmi na hr̥ṣyāmi bhūtānām āgatiṃ gatim/ 17 kālasaṃcoditā jīvā majjanti narake 'vaśāḥ,
paridr̥ṣṭāni sarvāṇi divyāṇy āhur manīṣiṇaḥ/ 18 kṣapayitvā tu taṃ kālam gaṇitaṃ kālacoditāḥ,
sāvaśeṣeṇa kālena saṃbhavanti punaḥ punaḥ/ 19 tiryagyonisahasrāṇi gatvā narakam eva ca,
nirgacchanty avaśā jīvāḥ kālabandhana bandhanāḥ/ 20 evaṃ saṃsaramāṇāni jīvāny aham adr̥ṣṭavān,
yathā karma tathā lābha iti śāstranidarśanam/ 21 tiryag gacchanti narakaṃ mānuṣyaṃ daivam eva ca,
sukhaduḥkhe priyadveṣye caritvā pūrvam eva ca/ 22 kṛtāntavidhisamyuktaṃ sarvalokaḥ prapadyate,
gataṃ gacchanti cādhvānaṃ sarvabhūtāni sarvadā/ 23 [bhī] kālasaṃkhyāna saṃkhyātaṃ sṛṣṭi sthiti
parāyanam, taṃ bhāsamānaṃ bhagavān uśanāḥ pratyabhāsata, bhīmān duṣṭapralāpāms tvam tāta kasmāt
prabhāsase/ 24 [vṛtra] pratyakṣam etad bhavatas tathānyeṣāṃ manīṣinām, mayā yaj jaya lubdhena purā
taptaṃ mahat tapaḥ/ 25 gandhān ādāya bhūtānām rasāṃś ca vividhān api, avardham trīn samākramya
lokān vai svena tejasā/ 26 jvālāmālā parikṣipto vaihāyasacaras tathā, ajeyaḥ sarvabhūtānām āsam
nityam apeta bhīḥ/ 27 aiśvaryam tapasā prāptaṃ bhraṣṭaṃ tac ca svakarmabhiḥ, dhṛtim āsthāya
bhagavan na śocāmi tatas tv aham/ 28 yuyutsatā mahendreṇa purā sārddham mahātmanā, tato me
bhagavān dr̥ṣṭo harir nārāyaṇaḥ prabhuḥ/ 29 vaikuṇṭhaḥ puruṣo viṣṇuḥ śuklo 'nantaḥ sanātanaḥ,
muñjakeśo hariśmaśruḥ sarvabhūtapitāmahaḥ/ 30 nūnam tu tasya tapasaḥ sāvaśeṣaṃ mamāsti vai, yad
aham prastum icchāmi bhavantaṃ karmaṇaḥ phalam/ 31 aiśvaryam vai mahad brahman kasmin varṇe
pratiṣṭhitam, nivartate cāpi punaḥ katham aiśvaryam uttamam/ 32 kasmād bhūtāni jīvanti pravartante
'tha vā punaḥ, kiṃ vā phalam paraṃ prāpya jīvas tiṣṭhati śāśvataḥ/ 33 kena vā karmaṇā śakyam atha
jñānena kena vā, brahmarṣe tat phalam prāptuṃ tan me vyākhyātum arhasi/ 34 itīdam uktaḥ sa munis
tadānīm; pratyāha yat tac chṛṇu rājasimha, mayocyamānaṃ puruṣarṣabha tvam; ananyacittāḥ saha
sodarīyaiḥ/

Yudhishtara then expressed his frustration to Bhishma Pitaamaha that no doubt manushyaas had even being born at least with the awareness of sukha dukkhaas unlike the other Beings in srishti, yet the sensitive balance would be always showing the swings of fortune as far more of dukkhaa and less of sukhas. The 'shareeradhaaris' ought to be thus ever susceptible to the 'vikaara prakaaraas' of the pancha jnanendriyaas-pancha kaemendriyaas-pancha praanaas- manas and buddhi as accounted for seventeen tatvaas. Added there to be the 'kaama-krodha-lobha-bhaya and swapna' as 'saamsaarika pancha hetus'; shabda-sparsha-rupa-rasa-gandhaas as pancha vishayas; satva -raja-and tamasas as of three gunaas; pancha bhuta sahita avidya, ahankaara and karma as of ashta tatva samudaayaas - all totalling as of thirty

eighty three tatvaas. Only those teekshna vrata dhari munis who could control these be able to be qualified for mukti . How and when we could ever perform this rajya thyaga and be the ‘mumukshus’ at all.

Then Pitamaha Bhishma replied: Raja! Do please realise that albeit, samsaara dukkhas be endless as of kaleidoscopic images although the afore stated shaareerika vikaaraas even being restricted yet the saamsaarika vishayaas be endless added to the fact of punarjanna being vulnerable and exposed. In other words nothing in the universe be permanent and everlasting. If felt that ‘aishvarya’ be stated as of the ‘dosha kaaraka’ as the cause of ‘aasakti’ and hence the take off of the ‘moksha prayatna pratibandhaka’ that kind of reasoning be invalid since quite a few as of dharma jnaataas had been practising shama-dama adi saadhanaas and fairly sooner than later could accomplish moksha praapti.as the itihaasaas vouchsafe the examples. Nareshvara Yuddhishtthara: kindly realise that jeevatma be not free from the’ punya paapa phala janita sukhha dukha bhogaas’ since ‘punya paapotpanna samskaara rupa andhakaaras’ be surrounding the ‘karmachaari manushyaas.’ This be on the analogy of ‘anthakaaramayi vaayu malina be spreading dasha dishaas’ as of multi colours and as such be seeking the manushyas with vibbhinna kaalushyaas. Only when the Jeeva might be able to distance the agnaana janita andhakaara then the hridaya could be able to pierced through to facilitate the entry of Sanatana Brahma’s radiant splendor and grandeur. RishiMunis would keep asserting that Brahma Prapi be not possible by ‘kritaatmika prayatna’ and as such even Devata sahitas too the sampurana jagat and even youYuddhishtara be required to do likewise; indeed my namaskaaraas to the Maharshi samudaayaas. In this context I am reminded of a praacheena itihaasa of Vritraasura who was once defeated and got humiliated by Devaganaas who turned him as of ‘aishvarya bhrashttha’ as he was kicked off his asura saamrajya. Yet he was hardly agitated but appoached Asuraacharya Shukra. Pitaamaha Bhishma thus recalled of the Vritaasura having lost his ‘asura rajya’ yet was not his self confidence and had appoached the Daanava Guru Shukraacharya . The latter having realised that Vritraasura had lost his kingdom sought to assauge his grief as Vritta addressed the Acharya and stated:

[vrtra] satyena tapasā caiva viditvā saṃkṣayaṃ hy aham, na śocāmi na hṛṣyāmi bhūtānām āgatiṃ gatim/ 17 kālasaṃcoditā jīvā majjanti narake 'vaśāḥ, paridrṣṭāni sarvāṇi divyāny āhur manīṣiṇaḥ/ 18 kṣapayitvā tu taṃ kālāṃ gaṇitaṃ kālacoditāḥ, sāvaśeṣeṇa kālena saṃbhavanti punaḥ punaḥ/ 19 tiryagyonisahasraṇi gatvā narakam eva ca, nirgacchanty avaśā jīvāḥ kālabandhana bandhanāḥ/ 20 evaṃ saṃsaramāṇāni jīvāny aham adrṣṭavān, yathā karma tathā lābha iti śāstranidarśanam/ 21 tiryag gacchanti narakam mānuṣyaṃ daivam eva ca, sukhaduḥkhe priyadveṣye caritvā pūrvam eva ca/ 22 kṛtāntavidhisamyuktaṃ sarvalokaḥ prapadyate, gataṃ gacchanti cādhvānaṃ sarvabhūtāni sarvadā/

Acharya! Owing to my ever continued truthful, genuine and relentless tapasya, I had learnt the hard way of atma jnaana and as such not worried about the ups and downs of my life. One would no doubt realise that by the ‘kaala mahatya’, paapa karma phala swarupa be the passsge for naraka praapi and conversely punya phala would secure swarga suhkaas. As being subjected to ‘vishaya vaancha bandhanaas’ how many indeed jeeva sahasraas be not born and reborn in ‘tiryag yonis’ be not entering and exiting narakaas repeatedly ever. In this very manner, I too am presently in that unfortunate list of praanis as proving again as per the shaastra siddhaanta that as one would have to reap the karma phlala. Each and every praani after experiencing ‘sukha dukkhaas’ and ‘priya apriya vishaya vicharanaas’, their ‘karmaanusaara naraka-tiryagyoni-manushya rupaas’ or even of devataas be destined.’ As Vritraasura had expressed his inner

feelings thus, Shukraacharya stated: ‘ Kumaara! I am indeed aware of your buddhi kushalata yet be not indulging in this kind of desepesrate and unproductive tone and tenor.’ Then Vritta replied: ‘

24 [vṛtra] pratyakṣam etad bhavatas tathānyeṣāṃ manīsinām, mayā yaj jaya lubdhena purā taptam mahat tapaḥ/ 25 gandhān ādāya bhūtānāṃ rasāṃś ca vividhān api, avardham trīn samākrāmya lokān vai svena tejasā/ 26 jvālāmālā parikṣipto vaihāyasacaras tathā, ajeyaḥ sarvabhūtānām āsaṃ nityam apeta bhīḥ/ 27 aiśvaryaṃ tapasā prāptaṃ bhraṣṭaṃ tac ca svakarmabhiḥ, dhṛtim āsthāya bhagavan na śocāmi tatas tv aham/ 28 yuyutsatā mahendreṇa purā sārdham mahātmanā, tato me bhagavān dr̥ṣṭo harir nārāyaṇaḥ prabhuḥ/ 29 vaikuṇṭhaḥ puruṣo viṣṇuḥ śuklo 'nantaḥ sanātanaḥ, muñjakeśo hariśmaśruḥ sarvabhūtapitāmahaḥ/

Acharya! You be not like another manushya but a mahaanubhaava and as such would certainly be aware of which kind of severe tapasya with the sole intention of being invincibility. No doubt from the view point of bala parakrama, I did achieve unimaginable heights and had been able win off trilokaas and supressed sarva pranis to dust and seized off sugandha- rasa- maadhuryaas and samasta upabhoga vastus from all over the universe. As severemost flames of ‘ahamkaara agni jwaalaas’ were readily emerging from my arrogant , narcissitic body and swollen head, I had been indulging in ‘sweccha nirbhaya ajeyata’ all across the sky and became truly invincible. Thus, owing to my ‘tapasya prabhaava’, I did have the best of my life but now my karma nastata did happen yey have by now reconciled as of now. As Deva Raja Indra had hecklingly encountered me once before, then I requested him for his favor to enable for the darshan of Bhagavan Shri Narayana Hari. He be indeed the Maha Purusha as being the Ananta- Shukla-Vishnu-Sanaatana- Munjakesha- Harishmashru- Sampurna Bhuta Pitaamaha. Had very kindly attended to my prayers.

30 nūnam tu tasya tapasaḥ sāvaśeṣaṃ mamāsti vai, yad ahaṃ prastum icchāmi bhavantaṃ karmaṇaḥ phalam/ 31 aiśvaryaṃ vai mahad brahman kasmin varṇe pratiṣṭhitam, nivartate cāpi punaḥ katham aiśvaryaṃ uttamam/ 32 kasmād bhūtāni jīvanti pravartante 'tha vā punaḥ, kiṃ vā phalaṃ paraṃ prāpya jīvas tiṣṭhati śāśvataḥ/ 33 kena vā karmaṇā śakyam atha jñānena kena vā, brahmarṣe tat phalaṃ prāptuṃ tan me vyākhyātum arhasi/ 34 itīdam uktaḥ sa munis tadānīm; pratyāha yat tac chṛṇu rājasimha, mayocyamānaṃ puruṣarṣabha tvam; ananyacittaḥ saha sodarīyaiḥ/

I had made my submission Him stating that there might have been some lapse in my tapasya and hence my ‘karma phala’ in this manner could have taken some kind of negativity! My ‘ animaadi siddhi sankalpata’ had become evaporated. I had thus made by personal supplication to Him. Invariably ‘praanis’ of some maturity of thinking ability of jeevana dhaarana be keeping a jeevita lakshya and seek to pursue for its fulfillment. So explaining, Vritraasura addressed the Asura Guru Shukra : ‘Acharya! Do very mercifully show me the manner in which my karma phala prapti could be possible! Then Shukraacharya replied further as follows.

Shukraacharya explained to Vritraasura as to how the asura’s karma phala be fulfilled to secure Parama Gati by citing the example of what Sanatkumara and Shukra’s Samvaada.

1 [uṣanas]: namas tasmai bhagavate devāya prabhaviṣṇave, yasya pṛthvī talaṃ tāta sākāśam bāhugocaram/ 2 mūrdhā yasya tv anantaṃ ca sthānaṃ dānava sattama, tasyāhaṃ te pravakṣyāmi viṣṇor mātmyam uttamam/ 3 [bhī] tayoḥ samvadator evam ājagāma mahāmuniḥ, sanatkumāro dharmātmā samśaya chedanāya vai/ 4 sa pūjito 'surendreṇa muninośanasā tathā, niśasādāsane rājan mahārhe munipuṃgavaḥ/ 5 tam āsīnam mahāprajāñam uśanā vākyam abravīt, brūhy asmai dānavendrāya

vinsor mähātmyam uttamam/ 6 sanatkumāras tu tataḥ śrutvā prāha vaco 'rthavat, viṣṇor mähātmya
 saṁyuktaṁ dānavendrāya dhīmate/ 7 śṛṇu sarvam idaṁ daitya vinsor mähātmyam uttamam, viṣṇau jagat
 sthitaṁ sarvam iti viddhi paraṁ tapa/ 8 śṛjaty eṣa mahābāho bhūtagrāmaṁ carācaram, eṣa cākṣipate
 kāle kāle visṛjate punaḥ, asmin gacchanti vilayam asmāc ca prabhavanty uta/ 9 naiṣa dānavatā śakyas
 tapasā naiva cejyayā, saṁprāptum indriyāṇāṁ tu saṁyamenaiva śakyate/ 10 bāhye cābhiantare caiva
 karmaṇā manasi sthitaḥ, nirmalī kurute buddhyā so 'mutrānantyam aśnute/ 11 yathā hiraṇyakartā vai
 rūpyam agnau viśodhayet, bahuśo 'tiprayatnena mahatātma kṛtena ha/ 12 tadvaj jātisatair jīvaḥ śudhyate
 'lpena karmaṇā, yatnena mahatā caivāpy ekajātau viśudhyate/ 13 līlayālpam yathā gātrāt pramṛjyād
 ātmano rajaḥ, bahu yatnena mahatā doṣanirharanaṁ tathā/ 14 yathā cālpena mālyena vāsitaṁ
 tilasarṣapam, na muñcati svakaṁ gandhaṁ tadvat sūkṣmasya darśanam/ 15 tad eva bahubhir mālyair
 vāsyamānaṁ punaḥ punaḥ, vimuñcati svakaṁ gandhaṁ mālyagandhe 'vatiṣṭhati/ 16 evaṁ jātisatair yukto
 guṇair eva prasaṅgiṣu, buddhyā nivartate doṣo yatnenābhyāsajena vai/ 17 karmaṇā svena raktāni
 viraktāni ca dānava, yathā karmaviśeṣāṁś ca prāpnuvanti tathā śṛṇu/ 18 yathā ca saṁpravartante
 yasmims tiṣṭhanti vā vibho, tat te 'nupūrvyā vyākhyāsyē tad ihaikamanāḥ śṛṇu/ 19 anādi nidhanaṁ
 śrīmān harir nārāyaṇaḥ prabhuh, sa vai śṛjati bhūtāni sthāvarāṇi carāṇi ca/ 20 eṣa sarveṣu bhūteṣu
 kṣaraś cākṣara eva ca, ekādaśa vikārātmā jagat pibati raśmibhiḥ/ 21 pādau tasya mahīm viddhi
 mūrdhānam divam eva ca, bāhavas tu diśo daitya śrotram ākāśam eva ca/ 22 tasya tejomayaḥ sūryo
 manaś candramasi sthitam, buddhir jñānagatā nityaṁ rasas tvāpsu pravartate/ 23 bhruvor anantarās
 tasya grahā dānava sattama, nakṣatracakraṁ netrābhyāṁ pādayor bhūś ca dānava/ 24 rajas tamaś ca
 sattvaṁ ca viddhi nārāyaṇātmakam, so 'śramāṇāṁ mukhaṁ tāta karmaṇas tat phalaṁ viduḥ/ 25
 akarmanāḥ phalaṁ caiva sa eva param avyayaḥ, chandāṁsi tasya romāṇi akṣaraṁ ca sarasvatī/ 26 bahu
 āśrayo bahu mukho dharmo hṛdi samāśritaḥ, sa brahma paramo dharmas tapaś ca sad asac ca saḥ/ 27
 śrutiśāstragrahopetaḥ ṣoḍaśartvikkratuś ca saḥ, pitāmahaś ca viṣṇuś ca so 'śvinau sa puraṁdaraḥ/ 28
 mitraś ca varuṇaś caiva yamo 'tha dhanadaś tathā, te pṛthag darśanās tasya saṁvidanti tathaikatām,
 ekasya viddhi devasya sarvaṁ jagad idaṁ vaśe/ 29 nānā bhūtasya daityendra tasyaikatvaṁ vadaty ayam,
 jantuḥ paśyati jñānena tataḥ sattvaṁ prakāśate/ 30 saṁhāra vikṣepasahasrakotīś; tiṣṭhanti jīvāḥ
 pracaranti cānye, prajā visargasya ca pārimāṇyam; vāpī sahasrāṇi bahūni daitya/ 31 vāpyaḥ punar
 yojanavistrītās tāḥ; krośaṁ ca gambhīratayāvagādhāḥ, āyāmataḥ pañcaśatās ca sarvāḥ; pratyekaśo
 yojanataḥ pravṛttāḥ/ 32 vāpyā jalaṁ kṣipyati vālakotyā; tv aḥnā sakṛc cāpy atha na dvitīyam, tāsāṁ
 kṣaye viddhi kṛtaṁ visargaṁ; saṁhāram ekaṁ ca tathā prajānām/ 33 so jīva vargāḥ paramaṁ
 pramāṇam; kṛṣṇo dhūmro nīlam athāsya madhyam, raktaṁ punaḥ sahyataram sukhaṁ tu; hāridra
 varṇaṁ susukhaṁ ca śuklaṁ/ 34 paraṁ tu śuklaṁ vimalaṁ viśokaṁ; gataklamaṁ sidhyati dānavendra,
 gatvā tu yoniprabhavāni daitya; sahasraśaḥ siddhim upaiti jīvaḥ/ 35 gatiṁ ca yāṁ darśanam āha devo;
 gatvā śubhaṁ darśanam eva cāha, gatiḥ punar varṇakṛtā prajānām; varṇas tathā kālakṛto 'surendra/ 36
 śataṁ sahasrāṇi caturdaśeḥ; parā gatir jīva guṇasya daitya, ārohaṇaṁ tat kṛtam eva viddhi; sthānaṁ
 tathā nihsaraṇaṁ ca teṣāṁ/ 37 kṛṣṇasya varṇasya gatir nikṛṣṭā; sa majjate narake pacyamānaḥ,
 sthānaṁ tathā durgatibhis tu tasya; prajā visargān subahūn vadanti/ 38 śataṁ sahasrāṇi tataś caritvā;
 prāpnoti varṇaṁ haritaṁ tu paścāt, sa caiva tasmin nivasaty anīśo; yugakṣaye tamasā saṁvṛtātmā/ 39
 sa vai yadā sattvaguṇena yuktaś; tamo vyapohan ghatate svabuddhyā/ sa lohitaṁ varṇaṁ upaiti nīlo;
 manuṣyaloke parivartate ca/ 40 sa tatra saṁhāra visargam eva; svakarmajair bandhanaiḥ kliṣyamānaḥ,
 tataḥ sa hāridram upaiti varṇaṁ; saṁhāra vikṣepāśate vyatīte/ 41 hāridra varṇas tu prajā visargān;
 sahasraśas tiṣṭhati saṁccaran vai, avipramukto niraye ca daitya; tataḥ sahasrāṇi daśāparāni/ 42 gatiḥ
 sahasrāṇi ca pañca tasya; catvāri saṁvartakṛtāni caiva, vimuktam enaṁ nirayāc ca viddhi; sarveṣu
 cānyeṣu ca saṁbhaveṣu/ 43 sa devaloke viharaty abhīkṣaṇaṁ; tataś cyuto mānuṣatām upaiti, saṁhāra

vikṣepaśatāni cāṣṭau; martyeṣu tiṣṭhann amṛtatvam eti/ 44 so 'smād atha bhraśyati kālayogāt; kṛṣṇe tale tiṣṭhati sarvakaste, yathā tv ayaṃ sidhyati jīvalokas; tat te 'bhidhāsyāmy asurapravīra/ 45 daivāni sa vyūha śatāni sapta; rakto haridro 'tha tathaiva śuklaḥ, saṃśritya saṃdhāvati śuklam etam; astāpārān arcyatamān sa lokān/ 46 aṣṭau ca ṣaṣṭiṃ ca śatāni yāni; mano viruddhāni mahādyutīnām, śuklasya varṇasya parā gatiṃ yā; trīṇy eva ruddhāni mahānubhāva/ 47 saṃhāra vikṣepam anīṣṭam ekaṃ; catvāri cānyāni vasaty anīśaḥ, sasthasya varṇasya parā gatiṃ yā; siddhā viśiṣṭasya gataklamasya/48 saptottaram teṣu vasaty anīśaḥ; saṃhāra vikṣepaśataṃ saśeṣam, tasmād upāvṛtya manuṣyaloke; tato mahān mānuṣatām upaiti/ 49 tasmād upāvṛtya tataḥ krameṇa; so 'gre sma saṃtiṣṭhati bhūtasargam, sa saptakṛtvā ca paraiti lokān; saṃhāra vikṣepakṛtapravāsaḥ/ 50 saptaiva saṃhāram upaplavāni; saṃbhāvya saṃtiṣṭhati siddhaloke, tato 'vyayaṃ sthānam anantam eti; devasya viṣṇor atha brahmaṇas ca śeṣasya caivātha narasya caiva; devasya viṣṇoḥ paramasya caiva/ 51 saṃhāra kāle paridagdha kāyā; brahmāṇam āyānti sadā prajā hi/ ceṣṭātmano devagaṇās ca sarve; ye brahmalokād amarāḥ sma te 'pi/ 52 prajā visargaṃ tu saśeṣakālam; sthānāni svāny eva saranti jīvāḥ. niḥśeṣānām tat padaṃ yānti cānte; sarvāpadā ye sadṛśā manuṣyāḥ/ 53 ye tu cyutāḥ siddhalokāt krameṇa; teṣāṃ gatiṃ yānti tathānupūrvyā, jīvāḥ pare tad balaveśarūpā; vidhiṃ svakaṃ yānti viparyayena/ 54 sa yāvad evāsti saśeṣabhukte; prajāś ca devau ca tathaiva śukle, tāvat tadā teṣu viśuddhabhāvaḥ; saṃyamya pañcendriya rūpam etat/ 55 śuddhāṃ gatiṃ tām paramāṃ paraiti; śuddhena nityaṃ manasā vicinvan, tato 'vyayaṃ sthānum upaiti brahma; duṣprāpam abhyeti sa śāśvataṃ vai, ity etad ākhyātam ahīnasattva; nārāyaṇasyeha balam mayā te/ 56 [vṛtra] evaṃgate me na viśādo 'sti kaś cit; samyak ca paśyāmi vacas tavaitat, śrutvā ca te vācam adīnasattva; vikalmaṣo 'smy adya tathā vipāpmā/ 57 pravṛttam etad bhagavan maharṣe; mahādyuteś cakram ananva vīryam, viṣṇor anantasya sanātanaṃ tat; sthānaṃ sargā yatra sarve pravṛttāḥ, sa vai mahātmā puruṣottamo vai; tasmīṃ jagat sarvaṃ idaṃ pratiṣṭhitam/ 58 [bhī] evam uktvā sa kaunteya vṛtraḥ prānān avāsrjat, yojayitvā tathātmānaṃ paraṃ sthānam avāptavān/ 59 [y] ayaṃ sa bhagavān devaḥ pitāmaha janārdanaḥ, sanatkumāro vṛtrāya yat tad ākhyātavān purā/

Shukraacharya explained to Vritraasura stating that indeed Bhagavan Vishnu's mahatmya be beyond expression and description and remembered on his mental screen the maha jnaani Sanat Kumara and requested him to kindly explain the magnificence of Maha Vishnu to the Danava Raja Vritraasura. Then then along with his brothers viz. Sanaka -Sanandana- Sanatana, Sanat Kumara the foremost putras of Brahma Deva to partake the process of Creation but the latter declined and there were exchanges of curses on this count had made the appearance. [Maha Bhagavata explains: Although the Gates of Vaikuntha were never closed, the Two Gate Keepers, named Jaya and Vijaya had stopped entry to the Renowned Kumara Brothers to approach Lord Maha Vishnu. The Boy-Rishis were Sanaka, Sanandana, Sanat Kumar and Sanatana. After protests to the Gate Keepers, the Boy-Sages gave them a curse to become ferocious King Demons born to Diti and Kashyapa; they however begged of the Kumaras to receive boons to get killed by Lord Vishnu Himself. That was the reason as to why, the Lord had to assume the Incarnations of Varaha, Narasimha and so on] Sanat Kumara then explained that Maha Vishnu was responsible for sampurana charaachara praani samudaaya srishti- sthiti while as and when there be the 'laya' or samhaara, then the Unique Maha Vishnu would take up 'punah srishti' ever repetitively. As the samasta praanis would be reborn, they would no doubt be equipped with shareeraangaas but neither of 'shastra jnaana, tapasya, yagjnaadi karma pavritata, nor of 'mano vishaya sthirata prapti' or in other words of 'buddhi nirmalata', and 'paraloka akshaya sukha moksha praati'. As raw gold or silver if unexposed to agni jvaalaas, the manasika shuddhata be never possible which could be secured by yagjnaas, shama damaadi lakshanaas and daana dharmaas. This is an the analogy of common to

shareeraas could be cleansed up with dust like ‘maalinyaas’, yet not the negation of playful wordly desires and of like raaga dweshaas be ever possible, much less of the possibility of permanent happiness and bliss as of mukti from the ever rolling kaala chakra of births-deaths- and rebirths. Having so quickly reviewed the general pattern of the ever dragged pattern of human existence with no tangible and meaningful orientation, Sanat Kumara along with the Kumara brothers had then addressed Vritraasura thus:’ Danu nandana! Now do pay attention to this : how do the ‘Karmaanurakti and karma virakti swabhaavaas’ on the part of praani samuhaas as impacting raaga viraagaas would be behaving! To analyse this question further one would need to know the meaning of karma pravritti and karma nimitthas then one could understand this proposition clearly. One might be aware that Bhagvan Narayana is with neither beginning nor termination. He had equipped with samasta praanis with kshara and akshara r

upaas. Ekaadasha Indriyaas and their vikaara sarga is stated as Maha Vishnu’s chaitanyata.

*pāḍau tasya mahīm viddhi mūrdhānaṃ divam eva ca, bāhavas tu diśo daitya śrotram ākāśam eva ca/ 22
tasya tejomayaḥ sūryo manaś candramasi sthitam, buddhir jñānagatā nityaṃ rasas tvāpsu pravartate/ 23
bhruvor anantarās tasya grahā dānava sattama, nakṣatrakakraṃ netrābhyāṃ pādayor bhūś ca dānava/
24 rajas tamaś ca sattvaṃ ca viddhi nārāyaṇātmakam, so 'śramāṇāṃ mukhaṃ tāta karmaṇas tat phalaṃ
viduḥ/ 25 akarmaṇaḥ phalaṃ caiva sa eva param avyayaḥ, chandāṃsi tasya romāṇi akṣaraṃ ca
sarasvatī/ śrutiśāstragrahopetaḥ ṣoḍaśartvikkratuś ca saḥ, pitāmahaś ca viṣṇuś ca so 'śvinau sa
puraṃdaraḥ/ 28 mitraś ca varuṇaś caiva yamo 'tha dhanadas tathā, te pṛthag darśanās tasya saṃvidanti
tathaikatām, ekasya viddhi devasya sarvaṃ jagad idaṃ vaśe/*

Daitya Raja Vritraasura! Prithivi Bhagavan Vishnu’s be realised as His Feet, Swarga loka His Mastaka, chatur dishaas be His bhujaas, akaasha His shrotraas, tejasvi Surya His netraa, Chandra His Manas and Nakshatra Mandali emerged out of His Netras as Prithvi be set as His Charanas. Of this kind of Srishti of the bhuta swarupaa, the Tri Gunas of Rajasa-Taamasa and Satva Gunaas too be Naraayanamaya. Samasta Karmas and their Karma Phalaas too, besides ‘karma tyaga rupa sanyaasaashrama phalitaas’ too enabling hridaya darshana brahmatva too . Veda mantras as of Pranava Vaani too be the tools of atmadarshana. Shruti / Vedas, Shashtraas, Somapaatra sahita shodasha ritvijas be present viz. Brahma- Vishnu-Asshvini kumaaraas-Indra-Mitra-Varuna-Yama-and Kubera.

The Sixteen Ritvijas as followed:1. Brahma in the lead 2.Brahmanaacchamsi 3. Aagnetra 4.Pota all the four being the ‘sarva veda jnaataas’ 5. Hota 6.Maitraavaruna 7.Acchavaka 8. Graavastota these four being ‘Rigveda paraayanaas’- then 9. Adharvu 10. Pratipasthaata 11. Neshta and 12. Unnetaa these four being ‘Yajurvedis’-13. Udghaata-14. Prastota 15. Pratipraharta and 16. Subrahmanya as the Saamaveda gaayakaas.

Chapter Seven on Yama Gita - A Perfect Endorsement of Vishnu Bhakti vide Vishnu Purana

Muni Maitreya asked Maharshi Parashara whether there could be any escape route by which a human being could possibly avoid facing Yama Dharma Raja after the termination of one’s life! Maharshi replied that Nakula of Pandava Brothers of Maha Bharata fame also enquired of a similar question from Bhishma the Grand Father of Pandava-Kaurava brothers. Bhishma’s reply was in the form of an

illustration about a Brahmana in Kaling Desha who met Bhishma once. The Brahmana cited the example of a Jatismara Muni who retained the knowledge of his previous birth. The Brahmana was convinced that the Jatismara Muni was genuine as he asked the Muni of searching questions and received correct answers. The Brahmana then quoted the Jatismara Muni about an incident when one Yama duta as taking away a just dead soul, Yama Raja secretly conveyed to his Yama Duta that if there were a Vishnu Bhakta he should not be taken into Yamaloka and that was the instruction received from his Authorities! Yama was reported to have stated that Brahma appointed him (Yama) as the authority to decide on the Paap-Punya account of all kinds of Beings except the devotees of Bhagavan Janardana. Yama was reported to have told the Yamaduta as follows:

Ahamamara varaarchinena Dhaatraa Yama iti Lokahitaahitey niyuktah, Hariguruvashagosmi na swatantrah, prabhavati samyamena mamaapi Vishnuh/

(I was appointed by Vidhata as Yama to assess the accounts of Paapa-Punyas of various Beings, but am in the over-all control of Bhagavan Vishnu and certainly not independent to take actions on my own.) The Yamaduta argued with Yama as to why he should be responsible for Vishnu! Yama Raja then replied:

Na chalati nija varna dharmato yah samamatiraatma suhrud vipaksha pakshey, na harati na cha hanti kinchiducchhahit sitamanasam tamavehi Vishnu bhaktam/ Kalikalushamalena yasya naatmaa vimala maternalinikrutastamenam, Manasi kruta Janaardanam Manushyam satatamavehi Harerateeva bhaktam/Kanakamapi rahasyavekshya buddhyaa trunamiva yassamavaiti vai paraswam, Bhavati cha Bhagatanyananya chetaah Purushavaram tamavehi Vishnu bhaktam/ Sphatika giri shilaamalah kka Vishnurmanasi Nrunaam kka cha matsaraadi doshah, Na hi tuhini mayukha rashmi punjey bhavati Hutaashana deeptijah prataapah/ Vimalamatira matsarah prashaantashashuchi charitokhila satvamisra bhutah, Priyahita vachanostamaanamaayo vasati sadaa hridi tasya Vaasudevah/ Vasati hridi sanaatanecha tasmin bhavati pumanjagatesya sowmya rupah, Kshitirasamati ramyamaatmanonantah kathayati chaaruta yaiva shaalapotah/ Yamaniyamavidhuta kalmashaanaamanudina machyutasatthamaana maanasaanaam, Apagatamadamaana matsaraanaamtwajibhatadooratarena Maanavaanaam/Hridiyadi Bhagavaananaadiraastey Harirasi shankha gadaadharovyayaatmaa, Tadaghamagha Vidhaata katra bhinnamBhavatikathamsatichaandhakaaramarkai/Haratiparadhanam-nihanijantun-vadati-tathaanrutanishthuraani yascha, Ashubha janita durmadasya pumsah kalushamateyrmudasya tasya naasthanantah/ Na sahati paraspadam vinindaam kalushamatih kurutey sataama saadhuh/ Na yajati na dadaati yascha santam Manasi na tasya Janaardanoghamasya/Parama suhrudi baandhaveykalatreya sutatanayaa Pitru Maatru bhrutyavargye, Shathamatirupayaati yortha trishnaam-tamamaghachestamavehinaasya-Bhaktam/ Ashubhamatirasat-pravruttisaktasatatamanaarya kusheela sangamattah, Anudina kruta paapabandha yuktah Purusha-pashoorna hi Vaasudeva bhaktah/ Sakalamidamaham cha Vaasudevah ParamaPumaanparameswarassa Ekaha, Iti Matirachalaa bhavanyanantey hridaya gatey vraja taanvihaaya duraarat/ Kamalanayana VaasudevaVishno dharani dharaatyuchyuta shankha chakrapaaney, Bhava sharanamitiryanti ye vai, twaja bhata dooratarena taanapaapaan/ Vasanti Manasi yasya sovyayaatmaa Purusha Varasya na tasasya drishtipaatey, Tava Gati Ratha vaa Maamaasti chakra pratihata Veerya Balasya sonyalokyah/

(That person who does not leave his Varna Dharma, who treats one's own friend or foe on the same footing, who would never steal money or other's possessions, who would never harm nor hurt others, does not harbour extra favour or hatred on any person and retains equanimity in respect of one and all is

defined as Vishnu-Bhakta. A person who keeps his conscience clear and is not ruffled by Kali-kalmasha or tainted thinking but keeps Janardana in his heart always steadily is called a Vishnu-Bhatka. After all where is a crystal-clear mind and where is a prejudiced mind full of likings and dislikes! Could the coolness of Chandra and the unbearable heat generated by Fireare ever comparable! It is in that person who has a clean conscience, devoid of jealousy and wrath, always peaceful, pure hearted, friendly and considerate to one and all, helpful with spontaneity, straight forward without being hurtful of others and being compassionate that Vaasudeva likes to reside always. It is in that person's heart that an objective feeling predominates just as a well structured and attractive Shaala Vriksha minimises its own beauty and impressiveness but sincerely appreciates the features and presentability of other trees around.

Yama Doota! Please keep off from that person who practises Yama and Niyama or Physical Control and Regulation seeking to minimise, if not uproot, the sins already committed ; do keep aloof from whom who is not affected by superior feelings, social consciousness, and pride and prejudices. If a person who has always embedded the Grand Form of Vishnu with four hands, Gada-Sharanga-Chakra and Shankhu in his heart and soul should in fact be run away from. Could one ever think of a situation when Surya Bhagavan is existent in his glory and darkness could ever prevail! But never ever spare those Beings who steal, hurt others, converse ill of others, and practise evil deeds, cannot tolerate improvement of others, are critical of fellow beings, offend the virtuous, the poor, and helpless; insult Sadhus, women, children and the 'Anga Viheena' and mentally unsound. Also never ever spare the sinners who seldom perform charity to the needy. Run after those Durbuddhis who have no consideration to friends, relatives, women and children, servants, and even parents and family members out of concern for monetary consideration, social status, false dignity and selfishness! Those human beings who are seemingly righteous and upright but basically immoral and dishonest are worse than openly cruel and declared offenders and they are cunning and schemy and such pretentious fakes are more dangerous than straight criminals and Yamadutaas ought to be able to identify them with insight and discretion! Also there are 'Nara rupa Pashus' or Humans with animal instincts and they too should be segregated by Yamadutaas. At the same time, those who realise that the whole world is a reflection of Vaasudeva himself and worship Him with one's own inner consciousness must be kept far away from the Yamadutas as they are recognised by the shields of Vishnu Bhakti and such devotees hail Paramatma by their salutations saying: "Hey Kamala Nayana! Vaasudeva! Vishno! Dharanidhara! Achuta! Shankha Chakra paaney! Do save us!" Remember such sacred persons are distinct and distinguished and indiscretions on the part of Yamadutaas or Yamadharma Raja would not be condoned easily as such Bhaktaas must be very carefully directed to Vaikuntha!)

Such was the explanation given by the Jaatasmira Kalinga Brahmana about his own experience of Dharma Raja conversing with Yama Dutaas and Bhishma quoted the Brahmana's serious and secret talk to Nakula of Pandavas; Maharshi Parashara thus replied to Muni Maitreya and assured that a genuine Vishnu Bhakta need not be unnecessarily rattled as to how he would avoid Naraka Darshana!

Kinkaraah paasha dandaascha na Yamo cha Yaatanaaah, Samarthaastasya yasaatamaa Keshavaalambanassadaa! (A devotee of Vishnu whose heart is saturated by Bhagavat Paaraayana would indeed be free from the fears of Yama, Yamadutaas, Yama paasha, Yama danda or Yama yatana!)

Chapte Eight on Yama Gita vide Agni Purana by Yama Dharma Raja

Subsequent to death, body forms are given the nomenclature of ‘ativahikas’, as is described in Agni Purana. The followers of Lord ‘Yama’ (God of Death), known as ‘Yama dhootas’ or Yama’s servants take the ‘ativahikas’ to the Abode of Yama. The Great Accountant of Lord Yama, named ‘Chitrugupta’ presents the facts of good deeds or misdeeds- ‘Punya’ and ‘Papa’ - of each ‘ativahika’ and a decision is taken whether, or how, or for how long the penalty or otherwise needs to be enforced and indeed there are no exceptions, no clarifications, no consultations, and no loopholes in the Law. The judgments are instantaneous and action packed. Lord Yama of Death is also the Lord of Dharma (Justice). The cycle of death, birth and rebirth is certain, instant and unending. Agni Purana also narrates the details of Hell (Naraka Lok); the number of hells is stated to be twenty-eight, each comprising many subsidiaries, depending on the type or duration or the extent of the sin. The sinners are boiled in oil, or whipped, or pierced with spears or eaten up by fire balls, or eaten up by birds, or tortured by machines and so on, depending on the sins. If one kills a cow, the person goes to ‘Mahavicha’ Naraka; if a Brahman is killed, the destination would be a Burning Naraka, named ‘Amakumbha’; killing of women, children and the old persons would attract ‘Rourava’ Naraka; an arsonist is sent to ‘Maha Rourava’; a thief goes to ‘Tamisra’ (pierced by spears and swords) or ‘Mahatamisra’ (bitten by snakes and insects) depending on the extent of the deed; killing father or mother takes one to ‘Asipatravana’ (cut into pieces by swords again and again) or ‘karambhavaluka’ (made to stand deep into burning sands for long duration); a tyrant is crushed like an oil seed in ‘Thailanpaka’; a person who is hypocritical is packed up to ‘Mahapata’ and like wise sinners such as killers of animals, tree cutters, critics of Vedas or teachers, those who provide false witnesses and so on are all punished as per the Regulations of the Narakas. Rebirths are also ordained, at the time of reverting the ‘ativahikas’ to mortal life, again on the basis of the ‘sanchitas’ (as stored in the earlier births) or ‘Prarabdhas’ (accounts maintained in the previous birth alone). Retribution is also as per norms in the rebirths: a killer of Brahmana is reborn as a deer, dog, pig or camel or becomes a victim of tuberculosis; a drunkard is reborn as a donkey or if reborn as a human again, would have deformed teeth of a dog; a thief of gold becomes a worm or an insect; a stealer of food becomes dumb; a stealer of foodgrains as a rat; a stealer of animals as a goat; a stealer of fruits as a monkey; stealer of meat as vulture; of milk as a cow and so on.

‘Yama Gita’ is an interesting chapter in Agni Purana. It describes the Story of ‘Nachiketa’, the faithful son of King ‘Vajashrava’. The King performed a Sacred Sacrifice against all his possessions. Nachiketa kept on enquiring of his father as to whom all the possessions were given to against the expenses for the Sacred Sacrifice or the Yagna’. The King did not wish to reply to the immature enquiry of his son. But, when Nachiketa insisted on knowing, the father said out of disgust that along with all his possessions, he gave away his son Nachiketa too to Lord Yama. Believing this, Nachiketa travelled all the way to Lord Yama’s Abode by virtue of his severe and sincere meditation and the Lord was not agreeable to accept him since his life was intact on Earth. But, despite Lord Yama’s persuasion, Nachiketa would not change his mind. As a result, Lord Yama provided the Discourse known to posterity as the Yama Gita. Yama Dharma Raja wondered as to why human beings get enamoured with extremely temporary wishes and become victims of insignificant comforts like ‘Aasan’ (seat), Shayya (bed), Vaahan (carriage), Paridhaan (Vastras/clothing), and Griha (homes). Sage Kapila said: ‘Bhogaasakti’ or desire for luxuries ought to be replaced by ‘Atma Tatva Chintana’ or the analysis of the Soul. King Janaka opined that human beings were always subjected to the onslaught of ‘Adhyatmika, Adhidaivika and Adhibhoutika’ tribulations and still they did not take lessons from them but strangely enough crave for momentary pleasure instead of seeking permanent bliss of Paramatma! Sanakaadi

Maharshis affirmed that after all whatever desires that human beings might have, could be fulfilled instantly with the help of Tapasya but to attain the path of Avinaashi Brahma should be the lasting source of delight and that was what they should try to secure instead of frivolities!

Naasti Vishnu samam dhyeyam tapo naanshanaat param, naasyaataarogya samam dhanyam naasti Gangaaamaa sarit, na sosti baandhavah kaschid Vishnum muktwa Jagadgurum

(There is nothing more worthy that is worshipping than Vishnu, no better Tapasya than fasting, nothing more valuable than ‘Arogya’ or good health and no superior river than Ganga and finally there is no other closer ‘bandhava’ or relative than Vishnu. Those who die while in introspection about Vishnu that he exists and guides our actions from above, in front, in the Indriyas, in the heart and the face are sure to identify with Vishnu).’

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

Chapter Nine on Mrityu Gita- Origin and Everlating predominance

Devvarshi Narada addressed King Yuddhishtara that Mrityu Devata had bent down to Brahma Pitaamaha and had politely and said softly as to why she being as a ‘mridu swabhaavi female’ was generated for performing the hardest and most cruel duty to take away the life of samasta praanis. Devaadhi Deva! I am a ‘niraparaadhi baalaa kumaari’, yet am expected to mercilessly kill the ‘baala-vridhdha-taruna praanis’-

do kindly be lenient to me , Pitamaha! As I would have to most cruelly strangle the ever affectionate sons, friends, brothers, mothers and fathers besides close kith and kin, then indeed the survivors should most certainly curse and abuse me in the ugliest manner and be ever afraid of me . As with hoarse and shaken voices the near and dear ones keep crying away with tears rolling their cheeks and breasts, I ought to be the most hated and ugly target as and one be on their memory scene for ever. That indeed being so , do very mercifully spare me from this most heinous and dirty duty. As you appear to be bent on such dreadful task, there could be no reconciliation for me excepting my intensive and introspective ‘tapsya’. Then Pitaamaha Brahma then had made a reconciliant note to Mrityu Devi: As I had since resolved to ‘Praja samhaara’ I had made the ‘sankalpa purva srishti’ of you as the Mrityu Devata and as such your respectable duty is to kill those whom I gave had created. Hence, do your duty for ‘praja samhaara’ and as such you ought to be duty bound. Be this realised that there be no alternative to do so. However, There be neither any alteration nor an amendment. Nirdoshi Mrityu Devi! Do therefore take up the task and your duty is surely sinless.

Thus Narada explained to Yudhishtara then Mrityu Devi looked quiet and fell silent by bending her neck and folded her hands, without being able to say ‘yes or no’. Then She had quietly stepped out and reached the ‘dhenukaashrama’. Then Mrityu Devata had resorted to ‘atyanta dushkara tapasya’ by standing erect by being single footed for fifteen padma varshaas. Having so done, Mrityu Devi enquired of Brahma who replied: ‘ Mrityu Devi! Do seek to obey my instruction.

Then, the Devi continued her tapasya by another ten thousand ‘padma samvatsara kaala’ once again single footed. But Brahma Deva had not conceded to her request. Then She observed rigorous tapasya for another ten thousand padma years in the company of vanya mrigas and approached Brahma for reconciliation but to no avail. There after Mrityu Devi observed uttama mouna vrataa dhaarana and again severe tapasya for eight thousand years in deep waters. Further, the Mrityu kanya observed kathora tapasya on koushiki river banks too. With mere ‘vaayu and jalaahaara’ she had further conducted kathora niyama paalana too but Brahma had not relented yet. Then the Brahma Kanya reached for tapasya by the Ganga Kinaaraas and atop Meru Parvata and was totally non pleased with ‘nischeshtata’ as of ‘praja varga hiteccha’. Then the Mrityu kanya had thereafter reached Himaalaya Parvata shikhara where Devataas would often perform yajna kaaryaas, and as being of shubhalakshana kanya kept on standing by the grit of Her footfold merely had pleased Patamaha immensely. Then Brahma Deva being the ‘samasta loka-uppatti-and pralaya kaarana bhuta’ addressed Mrityu kanya: ‘ Dear most daughter : What are you doing here now! Do you must not my ‘agjnaaparipaalana’ ! Then She replied softly: Parama Deva! I am still not reconciled to the very thought of ‘prajaanashana’ and thus am still facing you yet. I am begging of my disagreement owing to the principal principle of ‘dharmacharana’.

adharmo nāsti te mrityo samyacchemāḥ prajāḥ śubhe, mayā hy uktaṁ mṛṣā bhadre bhavitā neha kiṁ cana/ dharmāḥ sanātanaś ca tvām ihaivānupravekṣyate, ahaṁ ca vibudhāś caiva tvaddhite niratāḥ sadā/ imam anyam ca te kāmaṁ dadāmi manasepsitam, na tvā doṣeṇa yāsyanti vyādhisampīditāḥ prajāḥ/ puruṣeṣu ca rūpeṇa puruṣas tvam bhaviṣyasi, strīṣu strīrūpiṇī caiva trītyeṣu napuṁsakam/ saivam uktā mahārāja kṛtāñjalir uvāca ha, punar eva mahātmānaṁ neti deveśam avyayam/ tām abravīt tadā devo mrityo saṁhara mānavān, adharmas te na bhavitā tathā dhyāsyāmy ahaṁ śubhe/ yān āsrubindūn patitān apaśyam; ye pānibhyāṁ dhāritās te purastāt, te vyādhayo mānavān ghorarūpāḥ; prāpte kāle pīdayiṣyanti mrityo/sarveṣāṁ tvam prāninām antakāle; kāmakrodhau sahitaṁ yojayethāḥ, evaṁ dharmas tvām upaiṣyaty ameyo; na cādharmam lapsyase tulyavṛttiḥ/ evaṁ dharmam pālayiṣyasi athoktaṁ; na

cātmānaṃ majjayiṣyasy adharme, tasmāt kāmāṃ rocaṃyābhyāgataṃ tvam; saṃyogyātho saṃharasveha jantūn/

Then Pitamaha replied: Mrityu! Do obey my instruction as that indeed be the principle of Dharma and that would never attract sinfulness nor ill justification. Be that clear that disobedience of my instruction is known as ‘adharmā’ and that truism be unchallengeable indeed. The essence of sanaatana dharma is defiance of my instruction as the sampurna Devaganaas ought too be of this very principle and supportive. Now I am also bestowing to you a further boon viz. those of the praja who be suffering from diseases be not saving worthy as of dosha drishti. Also, You would be of the purusha swarupa among purushaas, of the stree swarupaas among strees and of ‘napumsakaas’ among napumsakaas. As Brahma had thus provided the special dispensations, still Mrityu Devi was still not yet prepared the task of ‘praani samhaara’ notwithstanding the concessions and exceptions. She had repeatedly asserting not to resort to ‘praani samhaara’. Brahma had once again reiterated: ‘Mrityu! You ought to take up the duty that I had personally entrusted to you of manushaadi samhaara as I had been asserting to you ever repeatedly. Nevertheless you are still not be turning your ears to me. How indeed could you ever be my ‘shubha chintaka’ ever. Mrityu! Even earlier I had been seeing you with wet eyes and ever sorrowful looks, even then itself, I had felt suspicious of your inner feelings that you were not too enthusiastic to carry my instructions. I would strongly opine that at the time of death, do seek to be rid of kaama krodhaas and thus possess an ‘aprameya dharma praapti’. Then there would be neither sinfulness nor any sense of attachment - detachment. That be the of trait of ‘sthitaprgjnata’ or being devoid of likings or dislikings. Thus as ‘dharma paalana’ with equanimity of composure, do adapt the most essential and noble duty of impeccable impartiality.

As Pitamaha Brahma sought to instruct the Mrityu Devataa with gentle persuasion and objective dutifulness, she had finally consented to act upon at the ‘antakaala vidhi purvaka karyaacharana’. As she was being of ‘kama krodha prerita mohaadi vikaara yukta’ earlier, she became reconciled to succumb to the unilateral instruction to the Pitamaha finally. Earlier She had tricked hot tears on Her cheeks, and even felt feverish as in the normal bodies would have become extremely restless. That was the kind of normal manushyaas who would have experienced before their mrityulaala when the parents would seek to soothen the feelings of sons. As in the state of jaagradavastha the stage of sushupti would take over and the praanis should tend to proceed for their paraloka yaatra to either proceed to higherlokaas or as per their parabhhā karma phala would visit narakaadi atholokaas and return to tiryakyonī janma phalitaas. At the time of one’s death, ‘praanavayu the praana swarupa’ of one’s body then would submerge into the ‘bhayankra shabda yukta devaadhideva maha vayu’. That indeed was the Brahma virachita jagat praana samhaara Mrityu Maha Devata.

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

1. At the very beginning of creation process, Pitamaha Brahma had manifested ‘prajavarga shrishti’, yet did not make a provision for their ‘samhaara’ and kept on meditating about the process of elimination and had intensified his tapasya for a solution as from his ‘shravana- netraadi panchandriyas’, there was noticeable a mahagni as of sampurana ‘disha vidishaas’ had enveloped the Universe in such a manner as had covered the earth and the sky and was speeding all across the universe and the ‘sthaavara-janga praanis’ or the Beings of Moveable and Immobiles. (Now creatures or Beings acquiring own Souls are

of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddhbhujas or those due to sprouting; another category is stated to be 'svedajas' or born of mire and body warmth like bugs and lice but these too are stated to have been born of 'udbhujas' basically) 'Then Rakshasa Swami Jatadaari-duhkha haari- sthaanu naamaka- Bhagavan Rudra appeared before Brahma Deva and assured: Parama Brahma Deva the supreme creator of this charaachara jagat! Do kindly instruct me as what be expected of me to perform!'. As Sthaanu Rudra Deva 'the Immovable', made an appeal to Brahma, the latter replied: 'Rudra! My intention is certainly not to resort to devastatating this 'charaachara jagat' right away as the 'Pralaya Kaarana' but to ascertain the possible methodology and tactics of 'vasudha hita manas krodha' or to gradually lessening the 'bhubhaara' as 'Prithvi Maata' had been oppressed since there nodoubt had been inreased tempo of 'Srishti' as per kalamana by 'kshana kshanaas' yet no way of syphoning or draining off as well in the same manner.' Then Rudra Deva replied : 'Paramatma the Unknown had entrusted the responsibility of Srishti to you, as in the case of Sthiti to Maha Vishnu and Samhaara to Maheshvara. Now the secondary Rudra who is me. This 'charaachara jagat and the kaalamaana or the Time Cycle of the Present-Past-and the Future too have been under your care. By your angry 'agni jvaalaas' are right now all spreading as parvata shikaraas- jalaashayas and so on had been in flames along with the charaachara jagat of your own creation. Brahma Deva! your own creation had been gradually getting devastated and hene it be thed high time that you soothen your anger and hence may I beg you to be merciful to your own creation and lessen your krodhaagni for now!' Then Narada explained that as the Prajahita Rudradeva made an appeal likewise, Brahma Deva had cooled down and intensified his thought process and directed Agni Deva to resort to take to Pravritti and Nivritthi means or of Karma and Jnaana Shaktis.

Upasamhaaratastasya tamaagnim roshajam tathaa, praavurbhuva vishvebhoyo gibhvo Naraam mahatmanah/ Krishnarakta tathaa pinga rakta jihvaasyalochanaa, kundalaabhyaam cha Rajeandra taptaabhyaam tapta bhushanaa/ Saa nishkritya tathaa svebhyo dakshinaam dishaamaashritaa, svayamaanaa cha saavekshya Devou vishveshsharaa vubhou/ Tamaahuuya tadaa Devo Lokaadinidhaneshvarah,(uktavaan madhuram vcaakyam saantvayitvaa punah punah Mrityo iti Maheepaala jahichemaah prajaa iti/ Twamhi samhaara buddhadyaaya praadbhuto rupomama, tasmaat sammhara sarvaasvam prajaah sajadpeeditaah. Mama tvam hi niyogena tathah shroyo hyavaashyasi/

As Brahmadeva having totally self restrained with his panchedriyas, he witnessed a female figure with a dark and bood red profile as her throat, visage and eyes of thick yellow and red colourrs. She had golded kundalas, and Her shapely physique with ever sparkling 'aabhushanaas' standing erect on dakshina disha with Her glittering looks with one eye replete with Deva samuhas and another of Jagadeeshwari with 'mandahaasas'. Then Brahma Deva beckoned near to him and commanded to destroy all the pranis in the Universe. He further commanded: Devi, you were generated from my samhaara buddhi and hence kill each and every body, be they papaatmaas or punyaatmas and as you be blessed. Then Mrityu Devata broke into tears crying away, when Brahma Deva solaced Her. Mrityu Devata's 'atyanta ghora tapasya'- Brahma explains in detail about the prajaharana kaarya as instructed to Mrityu Devata and Her 'universal poplarity in a negativity'- Mrityu Devata had then very earnestly folded Her hands and appealed to Shresktha Prajapte! You had created me as female, how indeed had you made to be so cruel and heartless to perform such karmaacharana as I am afraid of such degraded sinfulness. Do kindly be gratify me with affection as the love and affectionate putra-mitra-bandhu- maata- pita-pati janaas be spared from death and am frightened to be merciless that manner am frightened to act with manner. Bhagavan! I am

frightened to withstand the unremitting cryings of ‘deena-duhkhi-paani netra jala bindus’ be such as to shatter by mind-heart-and imagination. Thus my prostrative appeals seeking your refuge.

*Yamasya bhananam deva gaccheyam na surottama, kaayena vinayopetaa muurthodagnakhenacha,
etacchaamyaham kaamam tvatto Loka Pitaamah/ Icchheyam tvatprasaadaadvi tapastaptum Prajeshwara,
pradishemam varam deva twam mahyam Bhagavan Prabho/ Tvaya hyutta gamishyaam
dhenukaashramamuttamam tatra tapasye tapasveevram tavairaaraadhanr rataa/ Na hi shakshyaami
devesha praanaan praanabhritraam priyaan, hartum vilapamaanaamadharmaadabhiraksha maam/ ‘*

Deva! Surashreshtha! Loka Pitaamaha, may I bend down and with saashtaanaga namaskaaraas as your sharanaarthi with my humble appeal as be nor prapared to dare enter into the ‘Yamaraja Bhavana’. Prajeshwara, do very kindly allow me to perform deep tapasya and thus bestow your boons’. Deveshvara! I might not be able to execute this task of adharma karma of forcibly taking away the pancha praanaas as that ‘dushtaadharma kaaryas’ be ever possible for me’. Then Brahma Deva replied: ‘Mrityu Devata! I had manifested you to destroy you only of my own creation of the lokaas and hence do obey my instructions.’

Then Brahma Manasa Putra Narada explained that no doubt Mrityu Devi nodded her head as her agreement, yet Brahma was hardly liked Her gesture as that perhaps looked half cooked. Then Mrityu Devata initiated her deep tapasya even as She was on Her feet for as many as twentyone padma samvatsaraas. Thereafter She was in into the Nandaanadi’s sheetala jalaas and the vrata yukta Devi stood up for over an additional eight thousand years and thus finally became totally turned as ‘nishpaapinee’. Further she shifted to pushpamayee Koushikeemayee nadee banks as of vaayu-jalaahaarini with ever more intensified ‘kathora niyama paanani’ as She a ‘durbala kathora niyama paalini’. Then She shifted to Maha Meru Shikharaara pravaahini Ganga a Prastara Murti like teerthaas and pratished Praanayaama as of Prastura Murti Bhavanamurti bhaava as of Nischesta Bhava was seated firmly. Ashtanga Yoga briefly constitutes the Eight Steps of Yama or Morality, Niyama or Discipline, Asana or the Right Posture of Seating, Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires, Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme. Thereafter Mrityu Devi had taken dips in the Maha Punyu Tirthaas like Pushkara-Gokarna-Naimisharanya with the Ashtanga Bhakti Bhava as Her body was of ‘atyanta ksheena yukta’ as Brahma Deva was heartily delighted and addressed the Mrityu Devi: why indeed you had been practising ‘atyana kathora’ tapasya! Then She replied: Parama Deva! Sarveshvara! This had been so as the evet crying prajaaneekaas ought not be killed as per your command as that be tantamount to cruelty and of blatant ‘adharma’. Devaadhi Deva! I require to demonstrate and prove that sarva praanis -be they human beings-animals-birds or jalacharaas be not ‘mrityu vasha’ as these deha dharis be subjected to the ‘arishad vargas’ of ‘kaama-krodha-lobha- moha-mada-matsaryaas’.

Mrityu Devata continued to Brahama : Devaadhi Deva! I happen to be a mere ‘asahaayi’ or helpless. I am truly frightened to tread the path of adharma and am a niraparadhi stree begging you to protect me. Then Brahma Deva who was indeed aware of the kaala maana of the ‘Bhuta- Vartamaana-Bhavishyad’ replied: ‘Mrityu! Your killing the praja samhara as being unaware of the fundamental truism of ‘reap as you sow’ due to the impact the arishad vargas is certainly not against ‘adharmaacharna’. He therefore suggested to Devi Mrityu to follow His Instruction to follow as it should be His prerogative to command. Brahma Deva continued His counselling to Mrityu Devata: ‘Kalyani: Hence you may commence the samhara karyakrama of various praanis be dividing them as ‘atayathadhama- adhama-

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

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

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

Dharmaraaja Yudhishtara then sought his advice as to what be all this concept of Dharma all about and its origin. When one might state that ‘karma’ would yield ‘jeevana sukha’ while ‘dharma’ for ‘paraloka sukha’; ‘is that so!’ Then Bhishma replied: ‘ Vedaas- Smritis-and Sadaachaara’ be all stated as of Dharma Swarupa Lakshitaas while some vidwans had annotated further as of ‘Artha’ or Prosperity too . Thus as per Shastraas the dharmaanukula kaaryaas be denoted as per ‘loka yatraanirvahana’ and thus maharshis had defined likewise and thus the ‘dharma maryaada’ was established. Be that what might be, the explanation further was that dharma paalana was meant for iha loka-paralokaananda while paapa pravritti be of duhkla rupa phalita.

Na ca pāpakṛtaḥ pāpān mucyante ke cid āpadi/ apāpavādī bhavati yadā bhavati dharmavit, dharmasya niṣṭhā svācāras tam evāśritya bhotsyase/ yadādharmasamāviṣṭo dhanam grhṇāti taskaraḥ, ramate nirharan stenaḥ paravittam arājake/ yadāsyā tad dharanty anye tadā rājānam icchati, tadā teṣāṃ sprhayate ye vai tuṣṭāḥ svakair dhanaiḥ/

While Paapaachari manushyaas faced by ‘aapatti kaala kashtaas’ be experienced and would not be able to justify. On the other hand the ‘shouchaachaara dharmacharis’ would then be able to realize the ‘yadaardha swarupa’ of dharma and hence the ever appropriate Vedic Statement of ‘ Dharmo Rakshati Rakshitah’ or those who would protect dharma be indeed shielded for ever. Again there be the analogy of those stealthy minded adharmabuddhis would seek to paradhanaapaharana be subjected to extreme duhkha bhogatva as of sooner or later .

abhītaḥ śucir abhyeti rājadvāram aśaṅkitaḥ, na hi duṣcaritaḥ kiṃ cid antarātmani paśyati/ satyasya vacanam sādhu na satyād vidyate param, satyena vidhṛtaḥ sarvaḥ sarvaḥ satye pratiṣṭhitaḥ/ Iapi pāpakṛto raudrāḥ satyaṃ kṛtvā pṛthak pṛthak, adroham aśaṁvādaṃ pravartante tadāśrayāḥ/ te cen-mitho 'dhṛtiṃ kuryur vinaśyeyur aśaṁśayam/ manyante balavantas taṃ durbalāiḥ sampravartitam, yadā niyati daurbalyam athaiśāṃ eva rocate/

Those of ‘pavitra buddhi’ with the least of impure ‘manastatva’ could fearlessly be able to stand erect at the King’s threshold since his antaraatma be rid of ‘duraachaara pravritti’. Truthfulness is of the Essence of Life and there be nothing therebeyond. Satya vachana is the shubha karma and Satya is the dharmaadhaara and Any Thing and Every Thing is of Satyaashraya ratishta. Krura swabhaava paapis who would seek to swear by the ‘Satya Shapadha’ be in the ultimate analysis be doomed as that indeed by the Sanaatana Dharma. Some of the balavaans under the garb of dharma seek refuge yet sooner than later be discovered of the ‘agjnaana and adharma pavriti’

[Brief on Satya and Dharma vide Maha Narayana and Mundaka Upanishads

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

Mundakopanishad is quoted:

III.i.5) Satyena labhyastapasaa hyesha atmaa samyajnaanaena brahmacharyena nityam, antashareere jyotirmayo hi shubhro yam pashyanti yatayah khseena dishaah/(The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this ‘samyak jnaana’ or the knowledge in completion as backed by tapsya is the gateway to Enlightenment; some of the essential inputs of such ‘samyak jnaana’ are ‘ nitya brahma charya’ or abstinence for good; ‘ jihvaamritam maya’ or straightforwardness, non pretentiousness, and falsehood; ‘antasshareera shubhrata’ or a clean and blemishless inner conscience leading to ‘Atmajyoti’ or Self Illumination. That indeed is the Path of ‘Parama Nidhaana’ which truly indeed is hiranmaya or the golden hue!) III.i.6-9) Satyameva Jayate naanrutam satyena panthaa vitato Deva yaanaah, yenaakramanti rishayo hi aaptaa kaama tatra tat satyasya paramam nidhaanam// Brihaccha tad divyam achintyarupam sukshmaaccha tatsukshmataram vibhaati, duuraat suduure tad ihaantike cha pashaatsva ihaiva nihitam guhaayaam/ Na chakshusaa grahyate naapi vaachaa naanyar Devaih tapasaa karmanaavaa, jnaana prasaadena vishuddha sattvah tatastu tam pashyate nishkalam dhyaayamaanaah// Eshonur aatmaa chetasaa veditavyo yasmin praanaah panchadhaa samvivesha, praanaishchittam sarvam otam prajaanaam yasmin vishuddhe vibhavati esha aatmaa// (The Unique Motto that Bharata Desha had rightly adopted is ‘Satyameva Jayate’ or Truth triumphs and never the Untruth. It is by the path of Truth that Devas tread and thus is called Devayana. It is again that very path that Rishis and Seekers of the Eternal Truth ascend by to finally achieve its heights. Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is ‘Divya’ Self-Resplendent; ‘Achintya Rupam’ or of Unimaginable Form; Sukshmantaram or Subtle like ‘Antariksha’; Vibhaati or of such illumination of Surya Chandraadis; ‘sudure’ or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and ‘guhaayam’ or is deep in the cavity of everybody’s Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the

sensory organs and faculties of vision, speech, and so on except through the minds' eye that too by intense 'dhyana' fully backed by 'Karma' and 'Dharma'; It is reachable by 'jnaana prasaadena vishuddha sattva and jnaanamaya' or only through the favourable medium of knowledge and purity of thought and deed. The subtle Self is within the heart where the Life Energy Praana enters the body of five forms of 'praanaapaanodaana vyaana samaanas' into the subtle Self hidden by the sensory organs but attainable clearly by the vision within. As one's sadaachaara be of purity and unwavering be standing erect while even seeking to ignore the 'dushkarmas and durbuddhis' of others owing to their spirit of tolerance and of magnanimity. In fact they might even help such of them with their charitable disposition out of pity feeling that they be after all their fellow beings. Their inner conscience could be so clean and blemishless that their own conditions be perhaps had been as bad and hence would resist from the attitude of nonchalance. Even if some one were to be vyabhichaara vritti or their own family females be in that profession, the noble souls might not be contemptuous but of tolerance and forgiveness. As somebody might be tempted to commit suicide, then how indeed could he like to murder another. It could therefore be on the analogy that as one might tend to experience 'sukhaanubhutis', then why would not be of similar inner feelings too and hence resort to such proactive ways of thoughts and deeds. As one were to be excessively happy and elated while another be unhappy and depressed then there would be a balancing operation; indeed that was how 'Vidhaata Brahma Deva' had made the provision of Interest payment when one were to take to the principal amount back! As the features of 'sanmraga and maryaada' were inculcated among Devataas, similarly the spirit of tolerance and composure could be imitated and secured among the humans too - is that not be so! Thus Pitamaha Bhishma had expressed his inner feelings of the values of Dharma- and Nyaaya- that is of virtue and tolerance among the fellow beings to Yudhishtara. 'Prema purvaka' pattern of mutuality be thus defined as dharma and the contrary thereof be adharma. What the Vidhaata had outlined for 'Loka Kalyaana' be thus the dictum of 'Love Begets Love as 'Dharmo rakshati Rakshitah'. Hence the kutila buddhi be abhorable and Virtue and Justice be the very seeds of coexistence of the Human Beings.]

Chapter Ten on Uddhava Gita portended Yadu Vamsha Naashana vide Maha Bhagavata

Uddhava, a highly dedicated Devotee of Lord Sri Krishna, had the unique privilege of His teachings popularly known as Uddhava Gita, in the post- Prabhasa Yatra period and retirement of Yadu Leaders at the 'Prabhasa Kshetra'. Krishna conveyed that as a curse of Sages to some mischievous boys of the Yadu Vamsha, the entire dynasty would soon perish due to mutual fightings and that was why the Yadu elders preferred peaceful end of their lives. The Lord said that at the express request of Brahma that He to take to mortal life for the defined purpose of reviving Dharma (Virtue) and destroying the Evil and it was time to return to His Abode Vaikuntha thus ending His Incarnation along with His Plenary Part as Balarama. Seven days hence, the Ocean would submerge the City of Dvaraka and its inhabitants. In such critical situations only when close members of a family perished and acute pain was caused that a person realised the futility of existence and the way in which material forces outweighed against the will of God; even minimal attention to the Almighty would have lightened the heavy mental strain to counter attachments created Maya the Illusion.

Shri Krishna Niryaana was the climax of the termination of Yadukula that got initiated by a few playful Yadu Kumaraas at Pindaraka Tirtha who dressed the son of Jambavati called Saambu as an expectant woman and asked a group of Rishis to ascertain whether the woman would deliver a boy or a baby! The Munis under reference included Kanwa-Narada and Viswamitra who from their Divya drishti realized the

hoax of the fake garbhini and said in anger: that the woman would deliver neither a boy nor a girl but a ‘Musala’ or a lump of an iron instead and that would result in the destruction of Yadu Vamsha! The Yadava Boys were stunned at the reply and reported the matter to Ugrasena! Saambu did deliver a Musala from his stomach which was pounded as powder but the remainder bit was thrown into the Sea and it was devoured by a fish and a fisherman called Jara caught hold of the fish and as he cut it he found a sharp iron piece which he kept for subsequent use. Meanwhile, Indra and Devas despatched Vayu Deva who appeared before Krishna and prayed to him as follows: ‘Devaadi Deva! Indra has asked us as well by Ashtaavasus, Marud Devatas, Rudras, Saadhyas and Adityas that at our instance you had very kindly assumed an incarnation and lightened the enormous burden on Earth by demolishing innumerable Danavas and other Dushta Shaktis for a long hundred years and over and the Three crores of Devas are now at peace; we request you to know your mind as to how to proceed further’. Bhagavan replied: ‘I am fully aware of my next move; I have already initiated the process of Yadava destruction as considerable annihilation of the enemy forces of the virtuous Pandavas including the killing of Jarasandha besides of Kauravas was concluded too. As I have still to complete the task of terminating Yadavas as I brought them to Dwaraka and that bit of task too once concluded, I shall be freed of my mortal responsibilities and return to Vaikuntha’. So saying, Krishna made arrangements by dispatching Uddhava to Badarikaashrama on Gandhamaadana Parvat to Naranarayana Maharshi Ashrama where he would secure Siddhi after the close of his life. Select Yadavas including himself, Baladeva and elders like Ugrasena, Vasudeva left for Prabhasa Kshetra along concerned Devis; remaining Yadavas most of got dead drunk killed each other including Pradyumna, Saamba, Kritavarma, Satyaki, Aniruddha, Pruthu and Akrura by using the high grown sea beach grass roots which sprouted from the powder of the Musala delivered from Saambu’s garbha thus terminating Yadu Vamsha; the elders including Balarama etc who left for Prabhasa Kshetra took resort to Yogic ends and finally Krishna and the famed charioteer Daruka remained; Balarama sat under a Tree and from his face a Maha Sarpa emerged and moved towards the huge Ocean as worshipped by Sidhas and Nagaas while Samudra welcomed and worshipped and the Maha Sarpa entered the Ocean. Meanwhile Krishna assumed his full form with four hands armed while Shankha-Chakra- Gada- Sarangaas performed pradakshinas and he rested under a tree bush. Imagining that a deer was resting since Krishna’s feet were moving behind a tree bush, Jara Vyaadha who recovered an iron left-over bit from the fish caught in the Sea, sharpened his arrow and shot at the Lord’s moving feet and ashamed to do so but the ever merciful Krishna bestowed him Siddhi. Krishna then sent Daruka to convey the news of Krishna Nirvana to his dear disciple Arjuna to perform the obsequies of himself, of Balarama and the illustrious Yaduveeras; Rukmini and Krishna’s wives performed Krishna Sahagamana or sacrificing themselves in the same Fire with which the mortal human form of the Avatara succumbed. Maharshi Parashara commented thus: As He left, Bhagavan Krishna discarded his human form and recalled his Soul which is Avyaya- Achintya- Vaasudeva Swarupa-Amala-Ajanma- Amara- Aprameya- Akhilaatma-and Brahma Swarupa Vishnu! As Arjuna was totally drowned in uncontrollable grief and distress, Veda Vyasa assuaged his inner and core-emotions said: Bhagavan Krishna arrived as a human being along with us all as a Marga darshaka or a moral teacher to prescribe and guide us about the virtuous the innate values of life and to uproot the evils of the Society that Daityas and many in the form of Human beings came to adopt; now that the burden of Bhu Devi got lightened Paramatma took up the need and the deed; since the noble reason and requirement were fulfilled, he put the World back on its heels and disappeared, since Jatasya Maranam Dhruvam! Veda Vyasa stated: *Jaatasya niyato Mrityuh patanamcha tathonnateyh, Vipra yogaanasaanaastu samyogah sanchaye kshayah/ Vijnaya na budhaasshokam na harsha – mupayaanti ye, Teshaameyveytarey cheshtaam sikshantassanti taadrushaah/* (Whatever is born is certain

to die; which is grown well has to decrease; Samyoga or Togetherness has to terminate as Viyoga or loneliness; Sanchaya or Increased Collection has to end up as Kshaya or Decay; Intelligent persons do not get elated too much since exultation might end up in depression or even as damage; that is the reason why one ought to realise that great heights might lead to great falls too). Yaschetaccharitam tasya Krishnasya Shrunuyaatsadaa, Sarna Paapa vinirmukto Vishnu lokam sa gacchati/ (Those persons who listen to Krishna Charitra would surely get relief from sins and attain Vishnu Loka)!

Shri Krishna Nirvana at Balka Tirtha resting under Pepal Tree in Prabhasa Kshetra / Somnath, Gujarat: the peepal tree was on the banks of Triveni Sangama of three sacred rivers of Hiranya-Kapila- and Saraswati. Krishna was with his left leg raised and resting on the right, mistaken by a hunter called Jhara as the arrow struck the left toe of left foot fatally. The hunter mistook the toes as the moving bright eyes of a deer from a distance and rushed and begged Krishna's pardon, but Krishna forgave and granted 'mukti'. Pepal tree on the banks of holy Triveni, Sangam of three sacred rivers Hiranya, Kapila and Saraswati. With his left leg raised and resting on the right, Shri Krishna was hit by an arrow released from a distance by a hunter called Jhara. The arrow struck the toe of His left foot thereby Lord Sri Krishna got fatally injured. The Jhara poacher misread the radiance from Lord Sri Krishna's foot as that of an eye of a deer. Jhara poacher immediately rushed to Lord Sri Krishna and begged him pardon. Shri Krishna generously forgave him and blessed him with Mukthi. The place where Lord Shri Krishna was sitting beneath the Pepal tree and got struck by an arrow is known as Bhalka Theerth. Bhalka is the name of a village which is 5 km away from Somnath temple on Prabhas - Veeraval highway. Bhalla in Sanskrit means an arrow. This divine place is immortalized by a temple of Lord Shri Krishna where the marble image of the Lord is depicted in the same posture when He got struck by an arrow, with Jhara poacher kneeling in front of him with folded hands. Here the Lord is depicted in Chaturbhuja form symbolizing that He is the Supreme Lord Shri Mannaarayana. One can also find an ancient Pepal tree at the temple site said to be the same tree under which Lord Shri Krishna was resting when He got struck.

Chapter Eleven on Paraashaara Gita vide Maha Bharata's Shanti Parva'- Paraashara Maharshi's upadesha to Raja Janaka on kalyaana prapti saadhana

[y] atah param mahābāho yac chreyas tad vadasva me, na tṛpyāmy amṛtasyeva vasasas te pitāmaha/ 2
kiṃ karma puruṣaḥ kṛtvā śubhaṃ puruṣasattama, śreyaḥ param avāpnōti pretya ceha ca tad vada/ 3
[bhī] atra te vartayisyāmi yathāpūrvam mahāyaśaḥ, parāśaram mahātmānaṃ papraccha janako nṛpaḥ/ 4
kiṃ śreyaḥ sarvabhūtānāṃ asmiml loke paratra ca. yad bhavet pratipattavyaṃ tad bhavān prabravītu
me/ 5 tataḥ sa tapasā yuktaḥ sarvadharmāvidhānavit, nṛpāyānugraha manā munir vākyam athābravīt/ 6
dharma eva kṛtaḥ śreyān iha loke paratra ca, tasmād dhi paramaṃ nāsti yathā prāhur manīṣiṇaḥ/ 7
pratipadya naro dharmam svargaloke mahīyate, dharmātmakaḥ karma vidhir dehināṃ nṛpasattama,
tasminn āsramiṇaḥ santaḥ svakarmāṇiha kurvate/ 8 caturvidhā hi lokasya yātrā tāta vidhīyate,
martyā yatrāvatiṣṭhante sā ca kāmāt pravartate/ 9 sukr̥tāsukr̥taṃ karma niṣevya vividhaiḥ kramaiḥ,
daśārdha pravibhaktānāṃ bhūtānāṃ bahudhā gatiḥ/ 10 sauvarṇam rājataṃ vāpi yathā bhāndam
niṣicyate, tathā niṣicyate jantuḥ pūrvakarma vaśānugrah/ 11 nābījāy jāyate kiṃ cin nākṛtvā sukham
edhate, sukr̥tī vindati sukham prāpya dehaśayam naraḥ/ 12 daivam tāta na paśyāmi nāsti daivasya
sādhanaṃ, svabhāvato hi saṃsiddhā devagandharvadhānavāḥ/ 13 pretya jātikṛtaṃ karma na smaranti
sadā janāḥ, te vai tasya phalaprāptaḥ karma cāpi caturvidham/ 14 lokayātrāśrayaś caiva śabda
vedāśrayaḥ kṛtaḥ, śānty artham manasas tāta naitad vṛddhānuśāsanam/ 15 cakṣuṣā manasā vācā
karmanā ca caturvidham., kurute yādṛśam karma tādṛśam pratipadyate/ 16 nirantaram ca miśram ca

phalate karma pārthiva, kalyānaṃ yadi vā pāpaṃ na tu nāśo 'sya vidyate/ 17 kadā cit sukrtaṃ tāta kūtastham iva tiṣṭhati, majjamānasya saṃsāre yāvad duḥkhād vimucyate/ 18 tato duḥkhakṣayaṃ kṛtvā sukrtaṃ karma sevate, sukrtakṣayād duṣkrtaṃ ca tad viddhi manujādhipa/ 19 damaḥ kṣamā dhṛtis tejah saṃtoṣaḥ satyavādītā, hrīr ahimsāvyasanitā dākṣyaṃ ceti sukhāvahāḥ/20 duṣkrte sukrte vāpi na jantur ayato bhavet, nityaṃ manaḥ samādhāne prayateta vicakṣaṇaḥ/ 21 nāyaṃ parasya sukrtaṃ duṣkrtaṃ vāpi sevate, karoti yādṛśaṃ karma tādṛśaṃ pratipadyate/ 22 sukhaduḥkhe samādhāya pumān anyena gacchati, anyenaiva janaḥ sarvaḥ saṃgato yaś ca pārthiva/ 23 pareṣāṃ yad asūyeta na tat kuryāt svayaṃ naraḥ, yo hy asūyus tathāyuktaḥ so 'vahāsaṃ niyacchati/ 24 bhūrū rājanyo brāhmaṇaḥ sarvabhakṣo; vaiśyo 'nīhāvān hīnavarṇo 'lasaś ca, vidvāṃś cāśīlo vṛttahīnaḥ kulīnaḥ; satyād bhraṣṭo brāhmaṇaḥ strī ca duṣṭā/ 25 rāgī muktaḥ pacamāno "tmahetor; mūrkhō vaktā nrpa hīnaṃ ca rāstram, ete sarve śocyatām yānti rājan; yaś cāyuktaḥ snehahīnaḥ prajāsu/

King Yudhishtthara then expressed his thirst for knowledge as yet and hence desired to be learn further and desired to briefly delineate such kalyaana kaarana shubha kaarya siddhi be briefly and succintly be explained to him. Then Pitamaha Bhishma had smiled and replied that he recalled as to how aptly that King Janaka was provided a reply by Maharshi Parashara the world renowned son of Veda Vyasa. Thus the reply by Parashara to King Janaka was as followed::

Parashara stated: *dharma eva kṛtaḥ śreyān iha loke paratra ca, tasmād dhi paramaṃ nāsti yathā prāhur manīṣiṇaḥ/ 7 pratipadya naro dharmam svargaloke mahīyate, dharmātmakaḥ karma vidhir dehinām nrpasattama, tasminn āsramiṇaḥ santaḥ svakarmāṇīha kurvate/ 8 caturvidhā hi lokasya yātrā tāta vidhīyate, martyā yatrāvatiṣṭhante sā ca kāmāt pravartate/ 9 sukrāsukrtaṃ karma niṣevya vividhaiḥ kramaiḥ, daśārdha pravibhaktānām bhūtānām bahudhā gatiḥ/ 10 sauvarṇam rājataṃ vāpi yathā bhāndaṃ niṣicyate, tathā niṣicyate jantuḥ pūrvakarma vaśānugaḥ/ 11 nābījā jāyate kiṃ cin nākṛtvā sukham edhate, sukrṛti vindati sukham prāpya dehakṣayaṃ naraḥ/*

Raja! As very many vidvans had stated in the anciant times, Dharmaanushthaana ought to achieve ‘iha loka’ kalyana and paralaka shanti and hence there no other means to follow since Dharmaacharana is the shreyottama saadhana. ‘Dharmaashrita manushyaas’ are stated to be ‘swargaloka sammaanitas’. Veda vachanaas would keep reminding us all : ‘Satyam vada, Dharmam chara, Yajet, juhuyaat’- ityaadi vaakyas’ do remind us repetitively and as such one’s ‘kartavya vidhaanaas’ had been asserted and as such one’s own ‘karmaanushthaana’ be stated as a prerequisite of all manushyaas. Four types jeevikaa vidhaanaas had come to be emphasised : Brahmanaas be able to organise yagjna karyaas albeit by acceptong dakshinaas, kshatriyas to impose and administer taxes, Vaishyaas to organise trading and farming and the nimna varna to be of seva to the higher varnaas. Thus the jeeva yaana be as per deviccha. ‘Sukritaasukritaas’ be thus organised and having balanced through one’s ‘jeevana nouka’ , let the ‘sthula shareera tyaaga anantara the gati vidhaanaas’ were thus prescribed. This be on the analogy of household kitchen vessels of brass-copper-silver-gold vessels would tend to lose their shine in the course of time, like wise the ‘poorva karma vasheebhuta’ pranis too have to reap the consequent ‘sukha-duhkhaas’. Again by the example of a seed could sprout a plant, there be no punya kaarya and as such no ‘sukha santoshaas’.

12 daivaṃ tāta na paśyāmi nāsti daivasya sādhanam, svabhāvato hi saṃsiddhā devagandharvadānavāḥ/ 13 pretya jātikṛtaṃ karma na smaranti sadā janāḥ,, te vai tasya phalaprāptau karma cāpi caturvidham/ 14 lokayātrāśrayaś caiva śabdo vedāśrayaḥ kṛtaḥ, śānty arthaṃ manasas tāta naitad vṛddhānuśāsanam/

15 cakṣuṣā manasā vācā karmaṇā ca caturvidham., kurute yādṛśaṃ karma tādrśaṃ pratipadyate/ 16 nirantaraṃ ca miśraṃ ca phalate karma pārthiva, kalyāṇaṃ yadi vā pāpaṃ na tu nāśo 'sya vidyate/ 17 kadā cit sukrtaṃ tāta kūtasthaṃ iva tiṣṭhati, majjamānasya saṃsāre yāvad duḥkhād vimucyate/ 18 tato duḥkhakṣayaṃ kṛtvā sukrtaṃ karma sevate, sukrtakṣayād duṣkrtaṃ ca tad viddhi manujādhipa/

In this context ‘naastikatava’ might tend to blur one’s vision by the concepts of ‘praarabdha and pratyaksa’ since even deva-daanava-gandharvaas too could have rejected such of moodha vishvaasas. In the reply to such misdirected feelings, the simple reply be as to why one would be subjected to hardships in the their on going life and hence the factor of fate. Now the poorva krita karma phala prapti is stated as of chaturvidha maargaas of manas-vaani- netra- and all anchored to ‘manas’ and indeed the outcome be the carry forward. As the manushyas be drowning and floating in the samsara sagara with their own waves of roaring and receding kind of effects, the impact of paapa punyaas too be obvious. There after the phase of ‘dukhha bhogaanubhava samapti’ be followed by ‘punya phala upabhogaarambhata’. Contrarily, punya kshaya would lead to ‘paapa phala upabhogata’ as per the cyclical syndrome.

19 damaḥ kṣamā dhṛtiḥ tejaḥ saṃtoṣaḥ satyavādītā, hrīr ahimsāvyasanitā dākṣyaṃ ceti sukhāvahāḥ/20 duṣkrte sukrte vāpi na jantur ayato bhavet, nityaṃ manaḥ samādhāne prayateta vicakṣaṇaḥ/ 21 nāyaṃ parasya sukrtaṃ duṣkrtaṃ vāpi sevate, karoti yādṛśaṃ karma tādrśaṃ pratipadyate/ 22 sukhaduḥkhe samādhāya pumān anyena gacchati, anyenaiva janaḥ sarvaḥ saṃgato yaś ca pārthiva/ 23 pareṣāṃ yad asūyeta na tat kuryāt svayaṃ naraḥ, yo hy asūyus tathāyuktaḥ so 'vahāsaṃ niyacchati/ 24 bhīrū rājanyo brāhmaṇaḥ sarvabhakṣo; vaiśyo 'nīhāvān hīnavarṇo 'lasaś ca, vidvāṃś cāśīlo vṛttahīnaḥ kulīnaḥ; satyād bhraṣṭo brāhmaṇaḥ strī ca duṣṭā/ 25 rāgī muktaḥ pacamāno 'tmahetoḥ; mūrkhō vaktā nrpa hīnaṃ ca rāstram, ete sarve śocyatām yānti rājan; yaś cāyuktaḥ snehahīnaḥ prajāsu/

Sukha daaitva kaaranaas be noted as Indriya samyama, kshama, dhairya, teja, satosha, satya bhaashana, lajja or a sense of modesty-decency and decorum, ahimsa, durvyasanaabhaava and dharmika dakshata be indeed a few features everworthy of constant pursuit. Mahatma Paraashara further continued addressing Janaka Maharaja: ‘Vidvaan Purushaas would always as of ‘jeevana paryanta’ be of the fundamental inner consciousness of neither of ‘paapa punyaasaktaas’ but forever be repleted with ‘paramaatma dhyana’. In any case, a jeeva be never responsible for the acts of others but indeed of ‘swayam kritaas’ and as such the causes and impacts as per the Natural Law of as one would sow, so be the reap Hence the Viveka Purushaas would make all out endeavors to absorb and seek to practise sukha dukkhaas alike and keep treading on moksha maarga, lest they be ever drawn right into the slush and quagmire of samsara. No manushya be ever engaged in para ninda dosha so thar there be redoubled impact as one need not be an upahaasa paatra. Janaka Raja! Be this well understood that timid, timorous and ever apprehensive kshatriyaas- ‘bhakshaabhakshya vichaksha rahita ever bhojana priya brahmanaas’, dhanopaarjana cheshtaarahita-asamartha vaishyas’ and aalasi-nityanidraadi vyasana shudraas be ever qualifed for sukrtaas. Even so should be of the negativity of sadaahaara paalana-sathya-dharma bhrashta purushaas-duraachaarini strees-vishayaasakta kapata yogis, kevala swayam bhojanaaaskta manushyaas, moorkha vaktaas- raaja rahita raashtraas- ajitendriya vishaya lola raajaa be all of nindaneeya and shoka yogya rajaas too’ Thus alerted Janaka Raja by Paraashara Maharshi.

Paraashara Gita on ‘karma phala anivaaryata’ and punya karma’s far reaching advantages

[parāṣara] manoratharathaṃ prāpya indriyārtha hayaṃ naraḥ/ raśmibhir jñānasambhūtair yo gacchati sa buddhimān/ 2 sevāśritena manasā vṛtti hīnasya śasyate, dvijātihastān nirvṛtā na tu tulyāt

*parasparam/ 3 āyur nasulabham labdhvā nāvakarṣed viśāṃ pate, utkarṣārtham prayatate naraḥ
 puṇyena karmaṇā/ 4 varṇebhyo 'pi paribhraṣṭaḥ sa vai saṃmānam arhati, na tu yaḥ satkriyāṃ prāpya
 rājasam karma sevate/ 5 varṇotkarṣam avāpnoti naraḥ puṇyena karmaṇā, durlabham tam alabdhā hi
 hanyāt pāpena karmaṇā/ 6 ajñānād dhi kṛtam pāpam tapasaivābhinirnudet, pāpam hi karmaphalati
 pāpam eva svayaṃ kṛtam, tasmāt pāpam na seveta karma duḥkhalodayaṃ, 7 pāpānubandham yat
 karma yady api syān mahāphalam, na tat seveta medhāvī śuciḥ kusailaṃ yathā/ 8 kiṃ kastam
 anupaśyāmi phalaṃ pāpasya karmaṇaḥ, pratyāpannasya hi sato nātmā tāvad virocate/ 9 pratyāpattiś ca
 yasyeha bālīśasya na jāyate, tasyāpi sumahāṃs tāpaḥ prasthitasyopajāyate/ 10 viraktam śodhyate
 vastraṃ na tu kṣṇopasaṃhitam, prayatnena manuṣyendra pāpam evaṃ nibodha me/ 11 svayaṃ kṛtvā tu
 yaḥ pāpam śubham evānutiṣṭhati, prāyaścittam naraḥ kartum ubhayaṃ so 'śnute pṛthak/ 12 ajñāt tu
 kṛtam hiṃsām ahimsā vyapakarṣati, brāhmaṇāḥ śāstranirdeśād ity āhur brahmavādinaḥ/ 13 kathā
 kāmakṛtam cāśya vihiṃsaivāpakarṣati, ity āhur dharmasāstrajñā brāhmaṇā vedapāragāḥ 14 aham tu
 tāvat paśyāmi karma yad vartate kṛtam, guṇayuktaṃ prakāśam ca pāpenānupasaṃhitam/ 15 yathā
 sūkṣmāṇi karmāṇi phalantīḥ yathātathā, buddhiyuktāni tāniha kṛtāni manasā saha/ 16 bhavaty
 alpaphalaṃ karma sevitaṃ nityam ulbanam, abuddhipūrvam dharmajñā kṛtam ugreṇa karmaṇā/ 17 kṛtāni
 yāni karmāṇi daivatair munibhis tathā, nācaret tāni dharmātmā śrutvā cāpi na kutsayet/ 18 saṃcintya
 manasā rājan viditvā śaktim ātmanaḥ, karoti yaḥ śubham karma sa vai bhadrāṇi paśyati/ 19 nave kapāle
 salilaṃ saṃnyastaṃ hīyate yathā, navetare tathā bhāvaṃ prāpnoti sukhabhāvitam/ 20 satoye 'nyat tu yat
 toyaṃ tasminn eva prasicyate, vṛddhe vṛddhim avāpnoti salile salilaṃ yathā/ 21 evaṃ karmāṇi yāniha
 buddhiyuktāni bhūpate, nasamāniha hīnāni tāni puṇyatamāny api/ 22 rājñā jetavyāḥ sāyudhāś connatās
 ca; samyak kartavyaṃ pālanaṃ ca prajānām, agniś ceyo bahubhiś cāpi yajñair; ante madhye vā vanam
 āśritya stheyam/ 23 damānvitaḥ puruṣo dharmasīlo; bhūtāni cātmānam ivānupaśyet, garīyasah pūjayed
 ātmaśaktyā; satyena śīlena sukhaṃ narendra/*

Paraashara Maharshi further addressed King Janaka describing that the Indriya rupa panchaashvaas and the Manomaya sukshma shareera would comprise a chariot as of jnaanaakaara buddhimaan purusha be busy in a travel. [Pancha Koshas: or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss)] That manushya being an 'antarmukha, be a ' baahya vritti rahita' and of 'ishvara sharanya manopaasaka'. Such outstanding upaasana be such as not of possible nature even of the realm of superior most vedic scholars . King Janak a! Manushya shareera and its longevity are not of 'sulabha vishayaas' and their achievement be such as not of easy fall from nor easy reach upto Paramatma either, since not of unattainable yet crucial criticality. Now there could be innumerable hindrances en route Para Brahma.

*5 varṇotkarṣam avāpnoti naraḥ puṇyena karmaṇā, durlabham tam alabdhā hi hanyāt pāpena karmaṇā/
 6 ajñānād dhi kṛtam pāpam tapasaivābhinirnudet, pāpam hi karmaphalati pāpam eva svayaṃ kṛtam,
 tasmāt pāpam na seveta karma duḥkhalodayaṃ, 7 pāpānubandham yat karma yady api syān
 mahāphalam, na tat seveta medhāvī śuciḥ kusailaṃ yathā/ 8 kiṃ kastam anupaśyāmi phalaṃ pāpasya
 karmaṇaḥ, pratyāpannasya hi sato nātmā tāvad virocate/ 9 pratyāpattiś ca yasyeha bālīśasya na jāyate,
 tasyāpi sumahāṃs tāpaḥ prasthitasyopajāyate/ 10 viraktam śodhyate vastraṃ na tu kṣṇopasaṃhitam,
 prayatnena manuṣyendra pāpam evaṃ nibodha me/*

By the dint of their punya karma manushyas be able to achieve 'uttama varna janma' which paapis be usually would miss yet tend to deprave themselves by a numberless slippages. As out of ignorance once,

‘paapasambandha karmaacharana’ be suicidal and hence be remedied by the dint of hard way of tapasya. Paapa sambandita karma might no doubt be resulting on momentary indiraananda but eventually be the rotten fruit yielding eventually and hence be kept afar as such temptations be ever repetitive. Could such sinful deed be ever encouragement worthy ever! In this samsaara, could moorkha and pashutulyas could ever be able to imbibe tatva jnaana! They could only able to get cused with paaloka santaapa bhoga praapti only. Narendra Janaka! Do you not realise that as a vastra be better washed to get rid of bad odor and looks due to ever long usage; but why seek to wash off to its original luster with the uncouth and repulsive dark color combinations.

11 svayam kṛtvā tu yaḥ pāpaṃ śubham evānutiṣṭhati, prāyaścittaṃ naraḥ kartum ubhayaṃ so 'śnute prthak/ 12 ajānāt tu kṛtāṃ himsām ahimsā vyapakarṣati, brāhmaṇāḥ śāstranirdeśād ity āhur brahmavādinaḥ/ 13 kathā kāmākṛtaṃ cāśya vihiṃsaivāpakarṣati, ity āhur dharmasāstrajñā brāhmaṇā vedapāragāḥ 14 ahaṃ tu tāvat paśyāmi karma yad vartate kṛtaṃ, guṇayuktaṃ prakāśaṃ ca pāpenānupasaṃhitam/ 15 yathā sūkṣmāṇi karmāṇi phalantīha yathātatham, buddhiyuktāni tānīha kṛtāni manasā saha/ 16 bhavaty alpaphalaṃ karma sevitaṃ nityam ulbanam, abuddhipūrvam dharmajña kṛtam ugreṇa karmaṇā/17 kṛtāni yāni karmāṇi daivatair munibhis tathā, nācaret tāni dharmātmā śrutvā cāpi na kutsayet/

As a mamushya by himself might take recourse to a ‘pashchaataapa’ or a genuine reprieve and as result thereto could achieve a partial relief as of ‘shuhaashubha phala prapti’. Like wise there be a himsaatmaka karmaacharana, atonement by way of ahimsa vrata paalana some reprieve might be possible.

Brahmavaadi brahmanas as per shastraagjnaanisaas do practise likewise. However by way of ‘swecchaa yukta himsaamaya paapa karmaachanana’ be never negatived indeed. This was what was learnt from veda shastra jnaana brahmanas was learnt. Dharmagjna Janaka Raja! In any case whether the karmaacharana be the resultant of the orientation of punya or paapa yukta, whether intentional or coincidental the resultant phalita be never escaped from. Hence the karma phala be most certainly be either enjoyed with or certainly suffered from. Even Deva ganaas or maharshi pungavaas when be subjected to uchitaavuchita karmaacharana be indeed no exception.

18 saṃcintya manasā rājan veditvā śaktim ātmanaḥ, karoti yaḥ śubhaṃ karma sa vai bhadrāṇi paśyati/ 19 nave kapāle salilaṃ saṃnyastaṃ hīyate yathā, navetare tathā bhāvaṃ prāpnoti sukhabhāvitam/ 20 satoye 'nyat tu yat toyaṃ tasminn eva prasicyate, vṛddhe vṛddhim avāpnoti salile salilaṃ yathā/ 21 evaṃ karmāṇi yānīha buddhiyuktāni bhūpate, nasamānīha hīnāni tāni puṇyatamāny api/ 22 rājñā jetavyāḥ sāyudhāś connatās ca; samyak kartavyaṃ pālanam ca prajānām, agniś ceyo bahubhiś cāpi yajñair; ante madhye vā vanam āśritya stheyam/ 23 damānvitaḥ puruṣo dharmasīlo; bhūtāni cātmānam ivānupaśyey, garīyasaḥ pūjayed ātmaśaktyā; satyena śīlena sukhaṃ narendra/

Janaka Raja! What ever the manushyas after sincerely and seriously could or could not execute or not with their heart and Soul wrapped up with determination and courage be invariably succeed. This be on the analogy of waters sought to be stored in a just made earthen pot might be or might not be fresh and unsullied but in well used pot containing similar quality of water be never spoilt indeed. Likewise, a ‘paripakva shuddha antahkarana sampaadita sukha daayaka shubha karma’ be of ‘nishchala swarupa’. Janaka Raja! Be this realised that on the same analogy as earlier mentioned, the old earthen pot be once cleansed up with fresh water too then the karta as responsible for the fresh karmaacharana be successful for additional waters too to be stored futher reaping yet additional advantage of karma phala. Janaka

Raja! A King is always expected to overcome and smash off the enemies and administer his subjects by the means of Law and Justice as of nyaaya paripaalana.. He is also expected to duly conduct Yagjnaas and seek the contentment of Agni Deva. On the attainment age he be expected to retire to forests. In fact this be the pattern of living of pratyeka purushaas. Vidya-vinaya- tapas-guruseva and yathaa shatki daiva puja, satya bhaashana-sadaachaara vichaaras should necessarily be the ingredients of jeevana sukha shanti.

Paraashara Gita on 'Dharmopaarjita Dhana Shreshthata- Atithi Satkaara Mahatva-Pancha Runa parishkaara vidhi-guru jana seva and Sadaachaara

1 [parāṣara] kaḥ kasya copakurute kaś ca kasmai prayacchati, prānī karoty ayaṃ karma sarvam ātmārtham ātmanā/ 2 gauraveṇa parityaktaṃ niḥsnehaṃ parivarjayet, sodaryaṃ bhrātaram api kim utānyaṃ prthagjanam/ 3 viśiṣṭasya viśiṣṭāc ca tulyau dānapratigrahaḥ, tayoḥ puṇyataram dānam tad dvijasya prayacchataḥ/ 4 nyāyāgataṃ dhanam varṇair nyāyenaiva vivardhitam, samrakṣyaṃ yatnam āsthāya dharmārtham iti niścayaḥ/ 5 na dharmārthī nṛśaṃsena karmaṇā dhanam arjayet, śaktiḥ sarvakāryāṇi kuryān narddham anusmaret/ 6 apo hi prayataḥ śītās tāpitā jvalanena vā, śaktito 'tithaye dattvā kṣudhārtāyāśnute phalam/ 7 rantidevena lokaśā siddhiḥ prāptā mahātmanā, phalapatrair atho mūlair munīn arcitavān asau/ 8 tair eva phalapatraiś ca sa mātaram atoṣayat, tasmā lebhe param sthānam śaibyo 'pi prthivīpatiḥ/ 9 devatātithibhṛtyebhyaḥ pitṛbhyo 'thātmanas tathā, ṛṇavāñ jāyate martyas tasmād anṛṇatām vrajet/ 10 svādhyāyena maharṣibhyo devebhyo yajñakarmaṇā, pitṛbhyaḥ śrāddhadānena nṛṇām abhyarcanena ca/ 11 vācaḥ śeṣāvahāryeṇa pālanenātmano 'pi ca, yathāvad dhṛtya vargasya cikīrṣed dharmam āditaḥ/ 12 prayatnena ca saṃsiddhā dhanair api vivarjitāḥ, samyag ghutvā hutavahaṃ munayaḥ siddhim āgatāḥ/ 13 viśvāmitrasya putratvam ṛcika tanayo 'gama, ṛgbhiḥ stutvā mahābhāgo devān vai yajñabhāginah/ 14 gataḥ śukratvam uśanā devadeva prasādanāt, devīm stutvā tu gagane modate tejasā vṛtaḥ/ 15 asito devalaś caiva tathā nārada partavau, kakṣivāñ jāmadagnyaś ca rāmas tāndyas tathāṃśumān/ 16 vasiṣṭho jamadagniś ca viśvāmitro 'trir eva ca, bharadvājo hariśmaśruḥ kundadhāraḥ śrutaśravāḥ/ 17 ete maharṣayaḥ stutvā viṣṇum ṛgbhiḥ samāhitāḥ, lebhire tapasā siddhim prasādāt tasya dhīmataḥ/ 18 anarhāś cārhatām prāptāḥ santaḥ stutvā tam eva ha, na tu vṛddhim ihānvicchet karmakṛtvā jugupsitam/ 19 ye 'rthā dharmeṇa te satyā ye 'dharmeṇa dhig astu tān, dharmam vai śāśvataṃ loka na jahyād dhanakāṅkṣayā/ 20 āhitāgnir hi dharmātmā yaḥ sa puṇyakṛd uttamaḥ, vedā hi sarve rājendra sthitās triṣv agniṣu prabho/ 21 sa cāpy agnyāhito vipraḥ kriyā yasya na hīyate, śreyo hy anāhitāgnitvam agnihotraṃ na niṣkriyam/ 22 agnir ātmā ca mātā ca pitā janayitā tathā, guruś ca naraśārdūla paricaryā yathātatham/ 23 mānam tyaktvā yo naro vṛddhasevī; vidvān klībaḥ paśyati prītiyogāt, dākṣyeṇāhīno dharmayukto nadānto; loka 'smin vai pūjyate sadbhir āryaḥ/

Paraashara Maharshi had further addressed King Janaka wondering as to who indeed be performing the upakaaraas and would be appreciating that kind of satkarmaas. If one were to perform a 'swaabhaavika sneha thyaga' in favour one's own kith and kin or on the other hand to an outsider, both are stated to be equally significant. How ever what a 'sadbrahmana sveekara pratigraha' be far 'punyamaya daana' Hence the age old truism: *Nyaayagatm dhanam chiva nyaayenaiva vivardhitam samrakshyam yatnamaasthaata dhamaarthamiti nishchayah/* What ever of 'dhana' by the means of 'nyaaya prapti' be that which enriches nyaaya. Such yatna purvaka dharma dhana be retained and enriched further too. The hidden and implicit message of this the krura karma upaarjita dhana be of transcendent utility and such Lakshmi Swarupaas might arrive as fast as disappear faster.[Those who provide charity of water begets satisfaction, food yields Lasting happiness,tila daana bestows excellent progeny, charity of Light gets vision, Bhu dana begets lot more of Bhumi, Suvarna Daana provides longevity, Griha daana yields huge buildings, charity

of cash bestows excellent beauty of physique, vastra daana provides Chandra loka, Ashva daana bestows Ashvini Deva Loka, charity of ox yields affluence, Go daana provides great health and body strength, he who gives away a comfortable bed is blessed with a wonderful wife, offering shield and protection begets opulence, dhanya daana bestows lasting happiness and tracing Brahma Vidya bestows Brahma Saakshatkaara]

rantidevena lokeṣṭā siddhiḥ prāptā mahātmanā, phalapatrair atho mūlair munīn arcitavān asau/ 8 tair eva phalapatrais ca sa mātharam atoṣayat, tasmāl lebhe paraṃ sthānaṃ śaibyō 'pi pṛthivīpatiḥ/ Mahatma Raja Ranti Deva had consistently worshipped Rishi Munis, took to maha tyaga karyas during kshaama kaala in his kingdom and attained Mukti saadhana as everthereafter the posterity had held him in high esteem through the puraanotihaasaas. Similarly Chakravarti Shaibya too famed for his maha tyaga pravritti and after ever worshipped Rishi Munis attained uttama lokas.

[Vishleshana on 1. Ranti Deva vide Maha Bhagavata Purana 2. Shibi Chakravarti vide Vishnu Purana

1. Ranti Deva

Raja Rantideva in the lineage of Bharata attained immortal glory by his great sacrifice of essential food and water. (Bhagavata Purana. 9.21.4)

During the ‘maha kshaama’ in his kingdom, Raja Rantideva once went without food and water for forty eight days. He was such a noble ruler that he would give away whatever anyone sought. On that occasion even though he had become weak and suffered intense hardship, he remained calm. As if by divine intervention on the fortyninth morning there came to him some ghee, rice cooked in milk along with water. When he along with his family, trembling due to starvation and parched with thirst, was intending to eat it, a brahmana arrived before him. A great Haribhakta he had the insight to see Paramatma in every being, Rantideva welcomed the Brahmana and gave him a share of the dish and the Brahmana took his meal and left gladly. When he was about to partake the remaining payasa, another stranger, a shudra came before him. Rantideva who treated every visitor as the Hari Himself offered a share of the payasa to him. After he left another stranger appeared in his place surrounded by dogs. Without any hesitation Rantideva apportioned all the porridge that was left between his guest and his dogs. Finally, only some water remained to quench his thirst and when he was about to drink it, when a person, Chandala, from the lowest rung of society sought some water from him. The Raja deeply moved and tormented with compassion on him who was stricken with pain and exhaustion said, "I do not seek from the Paramatma, the highest position attended with the eightfold spiritual power or even Moksha (cessation of rebirth) from samsara. Dwelling in their heart (as the sufferer) I would rather undergo the suffering of all embodied souls so that they may be relieved of misery," and gladly gave him the water.

Having all the good qualities of a Haribhakta, free from attachments, Rantideva cherished no desires. Bowing to all of them, he concentrated his mind on the glorious Vasudeva with utmost devotion seeking no boons from Him. In this state the Maya constituted of the Trigunas dissolved like a dream.

Brahma, Vishnu and Siva, who had tested his forbearance as his guests, revealed themselves and blessed him: ‘I do not seek from the Paramatma, the highest position attended with the eightfold spiritual power or even Moksha on of rebirth from samsara. While dwelling in their hearts as the sufferer, I would rather undergo the suffering of all embodied souls so that they may be relieved of misery and thus gladly gave

him the water. Having all the good qualities of a Haribhakta, free from attachments, Rantideva cherished no desires. Bowing to all of them, he concentrated his mind on the glorious Vasudeva with utmost devotion seeking no boons from Him. In this state the Maya constituted of the Trigunas dissolved like a dream. Brahma, Vishnu and Shiva, who had tested his forbearance as his guests, revealed themselves and blessed him.¹

2. Shibi Chakravarti and how Indra and Agni Deva sought to test his spirit of self sacrifice:

King Shibiya, the most illustrious the son Ushinara, of Bhoja King was the husband of Parishthana the daughter of King Yayati. King Shibiya conquered the entire world single handed and performed several Ashvamedha Yagnas and was an outstanding personality of charity. He was famed to have willingly offered his own flesh by weighing the equal quantity of his own flesh but an innocent pigeon caught by weighing that much quantity of its raw meat from his own flesh. At the conclusion of this kind of charity never heard of in the past or for all times to come, the pigeon and the hawk revealed themselves as Agni Deva and Devendra who were testing the extent to which the King could reach in his disposition of charity. They blessed the king to reach swarga with his own mutilated body. Yet another instance of Shibiya's earlier life was that he never hesitated to kill his own son to satisfy the demand of a brahmana of great virtue as the son committed a 'maha pataka' of stealing. Dharma Raja in the form of the Brahmana who actually tempted the boy for stealing restored the boy's life once again. Yet in another context, the Chakravarti was stated to have encountered the 'Atma' of King Yayati after the latter's death and facilitated it to restore it back to swarga! [Source Vishnu Purana.]

9 devatātithibhṛtyebhyaḥ pitṛbhyo 'thātmanas tathā, ṛṇavāñ jāyate martyas tasmād anṛṇatām vrajet/10 svādhyāyena maharṣibhyo devebhyo yajñakarmaṇā, pitṛbhyaḥ śrāddhadānena nṛṇām abhyarcanena ca/11 vācaḥ śeṣāvahāryeṇa pālanenātmano 'pi ca, yathāvad dhṛtya vargasya cikīrṣed dharmam āditāḥ/

Rina Vimukti prayatnaas be executed as of veneration for Pratyeka manushya devataas, atithis, bharana poshana yogya kutumbijanaas , pitara , rishi gana, gurus too. Rina Vimukti be executed by Veda Shastra Swadhaaya to please Rishis, Yajna karma to please Devataas, Shraadhha daana prakriyas in favor of Pitruganas, and swagata satkaaraasa and bhojana vishraamaas to atithis too.

[Explanation on Atithi Seva Tatparata

Aatidhya vidhi: *Abhyaagato jnaata purvastvagjnaatotithiruchyate/ Ajnaata kulagotrastu adhvashraanto bubhulkshitah, Sampraapto Vaishvadevante sotithi swarga samkramah/ Atithim pujayed yastu shraantam chaa drushtamaagatam, Savrisham goshatam tena dattam syaaditima matih/(Veda Vyasa defines Atithi as a person who arrives at one's door step is unknown even while 'Abhyaagata' is the person already familiar. As soon as the Vaishvadeva is concluded in anybody's home, any Atithi arriving at the house with hunger and thirst must necessarily be given food and water without seeking to ascertain his family credentials etc. as a bounden duty as that act of consideration would lead to heavens) Apastamba Sutras require the following duty: Atitheenevaagre bhojayedbaalaan vridhaan rogasambaddhaan streeshchan - tarvatneeh/(Food be provided to Atithis, children, the elderly, the sick, carrying women and 'Suvasinis' on priority basis)Vishnu Purana prescribes: Tatassuvaasini duhkhi garbhini vridh baalakaa, Bhojayet satkritaannena prathamam tu param gaihi/(Well cooked hot meal be first served to Garbhinis, the aged and kids first and then the Grihastas eat later) Paraashara details as to how the guests be treated:Atithim tatra sampraaptam pujayet svaagataadinaa, Tathaaaa pradaanenapaada prakshaalanenacha/ Shraddhaa*

aachaanna daanena priya prashnottarenacha, Gacchataschaanuyaayena preeti mutpaadayet grihi/ Na prucchet gotracharanena swaadhyayam Shrutam tathaa, Hridaye kalpayeddevam sarvadevamayoh sah/ (Grahasthis are required to welcome with respect, provide a comfortable seat, give food with a feeling of being at home, converse with freindliness and send off with a sense of satisfaction, without show off and arrogance considering that an Aththi is a Devata. Manu Smriti cautions: *Athitiryasya bhagnato grihaa-trati nivartate, Pitarastasya naashayanti dasa varshaani pancha cha, Kaashtha bhaara sahasrena ghritha kumbha shatena cha, Athithiryasya bhanaashah tasya homo nirasthalah/*(In case guiuine and needy guests are turned out from one's house with impudence then his Pitru Devatas would curse the Grihasthi to be punished by having to carry loads of thousands firewood and hundrds of ghee tins for fifteen years and all the homa karyas and other brahmanical duties are made to badly affect their good returns.) On the other hand, Vyasa assures: *Atithim pujayeddyastu shraantam chaa drushtamaagatam, Sa vrisham goshtam tena dattam syaaditi mematih/* (In the event of an unexpected guest arriving home suddenly and fortunately, the Guest be honoured whatever difficulties are faced on one's own home front, then for sure the fruitful returns far exceed expectations as equivalent to the receipt of hunderd cows and oxen) Hareeta Muni states: *Bhaktyaacha Shakti to nityam Vishnumabhyarchya saadaram, Bhikshaancha bhikshave dadyaat Parvraak Brahmacharine, Vishnurerava yatischaa- yam iti nischitya bhaavayet, Yatiryasya grihe bhunkte tasya bhunkte jagatrayam/*(If a grihasthi after Vishnupuja provides hearty meals to Brahmachari and Yati considering him as Vishnu shall certainly reap life long fulfillment of worldly desires in toto!]

12 prayatnena ca samśiddhā dhanair api vivarjitāḥ, samyag ghutvā hutavahaṃ munayaḥ siddhim āgatāḥ/ 13 viśvāmitrasya putratvam ṛcīka tanayo 'gama, ṛgbhiḥ stutvā mahābhāgo devān vai yajñabhāginah/ 14 gataḥ śukratvam uśanā devadeva prasādanāt, devīm stutvā tu gagane modate tejasā vṛtaḥ/ 15 asito devalaś caiva tathā nārada partavau, kakṣīvāñ jāmadagnyaś ca rāmas tāndyas tathāṃśumān/ 16 vasiṣṭho jamadagniś ca viśvāmitro 'trir eva ca, bharadvājo hariśmaśruḥ kundadhāraḥ śrutaśravāḥ/ 17 ete maharṣayaḥ stutvā viṣṇum ṛgbhiḥ samāhitāḥ, lebhire tapasā siddhim prasādāt tasya dhīmataḥ/

Rishi Munis might not possess sampada but could do so by their prayatna sidhhi and vidhi purvaka agnihotras. Rucheeka putra by the dint of yagjnaas had pleased Devataas by veda mantras and had himself as Vishvamisra's dutta putra. Maharshi Ushaana having pleased Mahadeva was blessed and achieved the status of Shukratva and further having most earnestly prayed to Devi Parvati and accomplished Grahatva Prapti on aakaasha and had ever since been in nityaananda. Maharshis such as Asita, Devala, Narada, Parvata, Kaksheevan, Jamadagninandana Parashu Rama, Tandalya , Vasishtha, Jamadagni, Vishvaamitra, Atri, Bharadvaja, Harishmashru, Kundaadhaa and Shrutashravaas had having been submerged into deep tapasyaas and attained siddhi.

18 anarhāś cārhatām prāptāḥ santaḥ stutvā tam eva ha, na tu vṛddhim ihān vicchet karmakṛtvā jugupsitam/ 19 ye 'rthā dharmeṇa te satyā ye 'dharmeṇa dhig astu tāt, dharmam vai śāśvataṃ loke na jahyād dhanakāñkṣayā/ 20 āhitāgnir hi dharmātmā yaḥ sa puṇyakṛd uttamaḥ, vedā hi sarve rājendra sthitās triṣv agniṣu prabho/ 21 sa cāpy agnyāhito viprah kriyā yasya na hīyate, śreyo hy anāhitāgnitvam agnihotraṃ na niṣkriyam/ 22 agnir ātmā ca mātā ca pitā janayitā tathā, guruś ca naraśārdūla paricaryā yathātatham/ 23 mānaṃ tyaktvā yo nara vṛddhasevī; vidvān klībaḥ paśyati prītiyogāt, dākṣyeṇāhīno dharmayukto nadānto; loke 'smin vai pūjyate sadbhīr āryaḥ/

Janaka Raja! In case those who might not be well qualified for Bhagavan Vishnu puja and stuti for exhibition purpose only while being steeped in ‘loka ninda karyaacharana’ be rid of the ‘abhyudaa - ashaas’. Only by way of ‘dharma paalana sahita dhana paapti’ be noted likewise but not otherwise. For instance by harrasing the praja with undue taxation without commensurate public welfare be tantamount to corruption of the rajyaanga. Further, he as a king be used to perform prati dina agni kaaryaas to be noted a dharma shreshtha; he be also denoted as triyagni karta of veda vidha Dakshina- Aahavaneeya and Gaarhapatya. He whose sadaachara and satkamaacharana be unfailing, that brahmana be noted as a true Agnihotri. Raja Janaka! Yathaavidhi and yatha yogya seva to Agni-Atma-Maata- Janma daataa Pita- amd vidya vinaya pradaata Guru Deva be for ever worthy of worship ever. Those manushyaas be acclaimed as satpurushaas who be ever dedicated to seva with abhimaana tyaaga, kaama bhoga anaasakta, prema bhaava and dharma samlagnata’ be acclaimed as Satpurushaas for ever.

Paraashara Gita on the ‘Nimna Varna’s Seva Vritti Pradhanyata’ - ‘Satsanga Mahima-Dharma Paalana Mahatva’

[parāṣara] vṛttiḥ sakāśād varṇebhyas tribhyo hīnasya śobhanā, prītyopanītā nirdiṣṭā dharmiṣṭhān kurute sadā/ 2 vṛttiś cen nāsti sūdrasya pitṛpaitāmahī dhruvā/ na vṛttiṃ parato mārgec chuśrūsām tu prayojayet/ 3 sadbhis tu saha saṃsargaḥ śobhate dharmadarśibhiḥ. nityaṃ sarvāsv avasthāsu nāsadbhir iti me matiḥ/ 4 yathodaya girau dravyaṃ saṃnikarṣeṇa dīpyate, tathā sat saṃnikarṣeṇa hīnavarṇo 'pi dīpyate/ 5 yādṛṣeṇa hi varṇeṇa bhāvayate śuklam ambaram, tādṛṣaṃ kurute rūpam etad evam avaihi me/ 6 tasmād guṇeṣu rajyethā mā doṣeṣu kadā cana, anityaṃ iha martyānām jīvitam hi calācalam/ 7 sukhe vā yadi vā duḥkhe vartamāno vicakṣaṇaḥ, yaś cinoti śubhāny eva sa bhadrañīha paśyati/ 8 dharmād apetaṃ yat karma yady api syān mahāphalam, na tat seveta medhāvī na tad dhitam ihocyate/ 9 yo hṛtvā gosahasrāṇi nṛpo dadyād arakṣitān, sa śabdamaṭrāphalabhāg rājā bhavati taskaraḥ/ 10 svayambhūr asṛjac cāgre dhātāraṃ lokapūjitam, dhātāsrjat putram ekaṃ prajānām dhāraṇe ratam/ 11 tam arcayitvā vaiśyas tu kuryād atyartham ṛddhimat, rakṣitavyaṃ tu rājanyair upayojyaṃ dvijātibhiḥ/ 12 ajihmair aśatha krodhair havyakavya prayokṭrbhiḥ, sūdrair nirmārjanaṃ kāryam evaṃ dharmo na naśyati/ 13 apranaste tato dharṃe bhavanti sukhitāḥ prajāḥ, sukhena tāsāṃ rājendra modante divi devatāḥ/ 14 tasmād yo rakṣati nṛpaḥ sa dharmenābhipūjyate, adhūte cāpi yo vipro vaiśyo yaś cārjane rataḥ/ 15 yaś ca śuśrūṣate sūdraḥ satataṃ niyatendriyaḥ, ato 'nyathā manuṣyendra svadharmāt parihīyate/ 16 prāṇa saṃtāpanirdiṣṭāḥ kākinyo 'pi mahāphalāḥ, nyāyenopārjitā dattāḥ kim utānyāḥ sahasraśaḥ/ 17 satkrtya tu dvijātibhyo yo dadāti narādhipa, yādṛṣaṃ tādṛṣaṃ nityaṃ aśnāti phalam ūrjitam/ 18 abhigamya dattaṃ tuṣṭyā yad dhanyam āhur abhiṣṭutam, yācitenā tu yad dattaṃ tad āhurmadhyamaṃ budhāḥ/ 19 avajñayā dīyate yat tathaivāśraddhayāpi ca, tad āhur adhamam dānam munayaḥ satyavādinaḥ/ 20 atikrame majjamāno vividhena naraḥ sadā, tathā prayatnam kurvīta yathā mucyeta saṃśayāt/ 21 damena śobhate vipraḥ kṣatriyo vijayena tu, dhanena vaiśyaḥ sūdras tu nityaṃ dākṣyeṇa śobhate/

Maharshi Parashara then addressed King Janaka then emphasising the duty of the Nimna jaati persons as of ‘sevatatparata’ to the other classes of a Kingdom as that be stated as their dharma. Parashara further suggested that as per ‘dharma drishti’ it should be always better to be in the association of the well organised superior classes of the society comprising the Vedajnaana yukta dwijaas or of the Twice Born since upanayana samskara bestowed them as of a second and most crucial birth once again. The nimna jaati praja be thus destined to perform service for their livelihood, as their ancestors had not bequeathed material property any way. Hence the emphasis on the aspect of ‘satsanga’ as that of keeping good company since practice of shaucha, one of the niyamas that provides cleanliness. To keep yourself and

your surroundings clean is one of the ways that one can practice ‘shaucha’. But shaucha means more than physical cleanliness. It also means cleanliness of mind and provides an opportunity to cleanse up once own thoughts and the real dirt of avidya or ignorance of the true Self and that delusion would disallow from recognizing one’s own Self and so als enable to see divinity objectively and thus the high significance the concept of Satsnagatva of the nimnajaati or the fourth class of a Society with the superior classes in terms of using foul tongue, body and thought.

3 sadbhis tu saha saṁsargaḥ śobhate dharmadarśibhiḥ. nityaṁ sarvāsv avasthāsu nāsadbhir iti me matiḥ/ 4 yathodaya girau dravyaṁ saṁnikarṣeṇa dīpyate, tathā sat saṁnikarṣeṇa hīnavarṇo 'pi dīpyate/ 5 yādṛśeṇa hi varṇeṇa bhāvyate śuklam ambaram, tādṛśaṁ kurute rūpam etad evam avaihi me/

Thus Maharshi Parashara emphasised that the nimnajaati manushyaas be ever keep themselves with ‘satpurusha samsarga’; yet they be repeatedly cautioned against ‘dushta purusha saangatya’. ‘Satsanga sahavaasa’ is on the analogy of ‘udayaachala parvata saameepyata’ of the Surya Deva’s splendidous dazzle. Likewise the saameepyata of the neech varna praja be at the proximity of ‘sadguna shobhita maanushaas’. This is again on the analogy of the company of the ‘sadrupa shveta vasastra dhaaris’ vs. the malina vastra dhaaris; as per their dress so be their behaviour of body dirt, mental lowdown and scandalous gossip.

tasmād guṇeṣu rajyethā mā doṣeṣu kadā cana, anityaṁ iha martyānāṁ jīvitam hi calācalam/ 7 sukhe vā yadi vā duḥkhe vartamāno vicakṣaṇaḥ, yaś cinoti śubhāny eva sa bhadrāñiḥa paśyati/ 8 dharmād apetaṁ yat karma yady api syān mahāphalam, na tat seveta medhāvī na tad dhitam ihocyate/ 9 yo hṛtvā gosahasrāṇi nṛpo dadyād arakṣitān, sa śabdāmātraphalabhāg rājā bhavati taskaraḥ/

Parashara was thus addressing King Janaka to repose liking and confidence among the nimna jaati prajaas for proactive satsangava with the superior classes .This be so since the vidvaans of the superior classes are ever able to sift dharmadharmanas and sukha dukkhaas owing to their veda -shaasrta jnaana vigjaanaas. Even as a ‘Dharmopareeta karmaacharana’ be ‘laabha daayaka by the loka dristhi’, then too be avoided as of a component of kingship duties in as much as of the ‘ jagat kalyaana kaarana’. That type of alpadaayaka laabha kaarya be ever opted for rather than a bahudaayaka laabha karya even by a suspicious natured adharma swarupa. Such kind of Kingship which might deftly and stealthily seize thousand cows and proudly make godaanaas in public could ever be a king in the truthful sense or a highway bandikoot!

10 svayambhūr aśṛjac cāgre dhātāraṁ lokapūjitam, dhātāsṛjat putram ekaṁ prajānāṁ dhāraṇe ratam/ 11 tam arcayitvā vaiśyas tu kuryād atyartham ṛddhimat, rakṣitavyaṁ tu rājanyair upayojyaṁ dvijātibhiḥ/ 12 ajihmair aśatha krodhair havyakavya prayokṛtibhiḥ, śūdrair nirmārjanaṁ kāryam evaṁ dharmo na naśyati/ 13 apranaste tato dharme bhavanti sukhitāḥ prajāḥ, sukhena tāsāṁ rājendra modante divi devatāḥ/

Paramatma had foremost manifested Bahma who interalia created a son named Parjanya who be worthy of veneration and gratitude to Him by Vaishyaas for agricultural fields and pashupaalana on account of which the kingdoms had since become rich and ever prosperous. Hence the successive kingships would need to appreciate and protect Vaishyas, while Brahmanaas too be rid of ‘kutilata-shathata-and krodha’ and instead concentrate on havya kavya prayogaas and ever continue the lokahita kaaryaas of anna-dhana yagjnaas thus seeking to wipe off blemishes on the very concept of Dharma! Indeed, dharma naashaka

paripaalana be as disastrous as sarva praja duhkha kaaanaas. As far as the nimna jaateeyas be concerned their duties be provide services to the rest of the Brahmana-Kshatriya- Vaishyaas.

14 tasmād yo rakṣati nṛpaḥ sa dharmenābhipūjyate, adhīte cāpi yo vipro vaiśyo yaś cārjane rataḥ/ 15 yaś ca śuśrūṣate śūdraḥ satataṁ niyatendriyaḥ, ato 'nyathā manuṣyendra svadharmāt parihīyate/ 16 prāṇa saṁtāpanirdiṣṭāḥ kākinyo 'pi mahāphalāḥ, nyāyenopārjitā dattāḥ kim utānyāḥ sahasraśaḥ/ 17 satkṛtya tu dvijātibhyo yo dadāti narādhipa, yādṛśaṁ tādṛśaṁ nityam aśnāti phalam ūrjitam/ 18 abhigamya dattaṁ tuṣṭyā yad dhanyam āhur abhiṣṭutam, yācitena tu yad dattaṁ tad āhurmadhyamaṁ budhāḥ/ 19 avajñayā dīyate yat tathaivāśraddhayāpi ca, tad āhur adhamam dānam munayaḥ satyavādinaḥ/ 20 atikrame majjamāno vividhena naraḥ sadā, tathā prayatnam kurvīta yathā mucyeta saṁśayāt/ 21 damena śobhate vipraḥ kṣatriyo vijayena tu, dhanena vaiśyaḥ śūdras tu nityam dākṣyeṇa śobhate/

Indeed that Renowned King with all his all his administrative skill be dedicated to the dharma poorvaka praja raksha on account of dharmaacharana kaarana be worship worthy in the lokaas.. Similarly Brahmana too be of 'nirantara swaadhyaya and dhamakaryaacharana- Vaishyas be of dhamopaarjana tatparata- the nimna jaari praja be of jitendriya bhaava be engaged in dwija sevaa tatparata . As the pranis by way their honestly earned hard money even by the smallest denomination could give away to a needy as a charity be repaid back manifold. That kingship as he might give away as a daana be surely yield uttama phala cetainly. Yet satyavaadi munis would keep repeating that as the charities given away as of 'avahelana- ashraddha- and anaadarana', especially to the well deserved or desperately needy be of the worst kind.

Should Brahmanas with 'indriya samyamana'-kshatriyaas by yuddha vijaya yaatraa- Vaishyaas with nyaaa purvaka dhanopaarjanas and the nimna jaateeyaas with their sevaakaarya kushalata parichaya be truthfully not be a successful ' Vijaya Rajyaanga'

Chapter Twelve on Hamsa Gita - as Hamsa Rupi Brahma's Upadesha to Sadhyaka Ganaas vide Shaanti Parva Maha Bharata

1 [y] satyam kṣamāṁ damaṁ prajñāṁ praśamsanti pitāmaha, vidvāṁso manuḥ loka katham etan mataṁ tava/ 2 [bhī] atra te vartayiṣye 'ham itihāsaṁ purātanam, sādhyānāṁ iha saṁvādaṁ haṁsasya ca yudhiṣṭhira/ 3 haṁso bhūtīvātha sauvarṇas tv ajo nityaḥ prajāpatiḥ, sa vai paryeti lokāṁs trīn atha sādhyān upāgamat/ 4 [sādhyā] śakune vayaṁ sma devā vai sādhyās tvām anuyujmahe/ prcchāmas tvām mokṣadharmam bhavaṁś ca kila mokṣavit/ 5 śruto 'si naḥ paṇḍito dhīravādī; sādhu śabdaḥ patate te patatrin, kiṁ manyase śreṣṭhatamaṁ dvija tvam; kasmin manas te ramate mahātman/ 6 tan naḥ kāryam pakṣivaraprasādhi; yat kāryāṇāṁ manyase śreṣṭham ekam, yatkrtvā vai puruṣaḥ sarvabandhair; vimucyate vihagendreha śīghram/ 7 [hamsa] idaṁ kāryam amṛtāśāḥ śṛṇomi; tapo damaḥ satyam ātmābhiguptiḥ, granthīn vimucya hṛdayasya sarvān; priyāpriye svam vaśam ānayīta/ 8 nāruntudaḥ syān na nṛśaṁsavādī; na hīnataḥ param abhyādadīta, yayāsyā vācā para udvijeta; na tāṁ vaded ruṣatīm pāpalokyām/ 9 vāk sāyakā vadanān niṣpatanti; yair āhataḥ śocati rātryahāni, parasya nāmarmasu te patanti; tān paṇḍito nāvasṛjet pareṣu/ 10 paraś ced enam ativāda bānair; bhṛśam vidhyec chama eveha kāryaḥ, saṁroṣyamāṇaḥ pratimṛṣyate yaḥ; sa ādatte sukṛtaṁ vai parasya/ 11 kṣepābhīmānād abhiṣaṅga vyalīkaṁ; nigrhṇāti jvalitaṁ yaś ca manyum, aduṣṭaceto mudito 'nasūyuh; sa ādatte sukṛtaṁ vai pareṣām/ 12 ākruśyamāno na vadāmi kiṁ cit; kṣamāmy aham tādyamānaś ca nityam, śreṣṭhaṁ hy etat kṣamam apy āhur āryāḥ; satyam tathaivārjavam ānṛśaṁsyam/ 13 vedasyopaniṣat satyam satyasyopaniṣad damaḥ, damasyopaniṣan mokṣa etat sarvānuśāsanam/ 14 vāco vegam manasaḥ

krodhavegam; vivitsā vegam udaropastha vegam, etān vegān yo viśahaty udīrṇāms; taṃ manye 'haṃ brāhmaṇaṃ vai munim ca/ 15 akrodhanaḥ krudhyatām vai viśiṣṭas; tathā titikṣur atitikṣor viśiṣṭaḥ, amānuṣān mānuṣo vai viśiṣṭas; tathājñānāj jñānavān vai pradhānaḥ/ 16 ākruśyamāno nākrośen manyur eva titikṣataḥ, ākroṣṭāraṃ nirdahati sukṛtaṃ cāśya vindate/ 17 yo nātyuktaḥ prāha rūkṣaṃ priyaṃ vā; yo vā hato na pratihanti dhairyāt, pāpaṃ ca yo necchati tasya hantus; tasmai devāḥ sprhayante sadaiva/ 18 pāpīyasaḥ kṣametaiva śreyasaḥ sadṛśasya ca, vimānito hato "kruṣṭa evaṃ siddhiṃ gamiṣyati, 19 sadāham āryān nibhṛto 'py upāse; na me vivitsā na came 'sti roṣaḥ, na cāpy ahaṃ lipsamānaḥ paraimi; na caiva kiṃ cid viśameṇa yāmi/ 20 nāhaṃ śaptaḥ pratiśapāmi kiṃ cid; damaṃ dvāraṃ hy amṛtasyeha vedmi, guhyaṃ brahma tad idaṃ vo bravīmi; na mānuṣāc chreṣṭhataraṃ hi kiṃ cit/ 21 vimucyamānaḥ pāpebhyo dhanebhyo iva candramaḥ, virajaḥ kālam ākāṅkṣan dhīro dhairyēṇa sidhyati/ 22 yaḥ sarveṣāṃ bhavati hy arcanīya; utsecane stambha ivābhijātaḥ, yasmai vācam supraśastāṃ vadanti; sa vai devān gacchati samyatātmā/ 23 na tathā vaktum icchanti kalyānān puruṣe guṇān, yathaiṣāṃ vaktum icchanti nairguṇyaṃ anuyujñakāḥ/ 24 yasya vānmanasī gupte samyak pranihite sadā, vedās tapaś ca tyāgaś ca sa idaṃ sarvaṃ āpnuyāt/ 25 ākrośanāvamānābhyāṃ abudhād vardhate budhaḥ, tasmān na vardhayed anyam na cātmānaṃ vimimṣayet/ 26 amṛtasyeva saṃtṛpyed avamānasya vai dvijaḥ, sukhaṃ hy avamataḥ śete yo 'vamantā sa naśyati/ 27 yat krodhano yajate yad dadāti; yad vā tapas tapyati yaj juhoti, vaivasvatas tad dharate 'sya sarvaṃ; moghaḥ śramo bhavati krodhanasya/ 28 catvāri yasya dvārāṇi suguptāny amarottamāḥ, upastham udaraṃ hastau vāk caturthī sa dharmavit 29 satyaṃ damaṃ hy ārjavam ānṛśaṃsyam; dhṛtiṃ titikṣāṃ abhisevamānaḥ, svādhyāyanityo 'sprhayan pareṣāṃ; ekāntaśīly ūrdhvagatir bhavet saḥ/ 30 sarvān etān anucaran vatsavac caturaḥ stanān, na pāvanatamaṃ kiṃ cit satyād adhyagamaṃ kva cit/ 31 ācakṣāhaṃ manuṣyebhyo devebhyah pratisaṃcaran, satyaṃ svargasya sopānaṃ pārāvārasya naur iva/ 32 yādṛśaiḥ saṃnivasati yādṛśāṃś copasevate, yādṛg icchec ca bhavitum tādṛg bhavati pūruṣaḥ/ 33 yadi santaṃ sevate yady asantaṃ; tapasvinaṃ yadi vā stenam eva, vāso yathā raṅga vaśaṃ prayāti; tathā sa teṣāṃ vaśaṃ abhyupaiti/ 34 sadā devāḥ sādhubhiḥ saṃvadante; na mānuṣaṃ viśayaṃ yānti draṣṭum, nenduh samaḥ syād asamo hi vāyur; uccāvacam viśayaṃ yaḥ sa veda/ 35 aduṣṭaṃ vartamāne tu hṛdayāntara pūruṣe, tenaiva devāḥ prīyante satāṃ mārgasthitena vai/ 36 śiśnodare ye 'bhiraṭaḥ sadaiva; stenā narā vāk paruṣāś ca nityam, apeda doṣān iti tāt viditvā; dūrād devāḥ saṃparivarjayanti/ 37 na vai devā hīnasattvena toṣyāḥ; sarvāśinā duṣkṛta karmaṇā vā, satyavratā ye tu narāḥ kṛtajñā; dharme ratās taiḥ saha saṃbhajante/ 38 avyāhṛtaṃ vyākṛtāc chreya āhuḥ; satyaṃ vaded vyāhṛtaṃ tad dvitīyam, dharmam vaded vyāhṛtaṃ tat tṛtīyam; priyamvaded vyāhṛtaṃ tac caturtham/ 39 [sādhyā] kenāyam āvṛto lokaḥ kena vā na prakāśate, kena tyajati mitrāṇi kena svargaṃ na gacchati/ 40 [hamsa] anānenāvṛto loko mātṣaryān na prakāśate, lobhāt tyajati mitrāṇi saṅgāt svargaṃ na gacchati/ 41 [sādhyāḥ] kaḥ svid eko ramate brāhmaṇānām; kaḥ svid eko bahubhir joṣam āste, kaḥ svid eko balavān durvalo 'pi; kaḥ svid eṣāṃ kalahaṃ nānvavaiti/ 42 [hamsa] prājña eko ramate brāhmaṇānām; prājña eko bahubhir joṣam āste prājña eko balavān durvalo 'pi; prājña eṣāṃ kalahaṃ nānvavaiti/ 43 [sādhyāḥ] kiṃ brāhmaṇānām devatvaṃ kiṃ ca sādhutvaṃ ucyate, asādhutvaṃ ca kiṃ teṣāṃ kim eṣāṃ mānuṣaṃ matam/ 44 [hamsa] svādhyāya eṣāṃ devatvaṃ vrataṃ sādhutvaṃ ucyate/ asādhutvaṃ parivādo mṛtyur mānuṣam ucyate/ 45 [bhī] saṃvāda ity ayaṃ śreṣṭhaḥ sādhyānām parikīrtitaḥ, kṣetraṃ vai karmaṇām yoniḥ sadbhāvaḥ satyaṃ ucyate/

Yudhishtara enquired of Pitamaha that numberless vidvaans in the samsara would opine strongly that Satyam-Indriya Nigrah- Kshama -and Pragjna or Uttama Buddhi be highly worthy of commendation and what indeed be his view in the context. Then Bhishma replied that Saadhya Ganaas had once appoached a Hamsa as the latter was Pajapati Himself who was freely flying around in the swarupa as of a Hamsa.

[Vishleshana on 1. Saadhya Ganaas and 2. Brahma as in the swarupa of Hamsa worthy of high veneration

1. Saadhya Ganas as per ‘Bramanda Purana’: Twelve Sādhyaas were born as the sons of Sadhya and Dharma as twelve yagjnaas viz. Darsha, Paurinamaasa, Brihad Rathantara, Vitti Vivitti, Aakuuti, Kuuti, Vijnataara, Vijaata and Yajna. Due to the curse of Brahma, those were born as Jitas in the Svayambhuva Manvantara, as Tusitas in the Svarochisha, as Satyas in the Uttama, as Devas named Haris in Tamasa Manvantara and as Vaikuṇṭhas in the Raivata Manvantara. In the Caksusa Manvantara, they were born as the Devas named Saadhyaas out of their own will.

‘Matsya Purana’ gives a similar version with Viryavan as a Sadhya.

‘Narada Purana describes holy Saadhya Vrata’ is to be observed on the twelfth day in the bright half of the month of Margasirsa and names Sadhyaas as of twelve in number viz. Manobhava, Prana, Nara, Yata (Apaana), Veeryavaan, Citi, Haya, Nrpa, Harihsa, Narayana, Vibhu and Prabhu. These shall be represented by raw rice grains and worshiped with scents and fragrant flowers and daana dksinaas.

2. Brahma as Hamsa Gayatri:

Hamsa Gayatri Asyashri Hamsa Gayatri stotra Maha Mantrasya Atmaa Rishih Paramatmaa Devataa/ Apyataa Gaayatri Chandah Hum Beejam Sah Shaktih Soham Keelakam Atma prasaada siddhyartheyHamsa nyaasa Dhyaaney viniyogah// Hamsaam Angushthaabhyaam namah/ Hamseem tarjanibhyaam namah/ Hamsoom Madhyamaabhyaam namah/ Hamsaim Anaamikaabhyaam namah/ Hamsah Karatalakara prishthaabhyaam namah// Hamsaam Hridayaaya namah/ Hamseem Shirasey swaahaa/ Hamsoom shikhaayavashat/ Hamsai Kavachaaya hum/ Hamsoum Netra trayaayavoushat/ Hamsah Astraaya phat/ Bhurbhuvassuvaromiti digbandhah// Dhyaanam: Gamaagamastham gaganaadi shunyam chidrupadeepam timiraapahaaram/ Pashyaamitey Sarva janaanta rastham namaami Hamsam Paramaatma Rupam/ Deho Devaalayah prokto Jeevo Devassanaatanah/ Tyajeda Jnaana nirmaalyam soham bhaavena Pujayet/ Hamso Hamsah Parama Hamsassoham Hamsassoham Hamsah/ Hamsa Hamsaaya Vidmahey Parama Hamsaaya dheemahi/Tanno Hamsah Prachodayaat// Hamsa Hamseti yobruyaaddamso naama Sadaa Shivah/ Evam nyaasa vidhim kritvaa tatassamputa maarabhet// Samputikaranam: Indraadeen Dikshu vinyasya// Om Bhurbhuvassuvah/ Om Om/ Traataara mindramavitaara/]

Sadhya Ganas then approached Brahma Deva in the form of Hamasa as follows:

4 [sādhya] śakune vyaṃ sma devā vai sādhyās tvām anuyujmahe/ prcchāmas tvāṃ mokṣadharmam bhavaṃś ca kila mokṣavit/ 5 śruto 'si naḥ paṇḍito dhīravādī; sādhu śabdaḥ patate te patatrin, kiṃ manyase śreṣṭhatamaṃ dvija tvam; kasmin manas te ramate mahātman/ 6 tan naḥ kāryam pakṣivaraprasādhī; yat kāryāṇām manyase śreṣṭham ekam, yatkrtvā vai puruṣaḥ sarvabandhair; vimucyate vihaṅdreha śīghram/

Hamsa Deva! We are the Sadhya Devatas seeking your kind guidance in the context of moksha dharma vishayaas as on deed the moksha tatva maha jnaata and your guidance be of sarva prasiddhi. Mahatma! Your uttama vaani be of sarva prasiddhi. Pahshi Raja! Of the samasta shubha kaaryaacharanaas, do very kindly suggest one unique maarga which could the jeevikaas be able to tear off samasta bandhanaas as your mahopadesha be of our mahopakaara! Then Hamsa Deva replied:

[hamsa] idam kāryam amṛtāsāḥ śṛṇomi; tapo damaḥ satyam ātmābhiguptiḥ, granthīn vimucya hṛdayasya sarvān; priyāpriye svaṁ vaśam ānayīta/ 8 nāruntudaḥ syān na nṛśaṁsavādī; na hīnataḥ param abhyādādīta, yayāsyā vācā para udvijeta; na tāṁ vaded ruśatīm pāpalokyām/ 9 vāk sāyakā vadanān niṣpatanti; yair āhataḥ śocati rātryahāni, parasya nāmarmasu te patanti; tān paṇḍito nāvasrjet pareṣu/ 10 paraś ced enam ativāda bānair; bhṛśaṁ vidhyec chama eveha kāryaḥ, saṁroṣyamāṇaḥ pratimṛṣyate yaḥ; sa ādatte sukṛtaṁ vai parasya/ 11 kṣepābhīmānād abhiṣaṅga vyalīkam; nigṛhṇāti jvalitaṁ yaś ca manyum, aduṣṭaceto mudito 'nasūyuh; sa ādatte sukṛtaṁ vai pareṣām/ 12 ākruśyamāno na vadāmi kiṁ cit; kṣamāmy ahaṁ tādyamānaś ca nityam, śreṣṭhaṁ hy etat kṣamam apy āhur āryāḥ; satyaṁ tathaivārjavam ānṛśaṁsyam/’

‘ Amrita Bhoji Devataas! As per my reckoning the uttama kaaryaas be of tapasya, indriya samyama, satya bhashana, mano nigraha adi kaaryaacharanaas. Do seek to open up ‘sarva hridhaya grandhis’, and seek to control the priya-apriyas or harsha vishaadaas alike. May not any ‘snaayu’ or nerve be offended especially in the hridaya , nor in any of the ‘marmaavayaas’. Never seek to adapt ‘nishtura vachanas’; yet at the same time never seek to provide ‘adhyaatmika shaastropdashaas’ to neecha maanavaas and have them excited and provoke them to take to such interactive tongue and deed as would hasten them to the process of naraka prapti’. Let this be realised that a ‘vachana rupa baana’ when hurled away and as a result that could work up as a marma bhedi, that ought not to be the vidvan purusha lakshana. On the other hand, if the parusha bhashaa prayoga by others, then in return let there be of a prasannachitta while retaining the kernel of the sadbhaavana from the outer nut of agjnaana. Once there in the jagat be of ‘ninda and aavesha kaaranaas’ and the resultant ‘prajjvalita krodhaaveshaas. Then ‘chitta vikaara dwesha bhavanas’ be instantly regulated with the least shatrubhaava as those be of certain road block removals. Then the resultant egotism and renegeful mind set be transformed to kshama-satya-saralata- and daya.

13 vedasyopaniṣat satyaṁ satyasyopaniṣad damaḥ, damasyopaniṣan mokṣa etat sarvānuśāsanam/ 14 vāco vegam manasaḥ krodhavegam; vivitsā vegam udaropastha vegam, etān vegān yo viśahaty udīrṇāms; taṁ manye 'haṁ brāhmaṇaṁ vai munim ca/ 15 akrodhanaḥ krudhyatām vai viśiṣṭas; tathā titikṣur atitikṣor viśiṣṭaḥ, amānuṣān mānuṣo vai viśiṣṭas; tathājñānāj jñānavān vai pradhānaḥ/ 16 ākruśyamāno nākrośen manyur eva titikṣataḥ, ākroṣṭāraṁ nirdahati sukṛtaṁ cāsyā vindate/ 17 yo nātyuktaḥ prāha rūkṣaṁ priyaṁ vā; yo vā hato na pratihanti dhairyāt, pāpaṁ ca yo necchati tasya hantus; tasmai devāḥ sprhayante sadaiva/18 pāpīyasaḥ kṣametaiva śreyasaḥ sadṛśasya ca, vimānito hato "kruṣṭa evaṁ siddhim gamiṣyati/

The vedaadhyana saraamsha be of Satyabhashana, while satyabhashana saara be indriya samyamana and indriyasamhamana phala be moksha and that be the sampurna shaastropadesha! Hamsarupi Brahma Deva then asserted: Vaani vegata, mano vega, krodha vega, trishna vega, udara vega, jnaanendriya vega, and such prachanada vega sahanatva be the lakshanaas be the Brahmavettaas and Muneeshvaraas. Then the Hamsarupi Brahma continued His pravachana to Sadhya Ganaas: Among the Krodhi Manshyaas the Akrodha Manushyas be of shreshthata and so be asahanasheelaas to sahana murtis. As akrushamaanaas with foul tongue and filthy expression be not retorted by kshamaasheela manushyaas then too be credited to the account of punya in the balance sheet. ‘Prateekaara maanasikata’ if reciprocated with ‘manoprita charya’, then that be the true reflection of mahatmya devatva. Paapakaarana apraadhatva once replaced by kshama and daakshinya is indeed the step forward parama siddhi prapti.

19 sadāham āryān nibhṛto 'py upāse; na me vivitsā na came 'sti roṣaḥ, na cāpy ahaṃ lipsamānaḥ paraimi; na caiva kiṃ cid viṣameṇa yāmi/ 20 nāhaṃ śaptaḥ pratiśapāmi kiṃ cid; damaṃ dvāraṃ hy amṛtasyeha vedmi, guhyaṃ brahma tad idaṃ vo bravīmi; na mānuṣāc chreṣṭhataṃ hi kiṃ cit/ 21 vimucyamānaḥ pāpebhyo dhanebhya iva candramaḥ, virajaḥ kālam ākāṅkṣan dhīro dhairyēṇa sidhyati/ 22 yaḥ sarveṣāṃ bhavati hy arcanīya; utsecane stambha ivābhijātaḥ, yasmai vācam suprasastāṃ vadanti; sa vai devān gacchati saṃyatātmā/ 23 na tathā vaktum icchanti kalyānān puruṣe guṇān, yathaiṣāṃ vaktum icchanti nairguṇyam anuyujñakāḥ/ 24 yasya vānmanasī gupte samyak pranihite sadā, vedās tapaś ca tyāgaś ca sa idaṃ sarvaṃ āpnuyāt/ 25 ākrośanāvamānābhyāṃ abudhād vardhate budhaḥ, tasmān na vardhayed anyam na cātmānaṃ vimimṣayet/

One's own self assurance of paripurnata be indeed a prerequisite of parama siddhi prapti as of nothing further to learn or nor nothing more to act upon. That sampurnata swabhava be neither due to self bravado nor of egotism but of 'atma nirbharata'. That self confidence would emanate from 'shreshtha purusha satsangatyā,, and the antithesis of 'trishna bhaava vashatva', and 'lobha janita dharmollanghana swartha buddhi'. Indriya samyamana be indeed a moksha dwaara. Thus the Hamsa Rupi Prajapati took the Saadhya ganaas into confidence and stated that 'manushya yoni' be considered as the best. This be on the analogy of chandra on the high skies be demonstrating the glitter against the backdrop of black clouds. Similarly, the 'paapa mukta nirmala antaḥkanana dheera purushaas' be awaiting the arrival of 'kaala purusha' for 'siddhi praapti'. Those vidvaan purushaas who be of uttama kula sambhutaas like the high rising strong based pillars could be able to express their 'madhura bhashanaas' with prasannata and 'devabhaava prapta sampurnatva'. As those of jealous mindedness might seek to describe the paradoshā varana, then they could hardly describe their positive achievements either. On the other hand, those vaani and manas be clean and auspicious, then they would be of paramatma chintana ever and sooner than later their vedaadhyana- tapasya and tyaga be surely rewarded. Thus persons of commonsense be never tempted to take law into their hands and resort to violence.

26 amṛtasyeva saṃtṛpyed avamānasya vai dvijah, sukhaṃ hy avamataḥ śete yo 'vamantā sa naśyati/ 27 yat krodhano yajate yad dadāti; yad vā tapas tapyati yaj juhoti, vaivasvatas tad dharate 'sya sarvaṃ; moghaḥ śramo bhavati krodhanasya/ 28 catvāri yasya dvārāṇi suguptāny amarottamāḥ, upastham udaraṃ hastau vāk caturthī sa dharmavit/ 29 satyaṃ damaṃ hy ārjavam ānṛśaṃsyaṃ; dhṛtiṃ titikṣāṃ abhisevamānaḥ, svādhyāyanītyo 'sprhayan pareṣāṃ; ekāntaśīly ūrdhvagatir bhavet saḥ/ 30 sarvān etān anucaran vatsavac caturaḥ stanān, na pāvanatamaṃ kiṃ cit satyād adhyagamaṃ kva cit/ 31 ācakṣāhaṃ manuṣyebhyo devebhyah pratisaṃcaran, satyaṃ svargasya sopānaṃ pārāvārasya naur iva/ 32 yādrṣaiḥ saṃnivasati yādrṣāṃś copasevate, yādrḡ icchec ca bhavitum tādrḡ bhavati pūruṣaḥ/ 33 yadi santaṃ sevate yady asantaṃ; tapasvinam yadi vā stenam eva, vāso yathā raṅga vaśaṃ prayāti; tathā sa teṣāṃ vaśaṃ abhyupaiti/

The basic qualification of a vidvan be to withstand criticism as of 'avamaana be of amritha tulya' since one's cool reaction would retort the one who be put to shame and 'vinaashana' too. The truism be that persons of ready irritability and anger then the fruits of their satkarmaas as of yajna kaarya phalita, daana- tapasya-havanaadi shubha kaaryas be quietly devoured by Yama Raja from the Kartaas, since one's krodhatwa be one's own shatru. Sadhya Ganaas! Those purushaas whose 'shareeraavayavaas' of upastha- udara-hasta paanis and vaani be safe and intact be known as of dharmagjnaas. Those whose mano dhridhta, satya pravartana, indriya samyamana, saralata, daya, dhairyā, kshama be ensured- be a 'nitya swaadhyāyī, para vastu vaanchaa niraadara, ekaanta vaasa ishta nirata', be well qualified as of

‘urthva gati pradaayaka.’ Just as a calf be enjoying the mother cow’s four nippleful of healthy milk with good appetite, in the same manner, a sadpurusha too be replete with the sudguna sampatti. Indeed what all had been learnt thus far and for ever, there be none of the vastu sampada that could be ever acquired as of Satya Sampada. Then the Hamsa Rupi Brahma stated that having flown all around had been advising manushyaas and devataas alike that there be a singular saadhana viz. Satya or Truthfulness to directly provide a stair case to swarga loka from the ‘nouka’ in the ‘samsaara sagara’.

34 sadā devāḥ sādhubhiḥ saṁvadante; na mānuṣaṁ viṣayaṁ yānti draṣṭum, nenduḥ samaḥ syād asamo hi vāyur; uccāvacam viṣayaṁ yaḥ sa veda/ 35 aduṣṭam vartamāne tu hṛdayāntara pūruṣe, tenaiva devāḥ prīyante satām mārgasthitena vai/ 36 śīśnodare ye 'bhiratāḥ sadaiva; stenā narā vāk paruṣāś ca nityam, apeda doṣān iti tān viditvā; dūrād devāḥ saṁparivarjayanti/ 37 na vai devā hīnasattvena toṣyāḥ; sarvāśīnā duṣkṛta karmaṇā vā, satyavratā ye tu narāḥ kṛtajñā; dharme ratās taiḥ saha saṁbhajante/ 38 avyāhṛtaṁ vyākṛtāc chreya āhuḥ; satyaṁ vaded vyāhṛtaṁ tad dvitīyam, dharmam vaded vyāhṛtaṁ tat tṛtīyam; priyaṁvaded vyāhṛtaṁ tac caturtham/

As purushaas might keep the company with, or intend to be alike, be normally born likewise. This be so on the analogy of which ever color of a cloth be as intended by a master dyer; be that as a ‘sajjana, asajjana, tapsvi’ or a thief. Devataas were manifested like wise due to ‘satpurusha saangatya’ and for ‘kshana bhangura vishaya bhoga laalasata’. Those who could understand the ‘vishaya nashvara swabhaava’, then they could hardly care for chandrama or vaayu even. ‘Hridaya Gihvara Antaryaami’ if were to be visible then that be when Paramatma’s visibility. That be so since one would get too busy with ‘udara poshana, upastha indriya bhoga laalasatvya, asatya kathora bhashana; even by praayaschittas too one might visualise celestials but certainly not Paramatma.

[Vishlesana on ‘Hridaya Gihvara Antaryaami vide Brihadaranyaka Upanishad :

Prajapati’s heart or ‘hri-da-ya’ ie. to usher-give-secure qualities should lead to mortal’s name-form-work!

V.iii.1) *Esha Prajapatir yad hridayam, etad Brahma, etad Sarvam, tad etad Tryaksharam; hr-da-yam iti: hri- iti ekam akshara; abhiharanti asmai svaashchanye cha ya evam veda; da-iti ekam aksharam; dada-tyaasmai svaah chanye cha ya evam veda; yam iti ekamaksharam; eti swargam lokam ya evam veda/ (As Prajapati is the Instrutor of all the three divisional species of the Universe viz. Devas, Manushyas and Asuras, Prajapati is being embodied and described: His ‘hridaya’ or heart is the base of Intellect covering the name-form-and work of all Beings extending all the directions ; He is also Brahman. Now, His ‘hridaya’ comprises as follows: the syllable ‘hri’ means to bring his own followers and their salutations or gifts - ‘da’ means to give powers and benedictions to his people; and ‘ya’ denotes granting salvation; in other words, His ‘hridaya’being the maifestaion of Intellect or Knowledge is the guideline for the Creation-Sustenance-Salvation of all Beings in the Universe!)*

Prajapati Brahman’s heart also qualifying as Intellect is the varied form of Satya or Truth signifying Gross and Subtle Forms of Antaratma and Paramatma!

V.iv.1) *Tad vai tat, etad eva tadaasa satyameva; sa yo haitan mahad yaksham prathamajam veda; Satyam Brahmeti; Jayateemamlokaan; jita invasaa asat ya evam etan mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/ (Meditation is targetted to Pajapati Brahman who has been described above as his ‘Hridaya’ or Intellect; further qualification of that Hridaya-Intellect-Brahman*

pertains to Truth as well. That Truth is Satya Brahman; the expression ‘tat’ or ‘that’ is repetitive since Hridaya, Intellect, Brahman and now Truth all refer to just the same. The phrase ‘Satyameva’ also signifies the idioms SAT and TYAT, viz. ‘Murtha’ or Gross and ‘Amurtha’ or Subtle; the gross body being ‘Pancha bhutaatmika’ or of Five Elements. Satya Brahman also made the worlds for Himself and is unconquerable by enemies like the ‘Arishad vargas’ viz. Kaama-Krodha-Lobha-Moha- Mada-Matsaras as He is far beyond such complexities. Indeed Satya Brahman conquers all the worlds, he is the very first born, and all pervading!]

[Chhandogya Upanishad on Agni a Swan conveyed that a) Agni-Surya- Chandra and Vidyut besides b) Praana, Chakshu, Shrotra and Manas comprised of Brahman’s single foot of manifested Universe!

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

b) Praana, Chakshu, Shrotra and Manas as the unique objects of meditation! IV.viii.1-2) *Madgushte paadam vakteti, sa ha shvobhute gaa abhiprasthaapayam chakaara, taa yatraabhi sayam babhuvuh, tatraagnim upasamaadhyaya, gaa uparudhya, samidham aadhaaya, pashchaad agneh praanupopavivesha// Tam madgur upanipatyaabhyuvaada, Satyakaama, iti bhagavah, iti ha prati-shushraava//* (The Swan then stated that a Diver or Aquatic Bird would, owing to its association with water, would repeat the same as stated earlier viz. that as the Sun rise and Sunset then cows would be driven out to grass fields and back from there, Fire would be ignited with fuel and be worshipped facing the East but seated to the west of the Agni Kunda! Then the aquatic bird flew down and asked Satyakama for confirmation and the latter consented so!) IV.viii.3-4) *Brahmanah, saumya, te paadam bravaaneeti, braveetume bhagavan iti, tasmai hovacha, praanah kalaa, chakshuh kalaa, manah kalaa esha vai, Saumya, chatushkalah paado Brahmana aayatanavaan naama// Sa ya etam evam vidvaamschatush kalaam paadam Brahmanaayatanavaan iti upaaste, aayatanavaan asmimilloke bhavati, aayatanavato ha lokaan jayati, ya etam evam bvidvaamschatush kalam paadam Brahmana aayatanavaan iti upaaste/* (The bird then declaring to Satyakaama emphasised of the significance of Brahman’s first ‘paada’ and signified Praana, Chakshu, Shrotam and Manas or the Vital Energy, Vision, Hearing faculty and of Thinking

capacity respectively each of which occupy one quarter each of that Brahman's unique Single Foot of His known one, besides the three other non- manifested ones! Then the Aquatic Bird assured the humanity that whoever faithfully dedicated to that First and the only Manifested Foot would be an integral part of Brahma Jnaana and the Status of Everlastingness!)]

As the Hamsa Rupi Prajapati explained likewise, Saadhya ganaas asked as to who had spread the entire universe with 'andhakaara' to start with, and due to which reason there be little possibility of the enlightenment. Then Hamsa Deva replied: 'Agjnaa' is the cause for the Lokaavrita Andhakaara. Swarga prapti is becoming increasingly impossible due to the single reason of 'lobhatva and inability of 'thyaga' buddhi. Then in the quick session of enquiries of Sadhyas and the Hamsarupi Prajapati on the chaturvarnaas of human ity , the last being on the supremacy on Brahmanottamaas as 'Jnaanais, Veda Shastra swadhyayis, and uttama vrata paalaka saadhukata'. Yet they have a single defect of being the victims of paradushana and as they too be not able to mrityu prapti.' Having so explained in some detail about the ways and means of Parabrahmatva Prapti to Sadhya Devataas, the Hamsarupi Prajapati had flown away to high skies on His spree of Dharma Prachaara to the Celestial Beings.

Chapter Thirteen on Pakshi Gita

As per a 'praacheena itihaasa dharma vichaara samaavesha' between Maha Muni Jaajali and a Vaishya Jnaani Tulaadhara had once taken place. The Maha Tapsvi Jaajali having reached a secluded place on a Sea shore had resorted to severe tapasya with 'niyamaas, niyamita bhojana, wearing valkala, on mriga charma and jataadharana, often by single foot having smeared his body with mud and slush. As he was in the process of deep tapasya by days and nights, a bevelolent pishaacha roaming on the seashores spotted Jaajali and having noted his deep tapasyaa vidhaana, had addressed the Muni: 'Dwijja shreshtha! In the Kashi Nagari, there is a Maha Yashasvi named Tulaadhaara as of the 'vaanikya dharma paalaka' who too had been deeply engrossed in tapasya as of your example. Then Jajali asked the pishacha as to whether he could possibly have his darshan. Then the Pishacha had directed Jaajali to a specified direction as the way to Kashi nagari. Then as per the advice and proactive help of the benevolent pishacha had reached the Kashi Nagari. Jaajali Muni was a maha tapasvi; he had been observing 'trilaala sandhyaa pujaas' with aachaara vyavahaaraas- nitya agnihotra vidhis and as so be veda swaadhaaya tatparata as of 'vaanaprasthaashrama vidhi vidhaanaas'. In the course of time, he took to vanavaasa and nithya tapasya, be there 'varshaa kaala' with 'musalaadhaara vrishti' or of scorching midday Surya atop or even during severe winter days and midnights. Eventullly his beards grew and became a 'jataa rupa parinaama'. As he had been bathless and moving all over the forests, his 'shareera maalniya' was uncouth and of foulful, yet of 'nirantara-antahkarana nirmalata'. As being a niraahaari eventually, he had taken to 'vaayu bhakshana'

As of being immobility ever standing firm, day in and day out, he was like a broken tree trunk, yet replete with 'bhagavat dhyaana' even as of 'kshana bhara avichalita deha'. As being of 'cheshtaashunya kaarana', his 'jataa yukta mastaka' as of a 'birds nest' on the dried up broken tree branch there got settled a pakshi dwaya. Gradually afer the close of the 'varsha ritu' the 'sharatkaala saameepya' had occured and thus came the mating season of the birds and owing to the 'santaana prapta viddhi yukta paraspara samaagama kaarana' had duly laid eggs on the head of the 'maharshi seersha jataajuta'. Being aware of egg laying 'kaaryaacharana', the Maharshi who was already engaged in 'achanchala tapo nishtha' had intensified his tapasya to such an extent even to make the slightest head movement as he would not be

liable event to an ‘adharmā kaarya nishteshtatha’. The ‘pakshidwaya’ be flying away daily and return to be nest by the dusk time and the ‘muneeshwara’ had the additionnal responsibility of ‘anda rakshana’ too besides further intensifying his tapasya with ‘mahadaananda’. As after a few days the ‘anda vicchinna’ had taken place and the muni’s ‘tapasyaananda’ got further intensified.

In course of a few days, the bird’s wings too got grown up. The maha muni who indeed was of ‘samyama poorvaka vrata paalana tatparata’ got realised that too soon the baby birds might fly away and the parent birds too should be saturated with their parental love and open display of affection. Meanwhile the baby birds had flown away too and were in the habit of returning to the nest even as the parent birds too did likewise. Yet the Muni did not stir even a bit, notwithstanding such swift developments. Some times the birds returned once in five days or so. They seemed to have been provided as of ‘hrishta pushta balavaanas’. In the course of a few weeks, the Muni had no doubt felt a remote sense of ‘ahamkaara-mamakaaraas’ but soon enough had returned back his ‘siddhi sambhaavana’ and felt ‘maanasika tripti’ that he was indeed was able to add to his ‘chidaananda tapasyata’.

Subsequently, the Maha Muni reached a Jeeva Nadi Teera and returned back his ‘deha shuddhi’ and returned to his routine snaana-sandhya vandana-agni hotra-and Suryopasthaana whereafter had recalled his jataa yukta mastaka and of the memoirs of the bird nest and so on. Meanwhile there was a highly thunderous and reverberating ‘aakaasha vaani’ from the high skies alerting his attention as of his ‘takshana dharma kartavya’: ‘Jaajale ! You are not yet be of ‘Dharma Tulaabhaara’ or the Mature and Sensitive Balancing of Dharma as yet notwithstanding your tapasya and ‘manodhridhata’. You must soon meet Maha Jnaani Tulaabhara Vaishya in Kashi Nagara at once.’ As Muni Jaajali heard this- also recalling a pishaachi’s advice too as of the aakaasha vaani now- had atonce got prepared to reach Kashi Nagari and to the very spot where Vaishyamani Tulabhara who at that was engaged in his ‘kraya vikraya kaarya krama’ with his customers at that ‘sandhya samaya’. Then the Vaishya Shiromani had welcomed the Viprottama Jaajali and stated: ‘As per my limited awareness, you had been struggling to undertake deep tapasya by’ saagara tata praanta’ and even earlier advised by a pishaachi to meet me at the Kashi nagari; but having ignored had continued the deep tapasya again to such an extent had a ‘jataa yukta mastaka ‘and provided a resting place for pakshi dwayaas which after mating raised eggs which had grown up and flew away whereafter, you had resumed your typical brahmaanic and vedic activities of sandhya- agnihotra and veda swadhyas when the pishachaas- aakashvani was heard by you to meet me at the Kashi Nagari.’ Now kindly tell me as to which kind of ‘dharma sandeha’ be clarified to you rightaway!’

Brahmanottama Jaajali then realised that Tulaadhaara who was in the business of rasa-gandha-ouoshadhi-muulika- phalas.. The latter addressed Jaajali that he was indeed blessed with the hazy awareness of the rudiments of ‘sanaatana dharma jnaana’. ‘I am aware that one should neither be into the business of harming fellow Beings as of professional merchant nor sustain my jeevanaadhaara. Hence I seek to sell dried up grass, tree wood particles like ‘alaktaka’ or the fallen tree redness, ‘padmaka’ and ‘tunga kaashtha’ and chandanaadi sugandha dravyaas to my business customers. Am not in the business of prohibited intoxicants like ‘madira’ anyway but of ‘jeevana sahridayata’ and of ‘sarva praani prati samabhaavata’. This indeed my ‘vrata’ of mano-vaak-kriya-dharma. Vipra vara! I do keep witnessing the varied ‘jagat karma visheshaas’ and of ‘nishcalaakaasha drishya vichitraas’ as a mute spectator but certainly recognizing the dull and staleness of earth and the sheen of gold. Also I seek to be of ‘samabhaava’ and a sense of equanimity as for the blind-deaf-insane whose eye sight-hearing sense -or

mental ability be denied by the Celestials except they could breathe. Also I do seek to assume 'sama drishti' to those of 'bhayabheeta bhaava' to 'vridha-rugi-durbala-vishaya bhoga spruha heenas too with Brahma drishti. Also I seek to presume 'sama bhaava' to bhaya bheetaas or otherwise even, I would neither be of hatred nor be harmful but do earnestly assume 'Brahma Bhaava'. Also when one could be of the 'manastatva' of samasta praani sama bhaava by way of manas-vaani-and kriya- acharanaas, then munishys are stated to be of Brahma bhaava. Also, to those whose kaarya sheshaas of the past-present- and future of dharma sheshaas be not due and also of 'sumpurna bhutaabhya pranaas' be provided then they be stated as of 'nirbhaya pada praapti'. As those who be not afraid of being as of 'mrityu mukha' or not even be mentally shaken off by the 'mrityu bhaya'- much less be of the very twist of tongue and hearing about mrityu, are those defined as of Brahma bhava'. I do thus esteem ever of those of 'vridha-putra poutra sampannas' and 'shastraanusaara karmaacharanaas', ever dedicated to 'ahimsakaaryaa - charanaas'. Vaishyottama Tulaadhaara further addressed Brahmana Jaajali counselling thus: 'Those 'jiteandriya purushaas of chitta shuddi' and of 'shreshthaachara paalakaas' be of 'dharma rahasya jnaataas' on the analogy of as of samsara praanis do face 'paraspara samyoga viyogaas' or of mutual get togethers and departures. As one would sow, that the person concerned would reap. Once the person concerned could put to practise this essential truth of life he or she be the 'sahaayavaan-dravyavaan-shoubhagya shaali and shreshtha'. As the 'abhaya daana kaarana samarthaas', they only be the 'vidvaan purusha shastra samarthaas'. Among those however one's awareness once realised in their hearts be lingering that jeevitaas be subject to be of 'kshana-kshana bhangaas', then they become eligible to parabrahma praapti. What all be the 'saphala praapti' by way of 'tapas-yajna-daana-and jnaana sambandhi upadeshaas' could be yielded as only from abhaya daana. Be this firmly realised that the essential ingredient to discard 'praani himsa kaarana kaaryaas' be the 'dharmottama dharma'. That deed by which none at all of praanis be distressed and be not afraid off, be rewarded in the iha loka and paraloka lest karma-dharma phala be denied of. Once there be no realization that the self and the other self be dawned then that be not possible to accomplish a distinguished place of 'Brahma swarupa praapti'. Even deavataas too ever seeking to discover even the padachinaas of the Moksha praapti be dejected, let alone the mahaajnaani purushaas. Indeed among all types of daanaas be the 'abhaya daana' as emphasized again and again. One ought to realise that dharmasiddhi be possible only safeguarding dharma. As one be afraid of a poisonous snake outside one's house too be of the inherent awareness of dharma-consciousness. Thus those who be ever anxious of attaining swargaadi lokas be ever performing nirantaara dharma kaaryaas but there after get dropped back to earth yet again and then blame themselves saying that sakamaa karmaas could be of passing phases merely.

Vaishya shiromani further continued: 'Jaajale! Hence, let this be realised that any kind of dharma be neither of 'nishprayojana' nor of 'nishphala'. Its intent and content are stated to be of 'atyanta sookshma swarupa'; there obviously be of either swarga praapti or Brahma prapti and that is all the Dharma Vyavastha all about. As Dharma swarupa being of 'atyanta sookshma kaarana', that indeed be difficult to grasp nor digest. That be so since innumerable explanations be hidden there behind. Only by seeking to realise the nuances of the reality of dharma as per the experiences and aachara vyavahaaraas that the vastavika swarupa be somewhat profiled. Why indeed should one have to blame those who made the servants of others and keep on blaming even after rejoicing the sweet fruits thereof just like the blind folded bullocks be driven day in and day out with heavy carriages and whip them to toil. How indeed that even with full knowledge of the 'bandhana-or vadha' of co praanis be subjected to and keep on torturing them with vaicarious pleasure! Indeed, a living jeevi- be a human-or animal- with pachendriyaas as of

samasta praanis be stated to be present and represent Surya-Chandra- Vaayu-Brahma- Prana - Yagjna-and Yama Raja, yet how there could be of adharma praapti indeed. Then how could the dead animals, and birds be sold and consumed too! Goats are stated to be of the swarupaas of agni deva, sheep of varuna swarupa-horses of surya deva-and prithvi as of virat swarupa, while cows and calves of chandra swarupa. Then kraya vikryaas thereof be auspicious be ever!

Jajale! I do understand that among the acts of 'kraya vikrayaas of oils-ghee-honey-and medicines but bhruna hatya is among the worst. [Pancha Maha Paatakas: Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana.] Some opine that 'krishi' or agricultural farming be the best but of considerable labour intensity, alike of farmers and the animals. Would that not be of inhumanity and cruelty to animals too! Shrutis assert that 'pashus' of the clan of cows and buffalos be of sanctified nature and hence of maha paapa kaaranaas if beaten or killed.! There were times when rishis-yatis approached Raja Nahusha and complained that he had tortured and killed go maatas and vrishabh prajaapatis and as a result they made the allegation of bhruna hatya. There after they had declined to accept the 'havishaanna' at the yagjnaas headed by the King Nahusha. The Maharshis when thus were aware of the misdeeds of the King due to their tapo mahatmya. As the King had confessed and apologised his agjnaana karyaas then only the Mahrshis had reconciled. Thus explained the concepts of Dharma Prashamsha and the utmost significance and vindication of the Concept of 'Abhaya Daana' to the Viprottama Jaajali.'

Then,Vaishya Tulaadhaara's 'Atma Yagjna Dharmika Vishaya Upadesha' to Brahmanottama Jaajali as follows:

Jaajali the tapasvi brahmanottamaa then addressed the Vanika shikhaamani and stated that you seem to have taken up a Tulaadhaara or a truly sensitive balance by your hands and be at the door steps of Swarga and be shutting the jeevikaavritti even being fully seized of the unrealisable significance of the vyavasaaya vritti which provides our suhka bhojana and our jeevana nirvahana for you and me included as also to pashus. Surely the yagjna kaarya sampattataa too be due to agriculture. Now, about the concept of 'naastikata'; Once the vyavasaaya vritti be sacrificed, then the samsaara jeevana too be shut off.' ThenTulaadhaara explained that he was only underlining the significance of 'himsaatirikta jeevika vritti vidhaana'. Brahmana Deva! Do kindly appreciate that I am not a naastika nor am being critical of yagjna ninda, but of the possibility of realising the 'yadaardha swarupa jnaana' and indeed my padaabhiwandanaas to them. Yet my earnest concern be that the brahmana janaas and panditaas too had been of late conducting the yagjna karyakramaas on the pattern of kshatriyaas but much unlike of sanatana brahmanaas by the shaastreya maarga. Being of the 'dhanakankshaa prayatna', several lobhi brahmanaas had of late been performing midhyaayagjna prachaaraas and that had become my great concern . Devataas be delighted to readily accept such 'shruti and smriti vidhaana karma nirvahana' fully deserving of 'shreshtha dakshina taamboolaas' but unfortunately the 'vipareeta vidhaana yagjna karyaacharana' be dubbed as of 'vikaara karmaacharana'. As shubha karma be executed with 'yadhokta havishya sangrahana' then the Deva Samuhaas be with such homa karya would be pleased with as the shaastrasnusaara namaskaara-swaadhyaaya-aajya -anna prakriya-vaishvadeva.'

[Expanation on Ideal Aajya- Anna Prakriyas-vaishva devaas in Agni Karyas vide 1.Aapastamba Dharma Sutras -2. Dharma Sindhu 3. Maha Narayanopanishad.

1. Aapastamba Dharma Sutras vide Praśna 2. Paṭala 2. Khaṇḍa 3.

It is the duty of every dwija to preserve and perform nitya karmas including Samithadhaanam, Agni Sandhanam, Oupasanam, Agnihotram, Vaishvadevam, Brahma Yagnyam etc. These are karmas that are performed for the benefit of upkeep of Dharma. Such anushtanaas help preserve Brahma Tejas in families. The dwija householders at the Vaiśvadeva ceremony, prepare the food which is used at the Vaiśvadeva as even though fit as though for the daily meals of the householder and of his wife. The low class cook would not speak, nor cough, nor sneeze, while facing the food nor would wash hands if he touched with hair, limbs, or garments. Thus the process of cooking the vaishvadeva bhojana could even be executed by the low class beings. For them is prescribed the same rule of sipping water as for the dwija master or masters. This Sūtra is a jñāpaka, as it indicates that Apastamba also recognises the different rules which are usually prescribed in the Smṛtis for Brāhmaṇas, Kṣatriyas, Vaiśyas, and the low caste. Besides, the low caste cooks shall daily trim their hair, their beards, the hair on their bodies, and their nails. And they shall bathe, keeping their clothes on. Usually in bathing both āryas and the low caste wear no dress except the langotī. Or they may trim their hair and nails on the eighth day of each earlier fortnight, or on the days of the full and new moon. Now the householder himself should place on the fire that food which has been prepared by the low class without supervision, and sprinkle it with water. Such food also they state would be fit for Devas. Then the dwija karta shall place on the fire, that is whatever food is prepared by unsupervised the low class cooks to be reheated on the fire and then sprinkled with water and the recitation of mantras. When the food is ready, the low class cook shall stand before his master and announce it to him saying, 'It is ready. The answer of the master shall be: *Tatsubhutam viraadanam tanmaa khashyoti prativachanah*/ 'That well-prepared food is the means to obtain splendour; may it never fail!' Manu Smṛiti 2:54. Refers in this context. The burnt-oblations and Bali-offerings made with the food which the husband and his wife are to eat, may bring as their rewards, prosperity, and heavenly bliss. Thus the Bali portions of food which are thrown before the door, or placed in a special sequence on the floor of the house. While learning the sacred mantras to be recited during the performance of those agni prakriyas and Bali-offerings, a householder should sleep on the floor, abstain from sexual intercourse and from eating spicy condiments and salt, during twelve days. When he studies the Mantras for the last Bali offered to pishachas, the karta would fast for one day and night. The 'last' Bali-offering is that described thus: *balīnām tasya tasya deśe saṃskāro hastena parimṛjya- avokṣya nyupya paścāt pariṣecanam* / Then for each Bali-offering the ground must be prepared separately, as the karta would sweep and clean the ground with his right hand, sprinkles it with water, turning the palm downwards, throws down the offering, and afterwards sprinkle water around it. Then the pushpa dhupaadi upacharas be offered. At the Vaiśvadeva sacrifice, he shall offer the oblations with his hand, offering them into the domestic agni reciting the the six Mantras, which are given in Taitt. Arranyaka Upanishad vide 10:67:1 viz. *Agnaye Svāhā, Somāya Svāhā, Viśvebhya devebhyah Svāhā, 'Dhruvāya bhāmāya Svāhā - 'Dhruva Bhima Svāhā'; Dhruvakṣitaye Svāhā, and Acyutakṣitaye Svāhā and Agni sviṣṭakṛt*, or 'to the Agni Deva who would perfect the entire performance of the sacrifice addressed to Agni sviṣṭakṛt. Then the karta would sprinkle water all around both times before and after the oblations. The Mantras recited are:—1. at the first sprinkling, Adite 'numanyasva, 'Aditi permit'; Anumate 'numanyasva, 'Anumati permit'; Sarasvaty anumanyasva, 'Sarasvati permit'; Deva Savitah prasuva, 'Divine Sāvitrī permit'; 2. at the second sprinkling, the same as above, anvamamsthāḥ and pr āsāvīḥ, 'thou hast permitted,' being substituted for anumanyasva and prasuva. The first six offerings constitute the Devayajña or Vaiśvadeva which is offered in the fire. Now follow the bali-offerings, which are merely placed on the ground. 'behind the fire' means to the east of the fire; for the sacrificer must face the east. In like manner water is sprinkled around once only after the performance of those Bali-

offerings that are performed in one place. The bali offerings consisting of rice and appropriate seasonings be offered to agni deva with appropriate mantras. First six balis for devajanas, behind or east and west sides of the homa kunda and the rest on bhumi. With the seventh and eighth Mantras [Balis must be offered to Dharma and Adharma] behind the fire, and must be placed the one to the north of the other. With the ninth Mantra Bali be offered to the waters to be placed] near the water-vessel in which the water for domestic purposes is kept. The Mantra is, Adbhyah Svāhā, “to the Waters Svāhā”. madhye- ‘agārasya daśama ekādaśābhyām prāg apavargam . With the tenth and eleventh Mantras, Balis, offered to the herbs and trees and to Rakṣo-deva-gana, must be placed] in the centre of the house, and the one to the east of the other. The Mantras are, Oshadhi-vanaspatibhyah Svāhā, Rakṣo-deva-ganebhyah svāhā. With the four mantras, Balis must be placed in the northeastern part of the house and the one to the east of the other. These four Balis are sacred to the Grahas, to the Avasānas, to the Avasānapatis, and to all sentient beings. The relevant mantras are : ‘gruhyabhyah swaha, avasaamyebhyah swaaha, avasaana patibhya swaaha, sarva bhuebyah swaah,.

2. Vaishva Deva Homa vide Dharma Sindhu -

Vaishvadeva homa: *Dvijah Purusha Suktasya vidhinaa Vishnumarchayet, Vaishvadevam tatah kuryaat balikarma vidhanatah/* (A perfect example of a dvija is so qualified as having performed ‘archana’ as per Purusha Sukta and then take up Vaishvadeva homa and Bali Karma as prescribed, states Harita Muni). *Yasminnagnou bhavetpaakah Vaishva devastu tatraiva, Tatraahutvaa yo bhunkte kilbisham narah /* (Chandrika is quoted stating that the Agni in which ‘Vaishvadeva homa’ is performed is to be the same as the food cooked and offered to Agni besides the left overs eaten later by the Kartas.) Tatparya Darshani states: *Panchamahaa yagnebhyah prithagvaishva devam prakaranantaaraat, sanjnyaabhedaaccha karma bhedaavagateh ata eva/ Bhashe Vaishvadevasya teshaam cha prayogah prithagevopapaaditah/* (Vaishvadava is distinct and different from Pancha Maha Yagnas and elsewhere Pancha Yagnas are already described) *Pancha soonaa grihasthasya vartateharahassadaa, Khandine peshini chullee jala kumbha maarjani/ Etaabhirvaahan Vipra badhyatevai muhurmuhuh, etaasam pavanaardhaaya Pancha Yagnaa prakalpita/* (Yama Deva states that in every household there are five instruments of ‘Jeeva Himsa’ viz. ‘Khandini’ or kitchen cutter made of iron or sharp metals, ‘peshani’ or pounding and pasting appliances, chulli or cooking hearth, jalakumbha or water storage vessel and maarjani or washing and sweeping appliances; it is to atone these sins of violence that Pancha Yagnas are performed.) *Vaishva - devam balihutim pratyaham grihamedhinah Saaya praatascha kurveeran soonaadi paapanuttaye/* Prajapati states that to save oneself from the sins committed as above, every Grihastha would be required to perform Vaishvadeva every morning and evening. But before performing Vaishvadeva homa, ‘shakala homa’ needs to be performed. Apastamba Sutras prescribe the procedure as follows: *Aoupaasane pachane vaashadbhiraadvaihi prati mantrya hastena juhuyaat, Ubhayatah parishechanam tathaa purastaat, Shadbhiraadyaihi Agnaye svaaha, Somaaya svaahaa, Vishvebhyo Devebhyo svaahaa, Dhruvaaya Bhumaaya svaahaa, Dhruva nakshatraye svaaha, Achyuta ksjitaye swaahaa itetyaihi Agnaye svishta krite swaahaa iti saptamam juhvati/* (The Vaishvadeva homa has six mantras for Aoupaasana and Pachana and each of these are to be initiated after ‘parishechana’ or of water sprinkling in the formal manner followed by the svaha mantras of: Agnaye svaaha, Somaaya svaaha, Vishvebhyo Devebhyo svaaha, Dhruvaaya Bhumaaya svaaha, Dhruvakshitaye svaaha, Achyuta kshitaye svaaha, Agnaye svishta kshitaye svaha; this is how the homa is to be performed) Goutama describes : *Agnaavagnirdhanvatarir Vishva devaah prajaapatih svishtakruditi homaah/* (The Svishta krit homas in Agni are required to be executed to Agni, Dhanvantari, Vishva devas, Prajapati and svishtakrit) Katyayana prescribes the method

of the Homa in one's own residence commencing with invocations seeking the 'Anumati' or approval of Brahma, Prajapati and Kashyapa Muni: *Atha yadhaa svashastra vyavasthaa Vaishvadevam prakur - veeta, Svashastraabhiihitam taha yasya yaavat svagrihoktam svalpam vaa yadi bahu vaa, yasya svagrihoktam svalpa vaa yadi bahuva, tasyataavati Shastraargha kreite sarvam kritam bhavet/ Iti Vyasa smaranaat/* (This is the method of performing Vaishva Deva, especially whatever is prescribed for doing it in one's house, neither less nor more, as said by Veda Vyasa.) Vyasa Deva states that this needs to be performed with full flames as the Karta would go blind! Vyasa further describes: *Juhu yaatsarpishaa - bhyaktam tailakshaara vivarjitam, Dadhyuktam payasaabhyaktam tadabhavembu naapivaa/* (In this homa, the 'homa dravyas' are ghee, mustard seeds, curd, milk or even water, but not oil or chillies) Apastamba states: *Aryaah prayataah Vaishvadevenna samskartaarassuyh Aryaah trivatikaah/* (Aryas of trivarnas viz. Brahmana, Kshatriya, Vaishyas are normally required to perform Anna homa in this connection. Yagnyavalkya further prescribes that the remainder of 'Devata homaanna' be utilised for the purpose of 'bhuta bali': *Devebhyastu hutaadannaat sheshaad Bhutabalim haret, Annam bhumou chandaala vaayasebhyas cha nikshipet, Samkshaalana madhavaanneninayet praagugadishi/* (The bhuta bali is meant for the lowest and very poorest class of the Society and crows to be kept in the east and north directions of the house) Vyasa further describes: *Vaishva devastu kartavyo Deva Yagnyassavaismritah, Devebhyastu hutaadannaaccheshadbhuta balim haret/ Bhuta yagnyassavigjneyah Bhutidah sarva dehi - naam, Shraaddham vaa Pitru yagnyassyat Pitryo balirathaapiva/* (It is essential that Vaishva deva is required to be done as that is Deva Yagnya; The left over Anna needs to be utilised for bhuta bali as that is considered as Bhuta yagnya as that assures prosperity; Shraaddha is considered as Pitru yagna or Pitru Bali.) *Ekapaakena vastaam pitru deva dvijaarchanam, Ekam bhaved vibhaktaanaam tadevasyaad grihe grihe/* (It is adequate that cooking of Anna be done once a day, as that is commonly utilised for Pitru, Deva, Dvijaarchana. Also the Shraaddha karma be done first, and there after having formally sent away the Vaishvaadi Karmas be executed later.)

3. Oblations by way of Vaishvadeva - Svishta Rites, besides Svishtakrit to Gaarhapatyaagni vide Maha Narayopanishad

Agnaye swaah, Vishyebhoy Devebhyah swaah, Dhruvaaya Bhumaaya swaah, Dhruvakshitaye swaah, Achyutakshitaye swaah, Agnaye swishtakrite swaah, Dharmaaya swaah, Adhramaaya swaah, Adbhyudyah swaah, Aoshadhivanaspatibhya swaah, RakshoDevajanmeya swaah, Grihyaabhyah swaah, Avasaanebhyah swaah, Avasaanapatibhya swaah, Sarvabhutebhyah swaah, Kaamaaya swaah, Antarikshaaya swaah, Yadejati Jagati yaccha cheshtathi naamnobhaagoyam naamne swaah, Prithivyai swaah, Antarikshaaya swaah, Dive swaah, Suryaaya swaah, Chandramase swaah, Nakshatrebhyah swaah, Indraaya swaah, Brihaspataye swaah, Prajaapataye swaah, Brahmane swaah, Swadhaa pitrubhyah swaah, Nam Rudraaya Pashpataye swaah, Devebhyah swaah, Pitrubhya swadhaastu, Bhutebhyo namah, Manushyebhyo hantaa, Prajaapataye swaah, Parameshthine swaah/ '

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

Thus those dwijaas who due to the compulsions of their birth might appear to be performing the agni kaaryas willy nilly and half heartedly as of other routine duties like initiating the diggings of water wells or laying foundation stones of water bodies and public gardens rather casually and non chalantly would give birth toguna heena santaana and thus the generation of dwijaas might keep perpetuating- as of mantra heena-samardha heena yet of daksunaasaktis. Thus the lobhi purushaas would beget lobhis while samartha dwijaas could beget samadarshi putraas. As both the yajamaanaas and ritvijaas be by themselves alike, the dharma too would be degenerated since dharma could be protected as the protectors would cease to do so. Thus indeed as the ‘akaasha nirmala jala varshaas’ be released so should be plentiful food on the earth and hence the ‘shuddha bhava prajotpannata’ be possible. Vipravara Jaajali! The havishaanna aahutis offered to Agni with heartfelt and ‘mantra purvakata’ should and certainly could reach as of Surya Mandala Prapti. And the ever beneficent cirglular impact would prompt Surya to Jala vrishti and Anna samriddhi and then the procreation of ‘samtripta sajjana dhaarmika praaajaas’.

Brahmanottama! In the past times, the loka praaajaas were indeed abided by their ‘kartavya samardhata’ and were habitual to conduct ‘shraddha purvaka pravritthi of yaginas’ and thus the jagat was flourishing with ‘anna samriddhi and bhoga bhaagyaas’. They were never wishful of their own yajna phala drishti and only those who could have such feelings and of their outlook be only ‘lobhis-dhurtas- and of drishti lopa manushyas’ Such.maanavaas whether there be of ‘yajna phala graheetaas’ or not yet their buddhi shuddhata-paapa buddhi- and ashubha kaarya pravartaas’ be too obvious and ought be deserving of nataka praapti. On the otherhand , those who would genuienly and authentically feel of their duty bindedness that the ritviks-havishya-mantra-and agni be of Brahma Swarupaas be noted as ‘sadbrahmanottamaas.’

[Ritviks of Yagjna: The main priests of Yagjna Karyas are the Hota who recites the invocations especially of Rigveda; Athavyu is responsible for the physical and material details of the yajna and an erudite of Yajurveda; Udgaata is the chief chanter of the suktas and specialist Saama Gaana and responsible for pressing the Soma juice.Besides these are Brahmanas as Agneedhi and Prashastar, besides Purohita of course. The vedic belief be that even a ‘trina prakara karmaachaacharana drishtilopa kaarana’ be of guna lopa kaarana and be worthy of praayaschitta!

In the praacheena kaala, Brahmanaas were of the ‘satya bhashana-indriya samyamana rupa- yagjnaanush - thaana kartaas’ They were neither be of ‘parama purushadha moksha prati lobhis’ nor certainly of loukika dhana kaankshis being of nitya tripta yogis, well far behind the barriers of ‘irshyaa dosha manastatvis’ and as of ‘tyaaga murtis.’. They were fully seized of the principles of the ‘Kshetra’ or the Shareera and of ‘Kshetragjna’or the Antaratma and of the Atma Yajna Paraayanaas. They were the Upanishadhyayana paraayanaas and be of ‘swayam santoshi-para santosha kartaas’ too.The Spirit, manifests Itself, in three ways: the self, the inner Self and the supreme Self. There are the organs - the skin, inner and outer: flesh, hair, the thumb, the fingers, the backbone, the nails, the ankles, the stomach, the navel, the penis, the hip, the thighs, the cheeks, the ears, the brows, the forehead, the hands, the flanks, the head and the eyes; these are born and these die; so they constitute the self. Next this inner self is (indicated by the elements) earth, water, fire, air, ether, desire, aversion, pleasure, pain, desire, delusion, doubts, etc., and memory, (marked by) the high pitch and accentlessness, short, long and prolate (vowel sounds), the hearer, smeller, taster, leader, agent and self of knowledge vis-à-vis stumbling, shouting, enjoying, dancing, singing and playing on musical instruments. He is the ancient spirit that distinguishes between Nyaya, Mimamsa and the institutes of law and the specific object of listening, smelling and grasping. He is the inner Self. Next the supreme Self, the imperishable, He is to meditated on with (the help of) the Yogic steps, breath control, withdrawal (of sense organs), fixation (of mind), contemplation

and concentration, He is to be inferred by the thinkers on the Self as like unto the seed of the Banyan tree or a grain of millet or a hundredth part of a split hair. (Thus) is He won and not known. He is not born, does not die, does not dry, is not wetted, not burnt, does not tremble, is not split, does not sweat. He is beyond the gunas, is spectator, is pure, partless, alone, subtle, owning naught, blemishless, immutable, devoid of sound, touch, colour, taste, smell, is indubitable, non-grasping, omnipresent. He is unthinkable and invisible. He purifies the impure, the unhallowed. He acts not. He is not subject to empirical existence. The good named the Atman is pure, one and non-dual always, in the form of Brahman. Brahman alone shines forth. Even as the world with its distinctions like affirmation, negation, etc., Brahman alone shines forth. With distinctions like teacher and disciples (also), Brahman alone appears. From the point of view of truth, pure Brahman alone is.. Neither knowledge nor ignorance, neither the world nor aught else (is there). What sets empirical life afoot is the appearance of the world as real. What winds up empirical life is (its) appearance as unreal. What discipline is required to know, 'this is a pot', except the adequacy of the means of right knowledge? Once it is given, the knowledge of the object (supervenes). The ever present Self shines when the means of Its cognition (is present). Neither place nor time nor purity is required. The knowledge 'I am Devadatta' depends on nothing else. Similarly, the knowledge 'I am Brahman' of the Knower of Brahman (is independent). Just as the whole world by the sun, by the splendour of the Knowledge of Brahman is everything illumined. What can illumine the non-existent, and illusory, non-Self? That which endows the Vedas, Shastras, Puranas and all other beings with import - that Knower what will illumine? The child ignores hunger and bodily pain and plays with things. In the same way, the happy Brahman-Knower delights (in himself) without the sense of 'mine' and 'Thine'. Thus the silent sage, alive and alone, the embodiment of desirelessness, treats the objects of desire. Existing as the Self of all, he is ever content abiding in his Self. Free from all wealth, he rejoices always: though companionless, he is mighty Though not eating, he is ever content, peerless he looks on all alike: though acting, he does nothing: though partaking of fruit, yet, he is no experiencer thereof. Living in a body, he is still disembodied; though determinate, he is omnipresent; never is this Brahman-Knower, disembodied and ever existent, affected by the pleasant and the unpleasant or by the good and the evil. Because it appears to be encompassed by Rahu (the darkness), the un-encompassed sun is said to be encompassed by deluded men, not knowing the truth. Similarly, deluded folk behold the best of Brahman-Knowers, liberated from the bondage of body, etc., as though he is embodied, since he appears to have a body. The body of the liberated one remains like the shed Slough of the snake. Moved a little, hither and thither, by the vital breath, (that body) is borne like a piece of timber, up and down, by the flood waters. By fate is the body borne into contexts of experiences at appropriate times. (On the contrary) he who, giving up all migrations, both knowledge and unknowable, stays as the pure unqualified Self, is himself the manifest Shiva. He is the best of all Brahman-Knowers. In life itself the foremost Brahman-Knower is the ever free, he has accomplished his End. All adjuncts having perished, being Brahman he is assimilated to the non-dual Brahman, like a man who, with (appropriate) apparels, is an actor and without them (resumes his natural state), In the same way the best of Brahman-Knowers is always Brahman alone and none else. Just as space becomes space itself when the (enclosing) pot perishes, so, when particular cognitions are dissolved, the Brahman-Knower himself becomes nothing but Brahman, as milk poured into milk, oil into oil, and water into water become (milk, oil and water). Just as, combined, they become one, so does the Atman-knowing sage in the Atman.. Thus disembodied liberation is the infinite status of Being. Having won the status of Brahman, no longer is the Yogin reborn, for his ignorance-born bodies have all been consumed by the experimental knowledge of Being as the Self. Because that Yogin has become Brahman, how can Brahman be reborn? Bondage and

liberation, set up by Maya, are not real in themselves in relation to the Self, just as the appearance and disappearance of the snake are not in relation to the stirless rope. Bondage and liberation may be described as real and unreal and as due to the nescience (concealment of truth). Brahman suffers from no concealment whatsoever. It is uncovered, there being nothing other than It (to cover It). The ideas, 'it is' and 'it is not', as regards Reality, are only ideas in the intellect. They do not pertain to the eternal Reality. So bondage and liberation are set up by Maya and do not pertain to the Self.. In the supreme Truth as in the sky, impartite, inactive, quiescent, flawless, unstained and non-dual where is room for (mental) construction? Neither suppression nor generation, neither the bond nor the striving: neither the liberty seeking nor the liberated - this is the metaphysical truth.

Having defined the Kshektra the 'shareera' and the the Kshetragjna the Antraatma, Brahmanottama Jajali-continued by the Vaishya Shiromani Tulaadhaara explained that Brahma be known as of 'sarva swarupa', the 'sampurna devatas too be of the latter's 'swarupas' and the Brahmanas as of Brahma Vettaas. Hence, once the Brahmanaas if be contented with then let it be noted that the Devaaas and Brahama too be happy and contented with. This be on the analogy of manushyaas who might not be contented with Nava Rasaas but of the Jnaanaananda. (The Nava Rasaas would cover : 'shringara rasa', the sentiment of love or the erotic mood- 'bhibhatsa' or disgust - 'Roudra' or anger - 'Adbhuta Rasa' of great surprise and wonder- 'bhayanaka rasa' or of fearfulness leading to terror-. 'Veerarasa' as the representation of valour while devastating enemy persons or situations.- 'Haasya' or mirthfulness - 'Shoka Rasa' and of 'Shanta Rasa' or sense of peacefulness and of tranquility) Many of persons like me are ever convinced that Dharma be the 'Aadhaara' or the very fulcrum. No doubt it is the parmaananda or the blissfulness and also the ultimate decider of 'kartavyaakartavya nishchaya kaari'. All the same, the jnaani purushaas are ever convinced that Dhama be considered as the bridge to cross the samsaagara saagara. Having thus crossed the saagara some selective 'vigjnaan a sampannaas' be able to accomplish Brahma Loka Prapti there be the Point of No Return , as either of shoka rahitaas or of the apprehension of a down fall. Hence the saatvika maha purushaas having reached the 'Brahma dhaama' would neither like to seek swarga sukhaas, nor of yashas-dhana prapti-himsaarahita yagjnaanushtaanata'. Further the lobha-mada-matsara Ritviks would keep on tempting the shreshtha purushaas for moksha prapti but at the most help swarga prapti but punaravritthi to samsara be inevitable, subject to the bhakti shraddhaas of the aspirant kartaas. Jaajale! In sum, those Brahmanaas who be truthfully not committed to Vedaadhysyana, yajana, and daanaadi varnochita karmas be not used to and be of the pursuit of ' vinodaadi bhoga tuccha vaanchha nimagnaas' would indeed fall into the trap of 'kutsita gati' where as those of ' nishkaama dharma tatparata-devaaraadhya nimagnata paraayanaas' could aspire for moksha prapti. Then Jaajali Brahmanottama replied to Tulaadaara explaining that his explanation especially about the the purity and genuinness of Yagjna kaaryaa was like of calling a spade as a spade type frankness. Further the 'nishkaama karma nirvahana and nishpaapa yagjnaadi manonishchalata' are stated to be the steps forward for moksha praapti. Mahatma! If only that I were not blessed by this pure 'atma yagjna jnaana soubhagya', I would have been right deep into the whirlpool like agjnaana as of an 'atmateertha pashu samaanas.'

Brahmana! To those 'dambha purushaas' who had been performing yagjna kaaryaas with 'ashradhaata' and many such doshaas would now better be conducting ' maanasika yagjna nirvahana ' hence forth instead of 'kriyaatmika yagjna'. 'Shraddhaalu Purushaas' be normally conducting the yagjna kaarya krama with ghee-go ksheera- dadhi especially for the 'purnaahutis' but now due to their 'asamardhata' they could be holding the sacred cow's tail while seeking to clean up with 'gangaa jala'. In this very

manner,even in respect of worshipping devataas too might appear to be advisable while ghee and all such relevant ‘saamagri’ be offered with ‘shraddha’ as the ‘saha dharma chaarini’ in favor of yagjna purusha Bhagavan Vishnu. Jaajali! Antaratma is indeed the ‘pradhaana tirtha’ and there be no necessity of wandering ‘desha deshaas’. Be this realised well that ‘ahimsaa pradhaana dharmaacharakaas’ in earnest pursuance of ‘dharmaanusandhaana’ be never ever disappointed for the accomplishment of ‘paramaarthasaara’.

Thus following the Upadesha to Viprottama Jaajali by Pakshis as were released from his own jataajutaas as Vaishottama Tulaadhaara then addressed Brahmana Jaajali and remarked that an intensive assessment of ‘dharma maargaanuserana’ be able to be analysed. He further drew the attention of Jaajali to the sky and stated that there might be a few of the ‘pakshi samudaaya’ whose eggs were laid on his uncouth ‘jataa yukta mastaka’ as of a ‘birds nest’ where got settled a pakshi dwaya’. He further stated that afterall some of those hawks on the sky might be of Jaajali’s ‘pitaasamaana’ and might possibly respond to his call and land here. Then the brahmanottama responded likewise and having landed then and there stated in clear human tone as follows:

What all karmaacharana be executed hinged basically on the precepts of ‘ ahimsa’ and ‘daya bhaavaas’ should reap sweet fruits of iha-loka tripti and para-loka shaanti. In case of ‘himsaatmika mano bhavanaas’, the persons concerned be subjected to ‘shraddhaanaashana’ and ended up with ‘sarva naashana’. Brahmanottama! Those of shuddha chitta purushaas should realise of yagna kartavyaas. Shraddha be esteemed as Surya Putri and thus named as Vaivasvati-Savitri and Prasavitri or of Vishuddha Janmadaayani; Her ‘bahirswarupas’ or outwardly features be known as ‘ manas-vaani- and shraddha ‘ In case there be of Vaani Dosha and of spashta mantrocchaarana, that be possibly rectified- manochanchalita kaarana be too rectified by ‘ishtadevata-dhyaanaas’ since they be due to physical limitations but ‘shraddha lopa’ is of ‘maanasika dosha’. In this context, be cited an ancient incident related to Brahmadeva that the devasamuhaas were stated as of shraddhaaheena-pavitra rahitas were in the pattern of yagijna karmaas rather casually. Kripaana veda vettaas did not much regard the differentiation of the degree of purity of ‘homa anna’ either. Then in a congregation of Devataas were adopted of the norms of purity of the ‘homaanaa’ as be fit for acceptance. Prajapati announced to Devatas that they had been accepting the ashraaddha purvaka havishaana and hence there had been problems. The sum and substance therefore was that only shraddhaa purvaka havishaana be accepted and not otherwise. Ashraaddha should be considered as a ‘maha paapa’ and ought be reversed as even a serpent would need to reject its outer cover of skin. Hence shraddhalu purushaas too be rid of the erstwhile sinfulness. Simultaneously ‘paapa pravritti’ and ‘sheelasambandha dosha parityaagaas’ be executed at the earliest in timeframe as set by the ‘maarga darshis’. How indeed be that feasible. Should that be possible by sadachaara- tapasya-or atmachintana or introspection. Be that means be defined, but the fundamantal requirement should be the reversal of the taamasika-raajasika- savika mano pravritthiss. ‘

That was how the dharmaartha vyavastha was made for atma sakshatkaara by the satpurushaas. Thus the sky flying birds as had flown away from the jataa yukta mastaka of the Brahmanottama who was bestowed of the fundamentals as taught by the Maha Muni named Dharma Darshana. Then the Vihanga Pakshis exhorted the Brahmanottama: ‘ Maha Jnaani Jaajali: Kindly seek to display your ‘shraddhaa purvaka’ manas and accordingly buttress your determination towards the attainment of ‘Paramagati’. Shraddhaapurvaka purushas would never be faltering in their ‘aachaara vyavahaaraas’ for the Parmagati prapti.

Thus concluded the ever memorable experience of Jaajali-Tulaadhaara and also of the proceedings of sky flying pakshis in some detail - all aimed at ‘Atma Sakshaatkaara’

Chapter Fourteen on ‘Bodhya Geeta’ on King Janaka yukta Raja Nahusha

pi~NgaA kuraraH sarpaH sAra~NgAnveShaNaM vane,iShukAraH kumArI cha ShaDete guravo mama/4)

*[*bhIShma uvAcha.-AshA balavatI rAjannairAshyaM paramaM sukham ,.AshAM nirAshAM kR^itvA tu sukhaM svapiti pi~NgaA/sAmiShaM kuraraM dR^iShTvA vadhyaMAnaM nirAmiShaiH, AmiShasya parityAgAtkuraraH sukhamedhate/gR^ihArambho hi duHkhAya na sukhAya kadAchana ,sarpaH parakR^itaM veshma pravishya sukhamedhate/sukhaM jIvanti munayo bhaikShyavR^ittiM samAshritAH , adrohaNaiva bhUtAnAM sAra~Nga iva pakShiNaH^alpebhyashcha mahadbhyashcha shAstrebhyo matimAnnaraH , sarvataH sAramAdadyAtpuShpebhya iva ShaTpadaH ./ iShukAro naraH kashchidipAvAsaktamAnasaH,samIpenApi gachChantaM rAjAnaM nAvabuddhavAn /(90) bahUnAM kalaho nityaM dvayoH saMkathanaM dhruvam ,ekAkI vichariShyAni kumArIsha~Nkhako yathA ..pa~nchasaptatyadhikashatatamo.adhyAyaH ./*

Pitaamaha Bhishma had intimated to Yudhishtthara as to how ‘manasshaanti and santosha’ or peace of mind and truthful contentment be accomplished . In this context, Bodhya Maharshi was quoted as follows: The Maharshi felt that in that context, there be six gurus viz. a Pingala a veshya- Karuura or kouncha ‘pakshi’ -a sarpa- a forest hunter named Saaranga- an arrow maker and a Kumari Kanya. Having annotated thus Bhishma explained Yudhishtthara thus: ‘Asha’ or desire is predominant and the root cause of ‘dukhka’; Pingala veshya even being subjected to ‘nirasha’ would get tired and sleep off anyway. Thus, the veshya be an example of ‘tyaga’ or dejection. Now, the Kouncha pakshi while noticing another krouncha with a piece of raw meat if not being quarrelsome would take to ‘tyaga’ or dejection. Now, a snake without a pit might hiss at another snake being secured in a pit and as such take to tyaga or rejection. Same be the kumari kanya who was possessive of shankha yukta bangles or there without. Thus the definition of ‘tyaga’ would be the rejection of what be unattainable !! What a way of thyaga be the Bodha Gita! Indeed self denial of what is plentiful and quite useful for others is tyaaga but rejection of what one would crave for is sheer dejection!

[Vishleshana vide Maha Bhagavata Purana is quoted as follows on Avadhuta secured inspiration from Nature:

A Brahmana ‘Avadhuta’ who visited King Yadu and told him that in a state of complete aloofness from the Society, one could learn great lessons from Nature (The Five Elements of Earth, Sky, Fire, Wind and Water), from Sun and Moon, as also from his personal experiences of a pigeon, python, Sea, moth, honeybee, honey thief, fish, elephant, deer, a prostitute Pingala, kurara bird, child, girl, arrow maker, serpent, spider and wasp.The Avadhuta said that Spiritual Science was learnt in totality from these twenty four teachers as to how one could and should learn the art of detachment and align the self with ‘Paramatma’. From Earth, he learnt the lesson of patience, service to and welfare of others. From Air, he learnt, maintenance of human body by its vital energy, without carrying the aromas or the foul smell of surroundings and also without disturbing devotion to Almighty. Like the sky which is anywhere without being entangled with material attractions, the Avadhuta learnt keeping universal attractions away even in the thick of happenings. The Sky again is immune from the clouds, storms, mighty rains and floods and thus the Avadhuta learnt the knack of being calm without deviating from the target of the Supreme

Energy. From Water, he learnt the washing of physical impurities and thereby ensuring cleanliness within. Fire taught the Avadhuta a whole lot of lessons ranging from cooking wholesome and simple food, illumination, worship by Homams, and burning of ‘Shatvargas’ – the six enemies of anger, desire, selfishness, attachment, meanness and jealousy. Moon taught the waxing and waning phases till eternity, cures diseases of body and brain and provides solace and peace to troubled humans, ideal for Spiritual devotion.. Moon and Sun, being the Superior Evidences of every-being irrespective of Time, taught the Brahmana an inexplicable presence of Almighty. From Sun, the Avadhuta learnt the tendency to give rains to and absorb water from Earth and thus give away material senses and absorb spiritual energies at appropriate timings. A pigeon leading peaceful family life developed excessive affection to wife and kids and as a hunter trapped the babies in a net while the parents searched food, the mother returned and got trapped too. Not able to overcome the pangs of attachment, the father pigeon volunteered into the net. Intense family attachments and extreme sex ruined the pigeon. An example of python waiting patiently for food for days together be emulated instead of being a glutton; Like the exterior of Sea, the outward appearance might look normal but be deep and fathomless without self importance. Unlike the rivers rushing into the Ocean in rainy season or presenting a dried up look in Summer, Oceans are always of same level and thus the lesson would be to practise equanimity and composure. The Avadhuta learnt from a moth, not to rush into flames of material attractions as a lusty person loses mental balance if a glamorous woman found his way. A honeybee taught a lesson to the Brahmana to collect essence of Scriptures flying from flower to flower, but not to store honey in a beehive to be taken away by a bee-hive keeper . Lessons were received by a deer attracted to the sweet music of horn by curiosity and getting caught by a hunter; a fish attracted to a bait of a net of the fisher man; an elephant desirous of mating a she- elephant and getting killed by more powerful elephants in competition ; a prostitute named Pingala changing bed mates for money and finally realising the folly as more honourable means of earning were available without spoiling her physical health and possibly achieving far greater enjoyment by devotion to Almighty; a weak hawk with a meat piece but getting rid of it as attacked by stronger hawks giving momentary happiness by the riddance of the meat piece ; a happy Child without anxiety and freedom comparable to that of an Avadhuta; a young girl husking rice, by removing bracelets with conch-shell bells on her hands to save noise and embarrassment in the presence of visitors thus using her common sense; an arrow maker making arrows with tremendous concentration to attain perfection of his job, even as the King of the land was passing by and watching beside him; a snake entering an anthill built by others by cleverness; a spider weaving out threads from its own mouth, expanding them, playing with them for a while, catching flies or other preys and finally destroying the threads indicating its playfulness and patience reflecting Almighty’s own example of creation, expansion and destruction-a typical cycle of births and deaths; and finally by an example of a wasp which entered into a larva’s (insect’s) hive and the insect which was hiding in the hive for long time in meditation took the form and features of the wasp itself, signifying that a human being too could transform into the features of Almighty. These were the lessons that the Avadhuta absorbed from Nature; some by way of resisting temptations from material forces, some by absorbing the means of overcoming material attractions and others by attaining unity or oneness with the Supreme Energy! Detachment and devotion are the two watchwords of existence as stated by the Avadhuta who was Lord Dattatreya Himself! This was disclosed to the King of Yadu at the end by Dattatreya, told Krishna to Uddhava.]

Chapter Fifteen on Kapila Gita vide Shanti Parva Maha Bharata

Section One

Gaarhastya Yoga and Yagjnya Kartavya as per samvada of Maharshis Kapila and Syumarashmi.

King Yudhishtara enquired of Pitaamaha Bhishma about the comparative significance of 'gaarhastya dharma and yoga dharma' for moksha prapti as the latter replied that both be of significance. Then the latter cited the instance of 'samvaada' Kapila Maharshi famed for Saankhya Shaastra and Rishi Syumarashmi who was of the Go- Rupa Rishi. In the ancient past there was a King named Nahusha(who had executed as many as hundred ashvamedha yagnaas and even attained a temporary position of Indratva since the erstwhile Indra had hidden in a Lotus stem on account of brahman a hatya dosha of named Vipra Vritraasura) who had performed atithi seva to Twashta who had assumed the form of a holy cow. Then the jnaanavaan-satvaguna sthita-samhama paraayana-mitaahaari-and udaara chitta Kapila Maharshi had witnessed Twashta.. He had merely uttered: 'Ha Veda!' Then Syumarashmi naamaka Rishi who had assumed the form of the cow replied to Kapila Maharshi stating : ' aho! In case there be any vedapramaanika para sandeha be there, please do express the same. Then Kapila Maharshi replied: ' I am neither expressing any veda ninda, nor any vipareeta vishaya be seeking to state; yet seeking to implicitly expereesing by my single expression ' Ha Veda!' Kapila continued: 'A sanyaasi could attain paramapada prapti; like wise a Vanaprasthaa too. Even a Grihasta or a Brahmachaari. In all these chaturaashamaas could most certainly take to Devayaana Sanaatana Maarga.

[Explanation vide Chhandogya Upanishad on Deva Yaana or the Divine Path versus Saamaanya Yaana or the Route of Commoners after death; cautions for do's and don't's in active life

V.x.1-2) There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by themselves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path.) V.x.3) However, there are other types of the run of the mill kind of villagers etc. who too no doubt follow a fairly virtuous life of 'daana dharma vidhana' and occasionally Vrata, Sacrifices and so on and as their average or medium life ends up in death, they pass into hazy smoke zone, from smoke to dark nights, from there to Krishna Paksha to bi-yearly Seasons of inconveniences when Sun travels 'Dakshinaayana' or South Bound when some Deities move in groups in the 'Shad maasaan' period usually disposed off in less than a year ripe and ready for rebirth as per the intensity of karma phala!) V.x.4) When reference is made to months of death of a person, the Individual Self or the Soul travels from the months to Pitru Loka or the World of Manes; from there to Antariksha or the Intermediate Space to Chandra Loka where King Soma offers Soma or Amrita as per the fruits of 'karma' in the prescribed time frame work.) V.x.5) Once 'yaavat sampada' or the exhaustion of the fruits of virtue is over, then the Self would return by the very route that he travelled herebefore after the death. He would return to the Intermediate space of Akasha then to Vayu, then to dhuma or smoke and then back to the white cloud) V.x.6) In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise) V.x.7) Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig or so.) V.x.8) As a last

resort, Souls of no consequence are born in a tertiary status, transmigrating from birth to birth as per saying of ‘be born and die’ so that the other worlds are not overcrowded. Indeed, the course of transmigration of Souls is not only complicated and incomprehensible but is fraught with insurmountable difficulties at every stage of self-existence and survival. Indeed there is a verse that sounds alarming signals to humanity cautioning them of grave pitfalls to refrain from and reminding them of five fires and of moral rectitude!) V.x.9) Stealing gold, drinking wine, sharing the bed of one’s Guru and his wife and killing a Brahmana and keeping company of the concerned perpetrators of these sins either directly or indirectly are certain to be thrown into the abysmal sins!) V.x.10) On the other hand, who ever knows of and practises the ‘Panchagni Vidya’ or even keeps company with such of them, is far beyond the realms of sins and is qualified for dwellings in the worlds of virtue! Indeed this is so and is certainly so!]

Further stanzas by Kapila Maharshi:

evam viditvā sarvārthān ārabhed iti vaidikam, nārabhed iti cānyatra naiṣṭhikī śrūyate śrutiḥ/ anārambhe hy adoṣaḥ syād ārambhe 'doṣa uttamaḥ, evaṁ sthitasya śāstrasya durvijñeyaṁ balābalaṁ/ yady atra kiṁ cit pratyakṣam ahiṁsāyāḥ paraṁ matam, ṛte tv āgamaśāstrebhyo brūhi tad yadi paśyasi/

To realize of this awareness of these paths of Deva Yana and the listless samaanya yaana , one be required to assume the ‘ kaaryaacharana’ as that is the Vaidika Methodology. As anyatra -siddhana bhuta shruti vaakyas be never heard about. This be so since yagjnaadi kaaryaalambhana dosha prapti be avoided. In such context, there would not be difference of opinions. All the same, if only you might have even slightly amended or of a varied version, do please express frankly.

Then Syumarashmi Rishi replied:

As uttama purushaas with swarga praapti as their objective should be executed ‘vidhi purvaka yagjna karma’ as per Shrutis. Those manushyaas having resolved thus they must take to that route. Shrutis had also suggested the sacrifice of goats, horses, sheep, cows, pakshis, besides the naivedyaas of ‘graamyanna- aranyaanna’ and even of such varied offerings too as had been specifically endorsed. Each and every morning and evening there be ‘anna homa’ be ‘praana bhojya’, while pashu and dhaanya are as of essential ‘yagjnaangaas’ again as per ‘shruti vachanaas’. Annaadi oushadhis pashu-vriksha-aajya-ksheera - dadhi and such havishyas- bhumi- dishaas-shraddhaa- and kaala are all stated as the ‘dwaadasha yagjnaangaas’. Together with Rigveda-Yajurveda- Saama Veda- and the Yajamaana the yagjnaangaas would total up to shodasha Yagjnaangaas while the seventeenth be the gaarhapanyaagni. Be these all noted as the ‘jagastithi moola kaaranaas’ - again as Shruti vachanaas. Aajya-ksheera-dadhi-dried cow dung-horns- skin-legs be all worthy of offerings to agni. Ritviks along with dakshinaa be got readied for the yagjnaas. These once again are underlined as per Shruti vaakyas. Thus should be the Yagjna vidhaana and as such all the concerned be the ‘yagjna nishtha pravritti’. Yagjnaanushtthaana be the karavya but as of ‘nishkaama karmaacharana nimitta’. This is neither be of ‘himsa poorvata’ nor of ‘paradroha’ and least of all the ‘ahamkaara poorva karmaacharana’ but the veda niyama pravritti merely. As viewed from the Mahashi vachanaas and of Amnaaya / Dharma shaastraas as set in the veda vachanaas, these are all be of pramaana poorvaka aarsha grandha vaakyas too. *Omiti braahman yonirmamah swaahaa swadhaa vashat, yasmaaitaani prayujjyante yathaa shakti kritaanyapi/* Indeed OM is the Veda Kaarana. That OM be worthiest and Svaaha-Svadhaa- Vashat are the most significant expressions are of ‘Yagjna prayuktaas’ as of ‘yagjna’s saangopaanga sampanna vachanaas’. Such of satpurushaas be indeed fearless as of ‘sampurana veda siddha maharshis’. Rigveda-Yajurveda-Saamaveda and the vidhivihita stobha vachanaas

of himkaara, prastava, aadi, udgita, pratihara, upadrava and nidhana are the seven folded Saama Veda swaras are chanted daily. Maharshi Kapila! You are aware that ‘Agnyaadhhana and Somayaaga’ phalaas are well known. Pratyeka dwijas are required to necessarily perform the duty of yagjnaas. *nāyaṃ loko 'sty ayajñānām paraś ceti viniścayaḥ, vedavādauidaś caiva pramānam ubhayaṃ tadā*/Decidely those purushaas as of the regular yagjna kartaas be not only of Aihika Parama Sukha but also of aamushmika swarga praapti. This is a ‘pramaana bhuta pravritti-nivritthi maarga praptaas’.

Section Two

‘Pravritti- Nivritti maarga vishaya vaagvivaadaas’ of Smyumarashmi and Kapila

Maharshi Kapila stated that the Yama-Niyama paalita Sanyaasis as of jnaana maarga could attain moksha prapti as they be of the strong and firm belief that this very prapancha as ephemeral. They are unmoved be sheetoshna paristhitis who would neither bend their knees nor greet them and not bless anybody. Also they are hardly moved by the admiration by others thus be totally freed from sinfulness and of pavitra-nirmala manavis. Their ‘entire mano vaak kaaya karma tyaga buddhi nishchayata’ is beyond normal imagintion .They being Brahma dhyaana tatparata, be such as of being Brahma and of Brahma nivaasa. Their ‘sanaatana loka prapti bhava’ be such as of negation of ‘shoka-duhkaa tatparata’, bereft of rajo guna and the total repudiation of kaama krodhaadi ‘arishadvargaas’ in any case. Having thus attained the paramagati saannidhya, that unique person be never of the gaarhastya ashram, far less of the eventuality of ‘yagjnya kaaryakrama’. Then Syumarashmi replied: ‘ Maharshi! In the context of Jnaana praapta karana’ would be the ultimate stage in one’s eventful life in the varnaashrma vyavastha and thus jnaana prapti would follow highlighting the ‘grihasta dharma prashasta’ and its ‘mahatva’. From the baalya - avastha right from the stage ‘maatru kucha ksheera tripti’ to the upanaya-vivaahaadi ashramaas, then in the gaarhasthya, the yagjnyaadi shubha kaarya kartvyaas would have to be inrensified not only to brahmanaas but to the other dwijaas as well. Grihasta only would be involved in the yagjnaas and the Panchagnis as well

[Explanation on Panchagnis vide select Puranaas and Katha and Kaushitaki Upanishads

The Panchagnis are Garhyapatya Agni for cooking in homes-Aavahaniya to invoke Surya Deva-Dakshinagni or Atmosphric Agni in the form of Lightnings or that which is invoked in Dakshina disha, Saabya and Avaastya for Vedic Purposes; Agnis various Synonyms include Anala, Bhuriteja, Chitra bhanu, Havya vahana, Hutaashana, Jaateveda, Jwala, Parthiva, Paavaka, Plavanga, Rudra garva, Hiranya krita, Shikhee, Vaishwanara, Vibhavasu and so on; Sapta Jihvaas or tongues of Agni are stated to be Hiranya, Kanaka, Rakta, Arakta, Suprabha, Bahurupa, Sattee; another version is Vishwa murti, Sphalini, Dhumavarna, Manojava, Lohitasya, Karaalasya and Kaali; the Agni Swarupas for performing offerings are as follows viz. for Nitya Karma the type of Agni is called Prabha-Pushpa homa / Bahurupa-Anna and Kheera homa / Krishna Agni- Ikshu homa/ Paraaga-Padm homa/ Suvarna or Lohita-Bilwa homa /Shweta-Tila homa/ Dhumni-Kaashtha or wooden pieces of various trees / Karaalika-Pitru homa/Lohitasya and Deva homa /Manojava; (Narada-Markandeya-Bhavishya Puranas)

Katha Upanishad while detailing the Five Fires emphasises the deeds of virtue, need for control of body organs and senses to seek the identity of nner Consciousness and the Supreme. *Ritam pibantau sukrutasya lokeguhaam pravishtau parame paraadhye, Chaayaa tapau brahmavido vadanti panchagnayo ye chatrinaachiketaah/* (Both the Self and the Supreme are stated to be encased in the secret cavity of one’s

own heart as the two shades of illumination: one who enjoys of good ‘Karma’ or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the **Panchaagnis or Five Fires** viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; they also enjoy the resultant fruits of deeds. These two kinds of entities who do or do not do so are well defined: those who drink the juice of Truth as flown from ‘Sukruta’ or works of virtue and the others who do not; these are the ‘chhatrīah yaanti’ or those distinguished under the regal symbols of Umbrellas! Now, the Supreme is encased in the heart’s cavity as also as Omnipresent all over the length and breadth of the Universe; that is ‘Parame paraardhe’ or the Uniqueness Beyond!)

Kaushitaki Upanishad commends Inner Fire Sacrifice: *Athaatah samyamaanam praatardanam aantaram agnihotram iti aachakshate, yaavad vai purusho bhaashate na taavat praanitam shaknoti, praanam tadaa vaachi juhotti, yaavad vai purushah praaniti na taavad bhashitam shaknoti, vaacham tadaa praane juhotti, ete anante amrite aahuti jaagrachha svapan cha santatam juhotti; atha yaa anyaaa aahutayountavatsyah taah karmanyoo hi bhavanti taddhaasmaitat purve vidvaamshognihotrma na juhavaanchakruh/* (Having described the format of the Sacrifice by way of oblations into Agni as ‘Baahya saadhana’ or external sacrifice in favour of purifying Vaak-Praana-Drishti-Shravana-Mano-Prajnaas, Pratardana Maharshi recommends the medium of fulfillment of desires viz. by invoking the ‘Antaraagni’ or igniting the Inner Fire and observing total self restraint. Indeed a person would then sacrifice speech while breathing, and sacrifice breathing while during in speech. These are two unending immortal oblations that one is offering continuously whether walking or sleeping. This is the reason why some Seers of the yore preferred not to resort to offer Agnihotra Sacrifices but mainly resort to inner sacrifices. [This is not however the Ashtanga Yoga comprising Yama or observing moral code, niyama or self purification, asana or proper seating posture, pranayaama or breath control, pratyahara or withdrawal of mind from senses, dhyana or concentration, dhyana ie deep meditation, and samadhi or union with object of meditation]

Section Three

Muni Syumarshmi further explained to Kapila Maharshi that Grihasta be alone who would perform yajnaas - Grihasta be again would perform the tapasya too. What all the dwijaas therefore would thus act upon by way of ‘all kinds of ‘shubha and dharma kaaryaas’ be in the garshataashram. Samasta Praanis be surely seeking the ‘santaama sukhaanuvhava’ and that is the ‘sine-que-non’ or absolutely indispensable essentiality of existence. ‘Kushaa graasa sankalana-oshadis’ in forests and mountains, ricers beds and so on are all stated to be the instincts of grihastis are all of theyajna saadanaas. Grihasta dharma paalana might not be the ways and means of moksha prapti and that type of eventuality could be truthful. But those ‘shraddhaarahita- moodha - sukshma drishta vanchita-asthira-purvakrita karma santaapta-agjnaani-sanyaasa maargaashraya- shanti abhaavaas’ too be of the hallucination and mirage like delusion! ‘Veda pratipaadita sanaatana dharma maryaada’ is nodout indisputable. Brahmanaas by birth be worship worthy. Brahmana-Kshatriya and Vaishyaas being of the nature of ‘dwijaas’ or twice born enjoy the privilege of ‘garbhadaanaadi vedamantrocchaaranas’ as of step by step baalya-koumaara- yuvanaadi dashaas, besides of loukika -paraloka veda mantra pravrittis be of ready applicability.

What all the ‘moola mantraas’ be applicable by way of ‘mritaka-daaha samskaaras’ as of obsequies, ‘punah deha dharana pinda swarupaas- mrita vyakti tripti pratidina tarpana-shraadhhaas- vaitaraini nimittha go-anya pashu-vaayasaas- pinda visarjanaa and the brunt of such vidhis by the appropriate

vedamanrocchaaranaas are all indeed the ‘vidhipurvaka karmaacharana kartvyaas’ be all in the realm of garhasya dharmaas. For the sake of sukha shaanti prasannata of mrita vyaktis, mantra pathana of anumatena manyastvaadis besides to Pitru ganaas of ‘Archishmata- Barhishada-Kavyavaaha sangjaka pitaraas’ too are recited . Such are the vedamantras which address the individual Pitru ganaas and seek to invoke them be they the manushya devtaas. Would moksha prapti be possible, without repaying Pitru Devataa at all!

It appears that a different kind of philosophy is being publicised that the wearysome panditaas who come to resort to ‘midhyaavada’ of semi vedic knowledge. Those sadbrahmanaas with absorptive capability of performing vedashastraanusaara yagjnaanushtana would never ever hesitate the use of pashus and enjoy the fruits of post exustence. Vedaadaarata-shatha mayaa mamopravritti could never attain parabrahma prapti.

Kapila Maharshi reacated stating as follows: Buddhiman purushas would always observe the ‘sanaatana dharma sthiti’ in regard to the anushtana of ‘darsha-pournamaasa-agnihotra-and chaaturmaasyas. But having taken over the sanyaasa dharma, the karmaanushtana nivritti be accepted yet be totally seized of the pavitra Brahma sthiti and with that Brahmajnaana sthiti itself deva pitrus be contented with. Once sampurna bhutaas and praanis too be noted as of atmarupa sthitaas then even devataas too be seized of such maha purusha padachinaas. One is aware that manushyaas be of hands and feet-vaani-udara and upasthaas as the chaturdwaaraas and seek to keep of samyama drishti or of self control and forbearance. As per shaasta vaakyaas the chaturdwaaraas be of Rig-Yajur-Saama- Atharva chaturmukhaas and of bhakti yoga-jnaana yoga-karma yoga-and ashtaanga yoga. Now, with these chatur upayogaas be of praapti yogaas. Buddhimaan purushaas be neither of dice game abhilaashis, nor of paradhanaasaktaas, neecha purushas, paraanna graahakaas, para himsaa kaarakaas. They also not be of satyavachana paraayanaas by the firm vaak -indriya samyamis. They would not seek to indulge in ‘para dushana, vyartha bhashana,’ but be of ‘satya vachana-sadaasaavadhana’ and thus be of ‘swayam vaak-indriya raksha tatparata’. They might not be of ‘upavaasa tatparata’ but of ‘mita bhojanaacharanaas’

Bhishma continued counselling Yudhishtara: ‘do certainly enjoy the company of one’s dharmapatni but not with para strees, be of eka patni vrata. Only he who could keep his indriya nigrhara as being that be of the prime qualification of Brahmanatva in essence. Unless these requirements be not fulfilled his tapasya-yagjna-and atmachintana be wasteful. He who would merely retain a koupeena to cover his modesty, not even possess a piece of cloth on his bed let alone a head rest on his bed but still could retain his mano nishchalata is termed as a Devata Brahmana. That Muneeshwara who could feel sheetoshna sthitis with sama bhava be known as a Deva Brahmana or Brahma Jnaani. To him, whose sampurna jagat’s nashvarataa vigjnaana and also of the awareness of sarva bhuta gati jnaana that maha purusha be the divya brahma jnaani. He who be replete with ‘sampurna bhuta nirbhayata’ with the conviction of the singularity of sarva bhutaatma be known as ‘daivika brahma jnaana’. All the same, moodha maanavaas be always considerate of only daana-yagjna phala only be the BE ALL but NEVER BEYOND. INDEED THEIR VISION WOULD OBVIOUSLY GET BLURRED AS OF NON EXISTENT. Since their ambition would be restricted to some how accomplish the Swarga Phala their inner psyche would anchored thereto merely. Indeed on the higher plane the possibility of far juceir and mahadaananda purna moksha praapti be not unfeasible. Yet, the ‘puraatana-shaasvata- dhruva yougika sadaachaara ashraya- kartavya parayana’ could most certainly attain the union into Parabrahmatva. Pravritti maarga manushyaas be indeed unable to follow the stringent conditionalities and requirements of yama -

damaadadi anushthaana, nor the yougikaachaaras and shadvarga doshhas as of kaama krodhaadi moulika maanava doshaas. They could hardly be able to absorb the scope and practice of ‘nivritti’ or total abstinence of activity and total surrender to the ‘guna rahita jeevana nishphalata vairaagya.’ which would underline abstinence and asceticism.

Then Muni Shyumarashmi queried: ‘The Vedic exhortation would even pester to repeatedly requiring karamaacharana then how indeed the veda pramaanita jnaana be transgressed!’ Kapila replied: If once you be in the ‘sanmaarga sthiti’ and in the yoga maarga then the ‘amrita tulya pratyaksha darshana of paramatma’ should be possible, then the karma maarga phala of swarga sukha if at all.’ Then the reply in a somewhat subdued tone stated: ‘Brahman! My name is Shyumarashmi and had approached you with the intention of jnaana prapti but not to keep prolonging the discussion. My mind of of a ‘bhayaanaka shamshaya’. You had been repeatedly stating that one could be of ‘sanmaarga’ and keep nirantara upaasana. But whom to address that Upaasana; do please tell me this logically! Vedamataanusara shastra is known as ‘tarka shastra’. Vedaartha nirnaya is stated as ‘meemaamsa’. Whatever of the varnashramas be referred to, so be the ‘ashrama dharmaas’ and accordingly the ‘shastra nishchaya pratyaksha nidarshanaas’ be followed. This would be on the analogy of a destination bound ‘nouka’ in the samsaara saagara, there could be the provision of transferring from compartmentalisation of ‘varna-ashramaas’ to another as of ‘vidyaartha-grihasta-vaanaprastha-sanyaasas’. In this ‘karma nouka’, how indeed the kubuddhi purushaas could ever cross the ‘bhava saagara’! Do kindly provide my guidance to this sharanaardhi. In factuality, there could be neither ‘tyaaga nor santushti’ in the samsaara, nor ‘shoka heenata nor neerogata’. We do by ourselves tend to be ‘aasatki heenaas’ and ‘sarvathaa karma tyagis’. Thus we display the ‘shoka prakatana’ and of the ‘shabda-sparshaadi vishaya upasthitaas. This had been the characteristic of helplessness and thus the chatur varnaas and of chatur aashrayaas have become lakshya heenaas. Which indeed the ‘akshaya paramaanada siddhanta! Could this be explained clearly and transparently!

Kapila explained further: As and when the specified shastraas be studied intensively so would their understanding and analytical capabilities and pravritti saphalataas; this again on the saadhana and anushthaana followed by akshaya sukha prapti. As the jnaanaanusara kartruva so be the samsaara bandhana vinaashana. Without that kind of jnaana, the commonality of the prajaas be into the ‘marana-punarjanma kaala chakra’. You being a jnaani you could understand the intent of my statement. As the ever singular ‘paramatma’ is the Almighty, one would have to be blessed with that Outstanding Awareness. Some persons being unable to understand the niceties of the yadaartha shastra rupa might take to the route of ‘vitanda vaada tatparata’ and being victimised by the ‘raaga-dweshaabhibhuta ahankaara vashatva.’ Since they were not able to understand the ‘yadaartha taatparya’ they would tend to assume ‘dambha-and moha vivashaas’ and become ‘shastra dashyus’ or ‘kapatava mohitaas’ and even be of ‘brahma chora vasheebhutaas’. Shama damaadi saadhanaas would be of nishprayojana, and the concepts of jnaana- aishvaryaadi sadgunaas and of mano vigjnaana be alien to them; tamoguna shareera purushaas would apparently be of taamasika manastatvaas. Such of them be of dwesha-kaama-krodha-dambha- mada prakriti janita gunavaans merely.

Then Syumarashmi replied as of seeking justification of what all was learnt from shastra patipaadutaas merely, since without learning whahad not been of shastra pratipaadikaas, nor of pravritti karyaacharana. What all be the nyaayochita aachara be what shrutis had underlined. Several of the manushyaas would insist on ‘pratyaksha suktaas’ and of ‘iha loka drishti padaanusarataas’. Such of them seek to understand

the lapses about which one would tend to worry much about and thus even feel convinced that they be of jantu samaanaas and of indriya vishayaanbhvis as such. Thus the chatur varna-chaturaashraya pravrittis be of similar feelings as they would be contented with even of a single time pleasure in their ashramaas. Persons of normal or even low level mindset be happy with passing by pleasures as of tamasika pravartana whereas how indeed could ever be aware of paramaananda and of what be of tranquility. Only personalities of single, yogayukta, kritakrity manovijaya like you, surviving on bhikshaamaatras, roaming around freely as of the jajatmidhyaalochanas, ever in the search of moksha as their 'swaadhikaara' due to their orientation of pravritti margaacharanas. Grihastaasharamaanusaara vidhis of griha kaaryaas- danana,swaadhyaaya, yagjna, santaanotpaadana kaaryaas with sarala komala bhaava pravartanaas be by themselves of 'atyanta dushkaraas'. If moksha prapti be still distant then all these be of 'vyardha parishramaas' indeed. Finally, Syumarashmi Muni requested Kapila Maharshi to very kindly explain as to what should be the moksha swarupa jnaana all about!

Section Four

Further analysis of Syumarashmi - Kapila Samvaada as applicable to 'chaturashramaas' and their 'uttama saadhanaas' enabling Brahmatva Praapti

Kapila Maharshi then explained: Vedaas would be of the 'Pramaanaas' to the sarva jagat. Brahma is stated as of 'dwi rupaas' - one as of Shabda Brahma by way of Vedaas and another as of Para Brahma the sacchitaananda Paramaatma. Those purushaas who be the 'shabda brahma paarangataas' being of 'vedokta karmaanushthaana shuddhha chittaas' too be well qualified for 'Moksha Saadhana'. Garbhaadaanaadi vidhis, various samkaaraas related to balya-koumaara-vaivaahikaadi deha sambandhis too be certainly valid. Such 'shaareeraka - vaidika samskaaraas' would provide 'maanasika shuddhataa' too well deserving as of moksha sukha prapti kaaranaas. Whosoever would be engaged in 'yadhaa vidhi yagjnaanushthaana' having been convinced as of their kartavyaas, their yagjna phala be actually felt by them. All the same, whosoever would take to 'praapta padaardha tyaaga' without 'kripa buddhi' being of 'anasuya maanasikata' but of 'satpaatra daanas' and such 'karma yoga saadhanaas', besides of 'shuddha maanasika sankapa siddhi' could accomplish 'vishuddha janaana swarupa parabrahma vishaya dhridha nishchayata.' Those who be of abstinence of 'krodha-dosha drishti-ahamkaara- matsarya but of jnaana saadhana naishtikata', then as per their 'janma karma vidya shuddhata' the possibilities of Brahma Jnaana be plentiful. In the past history, numerous Brahmanaas and Rajaas having discarded their grihastaashrama dhamaas and karma tyaagaas had assumed 'vidhipurvaka karmaacharanas' with 'nishkaama bhava'. They had visualised sarva praanis with 'samaana drishti' - 'saralata', and of 'santushta, jnaana nishtha, prayaksha phala pradaana dharmaanushthaana yukta shuddha chittata' and appeared to have realised the Veda Shabda Brahma and Para Brahma. Moreover, such aavashyaka niyama paalakaas of chitta shuddhi even having entered into durgama sthaanaas and paristhities too be never ceased of being of 'dharmaanushthaana tatparata'. *satyaṁ hi dharmam āsthāya durādharṣatamā matāḥ, na mātrām anurudhyante na dharmachalam antataḥ/* Such satya dharmashritaas be considered as of the kind of 'atyanta durdharsha maanavaas' being of even 'lesha maatra paapaacharanaas' and even at the cost of their lives would never compromise on dharma vishayaas. That person who would take to the pradhama shreni dharmashritaas be ever respected and there be no need for praayaschittthaas unless they might themselves consider it as of necessity. Such was the ancient way of yajna nirvahana. Almost all the brahmanaas engaged in the yagna kaaryaas in ancient times were replete with the 'vedavidya jnaana' and the related features of pavitrata-sadaachaara-and hence of being yashasvis. Such vidvaan purushaas

were beyond the ‘pratidina kaamana bandhana muktaas’ and of being the regular vedaadhyaayanas and such ‘shastra vidhi anusaara sampannaas’. Also there were might be ‘kamakrodha maansika tyagis’ and as being of their ‘satkarma kaarana prashastis’ and ‘swaabhaavika pavitra chitta shanti paraayanaas, besides of ‘swadharma nishtaas’ too. In the context of dharma, there indeed be somewhat of ‘sushma vichaara’ in its aacharana as generally some what of ‘asamardhata’ or inability. As a matter of fact the vedokta aachara be of aapatti rahita and its improper application if imperfect be neither risky nor shameful. In the past there was neither of any differences of opinions nor of ill feelings among the chatur varnaas much less of chaturaashramaas but eventually there were cleavages as actually known and experinced by brahmanaas especially. Actually however there would be the cream of manushyaas in each and every varnaas and ashramaas. Shreshtha purushaas of any varna or ashrama could and had been able to abide by dharmaaacharana and attain ‘paramagati praapti’. Some might seek the umbrage of being sanyaasis, and others as the case applicable thus. One would be able to vision ‘taaraaganaas’ on the far skies while one be aware that they all be of the santosha kaaranaas as being of the ‘vaidika siddhaanta’. Normal expectation be that punyaatma purushaas be not given births in paapa yukta yonis and be not involved in satkarmaas but there could be exceptions. In that manner however the normal expectation be that uttama brahmanaas be of guruseva tatparata-brahmacharya paraayanaas, dhridha nishchaya yogayukta brahmachari brahmanaas and accordingly of the other varnaas too. In such a gradation of chaturvarnaas, the shubhaashubha karma vidhis had been prescribed. Who ever be subjected by raaga dweshaas, whose manastatva be of trishna and other such mindsets be obviously on the negative list and contrarily whose buddhi be fixed up firmly on kalyaana rupi moksha those tatva jnaani purushas could be possibly of brahma jnaani purushaas. *caturtha aupaniṣado dharmah sādharmaṇah smṛtaḥ, sa siddhaiḥ sādhyate nityam brāhmaṇair niyatātmabhiḥ/ saṁtoṣa mūlas tyāgātmā jñānādhiṣṭhānam ucyate, apavarga gatir nityo yati dharmah sanātanaḥ, sādharmaṇah kevalo vā yathābalam upāsyate/ gacchato gacchataḥ kṣemaḥ durbalo 'trāvasīdati, brahmaṇah padam anvicchan saṁsārān mucyate śuciḥ/* As per the Smriti vachanaas, those mahaanubhaavas who could have reached the turiya brahma swarupis as per the upanishad vidyaas would be sufiet with the prapti of shama-dama-uparita-titeeksha-shraddhaa and samaadhana rupa dharma as indeed be applicable to chatur varnaas and chaturaasrayaas too. Santosha or the Everlasting Bliss is rhe very root, tyaga is the swarupa, jnaana is the aashraya and mokashadaayani buddhi be the Brahma saakshaatkaara rupa being the sanyaasaashrita dharma as explained by the Samyoga of SAT-NYAASA sanaatana dharma. This is normally and infact invariably be the sanaatana ashrama rupa dharma. This is stated as of the Yati Dharma being independent of the normally distinguished from the chaturaashrayaas topped by the sanyaasa dharma. Due to the manasendriya durbalata this stage of tureeya sthiti is stated to be of the totality of samsaara bandhana vimuktata and of ‘Brahmapadaanusandhaana’.

[Explanation on Tureeya Sthiti vide Maandukya Upanishad and the Goudapaada Kaarikaas

Maandukya X & XI:

Svapna sthaanastaijasa Ukaaro dviteeyaa maatrotkarshaat ubhayatvaadvotkarshati ha vai jnaana samatatim samaanash cha bhavati naasyaabrahma vit kule bhavati ya evam veda/Sushupta sthaanah prajno maaarastriteeya maatraamiterapeeter vaa minoti havaa idam sarvam apiitishca bhavati ya evam veda//

(The second syllable of AUM being ‘U’ is represented by Taijasa the state of dream and ‘svapna sthaana’ is the sphere of the Self being in the intermediate stage; indeed the Individual possesses the characteristics of being wakeful as also of the dream stage viz Vishva and Prajna. He sure has a sense of fulfillment of worldly affairs as also of interest of ‘Brahman’; in fact, persons of this category do have that of jijnasa of Brahman: ‘asya kule na bhavati naansya abrahmavit’ or none is born in our line without the interest of Brahman. The third letter of OM is ‘M akaara’ signifying Prajna with the Self’s sphere of activity is in the sleep state. This is so stated since the analogy is of ‘ miteh ’ or of measurement. Any item of measurement in say a vessel has two sizes of entering and terminating or birth and death of any Praani that is Vishva and Taijasa; like wise a syllable when pronounced has a beginning and ending: Akaara is the entry and Ukaara and Makaaras or of merger points of Taijasa and Prajna. *Minoti ha vai idam sarvam* or the individual being fully aware and cognisant of the Universe and then seeks merger.)

Gaudapaada Kaarikas on Mandukyaas X-XI G.K.19-23:

Vishvasyaatva vivakshaayam aadi saamaanyam uttatam, maatraa samprati pattau syaadaapti saamaanyameva cha// Taijasasya utva vijaane utkarsho drishyate sphtam, maatraa sampatipattou syaadubhyatvam tadhaa vidham//Makaara bhava prajnasya maanasaamaanyaamutkatam, maatraa sampatipattou tu layasaamaanyamevacha//Trishu dhaamasuyastulyam vetti nishchitah, sa pujiyah sarva bhutaanaam vandyaschaiva Maha Munih// Akaaro nayate Vishvamukaaraschaapi taijasam, Makaarascha punah praajnam naamaatre vidhyate gatih//

(In case the identity of Vishva is questioned with that of the first syllable of AUM viz. ‘A’, then the doubt arises whether or not the concept of the Universe being the first is justified or not; if that doubt is felt as baseless, then indeed the view that Universe does exist and then only the depiction of the syllable ‘A’ gets fully justified. Similarly, if there were any apprehension that ‘Taijasa’ is not the portrayal of ‘U’ then too the concept of dream stage of human beings is relevant or not comes under review. As the stages of ‘ubhayatvam’ or of awakenness and a dreams are indeed justified, then the inter- mediacy of ‘U-kaara’ of the Sacred Expression of A-U-M gets justified too. In the same way, the Final Letter of AUM viz. ‘M’ gets vindicated as agency of ‘Praajna’ the causal state of sleep. Thus the illustrious Sages who realise the nuances of human existence are indeed aware of the three stages of Vishva-Taijasa-Prajna being truly and ideally representative of the three Letters of AUM- since A characterizes the gross Universe named the waking state viz. Vishva; U represents the dream stage of the subtle Universe; and M symbolizes sleep the causal stae of Prajna. Hence the three prominent three phases of Life of the Great Self viz. the outstanding ‘Antaratma’ are highly worthy of meditation and worship !)

Maandukya XII-the Ultimate

Amastrascha turyo avyavahaaryah prapanchopashamah shivodvaita evam Aumkaara aatmaiva samvishati aatmanaatmaanam ya evam veda ya evam veda/ Om Shantih, Shantih, Shantih//

(‘Amastrascha turyo’ or the totally integrated and unified Pranava Mantra A-U-M is thus the *Grand Finale* or the Ultimate Truth comprising all the quarters of the Atman the Self Consciousness viz. Vishvanara-Taijasa-Praajna viz. the Highest and the Fourth State of Turiya; the Absolute Self is *Avyavahaaryah* or beyond experiential or empirical situations, *prapanchopashamah* or the Finality of Universal Existence or the Limit of Ignorance and Non Reality, *Shivah* or the Beginnings of Total Auspiciousness, *Advaitam* or the Realisation of ‘Taadaatmya’ or Non Duality being the merger point of

the Vaishvanara being the Totality of All the Units or Reflections of Individual Selves or the Universal Self and the Supreme ie. *Atmanaatmaanam eva* and the Climactic Merger and Unification! Indeed, OM the Self finally enters that very Self! He who becomes aware of this Self Realisation becomes the Almighty Himself!)

Gaudapada Kaarikas on Maandukya XII

G.K.24-26:

Omkaaram paadashah Vidyaat paadaa maatraa na shamshayah, Omkaaram paadashah jnaatvaa na kinchadapi chintayet// Yunjeeta pranavo chetah pranavo Brahma nirbhayam, Pranavo nityayuktasya na bhayam vidhyate kvachit// Pranavo hyaaparam Brahma praavascha Parah smritah, Apurvonantaro baahyah aparah Pranavovyayah//

(As ‘Omkaara’ is to be realised quarter by quarter or by the designations of Vishva-Taijasa- Praajnya-Turiya as indeed they are all ramifications of the composite Self, there indeed is no other knowledge or its pursuit needed as all the desires and material aspirations are met totally besides the spiritual requirements are fulfilled too. One needs however to concentrate or ‘yunijeeta cheta pranave brahma nirbhayam’ or fix one’s mind in stability on Omkaara the embodiment of Brahman. Then *pranavo nityayuktasya na bhayam vidyate kvachit*: or Pranava shields and safeguards fear or disasters any where and always. Taaittiriya Upanishad vide II.ix amplifies the Parama Rahasyam or the Secret Instruction of Upanishads: *Yato vaacho nivartante apraapya manasaa saha, anaanandam brahmano vidvaan, na bibheti kutaschaneti/ Etam vaa vaava na tapati kimaham saadhu naakakaravam kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute ubhed hi evaisha aatmaanam sprunute, ya evam veda, ityupanishad/* Once Enlightenment dawns in the mind and thoughts of a person due both to knowledge, constant introspection and ‘Satkarma’ or the cumulative fruits of births and deaths, 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, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than acts of virtue and justice! So far, he has been misdirected to wag the tongue and speech, to perform and witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk wrong lanes to handle evil acts wantonly, to entertain unjust feelings and thoughts in mind and misuse the organs of generation. It is none too late however to search for the Inner Conscience as the reflection of the Supreme atleast 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, ay, that Itself as That or This! That indeed is the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge redesignated as the consummation of Bliss! Pranava signifies both the facets of Brahman viz. the ‘Para’ and ‘Apara’ as loosely described as the Inferior and Superior Brahman. OM is thus both the Cause and Effect; yet, it is ‘Apurvah’ or no cause precedes it since It has no origin. It is also ‘anantarah’ and ‘abaahyayah’ It is dimensionless being nothing within and nothing without. Moreover, It is ‘aparam’ and ‘anaparam’ or free from the Inside-Outside features yet like the analogy of lump of salt in water since it is truly homogeneous and consistent.)]

Further stanzaas continued

Reacting to what all had been explained to Muni Syumarashmi by Maharshi Kapila, the Muni asked the Maharshi as to which kind of purushaas be attaining swarga prapti -if not Para Brahma Swarupa-if they were to enjoy for themselves yet make maha daanaas-utilise that dhana prapti in yajna kaaryaas, - niranrata dwaadhyaayas- or be of tyaga pravrittis, after their mrityu. May I ask you this straight question for clarificatory confirmation. Then Kapila replied: That person whose saatvika guna had been readily noted as also his parigrahana or acceptance as a shubha kaarya while thyaaga or giving away be of actual contentment. Then Syuumarashmi reacted and asked further: Sir! You are basically of jnaana nishtha tatparata while the grihastis are of karmanishthaas. Yet why and how the nishtha be as the common uniformity to all the ashramas ; since there be of ambiguity, may this be adequately explained please. Then Kapila replied:

The concept of Karma in the context of shareera shuddhi be either of the sthula bhava or the gross mind set but jnaana be of sukshma bhava. As karmaacharana might wash away one's chitta off of the blemishes of raaga dweshaas, then the remainder of the manushyaas 'rasaswarupa' or the juicy portion be retained as the 'jnaana sthiti'. Among all the 'Pranis', the ver many ways and means of Para Brahma Prapti could be 'daya-kshama- shanti-ahimsa- satya-saralata-adroha-nirabhimaanata- lazza-titeeksha and shama. Vidvan Purushaas are nodoubt that the 'karma parinaama' or the impact of every action would have an equal reaction. Indeed that is the Law of Nature. From all the sides when there be the forceful flows of such 'satkarmaacharanaas' then the flood gates would get forced to the Grand Destiny of Para Brahma Prapti. The basic content and the intent of the focussed absorption of Brahma Jnaana as provided in the Vedaas which Munis like Syumarashmis would like to keep on quoting repeatedly [vide the earlier four four chapters] be truly this and this alone. Hence the genuine veda vettaas of this 'goodha brahma jnaana' be alerted thus as of a wake up call! Vedagina Purushaas are no doubt seized of the inner most nuances or fine distinction gradations of the brahma jnaana.

Sampurna Shaastraas too had repeatedly expressed this unique - 'eka maatra nishtha' that what all be visible would be camafloge or hide the Reality and the Make Believe as the 'Maya' is stated to be a Mirage-a deluding illusion. Jnaani Purushaas could vision the Reality and could distinguish on their Mind Screens the Sat-Asat Swarupaas and make all out efforts to cross the Samsaara Samudra by the bridge of jnaana . Sarva Thyaga as per Veda Nirnaya be the ultimate jump over the samsaara samudra for Brahma Prapti- not by way of one's mrityu as the sanchita karma be annexed to the Jeevaatma- but even being alive; this be the Veda Ghosha. That be the bridge of Vidya- Jnaana- and the Individual's Absorptive Capability to discover That Single and Singular Brahma of Satya-Ruta- Jnaata- Jnaatavya- Sarvaatma- Sthaavara Jangamarupa- Sampurna Sukha Rupa-Kalyaanamaya-Sarvotkrishta-Avyakta- Sarvotpatti kaarana -Avinaashi. To That Para Brahma- Paramatma as of Akaasha Samaana Asanga , Avinaashi-Sadaa Eka Rasa Tatva Jnaana Netra-Sarva Purusha Teja- Kshama- Shanta Rupa- Saadhana Yogya Saakshaatkaara , my saashtaanga vandanaas.

[Explanation on the Bridge of Faith and Vigjnaana to cross the Make Believe Maya to Reality vide Chhandogya Upanishad

An Individul Being navigates to reach the bridge of faith from Darkness to Illumination:

VIII.iv.1-3) 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, contentment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: ‘*Tamasomaa jyotirgamaya, mrityormaamritam 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!)

Chapter Sixteen on Putra Gita vide Shanti Parva of Maha Bharata

Yuddhishtara asked the Pitaamaha Bhishma as to whether there could ever be of such a duty that a shishya might not be able to carry out as invariably such instructions be carried out atonce. Bhishma said that that would be an interesting query and recalled a ‘praacheena aitikaasika udaaharana’ of a buddhimaan who was of ‘aangeerarasa kulotpanna’ named Chirakaari, the maha jnaan putra of Maharshi Goutama who had never ever transgressed the fundamental principle of ‘kartavya paalana’ being of the sincere and well considered ‘manastatva’ with balanced thoughtfulness. Normally, the shishyas would tend to take instant commands of the gurus be they be wise or half hearted. One day, the Goutama Muni had somehow suspected that his wife was of vyabhicharini and in a fit of anger instructed his son Chirakari to kill his mother. As per his ‘swabhaavaanusaara’ the son reacted stating ‘yes.’ Then he had eventually realised that the targetted victim was to be of his own mother! He kept on pondering a way out whether he could save his mother and at the same time to seem to perform the ‘pitru vaakya paripaalana’ too. He felt that in the name of dharma, he was targetted with a maha sankata paristhiti. As of ‘anya asaadhya purushaas’ how indeed could jump to a conclusion. Pitru agjnaaparipalana be stated as parama dharma, while maatru raksha be the pradhaana dharma of th putra. Could be a balancing act of ‘dharma haanirupa peeda!’ One be the issue of ‘stree jaati’ and worse still be the ‘maatru vadha’ then how could ever be a human be happy there after. Could ‘avahelana of Pitru Devata’ be ever pratishtaa purvaka kaarya! Pitru niraaradana be a shlaaghaneeya kaarya while maatru raksha be the putra dharma. Both of these dharmas be of ‘uchita योग्यातास’ and be ‘ullanghana vidhiyuktaas’. Pita be by himself be the supreme guru teaching sheelata-sadaachaara-kulagotra rakshakaaranaa whereas the maatru swarupa the ‘swayam utpatti moola kaarana’ and ‘baalaavastha pariposhaka’. Indeed the ‘maataa pitaaswarupaas’ were my being a ‘putrakaaranas’ and of my jnaana daataas. From the stage of Jaatakarma samskaara to upanayanaadi dashaas, the ‘pitru asheervaadaas and ‘pitru gourava nishchitaas’ and ‘sudhrudha pramaanaas’. Pita be not only the bharana poshana karta- the shikshaa moola kaarana and the Pradhaana Guru Deva. Indeed he be the ‘saakshaat dharma swarupi’. A putra is the ‘sampurna pratirupa’ in vidya vinayaas and the sarvasva as vedaas too affirm this factuality.

Only Pita’s adesha paalana be firmed up as ‘pitru-agjnaapaalana’ be of ‘paataka nashta kaarana’ .A putra’s bhogya-bhojya- pravachanas or vastra-anna-vedaadyayana as also of sampurna lokavyavahaara shilsha and even of garbhadaana-pumsavana-seemantonnayanaadi samata samskaara sampaadanaas be of the Pitru prabhu indeed. As the pita’s kathora vachanaas be worthy of his aasheervachanaas, while his abhinananaas and his ‘aadara purna vachanaas’ be as of ‘paapa nirmuula praayaschittaas.’ May the fruits be dropped from the maha vriksha, or the fresh flowers from the branches, yet the tree would still deem the fruits and flowers as the maha vrishha only and so should be the vice versa. How esteemed be as son on

account of his father in the society and even in the neighbourhood. Thus the Pitru Deva be the ‘pratyaksha devata’ to the ever proud son.

Now about the Mother- Janani janma bhumischa, swargaadapi gareeyasi/.

For me as in respect of the putra putris this bhoutika deha is the gift of my mother just as of agni be the mukhyaadhaara be the aarani kaashtha. A mother be like the shareera swarupi’s agni prakata ‘aarani’ or the fire place. In this entire samsaara, the ‘samasta aarta praani mukha’ and ‘saantvana pradaana kaarana’ be the ‘maatruswarupa only’. As long as the concept of a ‘mother’ would last in the universe, the latter be never of an ‘anaadha’. No manshya be ever be worried and could once she be not there then the son would consider as an aged person yet once realised her presence at home calling her affectionately then there be the presence of maata Annapurni. Even being much as a family man with his own sons and grandsons then even he would feel as an impish child by himself! Whether her own son be an able bodied or a weakling, a mother would always be spontaneously affectionate seeking the son’s paalana-poshana with care and touching his cheeks.

As one’s his mother were to disappear from her life, then suddenly the person would not only feel lonely and aged too soon.. With the disappearance of one’s mother he be of the remote consciousness that he would have been frustrated that her ‘chhatrachaaya sukha’ had been severed off forcefully. Indeed there be none who could have replaced the mother’s priya vastu with spontaneous and deepest hridaya spandana. As she be laid down to a ‘garbhaashaya’, a Mother is reputed as a DHAATRI- as she be the janmaakarini she is known as JANANI- as she be the one responsible for ‘paalaka poshaa’ the upbringing of the child she be termed as ANG A VARDHANI / AMBA- as she be the originator of Veera Santaana, be titled as VEERASA. As she be the handler of the task of ‘Shishu shushruusha’, she be titled as SHUSHRU, while only he who is called Mastaka Shunya but of ‘sachetana maanusha’ could never ever be compromised to Maatru Hatya. A pati and patni at the time of ‘paraspara sambhoga’ be of the intense desire of ‘suputra praapti’. What be the gotra of the putra is well known to the expectant mother! Whose suputra that the boy be also known well to the mother only. Irrespective of such factualites, the father be only proud of suputra.

As long as a stree would willingly would perform the ‘paani grahana’ of a purusha in a vidhipurvaka kalyaana then there be of ‘nirdoshata’. A purusha be dutiful to the task of ‘bharanapushana paalana’ of the stree and the progeny. Factually there be no misdemeanor on the part of the stree, but evidently the shortcomings of the bharta for his inability to satisfy her. Yet the fact of vyabhichaarata is ever stated as a ‘maha paapa’ indeed. To a stree, her pati is a sarvasva devataa. In my personal context, my mother be of an ideal most deva swarupini and had performed her ‘atma samarpana’ while recalling the pouranik adage as follows: *Karyeshu dasi, Karaneshu manthri; Bhojeshu mata, Shayaneshu rambha; Kshamayeshu dharithri, Roopeshu lakshmi; Satkarma yukta, Kuladharmata patni/* An ideal wife should be like a loyal maid for service; an intelligent adviser; a mother like with affection while feeding food; a romantic- proactive and comforting woman like a damsel; a woman of beauty, charm and richness like Goddess Lakshmi Herself with dedication and humility; and above all be ever forgiving with compassion and ready understanding like Bhudevi Herself! Hence, there might in this context there be some kind of aparaadha of the stree but possibly of a purusha. In respect of ‘abalata’ due to their physical weaknesses, they could have been subjected to mental aberrations, yet indeed once there no erstwhile indications of a female of maidhuna janita sukha tripti in this specific reference the needle of suspicion be unestablished

although once confirmed the ‘stree kamodrekata’ be certainly deserving of ‘adharma praapti’. ‘In this specific context the reference would pertain to my own ‘pujya maata’ and in this specific instance the subject matter is my own mother’ - so felt the worthy son. What indeed be the possible way out. The extreme respect for the ‘revered father’ is nodoubt be essential but far more of quintessential urgency be to save the very life of the ‘the dear most mother. ‘Most essentially my mother’s ‘gourava pratishtha’. However having been of the mindset of the indecisiveness, Chirkaari the Goutama Putra Ratna then proceeded to his respectful Pitru Deva Medhaatithi Gautama the maha tapasvi who had just returned home from his tapasya, even as he was recalling the dutifulness of a vaivaahita stree.

Maha jnaani and of being ‘nirantara taponishtha Medhaatthi Goutama was extremely regretful his patni’s ‘anouchityapara vyabhichaaraaropana’. Owing to his ‘anouchityapara vichaarana’ the Muni was overtaken by extreme anguish and grief and had shed tears and was disabled to resort to his usual routine of vedaadhyayana and retrospeted thus: ‘aho! The Tribhuvanaswami Mahendra made his appearance at my ashram and having performed my ‘atithi satkaaraas by way of argyha paadya nivedana’ to Him and hesitantly murmured my ‘vinaya purvaka nivedana’ by way of confession to Him: ‘Bhagavan ! Owing to the prerepana of my ‘dehenindriyas’ and mano buddhi chanchalata’ my I make this heartfelt dukkha ghatana ghatita daaruna vishaya’ for which I feel ashamed of and apologized for. I do realize that my wife’s misdeamenor was totally baseless. Thus neither my stree’s fault nor even of own or of Indra Himself had passed by at that misfortunate moment! My own heartfelt confession thus be that this dharma vishya would obviously disprove my own ‘jnaana parikatvata’. Irshyaajanita sankata or a jealous state of mind unable to withstand the excellence of others. It is that Irshya bhava which had dragged me into the ‘maha paapa samudra’. That kind of manastatva caused me ‘vaimanasya (depression), vyalika (mixed feeling), vipriya (disgust), and manyu (anger). Most unfortunately that was on the analogy to my dharma patni swarupa in my own household.

‘Dear son! Chy. Chirakaari! May you be blessed with ‘kalyaana and mangala shubha akaank -shaas’. If only you had not delayed the act of killing your dear mother and my dearer wife you should not be deserving of your name as of Chirakaari or the illustrious ‘think for long’ human. Dear son! You had indeed saved the catastrophic eventuality my wife’s life as also of mine too at the same time. As you are being of the ‘atyanta buddhimaan kaarana’, your ‘chirakaarita’ be of your ‘sahaja guna’ or your natural mindset and hence be your ‘janma saardhaktaa ans saphalata’. May you thus be of chirakari and of chiranjeevi. You mother had always been aspiring for ‘chirakaala’ as of garbhaadhrana for a chirakaara putri but since you were born as a boy you were named as ‘chirakaara putra’ and any way you should be a chiranjeevi. My dear son is basically of the ‘turanta kaarya karana swabhava’ but due to the involvement of his father and mother he was compelled to be of the chirakaala santaapa.

Having blessingfully complemented the Chiranjeevi putra Chirakaari, the latter had noted that his dear father was truly obsessed with his heartfelt remorse, and having thrown away his shastra to kill the mother and reached near the dearmost father and stood with folded hands and head down with prostration. Then the Maha Muni Goutama had endearingly blessed the son.

Chapter Seventeen on Narada Gita vide Shanti Parva Maha Bharata

[The multi-splendoured personality of Narada is perceivable perhaps only in idealism. He is not merely a concept which sparkles in ‘Srishti’, but at once as a provocateur, corrector, guide, and a bridge to vice and virtue. He is a true reflection of what is, what has been, what should not be and what ought to be. He is a

mix of Tri Gunas of Satwa-Rajas-Tamas in the required proportion. He has access to Tri-Lokas to their extreme limits. Indeed every man and woman has some thing of a Narada in one's psyche but that flippance or childlike carelessness needs to be harnessed with knowledge, worldly wisdom, practicality, extreme devotion and that most precious milk of human kindness!]

Section One

Devvarshi Narada teaches Vairagya and Jnaana to Shuka Deva the Veda Vyaasaputra

Bhishma explained to Yudhishtara that as Shukadeva was performing Vedokta swaadhyaya, Devvarshi Narada had arrived and explained that as to how 'sadaachaara paalana' be the sarvottama saadhana.

Maanushyama sukham prapya yah sajjati sa muhyati, naalam sa duhkhamokshaaya samyogo duhkhalakshanam/ Saktasya buddhishchalati mohajaala vivardhani, mohajaalaavrito dukkhamiha chaamunna soshnute/ Sarvopaayaat tu kaamasya krodhasya cha vinigraha, kaaryah shreyorthinaa tou hi shreyoghaatarthadyatou/ Nithyam krodhaat tapo rakshacchriyam rakshoccha mtsaraat, vidyaam maanamaanaabyaamtmaanam tu pramaadatah/

Once there might not be the context of sukha naama vyavahaara, the shareera dhaari manavaas who be craving for the unavailable be led to moha praapti. Vishaya samyoga would lead to ckanchala buddhi and moha jaala bandhana would follow and paraloka dukkha would ensue. Hence the essentiality be to suppress kaama krodhaas as those 'doshaas' be the kalyaana naashaka kaaranaas. Manushyaas should seek to forestall krodha with tapasya, matsara swabhaava or envy with Lakshmi kataaksha, and vidya with mental maturity and such other 'paramaanda parishitis'.

Krura swabhaava parithaaga be the maha dharma, kshama swabhaava be 'shlaagha neeya' and atma jnaana be the 'sarvotkrishtha jnaana' while 'satyameva sadaa jayate.' Satya vachana be exemplary. Once a kaaryaarambha sankalpa then despite many hindrances kaaryaacharana be most certainly be never left midway. Kaarya saadhaka Lakshanans be defined thus: Those at the lower rung of a human society be the typical non-starters to take up any task lacking of even a wish nor initiative. Some of the humans do nodoubt initiate a task but lack the drive and energy to further continue and thus discontinue by half way or even earlier. Yet the superior humans of resolve and decisivness face the consequences and despite innumerable hurdles yet with a strong mindset and enthusiasm would reach the goal of success as such select ones be titled as of Pragjnaa nidhis. Further, those who could keep up their indriya nigrha, being of anaasakta bhaava sahita vishayaanubhava, or those with chitta shanti and nirvikaara ekaagrata be distinctive as they could soon accomplish parama kalyaana praapti. Further, to those whose drishti be fixed up as of single and 'samaana', and who would hardly speak much less interact with, be well qualified with achieve parama kalyaana prapti. Never indeed seek to praaani himsa and be of mitra bhaavana nor of having taken to manushya janma seek to 'para vaira bhaava. It had been exolained in the sanaatana dharma that atma tatva jnaataas of mano nigraha be bereft of vastu sangraha and be of nitya santoshis and chanchala buddhi tyaagis. Putra Shuka Muni! Continued Narada Maharshi: Do seek to sangraha thyaga and be blessed with such pada praapti where iha and paraloka nirbhayata and of sarvathaa shoka rahitaas. Who soever be the bhoga parityaagis be the sadaa shoka paraas and hence bhogaasakti laalasakta be the root cause of 'samsaara lampatatva'. Whosoever would be of the severemost passion to parmamatma jnaana, be the defined as the 'tapasvi, jitendriya, manana sheela, samyatachitta and vashaya anaasakta'. Whosoever be of aloof from triganaatmika vishaasaka and of

ekaanta vaasa, then the process of accomplishing sarvottama sukha swarupa moksha praaapta. Whosoever Muni be even amidst the maithuna sukha pranis all alone be ever contented with jnaana tripti and be never subjected with shoka dukkhaas. Indeed, praarabdha karmodayapraanis as per their karmaanusaara, be ever drawn into the samsaara chakra .

Sa twam nivritta bandhastu nivrishchaapi karmatah, sarvavit sarvajit siddho bava bhaava vivarjitah/ Samyamena navam bandham nivartya tapaso balaan, sampraaptaa bahavah siddhimapyabaandhaam sukhodayaam/ .

Thus Devarshi Narada had taught to follow karma nivritta maarga, sarva bandhana mukti, sarvagjnata, sarva vijaya, siddha and samsaara bhavanaa rahitvatva. Very many jnaani purushaas take to the nivritthi maarga, tapasya bala, and attain ananta sukha and abaadha siddhi praaapta.

[Explanation on Pravritthi- Nivritthi Margaas

Pravritti: ‘Pra’ means ‘variagated’ and ‘Vritti’ stands for ‘chitta vritti’ the mentality as thoughts do constantly changing. In Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise..To be on the path of ‘Nivritti’ means a life of peace and quiet- both outwardly and inwardly. One’s ‘antahkarana’ or the psyche invariably full of desires be rid of ‘Nivritti maarga’ by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action) and Nivritti (inward contemplation). There be one impulse in one’s minds prompting to ‘do’ and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as ‘Preyas’ the path of pleasure resulting from societal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the individual to give up all worldly pleasures. It is the path of ‘turning back’ of the path of turning within towards spiritual contemplation, and placing the Almighty at the centre of one’s existence even after fulfilling family and professional duties. According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions].

Section Two

Devarshi Narada instructs Shuka Deva on Sadaachaara and Adhyaama Vishaya

Ashokam shoka naashartham shaastram shaanikaram Shivam, nishmya labhate buddhim taam labdhvaa sukhamedhate/ Shokasthaana sahasraani bhayasthaanashataanicha, divase divase moodhamaavishanti na panditam/ Tasmaadanishtanaasharthamitihaasam nibodha me, tishthate ched vashe buddhrlabhate

shoka naashanam/ Anishtasamprayogaaccha viprayogaat priyasyacha, manushyaa maanasairdukkhair-yujjante swalpabuddhyah/

Narada addressing Shuka Deva had explained that shoka naashaka and shanti kaaraka be ever blissful and uttama buddhiman be ever on the track to trace that Bliss. Shoka sahasraas and Bhaya shataas be subjected to the moodha maanavaas day in and day out nodoubt but not to Vidvaans. As such, anishta naasha karaas be leant from always. Mandabuddhi manushyaas as once having somehow having secured apriya vastu prapti and priya vastu viyoga be ever lost the right path benig the victims of hallucinations.

As in the bhutakaala vastu praapti be not possible, then their guna smarana be removed from the memory screen and be respectful to ‘sadguna chintana’ be intensified and that be the truthful vairaagya maarga. As what ever had happened be uprooted and fresh seeds be sowed as dukkha ought not to be repeated again as dukkha could only beget dukkha everagain. Those manushayas who would not be unable to bear the loss of their santaana be not designated as dheera purushaas.

[Explanation: As there be dhana nashtha, of one’s stree, putra, maataa pita be lost too, then there be the practice of’ shama-dama-saadhanaanushtaanaas’ or endurance, patience, spirit of survival and existence.

Here be an example of a King named Senajita whose son got killed as in a ‘praacheena itihaasa’. Then a viprottama in his Royal Court addressed the King not to keep lamenting off like a normal being as on this samsaara there be of ‘uttama-madhyama-adhama praanis’ and the capacity their endurance could be variable in relation to the losses concerned. As I be alone in this samsaara then am not concered of anybody else and have to experience ‘mamatva’ or of self - possessiveness! The this body or this earth is my own; and so do all my belongings and hence my inner feeling be of my own , either my happiness or sorrow. Just as on this samsaara saagara, some floating pieces of wood might meet or depart and so do the loka praanis or co-beings. It is in this very manner be one’s own putra poutra - jaati baandhavaas and sambandhis. Their loss of existence be therefore not bemoaned as one day their loss be certain indeed. Your son had arrived in an ‘agjnaata sthiti’ and so would depart too similarly and why indeed should be so terribly agitated about in this manner! In this samsaara, the ‘vishaya trishnaa vyakulata’ be the root cause of ‘dukkha’ while well being aware as the antithesis of ‘sukha’. All the humans are indeed in the ups and downs of the kaala chakra for ever and ever. At this time, you might be facing an extremely terrible situation and even soon enough of exhilaration and as such a Being would always swing in times of sukha dukkhas. This body is based on happiness and at the same time on distress too as both the joys and sorrows are alternatively experienced and as per one’s own ‘karma’. The concepts of ‘sukha dukkhaas’ are duly set and woven as these outcomings are modified accordingly side by side. This life is as having been roped in as per one’s own warf and woof and of the ‘sneha bandhanaas’ as ever intertwined as of ‘vishayaasaktis’ and like water bubbles or froth and foam ; indeed those are of everslippy oil extracting chakras and of ‘agjnaana janita klesha bandhanaas’.or the hurdles generated due to cycles of ignorance ever revolving. Human Beings, be a male or female, as intertwined in family ties are exposed to ‘paapa karmaas’ and are subject to ‘samasta karma klesha phalaas’ as of the helpless and aged jungle elephants irked in marshy quagmire . Here and now, the ‘daavaanala samaana jvaalaas’, of putra-dhana-kutumbee-sambandhi vinaashaas and the fall out of dukkhaas should be experienced nodoubt , as the janma mrityus are ever hinged on to one’s own the ‘praarabdha always’. Be manushyas be of ‘hitoushi sahridaya yuktaas’ or contrairiwise, still they be shatrus or mitras, or buddhi-dhana-

shakti-samarthas.. In this samsaara, only the atyanta moodha, buddhi heenaas be only the other alternatives.]

Anityam youvanam ruupam jeevitam dravyasanchayah, aarogyam priyasamvaaso grudhyet tatra na panditah/ Na jaanapadikam duhkhamakah shochitumarhati, ashochayan pratikurveet yadi pashyedupa kramaam/ Parityajati yo duhkham sukham vaapyu bhayam narah, abhyeti Brahma sotyantam na tam shochani panditaah/ Anamyamnyaam dhanaavasthaam praapya vaisheshikeem naraah, atruptaa yaanti vihvamsam santosham yaanti paditaah/ Sarve kshayaanta nichayaah samucchah, smyogaa viprayogaanta maranaantam hi jeevitam/ Anto naasti pipaasaayaastushtistu paramam sukham, tasmaat santoshameveha dhanam pashyant panditaah/

One's own rupa-youvana-jeevana-dhana sangrah, aarogya and priyajana sahavaasa be all ephemeral and vidvaan purushas would not be of consideration. As the deshabhara sankatas be not of consideration worthy nor of worthy of consideration. [The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to 'Shaaririka' (physical) ailments or 'Manasika' (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself.] There be nodoubt in one's jeevana, there be sukhaapesha and dukkhaadhikata, yet all the jeevaas be of moha vasha vishayaaraaa puritaas and mrityu doora vaancchas Only the exceptional manushyaas be rid of sukha-dukhka chintana when only the prerequisite equanimity and self control. Sampada and dhana sangraha maanasikata or the mind set could be of auto-accelerated as of miraages and vanaasha kaaranaas and samyoga viyogaas jeevanaanta maranaas. Trishna be intermnal and endless. Santosha be stated as of be the sarvottama dhana paapti. As such of atmanirbhara manushyaas, by the end of their samsaara yatra then they could tend to terminate their paama pada sakshatkaara. This could be on the analogy of cattle having been satisfied with their eating their grass as of the intake be attacked by the fierce full tigers or in other words the atripta manushyas be taken off to death finally. Thus the 'atripta manushya jeevana dhukha yatra' be terminated finally. Dheera maaavaas be then having been adhyaatmikanraktaas could be freed from trishna vivasthitaas and be of kaamana shunyas and bhoga shaki vanaashakaas.

Tathaapuyupaayamsampashed dukkhasya parimokshanam, ashochan naarabhicchaiva muktischaavyasane bhavet/ Shabdo sparsha cha ruupe cha gandheshu cha rasechisha, nopabhogaat param kunchad dhanino vaadanasyacha/ Dhritvaa shishnodaram rakshet paanipaadam cha chakhsaa, chakshuh shrotre cha manasaa mano vaacham cha vidyayaa/ Pranayam prati samhritya samstuteshvira - reshu cha panditah/ Adhyaatmaratiraaseeno nirapeksho niraamishah, aatmanaiva sahaayena sa sukhee bhavet/

Therefore 'dukhka nirmuulopaaya' ought to be thought of most earnestly. Those who seek to dukkha nirmuulanopaaya be truly introspective. Those saadhanaarabhas, be rid of vyaasnaas and vishaya

vaanchhaas, and their sishchalataa be indeed the duhkha mukti kaarana. Be that व्यक्ति be a dhanika or nirdhanika such vyaktis be at the time of upabhoga kaala be immunised of the tanmaartas of shabda-sprasha-rupa-gandha-uttama rasa vishaya sukhaas. Praanis do invariably get used to samyoga and viyogaas resulting in sukha duhkhaas. Sadaachaaris be able to assume dharya -sthairyaas and be able to resist the impulses thus generated. Those who be able to do so be designated as parama suhkis and maha vidvaans indeed.

[Vishleshana on Narada's experiences of Vishnu Maya]

Narada Maharshi and Veda Vyasa exchanged their own experiences about the play of 'Maha Maya' or 'Prakriti' (The Great Illusion) in the Hermitage of Vyasa on the banks of River Saraswati. Vyasa narrated in passing about the incidents relevant to his family as to how his father was enticed with his mother viz. Parashara Maharshi and Satyavati a fisher woman; how his mother Satyavati insisted to sleep with his dead younger brother to beget children to uphold the family royalty; how he himself got tempted with an Apsara called Ghritachi and gave birth to Suka Muni; how intensely he loved his son and wanted him to become a house holder; how frustrated was he till Janaka as 'Videha' (Body-less) was able to become a Grihasti; how elated that he felt when finally his son agreed to be a Grihasti and finally how distraught his son attained Salvation! It was then the turn of Narada to narrate his autobiography and how Maha Maya had influenced his own life. Narada ('Nara' stands for knowledge and 'Da' stands for Giver or Provider) is popular as a 'Loka Sanchari' or a Universal Tourist. He is also popular as 'Kalaha Priya' or as an instigator but his end-objective would always be for 'Loka Kalyana' or for Universal Benefit. Even at the time of generation as a Manasika Putra or Mind-Born son of Brahma, Narada was engulfed with Maya as Brahma asked the son to become a house-holder and procreate progeny but Narada refused flatly; he said : would there be a fool to leave the outstanding nectar of service to Krishna and take to the drink of poison called Samsara! Brahma was terribly disappointed and visibly angry especially since the earlier brothers of Narada viz. Sanaka-Sanandana-Sanatana and Sanat Kumaras also politely refused to become 'Grihasties' and Narada's reaction was more assertive disregard of his consideration to a father! Brahma then cursed Narada to become a yogi; a quixotic, glibly and dreamy person with frivolous nature; as an indulger in 'Shringar' (Romance) and Music; a Veena Player, a talkative wanderer; as the son of a servant maid, and after repeated births finally he would return to Brahma and become a Supreme Gyani! Narada was taken aback by such lashing of curses from Brahma and having requested the father to bless him to be a Jatismara or with memory of previous births and a staunch devotee of Narayana, gave a return curse to Brahma too that he would not be worshipped in the entire Universe by way of Srotra, Kavacha, Mantra, Puja, Vrata or Agni Homa for the next three Kalpas!

Narada was reborn as a Gandharva Prince named Upabarhana -literally meaning as one with Devotion. He was married to fifty daughters of another Gandharva King and the eldest of his wives was Malavati an illustrious Pativrata. He however had a flimsy fancy for Rambha and for this indiscretion Brahma cursed him to terminate his life by the yogic of death; thus he practised Yoga by breaking Six Chakras (Muladhara, Swadhistana, Manipura, Anahata, Vishuddha and Agjna) and Sixteen Nadis (Ida, Sushumna, Medha, Pingala, Praanahaarini, Sarva Jnanaprada, Manah Samyamani, Vishuddha, Niruddha, Vayasancharini, Jnana jrumbharana karini, Sarva Pranahara and Punarjeevanakarini) and died the Yoga way! Malavati got furious that on a flimsy cause of fancying Rambha, Brahma gave the disproportionate penalty of death to Narada and protested to Devas and Tri Murtis that she would immolate in Homagni. Vishnu realised how powerful a curse of Maha Pativrata like Malavati could be and assumed the form of

a Brahmana Vidyarthi enquiring of Malavati whether the death of her husband was due to physical nature and if so he could be revived by the means of Ayurved; or else if the death was due to Yoga, then too there would be ways of reviving him the Yoga way! As the death was due to Yoga, the Brahmana boy prayed to Agni and the jatharagini of the Gandharva was kindled; Kama Deva gave back to the latter's desires and aspirations; Vayu gave back his breathing; Surya restored his eye-sight; Vani his power of speech; Dharma revived his Gyan and Brahma and Vishnu revived the Gandharva Narada finally.

Another episode of Narada's life related to Daksha Prajapati's curse to him to become a Grihasti or a house holder as Narada instructed the Prajapati's progeny of Haryasvas to avoid Samsara or family life. Narada and a Devarshi Parvata undertook a journey to Bhuloka once and due to the 'chaturmaasa' of the rainy season halted at King Sanjaya as their valued guest. The King asked his unmarried daughter Damayanti to supervise the daily needs of the Rishis for their worship. In course of time Narada developed a fancy for Damayanti since their common interest was music. Indeed Narada was an expert *par excellence*. He had his own musical instrument and mastered the art of music, dance and the rest of the fine arts. Little wonder that Damayanti went into raptures in the company of Narada. Parvata Maharshi noticed visible change in Narada and the Princess and confronted Narada who confirmed his longing for the Princess. Parvata Maharshi got annoyed, cursed Narada to get a monkey face and left the Kingdom out of disgust. Meanwhile Damayanti- Narada romance prospered as both were lovers of music. Damayanti argued that Kinnaras had horse faces too but were music experts par excellence; having convinced her parents thus she married Narada. After a few years Parvata Maharshi paid a visit to the Kingdom and finding that Narada- Damayanti couple were happy, withdrew the curse of Narada's monkey face as the couple was happy. Such was the impact of Brahma's curse to Narada that he should be a Grihasti and no longer a Brahmachari.

Yet another Story of Narada was about his womanhood! Lord Vishnu and Narada were exchanging views about the impact of Maya and indirectly mentioned that he saved himself from it excepting that he was cursed by Brahma and Daksha and had problems. Vishnu asked for his vehicle Garuda and suggested to Narada to go for a drive across the sky. He stopped Garuda at the City of Kannauj and desired that he and Narada could refresh bathing in a Lake. Narada kept his clothes, Kamandalu, and Veena on the banks of the Lake and dipped first in the water. The moment he dipped and came out, Narada turned into a charming and youthful maiden not knowing his memory and identity. Vishnu quietly slipped out along with Narada's personal belongings and disappeared. Meanwhile, King of Kannauj arrived at the Lake for a swim and was overwhelmed with the outstanding beauty of the woman (Narada) and asked her antecedents; she did not know but he took her to his Capital and married her as per Vedic tradition and named her Sowbhagya Sundari. The King declared her as the Principal Queen and their marital life was a total success and gave birth to twelve sons. But as there was a terrible war all the sons were killed and the Queen and King reached a lake to observe the obsequies of the sons and the Queen too had a dip in the Sarovara and she emerged from the water as Narada! Such was the power of Maha Maya that Vishnu taught to Narada who learnt its impact the hard way! The Basic Laws prescribed by Maha Maya Bhagavati as enforced by the Trinity and their deputies and the actions are as per the mix of their Actions are performed as per their Gunas in various proportions as per their 'Prarabdha' or fate ! That was the lesson for Narada!

Vishnu Maya was also narrated in Bhavishya Purana: Yudhishtara asked Shri Krishna to elucidate on 'Vishnu Maya' or the delusion which human beings are often subjected to as they were unable to resist

the temptations. Bhagavan Krishna replied that in the past Brahmarshi Narada too put a similar query and that he replied like-wise. He asked Narada to hold Krishna's little finger and follow what Krishna had to witness. There was an old Brahmana (Krishna himself!) called Yagna Sharma who had all the requisite accompaniments like a tuft, Yagnopaveeta, Kamandalu, Mriga charma or deer skin on which to seat, Kusha grass on his fingers and reciting Vedas. Narada visited Jambu dwipa with the scene of Yagna Sharma. The Brahmana visited the banks of River Vedavati in Vidisha Nagar; there was a Vaishya called Seerabhadra and the Vaishya extended all courtesies to the Brahmana and politely invited him for lunch. Bhagavan Krishna in the disguise of the Brahmana smiled and blessed the Vaishya saying that his business and farm-work might flourish. From there both Krishna and Narada moved on to Veni Village on the banks of Ganges and met a very poor Brahmana called Goswami. Krishna in disguise along with Narada too in disguise told the Brahmana that they were coming to that Place from a very far off area and would like to be their guest for food, shelter and night halt. Next morning while leaving, Krishna told his host that let his farm not produce enough food and let his family not secure children!! Narada wondered that while Krishna did not accept the Vaishya's food, nor his home comfort, but still he blessed him to let his business and farming flourish; but in the case of the miserably poor Brahmana with no recourse to fall back still managed to make the guests fairly well but Bhavan Krishna instead of blessing him to let his farming flourish and so should his family, did not bless the Brahmana at all! Krishna replied to Narada that while the well-to-do Vaishya did not have to exert to provide excellent food and luxurious bed to sleep in, where as the poor Brahmana went out of the way to provide maximum possible adjustments; the Vaishya deserved a blessing for more prosperity but the poor Brahmana dereserved Mukti but not worldly gains!]

Chapter Eighteen on Bhagavati Gita / Devi Parvati Gita

Section One

Narada meditated to Maha Deva and enquired: Maheshwara! How Parameshvari Sati had taken to Her Purvaavataara as Devi Parvati. One be aware that the Jagadamba's janma was on account of Karmaadhikikatha as well known in several Puraanaas no doubt yet am keen to hear from you yourself. Then Maha Deva replied: Muni shreshtha Narada: Giri Raja and his wife Mena gave birth to Trailokya maata and Brahma rupi Durga Devi. Bhagavan Shiva being unable to bear the absence of Sati Devi, the daughter of Daksha Prajapati as He was too arrogant and jealous of Bhagavan Shiva and had the audacity of Sati Devi to insult Her and hence sacrificed Her own life. As Jaganmaata Parvati was reborn, dasha dishaas had sparkled and sugandha Vayu prevailed as madhyaahna kaala Surya samaana tejasvini, Tri netri, divya swarupini, ashta bhujaayukta and mastakopara artha Chandra dhaarini, sukshma paraaprakriti avataarini. As the jagan maata was thus born, Himavaan went into blissfull raptures and distributed to brahmana panditaaneekaas with dhana-dhaanya-vastra-shasraaneeka godaanaas. Then the Giri Raja's life partner Menadevi exclaimed that their mutual tapasya phala had impacted samasta praani kalyaan hetu as Jajajjanani was born and with bhakti purvaka gadgada vaani had prostrated down to Bhumaata. Then Himaalaya addressed the child and stated: Maata Vishaalaakshi! Who indeed are you! Putri! Do very kindly explain to us your 'yadaartha vrittaanta'. Himaachala had queried further: Jaganmaata! As you had born to us as the nitya paramatmika as our putri rupini this ought to be of 'aneka janma soubhaagya' and our saashtaanga namaskaaraas. Then Jagadeeshvari had bestowed the divya drishti to the Himavan couple. Then Maha Deva had explained further that the Himavan couple had blessed the Bhagvati's Jyotirmaya rupa of koti chandrama's prabhaasa yukta on Her mastaka, and of thousands of 'kaalaagni

aabhaava samaana bhayaanaka ugra swarupa’, with pancha mukha, trinetra, sarpa rupa yagjnotpara dhaarini. Thus the vyaaghra charma dhaarini and sarpaabhushana sushobhita was bewildered to unconsciousness by the Himavan dampataas. Then Devi Meena the dharma patni said hesitatingly to display Devi Parvati’s alternate form of the the female child. Then Himaalaya prayed to the Jagajjanani: ‘Jaganmaata! Do very benevolently seek to transform to the form of a child as you are the ‘tribhuvanaatirikta anya tatva vidyamaana swarupini’ as of the Paraashakti far beyond ‘sarva grahana saamardhya’. Then Mahadeva reacted and so was Jaganmaata was proactive to besow divya darshana as jagadamba with Her sundara shyaama varna- vanamaala vibhushita-and chatubhja sishobhita shankha chakra gadaa padma vibhushitaa. Then the Shailaraaja was flabbergasted and dumfounded with astonishment and with folded hands blissfully and stated

Maatah sarvamayi praseed parame vishveshi vishvaashraye, twam vishnurgirishastyameva nitaraam dhaataati shaktihparaa, kim varvyam charitam twachinyachatite brahmaadhyagamyam maya/ Tvamswaahaakhiladevatriptijanane vishveshi twam vai swadhaa pitrumaamapi tripti kaaranamamasi twam deva devaatmikaa/ Havyam kavyamapi twameva niyamo yagnastapo dakshinaa twam swargaadiphalam samasta phalade deveshi tubhyam namah/

Mother of the Universe! Kindly be of the pasanna chitta. Indeed you are the Parama Shakti, charaachara jagadadhishtaa. Shive! Tribhuvanaatirikta maha tatva vidyamaan, the Paraashakti beyond Brahma-Vishnu-Mahesha and your achinya leelaa be varnanaateeta. Vishveshwari! You are as of Swahaaswarupini and Samasta Deva Tripti kaarini and as of Swadhaarupa be the Pitru tripti kaarini and be of Mahadeva preeti kaarini. You are the havta kavya rupimi. You are the nimaya, yagna tapa-dakshina swrupini, swargaadi loka pradaayini, samasta karma phala pradaana samardhini., Maha Devi, our pranaamaas.

[Visleshana on Swaha-Swadha-Dakshina Devis and so on vide Brahma Vaivarta Purana as follows:

Mula Prakriti to release one of her ‘Kalas’ or features and Prakriti materialised the Dahika Shakti of Agni I n the form of **Swaha Devi**. Brahma suggested Swaha Devi to marry Agni Deva, but she was reluctant to do so as her intense desire was to wed Shri Krishna and none else; she performed severe Tapasya and Shri Krishna advised her to marry Agni Deva for the time being and wait till the end of Varaha Kalpa when she would be reborn as Devi Nagnajiti, the daughter of King Nagnajit. As advised, Swaha Devi married Agni and gave birth to three famous sons named ‘Dakshinaagni’, ‘Garhapatyagni’ and ‘Ahavaneeyaagni.’ Meanwhile, Rishis, Munis, Brahmanas, Kshatriyas etc. came to practise the pronunciation of Swaha Mantra and lasting arrangement of food for Devas had been made ever since. In fact, those ‘havishyas’ / ‘Ahutis’ made to Agni without the Swaha Mantra is like a snake without poison, a Brahmana without the knowledge of Veda, a woman who has no devotion to her husband, a person without ‘Vidya’(education) and a tree which does not bear fruits. Worship of Swaha Devi thus continued with the Mula Mantra: *Om Hreem Shreem Vahnijaayai Devyai Swaha* and formal puja with Shodashopacharaas or the Sixteen Services The Sixteen Sacred names of Swaha Devi are as follows: Swaha, Aadyaa, Prakrutyamsha, Mantratantranga Rupini, Mantraphaladaatri, Jagaddhaatri, Sati, Siddhiswarupa, Siddha, Sadaa Nrunaam Siddhidaa, Hutaashaadaahikaa Shakti, Hutaashaa Praanaa-dhika Rupini, Samsaara saararupa, Ghora samsaara taarini, Deva jeevana rupa and Devaposhana kaarini. Recital of these names would bestow Siddhis; the persons concerned are also shielded against Anga heenata,

Bharyaa heenata and Putra heenata (physical disability, dearth of wife or deficiency of progeny respectively).

Swadha Devi is an enricher of ‘Pitru Trupti’ and ‘Shraddhaas’. At the time of Srishti, Brahma created seven Pitaras (Kardama, Pulaha, Kulah, Bhrgu, Bharadwaja, Marichi and Angira) and their descendants of whom four were ‘Murtimaans’ (with Form) and three in the form of ‘Tejas’. The daily duties of Brahmanas include Trikaala Sandhya, Shraaddha, Tarpana, Balivaishwa Deva, and Veda Pathana. Also ‘Tarpanaanta Snaana, Shraddha paryanta Pujana and Trikaala Sandhyaanta Ahnika Karma are the duties as prescribed by ‘Shrutis’. Brahma stipulated ‘Shraddha Vidhana’/ procedure including the material to be used etc. but the food oblations to Pitrus by Brahmanas never reached them properly and the Pitras complained to Brahma and as in the case of Swaha Devi, Mula Prakriti manifested from one of her Amshas another Devi Swadha like white Champaka with the features of Vidya, Guna, Buddhi and Shuddhi or Knowledge, Characteristics, Temperament and Purity respectively similar to Lakshmi Devi. Brahma declared Swadha Devi as the wife of Pitras, just as Swaha Devi in the case of Agni. In respect of ‘Vastu daana’ and offerings to Devatas at Yagnas / Homas through Agni Deva, the Mantra suffix Swaha is to be recited, offerings to Pitras are to be suffixed with the Mantra viz. Swadhaana. Here again, offerings to Pitras by way of Tarpanas and Shraddhaas are invalid without the suffix Mantra viz. Swadhaana. *Swadhaa Swadhaa Swadheytyevam Trisandhyam yah pathennarah, Priyaam vineetaam sa labhet Saddhvi putrah gunaanvitam, Pitruunaam Pranatulyaa twam Dwija jeevana rupini, Shradhdhishthaatru Devi cha Shraddhaadeenaam phalapadaa/* (Those who recite the Sacred name of ‘Swadha, Swadha, Swadha’ at the time of Trikaala Sandhya would be bestowed with a loving and loyal wife as also well behaved children. Devi! You are the ‘Prana Tulya’ to Pitaras and the ‘Jeevana Swarupa’ of Brahmanas, being the ‘Adhishthaatri’ of ‘Shraaddhas’; it is through your kindness that Shraddhas and Tarpanas become successful. You provide ‘Tushti’ (satisfaction) to Pitras, Preeti (fulfilment) to Dwijas and ‘Abhivruddhi’ to ‘Grihastis’ or house-holders). Maharshi Narayana further advised Sage Narada about the Mula Mantra of Swadha Devi viz. *Om Hreem Shreem Kleem Swadhaa Devyai Swahaa*. After invoking the Devi with the Mantra, Brahmanas perform Puja, Stuti and prostration to seek the blessings of Pitru Devas.

Maharshi Narayana narrated to Narada about the background of Gopika Susheela of Rasamandali of Goloka. She was deeply desirous of Shri Krishna and Devi Radha was annoyed and asked Susheela to leave Goloka. Almost instantly Shri Krishna disappeared and Devi Radha was confused and prayed to him saying that despite her being with him for long, she could not overcome the temperament of a woman. As though he pardoned Devi Radha, Shri Krishna re-appeared at Goloka. Meanwhile, Devi Susheela assumed the name of **Dakshina Devi** and performed harsh Tapasya to Shri Hari and the latter blessed her and handed her over to Brahma who in turn declared her as the wife of Yagna Deva. ‘Phala’ was the son of Dakshina and Yagna. Besides Yagnas, any Sacred Karya-be it a Vrata, a Mangala charya, a devotional task of any description needs to be rewarded as Dakshina to Brahmanas concerned immediately; other wise the Punya Karma is stated to be a futile exercise and gets registered as an entry into the stomach of ‘Bali’! Dakshina Devi is stated to have materialised from the right shoulder of Devi Lakshmi as an important ‘Kala’ (feature) and is a formaliser and the fulfilling agent of any Punya Karya! Worship to Dakshina Devi by way of Dhyana by the Mula Mantra - *Om Shreem Kleem Hreem Dakshinayai Swaha*-followed by Padya, Arghya, Naivedya etc. would grant Vidya to Vidyaaheen, Dhan to Dhaanaheen, Bhumi to Bhumiheen, Bharya to Bharyaheen, Putra to Putraheen etc. Those who face difficulties, dangers and complexities would be freed by reciting the Mula Mantra for a month and the beneficial results would be sure to follow.

Shashthi Devi is a Matrika Devi called Devasena, the consort of Kartika and is also known as ‘Balada’ and ‘Vishnu Maya’. Her natural characteristic is to provide shield to children by way of security, development, intelligence, good health, happiness and long-life. King Priyavrata, the illustrious son of Swayambhu Manu by deftly divided the World into Sapta Dwipas performed a tough Yagna to secure a son. When his wife got pregnant, the King was delighted and anxiously awaited the birth of a son, but alas his wife delivered a still child. The King took the dead child to the cremation ground, cremated him and desired to take away his life too. All of a sudden, there was a flood of light and a Devi appeared who said that she was Shashthi, the wife of Kartikeya also called Devasena, the Manasa Kanya of Brahma Deva and a Matrika born out of the sixth Amsha of Prakriti Devi. She revived the dead boy to life and commanded him that he should perform worship to her as also popularise her puja among his subjects, that his revived son would be named Suvrata who would perform hundred Ashwamedha Yagnas, and that he would become a Supreme Monarch. King Priyavrata declared Shashthi Puja on the sixth day of every new child, besides observing Shukla Shasthi of every month for her worship. Besides, the twenty first day after each child’s birth would be the day of Nama Karan and again on the day of ‘Annaprashan’ too, there would be celebrations in the name of the Devi who indeed was the provider of security and good health to the new-borns throughout their childhood. Devi Shashthi’s worshipped was popularised in each household with the Mula Mantra japa viz. *Om Hreem Shashthi Devavyai swaha* and formal Puja with Stotra, dhupa, deepa, Naivedya etc. Devi Shashthi’s constant puja provides excellent health and Vidya to all the growing children. Also those who have no children would be blessed with good offspring who again are granted growth, health and happiness.

Mangala Chandi literally denotes competent and capable Provider of Auspiciousness. In the Manu Vamsha (Lineage), there was a famous Emperor named Mangala who ruled Sapta Dwipas (Seven Islands). He always prayed to Mangala Chandi of Mula Prakriti’s manifestation of Durga, who was an ‘Ishta Devata’ of women-folk. Mangala Chandi too was of the Amsha of Bhumi who was the mother of Mangala Graha. When Shankara encountered a problem with Tripurasura who felled the aeroplane by which the former was travelling, Bhagavati Durga assured Shankara that Vishnu would take the form of ‘Vrishabha’ (bull) and with her grace would kill Tripurasura. Then Shankara out of gratitude worshipped Durga Devi in the form of Mangala Chandi with the Mula Mantra *Om Hreem Shreem Kleem Sarva pujiyai Devi Mangala Chandikei Aim Kruum Phat Swaha* and worshipped her with Dhyana, Padya, Arghya, Achamana, Vastra, Pushpa, Chandana, Naivedya, Bali, Alamkara, Maala, Pishtaka, Madhu, Sudha and a variety of fruits. Parama Shiva also complemented Mangala Chandi with the Stotra saying: ‘Bhagavati Mangala Chandi! You are destroyer of evils and difficulties providing a full shield and protection to all the Bhaktas. You are the Mangala Daksha, Shubha Mangala Chandika, Mangala, Mangalaarha and Sarva Mangala Mangalya! You are the Mangala Devi of Mangalas and the Epitome of Mangala or Propitiousness. Do grant us of everything that is positive and auspicious! May my prayers in Tuesdays be fruitful and rewarding!’

Mansa Devi is famed Deity who has been the constant fulfiller of genuine wishes of her devotees was the mind-born daughter of Kashyapa Muni. She is addressed by several epithets as ‘Vaishnavi Devi’ as the Meditator for Three Yugas and when Parameshwara appeared before her he called her ‘Jaratkaaru’ seeing her torn vastra and emaciated body ; he also blessed her that she would be worshipped as a Deity in Swarga, Brahmaloka, Bhumandala and Paataala; as she was of extreme ‘Goura Varna’ with extraordinary beauty and grace, she came to be called ‘Gagadgouri’; as she was trained in the discipline of devotion by Parama Shiva, she is ‘Shaivi’; since she was the unique devotee of Bhagavan Vishnu, she has been called

‘Vaishnavi’; as she rescued innumerable snakes in the Sarpa Yagna performed by King Janamejaya of Padanvas of Maha Bharata as a retribution against a snake called Daksha killed his father Parikshit, she came to be called ‘Nageswari’ and ‘Nagabhagini’; as she was a destroyer of ‘Visha’(Poison), she came to be named as ‘Vishahaari’; as she secured Yoga Siddhi from Shiva Deva, she is called ‘Siddha Yogini’; as Shiva bestowed ‘Mrita Sanjeevani Vidya’ or the Mantra Vidhana of reviving the Dead, she got the description of ‘Maha Jnaana Yukta’; she is also called ‘Jaratkaaru Priya’ or the beloved wife of Jaratkaaru Muni and also as ‘Astika Maata’ or mother of Sage Astika. (*Jaratkaarur Jagadgouri Manasaa Siddha Yogini, Vaishnavi Naagabhagini Shaivi Nageswari tathaa/ Jaratkaarupriya Astika Maataa Vishaharoticha, MahaaJnaana yuktaa chaiva saa Devi Vishwa -pujita/ Dwaadashaitaani nammani pujakaaley tu yah pathet, Tasya Nagabhayam naasti tasya Vamshodbhavasya cha/*) If a person is afraid of snakes, or resides in a place where serpents move about or are infested with snakes, recital of the above Stanza would instantly run away from that Place; those who recite the Stotra ten lakh times would attain Naga Siddhi and would become immune from snake bites and his / hers body would be poison-proof . That person could even play with snakes and hang them around their necks! They would also attain Siddhis like Nagasana and Naga Talpa. Mansa Devi’s Mula Mantra is *Om Hreem Shreem Kleem Aim Manasa Devyai Swaha/* A devotee who performs worship to her with this Mantra followed by the sixteen services of Dhyana, Pushpa, Gandha, Naivedya etc. especially on Ashadha Sankranti Panchami day - Naga Pachami day- would certainly become Dhanavaan, Putravaan and Kirtimaan.

An incident related to Sadhvi Manasa was that her husband Sage Jaratkaru was resting on her lap one evening and she had to disturb him since it was time to perform Sandhyo -pasana; the Muni cursed her to give birth in a Chandala family but when she gave the reason of disturbing him was known, he tried to curse Surya who said that he had to do his daily duty. When Manasa cried, he lightened the curse that she could meet him any time and blessed that an excellent son of Brahma Gyan, Tapaswi and Vishnu Bhakta would be born; by the grace of Shri Krishna, the Manasa- Jaratkaru were able to meet as and when desired and they gave birth to Astika. Eventually, Deity Surabhi, the Divine Mother of the Vamsa of Cows appeared and bestowed her milk to Manasa and by her grace she attained Swarga Loka!]

Further sranzas asfollowd

Rupam sukshmatamam paraatparataram yadygino vidyayaa, shuddham Brahmamayam vdanti paramam matah sadruptam tava/ Vaachaa durvishyam manotgamapi trailokya beejam Shive bhakvatyaaham pranaamapi Devi varade Vishveshvari traahimaam/ Udyatsurya sahasraabhaam mama grihe jaataam swayam leelayaa, Deveemashtabhujaam vishaala nayanaam Baalenindumouleem Shivaam/ Udyatkoti shaankakaanka kaanti nayanaam Baalaam Trinetraam Paraam, bhavatyaa twaam pranamaami Vishva Jananeem Devi prasedamambike/ Rupam te rajataadrikaanti vimalam naagendrabhushojjvalam ghorampancha mukhaambuja trinayanair bhraamaauh samudbhaasitam, chandraadhaankitamastakam dhrujathaajutam sharane Shive, bhaktyaaham pranamaami vishvajanani tvaam tvam praseedamambike/ Jaganmaata! Yogi janaas are ever used to extol your paraapara paratara sukshmatam shuddha Brahma rupa varnana. Shive! Your mohaka rupa be far beyond description and manovaani be such as to be agamya trailoya moola kaarana. Varadneeyani Bhagavti! Our bhakti purvaka saashtaanga pranaamaas, as be kind to bestow raksha to us. Jagadambe! You are the sahasra udeeyamaana Surya samaana tejasvini with ashta bhujaas, vishaala netraas, kalyaanakaarini leelaapurvaka udeeyamaana koti chandra sheetala kaanti yukta nayani! Trinetra, Baala swarupi, Bhagavati Jaganmaata! Very kindly accept our bhakipurvaka-shraddhaapurvaka saashtaanga vandnaas repetitively. Shive! Your rupa be of the silveren

prakaasha samaana with sarpa raaja sundara aabhushana dhaarani as durjaana pashuloka bhayankari, trinayani Bhavani! May you be of prasanna chitta yukta vadanasmari! Be of pasanna chittini. Bhavaani! Koti Sharacchandra samaana ujjala rupini! Divya vasraabharana sshobhini! Your jaganmoha rupa chatur bhujaayukta, Brahmaadi samasta Devagana stuti paaravashini, divya maataa! Twatcharana kamala bhakti purvaka pranaamaas, may you be of prasannachitta to me the Himavan dampatis. Then Devi Parvati further replied: ‘ Be this realised that I am the Parameshvara Shivaashrita Paraashaki and sarva srishti sanchaalini and shasvata jnaana and ishvara murti. I am the Brahma, Vishnu, Maheshaadi janma dhaatri. I am the srishti-sthiti-vinaasha vidhaanakaarini . I am the sarva praani antaratma rupa stitthi and samsaara samudroddhaarini. I am the nityaanandmayi Parabrahmarupa nitya Maheshvari. My child, you are the blessed as putri rupa dharini having been born in your home.

Shrunu tat pravikshaami yogasaaram mahamete, yasya vigjnaanamaatrena dehee Brahmamayo bhavet/ Guruheetvaa mama mantranvai sadguroh susamaahitah kaayana manasaa vaacha maameva hi samaashrayet/ Macchhittomadgatapraano mannaamajapatatparah, matprasango madaalaapo madgunashravane ratah/ Bhavenmumukshu raajendra mayi bhaktiparaayanah, madcharyatpreeti samyukta maanasah saadhakottamah/ Pujaayagjnaadikam kuryaadyaathaavidhividhaanah, shruti smridyutaih samyak swavarmaashramavarnitaih/ Sarva yagjna tapodaanaairmaameva hi sam, jnaanaatmasajjaayateacharyet muktirbhaktijnanisya kaaranam/ Dharmatsajaayate bhaktirdharmou yagjnaadko matah, tasmaanmumukshurdhaarayadharmaattham mamedam rupamaashrayet/

Then Mahadevi Paarvati jagajjanani had addressed Hima Raja: Dear father! Listen to me as am bestowing to you the Yoga saaraamsha, as once that be suitably absorbed then the praanikoti be able to realise the Brahma swarupa jnaana. From the sadgurus once be aware of this mantra grahana as of ‘sthita chittaas’ by way of ‘shareera maanasika and mangala vaani’ then they could understand the inner purport. Mumukshukaas should be required to be soaked up with my swarupa with chitta shuddhi and praana, my nirgunatva and leelaakathaashravana as be soaked up with my bhakti vignaana. Himaraaja Pita! Uttama saadhakaas be of my bhakti paraayanaas and vaachaka-maanasika-puja paraayanaas. Shruti-Smriti vachanaas which highlighted varnaashrama dharmaanusaara vidhi vidhaanas be followed and thus be repleted with my puja,yagjna-tapasya-besides the daana dharmaas too and be of moksharthis.

Sarvaakaaraahamevaikaa sacchinaananda vigraha, madamshena paricchinnaa dehaah swargaikavaasaam pitah/ Tasmaanmaaneva vidhyuktaah sakalaireva karmabhih, vibhaavya prayajedbhaktyaa naanyathaa bhavayedsudheeh/ Evam viyuktakarmaani kritvaa nirmala maanasah, atmajnaanasamudhyakto mumukshuh satatam bhavet/ Ghrinaam vitatya sarvatra putramitraadikeshvapi, vadaantaadishu shaastreshu samnivisthaamanaa bhavet/ Kaamaadikam tyajetsarvam himsaam chaapi vivarjayet, evam kritvaa paraam vidyaam jaanote naatra samshayah/ Yadaivaatmaa mahaaraaj pratyaksamanubhuyete, tadaiva jaayate muktih satyam satyam braveemi te/ Kimtvettaddurlabham taata madbhaktivimukhaatmanaam, tasmaadbhaktih paraa kaaryaa mayi yatnaanmumukshubhih/ Tvamapyevam mahaaraaja mayoktam kuru sarvadaa,samsaara dukkhairrakhilarbaadhyase na kadaachana/

Dear father, be this realised that in each ‘aakaara swarupas, am existent as the Omni Present as out of ‘sacchidaananda rupaamshotpanna’ and be required to do bhakti purvakaarchana. Anaaskta bhava yukta karma sampannta be the fundamental rudiment of my veneration for their mumpksha sadhana and atmajnaana prapti. My true devotee be not of putra-daara-mitra sambhandhaanaasaktaas, while be ever of

vedaantaadi shastraabhyaasa dattachittaas. They be the sadhakas totally purged of kaama krodhaadi vikaara rahitaas- himsaapurna rupa tyagis. With such chitta shuddhi one could indeed be of nissandeha paraa vidya jnaana praapti and atma pratyakshaanubhuti and right at that moment mukti praapti takshana should be possible and yet Pitrottama! Once those who be of my bhakti vimukha praanis be impossible to accomplish my pratyakshaanibhuti and hence moksha saadhana kartavya be an illusion. As such Himaalaya Maha Raja! you too try hard to be purged of the samasta saamsaarika duhkha bandanaas at the earliest.

[Visleshana vide ‘Devi Bhagavata’ in 1. Vision of Bhagavati by Trimurtis 2. Trinity’s Prayers to Maha Bhagavati and Sixteen ‘Tatvas’ 3. Devi Bhagavati Explains about Her Vibhuti (Manifestations & Powers) 4. The ‘Gunas’ (Attributes) and their Characteristics 5. Devas and Trinity pray to Maha Bhagavati of ‘Nirguna’ and ‘Nirakara’ 6. Maha Bhagavati’s Viraat Swarupa 7. Mani Dweepa 8. Brahma Vaivarta Purana on ‘Durga’s ‘Shodasanaama Vyaakhya’, Puja, Stotra and Kavacha and 9. Maha Devi Stotraas and Shri Durga ‘ Sapta Shloka vide Makandeya Puraana 10. Summary of Soundarya Lahari by Adishankara

1. Vision of Maha Bhagavati by Trimurtis

King Janamejaya asked about the significance of ‘Maha Devi Bhagavati Yajna’ from Veda Vyas, since he felt confused as to who should be targetted to put one’s whole hearted devotion, as multi-dimensional attention to Gods might get diffused even to StarYogis, let alone normal human beings, especially because concentration in human mind is highly erratic and fluid against the powerful pull of material distractions. The normal belief had been that one could anchor on either Brahma the Creator, Vishnu the Preserver or Mahadeva the Destroyer, each representing the Rajas, or Satvik, or Tamas Gunas respectively, but to say that an amalgam of all the Gunas as Devi Bhagavati was perhaps an oversimplification! Even Sun God whose visibility was a clear phenomenon, is directly perceptible before one’s own vision. Veda Vyasa replied that this question was no doubt revelant but was replied in the past by the Trinity themselves. At the stage when Maha Vishnu killed Madhu Kaitabha by expanding His thigh space, the Trinity had clearly comprehended that Devi Parasakti who had no form nor dimension and was the endless and unique energy. There were heavenly directions to the Trinity at the time of Universal Destruction to perform ‘Tapasya’ or meditate, to Create, to promote and destroy Illusion. As the Trinity themselves got no leads to create what and how, to promote which, and where, that was the Illusion or Maya! The Trinity wondered that as there was no earth but a huge Ocean, no five elements of Nature (Earth, Light, Air, Sky and water), no five ‘Tanmatras’ or the causative rudiments, (viz. ‘Sabda’ or Sound, ‘Sparsa’ or Touch, ‘Rupa’ or Sight, ‘Gandha’ or Smell and ‘Rasa’ or Taste), no sensual organs, and no Gunas or Saguna, Durguna or Nirguna – Goodness, Evil, or Equanimity. How could the process of Creation be initiated! In reply, a ‘Vimana’ or an Airfloat was sent to carry the Trinity towards the Sky and landed at a place where was no water but ground. The Place looked like a beautiful City with well laid buildings, gardens, water fountains, trees with ripe fruits and splashes of flowers with divine fragrances, conditioned air and lighting-apparently the gate way to Heaven. The aeroplane was lifted up again and flew low to let the Trinity watch the Nandana Garden, Surabhi the Cow, Parijata the Celestial Tree, the Iravata the Divine Elephant, a bevy of Beautiful Apsaras at dance, Gandharvas on singing, and finally the High Throne with glittering gold and jewellery with Indra and Sachi, encircled by Planetary Heads like Varuna, Agni, Surya, Moon and a host of Devatas and their Devis. Further on the Trinity witnessed the Brahma Loka, the Vaikuntha and Kailasa and discovered original Trinity with their

wives and accompaniments. Finally, the aeroplane reached ‘Sudha Sagar’ (The Ocean of Nectar) and in its midst they found the ‘Mani Dvipa’ or the Island of Gems in which a Cot with the four legs represented by Brahma, Vishnu, Mahaswara and all other Demi-Gods was sighted. The Trinity then had the Super Vision of extraordinary radiance, twinkling flashings of a physical manifestation of MAHA DEVI BHAGAVATI ! The top portion of the Cot represented Sada Siva in the form of a colourful rainbow with a red carpet bejewelled and spread over. She sat gracefully smiling wearing a red garment, a garland with red flowers and red sandal paste on her forehead with black eyes and red lips, four hands wearing a noose, a lotus, a goad and an ‘Akshaya Patra’ (an eternally filled vessel) as though She was about to give away boons. Even the birds around were chanting mystic incantations of ‘Moola Mantras’ like ‘Hrim’.

[Examples of Moola Mantras (Seed Mantras) are: Om Aim Hreem Srim; Om Ka-A- E- La Hrim, Ha-Sa-Ka-Hala-Hreem, Sakala Hreem; Om Aim Kleem Sauh Sauh Kleem Aim; Om Aim Hreem Kleem Chamundaya Vicchey; Aam Heem Krom Aim Kleem Sauch; Etc]. Her ear-rings were of the shape of ‘ Sri Chakra’. She was surrounded by Devis like ‘Hrillekha’ and others like ‘Anga Kusuma’. She was seated in a ‘Satkona’(seven angled) Yantra format. Lord Vishnu of the Trinity recognised Her as He saw her in the same physical manifestation when He was a toe-sucking boy on a banana leaf floating on a massive water surface and blessed Him to create Brahma and Maheswara and advised that the process of Creation be taken up as soon as possible. Lord Vishnu said that the Trinity was fortunate with their vision of Maha Devi and the ‘Tapasya’ (meditation) that was performed by them all through the duration of Yugas had succeeded. As He stated like that, Lords Brahma and Eswara were choked with emotion and endless joy and prostrated before the Unparalleled Vision with humility and gratitude. As soon as the Trinity entered the Entry Point of the Sanctum Sanctorium where Devi Bhagavathi was seated smilingly, the three-some of Brahma, Vishnu and Eswara were converted into stunning feminine forms. Another astonishing miracle was that the entire Universe was witnessed on her toe nails including the Trinity and their Abodes, the Pancha Boothas, Indra, all other Devas, Gandharvas, Apsarasas, the humanity, Oceans, Mountains, Sages like Veda Vyas, the Galaxy, view of Sisumara, Asvinis and so on.

2.Trinity’s Prayers to Maha Bhagavati and Sixteen ‘Tatvas’

Completely overcome by awe and humility, Lord Vishnu addressed Maha Bhagavati that He was amazed to witness the entire Universe on Her toe nails including Himself and He was but a miniscule reflection of Herself. Nobody knows how many such Vishnus were created and that She was ‘ Karanguli nakhotpanna Narayana Dasa Kritis’ or She created Ten Incarnations of Narayana by touching Her hand nails! She was ‘Om, Hreem and Srim’, ‘Moola Prakruti’ and ‘Moola Mantratmika’. She was ‘Niradhara’(Foundation less), ‘Nitya’ (Eternal), ‘Nirguna’(Without Characteristics), ‘Nirvikara’(Changeless) and ‘Dhyana Dhatru Dhyaya Rupa’ (The Meditation, The Meditator and The Meditated). She was the material Cause of Prakriti (Nature) , Maya (Illusion) and the ‘Tatvas’*. She was the Super Power but yet She bestows Kindness readily and spontaneously (Avyaja Karuna Poora Purita)!

[**Tatvas** *: 1) ‘Jnanendriyas’: Five of sense organs, viz, Eyes, Nose, Tongue, Mouth, and Skin; 2) ‘Karmendriyas’: or Five Organs for Action viz: mouth, feet, hands, genital and anus; 3) Five ‘Tanmatras’ or inner basics of elements or light, sound, taste, smell and consciousness; 4) Five ‘Antahkaranas’: Mind or thought, Buddhi or Understanding, Siddha or Power of mind leading to Jayam or success and Angaram or Excitement; 5) Six ‘Adharas’ or Foundations: Muladhara, Svadhistana, Manipura, Anantha, Visuddhi and Angana; 6) ‘Dhatu’s’ or Seven Body Constituents: Serum, Blood, Semen, Brain marrow, Flesh, Bone and Skin. 7) Ten ‘Vayus’ or Vital Airs: Prana (Near Heart), Apana (

Top to bottom), Samana (Near Throat), Vyana (Total Body), Utthana (near navel), Nahana (movements and speech), Koormana (causing disgust or dismay), Kiriharana (facial), Devadatta (exhaled by yawning) and Dhanajaya (remaining in the body after death) 8) Five ‘Kosas’ or body parts: Annamaya (food body), Manomaya(Composed of mind), Pranamaya (the force holding body and mind), Vijnanamaya (body of intellect) and Anantamaya (the body of Bliss); 9) ‘Nava Dvaras’ or Nine Doors : two eyes, two ears, two nostrils, mouth, genital and excretionary channel. 10) Eight ‘Vikaras’ or Vices: Lust, meanness, anger, carelessness, showiness, ferocity, haughtiness, and jealousy. 11) Three ‘Mandalas’ or Body Regions : Agni Mandala or the fire place in lower abdomen, Aditya Mandala or the Place of Sun in stomach, and Chandra Mandala or the Region of Moon in head and shoulders. 12) Three Temperaments viz. flatulency or excessive self importance, melancholy or pensive sadness, bilious temperament or irritability, Phlegmatic temperament or indifference. 13) Three ‘Gunas’ or attributes: Satva (Goodness), Rajas (Passion) and Tamas (Ignorance). 14) Five ‘Avasthas’ or Inner Soul abodes in body parts viz. ‘Sakiram’ or Fully Alive and Vigilant connected to forehead, ‘Svapnam’ or dormant soul in a state of dream connected to neck, ‘Sujuti’ or insensibility of soul connected to breast, ‘Turiyam’ or abstraction of mind while soul is connected to navel and ‘Turiyathitam’ or a state of death when the soul is sunk into mooladharam. 16) Ten ‘Nadis’ or nerve connections viz. Idakala or the nerve beginning from big toe of right foot to left nostril, ‘Pinkala’ nerve connecting the big toe of left foot to right nostril, ‘Kantari’ or nerves beginning from navel to neck assuming seven folds of seven tones of human voice, ‘Suguva’ or the optical nerves interconnecting ten branches, ‘Purudan’ or the auditory nerves linking one hundred twenty lines, Guru beginning from navel to flat stomach, ‘Sangini’ on flat belly, ‘Suzi Muna’ the nervous link connecting Adharas like Mooladhara, Svadhishtana etc. and Atti and Alambuda connecting miscellaneous body parts.]

Lords Brahma and Siva also paid their reverent prayers to Maha Devi Bhagavati and She bestowed Her blessings to them to dutifully discharge their respective duties to Her entire satisfaction, as they had raised queries before their departure by airflight; She commanded them to initiate the fulfillment of tasks assigned to them forthwith. She obliged Lord Maheswara by repeating the nine lettered Mantra to be repeated by them as often as possible viz. ‘Om Hrium Srim Chandrikayai Namah’ along with the Moola (Seed) Mantra. Brahma too was extremely ecstatic with the mind-boggling Darshan (Vision) and most of His doubts appeared to have been cleared excepting one however that still remained with him. He wondered whether what Vedas affirmed again and again that the Maha Purusha was the one and only Super Energy beyond comprehension and if so, whether that Incomprehensible Power was Herself! In that case, whether Maha Purusha and Maha Devi Bhagavati were just the same? Was Maha Purusha a Feminine Shakti or a Male Supreme Force?

3. Devi Bhagavati Explains about Her Vibhutis (Manifestations & Powers)

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

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

4.The 'Gunas' (Attributes) and their Characteristics

Further to Lord Brahma's conversation with Maha Devi, the features of the Three 'Gunas' or attributes were explained to Narada. Normally, Faith is known to exist in the form of three Gunas viz. Sattva Guna, Rajas Guna and Tamas Guna. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. But surely the resultant impact would be disastrous. As, Lord Krishna stated in Bhagavad Gita: Dhyayato vishayam pumsaha sanghas theshupa jayate /Sangat sanjayatey kama kamakrodhobhi jaaythey / Krodhaha bhavati sammohaha, sammohat smriti vibhramaha / Smritir bhramsaha buddhi naso buddhi nashoth prayatyati. 'An unfulfilled desire would lead to anger. Anger leads to obsession. Obsession leads to failure of memory (focussed thinking) and lack of memory leads to mental balance! Narada reacted instantly to the Principles of 'Gunas' saying that normally one felt that Lords Vishnu, Brahma and Siva represented Satvic, Rajasic and Tamasic Gunas respectively but the description was not fully represented in their cases. Brahma replied that the predominance of their Gunas was described but there was no water-tight segregation possible in their cases too as in the case of human beings. He gave the illustration of a lamp, but the wick, the oil and the flame together provided light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could –and normally did- synthesise the Gunas. In this connection Brahma gave the example to Narada of an illiterate Brahmana, Satyavrata who turned out to be a Learned Sage, by the Grace of Maha Devi Sarasvati.

5. 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 ‘Tatvamasi’, 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 Shakti (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!

6.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, Bhuvarka is the navel, Maharloka is the neck, Janarloka Her face, Tapoloka 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.

6. Brahma Vaivarta Purana on 'Durga's 'Shodasanaama Vyaakhya', Puja, Stotra and Kavacha

Devi Durga's sixteen names viz. Durga, Narayani, Ishaana, Vishnu Maya, Shiva, Sati, Nitya, Satya, Bhagavati, Saavarni, Sarva Mangala, Ambika, Vaishnavi, Gauri, Parvati and Sanatani. Bhagavan Vishnu annotated the above names: In the word Durga + 'aa', the shabda 'aa' stands for 'hanta' or demolisher; in other words *Durga* demolishes Daityas, Maha Vighna, Bhava bandhana, Karma, Shoka, Duhkha, Naraka, Janma / birth, Yamadanda, Maha Bhaya and Atyanta Roga or extreme illnesses. *Narayani* denotes kirti (fame), teja (radiance), rupa (excellent Form) and guna (characteristics). The break-up of the word *Ishaana* is Ishaan + 'aa'; Ishaan indicates 'Siddhis' and 'aa' stands for 'Provider'. *Vishnu Maya* refers to the Thick Cover of Maya or illusion created by Bhagavan Vishnu at the time of Creation of the Universe. *Shiv+ aa* refers to Durga who is bestower of Shiv / 'Kalyana' or propitiousness. *Sati* denotes the Better Half of Shiva, Pativrata and the epitome of Sadbuddhi / excellent outlook. Durga is *Nitya* or Everlasting as is 'Paramatma'. *Satya* is the the Everlasting Truth like Paramatma is. *Bhagavati* denotes the one who is the emblem Bhaga (blessing). *Saavarni* provides uniform qualities to all Beings in Srishti from Brahma downward. *Sarva Mangala* is the Embodiment of Propitiousness. Durga is *Ambika* or the Universal Mother. *Vaishnavi* is the Shakti of Durga Devi. Durga is *Gauri* as she has Goura Varna; also she possesses Parama Shakti; Shiva is her Guru as well as Shri Krishna. She is *Parvati* or Parvata Raja Putri and the Adhishtaana Devata of 'Parva' / Festivities. *Sanatani* denotes 'Sanaa' or Sarvada and 'tani' or Vidyamaan.

Paramatma Shri Krishna worshipped Devi Durga at the time of Srishti at Goloka in the Raasa mandali of Brindavana for the first time. At the second time, Brahma worshipped as the whole Universe was in the grip of fear due to the Daityas Madhu and Kaitabha. Shiva worshipped Durga at the third time when he had to encounter Tripurari. Indra performed 'Aradhana' to Devi Bhagavati as he was dethroned due to Durvasa Muni's curse and Rajya Lakshmi deserted Swargaloka. Eversince then, Munindras, Siddhendras, Devatas and others had been worshipping Devi Durga to accomplish their own ends. At the beginning of Dwiteeya Parardha, there was a King called *Surata* in the lineage of Dhruva who lost his Kingdom to another King called Nanidi and took shelter from the Ashram of Muni Medhasa. Meanwhile a Vaishya called Samadhi also sought shelter from the Muni since, Samadhi's wife and sons were unscrupulous and turned Samadhi out from his house. The Muni taught the Durga Puja Vidhana, Stotra, Kavacha and Mula Mantra to both the fugitives, one from his Kingdom and another from his own house. Prakriti Devi was pleased and bestowed Suratha his Kingdom, Manutva after his life. Vaishya was asked as to what could be bestowed to him; did he desire Siddhis, or Manutwa, Indratwa, Amaratwa or even Brahmatwa! Samadhi replied that he did not know what the best was for him but she might please bestow the best of boons. She said that the best she could offer was what even Devarshis would not be able to achieve viz. Golokadham and Shri Krishna and there could be nothing beyond it! Devi said:

*Smaranam Vandanam Dhyana -marchanam Guna kirtanam Shravanam Bhaavanam Sevaa Krishney
Sarva -nivedanam/Etayeve Vaishnavaanaam Navadhaa Bhakti lakshanam, Janma mrityu jaraa vyaadhi
yama taadana khandanam/*

The nine features of Vaishnava Bhakti are Bhagavan Shri Krishna's Smarana (memorising), Vandana (greeting), Dhyaana (meditation), Pujana (worship), Guna Kirtana (extolling His qualities), Shravana (hearing), Bhavana (introspection), and Seva (service)] Having said this, Bhagavati Prakriti Devi disappeared and Samadhi Vaishya left for Pushkara Tirtha and turned out to be a Krishna daasa. King Suratha practised Para Prakriti's Aradhana.

Maharshi Narayana then narrated Krishna's Stotra to Devi Durga to Narada Muni:

*Twameva Sarva janani Mula Prakritireeswari/ Twamevaadyaa Srishti vidhow Swecchayaa
Trigunaatmika/ Karyaartha Sagunaa twam cha Vastuto Nirgunaa swayam, Parabrahma Swarupaa twam
Satyaa Nithyaa Sanaatani/ Tejah swarupaa Paramaa Bhaktaanugraha vigrahaa, Sarwa Swarupaa
Sarveshaa Sarvaadhaaraa Paratparaa/ Sarva beeja swarupaacha Sarva pujiyaa Niraashrayaa, Sarvajnaa
Sarvatobhadraa Sarva mangala Mangalaa/ Sarwa Buddhi Swarupaacha Sarva Shakti Swarupini, Sarva
jnaana pradaa Devi Sarvajnaa SarvaBhavini/ Twam Swaahaa Devadaaney cha Pitruadaaney Swadhaa
Swayam, Dakshinaa sarva daaney cha Sarva Shakti Swarupini/ Nidraa twamcha Dayaa twam cha
Trishnaa twamcha Manah Priyaa, Kshukshaantih Shaantireeshaa cha Kantih Srishtischa Shasvati/
Shraddhaa Pushtischa tandraa cha Lazza Shobhaa Dayaa tathaa, Sataam Sampadsarwa rupaa cha
vipattirasaytaamiha/ Preeti Rupaa Punyavantaa Paapinaam Kalahaankuraa, Shaswatikarmamayi Shaktih
Sarvadaa Sarva jeevinaam/ Devehyaah Swapadodaatri Dhaaturdhaatri kripaamayi, Hitaaya Sarva
Devaanaam Sarvaasura vinaashini/ Yoga nidraa Yoga rupaa Yogadaatri cha Yoginaam, Siddhi
Swarupaa Siddhaanaam Siddhi daa Siddha yogini/ Brahmaani Maheswaricha Vishnu maayaa cha
Vaishnavi, Bhadradaa Bhadra Kaalicha Sarva loka bhayankari/ Graamey Graamey Graama Devi
Gruhey Devi Grihey Grihey, Sataam kirtih Pratishtha cha ninda twamasataam sadaa/ Maha Yuddhey
Mahaa Maari Dushta samhaara rupini, Rakshaa Swarupa Sishtaanaam Maateva Hitakaarini/ Vandya
Pujya Stutaa twamcha Brahmaadeenaam cha Sarvadaa, Brahmanya rupaa Vipraanaam Tapasyaacha
Tapaswanaam/ Vidyaa Vidyavataam twam cha Buddhibuddhimataam sataam, Meghaasmriti Swarupaacha
Pratibhaa Prati bhaavataam/ Raajnaam Prataaparupaa cha vishaam Vaanijya rupineem/ Srashtow
Srushiswarupaa twam Rakshaa rupaa cha paalaney/ Tathaantey twam Mahamaari Vishwasya Vishva
Pujitey, Kaaala raatrir maharaatrir moharaatri scha Mohini/ Duratyaya mey Maayaa twam yayaa
Sammohitam jagat, Yayaa mugdho hi Vidwaamscha Moksha maargam na pashyati/ Ityaatmanaa krutam
Stotram Durgaa Durgayaa Durga naashanam, Pujaa kaaley pathedyo hi siddhirbhavati vaanchhitaa/*

(Devi! Sarvajanani, Mula Prakriti Ishwari, Adya Shakti in Srishti; You are Triguna -mayi but assume Sagunas as per needs but basically 'Nirguna'; You are the Truth, the Everlasting, the most Ancient Parabrahma Swarupa and the Most Radiant; but you assume varied Forms as per the imagination and descriptions of Bhaktas! You are Sarwa Swarupa, Sarveswari, Sarwaadhaara, Paraatpara, Sarwa beeja swarupa, Sarwa Pujya, Niraashrayaa, Sarvajnaa, Sarvatobhadra, Sarva Mangala Mangalaa, Sarwa Buddhi Swarupa, Sarva Shakti Rupini, and Sarva jnaanapradaa. You are of the Swarupa of Swaaha to enable 'havishya daana' to Devaas; the Swarupa of Swadhaa to pass on Shraaddha and Tarpanas to Pitaras and of Dakshina Swarupa at all kinds of Sacred 'Karyas' including 'Daana Yajnaas'! You are the Nidra Devi, Daya Devi, Trishna /thirst, Kshudha /hunger, Kshama /Patience, Shanti /Peace, Ishwari, Kanti / Illumination, Shashwati / the Permanent, Shraddhaa /fortitude, Pushti/ physical strength, Tandra /fatigue, Lajja / disgrace, Shobha /brilliance, and Daya / mercy. Devi! You are the 'Sampatti' or prosperity to 'Satpurushas'/ virtuous persons and 'Vipatti' for 'Dushtas'. Even to Brahma, you are the 'Dharana-Poshana'/ Preserver and Promoter. You ensure that the balance of 'Samsara' is maintained by destroying

the Asuras / the Evil and encourage Devas/ the Virtue; You are the Yoga Nidra, the awarder of Yoga phal to Yogis, Siddhi to Siddhaas, and thus the Embodiment of Siddhi and Yoga. You are the Brahmaani, Maaheswari, Vishnu Maya, Vaishnavi, Bhadraayani and Bhadra Kaali. You are the ‘Graama Devi’/ Deity of Villages, ‘Griha Devi’/ the Resident Deity of Households. In Maha Yuddhaas / Great Battles, you are the ‘Dushta samhaarini’/ the annihilator of the wicked and to Sishta Purushas / the Protector and Unique Mother-Figure of the Righteous. You provide Brahmanatwa to Brahmanas, Tapasya to Tapaswis, Vidya to Vidwaans, Buddhi to Buddhimaans, Medha / intellect and memory power to the Intellectuals, Pratibha / mental agility to Buddhishaalis, Valour to Kings, Business Skills to Vaishyaas, and physical strength and well being to Shudras. At the time of Destruction, You shatter the Universe as ‘Mahamaari’, ‘Kaalaraatri’, and Maha Maya or the Great Deluge!) Sincere recital of the above ‘Durgama Sankata Naasha Stotra’ extolled by Shri Krishna to Durga Devi would most certainly fulfil any desire of the Reciter. If a woman without a child, or delivers a dead or deformed child recites or hears the Stotra for a year, she would definitely give birth to an excellent boy. If a person in imprisonment languishing in custody recites the ‘Sankata naasha Stotra’ even for a month, he or she would be freed with grace. Similarly, persons suffering from incurable diseases; differences of opinions or unending quarrels; house-fires; robberies or natural disasters or difficulties of any description would smoothly overcome such situations as hard as even death! Bhagavan Narayana then imparted the following ‘Maha Durlabha Kavacha of Durga’ (very difficult to secure Shield) to Narada Muni; by wearing this Shield, Bhadra Kaali killed Raktabija; Indra regained Rajya Lakshmi and his lost Indratwa; Mahaakaal became a Chirajeevi and Dharma Purusha, Nandi became a Maha Jnaani; Parashu Rama attained invincibility and rooted out the then Kshatriyas who were most hated at one time; and Durvasa Muni was blessed as an equivalent in his powers as Maha Deva himself! The following Kavacha Shlokas protect and empower each body part of its Reciter and provide strength, mental power and ‘Jeevan Mukti’ or Salvation in one’s own life!

Durga Kavacham:

Om Durgeti chaturyantam swaahaanto mey shirovatu, Mantraha Shadaksharoyam cha Bhaktaanaam Kalpapaadapah, Vichaaro naasti Vedeshu grahanecha Manomuney/Mantragrahaana maatrena Vishnu tulyo Bhavennnarah, Mama Vaktram sadaa paatu Om Durgaayai namontatah/ Om Durgaa raksha iti cha kantham paatu sadaa mama, Om Hreem Shreem iti Mantroyam Skandhah paatu narrantaram/ Om Hreem Shreem Kleem iti pushtam cha paatu mey sarvatah sadaa, Hreem mey Vakshahthalam paatu hastam Shimati santatam/ Om Shreem Hreem Kleem paatu sarvaangam swapney jaagaraney tathaa, Praachyaam maam paatu Prakritih paatu Vahnai cha Chandikaa/ Dakshiney Bhadra Kaalicha Nairrutey cha Maheswari, Vaaruney paatu Vaaraahi Vaayavyaam Sarva Mangalaa/ Uttarey Vaishnavi paatu tathaishaanaam Shiva priyaa, Jaley sthaley chaantarikshey paatu maam Jagadambikaa/ Iti tey katitham Vatsa! Kavacham cha sudurlabham, Yasmai kasmai na daatavyam praktavyam na kasyachit/ Gurumbhyarchya Vidhivadstraa – lankaara chandanaih, Kavacham dhaarayedyastu sopi Vishnurna samshayah/Bhramaney sarva Tirthaanaam Prithivyaascha pradakshiney, Yat phalam labhatey lokasta detadbhaaraney Muney/ Pancha laksha japyenaiva siddhamedbhaved dhruvam, Lokamcha Siddha kavacham naasrtam vidhyati samkatey/ Na tasya Mrityurbhavati jaley Vahney Vished dhruvam, Jeevanmukto bhavet sopi Sarva siddheshvarah swayam/ Yadi syat Siddha kavacho Vishnutulyo bhaved dhruvam/

(May this Mantra of Six Aksharas / Letters which are like a ‘Kalpa Vriksha’ viz. ‘Om Durgayai swaha’ protect my head. There was no mention in Vedas about this and as soon as the Mantra is instructed, the

person concerned to whom it is taught is as good as Vishnu himself! Let the Mantra ‘Om Durgayai Namah’ guard my face. Let the Mantra ‘Om Durgey Raksha’ safeguard my throat. May the Mantra ‘Om Hreem Shreem’ protect my shoulders always. May the Mantra ‘Om Hreem Shreem Kleem’ save the rear part of my body! Let the Mantras ‘Hreem’ protect my chest and ‘Shreem’ my hands. May the Mantra ‘Om Shreem Hreem Kleem’ keep my entire body safe while I am awake or asleep. Prakriti Devi! Please save me from my Eastern side. Chandika Devi! Keep me secure from the Agneya side. May Bhadrakaali save me from the Southern direction, Maheswari from Nirruti kona, Vaaraahi from the Western direction, Sarva Mangala from Vayavya kona, Vaishnavi from North, Shiva Priya from Ishanakona, and Jagadambika from water, Bhumi and Sky. Vatsa! I have given you this Kavacha which is hard to secure and this should not be given away to each and everybody nor should be recited before any body. One should formally worship Guru with Vastra / clothing, Aabhushana/ ornament and Chandana and then only wear the Kavacha as this is as good as Vishnu Himself. This gives the ‘Phala’ of performing Sampurna/ complete Tirtha Yatras and full circling of Prithvi. This Sacred Kavacha has to be recited five lakh times to attain its fruition or Siddhi. Once a person secures Siddhi, no Astra could demolish him; he could enter water and Agni with ease; and he would the status of ‘Jeevan Mukta’). After the recitals of the Durga Stotra and Kavacha, formal Durga Puja is performed with Asana, Vasana, etc. as also to Ashta Nayakas viz. Ugrachanda, Prachanda, Chandogra, Chandanayika, Atichanda, Chanda, and Chandavati as also to Ashta Shaktis viz. Brahmani, Vaishnavi, Roudri, Maheswari, Narasimhi, Vaaraahi, Indraani and Kaumari.]

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; **Nirrti 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 ther 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 Amnayas' (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 Icchaa 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

8. Brahma Vaivarta Purana on 'Durga's 'Shodasanaama Vyaakhya', Puja, Stotra and Kavacha

Devi Durga's sixteen names viz. Durga, Narayani, Ishaana, Vishnu Maya, Shiva, Sati, Nitya, Satya, Bhagavati, Saavarni, Sarva Mangala, Ambika, Vaishnavi, Gauri, Parvati and Sanatani. Bhagavan Vishnu annotated the above names: In the word Durga + 'aa', the shabda 'aa' stands for 'hanta' or demolisher; in other words *Durga* demolishes Daityas, Maha Vighna, Bhava bandhana, Karma, Shoka, Duhkha, Naraka,

Janma / birth, Yamadanda, Maha Bhaya and Atyanta Roga or extreme illnesses. *Narayani* denotes kirti (fame), teja (radiance), rupa (excellent Form) and guna (characteristics). The break-up of the word *Ishaana* is Ishaan + 'aa'; Ishaan indicates 'Siddhis' and 'aa' stands for 'Provider'. *Vishnu Maya* refers to the Thick Cover of Maya or illusion created by Bhagavan Vishnu at the time of Creation of the Universe. *Shiv+ aa* refers to Durga who is bestower of Shiv / 'Kalyana' or propitiousness. *Sati* denotes the Better Half of Shiva, Pativrata and the epitome of Sadbuddhi / excellent outlook. Durga is *Nitya* or Everlasting as is 'Paramatma'. *Satya* is the the Everlasting Truth like Paramatma is. *Bhagavati* denotes the one who is the emblem Bhaga (blessing). *Saavarni* provides uniform qualities to all Beings in Srishti from Brahma downward. *Sarva Mangala* is the Embodiment of Propitiousness. Durga is *Ambika* or the Universal Mother. *Vaishnavi* is the Shakti of Durga Devi. Durga is *Gauri* as she has Goura Varna; also she possesses Parama Shakti; Shiva is her Guru as well as Shri Krishna. She is *Parvati* or Parvata Raja Putri and the Adhishtaana Devata of 'Parva'/Festivities. *Sanatani* denotes 'Sanaa' or Sarvada and 'tani' or Vidyamaan.

Paramatma Shri Krishna worshipped Devi Durga at the time of Srishti at Goloka in the Raasa mandali of Brindavana for the first time. At the second time, Brahma worshipped as the whole Universe was in the grip of fear due to the Daityas Madhu and Kaitabha. Shiva worshipped Durga at the third time when he had to encounter Tripurari. Indra performed 'Aradhana' to Devi Bhagavati as he was dethroned due to Durvasa Muni's curse and Rajya Lakshmi deserted Swargaloka. Eversince then, Munindras, Siddhendras, Devas and others had been worshipping Devi Durga to accomplish their own ends. At the beginning of Dwiteeya Parardha, there was a King called *Surata* in the lineage of Dhruva who lost his Kingdom to another King called Nanidi and took shelter from the Ashram of Muni Medhasa. Meanwhile a Vaishya called Samadhi also sought shelter from the Muni since, Samadhi's wife and sons were unscrupulous and turned Samadhi out from his house. The Muni taught the Durga Puja Vidhana, Stotra, Kavacha and Mula Mantra to both the fugitives, one from his Kingdom and another from his own house. Prakriti Devi was pleased and bestowed Suratha his Kingdom, Manutva after his life. Vaishya was asked as to what could be bestowed to him; did he desire Siddhis, or Manutwa, Indratwa, Amaratwa or even Brahmatwa! Samadhi replied that he did not know what the best was for him but she might please bestow the best of boons. She said that the best she could offer was what even Devarshis would not be able to achieve viz. Golokadham and Shri Krishna and there could be nothing beyond it! Devi said:

Smaranam Vandanam Dhyana -marchanam Guna kirtanam Shravanam Bhaavanam Sevaa Krishney Sarva -nivedanam/Etayeve Vaishnavaanaam Navadhaa Bhakti lakshanam, Janma mrityu jaraa vyaadhi yama taadana khandanam/

The nine features of Vaishnava Bhakti are Bhagavan Shri Krishna's Smarana (memorising), Vandana (greeting), Dhyana (meditation), Pujana (worship), Guna Kirtana (extolling His qualities), Shravana (hearing), Bhavana (introspection), and Seva (service)] Having said this, Bhagavati Prakriti Devi disappeared and Samadhi Vaishya left for Pushkara Tirtha and turned out to be a Krishna daasa. King Suratha practised Para Prakriti's Aradhana.

Maharshi Narayana then narrated Krishna's Stotra to Devi Durga to Narada Muni:

Twameva Sarva janani Mula Prakritireeswari/ Twamevaadyaa Srishti vidhow Swecchayaa Trigunaatmika/ Karyaartha Sagunaa twam cha Vastuto Nirgunaa swayam, Parabrahma Swarupaa twam Satyaa Nithyaa Sanaatani/ Tejah swarupaa Paramaa Bhaktaanugraha vigrahaa, Sarwa Swarupaa

Sarveshaa Sarvaadhaaraa Paratparaa/ Sarva beeja swarupaacha Sarva pujiyaa Niraashrayaa, Sarvajnaa Sarvatobhadraa Sarva mangala Mangalaa/ Sarwa Buddhi Swarupaacha Sarva Shakti Swarupini, Sarva jnaana pradaa Devi Sarvajnaa SarvaBhavini/ Twam Swaahaa Devadaaney cha Pitruadaaney Swadhaa Swayam,Dakshinaa sarva daaney cha Sarva Shakti Swarupini/ Nidraa twamcha Dayaa twam cha Trishnaa twamcha Manah Priyaa, Kshukshaantih Shaantireeshaa cha Kantih Srishtischa Shasvati/ Shraddhaa Pushtischa tandraa cha Lazza Shobhaa Dayaa tathaa, Sataam Sampadsarwa rupaa cha vipattirasaytaamiha/ Preeti Rupaa Punyavantaa Paapinaam Kalahaankuraa,Shaswatikarmamayi Shaktih Sarvadaa Sarva jeevinaam/ Devehyaah Swapadodaatri Dhaaturdhaatri kripaamayi, Hitaaya Sarva Devaanaam Sarvaasura vinaashini/ Yoga nidraa Yoga rupaa Yogadaatri cha Yoginaam, Siddhi Swarupaa Siddhaanaam Siddhi daa Siddha yogini/ Brahmaani Maheswaricha Vishnu maayaa cha Vaishnavi, Bhadradaa Bhadra Kaalicha Sarva loka bhayankari/ Graamey Graamey Graama Devi Gruhey Devi Grihey Grihey, Sataam kirtih Pratishtha cha ninda twamasataam sadaa/ Maha Yuddhey Mahaa Maari Dushta samhaara rupini, Rakshaa Swarupa Sishtaanaam Maateva Hitakaarini/ Vandya Pujiyaa Stutaa twamcha Brahmaadeenaam cha Sarvadaa, Brahmanya rupaa Vipraanaam Tapasyaacha Tapaswanaam/Vidyaa Vidyavataam twam cha Buddhibuddhimataam sataam, Meghaasmriti Swarupaacha Pratibhaa Prati bhaavataam/ Raajnaam Prataaparupaa cha vishaam Vaanijya rupineem/ Srashtow Srushiswarupaa twam Rakshaa rupaa cha paalaney/ Tathaantey twam Mahamaari Vishwasya Vishva Pujitey, Kaaala raatrir mahaaraatrir moharaatri scha Mohini/Duratyaya mey Maayaa twam yayaa Sammohitam jagat, Yayaa mugdho hi Vidwaamscha Moksha maargam na pashyati/ Ityaatmanaa krutam Stotram Durgaa Durgayaa Durga naashanam,Pujaa kaaley pathedyo hi siddhirbhavati vaanchhitaa/

(Devi! Sarvajanani, Mula Prakriti Ishwari, Adya Shakti in Srishti; You are Triguna -mayi but assume Sagunas as per needs but basically ‘Nirguna’; You are the Truth, the Everlasting, the most Ancient Parabrahma Swarupa and the Most Radiant; but you assume varied Forms as per the imagination and descriptions of Bhaktas! You are *Sarwa Swarupa, Sarveswari, Sarwaadhaara, Paraatpara, Sarva beeja swarupa, Sarva Pujiya, Niraashrayaa, Sarvajnaa, Sarvatobhadra, Sarva Mangala Mangalaa, Sarwa Buddhi Swarupa, Sarva Shakti Rupini, and Sarva jnaanapradaa*. You are of the Swarupa of Swaaha to enable ‘havishya daana’ to Devaas; the Swarupa of Swadhaa to pass on Shraaddha and Tarpanas to Pitaras and of Dakshina Swarupa at all kinds of Sacred ‘Karyas’ including ‘Daana Yajnaas’! You are the Nidra Devi, Daya Devi, Trishna /thirst, Kshudha /hunger, Kshama /Patience, Shanti /Peace, Ishwari, Kanti / Illumination, Shashwati / the Permanent, Shraddhaa /fortitude, Pushti/ physical strength, Tandra /fatigue, Lajja / disgrace, Shobha /brilliance, and Daya / mercy.Devi! You are the ‘Sampatti’ or prosperity to ‘Satpurushas’/ virtuous persons and ‘Vipatti’for ‘Dushtas’.Even to Brahma, you are the ‘Dharana-Poshana’/ Preserver and Promoter. You ensure that the balance of ‘Samsara’ is maintained by destroying the Asuras / the Evil and encourage Devas/ the Virtue; You are the Yoga Nidra, the awarder of Yoga phal to Yogis, Siddhi to Siddhaas, and thus the Embodiment of Siddhi and Yoga.You are the Brahmaani, Maaheswari, Vishnu Maya, Vaishnavi, Bhadraayani and Bhadra Kaali. You are the ‘Graama Devi’/ Deity of Villages, ‘Griha Devi’/ the Resident Deity of Households. In Maha Yuddhaas / Great Battles, you are the ‘Dushta samhaarini’/ the annihilator of the wicked and to Sishta Purushas / the Protector and Unique Mother-Figure of the Righteous. You provide Brahmanatwa to Brahmanas, Tapasya to Tapaswis, Vidya to Vidwaans, Buddhi to Buddhimaans, Medha / intellect and memory power to the Intellectuals, Pratibha / mental agility to Buddhishaalis, Valour to Kings, Business Skills to Vaishyaas, and physical strength and well being to Shudras. At the time of Destruction, You shatter the Universe as ‘Mahamaari’, ‘Kaalaraatri’, and Maha Maya or the Great Deluge!) Sincere recital of the above ‘Durgama Sankata

Naasha Stotra' extolled by Shri Krishna to Durga Devi would most certainly fulfil any desire of the Reciter. If a woman without a child, or delivers a dead or deformed child recites or hears the Stotra for a year, she would definitely give birth to an excellent boy. If a person in imprisonment languishing in custody recites the 'Sankata naasha Stotra' even for a month, he or she would be freed with grace. Similarly, persons suffering from incurable diseases; differences of opinions or unending quarrels; house-fires; robberies or natural disasters or difficulties of any description would smoothly overcome such situations as hard as even death! Bhagavan Narayana then imparted the following 'Maha Durlabha Kavacha of Durga' (very difficult to secure Shield) to Narada Muni; by wearing this Shield, Bhadra Kaali killed Raktabija; Indra regained Rajya Lakshmi and his lost Indratwa; Mahaakaal became a Chirajeevi and Dharma Purusha, Nandi became a Maha Jnaani; Parashu Rama attained invincibility and rooted out the then Kshatriyas who were most hated at one time; and Durvasa Muni was blessed as an equivalent in his powers as Maha Deva himself! The following Kavacha Shlokas protect and empower each body part of its Reciter and provide strength, mental power and 'Jeevan Mukti' or Salvation in one's own life!

9. Maha Devi Stotraas and Shri Durga ' Sapta Shloka vide Makandeya Puraana

*DEVI PRAPANNARTI HARE PRASEEDA PRASEEDA MATARJAGATOKHILASYA, PRASEEDA
VISWESWARI PAAHI VISHVAM TWAMEESWARI DEVI CHARAACHARASYA/ ADHAARABHUTA
JAGATSTWAMEKA MAHISWARUPENA YATAH STHITAASI APAAM SWARUPASTHITAYAA
TWAYAITADAAPYAYATHEY KRUTSNAMALAMGHYA VEERYETHVAM VAISHNAVI
SHAKTIRANANTHA VEERYA VISHWASHYA BEEJAM PARAMAASI MAYAASAMMOHITHAM DEVI
SAMASTHAMETATVAM VAI PRASANNA BHUVI MUKTI HETUHVIDHYAAH SAMASTASTVA DEVI
BHEDHAH STRIAH SAMASTHAA SAKALAM JAGACHHATHVAYAICYAYA POORITAM
AMBAYAIATKA TEY STUTI STAVYAPARAA PAROKTHIH SARVA BHUTA YADAA DEVI BHUKTI
MUKTI PRADAAYANI TWAM STUTAYE KA VA BHAVANTI PARAMOKTAYAH, SARVASYA
BUDDHIRUPENA JANASYA HRIDI SAMSTHITEY SWARGAAPAVARGADEY DEVI NARAAYANI
NAMOSTUTEY/ KALAA KAASHTHAADI RUPENA PARINAAMA PRADAAYANI
VISHVASYOPARATAU SHAKTEY NARAYANI NAMOSTUTHEY*

(Devi! We are your refugees and we are thankful to have demolished our great grief; kindly cool down, Akhila Jagajjanani, Visveshwari, You grant us safety as you are the Eswari, the unique fulcrum of the Universe residing on Earth in the form of water but satisfying the totality of 'Srishti' as Your gallantry is irresistible. You are the unending and valiant Vaishnavi Shakti; You are the cause of creation and the great Illusion, You have got the entirety of the World mesmerised, You have the compassion to lead us to Salvation. You have the 'Murthivishesha' or Boundless Form; the Form of all females and in fact the entire Femineness, Mother! You are spread all over and how could anybody praise You, as You are beyond the bounds of commendation. As You are present among all of the Beings, and the final goal of life, we all tend to praise You, but You are a 'Nirguna' devoid of all features and impulses stated to be a 'Brahma Swarupa' and as such which kind of tribute could be paid to You! Devi, You reside in the hearts and souls of all the Beings as 'Buddhi Rupa' and Provider of Swarga Mukti, Devi Narayani! You are equally capable of Universal Devastation instantly; assuming evolving powers of 'Kalaas' signifying positive forms and 'Kaashthas' indicating negative impulses with equal ease).

*SARVA MANGALA MAANGALYE SHIVE SARVAARTHA SAADHIKEY SHARANYE TRIAMBAKE
GAURI NARAAYANI NAMOSTHUTEYSRUSHTHI STHITI VINAASHAANAAM SHAKTI BHUTEY*

SANAATANIGUNAASHRAYE GUNAMAYE NARAYANI NAMOSTUTHYE SHARANYAGATA
DEENAARTI PARITRAANA PARAAYANEY SARVASYAARTIHARE DEVI NARAAYANI
NAMOSTHUTHEY/HAMSAYUKTHA VIMAANASTHEY BRAAHMANI RUPADHAARINI KAUSHAM
BHAHKSHARIKE DEVI NARAYANI NAMOSTUTEYSHANKHACHAKRAGADAA SHAARANA
GRUHEETA PARAMAAYUDHEY PRASEEDA VAISHNAVI RUPEY NARAYANI NAMOSTUTEY
GRUHEETHOGRA MAHAACHAKREY DAMSHTRODHRUTA VASUMDHAREY VARAHA RUPINI
SHIVEY NARAYANI NAMOSTUTEY NRISIMHA RUPEYNOGRENA HAMTU DAITYANK RUTO
DYAMEY TRAILOKYA TRAANA SAHITEY NARAYANI NAMOSTUTEYKIREETINI MAHA VAJREY
SAHASRA NAYANOJJVALEYVRITTRA PRAANAHAREYCHENDRI NARAYANI NAMOSTUTEY
SHIVADUTI SWARUPENA HATA DAITHYE MAHAA BALEY GHORA RUPE MAHAARAVEY
NARAYANI NAMOSTUTEY DAMSHTRA KARAALA VADANEYSHIRO MAALAA VIBHUSHANEY
CHAMUNDEY MUNDA MATHANEY NARAYANI NAMOSTUTEY LAKSHMI LAZZEY MAHAVIDYE
SHRADDHEY PUSHTEY SWADHEY DHURUVEY MAHARATHREY MAHAAMAAYEY NARAYANI
NAMOSTUTEY MEDHEY SAARASVATIVAREYBHUTI BABHRAVI TAAMASI NIYATHEY TWAM
PRASEEDESHEY NARAYANI NAMOSTUTEY SARVATAH PRAANI PAADANTHEY SARVATOKSHI
SHIROMUKHEY SARVATAH SHRAVANI GHRAANEY NARAYANI NAMOSTUTEY

(Devi, You are the embodiment of alround propitiousness, Shiva Swarupa or the Form of auspiciousness, Fulfiller of all kinds of desires, I seek refuge from You Triambaka or of Three Forms of Shaktis viz. Lakshmi, Sarasvati and Parvati; Gauri, Narayani; My sincere Namastes or Greetings. Oh! Sanatani, Gunashraya, Gunamaya, Narayani, Shakti Bhuta, You are the Epitome of Srishti or Creation, Sthiti or Existence and Vinaasha or Demolition; You are the Saviour of those helpless victims of insecurity and sorrow; Being of Brahma Swarupa, You fly by a Swan-shaped aeroplane and sprinkle water with kushagrass along with powerful and Sacred 'Mantras' to save such sufferers. You ride over the bull in the form of Maheswari with half moon, sporting ornaments of Serpents and carrying Trishul; You don the Form of Kaumari Shakti along with Peacock and Rooster; Greetings to You as the Vaishnavi Shakti on the battle field duly adorned with Shankha, Chakra, Gada and Saranga; You as the Mahavarahi or the Great Boar lifting Earth from the deep waters of Patala loka by Your 'damshtas'; You are the Saviour of Tri Lokas as Naarasimhi who slaughtered the Daitya Hiranya Kasipu; You have the bejewelled golden Kireeta or the headgear, a diamond like strong physique with a sparkling thousand eyes and exterminated the mighty Vritrasura. You are the Indrani and Narayani who with a Shivaduta Swarupa killed innumerable Danavas by Your mere sound reverberation. You are the assassinator of Chanda-Munda Rakshasas, my salutations. You are the personification of Lakshmi (Prosperity), Lazzza (modesty), Shraddha (fortitude), Swadha (Righteousness / oblations at Yagnas), Maharatri (the darkest night or the Great Delusion), Mahamoha Swarupa (the Form of Mighty Obsession), Dhruva (the Constant), Medha (the intellect), Sarasvati (personification of Knowledge), Vara (Shreshtha or the Noblest), Babhravi (Fiery or the Fierce), Bhuti (Frightful) and Tamasi (Dark Night or of Tamasika nature). Devi! My humble obeisances to You, the representation of hands, feet, eyes, head, face, hearing power, nose or the totality of a Physique.)

SARVA SWARUPE SARVESHEY SARVA SHAKTI SAMANVITEY BHAYEBHYAHSTRAAHINO
DEVI DURGA DEVI NAMOSTUTEY YETATTEY VADANAM SOUMYAM LOCHANASTRAYA
BHUSHITAM PAATU NAH SARVA BHEETIBHYAH KATYAYANI NAMOSTUTEY JWALAA
KARAALA MATYUGRAMASESHAASURA SUDANAM TRISHULAM PAATU NO BHEETEY
BHADRA KAALI NAMOSTUTEY HINASTI DAITYATEJAAMSI SWANENAPURYA YA JAGAT

SA GHANTA PAATU NO DEVI PAAPEBHYO NAH SUTANIVA ASURAASRUGVA SA
PANKACHARCHITASTEY KAROJJVALAH SHUBHHAYA KHADGO BHAVATU CHANDIKEY
TWAAM NATA VAYAM ROGAANASESHAANAPAHAMSI TUSHTA DADAASI KAAMAAN
SAKALANABHEESTAAN TWAAMA ASRITAANAAM NA VIPANNARAANAAM
TWAMAASRITA HYASHRAYATAAM PRAYANTI YATATKRUTAM YATKADANAM
TWAYADYA DHARMADWISHAAM DEVI MAHAASURANAAM RUPAIRANEKAIR
BAHUDHATMA MURTHI KRUTVAAMBIKE TATPAROTI KANYA VIDYASU SHASTRESHU
VIVEKADEEPESHVADYESHU VAAKYESHU CHA KA TWADANYA MAMATVAGARTETI
MAHAANDHAKAAREY VIBHRAMAYASTETADATEEVA VISHVAM RAKSHAAMSI
YATROGRA VISHAASCHA NAAGA YATRAARAYO DASYU BALANI YATRA
DAAVAANALO YATRA TADAABDHI MADHYE TATRASTHITA TWAM PARIPAASI
VISHWAM VISVESHYA VANDYAA BHAVATI BHAVANTI VISHWASHRAYA YE TWAYI
BHAKTI NAMRAAH DEVI PRASEEDA PARIPALAYA NORIBHITEYRNITYAM YATHAASURA
VADHAADUDHAINEVA SADYAH PAAPAANI SARVAJAGATAAM PRASHMAM NAYAASHU
UTPATAPAAKAJANTAAMSCHA MAHOPASARGAAN PRANATAA NAAM PRASEEDA
TWAM DEVI VISHVAARTI HAARINI TRAILOKYA VAASINAMEEDYE LOKAANAAM
VARADA BHAVA/

(Devi! You are Sarva Swarupa, Sarveswari, Sarva Shakti Samanvita or the Possessor of Omni-Potence; Katyayani, kindly secure all the Beings from the Tranquillity of Your Three Eyes. Bhadra Kaali, Save us by using the blistering flames of Your frightening face and the powerful Trishul against the infamous and brutal Rakshasas. Let the deafening echo of the forceful ‘Ghanta’ (Bell) in Your possession which demoralises the reckless Danavas and demolishes their arrogance pardon our accumulated sins and provide us an amnesty. Devi Chandika! Let the sparkling sword of Your mighty hands slice open the body parts of the Asuras so that streams of blood and fat rush out and let the reflections of the sword’s radiance purify us and provide protection to us. Devi! If You are satisfied our ailments vanish away, but otherwise all our possessions and desires are destroyed at once; those who are dedicated to You never face any difficulties, however insurmountable they might be. Would it be possible to assume myriad forms to smash the highly immoral Danavas with all their viles and powers by any other woman? Could there be any other capability beyond Yours which excels with the expertise of forty Vidyas, Six Shastras, Vedas, and incomparable Gyan and mental acumen that keeps the equilibrium and stability to the Universe which is surfeit with dark desires and passions! Devi! By staying in the deep Waters of Oceans, You reach any and every spot of the Universe where there is a Rakshasa, a cruel serpent, an enemy, a thief, or a Davaanala (Huge Fire) to safety and well being. You are Vishweswari since You stand guard to us; You are Vishwatma since You are the Soul of the Vishwam or the Vishwaadhara, being saluted by Brahma, Vishnu and Maheswara with reverence and admiration. Devi! Just as You have got rid of the World from the Rakshasas now, do sustain Your kindness in removing our enemies, natural calamities, diseases, disasters, dread and disorders of any description!)

Durga Sapta Shloki

Om Jnaaninaamapi chetaamsi Devi Bhagavati hi sa, Baladaakrushya mohaaya Maha Maya prayacchati/
Bhagavati Maha Maya! You pull the minds of even ‘Gyaanis’ with force towards obsession!)

Om Durgey smritaa harasi bheeti masesha jantoh, Swasthailh smritaa mati mateeva shubhaam dadaasi/
(Devi Durga! A mere thought of Yours demolishes fright among ‘Praanis’ or Beings, while You provide auspiciousness in response to the meditation by sensible humans)

Daaridra dukkha bhaya haarini ka twadanya, Sarvopakaara karanaaya sadaardra Chitta/
(Who else is there but You that is readily prepared with extreme benevolence to ward off our sorrows, fears and adversities?)

Om Sarva Mangala Maangalyey Shivey sarvaartha saadhakey, Sharanyey Thriabikey Devi! Narayani Namostuthey/
(Devi! Narayani! You are the embodiment and Provider of Auspiciousness to one and all; You are Shiva Swarupa or the Form of Propitiousness fulfilling all our wishes; You are Traimbika or the composite personification of Lakshmi, Saraswati and Parvati; We seek shelter from You, as we bend down and greet!

Om Sharanaagata deenaarta paritraana parayaney, Sarvasyaarti harey Devi! Narayani Namostutey/
(Our greetings to You Narayani! Devi! We seek refuge and safety from You as we are helpless and harassed).

Om Sarva Swarupey Sarvesey Sarva Shakti samanvitey, Bhayebhyastraahino Devi! Durga Devi Namostutey/
(Devi! You are the all-comprehensive Form, the Supreme Sovereign, and the all- Powerful; kindly shield us from diverse types of fears and apprehensions; our earnest salutations to You, Durga Devi!)

Om rogaanaseshaa napahamsi Tushtaa, Rushtaa tu kaamaan sakasaa nabhishtaan/
(As You assume compassion, all our diseases disappear; but if indignant, all our wishes get to nought)

Twam ashritaanaam na vipannaraanaam, Twam ashritaa hyashrayataam prayaanti /
(Those who have already taken asylum from You would never face difficulties any way; on the other hand, such persons saved by You could as well provide protection to others too in their turn!)

Om Sarva baadhaa prashamanam Thrailokya syaakhileswari, Evameva twayaa kaarya masadvairi vinaashanam/ (Sarveswari! Do continue to alleviate the tribulations of one and all among the Three Lokas and destroy the enemy elements everywhere). Ya yetatsaramam guhyam Sarva Rakshaa vishaaradam, Devya sambhaashitam Stotram sadaa Saamraajya daayakam/ (This Sapta Shloki is at once striking yet classified but bestowing protection; this is a Sacred Hymn related to the Supreme Mother yielding immense benefits including ‘Samraajya’ or Empires! Shrunuyaadwaa pathedyaapi paathayeydwaapi yatnatah, Parivaara yutho Bhuutwaa Trailokya Vijayeebhavet! (Hearing, reading or narrating the Sapta Shloki with sincere bhakti should secure accomplishments in Trilokaas.

10. Summary of Ananda-Soundarya Lahari by Adi Shankara

Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Kanchi Mahaswami states: ‘ Shiva is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseparably united. Shiva can be called matter and Shakti energy. Not only are Shiva and Shakti united being basically the same as confirmed by atomic science according to which too matter becomes energy. Thus ‘without being united

with you, can Shiva even stir! The first vibration by which the Parabrahman becomes aware of Itself is caused by Amba. Thereafter it is vibration after vibration in ‘aorohana and avarohana’ manner being Praana the Life Energy!’

This is the quintessence of Adi Shankaracharya’s Ananda- Soundarya Laharis or the Waves of Bliss and Beauty. Even the ‘content’ of the hundred strong stanzas is none too easily digestible even by sanskrit scholars of standing, but the ‘intent’ of each stanza calls for intellectual seminars for multi- angular discussions without much finality ending up as ‘empiricals’ and elusive conclusions. The poetic fineness of each stanza is so skillful but deeply subtle!

Ananda-Soundarya Lahari is a revelation of parental concern of Prakriti-Parameshvara towards enlightened humans to strive for; that is why the model frame work of ‘Shat Chakras’ viz. Bhumi- Bhuloka represented by Brahma as Mooladhara Chakra; Bhuvarka represented by Narayana and Water as Svadhishtana Chakra; Svarloka represented Rudra and Agni as Manipura Chakra; Janoloka represented by Maheshwara and Vayu as Anahata Chakra; Maharloka represented by Sada Shiva and Akaasha as Vishuddha Chakra; and Tapoloka represented by Parama Shiva as ‘Manas’ as Agna Chakra. Beyond this is the Sahasraara Chakra / Bindu where the Ever Blissful Parameshvara and Parameshvari as ‘Ardha Naarishvara’ are attainable. Only Maha Yogis, Maharshis and Deva / Devis- Indra- Tri Murtis might have a darshan perhaps! Ascent to this Celestial Ladder, constructed as a prototype of Shri Chakra blessed by the ever compassionate Bhagavati whose singular concern is to show the Light; *Asato maa sadgamaya, Tamaso maa Jyoti gamaya, mrityor maa Amritam gamaya*/ But, Maha Swami warns Sadhakas not to, repeat not to, attempt Shat Chakra Sadhana, without imbibing the full implications; equally foolish to consider the Stanzas as mere fanciful poetry. General Readers are however advised to recite the Stanzas while understanding the textual meaning atleast.

SYNOPSIS

ANANDA LAHARI

Stanzas : 1. Shiva the ‘sthaanu’ and Shakti the energiser; 2. Brahma-Vishnu-Shiva manifested from Her foot dust as responsible for Srishti-Sthiti-Samhara; 3. Ignorance and Poverty in Samsara; 4. Abhaya and Loka Raksha; 5. Manmadha the symbol of material desires; 6. Maha Shakti encourages Manmadha to maintain universal balance; 7) Maya Prakriti Herself assumes an outstanding physical form and charm; 8) Her abode in Mani Dvepa; 9) Reaching Bhagavati Maya is possible by crossing six steps represented by six chakras/wheels viz. muladhara the earth-svadhishthana the water-manipura the fire-anahata the air- vishuddha the sky-and agna the manas or mind. These chakras be crossed by a sadhaka by yoga maarga: i. Mooladhara the Bhuloka is administered by Brahma-ii. Svadhishtana the Bhuvarka of water is administered by Narayana- iii. Manipura the Svarloka of Agni is administered by Rudra Deva- iv. Anahata the Janaroka of Vayu is administered by Maheshwara-v. Vishuddha the Maharloka of Akaasha is administered by Sadashiva and vi. Agna chakra the Tapoloka of ‘Manas’ is controlled by Parama Shiva. 10) Reaching Sahasraara Chakra of three serpentine circles and of the use of 72 nadis of Human body 11) Shiva related ‘chatush konas’ and Shakti related ‘pancha konas’ totalling 44 konas of Shri Shakra headed by Bhagavati. 12) Bhagavati! Your beauty and grace are unparalleled as Tri Murti Devis, Devata Strees and Great Poets are unable to fathom and yearn to imagine the bliss of reaching Shiva. 13) Be he an aged, disabled, or even a eunuch would get ensnared by your side glances! 14) Your Lotus feet are surfeit with as many as 360 rays of radiance from foot to head through shat chakras from mulaadhara

and there beyond to sahsraara. **15)** Illumined with ‘Sharatechandra’ as ornamented on your ‘jataajuta kireeta’, your four celestial hands present ‘abhaya’ and ‘vara’ mudras besides aksha mala and a book, gifting the sweetest voice ever to your devotees! **16)** Any poet of outstanding ability immersed in devotion to you would be granted by you with ‘Sarasvati kataaksha’. **17)** Vashinyaadi Devatas having been blessed by Sarasvati seek to reach up beyond for you! **18)** Would your body radiance beyond that of Surya not mystify Apsarasas! **19)** With Bindu as your face to ‘K’ kaara sign as your breasts downward of the alphabets likened to your glorious body limbs are so studied and meditated upon by your sadhakas that they are submerged in blissful joy! **20)** The cool and enchanting moonshine emanating from the diseaseridden bodies of your devotees would give shocks and surprises just as Garuda deva to several serpents seeking to hit and poison their bodies. **21)** Avidya is like the mud path to a lotus of beauty; the sahsraara scintillating with the splendour of combined ‘Suryachandaagnis’ is a flash of lasting lightning and that is what Mahatmas seek along with Parameshwara! **22)** Bhavani! Cast on me, your minion, your sidelong glance of compassion to grant me saayujya in which to become one with you! **23)** Veneration of the genderless profile of ‘Ardha Naarishwara’ is principally of Parameshwara occupying the right half and of Bhagavati His left half. Shiva being a Linga and Amba entwining around him in the form of a serpent. **24)** Tri Murtis featuring Your ‘trigunas’ of Satva-Rajasika- Tamasika characteristics are at your feet, awaiting your instant instructions. **25)** At the Great Dissolution, when Brahma-Vishnu-Yama-Kubera-Indra- all celestial entities perished, Shiva remains sporting with ‘Sati’ who sacrificed her ‘bhouthika shareera’ as She is eternal Soumangala the glorious ‘Paativrata’ and Chastity. **26)** You are thus the Pancha Kritya Paraayana or the Practitioner of Five Sacred Deeds! At the Maha Pralaya or the Great Annihilation, Brahma succumbs to ‘Panchatva praapti’-Vishnu attains Amaratva too- Yama Dhama Raja disappears for good, Kubera-Mahendrasaadi Devas and Fourteen Manu Devatas too enter the final state of Maha Nidra. **27.** True joy is Atma Jnana as earned as a result of a long chain of variables starting from polite voice backed by knowledge, clean mind, strong will, meditation, good memory, aspiration, vital energy, truthfulness, thinking capacity and mental sharpness, faith, determination, and nishkama karma! **28.** As ‘halahala kaalakuta’ emerged at the time of ‘Amrita Mathana’, even the lives of Brahma, Indra and Devas along with all the Beings in the Srishti were at stake. Shiva is distinguished as Bhagavati’s karna abharana stuck to His body. As He gulped the poison to save the rest, he retained in his throat and became ‘Neelagreeva’; as He defied death he became Mrityunjaya. **29)** Exciting anticipation of union with Paramashiva, Bhagavati was least bothered of giving her audience to Brhama, Vishnu- Indraadis awaiting long for her audience! **30)** Janani! defying the the luminosity of Surya Chandras, the symbolic Feet of yours generate countless Shakti Swarupas such as Ashta Siddhis, Ashta Maatrikas, Dasha Mudras, Shodasha Aakarshanas, Ashta Dalas, Chaturdashaa Saadhanas. **31)** Pashupati is the manifestation of all Bhuvanaas and their 64 tantras along with fulfilment of ‘Dharmaartha Kaama Mokshas’. **32)** Towards the fulfillment of the totality of ‘Purushaardhaas’, SHIVA SHAKTI devised Shiva-Shakti-Kaama-and Kshiti models. **33)** Devi Upasana is purely to attain the Bliss of Shivaikyata and never yield to temptations of Kaamyas the Make - Beliefs! **34)** Purusha the Reality is the support of Life and Prakriti the cause of cosmos. Prakriti/ Nature in place of Fundamental Reality acquires importance because of her being a functional entity albeit as a facade. Thus importance is given to 24 tatvas such as the Pancha Bhutas / Five Elements, Five tanmaatras, five sense organs of Jeevatma. **35)** Devi! You are beyond Manas, Pancha Bhutas of Prithvi-Aapas-Tejas-Vayu-Akasha and of course Surya and Chandra too. You are not only the Vishva Swarupa but the ‘Chit Shakti’ that truly kindles the Ananda Bhiravaakara of the Sthaanu Rupa Parameshwara ! Thus from Manastatva and The Elements, you are the Prime Form of Karta-Karma- and Kriya! **36)** How the couple of Amba and Shiva are placed in the KUNDALINI CHAKRAS

in which Amba resides as the Tatvas from Manas to Prithvi - ie from Agnaachakra to Muladhara. Each chakra has a name, function and quality. But each has supreme compassion in common. **37)** Maha Devi! May I pray and worship the vishuddhi chakra as you reside in it and manifest the magnificent 'aakaash' out of sheer inspiration and encouragement of the Sthaanu Swarupa Maha Deva as visible in the Form of a sparkling and ever pure Sphatika Linga.**38)** This is about the description of Anaahata Chakra. The reference is about the 'Hamsa dvanda' / swan couples. The normal Japa of Saddhakas is : *Hamsah soham, Hamsah soham* / Another reference of the Manasarovara signifying Shiva Shakti Union resulted in the emergence of Veda Vedangaadi Ashtaadasha Vidyas! **39)** May I pray your glory as the resident of 'Svaadhishthana' chakra of 'Agni Tatva' in which fierce Pralaya Kaala Rudra Deva spews 'Srishti dahana Shakti' / the Power of Universal destruction and then after cooling down gradually with the 'Jala tatva', resume the activity and assume pro active energy of fresh creativity! **40)** May I prostrate before your symbolic appearance as a Lightning amid the dark clouds on the Sky at 'svaadhishthaana chakra' where Sada Shiva too resides besides you too. The Lightning emerging from the glitter of Indra Dhanush is of the sacred union of Agni- Surya -Vaayu and Jala as the Timiraharini, who indeed is yourself! **41)** You appear to get excited when you are in the Moolaadhara and perform 'maha tandava nritya' with Maha Tandava Murti Nata Raja Parama Shiva. As this Basic Chakra is of Bhuloka You as Universal Parents have great concern for Bhumi-Vaasis sensitive to aberrations of 'Arishad Vargas' and maintain regulations of Universal Balance between Dharma and Adharma.

SOUNDARYA LAHARI

[In Ananda Lahari especially, Amba's depiction is close to affectionate parents of Prakriti and Paramashiva, while Soundarya Lahari reflects beauty waves coming in a rush as the ideas expressed as complex too with poetic finesse.]

42. Jagajjanani! Your Saadhakas on visioning your 'kireeta' glittering with several crores of manikya manis to be meditated upon; would they not mistake that the ever expanding Chandra's visage gets dragged on and on and looks like an elongated and never ending colourful Indra Dhanush! **43.** May the darkness of nescience of all of us be dispelled and all be granted well being. May the densely grown, glossy and smooth tresses of Amba's black hair dispel our 'avidya' ignorance! Instead of experiencing the aroma from a distance, the celestial flowers from Indra's pushpavana yearn and compete to beautify the already glossy/ dark and fragrant hair tresses of Amba's which all by themselves dispel darkness. Indeed, we must all meditate on the excellent locks of Her hair to relieve the burden of our hardships. **44.** Bhagavati! Your Face of Marvel and glory is like 'Saundarya Lahari', especially the Seemanta Sarani or mid-partition of glossy black hair neatly smeared with sinduri looking like darkness or avidya smashed by the Ushakaala Surya, even as celestial flowers are competing to decorate and brighten up your dark 'hair- do' too which again have similar purpose of fighting out the dark enemy of ignorance. **45.** Shankaracharya makes a parallel between Amba and a Lotus: 'Your placid countenance outshines a highly alluring lotus flower which unfolds its petals a little by little showing sparkling teeth which are like the filaments of the lotus with your mischievous smile, while your arresting eyes are comparable to hovering black bees imbibing honey. Even Parama Shiva who resided earlier the lusty flowery arrows of Manmadha would indeed indeed have to finally succumb!' **46:** Your broad forehead is dazzling with an adornment of an eighth night's half Moon while the Tilaka or the streak of Musk on the forehead is likened to a smudge on Chandra! First half of the Shukla Paksha is Her 'Lalaatasya Chandraardha' while the Second half is the Devi's 'Kireetasya Chandraardha'. The Saadhakas would thus not wait for Pournami but and intensify their 'Antardhyaana' on that Ashtami itself at the 'sahasraara' ! **47:** Amba's 'bhrukuti mahatmya' is stated: normally, her eye brows are like the sugarcane archery's Manmadha arrows about to be released! However, one visions the annoyance of upcoming evil energies and

impending tribulations! She is Pancha Kritya Paraayana of Mula Srishti- Brahma Srishti- Preservation- Destruction- Punah Srishti; yet She is to retain Her own Image as the Mother of Her children including grass, worms, insects, humans and celestials. Thus the Compassionate Mother is lost in anxious thoughts to free the children from misery, fear, and suffering as an indication in the knots of Her eyebrows in sorrowful thoughts! **48.** Amba's left and right eyes are the Sun and Moon and the third eye on her forehead is like the molten gold like Agni Deva. Like in the Trinetras of Ishwara, Moon was born of mind, the Sun was born of Ishwaras's own eye and His third eye on the forehead when opens there is a blaze born of Eswara's mouth. She is the Adishthaana Maha Devi controlling the Kaala Maana the Time Schedule. **49.** Devi! You are a lasting resident of places like Vishala's Mangalaambika, Kalyaani's Kaantimati, Ayodhya's Karuna Devi, Dhaara's - Aspashtha Madhurata, Madhura's Bhogavati, Aabhogavati as Jagat Rakshaka, Avanti / Ujjain's Deeptamati, Vijaya of Vijay Nagar. Bhagavati's 'drishtis' or radiant looks are thus represented at these places are 'vishala-vismaya- avyakta-aalasya-vilasa-snigdha sneha yukta bhogavati, atyantaugdha drishti of Avanti- vijaya drishti'. These Shaktis respectively are 'Samkshobhana-Aakarshana-Vidraavana-Unmaada-Vashikarana-Ucchaatana-Vidveshana and Maarana kriya'! **50.** Devi! Maha Kavis are blessed with deep knowledge and finesse for elegant expression and subtlety and seek to unveil the hidden import to the commoners, like the message of Bhagavati about Her ability of creativity- sustenance and destruction and thus warn human beings to self conduct as their record of pluses and minuses is metered! **51.** Bhagavati is the mother of Nava Rasaas; Shringara Rasa is generated from her her romance with Parama Shiva- Bibhibhatsa Rasa is her reaction to the appalling behavioural pattern of human and other species-Roudra Rasa is her reaction to Devi Ganga whom Shiva keeps on his head-Adbhuta Rasa is the outcome of Bhagavan's bravery and valor- Bhaayanka Rasa emanated from Devi's instant reaction of hissing cobras on Shiva's body-Veera Rasa reflects Her admiration of the process of Creation like that of redness of Lotuses -Haasya Rasa is due to playfulness of sakheejana-- Karuna Rasa in response to Her Bhaktas' devotion- and Shanti is as Bhagavati's Final Destination of 'Tadaatmyata' with Prakriti and Parameshwara! **52.** Parvata Raja Putri! Your chanchala drishti or weaving looks of bashful eyes as though fanned by the ears nearby is being disturbed deep inside your heart by the thoughts of Sada Shiva and is generating shringara rasa as though Kama Deva is drawing his flowery bow right upto his ears ready for his 'shara vilasa' or release of flowery arrows. **53.** Bhagavati's three eyes display three colours arun-dhava-shyama with anjana and of Satva- Rajo-Tamogunas representing Srishti- Sthiti- Samhara by the Tri Murties for Jagat and Kaala Nirvahana. But Sthaanu Parameshwara is of 'nirgunatva' - 'nirvikaarata' - 'niraadambarata' and 'niraakaarata' in totality. Bhagavati is however the camouflage or the disguising mask of concealment who is the essential Life Force ; - it is He the strong back up for the Maha Shakti as His Better - Half literally. **54.** You are of Trigunas and Trivarnas generated by your Trinetras fuming at times and cooling too often. Your Trinetras are wet with 'Trinaadaas' / Trivarnas generating Shrona- Ganga- Yamuna Devis and also of the 'sangama' or the merging place ! Indeed you are unique in the realm of Sada Shiva as the Pashupati to bestow opportunities to the Pashus in Srishti to break the 'Paashas' or shackles and place them on the high path of Dharma to seek their 'Dhruvam' of yours and of His! **55:** Devi! As you open your eyes Bhuvanaas are sprouted and destroyed as you close the eyes. Once you hold up your breathing for a while then the Universe faces 'pralaya' and when it resumes again, then creation of Beings gets resumed! If you desire to destroy the universe, it should suffice that your oral saying or even a 'fleeting thought' could instantly end up in a 'pralaya'; You are ever awoken always as the Jaagrat Swarupa! **56.** As your eyes are spread up to your ears, fishes in the ocean are terribly ashamed and afraid of facing you and trying to hide themselves from your glances; not only that Lotuses shut themselves during the day timings while in the nights these tend to blossom . Thus the fishes and lotuses are quite hesitant to face you out of sense of shame as they suffer terrible inferiority complex before your magnificence. **57.** Parama Shive! May Your glorious glances which are like mini smiles of just blossoming blue lotuses bestowing even a mild spray of your kindness on me . This would in no way reduce the enormous fund of your kindness since the cool rays of Moon get spread themselves evenly all over the entire garden , a forest, or a mansion or an individual like me! **58.** Parvati! Your broad face terminating between the ears and eyes is like a Manmadha's bow and arrows being so provocative as though to tempt Kamadeva to get his arrows

readied! Such ‘netra dvandaas’ as provoked by Manmadha have laid Parameshvara to trance! Do very kindly now look after the Universe and its child like Beings ranging from humans to pieces of grass forgiving their respective shortcomings! **59.** Bhagavati! Your Miror like ‘vishala phaala bhaaga’ or broad face has the reflections of both of your ‘karna pushpas’ or well drawn flower like ears on either side. On this expansive space it looks as though Manmadha is riding a chariot on earth with Surya Chandras as the chakras while Parameshvara Himself is engaged as if against Tripuraasuras! **60.** Sharvaani! The tingle of your earling bells is indeed like what Devi Sarasvati’s sweet ‘Sudhaamaya Kaavya gaana’! While you have been continuously drinking in the hollow of your outstretched ears the sweet singing of Sarasvati Herself, the flow of nectar like musical compositions, then your ear ornaments chime in unison. This indeed implies that the Goddess of Learning herself is seeking to please Her Patron and win Her approbation by producing exquisitely attractive compositions and the latter is shaking Her head resulting in Her ear ornaments echo in unison with soft chimes! **61.** Devi Girija! You are kind enough to bestow Kaivalya to saadhakas by controlling their breathing by the left nostril of the ‘Ida Marga’ since they naturally enjoy the sugandha of fresh flowers too. Now eventually when one exhales too by ‘nishvaasa’ by ‘Pingalika Maarg’ then Devi’s both sides of Her pearls worn both outside and inside too through the hollow of bamboo like nose should grant us mukti by the same logic! **62.** Indeed, Bhagavati’s lips are incomparable. Poets get confused with her luscious lips by comparing them with any sweet fruit of the Universe. Let it be the coral creeper bear fruit, or even the Bimba fruit! By her nature, would not any fruit in the Universe be ashamed by comparison! Her Moonlike Face laps up the facial fruit juice as is by far the tastier of all kinds! **63.** Shankaraacharya has gifted us beautiful poetry in which he says that even the nectar of moonlight is sour by comparison with the sweetness of Amba’s gentle smile; this idea he conveys by speaking about the experience of chakora birds. The Celestials, despite partaking of amrita perish during the great dissolution / mahasamhara. But Ishvara remains; Amba who is the embodiment of the ambrosia of consciousness, as ‘chaitanyamrita’ is superior to the gross ambrosia of consciousness gotten from the churning of the Ocean of the milk! **64.** Bhagavati! Hail your red tongue which is blood red like ‘japakusuma’ and which is engrossed with the chants and japas of Parama Shiva’s heriocs and magnanimity always. Further, Devi Sarasvati who is always seated at your ‘jihvaagra’ like a spatika mani’ of white purity now turned blood red, is playing sonorous notes on her ‘padma raaga manikya veena’ about ‘Agama Rahasyas’ / vedic secrets! **65.** In the battle against daityas having been won, Swami Kartikeya, Indra and Vishnu approached Bhagavati having removed their helmets and kavachas or body guards while She was enjoying the chewing of ‘taambula’ as the ‘karpura khanda’ was still in Her mouth. This reveals that She is highly relaxed and happy that the great warriors have returned with a good job done by Her grace. They too are thrilled that Bhagavati is contented as they are aware that She would be happy with Kartikeya anyway but now she too was pleased with all. **66.** Bhagavati! As Devi Sarasvati is commending Parameshvara’s magnificent acts of glory by her veena’s mellifluous melodies, you are wholly immersed in the musical notes by shaking your head sideways with trances, and the smooth yet sharp wires of the veena instrument turn self-conscious by shyness as resultant of Your grandeur! Eventually, the veena gets dumbfounded and confused! That is why Devi Sarasvati wrapped up the Veena cover cloth and concluded. **67.** Devi Girija! Your chin is uniquely shaped and is above depiction; the Mangala Sutra tied by Kameshwara around your neck symbolises the close affinity and inseparability of Prakriti and Maha Purusha. Just as Your father had fondled your thin chin when you were baby girl, after your wedding Parameshwara has been handling your chin and cheeks with love and lifted them for caressing your rosy lips for kissing them while you bowed your head with extreme shyness! Shiva being excited to drink the sweet juice of your rosy lips lifted your face and suddenly kissed your lips and thus His hands got hastened to play with your spotless and bright cheeks as though as a toy his love play! **68.** Devi! As your spot less neck leans on Sada Shiva’s shoulder then your body’s hairs stand up in trance and your milky white neck gets ‘Neela Kantha’s bluish taint, albeit His original body was milky white too! **69.** Bhagavati! You are the expert of Gati-Gamaka-Geeta! Your neck place possesses of three significant lines as the Gandhara and other basic raagas of sangeeta jnaana; their glory at wedding becomes outstanding. At the auspicious muhurtha of

your wedding, Parameswara decorated your neck with the three threads of the mangala sutra viz. Kaamojjeevana-Saubhagya- Chirakaala Putrasamsaara, as the focal points at the wedding. His neck is blue due to retention of haalahala poison, yet the 'Pranava Naada Hetu' and the Maangalya sutra sthaanaa ! That is also the Seat of Sangeeta and Jnaana or of Devi Sarasvati too! **70.** Bhagavati! Your the lotus like exquisiteness of four hands, is being extolled by the Chaturmukha Brahma seeking your protection and solace; this is so keeping in view that Parama Shiva had in the past snipped off my erstwhile fifth head owing to His annoyance with me and hence my supplication to you seeking your merciful attitude by your very nature as the unparalleled 'abhaya hasta'! **71.** Devi Uma! How could anybody describe the brightness of your tender finger nail-heads as that defies and puts to shame the grace and beauty of early morning fresh lotus flowers! Indeed there is nothing comparable to the splendour of Devi's hands and if at all one might surmise that since Devi Lakshmi's feet were perhaps playful, the red 'paaraayana' or the 'laakshaa rasa' - or lac dye juice - around Her feet might have perhaps left mild imprints on lotus flower! **72.** Devi! Your the milk of your 'vakshojaas' was shared together your renowned sons, Kartikeya and Ganapati. As there were doing so, Ganesha was looking askance and asked whether somebody was stealing his own 'kumbh' and held it tight; this became a high tone humour to their parents! **73.** Jagajjanani's breast milk is far superior to amrita the divine ambrosia. The Lords Ganasha and Kumara who have Amba's breast milk remain eternally boyish - certainly nor boy like- and do not age! That is even to day the remain boys! The greatness of Amba's breast milk is such that Her children are 'jnaana' personified and they have no 'Kaama'! **74.** Vishva Janani! You are wearing the brightest 'muktaa manimaala' dangling in the midst of your 'vakshojaas' and indeed that maala around your neck resembles as had been made from the unparalleled pearls dug up from 'Gajaasura's kumbhasthala' or his skull! Hence the comparison of the pearl necklace of Devi worn like a trophy, as tinged with the red luster of Her lips, and that of the fame and valour of Parameshwara who destroyed Gajaasura . **75.** Jaganmata! Your breasts emerging from your heart being possessive of 'sudhaa sagara ksheera' or the ocean of milk are stated to abound with 'Saarasvata Jnaana'. Indeed it is that graceful kindness of yours which enabled this Dravidian Boy to reach the heights of the Poets famed for incomparable finesse and taste! In other words, your heart is the spring of milky ocean of poetry and having elevated a Dravidian boy[apparently Adi Sankara] to reach the pinnacles of priceless poetic skills! **76.** Bhagavati! Even as Kama Deva got burnt of by Parama Shiva's third eye's flames, you made him bathe deep into your 'naabhi sarovara' or navel like cool lake! This caused the thick smokes high in the splash stated to be the outcome of the soft hair growth around the waist and of your navel! In other words, there might be a suspicion that the smoke of Manmatha's burnt body is the fallout of your navel hairs which Parama Shiva plays with in your mutual intimacy! **78.** Devi! Your slender waist and its 'romavalis' might remind one about the Sacred Yamuna River's 'sukshma tarangas' being of skylike blue colour! But your massive 'vakshojaas' appear to take shelter into that navel at that thin 'kati pradesha' or the waist. In other words, the condition of Devi's waist is precarious as it might apparently give way owing to Her weak spots viz. the navel and the folds! **79.** Girija bhavani! Hail to your pretty and attractive navel as that is rather indescribable easily! This naabhi of yours is like deep and whirlpool like hallowed Ganga; this is the nivasa sthaana of Rati Manmathas. The heavy breasts are the flower pots and constant flowers attract the ever busy honey bees. Gireesha's eyes are naturally drawn to the fragrant flowers, the bee hive and the busy bees! **80.** Shaila Tanaya! By nature your slender waist is ever auspicious and the navel is soft and deep; there is always a concern that the heavy and shapely breasts of yours might any time fall down and smother the graceful bud like navel, just as the strong river bed might any time break down the tree on the bank and get smashed! The river bed tree is always susceptible to get carried away the force of the waves and the ever risked tree be a washout! **81.** Your slim and trim waist and heavy 'vakshojaas' are of 'uttama stree' features while the three 'valis' or partitions are 'trikaalaas' or of the past-present and the future; Tri Gunas or Satva-Rajo-Tamogunas; Tri Shaktis of Durga- Lakshmi -Sarasvatis and Tri Lokaas of Bhur-Bhuva-Svahas. **82.** Parvati! Your father bestowed on you by way as dowry the vastness and hugeness of his landed property. This had been performed as 'agni saakshi'! Hence these prodigious hips, being broad and heavy, hide from the view of the whole terrestrial universe as thrown into the background and made it light and enjoyable to Parama Shiva as well! **83.** Giri Sute! As Kaama Deva was physically devastated

by Parama Shiva, he now seeks to double the number of Arrows and carries two quivers on either of his non-existent body sides. Thus on both the sides of Manmadhaa are hanging the long and sharp quivers and the kireetas of Indraadi Devas bent in reverence to Bhagavati are paled out of the grandeur and redoubled sound of Manmadha's both the quivers! This is with the tacit understating of Bhagavati, since 'srishti' deeds to be doubled. **84.** As though as sign of appeasing Devi's 'pranaya kopa', Parameshwara washes Bhagavati's feet with the waters of Sacred Ganga which adorn His own head. Further, Maha Vishnu who adores and wears on his kireeta with pride the Mani Koustubha whose luster is enhanced by Devi Lakshmi Herself is now being placed at Bhagavati's sacred feet ! The secret import of the stanza states that both the 'paada kamalaas' or the Lotus Feet of Bhagavati are adorned by Veda Shastras which in turn are at the heads of Vishnu and Sadashiva as though the tasks of Sthiti- Samharas are being observed suitably! **85.** Bhagavati! May we greet your enticing eyes bewitched with your soft feet of glory of your feet which periodically wake up Parama Shiva in his trance by soft kicks that keep reminding Him of what Padmini Strees kick Ashoka trees for quick flowering! why this competition by Devi's amorous kicks to the Ashoka tree now! **86.** Parama Shiva casually addressed Bhagavati by a pretty sweet and another name, the latter as a sweet reaction had amorously and mildly pushed her husband's 'lalaata' and Kama Deva felt delighted that his long- long burnt off body's Inner Soul got now revived thus hearing the hustle and bustle sounds all around ! Indeed there is no differentiation of the names of Janani and Janaka: Shiva-Shivani , Bhava-Bhavani, Sharva- Sharvani; Mrida-Mridani and so on. Ardha Naareeshwara Umashankara has no distinction either by way of body or soul! **87.** You as the brilliant daughter of Himalyas ever moving about on icy mountains would witness a situation of closing lotuses in cold and frost and their openings during the day times due to Sunshine. Indeed your paada padmas are always fresh in the nights and days alike. Could the fearless beautiful and fragrant natural lotuses be comparable ever with the reputation of your unparalleled feet! **88.** Bhagavati! Your paadaagra portion is popular as the 'keertisthaana' or the place imbued with high reputation. How indeed Siddhas and Maha Kavis of high reputation compare Your hard layer of the feet with the hardness of the back of a tortoise, instead of describing as soft and smooth! How again at the Sacred Wedding of Yourself and Parama Shiva, the latter being extremely kind hearted, lifted you by your soft feet on such a hard and tough surface of a customary grinding stone! **89.** Kalpa Vriksha in heaven might be according fulfilment of their desires to the residents of Heaven, but the sparkle of Devi's foot nails instantly grants wishes to one and all who desire and deserve, both day in and day out instantly. **90.** Bhagavati! You are ever compassionate to your devotees to fulfill our beseeches for wealth as also to liberally scatter clusters of beauty in the form of flowers and honey bees. May I have the status and fortune of becoming a honey bee to get attracted to the kalpavriksha flowers like your feet enticing these bees with sex legs could drink up as much of elixir as possible. Indeed, my 'jeevatma' would then be able to use my Panchendriyas and their leader the Mind like the six footed 'honey bee'! **91.** On noticing the playful foot- steps of domestic swans, apparently Devi seeks to teach the swans to imitate the symmetry of the soft and swingy sounds of her own golden anklets. It is natural that the domestic swans seek to follow the manner of the Supreme Misress! **92.** Trimurtis Brahma-Vishnu-Rudra and Ishana have constituted your cot while Sadashiva is like your comfortable bedsheet thus converting your 'ragaaruna shareera' is reflecting on Parameshvara's white body thus leading to mutual shringaara rasa! The synthesis of Aadhaara-Svadhishthana, Manipoora, Anahata, Vishuddha and Agjnaa of Shadchakraas reaches the 'baindava sthaana' the union point of Parama Shiva and Prakriti! **93.** Sadashiva's inherent Adi Shakti is manifested with long -curly and attractive long hairs, with natural smile, soft nature, supple mind like 'shireesha' flowers, hard and shapely breasts and bottom, slim and trim waist; indeed Bhagavati is of 'aruna-taruna- karuna- raksha dhaarini'! Here Shiva and Shakti are in Supreme Union! **94.** The features of chandra mandala are the beauty aids of Bhagavati all placed inside a container of the famed nine gems. Brahma Deva ensures that these features of the Chandra Mandala are refilled or refurbished on a day-to-day basis as his duty. This is the reason why the devotees of Bhagavati also use kasturi and karpura seek to make sure in their daily puja. **95.** Bhagavati, you are the Consort of Sadashiva, and thus ; it is just not possible to enter the precincts of your hallowed place of stay. Lord Indra who had the distinction of performing hundred yagjnas, let alone others who might well be versed in accomplishing 'ashtasiddhis ', had to give up the

ambition to reach even the entry gate of the Palace of Loka Janani! Devi, your glory is such that you have the unique distinction as the ‘Ardhaangi’ of Tripurasamhari Shiva and it is just not imaginable to reach your feet by the fickle minded persons or even ‘jitendriyas’ even at the level of Indraadi Devatas. It is stated thus Maha Siddha Yogis too are barred to enter the portals of Maha Bhagavati! [Note the warnings of Paramacharya of Kanchi in his explanation of this Stanza]. **96.** Indeed worship of Devi Sarasvati ever praised as Atma Vidya-Maha Vidya- Shri Vidya- Braahmi- Sharada -Sangeeta- Vaak- Vigjnana and worship Her as Ashta Sarasvatis. Similarly, Adi Lakshmi-Dhanya Lakshmi-Dhairya Lakshmi- Gaja Lakshmi- Santana Lakshmi-Vidya Lakshmi-Vijaya Lakshmi- Dhana Lakshmi be worshipped. Bhagavati! You are of the Unique Swarupa of Parameswari who is the ‘ardhanaareeshwari’ who alone could stimulate the Sthaanu Paramashvara to Action and Play of Universal Creation-Preservation-Destruction-Re Creation and so on till Eternity! **97:** Acharya speaks of Sarasvati, Lakshmi and Parvati the wives of Brahma, Vishnu and Shiva, the Trimurtis. Then only does he come to the fourth, Kameshwari, the Parashakti, the root of all and the wife of the Tureeya Brahman; Maha Maya the most Illusive Power; Vishvam bhramayasi-or which bewilders the Universe; Parabrahma Mahishi- the Singular Empress of Parabrahma Sadashiva Himself! **98.** Jagajjanani! Having had the fortune of sipping drops of Your Paada tirtha, a born dumb person had turned out to be poet ‘par excellence’; a born deaf had turned out as a highly sensitive listener ! When indeed may I ever able to sip your paada tirtha to attain in my life’s fortune! **99.** Any human being should cut through ‘avidya’ or ignorance and to become a ‘chiranjeevi’ and ‘paraanandaatmika’ and the means to do so he or she should accomplish ‘samyagati’ or ‘samyak jnaana’. **100.** By bathing again and again in Soundarya Lahari, we must become one with it, become it!

Section Two on Brahma Vidya Upadesha

Parvata Raja Himaalaya then enquired of Jaganmaata to provide Her Upadesha on such Mukti Praapta Vidya as on what be the Atma and Its Swarupa. Then Bhagavati Parvati replied as follows:

Buddhi praanamanodehaankritondriyatah pridhak, adviteeyanishchidaatmaaham shuddha eveti nishchitam/ Samvetti yena jnaanena vidyaa tadvidhaanamuchyate,Atmaa niraamayah shuddho janma naashaadi varjitah/ Buddhyaadyupaadhi rahitashchidaanandaatmakam matah, aanandah suprabhah purnah satyajnaanaadi lakshanah/Eka evaadwiteeyascha sarva deha gatah parah, swaprakaashena dehaadeen bhaasayan susamaastitah/ Ityaatmanah swarupam te Giriraja mayoditam, evam vichitanta - yennityamaatmaanam susamaahitah/ Anaatmaani shareeraadaavaatma buddhim vivaajatet, raaga dweshaatdoshabhyah sadosham karma sambhavet, tatah punah samsrutishcha tasmaattaam parivarjayet/

Devi Parvati replied: Do listen to me carefully: One’s own buddhi, praana, manas, deha, ahamkaara and panchendriyaas apart, I am the shuddha, adviteeya-chitta swarupa antaraatma as totally and decisively. It is by that atma swarupa be derived by the samyak avabodha and that be definable and that be the Brahma Vidya dhyaana. It be the Atma as of nirvikaara, vishuddha- janma marana punah janmaadi rahita, chidaanandaswarupa, annandamaya, parama prabha yukta, satyajnaana and vilakshana. That be the Atma swarupa varvana as manushyaas be of ekaagra chittaas could contemplate the lakshanaas of the nitya chintana. Dehaadi anaatma padaardhaas should be discarded totally as one’s buddhi be segregated from the raaga dweshadi dosha yukta karma be possible to dilute. If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. None indeed who has no control over the ‘panchendriyas’ as driven by mind can not possess ‘nirmala buddhi’ or transparency of thoughts nor that person’s lifetime desire could be ever fulfilled. If there were no peace of mind where could be ‘soukhyas’ or contentment in living. Like the oarless boat the mind moves about as per the whims of wind and gets totally oriented to purely temporary pleasures of living by passing attractions aimlessly so that

one's buddhi would be a casualty! 'Buddhi sthirata' or steady mindedness is only possible by the control of thoughts. As the various beings on earth experience the effects of night, the 'Jitendriyas' who overcome the body senses and of mind, find that as a broad daylight. In other words, human beings of normalcy suffer from the effects of ignorance while the very few- or perhaps none but for exceptions above the cut-do experience enlightenment. As the waters of rivers and rainpours always fill in the oceans, a few jnanis of maturity seek to keep their minds and thoughts and steer clear the ever swallowing and roaring tides and their rough vicissitudes. Hence those pragmatic persons reducing the burden of desires, egos, attachments and other shackles should well deserve 'parama shanti and paramaananda' or of outstanding peace and bliss. Partha! this type of situation is termed as 'Braahmi sthiti' and those extremely limited number of illustrious mortals are never washed off on the swirls of 'moha' and 'bhrama' which at the terminal point of the life's 'nirvana'. Hence the dehaadi anaatma padaardhaas be totally discarded and so be the raaga dwesha buddhi and simultaneously and of shareeraadi anatma buddhi parityaaga.

Then King Himaalaya had queried : ' Shive! How indeed one to be able to resort to the parityaaga of raagadweshaadi paapaatmaka- ashubha- adrishta failings which do always hinder especially the co-beings. Then Maha Devi Jagajjanani responded thus:

Apakaarah kritam kasya tadevaashu vichaarayet, vichaaryamaane tasminscha dwesha eva na jaayate/ Pancha bhutaatmakam deho mukto jeevo yatah swayam/ Vahninaa dahyate vaapi Shivaadyourbakshitop vaa,tathaapi yo vijaanaati kopakaarosti tasya vai/ Atnaa shuddhah swayapurnah sacchidaananda vigrahaah, na jaayate na mriyate nirlepo nacha dukkhabhaak, vichidyamaane dehepi naapakaarasya jaayate/ Yathaa gehaantarasthasya nabhasah kkaapi lakshyate, griheshu dahyamaaneshu giri raaja tathivahi/ Hantaa chyenmayate hantum hatashchenyate hatah, taavibhou bhraanta hridayou naayam hantina hanyeta/ Svasvarupam vidithaivam dvesham tyaktvaa sukheebhavet, dweshamoolo manastaapo dveshah samsaarakhandanam, mokshavighnakaro dveshastam yatnaatmaparivarjayet/

Maha Devi Parvati explained to the Himaalaya King that the aparadhaas that the manushyas be performing be the outcome of the Pancha Maha Bhutas of Prithivi- Aapas- Tejas or Agni- Vayu- Akasha and the combination of which which the body be made of. The shareera be the sum total of agni-taddwaara-jala-and so on be certainly not the Antaraatma which is eternal as a mute spectator as the panchendriyaas as the horses driven by the charioteer named the mind and the buddhi. One's own purna-sacchidaanana svasvarupa vishuddha atma be devoid of birth-death-rebirth syndrome or conditional pattern with neither sukha dukkhaas- kashta bhogaas- bhramita chittas. Maha Raja! Just as in any roof protected household, the varsha dhaaraas from the sky be not much of impact, likewise the antaraatma too be not impulsive to the vicissitudes of mind-buddhi and so on. Hence one's Inner Consciousness be away from bhramita chitta much less of raaga dweshas.

Then Himaalaya queried: Devi! as this deha and paramatma swarupa be inseperable then why shareera be separated and how the sharreera be the subject matter of sukha dukkhaas! Then Devi Parvati explained in detail:

Neither the deha nor the paramatmasarupa antaratma be against the concept of mutuality of sukha dukkhaas but that indeed be the maya which be sated as the Jagan Mohini. Dear father! This Maya the Make Believe be eternal being anaadi-avidyaswarupini and that be the Atma Jnaana all about:

Atnaaswalingam tu manah parugrihya mahaamate, nilonaa vaasanaa yatra samsaare vartate vashah/ Vishuddhah sphatilko yadvadrata pushpasameepanah, tattadvaryayukto bhaati vasuto naasti rajjanam/ Buddhirindriyaadisameepyaadaatmanopyaadaatmanopi tathaa gatih, mamo buddhirahamkaaro jeevasya sahakaarinah/ Swakarmavashatastaata phalabhoktaara eva te, sarvam vaishayikam taat sukham vaa dukkhameva vaa, ta evanaatmaa nirlepah prabhuravyah/ Srishti kaale punah poovavaasaanaa - vaasitauh saha, jaayate jeeva evam hi vasatyaavbhutasammilavam, tto jnaana vichaarena tyaktvaa moham vichakshanah, sukhee bhaven mahaarajaishtaanishtopapattishu/

Devi Parvati continued that one's atma of one's own linga rupa manas with vaasana rahita be of dharana be imbued with samsaara vyavhaaraas. That should be of 'rakta varna pushpa sameepa sthita sudhha sphatika' but in reality be of that kind of sthiti was deceitful and fraudulent. 'Manas, buddhi, indriyaadi saannidya kaarana' one's atmaa too be of the same gati. Manas, buddhi, indriyaadi ahamkaara jeeva saha yogi. My dear son, as of own's karmaadheena that human be reaping the karma phala yogyata. They be experiencing vishayatmaka sukha-duhkha bhoga, but nor the Antaratma, in as much as the latter is stated as of prabhuta sampanna, vikaara rahita and of nirlipta. At the time of srishti, the jeevaas be of purva janma vaasana yukta as per their sanchita-praarabdha antahkarana yukta dehas; in this manner kaalamaan be cycling and recycling would be revolving till 'pralaya kaala when yugaantara pralayaas'. As such, Maha Raja! Vidvan Purushas be required to Jnaana vichaara and seek to distinguish icchhaa anicchhaa padardha praaapti and be of moha parityaaga nirmala Paramaananda for ever!

[Vishleshana on Yugaantara Pralayaas

Vyasa Maharshi having described the gradual decadence of Dharma by the yugas of Satya-Treta-Dwapara- Kali Yugas especially after Brahma's day fall, then there were prominent prognostications of 'Brahma Pralaya'. One major indication was that at the Mini Pralaya, the Surya Deva's teekshnata from above on the sky and that of Agni Deva all across the Universe was so intensified that the 'praani kotis' were burnt off to ashes. The 'sthaavara jangama sarva pranis' including grass to vrikshaas, from pebbles to mountains were burnt off in a manner of earth seeming like a massive black tortoise shell. As the prithvi having lost its 'gandha grahana guna' of solidification then gradually got dissolved in to the karanabhuta pralaya jala samriddhi. Then jala pravaahas started of resounding reverberations on all the 'dasha dishas' and the universe got totalled as of jala maya. Then the tejasvi jala guna got absorbed into heat and the rasa heena jala pravaahaas impacted the 'vaayu tatva'. Then the tejasvi guna rupa had taken over from vayutatva and even as agni and vaayu together led to collision and gradually reached 'akaasha' thus the Brahma Pralaya had rapidly crashed into the cause and effect syndrome or set of symptoms. Thus the Brahma Pralaya had instantly got manifested as of never earlier experienced speed and fury making earth and sky shatterings all across the globe and of ten directions. Thereafter akaasha had since assumed the feature of Vayu guna's sparsha jnaana and then vayu and akaasha then got united and there were a continuous spree of thunders shaking the pancha bhutas of earth-water- fire- winds and sky all together. Then there was neither the rupa-rasa-gandha-sparsha tanmaatras of the pancha bhutaas nor of the inherent energies of the respective pancha bhutaas even. There were only the 'loka ninaadita shabda paraamparaas' of ever repeated shatteings and the akaasha was merely of 'kevala maha shabda guna yukta' as though the Ever Moving Time Cycle had got jolted up. Then the 'prapancha vyakta drishya' was only of shabda and thus the 'vyaktaavyakta maha tatva in the Brahma Deva's 'manobhava' was presumalby of Brahma Pralaya. In that manner Paramatma swarupa maha yogis had visioned the jnaanamaya bodhya tatva saakshaatkaara had releaved the essence of Avyakta Parabrahma srishti as Brahma's one day time was of thousand chatur yugaas as His night too was of as much of the duration.

Pralayaas vide Vishnu and Agni Puranas : 1. Naimittika Pralaya is at the end of the Day of Brahma (4.32 Billion Solar Years) occurring at the end of a Kalpa- also known as Brahma's night occurring at the end of Chatur Yugas 2. Manvantara Pralaya be the end of each of the Manus viz. 307 million Solar years 4. Praakritik Pralaya, which is of 311 trillion and 40 billion solar years duration, occurs after the completion of life of Brahma of 100 Brahma years . After the completion of one Brahma life cycle, the complete Pancha Mahabhutha or Universe would take place. Praakritik Pralaya is the time for which Vishnu sleeps. The next morning, he again gives birth to a new Lord Brahma and asks him to create new worldly entities. Noticeably, Praakritik Pralaya and the Life of Brahma are of equal duration.]

Further stanzas as followed

Dehamoolo manastaapo dehah samsaarakaranam, dehah karma samutpannah karmacha dwividham matam/ Paapam punyam cha Rajendra trayoramshaanusaaratah, dehinah sukha duhkham

syaadalajnyam dina raatrivat/ Swargaadikaamah kritvaapi punyam karmavidhaatah, praapya swargam patatyaashu bhuyah karma prachiditam/ Tasmaatsasatsamgamam kritvaa vidyaabhyaasaparaayanah, vimkra sangamah paramam sukhamicchedvichakshanah/

Parvata Raja! Hence be it clarified for good times that one's own deha's the root cause be the manas tatva and the santaapa moola and the deha the samsaara kaarana unless one could be a jeevan mukta when that magnaanimous personality be classified as death be optional for that maha manushya. Thus sukha duhkhas are inevitable for sarva praanis. Paapa punyaas are inevitable and so be swarga narakas on own's kama prapti. Hence the inevitable Truth be of the cycle of birth-death-and rebirth syndrome. There fore, vidvans be of the nirantara aasakti thyaaga, vidyaabhyaasa tatparata,satsanga sahavaasa and the Ultimate Acocomplishment!

Section Three on Mokshopadesha and Dasha Maha Vidyaas

King Himalaya supplicated Parameshvari and desired to realize that as to what could be the most ideal way of 'deha bandhana mukti' and 'moksha saadhana vidhana' as of which Her 'rupa dhyaana and parama bhakti vidhaana'! Then Devi Parvati replied: ' Mumkshis as being of desirous of deha bandhana mukti be keep fixed on me and be ever anchored to on my 'nishkala-sukshma-atyanta nirmala-nirguna-parama jyotishwa rupa- sarva vyapaka- kaarana rupa-vikalpa rahita-ashraya heena-sacchdaananda vighraha rupa dhyaana .Parvata Raja! be this well realised that I am the pavitra gandha rupa vidya-am the jala rasa rupa vyaapta- am the Chandra prabha - am the tapasya of the tapasvis- am the Surya Depaa's teja sampannata and am balavan's kama-raagaadi rehitaa bala! Himaraajendra! As one be of mayaamohita , the srava vyaapi-adhvaita parama nirvikaara swarupa of mine be ignorant althoud bhakti vishvaasa bhakti purvaka upaanaas be able to overcome the illusionary effects. Even rig-yajus and saamavedaas too be beyond their comprehension of my paramashvarya!

Srishyarthamaatmaano rupam mayaiva swecchha yaa pirah, kritam dwidhaa naga shreshtha stree pumaaniti bhedatah/ Shivah pradhaanah puushah Shaitischa paramaa shiva/ Shivashaktaikam Brahma yoginastatvadardhinah, vadati maam Maharaja tarvamevam paraatparam/

Dear father! Parvata shreshtha! To enable jeeva srishti, my swarupa had transformed as of stree purusha bheda and divided as of dwibhaava vibhakta. Shiva as of pradhaana purusha and Shiva also as Parama Shakti. Tatva darshi yogijanaas be aware of Shiva Shakti yukta Brahma and paraatpara tatva as asserted.

[Vishleshana vide Lalita Sahasra Nama

Panchami Pancha Bhutesi Pancha samkhyopachaarini, Shaswati Shashwataishravyyaa Sharmadaa Shambumohini/ Dharaa Dharasutaa Dhanyaa Dharmini Dharma vardhini, Lokaatita Gunaatitaa Sarvaatita Shammatmika/Bandhuka Kusuma prakhyaa Baalaa Lilaa Vinodini, Sumangali Sukhakari Suveshaadhyaa Suvaasini/ Suvaasinyarchana preetaa Shobhanaa Shuddha Maanasaa, Bindu Tarpana Santushtaa Purvajaa Tripuraambikaa/ Dasha Mudraa Samaaraadhyaa Tripuraa Shri Vashankari, Jnaana Mudraa Jnaana Gamya Jnaana Jneya Swaripini/ Yoni Mudraa Trikhandeshi Trigunaambaa Trikonagaa,

*Anaghaadhbhuta Chaaritraa Vaanchitaartha Pradaayani/ Abhyaasaatishayajnaataa
Shadadhwaateeta rupini,Avyaaja Karunaa Murtiajnaana dhwaanta Deepikaa/ Aabaala Gopa
Viditaa Sarvaanullanghya Shasanaa/ Shri Chakra Raaja Nilayaa Shrimat Tripura Sundari/
Shri Shiva Shiva Shaktyaika rupini Lalitaambikaa,*

(Panchami or the Spouse of the fifth Lord mentioned afore; You are Pancha Bhuteshi or the Sovereign of Prithvi-Aapas-Tejas-Vayu-Aakasha; Pancha Samkhyopa –Charini viz. Lam (Gandham), Ham (Pushpam), Yam (Incense), Vam (Naivedyam) and Sam (Naanaa Vidhopachaaraan); Shaswati (Ever Lasting); Shasvathaishwarya or Eternal Wealth; Sharmadaa (Provider of Happiness); Shambhu Mohini; Dhara or the Massive Support; Dhara Suta or the daughter of Himavaan; Dhanyaa or the Blessed One as Shambhu Patni; Dharmini or the Embodiment of Virtue and Truth; Dhama Vardhini or the Organiser of Dharma; Lokaateeta or surpasser of Lokaas; Gunaatita or far beyond the Tri Gunas; Sarvaatita or transcends Universes; Shamaatmika or the Personification of Tranquility; Bandhuka Kusuma Prakhyaa or like the Red Bandhuka Flower; Bala or Bala Tripura Sundari; Leelaa Vinodini or Enjoying the Playful Sport of Universal Creation and so on; Sumangali or the Most Auspicious wedded spouse of Shiva; Sukhakari; Suveshaadhya or dressed up perfectly with Vastra, precious jewellery, sandal paste; perfumery, betel juice in mouth and so on; Suvasini; Suvaasinyarchana preetaa or appy to be worshipped by Suvaasinis; Asobhana or eternally youthful and charming; Suddha Maanasa or of Pure Heart and Thought; Bindu Tarpana Samtushta or she is very contented by performing Bindu Tarpana in the Shri Chakra's inner most Chakra called Sarvaananda maya; Purvaja or the First Movement of Supreme Consciousness of Herself; Tripuraambika;

Dasa Mudra Samaaraadhya or worshipped by Ten Mudras or hand-finger gestures [viz.Sankshobhini (Jolting), Baana (Arrow), Aakarshana (Attraction), Vashya (Power), Unmaada (Ecstasy), Mahaankusha (the Great Goad), Khechary (Flying),Vijayini (Victory), Trikhanda (Three Sections) and Dhanu (Bow)] ; Tripuraa Shri Vashamkari or the Fifth Chakra of Shri Chakra; Jnaana Mudra or the Gesture of Upadesha or Initiation forming a circle with the thumb and index fingers stretching the other fingers to signify the Final Reality is complete; Jnaana Gamyaa or Jnaana is the Goal; Jnaana-Jneya Swarupini or Lalita Devi is the Knowledge as also the Jneya or the one to Know; Yoni Mudra one of the Mudras; Tri Khandeshi or another Mudra indicating the Unity of Tri Khandas; Triguna; Ambaa; Tri Konagaa; Anagha or free from Sins; Adbhuta Chaaritra; Vaanchitarta prayayani or Fulfiller of desires; Abyaasaatisaya Jnaataa or Devi could be realised by constant practice of meditation and puja; Shadadhwaatita Rupini or Six methods of Realisation of Lalita Devi include three related to Shakti called Mantraawaas viz. Varnas, Padaas or words and Mantras as also three Tatwaardhaas of Shiva including Kalaas, Tatwaas and Bhuvanaas; AvyaajaKarunaa Murti referring to Maternal Affection; Ajnaana dhwaanta deepikaa or the Great Illumination that destroys darkness / ignorance; Aabaala Gopaala Viditaa or known to Children and even Cowherds; Sarnaanullangha Shasana or none could ever disobey this Shasana or Ruling; This command is by Shri Chakra Raja Nilaya, Shrimat Tripura Sundari, Shri Shiva, Shiva Shaktaika Swarupini and Shri Lalitambika!!]

Further Stanzas

*Srijaami brahma rupena jagdetcchaaraacharam,samharaami maha rudrarupenaante nijecchhayaa,
durvritashamanaardhaaya vishnuh paramapuushah/ Bhutvaa jagadidam kritsnam paalayaami mahaa
mate, avateerya kshitou bhuyo bhuyo raamaadi rupatah/ Nihatya daanavaprithiveem paalayaami punah
punah, rupam shaaktyaatmakam taata pradhaanam yaccha me smritam, yatastathayaa vinaa pumsam
kaaryam nehaatmanaa sthitam/ Rupaapyetaani rajendra tathaa kaalyaadikaani cha, shulaani viddhi
sukshmam cha purvamuktam tavaanagha/ Anabhijnyaaya rupam tu sthulam parvara pungava, agamyam*

sukshma rupam mumukshuh puravamaashrayet/ Kriyaayogena taanveya samabhyarchhyam vdhaanatah, shanairaalochayetsukshmam rupam me paramavyaayam/

Being in that Brahama's form I had manifested charaachara jagat srishti. While being of Vishnu swarupa, I could administer the sumpurna vishaparipaalana and as of the duraachara shmanoddeyshya would assume the Maha Rudra and thus be the kaarana bhuta of srishti-sthiti-samhaara kaarini. Hima Raja! Be hence realised that I am the Maha Kali Swarupa as of a shtula rupa or of a broad understanding. Unless you could incorporate my sthula rupa, you could not assimilate my sukshma swarupa as those moksha kaamana pranis. Then King Himalaya responded that jaganmata! May you be kind enough to explain about the sukshma rupa too in a broad sense.

Then she explained: *Maya vyaaptamidam vishvam sthula rupena Bhudhara, tatraaraadhyatama deveemurthih sheeghram vimuktidaa/ Saapi naana vidha tatra Maha Vidyaa mahaamate, vimuktadaa maha raja taasaam naamaani me shrunu/ Maha Kali tathaa Taaraa Shodashee Bhuvaneshvaree, Bhairavi Bhagala Chhinna Maha Tripura Sundaree/ Dhumavati cha Maatangi Nrinaam mokshaphalapradaa, aasu kurvan paraabhaktim moksham paapnotyasamshayam/*

My sthula rupa be thus sampurna jagat vyaapta as of dasa maha vidyaas as Maha Kaali -Taara-Shodashi- Bhuvaneshwari'- Bhairavi-Bagala or Bhagala Mukhi- Chinna or Chinnamastaka- Maha Tripura Sundari-Dhumravati-and Maatangi as each and every swarupa be the moksha daayani..

[Vishleshana on Maha Vidyas vide . Soundarya Lahari and Moola Dhaaraas and Dasha vidyāsare popularly ten in number. Kālī 2. Tārā 3. Tripurasundarī 4. Bhuvaneśvarī 5. Chinnamastā 6. Tripurabhairavī 7. Bagalāmukhī 8. Mātāṅgī 9. Dhūmāvati 10. Kamalātmikā

An alternate list consists of thirteen Mahāvidyās: 1. Kālī 2. Tārā 3. Tripurasundarī 4. Bhuvaneśvarī 5. Chinnamastā 6. Tripurabhairavī 7. Bagalāmukhī 8. Mātāṅgī 9. Dhūmāvati, 10. Kamalātmikā 11. Chaṇḍayogīśvarī 2. Laghuśyāmā 13. Tripuṭā In the context of Srividya, sixteen Mahāvidyās are listed: 1. Kālī 2. Tārā 3. Tripurasundarī 4. Bhuvaneśvarī 5. Chinnamastā; 6. Tripurabhairavī 7. Bagalāmukhī 8. Mātāṅgī 9. Dhūmāvati 10. Kamalātmikā 11. Vanadurgā 12. Shūlinī 13. Ashvārūḍhā, 14. Trilokyavijayā 15. Mahāvārāhī 16. Annapūrṇā

The Uttarāmnāya Krama of Mahākāla Samhitā lists fifty-one Mahāvidyās, starting with Mahālakṣmī till Mahākāmakalā. Below is the list of Angavidyās for the main ten Mahāvidyās. Kālīkā Sparśamaṇi Kālī, Chintāmaṇi Kālī, Siddhi Kālī, Vidyārājñī, Kāmakalā Kālī, Hamsa Kālī, Guhyakālī, Laghuśyāmā, Mahākālī, Vaṭuka, Unmatta Bhairava, Fifteen Kālī Nityās, Kullukā Pañcaka, Trailokyavijayā, Adyākālī, Shaṭ pārayāṇa, Kṣetrapāla, Gaṇapati, Yoginī, Trīśakti, Gurupādukā, Bagalāmukhī, Sharabheśvara, Shāstā, Madhumatī, Surateśī, Mañjughoṣa, Chitī vidyā, Bhageśī, Puṣpakunḍā, Parā, Pañcaśoḍhā, Sahasrākṣarī, Dviśatākṣarī, Kālarātrī and Maṇḍala vidyā. Tārā Sparśatārā, Chintāmaṇi tārā, Sidhajaṭā, Ugratārā, Hamsatārā, Nirvāṇa tārā, Mahānīlasarasvatī, Nīlāśāmbhavī, Vaṭuka, Kṣetrapāla, Gaṇapati, Yoginī, Akṣobhya, Vijayā, Agni, Chaṇḍaghaṇṭā, Pañcaśoḍhā, Manmatha, Soma, Kullukā Pañcaka, ārdrapaṭī, Shiva (aṣṭākṣarī), Aghora, Pāśupata, Sudarśana, Jayadurgā, Amoghaphaladā Yakṣī, Padmāvatī, Udbhaṭāmbā, Bauddhanātha, Pārśvanātha, Kālī, Chinnamastā, Bagalāmukhī, Tāriṇī, Mañjughoṣa, Pratyaṅgirā, Nārasimhī, Eight Bhairavas, Pañcakalpadrumāḥ, Raktacāmuṇḍī, Nityaklinnā, Rājavyāsa mantra, Khaḍgavidyā, Dhanurvidyā, Shastravidyā, Agni and Jala stambhana mantra, Twelve Bhayahāraṇa vidyās and Gāyatrī, Chinnamastā, Guru, Mālinī, Kullukā Pañcaka, Kālī, Tārā, Nakulī, Mātāṅgī,

Siddhasundarī, Trijaṭā, Ekajaṭā, Shyāmā, Vikaṭā Yakṣiṇī, Lampāṭā Yakṣiṇī, Bhrāmaka Yakṣa, Dīpinī, Vaṭuka, Kṣetrapāla, Gaṇapati, Yoginī, Mahākāla, Krodharāja, Maṇḍala vidyā, Mahiṣamardinī, Bhavānī, Kamalā and Aghora catuṣka, Tripurasundarī, ṣaṣṭhījaya vidyā, Mantrapārāyaṇa, Chakrapārāyaṇa, Nāmapārāyaṇa, Sahasrākṣara catuṣka, Pañcaṣoḍhā, Parā, Kāmasundarī, Bālā, Parāprāsāda, Prāsādaparā, Nirvāṇavidyā, Kubjikā, Navāmnāya maṇḍalāni, Rāsmimaṇḍala, Vidyāmaṇḍala, Mantramaṇḍala, Mantravidyāmaṇḍala, Mahāvidyāmaṇḍala, Sāmrājyamaṇḍala, Darśanamaṇḍala, Mahāvidyā pādukā, śrīmūrti pādukā, Samayaśrīpādukā, Mahāśrīpādukā, Nirvāṇa pādukā, Parāśrīpādukā, Vārāhī pādukā, Mātaṅgī pādukā, Raktapādukā, Shvetapādukā, Gaṇapati (prātaḥ), Vārāhī (madhyāhne), Rājamātaṅgī (sāyāhne), Kuṇḍalī (niśāyāṃ) (Mahākālamate), Bālā, Bagalā, Kālī, Kamalā, Pañcakāmāḥ, Shaiva mantrāḥ, Vaiṣṇava mantrāḥ, Daśa Mahāvidyā, Kullukā pañcaka, Dīpinī, Shāpanāśa Mantra, Prasannāñjali mantra, Aṣṭādaśa sahasra nyāsa mantrāḥ, Sundarī Yakṣiṇī, Mahāyakṣī, Pulindinī, Brahmāstra, Pañcavidyāstra, Rājarājeśvara, Vaṭuka, Anandabhairava, Navātmeśvara, Sharabheśvara, Mālinī, Mātrkā, Hanumān and Bhairava Bagalāmukhī Mrtyuñjaya, Vaṭuka, Utkīlana vidyā, Pañcāstra, Pañcabrahmāstra, Kullukā pañcaka, Aparājitā, Shyāmā, Chaṇḍeśvarī, Haridravā, Bīḍālā Yakṣiṇī, Stambhana Tvaritā, Svapneśvarī, Ekajihvā, Bhairavāṣṭaka, Gaṇapati, Kṣetrapāla, Yoginī . Kamalātmikā, Mahāviṣṇu, Gaṇapati, Dhanadā, Kubera, Nidhi mantrāḥ, Bhuvaneśvarī, Vajra vidyā, Bhogavatī, Lakṣmīnārāyaṇa, Kullukā pañcaka, Astra vidyā, Annapūrṇā, Viśālākṣī, Kāmākṣī, Vanarājñī, Mātaṅgī, Nakulī, Sarasvatī, Mātaṅgī pādukā, Laghuśyāmā, Kāminī, Vīrabhadra, Matāṅga, Pramadā, Mohinī, Parā, Bhogeśa Yakṣa; Bhuvaneśvarī, Shiva, Shivā, Brahmā, Tripuṭā, Vaṭuka, Kullukā pañcaka, Pañcāyatana, Gaurī, Rañjinī, Lokapālāḥ, Vāṇī, Hayagrīva, Piṅgalī, Khadgarāvaṇa; Tripurabhairavī, Pulindinī, Bhairava, Ucchiṣṭa Gaṇapati, Piśāca Gaṇapati, Ucchiṣṭa Bhairava, Mātaṅgī, Nakulī, Ratnavidyā, Vāgvādinī, Mahāmadhumatī, Karṇapīśācinī, Ekavīrā, Tvaritā, Dhunḍirāja Gaṇapati, Aghora, Kullukā pañcaka, Durgā, Kṣetrapāla, Dakṣiṇāmūrti, Hayagrīva vidyā, Pañcapañcikā, Rāsmimaṇḍala ṣaṭka, Dhūmāvatī, Vīreśa, Vaṭuka, Shiva, Pratyāṅgirā, Sharabheśvara, Pāśupata, Samhārāstra, Kukkuṭī, Markaṭikā, Māraṇī, Tvaritā, Kullukā pañcaka.

2. Exerpts vide Lalita Sahasra Naamaavali

Mulaadhaaraika nilayaa Brahma grandhi Vibhedini, Manipuraantaruditaa Vishnu grandhi Vibhedini/ Agnaachakraantasthaa Rudra granthi Vibhedini, Sahasraaraambujaarudhaa Sudhaa saaraabhi varshini/ Tatillataa samaruchishshatchakopari samsthitaa, Maha Shatkti kundalini bisatantu taneeyasi/ Bhavani Bhavanaagamya Bhavaaranya kuthaarikaa, Bhadra Priya Bhadra Murtirbhakta Soubhagyadaayani/ Bhaktapriyaa Bhaktigamyaa Bhakti Vashyaa Bhayaapaha, Shaambhavi Sharadaaraadhyaa Sharvaani Sharma daayani/ Shaankari Shrikari Saadhvi Sharacchandra nibhaanaa, Shaatodari Shantimati Niraadhaaraa Niranjanaa/

(Devi! You reside inside the Mulaadhaara Chakra that is as Kundalini; You penetrate through the Brahma Grandhi or the barrier of Brahma and enable your devotees practising Yoga to be conscious while awake; then a devotee is facilitated to vision Devi in Manipura while in a condition of stupor; further a devotee has to pierce through the Vishnu Grandhi or the Vishnu knot when the Yogi becomes unconscious and his body and thoughts are felt irrelevant; in the Ajnaachaktaanta state the yogi loses his identity; while breaking Rudra Grandhi the Yogi attains cosmic reality and in Sahasraara Chakra the yogi is stated to seek Salvation. That stage provides Sudhaa sagara or bliss; indeed Devi! You are above these stages and chakras as ‘Shatchakopari Samstitha’. You are called as Maha Shakti in union with Maha Deva and is stated to be in the form of a coiled serpent in the state of ‘Kundalini’ like a thin lotus stem. Devi Bhavani,

Bhavanaaamya or Beyond Comprehension as then a Bhavaaranya Kutharika or She would axe the cycle of births and deaths! You would in that Form be a Bhadra Priya, Bhadra Murthi, Bhakta Soubhagyadayani, Bhakti Priya, Bhakti Gamyā or realisable by Bhakti alone; Bhakti Vasya or Controllabe by Bhakti only; Bhayaapaha or you drive out fear of the devotees; Shaambhavi, Sharadaaraadhya, Sharvaani or the consort of Sharva, Sharma dayani or the provides of Eternal Happiness; Shankari, Shrikari, Saadhvi or of Purity; Sharacchanda nibhaanana or Luminous like a Full Moon; Shatodari or slim waisted; Shantimati, and Niradhara or supportless and Niranjana or blemishless).

Nirlepa Nirmala Nitya Niraakara Niraakula, Nirgunaa Nishkalaa Shantaa Nishkaamaa Nirupaplava/ Nityamuktaa Nirvikaaraa Nishprapancha Niraashraya, Nitya Shuddha Nitya Buddhaa Niravadyaa Nirantaraa/ Nishkaaranaa Nishkalankaa Nirupaadhirnirishwara, Neeraagaa Raaga mathani Nirmada Madashalini/ Nischinta Nirahankaaraa Nirmohaa Mohanaashani Nirmama Mamataa hantri Nishpaapaa Paapanaashani/ Nishkrodhaa Krodhashamani Nirlobhaa Lobhanaashani, Nissamshayaa Samshayaghni Nirbhavaa Bhava naashani/ Nirvikalpaa Niraabaadhaa Nirbheda Bheda naashani, Nirnaashaa Mrityu mathani Nishkrya Nishparigrahaa/

(Nirlepa or Transparent; Nitya or Everlasting; Niraakaara or Formless; Nirakula or composed; Nirguna or Featureless; Nishkala or Undividable; Shanta; Nishkaama or desireless; Nirupaplava or Imperishable; Nitya Mukta or Ever Unrestricted; Nirvikara or Immutable; Nishprapancha or Beyond the Universe; Niraashraya or Unfounded; Nitya Shudda, Nitya Buddha, Niravadya or Irrefutable; Nirantara; Nishkarana or the Causeless since You are the Cause of Causes; Nishkalanka or Spotless; Nirupaadhi or Unaccompanied; Nirishwara or the Ultimate; Niraaga or Uncommitted; Raga Mathani or Devoid of Attachments; Nirmada or Modest; Madanaashani or the destroyer of arrogance; Nischinta or Worryless; Nirahankaara or Egoless; Nirmoha or Illusionless; Mohanaashani or Destroyer of Obsessions; Nirmama or Selfless; Mamataahantri or terminator of attachments; Nishpaapa or Sinless; Paapanaashani; Nishkrodha; Krodha Shamani; Nirlobha greedless; Lobha naashani; Nissamsaya or devoid of doubts; Samsayaghni or smasher of doubts; Nirbhava or Unborn; Bhavanaashyani or Destroyer of the Cycle of births and deaths; Nirvikalpa or devoid of actions; Nirbaadha; Nirbheda or Consistent ; Bhedanaashani or destroys distinctions; Nirnaasha or Indestructible; Mrutyumathani or demolisher of death; Nishkriya or Actionless; and Nishparigraha or Accepts nothing)

Nistula Neela Chikura Nirapaaya Nirathyaya, Durlabha Durgama Durgaa Duhkhahantri Sukhapradaa/ Dushta doora Duraachaarashamani Doshavarjita, Sarvajnaa Saandra Karunaa Samaanaadhika varjitaa/ Sarva Shaktimayi Sarva Mangalaa Sadgatipradaa, Sarveshwari Sarvamayi Sarva mantra swarupini/ Sarva Yantraatmikaa Sarva Tantra Rupaa Manonmani, Maaheshwari Maha Devi Maha Lakshmi Mrudapriyaa/ Mahaa Rupaa Mahaa Pujyaa Mahaa Paataka Naashini, Mahaa Maayaa Mahaa Satwaa Mahaa Shaktirahaaratih/ Mahaa Bhogaa Mahaishwarya Mahaa Veeryaa Mahaa Balaa, Maha Buddhir Mahaasiddhir Mahaa Yogeshwareshwari/

(Nistula or Unparalleled; Nilachikura or dark haired; Nirapaaya or far above any danger; Durlabha or difficult to achieve; Durgama or Difficult to reach; Durga or the famed Swarupa of Shakti who killed Mahishaasura; Duhkhahantri or the destroyer of distresses; Sukhaprada or the Provider of Happiness; Dushta doora or away from Evil; Duraachaara shamini or the reliever of evil deeds; Doshavarjita or devoid of imperfections; Sarvajna or All Knowing; Saandra Karuna or Provider of Great Benevolence; Samaanaadhika Varjita or Matchless; Sarva Shaktimayi or Omni Potent; Sarva Mangala or the Symbol of

Auspiciousness; Sadgatiprada or the Provider of Righteousness; Sarveshwari; Sarvamayi or Omni Present; Sarva Mantra Swarupini or the Personification of all Mantras; Sarva Yantraatmika or The Epitome of All Yantras; Sarva Tantra Rupa or the Unique Form of all Tantras; Manonmayi or of Heightened Form of Consciousness; Maheshwari; Maha Devi; Maha Lakshmi; Mridapriya or the beloved of Shiva; Maha Rupa; Maha Pujya; Maha Paataka Naashani; Maha Maya; Maha Satwa or of Unique Energy; Maha Shakti; Maha Rati or beyond Sensual Pleasures as she is Bliss herself; Maha Bhoga; Mahaishwarya; Maha Veeryaa; Mahaa Balaa; Mahaa Buddhi; Maha Siddhi and Maha Yogeshwaraeshwari).

Maha Tantraa Maha Mantraa Mahaa Yantraa Mahaasanaa, Mahaayaagakramaadaadhyaa Mahaa Bhairava Pujitaa/ Maheshwara Mahaa Kalpa Mahaa Taandava Saakshini, Mahaa Kaamesha Mahishi Mahaa Tripura Sundari/ Chatusshashtyupachaaraadhyaa Chatussashti Kalaamayi, Mahaachatussashti koti Yoginigana sevita/ Manu Vidyaa Chandra Vidyaa Chandra mandala madhyagaa, Chaarurupaa Chaaruhaasaa Charu Chandra Kalaadhara/ Charaachara Janannathaa Chakra raaja niketana, Parvati Padmanayanaa, Padmaraaga samaprabhaa/ Pancha Pretaasanaaseena Pancha Brahma Swarupini, Chinmayi Parama anandaa Vijnana Ghana rupiney/ Dhyana dhyaatru dhyeya Rupaa Dharma – adharma Vivarjitaa, Vishwa rupa Jaagarani Swapanti Taijasaatmikaa/Suptaa Pragjnaat -mika Turyaa Sarvaavastha Vivarjitaa, Srishti Kartri Brahma Rupaa Gopti Govinda Rupiney/ Samhaarini Rudrarupa Tirodhaanakeswari, Sadaa Shivaanugrahadaa Pancha krutya Paraayana!

(Devi Lalita! You are the Maha Tantra, Maha Mantra, Maha Yantra, Mahaasana or Seated on Elevation; Mahaa Yaga Kramaaraadhyaa or worshipped at various Maha Yagnas like Amba Yagna; You are worshipped by Maha Bhairava or Maha Deva himself; You witnessed the Cosmic Dance of Maheshwara at the end of Maha Kalpa; You are the Maha Kamesha's Queen; Maha Tripura Sundari! You are worshipped sixty four types of services; Amba! You are the Origin of sixty four Kalaas or Arts as contained in Vedas and various other Scriptures; also served by sixty four crores of Maha Yoginis; You are the Manu Vidya and Chandra Vidya and are situated on the middle of the Moon's orbit; You are Charu Rupa or of the Magnificent Form; of Charu Haasa or with enchanting smile; with the adornment of Ashtama Chandra; the Maha Raajni of Charaacharas in the Universe; the Dweller of the Chakra Raajaas like Shri Chakra; Parvati! Padma Nayana; Glittering with Padma Raagaas or Rubies; Seated on the Five Pretaas of Brahma-Vishnu- Rudra-Ishwara-Sadaashivaas if they are not provided by life by You! You are of the Form of Five Brahmas; Chinmayi or of Supreme Consciousness; the Paramananda or of Unique Bliss; Vijnana Ghana Rupini or of the Inimitable Swarupini of Vijnana; the Dhyana-Dhyaatru- Dheya Rupa or of the Form of the Meditation-the Meditator and the Meditated! You are beyond Dharma or Adharma! The Vishwa Swarupa; You are Jaagarani or the Ever Wakeful; the Swapanti or in Dreams; the Taijasaatmika or in a State of Stupor; or in Supta or Trance; Pragjnaatmika or in a Casual Body without full Consciousness; Turiya or the Fourth Stage when the Senses are inactive on the verge of senselessness; Devi! You are however beyond all these previous stages as you are Sarvaavastha Vivarjita.! Lalita Devi! You are the Srishti Kartri being Brahma Rupini; the Goptri or the Protector as Govinda Rupini; Samhaarini or the Annihilator as of Rudra Rupa; the Tirodhaanakari or as the withdrawing Swarupini as Ishwara and finally the Sadaa Shiva who provides Anugraha or impetus to Re-Create again; such are the Five Swarupas of Yourself Devi viz. Brahma- Vishnu- Rudra-Ishwara and Sada Shiva; You Lalita Devi! Are thus the Pancha Krutya Paraayana or the Practitioner of Five Sacred Deeds!)

*Bhanu mandala madhyastaa Bhiravi Bhaga maalini, Padmaasana Bhagavati Padmanaabha Sahodari/
Unmesha Nimishotpanna Vipanna Bhuvanaavalih, Sahasra Seersha Vadanaa Sahasraakshi Sahasra
paat/ Aabrahmakeeta janani Varnaashrama vidhaayani, Nijaaajnaa Rupa nigamaa Punyaapunya
Phalapradaa/ Shruti seemanta Sindoori kruta paadaabja dhulikaa, Sakalaagama Sandoha Shukti
Samputa Mouktikaa/ Purushaardha pradaa Purnaa Bhogini Bhuvaneshwari, Ambikaanaadi nidhanaa
Hari Brahmendra Sevita, Hreenkaari Hreemati Hridyaa Heyopaadeya varjitaa/ Raja Raajaarchita
Raajni Ramyaa Raageva Lochana, Ranjani Ramani Rasyaa Ranatkinkini mekhala/ Ramaa
Rakenduvadanaa ati Rupaa Rati Priya, Rakshaakari Raakshasaghni Ramaa Ramana lampataa/ Kaamyaa
Kamakalooarupa Kadamba kusumapriyaa, Kalyaani Jagati kandaa Karunaaras Saagaraa/*

(You are in the center of Surya Mandala; Bhairavi! with a garland of Suryas seated in Padmasana posture as Bhagavati the sister of Padmanabha; Devi! As you open your eyes Bhuvanaas are sprouted and destroyed as you close the eyes; You have thousand heads, faces, eyes and feet; the Unique Mother of all Beings from Brahma down to worms; the Prime Regulator of Varashrama Vidhana; Vedas are at your behest; you provide the results of every deed of the Beings as per the content of virtue or otherwise; the particles of your Lotus feet tuns red as ‘Sinduri’ which adorns the foreheads of virtuous women; the collection of pearl oyster shells comparable to ‘Agamaas’ is your ornament; You bestow the fulfilment of the Purusharthas viz. Dharma-Artha-Kaama-Mokshas; You are Purna or the Totality; Bhogini or the Ever-enjoying; Bhuvaneshwari; Ambika; Ananda nidhaana or the Fund of Joy; worshipped by Hari-Brahma-Indra; Narayani; Nada Rupa or of sounds ranging from subtle to gross forms; Devoid of a name or a form; Lalita! You are Hrimkari since the sound ‘Hreem’ covers Srishti-Sthiti-Samhara; Hrimati or Symbol of Modesty; Hridya or Happiness replete within heart; Heyopadeyavarjita or with nothing to accept or reject; Rajaraajaarchita or worshipped by the Lord of Riches viz. Kubera; Raajni or the Supreme Queen; Ramya; Rajeevalochana or Lotus Eyed; Ranjani the one who delights; Ramani; Rasyaa or the sense perception; Ranat kinkini mekhala or adorned with waist belt with small bells; Rama or the Consort of Vishnu; of Ratipriya as Devi liked Rati since she revived Manmatha the husband of Rati; Rakshakari or the One who provides security; Raakshasaghni the destroyer of Rakshasas; Rama the highest representative of femininity; Ramana Lampata or deeply involved with husband; Kadamba kusuma priya or highly fascinated by Kadamba flowers; Kalyani or the Symbol of Auspiciousness; Jajatikanda or the root-cause of the Universe; Karunaarasa Saagara or the Ocean of Kindness).

*Kaalavati Kalaalaapaa Kantaa kaadambari Priyaa, Varadaa Vaamanayanaa Vaaruni Mada Vihvalaa/
Vishwaadhikaa Veda Vedyaa Vindyaachala nivaasini, Vidhaatri Veda Janani Vishnu Maayaa vilaasini/
Kshetra Swarupa Kshetreshi Kshetra Kshetrajna paalini, Kshaya vridhi vinirmuktaa Kshetra paala
samarchita/ Vijayaa Vimalaa vandyaa Vandaaru jana Vatsala, Vaavaadivi Vaamakeshi Vahnimandala
vaasini/ Bhaktimat kalpalathikaa Pashu paasha vimochani, Samhrutaasesha paashanda Sadaachaara
pravartikaa/ Tapartayaagni samtapta Samaahlaadana chandrikaa, Taruni Taapasaaraadhyaa
Tanumadhyaa Tamopahaa/*

(You are the Kalavati or of sixty four Arts and all they were your own expressions; you are the Paramount Form of Feminine Beauty fond of honey or bliss; the bestower of Boons; the beautiful-eyed; intoxicated with ‘Varuni’-the wine of dates alternatively called the Varuni ‘Nadi’- or a body tendon ; the Vishwaadhika or the Sublime; Vindhya chala nivasini; Vidhatri or Sarasvati the Consort of Brahma; Veda Janani or the Mother of Vedas; the Vishnu Maya; Vilasini; Kshetra Swarupa or of Supreme Consciousness; Kshetreshi; Kshetra Kshetrajna Paalini or the Supreme Administrator of the Kshetra or

inner self of Jeeva and the his/her domain; Kshaya Vriddhi Vinirmukta or You have neither growth nor decadence; you are worshipped by Maha Deva the Kshetrapalaka; Devi! You are always victorious; Vimala or Clean; Vandya or worshipped by all; Vandaaru jana Vatsala or you have attachment to devoted children; Vaagvaadini or Proficient in speech; Vamakeshi or the consort of Vamakeshwara popular in the Tantrik Science; Vahni Mandala Vaasini or the Resider in the Region of Agni; Bhaktimatkalpa latika or Vriksha that fulfills the desires of devotees; Pashu Paasha Vimochani or the Reliever of Bonds like Ignorance, Jealousy, Attachment and Anger; Samhritaasesha Paashanda or Demolition of Non-Believers; Sadaachaara Pravartika or the Enforcer of ‘Sadaachaara’ or Good Behaviour; You provide Moonshine like cool relief from ‘Tapatrayaagnis’ or the Agnis of the Three Difficulties viz. Adhyatmika or of Internal or Psychological nature, Adhibhoutika or External or Physiological nature and Adhi Daivika nature like earthquakes, droughts and such natural calamities; Taruni or Ever Youthful Female; Taapasaaraadhya or worshipped by ‘Taapasis’ engaged in constant meditation; Tanu Madhya or slender waisted; Tamopaha or destroyer of Ignorance).

Chitistatpada Lakshyaardhaa Chideka Rasarupini, Swaatmaananda lavibhuta Brahmaadya -ananda santatih/ Paraa pratyakchiti Rupa Pashyanti Para Devataa, Madhyamaa Vaikhari Rupaa Bhakta Maanasa Hamsikaa/ Kaameswara Praana Naadi Kritajnaa Kaama Pujitaa, Shrigaara Rasa Sampurnaa Jayaa Jaalandhara Sthitaa/ Odyana peetha nilayaa Bindumandala vaasini, Rahoyaaga kramaada - adhyaa Rahastarpaana Tarpitaa/ Sadyah Prasaadini Vishwa Saakshini Saakshi Varjitaa, Shadanga Devataa yuktaa Shaadgunya pari puritaa/ Nityaklinna Nirupamaa Nirvaana Sukhadaayani, Nityaa Shodasikaa Rupaa Shri Kanthaartha Sharirini/ Prabhavati Prabhaarupaa Prasiddhaa Parameshari, Moola Prakriti ravyaktaa Vyaaktaavyakta Swarupini/

(You are the Sacchidaananda Swarupini who is the most sought after and targetted at; Chideka Rasa Rupini or the Unique Form of Bliss; The Bliss experienced by Brahma downward to every Being was but a drop of the the Ocean of that Bliss; You are the Ultimate Super Consciousness present in each Being that could hardly be realised nor suitably expressed by Vagdevi, as is present in a subtle and intermediate stage between you the Para Deva and an individual; You are the Swan that moves about in the ‘Bhakta Maanasa Sarovara’; You are the life-force of Kameshwara; the Kritajnaa or the Evaluator of the actions of Ten Entities viz. Pancha Bhutas, Sun-Moon-Stars-Birth-Death and the Kaala or the Time; Kama Pujita; Shringara Rasa Sampurna; Jaya; Jaalandhara Sthitaa or Positioned in the Jaalandhara Peetha or Anaahata Chakra; Odyana Pitha Nilaya or located in Ajnaa Chakraa or between your Bhrukuti or between your eye-brows; Bindu Mandaka Vaassini or situated in the Central Point of Shri Chakra; Raho yaga Kramaaraadhya or worshipped by ‘Rahasya Yaga’ (Antar Yaga) rituals; Rahastarpina Tarpita or Devi! You are contented by Secret Tarpanas or Sacrificial Offerings; Sadya Prasaadini or pleased with prescribed rituals; Vishwa Saakshini or the Witness of Univesal Actions! Saakshi Varjitaa or none could ever realise your own deeds; Shadanga Devataa Yuktaa or You are the Chief of Six ‘Angaas’ or Six ‘Konaas’ stated to be Heart-Head-Tuft-Eyes-Shield or Kavacha and ‘Astra’ or Weapon; also Shadgunya Pari Purita or the Six Angles of the Shri Chakra stated to be Qualities like Virtue, Jnaana, Yasha, Aishwarya, Sampada and Vairagya or detachment; Nitya klinna or Ever Merciful; Nirupama or Uaparalleled; Nirvaana Sukha Daayani or the Bestower of Nirvaana or Moksha; Nitya Shodasikaa Rupa or the Kalaas of Chandra or the brightening features of Moon day by day; Shri Kanthaartha Sharirini or Artha Naareeshwari; Prabhavati or Provider of Illumination all the directions; Prabha Rupa or of Epitome of Radiance; Prasiddha the most well known in the Form of the First Person ‘I’! Parameshwari; Mula Prakriti; Avyakta or Imperceptible; yet Vyaktaavyakta or Evident but Unmanifested).

*Vyaapini vividhaakaara Vidyaavidyaa Swarupini, Maha Kamesha nayana kmdaahlaada Koamudi/
Bhakta haarda Tamobheda Bhaanumadbhaanu santatih, Shiva dooti Shiva –raadhyaa Shiva Murtih
Shivankari/ Shivapriyaa Shivaparaa Shishteshtaa Shistapujitaa, Aprameyaa Swaprakaashaa
Manovaachaamagocharaa/Chicchhaktischetanaa rupaa Jada Shaktirjadaatmikaa, Gayatree vyahrutih
Sandhyaa Dwijabrinda nishevita/ Tatwaasanaa Tatwamayi Pancha koshaantara sthita,Nisseema
mahimaa Nitya Youvanaa Madashaalini/ Madaghurnita Raktaakshi Mada paatala gandabhuh,
Chandanadrava digdhaangi Chaampeya kusuma priyaa/ Kushalaa Komalaakaaraa Kurukullaa
Kuleswari, Kula kunda-layaa Koula maarga tatpara sevita/ Kumaara Gana naathaambaa tushtih
pushtirmatir-dhrutih, Shaantsswastimati Kaantimandini Vighna naashani/*

(Devi! You are omnipresent in myriad forms either as Knowledge or Ignorance; You are pleasing to Mahesha like a moonshine does to a Lili flower; Your splendour disperses the darkness of ignorance to your Bhaktaas like the bright Sun does to the Worlds; You are Shiva's Sevika adoring Sada Shiva as Shiva Murti, Shivankari and Shiva Para. Persons with good demeanour worship you and you too are pleased with their Pujas; Aprameya or immeasurable; Swa Prakasha or Brilliant on your own; Mano vaachaama gochara or Beyond the comprehension of one's mind or speech; You are Chit Shakti or the Power of your own Perception; the Chetana Rupa or Awareness and Responsiveness; at the same time you are also Jada Shakti or non-responsive; in any case, none has the capacity to know you! Gayatri! Vyahriti or the Syllables of Gayatri Mantra; the Sandhya; Dwija brinda nishevita or pleased by Brahmanas; You are seated in Tatwa or Truth; Tatwamayi; Pancha Koshaantara Sthita or the Dweller of Five Sheaths viz. Kaamamaya, Manomaya, Atimanasa, Vigyaana and Hiranmaya Koshaas; you are of boundless command; ever youthful; blissful; with blood red eyes of superiority; red cheeks full of bliss; with body smeared with sandal wood paste; desirous of champaka flowers; proficient in all deeds; subtle and gentle; Goddess named Kukululla dominating the Shri Chakra who is also known as critical and objective; Kuleshwari; Kulakundalaya or Paramatma inside Muladhara Chakra; Kulamarga tatpara sevita or worshipped by those conversant with Kaulamarga practices; Mother of Skanda and Ganesha representing prowess and overcoming obstacles; Tusti or embodiment of happiness; Pushti or of sound health; Dhriti or courage and endurance; Shanti or tranquility; Kanti or glow and warmth; Nandini or the Ever Vivacious and Vighna nashini or remover of all hurdles).

*Tejovati Trinayana Lolaakshi Kamarupini, Malini Hamsini Mataa MalayachalaVaasini/ Sumukhi Nalini
Subhruh Shobhana Sura Nayika, Kaala kanthi Kantimati Kshobhini Sukshma Rupini/Vajreshwari
Vamadevi Vayovastha vivarjita, Siddheshwari Siddha Vidya Siddha Maataa Yashaswini/ Vishuddha
chakra nilaya Rakta Varna Trilochana, Khatwaangaadi praharana vadanaika samanvita/Paayasaanna
Priyaa Pashuloka Bhayankari, Amritaadi Maha Shakti samvritaa Daakineshwari/ Anaahataabja nilayaa
Shyaamaabhaa Vadana dwayaa, Damshtrojjwalaaksha maalaadidharaa Rudhira samsthitaa/ Kaala
raatryaadi Shaktoughavritaasnighnoudana Priya, Mahaa Veerendra varadaa Raakinyaambaa
Swarupini/ Mani puraabja nilayaa vadanatraya samyutaa, Vajraayudhaapetaa Daamaryadi
bhiraavritaa/*

(Tejovati or full of Illumination; Tri Nayana or the Three Eyed of Surya-Chandra-Agnis; Lokaakshi Kamarupini or of alluring eyes being the Symbol of Feminine Longing for the Universe; Malini or the wearer of garlands; Hamsini or a Swan representative of Pavitrata and Vairagya; Mataa or Shri Maata; Malayachala Vasini or the Resident of Malaya Mountain; Sumukhi or Bright-Faced; Nalini or like a Lotus; Subhru or of Eye brows that bring in auspiciousness; Sobhana; Sura nayika; Kalaakanti or the

spouse of Shiva who by that epithet killed Darukasura; Kantimati; Kshobini or Excited to Create the Universe; Sukshma Rupini or of Subtle Form; Vajreshwari one of the Goddesses of Shri Chakra; Vamadevi or Shiva's left Body-Part viz. Artha Naareeshwari; Vayovasthaa vivarjita or devoid of age; Shiddeshwari; Siddha Vidya or Shri Vidya; Siddha Mata or the Mother Siddha ready to protect devotees; Yashaswini; Visuddha Chakra Nilaya or the Resider of Vishuddha Lotus with sixteen petals; Arakta Varna or of Blood-red colour; Trilochana; Khatvangaadi- Praharana or a mace with a skull at its end used as a weapon; Vadanaika samanvita or with a Unique Face; Payasaanna Priya or fond of rice cooked in milk; Twakstha or absorbed in the Skin tissues; Pashu Loka Bhayankari or Dreadful to the Boorish and the Ignorant; Amritaadi Maha Shakti Samvarta or Encircled by Great Shaktis like Amritaakarshini; Daakineshwari residing in Vishudda Chakra; Anaahataabja Nilaya or inhabitant of Anaahataabja Chakra with the name of Raakini; Shyaamaabhaa or in the Form of a maiden of Shyama colour of black and blue; Vadana dwaya or Bi-Faced; Damshtrojvala or bright with tusks; Aksha -maalaadhara or the carrier of a Rosary bead garland; Rudhira Samsthita or the occupant of blood-tissues; Kaalaraatraadi Shakouga Vrita or enclosed by Shaktis like Kaalaraatri; Snigdhoudana Priya or contented by consuming fried rice; Mahaa Veerendra Varadaa or the Provider of boons to Maha Veeraas / Tri Murtis and Indra; Raakinyaamba Swarupini or of the Swarupa of Raakinyamba; Manipuraabja nilaya or the inhabitant of Manipura Padma with ten petals; Vadana Traya Samyutaa or with Three Faces; Vajraadikaayudhopeta or fortified with Vajraayudhaa and other weaponries like thunderclaps; Daamaryaadibhiraavruta or encircled by Yoginis like Damari, Mangala, Pingala, Dhanya, Bhadraka, Ulka, Siddha etc.

Rakta varnaa maamsa nishthaa gudaanna preeta maanasaa, Samasta Bhakta Sukhadaa Laakinyaambaa Swarupini/ Swadhishtaanaambujagataa Chatutvaktra Manoharaa, Shulaadyayudha sampannaa Peeta varnaati garvitaa/ Medo nishthaa Madhu preetaa bandinyaadi samanvita, Dadhyaannaasakta hridayaa Daakini rupa dhaarini/ Mulaa dhaaraambujaarudhaa Panchavakraasthi samsthitaa, Ankushaadi prahananaaVaradaadi nisevitaa/ Mudgoudanaasakta chitthaa Saakinyaambaa Swarupini,Ajnaa chakraabja nilayaa Shuklavaranaa Shadaanana/ Majjaa samsthaa Hamsavati Mukhya Shakti samanvita, Haridraannaika rasikaa Haakini rupa dhaarini/ Sahasra dala Padmastaa Sarva Varnobhi sevita, Sarvaayuda dharaa Shukla samsthitaa Sarvato mukhi/ Sarvoudana preeta chittaa Yaakinyaambaa Swarupini, Swaahaa Swadhaa matirmedhaa Shrutih Smritiranuttamaa/

(Rakta Varna; Maamsa Nishta or inhabitant in the tissues of flesh; Gudaanna Preeta Manasa or likes to eat rice mixed with jaggery; Samasta Bhakta Sukhada or Provides with contentment to one and all; the Mother Form of Lakini; Swadhishtaanaambuja Gata or the Insider of the Padma Chakra named that name; Chaturvaktra Manohara or Enchanting with Four Attractive Faces; Shulaadyayudha Sampanna or is fortified with armaments like Shula; Pita Varna or of Yellow colour; Ati-Garvita or highly distinguished; Medo nishtha or absorbed in the tissue of fat; Madhu Preeta or having a penchant for honey; Bandinyaadi samanvita or in the Company of Bandini and other Shaktis; Dadhyannasakta hridaya or with a longing for curd rice; Kaakini Rupa dhaarini or taking over the Form of Kaakini; Mulaadhaaraambujaa rudha or mounted on Mulaadhara at the base point; Panchavakra or Five Faced; Asthi Samsthita or present in the bone tissues; Ankushaadi Praharana or equipped with Ankusha or goad and such other weaponry; Varadaadi nisevita or worshipped by Varada and such other Yoginis; Mudgoudana sakta chitta or delighted in the taste of green gram cooked rice; Saakinyaambaa Swarupini or taking over the Form of Saakini Shakti; Ajnaachakaabja nilaya or resides in the two petalled Agnaachakra in between the eyebrows; Shuka varana or of Pure White Colour; Shadaanana or of Six Faces; Majja Samstha or of the tissue of brain; Hamsavati; Mukhya Shakti Samanvita or of Powers of respiration; Haridraannaika

Rashika or fond of Turmeric; Haakini rupa dhaarini or assumes the Form of Hakini in the Shri Chakra; Sahasra dala padmasthaa or the inhabitant inside in the thousand leafed Lotus; Sava Varnobhi sevitaa or magnificient all the Alphabet Letters; from A to Ksha; Sarvaayudha dhara or is well equipped with all Astra-Shastraas; Shukla samsthitaa or the abode of ‘Ojas’ or tissue of Virility; Sarvatomukhi or has the power visioning from all the directions; Sarvoudana preeta chitta or fond of all kinds of food; Yaakinyaambaa Swarupini or of the Form of Yakinyaamba; Devi! You are Swaahaa or the oblataion to Agni and Swadha or oblation to Pitaras; Mati or Buddhi / Intellect; Shruti or Veda; Smriti or Manu Shastra about morality and Anuttama or the Supreme Most).

Punya keertih Punya labhyaa Punya Shravana Keertanaa, Pulomajaarchitaa Bandha mochani Bandhuraalakaa/ Vimarsha rupini Vidyaa viyadaadi Jagatprasuh, Sarva Vyaadhi prashamani Sarva Mrityu nivaarini/ Agraganyaachinthya rupaa Kalikalmasha naashani, Katyaayani Kalahantri Kamalaaksha nishevita/Taambula purita mukhi daadimi Kusuma prabhaa, Mrigaakshi Mohini Mukhyaa Mridaani Mitra Rupini/ Nitya truptaa Bhaktanidhir niyantri Nikhilesvari, Maitryaadi Vaasanaalabhyaa Mahaa Pralaya Saakshini/ Paraa Shaktih Paraa Nishthaa Prajnaana ghana rupini, Maadhvi paanaalasaa matthaa Maatrikaa Varna rupini/ Mahaa Kailaasa nilayaa Mrinala Mridu dorlataa, Mahaniyaa dayaa murtir Mahaa saamraajya shaalini/ Atma Vidyaa Mahaa Vidyaa Shri Vidyaa Kaama Sevitaa, Shri Shodashaakshari Vidyaa Trikuta Kaamakotikaa/

Devi! The auspicious episodes of your glory provide worth and value to your Devotees; such merits are derived due to the attainment of good results of previous births; merely hearing and extolling your magnificence would be commendable; Pulomajarchita or the wife of Indra worshipped You to avoid the torments faced by Nahusha the short time Indra, you saved her with your grace; Bandha Mochani or the liberator of Samsara’s bindings; Barabaraalakaa or with beautiful and wavy hair style enhancing charm; Vimarsha Rupini or high capacity to distinguish realities of life or otherwise; Vidya the Epitome of Knowledge; Viyadaadi Jagat Prasuh or You provide relief from the Elements of Nature; Sarva Vyaadhi Prashamani or the Curer of all kinds Physical and mental deficiencies; Sarva Mrityu Nivarini or the diffuser of all types of death; Agraganya or the Superlative; Achintya rupa or Unapproachable by thought and imagination; Kali Kalmasha Naashini or the demolisher of sins prone to Kali Yuga; Katyaayani Devi; Kalahantri or the destroyer of the Concept of Time; Kamalaaksha Nivesita or worshipped by Vishnu; Tambula Poorita Mukhi or satisfied with mouthful of betel-leaf juice; Daadimi Kusuma Prabha or likened with the redness of pomogranate flower; Mrigaakshi or of the fascinating eyes of a deer; Mohini; Mukhya the Chief; Mridani or the Queen of Maha Deva; Mitra Rupini or of the Form of Surya; Nitya Tripta or always contented; Bhakta Nidhi or the Ever Available Fund of Fulfillment of Devotees; Niyantri or the Designer and Enforcer of Rules and Regulations; Maitraadi Vaasanaalabhya or the attainer of excellent propensities like Maitri or amity and rapport; Maha Pralaya Saakshini or the Sole Witness of the Great Dissolution; Paraa Shakti; Paraa Nishtha or the Ultimate Spiritual Effort; Prajnaana Ghana Rupini or the Embodiment of the Highest Consciousness; Maadhvi Paanaalasaa or Intoxicated by Spiritual Excellence; Mattaa or fully oblivious of the worldly affairs due to that kind of intoxication; Maatrikaa Varna rupini or of the various Forms of Matrikas; Maha Kailasa Nilaya; Mrinala Mridu Dorlata or with the soft hands like those of Lotus Stalks; Maaniya; Daya Murti; Mahaa Saamraajya Shaalini; Atma Vidya or the Knowledge of the Supreme Self; Maha Vidya; Shri Vidya or of Mantras like Bala, Pancha Dashi, Sodashi and soon; Kama Sevita or worshipped by Manmatha; Shri Shodasaakshari Vidyaa viz. the Mantra of Shri Raja Rajeshwari Mantra; Trikuta or of Mantra Panchaadashi comprising

Three Kutaas viz. Kaamaraaja, Vaagbhava and Shakti Kutaas and Kaama Kotika or Devi has the eminence of Shiva).

Kataaksha kinkari bhuta Kamalaakoti Sevita, Shirasthita Chandranibhaa Phaalaasthendra Dhanuh Prabha/ Hridayasthaa Ravi prakhyaa Trikonaantara deepikaa, Daakshaayani Daitya hantri Daksha Yagna Vinaashini/ Daraandolita Deergaakshi Darahaasojjwalanmukhi, Guru Murtirguna nidhirgomaataa guha janma bhuh/ Devesi danda nitisthaa daharaakaasha rupini, Pratipanmukyha - raakaanta Tithi Mandala Pujitaa/ Kalaatmikaa Kalaanaathaa Kavyaalaapa vinodini, Sachaamara Ramaa Vaani Savya dakshina sevita/ Adi Shaktirameyaatmaa Paramaa Paavanaakritih, Aneka koti Brahmaanda Janani Divya Vighraha/ Kleenkaari Kevalaa Guhyaa Kaivalya pada daayini, Tripuraa Trijagadvandya Trimurtistridasheshwari/ Tryakshari Divya gandaadhyaa Sindura Tilakaanchitaa, Uma Shailendra Ganayaa Gouri Gandharva Sevita/

(Devi! Your gracious looks could create crores of Lakshmi Devis who in turn create innumerable forms of prosperity to your devotees; You are situated at the 'Brahma Randhra' of one's head; Chandranibha! or of Chandra Devas's sheen; Phaalkastaa or the resident of forehead shining with the varied colours of rainbows; You are Hridayasthaa or situated in the hearts; Ravi Prakhyaa or of Surya's brilliance; Trikonaantara Deepikaa or the luminosity of the triangle inside the Shri Chakra; Dakshayni; Daitya hantri the killer of Daityas; Daksha Yagna Vidnaashani; Daraandolita deergaakshi or with long eyes moving slightly; Darahaasojjwalan mukhi or with a smile indicative of your internal gladness; Guru Murti or the Ultimate Teacher; Guna nidhi or the Fund of Satwa-Raajasika-Taamasika Gunaas! Deveshi! Danda Nitistha or the Enforcer of Punishments; Daharaakaasha Rupini or of the Form of Space above all the Lokaas or figuratively the space inside the heart of Lotus! Pratipan-mukhyaraakaanta or the Forms of the fifteen phases of Moon as Devi is worshipped; Kalaatmika or of Chandra's Sixteen, Surya's twenty four and Agni's ten 'Kalaas' or units of splendour; Kalaa naathaa or the Chief of Kalaas; Kaavyaalaapa Vinodini or possessive of interest in Literary Activities; Sachaamara Ramaa Vaani Savya Dakshina Sevita or served with 'Chamara' hand-fan by Lakshmi and Saraswati on Your right and left sides; Adi Shakti; Ameya or quantifiable; Atma; Parama or the Final; Paavanaakruti or the Form of Sanctity; Aneka Koti Brahmaanda Janani or the Mother of countless Universes; Divya Vighraha; Kleem -kaari or the representation of the Beeja by that name; Kevala or the Unique; Guhya or Enigmatic; Kaivalya pada daayani or the bestower of Moksha; Tri Pura or of Three Characteristics; Tri Jagad Vandya or worshipped by the Three Lokas; Tri Murti; Tri Dasheswari or the Ultimate of Three Dashaas or of Jeevatma-Jaagriti-Paramatma or otherwise : a Person-Awakening and Ishwari; Tryakshari or Three Bija Mantras; Divya Gandaadhyaa or the Form of Celestial Fragrance; Sindura Tilakanchita or Devi with Sindura on her forehead; Uma; Shailendra Tanaya or the daughter of a Mountain King; Gauri; Gandharva Sevita or worshipped by Gandharvas).

Vishwa Garbha Swarna Garbha Varadaa Vaagadhiswari, Dhyanaagamyaa paricchedyaa Jnaanada Jnaana Vighraha/ Sarva Vedaanta Samvedyaa Satyaananda Swarupini, Lopaa- mudraarchitaa leelaa klipta Brahmaandalaa/ Adrusyaa Drusya Rahitaa Vigjnaatri Vedyaa -varjitaa, Yogini Yogadaa Yogyaa Yogaanandaa Yugandharaa/ Icchaa Shakti Jnaana Shakti Kriyaa Shakti Swarupini, Sarvaadhaaraa Supratisthithaa Sadasadrupa dhaarini/ Ashta Murtirajajaitri Loka Yatraa vidhaayani, Ekaakini Bhumarupaa Nirdwaitaa Dwaita Varjitaa/ Annadaa Vasudaa Vriddhha Brahmaatmyaika Swarupini, Brihati Brahmani Braahmi Brahmaanandaa Balipriyaa/ Bhaashaa rupaa Brihatsenaa Bhaavaabhaava

vivarjita, Sukhaaraadhyaa Shubhakari Shobhanaa Sulabhaagatih/Rajarajeswari Raajya daayini Raja vallabhaa, Rajatkripaa Raaja Peetha nijaashritaah/

(Vishwa garbha or the Universe is in her; Swarna garbha or the Mother of Vedas and Bijaaksharaas; Avarada or opposite of Varada / Bestower; Vaagadhishwari or Saraswati; Dhyana gamya or the Target of Meditation; Aparicchedyaa or Undividable; Jnaanada or the Giver of Knowledge; Jnaana Vighraha or the Epitome of Jnana; Sarva Vedanta Samvedya or All the means of Knowledge like Vedas and Vedaangas are meant only to realise Devi; Satyaananda Swarupini or the Form of Truth and Happiness; Lopaamudraachita or worshipped by Devi Lopamudraa the wife of Agastya; Leelaa Klipta Brahmaanda mandalaa or You create the several Brahmandaas only for your happiness; Adrushya or Unseen; Drusya rahita or Unvisionable; Vigjnaatri or the Power of Knowledge; Vedyaa Varjita or You have nothing to see; Yogini; Yogadaa or the Giver of Yoga; Yogaananda; Yugandhara or the Protector of Yugas or Time; Icchaa Shakti, Jnaana Shakti, Kriya Shakti Swarupini or the Shakti of Will, Knowledge and Deed and their Forms; Sarvaadhaara; Supratishtha or Well-Established; Sat-Asat Rupa Dharini; Ashta Murti or Lakshmi-Medha-Dhara-Pushti-Gauri-Tushti-Prabha-Dhriti; Ajaa Jaitri or the Conquerer of the Unborn or Ignorance; Loka Yatraa Vidhayani or the Decider of Life-Circle; Ekaakini the Most Lonely; Bhuma Rupa or of the State beyond Consciousness; Nirdwaita or Unique or The Singular; Beyond Duality; Ananda; Vasuda or Provider of Prosperity; Vriddha or the Oldest; Brihati or Huge; Brahmani or the Wife of Brahma or Sarswati; Brahmaananda; Bali Priya or Fond of Sacrifices; Bhasha Rupa or The Form of Language; Brihatsena or the Possessor of Massive Army; Sukhaaradhyaa or worshipping with ease; Shubhakari or the Provider of Auspiciousness; Shobhana Sulabhaa Gatih or the easiest way of securing Salvation; Raja Rajeswari or the Maha Raajni; Rajya Dayani or the bestower of Kingdoms; Rajya Vallabha; Rajat Kripa or the Merciful with grace; and Raja peetha Nivesita Nijaashraya or your devotees are seated around you on thrones of Rajyas).

Rajya Lakshmih Kosha nathaa Koshanaathaa Chaturanga Baleshwari, Saamraajya daayani Satya sandhaa Saagara mekhalaa/ Dikshitaa Daitya shamani Sarva loka vashankari, Sarvaardha Dhaartri Savitri Sacchidaananda Rupini/ Desakaalaa paricchinna sarvagaa Sarva Mohini, Saraswati Shastra mayi Guhaambaa Guhya Rupini/ Sarvopaadhi vinirmuktaa Sadaa Shiva Pativrataa, Sampradaayeshwari Saadhvi Gurumandala Rupini/ Kulotteerna Bhagaaraadhyaa Mayaa Madhumati Mahi, Ganaambaa Guhyakaaraadhyaa Komalaangi Gurupriyaa/ Swatantraa Sarva Tantresi Dakshinaamurti Rupini, Sanakaadi Samaaraadhyaa Shiva Jnaana Pradaayani/ Chitkalaananda kalikaa Premarupaa Priyankari, Naamapaaraa –yana preetaa Nandi Vidyaa Nateswari/ Midhyaa Jagadadhishtaanaa Muktidaa Muktirupini, Laasyapriyaa Layakari Lajjaa Rambhaadi Vanditaa/

(Rajya Lakshmi! You are the Koshanathaa or the Treasurer or the Chief of Koshas or Sheaths / domains viz. Manomaya, Praanamaya, Annamaya, Anaandamaya and Vigyanamaya; Chaturanga Baleswari or the Head of four types of Army viz. Cavalry, Elephantry, Chariotry and Infantry; Samrajya dayani; Satya sandha the Upkeeper of Words and Abider of Truth; Saagara mehala or Oceans are your girdles; Dikshita or the Initiator of Mantras; Daitya Shamani or the Destroyer of Daityas; Sarva loka vashankari or the Administrator of all Lokas; Sarvaartha daatri or the Bestower of Purusharthaas of Dharma-Artha-Kaama-Moksha; Savitri; Sacchidaananda Rupini; Desa Kaala Paricchinna or Unconditioned by Space and Time; Sarvaga or Present always and every where; Sarva Mohini or the Supreme Enchantress; Sarasvati; Shastramayi or the Essence of Shastras; Guhamba or the Mother of Skanda; Guhya Rupini or the Form of Secrecy; Sarvopaadhi Vinirmuktaa or beyond all limitations and bindings; Sadasiva Paivrata;

Sampradaayeswari or the Queen of Traditions; Saadhvi or the female Sadhu; Guru mandala rupini or the Tradition of Gurus; Kulottirna or beyond Kula or tradition; Bhagaaraadhya or worshipped by Sun; Maya or Illusion; Madhumati or Blissful; Mahi or Bhumi; Ganaamba or Mother of Ganaas and Ganesha; Komalangi or of delicate Body Parts; Guru Priya or the Beloved of Shiva the Adi Guru; Swarantra or Independent; Sarva Tantreshi or the Ruler of Tantras; Dakshinamurti Rupini or manifested as Shiva's Form as Adi Guru; Sanakadi Samaaraadhya or worshipped by Maha Munis like Sanaka; Shiva jnaana pradaayani or the provider of Shiva Tatwa or Awareness; Chitkala or Pure Consciousness; Ananda Kalika or the inhabitant of joy; Prema Rupa; Naama paaraayana preeta or is fond of recitation of her names; Nandi Vidya or the Mantra by which Nandeswara pleased her; Nateswari or the Queen of NatyaShastra; Midhyaa Jagadadhistaana or the Presider of the Illusory Universe; Muktidaa or the Provider of Salvation; Mukti Rupini or the Form of Salvation; Lasya Priya or fond of Cosmic Dance; Layakari or the Pralayakaarini; Lajja or Modesty; and Rambhaadi vandita or worshipped by Apsaras like Rambha).

Bhavadaava Sudhaa Vrishtih Paapaaranya Davaanala, Dourbhaagya toolavaatulaa Jaraa-dhvaantaravi prabhaa/ Bhyagyaabhi chandrikaa Bhakta chittha keki Ghanaa Ghana, Roga Parvatadambholirmrityudaaru kuthaarikaa/ Maheshwari Maha Kaali Mahaa Graasaa Mahaashana, Aparnaa Chandikaa Chandamundaasura nishudini/ Ksharaksharaatmika Sarva Lokeshi Vishwa dhaarini, Trivarga dhaatri Subhagaa Traimbikaa Trigunaatmikaa/ Swargaapa vargadaa Shuddhaa Japaapapushpa nibhaakrutih, Ojovati Dyutidharaa Yajna rupaa Priyavrataa/ Duraaraadhyaa Duraadharshaa Paatali Kusumapriyaa, Mahati Meru nilayaa Mandaara kusuma priyaa/ Veeraaraadhyaa Viraadrupaa Virajaa Vishwato mukhi, Pratyakgrupaa Paraakaashaa Praanadaa Praana rupini/ Maartaanda Bhairavaaraadhyaa Mantrininyasta raajyadhuh, Tripureshi Jaatsenaa nistraigunyaa Paraaparaa/

(Bhavadaava Sudhaa Vrishtih or the rain of Amrita drowns the forest of Samsaara; Paapaaranya dawaanala or the Fire broken in the Forest would destroy the woods of sins; Jaraadhwaanta Ravi prabhaa or old age is dispersed by the emerging Surya's rays; Bhakta Chitta keki gahanaa ghana or as a Peacock dances at the sight of clouds on the Sky, Lalita Devi prompts devotees to dance with their devotion; Roga Parvata Dambholi or Devi smashes diseases of the mind and body of devotees; Mrityu daaru kuthaarika Devi! You are the axe that brings down the tree of death; Maheshwari! Maha Kaali! Mahaa Graasaa or the gigantic heap of Food; Mahaashana or the huge serve of food to the devotees; Aparna or She who paid penance to Shiva even without eating leaves; Chandika or furious with the Evil; Chanda Mundaasura Nishudini or the Terminator of the Asuras called Chanda and Munda; Kshara ksharaatmika or of the Swarupa of both destructible and indestructible forms; Sarva Lokeshi; Vishwa dhaarini or who covers all the Lokaas with her shield; Trivarga Dhaatri or the Upholder of Dharma-Artha-and Kaama; Subhaga or the Form of Surya; Traimbika or the Three Eyed of Surya-Chandra and Agni; Trigunaatmika or of the Swarupa of Satwa-Raajasa- Tamo gunaas; Swargaapavarga -daa or the provider of Swarga of Happiness for a limited period till the Punya Phala is drained but Apavarga is everlasting Salvation; Suddha; Ojovati or the giver of vitality; Dyuti- dhara or the provider of illumination of knowledge; Yajna Swarupa; Priya Vrata or Devi likes all kinds of Vratas; Duraaraadhyaa or She does not encourage worship by those who are unable to control their own misgivings; Duraadharsha or does not assist those who out of evil influences refuse to reform themselves; Paatali Kusuma Priya or Devi likes Paatali flowers; Meru nilaya or Meru Mountain is her Place of stay; Mandara Kusuma Priya; Veeraa- raadhyaa or worshipped by the courageous; Vitat Rupa or of Macro Form; Viraja or without Rajasika Guna; Vishwato mukhi or directly

facing the Universe; Pratyagrupa or introvert; Paraakaasha or the Ultimate Cosmos; Pranada or the Life-giver; Prana Rupini or the very life; Martanda Bhavravaaraadhya or the one worshipped by Bhairava named Martanda [Of the other Bhayairavas are stated to be Kaala Bhairava, Kshetrapala Bhairava, Ruru Bhairava, Chanda Bhairava, Asitanga Bhairava, Krodha Bhairava and Unmatta Bhairava]; Mantran – yasta Rajyadhuh or she entrusts the duties of administration to her Minister Raja Shyamala; Tripuresi; Jayatsena or she has her ever-victorious divine army; Nistraigunya or unscathed by the Three Gunas and Paraapara or the Ultimate Reality).

Satyajnaananda Rupaa Saamararya Paraayanaa, Kapardini Kalaamaalaa Kaamadhuk Kaama rupini/ Kalaanidhih Kaavya Kalaa Rasajnaa Rasa sevadhih, Pushtaa Puraatanaa Pujyaa Pushkaraa Pushkarekshanaa/ Param Jyotih Paramdhaama Paramaanuh Paraatparaa, Paasha hastaa Paasha hantri Paramantra Vibhedini/ Murtaamurtaa Nitya triptaa Muni Maanasa hamsikaa, Satya vrataa Satya rupaa Sarvaantaryaamini Sati/ Brahmaani Brahma janani Bahu rupaa Budhaarchitaa, Prasavitri Prachandaajnaa Pratishthaa Prakataakritih/ Praaneswari Praana daatri Panchaasatpeetha rupini, Vishunkhalaa Viviktasthaa Veeramaataa viyatprashuh/ Mukundaa Mukti nilayaa Mula Vighraha rupini, Bhaavajnaa Bhava rogaghee Bhava Chakra pravartini/ Chhandassaaraa Saastra saaraa mantra saaraa Taloori, Udaara keerti ruddhaama Vaibhavaa Varna rupini/

(Devi! Your characteristics are Truth-Knowledge-Bliss; desirous of maintaining the equal eminence of Shiva; Kapardni! Kalaa maalaa! Kamadhuk or Kamadhenu; Kama Rupini! Kalaa Nidhi! Kavya kalaa! Rasajna or proficient in tastes; Rasa Sevadhi or Sea of bliss; Pushta or well-nurtured; Puratana; Pujya; Pushkara or the Sacred Tirtha by that name; Pushhkarekshana or with charming eyes like lotus-petals; Parama Jyoti or the Supreme Luminosity that provides radiance to Surya-Chandra-Agni; Parama dhaama or the zenith point where Devi resides; Paramaanu or the infinitesimal atom; Paraatpara or Out of reach to the Peak; Pasha Hasta or Pasha in her hand; Paasha hantri or the smasher of bonds; Paramantra vibhedini or the demolisher of Evil Mantras; Murtaamurtaa or Perceptible and Imperceptible Forms; Nitya Triptaa or always satisfied with services tendered with devotion; Muni Maanasa Hamsikaa or is like a female Swan swimming in the pious minds of Sages; SatyaVrata; Satya Rupa; Sarvaantaryamini; Bhaahmani; Brahma Janani; Bahu Rupa; Budhaarchita or worshipped by Jananis or the Enlightened; Prasavitri or the one who delivers; Prachanda Ever Irrated; Pratishtha or of well-established prestige; Prakataakriti or well experienced Form; Praaneswari; Praana daatri or Provider of Life Force; Panchaashat Peetha Rupini or the Seat of fifty six alphabet letters from ‘A’ to ‘Ksha’; Vishrunkhala or free from shackles; Viviktastha or readily realisable in Sacred Places; Vira Mata! Viyatprashuh or who created Akasha; Mukunda; Mukti Niyaya or of Five Kinds of Mukti viz. Salokya, Saamipya; Saarupa, Saayujya and Brahma; Mula Vighraha Rupini or the Very Original Sourcer of all kinds of Energies; Bhaavajna or who knows the Bhaavas or thoughts and the Reality; Bhava Rogaghee or the destroyer of all types of diseases; Bhava chakra Pravartini or the Animator of the Cycle of births and deaths; Talodari! you have the Nether Lokas in your belly! You are the Essence of Chhandaas or Prosody-the Essence of Shastras; the Essence of Mantras and you enjoy Keerti and unending magnificence as also the Embodiment of Varnaas and Vedas).

Janmamrityu jaraatapa Jana vishraanti daayini, Sarvopanishadudghushtaa Santyateeta kalaatmika/ Gambheera Gaganaantastha Garvitaa Gaanalolupaa, Kalpanaatahitaa Kaashtaakaantaa Kantaardha Vighrahaa/ Karya kaarana nirmuktaa Kaamakeli tarangitaa, Kanatkanaka taatankaa Leelaa vighraha dhaarini/ Ajaa Kshaya vinirmuktaa Mugdhaa Kshipra prasaadini, Antarmukha Samaaraadhyaa

Bahirmukha sudurlabhaa/ Trayee Tri –varga nilayaa Tristhaa Tripuramaalini, Niraamayaa Niuraalambaa Swaatmaaraamaa Sudhaa srutih/ Samsaara panka nirmagna samuddharana Panditaa, Yagnapriyaa Yagna kartri Yajamaana Swarupini / Dharmaadhaaraa Dhanaadhyakhsaa Dhana Dhaanya vivardhini, Vipra Priyaa Vipra rupaa Vishwa bhramana kaarini/ Vishwa graasaa Vidrumaabhaa Vaishnavi Vishnu rupini, Ayoniryoni nilayaa kutasthaa Kularupini/

(Devi! You have been the Saviour of all those devotees who were smitten in the Birth-Death-Old Age syndrome by providing them knowledge and solace; all the Upanishads had declared that there was no duality of existence and that there was only one viz. You who were Santyatita Kalaatmika or the Singular Force, Gambhira or Complex to Know, Gaganaantasta or present in Sky and Space beyond; Garvita or rightfully proud as the Cause and Creation; You were lost in the resonance of Sama Vedaa; Kalpanaa Rahita or of Pure Consciousness; Kaashtha or the Target to reach; Aakaanta or Anantha; Kaantaardha Vighraha or Artha Naareeswara; Karya Kaarana Nirmukta or Devoid of Cause and Effect; Kamakeli tarangita or engaged in constant play with Shiva; Kanatkanaka Tatanka or of sparkling golden ear- rings; Leelaa Vighraha Dhaarini or You change many Forms for your own fun; Aja or birthless; Kshaya vinirmuktaa or devoid of degeneration; Mugdhaa or Unassuming; Kshipra Prasaadini or the Provider of her kindness to her devotees; Antarmukha Samaaraadhyaa or who could be worshipped through introspection; but you are difficult to be realised only by external services without that firm faith; Trayi or of the personification of Three Vedas of Ruk-Yajur-Saamaa; Trivarga nilaya or of Three Gunas; Tripura Malini, Niraamaya or of no ill health; Niraalamba or Niraadhaara / supportless; Swatmaaraama or Self-delighted; Sudhaa Shruti or the Stream of Bliss experienced from one's own devotion; Samsara panka nirmagna Samuddharana Pandita or Devi! You are an expert to lift up sincere devotees from the quagmire of Samsara just as Bhagavan Varaha rescued Bhu Devi from Rasaatala! You are Yagna Priya, Yagna Kartri and Yajamaana Swarupini; You are Dharmaadhaara; Dhaana -adhyaksha; Dhana Dhaanya Vivarthini or the Developer of wealth and food; You are Vipra Priya; Vipra Rupa; Vishwa Bhramama Kaarini or rotates the wheel of travel round the World involving Jeevas; You are also Vishwa graasa or the Rotator of the various lokas till Pralaya halts the wheel; Vidrumaabhaa or the radiance of coral from the Vidruma Tree of Knowledge; Vaishnavi; Vishnu Rupini; Ayoniryoni nilaya or the Root Cause being the first triangle of Shri Chakra and the Source of the Causes; Kutastha or the Peak of Ignorance; Devi! You are Kula Rupini in the normal sense of Varnaashrama but also referring to Kula being Mulaadhaara Chakra).

Veera goshthipriya Veera Naishkarmyaa naada Rupini, Vigjnaana Kakalaa Kalyaa Vidagdhaa Baindavaasanaa/Tatwaadhikaa Tatwmayi Tatwamadtha Swarupini, Saamagaana priya Soumya Sadaa Shiva Kutumbini/ Savyaapasavya maargasthaa Sarvaapadvinivaarini, Swasthaa Swabhaava madhuraa Dhiraa Dhira samarchitaa/ Chaitanyaarghya sanaara –adhyaa Chaitanya Kusumapriya, Sadoditaa Sadaa Tushtaa Tarunaaditya Paatalaa/ Dakshinaa Dakshinaaraaghyaa Darasmera mukhaambujaa, Koulini Kevalaanarghya Kaivalya ada daayani/ Stortapriyaa Stutimati Shruti samstuta vaibhavaa,

Manasvinimaanavati Maheshi Mangalaakritih/ Vishwa Maataa Jagaddhaatri Visaalaakshi Viraagini, Pragalbhaa Paramodaaraa Paraamodaa Manomayi/ Vyomakeshi Vimaanasthaa Vajrini Vaamakeswari, Pancha Yagna priyaa Pancha preta manchaadhi shayani/

(Viragoshthi priya or Devi is interested in the Advanced 'Upaasakaas' or concentrated Meditators and their goshti or discourses; Veera! as you had killed Bhandasura; Naishkarmya or without any action since

no action is to be done by her seriously; Nadarupini or Shabda Brahma; Vigjnaana kalana kalya or perceiving Knowledge by way of ‘Atmaanubhava’; Vidagdha or proficient; Baindavaasana or seated in ‘Bindu’ or the central point of Shri Chakra the precise place of Shiva; Tatwaadhika or surpassing the zones of Tatwa like Shabda, Sprarsha and so on; Tatwamayi or however She is the Sarva Tatwa Swarupa; Tatwamartha Swarupini or the symbol of what Tatwa is all about; Saama gaana priya; Soumya; Sada Shiva Kutumbini or the entirety of ‘Charaachara Srishti’! Savyaapasaya Maargasthaa or the Savya Marga or Dakshina Marga followed by Sages, Brahmanas and Maharshis but Apasavya Marga is followed by Bhairavas and so on called Vaama marga; Sarvaapad vinivaarini or eliminator of disasters; Swastha or Self- Established; Swabhava Madhura or of Natural Pleasantness; Dhira or courageous; Dhira Samarchita or worshipped by the dauntless but not by timid or foolish; Chaitanyaarghya Samaaraadhyaa or worshipped by those who are enlightened with Sacred Water; Chaitanya Kusuma Priya or Devi enjoys being offered ‘Atma Jnaana’ as a flower of worship; Sadoditaa : Devi is always in the fresh memory of her devotees; Sadaa Tusthaa or always gratified due to reverences paid by the devotees; Tarunaaditya Patala or she is like a rising Sun of crimson hue; Dakshinaadakhshinaaraadhyaa or or Devi is worshipped by Savyaapasavya marga; Darasmera Mukhaambujaa or she is ever pleasant and smiling to devotees; Kaulini or worshipped by the followers of the specified Tantra; Kevala or Solitary; Anarghya Kaivalya Pada daayani or Devi bestows the matchless Kaivalya to the devotees; Stotra Priya; Stutimati or she is possessive of such inimitable characteristics that are adorable; Shruti Samstuta Vaibhava or the glories of Devi are commended by Vedas and Shastras; She is Manaswini or Controller of Mind; Manavati; Maheshi; Mangalaakriti; Viswa maataa; Jagaddaatri; Vishalaakshi; Vairaagini or detached; Pragalbha or dominant; Paramodaara or highly liberal; Paraamoda or of Ultimate Gladness; Manomayi or of Pure Mind; Vyomakeshi or Aakaasha as her hair; Vimanastha; Vajrini; Vaamakeshwari or worshipped by Vaamakeshwara Tantra; Panchagni priya or of worship to Deva, Pitara, Brahma, Bhuta and Manushya; Panchapreta Manchaadhi shayani or of Five Pretas viz. Brahma, Vishnu, Rudra, Sada Shiva and Maheswara).

Panchami Pancha Bhutesi Pancha samkhyopachaarini, Shaswati Shashwataishravyaa Sharmadaa Shambumohini/ Dharaa Dharasutaa Dhanyaa Dharmini Dharma vardhini, Lokaatita Gunaatitaa Sarvaatita Shamatmika/ Bandhuka Kusuma prakhyaa Baalaa Lilaa Vinodini, Sumangali Sukhakari Suveshaadhyaa Suvaasini/ Suvaasinyarchana preetaa Shobhanaa Shuddha Maanasaa, Bindu Tarpana Santushtaa Purvajaa Tripuraambikaa/ Dasha Mudraa Samaaraadhyaa Tripuraa Shri Vashankari, Jnaana Mudraa Jnaana Gamyaa Jnaana Jneya Swaripini/ Yoni Mudraa Trikhandeshi Trigunaambaa Trikonagaa, Anaghaadhbhuta Chaaritraa Vaanchitaartha Pradaayani/ Abhyaasaatishayajnaataa Shadadhwaateeta rupini, Avyaaaja Karunaa Murtiajnaana dhwaanta Deepikaa/ Aabaala Gopa Viditaa Sarvaanullanghya Shasanaa/ Shri Chakra Raaja Nilayaa Shrimat Tripura Sundari/ Shri Shivaa Shiva Shaktyaika rupini Lalitaambikaa, Evam Shri Lalitaa Devyaa Naamnaam Saaharakam Jaguh/Iti Shri Brahmaanda Puraaney Uttara Khandey Shri Haya- greevaagasthya Samvaadey Shri Lalitaa Rahasya naama Saahasra Stotra Kathanam Naama Dweiteyodhyaayah/

(Panchami or the Spouse of the fifth Lord mentioned afore; You are Pancha Bhuteshi or the Sovereign of Prithvi-Aapas-Tejas-Vayu-Aakash; Pancha Samkhyopa –Charini viz. Lam (Gandham), Ham (Pushpam), Yam (Incense), Vam (Naivedyam) and Sam (Naanaa Vidhopachaaraan); Shaswati (Ever Lasting); Shasvathaishwarya or Eternal Wealth; Sharmadaa (Provider of Happiness); Shambhu Mohini;

Dhara or the Massive Support; Dhara Suta or the daughter of Himavaan; Dhanyaa or the Blessed One as Shambhu Patni; Dharmini or the Embodiment of Virtue and Truth; Dhama Vardhini or the Organiser of Dharma; Lokaateeta or surpasser of Lokaas; Gunaatita or far beyond the Tri Gunas; Sarvaatita or transcends Universes; Shamaatmika or the Personification of Tranquility; Bandhuka Kusuma Prakhyaa or like the Red Bandhuka Flower; Bala or Bala Tripura Sundari; Leelaa Vinodini or Enjoying the Playful Sport of Universal Creation and so on; Sumangali or the Most Auspicious wedded spouse of Shiva; Sukhakari; Suveshaadhya or dressed up perfectly with Vastra, precious jewellery, sandal paste; perfumery, betel juice in mouth and so on; Suvasini; Suvaasinyarchana preetaa or appy to be worshipped by Suvaasinis; Asobhana or eternally youthful and charming; Suddha Maanasa or of Pure Heart and Thought; Bindu Tarpana Samtushta or she is very contented by performing Bindu Tarpana in the Shri Chakra's inner most Chakra called Sarvaananda maya; Purvaja or the First Movement of Supreme Consciousness of Herself; Tripuraambika; Dasa Mudra Samaaraadhya or worshipped by Ten Mudras or hand-finger gestures [viz. Sankshobhini (Jolting), Baana (Arrow), Aakarshana (Attraction), Vashya (Power), Unmaada (Ecstasy), Mahaankusha (the Great Goad), Khechary (Flying), Vijayini (Victory), Trikhanda (Three Sections) and Dhanu (Bow)]; Tripuraa Shri Vashamkari or the Fifth Chakra of Shri Chakra; Jnaana Mudra or the Gesture of Upadesha or Initiation forming a circle with the thumb and index fingers stretching the other fingers to signify the Final Reality is complete; Jnaana Gamya or Jnaana is the Goal; Jnaana-Jneya Swarupini or Lalita Devi is the Knowledge as also the Jneya or the one to Know; Yoni Mudra one of the Mudras; Tri Khandeshi or another Mudra indicating the Unity of Tri Khandas; Triguna; Ambaa; Tri Konagaa; Anagha or free from Sins; Adbhuta Chaaritra; Vaanchitarta prayayani or Fulfiller of desires; Abyaasaatisaya Jnaataa or Devi could be realised by constant practice of meditation and puja; Shadadhwatita Rupini or Six methods of Realisation of Lalita Devi include three related to Shakti called Mantraawaas viz. Varnas, Padaas or words and Mantras as also three Tatwardhaas of Shiva including Kalaas, Tatwaas and Bhuvanaas; Avyaja Karuna Murti referring to Maternal Affection; Ajnaana dhwaanta deepikaa or the Great Illumination that destroys darkness / ignorance; Aabaala Gopaala Viditaa or known to Children and even Cowherds; Sarnaanullangha Shasana or none could ever disobey this Shasana or Ruling; This command is by Shri Chakra Raja Nilaya, Shrimat Tripura Sundari, Shri Shiva, Shiva Shaktaika Swarupini and Shri Lalitambika!!]

Further stanzas of Bhagavati / Devi Parvati Gita as follows:

Dear father! You might closely and intently dedicate to me any one of the kriyayogaas and you could be rewarded to accomplish me definitely. Then you would not be able to be subjected to punar janma. Be of nirantara ekanishtha chitta buddhi and nitya smarana of me and tadanantara praana tyaga be the moksha prapti yoga yogyata.

Ye maam bhajanti sadbhaktvaa mayi te teshu chaapyaham, nacha mesmit priyah kaschidapriyopi mahaa mate/ Apichetsudaachaaro bhajate maamanyabhaak,sopi paapavinirmulto muchyate bhva bandhanaat/ Kshipram bhavati dharmaatmaa shanaistarati sopicha,mayi bhakti mataam muktih sulabhaa parvataadhipa/ Tatastvam parayaa bhaktyaa maam bhajasva mahaamate, aham twaam janmajaladhestaryaami sunischitam/ Manmanaa bhava madyaajee maam namaskuru matparah, maamevaishyaasi samsaara dukkhanaiva hi baadhyase/

Those who be truthfully dedicated to me and be ever engaged with my araadhana with stable and sturdy mindedness, then such bhakta be never harmed physically-mentally and psychologically. Atyanta

duraachaari manushyaas if with ananya bhavopaasanas be gradually transformed eventually with transform by themselves step by step and be able to cross the samsaara saagara yet with elongated janma-punarjanma cycle having been crossed. Hence, be of paraabhakti yukta mano nishchalta be the the Sine qua non or indispensable and essential action, condition, or ingredient , a condition without which it could there be nothing. Janana marana samudra be ever sought by constant bhakti vishvaasaas only.

Chapter Nineteen on Avadhuta Gita

Introduction

Bhagavan Dattatreya considered as ‘Dutta’ or awarded by Trimurtis and born to Maharshi ‘Atreya’ and Maha Parivrata Devi Anasuyaas He be stated as a mystic Saint ‘par excellence’ called ‘Avadhuta’ or of the eccentric type. The word ‘Ava’ denotes ‘evil materials’ and ‘dhuta’ denotes ‘washed away’ thus meaning that he washed away all shocking things. Such a Person is stated to be of Pure consciousness in human form carrying Chatur Vedas as His dear Dogs!. Depicted as a Three headed Avatara, representing the Trimurtis of Brahma, Vishnu and Shiva; the Three ‘Gunas’ of Rajasik, Satvik and Tamasik nature; Three Stages of Consciousness viz. waking, dreaming and dreamless Sushupti; and the Three Time Capsules of Past, Present and Future, Dattatreya is pictured as seated in meditation to ‘Trayambake - shwari’ by the aid of ‘Ashtanga Yoga’ and accomplished Self-Realisation. The main Principles of ‘Dattatreya-following’ are Self-Realisation of the Unique Unknown in one’s own Inner Self as the Jeevatma/ Paramatma. Hence the concepts of Inter-relation of the Avyakta- the Vyakta Prapancha- Overcoming Ego by Yoga and Renunciation, and Jnaana by Pravritti- Nivritti Margaas- the Pra -Apaara Vidhaanaas and the Grand Enlightenment of ‘Aham Brahmaasmi’!

Section One on Self Knowledge on Atma Tatva and Brahma Tatva as of their unification

Avadhootha Uvacha:

Ishwaranugraha deva pumsamadvaitha vasana,

Mahad bhaya parithranaadvipraanaam upa jayathe 1.1

It is by Ishvanugraha that shreshtha manushyas could generate and assimilate the Advaita Bhavana indeed and be liberated from janmamarana maha bhaya..

Yenedham pooritham sarvamaathmaanai vaathmanaathmani,

Niraakaaram kadham vandhe hyaabhinnam Shivamavyayayam 1.2

Just as one’s own atma nischaya could enable ‘sampurna jagat parivyaaptata’ and ‘niraakaara atma tatva vandana be enabled as the jeevatma be the same as abhinna, kalyaana swarupa and avinaashi.

Panchabhoothathmakam viswam mareechi jala sannibham,

Kasyapyaho namaskuryaam aham yeko nirajana 1.3

Athmaiva kevalam sarva bedhabedho na vidhyathe,

Asthi naasthi kadham brooyaam vismaya prathi bathi may. 1.4

Vedantha saara sarvaswam jnanam vijnameva cha,

Ahammaathmaa niraakaara sarva vyaapi swabhavatha. 1.5

This Jagat be a mriga trishna and midhya swarupa as of mayaamala sahita and Pancha Bhutaamika as of Prithivi- Jala- Agni- Vayu and Akasahab and may hence to be prostrated to the Eternal Antaraatma. Indeed the sampurna brahmanda be replete with the Unique Antaratma and there be neither bheda and abheda taaratamya. Vedanta saara and jnaana vigjnaana be of this abhedyaata and the sarva vyapi niraakaara Brahma tatwa.

Yo vai sarvathmako devo nishkalo gaganopama,

Swabhava nirmala sudha sa evaaham na samsaya 1,6

*Aham avyayo anantha shuddha vijnana vigraha,
 Sukham, dukham na jaanaami kadham kasyaapi varthathe . 1.7
 Na manasam krma Shubhashubham may na kaayikam karma Shubhashubham may,
 Na vachikam karma Shubhashushubham may , jnanamrutham shudha matheendriyoham.1,8
 Mano vai gagaakaaram , mano vai sarvathomukham,
 Mano atheetham mana sarva na mana oparamarthdhaa 1,9
 Aham meka midam sarva vyomaatheetham nirantharam,
 Pasyaami kadhamaathmaanam prathyaksham vaa thirohitham 1.10
 Ahamevamekam hi kadham na budhyase samam hi sarveshu vimushtyamavyayam,
 Sadhodhithosi thwam Akhanditha prabho dhiva cha naktham cha kadham hi manyase. 1,11*

That Sarva swarupa Paramatma be this very Antaratma as of akhanda- aakaasha tulya and nirmalai shuddha and chetana brahma doubtless. Aham Brahmaasmi! I am the nishchaya naasha rahita-shuddha vigjnaana swarupa and am indeed devoid of physical sensitivities of sukha dukhas and raaga dweshaas. None of the maanasika karmaas-shubhaashubha bhavanas nor the kaayaka-vaachika karmaas too. I am the jnaanaamrita-shuddha-indriyaateeta too. One's own manas be of akaashaakaara and the manogati be likewise as the manas be beyond one's comprehension yet from the paaramaatha drishti be of nothingness. I am the distinctive and matchless yet what of drishyamaana midhyajagat inclusive. Even akaasha being endless, I am even there beyond yet be in daharaakaasha.

[Vishleshana on Daharaakaasha vide Chhandogya Upamishad

Despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of 'Daharaakaasha' or the Small Space, one's own body parts are responsible for deeds and the Self is but a mute spectator !

VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harih Om! There is a need to enable normal undersanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualites like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditons vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. 'daharaakaasa' within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) *Tam ched brhuyuh, yad idam asmin Brahma Puredaharam punadikam veshma, daharosminn atharaakaashah kim tad atra vidyate yad anvesh-tavyam yad vaa va vijijnaasitavyamiti sa bruyaat // Sa bruyaat: yaavaan vaa ayam akaashah, taavan eshontarhridaya aakaasha; ubhe asmin dyaavaa prithvi antar eva saaahite, ubhavagnischa vaayuscha Surya Chandramasaav ubhau, vidyun nakshatraani yacchaasyehaasti yaccha naasti sarvam tad asmin saahitam iti/* (As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) *Tam ched bruyuh asminsched idam Brahma pure sarvam smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishisyataiti// Sa bruyaat: naasya jaraayaitajjeeryati, 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// (The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings! Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of omission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!) VIII.i.6) *Tad yatheha karmajito lokah kheeyate, evam evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam ananuvidyaa vrajanti etamscha satyaan kamaan, teshaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuvidya vrajanti etaamscha satyaankamaan, teshaam 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)]

Further stanzas as follow:

*Atmaanam sathatham vidhi sarvathrikam nirantharam,
Aham dhyaathaa param dhyeyamakhandam khandyathe kadham 1.12
Na jaatho na mruthosi thwam na they deha kadhachana ,
Sarva brahmethi vikhyaatham braveethi bahudhaa sruthi 1.13
Saa brahmyantharo asi thwam shiva , sarvathra sarvadhaa,
Yithasthatha kadham bhrantha pradhavasi pisachavath 1.14
Samyogascha viyogascha varthathe na cha tey na cha may,
Na twaam naaham jaganeedham sarvam athmaiva kevalam 1.15
Shabdhaadhipanchakasyaasya naivaasi thwam na they puna,
Twameva paramam thathwa matha kim parithapyase 1.16
Sanma mruthyruna chitham bandha mokshai shubhasubhou,
Kadham rodhishi vathsa nama roopam na they na may . 1.17
Aho chitha kadham bhrantha pradhavasi pisacha vath,'
Abhinnam pasya chaathmaanam raga thyaagaath sukhi bhava 1.18
Twameva thathwam hi vikara varjitham ,
Nishkampamekam hi vimoksha vighraham,
Na they cha raago hyaadhavaa vuraaga,
Kadham hi santhayapyasi kama kamaath . 1.19
Vadanthi sruthaya sarvaa nirgunam shuddha mavyayam,
Asareeram samam thathwam thanmaam vidhi na samsaya.1.20*

Bhagavan Dattatreya then explained to His disciple: Antaratma of own's own be ever anantam-avyaktam-shasvatam and ajam. Shishya! In reality, the Antaratma be never born nor dead and even the body too. Sampurna Jagat be filled with Parabrahma as Shrutis explained elaborately. Shishya! Sampurna praani samudaya be filled up with the Yourness, Myness, and of Every Body'sness and that Omni Present ‘

Chetana Tatva, be yourself too. Why be one even including you be running hither and tither like a Pishachi! Samyoga-Viyoga be not only for you, me, and everybody. Truly stated, neither you nor me, nor the Jagat and Only the Antaratma be every thing as even a grass on earth too as once pulled out then that be sprouted ever again. Shabdaadi panchendriya tanmaatras viz. sparsha-rupa-rasa-gandha vishayaas are not of Yoursambandhas. You are the Parama Tatva and then why you be concerned at all. You are the Parama Tatva, while you be concerned at all. My lad! Janma- Mrityu, Bandhana- Moksha, and Shubhaashubha are only the characteristics as of Chitta Dharmaas. Vatsa! Then who are you concerned at all! Chitta! Why are you then be like a bhramita pishachi! Be thus be realised that Atma and your shareera be dissimilar as Y OU are the vikaara heena-nishchala-moksha rupa-parama tatva; raaga viraga heena then why ought to be concerned of vishaaya-bhoga-kaamana-santapta! Sarva Shruti Smtitis had painstakingly explained that the Parama Tatva had affirmed repetitively that the Parama Tatva is ever be of nirguna-shuddha-naasharahita- shareera rahita and of Sama Rupa Atma Sarupa doubtlessly!

*Saakaaramanootham vidhi niraakaaram nirantharam,
Yethad thathwopadesena na punarbhava sambhava. 1.21
Ekameva samam thathwam hi vipaschitha,
Raga thyaagaath punaschitham yekaane kam na vidhyathe.1.22
Anaathma roopam cha kadham samaadhirathma swaroopam cha kadham Samadhi,
Astheethi naastheethi kadham Samadhi mokshasva roopam yadhi sarvamekam 1.23
Vishuddhosi samam thathwam videhasthvam ajo avyaya,
Jaanaamiha na jaanaameethyathmaanaam manyase kadham 1.24
Tatwamasyaadhi vaakhyena svaatmaa hi prathi paditha ,
Neti neti shruthir bhooyaadanutham pancha bouthikam 1.25*

Chaturvedaas had detailed that the Paramatatva be of nirguna, shuddha, naasharahita, shareera rahita and of sama swarupa Atma.. Saakaara padardhaas be realised as of ‘ashashvata midhyaas.’ Those who could realise that tatvopadesha dhaarakaas would never experience punarjanma and so do that Atma Tatva Jnaana as of saakaara padardha midhya vigjñana and hence be of punarjanma raahitya. They further realize the advideeyata of atma tatva and so do the raaga dwaeshaateetaas and of dwitaadvaita bhedas as of the Prapancha. Now be the prashna as to the anatma swarupa samaadhi prayojana. Priyashishya! You be of vishuddha- samarasa-deharahita-janmarahita and avyaya atma tatva. In this ‘iha loka’, may you not be aware atma tava. ‘Tatvamasi and Ahama Brahmaasmi’ such divya vachanaas be emphasizing the antaratma right in you and so do would be the ‘ neti neti’ and Aham Brahmaasmi’ vidghosha ‘

[Vishleshana on Aham Brahmaasmi vide Chhandogya Upanishad

Uddaalaka Aruni explains to his son Svetaketu about basic needs of human existence as opposed to the Inner Self and deduces the origin, context and connotation of TAT TVAM ASI or THOU ART THOU!

VI.viii.1-2) *Uddaalako haarunih Svetaketum putram uvaacha, swapnaantam me Saumya, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Soumya, tadaa sdampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati// Sa yathaa Shaakinih sutrena prabaddho disham disham patitvaanyatraayatanam alabdhwa praanam evopashrayate, praana-bandhanam iti//*

(Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered 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 gets adjusted to varying situations , besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are 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 like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!)

VI.viii.3-4) *Ashana pipaase me, Saumya, Vijaaneehiti, yadraitat purusho ashishishati naama, aapaeva tad ashataam nayante: tad yathaa gonaayo shvaanaayah purushanaaya iti, evam tad apa aachakshateshanaayeti, tatraitacchngam utpatitam, Saumya, vijaaneehi, nedam amuulam bhavishaya-teeti// Tasya kva mulam syad anyatraannaat, evam khalu, Saumya, annena shungenaapo mulam anviccha, adbhiih, Saumya, shungena san mulam anviccha, san mulaah, Saumya, imaah sarvaah prajaah sad-aayatanah sat pratishthah//*

(Then Uddalaka after sensitising about mind and praana, taught his son Svetaketu about hunger and thirst: when a person is hungry, then water leads him to food, like a leader who for instance as a leader of horses, cattle, men etc. Thus as in the case of a body too, the roots demand offshoots to spring up since after all the laws of Nature so demand invariably. In the same manner as an offshoot for food, the tendency calls for an off shoot for water, or heat, or a Being ! Indeed for every Being, its Existence has to have a root too and all the places of existence are the places of merger called ‘satpratishtha’; truly all such abodes of Existence are the merger points of culmination and dissolution too!)

VI.viii.5-7) *Atha yatraitat purushah pipaasati naama, teja eva tat peetamnayate, tad yathaa gonaayoshvanaayah purushanaaya iti, evam tat teja aachashta udanyeti,tatraitad eva shungam utpatitam, Saumya, vijaaneehi nedam amulam bhavishyateeti// Tasya kva mulam syaad anyatra adbhyyaha, aabhih Saumya,shungena san mulam anviccha; san mulah, Saumya, imaah sarvaah prajaah saayatanah, satpratishthaah, yathaa nu khalu, Saumya, imaas tisro Devataah purusham praapya trivrit trivrityeikaikaa 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, tathaa, Saumya, iti hovaacha/*

(Referring to the aspect of thirst, the urge for quenching it due to dehydration arises from Fire and hence the latter is called the leader of water just as one calls a leader of cattle, or horses or men! Also, water is known as the sprout of Fire which is the root! Similarly all kinds of existence have an origin as their root. 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 praana, praana into Fire and Fire into the Supreme! This is therefore so that body is the sprout of fire, water and earth/ food as existence.

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 otascha 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!))**

Further stanzas of Avadhuta Gita’s Section One

Atmanyevaathmanaa sarva thwayaa poorna nirantharam,
Dhyaathaa dhyaanam na they chitham nirlajjam dhyaayadhe kadham. 1.26
Shivam na jaanaami kadham vadhaami ,
Shivam na jaanaami , kadham bhajaami,
Aham Shivasche paramargtha thathwam ,
Sama swaroopam gaganopamam cha . 1,27
Naaham thathwam samam kalpanaa hethu varjitham,
Praahya graahaka nirmuktham kadham bhaveth. 1.28
Anantha swaroopam nahi vaasthu kinchith ,
Thathwa swaroopam na hi vasthu kinchith,
AAthmaika roopam pramartha thathwam,
Na himsako vaapi na chaapya himsaa. 1.29
Vishudhosi samam thathwam videhamajam avyayam,
Vibhramam Kadham aathmaarthe vibranthoham kadham puna. 1.30

Bhagavan Dattatreya addressed His shishyaa that his Atma as of one and all be as nirantaraatmaas as of 'puranamidam'. How, Nirantara Dhyana vaadis be applied ever ekaagrata ever! If I am unable to define Shiva Kalyaama Tatva, how could I describe, much less perform the Bhaja Govindam! All the same should be bhajanaavashyakta be needed for Atma Darshana!!Neither I am of maha adi tatva, nor of saamaanya avastha swarupa prakriti - kalpanaahetu rahita- grahya graahaka bhava yukta. I am never of ananta vastu rupa.Being of Advaita Bhava Sthita, I am truly the Parama Tava Rupa Adhishthaana! Being beyond comprehension and intellectual reach. Paramatma! You are the Vishuddha- Deha rahita-Janma rahita-avyaya and samarasa maha tatva. How indeed to meditate to you with Vinaya Bhakti!

Ghate binne ghataakaasam suleenam bheda varjitham,
Shivena manasaa sudho na bhedha prathibhathi may. 1,31
Ghate na ghatakasoo na jeevo jeeva vighraha ,
Kevalam Brahma samvidhi vedhya vedhaka varjitham .1.32
Sara sarvadhaa sarvam aathmaanam sathatham druvam,
Sarva soonyamasoonyam cha than maam vidhi na samsaya.1.33
Vedaa cha lokaa cha suraa na yajnaa varnasramo naiva kulam na jaathi,
Na dhooma margo na cha deepthi margo brahmaika roopam parmartha thathwam. 1,34
Vyapya vyapaka nirmuktha thwameka saphalam yadhi,
Prathyaksham cha aparoksham cha hyaathmaanam manyase kadham. 1,35
Advautham kechid yichanthi dwaitham yichanthi chaapare,
Samam thathwam na vindathi dwaitha advaitha vivarjitham. 1.36
Swethaadhi varna rahitham sabdhadhi guna varjitham,
Kadhayanthi kadham thathwam manovaachamagocharam. 1.37
Yadhanrutham idham sarvam dehaadhi gaganopamam,
Thadhaa hi Brahmaa samvethi na they dwaitha paramparaa. 1.38
Parenasahajaathmam api dwabinnapi hyaabhinna prathibhaathi may,
Vyomaakaaraam thadivaikam dhyaathaa dhyaanam kadham bhaveth. 1.39
Yath karomi yad asnaami yaj juhomi dadhapi yath,
Ethad sarvam na mey kinchiddhi shudho ahamajo avyayam. 1.40
 As a pot be subjected to crumble now or later anyway, the Ghataakaasha too be do so sooner or later as of makaakasha be of vileenata too and similarlythe Prama tatva shuddhata be such as to make no difference at all. That Chetana Brahma Upaadhi Rupa be indeed neither the ghata nor the ghataakaasha. Due to the antahkaranarupi's upaadhi abhaava, the Jeeva be obliterated and so the Jeeva vighraha. Owing to the jneya-jnaata bheda rahita be what Para Brahma all about. Paramatma be of sarvatra, sarva kaala vidyaamaan, sarvarupa, shaasvata and be this realised that Atma swarupa be in the shunya- ashunya

padardha sthita. Basically stated, neither Vedas, nor Trilokaas, Devataas, Yagjnaas , chaturvarna chaturaashrayas, kula jaati-ayana be all absorbed in what Paramatatva be. How indeed to be ever able to define or describe the vyaapaka, vyaapaka bhaava rahita, pratyasha and apraktyaksha -vyaahaavyakta Antaryaami! There could be varied explanations of Advaita - Dvaita- Vishishtadvaita-and of Samatatva Paramatma. Indeed, Parabrahma be of shvetaadi varna rahita- shabdaadi guna rahita, besides mano-vaani-buddhi beyond then be thus the varnanaateeta. Only those who could realize that jagat midhya-shareeraadi maayaa maatra, then only Paraatpara's samyak rupa as of advaita and ekeekarana / aikyata. Indeed Para Brahma as of Anaadi Atma be of bheda rahita be realised and so be the gaganaakaara- vyaapaka-Eka Rupa then why and how be the dhyaana -dhyeya vyavahaara! Shishya! Be this realised that what be eat-sleep-maansika havana kaarya- daana pradaana / grahana-be all inconsequential , since Aham Brahmaasmi as of shuddha- janma rahita and Avyaya.

*Sarvam Jagadhidhi niraa krutheedham sarvam jagadhidhi vikara heenam,
Sarvam Jagadhidhi vishudha deham, sarvam jagadhidhi shivaika roopam. 1.41
Thathwam thwam ne hi sandeha kim jaanaani yadhavaa puna,
Asamvedhyam swa samvedhyamaanam manyase kadham, 1.42
Maayaamaya kadham thatha chayaachayaa na vidhyathe,
Thathwamekamidham sarva vyomakaaram niranjanam. 1.43
Aadi Madhya antha muktho aham badhoham kadhachana,
Swabhava nirmala shudha ithimay nischithaa mathi. 1.44
Mahad aadhi jagat sarvam na kinchid prathi bhaathi may,
Brahmaiva kevalam sarva kadham varnasrama sthithi. 1.45
Jaanaami sarvadhya sravamaham yeko nirantharam,
Niraalamba soonyam cha soonyam vyomaadhi panchakam. 1.46
Na shando na puman na sthree na bodho naiva kalpanaam
Saanandho vaa niraanandam aathmaanam manyase kadham. 1.47
Shadanga yoganna thu naiva shuddham mano vinaasaana thu naiva shuddham,
Guru upadesanna thu naiva shuddham swayam cha thathwam swayameva shuddham. 1.48
Na hi panchathmakam deho vidheho varthathi na hi,
Atmaiva kevalam Aathmaiva kevalam sarva thureeyam cha thrayam kadham 1.49
Na badho naiva mukthoham ba chaaham brahmana prudhak,
Na karthaa na cha bokathaaham vyapaa vyaapaka varjitha. 1.50.*

Be this realised Priya shishya!' Sampurna jagat be aakaasha rahita- samasta jagat be vikaara rahita- samagra jajat be with Parabrahma vigraha and svasamvejya maana, kalyaana swarupa. Be also realised that you shishya be the parama tatva most emphatically. As and when seek to realise the antaratma vishyayas thoroughly then you could realise that your dark nights and the andhakaara and the day times prakaashaa be misleading as of 'Brahma krita maayaa and amaaya'. The sampurna drishyamaana jagat be obviously the akaasha rupa while maayaamala rahita parabrahma be right within you and me too. Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aanaava, 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! 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 praana and the Individual Consciousness is a mute spectator only and surely the photo image of Paramatma!. Be this again well digested that I am the aadi-madhya-anta rahita. I am not bound of anything and everything as of swabhava nirmalata shuddha nishchita buddhi swarupa. Mahat and such tatvaas be unaffected of Me as am the kevala brahma. Then how be am bound by varnaashrama dharmaas and kaala maanaas as of yuga yugaanta praatikrika vilakshanaas. From very many view points I am the shasvata- niraalamba-paripurna as even beyond the

Pancha Bhutaas of Prithivi-Apas -Tejas-Vaayu-Akaashaas . I am neither a Purusha- nor a Stree- and much less a Napumska as that be tantamount to the shrishti kalpana then how could be confused as the Atma as of being anaanda rahita! The shadanga yoga siddhi be perhaps a stepping stone but not be identical to Atma Shuddhi nor manasendriya spandanaateeta buddhi nishchalata and much less the Guruupadesha shuddhi inasmuch as Atma shuddhi be the swayam shudda parama siddhi. I as of the Antaratma be not bound by barriers as of the avasthaas of jagrat-swapna-sushupti- tureeyaas. My atma be neither bound by barriers nor even be as of mukta now. I am neither the karta-karma-and kriya .

[Vishleshana on 1. 'To know one does not know but desires to know yet remains unknown is all what all one knows! 2. It is Maya the Yakshi ever preventing Jeevas and Devas alike to discover the Truth! 3. Devi Uma explains the essential nature and implication of Brahma Vidya 4..Awareness of Brahman both from cosmic and Individual levels vide Kenopanishad

1.

ii. a. *Yadi manyase suvediti daharamevaapi nyuunam tvam vettha brahmano rupam, yadasya twam yadasya deveshu atha nu meenaasyameva te manthe veditam/*

(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. Indeed, as in Brihadaranyaka Upanishad vide III.viii.11, Maharshi Yagnyavalkya instructs Gargi: *Tad vaa etad aksharam, Gargi, adrushtam drushtar,ashrutam shrutur, amantam mantar, avijnanam vijnaatur, naanyadatosti drashtu, naanyadatosti shrotru, nanyadastoti mantru nanyadatosti vijnaastru; etasminnu khalvakshare Gargya aakaash otascha protashcheti/* or 'Gargi! this Absolute Power is never seen by anybody 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 but is the Singular Hearer and the embodiment of hearing itself; It is never the Thought as the object of Thinking Ability but the personification of Thought and Intellect by itself; It is this Absolute Power that the unmanifested Ether is permeated all over. Brahman or the Supreme Energy is indeed the direct and instantaneous Self within all the species and yet, is beyond and afar the attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of the Truth!')

ii. b./c . *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasya matam yasya na veda sah, anijnaatam vijaanataam vijnaatamavijnaantaam//*

The disciple agrees that he does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brihadaranyaka Upanishad III.iv.2 : *evam evatad vyaapadishtam bhavati, yadeva saakshaad aparokshaad Brahma ya aatmaa sarvaanatah/ Na drishter drashtaaram pashye, na shrute shrotaaram shrunyaaat, na maater maantaram manaveetaah na vijnaater vijnaataram vijaaneeyaah, esha ta atmaa sarvaantarah, atonyaad aartam/* or Brahman is 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 everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one's Self within is that very Self; everything else perishable ; this gross body consisting of organs and senses is perishable but the 'Antaraatma' or the Consciousness is imperishable and everlasting'.

Mundaka Upanishad vide III. ii.3-4 is emphatic in stating that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the 'paripaktvata' or climactic fruition of yoga, karma, tapasya and truthfulness. Further: *Naayamaatmaa pravachanena*

labhyo namedhaayaa, na medhaayaa na bahinaa shrutena, yamevaisha vrinute tena labhastasyaisha aatmaa vivrinute tanum svayam// Naayamaatmaa balaheenena labhoy na cha pramaadaattaapasavyapyalingaat, etairupaayair yayate yastu vidvaamstashaisha aatmaa vitate Brahma dhaamaa/ or the Self is not possible of accomplishment either ‘pravachanena’ or by sermons, nor ‘adhyaya’ or extensive and intensive study, nor even by ‘bahudha shrutena’ or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! ‘*esha atmaa tasya vivrinute svayam tarunum*’ or Self Revelation is possible by one’s own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor!)

II.5) *Iha ched aavedeed atha satyam asti na ched ihaavedin mahatee vinashtih, bhuteshu bhuteshu vichintya dheeraah pretyaasmaal lokaad amritaa bhavanti/ Iti dveteeyakhandah//*

On Realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the ‘Antaratma’ itself is within itself as the ‘Paramatma’. Those blessed ones who finally realise that the Great Birthless Self is nowhere else but right within would have achieved bliss and Immortality or else would have continued again as the victim of the miserable vortex of the cycle of births and deaths and his endeavours would have been truly infructuous! On the contrary: Mundaka Upanishad vide III.ii.9 describes: *Sa yo havai tatparam brahma veda brahmaiva bhavati, naasyaabrahmavit kule bhavati, tarati shokam tarati paapmaanam guhaa gandhibhyo vimuktomrito bhavati/* or the great accomplisher of the Supreme Brahman hardly realises his status as indeed he is already merged in that flood Radiance. None in his erstwhile clan would ever be aware of that position. Even while alive, he would be as: ‘tarati shokam’ or overcomes grief of mind, ‘tarati paapmaanam’ or in the state of sinlessness, or as the ‘sthitaprajnya’, the one with of unique balance of senses and mind or ‘guhaa grandhi baahya vimukha’ or freed from the knots of the unknown cave hidden in a mortal heart as shrouded by ignorance and Maya of existence; and as ‘Amartah’ or the Immortal and Eternal. Bhagavad Gita in Sankhya Yoga, chapter two, stanzas 55-58 Lord Krishna defines the State of Bliss enjoyed by a ‘Stitha Prajnya’: *Prajahaati yadaa kaamaan sarvaa Partha! manogataan, Atmanyevaatanmaa tushtah sthitaprajnastadochyate// Duhksheshvanudvigna manaah sukheshu vigata spruhaha, Veeta raaga bhaya krodhah sthita dheermuniruchyate// Yah sarvatraanabhi snehah tat tat praapya shubhaashubham, naabhinandati na dveshti tasya prajnaa pratishthitaa// Yadaa samharatechaayam kurmongaaneeva sarvashah, Indriyaaneendriyaardhebhyah tasya prajnaa pratishthitaa//* or Parthaa! It is he who demolishes the desires of this and other lokas and is able to maintain balance of mind in a natural and pure state of happiness is known as a ‘Stitha prajna’! He who could withstand floods of problems and difficulties as also quick spells of elation and ecstasies face with even temperament, normalcy and equanimity with no traces of fear, joy or anger is defined as a ‘Sthitaprajna’; he who is able to neither stretch out limbs and senses or nor withdraw these in extreme situations like a tortoise is termed as a ‘Sthitaprajna’!)

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

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

(Brahman is truly unknown to those who are either not keen to know or those who desire to know but are unable to know despite their high keenness to know and make enormous efforts but still cannot know. It was in this context that the Supreme appeared to have at one stage created Maya or the dense cover of Ignorance over the Devas and allowed them the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe; Devas got elated that the success was their own not realising the magnificence of Brahman the Supreme. The reference to this incident is vividly explained vide Brihadara- nyaka Upanishad I.iii.1-7: *Dvayaah Prajaapatyaah Devesha Asuraascha tatha kaaniiyasaa eva Devaah jyaayasaa asuraah ta eshu lokesv aspardhaanta, te ha Deva uuchuh, hantaasuraan yajanya udgethena-*

tyayaameti/ or the descendants of Prajapati are classified as Devas and Asuras and while the formed are but a few in number and younger in age, Asuras were larger in number and older. Then Devas decided in mutual agreement to dominate the Lokas by performing Sacrifices viz. Jyotishtoma through ‘Udgita’ or through identity with ‘Praana’ or the Vital Force as prescribed in Scriptures delivered by Brahma Himself as per the repetition of the relevant mantras. Further stanzas of the Brihadaranyaka state: Devas decided that the speech and correct pronunciation and intonation of Udgita was essential for the success of Udgita and the rest of the ‘karmaacharana’ would be equally efficient in respect of Asuras and Devas too any way. Thus Devas took extra care and concentration about Udgita; they asked Praana to chant Udgita, then the nose responded and whatever happiness is possible for the Devas was enjoyed by the chanting but Asuras who realised the game plan of Devas and promptly spoiled by spreading all foul and evil smells. Then the Devas somehow got over the situation and then approached eyes to concentrate while rendering the Udgita; the Asuras played mischief and the rendering priests could with great difficulty resist tempting obscenes; the horrible sounds as spread all around the ears of the renderers of Udgita too were similarly overcome by the grit and resolve of the ears of the renderers. Devas consulted the minds of the Udgita chanters and they obliged with the chantings as their minds were so clean that Devas had no bounds of joy as the minds did not waver at all except the chanting and nothing else; the Devils wondered at the purity of the minds of the chanters though they tried their very best but could not distract. Devas then enquired of the vital force in the throats of the chanters to chant the Udgita for them and the priests readily agreed again and rendered it which was set to perfect rhythm and tempo; it was so attractive that despite the disturbances by demons it was extraordinary; the images of the devils failed and as a piece of earth quivered and quaked as though the Asuras got crushed and perished! *Te aikshanta asmaakameka evaayam vijayosmakam evaayam mahimaa iti/* Devas felt self-elated at their victory even as Brahman was indeed aware of their conceit. They had a vision but none could ever distinguish what precisely that was; was to a Spirit or Yaksha or Yoga Maya or an Imperceptible Embodiment of Trigunas of Satva-Rajas-Tamo gunas! *Tebhyo ha Praadurbhuva tanna vyaajanat kimidam yakshamiti/* or That Manifestation indeed appeared but is surmised that might be like that of Yaksha.)

III.3-4) *Te Agnim abruvan agnim jaataveda etad vijaaneehi kimidam yakshamiti tatheti// Tad abhyadravat, tam abhyavadat koseeti, Agnirvaa aham asmi iti abraveet, Jaatavedaa aham asmi iti//* (Devas when asked the Form of Yaksha to identify itself as it looked like Agni being radiant and sizzling then the Yaksha confirmed that its name was **Jaataveda** another Title of Fire and as was asked again It asserted that It was indeed Agni).

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

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

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

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

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

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

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

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

3. Devi Uma explains the essential nature and implication of Brahma Vidya

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

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

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

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

4.Awareness of Brahman both from cosmic and Individual levels

IV.4) *Tasyaisha aadesho yadetad vidyuto vyadyutadaa iteen nyaamimishadaa, itydhidaivatam/*

(In the divine context, the touch and feel of Brahman is on the analogy of a ‘Vidyutah’ or a flash of lightning. It is also like a *nyamimishat* or like the flap of an eye or a sudden wink of an illusory vision of the Almighty. Brihararanyaka Upanishad vide II.iii.6 explains in the divine context- besides the mortal context the form being of air and atmosphere constituting Praana the vital force and the resultant breathing enabling physical organs and senses- That Purusha Swarupa is such as he dons a saffron robe;

he is like an Indragopa insect, looks like the flames of Fire, as a pure and white lotus flow and like a flash of lightning! This is the Instruction. This indeed is Praana and that is the Truth! As Bhagavad Gita in ‘Akshara Parabrahma Yoga’ reference VIII.3-4 stanzas describe: Arjuna, dehadhaari shreshtha! Atma which is indestructible and outstanding is Itself calle Brahman and is is His normal trait is to reveal His Universal and of Adhyaatmika Form. His principal task is Srishti-Sthiti-Samhara and hence famed as ‘Adhibhuta’ and ‘Apara Prakriti’; ‘Para Prakriti’ Purusha is termed as ‘Adhi Daivika’! [Adhi bhautika is physiqe related, Adhi Adhyaatmika is mind related, and Adhi daivika is God made in common parlance]

1V.5) *Athaadhyaatmam, yadetat gacchateena cha manah anena chaitad upasmarati abheekshanam samkalpah/*

(In the Individual context, Devi Uma’s Instruction is as follows. *Atha adhyaatmam* or this teaching is in repect of the Indwelling Self or the ‘Antaratma’. The Individual Self is always embedded into and anchored onto mind:*Yadetat gacchati iva cha manah/* or Brahman is intimately connected to ‘Manas’ or the mind. *Anena abheekshanam upasmarati etat sankalpah* or this mind is repeatedly introspective of Brahman. Taittiriya Upanishad vide II.iv.1 emphasises that sharpness of mind and depth of Understanding are the essential inputs to access Mahat/Bliss: No person with enlightenment is ever afraid of facing trying situations one he has realised Bliss which is Brahman. This situation follows due to strength of mind even in physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a context, faith is stated as one’s head, righteousness is the right side of the body, truth the left side and concentration is the body and ‘Mahat’ or the first born Intellect or the depth of absorption which is all pervading named Satya Brahman or Prajapati the stabilising tail! Brihadaraanyaka Upanishad vide V.iv.1 is quoted: Meditation is targetted to Prajaapati Brahman who has been described as his hridaya-intellect; further as Truth. That Truth is Satya Brahman. The phrase ‘Satyameva’ signifies the idioms ‘Sat’ or ‘Tyat’ viz. Murta-Gross and ‘Amurta’-subtle, the gross being ‘Pancha bhutatmika’ or of Five Elements as also of ‘Arishadvargas’ viz. Kama, Krodha, Lobha, Moha, Mada, Matsaraas; indeed Satya Brahman is invincible, the very first born and all pervading!)]

Furher stanzas of Aathuta Gita -Section One as followed:

*Yadha jalam jale nyastham salilam bedha varjitham,
Prakutheem purusam thadhad abhinnaam prathibhathi may. 1.51*

Just like water mixed with similar water would be the same, Prakriti and Purusha be the same too even as they tend to mislead as of distinct entities.

[Brief on the Identity of Prakriti and Purushaa vide Brihadaranyaka Upanishad Prajapati’s ‘Ahamasmi’ or ‘I am myself’ that manifests Purusha and Prakriti-

(I.iv.1) At the beginning, it was only the Purushaakaara or human like Atma who found that there was none else and thus he pronounced himself as ‘Ahamasmi’ or ‘I am Myself’. Till date one addresses the self likewise. Since he woud have practised Dharma in his earlier incarnation and now he was the very first without a contender, he said to himself that whatever evils might have existed in the past would have been burnt and as such he claimed the status of Purusha the Virat or Viraja.) (I.iv.2) Initially he was afraid of loneliness but eventually satisfied himself that since he did not visualise anybody else then there was absolutely no threat to his claim of being the independent Prajapati himself!) (I.iv.3) Yet, he was not too happy and hearty as he was a lonely Purusha and he felt like creating a Prakriti with whom he could keep company with; he therefore tore off half of his body into two and thus created a husband and wife and as such an ‘arthabrigal’ or two halves of same food emerged, same the total space was occupied two manifestations, and from their union, human beings were born.) (I.iv.4 This Shatarupa viz. the Prakriti Swarupa female realised that as to how the Purusha who tore off himsef into two could create her and still has had physical union with her and thus out of shame hid herself in the form of a cow; but still found out

the truth and albeit with her half consent gave birth to an ox; then Shatarupa took the form of a horse then their union procreated horses; in the same way as Shatarupa became a donkey then the generations of donkeys emerged; she became a goat and that species too got created; sheep too got produced like wise and so on till even ants were born). (I.iv.5) Thus as Srishti or Creation of the entire Universe got manifested and thus Prajapati declared that since he created the various species in the worlds, he is indeed the Creator!)

*Yadi naama na mukthosi na badhosi kadhaachana,
Saakaaram cha niraakaaramatmaanam manyase katham. 1.52*

Similarly If you are free then it would mean you are not tied, then your Atma saakaarata and niraakaara be considered as an eventuality.

*Jaanaami they param roopam prathyaksham gaganopamam,
Yadhhparam hi roopamyan mareechi jala sannibham. 1.53*

Indeed I do by now realize your Parabrahma swarupa as of prayaksha aakaasha tulya vyaapaka. Futher the apara rupa darshana too as of mriga trishna jala samaana or the waterflows of a mirage being too near yet too far ever.

*Na gururnopadeshasacha na chopardhini me kriya,
Videham gaganam vidhi vishuddho aham swabhavatah. 1,54*

I do not have a guru nor of training or qualities or action, I am without body and can be compared to sky and am very pure by nature.

*Vishudhosya sareerosi na they chitham paraaparam,
Aham cha aathmaa param thathwamithi vakthum na lajjase . 1.55*

You too are as of deha rahita, vishuddha, chitta vikaara rahita and the Parama Tatva declaring Aham Atma while so asserting that Aham Brahmaasmi!

*Kadham rodhishi re chitha hyaathmaivaathmaathmana bhava,
Pibam vatsa kalaateetam advaitham parmaamrutham. 1.56*

Hey Chitta! Why have you to resort to rodana as You by yourself the Atma and the Paama Tatva as of swayam be realized as 'kaala rahita-advaita rupa and paramaamrita paana yogya' even.

*Naiva bodho na chaa bodho na bodhabodha eva cha,
Yasyedrusa sadaa bodha sa bodho naanyadhaa bhaveth, 1,57*

One's own antaratma be neither of jnaana rupa nor of agjnaana yet the combine of jnaana-agjnaana's ubhaya rupa even -; this be so as since sarvadaa jnaana be never of any other form. To know what to know and what not to know be of the true form of vigjnaana.

*Jnane na tarko na samaadhi yogo na desa kaalou na guru upadesha,
Swabhava samvitti raham cha tatvam aakaasa kalpam sahajam drhuvam cha. 1.58*

I am neither the jnaana saaraamsha, or the tarkam / logic, samaadhi yoga rupa, desa kaala paristithi nor of gurupadesha. Bur by one's own swabhaava, am the jnaana swaupa, aakaasha tulya and of sahaja, shaasvata parama tatva.

*Na jaathoham mrutho vaapi na may karma shubhashubham,
Vishuddham nirgunam brahma bandho mukthi kadham mama 1.59*

Neither was I born , nor face death, as be of shubhaashubha karma vyaapta, but am the Vishuddha and nirguna Brahma myself and as such how indeed be of bandhana moksha!

*Yadi sarva gatho devah sthirah poorno nirantarah,
Antaram hi na pashyaami sa baahya abhyandharah katham, 1.60*

As Atma be sarvavyaapi, prakaashamaana, nishchala, purna and of nirantara sthita, and hence I would hardly feel bahyaantara prateeti and so be of the atma tatva.

*Sphuratyeva jagath kruthsnam akhanditha nirantharam,
Aho mayaa mahaa moho dvautaadvaita kalpanaa. 1.61*

As Para Brahma be of the estimation of sampurna jagat's akhandita or the indivisibility of the universe, yet suprisingly the Maaya and Maha Moha besides the 'dvitaadvika kalpana' be prevalent all over.

*Saakaram cha nraakaaram neti neteedi sarvadhaa,
Bedhaabedha vinurmuktho vartate kevala Shiva 1.62*

As both of the shthula and suksha swarupas of the sampurna jagat be visualised yet the Shritis seek to filter and state: 'neti neti' or not this, not that. Indeed, the unique 'Atma Tatva' be distinguishable distinctly . Bhedaabheda rahita kalyaana rupa arama Shiva swarupa be bliiful. Neti-neti is roughly defined as 'not this, not this,' and appears first in Briharadaaranyaka as cited above in Brihadaaranyaka Upanishad . Adi Shankara advocates it as a method of inquiry, and modern non-dual teachers recommend it as well. It means finding out what you are not: I am not this body, I am not these emotions, I am not this thought or experience, etc. And it is said that finding out what you are not leads to the knowledge of what you are. And that's true in one regard. Atma – the Self – can be identified only by negation of the anatma – the not-Self. The Self has no qualities or attributes of its own by which it can be identified. The Self is not an object. So the theory has it that if you negate everything that is not-Self, you are left with only the Self. The expression, *neti neti*, literally means "neither this, nor that or 'not this and not that'. In the first level this is the rejection of a separate self or ego. It is a rejection of fragmentation or split from universal spirit which is embedded within all beings and things. Thus '*neti neti*' as a statement, means that we are not anything separate as in the disparate dualistic framework of a separate 'I/ it' subject/object duality context (versus the sacred non-dual and transpersonal 'I-Thou' context) wherein we identify as a finite expression integrally part of a boundless spirit (like a wave on the ocean). We are neither the ego, nor are we nothing at all. We are neither the all, nor nothing at all. Neither just this observer, nor just that (the observed). Neither eternal nor finite, neither eternalism nor nihilism, neither empty nor solid. Taken as a whole, Brahman transforms the delusion of a separate self (*atman*). As such neti-neti is not just a negation, isolation, refutation, nor exclusion, but more so, a great affirmation of sacred non-dual universal presence.

*Na the cha maata cha pithaa cha bandhu na the cha patni na sutascha mithra,
Na pakshapathjo na vipakshapatha kadham hi santhapthareeyam hi chithe. 1.63*

You do not have mother or father or relations or wife or son or friend,
You are neither partial or imparial, Then why is there so much suffering in your mind?

*Divaa naktam na te chithamudayathamayou nahi,
Videhasya sareeratvam kalpayanti kadham budhaah. 1.64*

My dear shishya! Your saadaprakaashita chetana swarupa be bereft of day break, madhyaahna- sayam kaalaas and rattris but be ever prakaasha maana and the deha rahita atmatatva be everlasting and the pancha bhoutika deha be mere of kalpanaatulya.

*Na vibhaktamavibhaktam cha na hi dukha sukhadhi cha,
Na hi sarvamasarvam cha vidhi cha aathmaana mavyayam. 1.65*

Be well recognised that Atma be never subjected to 'vibhkta- avibhakta rupaas' or divisibility and indivisibility, nor of sukha dukkhaas, purna apurnaas and of such dwandva bhavanaas but everbe of 'Advaita-Shaasvata- Ananta- Aja- Avyaya'.

*Naaham kartha na bhokthaa cha na may karma pura adhuna,
Na may deho videho vaa nirmamethi mamethi kim. 1.66*

I am neither the Karta nor the Karma and the Kriyaphala bhokta. Afterall, one's purva praarabdha - sanchita karmaanubhva sheera yet am the shareera rahita and trikaala rahita as the kaalamaana be of no impact on me.. Yet , since I have no idea of having a body or not having it , thus where is the question of mine and yours nor of mamakaaraasas. I am the eka rupa advaita Viraat and the aakaasha tulya sarva vyaapaka!

*Na me Raagadiko dosho dukham dehaadhikam na me,
Aatmaanaam viddhi maamekam vishalam gaganopamam. 1. 67*

Being devoid raaga dweshaas and shareera sanbandhika sukha duhkhaas, be me realised as the 'eka rupa-aakaasha tulya Antaratma'

*Sakhe manah kim bahujalpiten, sakhe manassarvamidam vitarkyam, yat saara bhootham katthitam
mayaa te, twameva thatwam gaganopamosi. 1.68*

Priya Manasaa! Why be this adhika prasnga by now. What you need to realize be that 'manana' or of introspection be the keyword be that truthful analysis be that the parama tatva be similar to be the sky high.

*Yena kenaapi bhavena yathra kuthra mruthaa api.
Yoginatra leeyante ghataakasa mivambare. 1,69*

As a truthful yogi once attains mukti and thus be of parabrahma vileenita, then the jeeva vileenata be of the example of the ghata or pot breaking and would get absorbed up onto the ghataakaasha. As to whether the Atma be really undergoing change in order to become the entire universe, the answer be of the example of Aakaash be taken up. When there is a pot (ghata)), then one would be the thought begin that there be a space inside the pot which is separate from the total space and call it pot-space . However on enquiry one would understand that there is no such special thing called pot-space (ghataakaasha) which is differentiated from the total space (mahaakaasha). In the presence of the container (pot), the space located inside pot is known as pot-space. However it is not separate from the total space. In fact, though it appears that there is space within the pot, it is the pot which actually appears within the space..Space is ever unaffected and unsullied by anything it accommodates and that is its very nature. Hence the entire manifested physical universe, whatever is witnessed by the physical organs of perception, all of them take their origin from space alone. The various elements in the universe are understood to be various modifications arising from space alone. In the similar way, the Atma on account of various kinds of upaadhis or limiting adjuncts like the pot appears to have become divided and appears to have taken on properties like sorrow, happiness, hot, cold, and so on.. But this division and assuming of properties is purely an appearance, just like the ghataakaasha-mahaakaasha difference is an appearance. Even the existence of the upaadhis itself is only appearance as the shruti reveals; it is the 'nirupaadhika nirguna nishkala (limitation-free, propertyless, divisionless) atma Paramarma alone which exists. All other witnessed objects are mere appearance. Hence reveal that the seeker's nature is that of the Sakshi AtmA, the non-participatory unconditioned witness pure consciousness subject.reveal that the AtmA alone is the Paaramaarthika satyam while the world is mere appearance. The origination, the sustenance, and the dissolution of the world is also mere appearance only.

*Teerthe chaanthyaja gehe vaa nashta mruthirapi thyajan,
Samakaaathanum muktha kaivalyavyaapalo bhaveth. 1.70*

Though a yogi were to die near sacred waters, or home of untouchable or even if he were to die in Coma, as soon as his deha tyaaga and the Amtaatma would leave the body it merges with the absolute Brahmaswarupa..

Dharma artha Kama mokshaacha dwipadhaadhi characharam,

Manyanthe yogina sarva mareechi jala sannibham. 1.71

As the yogis would truly consider the chaturvidha purusharthaas or of human ambitions viz. the essential four viz. Dharma-Artha-Kaama- Moksha or Virtue- Material Contentment- Prosperous Living and Liberation as of human aspirations as the midhya mriga trishnas only. And so be about the impermanence of sthaavara jangamaas too. ie. this

.Ateethaanaagatam karma vartamaanam thathaiva cha,

Na karomina bunjaami ithi me nischalaa matih. 1.72

My dhridha buddhi be that the bhuta-vartamaana kaala karmaas as of my karmaacharana and its phalita as per the adage that as one would sow so would be reaped.

Shunyaagaare samarasa poota sthithashtanneka sukhamavadhootah,

Charati hi nagnasyaktwa garva vindathi kevala maathmani sarvam. 1.73

Samasta Ruperasa pavitra Avadhuta when be seated comfortably all alone, having abhimaana parityaaga and be taken to self analysis as of atma vichaarana thus.

Tritaya tureeyam nahi nahi yatra vindathi kevalam aathmani yatra,

Dharmadharma nahi nahi yathra badho muktha kadhamiha thathra. 1.74

In that jeevanmukti dasa of Jaagrat-Swapna-Sushupti-and Tureeya, then that dhanya jeevi be experiencing kevala swaabhaavika swaanubhaavana merely. In this context, Mandukyopanishad and ---- be quoted:

[Vishleshana vide Mandukopanishad and ‘Gaudapaada Kaarikas’ on above Mandukyas :

While Vishwa or the Individuals in collection discerns all the extraneous objects, Taijasa experiences the subtleties or nuances of the internal features of all the entities and Pragjna is the Consciousness in totality. Indeed it is the same entity considered in three ways viz. waking-dream-deep sleep or sushupti, just as a largefish moving along river banks or a hawk flying free in the Sky. The Self is unaffected in any of the states of existence with the result of its contact with body parts and actions as covered by the veil of ignorance in the waking state or desires to rest in sleep or in deep sleep. Thus the transcendence or the superiormost excellence of the Self is firmly established in three stages of awakeness-dream- sushupti. Gaudapada explains further in annotation of Vishwa-Taijasa and Pragjna, Vishwa the Composite Self especially in reference to Praana is met with in the right eye since that happens to be the place of experiences.; Taijasa is built in one’s own mind as the motivating and thinking power; Pragjna is in the heart directly connected with Akaasha or Space. Indeed these three entities of the physique are the built-in features of Existence. Thus Gaudapaada Kaaraka asserts that the very existence of a body comprises of three ways viz. Vishwa-Taijasa-Pragjna. While Vishwa is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Pragjna is immersed in idyllic bliss. Thus enjoyment is three folded: ‘Sthula’ or gross yielding fulfillment, the subtle satisfies the Taijasa, whiler Pragjna demands bliss and ecstasy alone. The Self seeks to experience all the three phases of satisfaction. But since ignorance is covered by Maya or ‘Make Believe’, each and every Being has its own origin, species, name, form and feature. But Praana the alternate of Brahman is manifested in every being as Antaratma pronouncing as it were as ‘Ahamasmi’ or I am Myself! But as the values of Dharma came to a low ebb and due to the inordinate pull of Maya, the nearness had replaced the distance; Upanishads are the capacity to bring near to this Truth that Praana couched in alive body is the Self the Supreme and indeed THAT IS THE TRUTH. While Vidwans who are indeed aware of the magnificence and splendour of the Almighty are sure of the origin and process of creation, the ignorant ones feel over-awed and surmise that the creation and uniformity of species as prototypes is sheer magic as an enigma! Maandukya VII: Delineation of the Self as thus far described thus comprises of ‘Chatush Paada’ or Four Quarters: Vishwa-Taijasa- Sushupti-Pragya. Now Prajnaanam is defined; ‘Naantah Prajnaanam’ or that is not of conscious -ness of the internal world eliminating ‘Taijasa’; ‘na bahirprajnaanam’ or of external

world eliminating 'Vishwa'; 'na ubhayatah pragjnaam' or nor of consciousness of both the worlds of intermediate state between dream and awokenness; 'na pragjnaanam ghanam' or an undifferentiated mass of consciousness; 'na pragjnaam na apragjnaam' or neither knowing nor unaware beyond empirical dealings of the core of Singular Self in whom existence merges as of non-duality, the Turiya Status of Tat Tvam Asi or Thou Art Thou. Indeed three basic needs amalgamate as the Deities of Existence seeking contact with the Self viz. mind-vital force- and speech. As soon as a person departs, speech is the first casualty withdrawn into mind, other faculties following suit; then mind gets withdrawn to Praana, praana into Fire and Fire to the the Consciousness or the Supreme! Maandukya VIII: 'Omityekaksharam idam sarvam'/ The Singular Word AUM signifies the entirety of the Universe and beyond as 'Atma-Adhyaksharam-Adhimaatram' or Symbolic of Atma- the Akshara or the eternal syllable of Omkaara-and the 'Adhimaatram' or the Unique Letters identified with the Quintessence of Vedas. Together with introspection, the three phases of Jaagrat- Swapna-Sushuptha or the realms of Aawkenness- dream stage-deep sleep or the external-internal-intermediate stages would lead to qualitative mortality towards immortality with the pathana-manana-tanmayata as the practice with OM as the guiding flag! Maandukya IX: Vaishvaanara or the Virat Swarupa or the Antaratma the Inner Awareness in his 'Jaagriti Sthaana' or in his sphere of active awokenness represents the first syllable of 'Akaara' of the Pranava Shabda represents the Head as of Vaishvaanara the Heaven, Surya as his eyes, Vaayu as the Praana, Sky as the middle segment of the body, water as his bladder, Earth as the feet, the Sacrificial Altar as his chest, kushagrass as his hair, Garhapatyagni as his heart, Aavaahaarya Pachanaagni as his mind, his mouth as the oblation of food into Aahavaneeya Agni. Vaishvanara is the Self in the micro individual angle while in the cosmic connotation too he is the same. Similarly Taijasa is identified with Hiranyagarbha, Pagjnaa with unmanifested Substance). Maandukyias X & XI: The second syllable of AUM being 'U' is represented by 'Taijasa' is in 'swapna sthaana' being the intermediate state of dreams. The Individual Self then surely has a sense of fulfillment of worldly affairs and at the same time of interest of Paramatma; in fact, persons of this category do have 'jijnaasa' or awareness and interest. It is the third syllable 'M' or Mkaara of Pranava Shabda that signifies Pragjna of the Self. This is of the analogy of 'miteh' or measurement; any item of measurement in say a vessel has two sizes of entering and exiting or birth and death of any Praani of Vishva and Taijasa concepts. Indeed 'A' kaara is entry and 'U' kaara and 'M' akaara or of merger points of Taijasa and Pragjna. 'Minoti ha vai idam sarvam' or the individual as being fully aware and cognizant of the Universe and then seeks merger. Maandukya XII, the Ultimate: *Amartascha turyo avyavahaaryah prapanchopashamah shivodvaita evam Aumkaaraa aatmaiva samvishati aatmanaatmaanam ya evam Veda/Om Shantih, Shantih, Shantih/* ('Amarascha turyo' or the totally integrated and unified Pranava Mantra A-U-M is thus the Ultimate Truth comprising all the quarters of the Atman the Self Consciousness viz. Vishvaanara- Taijasa- ragjna viz. the Highest and the Fourth State of Turiya; the Absolute Self is 'avyavahaarya' or beyond experimental or empirical situations; 'prapanchopashamah' or the Finality of Universal Existence or the Limit of Ignorance and Non-Reality; 'Shivah' or the Beginning of Total Auspiciousness; 'Advaitam' or the Realisation of 'Taadaatnya' or Non Duality as the merging point of Vaishvaanara as the Totality of All the Units or Reflections of Individual Selves of the Universal Self and the Supreme ie. the Climactic Merger and the Grand Unification. Indeed, OM the Self finally enters the very Self. He who becomes aware of this Self Realisation becomes Almighty Himself!)

Gaudapaada Kaarikas on the above Maandukyias: As 'Omkaara' is to be realised quarter by quarter or step by step or by the designations of Vishva- Taijasa- Pragjna-Turiya as indeed these are all ramifications of the Composite Self, there is truly no other knowledge or its pursuit needed as all the desires and materials are fulfilled and so do the spiritual requirements. One needs however to ponder and fix on or *yunjeeta cheta pranave brahma nirbhayam/* Then '*pranavo nitya yuktasya na baahyam vidyate kvachit/* or Pranava shields and safeguards fear or disasters anywhere always. Om is the Cause and Effect, yet it is Apoorva as no cause preceeds It has no origin. Om is the synthesis of the Beginning- Sustenance- Dissolution of the Universe as also the antithesis of life and death syndrome. *Pranavam Ishvaram vidyat/* or Be it known that Pranava is a manifestation of Parameshwara; He is right within one's heart; it is in the hearts of all the Beings in the Srishti as all the hearts are the high seats of perceptions, memories, and action-reaction controllers. Indeed that is the place worthy of prayers, supplications and worship as that

Reality is in the Self Itself. Om is ‘amaatra’ or immeasurable, ‘anantah’ or Infinite, Shiva or the High Seat of Auspiciousness, ‘Advaitah’ or Indivisible and Homogenous with Absolute Unity and Non Duality; whoso ever absorbs this paramount Truth and Reality as acclaimed as Brahmagjanis who are like Brahman Himself! Thus Gaudapaada ‘Kaarikas’ by highlight the Supremacy of AUM as the Mandukya Upanishad aptly concludes vide the last Mandukyasa of VIII-XII.]

Further two last stanzas of Avadhuta Gita Section One

*Vindati avindathi nahi nahimantram chhando lakashanam nahi nahi tanthram,
Samarasamagno bhavitha pootha pralapithan methath paramavadhootha. 1.75*

Neither by repetition of mantras or Vedas or practice of Thantra one can attain Brahman, This is sung by the Avadhootha after purifying himself by meditation and after getting absorbed in Brahman without break.

*Sarva shunyammashunyam cha sathyasathyam na vidhyathe ,
Swabhava bhavatha proktham sastra savithi poorvakam. 1.76*

Sampurna Jagat be of shunya and ashunya rupaas too. Parabrahma be the Most Singular Parama Satya. This is told by Avadhootha from his experience as well as veda shaastraanusaara..

*Iti shri Dathatreya virachithaayaam avadhootha githaayaam
aathmasamvithyupadeso nama prathamoadhyaya/*

Section Two on Guna graahyata-Brahmaanubhuti and Atma Tatva Vichaarana

*Baalasya vaa vishaya bhoga ratasya vaapi,
Moorkhasya sevaka janasya grihasthiasya ,
Yethad guroh kimapi naiva na chinthaneeyam,
Rathnam kadham thyajathi kopya shuchou pravishtam. 2.1*

Avadhuta Dattaatreya addressed his baala shishya and explained that as a baalaka, vishaya bhoga vileena, a moorkha , sevaka jana, or an unworthy grihasta be considered as useless no doubt, yet be not ignored any way. After all, they too be consideration worthy on the analogy of a precious gem or jewellery fallen in a sludgy mire.

*.Naivaatra kaavya guna yeva tu chintaneeyo,
Graahaa param gunavathaa khalu saara eva,
Sindhhoora chithra rahithaa bhuvi roopa shunyaa,
Paaram na kim nayathi nauriha ganthu kaamaan . 2,2*

Gurus’ teachings are not weighed for great literary merit, for intelligent people always accept the essence; Is not a ship which is not painted and which is ugly, still being capable of carrying people across the ocean.

[Explanation vide Vigjnaana Nouka : by Adi Shankara

*Tapo yajnadaanaadibhissudhabudhir-Virakto nripadau pade tuchchabudhya
Parityajya Sarvam Yadaapnoti Tatvam Param Brahma nityam Tadevaaham asmi. 1*

By cleaning one’s mind with meditation, sacrifice and charity, By becoming disenchanted with as of king, by sacrificing everything, we attain that principle of everlasting Brahman.

*Dayaalum Gurum Brahmanishtam Prasantham, Samaraadhya Bhaktyaa vichaarya swaroopam
Yadaapnoti Tatvam Nididhyaasya vidvaan, Param Brahma nityam Tadevaaham asmi. 2*
By worshipping with devotion to the merciful teacher, ever in the search of the Unknown, a well read scholar after repeated and profound meditation makes his own for the Concept by the self.

*Yad Aananda roopam prakasa swaroopam, Nirastha prapancham parichcheda soonyam/
Aham Brahnavruthyaikagamyam tureeyam, Param Brahma nityam Tadevaaham asmi. 3*
Forever having the form of splendorous joy, forsaking the world as visualised that be attained only by constant search that state full of bliss, perennial concept of Brahman.
*Yad ajnanato bhati viswam samastham, Vinashtam cha sadyo yadaatma prabodha
Manovaagatheetham visudham vimuktam, Param Brahma nityam tadevaaham asmi. 4*
By discarding that ignorance as characteristic of the physical world, and by that realization of Atma Which is beyond mind yet of pure bliss as a perennial concept as the Antaratma.
*Nishedhe krute neti neteeti vakyaiah, Samadhisthithaanaam yadaabhaathi poornam/
Avasthaathrayaatheetham advaitam ekam, Param Brahma nityam tadevaaham asmi. 5*
By the negative action of the words: ‘not this, not this, ‘That’ which shines with the sparkle of jnaana who could enter the state of ‘Samadhi’ be indeed discoverable as the perennial concept that we ourselves vision as ‘Thou’ the Brahman.
Yad Aanandalesaih samanandi viswam, Yadaa bhaati satve sada bhati sarvam/ Yadaalochite heyam anyat samastham, Param Brahma nityam tadevaaham asmi. 6
That due to its bits of bliss makes this world pleasant, That due to its splendour makes this world full of light, And that by whose thought this physical world becomes nothing, Is the divine and perennial concept that we ourselves as of Brahman.
*Anandam vibhum sarvayonim nireeham, Shivam sangaheenam yad omkaaragamyam/
Niraakaaramathyujwalam mruthyuheenam, Param Brahma nityam tadevaaham asmi. 7*
That which is endless, divine and controls everything, That which is peaceful, alone and attainable through Om, And that which is formless, has great luster and no death, Is the divine and perennial concept that we ourselves as of Brahman.
*Yad Aananda sindhau nimagnah puman sya-Dvidyavilasah samastha prapanchah,
Tadaa na sphurathyatbhutam yannimitham, Param Brahma nityam tadevaaham asmi. 8*
That sea of bliss in which the seeker drowns himself, And that wonderful cause which forever makes it disappear, The ignorance which makes the physical world appear, Is the divine and perennial concept that we ourselves are Brahman.
*Swaroopaanusandhanaroopaam sthuthim yah, Pathed aadaraal bhakthibhavo manushyah
Srutotheeha va nithyam udyukta chitto, Param Brahma nityam tadevaaham asmi. 9*
This prayer written in the style of the search of the form of the self, If read by men with respect and devotional thought, Or if heard would lead them forever to blissful freedom, And Is the divine and perennial concept that we ourselves are Brahman.]

Further stanzas of Section Two

*Prayathnena vinaa yena nischalena chalachalam,
Grastham swabhavatha santham chaithanyam gaganopamam. 2.3*
Even without any effort, that Parabrahma be all pervasive in the charaachara jagat and instinctively He be the swabhaava as of shanta-chaitanya-aakaashatulya vyapaka.

*Ayathnaacchaalyedyasthu yekameva charaa charam,
Sarvagam tatkadham bhinnamadvaitam niraakulam 2,4*
That omnipresent charaachara jagat sanchaalaka be different from me!

Ahameva param yasmath saara saaratharam shivam,

Gamagamavinirmuktham nirvikalpam niraakulam. 2.5

Since I am that supreme Brahman I am beyond what saaraasaara and be the kalyaana swarupa, janma maranamukta and vikalparagita prashaani for sure.

*Sarvaavaya nirmuktham thadhaaham tridasarchitham,
sampoornathvaanaa gruhnaami vibhagam tridasaadhikam 2.6*

That sacchhidaananda Bhagavan as I am Be worshipped by all gods, and since I am complete by myself, I do not worship any gods.

*Pramadhena cha sandeha kim karishyami vruthimaan,
Uthpadyanthavileeyathe budbudaascha yadhaa jale 2.7*

How can Ignorance create doubts in me? Where is the need for me to care about waves created by mind as it appears and disappears like bubbles in water.

*Mahad aadheeni bhoothaani samapyaimam sadaiva hi,
Mrudu dravyeshu theeshneshu gudesu katukeshu cha .2.8*

The divine intelligence is pervaded by Brahman, just like properties, Like softness, hardness, sweetness and bitterness are connected with objects.

*Katuthwam chasaithyathwam mrudusthwam yadhaa Jale,
Prakruthipurushathasthadha binnam prathibhathi may. 2.9*

Though it is hot or cold or soft, the water is the same, And to me nature and divine spirit appear to be same.

*Sarvaakhyaa rahitham yadhyath sookshmathsookshmatharam param,
Mano budheendriyathyaatheethamakalankam Jagathpathim. 2.10*

Eedrusham sahajam yatra aham tatra katham bhavet,

Twameva hi kadham thathra kadham thathra characharam. 2.11

Though the chaitanya Brahman is spread everywhere and is of shukshmaati sookshma and beyond mind and intellect and is of gunadosha rahita without stain and am of Thou art thou with no taaratamya of you and me. And how can it be there or here and how can it be movable and immovable.

*Gaganopamam thu yath proktham thadeva gaganopamam,
Chaithanya, dosha heenam cha sarvajnam pornameva cha. 2.12*

Brahman has been compared to the sky and truly it is like it, And it is without any blemishes, all pervading and completely full.

*Pruthvyaaam charitham naiva maaruthena cha vaahitham,
Vaareenaa pihitham naiva thejo madhye vyavasthitham. 2.13*

Brahman does not travel on earth nor it travels on air, Nor is it immersed in water and nor is it in the middle of fire.

*Aakaasham tena samvyaaptham nathadh vyaaptham cha kenachith,
Sa baahyaabyantharam thishtath yavaarchinam nirantharam. 2.14*

Sky is completely pervaded by him but he himself is not pervaded by anything, He is inside as well as outside and is not divided and is fit for ever.

*Sookshmathwaa dhadh drusyathwaa nirgunaathwacha yogibhi,
AAlambanaadhi yadh proktham kramaadh aalambanam bhaveth.2.15*

Since it is micro, invisible, without characters we have to depend on the methods depended as Yogis to

realize it.

*Sathathaabhaada yukthaasthu niralambo yadhaa bhaveth,
Thallayaa leeyathe cha antharguna dosha vivarjitha. 2.16*

Only through constant practice of Yoga., the mind h get detached . From an object and objects ceases to exist, the mind vanishes finally.

*Visha viswasya roudhrasya moha moorchaapradhasya cha,
Yekameva vinaasaaya hyaamogham sahajaamrutham. 2.17*

The antidote of poison like samsara , anger and delusion of passion, be only one and that is the innate nectar of Brahman.

*Bhavagamyam niraakaaram saakaaram drushti gocharam,
Bhava bhava vinirmuktham antharalam thad uchyathe 2.18*

One could imagine a formless and a being with form but Brahman, Which cannot be seen is neither a being or non being .

*Baahya bhavam bhaved viswamantha prakruthiruchyathe ,
Antharadantharam jneyam naareikela phalaam buvath. 2.19*

Brahma is stated as of drishyamaana sthula padaardha and bahya prakriti too like the naarikela jala sthita prakriti yet be the vidyaamaan atisookshma brahmatva too.

*Braanthai jnaanam sthitham baahyam samyag jnanam cha nadhyagam,
Madhyaan Madhya tharam jneyam naarikela phalaabhuveth. 2.20*

The knowledge of external is an illusion and the inner knowledge is an average knowledge, But knowledge of Brhman which is the inner most is like water inside the coconut

*Pournamaasyaam yadhaa Chandra yeka yevaathi nirmala,
Thena thath sadrusam pasyedh dwidhaa drushti viparyaya. 2.21*

Just like we see only one moon which is very bright on a full moon day, We should see The Brahman which is alone and bright,, seeing it as two is false perception.

*Anenaiva prakaarena budhi bedho na sarvaga,
Dathaa cha dheerathaamethi geeyathe naama kotibhi. 2.22*

Only one with a diversified brain can see Brahman in various ways, And only the one who is bold can give an opinion of single and he is praised by many.

*Guru prajnaa prasaadenamookho vaa yadhu panditha,
Yasthu sambudhyathe thathwam viraktho bhava saagaraath. 2.23*

Whether one is wise or a fool , if he realizes the truth through a Guru, one's own intellect could be freed from the turbulence of maya.

*Raga dwesha vinirmuktha sarva bhootha hite ratah,Dhridha bodhascha dheerscha sa gacchhetparamam
padam/ 2.24*

He who gets freedom from attachment and hatred and a stable mind would be realizing Brahman.

[Vishleshana vide Bhagavad Gita -Sankhya Yoga

Stanza 56: Duhkeshvanudvignamanaah sukheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer-
muniruchyate/

Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by

very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One's capacity to neutralise the inner emotions of pleasures and pains alike is the State of 'Sthitapaginantva'! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva's approval even an ant or insect would not do harm. And 'Shivaagjna' is on account of one's own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own 'karma phala' or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the 'Atma Swarupa' which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal.

Stanzas 57-59: *Yah sarvatranabhisnehah tattak praapya shubhaashubham, naabhinandati na dveshti tasya prajnaa pratishthitaa/ Yadaa samharate chaayam kuurmongaaneeva sarvashah, indriyaanindriyaa -derbhyah tasya prajnaa pratishthitaa/ Vishayaa vinivatante niraahaarasya dehinah, rasavarjyam raso-pyasya param dristvaa vivartate/*

Whosoever whose likings or dislikings, or occurrences of pleasures or pains exceed their permissible precincts, that person's mental poise is stated to be stable. Just as a tortoise is able to withdraw its 'panchendriyas' or limbs of awareness and action could be withdrawn into as though of immunity of the sorrows and joys alike that person is elevated to the state of Sthita prajnatva. At the times of penance while undergoing fastings especially of delicacies of eating too, a remote semblance of indirect feeling of self contentment is traceable! In other words abstinence of eating, sleepings, sex, playings of games, or indulgences of favorite hobbies would provide streaks of Limb Control as the stepping up of the ladder of Shthitahprajnatva. Thus 'indriya nigraha' or the self control is a firm step forward of Sthitaprajnatva

Stanzas 60-61: *Yatatohyapi Kounteya purushasya vipashchitah, Indriyaani pramaatheeni haranti prasabham manah/ Taani sarvaani samyamyukta aaseetamatparah, vashehiyasyendriyaani tasya prajnaa pratishthitaa/*

Kounteya! Howsoever Vidwaan of Jnaana would not be able to sustain Mano nigraha or Mental Poise for long despite his all out endeavours as such regulation might be exceptionally possible as the sensory organs of any human being is conditioned by the impact of 'praarabdha' of several births in one's past. Such fall out of prarabdha might be initiated probably and even minutely by 'niraahaara upavasaas' both in reference to food and equally the overall abstinences of habits of laziness, purposelessness, alcohol, sex, scandalising others, and over all control of sensory organs and most essentially the aberrations of one's mind.]

Further stanzas of Dattatreya Gita -Section Two

*Ghate bhinne ghataakaasa , aakaase leeyathe yadhaa,
Dehaabhave thadhaa yogi swaroop paramathmani 2.25*

The space inside a vessel is different from the Mahaakaasha and thus the Ghata be exclusive of each other while the moment the ghata be shattered, Akasha be still remaining. Similarly yimi, Jiva is Ghataakaasha and Brahman is Mahaakaasha. The upadhi is Avidya, the shakti/quality which makes Jiva think he is different from Brahman. The moment Avidya is removed, Jiva and Brahman becomes One. In other words, the moment the perception of separation is removed, Knowledge of One dawns. Jagat is a 'midhya' and does not exist but true Nature be everlasting. So is Brahman by the aid of Maya Shakti manifesting the Jeeva who would make the presence of the Infinite Mahaakaasha

*Uktheyam karma yukthaanaam mathiryaanthe api saa gathi,
Na chokthaa yoga yukthaanaam matheeyanthepi saa gathi. 2.26*

Karma yukta manushyaas as per their buddhi be as of their marana kaala too, yet yogis could attain sthita praghnatva as being beyond of description.

*Yaa gathi karma yukthaanaam saa chavaageendrayaadheth,
Yogeeenaam yaa gathi kvaapi hyaakaadhya bhavathorjitha 2.27*

What would happen to those who follow only rituals can be described by the tongue, and hence concept of pravritti and nivritthi.

*Yevam jnaathwaa twamum maarga yogeeenaam naiva kalpitham,
Vikalpa varjanam theshaam swayam sidhi pravarthathe . 2.28*

Knowing this, it should not be assumed that Yogis could travel in any path, And as they give up desire and their action leads them to be perfection.

*Theerthe vaanthyaaja gehe vaa yathra kuthra mruthopi vaa,
Na yogi pasyathe garbha pare brahmaani leeyathe. 2.29*

Whether a Yogi meets his death in a holy place or in his home or that of an untouchable, he never enters in to mother's womb again but merges with Brahman.

*Sahajam machinthyam yasthu pasyathva swaroopam,
Ghatathi yadhi yadheshtam lipyathe naiva doshai,
Sakrudhapi thadha bhavath karma kinchinna kuryaann,
Thadapi na cha vibaddhah samyami vaa tapasvi. 2.30*

Evil does not affect a person who has realized his own self, which is unborn and beyond thought as is not being contaminated, by any evil, in spite his acting the way he likes, and if gets free from ignorance, he would not do any ritual, and so a self controlled Yogi be never bound.

*Niraamayam, nish prathimam niraakruthim, niraasrayam, nirvapusham, niraasisham,
Nirdwandha nirmohsaluptha saktikam thameesam aathmaana mupaithi saaswatham. 2.31*

Such Yogi who attains Supreme Paramatma the undescribable, pure, without comparison, without form, Without any support, free from desire, without form, beyond delusion and beyond contradictions.

*Vedo na deekshaa na cha mundane kriya, guroorna sishyo na cha yathra sampadha,
Mudraadhikam chaapi na yathra bhasathe tham eesam aathmaana mupaithi saaswatham. 2.32*

Neither the Vedas, nor penance nor tonsure nor guru nor disciple nor symbolism, nor Mudras yet the Yogi attains the eternal Supreme Atman.

*Na shambhavam saakthika maanavam na vaa, pindam cha roopam cha padhadhikam na vaam
Aaarambha nishpathi ghatadhikam cha no, tameesham aathmaanamupaithi shaashvatham. 2.33*

The yogi then would permanently attain that Brahman, as originated neither from Shambhu nor Shakthi nor Manu, much less a mass of flesh with limbs like hand and legs, a jar which could be made or completed but the Shasvata Paramatma praapti.

*Yasya swaroopath sa characharam jagad, uthpadhyate thishtathi leeyathepi vaa, payo vikradhiva phena
budhbudhaa, stha meesamaathmana mupaithi shasavatam. 2.34*

The Yogi permanently attains the Brahman, from the essence of which moving and non moving things originate, and from which all the non stable worlds arise, and in which they grow, again and again and then dissolve.

*Naasaa nirodho na cha drishtiraasanam, Bodho apya bodho api yathra na baasathe,
Naadi pracharopi sa yathra kinchith, ta meesamaatmana mupaithi shasawatham. 2.35*
Parameshvar's shasvataatma saadhaka prapti be thus indeed be possible well without praanaayaama-
drishti samyama, aassana, jnaana / agjnaana, naadi gati samyama gati vidhi, even.

*Naanaatvamekathwa mubhathwamanyaythaa, Anuthwa deergathwa mahathwa shunyathaa,
Maanatwa meyathwa samathwa varjitham, ta meesamaatmana mupaithi shasawatham. 2.36*
The saadhaka prapti be indeed possible even without realising the differences of anekatva- ekatva-
ubhayatva, anyataa bhava, anutva, deerghatva, mahatva or even of shunyatva, naadi gatividhis and so on.

*Susamyami vaa yadhi vaa na samyami, Susangrahi vaa yadhi vaa na samgrahi, Nishkarmako vaa
yadhi vaa sakarmaka, sthameesamaatmana mupaithi shasawatham. 2.37*
The Yogi permanently attains the Brahman, whether he is self restrained sanyasi or not, whether he has
lot of accumulated wealth or not, whether he does not do any activity or not.

*Mano na budhirna sareeramindriyam, Tanmaathra bhoothani na bhootha panchakam,
Ahamkruthischapi viyathsva roopakam, ta meesamaatmana mupaithi shasawatham. 2.38*
That Hiranya garbha Viraat Purusha without buddhi-manas-shareera-panchendriyaas-tanmaatraas-pancha
bhutaas of prithivi-agni-jala-vaayu aakaasha, nor of ahamkaaraas be possibly accomplished be Maha
Saadhaka.

[Vishleshana on the Viraat Purusha vide 1. Maha Naaraayanopanishad and 2. Shvetaashvatara
Upanishads

1. Hiranyagarbha : Manifestation of Universe- Section I -Chapter III -stanzas 1-3 on Hiranyagarbha:

*Hiranyagarbhah samavartataagre bhutasya jaatah patireka aaseet, sa daadhaara prithiveem
dyaamutemaam kasmai Devaaya havishaa vidhema/ Yah praanato nimishato mahitwaika idraajaa
jagato babhuva, ya Isha asya dwipadaaschatushpadah kasmai Devaaya havishaa vidhema/ Ya aatmadaa
balamdaa, ya aatmadaa balamdaa yasya upaasate prashimsha yasya devaah, yasya chhaayaamritam
yasya mrityuh kasmai Devaa ya havisham vidhema/*

By the might of Paramatma and the supreme power of Maya Prakriti, Prajapati was generated. The same
Paramatma the unique also commissioned Hiranyagarbha the Creator to prop up Trilokas viz. Bhumi-
Antariksha- and Swarga. Devas are contented by the 'yagjna phalas' as performed by the virtuous
sections of the Society as prompted by Sages and dwijas and their worship, sacrifices and dharmic karyas
sustain 'dharma' and 'nyaya' or virtue and justice. Thus Hiranyagarbha is the Sovereign controller of all
the Beings in 'srishti' ie. humanity and all the Beings plus as all the bipeds, quadruples and so on and is
latent as their internal nucleus. He is the reality within them all bestowing strength and sustenance like a
shadow till such time destiny takes them in the whirlwind of deaths and births yet grants them
immortality jumping from body to another.

Stanzas 4-8: *Yasyame himavanto mahitwaa yasya samudra rasayaa sahaahuh, yasyemaah prardisho
yasya baahu kasmai Devaaya havishaa vidhema/ Yah krandasi avasaa tastabhaane asyaikshetaam
manasaa rojamaane, yatraadhisura uditau vyeti kasmai Devaaya havishaa vidhema/ Yena dyourugraa*

prithivi cha dridhe yena suvah stabhitam yena naakah, yo antarikshe rajaso vimaanah kasmai Devaaya havishaa vidhema/ Aapoha yanmahatirvishwamaayam daksham dadhaanaa janantiragnima, tato Devaanaam nira- vartataasurekah kasmai Devaaya havishaa vidhema/ Yaschidaapo mahinaa paryapashyaddaksham dadhaanaa janayanteeragnima, yo Deveshvadhi Deva eka aaseet kasmai Devaaya havishaa vidhema/

It is the brilliance and splendour of Hiranyagarbha Brahma that the the high peaks of Himalayas or the magnitude and energy of Oceans and massive rivers are declared and His hands are deeply involved in dispensing justice in eight directions to all the Beings as they deserve. It is His extraordinary capability that Earth and Space are held in their respective positions and Bhaskara Deva moves eternally by His Rise and Disappearance day in and day out! It is He who firmed up the terrestrial , the sky and the heavenly regions and created ‘Rajasa’ feature in the antariksha! It is due to His glory that ‘aapas’ or water got materialised and eventually Agni or the Fire and thereafter the form of ‘vayu’ or deity of Wind and Praana the life force. It is thus Hiranyagarbha who set the chain of the Basic Elements of Nature which made the ‘charaacharajagat’ exist and sustain. The origin of waters and fire had admirably made vedic tasks of potent worship. Thus all the respective Devas are in place to kick-start the momentum of the Universe thus standing out as the Leader of Devas and as the Supreme Creator.

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

(Hiranya -garbha eulogized and admired by the various Scriptures was initially materialised in Swarga and as enveloped in his womb the entire Universe was Paramatma’s prime representative and resides in every Being in ‘Srishti’ as a nucleus as the ‘Antaratma’ or the Inner Consciousness. Being the cause and effect of all the ‘Pranis’ connects them all in successive cycle of births and deaths. This Self radiant Hiranya garbha as the ‘antaratma’ the creator of Trilokas by Himself and out of his own self and is the sculptor of each and every Being in the creation with ‘panchendriyas’ or the body parts like the eyes, ears, hand and feet and their senses.

2..Shvetaashvatara Upanishad - A profile of ‘ Virat Purusha’ the Cosmic Being is unsurpassed

III.xi-xii) *Sarvaanana shiro greevah sarva bhuta guhaashayah, Sarva vyaatee sa bhagavan tasmaat sarva gatasshivah// Mahaan Prabhur vai Purushah satvashaisha pravartakah, sunirmataam imam praaptim Ishaano jyotiravyayah//*

(The Lord of the Universe Parama Shiva is deeply entrenched in the hidden cave of each and every Being as the all pervading and omni present Supreme in one’s own face, head and necks. He is replete with the six principal features of Life viz. *Aishvaryasya samagrasya dharmasya yashasya shriyah, jnaana vairaagyashaiva shannam Bhaga itiranaa/* or Total Lordship, righteousness, fame, opulence, wisdom and sence of renunciation as explained in Maha Bhagavata Purana. Indeed He possesses the energy of influencing the attainment of the purest and outstanding Prime Source of Imperishable Luminosity and Splendour)

III.xiii-xv) *Angushtha maatrah purushontaraatmaa sadaa janaanaam hridaye sannivishthah, hridaa manveesho manasaabhi klijto yadaa etad vidur amritaaste bhananti// Sahasra sheershaa purushah*

sahasraahshah ahasra paat,sabhumini vishvato vritvaa ati atisthad dashaangulam// Purusha
evedamsarvam yad bhutam yaccha bhavyam utaamritatavasyeshaano yad annenaatirohati//

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

Concluding stanzas of Section Two of Avadhuta Gita

*Vidhou nirodhe paramaathmanam gathe,Na yoginaschethasi bhedha varjithe, Soucham va
vaasouchamalinga bhavana, sarva vidheyam yadhi vaa nishidhyathe. 2.39*

As and when the Yogi attains the Brahman, He is going beyond the injunctions of the Scriptures, the thoughts of baahyaantara shuchi and so on.

*Mano vaacha yathraa na sakthameeruthum, Nunam katham thatra guru upadeshataa,
Yimaam kadhaam ukthavatho gurosthadyUkthasya tatwam hi samam prakaashate . 2.40*

As the manas or vaani be unable to describe that Chaatanaatmakata varnana be indeed be not possible to describe by the guruupadeshaas but ought to be self experienced merely.

Section Three on Jnaana rupi Atma Tatva- Atma Bodha for renunciation and swabhimaana

Avadhootha uvacha:-

*Guna viguna vibhago varthathe naiva kinchith,
Rathi vairathi viheenam nirmalam nishprapancham,
Gunaa viguna viheenam vyapakam viswa roopam,
Kadhamaha miha vandhe vyomaroopam shivam vai.3.1*

That chetanaatma which be not differentiate saguna-nirguna bheda, and of aasakti-virakti, but of nirmala, prapancha rahita- guna viguna rahita- sarva vyaapaka vishva rupa and nitya kalyaana swarupa be indeed prostration worthy.

*Shethaadhi varna rahitho niyatham shivascha,
Kaaryam hi kaaranamidham param shivascha,
Yevam Vikalpa rahitho ahamalam shivasch,
Swaathmaanam aathmani sumithra kadham namamo. 3.2*

For ever that Brahman does not have colours like of white, green red and so on and be the ‘sarvadaa kalyaana swarupa’ be assertful as being the kaaraya kaarana nirmukta kalyaana swarupa-vikalparahita Paramatma be prostration worthy and that be myself as how indeed be to different me and Him.

*Nirmoola moola rahitho hi sadhodhitoham,
Nirdhooma dhooma rahitho hi sadoditoham,
Nirdeepa deepa rahitho hi sadohitoham,*

Jnamaruthamsamarasam gaganopa moham. 3.3

I was not created being the ajanma as I am always present. I am not hidden from anything and do not have a smoke screen as I am always clear and transparent. I am free from light and do not have to be illuminated as am self luminous. I am the jnaana saara , jnaana swarupi amrita, samarasa and akaasha samaana sarva vyapaka.

*Nishkama kamamiha nama kadham vadhmi,
Nissanga sangamiha nama kadham vadhmi,
Nissara sara rahitham cha kadham vadhmi,
Jnanamritham samaras am gaganopamoham. 3.4*

Being the nishkaama swarupa myself- the ‘nissaga- nissaara - nirguna- and janma rahita’. And how could I be definable and describable indeed!

*Advaita roopam akhilam hi katham vadaami ,
Dwaita roopam akhilam hi jkadham vadhmi,
Nithyam twamithyamakhilam hi katham vadaami,
Jnanamritham samaras am gaganopamoham. 3.5*

How I can I say am not the form of Brahman as being of advaita rupa while the sampurna prapancha be of dwaita rupa. How could I explain that I am the anitya and yet am not. How can I say that is eternal or non eternal, as I am wisdom ever existenent and ever blissful..

*Sthoolam hi no naahi krusham na gataagatam hi,
Aadyantha Madhya rahitham na paraparam hi,
Sathyam vadaami khalu vai paramaartham thatwam,
Jnanamritham samarasam gaganopamoham. 3.6*

Atma be neither sthula nor sukshma nor gamanaagamana, but aadi-madhyaanta rahita, and be of ‘paraapara’. I seek to assert that I am the Satya-Paramartha tatva swarupa. Am the janaana rupee amrita-sama rasa and akaasha samaana sarva vyapaka.

*samviddi sarva karanaani nabho nibhani ,
Samvidhi sarva vishayaamscha nabho nibhamscha ,
Samvidhi chaikamamalam na hi bandha yuktham,
Jnanamritham samaras am gaganopamoham. 3.7*

Be this known that am not the sense organs as of the clouds in the sky; Know that sense organs are like cloud in the sky, realize that the shining Brahman is neither free nor tied, I am the vishuddhaatma and jnaana rupee amrita and akkaasha samaana sarvavyapaka!

*Durbodha gahano na bhavaami tatha,
Durlakshya, lakshya gahano na bhavami tataa,
Aasanna roopa gahano na bhavami tataa,
Jnanamritham samarasam gaganopamoham. 3.8*

Dear shishyaa! I am indeed the durboddha as not easily understandable- am durlakshya as be no not easily perceivable; am too close to you but not easily attainable; indeed am the jnaana rupi amrita and akaasha tulya vyaapaka.

*Nishkarma karma dahano jwalano bhavami,
Nirdukhya dukkha dahano jwalano bhavami,
Nirdeha deha vahano jwalano bhavami,
Jnanamritham samarasam gaganopamoham. 3.9*

I am the karma rahita-karma jalaana hetu agni rupa; dhkha rahita and dukkha jalana agni rupa; deha rahita

and dehaabhimaana hetu agni rupa- jnaanaamrita -and bliss and boundless space!

\
*Nishpapa papa dahano hi huthasanoham,
Nishdharma dharma dahano hi huthasanoham,
Nirbandha bandha dahano hi huthasanoham,
Jnanamritham samaras am gaganopamoham. 3.10*

I am paaparahita and also be the paapa dagdhana agni rupa too. Am dharma rahita and adharma dahana hetu agni rupaa too. Am bandhana rahita and bandhana hetu agni- jnaaa rupi amrita-aakaasha samaana sarva vyaapakaa too.

*Nirbhava , bhava rahitho na bhavami vathsa,
Niryoga yoga rahitho na bhavami vathsa,
Nischitha chitha rahitho na bhavami vathsa,
Jnanamritham samaras am gaganopamoham. 3.11
Nirmoha moha padaveethi na may vikalpo,
Nishoka shoka padhaveethi na may vikalpa,
Nirlobha lobha padaveethi na may vikalpo,
Jnanamritham samarasam gaganopamoham. 3.12
Samsara santhathi latha na cha may kadachith,
Santosha santhathi sukho na may kadachith,
Ajnana bandhanamidham na cha may kadachith,
Jnanamritham samaras am gaganopamoham. 3.13
Samsara santati rajo na cha may vikara,
Santhapa santhathi tamo na cha may vikaram
Sathwam swa dharma janakam na cha may Vikara,
Jnanamritham samaras am gaganopamoham. 3.14
Santhaapa dukha janako na vidhi kadhachithm
Santhapa yoga janitham na mana kadachith,
Yasmad ahamkrithireyam na cha may Kadachith,
Jnanamritham samaras am gaganopamoham. 3.15
Nishkampa kampa nidhanam na vikalpa kalpam,
Svapna prabodha nidhanam na hithahitham hi,
Nissara sara nidhanam na charaacharam hi,
Jnanamritham samaras am gaganopamoham. 3.16
No Vedhya vedakamidham na cha hethu tharkya ,
Vaachaama gocharamidham na mano na budhi,
Yevam kadham hi havatha kadgayaami thathwam,
Jnanamritham samaras am gaganopamoham. 3.17
Nirbhinna bhinna rahitham parmatha paramrth thathwam,
Manthar bahirna hi kadham paramartha thathwam,
Prak sambhavam na cha ratham na hi vasthu kinchith,
Jnanamritham samaras am gaganopamoham. 3.18
Ragaadi dosha rahitham thwameha thathwam,
Daivadhi dosha rahitham thwahameva thathwam,
Samsara soka rahitham thwahameva thathwam,
Jnanamritham samaras am gaganopamoham. 3.19
Sthana thrayam yadhi cha nethi kadham thureeyam,
Kala thrayam cha yadhi cha nethi kadham disascha,
Santham padam hi paramam paramartha thathwam,
Jnanamritham samaras am gaganopamoham. 3.20*

Avadhuta had further resumed His advice to shishya as follows: I am being the bhava rahita yet be not so- yoga rahita be not so-chitta rahita yet be not so; thus am of the yukta yet not so even.- jnaanarupi amrita samarasa yet akaasha samaana vyaapaka too. Am moha shunya yet moha yukta- shoka rahita yet be shoka yukta- lobha rahita yet be not so. I am jnaanarupi amrita and samarasa and akaasha samaana vyaapaka. Am bereft of samsaara rupi pravaaha nirantrata nor of santosha rupi pravaaha nirantrata. But am indeed the jnaana rupi amrita and akaasha samaana sarva vyaapi. The visistitudes of Samsaara rupi pravaaha and the rajoguna prabhaava vikritis be am immune of me and my jnaana rupi amrita be saturated and be of akaasha samaana vyaapaka unto me. Also am invulnerable of tatva bhedaabheda vyaavahaaraas but of atmaswarupa jnaana rupa amrita. Further am the raaga dweshaadi rahita atma tatva- samsaara duhkha rahita atma tatva- and ‘atma rupi amrita samridhi’ too. Am being the chetana brahma, be invulnerable to the three avasthaas of jaagriti-swapna-sushupti and be of the tureeyaaavastha merely. Further am immune of trikaalaas and ashta dikpaalaas but of Parabrahma’s ‘shaantipada -atishreshtha paramaarthata tatva swarupa jnaana jaanaamrita samana sarva vyapaka’.

*Deergo laghu punaritheeha na may Vibhago,
Visthara sankatamitheeha na may Vibhaga,
Konam hi krathoolamiha na may vibhago,
Jnanamritham samarasam gaganopamoham. 3.21*

There are no divisions within my self such as deerghatva or laghutva- vistaara or sankocha- konaas and gokaakaara but am jnaana rupi amrita- samarasa and akaasha samaana sarvavyaapaka/

*Matataa pitaadi tanayaadi na me kadaachiti
Jaataam mritam bhootham na cha mano na cha me kadachith,
Nirvyakulam sthiramidham paramartha thatwam,
Jnanamritham samarasam gaganopamoham. 3.22*

I am never mother or father or son, I do not have ever birth or death to me,
And the Brahman is stable and never worried, I am wisdom existence, bliss and boundless space.

*Shudham ashudha vichara mananata roopam,
Nirlepa lepama vicharamanantha roopam,
Nishkhandamakhanda vichara mananta roopam,
Jnanamritham samarasam gaganopamoham. 3.23*

I am the atmaswarupa jnaanaamrita-samarasa akaasha samaana vyaapaka- the chetanaatma shuddhata being of nirlepata and naasha rahita-achintya and ananta rupa.

*Brahmaadayah suraganaat kadhamathra santhi,
Swargadhaya vasathaya kadhamathra santhi,
Yaddheka roopamamalam paramatha thathwam,
Jnanamritham samarasam gaganopamoham. 3.24*

As am the atmatatva-vishuddha paramaarthata swarupa ,how could I be like Brahma and the devas,
and how could I be at Brahmaloaka ,swarga and much less of bhuloka.

*Nirneti neti vimalo hi katham vadaami,
Nihsesha sesha vimalo hi kadham vadhami,
Nillinga linga vimalo hi kadham vadhami,
Jnanamritham samarasam gaganopamoham. 3.25*

This atma tatva be beyond ‘neti neti’ or not this not that as ‘aham brahmaasmi’. That be also beyond aakaara and niraakaara. This am - asserts Bhagavan Dattaatreya- be beyond aakaara-niraakaara. How indeed this ve explained as am the jnaana rupi amrita and akaasha samaana sarvavyaapaka.

[Vishleshana on Neti-Neti vide Brahadaranyaka Upanishad as the Sutra is the connector to the two halves

of the Comsic shell and the process of ‘neti, neti’ or ‘not this, not this’ leads to the Ultimate Reality’

III.viii.1) Gargi, the daughter Vachaknavi asked Maharshi Yagnyavalkya about the Reality of Bahman and how Maharshi explained that Water, Sky, Sun, Moon, Indra, Viraja upto Hiranyagarbha had all been woven in an orderly manner of warp and woof in a cloth; then the Maharshi cautioned Gargi not to enquire further failing which her head would fall off. Now that she had apparently followed what all has been explained by the Maharshi in the subsequent Brahmanas about the link of the Inner Self and Brahman, Gargi hesitantly took the permission of Brahmanas of two more questions to pose the Maharshi stating that none else could excel the Maharshi to queries and genuine doubts on the subject of Brahman! She then asked the Maharshi as follows: III.viii.2) Maharshi, just as to warriors of Banaras or Videha who were in the practice of striking bamboo-tipped arrows from their deposits, may I confront you with two difficult questions to test your knowledge about Brahman! III.viii.3) She said: Yagnyavalka! In the earlier references, the expression of ‘Sutra’ as the inter- connect of Inner-Self and Hiranyagarbha has ben used; that Sutra or the thread as the link between the Element of Earth by Water which was stated to be above Swarga or the upper half of the Cosmic Shell and below the earth or lower half of the cosmic shell. In other words, this Sutra is between the Swarga and Bhumi that is between the two halves of the cosmic shell. Now, is the gap between the two halves of the cosmic shell representative of the measurement of Kaalamaana or the concept of Time viz. the Bhuta-Vartamaana and Bhavishya or the Past, Present and the Future? In other words the Sutra connects the dualistic nature of the Universe or unifies the Self and the Supreme!) III.viii.4) Yagnyavalkya replied to Gargi: That which you have referred to as being above Swarga and Earth as also between these two is pervaded by the ‘avyakrita aakaasha’ or unmanifested ether! This manifested universe consisting of the Sutra exists in the unmanifested ether, like earth in water, in the past, present and future, or in its origin, sustenance and dissolution!)III.viii.5) Gargi saluted the Maharshi and stated that she was fully satisfied with the explanation; the question was difficult as the Sutra itself was enigmatic and hard to assimilate and more so that it spreads through and permeates. Now she asked another such question.) III.viii.6) Gargi once again sought more or less confirmation of the earlier query viz. as to what pervaded which was above Swarga and underneath Bhumi, as also between the two that was valid to the present, past and future tenses.) III.viii.7) Yajgnyavalkya repeated Gargi’s question and re-emphasised that whatever was above heaven and beneath the earth, and whatever was between the heaven and earth, ‘was, is and will be’, denoted by unmanifested ether. Then the next question would be: what is the unmanifested ether infused by? Indeed this question is stated to be rather difficult: if akash is unmanifested, would it be easy to distinguish the past, present and future! This is the catch in Gargi’s query; firstly to explain the difference of the past-present-future is difficult; then the sky is unmanifested; hence the query again!) III.viii.8) Maharshi Yagnyavalkya replied that what ‘Brahma Vettaas’ or the Knowers of Brahman sought to explain that the latter was ‘Akshara’ or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross not minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!) III. viii.9) Vedas having discarded all kinds of substances, affairs and aspects of the Absolute and Indisputable Power named as Brahman, its Existence is adduced by inferential evidences which are felt, recognised and directed. It is therefore ascertained by proofs such as Sun, Moon, Earth, Air, Fire , Sky and so on. It is under the definitive canons and tenets of that Supreme Power, Sun and Moon are held in their positions, heaven and earth are maintained; ‘kaala maana’ or the Time Cycle of moments, muhurtas of 48 minutes each, days and nights, fortnights, months, seasons and years are well-regulated; rivers normally flow eastward from white mountauins, others flow westward without changing the direction and respective courses; human beings praise the agents of that Great Immutable called Devas or Gods-each of them performing their respective duties without fail notwithstanding the passage of Time as per their own schedules of duty chart; Gods and Manes or Pitru Devas depend on the Sacrifices besides the Practice of Dharma and Nyaya or Virtue

and Natural Justice as applicable to Societies and so on. Indeed the Supreme Power thus asserts itself its Authority irrespective of the passage of Time. It is inferred that natural justice prevails and pronounced deviations are sought to be corrected by the ‘Unseen Hand’ from time to time!) III.viii.10) Maharshi Yagnyavalkya further explained to Gargi, that this AbsolutePower is never visioned but indeed is the evidence and the faculty of vision itself! It is never heard but hears everything being the personification of hearing itself; it is never known for thinking but indeed is the Thinker and the manifestation of thought itself; It is not known but is indeed the Knower being Knowledge and Intellect itself; Gargi! This Super Power is like the unmanifested ether and is all pervading and the Ultimate Unknown! III.viii.11) Gargi! This Absolute Power is never seen by anyone 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 but is the singular Hearer and the capacity of hearing by itself; It is never the Thought as is not the object of thinking, but is the Unique Thinker and the personification of Thought and Intellect by itself! Gargi! It is by this Absolute Power that the unmanifested Ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of Truth and the Unique!) III.viii.12) Having been since convinced fully by the capability of Maharshi Yagnyavalkya to explain what Brahman was all about, Gargi addressed the congregation of Brahmanas who allowed her to ask two questions viz. whether Brahman had no characteristics and adjuncts and if so what Brahman actually was considered to be inferred on the authority of the Scriptures. She conceded that on the basis of a methodical analysis of ‘*neti, neti*’ or ‘*not this and not this*’, the Individual Self having discarded the adjuncts of body, organs and senses, the Maharshi rightly deduced that the transmigrating Soul was the Supreme Self as Brahman Himself; in other words, the same Individual Self minus the features but overcoming ignorance and desire and work is called the Supreme Itself as verified by the ‘Anirvachaniya Vedas’ or the the Untold Scriptures. Gargi thus got convinced of the inherent and unique Truth that the Self was the Supreme!)]

Further stanzas of the Section Three

*Nishkarma karma param sathatham karomi,
Nissanga sanga rahitham paramam vinodham,
Nirdeha deha rahitham sathatham vinodham,
Jnanamritham samaras am gaganopamoham. 3.26*

Being the atmaswarupa, am karma rahita yet be the mahatkarma moola kaarana; being of nissanga too be ushering paramaleelaananda kaarana; being the niraakaara could bestow jnaana rupi amrita and like the aakaasha am sarva vyapaka too.

*Maaya prapancha rachanaa na cha may vikaara,
Kautilya dhamba rachana na cha may Vikara,
SAthyanruthethi rachana na may Vikara,
Jnanamritham samaras am gaganopamoham. 3.27*

I am not the maayaa prapancha rachana vikaara- nor of kutilataa dambha rachana vikaara- muchless of satya-midhyaa rachana vikaara, but am the jnaana rupi amrita and akaasaha samaana vyapaka too.

*Sandhyaahi kaala rahitham na cha may viyogo,
Hyanthah prabodha rahitham badhiro na mookah,
Evam vikalpa rahitham na cha bhaava shuddham,
Jnanamritam samarasam gaganopamoham. 3.28*

Though I am beyond division of time like dawn and dusk , I am always present, though I do not have differentiated knowledge I am not deaf or dumb As I am free from ignorance , I do not need purification of mind; I am the essence of jnaana, bliss and boundless space too.

Nirnadha nadha rahitham hi niraakukulam vai,

*Nischitha chitha vigatham hi niraakulam vai,
Samvidhi sarva vigatham hi niraakulam vai,
Jnanamritham samaras am gaganopamoham. 3.29*

I am the swami myself , vyaakula rahita- chintarahita and chittarahtaa too. Am the prashanta-vyaakula rahita, jnaanaamtita-samarasa-aakaasha samaana vyaapakaa too.

*Kaantaaramandiramidam hi katham vadaami,
Samsiddha samsayamidam hi katham vadhaami,
Evam nirantharasamam hi niraakulam vai,
Jnanamritham samarasam gaganopamoham. 3.30*

This midhyaajagat be as of midhyaa vanasthali. How can I say that existence of Brahman is proved or disproved, for that be everywhere , not influenced by anything and is without movement, I am wisdom existence, bliss and boundless space.

*Nirjeeva jeevarahitham satatam vibhaathi,
Nirbheja bheja rahitham sathatham vibhaathi,
Nirvana bandha rahitham sathatha vibhaathi,
Jnanamritham samaras am gaganopamoham. 3.31*

To me this samsaara be as of nirjeeva jada padaartha and the jeevaatma be of chetana prateeta as also. nirbheja and sajeeva padaartha rahita and bandhana sahita maayaa maatra too.

*Sambhoothi varjitha midam sathatham vibhaathi,
Samsara varjitha midam sathatham vibhaathi,
Samhara varjithamidham satham vibhaathi,
Jnanamritham samarasam gaganopamoham. 3.32*

Brahman shines forever though without any origin, Brahman shines forever without any encumbrances; without any destruction, keeps on shining forever. I am wisdom , am the ever existent, blissful, as of boundless space.

*Ulleka matramapi te na cha nama roopam,
Nirbhinna bhinnamapi tey na hi vasthu kinchit,
Nirlajja manasa karoshi kadham vivaadham,
Jnanamritham samaras am gaganopamoham. 3.33*

You do not have a name or form that is worth recording; there is nothing in the world that is different or not different from you, and so the manasa! why are shamelessly lamenting about it, I am wisdom in existence, bliss and boundless space.

*Kim nama rodishu sakhe na jaraa na mruthyu,
Kim nama rodishu sakhe na cha janma dukham,
Kim nama rodishu sakhe na cha they vikaro,
Jnanamritham samaras am gaganopamoham. 3.34*

Why are you weeping my friend, for there is no old age or death for you, Why are you weeping my friend, for there is no sorrow of birth to you, Why are you weeping my friend , for there is pain or sorrow to you, I am wisdom existence, bliss and boundless space.

*Kim nama rodishu sakhe na cha they swaroopam,
Kim nama rodishu sakhe na cha they viroopam,
Kim nama rodishu sakhe na cha they vyaamsi,
Jnanamritham samaras am gaganopamoham. 3.35*

Why are you weeping my friend, for there is no form for you, Why are you weeping my friend, for there is no ugliness for you, Why are you weeping my friend, for there is no aging for you, I am wisdom

existence, bliss and boundless space.

*Kim nama rodishu sakhe na cha they vayamsi,
Kim nama rodishu sakhe na cha they Manaamsi,
Kim nama rodishu sakhe na cha they thavendriyaani,
Jnanamritham samaras am gaganopamoham. 3.36*

Why are you weeping my friend, for there is no mental organism to you, Why are you weeping my friend, for there is no physical organism to you, Why are you weeping my friend, for there is no sense organs to you, I am wisdom existence, bliss and boundless space.

*Kim nama rodishu sakhe na cha they asthi kama,
Kim nama rodishu sakhe na cha they pralobha,
Kim nama rodishu sakhe na cha they vimoho,
Jnanamritham samarasam gaganopamoham. 3.37*

Why are you weeping my friend, for there is no desires for you, Why are you weeping my friend, for there is no lust for you, Why are you weeping my friend, for there is no delusion for you, I am wisdom existence, bliss and boundless space.

*Aiswaryamichasi katham na cha te dhanaani,
Aiswaryamichhasi jadham na cha they hi pathni,
Aiswaryamichasi kadham na cha they mamethi,
Jnanamritham samaras am gaganopamoham. 3.38*

Priya shishya! When dhanairashvaryaas be not yours, as patni putra putris, and mamata and such samsaarika vikaaraas be not yours, then one ought to be of the jnaana rupi Amritta samaana vyaapaka.

*Linga prapancha janushi na cha tey me cha,
Nirlajjja manasamidam na vibhathi bhinnam,
Nirbheda bedha rahitham na cha te na me cha,
Jnanaamritham samarasam gaganopamoham. 3.39*

The creation of the universe is neither for you nor for me, and this idea of diversity has been created by the shameless mind., There is no unity or diversity which has been created for me nor for you, I am the jnaana rupi amrita samaana samarasa and of the essenc of bliss and of boundless space.

*No vaanu matramapi te hi viraga roopam,
No vaanu matramapi tehi saraaga roopam,
No vaanu matram api tehi sakaama roopam,
Jnanamritam samarasam gaganopamoham. 3.40*

There is not even an atom of attachment in you, There is not even an atom of detachment in you, There is not even an atom of desire in you, I am the wisdom in existence, and be of bliss and boundless space.

*Dhyataa na te hi hridaye na cha te samadhir,
Dhyaanam na the hi hridaye na bahih pradesha ha,
Dhyeyam na chet hridaye na hi vasthu kaalo,
Jnanamritham samarasam gaganopamoham. 3.41*

The one who meditates is not there in your heart and there is no Samadhi there, There is no outer space around you there fore your heart does not meditate, And there is no object of meditation in your

heart, as the time and object are there, I am the wisdom in existence, as of bliss and boundless space.

*Yat saara bhoothamakhilam kathitam mayaa tey,
Na twam na me na mahatho na gurur na shishya,
Swachanda roopa sahajam paramartha tatvam,
Jnanamritham samarasam gaganopamoham. 3.42*

I have told very briefly the essential aspects of Brahman, It is not you or me nor great ones nor the guru nor disciple. And it has a spontaneous form which is simple. I am wisdom existence, bliss and boundless space.

*Kathamiha paramartham tatva maananda rupam,
Kathamiha paramartham naivamananda roopam,
Kathamiha paramatha jnana vijnana roopam,
Jnanaamritam samarasam gaganopamoham. 3.43*

How can I say that Brahman is a form of joy, How can I say that Brahman is the form with absence of joy, How can I say that Brahman is a blissful or not blissful form, I am wisdom in existence before you as the bliss and of boundless space.

*Dahana pavana heenam viddhi vijnanamekam,
Avani jala viheenam vidhi vijnana roopam,
Samagamana viheenam vidhi vijnana mekam,
Jnanamritham samaras am gaganopamoham. 3.44*

Do understand that Brahman is devoid of panchabhuraas like agni or vayu; and that Brahman is devoid of water or earth, and that it is neither mobile or immobile, I am the Vigjnaana swarupa Antaratma in existence, bliss and boundless space.

*Na soonya roopam na visoonya roopam ,
Na shuddha roopam na vishuddha roopam,
Roopam viroopam na bhavami kinchith,
Jnanamritham samaras am gaganopamoham. 3.45*

I have neither formless or one with form, I have neither pure or impure form, I have neither a pretty or ugly form, I am wisdom existence, bliss and of boundless space.

*Muncha muncha hi samsaaram thyagam m muncha hi sarvadhaa,
Thyaagathyaga visham shudham amrutham sahajam dhruvam. 3.46*

Renounce , renounce the samsara , renounce everything, as if it is poison, and you would be pure , immortal simple and be forever.

Section Four on as to how an Atma Jnaani be of sama drishti and of Atma Tatwa

*Avadhootha uvacha/
Naavahanam naiva visarjanam vaa ,
pushpaani pathraani katham bhavanthi,
Dhyaanani mantarani katham bhavanthi,
Samaasamam chaiva shivarchanam cha.4,.1*

Chetana Brahma be a sarva vyaapi and of which use to aavaahana or visarjana or invoke / retract and as such what is the use of offering pushpa patraas, or of which avail be to resort to dhyaanaavahana and mantrocchaarana ! Hence be of sama drishti and seek to resort to puja to chetana Brahma merely.

*Na kevalam bandha vibhandha muktho,
Na kevala, shudha vishudha mukthah,*

*Na kevalam yoga viyoga mukthah,
Sa vai vimuktho gagamopamoaham 4.2*

I am not merely rid of aasakti-anaasakti, shuddha-ashuddha and yoga viyoga but be sarvavyaapaka like the akaasha and be the sarvadharm mukta swarupa.

*Sanjaayate sarvamidam hi thathyam,
Sanjaayathe sarvamidham vithathyam,
Evam vikalpo mama naiva jaathah,
Swaroopanirvaana manaa mayoham. 4.3*

Whether everything manifested in it is real, Whether everything manifested in it is imaginary, This type of doubt never arises in my mind, And so my liberation by nature is blissful and vikaara rahita..

*Na sanchanam chaiva niranchanam vaa,
Na chaantaram vaapi nirantharam vaa,
Anthar vibhinnam na hi me vibhaati,
Swaroopanirvaana manaa mayoham. 4.4*

Neither am mayaamala yukta, nor maayaamala rahita, neither vyavadhana nor vyavadhaana rahita as my my very nature am the vikaara rahita.

*Abodha bodho mama naiva jaatho,
Bodha swaroopam mama naiva jaatham,
Nirbodha bodham cha katham vadaami,
Swaroopanirvaana manaa mayoham. 4.5*

Unconscious and conscious state do not originate in me, The knowledge of my form does not originate in me, And so how can i say that I am conscious or unconscious, And so my liberation by nature is blissful and free.

*Na dharma yuktho, na cha papa yuktho,
Na cha bandha yuktho, na cha moksha yuktha,
Yuktham tvayuktham na cha me vibhathi,
Swaroopanirvaana manaa mayoham. 4.6*

Am neither dharma yukta, nor paapa yukta, bandhana yukta, mokshayukta, but by very swabhava am muktarupa and vikaara rahita.

*Paraa param vaa na cha me kadaachin,
Madyastha bhaavo hi na chaari mitram,
Hithaahitham chaapi kadham vadhaami,
Swaroopanirvaana manaa mayoham. 4.7*

Am free from paraapara bhaava nor of madhyasta bhava- neither of shatru-mitra bhaava, muchless of madhyasthabhaava as am by very nature be mukta swarupa and vikaara rahita. 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 kama 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. Indeed, adequate grounding of the so called 'Paraa jnaana' of Veda-Vedangas, the code of Rituals and the 'parijnaana' or the Karma Kanda enables and constitutes a solid step to the Higher or Superior 'Apara Jnaana' to accomplish 'Tadakasharam' or that Ultimate!

*Nopasako naivamupasya roopam,
Na chopadeso na cha may kriyaa cha,
Samvisthva roopam na kadham vadhaami,
Swaroopsnirvaana manaa mayoham. 4.8*

I am neither a worshipper nor one who is worshipped, teachings and rituals are not there for me, And how can I tell you about the form of consciousness, and so my liberation by nature is blissful and free.

*No vyaapakam vyaapyamihasti kinchid,
Na chalayam vaapi niraalayam vaa,
Ashunya shunyam cha kadtham vadaami
Swaroopanirvaana manaa mayoham. 4.9*

Nothing pervades Brahman, nor does it pervade over anything, It does not reside anywhere, nor is it one without residence, How can I describe it empty or describe it as full, and so my liberation by nature is blissful and free.

*Na graahako grahakameva kinchid,
Na karanam vaa mama naiva karyam,
Achinthya chinthyam na kadham vadhaami,
Swaroopsnirvaana manaa mayoham. 4.10*

I am neither a graahaka nor graahya, yet am a kaarya kaarana nirmukta and as such how indeed I be named as of chintyaachintya as being the Brahma swarupa and of Mukti pradaata be myself indeed!

*Na bhedhakam vaapi na chaiva bhedhyam,
Na vedakam vaa mama naiva vedhyam,
Gathagatham thaata kadham vadaami,
Swaroopanirvaana manaa mayoham. 4.11*

I am not something that can be destroyed nor one who destroys, I am neither inquisitive nor curious to know, not something which is knowledge nor some method to give knowledge. How can I describe that is as something which comes or goes? Thus am by nature the mukta swarupa and vikaara rahita.

*Na chaasthi deho na cha vidheho,
Budhirmano me na na hi chendrayaani,
Raago viragascha katham vadaami,
Swaroopanirvaana manaa mayoham. 4.12*

Am not of jeeva brahma bheda kinchinmaatras even and hence that Brahma be identical to me as am by swabhaava am mukta swarupa and vikaara rahita.

*Ullekhamatram na hi bhinnamuchair,
ullekhamatram na thirohitham vai,
Samasamam mithra katham vadaami,
Swaroopanirvaana manaa mayoham. 4.13*

There be no differentiation and segregation of jeevaatma and Paramatma nor be hidden from each other and as such am by swabhaava muktaswarupa and vikaara rahita. In other words, asserting loudly cannot change Brahman, and by just saying “no” it does not cease to be there hence how could be stated am whether it is same or not? Thus am ever blissful for ever.

*Jithendryoham tva jitendriyo vaa,
Na samyamo me niyamo na jatah,*

*Jayaajayou mithra katham vadaami
Swaroopanirvaana manaa mayoham. 4.14*

Am I jitendriya or ajitendriya as am bereft of either, and likewise am neither of samyama or niyama and as such how to describe my jaya and paraajayaas. In otherwords, am be 'swabhaava siddha mukti swarupa' and thus be of vikaara rahita too.

*Amoorta moortirna cha may kadhaachit
adhyantha madhyam na cha may kadaachit,
Balaabalam mitra katham vadaami,
Swaroopanirvaana manaa mayoham. 4.15*

I am not one without form or with form, I do not have beginning , middle or end, Oh friend, how can i say I am strong or weak, and so am by swabhaava the mukta swarupa and vikaara rahita.

*Mritamrutam vaapi vishaavisham cha,
Sanjaayathe thaata na me kaadachith,
Ashuddha shudham cha katham vadaami,
Swaroopanirvaana manaa mayoham. 4.16*

Oh my dear shishya! mortality - immortality or death and poison and nectar, have not originated from me, nor shuddhaashuddham be described of me. How could I say that am pure or impure, and so my liberation by nature is blissful and free.

*Swapna prabodho na cha yoga mudhra,
Naktham dhivaa vaapi na may Kadachith,m
Athoorya thoorya cha katham vadaami,
Swaroopanirvaana manaa mayoham. 4.17*

Be this realised that I am free from the praapanchika vishayaas and maaya- vimaayaa be able to outreach me. Then how 'sandhayadi karma nirvahana' be at all applicable to me as by swabhaava am mukta swarupa and mukta swarupa. I do not have state of dream , wakefulness or Yogic pose, and I also do not have day or night, how can I say that I am in Thureeya or below it, as am already liberated.

*Samvidhi maam sarva visarva muktam,
Maayaa vimaayaa na cha me kadaachithm
Sandhyaadhikam karma katham vadaami,
Swaroopanirvaana manaa mayoham. 4.18*

Do note that I am free of everything, I am not an illusion or have many forms, then how could one say that I would do rituals like Sandhyaa and agni kaaryaas as by my swabhaava chittha am of mukta swarupa and ecstatic and set free with the iha para manastatva as a jeevan mukta.

*Samvidhi maam sarva samaadhi yuktham,
Samvidhi maam lakshyavilakshya muktham,
Yogam viyogam cha kadham vadhaami,
Swaroopanirvaana manaa mayoham. 4.19*

Please know that I am completely absorbed and in Samadhi state a state of intense concentration achieved as the final stage, at which union with the Parabrahmatva and of taadaatmya be accomplished.

*Moorkhopi naaham na cha panditoham,
Mounam vimounam na cha me kadaachith,
Tarkam vitarka cha katham vadaami,
Swaroopanirvaana manaa mayoham. 4.20*

I am neither a moorkha nor a pandita, nor a mouna nor vaachaala bhaava. Am neither tarka vitarka even

but by my very swabhaava am the mukta swarupa and vikaara rahita.

*Pitaa cha maataa na kulam na jaathim,
Jamaadi mrutyur na cha me kadaachit ,
Sneham vimoham cha katham vadaami,
Swaroopnirvaana manaa mayoham. 4.21*

As am being a Brahma swarupa I am of janmaraahitya with neither any parentage, jaati kula too. My janma and mrityu too be rid off and as such the concepts of sneha or vairaagya be purged of by liberation.

*Astham gatho naiva sadoditoham,
Tejovitejo na cha me kadaachith,
Sandhyaadikam karma katham vadaami,
Swaroopanirvaana manaa mayoham. 4.22*

Am never be of the lala bhaava praapta but of sadaa udita bhaava. Teja and nisteja bhava be ever arise in my psyche then the oft repeated karma kaanda be certainly not appilcable to me .

[Vishleshana on Shat Karma Vidhi vide Parashara Smriti]

Following are the essential duties of a dwija :

*Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/
Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani
diney diney/*

(Non- observance of six essential duties every day, besides Deva Puja and Atithi Seva and eating Yagna Sesha or the left overs of Yagnas would pull down a Dwija to descend to lower worlds. The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes ‘Bahyaantara Shuchi’ or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown. On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata Smrarana; prathama darshana of Shrotrias, cows, Agni, and avoidance of sinners, digambaras, and beggars; Ablutions with yagnopa -veeta worn around the left ear; praatah snaana as bathing in the morning absolves the evil effects of bad thoughts, deeds and dreams in the bed; recitals of Jala devata/ Aaruna mantras in the course of the bathing; pratah snaanantara Deva Rishi Pitru Tarpana; Vastra dharana; and Vibhudi-Gandha-Kumkuma dharana on the forehead].

*Asamshayam viddhi niraakulam maam,
Asamshayam viddhi nirantharam maam,
Asamshayam viddhi niranjanam maam,
Swaroopanirvaana manaa mayoham. 4.23*

*Certainly know I am free from confusion, Certainly know that I am eternal,
Certainly know that I am not born from anything, and so my liberation by nature is blissful and free.*

*Dhyaanaani sarvaani parityajanthi,
Shubha shubham karma parityajanthi,
Thyagamrutham thatha pibanthi dheeraa,
Swaroopsnirvaana manaa mayoham. 4.24*

My dear shishya! Do realize that am doubtlessly be vyaakula rahita, shaashvata, maayaamala rahita, and by swabhaava am the mukta swarupa and vikaara rahita. Atma jnaani dheera purushaas be devoid of dhyaana-shubhaashubha karmaacharana and be of sarva tyaagis and be of amritaasvaadana. Thus I too be mukta swarupa and vikaara rahita.

*Vindati vindathi na hi na hi yathra,
Cchando lakshanam na hi na hi tatra,
Samarasamagno bhaavitha poothah,
Pralapati tatvam paramavadhootha. 4.25*

This Avadhuta be thus be saturated with atmaananda beyond the chhandobaddha stanzas as of YaMaaTaa (ISS), MaaTaa Raa (SSS), TaaRaaJa (SSI), Raa JaBhaa (SIS); JaBhaaNa (ISI), Bhaa Na Sa (SII), Na Sa La (III), Sa La Gah (IIS) . The Ruling Deities of the Ganas as above are: Ya gana (Jala), Ma gana (Prithvi), Ta gana (Akash), Ra gana (Agni), Ja gana (Surya), Bha gana (Chandra), Na gana ('Ayu'or Life/Health), Sa gana (Vayu). Thus after purifying Himself and absorbing the infinite bliss be of the unique parama tatva.

[Vishleshana on Atma Jnaana

Almighty Brahman enters each and every Being from Brahma to a piece of grass as the Antaratma or the Self- Conscience. The easiest yet the most difficult question ever is Kah ayam atmaa or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as 'Samjnaanam' or the emotive sentience being the state of consciousness, 'vigjnaanam' or worldly awareness or knowledge, 'pragjnaanam' or instant mental responsiveness, 'medha' or brain power and retention capacity, 'drishti' or discernment and perception through senses, 'mathih' or capacity to think pros and cons, 'manisha' or mastertminded skill of planning, 'juutih' or capacity of forbearance, smriti or memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession all ending up in 'Vashah' or forceful possession; all these are rolled into one word viz. Conscience or the super imposition of the totality of senses viz. speech, vision,touch,taste and generation. It is indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality!

The Self and Supreme are mutual reflections; that identity of the two entities is despite the contexts of awaken and dream stages and the mortal's life in the final stage be described as a caterpillar which once reaches the edge of a grass but would seek to hold another grass piece for support and jump over! The causative fullness and derivative causation or the Cause and Effect Analysis thus states:

OM/ Purnamadah Purnamidam Purnaata purnamudachyate, Purnasya Purnamaadaaya Purnamev a-avashishyate/ Para Brahma is full and total; so is this Antaratma or the Individual Self Consciousness if full and total too. From 'Karyatmaka Purnatwa' or this causative fullness is manifested into the fullness of 'Karanaatmaka Purnatwa' or the derivative fullness. In other words, the Individual Self shrouded by the screen of Ignorance or Unawareness due all over its bodily form and sensual form, gets identified and unified to Fullness. In other words, from infinite cause the infinite effect is evidenced or from Infinite Universe, Infinite Brahman is evidenced or Asatomaasadgamaya or From Non-Reality to Reality or From Darkness to Luminosity! Futher, Damayita-Daana-Daya or Control-Charity-Compassion are three seeds of virtue. Since Prajapati's heart qaulifies the Beings likewise, he provides Jnaana or Knowledge to them and the resultant Sat-Yat or the Murtha or Gross and Amurta or Subtle Rupas of Brahman ie. the gross form by way of Pancha Bhutatmika Jagat leading to Arishad vargas and their remedies of 'Saadhana' and 'Satkarma'! Indeed Brahman manifests as Water-Sun-and Bhur-Bhuva-Swah while Mind of an Individual is the key indicator of the Truth and Untruth or Reality and Falsity. The aspects of Brahman are in varied forms such as: Vidyut Brahman or Lightnings, Vaak Brahman or Speech signifying Veda and Scriptures, Vaishvaanara or Agni, Vaayu Brahman and so on. Now human beings are thus motivated to realise Him by austerities, detachment, Gayatri worship, meditation to Praana the Universal Energy by Ukta Gita, intense meditation to Surya, Agni, Vayu and so on as these all are the ramifications of the Unknown. The travel pattern of a Good Soul after death as per 'karma phala' enter the smoke zone of ether and travel to Pitru-Chandraadi Lokas and after enjoying the company of Devas and after stipulated time return back to earth through ether/ rain as destined as a plant, insect, bird, animal or a human again..

There is a succinct and subtle message of Atma Jnaana about the True identity of the Individual Self and

the Supreme Soul .This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status.

Food is the product of five organs of Individual Self and five creations of Brahman viz. Pancha Bhutas but both the entities are the same. Vayu Deva the Deity of Dishas assumes the form of a bull and teaches about the magnificence of Brahman; He manifested just one 'Paada' or foot and Agni was a part of that single foot .Then Agni in the form of a Swan explained that beside him, Surya-Chandra-Vidyut too were manifested in that one foot ; An aquatic bird confirmed what Agni stated and qualified further that Praana-Chakshu-Shrotra-Manas too were the objects of worship.Undoubted supremacy of Praana the vital force in the body of a Being vis-a-vis the organs and senses.The status of Post Life Soul upto the stage of transmigration was interpreted by five oblations to Ahavaneeya Agni and the final oblation by water. Any person of Satkarma would take to Deva Yaana or the Divine Path versus Saamaanya Yaana or the Common Route after death; cautions for do's and don't's while alive need however to be observed. Much unlike the blind man and the elephant, the Universal Self is comprehensive comprising Sky, Vayu / Praana, Space, Earth etc . The futility of Teachings lands in arrogance but not the realisation of Truth 'Adviteeya' or the singularity of existence manifesting surprising plurality all rolled out of the same Uniqueness as with Andaja, Jeevaja and Udbhuja or born out of eggs, reproduction or sprouts as also Sun, Moon , Lightnings, the three folded forms of Agni, Aapas and Prithvi, the three basic colours of red-white-black have been highlighted for merger into Oneness.Three folded forms of Food-Water- Heat are evidenced by and emerging from Manas or Mind-Breathing and Speech. Mind indeed is the dominant factor for the survival of food. Hence finally is the Truth: TAT TWAM ASI! Like bees collect honey from flowers, Truth or that Antaratma of all the Beings is similar too. Rivers flow in the same direction and so do various Beings remain as the same species as they are born, yet the common thread of Antaratma is retained always. The illustration of a live banyan tree since got dried up is dead but the Eternal Soul moves on further. Tiny and wasteful seed of a massive banyan tree is realisable only by the mind and faith as that explains its subtle essence of the Self in which indeed is the truth! More explicitly explained is the salt dissolved in water which is the Supreme Self as AHAM BRAHMA ASMI! That is the Subtle Essence of regaining the Self; indeed That is That! A dying person loses speech, mind, energy and body warmth ready for merger into the Subtle Essence. In the mortal world, justice is delayed but never denied; retribution and recompense are real and definite; indeed THOU ART THAT! THAT IS THE TRUTH AND THE SELF! To realise Brahman one might underline the Power of Speech and Mental Calibre, Strong Sankalpa, Sturdy Self and Will Power, Application of Mind, Vijaana / Knowledge, Physical Strength arising from Anna / Ideal Food, Water, Heat Energy, Mental Power to see, hear, and think, Hope, Trust and Firm Conviction, and above all Praana, Nishtha / Commitment, Karyacharana /Involved Activity and Service towards Fulfillment. Brahman who is incomprehensible is indeed the Individual Self within one Self itself!

Detachment and Deliberation are the rudiments of Reliasing the Supreme. Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essential Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the

Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection; the Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where there is hatred and what is the love; As there is 'tadaadmya' or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodyless yet allots clear instructions to follow by all entities; Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished since the latter enter the portals like rites, rituals and Sacrifices or get stuck to karma kaanda alone but Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended; Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme; worship to Maya and Hiranyagarbha differs -one by 'Karma' another by 'dharmaacharana' and detachment; Truth and Immortality are concealed under the thick blanket of ignorance, may Surya open the Solar Orbit and let the golden vessel unveil Brahman or in other words worship to Solar Orbit reveals a golden disc and a Face within as Brahman ; solar Orbit discloses the Truth that Brahman is Surya Himself as it represents vision, the signs of death as also Bhur-Bhuvah-Swaha; Eternal Truth as divulged by worshipers is the Golden Disc or the Solar Orb and that the Supreme is Vayu the Vital Force; Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni. Thus Karmacharana be utilised to conquer 'mrityu' and utilise atma jnaana to accomplish amritatva. 'Manas' or Mind is remote controlled by Almighty indeed. How does one realises this Almighty. The Teachings are invariably directed to two paths viz. Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to achieve 'Sadyo Mukti' or of short term Liberation and Aparaa Vidya aims at superior learning to accomplish 'Krama Mukti'. The Paraa Vidya seeks to overcome desires by way of Mind from the pulls and pressures of material desires by way of Abstinences, Sacrifices, Charities and such other acts of 'Karma Kanda' or 'Karma Yoga', while 'Aparaa Vidya' necessarily involves elevated levels of 'Atma Samskara' or of purification of mind and thought and focus on Inner Consciousness by way of demolishing the thick walls of Ignorance by way of 'Samyak Drishti' or Inward Vision as reflected in, and unification of the Self with the Supreme leading up the ladder of 'Krama Mukti'. Paraa Vidya is essentially highlights Sacrifices, Rites, and Meditations controlled by Manas and Praana or the Mind and Vital Energy as further controlling actions and their far reaching effects. It is stated that there are three Lokas attainable viz. the Manushya-Pitru- and of Devas. The world of Humans is attained through sons alone, that of Pitru Devas by way of Sacrifices and Deeds of Virtue, and of the Worlds of Devas by higher learning. While the Individual Self is unaffected by the deeds of virtue or vice, Brahmans seek to upgrade themselves by study of Vedas, yaginas, daanaas, sacrifices, penances, fastings, etc. Karma kaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and whatever the body and mind does has no bearing on the Karma Phala. Thus the return of the Self be it from Swarga or Pitru Loka, after rebirth occurs even after the exhaustion of temporary Liberation. But why not seek indeed the Aparaa Vidya or Superior Learning to earn 'krama mukti' and secure 'Tadaatmya' or Unification of Jeevatma and Paramatma by way of Self-Realisation! Kena Upanishad opens with the interrogation as to who indeed is the driving force of one's life and the reply is that one's mind is the cause supported by Praana the Vital Force but its Remote and Real Instructor is one's own Conscience. The infrastructural set up of the Mind comprises the 'Panchendriyas' or functionaries of the body and these five are divided into five each of jaanendriyas or sensory organs and a set of Karmendriyas or body parts enabling the execution of the acts as speech, vision, hearing, touching, and generation all as directed by mind and remote controlled by the Conscience of Self. But indeed the Cause and Effect pattern of the Conscience causing the Praana and mind further effecting the body organs and senses is irrelevant for the simple reason of the Antaratma which is the Supreme Brahman would be far beyond comprehension of humans and Devas alike. Inner consciousness is neither of the faculty of 'Vaak' alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. As to whether anybody knows about Brahman the significance of speech; vision, Mind, and so

on recalling the story of a blind man seeking to highlight one part of the body or another and deduce that an elephant was a head-its trunk-its tail-feet-etc. Indeed, one does not consider that he does not realise that he does not know either! It is known yet It is unknown! The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition. Thus, to know one does not know but desires to know yet It remains unknown is all what all one knows! Once on realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the Antaratma itself is within itself as the Paramatma. One wonders whether It is Maya ever preventing Jivas and Devas to discover the Truth. Devi Durga the Mother of the Universe would certainly descend to Earth to curb extreme pressures of the evil influences; Devi Durga is represented by Her divine wisdom as the spring of Brahma Vidya an awareness of Brahman both from the Cosmic and Individual Levels: In the Individual context, the Teaching is: the Indwelling Self or the Antaratma is always embedded into and anchored on to mind and ; latter once sharpened even while encased in the physical frame, be buttressed with knowledge, faith., righteousness. As these are retained on the right side of the body, the truth on the left side and concentration of highest order in mind, Satya Brahman is then realised as the Truth! The phrase 'Satyameva' signifies the idioms 'Sat' or Tyat viz. Murtha-Gross and Amutra-subtle, the gross being Pancha bhutaatmika or of Five Elements as also Arishadvargaas of Kaama, Krodha, Moha, Mada, Matsaras; indeed 'Brahman' is Invincible, Birthless and All- Pervading. Concentration, faith, renouncement are the keys, while Vedas represent the limbs and Truthfulness!

Now, the concepts of Deva Yaana and Pitru- Yaana and about the passage of Soul after death. As one leaves the world, all the Beings are stated to reach the gate way viz. the Chandra Loka first; if fortunate on the basis of the karma phala or the balance account of good or negative results of the previous births, the gates get opened to Swarga or higher Lokas to the extent of what the positive account decides; if not the return starts and on way back experiences negative results and then returns back to earth by way of rains and is reborn again on the basis of karma phala is reborn as a worm, insect, fish, bird, lion, or snake or as a human being. During the period of expectancy or the period in the garbha or the womb, the Praani or the Self would be in the form of Pure Consciousness and once delivered the thick cover of Ignorance or Maya envelopes and adopts the features and actions of the newly born. On the other hand if the departed Soul has an excellent track record and is destined to reach up to higher lokas right up to Brahma Loka due to Sacrifices, Tatva jnaana, and so on then he or she attains the status of Brahma itself! How such blessed Soul is pampered with divine experiences are detailed in this Upanishad. 'Paraa Vidya' or the Highest Wisdom that Brahma was in the celestial forms as Surya, Chanda, Vidyut or Lightning, Thunder, Vayu, Agni and Aapsu Purusha or Water. But finally, Antaratma is indeed the reflection of Paramatma: Ya eteshaam Purushaanaam karta yasya tat karma savaiveditavyah ; thus Brahma Vidya was taught . Citing the analogy of two birds named Suparna and Saayujya sharing the same tree, one being busy eating sweet fruits of the tree and another refraining from eating; as one is immersed in enjoying material pleasures, the other resists the temptations of life. The self indeed is the source of Brahman attainable by Yoga, Karma, Tapasya and Truthfulness. As the Seeker of Reality finally confronts the vision of the golden hued 'Over Lord', he merges with the non duality of Purusha and the Self as the Source of Brahman. The Seeker attains equation and then the riddance of Tri Gunas and features, merits and non merits, 'paapa punyaas' as the final goal. Realising the significance of Praana as the key factor, the person concerned would rather target the Antaratma in the Self instead of getting involved with esoteric exercises and show off knowledge and delights in the quest of the Self by taking to the established routes. The Self is achievable through the understanding as to what is Truth and Untruth as also Tapasya or austerities with control of mind and senses as the latter includes 'nitya Brahmacharya' or continuous abstinence, straightforwardness and non pretentiousness, and clean inner conscience leading to Self Illumination; indeed that is the Path of Parama Nidhana which truly indeed is the Seat of the Golden Hued! Since the role of Maya is the Cause of Rebirth and the Ultimate Truth is of Accomplishment, the Mundaka Upanishad describes the nature, pattern and emancipation finally. At the Time of Mukti or Deliverance, the fifteen body constituents of Five Jnaanendriyas or sensory organs, Five Karmendriyas or

the responsive body parts of Action, Five Basic Elements of Nature, besides Mind all of them being headed by Prana at the end would all become integrated and unified as the Self Consciousness as the latter is but the same as the Supreme. Thus takes the qualification of the Self as tarati shokam tarati paapmaanam guhaa gandhibhyo vimuktomrito bhavati/ or overcomes grief of mind, blemishlessness, and then the 'Sthitapragna' achieves freed from the knots of the unknown cave hidden in the mortal heart as shrouded by ignorance of Maya and accomplish Immortality!

What would be the 'Shodasha Kalas' or the Sixteen Attributes of Purusha and the reply was that due to the cover of ignorance the sixteen body parts were misconstrued as shodasha kalaas, since they were stated to condition the movements of the Self Consciousness. Maha Purusha the Hirayagarbha created Praana, as from it Shraddha or Faith, Kham or Space, 'Vaayurjyotiraapah' or Air, Fire, Water, besides Prithveenidriyah Manah' or Earth, Physical Organs and Mind as also Food, Vigour and Self Control. Also were created Veda Mantras, Rites, Worlds, Names, Nomenclatures of Beings and Forms. The Maharshi also explained the 'Shodasha Kalaas' of or sixteen constituents of Human Beings counting from Praana would get merged into the Purusha with no trace of the merging traits and features. Death is thus but a gateway to another cycle of births and deaths. In each such existence, Consciousness activates mind but the latter executes actions by the organs and senses, while Antaratma remains as a spectator to the actions of body parts and senses which are all but mortal! Questions were about the Creation of the Universe and the methodology of Realisation; the prime supports of Life and Praana; Origin and destination of Mortal Life; Dreams during Life and the pattern of control and significance of towards Self Realisation; 'Om' the gate way to better life and beyond and Shodasha Kalas or Sixteen body organs and senses interplaying with the Antaratma!

What is all about the Truth of the Truths, the delienation of the Truth and desperation to attain It while facing death. Then a profile of Virat Purusha the Unsurpassing Cosmic Being: angushtha maatrah purushontaratmaa,sadaa jnaanaam hridaye sannivishthah, as also Sahasra sheershaa Purushah sahasraaksha sahasra paat, shabhumim vishwato vritvaa ati atishthad dashaangulam// Purusha evedam sarvam yad bhutam yaccha bhavyam utaamritavasyeshanno yad annenaanirohati// or the Individual Self is hardly of thumb-size always residing in one's heart the disributing hub of energy from praana, with one's mind as charioteer of body organs and senses; the Virat Purusha or the Cosmic Person is stated to have thousand -figuratively - but countless-heads, eyes and feet thus describing His reach and magnitude, yet in the context of 'Antaratma' He is hardly of the size of ten inches covering Sapta Lokas, Sapta Patalas, Sapta Dwipas, Sapta Samudras, and Sapta Parvatas. Interestingly, the Cosmic Person Maha Purusha, being the Antaratma is totally unaffected by the actions of Individual body organs and senses; the latter is of myriad forms yet the Singular Form of the Supreme.The Eternal Paradox of Existence of Beings is described in this connection by an analogy of two birds viz. Suparna and Sayuja both being companions clinging to the same tree, one eating sweet fruits and another refraining from eating at all, thus one enjoying the sweetness of life even becoming slaves of the evil influences with no regard of moralities of life but another exercising restraint despite temptations and calculating consequences. Sankhya Siddhanta of of Duality of the Supreme is discarded. Indeed the pull of Maya and Prakriti tends to blind the Beings to such an extent that the negativity of life invariably results in succumbing to the cycle of births and deaths and karma and dharma accounts are very rarely balanced let alone cancel off to attain Realisation of Rudra, the Pashupati natha subtly hidden in the Inner Self or Antaratma of all the Beings as Tat-twam-asi or Thou art Thou!

Freedom of the Five Hurdles by Yogi as explained by Swetaashvatara Upanishad

II.xii-xv) : As an integrity of the five-folded of Yoga, the sensations of physical parts and the pulsations of the root deities viz. earth,water, fire, air and ether tend to cease and destroy physical ailments such as sickness, fatigue, ond age and even death which are inborn and inherent as the definitive off shoot of 'yoga-agni' and alround proof of cleanliness and purity emerges. Of the five fold Yoga, the first four

stages comprise Aarambha- Ghata-Parichaya and Nishpatti, the respective stages being: the Initial Stage- ‘yoga pravritti’ or of the form of conquest of sorrows and joys- the Second stage being the traces of disappearance of duality or of Individuality- ‘mahashunyam’ or the great nothingness and sarva siddhi prapti- and in the fourth stage there would be the Identity of the Individual with the Supreme Self. It may not necessarily mean that the Yogi needs to leave the physical existence as the physical form is elevated to the height of subtlety or ‘Sukshamatva’ as the consciousness of body merged with Eternity! The first consequence of yoga explained: ‘as yoga progresses, the initial results end up that one experiences weightlessness, feeling excellent health and sprightliness, softness of limbs, fragrance and freshness, almost-negation of excretions and so on. Then the great enlightenment like a hazy mirror image of a ‘bimbam’ as though of a stained view of the Supreme surfeit with dazzles of radiance possible to vision only with Yogic eyes! The Atma Tatva or Brahma Tatva that sparkles the true representation of the Supreme which is the manifestation of what is: Ajam dhruvam sarva tatvair vishuddam’ the Unborn, Unswerving, Free from all Impurities and All Knowing and thus Free from All Restraints!)

Paramatma the Unknown Brahman resolved to let Hiranyagarbha Brahma be self manifested. The latter created the principal ingredients of the primary Creation such as Pancha Bhutas, Surya Chandras and Antariksha as well as Prajapati Maha Purusha with a prototype Physique. The latter tore off his body to two parts viz. the Self and Prakriti Maya and together manifested as the Universe into Devas and Asuras to represent Virtue and Vice besides Praana the Vital Force and ‘Charaachara Srishti’ with human beings and other types of creation. Representing Praana as an alternate form, the Maha Purusha stays Him Self as the Antaratma of all the Species. Human beings are blessed to possess body parts and senses as Panchendriyas, besides ‘Manas’ the Mind as the head to perform noble or ignoble acts. Prakriti Maya who cleverly hides Antaratma and creates endless material attractions of the worlds to deviate attention from the Reality with the aid of a mix of ‘Gunas’ dominates the colouring of the spotlessly white, pure and transparent the Virat Swarupa. Thus human beings tend to be obsessed with Maya and become victimised trying to fight out the lures temporary pleasures invariably and confuse Non Realities for the Lasting Truth of the Antaratma, a mirror image of Brahman! Once Enlightenment dawns into the thoughts of a person due both to knowledge, introspection and ‘Satkarma’ of the cumulative fruits of births, that blessed Soul conquers fear by unveiling Reality within, despite the play of misleading signals sounded by Panchendriyas and the mind. The person bemoans that through out the perpetual cycle of births, he has always got victimised mind. It is none too late and search his inner conscience atleast now. This indeed is the most relevant secret of revelations of Upanishads, Vedas, and Knowledge.

Avyakta Bhagavan’s manifestation of Maha Tatva Swarupas

a) Maha Tatvaas in general:

Suddha Tattvas or Pure Spiritual Energy and of Pure of Infinite Consciousness./- 2. ‘Shakti Tatva’ of prevailing Reality the Principle of Power./ 3. ‘Satvika Tatva’ nature or spiritual nature or of Siddha Purushas or Yogis being fully aware of Paramatma and of great Spiritual powers and of Ashta Siddhis like or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other’s wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other’s body and even Soul; Doora Shrivana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one’s own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on./ 4. ‘Maya Tatva’ or of make believe action-miracle-magical powers./ or Maya Shakti. At this stage something extraordinary happens. Just as the Sun

is sometimes obscured by an eclipse or by a mist or cloud which conceals his radiant orb from human view, God's Infinite, Independent and Free Consciousness appears to become obscured by a layer of dense and opaque Consciousness. This dark veil of Consciousness provides the substance from which the Material Universe is created. 5. The next Kaala Tatva be due to God's Power of Five Divine Powers of Consciousness, Bliss, Will-Power, Knowledge and Action. 6) Then be Vidya Tatva or of the power of knowledge associated with a sentient beings.. Then the Raaga Tatva is essentially anchored to will-power. 7) Then the Niyati Tatva is of the stage at which own's own's consciousness becomes so limited as for him to have only a limited experience of himself. This is followed by Purusha Tatva of the criticality of one's self Consciousness, although passing and of personal. 8) There after the Pradhana Prakriti Tatvas are based on one's own consciousness which are dormant and as of Trigunas of Saatvika, Rajo Guna and Tamo Guna;. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would-synthesise the Gunas. Also known as Prakriti, it represents that aspect of the Soul which, following the limitation of its consciousness, becomes unconscious and forms the Soul's first objective experience. For this reason it is called Pradhana or Primary Matter from which all objective experience arises. Pradhana consists of the three qualities (Gunas) of Light (Satva), Darkness (Tamas) and Activity (Rajas), the last-named being the interaction of the first two. They are experienced as pleasure, insentience and pain, respectively and together represent the sum total of the Soul's future experiences such as thoughts, emotions and sense perceptions, resting within itself in potential form. 9) Then the Buddhi Tatva constituting a Soul's Intellect or Power of Reasoning whereby it analyses its experiences and forms a judgement in respect of the same.' 10/ There follows the Ahamkara-Tatva: The offshoot of Buddhi-Tattva, it represents the Power of Personality or Identity whereby the Soul creates or builds a sense of Identity for itself out of sense perceptions, emotions, thoughts and memories. Hence it is called Ahamkara the personal. Then the 11) Manas Tatva: The Lower Mind (as opposed to the Intellect or Higher Mind) whereby the Soul selects sense perceptions out of the general sense data, builds them into intelligible images, names and classifies them and presents them to the higher levels of the mind for further processing. 12) There after follow Pancha Bhutas or the Five Elements of Prithivi (Earth), Aapas (Water), Tejas (Radiance), Vayu (Air) and Akasha (Sky)- 13) Panchendriyas: viz. a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively - 14 Pancha Tanmatras: Light, sound, taste, smell and consciousness as are related to each sense organ.

Added be the Vidya Tatwa :

Indeed knowledge is limitless and as much one acquires, so much more remains. Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aanaava, 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! 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! 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. 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!]

Maha Bhagavata Purana as follows:

The Concept of ‘Mahatva’ having been propounded, Sage Maitreya described the principal features of ‘Virat Swarupa’ and how Lord Brahma responsible for Creation was born from the Lotus Head out of Lord’s navel, the roots of the Lotus having been entangled with Millions of Hoods of ‘Sesha Naga’ (The Gigantic Serpent) bearing the brunt of the Lotus Stem. On top of the Stem were actually three trunks, on which were seated the ‘Pancha Mukha’ Brahma (The Five Headed Brahma visioning the Five Directions including the overhead view) and Two other Trunks representing the Gods of Preservation (Vishnu) and of Destruction (Shiva). Lord Brahma, who had the initial responsibility of Creation, made sincere prayers to the Super Energy as far and effective as he could describe the Latter, most humbly beseeched Him to guide him to initiate the process of Creation. The Super Lord provided the Radiance and Knowledge necessary to guide Lord Brahma as a result of which he was commissioned to take up the Task. As the Cosmic Manifestation of The Supreme Energy unfolded Itself, Lord Brahma was able to initiate the Process.

There are Ten types of Maha Tatva :

The first formulation was in regard to the Creation of ‘Maha Tatva’ or the sum and substance of Matter and its Ingredients and their interaction with ‘Paramatma’ - The Unknown, Permanent, All Pervading, Endless, and Imperishable. The Second one was ‘Maya’ (Illusion) which Material Sources, Its Awareness or Knowledge and Its Innumerable Manifestations or Activities were identified. The Third Creation related to the Insight or Observation or Discernment of Senses related to the Material Elements. The Fourth Creation is the Power of Knowledge and Capacity to Pursue and Practice. The Fifth Creation relates to the regulation and management of Mental faculties or in short of the psyche, of plus factors of goodness, devotion, calmness, selflessness or equanimity. The Sixth Creation is the control of sinister feelings of anger, lust, infatuation, pride and ignorance. The fifth and sixth Creations are the displays of natural creations of Almighty either by way of developing the noble and virtuous impulses or by way of negating the mind - sets to control evil thoughts. The Seventh Creation is related to immovable objects like of trees, creepers, bushes, and flowers, fruits and other edibles/inedible. The Eighth Creation is of animals, birds, water-based items and a huge variety of bipeds, quadruples and crawling species specified or other wise. The Ninth Category of Creation has a distinct identity which is of human beings, at once angelic or devilish, happy or miserable, greedy and generous and above all, the highly complicated and complex entities that only Gods could deal with! The Tenth Creation is of demi-gods, according to Bhagavata Purana, are of eight categories (in addition to Prakrita and Vaikrita Creations): demigods; forefathers; ‘Asuras’ or Demons; ‘Gandharvas’ or ‘Apsaras’ or Angels; ‘Yakshas’ and ‘Rakshasas’; ‘Siddhas’, ‘Charanas’, or Vidyadharas; ‘Bhootas’, ‘Prethas’ or ‘Pisachas’; Superhuman Beings, Celestial Singers and Dancers.

Brahmavaadis requested Narayana Maharshi to answer certain queries which had not been replied satisfactorily in their comprehension such as to what was the ‘raison d’être’ or the cause of Creation; which was the Shakti that scripted, sustained and decimated it; what precisely that Atma or Soul meant and what indeed was the ‘Paramartha’ or the Final Goal all about! On hearing this, Maharshi Narayana discarded the Form of a Tapaswi and assumed the distinct Swarupa of Vishnu with Four Hands and Ornamentation of Shankha-Chakra-Gadā-Saaraṅga besides Srivatsa accompanied by Devi Lakshmi. Simultaneously, Maha Deva too appeared at the behest of Vishnu as both of them were seated

comfortably and when Vaasudeva posed the same questions that the Maharshis gave, Maheswara provided replies while cautioning confidentiality of the explanations:

Atmaa yah Kevalah Swasthaha Shaantah Sukshmah Sanaatanah, Asti Sarvaantaraha Saakshaa-cchinmaatrastamasah Parah/ Sontaryaami sa Purushaha sa Praanah sa Maheswaraha, sa Kaalogni-stadavyaktam sa Ye Vedamiti Shrutih/ Asmaad Vijaayatey Vishwamaschaiva pravileeyatey, Sa maayi Maayaya baddhah karoti Vividhaastanuh/

(Vedas affirmed that ‘Atma’ or The Soul which was Unique or Singular, Vigorous, Wholesome, Tranquil, Tiny, Ancient, Intrinsic and beyond Tamo Guna was the Purusha, the Praana or Life and Maheshwara himself as also Agni, Kaala and the Unknown! This Samasara or the Universe was created by Parameshwara who also absorbed it into him; the Maha Maya which surrounded lesser layers of Maya created various Beings; indeed, the Pure Atma was not subject to changes nor features; it neither allowed transformation nor was prone to motivation).

Na chaapyam samsarati na cha Samsaarayet Prabhuh, Naayam Prithi na Salilam na Tejah Pavano Nabhah/ Na Praano na Mano –Vyaktam Na shabdah sparsha yevacha, Na Rupa rasaghandhaascha naaham Kartaa na Vaagapi/ Na Paani paadow no paayurna chopastham Dwijottamaah, Na Kartaacha na Bhoktaa vaa nacha Prakritin Purushou, Na Maayaa naiva cha Praanashchaitanyam Paramaarthathah/

The Supreme Atma was neither Earth, nor Water, Tejas / Radiance, Wind nor Sky. It was neither Life, nor Mind, nor the Unknown, nor Shabda /Sound-Rasa/ Taste-Gandha /Smell; it was not the feeling of the Self nor of the Voice. One could not identify the Soul as hands, feet, nor the Marmaavayaas; neither the Kartaa the Performer nor Bhokta- the one who experienced the performance; The Atma was not Prakriti and Purusha; not the Maya /Illusion and Life; in fact the Universe and Paramatma are clearly separated entities!

Yathaa Prakaasha tamasoh sambandho nopapadyatey, Tadvaikyam na sambanthah Prapancha Paramaatmanoh/ Chaayaa tapou yathaa lokey Paraspara vilakshanou, Tadah tasya Bhaven muktirjanmaantara shatairapi/ Pashyanti Mumanayo yuktaah swaatmaanam Paramaardhatah, Vikaara heenam Nirduhkha maanaanda -atmaanavyayam/ Aham Kartaa Sukhi Duhkhi Krusha Sthuleti yaa matih, Saa chaahankaara krutwaadaatmanya ropyatey Janaih/

(Just as darkness and light were clearly distinctive, Samsara and Paramatma had no relevance of each other. Purusha and Prapancha too were quite different like sunshine and shadow. If Atma were unclean, diseased and full of malices by nature, then it could never have been purified even after thousands of lives and Yogis or Sages could never have visioned a spotless, blissful, indestructible and eternal Soul otherwise!)

Paramatma therefore emphasised thus: *Aham Kartaa Sukhi Duhkhi Krushah Sthuleti yaa matih, Saa chaahankaara kartutwaa daatma -atmanya ropyatey janaih/ Vadanti Veda Vidwaamsaha saakshinaam Prakruteyh Param, Bhoktaara -maksharam Shuddham Sarvatra Samavasthitam/ Tasmaadajnaana mulo hi Samsaarah Sarva dehinaam, Ajnaanaadyanyathaa Jnaanam taccha Prakriti sangatamha/*

Human Beings tend to attribute their feelings as per their own mind-set and Ahamkaara/self- pride as though they were the Kartas or the responsible persons for their happiness, unhappiness, thinness or stoutness and so on; accordingly they reflect their emotions and sentiments to their inner consciousness and Atma (Soul). But those who were enlightened and learned with the knowledge of Vedas and Scriptures would indeed realise that there was a force beyond them and their nature and that indeed was the Eternal and All-Pervasive Para Tatwa; ignorance of that Reality which was far different from the illusion was the High Divider.)

Nityoditah Swayam Jyotih Sarvagah Purushah Parah, Ahamkaaravivekena Kartaahamiti manyatey/ Pashyanti Rishayovyaktam Nityam Sadasaad –makam, Pradhaanam Prakritim buddhwaa kaaranam Brahma vaadinah/ Tenaayam samgatohyatmaa Kutasthopi Niranjanah, Swaatmaanamaksharam Brahma naavabudhyet Tatwath/ Anaatmanyaatma vijnanam tasmaad duhkham tathetaram, Raagadweshadaya doshaah Sarvey bhraanti nibandha –naah/ Karmanyasya bhaved dosah Punyaapunyaamiti stitih, Tadhshaa

Deva Sarveshaam Sarva Deva samudbhavah/

(Due to one's own ego and ignorance, human beings tended to confuse themselves as Parama Purusha - the Self-Illuminated one- and declared that whatever was achieved or not was due to their own effort or lack of it. Brahmapada Rishis would clearly distinguish the Supreme, the Prakriti, and the Cause as also the Truth and Fallacy and thus seek 'Saakshaatkaara' or Ready Realisation. The dormant, invisible and unfelt Truth would indeed co-exist with the illusions of life vis-à-vis the Eternal which got camouflaged! In the 'Anaatma' Tatwa or of the Non-Soul, even Atma Vijnana too would get polluted due to 'bhranti' or illusions as likings and dislikings were produced leading to Depravities or Moralities. This was the reason why Paapa-Punyaas got generated and different kinds of human beings came into existence.)

Nityah Sarvatragohyaatmaa Kutastho Dosha Varhitah, Eka sa bhidyatey Shaktyaa Maayaya na swabhavatah/ Tasmaadadvaitamevaahur Munayah Paramaartaah, Bhedo Vykaswabhaavena saa cha Maayaatmasamshrayaa/ Yathaa hi dhumasamparkaannaakaasho maliney bhavet, Antahkaarana jairbhaavairaatmaa tadatra lipyatey/ Yathaa swaprabhayaa bhaati Kevalah Spatikomalah, Upaadhiheeno Vimalaastathaivaatmaa Prakaashatey/ Jnaana swarupameyvaahur jagatetad Vichakshanaah, Artha swarupamevaajnaah pashyantanye kudrushtayah/

(That was also the reason why the Unique Partamatma was displayed in variegated types of Beings due to Maya Shakti or the Power of Illusion. Munis therefore believed firmly that Atma by itself was 'Advaita' or Singular but due to interaction with Maya looked as several entities, just as hot sunshine would pollute the Sky and hence the Purity of Atma was affected) .

Yadaa Sarvani Bhutaani Swaatmanyevabhi pashyati, Sarva Bhuteshu chaatmaanaam Brahmaa sampadyatey tadaa/ Yadaa Sarvaani Bhutaani samaadhistho na pashyati, Ekibhutih parenaasou tyadaa bhavanti kevalah/ Yadaa Sarvey pramuchyatey Kaamaa yesya hrudi sthitaah, Tadaasaavamruti bhutih kshemam gacchati Panditah/ Yadaa Bhuta prudhakbhaavamekastha manupashyati, Tata eva cha vistaaram Brahmaa sampadyatey tadaa/ Yadaa pashyati chaatmaanam kevalam Paramaarthatah, Mayaa maatram Jagat krutstnam tadaa Bhavai Nivrutah/

(When Yogis could view all the Beings as existed in their own selves, that would become the achievement of Brahma Bhava. When Yogis reached a Samadhi Position or an Elevated Status of Enlightenment perceiving that all Beings in the World were just the same then they would have reached Atma Darshana or the Vision of the Soul and Brahma Bhava or the feeling of Oneness. Yogis would then have no further desires and reach a stage of Fulfillment; then they feel equality of all Beings and sincerely reach a sensation of Oneness or Brahma Prapti. When Yogis vision 'Paramaatha' and the Uniqueness of the Supreme then Maya or Illusion would have been destroyed and the entire Universe would look as a Single Entity.)

Yadaa Janma jaraa duhkavyaadheenaa meka bheshajam, Kevalam Brahma Vijnanam Jaayatosow tadaa Shivah/ Yathaa Nadee nadaa lokey Saarenaikataam yayuh, Tadaatmaakharenaasou nishkalenai - kataam vrajet/

(When Yogis realise that birth, old-age, misery and disease would happen due to 'Karma' or previous actions and of the awareness of that Brahma Gyan, then Shiva Rupa would have been realised. Just as Rivers and Rivulets would reach the Ocean finally, the individual 'Jeevatmaas' would get submerged into Paramatma.)

Tasmad Vigjanamevaasti na Prapancho na Samsrutih, Agjnaanenaavrutam Loko Vigjnaanam tena muhyati/ Tad jnaanam Nirmalam Sukshmam Nirvikalpam yadavyayam, Agjnaana mitarat Sarvam Vgjnaanamiti mey matam/ Etad vah Paramam Sankhyam bhaashitam Jnaana -muttamam, Sarva Vedaanta saaram hi yogatastraikachittataa/ Yogaat sanjyatey Jnaanam Jnaanaad yogah pravartatey, Yogi Jnaanaabhi yuktasya naavaapyam Vidyatey kwachit/ Yadeva Yogino yaanti Saankhyaistadadhigamyatey, Evam Saankhyam cha yoga cha pashyati sa tatwavit/

(Hence, Vigjnaana was ever-existent and not Samsara; Vigjnaana / Knowledge was surrounded by Agjnaana/ignorance. In other words, what ever was Nirmala, Sukshma and Avyaya was Jnaana and the rest was worthy of discarding. Sankhya Yoga was that Jnaana only and was the Essence of Vedas. That was what worth concentrating about.)

Having explained the above, Parameswara told the Brahmavadi Maharshis further as follows:

Esha Atmaahamavyakto Maayaavi Parameshwarah, Keertitah Sarva Vedeshu Sarvaatmaa Sarvato – mukhah/ Sarva Kaamah Sarva rasah Sarvagandhojaraamarah, Sarvatah paanipaadohamantaryaami Sanaatanah/ Apaani paado javano graheetaa hridi samsthitah, Achakshurapi pasyaami tathaa karnah shrunomyaham/ Vedaaham Sarvamevedam na maam janaati kaschana, Praahumarhaantam Purusham maamekam Tatwa darshanah/ Pashyanti Rishayo hetumaatopanaah Sukshma darshanah, Nirgunaamala rupasya attaddaishwaryamuttamam/ Yatra Devaa vijaananti mohiyaa mama Maayayaa, Vakshye samaahitaa yuyam Shrunudhwam Brahma vaadinah/ Naaham prashastaa Sarvasya Maayaatitah swabhavatah, Preranaami yathaapeedam kaaranam Sooraye Viduh/ Yasmey guhyatamam deham sarvagam Tatwadarshanah, Pravishtaa mama Saayujyam labhantey Yoginovyayam/ Teshaam hi vashamaapannaa Maayaa mey Vishwarupini, Labhantey Paramaam Shuddhim Nirvaanam tey mayaa saha/ Na teshaam punaraavrittih Kalpakoti shatairapi, Prasaadaan –mama Yogeendraa etad Vedaanusahasanam/ Naaputra sishya yogibhyo daatavyam Brahma -vaadibhih, Maduktametad Vigjnaanam Samkhyayoga samaashrayam/

(I am Antaryami, Avyakta, Maayavi , Parameshwara, Sarva Veda Swarupa, Sarvaatma, Sarva Kaama, Sarva Rasa, Sarva Gandha, Ajara, Amara, Sanaatana and full bodied with hands and feet, although I can move without hands and feet. I am fully aware of the ins-and-outs of the Prapancha but none knows about me. Some call me Adviteeya and some ‘hetuvaadaas’ claim that they are aware of the Cause of their existence, but for sure even Devas are not aware of my Reality as they are all steeply immersed in Maya. Now, listen to me carefully: Even being fully independent of and distinct from Maya, I provoke Maya to create situations due to reasons of such situations and accordingly Maya generates the specific situations. My all-pervasive ‘deha’ or Physique [which certainly not the outcome of Pancha Buthas or Gunas or Tatwas which were my branded products] is perhaps partly visioned by Tatva darshis and Maha Yogis and some selected few are even absorbed into me which is called Sayujya! Such handpicked ones would not have ‘Punarjanma’ for even crores of Kalpas; indeed that would be my Directive and Discretion. The Atma Tatwa or ‘the Saankhya Yoga Samanvita Vijnana’ that I am now indicating in a hazy form may be taught to Brahma Vaadis to their sons, disciples or trusted Yogis only and to none else!)]

Chapter Twenty on Ashtaavakra Gita

Ashtavakra means He who is deformed in eight places, stated to be so due to a curse uttered by his father when Ashtavakra was still in the maatru garbha.. Ashtavakra Gita, also known as the Ashtavakra Samhita, is a teaching between the fully realized 12-year old master Ashtavakra and the King of Mithila, the Janaka Maha Raja who approached to Ashtavakra to beg for his adyaatma jnana, after having recognized in him the presence provided wisdom and enlightenment and the Advaita Vedanta.

Section One on Self Realisation

King Janaka asked Ashtavakra as to how indeed the adhyatmika jnaana be acquired for mukti / liberation and how to achieve renunciation . That knowledge be as to how to realise the identity of the individual self and the Supreme Self by way of Renunciation of detachment of pleasures and pains derived from the impermanent life and even the kaalamaana. Then Ashtavakra replied:

Muktimicchasi chettaat vishayaan vishavatyaja, kshamaarjavadayaatoshasatyam peeyusha vadbhaja--

Ahtaavakra replied: ‘ If you were to seek liberation, then the vishaya vaanchaas be rejected as the attachments be poisonous. Be sincere in your speech and mind. Virtue and truthfulness are the rudimentary possessions of any aspirant and cultivation of virtue implies self control and purification of senses besides the enhancement of the positivity of the manastava. Ashtaavakra continued addressing King Janaka: you are neither prithivi nor aapas-tejas-vaayu-aakaasha. These five elements would constitute the body-mind and the prapancha while the Self as the witness be the eternally distinctive as the Consciousness which be a mute spectator merely.

[Vishleshana on the Inner Self as a mute spectator vide Mundakopanishad’

I.iii.3) *Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/*

(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 excretory 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 detailed above)

I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa, Tasyendriyaani vashyaani sadashvaa iva saaratheh//Yastu vigjnaanaavaan bhavati yuktena manasaa sadaa, tasyendri –yaani vashyaani sadashvaa iva saaratheh// Yastva avigjnaavaan bhavati amanaakshah sadaashuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanaavaan 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 paraahyaartha, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthaa, 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 ‘ arthaa’ 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 there beyond!)]

Further stanzas of Ashtaavakra Gita Section One

Yadi deham pruthakrutya chiti vishramya tishthasi, adhuneva sukhee shaanto bandha mukto bhavishyasi/

If you could detach your self from the bodily impulses and rest in Consciousness, you should be able to identify the path of annanda and be freed from oppression of bodily limitations of bondage like birth, vridhapy, diseases and the consequential miseries life long.

[Vishleshana on Detachment and Deliberation are the rudiments of Realising the Supreme vide Ishopanishad

I) *Om Ishaavasyamidam sarvam yatkimcha Jagatyaam Jagat,Tena tyaktena bhunjeethaa maa gridhah*

kasyasvid dhanam/

(Om! The Totality of what exists and moves about all over this Earth is under the care of the Over Lord Paramatma. This Self that dwells inside each and every Being is indeed the Supreme Itself and therefore should be guarded against by evil forces and material allurements arising therefrom. Utmost vigilance is therefore called for by extreme detachment and renunciation by stoic endurance and steadfast adherence to scrupulously hold fast to the norms of Virtue and Justice and never yield to the pulls and pressures of the transient and meaningless possessions of wealth and physical joys! Indeed there are the two clearcut paths on which Vedas and auxiliary Scriptures are based and these are non- involvement and proactive deliberation arising from conviction, quite apart of course from abstinence and self denial. Be that as it may, another interpretation considering the changed situations of time and circumstances, the instruction by the Lord appears not to be too greedy and over-enthusiastic, by head over heels, but within the framework of virtue and justice one should be contented with minimal wants for survival and not to get too attached!)

Righteous Action irrespective of fruits begets further longevity deserving scope for further Enlightenment

II) *Kurvunneva karmaani jijeevishet shatam samaah, Evam tvayi naanyathetosti na karma lipyate nare/*

(Having stressed that total detachment be practised, yet human beings as they are, the Supreme relaxes for a while that one should perform works truly with conscience and without desires of returns; (Gita- Dwitiyodhaaya, Sankhya Yoga-Stanza 47) states: '*Karmanyevaadhikaaraste maa phaleshu kadaachana, Maa karma phala heturbhuh maa te sangostv karmani*' or human beings possess the limited freedom of performing their duties but have little relevance of the fruits and returns, since whatever is destined as per the 'Prakriti dharma' or natural norms of predetermined returns would be reaped any way. Hence a person performing his 'Karma' or the dutiful works should only pray for hundred years of longevity, reemphasising the fact that the longevity be subject to continued performance of the Karma or the duties. In other words one should ask for long life only to enable to perform the duty. After all the prayer for extension of life is not for material fulfillment but for spiritual enhancement; the purport to seek longer life by enhanced contemplation is to further activate life for extra opportunity to serve the Almighty and certainly not to respond to pleasures of material ends. It is emphasised that there are two paths on which Vedas are established viz. one characterised by attachment and another to underscore detachment!)

Involvement of Evil Forces blinds the brightness of Truth and the pace of recovery is slow to nil

III) *Asuryaa naama te lokaa andhena tamasaa vritaah, Tamaste pretyaabhi gacchanti ye ke chaatmahano janaah/*

(How do the worlds of Devils get involved by blinding human beings in deep darkness! Indeed this is due to the ignorance caused by the severe play of body adjuncts of Pancha Karmendriyas of eyes, ears, skin, nose, and reproductive organs and the Pancha Jnaanendriyas viz. vision, hearing, touch, breathing and generation acts- all guided by the 'Manas' or Mind! These demonic and wicked influences tend to the hide the Reality of the Self and till such time the Panchendriyas are present in the body or till its termination! The nature of the Self is such that its consciousness is literally imprisoned from the sway of the Maya or hallucination or false sense of perception of the True Reality. Death and the pursuant trans - migration of the Self provide another opportunity for the enlightenment but alas, the influence of the

Panchendriyas might in all probability would continue in the subsequent birth too! This being so, one would like to define what all this Self about any way! The experience of this ‘Antaratma’ or the Self and its self declared superiority asserts that it is free from decay, disease and death!)

Unity of the Self and the Supreme is evident to body organs and senses in respect of the Self and the Universal Elements in reference to the Truth

IV) *Anejadejkam manaso javeeyo nainaddevaa aapnyuvanpurvamarshat, taddhaavaonyaananatyeti tishthaat taasminnapo maatarishvaa dadhaat/*

(This Self is stationary and motionless yet the fastest as the known entity in the Universe is the mind only, since the body senses are unable to move faster than mind anyway. The Supreme too is identical to the Self or the Consciousness since mind has the comparable feature viz. Air and Space viz. ‘Maatarishvaa’ since it moves or ‘shvayati’ and ‘maatari’ sustains activity. The common features of the Self and the Supreme are the same viz. Unity which is the Reality or the Truth while duplication and duplicity are the Untruth! The truism of cause and effect too are common to the Self and the Supreme: to the Self the Jnanendriyas are the causes and effects are the Karmendriyas where as in respect of the Universal context the Supreme is the Commander of the Five Elements, as indeed ‘ from the fear of the Supreme the wind blows as Taittiriya Upanishad (II.viii.1) states: *Bheeshaah asmaat vaatah pavate, bheeshaadeti Suryah, bheeshasmaat dhaavati agnih cha Indra cha mrityu panchamah/* or it is out of fear of the Supreme that the Wind blows, Sun keeps his course, Agni and Indra too obey and the fifthly mrityu or death does his duty too!)

V) *Tadejati tannaijati taddoore tad vadantike, tad antarasya sarvasya tadyu sarvasyaisya baahyatah/*

Both the Supreme and the Inner Self are stable yet on the move, near yet faroff, right within yet outside

(In reference to Self as the entity, it moves or does not move; it is quite near and yet very far off; it is : *Tat antah* or right inside the body, organs and senses or *Sarvasyah* or it is omnipresent and all pervading. Both the Realities are unified and the one too many, none denying the reality of the other as the one is eternal while others are manifestations, being figments of the mind which is different from the sense of the other’s eternal background! Brihadaranyaka Upanishad (III.iv.1) explains: ‘Eshaa ta aatmaa sarvantarah yah pranena praaniti sa atma sarvantarah, katamaah Yajnyavalkya, sarvantarah/ yah praanena praaniti, sa ta aatmaa sarvantarah, ya udaanena udaaneeti sa aatmaa sarvaantarah’/ or the Self is within all; that which *breathes* through praana or the life force is within all; that which moves downwards through the Apana is the Self that is within all; that which pervades through the ‘vyaana’ is the Self that is within all; that which goes out through the Udaana is the Self is within all; Samana is the balancer or equaliser of the Air is within the Self. Now, Brihadaranyaka Upanishad also asserts vide: IV.iv.13: *Yasyaanuvittaah pratibuddha aatmaasin samdehye gahane prathishthaah, Sa Vishvakrit, sa ha sarasya kartaa tasya bhavanti, athetare duhkham evaapiyanti/* or the one who has realised the Innermost Self that had entered the most dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none other than the Self present in the bodies of all the Beings in the Creation! In other words, there needs to be introspection about the Self which Paramatma is all about! Indeed that is the Truth!)]

[Vishleshana on Detachment vide 1. Sraddha Traya Vibhaga Yoga of Bhagavad Gita 2.Ishopanishad

1.

Stanzas 1-23: Arjuna requests Shri Krishna to please explain the features of Sadhakas with devotion to Paramatma as to whether they would be of Saatvika or Raajasika or Taamasika gunas. Lord Krishna explained in detail: Normally every Being with special reference to normal human Beings with the natural instinct of patience are endowed with three gunas or characteristics of Saatvika- Raajasika-Tamasikas. Arjuna! as per the feature of a person, so would be the prevalence of these qualities. A person of Saavika Guna predominance is normally tied to 'aachaara-vyavahaaraas' or of traditional values. They tend to 'devataa- aaraadhana' or worship of Gods or Goddesses. Rajasa gunatvas take to worship of yaksha rakshasaas while Tamasikas worship Bhuta Pretas. This is how the human beings with concentrated features are generally classified although the normal human beings do have the pluses and minuses MIX momentarily. All the same the predominance of that mix does define and classify the three gunas of the Beings broadly. For instance, those who are patently the defiants of the Established Shastra Dharmas and seek to concentrated worship of 'devilish energies' for temporary gains are of arrogance, show off to the public, excessive bodily and materialistic nature and so on but get doomed too soon or with deferred dooms mainly in their current lives themselves. In fact, even their food habits tend to their 'guna pravritti' broadly. For example those with the practice of 'Tri-Shraddhaas' of three kinds of yajna- tapo-daanas are of satvika guna prefer to take to 'saatvika aahaara' and reap the advantage of longevity of life- good health as per their age, body strength, good health, happiness and contentment. But those who are used to salty-sour-pungent- too hot food tend to quick irritations, stomach ailments, thirstiness, constant wet skin, and anger and generally attitudinal ups and downs of mental perversion. Consuming old- improperly cooked, stale, rotten, or mouth shared and impure food is the typical trait of tamasikas. Again agni karyas, yajnas are performed as a duty but not to expect return fruits are of satvika nature. Rajasa guna is distinct when performing yagnas and vratas if conducted for show, arrogance and one-uppishness or public popularity. Yajna kaaryas conducted bereft of external and internal purity, inadequate mantra tantras, and impatience or impudence with lack of respect for the 'ritviks' is a patent taamasika karma. Indeed such 'karya kartas' hardly recognize the procedure, anna prasaada as a main part for the physical upkeep of the participants besides suitable remuneration for the ritviks and above all the 'shraddha' the attentive faith and dedication. The most essential inputs of yajna- vratas are not to be deemed as social activities but of self purification and as such the 'Trikarana Shuddhi' or of kaayika-vaachika-maanasika viz physical - vocal and mental purity. Worship of Deva- Brahmana-Guru- Jnanis; physical cleanliness, nishkapata vartana or negation of affected artificial behaviour, celibacy and non violence are the Kaayika Shuddhi. Hurting none-Truthfulness- Encouraging Naturality and 'Svaadhyayaabhyasa' or daily practice of Study-Vocal-Mental application and Introspection are the Vaachika Shuddhi. Pavitra bhaava, prasannata- soumyata- mouna- mano nigras or of External-Internal cleanliness, reactional approval- tranquil mindedness- silence- and mental control and attention are the traits of Maanasika Shuddhi. The synthesis of the 'trikarana shuddhi' is the 'Maanasika Tapas'. Shraddhayaa parayaa taptam tavastat trividham naraih, aphalaakaankshibhiryuktaih saatvikam parirakshate/ Trikarana Shuddhi, Niyama baddhata, Aphalaakanksha is thus the essence of Satvikata Tapas. Sarkaaramaana pujaartham tapo dambhena chaiva yat, kriyate tadiha proktam raajasam chalamadhruvam/ Expectations of commendations, show for cheap popularity and chanchalata of mind are the typical traits of Raajasika Tapas. Moodhagraahenaatmano yat peedayaa kriyate tapah, parasyotssaadharaatham vaa tatthaamasa- mudaahritam/ With the mentality of hurting others by mind, word, and action is Tyaamasika Tapas. Similarly, 'daana' or charity is three folded too: Being fully aware of Place - Time- Need with no

expectation but as a duty is Satvika Daana. With no return expectation from the recipient or even from the Almighty but with fulfill the need of the recipient - either with show of popularity and pomp or even genuine is termed Rajasika Daana. Charity given away disrespect and carelessness while insulting the needy and hungry recipient or beggar by tongue-action- and mind is known as Taamasika Daana.

Stanzas 23-28: Parabrahma is responsive to three sounds of OM TAT SAT. This ‘Pranava Naada’ indicates the Vyaktaavyakta Swarupa or the Visible and Yet Invisible Forms and Indications. This is precisely why the Vedic Jnanis initiate all their daily duties. The ‘Mumukshus’ or the Illustrious Saadhakas take up their yajna-Daana- Tapo Karmas without the desire of ‘quid-pro-quo’! Partha! This glorious Sound of OMTATSAT is the very initial one for all the Uttama Karmas. In the context of Yagjna- Daana- Tapas, the Saadhakas emphasize the phrase ‘Sthirara Nishtha Sat’! Partha! no meaningful deed like homa-daana-tapas and such activities are negations with little advantage! Thus ‘ Be Awake- Aware- Analyse- and Arise!’.

2. Ishopanishad:

Detachment and Deliberation are the rudiments of Realising the Supreme

I) Om Ishaavasyamidam sarvam yatkimcha Jagatyaam Jagat,Tena tyaktena bhunjeethaa maa gridhah kasyasvid dhanam/

(Om! The Totality of what exists and moves about all over this Earth is under the care of the Over Lord Paramatma. This Self that dwells inside each and every Being is indeed the Supreme Itself and therefore should be guarded against by evil forces and material allurements arising therefrom. Utmost vigilance is therefore called for by extreme detachment and renunciation by stoic endurance and steadfast adherence to scrupulously hold fast to the norms of Virtue and Justice and never yield to the pulls and pressures of the transient and meaningless possessions of wealth and physical joys!Indeed there are the two clearcut paths on which Vedas and auxiliary Scriptures are based and these are non- involvement and proactive deliberation arising from conviction, quite apart of course from abstinence and self denial. Be that as it may, another interpretation considering the changed situations of time and circumstances, the instruction by the Lord appears not to be too greedy and over-enthusiastic, by head over heels, but within the framework of virtue and justice one should be contented with minimal wants for survival and not to get too attached!)]

Further stanzas as followed

Navatvam vipraadiko varno naashramee naakshagocharah asamgosi niraakaaro vishva saashee sukheebhava/

You or a braahmanaa or taditara varna or of chaturaashramaas be not perceived by their senses of the exterior body parts but be happy by realising one’s own nature as of unattached and as a formless witness.

Dharmadharmou sukham duhkham maanasaani na te vibho, nakartaasi na bhoktaasi mukta evaasi sarvadaa/

Be it virtue or vice, pleasure or pain be of one's own mind , yet not you since you are neither the karta nor the kriya, since virtue or vice, pleasure or pain are of the mind, yet not you as of the mental states and you as the antaratma be neither the doer, nor enjoyer and much less of being the sufferer!

Eko drishtaasa sarvasya muktapraayosi sarvadaa, ayameva hi te bandho drishtaaram pashyaseetaram/ Aham karteyahamaanamahaakrishnaahimdadhantih, naaham karteti vishvaashaammritam peetvaa sukheebhava/ Eko vishuddvabodhohamiti nishchaya vahninaa, pajjaalyaaajnaanagahanam veetashokah sukheebhava/ Yatra vishvamidam bhaari kalpitam rajjuserpavat, anandaparamaananah sa bodhatvam sukham chara/ Muktaabhimaanee muktohi baddho baddhaabhimaanyapi, kim vadanteeha satyeeyam yaa matih saa gatiirbhaveta/

Raja! do seek to burn off the forest of agjnaana or the ignorance with the agni jvaalaas of sincerity and conviction that ‘ Aham Brahmaasmi’ - I am the Singular Self as of the Pure Consciousness and Self-effulgent of Purity. Beware, that you be not bitten by the black poisonous serpent of egoism and self centeredness of ‘aham karta’ but yes with the nectar of resuscitation. This be so as You be the Consciousness over which the snake and rope analogy be applicable. Similarly the universe be of a ‘midhya’ and You King Janaka be the Reality. Consciousness which is the substratum of the universe as would be remaining externally pure and transparent. That person who could consider as free be certainly free and liberated while that person who be feeling as of bound be under bondage as thinking would make so.

Atmaa saakshee vibhuh purna eko muktaschdakriyah, asango nispruhah shaanto bhramaat samsaara vaaniva/ Kuutastham bodhamadvaitamaatmaanam paribhaavaya, aabhaasoham bhramam muktvaa bhaavam baahyamathaantaram/ Dehaabhimaanena paashena chiram baddhosi putraka, bodhoham jnaanakhadgena tannikriya sukheebhava/ Nissannishkriyosi tvam swaprakaashoniranjanah, ayameva hi te bandhah samaadhmanutushthatsi/

The Self be the manassaakshi, all pervading and ideal devoid of attributes or qualifications of human existence subject to deaths-rebirths ever and ever again. Thus being rid of the extraneous, irrelevant superfluous differences , the Self be meditation worthy on the Paramaatman as of nondual Consciousness as of dwaita bhaava . Then Ashtaavakra addressed King Janaka thus further: One's own ‘dehaabhimaana paasha’ as of a noose around the neck be of one's own Self Consciousness be nipped off by the sword of knowledge as could be the dawn of vivekata, vichakshana and vigjnaana. Nissangatva or untachment, karma sanyaasa which could lead to freedom from the bondage.

[Brief explanation vide Adi Shankaraachaarya's Bhaja Govindam extracts as follows

9. *Satsangatve nissangatvam nissangatve nirmohatvam, nirmohatve nishchala tatvam, nishchala tatve jeevan muktih/* It is from the company of noble persons that the concept of non- attachment is caused; that sense of non-attachment leads to freedom from illusion and myth; this is the germination of a sense of equanimity and of Reality or Truthfulness and thus ‘jeevan mukti’ or Salvation! 10. *Vayasi gate kah kaama vikaarah shushke neere kah kaasarah, ksheene vitte kah parivaarah, jnaate tatve kah samsaarah/* Is physical youth and passion of any use when one goes older! or the existence of a huge water body area when there is no supply of water at all! Indeed when one's wealth disappears, would there be relatives rushing in! Similarly when one is steeply involved in ‘samsaara’ or the worldly affairs, would the concept of Truthfulness has any relevance at all! 11. *Maa kuru dhanajana youvana garvam harati*

nimeshaatkaalah sarvam, maayaamayamidamakhilam hitvaa Brahmapadam tvam pravisha viditvaa/ It would be illusive, much less, self defeating to show off and brag about affluence or friends or of youth. Be realistic and realise that one's possessions are short-lived and destroyable. Awake and realise that the lasting Reality is Essence of Truth so basically realisable from Maya or the self delusion. 12.

Dinayaaminyou saayam pratah shishira vasantou punaraayaatgah/ Kaalah kreedati gacchatyaahuh stadapi na munchyutyaashaa vaayuh/ Be it a day or night, dusk or dawn, winter or spring, the rotations are ever cycling and 'kaala maana ' is eternal and so does the force of the desire as blinding gale.]

Stanzas 16 onward: *Twayaa vyaptamidam vishvam tvayi protam ytaarthatah, shuddha buddha swarupatam maagamah kshudra chittataam/ Nirapeksho nirvikaaro narbharah sheetalaashayah, agaadha buddhirakshudho bhava chinamaatra vaasanah/ Saakaaramanrutam viddhi niraakaaram tu nishchlam, etatavopadeshena na punarbhav a sambhavah/Yathivaadarshamadhaste ruupentah paritastu saha, tathivaasmin shareerentah paratih Parameshvarah/ Ekam sarva gatam vyoma bahirantartharya - thaa ghate, nitaym nirantaram Brahma sarvabhuta gane tathaa/*

The Self being the Antaraatma be like the pure gold made of golden ornaments as the basic substance of the Universe as the Pure Consciousness like the clay in a pot and as such , Janaka, be not of the hallucination and of fantasy of the Prakriti the Maya as the Paramatma and as such your capability of comprehension would need to be expansive. You, Janaka! Ought to realise that You are unfathomable as being limitless, formless, super intelligent and totally unaffected by superfluous extraneous nor bodily aberrations like the arishad vargaas of kaama krodha lobha moha mada matsaraas. Be realised too that what you know be the mirage while what you not know be the Reality indeed. And by this 'goodha rahasya' you could disprove the oft quoted that the antaratma be jumping from one body to another. That which is born is destined to die and this truism is a law of nature; then why get concerned much about death! This Atma the Inner Soul is such as could be torn or broken nor burnt by fire, washed by water, dried by air, cut into pieces, but is replete with every thing, and is eternal. Antaratma the Inner Soul is steady, age old, inconceivable by one's physical parts or mind; nor subject to the changes of time! One has therefore to realise the essence of 'atma tatva' and its everlastingness or eternity! Just as a mirror exists within and without the image reflected in it, so be the Paramatma be extraneous and integral too. Just as the space inside and outside a jar, the Avyaya-Shasvata- Ananta- Aja- Avyaya.

[Explanation on Atma Bodha of Adi Shankara

1. I am composing the ATMA-BODHA, this treatise of the Knowledge of the Self, for those who have purified themselves by austerities and are peaceful in heart and calm, who are free from cravings and are desirous of liberation. 2. Just as the fire is the direct cause for cooking, so without Knowledge no emancipation can be had. Compared with all other forms of discipline Knowledge of the Self is the one direct means for liberation. 3. Action cannot destroy ignorance, for it is not in conflict with or opposed to ignorance. Knowledge does verily destroy ignorance as light destroys deep darkness. 4. The Soul appears to be finite because of ignorance. When ignorance is destroyed the Self which does not admit of any multiplicity truly reveals itself by itself: like the Sun when the clouds pass away. 5. Constant practice of knowledge purifies the Self ('Jivatman'), stained by ignorance and then disappears itself - as the powder of the 'Kataka-nut' settles down after it has cleansed the muddy water. 6. The world which is full of attachments, aversions, etc., is like a dream. It appears to be real, as long as it continues but appears to be unreal when one is awake (i.e., when true wisdom dawns). 7. The Jagat appears to be true (Satyam) so

long as Brahman, the substratum, the basis of all this creation, is not realised. It is like the illusion of silver in the mother-of pearl. 8. Like bubbles in the water, the worlds rise, exist and dissolve in the Supreme Self, which is the material cause and the prop of everything. 9. All the manifested world of things and beings are projected by imagination upon the substratum which is the Eternal All-pervading Vishnu, whose nature is Existence-Intelligence; just as the different ornaments are all made out of the same gold. 10. The All-pervading Akasa appears to be diverse on account of its association with various conditionings (Upadhis) which are different from each other. Space becomes one on the destruction of these limiting adjuncts: So also the Omnipresent Truth appears to be diverse on account of Its association with the various Upadhis and becomes one on the destruction of these Upadhis. 11. Because of Its association with different conditionings (Upadhis) such ideas as caste, colour and position are super-imposed upon the Atman, as flavour, colour, etc., are super-imposed on water. 12. Determined for each individual by his own past actions and made up of the Five elements - that have gone through the process of "five-fold self-division and mutual combination" (Pancheekarana) - are born the gross-body, the medium through which pleasure and pain are experienced, the tent-of-experiences. 13. The five Pranas, the ten organs and the Manas and the Buddhi, formed from the rudimentary elements (Tanmatras) before their "five-fold division and mutual combination with one another" (Pancheekarana) and this is the subtle body, the instruments-of-experience (of the individual). 14. Avidya which is indescribable and beginningless is the Causal Body. Know for certain that the Atman is other than these three conditioning bodies (Upadhis). 15. In its identification with the five-sheaths the Immaculate Atman appears to have borrowed their qualities upon Itself; as in the case of a crystal which appears to gather unto itself colour of its vicinity (blue cloth, etc.,). 16. Through discriminative self-analysis and logical thinking one should separate the Pure self within from the sheaths as one separates the rice from the husk, bran, etc., that are covering it. 17. The Atman does not shine in everything although He is All-pervading. He is manifest only in the inner equipment, the intellect (Buddhi): just as the reflection in a clean mirror. 18. One should understand that the Atman is always like the King, distinct from the body, senses, mind and intellect, all of which constitute the matter (Prakriti); and is the witness of their functions. 19. The moon appears to be running when the clouds move in the sky. Likewise to the non-discriminating person the Atman appears to be active when It is observed through the functions of the sense-organs. 20. Depending upon the energy of vitality of Consciousness (Atma Chaitanya) the body, senses, mind and intellect engage themselves in their respective activities, just as men work depending upon the light of the Sun. 21. Fools, because they lack in their powers of discrimination superimpose on the Atman, the Absolute-Existence-Knowledge (Sat-Chit), all the varied functions of the body and the senses, just as they attribute blue colour and the like to the sky. 22. The tremblings that belong to the waters are attributed through ignorance to the reflected moon dancing on it: likewise agency of action, of enjoyment and of other limitations (which really belong to the mind) are delusively understood as the nature of the Self (Atman). 23. Attachment, desire, pleasure, pain, etc., are perceived to exist so long as Buddhi or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not to the Atman. 24. Just as luminosity is the nature of the Sun, coolness of water and heat of fire, so too the nature of the Atman is Eternity, Purity, Reality, Consciousness and Bliss. 25. By the indiscriminate blending of the two - the Existence-Knowledge-aspect of the Self and the thought-wave of the intellect - there arises the notion of "I know". 26. Atman never does anything and the intellect of its own accord has no capacity to experience 'I know'. But the individuality in us delusorily thinks he is himself the seer and the knower. 27. Just as the person who regards a rope as a snake is overcome by fear, so also one considering oneself as the ego (Jiva) is overcome by fear. The ego-centric individuality in us regains

fearlessness by realising that It is not a Jiva but is Itself the Supreme Soul. 28. Just as a lamp illumines a jar or a pot, so also the Atman illumines the mind and the sense organs, etc. These material-objects by themselves cannot illumine themselves because they are inert. 29. A lighted-lamp does not need another lamp to illumine its light. So too, Atman which is Knowledge itself needs no other knowledge to know it. 30. By a process of negation of the conditionings (Upadhis) through the help of the scriptural statement 'It is not this, It is not this', the oneness of the individual soul and the Supreme Soul, as indicated by the great Mahavakyas, has to be realised. 31. The body, etc., up to the "Causal Body" - Ignorance - which are objects perceived, are as perishable as bubbles. Realise through discrimination that I am the 'Pure Brahman' ever completely separate from all these. 32. I am other than the body and so I am free from changes such as birth, wrinkling, senility, death, etc. I have nothing to do with the sense objects such as sound and taste, for I am without the sense-organs. 33. I am other than the mind and hence, I am free from sorrow, attachment, malice and fear, for "HE is without breath and without mind, Pure, etc.", is the Commandment of the great scripture, the Upanishads. 34. I am without attributes and actions; Eternal (Nitya) without any desire and thought (Nirvikalpa), without any dirt (Niranjana), without any change (Nirvikara), without form (Nirakara), ever-liberated (Nitya Mukta) ever-pure (Nirmala). 35. Like the space I fill all things within and without. Changeless and the same in all, at all times I am pure, unattached, stainless and motionless. 36. I am verily that Supreme Brahman alone which is Eternal, Pure and Free, One, indivisible and non-dual and of the nature of Changeless-Knowledge-Infinite. 37. The impression "I am Brahman" thus created by constant practice destroys ignorance and the agitation caused by it, just as medicine or Rasayana destroys disease. 38. Sitting in a solitary place, freeing the mind from desires and controlling the senses, meditate with unswerving attention on the Atman which is One without-a-second. 39. The wise one should intelligently merge the entire world-of-objects in the Atman alone and constantly think of the Self ever as contaminated by anything as the sky. 40. He who has realised the Supreme, discards all his identification with the objects of names and forms. (Thereafter) he dwells as an embodiment of the Infinite Consciousness and Bliss. He becomes the Self. 41. There are no distinctions such as "Knower", the "Knowledge" and the "Object of Knowledge" in the Supreme Self. On account of Its being of the nature of endless Bliss, It does not admit of such distinctions within Itself. It alone shines by Itself. 42. When this the lower and the higher aspects of the Self are well churned together, the fire of knowledge is born from it, which in its mighty conflagration shall burn down all the fuel of ignorance in us. 43. The Lord of the early dawn (Aruna) himself has already looted away the thick darkness, when soon the sun rises. The Divine Consciousness of the Self rises when the right knowledge has already killed the darkness in the bosom. 44. Atman is an ever-present Reality. Yet, because of ignorance it is not realised. On the destruction of ignorance Atman is realised. It is like the missing ornament of one's neck. 45. Brahman appears to be a 'Jiva' because of ignorance, just as a post appears to be a ghost. The ego-centric-individuality is destroyed when the real nature of the 'Jiva' is realised as the Self. 46. The ignorance characterised by the notions 'I' and 'Mine' is destroyed by the knowledge produced by the realisation of the true nature of the Self, just as right information removes the wrong notion about the directions. 47. The Yogi of perfect realisation and enlightenment sees through his "eye of wisdom" (Gyana Chakshush) the entire universe in his own Self and regards everything else as his own Self and nothing else. 48. Nothing whatever exists other than the Atman: the tangible universe is verily Atman. As pots and jars are verily made of clay and cannot be said to be anything but clay, so too, to the enlightened soul and that is perceived is the Self. 49. A liberated one, endowed with Self-knowledge, gives up the traits of his previously explained equipments (Upadhis) and because of his nature of Sat-chit-ananda, he verily becomes Brahman like (the worm that grows to be) a wasp. 50. After crossing the ocean of delusion and

killing the monsters of likes and dislikes, the Yogi who is united with peace dwells in the glory of his own realised Self - as an Atmaram. 51. The self-abiding Jivan Mukta, relinquishing all his attachments to the illusory external happiness and satisfied with the bliss derived from the Atman, shines inwardly like a lamp placed inside a jar. 52. Though he lives in the conditionings (Upadhis), he, the contemplative one, remains ever unconcerned with anything or he may move about like the wind, perfectly unattached. 53. On the destruction of the Upadhis, the contemplative one is totally absorbed in 'Vishnu', the All-pervading Spirit, like water into water, space into space and light into light. 54. Realise That to be Brahman, the attainment of which leaves nothing more to be attained, the blessedness of which leaves no other blessing to be desired and the knowledge of which leaves nothing more to be known. 55. Realise that to be Brahman which, when seen, leaves nothing more to be seen, which having become one is not born again in this world and which, when knowing leaves nothing else to be known. 56. Realise that to be Brahman which is Existence-Knowledge-Bliss-Absolute, which is Non-dual, Infinite, Eternal and One and which fills all the quarters - above and below and all that exists between. 57. Realise that to be Brahman which is Non-dual, Indivisible, One and Blissful and which is indicated in Vedanta as the Immutable Substratum, realised after the negation of all tangible objects. 58. Deities like Brahma and others taste only a particle, of the unlimited Bliss of Brahman and enjoy in proportion their share of that particle. 59. All objects are pervaded by Brahman. All actions are possible because of Brahman: therefore Brahman permeates everything as butter permeates milk. 60. Realise that to be Brahman which is neither subtle nor gross: neither short nor long: without birth or change: without form, qualities, colour and name. 61. That by the light of which the luminous, orbs like the Sun and the Moon are illuminated, but which is not illumined by their light, realise that to be Brahman. 62. Pervading the entire universe outwardly and inwardly the Supreme Brahman shines of Itself like the fire that permeates a red-hot iron-ball and glows by itself. 63. Brahman is other than this, the universe. There exists nothing that is not Brahman. If any object other than Brahman appears to exist, it is unreal like the mirage. 64. All that is perceived, or heard, is Brahman and nothing else. Attaining the knowledge of the Reality, one sees the Universe as the non-dual Brahman, Existence-Knowledge-Bliss-Absolute. 65. Though Atman is Pure Consciousness and ever present everywhere, yet It is perceived by the eye-of-wisdom alone: but one whose vision is obscured by ignorance he does not see It; as the blind do not see the resplendent Sun. 66. The 'Jiva' free from impurities, being heated in the fire of knowledge kindled by hearing and so on, shines of itself like gold. 67. The Atman, the Sun of Knowledge that rises in the sky of the heart, destroys the darkness of the ignorance, pervades and sustains all and shines and makes everything to shine. 68. He who renouncing all activities, who is free of all the limitations of time, space and direction, worships his own Atman which is present everywhere, which is the destroyer of heat and cold, which is Bliss-Eternal and stainless, becomes All-knowing and All-pervading and attains thereafter Immortality.

Section Two on the ecstasy of Self Realization

Janaka uvaacha:

*Aho nirajanah shaanto vibodhaham prakrite parah, evaavantamaham kaalam mohonaiva vidambitah/
Yathaa prakaashaamyako dehamevam tathaa jajet, ato mama jajatsarvamathavaa na chakinchana/
Sa shareeramaho vishvam parityaajjya mayaadhunaa, kutaschit koushalaadeva paramamaa vilokyate/
Yathaana toyato bhinnaastarngaah phena budbudaah, aatmano na tthaa bhinna vishvamaatma
vinirgatam/ Tantumaatro bhava deva pato yadvichaaritah, aatma tanmaatramevedam tadvishvam*

vichaaritam/ Yathaivekshurase valuptta tena vyaaptaiva sharkaraa, tathaa vishvam mayi kluptam mayaa vyaaptan nirantaam/ Atmajnaanaajagatbhaati atma jnaanaat bhaasate, rajjvajnaanat bhaasate na hi/

Oh! I am totally blemishless, equable, well composed, tranquil and of Pure Consciousness and beyond the Illusions. Am nodoubt with this body with all the imperfections physically and psychologically yet could reveal the univerese and therebeyond. Having renounced the universe yet with the body, am able to vision the secret as to how the far reaching impact of the Maayashakti seeking to camouflauge and smokescreen the Truth that ‘Aham Brahmaasmi.’ As the waves, foam, and bubbles be not segregated to jala pravaahaas, so be the universe that emanates from my own Antaratma as a mirror’s reflection of the Paramatma. As a cloth once analysed be really nothing from a thread and so be the univerese by the warp and weft methodology. Yet one be ever falsely imagining that the cloth be different from that what be woven from the dresses due to the impact of Maya the delusion. Just a sugar generated from the sugar cane juice so be the produced the Universe too yet Janaka aseroded ‘Aham Brahmaasmi’ The Univeerese appears to the what it would seem be owing to the ignorance of the Self as a snake and a rope analogy as momentarily might be alike and so be the illusion super imposed hiding the Truth The Universe be produce by one ’s own ignorance. Illusion be everlasting as long as Maya be superimposed. .Maha Maya obstructs the clear vision of Pure Consciousness due to ‘Shad Kanchukas’ or Six Layers / Coverings and ‘Malaas’ or defilements of ‘Aanava, 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! Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the products, each produced from the cause and effect cycle and together Prakriti and Purusha activise the entite universe compose of tatwas!

As my jeevan mukti had since be a Reality, affirmed King Janaka as per the pro active assitance of Bhagavan Ashtaavarka, that the spelendeorous celestial vision had since been accomplished and none other than that at all..How wondersome that I feel now! Aho! How the charaachara jagat be conceived as the Universe be as conceived through agjaana and utter ignorance just as of a snake in a rope, water flows in a mirage, jug dissolved into a clay, and so on as if the universe be dissolved unto me. How wonderful and thrilling and sensational do I feel now that ‘Brahmaadistambamba paryantam’- be that as a clump of grass to the layaantara punahsrishti repetitively! Aho how fantastic and breath taking this be in this ‘sthita pragjnatva’ to have a human body which no doubt be as the sthoola and sushma or the gross and the subtle one too.

[Vishleshana on Jeevan Mukti’-1.Concept 2. Jeevam Mukta Lakshanaas vide Tejobindu Upanishad as of Skanda and Paramashiva samvaada

1. The explanation is that not all jeevanmuktas are sadyomuktas, but sadyomuktas can be called jeevanmuktas. Jeevanmuktis a much more elastic term, encompassing a range of meanings, but sadyomukti is a very definite term.; sadyo mukti is Infallible knowledge about one's own identity with Brahman. A jeevan mukta may have knowledge of either Saguna or Nirguna Brahman. If his knowledge is that of Saguna, he will proceed to Brahma Loka upon death. A jivan mukta may also experience fall from samadhi and also suffer from effects of prarabdha karma videha mukti or physical death of the mukta; After videha mukti, the mukta may either head for Brahma Loka via devayaana or in the case of a sadyo mukta videha mukti 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 Kurukshetra or in a rotten outcasts's hut ! The phrase 'mukta kaivalyam' signifies the end result! Indeed that Mahatma liberates himself into Paramatma. 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 the Paramatma.

2: Skanda Kumara asked Parama Shiva to explain to me the nature of Jivanmukti (embodied salvation) and Videhamukti (disembodied salvation)." To which the great Shiva replied:

"I am Chidatma. I am Para-Atma. I am the Nirguna, greater than the great. One who will simply stay in Atman is called a Jivanmukta. 2. He who realises: 'I am beyond the three bodies, I am the pure consciousness and I am Brahman', is said to be a Jivanmukta. 3. He is said to be a Jivanmukta, who realises: 'I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude 'I am Brahman' only..4-6. He is said to be a Jivanmukta who has not at all got the 'I' in myself, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atman is of the nature of the all-full, who has Atman left over in all, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atman is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atman is tranquil, who has got no other thought (than Itself) and who is devoid of the thought of the existence of anything.7-11(a). He is said to be a Jivanmukta who realises: 'I have no Chitta, no Buddhi, no Ahamkara, no sense, no body at any time, no Pranas, no Maya, no passion and no anger, I am the great, I have nothing of these objects or of the world and I have no sin, no characteristics, no eye, no Manas, no ear, no nose, no tongue, no hand, no waking, no dreaming, or causal state in the least or the fourth state.' 11(b)-30(a). He is said to be a Jivanmukta, who realises: 'All this is not mind, I have no time, no space, no object, no thought, no Snana (bathing), no Sandhyas (junction-period ceremonies), no deity, no place, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation, no duality, no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, no excess, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no Vayu, no Akasa, no Agni, no clan, no Lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no Mans, no cold, no heat, no thirst, no hunger, no friend, no foe, no illusion, no victory, no past, present, or future, no quarters, nothing to be said or heard in the least, nothing to be gone to (or attained), nothing to be contemplated, enjoyed or remembered, no enjoyment, no desire, no Yoga, no absorption, no garrulity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither Adhyaropa (illusory attribution) nor Apavada (withdrawal of that conception) , no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, no skin, none of the seven Dhatus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no

perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no bewailments, no happiness, neither knower nor knowledge nor the knowable, no Self, nothing belonging to you or to me, neither you nor I, and neither old age nor youth nor manhood; but I am certainly Brahman. 'I am certainly Brahman. I am Chit, I am Chit'. 30(b)-31. He is said to be a Jivanmukta who cognises: 'I am Brahman alone, I am Chit alone, I am the supreme'. No doubt need be entertained about this; 'I am Hamsa itself, I remain of my own will, I can see myself through myself, I reign happy in the kingdom of Atman and enjoy in myself the bliss of my own Atman'.

32. He is a Jivanmukta who is himself, the foremost and the one undaunted person who is himself the lord and rests in his own Self.33. He is a Videhamukta who has become Brahman, whose Atman has attained quiescence, who is of the nature of Brahmic bliss, who is happy, who is of a pure nature and who is a great Mouni (observer of silence).34-37. He is a Videhamukta who remains in Chinmatra alone without (even) thinking thus: 'I am all Atman, the Atman that is equal (or the same) in all, the pure, without one, the non-dual, the all, the self only, the birthless and the deathless - I am myself the undecaying Atman that is the object aimed at, the sporting, the silent, the blissful, the beloved and the bondless salvation - I am Brahman alone - I am Chit alone'.38. He is a Videhamukta who having abandoned the thought: 'I alone am the Brahman' is filled with bliss.39-47(a). He is a Videhamukta who having given up the certainty of the existence or non-existence of all objects is pure Chidananda (the consciousness-bliss), who having abandoned (the thought): 'I am Brahman' (or) 'I am not Brahman' does not mingle his Atman with anything, anywhere or at any time, who is ever silent with the silence of Satya, who does nothing, who has gone beyond Gunas, whose Atman has become the All, the great and the purifier of the elements, who does not cognise the change of time, matter, place, himself or other differences, who does not see (the difference of) 'I', 'thou', 'this', or 'that', who being of the nature of time is yet without it, whose Atman is void, subtle and universal, but yet without (them), whose Atman is divine and yet without Devas, whose Atman is measurable and yet without measure, whose Atman is without inertness and within every one, whose Atman is devoid of any Sankalpa, who thinks always: 'I am Chinmatra, I am simply Paramatman, I am only of the nature of spiritual wisdom, I am only of the nature of Sat, I am afraid of nothing in this world', and who is without the conception of Devas, Vedas and sciences, 'All this is consciousness, etc.,' and regards all as void. 47(b)-48. He is a Videhamukta who has realised himself to be Chaitanya alone, who is remaining at ease in the pleasure-garden of his own Atman, whose Atman is of an illimitable nature, who is without conception of the small and the great and who is the fourth of the fourth state and the supreme bliss.49-53(a). He is a Videhamukta whose Atman is nameless and formless, who is the great spiritual wisdom of the nature of bliss and of the nature of the state beyond Turya, who is neither auspicious nor inauspicious, who has Yoga as his Atman, whose Atman is associated with Yoga, who is free from bondage or freedom, without Guna or non-Guna, without space, time, etc., without the witnessable and the witness, without the small or the great and without the cognition of the universe or even the cognition of the nature of Brahman, but who finds his spiritual effulgence in his own nature, who finds bliss in himself, whose bliss is beyond the scope of words and mind and whose thought is beyond the beyond. 53(b)-54. He is said to be a Videhamukta who has gone beyond (or mastered quite) the modifications of Chitta, who illumines such modifications and whose Atman is without any modifications at all. In that case, he is neither embodied nor disembodied. If such a thought is entertained (even), for a moment, then he is surrounded (in thought) by all.55-62. He is a Videhamukta whose external Atman invisible to others is the supreme bliss aiming at the highest Vedanta, who drinks of the juice of the nectar of Brahman, who has the nectar of Brahman as medicine, who is devoted to the juice of the nectar of Brahman, who is immersed in that juice, who has the beneficent worship of the Brahmic bliss, who is not

satiated with the juice of the nectar of Brahman, who realises Brahmic bliss, who cognises the Shiva bliss in Brahmic bliss, who has the effulgence of the essence of Brahmic bliss, who has become one with it, who lives in the household of Brahmic bliss, has mounted the car of Brahmic bliss, who has an imponderable Chit being one with it, who is supporting (all), being full of it, who associates with me having it, who stays in Atman having that bliss and who thinks: 'All this is of the nature of Atman, there is nothing else beside Atman, all is Atman, I am Atman, the great Atman, the supreme Atman and Atman of the form of bliss'.63-68(a). He who thinks: 'My nature is full, I am the great Atman, I am the all-contented and the permanent Atman. I am the Atman pervading the heart of all, which is not stained by anything, but which has no Atman; I am the Atman whose nature is changeless, I am the quiescent Atman; and I am the many Atman'. He who does not think this is Jivatma and that is Paramatma, whose Atman is of the nature of the emancipated and the non-emancipated, but without emancipation or bondage, whose Atman is of the nature of the dual and the non-dual one, but without duality and non-duality; whose Atman is of the nature of the All and the non-All, but without them; whose Atman is of the nature of the happiness arising from objects obtained and enjoyed, but without it; and who is devoid of any Sankalpa - such a man is a Videhamukta.68(b)-79. He whose Atman is partless, stainless, enlightened, Purusha, without bliss, etc., of the nature of the nectar, of the nature of the three periods of time, but without them; whose Atman is entire and non-measurable, being subject to proof though without proof; whose Atman is the eternal and the witness, but without eternality and witness; whose Atman is of the nature of the secondless, who is the self-shining one without a second, whose Atman cannot be measured by Vidya and Avidya but without them; whose Atman is without conditionedness or unconditionedness, who is without this or the higher worlds, whose Atman is without the six things beginning with Sama, who is without the qualifications of the aspirant after salvation, whose Atman is without gross, subtle, causal and the fourth bodies and without the Anna, Prana, Manas and Vijnana sheaths; whose Atman is of the nature of Ananda (bliss) sheath, but without five sheaths; whose Atman is of the nature of Nirvikalpa, is devoid of Sankalpa, without the characteristics of the visible or the audible and of the nature of void, owing to unceasing Samadhi, who is without beginning, middle, or end; whose Atman is devoid of the word Prajnana, who is without the idea 'I am Brahman', whose Atman is devoid (of the thought) of 'thou art', who is without the thought 'this is Atman', whose Atman is devoid of that which is described by Om, who is above the reach of any speech or the three states and is the indestructible and the Chidatma, whose Atman is not the one which can be known by Atman and whose Atman has neither light nor darkness. Such a personage is a Videhamukta.80-81. Look only upon Atman; know It as your own. Enjoy your Atman yourself and stay in peace. O six-faced one, be content in your own Atman, be wandering in your own Atman and be enjoying your own Atman. Then you will attain Videhamukti]".

Further stanzas as followed

Prakaasho na nijam rupam naatiritomyaham tatah, yadaa prakashate vishvam tadaambhaasa evahi/ Aho vikalpitam vishvamagjnaanaanmayi bhaasate, ruupyam shaktou phanee rajjo vaari suryakare\yathaa/ Mattho vinirgatam vishvam mayyeva layameshyati mrudi kumbho jalo vocchih kanake katakam yathaa/Aho aham namo mahyam vinaasho yasya naastime , brahmaaditamba paryantam jagannaashopi tishthatah/

Luminosity and self radiance are in my nature and what ever be manifested be nothing but of the Self. Aho, this universe be my reflection as conceived through ignorance as of the analogy of a snake and rope due to a mirage. Just as an earthen pot would get dissolved be flows of water or a golden bracelet by fire

into raw gold, so be the universe at repetitive pralayaas would be dissolved unto me yet ignorance named Maaya or Prakriti be dominant. Aho, how adorable that I am as being Aham Brahmaasmi indeed. Aho, how how blissful am I as I ought to be blissful as am even able to survive pralayaas of the Universe and surpass the kaala chakra.

[Vishleshana on Pralayaas:

Vyasa Maharshi having described the gradual decadence of Dharma by the yugas of Satya-Treta-Dwapara- Kali Yugas especially after Brahma's day fall, then there were prominent prognostications of 'Brahma Pralaya'. One major indication was that at the Mini Pralaya, the Surya Deva's teekshnata from above on the sky and that of Agni Deva all across the Universe was so intensified that the 'praani kotis' were burnt off to ashes. The 'sthaavara jangama sarva pranis' including grass to vrikshaas, from pebbles to mountains were burnt off in a manner of earth seeming like a massive black tortoise shell. As the prithvi having lost its 'gandha grahana guna' of solidification then gradually got dissolved in to the karanabhuta pralaya jala samriddhi. Then jala pravaahas started of resounding reverberations on all the 'dasha dishas' and the universe got totalled as of jala maya. Then the tejasvi jala guna got absorbed into heat and the rasa heena jala pravaahaas impacted the 'vaayu tatva'. Then the tejasvi guna rupa had taken over from vayutatva and even as agni and vaayu together led to collision and gradually reached 'akaasha' thus the Brahma Pralaya had rapidly crashed into the cause and effect syndrome or set of symptoms. Thus the Brahma Pralaya had instantly got manifested as of never earlier experienced speed and fury making earth and sky shatterings all across the globe and of ten directions. Thereafter akaasha had since assumed the feature of Vayu guna's sparsha jnaana and then vayu and akaasha then got united and there were a continuous spree of thunders shaking the pancha bhutas of earth-water- fire- winds and sky all together. Then there was neither the rupa-rasa-gandha-sparsha tanmaatras of the pancha bhutaas nor of the inherent energies of the respective pancha bhutaas even. There were only the 'loka ninaadita shabda paraamparaas' of ever repeated shatteings and the akaasha was merely of 'kevala maha shabda guna yukta' as though the Ever Moving Time Cycle had got jolted up. Then the 'prapancha vyakta drishya' was only of shabda and thus the 'vyaktaavyakta maha tatva in the Brahma Deva's 'manobhava' was presumalby of Brahma Pralaya.']

In that manner Paramatma swarupa maha yogis had visioned the jnaanamaya bodhya tatva saakshaatkaara had releaved the essence of Aavyakta Parabrahma srishti as Brahma's one day time was of thousand chatur yugaas as His night too was of as much of the duration. Nainittika Pralaya is at the end of the Day of Brahma (4.32 Billion Solar Years) occuring at the end of a Kalpa- also known as Brahma's night occuring at the end of Chatur Yugas 2. Manvantara Pralaya be the end of each of the Manus viz. 307 million Solar years. Praakritik Pralaya, which is of 31 trillion and 40 billion solar years duration, occurs after the completion of life of Brahma of 100 Brahma years. After the completion of one Brahma life cycle, the complete Pancha Mahabhutha or Universe would take place. Praakritik Pralaya is the time for which Vishnu sleeps. The next morning, he again gives birth to a new Lord Brahma and asks him to create new worldly entities. Noticeably, Praakritik Pralaya and the Life of Brahma are of equal duration.]

*Aho aham namo mahyamekoham dehavaanapi, kaschinna gantaa naagntaa vyaapya vishvam avasthitah/
Aho aham namo mahyame daksho naasteetha matsamah, asamsprushya shareerena yena vishvam chiam
dhritam/ Ahoham namo mahyam yasyame naasti kinchana, athavaa yasya me sarvam yad
vaangmanasagocharam/ Jnaanam jneyam tathaa jnaataa tritayam naasik vaastavam, agjnaanaanbhaati*

*yatredam sohamasmi niranjanah/ Dwaitamoolamahoh duhkham naanya- ttasyaasti bheshajam
drishyametanmrushaa sarvam ekoham cchidrasonmalah. Bodhamaatroh -magjaanaadupaadhih kalpato
mayaa, evam vimushrato nityam nirvikalpe sthutirmama/ Name bandhosti moksho vaa bhraantih
shaantaa niraashrayaa, ahomayi sthitam vishvam vasruto na mayi sthiram/ Shareeramidam vishvam na
kinchiditi nishchitam, shuddha chinmaatrat aatmaa cha tatkasmin kalpanaadhunaa/ Shareeram swarga
narakou bandha mokshou bhayam tathaa, kalpanaamaatrenavaaitat kim me kaaryam chidaatmanah/ ‘*

Aho! How wonderful do I experience and adore myself this gross body with all the sukha dukkhaas and since having assumed the sukshma and subtle body as of ‘Deho devalaya prokto jivah prokto sanatanah.’ One’s own body is a temple. The life enshrined in it is the eternal Paramatma. The temple called the body - it enshrines the power of mantras - must not be defiled by an impurity. There is a difference between the home and the temple. In the home it is not necessary to observe such strict rules of cleanliness as in the temple. Some corner, some place, in the house is meant for the evacuation of bodily impurities.

[Explanation on “Deho Devaalaya Prokto’ vide the Upanyaasa on Hindu Dharma by HH Chandra Shekhara Swami of Kanchi Peetha

The Brahmin must keep his body chaste so that its impurities do not detract from the power of the mantras he chants. "Deho devalaya prokto jivah prokto sanatanah. " (The body is a temple. The life enshrined in it is the eternal Lord.) You do not enter the precincts of a temple if you are unclean. Nothing impure should be taken in there. To carry meat, tobacco, etc, to a temple is to defile it. According to the Agama sastras you must not go to a temple if you are not physically and spiritually clean. The temple called the body - it enshrines the power of mantras - must not be defiled by an impurity. There is a difference between the home and the temple. In the home it is not necessary to observe such strict rules of cleanliness as in the temple. Some corner, some place, in the house is meant for the evacuation of bodily impurities, to wash the mouth, to segregate during their periods. (In the flat system it is not possible to live according to the sastras). In the temple there is no such arrangement as in a house). Wherever we live we require houses as well as temples. In the same way our body must serve as a house and as a temple for Atmic work. The Brahmin's body is to be cared for like a temple since it is meant to preserve the Vedic mantras and no impure material is to be taken in. It is the duty of the Brahmin to protect the power of the mantras, the mantras that create universal well-being. That is why there are more restrictions in his life than in that of others. The Brahmin must refrain from all such acts and practices as make him unclean. Nor should he be tempted by the sort of pleasures that others enjoy with the body. The Brahmin's body is not meant to experience sensual enjoyment but to preserve the Vedas for the good of mankind. It is for this purpose that he has to perform rites like upanayana. He has to care for his body only with the object of preserving the Vedic mantras and through them of protecting all creatures. Others may have comfortable occupations that bring in much money but that should be no cause for the Brahmin to feel tempted. He ought to think of his livelihood only after he has carried out his duties. In the past when he was loyal to his Brahminic dharma the ruler as well as society gave him land and money to sustain himself. Now conditions have changed and Brahmin today has to make some effort to earn his money. But he must on no account try to amass wealth nor must he adopt unastric means to earn money. Indeed he must live in poverty. It is only when he does not seek pleasure and practices self-denial that the light of Atmic knowledge will shine in him. This light will make the world live. The Brahmin must not go abroad in search of fortune, giving up the customs and practices he is heir to. His fundamental duty is to

preserve the Vedic mantras and follow his own dharma. Earning money is secondary to him. If the Brahmin keeps always burning the fire of mantras always burning in him, there will be universal welfare. He must be able to help people in trouble with his mantric power and he is in vain indeed if he turns away a man who seeks his help, excusing himself thus: "I do the same things that you do. I possess only such power as you have. Today the fire of mantric power has been put out (or it is perhaps like dying embers). The body of Brahmin has been subjected to undesirable changes and impure substances have found a place in it. But may be a spark of the old fire still gives off a dim light. It must be made to burn brighter. One day it may become a blaze. This spark is Gayatri. It has been handed down the ages]

Further stanzas as followed

Aho! How adorable am I none be as capable as the Universe be super imposed on Myself as being with of the Supreme Self as axis of Brahmanda 'Purusha', the Primeval Force of Creation possesses countless heads, eyes and feet pervading the entire Universe, far beyond the miniscule level of human comprehension as the Omni-present, omniscient and omni-potent as being immortal, intangible, and inexpressible.

Aho! How wonderful am I as the gorgeous and delectable Self am I as of nothing elseness except the self, because all else is the substratum or a layer of something lying under another layer, as of the Maya Prakriti. Then the husk and bran of the grain of the my erstwhile form has no further regermination and no further 'aanava- maayiya and karma' tarnishings and defilements and thus attain a state of pure consciousness. Once the gems of Supreme Vision are collected in the treasure house of my own mystic heart, which indeed is akin to that of Paramatma, then in that state of ecstasy, the Self would tend to annuonce 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. 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.

'Jnanam jneyam and Jnaata' the threesome of the Knowledge, the Knowable, and the Knower are basically non existent really as for the Inner Self are just the same. Knowledge is anchored to what depends on the subject-object awareness and the Supreme Knowledge surpasses one's conciousness. Indeed one when enters the screen of darkness or 'Avidya' and perform rites without the purport or objective of what are the rites intended for, then that act is of no value, especially without faith. That kind of Avidya begets further Avidya and might even be retrograde! In other words, Vidya and Karma are to worshipped being hand in hand; that kind of darkness is characterised as blindness while those in knowledge are normally prone to karma accompanied by worship and meditation; complimentarity is certain in respect of Vidya and Karma! those who practise Avidya or ignorance enter into the dark portals of rites, rituals and sacrifices, or those who blindly get involved in 'karma kaanda' or performing rituals without basic understanding and enlightenment of the Supreme tend to distance from the Reality and near the zone of Falsity !Oh, the the root of one's own misery be the sense of dwaita bhaava or of duality as Mine and Thine and there could be no solution thereof except the realisation of the objects of experiences are unreal When one talks of worshipping two entities of Purusha and Prakriti, the former is unmanifest and the worshipper is ushered into blindness and darkness, while worshipping the Pakriti the manifested is equally misleading since both these are the constituents and as such the worship needs to be unified and combined! Thus Janaka asserts to Ashtavakra that He was Pure Conciousness and Blissful.

'I am Pure Consciousness and through ignorance I had imposed limitations like egoism, mind and of physical nature as of self imposed and once that duality feeling of physique be vanished then I could abide by the Absolute. This Self that dwells inside each and every Being is indeed the Supreme Itself and therefore should be guarded against by evil forces and material allurements arising therefrom. Utmost vigilance is therefore called for by extreme detachment and renunciation by stoic endurance and steadfast adherence to scrupulously hold fast to the norms of Virtue and Justice and never yield to the pulls and pressures of the transcendent and meaningless possessions of wealth and physical joys!

I as the Antaratma be of any kind of bondage since the impact of Maya the Illusion be ceased of pulls and pressures. One would invariably feel the sense of liberation as basically am ever liberated yet be unaware of that indeed. How do the worlds of Devils get involved by blinding human beings in deep darkness! Indeed this is due to the ignorance caused by the severe play of body adjuncts of Pancha Karmendriyas of eyes, ears, skin, nose, and reproductive organs and the Pancha Jnanendriyas viz. vision, hearing, touch, breathing and generation acts- all guided by the 'Manas' or Mind! These demonic and wicked influences tend to hide the Reality of the Self and till such time the Panchendriyas are present in the body or till its termination! The nature of the Self is such that its consciousness is literally imprisoned from the sway of the Maya or hallucination or false sense of perception of the True Reality. Death and the subsequent transmigration of the Self provide another opportunity for the enlightenment but alas, the influence of the Panchendriyas might in all probability would continue in the subsequent birth too! This being so, one would like to define what all this Self about any way! The experience of this 'Antaratma' or the Self and its self-declared superiority asserts that it is free from decay, disease and death!

Shareeram under the bondage of swarga narakaas, bondage and freedom as of mere imagination. As long as the ignorance be lasting the nature of the Pure consciousness be ever evasive. In these words, so long as ignorance would prevail, one would consider that the shareera, swarga, narakaas be the reality and well keeping that feeling be lasting the nature of the Self as being the Pure Consciousness be hidden of the Reality.

[Vishleshana on Shareera vide Shareeropanishad:

The body is a combination of the five elements like earth. What is hard is earth, what is liquid is water, what is hot is fire, what moves is air, what is porous is space. The organs of sense are ear etc: the ear is in the sky (space), the sense of touch (skin) is in the air, the eye in the fire, tongue in water, smell in earth. Thus for the senses sound etc., are the objects. The organs of action are: tongue, hands, feet, arms and genitals. Their objects are: speech, catching, walking, and of joy. These have arisen from earth etc., respectively. Mind, Intellect, Egoism and Self-conscious mind are the four inner senses. Their scopes are volition and doubt, determination, affection, decision. The mind is at the tip of the neck, intellect at the face, egoism at the heart, self-conscious mind at the navel. Bone, skin, nerves, hair, flesh are parts of earth; urine, phlegm, blood, semen are of water; hunger, thirst, laziness, delusion and sex of fire; circulation, bursting, movement of the eye etc., of air; lust, anger, greed, delusion and fear are of ether. Earth's attributes are Sound, Touch, Form, Taste and Smell; of water: sound, touch, form and taste; of fire are: sound, touch and form; of air: sound and touch; of ether: sound only. Non-violence, truth, non-theft, continence and non-possession, absence of anger, service to elders, cleanliness, contentment and honesty, non-conceit, candour, faith and non-injury - are the qualities (effects) of Sattva. I am the doer, enjoyer, speaker, am conceited - these are of Rajas. Sleep, laziness, delusion, attachment, sex and theft - these are

of Tamas. The person of Sattva is above, of Rajas is in the middle and of Tamas, low. Right knowledge is Sattvika; of rituals, Rajasa; blindness, Tamasa. First the waking state rests on the five organs of sense, the five of action and the four inner senses (being active). Dream depends on the four inner senses only; dreamless sleep has only mind as active instrument; the fourth state has only the soul (active). The knower is the empirical self, other than the supreme, stationed between awareness (of object) and indifference (to them). The five organs of sense and action with the five vital airs, the mind and intellect, go to make the Lingasarira. Mind, intellect, self-conscious principle, earth etc., are the eight Prakritis. There are sixteen others; the transformations of ear, skin, eyes, tongue, and nose; arms, genitals, hands, feet, vocal organ; sound, touch, form, taste and smell. The twenty-three are the Tattvas (eternal verities) relating to Prakriti. The twenty-fourth is the Avyakta, the chief (Tattva). That which completes the group as the twenty-fifth is the Purusha (Self).]

*Aho jana sammoohepi na dwaitam pashyato mama, aranyamiva samvittam kka ratim karavaanyaham/
Naaham deho name deho jeevo naahamaham hi chit, ayameva hi me bandha aaseed yaa jeevito spruhaa/
Aho bhuvanakallolaivichitrairvichitrairdaak samushthitam, mayyananta mahaanbhodou chittavate
samudyate/ Madhyaannanatanamaambodhou chittavaate prahaamyapi, abhaagyaajjeevavanijo
jagatpoto vinasvarah/ Madhyaanantamahaavaashchaya jeeva veechayah, udyanti ghnaati khelanti
pravishanti swabhaavatah/*

Aho! Am now purged and liberated from the sense of duality of kaarya kaarana, kartrutva and karmaacharana, attachments and detachments, wilderness and openness, but now there be nothing of Reality beside me. 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! In the vision of that person whose realisation that all the Beings are of the very Self, then where is the sorrow and where is the fantasy or flight of imagination! 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 I have no barriers of movement nor of features!

Then Janaka reassures that he be not in his deha, nor have the body, but the Jeevatma, the Pure Consciousness, as having been liberated as of Pure Consciousness with no bondages of hunger and thirst. Body be explained as the of the Matter. 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! 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! 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 that person has no barriers of movement nor of features. Body as the Matter while the Self as jeeva be of the Pure Consciousness yet of the finite self while bondage refers to the cessation of a Being!

Aho! In this Reality in me be the limitless oceans on the risings of the mind and there be diverse waves of the worlds. In Reality, there be nothing else but the Self. It is only be the name and form as superimposed on the Self that would give the Reality to the world yet that appearance would vanish by the atma jnaana .

With the speed and fervor of the winds and of the mind too in the infinite ocean of myself be intensified, as the ark of the universe of myself as the jeevatma could vanish. How amazing that in me, the shoreless ocean of samsara the waves of individual selves, as per their karmaacharana of the jeevaas be finally

collapsed. Hence the Bhagavad Gita asserts vide Karma Yoga: Stanza 13: *Dehosmin yathaa dehe koumaaram youvanam jaraa, tathaa dehantara poraaptih dheeras -tatra na muhyati/* As the body witnesses childhood-youth- old age, to do the changes accordingly and gets terminated. So does the body changing from one life to another again and again. These changes are merely ‘Deha Dharmas’ but not ‘Atma Dharmas’ or as related to the body but not to the Soul. Thus births-growths- and deaths attract neither elations nor heart rending disappointments. Jnaanīs thus get neutral and the depth of that awareness impacts them within themselves of inner consciousness.

Section Three on the Aginaanata of Manushyaas and Test of Self Realization

Avinaashanaatmaanmekam vigjnaaya tatvatah, tavaatmagjnasya dhorasya kathamarthaarjane ratih/ Atmaagjnaanaa dahi preetirvishayabhrama gochare, shuktyeragjnaanato lobho yathaa rajata vibhrame/Vishvam sphurati yatredam taranjaa eva saagare, sohamasmeeti vigjnaaya kim deena iva dhaavasi/ Shrutvaapi shuddha chaitanyamaatmaanmadhigacchhati/ Sarvabhuteshu chaatmaanam sarv bhiutaan chaatman, munerjaanat aashrayam mamatvamanuvartate/Aasthitha paramaadwaitam mokshaarthepi vyavasthitah, aascharyam kaamavashago vikalah kelishiksahyaa/ Udbhutamjnaanadur -mitramavadhaaryaatidurbalah, aashcharyam kaamam aakaagkshe kaalamantamanushritah/ Ihaamunna viraktasya nityaanityavivekinah, Aascharyam moksha kaamasya mokshaadeva vibheeshikaa/ Dheerastu bhojyamaanopi peedyamaanopi sarvataa, atmaanam kevalam pashyan na tushyati na kushyati/ Cheshta maanam shareeram swam pashyatyaanya shareeravat, samstave chaapi nindaayaam katham kshubhyet mahaashayah/Maayaamaatraamidam vishvaam pashyan vigatakoutkah, api sannihite mrtyo katham trasyati dheeradheeh/ Niuspruham maanasam asya nairaashyepi mahaatmanah, tasyaatmajnaana triptasya tulanaa kena jaayate/ Swabhaavaadev a jaanaano drishyamenna kinchan, idam graahyamidam tyaaajyam sakm pashyati dheeradheeh/Antassaktakashaayasya nirdandvisya niraashishah, ydrkcchhagato bhogo na dhukhaaya na tushtye/

Guru Ashtaavakra queried Janaka that the latter having realized the Truly Indestructible Self of Tranquility, how would he be feeling detached without wealth, kingship and the varna -aashrama dharmas. The precise status of Self Realization be of little conditionality of the Universe besides the awareness of body, mind and the arishad vargaas of kama krodhaadis since superimposed. The person under reference viz. Janaka as being suffied with the Atma Jnaana or the Self Knowledge be the Jeevan mukta with self consciousness, mobility and as of normal self. The Universe be indeed nothing but be superimposed unto Him while the acts of mind and senses being normal yet in a supreme state. He could be in a body and what ever be doing as a normality and the difference between ignorance and enlightenment be distinctivite. In the case of a person of Atma Jnaana, the difference of consciousness be not easily percieveable by the mundane beings.

Aho, as the avariciousness from the illusion of silver of by ignorance of the mother of pearl, even so arises attachment to the objects of illusory sensitivity from lack of knowledge of the Self. Thus reacted Ashavarka who sought to test Janaka that his attachment to the worldly attractions as of ignorance of their true nature of illusive senses such as Tapatriayas or t of three kinds of difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika are either due to ‘Shaaririka’(physical) ailments or ‘Manasika’ (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-

urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachas, Serpents, Rakshasas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. Further there are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappointments in life, more specifically relating to money and fame, including their earnings, preservation and its destruction happen to be yet source of Tapatriya. Besides there be Ishana Traya as of 'Praaneshana'-the bond of Life, 'Dareshana' or the bond of wife, 'Putreshana' or the bond of progeny, 'Dhaneshana' or the bond of wealth, 'Sukheshana' or the love of happiness and contentment and 'Dharmeshana' or the quest of Virtue; but the first three bonds of life above are the strongest ie the Ishanatrayas. But, Ashtaavakra wanted to ensure that Janaka be devoid of such human weaknesses. Indeed, when the Self be truly realised then the weaknesses and sense objects would cease, as of the greed for silver could cease when the Mother of Pearl be realised.

Vishvam sphurati yatredam tarangaa iva saagare, sohaasmeeti vigjnaaya kim deenaiva dhaavasi/ Ashtaavarka continued to interview King Janaka to be upgraded then stated : 'That in which the Universe would appear like the waves of an ocean, then why all be of apprehensions as of the waves of an Ocean be and why would the humans crave and be crazy about at all! Be this realised that one's fears, miseries, helplessness be proceeded from their very conception, so the universe be nothing except self consciousness and attainment of such knowledge be prevalent in the Universe.

After realizing that Pure Consciousness be of Parmaananda and be of Soundarya, how could one be foolish and be crazy for any thing of base and mean level sensual objects stooping down under! But once the maximisation the Supreme awareness and knowledge, the Self would become tranquil, fearless and self contained. Deep and concentrated inward vision ought to terminate that all the Beings in the Universe - be they the 'charaachara praanis' inclusive of human beings of all the varnas, ages, and stages- possess similar features and instincts- are possessive of the similar inner consciousness individually and that Self indeed is the Supreme Unknown and be of the same. The Self knowledge and lust for sensual objects be never coexistent and the lust covering the body be clouding spiritual awareness.

Sarvabhuteshu chaatmaanam sarv bhiutaan chaatman, munerjaanat aashrayam mamatvamanuvartate/ Would this not be strange that the sense of duality be coexistent as one be of the body of senses and of the inner awareness too! 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 .

Aasthitha paramaadwaitam mokshaarthepi vyavasthitah, aascharyam kaamavashago vikalah kelishiksahyaa/

Be this not strange that one standing for the Supreme non duality and the sense of emancipation be subject to hunger for covetousness be possible. Being aware that lust and avarice be the enemies for Atma Jnaana, how a person could readily be eager to sensual enjoyment! Struggle to surmount all kinds of impediments is fraught

with innumerable means of material desires and practices on one hand and sharpen the edge of spiritual bent of mind with tenacity, dedication and extraordinary faith on one's own ability on the other hand. This is some thing that calls for a revolutionary transformation in one's daily routine and psyche. It demands sufferance, self-negation, and total abstinence to the point of break down by way of extreme self denial. Control of mind and detachment by the severe possible hold and command of organs and senses of chakshu-shravana-naasika-manasika-twak media. One's own 'Antaratma' or the Innermost Consciousness needs to be churned out by persistent practice as detailed in the above stanza, by way of struggle, friction and persistence just as oil is extracted from sesamum seeds, butter from cream of milk, water by digging deep from dried earth, and as Agni by friction of 'aarani' or wood sticks! In the constant and even tiring efforts of truthfulness and extreme austerities, the Individual of total commitment might thus be able to discover the Final Truth finally; Constant churning of a clean and transparent mind is the quintessence of the exploration, just as of ghee in milk which again is obtained after constant churning!

Ihaamunna viraktasya nityaanityavivekinah, Aascharyam moksha kaamasya mokshaadeva vibheeshikaa/

In this world it would be strange that one be unattached to the wordly desires in this and next births to the objects repetitively and who be honestly discriminate the eternal and the transcient and indeed who would care for emancipation till the dissolution of the body. This be all of the lip sympathy and false bravado as the pull and pressure be far far overwhelming as the saying asserts that one knows indeed there be a deep trench ahead- oh there be a ditch too close, but the blind be falling and all the rest of blind persons follow too like wise. Realisation of the Self results in triple effect impact: to sever the chains of Samsaara, secondly of riddance of joys and sorrows being the typical bodily experiences and finally the destruction of the inevitability of the ever revolving cycle of births and deaths. Yet, intense meditation the Self yields yet another triple effect the final dissolution of human body and the adjoining pleasures and pains and 'Kaivalya', the final bliss being the merger into the Truth!

Dheerastu bhojyamaanopi peedyamaanopi sarvataa, atmaanam kevalam pashyan na tushyati na kushyati/ Cheshta maanam shareeram swam pashyatyaanya shareeravat, samstave chaapi nindaayaam katham kshubhyet mahaashayah/

Dheera Manushyas whose mental equilibrium be stable with neither agitation nor anxiety owing to their grip of self control be able to vision the Absolute Self. That kind of serenity be possible by dhridha sankalpa or determined 'Will' to be fine-tuned in a an effort to seek Brahman! Sturdy Self Belief, Will Power, Application of Mind to situations demanding dynamism of thought and action should make realisation possible. Having made the Sankalpa or a firm decision, then the perseverance and staying power of what has been resolved would be the sustenance that needs to be followed up; the chitta or the intelligence to hold despite obstacles is thus superior to the will. As one deserves and desires, he wills, decides and ascertains as how to give a practical shape to the realisation of the goal; in the process he resorts to think, propel the organ of speech to utter mantras and perform the rites. It is possible that there might be shortcomings and the application of intelligence would need to be supplemented from other sources; in other words, one needs to meditate on the thought process and wherever felt necessary make amendments as rigidities should be softened. Indeed, all possible omissions and commissions in the approach be incorporated and the modus operandi be revised as felt needed on a dynamic graph. The proverb states that most of the sections of the Society never even launch a project as they are basically diffident and know of their limitations; some handful of these do launch the project but as several hindrances crop up somewhere on way give up as tension overtakes their strong- enough will; but those

very very few in millions face all the obstacles and finally reach the goal dropping many on the sideways! All these actions of perseverance emerge from thought and practical application of intelligence! Thus he who may be literally solitary to seek Brahman ought to contemplate and reflect deeply on intelligence in the form of Will Power to attain the absolute and unqualified world of Brahman as far as Will Power prevails! Meditation and Contemplation are superior to Will Power that is dhyanam. 'Dhyaanam' or meditation is more effective than the consideration of Will Power since after all the Self Determination has to pave way for Meditation. The process of meditation to Brahman is not a simple task! Primarily, one has to conquer the material world centering the Earth. Then the contemplation needs to surmount 'Dyauh' or the Intermediate Space. It is not an easy task to overcome the pulls and pressures of the Swarga by 'dhyana'. Then meditation of the glory of water and the high mountains needs to be prevailed upon. Then comes yet another intensity of humanity and divinity which has such a strong pull that is simply unimaginable and that complexity of that tough intensity is a near impossibility! Those among human beings who had already scaled the dizzy elevations and summits of glory in the pursuit of Brahman are not only few and far between but even of the stature of Maharshis slip down the valleys of failures out of jealousies and pettinesses. Such situations abound when meditation becomes warranted against pinnacles of meditation! It is stated that he who meditates on Meditation, he who is identified with what Meditation is all about, he attains freedom of movement of thought, action and deed; and he who is identified with meditation is indeed the Reality of Meditation itself! The follows Vijnanam or Enlightenment as facilitated by the fund of knowledge takes a further step forward to realise Brahman. Indeed, dhyanam or contemplation is possible on the strength of knowledge and enlightenment! Knowledge is amassing huge funds of empirical information and facts, while Vijnanam is the capacity for assimilation and understanding which is the bottom of Critical Analysis! Now, he who meditates on such deep and close assessment of Brahman, might be able to understand the range and depth of Brahman! He who meditates Brahman might have a hope on the understanding of what kind of Truth that he is!

*Maayaamaatraamidam vishvaam pashyan vigatakoutkah, api sannihite mrtyo katham trasyati
dheeradheeh/ Nispruham maanasam asya nairaashyepi mahaatmanah, tasyaatmajnaana triptasya
tulanaa kena jaayate/ Swabhaavaadev a jaanaano drishyamenna kinchan, idam graahyamidam tyaaajyam
sakm pashyati dheeradheeh/Antassaktakashaayasya nirdandvisya niraashishah, ydrkcchagato bhogo na
dhukhaaya na tushtye/*

By realizing that this Prapancha be an illusion, one would not be interested in inquisitiveness as of to know that one does not know but desire to know the Maya Shakti seeking even Deva samuhas, let alone manushyas could shroud the nature and implications of Brahma Vidya and the awareness of the Unknown at the cosmic and Individual Levels much less the scope of Accomplishment. Then how indeed could one be of steady mindedness and the fear of death of the Self being rid of the awareness of janma-punarjanma swabhava! Nispruha Maanasa be never free from the cycle of hope against hope yet be never able to cross the barriers of samsara With whom could one be able to compare that Bliss of Self Knowledge and would yearn and crave for liberation, and desirelessness. Why and how one's own Swabhaava siddha drishya maana prapancha- agjaana due to Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aanaava, 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! He who could discard the worldly attachments from his mindset, could weigh the pros and cons the pluses and minuses by the reason of

existence and the purpose of Life by detachment and self control while deeply contemplating the amorphous and unknown substance of Brahman like be the dhanya maanava indeed.

[Explanation on Maya vide Ishopanishad -Prakriti or Maya is the driving force of Creating-Preserving, Destroying and Creating again while the Real Owner of the Chariot of the Universe is the Supreme Brahman Himself!]

XIII) *Anyadhevahuh sambhavaad anyad aahur asambhavaat,Iti shushruma dheeraanaam ye nastad vichachakshire/*

(Now one has distinguished of what is ‘sambhavati’ or manifested and what is not. Similarly the results of worshipping either of the entities viz. Prakriti the premordial Nature and the Purusha or Hiranyagarbha are given. We have also thus explained the result of worshipping viz. the Cause and Effect phenomenon. The Svetaashvatara Upa. IV.10 clarifies lucidly: ‘*Maayaam tu prakritim viddhi, Maayinaam tu Maheshvaram, Tasyaavayava bhutah tu vyaaptam sarvam idam jagat*’; in other words: Maya as Prakriti is the material cause which is derived from Conciousness and follows the behest as a limiting adjunct of the Supreme Brahman; put in another way Prakriti the Maya is the tool of the Almighty to conceal His Reality and the Great Truth! The Mother of the Universe in totality creates the real and unreal nature of it, protects it from the interplay of, and balancing between, the Tri Gunas of Satvika-Raajasa and Taamasika features and withdraws it periodically as perkaala maana decided by the Over Lord, even without ever affecting Him! In other words, Devi Bhagavata Purana (I.ii.5) declares: ‘*Srishtvaakhilam jagadidam sadasad swarupam, Shaktyaa svayaa trigunyaa paripaati Vishvam, Samhartya kalpa samaye ramate tathaikaa, Taam Sarva Vishva jananeem manasaa smaraami*’/(This Universe of Truth and Untruth Forms is controlled by the wielding power of Maya; she indeed is the plenipotentiary as it were of Brahman the Supreme conferring all powers to act independently as originated by Him without bothering Him unnecessarily)!

Worship of Maya or Hiranyagarbha might differ in approaches but on death of the person could lead to the path of Immortality, one by Dharmacharana and another by detachment

XIV) *Sambhutim cha vinaashamcha yastad Vedobhayam saha, Vineshena mrityum tirtvaa sambhutyaamritam ashnute/*

(He who worships the unmanifested and manifested forms of Maya and Hiranyagarbha have the common goal of achieving immortality: a) by worshipping Maya, the individual would resort to Agnihotra and other sacrifices for securing human wealth by the route of ‘Avidya’ or Ignorance; or b) alternatively take the route of ‘Vidya’ by worshipping Hiranyagarbha by resorting to the other route for achieving divine wealth. In either case then the Individual would have to cross the gates of death and become the very Self! Put it in different way, He who knows these two paths of Vidya or Avidya would attain Immortality by crossing over death through Avidya! Now the next question should be as to which route would he reach Immortality! Should one be absorbed in the World around by Dharma Karyas of Sacrifices, Daana Dharmas, and such worldly situations and worship Maya by the Avidya route or alternatively take to the route of Vidya by the Spiritual way and contemplate on Hiranyagarbha by way of total detachment and practice of Yoga of the transcendent! Brihadaranyaka is quoted –V.v.1-2 viz. ‘ while deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye--- when the self is destined to leave the mortal body, the latter could no more vision the sun rays and the mutual helplessness between the two entities-the eye and the Sun-ceases at the signals of death. In respect of thie

Individual Self whose eye is coordinated with the Solar Orbit-which essentially is Satya or the Truth- there are three significant Syllables that are relevant viz.BHUR or the Head of the Self concerned; BHUVAR or two arms and SVAR the two feet; further more there is a secret name called AHAR derived from the root expression HAA which means to ‘destroy and spurn’ the Evil forces!))

Section Four on Atma Jnaana Sthithi

Hantaatmajnaasasya dheerasya khelato bhoga keelayaa, nahi samsaaravaaheekairmoodhaih saha samaanataa/

Janaka stated that it might be possible that those normal manushyaas as of beasts of burden be deluded on to the game of life within the vicious circle of passing joys and sorrows the yet those with playful games, be unaffected and be detached.

Yatpadam protsavo deenaah Shakraadyaah sarva devataah, aho tatra asthito yogee na harshamupagacchati/

Tatva Jnaani Yogis be of the manas tatva of their being in their natural state even Indra and Devas might perhaps not be even as that of their existence, knowledge and blissfulness as indeed be that might really be or not to so. They be not elated and get excited as abided in the state of sthita prajnyasya.

Tajjagnasya punya paapaabhyam sparsho hyaantarna jaayate, na hyaakaashaasya dhuumena drishyamaanaapi sangatih/

Certainly one’s own heart and mental awareness be untouched and felt by the Self Consciousness as a mute spectator on the analogy of a chariot driven by the mind with the five horses of panchendriyaas and their tanmaatras that be aware of the deeds of virtue and vice, just as the sky be untouched by the smoke!

[Vishleshana on this Individual Self denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect, mind is the bridle!]

_ I.iii.3) *Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/* I.iii.4) *Indriyaani haanaahu vishayaamsteshu gocharaan, Atmendriya mano yukta bhokte -tyaahur maneeshinaam/* (The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears- mouth-nose-reproductive cum excretory 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 detailed above) I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa, Tasyendriyaani vashyaani sadashvaa iva saarathih// Yastu vigjnaanaavaan bhavati yuktena manasaa sadaa, tasyendriyaani vashyaani sadashvaa iva saarathih// Yastva avigjnaavaan bhavati amanaakshah sadaashuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanaavaan bhavati samanaskah sadaa shuchih, satat 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 paraahyaarthaa, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthaa, 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 ‘arthaa’ 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 there beyond!) I.iii.12-13) *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet, tad yacchecchaanta aatmaani/* (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmya’ or fusion of the two entities!)]

Atmaivedam jagatsarvam jnaatam yena mahaatmanaa yadyacchayaa vartamaanam tam nished kshamet kah/

Who indeed could prevent the Supreme Realization as being beyond the Scriptural command. That Unknown be above such formulations for ignorant mindsets not however being moral disorder. That person be surely not victimised as of moral turpitude and all the same stoop to evil misdeeds . Indeed an expert dancer be never take to wrong bhangimaas and steps.

Aabrahmastamba paryante bhutagraame chaturvidhe, vijnasyaiva hisaamyartham icchhaanichhavivarjane/’

Of the four types of ‘jaraayuja’ or born of wombs’- ‘andaja’ or born of eggs-‘swedaja’ or generated by the sweat and ‘udbhuj’ or sprouted up the earth, the entire srishti kaarya would comprise of Devas and other subtle beings. As long as a human being ignorant of one’s own nature and of prakriti would be hence having likes and dislikes. But once there be the awareness of the Supreme then only the happenings be human life and its possibility of the Unknown be at all possible. Then be the lingering hope and attachments and detachments be possible despite plays of Prakriti.

[Vishleshana Andaja, Jeevaja and Udbhuj or births from Eggs, Reproductive Organ and Sprouts vide Chhandogya Upanishad

VI.iii.1-4) *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. uddhbhujas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been born of udbhujas basically. Now it is that Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses. 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!)

Atmaanamadvyam kaschinnaatmaanaaati jagadeeshvaram, yadvaiti tat sa kurute va bhayam tasya krucchit/

Rare being that human being who could realize that the Self on the body be the Supreme of the Universe. That person of Self Awareness be fearless from any quarter under the momentum of actions either of the sanchita or praarabhdha nature. As that person be free and the actions too be spontaneous. 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: Tatwam Asi or This be Truly The Truth that the Self and Thou Art Thou.

Section Five on ‘drishya maana jagat’s asatayata’ and ‘chaturvidha maargaas’ to dissolve the ‘asatyata’

Ashtaavakra uvaacha:

Na te sangosti keenaapi kim shuddhasyaktumicchhasi, sanghaatvilayam kurvenneva layam vraja/

Ashraavakra addressed King Janaka: You by now be devoid of any ‘bandhanaas’ or constraints whatsoever and hence be pure as you are and what what do you seek to raounce! Now, you may destroy th body complex as of the comprehensive and aggregate of the body-complex, mind, egoism and senses. The Inner Self is indeed unattached and ignorance be extinguishable as identification would prevent the ultimate step of Self Realization. The moment the body be destroyed the identification, then be consequential and the meger be total in entirety. This be so since shaareerika tapatrayaas, ishana rayaas, trigunaas, trividha kaankshaas, chaturvidha purushaardhaas, chaturvsha deha paashaas, and panchendriyas be all vanished by one stroke of the deha thyaaga.

Udeti bhavato vishvam vaaridheriva budbudah, iti jnatyaikamaatmameva lalam traja/

The Universe rises like the bubbles and the foam of the maha saagara as of the drishya maana midhya jagat and as the body once collapsed and the Self or Antaratma a reflection of Paramatma be the substance behind the Universe as the mere superimposition and that be the singular manner of Atma Mahatmya vigjnaana and thus you, Janaka! be finally accomplish Mukti.

Pratyakshamapy vastutvaadvishyam naastyamalestwayi, rajju sarpa iva vyaktameva layam vraja/

Manifestation of the Universe be as of that of the hallucination of futility or Unreality against the Reality. To get rid of this delusion one do not need more actions, but only to make an enquiry, directly facing the ‘snake’ (the world of experience). Then it vanishes altogether. Rajju and Sarpa Bhraanti be aware only by the practice of satkaraacharana indeed!

[Vishleshana vide Adi Shankara’s Viveka Choodaamani:

My prostrations to the Supreme, only by the Vedic knowledge beyond the reach of speech and mind.2. For all beings a human birth is difficult to obtain, more so is a male body; rarer than that is Brahmanahood; rarer still is the attachment to the path of Vedic religion; higher than this is erudition in the scriptures; discrimination between the Self and not-Self, Realisation, and continuing in a state of identity with Brahman - these come next in order. (This kind of) Mukti (Liberation) is not to be attained except through the well-earned merits of a hundred crore of births.3. These are three things which are rare indeed and are due to the grace of God - namely, a human birth, the longing for Liberation, and the protecting care of a perfected sage.4. The man who, having by some means obtained a human birth, with a male body and mastery of the Vedas to boot, is foolish enough not to exert himself for self-liberation, verily commits suicide, for he kills himself by clinging to things unreal.5. What greater fool is there than the man who having obtained a rare human body, and a masculine body too, neglects to achieve the real end of this life ? 6. Let people quote the Scriptures and sacrifice to the gods, let them perform rituals and worship the deities, but there is no Liberation without the realisation of one’s identity with the Atman, no, not even in the lifetime of a hundred Brahmas put together.7. There is no hope of immortality by means of riches - such indeed is the declaration of the Vedas. Hence it is clear that works cannot be the cause of Liberation.8. Therefore the man of learning should strive his best for Liberation, having renounced his desire for pleasures from external objects, duly approaching a good and generous preceptor, and fixing his mind on the truth inculcated by him.9. Having attained the Yogarudha state, one should recover oneself, immersed in the sea of birth and death by means of devotion to right discrimination.10. Let the wise and erudite man, having commenced the practice of the realisation of the Atman give up all works and try to cut loose the bonds of birth and death.11. Work leads to purification of the mind, not to perception of the Reality. The realisation of Truth is brought about by discrimination and not in the least by ten million of acts.12. By adequate reasoning the conviction of the reality about the rope is gained, which puts an end to the great fear and misery caused by the snake worked up in the deluded mind.13. The conviction of the Truth is seen to proceed from reasoning upon the salutary counsel of the wise, and not by bathing in the sacred waters, nor by gifts, nor by a hundred Pranayamas (control of the vital force).14. Success depends essentially on a qualified aspirant; time, place and other such means are but auxiliaries in this regard. 15. Hence the seeker after the Reality of the Atman should take to reasoning, after duly approaching the Guru - who should be the best of the knowers of Brahman, and an ocean of mercy. 16. An intelligent and learned man skilled in arguing in favour of the Scriptures and in refuting counter-arguments against them - one who has got the above characteristics is the fit recipient of the knowledge of the Atman.17. The man who discriminates between the Real and the unreal, whose mind is turned away from the unreal, who possesses calmness and the allied virtues, and who is longing for Liberation, is alone considered qualified to enquire after Brahman.18. Regarding this, sages have spoken of four means of attainment, which alone being present, the devotion to Brahman succeeds, and in the absence of which, it fails.19. First is enumerated discrimination between the Real and the unreal; next comes aversion to the enjoyment of fruits (of one’s actions) here and hereafter; (next is) the group of six attributes, viz. calmness and the rest; and (last) is clearly the yearning for Liberation. 20. A firm conviction of the mind to the effect that

Brahman is real and the universe unreal, is designated as discrimination (Viveka) between the Real and the unreal.²¹ Vairagya or renunciation is the desire to give up all transitory enjoyments (ranging) from those of an (animate) body to those of Brahmahood (having already known their defects) from observation, instruction and so forth.²² The resting of the mind steadfastly on its Goal (viz. Brahman) after having detached itself from manifold sense-objects by continually observing their defects, is called Shama or calmness.²³ Turning both kinds of sense-organs away from sense-objects and placing them in their respective centres, is called Dama or self-control. The best Uparati or self-withdrawal consists in the mind-function ceasing to be affected by external objects.²⁴ The bearing of all afflictions without caring to redress them, being free (at the same time) from anxiety or lament on their score, is called Titiksha or forbearance. ²⁵. Acceptance by firm judgment as true of what the Scriptures and the Guru instruct, is called by sages Shraddha or faith, by means of which the Reality is perceived.²⁶ Not the mere indulgence of thought (in curiosity) but the constant concentration of the intellect (or the affirming faculty) on the ever-pure Brahman, is what is called Samadhana or self-settledness.²⁷ Mumukshuta or yearning for Freedom is the desire to free oneself, by realising one's true nature, from all bondages from that of egoism to that of the body - bondages superimposed by Ignorance.²⁸ Even though torpid or mediocre, this yearning for Freedom, through the grace of the Guru, may bear fruit (being developed) by means of Vairagya (renunciation), Shama (calmness), and so on.²⁹ In his case, verily, whose renunciation and yearning for Freedom are intense, calmness and the other practices have (really) their meaning and bear fruit.³⁰ Where (however) this renunciation and yearning for Freedom are torpid, there calmness and the other practices are as mere appearances, like water in a desert.³¹ Among things conducive to Liberation, devotion (Bhakti) holds the supreme place. The seeking after one's real nature is designated as devotion.³² Others maintain that the inquiry into the truth of one's own self is devotion. The inquirer about the truth of the Atman who is possessed of the above-mentioned means of attainment should approach a wise preceptor, who confers emancipation from bondage.³³ Who is versed in the Vedas, sinless, un-smitten by desire and a knower of Brahman par excellence, who has withdrawn himself into Brahman; who is calm, like fire that has consumed its fuel, who is a boundless reservoir of mercy that knows no reason, and a friend of all good people who prostrate themselves before him.³⁴ Worshipping that Guru with devotion, and approaching him, when he is pleased with prostration, humility and service, (he) should ask him what he has got to know: ³⁵. O Master, O friend of those that bow to thee, thou ocean of mercy, I bow to thee; save me, fallen as I am into this sea of birth and death, with a straightforward glance of thine eye, which sheds nectar-like grace supreme.³⁶ Save me from death, afflicted as I am by the unquenchable fire of this world-forest, and shaken violently by the winds of an untoward lot, terrified and (so) seeking refuge in thee, for I do not know of any other man with whom to seek shelter.³⁷ There are good souls, calm and magnanimous, who do good to others as does the spring, and who, having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever. ³⁸. It is the very nature of the magnanimous to move of their own accord towards removing others' troubles. Here, for instance, is the moon who, as everybody knows, voluntarily saves the earth parched by the flaming rays of the sun. ³⁹. O Lord, with thy nectar-like speech, sweetened by the enjoyment of the elixir-like bliss of Brahman, pure, cooling to a degree, issuing in streams from thy lips as from a pitcher, and delightful to the ear - do thou sprinkle me who am tormented by worldly afflictions as by the tongues of a forest-fire. Blessed are those on whom even a passing glance of thy eye lights, accepting them as thine own. ⁴⁰. How to cross this ocean of phenomenal existence, what is to be my fate, and which of the means should I adopt - as to these I know nothing. Condescend to save me, O Lord, and describe at length how to put an end to the misery of this relative existence.⁴¹ As he speaks thus, tormented by the afflictions of the world - which is like a forest on fire - and seeking his protection, the saint eyes him with a glance softened with pity and spontaneously bids him give up all fear. ⁴². To him who has sought his protection, thirsting for Liberation, who

duly obeys the injunctions of the Scriptures, who is of a serene mind, and endowed with calmness - (to such a one) the sage proceeds to inculcate the truth out of sheer grace.⁴³ Fear not, O learned one, there is no death for thee; there is a means of crossing this sea of relative existence; that very way by which sages have gone beyond it, I shall inculcate to thee.⁴⁴ There is a sovereign means which puts an end to the fear of relative existence; through that thou wilt cross the sea of Samsara and attain the supreme bliss.⁴⁵ Reasoning on the meaning of the Vedanta leads to efficient knowledge, which is immediately followed by the total annihilation of the misery born of relative existence.⁴⁶ Faith (Shraddha), devotion and the Yoga of meditation - these are mentioned by the Shruti as the immediate factors of Liberation in the case of a seeker; whoever abides in these gets Liberation from the bondage of the body, which is the conjuring of Ignorance. ⁴⁷ It is verily through the touch of Ignorance that thou who art the Supreme Self findest thyself under the bondage of the non-Self, whence alone proceeds the round of births and deaths. The fire of knowledge, kindled by the discrimination between these two, burns up the effects of Ignorance together with their root.⁴⁸ Condescend to listen, O Master, to the question I am putting (to thee). I shall be gratified to hear a reply to the same from thy lips.⁴⁹ What is bondage, forsooth ? How has it come (upon the Self) ? How does it continue to exist ? How is one freed from it ? What is this non-Self ? And who is the Supreme Self ? And how can one discriminate between them ? -- Do tell me about all these.

⁵⁰ The Guru replied: Blessed art thou ! Thou hast achieved thy life's end and hast sanctified thy family, that thou wishest to attain Brahmanhood by getting free from the bondage of Ignorance ! ⁵¹ A father has got his sons and others to free him from his debts, but he has got none but himself to remove his bondage.

⁵² Trouble such as that caused by a load on the head can be removed by others, but none but one's own self can put a stop to the pain which is caused by hunger and the like.⁵³ The patient who takes (the proper) diet and medicine is alone seen to recover completely - not through work done by others.⁵⁴ The true nature of things is to be known personally, through the eye of clear illumination, and not through a sage: what the moon exactly is, is to be known with one's own eyes; can others make him know it ? ⁵⁵ Who but one's own self can get rid of the bondage caused by the fetters of Ignorance, desire, action and the like, aye even in a hundred crore of cycles ?⁵⁶ Neither by Yoga, nor by Sankhya, nor by work, nor by learning, but by the realisation of one's identity with Brahman is Liberation possible, and by no other means.⁵⁷ The beauty of a guitar's form and the skill of playing on its chords serve merely to please a few persons; they do not suffice to confer sovereignty.⁵⁸ Loud speech consisting of a shower of words, the skill in expounding the Scriptures, and likewise erudition - these merely bring on a little personal enjoyment to the scholar, but are no good for Liberation. ⁵⁹ The study of the Scriptures is useless so long as the highest Truth is unknown, and it is equally useless when the highest Truth has already been known.

⁶⁰ The Scriptures consisting of many words are a dense forest which merely causes the mind to ramble. Hence men of wisdom should earnestly set about knowing the true nature of the Self. ⁶¹ For one who has been bitten by the serpent of Ignorance, the only remedy is the knowledge of Brahman. Of what avail are the Vedas and (other) Scriptures, Mantras (sacred formulae) and medicines to such a one ? ⁶² A disease does not leave off if one simply utter the name of the medicine, without taking it; (similarly) without direct realisation one cannot be liberated by the mere utterance of the word Brahman. ⁶³ Without causing the objective universe to vanish and without knowing the truth of the Self, how is one to achieve Liberation by the mere utterance of the word Brahman ? -- It would result merely in an effort of speech.

⁶⁴ Without killing one's enemies, and possessing oneself of the splendour of the entire surrounding region, one cannot claim to be an emperor by merely saying, 'I am an emperor'.⁶⁵ As a treasure hidden underground requires (for its extraction) competent instruction, excavation, the removal of stones and other such things lying above it and (finally) grasping, but never comes out by being (merely) called out by name, so the transparent

Truth of the self, which is hidden by Maya and its effects, is to be attained through the instructions of a knower of Brahman, followed by reflection, meditation and so forth, but not through perverted arguments.⁶⁶ Therefore the wise should, as in the case of disease and the like, personally strive by all the means in their power to be free from the bondage of repeated births and deaths.⁶⁷ The question that thou hast asked today is excellent, approved by those versed in the Scriptures, aphoristic, pregnant with meaning and fit to be known by the seekers after Liberation.

68. Listen attentively, O learned one, to what I am going to say. By listening to it thou shalt be instantly free from the bondage of Samsara.⁶⁹ The first step to Liberation is the extreme aversion to all perishable things, then follow calmness, self-control, forbearance, and the utter relinquishment of all work enjoined in the Scriptures.⁷⁰ Then come hearing, reflection on that, and long, constant and unbroken meditation on the Truth for the Muni. After that the learned seeker attains the supreme Nirvikalpa state and realises the bliss of Nirvana even in this life.⁷¹ Now I am going to tell thee fully about what thou oughtst to know - the discrimination between the Self and the non-Self. Listen to it and decide about it in thy mind.

72. Composed of the seven ingredients, viz. marrow, bones, fat, flesh, blood, skin and cuticle, and consisting of the following limbs and their parts - legs, thighs, the chest, arms, the back and the head:

73. This body, reputed to be the abode of the delusion of 'I and mine', is designated by sages as the gross body. The sky, air, fire, water and earth are subtle elements. They -⁷⁴ Being united with parts of one another and becoming gross, (they) form the gross body. And their subtle essences form sense-objects - the group of five such as sound, which conduce to the happiness of the experiencer, the individual soul.

75. Those fools who are tied to these sense-objects by the stout cord of attachment, so very difficult to snap, come and depart, up and down, carried amain by the powerful emissary of their past action. ⁷⁶ The deer, the elephant, the moth, the fish and the black-bee - these five have died, being tied to one or other of the five senses, viz. sound etc., through their own attachment. What then is in store for man who is attached to all these five.⁷⁷ Sense-objects are even more virulent in their evil effects than the poison of the cobra. Poison kills one who takes it, but those others kill one who even looks at them through the eyes.⁷⁸ He who is free from the terrible snare of the hankering after sense-objects, so very difficult to get rid of, is alone fit for Liberation, and none else - even though he be versed in all the six Shastras.⁷⁹ The shark of hankering catches by the throat those seekers after Liberation who have got only an apparent dispassion (Vairagya) and are trying to cross the ocean of samsara (relative existence), and violently snatching them away, drowns them half-way. ⁸⁰ He who has killed the shark known as sense-object with the sword of mature dispassion, crosses the ocean of Samsara, free from all obstacles.⁸¹ Know that death quickly overtakes the stupid man who walks along the dreadful ways of sense-pleasure; whereas one who walks in accordance with the instructions of a well-wishing and worthy Guru, as also with his own reasoning, achieves his end - know this to be true. ⁸² If indeed thou hast a craving for Liberation, shun sense-objects from a good distance as thou wouldst do poison, and always cultivate carefully the nectar-like virtues of contentment, compassion, forgiveness, straight-forwardness, calmness and self-control. ⁸³ Whoever leaves aside what should always be attempted, viz. emancipation from the bondage of Ignorance without beginning, and passionately seeks to nourish this body, which is an object for others to enjoy, commits suicide thereby. ⁸⁴ Whoever seeks to realise the Self by devoting himself to the nourishment of the body, proceeds to cross a river by catching hold of a crocodile, mistaking it for a log. ⁸⁵ So for a seeker after Liberation the infatuation over things like the body is a dire death. He who has thoroughly conquered this deserves the state of Freedom.⁸⁶ Conquer the dire death of infatuation over thy body, wife, children etc., -- conquering which the sages reach that Supreme State of Vishnu.⁸⁷ This gross body is to be deprecated, for it consists of the skin, flesh, blood, arteries and veins, fat, marrow and bones, and is full of other offensive things.⁸⁸ The gross body is produced by one's past actions out of the gross elements formed by the union of

the subtle elements with each other, and is the medium of experience for the soul. That is its waking state in which it perceives gross objects.⁸⁹ Identifying itself with this form, the individual soul, though separate, enjoys gross objects, such as garlands and sandal-paste, by means of the external organs. Hence this body has its fullest play in the waking state.⁹⁰ Know this gross body to be like a house to the householder, on which rests man's entire dealing with the external world. ⁹¹ Birth, decay and death are the various characteristics of the gross body, as also stoutness etc., childhood etc., are its different conditions; it has got various restrictions regarding castes and orders of life; it is subject to various diseases, and meets with different kinds of treatment, such as worship, insult and high honours.

⁹² The ears, skin, eyes, nose and tongue are organs of knowledge, for they help us to cognise objects; the vocal organs, hands, legs, etc., are organs of action, owing to their tendency to work.⁹³⁻⁹⁴ The inner organ (Antahkarana) is called Manas, Buddhi, ego or Chitta, according to their respective functions: Manas, from its considering the pros and cons of a thing; Buddhi, from its property of determining the truth of objects; the ego, from its identification with this body as one's own self; and Chitta, from its function of remembering things it is interested in.⁹⁵ One and the same Prana (vital force) becomes Prana, Apana, Vyana, Udana and Samana according to their diversity of functions and modifications, like gold, water, etc.⁹⁶ The five organs of action such as speech, the five organs of knowledge such as the ear, the group of five Pranas, the five elements ending with the ether, together with Buddhi and the rest as also Nescience, desire and action - these eight "cities" make up what is called the subtle body.⁹⁷ Listen - this subtle body, called also the Linga body, is produced out of the elements before their subdividing and combining with each other, is possessed of latent impressions and causes the soul to experience the fruits of its past actions. It is a beginningless superimposition on the soul brought on by its own ignorance.⁹⁸⁻⁹⁹ Dream is a state of the soul distinct from the waking state, where it shines by itself. In dreams Buddhi, by itself, takes on the role of the agent and the like, owing to various latent impressions of the waking state, while the supreme Atman shines in Its own glory - with Buddhi as Its only superimposition, the witness of everything, and is not touched by the least work that Buddhi does. As It is wholly unattached, It is not touched by any work that Its superimpositions may perform. ¹⁰⁰ This subtle body is the instrument for all activities of the Atman, who is Knowledge Absolute, like the adze and other tools of a carpenter. Therefore this Atman is perfectly unattached.¹⁰¹ Blindness, weakness and sharpness are conditions of the eye, due merely to its fitness or defectiveness; so are deafness, dumbness, etc., of the ear and so forth - but never of the Atman, the Knower. ¹⁰² Inhalation and exhalation, yawning, sneezing, secretion, leaving this body, etc., are called by experts functions of Prana and the rest, while hunger and thirst are characteristics of Prana proper.¹⁰³ The inner organ (mind) has its seat in the organs such as the eye, as well as in the body, identifying with them and endowed with a reflection of the Atman.¹⁰⁴ Know that it is egoism which, identifying itself with the body, becomes the doer or experiencer, and in conjunction with the Gunas such as the Sattva, assumes the three different states. ¹⁰⁵ When sense-objects are favourable it becomes happy, and it becomes miserable when the case is contrary. So happiness and misery are characteristics of egoism, and not of the ever-blissful Atman. ¹⁰⁶ Sense-objects are pleasurable only as dependent on the Atman manifesting through them, and not independently, because the Atman is by Its very nature the most beloved of all. Therefore the Atman is ever blissful, and never suffers misery.¹⁰⁷ That in profound sleep we experience the bliss of the Atman independent of sense-objects, is clearly attested by the Shruti, direct perception, tradition and inference.¹⁰⁸ Avidya (Nescience) or Maya, called also the Undifferentiated, is the power of the Lord. She is without beginning, is made up of the three Gunas and is superior to the effects (as their cause). She is to be inferred by one of clear intellect only from the effects She produces. It is She who brings forth this whole universe. ¹⁰⁹ She is neither existent nor non-existent nor partaking of both characters; neither same nor different nor both; neither composed of parts nor an indivisible whole nor both. She is most wonderful and cannot be described in

words.110. Maya can be destroyed by the realisation of the pure Brahman, the one without a second, just as the mistaken idea of a snake is removed by the discrimination of the rope. She has her Gunas as Rajas, Tamas and Sattva, named after their respective functions. 111. Rajas has its Vikshepa-Shakti or projecting power, which is of the nature of an activity, and from which this primeval flow of activity has emanated. From this also, mental modifications such as attachment and grief are continually produced. 112. Lust, anger, avarice, arrogance, spite, egoism, envy, jealousy, etc., -- these are the dire attributes of Rajas, from which the worldly tendency of man is produced. Therefore Rajas is a cause of bondage. 113. Avriti or the veiling power is the power of Tamas, which makes things appear other than what they are. It is this that causes man's repeated transmigrations, and starts the action of the projecting power (Vikshepa).114. Even wise and learned men and men who are clever and adept in the vision of the exceedingly subtle Atman, are overpowered by Tamas and do not understand the Atman, even though clearly explained in various ways. What is simply superimposed by delusion, they consider as true, and attach themselves to its effects. Alas ! How powerful is the great Avriti Shakti of dreadful Tamas ! 115. Absence of the right judgment, or contrary judgment, want of definite belief and doubt - these certainly never desert one who has any connection with this veiling power, and then the projecting power gives ceaseless trouble. 116. Ignorance, lassitude, dullness, sleep, inadvertence, stupidity, etc., are attributes of Tamas. One tied to these does not comprehend anything, but remains like one asleep or like a stock or stone. 117. Pure Sattva is (clear) like water, yet in conjunction with Rajas and Tamas it makes for transmigration. The reality of the Atman becomes reflected in Sattva and like the sun reveals the entire world of matter. 118. The traits of mixed Sattva are an utter absence of pride etc., and Niyama, Yama, etc., as well as faith, devotion, yearning for Liberation, the divine tendencies and turning away from the unreal.119. The traits of pure Sattva are cheerfulness, the realisation of one's own Self, supreme peace, contentment, bliss, and steady devotion to the Atman, by which the aspirant enjoys bliss everlasting.

120. This Undifferentiated, spoken of as the compound of the three Gunas, is the causal body of the soul. Profound sleep is its special state, in which the functions of the mind and all its organs are suspended.

121. Profound sleep is the cessation of all kinds of perception, in which the mind remains in a subtle seed-like form. The test of this is the universal verdict, "I did not know anything then".122. The body, organs, Pranas, Manas, egoism, etc., all modifications, the sense-objects, pleasure and the rest, the gross elements such as the ether, in fact, the whole universe, up to the Undifferentiated - all this is the non-Self. 123. From Mahat down to the gross body everything is the effect of Maya: These and Maya itself know thou to be the non-Self, and therefore unreal like the mirage in a desert. 124. Now I am going to tell thee of the real nature of the supreme Self, realising which man is freed from bondage and attains Liberation. 125. There is some Absolute Entity, the eternal substratum of the consciousness of egoism, the witness of the three states, and distinct from the five sheaths or coverings: 126. Which knows everything that happens in the waking state, in dream and in profound sleep; which is aware of the presence or absence of the mind and its functions; and which is the background of the notion of egoism. - This is That. 127. Which Itself sees all, but which no one beholds, which illumines the intellect etc., but which they cannot illumine. - This is That. 128. By which this universe is pervaded, but which nothing pervades, which shining, all this (universe) shines as Its reflection. - This is That. 129. By whose very presence the body, the organs, mind and intellect keep to their respective spheres of action, like servants ! 130. By which everything from egoism down to the body, the sense-objects and pleasure etc., is known as palpably as a jar - for It is the essence of Eternal Knowledge ! 131. This is the innermost Self, the primeval Purusha (Being), whose essence is the constant realisation of infinite Bliss, which is ever the same, yet reflecting through the different mental modifications, and commanded by which the organs and Pranas perform their functions.

132. In this very body, in the mind full of Sattva, in the secret chamber of the intellect, in the Akasha known as

the Unmanifested, the Atman, of charming splendour, shines like the sun aloft, manifesting this universe through Its own effulgence. 133. The Knower of the modifications of mind and egoism, and of the activities of the body, the organs and Pranas, apparently taking their forms, like the fire in a ball of iron; It neither acts nor is subject to change in the least. 134. It is neither born nor dies, It neither grows nor decays, nor does It undergo any change, being eternal. It does not cease to exist even when this body is destroyed, like the sky in a jar (after it is broken), for It is independent. 135. The Supreme Self, different from the Prakriti and its modifications, of the essence of Pure Knowledge, and Absolute, directly manifests this entire gross and subtle universe, in the waking and other states, as the substratum of the persistent sense of egoism, and manifests Itself as the Witness of the Buddhi, the determinative faculty.

136. By means of a regulated mind and the purified intellect (Buddhi), realise directly thy own Self in the body so as to identify thyself with It, cross the boundless ocean of Samsara whose waves are birth and death, and firmly established in Brahman as thy own essence, be blessed. 137. Identifying the Self with this non-Self - this is the bondage of man, which is due to his ignorance, and brings in its train the miseries of birth and death. It is through this that one considers this evanescent body as real, and identifying oneself with it, nourishes, bathes, and preserves it by means of (agreeable) sense-objects, by which he becomes bound as the caterpillar by the threads of its cocoon. 138. One who is overpowered by ignorance mistakes a thing for what it is not; It is the absence of discrimination that causes one to mistake a snake for a rope, and great dangers overtake him when he seizes it through that wrong notion. Hence, listen, my friend, it is the mistaking of transitory things as real that constitutes bondage. 139. This veiling power (Avriti), which preponderates in ignorance, covers the Self, whose glories are infinite and which manifests Itself through the power of knowledge, indivisible, eternal and one without a second - as Rahu does the orb of the sun. 140. When his own Self, endowed with the purest splendour, is hidden from view, a man through ignorance falsely identifies himself with this body, which is the non-Self. And then the great power of rajas called the projecting power sorely afflicts him through the binding fetters of lust, anger, etc., 141. The man of perverted intellect, having his Self-knowledge swallowed up by the shark of utter ignorance, himself imitates the various states of the intellect (Buddhi), as that is Its superimposed attribute, and drifts up and down in this boundless ocean of Samsara which is full of the poison of sense-enjoyment, now sinking, now rising - a miserable fate indeed! 142. As layers of clouds generated by the sun's rays cover the sun and alone appear (in the sky), so egoism generated by the Self, covers the reality of the Self and appears by itself. 143. Just as, on a cloudy day, when the sun is swallowed up by dense clouds, violent cold blasts trouble them, so when the Atman is hidden by intense ignorance, the dreadful Vikshepa Shakti (projecting power) afflicts the foolish man with numerous griefs. 144. It is from these two powers that man's bondage has proceeded - beguiled by which he mistakes the body for the Self and wanders (from body to body). 145. Of the tree of Samsara ignorance is the seed, the identification with the body is its sprout, attachment its tender leaves, work its water, the body its trunk, the vital forces its branches, the organs its twigs, the sense-objects its flowers, various miseries due to diverse works are its fruits, and the individual soul is the bird on it. 146. This bondage of the non-Self springs from ignorance, is self-caused, and is described as without beginning and end. It subjects one to the long train of miseries such as birth, death, disease and decrepitude. 147. This bondage can be destroyed neither by weapons nor by wind, nor by fire, nor by millions of acts - by nothing except the wonderful sword of knowledge that comes of discrimination, sharpened by the grace of the Lord. 148. One who is passionately devoted to the authority of the Shrutis acquires steadiness in his Svadharma, which alone conduces to the purity of his mind. The man of pure mind realises the Supreme Self, and by this alone Samsara with its root is destroyed. 149. Covered by the five sheaths - the material one and the rest - which are the products of Its own power, the Self ceases to appear, like the water of a tank by its accumulation of sledge. 150. On the removal of that sledge the perfectly pure water that allays the pangs of thirst

and gives immediate joy, appears unobstructed before the man. 151. When all the five sheaths have been eliminated, the Self of man appears - pure, of the essence of everlasting and unalloyed bliss, indwelling, supreme and self-effulgent. 152. To remove his bondage the wise man should discriminate between the Self and the non-Self. By that alone he comes to know his own Self as Existence-Knowledge-Bliss Absolute and becomes happy. 153. He indeed is free who discriminates between all sense-objects and the indwelling, unattached and inactive Self - as one separates a stalk of grass from its enveloping sheath - and merging everything in It, remains in a state of identity with That. 154. This body of ours is the product of food and comprises the material sheath; it lives on food and dies without it; it is a mass of skin, flesh, blood, bones and filth, and can never be the eternally pure, self-existent Atman. 155. It does not exist prior to inception or posterior to dissolution, but lasts only for a short (intervening) period; its virtues are transient, and it is changeful by nature; it is manifold, inert, and is a sense-object, like a jar; how can it be one's own Self, the Witness of changes in all things ? 156. The body, consisting of arms, legs, etc., cannot be the Atman, for one continues to live even when particular limbs are gone, and the different functions of the organism also remain intact. The body which is subject to another's rule cannot be the Self which is the Ruler of all. 157. That the Atman as the abiding Reality is different from the body, its characteristics, its activities, its states, etc., of which It is the witness, is self-evident. 158. How can the body, being a pack of bones, covered with flesh, full of filth and highly impure, be the self-existent Atman, the Knower, which is ever distinct from it ? 159. It is the foolish man who identifies himself with a mass of skin, flesh, fat, bones and filth, while the man of discrimination knows his own Self, the only Reality that there is, as distinct from the body. 160. The stupid man thinks he is the body, the book-learned man identifies himself with the mixture of body and soul, while the sage possessed of realisation due to discrimination looks upon the eternal Atman as his Self, and thinks, "I am Brahman". 161. O foolish person, cease to identify thyself with this bundle of skin, flesh, fat, bones and filth, and identify thyself instead with the Absolute Brahman, the Self of all, and thus attain to supreme Peace. 162. As long as the book-learned man does not give up his mistaken identification with the body, organs, etc., which are unreal, there is no talk of emancipation for him, even if he be ever so erudite in the Vedanta philosophy. 163. Just as thou dost not identify thyself with the shadow-body, the image-body, the dream-body, or the body thou hast in the imaginations of thy heart, cease thou to do likewise with the living body also. 164. Identifications with the body alone is the root that produces the misery of birth etc., of people who are attached to the unreal; therefore destroy thou this with the utmost care. When this identification caused by the mind is given up, there is no more chance for rebirth. 165. The Prana, with which we are all familiar, coupled with the five organs of action, forms the vital sheath, permeated by which the material sheath engages itself in all activities as if it were living. 166. Neither is the vital sheath the Self - because it is a modification of Vayu, and like the air it enters into and comes out of the body, and because it never knows in the least either its own weal and woe or those of others, being eternally dependent on the Self. 167. The organs of knowledge together with the mind form the mental sheath - the cause of the diversity of things such as "I" and "mine". It is powerful and endowed with the faculty of creating differences of name etc., It manifests itself as permeating the preceding, i.e. the vital sheath. 168. The mental sheath is the (sacrificial) fire which, fed with the fuel of numerous desires by the five sense-organs which serve as priests, and set ablaze by the sense-objects which act as the stream of oblations, brings about this phenomenal universe. 169. There is no Ignorance (Avidya) outside the mind. The mind alone is Avidya, the cause of the bondage of transmigration. When that is destroyed, all else is destroyed, and when it is manifested, everything else is manifested. 170. In dreams, when there is no actual contact with the external world, the mind alone creates the whole universe consisting of the experiencer etc. Similarly in the waking state also; there is no difference. Therefore all this (phenomenal universe) is the projection of the mind.

171. In dreamless sleep, when the mind is reduced to its causal state, there exists nothing (for the person asleep), as is evident from universal experience. Hence man's relative existence is simply the creation of his mind, and has no objective reality.172. Clouds are brought in by the wind and again driven away by the same agency. Similarly, man's bondage is caused by the mind, and Liberation too is caused by that alone.173. It (first) creates an attachment in man for the body and all other sense-objects, and binds him through that attachment like a beast by means of ropes. Afterwards, the selfsame mind creates in the individual an utter distaste for these sense-objects as if they were poison, and frees him from the bondage.

174. Therefore the mind is the only cause that brings about man's bondage or Liberation: when tainted by the effects of Rajas it leads to bondage, and when pure and divested of the Rajas and Tamas elements it conduces to Liberation.175. Attaining purity through a preponderance of discrimination and renunciation, the mind makes for Liberation. Hence the wise seeker after Liberation must first strengthen these two.

176. In the forest-tract of sense-pleasures there prowls a huge tiger called the mind. Let good people who have a longing for Liberation never go there. 177. The mind continually produces for the experiencer all sense-objects without exception, whether perceived as gross or fine, the differences of body, caste, order of life, and tribe, as well as the varieties of qualification, action, means and results.178. Deluding the Jiva, which is unattached Pure Intelligence, and binding it by the ties of body, organs and Pranas, the mind causes it to wander, with ideas of "I" and "mine", amidst the varied enjoyment of results achieved by itself.179. Man's transmigration is due to the evil of superimposition, and the bondage of superimposition is created by the mind alone. It is this that causes the misery of birth etc., for the man of non-discrimination who is tainted by Rajas and Tamas.180. Hence sages who have fathomed its secret have designated the mind as Avidya or ignorance, by which alone the universe is moved to and fro, like masses of clouds by the wind.181. Therefore the seeker after Liberation must carefully purify the mind. When this is purified, Liberation is as easy of access as a fruit on the palm of one's hand.182. He who by means of one-pointed devotion to Liberation roots out the attachment to sense-objects, renounces all actions, and with faith in the Real Brahman regularly practices hearing, etc., succeeds in purging the Rajasika nature of the intellect.183. Neither can the mental sheath be the Supreme Self, because it has a beginning and an end, is subject to modifications, is characterised by pain and suffering and is an object; whereas the subject can never be identified with the objects of knowledge.184. The Buddhi with its modifications and the organs of knowledge, forms the Vijnanamaya Kosha or knowledge sheath, of the agent, having the characteristics which is the cause of man's transmigration.185. This knowledge sheath, which seems to be followed by a reflection of the power of the Chit, is a modification of the Prakriti, is endowed with the function of knowledge, and always wholly identifies itself with the body, organs, etc.186-187. It is without beginning, characterised by egoism, is called the Jiva, and carries on all the activities on the relative plane. Through previous desires it performs good and evil actions and experiences their results. Being born in various bodies, it comes and goes, up and down. It is this knowledge sheath that has the waking, dream and other states, and experiences joy and grief.188. It always mistakes the duties, functions and attributes of the orders of life which belong to the body, as its own. The knowledge sheath is exceedingly effulgent, owing to its close proximity to the Supreme Self, which identifying Itself with it suffers transmigration through delusion. It is therefore a superimposition on the Self.189. The self-effulgent Atman, which is Pure Knowledge, shines in the midst of the Pranas, within the heart. Though immutable, It becomes the agent and experiencer owing to Its superimposition, the knowledge sheath.

190. Though the Self of everything that exists, this Atman, Itself assuming the limitations of the Buddhi and wrongly identifying Itself with this totally unreal entity, looks upon Itself as something different - like earthen jars from the clay of which they are made.191. Owing to Its connection with the super-impositions, the Supreme Self, even thou naturally perfect (transcending Nature) and eternally unchanging, assumes the

qualities of the superimpositions and appears to act just as they do - like the changeless fire assuming the modifications of the iron which it turns red-hot.192. The disciple questioned: Be it through delusion or otherwise that the Supreme Self has come to consider Itself as the Jiva, this superimposition is without beginning, and that which has no beginning cannot be supposed to have an end either.193. Therefore the Jivahood of the soul also must have no end, and its transmigration must continue for ever. How then can there be Liberation for the soul ? Kindly enlighten me on this point, O revered Master.194. The Teacher said: Thou hast rightly questioned, O learned man ! Listen therefore attentively: The imagination which has been conjured up by delusion can never be accepted as a fact.

195. But for delusion there can be no connection of the Self - which is unattached, beyond activity and formless - with the objective world, as in the case of blueness etc., with reference to the sky.196. The Jivahood of the Atman, the Witness, which is beyond qualities and beyond activity, and which is realised within as Knowledge and Bliss Absolute - has been superimposed by the delusion of the Buddhi, and is not real. And because it is by nature an unreality, it ceases to exist when the delusion is gone.197. It exists only so long as the delusion lasts, being caused by indiscrimination due to an illusion. The rope is supposed to be the snake only so long as the mistake lasts, and there is no more snake when the illusion has vanished. Similar is the case here.198-199. Avidya or Nescience and its effects are likewise considered as beginningless. But with the rise of Vidya or realisation, the entire effects of Avidya, even though beginningless, are destroyed together with their root - like dreams on waking up from sleep. It is clear that the phenomenal universe, even though without beginning, is not eternal - like previous non-existence. 200-201. Previous non-existence, even though beginningless, is observed to have an end. So the Jivahood which is imagined to be in the Atman through its relation with superimposed attributes such as the Buddhi, is not real; whereas the other (the Atman) is essentially different from it. The relation between the Atman and the Buddhi is due to a false knowledge.202. The cessation of that superimposition takes place through perfect knowledge, and by no other means. Perfect knowledge, according to the Shrutis, consists in the realisation of the identity of the individual soul and Brahman.203. This realisation is attained by a perfect discrimination between the Self and the non-Self. Therefore one must strive for the discrimination between the individual soul and the eternal Self. 204. Just as the water which is very muddy again appears as transparent water when the mud is removed, so the Atman also manifests Its undimmed lustre when the taint has been removed. 205. When the unreal ceases to exist, this very individual soul is definitely realised as the eternal Self. Therefore one must make it a point completely to remove things like egoism from the eternal Self. 206. This knowledge sheath (Vijnanamaya Kosha) that we have been speaking of, cannot be the Supreme Self for the following reasons - because it is subject to change, is insentient, is a limited thing, an object of the senses, and is not constantly present: An unreal thing cannot indeed be taken for the real Atman. 207. The blissful sheath (Anandamaya Kosha) is that modification of Nescience which manifests itself catching a reflection of the Atman which is Bliss Absolute; whose attributes are pleasure and the rest; and which appears in view when some object agreeable to oneself presents itself. It makes itself spontaneously felt by the fortunate during the fruition of their virtuous deeds; from which every corporeal being derives great joy without the least effort.

208. The blissful sheath has its fullest play during profound sleep, while in the dreaming and wakeful states it has only a partial manifestation, occasioned by the sight of agreeable objects and so forth.

209. Nor is the blissful sheath the Supreme Self, because it is endowed with the changeful attributes, is a modification of the Prakriti, is the effect of past good deeds, and imbedded in the other sheaths which are modifications.210. When all the five sheaths have been eliminated by the reasoning on Shruti passages, what remains as the culminating point of the process, is the Witness, the Knowledge Absolute - the Atman.211. This self-effulgent Atman which is distinct from the five sheaths, the Witness of the three states, the Real, the

Changeless, the Untainted, the everlasting Bliss - is to be realised by the wise man as his own Self.²¹² The disciple questioned: After these five sheaths have been eliminated as unreal, I find nothing, O Master, in this universe but a Void, the absence of everything. What entity is there left forsooth with which the wise knower of the Self should realise his identity.²¹³⁻²¹⁴ The Guru answered: Thou has rightly said, O learned man ! Thou art clever indeed in discrimination. That by which all those modifications such as egoism as well as their subsequent absence (during deep sleep) are perceived, but which Itself is not perceived, know thou that Atman - the Knower - through the sharpest intellect.²¹⁵ That which is perceived by something else has for its witness the latter. When there is no agent to perceive a thing, we cannot speak of it as having been perceived at all.²¹⁶ This Atman is a self-cognised entity because It is cognised by Itself. Hence the individual soul is itself and directly the Supreme Brahman, and nothing else.²¹⁷ That which clearly manifests Itself in the states of wakefulness, dream and profound sleep; which is inwardly perceived in the mind in various forms as an unbroken series of egoistic impressions; which witnesses the egoism, the Buddhi, etc., which are of diverse forms and modifications; and which makes Itself felt as the Existence-Knowledge-Bliss Absolute; know thou this Atman, thy own Self, within thy heart.²¹⁸ Seeing the reflection of the sun mirrored in the water of a jar, the fool thinks it is the sun itself. Similarly the stupid man, through delusion, identifies himself with the reflection of the Chit caught in the Buddhi, which is Its superimposition.²¹⁹ Just as the wise man leaves aside the jar, the water and the reflection of the sun in it, and sees the self-luminous sun which illumines these three and is independent of them; ²²⁰⁻²²². Similarly, discarding the body, the Buddhi and the reflection of the Chit in it, and realising the Witness, the Self, the Knowledge Absolute, the cause of the manifestation of everything, which is hidden in the recesses of the Buddhi, is distinct from the gross and subtle, eternal, omnipresent, all-pervading and extremely subtle, and which has neither interior nor exterior and is identical with one self - fully realising this true nature of oneself, one becomes free from sin, taint, death and grief, and becomes the embodiment of Bliss. Illumined himself, he is afraid of none. For a seeker after Liberation there is no other way to the breaking of the bonds of transmigration than the realisation of the truth of one's own Self. ²²³. The realisation of one's identity with Brahman is the cause of Liberation from the bonds of Samsara, by means of which the wise man attains Brahman, the One without a second, the Bliss Absolute. ²²⁴. Once having realised Brahman, one no longer returns to the realm of transmigration. Therefore one must fully realise one's identity with Brahman.²²⁵ Brahman is Existence, Knowledge, Infinity, pure, supreme, self-existent, eternal and indivisible Bliss, not different (in reality) from the individual soul, and devoid of interior or exterior. It is (ever) triumphant. ²²⁶. It is this Supreme Oneness which alone is real, since there is nothing else but the Self. Verily, there remains no other independent entity in the state of realisation of the highest Truth.²²⁷ All this universe which through ignorance appears as of diverse forms, is nothing else but Brahman which is absolutely free from all the limitations of human thought. ²²⁸. A jar, though a modification of clay, is not different from it; everywhere the jar is essentially the same as the clay. Why then call it a jar ? It is fictitious, a fancied name merely.²²⁹ None can demonstrate that the essence of a jar is something other than the clay (of which it is made). Hence the jar is merely imagined (as separate) through delusion, and the component clay alone is the abiding reality in respect of it.²³⁰ Similarly, the whole universe, being the effect of the real Brahman, is in reality nothing but Brahman. Its essence is That, and it does not exist apart from It. He who says it does is still under delusion - he babbles like one asleep.²³¹ This universe is verily Brahman - such is the august pronouncement of the Atharva Veda. Therefore this universe is nothing but Brahman, for that which is superimposed (on something) has no separate existence from its substratum.²³² If the universe, as it is, be real, there would be no cessation of the dualistic element, the scriptures would be falsified, and the Lord Himself would be guilty of an untruth. None of these three is considered either desirable or wholesome by the noble-minded.²³³ The Lord, who knows the secret of all things has supported this view in the words: "But I am not

in them" ... "nor are the beings in Me".234. If the universe be true, let it then be perceived in the state of deep sleep also. As it is not at all perceived, it must be unreal and false, like dreams. 235. Therefore the universe does not exist apart from the Supreme Self; and the perception of its separateness is false like the qualities (of blueness etc., in the sky). Has a superimposed attribute any meaning apart from its substratum ? It is the substratum which appears like that through delusion. 236. Whatever a deluded man perceives through mistake, is Brahman and Brahman alone: The silver is nothing but the mother-of-pearl. It is Brahman which is always considered as this universe, whereas that which is superimposed on the Brahman, viz. the universe, is merely a name.

237-238. Hence whatever is manifested, viz. this universe, is the Supreme Brahman Itself, the Real, the One without a second, pure, the Essence of Knowledge, taintless, serene, devoid of beginning and end, beyond activity, the Essence of Bliss Absolute - transcending all the diversities created by Maya or Nescience, eternal, ever beyond the reach of pain, indivisible, immeasurable, formless, undifferentiated, nameless, immutable, self-luminous.239. Sages realise the Supreme Truth, Brahman, in which there is no differentiation of knower, knowledge and known, which is infinite, transcendent, and the Essence of Knowledge Absolute.240. Which can be neither thrown away nor taken up, which is beyond the reach of mind and speech, immeasurable, without beginning and end, the Whole, one's very Self, and of surpassing glory. 241-242. If thus the Shruti, in the dictum "Thou art That" (Tat-Tvam-Asi), repeatedly establishes the absolute identity of Brahman (or Ishwara) and Jiva, denoted by the terms That (Tat) and thou (Tvam) respectively, divesting these terms of their relative associations, then it is the identity of their implied, not literal, meanings which is sought to be inculcated; for they are of contradictory attributes to each other - like the sun and a glow-worm, the king and a servant, the ocean and a well, or Mount Meru and an atom. 243. This contradiction between them is created by superimposition, and is not something real. This superimposition, in the case of Ishwara (the Lord), is Maya or Nescience, which is the cause of Mahat and the rest, and in the case of the Jiva (the individual soul), listen - the five sheaths, which are the effects of Maya, stand for it.244. These two are the superimpositions of Ishwara and the Jiva respectively, and when these are perfectly eliminated, there is neither Ishwara nor Jiva. A kingdom is the symbol of a king, and a shield of the soldier, and when these are taken away, there is neither king nor soldier.

245. The Vedas themselves in the words "now then is the injunction" etc., repudiate the duality imagined in Brahman. One must needs eliminate those two superimpositions by means of realisation supported by the authority of the Vedas. 246. Neither this gross nor this subtle universe (is the Atman). Being imagined, they are not real - like the snake seen in the rope, and like dreams. Perfectly eliminating the objective world in this way by means of reasoning, one should next realise the oneness that underlies Ishwara and the Jiva. 247. Hence those two terms (Ishwara and Jiva) must be carefully considered through their implied meanings, so that their absolute identity may be established. Neither the method of total rejection nor that of complete retention will do. One must reason out through the process which combines the two.248-249. Just as in the sentence, "This is that Devadatta", the identity is spoken of, eliminating the contradictory portions, so in the sentence "Thou art That", the wise man must give up the contradictory elements on both sides and recognise the identity of Ishwara and Jiva, noticing carefully the essence of both, which is Chit, Knowledge Absolute. Thus hundreds of scriptural texts inculcate the oneness and identity of Brahman and Jiva.250. Eliminating the not-Self, in the light of such passages as "It is not gross" etc., (one realises the Atman), which is self-established, unattached like the sky, and beyond the range of thought. Therefore dismiss this mere phantom of a body which thou perceivest and hast accepted as thy own self. By means of the purified understanding that thou art Brahman, realise thy own self, the Knowledge Absolute.251. All modifications of clay, such as the jar, which are always accepted by the mind as real, are (in reality) nothing but clay. Similarly, this entire universe which is produced

from the real Brahman, is Brahman Itself and nothing but That. Because there is nothing else whatever but Brahman, and That is the only self-existent Reality, our very Self, therefore art thou that serene, pure, Supreme Brahman, the One without a second.²⁵² As the place, time, objects, knower, etc., called up in dream are all unreal, so is also the world experienced here in the waking state, for it is all an effect of one's own ignorance. Because this body, the organs, the Pranas, egoism, etc., are also thus unreal, therefore art thou that serene, pure, supreme Brahman, the One without a second.²⁵³ (What is) erroneously supposed to exist in something, is, when the truth about it has been known, nothing but that substratum, and not at all different from it: The diversified dream universe (appears and) passes away in the dream itself. Does it appear on waking as something distinct from one's own Self ?²⁵⁴ That which is beyond caste and creed, family and lineage; devoid of name and form, merit and demerit; transcending space, time and sense-object - that Brahman art thou, meditate on this in thy mind.²⁵⁵ That Supreme Brahman which is beyond the range of all speech, but accessible to the eye of pure illumination; which is pure, the Embodiment of Knowledge, the beginningless entity - that Brahman art thou, meditate on this in thy mind.²⁵⁶ That which is untouched by the sixfold wave; meditated upon by the Yogi's heart, but not grasped by the sense-organs; which the Buddhi cannot know; and which is unimpeachable - that Brahman art thou, meditate on this in thy mind. ²⁵⁷ That which is the substratum of the universe with its various subdivisions, which are all creations of delusion; which Itself has no other support; which is distinct from the gross and subtle; which has no parts, and has verily no exemplar - that Brahman art thou, meditate on this in thy mind. ²⁵⁸ That which is free from birth, growth, development, waste, disease and death; which is indestructible; which is the cause of the projection, maintenance and dissolution of the universe - that Brahman art thou, meditate on this in thy mind. ²⁵⁹ That which is free from differentiation; whose essence is never non-existent; which is unmoved like the ocean without waves; the ever-free; of indivisible Form - that Brahman art thou, meditate on this in thy mind.²⁶⁰ That which, though One only, is the cause of the many; which refutes all other causes, but is Itself without cause; distinct from Maya and its effect, the universe; and independent - that Brahman art thou, meditate on this in thy mind. ²⁶¹ That which is free from duality; which is infinite and indestructible; distinct from the universe and Maya, supreme, eternal; which is undying Bliss; taintless - that Brahman art thou, meditate on this in thy mind.

²⁶² That Reality which (though One) appears variously owing to delusion, taking on names and forms, attributes and changes, Itself always unchanged, like gold in its modifications - that Brahman art thou, meditate on this in thy mind. ²⁶³ That beyond which there is nothing; which shines even above Maya, which again is superior to its effect, the universe; the inmost Self of all, free from differentiation; the Real Self, the Existence-Knowledge-Bliss Absolute; infinite and immutable - that Brahman art thou, meditate on this in thy mind. ²⁶⁴ On the Truth, inculcated above, one must oneself meditate in one's mind, through the intellect, by means of the recognised arguments. By that means one will realise the truth free from doubt etc., like water in the palm of one's hand. ²⁶⁵ Realising in this body the Knowledge Absolute free from Nescience and its effects - like the king in an army - and being ever established in thy own Self by resting on that Knowledge, merge the universe in Brahman. ²⁶⁶ In the cave of the Buddhi there is the Brahman, distinct from the gross and subtle, the Existence Absolute, Supreme, the One without a second. For one who lives in this cave as Brahman, O beloved, there is no more entrance into the mother's womb.

²⁶⁷ Even after the Truth has been realised, there remains that strong, beginningless, obstinate impression that one is the agent and experiencer, which is the cause of one's transmigration. It has to be carefully removed by living in a state of constant identification with the Supreme Self. Sages call that Liberation which is the attenuation of Vasanas (impressions) here and now.²⁶⁸ The idea of "me and mine" in the body, organs, etc., which are the non-Self - this superimposition the wise man must put a stop to, by identifying himself with the Atman. ²⁶⁹ Realising thy own Inmost Self, the Witness of the Buddhi and its modifications, and constantly

revolving the positive thought, "I am That", conquer this identification with the non-Self. 270. Relinquishing the observance of social formalities, giving up all ideas of trimming up the body, and avoiding too much engrossment with the Scriptures, do away with the superimposition that has come upon thyself. 271. Owing to the desire to run after society, the passion for too much study of the Scriptures and the desire to keep the body in good trim, people cannot attain to proper Realisation.

272. For one who seeks deliverance from the prison of this world (Samsara), those three desires have been designated by the wise as strong iron fetters to shackle one's feet. He who is free from them truly attains to Liberation. 273. The lovely odour of the Agarū (agalochum) which is hidden by a powerful stench due to its contact with water etc., manifests itself as soon as the foreign smell has been fully removed by rubbing. 274. Like the fragrance of the sandal-wood, the perfume of the Supreme Self, which is covered with the dust of endless, violent impressions imbedded in the mind, when purified by the constant friction of Knowledge, is (again) clearly perceived. 275. The desire for Self-realisation is obscured by innumerable desires for things other than the Self. When they have been destroyed by the constant attachment to the Self, the Atman clearly manifests Itself of Its own accord. 276. As the mind becomes gradually established in the Inmost Self, it proportionately gives up the desires for external objects. And when all such desires have been eliminated, there takes place the unobstructed realisation of the Atman. 277. The Yogi's mind dies, being constantly fixed on his own Self. Thence follows the cessation of desires. Therefore do away with thy superimposition. 278. Tamas is destroyed by both Sattva and Rajas, Rajas by Sattva, and Sattva dies when purified. Therefore do away with thy superimposition through the help of Sattva. 279. Knowing for certain that the Prarabdha work will maintain this body, remain quiet and do away with thy superimposition carefully and with patience. 280. "I am not the individual soul, but the Supreme Brahman" - eliminating thus all that is not-Self, do away with thy superimposition, which has come through the momentum of (past) impressions. 281. Realising thyself as the Self of all by means of Scripture, reasoning and by thy own realisation, do away thy superimposition, even when a trace of it seems to appear. 282. The sage has no connection with action, since he has no idea of accepting or giving up. Therefore, through constant engrossment on the Brahman, do away with thy superimposition. 283. Through the realisation of the identity of Brahman and the soul, resulting from such great dicta as "Thou art That", do away with thy superimposition, with a view to strengthening thy identification with Brahman. 284. Until the identification with this body is completely rooted out, do away with thy superimposition with watchfulness and a concentrated mind. 285. So long as even a dream-like perception of the universe and souls persists, do away with thy superimposition, O learned man, without the least break. 286. Without giving the slightest chance to oblivion on account of sleep, concern in secular matters or the sense-objects, reflect on the Self in thy mind. 287. Shunning from a safe distance the body which has come from impurities of the parents and itself consists of flesh and impurities - as one does an outcast - be thou Brahman and realise the consummation of thy life. 288. Merging the finite soul in the Supreme Self, like the space enclosed by a jar in the infinite space, by means of meditation on their identity, always keep quiet, O sage. 289. Becoming thyself the self-effulgent Brahman, the substratum of all phenomena - as that Reality give up both the macrocosm and the microcosm, like two filthy receptacles. 290. Transferring the identification now rooted in the body to the Atman, the Existence-Knowledge-Bliss Absolute, and discarding the subtle body, be thou ever alone, independent. 291. That in which there is this reflection of the universe, as of a city in a mirror - that Brahman art thou; knowing this thou wilt attain the consummation of thy life. 292. That which is real and one's own primeval Essence, that Knowledge and Bliss Absolute, the One without a second, which is beyond form and activity - attaining That one should cease to identify oneself with one's false bodies, like an actor giving up his assumed mask. 293. This objective universe is absolutely unreal; neither is egoism a reality, for it is observed to be momentary. How can the perception, "I know all", be true of egoism etc., which are momentary

? 294. But the real 'I' is that which witnesses the ego and the rest. It exists always, even in the state of profound sleep. The Shruti itself says, "It is birthless, eternal", etc. Therefore the Paramatman is different from the gross and subtle bodies. 295. The knower of all changes in things subject to change should necessarily be eternal and changeless. The unreality of the gross and subtle bodies is again and again clearly observed in imagination, dream and profound sleep. 296. Therefore give up the identification with this lump of flesh, the gross body, as well as with the ego or the subtle body, which are both imagined by the Buddhi. Realising thy own Self, which is Knowledge Absolute and not to be denied in the past, present or future, attain to Peace. 297. Cease to identify thyself with the family, lineage, name, form and the order of life, which pertain to the body that is like a rotten corpse (to a man of realisation). Similarly, giving up ideas of agency and so forth, which are attributes of the subtle body, be the Essence of Bliss Absolute. 298. Other obstacles are also observed to exist for men, which lead to transmigration. The root of them, for the above reasons, is the first modification of Nescience called egoism. 299. So long as one has any relation to this wicked ego, there should not be the least talk about Liberation, which is unique. 300. Freed from the clutches of egoism, as the moon from those of Rahu, man attains to his real nature, and become s pure, infinite, ever blissful and self-luminous].

Final stanza of the section Five

Sama dhuhka sukhah purn akaashaanairaashyayoh samah, sama jeevitamrityuh sannevameva layam vraja/

The Self be of unique equanimity, composure and 'sama drishti' either in misery or happiness as of a poorna swarupa, and of a jeevan mrityu. The moment there be the situation of total dissolution of the body then there be Atmakyata unto the Paramatma the -avyaya-shaashvata-ananta-aja Niraakaara.

Section Six on Supreme Knowledge and Tadaadaatmya

Janaka uvaacha:

Akaashavadanantam ghatavat praakritam jagat, iti jnaanam tathitasya na thyaago na graho layah/

King Janaka stated that the boundless aakaasha and the Universe be like a 'ghata' are a jar and that wisdom or sufficient atma jnaana be neither approved nor disapproved. As of such ghataakaasha be as of the infinite space be far beyond and yet like the Daharaakaasha. The Supreme Paramatma bestows Self Representation as the Antaratma or the Inner Consciousness of each and every being of sthaavara jangama - moving or non moving beings.. Now, that Self Representation is anchored to 'Daharaakaasha' which is surrounded by 'hita' the 'naadis' of one's body; the latter passes through three essential stages of Awakeness-Dream Stage of 'Nidra' the sleep- and Sushupti the self enlightenment. To that Supreme Paramatma who reflectes His own duplicate titled Antaatma links up diligently the soul and body, the Sadhakas prostrate for His excellence in Srishti of the Maya or the Make Believe and indulges his Eternal Play ! He hower allows His own play instruments to follow the path of jaagriti, swapna-sushupti and the Ultimate of His own Supreme **Self**. Despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of 'Daharaakaasha' or the Small Space, one's own body parts are responsible for deeds and the Self is but a mute spectator ! Chhandogya Upanishad: VIII.i.1) explains :There is a need to enable normal undersanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualites like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditons

vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasa’ within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!)]

Next stanza two

Mahodadhirivaaham sa prapancho vochisannibhah, iti jnaanam tathitasya na thyaago na graho layah/

The Self as the Antarama be like a maha saagara and the universe is ‘like’ just a wave. This be as of the Parabrahma Jnaana rahasya. The Self as being the Antaratma as ever be purged of aakaara-vikaara-vyavahaaraas and acceptance or rejections, yet be present as the silent spectator of the happenings as of the universe and hence the charaachara jagat. When the expression of ‘like’ be used the understanding ‘might’ be perceptible to ‘jnaanais’ since water or Naara-and Ayana as of the restful be possibly perceivable. Similarly, the Self be the substance while the name and form of the universe be illusory as the Maya be shrouding the Truth, the Absolute Truth as of Satyam-Shivam and Sundaram . Hence ‘Aham Brahmaasmi’ .

Antaratma or the Inner Consciousness inside the heart of a physique covered by mind and panchendriyas is the secret yet the sacredmost place is pure yet unrealisable. Indeed that is located at the *Sanctum Sanctorum* of a body full of flesh, blood and fat. This resembles a substance of durability amid vulnerability, like a wall painting of a castle in air yet being the pith of a plantain tree, or even as a drop of a water bubble. Indeed, that outstanding nucleus of Antaratma is pure, incomprehensible, lustrous, detached, form less, isolated, spotless, disembodied, isolated and blissful.

[Vishleshana on Antaratma unaffected by Individual body’s action: Shvetaashvatara- Chhandogya-:Aitereya and Prashna Upanishads

.Shvetaashvara Upanishad III.xvi-xxi is quoted: *Sarvatah paani paadam tat sarvatokshi shiro mukham, sarvata shrutimalloke sarvam aavritya tishthati// 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//*(The Maha Purusha stands encompassing the entire Universe with His hands and feet on either side, His eyes on either side and ears all over! Bhagavad Gita describes just in the same way vide Thirteenth Chapter, stanza 14: *Sarvatah sarva paani paadam tat sarvatokshi shiro mukham, sarvata shrutimalloke sarvam aavritya tishthati* / The next Stanza of the Upanishad states that the 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. Bhagavad Gita in the very following stanza 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! 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. 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 Antaraatma 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 yathaanushashanam, 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! 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 Kaalamaana 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 of the chapter 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!)

Aitereya Upanishad: ‘Kah ayam atma? Or which is that Self worship worthy!’

III.i.1) *Om koyamaatmeti vayamupaasmahe katarah sa atmaa, yena vaa pashyati, yena vaa shrunoti, yenavaa gandhaanaajighrati, yenavaa vaacham vyaakaroti, yenavaa swaadu cha vijaanaati/* (These questions are indeed relevant: Who is this that one needs to worship: The Antaratma or the Self! If so which one is this Self! Is this Self by whom one sees, smells odours of, one who hears about, by whom from one converses with, or by whom one distinguishes as of sweet or sour nature! Are there two Souls on this body, one with praana or the Vital energy or a distinctly another!)

The reply would be the ‘Antaratma’ or Inner Consciousness

III.i.2) *Yad etad hridayam manaschaitat, Samjnammajnaam prgjanam medaa drishtir dhartir matir maneesha juutih smritih sankalpaah Kraturasuh kaamo vasha iti, Sarvaani evaitaani pragjnaanasya naama dheyaani bhavanti/* (The various nomenclatures of mental power called Intellect are the heart can assume ‘Samjnam’ or emotive sentience being the state of consciousness, ‘Aagjnaanam’ or Authority, ‘Vigjnaanam’ or worldly awareness or knowledge, ‘pragjnaanam’ or instant mental responsiveness, ‘medha’ or brain power and retention capacity, ‘dhrishti’ or discernment and perception through senses, ‘matih’ or capacity to think pros and cons, ‘manisha’ or mastermindedness skill planning, ‘juutih’ or capacity of forbearance, ‘smriti’ memory power, ‘sankalpa’ or ability to initiate and decide, ‘kratuh’ or determined tenacity and dedication, ‘asuh’ or calculated sustenance, ‘kaamah’ or craving obsession, and ‘vashah’ or forceful possession. All these are in short rolled into one word viz. **Conscience**. Indeed, its essence is heart and mind. Heart is the product of Varuna and water while heart emerges from mind. Mind is the offshoot of Chandra. Together, these constitute praana or the Vital Energy. Now the conscience as super imposed with various forms of senses viz. speech, vision, hearing, touch, taste and generation could cognize the Self while Brahman per se cannot be done so)

Self Consciousness is permeated from Brahma down to a piece of grass!

III.i.3) *Esha Brahmaisha Indra esha Praja Patir ete sarve Deva imaani cha Pancha Maha Bhutaani Prithivi Vaayuraakaasha Aapo Jyotisheetyetyetaaneemaani cha kshudra mishraaneeva/ Beejaanitarani chetaraani chandjaani cha jaarujaani cha swedajaani cha chodbhujjaani chashwaa gaavah Purushaa hastino yaatkincheda Praani jangamam cha particha yaccha sthaavaram sarva tatpragjnaanetram pragjnaane pratishthitam pragjnaanetro likah pragjnaa pratishthaa pragjnaanam Brahma/* (This Self or Conscience is alike Brahma, Indra, Prajapati, all the Devas; Pancha Bhutas or Five Elements of ‘Prithivyaapastejovaayura akaashas’ or Earth, Air, Fire, Air and Sky; besides the huge creations as also tiny creations like Yonija or born of womb, Andaja or born of eggs, Swedaja or born of sweat, Udbhujja or born of sprouts of earth; also four legged and two legged creatures, like horses, cows, elephants, human beings, and those of Charaachala or beings of mobility and stationary fixtures like mountains and hills. This entire ‘Srishti’ or Universal Creation is indeed guided by the Supreme Consciousness, set up by the Supreme Consciousness, guided by the Supreme Consciousness and supported by the Supreme Consciousness. Indeed all the Jnaanendriyas, Karmendriyas, Pancha Bhutas, Organs and Functions, in fact each and every attribute and action of the Totality of Universe is the Supreme Self that rolls the functions of Karta-Karma-Kriya!)

Prashnopanishad :From where and whence Life is born, sustained and then departs!

III.1-2) *Atha hainam Kaushalyascha Ashvalaayanah papraccha, Bhagavan, kuta esha praano jaayate, katham aayaati asmimschareere, aatmaanam vaa pravibhajya katham pratishthate, kenotkraamate, katham baahyam abhidhatte, katham aadhyaatmam iti// Tasmai sa hovaacha, atiprashnaan prucchasi, brahmishthoseeti tasmaat teham braveemi/* (Kaushalya, the son of Ashvala asked requested Maharshi Pippalaada a typical and searching question as to wherefrom and whence human life would be born, how would Praana enter the body, how does it distribute itself and settle in the body; in what way would it depart’ what are its external supports and would indeed connect itself with the Individual Self! Considering the mystical and transcendental nature of the question, the Maharshi exclaimed that the enquirer ought to be a true Seeker of Brahman for his subtle enquiries and agreed to reply as succinctly as possible).

III.3- 5) *Atmaanaa esha praano jaayate, yathaishaa purushe chhaayai tasminn etad aatatam, mano kritena aayaati asmin shareere// yathaa samraadevaadhikritaan viniyunkte, etaan graamaan etaan graamaan*

adhitishthasveti, evam evaisha pranah itaraan paanaan pruthak pradhag eva sannidhatte// Paayuupasthe apaanam, chakshuh shrotre mukha naasikaabhyaam praanah svayam pratishthe, madhye tu samaanah esha hyetaddhutam annam samam nayati, tasmaad etah saptarchisho bhavanti//

(From One's own Self or the Inner Consciousness viz. the Maha Purusha, Praana or Life is generated and fixed and as an effect of the body and mind as also the resultant actions follow. Mundaka Upanishad also sounds similarly vide II.i.2-3: *Divyo hi amurtah Purushah sa baahyantaro hi ajah, Apraanohi amaanah shubhrohya aksharaatn aparah paraah/* or Purusha or the all pervasive yet resident of one's heart or the Antaratma is the self effulgent, formless, existent within and without, unborn, devoid of praana, mind and thoughts but by his decision materialised pure-imperishable-incomprehensible yet Realisable reflection of the Self. In Brihadaaranyaka Upanishad vide IV.iii.7 Maharshi Yagnyavalkya visualised as was asked about the Self replied: *Katama Astmeti! Yoyam vighnaanamayah: praaneshu hridayaantarajjotih Purushah; sa samanaah sannubhau lokaavanusancharati dhyaayateebalelaayateeva,sa hi svaapno bhutvevam lokamatikraamati mrityurupaani/* or the person called Self comprises awareness of the senses of vision, hearing capacity, touch, smell-all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and wander by way of imagination or in a dream state of mind. He exists here yet imagines in a non- real phase of mind by sheer ignorance and flight of fantasy! III. 6-7) *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaasaptatir dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanah, punyena punyalokam nayati, paapena paapam, ubdhaabhyaam eva manushya lokam//*

(The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub- branches or arteries, among which permeates 'Vyana' of the Pancha Pranaas, activating the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform. Chhandogya Upanishad vide VIII.vi.6) *Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinishtraika tayordhvam ayann amritatvam eti vishvavam anyā utkramane bhavanti/* In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head. While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to 'manushya loka if it is 'ubdhaabhyameva'; or as a result of paapa- punyaas or sins and virtues)]

Further Stanzas of Section Six continued

Aham sa shukti sankasho rupyavadvishva kalpanaa, iti jnaanam tathaitasya na tyaago na graho layah/_Aham vaa sarva bhuteshu sarva bhutaanyatho mahi, iti jnaanam tathaisya na tyaago na graho layah/

I am indeed like the Mother of the Purity of a Pearl floating and perched on the Vishva kalpana or the Illusion of the Maha Sagara the Universe as of the glitter of silver. This Maha Atma Jnaana of Paramatma be neither renounced nor destructible. This Eternal Truth be likewise well behind the Universe and the Self there behind.

[Vishleshana on the Purity of the Mother of Pearl vide Soundarya Lahari as follows]

61: *Asau naasa-vamsas tuhina-girivamsha-dhvajapati,Thvadhiyo nedhiyah phalatu phalam asmakam uchitam; Vahathy anthar muktah sisira-kara-nisvasa galitham,Samruddhya yat tasam bahir api cha mukta-mani-dharah Nava Champaka pushpaabha naasadanda viraaajitaa, Taaraa kanti tiraskaari naasaabharana bhaasuraa/* Maha Devi Lalitamba: Your nose is comparable to a freshly blossomed Champaka flower; the gleam of the diamonds worn on the ornament of your nose puts to shame the combined shine of Stars on the Sky! May the bamboo like nose of yours immediately bear the cherished fruit of the pearl of bamboo viz. Kaivalya to us the Sadhakas. The fact that Amba's nose wears as a ornament a pearl outside, is taken advantage of by Poets, who represent it as one of the pearls in the hollow of the bamboo like nose, cast by the exhaling breath of Devi thus forming an index to the pearls inside. The left side of the nose is of 'IDA maarg' of inhaling [as against the PINGALKA maarg of exhaling] and the 'Ida naadi' tends to generate 'Amrita Bindus' which once crystallised would form superior pearls as eventually would enhance the brightness since they turn into excellent noselings. It is natural that the naasikaa danda defies the 'sugandhas' or sweet odours of fresh flowers like nava champakaadi pushpas. Thus ' vahanti antar muktaah shishirakara nisvaasa galitam samruddhyaa yat taasaam ahirapicha mukta manidharaah/and takes Shishirakara or Chandra as indicating the breath passing through the left 'Ida'naadi' in which the Moon functions. Further, *Muktaa manim dhratvaan* or It bears pearls inside in its hollow / interior as also wears a pearl outside also , cast as it were by the lunar - left nostril- breath, there being abundance of pearls inside, as per the South Indian custom, so as to attach an ornament with a pearl pendant. Simply stated: Devi Girija! You are kind enough to bestow Kaivalya to saadhakas by controlling their breathing by the left nostril of the 'Ida Marga' since they naturally enjoy the sugandha of fresh flowers too. Now eventually when one exhales too by 'nishvaasa' then Devi's both sides of Her pearls worn both outside and inside too through the hollow of bamboo like nose should grant us mukti by the same logic! Paramaacharya of Kanchipura touches on some of the finer points of the science of YOGA. Aba's smooth nose, with its nostrils looks like a stem of bamboo with its naturally formed holes and is adorned by a pearl stud and pendant: *Muktaamaneedhara* or pearl stud as at Kanya Kumari and Madura Meenaakshi. The *Taarakaanti tiraskaari naasaabharana bhaasura/* or the Devi excels the luster of the Stars on the sky owing to the illumination of Her nose ornament. Shankaraacharya then speaks of a pearl ornament and justifies the comparison with a bamboo stem, believed as such a bamboo belongs to a high strain. Apart from bamboos, oysters and bamboos, elephant's forefront and sugar canes too sometimes contain highly rated pearls; Parameshwara after slaying Gajaasura split open his forehead and made an outstanding pearl necklace for Amba! Thus the appropriateness of Amba's nose which is like a bamboo stem should have a pearl stud. Now the bamboo stem which is like Amba's nose comesher divine breath which while exhaled through the hole in a bamboo, music is produced- the music of a flute. Then Her breath sweeps down the pearl which lodges itself outside the nose as an ornament for it. Vedas are the breath of the Supreme Being: the pun thus is 'Mukta' and 'Mukti'; the Pearl and Liberation! There is a similar verbal play or in fact a pun made by Acharya: *Asau naasa-vamsaas tuhina-girivamsha-dhvajapati/* The Yogic implications of the stanza. When Acharya says that the pearl inside Amba's nose is brought out by Her breath, he mentions that the breath exhaled by the left nostril; yet there is no mention of the left nostril; *Shishirakara nishvaasa galitam* ; nishvaasa is breath exhaled ; the explanation is that the out breath or the exhalation of 'Shishirakara' -the Moon. Now the science of Yoga: 'when the mind is subject to the pulls of desire, anger and other urges or emotions, the breath goes in through

the left nostril and goes out through the right. But when the mind is tranquil and absorbed in no thoughts it is the reverse: the inhalation is through the right nostril and the exhalation through the left. When we transcend the mind in a state of 'samaadhi' there will be no breathing as the breath would be retained in the state of kumbhaka and there is no activity. Amba is 'Kaarya brahmam'; the Brahman of Action. She is all the time steeped in the exalted thoughts of compassion and thus She exales through the right nostril and exhales through the left.' Shankaraacharya explains the phrase of *shishakara nishvaasam* as a part of the science of yoga: The 'naadi' on the right side called 'pingala' is Surya Naadi while that on the left side is 'Ida' the Chandra naadi. The middle naadi is 'Shushumna' the Agni Naadi. The jeevatma or the Individual Self is indeed Paramatma; Paramatma's left eye is the Moon while the right is Surya and the Third Eye is Agni. Left hand breathing tube is named after Chandra, the 'Shishirakara'. Hence 'Shishirakara Nishvaasam'.]

Aham vaa sarvabhuteshu sarva bhutaanyatho mayi; iti jnaanam tathaitasya na tyaago na graho laayah/

Paramatma then asserts that the Almighty be the Sarva Bhutaatmana then, now and ever as the avyakata and shaasvata. And being the Outstanding Tapasvis be absorbed unto Me as of Taadaadamyā. Paramatma is an essence of Purity and Spotlessness as a singular identity of integration with no parts of division as there is 'Advaitam' or of Duality or Multiplicity; That Truth is actionless since other energies which too are self-generated managing the affairs of Existence of the Beings such as Brahma-Prajapati or Maha Purusha with the active assistance or Maya the Illusory Powers to run the system of as Life as assisted by the Sub Powers of Devas as materialised by the mutual inter-action of Maha Purusha and Maha Maya! Figuratively speaking, if only Akaasha or the Interminable Sky is like a piece of leather and capable of being rolled out then the Form and Feature of the Supreme is possible of Realisation and the search of Almighty and of Bliss is what one could ever aspire! From times immemorial Maha Jnanis and Maha Yogis have made all out efforts by the intense-most endeavors of high austerities and extraordinary dedication and faith backed of course by the proactive blessings of Brahman Himself but the search has been age-old and elusive but for flashes of lightnings but once the Truth is realised by thrusting into the Unknown Realms of Eternity then the Highest Mystery in the Vedanta and no Teacher or Guide could ever lead him to but only have to 'Swaanubhava' or Self Experience! Indeed Paramatma is the nucleus in the heart as kindled fire, yet with all apparatus like prana-heart-mind-and panchendriyas or sensory organs. Only Food is the sole machine to kick start the cycle. This is the formation of body by the Atma-within or without. The nucleus weaves 'pranis' and is totally devoid of the 'vikaaras' or the negativities like evil, age, death, sorrow, uncertainty of Life and death, entangles, age, sorrow, temporary contentment and reliefs. He is the creator of Beings subject to the ups-and-downs of all the Beings whose past and present is according one's 'karma' both in the erstwhile and ongoing chain of births and deaths. Paramatma who strictly enforces their conduct and tick marks the dos and donts and that is called the fate of each and every Being. Thus Paramatma is free from all aberrations that are due to Beings and is free from evil, age, sorrow, hard luck or luck, disease, death and rebirth. He is kaarya-kaarana-nirmukta or free from the cause and effect cycle.- and mukti pradaayika as per the scale of pluses and minuses. Indeed He is the Singular Bridge who could let cross from the ocean of Samsara to the Land of Eternity. Hence He is essentially kind and helpful to the deserving. He is Narayana the all pervader as the creator and absorber of pancha bhutas the Five Elements and the Universe and Beings hidden beyond Surya and the Solar orbit. Brahman is the Supreme doubtless. He is the In-dweller as the Antaratma, the fundamental foundation of the Universe. He is subtler than the subtle as the super and invisible over shadow of the body of Universe and its fall out of Life activated by prana and the Pancha Bhutas further impacting the

panchendriyas of individual bodies. Once awareness of this mystery is revealed by analysis, introspection and practice of reflective inward looking then the Truth in essence is revealed that ‘Aham Brahmaasmi’!

Section Seven on Nature of Self Realization and of ‘Midhya Jagat’

*Manyananta mahaambhodhou vishvapota itastathah, bhramati swaatyanvaatena na mamaastya
sahishnutaa/*

King Janaka then stated that unto him the boundless samsaara saagara, the ark of the universe be moving and hither and thither propelling and pushing by the winds of its own nature and even so am not becoming impatient and eager to act. As the buffeting and harsh winds of the samudra be however nodoubt impulsive yet am able to withstand the pressures as the Self be strong and sturdy.

*Manyanta mahaambhodhou jagadvichih swambhaavatah, udetu vaastamaayaatu na me vrurdhan cha
kshatih/*

In the state that am in as of selfconsciousness, the agaadha samsaara samudra, none of the gushing and ever roaring and howling waves, am now quite tranquil and formless all due to my ‘sthita praghnata’ and ‘buddhi paripakvata’

Naatmaa bhaaveshu no bhaavastraante niranjane, ityasaktosruhah shaanta etadevaahmaasthitah/

The Self as being all pervasive and infinite and hence therefore be not contained and accessible by the fixed and restricted objects by one’s body senses and mental aptitudes. Even so in spite of the comprehensibility the self be not reachable any way owing to the unchallengeable ‘damana shakti’. Maya as Prakriti is the material cause which is derived from Conciousness and follows the behest as a limiting adjunct of the Supreme Brahman; put in another way Prakriti the Maya is the tool of the Almighty to conceal His Reality and the Great Truth! The Mother of the Universe in totality creates the real and unreal nature of it, protects it from the interplay of, and balancing between, the Tri Gunas of Satvika-Raajasa and Taamasika features and withdraws it periodically as per kaala maana decided by the Over Lord, even without ever affecting Him! In other words, Devi Bhagavata Purana (I.ii.5) declares: „Srishtvaakhilam jagadidam sadasad swarupam, Shaktyaa svayaa trigunyaa paripaati Vishvam, Samhartya kalpa samaye ramate tathaikaa, Taam Sarva Vishva jananeem manasaa smaraami/(This Universe of Truth and Untruth Forms is controlled by the wielding power of Maya; she indeed is the plenipotentary as it were of Brahman the Supreme conferring all powers to act independently as originated by Him the Paramatma.

Aho chinmaatramevaahamindrajaalopam jagat,ato mama katham kutrahehopaadeya kalpanaa/

Aho! What an ‘ascharya janita vishaya’ that I am of the alternate form of Consciousness itself my self! This universe is like a juggler’s show of magic and how and where be there any possibility of my becoming a form of tranquility. An enlightened human like me be able to comfortably lay the bridge the samsaara saagara. Indeed, Indrajala was used instead of maya. Since Indra represents Para Brahma srishti of this universe be considered a magical act, this whole world is Indrajala (a net of Indra), an illusion. In a similar fashion, the human magician applies the magic called Indrajala in imitation of his divine forerunners, and thus spreads his net of maya over those he chooses as the object of his manipulations. He creates something before the eyes of the spectators that does not really exist, or only exist in the spectators’ minds as a result of his skill. If one confines Indrajala to its stricter sense of illusory appearances created for the public, it is understandable that this activity was apt to become an image for the great illusion to hold ignorant mankind in its grasp. Indeed there is no difference between avidya (ignorance) and moha or delusion as factors that lead to human bondage

[Vishleshana on 'Madhu Vidya' vide Brihadaranyaka Upanishad Madhu Vidya -taught by Dadhyan Rishi to Ashwini Devas as in horse heads- the unique link between the Individual Soul and the Supreme

II.v.16) Maharshi Yagjnyvalkya explained that the Antaratma and Paramatma or the Self and the Supreme Brahman, he elaborated the MADHU VIDYA or the Theory of Honey being the unique link between the Self and the Supreme. What Dadhyan Rishi taught to Ashwini Devatas in Atharva Veda. There was a huge catch behind the narration: Dadhyan cautioned the two Ashwini Devas that in view of Lord Indra's condition that any one trying to learn Madhu Vidya would automatically have their heads dropped; however Dadhyan assured that the heads would be kept secured and replaced by the heads of horses and the operative portion of the Madhu Vidya meditation being the rite called Pravargya minus however the 'goodhaatha' or the secret import called Self-Knowledge; indeed the Self Knowledge is as self revealing eulogy as a thick cloud with rumbling noises inevitably would end up in heavy rains! Obviously the two Ashwini Kumars yielded to the tempting offer of Dadhyan Rishi as also his assurances and agreed to the Offer to get beheaded and horse heads replaced). II.v.17) (Thus this Madhu Vidya had been taught to Ashvini Kumars by Dadhyan Rishi who addressed them saying that the Madhu Vidya or the Instruction of Honey which was 'Twaashtra' or Related to Surya was thus being accorded; this was the Pravargya karma which would indeed be followed by Madhu Vigyaan implicitly if not explicitly! Indeed this Madhu Vidya not only reveals the transformation of the Inner Self to the heightened level of the Supreme Brahman and the incidental methodology of recovering the horse heads to normalcy as of original Ashwini Kumars. Moreover the 'Puraschakre pura sharira' or the erstwhile form of those since initiated to Madhu Vidya would subsequently lead to Purusha Swarupa and further help merge into Avyakta Swarupa of Brahman!) II.v.18) After discoursing Madhu Vidya to Aswini Kumars, the Rishi explained to Ashwini Kumars that Paramatma manifested himself first as with two feet like human beings and birds and later on as four feet animals; since he entered these bodies in a subtle form, he is called Purusha. Indeed there is nobody that is not covered as a biped or quadruped or in any other imaginable form in them as enveloped by Him inside and outside. In other words, there is nothing that is not pervaded by Him in the form and name of that very species. Thus the Mantra; *nainenakincha naanaavritam, nainena kinchinaasamvritam* ie there is nothing that is not covered by Him, nothing which is not engulfed by Him viz. the Purusha! Indeed He made the bodies, the karmendriya and Jnaanendriyas or the organs of action and senses.) II.v.19) *Idam vai tanmadhu Daddhyann Atharvano shvibhyaam uvaacha, tad edad Rishi pashyan avochat: rupam rupam pratirupo babhuva, tadasya rupam pratichakshanaaya, Indro maayaabhihi puru rupa eeyate, Yuktaa hi asya haraayah shata dasha iti/* (Thus Dadhyan Maharshi taught Madhu Vidya to the Ashvini Devas in Atharva Veda as they were in the form of Horse-heads. As each specie of the Lord's creation as of biped or quadruped or innumerable other forms, the process of Creation got multiplied as per the original swarupa or the prototype as 'pratiswarupas' or replicas got reproduced aplenty with similar features, organs and their respective functions by Maya or 'make believes' which appeared in tens, hundreds, thousands, and of endless numbers with organs and their functions in perpetuity till the termination of Creation till another such cycle gets renewed! That Parabrahma or the Supreme Creator is stated 'apurva' or unprecented, anpara-akaarana-akaarya or causeless, spontaneous, and on his own volition, as also Abahya or beyond comprehension yet the consciousness within the Internal Judge of one's thoughts and deeds! This Self is thus a true reflection of Brahman the Infinite. This Antaratma of every being is a fascimile of Paramatma and just as the Supreme knows everything, can see, hear, feel, act, react, think, comprehend and so on the Individual Selves of all the Beings can certainly do so to their respective capacities. Like horses are yoked to a chariot, the internal organs and their functions are tied

together to the Pure Intelligence. This is the meaning and import of the Mantra and this again is the lesson of the Madhu Vidya, nay the secret of Vedanta; this again is the cohesion or link of the Inner Self and the Supreme Brahman all about!).]’

Section Eight on Bandhana Moksha kaaranas as of one’s Chitta Shuddhi by purging off Aasakti-
Anaasaktis

*Tadaa bandho yadaa chittam kinchhidvaanchati shochiti, kinchinmucchti grihnaati kinchimuchhati
grihnaati na hrashyati na krishyati/*

Ashtaavakra stated that when one’s mind were to any desire then its unavailability is bound to emanate grief and likewise the hold or loss be too. And that be known as a bandhana as of the resultant losses and gains. All the karmaacharana be the basic ingredient of human existence. Yet never abstain from the performance surely expected of you. ‘Karma Phala’ is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to you. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to ‘jadatva’ or total lack of initiative!

[Explanation on Karmaanubhaava or fall out experience of actions be the embodied self vide
Shvetataashvatara Upanishad

*v.vii-xii) Gunaanvayo yah phala-karma-kartaa kritasya tasyai va sachopabhoktaa sa vishva
rupastrigunah tri vartmaa praanaadhipah samcharati sva karmabhih // Angushtha maatro Ravi tulya
rupah samkalpaahankaara samanvito yah, buddher gunenatma gunena chaiva aaraagra maatro hi
aparopi drashtah// Vaalagra shata bhagasya shatadhaa kalpitasya cha bhaago jeevah vijneyah sa
chaanantyaayakalpate// Nava stri na pumaan esha na chaivaaya na pumumsakah yad yacchareeram
aadatte tena tena a rakshyate// Sthlaani suuksmaani bahuuni chaiva rupaani dehee sva gunair vranoti
kriyaa gunair aatma gunaischa tessaam samyoga hetur aparopi drishtah//*

(Having described about THAT, the majesty and grandeur of unrealisable Brahman, now about TVAM, or of the ‘Trigunas’ of Satva-Rajasa-Tamo gunas and ‘Trivartmaas’ or of ‘Dharmaadharma vichakshana’ or the deep sense of Virtue versus Vice ! Depending on the Great Mix of Positive and Negative Results of what all the Embodied Self has performed the resultant balance of the plus and minus accounts would qualify the Individual to the three distinct paths after the termination of one’s life in the inevitable cycle of existence of births and deaths and rebirths again viz. ‘Devayana’ leading to Brahma Loka as the highest life of with Brahma so vividly described on Kaushitaki Braahmana Upanishad I.iii-v; the ‘Pitruyaana’ for enjoyment in Swarga and other higher lokas as long as the balance of positive fruits lasts or the third of ‘manushya yaana’ or of rebirth after the negative balance is exhausted then back to life as some species of human or worse of entities of existence! The eighth stanza above describes the Individual Soul as of the size of a thumb or the heart of a live body; it is of the ‘Ravi tulya rupa’ or of the dazzle form of Sun bestowing meaningful thoughts and of perception as though that these endowments seek to seriously mobilise positive actions of virtue. The Individual Self is of hair splitting atomic formulation to the extent of division into innumerable units counting till potential infinity. This Self is sexless as It is neither male nor female and is capable of quickly prone to transformation instantly; *tad tad dharmaan*

atmani adhyasyaabhimanyate/ or the characteristics of the Individual Self are adapted almost instantly. Also the Embodied Self is capable of adapting and conditioning itself to varied situations, thoughts, feelings, features, tastes, emotions, passions, food varieties and so on. Even practices of faith, ways of life and living styles are transformed too so easily that the Self itself wonders its own innate capability to transform with no trace of the previous situations. Indeed the Embodied Self assumes qualities, selects shapes, colours, features that are at once gross or subtle, that the possibilities of transformation are truly amazing!)]

Tadaa muktiryadaa chittam na vaancchati na shochati, na muncchati na grihnaati na harshyati na kupyati/

As and when one's chitta be assuming the forms of desire be fulfilled then there be acceptance as otherwise be the contrary. Thus chitta's vaancchas, shokaas, tyaagaas, harshaas, roshaas and such 'maanasika spandanaas' be dissolved then only be the foremost step up the mukti. In other words, liberation. In other words desiring, grieving as such are the modifications of chitta and chitta chanchalya be like the ripples of jala pravaahaas. The depth of a lake be as of one's own True Self. Glimpses of the water flows be however illusive and that depends on the freedom from ignorance and bondage.

Tadaa bandho yadaachittam saktam kaasvapidrishtishu, tadaa moksho tadaa chittamaaaktam sarvashtishu/

Having thus explained bondage and freedom as the identification with and dissassociation from the internal and external , mental modifications now the external objectivity. Drishti would mean the sense experience.

Yadaa naaham tadaa moksho yadaaham bandhanam tatdaa, manveti helayaa kinchit maa grihaana vimuccha maa/

_When there be 'I' the 'ahamkaara' then the bondage be withered. Egoism is the bondage constituting as it does the identification of the body, mind, buddhi and dushkarmaacharana ; egolessness be the cornerstone well supplemented with Control, Charity and Daya/ Compassion! Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows , diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Thus, being well possessive of the Parabrahma jnaana, the self becomes tranquil and be freed from desires or repugnance!

Section Nine on detachment as of sukha duhkha dwandva kaarana

Kritaakrite cha dwandwaani kadaa shaantaani kasya vaa, evam jnaatyeha nirvedaadbhava thyaanano parivartati/

Maharshi Ashaavarka addressed Janaka that as one's vidhi nirnayaas if lapsed off or otherwise; then where could be the cause and effect system be at all in operation. Being aware of one's life pattern, one then be desireless and the sense of abandonment through total indifference to the worldly matters be arisen. One's own life balance is stated as a conglomeration of joys and sorrows, and one could be choosing the tasks to be executed or avoided and hence the preference of duties or otherwise. As long as one's vision of the jagat be an illusion then be the 'nivritti maarhaanveshana' as of inward vision. In other words as the worldly matters impact individual bodies their respective physical sensory organs receive the signals and result in joys or sorrows but such sensations are momentary and need not disturb the body equilibrium. As such one need not be worried, much less about till the terminal point which too follows yet another birth. Meanwhile in the ongoing life, 'prakriti niyamas' or natural laws prevail such as the seasons of summer- winter-rains and so on which are inevitable and need to be experienced without exceptions. Therefore, may your 'sahana shakti' or the energy of endurance has to be checked on balance. Meanwhile therefore one ought to be balance of Fortitude.

Kasyaapi taat dhanyasya lokacheshtaavalokanaat, jeeviteccha bubhuksha cha bhubhutsyopashamam gataa/

My child Janaka Raja! How indeed a person's life's timings of seasonal variations of greeshma varshaadis or baala- youvanaadi avasthasas - sukha dukkha dwandvaas be able to be overcoming the kaama krodhaadi upashamana be possible. Yet, a select and ditinguished deha dhaaris be observing the hollowness of the world what with self experiences and others by the experiences of others. That is to state that be objective observation one could realise that eternal happiness be not possible except by detachment.

Anityam sarvame vedam taapatrayadooshitam, asaaram ninditam heyamiti nishichatya shaamyati/

This sampurna jagat be replete with maanasika -daivika- bhoutika- taapa dushita-anitya, and hence the inward looking jnaanis be seeking ways and means to divert their concentration elsewhere to be of lasting contentment. Tapatraya: Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. Tapatriayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to 'Shaaririka'(physical) ailments or 'Manasika' (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. Maharshi Parashara emphasized that there are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family

background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatriya.

*Kousou kaalo vayah kim vaa yatra dwdvaani no nrinaam,naanyupeashya yathaa praaptavartee
siddhimavaanyuyaat/*

Indeed, then what could be the suitable time -opportune stage of one's existence - as of baalya-youvana-
vardhakyas or of veeta-raaga-bhaya-krodhaas. The answer be that as and when one could surpass the
inhibitions then that paramaatmaanveshana be possibke. For any human , one's age-stage of existence be
of no relevance at all but there be the will- determination and pratical fortitude or Parama Purusha siddhi.

*Naanaa matam mahasheenaam saadhunam yoginam tathaa, drishtvaa nirvedamaapannah ko na
shaapyati maanavah/*

Who that parama vichaara sheela maanava be, be a Maharshi, Saadhu or Yogi being beyond Mataantara -
Varnaantara- stree purusha lingaantara shanti swarupaas be of diversity of opinions seeking quietude ;
such mahanubhaavaas be only worthy of Self Realization as surely endowed with the rare mental caliber
and quality of mind.

[Explanation on diversity of Religous Faith even in Hindu Faith, let alone the alien ones

Bharata Varsha gradually adopted Videsha Samskrti; new culture, life-style and even new psyche. In the
process, the Vedic Dharma witnessed some changes in the process of evolution. As the Rulers changed,
so did the cultures yet the core remained intact. Buddha/ Ashoka created a new versions of Hinduism;
Vikramaditya resisted the onslaught of Barbarians like Shakas, Mlecchhas, Yavanas, Tursharas, Parasikas
(Persians), and Hunas.Shatavahanas controlled Shakas, Chinese, Bahmikas, Kamarupas, Rome and
Ishaamashih (Jesus Christ). King Bhoja resisted the cult of Prophet Mahammad. But Pathans
overpowered Prithviraja and thus the Bharata Varsha witnessed some dissipation of Hindu Dharma. The
Varnashrama gradually became a virtual non-entity excepting in somewhat feeble and diluted forms.

The glorious contribution made by renowned 'Acharyas' to revive and sustain Hindu Dharma is
incredible; the illustrious Acharyas included Ramananda, Nimbadiya, Madhavaachrya, Jayadeva,
Shankaracharya, Ramanujacharya, Chaitanya Maha Prabhu, Shakteyas and so on. The role of Regional
Kings like Shivaji and even Kings of alien Dharmas like Akbar-as Hindu influence in reverse-was evident
on the large canvas of Hinduism. Sweeping changes were made by the British Rule in the entire life style
of Indians and the considerable inevitable mix of races diluting the Dharma. Yet, *aakaashat patitam
toyam yadhaa gacchati saagaram, Sarve deva namaskaarah Keshavam pratigacchati!* Indeed, there are
innumerable paths in several directions to reach the mountain top to attain the Unique Paramatma.

Indeed there have been divisions even of Hindu thought: Adi Shankara is the exponent of 'Kevala
Advaita' or Fundamental Monism; Ramanujacharya is an ardent exponent of Visisthta Advaita or of
Qualified Monism; Nimbakaacharya is the exponent of Bhedaabhedavaada or of differential-non
differential discipline; Madavacharya is the exponent of Dualism of Paramatma and Jeevatma;
Vallbhacharya is the exponent of Suddha Advaita or Pure Monism.

Then came the Brahmo Samaj movement heralded by Raja Rama Mohan Roy which no doubt was essentially Hinduism be defied that Hindu Scriptures ought to be catholic and the Samaj pioneers read out publicly to Christians and Muslims too. After a long spell the movement got dissipated.

Anti-Vigraha Aaradhana Movement, Athiesm, Nastikata are the weeds in some pockets yet.

But all these interpretations notwithstanding, the realism that death is the Truth, the thought that all the beings in srishti are but the birds in their respective cages and ‘praanas’ finally evaporate with their karmas of pluses and minuses are weighed for ‘punarjanmas’ in the Time Cycle till the jump off into eternal bliss which is but an illusion is possible.

Meanwhile the core of Hinduism ; Vedic Culture survives, albeit incorporating and absorbing external and internal influences in the process of evolution, and continues in its quintessential form].

Futher stanzas of Section Nine as followed:

Kritvaamurti parigjnaana chaitanyasya na kim guruh, nivaida samataauktyaa yastaarayati samsrute/

He who be not the the friend- truthseeker and guide replete with the nature of pure consciousness by total indifference to the samsaara saagara by equanimity, and by reasoning be able to save from the circular form of the vicious circular of births-deaths and rebirths!

Pashya bhutavikaarastvam bhutamaatraan yatharthatah, takshanaadbandha nirmuktah swarupastho bhavishasi/

Do seek to how the pancha bhutaas of prithivi- aapas-tejas-vaayu and aakaashaas could impact the pancha dehendriyaas of and their tanmaatras vikaaraas viz. Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha) as related to each sense organ be freed from the body bondage and abide in your True Self of ‘ Aham Brahmaasmii’ or I am Parabrahma myself!

Vaasana eva samsaara iti sarvaa vimuscha taah tatvayogo vaasanaathaagaan sthitaradhya yathaa tathaa/

The root cause of the desire which forces the ‘arishadvargaas of kaama-krodha- lobha-moha-mada-matsaryaas’ which bind the world and make one to wonder to introspect as what indeed be the Truth and Reality and thus speed up the Awakeness.

Section Ten on Trishna be the Bandhana and Quietude thereafter

Marga darshi Ashtaavakra to Janaka explained

Vihaaya vairinam kaamamartham chaanatha sankalpam dharmamapyetayor hetum sarvatraanaadaram kuru/

One’s own shatru be the ‘kaama bhoga-anardha sankula artha and together be the dharma thyaaga and sarvatra upeksha bhavanotpatti’. In other words, do seek to nurture indifference to the wordly affairs by giving up the six enemies of kaama-krodha-lobha-mada-matsaryas and dharmarthas kaamaas as they indeed be the enemies of existence of the praanis especially the human beings. Yet in order to attain

moksha, one ought to renounce the dharmaartha kaamaas. The Absolute Self as of Moksha be never able to reach as long as there be even a crumb of these threesome, especially the craving of desire.

Swapnenenenrajaalavtpyashya deenaani treeni panchavaa, mitrakshetradhanaagaaraadaadaayaadi sampaadah/

Mitrata-bhusampada-wealth- buildings- women-adhikaara or the power - authority and societal clout be all of dreams and indrajaala samaana temporary and passing phases

Yatra yatra bhavet trishnaa samsaaram viddhi tatra vai, proudha vairaagyamaashritya veeta trishnah sukhee bhava/

As and when and there be the Trishna swabhaava that indeed there be the samsaara and proudha vairaagya be aptly defined as the discarding that miragelike trishna and be the curving trend to aim at the nishchita aananda prapti. In other words, be that realised that whenever there be the pull and push of the prapancha , the trishna and the attitude of enjoyment there be reversal of paramaartha saara.

Trishnaamaatraatmakam bandhastannaasho moksha uchyate, bhavaasamsaktmaatrena, praaptitushtirmuhurmuhu/

Kevala trishna be the the root cause of ‘bandhana’ and its vinaasha naama be the moksha. In the samsaara, the ‘anaaskta bhaavana’ be named as krita krithyata and ananda upalabdhi. Thus bondage comprises the destruction of desire and that be the liberation.

[Vishleshana vide Bhagavad Gita’s Gunatraya Yoga-Adhaaya Firteen as follows’ on Trishna Bhavana

Stanzas 1-27: Bhagavanuvaacha: Param bhuyah pravakshyaami jnaanaanaam jnaanamtamam, yad jnaatvaa Munayassarve paraam siddhimito gataah/Idam jnaanamupaasshritya mama saadharmyam aagataah, sargepinopajaayante pralaye na vyathanti cha/ Mamayonirmahad brahma tasmin garbham daddhaamyaham, sambhavat sarva bhutaanaam tato bhavati Bharata/ Sarva yonishu Kounteyah murthayassambhavavanti yaah, taasaam Brahma mahadyonih aham beejapradah Pitaa/ Sarvam rajastama iti gunaah Prakriti sambhavaah, nibadhnanti Maha Baaho dehe dehinamavyayam/ Tatra Satvam nirmalatvaat prakaashakamanaamayam, sukhasangena badhnaati jnaana sangjena chaanagha/ Rajo raagaatmakam viddhi ‘trishnaasanga samudbhavam, tannibadhnaati Kounteyah karma sangena dehinam/ Tamastvajnaanajam viddhi mohanamsarvadehinaam, pramaalaadasya nidraabhih tanni badhnaati Bhaarata/Satvam sukhe sanjnyayati rajah karmani Bharata, jnaanamaavritya tu tamah pramaade sanjnyayatyuta/ Rajkastamaschaabhi buuya sattvam bhavati Bhaarata, rajassatvam tamaschiva tamassatvam rajastathaa/ Sarva dvareshu dehesmin prakaasha upajaayate, jnaanam yadaa tadaa vidyaat vivriddham satvamityuta/ Lobhah pravrittiraarambhah karmanaamashamah spruhaa, rajasyetaani jaayante nivriddhe Bharatarshabha/ Aprakaasho pravrittischa pramaado moha evacha, tamasyetaani jaayante vivriddhe Kurunandana/ Yadaa satve pravriddhetu pralayam yaati dehabhrit tadotamanidaam lokaan amalaan pratipadyate/ Rajasi pralayam gatvaa karma sangishu jaayate, tathaa praleenastamasi moodha yonishu jaayate/ Karmanassukritasyaahuh saatvikam nirmalam phalam, rajanastu phalam dukham agjnaanam tapasah phalam/ Satvaatsanjaayate jnaanam rajaso lobha eva cha, pramaadamohou tamaso bhavatojnaanamevacha/ Urthvam gacchhanti satvathaah madhye tishthanti raagasaah, jaghanya guna vrittisthaah adho gacchhanti taamasaah/ Naanyam gunebhyah artaaram yadaa drashtaanupashyati, gunebhyascha param vetti madbhaavam sodhigacchhati/ Gunaanetaan-

ateetyaa treen dehee deha samudbhavaan, janma mrityu jaraa duhkhaih vimuktomritamashnute/ Arjunaavaacha: Kairlingaistreen ginaanetaan ateeto bhavati Prabho, kimaacharah katham chaitaan treen gunaativartate/ Shri Bhagavaanuvacha: Prakaasham cha pravrittimcha mohameva cha paandava, na dveshti sampravrittaani na nivrittaani kaanchati/Udaaseenavadaaseeno gunairyona vichaalyate, gunaavartanta ityeva yovatishthati nenjate/ Samadhukhahsukhahsvasthah sama loshtaashma kaanchanah, tuly priyaapriyo dheerah tulya nindaatma samstutih/ Manaavamaanostulyah tulyo mitraari pakshayoh, sarvaarambha parityaagee gunaateetassa uchyate/ Maamchyayovyabhichaarena bhakti yogena sevate,sa gunaassamamateetyaan Brahmabhuyaaya kalpate/ Brahmanohi pratishthaaham amritasyaavyayasya cha, shaashvatasya cha dharmasya sukhasyaikaantikasya cha/ ‘

Lord Krishna having explained in details about Prakriti- Kshetra- Krishi- Jeevatva- Mrityu- Punar janmas- and the Kshertragjna the Paramatma, now explains as to how and why the Jeevas tend to enslaven by themselves and how they could redeem themselves too from the cycle of births-deaths-rebirths. He further confirms as to how in the past, Maharshis could realize the status of Atma Jnaana and accomplish the Realisation of the Basic Truth of Blissfulness. Arjuna! It is the ‘Mahaat Tatva’ which was created by Me which in turn appeared as Prakriti Gunas; in the normal and original feature of the Prakriti of Soumya and Saatvika nature which too is stated as the the Avyakta ‘Pradhana’ or Mahad Buddhi and . [Refer to the earlier Sankhya Yoga Chapter: Samkhya Theory commends Trigunas of Satvika-Rajasika and Tamasika nature of human tendencies and innate qualities: Satva guna is of goodness, kindness, and positiveness- Raajasika trait is of dynamism and even impulsive and proactive while tamasika trait is of ignorance, laziness, negative and pro destructive. Thus the Sankhya Jnaana is of typical human nature and a rather astonishingly complex mix of tendencies and traits! This Theory is of Self orientation and is of the questioning of the Unknown but of the derivative belief of one’s own celestial and purely subjective belief of Somethingness beyond comprehension!] Hence the interaction of Maya Shakti and Parameshvara: Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Parameshvara is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and yet is inseparably united. Paramatma be called matter and Shakti energy. Not only they are united being basically the same as confirmed by atomic science according to which too matter becomes energy. The first vibration by which the Parabrahman becomes aware of Itself is caused by Shakti and thereafter it is vibration after vibration in ‘aarahana and avarohana’ manner being Praana the Life Energy! Kounteya! I am the seed as the father and the Mahat Tatva is the mother creating ‘ jagat santana’ stated as eighty four lakh species! *Satvam rajastama iti gunaah Prakriti sambhavaah, nibaddhanti Maha Baaho! Dehe dehinamavyayam/* Maha baahu Arjuna! Each and every Being of this huge scale Universal Creation, the Prakriti Gunas of Satva- Rajasika-Tamasika characteristics are bound to their bodies. Of these the Satva Guna is the cleanest, transparent, and blemishless. This Satva Guna tends to bind the body with ‘ jnaanaasaktata’ or of knowledge and wisdom. Kounteya! The Rajoguna is surfiat with desire and affection and binds the Beings with ‘karma pravritti’ or to perform deeds with a view to succeed achieve. Arjuna! be it realised that the Tamoguna is ‘Agjnaana swarupa’ of ignorance, laziness, absent mindedness, and total avoidance of activity and initiativeness. Arjuna!! Satva guna yields happiness and fulfillment, Rajo Guna is proactive to karmaacharana and tamoguna would result in failures mentally and physically. As the Satva Guna outweighs in the balance, the measure of rajo guna reduces and as Rajo guna is stronger Satva- Tamogunas are in lesser measures. It could be easily guessed that jaana and its brightness shines then each of the ‘dwaaraas’ or gates of the body tend to emit radiance of the satva guna. Partha! the excessive

flow of rajoguna then the arishadvargas of avarice, excessive desire, anger etc. become obvious in the deeds of the concerned human and other beings as they would be restless, dissatisfied, and yearning for some happy desires unfulfilled. Arjuna! Predominance of Tamoguna results in lack of initiative, lethargy, absentmindedness, the consequent irritation and further lapses. Once death takes place to bhakti - jnaana saadhakas invariably Satva Guna is stated as preponderant and the departed Soul is destined to Punya Lokas by Deva Yaana or the celestial path. As the death takes place when rajo guna dominates then the rebirth is stated to occur as human beings desirous of 'karmaacharana' of either dharma or adharma or its mix. The resultant fruit of Punya karma is stated as of nirmala saatvika or blemishless satva guna while of rajo guna's weightage yields sorrowful karma phala but tamasika nature is bound to 'agjnaana' or ignorance, lack of initiative and earnestness. *Satvaat sanjaayate jnaanam rajaso libha evacha, pramaada mohao tamaso bhavato agjnaanameva cha/* Satva guna leads to Jnaana, Rajo guna the shortsighted selfishness and Tamo guna yields ignorance and laziness. Basically 'Satva guna pradhaanis' secure higher lokas, Rajasikas retain Bhuloka and tamasikas to 'Atha lokas'. *Naanyam gunebhyah kartaaram yadaa drashtaanupashyati, gunebhyascha varam vetthi madbhaavam sodhigacchati/* Arjuna! 'Drashta' or an introspective human being of a high order would and should perform his prescribed duties as expected of him or hers and then without the least intervention of the Trigunas seek to uplift faith in Me is bound to be blessed with 'Mad Bhaava' or Lord Krishna's own psyche or consciousness! Then that person could rightfully claim 'tadaatmya' or unification with Paramatma which what Krishna is! In other words, once a human transgresses the natural instincts of Tri Gunas he attains liberation from the 'Samsara' of the syndrome of birth-death-rebirth and secures the Eternal Bliss. Arjuna then seeks explanation from Shri Krishna: What indeed are the characteristics of a person of such blessings and how to cross over the 'triguna mukti' as the stepping up further. Bhagavan Krishna replies: Arjuna! I have already explained the Satva guna prakasa-Rajoguna manopravritti, and tamoguna moha or of the respective resplendence-karma orientation-and passion. Now, total transgression of these Tri gunas by way of neutrality-detachment- and objectivity with steady mind and negation of impulses with lack of interest, non reaction to pleasures and pains, likings and dislikings, successes and defeats, praises and blames, friendships and enmities, stoic feeling of stone-gold- precious stones and so on- excepting the Kartavya or the Duty and Duty alone. *Maam chayovyabhichaarena bhaktigogena sevate, sa gunaassamateetvaitaan brahma bhuyaaya kalpate/* Whosoever with saturated mindedness is totally detached except dearly attached to me by transgressing trigunas is well qualified to secure Para Brahma Sthiti. You might wonder how: Arjuna! I am the Para Brahma- the : *Shaasvatasya cha dharmasya sukhasyaikantikasya cha/* the everlasting, indestructible, endless bliss; you ought to pointedly worshipfully surrender to Me unreservedly as I am the Para Brahma the Supreme Most!]

Twamekashchetanah shuddho jadam vishvamasatthathaa, avidyaapi na kinchitsaa kaa bubhutsaa tathaapi te/

Be this well realised that 'You' Janaka, asserted Guru Ashtaavakra, are of the shuddha chetanatva or of Pure Intelligence and this whole Universe be the 'Midhya Jagat'. Ignorance has no real entity and what else that you expect of me to clarify in so many expressions! One should realise that what be visualised be unreal and that you ought to know be real. The conscious principle in nature is the reflection of the Self while all consciousness be known as the the consciousness of the Self. To know what to know is a myth and what be known and ought to be known be blissful.

Raajyam sutaah kalatraani shareeraani sukhaanicha, samsaktasyaapi nashtani tava janmani janmani/

Kingdoms, santaana, stree, shareera and sukha duhkhaas, are the repetitive janma-punarjanmas are of commonsense causes and causations yet how to get over the course to renunciation be the essence of paramaatha saaraamsha. Indeed such be the transitory nature of worldly attractions even being aware of this, but alas one still succumbs to it, oh gets acquiesced to the windmill!

Alamarthena kaamena sukrutaanaapi karmanaa, ayakyam samsaara kaantaa na visraantamabhuun manah/Kritam na kati janmaani kaayena manasaa giraa, duhkhamayaasadam karma tadatyaptuparamya taam/

Ashtaavakra had again reemphasied the worthlessness of dhana-bhoga- punya-paapa-karmaachaana be enough to enough, yet one's mind did not repose in in the principles of dharma-artha-kaamas but be formed up ultimate resort to Moksha alone. Indeed how many births had been experienced as of punarapi jananam and pumarapi maranam in this drama of one's existence! One's own past actions entailing much labour and sufferings had never yielded lasting happiness and contentment anyway to spring up from ignorance and keeping on drawn to the whirlpool ever and ever again.

Section Eleven on awareness of 'Shaanti Praapti Upaayaas'

Bhaavaa bhaava vikaaraashcha swabhaavaaditi nishchayee, nirvikaaro gata kleshah sukhenavopa -- shaamyati/

One's own transformation be generated from bhaava and abhaava and from bhaava rupa swabhaava_ as of the vikaaraas and of 'maanasa klesha nirmulana' which could pave the path of manasshanti praapti. In other words, as Ashtaavakra explained that a person on realizing the transformation of existence could easily relax from the pluses and minuses of life.. Such change be useful means of the feeling that nothing be permanent in one's life. If one could realize the transitory nature of attachments then be the tranquility.

Ishvarah sarna nirmaata nehaanya iti nishchayee, antargalita sarvaashah shantah vaakvapi na sajjate/

Ishvara be the 'sarva nirmaata' and none else. Once that Realisation be firmed up then all the 'aashaa-niraashaa bhavanaas be evaporated and that would result in desirelessness. The awareness that Parmeshvara be the srishti-sthiti-laya kaarana then the feelings of attachments and detachments be vanished.

[Vishleshna on Bhaavaabhava and Ishvara's jagat srishti vide Shvetaashvatara Upanishad]

IV.xi-xiii: *Yo yonim adhishthi eko yasmin idam sam cha vichaiti sarvam, tam Ishaanam varadam devam eedyam nichaayyemaam shaanti atyantameti// yo devaanaam prahavashchodbhyascha vishvaadhipo rudro maharsh ih, Hiranyagarbham pashyata jaayamaanam, sa no buddhyaa shubhayaa samyunaktu// Yo devaanaam adhipo yasmin lokaa adhishtiyaaah, ya Ishesya dvipaadaschatus padah, kasmai devaayaa havishaa vidhema//*

(The Singular Parama Shiva is the Originator of Existence of the Beings of the Universe as also of its dissolution and creates it again and again and that Supreme Energy viz. *Ishaanam varadam* or the only and unfailing source to bestow blessings to all in the Creation; truly indeed, those who understand His excellence would be destined to secure Peace. He is the origin of Devatva or of Devas and the distributor of their celestial powers; it was Rudra who visioned Hiranyagarbha Brahma who is the Supreme Architect

and had enabled the mechanism of the Cycle of Births, Deaths and Births again! Rudra Deva is also the Over-Lord of Devas besides the two legged and four legged ‘Pashus’ thus having attained the title of Pashupati -naadha’!

IV.xiv-xvii: *Sukshmati-sukshmam kalilasya madhye, vishvasya srashtaaram aneka rupam, vishvasya - ikam pariveshtiraaram jnaatvaa shivam shantim atyantameti// Sa eva kaale bhuvanashya goptaa, vishwa -adhipah sarva bhueshu goodhah, yasmin yuktaa Brahmarshayo Devaascha tam evam jnaatvaa mrityu paashamschinatti// Ghritaata parammanam ivaatisukshmam jatva Shivam sarva bhuteshu guudham vishvasyakam pariveshtitaaram jnaatvaa devam muchyate sarva paashaih// Esha Devo Vishvakarma mahatmaa, sadaa janaanaam hridaye sannivishtaah, Hridaa manishaabhi klipto, yad etad vidur amritaaste bhavanti//*

(Rudra Deva is the ‘Sukshmaati sukshmam’, ‘vishvasya srashtaaram aneka rupam’ or the subtlest of the subtle, the Unique Creator of all the Beings of myriad forms is also the great enveloper of what all one could visualize; realisation of his splendour brings peace for ever. He is the unchallenged protector and the ultimate refuge point of all and the illustrious Sages are able to access Brahman the Final Abode of Bliss even severing the chords of death forever. Just as a thin film conceals the top layer of butter in milk, the embodiment of ‘Shivatva’ or auspiciousness of Shiva is concealed in one’s own inner cave of the body; the ‘ Vishvaikam pariveshtitam’ or that Unique Energy sustaining and filling up the Universe in Totality once recognised and realized is certain to break open the fetters of ‘Samsara’! It is that very ‘Paramatma’ that is right within the concealed as one’s own ‘Antaratma’ as seated in the heart, once visualised in the mind, brings to the frontiers of Immortality.

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

(The Supreme is symbolized with absolute identity of the Self as the ‘svitur varenyam’ or of neither darkness nor light but as flood of the highest level of splendour and as typically characterised as neither as a Being or a Non Being but as an entity that is imperishable; this is what the age old belief of Sages and Seekers of the Almighty! ‘Nainam urthvam na tiryancham’ The Inner Self again has no dimensions nor directions; neither above the level nor across, not in the middle nor in accord and simply perplexing and inexplicable. Essentially there is nothing comparable to it and is truly awesome and glorious! Paramesh –wara can never be visible by eyes or mind of commonality but with vision ultimate excepting through heart and mind of purity ‘par excellence’ and of the nature of divinity!! Indeed those who are successful in binding the Highest to one’s heart and mind are blessed and become immortal! Once the concept high order of devotion and dedication is observed, the hardest barriers of Bhagavan’s gate ways get melted away and dissolved! Thus the prayers of utmost intensity stating most sincere commendations like : ‘Rudra Deva! You are unborn, the most worthy of the worthiest, and the one who is eternal and so on then Parameshwara becomes surely susceptible to yield the fruits of His grace for sure! Shankara is indeed ‘bhakti vashamkara’ or is susceptible to devotion and faith and tends to melt away to mortal cries of

obsessed prostrations like ‘maam pahimaam!’ ‘Maa nas toke tanaye maana aayushi’ or RudraDeva! Do never hurt us not in my child or grand child, penalize not my life; nor my cattle, horses and so on out of your anger!’ Indeed, we seek to please you with our oblations through Agni Homas. Paramatma!, be merciful and do protect us for our deeds of omissions and lapses!’

Possibility of Realising ‘Bhavaabhaava’ Brahman by closest mental visualisation / Introspection

V.xiii-xiv: *Anaadi anantam kalilasya madhye vishvasya srashtaaram aneka rupam vishvasyaikam pariveshhtitaaram jnaatvaa devam muchyate sarva paashaih// Bhaava graahyam aniidaakhyam bhaavaabhaava karam hivam, Kalaa sarga karam devam, ye viduste jahustanum//*

(Mahadeva Shiva is the marvel and awe of Cosmic Form of the Supreme Self who is the embodiment of joy and auspiciousness. His beginning and end is unknown and is recognised and felt only at ‘Pralayas’ or the Great Dissolutions and again at Punah Srishti when His skills of Architecture and Materialization of the Cosmos get prominence. It is He as the Outstanding Enveloper of Existence and Life; indeed whoever gets over the folder of ignorance and enters the hold of the illumination of knowledge gets freed from the confines of mortality. This knowledge is ‘bhaava grahyam’ or by the Universal Mind and not necessary with the corporal mind and only that is capable of receiving signals of the Maha Purusha or of the Virat Swarupa Shiva! Indeed, when Hiranyagarbha Brahma materialised the basic framework of the Universe- which indeed carried on by the Cosmic Person of Maha Deva, He created Pancha Bhutas, Physical Organs and MIND! Prashnopanishad vide VI.4. refers: *Sa praanamasrajata, Praanaacca shraddhaam kham vaayur jyotir aapah prithiveendriam **Manah**, annam annaad veeryam tapo mantraah karma lokaah lokeshu cha naama cha* / or ‘Hiranyagarbha as the Chief Creator from Nothingness manifested Praana the Life Force; from Praana He created Shraddha or Faith and Conviction, ‘Kham’ or Space, ‘Vaayurjyotiraapah’ or Air, Fire, and Water, besides ‘Prithvi-Indriya-Manah’ or Earth-Organs and **Mind**; ‘Annaat Veeyam Tapah’ or Food, Vigour and Self Control; ‘Mantraah karma lokaa lokeshu cha naamah’ or Veda Mantras, Rites, Worlds and Names, nomenclatures of Beings and Forms! Indeed whosoever knows of these facts and with special reference to the Universal Mind is eligible to break the shackles of Samsara!)]

Further stanzas of the Eleven Section of Ashtaavakra Gita

Aapadah sapadah kaale daivaadeveti nishchayee, tripah swasvenindriyo nitham na vaanchati na shochati/ Sukha duhkhe janma mrityu daivaadeveti nishchayi, saadhyaa darshee niraayaasah kurvannaapi na lipyate/ Chintayaa jaayate duhkham naanyateheti nishchayee, tayaa heenah sukhee shantah savatra galitaspruhah/

As per the kaalamaan, aapaati or sampatti would be recurring as of ones own praarabdha and indeed that be predetermined. Once that realization be recurring as per adversity and prosperity then the senses be controlled and aapatti-vipatti visissitudes be owing to past actions be explainable. Sukha duhkhaas-janma mrityus be of daivaadheena. If there be no ‘parishrama’ there would follow ‘karma liptata’ as of the cause and effect. He who knows for certainty that happiness and misery, births and deaths are due to past actions. He who realizes be rid of ‘samsara chinta’ and chinta heena saadhakaas be of sukha shanti.

Naaham deho na me deho bodhohamiti nishchayee, kaivayamiva sampraato na smarathyakritam kritam/ Aaabrahma stambaparyantamahameveti nishchayee, nirvikalpah shucchiha shaantah praaptaapraapta

vinrvatah/ Naanaasshcharyamidam vishvam na kinchiditi nishayee, nirvaananah sphurtrimatr na kinchidviti nishchayee, nivaaanah shurti maatrona kinchdvita shaamyati/

I am neither the body nor my body mine. I am the Consciousness myself. That person who could realise this is neither body nor mind. Because Self realization, once attained would continue even after the destruction of the body. the ‘antaratma’ or the Inner Consciousness named Conscience was distinct from the Physique, its senses and mind and the connecting link of Praana or the composition of all these components ! In other words: Is the total composition of all these units what ‘Antaratma’ all about! Self is that who dispels ‘tamas’ or darkness or ignorance when respiration moves, does not stop up and down yet at the verge of breakdown as of that animated suspension of ‘praana’. At that very moment when the body verges into the climactic turn of the acme of pleasure and illumination which is called the Conscience or the Self or Bliss the Brahman which is Everlasting. Now the Self is what exists in the heart and clean knowledge which leads to virtue as a stepping stone for the heavenly world. When a person is peaceful and composed, then only he could rise up from his body and dwell in his true nature of virtue. Indeed that is the Self in purity with neither fear nor falsehood. That truly is the Truth with is everlasting and an equivalent expression of Self or Brahman. The Truth comprises three words: ‘Sa’ for Immortal-‘ti’ for mortal and falsehood and ‘yam’ the controller. Truly enough, one who meditates Truth and Heart in unmitigated form are stated to be in the precincts of the Unknown!

Section Twelve Atmaswaswarupa Sthiti and abiding in the Self

Kaaya krityaasahah purvam tatho vaagvivastaraasah, atha chintaasahastasmaadevamevaahamaa sthitah/ Preetyabhaavena shabdaaderadishyatvena chaatmanah, vikshepaikaagra hridaya evamevaahmaa -sthitah/

Janaka then explained to Maharshi Ashtaavakra that initially he became intolerant of physical actions, then of his tone of speech, then the thinking capability. In other words, his intolerant attitude was owing to detachment and his mind, thoughts and deeds having been turned off from any kind of kaaryaacharana. Physically, the control was thus of the gross and subtle obstructions as of action alike of physical, vocal and mental.

Having no attachments for sound and such sense objects the Self’s perception be of duality of mine and mine and thine or the Aham and Brahman and hence the human self be seeing, hearing, speaking, thinking and knowing. But when the knower of Brahman be turning as everything would become the Self, then what should be smelling, seeing, hearing, speaking and thinking as the Self be turned as the Supreme Self, having been freed from attachments, sense objects and so on.

[Vishleshana on Janaka-Yagjnyavalkya’s deep session on proven Identity of Self and Supreme as mutual reflections vide Brihadaranyaka Upanishad

IV.iii.1) *Janakam ha Vaideham Yagjnyavalkyo jagaama, sa maine na vadishya iti, atha ha yajjanakascha Vaideho Yagjnyavalkyascha agnihotre samudaate, tasmai ha Yagjnyavalkyo vaam dadou, sa ha kaama prashnameva vavre, tam haasmai dadou, ta ha Samraadeva purvam prapaccha/* (In the past, when Maharshi Yagjnyavalkya approached the Janaka the Emperor of Videha seeking riches and wealth, he was impressed by the knowledge of Agnihotra -the daily offering of oblations in the Sacred Fire-that the Emperor displayed and gave a boon to Janaka that the latter could ask any question that Janaka wished.

Now taking advantage of that boon, Janaka initiated questioning the Maharshi; the topic centered about the Individual Self and his connection with Brahman; indeed this was in apt continuation of the previous Brahmana in which the Individual Self has been described as ‘Not This, Not This’! At the same time the significance of the Individual Self present within all the Beings as identical with the Supreme was emphasised. Hence Janaka poses such questions as be fully reflective of his knowledge and capacity to mislead while the replies given by the Maharshi would be far more of a match to analyse and convince!).

IV.iii.2) *Yagjnyavalkya kim Jyotirayam purusha iti, Aditya jyotih Samraaditi hovaacha, Adityenaivaayam jyotishaste palyayate karma vipalyeteeti; evamegvaitat Yajgnyavalkya/* (Maharshi! What is the use of the light of a man or the Agnihotra that one lights and offers oblations in the Sacred Fire daily! The Maharshi’s reply was equally clever as it stated that as long as the day light lasted and Sun was present, one could enjoy the light in which one could sit, move about, work around and return to his abode! Thus the misleading question was followed by a literal reply without jumping to state that after all the subtle religious and spiritual connotation was deliberately left unspecified) IV.iii.3) *Astamita Aditye Yagjnyavalkya kim jyotirevaayam Purusha iti; Chandramaa evaasya jyotirbhavaateeti, Chandramasaivaayam jyotishaaste palyayate karma kurute vipalyeteeti; evamevaitad Yajgnyavalkya/* (The Emperor continued his knotty query that when the Sun set, what exactly might serve as the light to facilitate the actions of humans during the night. Pat came the Maharshi’s reply that Moon Light would serve the purpose of sitting, moving, working and returning home) IV.iii.4) *Astamita Aditye Yagjnyavalkya, Chandramasyastamite kim jyotirevaayam purusha iti; Agnirevaasya jyotirbhabateeti, Agninaivaayam jyotishaaste palyayate karma kurute vipalyeteeti; evamevaitad Yajgnyavalkya/* (What would serve a human being as the light when both Sun and Moon were not present; the reply was that Agni would serve as the substitute of Sun and Moon. Even at this stage that the clever Maharshi did not mention of the religious connotation of Agni but merely described about the mundane context) IV.iii.5) *Astamita Aditye Yagjnyavalkya, Chandramasyastamite shaantagnou kimjyotirevaayam purusha iti; Vaagevaasya jyotirbhavateeti, Vaachaivaayam jyotishaaste palyayate karma kurute vipalyeteeti; tasmaadyai Samraadapi yatra paanir na vinirjyaayate atha yatra vaaguccharati, upaiva tatranyetiti; evamevaitad Yajgnyavalkya/* (‘When the Sun and Moon have set and the Fire has gone out, Maharshi! how would human beings manage their chores’! The reply of the Maharshi gave a twist of reality and said that the mundane actions would still not be hampered and the Speech of one’s own tongue would come to rescue and replace ‘Chakshu’ to ‘Shravana’ or light to sound or vision to hearing! In other words, human actions would by themselves get replaced from one faculty to another!) IV.iii.6) *Astamita Aditye Yagjnyavalkya, Chandramastamite, shaantegnou, shantayam Vaachi kim jyotirevaayam purusha iti; aatmaivaasya jyotirbhavateeti, Atmanaivaayam jyotishaste palyayate karma kurute vipalyeteeti/* (If Sun, Moon, Fire and Speech are non existent, then how would human beings manage their actions! The reply is that the Self serves as his light that would enable the human to sit, go about, work and return to his home! Thus the light is within the body itself yet indeed different from it; the awareness or the Consciousness is distinct from the organs and senses! This the conclusion would be that there is light which is other than the body, yet within it and that is the Self!) IV.iii.7) *Katama Atmeti! Yoyam vigjnaanamayah; praaneshu hridyantarjotih purushah; sa samaanah sannubhou lokaavanusancharati, dhyayateeva lelaayateeva, sa hi swaopno bhutwemam lokamatikraamati mrityo rupaani/* (Now the Emperor comes to brasstacks or the nitty gritty of the bare essentials and enquires of the Maharshi: ‘ what is the Self’! The Maharshi’s elucidation is as follows: The person called self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by

way of imagination, or in a dream state of mind. He exists here yet imagines a non-real phase of mind by sheer ignorance and flight of fantasy. Being thus identified, he loses hold over his sub conscious thoughts and his imaginary deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and senses; put in another way, the so called realities of this and next existence are two and dreams are of a third existence!) IV.iii.8) *Sa vaa ayam purusho jaayamaanah, shareeram abhi sampaya - maanah paapmabhih samsrujyate; sa utkraaman mriyaamaanah paapmano vijahaati/* (This individual at the time of birth assumes a body and organs along with senses of seeing, hearing, touching, digesting food intake, capacity of procreating, thinking and so on and as such becomes the victim of evils with or without awareness of ‘paapa- punyas’ or merits or demerits. When death envelops him, he discards the home of the evils viz. his body while of course retaining whatever virtue he might have left behind) IV.iii.9) *Tasya vaa etasya purushasya dwai eva sthaane bhavatah: idam cha Paraloka sthaanam cha; sandhyam triteeyam swapnasthaanam; tasmin sandhye sthaane tishthannete ubhe sthaany pashyati- idam cha paraloka sthaanamcha/ Atha yathaakrameyam paraloka sthaany bhavati, tam aakramam aakramya, ubhayaan paapmanaa aananndaamscha pashyati/ Sa yaatra praspapiti, asya lokasya sarvaavato maatram apaadaaya, swayam vihatya, swayam nirmaaya, svena bhaasaa, svena jyotishaa praspapiti; atraayam purushah swayam- jyotir bhavati/* (This individual possesses two places of stay viz. his present birth and the next birth, while there is a dream state which is the interval of the two. Now over and above the waking and dream states, there are two worlds between which the individual self bears a resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state, the individual Self is mixed up with the purpose of body organs and their functions, awareness or intellect, the mind and thoughts, and the extraneous influences as also the action- reaction syndrome. But in the dream stage, the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the ever-happening experiences of the world and tears himself apart to build his own world of the ‘so called’ reality since existence itself is unreal! One might however wonder that after all the sense objects are experienced in dreams just as in the case of the waking state then how could one deduce that the organs do not function too! The reply lies in the next stanza!) IV.iii. 10) *Na tatra rathaa na ratha yogaa na panthaano bhavanti atha rathaanytha yogaanpathah srujate; na taraananda mudah pramudo bhavanti, athaanandaan mudah, pramudah srujate; va tatra veshataah pushkarinyah sarvanyobhavanti, atha vashaantaan pushkaraneeh sramant srujate sa hi kartaa/* (In the dream state, the Individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or what ever unfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all the Individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities! It is through the light of the Self that he sits, moves about, works and returns as elucidated vide IV.iii.7! The Pure Intelligence termed as the light of the Self, would thus illuminate that body and organs through the mind and allows the acts to function accordingly is per the latter’s dictates, since the Self is but an Agent!) IV.iii.11) *Tadete shloka bhavanti, Swapnena shaareeram abhipratyayaa suptah suptaan abhichaakasheeti, Shukramaadaaya punaraiti sthaanam hiranyamayah purusha ekahamsah/* : Indeed deep sleep provides relief from monotony of human existence and is a healthy sign of sound health and balance of mind; in that state one averts fears and apprehensions as also yearnings and unfulfilled ambitions which are all the reflections of

mind and wishful thinkings. In that stage the Self is remotely related to divinity and mysticism and tends to associate with the consciousness of the sense organs. Thus the Individual Self assumes the non- reality to transform itself to reality and from dreams to the state of actuality! In other words, the Self seeks to associate himself with that kind of consciousness of the sense-organs and identify himself with Hiranmaya Purusha, or the Golden Person or the lonely Swan or the Parama Hamsa surfiety with pure intelligence!) IV.iii.12) *Praanena rakshannavaram kulaayam bahiskulaayaad amritascharitvaa, Sa eeyatemrito yatra kaamam Hiranyamayah Purusha eka hamsah/* (Indeed the Immortal ‘Hiranmaya Purusha’ or the Golden Personality can and always does freely around all over, yet guards and preserves this repulsive and disgusting nest viz. the body with the consciousness of the sense organs, with the help of the Vital Force that has five fold functions of Praana- Apaana- Vyaana- Udaana and Samana; indeed the Self would fly free from this ugly nest and roam free again. Indeed, this Golden Bird has little connection with it, nor of the ether in the body, but even as He is free to leave and roam, it is his play to stay a while and collect impressions and good fun, acting as if an able bodied adult pretends and plays innocence with an ignorant child and then hops over at myriad such nests at once simultaneously!) IV.iii.13) *Swapnaanta ucchhaa vachameeya maano Rupaani Devah kurute bahuuni, Uteva streebhih saha modamaano, jakshadutevaapi bhayaani pashyan/* (Maharshi Yagjnyavalkya continued to explain to the Emperor that in the ‘Swapnaavastha’ or in the context of dreams, innumerable forms were displayed attaining the higher and lower states such as of Devas or say of animals and birds. Notwithstanding these variations and impressions in the profile of Creation, Bhagavan always rejoiced at once, be it in the company of fair sex, laughing away with friends and companions, or viewing horrible sights of cruel animals or poisonous species.) IV.iii.14) *Araamasya pashyanti, na tam pashyati kaschana iti/ Tam naayatam bodhayeditaahuh, durbhishajyam haasmai bhavati yamesha na pratipadyate, Atho khalvaahuh, jaagarisha desha evaasaisha iti; yaano hi eva jaagratpashyati taani supta iti, Antaryamyam purushah swayam jyotirbhavati; soham Bhagavate sahasram dadaami, ata urdhwa vimokshaaya bruuheeti/* (Indeed this is His sport comprising villages and townships, women, eatables and endless variety of things of interest or aversion, but none whatsoever could see Him, hear Him and feel Him, let alone comprehend Him! The Vedas state that the Individual Self centering right with organs and senses is distinct yet unimaginable to guess what that is all about! That is why, Physicians say ‘do not wake Him up suddenly from sleep in a dream state!; this is because if the appropriate organ is not diagnosed, the result could be more of a cure than otherwise! Hence one should be woken up gradually as the senses are recovered from the dream state to the waking state; but to say that the organs and senses are isolated from the body or ceased to function in the dream state would be fallacy as these are only rested then and as such the body light is quite in position even then. Thus Maharshi Yagjnyavalkya proved that the Self moved from the waking and dream states with the same facility as of moving from one life to another after death! If however death is not the nature of a particular Self, then that would mean, liberation would indeed be possible! That was why Janaka offered thousand cows and requested the Maharshi to teach him the wherewith-all to seek Liberation!) IV.iii.15) *Sa vaa esha etasmin samprasaade ratvaa charitvaa, drushtavaiva punyam cha paapam cha, punah pratinyaayam pratiyonyaadravati swapnaayaiva; sa yat tatra kinchid pashyati ananvaagatastena bhavati; asango haayam purusha iti; evamevaitad Yagjnyavalkya, soham Bhagavate sahasram dadaami, athan urdhwam vimokshaayaiva bruheeti/* (Being in the ‘Samprasaada’ or in unique status of composure, the Individual Self in a dream stage of profound sleep, returns to his former condition. In the dream state, he is described as being beyond the despairs of his heart; he roams freely in imagination quite untouched by the pluses and minuses of the state of wakefulness; however he returns in the reverse order to the former condition with all the pleasures or

pangs. Indeed he was unaffected by his erstwhile experiences and of an elevated status of detachment. Having so stated, the Emperor again made his earlier offer to the Maharshi to teach him the path of that kind of detachment leading to Self-Liberation! IV.iii.16) *Sa vaa esha etasmin swapne ratwaa charitwaa, drushtavaiva punyam cha paapamcha, punah pratinyaayam pratiyonyaadravati buddhwaantaayaiva; sa yattatra kinchit pashyan vaagatastena bhavati, asango hyaayam purusha iti; eaivamevaitat Yagjnyavalkya siham Bhagavate sahasram edadaami, ata urtwa vimokshaayaiva bruhiti/* (Indeed, the Self is unattached in the dream state and on return from it reverts to the erstwhile status of being on the waking state. Non attachment of the Self is *not due to inactivity of the Self* for he enjoys or is troubled by imagined happenings as the Self is in profound sleep and then recovers from that state to normalcy). IV.iii.17) *Sa vaa esha etasmin buddhante ratwaa charitwaa, drushtavaiva punyam cha paapam cha, punah pratinyaayampratiyonyaadravati swapnaataayaiva/* (After experiencing the joy or sorrow during the dream status, the Self is untouched by whatever he would experience in the *wakeful stage* since the Infinity is detached and having gone back from the dreams to the former state the Infinity is unattached again! In other words, Brahman is neutral and absolutely detached irrespective of the Individual Self is in dreams or wakefulness or even in death!) IV. iii.18) *Tat yathaa Mahatmasya ubhe kulenusancharati purvam chaaparam cha, evamevaayam purusha etaav ubhaav antaav anusamcharati swapnaantam cha buddhaanantam cha/* (The Self is different from the body and organs irrespective the two States of Existence viz. the wakefulness and the dream state. As a fish swims alternately on the eastern or the western banks of a river, the Self has no difference in either of the states of existence viz. wakefulness or of dreams. Indeed, the fish is not overpowered by either of the force of the currents of water. In other words, the body and organs along with the motivating causes, desires and actions are only the attributes of the non Self, as the Self is distinct from these. Thus the Self is by nature is free to act on its own, fully independent, enlightened and Pure) IV.iii.19) *Tad yathaasminn aakaashe shyeno vaa suparnovaa viparipatya shraantah samhatya pakshou samlayaayaiva dhriyate, ekamevaayam purush etasmaa antaaya dhaavati yatra supto na kanchana kaamayhate, na kamchana swapnam pasyati/* (Just as a hawk or a swifter falcon flying a lot and roaming quite a bit would get exhausted by stretching its wings quite a lot, and would desire to return to its nest, the Self too would like to experience a break, rest and fall asleep. The Self so connected with the results of acts performed by the contact of body and organs in the waking state would then have neither desires nor even dreams and a thick cover of ignorance which is the root cause of evil deeds is enveloped over him.) IV.iii.20) *Taa vaa asyaitaa hitaa naama naadyo yathaa keshah sahasrathaa bhinnah taavataanimnaa tishthanti, shulalyasah, nilasya, pingalasya, haritasya, lohitasya purnaah; atha yatra inam ghnateeva jinanteeva, hasteeva vicchhaayayati, gartamiva patati, yadeva jaagradbhayam pashyati tad atraavidyayaa manyate; atha yatra Deva iva Raajeva, ahamevedam sarvosmeeti manyate sosya paramo lokah/* (In this stanza, the Maharshi gives the nitty-gritty of the nervous system of human body comprising the head, hands, legs, heart, stomach etc. and describes the nerves as ‘hitaa’ or hair split miniscule components called nerves in thousands and these are filled with serum or plasma- like body fluid based from serous membranes serving as anti clotting agents; these nerves are filled up with the serums of various colours of white, blue, brown, green and red. These constitute the base of the subtle body are always stored for ready use. The colours are of the serums due to the mixture and proportions of nerve matter, bile and phlegm. The subtle body with seventeen constituents-five elements, ten body organs, vital force with five fold function of Praana the basic life force, besides Apana, Udana, Vyaana and Samana as also the mind and heart- has its Seat in the nerves filled up serums which are spread all over the body. This subtle body is like a transparent crystal, undergoing changes under the manipulation of erstwhile and ongoing complex mix of virtues and vices

and manifests itself as a male, or female, or an animal or a bird. In this scenario, the Self has false notions which is ‘Aginaana’ or Ignorance based on the previous and natural happenings like an elephant falling in a pit, a robber chasing for money, or a snake about to pierce a venomous bite or a tiger pouncing on the Self and so on. Some times the sway of ignorance could turn the Self to be a King, or a beggar, or even a God. In other words, the self would act like a human, or an animal, a reptile, a King or whatever depending on the intensity of ignorance. This feeling of the Self is some thing is in fact akin to a dream situation or make believe! When ignorance reduces and knowledge improves, Atman’s status improves as a King or even as a God and when Knowledge reaches its peak, then the Individual Self reaches the highest Status of the Supreme Self itself! Then duality of the Self ceases to the stage of being able to announce ‘*Aham Brahmaasmi*’! The Maharshi thus asserted that Salvation from Ignorance was hence possible for sure!) IV.iii.21) *Ta vaa asyaitad aticchandah apahatapaapaabhayam rupam, tad yathaa priyaaya striyaa samparishvakto na baahyam kim chana veda naantaram, evam evaayam purushah praagjnenantmanaa samparishvakto na baahyam kimchana veda naantaram, tadvaa asyaitad aapta kaamam, aatma kaamam, a-kaamam rupam shokaantaram/* (Salvation is the form of identity with all and with the Supreme; that Status has no action with the factors and results; nor of Knowledge and much less of ignorance or desires. If the expressions denote ‘Rupa’ or Form and ‘Chhanda’ or desire, then that state is termed as ‘Aticchanda’ or Beyond desire! The expressions of ‘Swacchanda’ and ‘Paracchanda’ incidentally denote free to act on one’s own, and dependent on the will of others respectively. Thus Aticchanda denotes that the Self is actually devoid of desires or evils! In other words, Aticchanda is of fearlessness and discards ignorance! That form is beyond desires, free from evils and is bold or valiant. As a male even if he were to be embraced by a female and even if she were his own wife, he would have no reaction internally or externally; indeed that Individual in that state if would even embrace Paramatma Himself, he would have no reaction then also; that indeed would be the heightened form of bliss with no desire nor grief! That State is of ‘Taadaatmya’ or Identity of Self with the Supreme Self!) IV.iii.22) *Atra pitaa apitaa bhavati, mata amaataa, lokaa alokaa, devaa adevaa, vedaa avedaah/ Atra stenostenobhavati, bhrunah aabhrunah, chandaalochandaalah, poulkasopoulkasah, shramanoshramanah, taapasotaapasah, ananvaagatam punyenaananvaagatam paapena, teerno hi tadaa sarvaan shokaan hridayasya bhavati/* (The Self is stated to be free from ignorance and is detached. One might say that the state of deep sleep too he is free from ignorance; but a person in dream state is not away from desire, work, and so on. Thus the contradiction is not only invalid but awfully misplaced. Indeed the Self-Radiant Atman can never be substituted to a person in deep sleep. Thus in the context of the Supreme Self, a father is no father, a mother is no mother, Vedas with prescriptions of Dharma and Karma or Virtue and Deeds like Sacrifices, Rites etc are considered as ‘Avedas’ or something beyond existence in Reality; worlds are no worlds ; Gods are no Gods, thieves are no thieves, killers of noble Brahmanas are no killers, chandalas are no chandalas, varna sankaras are no varna sankaras, monks are no monks. The Self is untouched by good or evil as also sorrows and joys of existence. It is untouched by virtuous deeds or detestable evil works, since it is beyond the affections or afflictions, since like the Supreme Brahman, the individual Self too is Intelligence in Pure Form and is unaffected by neither by the bodily aberrations nor by natural phenomena like the heat of Fire, the cold of chilled waters, the speed and ferocity of winds and rains, the dizziness of mountain heights or the depths of oceans! Both the entities are reflections of each other and are totally unaffected by body parts and senses.]

Further stanzas of Section Twelve as followed

Samyaadhyasadi viksheptau vyavahaarah samaadhaye, evam vilokya niyammevaahamaa- sthitah/ Heyopaadayavirahaadevam harsha vishaadayoh, abhaavaadadya he Brahmaanevamevaahamaa -sthitah/ Aashramaanaashrayam dhyaanam chitta sveekritavarjanam, vikalpam mama veekshyatai reva - mevaahmaasthitah/ Karmaanushthaanamagjnaanaadyathaivi paramastathaa, buhddhvaa samyaagidam tatvamevamevaahmaasthitah/ Achintyam chintyamaanopi chitaa rupan bhajantyasou, twaktvaa tadbhaavanam tasmaadvamevaahamaasthitah/ Evameva kritam yena sa kritaarthou bhavedasou, evameva swabhaavo yah sakritaarthou bhavedasou/

Samyak adhyasa kaarana then the adhaayi seeking taadatmya of the Self with the Supreme would then be intensifying the concentration owing to the still persisting ignorance. The thought process of body, mind, egoism and so on be superimposed on the individual self. The prescription of concentration be applicable to the person amicable to further and further heightenings.

Having nothing to accept or reject, and having neither joy nor mental fatigue and sorrow be possible only when self identification be able to anchor thyself to the Supreme Self as of neither misery nor pleasure of equanimity and composure.

The expected traditional stages of life Brahmacharya of student life- Garhastya or of a householder- Vaanaprastha as of a hermitage-and Sanyaasa of total renouncement of worldly attachments having been surpassed then indeed be able to seek the Truth, but neither the stages of life nor sex be of any concern towards Self Realization.

As in the manner of excessive karmaanishthaana due to agjnaana and so be the karmaanushthaana tyaaga by agjnaana and hence the ‘manastatva be of yadārtha atmasthirata’ be the key to opening the strong temple of Atma Tatva. Hence abstention from action is as much as the cause of ignorance as the performance of excessive action. And hence the Self is totally bereft of Pravritthi-Nivritti concepts of action and inaction. The totality of Vaidika Karma leads to fulfillment of ‘pravrittha’ or the exhaustion of all the karmas of the ongoing life and ‘nivritta’ is to assure ‘janma raahitya’ or the everlasting break from the cycle of kaala maana of deaths-rebirths and births again. In other words pravritta is the highest reward of the of the ongoing life as equivalent to what Devas had accomplished already but nivritta is the cessation of mortal existence and absorption of bliss the immortality even beyond the reach of pancha praanas and of ‘pancha bhutas’ or the Five Elements. Thus whosoever could view all the Jeevas in the Self and also at the same time enable all the jeevas in him is termed as He who is a ‘Atma Saashaaktaara’ or the Self Radiant / Inward looking Visionary the performer of Atma Yajna! Hence Parabrahma is far beyond these Maanava Prayatnaas.

The thinking of the Unthinkable Unique be beyond the thoughts be not an object thoughts any way and hence Realization and Comprehension are the limitations of human minds. Blessed be the human who through saadhana be able to realize the Self as of the Supreme Self. This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmya’ or fusion of the two entities!

Section Thirteen on Swaswrupa Anaanda Sthiti

‘Janaka uvaacha’ ‘

Akinchana bhavam swaastyam koupeenatvepi durlabham, thyaaga daane vihaayaasmaadahamaase yathaasukham/

The ‘swaasthya chitta’ or the stage of tranquility as generated by one’s own self consciousness be indeed a rarity as of a high state of spiritual realization even for those sporting a loin cloth. Renunciation be not of the acceptance of egoism and attachments surely as ignorance be the antithesis of blissfulness. Hence true happiness comprises of transcending the two.

Kritraapi khedah kaayasya jihna kutraapi khidyate, manah kritraapi tatvaktvaa purushaarthehi sthitah sukham/

Whenever there be any body trouble in my practice of penances as of tongue in while chanting the study of scriptures and in the concentrated application of mind in meditation for self realization then there had been several occasions of frequent periods of struggle. Total resistances for detachment and will - power had to be self monitored and enforced towards Self Realization. Being well established in the perfection of mindset then only the Seekers could be distinctive of actions alike of physical, vocal and mental, in the process of detachment.

Kritam kimapi naiva syaaditi saanchitnya tatvatah, yadaa yakartumaayati tatkritvaase yathaasukham

For the Realization of ‘That ‘ despite nothing had be done by the body, mind and senses as also added by the ego or the self image thus far, the process of knowing Thou Art Thou be intensified utmost. In other words despite one’s own shareera, antahkarana and so on be kept aloof and decidedly one’s own kartavya be performed then be in paramaananda.

Karmanaishkarma nirbandhava dehastta yoginah, samyogaayogavirahaadahamaase yathaa sukham/

Karma sankalpa as buttressed and reinforced with parityaaga of durabhimaana be the resultant to sukha paripurnata. Thus the maga yogis even having been attached to the body and its auxiliaries of senses, mind and buddhi be still carry out the karya nirvahana. Karma is two folded: Sakaama karma or performance of a deed with a positive desire while ‘Vikarma’ is an avoidable evil oriented doing. The third category is of the superior quality viz. Nishkaama karma which is stated to be neither of ‘kartrutva’ - or ‘bhoktruta’ nature or in other words of as a vidhi karma or as dutybound deed or alternatively a desire- intended deed. The kartrutava karma is a positive duty but the bhoktruta is negative ended. Now only a person who is aware of kartrutva- sakaama, vikaama karmas is known as a ‘Buddhimaan’ of above average intellect who knows to observe equanimity in a society of mixed mentalities and is distinguished as a yogi who indeed is aware of and keeps a distance from those of bodily materialism rather than of moralistic (much less of spiritualistic) nature. Whosoever performs desireless tasks then that is stated by Panditas that those are subjected to the flames of jnaana or awakeness. Any karma has two kinds of reaches, one is of ‘baahya and antaranga’ or external and internal impacts. Both these influences are temporary like consumption of food is temporary yet repetitive appetites. And hence the repetitive births and deaths. Such awareness is taught by the jnaana of the need for restraint of the quickening of internal urges till the very end. Once a human being is able to be self contented without resorting to external influences and

performs the daily duties sincerely without aspiring ‘karma phala’ as by a self less person with restraint is stated as having immunity from ‘punya paapaas’ then the balance of mind as that of a ‘sthitha pragjna’ in one’s step forward! Be it due to ‘Daivaanugraha’ or of the blessings of Almighty or due to ‘Praarabdha karma’ or the fruit of stored and erstwhile deeds, if only a person is equanimous to heat and cold and carries futher with selfless ‘karmaacharana’ dutifully then that person is taken care of by the Supreme only. Non interference with extraneous negativity with egoistic leanings but with a balanced ‘kartavya drishti’ or of duty mindedness only with self sacrifice nature, the imperfections of one’s actions if any are melted away like of ice blocks burnt off by the severity of Agni jwaalaas.

Athanirdhou na me sthittyaa gatyaa na shayanena vaa, tishthanchhanvaparamtasmaadahameese yathaasukham/

Neither one’s own sthiti-gati-shayanaas be rid of prayojana-nishprayojanaas and hence in any kind of jaagrata or of swapnaavavastha let alone the superier phases of sushupti and even therebeyond be ever happy as neither there be the accrual of build up of jaagrat and swapnaadi stages of the maha yogis.

Swapato naasti me haanidh siddhiryatnavato na vaa, naashollaasou vihaayaasmaadahamaase yaythaa sukhakham/ Sukhaadirupaaniyamam bhaaveshaalokya bhurishah, shubhaashubhe vcihaayasmaad - ahamaase yathaasukham/

Neither while be awaken nor asleep the self be carrying on the normal duties as one’s own buddhi be unreactive of laabha nashtaas of pluses and minuses and be ever contented. Irrespective of shubhaashibhaas, am of buddhi parityaaga and be ever joyous and blissful. In other words, the self be never lost by being awaken or sleeping or there beyond for striving and thus be restless nor elated but be ever happy.

[Vishleshana on Swapna and Sushupti Margas vide Maandukyopanishad

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. Brihadaranyaka Upanishad aptly explains vide IV.iii.9 : *Tasya vaa etasya purushasya dvai eva sthaane bhavatah: idam cha paraloka sthaanam cha sandhyam triteeyam svapnasthaanam; tasmin sandhye sthaane tishthannete ubhe sthaany pashyati idam cha paraloka sthaanamcha/ Atha yathaakrameyam paraloka sthaani bhavati tam aakramam aakramya, ubhayaan paapmaanaa aanannadaamscha pashyati/ Sa yaataa praspapiti, asya lokasya sarvaavato matram apaadaya, svayam vihatya, svayam nirmaaya, svena bhaasaa, svena jyotisa praspapiti; atraaya purushah svayam jyotirbhavati/* or an individual possesses two places of stay viz. his present birth and the next birth, while there is a dream stage which is an interval of the two. Now, over and above the waking and dream states there are two worlds between which the individual-self bears resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state the individual self gets mixed up with the purpose of body organs and their

functions, awareness or intelligence, the mind and thoughts and the extraneous influences as also the action-reaction syndrome. But in the dream stage the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the everhappening experiences of the world and tears himself apart to build his own world of ‘so called’ reality since existence itself is unreal. One might however wonder after all the sense objects are experienced in dreams just as in the case of waking state then how could one deduce that the organs do not function too! In the next stanza the reply is given: *Na tatra rathaa na ratha yogaah, na panthaano bhavanti; atha rathan, ratha yogaan, pathah srijate; na tatraanandaa, mudah pramudo bhavanti, athaanandaan, mudahpramudah srijate; na tara veshaantaah pushkarinyah sravantyo bhavanti; atha veshantaan pushkarinib shravanteeh shrigate, sa hi kartaa/* or in the dream stage, the individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or whatever unfulfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all, the individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities. It is through the light of the Self that he sits, moves about, works and and returns. The Pure Intelligence termed as the light of the Self would thus illuminate that body and its organs through the mind and allows the acts to function accordingly as per the latter’s dictates, since the Self is but an Agent! Thus returning to the concept of ‘Taijasa’, the mind assumes *Antah prajna* or sub-consciousness becoming aware of the internal objects and these appear as real.)

Maandukya V

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. In Brihadaranyaka Upanishad vide IV.iii.32, Maharshi Yajnyavalkya explains to Emperor Janaka: *Salila eko drashtaadvaito bhavati, esha brahma lokah, samraad iti/ Hainam anushashaasa yajnyavakyaah; taasya paramaa gatih, etaashta parama sampat, eshoya paramo lokah, eshoya 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 experimental and experiential status even during ‘prajnatva’ or at the two way door of consciousness and deep sleep. As manushyas in steady waters could visualize their own shadows by their

own eyes, the manosahita panchendriyas if steadied and purified too then they could by their buddhi and jneya tatva antaratma too be vizualised. But that very manushya with no control of manosahita indriyas without the required concentrated power and of chanchata manobhavas would obviously fail in the experimentation to visualise the jneya swarupa antaratma darshana. Once the ‘aviveka buddhi bhrashtata’ would occur, then the bhrashta buddhi would be tied tight in the net of manoraagaadi doshaas and get intertwined deeply and densely of the pancha jnaanendriya karma bandhanaas. As the instinct of agjnaana tripti or the saturation level of Ignorant mind would pull down deeper and deeper, then the jeevaatma would become as of ‘praarabdhadheena’ with vishya bhoga kaaranaas and would slip down into a lower wheel of the jeeva chakra and be the victim of the syndrome of “punarapi jananam punarai maranam’.]

Section Fourteen on Tranquility the stage of Atma Jnaana

Prakrityaa shunya chitto yah pramaadaandwa bhananah, nidrito bodhita iva ksheena samsarano hi sah/

Janaka states that a person by nature and by chitta swabhaava shunyata be empty minded and by inadvertence verging on carelessness be feeling asleep verging on semi-awakeness might thereby implying that the sense objects be hazy and lazy to recall the causes and effects the karmaacharana and the recollections thereof implying the bondage of the selfmade of the prarabhka karmas. This is on the analogy of as a huge fish swims alternately on the eastern and western banks of a river, the Self has no difference in either of the states of existence viz. that of wakefulness or dream as it is not overpowered by the organs and senses resulting in motivations, desires and actions as by nature free to act on its own fully independent, free to act on its own, enlightened and Pure. Similarly as a hawk flying free and roams in all directions as it pleases and desirous of taking rest and relaxation reaches its nest and falls asleep. The Self too so connected with the results of its contact with body parts and actions as covered by the veil of ignorance in the waking state desires rest into deep sleep.

Kva dhanaani kva mitraani kva me vishayadsvahah, ka shaastram kvacha vigjnaanam yadaa me galitaa spruhaah/

As one’s desiers for the objects of enjoyments be melted away the there be neither dhanaalochana of gains and losses, nor of friendships and enmities and hostilities, desires and hatreds, shastras and vigjnaana

Vigjnaate saakshi purushe paramaatmani cheshvare,nairaasye bandha mokshe cha nachitaa muktaye mama/

Shakshi Purusha Ishvara Parmatma as of abhinna,bandha vimochana, and mukti maarga pradarshaka be then be of the the unique ashraya pradaata. The Singular Parama Shiva is the Originator of Existence of the Beings of the Universe as also of its dissolution and creates it again and again and that Supreme Energy viz. *Ishaanam varadam* or the only and unfailing source to bestow blessings to all in the Creation; truly indeed, those who understand His excellence would be destined to secure Peace. He is the origin of Devatva or of Devas and the distributor of their celestial powers; it was Rudra who visioned Hiranyagarbha Brahma who is the Supreme Architect and had enabled the machanism of the Cycle of Births, Deaths and Births again! Rudra Deva is also the Over-Lord of Devas besides the two legged and four legged ‘Pashus’ thus having attained the title of Pashupati -naadha’! Rudra Deva is the ‘Sukshmaati sukshmam’, ‘vishvasya srashtaaram aneka rupam’ or the subtlest of the subtle, the Unique Creator of all the Beings of myriad forms is also the great enveloper of what all one could visualize; realisation of his

splendour brings peace for ever. He is the unchallenged protector and the ultimate refuge point of all and the illustrious Sages are able to access Brahman the Final Abode of Bliss even severing the chords of death forever. Just as a thin film conceals the top layer of butter in milk, the embodiment of 'Shivatva' or auspiciousness of Shiva is concealed in one's own inner cave of the body; the 'Vishvaikam pariveshtitam' or that Unique Energy sustaining and filling up the Universe in Totality once recognised and realized is certain to break open the fetters of 'Samsara'! It is that very 'Paramatma' that is right within the concealed as one's own 'Antaratma' as seated in the heart, once visualised in the mind, brings to the frontiers of Immortality! That be how the struggle to surmount all kinds of impediments fraught with innumerable means of material desires and practices on one hand and sharpen the edge of spiritual bent of mind with tenacity, dedication and extraordinary faith on one's own ability on the other hand. This is some thing that calls for a revolutionary transformation in one's daily routine and psyche. It demands sufferance, self-negation, and total abstinence to the point of break down by way of extreme self denial. Control of mind and detachment by the severe possible hold and command of organs and senses of chakshu-shravana-naasika-manasika-twak media as also the yoga practice without desired ends and the corresponding controls but even without pursuing and terminating the further strife to merely attain 'siddhis' like Anima and Garimaadi powers but of the Ultimate Siddhi of uniting the Self with the Supreme with no interference and curiosity of materialism and its ends but bring out to one's fold from one's own heart! One's own 'Antaratma' or the Innermost Consciousness needs to be churned out by persistent practice as detailed in the above stanza, by way of struggle, friction and persistence just as oil is extracted from sesamum seeds, butter from cream of milk, water by digging deep from dried earth, and as Agni by friction of 'aarani' or wood sticks! In the constant and even tiring efforts of truthfulness and extreme austerities, the Individual of total commitment might thus be able to discover the Final Truth finally 'Constant churning of a clean and transparent mind is the quintessence of the exploration, just as of ghee in milk which again is obtained after constant churning!

Antarvikalpashunyasya bahih swacchandachaarinah, bhraantasyeva dashaastaataadrishaa eva jaanate/

What all be of the inside view of antaratma as of vikalpa shunya be quite of an antithesis of bhraanti rupa mayaa samaana as those vigjnaana purushas be fully aware of. Paramatma is an essence of Purity and Spotlessness as a singular identity of integration with no parts of division as there is 'Advaitam' or of Duality or Multiplicity; That Truth is actionless since other energies which too are self-generated managing the affairs of Existence of the Beings such as Brahma-Prajapati or Maha Purusha with the active assistance or Maya the Illusory Powers to run the system of as Life as assisted by the Sub Powers of Devas as materialised by the mutual inter-action of Maha Purusha and Maha Maya. As one acts and performs dynamic service firmly embedded in total dedication, then that bestows 'sukham' or enjoyment; indeed there cannot be such happiness without dedicated service backed up by 'nishtha' and 'shraddha'. This happiness is certainly not in reference to material context, which is tantamount to endless craving and flimsily fleeting! The joy that is under reference is most hard-earned as a result of a long chain of variables strating from speech enabled by strong knowledge of appropriate nature, clean mind, strong will, thought, meditation, understanding, physical energy based up by good food and water of suitable heat and relief space, good memory, aspiration, vital energy, truthfulness, thinking capacity and mental sharpness, faith, determination, nishkama karma! Indeed it was that kind of Happiness that a Sadhaka ought to aspire for!

Section Fifteen on the Knowledge of the Self and Moksha Rahasya as of Advaita Nirupana

Yathaathopadesha kritaarthah satvabuddhimaan, aajeevamapi jajnaasuhuparastatra vimuhyati/

Astaavakra Maharshi then explained about what the ‘saatvika buddhi sampanna jigjnaanais’ could have explained be somewhat intelligible with ‘kritarthata’ but what the heena purushaas be never clear and confusing, Thus a person of pure Self knowledge could realize even casual manner the instruction would suffice for a qualified disciple. Recalling the very initial query of the King Janaka to Maharshi Ashtaavakra, that ‘ If you were to seek liberation, then the vishaya vaanchaas be rejected as the attachments be poisonous. Be sincere in your speech and mind. Virtue and truthfulness are the rudimentary possessions of any aspirant and cultivation of virtue implies self control and purification of senses besides the enhancement of the positivity of the manastava’ the enquirer Janaka underlined that casual explanations be like wise ‘wishy waashi’ but the secret yet goodhaatrha vishayopadeshaas be indeed bewildering!

Moksho vishayavaurayam bandhovaishayiko rasaha etaavadeva vigjnaanam yathec c hasi tathaa kuru/

‘Vishaya vaanchha nirmulana jnaana’ be the very intial step forward to the moksha rahasya, since ‘vishaya rasa bandhana’ be the essence of tatva jnaana’ and hence the aspirants of the tatva jnaana be alerted. A person of pure intellect thus should be able to practise non attachment for sense objects to start -with as the lust for sense objects being innumerable, bandha vimochana thereof by itself be the liberation and of bondage. In this context Ashtaavakra had succinctly described the essential nature of liberation and of bondage and that be the duty of the aspirant,

Vaagmipraagjnamahodyogam janam mooka jadaalasam, karoti tatba bodhoamatasyakto bubhikshubhih/

Tatva bodha could easily transform even the mooka vyaktis too transform mooka-jada-aalasa prajaas or of mute-inert and inactive even as of eloquent, wise, and jnaanis too. And hence shunned by other prajas who reap the fruits of the sensual enjoyments of the world. The inner meaning would mean that despite the conversational ability, knoweldge and right comunication style the aspirant might be deluded as of an silent, inert and inactive as of the accomplishment of Self Realization.

[Vishleshana vide Ananda Lahari stanza 63]

Mandasmita Shatakam of Mooka Pancha Shati is quoted : *Jyotsnaa kim tanute phalam tanumataa moushtya prashanti vinaa tvanmandasmita rochishaa tanu mataam Kaamaakshi rochishunaa/ Santaapopi nivaaryate nava vachah praachuryamangkuryate soundaryam paripuryate Jagati saakeertischa sanchaaryate/* Shri Maata! Your ‘mandasmita’ smile is capable of not only assuaging physical and mental fatigue, but bestow the ability of clear and spontaneous speech of mouth as well. Your glorious reputation of granting peace and perfection to any human being is well repudated and as such grant the excellent capability to this unfortunate human child!

Shri Mooka Panchashati was composed by HH. Muka Shankarendra Saraswati, the 20th Acharya to adorn Kanchi Kamakoti Peetham. The acharya was the son of one Vidyavati, an astrologer and astronomer. He was a congenital deaf-mute. But through the grace of Goddess Kamakshi he gained the power of speech. On knowing this attainment of speech by Mooka because of the grace of Devi, the then Acharya of Kanchi Kamakoti Peetam, Sri Vidyaghana, sent for the boy's parents and told them of his intention of giving sanyasa to the boy and, with their consent, gave sanyasa to the boy and ordained him as his successor in the Kamakoti Math. Vikramaditya Sakari of Ujjain, Matrugupta, some time king of Kashmir, and Pravarasena, who succeeded Matrugupta on the throne, all considered it a rare privilege to serve at

the feet of this great Acharya. Muka Shankara was the author of Muka Panchasati, a lyrical outburst of poetry on Kamakshi, The melliflence of the work is said to be rivaled only by Lila Suka's Krishna Karnamrta. He attained mukti at a village near Godavari on full moon day in the month of Shravana of the cyclic year Dhatu (437 AD).(Source: Acharya Parampara of Shri Kanchi Kamakoti Peetham]

*Natwam deho na te deho bhoktaa kartaa na vaa bhavaan, chidruposi sadaa saakshee nirapekshah
sukham charah/*

Neither the shareera belongs to you nor vice versa, neither you are the Karta-Karma-Kriya but the Inner Consciousness as of the Paramatma the Supreme Bhokta the eka rasa chetana saakshi and hence be of the 'nirapeksha sukha vichaara'. In other words, you are neither the doer and enjoyer or sufferer within this body but the mute spectator only of the body as the witness.

*Raagadweshou manodharmou na manate kadaachana, nirvikalposi bodhaatmaa nirvikarah sukham
chara/*

Raaga dweshaas are the manasikaka dharmaas but not YOU as the Antaratma and hence are be purged them off as YOU are immune from vikalpaas and vikaaraas as of bodhaswarupa and as such of be of 'sukha shaanti'. Attachments and abominations are merely the attributes of mind and indeed the mind is certainly never of YOURS as YOU are of the Pure Intelligence and of Bliss. Thus YOU as the aspirant should neither be infatuated nor depressed as doing so the the body but not YOU. Such narrow interpretation be contrary and elusive towards Self Realization .

Sarvabhuteshu chaatmam sarva bhutani chaatmani, vigjnaaya nirahankaaro nirmamatvam sukheebhava/

Bhagavan Ashtaavarka then addressed Janaka: Vatsa! Be thus having realized that samasta praanis and padaardhas too and be crossed over various impediments and having purged off ahamkaara and mamatas, then be blissful ever. On realizing the true SELF as the substratum or bedrock be freed from the sense of mine and thine , do ever seek the sense of ME only as of Aham Brahma and of THOU ART THOU- YOU ARE MYSELF.

Vishvam sphurati yatredam tarangaa iva saagere, tatvamevaaa nasandehashchan murte vijjvaro bhava/

You are indeed That in which the universe manifests itself like the tarangaas of the samsaara samudra but when one realizes that the Self is only the abstract substance pervading all over the universe yet the universe be distinct from YOU. Chitta swarupa, that 'adhishtaana chaitanya' be ever flashing all across the ever rising waves of the samsaara saagara and as such do seek to visualize on the metal screen the ever Truthful Picture.

*Shraddasva tat shraddhasva naatra moham kurushva bhouth, jnaana swarupo bhagavaantmaa twam
prakrith parah/*

My dear child Janaka Raja! Do repose faith in me and never get confused much less be flaggerblasted. Be this be realised by now that YOU are the Knowledge, YOU are the Universe which indeed be an Illusion. The Self be as the Seers describe is YOURSELF. Hence have faith and seize THE FACT beyond this Maha Maya obstructing the clear vision of Pure Consciousness due to Coverings or of the inner most interior and the outer parts of the husk that covering the pure grain of antaratma , the pristine Self!

*Gunaih samveshtitodehasisthatyaayaati yaaticha, Atmaa na gantaa naagantaa kimenashochasi/
Dehastishthatu kalpaantam ganacchadaiva va punah kva buddddhihi kvacha vaahaanistva hinnaatra
rupinah/*

Human body is composed of the ingredients of Nature viz. the saatvika- raajasika-taamasika gunas as of nobility-passion and darkness ie. of splendour-blunder and shudder but the Self be distinct from he body. Indeed the bodies be altered repeatedly as of ‘punarapi janmam punarahi deham’ yer the Self named Antaratma be ever lasting. Simply stated: the body changes but Self does not. Let the body last the cycle of kalpaas after kalpaas or be vanished even this day but where be the conditionality the the Unique Self? A human being is stated as a machine which a ‘ jada padaartha’ or insentient and insensible being gets driven by mind, its thinking capacity. This motivation is lent by the self consciousness and its innumerable corollaries. Such awareness is a direct fall out of ‘ Jeevatma’ or the direct reflection of the Supreme Consciousness aptly called Paramatma! Thus the human body, or for that matter of any Being of ‘Charaachara Jagat’ or the whole lot of moveable or immobile ‘praanis’, is activated by that Unknown- Unseen- yet ever Alive-Ever Lasting- Ever Knowing and ever Controlling Power. Thus no person or thing with a body and sense with life is denied of the ability to act- react- or inert. Thus the Jeevatma is ever present as a mute spectator of the living body inside the chariot which is driven by the mind as the charioteer with panchendriyas of five each of jnaanendriyas cum karmendriyas represented by ‘Pancha Bhutas’ or Five Basic Elements of Earth- Water-Fire- Air and Sky. In turn, these get motivated by Tri Gunas of Satva- Rajas- Tamas or the attributes of creativity- preservative-and destruction.

*Tvayayaannanta mhaambhdho vushvaveechihi swabhaavatah, udetuvaastamaayaatu ne te vriddhirna vaa
kshatih/*

Unto You be the ‘maha samsaara samudra’ and let the waves might rise and fall as per their nature and volition as per the gains and losses- The Universe as per their seasons of summer-rainy-and winters and also be fast moving through births-deaths and rebirths and passage of yugas-kalpaas-and palayaas. Yet that be least affected by the Self beyond time and as per the cause and effect syndrome. The Self is and surely be ever lasting.

Taat chinmaatrarupesi na te bhinnamidham jagat, atah kasya kathamkutra hedopaayena kalpanaa/

My child Janaka!, do by now realize that You are Pure Intelligence and the happenings and mishappenings of the Universe should have little impact on You. As one would seek the Real Self viz. The Pure Intelligence, then the pluses and minuses of the universe be ineffective

Ekasminnavaye shant chidaakaashemale tvayi kuto janma kutah karma kritehankaara eva cha/

From where would there be one born, the actions, the selfishness , egoism and finally the termination be distinctive for the Self. As for births and deaths, the actions there of be beyond the Pure Intelligence. The Purity would imply the Space of Intelligence, that is of Chit Akasha which is all pervasive. Ever indeed the Mahaakaasha be denoted as of the perception of the ordinary aakaasha that might be perceivable of external objects..Even the secondary type of the Chid aakaasha be perceivable by imaginal and of swapna shupna samaadhis even but Pure Consciousness be that kind of Chitaakaasha of Actual Taadaamya indeed.

Chapter Twenty One on Vyasa Gita on Shuka Deva Prashna on Kaala Devata and Veda Vyasa's reply on Kaala Swarupa and of Yuga-Kalpaantara Srishti.

‘ How had occurred ‘sampurna bhutotpotpatti’ and how to accomplish ‘ paramaardha prapti’ by way of which type of ‘dhyana-karma anushhaana’ be required. Also, what be the ‘Kaala Swarupa’ and the ‘chatur yugantara manushya aayu pramaanaas’. It is learnt that Brahmarshi Bharadwaja was stated to have explained these aspects to Bhrgu Maharshi but may I request you to explain. On this very subject Vyasa Bhagavan's upadesha to his son Suka Muni would be referred to as follows: ‘ Vyasa Putra Shuka Deva having keenly digested Veda-Vedanga Upanishads and approached his father and asked him as to how the various species in the universe were born, what be the role of ‘Kaala’ and of braahmana kartavyas.’

[Vishleshana on Veda Vyasa vide 1.Vishnu Purana-2.On Veda Vyaas's birth and 3. On Shuka Deva's birth 4. Shuka Muni's reluctance to marry and King Janaka convinced him to marry 5. 5. Vyasa's progeny of Dhritarashtra-Pandu Raja-and Vidura vide Devi Bhagavata Purana

1. Veda Vyasa's Yuga Rupas: Maharshi Parashara presented an analysis of Vedas to Maitreya Maha Muni as to how various Veda Vyasaas of different Yugas attempted divisions of Vedas. He compared Vedas as a Maha Vriksha comprising Veda Shaakhaas (Branches) in thousands and it would be impossible to declare classifications as they vary by Yugas, Times and Situations. Even in Dwapara Yuga there were variations as noticed in different Manvantaras. But one fact appeared to be clear that Bhagavan Vishnu created Veda Vyasaas of his own ‘Amsha’ or Alternatives who kept in view the contexts and exigencies of Loka Kalyana made the best possible variations from the Single Veda now in Four ‘Shakhaas’. In the evolution of the twenty eight Dwapara Yugas, as many Vyasaas emerged from the positions of Brahma, Prajapati, Shukracharya, Brihaspati, Surya, Mrityu, Indra, Vasishtha, Sarasvata, Tridhama, Trishikha, Bharadwaja, Antariksha, Varni, Traiyaruna, Dhananjaya, Kratigjna, Jaya, Bharadwaja, Gautama, Haryatma, Vaajashravaa Muni, Somavamsha's Trina Bindu, Riksha, / Valmiki, Shakti, Jatukarna and the latest Krishna Dwaipayana (the son of Maharshi Parashara). The Maharshi stated that after his son Krishna Dwaipayana, the next Vyasa would be Ashwatthaama. Having prefaced thus about the Evolution of Veda Vyasaas, Parashara Maharshi defined and conceptualised the ‘Avinaashi Ekaakshara Mantra’ OM as Brahma. This Pranava Brahma represents Bhuloka-Bhuvarka-Swarloka; that Pranava Brahma also represents Ruk-Yajur- Saama and Atharvana Shakhas of the Paramaika Veda Vriksha.

2. The birth of Vyasa was interestingly depicted in Devi Bhagavata Purana: ‘Apsara named ‘Adrika’ who was bathing in a river had mistakenly dragged the feet of a Brahmana performing his prayers on the banks of the river. He cursed the Apsara to become a fish as his meditation was interrupted. That fish swallowed a floating leafy packet and thus got pregnant.. The fish was caught by a fisherman after nine months and found from its stomach twin babies - a boy and a girl child. The fisherman presented the babies to a pious King, who by his mystic powers visualised the boy as his own child from the banana leaf and hence retained him to be the future King, and gave away the baby back to the fisherman and gifted him with riches enough to bring up the girl-child. This was the genesis of ‘Matsyodari’ who grew as an extraordinary beauty. Maharshi Parashara who wished to cross the river by boat was managed by ‘Matsyagandha’ and her voluptuous physical features raised instant infatuation for the fisher woman. Before yielding at a lonely island in the river, she demanded that she should spread heavenly fragrance

from her body over an area of one yojana- or Yojanagandha- and that she should be blessed with an extraordinary son well versed with Scriptures and unparalleled devotion to Almighty. Parashara renamed the woman as Satyavati and also blessed her to become a Queen. The memorable son of Parashara and Satyavati was Krishna Dwipayana Veda Vyasa, as he had the purity of Lord Vishnu Himself and Dwipayana since he was born in a river island (Dwipa).

3.Maharshi Veda Vyasa and Son Shuka Maha Muni

Maharshi Krishna Dwipayana Veda Vyas, son of Sage Parashara and Satyavati, got a desire to secure a child. With this wish, he performed severe ‘Tapasya’ addressed to Maha Devi and to Maha Deva Shankara for hundred years. Indra had suggested to Sankara that His prayers be kindly be approved as the Maharshi’s strict observance of further penance could not be continued any longer. Bhagavan Shankara appeared before Veda Vyasa and granted him the boon of getting a son who would be a rare example of Purity, Great Virtue and Spiritual Enlightenment. Veda Vyasa was carried away by what Shankara blessed and initiated the Agni Homa action by the ‘Arani’ process of rubbing wooden pieces to light up. Just then, the Celestial Apsara (nymph), Ghritachi made a flashy appearance and cast amorous looks at the Maharshi. Being unsure of the romantic reaction of the Maharshi who no doubt got disturbed in his mind about her presence, she took the form of a tempting Parrot and flew across the Homa Kunda; Maharshi could not resist his lust for the Apsara and discharged his masculinity on the wooden sticks meant for Arani. Thus emerged from the Arani Fire, a boy of extraordinary radiance and chiselled body features resembling Veda Vyasa himself, excepting for his nose; He was named ‘Shuka’ at the Name Giving Ceremony, since the Apsara took the form of a parrot at the moment of relieving his lust. The Maharshi enjoyed supreme happiness in fondling the child and bringing him up. He was in fact born with full comprehension of the Holy Scriptures and added to this, Veda Vyasa’s early training and subsequent tutorship under Deva Guru Brihaspati made him an excellent ‘Jnani’. He learnt Vedas, Sastras, and the entire gamut of Scriptures beyond which there perhaps was left little that was worthy of imbibing. As the Brahmachari attained marriageable age, Maharshi Vyas desired to perform the wedding of Shuka Muni who resisted the idea vehemently. He said that having been trained as an ascetic, he had no desire whatsoever to enter into married life. Veda Vyasa explained that that according to ‘Agamas’, the stage of ‘Garhastya’ or married life was an integral part of human life of the four chapters viz. ‘Brahmacharya’, ‘Garhastya’, ‘Vanaprasthya’, and ‘Sanyasa’ as that was a logical evolution of normal living. Vyasa said that the order of life was disturbed in his own example but that exception was not a rule. Moreover, he realised that he regretted his own action of remaining single and infringed the Laws of Nature as stressed in the Scriptures. Shuka Muni counter-explained that human life was a very valuable achievement and as such he would rather abstain from the so-called pleasures, causing the inevitable pain, that ‘Samsara’ was a knife-edge existence of humanity and that he would prefer the skip-up of the Garhasthya phase in his limited existence. He further explained that the entire human existence was constantly engaged in a struggle to get released from the complicated net of ‘Maya’(Illusion) and in a virtual warfare against the ‘Arisht Vargas’ or the Six Enemies of ‘Kama’ leading to and the logical resultants of ‘Krodha’(Anger/ Intolerance), ‘Lobha’(Meanness or Possesiveness), ‘Moha’(Infatuation), ‘Mada’ (Arrogance) and ‘Matsarya’(Jealousy). Between the two steps of temptation of entering into the net and the desperation to break it out, there would be a wide abyss which would occupy successive cycle of births and deaths owing to the concepts of ‘Sanchita’(latent), ‘Prarabdha’(Carry forward), and ‘Vartamana’(the Current Account) and to perpetuate the vicious ‘Kala Chakra’ (the Wheel of Time) further on would be a conscious stupidity, if not an ignorant folly, thus argued Suka Muni.He further stressed to Veda Vyasa

that let alone normal human beings, but even Indra, Brahma, Vishnu or Maheswara could never exist in peace as Indra always kept protecting his throne from Asuras as he was their first target; Brahma had this entire creation as His 'Samsara' or His family; Vishnu no doubt had Maha Maya Lakshmi Herself as His partner but was fully engaged with the wily Demons' atrocities to overcome and protect the balance of the entire Universe; Maheswara was constantly busy with the destruction of evil forces. Humanity without exception thus was persistently subject to want, struggle, helplessness, and pessimism. A householder's plight to subsist along with a family had always led to cunning, meanness, hypocrisy and opportunism. Where was the time for 'Karma Kanda' to perform, let alone remember the name of the Super Force, when the full manifestation of Maya or Illusion was at an explosive point! The Maha Maya Shakti had for instance submerged a Maharshi like the illustrious Veda Vyasa- who had interpreted Vedas, created all the Eighteen Puranas and several Upa Puranas, and innumerable Scriptures of eternal value to mankind- had an intense sense of 'Vyamoha' or extreme possessiveness to his son, Shuka and was bent on making him a 'Grihasthi' since that would be his dream of his son to wed a woman, procreate children and be an ideal householder!

4. Shuka Muni's reluctance to marry and King Janaka convinced him to marry

By inference, Veda Vyasa said that the established practices commended the institution of marriages, of the duties of Grihastha (Householder) and 'karma kanda', followed by retirement, Sanyasa and finally attainment of Salvation- all in a gradual process step by step. An adamant Shuka was still not relenting in his attitude and Veda Vyasa suggested Shuka's visit to Mithilapura and meet King Janaka for his advice as he had 'Jeevan Mukti' (Salvation while alive). Quite reluctantly, Suka Muni travelled all the way from Meru Mountain to Mithila. He was unaware of the nuances of City life and for the first time ever witnessed himself the full demonstration of subdued virtues and blatant vices, momentary joys and unending frustrations, rare displays of integrity and loud noises of hypocrisy. Even the Gatemen stopped him to ascertain Suka's personal credentials and made him wait for days together. Finally, some Ministers and Officials enquired about him and found that he was the Great son of memorable Veda Vyasa himself. He was ushered into the palace and welcomed with grand luxuries for eight days and offered him the services of coquettish maids but there was little reaction in him. The Muni met King Janaka in his Court with full blast of music, dance and wine all around as there were festivities in his honour. He was offered a full glass of milk and was asked to greet a bevy of beauties singing and dancing around him. There was absolutely no response whatsoever as his senses and elements were just the same while taking rounds without spilling even a drop of milk. The King who, as described by Veda Vyasa had the Status of Jeevan Mukta or Videha (without body but alive), was astounded at the boy's equanimity and declared that he might as well return to Veda Vyasa as his son was a paradigm of virtue par excellence and that was most inflexible! But, the mission for which Vyasa referred Shuka Muni to the King was to make Shuka agree to marry. Hence a one-to-one dialogue was arranged and the process of serious discussion proceeded. Suka Muni argued,- as he had done with his father earlier- summing up that he would rather choose the 'Vihanga Marg' (sky route) as against the land route or a short-cut to salvation without wasting his precious life with the experimental-tions of 'Samsara' or the house-hold chores viz. 'Garhastya' and 'karmkanda'. King Janaka allowed the boy to steam off and initiated the process of subtle counselling. He said: ' Even if human passions 'seem' to be under control, the state of 'Sanyasa' is not bound to be as easy as is made to be in practice. The term 'Yoga' is highly deceptive as it presumes overcoming wants ranging from hunger and thirst, sleep and ill health and such bare needs for the meagre existence to medium kinds of wants such as a place to live, a companion to live with, family happiness, medical help,

and such other minimum facilities which are not only highly permissible but are infact prescribed in Scriptures. Any fall from the high altitudes of Yoga would be too steep leading again to the low levels of frustration, self-condemnation and helplessness. That was precisely what the Holy Scriptures including Vedas recited by Brahma Himself. He prescribed the step-by-step methodology of Varnasrama. Even Gods and Demi-Gods followed the path of ‘Garhastya’. A person following the normal route would be immune from successeess and failures and could buffer the consequences with equal ease, provided of course one does not transgress avoidable pitfalls. Moreover, in exceptional cases like in the case of Suka Muni, there is the least possibility of unwanted attractions as he would be unaffected anyway. The example of Janaka himself is worth following as he was ‘Videha’ (body less) yet he knew the pattern of Jeevan Mukta or Moksha while Living a Contented Life. Why suffer without reasonable and allowable comforts rather than living morally and normally by still achieving the desired objective of Salvation? There is no need to rule out a view that the World is optimistic if we moderate the senses and control the mind, instead of complaining that the World is a hell and full of misery and meanness. Also, how could one enjoy the effect of ‘coolness’ unless the deadly impact of ‘heat’ is suffered. A Karma Yogi who practises controls and discipline, like a dew drop on a lotus leaf, would have the Golden Mean of enjoying ‘Itham’(the satisfaction of Good Living) and ‘Param’ (the attainment of the Final Goal)! Having been more or less convinced that Sanyasa yoga for his age and keeping in view the relevant factors might not be unsuitable, Suka sought certain clarifications on a few issues, as though he wished to hear from Videha Janaka for public enlightenment. The issues were related to killing of animals, consumption of wine and attachment to sex. He wondered as to how these habits were permitted in the Scriptures! As regards the aspect of meat eating, Scriptures allowed animal sacrifice for the purpose of Yagnas and specified ceremonies like Asvamedha Yagas, Goat or other Sacrifices of animals and so on but certainly not oriented to indiscriminate killings for the sake of enjoyment of meat eating. Similarly, drinking Soma Rasa is strictly as an integral part of Yagnas invoking Gods through Fire Sacrifices involving elaborate procedures through the chanting of relevant mantras and are of purely religious orientation; for instance, a person performing certain Sacrifices as per established format approved by Scriptures are known as Somayajis and are highly revered. But consumption of alcohol is never approved for personal enjoyment. So is the case of involvement with women. Indeed no Scripture approved of blanket sex excepting with a lawful wife that too only for procreation purposes in moderated measure and not with comprehensive license which verges with vice or obsession and certainly not extra-marital, in any case.

Muni Suka’s wedding and Salvation thereafter: Muni Suka returned from Mithilapura a changed person and to the greatest delight of his father, married the daughter of a Muni named Pivari and they had four sons and a daughter all of whom were happy in their weddings too. Maha Muni selected Mount Kailash subsequently to practise higher disciplines of Yoga, achieved Siddhies of Anima, Laghima and so on and finally ascended further from the top of Mount Kailasa to realise self-realisation to join the Supreme Bhagavati. As Veda Vyasa got shaken up from his son’s absence and practised heavy penance targetting Maheswara as the embodiment of Tamas Guna, the Lord appeared and gave him the boon that he could always find Suka in his own shadow!

5. Vyasa’s progeny of Dhritarashtra-Pandu Raja-and Vidura

One day Shantana, the Kuru Vamsha King of Hastinapura, came to a forest on a hunting spree and was mesmerized by musk-fragrance emanating from a woman named Satyavati. Allured by her sweet scent, Shantanu reached Satyavati's house and, seeing her, fell in love at first sight. The king asked the

fisherman-chief for his daughter's hand; the fisherman Dusharaj said his daughter would marry the king if – and only if – her sons would inherit the throne. The King, shocked and dejected, returned to the palace since he had anointed his son, Devavrata as his heir apparent already. Devavrata was distressed by his father's condition; he learned about the promise asked by the fisherman-chief from a Minister. Immediately, Devavrata rushed to the hut of the fisherman-chief and begged for Satyawati's hand on his father's behalf. The fisherman repeated his condition. Then Devavrata renounced his claim to the throne in favour of Satyawati's prospective progeny and pledged his vow of celibacy accomplishing his name as Bhishma as the fisherman immediately and Shantanu married Satyawati duly. Now Satyawati's premarital first-born, Vyasa, lamented that his mother abandoned him to fate after birth. He returns to his birthplace in search of his mother who, he finds out, is now the queen of Hastinapur. After their marriage, Satyawati bore Shantanu two sons: Chitrangada and Vichitraveerya. After Shantanu's death, Bhishma crowned Chitrangada as king under Satyawati's command, but Chitrangada was later killed by a Gadharva. Thereafter, Vichitravirya was crowned king, while Bhishma ruled on his behalf under Satyawati's supervision. Vichitravirya married the princesses of Kashi of Kosala viz. Ambika and Ambalika but Vichitravirya was childless. With no heir to the throne, Satyawati asked Bhishma to marry the widows of Vichitravirya, yet Bhishma refused, reminding Satyawati of the promise he made to her father and his vow of bachelorhood. He suggested that a Brahmin could be hired to father children of the widows, thus preserving the dynasty. Revealing to Bhishma the tale of her encounter with Parashara, Satyawati well knew that this was the time to call her son Vyasa to aid her. Satyawati coaxed Vyasa to have formal single time sex with his brother's widows. Vyasa initially refused Satyawati's proposal. He argued that Vichitravirya's wives were like his daughters and his union was a heinous sin, through which no good could come. But, Satyawati asserted that to preserve the dynasty, Vyasa finally agreed. The elder queen, Ambika, during sex with Vyasa, noticed his dark appearance and closed her eyes. Vyasa declared to Satyawati that due to Ambika's cruelty, her son would be blind (but strong) and have a hundred sons – later known as Kauravas the descendants of Kuru. Satyawati considered such an heir to be an unworthy king, so she asked Vyasa to have union with her other daughter-in-law Ambalika who fell pale due to Vyasa's grim appearance. As the result the child would be ineffective, his mother begged for another child. In due course, the blind Dhritarashtra, and the pale Pandu were born. Satyawati again invited Vyasa to Ambika's bedchamber; she remembered Vyasa's grim appearance (and repulsive odour), and substituted a lowest caste maid in her place. The maid respected the sage and was not afraid of him, and Vyasa thus blessed her; her son would be the most intelligent man, and she would no longer be a slave. Vyasa told Satyawati of the deception, and then disappeared; thus Vidura a dharmatma was born to the maid.]

Further stanzas of Chapter Twenty One

Then Vyasa replied to Shukha Deva : ‘ Dear son!

*Anādy antam ajam divyam ajaram dhruvam avyayam, apratarkyam avijñeyam brahmāgre samavartata/
kāsthā nimeṣā daśa pañca caiva; triśat tu kāsthā gaṇayet kalām tām, triṃśat kalās cāpi bhaven muhūrto;
bhāgaḥ kalāyā daśamaś ca yaḥ syāt/ triṃśan muhūrtaś ca bhaved ahaś ca; rātriś ca saṃkhyā munibhiḥ
pranītā, māsaḥ smrto rātryahanī ca triṃśat; saṃvatsaro dvādaśamāsa uktaḥ, saṃvatsaram dve ayane
vadanti; saṃkhyāvīdo dakṣiṇam uttaram ca/ ahorātre vibhajate sūryo mānuṣalaukike, rātriḥ svapnāya
bhūtānām ceṣṭāyai karmaṇām ahar/ pitrye rātryahanī māsaḥ pravibhāgas tayoḥ punaḥ, kṛṣṇo 'haḥ*

*karma ceṣṭāyām śuklaḥ svapnāya śarvarī/ daive rātryahanī varṣam pravibhāgas tayoh punaḥ, ahas
tatrodag ayanam rātrih syād dakṣiṇāyanam/*

Far back the ‘jagadsrishti’ even, the anaadi-ananta-ajanma-divya-ajara -amara- dhruva-avikaari-atarkya-jnaanaateeta Prameshvara was the singular was and is in position. Now as per kaala vibhaga, each kaashtha and thirty kaashtaas are made of one muhurta. Thirty muhurtaas would make one full day and night- such thirty day nights are accounted for a month- and twelve such months would make a year. Vidvan Purushaas had stated that two ayanaas viz. uttaraayana and dakshinaayana as per Surya Deva’s movement or of Bhu bhramana from north to south or from south to north respectively. Thus for manushyaas the division of day and night was made by Surya Deva as the nights are meant for resting and the days for work. What be one month be for manushyas is to be accounted for one day -night span for the pitruloka; for the Devas one day-night combine is a full year. Uttaraayana for Devas is a day time and dakshinaayana their night.

*ye te rātryahanī pūrve kīrtite daivalaukike, tayoh samkhyāya varṣāgraṃ brāhme vakṣyāmy ahaḥ kṣape/
teṣāṃ samvatsarāgrāṇi pravakṣyāmy anupūrvaśaḥ, kṛte tretāyuge caiva dvāpare ca kalau tathā/ catvāry
āhuḥ sahasrāṇi varṣāṇāṃ tat kṛtaṃ yugam, tasya tāvac chatī samdhyā samdhyāṃśaś ca tathāvidhaḥ/ 20
itareṣu sasamdhyeṣu sasamdhyaṃśeṣu ca triṣu, ekāpāyena samyānti sahasrāṇi śatāni ca/*

As per the day-night calculations of manushyas, Brahma Devas one day night be known as of four yugas viz. Satyuga- Treta-Dwapara-and Kali Yugas. As per Deva’s day and night - viz. manushyas one year- Satya Yuga is of four thousand divya varshaas from Devas point of view but as per manushya be 4800 divya samvatsaraas. Like the day nights of Devas, Treya yuga would be 3600 deva samvatsaraas, Dwapara 2400 divya years, and Kali Yuga 1200 divya varshaas.

*etāni śāśvatāṃ lokān dhārayanti sanātānān, etad brahma vidāṃ tāta viditāṃ brahma śāśvatam/ caturpāt
sakalo dharmāḥ satyaṃ caiva kṛte yuge, nādharmen āgamāḥ kaś cit paras tasya pravartate/ itareṣv
āgamād dharmāḥ padaśaś tv avaropyate, chourikānṛta māyābhir adharmaś copacīyate/ arogāḥ
sarvasiddhārthāś caturvarṣa śatāyusaḥ, kṛte tretādiṣv eteṣāṃ pādaśo hrasate vayaḥ/ vedavādāś
cānu yugaṃ hrasantīti ca naḥ śrutam, āyūṃsi cāśiṣaś caiva vedasyaiva ca yat phalam/ anye kṛtayuge
dharmāś tretāyāṃ dvāpare 'pare, anye kaliyuge dharmā yathāśakti kṛtā iva/ tapaḥ param kṛtayuge
tretāyāṃ jñānam uttamam, dvāpare yajñam evāhur dānam eva kalau yuge/ etāṃ dvādaśa sāhasrīm
yugākhyāṃ kavayo viduḥ, sahasraṃ parivṛttaṃ tad brāhmaṇa divasamucyate/ rātris tāvat tithī brāhmī tad
ādaḥ viśvam īśvaraḥ, pralaye 'dhyātman āviśya suptvā so 'nte vibudhyate/ sahasrayugaparyantam ahar
yad brahmaṇo viduḥ/ rātriṃ yugasahasrāntāṃ te 'horātravido janāḥ/ pratibuddho vikurute
brahmākṣayam kṣapākṣaye, sṛjate ca mahad bhūtaṃ tasmād vyaktātmakam manāḥ/*

Veda Vyasa further stated that these sanaatana lokaas on Srishti are all of the vedokta sanaanatana Brahma Swarupaas. In the Satya Yuga, Dharma was of the ‘chaturacharana’ or of Four folded Paadas in totality when blemishes of ‘asathya and anyaaya’ were none at all. In the following yugas, gradually the ‘charanaas’ of dharmacharana got dipped by and by and thievings- untruthfulness- prevalence of kaama-krodha-moha-lobha-mada-matsaraas came to be intensified by the rolling of the kaala chakra as of yuga after yuga. In the Satya Yuga the Being were of ‘pushti- aarogya-chaturvarsha shataayu sampannaas’. As tretaayuga had arrived their aayush witnessed a decrease of the longevity by a quarter to three hundred approx. In dwapara yuga the life span dwindled to two hundred years while it rolled down further even to of hundred or even far less. In the yugas following treta yuga the characteristic of swadhyaya had dipped

down gradually thus making an adverse impact on aayurdaaya- and pushthi tushthi. Thus as per the yugaanasaara dharmacharana too dipped down from satyatretaa-dwaapara-kaliyugaas. Such being the gradual diffusion of daana-dharma- damanaadi guna sampattis the ongoing prathama paada vyavastha is assuredly going to hit further slide downs as of heading for a pralaya kaala eventually. As Brahma Deva's dinacharya once over and His ratri samapti would occur there follow Brahma's 'akshaya rupa maayot - panna vikaaraas' would be intensified and yet again His 'manovaanccha' would pave the path of His 'Punah srishti'.

[Vishleshana on Kaala Chakra vide 1. Manu Smriti - as also 2. Maha Bhagavata 3. Markandeya 4. Matsya 5. Brahmanda 6. Bhavishya Puranas-

1. Manu Smriti:

At the time of Srishti, the Time Schedule as reckoned was as follows: The concept of Kaalamaaa or the Time Cycle is calculated on the basis of Padardha (Matter) and Parithi (Space); the sum of Space occupied and the movement of Matter determined is the Paramaanu Samaya (atomic time). Thus the Matter, Space and Time are measurable. The Time Units were arrived as per the mix of these Entities called Transerens or celestial atoms and the duration of integrating these entities. The flap an eye- blink is known as a nimesha; 18 such blinks make a kaashtha, three such kaashthas make one kala, thirty kalas make one muhurta, thirty muhurtas make a day-and -night. Now about the division of Surya-Manushya-Deva related Day/Night is explained: In respect of Human Beings, the nights are for sleep and daytime is for 'karmacharana' or of activity. Whatever is stated for humans is a thirty day-night combines or a month. Pitru Devas consider one set of 15 human day-nights as Krishna Paksha -as per Moon's course from the day one of Moon's full illumination being Pournami ie when the Moon's waning starts as they are active during that period. Now during and Shukla Paksha, Moon gradually picks up its luster from the Moon- Fall on Amavasya till the night when the glory of Its dazzle reaches the peak on Purnima. This period is what humans consider as auspicious. Now, while what human beings reckon as a full one year is just a day-night for Devas. The period of auspiciousness is Uttarayan for six months a year for Devas and thus Human Beings too perform all auspicious deeds; Uttarayan is as for the course of Surya from South to North while Sun's course from North to South is Dakshinayan. Chandra Loka's parikrama around Earth is for a month, and the Parikrama of Chandra around Pitru Loka for a fortnight is a night and another fortnight a day. Now, Brahma's one raatri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-Kali Yugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga's terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or 664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 42420000 human years. Deva's one thousand years are accounted for Brahma Deva's single day time and another thousand divine years are of Brahma's one night. Thus Brahma's 'ahoratra' or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus ,after one thousand yugas, Brahma rests for the day and night and then resumes 'punah srishti' or revival of creation process again.)

2. Maha Bhagavata Purana:

Concepts of Atom and Time:. An atom is the ‘Paramanu’ or the ultimate unit of Matter and this unit is indivisible further. The Matter comprising definable units of the atom goes into the creation of various bodies and the totality of such Material spreading over the Universe is measurable in terms of Space. The sum of Space occupied and the Movement of the Matter totals up to the Atomic Time. Thus the Matter, Space and Time are measurable. The Time Units are measured in terms of Trasarenu (a mix of three celestial atoms) and the duration of integrating three trasarenu is known as a ‘triti’; hundred tritis make one ‘vedha’ and three vedhas make one ‘lava’, three lavas make one ‘nimesha’ or a blink, three nimeshas make one ‘kshana’, five nimeshas make one ‘kashtha’ or eight seconds and fifteen kashthas make one ‘laghu’ (two minutes); fifteen laghus make one ‘nadika’ or ‘Danda’ and six or seven Dandas make one fourth of a day or night; there are four ‘praharas’ (‘Yamas’) each in a day and in a night; and two fortnights, called ‘Pakshas’ and two pakshas on a month; two months each a season, and six months make one ‘Ayanam’ or two complete movements of a year by Sun- as ‘Dakshinayan’ from top to bottom and from bottom to top direction is known as ‘Urttarayan’. Combination of a day and night, numbering 365, makes a year to human beings and their average life-time is one hundred years. On the other hand two solar movements a year of the human beings measures up to a day and a night to demi-Gods. A human year is a day for Devas. Krita Yuga had a span of 4800 Divine Years; Thretha Yuga had 3600 Divine Years; Dwapara Yuga had 2400 Divine Years and Kali Yuga is 1200 Divine Years. All the four Yugas totalling 12000 Divine Years make one Maha Yuga. One thousand Maha Yugas make one Kalpa or a Day for Lord Brahma or 4320,000,000 human Years. Two Kalpas make a full day. Lord Brahma’s one month has 259,200 million Human Years; one Year of Brahma has 3110,400 million human years; 50 years of Brahma is one Parardha and two Parardhas or 100 years make one Para or a Maha Kalpa (a mind-boggling 3110,400, 000,000 million human years). [Interestingly, we are now currently existing in the 28th Kali Yuga of the First Day of the First Year of the Svetha Varaha Kalpa, second parardha of Brahma, in the reign of Vaivasvatha Manu (the Seventh Manu in the Order). Kali Yuga (Iron Age) is stated to have begun on 17th February 3102 BC of Julian calendar. Each Cycle of Four Yugas has one day of Brahma, called Maha Yuga and 71 Maha Yugas are ruled by successive Manus. It is estimated that Brahma is 51 years old and has already lived 155 trillion years, since He took over!] During the First half of Lord Brahma’s Existence, there were Two Kalpas viz. Brahma Kalpa (or when Vedas came up as ‘Swayambhu’ or on their Own) and Padma Kalpa (when the Incarnations of The Lord dominated). Now, the Second Half of Lord Brahma’s Existence has just begun, the Third Kalpa –The Varaha Kalpa- is now in process.

3. Markandeya Purana

The Life-span of Lord Brahma was determined at hundred Divine years and the calculation of each year was conceived as follows beginning from the minimum measure of Time upwards: three nimeshas or blinks make one ‘Kshana’; fifteen ‘nimeshas’ make one ‘kashtha’; thirty kashthas make one ‘kala’; thirty kalas make one ‘Muhurta’; thirty Muhurtas make one day-night; thirty day-nights make one ‘Paksha’; two Pakshas make one ‘maasa’; six maasas make one ‘Ayana’; two Ayanas make one ‘Varsha’ or a Year. The Ayanas in a Year are ‘Dakshina Aayana’ and ‘Uttara Ayana’. Each human Year comprising three sixty five day-nights (Ahorathras) accounts for a ‘Divya Ahoratra’ (Divine day-night) and on this count, each Uttarayan is a Divine Day and Dakshinayan is a Divine night. One Divya Day-night thus is a full day-night year for human beings. As per Divya calculations, the total count of Four Yugas is twelve thousand years, the Satya Yuga comprising four thousand years, Treta Yuga three thousand Divya Years, Dwapara Yuga two thousand years and Kaliyuga of one Divya thousand years; the rest of two thousand years of the

twelve thousand Divine Years is accounted for additional four hundred of Divine years of ‘Sandhya’ and an equivalent period additionally for ‘Sandhyamsha’ for Satya Yuga; three hundred years each for these periods in respect of Treta Yuga; two hundred years each of Dwapar Yuga and one hundred years each of Kali Yuga. In Lord Brahma’s life span of hundred Divya Years, each day comprises fourteen Manvantaras and each Manvantara consists of one thousand ‘Kalpas’. At each change of Manvantara, there is a fresh stock of Indras, Devas, and Sapta Rishis etc. There are seventy one Cycles of Four Yugas in each Manvantar. Viewed from the view point of human years, one Manvantara has three crore sixty six lakh two thousand years; by Divine Years, one Manvantara has one lakh fifty two thousand years. If this Period is multiplied four times, it would then equate Brahma’s one day, that is, one million nineteen lakh twenty seven thousand Divya years; or, four twenty nine crores forty lakh (429, 40, 00,000) human years! After each day-night of Brahma, there occurs a ‘Naimittika’ Pralaya.

4. Matsya Purana

Paramatma as inspired to script the process of Creation, conceived ‘Manas’ or the springboard of desires, apprehensions and thoughts; then from his introspection He picturised ‘Akasha’ and its typical characteristic of ‘shabda guna; it is from Akasha emerged its offshoot the various types of odors which eventually spread out itself as ‘Vaayu’ or the powerful wind; this further generated the sense of ‘sparsha’ or touch. In the further cycle of Pancha Bhutas or the Basic Elements, the radiance of Agni got manifested while the derivative of Fire engendered Prithvi or Earth. This was the primary phase of Creation. Just as the aforementioned 12000 Divine Years totalling the Four Yugas would thus constitute one Manvantara. Such Manvantaras are innumerable as these are of repetitive nature in the Kalamaana or the Eternal Time Cycle. Similarly the process of ‘Sarga-Samhara’ ending up with Pralayas or Universal Extinctions are cyclical too, as Prajapati Parama Purusha enjoys the play again and again. During Krita Yuga Dharma and Truth certainly run on four feet as in the case of a ‘Go Maata’, since those exceptional practitioners of Adharma neither attain prosperity nor fulfillment of Life. But the predominance of Dharma gradually gets distorted over the subsequent Yugas of Treta-Dwapara-Kali Yugas and untruthfulness or falsity, and dominance of ‘Arishad Vargas’ of Kaama, Krodha, Lobha, Moha, Mada, Matsaras or excessive desires, anger/ego, avarice, anger, infatuation, and envy, thus affecting the proportions of two thirds, half, and quarter in the respective yugas. During the Satya Yuga, there was fulfillment all around due to excellent health, longevity, affluence, success; invariably the Life Span was of 400 human years, but in the subsequent Yugas the span had been 300, 200, and 100 years maximum; in fact the phase wise longevity dwindled from 100, 75, 50 and hardly 25 in Kali yuga’s first- second, third and fourth ‘Paadas’ as described in Puranas. As per the evolution of Yugas, human beings tend to dissipate the intensity of Dharma from the Satya-Treta-Dwapara-Kali Yugas. During Krita Yuga, ‘Tapas’ was the principal way of Life, in Treta Yuga significance is accorded to ‘Jnaana’ or Acquisition of Knowledge, in Dwapara Yuga, significance is attached to Yagjnas and Sacrifices or Austerities, but in Kali Yuga it is the aspect of ‘Daana’ or sincere charity that is emphasised; this is obviously due to the incapability of Human Beings acquiring true knowledge, nor observe ‘karma kanda’ but atleast perform charitable deeds

5. Brahmanada Purana

About the Cycle of Time and Kalpas and Manvantaras: ‘If Brahma’s age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years.(Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between

each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvaartha and Parartha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma's age is calculated as 51 years and the first night! As Brahma spent his thousand Yugas long first night, he found water all around and resurrected Earth again -and on the broad lines of what Varaha Swarupa indicated- materialised formally the Chatur Lokaas, Sapta Dwipas and Sapta Samudras. He revived the Srishti of Antariksha, Sun, Moon and other Planets, Pitras, Time, Yugas, Purusharthas of Dharma-Artha-Kaama-and Mokshas. From his first face of the 'Chaturmukha', he created Gayatri, Ruks, Yagni related Agni shtoma etc; Veda Vangmaya, Veda Chhandas, and various Agni-Karyas; from his Southern Face were generated Yajur Veda, Traishthub Chhandas; Panchadasa Stomas and Brihat Stoma; from his western face emerged Saama Suktaas, Jagati Chhandas, Papta dasa Stoma; Atiraatra of Jyotishthoma etc; from Brahma's fourth Face emerged Atharva Veda, Anushtub and Vairaja Chhanda etc. Through out the Yuga Periods, there were countless species of Creation were materialised of 'Charaachara' or mobile and Immobile nature, defying description.

Traditional Astronomy, Solar System and 'Kaalamana Ganana' (Time Calculations) :The area which is covered by Sun and Moon constitutes that which brightens the Sapta Dwipas, Sapta Samudras and half of Earth, the other half remaining dark. Again, *Avati trinimaan lokaan yasmaadsuryah paribhraman, Avidhaatuh prakaashaakhyo hyavanaatsa Ravih smruta/* (The 'Dhaatu' or the root of the word 'Avi' means illumination and protection; thus Surya is called Ravi). The word 'Mahi' or 'Mahi Tatwa' means Bhumi or Earth and the sub continent of Bharat is roughly reckoned as Earth; the Solar Disc measures nine thousand yojanas (one yojana is 12 km) and its circumference is three times more. The circumference of Moon is stated to be thrice of Sun. The total size of Earth is fifty crore yojanas and Meru Mountain is situated at the half point of Earth. Considering the elevation of Meru, the radius of Earth is stated to be eleven crore thirty seven lakh or the surface of Earth. Taking into account the revolution of Earth up to the sky and stars, the distance of the Earth and Sky are stated to be equal. All the Seven Dwipas on Earth as also the Seven Upper Lokas of Bhur-Bhuvar-Swar-Janar-Mahar-Tapas-Satya etc. lokas are all included in the 'Paryasa' or 'Bhramana' (Revolution) since they are all in the Cosmic Egg as under an Umbrella. In the revolution all the Lokas are tightly tied together; while the contents of the Cosmic Egg is stabilised with solidified Oceans, each Loka is stuck to each other and thus Earth too is stuck similarly with the solidified water. The solidified water is surrounded by solidified Tejas or Illumination. The Solidified Tejas is surrounded by Solidified Air. The solidified air is further surrounded by Sky which in turn is bounded by Bhutadi which again is enclosed by 'Mahat' and finally Mahat is bordered by Pradhana or the Infinity! Thus the entire Universe is a comprehensive and cohesive Totality! [Brahmanda Purana-in fact, Puranas in general- believe that the Brahmanda (Cosmic Egg) is protected by sheaths or coverings of Pancha Bhutas or Gross Elements of Earth-Water-Fire-Air and Sky; Earth is protected by solidified water; in the second layer by Agni; further by Air; further again by Sky; beyond which be the Concepts of Bhutadi or the Ahamkara or Ego being the Consciousness of Self as also the 'Mahat' or the High Significance, beyond is Pradhana or the Unknown. All the above Beings are stated to be a Composite Manifestation of the Supreme Unknown]. Meru Mountain was considered as the focal point of Traditional Astronomy. The East of Meru and on top of Maanasa was stated to be the Mahendrapuri where 'AshtaaVasus' whose Chief was Lord Indra were staying and that place was all decorated with gold. To the Southern side of Meru again on the top of Manasa was the abode of Lord Yama the son of Vaivaswata Manu and that Place was known as Samyamana Puri. To the West of Meru

again atop of Manasa, Lord Varuna was the abode of a Place called Sukha Nagari. To the North of Meru on Manasa Mount was the Vibhavari Nagari of Lord Soma. On the four corners of the rear North of Manasa were situated the Four Lokapalakas to preserve Dharma and Nyaaya to the mankind. In ‘Dakshinayana’ or the Southern Transit the course of Sun’s forward direction to South would be like an arrow released as he would take various Luminary Devatas along with him: By the time Surya would reach Amaravati of Indra by mid-day, he would have reached Samyamapuri of Yama, when Vanuna’s Sukha Nagari would be mid-night and Soma would be nearing dusk time. When Surya would reach Samyamana by mid-day at his peak, it would be Sun Rise at Sukha Puri of Varuna, Sun Set at Mahendri Nagar and midnight at Vibha Nagar of Chandra. If persons experience afternoon at those in South East (Agneya), or South and East, those in South West or Nirruti would experience Sun in forenoon. To persons in North, Sun’s position is experienced at later part of night where as to those in North East or Ishanya, it would be in the earlier part of night. When Amaravati experienced midnight, Yama Nagari felt that Sun was setting in the Evenings. At Soma’s Vibhavari Nagar, Surya’s position would be mid-day but he would have already risen up in the early morning and at Yama’s Samyamana it would be midnight. Thus Surya rises and sets at different places at different timings. Surya is stated to traverse one hundred and eighty one thousand yojanas in a ‘Muhurtha’. (Fifteen Nimeshas make one Kashta; thirty Kashtas make one Kala; thirty Kalaas make one Muhurta and thirty Muhurthas make a day and night). If Surya proceeds towards South or in Dakshinayana, his speed increases and whirls around in the middle of the firmament. At Manasottara Mountain, the ‘Vishu’ (Equinox) is situated in the middle; the circumference of Surya is Nine crores and forty five lakh yojanas. Returning from South to North (Uttarayana), Sun is stated to remain in the Equinox and travel further to Milk-Ocean and then Surya’s circumference is stated to be three crore and eight thousand yojanas. When Surya is in the constellation of Shravana and Uttaraashadha traversing the Regions upto Shaka Dwipa, the magnitude of Sun is estimated at a crore and Eighty of yojanas approx. The divisions of Planetary system are Aja Vithi (Southern) or the Naga Vithi (Northern) comprising constellations of Stars; the divisions of star-constellation of Moola-Purvashadha-Uttaraashaadha are born in Aja Vidhi while the constellations of Ashvini-Bharana-Krittika are born in Naga Vidhi. During Dakshinayana, Sun covers thirteen and half constellations of Stars in twelve Muhurtas due to his speed; but in Uttarayana, he covers the same constellations in eighteen Muhurtas. It is said that the central area of a Potter’s wheel goes slower and in the same way Sun traverses slower and in the navel of the wheel, it goes further slower ie thirteen Muhurtaas! During one daytime, the first part is called Usha / Sandhya, the second one is Praatahkaala, the next is Madhyaahna and the next part is of Aparahna and then Sayahkaala. At the times of dawn and dusk, it was stated that crores of demons are bent on devouring Surya Deva but the Vakakhilya Sages protect Surya deva ; besides, Brahmanaas perform Sandhya Vandana and Gayatri Japa to overcome the demons. On a Vishuvat day (Equinox) the day as well as night are of exactly same measure of Time but from there after Dakshinayana nights get lengthened while during Uttarayana, the daytime gets elongated. Vishuvat Time or Equinox is between Sharad and Vasanta Ritus. That would be the time when Moon is of uniform ‘Kalaas’. Brahmanda Purana gives a detailed account of ‘Kaala gananaas’ or Time Calculations related to Soura (Surya), Sowmya (Chandra) and Naakshatra or Stars. It was at this Vishu Time, that ‘daanaas’ are required to be performed to please Pitru Devas. Since Vishu is considered as most auspicious to Devas too, special Danaas are required to be given to learned Brahmanas.

It is good to learn of ‘Kaalamaana ganana’ or the calulations of Time as also certain other aspects; for instance: ‘Uuna Maasa’(month of shorter count), Adhika Maasa (month with longer month); Kala,

Kaashtha, Muhurtaka; Purnamaasi (Full Mon), Amavasya (New Moon); Sinivaali or Kuhu the days when Chandra rekha was not seen at all; and Raaka and Anumati (differentiated nights) unseen on Purnima (Full Moon); Amavasya mixed with 14th Tithi of the next Paksha or fortnight is Sinivali while Amavasya which merges with the first of next Paksha is Kuhu (in both the cases worship of both Sinivali and Kuhu would bestow wealth); Purnamaasi mixed with the 14th Tithi is Anumati while that mixed with the first of next Paksha is Raakha (in these cases too, worship would bestow good progeny and fame). Another facet worth noting is that Uttarayana months are: Magha, Phalgun, Chaitra, Vaishakha, Jyeshtha and Ashadha are of Uttarayana while Shravana, Bhadrapada, Aswiyuja, Kartika, Margashira and Pushyami are of Dakshinayana.

6. Bhavishya Purana

Creation and Concept of Time: At the beginning of Creation, there was darkness all around and the Supreme Energy created ‘Maha Jala’ (the Great Water) first. ‘Parabrahma’ had his resting place (Ayana) in the water (Naara) and materialised Maya or Prakriti and as a result of the interaction, there was a Golden Egg out of which emerged Brahma. After persistent ‘Tapasya’ (meditation), Brahma created ‘Bhumi’ (Earth) from one part of the Egg and ‘Akash’ (Sky) from another; from the middle portion of the Egg was created ‘Swarga’ or the Celestial Region, Eight Directions, ‘Samudra’ or the Great Ocean, the ‘Maha Tatvas’ (Great Awareness or Consciousness of Elements) and the ‘Charachara Srishti’ or the Moveable and Non-moving Beings. After creating the Sky, he created Vayu (Air), Agni (Fire), Jal (water) and Prithvi. Brahma prescribed the names and tasks of each Institution or Entity. He created Devas and their ‘Ganas’ (troupes), the Yagnas like Jyothistomas; Grahas (Planets), Nakshatras (Stars), Nadis (Rivers), Samudras (Seas), Parvatas (Mountains), Concept of Time like Samvarsaras (Years), Masas (Months), Dinas (days), and Ritus (Seasons). He created ‘Shadvargas’ viz. Kama (Desire), Krodha (Anger), Lobha (Greed), Moha (Infatuation), Mada (Ego) and Matsara (Jealousy); Dharma (Virtue), Adharma (Vice), Sukha (Happiness) and Duhkha (Grief) etc. Brahma created Brahmanas from his face, Kshatriyas from his hands, Vaishyas from thighs and Shudras from his feet. He created Rig Veda from his Eastern Face which was received by Vasistha Muni; Yajur Veda from his Southern Head as secured by Yagnyavalkya Muni, Sama Veda from the Western Head achieved by Gautama Muni, Atharva Veda from the Northern Face obtained by Shaunaka Muni, and from his Uprturned Face emerged Eighteen Puranas, Itihasas and Shastras. He divided his body on the right side to generate males and the left side to create women. He materialised a Virat Purusha or a Gigantic Male who performed Tapasya for long time to create Ten Prajapatis viz. Narada, Bhruhu, Vasistha, Pracheta, Pulaha, Kratu, Pulastya, Atri, Angirasa and Marichi as also a number of Secondary Rishis. Then he created Devatas, Munis, Daityas, Rakshasas, Piscachas, Gandharvas, Apsaras, Pitras, Human Beings, Nagas, Serpents, and so on and set them all in their positions. Lightnings, Clouds, Rainbows, Dhumaketu, Ulkas, Thunders, Fishes, Animals, Birds, and moveable and non moveable objects. Eversince ‘Srishti’ or Creation commenced, Brahma’s one day lasts till the end of a ‘Kalpa’ and at the end of his one day comes a ‘Pralaya’ (The Great Annihilation); Srishti is resumed by the next morning again. It is said that one ‘Truti’ makes one Nimesha, eighteen nimeshas a Kashtha, thirty kashthas one Kala, thirty kalas one Kshana, twelve kshanas one Muhurta, thirty muhurtas make a day and night, thirty day-nights make one month, two months one Ritu, three Ritus one Ayana, and two Ayanas a year. One day-night of Pitras equals one month of human beings; in other words, Shukla Paksha or a fortnight of humans makes a day for Pitras and Krishna Paksha a night. Satya Yuga comprises 4,800 Divya years or 17, 28,000 solar years; Treta Yuga comprises 3,600 Divya years or 12, 96,000 solar Years; Dwapara Yuga comprises 2,400 Divya years or 8, 64,000 solar years and

Kali Yuga comprises 1,200 Divya years or 43,200 solar years; thus one Chatur Yuga or Maha Yuga adds up to 32000 Divya years or 43, 20, 000 solar years. One thousand years of Devas equals one day of Brahma and another thousand Divya years make Brahma's night; 12,000 Divya years make one Divya Yuga and 170 Maha Yugas make one Manvantara, while fourteen Manvantaras make one Brahma day.

Over-view of the Kings of Raja Vamshas through the preceding Yugas viz. the Satya, Treta Yuga and Dwapara Yugas: During the second half of Brahma's age of his hundred years, that is the third day of his fifty first Year, Vaiwaswa Manu was born in the Sweta Viraha Kalpa and the latter performed serious Tapasya; from his sneeze was born King Ikshvaku who was a great devotee of Lord Vishnu. In the Royal lineage of Ikshvaku were born Vivikshu-Ripunjaya-Kakuthsu-Prithu-Adri-Bhadraaswva-Yavanaashva-Shraavasta-Kuvalashvya-Dhrudhashva-Nikumbhak-Sankatashvya-Prasenajit-Ravanaswya-Mandhaata-Purukutsa-Tridashvya-Anaranya-Prushadashvya-Vasuman-Tridhanva-Trayyaruni-Trishanku-Harischandra-Rohita-Haaritha-Chanchubhup-Vijaya and Ruk till the Third 'Charana'. There after the lineage continued till King Ruru and his son Sagara; the lineage stopped due to the curse of Kapila Muni and the Sagara sons were burnt. From the second queen was born Asamanjasa-Anshuman-Dilip and Bhagiratha who became universally popular as he brought Ganga / Bhagirathi from Heavens to secure salvation to the Sagara Putras. The lineage continued further from Bhagirath to Shrutasena-Naabhhaga-Ambarisha-Sindhudeepa and so on till King Sudarshan who married the daughter of Kashi Raja and became the unconquered Monarch of Bharata Khanda. Devi Kaali appeared in a dream and asked the King to leave for Himalayas along with his wife and family and Sages headed by Vasishtha, since very soon there would be a 'Pralaya' and the Akhanda Bharata would disintegrate into pieces and save a few islands of Earth of varying sizes, the rest of the 'Bhubhaag' would be submerged under water! After the Pralay in Treta Yuga, King Sudarshan returned from Himalaya and revived Ayodhya Puri and thanks to the Divinely Cow Nandini and the Holy Sages. King Sudarshan ruled for thousands of years and in course of Time, his son King Dilip initiated a new generation and King Raghu heralded the **Surya Vamsha** or the Raghu Vamsha. King Raghu's grandson Dasharatha had the unique privilege of securing Lord Shri Rama, the 'Avatar' of Bhagavan Vishnu. Surya Vamsa dominated from Shri Ram's son Kusha downward for hundreds of generations thereafter and the Kings were by and large virtuous, engaged in Yagnas and Agni Karyas, charities and the preservation of Dharma. In the Third Segment of Treta Yuga, seeds were sown when **Chandra Vamsa** was initiated with the curse by Indra to send Chandra Deva to Bhuloka and the latter made Tirtha Raj Prayaga and performed relentless Tapasya and hundred Yagnas till Devi Bhagavati was pleased and sent Chandra back to Swargaloka. Chandra's son Budha married Devi Ila and King Pururava was born, signifying the beginning of the Chandra Vamsa. Pururava's son Ayu begot Nahusha who attained Indratva no doubt as Indra went into exile due to his Brahma hatya sin for killing Vritrasura ; but Maharshi Durvasa cursed Nahusha to become an 'Ajagara' or a huge snake. Nahusha's son was Yayati and of the five sons of Yayati, three became the Rules of *Mlecchaas* and the other two were *Yadu and Kuru*. In the long lineage of Yadu and his son *Kroshti*, was Maya Vidya who founded Pratishthanapura (*Jhansi*). In the long chain of Kings of Chandra Vamsa was *Samvaran* who pleased Surya Deva with his Tapasya and the Deva gave the hand of his daughter Tapati to Samvaran. As Pralaya terminated Treta Yuga, Surya Deva ordered that Samvaran and Tapati as also Maharshi Vasishtha and samples of Brahmana, Kshatriya and Vaishya be saved. With the advent of **Dwapara Yuga**, Pratishthanapura (Jhansi) was revived with Samvaran as the King, Budha Vamsheeya King Prasena and later on Yadu Vamsheeya King *Surasena* ruled *Mathura*, and Mleccha Vamsheeya Smashrupala or *Shishupala* ruled *Marudesh* (*Arab, Iran and Iraq*). King Samvaran's long line of descendants climaxed

with King *Dushyanta* and his Queen *Shakuntala* and their son *Bharata* whose lineage too lasted for thousands of years all over Bharat. Meanwhile, as per the order of Indra Apsara Ghritachi was sent to Earth and married Shakrahotra and their son was named Hasti. The latter rode Iravata with children and built a Nagar of large proportions which was named subsequently as *Hastinapura*. Again under instructions of Indra during the ‘Third Charana’ of Dwapara Yuga, another Apsara called Sukeshi was married to King *Kuru* who constructed *Kurukshetra*. In the lineage of King Kuru was born *Shantanu* whose son was *Vichitraveerya*. *Pandu* was the son of *Vichitra veerya* and *Yudhishtar* was the son of *Pandu*. As a repercussion of a mighty battle won by Daityas over Devas in the Universe, several Daityas who survived re-appeared in the Kingdom of Shantanu and the evil-minded Prince of Kuru Vamsha, Duryodhana became the rallying point of the Daityas, abetted by the weak and blind King Dhritarashtra. As Bhudevi became increasingly intolerant of the predominance of wickedness, she approached Bhagavan Vishnu who assumed an Avatar (Incarnation) as Shri Krishna and played an outstanding role in destroying the Evil forces at the climactic Great Battle of Maha Bharata at *Kurukshetra*. Pursuant the Battle, there was purge of the Evil and King *Parikshith* became the Emperor, followed by Janamejaya and Shatanika. The lineage though long was of weak Kings till Pradyot performed *Mleccha Yagna*. The Yagna was no doubt successful and earned the name of ‘Mleccha hanta’. In fact, Kali himself along with his wife prayed to Bhagavan Narayana and sobbed that Pradyot made this Yagna and suspended our very existence. Bhagavan replied that through the earlier Yugas, Kali was ignored but surely the next Yuga would display the full blast and fury of Kali and as the time would roll on his upswing acts would assume ever greater intensity; Narayana assured Kali that a man named ‘Adam’ and a woman called ‘Havyavati’ would promote the cause of Mlecchas at ever growing speed. As prophesied, gradually the strength of Mlecchas increased and that of ‘Aryavarta’ declined. At the fag end of Dwapara Yuga, the last King of Mlecchas named ‘Nyuh’ who was a devotee of Bhagavan Vishnu was advised to build a huge ship (*Nyoha’s Ark*) to save a few. Meanwhile, there was continuous rain for forty days and all the Oceans overflowed together and Prithvi got sunk; but for a survivors who boarded the ship like Brahmavadi Muniganasa, representatives of the King Nyuh and specimens of fauna and flora. Only the ‘Seeshina’ named Mount of Himalayas lasted the Pralaya where the survivors stayed and slowly increased their population after the Great Destruction got spread out in fast stages.

The advent of Kali Yuga and the Ongoing Phases - Arrival of Gautama Buddha: In the initial years of Kali Yuga, the survivor Mlecchas gradually adopted responses to the new environs, new ways of life and even new language styles. For instance, earlier languages got corrupted and new expressions emerged; Vraja Bhasha, Prakriti, Sanskrit etc. got adapted from ‘Gurundika’ (English) which was also different from Mleccha Bhasha/ Yavani and new corruptions of various languages both in spoken and written scripts got adapted. For instance, Pitru (Father) became ‘Paitar’; Bhatru became Bathar or Brother; Ahuti became Aaju; Ravivar as Sunday; Jaanu became Jain, Raviwar as Sunday; Phalguni as February and Shasthi as Sixty! Simultaneously, Places of Worship in Bharat like Ayodhya, Mathura, Kashi etc. lost their purity and Shabars, Bhills and robbers dominated. At the same time however, even after the first thousand years of Kali Yuga, quite a few pockets of Virtue, though not in the erstwhile pristine form, survived and semblances of Varashrama and devotion to Almighty did not get completely extinct yet. It is believed that a few Devatas continued to travel to ‘Brahmaavarta’ from Swarga loka that is where Ganga flowed. An illustrious Muni by name Kashyapa begot ten sons viz. Dikshit, Upadhyaya, Pathak, Shukla, Mishra, Agnihotri, Dwivedi, Trivedi, Pandya and Chaturvedi. Kashyapa prayed to Devi Sarasvati that Evil Forces had come to control the World and that she being the ‘Loka Mata’ must come to immediate

rescue; in response Devi provided enlightenment to the Muni; he established a Kingdom, named after his son King Magadha apparently to resist the Evil Forces. Magadha Kingdom was segregated from Arya desha and was surrounded by Kalinga (Orissa) in Agneya or South East, Avanti in South, Aanarta (Gujarat) in Nirruti or South West, Sindhu to the West, Kaikadesha in Vayavya or North West, Madra Desha in North and Kulinda in Ishaanya or North East. In the lineage of King Magadha was the famed Ajata Shatru. The contemporary times of the Magadha Kings witnessed the emergence of Buddha Dharma set up by Goutama Buddha at Kapilavastu. The emphasis of Buddhism was on Truth, Virtue and Non-Violence as against the traditional Vedic Dharma and the consequential Rituals. Goutama's philosophy created high waves and eventually secured wide spread acceptance especially supported by Kings and large sections of common persons. It was in this lineage of Kings were Sakya Muni-Shuddhodana-Sakyha Singha-Buddhi Simha-Chandra Gupta. The last of the lineage mentioned set up Maurya Vamsa, was married to the daughter of King Sulub or Selukas of Parsi desha and followed Bouddha Dharma; his son was Bimbisara and the latter's son was the memorable Ashoka. It was after Ashoka's regime that a Brahmana of Kanyakubjadesha performed a powerful Brahmahotra Yagna on Abu Mountain and there were four Kshatriyas who were materialised from the Yagna Kunda viz. Pramara (Paramara) who was a Sama Vedi, Chapahani (Chauhan) who was a Krishna Yajurvedi, Trivedi (Gaharvar) a Shukla Yajurvedi and Pariharak who was an Atharva Vedi. These Kshatriyas defeated the descendants of Ashoka, reviving the Veda-based Administration and diminished the dominance of Buddhists; Parihar established his Kingdom at Baghel khanda (Bundelkhand) with Kalanjara as its Capital; Chapahani or Chauhan occupied Rajaputana Kshetra (Delhi Nagar) and constructed Ajmer which represented 'Chaturvarnas' or Four Castes and Shukla occupied Aanarta Desha (Gujarat) and set up Dwaraka as his Capital. Stated to be the son of Ujjain's King Paramaditya of Paramara Dynasity, Vikramaditya who was a legendary Emperor who heralded 'Vikrama Samvat' (Vikrama Era) signifying his victory over Rudrasimha of the present Gujarat and virtual destruction of the Saka Kshatraka Dynasity. He maintained the Nine Gems in his Court (*Vikramaasya asthaney Navaratnaani Dhanvantarey Kshapanakomarasinha Shanku Vetalaabhatta Ghatakarpa Kalidasah Khyato Vraraha Mihira Nrupathessabhayam Ratnaani vai Vararuchi mava Vikramaasya*) viz. Dhanvantari, Kshapanaka, Amarasinha, Shanku, Vetala Bhaata, Ghatakarpa, Kalidasa, Varahamihira and Vararuchi. [He was stated to have ruled most of Asia from the Eastern Arabia to China and North Korea and from Mongolia to Indonesia, subjugating and relieving the Earth of Barbarians like Shakas, Mlecchaas, Yavanas, Tursharas, Parasikas (Persians) and Hunas. That was indeed the Golden Era of Bharat!

Kali Yuga's second, third and fourth quarters and Avatara of Kalki

Suta Maha Muni told Shaunaka and other Munis that as Mlecchhas gained victory over the Dharmic Shaktis gradually Kali Yuga Devi was satisfied. Daityas who were stage managing the victory of Mlecchhas then constructed several 'Jalayanaras' or Sea borne vessels to Harikhanda (China) where men were very strong as Devas initially but in course of a few years the 'Maya Yuddha' or the cunning and deceitful battles in which Daityas were well known the Harikhanda residents appealed to Mahendra for protection. Indra asked Vishvakarma to reinvent a 'Yantra' (Machine) by which persons of one part of the World would not be able to travel to another part. On receiving the hint Vishwakarma created a 'Bhrami-Yantra' by using which persons of one 'Khanda' or chunk of a Large Region could not freely travel to another 'Khanda' and also a kind of 'Vatsya' or a less potent Maha Vayu. This Vatsya would destroy Daityas, Yakshas and Piscachas and would protect the honest and Dharmic Brahmanas. This Vatsya gave shelter to all the Brahmins and other upright persons for a number of Years. This situation that enabled

good persons was most unpalatable to Kali Yuga Devi and approached Daitya Raja Bali. Then Bali and Kalki Devi approached Narayana in the form of ‘Vamana’ who in turn enabled a Brahmana called Kama Sharma and his wife Devahuti on the banks of Yamuna River; he blessed that this couple would give birth to Bhoga Simha and Keli Simha. These two sons would stay in a Kreedavati Nagar and would carry out the wishes of Kali Yuga Devi, especially in the task of wide-spread ‘Varna-sankara’ or destroying the Rules of ‘Varnashrama. Over two thousand years, the established Regulations made by Lord Brahma and the successive Manus would get thinner and thinner and *by the Second Paada of Kali Yuga*, Kali Devata would be happy to witness that the old Vedic values would be obliterated, that the Daityamaya human beings (fully soaked in Daitya activities) would be of two-and-half feet height, that their life span would be forty years maximum (as against hundred years now) and that they would be free like birds without any ‘Karmic regulations! At the end of the Kali’s second half there would neither be the institutions of marriages, nor Kingships, nor any social reformer and not even a Karma Karta! The World would be full of the progeny of Bhogi Simha and Keli Simha and this kind of a situation devoid of customs and social norms would prevail for one and quarter lakh years!! In the Third Quarter of Kali Yuga, the average age of human beings would be twenty six years maximum; Bhiringha Muni along with his wife Saurabhi would create Kaulakalpa-named beings who would not hesitate to eat human beings/ kinnaras. These new species of Kaulakalpas would resort to beastly affairs with mothers, sisters and daughters! They would be too sex-blinded and produce too many children and resort to affairs with co-males and animals! In the fourth phase of Kali Yuga the maximum age of humans would not exceed twenty years and live like water-beasts and animals; hells like Tamistra and worse kinds of frightening Places of Retribution would be over-populated. As Yama Dharma Raja found that the influx of dead Beings was assuming alarming proportions, he and Chitra Gupta approached Indra Deva and later on to Brahma Deva and the latter declared that soon enough there would be an ‘Avatar’ (Incarnation) of Vishnu Deva as **Kalki Deva**; he would be fully armed with ‘Kahdga’ (Long sword) whose reach would be unimaginably long and widespread as also with a ‘Kavacha’ (Body-Cover) and ‘Dhaal’ or Protective Shield, mounted on a huge horse, travelling on ‘Yoga Marga’ for sixteen thousand years and would turn the entire ‘Srishti’ to ash-laden devastation! At that time, there would be a cloud burst producing the Great Annihilation of the Universe under alarming and incessant rain called ‘Pralaya’! That would be the fresh ‘Srishti’ heralding the new cycle of Yugas *ab initio!!*]

Section One Veda Vyasa’s upadesha to his son Shuka Deva on Srishti Utpatti Krama

*brahmatejomayaṃ śukraṃ yasya sarvaṃ idaṃ jagat, ekasya bhūtaṃ bhūtasya dvayaṃ
sthāvarajaṅgamam/ ahar mukhe vibuddhaḥ san sṛjate vidyayā jagat, agra eva mahābhūtaṃ āśu
vyaktātmakaṃ manaḥ/ abhibhūyeha cārčiṣmad vyaśṛjat sapta mānasān, dūragaṃ bahudhāgāmi
prārthanā saṃśayātmakaṃ/ manaḥ sṛṣṭiṃ vikurute codyamānaṃ sisṛkṣayā, ākāśaṃ jāyate tasmāt tasya
śabda guṇo mataḥ/ ākāśāt tu vikurvāṇāt sarvagandhavahaḥ śuciḥ, balavāñ jāyate vāyus tasya sparśo
guṇo mataḥ/ vāyor api vikurvāṇāj jyotir bhūtaṃ tamonudam, rociṣṇu jāyate tatra tad rūpaḥ guṇam ucyate/
jyotiṣo 'pi vikurvāṇād bhavanty āpo rasātmikāḥ, adbhuyo gandhaguṇā bhūmiḥ pūrvaiṣā sṛṣṭir ucyate/
guṇāḥ pūrvasya pūrvasya prāpnuvanty uttarottaram, teṣāṃ yāvat tithaṃ yad yat tat tāvad guṇam
smṛtam/ upalabhyāpsu ced gandhaṃ ke cid brūyur anaipuṇāt, pṛthivyām eva taṃ vidyād āpo vāyur ca
saṃśṛitam/ ete tu sapta puruṣā nānā vīryāḥ pṛthak pṛthak, nāśaknuvan prajāḥ sraṣṭum asamāgamya
sarvataḥ/ te sametya mahātmānam anyonyam abhisamśṛitāḥ, śarīrāśrayaṇaṃ prāptās tataḥ puruṣa*

ucyate/ śrayaṇāc charīraṃ bhavati mūrtimat sodaśātmakam, tad āviśanti bhūtāni mahānti saha karmaṇā/ sarvabhūtāni cādāya tapasaś caraṇāya ca, ādikartā mahābhūtaṃ tam evāhuḥ prajāpatim/ sa vai sṛjati bhūtāni sa eva puruṣaḥ paraḥ, ajo janayate brahmā devarṣipitṛmānavān/ lokān nadīḥ samudrāṃś ca diśaḥ śailān vanaspatīn, narakiṃnara rakṣāṃsi vayaḥ paśumṛgoragān, avyayaṃ ca vyayaṃ caiva dvayaṃ sthāvarajaṅgamam/ teṣāṃ ye yāni karmāṇi prāk sṛṣṭyāṃ pratipedire, tāny eva pratipadyante sṛjyamānāḥ punaḥ punaḥ/ hiṃsrāhiṃsre mṛdu krūre dharmādharme ṛtānṛte, ato yan manyate dhātā tasmāt tat tasya rocate/ mahābhūteṣu nānātvam indriyārtheṣu mūrtiṣu, viniyogaṃ ca bhūtānāṃ dhātāiva vidadhāty uta/ ke cit puruṣakāraṃ tu prāhuḥ karmavido janāḥ, daivam ity apare viprāḥ svabhāvaṃ bhūtacintakāḥ/ pauraṃ karma daivam ca phalavṛtti svabhāvataḥ, traya ete 'pṛthag bhūtā navivekaṃ tu ke cana/ evam etac ca naivam ca yad bhūtaṃ sṛjate jagat, karmasthā viśamaṃ brūyuh sattvasthāḥ samadarśinaḥ/ tapo niḥśreyasaṃ jantos tasya mūlaṃ damaḥ śamaḥ. tena sarvān avāpnoti yān kāmān manasecchati/ tapasā tad avāpnoti yad bhūtaṃ sṛjate jagat, sa tad bhūtaś ca sarveṣāṃ bhūtānāṃ bhavati prabhuh/ ṛṣayas tapasā vedān adhyaiṣanta divāniśam, anādi nidhanā nityā vāg utsṛṣṭā svayambhuvā/ ṛṣiṇāṃ nāmadheyāni yāś ca vedeṣu sṛṣṭayaḥ, śarvary anteṣu jātānāṃ tāny evaibhyo dadāti saḥ/ nāma bhedas tapaḥ karma yajñākhyā lokasiddhayaḥ, ātmasiddhis tu vedeṣu procyate daśabhiḥ kramaiḥ/ yad uktaṃ vedavādeṣu gahanaṃ veda dṛṣṭibhiḥ, tad anteṣu yathā yuktaṃ kramayogena lakṣyate/ karmajo 'yaṃ pṛthagbhāvo dvandvayukto viyoginaḥ, ātmasiddhis tu vijñātā jahāti prāyaśo balam/ dve brahmaṇi veditavye śabdabrahma paraṃ ca yat, śabdabrahmaṇi niṣṇātaḥ paraṃ brahmādhigacchati/ ārambha yajñāḥ kṣatrasya havir yajñā viśas tathā, paricārayajñāḥ śūdrās tu tapoyajñā dvijātayaḥ/ tretāyuge vidhis tv eṣāṃ yajñānāṃ na kṛte yuge, dvāpare viplavaṃ yānti yajñāḥ kaliyuge tathā/ apṛthag dharmiṇo martyā ṛk sāmāni yajūṃsi ca, kāmāṃ puṣṭiṃ pṛthag dṛṣṭvā tapobhis tapa eva ca/ tretāyāṃ tu samastās te prādūrāsan mahābalāḥ, saṃyantāraḥ sthāvarāṇāṃ jaṅgamānāṃ ca sarvaśaḥ/ tretāyāṃ saṃhatā hy ete yajñā varṇās tathaiva ca, saṃrodhād āyusas tv ete vyasyante dvāpare yuge/ dṛṣyante nāpi dṛṣyante vedāḥ kaliyuge 'khilāḥ, utsīdante sayajñāś ca kevalā dharmasetavaḥ/ kṛte yuge yas tu dharmo brāhmaṇeṣu pradṛśyate, ātmavatsu tapovatsu śrutavatsu pratiṣṭhitaḥ/ adharmavratasaṃyogaṃ yathā dharmam yuge yuge, vikriyante svadharmasthā vedavādā yathā yugam/ yathā viśvāni bhūtāni vṛṣṭyā bhūyāṃsi prāvṛṣi, sṛjyante jaṅgamasthāni tathā dharmā yuge yuge./ yathartuṣv ṛtulingāni nānārūpāni paryaye, dṛṣyante tāni tāny eva tathā brahmāha rātriṣu/ vihitam kālanānātvam anādi nidhanaṃ tathā, kīrtitaṃ yat purastāt te tat sūte cātti ca prajāḥ/ dadhāti prabhava sthānaṃ bhūtānāṃ saṃyamo yamaḥ, svabhāvenaiva vartante dvandvayuktāni bhūriśaḥ/ sargaḥ kālāḥ kriyā vedāḥ kartā kāryaṃ kriyāphalam, proktaṃ te putra sarvaṃ vai yan māṃ tvaṃ paripṛcchasi/ pratyāhāraṃ tu vakṣyāmi śarvary ādau gate 'hani, yathedaṃ kurute 'dhyātmaṃ susūkṣmaṃ viśvam īśvaraḥ/ divi sūryās tathā sapta dahanti śikhino 'rciṣā, sarvam etat tadārcirbhiḥ pūrṇaṃ jājvalyate jagat

Vyasa Maharshi continued his counsel to his son Shuka Mahamuni.:

brahmatejomayaṃ śukraṃ yasya sarvam idaṃ jagat, ekasya bhūtaṃ bhūtasya dvayaṃ sthāvarajaṅgamam/ ahar mukhe vibuddhaḥ san sṛjate vidyayā jagat, agra eva mahābhūtam āśu vyaktātmakam manaḥ/ abhibhūyeha cārciṣmad vyasṛjat sapta mānasān, dūragaṃ bahudhāgāmi prārthanā saṃśayātmakam/ manaḥ sṛṣṭiṃ vikurute codyamānaṃ sisṛkṣayā, ākāśaṃ jāyate tasmāt tasya śabdo guṇo mataḥ/ ākāśāt tu vikurvāṇāt sarvagandhavahaḥ śuciḥ, balavāñ jāyate vāyus tasya sparśo guṇo mataḥ/ vāyor api vikurvāṇāj jyotir bhūtaṃ tamonudam, rociṣṇu jāyate tatra tad rūpaṅgam ucyate/ jyotiṣo 'pi vikurvāṇād bhavanty āpo rasātmikāḥ, adbhyo gandhaguṇā bhūmiḥ pūrvaiśā sṛṣṭir ucyate/ guṇāḥ pūrvasya pūrvasya prāpnuvanty uttarottaram, teṣāṃ yāvat tithaṃ yad yat tat tat tāvad guṇam

smṛtam/ upalabhyāpsu ced gandham ke cid brūyur anaipuṇāt, pṛthivyām eva taṃ vidyād āpo vāyur ca saṃśritam/

‘ Tejomaya Brahma Deva being the ‘Srishti Beeja’ or the Seed of Creation of Sthaavara Jangamaas - the moving and immobile Beings. Even earlier as His Day was initiated, the ‘trigunaatmika prakriti sthula srishti’ was in position and that raw type of as the basic outline was the manifestation of ‘maha tatva’ and that ‘sthula srishi’ was the ‘adhaara bhuta’ or the broad profile of the process of creation. That was indeed of unimaginable and incomprehensible mentality. Brahma then by way of extreme and sharpmindedness had pulled all His concentration and manifested Sapta Maharshis viz. Mareechi-Angeera-Atri-Pusastya-Pulaha- Kratu- and Vashishtha. Then having been excited to keep on the process of ‘srishti’ and had foremost manifested ‘Aakaasha’ and the ‘aakaasha guna’ is its ‘ shabda’ as the ‘tanmatra’ or the characteristic. As aakaasha was of ‘vikaara swarupa’, Brahma deva felt that there ought to be the need for Vayu with ‘sugandha’ as its allied causation . Then Vayu too was apparently felt of being of ‘vikaara’ nature too and there ought to be an absorber and Brahma deva opined to manifest a suitable anti-form to overcome and hence manifested ‘Agni’ so that its radiance and heat be subdued. But the heat and glare being unbearable the jala maha bhuta was necessitated to be manifested and finally ‘prithvi’ too had to be manifested to endure not only the impact of the four other Elements of Nature and their by products too. Thus Brahma Deva the ‘ Sritshi Beeja’ had manifested Pancha Bhutas:- [Prithivi-Aapas- Tejas- Vayu- Akasha or Earth-Water- Fire-Air / Wind- Sky and the Pancha Tanmaatras: The Five tanmatras are Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ. In the reverse order these five basic elements include: 1.Akasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda. 2.Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha.3.Agni: The air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa.4.Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa.5. Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha.

ete tu sapta puruṣā nānā viryāḥ pṛthak pṛthak, nāsaknuvan prajāḥ sraṣṭum asamāgamya sarvataḥ/ te sametya mahātmānam anyonyam abhisamśritāḥ, śarīrāśrayaṇaṃ prāptās tataḥ puruṣa ucyate/ śrayaṇāc charīraṃ bhavati mūrtimat sodaśātmakam, tad āviśanti bhūtāni mahānti saha karmaṇā/ sarvabhūtāni cādāya tapasaś caraṇāya ca, ādikartā mahābhūtaṃ tam evāhuḥ prajāpatim/ sa vai sṛjati bhūtāni sa eva puruṣaḥ paraḥ, ajo janayate brahmā devaṛṣipitrāmānavān/

Having thus manifested the fundamental foundation by way of the ‘prapancha’ of the pancha bhutaas and the respective ‘tanmaatras’ , Brahma Deva felt that seven basic ingredients would need to required of

Praja Srishti besides the pancha sukshma mahabhutaas and there besides Maha Tatva-Manas as to be noted as ‘ahamkaara’ too. Then as per ‘Ishvareccha’, the bhinna - bhinna shareeraas would assume ‘aakaara-guna parinaamaas’ and in that shareera naamaka pura nivaasi is stated as ‘jeevatma. Thus the shareera nirmaana be on the foundation of pancha sthula maha bhutaas, ten karma-jnaaa indriyaas and manas totalling sixteen tatvaas . Once the body construction be over the the tenant of the building named Jeevatma would enter as of sukshma maha bhuta pravesha would be complete as he or she be not responsible for the body instincts neither of body’s wear and rear mainenance nor of the sukha dukkhas. As Brahma would be totally engaged with numberless kaaryakalaapaas, he would be enrusting the welfare or otherwise of the jeevaas to the Jeevatma as designated as the Prajapati.

[Vishleshana on Prajapati vide Maha Narayanopanishad Opening Section]

Prajapati in the form of endless waters generated Bhur-Bhuvah- Swah or Bhumi-Aakasha-Swarga and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Shukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the Paramatma replicates into Antaratma and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the cycle of Time or the *Kaala maana*. Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable Antaratma the Inner Conscience, Paramatma is the ‘raison d’tre’ as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of Prithivi-Aapas-Tejas-and Vayu or the Earth-Water-Fire -and Air. It is that Prajapati who fills in *Mahim-kham-divam* or the earth-space-and heaven besides the Pratyaksha Bhaskara provides radiation and illumination who also binds what the Sages firmly believe as the bond connecting the imperishable Paramatma and the Jeevas. Samudra or the Great Ocean is stated as the ‘daharaakaasha’ or the Internal Sky or the Self Conciousness of Jeevas and the Akaasha the Sky above are linked by way of meditation as believed. Thus the Antaratma and the Paramatma are integrated by the medium of intense realisation and sacrifice of worldly desires. The Universe got manifested by Prakriti - the *alter ego* of Paramatma- including the Pancha Bhutas or the Four Elements besides the great earth-moving and immovables-herbs / food-human beings-and all kinds of species; Maharshis asserted that the above statements were absolutely justified as truthful realities. Vedas confirm too the same by the usage of the terms of *Ritam* and *Satyam* or as being accurate and truthful. ‘Ritam’ refers to the physical, moral and spiritual import of each and every human being, while the word ‘Truthfulness’ refers to individual duty and social responsibility. In other words worship and morality by the Self and one’s own obligation to Society constitute the Reality of fulfillment of human existence as the nave of a wheel as supported by the spokes of edicts detailed by Vedas. Parabrahma is indeed the support of existence of the Beings in the Universe while Prakriti is the manifestation of the Universe. The Maha Prakriti who generated included the ‘Jagadupakaaraka Agni’ or the Fire that which is the benefactor to the Universe; then the Vayu Deva the sustainer; then the radiant and ever illuminator Surya; Moon the Lord of herbs; the Stardom and the Sukramamritam or the nectar the parental seed to perpetuate the human and all other species; Water and the other Pancha Bhutas or the Basic Elements; the Unique Brahma Deva and Prajapati the Creators of ‘charaachara jagat’ - the ‘Pranis’.

The Self Illuminated Personality generated the Kaala maana or the Time Cycle comprising nimeshas-kalaas-muhurtas-kaashthaas, days, fortnights, months, Seasons or Ritus viz. Vasanta or Spring-Greeshma or Summer-Varsha or monsoon-Sharat or Monsoon-Hemanta or pre winter-and Shishira or winter, besides Samvatsaras or Years. Indeed this Brahman milked water besides antariksha or firmament and suvarloka or the swarga. None ever could ever perceive His form or features and none ever view Him by the mortal eyes. None indeed could realise that profile- its limits across nor his middle portion and physical presentation and much less about his might and glory! Yet those who could realise Him by one's inner vision by control of mind , concentration and constant meditation or yoga]

Further stanzas as continued

lokān nadīḥ samudrāṁś ca diśaḥ śailān vanaspatīn, narakiṁnara rakṣāṁsi vayah paśumṛgoragān, avyayaṁ ca vyayaṁ caiva dvayaṁ sthāvarajaṅgamam/ teṣāṁ ye yāni karmāṇi prāk sṛṣṭyāṁ pratipedire, tāny eva pratipadyante sṛjyamānāḥ punaḥ punaḥ/ hiṁsrāhiṁsre mṛdu krūre dharmādharmae ṛtānṛte, ato yan manyate dhātā tasmāt tat tasya rocate/ mahābhūteṣu nānātvam indriyārtheṣu mūrtiṣu, viniyogaṁ ca bhūtānāṁ dhātāiva vidadhāty uta/ ke cit puruṣakāram tu prāhuḥ karmavido janāḥ, daivam ity apare viprāḥ svabhāvaṁ bhūtacintakāḥ/ pauraṣaṁ karma daivam ca phalavṛtti svabhāvataḥ, traya ete 'pṛthag bhūtā navivekaṁ tu ke cana/evam etac ca naivam ca yad bhūtaṁ sṛjate jagat, karmasthā viśamaṁ brūyuh sattvasthāḥ samadarśi/

Having entrusted the task of Prajapati, Brahma Deva had assumed the task of charaachaa praani srishti; Devataas, Rishis, Pitrus, Manushyaas, various lokaas, nadi-samudra-disha-parvata-vanaspati-kinnara-rakshasa-pashu-pakshi-mriga-sarpaas- and the kshana sheela characharas. While the preceeding kalpa pranis that got deceased too were provided rebirths along with sanchita-praarabha karma phalaas too were then destined for their rebirths as per their destinies. As the reborn pranis too as per himsa-ahimsa, komalata-kathorata, dhamaadharma, satyaasatya gunaas or saduguna durguna and so on would again be carried forward as per their individual accounts. Indeed thus , the kalachakraanusaara bhinna-bhinna kaarya niyukta vidhis' thus be punctilously executed. Some of the pranis would get guided in the fulfillment of their purusharthaas of 'dharmaartha kaama mokshaas' in their karyaacharana while some others might get guided by 'brahmana-daiva praadhaanya vidhis. Or else the naastika ganaas as per their own mind set would seek to achieve their karya siddhi. Selected Vidvanas might truthfully seek their jeevita phalasuddhi follow not only the fulfillment of purusharthas but also 'daivika-swaabhaavika anugraheeta karmaacharana' for karya siddhi. Karma vaadis for their kaarya sadhana would neither hesitate nor argue about alternatives of this way or that way but merely aim at 'satvaswarupa paramatma sthiti'; indeed there might be several alternative routes to the mountain top but to keep concerned of either or of those would be futile exercises indeed . Thus sama darshi yogis ought to make all out and earnest efforts to discover within and introspect with shama-dama-tapas as the cornerstones of parama sadhana.

[Vishleshana on Brahma's punah srishti n His awakeness of night sleep vide Brahmanda Purana

Brahma then meditated for long before taking up Srishti and Avidya or Ignorance came to emerge in Five Forms viz. *Tamo Moho Maha Mohastaamisrodhyandha Sanjnitah/* (The five Knots of Avidya were Tamas, Moha, Maha Moha, Tamisra and Andha Misra viz. Darkness, Delusion, Great Delusion, Pitch Darkness and Blind Darkness). Brahma Deva desired to initiate Creation and meditated; as there was darkness all around, he made the First 'Abhavika Srishti' of aimless and casual nature and the result was

of purposeless vegetation around mountains and trees; the thought of the Second ‘Tiryaksrota’ or a Zig-zag channel / flow (srota is a flow and tiryak is wavy) flashed in his mind and the persons produced were ignorant and egoistic. Brahma then meditated further and the result was of ‘Satvika’ or ‘Urthwa Srota Srishti’, the Third in the Series of Creation; the Superior and Divine Beings thus created were highly virtuous, ever-happy, truthful and full of Satva Guna and they were Devas, whose Chief Mentor was Brahma himself. This Srishti was no doubt very satisfactory and Brahma was contented but he felt that there should also be the Fourth Creation of an ‘Arvaak (Abhimuka) Srotas’ titled ‘Sadhaka Sarga’ with a mix of Satvika and Rajasika nature with Tamasika features as well; the end products were Siddhas, Gandharva-like Beings and Manushyas. The Fifth Creation is titled Anugraha (Blessings) Sarga comprising four divisions viz. Viparyaya (Loss of Awareness), Shakti (Strength), Siddha (Accomplishment) and Mukhya (Principal); in other words Persons in these categories have little consciousness to begin with, gain strength, reach the Goal and then join the blessed category but they all are in the cycle of births and deaths. The Sixth Category related to the Bhutaadi Srishti of Creatures and Elements. Put it differently: Para Brahma’s first Creation was that of ‘Mahat’ or The Primary Principle; the Second was that of Tanmatras called Bhuta Sarga; the Third was Vaikarika Creation or Aindria Srishti relevant to Sense Organs as Prakruta creations evolved by full consciousness and fore-knowledge; the Fourth Category was Mukhya Sarga related to the Creation of Immobiles; the Fifth was of Tiryak Srota of animals and lower species; the Sixth was Urthwa Srota of Divine nature viz. Devatas; the Seventh was of Arvak Srota or Sadhakas including Manushyas; and the Eighth was of Anugraha Sarga as per the four classifications afore-mentioned. The Ninth category was of Kaumara Sarga of the Manasa Putras of Brahma viz. Sanaka, Sanandana, Sanaatana and Sanat Kumaras of extreme brilliance but were ‘Viraktaas’ or dis-interested in and dis-associated from the Deed of Creation as they excelled in the quest of Paramatma. The subsequent Srishti related to ‘Sthaanaatmas’ or Deities of their own Positions like Water, Fire, Earth, Air, Sky, Antariksha / Ether, Swarga, Diks (Directions), Oceans, Rivers, Vegetables, Medicinal and other herbs and medicines, Kaala Pramana of Measures of Time, Days and Nights, Weeks, Fortnights, Months, Years, Yugas, Maha Yugas and Kalpas. Brahma then created Devatas, Pitru Devas, Nine Manasa Putras named Bhrigu, Angira, Marichi, Pulastya, Pulaha, Kratu, Daksha, Atri and Vasishtha who were acclaimed as Nava Brahmas. He created Rudra from his anger; created the concepts of Sankalpa (Conception), Dharma (Virtue) and Vyavasaya (Endeavour and Enterprise). Out of the Pancha Praanaas or Five branches of Life’s breath viz. Praana-Udana- Vyaana-Samana-and Apaana, Daksha was created from the speech, Marichi from the eyes, Angirasa from the head, Bhrigu from the heart and Atri from the ears, all from Brahma’s Praana Vayu; besides Pulastya from Udana Vayu, Pulaha from his Vyana Vayu, Vasishtha from his Samaana Vayu and Kratu from Apaana Vayu. Brahma continued Srishti of Devas from his mouth, Pitras from his chest, human beings from his organ of generation, Asuraas from his buttocks; Brahmanas from his face, Kshatriyas from his chest, Vaishyas from his thighs and others from his feet. He also created lightning, thunder, clouds, rainbows, Mantras of Rig-Yajur-Saama Vedas, Yaksha-Piscacha-Gandharva-Apsara-Kinnara-Raakshaas; birds, animals, reptiles and seeds.

While on the topic of Srishti, Suta Maha Muni made a diversion on Kalpaas and Manvantaras. [If Brahma’s age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years. (Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has

two parts: Purvaartha and Parartha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma's age is calculated as 51 years and the first night!]

As Brahma spent his thousand Yugas long first night, he found water all around and resurrected Earth again -and on the broad lines of what Varaha Swarupa indicated- materialised formally the Chatur Lokaas, Sapta Dwipas and Sapta Samudras. He revived the Srishti of Antariksha, Sun, Moon and other Planets, Pitras, Time, Yugas, Purusharthas of Dharma-Artha-Kaama-and Mokshas. From his first face of the 'Chaturmukha', he created Gayatri, Ruks, Yagni related Agni shtoma etc; Veda Vangmaya, Veda Chhandas, and various Agni-Karyas; from his Southern Face were generated Yajur Veda, Traishthub Chhandas; Panchadasa Stomas and Brihat Stoma; from his western face emerged Saama Suktaas, Jagati Chhandas, Papta dasa Stoma; Atiraatra of Jyotishthoma etc; from Brahma's fourth Face emerged Atharva Veda, Anushtub and Vairaja Chhanda etc. Through out the Yuga Periods, there were countless species of Creation were materialised of 'Charaachara' or mobile and Immobile nature, defying description.

Brahma continued his Manasika Srishti or Mind-Born Creation and as a result were generated Pancha Karthas viz. Rudra, Dharma, Manasa, Ruchi and Akriti, all illustrious in their own right in the context of 'Prajaa Rakshnana' or Safety of the Public. As and when 'Aoushadhis' became short of supply and availability, Rudra Deva came to recscue and recreated the material and the grateful Bhaktas make offerings to him by the herbs and medicines in gratitude; when shortages of these were felt, Rishis and Brahmanas perform Vanaspati Homas from material placed in Three Kapaalaas or Plates along with three kinds of Mantras of Chhandaas viz. Gayatri-Trishtub and Jagati and that was why Rudra was called Traimabika or he who was worshipped from three 'Ambakaas' or Kapaalaas or Plates. Dharma the next Creation of Brahma had been a Promoter of Virtue which revived Man Kind and other Significant Species; Manas (Knowledge), Ruchi (Shraddha /Faith) and Akriti (Beauty) were the other Entities assisting Dharma as they respectively denoted Mind, Interest and Physique. By applying Tamasika Guna, Brahma desired to put to use the traits of Dharma and halved his body into two and created Shata Rupa or of Hundred Forms and the latter was indeed virtually the mother of humanity. After severe Tapas for thousands of years Shatarupa was blessed with a famed husband viz. Swayambhu the First Manu who too was of Brahma's own 'Amsha' or variation; their progeny were two sons viz. Priyavrata and Uttanapada (father of the the reputed Dhruva) and two daughters viz. Akuti and Prasuti. Akuti was married to Ruchi Prajapati whose sons were Yajna and Dakshina. Prasuti was married to Daksha Prajapati whose thirteen daughters viz. Shraddha, Lakshmi, Dhriti, Tusthi, Pushti, Medha, Kriya, Buddhi, Lajja, Vasu, Shanti, Siddhi and Kirti were wedded to Dharma; the rest of them and their husbands were as follows: Sati-Rudra, Khyati-Bhrigu, Sambhuti-Marichi, Smriti-Angirasa, Priti-Pulaha, Kshema-Kratu, Sannati-Pulastya, Anasuya-Atri, Urja-Vasishta, Agni-Swaha and Swadha-Pitaras.]

Further stanzas of the Section One of the Chapter

tapo niḥśreyasaṃ jantos tasya mūlaṃ damaḥ śamaḥ. tena sarvān avāpnoti yān kāmān manasecchati/ tapasā tad avāpnoti yad bhūtaṃ sṛjate jagat, sa tad bhūtaś ca sarveṣāṃ bhūtānāṃ bhavati prabhuḥ/ ṛṣayas tapasā vedān adhyaiṣanta divānīśam, anādi nidhanā nityā vāg utsṛṣṭā svayambhuvā/ ṛṣīnāṃ nāmadheyāni yāś ca vedeṣu sṛṣṭayaḥ, śarvary anteṣu jātānāṃ tāny evaibhyo dadāti saḥ/ nāma bhedas tapaḥ karma yajñākhyā lokasiddhayaḥ, ātmasiddhis tu vedeṣu procyate daśabhiḥ kramaiḥ/ yad uktaṃ vedavādeṣu gahanaṃ veda dṛṣṭibhiḥ, tad anteṣu yathā yuktaṃ kramayogena lakṣyate/ karmajo 'yaṃ

*prthagbhāvo dvandvayukto viyoginah, ātmasiddhis tu vijñātā jahāti prāyaśo balam/ dve brahmaṇī
veditavye śabdabrahma param ca yat, śabdabrahmaṇi niṣṇātaḥ param brahmādhigacchati/*

Tapasya is the ever 'jeeva kalyaana mukhya kaarana' and tapasya moola kaaranaas would be 'shama and dama'. As and when Sadpurushaas would yearn for 'kaamana siddhi', then they could always attain it by tapasya. Tapasya is stated as the assured means for realising Paramatma swarupa and its prabhaava on sarva pranis. It is that tapasya which could readily facilitate Maharshi ganas for vedaadhyayana and absorb the essence thereof. It was due to that maha 'tapasshakti' that enabled Brahma Deva too to visualise the aadi-madhyanta kaala chakra of the Universe and hence His 'Vedamayi pradhama ucchaarana'. It was that Vedokta Shabdaansura that Prajapati as per Brahmomocchaarana Vedas was facilitated the identification of Maharshis-'vedokta srishti krama' of 'sarva praanis and guna sampattis' were realised as per 'vedokta shabdaanasaara rachanaas'. Vedas had not only identified the maharshi guna ganaas, but also the 'padaardha visheshaas' of the 'srishti krama'. The Ajanma Brahma in His 'nutana srishti' as He would wake up after His night sleep would then detail the 'nutana padaartha guna ganaas'. Then He would revive the Vedaas- varnaashrama bhedaas, tapa, shama, dama, kriccha chandraayanadi vrataas, karma vidhis like nitya Sandyaavandana nitya karmaa and jyotishtomaadi yajna kramaas, and loukika siddhaantaas. Accomplishment of Moksha siddhi as per Vedas would be feasible by ten basic means viz. 1. Swaadhyaya 2. Gaarhasthya 3. Sandhyaa Vandanaadi nitya karmaas such as Sandhya Vandana, Cleanliness of the body and mind, Japa, Homa, Devaarchana, Atithi Seva etc 4. Kriccha Chandraayanaas 5. Yajna 6. Puri or Pitru karma 7. Yoga 8. Daana 9. Guru shushrasha and 10 Samaadhi. Dehaabhimaanis might tend to be apparently yield to 'sheetoshnaas- sukha dukkhaas' and such 'dwandva bhava prakopaas' but gradually by their 'tavnajnaana paripakvata' their 'dwandva bhaava parityaaga' gradually be possible and the resultant jnaana bala, could lead to 'atma siddhi and moksha praapti'. It is stated that there could be two kinds of Brahma Swarupaas viz. Shabda Brahma as of Veda Purna Vidya and the Prabrahma. Be that as that may, Brahma Prapti be possible by Nitya Karma pravartana - Vidya- Tyaga and above all Tapas.

[Vishleshana on Vidya- Tyaga and Tapas as the means vide Kena-Brihadaraanyaka and Mundaka Upanishads]

To know that one does not know but desires to know yet remains unknown is all what all knows! Brahman is he who realises the 'vidya' of Brahman and hence the statement by Kenopanishad: II.2-3) He does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brihadaraanyaka Upanishad III.iv.2 Brahman is 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 everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one's Self within is that very Self; everything else perishable; this gross body consisting of organs and senses is perishable but the 'Antaraatma' or the Consciousness is imperishable and everlasting'.

Mundaka Upanishad vide III. ii.3-4 is emphatic in stating that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the ‘paripaktvata’ or climactic fruition of yoga, karma, tapasya and truthfulness. Further: The Self is not possible of accomplishment either ‘pravachanena’ or by sermons, nor ‘adhyaya’ or extensive and intensive study, nor even by ‘bahudha shrutena’ or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! ‘*esha atmaa tasya vivrinute svayam tarunum*’ or Self Revelation is possible by one’s own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor!) In view of the above, the entry breakthrough to realise Brahman to steer clear through the ocean of ‘samsaara’ and free one self from all the evil provocations of the mind as driven by panchendriyas and strictly observe abstinece and austerity as the stepping stone. This is to be backed up by Vidya or knowledge of Brahman. Then meditation enables the Realisation of Hiranya garbha the agent of Brahman and the ‘alter ego’ Maya. Hiranyagarbha Brahma operates by various Divinities or the Functionaries through whom the former operates; the Panch Bhutas or the Five Elements operate as the connecting strings of the ‘Charaachara Jagat’ as the controllers of Panchendriyas plus the Prana the Sustaining Energy as also the ‘Kaal chakra’ the time cycle. Vidya or the knowledge of what is Brahman is thus the starting input, while ‘Tyaaga’ or austerity is the means and ‘tapas’ or deep meditation-introspection is the ‘grand finale’ the Bliss of Brahmatva and Absorption into the Magnificence!]

Further stanzas of the Section One

ārambha yajñāḥ kṣatrasya havir yajñā viśas tathā, paricārayajñāḥ sūdrās tu tapoyajñā dvijātayaḥ/ tretāyuge vidhis tv eṣāṃ yajñānām na kṛte yuge, dvāpare viplavaṃ yānti yajñāḥ kaliyuge tathā/ aprthag dharmiṇo martyā ṛk sāmāni yajūṃsi ca, kāmīyāṃ puṣṭiṃ pṛthag drṣṭvā tapobhis tapa eva ca/ tretāyāṃ tu samastās te prādūrāsan mahābalāḥ, saṃyantāraḥ sthāvarāṇāṃ jaṅgamānāṃ ca sarvaśaḥ/ tretāyāṃ saṃhatā hy ete yajñā varṇās tathaiva ca, saṃrodhād āyusas tv ete vyasyante dvāpare yuge/

As per the varna dharmaas, Tapasya be the unique Yajna for Brahmanaas- himsaapradhaana yuddhaas are stated as the yajna for kshatriyaas, ghrita-havishyahuti karyaas and the dhana sekaranaas involved be the yajnaas for vaishyaas, and trivarna seva for the low class. The yajna vidhaana as relevant in the tretaayuga was hardly relevant in Satya Yuga since the advaita dharma nishthaaparaas were only engaged in jnaana rupa tapasya only as per Rik-Yajur-Sama Vedaas only. In dwapara yuga the yajna prakriya had dwindled gradually and in kali yuga it be as good as of being absent.

drśyante nāpi drśyante vedāḥ kaliyuge 'khilāḥ, utsīdante sayajñāś ca kevalā dharmasetavaḥ/ kṛte yuge yas tu dharmo brāhmaṇeṣu pradṛśyate, ātmavatsu tapovatsu śrutavatsu pratiṣṭhitāḥ/ sadharmavrata saṃyogaṃ yathā dharmam yuge yuge, vikriyante svadharmasthā vedavādā yathā yugam/ yathā viśvāni bhūtāni vṛṣṭyā bhūyāṃsi prāvṛṣi, sṛjyante jaṅgamasthāni tathā dharmā yuge yuge./ yathartuṣv ṛtu - liṅgāni nānārūpāni paryaye, drśyante tāni tāny eva tathā brahmāha rātriṣu/ vihitam kālanānātvam anādi nidhanaṃ tathā, kīrtitam yat purastāt te tat sūte cātti ca prajāḥ/ dadhāti prabhava sthānam bhūtānām saṃyamo yamaḥ, svabhāvenaiva vartante dvandvayuktāni bhūriśaḥ/ sargaḥ kālaḥ kriyā vedāḥ kartā kāryam kriyāphalam, proktaṃ te putra sarvaṃ vai yan mām tvam paripṛcchasi/ pratyāhāram tu vakṣyāmi śarvary ādau gate 'hani, yathedaṃ kurute 'dhyātmaṃ susūkṣmaṃ viśvam īśvaraḥ/ divi sūryās tathā sapta dahanti śikhino 'rciṣā, sarvaṃ etat tadārcirbhiḥ pūrṇam jājvalyate jagat/

As Kali Yuga had since arrived, neither Veda Darshna be possible nor an awareness but there always be the predominance of 'adharma' and 'anyaaya' and the principles of 'bhakti' and 'mukti' had been replaced by 'yukti'- 'bhukti'- and 'aasakti' As there was the mention of Dharma as of Chatush padaatmaka in Satya Yuga, could there be the manovasha veda vedaanta jnaataas even among the so called brahmanaas as of date! Varna sankara has become the order of the day. In the Satya Yuga, the manushyaas as per their own swabhaavaas were deeply committed toyagjna-vrata-teerthaatanaadi vidhis dutifully. In the tretaadi yugaantaraas the swadharma nishta had been darkening gradually on the analogy of sthaavara jangamaas would be amassing samata prakaara padaardhaas awaiting the varshaakaala and once the rains would stop they tend to assume wreckness; such indeed be the 'buddhi' of the manushyaas too. Such be the yuga dharma as there be a feeling of :Paramatma only hardships be surfaced but never otherwise. Moreover as per the Vasantaadi ritu gunaas in each samvatsara keep pursuing Tri Murtis their respecting their kartavyaas of Srishti-SthitSamhaataas of the Universe. Swayam Brahma had also made the Yugaas and Yuga dharmas and this system indeed be of the 'anaadi and an ananta' as was directed by the Unknown. It is that Kaala Chakra which would determine the existence of the praanis and their samyama-niyamas.' Thus concluded the detailed explanation of the 'Srishti Uppatti krama' as per Veda Vyasa-Shuka Muni sambhaashana.

[Vishleshana on Varna Sankara vide Manu Smriti's Aachaara Khanda]

While any of dwijas no doubt should learn Vedas to enable them to absorb the essence of dharmas as that should enable them to observe their respective vidhis, it indeed is the duty of Brahmanas to teach them and explain the nuances of Vedas. The latter ought to learn the way of providing themselves the art of subsistence to maintain their family needs. Thus they preserve dharma by sacrifices and extreme abstinence and become the role models of the Society and be the most superior of all. The Society comprises of only chaturvarnas of brahmana-kshatriya-vaishya-and the fourth class and none else. Dharma requires that weddings of the same caste should beget the next generations and intercast marriages are disallowed and such cross connections physically are not allowed as per basic principles of virtue and basically women are normally blame worthy. The progeny of wives wedded in that manner belong to degrees of seniority as follows: a brahmana marrying a Vaisya daughter or viceversa is called Ambashtha, a brahmana marries a low class a nishada or paarshva; from a kshatriya to a fourth class as called Ugra or of cruelty. The progeny of a brahmana wedding a lower caste or a Kshatriya with their lower varnas or a vaisya with the lowest is named as Apasada. Similarly, the children of a kshatriya wedding a brahmana is called a Suta, from a vaishya to brahmana is vaideha and a royal class to vaishya is magadha. From the lowest class to any of the senior classes of vaishya-kshatriya-brahmana the progeny is called ayogaya, khatri and chandala. A brahmana steps down are known as 'anantaras'. Again a Brahmana gets married to a daughter of an Ugra is called aavritta and to an ambambashta is named aamira, and to an aayogava kanya is dhigvana. In the reverse order, the fourth class females of the higher varnas three base born sons called apasadas are ayogava, kshatras and chandalas; from vaishyas are born magadha and vaideha, and from kshatriyas sutas and so on. Thus the varna sankara marriages create confusion and the respective duties of the mixed classes and the progeny thus born create havoc to the varnashara dharmas; *Sankare jaatayastvetaah pitrimaatripadarshitaah, prachhannaa vaa prakaashaa vaa veditavyaah svakarma bhih/* or in the gradual and long process of time lapse, varna sankara became in evitable and the entire behavior pattern and features, social customs, food habits, festivals and austerities of the basic varnas are totally destroyed by diluting the so called original characteristics of the basic 'varna vyavastha' in the gradual and time tested skeletal form! For instance the individual duties of

each dwijas vary as austerities and conducting sacrifices are the hallmarks of brahmanas; security and enforcing laws as per dharma dictated by vedas is the responsibility of Kshatriyas; conducting trade, commerce and stimulating the economy by investments and of business collaborations, besides farming is duty of a vaishya while providing labour and service is the duty of of the low class. Purusha Sukta is quoted: *Brahmanosya mukhamaaseet baahyo raajanyam krita, Urooh tadasya yadveshayam padbhyaam shudro ajayata* or brahmanas were born to face, kshatriyas to hands, vaishyas from thighs and the low class from the feet of Purusha or Prajapati. As kshatriyas were in great need of performing their due duties of enabling Brahmanas to do sacrifices, study and practice of vedas and scripts as also prayaschittas or atonements, they gradually lose in touch with these dharmas and slip down to the level of the low class like of poundrika, dravida, kaamboja, yavana, shaka, paarada, cheena, kirata, darada and khasha. Also, from among those born from Prajapati's srishti as from his face, hands, thighs and feet, there were aside from the chaturvarnas were gradually generated as Dasyus speaking a different language of Mlecchas or barbarians, quite distinct from that of Aryans. Those erstwhile erring dwijas born to the low class by way of varna sankarana either descending or ascending order called apsadaa or apadhvamsaga subsisting by menial jobs. Sutaas took to horse / chariot riding, ambashtas in medical lines, videhas in antahpuris or royalty interiors, magadhas in vaishya houses and so on. Nishadas had been engaged in fishing, aayogavas wood works, and meda, andhra, tuccha and madgavas in animal hunting in jungles. The illicit progeny of kshatriyas like kshatris, ugras and pukkaasas too subsist by killing mean animals like foxes and skin them for use as low quality bags etc. and pierce into snake and reptiles to dig them out as also take to musical instruments on streets as normally reside in burial grounds, or under trees. Chandalaas and Svapacaas reside outside the villages and townships and their occupation is to play with dogs and animals on street corners. Their clothing would be the dead corpses and torn dresses, wearing cheap jewellery and eating food in fake utensils always on the move as nomads. None of some leaning to virtue would ever have in bed and their transactions would be in their circles only. They seldom stay overnight in villages or townships and live by begging in broken utensils and disappear in the nights. They with no relations with strangers during the day times carry on duties of masters and royalties ever deprived of beds and satisfactory crumbs to eat. By the orders of the King, they live in prisons looking after the criminals with their clothes and service of food and beds and execute worst of them by the law at the gallows. Such lowest and casteless one's might resemble either of the parents but their true nature could be hardly covered up especially his father's characteristics and tendencies of slippages. A kingdom that with features of excessive immorality that dominates would soon sink into ignominy and total collapse. In the event of an 'Anaaryan Stree' or a non aryan woman delivers a child who is not a non aryan or a non-dwija, she might beget with aryan origin, but from a low class woman begets from a Brahmana, most probably the son would acquire the qualities of herself. The value of tradition as per dharma and its reverence, the latter becomes ineligible or upanayana and its consequent regulations. Manu declared that non-violence, truthfulness, usurping the moneys of others, internal and external cleanliness, and self-control should be the hallmarks of all the castes. The woman of a low class gives birth to a brahamna, her progeny gets back to brahmanatwa on the seventh generation. Same would be the case of kshatriya, vaishyas too. Be that as it may, Brahmanas seeking to keep up their brahmanatwa need to sustain their brahmanasya must observe six basic principles: Brahmanas should necessarily perform constant practice adhyahana or study, teaching, perform yagnas and facilitating the practice of yagnas, charity, and providing charities to co brahmanas. Of the three assignments of brahmanas viz. teaching, execution of Yagnas and sacrifices and accepting daanaas or charities are outside the purview of other dwijas; this however Prajapati the original Manu Deva the Swayambhu did not suggest himself!

Kshatriyas are required to carry arms to ensure the security and peace of a society while vaishyas perform vanijya or business, and agriculture. While brahmana's profession is doubtless the best, in the absence of adequate subsistence for himself and family, he should not resort to the kshaatra dharma since that is the next step down the ladder, but might share and take over to one of the ancillary activities of a vaishya viz. cattle rearing and agriculture too, quite beside his basic 'shatkarma vidhi'. One might say that the profession of agriculture as a means of sustenance but that might be blamed for the wooden equipment along with iron would cause tilling the earth causes injuries to it but the produce sold to Vaishyas could provide subsistence additionally. Now, Vaishyas should desist from selling all types of condiments, cooked food and tila or sesamum, stones, salt, cattle and slaves. They also refrain from selling dyed cloth, or wool, fruits, herbs, water, weapons, poisons, meat, intoxicants, perfumes, milk, butter, ghee, oils, wax, sugar, kusa grass, forest beasts and their products, animals with fangs or tusks, birds, indigo, lac, etc. However those which are grown in their own fields are an exception. Sale of sesamum except for food and for use of low class persons; but indeed sesame excepting for food and an aid to bath or as a charity, would be born again as worms since that is essentially used for pitru karyas. Now Brahmanas resorting to shop/ sale opportunity, meat, salt, and lac would demean himself to turn as an outcast at once and by selling milk degrade himself as of the low class within three days. In fact, if he seeks to sell forbidden consumer goods for a week then he would turn as a vaishya. Suppose a Kshatriya faces financial crisis, he needs to become docile but not assume arrogance, and might even adopt the style of vaishya. A low class should never aspire for the life style of the upper classes when the authorities concerned might be deprived of his property rights and even face banishment from the Society.]

Section Thrtree on Brahma Pralaya as the 'Pancha Maha Bhutaas' got impacted mutually and only the shabda tanmatra prevailed and sampurana praani laya prevailed.

[vyāsa]: prthivyām yāni bhūtāni jaṅgamāni dhruvāṇi ca, tāny evāgre pralīyante bhūmitvam upayānti ca/ 2 tataḥ pralīne sarvasmin sthāvare jaṅgame tathā, akāṣṭhā nistr̥ṇā bhūmir dṛśyate kūrmapṛṣṭhavaḥ/ 3 bhūmer api guṇaṃ gandham āpa ādadate yadā, ātagandhā tadā bhūmiḥ pralayatvāya kalpate/ 4 āpas tataḥ pratiṣṭhanti ūrmimatyo mahāsvanāḥ, sarvam evedam āpūrya tiṣṭhanti ca caranti ca/ 5 apām api guṇāms tāta jyotir ādadate yadā, āpas tadā ātaguṇā jyotiṣy uparamanti ca/ 6 yadādityaṃ sthitaṃ madhye gūhanti śikhino 'rciṣaḥ, sarvam evedam arcirbhiḥ pūrṇaṃ jājvalyate nabhaḥ/ 7 jyotiṣo 'pi guṇaṃ rūpaṃ vāyur ādadate yadā, praśāmyati tadā jyotir vāyur dodhūyate mahān/ 8 tatas tu mūlam āsādyā vāyuḥ saṃbhavam ātmanaḥ, adhaś cordhvaṃ ca tiryak ca dodhaviṭi diśo daśa/ 9 vāyyor api guṇaṃ sparśam ākāśam grasate yadā, praśāmyati tadā vāyuḥ khaṃ tu tiṣṭhati nānadat/ 10 ākāśasya guṇaṃ śabdāṃ abhivyaktātmakaṃ manaḥ, manaso vyaktaṃ avyaktaṃ brāhmaṇ sa pratisaṃcaraḥ/ 11 tad ātmaguṇaṃ āviśya mano grasati candramaḥ, manasy uparate 'dhyātmā candramasy avatiṣṭhate/ 12 taṃ tu kālena mahatā saṃkalpaḥ kurute vaśe, cittaṃ grasati saṃkalpas taḥ ca jñānam anuttamam/ 13 kālo girati vijñānaṃ kālo balam iti śrutiḥ, balaṃ kālo grasati tu taṃ vidvān kurute vaśe/ 14 ākāśasya tadā ghoṣaṃ taṃ vidvān kuruta ātmani, tad avyaktaṃ paraṃ brahma taḥ chāśvatam anuttamam, evaṃ sarvāṇi bhūtāni brahmaiva pratisaṃcaraḥ/ 15 yathāvat kīrtitaṃ samyag evaṃ etad asaṃśayam, bodhyaṃ vidyāmayaṃ dṛṣṭvā yogibhiḥ paramātmabhiḥ/ 16 evaṃ vistāra saṃkṣepau brahmāvyakte punaḥ punaḥ, yugasāhasrayor ādāv ahno rātryās tathaiva ca/

Vyasa Maharshi having described the gradual decadence of Dharma by the yugas of Satya-Treta-Dwapara- Kali Yugas especially after Brahma's day fall, then there were prominent prognostications of 'Brahma Pralaya'. tataḥ pralīne sarvasmin sthāvare jaṅgame tathā, akāṣṭhā nistr̥ṇā bhūmir dṛśyate

*kūrmapr̥sthavat/ 3 bhūmer api guṇaṃ gandham āpa ādadate yadā, āttagandhā tadā bhūmih
pralayatvāya kalpate/ 4 āpas tataḥ pratiṣṭhanti ūrmimatyo mahāsvanāḥ, sarvam evedam āpūrya
tiṣṭhanti ca caranti ca/ 5 apām api guṇāṃs tāta jyotir ādadate yadā, āpas tadā āttaguṇā jyotiṣy
uparamanti ca/ 6 yadādityaṃ sthitaṃ madhye gūhanti śikhino 'rciṣaḥ, sarvam evedam arcirbhiḥ pūrṇaṃ
jājvalyate nabhaḥ/ 7 jyotiṣo 'pi guṇaṃ rūpaṃ vāyur ādadate yadā, praśāmyati tadā jyotir vāyur
dodhūyate mahān/*

One major indication was that at the Mini Pralaya, the Surya Deva's teekshnata from above on the sky and that of Agni Deva all across the Universe was so intensified that the 'praani kotis' were burnt off to ashes. The 'sthaavara jangama sarva pranis' including grass to vrikshaas, from pebbles to mountains were burnt off in a manner of earth seeming like a massive black tortoise shell. As the prithvi having lost its 'gandha grahana guna' of solidification then gradually got dissolved in to the karanabhuta pralaya jala samriddhi. Then jala pravaahas started of resounding reverberations on all the 'dasha dishas' and the universe got totalled as of jala maya. Then the tejasvi jala guna got absorbed into heat and the rasa heena jala pravaahaas impacted the 'vayu tatva'. Then the tejasvi guna rupa had taken over from vayutatva and even as agni and vaayu together led to collision and gradually reached 'akaasha' thus the Brahma Pralaya had rapidly crashed into the cause and effect syndrome or set of symptoms.

*tatas tu mūlam āsādya vāyuh saṃbhavam ātmanaḥ, adhaś cordhvaṃ ca tiryak ca dodhavīti diśo daśa/ 9
vāyyor api guṇaṃ sparśam ākāśam grasate yadā, praśāmyati tadā vāyuh kham tu tiṣṭhati nānadat/10
ākāśasya guṇaṃ śabdam abhivyaktātmakam manah, manaso vyaktam avyaktam brāhmaḥ sa
pratisaṃcaraḥ/ 11 tad ātmaguṇam āviśya mano grasati candramaḥ, manasy uparate 'dhyātmā
candramasy avatiṣṭhate/ 12 taṃ tu kālena mahatā saṃkalpaḥ kurute vaśe, cittaṃ grasati saṃkalpas tac
ca jñānam anuttamam/ 13 kālo girati vijñānam kālo balam iti śrutiḥ, balaṃ kālo grasati tu taṃ vidvān
kurute vaśe/ 14 ākāśasya tadā ghoṣaṃ taṃ vidvān kuruta ātmani, tad avyaktam paraṃ brahma tac
chāśvatam anuttamam, evaṃ sarvāṇi bhūtāni brahmaiva pratisaṃcaraḥ/*

Thus the Brahma Pralaya had instantly got manifested as of never earlier experienced speed and fury making earth and sky shatterings all across the globe and of ten directions. Thereafter akaasha had since assumed the feature of Vayu guna's sparsha jnaana and then vayu and akaasha then got united and there were a continuous spree of thunders shaking the pancha bhutas of earth-water- fire- winds and sky all together. Then there was neither the rupa-rasa-gandha-sprasha tanmaatraas of the pancha bhutaas nor of the inherent energies of the respective pancha bhutaas even. There were only the 'loka ninaadita shabda paraamparaas' of ever repeated shatteings and the akaasha was merely of 'kevala maha shabda guna yukta' as though the Ever Moving Time Cycle had got jolted up. Then the 'prapancha vyakta drishya' was only of shabda and thus the 'vyaktaavyakta maha tatva in the Brahma Deva's 'manobhava' was presumalby of Brahma Pralaya.

*yathāvat kīrtitaṃ samyag evam etad asaṃśayam, bodhyaṃ vidyāmayam dṛṣtvā yogibhiḥ
paramātmabhiḥ/ 16 evaṃ vistāra saṃkṣepau brahmāvyakte punaḥ punaḥ, yugasāhasrayor ādāv ahno
rātryās tathaiva ca/*

In that manner Paramatma swarupa maha yogis had visioned the jnaanamaya bodhya tatva saakshaatkaara had releaved the essence of Avyakta Parabrahma srishti as Brahma's one day time was of thousand chatur yugaas as His night too was of as much of the duration.

[Vishleshana on Pralayaas vide Vishnu and Agni Puranas

1.Nainittika Pralaya is at the end of the Day of Brahma (4.32 Billion Solar Years) occuring at the end of a Kalpa- also known a Brahma's night occuring at the end of Chatur Yugas

2.Manvantara Pralaya be the end of each of the Manus viz.307 million Solar ears

4. Praakritik Pralaya, which is of 311trillion and 40 billion solar years duration, occurs after the completion of life of Brahma of 100 Brahma years . After the completion of one Brahma life cycle, the complete Pancha Mahabhutha or Universe would take place. Praakritik Pralaya is the time for which Vishnu sleeps. The next morning, he again gives birth to a new Lord Brahma and asks him to create new worldly entities. Noticeably, Praakritik Pralaya and the Life of Brahma are of equal duration.]

Chapter Twenty Two on the Summary narration of of Bhagavad Gita from Padma Purana

‘As Bhagavan Vishnu was in ‘Yoga Nidra’(Yogic Slumber) on Sesha Nag in the midst of Ksheera Sagara (Ocean of Milk) stating that he was meditating Bhagavan Maheswara, Devi Maha Lakshmi wondered as to why did Vishnu assert that he was Paramatma himself and none else! Did he not ask Arjuna in no uncertain terms that he should fight without hesitation and dedicate all actions and results to Him, since He was the Cause, the Causation and the Causer! Fully endorsing what Devi Lakshmi said, Bhagavan defined that out of the Eighteen ‘Adhyayas’ (Chapters) of Bhagavad Gita, five Adhyayas constituted five of his Faces, ten Adhyayas were his ten hands, one Adhyaya was his belly and two were his two feet. He further gave the illustration of Susharma and said that intelligent people like him who read an Adhyaya of Gita a day or half of it or a quarter, or atleast a stanza, would certainly secure Mukti.

Susharma was no doubt a Brahmana by birth but was a chronic sinner; he did neither dhyana nor japa, neither homa nor ‘Atithi Satkar’ or Puja of Guests; on the contrary he was a drunkard, meat eater and a regular womanizer. One day he died of a snake bite. After experiencing retribution in various ‘Narakas’, he was born as a bull and served under an oil-extractor for seven to eight years and died out of hard work and exhaustion. A few persons contributed prayers for the animal's salvation and among them was a ‘veshya’ (prostitute) who donated some ‘Punya’ on her account. In the rebirth the bull became a pious Brahmana in the same village as a ‘Jyatismara’ with the gift of memory of the past birth. He met the Veshya and enquired as to which Punya that she donated at the death of the bull. She said that she bought a parrot which used to mutter some lines of a stanza always although she did not guess what was it but surely that muttering had highly soothing effect. The Brahmana asked the Parrot and the latter said that she was earlier in an Ashram in a cage where a Rishi was teaching something to his disciples and it learnt it but a hunter stole the bird and sold to the Veshya. The Rishi conveyed that he taught the **First Chapter of Gita!** That was the Punya which the Veshya acquired from the parrot's muttering that was learnt at the Ashram. Such was the Mahtmya of the **First Chapter.**

Bhagavan Vishnu then explained to Devi Lakshmi the significance of the **Second Chapter of Gita.** A Veda Pandit Deva Sharma of Purandarapura in Dakshina Bharat was anxious to learn and attain ‘Tatva Gyan’ and came across a visiting Mahatma about his desire. The Mahatma directed Deva Sharma to a Goat Keeper called Mitravan at Sowpur in a forest seated on a rock on the banks of a river bed nearby. Mitravan narrated one of his experiences about a tiger approaching a helpless goat; all other goats fled away but this one waited as though it welcomed the tiger to eat him up. The tiger hesitated and asked the

goat as to why he had the courage to stand firmly but did not run. The goat questioned as to why the tiger did not pounce on her! The tiger replied that her hunger subsided suddenly. Both the tiger and the goat met a Mahatma in the forest and he asked them to approach a Vanara Raja (Monkey). The Vanara Raja replied that there was a highly religious Brahmana named Sukarma who meditated in a Shiva Temple not far off for long time. When Sukarma was asked, he said that one Maha Purush appeared in the Temple and Sukarma requested him to teach him Tatwa Gyan. The Maha Purush asked Sukarma to read an inscription on a rock nearby the Temple from the Second Chapter of Gita emphasizing the importance of ‘Abhyasa’ or Practice. Having said this, the Maha Purush disappeared. The Second Chapter states: *Karmaneyvadaahi kaarastey maa phaleshu kadaachana, maa karmaphala heturbhuh maa tey sangostva karmani*/(Partha! You have freedom only to perform your duty. The rest is not relevant to you. But You should perform the ‘Karma’ without expecting the fruits). Bhagavan defined a Tatwa Gyani as follows: *Duhksheshvanu dvignamanaah Sukheshu vigataspruhah, Veeta raga bhayakrodhah Sthidheermuniru chyatey* (A Stitha-Pragna or a Tatwa Gyani is he who is least disturbed when there is unhappiness and difficulty and gets elated when there are reasons to be delighted; if one could practise equanimity without desire, fear or anger, that only is the feature of Tatwa Gyan (Sthita Pragnyatwa). Thus the chain of Deva Sharma-the Mahatma-Mitravan the Goat Keeper-the Tiger and the Goat-the Vanara Raja-Sukarma and the Maha Purush revealed the Message of Tatwa Gyan which simply stated that one should practice one’s own duty and Tatwa Gyan would unfold itself!

Describing the Mahatmya of the **Third Chapter of Gita titled Karma Yoga**, Bhagavan cited the example of a Brahmana named Jada who practiced the profession of a ‘Vaishya’ or of business. He amassed wealth from this line but became a victim of vices. He desired to earn more and travelled to a far off city. On way he halted for the night and slept off under a tree in a village. A gang of robbers looted and killed him and he turned to be a ‘Pretaatma’ (goblin) and resided on the same tree. Jada’s son was a dutiful Brahmana and followed the duties of a Brahmana. As he was concerned of his father’s whereabouts, the son asked a friend of his father and he conveyed that the latter was looted and killed on way in a village under a tree. Being highly saddened by the news, he proceeded to Varanasi to perform the obsequies of his father and coincidentally halted under the tree of the same village where his father also halted for an overnight stay and got killed by the gang of robbers. Before he desired to sleep, the son recited the Third Chapter of Gita; his father who was also on the same tree as a Preta appeared before the son, and while boarding an air-plane to Vaikuntha since he was redeemed as a result of the recital of the Third Chapter of Gita, he asked his brothers also to revert to the Brahmana Varna at once and observe the duties concerned and more importantly recite the Third Chapter. Since Jada’s son was also visiting Varanasi anyway as planned by him, the son should invoke the forefathers of the Vamsa by reciting the Karma Yoga or the Third Chapter of Gita so that they too would realize Salvation. The principal message of the Third Chapter stressed: *Shreyan swadharma vigunah pardharmatswanushthaat, Swadharmey nidhanam shreyah Para Dharmo bhayaapah*/(Even if one feels that the ‘Dharma’ or duty of somebody else’s is attractive, one must observe one’s own Dharma since ‘Para Dharma’ or Dharma of others is worse than death). Another significant instruction given by Krishna to Arjuna in this Chapter stated: *Mayi sarvaani karmaani sanyasyadhyatma chetasa, niraaseermamo bhutwa yudhyasya vigata jwarah*/(Partha! I create all actions and hence perform your duty targetting me and leaving results to me and fight). As the son followed his father’s instruction in letter and spirit and all the forefathers flew to Vaikuntha by air-planes, Yama Dharma Raja was concerned that several ancestors were leaving away to Vaikuntha from Narakas as per the directive of Vishnu dooties and thus double-checked from Lord Vishnu and the latter

endorsed the instructions. As Yama Raja enquired of Vishnu whether there were further instructions to him, the latter replied that he should better perform Yama Raja's own Swadharma!

Bhagavan Vishnu narrated to Devi Lakshmi the illustration of Mahatma Bharat worshipping at Vishwanatha Temple of Varanasi on the banks of Ganga, while signifying the Mahatmya of the **Fourth Chapter** of Gita- Jnana Yoga. One day, he desired to rest under the shade of two bilva trees which were located side by side with a gap of five-six feet. Bharat kept his head at the bottom of one bilva and placed his feet at the bottom of another tree and recited the Fourth Chapter and after a while left for his home. Even as he was leaving, he found that the trees were fast drying up and when he reached home he found two 'Kanyas' (young girls) at his house. The Kanyas thanked Bharat profusely and said that they were relieved of a curse by a Tapasvi named Satyatapa that they received at a curse at a Kshetra called 'Chhinna Paapa' (Relieved of Sins) on the banks of River Godavari. The two Kanyas were two 'Apsaras' bathing half nude seeking to entice the Tapasvi at the behest of Lord Indra since the latter felt a threat to his Throne at Swarga, whereas the Tapasvi's desire was to attain 'Jeevan Mukti' or Mukti while he was alive; hence the curse that the Apsaras should turn as trees at Varanasi on the banks of Ganga. When the Apsaras pleaded for mercy, the Tapasvi agreed to get their original forms when a Mahatma called Bharat would one day rest under the trees reciting the contents of Jnana Yoga in the Fourth Chapter of Gita. The redeemed Apsaras took up to the regular recitation of the Fourth Chapter of Gita. Incidentally, it was in this this Adhyaya titled 'Jnana Yoga' that Lord Krishna declared: *Yadaa yadaahi Dharmasya glaanir bhavat Bharata! Abhyuddhhaana madharmasya sadaatmaanam srijaamyaham/ Paritraanaaya Saadhunaam vinashaya cha dushkirtman, Dharma Samsthaapanaarthaaya Samshavami Yuge Yuge* (Arjuna! As and when Dharma is affected adversely and Adharma prevails, I shall take the 'Avataras' (incarnation) to vindicate the cause of the Virtuous and destroy the Forces of the Evil!)

Underlining the magnitude of the **Fifth Chapter** of Bhagavad Gita, Lord Vishnu told Lakshmi example of a Brahmana named Pingala of Madra Desha, ignoring his responsibilities as a Brahmana but built up expertise in music and dance and eventually achieved reputation in the profession as also proximity to the King as his favourite. He married a woman of low caste called Pingali alias Aruna. One night, being jealous of Pingala, Aruna killed him in his sleep. He suffered in Narakas and was born eventually as a vulture and after her death due to pox, Aruna was reborn as a parrot. Being aware of the memory of previous life, the vulture saw the parrot and tore it apart as the latter was dropped in a pond. A hunter spread a net and the vulture was entangled and died as he threw the vulture's body too fell in the same water body as the parrot fell. Surprisingly, both the birds achieved salvation! They asked Yama Dharma Raja as to what was the reason for both the sinners of equal guilt to head for Swarga since Pingala left the duties of a Brahmana and had loose morals while Aruna killed Pingala! Dharma Raja explained that their dead bodies fell in the same water body leading to a River on the banks of which was a pious Brahmana always reciting the Fifth Chapter of Karma Sanyasa Yoga in Gita!

Bhagavan Vishnu narrated to Devi Lakshmi the value of **Sixth Chapter** of Gita entitled Jnana Yoga and described the virtue, fame and high charitable disposition of the King Janashruti. Even Devas made flying trips as 'Hamsas' (Swans) to his Kingdom on the banks of River Godavari with Pratishthanapuri as its Capital to appreciate the noble deeds being executed by the King. Once the King while strolling on the top of the Palace overheard the remarks of flying Hamsas that the King's greatness and virtue were nearing even those of Mahatma Reik's who was residing at Manikeswar on the top of Himalaya Mountains beyond the Kashmira Region. The King immediately decided to visit Manikeswara at the

Temple of Bhagavan Chandrasekhara where Mahatma Reiki stayed. On way from the Pratishtanapuri, the King along with his big entourage passed through several important Tirthas and worshipped Kasi Vishwanath, Gadadhar at Gaya, Shri Krishna at Mathura near Kalindi (Yamuna) and on to Kashmirapuri where he stopped over at the Manikeshwara Temple of Bhagavan Shiva. At the main Dwara of the Temple, the King spotted a beggar-like Sadhu stationed on an empty cart under a big tree. The King's Sarathi (charioteer) introduced the King to the Mahatma who made kind enquiries about the various charities, constructon of temples, water bodies and public gardens as also Yagnas and Vratas that the King was responsible for. Then the King sought to donate several chariot-full of gifts of Dhana (money)- Dhanya (foodgrains), Cattle, Jewellery and clothes. The Mahatma became suddenly furious and shouted on the King in white anger: 'Arre Low Class fellow! You think you can buy me with these gifts? Has not somebody told you about me? Take these away and get lost!' The King was dazed at this sudden spurt of the Mahatma's rage and was afraid that he might not give a 'shaap' (curse) to him. The King profusely apologized and fell on his feet shivering with fear and shame. After the Mahatma cooled down, he conveyed to the King that he always recited the Sixth Chapter of Gita on 'Jnaana Yoga': *Yadaa hi nendriyaartheshu na karmaswanu- shajjetey/ Sarva sankalpa sanyaasee yogaarudhastha dochatey* (A Saadhaka or Yogi would become ripe only 'Indiras'-body parts of external and internal nature- and their desires are left out, Karmas or duties are too avoided subduing the feelings of the giver or the taker and the totality of the 'You' or 'I' is avoided then only one becomes a Yogi).

Somewhat on the lines of the Brahmana Jada in the Third Chapter earlier, Shankhakarna too followed the Vaishya profession, became extremely rich and desired to marry for the fourth time and proceeded to a neighbouring village. But on way, he was bitten by a serpent and died and was born again as a serpent. He came in the dreams of his sons as a serpent and conveyed that he did crores of cash and jewellery at such and such a shrub in the backyard of their home. Next morning, the brothers dug up at the location as per the dream, but a serpent appeared, desired to ascertain their identity and said that they should recite the **Seventh Chapter of Gita** titled Vigyan Yoga at once. To their utter surprise, the serpent took the form of their father, handed over huge reserve of gold and jewellery to the sons and boarded a Viman destined to Vishnu Loka. The sons were all virtuous, performed Yagnas, charities and such other noble tasks as digging up wells, water bodies and construction of choultries, rest houses etc. for public benefit. Most importantly however was the recitation of the Seventh Chapter of Gita and attained Vishnu Loka! The essence of this Chapter was stated by Bhagavan to Arjuna as follows: *Beejam mam Sarva bhutaanaam viddhih Parthah Sanatanam, buddhirbuddhimatamasmi Tejastejasvinamaham/ Balam balavataam chaham kamaraga vivarjitam, Dharmaa virudho bhuteshu kaamosmi Bharatarshabha/* (Partha! Do realize that the timeless seed responsible for germinating the entire Creation is me; I am the Intelligence to the intelligent; Radiance to the radiant, Physical Power to the powerful etc. I am also the desire and hatred; virtue to the virtuous, vice to the vicious and so on!).

About the 'Mahatyma' of the **Ashtama Adhyaya**, Lord Vishnu gave the example to Devi Lakshmi of Bhava Sharma who lived in Amardakapura in Dakshina Bharat. Being a Brahmana by birth, he married a 'Veshya' and was a meat-eater, wine drinker and a debauche. Once he and his wife were drunk dead and became huge 'Tada Vrikshas' (Palm Trees). Another Brahmana couple called Kushibal and Kumati were wrong examples of deceit, greed, and anger. Kushibal used to accept 'daanaas' of horses and 'Kaala Purusha Pratimas' and were also involved in base tantras. This couple died and turned out to be 'Brahma Rakashasas' and made the 'Tada Vrikshas' as their abode. Once a Vedavedya Brahmana came to rest under the trees, when the Rakshasa couple appeared and asked as to how they could get rid of their

Rakshasatva and obtain ‘Mukti’. The Brahmana said: ‘Brahma Vidya’s Upadesha’ or teaching, ‘Adhyatmika Tatwa Vichara’ or the Awareness of Inner Consciousness and Karma Vidhi Gyana or the Knowledge of performing Karmas / deeds are the three factors which could redeem them! Then the Brahma Rakshasi got confused and said: *Kim tat Brahma! Kimadhyantakam! Kim Karma!* (Who is this Brahma? What is this Adhyatma? And which is this Karma?) As soon as the Brahma Rakshasi muttered these words, a miracle happened and the Brahma Rakshasa couple attained ‘Mukti’ and so did the Palm Trees/ Bhava sharma couple! These were the opening lines of **the Eighth Chapter** of Bhagavad Gita entitled Akshara Brahma Yoga and hence the miracle! The further lines of the stanza stated: *Adhi Bhutam cha kim proktam Adhi Daivam ki muchyatey/* (What is Adhi Bhutam? What is Adhi Daivam?) To this question of Arjuna, Bhagavan Krishna’s reply was: *Aksharam Brahma Param Swabhaavodhyaatma muchyatey, Bhuta bhaavodbhava karo virangah karma sanjnitah* (Arjuna! The Supreme and Indestructible Soul is Brahma; His nature is Adhyatmika, Adhi Bhautika and Adhi Daivika)!

The significance of the **Ninth Chapter of Gita** was explained by the instance of a goat being given as a sacrifice at a Yagnya by a Brahmana named Madhava who resided at Mahismati Nagar on the banks of River Narmada. The goat talked suddenly in raised human voice to the surprise of the ‘Ritviks’ performing the Yagna as also the audience and said that the Yagna was of no avail since it was certain that human beings would have to be born again, their old age and death were inevitable; the goat also said: ‘Look at my fate; you are going to kill me now!’ Then the onlookers enquired of the goat as to who was it in its earlier birth? The goat replied that he was a Brahmana who desired to perform a sacrifice of a goat kid to appease Devi Chandika, as his son was extremely ill; but Devi Chandika was furious to kill a goat kid to save a child and cursed the Brahmana to become a goat; thus said the goat to the Ritviks and others at the Yagna. It further narrated that in Kurukshetra, a King named Chandra Sharma gave a Kala Purusha Pratima as a ‘daan’ in connection with a Solar Eclipse and from the Pratima a Chandala couple surfaced about to devour both the King and the Brahmana but the Brahmana was quick in reciting the Ninth Chapter of Gita titled ‘Raja Vidya Raja Guhya Yoga’ of Gita and the Chandala couple named ‘Paapa’ (Sin) and ‘Ninda’ (Blame) disappeared. Bhagavan in this Chapter says: *Ananyaschintanaamto maam ye janaah paryupaasatey, Teshaam nithyaabhi yuktaanaam yogakshemam vahaamyaham* (Those who always think and meditate of me always, I look after them and assure them of their welfare)! Eversince then, the King always recited and reflected of the contents of the Adhyaya and eventually The goat which narrated the incident of Chandra Sharma was released to freedom.

Bhagavan Shankara gave the example to Devi Parvati of Brahmana Dhirabuddhi residing in Kashipura who was an unparalleled ‘Vedarupi’ (the form of Vedas) who could readily vision ‘Atma Tatwa; it was widely believed that Bhagavan Shankara always held on to Dhirabuddhi’s hand, run along with him and care for him wherever the Brahmana moved with affection and consideration. What indeed was the kind of Tapa- Homa-Dhyana that Dhirabuddhi performed to deserve this unique treatment that Bhagavan took such concern about him! Once when Bhagavan sat on the mount of Kailash, one Hamsa (Swan) fell at His feet and narrated that it fell with a thud down while flying above in a Sarovar in Saurashtra; the usually white swan got blackened. The Swan told Bhagavan that a lotus shrub with five beautiful flowers was responsible for this incident; it said that as soon as it flew across the shrub it released sixty five bees when it actually fell and thus its form got black. The Lotus Shrub was in its third previous birth a Brahmana house wife called Sarojavadana, who no doubt was a Pativrata but was attracted too much to a Myna Bird in a cage in their home and was unmindful of her husband’s callings as she was immersed in play with the bird; the husband got furious and cursed her to become a Myna bird. The cursed Myna was brought up by

a Muni Kanya where the Muni regularly recited the ‘Vibhuti Yoga Adhyaya’ which was the **Tenth Chapter of Gita** and she learnt the contents fully; in her next birth, the Myna bird was born as an Apsara. Sage Durvasa was performing Tapasya on the banks of a Sarowara when the Apsara was bathing and out of fury, Sage Durvasa cursed the Apsara to become a Lotus shrub which was crossed by the Swan and became black in its form. Such was the power of Vibhuti Yoga (the Tenth Chapter) in which Lord Krishna told Arjuna that all kinds of ‘Vibhutis’/ manifestations were his own like radiance, Shaktis, Virtue, Meditation, prosperity and victory. The Vibhutis would include the Swan crossing the lotus shrub was out of ignorance; Brahmani Sarojanavadana’s attraction to the Mynah Bird; her husband’s anger causing the creation of another Mynah; the cursed Mynah’s learning of the ‘Dashama Adhyaya’ from the Muni; her becoming an Apsara, Sage Durva’s curse out of anger creating a lotus shrub, Dhirabuddhi’s Vision of Atma Tatva and Parameswara’s great affection for Dhirabuddhi!

There would be thousands of instances that would signify the **Eleventh Chapter of Gita** regarding ‘Vishva Sandarshana Yoga’ and Bhagavan Shiva described only one to Devi Parvati. In Meghankara Nagar on the banks of River Pranita, there was a Parama Bhakta of Vasudeva called Sunandana Muni who undertook a Kshetra Yatra and on way had to halt over a night in a village. The Village head nobout welcomed the Muni but said that there was a Rakshasa in the village with whom there was an understanding not to kill any villager but might eat up any stranger who did not specify by the Village head; but the Rakshasa ate up the Village head’s son himself by mistake. Sunandana Muni asked the Village head as to how this Rakshasa came to this Village. The background was that there was a Brahmana in the village engaged in farming and used to look after his own farm in the nights. A huge vulture chased a traveller staying overnight in the village near the Brahmana farmer’s farm; as the traveller shouted for help since he fell in a ditch and could not pull up by himself, the Brahmana Farmer though could give a helping hand to save the traveller but did not bother. An infuriated Tapasvi cursed the Brahmana Farmer to become a Rakshasa in the village. When the latter begged for mercy, he diluted the curse saying that if any Buddhiman recited the Eleventh Chapter of Gita and also explain its meaning to the Rakshasa then the latter could be liberated from the Rakshasatva. On knowing the background, Sunandana Muni recited and explained the contents of the Adhyaya to the Rakshasa and latter was liberated. Not only that, all the men and women who were killed by the Rakshasa including Village head boy son were lifted up by a Viman to Vishnu loka. The Chapter stated: *Anaadi madhyantamananta veeryam, Ananta baahum Sashi Surya netram/ Pasyaami twaam deepta hutaasa vaktram, Swatejasa vishwamidam tapantam/* (I am enabling you the Vision of the Supreme Form who has no beginning or end; whose might is unlimited; who has innumerable hands; who possesses Surya and Chandra as his eyes; who has a fiery and radiant face like Agni and who has a powerful and red-hot scorching Form.)

One of the major highlights of Bhagavad Gita was the **Bhakti Yoga (Twelfth Chapter)** explained by Shri Krishna to Arjuna as was narrated by Bhagavan Shiva to Devi Parvati. In Kolhapuri of south-west of Bharata Varsha, the most reputed Maha Lakshmi Temple had been fulfilling the desires of Bhaktas for centuries. A young Prince came into the Temple and prayed to her very earnestly as follows: ‘Mother! You are the Icchaa Shakti, Jnaana Shakti, and Kriya Shakti all rolled into One Swarupa; You are the Nishkala, Nirmoha, Nitya, Niraakaara, Niranjana, Antarahita, Antahkarana, and Niramaya; You are the Shatchakra Bhedini, Anahata Dhwani, Bindu, Naada and Kalaa; You are Para, Pashyanti, Madhya and Vaikhari; Brahmi, Vaishnavi, and Maaheswari, Vaaraahi, Naarasimhi, Iaindri, Kaumari, Chandika, Savitri and so on. Maha Lakshmi was pleased with the eulogies and asked the Prince of his desire. He told her that his father King Brihadhratha had half-done an Ashwamedha Yagna and died, that although the horse

returned successfully after Vijaya Yatra (Victory Travel) it had suddenly disappeared and that his prayer was to secure the missing horse and bless him to complete the Yagna. Bhagavati Lakshmi directed the Prince to approach Siddha Samadhi Muni at the entrance of the Temple and the needful would be done. Siddha Samadhi was approached and the Prince was astonished to vision a few Devatas responsible for the theft of the Yagnashwa at the behest of Indra! He pulled them up and commanded that the horse should be in its original position at once. The Prince was so impressed that he was emboldened to request the Siddha Samadhi to revive his dead father since his body was still in oil at the Yagnashala. The Muni smiled and asked the Prince to take him to the Yagnashaala. Having reached there, the Muni sprinkled ‘Mantrajal’ and the King emerged afresh from the oil and completed the Yagna successfully. When asked as to how the Muni could miracles to reprimand Devatas to secure the missing horse and also revive the King to life, the Muni’s cool reply was that the powers attained was due to the constant recitation and dedication to the Bhakti Yoga (Twelfth Chapter) of Bhagavad Gita alone and nothing else! The Sacred Book states: *Yo na hrushyati na dveshti na shochati na kaamkshati, Shubhaashubha paritya - gee bhakti maanyassa me priyah/* (A devotee who is free from likings and dislikings as also from happiness and unhappiness, and who dedicates all my deeds to me totally is my favourite); *Etu Dharmya amritamidam yathoktam paryupaasatey, Shraddhadhaana matparaah bhaktaastheva mey priyah/* (Those devotees who keep unreserved faith in me and observe Dharma as I prescribe are my most beloved ones).

Describing the Mahatmya of the **Thirteenth Chapter** of Gita titled ‘Kshetra Kshetragna Yoga’, Maha Deva told Devi Parvati that on the banks of River Tungabhadra in the Southern part of Bharata Varsha, there was a popular Kshetra called Harihara Nagar where Vedic Brahmana Hari Dikshith lived. His wife named Kuvaacha was however a characterless slut. Looking for a male companion one night, she treaded into a forest and faced a tiger. The tiger felt that if the woman was of morality then she would not kill her but otherwise she certainly would. As the tiger killed the woman, she landed in several Narakas like Rourava and was reborn as a Chandalini. As she grew, she became a victim of diseases and reached a Temple of Jambhaka Devi where a Brahmana always recited the thirteenth chapter of Gita; the purport of the Adhyaya was to distinguish the Kshetra and Kshetrajna. Steeped into the world of vice, the soul of Kuvaacha had in the past gone through Narakas as an iron rod went through white heat. Also as a Chandalini with diseases in the current life, she underwent difficult times due to diseases and continued ill-health; thus she realized Kshetra Gyana from Devi Jambhaka Temple when the Brahmana explained the meaning of the Chapter verse by verse and she finally reached Vishnu dhama! *Idam Shareeram Kounteyah Kshetramityabhi dheeyatey, Etadyo vethhi tam praahuhu Kshetrajna iti tadvidah/* (Kounteya! This body is known as the Kshetra; by inference, those who realize this truth that if one does honest effort, the Kshetra could lead to ‘Ishvara Praapti’). *Kshetrajnam chaapi mam viddhi Sarva kshetreshu Bharata! Kshetra Kshetrajna yorjnaanam yatthad jnaanammatam mama/* (Arjuna! Do realize that I am the Kshetrajna; the real Jnaana is the awareness of the Kshetra and Kshetrajna)!

The **Fourteenth Chapter of Gita- Gunatraya Yoga**-highlighted the ‘Bhava bandhana Vimochana’ (Relief from the shackles of Samsara) and gave the illustration of the King of Simhala Dwipa viz. Vikrama Betala, who went on a hunting spree on horses showing the way in a forest chasing a few hares. The hares crossed a breach which the dogs could not cross easily and there was a peaceful Ashram of Muni Vatsa who along with his disciples always recited the ‘Gunatraya Vibhaga Yoga’ of Gita. One of the disciples of the Muni cleaned up his feet with water before entering the Prayer Hall of the Ashram where the recitation was practiced. The sand and water mix became muddy and the hares fell in the slush; as soon as the hares fell in the slush, they were lifted by a Vimana bound for Vishnuloka thanks to the

Mahatmya of the recitation of the Adhyaya. Meanwhile the chasing dogs arrived and having fallen in the slush they too were airlifted in the form of Gandharvas. The King Vikrama reached the Ashram and the Prayer Hall and asked the Muni for the reason that the hares and horses went to higher lokas. The Muni explained that there was a Brahmana called Keshava and his wife Vilobhana were both vily; the Brahmana killed the wife and was turned as dogs and the wife was born as hares. Both of these thus were beneficiaries of the Recitation of the Fourteenth Chapter of Gita. The message of the Adhyaya was given by Krishna as follows: *Gunaanetaanateetya treen dehi deha samudbhavaan, Janmamrityu jaraa duhkhaihi vimuktomrita masnutey/* (Once the three gunas of Satva, Rajasa and Tamasa which are responsible for the ration of old age and death, then the Beings break away from the chains of Samsara and attain Salvation.). *Maam cha yopyabhichaarena Bhakti yogena sevatey, sa gunaan Smateethyaitaan Brahma bhuyaya kalpatey/* (He who worships me with unreserved devotion would cross the barriers of the three Gunaas of Satva, Rajas and Tamas and would become eligible to step into the 'Parama Brahma Sthiti' or Highest Salvation!)

The Fifteenth Chapter titled Purushottama Prapti Yoga refers to two distinct Beings named Kshara and Akshara. One is who enjoys life as it is faced with pleasures of life; his prepared for good and bad experiences and carries on daily duties and obligations in the surroundings that he lives within. The life that he leads in the 'samsara' is compared to a gigantic Ashvattha Tree with sprawling branches, its drooping leaves, and deep rooted and ever expanding foundation. *Urthvamuulamaddhasshaakham ashvattham praahuravyayam, cchhandamsi yasya varnaani yantam veda sa vedavit/* On the other hand Akshara is totally indifferent to what the surrounding 'samsara' and its very many and endless distractions and keeping aloof with introspection of what is beyond life and the heavy mix of pleasures and pains that it offers seeks to the Truth of Life beyond. Thus this chapter depicts what is Kshara and Akshara and the secret which is Purushottama!

Maha Deva cited the example to Devi Parvati of an arrogant and uncontrollable elephant named Arimardan belonging to King Khangabahu of Saurashtra in Gujarat, while signifying the **Sixteenth Chapter of Gita** titled 'Daivasura Sampad Vibhaga Yoga'. A number of elephant tamers from the neighbouring Kingdoms landed to control Arimardana, not only to secure hefty Prizes of high value but also name and fame but to no avail. Heavy iron rods, piercing tridents and such other weapons were used but despite streams of blood flowing from the body, the animal was getting further wilder. One Brahmana arrived at the scene and touched the elephant with affection and everybody was taken aback since it was not even allowing touching it earlier. Queried as to how the miracle happened, the Brahmana that he attained Siddhis due to the relentless recital of the Sixteenth Chapter of Gita. The King then ordered that the elephant be freed and move about freely on the streets of the Nagar and even children used to play with it for fun! *Dambho darpohi maanascha krodhatparaarushya meyvacha, Agnaanam chabhi jaatasya Partha! Sampadaaasurim/* (Partha! Ignorance, arrogance, pretentiousness, egotism, anger and self-image are all natural phenomena of Asuras). *Trividham narakasyedam dwaaram naasana maatmanah, Kaamah krodhastatha lobhah tasmadetatrayam tyajet/* (The three enemies of human beings viz. Kama (desire), Krodha (fury) and Lobha (avarice) are the destroyers of one's own Soul and are the Entry Points of Naraka; that is why the intelligent persons avoid these). The ignorance of the elephant misdirected him and taming was accomplished by affection, peacefulness, humility and character.

The **Seventeenth Chapter of Bhagavad Gita** viz. Shraddhatraya Vaibhava Yoga was illustrated by the Story of King Khangabahu of Simhala Dwipa, his servant Dussahana and their elephant. Once Dussahana

drove the elephant in a race, made it run too fast by poking it by an ‘Ankusha’ and out of annoyance the animal dropped Dussahana dead. The servant in his next birth was born as an elephant and was born in the same Royal Court. The new elephant (Dusshahana) was gifted by the King to a Poet who in turn sold it to the King of Malwa for a good price. But on reaching Malwa, the elephant took suddenly ill and lied down without food and water. Many experts treated the elephant but to no avail. Medicines, charities and prayers did not help but finally a Brahmana recited the Senventeenth Chapter of Gita and the elephant got recovered and slowly stood up only to collapse and die. The Brahmana who recited the Chapter explained that the dead elephant in his earlier birth he was servant Dusshana and as a result of the holy recitation he attaned Moksha. King of Malwa continued the reading of the Seventeenth Chapter and attained Sayujya there after. *Satvaanu rupa sarvaswa shraddhaa bhavati Bharata, Shraddha mayoyam purusho yoyacchhadrassa evam sah/* (Arjuna! The features and ways of life are normally shaped in every human being by his own ‘swabhhava’ or personal traits).

The **Eighteenth and last Chapter of Gita** named Moksha Sanyasa Yoga contained the quintessence of Vedas and Shastras signifying the termination of Samsara Bandha or the shackles of Life. It is the destroyer of ‘Arishadvargas’ of Kama, Krodha, Moha, Mada, Lobha and Matsarya; the final goal of Siddha Purushas; the Rest-Home of Indra and Devas; and the High Point of Entertainment of Sanaka, Sandanda, Sanatana and Sanat Kumaras. Sincere recitation of this Grand and Concluding Chapter of Gita constitutes sure steps forward to Moksha or complete break-away from the endless cycle of life! When Lord Indra was enjoying a dance and music programme of Rambha and other Deva Kanyas, a group of ‘Vishnu dootas’ arrived in Swarga and announced the arrival of a new Indra soon! Indra wondered whether the incumbent Indra performed Hundred Yagnas successfully; constructed lakhs of water bodies; planted crores of trees for the joy of the travelers; organized countless ‘Anna daanas’ and charities etc. like he did. He reached Bhagavan Vishnu lying in ‘Yoga Nidra’ on ‘Ksheera Sagara’ (the Ocean of Milk) and asked him in an agitated tone as to why his ‘Indratva’ was at stake! Smilingly, Lord Vishnureplied that the Indra-Elect was a consistent reciter of the Eighteenth Chapter of Gita and that he too could retain his position by performing the same. Indra visited the Kalikagram on the banks of River Godavari by taking the form of a Brahmana and having been so impressed by what he observed there, felt that the position of Indra was none too significant to that of Indra-elect but surely deserved Vishnu Sayujya! Who ever heard or recited even the Mahatmya of Bhagavad Gita would be entitled to ‘Yagna Phala’ or the Fruits of Performing Yagna.

The Supreme Message of the Final Chapter-and indeed of entire Gita-is summed up as: *Sarva Karmanyapi sadaa kurvaano madvyapaashrayah, Matprasaadaadavaapnoti Shasvatam Padamavyayam/* (Do accomplish the everlasting and indestructible ‘Parama pada’ by performing the needful ‘Karmas’ and keeping complete faith in the Everlastingness!)