

**ESSENCE
OF
SANAATANA DHARMA**

**Translated, interpreted and edited by
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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 Ratri 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- Quitessecence 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 Sanatana Dharma

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Preface

Sanaatana Dharma is of relevance to any Religious Faith in the Five Continents ever alive to humanity in its quintessential and classified form. There could be several ways and means to reach the mountain top. Even Hindu Thought of Bharata Varsha gradually adopted Videsha Samskrti; new culture, life-style and even new psyche. Vedic Dharma witnessed some changes in the process of evolution yet sustained ever. 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, and Ishaamashih/. 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. Sweeping changes were made by the British Rule in the entire life style of Indians and the considerable inevitable mix of races watered down Hindu Dharma. Yet, *aakaashat patitam toyam yadhaa gacchati saagaram, Sarve deva namaskaarah Keshavam pratigacchati!* Indeed, there are innumerable paths in several directions to attain the Unique and Ever Paramatma in one's own Inner Consciousness. The core of Hinduism and the Vedic Culture survives, albeit incorporating and absorbing external and internal influences in the process of evolution, and continues in its fundamental form.

Hence this effort to Sadaachaara Varnana / Principles of Righteous Way of Living- Karma Prapti- Concepts of Satyameva Jayate-Vidya Avidya- Shreya Preya Margas-Ahimsa prayatna- Thyaga Karma- Pravritti and Nivritti Margaas-Varna Vidhana - Normal Human Weaknesses- Seeking to dodge them by seeking to Daana - Tyaaga- Self Control- Agni Karyas- Yogaaabhyaasa and Atma Jnaana with the most essential components of Japa-Dhyaana-niyamaas and with the awareness of the celestial Pancha Bhutaas, Nava Grahaas, Ashta Dikpaakaas, and mostly the Realisation of the magnificence of the playful swings of Yogya-Bhagya-Maha Lakshmi in Ashta Swarupaas as of Adi Lakshmi-Dhanya Lakshmi-Dhairya Lakshmi-Gaja Lakshmi-Santaana Lakshmi-Vijaya Lakshmi- Vidya and Dhana swarupas. Saraswati in essence is Vaak- Vidya-Vigjnana being the bridge from the Deep Oceans of Samsara- Illusion-Falsity-Ignorance to Sadhana- Nigraha-Medhas-Awareness and thereafter the Initial Illumination- and finally the Bliss of Realisation of the Equation with or the Reflection of Anraratma as Paramatma! Devi Gayatri is the representation of Vaak- Vidya-Vigjnana and the bridge from the deep Oceans of Samsara which is characterised as Illusion-Falsity-Ignorance to Sadhana- Indriya Nigraha-Medhas and thereafter to Self Enlightenment. Gayatri is the Symbol of Inner Strength, Knowledge and Purity of Inner-Consciousness. Then : *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, Devi!). Then besides, Brahma Deva the Creator of the Charaachara Jagat- Shriman Naraana the Sustainer and Parama Shiva being Himself the Mrityunjaya the Destroyer of the Universe.

With prostrations to HH. Vijayendra Saraswati of Kanchi Mutt as my Mentor, may this humble presentation be dedicated to the memory of my respected parents Late Shri Vemuri Narayana Murti and Smt. Seeta Ravamma and my respected parents in law Late Shri Chavali Subrahmanya Shastri and Smt. Adi Lakshmi.

VDN Rao and family, Dec. 2020

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Introduction on ‘Dharmo Rakshati Rakshitah’ (Dharma protects those who protect it)

Dharmo Vishvasya jagatah pratishthaa/ Vidvad vibhinsevitassadbhih nityamadvesharaagibhih, Hridayenaabhyanu jnaatoyastam Dharmam vyavasyata/ (As Vedas and Manu Shastra define, Dharma or allround Virtue and Justice is such as earnestly and heartily practised by persons of erudition and balance)

Nadharmaadharmou charatah aavaasyah iti na devaah, na gandharvaah, sa pitarah ityaachakshate ayam dharmo amayadharmam iti, Yastvaaryaah kriyamaanam prashamsantisa dharmah, yadgarhane so adharmam iti/ (Aapastamba Sutraas state that those high practioners of Dharma have no special considerations as being ‘mine’ or ‘thine’, be they Devas, Gandharvas, Pitru Devas and so on. Those who have been practised from the days of yore through generations is named Dharma and that which has not been so is defined as Adharma)

Vedokhilo dharmam mulam smritisheelecha tadvidaaam, Aachaaraschaiva saadhunaam Atmanashtushtirevacha/ (Manu also states that the Principles of Dharma are such as those as practised by ‘Sadhus’ or who were replete with it as its traditional followers and attained proven fulfillment)

Sarvavarnaanaam swadharmaanushthaane parama parimitam sukham, tatah parivrittau karma phala sheshena jaatim rupam varnam balam, medhaam pragjnaam dravyaani Dharmaanu –shthaanamiti pratipadyante tacchakravadubhayorlokayoh sukha eva vartate/ (Aapastambha adds further that irrespective of ‘Varnas’ or classes of the Hindu Society of Brahmana-Kshatriya-Vaishyas etc. all should pursue ‘Svadharmam’ or their own established principles of the concerned class and as such secure the respective kinds of form, colour, strength, intellect, wisdom, wealth, and so on and enjoy aspirations of their respective lives)

Chatunaamapi varnaanaam Aachaaro Dharmapaalakah, Aacharabhrashtha dehaaam bhaveddhatma paraanmukhah/ (Paraashara Maharshi stressed that ‘Dharma Palana’ or Observance of the Principles of Dharma would just be to follow the defined principles of each class of Society and deviations are marked as Adharma or the negation of Virtue)

Vedovaa Hari bhaktirvaa bhaktirvaapi Maheshwara, Svaacharaatpatitam mudham na punaati dvijottamam/ *Punya kshetraabhigamanam punya tirtha nishevanam, Yagnovaa vividho Brahman tyaktaachaaram na rakshati/Aacharaat praapyate swargah aacharaat praapyate sukham, Aacharaatpraapyate mokshah, Aacharaat kim na siddhati/* (Maharshi Narada emphasises that those ‘dvijas’ - or twice born are who undergo the Sacred Thread Ceremony and observe the concomitant principles thereof - and those who are devoid of Vedaadhyana or recitation of Vedas, devotion to Hari, devotion of Shiva, visits of ‘Punya Kshetras’ and ‘Tirthas’ and execution of sacrifices like yagnas are disqualified to be dvijas and as such deserve to be declared against! Indeed it is the ‘aachara’ or the tradition which gains heavens, happiness and Salvation finally; would be there anything that is unattainable from ‘Aachara’!)

Now, Dharma Shastra Kartas are detailed as follows: *Manurbrihaspatirdaksho Gautamoyamongeeraah, Yageswarah Prachetaa -scha Shaataatapa Pasaasharou, Samvartoshanasau Shankha Likhitaavatretevacha, Vishnava -astamba, Haareetaa Dharmam shastra pravartika/* (Manu, Brihaspati, Daksha, Gautama, Yama, Angirasa, Yogeshwara, Prachetasa, Shaataatapa, Parashara, Samvarta,

Ushanasa, Shankha, Likhita, Atri, Vishnu, Apatamba and Haaritas are the eighteen Dharma Shastra Pravartakas or the eighteen Interpreters of repute).

Further the Aparas Sutras or Outstanding Principles of Dharma are as follows viz. *Bodhayanam Apastambam Satyashadham Drakshaayanam Aagastyam Shakalyam Ashvalaayanam Shambaleeyam Katyaayanam iti navaani purva sutrani/ Vaishnasam Shounakeyam Bharadvaajam Agni Veshyam, Jaimineeyam, Maadhunyam, Maadhyandinam, Koundinyam, Kaushetikam navani apara sutrani/* The purva and apara sutras were scripted by the respective Maharshis! The Places worthy of Dharmacharana are stated as follows:

Krishna saarairyavairdabhescha aturvarna ashramaistathaa, Samruddho Dharmadeshasuyaadaashrayeranvipaschitah/ (Smriti Chandrika states: Those places where there is ample availability of Krishnasaara, Yava, Darbha and all the four Varna persons as also well read and knowledgeable Vidvans are indeed worthy of residence!)

Na mleccha vishaya shraaddham kuryaat nagacchet mleccha vishayam/ Kaaveri Tungabhadraa cha Krishna venicha Gautami, Bhaageerathi vikhyaatataah Pancha Gangaah prakeertitaah / (Vishnu Purana suggested that Shraddha Karmas be avoided in Mleccha Deshas nor even visit those places. The Sacred Rivers of Kaveri, Tungabhadra, Krishna Veni, Gautami, Bhagirathi are however deemed as Pancha Gangas) Referring to Yuga Dharmas, Parashara Maharshi narrated that Krita-Treta-Dvapara-Kali Yugas each of twelve thousand divya years each yuga and Tapas or High Meditation was of significance in Krita yuga, Jnaana in Treta Yuga, Yajna Karyas in Dvapara yuga while ‘*Daanameva Kaliyugau*’ daana alone is of high priority in Kali Yuga. The Maanava Praanas or Vital Forces of Human beings are essentially ‘*Asthigatas*’ are oriented to the essentiality of bones during Krita Yuga, Maamsa gata or dominated by flesh in Treta yuga, Rudhira gata or dependent on blood while in Kali Yuga the praanas are based on the food intake in Kali Yuga. *Krite sambhashanaadeva Tretaayaam sparshanaivacha dvaaparetva annama -adaaya Kalou patati karmana/* A human being is subject to down fall due to conversation during Krita Yuga, due to sparsha or mutual touch in Treta Yuga, due to food in Dvapara Yuga and due to ‘*Dushkarma*’ or evil acts in the Kali yuga) Vishnu Purana: *Sarve Brahma vadavyanti sampraptetun Kaloau yuge, Naanu tishthanti Maitreya shishnodara parayanaah/ Yada yadaasataam haanah Vedamargaanu saarinaam, Tadaa tadaa Kaler -vridhah anumeyaa vichakshanaih// Veda Vyaasauvaacha: Yatkrute dashabhirvarshaih tretaayaam vaayanenatu Dvaapare tacchamaasena hyahoraatrena tatlalou/ Dhyaayan Krite yajan yagnaih Tretaayaam Dvaapare archayan, Yadaapnoti tadaapnoti Kalou samkeerta Keshavam/ Naaradiye/ Hare Keshava Govinda Vaasudeva Janaarddana, Iteetayanti nityam sahitaan badhate Kalih// Shiva Shankara Rudreti Nilakantha Trilochana, Iteerayanti ye nityam sahitaan baadhate Kalih/ Shiva Shankara Rudreti Neelakantha Trilochana, Iteerayanti ye nityam sahitaan baadhate Kalih/* (Vishnu Purana details Yuga dharmas as follows: In Kali Yuga, every one discusses about Brahma Jnaana but none is really interested in it since they are overwhelmed of selfishness, centric psyche and sex but none really is serious in favour of Brahma Jnaana; as and when there occurs a danger to the Virtuous, there is the upgradation of evil forces and infringement of virtue, and the signs of Kali Yuga become prominent and clear.

Vyasa states: What ever deeds of virtue are performed in ten years in Krita yuga are as dispensed with or equal to those performed in one Ayana on Treta Yuga, one month in one Dvapara yuga and even in single day-night on Kali Yuga. The rewards of virtue by of Tapas during Krita Yuga are as good as Yajnas in

Treta yuga, worships in Dvapara Yuga and even ‘Samkeertanas’ rendering Sacred Songs in Kali yuga) Narada Brahmaṛshi that states the soulful singing of Narayana as: *Here Keshava Govinda Vaasudeva Janardana Iteerayanti nityam sahitaan baadhate Kalih/ Or alternatively as Shiva Shankara Rudreti Neelakantha Tricochana, Itirtayanti ye nityam sahitaan baadhate Kalih/ That is either render Hari Smarana or Hara smarana as above! Kali Yuga would never ever torment sincere prayers with the naamas as mentioned above. Such indeed are the Yuga Dharmas!*

Mentioning briefly about the process of Creation Manu described as follows: *Yosaavateendriyah agrahyah shukshmah avyaktah sanatanah, Sarva bhutamayah achintyassayeva swayamudbhayouh/ Sobhidyaya shariraraatsvaat sisrukshuh vividhaaprajnaah, Apa yeva sasarjaadau taanu beejamavaasrujat/ Aaponaaraa iti proktaa aapovai narasunavah, taayadasya ayanam purvam tena Naraayana smritah/ Udbabarhaatmanaschaiva manah sadasadaatmakam, Manasa -chaapya hamkaara mabhimantaara meeshwaram/Mahantameva chaatmaanam sarvaani trigunaanicha, Vishayaanaam graheetruni shanaiah panchendriyaanicha/ Sarveshaantu sanaamaani karmaanicha prithakprithak, Veda shabdebhya yevaadau prithak samsthaash -cha nirmame/*

(He who is unseen, unvisionable, unimaginable, ancient yet in-resider among each and every being was Self-Manifested! He desired to create several impulses and at the outset created water and planted seeds therein. He named ‘Aaapa’ or ‘Naara’ and named the resultant Beings as ‘Nara’ and as such the Supreme Creator of the Naara and Nara became to be the cause of the Creation as Narayana. Then from the Supreme Soul the impulse called Pure Consciousness which led to the creation of ‘Ahamkara’ or Self Consciousness and that led to ‘Manas’ or Thinking Phenomenon. Now from this emerged three types of ‘Gunas’ or Characteristics named Satvika-Rajasika-Tamasika and Panchendriyas or Five Limbs which readily absorb the Gunas as also the corresponding physical responses thus together called as Pancha Jnanendriyas and Pancha Karmendriyas. The names, functions and the mix of the Gunas have thus come to varied acts of positive and negative actions and reactions as directed under the command of Manas or the Mind!)

Chapter One on Saachaara Varnana / Principles of Righteous Way of Living (Samvatsara Abdika Vidhi, Varnaashrama Dharma, Dharmaadharna Vidhi and Maha Tatwa Nirnaya, besides Shatkarma Prapti highlighted)

Brahma Purana

Dwijas are expected to perform their duties towards Devas and Pitru ganaas with Havya-Kavyas or oblations to Agni and other tasks of virtue, the Munis requested the Maharshi to outline the rudiments of ‘Sadaachaara’ or the fundamentals of Ideal Values of Virtuous Life viz. or the Worthy Principles of Moral Conduct / Good Behavior.

Grihastena Sadaakaarya maachaara pari-rakshanam, Nahyaachaara viheenasya bhadramatra paratravaa, Yagna daana tapaaseha Purushasya na bhuyatey, Bhavanti yah sadaachaaram samullanghya pravartatey/

(Grihasthas or family-persons ought to observe and protect Sadaachaara Pravartana as those without it would neither have ‘Iham’ / the contentment of current life or ‘Param’ of post-life; to those who neglect the principles of Sadaachaara are not eligible to the fruits of Yagna- Daana-Tapas). Grihasthas are

expected to follow the basic principles of Dharma-Artha and Kaama during the first three quarters of one's life and in the last quarter of life to activities pertaining to Moksha. Also, half of one's expected span of life is to be spent with the deeds oriented to Nitya-Naimittika Karmas or daily and occasional tasks of virtue; the persons concerned might perform such deeds as to involve Bharana-Poshana or sustenance and fulfilment of family needs. But the last quarter of life should be exclusively spent on activities aiming at the collection of 'Mula Dhana' of fruits meant for the aftermath of life. In other words, 'Dharmaacharana' or practice of Virtue has to be an under-current in the Samsara Sagara in all the phases of life, especially in the last quarter of life. Care must be taken that each of the 'Purusharthas' should not be contradictory to each other. In other words, Dharma should propel such Artha that should not inhibit Dharma; Kaama should not defeat the aspect of Dharma and Artha and likewise Moksha has to be a logical conclusion of the preceding Purusharthas:

Paraspara anubandhaamscha sarvaanetaanvichintayet, Vipareetaanubandhaamscha budhyadhvam taandwiojottama/ Dharmo Dharma anubandhaartho Dharmaana atmaartha peedakah, Ubhaabhyaam cha dwidhaa kaamam teyna thou dwidhaa punah/

A dutiful person has to wake up at the Brahma muhurtha time and think of Dharma and Artha, leave the bed, perform the morning ablutions and commence Sandhya Vandana even when Stars are visible on the Sky. *Asatpralaapamanrutam Vaakpaarushyam cha varjayet, Asacchaastra -masadwaada masatpeyyaam cha vai Dwijaah/* (Blabbering lies, talking offensively, taking resort to arguments of Nastik nature, reading wrong books and writings, giving service to vicious persons must be avoided at any cost. Keeping mental control, daily Havan in the morning and evening should be done dutifully; never try to look at Surya at the Sunrise and Sunset; combing the hair, looking at the mirror, cleaning the teeth, and executing Deva Tarpana must be done well before the Sunrise; avoiding ablutions at Public places, Tirthas and Kshetras; looking at, talking to and touching girls during menses periods; indulging in ablutions in water bodies must be avoided let alone bathing with women; leaving hairs, rotten food, ash, coal, threads, ropes, metallic material and any other offensive materials ought not to be thrown in running water and worse in still waters. Men and women of virtue should never take food before worshipping Devas, Parents, Guests and elders or those with illnesses; eat food observing silence and not moving about; never unduly criticise food preparations; never consume nor accept food from the plates of others; never ever spread rumours; never touch-let alone use the seat, bed, vessels, and personal belongings of persons with questionable credentials; never wear single vastra in the worship of Deities, or reverences to Gurus and elders; never urinate in water, fire and in Public places; never bathe or sleep in nudity even in closed places; never apply oil while taking baths; never face Brahmanas, Cows, Agni, Surya, Chandra and Nakshatras; avoid to perform ablutions facing north in day time and south in the nights; give way politely to Brahmanas, Officials, elders, women in confinement, persons with illnesses, handicaps, drunkenness, loose character women, those who help, children, the arrogant, and generally the avoidable; perform parikrama of temples, elders, Gurus, trees and road junctions from the right side; never wear other's clothes, jewellery, shoes and paadarakshaas; never take head bath with oil on Chaturdashi, Ashtami, and Pournami; never shake feet nor lift hands up; never press one foot with another foot; never brag nor belittle others either on one to one basis or worse still in public; never insult the poor, the ugly, the mentally unstable, the intoxicated, and such other abnormal persons; never give punishment to anybody except sons or Sishyas only with a view to reforming or correcting but never with pre-conceived views, arrogance or vengeance; never drag chairs or cots or any furniture items with feet; never sleep facing north and west but keep the head to south or east; never apply chandan etc. without taking bath; never wear torn clothes; never eat

food with dropped hairs, ant or flies-eaten, or seen by dogs ; do not eat with salt kept separately on a plate; never sleep after sun-rise or at sun-set timings; never eat food without taking bath, without properly seated, while in the food or half-asleep; without being attentive or half-heartedly; take food in the morning or evening without taking bath; never sleep in bed with unknown women: *Paradaaraa na gantavyaah purushena vipaschitaa, Ishtaapurtaaayushaam hantree paradaaraa gatirmrunaam/ Na heedrusha manaayushyam lokey kinchana vidyatey, Yaadrusham Purushasyeha paradaara - abhimarshanam/* (Noble men would never resort to Para Stree Sangama and those who did so would not only lose their image, conscience, mental peace and longevity); one must perform ‘Achamana’ before Sandhya-Devaagni-Pitru Karya-Guru Vandana-Puja-Bhojana timings with clean, foamless, and bad-smelling water facing Dakshina or Uttara / South or North; while performing Achamana, one should avoid five kinds of ‘mruda’ or earth viz. just outside water bodies, from the backyard of one’s own home, near a mouse’s hole, or near around a bath room place and near a water-well; the Achamana should be done after washing hands and feet, and three or four times, twice after wiping eyes, ears, face, nose, lips and head; while doing Achamana, there should not be sounds of slurpings, coughs, sneezes, spittings, gas and if the latter happen then touch right ears and look upward to see Surya Deva and repeat Achamana thrice; do not rattle teeth, pound body parts, and avoid all kinds of mannerisms; never practise Swadhyaya of Vedas, or Sacred Mantras while eating, travelling, walking and lying down; avoid marriages of girls of seven generations before on the paternal side and five generations before on the maternal side; *Kshura Karma* (hair cut) should not be done facing north and the *avoidable* dates for the task are *Chaturthi, Navami and Chaturdashi*; do worship Devas in the early morning hours, pre-noon to Gurus and human beings and mid-day to Pitru-Devas; never sleep during day time, much less unite with wife; rajaswala women should observe four nights of menses and observance of five nights would assure Purushatwa in next birth; in any case, observing aloofness from husband for five nights would be recommended; man-woman unity on even nights after menses would bless male progeny, and on un-even nights, female progeny. Such unity on festival days the progeny would end up in the birth of Adharma Santaana, while in the Sandhya timings would result in napumsakas; never cut jokes in respect of Devatas, Vedas, Dwijaas, Sadhus, Gurus, Pativratas, Yagnaas, Tapaswis and Parivratas; never make friends with mentally retarded, arrogant, stupid, corrupt, characterless, immoral, extra-polite, extravagant, reckless, antagonistic, Asamartha / incapable, impolite, ungrateful, argumentative, cantankerous and irritable; but give respects to Sahrudayas or Good-natured, Yagna dikshitas, Rajas, Snatakas or those who have completed studies in Gurukula, and father-in-law and provide them all considerations.

Samvatsara Abdika Vidhi: One should sincerely perform house- hold duties especially in the context of *Samvatsara Abdikaas*. After ushering in the Brahmanas with reverences, perform Archana at the Vaiswadeva Sthaana or the Place for Pitras; then at Deva sthaanaas or Four Places for worship to Agni, Prajapati, Griha Devataas and Kashyapa, followed by the fifth Ahuti or oblation of Ghee to the above Devas respectively. These oblations would be followed by Bali Puja; in this Puja there would be three vessels – one pertaining to Parjanya or Varuna first; second to Abdevata or Jala /Water and third to Bhudevi; in these three Places, Bali or offerings of cooked rice as small portions should be offered in three manika paatras or earthen patras; then the offerings of the Bali portions should be addressed to Vaayu in ten directions of East, West, South and North and the respective Sub –Directions. Thereafter, Bali is addressed to Brahma, Antariksha, and Surya. In the Northern Direction balis are addressed to Vishwa Devas and Vishjwa Bhutaas; and to further north bali is offered to Usha and Bhupati. Thus far the Deva Puja; this would be followed by Pitru Puja in Apasavya position of Yagnopaveta: *Swadhaa cha sama*

ityuktwa Pitrubhyaschaiva dakshiney, Krtuwaapasavyam Vaayavyaam yakshmaitattheti sampadan/ Annavasesha misram vai thoyam dadyaadyathavidhi, Devaanaancha tatah kuryaad Braahmanaanaam Namaskriyaa/ (While changing the direction of Yagnopaveeta to Praacheena direction from the normal position of left to right, the Karta has to recite the Mantra viz. SWADHAAYAINAMAH facing the Pitaraas in the Dakshina disha; then the Mantra viz. YAKSHMAI TATTEY should be recited and leave water in the Vayavya direction. After changing the position of the Yagnopaveeta in the normal position of Savyam, the Karta has then to perform Namaskara with folded hands to Devas and the Brahmanas representing Devas.

Now the description of Tirthas: On the right hand thumb's upper portion of any person there is a line stated to be the 'Brahma Tirtha' situated and from there only the Achamaneeya or sipping of water is to be done; the place where the tarjani or the pointing finger touches the middle portion of the right thumb is known as the 'Pitru Tirtha' where the tarpanas or water oblations and Pinda-pradaanas are to be executed from that place. The finger tops are known as 'Deva Tirtha' and all tarpana and other duties addressed to Devas are to be performed from that place; the little finger is the representation of 'Prajapati Tirtha' and Prajapati-oriented Tarpanas and other tasks are to be done from this little finger.

Other do's and don'ts by way of 'Sadaachaara Pravartana' were described by Veda Vyasa as follows: Agni and Jala are not to be handled simultaneously; feet should not be drawn before Devas, Gurus, Parents and Brahmanas; looking at a cow milching a calf should not be gazed at; drinking water by palmful hands should be shunned; long duration delays of urination and defecation must be avoided; Agni should not be blown with mouth. A place of living where the following provisions are non-existent are better be left for good : *Yatra Vipraa na vastavyam Yatra nnaasti chatushtayam, Runa pradaataa Vaidyascha srotriyah sajanaa Nadee, Jita bhrutyo Nrupo yatra Balavaan Dharma tatparah, Tatra nityam vaseytpraagnah kutah kunrupato sukham/* (One should desert a Place where there is no lender of money, a Physician, a virtuous Brahmana, a running water body and a King who is unable to control his subordinates).

As regards the kind of Bhojan that one should consume, any fried items kept for long or even any type of food ought to be avoided. Any items so stored for more than two days, especially made of wheat and fried in oil or ghee should be refrained from consumption. Each time an item used for cooking or eating made of stone, gold, silver, cloth, utensil etc. must be washed. Utensils in which fried items are prepared would get cleaned by hot water. If and when rotten food is consumed, fasting on three following nights should purify the person concerned. Coming into contact by touch with a woman in menses, of a new born baby, a chandala or a dead body must necessarily take head bath. A Brahmana touching a wet bone must also get purified by a bath, but coming into touch a dry bone should perform Achamana or sipping spoonful of clean water and look up Surya Deva or a cow-face. Never cross human cough remains, urine and excreta, and such impurities and if one did it by mistake, the feet as also the padarakshas must be washed. Never see or converse with women in menses, fallen women, women in conception, napumsakas, nude persons, chandala, and those who carry dead persons and if done so by mistake, one must look at Sun and sky. Personal contact with inedible food, mendicant, cat, donkey, chicken, an abandoned person, chandala, pig, or any such questionable matter or person would be absolved only with bathing. Performance of Nityakarma should not be disturbed at any cost and any infringements would call for Prayaschitthaas or atonements by 'Maranashoucha' or 'Jananashoucha'!

Ashuchi-Shuchi Vidhhanā: Ashoucha is observed by Brahmanas for ten days, Kshatriyas for twelve days, Vaishyas for fifteen days and a low caste for one month. Then Ashoucha is terminated as per ‘Shastrokta Karmas’ as prescribed. Even before the Ashuchi Suddhi, there would be a ‘Mritaka daaha samkaara’ (assuaging the thirst of the departed soul or ‘pretatma’) to be observed by Sagotris or those whom have the same Gotra, by visiting / bathing twelve water bodies on the first, fourth, seventh, and ninth days after the demise. On the fourth day of the demise, the burnt bone remains of the ashes of the body are to be collected from the burial ground and this procedure is called ‘Asthi Sanchayana’ and there after the remains are immersed in a Sacred River for ‘Asthi Nimajjana’. ‘Samaanodaka Purushas’ are freed from Ashuchi after the prescribed tenth day.

On the arrival of a child, the father has to take vastrasahita snaana. After the Janana Ashuchi, Brahmana-Kshatriya-Vaishya and Low caste are freed from the Ashuchi on the tenth, twelfth, fifteenth and thirtieth days and after observing the ‘Shastrokta Dharma’, Shanti Homa- Puja- Namakarana-Bhojana-Daana and other formalities are observed. Such indeed is the Sadaachaara-Pravartana: *Dharmaartha Kaamam sampraapya paratreya cha shobhaanam, Idam rahasya maayushyam dhanyambuddhi vivardhanam/ Sarva Paapaharam Punyam Shripustyaarogyam Shivam, Yashah keertipradamnruunaam Tejobala vivarthanam/ Anushtheyam sadaa pumbhihi Swargasaadhanamuttamam, Brahmanyaih Kshatriyairvaishyaih Shudraaischa Munisattamaah!* (Sadaachaara Pravartana on the above lines by Brahmana-Kshatriya-Vaishya and Low Caste would indeed bestow the benefits of Dharma-Artha-Kaama-Moksaha as this indeed is the secret message of Ideal- Living which demolishes all types of Sins, besides providing recognition, longevity, prosperity, good health, all-round fulfillment!

Mentioning the major Principles of Righteous Living, Veda Vyasa described Varnaashram Dharmas as follows:

About Brahmanas: *Dayaadaana tapo Deva Yagna Swaadhaaya tatparaihi, Nityodaki bhavedwipraha kuryaacchaagni parigraham/* Brahmanas are required to practise Daana, Daya, Tapas, Deva-Pitru Yagnas, Swaadhyaya; they should be ‘Nityodakis’ or undaunted by Snaanans irrespective of seasons and ‘Agnopaasakas’ or engaged in the practice of Agni Karyas. They might perform Yagnas on behalf of others also to eke their livelihood. They should teach Vedas to sishyas / students and could accept ‘Daana Pratigraha’ as a part of their ‘Shat Karmas’ as prescribed. *Sarvalokahitam-kuryaanaahitam-kasyachid-Dwijaah, Maitri Samasta-tatveshu Brahmanyosttamamam dhanam/* (Brahmanas are required to work for the general welfare and well being of the Society as a totality and indeed this should be the basic Dharma of any Brahmana.)

Kshatriyas: This class is to defend and administer the Society, promote its interests, facilitate Yagnas and the Virtuous Tasks; punish the Evil interests and ensure peace and prosperity. Vaishyas: This class has to perform Pashu paalana, Vaanijya, Krishi / Vyavasaaya or farming; equally importantly Vaishyas have to perform certain duties of Yadhyaana, Yagna, Daana, Dharma, Nitya Naimittika Karmas, Anushthaana, Brahmana Poshana and Kraya Vikraya. Shudras are expected to serve the earlier Varnaas in the execution of their respective duties and at the same time observe Sarva Bhuta Daya, politeness, diligence, truthfulness, patience, capacity to withstand the vagaries of seasons, friendliness and equanimity.

Veda Vyasa also mentioned ‘Aapaddharmaas’ of Brahmanas rendering Kshatriya Dharmas, Kshatriyas assuming the duties of Vaishyas and so on.

[Maha Bhagavata Purana provided escape clauses in the context of Varnaashrama Dharma: *Yasya yallakshanam drusyata tat teniva vinirdisat/* In other words: the aspects of aptitude and practice may be endorsed; as such the Principles are of general regulative nature while in practice, the updated considerations of ‘Desha-Kaala-Maana Paristhithis’ would indeed prevail].

Referring to Varna Sankarana or slippages of VarnaDharma, Veda Vyasa quoted Shiva:
BrahmanyamDevi dushpraaptam Visargaadbrahmanam Shubhey, Kshatriyo Vaishya Shudroavaa Nisargaaditimaymatih Karmanaadushkryuteyneh Sthanaadrushyatisadwijah, Shreshtham Varnamanupraapyata smaadaakshipyey punah/ Sthito Brahmandharmerna Brahmanyamupajeevati, Kshatriyo vaadha Vaishyovaa Brahma bhuyam sa gacchati/Yasya Vipratwamutsrujya Kshatra dharmannishavatey, Brahmanyatsa pari bhrashtah Kshatra yonau Prajaayatay/

(Devi! Brahmanatwa is not easy to attain and it was my arrangement to let human beings be created as per their ‘Swabhavaas’ or characteristics. But some Brahmanas leave their natural instincts and slip down in their actions; they tend to adopt Kshatriya Dharma and thus get born as Kshatriyas); in the same manner, Vaishyas also slip down as Shudras.

Yastu Shudraha swadharmena Jnaanaa Vijnaana vaanchuchih, Dharmajno Dharma niratah sadharma phalamasnutey/ (A low caste might himself adopt the Dharma of Brahmana and pursue Jnaana-Vijaana-Vidhana then he would get Brahmatwa Siddhi) and pursue Jnaana-Vijaana- Vidhana then he would get Brahmatwa Siddhi). Brahma’s decision as per Brahma-Vaakya or Veda pramana is that Brahmanas ought not to consume Ugraanna, Ganaanna, Shraaddhaanna and Shudraanna and if a Brahmana while dying had that kind of Anna in his Jathara / belly would be destined to be reborn as a Shudra; conversely, a Shudra who attained Brahmanatwa in his ongoing life had the type of Brahmana Bhojana as his jatharaagni would be reborn as a Brahmana and that would be Mahadeva’s dispensation:

Yasyaannenaavaseshena jathareymriyatey Dwijah, Taam Taam yonim vrajedvipro yasyaannamupajeevati! (Whatever may be the Varna in which a person dies with that kind of Jatharaagni has in his /her belly, that person would be reborn with the typical characteristics of that Varna!). The reported view that Parama Shiva expressed-as conveyed by Veda Vyasa was: *Na yonirnaapi samskaaro na Shrutirnacha santatih, Kaaranaani Dwijastvasya vrutthamevatu vidheeyatey/* (It is not by birth, upbringing, knowledge of Vedas and by the Offspring that a person possesses, but Brahmanatwa is a decisive factor merely on one’s own behavior, conduct and actions)!

Dharmaadharna Nirupana: Parama Shiva further delineated to Devi Parvati about those who had Trikarana Shuddhi, Indriya Nigraha, and Ahimsaacharana (Cleanness of Body-Mind-Heart; Control of Senses and Non-Violence). They are eligible to Swarga if they had no desire for other’s money except for one’s own well earned; if they did not react to other women except one’s own lawful wife while treating truly and heartily the others as his mothers, sisters and daughters; if they serve all the Beings with fellow-feelings of warmth and consideration; if they would hurt none directly or indirectly by way of speech, thought or action; if they were always engaged in charity, humility with noble actions, Tapasya, ‘Bahyaantara Shuchi’ or cleanliness physically and internally; if they were truthful to themselves or their conscience as also transparent in their deeds; if their way of conversation was clear without hidden meanings, convincing, sweet, soft, and endearing without harshness, and arrogance or uppishness; if they were Jnaanavaan, dayaavaan and Kshamaavaan or with maturity, merciful, and forgiving; if they avoided sinners, known rogues and confirmed offenders; if they were full of dedication and devotion to Devas,

respectful to Gurus, Vidwans and Elders; and in short their natural instincts were ideal and deserving emulation.

Asked by Devi Parvati as to how the Aayurdaaya or life-span of a Human Being was determined, Parama Shiva explained that every person would have to necessarily reap the fruits of one's own actions; some would be extremely crude, arrogant and cruel resorting to violence in the past births as also in the on-going life and the compounded effect would result in the longevity of the current Janma.

Paapena karmanaa Devi ukto himsaadhibhuryutah, Ahitam Sarva Bhutaanaam heenaayurupajaayatey/ Shubhena karmanaa Devi prouni ghaata vivarjitah, Nikshistra shastro nirdando na himsati kadaachana/ Na ghaata yati no hantighnantam naivaamunodatey, Sarva Bhteshu Sasneho yathaatmani tathaaparey/ Edrushah Purusho nityam Devi Devatwamasnutey, Upapannaan Sukhaanbhogaan sadaashnaati mudaayutah/ Athaachenmaanushhey lokey kadaachidupapadyatey, Esha Deerghaayushaam maargah suvruttaanaam su karmanaam/ Praani himsaa vimokshena samudeetatah/ (Those who were in the habit of committing sins and resorting to 'Himsa', they would not only be detested generally but would be subject to 'Ayuksheena' or decreasing life-span; conversely those who led a life of merciful and cordial nature would gain along life but deserve Devatwa . Shunning violence is the key to longevity!)

Devi Parvati asked Maha Deva further as to what type of Karmaas / deeds and Daanaas / charities would have to be performed to upgrade a person to Swarga Loka and the latter replied as follows: A person with such desire should respect Brahmanas; feed the needy with Bhakshya-Bhojya-Anna-Paaneeyas and Vastraas; construct or be an instrument to cause construction of Yagna Mandapas, Dharmashaalaas, water bodies, wells and 'Sabha Mandapaas' for public utility; execute Nitya-Naimittika Karmaas with fortitude and faith; and give away in charity of Aasanaas, Shayanas, Dhana-Dhanya-Vastu-Vaahana-Griha-Vastras. Those who could afford to give away particularly the needy, the helpless, the beggars, the blind, the depressed and the have-nots turn away their faces or wantonly avoid them and those greedy, miserly, arrogant and non-believers of God would be by the turn of Kaala Chakra would definitely be paid back in their own births or in the subsequent ones but they should surely be in the opposite placements.

Maha Deva explained to Devi Parvati further about Vaachika Dharma Swarupas: *Atmahetoh paraarthey vaa Adharmaashrita meyvacha, Ye mrushaa na vadanteeha tey Naraah Swarga gaaminah/ Vrutyartham Dharma hetorvaa kaama kaaraatthadhaivacha, Anrutam ye na bhaashantey tey Naraah Swarhagaaminah/ Shlakshnaam Vaaneem Swacchha varnaam mathuraam paapa varjitaam, Swagateynaabhi bhaashantey naraah Swarga gaaminah/ Parusham ye na bhaashantey katukam nishthuram tathaa, Na paishunyarataah Samtastey Naraah Swarga gaaminah/ ishunam na prabhaashantey Mitrabhedakaram tathaa, para peedaakaram chaivatey Naraah Swarga gaaminah/ Ye varjayanti parusham paradroham cha Maanavaah, Sarva Bhuta samaadaantaastey Naraah Swarga gaaminah/ Shathapralaapaa dwirataa viruddha pari varjakaah, Sowmya pralaapino nithyam tey Naraah Swarga gaaminah/ Na Kopaadyaharantey ye Vaachaam hridaya daarineem, Shantim vindati ye kruddhaastey Naraah Swarga gaaminah/ Yesha Vaanee kruto Devi Dharmah Sevyah sadaa Naraih, Shubha Satya Gunaarnityam Varjaneeyaa mrushaa budhah/*

(Never ever tell Asatya or Untruth either for one's own sake, for the sake of others, for the sake of life's betterment, for the sake of Dharma or even for the sake of one's own life. Never converse with harshness and insolence, nor create misunderstandings and carry tales; the language to be used has to be sincere, soft, heartfelt, and without causing offence: such persons would indeed find their way to Swarga; this

indeed the Vaachika Dharma Swarupa! Only such persons whose language is not mixed with Parushata, Nishthurata, Paishunyata, Mitrabheda karana, Paradroha karana, Shatha pralaapana, Hridaya daaruneeta and parapeedaakara!)

Yet another clarification sought by Devi Parvati from Maha Deva was in respect of Maanasika Karmaas: *Maanaseyneha Dharmena Samyukaah Purushaahsadaah, Swargam gacchaanti Kalyaani! Tanmey keertayatah shrunu/ Dushpraneetena Manasaa Dushpranee- taantaraakrutih, Naro badhyeta yeneha shrunu vaa tam Shubhaananey/ Aranye vijaneynyastam paraswam drusyatey yadaa, Manasaapi na gruhnanti tey Naraah Swrgagaaminah/ Tathaiva paradaaraanye kaamavrutthaa rahogataah, Manasaapi na himsanti tey Naraah Swarga gaaminah/ Sharum Mitramcha ye nithyam tulyena manasaa naraah, Bhajanti Maitryam Samgamy tey Naraah Swarga gaaminah/ Shrutavanto dayaavantah shuchayah Satyasangaraah, Swairarthaih parisamthushtaastey Naraah Swarga gaaminah/ Avairaaey twanaa yaasaa Maitra chittarataah sadaa, Sarva bhuta dayaavantastey Naraah Swarga gaaminah/ Jnaatavanrtah kriyaavantah Kshamaavantah Suhrutpriyaah, Dharmadharma vido nityam tey Naraah Swargagaaminah/ Shubhaanaashumaabhaan aam cha Karmanaam phalasancho, Niraakaamkshaascha ye Devi tey Naraah Swarga gaaminah/ Paapopetaan varjayanti Deva Dwija paraah sadaa, Samuthhaanamamu praaptaastey Naraah Swarga gaaminah/ Shubhaih Karm, a phalaairdevi mayaitaa parikeertitaah, Swarga maarga paraa bhuyah/*

(Devi! Following are the Maanasika Dharmaas that are the factors of accomplishing Swarga: A person who should control his mind so as to get rid temptations of even discovering ready availability of huge sums of somebody else's money in a lonely jungle! Even in loneliness, the person should not get disturbed with the thoughts of other women; he should observe absolute equanimity with all human beings and concentrate on Veda Shastraadhyana with intense feelings of mental strength, cleanliness and truthfulness with reflective thoughts of segregating Dharma and Adharma and Shubha and Ashubha, without aspiring for returns or fruits of such thoughts and deeds. The person concerned has to purge the heart of mind-driven sinful aberrations but should sustain the thoughts of the Supreme Truth and Energy.)

Finally, Parama Shiva affirmed: *Karma paasha nibaddhaanaam naraanaam dukkha bhaaginaam, Naanyopaayam prapashyaami Vaasudevaatparam dwijaah/ Ye pujayanti tam Devam Shankha chakra gadaadharam, Vaangmanaha Karmabhih samyaktey yaanti paramaam gatim/ Kim teshaam jeeviteyneha pashuvaccheshti teynacha, Yeshaam na pravanam chittham Vaasudevey Jaganmaye/*

(All the human beings who were tied tight with Karma paashaas and the resultant distress have one and only one unique source viz. Vaasudeva, the Shankha Chakra Gadaa dhara; he should be worshipped with 'Manovaakkaaya karmas' or with mind, tongue and deeds to take steps forward to Moksha; of which avail is there like animals engaged always in eating and sleeping if a maanava fails to worship Bhagavan Krishna!)

Pitaamahaadapi parah Shaswatah Purusho Harih, Krishno jaambunadaabhaso vyabhrey Surya yi voditah/ dasabaahurmahaa tejaa Devataarinishudanah, Shri Vatsaanko Hrishikeshaha Sarva Davaivata Pujakah/

(Far superior than Brahma and everlasting is Shri Hari, Vaasudeva or Shri Krishna who shines like the dazzling and magnificent Surya as he is emerging on a cloud-less clear Sky with ten hands and a glorious Srivatsa as the Supreme Lord of Devas). Whosoever takes refuge in Vaasudeva would be the beloved of

the entire Deva Samuha including Brahma and Parama Shiva; it is that Bhakta of Vaasudeva who has nothing beyond to crave!

MahaTatwa Nirnaya: In an endeavour to outline even a misty profile of the Supreme Power, Maharshi Veda Vyasa expressed as follows:

Yattadavyakta majara machintya maja mavvyayam, Anidresya rupam chaa paani paadaatya samyutam, Vittam Sarvagatam nityam bhuta yoni makaaranam/ Vyaaptam Vyaaptam yatah sarvam pasyanti suurayah, Tadbrahma paramam dhaama taddhyayam Moksha kaamskshibhih/ Shruti Vaakyoditam Sukshmam tadvishnoh paramam padam, Utpattim Pralayam chaiva Bhutaa-naamaagatim gatim/ Vetti Vidyaamavidyaam cha sa vaachyo Bhagavaaniti, Jnaana Shakti balai –shwarya veerya tejaamsya seshatah/ Bhagavadcchabda vaachyaani vinaa heyairgunaadibhih, Sarvaani tatra bhutaani vasanti Paramaatmani/ Bhuteshucha sa Sarvaatmaa Vaasudevastatah smrutah, Bhuteshu vasatey yomtarva samtyatra cha taaniyat/ Dhaataa Vidhaataa jagataam Vaasudevastatah Prabhuh, Sa sarvabhuta prakrutirgunaamscha doshaamscha sarvaa na gunohyateetah/ Ateeta Sarvaavaranoikhilaatmaa tenaavrutam yadbhuvanaantaraalam, Samasta Kalyaana Gunaatmakohi Swashakti leshaadruta bhuta sargah/ Icchhaagruheetaabhi matoru dehah Samsaadhitaasesha jagaddhito sow, Tejo balaishwarya Mahaavaridhah Swaveerya shaktyaadi gunaika raashih/ Parah Paraanaam Sakalaana yatra kleshaadayah santi Paraa Pareshey/ Sa Eashvaro Vyashti samashti rupo-avyakta swarupah Prakatah swarupah, Sarveshwarah Sarvadrusarva vettaa samasta shaktih Parameshwaraakhyah/Sanjnaayatey yena tadastadosham Shuddham Param Nirmalamekarupam, Samdrushyatey Vyaapyatha gamyatey vaa tatvajnaana magjnaanamatonnyaduktam!

(That Para Brahma Tatwa is Avyakta / Inconceivable, Ajara or Ageless, Achitya or Unimaginable, Avyaya or Indestructible, Anirdeshya or Undefined, Arupa or Formless, Apaani paada or devoid of hands and feet, Sarvagata Satya or Eternal Truth, Bhutayoni vyaapyavyaapya or omnipresent among all Beings which is presumably comprehensible only by a handful Tatwa Vettas; It is that Superlative Tatwa who is Vishnu; It is that Unknown Prime Energy which Creates, Sustains and Terminates as also possessive of the awareness of the Process of Evolution and the unique capability to distinguish Vidya or Avidya / knowledge or ignorance. It is that Paramatma who has no features, characteristics, impurities or blemishes but is replete with the Magnificent Shat-Shaktis viz. Jnaana-Bala-Ishwarya-Veerya-Tejo-Yasho Shaktis. It is that Sarvaatma and Parama Tatwa- who is acclaimed by Brahma himself in reply to Maharshis as Vaasudeva; He is the Architect and Builder of Sarva Jagat; He is the root cause of the Mula Tatwa or the Prakriti, far beyond the concept of Existence, yet an integral component of Existence. A miniscule atom of his unimaginable Shakti is responsible for the Vyavastha-Sthiti-Laya of the unending series of ‘Bhuvanaantaraalaas’ or the Universes. He is the ‘Tejo Balaiswarya Mahaavarodha Swaveerya Shaktaadi Gunaika Raashi’; He has the Identity of the Vyashti / Uniqueness and Samashti / Totality; He is the Avyata Swarupa as also the Prakata Swarupa / the Unintelligible and yet Perceptible Form; Sarveswara-Sarvadrudhta-Sarva Shaktiyuta and Parameswara; He is also Parah-Paraanaam-Paraapareshaa or Farther-Beyond-and Farther Beyond! It is that distinct, pure, transparent, spotless, unpolluted, Wholesome, Outstanding and Singular Entity which is conceived as Maha Tatwa.

It is only that which is recognised as ‘Jnaana’ or the Knowledge and Perception leading any one to that Maha Tatwa or providing clues about that Utmost Ultimate and the rest indeed is ‘Agjnaana’!)

Chapter Two on Karma Prapti vide Manu Smriti-Aachaara Khanda as annotated by Chhanndogya, Brihadaraanyaka and Kathopanishads -Shadkarmas vide Paraashara Smriti

Manu Smriti -Aachaara Khanda 12 on Shat Karma Prapti

Maharshi Bhrigu narrated to continue what Lord Manu stated originally about the retribution or fall out effects once the Soul traverses out of earth. The acts of every being by way of the panchen dri -yas especially by the mind that prompted the actions by them of the best or the medium or or the worst. Such acts of positive and negative impulses emerge from three locations viz. *manasaa vaachaa karmanaa* ie mind the consciousness or awareness-by way of expression- and finally action as the outcome attributed to and ten aKathopan ishads.nd such actions of negativism fall into ten categories of features or characteristics. Now talking of this 'karma phala', this expression of moksha is explained keeping in view of the following pitfalls:

Paradravyeshvabhidyaaanam manasaa nishthachittanam, vitadhaabhiniveshascha trividham karma maanasam/ Paarushyamanrutam chaiva paishunam chaapi sarvashaha, asambaddha pralaapascha vaangmayam syaacchaturvidham/

Vicious desire to usurp some body else's property and money besides jealousy of the welfare of others, as though there could never be any retribution consequent on death thereafter- thoughts of mind and expositions and beliefs in following and promoting evil doctrines or the evils generated by mind. Speaking open, blatant and unhesitant lies; and indulging in wasteful conversation involving speaking ill, jealous and exaggerations of others are defined as 'vaangmaya doshas' tongue generated blemishes are the four major improprieties. Unjust and illegal earnings, tortures, 'para stree gamana' are the tree patent physical acts.

Maanasam manasevaayamupa -bhunkte shubhaashubham, vaachaa vaachaa kritam karma kaayeneva cha kaayikam/ or thus the maanasika-vaachaka-bhoutika or irregularities of mind-expressions-physical generated are most certainly punished. Physical acts tend to post death rebirths as trees and such species, vocal or expression born evils as birds, animals, reptiles and such non-human species, and finally karma doshas or body acts of evil should no doubt reborn as outcastes and chandalas. [It is mentioned that certain stanzas of Manu Smriti at this point of time were missing in the original; the broad substance of the missing stanzas is as follows: the shubha karyaas or auspicious karmas of human beings in general are stated as those relevant to Devas, the 'Shubhaashubha' karmas or mix of 'dharma and adharma' are reborn as of varying 'chaturvarnas' and varied other human species] Vaak danda, mano danda and kaaya danda or of expression/ speech born, mind born and or bodyborn punishments is called 'tri dandi'. Human beings who strive for controlling 'arishad varagas' or of kaama-krodha- lobha-moha-mada-matsaraas or of passion/ excessive desire-anger-lobha or greed-infatuation- arrogance-envy especially the 'kaama-krodhas' would accomplish 'siddhi' or success. Those who are inspired into good karma or action of virtue as per varna dharma, especially dwijas are known as 'kshetragna' and those who are nor are named as 'bhutaatma' or a human being made out of 'pancha bhutas' or of Five Elements of Earth-Water-Agni-Air- and Sky only or any ordinary human being. Hence Uttama Purusha is so titled that in the 'three lokas' of earth-skies-and beyond he would be victorious and totally accomplished. Paramatma from his own physique manifested Pancha Bhutas which in turn created 'sthaavara jangamas' or mobile and immobile beings of varied descriptions especially human and a wide spread beings. Of all these, the human and other beings those who perform 'Sukritas' or acts of virtue as well as those who perform 'dushkritas' or

of debased wrong deeds but always execute 'karma' or action after their respective life spans do perish and most definitely take to another rebirth after either enjoying in other worlds of virtue as per their time and destination or for some time most probably in 'narakas' or the worlds of acute distress as followed by rebirths back to earth as mortals with 'pancha tanmatras' rooted to the impulses of pancha bhutas. The panch tanmatras indeed have the impact of suffering or pleasure leave the 'Antaratma' the reflection of Paramatma along with the former and return back to earth when the antaratma too returns in the rebirth. Meanwhile however the 'Praani' or the body as burnt off assumes in a very minute and unreal form enters Yama Loka for the tortures as retributions of natural justice and thereafter gets reunited with Pancha bhutas. That praani after suffering the misdeeds then might return as 'kshetrajna' or 'mahaan' and that is the description of 'Samaaya Yaana' or the normal route as distinct from 'Deva Yana' which deserves only to the 'Mahaan' or the extraordinary as being replete with dharma on the earth before their death. As there is a mix of virtue and vice in quite a few of the cases of departing cases then in the worlds beyond death then as per their share of 'papa-punyaas' they would suffer yama loka tortures as well as enjoy their fixed tenures. A human being suffering from the evils of life pulling forcefully from attachments to the 'arishad vargas' and deep miseries emanating from sensual objects and their blemishes would hardly have any options except to carry forward to sufferings hence and lifes thereafter. It is stated that in respect of any Being- be it human or other species- Pancha Bhutas do play a vital role in resisting the battle against evil forces but when the mind forces the 'panchendriyas' or sensory organs floods of evil then the Five Elements too lose grip and thus let the Beings to head on and pave way for the torments in Yama Loka. Indeed the mind of a Being emanates action of virtue and vice and the mind keeps on whispering the need for dharma, but the thick layer of Agjnana or ignorance tends to ignore the whispers; the Prakriti or Nature possesses three features of Satva- Rajas-Tamo gunans whose mix constitutes the all engulfing characteristics of a Being.

*Yo yadeshaam guno dehe saakalyenaatirichyate, sa tadaa tadgunapraayam tam karoti shareerinam/
Sattvam jnaanam tamojnaanam raagadveshau rajah smritam, etad vyaaptim adetshaam
sarvabhutaashritam vapuh/*

As the bodyframe comprising the mix of the 'Gunaas' of an individual Being is disproportionate then its reflexes too get affected likewise in three defined compartments of vipareeta or the worst kind of ignorance- a total cover of what is ignorance about- semi ignorance- and total abesence of awareness or total agjnana or 'tamas'/ utter darkness as in some species of Nature. Indeed 'Satvam Jnaanam tamojnanam raagadveshou rajah smritam' explains the role of virtue in popularising the total negation of 'raaga-dweshas' for immunity.

[Chhandogya Upanishad vividly explains vide V.x.1-8 as follows:

*V.x.1-2) Tadya ittham viduh, ye chemeranye shraaddha tapa iti upaaste, terchisham abhisambhavavanti,
archishohah, ahna aapuryamaanaapaksham, aapuryamaanaa pakshad yaan shad udaanneti maasaams –
taan// Maasebhyah samvatsaram, samvatsaraad Adityam, Adityaacchandramasam, Chandramaso
vidyutam; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaanaah panthaa iti/*

(There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by them-selves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of

Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path.)

V.x.3) *Atha ya ime graama istapurte dattam iti upaasate, te dhumam abhisambhavanti, dhumaad raatrim, raatrer apara paksham apara pakshaad yaan shad dakshinaiti maasaamstaan, naite samvatsaram abhipraapnuvanti /*

(However, there are other types of the run of the mill kind of villagers etc. who too no doubt follow a fairly virtuous life of ‘daana dharma vidhana’ and occasionally Vrata, Sacrifices and so on and as their average or medium life ends up in death, they pass into hazy smoke zone, from smoke to dark nights, from there to Krishna Paksha to bi-yearly Seasons of inconveniences when Sun travels ‘Dakshinaayana’ or South Bound when some Deities move in groups in the ‘Shad maasaan’ period usually disposed off in less than a year ripe and ready for rebirth as per the intensity of karma phala!)

V.x.4) *Maasebhyah pitru lokam, pitru lokaad aaaasham, akaashat chandra –masam, esha Somo raaja, tad Devaanaam annam, tam deva bhakshyniti/*

(When reference is made to months of death of a person, the Individual Self or the Soul travels from the months to Pitru Loka or the World of Manes; from there to Antariksha or the Intermediate Space to Chandra Loka where King Soma offers Soma or Amrita as per the fruits of ‘karma’ in the prescribed time frame work.)

V.x.5) *Tasmin yaavat sampaatam ushitvathaitam evadhvaanam punarnivartante yathetam aakaasham, aakaashaad vaayum, vaayur bhutwaa dhumo bhavati, dhumo bhutwaabram bhavati/*

(Once ‘yaavat sampaatam’ or the exhaustion of the fruits of virtue is over, then the Self would return by the very route that he travelled herebefore after the death. He would return to the Intermediate space of Akasha then to Vayu, then to dhuma or smoke and then back to the white cloud)

V.x.6) *Abhram bhutwaa megho bhavati megho bhutwaa pravarshati taiha veehiyavaa oshadhivanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyanam atti yo retaah sinchati, tad bhuya eva bhavati/*

(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise)

V.x.7) *Tad ya iha ramaneeya charanaah, abyaasho ha yatte ramaneeyaam yonim aapadyeran, Brahmana yonim vaa kshatriyaa yonim vaa, Vaishya yonim vaa;atha ya iha kapuya charanaah abhyash yat tekapuyaam yonim apadyeran shwa yoni vaa shkara yonim vaa chandala yonim vaa/*

(Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig or so.)

V.x.8) *Athaitaoh pathor na katarena cha na taanimaani khudraani asakrud aavarteeni bhutaani bhavanti, jaayasva, mriyasveti, etat triteeyam sthaanam tenaasau loko na sampuryate, tasmaajjugupseta,*

tadesha shloka/ (As a last resort, Souls of no consequence are born in a tertiary status, transmigrating from birth to birth as per saying of ‘be born and die’ so that the other worlds are not overcrowded. Thus regarding the Northern and Southern Paths or of Deva Yaana and Saamanya Yaana is clarified as above. Indeed, the course of transmigration of Souls is not only complicated and incomprehensible but is fraught with insurmountable difficulties at every stage of self-existence and survival. Indeed there is a verse that sounds alarming signals to humanity cautioning them of grave pitfalls to refrain from and reminding them of five fires and of moral rectitude!)

V.x.9) *Stheno hiranyasya suraam pibhascha, Gurostalpam aavasan Brahma haa chaete patani chatvaarah, panchamah chaaram staih/*

(Stealing gold, drinking wine, sharing the bed of 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!)]

[Hence the Brihadaraanyaka Upanishad, vide I.iii.28 viz.

Asato maa sadgamaya, Tamasoma Jotirgamaya, mriyormaa, Jyorigamaya; sa yadaahaasato maa sadgameyeti, mriyormaa asat, sadamritam jyotirgamaya; sa yadaahaasato maa sadgamayeti, mriyormaa asat, sadamritam, mriyormaaamritam gamaha, amritam maa kurvite evaitadaaha, tamasoma jyotirgamayeti, mriyurvai tamah, Jyotiramriyormamritamritamtyorrmritam gamah amritam maakurvityevaitadaah;tamasio maa jyotirgamayeti,mriyormaaamritam,mriyormaaamritam kurvatyevaitadaah;mriyormaaamritam gamayeti, maatraanaatraa tirohitam ivaasti, atha yaanitarani stotraani teshwaatmanennaadyamaagaayeet; tasmaad u teshovaram vrineeta yam kaamam kaamayate tamaagaayati; taddhakaaloka jijid eva’naa haiva lokyaataayaa aashasti ya yetamedaad saama veda/

(Repetition of hymns in Abhyaroha or Pavamaanas is done now in Saama Veda ; the repetition as follows: Lead me from evil to goodness ie. from death to immortality, from darkness to illumination. The repetition lays emphasis. Then next mantra lays significance on securing eatable food by chanting; in the course of the chanting, the Chanter as also the Karta of the Sacrifice seeks boons and indeed this meditation and worship addressed to Hiranya -garbha should certainly result in the fulfillment of worldly desires as also lead them to the right path of virtue to immortality !)]

The three main kinds of ‘jnaana’ or of pure joy-tranquility-and total radiance are of Liberation and Personification of Absoluteness are the steps of what is termed as ‘Taadaatmya’ or Unity of Jeevatma and Paramaatma. Thus the mix of Absolute Truth represents the Identity of Satva-Rajo- Tamo Gunas!Such Identity is graded as ‘Agrayo-Madhyo-Jaghnasya’ or Uttama- Madhyama-and Athama; indeed this classification is of top and highly elevated states of Virtue in the Absolute Reckoning!

Vedaabhyaasastapo jnaanam shauchamindriyanigraha, dharmakriyaatmachintaa cha saattvikam gunalakshanam/ Arambharuchitaa adhairyamasaatkaaryaparigraha, vishayopasevaa chaajasram raajasam guna lakshanam/or

Vedaabhyaasa, Tapa, Jnaana, Shaucha, Indriya nigrha, Dharmaacharana and constant meditation are the characteristics of Satva Guna, while initial but absence of sustained efforts, taking up well thought out endeavors but giving up on way to success, gradual slippages in terms of yielding to worldly attractions and bowing to sensual pleasures are the features of Rajoguna. Greed, sleepishness, lack of determination,

cruelty, naastikata, habitual soliciting of favours, and dullness are the patent features of Tamo guna. Such is the description of qualities that feature out through one's life in the past, present and future. The seriatum in which these are portrayed brings in the quality of the same atonce in respect of good-indiffernt-and outright bad degrees of active-passive-and shameful ways of living. Satva guna is defined as what a person of high virtue executing a deed that he is not ashamed of, nor he regrets performing but he gives immense self - yielding joy and contentment is delineated so and that indeed is the prime attribute of Satvaguna.

Devatvam saattvikaa yaanti manushyatvam cha raajasaah, tiryaktvam taamasaa nityamityeshaa trividhaa gatih/ or Satvika guna reaps Devatvam, Rajasa guna provides 'Manushytawa' or the human character, and Tamastwa results in ignorance ending up in the womb of animals, birds, reptiles and so on. Now the process of transmigration of Souls. Despite the prevailing conditions of desha-kaala differences, and the evolving 'kaala maana' from varied and updated natural conditions, three kinds of behaviour pattern is delianeated as Uttama-Madhyama-Adhama; now karma vishesha results in the births of trees and plants, krimi-keeta-matsya-sarpa-kacchapa/ tortoise, pashu, mriga, and so on as the most despicable births where darkness prevails. Tamoguna madhamas or of the medium type of that feature are born as elephants, horses, the low class of the chaturvarnas, mlecchhas, simha-vyaaghra-varaahas. The worst shade of tamo guna generates Charana-Suparna-raakshasa-pishachas, besides drunkards and gamblers. Now the Rajo guna manifests the high ranking creation of Gandharvas, Guhyakas, Apsarasaas, and are titled 'uttama gati' rajasatwa. The middle level Rajasatwa creates Kings, Kshatriyas, Raja Purohitas, Vaada Yuddha Pradhanas or the Chief Argumanta -lists concerning tatwa jnaana or tarka panditas with clarity of thought and expression. The low kind of Rajasatwa are tapodhanas, yatis, high quality vipras, vimaana chaaris, luminous blinking Nakshatras, and daityas. The second order of Satvika generation due to their high capacity of tapas and endurance to perform yagjnas continuously are Maharshis, Devas, Vedas, Nakskatras and Samvatsaras, Pitru Devas and Sadhyas. It was the view of Learned Sages that LordBrahma, the Creators of the Universe, Dharma, and Moola Prakriti emerged out of the paramount order of the Universe from the pinnacle of Satvikata. Hence the order of Srishti and the sereatim of Tamo-Rajo-Satva Guna details. Now the offshoot of what is stated in regard to the dynamics of freeplay of Panchendriyas and its features as followed by the consequential cycle of births-rebirths. Owing to excessive action-reaction syndrome, negligence of duties dharma, totally by stupid humans of foolishness, irrespective of class distinctions, the worst of them have the abominable and wrechest births committing maha patakas born repeatedly suffering horrible narkaas birth after births. For example Brahnana hatya leads to rebirths as dogs, pigs, donkeys, camels, goats, sheep, deers, birds, chandalas, and so on. The brahmanas who take to 'madya paana' are reborn as insects, moths, birds, and ferocius animals. Brahmanas who steal repeatedly end up as snakes, spiders, lizards, crocodiles, fish and even as blood sucking pishachas. Those Brahmanas committing Guru Patni Gamana end up in turn into grass, shrubs, creepers, in repeated births besides as carnivorous and ferocious wild beasts. Those who consume forbidden food end as worms, thieves, and revel in sex with fallen women and outcastes have their rebirths as pretas. Samyoga with other women and property usurpers turn up as brahma rakshasas. Stealers of precious stones have ther rebiths as birts, while those thieving dhanya or foodgrains become rats, yellow metals like brass an bronze as swans, water as frogs, honey as bees, milk as crows, silk garments as patriges, linen as frogs, and so on. He who has seized other's property forcibly or who eats off sacrificial food unoffered should neccsarily have its rebith as an animal. Women used to stealing turn into feminine births as animals. Persons of 'chaturvarnas' who not attend to their repective dharmas

would assume ‘dasya karyas’ after their rebirths; brahmasas as pretas surviving on the omitted foods, kshatriyas as ‘katputana’ pretas surviving on corpses and animal carcasses; vaishyas deserting their vidhis turn into Maitrakshagyotika Pretas feeding on pus and the fourth varna as kailasaka pretas fed mainly on moths. Unfortunately such abhorable rebirths happen to further increase their hunger for such their own tastes! But at the same time, the jeevas do their introspection as to how they could have mukti from their current births if upgraded!

*Taamisraadishu chogreshu narakeshu vivartanam, asipatravanaadeeni bandhana cchedanaani cha/
Vividhaashchaiva sampeedaah kaakolukaishcha bhakshanam, karambhavaalukaa taapaan
kumbhipaakaanshcha daarunaan/*

Despicable beings cursed even for dereliction of vara dharmas have to necessarily visit for horrible and unbearable experiences of narakas as for example Tamishra Naraka or Asipatra Naraka even for the great relief from the riddance of carrying the heavy chains. Most unbearable torture and persecution of body-churning in Asipatraadi narakas from piercing nails, eating the body by crows and vultures, and boiling hot in Tapta-Baalukaadi and Kumbhipaaka narakas would indeed be imminent to ‘pranis’ with lives provided for the ‘himsaa kaanda’ for the Maha Patakas, Upa patakas and a host of ancillary sins in the respective variety of designed narakas. [Narakaas: Underneath the Paataalas are the Narakas where sinners are thrown into. These Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwaala, Tapta kumbha, Mahalobha, Vimohana, Rutiraandha, Vasaatapta, Kurmeesha, Krumibhojana, Asipatravana, Laalaabhaksdhya, Puyavbaha, Vahnijwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners. Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one’s own Preacher), killing a cow and terminating a person by obstructing breathing would attract ‘Ghora Rourava Naraka’; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting ones’ own followers would consign the sinners to Saptaloha Naraka. A person who insults or uses harsh language the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destitutes, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoha Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhibhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhakshya; those who manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease ‘Kshudra Devatas’ or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice dealing in the trade of meat, lac, ‘til’ or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows, buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other’s houses on

fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River. Source Brahma Purana]

Also the Pranis as conceived in 'tiryak yonis' like of the hapless animals exposed to vagaries of heat and cold must be suffering excruciating pains and fears till the deliveries are over. Moreso for the separation of the mother and baby animal in wicked environment with daily partings as the mother has necessarily to fetch food for herself and the baby would be daily ordeal for an animal etc. In the case of humans the experience would be similar especially in loneliness when either the husband is away and far worse when recovery takes place too. *Jaraam chaivaaprataekaaraa vyaadhibhishchopapeedanam, kleshaanshcha vividhaanstaanaan mrityumeva cha durjayam/* In the case of inevitable 'vridhaavastha' - by it an animal or human, the diseaseful ill-health added to hunger and thirst in the face of death is misery which only death could relieve. Thus the positive and negative effects of Saatvika-Rajasika- and Tamoguna effects have been detailed. And now the highly commendable aspirations and achievements are to be discussed hence.

Vedaabhyasastapo jnaanamindriyaanaam cha samyamah, ahimsaa gurusevaa cha nihshreyasa karam param/ Sarveshaamapi chaitesha shubhaanaamiha karmanaam, kim chitshreyaskarataram karmoktam purusham prati/ Sarveshaamapi chaiteshaamaatmajnaanam param smritam, tadhyagryam sarvavidyaa naa praapyate hyamritam tatah/ Shannaameshaam tu sarveshaam karmanaam pretya chaita cha, shreyaskarataram jneyam sarvadaa karma vaidikam/

Vedaabhyasa, Tapas, Jnaana, Indriya nigras, Samyama, Ahimsa, Guru seva are the ingenious and auspicious deeds ever are the inherent qualities of a true Vipra or an elevated Brahmana. Such very rare examples are replete with Atma Jnaana or of sparkling Self Enlightenment having possessed total essence of Learning and supreme knowledge heading for accomplishment of Moksha. One should now seek to absorb as to what are the six splendid duties that are to be achieved with unfailing concentration. Truthful and open hearted Karma Yoga is required to be practised on what Vedas prescribed demanding 'karma paripurnata' or the climactic execution of acts of dharma. 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 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 Yagjna! Thereafter the Brahmana needs to observe no further Yagjnas to Devas as the targets through Agni and thereafter take up Vedaabhyasa to absorb its quintessence leaving the peripheries. This indeed is the climactic endeavour and aspiration of true Brahmanas. Likewise dwijas in general too achieve their aspirations and none else otherwise. To pitru devatas, or devas too Vedas only could bestow that extraordinary vision far beyond human comprehension. Those who absorb Veda Jaana is too distinct from any other so called Scriptures as these do unwantingly drag any person to darkness and coverups to ignorance. Such knowledge from spurious content distinct from Vedas are indeed misleading without rewards at the time of departure of one's life as their origin is not far to seek but Vedas are directly the voice of Brahma Himself and are 'anirvachaneeyaas' from generations down despite lapses of yugas and kalpas and through much interrupted kaala maana. It was Vedas that had learnt down the generations

about chatur varnas, three lokas, the four ashramas of brahmachrya, vivaha, vaanaprastha and sanyasa, besides the bhuta-bhavya-bhavishyas. It was Vedas again that one learns of panchendriyas and of shabda-sparsha-rupa-rasa gandhas as generated from Vedas again and their fall-outs of of yagjnas and of varied sacrifices through which ‘panchabhutas’ of prithivi-aapas- tejas-vayu- and aakaasha are united and interwoven. It is the Vedas again that describe vividly process of creation-sustenance-and death whereafter the whatabouts of each every Being and the eternal Trigunas of Satwa-Rajasika-Tamas and how their mix carries forward the life of charaachara srishti would be carried forward as per one’s own karma phala. Kingship and its sustenance and enforcement of dharma and nyaaya or of virtue and justice besides rakshana, financial management, and peace and prosperity and of promotion of the values of life across chatur varnas, charuraashramas and upholding the rights and duties of feminine gender accounting for a large chunk of the civil society. Just as the all powerful Agni could comfortably burn down huge trees in no time, even big heaps of paatakas get burnt off in very little lapse; but human beings should not even inadvertently commit blunders as that is not a license to do so. Those who appreciate the Tatwa of Veda Shastras, no matter which ever dwijas of any ashram of brahmacharya-grihastha, vaanapastha-sanyaasa dharmas are well qualified to attain ‘moksha’.

Ajnebhyo granthinah shreshthaa granthibhyo dhaariNo varaah, dhaaribhyo jnaaninah shreshthaa jnaanibhyo vyavasaayinah/ Tapo vidyaa cha viprasya nihshreyasakaram param, tapasaa kilbisham hanti vidyayaamritamashnute/

or those who happen to even read Vedas are fortunate enough; those who could memorise are better; but those who absorb the essence of Vedas and perform ‘angushthaana’ are indeed the best. Tapas or deep and intense meditation along the vidya concerned should bring more and more near to their consciousness would for sure accomplish moksha. The Vidwans who are soaked up with Dharma Tatwa should appreciate and seek three kinds of proofs of the sacred laws viz of pratyaksha, anumaana and shaasra vidhi or perception, inference, and shastra’s prescription. Only the Great Maharshis could be worshipped to proclaim the precepts of dharma resultant of all the above means which might not be far from the traditions. Now Manu Smriti educates the ‘shaasra nigudhas’ or inner meanings. If asked as to the ‘vidhis’ or duties or of common nature and those of special ones to understood, then the reply should be that a Veda Brahmana would clarify that one should be perfect and clear. Those shishta brahmanas ought to be able to do so as they should have gained intense depths of Vedas and the allied Shad Vedangas. Even a tenful such Vedajnaas or even three of them assert thus, that dhama could never be ignored. Puraanas, Manu Sutras, ‘sangopaanga chikitsa’ or the shastra of limbwise treatment of indigenous medicines, commands of ‘saadhu siddhi’ and such ought not be never ignored and innumerable ignorant ones getting together as a crowd should secure beacons of leadned wisdom. A huge congregation of mere brahmanas by birth alone who neither observe vratas as prescribed with nishtha nor aware of even the rudiments of traditions and duties of truthfulness would never make rules and regulations of true brahmanas. In fact the other brahmanas and other equally ignorant dwijas once hear to the ones seeking to teach would only get multi-compounded. Thus whatever has been stated so far as to reach the acme of bliss has been emphasised my Manu Deva; a true brahmana who never deviates the path of anushthana should most certainly hit the bull’s eye as per an expression. In this manner Bhagavan Manu has declared the ‘goodha nibandhanas’ to mankind;

Dharmenaadhigato yaistu vedah saparibrinhanah, te shishtaa braahmanaa jneyaah shrutipratyaksha hetavah/ Dashaavaraa vaa parishadyam dharmam parikalpayet, tryavaraa vaaapi vrittasthaa tam dharmam na vichaalayet/

or Nishtha braahmanas should be fully conversant with ‘brahmachaaryaadi yukta’ or well accompanied dharmas including celibacy and digest into practice with the precepts of veda vedangas and a handful of such vidwans of ten or atleast three should be able to popularise never to cross the very boundaries of dharma. A vedic gathering of Vedis, Dwivedis or Trivedis, Shruti-Smriti-Nyaaya Shastra Exponents, Meemamsaka Tarkavaadis, Nirukta Vaadis , Dharma Shastra veds, and a group of three Ashrama practitioners of brahmacharya-grihastha-vaanaprsthaas all comprising a ‘dashaaavara sabha’ be dignified and signified to clear all possible dharmamshaya nirnayas. Thus such dwijas, especially Brahmans, who keep sustaining and upholding the ever resplendent ‘anushthaana’ aloft do certainly achieve ‘Parama Pada’. This is what all the magnificent ‘Manu Devaadi Deva’ had declared his ‘gupta sandesha’ to Maharshi Bhrigu and through him to the posterity.

Atmaiva devataah sarvaah sarvamaatmanyavasthitam, Atmaa hi janayatyshaam karmayogam shareerinaam/

or Atma constitutes sarva Devata as the totality of Gods as Jeevatma as per karma yoga totals up the body of all the Beings in Creation. It is the Antaratma or the Pure Inner Conscience which is but a reflection of the Avyayam-Shaswatam-Vishnum- Anantam-Ajam-Avyayam the Paramaatma.

[Kathopanishad explains from I.iii.3-12)

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!) *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)

Yastva avigjnaavaan bhavati ayutena manasaa sadaa, Tasyendriyaani vashyaani sadashvaa iva saarathih//Yastu vigjnaanaavaan bhavati yuktena manasaa sadaa, tasyendri –yaani vashyaani sadashvaa iva saarathih// 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!)

Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvishnoh paramam padam/ Indriyebhyah paraahyaarthaah, arthebhyascha param manah, manascha paraabuddhir buddheraatmaa 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!)]

Now, what is Antaratma is made of? It is defined by Manu Smriti:

Kham samniveshayet ksheshu cheshtaanaspashananim, paktidrishtyoh param tejaa snehepogaam cha murtishu/ Manaseendum dishaa shrotre kraante vishnum bale haram, vaachyagnim mitramutsarge prajane cha prajaapatim/

or Akaasha is up as the Sky as the outer frame and skin of the body, Vaayu / Praana as enabled by the movement, sparsha the touch, and Agni the heat and warmth of the body besides the 'jatharaagni' enabling the digestive system and the relevant organs, Water required for the corresponding organs; and Prithivi for the body existence! Human mind is like Chandra Deva, ears are akin to Diks or Directions, kraani or the gati the energetic motion of Vishnu Bhagavan, Lord Shiva the physical strength, Agni the great speed, clarity and power of speech, Mitra the identity of excretions, and Prajapati the organ of generation. Indeed Purusha the 'Adhishtaana Devata' is the supreme commander of all the organs seeks to control and resist the evil temptations of the Panchendriyas and bring about 'nigrah', assume 'anumaara swarupa', golden ornamented 'swaprakaasha' self generated 'tejo swarupa', dreamlike power of 'ekaagrata' or of intense and focussed meditation or tapasya in total indifference to perceptions and abstraction. This Maha Purusha is named as Agni the Pure Splendour and 'Pavitrata', some designate him as Manas, some name him as Indra, some the very Praana Vayu, and others signify him as shaswata Brahma Himself. This Maha Purusha is the all pervasive in the form of Pancha Bhutas quickly revolving 'Janma-Vridhhi-Kshaya' chakra eternally.

Evam yah sarva bhuteshu pashyayaataametya Brahmaabhyeti param padam/

In this manner perceiving Paramatma in all the Beings as their Antaratma and absorbs unto Paramapada Brahma! This indeed what Bhrihu Maharshi narrated the most hallowed Manu Shastra; all those dwijas be

blessed by him that as the keen observers of 'Shubhaacharas' they should be well qualified to achieve their aspiration of Paramagati Praapta!

Paraashara Smiriti on Shat Karmaas

Human nature being what it is, perfection is a delusion and absolute virtue is non-existent. Interactions with 'Maya' or Untruth are daily occurrences. The pulls of 'Arishad Vargas' or of Kama-Krodha-Lobha-Moha-Mada- Matsaras or of Desire-Anger-Greed-Infatuation-Arrogance and Envy are regular, real and overpowering. Dharma is a scale of measure from one to ten digits but total infallibility among mortals is perhaps non-existent. It is in this virtual struggle for existence, mortals are exposed to influences that are at once virtuous and vicious alike. In the arduous navigation across the dark Ocean of Life, the Veda-Vedangas, Smritis and Puranas are like the flood-lights guiding the boat of 'Samsara' and Paraashara Smriti is one of such beacon lights. As in respect of various Scriptures handed down through the ages, this Smriti too seeks to revive, sustain and promote Dharma; it guides onto the path of righteousness as also provides safeguards and correctives.

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 Sesa or the left overs of Yagnas would pull down a Brahmana to descend to lower worlds. The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes 'Bahyaantara Shuchi' or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown. On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata Smarana; 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.

Chapter Three Chapter Three on how Paramatma designed body organs and their resultant functions of the Virat Purusha - Concept of Karma prapti vide Aitareya Upanishad

Paramatma designed body organs and their resultant functions of the Virat Purusha

I.i.4) Taam abhyatapat, Tasyaabhitaptasya mukham nirabhidyataptasya mukham nirabhidyayata yathaandam: mukhaad vaah, Vaachognir naashike nirabhidyetaam naasikaabhyaam praanah, pranaad vaayuh, akshini nirabhidyetaam, akshibhyaam chakshuhu, chakshusa aadityah, karnou nirabhidyetaam, karnaabhyaam shrotram, shrotaad dishaa, twan nirabhidyata, tvaacho lomaani lomaabhya oushadhi-vanaspatayah, hridayam nirabhidyata, hridayaan manah, manasa chandramaah, naabhir nirabhidyata, naabhyaapaanah, apaanaan mrityuh, shishnaam nirabhidyata, shishnaad retah, retasaa aapah/

(The Supreme Self designed the process of creation as follows: from his 'Mukha' (face), the mouth surfaced 'vaak' the vocal chord from which emerged sound and speech; from the faculty of speech materialised Fire; as the Supreme Self's nostrils parted, the sense of smell and the resultant Vayu or Air

got generated. Similarly His 'Akshini' or two eyes turned up vision and eye sight; from the latter emerged Surya or the Sun; from the ears generated sound and the faculty of hearing and the sense of Dishas or directions. From the skin came the sense of touch, herbs and trees. From the heart the mind and Chandra or the Moon. The navel of the Supreme's physique the organ of outbreath and resultant death to the Beings; The Lord's seat of generative organ came procreation and semen which materialised water). This was how the cycle of Panchendriyas of the Supreme Self caused Pancha Karmendriyas, Pancha Jnanendriyas and Pancha Bhutas viz. the Body Parts of Deed, Sense and Elements in their respective Places!

The Virat Swarupa and the concerned ruling Elements clamoured for Abodes and Food and the Supreme conferred the concepts of 'Karma' and 'Prapti' viz. Desire and Deed and Fruit and Deservedness

I.ii.1) *Taa etaa Devataah srushtaa asmin mahatarnave prapatan tam ashanaaya pipaasaabhyaam anavaarjat; taa enam abruvaan aayatanaan nah prajaaneeh yasmin pratishthaa annam adaa eti/*

(The Virtat or the prototype Human Being, besides the various Devatas as created were intially abandoned into an Ocean of Existence or 'Samsara' and were subjected to hunger and thirst; they all prayed to the Supreme Creator as to where would be their abode and hunger that could fulfil their sustenance and satisfy their basic needs of existence. They stated that the World was like an Ocean full of hunger, thirst, sorrow and disease and then two objects were hurled down into the ocean of 'Samsara' viz. 'Karma' and 'Praaptam' or Action and Result! Thus the fate of each Being has been decided on the basis of Its own Deed and Fruit! To enable sustenance of the Beings, these two foremost inputs or criteria became evidently revealed. Each individual as has been provided common body parts and senses and were left for themselves to utilise the facilities and opportunities intelligently for their betterment or unwisely for their onw ruin! The quantum, quality of opportunity is indeed common to one and all but the sagacity or foolishness of each Being's actions decide their individual proclivities!

Almighty created a Cow and Horse, but Devas felt that these were woefully inadequate

I.ii.2) *Taabhyo gaam aanayhat taa abruvan, na vai noyam alam iti, taabhyoshvam aanayat taa abruva, na vai noyam alam iti/*

(Bhagavan then materialised a cow but Devas replied that it might not be enough to fulfill their requirements; He showed a horse but still they were not too happy)

Then He materialised a human being and Devas were extremely delighted and entered into the Human Body

I.ii.3) *Tabhyah purush aanyat taa abruvan, sukrutam bateti purusho vaa vasukrutam, taa abraveed, ythaaya taanam pravishaateti*

(Then He brought the prototype 'Virat' or the human being and Devas felt extremely happy as the principle of 'Sukruta' or ideal Abode was perfectly suited in the three senses of being a model Product of 'Maya' or Illusion created by Him, the Principle of Virtue and the Creator as Paramatma himself! ; then Bhatgavan asked them to enter into their respective abodes of the Virat Purusha)

Various Devas entered respective stations like Agni in mouth's Speech; Vyayu as nose's Praana; Surya in Vision and Eyes; Dishas as ears and hearing; Vanaspati in skins and touch; Chandra in heart; Mrityu in Out Breath and Jala Deva as excretions and progeny!)

I.ii.4) *Agnir vaak bhutwaa mukham praavishad, Vaayuh praano bhutwaa naashike pravishad, Adityah chakshur bhutwaakshini pravishad, Dishah shrotram bhutwaa karnou praavishann, Aoushadhi vanaspatayo lomaani bhutwaa twascham praavishaamsh Chandramaa Mano bhutwaaa hridayam praavishan, Mriyur apaano bhutwaa naabhim praavishad, aapo reto bhutwaa shishnam praavishan/*

(Agni Deva entered the mouth of the Beings in the form of Voice or Speech; Vayu Deva made his entry into the nostrils and not only as Praana or Life but also as the capacity to smell; Surya Deva entered the eyes and afforded vision or the sense of sight; Dasha Disha Deva or the Lord of Directions entered the ears and bestowed the sense of hearing; Vanaspati Deva or the Lord of herbs, plants and trees entered the pores of skin and hairs and granted the sense of 'sparasha jnana' or that of touch and absorbing power; Chandra Deva firmly entered into the heart and mind to control the psyche and of reactive mode of behaviour; Mrityu Deva the God of Death entered the navel in the form of Apaana or the compressed air which indeed is the control of Life Force and of out-breath. And finally Jala Deva or the God of Water, as also of the urge of urination of the generative organ and passion that results in the discharge of semen through it.)

Bhagavan also accommodated hunger and thirst to share body organs since these are not Devas

I.ii.5) *Tam ashanaaya pipaashe abrutaam aavaabhyaam aviprajanaaneeheeti te abraviit, etaasva eva vaam Devataashvabhajami, etaasu bhaaginnou karomiti: tasmaad yasyai kasyai cha Devataayai havir gruhyate bhaaginyaa veaasyaam ashanaaya-pipaashe bhavatah/*

(Bhagavan having thus accommodated berths in the body of the Beings to various Devas, heard the voices of hunger and thirst and pacified them too and directed them to share the senses of various organs like speech, breathing, hearing, touching, mental energy, and reproduction; indeed these are but feelings; as and when human beings perform oblations in respect of various Devas, then hunger and thirst are become an integral part of the oblations as cooked food and ghee!)

In the process of creation, Bhagavan created food to Lokas and Loka Palakas or the corresponding Devas ruling the body organs and senses to appease their hunger and thirst

I.iii.1) *Sa Ikshateme nu Lokaascha Lokapaalakaaschaannam ebhyah shrijaa iti/* (Bhagavan then said to Himself that since Lokas and Loka Palakas have thus been placed properly, creation of food to sustain the worlds has now to be addressed to).

He concentrated on the Water and the resultant product viz. food was generated

I.iii.2) *Sopobhyatapat:taabhyobhitaptaabhoy murtir ajaayata, yaa vai saa Murtir ajaayataannam vai tat/*

(The Lord considered in deep thought of water and therefrom a solid form viz. food got resulted; this indeed was the support base of 'Charaachara Jagat' or the sustainer of all the Moving or Unmoving Beings from Brahma to grass pieces.)

Having materialised food, Bhagavan tried to seek its ready absorber/ taker among the body organs and their sense extensions

I.iii.3) *Tad enad aabhisrushtam parantya jighamyamshat tad vaachaa jighrikshat tannaashaknod vaachaa graheetum; sa yad hainad vaacha grahaishyaad abhivyaahritya haivaannam atrapsyat/*

(The food thus got created was not palatable and hence he sought to persuade it with encouraging speech and conversation but still could not succeed);[the food remained unconsumed despite the efforts of nice breathing; it remained uneaten even by the help of good vision or by its attractive sight; no satisfaction of nice appreciation of the quality of food tempted the consumer; no touch of the food helped to generate interest to actually consume it either; the mind nor the generative organ helped interest in the actual consumption of the food, but finally the out breathing of Vayu or Air did the trick.

The first body part and its sense organ viz. nose and breathing rejected food as neither of these are in need of food although its smell is inviting

I.iii.4) *Tad praanenaajidhrikshat, tan naashaknot praanena grahitum, sa yad hainat pranena grahitum; sa yadhainat pranena grahaisyad abhi pranyaa haivanam atrapsyat/*

(The food was sought to be eaten by breathing but could not since breathing did not help the consumption of food, although its smell was inviting)

Another Karmendriya or body part and the corresponding Jnaanedriya or the sensory organ viz. Eyes and Vision too failed acceptance of food, albeit the look of food might be nice

I.iii.5) *Tat chakshushaa jighrukshat tannaakshano cchakshushaa graheetum sa yaddainat chakshusaa ghraishyad drushtwaa haivannam atrapsyat/*

(Bhagavan desired to absorb food by the good sight of the eyes. But he did not succeed to eat food by sight of scenic beauty and excellent viewing but one would be contented by merely seeing the food only!)

Ears and good hearing failed to attract the worth of good food except extoll its taste

I.iii.6) *Tat chhotshotrenaa jighrakshat tan nashakashenoc chrotrena grihnetum sa yaddainacchotrenaagrahasis cha charutwaa haivaannam atrapsyat/*

(Then he tried to eat food by good hearing but realised that enjoyment of music and cadences of wonderful hearing does not accentuate hunger)

The body skin and touch of the food too does not invoke ready interest but for feel of food

I.iii.7) *Tat twachaaajighra tan naashaknot twachaa graheetum; sa yad hainat twachaagrahaishyat sprushtawaa haivaannam atrapsyaat/*

He then tried the medium of ‘sparsha’ by soft skin like the flowery silkiness which would indeed be in different contexts but one if famished of food and the pangs of hunger are on top of the mind, and velvetness of touch is simply ignored!

Mind and thoughts of good food are only of academic interest but are not of such compelling desire to grab it!

I.iii.8) *Tan manasaa jighrakshat, tan naashaknon manas grahitum; sa yad hainan manasaagrahaishyaad dhyaatwaa haivaannam astrapsyat/*

The next medium that he tried is to engage one's mind and deep thoughts that should draw his attention to food, but as the thoughts fill up his mind he felt that food might not be the sole prize of attention as he is by now unable to concentrate on 'Annam' only at this stage, since all other body parts have also not evinced great interest, let alone craving for it!

Reproductive organs are not enamoured of food and if at all the excretory organ might have a reverse interest of it

I.iii.9) *Tat shishnena jighrukshat tannaashaknochcishnena graheetum; sa yad hainach chishnena grahaishyaad visrujya haivaanam atrapsyat/*

(The temptation of sex by holding one's own generative organ failed too; he was not able nor interested in holding the organ, and even the emission of fluid / body reject would far outweigh the mere yearning of food!)

Finally, it was the Vital Energy that responded to the need of food as that indeed is the devourer of food

I.iii.10) *Tadapaanena jighrakshat, tad aavayat, saishonnasya graho yad vayur annayur vaa esha yad vaayuh/*

(Finally, the person concerned sought to hold the out breath of the Vital Force Praana which indeed craves for food as created by Paramatma. The gasper of breath is truly the food and food alone and hence one's existence is not by excellent vision, good smell, capacity to hear and enjoy it, wonderful touch by skin, nicety of taste, an even the enjoyment of sex but ultimately the real fact of existence is 'Apaana' of the 'Pancha Praanas of praana-apaana- vyaana-udaana-samaana' 'Vaayu' / Air sustained by food!)

How does Bhagavan then enter the Body of a Being!

I.iii.11) *Sa ikshata katham nvidam madrate syaaditi sa ikshata katarena prapadya iti, sa ikshata yadi vaachaabhi vyahatahrtam yadi pranenaabhi praanitam yadi chakshusaa drushtam yadishrotrena shrutam yadi twachaa sprushtam yadi manasa dhyaatam yadyopaanenaabhya paanitam yadi shish vistrushtam ata kohyamiti/*

(Bhagavan then felt that if all the tasks are performed by various Devas concerned and if food too as the sustaining source is provided, then how himself could enter the body! If expression is through the organ of speech, breathing is through the nose, vision is through eyes, hearing is through ears, touching is by skin, and thinking is through my mind, and emission is by the reproductive organ, food is absorbed by the Vital Force, then what is the role by Bhagavan! Indeed in this cycle of cause and effect syndrome, does Bhagavan get ignored as the Ruler has appointed agents and the latter steal the show of existence instead! Also, He should witness the continuous fun of the organs and senses that each Being experiences by way of speech, smell, vision, hearing, touch experience, reproduction and the role of the monitor of mind!

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

I.iii.12) *Sa etam eva seemaanam vidaryata dwaaraa prapadyata, saishaa virdrutirnaama dwaah tadetan naandayanam, Tasya traya aavasayastraayaha swapnaah, ayam aavasatoyam aavasata iti/*

(After opening that very end, Bhagavan enters through the opening known as ‘vidriti’ or the gap or the crevice which indeed is very delightful; that cleft at the parting portion of hair on the ‘crown’ area would indeed be appropriate as eyes-ears-nose are the abodes of Staff Members. Further, He has ‘trayah swapnah’ or three kinds of Abodes viz waking, dream and deep sleep! It is stated that the right eye signifies the waking state or of full consciousness, the mind represents the dream state and the space within the human heart functions as deep sleep stage.

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

I.iii.13) *Sah jaatobhutaani abhivyaiktyaat kim ihaanyam vaavadishad iti, sa etam eva Purusham Brahma tataamamapashyat idamadarsham iti/*

(As soon as a Being is born, Bhagavan enters the body of all but the awareness as the individual Soul or ‘Antaratma’ is perceived mostly in human Beings. He or she identifies with the Self and realises of being a man or woman, the state of mind of being happy or otherwise, body defects or abilities and so on. In other words, the Self owns the pluses and minuses of existence. As Almighty enters the body, the Purusha inside realises this awareness indeed; the Antaratma or the Individual Self recognises too but as camouflaged by organs and senses does conveniently perform indiscretions !)

Chapter Four on ‘Satyameva Jayate’ vide Mundka- Brihadaranyaka-and Isha Upanishads

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! 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 surfeit as backed by tapsya is the gateway to Enlightenment; some of the essential inputs are ‘brahma charya’ or abstinence, straightforwardness, non pretentiousness, and falsehood, 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 hued! 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. ‘Satyam’ or the Truthfulness alone triumphs as the key factor as by virtue of ‘Satyam’ alone as Vayu Deva blows wind, Bhaskara shines on the sky, speech and all other faculties of panchendriyas of Beings are manifested and indeed the essence of Truth alone would be the basic principle leading to Moksha. ‘Tapas’ and penance again is an aid to the hard way of attainment which Maharshis practised to attain Bliss. Dama or forbearance and extreme self control which often Asuras too practised for a numberless years to seek fulfillment even of violent and vitueless desires or which Sages seek for Eternal Joy. ‘Shama’ or of extreme disposition of calmness of body and extreme control of the ever changing mind and psyche, verging on ‘Ananda’ and tranquility. ‘Daana-dakshina’ at Sacrificial contexts and the spirit of philanthropy in general springing from the heart to the unfortunate sections of the Society’s have-nots is too an aid to reach the gateway of fulfillment leading gradually the path of Permanent Joy!

Mundakopanishad

Satyena gacchhati/ Satya - Truthfulness - is indeed the Brahma Swarupa; Satya is indeed the Tapasya or deep introspection; Satya is the kaarya kaarana of Praja srishti; Satya is the fulcrum of Samsaara and the concept of Satya alone be the cause and effect of Swarga or the access to the higher form of the superior swarga loka or of Liberation . Anritam tamaso rupam/

Asatyam or Untruthfulness is of darkness and of tamogunam as of ‘agjnaanam’, while Swargam be ‘ prakaasha mayam’ as against Narakam as of ‘andhakaaramayam’. Both the precepts are relevant to manushyas as other species in the Creation be irrelevant anyway. Hence be the explanation of Dharmadharmaas are the extensions of Satya and Asatyam or illumination and darkness, and of the fall out Sukha Duhkhas. In other words, wherever there be Satya, there be Dharma- where Dharma be, there be prakaasha the illumination- and hence the Sukha Duhkhas too!

II.i.5) *Satyena labhyastapasaa hyesha atmaa samyajnaanena brahmacharyena nityam, antahshareere jyotirmayo hi shubhro yam pashyanti yatayah khseena dishaah/*

(The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this ‘samyak jnaana’ or the knowledge in completion as backed by tapsya is the gateway to Enlightenment; some of the essential inputs of such ‘samyak jnaana’ are ‘ nitya brahma charya’ or abstinence for good; ‘ jihvaamritam maya’ or straightforwardness, non pretentiousness, and falsehood; ‘antasshareera shubhrata’ or a clean and blemishless inner conscience leading to ‘Atmajjoti’ or Self Illumination. That indeed is the Path of ‘Parama Nidhaana’ which truly indeed is hiranmaya or the golden hued!)

III.i.6-9) *Satyameva Jayate naanrutam satyena panthaa vitato Deva yaanah, yenaakramanti rishayo hi aaptaa kaama tatra tat satyasya paramam nidhaanam// Brihaccha tad divyam achintyarupam sukshmaaccha tatsukshmataram vibhaati, duuraat suduure tad ihaantike cha pashaatsva ihaiva nihitam guhaayaam/ Na chakshusaa grahyate naapi vaachaa naanyar Devaih tapasaa karmanaavaa, jnaana prasaadena vishuddha sattvah tatastu tam pashyate nishkalam dhyayamaanah// Eshonur aatmaa*

chetasaa veditavyo yasmin praanah panchadhaa samvivesha, praanaischittam sarvam otam prajaanaam yasmin vishuddhe vibhavati esha aatmaa//

(The Unique Motto that Bharata Desha had rightly adopted is ‘Satyameva Jayate’ or Truth triumphs and never the Untruth. It is by the path of Truth that Devas tread and thus is called Devayana. It is again that very path that Rishis and Seekers of the Eternal Truth ascend by to finally achieve its heights. Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is ‘Divya’ Self-Resplendent; ‘Achintya Rupam’ or of Unimaginable Form; Sukshmantaram or Subtle like ‘Antariksha’; Vibhaati or of such illumination of Surya Chandraadis; ‘sudure’ or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and ‘guhaayam’ or is deep in the cavity of everybody’s Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds’eye that too by intense ‘dhyana’ fully backed by ‘Karma’ and ‘Dharma’; It is reachable by ‘jnaana 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.)

III.i.10) *Yam yam lokam manasaa samvibhaati vishuddha sattvah kaamayate yaamscha kaamaan, tam tam lokam jayate taamscha kaamah tasmaad aatmajnam hyerchayed bhuri kaamah/*

(So far what ever afflictions had been experienced so far are instantaneously faded and replaced by the person concerned of pure consciousness and now on the screen of his inner vision could experience the lokas of his choice, be it the world of Devas or Manes, whatever desires are thought of are fulfilled now with the Brahma Jnana. Indeed the Knower of the Antaratma the Pure Consciousness or the Self possessed of all the abilities can obtain and world or its joys instantly!)]

Brihadananyaka

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!

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

V.v.1) *Apa evedam agra aasuh taa aapah Satyam ashrajanta, Satyam Brahma, Brahma Prajapatim, Prajapatir Devaante Devaah Satyam evopaasate, tadetat Trayaksharam: Satyamiti, sa etyekam aksharam; ti iti ekam aksharam, yam iti ekam aksharam:prathama uttame akshare Satyam, madhyaton-tram; tadetad anritam ubhayatah Satyena parigraheetam Satya bhuyaam eva bhavati/ Naivam vidiwaam-sam amritam hinasti/* (At the very beginning of the Universe water got manifested and that was basically meant as the liquid oblations connected with the rites connected with Agnihotra. In fact all the Elements in their undifferentiated form were designated as water. That water led to the materialization of Satya or Truth and as such Satya Brahman was the first appearance. Satya Brahman created Prajapati or Viraja the Maker of the Beings as also Devas. Now, Satya Brahman in short form was Satya; the latter comprised three syllables viz. Sa-Ti-Ya; the words Sa and Ya are stated to be totally from all kinds of death or destruction while the middle ‘Ti’ denotes Mrityu and Anruta or Death and Untruth. Thus Realty being the quintessence of Brahman, the middle mass of Unreality is inserted and slotted in between by the principal chunks of Truth! Since Untruth is hemmed in on either side of Truth, there is a predominance of Truth and as such, wise persons who are aware of the reality are little perturbed by fallacies!) V.v.2) *Tad yat tat Satyam asaou sa Adityah; ya esha etasmin mandale purusho yaschaayam dakshinekshan purushah; taavetaavanyonyasmin pratishthitau; rashmibhir eshosmin pratishthitaah praanair ayam amushmin, sa yadotkrammisyam bhavati/ Shuddham evaitan mandalam pashyati, nainam ete rashmayah pratyayanti/* (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; it is stated that the Sun and the eye rest on each other and there is a relationship of mutual cooperation of the Individual Self as identified with the body part concerned and its Presiding Deity. Indeed the relationship of the eye as the identified body part and the concerned Deity viz. Sun in the instant case is strengthened by the Sun Rays. When the Self is destined to leave the mortal body, the latter could no more vision the Sun Rays! Indeed the mutual helpfulness between the two entities-the eye and Sun-ceases at the signals of death!) V.v.3) *Sa esha etismin mandale purushastasya bhurita shirah; ekam shirah, ekametadaksharam; bhuva iti baahuh, dvau ete akshare; swar iti pratishthaa; dve pratishthe dve ete akshare; tasyopanishad ahar iti; hanti paapmaanam jahaati cha, ya evam Veda/* (In respect of this Individual Self whose eye is coordinated with the Solar orbit -which essentially is Satya the Truth-there are three significant syllables that are relevant viz. ‘Bhuur’ or the head of the Self concerned; ‘Bhuvar’ or two arms and ‘Swar’ 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!) V.v.4) *Yoyam dakshinekshan purushah, tasya bhuur iti shirah, ekam shirah, ekam etad aksharam; bhuva iti baahuh; dvau baahu, dve ete akshare; swar iti pratishthaa; dve pratishthe, dve ete akshare; tasyopanishad aham iti; hanti paapmaanam jahaati cha ya evam Veda/* (Similarly, of this Individual Being who has its physical right eye, ‘Bhur’ is his head, ‘Bhuvar’ his two arms, ‘Swar’ his feet and ‘Aham’ is his secret name who destroys evil!)

Mind is the key indicator of Reality and Falsity as Yogis extol Mind and sift Truth from Untruth

V.vi.1) *Manomayoyam purushah bhaah satyah tasmin antarhridaye yathaa vreehirvaa yavo vaa; sa esha sarvasyeshaanah; sarvasyaadhipatih, sarvamidam prashaasti yadidam kincha/ Iti shashtham Brahmanam/* (Among the various body attachments of the Individual Self with distinct features, back-up Devas, functional specialisations and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interiormost chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and

stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ‘one becomes precisely as one meditates upon the Almighty’!)

Vidyut Brahma or lightnings flash darkness and highlight Paramatma

V.vii.1) *Vidyud Brahma iti aahuh; vidaanaad vidyut, vidyati enam paapmaanah, ya enam veda , vidyud hi eva Brahma/ Iti Saptamam Brahmanam/* (Satya Brahma or the Supreme Truth is also likened to flashes of Lightnings on the Sky! This indeed is because the Vidyut or Lightnings disperses darkness and makes one realise what is Ignorance and Knowledge and what is unawareness and consciousness or perception like! Lightnings flash dark clouds, just as virtue dispels evil. Thus Lightning is indeed like Paramatma Swarupa!

Vaak Brahma highlights speech signifying Vedas and Scriptures screaming loud about Truth / Untruth!

V.viii.1) *Vaacham dhanumupaaseeta;tasyashchatvaarah stanaah; Swaahaakaro Vashatkaaro hantakaarah; tasyai dvau stanou Devaa upajeevanti- Swaahaakaaram cha Vashatkaaramcha Hantakaaram Manushyaah; Swadhaakaaram Pitarah; tasyaah Praanarushabhah, Mano Vatsah/ Ityashtamam Brahmanam/* (Another facet of meditating Brahman is through ‘Vaak’ or Speech, meaning Vedas and Scriptures. This highly specialised means of praying to the Lord viz. Speech or Vedas is likened to a Cow. This most auspicious component of Dharma or Virtue and Justice embodied as a cow which possesses four teats of meditation akin to what calves suck are known as the sounds of Swaaha, Vashat, Hanta and Swadha! Swaha and Vashat are the sounds signifying the oblations to Agni targetted to Devas; hanta is meant for human beings as the food for them, literally meaning; ‘if required’; swadha denotes the sound of the utterance of the mantra used for offerings to Pirtu Devas / manes as Shraaddhya Vasthus or offerings in Shraddha Karmas. In this context, speech is likened to a bull which indeed is the Vital Force or Praana, while calf is the mind which stimulates the flow of milk. In other words, one who meditates Brahman uses speech the Cow and mind as the calf and bull as the vital force!)

Vaishwanara Agni Brahma declares his splendour clearly distinguishing Truth/Untruth

V.ix.1) *Ayamagnir Vaishwaanaro yoyamantah purushe, yenedam annam pachyate yadidam adyate; tasyaisha ghosho bhavati yam etat karnaavapidhaaya shrunoti sa yadoskramishyan bhavati nainam ghosham shrunoti/* (After identifying with the radiance of mind, then Vidyut or Lightning, and Speech signifying a cow and its means of meditation, now another medium of mediation is Agni and the personification within it as a Being viz. Vishvaanara, since Shruti states ‘Ayamagni Vaishvaanara’; indeed this Agni is well outside the Purusha or a Human and far before the human body! It digests food consumed by the person and the heat of his stomach. As the fire digests the food, it emits sound stopped by the ears with one’s fingers. Thus one should meditate upon the Agni as Vaishwanara or Viraja. Indeed however, when a Being leaves the body, he or she no further hears the sound since the ‘bhokta’ or the Consumer in the body loses his sense of hearing.)

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

V.x.1) *Yadaa vai Purushosmaallokaat praiti, sa vaayum aagacchati; tasmai sa tatra vijiheete yathaa ratha chakrasya kham; tena sa urthvaa aakramate, sa Aadityam aagacchati; tasmai sa tatra vijheehite yathaa lambarasya kham; tena sa urthwa aakramante, sa chandramasam aagacchati, tasmai sa tatra*

vijihite yathaa dundubheh kham; tena sa urthwa aakramate; sa lokam aagachati ashokam ahimam; tasmin vasati shashvateeh samaah/

(Indeed the objective and fruits of meditations is to attain Salvation! The human being who is constantly engaged in meditation is aware that once the Being has to necessarily reach the air and remain crosswise heading for the sky and that the body would be left behind and motionless! When the Self departs, the Vital Force makes an invisible exit hole that separates the body and its Self; this hole is akin to a chariot wheel and the Sukshma Rupa of the Self goes upwards towards the sky, reaches the Aditya Loka, the Lunar zone and finally reaches the world of Hiranyagarbha. That world is stated to be free from sorrows and tribulations. On reaching up there, there would be no sufferings and unfulfilled desires; indeed that is world of Hiranyagarbha where the self resides for several Kalpas!)

Ishopanishad

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, taddhaavaonyaanatyeti 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 Jnaanendriyas 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 dukkham 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!)

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 is the hatred and where is the love!

VI.) *Yastu sarvaani bhutaani aatmaivaabhud vijaanatah tatra ko mohah kah shokah ekatvam anupashya -tah, Sarvabhuteshu chaatmaanam tato na vijugupsate/*

(This Individual Self which is common in all the Beings in Creation is equally poised and placid within all and has no emotional impulse of hatred or liking since it is the same entity. Being conditioned by the same 'Panchendriyas' in the respective bodies, the mind of the various beings would naturally exhibit dissimilar actions and reactions as reflected by the cause and reaction syndrome yet the Self as such is totally immune from the same even while it remains as a mute evidence. Basically however the Self Consciousness is pure, untainted, and transparent! Bhagavad Gita in the Jnaana Yoga Six Adhyaaya 29-30 verses, Lord Krishna affirms: *Sarva bhutastamaatmaanam sarva bhutaani chaatmani, Ikshate yoga yuktatmaa sarvatra samadashanah/ Yo maam pashyati sarvatra sarvam cha mayi pashyati, Tasyaaham na pranashyaami sa cha me na pranashyati/* Those Yogis and Siddhas realise me as countless manifestations of the Singular ME with 'Samyak Drishti' or Common Vision called Atma Drishti or Inward Vision! Such yogis who discover me in them as elsewhere are near to me as they are near to me too!)

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

VII.) *Yasminsarvaani sarvaani bhutaani atmaivaa bhuud vijaanatah, Tarta ko mohah kah shoka ekatwamanupashyayatah/*

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

Paramatma is pervasive, pure, unborn, self existent, body less, and blemishless who allotted duties to all!

VIII) *Sah paryagaat shukram akaayam avranam asnaaviram shuddhm apaapaviddham, kavirmaneeshi paribhuh swayambhuh yaathaatyatorthaan vyadadhaacchaashvateebhyas samaabhyah/*

(The Self is omnipresent like Space, is symbolic of Purity, without a subtle body, ‘asnaaviram’ or without sinews or tendons, ‘shuddham’ or taintless, ‘apaapaviddham’ or devoid of sins and blemishes, and ‘kavir’ or the omniscient! Brihadaranyaka Upanishad (III.viii.10 -11) explained that Absolute Power was never visioned but indeed the faculty of vision itself! It was never heard but heard but the personification of hearing itself; it was never known for thinking but the Supreme Thinker and manifestation of thought itself; likewise the knower and Seat of Knowledge and Intellect! This Super Power is like the unmanifested ether and is all pervading as the Ultimate and Unknown! This Absolute Power is never seen as it is neither a sense object but the supreme vision itself! It is never heard as it is not an object of hearing but is the Unique Thinker and personification of Thought and Intellect by itself. 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 and envy. That Reality is the Ultimate Goal and the Truth of Truth and the Unique! Now, as Hiranyagarbha’s own body was utilised as the Sacrifice, Pajapati’s ‘Ahamasmi’ or I am Myself manifested Purusha and Prakriti. Brihadaranyaka Upanishad (I.iv.17) then explains that the wife and son performed virtuous deeds and rites dutifully, created the Individual Self, praana, mind, vision, hearing capacity viz. the Panchendriyas and functions ; Devas, and Deva Tulya ganas, human and various beings and further detailing Naama- Rupa- Karma or Name-Form- Work of the innumerable nucleuses or their cores as further explained in Brihadaranyaka Upanishad vide I.vi.1. Besides allotting duties and eternal years of life span of Gods elsewhere and within the respective bodies, the Immutable also created Vidya and Avidya or Knowledge or Awareness of the Almighty and of Ignorance besides Karma of either Good or bad natures; it is stated that the world of Gods would be available through Vidya and those who have no access to Vidya follow the Southern Path after death explains Brihadaranyaka Upanishad (I.v.16) as follows: There are three worlds that are attainable by Scriptures and these are the world of human beings, Pitru loka and Deva Loka. Good Karma arising out of Vidya or Awareness would take the Soul after death by ‘Deva Yaana’ or the Northern Path!)

Chapter Five on Vidya -Avidya vide Isha-Mundaka Upanishads

Ishopanishad

Either Vidya or Avidya viz. Knowledge leading to Salvation and Ignorance resulting in Cycle of Existence have to finally end up with Agni on death any way!

XVIII) *Agne naya supathaa raaye asmaan Vishvaani Deva vayunaani Vidvaan, Yuyodhyasmaj juhuraanameno bhuyishthaam te naama uktim vidhema/*

(Agni Deva! You are indeed fully aware of my deeds of virtues. The Pitru Yaana Southern Path of the Self after death has been disgusting by way of going and coming to existence and hence my supplication to shun and steer clear my acts of evil. Save us from crooked and deceitful ways of existence and let all the ways of sins that might have been committed be burnt off as a reformed path be opened afresh! in ‘Avidyayaa mrityum teevrataa Vidyaamritamashnute’ indicates that Avidya or ‘Karma phalabhoga’ or the path of whatever deeds that have been done which indeed leads to the vortex of deaths and rebirths while Vidya denotes ; in respect of ‘Satkaramas’ or Acts of Virtue however, there are divine dispensations as per whatever becomes due say by way of better placements in the ensuing births. On the other and ‘Devataajnaana’ or the awareness of Celestial know-how leads to Immortality.)

Mundakopanishad

Pursuit of the ways of Vidya and Avidya or Knowledge and Ignorance vide Mundaka Upanishad

IX.) *Athah tamah pravishanti yevidyamupaasate, Tato bhuya eva te tamo ya u vidyaayaam ratah/*

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! Brihadaranyaka Upanishad (IV.iv.10) makes this point amply clear: ‘Andhah tamah pravishanti ye vidyaam upaasate, tato bhuya te tamo ya u vidyaayaam rataah’ or 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) !

Fruits of Vidya and Avidya are indeed distinct as the path of ascent by work and wisdom or meditation and karma / rites are well defined

X) *Anyad evaahur Vidyayaa anyad aahur avidyaayaa iti shushruma dheeraanaam ye nastadvichakshire/*

(It is normally emphasised that Vidya and Avidya lead to different paths all together in human life, even as faith without works is dead and those learned Pundits define the Paths clearly: Brihadaranyaka Upanishad (I.v.16) explains: ‘Atha trayo vaava Lokaah: Manushya loka pitru loka devaloka iti; soyam manushya lokah putrenaiva jayyah; naanyena karmanaa, karmanaa pitrulokah, vidyaa deva lokah, devaloko vai lokaanaam shreshthah, tasmaad vidyaam prashamshati’; in other words: there are three worlds that are attainable by Scriptures and these are the world of human beings, the Pitru loka and the Deva loka. The Manushya loka is attainable by one’s own son alone and not so much by rites alone as by the Agnihotra by meditation; the Pitru Loka is attainable by rites only but Deva Loka is attainable by intense meditation. Indeed Deva Lokas accomplishable by meditation alone is the best that one could

aspire for! While stating so, Pundits avow that knowledge by description and knowledge by experience and works are clearly distinguishable!)

Knowledge and Ignorance both cross life and death but since the former might lead to Eternity the latter brings one back to Existence for sure!

XI) *Vidyam chaavidyam cha yastad Vedobhayam saha, Avidyayaa mrityum teertvaa vidyayaamritam ashnute/*

(Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called 'Prarabdha' or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his 'paapa punyas' or merits and demerits at the termination of the previous life.

Bhagavad Gita in Shraddhaa Traya Vibhaga Yoga, chapter 17-2 ,

Lord Krishna explains to Arjuna: *'Trividhaa bhavati shraddhaa dehinaam saa svabhaavajaa, Saatviki Raahasi chaiva taamasi cheti taam shrunu!'*

or there are three types of features that human beings are moulded in the three classes of Satvika-Rajasika-Taamasika tendencies; those with 'satvika guna' worship Devas; those with 'Raajasas' features tend to worship Yaksha Raakshasas and 'Taamasikas' pray to 'Bhuta pretas'. Referring to Rites or other kinds of sacrifices, the Satvika Guna persons perform the deeds as duties and without returns of fruits, while those with Raajasika mentality perform the Sacrifices either seeking returns of for satisfying their own egos; the third category of 'Taamasikas' perform worship, if at all, without faith and as a formality. Having detailed the three categories of Satva-Rajas-Tamasas gunas, Lord Krishna affirms vide chapter 17-28:

'Ashradhayaa hutam dattam tapastaptam kritamcha yat, Asadityachyutchyate Paarthah! na cha tatpretyano iha/

or 'Paartha! Homa karyas without mental application and faith, charity for bravado and so called meditation to please others with motives are all called 'Asatkarmas' or works and deeds are negative acts with neither faith nor application! Having thus described in Gita, one should also realise that various deeds of virtue by themselves would not by themselves provide 'mukti' from the cycle of births and deaths but would be a step forward to cleanse the mind and hearts. On the other hand, it might be interesting to note that Avidya needs to be recognised its due role since in its absence, how could Vidya flourish and be an instrument for Realisation just as when one always lives in darkness would there be a comparison possible for enlightenment! After all in the absence of Aditya what would be the reason and incentive for an individual's freedom from the bondage of mind, panchendriyas and the thick screen of 'Maya'!)

Chapter Six on Pravritti -Nivrittis : 1. General 2. Kathopanishad 3.Mundakopanishad 4. Bhagavad Gita

1. General Analysis:

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.

2. Kathopanishad

On testing Nachiketa about his eligibility for Brahma Vidya, Yama explained Shreya and Preya or Vidya and Avidya, the intensity of Samsara vs. the Lasting Option and of the Identity with Brahman

I.ii.1-6) *Anyachhreyo anyadutaiva preyaste ubhe naanyarthe purusham sineetah, Tayoh shreya aadanaa –nasya saadhu bhavati, heeyaterthaad ya u preyo vrineete// Shreyascha preyascha manushyametastou sampareetya vivinakti dheerah, Shreyo hi dheerobhi prevaso vrineete, preyo mando yogakshemaad vrineete// Sa twam priyaan priyarupaamscha kaamaan abhidhyaayan Nachiketo, tyasraaksheeh, naitaam srinkaam vittamaemavaapto yasyaam majjanti bahavo manushyaah// Duramete vipareete vishuchi Avidyaa yhaa cha vidyeti jnaataa, Vidyaabheepsinam Nachiketasam manye na twaa kaamaa bahavololupanta// Avidyaamantare vartamaanaah swayam dheeraah panditam manyamaanaah, Daridramanya maanaah pariyanti moodhaah, andhenaiva neeyamaanaa yathaandhaah/ Na saamparaayah pratibhaati manyamaanaah, Dandramyaa maanaah pariyanti moodhaaha andhenaiva neeyamaanaa yathaandaah/*

(After comprehensively testing Nachiketu, Yama then decided to explain the tenets of Brahma Vidya. There are two ways of human aspirations viz. ‘Shreya’ or Vidya and ‘Preya’ or Avidya and the paths of Pleasure and Sacrifice are distinct and divisive as the evil go to hell and the virtuous have their destination as heaven; this is the simple but definite explanation of existence of the Self after death. As both the

preferable and pleasurable paths are open to a Being, the person of knowledge selects the ways of virtue and sacrifices while the ignorant one opts of the body pleasures. While knowledge and ignorance were contradictory, Yama appreciated Nachiketa who scrupulously avoided the diversity of pleasures and temptations of life and followed a unified and well defined route of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of persons assume that they are intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like blind leading blind. Not realising the means of attaining a long term perspective, the one with no discrimination blunders into pitfalls by being fooled by the lure of the lucre!)

I.ii.7-9) *Shrava-naayaapi bahubhiryo na labhyah shravantopi bahavoyam na vidyuh, Ascharyo vaktaa kushalosya labdhaa ascharyo jnaataa kushalaanushishtah/ Na narenaa varenaa prokta esha suvigjneyo bahudhaa chintyamaanaah: ananya prokte gativratra naasti aneeyaan hi atarkyam anupramaanaat// Naishaa tarkena matiraapaneyaa proktaanyenaiva sujanaanaaya preshta: yaam twam aapah satyadrutir bataasi; tvaadrubhuyaana Nachiketa prashta//*

(Dharma Raja now complimented Nachiketu as the sincere most seeker of the Ultimate Truth and the steadfastness with which he had been pursuing the effort was exemplary. He said that the Self was indeed such that he was not available for hearing and even if heard, was unable to understand him; blessed he be who understood this from an efficient Instructor. After all the Self had to be such that one could appropriately assimilate that and certainly not by an inferior person! On the contrary, the person not quite capable of proper understanding might misinterpret the essence of the Truth. Indeed, there could be no argument about this Truth as that would be too subtle to digest: It could be: ‘ananya prokte’ as the Supreme is identical with the Self; ‘ na asti atra gatih’ or when transmigration is not referred to; and ‘na agatih’ or of non-realisation! In other words, no interpretation is possible by logic or argument, but is either to be taught by one extremely well versed in Scriptures and already experienced in the state of Unity of the Self and the Supreme or self-experienced! Yama further commented that only a person of true pledge and total resolve like, say, of Nachiketa’s inquisitiveness that one could assimilate this awareness)

3. Bhagavad Gita - Adhyaaya Sixteen: Daivaasurasampad vibhaga Yoga

The Cconcept Pravriti and Nivriti - the Preya and Shreya or the Materail vs.s or Perpetual joy or Eternal Bliss calls for spiritual education and elevation which realization usually comes in one’s later part of life thinking about real success in life.

Pravrittim cha nivrittim cha janaa n viduraasuraah, na shoucham naapichaachaaro na satyam teshu vidyate/ Asathyamapratishtham te jagadaahuraneeshvaram, aparasparasambhutam kimanyatkaamahaitukam/ Etaam drishtimavashthabhya nashtaatanalp buddhayah prabhavastyugra karmaanah kshayaaya jagato hitaah/ Kaamamaashritya dushpuuram dambhamaana madaanvitaah, mohaad gruheetvaanadgraahaan pravartanteshuchivrataah/ hintaamaparimeyaam cha pralayaantaamupaashritaah, kaamopa bhoga paramaah etaavaditi nishchitaah/ Aashaapaash shatairbuddhaah kaamakrodhapaarayanaah, eehante kaama bhogaartham anyayenaartha sanchayaan/ Asoy mayaa hatasshtruh hanishye chaaparaanapi, Ishvarohamaham bhogee siddhhoham balavaansukhee/ Adhyobhijanavaanasmi konyosti sadrishomayaa, yashye daasyaami modishye ityajnaana vimohitaah/ Anekachittha vibhraantaah mohajaala samaa -vritaah, prasaktaah kaama bhogeshu vatanti narakeshuchou/ Atma sambhaavitaastabhdhaa dhana maanamadaanvitaah, yajante

*naama yagnaiste dambhenaavidhipuurvakam/ Ahamaaram balam darpam kaamam krodham cha
samskritaah, maamaatma paradeheshu pradvishantobhyasuuyakaah/ Taanaham dvishatah kruraan
samsareshu naraadhamaan, kshipaamyajasramashubhaan asureeshvepa yonishu/ Asureem
yonimaapannaah moodhaa janmani janmani, maapa praapyava Kounteyah tatoaanadhamaa gatim/
Trividham narakasyedam dvcaaram naashana maatmanah, kaama krodhastathaa lobhah tasmaat
yetatrayam tyajet/ Yetairvimuktah Kounteya! Tamodvaaraistribhirnarah, acharatyaatmanasshreyah tato
yaati paraam gatim/ Yasshhaastravidhimutsrujya vartate kaama kaaratah, na sa siddhimavaapnoti na
sukham na paraam gatim/ Tasmaacchhaastram pramaanam te karyaakaryavyavasthitou, jnaatvaa
shaastra vidhaanoktam karma kartumarhasi/*

Lord Shri Krishna addresses Arjuna as follows: Prevalence of Satvika Guna, Jnaana yoga nishtha, fearlessness, charity mindedness, self control of karmendriyas, Deva puja, swaadhyaya, tapo guna, straight forwardness, ahimsa, truthfulness, angerlessness, svaardha tyaaga, chitta shanti, para ninda, bhuta daya, chitta nishchalata, kshama-dama-dhairyata, bahyaananta -ranga shuddhi, durabhimaana, are among the daivika gunas. Paartha! Agjnaana, adambarata, arrogance, self conceit, sensuousness are among the Asura gunas which are natural 'arishadvargaas'. 'Daivi sampada sadgunas' are what 'asuri durgunas' stated to be the resultant instincts. Happily, Arjuna! you are blessed with Daiveeka sugunas and thus you are not to worry about! Let me explain to you the details of Pravritthi and Nivritti ways of Jeevaas. Those born with the Asura gunas are totally unaware of neither of the routes. They are totally bereft of truthfulness and internal cleanliness. Pravritthi is to get lost in the natural manner of worldly wise life. Nivritthi is to cogitate about the purpose of life and introspect about what happens after death. The latter category realise the impermanence of life and the illusion of Prakriti which results in the creation of Beings by the interaction of male and female species. The pravrittis jump along the natural flow of living by evading the shocks and enjoying the temporary reliefs of the speedy waves of the flow. Most of the 'pravrittis' do either negate or at any rate assume neutrality by resorting to questionable actions as they strongly believe that there is no proof or witness. They tend to ignore the witness of their own conscience named Anraratma! From such a standpoint, the jeevas with narrow -mindedness fearlessly take to cruel deeds of various degrees and proportions. The Self Approval of their acts are smeared of show, ego, arrogance and for short time praises and support by the encouragement of similar beings in the society. Until their death, such sinners carry on their lives with disapproved bodily pleasures as targeted by kaama-krodha-lobha-mada- moha-matsaras as their motto. They realise that richness earned by whatever unjust means is the corner stone of material fulfillment. Once material prosperity is earned that would have further urges as endless hallucinations. Their psyche gets transformed to subjectivity that ' I am the Lord, the bhogi, the siddha, the strong man and the happy go lucky being. Often times the self ego could take to the feeling of born richness affording yagna-daana dharma deeds for public show of exhibitions to attract false prestige and misplaced complex of superiority. The Self egotism is like a deep and irrevocable ditch which ultimately submerges into hollow depths of mud and madness. Such 'pranis' are most certainly reborn either as persons of evil or as of species other than of humanity as per the balance of plus-minus karma of sanchita- praarabdha-kriyaamaana- aagaami types or of the carry forward-present- and as predicted. Kounteya! The Three factors of Kaama- Krodha-Lobhas are stated as 'Atma Vinaasha Kaarakaas' or the three human instincts and are the highway gates to hell. Hence persons of consciousness and maturity of thought- cum- action need to be truly beware of these traits. Any human being once sensitive and alert to these bye lane gates of ' karya siddhi' could open up the acutely narrow

gates of Eternal Truth. *Tasmaacchhastram pramaanam te karyaakaryavyavasthitou, jnaatvaa shastra vidhaanoktam karma kartumarhasi/* It is against this back-ground that Krishna addresses Arjuna and advises to remove any of 'dharma sandehas' or of virtuous doubts and as the latter if convinced as per what 'Shastras' emphatically state and explain, then the latter be readied to take up his duty to plunge into the battle!]

Chapter Seven on 'Ahimsa paramo Dharmah'- _Concept and Practice of Ahimsa vide 1.Maha Bhaarata Parvas- 2.Bhagavat Gita and 3. Select Smritis

1. Maha Bharata

Adi Parva

ahimsā paramo dharmah sarvaprāmabhrth smrtah, tasmāt prānabhrtah sarvān na himsyād brāhmanah kva cit/ brāhmanah saumya eveha jāyateti parā śrutih, vedavedāṅgavit tāta sarvabhūtābhaya pradah/ ahimsā satyavacanam ksamā ceti viniścitam, brāhmanasya paro dharmo vedānām dharanād api/ ksatriyasya tu yo dharmah sa nehesyati vai tava, dandadhāranam ugratvam prajānām paripālanamtad idam ksatriyasāsīt karma/

Indeed the highest virtue of man is sparing the life of others. Therefore a Brahmana should never take the life of any creature. A Brahmana should be versed in the Vedas and Vedangas, and should inspire all creatures with belief in God. He should be benevolent to all creatures, truthful, and forgiving, even as it is his paramount duty to retain the Vedas in his memory. The duties of the Kshatriya are not thine. To be stern, to wield the sceptre and to rule the subjects properly are the duties of the Kshatriya. In summary, he states that a brahmana should never take the life of any creature however, a kshatriya may do so as it may be required to ensure proper rule ois replete with the illustrations of kings having made deep tapasyaas-yagjna kaaryaas- daana dharmas and such deeds of high virtues and thus the praja too were inculcated with 'mano shuddhata-sadaachaara- and shubha kaaryaacharanas.

Vana Parva

kālalobha grahākīrṇām pañcendriya jalām nadīm, nāvaṃ dhṛtimayīm kṛtvā janma durgāṇi saṃtara/ krameṇa saṃcito dharmo buddhiyogamayo mahān, śiṣṭācāre bhavet sādḥū rāgaḥ śukleva vāsasi

Among holy men, virtue is differentiated in three ways--that great virtue which is inculcated in the Vedas, the other which is inculcated in the dharma shastra, and virtuous conduct And virtuous conduct is indicated by acquisition of knowledge, pilgrimage to sacred places, truthfulness, forbearance, purity and straight-forwardness.

ahimsā satyavacanam sarvabhūtahitam param, himsā paramo dharmah sa ca satye pratisthitah satye kṛtvā pratisthām tu pravartante pravrttayah/

Virtuous men are always kind to all creatures, and well-disposed towards regenerate men. They abstain from doing injury to any creature, and are never rude in speech. Those good men who know well the consequences of the fruition of their good and evil deeds, are commended by virtuous men[12]. This particular quotation uses ahimsa in the sense of not doing injury to any creature and states that it is applied to 'holy men' who are typically defined to be ascetics and sometimes as brahmanas.

Anusasana Parva

In the Anusasana Parva, Yudhisthira is asked by Lord Krishna to ask Bhishma any questions he may have as this will be his last opportunity to do so. Yudhisthira states that Bhishma has told him that 'ahimsa paramo dharma' and is asking about it in the context of conducting shraddha in which meat is offered.

ahimsā paramo dharma ity uktam bahusās tvayā, śrāddhesu ca bhavān āha pitrṇ āmisa kānksinah/

You had told me many times that abstention from injury is the highest religion. In Shraddhas, however, that are performed in honour of the Pitris, persons for their own good should make offerings of diverse kinds of meat. Yudhisthira asks how can killing be avoided if meat is to be offered in offering sraddha in honor of ancestors? Bhishma answers by stating that abstention from eating meat is a great sacrifice and provides many benefits. He goes on to state that:

prajānāṃ hitakāmena tv agastyena mahātmanā, āraṇyāḥ sarvadaivatyāḥ prokṣitās tapasā mrgā/ḥ, kriyā hy evaṃ na hīyante pitṛdaivatasamśritāḥ, prīyante pitaras caiva nyāyato māṃsatarpitāḥ/]

Desirous of benefiting all men, the high-souled Agastya, by the aid of his penances, dedicated, once for all, all wild animals of the deer species to the deities. Hence, there is no longer any necessity of sanctifying those animals for offering them to the deities and the Pitru Devataas. After hearing his answer in full, Yudhisthira repeats his question : Pitamaha! what is flesh, of what substances it is, the merits that attach to abstention from it, and what the demerits are that attach to the eating of flesh.. Bhishma again answers and concludes with that a person of cleansed soul should be compassionate to all living creatures.

ahimsā paramo dharmas tathāhimsā paro damah, ahimsā paramam dānam ahimsā paramas tapah/ ahimsā paramo yajñas tathāhismā param balam, ahimsā paramam mitram ahimsā paramam sukham/ ahimsā paramam satyam ahimsā paramam śrutam, sarvayajñesu vā dānam sarvatīrthesu cāplutam/ sarvadānaphalam vāpi naitat tulyam ahimsayā, ahimsrasya tapo 'ksayyam ahimsro yajate sadā/ ahimsrah sarvabhūtānām yathā mātā yathā pitā, etat phalam ahimsāyā bhūyaś ca kurupumgava na hi śakyā gunā vaktum iha varsaśatair api/

Abstention from cruelty is the highest Religion. Abstention from cruelty is the highest self-control. Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance. Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest puissance. Abstention from cruelty is the highest friend. Abstention from cruelty is the highest happiness. Abstention from cruelty is the highest truth. Abstention from cruelty is the highest Sruti. Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit that one acquires from making all kinds of gifts mentioned in the scriptures,--all these do not come up to abstention from cruelty (in point of the merit that attaches to it). The penances of a man that abstains from cruelty are inexhaustible. The man that abstains from cruelty is regarded as always performing sacrifices. The man that abstains from cruelty is the father and mother of all creatures. Even these, are some of the merits of abstention from cruelty. Altogether, the merits that attach to it are so many that they are incapable of being exhausted even if one were to speak for a hundred years.' Here ahimsa is translated as abstention from cruelty in relation to killing for the sake of eating the flesh of the killed animal for personal pleasure. In essence, Bhishma is stating that it is very beneficial to be vegetarian because thereby there is no cruelty to animals.

2. Bhagavad Gita

a) Chapter 10: 4-5 :

buddhir jnanam asammoḥaḥ kṣama satyaṃ damaḥ samāḥ sukhaṃ duḥkhaṃ bhavo 'bhavo, bhayaṃ ca bhayaṃ eva ca ahiṃsa samata tustis tapo danam yaso 'yasahbhavanti bhava bhūtaṇāṃ mātā eva pṛthag-vidhāḥ/

Intelligence, knowledge, freedom from doubt and delusion, forgiveness, truthfulness, self-control and calmness, pleasure and pain, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy are created by Me alone.

b) Chapter 13: 8-12

amanitvaṃ adambhitvaṃ ahiṃsa kṣantir arjavam acāryopasaṇam saucam, sthairyam atma-vinigrahaḥ indriyaṛtheṣu vairāgyam/ anahankāra eva ca janma-mṛtyu-jara-vyādhi-duḥkha-dosaṇudarsaṇam asaḥkṛtiḥ anabhivṅgaḥ putra-dāra-grhaḥiṣu /nityam ca sama-cittatvaṃ istaṇistopapattiṣu mayi caṇānya-yogaṇa bhaktir avyābhicāriṇi vivikta-dēsa-sevitvaṃ aratir jana-samsādi/ adhyātma-jṇāna-nityatvaṃ tattva-jṇānaṛtha-darsaṇam etaḥ jṇānaṃ iti proktaṃ aḥjṇānaṃ yad ato 'nyatha

Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control; renunciation of the objects of sense gratification, absence of false ego, the perception of the evil of birth, death, old age and disease; nonattachment to children, wife, home and the rest, and evenmindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people; accepting the importance of self-realization, and philosophical search for the Absolute Truth—all these I thus declare to be knowledge, and what is contrary to these is ignorance.

c) Chapter 16:1-3

sri-bhagavaṇ uvāca: abhayaṃ sattva-samsuddhir jṇāna-yoga-vyavasthitiḥ, danam damaḥ ca yajñaḥ ca/ svādhyāyaḥ tapa arjavam ahiṃsa satyaṃ akrodhaḥ tyāgaḥ santir apaṇsunam/ daya bhūteṣv aloluptvaṃ mārdavaṃ hrir ācapālam, tejaḥ kṣama dhṛtiḥ saucam adroho nati-māṇita, havanti sampadam daivim abhijātasya bhārata/

The Blessed Lord said: Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity and simplicity; nonviolence, truthfulness, freedom from anger; renunciation, tranquility, aversion to faultfinding, compassion and freedom from covetousness; gentleness, modesty and steady determination; vigor, forgiveness, fortitude, cleanliness, freedom from envy and the passion for honor—these transcendental qualities, O son of Bharata, belong to godly men endowed with divine nature.

d) Chapter 17:

deva-dvija-guru-prajña- pujaṇam saucam arjavam, brahmacāryam ahiṃsa ca sariraṃ tapa ucyate/

Austerity of the body consists in this: worship of the Supreme Lord, the brahmanas, the spiritual master, and superiors like the father and mother. Cleanliness, simplicity, celibacy and nonviolence are also austerities of the body.

Select Smritis

Paraashara Smriti

Paashako matsya ghati va vyaadhah shaakunistathaa, Adaataa karshakaschaiva panchaite samabhakinah/

(The sin committed by a fisherman, a hunter, a slaughterer, a diceman and bird killer might be worse than that of a Brahmana tilling land with two oxen).

Kundini peshani chulli udakumbhatha maarjani, Pancha suna grihastasya ahanyahani vartate/

(As it is, in each house hold there are five killing places viz. a pounder, a gastric mill, a cooking stove, a water pot and a sweeper).

Vaishwadevo balibhikshaa gograaso hantaaarakah, Grihasthah pratyaha kuryaat sunaa dorsharna lipyate/

(The five relieving remedies absorbing the five places of killings in a household happen to be the Vaishwadeva Yajna, bali karma, bhiksha pradana, giving grass to cows, and these offsetting the daily killings otherwise).

Vrikshaan chitwaa Maheem bhitwaa hatwaa tu mriga keetakaan, Karshakah khalu yagjnena sarvaa paapaat pramuchyate/

(The farmer is saving himself by performing yagnas from the sins committed by cutting trees, digging earth, killings of animals and ‘krimi keetas’)

Yon a dadyaad dwijaatibhyo raashi mulamupaagatah, sa chourah sa cha paapishtho Brahmagnam tam vinirdishet/

(Those farmers seated near the heaps of foodgrains without parting any to Brahmanas would be aptly named thieves and sinners, worth being called Brahma ghaatis!)

Kshatriyopi krushim krutwaa Dwijaan Devaamscha pujayet, Vaishyah anyastathaakuryat krushi vaanijya shilpikaan/

(Indeed, Kshatrias display their industriousness and courage and serve Brahmanas for their involvement and dedication in Deva Pujas, Vaishyas earn out of their trading and business skills and so do the other class of the Society due to their ability in crafts).

Chaturnaamapi varnaamsha dharma sanaatanah/ (Thus the Four Varnas are engaged in their own respective duties as per dharmas).

Yagnyavalkya Smriti

In case, if a person were to have been killed in secrecy with no witness, once noticed of the tragedy, the clues by collected by the signs of death be registered such as strangulation, physical assault of specified signs of beating, head hitting, burning, drowning, or such indications as noticed on the dead body. Once suspected and confirmed, the perpetrator be punished as per the gradations prescribed; for killings due to body burns and camouflaging by dust be of ten units, and as the extracts from the face of the dead of shleshma, nails, hairs, ears and such 'daaruna hatyas' the punishment be more severe by twenty units. This scale of punishment be applicable to the same varnas. The 'atyachara' on strees or on 'uttama varnas', the gradation of punishment be doubled. On 'heena varnaas', the scale of punishment be halved. Chittavaikalya or Madyapaana punishments are lessened. In case an 'abrahmana' might injure a brahmana, especially by manhandling or by 'shastraprayogas' then the punishment of what is known as 'Prathama Saahasa' or of the minimum grade worthy of 'ardha danda'. For 'Samaana varnas' resorting to 'atyaachara', then the punishment be of Madhyama Saahasa' medium category deserving of a twenty unit of monetary fine. Badly hurting and trampling severe injuries of the victim's feet-head- etc. besides pulling off or tightening the 'deha vastras' deserving of hundred units of monetary fine. Grievous injuries of blood and of burns deserve monetary fines of thirty units and for non stop flows of blood be doubled thereof. Damage to the victim's hands, feet, teeth, ears equivalent to near deathness is stated as of a 'madhyama saahasa' or medium category of punishment. Holding the neck tightly, denying food by force, seeking to strangle, pull off eyelids, severing eye lids, clasp shoulders, hands and waist is also of madhyama saahasa. Beating back and blue of one person by a group be doubly punished and so would be when one's material snatched off be nonreturned and damaged severely. As the walls of else's house were drilled by another person, or even collapsed then the range of damages be fined in the range of five-ten-twenty units of currency in addition to bearing the expenses of reconstruction. Throwing severe acids on the houses of others or praanahaani vishas and serpents, then that be notetd as 'madhyama saahasa' and punishment imposed accordingly. Severing goats, sheep, deer and the like for their horns, skins and so on be fined units of currencies 2-4-6 units. Cutting off the loins of these animals would be a madhyama saahasa, especially of cows, bulls, elephants, horses by paid for double as per the prescriced fines. Damaging public tree trunks, branches, or even uprooting, be too as per appropriate- or presribed rates of penalties. And so would be damages for Chaityas or public religious places, smashaanaas, seemaas, pavitra sthalas, and public gardens be punished in a graded manner. In respect of all such places, the due punishments be imposed for the spoilages of gulmas like malatis, guccas like bent down 'karandas', lataas or creepers of drakshaas, and oushdhis.

Yājñavalkya (1.122).—'Abstention from injury, Truthfulness, Abstention from theft, Purity, Control of the senses, Liberality, Self-control, Mercy, Tolerance,—these are the means of righteousness for all men.'

Vyāsa (Aparārka, p. 164).—'Freedom from cruelty, Abstention from injury, Kindness, Liberality, Performance of Śrāddha, Honouring guests, Truthfulness, Freedom from anger, Contentment with one's own wife, Purity, Freedom from envy, Self-knowledge and Patience are the common virtues..... Truth, Self-control, Austerity, Purity, Contentment, Shyness, Tolerance, Straightforwardness, Wisdom, Calmness, Mercy, Concentrated mind—these constitute the eternal Dharma.—That is *Truth* which is beneficial to living beings; *Self-Control* consists in controlling the mind; *Austerity* consists in remaining firm in one's own duty; *Purity* consists in the evading of inter-mixtures; *Contentment* consists in giving up objects of sense; *Shyness* consists in desisting from evil deeds; *Tolerance* consists in the capacity to bear the pairs of opposites; *Straightforwardness* consists in balance of mind; *Wisdom* consists in

discerning the true nature of things; *Calmness* consists in peacefulness of mind; *Mercy* consists in the inclination to do good to living beings;—this is eternal Dharma.’

Bṛhaspati (Do.).—‘Mercy, Tolerance, Freedom from envy, Purity, Abstention from over-exertion, Propitiousness, Freedom from miserliness, Freedom from desires,—these are common to all men.—When one protects another person in times of trouble,—whether he be a stranger or a relation, an enemy or a friend,—this is what is meant by *Mercy*. *Tolerance* is that by virtue of which one does not become angry on suffering pain. When one does not feel unhappy at the good qualities of another, and eulogises even those whose qualities are not of the best;—this is called *Freedom from envy*. *Purity* consists in avoiding forbidden food and in associating with blameless persons. When one avoids those acts which, though good, bring suffering to the body, that is *Abstention from over-exertion*. *Propitiousness* consists in doing what is good and desisting from what is not commended. *Freedom from Miserliness* is that by virtue of which one gives away, without pain, even the little that he possesses. *Freedom from Desires* is that by which one remains contented with whatever he obtains, without thinking of what others have got.’

Gautama (8.22-23).—‘Now follow the eight qualities of the soul—Compassion on all creatures, Forbearance, Freedom from anger, Purity, Quietism, Propitiousness, Freedom from avarice and Freedom from covetousness.’

Manu Smṛiti 10 -63

ahiṃsā satyamasteyaṃ śaucamindriyanigrahaḥ etaṃ sāmāsikaṃ dharmam cāturvarṇye'bravīn manuḥ ||

Abstention from injuring, truthfulness, abstention from unlawful appropriation, purity and control of the sense-organs,—this Manu has declared to be the sum and substance of duty for the four castes

Medhātithi’s commentary (manubhāṣya) explains: *Purity*’—refers to external purity, brought about by the use of clay, water and such things. This means that this is what pertains to entire human community, and not only to the Brāhmaṇa and the other castes. If ‘abstention from injuring creatures’ is the duty of the mixed castes of the ‘inverse’ order, how is it that it has been declared that—‘killing fish is the livelihood of the Niṣādas’ (48), ‘and the catching of animals,’ living underground’ (49), and ‘the killing of wild animals for the *Kṣattrī* and others? In answer to this some people offer the explanation that the ‘abstention from injuring’ refers to injury other than that which has been prescribed as one’s livelihood.

Others think that what is here meant is that ‘abstention from injury’ is that kind of duty which is the source of spiritual welfare, and it does not mean the absolute prohibition of all injury. Just As it is in the case of the assertion—‘there is no harm in the eating of meat etc., etc.’ “If ‘abstention from injury’ is a *duty*, how are the men to subsist? Other sources of income being not available to them, and abstention from injury being regarded as conducive to spiritual welfare, what would be their means of livelihood? Specially as all other professions have been restricted to each distinct caste. For instance, teaching and other similar professions; are absolutely impossible, and cannot be available; agriculture and cognate professions are restricted to *Vaiśyas*; and service is the exclusive duty of the Śūdra.” Thus is free from killing co-beings.

Āpastamba (1.23-6).—‘Freedom from anger, from exultation, from grumbling, from covetousness, from perplexity, from hypocrisy and hurtfulness,—Truthfulness, Moderation in eating, Silencing slander, Freedom from envy, Self-denying, Liberality, Avoiding of gifts, Uprightness, Affability, Extinction of the

passions, Subjugation of the senses, Peace with all beings, Concentration of mind, Regulation of conduct according to the Āryas, Peacefulness and Contentment;—these good qualities have been settled by the agreement of the wise for all the four orders. He who, according to the precepts of the sacred Law, practises these, enters the Universal Self.’ *Viṣṇu* (2.16-17).—‘Forbearance, Veracity, Restraint, Purity, Liberality, Self-control, Avoiding the killing of animals, Obedience to elders, Pilgrimage, Sympathy with the afflicted,—Straightforwardness, Freedom from covetousness, Reverence towards God and Brāhmaṇas, and Freedom from anger are duties common to all.’

Chapter Eight on Shreya and Preya Margas - vide Mundakopanishad

Nachikea by Yamadharmaraja on ‘Shreya and Preya’

Yama explained Shreya and Preya or Vidya and Avidya, the intensity of Samsara vs. the Lasting Option and of the Identity with Brahman

I.ii.2-6) /*Shreyascha preyascha manushyametastou sampareetya vivinakti dheerah, Shreyo hi dheerobhi preyasor vrineete, preyo mando yogakshemaad vrineete// Sa twam priyaan priyarupaamscha kaamaan abhidhyaayan Nachiketo, tyasraaksheeh, naitaam srinkaam vittamaemavaapto yasyaam majjanti bahavo manushyaah// Duramete vipareete vishuchi Avidyaa yhaa cha vidyeti jnaataa, Vidyabheepsinam Nachiketasam manye na twaa kaamaa bahavololupanta// Avidyaamantare vartamaanaah swayam dheeraah panditam manyamaanaah, Daridramanya maanaah pariyanti moodhaah, andhenaiva neeyamaanaa yathaandhaah/ Na saamparaayah pratibhaati manyamaanaah, Dandramyaa maanaah pariyanti moodhaaha andhenaiva neeyamaanaa yathaandaah/*

(After comprehensively testing Nachiketetu, Yama then decided to explain the tenets of Brahma Vidya. There are two ways of human aspirations viz. ‘Shreya’ or Vidya and ‘Preya’ or Avidya and the paths of Pleasure and Sacrifice are distinct and divisive as the evil go to hell and the virtuous have their destination as heaven; this is the simple but definite explanation of existence of the Self after death. As both the preferable and pleasurable paths are open to a Being, the person of knowledge selects the ways of virtue and sacrifices while the ignorant one opts of the body pleasures. While knowledge and ignorance were contradictory, Yama appreciated Nachiketa who scrupulously avoided the diversity of pleasures and temptations of life and followed a unified and well defined route of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of persons assume that they are intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like blind leading blind. Not realising the means of attaining a long term perspective, the one with no discrimination blunders into pitfalls by being fooled by the lure of the lucre!)

I.ii.7-9) *Shrava-naayaapi bahubhiryor na labhyah shravantopi bahavoyam na vidyuh, Ascharyo vaktava kushalosya labdhaa ascharyo jnaataa kushalaanushistah/ Na narenaa varenaa prokta esha suvigjneyo bahudhaa chintyamaanaah: ananya prokte gativatratra naasti aneeyaan hi atarkyam anupramaanaat// Naishaa tarkena matiraapaneyaa proktaanyenaiva sujanaanaaya preshta: yaam twam aapah satyadhritir bataasi; twaadrunobhayaan Nachiketa prashtaah//*

(Dharma Raja now complimented Nachiketetu as the sincere most seeker of the Ultimate Truth and the steadfastness with which he had been pursuing the effort was exemplary. He said that the Self was indeed such that he was not available for hearing and even if heard, was unable to understand him; blessed he be

who understood this from an efficient Instructor. After all the Self had to be such that one could appropriately assimilate that and certainly not by an inferior person! On the contrary, the person not quite capable of proper understanding might misinterpret the essence of the Truth. Indeed, there could be no argument about this Truth as that would be too subtle to digest: It could be: ‘ananya prokte’ as the Supreme is identical with the Self; ‘na asti atra gatih’ or when transmigration is not referred to; and ‘na agatih’ or of non-realisation! In other words, no interpretation is possible by logic or argument, but is either to be taught by one extremely well versed in Scriptures and already experienced in the state of Unity of the Self and the Supreme or self-experienced! Yama further commented that only a person of true pledge and total resolve like, say, of Nachikata’s inquisitiveness that one could assimilate this awareness)]

Chapter Nine on Varna Vidhana vide Purusha Sukta and Dharma Bindu

1. Purusha Suktam

1) *Sahasra Sirsha Purushah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vrutwaa Atyatishthaddashaagulam/* (Bhagawan/ Maha Purusha who has countless heads, eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity!) 2) *Purusha ye Vedagum sarvam yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati/* (He is and was always present submerging the past and the future and is indestructible and far beyond the ephemeral Universe) 3) *Yetaavaa nasya Mahimaa Atojyaaya -gumscha Puurushah, Paadosya Vishwa Bhutaani Tripaadasya - amritam Divi/* (What ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is comprehensible is but a quarter of the Eternal Unknown) 4) *Tripaadurdhwa Udait Purushaha Paadosyehaa bhavaatpunah, Tato Vishvan -gvyakraamat saashanaa nashaney abhi/* (Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds) 5) *Tasmaadwiraadajaayata ViraajoAdhi Puurushah, Sa jaato Atyarichyata paschaadbhumimatho purah/* (From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became Omnipresent. Then He created Earth and Life to Praanis.) 6) *Yatpurushena havishaa Deva Yagna matanvata,, Vasanto Asyaaseedaajyam Greeshma Idhmassharaddhavih/* (The Yagna Karyas done by Devas with Maha Purusha as the Aahuti converted Vasanta Kaala as Ghee, Greeshma Kaala as Indhana or the wooden pieces, and Sarat Kaala as Havi or Naivedya); 7) *Saptaasyaasanparidhayah Trissapta Samidhah Kritaah, Devaad Yagnam tanvaanaah Abadhnan Purusham Pashum/* (To this Yagna, Pancha Bhutaas of ‘Prithi-vyaapas-tejo- vaayura akaashaas’ and the Day and Night as the ‘Parithis’ or the boundaries of the Yagna Kunda; twenty one Tatwaas viz. Pancha Karmendriyas, Pancha Jnaanendriyas, Pancha Bhutas, Three Ahamkaaras, Three Tanmatras of Sprasha-Rupa-Rasa; and Mahatawa as Samidhaas; Devas as Ritwiks and Brahma as Yanga Pashu) 8) *Tam Yagnam barhishi proukshan Purusham jaatama -gratah, Tena Devaa Ayajanta Saadhyaa Rishayascha ye/* (All the Participants of the Yagna viz. Devas, Sadhyaas, Rishis and such others perform the ‘Prokshana’ or sprinkled the Sacred Water on the Yagna Purusha and accomplished the Yagna); 9) *Tasmaad yagnaat Sarvahutah Sambhrutam prushadaajyam, Pashugstaagschakrey vaayavyaan Aranyaangraamaschaye/* (In this Universal Yagna emerged ‘Dadhighrita’ or Curd-Ghee Mix, Birds, Ferocious and normal animals, and such others were created); 10) *Tasmaadyagnaatsarva hutah Ruchassaamaani jajnirey, Chaandaagumsi jajnirey tasmaat Yajustasmaa dajaayata/* (In this Prapancha Yagna were created Rig Veda Mantras, Sama Veda Mantras, Gayatri and other Chaandasaas out of which Yajur Vedas too emerged). 11) *Tasmaad ashwaa Ajaayanta*

yekeycho bhayaadatah, Gaavo hajagnirey tasmaat tasmaa jyaataa Ajaavayah/ (From this Yagna were created horses, two lined teeth Mrigas, Pashus of four legs like cattle, sheep and buffalos). 12) *Yat Purusham vyadadhuh katidhaavyakalpayan, Mukham kimasya kou baahoo kaavuuroo paadaavuchyetye/* (As Devas made the Sacrifice of Brahma, of what all Forms were manifested; of which type was His Face; of what kind were His hands and of form were His thighs and Feet?) 13) *Brahmanosya Mukhamaaseet Baahoo Raajanyah krutah, Vooroo tadasya yadvyshyahi Padbhyaagum Shudro Ajaayata/* (From the Lord's face emerged Brahmanas, His hands came Kshatriyas, His thighs the Vaishyas and His feet the Shudras); 14) *Chandramaa Manaso jaatah Chaksho Suryo Ajaayatam, Mukhaadindraaschaagnischa Praanaadvaayurajaayata/* (From His Mind was manifested Chandra Deva, His eyes Surya Deva, His face Indra and Agni and from His Prana the Vayu Deva);15) *Naabhyaa aaseedantariksham Seershno Dhyoh Samavartata, Padbhyaam Bhumir-dishaha Shrotraat tataa Lokaagum Akalpayan/* (From the Lord's navel came out the 'Antariksha', His Head the Swarga, His Feet the Earth, Dishas or Directions from His Ears; and likewise the various Lokaas); 16) *Vedaahametam Purusham Mahaantam, Aditya Varnam Tamasastupaarey, Sarvaani Rupaani Vichitya Dheerah Naamaani krutwaabhivadan yadaaste/* (Thus I have realised that Paramatma manifested Himself in innumerable Forms and nomenclatures and that He is a Kaarya- shila or of Practicalities, Mahimanvita or of Undefined Grandeur, the Ever Lustrous Sun-Like Appearance or of Inner Consciousness far away from Darkness or Agjnaana); 17) *Dhaataa purastaa –dyanuhaa jahaara Shakrah pravidwaan padishaschatastra, Tamevam Vidwaanamrita iha bhavati Naanyah pandhaa Ayanaaya Vidyate/* (It is that illustrious and knowledgeable person possessive of the Supreme Awareness realising Paramatma and recognises and visualises Indra and other Dishaa -dhipaas that is qualified to attain Mukti; indeed there is no other route to Moksha!) 18) *Yagnena Yagnamayajanta Devaah Taani Dharmaani Prathamanyaasan, tey ha naakam Mahi Maanah sachantey yatra purvey Saadhyaah santi Devaah/* (Devataas came to worship Paramatma by means of this Yagna and assumed the Primary Forms of Manifestations of Dharma; The initial and arduous procedures of Dharma that were assiduously practised by Devatas and Sadhyaas came to the Guidelines and whosoever followed the Regulations like performing Yagnas are competent to achieve higher Lokas.) 19) *Adbhyah sambhutaha Prithivyairasaascha Vishva karmanah samavartataatdhi tasya, Twashtaa Vidadhadrupameti tatpurushasya Vishva -ajanamagrey/* (As the Universe got manifested from water and the Essence of Bhumi, Paramatma created Brahma and the latter created the Universe. That Brahma filled in the Fourteen Lokas and thus the whole Creation is the handiwork of Brahma!) 20) *Vedaaha meham Purusham Mahaantam Aditya Varnam tamasah parastaat , Tamevam Vidwanamrita iha bhavati naanyah pandhaa Vidyateya -naaya/* (If any person could realise that Supreme Soul who is too magnificent to vision like Surya much less to visualise then he is as good as Paramatma Himself; that is the way to attainment and the the path of Glory and Moksha.) 21) *Prajaapatischarati garbhey Antah Ajaaya-maano bahudhaavija -atey tasya, Dheeraah parijaa -nanti yonim Mareecheenaam padamicchanti vedhasah/* (Paramatma is reputed as a highly action-oriented Splendrous and Supreme Being who has neither beginning or termination. Mahaatmas and Maharshis like Marichi are indeed aware of His Accurate Form and crave and toil to Attain Him) 22) *Yo Devebhya Aatapati yo Devaa -naam Purohitah, Purvoyo Devebhoy Jaatah Namu Ruchaa Braahmaye/* (May I prostrate before the hallow of that Paramatma who illuminates Devas, whom Devas earnestly consider in the highest esteem as they are but His own reflections and who is the Eternal and Singular Truth). 23) *Rucham Braahmam janayantah Devaa Agrey tadabruvan, Yasthyai -vam Brahmano idvaat tasya Asan vashey.* (As Devas made great endeavours to understand an inkling of what Paramatma was all about as they could never get even some clues initially, then Devas realised that whosoever among the Devotees

similarly made enormous efforts to execute genuine quests about Him should automatically obtain their control mechanism too.) 24)*Hreeshya tey Lakshmischa Patnou Aho raatrey paarsvey Nakshatraani Rupam Ashvinou vyaattham/* (Hey Vishnu Bhagavan! Your ‘Ardhaanganis’ or ‘Better Halves’ are Hree Devi the Symbol of Modesty and Lakshmi Devi the Emblem of Prosperity are your side manifestations of ‘Ahoratraas’ or day and night. The Nakshatraas constitute your Celestial Formation. And Ashvini Devatas are the full visage of yours as flower blooms!) 25) *Ishtam Nanishaana Amum Manishaana Sarvam manishaana, Om taccham yoraavrinee Mahey/* (Bhagavaan! We beseech your kindness and grace a to grant us the bestowing of successful and worthwhile fulfillment of our *Iham* and *Param* ; Bhagavan!)

Dharmabindu

Varna Dharmas : Brahmana Dharma: *Brahmanyaam Brahmanaajnaatah samskruto Brahmano bhavet, Evam Kshatriya vitshudraajneyaasvebhyah svayonija/* (Devala Maharshi defines a Brahmana born of the same parentage just as of Kshatriya, Vaishya and others) *Adhyapanam cha adhyayanam yajanam yaajanam tathaa, Daaam prati grihaschaiva shat karmaanyagrajanmah/* (Manu Smriti prescribes Vedaadhyayana and Adyaayana or learning and teaching of Scriptures, performing and letting to perform yajnas, and giving and accepting Charities are the six duties of Brahmanas.) Parashara Smriti details another set of Shatkarmas by Brahmanas: *Shatkarmaabhiraao nityam Devaathithi pujakah, huta sheshaantu bhungnaano brahmano naavaseedati/ Sandhyaa snaanam japo homo Devarchanam pujanam, Vishva Devaathithi yaamcha shatkarmaani dine dine/* (Parashara Smriti emphasises observing Six Duties every day besides Deva Puja, Atithi seva, eating Yagjna sesha or the left over of Yagjnas; the six daily duties are Sandyha vandana thrice a day, Snaana, Japa, homa, Devarchana, and Atithi Puja) *Naasikyaadathavaalasya agneenaa dhaatumicchati, Yajeta vaana yajjina sayaati narakaan bahun, Tasmaatsarva prayatena Brahmanohi visheshitah Aaadhaayaagninvishuddhaatamaa yajet paramesh varam/* (Maadhaveeya details that those Brahmanas either due to negative mentality of Nastikata or non significance of the Supreme, or due to sheer lethargy, if the prescribed Agni Karyas are not performed, then they are destined to suffer in narakas and hence the caution that Agni based Satkaryas be observed with clean consience and purity of thoughts!) *Shroutam karmanachet cchaktah smaartam karma samacharet, Tatraapua shaktah karane kuryaadaacharamantatah/* (Gargya Muni exempts shrouta karma and if that is not possible, smaarta karma be performed and even if that is not possible then ‘Sadaachara’ or Good Behaviour be observed definitely) *Pratigrahaadhyaapana yaajanaanaam pratigraham shresh thatamam vadanti, Pratigrahasshudhyati Japya homau yaajyastu paapaat punaanti vedaah/* (Yama Dharma Raja prescribes three major duties of Prati graha, Adhyapana and Yaajana: Japa homa and Yajana are signigicant and Parigrahna or acceptance of alms purifies) *Tapovisheshairvidhaih vrataischa vidhichodidaih, vedahkrisnobhi gantavyah sa rahasyodvijanmanaa/Yah svashakhaam parityajya paara - kyamadhigacchati, Sa shudrra vadbahish -kaaryah sarvasmaat dvijakarmanah/ Vedameva sadaabhyasyet tapastapsyandijottamah, Vedaabhaasohi viprasyatapah paramochyate/* (A dvija or twice born-and this is applicable to Brahmana-Kshatriya- Vaishyas- is required to learn such Tapo Vrata based ‘rahasyas’ or hidden meanings of Vedas by the practice of meditations and vratas. Whosoever follows another Veda Shahka too becomes ineligible for dvija karmas. Every dvija is required to pursue one’s own heritage and pursue that very Dharma of Adhyayana, Tapas and related virues vigourously as the golden duty) *Vedasveekaranam purvam vicharobhyasanam japah, Taddaanam chaiva shishyebhyaha Vedaabhyaaso panchadhaa/* (Daksha Prajapati defined the five duties of a Brahmana as Acceptance of a Veda, Veda Vicharana or Intras- pection of that specific Veda, Abhyasa or repetitive memory, Japa or concentrated

meditation and Veda Daana to one's own followers are the Five Principles of Vedaabhyaasa!) *Satatam pratarutthaaya danta dhaavana purvakam, Snaatvaa hutvaacha shishyebhyah kuryaadhyaapanam narah*/(Yama details the Five Principles a Brahmana range from morning ablutions, snaana, 'homaadi pratakala vidhis' including homa vidhi and Vedabhyasa to disciples!) *Acharyaputrah Shushrushuh Jnaanadodharmikah Shuvhah, Aaptah Shaktah Arhdadah Saadhuhsvodhyaapaadasha darmatah/ / Vriddhaou cha Maata Pitarao saadhvi bharyaasutah shishuh, Apyakarya shatam kritwaa Bhartavyaa Maurabraveet*/(Manu Smriti also states that one could assess the character and conduct, the physical and internal cleanliness and the depth of knowledge of companions like Acharya Putras, shishyas, friends and such others. Another principle of Manu underlines the golden principle of up keeping and maintaining the elderly parents, devoted wife and young children.) Yet another principle of Brahmana Dharma as enunciated by Prajapati is: *Yah svadharmam parityagi paashandityuchyate budhah, Tatsanga krittham samasyaattaavu bhavapi paapinoh, yetu saamaanya bhavena Manyante purushottamam, tevai paashan - dino jneyaah narakaarha naraadhamah/* (Those who desert their Svadharmam or the Principles of one's own family background are worthy of desertion of the Vamsha. Such persons who might be very knowledgeable still become irresponsible and are called sinners; further whosoever esteems Purushottama as normal and none too great are fit cases of abode in hell after their deaths!)

Kshatriya Dharma: *Dushtaanaam shasanaadrajaa shishhtaanaam paripalabnaat, Praapnotyabheepsitaan lokaan varna samsthaakaro nripah/* (Dushta shaasana and shishhta paalana or punishing the evil and safeguarding the virtuous are the fundamental duties of a Ruler, says Vishnu Purana !) Manu Smriti presents a good deal about the Kshatriya Dharma although considering the prevalent age of democracy when the Prajas are stated to be Raajas, these Kshatriya Dharmas suffer from current relevance and sound archaic. All the same, the Dharmas are being mentioned for the sake of the record: Kings should execute Vratas in favour of Indra, Surya, Vayu, Yama, Varuna, Chandra, Agni and Prithivi. Just as Indra enables good rains for four months a year, Kings by performing Indra vrata most sincerely must help his subjects keep happy with normal rains. Just as Sun God by the power of his rays collects taxes from his Subjects for eight months a year by the blessing of the Arka Vrata that a King performs. By bringing about happiness to his Subjects in his Kingdom, the King should perform Maruta Vrata and have the Subjects blessed with even temperature always! The King should execute Yama Vrata to seek blessings to his Subjects so that those who are virtuous as also otherwise be treated at the time of death just as the King should like to treat the Subjects equitably at the time of their punishment or reward! The King also should perform Vaaruna Vrata to bestow restraint to him to deal with his Subjects without favour or fear! The King must also perform Chandra Vrata so that the King might be imbued of natural equanimity and fulfillment towards his Subjects! Also a King must perform Agneya Vrata to the Agni Deva deal with his subordinates with appropriate harshness as and when required. Having detailed the concerned Vratas, a Kshatriya for sure should be fully aware of the following instruction of Manu: *Yathaa sarvaani bhutaani dharaadhaarayate samam, Tathaa sarvaani bhutaani bibhratah Parthiva Vratam/* (A kshatriya by birth should pay high consideration in favour of the son of one's own teacher, servant, provider of knowledge, Dharmatma, the one with high practice of Shuchi or Cleanliness of Body and Mind; a very near and dear companion, a person of moral courage and physical support, provider of wealth, an extremely docile and virtuous Sadhu and a Teacher- these are the ones a Kshatriya needs to always stand by and depend!)

Vaishya Dharma: *Pashunaam rakshanam daanam iyaadhyayanamevacha, Vanik patham kusheedam cha Vaishyasya krishi mevacha/* (Manu Smriti is quoted again: Vaishya dharmas include pashu rakshana, daana, puja, adhyayana, business, and trading)

In sum Parashara Maharshi aptly describes: *Kshatriyopi krushim krutvaa dwijam devaampujayet, Vaihyah anyastathaakuryat krishi vaanijya shilpikaan/ Chaturnaamapi varnaamsha dharmasanaatanah/* (Kshatriyas display their industriousness, valor and courage and serve Brahmanas for their involvement and dedication in Deva Pujas; Vaishyas earn out of their trading and business skills and so do the other class of Society due to their ability in crafts. Thus the Four Varnas are engaged in their own respective duties as their contributions to the Society as per their own prescribed Dharmas!) Common Dharmas to all Varnas: *Kshamaa satyam damah shoucham daanamindriya samyamah, Ahimsaa Guru shushrushaa tirthaanusaranam dayaa/ Aarjavam lobha shunyatvam Deva Brahmmana pujanam, Asabhyasuyaacha tathaa Dharmah saamaany uchyate/* (Common Dharmas, irrespective of Varnas as prescribed by Vishnu Maharshi include truthfulness, patience, control of emotions, cleanliness of body and mind, disposition of charity, self control, non violence, service to teachers, visits to Tirtha Places, kindness and generosity, straightforwardness, broad-mindedness and worship of Brahmanas and Devas)

Grihastha Dharmas:

Grihastu dayaa yukto dharmameva anuchintayet, poshya vargaartha siddhyartham nyaayavartaa su buddhiman/ (Parashara states that Grihastis or house holders should be always engaged in compassion, just conduct and observance of virtue as also the upkeep of the family members on the path of worthy upbringing, training and justice) *Nyaayopaaarjita vittena kartavyam hyata rakshanam, Anyaayena tu yo jeevat sarva karma bahishkrutah/* (The Grihasthi is never ever to deviate from the practice of living with well earned money within his means and maintain his family with uprightness being aloof of undeserving temptations of life) *Vivaahena pitrunarchan yagjnardevaam stathaaitheen annairmuneemscha svaadyaayairapatyena prajapateem, Balinaahiva bhutaani vatsalyenaakhilam jajat, Prapnoti purusholokaan nijakarma samarjitaan/ Bhikshaa bhujantuyekchit parivraabrahmachaarinah, Tepyatraiva pratishthante gaarhasthyam tenavaiparam, Yastu samyak karotyevam grihastah param vidhim, Svadharma bandhamuktosao lokaanaapnotyanutamaan/* (Once wedded, a house holder should take up the responsibility of satisfying Pitru devatas; Devatas by yagnas and sacrifices, bhojanaadi facilities to Atithis, by svaadhyaya make Munis happy, by progeny with Prajapati, Bhutas by Balis, and the entire Society with rapport and good will. By observing these duties a householder would certainly attain higher lokas. Grihasthasrama is ideally blessed to help the begging Parivrajakas to satisfy their hunger as also help Brahmacharis, besides performing their own duties and finally reach high lokas) *Grihashramaat paro dharmo naasti naasti punah punah, Sarva tirtha phalamtasya yayoktam yatsu paalayet/* (Vyaasa Smriti adds further dimensions to Grihasti Dharma: This truism needs to be stressed again and again that there could be no better dharma as evidenced in Grihastha Ashrama; those who observe Ashrama Dharmas with conscience are rewarded with the fruits of Sarva Tirtha Darshana) *Guru bhakto bhrutya poshi dayaavaannasuyakah, nityajapi cha homi cha Satyavaadi jitendriyah/ Swaadaro yasya santosha para daaraa nivartanam/ Apavaadopi no yasya tasya tirthaphalam gruhe/* (Those Grihastis who pay great attention to Gurus, followers, servants and dependents, are of kindly disposition, without being querrelsome and non complaining, observing nitya gayatri japa homas, being satyavaadis or highly truthful, self restrained of his physical limbs, fully contented with his own wife and respectful to other females, and of impeccable character and reputation would reap the fruits of Sarva Tirtha darshana even being stable in one's own residence) *Pratishrayam paada shoucham Brahmanaanacha tarpanam, na paapam samprushyatasya balim bhikshaam dadaati yah/* (Those grihastis who invite Brahmanas, wash their feet, offer 'neeraajana' while standing with esteem and serve bhojana and satisfy them along with other services would be completely unreachable for any kind of sins!) *Paadodakam paada ghritam*

deepamannam pratishrayaam, yo dadaati brahmanebhyo nopasarpititam Yamah/ (Those grihastis who wash the feet of Brahmanas with water and ghee, offer deepa, anna, and respectful hospitality shall be indeed be out of bounds even of Yama dharma Raja) *Yat phalamkapilaa daane kartikyam jyeshtha pushkare, tatphalam Rishayah shreshthaa vipraanaam paadashouchane// Svagatena agnayahpreetaa aasanena Shatakratuh, Pitarah paada shouchenaanaa- dyena Prajapatih//*(The punya that would accrue from Pushkara Tirtha Snaana and Go daana on a Kartika Pourami day would approximate the ‘paada prakshaalana’ or cleaning the feet of an Atithi Brahmana Vidvan! The Grihasti welcoming a Brahmana Atithi would have pleased Agni deva, the guest being seated comfortably would have made Indra happy too! Pitru devas would have been delighted and Prajapati himself would have been contented by Brahmana Bhojana!) *Maataa Pitrou poaram tirtham Ghangaa gaavo visheshitaah, Brahmanaat parama tirtham na bhutam na bhavishyati/* (Any house holder would normally consider his parents as Punya Tirthas and especially so in the case of cows; but Brahmana as the Atithi is the parama tirtha as never in the past nor in the future!) Any person might as well stay in one’s own home if only his physical parts and mental faculties are controlled utmost; indeed his own house is as good as Kurukshetra, Naimisha and Pushkar Tirthas! *Varnaam ashramaanaan chatur varnasya bho Dviyaah, Daanadharmaan pravikshyaami yathaa vyaasena bhaashitam/*The utmost moral that anyone of the Chatur Varnas should follow and observe that Vyasa Maharshi emphasises is that one’s own home be considered as any Tirtha, provided he or she could control one’s own faculties!) Vyasa Smriti also stresses: *Nityam svaadhyasheelasyaat nityam yagnopaveetivaan, Satya vaadee jitakrodho Brahma bhuyaaya kalpate/ Sandhyaasnaana rato nityam Brahma yajna paraayanah, Anasuyah mridurdaantah grihastah pretyavardhate/ Veeta raaga bhaya krodhah lobhamohavivarjitah, Saavitri janya niratah shraaddhakrunmuchyate grihee/ Maataa Pitrohite yokto go braahmana hiteratah, Yajyaacha Deva Bhaktascha Brahma loka maheeyate/* (Nitya Svaadhyaya, nitya yagnopaveeta, nitya sathya bhashana and nitya shanti vrata are the principal qualities of a noble house holder. He should be devoid of ‘raaga bhaya krodhas’ or free from desires-fears-angers; he should be ever interested in performing Savitri Vrata, and be dutiful in Shraddha Karmas so as to qualify himself for attaining salvation. He must be dutiful to his parents, cows, guests; be in the regular habit of performing ‘Satkarmas’ or Acts of Virtue such as Shraddhas etc. to qualify for Brahma Loka) Manu Smriti observes too similarly: *Shuti smrityuditam dharmamanutishthan hi Maanavah, Iha keerti mavaap -noti pretyachaanuttamaam gatim/* Those who dutifully observe the principles enunciated on Veda Shastras do fulfill their aspirations and glory, besides accomplishing the Upper Worlds!)

Sanyasa Dharmas:

Yama Deva defines Sanyasa: *Yena santaanajaa doshah ye chasyuh karma sambavaah, Sanyaasastaan dahet sarvaan tushaadagniriva pratimaadikam/*(Either due to the problems created by progeny or due to the deeds done by the Self, the discontentment experienced by a person burns off like burnt rice husk to gold) Dakshan Prajapati affirms: *Trimshatparaamstrim shadaparaan trimshacchhapara –tah paraan, Sadyassannyasanaa deva narakaattraayete pitraan/* (On account of Sanyasa of a person in a vamsha, Pitru Devatas of thirty generations before and another thirty generatins ahead would be saved from narakas!) Samvarta Grandha classifies four types of Sanyasa viz. Kuteecha, Bahudaka, Hamsa and Paramahamsa. Bodhayana explains that Kuteecha after taking to Sanyasa retains shikha-yagnopaveeta and tridanda while practising Sahasra Gayatri would take food from relatives and friends. He should be absorbed in Japa- Dhyana-Pathana and concentrate on Paramatma always. Bahudaka after assuming sanyasa should sever family connections, take to bhiksha from seven houses and abstain from evening meal. Hamsa might retain yagnopaveeta, danda for self defence, and minimum cloth and spend most of

the time in loneliness and meditation as food is non-significant. Parama hamsa is described by Atri Muni as follows: *Koupeena yugalam kandha danta ekah parigraha yateh, Parama hamsasya naadhikastu vidheeyate, Parah Parama hamsastu turyaakhyah Shriti shaasanaat/ Daantah Shaantah Satvasamah Pranavaabhyaasa tatparah, Shravanaadiratassjuddhah nidhi dhyaanataparah/ Brahma bhavena sampurya brahmandamakhilam sthithah/ Atma triptaschaatmaratah samaloshtaashma kanchanah tatvam padaika boddhaacch Vishnu rupam svayam sadaa nivaset paramahamsastu yatrakvaapi kathamchana/* A Sanyasi named Parama hamsa has no possessions except a 'koupeena' or loin cloth piece, a sheet to cover in winter and a danda or stick. As per Shruti's instruction he is named 'parama hamsa turi' and is of outstanding features as a Danta-Shanta-Satvaguna-Pranava japi-Shudda, Satva guni, Pranava japi, Shuddha, Nidhi dhyaana tatpara, Atma Tripta, Atma ratha, and Tatvagayana!) Yagnyavalkya describes: *Dhyaanam shoucham tathaabhiksha niyamekaanta sheelataa, Bhikshaschatvaari karmaani panhamam nopapadyate/* (To a bhikshu, there are four objectives of existence viz. Dhyana, Shoucha, Bhikshatana and Loneliness; there is no other fifth feature except meditation to Paramatma) Kanva Muni instructs: *Ekaraatrim vaset graame nagare pancha raatrakam, Varshaabhyonyatra varshaasu maasaamcha chaturvaset/* (A Sanyasi should be on constant move, spending one night in a village or five nights in a town, but during the rainy season, he should chaatur maasya) Vyasa Maharshi states: *Mokshaashramam yascharate yathoktam Shuchissusankalpit buddhiyuktah anindhanam jyotiriva prashaantamsabrahma bhaavam vrajet dvijaatah/* (Duly purified in body, mind and thought, a dvija having turned into a sanyasi should be like a burning wood covered with ash and finally absorb himself into Brahma Jyoti!)

Stree Dharmas:

Ashta varsha bhaved Gauri nava varsha tu Rohini, Dashavarsha bhavet Kanya atha urthvam Rajasvala/ Samvarta Muni defines: an eight year old girl is called Gauri or the Fair one, a ninth year old is known as Rohini or a Cherry, a ten year aged is a Kanya or a maiden and thereafter a Rajasvala) *Maata chaiva Pitaachaiva jyeshtho bhraataa tathaiva cha, trayaste narakam yaani drushtvaa kanyaa rajasvala/* (In case, the mother, father and elder brother of the girl has come of age and still remains unmarried the three are destined to visit hell) Manu Smriti is quoted: *Pitaarakshati Kaumare Bhartaa rakshati yuvane, Putrastu sthaavire bhaave na stree swaantryamarhati/ Sookshmebhyopi prasangebhyah striyo rakshyaa visheshatah, Dvayorhikulayoh shokamaavahed arakshitaah/ Imam hi sarva varnaanaam pashyanto dharmamuttamam/ Paanam durjana samsargah patyaacha virahotanam, Svapnonyageha vaasascha naaree sandushanaani shat/* (During the 'Kaumara dasha' before wedding, the father takes the responsibility, whereafter the husband and in old age the sons, thus a female is always protected though not independent! Even minute expressions might not offend a female and be safeguarded lest there might be unhappiness in either of the families of father and husband, and indeed a female plays a significant yet sensitive role of both the families and hence the need for her balancing act! However, a female is normally repudiated for six shortcomings: viz. suspicion of weakness for alcohol, bad company, aloofness from a husband, wandering and touring, dreaming away from reality, and staying lonely and living independently in other's houses.) Manu Smriti also explains: *Naasti streenaam pridhagyanona vratam naapyuposhanam, Patim shushrushate yattutena svarge maheeyate/ Kamavrittevaa gunairvaa parivarnitah, Nastriyah parivarjyasyaat satatam daiva vatpatih/ Sadaa prahvaastayaa bhavyam grihakaaryech dakshayaa, Susamskrutopaskarayaa vyayechaamuktahastayaa/* (As women have no yagnas, vratas and such other acts of virtue, they are happy to share such acts along with their husbands. Notwithstanding the shortcomings of their husbands the wives would do well to with faith to them and concentrate more on their domestic chores with expertise and run the family with wisdom and dedication

and be the major force of maintaining peace and happiness home) Vyasa Maharshi gave the instructions as follows: *Haridraamkumkumamchaiva sindhuram kajjalam tathaa, Kurpaanakam cha taambolam mangalaabharanam shubham/ Kesha samskaara kabari kara karnaad bhushanam, Bhartur aayushyami - cchanti dooshayenna Pativrataa/ Praatah kaaletu yaa naari dadyaadarghyam vivasvate, Sapta janmaani vaidhavyaam saa naari naiva pashyati/*Those women who are interested in the longevity of their husbands should not to ignore the high significance of turmeric powder, kumkuma, eyetex, vastra, jewellery like ear studs, bangles, necklaces etc. As at the early mornings, women offering Arghya or water for worshipping Surya Deva would avoid widow hood for seven births ahead! *Krutvaa mandalakam Braahme tooshneem evaakshatabhih pujayet satatam yaa tu tasyaastupyanti Devataah, Yadgriham raajate nityam mangalairanulepanaih, Tadgrihe vasate Lakshmeernityam purnakalaanvitaa// Pativrataa tu yaa naari bhartru shushrushanotsukaa, Natasya vidyate paapam ihaloke paratracha, Pativrataadharmarataa Rudraanyeva na samshayah, Tasyaah paraabhavam kartum shaknoti najanah kashchit/* (Devatas would be delighted to visit the houses where the home fronts are decorated with ‘manadalaakaara’ or auspicious designs of varied colours at the Braahmi Muhurta time of early mornings even without mantras! Such home fronts appear that Devi Lakshmi along with her companions has arrived in the house for good enlivening with auspiciousness and brightness! A pativrata who sincerely serves her husband shall qualify with attainment of her current and ensuing lives and eventually attain the status of a Rudrani or Devi Parvati.) In defence of good wives at the hand of evil husbands, Daksha Prajapati states as follows: *Adushtaam vinataam bharyaam youvane yah parityaje, Sapta janma bhavestreetvam vaidhavyam cha punah punah/* (Husbands who discard wives of good character and discipline would be cursed with widowhood and womanhood for the subsequent seven lives!) *Na mangalyam vadedvaakyam na cha haasyadikim chana, kuryaachhvasurayornityam pujaam mangala tatparaa tishthet prasanna vadanaa bhartru priya hite rataah/* Smriti Ratna cautions *Sandhayaayaam nava bhoktavyam garbhinyaatu prayatnatah, nasnaatavyam na gantavym vriksha muleshu saevada/* (Gabhini Strees or women in confinement not to take food at Sandhya timings or the intervals of night-day nor day nights of any day, nor take bath or go near tree foundations) *Naa maangalyam vadevyaakyam na cha ghaasyaadikimchana, Kuryaat shvashurayornityam pujaanmangala tatparaa, tishthetprasanna vadanaa bhartru priyahite rataa/* (Strees should not utter inauspicious words even for fun; they must always worship father and mother in laws and be pleasant with husbands for ever!) Yagnyavalkya stresses : *Dao hridayasyaa pradaane nagarbhe doshamavaapnuyaat, Vairupyam maranamapi tasmaatkaaryampriyam striyaah/*(In case the wishes of a Garbhini woman then the garbha would suffer such blemishes that might deliver babies of physical problems or even abortion and that is why every wish of the woman in confinement be fully fulfilled!) Paraashara Smriti elaborates a few more Stree Dharmas: In the event of married women desirous of shortening their hair for reasons of religion and faith as example of ‘Veni Samhara’ at Sangama of Rivers, then the husband himself is required to perform the Vrata by scissoring the hair by two inches. Tirtha yatra, temple visits and religious places are congregations if unaccompanied by husbands are considered as a waste and fruitless. Similarly husbands performing any activity of religion without the presence of wives is considered purposeless. Vyasa Maharshi explains of some features of widows: *Patyaomritepi yo yoshivaidhavyam paalayet kvachit, Saapunah praapya bhartaaram svarga bhogaan sameeshnute/ Vidhavaa kabari baddhah bhartru bandhaaya chaayate, Shirasovasanam tasmaat kaaryam vidhavaatathaa, Ekaahaarah Sadaa kaaryah nadviteeyah kadaachana/ Gandhadra –vyasya sambhogonaiva kaaryastathaa kvachit, Tarpanam pratyaham kaaryam bhartuh kushatilodakaih/ Vishnostu pujanam kaaryam patibudhaana chaanyadhaa, Patimeva sadaa dhyaayedvishnu rupa dharam param, Evam dharmam paraanityam vidhavaap*

shubhaamataa/(As a husband passes away and the widow observes the regulations of widowhood, the woman concerned shall most certainly enjoys a high level of conjugal happiness in her ensuing life. Since a widow is distinguished as being one, it is preferred that her head hair is removed forever, takes a single meal a day and refrain from a second meal that day! She should not use fragrances and not utilise flowers; every day she should perform tarpana with ‘tilodakas’ or black Tilas with water using ‘darbhas’. Those women who are widowed should consider as the diseased husband as Vishnu himself and then her remaining life would be spent peacefully without problems and even though as of a woman of auspiciousness).

Chapter Ten on Agni Karya Prashasti vide select Upanishads and Parashara Smriti

Maha Naryanopanishad

Vedas prescribe Agni Karyas besides daily Agni performances twice for Salvation

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

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

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

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

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

1) *Agnaye swaah, Vishyebhoy Devebhayah swaah, Dhruvaaya Bhumaaya swaah, Dhuvakhitaye swaah, Achyutakshitaye swwah, Agnaye swishtakrite swaah, Dharmaaya swaah, Adhramaaya swaah, Adbhyudyah swaah, Aoshadhivanaspatibhya swaah, RakshoDevajanmeya swaah, Grihyaabhyah swaah,*

Avasaanebhyah swaah, Avasaanapatibhya swaah, Sarvabhutebhyah swaah, Kaamaaya swaah, Antarikshaaya swaah, Yadejati Jagati yaccha cheshthati naamnobhaagoyam naamne swaah, Prithivyai swaah, Antarikshaaya swaah, Dive swaah, Suryaaya swaah, Chandramase swaah, Nakshatrebhyah swaah, Indraaya swaah, Brihaspataye swaah, Prajaapataye swaah, Brahmane swaah, Swadhaa pitrubhyah swaah, Namu Rudraaya Pashpataye swaah, Devebhyah swaah, Pitrubhya swadhaastu, Bhutebhyo namah, Manushyebhyo hantaa, Prajaapataye swaah, Parameshthine swaah/

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

- Kathopanishad

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

I.iii.1) *Ritam pibantau sukrutasya lokeguhaam pravishtau parame paraardhye, Chaayaa tapau brahmavido vadanti panchaagnayo ye chatrinaachiketaah/* (Both the Self and the Supreme are stated to be encased in the secret cavity of one's own heart as the two shades of illumination: one who enjoys of good 'Karma' or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the **Panchaagnis or Five Fires** viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and 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 'chhatriah 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!)

Agni homa kaala is at the Sun set and before Sun rise; at the Sun Rise the homa prakriya be completed before Sangava and in the evening, nine ghadis after Sunset.) Eligible samidhaas for the homa are : *Palaasha khadira ashvattham shamyudumbarajaa samia, Apaamaargaarka durvaascha kusha chettyapare vidhuh/* (The homa samidhas are Palaasha, Khadira, Ashvattha, Shami, Umbatja, Apaamarga, Arka Durvaasa, and Kusha). Tulasi wood is stated to be excellent bestowing immense returns. Katyayana Maharshi further describes: *Havistu trividham jneyam kritam chaiva kritaakritam, Akritam cha ktramaadeshaam lakshanam samyaguchyate/ Kritamodanasa -katvaadi tandulaadi kritaakritam, Vreehyaadi chaakeritam proktam iti havyam tridhaa budhah/* (The Havis or the material for the homa karya is mainly classified as Krita, Kritaakrita, Akrita; Cooked and beaten Rice is of the Krita variety; raw rice and such other material is of the kritaakrita while akrita is paddy.) Apastamba states: *Payasaapashukaamasya, jaahuyaat dadhrendriya kaamasya, yavaagyaa graama kaamasya, odanena annaadyah kaamasya, tandulai rojas kaamasya balakaamasyeke/ Maamsena yashakaamasya, somena brahma varchasa kaamasya, Aajyena tejaskaamasya, payasonityasnaaina satikaamo*

phalavachanam/ (Those who desire to attain cattle wealth would perform the homa with milk, for good physique with curd, lot of graama sampada with Yava dhanya, plenty of food with cooked rice, for achieving youth with raw rice, for great name and fame homa with meat, for Brahma teja with ghee and one desirous of wife should perform with milk always!) Vyasa Maharshi opines: *Kapilaayaastu payasaayegnihotraanyupaasate, Aditya mandalam bhithvaayaanti Brahma sanaatanam/ Yena saayam juhuyaat tena praatah/* (A person who worships Agni Deva with the milk of Kapila Cow would break into Surya mandala and gets absorbed in Sanatana Brahma himself! As he performs the homa in the evenings be also done in the morning too.) ‘Smrityartha saara’ gives a detailed account of the homa vidhana: *Shaalishyaamaaka neevaara vreehi godhuma yaavakaah, Tessaam tandulaa homyaah yavanaalaah priyam gavah/ Neevaaraah shaalayaishaiva godhumaavreehayoh yavaah, Svaruopenaiva homyaassyussvarupainaava vai tilaah/ Dravam sruvena hotavyam paaninaa kathinam havih/ Payodadhi yavaaguccha sarshishodana tandulaah, Somo maamsam tailamaapodashaitanyagni hotrake/ Syaadagni -hotra vadgaarhye samskaaro mantra varjitah, Yadvatrath prokshanam tessaam maamsa moupaasanena cha/ Yadyagnihotra homaardham payonasyaat kadaachana, Tadaavreehi yavou graajhyaavoshadhya - ntaramevavaa, na graahyam sarvadhaa maashavara kodaarkodravam/nPrasthadhaanyam chatuh – shashtheraahutateh parikeetitam, Tilaajnaantu tadardham syaattadardham syaad ghrutasyatu/*(Shaali or rice, shyaamaaka, nevaara, vreehi or red dhanya, wheat, yavaadi be offered in the Homa. Neevara, rice, wheat, vreehi, yava, and tilas be offered as they are without being husked or cooked. Drava padardhas like ghee be offered with ‘sruva’ or ladle. The main ‘homa dravyas’ are ten viz. milk, curd, yava, mustard, cooked rice, raw rice, soma rasa, oils and water. There is an ‘Agni samskaara’ without mantras viz. offering meat after three times of prokshana or sprinkling of water. In case milk is not available, vreehi-yava and such other seeds could be used, but maasha, vara, kodaara be avoided. There must in all be sixteen ‘ahutis’ or offerings to Agni with ghee, tila of thirty two offerings, and sixty four ahutis of dhaanya, measured as a large quantity of a ‘prastha’). Bodhaayana Maharshi provides further details: *Vreehaanaam vaayavaanaam vaa shatamaahutiripyate, Odanodviguno graahyo mayuraadaakritisthatha, Kukkutaandam pramaanastu pinda ityabhidheeyate, Angushta parva maatram syadava daanam tatopi cha, Jyaayah svishtakridaadyantu chaturangula sammitam// Angulyagrairnahotavyam sa kritvaanguli bhedanam, Angulyuttara paashvena hotavyamiti smritih/ Uttaanenatu hastenaanguli paanistu vaagyaho - juhuyaadvijah/ Vastrenavaatha parnenavaa paanirupavadbhidaarubhih, Vyajanenaagni madhanam na kuryaaditih smritih/ Dhamani mantare kritvaatrinam vaa kaashtamevavaa, Mukhaadagnim saminteeta mukhaadagnirajaayata/ Bahu shushkendhano chaagnou susamiddhe hutaanane, Vidhume lenihane cha hotavyam karmasiddhaye/*(Aahutis to Agni are of vreehi, yava, and odana or cooked rice in double the quantities and some two hundred pinda pramanas or of the thumb size egg like quantities. The Ahuti karya should not be done by the finger tops but with all the fingers and thumb together towards the northern side. The ahutis be done in silence with raised right hand making a fistful quantity pressed by all the fingers. It is cautioned that Agni in the fire pit should not be quickened to flame up by fanning with cloths, dried leaves, wooden pieces or hand fans. Using small pieces of wood or dried grass, the fire be installed and using the mouth air through a metal tube enabled to flame up. The tongue be stretched out and enable dried leaves and small figs to gradually raise the fire.) Apastamba suggests that the homa karya be executed according to one’s own ‘Vamsaachaara’ and carry with him the ‘nithya mandhana’ material or fetch from the house of a co-shrotriya. He also states: *Chaturatramahutognih loukikah sampadyate/* (In case Shrotriyas do not perform homa in their homes for four nights, then it becomes Lokaagni!) Shounaka Muni states: *Agnaavanughate yatra homa kaaladvayam vrajet, Ubhayorvi pravaasecha lokaagnirvidhheyate/* (As per the timing of the morning and evening homa prakriya, a

Shrotriya should plan the daily programme; in the event of Anugataagni and Dhaaraagni are missed then lokaagni be initiated and enflamed). Bodhayana Muni explains the seriatum of failures of Agni Karyas and prayaschittas: *Arvaaktri raatraadayasegnaye syaattatah param Tantumateechankaaryaa, Aaa Sapta raatraan manase cha hutvaa/ Advaadashaahaat punaraadadhee ta/ Dvadasha dina paryantam Agnyanugati praayaschitta me vokatam Naagni sandhaanam atra yadhaa svagrihyaam vyavasthaa/*(For three nights of discontinuing the regular daily Agni Karyas for what ever reason, there exists iron Agni; to revive the Grihagni again the process called ‘tantumati’ be followed; for a week’s absence of Agni, the person concerned should execute homa in one’s own mind and revive the Agni on the twelfth day; then thereafter a Prayaschitta programe be taken up as per the domestic custom. Bodhayana also describes three ways of Samaropana or revival: *Ekaagneh trividha samaaropanam Atmasyaarayorvaa samitsuva/* The three ways are as follows viz. repentance in one’s own mind and heart, performing homa prakriya again in forests and with Samidhas. Maharshi Veda Vyasa cautions: *Snaasyato Varunasshobhaam juhvatognih shriyam haret, Bhojane mrityumaapnoti tasmaanmounam trishu smritam/* Conversation while bathing is disliked Varuna Deva and in the course of Homa prakriya the God of Agni detests it just as while taking food Mrityu Deva is annoyed; hence during these three acts of snaana-homa-bhojana, silence needs to be observed strictly.) Angira Maharshi exclaims: *Yo dadyaa kanchanam Merum Prithveemvaa sa Saararaam, Tatsaayam pratathomasya tulyam bhavati vaanava!*(Could unparalleled charities of golden Meru parvata and entire Earth along with the Oceans equate the returns of Homa Karyas in the morning and evening daily!) Manu Shastra describes similarly: *Agnou praastaahutih samyak Adityamupatishthate, Adityaajjaayate vbrishthih Vrishterannam tatah prajaa, Daivekarmani yukto hi bibhartedam charaachar am,/* (The ‘ahutis’ offered to Agni as would reach Surya Deva, the latter is pleased and help bestow optimal rains on earth which in turn provides plentiful food and prosperity to one and all; thus indeed the Daiva Karmas set the cycle of blessings to humanity!)

3. Parashara Smriti

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

Agni Mukham: The Homa Kunda or the Fire Pit is to be a cubic meter square size and before use the raised platform of sand is dressed with white rice flour. All acts inside the platform are to be performed

from left to right in respect of devas and from right to left in respect of Pitru Devatas. Kunda rekhas or lines on the surface of the platform are drawn from west to east with a spoon handle bisecting the lines from south to north. The platform is sprinkled with water, twigs are arranged at the center of it and fire is kindled with camphor in a copper plate circling thrice on the twigs by way of Agni Sthapana reciting the mantra: *Chandramaa manaso jaatah, Chakshus Suryo ajaayata, Mukhad Indraschaagnischa praanaad Vayur ajaayata/* (Chandra is created from Almighty's mind, Surya from His eye; Indra is born from His mouth and so is Agni while Vayu is created by His breath). *Om bhur bhuvassuvah---Agnim sthaapayaami/* (Thus Fire is installed). Then 'Agnim Prajvalanam' is done by adding twigs. Darbha paristarana: Darbha grass is laid and spread in 3 or 5 layers around fire as the grass ends are kept in east with points to north, in the south with points to east, in the west pointing to north and north with points to east. Paatra saadhanam: To the north of Agni on a layer of darbha grass, pairs of vessels to be used in the homa are to be arranged: spoons, ajya patra or ghee vessel and prokshani patra or the vessel with which water is sprinkled. Brahma varanam or the priest is to be seated to the south of Agni. In his absence, a kurga or the bundle of darbhas or a flower is placed on his seat. Prokshani paatra saadhanam or the vessel to sprinkling water is filled in again and again. 'Parishinchana' is taken up with *Om Aditenumanyaswa/* (to South), *Anumatenu manyaswa (to west), Saraswatenu manyaswa (to north)* and finally to all sides: Then *Deva savitah prasava* to all sides. After 'parishechanam' meaning 'May earth be pleased to bestow me the kingdom, may the wives of Devas bestow me what all I desire, may the Goddess of speech, intellect and knowledge grant me what I ask for, may Devi Saraswati fulfill all my wishes for excellent speech and knowledge and may Devi Savita impel us to fructify our sacrifices and oblations'. With these parishachanas, Agya samskaras follows as in respect of Nityagni by Brahmacharis or Grihastas as also various other Agni Karyas. Incidentally, besides the Brahmachari homas or Grihastha homas performed on daily basis, these Karyas are also preceded by various other Samkaras: These Samskara Agnis are called: Yojaka for Vivahas, sikhi for chaturthis, marutah for garbha daana, Chandra/ pavamana for pumsavana, paarthiva for naama karana, Shuchi for anna praashana, sabhya for chala samskara, Surya for godaana and Kshaya for samvarthana.

Brahmachari Dwija homa vidhana: After purifying Homa Kunda with cow dung and waters of Sacred rivers like Ganga, be seated near the Kunda as 'purvaabhimukha' or facing the east, sprinkle water and molten cow's ghee for the purpose of the homa, perform tri-achamana and Anga nyasa, Ganapati Dhyana, 'Praanaayaama' with Pranava Mantra and Sankalpa assuming the ordain of Maha Vishnu by reciting the Shubha Muhurta of Dwiteeya Paraatha, Kali Yuga Prathama Paada, Jambu Dwipa, Bharata Varsha, Bharata Khanda, Meroh dakshina dik bhaaga, specified Pradesha, specified disha, in the august presence of the Sacred feet of Samasta devataas, Brahmanas, Gurus and others at specified Samvatsara-Maasa-Paksha-Tithi-Vaara-Nakshatra and so on and declare the Praatah/ Sayam Homa. After the Sankalpa, initiate the Homa by repeat tri-achamana: *Om Amritopastarana masi swaha* (the first)-*Om Amritaapadhaanamasi swaha* (the second)- *Om satyam yashah Shrimayi shrih shrayataam swaha* (the third); this shall be followed by the sprinkling of water and touch the body parts with: *Om Gangmayaschaasyestu* (face), *Om nasome praanestu* (both openings of the nose), *Om akshorme chakshurastu* (both the eyes), *Om karnayorme shrotarastu* (both the ears), *Om baahyonge balamastu* (both the hands), *Om uruvomme ojostu* (both the thighs) and *Arishtaani mekaangaani tanustanvaa me saha santu/* Thereafter perform *Agnyaadhana* brought on a plate, use camphor to sustain the fire kindled with wooden figs with the following mantra: *Om bhurbhuvah swadyorivam bhumnaa Prithiveeyam vyarinmaa, Tasyaamste Prithivi Deva Yagjaani pushtegni mantradaa maatraadya dadhe/* While

inflaming the following mantra is rendered: *Om udbhavam budhyasyaagne pratim jaagruhi twaamishtaapurti swayam srujetaa mayam cha, Asmin samidhasye addhyuttaarasmin Vaishwa deva yajamaanascha seedata/* (Yajur Veda). Agni praarthana: *Paritwaa Agne parimrujaami aayushaa cha dhanena cha, Suprajaahaa prajayaa bhuyaasagum suveero veeraihi suvarchaa varchasaa suposhah poshah sugruho gruhais supatihu patyaa sumedhaaya su brahmabrahmacharibhih/* Then ‘parishachana’ or sprinkling water around the homa kunda in clock wise direction stating the Mantras: *Aditenu manyaswaa, anumateny manyaswaa, Saraswatenu manyaswaa, Deva savitah prasuva/* where after ‘Samidadhana’ or offering Samidhas to Agni reciting ‘Swaha’ each time as follows twelve times after each Mantra:

1) *Agnaye samidha-maahaarshim brihatae jatavedase, yathaa twagrame samidha samidhayasa evam mamaayushaa varchasaa sanyaa medhaayaa prajayaa pashubhih brahmavarchasena annaadyena samedhaya swaahaa/* 2) *Yaedho asi yaedhisheemahi swahaa/* 3) *Samidasi samedhishhemahi swaahaa/* 4) *Tejo asitejo mayi dhehi swaaha/* 5) *Apo adyaanvachaarishagum resena samasrukshamahi payasswaagumagna aagamam tammaa sagusruja varchasaa swaahaa/* 6) *Sam maa agnae vaarchass sruja prajayaa cha dhanaena cha swaahaa/* 7) *Vidyunae asya devaa Indro vidtat sahasrshibhih swaahaa/* 8) *Agnayae bruhatae naakaaya swaahaa/* 8) *Agnayae bruhatae naakaaya swaahaa/* 9) *Dyaa Prithivi bhyaam swaahaa/* 10) *Yeshaa te agnae samit tayaa vardhaswa cha aapyaayasvaa cha tayaa aham vardhamaano bhuyaasam aapya maanascha swaahaa/* 11) *Yo maagne bhaaginagum santamathaa bhaagam chikeerushati, Abhaagamagnaetam kuru maamasnae bhaaginam kuru swaahaa/* 12) *Samidhaamadhaayaagne sarva vrato bhuyaasagum swahaa/*

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

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

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

Agni Dhyaana: *Om ram Agnaye namah/ Meshaaroodham cha vakraangam Jaataveda samanvayam, Dwi seersham sapta hastam tri paadam sapta jihvikam, Varadam shakti paani cha bibhraanaam sru sruvau tathaa/ Abheetidam charma dharmam vaame-chaajya-dharam kare/* (I contemplate Agni Deva who rides a ram whose limbs are twisted, who has two heads, and seven arms, three feet and seven tongues. He displays the gesture of munificence, bears a Shakti weapon, two ladles, shows the signal of protection and

carries a vessel full of ghee). *Chatvari shringa trayosya paada dwe sirshe sapta hastaasosya, Tridhaa baddho vrishabho roraaveeti maho devo martyaagum aaviveshaa/ Eeshaa hi devaah praadishonu sarvaah purvo hi jaatassa u garbhe antaah, sa vijaayaamanassaa janishyamaanaaha prattyam mukhaa stishthati vishvato mukhaaha/ Hey Agne praan mukho Deva maamaabhimukho bhava/* (The illustrious Agni has come down to men and is attended by sacrifices; He has four Vedas as his horns, three swaraas as his feet, Brahmodana and Pravargya are his two heads and seven Vedic meters as his hands. He is regulated by Mantra, Kalpa and Brahmana; he is the bestower of fortune. He is sung with and without music by the hymns of Rig, Yajur and Saama Vedas by the sacrificial priests such as the Hota. The Unique Paramatma realized by the Wise having been present in all quarters was born as Hiranyagarbha at the beginning of Creation. Indeed He is the same Hiranyagarbha who will be born as such in future too. He is the indweller of the hearts of all the beings, the witness to all and the inciter of action. Agni Deva of divine magnificence! Do kindly be seated in the eastern direction and be well disposed to us).

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

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

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

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

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

Uttaraangam or conclusion: *Prajaapate na twad etaanyanyo vishvaa jaataani pari taababhuvaa, yat kaamas te juhumas tanno astu vaayagum syaama patayo rayeenaagum swaahaa/ Prajaapataya idam na mama/* (Prajapati the Lord of Beings, you alone comprehend all these created forms and nobody else. Do grant us our heart felt desires as we invoke you; may we become the chiefs of rich possessions) *Om bhussuvaahaa Agnaye idam na mama/ Om Bhuvassvaha, Vaayave idamna mama/ Om Suvaassvaahaa,*

Suryaaya idam na mama/ Yad asyaa karmaano tyareericham yad vaa nyunam ihaakaram, Angishtaata svishthaakrad vidwaan sarvagum svistagum suhutam karotu swaahaa, Agnaye swishtakrutedam na mama/ (Whatever that has been done that is superficial or deficient in this sacrifice be please accepted as complete, Agni swistakrita!)

Paridhi pariharam: Paridhis or boundaries of the homa kunda are offered to Agni the ghee dipped samidhas commencing from the middle one first to the rest. Samsraava homa: Sruva or the sacrificial ladles are filled up with ghee flow offering to Agni covering the ladles reciting *Swaahaa, Vasubhyo Rudrebhya aaditebhyah samsraava bhaagebhyah idam na mama/* (May there be glory to Ashtaavaus, Ekaadasha Rudras and Dwadasha Aditya Devas as these oblations are offered to them through Agni Deva); *Om bhur-bhuvas-suvas-swaahaa, Prajaapataye na mama/* (May this offering be made in the glory of Prajapati the Lord of Creation as a testimony of physical-mental-spiritual realms) Praayaschitta or atonement: *Sankalpa-Om poorvokta guna visheshena visishthaayaam asyaam shubha tithou bhagavadaajnaayaa bhagavad kainkaryaa rupena asmin---homa karmaani avijnaata praayaschitta aadeeni karishye/* (May I make the atonement offerings in this ---rite as to be specified- on this day of auspiciousness signified with astrological qualifications, with the approval by and in service to Almighty). *Anaagjnaatam yad agjnaasya kritaye mithu, Agne tadasya kalpayaa twagum hi vetta yathaa tathagass swaaaa/ Agnayedam na mama/* (Agni Deva! What all imperfections that have been committed by me either knowingly or unknowingly be pardoned in the course of this Sacrifice). *Purusha sammito yagjno yagjnah Purusha sammitah, Agne tadasya kalpayaa twagum hi vetta yathaa tathagas swaaha/ Agnayedam na mama/* (Almighty too is coequal with this Sacrifice as with Agni Deva and may all my indiscretions and lapses in the procedure of this Sacrifice be too ignored keeping in view the best that we intended to perform with sincerity)- *Om Bhussuvaah, Agnaye idam na mama/ Om bhuvassvaaha, Vaayave idam na mama/ Om suvassvaahaa, Suryaaya idam na mama/ Om bhurbhuvassuvas swaahaa. Prajaapataye na mama/ Om Shri Vishnavey swahaa, Vishnave Paramatmane idam na mama/ Om Rudraaya Pashupataye swahaa, Rudraaya Pashupataye idam na mama/*

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

Chapter Eleven on the prerequisites of Dhyana Yoga Varnana and Japa Mahatmya as per various sources of Upanishad-Purana- Bhagavad Gita mentioned respectively

Without Aachara and good conduct, any kind of Sadhana or Endeavour is neither possible nor fruitful since Aachara is the prerequisite of any virtuous deed; Aachara is the Parama Dharma, the Parama Tapas, Parama Vidya and Parama Gati or way of Life. Persons of Aachara have access to every thing that is right where as those without Aachara are either afraid, misguided or suspected. The utmost significance of performing 'Trikaala Sandhyopaasana' and recital of Gayatri Mantra daily. Sandhya Vandana ought not to be discarded at any cost or provocation of the 'Shadvargas' of Kaama-Krodha-Lobha- Moha- Mada-

Matsaras. Refrain from ‘Asatyam’ or speaking lies: Truth is Brahma and Asatya is as bad as ridiculing Brahma himself; haughtiness, wickedness, slandering are all germinators of depravities and derelictions. Para Daaraa, Para dravya, Para himsa and such other immoralities are not even thought of, let alone done. Observance of Varnaashrama Vidhana. A dwija should never take food without taking bath, nor performing Japa, Agni Karya, and such deeds; they should follow a strict regimen in the context of food consumption as Shiva is always considered as a Bhokta of Naiveydy -anna or the food offered to him by Bhaktaas. Drinking water by one’s mouth, while standing, by the left hand and handed over by others. Never walk alone on lonely places, never meditate to Devas by showing the back such as Surya and Chandra Devas, nor even to Pratimas of Gods. As Agni is pure and Sacred, never cross it, jump over or spit. Similarly, never misuse Rivers, Sarovaras and other water bodies as they too are among the Pancha Bhutas. Never touch animals like serpents, dogs, donkeys, camels, birds and so on. Most importantly, one should esteem his or her Guru as equal to Tri Murtis and that is why the hymn:

Guruh Brahma Gurur Vishnu Gurur Devo Maheswaraha, Guruh Saakshaat Parahbrahma tasmai Shri Guraveynamah/

The anger or even marginal displeasure of Guru would adversely affect the Sishya’s morale, reputation, thinking capacity and recurrent difficulties of life including ill-health, poverty and untimely death! It should be against such controlled and virtuous life that the concentrated practice of Panchaakshari Mantra would yield maximum results.

Given these basic pre-conditions, Pujas, Stutis, Fastings, Vratas, Purana Shravanas, Tirtha Yatras, Daanaas, Yagnas and the like assume redoubled proportions of efficiency and are truly termed as implements of Karma Yoga. The lack of distinction between Jeevaatma and Paramatma, signifying the Maha Vakyas of Vedas viz. Tatvamasi or Sohamasi constitute the basis of Vedas and forms of the Ashtanga Yoga viz. *Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi*. [To be explained eventually]

Rudraakshaas origin and methodology of wearing them.

A person wearing a Rudraksha Mala with Brahma-grandhis and performs Japa-Daana-Stotra-Mantra-Deva Puja or any other propitious Task is stated to have executed the best possible worship ever. In Satya Yuga of the yore, a fearful Danava named Tripura had Brahma Deva’s boons of invincibility against Devas and harassed them besides all virtuous human beings, Sages and other species. When Devas approached Maha Deva and described the atrocities perpetrated by the Asura, Shiva got perturbed and pulled out his powerful ‘Aajagava’ Dhanush and despatched his ‘Vikaraal’ named arrow and from his Divya Drishti (Celestial Vision) tracked Tripura down after extensive battle and killed him finally. In this tedious task, Maha Deva sweated profusely and the skin moisture of Maha Deva got materialised as a huge Tree of Rudrakshas (Eyes of Rudra). As Kartikeya asked Maha Deva about the significance of the Seeds of the Tree, the latter described that wearing a mala (garland) of Rudrakshas bestowed auspiciousness and acted like a shield against diseases, poverty, unhappiness, and discontentment in life. Those who wear Rudrakshas would immediately assume the personality of confidence, equanimity and maturity. If one wore Rudraksha on his head and died, the person concerned would immediately break the cycle of rebirths and secure salvation.

‘Eka Mukhi’ symbolises Shiva and its Ruling Planet is Surya recommended to wear on Mondays for power, wealth and fame to ward off heart diseases and its Mantra is stated to be ‘Om Namah Shivaaya Om Hreem Namah’; ‘Dwi Mukhi’ symbolises ‘Ardha Naare -eswara’ or Shiva and Parvati with Moon as the Ruling Planet recommended to wear on Mondays for mental peace and mystic powers and its Mantra is ‘Om Namah’; ‘Tri Mukhi’ symbolises Agni and the Ruling Planet is Mars, recommended for wearing on Mondays for Physical Health, Knowledge and Divine Powers and its Mantra is: Om Kleem Namah/ Om Namah Shivaaya Namah; ‘Chatur Mukhi’ Rudraksha symbolises Brahma and the Ruling Planet is Mercury best worn on Mondays for curing paralysis, nervous tension and mental diseases and its Mantra is : Om Hreem Namah; the ‘Pancha Mukhi’ symbolises Rudra and the Ruling Planet is Jupiter affecting Liver, Kidneys, diabetes and obesity, meant for elimination of enemies and the Mantra is: Om Hreem Namah- it is stated that apart from the wearing of Ekamukhi, Pancha Mukhi is also rated high for wearing; The ‘Shashtya Mukhi’ symbolises Kartikeya and the Ruling Planet is Venus (Shukra) meant for attaining Concentration, Confidence, Success and Family life and for the benefit for reproductive organs while the relevant Mantra is Om Hreem Hroom; Maha Lakshmi symbolises the ‘Sapta Mukhi’ and the Ruling Planet is Saturn meant to cure muscular pain and impotence which is to be borne with red thread as the desired objectives are prosperity and well being and the relevant Mantra is Om Huum Namaha; the ‘Ashta Mukhi’ Rudraksha symbolises Ganesha and the Ruling Planet is Rahu aiming at concentration and business tactics normally preferred by Vaishyas and sought to set right lung disorder and skin problem and the Mantra is Om Ganeshaya Namah; the ‘Nava Mukhi’ Rudraksha symbolises Durga and the Planetary Head is Kethu, bestowing courage, destruction of enemies and capacity to strike back and is meant for relief body pains and lung-bowel disorders, relevant Mantra being Om Hreem Hum Namah; the ‘Dasa Mukhi’ Rudraksha worn on Sundays represents Maha Vishnu symbolising Ten Avataras, pacifying all the ill-effects of Nine Planets and destroying Evil Spirits like Piscachas, Goblins, Thieves etc.the relevant Mantra being Shri Narayaneya Shri Vaishnavay Namah; Like the Eka Mukhi and the Pancha Mukhi, the Ekadasha Mukhi Rudraksha is also reckoned very potent and useful representing Ekadasha Rudras (also stated alternatively as symbolising Hanuman) bestowing knowledge, Yoga and devotion as also protecting neuro-physiology if worn on Mondays by reciting the Mantra viz. Om Shri Rudraaya Namah; the ‘Dwadasha Mukhi’ Rudraksha symbolising ‘Dwadasha Adityas’ with Surya as the Ruling Planet bestows Kingships, Leadership, courage and self-confidence, granting excellent health and great success in Life; Wearing the ‘Trayodasha Mukhi’ Rudraksha symbolising Indra and Kamadeva with Venus as the Ruling Planet provides unmistakable pleasures of life and even hypnotic powers and a ‘Chaturdasha Mukhi’ Rudraksha which is stated to be a rarity is of the class or standing of Eka Mukhi, Pancha Mukhi and Ekadasha Mukhi and represents Maha Deva Himself with Saturn as the Ruling Planet and providing the most contented Life in ‘Iham’(the Present) and ‘Param’ (After-Life) as it has to be worn by reciting the Mantra: Om Namah Sivaaya. It is said that close contact of Rudrakshas with body parts like head, neck, heart, and hands protect the persons with medical values from depression, stress, diabetes, cancer, heart / blood related diseases! [Padma Purana }

Aksha Maalika Upanishad (on Rosary Bead Garland):

After meditating the presiding deities in different part of the rosary bathe it (or clean it) in the milk got from 5 types of cows (like Nanda); and then in Pancha-gavya (a sanctified liquid prepared from the cow-dung, cow’s urine, ghee, curd and milk) and darbha grass immersed in water and then in the individual Pancha-gavya (in the aforesaid 5 things separately) and in sandal water. Then sprinkle water with darbha grass uttering Omkàra. Besmear it with eight fragrant (pastes) of eight (sweet-smelling substances like

Sandal, Kasturi etc.,). Place it on flowers. Meditate (all) the letters in the rosary (or each letter in each bead) as follows:.

- Om Aëkàra, the conqueror of death, Omnipresent, be established in the 1st head!
Om Àëkàra, He who of the nature of attracting, found everywhere, be established in the 2nd head!
Om Iëkàra, the giver of wealth and firmness, be established in the 3rd head!
Om Ìëkàra, the maker of clarity in speech and clear One, be established in the 4th head!
Om Uëkàra, the giver of strength, the essence of everything, be established in the 5th head!
Om Ûëkàra, One who drives away evil spirits, the intolerable, be established in the 6th head!
Om Äëkàra, One who disturbs the (the dis-order), the moving One, be established in the 7th head!
Om Íëkàra, the deluding one, the effulgent and shining, be established in the 8th head!
Om Îëkàra, the hater, the devourer of everything else (or one who conceals everything), be established in the 9th head!
Om Ïëkàra, the deluding one, be established in the 10th head!
Om Eëkàra, One who attracts everyone, Suddha-sattva, be established in the 11th head!
Om Aiëkàra, the Pure and Noble (Suddha-sattvika), attracting human beings, be established in the 12th head!
Om Oëkàra, the (base) of entire speech, eternally pure, be established in the 13th head!
Om Auëkàra, of the nature of speech, capable of attracting the peaceful, be established in the 14th head!
Om Aëkàra, capable of attracting elephants etc., attracting, be established in the 15th head!
Om Aãkàra, capable of destroying death terrible, be established in the 16th head!
Om Kaëkàra, the remover of all poison, giver of auspiciousness, be established in the 17th head!
Om Khaëkàra, the tormentor (or disturber) spreading everywhere, be established in the 18th head!
Om Gaëkàra, He who puts down all obstacles, the greatest, be established in the 19th head!
Om Ghaëkàra, the giver of (sanbhasya), stupefier, be established in the 20th head!
Om Ñaëkàra, the destroyer of all poisons, the sharp, be established in the 21st head!
Om Caëkàra, the destroyer of (abhichara), cruel, be established in the 22nd head!
Om Chaëkàra, the destroyer of goblins, terrifying, be established in the 23rd head!
Om Jaëkàra, the destroyer of (kriyas - abhichara), unstoppable, be established in the 24th head!
Om Jhaëkàra, the destroyer of (bhutas), be established in the 25th head!
Om Ñãëkàra, the churner of (mrityu), be established in the 26th head!
Om Âaëkàra, the remover of all diseases, the good One, be established in the 27th head!
Om Âhaëkàra, of the nature of moon, be established in the 28th head!
Om Áaëkàra, the soul of Garuda, remover of poisons, be established in the 29th head!
Om Áhaëkàra, the giver of all wealth, the good One, be established in the 30th head!
Om Åaëkàra, the giver of all successes (siddhis), the deluder, be established in the 31st head!
Om Taëkàra, the giver of wealth and grains, who pleases one, be established in the 32nd head!
Om Thaëkàra, One who yokes with dharma, faultless one, be established in the 33rd head!
Om Daëkàra, the developer of growth, with pleasing looks, be established in the 34th head!
Om Dhaëkàra, the destroyer of mundane suffering (visajvara), the expansive One, be established in the 35th head!
Om Naëkàra, the giver of enjoyment and liberation, the peaceful One, be established in the 36th head!
Om Paëkàra, the destroyer of poison and obstructions, the Evolved One, be established in the 37th head!
Om Phaëkàra, the giver of eight siddhis, like atomic form, taking capacity, the effulgent nature etc., be established in the 38th head!

Om Baëkàra, the remover of all defects, the auspicious One, be established in the 39th head!
 Om Bhaëkàra, One who quietens the goblins, the terrifying One, be established in the 40th head!
 Om Maëkàra, the deluder of haters, be established in the 41st head!
 Om Yaëkàra, the Omnipresent, the purifier, be established in the 42nd head!
 Om Raëkàra, the burning One, the odd shaped, be established in the 43rd head!
 Om Laëkàra, the hearer of the world, the effulgent, be established in the 44th head!
 Om Vaëkàra, the all-pervading One, the noblest One, be established in the 45th head!
 Om Éaëkàra, the giver of all results, the sanctifier, be established in the 46th head!
 Om Çaëkàra, the giver of righteousness, wealth and pleasure,, be established in the 47th head!
 Om Saëkàra, the cause of everything, the undercurrent of all letters, be established in the 48th head!
 Om Haëkàra, the base of all speech, the pure One, be established in the 49th head!
 Om Laëkàra, the giver of all power, the Supreme One, be established in the 50th head!
 Om Kçaëkàra, the One who instructs on the main and subsidiary categories of the world, of the nature of Supreme effulgence, be firmly established in the crest gem!
 Mrityu not only means death but carelessness, non-alertness consequent swerving from the path of spirituality. Hence ajnana, nescience and the bodily perils like hunger etc., too are referred to as Mrityu. Such invocation of sacred syllables (avahana), their spirits and the deity who confers a particular boon and of the nature of a particular form must be invoked in the first head - right of central head. Invocation must be done circularly and end in crest jewel.

Then the Dhyana Yoga as of four kinds of practice that Maharshi ganaas followed and attained siddhi. In this samsaara the various pranis be usually subjected by the arishad vargas of kaama krodha lobha moha mada matsaradi doshas and after deaths would be subjected to rebirths repetitively. Dhyana yoga saadhakaas are hence required to practise indriya samyata by the regulations of the season's heat and cold conditions- nitya satva guna sthiti and of shoucha santoshaadi niyama tatparata. Their physical parts and their impulses be purified and so be their vastu vancchaas be contolled as manasika sthira bhavana be enhanced only by dhyaana the concentrated approach to Reality by samartha purushaas. Yoga jnaana samardha purushaas be immunised of the action-reaction syndrome of the panchendriya- guna trayas ; they be freed of shabda by their ears, touch by their skin, rupa by their netras, tongue by the taste and having totally rejected 'panchendrya-guna sankshobha manastatva' should merely take to 'nitya-nirmala-nirahankaara-nishchalata' Thereafter the buddhimaan -vidvaan purusha having regulated the maanasika tatva' both rigidly and firmly should take to Paramatma dhyaana with 'ekaagrata'. Manas be not of 'naanaa prakaara vicharana karta' as the impulses of panacha jananendriayas be not wavery when only dhyaana maarga's ekaagrata be at all possible. As that kind of 'Sthitapragjnatva prayatna' with manovaachaa karmanatva be sought to be sustained yet like lightnings would keep flashing on the chanchalata of the buddhi. Just as water drops be keeping on rolling a leaf, the dhyaana sthita saadhaka manas be ever of 'chanchalata' the ever wavery mind. Once the dhyaana sthiti of 'ekaagrata' be achieved then the pancha maha Vaayus would seek to tap the 'naadee marga' with touch and leave type of chanchalata. As the manas of the yogi be keep-trying again and yet again, then the dhyana vishayaka vichaara, viveka and vitarkaas be gradually noticeable. *manasA klishyamAnastu samAdhAnaM cha kAraayet, na nirvedaM munirgachChetkuryAdevAtmano hitam/* At the dhyaana samaya, the saadhaka 's manas be tightened firmly and repeatedly to achieve such ekaagrata as of nothing else should ever exist betwixt the Self and Non Self- the Body and the Unknown- yet being asserted repeatedly as being the Everlasting, yet Unknown.. Once, the ever repeated water sprinklings too get softened of dust-dung- and

ash , and similarly the ever continuous practice of concentrated dhyana and yoga should gradually though as of the glimpses of the profile of the Unknown Such repeated concentrates of the dhyana pravritth' would keep lessening the distances of the jeeva-jeevaatma the Kshetragjina. Once a dhyana yogi purusha could keep on practising the 'manonigraha dhayana karana nischala dhriddhata' then that kind of an outstanding endeavor with commitment ought to fulfill the parama pada shanti. Thus indeed the dhyana sahita yogasheelata could lead the path of tejosahita shanti prapti as of dukkha shoka rahita nirvaana praapti. The samaahita chittaas or the manushyaas of equipoised mentality be cleansed off their psyche of 'raaga-dweshhaas' with the aid of 'yogaabhyassa' and of 'dhyana yogaacharana'. This is the 'dhyana yogaabhyassa' to be practised keeping in view the considerations of 'desha kaala paristhitis' - karma-anuraaga-artha-upaaya apaayaas-nishchaya-chakshyusha-aahaara-samhaara-manas- and darshana- yoga dwaadashaas . Dhyana yoga saadhana be practised on an even and lonely place of cleanliness, say of a nirjana vana-ekaanta pradesha- say of a cave worthy of dhyana. Such an ideal place be worthy of 'aasana' by way of twelve considerations viz. Desha Yoga -Karma naamaka Yoga-AnuraagaYoga-Artha Yoga-Upaaya Yoga-Apaaya Yoga-Nishchaya Yoga-Chakshu Yoga-Aahaara Yoga-Samhaara Yoga-Mano Yoga and Darshana Yoga.

Dwadasha Dhyana Yogya maargaas:

Desha Yoga' be of lonely place. 'Karma yogya' with minimum facility worthy of aahaara-vihaaraas, 'cheshta yogya' or worthy of free movement- resting and sleeping and of normal awakeness of 'parimita and niyamaanukula' movements. 'Artha yoga' as of accessibility of minimum food needs.' Upayogi yoga' or of 'dhyana vishya' requirements. 'Nishchaya yoga' as of guru veda shastra pramaana kaarya kaarana. 'Chakshu yoga' chakshu naasikaagra sthirata. 'Ahaara yoga' to facilitate saatvikaahaara yogya. 'Samhaara yoga' for demolishing 'manasendriya swaabhaavikas'. 'Mano Yoga' denotes ekaagrata of 'manas' without 'sankalpa -vikalpaas'. 'Vairaagya purvaka Darshana Yoga' bereft of jnama-mrityu-jara-rogaadi doshaas.

Ashtaanga Yoga of Yama-Niyama-Aasana-Praanayaama-Pratyahaara-Dhaarana-Dhyana- Samaadhi

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. To control the activities or goings on in the mind is Yoga, the Eight-Limbed Yoga comprises of Yama- Niyama- Aasana- Pranaayama- Pratyahara- Dharana-Dhyana-Samadhi. Yama is denoted by good behaviour comprising Ahimsa (Non-Violence), Satya (Truth), Asteya (stealing), Brahmacharya (avoidance of sex) and Aparigraha or Excessive acquisition. Basic Niyamas are in fact an extension of Yama: To refrain from hurting or torturing co-Beings physically or mentally is Ahimsa; to convey whatever is seen, heard, and believed is Satya unless it does not hurt any body is known as Satya; to desist stealing of other's property by deed, thought or otherwise is called Asteya; to negate from relationship with another female or in respect of a female with another male, excepting the wedded woman or man as the case may be and this should be observed by vision, thought or deed is called Brahmacharya or celibacy; and to abstain from excessive acquisition of materials far and above one's needs in the short run of time is stated to be Aparigraha. Besides the above General Principles, Niyamas also involve the specific deeds viz. Shoucha or Physical Cleanliness, Yagna-Tapa or meditation, Daana or charity, Swadhyaya or Memorising or Reciting the Scriptures, Indriya

Nigraha or Control of Physical Limbs, Vratas like Chandrayana as also or to perform formal worship directed to specific Devatas and purposes,, Upavaasa or Fasting, Snaana or Formal Bathing besides Tirtha Seva and ‘Aniccha’ or General Disinterestedness and abstinence; these are the Ten Niyamas. The next component of the Ashtanga Yoga denotes as Aasana which not only includes the right posture of formal seating like of Padmasana followed by ‘Bahyatantara Shuchi’ or external and internal cleanliness, Shiva Puja starting from Brahmanas, Agni, Varuna with other Devas climaxing with Parama Shiva. Included in the Aasana are Japa, Swadhyaya, and Tapas etc; Japa should be of Panchakshari viz. Om Namassivaya Mantra and Swadhyaya is of Omkara and of Vedas and other Scriptures. Japa and Swadhyaya are of three kinds: Vaachaka, Maanasika and Upaamsaka (Oral, mind-borne and Upaamshak or as guided by Guru). The next step is Pranayama or to practise interruptions of Prana or life-air or merely stated as the breathing processes of ‘Manda’ or mild, ‘Madhyama’ or medium and ‘Uttamaa’ or the best of variations; these interruptions comprise twelve units each of ‘Uchhvaasa’ or inhaling and ‘Nishvasa’ or exhaling in the mild category, while these two holdings of breath would be for twenty four units in either case in respect of medium category and thirty units in either case in the best category. ‘Yogaabhyaas’ or the practice of Yoga besides providing happiness and peace of mind would cure several physical weaknesses to rectify respiratory and digestive imbalances, bring about shine of body and mind, cleanse up blood and its circulation and sharpness of thinking. Yoga unifies and balances of the ten kinds of ‘Vaayus’ or Airs in the human system viz. Praana-Apaana-Samaana- Udaana-Vyaana-Naaga-Kurma-Kukara-Devadutta and Dhananjaya. The air that enables vital functions of the human body, respiration and general activity is Praana; the air that is generated by the food intake down in the digestive process is Apana; the air that controls the involuntary movements of the body, circulation of blood, and flow of sweat from glands to skin and creating diseases is Vyaana; the air that controls the bubbling in the ‘marmaavaya’ or the secret part is Udaana; the Equalising air balancing the body parts and stimulating digestive fluid is called Samaana; Udgaar (dakaar) is the wind called Naga; the wind enabling ‘Unmeelana’ or of the opening of eyes is Kurma; Kakara Vayu creates hunger, Devadatta created yawning and Dhananjaya Vayu creates high-pitch sounds and also remains with the body for a while even after death. Thus four kinds of Siddhis viz. Shanti, Prashanti, Deepti and Prasada are achieved by the Yoga. Pranaayama also achieves the generation of Tatwas viz. Vivaswara, Mahaan, Mana, Brahma, Smriti, Khyati, Ishwar, Mati and Buddhi. Pratyahara demolishes sins; Dharana facilitates the holding up of the crucial state of balance; Dhyana or meditation of Ishwara bestows the devastation of poisons like Vishayas or worldly matters; Samadhi leads to Prajna or Self-Consciousness. Thus Yoga aided by ‘Asana’ leads to the dynamic circle of Praanayama-Pratyahara-Dharana-Dhyana culminating in Samadhi. The above was the outline of Yogaabhyaasa and now to the practice of it: one should not practise Yoga in the surroundings of Fire, water, dried leaves, animals, burial places, of great sound or disturbances, worm-infested places, uncongenial and inauspicious places, places occupied by evil-minded persons and so on; but in quiet caves, Shiva Kshetras, lonely forests or gardens without distractions. Yogaabhyaas should be initiated by greeting one’s Guru and then to Shiva, Devi, Ganesha and others and by resorting to Padma or any other Aasana ; he should fix his eyes at a particular Target, expand his chest, raise his head, not touch his teeth of one line with another, keep looking at the tip of his nose and not look at sides; and by aligning his Three Gunas, concentrate on Parama Shiva in Dhyana on Omkara, dipa sikha or top of an oil-lamp. The Yogi must visualize a white lotus encased in a Trikona or a Triangle and set in the images of Agni, Soma and Surya and then perform meditation of Rudra on the forehead by picturing Shiva in two, or four, or six, or ten or twelve or sixteen leaves; the dhyana should be targetted to the golden and fire-like, twelve Aditya-samaana, lustrous Nilalohita Shiva. Maheswara should be retained in the hridaya or heart,

Sadashiva in the naabhi or navel, and Chandrachuda in the ‘Lalaata’ or forehead and the prayer should be as follows: ‘Nirmala, Nishkala, Brahma, Shanta, Jnaanarupa, Lakshana Rahita, Shubha, Niralamba, Atarkya or Unquestionable, Naashotpatti rahita or who is bereft of birth and termination, Kaivalya, Nirvana, Nishreya or devoid of hold , Amrita, Akshara, Moksha, Adbhuta, Mahananda, Paramaananda, Yogaananda, Heyopaaya rahita, Sukshmaati Sukshma, Parama Jnaana Swarupa, Ateendriya, Anaabhaasa, Paratpara, Sarvopaadhi nirmukta, Jnaanayogyia, Unique as he has no duality). Thus Ishwara be prayed in the Naabhi Sthaana, in the middle of the Body Shiva of Shuddha Jnaana be concentrated and in the Uttama Marga by the means of Puraka-Rechaka-Kumbhaka or Inhalation-Exhalation and Retention of breathing respectively called Pranayama. A practitioner of Yoga is invariably faced with several kinds of difficulties like Alasya, Vyadhi Peeda, Pramaada, Samshaya chitta or Chanchalata, Ashraddha in the path of Darshana, Bhranti, Duhkha durmanastatha and Arogya Vishaya. Alasya is due to the heavy weight of Body and the resultant lack of preparedness. Vyaadhi peeda is caused by dhatu- vishamata or ill-health and disability. Pramada is due to fear of Abhyasa or Practice; Samshaya or a feeling of apprehension and negativity of approach; Ashraddha or sheer carelessness and laziness; Bhranti is due to a feeling of Yoga’s ineffectiveness; Duhkha durmanstha or misplaced fatalism that human beings are any way subject to ‘Tapatrayaas’ (or of Adhi bhoutika, Adyatmika and Adhi daivika reasons or due to body-mind or God made calamities) and a general mind-set of yoga or no yoga human beings are any way subject to the ups and downs of life! Arogya Vishaya is yet another limitation to Yoga Practice due to a general belief of retaining health from other ways and means of medicines. A successful Yoga Practitioner is endowed with ‘Dasha Siddhis’ viz. Pratibha, Shravana, Vaarta, Darshana, Aaswaada and Vedana. Jnaana Pratibha is the Siddhi of knowing about a Vastu or Vyavahar or of a thing of past, present or of future; this Siddhi would influence or impress others. Shravana Siddhi enables a Yogi to hear or understand any kind of sound or conversation or a happening irrespective of distance or time. Vaartaa Siddhi facilitates the experience of Pancha Tanmatraas of sabda-sparsha-rupa-rasa and gandhas. Darshana Siddhi is the ability to perceive or vision of any thing irrespective of time and distance limitations. Aaswaada Siddhi enables tasting any substance and Vedana Siddhi is the power of sparsha to experience the shape, form or a feature of a person or thing. In fact a Maha Yogi is stated to possess sixty four kinds of Paisachika, Parthiva, Raakshasa, Yaaksha, Gaandharva, Aindra, Vyomatmika, Praajaapatya, Brahmaadi Siddhis but he should discard all such powers in the quest of Shivatwa. Such Siddhis range from assuming any type of Swarupa of fatness, slimness, childhood, youth, old age, man, woman, any specie of a bird-animal-reptile, mountain, water body and so on; ability to lift mountains, drink up an ocean, flying on sky, passing through a needle’s eye and endless such miracles. The normal Siddhis are Anima (miniaturising), Mahima (Maximising), Prakamya (Visioning and Hearing), Isatwa (Rulership), Vasitwa (Self Control), Kama Vasitwa (ability to fulfill desires), Doora Shravana and Doora Darshana or distant vision and hearing, Parakaya Pravesha or ability to enter other’s bodies; ‘Devaanaam Saha kreedanam’ or playing with Devas, Yatha Sankalpa Samsiddhi or instant fulfillment of desires, Triloka Jnaana or knowledge of the happenings of Three Lokas; Control of heat and cold, Paraajaya or invincibility and so on. Depending on the intensity of the success of the Yoga practice and the powers attained by way of controlling the Jnanendriyas and Tatwas, a Yogi could perform impossibilities but frittering the Siddhis so gained would negate the capacity to accomplish Maha Tatwa.

Pancha Bhutaatmika Yoga Sidhhi Lakshanaas vide Varaahopnishad.

1. The body is composed of the five elements. It is filled with five Mandalas (spheres). That which is hard is Prithvi (earth), one of them; that which is liquid is Apas; 2. That which is bright is Tejas (fire); motion

is the property of Vayu; that which pervades everywhere is Akasa. All these should be known by an aspirant after Yoga.³ Through the blowing of Vayu-Mandala in this body, (there are caused) 21,600 breaths every day and night.⁴ If there is a diminution in the Prithvi-Mandala, there arise folds in the body; if there is diminution in the essence of Apas, there arises gradually greyness of hair;⁵ If there is diminution in the essence of Tejas, there is loss of hunger and lustre; if there is diminution in the essence of Vayu, there is incessant tremor;⁶ If there is diminution in the essence of Akasa, one dies. The Jivita (viz., Prana) which possesses these elements having no place to rest (in the body) owing to the diminution of the elements, rises up like birds flying up in the air.⁷ It is for this reason that is called Udyana (lit., flying up). With reference to this, there is said to be a Bandha (binding, also meaning a posture called Udyana-Bandha, by which this flight can be arrested). This Udyana-Bandha is to (or does away with) death, as a lion to an elephant.⁸ Its experience is in the body, as also the Bandha. Its binding (in the body) is hurtful. If there is agitation of Agni (fire) within the belly, then there will be caused much of pain. ⁹ Therefore this (Udyana-Bandha) should not be practiced by one who is hungry or who has urgency to make water or void excrement. He should take many times in small quantities proper and moderate food. ¹⁰ He should practise Mantra-Yoga. Laya-Yoga and Hatha-Yoga, through mild, middling and transcendental methods (or periods) respectively. Laya, Mantra and Hatha-Yogas have each (the same) eight subservients.^{11-12(a)} They are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.^{12(b)-13(a)}. (Of these), Yama is of ten kinds. They are non-injury, truth, non-coveting, continence, compassion, straightforwardness, patience, courage, moderate eating and purity (bodily and mental).^{13(b)-14}. Niyama is of ten kinds. They are Tapas (religious austerities), contentment, belief in the existence of God or Vedas, charity, worship of Ishvara (or God), listening to the expositions of religious doctrines, modesty, a (good) intellect, Japa (muttering of prayers) and Vrata (religious observances). ¹⁵⁻¹⁶. They are eleven postures beginning with Chakra. Chakra, Padma, Kurma, Mayura, Kukkuta, Vira, Svastika, Bhadra, Simha, Mukta and Gomukha are the postures enumerated by the knowers of Yoga. ¹⁷. Placing the left ankle on the right thigh and the right ankle on the left thigh and keeping the body erect (while sitting) is the posture "Chakra".¹⁸ Pranayama should be practised again and again in the following order, viz., inspiration, restraint of breath and expiration. The Pranayama is done through the Nadis (nerves). Hence it is called the Nadis themselves.¹⁹ The body of every sentient being is ninety-six digits long. In the middle of the body, two digits above the anus and two digits below the sexual organ, is the centre of the body (called Muladhara or sacral plexus).²⁰⁻²¹. Nine digits above the genitals, there is Kanda of Nadis which revolves oval-shaped, four digits high and four digits broad. It is surrounded by fat, flesh, bone and blood.²² In it, is situate a Nadi-Chakra (wheel of nerves) having twelve spokes. Kundali by which this body is supported is there.²³ It is covering by its face the Brahmarandhra (viz., Brahma's hole) of Susumna. (By the side) of Susumna dwell the Nadis Alambusa and Kuhuh. ²⁴. In the next two (spokes) are Varuna and Yasasvini. On the spoke south of Susumna is, in regular course, Pingala.²⁵ On the next two spokes, are Pusha and Payasvini. On the spoke west of Susumna is the Nadi called Sarasvati.²⁶ On the next two spokes are Sankhini and Gandhari. To the north of Susumna dwells Ida;²⁷⁻²⁸. In the next is Hastijihva; in the next is Visvodara. In these spokes of the wheel, the twelve Nadis carry the twelve Vayus from left to right (to the different parts of the body). The Nadis are like (i.e. woven like the warp and woof of) cloth. They are said to have different colours.²⁹⁻³⁰. The central portion of the cloth (here the collection of the Nadis) is called the Nabhi Chakra (navel plexus). Jvalanti, Nadarupini, Pararandhra and Susumna are called the (basic) supports of Nada (spiritual sound). These four Nadis are of ruby colour. The central portion of Brahmarandhra is again and again covered by Kundali.^{31-33(a)}. Thus ten Vayus move in these Nadis. A wise man who has understood the course of

Nadis and Vayus should, after keeping his neck and body erect with his mouth closed, contemplate immovably upon Turyaka (Atman) at the tip of his nose, in the centre of his heart and in the middle of Bindu and should see with a tranquil mind through the (mental) eyes, the nectar flowing from there.

33(b)-34. Having closed the anus and drawn up the Vayu and caused it to rise through (the repetition of) Pranava (Om), he should complete with Sri Bija. He should contemplate upon his Atman as Sri (or Parasakti) and as being bathed by nectar.35. This is Kalavanchana (lit., time illusion). It is said to be the most important of all. Whatever is thought of by the mind is accomplished by the mind itself.

36. (Then) Agni (fire) will flame in Jala (water) and in the flame (of Agni) will arise the branches and blossoms. Then the words uttered and the actions done regarding the universe, are not in vain.

37. By checking the Bindu in the path, by making the fire flame up in the water and by causing the water to dry up, the body is made firm.38. Having contracted simultaneously the anus and Yoni (the womb) united together, he should draw up Apana and unite with it Samana.39. He should contemplate upon his Atman as Shiva and then as being bathed by nectar. In the central part of each spoke, the Yogin should commence to concentrate Bala (will or strength).40. He should try to go up by the union of Prana and Apana. This most important Yoga brightens up in the body the path of Siddhis.41. As dam across the water serves as an obstacle to the floods, so it should ever be known by the Yogins that the Chhaya of the body is to (Jiva).42. This Bandha is said of all Nadis. Through the grace of this Bandha, the Devata (goddess) becomes visible.43. This Bandha of four feet serves as a check to the three paths. This brightens up the path through which the Siddhas obtained (their Siddhis).44. If with Prana is made to rise up soon Udana, this Bandha checking all Nadis goes up.45. This is called Samputa-Yoga or Mula-Bandha. Through the Practising of this Yoga, the three Bandhas are mastered. 46. By practising day and night intermittingly or at any convenient time, the Vayu will come under his control.47. With the control of Vayu, Agni (the gastric fire) in the body will increase daily. With the increase of Agni, food, etc., will be easily digested.48. Should food be properly digested, there is increase of Rasa (essence of food). With the daily increase of Rasa, there is the increase of Dhatus (spiritual substances).49. With the increase of Dhatus, there is the increase of wisdom in the body. Thus all the sins collected together during many Crores of births are burnt up.50. In the centre of the anus and the genitals, there is the triangular Muladhara. It illumines the seat of Shiva of the form of Bindu.51. There is located the Parasakti named Kundalini. From that seat, Vayu arises. From that seat, Agni becomes increased.52. From that seat, Bindu originates and Nada becomes increased. From that seat, Hamsa is born. From that seat, Manas is born.

53. The six Chakras beginning with Muladhara are said to be the seat of Sakti (Goddess). From the neck to the top of the head is said to be the seat of Sambhu (Shiva).54. To the Nadis, the body is the support (or vehicle); to Prana, the Nadis are the support; to Jiva, Prana is the dwelling place; to Hamsa, Jiva is the support;55. To Sakti, Hamsa is the seat and the locomotive and fixed universe. Being without distraction and of a calm mind, one should practice Pranayama.56. Even a person who is well-skilled in the practice of the three Bandhas should try always to cognise with a true heart that Principle which should be known and is the cause of all objects and their attributes.57. Both expiration and inspiration should (be stopped and made to) rest in restraint of breath (alone). He should depend solely on Brahman which is the highest aim of all visibles.58. (The giving out of) all external objects is said to be Rechaka (expiration). The (taking in of the) spiritual knowledge of the Shastras is said to be Puraka (inspiration) and (the keeping to oneself of) such knowledge is said to be Kumbhaka (or restraint of breath).59. He is an emancipated person who practices thus such a Chitta. There is no doubt about it. Through Kumbhaka, it (the mind) should be always taken up and through Kumbhaka alone it should be filled up within.60. It is only through Kumbhaka that Kumbhaka should be firmly mastered. Within it is Parama-Shiva. That (Vayu)

which is non-motionless should be shaken again through Kantha-Mudra (throat-posture). 61-62. Having checked the course of Vayu, having become perfect in the practice of expiration and restraint of breath and having planted evenly on the ground the two hands and the two feet, one should pierce the four seats through Vayu through the three Yogas. He should shake Mahameru with the (aid of) Prakotis (forces) at the mouth of Vayu. 63. The two Putas (cavities) being drawn, Vayu throbs quickly. The union of moon, sun and Agni should be known on account of nectar. 64. Through the motion of Meru, the Devatas who stay in the centre of Meru move. At first in his Brahma-Granthi, there is produced soon a hole (or passage).65. Then having pierced Brahma-Granthi, he pierces Vishnu-Granthi; then he pierces Rudra-Granthi.66-67(a). Then to the Yogin comes Vedha (piercing) through his liberation from the impurities of delusion, through the religious ceremonies (performed) in various births, through the grace of Gurus and Devatas and through the practice of Yoga.67(b)-68. In the Mandala (sphere or region) of Susumna (situated between Ida and Pingala), Vayu should be made to rise up through the feature known as Mudra-Bandha. The short pronunciation (of Pranava) frees (one) from sins; its long pronunciation confers (on one) Moksha.69-70. So also its pronunciation in Apyayana or Pluta Svara (tone). He is a knower of Veda, who through the above-mentioned three ways of pronunciation knows the end of Pranava which is beyond the power of speech, like the never ceasing flow of oil or the long-drawn bell-sound. The short Svara goes to Bindu. The long Svara goes to Brahmaraandhra; the Pluta to Dvadasanta (twelfth centre). The Mantras should be uttered on account of getting Mantra Siddhis.71-72(a). This Pranava (OM) will remove all obstacles. It will remove all sins. Of this, are four Bhumikas (states) predicated, viz., Arambha, Ghata, Parichaya and Nishpatti.72(b)-73(a). Arambha is that state in which one having abandoned external Karmas performed by the three organs (mind, speech and body), is always engaged in mental Karma only.73(b)-74(a). It is said by the wise that the Ghata state is that in which Vayu having forced an opening on the western side and being full, is firmly fixed there.74(b). Parichaya state is that in which Vayu is firmly fixed to Akasha, neither associated with Jiva nor not, while the body is immovable. 75. It is said that Nishpatti state is that in which there take place creation and dissolution through Atman or that state in which a Yogin having become a Jivanmukta performs Yoga without effort. Whoever recites this Upanishad becomes immaculate like Agni. Like Vayu, he becomes pure. He becomes freed from the sin of drinking alcohol. He becomes freed from the sins of the theft of gold. He becomes a Jivanmukta. Like the eye pervading the Akasha (seeing without effort everything above), a wise man sees (always) the supreme seat of Vishnu. Brahmanas with their spiritual eyes wide open praise and illuminate in diverse ways the spiritual seat of Vishnu.]

Dhyana Yoga vide Bhagavad Gita's Adhyaaya Six

Yogaabhyaasa 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 'bhokrutva-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: Krishna now explains to Arjuna as to how 'dhyaana 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 'dhaarana' or the grit of furtherance of bodily, mental and psychological grit and fitness for long! Once such dharama shakti is kindled the 'yogaagni' is kept alive with ever sustained energy of Yoga.

Stanzas 18-32: Yoga siddhi is stated to have been accomplished only when pleasures of living as also the discontentments are annulled 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 by 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 adhaatmika-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 saadhaka'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, mumukshatva* - 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 saadhaka'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!]

Bhagavan Shri Krishna assures: 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 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 ‘paraajnaana’ and ‘aparaajnaana’ too! Would such a saadhaka 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 Yamai-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!

Dhyana Bindu Upanishad’s synopsis

Even if sin should accumulate to a mountain extending over many Yojanas (distance), it is destroyed by Dhyana-Yoga. At no time has been found a destroyer of sins like this. Bijakshara (seed-letter) is the

supreme Bindu. Nada (spiritual sound) is above it. When that Nada ceases along with letter, then the Nada-less is supreme state. The Yogin who considers as the highest that which is above Nada, which is Anahata, has all his doubts destroyed. If the point of a hair be divided into one hundred thousand parts, this (Nada) is one-half of that still further divided; and when (even) this is absorbed, the Yogin attains to the stainless Brahman. One who is of a firm mind and without the delusion (of sensual pleasures) and ever resting in Brahman, should see like the string (in a rosary of beads) all creatures (as existing) in Atman like odour in flowers, ghee in milk, oil in gingili seeds and gold in quartz. Again just as the oil depends for its manifestation upon gingili seeds and odour upon flowers, so does the Purusha depend for its existence upon the body, both external and internal. The tree is with parts and its shadow is without parts but with and without parts, Atman exists everywhere. The one Akshara (letter OM) should be contemplated upon as Brahman by all who aspire for emancipation. Prithvi, Agni, Rig-Veda, Bhuh and Brahma -- all these (are absorbed) when Akara (A), the first Amsa (part) of Pranava (OM) becomes absorbed. Antariksha, Yajur-Veda, Vayu, Bhuvah and Vishnu, the Janardana - all these (are absorbed) when Ukara (U), the second Amsa of Pranava becomes absorbed. Dyur, sun, Sama-Veda, Suvah and Maheshvara - all these (are absorbed) when Makara (M), the third Amsa of Pranava becomes absorbed.

Akara is of (Pita) yellow colour and is said to be of Rajo-Guna; Ukara is of white colour and of Sattva-Guna; Makara is of dark colour and of Tamo-Guna. He who does not know Omkara as having eight Angas (parts), four Padas (feet), three Sthanas (seats) and five Devatas (presiding deities) is not a Brahmana. Pranava is the bow. Atman is the arrow and Brahman is said to be the aim. One should aim at it with great care and then he, like the arrow, becomes one with It. When that Highest is cognised, all Karmas return (from him, viz., do not affect him). The Vedas have Omkara as their cause. The Swaras (sounds) have Omkara as their cause. The three worlds with (all) the locomotive and the fixed (ones in them) have Omkara as their cause. The short (accent of OM) burns all sins, the long one is decayless and the bestower of prosperity. United with Ardha-Matra (half-metre of OM), the Pranava becomes the bestower of salvation.

That person is the knower of the Vedas who knows that the end (viz., Ardha-Matra) of Pranava should be worshipped / recited) as uninterrupted as the flow of oil (resounding) as long as the sound of a bell. One should contemplate upon Omkara as Ishvara resembling an unshaken light, as of the size of a thumb and as motionless in the middle of the pericarp of the lotus of the heart. Taking in Vayu through the left nostril and filling the stomach with it, one should contemplate upon Omkara as being in the middle of the body and as surrounded by circling flames. Brahma is said to be inspiration, Vishnu is said to be cessation (of breath) and Rudra is said to be expiration. These are the Devatas of Pranayama. Having made Atman as the (lower) Arani (sacrificial wood) and Pranava as the upper Arani, one should see the God in secret through the practice of churning which is Dhyana. One should practise restraint of breath as much as it lies in his power along with (the uttering of) Omkara sound, until it ceases completely. Those who look upon OM as of the form of Hamsa staying in all, shining like Crores of suns, being alone, staying in Gamagama (ever going and coming) and being devoid of motion - at last such persons are freed from sin. That Manas which is the author of the actions (viz.,) creation, preservation and destruction of the three worlds, is (then) absorbed (in the supreme One). That is the highest state of Vishnu. The lotus of the heart has eight petals and thirty-two filaments. The sun is in its midst; the moon is in the middle of the sun. Agni is in the middle of the moon; the Prabha (spiritual light) is in the middle of Agni. Pitha (seat or centre) is in the midst of Prabha, being set in diverse gems. One should meditate upon the stainless Lord

Vasudeva as being (seated) upon the centre of Pitha, as having Srivatsa (black mark) and Kaustubha (garland of gems) on his chest and as adorned with gems and pearls resembling pure crystal in lustre and as resembling Crores of moons in brightness. He should meditate upon Maha-Vishnu as above or in the following manner. (That is) he should meditate with inspiration (of breath) upon Maha-Vishnu as resembling the Atasi flower and as staying in the seat of navel with four hands; then with restraint of breath, he should meditate in the heart upon Brahma, the Grandfather as being on the lotus with the Gaura (pale-red) colour of gems and having four faces; Then through expiration, he should meditate upon the three-eyed Shiva between the two eyebrows shining like the pure crystal, being stainless, destroying all sins, being in that which is like the lotus facing down with its flower (or face) below and the stalk above or like the flower of a plantain tree, being of the form of all Vedas, containing one hundred petals and one hundred leaves and having the pericarp full-expanded. There he should meditate upon the sun, the moon and the Agni, one above another. Passing above through the lotus which has the brightness of the sun, moon and Agni and taking its Hrim Bija (letter), one leads his Atman firmly. He is the knower of Vedas who knows the three seats, the three Matras, the three Brahmas, the three Aksharas (letters) and the three Matras associated with the Ardha-Matra. He who knows that which is above Bindu, Nada and Kala as uninterrupted as the flow of oil and (resounding) as long as the sound of a bell - that man is a knower of the Vedas. Just as a man would draw up (with his mouth) the water through the (pores of the) lotus-stalk, so the Yogin treading the path of Yoga should draw up the breath.

Having made the lotus-sheath of the form of Ardha-Matra, one should draw up the breath through the stalk (of the Nadis Susumna, Ida and Pingala) and absorb it in the middle of the eyebrows. He should know that the middle of the eyebrows in the forehead which is also the root of the nose is the seat of nectar. That is the great place of Brahman. Postures, restraint of breath, subjugation of the senses, Dharana, Dhyana and Samadhi are the six parts of Yoga. There are as many postures as there are living creatures; and Maheshvara knows their distinguishing features. Siddha, Bhadra, Simha and Padma are the four (chief) postures. Muladhara is the first Chakra. Svadhithana is the second. Between these two is said to be the seat of Yoni (perineum), having the form of Kama (God of love). In the Adhara of the anus, there is the lotus of four petals. In its midst is said to be the Yoni called Kama and worshipped by the Siddhas. In the midst of the Yoni is the Linga facing the west and split at its head like the gem. He who knows this, knows Vedas. A four-sided figure is situated above Agni and below the genital organ, of the form of molten gold and shining like streaks of lightning. Prana is with its Sva (own) sound, having Svadhithana as its Adhithana (seat), (or since Sva or Prana arises from it). The Chakra Svadhithana is spoken of as the genital organ itself. The Chakra in the sphere of the navel is called Manipuraka, since the body is pierced through by Vayu like Manis (gems) by string.. The Jiva (ego) urged to actions by its past virtuous and sinful Karmas whirls about in this great Chakra of twelve spokes, so long as it does not grasp the truth. Above the genital organ and below the navel is Kanda of the shape of a bird's egg.

51. There arise (from it) Nadis seventy-two thousand in number. Of these seventy-two are known.

52-53. Of these, the chief ones are ten and carry the Pranas. Ida, Pingala, Susumna, Gandhari, Hastijihva, Pusha, Yasasvini, Alambusa, Kuhuh and Sankhini are said to be the ten. This Chakra of the Nadis should ever be known by the Yogins. The three Nadis Ida, Pingala and Susumna are said to carry Prana always and have as their Devatas, moon, sun and Agni. Ida is on the left side and Pingala on the right side, while the Susumna is in the middle. These three are known to be the paths of Prana. Prana, Apana, Samana, Udana and Vyana; Naga, Kurma, Krikara, Devadatta and Dhananjaya; of these, the first five are called

Pranas, etc., and last five Naga, etc., are called Vayus (or sub-Pranas). All these are situated (or run along) the one thousand Nadis, (being) in the form of (or producing) life. Jiva which is under the influence of Prana and Apana goes up and down. Jiva on account of its ever moving by the left and right paths is not visible. Just as a ball struck down (on the earth) with the bat of the hand springs up, so Jiva ever tossed by Prana and Apana is never at rest. He is knower of Yoga who knows that Prana always draws itself from Apana and Apana draws itself from Prana, like a bird (drawing itself from and yet not freeing itself) from the string (to which it is tied). The Jiva comes out with the letter 'Ha' and gets in again with the letter 'Sa'. Thus Jiva always utters the Mantra 'Hamsa', 'Hamsa'. The Jiva always utters the Mantra twenty-one thousand and six hundred times in one day and night. This is called Ajapa Gayatri and is ever the bestower of Nirvana to the Yogins. Through its very thought, man is freed from sins. Neither in the past nor in the future is there a science equal to this, a Japa equal to this or a meritorious action equal to this. Parameshvari (viz., Kundalini Shakti) sleeps shutting with her mouth that door which leads to the decayless Brahma-hole. Being aroused by the contact of Agni with Manas and Prana, she takes the form of a needle and pierces up through Susumna. The Yogin should open with great effort this door which is shut. Then he will pierce the door to salvation by means of Kundalini.⁶⁹ Folding firmly the fingers of the hands, assuming firmly the Padma posture, placing the chin firmly on the breast and fixing the mind in Dhyana, one should frequently raise up the Apana, fill up with air and then leave the Prana. Then the wise man gets matchless wisdom through (this) Shakti. That Yogin who assuming Padma posture worships (i.e., controls) Vayu at the door of the Nadis and then performs restraint of breath is released without doubt. Rubbing off the limbs the sweat arising from fatigue, abandoning all acid, bitter and saltish (food), taking delight in the drinking of milk and Rasa, practising celibacy, being moderate in eating and ever bent on Yoga, the Yogin becomes a Siddha in little more than a year. No inquiry need be made concerning the result. Kundalini Sakti, when it is up in the throat, makes the Yogi get Siddhi. The union of Prana and Apana has the extinction of urine and faeces.. One becomes young even when old through performing Mula-Bandha always. Pressing the Yoni by means of the heels and contracting the anus and drawing up the Apana - this is called Mula-Bandha. Uddiyana Bandha is so called because it is (like) a great bird that flies up always without rest. One should bring the western part of the stomach above the navel. This Uddiyana Bandha is a lion to the elephant of death, since it binds the water (or nectar) of the Akasa which arises in the head and flows down. The Jalandhara Bandha is the destroyer of all the pains of the throat. When this Jalandhara Bandha which is destroyer of the pains of the throat is performed, then nectar does not fall on Agni nor does the Vayu move.. When the tongue enters backwards into the hole of the skull, then there is the Mudra of vision latent in the eyebrow called Khechari. He who knows the Mudra Khechari has not disease, death, sleep, hunger, thirst, or swoon. He who practises this Mudra is not affected by illness or Karma; nor is he bound by the limitations of time. Since Chitta moves in the Kha (Akasa) and since the tongue has entered (in the Mudra) Kha (viz., the hole in the mouth). Therefore the Mudra is called Khechari and worshipped by the Siddhas. He whose hole (or passage) above the Uvula is closed (with the tongue backwards) by means of Khechari-Mudra never loses his virility, even when embraced by a lovely woman. Where is the fear of death, so long as the Bindu (virility) stays in the body. Bindu does not go out of the body, so long as the Khechari-Mudra is practised. (Even) when Bindu comes down to the sphere of the perineum, it goes up, being prevented and forced up by violent effort through Yoni-Mudra. This Bindu is twofold, white and red. The white one is called Sukla and the red one is said to contain much Rajas. The Rajas which stays in Yoni is like the colour of a coral.⁸⁸ The Bindu stays in the seat of the genital organs. The union of these two is very rare. Bindu is Shiva and Rajas is Sakti. Bindu is the moon and Rajas is the sun. Through the union of these two is

attained the highest body; when Rajas is roused up by agitating the Sakti through Vayu which unites with the sun, thence is produced the divine form. Sukla being united with the moon and Rajas with the sun, he is a knower of Yoga who knows the proper mixture of these two. The cleansing of the accumulated refuse, the unification of the sun and the moon and the complete drying of the Rasas (essences), this is called Maha-Mudra. Placing the chin on the breast, pressing the anus by means of the left heel and seizing (the toe of) the extended right leg by the two hands, one should fill his belly (with air) and should slowly exhale. This is called Maha-Mudra, the destroyer of the sins of men. Now a description of Atman. In the seat of the heart is a lotus of eight petals. In its centre is Jivatma of the form of Jyotis and atomic in size, moving in a circular line. In it is located everything. It knows everything. It does everything. It does all these actions attributing everything to its own power, (thinking) I do, I enjoy, I am happy, I am miserable, I am blind, I am lame, I am deaf, I am mute, I am lean, I am stout, etc. When it rests on the eastern petal which is of Sveta (white) colour, then it has a mind (or is inclined) to Dharma with Bhakti (devotion). When it rests on the south-eastern petal, which is of Rakta (blood colour), then it is inclined to sleep and laziness. When it rests on the southern petal, which is of Krishna (black) colour, then it is inclined to hate and anger. When it rests on the south-western petal which is of Nila (blue) colour, then it gets desire for sinful or harmful actions. When it rests on the western petal which is of crystal colour, then it is inclined to flirt and amuse. When it rests on the north-western petal which is of ruby colour, then it has a mind to walk, rove and have Vairagya (or be indifferent). When it rests on the northern petal which is Pita (yellow) colour, then it is inclined to be happy and to be loving. When it rests on the north-eastern petal which is of Vaidurya (Lapis Lazuli) colour, then it is inclined to amassing money, charity and passion. When it stays in the inter-space between any two petals, then it gets the wrath arising from diseases generated through (the disturbance of the equilibrium of) Vayu, bile and phlegm (in the body). When it stays in the middle, then it knows everything, sings, dances, speaks and is blissful. When the eye is pained (after a day's work), then in order to remove (its) pain, it makes first a circular line and sinks in the middle. The first line is of the colour of Bandhuka flower (Bassia). Then is the state of sleep. In the middle of the state of sleep is the state of dream. In the middle of the state of dream, it experiences the ideas of perception, Vedas, inference, possibility, (sacred) words, etc. Then there arises much fatigue. In order to remove this fatigue, it circles the second line and sinks in the middle. The second is of the colour of (the insect) Indragopa (of red or white colour). Then comes the state of dreamless sleep. During the dreamless sleep, it has only the thought connected with Parameshvara (the highest Lord) alone. This state is of the nature of eternal wisdom. Afterwards it attains the nature of the highest Lord (Parameshvara). Then it makes a round of the third circle and sinks in the middle. The third circle is of the colour of Padmaraga (ruby). Then comes the state of Turya (the fourth). In Turya, there is only the connection of Paramatman. It attains the nature of eternal wisdom. Then one should gradually attain the quiescence of Buddhi with self-control. Placing the Manas in Atman, one should think of nothing else. Then causing the union of Prana and Apana, he concentrates his aim upon the whole universe being of the nature of Atman. Then comes the state of Turiyatita (viz., that state beyond the fourth). Then everything appears as bliss. He is beyond the pairs (of happiness and pains, etc.). He stays here as long as he should wear his body. Then he attains the nature of Paramatman and attains emancipation through this means. This alone is the means of knowing Atman. When Vayu (breath) which enters the great hole associated with a hall where four roads meet gets into the half of the well-placed triangle, then is Achyuta (the indestructible) seen.⁹⁵ Above the aforesaid triangle, one should meditate on the five Bija (seed) letters of (the elements) Prithvi, etc., as also on the five Pranas, the colour of the Bijas and their position. The letter 'Ya' is the Bija of Prana and resembles the blue cloud. The letter 'Ra' is the Bija of Agni, is of Apana and resembles the sun.

The letter 'La' is the Bija of Prithvi, is of Vyana and resembles Bandhuka flower. The letter 'Va' is the Bija of Jiva (or Vayu), is of Udana and is of the colour of the conch. The letter 'Ha' is the Bija of Akasa, is of Samana and is of the colour of crystal. Prana stays in the heart, navel, nose, ear, foot, finger and other places, travels through the seventy-two thousand Nadis, stays in the twenty-eight Crores of hair-pores and is yet the same everywhere. It is that which is called Jiva.. One should perform the three, expiration, etc., with a firm will and great control; and drawing in everything (with the breath) in slow degrees, he should bind Prana and Apana in the cave of the lotus of the heart and utter Pranava, having contracted his throat and the genital organ. From the Muladhara (to the head) is the Susumna resembling the shining thread of the lotus. The Nada is located in the Vinadanda (spinal column); that sound from its middle resembles (that of) the conch, etc.. When it goes to the hole of Akasa, it resembles that of the peacock. In the middle of the cave of the skull between the four doors shines Atman, like the sun in the sky.. Between the two bows in the Brahma-hole, one should see Purusha with Sakti as his own Atman. Then his Manas is absorbed there. That man attains Kaivalya who understands the gems, moonlight, Nada, Bindu and the seat of Maheshvara

Taittireeyopanishad :

Meditation of Five kinds of Vigjnana of Lokas, their splendour, unifying spirit, inhabitants and features
 I.iii.1) *Sahanau yashah, saha nau brahma varchasam, athaatat samhitaayaa Upanishidam vyaakhyaa – syaamah/ Panchasvadhikaraneshu adhilokamadhi jyautishama adhividhyam adhi prajam adhyaatmam, eta mahaassahitaa ityaachakshate, athaadhilokam, prithivi purva rupam, dyour uttararupam, aakaashah sandhih/* (May we both-the Guru and Sishya, be blessed together with 'brahma varchas' or spiritual brightness enabling us to meditate the 'Panchashu adhikaranaas' or five means of Vigjnaana or knowledge viz. 'adhilokam' or in reference to the Tri Lokas, 'adhi jyautisham' or about the degree of splendour of each of the Worlds, 'adhividyam' or the distinctive knowldge of each of the Lokas and their Unifying Spirit, 'adhiprajam' or about the Spiritual patterns of the inhabitants of the Lokas and 'adhyatmam' or of physical / bodily strengths and weaknesses or pluses and minuses. Normally three categories are mentioned as 'Adhibhoutikam' or External Body based, 'Adhyatmikam' or inner psychological based features and Adhi Daivikam' or God made blessings or problems affecting individuals; but in this case, reference is made to five factors taking into account the totality of the Universe! Hence the expression above is 'purva param' and 'uttaraa param' or the expressions related to an individual or in the Universal context. Hence the word 'Athaadhiloakam' or the totality of Univeres is referred to! In this Uttara rupam, mention is made first to 'dyuah-aakasha and sandhi' or heaven, sky and the Intermediate Region of 'Sandhih'.)

Chapter Twelve on Atma Jnaana 1. based on various Upanishads .2. on Maha Tatvaas and Avyakta Bhagavan's Atma Tatva based on Puranaas

1. Upanishads

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 Purnaat 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 conciousness; 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 ParaaVidya seeks to overcome desires by way of Mind from the pulls and pressures of material desires by way of Abstinenes, 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, Brahmins seek to upgrade themselves by study of Vedas, yagjnas, 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 gros 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, Tatwa 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 equanimity 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 Conciousness. 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, Nomencltures 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! uestions 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 vritwaa ati atishthad dashaangulam// Purusha evedam sarvam yad bhutam yaccha bhavyam utaamritatavasyeshanno 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, old age and even death which are inborn and inherent as the definitive offshoot of 'yoga-agni' and around 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!)]

CONCLUSION: 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.

2. Based on Puranaas

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 Tatwa' of prevalng Reality the Principle of Power./ 3. 'Satvika Tatwa' nature or spiritual nature or of Siddha Purushas or Yogis being fully aware of Paramathma 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 Shravana 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 Prakrti, 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-shuddha 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 'Mahatvatva' 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 were 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 eqanimity.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 Bhagavatha 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 ‘Pisachaas’; Superhuman Beings, Celestial Singers and Dancers.

Kurma Purana on Atma Tatwa - Ishvara Gita

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, Sanaka, Sanandana, Angira, Bhrigu, 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’tre’ 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 Swastaha Shaantah Sukshmah Sanaatanah, Asti Sarvaantaraha Saakshaachinmaatrastamasah 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 Prakrutey Param, Bhoktaara -maksharam Shuddham Sarvatra Samavasthitam/ Tasmaadajnaana mulo hi Samsarah 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 buddhwa kaaranam
Brahma vaadinah/ Tenaayam sangatohyatmaa Kutasthopi Niranjanah, Swaatmaanamaksharam Brahma
naavabudhyet Tatwath/ Anaatmanyaatma vijnanam tasmaad duhkham tathetaram, Raagadweshadaya
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 samaadhitho 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 '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 bsheshajam, 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 Vignanamevaasti na Prapancho na Samsrutih, Agjnaanenaavrutam Loko Vijnanam 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 sanjyayatey Jnaanam Jnaanaad yogah pravartatey, Yogi Jnaanaabhi yuktasya naavaapyam Vidyatey kwachit/ Yadeva Yogino yaanti Saankhyaistadadhigamyatey, Evam Saankhyam cha yoga cha pashyati sa tatwavit/

(Hence, Vijnanaana was ever-existent and not Samsara; Vijnanaana / 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 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, Pravishitaa mama Saayujyam labhantey Yoginovayam/ Teshaam hi vashamaapannaa Maayaa mey Vishwarupini, Labhantey Paramaam Shuddhim Nirvaanam tey mayaa saha/ Na teshaam punaraavrittih Kalpakoti shatairapi, Prasaadaan –mama Yogeendraa etad Vedaanusshaasanam/ Naaputra sishya yogibhyo daatavyam Brahma -vaadibhih, Maduktametad Vijnanam Samkhyayoga samaashrayam/

(I am Antaryami, Avyakta, 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!

Chapter Thirteen on Daana Mahima : 1.Quotes by Maharshis 2. Padma Purana 3. Manu Smriti 4. Garuda Purana 5.Skandapurana and 6. Varaaha Purana on Godaanaas

Daatavyam pratyaham paatre nimittetu visheshatah, Yaachitenaapi daatavyam shraddhaa putam cha shaktitah/

(Maharshi Yagnyavalkya described the feature of 'Daana' or Charity: every human being should resort to daana dharma on each and every day as per one's own capacity, especially on the days of Solar and Lunar Eclipse days. Charity is indeed to be given to those asking for it as per one's ability!)

Vaaridah triptimaapnoti sukhamakshayamannadah, Tilapradam prajaamishtaam deepadaschakshur - uttamam/ Bhumido bhumi maapnoti deerghamaayurhiranyadah, Grihadograanivesh- maani rupyado rupamuttamam/ Vaasodaschandra saalokyam Ashviptaalokyamashvadah, Anaduddhaha shriyam pushtim godobadhnascha vishtapam/ Yaana shayaaprado bhaaryaamaishvarya mabhayapradah, Dhaanyadah shasvatam soukhyam Brahmado Brahmasaastitaam/

(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!)

Sarveshaameva daanaanaam Brahama daanam visishyate/ (Indeed Brahma Vidya daana is the ultimate among all the types of Charities!) Ayaachtaani deyaani sarva daanaani yatnatah, Annam Vidyaaha Kanyaachahyanarthibhyona deeyate// Dvaamimau purushaa loke swargasyopari tishthatah, Anna padaataa durbhikshe subhikshe hema vastradah/

(Shandalya Muni mentions that all types of charities be offered without being asked for and with clean conscience or with no view of securing returns; however Vidya, Kanya and Anna must not be offered without being asked for as a rule! Indeed, there are two types of charity givers who attain Swarga for sure: those who heartily give away Food during Durbhiksha and also those who happily give away gold and clothing during the days of general prosperity!)

Naalpatvam vaa bahutvam vaa daanasya abhyudaavaham, Shraddhaa Bhaktischa daanaanam vridhikshayakare hite// Ishta dattam adheetam cha pranyanukirtanaat, Shlaaghaanu shochanaabhyaam na vridhaa parikeertayet/

(Devala Maharshi clarifies: Charity given in small or large quantities is irrelevant but whatever is handed over with Shraddha bhakti or reverence and sincerity are given and the recipient too should truly desire and deserve it! Contrariwise, there might be negative impact! If charity given out of expectation of

appreciation is futile but the result is really needful and genuinely appreciated then that type of charity goes a long way!)

Samabrahmanye daanam dvigunam braahmanbruve, praadheete shata sahasram anantam Veda paarage/

(Daksha Prajapati describes that charity to less deserving Brahmana has double the impact to that of one who is given to a genuine Brahmana; in case that very daana is given to a Pandita or a learned Brahmana; but indeed the charity to a Veda Pandita bestows Ananta Punya or of Lasting Fruits!)

Vyaasa Smriti elaborates the concept of Daana further:

Svaantah kruddhastamandhovaa kshutpipaasaa bhayaadhritah, daanam punyamakrutvaa cha praayaschittam dinatrayam/Anaahateshu yaddhaanam yaccha duttam ayaachitam, bhavishyati yugassyaanantah tasyaantato na bhavishyati/

(When a person gives away a charity to a quality Brahmana, while in a mental frame of tiredness, anger, ignorance, hunger, thirst or under compulsion, then such a charity would be ineffective and warrants for a three day prayaschitta) The type of Daana that is offered by special invitation and that which is given when asked for has considerable difference till the end of yugas, but there is no end of the concept of daana ever!)

Adrushte chaashubhe daanam bhoktaa chaiva na drushyate, punaraagamanam naasti tatra daanamanantakam/

(Daana with the apprehension of having to face inauspiciousness to the donor is of artificial nature, but nishkaama daana with no expectation of return is of lasting value especially when the daana karta would request for ‘punaraagamana’ or please come again!

Samam abraahmane daanam dvigunam Braahmana bruve, Sahasragum aacharye hyenanantam veda panditaa/

(To give charity to an undeserving Brahmana is not out of order and minimal, and so is one who claims as Brahmana by birth, yet daana given to an Acharya is thousand times better but to a Veda Vidwaan daana, is stated to be of endless fruits!)

Maata pitrushu yadyayaad bhraatrushu shvashureshucha, Jaayaapatyeshu yaddadyaad sonatah svarga samkramah//Pituh shatagunam daanam sahasra Maaturuchyate Bhaginyaam shata sahasram sodare duttamakshayam/

(In the current times, what Veda Vyasa states is indeed applicable: Charity that is provided to parents, brothers and father-in-law, own wife and children would pave the way to heavens. If the charity that is given to father is hundred folded, that given to mother is thousand folded, to sisters it is of lakh times more and to brothers is countless!)

2. Padma Purana: ‘Daanas’and ‘Tirtha Yatras’-Grihastas to perform ‘Punya karyas’ together:

Bhagavan Vishnu Himself extolled the supremacy of Daana and advised King Vena to perform Daana as the sure destroyer of sins and promoter of fame and happiness. Vishnu affirmed that He would readily reward whoever gave charity with a clean heart to a well-deserving Brahmana of foodgrains, clothes, Gold, Bhumi, Cows, Cash and such other gifts.

Bhagavan further described that there were four kinds of Danaas, viz. Nithya, Naimitthika, Kaamya and Praaya. Nitya Daana is in the form of Anna (food), fruits and flowers, Vastra (Clothes), Taamboola, Abhshana (Jewellery), Gold and such other items after worshipping Devas and Pitras. Naimitthika daanas are performed on Amavasyas, Pournamis, Ekadashis, Samkranti days or when Sun's direction changes towards Uttarayana; Pournamis of Magha, Ashadha, Vaishakha and Kartika months; Somavati Amavasya, Aswin Krishna Trayodasi, Pitru Tithi etc. and these are effective and highly propitiating. Kaamya Daanaas are in the context of Vratas, Deva Pujas, weddings, Jaata karmas, Upanayanas, Temple Pujas, Bhu-sthapana karyas or Earth breaking tasks of housing, wells, Sarovars etc. all targeted for the success of the desired tasks. Other types of Danaas of Praya nature are oriented to 'Mrityu' and targeted to provide to Peace to departed Souls in 'Paralokas'. Describing the significance of Tirtha Yatras to King Vena, Bhagavan Vishnu emphasised River Ganga as the most sacred, besides other Rivers like Sarasvati, Narmada, Yamuna, Taapi (Tapati), Charmanvati, Sarayu, Ghaghra, Vena, Kaveri, Kapila, Vishaala, Godavari, Tungabhadra, Bhimarathi, Vedika, Krishaanga, and so on. In fact, there are countless such Tirthas dotting the Punya Bhumi of Bharat in which Snaana and Daana karmas yield excellent results and all such Tirthas are called in fact, there are countless such Tirthas dotting the Punya Bhumi of Bharat in which Snaana and Daana karmas yield excellent results and all such Tirthas are called Vishnu Tirthas. In fact, Tirthas are every where like Sarovars of Manasa status, Mountains like Meru, Himalayas and Vindhya; Yagna Bhumis, Agnihotra Homa Places, Shraddha Bhumis, Deva Mandirs, Homa Shalas, Vaidika Swadhyaaya Mandirs, Goshaalas, residences of Somayaaji Brahmanas, where Pita and Mata live, where Puranas are recited and heard, where Veda Shravana is heard, where Guru lives and each and every Place of Worship! Another important aspect which Bhagavan Vishnu emphasised was that for a Grihasta, any daana given or a Tirtha Yatra performed, it would be compulsory for both husband and wife to execute together since a husband is the right portion of a wife and a wife is the left part of a husband. Shastras underlined the fact that a husband was the Tirtha to a wife and vice versa. Any daana- punya, Yagna-homa, Snaana-Puja, Tirtha Yatra or another sacred task performed by a Grihasta with his woman seated on the left side would be counter-productive and a sheer waste! *Bhartrum prasaadaascha sarvam labhatey naatra samsayaha, Vidyamaaney yada kaantey Anya dharma karotiya/ nishphalam jaayatey tasyaaha pumshali parikathyatey!* (A person while her life partner is alive and seeks to perform any kind of Dharma Karya is said to be a Vyabhicharini).

Ten means of Punyas are stated to be Ahimsa (non-violence), Kshama (Forgiveness), Satya (Truthfulness), Lazza (Modesty), Shraddha (Patience), Indriya Samyam (Self-Control), Daan (Charity), Yagna (Sacred Rituals), Dhyaana (Meditation) and Gyana (Knowledge).

Eight types of main Charity are of Anna, Jala, Horse (Vahana), Cow, Vastra, Shayya (cot / bed), Sutha (Cotton / fibre), and Asana (Seat). Anna daana is stated to account for half of all kinds of daana. Jala daan is of next best importance. Together, these two account for the best part of Daanaas.

Manu Smriti -Aachaara Khanda Chapter Four extols Daana Mahima

(Prajapati's sincere advice to Devatas would be to make an appeal to Vidwan Brahmanas that yagnas and works of daana-dharmas be intensified with commitment and total faith with their rightful earnings to reap akshaya phala or unending fruits but *parishushtena bhaavena paatmaasaadya shaktitah* or by ensuring that the recipient of the charity would so deserve. Once so given away even a trifle but as per one's ability without grumbling would bestow satisfaction to both. The taker of food is relieved of hunger but the giver yields 'tripti'; til daan gives good progeny, charity of deepa or lights yields good eyesight, bhudaan results in multiple gains of bhumi, longevity for suvana daan, griha daan yields excellent palaces and charity of silver results in body shine and charm. Vastra daana, ashwa daana, go daana results in Chandra loka, ashva daana of the worlds of Ashvini Devas, and godaana the Surya loka respectively. Charites of bulls or oxen would bestow good fortune while of carriages and beds result in a beautiful wife. Abhaya daana or offering safety yields fortunes and Kingdoms while dhaanya daana bestows life's fulfillment. Daana of Vidya and of Vedas helps attainment of Brahma loka. Indeed daanas of jala, anna, go, vastra, tila, suvarna excels all as compared to Veda daana. The manner and shraddha in which the charities are given enhances double of the returns. While respectful offerings and reciprocations lead both the parties to swarga loka and any infringement in the give and take leads to negative lokas. No brahmana should boast of austerities nor perform sacrifices like yajna karyas in vanity as the results would never be positive but end up in falsehood and negativism. Never speak ill of Brahmanas despite their attitude and action, nor display one upmanship and vanity. Having executed daanas to one's satisfaction, there is no need to boast and publicise. *Yajnonritena ksharati tapah ksharati vismayaat, aayurvipraapavaadena daanam cha parikeertanaat/ Dharmam shanaih sanchinuyaad valmeekamiva puttikaah, paralokasahaayaartham sarvabhutaanyapeedayan/* Exaggeration tends to suffer the result of sacrifices and meditation, unwanted criticism of vidwaan brahmanas affects health and longevity while self publicity erodes into daana mahima; one needs to refrain by tormenting insignificant beings and seek to enhance the volume and value of dharma to one's own credit like an ant's course upto hilltop. Indeed to help could forthcome by parents, relatives and close friends: *Ekah prajaayate jantureka eva praleeyate, ekonubhunkte sukriritameka eva cha dushkritam/* Only one lonely Self is born and dies and has to reap his or hers fruits of 'karma' and the resultant deeds. Once the light of life is put off and the relatives return with the body burnt by wood into ashes, the account of Dharma alone remains to let the Soul travel up and down. *Dharmapradhaanam purusham tapaaa hatakilbisham, paralokam nayatyaashu bhaasvantam khashareerinam/* or a person soaked in nobility and virtue is destined to accomplish mukti and totally keep himself away from all the paths even remotely connected with vice and dedicate himself to the rudiments as also nuances of dharma and dharma alone. Illustrious persons alone could mount the most difficult mountains of purity and self control conditioned by innumerable temptations of natural pulls and pressures of Kaama krodhaadi proverbial enemies and value added by satkarmas or austerities and sacrifices; only such exemplary Beings face death with a smile and get radiant and celestial clothing wrapped in their ethereal physiques. Indeed it could be only possible only for a superior and learned Brahmana in the pure sense of supreme morality who is qualified to scale such heights surpassing and dismissing the far lower levels of Jeevatva! *Dridhakaaree mridurdaantah kruraachaairasan vasan, ahinsro damadaanaabhyaam jayet svargam tathaavratah/* Only those who who possess high-resolute mindedness, unmoved by flippancies, strong and decisive concentration, will power and rigorous practice are able to control physical and sensory organs are qualified such 'sthita praginata'. An exceptional Brahmana who is in need of water, roots and fruits, agni, and minimal food subsistence is the only qualified for such status. Lord Prajapati is stated to have declared that such alms could be accepted even from a sinful person provided there is pressing demand and ready and voluntary donor. Indeed those

grihasthis who do not offer shraaddha to pitrus for fifteen years and perform vaishwa deva are not qualified to accept charities but insult pitrus and Devas. At the sametime, the most needy brahmanas despite their shortcomings might retain if voluntarily, certain exceptional items like bed, house, kusha, gandha, water, flowers, milk, curd and vegetables for sheer upkeep and even marginal worships due to their family background. In the event of loneliness and if his preceptor is no more, Sadbrahmanas should accept from co brahmanas only. Normally certain professions like labourers, cow-herd keepers, barbers, or bonded workers are assumed by the service and low class but in the case of absolute exigency for sheer subsistence Brahmanas too might accept such roles yet not contradictory to the basic principles of a Brahmana; may even be a slave but never as a thief and criminal. *Yonyathaa santamatmaanyathaa satsu bhaashate, sa papakrittamo loke stena aatmaapahaarakah/ Vaachyarthaa niyataah sarve vaangmulaa vaagvinih sritaah, taanstu yah stenayed vaacham sa sarvasteyakrinnarah/* (Whoever of Brahmanas might endure insults from other caste persons but never be dishonest and let not his speech and language be stooped to that of low class and more so his fundamental principles becoming of a Brahmana like Satya Vadana and Satpravartana and that of adapting the tone and conduct of a low class of the Society, especially of the habits of dishonesty and thieving. Even in that stage of servanthship of yet uncoming of a Brahmana, one should never be umindful to neglect his fundamental responsibilities like defraying his indebtedness to Pitru ganas and to Devas; such duties are as important as family concerns and filial duties. Being clear of own conscience, a true Brahmana under duress and stress should sit and meditate alone, as true introspection leads to nearness to the Eternal Truth and salvation consequently. *Eshauditaa grihasthasya vrittirviprasya shaashvati, snaatakavratalkalpashcha sattvavriddhikarah shubhah/ Anena vipro vrittina vartayan vedashastravi, vyapetakalmasho nityam brahmaloke maheeyate/* or so stresses a shrotriya brahmana ever practising his duties regularly and consciously, that whosoever of his sacred duties should certainly observe and fulfill totally should be an ideal candidate for attaining Brahma loka!)

Godaana Mahima

May the supreme Lord, complemented by all the Gods, create auspicious and spacious cowsheds for our happiness and populate them with cows and calves. Let us rejoice the cow-wealth and contend by serving those cows. (Rik Samhita 10 – 169 – 4) Without giving a portion of our wealth in charity enjoying our wealth is merely eating a sin. To become free from this sin ‘go-daana’ and service to cows is the best, natural and easiest means. Cow would augment the life span of the sages involved in the yagya and the organizers of the yagya. Cow coordinates all the rituals of yagya. By providing offerings like milk, cow nourishes all the Demigods of the yagya. (Shulka Yajurveda 1-4)- Donation of cows is superior to all others. Cows are supreme and sacred. (Mahabharata, Anushasana Parva 83-3)

4. Varaha Purana on Godaanaas in various forms

Ensuring the credibility and merit of the Brahmanas concerned, offering of cows in reality or symbolically in the form of Idols by the donors would indeed derive far reaching ‘Punya’ or the fruit of meritorious action. Quite a few kinds of Dhenu Daan have been in vogue: **Til Dhenu Daan** is performed with specified quantity of Sesame Seed along with the Idol made of gold or silver or copper, even stone or any other material along with the same kind of calf Idol with the prayer to Goddess Dhenu that the donor should never experience non availability of any essential material in the life of himself or his family members. The Brahmana receiving the donation in all humility should bless the donor and pray to Maha

Vishnu to grant boons to the donor. The procedure of donating **Jal Dhenu** is to first clean up and purify an area with cow dung, place two pots representing a cow and a calf, made of any material as above, fill up the pots with sandalwood, camphor and water of holy rivers preferably and donate it to a worthy Brahmana and pray for happiness and abolition of sins and the receiver would bless like-wise. A donor of **Rasa Dhenu** should sanctify an area and place two decorated pots of bigger and smaller size on kusa grass filled up with sugar cane juice as also place sugar canes on four sides to effect the donation; the donor should pray to the Rasa Dhenu to make his life sweet and happy and the Brahmana too would pray to Vishnu to provide contentment in the donor's life and bless him to attain Vishnu loka after life. Dhenu are similarly donated with other materials like **Sharkara Dhenu** donating Sugar, **Madhu Dhenu** donating honey, **Kheer Dhenu** for donating rice, milk and sugar mix, **Dhadhi Dhenu** with curd, **Navaneeth** (Butter), **Lavan** (Salt), **Kapas** (cotton) **Gud** (Jaggery) and so on. Indeed whatever may be the material donated, the charity of cows should attract Almighty's boons as per the donor's wishes and forms. Among the various types of Go-Daans mentioned above, **Kapila Dhenu Daan** is considered as the most outstanding. A virtuous person waking up early morning and washes a Kapila Dhenu with water flowing down from its head and neck to its feet with devotion daily would most certainly washes off his sins for years. Charity of a Kapila Dhenu in reality would secure the 'Punya' of performing Gomedha Yajna, besides fetching maximum benefits of any such charities put together!

4. Garuda Purana

Chapter 30: 41-42 and 52-53

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

5. Skanda Purana

Narada described to Arjun about „daan“ (charity), its two „hethus“ (varieties), six „Adhishtaans“ (Reasons), six „Anks“ (Parties), two „Parinaams“ (end results or fruits), three bhedas (classifications) and three „Vinas Saadhanas“ (negative results). The two „hethus“ as normally perceived are about the size of the charity-small or big- as also of the quality. But such „hethus“ are not as important as the „shraddha“ or dedication and devotion are. Bhagavan Siva would be pleased only by the sincerity and pure heart that

is attached to the charity rather than any other aspect. Again, „Dhana Daan“ or the charity of money is more popular than „Vastu Daan“ or charity of material, „Vastra Daan“ or charity of clothes etc. since charity of money would buy back Vastu or Vastra. Then the six „Adhishtaans“ or reasons of Daan are: „Dharma Daan“ without strings attached ie. Daan given to the Virtuous or Dharmatmas; „Artha Daan“ keeping in view some purpose or utility; „Kaama Daan“ like favours for women, wine or such other benefits in view; „Lajja Daan“ is due to compulsions of Public or Society; „Harsha Daan“ is made on receiving good news and out of happiness; and „Bhaya daan“ out of compulsion, fear or avoidance of risks. The six „Anks“ or donor/receiver parties are as follows: The Positive Donors are „Daatas“ by nature; the „Dharmatmas“ or the Virtuous; those desirous of donating willingly and happily; the „Vyasana rahit“ or devoid of bad habits; „Pavitra“ or Symbols of Purity and „Anindaneeya“ or the blemishless. The Negative Donors are ill mannered, indolent, evil minded, persons of bad habits, persons who swear to support the Evil and persons who are sleepy! Among the Good Receivers of Charity are those of good „Kula“ or caste, who has „Vidya“ or good Education, good „Aachaar“ or family bearing / tradition, earners of rightful way of life or of Satvik Life, of kind heart, „Jitendriya“ or of Controlled Emotions and finally of excellent parenthood. The second category of receivers of donations is of pleasant visage, of sincerity and thankfulness but not of demanding nature, cantankerous or mean. The donors of charity must have the perspective of what kind of material is required or useful to the receiver or otherwise the purpose of charity would be defeated. The two „Parinams“ or end results/fruits are either gain of „Punya“ for the „Paralok“ or after death or for use in „Ihalok“ or the current life to the receiver. The latter „Dannas“ or for the use of Ihalok are of four types viz. Dhruva, Trika, Kamyā and Naimittika. Dhruva is for public use like digging wells, construction of Temples, gardens, Choultries, schools etc. Trika is for daily utility like „Nithya Daan“, say Vidya Daan. Kamyā Daan is to fulfill one’s own desires like victory, wealth, might etc. Naimittika Daan is like Samkranti Daan, Grahana (Eclipse) Daan, Daan at auspicious occasions like weddings, Vratas etc. or Kriyapeksha Daan like Shraadh, Vratas etc.; Gunapeksha Daan like Vidyabhyas and so on. Three „Bhedas“ or types of Daan are classified; the best types are charity of houses, temples, buildings, Bhumi (farms / fields), cows, Wells, gold and ornaments and the best of course is to give away one’s own life itself as „Daan“. The Secondary Variety of charity relates to Anna (Food grains), Vastra (Clothing), „Vahan“ etc. The tertiary kind of Daan is to donate footwear, umbrellas, utensils, curd, honey, „Asan“ or seating, deepa or Light, wood, stones etc. Now, there are three kinds of „Daan Naashak“ reasons viz. „Paschattaap“ or regret of having given the Daan; „Apaatra Daan“ or charity to the wrong and unserved person or „Ashraddha Daan“ is to a person on account of laziness. Paschattapaya Daan indicates as to why the 20 Daan is given at all; Ashraddha Daan is Rakshasa Daan and Apaatra Daan is as bad as not giving it away.

The worst Daan is „Paisacha Daan“ or the charity duly given is returned under duress or due to the bad behaviour of the receiver or the donor. Incidentally, Apaatra Daan should be avoided to an undeserving Brahmana who is bereft of „Vidya“, sells his/her conscience if his Bhumi is accepted; if he accepts a cow to kill it or sell it; if he accepts gold to encash it, a horse that might destroy the receiver’s eyes; Vastra to harm his wife; ghee his manliness; til seeds that might harm his children and so on.

Narada seeks replies to a questionnaire and bestows Brahma’s Charity to Kalaap Village:

Sage Narad told Arjun that in the context of ‘Daan Pradaan’ or bestowing charity of a large piece of land to a well deserved Brahmana Community; he travelled the World over to identify a Place where satisfactory replies are received to a Questionnaire of Twelve Queries framed by him. The questions

were: 1) who knows ‘Matrikas’ well; how many ‘Matrikas’ are there and how many ‘Aksharas’ or Letters? 2) What are the Twentyfive Materials in the domestic or personal context? 3) Who knows the art of converting several women into one? 4) Who is the unique person that knows the ‘Vaakya Rachana’ or the Writer of Sentences connected with Strange Fiction? 5) Who is the learned Brahmana living in an Ocean with full awareness that a ferocious crocodile is always around? 6) Who is the best Brahmana possessing the knowledge of eight-fold Braahmanatva? 7) Which are the foremost days falling at the beginning of each Yuga? 8) Which are the first days of each ‘Manvantara’? 9) Which was the first day that Surya Deva rode in his chariot? 10) Who could explain that human beings are put to tremendous anxiety like a black serpent has? 11) Who is the most intelligent and practical human being in the whole world and why? 12) Who is aware of the two distinct routes available to human beings? Sage Narada could not get convincing replies to the above questionnaire among the several places visited and Experts interviewed as the questions were supposed to be tough! Then suddenly it occurred to the Sage that he could perhaps try out the Kalap Village that boasted of exceptionally renowned Veda Pundits. On reaching there and having posed the questions, the Elders of the Village commented that the questions were indeed very elementary and could as well be replied by one of an unintelligent and dull boys of the village! He asked a boy said to be of an inferior intelligence named Suthanu who gave the replies as follows:

In his preface before answering the questions, Suthanu said that various Gurus normally tended to teach the Scriptures and Mantras, generations after generations, only by memorizing but without necessarily providing the meaning, let alone the implications and intricacies of the stanzas. Indeed a Brahmana who merely memorized the Mantras without realizing the meaning was a mere two legged animal! For example, ‘Aakar’ is known as Brahma, ‘Ukar’ is Vishnu and ‘Makar’ is Siva; the Triguna form of AUM with ‘Anuswarup Artha Matra’ on top of AUM (in Sanskrit) is Maheswara Himself! How many are aware of the significance of Omkara Mantra?

Coming back to the *first question* as to how many types of ‘Matrikas’ are there and of how many ‘Ahshas’ or Letters are in the Matrikas, the reply is that there are twenty letters in a Matrika. Besides there are fourteen ‘Swaras’, thirty three ‘Vyanjanas’, ‘Anuswaras’, ‘Visarga’, ‘Jihva muleeya’ or tongue-ended voice and ‘Upadhaneeyas’. Matrikas are called the essence of Language. The fourteen ‘Swaras’ from ‘A Kar’ to ‘Auom kar’ represent ‘Manu Swarupas’ viz. Swayambhu, Swarochish, Auttam, Raivat, Tamas, Chakshu, Vaivasvath (the Present Manu), Savarni, Brahma Savarni, Rudra Savarni, Daksha Savarni, Dharma Savarni, Roucha and Bhautya. The current Manu Vaivasvat is Rukara Swarup and his colour is Black. From letters ‘Bha’ to ‘Sha’ are eight ‘Vasus’ viz. Dhruva, Ghora, Sowmya, Apah, Nala, Nila, Pratyasha and Prabhasa. The Letters from ‘Ka’ to ‘Ha’ represent thirty three Devatas. Actually letters from ‘Ka’ to ‘Tha’ represent Twelve Adityas viz. Dhata, Mitra, Aryama, Shakra, Varuna, Amshu, Bhaga, Vivisvan, Pusha, Savita, Tvashta and Vishnu. From ‘Da’ to ‘Ba’ are Eleven Rudras viz. Kapali, Pingala, Bhima, Virupaksha, Vilohita, Ajaka, Shasana, Shasta, Shambhu, Chanda and Bhava. Letters ‘Sa’ and ‘Ha’ are represented by the two Ashvini Kumars, thus accounting for all the thirty three Devatas. The Letters ‘Anuswar’, ‘Visarg’, ‘Jihva Muleeya’ and ‘Upadhaneeyas’ stand for ‘Jarayuja’, ‘Andaja’, ‘Swedaja’ and ‘Udbhija’.

About the *Second question* regarding twenty five ‘Vastus’ or materials for domestic/personal utility, the reply is: These are ‘Pancha Bhutas’ viz. Prithivi(Earth), Apas (Water), Tejas (Radiance), Vayu (Wind) and Akash (Sky); Five ‘Karmendriyas’(Mouth, hands, feet, anus and genital); Five Jnanendriyas (Ears,

Eyes, Tongue, Nose and Skin) and the corresponding reactions viz. Shabda (Sound), Rupa (Vision), Rasa (Taste), Ghrana (Smell) and Sparsha (Feeling) and 'Pancha Vishayas' viz. Man (Mind), Buddhi (Thinking), Antaratma (Conscience), Ahankar (Ego), Prakriti (Nature / Maya) and Purusha (Almighty). In other words, the Twenty Five Tatvas of Domestic / Physical nature as above are blessed by Almighty to realize the Self as reflected from Paramatma.

The *Third question* concerns about the various forms of a woman who is essentially a single entity. The reply is about a person's 'Buddhi' or mental condition which is comparable to that of a woman whose forms and moods are several (Frailty thy name is a woman!). It is the single Buddhi which takes myriad kinds of feelings, reactions and impulses.

The *Fourth question* relates to a person who exists in a 'Sansar' (World) and describes it as an attraction like the beautiful phrasing of an Essay, not realizing that the charm of the write-up is a trap or the 'Sansar Bandhan'; hence the lure of life is but a powerful bondage!

The *Fifth query* is about the joy of living in an ocean, being fully aware of the dangerous crocodile nearby. Human beings get enticed to swim in an ocean, despite the risk of life and it is that 'Lobha' or attraction which generates 'Moha' (obsession) or 'Maya', 'Abhiman' or deep sense of Belonging, insensitivity to the risk involved, avarice to possess more and more, ignorance and sheer stupidity. All these are ramifications of 'Vyamoha' (possessive nature) like desire to secure other's wealth, woman, and comfort, all at once being dishonest, undeserved and corrupt. The sense of Lobha leads to ego, deceit, anger and jealousy. The lurking crocodile is surely attractive but hazardous.

The *Sixth inquiry concerns* the Eight-fold 'Brahmanatva' classified as Matra, Brahmana, Srotriya, Anuchan, Bhruna, Rishi Kalpa, Rishi and Muni. A normal Brahmana by birth and caste is invariably the one who nodoubt has the advantage of 'Upanayana' Samskara and Gayatri 'Upasesha' called Sacred Thread Ceremony but with or without performing Vedic Karmas or duties; this kind of an ordinary Brahmana is name sake only. He who follows 'Vedic Achara' or performs Veda Practices being soft natured, fond of loneliness, truthful and pious is a Brahmana in a better sense than a 'Matra' type. The better category of Brahmanas are 'Srotriyas' who are Ritual, Virtuous, proficient of atleast one Veda sakha (Branch) along with six vedangas, pure hearted and Dharmajnanas. The higher class of Brahmanas called 'Anuchans' are well read, Guru Type of senior Vidwans who preach and teach and practise ideal 'Brahmanatva'. The further higher category is called Brahmanas with worldly wisdom to be able to interpret Principles to practical situations, authorities on Vedas, 'Samyamis' who have restraint and poise, Tatva Gyan and Senior Guides on Rituals etc. 'Rishi Kalpas' are Ashrama Dwellers, Naishthies, and limited Eaters. The Rishis are Dhyana Nishtha Parayanas (Meditation-Centric) and Jitendriyas or victorious of various worldly temptations. Munis are beyond the barriers of Brahmanas and the known norms and controls applicable to them, since they belong to Super Human Beings worthy of worship and possess yogic powers and Siddhhis.

The *Seventh query* was about the first days of each Yuga. Kartika Sukla Navami was the first day of Satya Yuga, Visakha Sukla Tritiya was of Tretha Yuga, Marga Krishna Amavasya was of Dwapara Yuga and Bhadra Krishna Trayodasi was the opening day of Kali Yuga. Charities and 'homas' performed on the Yugadi Days are stated to be hundred days superior compared to normal days.

The *Eighth question* was about the opening days of each of the Fourteen Manvantaras. These are Asvayuja Sukla Navami, Kartika Dwadasi, Chaitra and Bhadra Tritiya, Phalguna Amavasya, Paushya Ekadasi, Ashadha Dasami, Magha Saptami, Shravana Krishna Ashtami, Ashadha Pournami, Kartika Pournami, Phalguna/Chaitra/Jeyshtha Pournamis are all worthy of charities and homams.

That Lord Surya mounted his chariot for the first time was on Magha Sukla Panchami, known as the 'Ratha Saptami' was the reply to the *Ninth question* and austerities and charities are stated to be highly fruitful bestowing Lord Surya's blessings to destroy poverty and improve happiness of the devotees.

The *Tenth question* was about the anxiety of life of any human being; the reply was that who ever has to beg for food each and every day was indeed the most unfortunate one in the world; such a person not only had constant worry through out his/her life but is destined to go to hell after death too.

The *Eleventh query* was about the Super expert in this frightful world. The reply given by Suthanu stated that the best Daksha of Dakshas was he who realized as to what would happen after death and tried to equip him to perform pious acts so as to minimize the impact of current life and possibly of the previous lives. If a person devotes at least eight months and one day before death or in other words of the last leg of life and possibly as many days of life as possible, would be considered as an Expert.

Finally, *the Twelfth question* seeks reply about the two alternative routes of attaining Salvation viz. the normal 'Karma Marg'/ the Dharmic route of enjoying life as also of attaining the high bliss of Moksha after death and alternatively adopting the 'Vihanga Marg' (The Sky route) or straight-away adopt the 'Naishkarma' Marg or the 'Jnaana Marg. If one were not to opt for either route, the concerned human being is as good as a 'Pakhandi' or ignorant fool!

Having received the replies to all the Twelve Questions, Sage Narada was thrilled that Lord Brahma (his father) ought to be complemented as the latter's 'Srishti' (Creation) was indeed amazing, since a boy was able to reply the queries. Pursuant to Brahma's behest, the process of selection was completed and a substantial charity was declared as a Gift to the 'Kalaap Gramvaasis' or the Villagers of Kalaap a Huge Area viz. Mahi Sagara Sangama Maha Tirtha. This Tirtha was situated from Kalap Gram by about hundred yojanas by Akash Marg (The Sky Route) and by the Grace of Kartikeya all the residents of Kalaap Gram could be shifted by a long jump. This most Sacred Tirtha was such that there were no proverbial thieves viz. Kama (desire), Krodha (anger), Lobha (avarice) etc. who could rob the immense wealth of Gyan in the Holy Region. Kalaap Gram itself was some hundred yojanas on the mountains of Kedarnath Tirtha. As a result of the Great Charity of Lord Brahma by Sage Narada, some Thirty Thousand Brahmanas of immense quality who were versatile in 'Adhyayan' of Vedas and Scriptures and 'Anushtaan' (Ritualistic Meditation) got transferred to Mahi Sagara.

Chapter Fourteen on Thyaaga- Karma Parityaaga

Thyaga -Karma parityaga from Brihadaaranyaka- Isha-Kaivalya-and Mundaka Upanishads

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

V.i.1-5: *Tapa iti tapo naanashanaaparam yadvi param tapastad dhurdhusham tad dhuraadhasha tasmaad tapasi ramante/ Dama iti niyatam Brahmacharinastatasmaad dame ramanti/ Shama itaranye Munas- tasmaadchameramante/ Shama ityaranye muna yastasmaacchame ramante/ Daanamiti sarvaani*

Isha Upanishad's very opening stanza states:

Om/ Ishaavaasyamodam sarvam yatkincha jagatyaam jagat, tena tyaktena bhunjeethaa maa gridhah kasyasviddhanam/

or Detachment and Deliberation are the rudiments of Reliasing theSupreme. The further stanzas teach the following: 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 Essentail 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 and utilise atma jnaana to accomplish 'Amritatva': *Avidyayaa mrityumteertvaa, vidyaya amritamasnute//*

Kaivalya Upanishad

Emphasises the fundamental necessity of overcoming the strong hold and clutches of the Make Belief of Maya and Prakriti or Agjnaana or Ignorance and gradually ascend the steps of Arishad Vargas of Kaama-Krodha- Lobha-Moha- Mada- Matsaras and opening the successive screens of Intospection and opening the petals of the Hridaya Kamala. This is enabled by Yoga- dhyaana- Mrityunjaya Japa- Samsaara bandhana vimukti- vigjnaana- experience of Jaagrat-Swapna-Sushupta tri -avasthaas; overcoming the impact of Maya at each of the respective stages of normal life span- gradual resistance of the Pancha Karmendiyas and Pancha Jnaanendriyaas respectively of skin, eyes, ears, nose, and releases aside from sparsha,darshana, shrotra, shvaasa/ aagrhaana, and visarjana or the senses of touch- vision-hearing and speech- breathing and smelling and the relieving-- all motivated by mind and activised with praana the vital energy.

This apart, the roots established of the Panchendriyas of the mortal bodies too get snapped with the mortal turning immortal. Yet, the Self re-enters in successive bodies yet again and again in the eternal Kaala maana the Time Cycle, repeatedly as a piece of grass, or an insect, a bird, a jalachara, an animal or the human being in thi charaachara jagat or the mobile or immobile. The process of rebirth is fundamentally based on the Karma or the good or bad impact of the preceding actions of the previous birth- death-rebirth series as what is called the ‘sanchita’ or of the carry- forward pluses and minuses and of ‘prarabdha’ or the on going life! As the Universe and its Charaachara Jagat, especially the human beings seek to happiness in their own ways and means; they pass through gradations of happiness and contentment. These levels of flows vary in the three states of one’s own consciousness while being awoken or dreams or dreamlessness of sub consciousness. Even birds, animals or fish might perhaps go into trances of such a stage of senselessness! These stages might be of drops to flows of streams- rivers and so on but finally submerge into oceans and the individual selves most ultimately onto Pure Consciousness and thus to Parama Shiva the Eternal! Thus the Singular Paramatma is the Ultimate from whom the Universe containing one and all from grass pieces to Devas-Trimurtis and their in born abilities is manifested or de-manifested as the Supreme with his better half

Kathopanishad vide II.iii.1 -5 is quoted:

Absolute Truth is the Unmisakable Unity of Supreme Self and the Self within, despite the mortal body and its influences; after death too the darkness of ignorance persists till the Realisation of their Unity!

II. iii.1) *Urthva mulovaakshaakha eshoshvattah sanaatanah, tadeva shukram tad brahma, tad evaamritam uchyate, Tasmin lokaah shrithaah sarve tadu naateti kaschana, etad vai tat/*

(Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows , diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Indeed That is That!)

II.iii.2-3) *Yadidam kim cha jagat sarvam praana ejati nihsritam, Mahadbhayam vajramudyatam, ya etadviramritaaste bhavanti// Bhayaadasyaagnistapati bhayaattapati Suryah, Bhayaadinrascha Vaayuscha Mrityurdhaavati panchamah/*

(It is due to the over all control of the Universe by Brahman that the latter is existent, emergent and ever active; He is an awe inspiring phenomenon of the nature of a ‘vajramudyatam’ or an upraised thunderbolt. Those who knows of this reality are appreciated and blessed. It is a truism that owing to Brahman’s dread that Fire burns, Sun shines, Indra, Air and Agni as also Dharma Raja or Death assume ther reponsibilities to the letter and spirit of His command!)

II.iii.4-5) *Iha ched ashakad boddhum praak shareerasya visrasah, tatah sargeshu lokeshu shareeratvaayakalpate// Yathaadarshe tathaatmani yathaa svapne tathaa pitroloke, yathaapsu pareeva dadrishe tadhaa gandhava loke chaayaa tapayor iva brahmaloke/*

(Having thus referred to the command of the Universe by Brahma, there is no escape from the inevitable cause and effect syndrome and whatever deeds are performed are wholly accountable before the body falls off and retributions and rewards are to follow inevitably. Hence efforts ought to be made for the realisation of the Self before the tenure of the body, considering the urgency of the temporary existence more so human life being the best opportunity and who knows whether this boon might recur or worsen! Presuming that the intellectual level and the purity of mind of the body encasing the Self is fair and further considering that the degree of transparency or haziness of the mirror of the Self looking into, the person concerned could, as in the state of a dream, vision the images of pitru loka, gandharva loka, and even Brahma Loka in the Self's mirror!

Chapter Fifteen on Gradual Dharma and Varna Patana vide Manu Smriti -Aachara Khanda

Manu Smriti Chapter 10

While any of dwijas while 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 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 to the 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 bhiih/ or in the gradual and long process of time lapse, varna sankara became inevitable 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!

Suppose six sons of a dwija family of equivalent status called 'antaras' neglect their dharmas of their respective classes are as bad as and equal to the lowest class. 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 be 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 Prajapathi'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 vayishya 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 by 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.

Jaato naaryaamanaaryaayaam aaryaadaaryo bhaved gunaih, jaatopyanaaryaadaaryaayaamanaarya iti nishchayah/ In the event of an a '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. *Subeejam chaiva sukshetre jaatam sampadyate yathaa, tathaaryaaj jaata aaryaayaam sarvam samskaramarhati/ Beejameke prashamsanti kshetramanye maneshinah, beejakshetre tathaivaanye tatraiyam tu vyavasthitih/* As one sows so one reaps; a good seed leads to the crops well, thus only ayanas or dwijas would indeed become eligible for the upanayan samskara. If the seed is a wasteful the consequent crop too as a waste and ends up in a bad investment; *Akshetre beejamutkri shtamantaraiva vinashyati, abeejakamapi kshetram kevalam sthandi -lam bhavet/ Yasmaad beeja prabhaavena tiryagjaa rishhayobhavan, puujitaashcha prashastaash cha tasmaad beejam prashasyate/*

Better not sow and take the risk of damaging the field instead of spoiling it; the value and potency of the seed is so much that even animals might beget Maharshis as in the case of Mahatma Rishyshringa begotten to an antelope famed for ushering even untimely rains where ever he would travel and hence the worth of an excellent seed! Now the top significance of a Brahmana and the traits assigned to him. 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 bhrahmna, 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:

Braahmanaa brahmayonisthaa ye svakarmanyavasthitaah, te samyag upajeeveyuh shat karmaanii yathaakramam/ Adhyaapanamadhyayanam yajanam yaajanam tathaa, daanam pratigrahash chaiva shat karmaanyagrajanmanah/ Shannaam tu karmanaamasya treeeni karmaani jeevika, yaajanaadh -yaapane chaiva vishuddhaaccha pratigrahaah/

or brahmanas should necessarily perform constant practice adhyahana or study, teaching, perform yagjnas and facilitating the practice of yagjnas, 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.

Ajeevanstu yathok tena braahmanah svena karmanaa, jeevet kshatriya dharmena sa hyasya pratyantarah/ Ubhaabhyaa mapyajeevanstu katham syaaditi ched bhavet, krishigorakshamasthaaya jeeved vaishyasya jeevikaam/ or 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.

Disress times of Varnas:

What ever are the assigned duties and responsibilities of a class of the Society are better half done than seek those of the responsibility of a different class. Suppose, if a Vaishya is unable to eek his livelihood and desires to take over the jobs of menial jobs of a lower class, he must indeed overcome that alternative by hook or crook and struggle within the framework of his dharma. Likewise, if the low class of persons are unable to serve the dwijas but still suffers from the pangs of hunger but take to other professions like carpentry, handicrafts, and such as semi-mechanical means of self-employment. But in respect of brahmana, there could be such circumstanes as not being able to either cough off or swallow for struggle of subsistence and even refrain from adopting the dharma of a lesser varna like even of a vaishya.

Sarvatah pratigrihneeyaad braahmanastvanayam gatah,pavitram dushyateetyetad dharmato nopapadyate/ Naadhyaapanaad yaajanaad vaa garhitaad vaa pratigrahat, dosho bhavati vipraanaam jvalanaambusamaa hi te/ Jeevitaatyayamaapanno yonnamatti tatastatah, aakaashamiva pankena na sa paapena lipyate/

or those brahmanas who are desperate might in extreme cases accept gifts from any varna including the low class since the essence of Dharma remains gets not much disturbance as conducting sacrifices and agni karyas by dwijas does deserve gifts; indeed pure water and agni for all kinds of uses remain pure for ever. A brahmana especially in distress is like fire and water; he might accept food even in crisis from the lowest and ever despicable beings as the latter are like mud from the high sky! A number of instances are quoted like Maharshi Ageegarta pounced on his own ate his own son; Vamadeva ate the flesh of a dog, Bharadgava accepted cow meat from a carpenter famished by son and self and Vishwamitra ate the meat of a dog served by a chandala of a smashana; indeed these Maharhis decided to same their lives of hunger than ‘atma hatyas’! In comparison to such crises, accepting ‘parigraha’ is certainly not as critical and with the least disurbance to the basic objectives of a brahmana viz. ‘they should necessarily perform constant practice of adhyayana or study, teaching, perform yagjnas and facilitating the practice of yagjnas, charity , and providing charities to co brahmanas’. Thus the sin of not performing the said acts far outweighs the least requirement of accepting charities from the low class, evenwhile the last dispensation ought be avoidable as the guilt of the last mentioned misdemeanor would be carried to the next birth. However, the positive sin of non observance the essential duties of austerities is certainly unpardonable paving the way to the living of the low class in the subsequent birth. Indeed:

Akritam cha kritaat kshetraad gaurajaavikameva cha, hiranyam dhaanyam annam cha purvam purvamadoshavat/

or allowing an untilled agricultural piece of land untilled but even in disregard of cattle, goats, sheep, gold, grains and food. There could be seven ways of acquired land by law by inheritance, donation, purchase, victory, lending at ininterest, gain by labour, and daana from persons of virtue.

Now, *Vidyaa shilpam bhritih sevaa gorakshyam vipani krishih, dhritirbhaiksham kuseedam cha dasha jeevanahetavah/*

or the ten ways of living would be vidya or learning, workmanship, wages, service, pashu paalana, retailing, farming, contentment, charities and earning by interests. Normaly, no Brahmana nor Kshatriya lend money at interest excepting in distress especially for daiva karyas or desa rakshana; the latter normally is also dutybound to defend from the attack an outside kingdom or to expand his empire with ambition. In any case he does so by safeguarding the vaishyas for manufacturing or trading arms partly by

benefiting the workers of the fourth class as mechanics, artisans and so on or partly by taxes on profits. Now, the fourth caste might seek help from brahmanas towards fulfillment of their spiritual ends or as domestic services as also paltry food, old clothes, some grains and old furniture and perhaps some monetary gain too. The more a low caste remains subdued the more they accomplish goodwill and benefits from the dwijas. Thus a sum up of distress times and possible solutions for the chaturvarnas.]

Chapter Sixteen on 1. Normal Weaknesses of Human Beings vide Bhagavad Gita and 2. General Analysis 3. Yaksha Prashna

1. Sukha Duhkhas vide Sankhya Yoga, Chapter 2 of Bhagavad Gita

Stanzas 38-41: *Sukha duhkhe same kritvaa laabhaalaabhou jayaajayou, tato yuddhhaaya yujyasva naivam paapamavaapyasi/ Yeshaatebhihitaa saankhye bhuddhiryoge tvimaam shrunu, buddhya yukto yayaa Paarthah karma bandham prahaasyasi/ Nehaabhi kramanaashosti pratyavaayo na vidhyate, svalpapapyasya dharmasya traayate mahato bhayaat/ Vyavasaayaatmikaa buddhih yekeha Kurunadana, bahushaakhaa hyanantaascha buddhaya vyayasaayinam/*

Joys and sorrows, Profits and losses, Victories and defeats are in the hands of ‘karma phalita’ or the fruits of the past and present deeds of virtue or otherwise. Yet, you ought to perform your duty irrespective of the final result, lest you become the victim of sinfulness disregard of the fruit since dutifulness could never be a substitute to the end result. You must have acquired and absorbed ‘Sankhya Buddhi, the Knowledge of Numbers!’. The Sankhya Sidhanta or of enumerology is accountable by six proofs of pratyaksha- anumaana-perceptual- testimonial by scholars- inferential - deducive and is thus intensely dualistic of purusha and prakriti or self consciousness and existing matter. This merger leads to the resultant buddhi or the essence of intellect and the self assessment called ‘ahankaara’ or ego consciousness; such is the numerical or Saankhya school of dualism of Purusha-Prakriti infused with permutative cum combinatioanal Pancha Bhutas or the Five Elements and their fall out Body Sensory feelings and activities all churned in one’s mind aided by the life energy viz. Praana the vital energy.

Thus the 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! This self belief should pass the test of reasoning and self conviction yet certainly not, repeat not of Naastikata! Partha! Before you ponder over the substance of this Sankhya Vidya, may this be emphasised that you have now to battle or not to battle and follow your own Life’s Destiny. Those who are the proverbial non- starters seek to excuse not to start as their mentality runs like the flows of Ganges which only know to run into the ocean but not steady and of enlightened reasoning! Hence this wavering be done away with and get ready to fight! This brave effort of the caliber of Arjuna shall never ever face defeat but for one’s own complex of inferiority and defeatism!

Stanzas 42-46: *Bhumimaam pushpitaam vaacham pravadaantya vipashchitah, vedavaada rataah Parthah naanyadas -teeti vaadinah/ Kaamaatmaanassvargaparaah janma karma phalapradaam, kriyaa vishesha bahulaam bhogaisvarya gatim prati/ Bhogaisvarya pravaktaanaam ytayaavahritachetasaam,*

vyavasaayaatmikaa buddhih samaadhau na vidheeyate/ Traigunya vishayaa vedaah nistraigunyo bhavaarjuna, nirdvanyo nityanatvastho niryogakhshema aatmavaan/ Yaanardha udapane sarvatat samplutodake, taavaan sarveshu vedeshu braahmanasya vijaanatah/

Some so called pseudo- intellectuals argue for the fulfillment of this worldly and that worldly desires and resort to some kind of 'karma kaanda' and keep advising and lecturing the gullible and ignorant audiences yet resorting to 'kaama vaasanaa prabalyata' or the strongly oriented selfish orientation. Such typical misleading cheats of the society . Truly believing victims of such misgivers tend to run and follow the rapid flows of 'ganga pravaha' and end up nowhere!! Such of other half cooked intellectuals being unable to swallow- much less digest- the 'Veda rahasyas' or the hidden messages of Vedas emphasise only the 'Karma Kaanda' of bahya shuchi- agni karyaas- strict daily regimen which no doubt impresses the onlookers yet futile to reach nowhere! Yet such others fail to concentrate the quintessence of Atma Jnaana]

2. General Analysis of human weaknesses

Tapatrayas:

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.

Trigunaas:

Triguna: Saatvika, Rajo Guna and Tamo Guna; the belief is that Brahma creates, Vishnu sustains and Shiva terminates; in other words the Tri Murtis perform Srishti-Sthiti-Samhara. 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, Bhagava Krishna stated in Bhagavad Gita -Karma Yoga:

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 and focussed thinking and lack of memory leads to mental balance!) Lords Vishnu, Brahma and Siva are stated to represent Satvic, Rajasic and Tamasic Gunas respectively but the description is not fully represented in their cases; there is no water-tight segregation possible in their cases as in the case of human beings too. 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.

Adhyaaya Seventeen : Shraddhhaatraya Vibhaga Yoga 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 Saatvika Guna predominance is normally tied to 'aachara-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 pravitti' broadly. For example those with the practice of 'Tri-Shraddaas' of three kinds of yagjna- tapo-daanas are of saatvika 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, yagnas are performed as a duty but not to expect return fruits are of saatvika nature. Rajasa guna is distinct when performing yagnas and vratas if conducted for show, arrogance and one-uppishness or public popularity. Yagjna 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 yagjnaa- vratas are not to be deemed as social activities but of self purification and as such the ‘Trikarama Shuddhi’ or of kaayika-vaachika-maanasika viz physical - vocal and mental purity. Worship of Deva- Brahmana-Guru- Jnaanis; physical cleanliness, nishkapata vartana or negation of affected artificial behaviour, celibacy and non violence are the Kaayika Shuddhi . Hurting none-Truthfulness- Encouraging Naturality and ‘Svaadhyayaabhyaasa’ or daily practice of Study-Vocal-Mental application and Introspection are the Vaachaka 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, Aphalaakankanksha is thus the essence of Satvikata Tapas. *Sarkaaramaana pujaartham tapo dambhena chaiva yat, kriyate tadiha proktam raajasam chalamadhruvam/* Expectations of commendation - tions, 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.]

Ishana Traya:

Praneshana-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.

Irshya:

Involvement of Evil Forces like ‘Irshya’ blinding the brightness of Truth and the pace of recovery is slow to nil vide Isha Upanishad

III) Asuyaa 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 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!)

Tryagnis: The fires are of Kama /Lust, Krodha or Anger, Kshudha or Hunger

Chaturvidha Paashas : or human bindings are four viz. Asha-Moha-Maya-Karma viz. Possessiveness-Infatuation-Make Belief-Excessive Involvement.

Arishad vargas: or Shat Gunas: Kaama or Desire, Krodha or Anger, Lobha or Avarice, Moha or Infatuation, Mada or Ego, Matsara or Jealousy

[Bhagavad Gita annotates *Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/* Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind ; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial ‘arishad vargas’ or the six enemies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy.

Raaga dvesha niyuktaistu vishaanindriyaischaran, aatmavashyarvidheyaatmaa prasaadamadhigacchati/ Prasaade sarva dukkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/ If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace.

Kathopanishad vide I.iii.3-4 states: *Aatmaanam rathinam vidhuh, shareeram rathameva tu , buddhim tu saarathim viddhi, manah pragrahamevacha/ Indriyaani hayaanaahu vishaayamsteshu gocharam, ateendriya mano yuktam bhokteetyaahur maneeshinaam/*

This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind)] *Prasaade sarva dukkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/* Peace of Mind could be routinised even as one goes on a fee spree of fulfilling desires of life yet within one’s mental control. But once ‘chitta shuddhi’ or the purity of conscience is tarnished and ‘ indriya nigraha’ or control of senses is lost then the mental bridle gets tilted off.

Naasti buddhirayuktasya na chaayuktasya bhavanaa,nachaabhavayatasshaantih ashaantasya kutassukham/ Indriyaayaanaam hi charataam yanmanonividheeyate, tadyasya mahaa baho, nigruhee - taani sarvashah, indriyaaneendriyaardhebhayah tasya pragjnaa pratishthitaa/ Yaa nishaa sarva bhutaa - naam tasyaam jaagarti samyamee, yasyaam jaagrati bhutaani saa nishaa pashyate mune/ Apurva - maanam achalapratishtam samudra maanah pravishanti yadvat, tadvatkaamaa yam pravishanti sarve na shaantimaapnoti na kaama kaamee/ Vihaaya kaamaan yassarvaan pumaamscharati nispruhah,

nirmamo nirahamkaarah na shantimadhigacchati/ Eshaa braahmee sthitih Partha! nainaam praapya vimuhyati, sthitaasyaamantakaalepi Brahma nirvaanamricchati/

None indeed who has no control over the ‘panchendriyas’ as afore described 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 ‘soukhya’ 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’.

3. Yaksha Prashna

Yaksha Prashna samvada: 1) Who makes Sun rise and ascend to the skies, circles around, sets on the horizons, the true nature of Sun and where ie Sun established; reply is : Brahma makes Sun to rise and ascend to horizons, Devas perform the encircling, Dharm Deva sets the Sun the True nature is Sun is Himself and finally Sun is established in Truth itself;

2) What instills divinity and virtuosity of a Brahmana, what sustains and upkeeps that virtuosity, what is the human like quality of a Brahmana, what is the conduct akin to a vicious Brahmana; the replies are ‘Swadhyaaa’ or Self Study, Penance is the sustainer; death is the natural quality of a Brahmana and criticising others is the vicious conduct of a Brahmana!

3) What is the divinity or virtuosity of a Kshatriya, the sustaining power to him, natural quality of a his class and the most vicious act of a kshatriyas! The respective replies are constant practice of archery, conducting Yajna karyas and performing oblations, fear is the natural quality and the heinous misconduct is not to save and run from the battles!

4) What is like the Mantra in the context of Yagnas and oblations, who is the performer of these oblations, who is the acceptor of the oblations in yagnas, and what is that which yagnas surpass! The replies respectively are breath, mind, Veda shlokas called ‘richas’ or stanzas and what surpasses yagnas are Richas indeed!

5) What is heavier than Earth, higher than heavens, faster than wind, far more numerous than straws; the replies respectively are mother, father, mind, and human worries.

6) who is the friend of a traveller, who is the friend of the sick, who is the friend of the dying man. The replies respectively are a companion, a physician and charity.

7) What is that which when renounced makes one lovable and endearing, what is that once when renounced after becoming rich, and what is on attaining very rich one needs to renounce! The replies respectively should be to renounce pride to make one lovable, to renounce desire on becoming rich and to renounce avarice for attaining happiness.

8) Which enemy is invincible; what constitutes an incurable disease; and what kind of human being is of nobility or otherwise. The answers should be one's own anger, greed is an incurable disease and noble are they who pardon others mistakes and ignoble are those who are retaliatory and unkind.

9) Who is truly happy, what is the great wonder, what should be the ideal path and what is the great news? The replies should be: a person without debts is truly happy; the greatest wonder is that death is certain sooner or later but one wishes to live further; the ideal path is elusive as even Shritis and Rishis are of varied views and therefore one's own Inner Conscience is what ideal path determines about since Truth about Dharma and Duty are thus hidden in the cave of the individual hearts. Finally, the greatest news is that the world is full of ignorance like a pan while Sun is the Fire, days and nights are like fuel, 'kaala pravaah' or the cycle of Time comprising months, seasons and years are like the ladle, and indeed the Greatest Master is the cook *par excellence!* That is the Greatest News from all directions of North-East-West-and South!]

The question-answer session over successfully, Yudhishtar visioned the outstanding Prajapati Dharma as 'Tridanda dhaari Brahmana' of young age with turban, maunji coloured red robes and kamandalu and blessed him. *Tathaiva teshamapi dharmachaarinaam yathepsitaaa hyaabhyaabharaamambarastrajah, kshanena raajannabhavanmahaarmaanam prashasta dharmagraya phalaabhikaankshinam/* (Indeed this is the way that the followers of Dharma as in the case of Pandavas appeared instantly with appropriate dresses and 'aabharanaas'.

Chapter Seventeen on Pancha Maha Bhutas / Five Basic Elements and Tanmatras

The Unknown and Eternal Paramatma or The Supreme Energy materialised the Alternate Power called Prakriti / Maya which further appeared as Maha Tatwa or the Great Awareness. The latter made possible the occurrence of 'Ahamkara' or Ego in Abstract Form or the Inherent Consciousness which got transformed as Bhutas or Tangible Entities the very First Entity being Narayana who created 'Apo Naara' or the Radiant Water who floated on that Water and was hence called Narayana. He deposited his virility with the resolve of creating and there got manifested a Brahmanda, the Huge Golden Egg inside which there was seated Hiranya garbha Brahma. The Egg had two parts viz. Diva/ Urthwa Loka or the Upper Part and 'Bhuva' or Earth and the Space between these Parts was 'Akaasha' the Sky. There were manifestations eventually of Sapta Lokas (Bhuloka, Bhuvanloka, Swarloka, Maharloka, Janarloka, Tapoloka and Satyaloka), Sapta Patalaas (Atala, Vitala, Sutala, Talaatala, Mahatala, Rasatala and Patala); Dasha Dishas or Ten Directions viz. Uttara or North-East or Purva-Dakshina or South-Paschim or West-Ishanya or North East -Agneya or South East-Nirriti or South West- Vayavya or North West-Urthwa or Upper Region and Atho Lokas or the Nether Worlds.

1. 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.

2. 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.

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. 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.

5. 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.

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'

Prithvi

*Bhuh paadouyasya naabhirviyasuranilash Chandra Suryau cha netre karnaaavashaah shiro
dyarmukhamapi dahano yasya vaasteyaamabhih antastam yasya vishvam sura nara khagagobhogi
gandharva daityahchitramramramyate tam tribhuvana vapusham Vishnumeesham namaami/* ‘

May I salute Vishnudeva whose physique occupies Trilokas as Bhumi is His feet, Aakasha as His navel, Vayu as His breath, Surya Chandras as His eyes, Ashta Diks as His ears, Swarga as His Head, Agni as His face and oceans as His abdomen. Thus the Universe in entirety comprises countless Beings ranging from Deva- Devis, humans, birds and beasts, Gandharvas and Asuras.

Ashvakraante ratha kraante Vishnukraante vasundharaa, shirasaam dharayahyaami rakshaswa maam pade pade/ May this Sacrificial Earth be such that Lord Vishnu Himself by horses and chariot traverses severally, while my head is bent in prostration thrice for His blessful protection at every step of His chariot.

Bhumirdhenurdharani loka dhaarini, udyataasi Varahena Krishnena shata baahunaa/ In Varaha avataara, Lord Vishnu lifted up Bhu Devi as in the form of a milch cow while she was sinking into deep seas as dragged to 'atho loka waters' by the demon Hiranyaaksha.

Origin of Bhumi, worship and consequences of disrespect to her:

At Paramatma's twinkle of an eye, Lord Brahma's age of hundred Brahma years are over and there would be a 'Prakritik Pralaya' when Prithvi (Earth) sinks in water and merges into Parabrahma Paramatma. Maharshi Narayana narrated to Narada that there had been a belief when Daityas Madhu and Kaitabha were killed on the expanded dry place of Narayana's thighs (since the Daityas agreed to be mutually killed only on a dry place without wetness) and the 'Meda' or fat of the demons' dead bodies got dried up by Sun's heat and that was how Medini was formed. Another version about the origin of Prithvi which Narayana Rishi narrated was what Mahatma Dharma told the Rishi: The 'roma kupas' or the hair-roots of Maha Purusha's body emitted dirt which created 'Bhumi' and as many hair roots mixed with the sweat (water) emitted dirt so many times the formation of Bhumi takes place! Each time Bhumi is created, it emerges from the Seven Seas, along with Seven Dwipas, with Himalaya, Meru and other Mountains; with Surya, Chandra and other Planets; with Brahma, Vishnu and Maheswara abiding the Maha Purusha's instructions; along with Devas and other Pranis would get materialised too; Punya Tirthas are also created; Seven Heavens and Seven Under Worlds are created too; Brahma loka, Dhruva loka and so on would also get materialised. Such is the repetitive activity which takes place in each Kalpa.

How Bhumi was renamed as Prithvi!:

In the past, there was a Prajapati named Anga during the regime of Swayambhu Manu who married the daughter of Mrityu called Sunita, who was very ugly and from their union, a very powerful Sovereign called Vena was born. When Vena came to power, there was predominance of 'Adharma' (Non-Virtue and Injustice) as Vena himself was cruel, non-scrupulous and malicious. As the good advices of Maharshis fell flat on Vena's ears and there was 'Araajakata' or utter lawlessness, the Maharshis gave curses to him and the Brahmanas trapped Vena and killed him. From Vena's body emerged the shadow of a dark and ferocious woman from the dead body of Vena and from the right hand of the body manifested a Figure resembling Prajapati Anga who was a symbol of Dharma and Nyaya, with a 'Kireeta and Kavacha' (golden headgear and body shield), 'Dhanush and Baana' (Bow and Arrows) etc. Since the manifestation came out of the 'Pruthu bhujas' or fat shoulder of Vena, the Figure was named Pruthu. The Brahmanas who killed Vena made Pruthu the 'Chakravarti' and gradually he became the undisputed Chief of the entire World, turned out to be a Super King by virtue of his valour, fame and Tapasya and endeared him as a role-model. He found that there was no Swadhyaya, Vashatkara and Dharma in the Rule of Vena and being extremely annoyed with Bhumi for the negligence of the Moral Values took up his arms and chased her to burn off the sins of moral depravity. Devi Bhumi was frightened and tried to escape in the form of a Cow. He hounded her but could not run further and out of desperation stopped over and surrendered to Pruthu; she asked him as to what could she do for him and the reply was that the whole 'Charachara Jagat' or the moveable or immobile inhabitants of Earth should be free from any

desire whatsoever. Then Pruthu converted Swayambhu Manu as a calf and started extracting milk from Bhumi as cow its udder which turned out to be 'Shudda Anna' with which there were no wants on Earth for the Citizens. On seeing this, Rishis took the example, turned Sun God as the Cowherd, Indra as the calf and milked Prithvi to satisfy their Dharmik desires. Devatas too were tempted, turned out to be the Cowherds, requested Yama Dharma Raja to be the calf, and squeezed 'Swadha Rasa' into golden vessels to fulfill their own respective desires. The Pitruganas brought their silver vessels to extract as much milk as they wished. Nagas were not far behind as the Nagaraja was the cowherd, Takshak was the calf and filled up a copper vessel to squeeze 'Visha' (poison). 'Asuras' jumped into the queue and milked 'Maya' by converting Virochan-the son of Prahlad as the calf. Yakshas were for long desired to learn 'Antardhana Vidya' or the Lesson of Vanishing, and thus converted Kubera as the calf and extracted the Vidya from the Cow. Pretas and Rakshasas organised themselves and deputed Ropuanabha Preta as the cowherd and Preta Sumali as the calf and extracted blood from the udder. Apsaras and Gandharvas brought Chatraratha as the calf and milked the sweet smell of Lotus leaves from the Kamadhenu, while Natyacharya Gandharva Vararuchi as the cowherd. Mountains too were tempted to fulfil their wishes of milking 'ratnas' (precious stones) and Aushadhis (herbal medicines) into a 'shila patra' or rock vessel; Mahachala Sumeru was the cowherd and Himavanta was the calf. Trees extracted the milky liquid while cutting them from the Cow into a Palaasa Patra, while Shala Vriksha along with flowers and leaves was the Cowherd and many other trees took the form of a calf. Likewise, many species including each and every human being fulfilled their own wishes. In the regime of Maharaja Pruthu the population was prosperous, happy, long living and highly contented. There was no pauper, no sinner, no fear of Adhi Bhoudhika, Adhi Daivika or Adhyatmika problems (Physical, God-made and Internal). None had diseases nor mutual illwill, no greed, no fear, and no external and internal threats. Little wonder Bhu Devi was called the Prithvi!]Matsya Purana

Aapas:

Snaana Prakarana in Parashara Smriti- Shoucha Vidhi- Gandusha Vidhi-Aachamana Vidhi-Procedure of Aachamana- Snaana Vidhis- Snaana Bhedas- Samudra Snaana-Naimittika Snaanas - Samkramana-Rajasvala Snaana- Kaamya Snaanas- Malaapakarshana Snaanas- Abhyanganba Snaanas- Nmaraka Chaturdashi Snaana-Nadee Snaanaas- Snaanaas as per Dharma Sindhu. Marjana Mantra Snaanas- Aghamarshana Mantra Snaanas- Tarpanas- Punah Snaanas- Snaanantara Vastra Dhaarana- Nitya Naimittika Snaanas- Grahana Snaanaas-Monthwise Snaanaas: Vaishakha Snaanas- Gangaavataarana Snaanas and worship on Jyeshtha Shukla Dwaadashi- Chaturmaasa Vrata is stated to have terminated on Shravana Purnima- For Strees: On Shravana MangalaVaaraas, *Mangala Gauri Vrata* is definitely prescribed especially by the newly married 'Grihinis'. Shravana Shukla *Panchami* is popularly called *Naaga Panchami* and is observed- Krishnashtami, Raksha Bandhana and Kusha sangrahana are the highlights of Shravana Month, demanding snaana phalitas- Siddhi Vinayaka Vrata is celebrated all over Bharata Desha on Bhadrapada Shukla Chaturthi- Mahalaya Pakshas- Devi Navaraatraas commence from Ashviyuja Shukla Pratipada to Maharnavami and Vijaya Dashami- Nava -Ratri Vidhis- Deepavali Celebrations -Kartika Snaanas- Mantra Grahana Diksha-Chaturmasa Vrata Samaapti- Pushya Makara Sankranti-Maha Snaanas- Kumbha Sankranti-Veni Daana Prayoga-Ratha Saptami- Maagha Snaanopadyapana-Shiva Ratri Vrata- Holika-

Tejas (Agni):

Description of Agni Vamsha-Origin of Main Line Agnis- Agni Kunda Nirmana and ‘Shodasopacharas’ in ‘Agni Puja’ - Features of ‘Nava Grahas’ and Procedure of Navagraha Shanti Homas - Creation of Agni Deva, his several names and implication of worship- Agni as the base of the study of Jyotisha and Astronomy- Types of Agnis- Dharma Sindhu details Homa Prakriyas- Performing Nitya Auoposana Homa- Ashvalaayana Smaarta Homa Prayoga- Hiranyakeshiya Homa Prayoga-Apastamba Homa- Katyayana Vidhana- Homa Dravyas and Homa Lopa Prayaschitta- Saayam Pratah Homa’s dispensation-Paksha Homa- Samaaropa Vidhi-Punaraadhyaya prayaschitta- Agnyopaghaataas- Lapses and Remedies- Parashara Smriti details Agnimukham- Brahmachari Dvija homa vidhana-Grihasti Brahmana Homa vidhana- Aoupaasana Homa-Pradhana homa- Vasodharana homa-Shatapata Brahmana Grihastha Homa vidhana- Brahma Yagjna vidhana homa -‘Dharma Bindu’'s homa kaala and homa dravya details.

Vaayu:

Vayu Purana- details of Srishti in reference to Vaayu - Ekaadasha Vayu swarupas - Pancha Pranas- Agni Purana details Srishti and Pancha Bhutas including Vaayu-.\.

Aakasha:

Maha Bhagavata : Systematic description of Planets and Sishumara Planetary system- Brahmanda Purana’s description of Traditional Astronomy, Solar System and ‘Kaalamana Ganana’ (Time Calculations) -Meru Mountain considered as the focal point of Traditional Astronomy- Mystery of ‘Jyotishmandala’, ‘Sishumara’, Dhruva, Clouds and Chariots of ‘Grahaas’ - Surya Radha- Chandra Radha- Radhas of other Grahas- Surya as the Sourcer, Sapta Rashmis, Abodes of Planets, Sizes of Planets, Planet Positions during the Ayanas and Planets and Nakshatras- Narada Purana describes in the context Astromomy and Astrology the Concept of Trikantha Jyotisha Shastra.

Select Vedic References

RIG VEDA:

PRITHVI: In the Vaidika Grandhas, Prithvi is established as the MOTHER Figure and Aakaasha the FATHER Figure.- Mother Earth is vast-heavy with mountains and waters- the singular provider of rains, food and life; and finally takes all the Beings on Her lap en route the next rebirth!-

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

AGNI: Agni is the unique Deity whom once invoked formally assumes ever larger volume and radiance and endows with prosperity, progeny and prolonged existence!

VAYU: The fastest supplier of Havishaana and Roma Rasa from Yaajakas to the Celestials- ‘Praana vayu’ is literally hinged to life.- The sweep and speed of Vaayu is remarkable and unique.- Vayu Deva moving fast all across the ‘antariksha’ is never stationary nor restful. You are the father figure who had given us birth and upbringing, the ‘bandhu rupa’ or the dear relative, and friend who is an adviser and well wisher; do kindly strengthen the supply line of medicines. You possess Praana Rupa Jeevana Tatva and the ‘nidhi’ or the never diminishing stock of life providing energies!

ANTARIKSHA: Dyau- Prithivi, Bhumi and Antariksha- are together the hinges of the Universe and also the Yagjna swarupas. Even as the number of participants of the Sacrifices has dwindled, the faith and fame of earth and sky is maintained as our eternal parents; may they pardon our increasing lapses as the true father and mother entities, despite our evil doings and ingratitude for them .

YAJURVEDA (KRISHNA) / TAITTIREEYA SAMHITA:

AGNI: 1.1.9: The Fire-altar or Vedi; Purification of Agni; VAAYU: Praana the Life Energy- Praana's internal journey called 'Antaryaama'- To whom Praana of a Jeeva is yoked to like a cross wooden piece!-

SHUKLA YAJURVEDA:

BHU DEVATA: Dyuloka; Prajapati made the initial sacrifice to the Unknown to facilitate the process of creation and foremost of all, manifested Swarga-Antariksha-and Prithivi in the form of a serpentine coil;

AGNI: May the cycle of Yagjnas on earth and the resultant rains and fertility on earth be secured!

AAPAS: Jala samuhaas! You are the singular form of essence among food, ghee, milk and the juices of innumerable fruits and flowers; strength that all the human beings are able to tick and kick with energy and knowledge;

VAAYU: Vaayu Deva! you are the singular form of purity and its expansion besides the unique means of sanitization.

SAAMA VEDA: PRITHVI: Virat Purusha-Srishti;

AGNI: It is that glorious Fire which ensures debility due to inadequacy and non availability of proper food intake; it is that Fire which ensures liveliness and activity of a body; it is that Fire which is readily worshipworthy as the proven medium of inviting Celestials for the attraction of food and juice. You are ever present and active in forests, maatru garbhas, and all over the earth as invisible but readily manifested.

VAAYU: Paarthiva- Vaayaveeya-Aakaasheeya or earthly-airborne-skyward.

ADHARVANA VEDA:

Prithivi-Agni-Vaayu- Antariksha [Interdependence of Pancha Bhutas is vindicated thus]; Prithivi; Prithivi- Antariksha; Agni Deva- Shatru Naashaka Sutras]

Chapter Eighteen on Invocation and Adhi Devata - Pratyadhi Devata Mantras of Navagrahas

1. SURYA

[Mantra JapaSankhya -Six thousand]

ApaayasyetyasyamantrasyaHiranyastuupaRishih, Savita devataatrishthubhchhandah- mama adhidevataapratyadhidevataasahita Surya grahaprasaadavidhyardheSureyagrahamuulamantgra jape viniyogah/

Karanyaasam: Om aasatyena-angushthaabhyaamnamah- Om rajasaavartamaanah-tarjaneebhyaamnamah-Om niveshayanmadhyamabhyaamnamah-om Amritammartyamchaanaamikaabhyaamnamah-om hiranyayenaSavitaarathenakanishtghikaamnamah-om aadevoyaatibhuvanaanipashyhan-rarathalakaraprishthaabhyaamnamah/

Anganyaasam: Om aasatyena- hridayaanamah/ om rajasaavartamaanah-shiraseswaaha/ om niveshayhan-shikhaayavashat/ om amritammartyamcha-kavachaaya-hum/ om

hiranyayenaSavitaararhena- netratrayaayavoushat/ Om aadevoyaatibhuvanaanipashyan- astryaaya phat/ Bhurbhavassaromitidigbandhah/

Dhyaanam: Vedeemadhyaalalita kamalekarnikaayaamrathasthah/ Saptaashvekorkarunaruchi vapussaptarajjur vibaahuh/ GotreramyabahuvidhaguneKaashya paakhyeptasuutuh/ Kaaligaakhyevishaya janitahpraangmukhahpadmahastah/ PadmaasanahPadmakarodwibaahuh, padmadyurirs -saptaturangavaahah/ Dvaakarolokaguruh kikreeteemaya prasaadam vidhdaatgu Devah/ JapaakusumasamkaashamKaashyapeyammahadyutim, tamorimsarvapaapa ghnam pranatosmi Divaakaram/

Panchopachaara Puja- Lam Prithiveetatmaatmane-gandhamsamarpayaami- Ham AkaashaTatwaatmani- pushpamsamarpayaam-Y am Vaayutatrvaatmane-dhupamaghrapayaami-Ram Tejaaawaatmane - deepamdarshayaami- Vamam Amrita tatvaatmanenaivedyamsamarpayaami- Sam Sarvatatvaatmanetaamboolaadisarvopachaaraamsamarpayaami/

MulaMantram:

Aasatyenarajasaavartamaanoniveshayannamritammartyayamchahiranyayenanmritammaryamcha, hiranyayenasavitaarathenaadevoyaatibhuvanaanipashyan/

Adhidevata (Agni) Om Agnimduutamvrineemaheehotaaramvishvavedasamasyayagjnasyasukkrutam/

Pratyadhidevataa (Rudra) Om kadrudraayaprachetasemeedhushthamaamatavyase, vochemashantamagumhride/

Adhidevataapratyadhidevataasahita Surya grahassupreettassuprasannovarado bhava/

Surya Kavacha-Stotra-Ashtottara

Ravi Mantram: Om Aim HreemShreemShreemKleem Aim SouhHreemRavayenamahah/

Japasankhyasiz thousand ideally

2. .CHANDRAGRAHA

[Mantra JapaSankhya- Ten thousand]

ApaayasyetyasyamantrasyaGoutamaRishih, ChandrodevataaGayatichhandah- mama adhidevataapratyadhidevataasahita Chandra grahaprasaadasidhyardhe Chadragraha prasaadasidyardhemuulamantgra jape viniyogah/

Karanyaasam

Om aapyaayassva-hridayaanamah- Om sametute-shiraseswaah/ Om vishvatahshikhaayavashat/ niveshayannadhyamabhyaamnamah-om Soimavrishniyamkavachaaya hum/Om Bhavajasya- netratrayaayavoushat/ Om sagandhe-astraayaphat/ Bhurbhuvassuvaromitidikbandhah/

Anganyaasam

*Om aasatyena- hridayaanamah/ om sametute-shiraseswaaha/ om vishwatah-shikhaayavashat/
Somavrishniyam-kavachaaya hum- Om bhavaavaajasya-neratrayaayavoushat/ Om sangadye- astraaya
phat./Bhurbhavassaromitidigbandhah/*

Dhyaanam:

*Dadhishankhatushaaraabhamkhseeraarnavasamudbhavam,namaamishashinamSomamShambhormakuta
bhushanam/ Pan chopachaarapujaamkritvaa/*

*MulaMantram: om aapyaayasvasametuevishvatassoma v rishniyam, bhavaavaajassasangadhe/ om
apsume*

Adhi Devata Pratyadhi Devata - Aapah - Balam`

Om Apaayasyentyasyasametuevishvatassomavrishniyambhavaavaavaajassyasamgathe/

*Adhi Devata- aapah [jalam] OmapsumeSomoabraveedamtatvisshaaninibhejasa, Agnim cha
VishvaShambhuvamaapashaVishvabhejajeeh/*

Pratyadhi Devata [Gouri] Om Gourimimaayanavapadeebabhuvashesahasaksharaaparamavyoman/

Adhi Devata Pratyadhi Devata sahitaChandragrahassupreetaassuprasnnavaradobhavad/

Chandra Kavacha-Stotra-Shatanaama as per Annexure

3. ANGAARA GRAHA

[AngaarakaGraha Mantra JapaSankhya: Seven Thousand]

*AgnirmuurdhetasyamantrasyamVirupaRishih, AngaarakagrahoDevataa, Gayateecchandah mama
AdhidevataapratyadhivataasahitaAngarakaprasaadasidhhyardheAngaarakagraha moola mantra jape
viniyogah/*

Karanyasa

*Om Agnirmoorthvaadivah- angushthaabhyaamnamah; om Kakupatih-tarjabeebhyaamnamah; om
prithivyaah-madhyamaabhyaamnamah; om ayam-anaabhikaabhyaamnamah;omapaagumretaagumsi-
kanishthikaabhyaamnakah- om jinvati-karatalakaraprishthaabhyaamnamah/*

Anganyaasa

*Om AgnirmoordhvaaDivah- Hridayaayanamah; om Kakutpatih-Shiraseswaah;omPrithivyaah-
shikhaayaivashat; om ayam-kavachaaya hum; om apaagumretaagumsi- netratrayaayaviushat; om
jinvati-astraaya phat- Bhgurbhuvassuvaromitidigbandhah/*

Dhyaanam:

*Dharaneegarbhasambhutamvidyudkaantisamaptabham, Kumaaram shakti hastam tam Mangalam
pranamaaymyaham/*

Moola Mantram: Om Agnirmoordhaadivahkakutpatihprithivyaayam, apagumretaangsijinvati/

Adhidevataa: Prithivi

Om syonaaprithivibhavaanriksharaaniveshane, yacchaanahsharmasapradhaah/

PratyadhidevataaKsetrapaalakah

Om Ksherasyapatinaavayagumhitenevajyaamasi, gaamashvamposhayitnavaasanomriraateedrishe/

AdhdevataapratyadhudevataasahitaAngarakagrahassupreeassuprasannovaradobhavat/

Kavacha-stotra-shatanaamaavali as per Annexure

‘

4. BUDHA GRAHA

[BudhaGraha Mantra JapaSankhya-Seventeen thousand]

UdbhudhyasvetyasyamantrasyaPraskanva (Narayana) rishih, Budhagrahodevataaptrishthupcchandah, mamaAdhidevataaPratyatiDevataasahitaBudhagrahodevataapratyadhidevataasahitaudhagrahprasaadas idhyardheBudhagrahamoolamantra jape viniyogah/

Karanyaasa

Om Udbhudhyasvagne- angushthaabhyamnamah/ Om Pratijaagrihyanam-tarjaneebhyaamnamah/Om ishtaapoortesagumnsrijethamayamcha-madhyamaabhyamnamah/ Om puynahkrinvagstayaa- anaabhikaamnamah/ om pitaramyuvaam- kanishthaabhyamnamah/ om anvaataagumseetvayitatumetam- karaprishthaabhyamnamah/

Anganyaasa

Om udhbhudyaaagne-hridayaqayanamah/ Ompratijaagrihyenam-shiraseswaaha/ Ishtaapurtesagumnsrijedhaamayanscha- shikhaayavashat/ Om punahkrinvastyaa-kavachaaya hum/ Om pitaramyuvaanam- netratrayaayavoushat/ Om avaataagumseetvayitatumetam-astraayaphat/ Bhurbhuvassuromitidigbandhah/

Dhyaanam

PriyangukalikaashyaamamruupenaapratimamBudham, soumyamsatvagunopetam tam Budhampranamaamyaham/

Moola Mantram: Om udbhudyaswaagnipratijaagrihyanamishtaapuortesagumnsrijedhaamaam, punahkrinvagstavaapitaramyuvaanamavaataagumseetvayitatumekam/

Adhi Devataa: Vishnuh

Om idamVishnurvichakreetredaanidadhepadam,samuudhamasyapaagim Sure/

PratyatiDevataa: (Narayanah)

Om sahasrasheershaaPurushah, sahasraakshasahasrapaat, sabhumimvishvatovritvaa, atyatashthaddashaangulam/

Adhi DevataapratyatidhidavataasahitaBudhagrahahasupreetassuprasannovaradobhavat/

5. BRIHASPATI GRAHA

[Brihaspati graha Mantra JapaSankhya- Sixteen Thousanad]

*BrihaspateatiyadaryetyasyamantrasyaGritsnamadaRishih, Brihaspatirdevataah, trishthibhchhandah
mama AdhidevataaPratryatiDevataasahitaBrihaspatigrahaprasaadasiddhyatheBrihaspatigraha moola
mantra jape viiyogah /*

*Om Brihaspateatayadaryoarhaat- angushthaabhyaamnamah; omdyumadvibhaati-tarjaneebhyaamnamah;
om kratumajjaneshu- madhamaabhyaamnamah; om yataddeedayacchavaarta-kavachaaya hum; om
ritaprajaatatadasmaaszu-nitratrayaayavoushat; om dravinamdehichitram-astraaya phat/
Bhurbhavasuvaramiti digbandhah/*

Dhyaanam

*DewvaanaancharisheenaamchaGurumkanchanasannibham, buddhimantamtrilokesham tam
namaamiBrihaspatim/*

Moola mantra

*Om Brihaspateatiyadaryoarhaadyumadvibhaatakratumajjaneshu,
yaddeedayacchavasartaprajaatatadasmaasudravinamdshehichitram/*

Adhi Devata: Brahma

*Om Brahmajajnaanamprathamampurastaadyumadvibhaakikratumajjaneshu,
yaddeedayacchavasartaprajaatatadasmaasudravinamdhehichitram/*

Pratyadhi Devata: Indra

*Om Indramvovishvatassarihavaamahejanebhyah, asmaakamastukevalah/Adhi
DevataapratyayadhiDewvataasahita Brihaspati grahassupraatassuprasannovaradobhavat/*

Brihaspati Kavacha-Brihaspati Stotra- ShataNaamastotra vide Annexure

6: SHUKRA GRAHA

[ShukragrahaMantrajapasankhya: Twenty thousand]

*ShukramteanyadityasyamantrasyaBharadwaajaRishihShukragrahoDevataa, trishthupchaandah, mama
AdidevataaPratyadhiDewvataasahitaShukragrahaprasaadasiddhyardheShukragraha moola mantra jape
viniyogah/*

Karanyaasa

*Om Shukramteanyat-angushthaabhyaamnamah- om yajatamteanyat-tarjaneebhyaamnamah; om Vishnu
rupeahaneedyourivaasi-madhyamaabhyaamnamah; om vishvaahimnayaanaamikaabhyaamnamah; om*

*avasisvadhaanah-kanishthikaabhyaamnamah; om bhadraatepuushanniharaatirastu-
karatalakaraprishtaabhyaamnaamah/*

Anganyaasam

*Om Shukramteanyat-hridayaayanamah; om yajatamanyat-shiraseswaaha; om Vishnu
rupeahaneedyorivaasee-shakhaayaivashat/ om vishvaahimaayaa-kavachaaya hum/ om
avasiswadaavah-netratrayaayavoushat, om bhadretepuushanniharaatirasu-astraaya phat/
Bhurbhuvassuvaromitidagbandhah/*

Dhyaanam

*Himakundamrinaalaabhamdyatuaanaamparamamgurum, sarva shastra
pravaktaaramBhargavampranamaamyaham/*

Moola mantram

Om

*Shukramteanyadyajatanteanyadvishnurupeahaneedyorivaasi, Vishvaahimaayaaavasiswadhaavobhadraa
tepuushanniharaatirastu/*

Adhidevata : Indraani

Om Indraaneemaasuneerishusupatneemahshravam, nahyasyaaaparamchanajarasaamaratepatih/

PratyadhiDevatah:Indramarutvantah

*Om InbdramarutvaihapaahiSamamyathaashaaryaateapibassutasya, ava
praneeteetavashuurasharmannaavivaasantokavayassuyagjnaah/*

AdhidevataapratyatidevataasahitaShukragrahaahsupreetassuprasannovaradobhavatu/

ShukraKavacha-ShukraStotra- Shukraashtottarashatanaamastoras as annexed

Shukra Mantra :OM SHREEM DRAAM DREEM KLEEM BLOOM SHUKAGRAHAAYA

7. SHANI GRAHA

[Shani Graha Mantra JapaSankhya: Ninteen Thousand]

*ShamagnirahnibhiritasyamantrasyaHilimbhiRishihShanaishvaragrahoDevataa, Ushnikchhandah, mama
AdidevataaPratyadhiDevataasahitaShanaishcharagrahaprasaadasiddhyardheSanigraha moola mantra
jape v iniyogah/*

Karanyaasa

*Om Shamagnih- angushthaabhyaamnamah/ om gnibhiskarat- tarjaneebhyaamnamah/ om
ShamnastapatuSuryah-madyamaabhyaamnamah/ om shamvaatah-Anaamikaabhyaamnamah/ om
vaatvarapaah-kanishthikaabhyaamnamah- om apashrithah-karatalakaraprishtaabhyaamnamah/
Anganyaasa*

Om Shamagnih- hridayaayanamah/ om agnibhiskarat- shiraseswaaha/ om Shamnastapatussrah- shikhaayaivashat/ Om Shamvaatah-kavachaaya hum/ om vaatvarapaah- netratrayaayavoushat/ om apashrithah-astraaya phat/ Bhurbhuvassuvaromitidigbandhah/

Dhyaanam

*Konasshanascharomandahchhayaahridayaanandanahh,
Maartaandagastadhaasourihpaatangeegrahanayakah/
Abraahmanahkruurakarmaaneelavastromjanadyutih,
krishnoDharmaanujahshaantahsushkodaravarapradah/ Shodashaitaanaamaani yah pathecchadine
dine, vishamastopibhagavaansupreetastasyajaayate/-- Neelaanjanasamaabhaasam Ravi
putramYamaagrajam, Chhaayaamartaandasambhutam tam namaamiShanascharam/*

Moola Mantram

Om ShamagniragnbhiskaracchannastapatuSuryahshamvaatovaatvaparaaapashrithah/

Adhidevata (Yama)

*Om YamaayaSomagumsunutayamaayajuhuutaahavih,
Yamagumhayagjnogacchhaatyandiduutoaramkritah/*

Pratyadhidevataa (Prajapati)

*Om Parajaapatenatvadetaanyanyovishvaajaataanipatitaababhava,
yatkaamaasedjhumastannoastuvayaggsyaamapatayorayeenaam/*

AdhidevataaPratyadhiDevataasahitaShanaischaragrahassupreetassuprasannovaradobhavat/

8 .RAHU GRAHA

[Rahu Graha Mantra JapaSankhya: Eighteen Thousand]

*KayaanashchitraityasyamantrasyaVaamaRishih Raju grahodevataa Gayatri cchandah mama Adhi
DevataaPratyadhiDevataasahita Rahu Grahaprasaadasiddhrrdhe Rahu Moola mantra jape viniyogah/*

Karanyaasa : *Om kayaanaah- angushthaabhyaamnnanah/ Om chitraaabhuvat-tarjaneebhyaamnamnah/
Om Vootesadaavridhah- madhyamaabhyaamnamah/ Om sakhaa- anaamikaabhyaamnamah- shikhaa-
kavachaayahum/ Om kayaashchishthayaa-netratrayaayavoushat/ Om vritaa-
karatalakaraprishtaabhyaamnamah/*

Anganyaasa: *Om kayaanaah- hridayaayanamah/ Om Chitra aabhuvat-shiraseswaaha/ Om
vootesadaavridhah- shikhaayai v ashah/ Om sakkaa-kavachaayahum/ m kayaashchishthayaa-
nbdehtrfatraayaayavoushat/ Om Vritaa-astraaya phat/ Om bhurbhuvassuvaromitidigbandhah/*

Dhyaanam *Ardhakaayammahaveramchandraadityavimardhanam, Simhikaagarbhasambhootam tam
Raahumpranamaamyaham/*

Moola Mantram *Om kayaanashchitraaabhuvadaateesadaavridhassakhaa, kayaashchishthayaavritaa/*

Adhi Devata- Go Maata *Om aayamGouhporishnirakrameedasananmaararampunah,
pitaramchaprayamthsuvah/*

Pratyadhi Devata- Sarpagana *Om nano astusarpabhyoyrke cha Prithive mama ye anrarikshe ye
divitebhyassarabhyonamah/*

AdhidevataapratyadhiDevtaasahita Rahu grahassupreetassuprasannovaradobhabatu/

Rahu Kavacha-Stotra- Shataashtottaranaamastotras as annexed

9. KETU GRAHA

[Ketu Graha Mantra Japasankhya: sevan thousand]

*KetumkrinyannityasamantrasyMadhucchandaRishihi, KewtugrahoDevataa, Gayatreechhandah mama
AdhiDevataaPratyadhiDevataasahitaKetugrahaprasadasiddhyrdhe, Ketu graha moola mantra
japeviniyogah/*

Karanyaasa: *Om Ketumkrinvanna-angushthaabhyaamnamah/ om Ketave-tarjaneebhyaamnamah/ om
eshomaryaa-madhyamaabhyaamnamah/ om apeshase-anaamikaabhyaamnamah/ om samushadbhiih-
kanishtikaabhyaamnamah/ om ajaayadhah-karachatalakaraprishthaabhyaananah/*

Anganyaasa: *Om Ketumkrinvanna- hridayaayanamah/ om Ketave- sharaseswaah/ om peshomaryaa-
shikhaayaivashat/ om apeshase-kavachaaya hu/ om samushadbhiih- netratrayaayavoushat/ om
samushadbhiih- netratrayaayavoushat/ om ajaayadhaah; astraaya phat/ Om
bhurbhuvassuvaromitidigbandhah/*

Dhyanam: *Palaashapushpasamkaashamtaarakaagrhamastakam, RoudramRudraamaamghoram tam
Ketumpranamaamyaham/*

MOOLA MANTRA

OM KETUM KJRINVANNA KETAVE PESHOMARYA APESHASE, SAMUSHABHI RAJAAYATHAAH/

Adhi Devata (Chitragupta) *Om sachitrachitramchitayanamasmychitrakshatrachitratamamvayodhaam,
Chandramtayimpuruveeram b rihantamchandrachandraabhirgrinateduvasva/*

Pratyati Devata (Brahma) *Om Brahma
Devaanaampadaveehkaveenaamrushirvipraanaammahishomrigaanaam,
shvenogridhraanaagsvadhitirvanaanaagumsomahpavitramatyetirebhaan/
AdhidevataaPratyatdhidevataasahitahKetugrahassupreetassuprasannovaradobhavat/*

Chapter Ninteen on Ashta Dikpalakas

Ashta Dik Paalakas are stated as Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kub era and Ishana. The 'Dikpalakas' include the thousand eyes Indra in the East stationed in Amaravati on Airavata with Sachi Devi, 'Vajra Ayudha' or thunderbolt, the Celestial Apsarasas and the rest; Agni Deva in South East with his two wives Svaha and Svadha , his Vahana and other belongings; Yama Dharmaraja in the South with his 'Yama danda' (his Symbol the Celestial Rod) along with Chitragupta; Nirruti in the South West

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

Dikpaalaka Stotra

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

2. *OM Agnimdutam vrinimahaehotaram visvavaedasamasyam yajnyasukrutam. Samgam sayudham savahanam sashaktim patniputrparivarasametam, Agnim dikpalakam aavahayami sthapayamipujayami/.*

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

4. *OM mousanah para para Nirrtirdur sanavadhit sadisnatrsnayam sahasamagam sayudham savahanam sashaktim patniputrparivarasameetam Nirrutim dikpalakam avahayami sthapayamipujayami/*

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

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

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

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

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

Ashta Palaka Puja

PURVEY LAM INDRAYA NAMAHA/ Twamno Agney Varunasya Vidwaandevasya heydovayaasi neeshthaah, Yajishtho Vahnitamaschoshu chaano Vishwaa dveshaagumsi Pramumudhyanmat/

AGNEYAAM RUM AGNEYA NAMAHA/ Sugam nah Panthaamabhayam kritotu Yasmin nakshatrey Yamayeti Raajaa, Yasminney Namabhyashinchanta Devaah/Tadasya Chitragum havishaa Yajamaa/

DAKSHINASYAAM HUM YAMAAYA NAMAHA/ Asunvantama Yajamaana micchastaina syetyaan taskarasyaanveshi/ Asyamanmadiccha saata ityaa namo Devi Nirrutey tubhymastu/

NAIRUTYAAM SHAM NIRRUTAYE NAMAHA/ Tatwaayami Brahmana Vandamaanasta Daashastey Yajamaano havirbhih, Ahedamaano Varuneh bidhurushagumsamaana Aayuh Pramoshih/

Pashchimey VAM VARUNAAYA NAMAHA/ Aano niyudbhahyatinee bhiradhwarem, Sahasraneebhirupayaahi Yagnam/ Vaayo Asmi havish maadayasva, Yuyam paata Swastibhissadaa nah/ Vaayavyaam YAM VAYAVEY NAMAHA/ Vayagum Soma Vratey tawa Manastanushu bibhratah, Prajaavanto Aseemahi Indraani Devi Subhagaa Supatni/

UTTARAASYAAM NAM KUBERAAYA NAMAHA/ Tameeshanam Jagatasthanthushaspatim dhiyam jinwamanasey homahey vayam, Pooshaa no yathaa Veda samandvridhey rakshitaa paayuradabdhaswastaye/

ISHAANYAAM SHAM ISHAANYAAYA NAMAHA/ Iti Dikpaalaka beeja mantrairavaahya pujayet/ Dayaabdhey Traahi Samsaara Duhkhaanmaam Sharanaarthinam Bhaktyaa Samarpayet Tubhyam Prathamaavaranaarchanam/

Indra Deva be replete with referencing. More so does the Prana Vaayu for very existence , Varuna for subsistence, food and nourishment and so be the Nityagnihotra for daily survival and Dharma Karmaas. Yama Dharma Raja holds the Sensitive Balance and the Terminator of this Life for good, better or worse. Now Nirruti Devata too the vigilant from one's Lakshmi - Alakshmi Swarupaas with an axe to decide. Kubera is the symbol of Prosperity and Opulence. Finally, Rudra Deva the Mrityunjaya the Universal Exterminator.

Indra Deva in South East

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

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

Rig Veda Sukta Fifty Seven

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

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

Aitereya Upanishad designated as Idindra or Indra is indeed the ‘Antaratma’ which is ‘Paramatma’ alone!

I.iii.14) Tasmaad Idandro naamedendro ha vai naama tam idindram santam Indra ityaachakshate parokshena, Parokshapriyaa ivahi Devaah, Parokshapriyaa ivavi Devaah/ ‘

(Thus His name is Idindra; indeed He is truly known as Indra as Devas call him as Indra for short; these Devas are fond of such indirect names as Indra for Idindra but basically this Antaratma is indeed that Paramatma Himself! The Truth and Reality as Paramatma the playful Creator-Preserver-Destroyer enters the Bodies of Beings as the Individual Self.)

Kousheetki Upanishad

II.2: *Sab hovaacha, praanosmi,prajnaatma tam maam aayur amritam iti upaasva, aayuh praanah, praano vaa aayuh, yaavad hi asmin sharire praan vasati taavad aayuh, praanena hu evaasmin lokemritatvam aapnoti, prajnaayaa satyam sankalpam, sa yo maam aayur amritam iti upaaste sarvam aayur asmin loke ety aapnoti amritatvam akshitam svarge loke ; taddhaika aahur ekabhuyam vai*

praanaa gacchanteeti, na hi kaschaana shaknuyaat sakrid vaacha naama prajnaapayitum chakshusaa rupam, shotrena shabdham, manasaa dhyanam ekabhyuyam vai praana bhutvaikaikam etaani sarvaani prajnaapayantiti, vaacham vadanteem sarva praanaa anuvadanti, chakshuh pashyat sarve praanaa anupashyanti shrotram shrinvat sarve praanaa anushranvanti, mano dhyaat sarve praanaa anudhyaayanti, praanam praanantam sarve praana anupraananti, evam u haitad iti hendra uvaachaasti tv eva praanaanaam nishreyasam iti/

(Indra Deva then declared : *Praanosmi!* or : ‘I am the Praana, the Vital Energy to one and all! He exhorted that he must be worshipped for fulfillment and to discover the Path of Immortality, since Life is breath and breath is the Life, for existence is literally hinged on to Praana’. He further declares that it is due to the vital force alone that one retains his oneness and identity or individuality or else he would get lost in the vast wilderness of the universe; then only one is distinguished by his name, face, form by the eyes, sound by the ears, thoughts by the mind, complexion by skin, and so on. Indeed it is the vital force that marks the individual, his or her position by the speech that speaks, eyes that see, ears that hear and above all the mind that thinks, imagines, sings, smells, acts and reacts, so on. While speech speaks, vital energy speaks after it; as ears hear vital breath hears along and when the breath breathes all the vital breaths breath too there after. Indra is thus the Praana, the Life and the very Existence. He is the prajnatma- the Self with intelligence; he indeed is the buddhi, vritti, svabhava and ‘sarva praanaanan jeevana kaaramam’!)

Maha Narayanopanishad

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

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

Agni Deva in South East

Rig Veda

Tejas- Agni: 1. 1. 1-9: Let us pray and commend to Agni Deva, whom the Paramardhika Yagjna Karma is essentially based with, the most effective medium to reach Devas with, the Ritvija could conveniently perform, the Hota could invoke Devatas, and the Yaajakas who are adorned with the fruits as readily reaped by! May we invoke Agni Deva whom ancient Maharshis worshipped unfailingly and the contemporary vidvans are never tired out to pray and commend! Agni is the unique Deity whom once invoked formally assumes ever larger volume and radiance and endows with prosperity, progeny and prolonged existence! Agni Deva! You are the one who has the will and power to save or smither instantly and what is more you could carry the offerings to Deva -Devis and bring back their blessings too, besides your own too. You indeed are the havi pradaata- jnaana/ satkarma preraka, and satya rupa as the purifier and the unique and instant usherer of Deva ganas to Yagjnas! To those who perform or facilitate Yagjna Karmas are bestowed wealth, long life, residential benefits, progeny and contentment as also futuristic vision. Deva! we are the sincere and ever long ‘upaasakas’ and practitioners always commending and closely facing ‘pavitraagnis’. We the householders are yagjna rakshakas, satya vratas, and nitya agni performers. Garhapatya Agni Deva! just as fathers seek to make the ‘santana’ comfortable and happy, do facilitate every act of ours to be successful and reputation worthy!

2.1.1. 17 Agni Deva! You who are of intense flames, also provide ample money and happiness; you are like Savita Deva the ‘ratna dharanakarta’ and Dhanadhipati Bhaga Deva. As Praja Paalaka in individual homes, you are in our households, taking full care of us day in and day out. As the God of the Universe, you have the willingness and capacity to safeguard and save us ever. Agni Deva! you are the father of human beings, the latter perform yagjnas in their households and thus the sons reap fruits of the Sacrifices; as you are our friend-philosopher and guide, you inspire us to practise charities to the well deserved and thus a cycling effect takes place in the society of householders. Agni Deva! you are like Aditi Devi the mother of Devatas in the matters of dana dharmas. As you are praised extensively, you are named as ‘hota’ and ‘bharati’. As you are in the custom of extending the life span of your devotees, you are like Ila Devi; you are like Kubera the Dhanaadhipati. You are also like Indra the ‘Vrittaasura hantra’ and like Pruthu who is famed as ‘Anna Daata’. Dooradarshi Agni Deva! you are the Face of Dwadasha Adityas and the ‘jihva’ or the tongue of Deva Gnaas as they surround you for ‘aahuti grahana’.[Dwadasha Adityas are noted as follows: Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of ‘Vanaspati’ and ‘Aushadhi’ (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Viviswan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who constanly checks the evil forces in the World and slays Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity] Agni Deva! Deva ganas always accept ‘havishyaanna’ from their faces / mouths; ‘manushyas’ receive it with their hands; whereas vriksha- vanaspatis provide in the ‘urja rupa’ or energy form; indeed this is named as the Nitrogen Cycle.

2.6.1-9: We are all familiar with the Yagnasthala, where we pray and worship Agni Deva. This indeed is the place where cows and horses too move about and return to their respective places for rest thereafter. Agni Deva, may the 'yaajakas' be all happy and contented! May all the horsemen and cowherds too who visit this sacred place where Vidvans worship always be happy and contented. May the 'Kartas' responsible for freely spending without reservations the yajna kaaryas be full of happiness and vamsha vridhhi. The ever active and youthful 'stotas' participating in the yajna karyas and connecting with Dyuloka be blessed so that they all as also their family members and dependents be ever above the want of food, material and desires. AgniDeva! You are the Vishva poshak, shatru naashak, Deva Tripti kaarak by the supply of 'havish' and 'sva prakaa -shak'. You ought to sustain the Ritviks whose rendering of 'Ruchas' by perfect 'uccharana' by way of 'baahyaantara shuchi' and 'Sarasvati kataaksha' as these qualifications are very rare and limited; may that clan of ritviks be ever contented and kept above the material needs. Deva! your magnificent rays are such that they respond steadily by the purity and perfection of renditions of mantras and the modulation of sounds, above all the purity of the heart and soul of the 'saadhakas'; indeed, such perfect balancing of the several 'variables' need to be converted as 'constants' to build bridges between man and divinity and the singular bridge is Agni Deva alone! May the participants of this Unique Yajna be the end result of all round fulfillment while the Singular Actor-Director-Producer is Agni and Agni alone!

Yajurveda -Krishna / Taittireeya Samhita:

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

1.1.10: Purification of Agni: With Agni's pure flames, raakshasaas and all evil energies are burnt up and purified. Yet, the sources of knowledge are kept intact and retained. The fury of flames does not interfere with the natural powers of breath either, since one's speech, breath, hearing impulses, vision and the other inherent bodily or mental capabilities are disturbed. Agni Deva! while requesting for a contented mind and prosperity, I now prepare by physical frame with panchendriyas or five fundamental faculties for essentially dharmic actions. Similarly, I approach you with my spouses and successors as you indeed are invincible and undeceivable; you are however the singular destroyer of the external enemies and more significantly the enemies within viz. the basic 'arishadvargas' of kaama-krodha-lobha-moha-mada-matsaraas. Agni Deva! may I loosen the strong fetters of Varuna- proverbially called Varuna Paasha which the Creator Savitur tied at the time of birth- on three distinct planes viz. matter-life and mind.Indeed, in the early stages of life, every human being has to develop one's life at three levels viz. physical-mental-emotional. [At the younger stage of life or the flowering stage, one's faculties of beauty, reactions to affection and care and individual intelligence and grasp are prominent; as a person grows, maturity descends and the bonds of Varuna get gradually loosened.] It is at that stage of maturity, affinity with Agni and Agni Karyas grows. Then arrives the 'samanvayata' or equation with family life, life's partner, and offspring arrives! Then is the realisation that Agni is the gateway to auspiciousness, nearness to Daivatva, and the awareness of *shukram tvaa shukraayaam/* or ' I grasp and absorb that which is bright among the bright! *Dhaamne dhaamne devebhyo yajushe gruhnaami/* I then perceive Devas in

every plane and every yajna! *Jyotistvaa jyotishi archistvaarchishi/* I then recognise the self as the brilliance!

1.4.2&3. Praana the Life Energy: You the Master of speech the outstanding, do purify me as indeed you are the purifier of all the Devas too. To those Devas, you are accepted in all the primary aspects, besides quite a part of celestial senses of heaven and earth. As regards the midworld lokas too, may our human minds of sharpness make it possible to penetrate as after all the cosmic life is none too different excepting in certain layers. The praana based energy as far as mental faculties are concerned is auspicious and that life energy tends to purify the aspect of speech too. The sound of 'svaaha' to the celestials is purified any way as the supreme praana, the life energy anyway!

Shukla Yajur Veda:

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

2.7- 9: Agni Deva! you are the provider of food and it is only by the cause of food that the 'purushardhaas' or human aspirations viz. dharma-artha-kaama-mokshas are possibly fulfilled. Yajnaagne! We resolve hereby that we should not trample the 'pavitra yajna sthala' and convert it as impure. We have now fetched pure ghee to be offered to Devas. Lord Indra with his bravery and battle skills had long ago purified 'yajna sthalas'. May this sacred place continue to be sanctified as the essential source of 'Anna'! Further, 'anna' or food is the singular means of satisfying the needs of Devas and Pitru Devas by the means of Sacrifices be fulfilled. May the cycle of Yajnas on earth and the resultant rains and fertility on earth be secured and strengthened!

4.15-18: May the mindful thoughts of deep sleep of the yajna kartaa regain full consciousness as if his praana the vital energy gets rejuvenated. Accordingly, his praana, inner soul, eye sight, hearing capacity and all other sensory organs and their respective features get revived. Agni Deva! may all the sensory organs and their respective features be relivened again and revitalised afresh. May you save us from our erstwhile sins and blemishes and the offshoots of our stored misdoings. The ever radiant Agni Deva! you are the ensurer of the safety and security to all of your true followers; revive our faith and dedication to you and as in several previous occasions, bestow to us ever greater prosperity and fame ; may our faith thus get kindled in larger volume and value! Satya Svarupa! May your grace and kindness be enhanced and showered on us and may our supreme faith assume much stronger and broadened dimensions !

13.9-14:*Krunushva paajah prasimti na prithiveem yaahi raajevaamavaam ibhena, trishveemanu prasimti drunaanostaasi vidhya rakshasatapishtaih/ Tava bhramaasa aashuyaa patanyanuspurusha ghritashaa shoshuchaanah, tapuugumshyaagne juhvaa patangaansandito vi sruja vishvagulkaah/ Prati spasho vi sruja tuurnitamo bhavaa paayurvisho asyaa adabdhah, yo no duure aghashaangaso yo antyagne maa kishte vyathiraada daharsheet/ Udagne tishtha pratyaa tanushva nyamitraang oshataathimahete, yo no araatiing samidhaana chakre neechaatam dhakshyatasam na shushkam/Urthve bhava prati vidyaadhyas- maadaavishkrunushva Daivyaanagne, avasthira tanuhi yaatujuunaam jaamimajaamim pra mruneeh shatruun, agneshtvaa tejasaa saadyaami/ Agnirmuurdhvaa divah kakutpatih pruthivyaa ayam, apaagum retaagum si jinvati, Indrasya tvaijasaa saadyaami/*

Agni Deva! You are wholly ready and equipped to destroy the evil energies. Just as a King of glory rides an unbridled and energetic king of elephants has a free ride to demolish devils and raakshasas helter skelter, you too may resort to attacks and smashings. In the same way that a bird catcher deftly brings down huge number of high flying birds, Agni Deva we request you to enlarge your volume and reach of fury to totally shatter the evil. One fortified with the speed and thrust of Vayu Deva, the ‘aahutis’ lead to no limits of proximity or far distances and bring down the evil forces to smithereens. Agni Deva! Your energy is so intense and severe even to reach the heights of Dyuloka and at the same time to administer the dharmic activities and collaborate with the Beings on Earth in their daily activities ; indeed once the collaboration of Vayu Deva, your abilities are literally sky high bringing pride and glory to Indra Deva too.

Yama Deva Dharma Raja in South

Yamaaya Dharma Raajaaya Mrityave chaanta kaayacha, Vaivaswataaya Kaalaaya Sarva Bhuta Kshayaaya cha/ Ouodumbaraaya Dadhnaaya Neelaaya Parameshhtiney, Vrikodaraaya Chitraaya Chitraguptaaya tey namah/

(Yama tarpana is to be performed as follows: *Yamaaya namah, Dharmaraa Rajaaya namah, Mrityave namah, Antakaaya namah, Vaivaswataaya namah, Kaalaaya namah, Sarva Bhuta Kshayaaya namah, Oudumbaraaya namah, Dadhnaaya namah, Neelaaya namah, Parameshhtiney namah, Vrikodaraaya namah, Chitraaya namah, Chitra guptaaya namah*)

Indra Deva be replete with referencing. More so does the Prana Vaayu for very existence , Varuna for subsistence, food and nourishment and so be the Nityagnihotra for daily survival and Dharma Karmaas. Yama Dharma Raja holds the Sensitive Balance and the Terminator of this Life for good, better or worse. Now Nirruti Devata too the vigilant from one’s Lakshmi - Alakshmi Swarupaas with an axe to decide. Kubera is the symbol of Prosperity and Opulence. Finally, Rudra Deva the Mrityunjaya the Universal Exterminator.

Taittireeyaa Aranyaka states

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

Aayaatu Devah sumanaabhirutibhih, Yamo ha vaha pryataabhiraktaa, aaseedataam suprayate ha barshih, urjaaya jaatyai mama shatru hatyaih/ Yame iva yatmaane yadaitam, pravaam bharan maanushaa Devayantah, aa seedatam svamu lokam vidaane, svaasthe bhavatamindave namah/ Yamaaya Somam sunuta, Yamaaya juhutaa havih, Yamamha yagjno gacchatyagnidooto aramkritah/ Yamaaya ghrutavat havirjuhota, pra cha tishthat, sa no Deveshvaam Yamad, deerghamaayuh pra jeevase/ Yamaaya madhumattamaam raagjne havyam juhota, idam nama rishubhyah purvajebhyah, purvebhyah pathikrud- bhyah/ Yosya koushthya jagatah paarthivasyaika idvashee, Yamam bhangyashvo gaaya yo raajanparod- dhyah/ Yamam gaaya bhangyashvo yo Raajaanaparodhyah, yenaapo nadyo dhanvaani, yena dyoh prithivee drudhaa/ Hiranyakashyaantsudhuuraan, hiranyaakashaanyah shaphaan , ashvaana - nashyato daanam Yamo raajaabhitishthati/ Yamo daadhaara prithiveem Yamo vishvamidam jagat, Yamaaya sarvamitthasthe yatpraanad vaayurakshitaam/ Yathaa pancha yathaa panchayaa panchadarshayah, Yamam yo vidhyaatsa bruuyaat, yathaika rishirvijaanate/ Trikadrakebhih patati, shallurveeh ekamit brihat, trishthub Gaayaree chhandaamsi sarvaa taa, Yama aahitaa/

*Aharahirnamaano gaavashvam purusham jagat, Vaivisvato na tripyati panchabhirmaanvairyamah/
Vaivasvate vivichyante Yam raajani te janaah, ye cheya satyenechchante, ya vu chaarnutavaadinah/ Te
raajanniha vivichyante, thaa yanti tvaamupa/ Devamscha ye namasyanti, braahmanaamschapachintyati/
Yasmin vrikshhe supalashhe, Devyah sampivate Yamah, annaano vishpatim pitaa, puraanaam anu venati/*

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

Matsya Purana

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

*Dharmaadharna vidhaanajna Sarva Dharma Pravartaka, Twameva Jagato naathaha Prajaa
samyamaney Yamah/ Karmanaaman -rupena Yasmaad Yamayasey Prajaah, Tasmaad vai proachyasey
Deva Yama ityeva naamatah/ Dharmaneymaah Prajaah Sarvaa yasmaad ranjayasey Prabho, Tasmaat*

tey Dharma raageti naama Sadbhirnigadyatey/ Sukrutam dushkrutam chobhey Purodhaaya yadaa janaah/ Tatsavakaasham mrutaa yaanti tasmaat twam Mrutyu ruchyatey/

(Dharamaadharma Vidhaataa! You are the highest Administrator of Dharma; since you are the Chief Regulator of Dharma, you are called *Yama*. As you ensure that human beings do not indulge in Adharma and make them follow the Path of Truth, you are known as *Dharma Raja*. Since when human beings die, you confront them with a full account of their good and bad deeds, and hence you are known as *Mrityu*. As the dead persons are approached by you with the details of each action of theirs by each kshana/ second, and measure of Kaala or Time, you are called as *Kaala*. Since you are the designated Authority to terminate the life of each and every ‘charaachara’ or mobile and immobile beings, you are titled *Antak*. As you are the eldest son of Surya Deva who has the name of Viwasvaan, you carry the name of *Vaivasvata*. As and when the life of any being is over, you catch him suddenly and that is why you have another name viz. *Saara praanahara*. Devesha! Thanks to you the Ruk-Yajur- Sama Vedas continue to popularise the Principles of Virtue and Justice eternally; you are the upkeeper of nobility and discipline the world over and I have come to the shield of safety from you; kindly give back my husband at once as my in-laws too are frantic now for his life. As Savitri concluded her desperate prayers, Dharma Raja asserted that he was giving away Satyavan’s life back, that he would secure her hundred sons who would all become famous Kings, that her parents too would be blessed with hundred sons of virtue and that her brother would be popular as Malava, the King of Malva. Thus concludes the Sacred Legend of Maha Saadhvi Savitri: *Tasmaad Saadhwyaha Striyah Pujyaah Satatam, Taasaamtu vakyam bhavateeha midhya na jaatu lokeshu charachareshu/Tasmaat sadaa taah pari pujaneeyaah, Kaamaan Samagraanabhi kaamayaanaih/* (Hence women of High Virtue ought to be worshipped since the Three Lokas are preserved due to their grace. The voices of Pativratas should never be ignored as they are worthy of veneration and fulfill their desires].

Varaha Purana

Yama’s Prescription to achieve Salvation

Yamadharmaraja advised Sage Narada that primarily whatever ‘Karma’ (action) is executed by a person is paid back in the same intensity and volume. It is one’s own conscience that is his / her friend or foe. There is nothing else that is the deciding factor. A person is bound by his / her past actions. This is what ‘fate’ is all about. To oversimplify that fate or Maya is responsible for any happening is improper as that happening had its roots in one’s erstwhile action. The cycle of action and reaction decides about the movement (as well as the speed and volume) of further action and reaction and these inner wheels specific to a particular human being decide the movement of the larger cycle of the current and subsequent lives. In other words: ‘As you sow, so shall you reap’ or what is sown is what is produced. Only the foolish human beings blame God for their miseries, little realising that actions need to be performed with total detachment as attachments in current life tend to get transferred to the next births. Narada intervened at this stage and asked Lord Yama that apart from what a person’s conscience, action and past history reveals, is there any other Force which might mitigate or add the impact of ‘Karma’ or one’s action? In reply, Lord Yama greeted ‘Paramatma’ or the Supreme Energy who has neither beginning nor end but is Everlasting, All Pervasive, and All-Knowing; it is that Paramatma who is the Creator, Preserver and also the Destroyer; indeed He is the only Force that could subtract or even remodel the impact of the person’s actions! It is He who is impartial and treats all the beings of His Creation

equally without favour or fear. It is He who realises Tatvartha, Prakriti and Purusha and is unaffected or influenced by a person's deeds or the values of these deeds. It is He who could make a precise assessment of a person's 'Dhyan' (meditation), its quality or quantum. It is He who could objectively decide the swing of joys and sorrows of any human being and choose to grant or not yet grant Salvation, keeping in view the totality of the person's 'Karma'. Be it a Saint or Sinner, a human being is given balanced evaluation by Paramatma without anger, prejudice or any preconceived notion, for perhaps a Saint might falter once or a Sinner might act with improvement! He might provide 'Mukti' to a person practising 'Pranayama' with concentration and by burning off lowly emotions and impulses. A person who is desireless, devoid of attachments, and leaves the Life ideally is blessed by Paramatma and grants Mukti. A person who is industrious, patient, balanced, angerless, devoid of jealousy and does not eye on possessions of others is qualified for attaining Mukthi. He, who is engrossed in doing service to his learned Guru, follows a non-violent way of life and keeps away from lowly deeds, performs only noble tasks and discards the wrong ones shall take forward steps to Salvation. When a person is not interested visiting such Tirthas as are not approved by his conscience such as pujas of questionable deities is not a sinner but a discreet being and is hence deserving of Salvation. As soon as one notices a venerable and learned person in a company and automatically approaches him and touches his feet, he is indeed on the right path towards Salvation. Narada asked Yamaraja as to what would be the ways and means by which future births are ensured to perform virtuous deeds and to desist from doing vicious tasks. To this query, Yamaraja greeted the name of Brahma and suggested to follow the Holy Path of 'Sisumara Chakra' which stood for Para Brahma Himself; this Chakra which is within one's own body too represents various Planets like Jupiter, Venus, Mercury, Saturn, Mars etc. which are all worthy of Worship. The Sisumara Chakra or the Grand Wheel Establishment visible on the Sky is the image of Almighty Himself. Indeed the Portrait of Virat Purusha is impossible to vision even to Gods and Sages, but one could perhaps perceive similarity of God-head with Sisumara and be contented with it atleast.

[The body of Sisumara which has the shape of a Dolphin is coiled with its head downward, the Pole Star at its tail, on the body of the tail are the Planets of demi-Gods viz. Prajapati, Agni, Indra and Dharma; the base of the tail being the Planets of Dhata and Vidhata; the hip position being of Sapta Rishis; the right side of Sisumara being the Constellation of of fourteen Stars beginning from Abhijit to Punarvasu; the left side being the Stars of Pushya to Uttarshadha thus balancing the body of Sisumara with equal weight; on the back side of the body is the group of Stars known as Ajaviti and on the abdomen of the Sisumara flows Ganges; on the upper chin is Agasti; on the lower chin Yamaraja; on its mouth Mars; Genitals Saturn; Jupiter on the back of neck; on its chest the Sun; the core of heart is Narayana Himself; within its mind the Moon; navel the Venus; breasts Ahwini Kumars; within its life-air or Panapana is Mercury; neck Rahu; and all over the body the comets and the pores are innumerable Stars]

It is that Sisumara that a high devotee should greet and worship and attain Mukti! There are also other means like performing hundred times a day; engaging one self in the service of cows (which is as good as performing several pilgrimages) and observing fasts on all Ekadashi Days. Consuming 'Panchagavya', keeping cow's urine on one's head, taking bath in Cow's urine on rohini Nakshatra and greeting a learned Brahmana soon after the urine bath; greeting Stars Arundhati, Dhruva and Sapta Rishis with folded hands, observing fasts on Ekadashis and puja to Narayana; these are some of the means that Yamaraja suggested to Narada as stepping stones for achieving Salvation.

Nirukti Devata in South West

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

Rigveda, hymn (X.59)

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

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

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

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

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

Abhee shvaryaah proumsyarbhavema dyourna bhumim girayo naanjyaan, taa no vishvaana jaritaa chiket paraataram su Nirrutirjaheetaam/

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

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

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

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

Atharva Veda- Kanda 2 Sukta 10

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

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

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

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

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

Nirruti Devata based on Puranas

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

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

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

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

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

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

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

Artha Sakti (The Power of Wealth or Maya the Illusion); The various Tatvas and Maha Tatva; and the interplay of Five Tanmatras or Subtle Elements viz. (Touch, See, Breathe, Hear and Taste) and Five Basic Elements (Earth, Air, Water, Fire and Sky) known as the Process of ‘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!

Varuna Deva in the West

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

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

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

Select Rig Veda Suktaas on Varuna Deva

1.Sukta 24.6: *Nahi te kshatram na saho na manyum vayaschanchanaamee parayanta aapuh, nemea aapo animisham charanteerna ye vaatasya praminyatyabhvam/Varuna Deva!* That ever flying maha pakshi be of your ‘nitya paraakrama, bala saamarthya, suneeti yukta krodha’ are your basic characteristics. Satata gamana sheela jala pravaahas be your gati saamarthyas be never describable as even the prabala Vayu vega too be unstoppable.

Abudhne Raja Varuno vanasyordhvam stuupam dahate puutadakshah, neecheenaah shyuruupari budhna eshamasmy antarnihataah ketvah syuh/Pavitra paraakrama yukta Raja Varuna be the sarva aacchaadita kaaraka-divya tejo punja Surya samaana, adhaarahita akaasha dhaarana kaarana. On the one side the tejopunja Surya and on the other you as the divya kirana visteerna!

Shatam teRajaanbhishajah sahasramurveem gabheeraa sumatishte astu, baadhasva doore nirrutim paraachaih kritam chidenah pra mumudhastam/Varuna Deva! Your praasa be with ‘asankhyopaayaas’ and so be your uttama buddhi of ‘atyanta vyaapaka gambheera!’May be be blessed with our ‘paapa pravitti vimukta’!

Tatvaayaami Brahmana vandamaanastadaa shaaste yajamano havirbhih, ahelamaano Varuneh bodhyuruushamsa maana ayuh pramosheeh/Varuna Deva! With this mantra ruupi vaani, may we beg of

you as the yajamaana while offering ‘havishaanaarpana’. Bahu prashamshaneeya Vauna Deva! Do not kindly ignore our earnest stuti paathaasa; but do kindly remove all our obstacles and hardships. [Saayam Sandhya Vandana mantras include: *Imam me Varuna shrudhee havamadyaa cha mridaya, Tatvaamavasyuraachakey Tatva yaami Brahmanaa Vanda maanastadaasaastey Yajamaano havirbhih Ahedamaano Varuneha Bodhyurusagumsa maa na Ayuh pramosheeh// Yacchiddhi te visho yataaa pradeva Varuna vratam/ mineemasi dyavidyavi/ Yat kinchedam Varuna daive janebhidroham manushaascharaamasi/ Acchitte yattava dharmayuyopima maa nastamaadenaso Deva Rishheeh/ Kitavaaso yadriripurna deevi yadvaaghaa satyamuta yanna vidma/ Sarvaa taa vishya stitireva devataa te syaama Varun priyasaah / (Varuna Deva! Kindly consider my request and provide me protection as I seek shelter with Veda Mantras; do not ignore my appeal to reduce my life span. I might have omitted my daily prayer knowingly or otherwise but do save me of the sin of negligence. Hereafter, I should be careful).]*

Avate helo Varuna nabhobhirava yagnebhireemahe havirshibhih, kshayannismabhyamasura prachetaa Raajannenaamsi shishratah kritaani/Varuna Deva! We do seek to alleviate your ‘krodhopashamana shaani vachanaas’. Raja Varuna! Do very kindly be contented with our offerings of havirdravaas in our yajna kaaryaas. Prabala buddhi Varuna Raja! Do kindly alleviate from our paapa bandhanaas.

Uduttamam Varuna paashamasnadavaadhamam vi madhyamam shrathaaya, athaa vayamaaditya vrata tavaanaagaso aditaye syaama./Varuna Deva! May we seek you the three types of taapa ruupi bandhana mukti of Aadhi Daivika-Aadhi Bhoutika and Aadhyaatmika paashaas. Surya Putra!do kindly be totally absolved of our ‘paapa raashis’ and as per the ‘karma phala siddhaantaanushaashita damaneeya sthiti’ be rid off totally.

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

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

Para hi me vimanyavah patanti vasyaeshtaye, vayo na vasateerup/Varuna Deva! Just as a bird would seek to run back to its nest, similarly our chandala buddhi too be running back to after dhana prapti even to far off distances.

Vedaa yo veenaam padamantarikshena patataam, veda naavah samudrayah/ Varuna Deva! You are indeed fully aware of the pattern of high flying ‘pakshi maarga’ to the antariksha and the samudra sanchaari mamushyaas and their methodology of nouka yaana with equal and facile manner.

Ved maaso dhruvavratato dwaadasha prajaavatah, vedaa ya upajaayate/Niyama dharaka Varuna Deva! You are indeed aware that in a year there be twelve months and there beside there be an adhika maasa too.

*Ved vaastasya vartanimaro rushvasya brihatah, vedaa ye adhyaasate/*This Varuna Deva be fully conversant with the ‘atyanta vistruta, darshaneeya, adhika gunavaan , adhika gunavaan Vayu Deva maarga jnaata, and even be aware of the dyuloka Deva jnaana.

*Ni shasaad dhrutavrato Varunah pashyaasvaa, samraajyaaya sukratuh/*Varuna Deva! you possess the distinction of following ‘Prakriti niyamaas’ and of their ‘vidhivat paalana’ besides of ‘shreshtha karmaacharana’ and had been well settled in ‘praja saamraajya paalana’.

*Ato vishvaanyabhutaa chikitvaam abhi pashyati, kritaaniyaa kartavyaa/*Varuna Deva! you are indeed the vigjnaata of ‘adbhuta karma kriya vidhi’. As the resultant karma kartavya once recognised, the whole universe be overawed and perplexed.

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

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

Na yam dipsanti dipsavo na druhvino janaanaam/ Na devamabhipraatayah/

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

Imam me Varuna shrudhee havamadyaa cha mrulaa, twaamavasyuraa chake/

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

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

Yatprithivyaam rajah swamaantarikshe virodasi, imaamstadaapo Varunah punatvaadh aghamarshanah/

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

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

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

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

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

Vayu Deva in the North West

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

Rig Veda

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

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

1.134.1-7: *Aa tva juvo raarhaanaa abhi prayo Vaayo vahintvah purvapeeyate Somasya purvapeetaye, urdhvaa te anu sunruta manastishthantu jaanatee, niyuktataa rathena yaahi daavano makhasya daavane/ Madantu tva mandino vaaya viknavosmatkaaranaasah sukritaa abhidyavo gobhik kraanaa abhidyavaha, yadva kraanaa eeradhyai daksham sachant uutayah, saghreecheenaa niyuko daavane dhiya upa bruvat eem dhiyah/ Vaayuryungto rohita vaayuruunaa vaayu rathe ajiraa dhuri volhave vihishthaa dhuri volahave, pra bodhayaa purandhim jaara sa sateemiva,pra chakshaya rodasee vaaya yoshasah shravase Vaayayoshasah/ Tubhyamushasah shuchayah paraavati bhadraa vastraa tanvate dasum rashimashu, tubhyam dhenuh sabardudhaa vishvaa vasuuni dohate, ajanayo maruto vakshanaa - bhyo diva aa vakshanaabhyah/ Tubhyam shukraasah shuchayasturanyavo madeshugraa ishananta bhurvanyapaamishanta bhurvani, tvaam tsaaree dasamaano bhagameette takvaveeye, tvam vishvasmaad-*

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

Krishna Yajur Veda

1.4.2&3. Praana the Life Energy: *Vaachaspataye pavasvavaagin, vrishaa vrishano amshubhyaam gabhasi puuto/ Devo Devaanaam pavitramasi, yeshaam bhaagosi tebhyastvaa svaamkrutosi madhumateernba ishaskrudhi/ Vishvebhyastvendriyebhyo divyebhyahh paarthivebhyo, manastvaa ashtu uru antariksha manvihi/ Svaahaa tvaa subhavah suryayaa, devebhyastvaa mareechipebhyam, esha te yonih praanaaya tvaa/* You the Master of speech the outstanding, do purify me as indeed you are the purifier of all the Devas too. To those Devas, you are accepted in all the primary aspects, besides quite a part of celestial senses of heaven and earth. As regards the midworld lokas too, may our human minds of

sharpness make it possible to penetrate as after all the cosmic life is none too different excepting in certain layers. The praana based energy as far as mental faculties are concerned is auspicious and that life energy tends to purify the aspect of speech too. The sound of 'svaaha' to the celestials is purified any way as the supreme praana, the life energy anyway!

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

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

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

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

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

7.5.13. To whom Praana of a Jeeva is yoked to like a cross wooden piece! *Kastvaa yunakti sa tvaa yunaktu, Vishnustvaa yunaktvasya yajgnasyarddhyah/ Mahyam samnatyaa amushmai kaamaaya, Aayushe tvaa praanaayatvaapanaaya tvaa vyaanaayatvaa/ Apaanaayatvaa vyaanaayatvaa, vyushthai tvaa rayyai tvaa/ Raadhase tvaa ghoshaaya tvaa, poshaaya tvaa aaraa- dhoshaaya tvaa prachyutyai*

tvaa/ Who indeed yokes you since some significant power be yoked to! May Lord Vishnu be yoked to since He is the ‘dharma and bharta’ or the singular preserver and the clasper of Creation anyway besides the endower of peaceful and existence of all the Beings. This arrangement is let me bestow calmness and pleasure. May Lord Vishnu save Life, the Prana, the vital energy; may He protect Apaana the outbreath as also the vyana.[Prana the inward moving energy pulsating the heart, the breathing and circulatory system, Apaana the outward moving energy eliminating wastes of body and lungs through the excretory systems, Vyana the circulation of energy enabling the expansion and contraction of the muscular system , Udaana the energy of the head and throat- the vocal apparatus for laughing or shouting or crying , and Samana the energy for digestion and assimilation, besides regulating the body cells and in-body heat regulation.]

Shukla Yajur Veda

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

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

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

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

.10.187.1-3: *Vaata aa vaatu bhashajem Shambhu mayobhu no hride, prana aayuumshi taarishat/ Uta vaata pitaasi na vuta bhraatota nah sakhaa, sa no jeevaatave krudhi/ Yadado vaata te grihemritasya nidhirhitah, tato no dehi jeevase/* Vaayu Deva! very kindly bring near to us oushadhis which endow with us excellent health , well being and longevity. You are the father figure who had given us birth and upbringing, the ‘bandhu rupa’ or the dear relative, and friend who is an adviser and well wisher; do kindly strengthen the supply line of medicines. You possess Praana Rupa Jeevana Tatva and the ‘nidhi’ or the never diminishing stock of life providing energies; grant us a never failing life line to me and associates for ever!

Saama Veda

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

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

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

Brihadaaranyaka

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

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

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

III.vii.1) Once the basic principle of Existence viz. the Inner Controller of the Self unified with Hiranyagarbha the Supreme is realised, the obvious query would be to comprehend the link of Hiranyagarbha and the Individual Self! Uddalaka the son of Aaruni approached Yagnyavalkya and narrated that when in Madra they lived in the house of Patanaachala Kaapya for studying Scriptures on Sacrifices and realised that his wife was possessed by a Gandharva. When we asked as to who was he replied that he was Kabandha Aatharvana and said that Pratanaachala Kaapya studied the Scriptures about sacrifices. Then Uddalaka asked Kaapya: ‘Do you know, Kaapya, who is the inner controller from within one’s self that controlled from within this entire world’. Kaapya did not respond but Karbandha responded saying that Sutra or the thread, metaphorically used for Praana the vital force by which this life, the previous life and the next life held all the beings together. The Gandharva viz. Karbandha further added to say that the thread or the link to all the series of lives was indeed the Inner Ruler who was the Inner Self itself who was closely related to Brahman himself, who knows the worlds, who knows all the Devas, who knows Vedas, knows about all the Beings and indeed knows everything in the Universe! Then when Yagnyavalkya confirmed to Uddalaka who broached the topic as explained by the Gandharva, Gautama hecklingly asked Yagnyavalkya that the latter only knew to drive off the cows from the Yagna of Janaka and challenged Yagnyavalkya to explain further about this ‘Sutra’! Then Yagnyavalkya explained further.)

III.vii.2) Maharshi Yagnyavalkya addressed Gautama stating that Vayu or Air indeed was the sutra -the subtle entity which supports Earth, Sky, Water and Agni, viz, the Five Elements, ten organs and senses, pancha Pranas, mind and Intellect; it is also the link of the present-past- and future of each and every being. Therefore, Gautama! When a person died then his or her limbs hither to loosened were tied together by the Sutra the Vayu. Gautama who nodded his head approvingly asked the Maharshi to describe the Internal Ruler) III. vii.3) *Yah prithivyaam tishthan prithivya antaraha, yam prithivi na Veda, yasya Prithivi shareeram, yah prithivimantaro yamayati, esha ta atmaanyataryam amri –tah/* (Indeed all the Beings that are settled on earth and are well within it but are unaware of their powers and authority; neither the Self of a being is aware of its body is the earth nor that it controls the earth; much less it knows of its being the Supreme and Immortal Brahman!)

III.vii.4) *Yopsu tishthann adbhyontaraah, yam aapo na viduh, yasyaapah shareeram, yopontaro yamayati, esha ta atmaantaryam amritaah/* (He who dwells in water, and is within it, whom water does not know, whose body is water, and who is in command of water from within, and who as the Self is the Master and the Supreme Head himself!)

III.vii.5) *Yognou tishthaanagerantaraha; yamagnir na veda, yasyaagnih shareeram, yognim antaroyamayati, esha ta atmanyataryamamritah/* (Whoever inhabits in Agni and is within it, whom Agni is unaware of, whose body is fire and who controls fire from within is the Internal Ruler, his own Immortal Brahman) III.vii.6) *Yontarishhe tishthantarikshaadantaraha, yamantariksham na veda, yasyaantariksham shariram yontarikshamantaro yamayati, esha ta atmanantaryamamritah/* (That very Being who resides on the Sky which is right within him but does not have that awareness, whose body itself is the sky and who regulates from within is indeed the Internal Controller as also the Everlasting Self!)

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

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

V.x.1) Indeed the objective and fruits of meditations is to attain Salvation! The human being who is constantly engaged in meditation is aware that once the Being has to necessarily reach the air and remain crosswise heading for the sky and that the body would be left behind and motionless! When the Self departs, the Vital Force makes an invisible exit hole that separates the body and its Self; this hole is akin to a chariot wheel and the Sukshma Rupa of the Self goes upwards towards the sky, reaches the Aditya Loka, the Lunar zone and finally reaches the world of Hiranyagarbha. That world is stated to be free from sorrows and tribulations. On reaching up there, there would be no sufferings and unfulfilled desires; indeed that is world of Hiranyagarbha where the self resides for several Kalpas!)

Chhandogya Upanishad

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

Chhandogya Upanishad also explains vide III.xii.1-6 as follows: Brahman as Praana, Vyaana, Apaana, Samana and Udaana governed by Surya, Chandra, Agni, Parjanya and Akasha; the paramount Radiance of Paramatma is nowhere else but within One Self! III.xiii.1) *Tasya ha vaa etasya hridayasya pancha deva-sushayah, sa yosya praan sushih: sa praanah tah- chakshuh, sa Adityah, tad etat tejonnaadyam iti upaaseeta, tejasvi annaado bhavati ya evam veda/* (This heart has five door-like openings protected by Devas. The eastern opening is Praana of the Pancha Praanas; this Praana being the up-breathing is in the eye of the body and is governed by Surya Deva. Praana is the cause and consequence of food and the form of well being) III.xiii.2) *Atha yosya dakshinah sushih sa vyaanah, tacchotram, sa Chandramaah, tad etacchreeesh cha yashah cheti upaaseeta shrimaan yashashvi bhavati ya evam veda/* (The southern door is Vyana, the ear and the Moon; this is meditated as prosperity and fame and involves movement and use of strength; it controls Praana the up - breathing and the Apana or the out going or the exhaling.) III.xiii.3) *Atha yosya pratyam sushih sopaanah, saa Vaak sognih tad etad Brahma varchasam annnaadyam iti upaaseeta Brahma varchase annaado bhavati ya evam veda/* (The western opening is Apaana and it signifies Vaak and Agni or Speech and Fire; it also stands for the two bywords for Study of

Vedas and food for eating. It is of downward movement and results in ‘visarjana’ or excretion) III.xiii.4) *Atha yosyodan sushih sa Samaanah, tan Manah, sa Parjan-yah, tad etad keertischa vyushtih cheti upaaseeta, kirtimaan vyushtimaam bhavati ya evam veda/* (The northern door is called Samaana, which is about the stability of mind and gracefulness of body; it also represents clouds which invariably, signify ‘nirmalata’ or clarity of sky! III.xiii.5) *Atha yosyordhvah sushih sa Udaanah, saVaayuh, sa Aakaashah, tad etad ojas cha mahah cheti upaaseeta, ojasvee mahasaanbhavati ya evam veda/* (The upward opening is Udaana, which is Vaayu or Air and Antariksha or Space as Brahman is to be meditated as in the Forms of Ojas or Vigour and Mahat or Infinity. Udaana being significant for upward movement stands for progress and status!) III.xiii.6) *Te vaa ete pancha Brahma-Purushaah swargasya lokasya dwaara-paah, sa ya etaan evam pancha Brahma Purushan swargasya lokasya dwaara-paan veda, asya kule veero jaayate, pratipadyate swargam lokam, ya etaan evam pancha brahma purushhan swargasya lokasya dwaarapaan veda/* (Now, these are the five persons of Brahman who are the five gate keepers of the heart , the heavenly world. Indeed once an entity is born in the world, the door keepers are pressed into service in the heavenly world. The new arrival is expected to become a model son serving heroic beings, redeeming the debts of his forefathers and engaging by themselves the duties of heavens well deserving to be worthy of the celestial stay! It is by controlling the body parts like eyes, ears, speech, mind and breath by constant meditation and regulating the outside activities that one could achieve Paramatma!)

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

Taittireeyopanishad

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

I.i.1) *Harih Om! Sham noMitrah shamVarunah, sham no bhavatyarmaa, sham na Indro Brihaspatih, sham no Vishnururkramah, namo Brahmane namaste Vaayo tvameva pratyaksham Brahmaami, Tvaameva pratyaksham Brahma vadishyaami Rutam vadishyaami Satyam vadishyaami, tanmaavatu, tad vaktaramavatu, avatu maam, avatu vaktaram, Om Shantih shanti shantih/* (May Mitra bless us, Varuna bless us, Aryamaan bless us, Indra and Brihaspati bless us; may Vishnu possessed of enormous strides identify us with his lotus feet! May these Devas viz. Mitra / Aryamaan during the day and Varuna in the night protect our Individual Selves to smoothen the exhaling and inhaling functions of our Praana the Vital Energy to energise to work and rest in the days and nights! May Indra bestow us physical strength and mental retention; may Brihaspati the Teacher of Devas grant us excellence of speech and intellect and may Vishnu Deva with his speed and stability provide comprehension, memory and skills of

communication and what is more the knowledge of Brahman! May Vayu Deva the Prataksa Brahma the ready proof and evidence of Brahman- who without 'prana' the Vital Force existence of jeevaas be negated, and safe guarded at all. Wha is more, the Sutradhaari Hiranyagarbha unites Vayu thr Prana and enable to nourish and sustain thed physical limbs and senses with the Individual Self the Alternate Form of Brahman, the Source of Virtue and Existence and the very Reality of 'Satyam Shivam and Sundaram' Om, may there be Peace, Peace and Peace in Entirety!

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

I.iii.2-4)

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

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

II.iii.1) There are two 'divides' of a human being, one is the physical and another that is more significant is the Internal Self. Praana is common to both the embodied self as well as to the inner consciousness or of all the beings including humans and of Devas respectively. In the context of all human beings, animals and other species or of the embodied Self, Prana based on food sustains the vital body. The Inner conciousness is sustained by mind. The latter or the mental body as compared to the vital body is constituted of Vedas; Yajur mantras are of the head, Rig mantras of the right side, Saama mantras of the left side while Brahmana portion is of the body trunk; the Atharva mantras as signified by Angirasa Maharshi, are of the stabilising tail represented by Earth. The analogy of the Physical and Inner Selves is thus perfect: Vital Force Praana emerging from food is the 'sin-qua-non' or the quintessence of sustaining human and other beings in the physical context, whereas in the celestial sense the Inner Consciousness is based on the vital force arising from Vedas and their unity of the mental body since the Vedic Texts affirm that 'all the Vedas get united in the Self in the mind' as per the 'Adesha' or 'Commands' Portions of each Veda ie the Brahmanas as in reference to Taittireeya Adesha III.ii.1 affirms the unity of all Vedas. Again, reference is made in the Brahmana portion of 'Atharvaangirasa' refers to 'puccham pratishtha' or of the stabilising tail; the relevant mantras are in relation to the rites performed urging stability of peace and prosperity for all in the context of their minds.)

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

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

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

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

III.x.5-6)

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

Ishopanishad

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

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

(The Worshipper of Brahman now venerates and prays to Vayu Deva to let his Praana or the Vital force attain the all pervading Immortal Air, well before the Panchendriyas driven by mind are converted into ashes following death! Indeed Vayu or ‘Praana’ demonstrates its prowess by its presence or absence to segregate the Truth and Untruth. Indeed the objective of meditation would be to seek the Truth. Human Beings are constantly striving to know what happens post life! Thier meditation is to seek that once a

Being reaches to Air what next! Brihadaranyaka Upanishad (V.x.1) explains: As the Self departs, the Vital Force makes an invisible exit hole and separates the body and the Self. This hole is akin to a chariot wheel and the Sukshma Swarupa or the Subtle Form, of the Self goes upwards towards the Sky, reaches Aditya Loka, the Lunar zone and finally reaches the Hiranyagarbha where there would be no sorrows nor joys but bliss all around! So much about the deserving Souls who depart and take to 'Deva Yaana' or the Divine Route! On the other hand, the same Brihadaranyaka Upanishad- IV.iv.2, describes the final time: while facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision, the nose could not smell, the tongue could not taste, the voice is ineffective, the ears could not hear, the mind could not think, the skin loses its touch and the intellect gets vanished. That is the precise time when the vital force would quit and all the organs follow suit! Then the Upanishad describes further: when ever a caterpillar reaches the end of a blade of grass, it tends to hold another support and contract the earlier body before holding another grass blade! The worshipper of the Vital Force in any case merges itself into the Immortal Air! O mind, remember and do remember that This is That! Om!)

Shvetaashatara

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

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

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

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

Kaushitaki Upanishad

too annotates: What Brahma is that Praana the Life Energy of the Universe is! II.1) (*Praano Brahmeti* : Brahma is defined as the essence of Praana itself according to Kaushitaki Maharshi while mind is stated to

be the center of all actions, thoughts and fancies and accordingly the various organs like senses; the eyes meant for vision are stated as the body protectors; ears are the recipients of hearing what other organs tend to say, see, act; speech sourced from the tongue and mouth are the body announcers of expressions, thoughts and of actions; mind is the nucleus or the clearing house of seeings, hearings, thoughts and actions; it is also the self starter and agent of provocation, inspiration, and the prime conductor of deeds. It could make or mar, construct or destroy and as such needs to be cajoled or warned or restrained. To enable or disable all the end uses or misuses of the various body organs and senses headed by the mind, the Praana or the breathing is identified by Brahman. The divinities of mind, eyes, ears, speech and so on alongside the corresponding senses are controlled by Praana. These divinities always venerate and worship Brahma in their own interest while Brahma never expects it. In fact the general instruction is against begging; an example of begging is cited that a beggar in a village might not be such as to vow that he would not eat except alms are offered by villagers; but indeed the villagers themselves invite him and worship; after all 'praana' the life provider is at once the food of one's very existence!

Prashna Upanishad

Praana indeed is the Magnificent Power House of control and coordination of body parts and senses thus: II.3-6) To the body organs and senses, Praana the Life Force exclaimed that the body- much less the organs and senses, could claim that the binding energy of existence should be itself and nothing else. Praana further explained that 'ahameva panchadhaa aatmaanam pravibhajya' or it would divide itself five fold as Praana- Apaana-Vyaana-Udaana- Samaana by assigning their duties respectively by ensuring the body parts and senses would not get disintegrated. Praana further explained that, for instance, when the mind of the concerned body would get irritated and indignant, then Praana would be roused and ascended and on gaining normalcy would remain in position just as the King of bees would take to furious flight his army of bees fly off around making buzzing noise and later on as the latter settles down the army settles too coolly; so do the body parts like speech, eyes, ears, tongue and so on act and react accordingly. 'Araahiva ratha naabhau' or just as spokes are fixed to the hub of a chariot are various extensions of Knowledge and its instruments of Actions are fixed on Praana such as Rigveda, Yajurveda and Sama Veda signified by the texts of metrical, prose and musical Vedic texts; Yajnas, Kshatriyas and Brahmanas.)

Maitreyi Upanishad

9. Praana the vital energy and food the sustainer

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

awareness. At the conclusion of food intake, antaratma is recalled as the food being the ideal mix of praana and Vishvaananara Agni wherby the Supreme absorbs both the entities.

Pingala in the context of Pancheekarana

Stanza 9.Praana the vital energy and food the sustainer

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

Subaala Upanishad

Section IX: Process of Universal Dissolution

1. Maharshi Raikva explained the methodology of Universal Dissolution as to how the Antaratma or the Subconsciousness of Praanis withdraws from the latter. The Self or the Antaratma initiates the process by the vision of the praanis by withdrawing the latter’s eyes and by way of the expiring Praana. Effectively the direct gates between the Surya Deva and the Pranis get snapped. Thus the channels of vision of the mortals are denied as Viraja River snaps away the material and spiritual creations from Brahma loka to the Trilokas. In the process the Pranis at the gates of extinction are denied vision via Surya and Viraja. Thus the Antaratma withdraws the departing Pranis.; thus he said..

2. The Antaratma then absorbs the departing praani’s ears and the latter’s hearing faculty thus the sounds, besides Sudarshana / aaakaasha or the sense of directions as also of ‘ karya siddhi’. As the Supreme Self absorbs the departing praani’s ‘ Apaana vaayu’ or of the downward wind, then the former Inner Self merges into the Immortal-Fearless-Sorrowless-Eternal-and Birthless Paramatma.

3. The Self who absorbs the nose and the faculty of smell and of breathing of the departing ‘praani’ by way of the exiting Vyaana. Then the praani snaps off connection with Bhumi. In this process, the praani’s ‘jita naadi’ reaches dysfunctional. Then the former Inner Self merges into the Immortal-Fearless-Sorrowless-Eternal-and Birthless Paramatma.

4. The Individual Self at the time Universal Dissolution seeks to absorb the ‘jihva’ or the tongue and the faculty of taste when the toungue and its principal Varuna Deva the Lord of Waters too snaps connection with the Self and vice versa too. The Soumya naadi in the respective body gets disfunctional and so does the other way too. This automatic process happens with reference to the body’s extinction by the Udaana

Vayu's exit. Eventually Inner Self merges into the Immortal-Fearless-Sorrowless-Eternal-and Birthless Paramatma.

5. As one's Antaratma sucks up the body skin, then skin gets extinct and as a cyclical effect Vayu in the mortal body too by the nonfunctional impact of the naadi named 'mogha'. This the body of the self leaves the skin's touching the faculty by the stoppage of Samana Vayu. Eventually Inner Self merges into the Immortal-Fearless-Sorrowless-Eternal-and Birthless Paramatma.

6. The Self of every creature in the creation at the time of Universal Dissolution absorbs the vocal organ and into Him the Voice of the creature concerned reaches extinction of Agni. Moreover the naadi concerned in the physique concerned named 'Kumara' too reaches extinction. Then the Antaratma absorbs the vital energy in the form of Vairambha Vayu and the latter gets closed too. Thus the departing body gets snapped from the Antaratma It merges with Paramatma who is Immortal-Fearless-Sorrowless-Eternal and Birthless.

7. Antaratma at the 'pralaya kaala' absorbs the hands of the disappearing Beings from life and this the movement of ability of the hands disappears and so does their ability to move about gets extinguished. This capability which was bestowed by Lord Indra Himself gets snapped resultantly and with the Pralaya under reference, even Indra disappears from the Universal Scene. This happening occurs as the Amrita naadi reaches extinction. Then the Self joins the Mukhya Praana Vayu which gets extinct too and merges into Paramatma who is Immortal-Fearless-Sorrowless-Eternal and Birthless.

8. He the Self withdraws the feet movement and the ability to walk and the very concept of walk movement in the Universe. This affects Vishnu Himself as He is the Lord of Movement controlling speed and motion. Along with Vishnu, the Saha naadi too gets dissolved. Eventually the concept of Satyam or the outstanding principle of Truthfulness too gets dissolved into the Satya Naadi while the 'antaryaami vaayu' and further the Jeevatma get dissolved into the Supreme Most Paramatma who is Immortal-Fearless- Sorrowless- Eternal and Birthless.

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

10. Antaratma absorbs the generating organ and vice versa. As the creative organ as the source of sexual satisfaction gets extinction its root Prajapati who created the Panchendriyas too get extinction by the absorption in the 'nastraa nadi' and simultaneously the naadi disappears too. The process of the extinction is facilitated by the upa vaayu named kumara and at once the vaayu too is evaporated. Thus the Self is merged with Paramatma who is Immortal, Fearless, sorrowless, eternal and birthless.

11. The Self of a destructible body of any Being is undoubtedly equipped in varied levels of a mind with layers of intelligence but with the death evaporates into Chandra Deva but the latter too at the Pralaya kaala would go extinct. The departing body's Self consciousness perishes into the shishira vaayu by the

mutual collapse of the 'syena naadi'. Ultimately, the Self merges into Paramatma who is Immortal, Fearless, Sorrowless, Eternal and Birthless.

12. As the Antaratma of the fleeting Beings and their 'buddhi' or the mentality gets demerged with the departed body then the controller of the buddhi viz. Brahma Deva the Creator of the 'charaachara jagat' too ceases to exist at the time of 'Maha Pralaya'. Eventually the 'Antaratma' enters the Surya Nadi of the dying body even as the Surya Naadi too gets evaporated. Eventually Krishna Vaayu too disappears into the Self but the latter too merges into the Immortal, Fearless, Sorrowless, Eternal and Birthless Bliss of the Supreme Most.

13. As the 'antaratama' absorbs the 'ahamkaara' or the self- ego or the feeling of the self, then what all the self- feeling of gets extinguished. Similarly the ' Rudratva gets absorbed into the asura nadi and vice versa into the krishna vaayu thus the Self loses its awareness and merges into Paramatma the Immortal, Fearless, Sorrowless, Eternal and Birthless

14. As the Jeevatma called Kshetrajna absorbs the thinking awareness then the Mind or Self Consciousness and the entire thought process of the dying body collapses thus the Kshatregjna is absorbed into the ' bhasvati naadi' and absorbs into the Naaga Vaayu as these are respectively absorbed into the 'antatatma' or the kshetrajna and ultimately indentify with ' Turiya' the Bliss which too gets absorbed into Paramatma the Immortal, Fearless, Sorrowless, Eternal and Birthless. That is THE ULTIMATE!

Vayu Purana

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

But at the end of one of Brahma's days, a minor destruction took place. The Universe was flooded with Water during Brahma's night. Brahma, Vishnu and Shiva were not however destroyed. Each of Brahma's days is known as a kalpa (cycle). Thus, a minor destruction takes place at the end of every Kalpa. When a new day dawns for Brahma, creation begins afresh. This periodical process of destruction or pralaya and re-creation is known as pratisarga. The present kalpa is known as Varaha Kalpa. At the end of the last Kalpa, there was a destruction and the universe was flooded with water. Vishnu slept on the water as long as Brahma's night lasted. Since ' Naara' means water and 'Ayana' means resting-place. Vishnu is accordingly known as Narayana. When Brahma's day dawned, he wished to embark on the process of creation. But where would the created beings live? There was no earth for them to live on. The earth had been submerged under the water. Vishnu therefore adopted the form of a huge boar (varaha). The boar's body was as large as a mountain and it had gigantic tusks that were exceedingly sharp. The eyes of the boar blazed like lightning and its roar thundered like the clouds. As a boar, Vishnu entered the water and began to search for the earth. He found the submerged earth and raised it up to its proper place on the tusks of the boar. The earth began to float on the water like a huge boat. Vishnu also levelled out parts of the earth. The mountains that had existed on earth in the earlier kalpa had been burnet down by the fire that raged at the time of the destruction. Vishnu created new mountains. Because they did not move (chala), the mountains came to be known as achala. And since they had layers (parva) or ranges, they came to be known as parvata. The land masses were also created. Brahma created water, fire, **air**, the sky,

directions, heaven, oceans, rivers, mountains and trees. He also created time, night and days called Kaala maana the Time Cycle. Hence the Origin of **VAYU**.

Pancha Prana Vayus are Prana-Apaana-Udaana-Vyana -Samana: In this context, *prana vayu* is not overall prana but a sub-prana or prana vayu which is located in the chest between the larynx and the diaphragm, and governs the respiratory system and functioning of the heart. Prana vayu, literally “forward moving air”, moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in prana vayu is associated with heart and lung conditions. Diminished prana vayu leads to depression and lethargy. *Apana vayu* is centered in the pelvic region below the navel and experienced as a downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally “air that moves away”, apana vayu moves downwards and outwards, and is responsible for the elimination of feces, urination, menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on. *Samana vayu*, literally “balancing air”, is situated between the navel and ribcage, and acts as the stabilizer between the two opposing forces of prana and apana. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to "cook" the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation. *Udana vayu* is a manifestation of prana which pervades the head and throat. It literally means “upward moving air”, and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. Udana vayu is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, udana draws the individual consciousness up and out of the body. *Vyana vayu*, literally “outward moving air”, moves prana shakti from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of prana pervades the whole body and acts as reserve energy for other prana vayus that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. Vyana governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayus are intimately linked to one another. One enjoys health and well-being only if prana vayus are balanced and work in harmony. Generally, Prana and Udana work opposite to Apana as the energy of collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion. Along with the five major pranas, there are five minor or *upa pranas*. *Naga* is responsible for belching and hiccupping. *Koorma* opens the eyes. *Devadatta* governs yawning. *Krikara* induces hunger and thirst. *Dhananjaya* is in charge of decomposition of the body after death.

In reference to Eleven Forms of Vayu, Prabhaajamaana, Vyavadaatah, Vaasukivaidyuta, Rajataah, Parushaah, Shyaamaah, Kapilaa, Atilohitaah, Urdhvaah, Avapatantaah and Vaidyuta. Indeed any person who knows the names of the eleven Vayus would never be harmed by the lightning shocks and other Fire hazards.

Kubera the Dikpaakaka in the Northren Direction

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

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

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

On hearing what all Prahasta explained, Ravana was glad to hear his manner of convincing and felt that he should act accordingly. Then Ravana and his trustworthy nishaacharaas entered the nearby surrounding gardens and further to trikuta parvata and asked Prahasta to approach Kubera. He said: 'Prahasta! Now you may approach Kubera in your characteristic manner and explain to him of the proposal coolly. You may explain that rakshasas had all along been residing here and it may not proper to be here any further. Dheneshwara, as such you may like to leave Lankapuri now as you are fully aware of the rudiments of

‘dharma and nyaaya’. Your brother Dashagriva had asked me therefore to vacate this Lankapuri as soon as possible.’ Then Kubera replied: ‘Nishachara! This Lankapuri was totally free as there were no rakshasas were living here as they had long ago left for Rasatala and hence as per my father’s directive I had let in families versatile with ‘daana-maanaadi guna sampanna prajas’. You are now welcome to utilise you too since my ‘rajya and dhana vastuus’ have not been partitioned after all!’ So saying Kubera had left to meet his father Vishrava Muni. He explained that Dashagriva had sent his messenger and asserted that in the past Lankapuri had been under rakshasaas and as such be returned back to them. Now you should kindly advise me as to what to do. Then Brahmaarshi stood up with folded hands and said: ‘listen to me son carefully. Ravana had made the demand even as he had hardly entered here. He made this kind of demand to me also, and he was apparently enraged he shouted at me too in a manner that then we would all be ruined. Therefore, son! Listen to me in earnestness. Ravana’s durbuddhi is ever risky as his psyche is cruel and vengeful. Hence it would be advisable to leave Lanka and shift to Kailasa parvata with your followers. There the most sancrosant of the rivers named Mandakini would be everflourishing with ‘vriksha pushpa sugandhas’. Vishrava Muni further convinced Kubera that on the Kailasa Parvata, deva, gandharva, apsara, naaga, kinnara like celestial beings would be fond of touring the parvata and it should be better not to conflict with these rakshasaas, especially keeping in view the Brahma’s varaprapti now.’ As the Muni advised, Kubera shifted off to Kailasa Parvata with stree- putra-mantri-vahanas too for good. Then Prahasta was delighted that Kubera had already left with family and followers and reached Ravana of the news with happiness, and that he might take over the sovereignty of Lanka samrajya. Then Dashagriva along with his family members, followers, and rakshasa sena entered the Lankapuri. Then the nishaacharaas had duly celebrated Ravana’s rajyabhisheka and in no time rakshasas from all over got gradually yet most contentedly settled at Lanka samrajya. Meanwhile, as per his respected father’s instructions, Kubera settled down at the Kailasa parvata atop and created Alkapuri on the lined of Indra’s Amaravati. Meanwhile Durbuddhi Ravanaasura along with mantris and rakshasa sena attacks Yaksha sena and Dikpati -Dhanapati Kubera and after a remarkable victory seizes pushpaka vimana for ever and returned to Lankapuri

Shiva Purana explains Bhagavan Shiva decided to reside at Kailash nearby Kubera’s abode

Narada Devarshi sought explanations from Brahma as why did Bhagavan Siva decide to reside in Kailasa? Brahma explained thus: A Brahmana named Yogadutta, an expert in performing Soma Yajna, had a son Gunanidhi a Scholar but got attracted to evil ways like gambling. Yogadutta became angry and abandoned Gunanidhi and even his wife. Having become highly remorseful, Gunanidhi left his home and on one night reached a temple where Siva’s devotees were observing the ‘Sivaratri’ fast and heard the Stories of Siva’s greatness and hymns. But being hungry he sought to steal some fruits and light up a lamp which was almost dim by tearing his cloth and re-lighting it. But the devotees caught him, mistook him as a thief, thrashed him up and he died. The ‘Yamabhatas’ or the followers of Lord Yama arrived and planned to take away the soul of Gunanidhi; but Sivaganas were happy with Gunanidhi and took him to Sivaloka instead since he spent ‘Sivaratri’ fasting in a Siva temple, observed the whole night hearing Siva’s stories and hymns and even lit up a lamp with his own cloth piece as a vick. In the next birth, Gunanidhi became a King of Kalinga as Dama and a staunch devotee of Siva, ordered his subjects to observe Siva Pujas and Sivaratri fasts compulsory and thus got endeared by Bhagavan. In the subsequent birth Gunanidhi/ Dama became **Kubera** as the King of Alkapuri. During the next Kalpa named ‘Meghavahan’, the same Gunanidhi of the previous births, became the King of Alkapuri as Vishravan, (the grandson of Sage Pulastya-Brahma’s manasa putra) and as an unparalleled Devotee of Bhagavan

Siva did penance for lakhs of years; Siva and Bhagavati Uma were pleased and appeared before Gunanidhi / Kubera / Vishravan but the radiance of their appearance blinded him and when he regained the yogic sight the devotee became instantly so possessive of Bhagavan that even Uma should not be so near to Bhagavan! Immensely pleased, Bhagavan decided to shift His residence to Kailash Mountain which was nearby Alkapuri and ordered Visvakarma to build His permanent residence there!

Kuber -Lakshmi Puja Vidhi on Dhanteras Day of Deepavali

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

1. Kubera Dhyana:

Manuj–Brahma–Viman–Sthitam, Garuda–Ratna–Nibham Nidhi–Naykam, Shiva–Sakham Mukutadi–Vibhushitam, Var–Gade Dadhatam Bhaje Tundilam/ May we pray the magnanimous Kubera, who mounts on human-form chariot, who is the master of all the Nidhis or treasures like Garuda Deva the who is friend of Shiva, as adorned with crown and other Jewelleries and with one hand in Vara-Mudra and carry a mace / gada in the other hand.

2. Aavaahana:

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

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

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

3.Pushpanjali with Sukhaasana

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

Kuber-Devay Aasanarthe Pancha-Pushpani Samarpayami /

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

4. Upachaara Puja

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

Om Shri Kuberaya Namha Padyom Padhyam Samarpayami /

Om Shri Kuberaya Namha Shirsi Arghyam Samarpayami /

Om Shri Kuberaya Namha Gandhakshatam Samarpayami /

Om Shri Kuberaya Namha Pushpam Samarpayami /

Om Shri Kuberaya Namha Dhoopam Ghrapayami /

Om Shri Kuberaya Namha Deepam Darshayami /
Om Shri Kuberaya Namha Naivedyam Samarpayami /
Om Shri Kuberaya Namha Achamaniam Samarpayami /
Om Shri Kuberaya Namha Tamboolam Samarpayami /

Shri Kubera Nava Upchara PujanaMantra

5. Puja Samarpana:

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

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

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

Ishaana the Dikpaalakaka of North East

Ishaana be along with other Ekaadasha Rudras viz. Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni who are all angry and red eyed, armed and mighty, frightful and revolting, fiery mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis and Matriganas, Rudranis and Pramadhaganas making ‘Attahasas’ or reverberating screeches and so on. The origin of Parama Shiva’s ‘Ekadasa Rudra’ manifestations was as daityas were constantly distressing Devas, the latter approached Sage Kashayap who too felt quite upset with the evil actions perpetrated by the Demons and desired to secure a lasting solution to punish the Demons. He executed a rigorous ‘Tapasya’ to the most merciful Shankara who appeared and rewarded with a windfall that soon the tribulations by Daityas would vanish as He would bless Devi Surabhi with Eleven Expressions as Eakadasa Rudras to wipe out the Daityas engaged in the tortures by the Demons. The Ekadasa Rudras were: Kapali, Pingal, Bheem, Virupaksha, Vilohit, Shastra, Ajapaada, Ahirbudhya, Shamshu, Chand and Bhava. A whole generation of Demons was indeed wiped out by the Grace of Maha Deva.

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

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

Sadyojatam prapadyaami Sadyojathaayavai namo namah/ bhavey bhaveynaati bhavebhasvamaam Bhavodbhavayanamah/ From the body of Sadyojata, four disciples were created viz. Sunad, Sunandan, Visvanandan, Upanandan. Greetings to Sadyojata Shiva are: *Vandeham Salalam kalankarahitam Sthonormukham paschimam.*

The Vamadeva incarnation of Shiva has red complexion, looks *Northward* in deep meditative posture and is along with four sons created from His physique viz. Viraj, Vivah, Vishok and Visvabhavan for blessing

Lord Brahma to preserve and heal the objects of Creation.. Invocation to Him states: *Vamadevaya namo Jyeshthaya namah Jyeshthayanamo Rudraya namah Kalaaya namah kalavikaranaya namo balavikaranaya namo balaaya namo balapramadhanaya namah Sarva bhuta damanaaya namo manonmanaaya namah*. Greetings to Vamadeva are: Vandeey Purna Sasaanka mandala nibham Vaktram Harasyottharam.

Shiva's incarnation of Aghoresha looks *South* and of blue complexion representing destructive/ regenerative energy and Invocation to Shiva states: *Aghorebhyo thagorebhyo ghora ghoratarebhyaha/ Sarvebhyassarva sarvebhyo namasthe astu Rudra rupebhyah*. The sons of Aghora Shiva are Krishna, Krishna Sikha, Krishna Mukha and Krishna Kantha dhari. Greetings to Aghora states: Vande Dakshina - meeswarasya kutila bhrubhanga Roudram Mukham.

Tatpurusha is the Eastward incarnation of Maha Shiva being of yellow complexion and of deluded or misled Purusha. Invocation to Tatpurusha states: *Tat Purushaya vidmahe Maha Devaaya dhimahi tanno Rudrah Prachodayaath*. Salutation to this aspect of Shiva is: Vande Siddha Suraasurendra namitam Purva Mukham Sulinaha.

Finally, Ishaana facing South East is Sada Shiva who is Eternal, Omni Potent and Omni Present. The Prayer to Him states: *Ishanassarva Vidyanam Eswarassarva Bhootanam Brahmadhi patir Brahmanodhi pathir Brahma Sivemo astuh Sada Sivom!*

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

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

Pancha Mukha Dhyanam

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

Nidhana Pati: Maha Pralala Kaaraka and Saakshi Shiva -Dissolver of the Universe; Nidhana Pati -Marana Karta -Destroyer of Beings Shiva; Urthvaaya- Beyond Maha Maya Shakti; Urthva Lingaaya looking 'upwards' Urthva Lingaaya: Chicchakti chinna Shakti uktaaya or He with Shiva Shakti or the might of

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

Sadyojaatam prapadyaami Sadyojaataaya vai Namoh namah, Bhave bhave naatibhave bhavasva maam Bhavodbhavaah namah/

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

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

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

Aghorebhyotha ghorebho ghoratarobyhah, sarvatah Sharva sarvebhyo namasteastu Rudrarupebhyah/

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

Tatpurushaaya vidmahe Maha Devaaya dheemahi, tanno Rudrah prachodayaat/

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

Ishana sarvavidyaanaam Ishwarah sarvabhutaanaam Brahmaadhipatih Brahmanodhipatih Brahmaa Shivome astu Sadaashivom/

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

NamoHiranyabaahave Hiranyavarnaaya Hiranyarupaaya Hiranyapatayembikaapataya Umaapataye Pashupataye namo namah/

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

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

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

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

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

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

Indeed, how best and when could we praise and worship Rudra Deva who is an embodiment of the highest knowledge - 'chetase', contentment and might excepting prostrating to Him in deep reverence! He

as 'Meedishtamaaya' showers fortunes once pleased and ever merciful to all who have utmost faith in Him. He is the Almighty shining in the heart and Soul of each and every species with Life and is the Singular Bestower of Happiness and Fulfillment. This stanza originates from Rig Veda I.43.1.\

Chapter Twenty on Ashta Vasus, Ashta Bhiravaas, Ashta Matrikaas, Ekaadasha Rudras, Dwadasha Adityas, Ashvini Kumars, Marut Ganaas and Chandra Nakshathra Mandali

Ashta Vasus:

Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa. They once visited Vasishtha's Ashram along with their wives and desired to possess Nandini the Kamadhenu; as the Maharshi refused, Prabhasa he took lead in stealing the cow while other Vasus too abetted the plan. Vasishtha cursed the Vasus to become humans but reduced the impact of the curse to all of them to be born as humans only for a few hours except Prabhasa the ring leader. Thus Devi Ganga who was married to King Shantanu of Maha Bharata on condition that what even she did should not be questioned but she drowned the new borns one by one in the River but he could not contain himself and asked Ganga why did she do such merciless actions; Ganga left Shantanu as the eighth child was spared but deserted the King for good. The eighth child was Gangeya who was Bhishma and that was Prabhasa the Leader of Ashta Vasus who secured Vasishtha's curse that he should have a full life but without a wife since Prabhasa listened to his wife and stole the Kama Dhenu Nandini.

Ashta Bhiravaas

Ashta Bhiravas: Eight Manifestations of Maha Bhirava are Kaala Bhairava, Asitaanga Bhairava, Rudra Bhairava, Krodha Bhairava, Kapala Bhairava, Bhishana Bhairava, Unmatta Bhairava and Samhara Bhairava.

Vamana Purana explained that Andhakasura fell in love with Devi Parvati and Prahlada chided him for his stupidity and advised that those who observed Dharma Nishtha ought to refrain from para stree vyamoha, lest they pave way for the frightful Rourava Naraka. Andhakasura replied haughtily and ordered Shambharasura to reach Mandhara Mountain and question Shiva as to how he was residing in the cave of the mountain without his permission as he was after all Andhaka was the Supreme Lord of Tri Lokas! If Shiva however would request the Asura that if he could gift Parvati as his wife, then he would give permission to stay in the mountain cave. Both Maha Deva and Devi Parvati sent calm and curt replies to Andhaka stating that the foolish Andhaka should fight with them to deserve Parvati. Incensed by the reply, Andhaka despatched a strong force of several akshouhunis of strong Rakashasas while Nandideva organised Rudra Sena and Vishnu Sena; the combined the Ganas then visioned a Single Faced Vishnu-cum- Shiva Swarupa with thousand 'chinhaas' or symbols indicating same Swarupas, of which half was Rudra and another half Vishnu; one half was Vrishabhahwaja Garudhaarudha and another half was Garudhadhwaja Vrishaarudha. Just as one visualised, so did that person visioned the Rupa of Bhagavan. The same Shankara assumed various forms each time changing his colours of white, red, yellow, blue, mixed or colourless; some times as Rudra, of Indra, Surya, Vishnu, or Brahma. As this most surprising and swift changes happened, the Ganas were then convinced that Paramatma was indeed one and only one! As Maha Ganesha informed Parama Shiva about the arrival of several Akhouhunis of Daithya Sena led by Andhakasura on Mandaragiri, Mahadeva took leave of Gauri Devi asking Aprasas in charge of Gauri's security to be vigilant even as Tundasura came running towards Ganesha and his army.

The Gana Sena halted Tundasura and one of the Ganeswaras snipped the Asura's head with ease. Kundodara and Ghatodara attacked from two sides Shailoda a strong Ganeswara ended one and Nandi another. Krujumbha and Duryodhana met with similar fates by Nandi. As several Danava Chiefs appeared simultaneously the Ganas and Ganeswaras made deadly counter attacks and annihilated the overflowing Asura Senas in hundreds and thousands. As Andhaka was highly disturbed and disheartened at the merciless killings of Asura Sena, he approached Danava Guru Shukracharya for guidance and the latter assured that he possessed Sanjivini Vidya and revived all the dead Asuras. Following this, Danavas made massive and multi-sided attacks by quite a few most cruel Generals of Asuras like Jambha, Bala, Vitra, and Shira mobilising sea-like Daitya Sena of thousands of Akshouhini; Lord Brahma then instructed Indra to join the Deva Sena at once in counter attacks. As Nandi saw Shukracharya among the Danavas, he picked him up and brought him to Maha Deva who in turn threw the Guru onto his own face and the latter entered Maha Deva's stomach and visioned the entire Brahmanda comprising the Charaachara Srishti including Adityas, Rudras, Vishva Devas, Yaksha- Kimpurusha- Gandharva- Apsaras. The Danava Guru spent a Divya Varsha in the 'Udara' of Shiva and got utterly confused and lost moving around all over inside. Finally, Shukra prayed to Mahadeva with great helplessness, humility and reverence and said that he was tired and would like to return. Then Shiva released him through his 'Shukra' and when he went back to the Asuras, they were very happy. Then there was an all out battle: Jambha versus Indra, Shambha against Brahma, Krujambha against Vishnu, Shalava-Surya, Trishira-Varuna, Dwimurtha-Varuna Deva, Rahu-Soma, Ashtaavasus versus Sarabha, Shalabha, Paaka, Pura, Viprutthu, Pruthu, Vataapi, and Ilval, besides Kalanemi against all Vishwadeva ganas like Vishvaksema; Vidyunmaali against Ekadasha Rudraas; Shambara against Dwadasha Adityas; Naraka against Ashvini Kumaras; Maha Deva created Jrumbhaayika who slowly but steadily demolished the fighting spirit of the opponents who ever released the Astras. Mahadeva then performed his Snaana in the River Sarasvati and having prayed to Surya Deva got ready for his attack when Andhaka deputed Sunda the Senapati to engage Shiva; he took the form of Maha Deva and entered the Abode of Gauri. She understood the falsity of Andhaka and disappeared along with her personal aids into a garden and he chased her for a while and returned to the battle field. Meanwhile, Shiva killed Sunda, Vishnu destroyed Kujumbha and Jambha. Andhaka covered the opponents like Indra, Vishnu, Maheswara and the rest of the Devas with his arrows as Vishnu asked the Devas to continue their fights and asked them to kill the Sarathi or the Charioteer of Andhaka, destroy the charoit so that Shankara could turn the entire personal belongings of Andhaka. Then Vishnu destroyed the horses with his mace. Devoid of his chariot, Andhaka shouted at Mahadeva and said that he was alone and without his chariot would still defeat Shiva; Maha Deva then decided Devas and Ganas to withdraw excepting his Nandi Vahana. He assumed a mammoth Bhairava Swarupa with the extraordinary radiance and heat of crores of Suryas, wearing Tiger Skin, Sarpa-haraas, Ten Hands and Three Burning Eyes and pierced his Trishula right into the Asura's heart and hit his head with his mace and tossed his body up high in the air that got dropped on Earth with a thud. From all the sides of his huge body, there were streams of blood as **Ashta Bhairavas** were surfaced: from the Eastern direction emerged a Bhairava akin to Agni called 'Vidya Raaj' with his neck adorned with lotus flowers; from the Southern direction appeared 'Kala Raaj' Bhairava looking like a 'Preta' with dense black colour; from the Western direction was materialised a Bhairava named 'Kamaraj'; from the Northern direction was caused a fourth Bhairava named 'Soma Raaj'; a fifth Bhairava emerged from the wound near the demon's heart where Maha Deva pierced his Trishula and his name was 'Swacchanda Raja' with the resemblance of Indra Dhanush (Rainbow); the Sixth Bhairava was 'Lalit Raaj' who appeared from the gush of the Asura's blood on Earth; the Seventh Bhairava was 'Vighna Raaj' and including Maha Bhairava there were thus

Ashta Bhairavas. As there was sweat from Maha Deva's forehead after the extermination of the Asura, especially since his body was covered with armoury, a Kanya got formed from his sweat and spills of the Rakshasa's blood and Maha Deva named her 'Charchika' and gave her the boon of a Symbol of Propitiousness to be worshipped by Devas, Rishis, Pitaras, Yaksha, Vidyaadhas etc as also Sarpas, and Manavaas. There was also a boy who appeared from the sweat drops which were like sparks of fire dropped on Bhumi and Maha Deva named him 'Kuja' or 'Mangala' and made him a Senior of 'Grahas' (Planets) with the responsibility of providing 'Shubha' or Auspiciousness and 'Ashubha' or Inauspiciousness.

Ashta Bhairavis for Graha Shanti: Mahakali worshipped for Shani Dosha, Neela Saraswati for Brihaspati Dosha, Chhinna mastaka worshipped for determination, Lalitha Tripura Sundari or Shodashi to correct Budha Dosha, Tripura Bhairavi / Kaala Bhairavi to accomplish Success, Dhumavati or Alakshmi worshipped by way of Black Magic, and Bagalamukhi or Peetaambari prayed to for the success of Legal Cases. In addition, Matangi is worshipped to resolve family problems and Kamala Devi to alleviate Shukra Dosha.

Ashta Matrikaas

Ashta Matrikas: Matrikas: viz. Brahmani, Vaishnavi, Maheshwari, Aindri, Vaarahi, Chamunda, Naarasimhi and Kaumari while Kaumari stands for Chastity and Purity devoid of envy with Dwadasha Bhujas or Twelve Hands carrying Bow, Arrows, Axe, Spear, Staff, Water Jar, Lotus, Ghanta/Bell, Pustaka / Sacred Book, Cock, Tanka or Silver Coins and Shakti alternatively called the Amsha of Kumara's mother; Karunaapaangi or Devi Gayatri is the Symbol of Karuna or Kindness.

The Version of Varaha Purana is as follows: The entire Universe was upset by the wickedness and glaring transgression of morals by the uninterrupted evils displayed by Demon Andhakasura [Siva Purana states that Devi Parvati was playful with Maha Deva by closing His eyes tightly and from the Lord's perspiration on His forehead a boy of muscular strength was created.] Eventually Andhakasura became the Unconquered King of the Lower Regions like Patala and tormented the entire Universe. After a series of battles were won with Devas who were driven away from the Heaven, Indra approached Brahma and Vishnu who too were ineffective to conquer the Demon as he was fortified with the boons of Brahma. They had finally approached Maha Deva and to His utter surprise He too could not conquer him as each time Maha Deva applied His trident against the Demon, blood streams of the Demon's body created endless number of Andhakasuras with each drop of his blood. Lord Rudra became so infuriated that from His face produced a mighty conflagration or an inferno-like flame viz. the **Yogishwari** Shakti. Vishnu too created a highly powerful Shakti named Devi **Vaishnavi** and other Deities followed suit by creating their Shakti counter-parts viz. **Brahmi** from Brahma, **Kaumari** from Kartikeya, **Mahendri** from Indra, **Yami or Poushunyam** from Yama, **Varahi** from Varaha Deva and **Maheswari** from Narayana. The Eight Matrikas represented the Eight Mind born Enemies viz. Kama or Desire from Yogeswari, Krodha or fury from Maheswari, lobha or avarice from Vaishnavi, Mada or Ego from Brahmani, Moha or infatuation from Kaumari, Poushunya or wickedness from Yamadharani, Matsarya from Indrani and Jealousy from Varahi. The blood streams from Andhaka's body got dried up by the Matrikas; the Rakshasa Maya or the illusion created by the Demon was terminated and Andhaka too got exterminated. The combined strength of Marikas is an extraordinary might of Eight Shaktis providing security and propitiousness to devotees and Lord Brahma declared 'Ashtami Thithi' in the Monthly Calendar. Those who observe this particular

day with fast by eating 'Bel patra' with devotion are blessed with excellent health, well being and contentment.

Ekaadasha Rudras:

Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni.

Dwaadasha Adityas:

Surya / Aditya Deva assumes twelve other Murti / Forms viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of 'Vanaspati' and 'Aushadhi' (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Vivishwan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who constantly checks the evil forces in the World and slays Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity. In whatever form he might be, Surya Deva is indeed the 'Karanam, Kaaranam and Karta' or the Act, Action and the Supreme Actor in the drama of Life! Bhakti (Devotion), Shraddha (fortitude) and Puja (Worship) sum up the meanings of human life! The corresponding Twelve Names of Aditya are stated to identify with the *Twelve Months of a Year* viz. Chaitra with Vishnu, Vaishakha with Aryama, Jyeshtha with Vivishwan, Ashadha with Amshuman, Shravana with Parjanya, Badrapada with Varuna, Ashwin with Indra, Kartika with Dhata, Margasirsha with Mitra, Pausha with Pusha, Magha with Bhaga and Twashta in Phalguna. Surya Deva has thousands of *Kiranas (Rays)* of which four hundred rays, known as Chandana generate Vrishti or rains; three hundred kiranas of yellow colour provide coolness entitled Chandra; three hundred more rays coloured white bestowing Aushadhis, Swadha, and Amrit by which human beings, Pitras and Devas are all happy. The names of the twenty most important rays are stated to be Heti, Kiran, Gow, Rashmi, Gabhasti, Abheeshu, Ghan, Usnu, Marichi, Naadi, Deedhiti, Saandhya, Mayukha, Amshu, Saptarchi, Suparna, Kara and Paada. (Source :Bhavishya Purana) Dhata, Parjanya, Mitra, Aryama, Pusha, Shakra, Varuna, Bhaga, Twashta, Anshumaan and Vishnu as per Brahma Purana.

Ashvini Kumars from Surya Purana:

Vishwakarma the Shilpi's daughter was Sangina whose celestial name is Raagini also called Surenu in dyuloka. Sangina's shadow is Chhaaya also called Nikshubha. Sangina is not only pretty but a Pativrata too; she gave birth to Manu and Yama. But she was unable to approach the ever fiery form of Surya and after retaining her shadow left to her father Vishvakarma's home to stay there for very thousand and odd years, despite the father advising her to return to her husband's home as soon as possible. As the father pressurised her, she left for Uttrara Kuru pradesha in the form of a horse. Chhaya Devi and Surya Deva gave birth to two sons named Shritashrava and Shrutakarma, besides a daughter named Tapati.

Shritashrava's son was Saavarni Manu and Shanaishwara was the son of Shritakarma. Just as Sangjna Devi was too affectionate with her children, Chhaya Devi was not so. Chhaya had normal relation with Sangjna's elder son Manu, but had difference of opinion with Yama. As Chhaya bothered Yama too much, then the latter desired to lift her physically and held her upside down and in the process touched her feet. Chhaya then gave a 'shaap' or curse that Yama's feet be twisted and disfigured. In this physical altercation, Surya appeared and said that every 'shaap' could be negated but not that of a mother and suggested that the only way could be to the flesh of Yama's feet be kept on 'krimis' or vicious worms so that the flesh of the feet be eaten and got disappeared and the fleshless feet be retained. This way- out would save Yama's feet and Chhaya Devi's curse be carried out too. Soon after this shaap incident, *Vishvakarma the father of Sangjna approached Surya Deva and informed him that his daughter Sangjna was in the form of a horse in Shaaka dwipa, and made Surya to assume the form of a male horse at where Sangjna was grazing. Then Surya in the form of a male horse approached Sangjna in the form of a female horse and tried to mate. Sangjna struggled in the act of mating as she was of the feeling that Surya was a 'para purusha'; in the process of th struggle Surya's virility entered Sangjna's nose and she gave birth to two sons viz. Ashvini Kumars the celestial physicians, named Naasatya and Dasanna. After Surya Deva revealed his identity, then the two horses mated again and Revant was born with similar radiance like that of the father.*

Marutganas

Marut Ganaas are Deities varying from twenty to sixty or even more and are very violent and aggressive, described as armed with golden weapons i.e. lightning and thunderbolts, as having iron teeth and roaring like lions, as residing in the north, as riding in golden chariots drawn by fearful horses heralding hail and rain storms. Among the wives of Kashyapa Muni, Diti's children (daityas) and Aditi's children (Adityas) continually fought amongst themselves. On one particular occasion, Devas succeeded in killing many of the demons. Thirsting for revenge, Diti began to pray to her husband, Kashyapa that she be given birth to a son who would kill Indra, the king of the Devas. Kashyapa found it difficult to refuse his wife outright but gave a condition that she would have to bear the son in your womb for a hundred years. Diti resolved to do so but Indra came to know about Diti's resolve and was waiting for an opportunity to save himself. There was an occasion when, tired after her prayers. Diti went to sleep without first washing her feet. This was an unclean act and it gave Indra the required opportunity. He adopted a miniscule form and entered Diti's womb. With his weapon vajra, he sliced up the baby inside the womb into seven parts. The baby naturally began to cry at the pain. Indra kept on saying, 'ma ruda' that is, 'don't cry.' But the baby, or rather its seven parts, would not listen. Indra thereupon sliced up each of the seven parts into seven more sections, so that there were forty-nine sections in all. When these forty-nine sections were born, they came to be known as the Maruts, from the words - ma ruda- that Indra had addressed them. Since Diti had not been able to adhere to the conditions her husband had set, the Maruts did not kill Indra. They instead became Indra's followers or companions, and were treated as Devas. (Brahma Purana) .

Chandra and Nakshatra Mandali

The background of Chandra briefly is : As Prajapati Daksha married off all his twenty seven daughters to Soma, the latter was ignoring all the daughters, excepting Devi Rohini. The 27 daughters married to Chandra are Kṛttika, Rohinī, Mrigasheersha, Aardra, Punarvasu, Purbabhadrapada, Pushya, Aslesha, Magha, Svaati , Chitra, Purvaphalguni, Hasta, Dhanishtha, Vishaakha, Anuraadha, Jyeshtha, Moola,

Purvaashaadha, Uttaraashaadha, Shravana, Uttarpalguni, Shatabhisha, Uttarbhadrapada, Revati, Ashwini, Bharani. These 27 wives of Chandra are 27 Nakshatras (the constellations) which are on the moon's orbit. The rest of them complained to their father Daksha who reprimanded Soma to behave but Soma ignored the repeated warnings of Daksha. Out of exasperation, Daksha cursed Soma to gradually decline and finally disappear. In the absence of Soma, there were far reaching adverse effects in the Universe. Devas including Vanaspati felt Soma's absence and so did human beings, trees, animals and worst of all medicinal plants, herbs and so on. The Sky was dark and the Stars too lost the shine. Chandra prayed to Lord Shiva for long at Prabhava Tirtha and since Daksha's curse was irreversible a compromise was made that during Krishna paksha Chandra would wane and wax during Shukla Paksha. However, this formula proved defective as Chandra was sinking in the Ocean causing natural sufferings by way of non availability of herbs and so on and at the request of Devas to Shiva again, Chandra left only with one of the 'Kala', the Lord gracefully wore the Crescent Moon on His 'jataajuta mastaka' for good, enabling Chandra to wane and wax every month ever since! As Devas approached Vishnu, He advised the solution of Churning the Ocean by both Devas and Danavas and latter too agreed to the proposal for the lure of securing 'Amrit'. In the process of churning, Moon was given birth again. This had brought great relief to Devas, human beings whose 'Ekadasha Indriyas' (Eleven Body parts), 'Pancha Bhutas' (Five Elements), Solah Kshetra Devatas, Trees and Medicines. Even Rudra's head was without Soma and so did water. Lord Brahma blessed Pournima thithi and selected the day for worship to Chandra Deva when fast is viewed propitious along with token amount of money and material as charity. That specific day 'Yava' Bhojan (Barley food) or barley made material is considered to be blessed a person with Gyan (Knowledge), radiance, health, prosperity, foodgrains and salvation. As the Moon is waxing, it is a day for Gods and a night for Pitru Devatas. The waxing fortnight gradually diminishes the shine till the Moon-fall day (Amavasya) and the waning Moon picks up the shine day by day till Moon-rise day (Pournami). Moon is known as 'Jeeva' (life-provider), or 'Manomaya' (mind-alerter) or 'Annamaya' (potency provider from herbs and plants), 'Amritamaya' (source of life to all) and 'Sarvamaya' (all pervading). ii) The Sapta Rishis, viz. Marichi, Angirasa, Atri, Pulsastya, Pulaha, Krathu, and Vasishtha born in Lord Brahma's thoughts to help in the act of Creation make a **Constellation of the Great Bear (Ursa Major)** as indeed the great well wisher of the entire Universe. The Sapta Rishis circambulate around the Pole Star, or Dhruva Tara, which is as good as the Abode of Supreme Lord Himself and is prayed to by religious mortals and Gods alike. The **Shishumara Planetary System** is of some 13,00,000 yojanas (10,400,000 miles) above the 'Great Bear' shines high the Pole Star and the 'Sisumara System' or the Great Machine, comprising the Stars and Planets, resembling a Dolphin in water. Scholars of the Science of Astronomy compare the Formation as an Illustration or an Image of The Supreme Almighty Vasudava Himself, as this 'Jyothi anekam' (Multi-Splendour par excellence) or 'Sisumara Samsthanam' (The Grand Wheel Establishment) is clearly visible on the Sky, and as the The Supreme Almighty is invisible anyway! In other words, it would never be possible to comprehend the Portrait of 'Virat Purusha', let alone by human beings but by Sages and even by Gods or Trinity too, but one could visualise the similarity of God-Head with the Sisumara and be contented with it atleast. The various planets and a multitude of Stars revolve around the Pole Star or the Dhruva Star, each moving around in their own Orbits at their own heights and are not clustered due to law of gravity. The body of Dolphin-like Sisumara Chakra is coiled with its head downward, the Pole Star (Dhruva) at its tail, on the body of its tail are the Planets of demi-Gods viz. Prajapati, Agni, Indra and Dharmas; the base of the tail are the Planets of Dhata and Vidhata; at the hip position are the Sapta Rishis; the right side of the Sisumara Chakra are the Constellations of fourteen Stars beginning from Abijit to Punarvasu; on the left side of the coiled body are the Stars of Pushya to

Uttarashadha, thus balancing the body with equal weight of the Stars; on the back side of the body is the Group of Stars known as Ajaviti and on the abdomen flows the Ganges that flows in the Sky (the Milky Way Galaxy), which is the home of Solar System with an estimated 400 billion Stars and planets and thousands of clusters and nebulae); on the upper chin of Sisumara is Agasti; on the lower chin Yamaraja; on its mouth Mars; Genitals Saturn; on the back of its neck Jupiter; on its chest the Sun and the core of heart Narayana Himself; within its **mind the Moon**; navel the Venus; breasts Aswini Kumars; within its life-air or Pranapana is Mercury; neck Rahu; all over body the comets and pores innumerable Stars. Thus Sisumara Chakra is a mini version of the Supreme Almighty Himself. (Maha Bhagavata)

Chapter Twenty one on Devis Lakshmi -Sarasvati-Durga- Gayatri- Soundarya Lahari

1. Lakshmi Devi

Hreescha te Lakhmisha ahoraatre paarshve Nakshatraani rupam Ashvanou vyaaktam, Ishtam manishaana, amuym manishaana sarvam manishaana/ (Devi Lakshmi and Lord Hari are the illustrious and Sacred Couples; they are forms of the glittering Stars on the Skies and Ashvini Devatas are their mouth; this being so, may they bless us with the fulfillment of all our materialistic wishes and spiritual aspirations!) : Vaajasaneeya Samhita , Shukla Yajurveda.

Playful swings of Devi Lakshmi the Goddess of Fortune are as per the heart beats of Lord Vishnu the Preserver of Life. Indeed, as one sows so does one reaps is the quintessence of Existence! This is what pleases Bhaagya-Bhogya-Yogya Lakshmi! This certainly pleases the endless Forms of the Unknown viz. Tri Murtis, Tri Shaktis, and so on which are but the reflections of Antaratma or One's Conscience namely Paramatma! This is the fulfillment of 'varchas-aayush-aarogyam-avidyaacchadanam-dhaanyam -dhanam -pashum- bahuputra laabham-shata samvatsaram-deerghamaayu'! May the Ashta Lakshmi swarupa of 'Adi-Lakshmi-Dhanya Lakshmi-Dhairya Lakshmi-Gaja Lakshmi-Santaana Lakshmi- Vijaya Lakshmi-Vidya Lakshmi-Dhana Lakshmi' bestow fulfillment of 'iham' or the worldly aspirations and 'param' or there after of 'karma yoga' to ascend the higher plane to the 'jnaana yoga' and far further to Moksha Yoga'. Indeed, Lord Vishnu is the Owner and Preserver of One's Life Boat being ever present in the journey and stays put firmly as the Antaratma the Inner Conscience, but the Navigator of Life is the Self the 'Jeeva' as per the instruments and the engine of the boat in the form of Panchendriyas and the Mind of the Driver. The role of Devi Lakshmi is the Enforcer of the Swing of Fortune sitting pretty on the swing! My reverential salutations to you the Mother of Universe! Maha Lakshmi! You were materialised from the Ocean, with magnificent eyes that are resplendent and are like opened up Lotus flowers occupying the chest of Vishnu; You are the hall-mark of Purity and the personification of propitiousness. You are the Siddhi, Swaha, Swadha, Sudha, Sandhya, Ratri, Prabha, Bhuti, Medha, Shraddha and Sarasvati. You are the Yagna Vidya, Maha Vidya, Guhya Vidya, and the Provider of Atma Vidya. You are the 'Anveekshani' or the Darshana Shastra, Trayi or the Form of Three Vedas viz. Ruk-Yajur and Sama; the 'Vaarta' or the three most significant professions of human beings viz. Krishi / Agriculture, Goraksha or the security of Cows, Vanijya or business and Danda Niti or the Art of Defence and Attack. You are the Form of 'Saumyata' or of poise and composure; since You are ever-present; You are also the most charming and esteemed. Are you not the singular woman sporting a mace called Kaumudi to defend the virtuous and punish the Evil! You are the Yagnamayi whom Yogis and Maharshis pray to and cogitate about. It is by your grace and magnanimity that the whole World got revived after its erstwhile destruction and is looking full and on-going. With your kindness that all the human beings and their

families are fine and the womanfolk, children, households, and existence in general is contented and smooth enough with 'Dhana-Dhaanyas'. Once your merciful looks are available, persons are healthy, wealthy, contented without enemies and hindrances. You are indeed the mother of all and Vishnu is the father, controlling and preserving the 'charaachara Jagat' comprising the moveable and immoveable Benigs. You are our self-esteem, our Treasure-Hold, Anna Bhaandaar or Food-reservoir, the entire household, our well being and families; do keep us safe and satisfied Devi! Those whom you leave away, their truthfulness, stability, virtuosity are all deserted instantly. Your benevolence would turn a miserable being surfeit with riches, a vicious entity into an ideal being worthy of reputation, courage, and perfection. A remote glance of yours would bring about a mind-blowing transformation of a human being. Even Brahma would fail in estimating your qualities and how else marginal beings could possibly do! Mother, my earnest prayer to you is to bless me and never ever leave me even by mistake!

Indra's prayer to Lakshmi Devi as He regained His Indratwa:

'My reverential salutations to you the Mother of Universe! Maha Lakshmi! You were materialised from the Ocean, with magnificent eyes that are resplendent and are like opened up Lotus flowers occupying the chest of Vishnu; You are the hall-mark of Purity and the personification of propitiousness. You are the Siddhi, Swaha, Swadha, Sudha, Sandhya, Ratri, Prabha, Bhuti, Medha, Shraddha and Sarasvati. You are the Yagna Vidya, Maha Vidya, Guhya Vidya, and the Provider of Atma Vidya. You are the 'Anveekshani' or the Darshana Shastra, Trayi or the Form of Three Vedas viz. Ruk-Yajur and Sama; the 'Vaarta' or the three most significant professions of human beings viz. Krishi / Agriculture, Goraksha or the security of Cows, Vanijya or business and Danda Niti or the Art of Defence and Attack. You are the Form of 'Saumyata' or of poise and composure; since You are ever-present; You are also the most charming and esteemed. Are you not the singular woman sporting a mace called Kaumudi to defend the virtuous and punish the Evil! You are the Yagnamayi whom Yogis and Maharshis pray to and cogitate about. It is by your grace and magnanimity that the whole World got revived after its erstwhile destruction and is looking full and on-going. With your kindness that all the human beings and their families are fine and the womanfolk, children, households, and existence in general is contented and smooth enough with 'Dhana-Dhaanyas'. Once your merciful looks are available, persons are healthy, wealthy, contented without enemies and hindrances. You are indeed the mother of all and Vishnu is the father, controlling and preserving the 'charaachara Jagat' comprising the moveable and immoveable Benigs. You are our self-esteem, our Treasure-Hold, Anna Bhaandaar or Food-reservoir, the entire household, our well being and families; do keep us safe and satisfied Devi! Those whom you leave away, their truthfulness, stability, virtuosity are all deserted instantly. Your benevolence would turn a miserable being surfeit with riches, a vicious entity into an ideal being worthy of reputation, courage, and perfection. A remote glance of yours would bring about a mind-blowing transformation of a human being. Even Brahma would fail in estimating your qualities and how else marginal beings could possibly do! Mother, my earnest prayer to you is to bless me and never ever leave me even by mistake!

Shri Suktam

*Harih Om/ Hiranyavarnaam harinim suvarnarajatasrujaam, Chandraa hiranyamaheem Lakshmi
jatavdo ma aa vaha/ Taam ma aa vaha jaatavedo Lakshmeemanapagaamaneem, yasyaa hiranmayam
vindeyam gaamashvam purushaanaham/ Ashvapurvaam rathamadhyaam hastinaadhaa praboddhineem,
Shriyam Devimupahvaye Shrimaa Devirjushataam/ Kaam sosmitaam hiranya praakaaraam - aardhraam*

jvalantim truptaam tarpayantim Padma-sthitaam padma- varnaam taami-hop-havye Sriyam chandraam prabhaa-saam yash-saa jvalantim Sriyam loke dev-jushtaa- mudaaraam Taam padmini-mim sharanam- aham pra-padhye a-Lakshmir-me nashyan-taam tvaam vrune Aaditya-varane tapaso-adhi-jato vanas- pati-stava-vruksho-atha bilvaha Tasya phalaani tapasaa-nudantu maayaa-anta- raayaa-scha baahyaa a- Lakshmi-hi upeiy-tu maam Dev-sakha-ha kirti-scha maninaa saha Praadur-bhuto su-raashtre-asmin kirtim-vrudhim dadaatu me Kshutpi-paasaa-malaam jyeshthaam -a-Lakshnim naash-yaamyaa-ham Abhutim-a-samrudhim cha sarvaa -nirnud me gruhaat/ Gandha-dvaaraam duraa-dharshaam nitya- pushtaam karishi-nim Ishvariim sarva-bhutaanaam taami-hop-havye Sriyam/_Manasaha kaam-maa-kutim vaacha-ha satya-mashi-mahi Pashu-naam rup-manyasya mayi Srihi srayataam yasha-ha /Kardamen prajaa bhutaa mayi sambhava kardam Sriyam vaasaya me kule Maataram padma-maali-nim /Aapaha srajantu snig-dhaani chiklit vasa me gruhe ni cha Devim Maataram Sriyam vaasaya me kule/ Aardhraam push-karinim pushtim pinglaam padma maali-nim Chandraam hiranya-mayim Lakshnim jaat-vedo ma aavah /Aardhraam yah-kari-nim yastim suvarna-aam hem-maali-nim Suryaam hiranya-mayim Lakshnim jaat-vedo ma aavaha/Taam ma aavaha jaat-vedo Lakshmi-man-pagaa-nim, Yasyaam hiranyam pra-bhutam gaavo-daasyo-asvaan vindeyam purushaan-ham/ Yaha shuchi-hi preyato bhut-vaa juhu-daayaa-jya-manva-ham Suktam panch-dashar-cham cha Sri-kaam-ha satatam japet/ Sarsij-nilaye saroj-haste dhaval-taraam-shuk gandh-maalya-shobhe Bhagavati-Hari-vallabhe-mano-gne tri-bhuvan- bhuti-kari prasid mahyam/ Asva-daaye gow-daaye dhan-daaye mahaa-dhane Dhanam me jush-taam Devi sarva kaamaa-scha dehi me/ Putra poutra-dhanam dhaanyam hastya-asvaadig-veratham Prajaanaam bhavasi Maataa aayush-mantam karotu me/ Dhanam-agnir dhanam-vaayur dhanam-Suryo dhanam- vasuha Dhanam-Indro Brihaspatir-Varunam dhanam-ishvarou/ Vainate Somam piba Somam pibatu vrutra-haaSomam dhana-asya Somino mahyam dadaatu Sominaha/Na krodho na cha maatsarya na lobho na-ashubhaa mati-hi Bhavanti krun-punyaa-naam bhaktaa-naam Sri-suktam japet/ Padmaanane padma karu padma sambha-ve, Tanme bhajasi Padma-aakshi yen soukhyam labhaa-mya-ham/Vishnu patnim ksha-maam Devim Maadhavim Maadhava priyaam Vishnu priya sakhim Devim namaam-yam nyut Vallabhaam/ Mahaa Lakshamim cha vidmahe Vishnu patnim cha dhi-mahi Tanno Lakshami-hi prachodayaat/ Padmaa-nane padmini padma-patre padma-priye padma-dalaa-yataaxi Vishva-priye vishva-manonu-kule tvat-paad-padma-mayi san-nidhat-sva/ Aanand kardama-ha Sri-daha chiklit iti vi- srutaa-haa Rushaya-ha Sri-va-putraas-cha mayii Sri-Devi devtaa, runa-rogaadi daaridhra-yam paapam cha ap-mrutya-va-ha Bhaya-shouk-manas-taapaa nash-yantu mama sarva-daa/Sri-varcha-strayam- aayuyshyam-aarogya maavidhaat-pav-maanam mahi-yate Dhanam-dhaanyam pashum bahu putra- laabham shat samvat-saram dirgham- aayu-hu Aum Sri Mahaa-Kaali Mahaa-Lakshmi Mahaa-Saraswati Trigunaatmikaa Chandikaaye namah/

Agni Deva! we invoke you for Devi Maha Lakshmi who is resplendent with golden jewellery of glittering yellow and silver glows as Chandra the personification of wealth. Agni Deva, through your grace, may Devi Lakshmi provide as prosperity, excellent progeny, cattle and auspiciousness. (3-4) May Shri Lakshmi who has a line of horses in her front, a series of chariots in the middle, and with trumpets of elephants, as the insignia of celestial glory. May that unique grace bless us. She is the embodiment of absolute bliss with natural and perpetual smile on her face and though of molten gold with her residence (just from the milky ocean) who is blazing with splendour, and is the embodiment of the fulfillment of being the ocean of milk! She is indeed seated on lotus and is as attractive like a lotus. (5-6) Maha Lakshmi! You possess 'Chandra Prabhasa' or the tranquility of Moon and the radiance of a far reaching repute in the worlds as the Seat of Prosperity, as a Padmini; we all surrender as being the antithesis of

Alakshmi and being the Singular High Seat of Opulence! Being of Aditya Varna or of the Splendour of Aditya Deva, your 'Tapomahima' is so surfeit that like the leaves of Vanaspati Vriksha tend to spread even remote signs of 'Alakshmi' or misery and misfortune. May such bael fruits destroy even the signs poverty and replace with affluence. Besides, may the evils of hunger and thirst be driven away at once! (7-8) 'Upaitumaam Devasakhah keertischa!' I am indeed born in a 'karma bhumi' of glory as a citizen of a Blessed Background or heritage being intimate as a 'Deva Sakha'. May my worthy and close Devas like Kubera, the Lord of wealth and fame extinguish 'kshutpipaasa' hunger and thirst, depression and desolation. May Devi Lakshmi eradicate Alakshmi by roots-tree-and sour fruits from each house hold. (9-10) *Gandhadwaaraam duraadharshaam nityapushtaam karishineem/* Devi Lakshmi! You are the gateway to 'sugandha' of plentiful sandalwood trees akin to the perception of one's desires and ambitions as reflected with the abundance of cow's wealth and plentiful cattle as the symbol of contentment and ideal human existence which truly verges into divinity! Thus may Lakshmi, the Goddess of Wealth and Virtue lead us to the frontiers of 'sugandha', 'nitya pushti' and 'Ishvaratva'! (11-12) Devi Lakshmi! Your next generation as the progeny Maharshi Kardama and the further lineage is certainly the residing seat of Wealth as Yourself in the ancestral link. May we therefore possess the privilege of garlanding You with a fragrant string of lotuses at our ancestral home! Chiklita Maharshi! may we entreat you too to grace such an abundantly auspicious moment when our incredible function arrives.! (13-14) Our invocation to Maha Lakshmi via Agni Deva! She is of the tranquility of Chandra, luster of gold, brilliance of Bhaskara, the symbol of fragrance! She weilds a powerful staff of sovereignty and Control of Supremacy, ever resplendent of wealth and glory! You are the lotus resident, saluted by celestial elephant hordes, with garlands of lotuses lifted up for decoration. Maha Lakshmi! You are the karuna swarupa, hema maalni, of golden hues like of Surya!(15-17) Jaataveda! We invoke you to seek Lakshmi again and again as She is the embodiment of abundance of grace, plentifulness, prosperity, cattle, horses, servants, followers, residences, and longevity and glory! Mother Lakshmi, your 'bahyanatara shuchi' is unparalleled; your 'Sixteen Shri Suktas' are such as their constant recitals reap enormous benefits of far reaching impact! Padmaasane, Padmoru, Padmaakshi, Padma sambhave! Devi! You are of Padmaasana or Seated straight with folded legs as the Parama Yogini! You are Padmaakshi or of Lotus Eyes of glittering Purity! Pamdmambhave! or the Lotus Manifestation of Outstanding Clarity and Transparency! We are literally swimming in the constant flows of Abundance and Contentment! 18-19) 'Ashwadaayi, Godaayi, Dhana Daayi, Maha Dhane!' Devi! You are Supreme Provider of numberless horses, cows, and prosperity as you are the True Embodiment of Prosperity Yourself! You are Aishwarya the Seat of Opulence as the Acme of Material Fulfilment! Indeed you certainly are the Sarva Kaama Pradaaayani or the Unique Bestower of Aspirations! 20-21) 'Putrapouitra dhanam dhaanyam hastaashvaadigave ratham': the meaning is self explanatory since Maha Lakshmi is the unique giver of excellent sin and grand sons, liquid cash, plentiful crops, elephants-horses-cattle and most significantly the blessing of longevity to enjoy the desires. 'Dhanamagnirdhanam Vaayur dhanam Suryo Danam Vasuh, Dhanamindro Brihaspatir Varunaam Dhanamastute! Dhanam or Devi Lashmi assumes all the Forms of Devas like Agni-Vaayu-Surya-Vasu Devatas-Indra Deva-Brihaspati and Varuna! 22-23: With Maha Vishnu in the heart of any human, Garuda Deva the illustrious son of Vinata Devi and the renowned carrier of Vishnu, would be pleased to facilitate the celestial Soma Juice that bestows Eternity within the Inner-Consciousness; indeed this celestial Soma would instantly destroy the inner enemies of kaama-krodha-moha-mada-lobha-matsaryas! Mother Lakshmi, it is only you the bestower of such unparalleled Soma! The only manner that the 'shadvargas' or the six human weaknesses and shortcomings could be nullified is therefore to earnestly recite and absorb the Shri Sukta the fabulous! Devi! You are the Vibhavari or the radiance of Lightnings emerging of

pouring rains; this is the offshoot of what copious crops are generated and thus the emergence of Life and existence of all Beings! 24-25: ‘Sarasija nilaye sarojahaste dhavala taraamshuka gandha maalya shobhe!’Devi! You are of resident of glittering Lotus; Lotus Handed; the essence of purity and white cleanliness of magnificent fragrance.Bhagavati! Hari Vallabha! Tribhuvana Sundari! Our earnest salutations to you Maha Devi! Vishnu Patni! Kshama Devi who is the symbol of Patience and Forgiveness! Madhavi -Madhava Priya! Maha Lakshmi!Standing on a lotus flower with grace with wide hips and lotuslike eyes, deep navel indicative of supreme conduct and character, with full blossomed bosom indicative of abundance and compassion, you are slightly bent forward to bless the prostrating crowds of devotees even as she is receiving them. 26-27: Devi Maha Lakshmi! While celestial elephant kings are performing ‘abhisheka’ of amrita the divine nectar from either side, do kindly grace our rest house and accept our prostrations. Mother Lakshmi! As being surfiert with your benign flashes of your side line glances of your graceful eyes, Lord Brahma, Indra Deva and Gangaadhara Parama Shiva too got mesmerised and got enriched by themselves! Devi Lakshmi! As You smile softly, three bhuvanas get mesmerised with joy and enrichment of their inner selves. May we be blessed with richness and abundance of inner contentment as we are never tired of praising your benevolence and generosity as we praise you as ‘Siddha Lakshmi- Moksha Lakshmi-Jaya Lakshmi-Saraswati-Shri Lakshmi-Vara Lakshmi’! [Ashta Lakshmis are *Adi Lakshmi-Dhanya Lakshmi-Dhairya Lakshmi-Gaja Lakshmi-Santaana Lakshmi-Vijaya Lakshmi-Vidya Lakshmi-Dhana Lakshmi*] 28-31: Maha Lakshmi! Betsow us very generously ‘Shri Varchas-Aayush-Aarogyam-Avidyacchdanam-Dhaanyam-Dhanam-Pashum-Bahuputra laabham-Shata samvatsaram- and even beyond as deerghamaatush! Our sincere commendations are countless as ‘Padmapriye, Padmini- Padmahaste-Padmaalaye-Padmadalaayataakshi- Vishvapriye-Vishnu manonukuule! May your sacred and soft feet be drawn to our hands closely and to our hearts’s contentment! Devi! You are the Household Goddesss in Trilokas of Bhur-Bhuva-Swah! Mukunda Priya! Grant us abundant benevolence- auspiciousness in all formats and chaturvidha purushardhas of Dharma-Artha- Kaama- Moksha.32-31) As ever commended and worshipped by MaharshisAnanda Kardamaadis, may Devi Lakshmi bless us to extinguish ‘*runa-rogaadi daaridhra-yam paapam cha ap-mrutya-va-ha Bhaya-shouk-manas-taapaa nash-yantu mama sarva-daa/Sri-varcha-strayam-aayuyshyam-aarogyaa maavidhaat-pav-maanam mahi-yate Dhanam-dhaanyam pashum bahu putra-laabham shat samvat-saram dirgham- aayu-hu Aum Sri Mahaa-Kaali Mahaa-Lakshmi Mahaa-Saraswati Trigunaatmikaa Chandikaaye namah/*

2. Devi Sarasvati

Manikya veenaam upalaalayanteem madaalasaam manjula vaagvilaasaam, mahendra neela dyuti komalaangim Maatanga Kanyaam manasaa smaraami/ Chaturbhujee chandrakalaa vatamse, kuchonnate kumkuma raaga sone, pundrekshu paashaankusha pushpa baanahaste namaste jagadaika maataa/ Maataa marakata shyaama Maatangi mada shalini, kuryaat kataaksham kalyaani kadamba vana vaasini/ Jaya Maatanga tanaye,jaya neelotpala dyuthe jaya sangeeta rasike, jaya leela shuka priye!

Devi Saraswati the illustrious gift to Sage Matanga excelling in one of the Maha Vidyas! you are the icon of everplayful musical Veena stunningly studded with lustrous gems! You are the symbol of femininity of exhuberant grace and extraordinary beauty! You are the personification of auspiciousness while spreading four arms, moon shine smile, firm and high chested physical charm, carrying mesmerising flowers of intoxicating smell, juicy sugarcane, defensive rope to instantly arrest the evil, an arrow to terminate the malevolent, a mighty goad to suppress immorality and a pundarika or conchshell to warn the wicked!

Bless me Mother with your sweet and merciful looks from the benign eye corners even being seated cosily in the unique forest of fragrant and ripe fruits of sweet lusciousness! Victory to you the Universal Mother Matangi even as you resemble the singular blue lotus, ever blissful with celestial musical notes of Veena and carrying a green parrot for mere play and pastime! [Matangi is the Tantrik Maha Vidya-the Goddess of music, arts and knowledge.

Saraswati in essence is Vaak- Vidya-Vigjnana being the bridge from the Deep Oceans of Samsara-Illusion-Falsity-Ignorance to Sadhana- Nigraha-Medhas-Awareness and thereafter the Initial Illumination-the Path of Divinity or the 'Deva Yana'-passage to Urthwa Lokas-and finally the Bliss of Realisation of the Equation with or the Reflection of Anraratma as Paramatma!Saraswati has no barriers of age-sex-materialism-and the pulls and pushes of 'Samsara'; but only the Path of Dharma. Dharmaacharana-Dharma Prachaara- Dharma Paripaalana are the watch words of Saraswati. The tools utilised by Saraswati are Vaak- Vidya-Vigjnaana. The Dharmic Apparatus is to lead from Worldly Darkness to Celestial Radiance to Everlasting Joy; albeit in several stages: the Power of Speech-Mental Caliber-Sankalpa or Determination-Chitta or sturdy Self Belief or Will Power-Meditation or deep contemplation-Dhaayana-Vgjnaana or Enlightenment/ critical self appraisal-balam or physical strength supported by food further propped up by Pancha Bhutas - Smara or Memory power-aasha or aspiration-Praana or Conscious Self or Pragjnatwa- 'manute' or deep perception with faith-nishtha or commitment coupled with karyaacharana. Once any person believes and gets convinced that he - or any Individual Self for that matter -happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments. He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then the spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes 'Bhagavan' or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality.

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 Aavanaugh, 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 Conscious -ness by 'dehabhava' as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or 'kalaas' to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-shuddha 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!

3. Durga Devi

Durga Sukta:

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

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

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

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

Agni Deva the facet of Durga! you who are always worthy of praises for carrying one across this Samsara; Please do mercifully navigate us too by carrying us the mortal selves and cross these existences of ours across the samsara with merciful consideration towards happiness and contentment. [Rigveda I.189.2 as also Taittiriya Samhita I.i.14.12; Taittiriya Brahmana II.viii.2 & Naaraayana Upanishad II.3.

Vishvaani no Durgahaa Jaatavedah sindhum na naavaa duritaatipatipashi, agne atrivanmanasaa grunaano-smaakam bodhyavita tanuunaam/

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

Pritanaajitanguma sahamaanamugram Agni huvema paramaatsadhastyaat, saa nah parshadati durgaanni vishvaa Kshsaamad-devo ati duritaatiratygneh/

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

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

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

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

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

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

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

Durga Sapta shloki

Om Jnaaninaamapi chetaamsi Devi Bhagavati hi sa, baladaakrishaya Maha Maya prayacchati/
(Bhagavati Maha Maya! You pull the minds of even 'Gyaanis' with force towards obsession!)

Om Durgey smritaa harasi bheeti masesha jantoh, Swasthaih 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 Thraibikey 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, 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 twaarya 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 efforts along with family and friends would secure accomplishments in all the Three Lokas!)

Durga Stotra vide Virat Parva of Maha Bharata

King Yudhishtar at the time of Pandavas entering ‘Virat Sabha’ had within his own heart prayed to Tribhuvaneshwari Durga Devi and further to Vaasudeva Shri Krishna the Avataara Purusha or the Singular Deity of Dwapara Yuga! Durga Devi’s ‘amsha’ was also born to Nanda gopaala even as the babies were interchanged as Maya flew away to high skies warning Kamsa for having imprisoned his own sister and brother in law viz. Vasudeva and Devaki and that Lord Krishna would eventually terminate the devilish Kamsa) Dharma Raja further prayed to Durga Devi: *Bhaaraava tarane punye ye smaranti Sadaashivam, Taan vai taarayase paapaat panke kaamiva durbalam/* (Devi! You are the One who had descended down to Earth to bless all those born and pray to you earnestly are surely uplifted from their difficulties, just as those drawn deep into the slush of worldly attractions and the consequences are pulled out and provided salvation.) He continued the Prayers as follows:

Yashoda garbha sambhutaam Naaraayana varapriyaam, Nanda gopaala kule jaataam mangalyaam kulavardhineem/ Kamsavidraavana kareemasuranaam kshayamkareem, shilaatatavinikshaptam aakaasham prati gaamineem/ Vaasudevasya bhagineem divyamaalya vibhushitaam, Divyaambara dharaam Deveem khadgakheta dhaarineem/ Bhaaraavatarane Punye ye smaranti Sadaa Shivaam, taan vai taarayase paapaat panke gaamiva durlabham/ Stotum prachakrame bhuyo vividhah stotra sambhavaih, Aamantrya darshanaakaanghree Raja Devim sahaanujah/ Namastestu varade Krishne Kumaari Brahmacharini, baalaarka sadrushaakaare purnachandraa nibhaanane/ Chaturbhuj Chaturvaktre peenashroni payodhare, Mayurapicchavalaye keyuraangada dhaarini, Bhaasi Devi yathaa Padmaa Naaraayana parigraha/ Swarupam brahmacharyancha vishadam Gaganeshwari, Krishnaacchavi samaa Krishnaa Sankarshana samaanaa/ Vibhrati viphulau baahu Shakra dhwaaja samucchruyoau, Paatreecha pankajee ghantee, streevishuddhaa cha yaa bhuvi/ Paashaam Dhanurmahaa chakram vividhaanyaayudhaani cha, Kundalaabhyaam supurnabhyaam karnaabhyaancha vibhushitaa/ Chandra vispadwinaa Devi mukhena twam viraajase, Mukutena vichitrena kesha baandhena shobhinaa/ Bhujangaabhogavaasena shroni sutrena raajataa, Vibhraajase chaa vadvena bhogeneveha mandarah/ Dhvajena shikhi pinchaanaammucchritena viraajase, Kaumaaram vratamaasyaaya tridivam pavitram twayaa/ Tena twam stuyase Devi tradashouh pujoyasepicha, Trilokya rakshanaarthaaya Mahishaasura naashani/ Prasannaame Surashreshthe dayaam kuru shivaa bhava/ Jayaa twam vijayaachaiva sangraamecha jayapradaa, Mammaapi vijayam dehi varadaa twam cha saampratam/ Vindhyaechaiva naga shreshthe tava sthaanam hi shaswatam, Kaali Kaali Mahaa Kaali khadga khatvaanga dhaarini/ Kritaanu yaatraa bhutaistwam varadaa kaama charini, Bhaaraavataare ye cha twaam samshma –rishyanti maanavaah/ Pranaanti cha ye twaam hi prabhaate tu naraa bhuvi, nateshaam durlabham kinchit putrato dhanatopivaa/ Durgaat taarayase Durge tat twam Durgaa smritaa jhanaih, Kaatareshvavasatraanaam magnaanaam cha mahaarnave/ Dasyur bhirvaa

niruvaanaam twam gatih paramaa nrinaam, Jalpratarane chaiva kaantareshvataveeshu cham/Ye smaranti Maha Devi na cha seedanti te naraah, Twam keertim shridhritih siddhi hreem vidyaa santatirmatih/ Sandhyaa raatrim Prabhaa nidraajyotisnaa kanih kshamaa dayaa/ Nrinaamcha bandhanam moham putra naasham dhanakshyam/Vyaadhi mrityum bhayam chaiva pujitaa naashayishyai, Soham raajyaat paribhrashthah sharanam twaam prapannavaan/ Pranatascjha yataa murthaan tava Devi Sureshwari, Traahi maam Padmapatraakshi satye satyaa bhavasva nah/Sharanam bava me Durgey sharanye bhaktavatsale, eshaam stutaahi saa Devi darashanaamaasa Pandavam, Upagamy tu raajaanmidam vachanamabraveet/

(May I pray and cogitate Durga Devi who was born from the womb of Yashoda Devi, whom Lord Narayana is fond of his brotherly affection, who descended into the family background of Nandagopa, who provides and promotes auspiciousness all around, yet creates horror to the villainous Kamsa and destroys Asuras, who flew away to the Skies even as the wicked Kamsa tried to hit a stone, whose divinely physique is scented with splendid aromas and also ornamented with brilliant jewellery with magnificent clothing, carrying sharp sword and defensive sheath and finally the celestial sister of Vaasudeva Shri Krishna. Punyamayi Durga Devi! You have descended to Earth to lighten its sinful weight and usher in auspiciousness all over. Mother! You have the reputation of lifting from the depths of hurdles and difficulties to whosoever prays and meditates with earnestness and of blessing such persons with fruits of material and spiritual nature. On these lines, as Yudhishtar prayed with utmost sincerity the original Form of Durga Devi and prostratingly commended her to as follows:

Durga Devi! Once pleased with prayers, you are indeed the symbol of compassion! Our prostations to you, Sacchidaanandamayi Krishne! You are indeed Kumari, Brahmacharini! Your brightness surpasses morning Surya's red illumination and your visage overcomes that of Chandra's coolness. Your four arms are like those of Vishnu and Four Faces remind us as of Brahma's; your chest swells of milk of kindness; your bangles are of peacock feather like softness and 'keyuras' are of outstanding brightness and coolness; your artistic looks overtake those of Lakshmi Devi and is resplendent with glow of celibacy; you are named as Shyama Sundari like that of the brilliance of Lord Krishna Himself. Your 'abhaya mudra' of raised palms of both of two hands with shoulders too of elevation provides security and of protection, while the third hand carries a vessel to provide boons of fulfillment, the fourth symbolising a lotus, the fifth hand a bell to warn the malevolent, the sixth a paasha or noose, the seventh a dhanush and the eighth a unique chakra to terminate evil forces. Indeed, you are the symbol of Purity and manifestation of most ideal womanhood on earth with scintillating earrings doubling the splendour of your visage like serpents circling the Mandara mountains! The 'dhwaja' or flagship with the signage of peacock feathers waves sky high doubling your magnificence and being symbolic of Brahmacharya or celibacy of high order purifies the three lokas. Devi! No wonder all the Devas raise you in high esteem, shower praises and worship you in admiration and with extreme devotion. It is to save and safeguard the Three Worlds from Mahishasura the symbol of Evil and Cruelty that we all anchor our faiths unto you the high icon of mercy and auspiciousness! Indeed, you are the pictogram of victory and triumph, bestowing success in all our mortal endeavors; do at this very moment be gracious for boon granting to us all. Your traditional place of stay and rest happens to be Vindhyaachala! Kaali, Kaali, Maha Kaali, may your weaponry of sword and long studded trident protect us always! To all those beings who worship you with heart and soul reap ready gains and fruits of life. Your movements are improptu, instant and as per your sweet will in innumerable forms and permutations to save each and every devotee praying with sincerity. No hurdle is inaccessible and no depths or heights are reachable to those who are needy or at your very

sincere thought! To those regular devotees who early in the mornings worship you should indeed have no needs of life unfulfilled be it prosperity, progeny, fame and total contentment. Durga Devi! You are renowned to lead the helpless to cross over the mountains of hurdles, be one is lost in thick jungles, or drowning fast and deep in huge oceans, or suddenly surrounded by the mighty wicked and immorals. Indeed you are the ultimate refuge! You are the manifestation of Keerti or Fame, Shri or Wealth, Dhriti or of Patience to let humans follow the path of virtue, Siddhi or of Fulfillment, Lajja or Modesty, Vidya of Knowledge, Santati or Progeny, Mati or Broad Mindedness, besides the materialisation of Sandhya-Raatri-Prabha-Nidra-Jyotsna-Kaanti-Kshama! Total surrender to Durga Devi would certainly assure bondage, poverty, disease, fear psychosis and untimely and painful death!) As Dhara Raja begged desperately and surrendered ultimately with tears in his eyes stating *Sharanam bhavame Durge sharanye Bhaktavatsale*, Durga Devi granted her vision and assured: Yuddhishtara! Not very late since now, you will surely regain your Empire in a battle and clean sweep your enemies. Meanwhile, my blessings to you and Pandavas to overcome all types of problems and hardships as you all should be exemplary to the posterity owing to your patience, tact and endurance)

Then Devi responded to Yuddhishtara as follows:

Shrunu Rajan Maha Baaho madeevam vachanam Prabho, Bhavishyatyachiraa deva sangrame vijayatstava/Mama prasaadaan vijayasya hatvaa Kouravavaahineem/ Raajyam nishkashtakam kritwaa bhokshyase medineem punah, Bhataatrubhinsahito Rajan preetim praapyasi pushkalaam/

(Durga Devi was pleased to bless Yuddhishtara! Be assured that soon enough you will be surely victorious in the battle and resume the kingship with redoubled vigour and fame along with your brothers and families) *Matprasaadaacha te soukhamaarogyam cha bhavisyati, ye cha sankeeriyishyanti loke vigatakalmashaah/ Teshaam tushthaa pradaasyaami raajyamaayurvapuh sutam, Pravase nagare chaapi sangraame shatru sankate/ Atavyaam durga kaantaare saagare gahane girou, ye saaradhyanti maam Rajan yatthaham bhavataa smrutaa/ Na tessaam durlabham kinchid asminmalloke bhavishyati, idam storta varam bhaktyaa shrunuyaad vaa pathet vaa/ Tasya sarvaani kaaryaani siddhim yasyanti Pandavah, matprasaadaaccha vah sarvaan Virata nagare sthitaan/ Na pragnyaasyant Kuravo naraa vaa tannivaasinah, Ityuktvaa varadaa Devi Yuddhishtiramiradam, Rakshaam kritwaa cha Paanunaam tatraivaanataradheeyat/* (Devi replied: ‘ It shall be due to my blessings that you will all be safe and healthy. As and when any body meditates and pleases me with veneration, I shall certainly lessen the burden of their blemishes and depending on the intensity of their faith they could be granted longevity, prosperity, health, and even Kingship. Raja Yuddhishtar, rest assured that as and when you remember me, I would be with you , be it in another kingdom, battles, enemies, forests, mountains, and seas. Pandavas! As and when you pray to me with conviction, even now as you are about to enter Virat Nagar, do go with confidence as you would face problem of any dimension!)

4. Devi Gayatri

Being the alternate incarnation of Devi Saraswati, Devi Gayatri is the representation of Vaak- Vidya-Viginana and the bridge from the deep Oceans of Samsara which is characterised as Illusion-Falsity-Ignorance to Sadhana- Indriya Nigraha-Medhas and thereafter to Self Enlightenment. Gayatri is the Symbol of Inner Strength, Knowledge and Purity of Inner-Consciousness.

Excellence of Panchamukha Gayatri , or Her Five Faces represent Pancha Maha Bhutas or the Fundamentals of the Universe viz. Prithivi-Aapas-Tejas- Vaayu and Aakasha or Earth- Water-Fire-Air- and Sky. Thus She is the Composite Form of the Universe and of Charaachara Jagat further supplemented by the 'Awareness' which implies knowledge-wisdom-regulation-and the driving energy. She is also the Cause of Universal Creation and the Fall Out Effect or the 'Bhakshya' and 'Bhojya' or the 'Anna' the Food and the Enjoyer or the Living Beings. Devi Gayatri's dasha hastas or ten hands are adorned with five 'ayudhas' viz. shankha; chakra, kamala, varada, abhaya, kasha, ankusha, ujjwala utensil, rudrakshi mala.

Being the Outstanding Universal Link of Pancha Maha Bhutas on one side, Her Physical Form is of the 'Panchendriyas' of the Beings. The Panchendriyas comprise: Pancha Jnanendriyas viz. Ghrana-Rasa-Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and Pancha Karmendriyas viz. nose-tongue-eyes- ears- skin respectively. She is the representation of Pancha Koshas or five sheaths of human body viz. Annamaya- Praanamaya- Manomaya-Vigjnaanamaya-Anandamaya, viz. the very basis of existence is food or Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). Seekers worship Gayatri by Panchaagnis or Five Fires viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman. Further Gayatri represents Pancha Pranas viz. Prana-Apaana-Udaana-Vyana -Samana. [In this context, *prana vayu* is not overall prana but a sub-prana or prana vayu which is located in the chest between the larynx and the diaphragm, and governs the respiratory system and functioning of the heart. Prana vayu, literally "forward moving air", moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in prana vayu is associated with heart and lung conditions. Diminished prana vayu leads to depression and lethargy. *Apana vayu* is centered in the pelvic region below the navel and experienced as a downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally "air that moves away", apana vayu moves downwards and outwards, and is responsible for the elimination of feces, urination, menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on. *Samana vayu*, literally "balancing air", is situated between the navel and ribcage, and acts as the stabilizer between the two opposing forces of prana and apana. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to "cook" the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation. *Udana vayu* is a manifestation of prana which pervades the head and throat. It literally means "upward moving air", and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. Udana vayu is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, udana draws the individual consciousness up and out of the body. *Vyana vayu*, literally "outward moving air", moves prana shakti from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of prana pervades the whole body and acts as reserve energy for other

prana vayus that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. Vyana governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayus are intimately linked to one another. One enjoys health and well-being only if prana vayus are balanced and work in harmony. Generally, Prana and Udana work opposite to Apana as the energy of collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion. Along with the five major pranas, there are five minor or *upa pranas*. *Naga* is responsible for belching and hiccupping. *Koorma* opens the eyes. *Devadatta* governs yawning. *Krikara* induces hunger and thirst. *Dhananjaya* is in charge of decomposition of the body after death. In reference to Eleven Forms of Vayu, Prabhaajamaana, Vyavadaatah, Vaasukivaidyuta, Rajataah, Parushaah, Shyaamaah, Kapilaa, Atilohitaah, Urdhvaah, Avapatantaah and Vaidyuta. Indeed any person who knows the names of the eleven Vayus would never be harmed by the lightning shocks and other Fire hazards.]

The Essence of Gayatri is a step by step effort eligible for Dwijas or the twice born Hindus. Purusha Sukta states: *Brahmanosya mukhamaaseet bahoo raajanyah kritah vooroo tadasya yad vaishyahi padabhyaagum shudro aajaayata/* From Prajapati's face emerged Brahmanas, kshatriyas from His hands, His thighs the Vaishyas and from His feet the Lower class. The first three being dvijas or twice born are eligible for the worship of Gayatri. Indeed this opportunity bestowed to them if wasted, human life is a waste, let alone a lapse verging on sinfulness. As already described in the Preface earlier, Gayatri- is the representation of 'Tri Lokas' or Earth-Atmosphere- and Beyond; 'Tri-Kaalaas' or the Past-Present-Future; 'Tri Sandhyas' or Ushah kaala -Madhyaahna- Saayam kaala; 'Tri Gunas' or Satva-Rajas-Tamo gunas; 'Tri-Mano Tatvas' or States of Mind viz. Gross-Subtle- Causal or Fundamental; and 'Tri-Avasthas' or States of Consciousness of Jaagrat-Svapna-Sushupti or Awakeness-Dream and Inward Vision. 'AUM' is the true reflection of Srishi the Universe. Once Pranava recital is taken up then the 'dehendriya praana mano buddhi' or the body parts, life's energy, the mind and its variations get stirred up and rejuvenated. Pranava is the very Life's force, and in reverse sense Praana is Pranava itself literally! There could be no worship nor puja nor any 'mantra' without AUM! Omkaara comprises A kaara-U kaara-Ma kaara. *Aum iti aksharam Brahma!* Brahman is 'Aum': the Letter 'A' is pronounced by one's throat emerging from deep within right from the navel- 'U' across the tongue- and 'M' terminating with both the lips. Then the three words by way of vyahritis or Bhur- Bhuvar- Svah or Earth- Horizon- Sky as also the Time Measurement of the Present-Past- Future. Then the rest of the Gayatri Mantra: Tat or that Paramatma the Blissful Truth- Savitur or the very original Celestial Surya as distinct from what one visions- varenyam or be worshipped- bhargo devasya or the eternal celestial splendour- dheemasya or worthy of meditation- dhiyo yo nah : may that unique awareness - prachodayaat or be keenly enlightened!

Now the Gayatri Mantra: *Om bhur bhuvah svah tat Savitur varenyam Bhargo Devasya dheemih, dhiyoyonah prachodayat/* Recitation of this Supreme Mantra acquires the qualities of the perfectly balanced person in terms of the qualities of virtue as per the laws of material nature.

'Sandhyopasana'-Procedure, Meaning and Interpretation

Sandhya is the intermission of 'Ahoratras' or day and night as signified by Sun Rise and Sun Set. *Poorvaa Sandhyaa tu Gayatri Savitri madhyaa smritaa, Yaa bhavet paschimaa sandhyaa saa Vigjneyaa*

Saraswati/The pre-noon is dominated by Devi Gayatri, noon time by Devi Savitri and the Sun set by Devi Saraswati and hence the respective Goddesses need worship at these times. Gayatri is of blood red complexion, Savitri of pure white Varna and Saraswati of black colour and they represent Brahma-Rudra-Vishnu Swarupas of Paramatma. Meditation of these forms of Almighty is basically through the representation of Aditya: *Udyantamastam yantamaadityam/* (Taittiriya Brahmana Upanishad). *Uttama Taarakopetaa madhyamaa Lupta Taarakaa, Adhamaa Surya sahita Praatah Sandhyaa Tridhaamata/ Uttamaa Surya sahita madhyamaa lupta Bhaskaraa, Adhamaa Taarakopetaa Sayam Sandhyaa Tridhaamataa/* (Prah-sandhya is best performed in the presence of Stars on the Sky; when Stars are invisible then the time of Sandhya is of medium type but when Suryodaya has taken place then the Sandhyopaasna is of minimal value. Conversely, the Saayam Sandhya is best done while Surya is still present, after Sunset the Sandhya is of medium worth but when Stars appear on the Sky the Sandhya worship is of poor quality.) Maadhyahnika Sandhya is scheduled at half prahara of the Sayamkaala Samaya.

While taking bath for purification before ‘Sandhyopasana’ a devotee may recite the following Mantra: *Gangecha Yamunechaiva Godavari Saraswathi, Narmadey Sindhu Kaveri Jalosmin sannidhim kuru/ Pushkaraadyaani Tirthaani Gangaadyaah Saritastatha, Aagacchhantu Mahaabhaagaah Snaana kaaley sadaa mama/ Ayodhya Mathuraa Maayaa Kaashi Kaanchihyavantika, Puri Dwaravati Jneyaah Saptaitaa Moksha –daayikaah/* (May the waters flowing in the Rivers of Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri be present in the waters that I am bathing in. May Pushkara and other Tirthas as well as the Sacred Rivers like Ganga be present here. May also the Seven Sacred Kshetras of Ayodhya, Mathura, Maya (Haridwar), Kashi, Kanchi, Avanti (Ujjain) and Dwaravati as renowned be also present.) After bath, ‘Arghya’ (Water) / Dhyana (meditation) are offered to Surya Deva; the devotee would then wear clean, two white robes, settle down on a ‘kushasana’(mat) facing ‘Ishana’(North-East) direction, commence ‘Achamana’ with *Harih Om* and Pavitra Mantra viz. *Apavitrah pavitrova sarvaavasthaangatopivaa, yasmaret Pundareekaaksham sa Baahyaantarah suchih* (Let me remember the name of ‘Pundarikaaksha’ always-whether physically clean or otherwise-with cleanliness from within or without); while doing ‘Achamana’ or sipping spoonfuls of water thrice with Gayatri Mantra, utter the Mantras viz. *Om Rutamcha Satyam cha abheedaat tapasodhyajaayata, tato Ratrasya Jaayata tatassamudro Arnavaah* (Even before meditation, the Self-illuminated Para Brahma created the authentic Truth and from that Truth generated darkness which created the waters of the Oceans); *Samudraarnavaat Adhi Samamvatsaro Ajaayata, Ahoraatraani vidadhat Vishvashya mishato vashee/* (Days/ nights as also Years and the concept of Time got materialized only after the waters of Oceans were generated and Paramatma held the Universe in His full control); *Suryaa Chandra masow Dhaata Yathaa purvam kalpayat, Divamcha Prithiveem chaaantariksha mathosvah/* (As in the past, Dhata (Paramatma) created Surya Chandras, Celestial Region including Heaven, besides the Sky and Earth).

Aachamana three times: *Om Keshavaaya svaaha, Om Narayana svaaha, Keshavaaya svaaha/* [Note: Brahmanas take in the sip so as to reach the navel, Kshatriyas upto the throat and Vaishyas upto the mouth corners. There after *Om Govindaaya namah, Vishnave namah-* wipe both the palms with water; *Om Madhusudanaaya namah, Om Trivikrayaaya namah:* wipe both the lips from left to right with right hand; *Om Vaamanaaya namah, Om Shridharaaya namah/* sprinkle drops of water on head with right hand; *Om Hrisheekshaaya namah, Om Padmanaabhaaya namah/* sprinkle drops of water on feet with left hand; *Om Damodaraaya namah/* sprinkle water drops on head; *Om Sankarshanaaya namah/* touch the chin with all the fingers; *Om Vaasudevaaya namah, Om Pradyumnaaya namah/* touch the right and

left sides of the nose with right hand; *Om Aniruddhaaya namah, Om Purushottamaaya namah/* touch both the eyes; *Om Adhokshajaaya namah, Om Naarasimhaaya namah/* touch both the ears; *Om Achyutaaya namah/* touch the navel; *Om Janardanaaya namah/* Touch the heart with right hand; *Om Upendaraaya namah/* touch the head; *Om Haraye namah, Om Shri Krishnaye namah/* touch both the shoulders. *Triraachamet-dvih parimrija* : three aachamanas- wipe right foot thumb and both the lips from right to left sides. *Sakrudupasprushya*: Touch both the lips with right hand; *Savyam Paanim paanim paadou prokshati/* Sprinkle water with right hand around left hand on both the feet. *Shirah chakshshee naasike shrotre shirah/* Sprinkle water drops on head-eyes-nose-ears and head/

Then the devotee performing Sandhya Vandana sips water by way of ‘Achamana’ once again. Thereafter, the devotee is to spray water in all the directions as also on the self while performing ‘bhutocchhaatana’ with the mantra : *Uttintashtantu Bhuta Pishaachaah ete bhumi bhaarakaaah, eteshaamavirodhena Brahma Karma samaarabhe/* May ‘bhuta pishaachaadi’ evil spirits fly away as well as the Aishadvargaas like Kaama-krodha-lobha-moha-mada- matsaraas be cleared.

Then, he readies himself to do ‘Praanaayama’ and recites Pranava while proposing the seven ‘Vyahritis’(relevant expressions of Gayatri) viz. Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, Om Satyam, Om tatsavatir varenayam bhargo devasya dheermahi dhiyo yonah prachodayaat, Om Apo Jyoti rasomritam Bharma Bhurbhuvatswarom/ simultaneously sprinkle drops of water on one’s own head. Pranayama (Control of Prana) is performed by touching the nose by the thumb and second finger and air must be taken in slowly through the left nostril and sent out by the right nostril; inhalation is known as ‘Puraka’, retaining is ‘Kumbhaka’ and exhalation is Rechaka, the three tasks done by 1:3:2 ratio, completing one Pranayama.

The ‘Viniyogas’ or attributions of Gayatri / Shiro Mantras are as follows:

Gayatri Mantra -*Omkaarasya Brahma Rishih, Devi Gayatri Chhandah, Paramaatmaa Devataa, Sapta Vyahriteenaam Prajaapatirrishih Gayatri ushnik anushtup Brihati Pankti trishtup jagatyah chhandaamsya AgniVaayu Surya Brihaspati Varunendra Vishvadeva Devatah/* (Praanaayama Viniyogah) Shiro Mantra -*Tatsavituriti Vishwamitra Rishih Gayatri chaandah Savitaa Devataa Apojyotiriti Sirasah Pajapatirishi yajuschhando BrahmagniVaayu Suryaa Devataah/* (Praanaayamey Viniyoga. After the Pranayama Viniyoga, the devotee has to perform Kara Nyasa and Anga Nyasa as follows: *Kara Nyasa*: Om Angushthaabhyaam Namah (Touch both the thumbs); Om Bhuh Tarjanibhyam namah (Touch both thumbs with both fore-fingers); Om Bhuvah Madhyamaabhyaam Namah (Touch both thumbs with both middle fingers); Om Swaha Anaamikaabhyaam Namah (Touch the thumbs with ring wearing finger); Om Bhur bhuvah kanishtikaabhyaam namah (Touch the thumbs with little fingers) and Om Bhur bhuvah swah karatala hastaabhyaam namah (Touch both the back sides of the palms) *Anganyasa*:: Om Hridayaa Namah (Touch the heart with right hand); Om Bhu Sirasey swaha (Touch the head); Om Bhuvah Shikhaya vashat (Touch the tuft); Om Swah kavachaaya hum (Touch shoulders with both the hands); Om Bhurbhuvaha netraa -bhyaam voushat (Touch the eyes with respective hand-fingers); Om Bhurbhuvah swaha Astraya phat (take the right hand behind the back and clap to rest it on left palm). After Pranayama as above, then *Gayatri Avahana Sankalpa* states: *Mamopaattha Samasta duritakshaya dwara Shri Parameswara preetyartham Praatah Sandhyaamupaasishy/ or Maadhyaahnikaam Karishey/ or Saayam Sandhyaamupaasishy* (May I begin to worship Goddess Sandhya in the morning/afternoon/evening by destroying all of my sins by the grace of Parameswara). In the morning Gayatri is in the form of ‘Tryaikshari’, Veda Maataa and Brahma Vaadini: *Aagachha*

varade Devi Tryaiksharey Brahma Vaadini, Gayatricchandasaam Maata Brahmayoney Namostutey; In the afternoon she arrives as Savitri by a vrishabha (bull) with white robes as Rudra Vaadini: *Madhyaahney Vrishabha aruudhaam Savitreem Rudra yonim chaavaahayerudravaadineem;* in the evening Gayatri appears mounted on Garuda as Sarasvati with crimson robes as VishnuVaadini : *Saayamtu Garudhaarudhaam Peetaambharasamaavitaam, Sarasvatim Vishnuyoni maahvayed Vishnu Vaadineem/* After the Sankalpa follows *Maarjanam* by the Mantra : *Aapohishta mayo bhuvah, tana oorje dadhaatana/ maheranaaya chakshase, yo vah Shiva tamo rasah/ tasya bhajayateha nah/Usiteeravah Matarah, Tasma arangamama vah, yasya kshayaya jinvath/ Apo janaa yahta cha nah/ Om bhurbhuva suvah/* (Aapohishta: The Goddesses of Water indeed; Mayo bhuvah: are the causes of granting happiness; tah nah: Such Goddesses; Mahe Ramaaya chakshasey : are Great and charming to view; oorje dadhaatana :provide nourishment ; sivatamo rasah: most propitious bliss; Usitih Matara iva: like loving mothers; Bhajayateha yasya kshayaaya: make us worthy of that bliss; Jinvatha tasmaa vah aram gamaamah :we go in for that bliss with great eagerness; Apo janaayata: may we be born in rebirth with pure knowledge.

Scientific Explanation of Gaytri Mantra

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

Maha Narayanopaishad-Gayatri in Celestial Images

Following are 12 passages called Gayatris addressed to various Deities:

1: (Maha Deva Gayatri) *Purushasya vidma sahasraakshasya Maha Devasya dheemahi, tanno Rudrah prachodayaat/* May we meditate that Maha Purusha and absorb the knowledge and might of that myriad eyed Maha Deva ! The most significant explanation of of Gayatri is vide Rigveda Mandala III.Sukta 62. Stanza 10 is : *Tat savitur varenyam bhargo devasya dheemahi dhiyo yonah prachodayaat/* That ‘buddhi’ or the heart felt mentality which impacts ‘sanmarga’ the path of virtue is worthy of worshipping Savita Devata, demolishes blemishes and leads us to uphold the divine path! Chhandogya Upanishad III. xii.1) *Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gaayatri, Vaag vaa idam sarvam bhutam Gaayati cha traayate cha/* (Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the

kingdom of Soma as the other two got fatigued and retreated. Besides excellence in singing viz. 'gaana', Gayatri does 'traana' or protection of the 'Praanis' too)

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

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

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

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

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

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

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

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

10: (Vaishwaanara Gayatri) : *Vaishvaanaraaya vidmahe leelaalaaya dheemahi, tanoo Agnih prachodayaat/* May Agni Deva the ready means of worship and cooking as the singular source of radiance and 'homa karyaas' by which all the devas are invoked and contented with 'mantra yukta ayyaas'

by way of oblations through the singular means of ghee and food. Manduka Upanishad describes Vaishvaanara as ‘ Lolaayamaana’: I.ii.4) *Kaali Karaali cha Manojavaa cha Sulohitaa yaa cha Sudhumravarnaa, Sphulingini Vishvarupi cha Devi Lolaayamaanaa iti Sapta Jihvaah/* (The Sapta-Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali (ferocious), Manojava (Speed of Mind), Sulohita (extremely red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around); these are the ‘lolaayamaana- agnis’ or the ever moving flames of speed and spread!)

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

The Gayatri Mantra is the form of eternal truth. It is the heart of all beings and the eternal Ved Mantra. Gayatri destroys the sins of the world. All the four Vedas have originated from this mantra:

In addition Rishis have created 24 other Gayatri mantras - Sakaama Gayatri - "with desire" Gayatri. The 24 words of the Gayatri appear in the form of the 24 Divine Shaktis.

1. Ganesh Gayatri: The repetition of this mantra is done for the destruction of obstacles and to succeed in difficult tasks.

Om Eka Dandhaya Vidmahe Vakratundaya Dhimahi Tanno tantihi Prachodayat

2. Vishnu Gayatri: To develop sustaining power, this mantra is used.

Om Narayanaya Vidmahe Vasudevaya Dhimahi Tanno Vishunha Prachodayat

3. Shiv Gayatri: To invoke auspiciousness, That is to have pure thoughts and high spiritual feelings, this mantra is used.

Om Panchavaktraya Vidmahe Mahadevaya Dhimahi Tanno Rudraha Prachodayat

4. Brahma Gayatri: To increase productiveness, that is to increase the power of creative shakti, this mantra is used.

Om Chaturmukhaya Vidmahe Hansa Rudraaya Dhimahi Tanno Brahma Prachodayat

5. Rama Gayatri: This mantra is used to establish proper conduct and ethical behavior.

Om Daasharthaye Vidmahe Sita Vallabhaya Dhimahi Tanno Ramahi Prachodayat

6. Krishna Gayatri: To bring dynamic energy into one's life in order to be able to do anything, intense sadhana is done for this Divine power with this mantra.

Om Devaki Nandanaya Vidmahe Vasudevaya Dhimahi Tanno Krishna Prachodayat

7. Indra Gayatri: To ward off any form of attack, intense sadhana is done for this Divine shakti.

Om Sahasranetraya Vidmahe Vajrahastaya Dhimahi Tanno Indra Prachodayat

8. Hanuman Gayatri: When there is a lack of fulfilling one's duty within oneself, then this mantra is used.

Om Anjanisutaya Vidmahe Vayuputraya Dhimahi Tanno Marutih Prachodayat

9. Surya Gayatri: Worship with this mantra is very beneficial for curing grievous diseases.

Om Bhaskaraya Vidmahe Divakaraya Dhimahi Tanno Suryah Prachodayat

10. Chandra Gayatri: For the removal of suffering and to get peace from dejection and worries, this mantra has been used for the worship of this Divine Shakti.

Om Shirputraya Vidmahe Amrit Tatvaya Dhimahi Tanno Chandrah Prachodayat

11. Yum Gayatri: This is universal prayer to gain fearlessness from death.

Om Putryaya Vidmahe Mahakalaya Dhimahi, Tanno Yumahah Prachodayat

12. Varun Gayatri: To develop sweetness and melodiousness at all levels, in speech, action, dealing with others, etc., this mantra is used.

Om Jalbimbaya Vidmahe Neel Purshaya Dhimahi Tanno Varunah Prachodayat

13. Narayana Gayatri: In order to establish discipline and make people listen to orders, one concentrates on this mantra.

Om Narayanaya Vidmahe Visudevaya Dhimahi Tanno Narayanah Prachodayat

14. Nrishinga Gayatri: This mantra is used in order to acquire this Divine Shakti, which has shown itself to be successful in increasing our efforts and in acquiring bravery.

Om Ugrarishinghaye Vidmahe Vajrankhaya Dhimahi Tanno Nrishinghaha Prachodayat

15. Durga Gayatri: This mantra is used to acquire this Divine Shakti, which is used to gain victory over enemies, attackers and obstacles.

Om Girijayei Vidmahe, Shiva Priyayei Dhimahi Tanno Durga Prachodayat

16. Laxmi Gayatri: This is the one Shakti believed to help in acquiring wealth, status, greatness, and fame; therefore, this mantra is used to invoke this Shakti.

Om Maha Laxmayei Vidmahe, Vishnupriyayei Dhimahi Tanno Laxmi Prachodayat

17. Radha Gayatri: This is a unique Shakti to fill the activities with the feelings of Divine Love; therefore, this mantra is used to invoke this Shakti.

Om Vrishbhaanujayei Vidmahe Krihsnpriyayei Dhimahi Tanno Radha Prachodayat

18. Sita Gayatri: To develop the Shakti of penance, it is very necessary to do worship with this mantra.

Om Janak Nandiniyeyi Vidmahe Bhumijayei Dhimahi Tanno Sita Prachodayat

19. Saraswati Gayatri: Learned scholars have said that the use of this mantra can help to increase the Shakti of the intellect and mental sharpness.

Om Saraswatayeyi Vidmahe Brahmaputriye Dhimahi Tanno Devi Prachodayat

20. Agni Gayatri: This is a famous mantra used to bring effulgence into the life/force of the body and in every activity of love.

Om Mahajwalyeyi Vidmahe Agnidevaya Dhimahi Tanno Agnih Prachodayat

21. Prithvi Gayatri: This mantra is considered useful in strengthening one's Shakti to remove wavering of resolve and in bringing steadfastness.

Om Prithvi Devayeyi Vidmahe Sahasramurtayeyi Dhimahi Tanno Prithvi Prachodayat

22. Tulsi Gayatri: To remove selfishness, increase selflessness, and make doing selfless service the goal of one's life, this mantra is very helpful.

Om Tulsayeyi Vidmahe Vishnu Priyayeyi Dhimahi Tanno Vrinda Prachodayat

23. Hansa Gayatri: To awaken discrimination, this is a very powerful mantra.

Om Param Hansayeyi Vidmahe Mahahansayeyi Dhimahi Tanno Hansah Prachodayat

24. Hayagriva Gayatri: When one is surrounded by fear on all four sides and is in need of courage, then this mantra is used.

Om Vanishavarayeyi Vidmahe Hayagrivayeyi Dhimahi Tanno Hayagrivah Prachodayat

4. Soundarya Lahari

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 ‘aarahana 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 eve to anskrit 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 finesse of each stanza is so skillful but deelpy 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 Moolaadhara Chakra; Bhuvvarloka represented by Narayana and Water as Svadhishtaana Chakra; Svarloka represented Rudra and Agni as Manipoora Chakra; Janoloka represented by Maheshwara and Vayu as Anaahata Chakra; Maharloka represented by Sada Shiva and Akaasaha as Vishudda Chakra; and Tapoloka represented by Parama Shiva as ‘Manas’as Agjnaa Chakra. Beyond this is the Sahasraara Chakra / Bindu where the Ever Blissfful Pamameshavara 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, Tamasomaa Jyotir gamaya, mrityor maa Amritam gamaya*/ But, one be warned of the 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.

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 Dveepa; 9) Reaching Bhagavati Maya is possible by crossing six steps represented by six chakras/wheels viz. muladhara the earth-svaadhishtana the water-manipoora the fire-anahata the air- vishuddha the sky-and aagjna the manas or mind. These chakras be crossed by a saadhaka by yoga maarga: i. Moolaadhara the Bhuloka is administered by Brahma-ii. Svadhishtana the Bhuvvarloka of water is administered by Narayana- iii. Manipoora the Suvarloka of Agni is administered by Rudra Deva- iv. Anaahata the Janarloka of Vayu is administered by Maheswara-v. Vishuddha the Maharloka of Aakaasha is administered by Sadashiva and vi. Agjna 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 ‘chatus 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 surfiet with as many as 360 rays of radiance from foot to head through shat chakras ffrom mulaadhara and there beyond to sahsraara. 15) Illumined with ‘Sharatcchandra’ 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 disease-ridden 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 sahasraara 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-Mahendraadi 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 Agjnaachakra 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 - Aspashta 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-dhavala-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 how ever 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 Mirror 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 heroic 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 manikyaa 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 carressing 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 raagaas 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 ambrosiaa. 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 Shastraas 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 Mistress! 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! 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!

Chapter Twenty Two on An Ideal Woman

Karyeshu dasi, Karaneshu manthri; Bhojeshu mata, Shayaneshu rambha; Kshamayeshu dharithri, Roopeshu lakshmi; Satkarma yukta, Kuladharma 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!

Chaturvidha Veda Mahilas / Vedic Seeker Strees of fame: Ghosha, Lopamudra, Maitreyi, Gargi: Ghosha was the grand daughter of Dirgha Tama and Devi Pakshivat, both being the worshippers of Ashvini Devatas or the Celestial Physicians; Ghosha who remained a spinster as he had leprosy too worshipped the twin Ashwinis and authored Hymns of Praise with the desire of curing her disease and bestowing conjugal happiness and excelled herself as a Great Seeker; Lopamudra was the wife of Agastya Muni who originally created her by his Mantra Siddhi and gave away as the daughter of the King of Vidarbha; she attained extraordinary knowledge of Rig Veda and entered into enquiries with the Muni and finally the latter was so impressed and accepted as his life partner with the distinction of scripting Hymns that defined the rights and duties of men and women as equal partners of family life; Maitreyi was the wife of Yagnyavalkya who also had another wife named Katyayani a pious woman but Maitreyi had the unique distinction of Rig Veda dedicating some ten stanzas accredited to her fund of knowledge and acquired the epithet of being a Brahma Vaadini which enhanced the husband's erudition; once when Yagnyavalkya decided to renounce his Ashram into Sanyasa, Katyayani opted for wealth but Maitreyi opted for wealth and Immortality and the latter secured the same; Gargi had the distinction of dominating a Vidvat Sabha at a Brahma Yagnya performed by Videha the Formless King Janaka the Rajarshi and embarrassed Yagnyavalkya Muni with confusing queries about Amta and Paramatma such as: 'where is the layer above the Sky and below the Earth stated in Scriptures as the symbol of the Past- Present and Future situated?'

Sapta Pativratas: Ahalya, Draupadi, Sita, Tara, Mandodari, Anasuya and Sumati: An explanation of a Parivrata refers to Ahalya though she slept with Indra but she had her husband Muni Gautama was genuinely on her mind and when turned into a stone due to Gautama's Shaap Rama purified her too for her dereliction due to her ignorance; Draupadi though she married Pancha Pandavas since all the Pandavas were of the Amsha of Indra whose virility was distributed to Devi Kunti through Yama Dharmaraja to beget Yudhishtara, Vayu Deva to beget Bhima, Arjuna from his (Indra's) own and Ashvini Kumars from Devi Maadri as Nakula and Sahadeva apart from the fact that Draupadi was Indra's better half viz Sachi Devi who was originally Yagneshani the daughter of Agni as clarified in Markandeya Purana; Devi Sita despite Ravana's pressure tactics had only Rama always; Devi Tara the wife of Vaali but the Tradition of Kishkindha allowed Sugriva to marry after Vaali's death as approved by Rama himself and Mandodari of course was a fixation on Ravana's infatuation with Sita; Anasuya the wife of Atri and the illustrious Kardama Prajapati; Sumati who was an outstanding

Pativrata who adored her husband a Leper and even prostrated before a woman whom her husband desired to sleep with.

Sati Savitri an outstanding Pativrata who defied Yama Dharma Raja into conviction! Matsya Purana describes yet another Pativrata! In the days of yore, there was a King named Ashwapati of Shaakala Vamsa in Madra Desha (the present Sialkot Territory) who did not secure a son. Being highly devoted to Devi Savitri (Gayatri), he intensified his worship to her and performed a daily 'havan' / oblation to Agni with white 'Tilas' (Sesame seeds) in the presence of thousand Brahmanas for ten months and finally Devi Savitri appeared to Ashwapati on a Chaturthi day and granted an illustrious daughter to him and queen Malati; the baby was named as Savitri since she was born by the grace of Devi Savitri. The daughter grew into a charming and highly virtuous girl; a chance visit of Brahmarshi Narada to the King and the daughter indicated that her husband would die on a specified day after her wedding. They both indeed were terribly worried about Narada's prophesy but she was married in due course to the son of King Jhumnatsen called Satyavan who was a charismatic prince. But unfortunately the King lost his kingdom as also the eye sight of his and of the wife. Savitri emboldened herself and faced the situation with confidence and performed unreserved and steadfast service to the parents-in-law. At the sametime, she served her husband so much that Narada's prophesy was always ringing in her ears constantly and never allowed the husband even for a while. She also worshipped her Guru and followed each and every advice of his as a word of law. Thus she was worshipping her husband, her parents-in-law and her Guru as much as never in history had performed in the past. As the specific Chaturthi that Narada warned about her husband's death within a year, she took permission of her blind parents-in-law and her Guru and entered a jungle along with Satyavan and decided to keep her husband the happiest man and spent every moment with him by showing and sharing with him the most memorable beauties of Nature, the waterfalls, the cool waters, the fragrant and colourful flowers and so on. She described that couples of hares, crows, lions, monkeys, and deers were all in a state of maddening infatuation and such wonderful experiences tended to extend lives forever! Meanwhile, Satyavan felt like cutting wood from some dry trees but Savitri cautioned that he should not be away from her. In great fun, he said that he would never ever dare to be away from her. Suddenly, Satyavan felt excruciating pain in his head and fell flat. Even while realising as to what was happening, she sensed that some thumb-long figures tied to Satyavan's soul and were ready to draw it towards the Southern direction and visioned that Yama Dharma Raja himself was present there. She screamed with astonishment and closely following Yamaraja sobbed away and said: Sacred Scriptures assured that sincere devotion to mother provided this loka, devotion to father would secure Swarga and devotion to Guru would fetch Brahma loka but of what avail was her sincerity if Scriptures made false promises? Dharma Raja replied: Do not interfere with my duty; indeed the Scriptures were right, the dead soul was a virtuous person and that she too was a real Pativrata, but there was a fixed procedure of terminating a human being as per one's life span which was pre-determined and judgment was given as per norms. Savitri counter argued that for a woman, husband was a Deity and the provider of safety; a father, brother or a son were no doubt the safeguarders but the husband was above all and if he were to be forcibly taken away then she had no other alternative but to immolate her life. Dharma Raja was indeed taken back at her firmness and smilingly said that such an incidence as this was rare and that he would be pleased to bestow *any boon* excepting her husband's life. As Savitri took up the opportunity, she requested him to restore the eyesight as also the Kingdom to her in-laws and Dharma Raja readily granted these boons and asked her to go back so that he could perform his duty. He also asked her not to follow further and tire out herself without any aim or useful purpose. Devi Savitri replied

that she would never feel tired following great celebrities of the stature of Dharma Raja, even if they were annoyed because only such emblems of Dharma could sift persons of genuineness or other-wise; it was stated in the Scriptures that one should never be afraid of even Agni, poison, and snakes compared to evil persons where as ‘Satpurushas’ had an inner conscience and even if they were apparently rude and hurtfully outspoken, their basic quality would be outstanding and subject to change of stance since such ‘Mahatmas’ test the authenticity of other persons being faced. Even normal and impartial Kings and Administrators would tend to examine the realities of those who make requests and a Deity par excellence like Dharma Raja would like to make sure whether her supplications were pure and straight from the heart or not. That was the reason why Savitri felt untired of following Dharma Raja! Apparently, Dharma Raja was pleased with the logic of Savitri and replied that without insisting on the life of Satyavaan, she might ask for another boon. She grabbed the opportunity and requested that her parents were not blessed with a son; despite performing countless Sacred deeds and their daily homas in favour of Gayatri / Savitri they succeeded on giving birth to a daughter but not a ‘Vamsoddhaaraka’. Dharma Raja conceded the *second boon* too and firmly admonished Savitri to pester further but should return home at once to organise the obsequies of her departed husband. Having secured the second boon from Dharmaraja, Savitri still followed the former and stated that any human being would like to fulfil three essential steps of Dharma, Artha and Kama as the corner-stones of an ideal life. She affirmed: Deva! Any Enlightened person seeks to earn Dharma since that secures the best of gains; the objective of life is to fulfil the means of Dharma viz. Artha and Kaama; conversely, wealth and fulfilment of desires alone without Dharma would be wasting one’s life. Dharma would certainly fulfil the means to achieve it and could at the same time lead to Salvation too. In the final analysis, a dying person leaves every thing behind except Dharma and a person born does not bring any possessions nor takes anything at death). Dharma Raja was pleased with what Savitri said and asked her a *third boon* to that outstanding Pativrata who had been fighting for her husband’s life. In turn, Savitri asked the boon: Deva! I request you to give me the boon of securing hundred sons of my own, since without obtaining sons, there would be no ‘Sadgati’ to her and husband as parents). Yama Raja then granted this boon also and Savitri commended Dharma as follows: Dharamaadharma Vidhaataa! You are the highest Administrator of Dharma; since you are the Chief Regulator of Dharma, you are called *Yama*. As you ensure that human beings do not indulge in Adharma and make them follow the Path of Truth, you are known as *Dharma Raja*. Since when human beings die, you confront them with a full account of their good and bad deeds, and hence you are known as *Mrityu*. As the dead persons are approached by you with the details of each action of theirs by each Kshana/ second, and measure of Kaala or Time, you are called as *Kaala*. Since you are the designated Authority to terminate the life of each and every ‘charaachara’ or mobile and immobile being, you are titled *Antak*. As you are the eldest son of Surya Deva who has the name of Viwasvaan, you carry the name of *Vaiwasvata*. As and when the life of any being is over, you catch him suddenly and that is why you have another name viz. *Sara praanahara*. Devesha! Thanks to you the Ruk-Yajur- Sama Vedas continue to popularise the Principles of Virtue and Justice eternally; you are the upkeeper of nobility and discipline the world over and I have come to the shield of safety from you; kindly give back my husband at once as my in-laws too are frantic now for his life. As Savitri concluded her desperate prayers, Dharma Raja asserted that he was giving away Satyavan’s life back, that he would secure her hundred sons who would all become famous Kings, that her parents too would be blessed with hundred sons of virtue and that her brother would be popular as Malava, the King of Malva. Thus concludes the Sacred Legend of Maha Saadhvi Savitri: Hence women of High Virtue ought to be worshipped since the Three Lokas are preserved due to their grace.

The voices of Pativratas should never be ignored as they are worthy of veneration and fulfill their desires).

Pancha Kanyas or maidens: Mythologically stated there are Pancha Kanyas whose worship assures the washing of sins; these were Mandodari, Ahalya, Draupadi, Kunti and Tara; these illustrious women represented Pancha Bhutas; during Devi Durga Nava Raatri Pujas Kanya worship of girls before the state of puberty is still observed each day as representing Durga Devi herself ; Kumaris from the age of one year to Sixteen are known as Sandhya, Saraswati, Tridha, Kalika, Shubhaga, Uma, Malini, Kubjika, Kaala Sandarbha, Aparajita, Rudrani, Bhairavi, Maha Lakshmi, Peetha Nayaki, Kshetrajna and Ambika];

Classification of Strees: Padmini, Chatrini, Shankhini and Hastini are four kinds of women. Padmini, or Lotus-woman has a pleasing face as the full moon; her body with soft flesh, head like mustard-flower; her skin is tender and fair as the yellow lotus, never dark-coloured, though resembling, in the effervescence and purple light of her youth, the cloud about to burst. Her eyes are bright and beautiful as the orbs of the fawn, well-cut, and with reddish corners. Her bosom is hard, full and high; her neck is goodly shaped as the conch-shell, so delicate that the saliva can be seen through it; her nose is straight and lovely, and three folds of wrinkles cross her middle, about the umbilical region. Her Yoni resembles the open lotus-bud, and her Love-seed (Kama-salila, the water of life) is perfumed like the lily which has newly burst. She walks with swanlike gait, and her voice is low and musical as the note of the Kokila-bird; she delights in white raiment, in fine jewels, and in rich dresses. She eats little, sleeps lightly and, being as respectable and religious, she is clever and courteous, she is ever anxious to worship the gods, and to enjoy the conversation of Brahmans. Such, then, is the Padmini, or Lotus-woman. Chitrini or Art-woman is of the middle size, neither short nor tall, with bee-black hair, thin, round, shell-like neck; tender body; waist lean-girthed as the lion's; hard, full breasts; well-turned thighs and heavily made hips. The hair is thin about the Yoni, being soft, raised and round. The Kama-salila (love seed) is hot, and has the perfume of honey, producing from its abundance a sound during the venereal rite. Her eyes roll, and her walk is coquettish, like the swing of an elephant, whilst her voice is that of the peacock. She is fond of pleasure and variety; she delights in singing and in every kind of accomplishment, especially the arts manual; her carnal desires, are not strong, and she loves her "pets", parrots, Mainas and other birds. Such is the Chitrini, or Art-woman. The Shankhini or Conch-woman, is of bilious temperment, her skin being always hot and tawny, or dark yellow-brown; her body is large, or waist thick, and her breasts small; her head, hands, and feet are thin and long, and she looks out of the corners of her eyes. Her Yoni is ever moist with Kama-salila, which is distinctly salt, and the cleft is covered with thick hair. Her voice is hoarse and harsh, of the bass or contralto type; her gait is precipitate; she eats with moderation and she delights in clothes, flowers and ornaments of red colour. She is subject to fits of amorous passion, which make her head hot and her brain confused, and at the moment of enjoyment, she thrusts her nails into her husband's flesh. She is of choleric constitution, hard-hearted, insolent and vicious; irascible, rude and ever addicted to finding fault. Such is the Shankhini, or Conch-woman. The Hastini is short of stature; she has a stout, coarse body, and her skin, if fair, is of a dead white; her hair is tawny, her lips are large; her voice is harsh, choked, and throaty and her neck is bent. Her gait is slow, and she walks in a slouching manner; often the toes of one foot are crooked. Her Kama-salila has the savour of the juice which flows in the spring from the elephant's temples. She is tardy in the Art of Love, and can be satisfied only by prolonged congress, in fact, the longer the better, but it will never suffice her. She is gluttonous, shameless, and irascible. Such is the Hastini, or elephant-woman.

Nava Rasaas of a woman: ‘All the emotional states or Rasas are revealed through the eyes of a woman. The eyes reflect all the feelings and urges, as no emotion or feelings can be shown by ears. The lips quivering in a particular manner may show anger or sorrow. When you laugh there is a particular kind of lip and facial movement. When you draw breath noisily, it means you are sorrowful as you are sobbing. Love or desire, sorrow or anger, valour or disgust, envy or fear and shanta or tranquility are all reflected by the eyes as a mirror of mind. Similarly other Rasas too. When do they fill with shringara rasa, the sentiment of love or the erotic mood. close to you with your lucid and provocative eyes and shapely ears while Kaamadeva is utilising his famed ‘pancha baanaas’ to enhance the spell on Him. The flowers on his arrows are: Aravinda(White Lotus), Ashoka, Chuta (Mango Flower), Navamalika(Jasmine) and Nilotpala(Blue Lotus) representing the pancha vikaaras of ‘Unmada, Tapana, Shoshana, Stambhana and Sammohana’! Quite opposite of shringara is ‘bhibhatsa’ or disgust as She sees impurities and undesirable qualities all around. ‘Roudra’ rasa is the result of anger when a woman finds another as ‘sa kalatri’ or another wife; indeed this is a typical feminine reaction of jealousy! ‘Adbhuta Rasa’ arises due to any male or even a co female’s bravery, fame, and destruction of evil energies in terms of cruelty and viciousness. Then comes ‘bhayanaka rasa’ or of fearfulness leading to terror. Then follows Veeraasa as the representation of valour while devastating enemy persons or situations. Her red colour itself creates valour, the Veera Rasa. Then the ‘Haasya’ or mirthfulness is apparent as she speaks to her companions and her speech / commentary is mingled with laughter and mischievous looks. So far seven Rasas have been covered viz. love- disgust-wrathfulness, wonder, terror valour and mirth. Then the ‘shoka rasa’ which emanates from ridiculing by others, helplessness, and at tragedies. This is a very powerful tool in a woman’s armour. ‘Karuna svabhava’ arises out of sympathy / compassion. Finally the ‘Shanta Rasa’ or the Tranquility is admittedly which is a great experience; it is a quiet and serene state, a state of equanimity in which all emotions are submerged: the one who experiences it, the experience itself speaks of profundity!

Manu Smriti is quoted about ‘Vivahas’ or weddings:

It is highly commended that the wedlock be selected from the same ‘Varnaas’ of Brahmana-Kshatriya-Vaishyas or of the service class. One should never be lured into wedding merely out of considerations of property and wealth of cows, goats, horses and grains. The wedlocks should never be solemnised into families devoid of Jaatakarmaadi dharmas, dominated by women alone, with scant respect for Vedic Karyas, with thick body hairs, high pitch tone, hereditary and chronic diseases like leprosy, epilepsy, of reddish hair, with abnormalities of body parts or a weakling. The brides be avoided with names of nakshatras, trees, rivers, mountains, birds, serpents, and with fearful nature. The bride be of beautiful and attractive features, pleasing name and demeanor, slim, wellset teeth and conduct. A wise person should avoid a tie-up into an alliance with either no brother, or a father unknown due to reasons of caste difference or remarriage. In the even of a ‘dattata’ or adoption of a son, the tendency is to name the boy as a daughter and as such that type of weddings be better avoided: dwijas are advised to go in for alliances of their own Varnas most certainly and avoid with other type of dwijas on account of desire and even mutual affection. It is always safe and preferable to avoid inter caste weddings; there were no doubt select instances in the yore when Kshatriyas did marry Brahmana Kanyas but no such examples were cited to marry a low caste kanya. [Exceptions like Paraashara Maharshi having slept with ‘Matsyagandhi’ once and begot Veda Vyasa was out of passion were mention-worthy but not as *a regular wife*]. In case the Brahmana-Kshatriya Viashyas marry into a lower class Kanyas for reasons of passion or otherwise, then the offspring acquire the births of that class only and slip down in the hierarchy; Shaunaka Maharshi

asserted that even as the offspring by birth itself would automatically lose claim of the respective caste of the father; such offspring: Bhrihu Maharshi opined further that the following generations too lose their identity of 'dwijaas'. Manu asserts that once a dwija would enter the bed of a lower class woman as a wife, the subsequent generation would lose their identity and become ineligible to homa-shraaddha-atithi bhojanaadi qualifications and the food and other offerings ie 'anna pitru sanginak- devataa sanginak Purushas' decline straightaway and thus opportunities of 'Swarga Prapti' are denied too.

Now, the eight types of weddings: these are: Braahma-Daiva-Aarsha-Praajaapatya-Aasura-Gaandhava-Raakshasa and Paishachaka; the last mentioned would be the most atrocious. In respect of Brhmanaas, the Braahma-Daiva-Aarsha-Praajaapatya categories are commended. To Kshatriyas, Aarsha-Paajaapatya-Aasura- Gandharvas are recommended, while to Vaishyas and to the others too Arsha-Praajapatya-Aasura-Gandharvas are good enough but the last two as mentioned viz. Raakshasa-Paishaachika are not worthy of mention even and are abominable. To Brahmanas Braahmi-Deva-Aarsha and Praajaapatya are recommended, while to Kshatriyas Raakshasa Vivaahas are the best, and to Vaishya as also the lower class Aasura Vivaha is recommended. Of these, the first five in the order are of Dharmic nature, the subsequent two are of 'Adharma' category, but indeed Paishacha and Aasura are the least qualified. Now the description of the five vivahas: the first to third type are commended totally but the rest of the two viz. Paishacha and Aasura are only passable as they smack of adharma. To Kshatriyas Gandharva and Raakshasa are as per their dharma. Kanyaa daana is normally named as the parents of a maiden invite a well educated and disciplined bachelor and offer their daughter well decorated with jewellery and precious gifts and this best possible wedding is called Braahma Vivaha. As those parents who are habitual in performing Jyotishtomaadi yagnjnas offering gifts to 'Ritvijas' conducting the Sacrifices and seeking to offer their daughters to equally competent vidyarthi is designated as Deva Vivaha. Arsha Vivaha is that which involves gifting a cow and an ox or a double of these to the bridegroom and his parents is termed Arsha Vivah. Prajapatya Vivaha denotes declaring the couple with blessings and mutual gifting to both sides as the Vivah is performed as per Vedic rites is the normally followed customary wedding. Asura Vivaha is defined as follows: The customary weddings involve that the parents of the bride offer her based on the dowry and gifts as per the bargaining capacity mutually. Gandhava Vivaha is essentially a mutual consent based on love and affection in which the interference of parents is almost nil. Rakshasa Vivaha invariably ends up with violence and the victorious kidnap the maidens in imprisonment, seduce them and force them to marry. But the worst of all among the afore described weddings is the 'paishaachika vivaha' as the bride in sleep or fright or intoxication, mental disorder, is sinned into submission and rape.

Normally, the husband should take the initiative and desire for their conjugal union on any night excepting on amavasya and such other avoidable timings and on the days of 'rithu kaala' of the females; sixteen nights excluding four days of the females of a month are considered by the virtuous as the natural season of women. Of these, the first fourth, eleventh and thirteenth nights be avoided for the union and the rest are all recommended as ideal. Again, *yugmaasu putraa jaayante striyoyugmaasu raatrishu, tasmaadyugaamaasu putraarthee samvishe -daartavey striyam/* or of these ten nights, congress on sixth, eighth and so on are stated as ideal for giving birth to male children and the odd nights of seventh, ninth and so on are favourable for females. In case, the male sperm is more dominant then sons are born, and the female sperm is more overriding then daughters are most likely to be born. In the uneven possibility of the both the intensities of the 'veerya' then the result might be either way or even of a 'napumsak' or a weakling. In the event of avoiding the congress on the six forbidden nights viz. the fourth night of the

female's season, besides the eleventh, thirteenth as also the 'parva dinas', then the concerned couple would remain as 'brahmacharis' or of celibacy. Any father of even remote enlightenment if accepts the smallest perquisite or benefit out of the son's wedding would tantamount to selling off his son and the relatives of the father-in-law included who seek to enjoy the perquisites of the bride's wealth concerned would be sinking in sin and have no place even in hell. In Arsha Vivaahaas, one might justify the gift of cows and bulls to the father in law or the relatives, but that kind of an excuse is highly ill-justified and even if it is stated as a token of the love and courtesy for the bride.

Women in general ought to be respected and adorned by their fathers, brothers, husband and brothers-in-law in their own interest and welfare, since that specific clan in which the brides are respected are blessed with divinities; otherwise men of such clans even if engaged in sacred rites and any type of sacrifices would yield no returns at all. Such families in which women are disrespected end up in disasters and destructions while those who worship and venerate women are progressive and prosperous in the long run. Any family in which womanhood is harassed shall soon get collapsed, as a definite writing on a wall rather magically. Indeed in a family where husbands *seek* to always please their wives besides other womenfolk in the family units with holiday trips, gifts, food and such other niceties there would be lasting peace and fulfillment. In case the housewife is not attractive enough with bodily brightness and smartness, her indispensability in a family be proven many other ways and means too for sure and furtherance of progeny gets assured. In such weddings which are mismatched, the tendency to neglect to dharmic values especially in dissimilar backgrounds of families and varnas would usher in disequilibrium sooner or later, more so when the established regulations as in respect of a higher caste like of Brahmanas in which Veda Pathana, performance of sacred rites, vratas, fastings, and so on take a back seat. In the mismatched weddings, the socio-economic practices gradually tend to change such as handicrafts, trading, farming, service to royalties, chariot manning and so on while the mastery of scriptures, acquisition of knowledge, Sacrifices and such other pursuits are eroded and ended for ever. Such families replete with Vedic Knowledge- even being a few and select and even with meagre earnings for livelihood- are blessed indeed with glory and most worthwhile.

Stree Dharmas: A female is normally repudiated for six shortcomings: viz. suspicion of weakness for alcohol, bad company, aloofness from a husband, wandering and touring, dreaming away from reality, and staying lonely and living independently in other's houses.) Manu Smriti also explains further: As women have no yagnas, vratas and such other acts of virtue, they are happy to share such acts along with their husbands. Notwithstanding the shortcomings of their husbands the wives would do well to with faith to them and concentrate more on their domestic chores with expertise and run the family with wisdom and dedication and be the major force of maintaining peace and happiness home. Vyasa Maharshi gave the instructions as follows: Those women who are interested in the longevity of their husbands should not to ignore the high significance of turmeric powder, kumkuma, eyetex, vastra, jewellery like ear studs, bangles, necklaces etc. As at the early mornings, women offering Arghya or water for worshipping Surya Deva would avoid widow hood for seven births ahead! Devatas would be delighted to visit the houses where the home fronts are decorated with 'manadalaakaara' or auspicious designs of varied colours at the Braahmi Muhurta time of early mornings even without mantras! Such home fronts appear that Devi Lakshmi along with her companions has arrived in the house for good enlivening with auspiciousness and brightness! A pativrata who sincerely serves her husband shall qualify with attainment of her current and ensuing lives and eventually attain the status of a Rudrani or Devi Parvati.) In defence of good wives at the hand of evil husbands, Daksha Prajapati states as follows: Husbands who discard wives of good

character and discipline would be cursed with widowship and womanhood for the subsequent seven lives!) *Na mangalyam vadedvaakyam na cha haasyadikim chana, kuryaachhva shurayornityam pujaam mangala tatparaa tishthet prasanna vadanaa bhatru priya hite rataah/* (Strees should not utter inauspicious words even for fun; they must always worship father and mother in laws and be pleasant with husbands for ever!) Smriti Ratna cautions : Garbhini Strees or women in confinement not to take food at Sandhya timings or the intervals of night-day nor day nights of any day, nor take bath or go near tree foundations) Yagnyavalkya stresses :In case the wishes of a Garbhini woman then the garbha would suffer such blemishes that might deliver babies of physical problems or even abortion and that is why every wish of the woman in confinement be fully fulfilled!) Paraashara Smriti elaborates a few more Stree Dharmas: In the event of married women desirous of shortening their hair for reasons of religion and faith as example of ‘Veni Samhara’ at Sangama of Rivers, then the husband himself is required to perform the Vrata by scissoring the hair by two inches. Tirtha yatra, temple visits and religious places are congregations if unaccompanied by husbands are considered as a waste and fruitless. Similarly husbands performing any activity of religion without the presence of wives is considered purposeless.

Vyasa Maharshi explains of some features of widows:

As a husband passes away and the widow observes the regulations of widowhood, the woman concerned shall most certainly enjoys a high level of conjugal happiness in her ensuing life. Since a widow is distinguished as being one, it is preferred that her head hair is removed forever, takes a single meal a day and refrain from a second meal that day! She should not use fragrances and not utilise flowers; every day she should perform tarpana with ‘tilodakas’ or black Tilas with water using ‘darbhas’. Those women who are widowed should consider as the diseased husband as Vishnu himself and then her remaining life would be spent peacefully without problems and even though as of a woman of auspiciousness. Dharmas of Widows: But widows ought to shave the head as per ancient ‘aachara’. They are forbidden to sleep in the central place of their homes or alone in far off places. They are also restricted to neither accompany their husbands to agricultural fields, nor visit without husbands or unaccompanied with close relatives to cattle sheds, river beds, sea shores and forests. It is preferred that they perform Vratas in their own homes with their husbands. Tirtha yatra, temple visits or religious places or congregations unaccompanied with husbands are a mere waste. Similarly giving away danaas, performing any activity like homas, vratas etc. are futile. Yet, any activity related to Dharma with motives of vengeance, harmful to others or with show off and pride shall indeed recoil in course of time. At the same time, a prayer or vrata or of spiritual significance performed with physical and mental cleanliness would concentration, faith and dedication would indeed yield contentment and fulfillment. Even a Kamya Vrata or Nishkama Karma performed with commitment shall indeed be reciprocated proportionately while of course kamya vratas lead to desired results while nishkama vratas add to the accounts of Punya!

Ashtavidha Maithuna : Referring to the tendencies of contacts with men in general and those males other than husbands in particular, Paraashara Smriti lists out Ashta Vidha Maithuna viz. Smarana or thoughts, keertana or praising, keli or being playful, prekshana or passing looks with desire at the opposite party, Guhya bhashana or whispers, Sankalpa or a kind of resolve, Athyavasaaya or trials for contact from a distance, Kriya nirvritti or intense desire, Vaak prarepana or inciting with small conversation, Udreka or infatuation, steady vision, rahasya sambhashana or secret conversation, Ubhaya prarepana or mutual physical contact, Resolve or the decision to mate and finally the copulation. These misdemeanors too would qualify for atonements!

Conclusion about the Complementary Invitability of Man and Woman

Parama Shiva along with Your invigoration and boost assumes the never terminating cyclical process in the Universe viz. Srishti-Sthiti- Samhara or the Creation-Preservation- and Annihilation of the Universe. Parameshwara is of 'sthaanu swarupa' devoid of movement or activity but once complemented by Your Shakti gets energised to invincibility and supremacy as manifested in the distinct Tri Murti Swarupas of Brahma-Hari-Haras. Thus indeed is the 'avinaabhava sambandha' of Man and Woman!

Chapter Twenty Three the 1. Origin of Shiva Linga 2. Dwadasha Jyotir Lingas -3. Prasiddha Shiva Lingas - Upa Lingas and Ashtottara Shiva Kshetraas 4. Shiva as Agni Stambha 5. Observance of Maha Shiva Ratri and its significance 6. Shata Rudreeyam 4. Rudra Deva hidden in one's own's own Self vide Shvetaashvatara Upanishad

1. Shiva Lingodbhava:

Maha Munis then narrated the origin of Shiva Linga and its Universe :

In the days of yore on Himalayas, there was Daruvana famed for rigorous Tapasya by Maharshis along with their wives; the Maharshis were performing several Sacred deeds like Yagnas, Vratas, Agni Karyas, Swadyaayana of Vedas and Scriptures and fastings: their life's motto was Nitya Karma, penance and strict adherence of whatever Scriptures prescribed. The women folk of the Munis too followed the prescribed discipline, food restrictions and living regimen of austerity and devotion.

Into this Society of Self Restraint, unfailling virtue and orderliness arrived a semi-lunatic, nude and weird stranger who had compelling and magnetic personality of strong and attractive physical limbs. His body was full of Bhasma (Ash); his hair was dishevelled; his teeth were crooked and his eyes were blood red. Some times, he laughs boisterously; some time he shouts; some times he cries loudly; suddenly he brays like a donkey; and some other times he breaks into dances amourosly. He makes sheepish advances to women irrespective of their age. The Maharshis in Daruvana suffered the Stranger for enough of time and finally confronted him in a group.

Among the Rishis, somebody said that after all Rishis would not get angry normally but when they did, no force on Earth could be withstood! Thus arguing among themselves the Rishis told the Stranger that it was highly improper for householders to behave irresponsibly as him and that he should atleast wear a piece of cloth when he could be respected; otherwise the alternative would be to drop his Linga (Male Organ). Maha Deva then replied that even Brahma would not be able to drop his Linga by force, let alone Maharshis; yet, he himself would drop it on his own; having said so Maheshwara disappeared and assumed the Linga Swarupa. As this incident took place, there was all round havoc in the Universe: *Trailokye Sarvabhutaanaam praadurbhaavo na jaayatey, Vyaakulam cha tadaa Sarvam na prakaashet kinshana/ Tapatey chaiva Naadityo nishprabhavah Paavakastathaa, Nakshatraani Grahashaiva Vipareetaa vijanjirey/* (In all the Tri Lokas, the process of Srishti got badly affected; there was Universal agitation and nothing was shining; Sun became pale, Agni lost its heat and the Stars ceased to twinkle; and the Planets lost their moorings). The Maharshis immediately realised that the dropping of the Linga brought in terrible consequences and ran up to Brahma and conveyed the entire incident but Brahma too was agitated as to what happened and confirmed that the so called Stranger was none else but Maha Deva himself; that it would take ages to realise him; that he was the Supreme Lord of Devas, Rishis and Pitru

Devas; that after thousand Yugas he would assume the Form of Kaala Deva at the time of Pralaya; that he was the unique creator with his own radiance; that he was Vishnu with Lakshmi as his consort and Srivatsa as his invaluable ornament; that he was called as Maha Yogi during Krita Yuga; that he was the ‘Kratu Rupa’ or Yagna Swarupa in Treta Yuga; that in Dwapara Yuga, he was ‘Kaalaagni’ and in Kali Yuga he is Dharma ketu or the Insigna of Virtue; that Panditas ought to realise all these Forms; that he was the combined Shakti of Agni’s amoguna, Brahma’s Rajo Rupa and Vishnu’s Satvika Rupa; that he was ‘Digvasana’ and was named Shiva; and that hence the Maharshis should worship Shiva with singular earnestness as he was Ishana, Avyaya and that Maha Linga who would surely dispel the fund of ignorance which they never had as he desired to counsel you but you made in the incorrigible mistake of your life time!

As Brahma chided the Maharshis thus, the latter bent to him on their knees and commenceworship to Maha Deva in his Linga Swarupa and after a year’s puja, the latter re-entered Daru Vana once again and all the Munis made a collective Prayer to him as follows: Maha Deva! As we were completely ignorant of our mistakes that were committed by our speech, thought and deed, do kindly pardon us. Shankara! Your actions are indeed strange, secretive and incomprehensible not only to us but to Devas and to Brahma too. We welcome you back to Daruvana as we are unable to find our ways and means as to how and what to do in the context of our unpardonable acts. Vishweshwara! We do not know as to who are you! Mahatma, Maheswara, Bhava, Bhavya (the marvellous one), Bhavana (The Purifier), Udbhava (The Originator), Ananta Bala Virya or the Symbol of Eternal Strength and Virility; Our salutations to you the Creator and the Destroyer; Bhuta Naatha; Samhaara; Kapishanga Rupa or of the ochre complexioned body; Avyaya; Gangaadhara; Savaadhaara; Gunaatma; Traiyambika; Trinetra; Trishula dhaara; Sundara Vighraha; Vrishankana or Bull-bannered; Pramthagana Pati; Paasha Hasta or the Carrier of Paasha in hands; Kaala Swarupa; Veda Mantra Pradhana; Sahasra Jihva or Thousand Tongued; the Knower of the Past, Present and Future; Sthavara Jangama Deva or the Lord of Immobile and Moving Beings; your body creates the Universe in totality! Do save us Shambhu, Bhadra, Bhagavan! Kindly be pleased to human indiscretions like what we did under the cover of Yoga Maya of Parameshwara; may you be restored in the Linga as earlier!.

As the famed Munis including Gautami, Atri, Angirasa, Bhrigu, Vasishtha, Vishwamitra, Sukesha, Pulastya, Pulaha, Kratu, Marichi, Kashyapa and Samvarta sought Maha Deva’s un-qualified pardon and prostrated before him, Bhagavan was extremely pleased. Then the Munis requested Parama Shiva himself to provide clarifications on certain issues that remained unanswered to them so far: *Bhasma snaanam cha nagnatwam Vaamatwam pratilomataa, Sevyaa sevyatvam tu Vibho etadicchaama veditum/* (The clarifications required are Bhasma Snaana or the bath of ash, nakedness, left-handed rituals, contrary actions, and the distinction of worthiness of Service to Deities or its unworthiness).

Bhagavan gave the clarifications: Maha Deva agreed to give a detailed reply to the Maharshis on the specific queries: ‘ I am Agni; Soma depends on me for every thing. All the Lokas and their Beings are dependent on Agni. The Universe consisting of ‘Sthavara Jangamas’ or the Moving and Immobile Beings was burnt by Agni on countless occasions. The resultant Bhasma was sacred and acts like a perfect Purifier; for one thing Bhasma is the bye-Product of anything burnt in Prakriti and thus the cleanser and the steriliser but far more significantly since it was mixed with my own potency. All the hallowed deeds related to Agni thus enjoy the double benefit of Agni’s purification and my own virility. In fact Bhasma empowers as a ‘Trausha’ too or the trebler of the span of life of whosoever applies it on his body.

Bhasma's accurate meaning is that it destroys sins. It provides radiance and fragrance of body and is a symbol of Auspiciousness. Pitras call it 'Ushmava' or the provider of coolness. Devas enjoy longevity due their constant drinking of Soma Rasa; indeed Soma and Agni are myself. If I am Agni, my Ambika is Soma; I am the Purusha and she is Prakriti. And that indeed is the reason why Bhasma is my virility. That is why, Bhasma is used on occasions of inauspiciousness also, or to ward off Evil Spirits and at the Places of baby-births. Once a person has a 'Bhasma-Snaana' or ash-bath he gets his soul purified and overcomes anger and thus named Jitendriya or the One who controls his limbs. Bhasma is a constituent of Pashupata Yoga and Vrata and the impact of the Vrata is far-reaching as a sincere practitioner of the Vrata ceases to have a rebirth!

Again about the aspect of 'Nagnatwa'; indeed none entered into the world with clothes; Devas and Maha Yogis are without clothes. Those who conquer their Physique have least significance or relevance for 'Vastra' and those who could not do so are as bad as having the show of Vastras. Vastra is indeed not a protection for character or a sense of shame; on the other hand, it is more shameful to perform disapproved deeds even while covering the body with expensive clothes! Thus Vastra's significance should be replaced by Kshama or Patience, Dhriti or Courage and determination, Ahimsa or Non-Violence, Equanimity, Non-Interference, Resistance to Material Attraction and Vairagya or an Outlook of Other-Worldiness. A person who applies bhasma constantly would gradually develop noble traits till purification of his conscience is attained. Invariably such an ash-prone person seldom does wrong; if by mischance he does indiscretions then his latent virtue burns off the impact of such wrong-doings. Thus one must make it a point to apply the auspicious Bhasma regularly. Those who practise Yoga could attain Siddhis like Anima (Infinitesimal), Laghima (weightlessness), Mahima (Enormity), Prapti (Attainment), Garima (Heaviness), Prakyama (Independence of Thought), Isatwa (Superiority), Vastitwa (Capacity to control), and Amaratwa (Immortality). Indra and Devas had attained Siddhis through the means of Kamaya Vratas; like wise Humans too could have access to the Mysique World. [Brahmanda Purana]

2. Dwaadasha Jyotir Lingas

Nandiswara in Shiva Purana described the Most Celebrated Twelve Jyotirlingas of Maha Deva as follows:

Kedarnath in Himalayas, Bhima Sankar in Dakinya, Viswesvara in Varanasi, Triambaka on the banks of River Gautami, Somnatha in Saurashtra, Mallikarjuna in Sri Sailam, Maha Kala in Ujjain, Amareswara at Omkara, Vaidyanatha in Chitha Bhumi, Nageshwara at Daruka, Rameswara at Setu Bandhana, and Ghrishneswara.

[Kedarnath in Uttaranchal, Bhima Shankar near Pune in Maharashtra, Visveswara in Varanasi, Somnath in Gujarat, Srisailam in Andhra Pradesh, Maha Kala in Ujjain in Madhya Pradesh, Omkara also in Madhya Pradesh, Vaidhyanath at Deogarh (Bihar), Nageshawara near Dwaraka in Gujarat, Rameswara in Tamilnadu, and Ghrishneswar near Ellora Caves in Aurangabad in Maharashtra]

There are some claims and counter claims of the geographical situation of some of the Jyotirlingas and one might possibly visit these Places too possibly!

Kedareshwara:

Flanked by breath taking views of snow-clad peaks of Himalayas at a height of 3585 m from Sea level on the banks of River Mandakini, Kedareshwar is the highest point where Maha Deva's presence is indeed felt

in the manifestation of a famed Kedareswara Jyotir Linga as spread out as a fairly large expanse of black stone with an inclined elevation in the middle portion. Being inaccessible excepting by a difficult 14km trek by foot, or horse back or 'dolis' (palanquins) carried by two or four humans from Gaurikund, the Temple is open only during end April through November since residents, let alone pilgrims, have little access to the Mountain Top Temple during heavy snowfall in the intervening period. [A helicopter service is available now from Agastya Muni to Phata to reach Kedarnath]. The incarnations of Lord Vishnu in the form of two Sages Nara and Narayana meditated to Bhagavan Siva for several years and as the latter appeared and said that the incarnations of Vishnu Himself executed the penance without any basic reason excepting the welfare of humanity and thus agreed to manifest Himself as a Jyotir Linga at that hallowed place. Nara and Narayana are believed to have assumed their forms as hallowed mountains nearby. According to Puranas, Pandavas performed penance at the Temple and even in the opening Hall of the Temple at the entrance of the Sanctum, there are idols of Pandavas, Lord Krishna, Nandi and Veerabhadra. The belief is that Pandavas were chasing a Bull- Lord Siva Himself- and Bhima continued the chase to subdue the animal by holding its tail and the Pandavas attained Salvation finally from the Temple surroundings. It is also believed that Adi Shankara attained His Salvation from this Place and there is a 'Samadhi' of His behind the Temple. A distinct feature at the entrance gate of the Temple is the head of a man carved in a triangular stone as fascia and a similar triangular fascia is displayed in another Temple where Siva-Parvati wedding was fabled to have taken place. 'Udakmand' is mentioned in Siva Purana as a union of Seven Seas and its water is everfresh. In fact the Homa Kund of the Wedding is also visioned alive. On way to Kedar a number of Pigrimage Centers dot the route including Agastyamuni, Ukhimath, Phali-Pasalat Devi, Kalimath, and Triguni Narayan not far from Sonprayag. Vamana Purana explained the Origin of Kedara Kshetra vividly: Maha Deva performed deep and extensive tapasya on the top of Himalayas to refresh himself as also for Loka Kalyan or to ensure propitiousness to the entire Universe. During the Tapasya, there were fiery sparks from his 'jatajutas' or the thick layers of his hair and fell as huge and heavy boulders on Earth. From the boulders that fell, Kedara Tirtha got materialised and Rishis commenced to reside there and by the grace of Mahadeva a Shiva Linga got materialised. Yattris visited the Kshetra atleast for six months a year since it was difficult and unworthy of stay due to heavy snow and cold. Mahadeva blessed and granted fulfillment of devotees who observed fastings, snana, daana, homa, japa and pitru shraddhas and worship and their acts resulted in multiplier returns. In fact Devas came to worship the Shiva Linga after taking holy dips in Kalindi River (Yamuna) the daughter of Surya Deva. There after Maha Deva disappeared deep inside the depths of the River for a very long time and various Lokas and Samudras got disturbed and even Nakshatras dropped down from the Sky. Devas approached Maha Vishnu in Yoga Nidra on Ksheera Sagara. Meanwhile a Danava named Mura, who was the son of Kashyapa Muni and Danu the daughter of Daksha Prajapati, performed such unusual Tapasya to Brahma and secured a peculiar boon that whosoever would touch would die. Deva and all other Celestial Beings like Gandharva, Yakshaadis got rattled and Mura challenged Yama Dharma Raja who in turn directed him to challenge Jagannadha Chatur Murti resting on the Ocean of Milk. Danava Mura reached Jagannadha who asked Mura to enter into a duel. Mura never expected this defiant reply and got confused with Vishnu Maya and muttered: 'how, where and who'. Swiftly enough, Sudarshana Chakra sliced off the neck of Mura thus earning the encomium of Murari. It was at that juncture that Devas arrived at Ksheera Sagara stating that Maha Deva's whereabouts were unknown. Vishnu along Devas enquired of Devi Parvati, Ganesha, Kumara, Nandi and so on. Then he instructed Devas to observe Tapta Kruccha Vrata for three days each by consuming hot water, hot milk, hot ghee and on the last three days only Vayu bhakshana followed each day by Abhishakas to Maha Linga at

KedaraTirtha with sixty five pitchers of curd, thirtytwo pitchers of ghee, sixteen full of pitchers of Pancha gavya, eight ghadas of honey, two hundred pichers of Kalindi's sacred water, one hundred eight pitchers of Gorochana, Kumkuma, chandana, butter as also puja of Mandara, Harashringara, Agar, dhupa, naivedyas with the recitation of Rigvedantargata pada krama of Shata Rudreya. At the end of such severe penances, Indra and Devas visioned a Unified Shiva-Vishnu Swarupa!! Having realised their folly that Shiva and Vishnu were one and the same, Devas and even Brahma moved back to Kurukeshetra and discovered Parama Shiva inside the water and hailed the Sthaanu Maha Deva and postrated before him to withdraw from the Tapasya and bless them all and the Lokas!

Most of the Yatris do not invariably halt over at the intermediate places like Gangotri, Yamunotri, Deva Prayag, etc. and after Haridwar and Rishikesh proceed to Badari/Kedar. This is particularly so since there is a motorable road from Jyoshimutt. It is in respect of those Yatris intending to visit Badrinath that halt at Jyoshimutt while those going to Kedar first prefer halting at Rudra Prayag and trek up to Kedar generally. Of course the context differs in respect of trekking from Rishikesh to either of the destinations first. From Deva Prayag to Srinagar-different from Srinagar of Kashmir-there is a Kamaleshwar Maha Deva Mandir and the legend states that Devi Durga terminated a cruel Kolasura with her 'Dhanush'(Bow and arrow) and there still is a bow shaped Dhanush Tirtha; Lord Rama worshipped Devi Durga here with Sahasra Kamalas or thousand lotuses but Shankara hid the thousandth lotus but Rama replaced it with his right eye in the worship unhesitatingly! From Srinagar to Rudra Prayag just away by a mile is the famed and picturesque Sangam of Alaknanda and Mandakini Rivers.It is at this point, that the ways to Badari and Kedar depart from each other where Sage Narada is stated to have eulogised Parama Shiva with his prowess in 'Sangeeta' where a Shiva Mandir is in place. From Rudra Prayag to Kedarnath the path along Mandakini are the places named Chatouli / Suryaprayag or Surya Deva's meditation point- Agastya Muni Mandir-Chhota Narayana mandir with Rudraksha trees- Chandrapuri with Chandrashekhara-Durga Mandir-Bhiri with Bhim Mandir-Gupta Kashi where King Banasura the son of Bali Chakravarti of Vamanavantara fame and Banasura's daughter Usha signified by Ushimutt nearby and Usha's husband was Aniruddha the son of Lord Krishna and Devi Rukmini. Gupta Kashi is also the abode of Ardha-Nareshwara Shiva seated on Nandi Deva and there is a flow of Kunda or pond nearby stated to be a mix of Ganga and Yamuna. In Nala, Lalitha Devi Mandir is popular and this Devi was worshipped by King Nala. Narayana koti just away by a mile from Nala on the banks of Saraswai River are Narayana Mandir and Kalimutt the latter as worshipped by Kalidas the Scriptor of Abhijnana Shakuntala, Kumara Sambhava, Megha sandesa and such immortal classics in Sanskrit. Maikhandia which is two miles from Narayana koti is known for Mahishasura Mardini Mandir. Rampur is the next halt three miles away to the trekkers good for night rest with woollen blankets etc even to carry and return basis to Kedarnath. Up the mountain top at Rampur by a four mile difficult terrain is situated the Mandir of Triyugi Narayana with his two consorts Bhu Devi and Lakshmi Devi; this is right along with River Saraswati with its four Maha Kundas called Brahma Kund, Rudra Kund, Vishnu Kund and Saraswati kund. It is stated that Achamana, Snaana, Marjana, Tarpana be performed at the respective Kundas. At the Triyugi Narayana there is an Akhanda Dhuni or Uninterrupted Fire Place where Homa Prakriyas are continuously performed and twigs are fed in the Agni Kunda. Despite the high significance of this Triguni Narayana Mandir which is very tiring to reach, yatris of normal stamina excuse themselves and avoid the peak height, and proceed further to Soma Prayag and reach *Gouri Kund*. The major halt before the eight and odd mile ascent up to Kedarnath is Gauri Kunda where there is a natural hot water Kund to refresh the yatris.

Kedarnath is one of the *Dwadasha Shiva Maha Linga* Abodes as these are as follows: *Kedaro Himavat prushthe Dakinyaam Bhimashankarah, Vaaranaasyaamcha Vishwesraambako Gautami tatey/ Saurashtre Somanathaswa Shrishaille Mallikarjunah, Ujjainaam Maha kaalaa Omkarecha Amareshwarah/ Vaidyanadhascha Bhumo Nagesho Daarukaananey, Setubandhe cha Ramesho Ghrushneshwara Shiva Lingovtara Dwadashashakametcchambo Paramatmana/* (Nandishwara described in Shiva Purana the Most Celebrated Twelve Jyotirlingas of Maha Deva as follows: Kadarnath in Himalayas (Uttaranchal), Bhima Shankar in Dakinya (Near Pune in Maharashtra), Vishwaswara in Varanasi (Uttar Pradesh), Triambika on the banks of River Gautami (Maharashtra), Somanath (Saurashtra / Gujarat), Mallikarjuna in Srishaila, (Andhra Pradesh), Mahakala, Ujjain (Madhya Pradesh), Amareshwara at Omkara (Madhya Pradesh), Vaidyanatha at Deogarah (Bihar)/ Parli (Maharashtra); Nagesha near Dwaraka (Gujarat) or Naganadh (Aoudhya, Maharashtra)/ Jageshwara near Almora, (Uttaraakhanda); Rameshwara (Tamilnadu) and Ghrishneshwara, Aurangabad, Maharashtra).

Kedar Linga is known from times immemorial: In Krita or Satya Yuga, Maharshi Upamanyu is stated to have worshipped Kedara Linga and attained salvation; in Dwapara Yuga Pandavas are stated to have performed Tapasya. Bhagavan MahaDeva assumed the form of Mahisha or a Buffalo and confused Pancha Pandavas at the same time as they were engrossed in Tapasya at different locations of Kedar now reputed as Pancha Kedar by displaying different body parts of the Mahisha viz. at Tunganath displaying hands, Rudranath the face of Mahisha, Mada Maheshwara displaying naabhi or middle portion, and Kalpeshwar his 'jataajuta' or the coarse head hair; the Prishtha bhaga or the hind body part is stated to have displayed at Kedar nadha proper. One legendary account states that Bhima of Pandavas in the course of his Tapasya got disturbed by the appearance of the hind part of the Buffalo, chased it and tried to forcibly hold its tail but the ever potent Maha Deva eluded him and succumbed with severe injuries. Pashupati Nath Temple in Khatmandu in Nepal is stated to have displayed the Maha Mahisha's head portion. In Kedar there is no built up Murti swarupa as such but a raised and reclining dome basically a trikona mountain black stone is worshipped with 'Abhishekas' or oblations with Milk, flowers, fruits, honey, agarbattis or perfumed sticks and so on. Kedar Mandir appears very oriental and typically mountainous with imposing locale surrounded by places like Bhrigupantha (Maghna ganga), Ksheera ganga called Chora thadi thaal, Vasuki thaal, Gugukund, Bhairava Shila. The Mandir displays Pancha Pandava Murtis, Bhima cave and Bhimashila. The half broken exit gate is fabled as the Sacred Gate from which Adi Shankara baled out and flew up to Kailasa. Beautiful white stone life size idols of Shankaraacharya addressing his disciples in the rear portion hall of the Kedar Mandir is in place. Apart from the Murtis of Pandavas, those of Usha and Aniruddha, Lord Krishna, Shiva Parvati and so on too. Around the Mandir in a Parikrama are noticed Amrita Kund, Ishana Kund, Hamsa kund, Retasa Kund, and such other Tirthas.

Most unfortunate havoc of torrential rains, floods, mountain quakes caused thousands of Pilgrims to perish from all over Bharata Desha recently. Indian Air Force deserves kudos for their endless helicopter sorties and saved countless Yattris and so did yeoman service by various Defence Forces and their Wings to have extended the trekkers. Happily the entire Bharat stood up as one to help the survivors as per one's own resources and sincere assistance. May Bhagavan Shankara who assumed a spurt of momentary fury for whatever was his own reason but essentially of the nature of interminable mercifulness, take the victims in his own fold and bless them as Kailasa Vaasis!

Right on the expanse of Himalayas are *Nanda Devi and Maha Mrityunjaya* in the Gadhwal region. Mountain Nanda Devi's top is the world's highest Mount Everest named Gouri Shankar. Yatras are conducted to Gaurishankar every twelve years and enterprising men and woman do join the yatra coinciding Bhadrapada Sukla Saptami. On way are Nandakesari, Purna, Triveni Deval, Nandaapeeth etc. The Legend states that Bhagavati Nanda Devi uprooted several Asuras and purified herself by bathing in Rupkunda. Maha Mrityunjaya of Gadwal region again which is of some fifteen miles hike from Karna – ganga suffered a massive earth quake in the remote past at the time Adi Shankaraacharya in mid 18th century and a Shivaratri Festival has been celebrated there ever-since.

Bhima Shankar:

Located some 110 km from Pune in Maharashtra State in the Ghat region of Sahyadri Hills near the head of Bhima River which merges with Krishna River too, the fifth Jyotirlinga Bhima Shankar is the appearance Maha Siva who exterminated Demon Bhima, son of Kumbhakarna (Ravan's brother). Demon Bhima on knowing from his mother Kartaki wanted to avenge the death of his father by Lord Rama, who was Maha Vishnu's incarnation and performed penance to Lord Brahma to receive boons to conquer even mighty opponents. He defeated Indra and Devas and what provoked Lord Siva most was the tormenting of a great Siva Bhakta King Kamarupeshwara insisting that the latter should pray to himself rather than Siva Linga. As the Demon was about to destroy the Sivalinga by his sword, Lord Siva appeared and destroyed the Demon and His mighty anger caused sweat which flowed as River Bhima. The Jyotirlinga thus manifested is a powerful representation of 'Ardhanariswara' in the Temple provides proof of instant fulfillment of all desires thus attracting thousands of devotees, especially on all Mondays and definitely on Sivaratri festivals. As in certain other cases like at Ujjain, the Swayambhu Jyotirlinga is set at a level lower than the normal Ground; also there is a speciality here that there is a constant flow of water from the Linga! The Bhima Shankar Temple is also associated with the killing of Demon brothers Tripurasuras along with Devi Parvati in Her manifestation as Kamalaja whose temple is also nearby the main Temple. Devi Kamalaja was worshipped by Brahma and hence She was called so. Sakini and Dakini were among those whose contribution was significant in the battle against Tripurasuras and their worship too is performed at the Temple. 'Mokshakund Tirtha', the Holy Waterbody adjacent the Bhimashankar Temple is associated with Sage Kausika. [Maratha Rulers especially Nana Phadnavis who built the Temple 'Sikhara' and Sivaji who made donations to its maintenance were intensely associated with the progress of this illustrious Temple].

While the above version of the location of Bhimashankar is convincing, Siva Purana which is relevant in the context of the current source states in Rudra Samhita: 'Dakininam Bhimashankara' while outlining the broad references of the Dwadasa Jyotirlingas; more clearly the Koti Rudra Samhita states:

Bhimashankara sanjnaastu Shashtha Shambho Maha Prabho/ Avataro Maha leeloBhimasuravinashanah/ Sudakshinabhida Bhaktam Kamarupeshwaram vrisham / yogaraaksha sadbhutam hatvasaram tha bhakta duhkhadam/Bhimashankara naamaa sa daakinyam samsthitaha swayam/ Jyotirlinga Siva rupena prarthesena Sankarah/ The sixth incarnation of Shambu and His 'Leela'(miracle) was the killing of Bhimasura and saving of King Sudakshina of Kamarup whose grateful prayers resulted in the manifestation of Siva at Dakini. The belief is the Bhimashankar Temple at Bhimapur Hill near **Guwahati** in Assam is the one where the King Sudakshina was saved and the Jyotirlinga was consecrated. Sivaratris are celebrated with pomp and Show in this Temple. Yet another version relates that the Temple of Bhimashankar Jyotirlinga at Kashipur near **Nainital** which was noted as a Dakini Country in the past is

the one where the Jyotirlinga appeared. The legend in the Region was that Bhima of Pandava brothers married a Dakini woman named Hidimba and that Lord Siva appeared in that Place as a Swayambhu Jyotirlinga in that Temple area. In this Temple too, there are Idols of Bhairavanath and Devi Bhagavati as also a Temple Tank, called Sivaganga. Siva Ratri Jagarans and Worship are observed with religious fervour and devotion in this Temple too.

Varanasi: Famed as the Place of Devas that was founded by Bhagavan Siva Himself, some five thousand years ago, Kasi has a hoary legend with age-old reputation worldwide. Varun and Ganga and also Ganga and Assi, flowing in different directions, confluence in 'Varana-Assi' or Varanasi. Euologised in several Scriptures like Rig Veda, Puranas and Epics, Varanasi was the Capital of Kasi King three thousand years ago and was reputed even by then as the capital of Religion, Education and Arts. The City covers some five kilometers of the Holy and Everflowing Ganges on its banks attracting lakhs of Pilgrims every year as the Ultimate Destination of Salvation for Hindus of all faiths and several other religions especially Buddhists and Jains. This is the Sacred Spot that Bhagavan Visveswara manifested as Avimukta Jyotir Linga in the renowned Golden Visveswara Temple. It is stated that Lord Brahma executed such severe Tapasya (meditation) here so much that Maha Vishnu moved His head across fast in disbelief and the latter's ear ring fell at a place on the bank of the River and was since then named 'Manikarnika'. When Brahma was once chanting Vedas in praise of Siva in the form of the Jyoti Linga with the former's 'Panchamukhas' or Five Heads, some pronunciation slips rolled by and becoming furious of the chanting mistakes which changed the sense of the words, Lord Siva opened the third eye and burnt one of Brahma's heads which fell and found a permanent place in the Temple. Viswanath Temple is also considered as a 'Shakti Peetha' and it is believed that Devi Sati's ear-rings fell at the spot where Devi Visalakshi's shrine stands. Durga Temple, nick-named as Monkey Temple owing to large presence of monkeys, is considered as a shrine built originally by Durga Herself and during 'Navarathras' of Dussera festival comes fully alive and heavily crowded by devotees. Sankata Vimochana Hanuman Temple is frequently visited, especially on Tuesdays and Saturdays. The Shrine of Annapoorni is stated as the place where Devi Annapurna Herself distributed 'Anna' (Rice and so on) to devotees when there was a famine and Lord Siva Himself asked for 'Anna' in the disguise of a Beggar! There is a Neelakantha Temple with Deities of Vishnu, Avikuntha Vinayaka, Virupakshi Gauri, Saniswara and clusters of Five-some Lingas. A separate shrine dedicated to Kala Bhairava is present too in the courtyard. On the five km long banks of Ganga are situated hundreds of 'Ghats' or areas specified for many purposes like Sacrifices or Yagnas and Homams, some for bathing, or some even owned privately. For eg. 'Dasavamedha' Ghat where Brahma performed Yagnas and even now Brahmanas perform Agni Sthomas, Homams to please Devas and so on; 'Manikarnika Ghat' where Brahma executing penance and Vishnu's earrings were lost at the disbelief of the former's strength to do it so seriously and shook His earrings fast and lost these while Devi Parvati pretended that Her earrings were lost so that Siva would stay back to search the lost earrings forever and thus tie Him up to Kasi and such other beliefs. Besides the Manikarnika Ghat, where dead bodies are brought for the favour of cremation to attain mukti (salvation), there is the Harischandra Ghat where the Illustrious King Harischandra was posted as a slave and cremated dead bodies with the same belief of attaining salvation. It is common knowledge that the King stood for truthfulness and endured the most severe tests of life of selling off his family and Son, became a life-long slave and finally attained Salvation.

There are many other Ghats like 'Man Mandir Ghat' near Someswara Linga Temple, Lalitha Ghat near by Pasupatinath Temple, Tulasi Ghat where Tulsidas scripted Ramayana and so on. Ranging from Kings and

Queens, Foreign Plunderers, Great Saints like Adi Shankara, Ramakrishna Paramahansa, Vivekananda, Dayananda, Tulasidas and GuruNanak; Educationists, Artistes, Disbelievers, Non Hindu Followers, and even modern Pandas-anybody be named and be found- are all attracted to this Memorable City for their reasons of Salvation, Religion, worldly fulfilments, mischief or mere curiosity: but Maha Deva Blesses them all whatever may be the motive!

Tryambakeshwara: Located thirty kilometers away from Nasik in Maharashtra, the renowned Jyotirlinga of Lord Siva's materialization called Tryambakeswar attracts thousands of Pilgrims round the year providing boons of material and spiritual nature. The 'Punyakshetra' or the Hallowed Land is the source point of the Holy River Godavari basically owing to the Bhagiradh-like efforts of Sage Gautama and his highly pious wife Ahalya. By virtue of the Sage's penance and prayers, Lord Varuna was pleased to supply water and food grains in abundance but this boon turned out as a basis of jealousy of co-Sages and their spouses who created a cow to plunder the grains. Sage Gautama destroyed the cow, but as a result of a sin in killing the cow, the Sage-couple was banished to a hermitage on the mountain of Brahmagiri. Gautama Muni made relentless 'Tapasya' to Bhagavan Siva who endowed Gautama with the double desires of bringing River Ganga near his hermitage and also stay on its banks along with Bhagavati in the form of a Jyotirlinga. Lord Siva granted both the wishes that Ganga was brought near Gautama's hermitage as River Godavari and His manifestation as Tryambakeswara Jyotirlinga in the vicinity of the River Godavari / Gautami. In parallel to this, another legend related to the formation of a Jyotirlinga at Brahmagiri was the interface of Lords Brahma and Vishnu vis-à-vis an appearance of a Fire Column whose height and depth could not be ascertained by both of them; Brahma's cover-up story was that he found out the height of the Column and cited a Ketaki flower as a witness. Bhagavan Siva gave a curse to Brahma that there would not be worship of the former and Brahma gave a return curse that Lord Siva would be pushed underground. Hence the manifestation of Tryambakeswara under the Brahmagiri. The Jyotirlinga is of a small size in a depression on the floor with water oozing out constantly from the top. The force of waves of the River appears to be as per the intensity of the prayers of Sage Gautama according to the conviction of devotees in the Temple! Major Tirthas (Tanks) in the Temple are named Gangadwara representing the source of Ganga (Godavari), Varaha Tirtha where Lord Vishnu had a bath in the River in Varaha Rupa (appearance as Boar) and Kushvartha Tirtha considered as the most significant as Sage Gauthama spread across Kusha or Darbha Grass while securing the waters of Ganga. There are also other Tirthas like Gangasagara, Bilva Tirtha, Indra Tirtha, Vishwanath Tirtha, Mukund Tirtha, Prayag Tirtha, Rama Kund, Lakshmana Kund and so on. Among the Shrines are Kedarnath, Rameshwar, Gauthameshwar, Kasi Viswanatha, Jareswar, Kanchaneswar, Tribhuneswar, Venkateshwar, and Hanuman. There are daily worship at the Main Temple thrice and the nightly 'arthies' are special. On Mondays there are special 'abhishekas' and 'arthies' as also 'Parikramas'. Kartika month worship are important, especially Kartika Purnima. Gangavatarana is celebrated in the month of Magha. Simhastha Parvati is held once in twelve years.

Somnath: Prajapati Daksha married away twenty seven of his daughters to Chandra Deva (Moon) but Chandra had great infatuation for Rohini to the neglect of other wives. Daksha warned Chandra about this but to avail. Finally Daksha cursed Chandra who appealed to Lord Brahma, and in turn asked to perform Tapasya to Bhagavan Siva. Chandra observed penance at Prabhasa on the banks of River Sarasvati. On His appearance Lord Siva sorted out the problem with a compromise that the first bright fortnight of a month (Sukla Paksha) Moon would wax and the 'Krishna Paksha' Moon would wane. He also blessed Moon to be near Him and Parvati always. Being a 'Sparshta'(Touch) Jyotirlinga-Somachandra- stated to

be the first in the series, it would remove away all physical ailments particularly tuberculosis and leprosy and bathing in the Water body 'Chandra kund' washes off all the sins committed by human beings. Known as Prabhat Kshetra [near Veraval in Kathiawad District of Saurashtra in Gujarat], Lord Krishna is believed to have performed his Leelas (Miracle Acts). [An ever burning light in a cave of the Temple is witnessed till date].

Srishailam: Stated to be the Second in the Series of Jyotirlingas on the Sri Parvat (in Andhra Pradesh, some 230 Km. from Hyderabad) on the banks of River Krishna, Lord Siva's manifestation as Mallikarjuna along His Spouse Devi Bhramaramba is famed mythologically as the place of penance when Kartikeya was unhappy and felt cheated as Ganesha was wedded earlier despite the Agreement that whoever arrived first after full 'Bhu Pradakshina' (circumambulation of the World) would win, but Ganesha took advantage of a Provision of the Scriptures and performed a 'Pradakshina' of his parents and attained the advantage of the Pradakshina. Siva and Parvati visited the Krouncha Mountain to pacify Kartikeya but to no avail and thus moved over to the Mountain from Kailasa. As Vrishabha Deva –Siva Parvati's Carrier-did Tapasya to the Maha Devas, they appeared as Mallikarjuna and Bhramaramba at this Holy Spot. Lord Rama is said to have installed a Sahasralinga and Pandavas set up Pancha Pandava Lingas in the Temple surroundings. In a tiny hole inside the temple of Devi Bhramaramba, one could still hear the buzz of bees as the Devi assumed the form of bees all over Her Body and killed Mahishasura. Adi Shankara is reputed to have scripted his well known Work named 'Sivananda Lahari' at this Temple.

Ujjain: The only 'Svayambhu' (Self-born) Jyothirlinga of Lord Siva in the form of Mahakal originating 'Mantra Shakti' (Power of Mantras) from within is indeed a unique specimen among all the Jyotir- Lingas on the banks of River Kshipra. This is the only Temple of various Jyotirlingas maintained on Tantrik Principles. While Mahakaleswar faces south as a Dakshina murthi, the Idols of Ganesh, Parvati, Kartikeya and Nandi are installed on West, North, East and South respectively. Shree Yantra is perched upside down at the Ceiling of Garbha Griha where the Main Linga is situated. The Temple has five levels including an underground and on the third level is installed the idol of Nagchandreswar open for public view only on Nag Panchami days. Experience at the time of very early morning 'Bhasmabhishekas' or the spread of ash along with the loud chanting of Mantras of the Deity and with the thrilling and reverberating sounds of various percussion and bronze gong instruments takes one to devotional ecstasy. [It is stated that the Bhasmabhishekas are performed by using the ashes of the first dead bodies of the previous day, sanctified by Mantras from the holy waters of River Kshipra. Ladies are not allowed to enter the Sanctum at the time of the Bhasmabhishekas although they could witness the proceedings on Close Circuit TVs.] The mythological background of the Temple was that there was a pious Brahmana well versed in Vedas and Scriptures had four learned sons named Devapriya, Priyamedha, Survita and Suvrata. A demon named Dushana lived nearby on a hill Ratnamala who could not tolerate the very concept of Vedas and its applications and particularly hated the Brahmana brothers. One day the Demon decided to destroy the brothers who were unfazed and continued their worship of Maha Siva. As the Demon and his cruel followers were about to kill the brothers there was such a 'Hunkar' or roaring sound of Mahakal which itself took away the breath of the entire band of Danavas headed by Dushan instantly. The Brahmana brothers prayed to the Lord who appeared on the spot and implored His manifestation of 'Mahakala' to stay put for the greatest benefit of posterity and conducted daily worship from generation to generation. [Ujjain, the erstwhile Capital of Avanti, had considerable importance of India's ancient history ruled in the past by Mauryas and Guptas. Memories of King Vikramaditya still linger in the City till date. His Nine Gems of Poets especially Kalidasa who scripted famed Works like Megha Sandesam,

Abhijnana Shakuntalam and so on, the other Gems being Dhanvantari, Kshapanaka, Amarasimha, Sankhu, Vetala Bhatta, Ghatakopara, Varahamihira and Vara Ruchi. Bhartruhari the step brother of King Vikramaditya became an ascetic and the Caves of Bhartruhari are on the tourist map of the City as many believe that a person entering the maze of the Caves seldom returns! Kalbharava Temple too is an interesting feature; as much of liquor poured as Naivedya (offerings) in the Deity's throat (in the form of a Dog), half of it is returned as 'Prasad'! Ujjain is one of the Seven 'Mukti Sthalas' (Salvation Places) of India, besides Ayodhya, Mathura, Haridwar, Benares, Kanchipuram and Dwaraka.]

Omkareswar: Situated in the banks of River Narmada on the Mandhata (Shivapuri) Island formed in the shape of OM in Sanskrit, Omkareswar is one of the Jyotirlingas besides another Amareswar Linga. The Legend was that Sage Narada visited Vindhya Raja and the latter bragged that Vindya was the highest and most powerful Mountain in the entire World. Narada replied that perhaps Meru was the greatest in terms of height and might. Vindhya Raja felt jealous and executed severe 'Tapasya' and pleased Maha Siva and requested that He should always be present in the Vindhyas and establish a Linga of Bhagavan on the banks of Narmada near to Vindhya. Hence the Omkara Jyotirlinga there. Puffed by Siva's presence there, Vindhya Raja grew taller and taller to compete with Sumeru. This obstructed Sun God's routine circumambulation of the Universe and He had to return half way turning half of the Universe dark. Bhagavati asked Sage Agastya from Kasi to visit Vindhya Raja who out of veneration bent down to touch the feet of Agastya who asked Vindhya to be in that position till he returned and he never came again from the South!

Vaidyanath (At Deogarh / Parli?) The legendary background of Vaidyanath Jyotirlinga is related to Ravana the Epic Villain of Ramayana. The King of Lanka carried out a relentless meditation to Bhagavan Siva at Kailash Mountain for mighty supremacy and indomitability in the Three Worlds. But as Siva was still not responsive, he moved out from Kailasa to Vrikshakandhaka towards south of Kailasa. He dug up a pit and worshipped a Sivalinga even by sacrificing his ten heads, one by one and at the end Lord Siva became visible and gave away boons of supremacy as also to let a Sivalinga to carry to his Kingdom on the condition that he should reach Lanka directly without even a single halt, lest the Linga if kept down would never be pulled out! Devas became afraid that once Ravana turned unquestionable, there would be chaos in the Three Lokas and Dharma would be wiped out. Thus Devas prayed to Devi Parvati and Ganesha to somehow avert the risk of the Sivalinga to reach Lanka. Parvati appeared on way to Ravana in disguise and in collaboration with Varuna, tempted pure waters of major holy Rivers to quench Ravana's thirst. The King's stomach got bloated and he wished to stop over urgently for a relief and luckily for him, there was a lad whose assistance was sought to hold the Linga for a few moments without placing it on the Ground. By the time Ravana returned, the lad- Lord Ganesha-disappeared and the Linga was stuck to the Ground and no force applied by Ravana was a match to Bhagavan's decision. That was the Jyotirlinga of Vaidyanath who was a 'Vaidya' (Physician) and he helped to piece together the slashed heads of Ravana at the time of his sacrificing them one by one.

'Baidyanathdham' (Baba dham) at Deogarh (Jharkhand) is some seven km from the Jasidhi Junction on Howrah-Delhi main line. It is 220 km away from Patna. The Baidyanath Shrine attracts lakhs of pilgrims from all over a year normally, but they were in millions during the entire 'Shravan' month (July-August). Several of them carry Ganges water from Sultanganj to Deogarh- a distance of about hundred km-to perform 'Abhishekams' to the Jyotirlinga, and many saffron clad Sadhus carry the Ganges water by walk barefooted covering this distance! Pilgrimage to 'Babadham' is considered incomplete without visiting

Basukinath Siva Temple some distance away. A well maintained Nandi Temple edging the Nandan Pahad (hill) faces a beautiful lake on one side and the Siva Temple on the other. Sivaganga is a pond very near the Main Temple, where Ravana desired to wash but since there was no water nearby, he used his fist and hit the Earth and a pond appeared. Other places of interest at Deogarh include Naulakha Mandir, Satsang Ashram of Radha Swami, Tapovan with many caves where Valmiki is said to have stayed for penance, Rikhia Ashram of Yoga, Hamira Jori where Ravana handed over the Holy Linga to Ganesh before his ablutions and Trikut Parvat with a Maha Deva Temple. Inside the huge complex of Babadham itself are situated some 22 Temples viz. Neelkantha and Parvati before Babadham and on either side a cluster of Shrines devoted to Sri Ram, Ananda Bhairavi, Ganga, Gauri Shankar, Tara, Maha Kali, Annapurna, Lakshmi Narayana, Surya Narayan, Bhavani, Sandhya, and so on.

There is a controversy about the location of Vaidyanatha Jyotirlinga at Parli in Maharashtra called Kantipur (Madhyarekha Vijayanti or Vijayanti), which is some 26 km from Ambejoga in the Beed District. One legend of this Temple often heard in the vicinity was that Amba Yogeshwari of Ambejoga wedded Maha Deva Vaidyanadha and the marriage party arrived late after the ‘Muhurtha’ (the precise time) for the wedding and Devi was waiting for long; She cursed the members of the Party to turn into stone statues. Another Story was that after the churning of Ocean for Amrit (nectar), fourteen gems emerged among which were Dhanvantari and Amrit which were hidden inside the Shivalinga, but as Demons tried to take them forcibly, huge flames came out and they had to retreat. Till date, devotees have strong faith that Amrit and Dhanvantari or disease killing medicinal flows emerge from the Abhisheka waters. Thus Lord Lingamurthi is called as Amritamurthi and Dhanvantari. In fact, all the devotees- irrespective of caste or creed-are allowed touching the Linga and performing Abhishekas by themselves. Daily Rudra Parayana Mantras are reverberated in the entire Complex. This Sacred Temple is also believed to be the Place where Lord Vishnu as Mohini distributed Amrit to Devas, and hence is called Vijayanti. The other legend associated with the Temple is that of Ravana’s carrying the Linga as described above. Incidentally, the surrounding mountains, forests and rivers are stated to abound medicinal sources. Over the last hundred years or so, considerable construction was made around the Swayambhu Linga by way of strong walls, Enclosures, ‘Mahadwara’ (the Main Gate) and several other Gates, a number of windows (one of which allows morning Sunrays inside one Enclosure by means of which Sun God is worshipped), minarets, lighting and various facilities to lakhs of Visitors. This Temple is a hallowed place particularly to Vira Shaiva Lingayats and devotees of Lord Harihara. There is a Harihara Teertha in the vicinity. Many festivals connected with Siva, Krishna and Bhagavati are celebrated with fervour; Mondays, Fridays, Ekadasis, Chaitra Padava, Dussehras, Tripura Pournami, the entire Kartika month, Sivaratri, Sravana month and so on are observed with reverence. A Pond in the Area is associated with Markandeya’s extraordinary devotion to embrace the Linga firmly defying Yamaraja’s order of death and Bhagavan’s subsequent appearance giving His blessing of immortality to the devotee. A Vateswara Temple reminds the devotees of a ‘Vata’ or Banyan Tree around which was the Story of Satyavan and Savitri over Yama’s sanction of long- life to the couple.

Nageshwara (Dwaraka/ Naganath/ Almora) Nageswaraavataarasthu dasamahaparikerthitah /Aavirbhutah swabhaktartha dushtaanam danda sada / Hatva Daruka namaanam Rakshsah Dharmaghatakum / Swabhkata Vaishwanaam cha prarakshat Supriyabhidam /

Bhagavan’s tenth manifestation (of Jyotirlinga) is popular in save His devotees; a Demon named Daruka who obstructed virtue was destroyed to save His devotee Vaishaya Supriya. While this was the Statement

of Siva Purana's 'Koti Rudra Samhita' establishing that Nageswara Jyotirlinga was no doubt evident but there are atleast three claimants of Its Location viz. Nageswara Temple at Dwaraka, Gujarat; Naganath Temple at Aoudhya, Maharashtra; and Jagasewara Temple at Almora, Uttarakhand. Happily, all are winners! The legend was that there a demon couple named Daruka and Daruki and the latter secured a grant from Devi Parvathi that wherever the Demoness went, the entire forest would accompany her. The Demons were spoiling Yagnas and all Spiritual tasks, there were protests from the harassed Brahmanas to Sage Ourva and the Sage cursed the demons and followers that they would all be destroyed on earth; the Demons had thus no alternative excepting to move into the Sea. Daruki's boon from Parvati became ineffective since the forests were all submerged in the Sea. The Demons thus restricted only in the Sea and resorted to pirating the Ships moving in the Seas and one of extremely devoted Bhakta of Lord Siva named Supriya-a Vaiasya- was thrown into a prison on the ship. Bhakta Supriya who was a staunch devotee of Lord Shiva made sincere prayers and Bhagavan appeared, killed all the Demons and released the prisoners especially Supriya. Commemorating this joyous moment, the Lord blessed that a Swayambhu Nageswara Jyotirlinga be manifested on the Sea Coast as the memorable Nageswara Jyotirlinga.

Dwaraka (Gujarat) : Some 18 km from Dwaraka, the Temple is situated in a large scrub landscape with a huge Siva idol beckoning outside the Holy Shrine with high Sikhara. The Sacred Linga of raw yellow stone is quite small of size (40cm high and 30cm dia) set underground of 3-4 steps in a spacious Hall of pillars; the Linga which could be touched by all Hindus. The Sivalinga is facing South and a Gomukham (Face of a Cow) is facing East. Sant Namdeva desired to sing a Bhajan while simultaneously Rudra Parayana (Recital of Rudra Hymns) was being performed and thus the Namdeo party was asked to go to the back of the Temple and when they did so, the Lingam turned towards where the Sant was singing and as this miracle happened the Brahmins begged the Sant for forgiveness. It is said that as the Temple closes, live snakes hover with their hoods open around the Sivalinga as though they were guarding the premises. Naganatha linga is believed to possess supreme Spiritual Powers; a Naga (serpent) is indicative of the nerves of human body. The 'Sushumna Nadi' or 'Naganatha' indicates the energy channel under the spine. The power of Kundalini which normally lies inactive in Mula Dhara Chakra or the Root Chakra at the bottom of the Vertebral Column is also known as 'Naganatha'. The snake-like Kundalini Shakti is akin to the brilliance of Soul (Lord Siva) Himself. Thus the Jyotirlinga is the symbol of Spiritual Radiance. Also the Temple of Dwarakadhish dedicated to Lord Krishna is quite popular in Dwaraka; it is some five hundreds old, remodelled and renovated from time to time. It is granite-built beautiful structure of seven stories of 51 m. height and is a tall land mark in the Township. Krishna and His entire clan shifted to Dwaraka from Mathura although the vestiges were submerged in the Arabian Sea.

Naganath (Maharashtra): Situated at Audha in Prabhasa Kshetra [Prabhasa Railway Station on Manmad-Nanded Line] Naganath Jyotirlinga was referred to as follows by Adi Shankaracharya: *Yame (South) Sadanga (old name of Audh) Vibhushitangam vividhaischa bhoga bhogai/ Satbhakti muktipradameesa mekam / Sri Naganatham saranam prapadye* / The legend of Aunda Naganatha Temple is that during 'Aranya Vasa' (Forest life of twelve years) by Pandavas pursuant to their defeat in a Game of Dice with Kauravas lived in a hermitage and their cows taking water from a river nearby were automatically giving milk back into the same river and finding this miracle act, Bhima found that the middle part of the River was hot compared to the rest of water. Bhima with his mace broke the middle portion of the River seeking to find out as to how had this happened; there was blood gushing out and when dug up to the great surprise Pandavas discovered a Jyotirlinga full of radiance. The Story of

Demons Daruka and Daruki as also of Supriya the great Devotee of Bhagavan was also ascribed to Nageswara Temple at Dwaraka in Gujarat was referred to Naganath Temple at Audha in Maharashtra also. The architectural beauty of the Audha Temple of Prabhasa is distinctive, as was built by Pandavas originally with heavy stones and spacious corridors and halls. The Court Hall is oval shaped supported by strong pillars and the Jyotirlinga of Naganatha Deva is in a Garbhagriha which is in a small internal area. While there is no Idol of Nandi before the Main Deity, there is a separate Shrine for him behind the Main Temple. On all the four sides of the Main Temple are separate shrines dedicated to Twelve Jyotirlingas, besides Vedavyasa linga, Bhadreswara, Nilakantheswara, Ganapati, Dattatreya, Murali Manohar, and Dasavataras- totalling 108 Shiva Temples and 68 Shrines, interestingly including Mothers in law and Daughters in law! Also interestingly, there is a picturisation of a Scene depicting a sulking Devi Parvati and a pacifying Lord Siva! It is said that Aurangazeb ordered to plunder the Temple and swarms of bees drove away the soldiers.

Jagdeswar (Almora): Till date, devotees pray to Bhagavan Siva as Bal Jagdeswar as connected to a legend of the Area. In Daruka Vana, there were 'Balakhilyas' a group of Sages of dwarf size performing severe penance for years. Bhagavan Siva sought to test the depth of the Dwarf Sages and appeared as a tall, hefty and handsome personality, a 'Digambara' or completely naked, covering His body with snakes. The house wives of the Area were so attracted to the Stranger that they were not only inquisitive but got hypnotised neglecting their house chores. The Sages got frustrated and approached Devas to save the confusion. When Devas meditated Lord Siva in desperation, He manifested as a Bal Jagdeswar, who has no Physique, Gunas (Characteristics), Tatvas, Sex, Age, Time, Distance, yet, He has all of these too! Thus materialized as a 'Swayambhu' (Self-born) Linga ever since! The Main Temple in the Complex is dedicated to Tarun Jagdeswar and the Dwarpalakas are Nandi and Skandi. The Sanctum is of two parts, the larger area being of Jagdeswara Jyotirlinga and the smaller area being of Devi Parvati. There is an 'Akhand Jyoti' or Everlasting Lamp. The biggest Shrine in the Main Temple is dedicated to Mrutunjaya or the Saviour of Death. The distinction of this Linga is that it has an opening of an Eye. Recitation of Mrutunjaya Mantra would yield immediate reliefs of troubles, health problems, mental disturbance and Spiritual solace. The Mantra is from Sukla Yajur Veda: *Aum Trayambakam Yajamahe / Sugandhim Pushti Vardhanam / Urvarukamiva Bandhanaan / Mritryor Mokshiye Maamritaat* -We pray to Lord Siva whose eyes are the Sun, Moon and Fire. May He protect us from disease, poverty, and fear and bless us with prosperity, longevity and good health. Another important Shrine in the Complex is of Pushti Bhagavati. Outside the Complex are Vinayak Kshetra, Jhanker Saim Mahadev (who was meditated and instructed His Ganas to destroy the Demons who were disturbing His Tapasya), and Briddha Jagadeswar (in the Form of Old Jagadeswar).

Rameshwaram: The Temple town of Bhagavan Siva's emergence of the penultimate Jyotirlinga of Ramalingesa happens to be celebration point of Lord Rama's glorious victory over Ravana paying Rama's dutiful homage to Bhagavan. Having crossed 'Setu Bandhan' across the Sea on the triumphant return journey from Lanka en route Ayodhya, Lord Rama despatched Hanuman to visit Varanasi to pray Visweswara and bring a replica of the Linga from Kasi for consecrating it on the Sea coast but since Hanuman could not return by the appointed auspicious time, Sita Devi improvised a Sand Linga and installed it formally amid Vedic Mantras. Hanuman was upset and wished that the Linga blessed at Kasi Viswanadha be substituted instead and tried hard to pull it out but the so called temporary Sand Linga was ever lasting, blessing millions of devotees ever since. The Kasilinga or Hanumanlinga too was installed nearby which too is worshipped by devotees. It would be appropriate therefore that worship to

Rameswara or Rathnaswami be performed after the homage to the Kasilinga or Hanumanlinga. Spread over some 15 acres of land, the Temple could boast of rich architectural heritage of high Raja- Gopurams on the East (126 feet high) and the West side, massive walls, a huge Nandi (18 feet tall and 22 feet long) and a 4000 feet long Corridor with 4000 carved granite pillars on raised platforms on either side- perhaps the longest in the World. [It is gathered that in the initial stages, the Rameswara Jyotirlinga was kept in a thatched abode till the 12th Century but royal patronage of passing centuries of the Kings of Travancore, Ramanadha -puram, Nagercoil and Pudukkottai helped improve the Temple Complex.] There are some thirty six Teerthas (Water Springs) with considerable medicinal and mineral properties - twenty of them being in the Temple Complex itself- most of the devotees bathing bucketfuls in all the twenty two Wells dotted all over the surroundings and walking along into the Sanctum drenched and then only perform the worship to the Jyotirlinga in queues! Festivals at the Rameswara Temple are celebrated in 'Ani' Masa (June 15- July 15) signifying Lord Rama's victory worship to Bhagavan Siva and two 'Brahmotsavas' or Annual Principal Celebrations are observed in 'Adi' and 'Masi' months as per local customs. Six workshops commence from 5 am each day and Special workshops are on Fridays. [Among the experiences include a memorable journey approaching or leaving Rameswaram across the Ocean preferably by train or by a road journey over a high bridge and a commanding view of Area atop the Gandhamadan Hill where a Shrine and Rama's revered foot- prints are witnessed as also a Place in the vicinity of the Temple a heavy mineral-laden stone floating on water, apparently due to its high phosphatic content; the stone was a sample with which Setu bridge was constructed by Vanara Sena or Monkey Brigade!]

Ghrishneshwar: On a mountain called Devagiri, there were a pious Brahmana named Sudharma and his wife Sudeha but she was barren and had no child. Sudeha proposed that her younger sister, Ghushma or Kusuma who was a staunch devotee of Parameswara be wedded to Sudharma. Sudharma agreed and in course of time, they had a male child due to Lord Siva's blessings. Ghushma was in the habit of daily worship by creating Sivalingas of clay and immerse them after Puja and Abhisheka in a pond nearby. Sudeha got jealous of her younger sister as she was blessed with a son. One night Sudeha killed the child out of jealousy and threw away the child in the same pond where the Sivalingas were immersed by her. The latter no doubt wept over the tragedy but continued her daily worship of Siva none-the-less. The dead body of the child floated in the pond where Ghushma used to immerse the lingas and there was commotion in the family and indeed in the village. Ghushma still continued her prayers to Lord Shankara who finally stood before her and desired to kill Sudharma, but she requested not to do so out of her extreme kindness. Lord Siva brought back the child from death and also asked Ghushma for any boon and she requested Him to stay in pond and the Lord agreed to do so and hence the formation of Ghrishneshwara as a Jyotirlinga. Alternative names of the Place are Ghushmeswar or Kusumeswar. This Temple is situated in the Village of Verul or Yelur where River Yala flows and is some 30 km from Aurangabad. [From Aurangabad, Ellora is 30 km, Ajanta is 106 km and Shirdi is 130 km.]

The Temple Complex is quite spacious (240 X 185 feet) enclosed by strong outer walls and the Garbhagriha (Sanctum) measuring 17 feet X 17 feet are the Jyotirlinga of Lord Ghrishnaswara and Idol of Goddess Ghrishneswari; a Nandikeswara is facing the Deities in the Court Hall of the Sanctum. It is believed that long ago, the Patel of the Village discovered a treasure in a snake pit and the amount was spent on the basic construction of the original Temple and the Holkar Royal family renovated with Dasavataras and various other carvings in red stone were added besides a lake named Sikharashingarapur. [Ellora and Ajanta caves which are World Heritage Sites are firmed up on the Tourist map of India].

Prasiddha Shiva Lingas

Following Twenty Four Shiva Lingas are reckoned as significant: 1) Pashupati Nath-Nepal 2) Sundareswar at Madurai 3) Kumbheshwar at Kumbhakonam 4) Brihadeeshwar at Tanjore 5) Pakshi Teertha at Chengalput 6) Maha Baleswar near Pune 7) Amarnath Ice Linga at Jammu & Kashmir 8) Vaidhya nath at Kangra 9) Tarakeswar at West Bengal; 10) Bhuvaneshwara at Odisha 11) Kangra Shiva at Kajuraho, 12) Eka Linga at Udaipur 13) Gourishankar at Jabbalpur 14) Harishwar near Manasarovara 15) Vyaasheswar near Varanasi 16) Madhameswar at Kashi 17) Hatakeswar at Vadnagaru 18) Mukta Parameshwar at Arunachala 19) Pratigjeshwar at Krouncha Mountain* 20) Kapaleswar at Krouncha Mountain 21) Kumareswar at Krouncha Mountain 22) Sarveshwara Linga near the 'Jaya stambha' or the Victory Pillar at Chittod of Rajasthan 23) Stambheshwar also near the Jaya Stambha and finally 24) Ajaya Amareshwara Shiva Linga on Mahendra Parvata in the Eastern Ghats of Odisha.

Upa Lingas

While describing The Upalingas at the beginning of *Koti Rudra Samhita*, Suta Muni explained the Upalinga which emerged from Someswara linga is Antakesh where Earth and Ocean converge. The Upalinga of Srisailam's Mallikarjuna is Rudreshwar and that of Ujjain's Mahakal is Dugdheswar. Kardameswar is the Upalinga of Omkareswar while Bhuteswar is that of Kedareshwar. Upalingas of Bheemashankar, Nageswar, Rameswar and Bhumeswar respectively. There are other significant Sivalingas like Kirtikaveshwar, Tilmandeswar, Bhuktेशwar, Pureswar, Siddha Nateswar, Shringeswar, Gopeswar, Rangeswar, Rameswar, Ganeswar, Sukreswar, Chandrasekhara, Kumtinatha and Andhakeswar. A few other Upalingas are mentioned herebelow:

Atrishwar Linga: Sage Atri and Sati Anasuya performed atonement of rigorous nature in a forest named Kamda at Chitrukuta mountain when they decided to save people from the grip of a prolonged drought for some fifty years. They did not take a morsel of food during the period of penance. Once Atri felt almost fainted because of thirst and Anasuya went in search of water; Devi Ganga appeared and offered water from a spring dug up by Anasuya into a pit which was taken by Anasuya in a 'kamandalu' for storing water and rushed it to quench Atri's thirst. It was this pit from where water sprang up and became the origin of River Mandakini. But Devi Ganga demanded the full 'Punya' (Virtue) of Anasuya in return and the latter sacrificed gladly to save the suffering people. Lord Siva was impressed as Atri conducted a Maha Yaga and appeared in the form of Atrishwar Linga recognising the sacrifices of the Atri-Anasuya Couple. *Mahabaleshwara Linga:* The Holy Place Gokarna (Ear of the Cow) in Karnataka State is believed to have been formed as Earth's ear was squeezed soon after her Creation by Maha Deva Siva. Ganesa tricked Ravana'sura to place down on Earth the 'Atmalinga' of Mahadeva which was secured by the latter after severe penance to the Lord. Once fixed on the Earth, it became impossible for Ravana to pull it out and in the process of pulling it forcefully by breaking it, three parts fell down and got scattered mainly at Gokarna and also Murudeshwar, Dhakeswar and Gunavanthe where too the Temples are venerated. Mahabal Linga's presence of a devotee at Gokarna, especially on the eighth or fourteenth day of 'Arudra Nakshatra' falling on a Monday destroys all sins and opens Gates of Kailasa after one's demise. It is believed that worship of Mahabal Siva on 'Magha Krishna Chaturdasi' is highly fruitful and devotees in large crowds are attracted to the Temple on this particular day. Obeisance by Puja and 'Abhisheka' by milk and Bilwa leaves at the Temple on that day is said to be a sure step towards Salvation. *Batukanath Linga:* A Brahmana named Dadhichi was a relentless worshipper of Lord Siva

everyday unflinching but had to entrust the worship to one of his sons Sudarshan for some time. Sudarshan too was performing the 'Pujas' dutifully. On a 'Sivarathri' which is the most sacred night for Bhagavan too, along with his entire family kept fast and performed the Pujas. But he did the sinful union with his wife that night and even without observing physical cleanliness continued the worship on that most Sacred night. Lord Siva was furious and there were frequent hurdles in the Pujas all through the Sivaratri. Sudarshan's father realised this most unfortunate happening. Sudarshan performed the most rigorous penance possible for years and Devi Parvathi asked the Lord to pardon, absolve the sin and liberate Sudarshan. Pleased by his sincere self-punishment, the Lord manifested Himself in Batu linga and directed the devotee to worship it. [It is no doubt unconfirmed but came to light that Batuknath Temple and linga of 1.2 meters height was worshipped at Tahab Village, district Pulwama some 32 km of Srinagar, Kashmir, nearby a 40 feet square spring called Vatuksar Nag, along with a Jagannath Bhirav Temple nearby-now under Muslim domination]. Unfortunately, it was gathered that the high linga which was worshipped in the years of yore, was pulled out and used by Muslim women of the villages around to pound grains to split from the husk! *Haatakeshwara Linga*: This Linga is a manifestation of Purusha-Prakriti combine. A group of Sages were observing worship to a Sivalinga very religiously at a Siva Temple in Daruka forest and a few of them including their wives visited the forest interior to locate firewood, darbha, flowers, fruits and such othe Puja material when they encountered a hefty person who was completely naked. When they questioned about his whereabouts, he did not reply. The Sages cursed the person that his phallus would fall on the ground. There was an earth quake and rumbling storm broken with loud thunders and lightning as this incident happened and such oppressive heat was produced like an inferno. The Sages ran to Lord Brahma out of fright and guilt and the latter confirmed that the Personality who gave the curse was Bhagavan Himself and no power in the Three Worlds could save them as also the very existence of the Universe was threatened. The only possible way out could be to meditate Devi Parvati and for sure she might ease the situation .The Sages prayed to Devi Parvati who manifested as a female part on the spot and the Haatkeswar Linga as well. Eversince then worship of Phallus as a manifestation of Bhagavan Siva came into vogue. At Naimisharanya (Uttar Pradesh) near Lucknow, there is a *Rishishwar Linga*, which is worshipped by Rishis; those who were alleged murderers or who actually committed murder but regretted having committed would be free from their troubles. At Mishra Tirtha, there is a *Dadhikeshwara Linga* which was worshipped by Sage Dadhichi. At Devaprayaga on way to Kedareswar, *Laliteshwara Linga* is worshipped by devotees in the transit on either way up or down. In Nayapalpuri [Khatmandu, Nepal] the very famous *Pashupatinath Linga* attracts lakhs of devotees which has the distinction of being called a 'Linga Sirsha' and the Temple doors are four-sided thus enabling four separate queues of devotees simultaneously manned by four priests. Not far from Pasupathinath Temple is *Mukti Linga* which is worshipped for mental peace and happiness. The formation of *Harishwar Linga* was a consequence of Lord Vishnu's worship to Bhagavan Siva by thousand lotus flowers each of these by chanting the 'Siva Sahasranamas' or Thousand Names of Siva. During the Worship Siva was desirous of Vishnu's concentration and stole one of the lotus flowers and there was a shortage of one flower in the count. Unnerved by the lapse, Lord Vishnu gave away one of His eyes in sacrifice and completed the worship. Bhagavan Siva was thrilled and fully satisfied; He asked Vishnu for a boon and as desired, Lord Siva gifted a very powerful *Sudarshana chakra* which is put to great use often as a last resort to annihilate powerful Demons. Besides the Chakra, Bhagavan Siva was pleased to materialize Himself as Harishwar Linga for the benefit of generations to come.

Ashtottara Shata Shiva Kshetras

Following are hundred and eight Shaiva Kshetras and names of the respective names of Shiva Murtis:

1) Kaivalya Shaila: Shri Kantha; 2) Himalaya Parvata:Kedareshwara 3) Kashipura : Vishwanadha 4) Shrishaila: Mallikarjuna; 5) Prayaga: Nilakanthesha; 6) Gaya: Rudra; 7) Kaalanjar: Nilakantheswara; 8) Draaksharama: Bhimeshwara; 9) Maayura/Mayavaram : Ambikeshwara; 10) Brahmavarta: Deva Linga;11) Prabhasa: Shashi Bhushan;12) Shwetahastipura: Vrishadhva; 13) Gokarna: Gokarneshwara; 14) Soma- nadha:Someshwara; 15) Shrirupa: Thyagaraja; 16) Veda: Vedapurishwara; 17) Bhimarama: Bhimeshwara 18) Manthana: Kaalikeswara; 19) Madhura; Chokkanatha; 20) Manasa: Madhaveswara; 21) Shri Vaanchaka: Champakeswara 22) Panchavati: Vateshwara; 23) Gajaaranya: Vaidhya natha; 24) Tirthaa chala: Tirthakeswara 25) Kumbhakona: Kumbheshwara; 26) Lepakshi: Paapanaashana: 27) Kanvapuri : Kanweshwara;28) Madhya: Madhyaarjuna; 29) Hariharapura: Shankara Narayaneshwara; 30) Virinchipura: Margesha; 31) Panchanada: Girishwara; 32) Pampapuri: Virupaksha; 33) Somagiri: Mallikarjuna; 34) Tri- makuta: Agasteshwara; 35) Subrahmanya: Ahipeshwara; 36) Mahabala Parvata: Mahabaleshwara; 37) Dakshinaavarta: Ankeshwara as worshipped by Surya Deva directly 38) Vedaranya : Vedaranyeshwara; 39) Somapuri: Someshwara; 40) Ujjain: Rama Lingeshwara; 41) Kashmir: Vijayeshwara; 42) Maha Nandipura: Maha Nandeshwara; 43) Koti Tirtha: Koteswara; 44) Vriddha Kshetra: Vriddhaachaleshwara; 45) Kukkud Parvata: Gangaadhareshwara; 46) Chamaraja nagara: Chamarajeshwara; 47) Nandi Parvata:Nandeshwara; 48) Badhirachala: Chandeshwara; 49) Gurapura: Nanjundeshwara; 50) Shata -shringa Parvata: Adhipeshwara; 51) Ghanaanada Parvata: Someshwara; 52) Nallur; Nimaleshwara’ 53) Needa naatha pura: Needa natheshwara; 54) Ekanta: Rama Lingeshwara; 55) Shri Naaga: Kunadale -shwara; 56) Sri Kanya : Tri Bhungeshwara; 57) Utsanga: Raghaveswara; 58) Matsya Tirtha: Tirthesh -wara 59) Trikuta Parvat: Tandaveswar; 60) Prasanna puri : Marga Sahaayeshwar; 61) Gandaki: Shiva naabha; 62) Shripati : Shripateswar; 63) Dhamapuri: Dharma Linga; 64) Kanya kubja: Kalaadhara; 65) Vaanigrama: Virinjeshwar; 66) Nepala: Nakuleswar’ 67) Jagannaadha puri: Markandeshwar; 68) Narmada Tat: Swayambhu; 69) Dhamasthala : Manjunatha; 70) Tri Rupa: Vyaseshwara; 71) Swanavati: Kalingeswar; 72) Nirmal: Pannageswar: 73) Pundarika: Jaiminishwar; 74) Ayodhya: Madhureswar; 75) Siddhavati: Siddheshwar:76) Shri Kurmaachala: Tripurantaka; 77) Manikundala: Manimuktaa –nadeshwara; 78) Vataatavi: Kritthivaashewara; 79) Triveni Tata: Sangameshwara; 80) Stanita Tirtha: Malleswara; 81) Indrakeela Parvata: Arjuneshwara; 82) Sheshachala Parvata: Kapileshwara; 83) Pushpagiri: Pushpagirishwara; 84) Chitrakuta: Bhuvneshwara; 85) Ujjain : Maha Kaaleshwara; 86) Jwala- mukhi: Shula tanka; 87) Mangali: Sangameshwara; 88) Tanjapuri: Brihadishwara; 89) Pushkar : Rameswar; 90) Sri Lanka: Matseshwar; 91) Gandhamaadana: Kurmeshwar; 92) Vindhya Parvat: Varaaheshwar; 93) Ahobila: Nrisimha swarupa; 94) Kurukshetra :Vaamaneshwara; 95) Kapila Tirtha: Parashu Rama Tirtha; 96) Kurukshetra: Vaamaneshwar; 97) KapilaTirtha : Parashurameshwara; 98) Setu bandhana: Rameswar; 99) Saketa: Balarameshwar; 100) 101) Vaaranaavata: Bouddheshwara 102) Tatwa Kshetra: Kalkeshwara; 103) Mahendrachala: Krishneshwar; 104) Mandapalli : Shaneshwara; 105) Nepal : Pashupati natha; 106) Tenkashi: Kashinatha; 107) Hampi- Virupaksha and 108) Vemulavaada: Nilalohita

Shiva as a Column of Fire:

When King Bali conquered Swarga by defeating Indra and Devas, Vishnu assumed the Incarnation of Vamana Deva and subdued Bali and freed TriLokas from the rule of Daitya-Danavas. The ever grateful Devas were re-instated and approached Bhagawan Vishnu lying the Milk of Ocean; they accompanied Siddha-Brahmarshi- Yaksha- Gandharva-Apsara- Naga-and others to convey their gratitude to Narayana

as Dharma was revived and injustice was abolished. Vishnu then replied that he was redeemed by a higher Deity who created the Universe in totality and that he was made to conceive from his belly a lotus on which was materialised another magnificent Being with Four Heads seated on a deer skin and carrying Kamandalu or the Vessel of Sacred Water called Brahma. Even as Vishnu mentioned this, Brahma arrived and asked Vishnu as to who was he! Brahma stated that he was a Swayambhu or Self-Born and Vishnu claimed that he was not only the Creator but the preserver too. While this dialogue was going on, there appeared a huge ‘Agni Stambha’ or a Column of Fire. Both Brahma and Vishnu visioned the Column which was unusually resplendent and hot and as they went nearer it looked like a Linga an image of cosmic manhood and a Phallic symbol. It was made neither of Gold nor Silver nor even of a metal nor stone. It was seen or disappeared in flashes and looked as high as Sky and far underneath the Ground. The vision of this fiery column was frightening even to Vishnu and Brahma, let alone Devas and others who approached Vishnu for thanks-giving. Both Brahma and Vishnu realised that their own egoistic seniority inter-se was meaningless as there indeed was another far Superior Entity was visible before them. Brahma suggested that he would like to see the height of the Fiery Linga and requested Vishnu to assess its depth and gave themselves an outer limit of thousand years to accomplish the discovery failing which they could return to the same Place. As both of them failed in their missions they returned and prayed to the Linga as follows:

Namostu tey Lokasuresha Deva Namostutey Bhutapatey Mahaatman, Namostutey Shasvata Siddha Yoginey Namostutey Sarva Jagat pratishthita/ Parameshhti Param Brahma twaksharam Paramam padam, Jyesthastwam Vamadevascha Rudrah Skandah Shivah Prabhuh/ Twam Yagnastwam Vashatkaarastwam omkaarah Paratapah, Swaahaakaaro Namaskaarah Samskaarah Sarvakarmanaam/ Swadhaakaarascha Yagnascha vrataani niyamaastathaa, Veda lokaascha Devaascha Bhagavaaneva Sarvashah/ Aakaashasya cha Shabdastwam bhutaanaam Prabhavaapyayah, Bhumou Gandho Rasaschaapsu tejorupam Maheshwarah/ Vaayoh sparshascha Devesha Vapushchandra -masastathaa/ Buddhou Jnaanam cha Devesha Prakruterbeeja mevacha/ Samhartaa Sarvalokaanaam Kaalo Mrityumayomtakah, Twam dhaarayasi lokaamstreem stwameva srujasi Prabho/ Purvena Vadanena twamindratwam prakaroshi vai, Dakshinena tu vaktrena lokaansamkshipasye punah/ Paschimena vaktrena Varunastho na samshayah, Uttaarena tu vaktrena Somastwam Devasattamah/ Ekadhaa Bahudhaa Deva Lokaanaam Prabhavaa- pyayah, Adityaa Vasavo Rudraa Marutascha Sahaashvinah/ Saadhyaa Vidyaaadharaa Naagaaschaaranascha Tapodhanaah/ Vaalakhilyaa Mahaatmaanastapah Siddhaascha Suvrataah/ Tatwatah Prasutaa Devesha yechaanye niyatavrataah, Umaa Sitaa Sinivaali Kuhurgayatrya evacha/ Lakshmih Kirtirdhrutirmedhaa Lajja Kantirvapuh Swadhaa, Tushti Pushtih Kriyaachaiva Vaachaam Devi Saraswati, Twattah Prasutaa Devesha Sandhyaa Raatristathaiva cha/ Suryaayutaanaamayuta- prabhaava Namostutey Chandra Sahasragoura, Namostutey Vajra Pinaakidhaariney Namostutey Saayaka chaapa paanaye/ Namostutey Bhasma vibhushitaanga Namostutey Kaama Sharira naashana, Namostutey Deva Hiranya garbha Namostutey Deva Hiranyavaasasey/ Namostutey Deva Hiranya yoney Namostutey Hiranyanaabha / Namostutey Deva Hiranya retasey Namostusey Netrasahasrachitra/ Namostutey Deva Hiranyavarna Namostutey Deva Hiranyakesha, Namostutey Deva Hiranya Vira Namostutey Deva Hiranya daayiney/ Namostutey Deva Hiranya Naatha Namostutey Deva Hiranya Naada, Namostutey Deva Pinaakapaaney Namostutey Shankara Nilakantha/

(Salutations to You the Lord of Lokas, Devas and Sarva Bhutas, Mahatma! You are the One with everlasting yogic powers and the One who established in all over the Lokas; You are the Parameshthi or the Supreme Deity, Param Brahma or the Ultimate Brahma, the Final Destination; You are the Jyeshtha or

Senior Most, Vamadeva, Rudra, Skanda, Shiva and Prabhu; You are the Yagna Swarupa; Vashatkara or the All- Pervasive Supreme Controller and the Personification of Sacrifices; Omkara Swarupa; Swahakara or the Embodiment of all Yagna karmas; Samskaara or the Great Reformer; Sarva Karmanaam or He who directs all the Sacred Deeds; Swadhaakara or the Emblem of all the deeds in connection with worship to Pitru Devas; the decider of the Regulations in the performance of Yagnas and Vratas; You are the Highest Authority on Vedas, to the Lokas, of Devas and for everything. You are the Akaasha (Sky) and its Shabda (Sound); You are the Origin and Termination of all the Beings; You are the Bhumi and its Gandha or smell; you are the Physique of Chandra; the Feelings of the Heart and the Knowledge of the Mind; You are the Basic Seed to Prakriti or Nature; You are the Samhartta or Mrityu or Kaala; you are the Preserver and Sustainer of all the Lokas; the Supreme Creator; you keep Indra on your Eastern side; retain all the Lokas on your Southern side; keep Varuna on your west; keep Soma on your Northern side; Devadi Deva you are the creator and destroyer of the Lokas not once but again and again repeatedly. Maha Deva! You are the manifestation of Adityas, Vasus, Rudras, Maruts, Aswinis, Sadhyas, Vidyadharas, Naagas, Charanas, Valakhilyas the Tapaswis; Siddhaas; and all the Mahatmas. Parama Shiva! you are the Srashta of Uma, Sita, Sinivali, Kuhu, Gayatri, Lakshmi, Kirti, Dhriti, Medha, Lajja, Kanti, Vasus, Swadha, Tushti, Pushti, Kriya, Sarasvati, Sandhya, and Raatri. You have the brilliance of Ten Thousand Suryas and thousand Chandras; Vajra Pinaka Dhari or the Wearer of Pinaka or Bow and Arrows of Diamond-like radiance, rigor and resistance! Both Brahma and Vishnu continued to extol Parameshwara further: Bhasma Vibhushita, Mammadha marana kaaraka; Hiranya Garbha, Hiranya Vaktra, Hiranya Yoni, Hiranya Naabha, Hiranya Retasa, Sahasra netra yukta; Hiranya Varna, Hiranya Kesha, Hiranya Veera, Hiranyaprada, Hiranya Natha, Hiranya dhvani kaaraka; Shankara; and Nilakantha!) As Nilakantha was glorified by Brahma and Vishnu as above, he replied with the thunderous voice of clouds and a reverberating voice that filled up the Universe stating that he was indeed pleased with their commendation and asked them to visualise his Maha Yoga Shakti as they could not ascertain his beginning or end of his Linga Swarupa. He confirmed that both of them were born to him and were of his own 'Amsa' or his Alternate Shakti. Brahma was born of Maha Deva's right hand and Vishnu from his left hand and was invincible in any Loka! He blessed both of them and directed them to discharge their duties viz. Brahma to create and Vishnu to Preserve Dharma (Virtue) and Nyaaya (Justice).

4. Observance of Shiva Ratri Jagarana

Austerities by way of day/night fasts and dedicated devotion on Maha Shivaratri falling on Krishna Paksha or dark fortnight of Phalguna month every year are considered as the sure steps to 'Iham and Param' viz. Happiness in the current phase of Life and Attainment of Salvation thereafter! In the early morning of Shivarathi day, a devotee should take a vow to observe day/night austerities. In the night or Sivarathri, there must be Archana, Abhisheka, Japa and full fledged worship either at a Temple or at home depending on convenience; actually the worship by way of continuous 'Maha Nyasayutha Abhisheka' with Archana along with 'Shodasopacharas' or the sixteen types of Services and Arti, but for the sake of convenience, the Puja may be repeated every three hours during the night along with Laghu Nyasa Abhisheka, Archana, Arti etc. The night long austerity must be followed by 'Punah Puja' next morning and Bhojan (meals) along Brahmanas, who should also be satisfied with 'Dakshinas'. After observing 'Shivarathris' for fourteen consecutive years, one could perform 'Udyapan' or successful completion of the Shivarathri Vrata.

‘Maha Shivarathri jaagarana’ even by mistake could yield fruits, let alone proper and systematic worship; this was illustrated by an incident said Sutha Muni at the congregation of Sages at Naimisaranya. There was a poor hunter named Gurudruha who became extremely hungry along with his family members on a whole day and that night happened to be a Shivarathri. He entered a forest on the eve of Sivarathri and waited for any animal to kill and satisfy the hunger; he waited near a waterbody over a bel tree nearby under which there was a Shiva Linga as a coincidence. Having waited for the first ‘Prahara’ (three hours) of the night, he was lucky to have sighted a female deer along its kids approaching the water body to quench its thirst. He pulled out his bow and an arrow ready to aim at the mother deer and by a twist of fate the branch of the bel tree on which he sat moved, some bel leaves fell on the Siva Linga and some water in a vessel carried by the hunter got spilt down on the Linga, thus performing the first Phahara puja. The deer which was very sensitive even to small sounds of leaves and water falling from the tree noticed that the hunter was ready to kill it. The animal made a sincere and convincing request to the hunter that if allowed it desired to leave the deer kids to their father and definitely return back to be killed by him. Very reluctantly, the hunter agreed and let the animals leave. The second Prahara was closing but there was no trace of the mother deer. But the sister of the earlier deer approached the pond along her kids and the happenings of the earlier Prahara repeated viz. the hunter pulled out his bow and arrow, the bel tree leaves as also the water drops from the hunter’s vessel fell on the Siva Linga, the sister deer made a similar request and the hunter let the animal leave as he did to the earlier one, thus accomplishing the worship of the third Prahara. As the third Prahara was closing, the husband of the original deer came in search of the female deer and the kids and the earlier happenings repeated once again and the earlier Prahara puja too was executed successfully. It was a great sight of all the deers of both the families approached during the final Prahara and the hunter was delighted that he could have a feast any time but the earlier happenings repeated and the fourth Prahara worship too was implemented. But, after the fourth worship, Gurudruha’s psychology was transformed; he repented for his evil thoughts and took a vow to eschew his erstwhile acts of violence. Bhagavan Siva revealed Himself before Gurudruha as a transformed person and blessed him that in his next birth, he would be Nishad during Rama’s incarnation and the latter would give him the boon of attaining Vaikuntha. (Shiva Purana)

Shiva Ratri in the months of Magha / Phalgun Krishna Paksha Chaturdasis are considered extremely crucial, especially the ‘Upavasas’ (day-night fasts) and Jaagarans (night-long awakenings). The ‘Punya’ of worshipping Shiva Linga especially with Bilwa Tree Leaves along with ‘Abhishekas’ is stated to be as good as ten thousand Ganga Snaanas. Shiva Ratri ‘Upavasas’ are said to equate performing hundred Yagnas. These facts were illustrated by the experience of a noble King called Mitrasaha who visited forests for hunting. He killed a Rakshasa and the latter’s younger brother desired to teach a lesson to the King, took the form of a human being and wangled a job in the Royal Kitchen as a cook. Sage Vasishtha visited the King who invited the Sage for a meal. The cunning Rakshasa brother who was a cook in the Royal Kitchen served ‘Nara Maamsa’ or human flesh to Vasishtha. The Sage who found human flesh in the food became extremely angry and cursed the King to become a Raakshasa. The King being innocent of the charge appealed to the Sage to withdraw the false charge but no avail. The King grew angry and was about to give a return Curse to the Sage but the Queen named Madayanthi begged of the King not to do so but since the Manrtik waters of the King were already drawn out; he had to sprinkle the waters on his own feet and hence was known as ‘Kalmashapaad.’ But in view of the curse of Vasishtha, the King had to roam in the forest as a Raakshasa for twelve years. As the curse-period was almost over, the King-turned-Raakshasa found a young Brahmana couple roaming in the forest for fun and caught hold of the

Brahmana boy; his wife who had the awareness of the Rakshasa's background made an appeal to him and conveyed that the Rakshasa was actually a King but was converted due to Vasishtha's curse. But the Rakshasa killed the boy and out of fury and sorrow the woman jumped into death pyre for Sati Sahagamana while cursing the Rakshasa that if even after his return as a King would ever meet his wife in union, he would die at once. Queen Madayanti was aware of the curse to the King by the Brahmana woman and conveyed the same to the King too. Thus the Royal Couple desisted themselves their desires and became ascetic-like. The King had the feeling that a Piscachi was always after him due to the 'Brahmahatya Pathaka' of the Brahmana Couple. That was the time when Sage Gautham called on the King and the Queen who conveyed their entire story of misfortune. The Sage suggested that King Mitrasaha and Queen Madayanti must visit a highly Sacred Kshetra called Gokarna where the utterance of Bhagavan Shiva's name itself would instantly dissolve the worst possible Maha Patakas. This Kshetra was as potent and Sacred as Kailasa and Mandarachal on whose Sikharas (Peaks) stayed Maha Deva. Demon Ravanaasura did severe Tapasya and secured a Shiva Linga, but on way when Raavana asked Ganesha disguised as a care-free lad the latter tricked the Asura and established the Parama Linga at Gokarna instead of being taken to Lanka since Ravana would have become invincible otherwise. This most sanctified Kshetra is the residing Place of Vishnu, Brahma, Kartikeya and Ganesha and had no parallel in destroying even the toughest Sins. Situated on the west coast of Bharata Desha, this most sancrosant Temple Complex is the most sought after Center known for disbanding Brahmaghaati, Bhuta drohi, Bhratrudrohi as also hardcore and toughest crimes. On certain specified days, Darshan and Puja yield double the benefit, such as Sunday, Monday and Wednesday coinciding preferably with 'Amavaasyas'. Sacred bathing in the Ocean, followed by Daan, Pitru Tarpan, Siva Puja, Japa, Homa, Vratacharya and Brahmana Satkaar (Gifts to Braahmanaas) as also Bilwa Puja and Abhisheka with milk, ash and Gandham (Sandal Paste) would keep a mortal on a high pedestal indeed. On the sacred Krishna Chaturdasi of Maagha (Phalguna) month, Shiva Puja with Bilwa leaves, followed by Upavaas, Jaaganan and stay in the Temple Premises would set up steps to Shivaloka. Thus Sage Gautama advised the Royal Couple, who had almost lost hope in their lives! He narrated a strange incident to reinforce faith in the Gokarna Kshetra; he saw a Sarovar in the consecrated surroundings where an old, diseased and tattered Chandali woman who was almost dying. He also saw an aeroplane in the sky carrying a handful of passengers dressed like Lord Siva Himself! As they got down from the skies, they approached the old woman whom none would not even like to touch. The Sage noted that they were Sivadutas and prevented them from going nearby as he could see from his 'Divya Drishti' (Celestial Vision) that the wretched woman had a frightfully sinful background in her earlier life; she was an immoral, lusty and despicable prostitute who never even took the name of Bhagavan Shiva and steeped in sins of all kinds. Yet, Sivadutas arrived by a special 'Vimana' (aeroplane) to fetch the woman to Shivaloka! The secret of the woman was that she used to take the name of Siva inadvertently, more as a byword; she had the fortune of residing in Gokarna Kshetra; she spent nights without food and was awake all through on Shiva Ratri days; she had kept bilva leaves on a Siva Linga a few times again accidentally and not out of veneration. It was in this context that Sivadutas took her soul to Shivaloka having given to her a beautiful physical get-up, dressed in silks and ornaments, decorated with flowers, with fragrances spread out all around!

Shiva Puja : Shivo Guruh Shivo Devah Shivo bandhuh Sharirinam, Shiva Atma Shivo Jeevah Shivaadannayna kinchana/ Bhagavan Shiva is Guru, Shiva is Devata, Shiva is the relative of Human Beings, Shiva is Atma, and Shiva is Life; without Shiva none else exists. With Shiva as the receiver, the returns are immense of whatever Daan, Japa and homa are performed. It is the tongue which praises Shiva

that is worth possessing; the mind which meditates Shiva is worth having; the ears that listen to Shiva's holy acts are worth keeping; the eyes which look down with veneration of Shiva are worthy of acquiring; the feet which roam freely in Shiva Kshetras are valuable; and the limbs of one's body are worth retaining if only they are utilised in the honour of Shiva. Be it a human being as a chandala, man, woman or eunuch, a Shiva Bhakta is always eligible for attaining Mukti. This was illustrated by Suta Muni to the congregation of Rishis at Naimisa Forest by the experience of Raja Chandrasena of Ujjain and a Cow-boy called Srikar. Chandrasena was an extraordinary Shiva Bhakta and Manibhadra the Chief of Shiva Parishad gifted a Chintamani to the King. The Kings of surrounding Kingdoms grew jealous of Chitrasena and attacked his Kingdom, but he was unnerved since he had immense faith in Bhagavan Shiva and continued his prayers in the Mahakaal Temple. At the same time, a Cow-woman accompanied by her son too witnessed the King's Puja. On return to his home, the boy who fully understood the Puja procedure practised the Puja secretly without the knowledge of his mother; he improvised a stone as a Shivalinga and performed various imaginary services to Bhagavan like Snaana, Pushpa, Chandana, Akshata, Dhup, Deepa and Naivedya. As the boy was deeply immersed in the worship, his mother called him for food but as there was no response she searched for him and he was engrossed in the Puja. The mother chided him and even threw away the so-called Puja material that was improvised; in fact when the boy was in a trance of devotion and she dragged him away; he begged of the 'Shiva Linga' or the Stone that was improvised not to punish his mother as she was an ignorant woman. Within minutes, the Place where the boy worshipped turned out to be a huge Shivalaya with golden domes and beautifully laid walls, doors and floors and an installed Linga on a platform made of blue sapphire and other precious stones. The appearance of Shivalaya surprised the boy, his mother, entire Ujjain, Chitrasena, his enemies who surrounded Ujjain and the whole Region. The enemy Kings sought the pardon of King Chitrasena; the King extolled the devotion of the Gopa boy; the mother of the boy was overwhelmed with repentance of her indiscretion on the one hand and of supreme joy and pride for her son on the other, and the unimaginable happening became a talk of the Region. At this very time, Lord Hanuman appeared and addressed the gathering of devotees and stated that the formation of the Linga happened at the Pradosha Time on a Saturday just on the strength of the sincerity and unadulterated faith of the boy who would be known further as Srikar, that in the eighth generation after the boy there would be an Avatara of Vishnu popularly called Sri Krishna and meanwhile that He would teach the Rituals in the Temple to the Gopabala Srikar to carry on the daily tasks from then onward.

On every Trayodasi evening, Pradosha time is observed as Mahadeva performs 'Shiva Thanadava' (dance) on the Silveren Mountain of Kailasha as all Devas would be present and eulogise Nataraja and His Supremacy. The Bhaktas, desirous of attaining the 'Four Purusharthas' viz. Dharma, Artha, Kama and Moksha, observe the Pradosha Time with Siva Puja, Homams, Stutis (Praises) and charities. Those devotees who are involved in such activities secure immediate relief from poverty, disease, indebtedness and discontentment. Pradosha Vrata is observed by fasting, 'Snaan' at three 'ghadis' before evening, 'Sandhyavandana' and Siva Puja. The Puja is initiated by way of Atma Suddhi, Bhuta Suddhi, three Pranaayamas, Matrukaa Nyasa, Devata Dhyana, Parama Siva's Dhyana, greeting to Guru on the left side of one's back, bowing of head on the right side, touching both the shoulders and thighs by way of Nyasa of Dharma, Jnaana, Vairagya and Iswarya; Nyasa of Naabhi and both the sides of the body to avoid Adharma, Agyaan, Avairagya and Anaiswarya; Nyasa on Hridaya (heart) with Ananta, Achyuta etc.; perform Nyasa from Adhaara Shakti to Jnaanatmaka Shakti imagining heart as a lotus of various petals; Bhagavan with Three Eyes, Chandra on His Head, 'Jatajut' (Twisted Hairs on the Head); 'Neela kantha'

indicating enormous mercy; Sarpa Haara or a Chain of Snakes; Tiger Skin and so on. Thereafter the Puja is performed by way of Avahana (Welcome), Rudra Sukta Recital, ‘Panchamrita Abhishek’, Vastra, Arghya, Paadya, Achamana, Yagnopaveeta (Sacred Thread), Aabhuushana (Ornaments), Chandana, and worship with Bilva, Mandara, Red Lotus, Dhatura, Kanera, Chameli, Kusha, Tulasi, Apamarga, Champa, Karaveera and other flowers and ‘Dalaas’(leaves); Dhupa, Deepa, ‘Naivedya’, Neerajana; Mantra Pushpa viz. Yopaam Pushpam Veda to Chandra, Agni, Vayu, Nakshatra, Parjanya, etc; followed by ‘Atma Pradakshina’, Chhatram, Chaamaram, Nrityam, Geetam, Aaandolika, and various other Services. The Grand Finale of the Pradosha Vrata ought to be ‘Shiva Stuti’ as follows: *Jaya Deva Jagannadha Jaya Shankara Shaswata, Jaya Sarva Suraadhyaksha Jaya Sarva Suraarchita, Jaya Sarva Gunaathita Jaya Srava Varaprada, Jaya Nitya Niraadhara Jaya Vishvambharaavyaya, Jaya Vishvaikavedyesha Jaya Naagendra Bhushana, Jaya Gauripathey Shambho Jaya Chandra Sekhara, Jaya Kotyarka samkaasha Jayaanantha Gunaashraya, Jaya Rudra Viruupaksha Jayaachinthya Niranjana, Jaya Naatha Kripaasindho Jaya Bhaktartibhanjana, Jaya DustaraSamsaara Saagarottharana Prabho, Praseeda me Mahadeva Samsaarartasya Khidyatah, Sarva Paapabhayam hrutva Rakshamaam Parameswara, Mahadaaridya –magnascha Mahapaap hatasyacha, Mahashoka Vinishtascha Mahaarogaathurasya cha, Runabhaara pareethyasya Dahyamaanasya Karmabhih, Graheh Prapeedyamaanasya Praseeda mama Shankara.*

Shiva Kavacha: Realising that Bhagavan Shiva was the Origin of ‘Srishti’ (Creation) which was far beyond human comprehension; Sage Sharabha scripted the famed Shiva Kavacha or the Body Safeguard to humanity: ‘May Sarvadevamaya Mahadeva save me from this deep Samsaara Kupa; may His Sacred name relieve me from the totality of sins from my heart. May Bhagavan Shiva save me whose Body Form is His Universe and whose resplendent and happy embodiment of ‘Chidaatma’ or Ever Happy Soul is Eternal. May Eswara, whose presence is all pervading from even the small to the smallest existence is replete in the Universe, save me from the massive stock of sins from my life! May ‘Ashtamurthi’ Girisha who had taken the Form of Earth save me from my daily tribulations. May Parama Siva who assumed the appearance of Water which is life-giving provide me security of life. May Maha Siva who ends up the Universe with fearful flames and performs Rudra Tandava (dance) while enjoying the destruction of Life bestow relief to me from heat and fury. May the Three Eyed and Five Faced Siva, the ‘Satpurusha’ grant me Vidya (Knowledge), Abhay (shelter) and ‘Vara’(boon) at all times out of His endless mercy from the Eastern side. May Shiva, who wears Kuthara, Ankusha Pasha, Shula Nagaada and Rudrakshamaala and is also known as Neelaruchi, Trinetra, and ‘Aghora’, keep me safe in the Dakshina (Southern) side. May Omni Potent ‘Sadyojata’ who sports Chandama, Shankha and Sphatikamala on His Body look after me on the Western front. May ‘Vamadeva’ Bhagavan save me from the Northern Front. May ‘Ishana’ save me from the above or the sky! May Bhagavan Chandramouli save my head, Phalaanetra my forehead, Bhaganetrahaari my eyes, Viswanaatha my nose, Shrutageetakirti my ears, Panchamukha my face, Vedajihva my tongue, Girisha my neck, Neelaantha my two hands, Dharmabaahu my shoulders, Daksha Yagna Vidhvmavsi my Vakshasthal Girindrathanva my stomach, Kamadevanaashak my Mahyadesh, Ganesha Pita my navel, Dhurjati my ‘Kati’, Kubera Mitra my Pindaliyas, Jagadeeswar my Ghutnas, Pungavakethu (two janghas or thighs), and Suravandyacharan (both the feet worshipped by Devas). May Maheswara save me during the first Prahara Time; Vaamadeva the second Prahara, Triayambak the third Prahara and Vrishabhadwaja the final Prahara; Sisireswar at the beginning of the night; Gangadhar save me midnight; Gauripati at the end of night; and may Mrityunjaya save me always. Shankar should protect me from the Internal Physique; Sthhaanu from the Bahya Stithi or Extrenal

Being, Pashupati saves me from the intermediate Stage of consciousness and Sadashiva may protect everybody always. Let Bhuvanaikanath save me while standing, Prananaath in motion; Vedantavedya while my standing, Avinaashi Shiva during my sleep; Neelakantha during our tavel; Tripuraari while passing rocky places; Mrigavyaaghra passing through forests; and Mrigavyaghya in Maha Pravaasa or deep and dense jungles. I seek the refuge of Veerabhadra whose high blast and frightening presence shakes up the whole Universe. May Bhagavan Mrida who could devastate crore-strong of armies in split seconds and has the unimaginable might and speed to do so, and Tripurantaka whose 'Pralayakaal' Trisula could submerge the entire Creation into an endless sheet of water, save me from my bad dreams, awful omens, dreadful feelings of mind, durbhiksha (extreme poverty), Durvyasanas (terrible habits), diseases, fear of poisonous species, and victimisation of evil 'grahas', natural mishaps like cyclones, earthquakes and floods and all such unfortunate experiences. I greet Sadashiva who is the embodiment of all Tatvas and their interpretation, the Creator, Preserver and Destroyer of all the Worlds, the unique witness of existence, the Donor, Sin Remover, the epitome of Propitiousness, the Nirguna, the Unparalleled, Nirakar, Niraabhas, Niramaya, Nishprapancha, Nishkalanka, Nidvandhya, Nissanga, Nirmala, Gati Sunya, Nithya Rupa, Nithya Vaibhava Sampanna, Anupama Iswarya, Adhara Sunya, Nithya, Shuddha Buddha, Paripurna, Sachhidanandaghana, Adviteeya, Parama Shanta, Prakashamaya, and Teja Swarupa. Hey! Rudra, Maha Roudra, Bhadraavataar, Duhkhadavagni vidarana, Maha Bhairava, Kaala Bharava, Kalpanta Bhairava, and Kapaala Maalaadhari. Hey, Wearer of Khatvanga, Khatga, Dhala, Paasha, Ankusha, Damaru, Shula, Dhanush, Baana, Gada, Shakti, Bhidipaala, Thomar, Mushal, Mudgar, Pattisha, Parashu, Parigha, Bhushundi, Shataghni, Chakra such other frightful weapons! Hey, Mukhadamshttra karaala, Vikata Attahaasya visphaarita Brahmaandala mandala, Nagendra kundala, Nagendralayala, Nagendracharmadhara, Mritunjaya, Triambaka, Tripurantaka, Viruupaksha, Vishweswara, Vishwarupa, Vrishavaahana, Vidyubhushana and Vishvatomukha. You guard me, burn off fear of my death, demolish my Apamrityu and my fear of external and internal diseases, shield me from 'Arishatvargas' or the Six Enemies of Kama, Krodha, Lobha, Moha, Mada and Matsara ; tear down my terror of Raakshasas, Bhutaas, Kushmandas, Betalas, Brahma Raakshasas and such other Kshudra Shaktis. Oh Lord, equip me against Naraka Bhaya (Terror of Hell), Kshudha Trishna (hunger and thirst), and apprehensions. Victory to You Bhagavan! Do strengthen my physique, mind and Soul and insulate me from all possible risks of life with this Parama Shakti Maha Shiva Kavacha. (Skanda Purana)

5. Shata Rudreeyam

Vyasa uvaacha: Prajaapateenaam Prathamam Tejasaam Purusham Prabhum, Bhuvanam Bhurbhuvam Devam Sarva lokeshvaram prabhum/ Ishaanam Varadam Paartha drishnavaanasi Shankaram, tam gaccha sharanam Devam Varadam Bhuvaneshwaram/ Mahaadevam Mahaatmaanam Ishaanaam Jatilam Shivam, Tryaksham Mahaa bhujam Rudram Shikhinam Cheera vaasanam/ Maha Devam Haram Sthaanum Varadam Bhuvaneshwaram, Jagatpradhaanamadhikam Jagatpreetamadheeshvaram/ Jagadyonim Jagadveepam Jayanam Jagato gatim, Vishvaatmaanam Vishyasrujam Vishvamurtim Yasha-svinam/ Vishveshvaram Vishvavaram Karmanaameeshvaram Prabhum, Shambhum Svayambhum Bhutesham Bhutabhavya bhavodbhavam/ Yogam Yogeshvaram Sharvam Sarvalokeshvareshvaram, Sarva-shrashtham Jagatcchreshtham Varishtham Parameshthinam/ Lokatraya vidhaataaramekam Lokatrayaashrayam, Sudurjayam Jaganaatham Janma mrityu jaraatigam/ Jnaanaatmaanam Jnaana gamyam Jnaana shreshtham Sudurvidam, Daataaram chaiva Bhaktaanaam Prasaadavihitaan Varaan/ Tasya paarishadaa Divyaarupairnaanaavidhairvibhoh, Vaamanaa Jatilaa Munda Hrasvagreeva Maho - daraah/ (10) Mahaa kaayaa Mahotsaahaa Mahakarnaasthathaa Pare, Aaananaairvikritaih Paadaih,

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

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

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

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

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

1)Brahma dedicated a golden Linga to Bhagavan Siva named *Jagat Pradhana* and prays it at His feet 2) Sri Krishna set up a black coloured Linga called *Urjit* and prays to Siva’s head 3) Sanaka and other Manasa Putras of Lord Brahma pray to Siva Hridaya (Heart) Linga as *Jagadrati* 4) Sapta Rishis pray to ‘Dharbhaankura maya’ (Dharbha made) Linga called *Viswa Yoni* 5) Devarshi Narada conceived Siva Linga as an all pervasive ‘Aakash’ (Sky) and prayed to *Jagatvija* 6) Devaraj Indra prays to a Diamond Linga called *Vishvatma* 7) Surya Deva prays to a copper Linga called *Vishwasruga* 8) Chandra performs Puja to a Pearl Linga known as *Jagatpathi* 9) Agni Deva prays to an Indra Nila Mani Linga named *Viswesvara*10) Brihaspathi prays to a Pushparajamani with the name *Visva Yoni* 11) Sukracharya pays penance to a Padmaragamani Linga called *Viswakarma* 12) A golden Linga is worshipped by Kubera called *Iswara* 13) Viswa Deva Ganas perform puja to a Silver Linga called *Jagatgati* 14) Yama Dharma raja pays his obeisance to a peethal (brass) Linga named *Shambhu*15) ‘Ashtavasus’ execute ‘Aradhana’ to a Glass made Linga called *Shambhu* 16) Maruganas do puja to a Triloha Linga (three kinds of metals) called *Umesh / Bhupesh* 17) Raakshasas pay penance to an iron Linga and named Siva as *Bhuta Bhavya Bhavodbhava* 18) Guhyaka Ganas perform puja to a mirror-made Siva Linga named *Yoga* 19) Muni Jaigeeshva does Upasana to Brahmarandhra maya Linga named *Jaigeeswara Yogeeshwar* 20) King Nimi considers the Ugal Netra or the Two Eyes as Parameswara Linga called *Sharva* 21) Dhanvanthari worships Gomaya Linga (cow dung) in the name of *Sarva Lokewswareswara* 22) Gandharvas perform Puja to wood based Siva Linga named *Sarva Sreshtha* 23) Lord Rama did intense ‘Japa’ to ‘Vidyunmani’ Linga in the name of *Jyeshtha* 24) Banasura paid homage to Marakathamani Linga named *Varishtha* 25) Varuna Deva offers reverence to a Sphatikamani Linga named *Parameswara* 26) *Lokatrayankara* is the name given to a Linga made of Munga (Black Pearl) by Nagagana 27) Devi Saraswathi pays reverence to Suddha mukta maya Linga named *Lokatrayashrita* 28) Sani Deva performs ‘Japa’ on Saturday Amavasya midnight at Maha Sagara Sangama the Bhavari (Honey Bee) Swarupa Linga named *Jagannadha* 29) Ravana implored to a Linga made of Chameli flower and named it *Sudurjaya* 30) Siddhaganas paid respects to Manasa Linga called *Kama Mrityu Jaraatiga* 31) Raja Bali worshipped Yashamaya (Famed)

Linga named *Jnanatma* 32) Marichi and other Maharshis pray to Pushpamaya (flowerful) Linga with the name *Jnana gamya* 33) Devathas who performed noble deeds made approbation to Shubhamaya Linga (Propitiousness) named *Jnaanajneya* 34) Maharshi Phenaj (foam) who drank Phenaj did Upasana to Phenaj Linga called *Sarvavid* 35) Sage Kapila performed Japa to Balukamaya Linga named *Varada*. 36) Saarasvat, the son of Devi Sarasvathi did Upasana to Vanimaya Linga named *Vaageeswara*. 37) Sivaganas made a Linga of Bhagavan Siva and provided penance to *Rudra*. 38) Devathas made a Jambu River golden Linga to pray to *Sitikantha*. 39) Budha prays to Shankhamaya (conchshell) Linga by the name of *Kanishtha*. 40) The Two Ashvini Kumars pray to Muktikmaya Parthiva Linga named *Suvedha*. 41) Ganesha made a Siva Linga made of Wheat Flour worships it by the name of *Kapardi* 42) Mangala Graha (The Planet of Mars) made a Buttermade Linga called *Karaala* to pray. 43) Garuda prays to an Odanamaya Linga named *Haryaksha*. 44) Kamadeva Manmadha prays to a jaggery made Linga called *Rathida*. 45) Sachi Devi, the Consort of King Indra paid reverence to a Salt-made Linga *Buddhakesha*. 46) Visvakarma prayed to a Prasaadamaya (or of the shape of a Mahal / Building) Linga called *Yamy*. 47) Vibhishana made a dustful of Linga called *Suhrutam* to pray. 48) Raja Sagar who brought Ganga from Siva's Head made a 'Vamsamkura' Linga called *Sangat*. 49) Rahu made a Hing (asafoetida) made Linga named *Gamya* to worship. 50) Devi Lakshmi made a Lehya Linga named *Harinetra* and worshipped it. 51) Yogi Purush prays to Sarvabhuthatha Linga called *Sthaanu*. 52) Human beings prepare a wide variety of Lingas and worship them by the name of *Purusha*. 53) Nakshatras (Stars) pray to Tejomaya (full of Radiance) Linga called *Bhaga / Bhaskara*. 54) Kinnaras make a Dhaatumaya Linga by the name of *Sudeepth* for Japas. 55) Brahma Raakshasa Ganas pray to Asthimaya (Bones) Linga named *Deva Deva*. 56) Charanas worship dantamaya (full of Teeth) Linga called *Ramhas*. 57) Sadhya ganas pray to Saptaloka maya Linga titled *Bahurupa*. 58) Ritus worship Doorvaankura maya Linga named *Sarva*. 59) Celestial Damsel Urvasi prays to Sindhura Linga named *Priya Vasan*. 60) Apsaras perform Archana to Kumkuma Linga called *Abhushana*. 61) Guru Deva performs puja to Brahmachari Linga named *Ushnivi*. 62) Yoginis offer their obsequiousness to Alakthak Linga by name *Suvabhruk*. 63) Siddha Yoginis worship Srikhanda Linga named *Sahasraaksha*. 64) Dakinis perform puja to Lingas made of Mamsa or Meat and call Siva by the name of *Sumidhsha*. 65) Manna Ganas worship Annamaya Linga called *Girisha*. 66) Agasthya Muni worships Vreehimaya Linga to Siva named *Sushanth*. 67) Muni Devala made Yavamaya Linga and called Siva with the name of *Pathi*. 68) Valmiki Muni made a Linga of Valmikas and prayed to *Cheera Vasa*. 69) Pratardan prays to Baana Linga named *Hiranyabhuj*. 70) Daityagana made Rayi made Siva Linga and prayed to *Ugra*. 71) Daanavas worship a Nishpaavaj Linga known as *Dikpathi*. 72) Baadal (Clouds) pray to Neeramaya (waterful) Lingas called *Parjanya*. 73) Yaksharaj made Maashamaya Linga and performed puja to *Bhutapathi*. 74) Pitruganas made Tilamaya (Sesame seeds) Linga and worshipped Siva as *Vrishapathi*. 75) Gouthama Muni worships Godhulimaya Linga named *Gopathi*. 76) Vanaprastha ganas display veneration to a phalamaya (full of fruits) Linga named *Vrikshavrita* 77) Karthikeya is highly devoted to Siva in the form of a stone Linga called *Senanya* 78) Ashtavatar Nag worshipped Dhanya linga called *Madhyama*. 79) Yagna Kartha prayed to Purusha Linga named *Sthruva hasta*. 80) Yama worships 'Kalaaya samaya' Linga called *Dhanvi*. 81) Parasurama prays to Yavaankura Linga named *Bhargava*. 82) Pururava prays to Ghritamaya (Gheeful) Linga by name *Bahurupa*. 83) Mandhata paid admiration to a Sugary Linga by name *Bahuyug*. 84) The clan of Cows utilises a Dugdhamaya Linga (full of Milk) for paying their respects and sincere devotion to *Nethra sahasrak*. 85) Pathivrata Sthrees (Women devoted to their husbands) worship to Bhatrumaya Linga called *Viswapati*. 86) Nara and Narayana worship Siva in the form of Mounji Linga named *Sahasra Sirsha*. 87) Pruthu worships Thaaksharya Linga known as *Sahasra Charan*. 88) Birds pay their homage to Vyoma

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

Rudra subtly hidden on one’s own Inner Self vide - Shvetashaashvatara Upanishad

IV.viii-x) *Rikchekshare param vyoman yamin deva adhi vishve nisheduh yastam na veda kimrichaa karishyati ya it vidusta ime samaasate// Chandaamsi yajnaah katavo vrataani, bhutam bhavyam yaccha Vedaa vadanti, asmaan mayi shrijate vishvam etat tasminshanyo mayaayaa samniruddhaha// Maayaam tu prakritim viddhi, mayinam tu mahesvaram, tasyaavayava bhutaistu vyaaptam sarvam idam jagat//*

(Of what avail is the study of Rig Veda or for that matter of the knowledge even all the Scriptures since after all such studies are rendered as futile if internal discipline is a discount and awareness of the Supreme is a casuality. Veda knowledge, performance of Rituals and Sacrifices and knowledge of the Supreme are indeed the ingredients of Faith in and constant strife for attainment; and the rest is all the play of Maya. Let it be realised for ever however that the whole Universe is Prakriti and Maya and even the play of Maya is again the play of the Almighty itself! Indeed Ishvara and Shakti are like the parents of the Universe. One should realise that Pakriti creates the worlds of the Real-Unreal Nature, protects them by her own energy of the three gunas and terminates the Universe by her own powers again at the instance of Ishvara and revives too again by her own energies! Thus goes the cycle of Srishti-Sthiti-Samhaara!)

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

IV.xiv-xvii: *Sukshmati-sukshmam kalilasya madhye, vishvasya srashtaaram aneka rupam, vishvasya - ikam pariveshtiraaram jnaatvaa shivam shantim atyantameti// Sa eva kaale bhuvanashya goptaa, vishwa -adhipah sarva bhueshu goodhah, yasmin yuktaa Brahmarshayo Devaascha tam evam jnaatvaa mrityu paashamschinatti// Ghritaam parammanam ivaatisukshmam jatva Shivam sarva bhuteshu guudham vishvasyakam pariveshtitaaram jnaatvaa devam muchyate sarva paashaih// Esha Devo Vishvakarma mahatmaa, sadaa janaanaam hridaye sannivishthaah, Hridaa manishaabhi klipto, yad etad vidur amritaaste bhavanti/*

/(Rudra Deva is the ‘Sukshmaati sukshmam’, ‘vishvasya srashtaaram aneka rupam’ or the subtlest of the subtle, the Unique Creator of all the Beings of myriad forms is also the great enveloper of what all one could visualize; realisation of his splendour brings peace for ever. He is the unchallenged protector and the ultimate refuge point of all and the illustrious Sages are able to access Brahman the Final Abode of Bliss even severing the chords of death forever. Just as a thin film conceals the top layer of butter in milk, the embodiment of ‘Shivatva’ or auspiciousness of Shiva is concealed in one’s own inner cave of the body; the ‘ Vishvaikam pariveshtitam’ or that Unique Energy sustaining and filling up the Universe in Totality once recognised and realized is certain to break open the fetters of ‘Samsara’! It is that very ‘Paramatma’ that is right within the concealed as one’s own ‘Antaratma’ as seated in the heart, once visualised in the mind, brings to the frontiers of Immortality! The awareness of the Inner Self as framed in the heart and mind in the measure of a thumb!)

IV.xviii-xxii: *Yadaa tamastan na divaa na raatrir na sanna chaasacchiva eva kevalah, tadaksharaam tatsavitur varenyam, prajnaa cha tasmaat prashrataa puraani// Naiknam urthvam na chiryaanaacham 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! Sankara is indeed ‘bhakti vashamkara’ or is susceptible to devotion and faith and tends to melt away to mortal cries of obsessed prostrations like ‘ maam pahimaam!’ ‘Maa nas toke tanaye maana aayushi’ or RudraDeva! Do never hurt

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!

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

IV.viii-x) *Rikchekshare param vyoman yamin deva adhi vishve nisheduh yastam na veda kimrichaa karishyati ya it vidusta ime samaasate// Chandaamsi yajnaah katavo vrataani, bhutam bhavyam yaccha Vedaa vadanti, asmaan mayi shrijate vishvam etat tasminshanyo mayaayaa sanniruddhaha// Maayaam tu prakritim viddhi, mayinam tu mahesvaram, tasyaavayava bhutaistu vyaaptam sarvam idam jagat//*

Of what avail the study of Rig Veda or for that matter of the knowledge even all the Scriptures since after all such studies are rendered as futile if internal discipline is a discount and awareness of the Supreme is a casuality. Veda knowledge, performance of Rituals and Sacrifices and knowledge of the Supreme are indeed the ingredients of Faith in and constant strife for attainment; and the rest is all the play of Maya. Let it be realised for ever however that the whole Universe is Prakriti and Maya and even the play of Maya is again the play of the Almighty itself! Indeed Ishvara and Shakti are like the parents of the Universe. One should realise that Pakriti creates the worlds of the Real-Unreal Nature, protects them by her own energy of the three gunas and terminates the Universe by her own powers again at the instance of Ishvara and revives too again by her own energies! Thus goes the cycle of Srishti-Sthiti-Samhaara!)

IV.xi-xiii: *Yo yonim adhishtithi eko yasmin idam sam cha vichaiti sarvam, tam Ishaanam varadam devam eedyam nichaayyemaam shaanti atyantameti// yo devaanaam prahavashchodbhyascha vishvaadhipo rudro maharsh ih, Hiranyagarbham pashyata jaayamaanam, sa no buddhyaa shubhayaa samyunaktu// Yo devaanaam adhipo yasmin lokaa adhishtiyaah, ya Ishesya dvipaadaschatus padah, kasmai devaayaa havishaa vidhema//*

(The Singular Parama Shiva is the Originator of Existence of the Beings of the Universe as also of its dissolution and creates it again and again and that Supreme Energy viz. *Ishaanam varadam* or the only and unfailing source to bestow blessings to all in the Creation; truly indeed, those who understand His excellence would be destined to secure Peace. He is the origin of Devatva or of Devas and the distributor of their celestial powers; it was Rudra who visioned Hiranyagarbha Brahma who is the Supreme Architect and had enabled the machanism of the Cycle of Births, Deaths and Births again! Rudra Deva is also the Over-Lord of Devas besides the two legged and four legged ‘Pashus’ thus having attained the title of Pashupati -naadha’!

IV.xiv-xvii: *Sukshmati-sukshmam kalilasya madhye, vishvasya srashtaaram aneka rupam, vishvasya - ikam pariveshtiraaram jnaatvaa shivam shantim atyantameti// Sa eva kaale bhuvanashya goptaa, vishwa -adhipah sarva bhueshu goodhah, yasmin yuktaa Brahmarshayo Devaascha tam evam jnaatvaa mrityu paashamschinatti// Ghritaata parammanam ivaatisukshmam jatva Shivam sarva bhuteshu guudham vishvasyakam pariveshtitaaram jnaatvaa devam muchyate sarva paashaih// Esha Devo Vishvakarmaa mahatmaa, sadaa janaanaam hridaye sannivishtaah, Hridaa manishaabhi klipto, yad etad vidur amritaaste bhavanti//*

(Rudra Deva is the ‘Sukshmaati sukshmam’, ‘vishvasya srashtaaram aneka rupam’ or the subtlest of the subtle, the Unique Creator of all the Beings of myriad forms is also the great enveloper of what all one

could visualize; realisation of his splendour brings peace for ever. He is the unchallenged protector and the ultimate refuge point of all and the illustrious Sages are able to access Brahman the Final Abode of Bliss even severing the chords of death forever. Just as a thin film conceals the top layer of butter in milk, the embodiment of ‘Shivatva’ or auspiciousness of Shiva is concealed in one’s own inner cave of the body; the ‘ Vishvaikam pariveshtitam’ or that Unique Energy sustaining and filling up the Universe in Totality once recognised and realized is certain to break open the fetters of ‘Samsara’! It is that very ‘Paramatma’ that is right within the concealed as one’s own ‘Antaratma’ as seated in the heart, once visualised in the mind, brings to the frontiers of Immortality! The awareness of the Inner Self as already explained vide III.iii is framed in the heart and mind in the measure of a thumb!)

IV.xviii-xxii: *Yadaa tamastan na divaa na raatrir na sanna chaasacchiva eva kevalah, tadaksharaam tatsavitur varenyam, prajnaa cha tasmaat prashrataa puraani// Naiknam urthvam na chiryanaacham 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! Sankara is indeed ‘bhakti vashamkara’ or is susceptible to devotion and faith and tends to melt away to mortal cries of obsessed prostrations like ‘ maam pahimaam!’ ‘Maa nas toke tanaye maana aayushi’ or RudraDeva! Do never hurt 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!

Chapter Twenty Four on Shakti Peethaas

[Background: Brahma blessed Daksha Prajapati to beget a daughter with the ‘Amsha’ or part-manifestation of Devi Bhagavati as Devi Sati. Already Daksha got sixty daughters, ten married to Dharma, thirteen to Kashyapa Muni, twenty seven to Chandra, two to Bhuta Ganas, two to Kushashwa, six to Garuda and so on. As Sati Devi came of age, she fixed her mind on Rudra Deva and resorted to severe Tapasya. Rudra agreed to marry her, Brahma proposed formally and the marriage took place with pomp and show. Sati and Rudra shifted from Kailasa to Himalayas where Bhagavan enlightened Sati

Devi on many matters of Spiritual Significance including the nuances of Mantra-Tantra-Yantra and Yoga. But meanwhile, Daksha Prajapati got increasingly jealous of Rudra Deva. At the ill-famed Daksha Yagna, Daksha denied 'Pradhana Havis' or the prime part of the Yagna to Rudra as per the usual practice and even as Sage Dadhichi pointed out the lacuna, the caution was ignored. Sati Devi felt that there was a mistake made by her father and insisted on attending the yagna despite Shiva's warning and his subsequent approval with great reluctance as Nandi and Rudra Ganas accompanied her. Daksha ignored her entry at the Yagna and in fact talked disparagingly against Rudra Deva. She could not contain Daksha's criticism of Maha Deva and having produced Yogic Fire ended herself to unite with Bhagavan. As Nandi informed Shiva of the tragedy, the latter pulled out a few hairs from his Jatujuta or the coarse knotted head-hair against a mountain and the energy so created broke the mountain into two parts, one of which having materialised Veerabhadra and another Devi Bhadra Kaali. The enraged Rudra asked them to destroy Daksha Yagna. Veerabhadra beheaded Daksha and together with Bhadra Kaali turned the Yagna into smithereens. Devi Bhagavata Purana stated that Shiva picked up the body remains of Sati Devi and performed furious Shiva Tandava to release his pent up emotions of intense love of Sati and heightened anger for Daksha; Vishnu apprehended Pralaya and used his Sudarshana Chakra to spread out the body remains of Sati and hundred and eight Shakti Peethas came into being. Veda Vyasa affirmed that worship at these Siddha Peethas or even hearing about these would destroy sins and bestow powers to the devotees concerned. Eventually, the instant fury of Shiva was cooled down by the prayers of Brahma and Devas and the ever merciful Shiva agreed to the resuscitation of Daksha by fixing the Goat-head of the Sacrificial animal. The ever grateful Daksha begged of Shiva's clemency and re-organised Daksha Yagna once again with Maha Deva occupying the High-Seat at any Yagna eversince.]

Two versions of Shakti Peethas are given below, one sourced from Devi Purana by Veda Vyasa and another sourced from Maha Peetha Purana:

1) Veda Vyasa described the Siddha Peethas as mere hearing about these would destroy sins and worshipping the Deities would bestow powers. The face of Gauri is at Kasi with the name of Visalakshi; that in Naimisharanya as Linga Dharini; Lalitha Devi at Prayaga or Allahabad; in Gandha Madan by the name of Kamuki; in Southern Manasa as Kumuda; in Northern Manasa as Viswakama or the Provider of Desires; in Gomanta by the name of Gomati; in the Mountain of Mandara as Kamacharini; in Chaitraratha by name Mandokata; in Hastinapura as Jayanti; in Kanyakubja as Gauri; in Malaya Mountain as Rambha; in Ekambara Peetha as Kirtimati; in Visve as Viswesvari; in Pushkara as Puruhuta; in Kedara Peetha as Sanmarga dayani; as Manda at the top of Himalayas; as Bhadrakarnika at Gokarna; as Bhavani at Sthanesvara; as Bilvapatrika at Bilvake; at Madhavi at Srisaila; Bhadra in Bhadresvara; Jara on Varaha Saila; as Kamala at Kamalaya; as Rudrani at Rudrakoti; Kali in Kalanjira; Maha Devi in Salagrama; Jayapriya at Sivalingam; Kapila at Mahalingam; as Muktesvari at Makota; as Kumari in Mayapuri; as Lalitambika at Sanatana; at Mangala at Gaya Kshetra; as Vimala at Puroshottama; as Utpalakshi at Sahasraksha; Mahotpala at Hiranksha; Amoghakshi at Vipasa River; Patala at Pundravardhana; Narayani as Suparsva; Rudra Sundari at Trikuta; Vipula Devi in Vipula; as Kalyani in Malayachala; Ekavira in Shyadri; Chandrika in Harischandra; Ramana in Ramatheertha; as Mrigavati at Yamuna; as Kotini at Kota Theertha; Sugandha at Mandhavadana; Trisandhya at Godavari; Rati Priya at Gandharva; Subhananda in Sivakundam; Nandini at Devika thata; Rukmini in Dvaravati, Radha at Brindavana; Devaki in Mathura; Paramesvari in Patala; Sita in Chitrakuta; Vindhyadhivasini in Vindhya Range; Maha Lakshmi at Karavira; Uma Devi in Vinayaka; Arogya in Vaidyanatha; Mahesvari in Mahakala; as Abhaya in all the Usna Thirthas; Nitamba in Vidhua mountain; Mandavi in Mandavya; Svaha in Mahesvari pura;

Prachanda in Chagalanda; Chandika at Amarakantaka; Vararoha in Somesvara; Pushkaravati in Prabhasa; Devamata in Sarasvati; Paravara in Samudra thata; Mahabhaga in Mahalaya; Pingalesvari in Payosni; Simhika in Kritasoucha; Atisankari in Karthika; Lola in Utpalavartaka; Subhadra in Sona Sangam; Lakshmi at Siddhavana; Ananga in Bharatashrama; Visvamukhi in Jalandhara; Tara in Kishkindhya; Pushti in Devadaru Vana; Medha in Kashmira Mandala; Bhima in Himadri; Tusti in Visvesvara Kshetra; Suddhi in Kapalamochana; Mata in Karavarohana; Dhara in Sankhodhara; Dhriti in Pindaraka; Kala in Chandrabhaga River; Sivadharani in Acchoda; Amrita in Vena and as Urvasi in Vadari; also as Medicines in Uttarakuru; as Kuskodaka in Kusadwipa; as Manmatha at Hemakuta; as Satyavadini in Kumuda; as Vandaniya in Asvaththa; as Nidhi Vaisravanalaya; as Gayatri in the mouth of Vedas; as Parvathi near to Siva; Indrani in Devaloka; Sarasvati in the face of Brahma; Prabha in Solar disc; as Vaishnavi in Matrikas; Arundhati among Satis or the chaste women; Tilottama among Ramas; Maha Devi in the form of Great Intelligence or ‘Samvid’; Bhramakala in the hearts of the embodied beings. Veda Vyasa told King Janamejaya that even if one recited the names of the hundred and eight Devis, the person concerned would secure immense peace of mind and of course if one visited and worshipped the Deities-at least as many as possible- he or she would attain bliss. The aftermath of Devi Sati’s yogic immolation, Sadasiva’s unleashed anger on Daksha and the stormy events that ensued witnessed an awful era of sorrow and aimless existence. Sadasiva went into severe Tapasya and Devas lost their usual splendour. That was the time when Danavas gained an upper hand and their Chief Tarakasura who performed rigorous penance to Lord Brahma secured a tricky boon from him of invincibility except from Sadasiva’s son, knowing well that Lord Siva was upset by His consort Sati Devi’s yogic end and little possibility of Sadasiva’s re-marriage and begetting a child even in the distant future! Out of sheer desperation, Devas approached Maha Vishnu for help.

II) The facts about the Shakti Peethas as given in Maha Peetha Purana in fuller detail with Place-Organ/Ornament-Embodiment name of Devi and name of Maha Bhairava are:

1) Chandanwadi to Amarnath in J& K- Throat-Maha Maya-Trisandheswara 2) Attahas village of Dakshindihi, Bardhaman near Katwa in West Bengal- Left Arm- Lips-Phullara Devi-Vishweshwari 3) Bahula on the banks of Ajay River at Ketugram near Katwa, Burdwan in West Bengal-Left arm-Bahula Devi-Bhiruk Bhairava 4) Bakreshwar on the banks of Paap hara River, District Bhirbhum near Dubrajpur Railway Station, West Bengal-Bhrikuti or the middle part of Eye Brows-Mahishasura Mardini-Vakranath 5) Bhairava Parvat, near Kshipra River in Ujjain, Madhya Pradesh-Upper Lip- Devi Avanti-Lambakana Bhairava 6) Bhavanipur Union at Karatoya tata, 28km from Sherpur, Bogra Dist, Bangladesha-Left ankle ornament-Arpana Devi-Vamana Bhairava 7) Gandaki, Pokra, Muktinatha Mandir, Nepal- Body Part temple on fore head-Gandaki Chandi Devi-Chakrapani Bhairava 8) Saptashringi Mandir at Vani in Nasik, Maharashtra- both chins-Bhramari Devi-Vikritaksha Bhairava 9) Hingula in Southern Baluchistan, some 125 km towards North West from Karachi, Pakistan-Brahma randhra of Sati Devi’s head- Devi Kattari-Bhimalochana Bhairava 10) Jayanti at Nartiang village in Jaintiya Hills Dt., locally popular as Nartiang Durga Temple in Meghalaya-Left thigh-Devi Jayanti-Kramadishwar Bhairava 11) Jessoreshwari at Ishwaripur, Shyamnagar in Bangladesh-Palms of hands and soles of the feet-Devi Jessoreshwari-Chanda Bhairava 12) Jwalaji, Kangra, Himachal Pradesh-Tongue-Devi Siddhida (Ambika)-Unmatta Bhairava-13) Kalighat, Kolkata, West Bengal-Right toes-Devi Kalika-Nakuleshwar Bhairava 14) Kalmadhava on the banks of Shon River in a cave over hills near Amarakantak, Madhya Pradesh-Left buttock-Kali Devi-Asitanga Bhairava 15) Kamgiri, Kamakhya in Neelachala hills near Guwahati in Assam-genitals-Devi Kamakhya-Unmaada Bhairava 16) Kankali tala on Kopai River banks north east of Bolpur Station in

Birbhum Dt; and locally known as Kankaleshwari Mandir, in West Bengal-Bone is the part of body fallen-Devi Devagarbha-Ruru Bhairava 17) Kanyashram Balambika Bhagavati Temple in Kanyakumari of Tamilnadu / also presumed to be in Chittagong, Bangladesh- back the body part-Devi Sharvani-Nimisha Bhairava 18) Karnat, Kangra, Himachal Pradesh- both ears- Devi Jaya Durga-Abhiru Bhairava 19) Kiteetkona village, Lalbagh Court Rd Station, Murshidabad Dt. West Bengal-Ornament of Kireeta or Crown-Devi Vimla-Sanvart Bhairava 20) Anandamani Temple at Ratnavali on the banks of Ratnakar River at Khanakul-Krishna nagar, Hoogly Dt. West Bengal-Right shoulder-Devi Kumari- Shiva Bhairava 21) Bhramari Devi Temple in Jalpaiguri near Boda Village on the banks of Teesta or Tri-Shrota or the Sangam of three water flows, West Bengal-Left leg- Devi Bhramari-Ambara Bhairava 22) Manas under Tibet at the foot of Mount Kailash in the Lake Manasarovara-Tibet-Right hand-Devi Dakshayani- Amara Bhairava 23) Manibandh at Gayatri hills near Pushkar, Rajasthan-Sati Devi's bracelet ornaments fell off there and the Devi's specific name is Devi Gayatri and Sarvanad Bhairava is Maha Deva's specific name 24) Mithila near Janakpur railway station on the Indian border of Nepal-Left shoulder- Devi Uma-Mahodara Bhairava 25) Nainativu/Manipallavaram, Northern Province of Sri Lanka-Devi's anklets- Indrakshi/ Nagapooshani/ Bhuvaneshwari worshipped by Indra, Rama and Ravana too, besides Garuda and Naga devas too-Rakshasheswar/Nayanair Bhairava 26) Nalhati/ Nalateshwari Temple, Birhum Dt. West Bengal-body part fallen being the Devi Sati's vocal chord-Devi's name is Kalika Devi- Yogesh Bhairava 27) Guhyeshwari Temple, near Pashupatinath Temple, Kathmandu, Nepal- both the knees-Devi Maha shira- Kapali Bhairava 28) On Chandranatha hill in the famed Chandranatha Temple in Chittagong Dt. Bangladesh- Right arm-Devi Bhavani-Chandrashekhara Bhairava 29) Panchasagara near Hardwar, Uttarakhand-Lower teeth-Devi Varahi-Maharudra Bhairava 30) Prabhasa Kshetra near Veraval and Somnatha Mandir, Gujarat-Stomach- Devi Chandrabhaga- Vakratunda Bhairava 31) Prayag near Sangam at Alhabad, Uttar Pradesh- Finger is the body part fallen-Devi Lalita-Bhava Bhairava 32) Kurukshetra toen or Thaneshwar /Staneshwar, Haryana-Ankle bone, Savitri / Bhadrakali Devi-Sthanu Bhairava 33) Ramgiri at Chitrakuta on Jhansi-Manikpur Railway Line, Uttar Pradesh- right breast-Devi Shivani-Chanda Bhairava 34) Sainiya's Nandikeshwari Temple under a banyan tree, Birbhum Dt. West Bengal- necklace-Devi Nandini-Nandikeshwara Bhairava 35) Kotilingeshwar Temple on the banks of Godavari River, near Rajamundry, Andhra Pradesh- cheeks- Rakini Devi / Vishweswari- Vatsnabh / Dandapani Bhairava 36) Shivaharakaraya nearv Sukkur station from Karachi, Pakistan-Eyes-Mahishasura mardini-Krodhish Bhairava 37) Shondesh at source point of Narmada River in Amarantak, Madhya Pradesh- Right buttock-Narmada Devi- Bhadrasena Bhairava- 38) Shri Parvat, near Ladakh, Jammu and Kashmir or alternatively believed as Srishailam on Shiva Parvat hills, Karnool Dt. Andhra Pradesh-Right anklet ornament- Devi Sundari- Sunderanada Bhairava 39) Shri Shail, Dakshina surma near Gotatkar, Sylhet Town, Bangladesh- neck got dropped- Devi's name Maha Lakshmi- Sambaranand Bhairava 40) Shuchi, Shuchindram Temple near Kanyakumari, Tamilnadu- Upper teeth- Devi Narayani-Sanhara Bhairava 41) Sugandha, Shikarpur, Barisal town on the banks of Sonda river, Bangladesh- nose- Sugandha Devi- Trayambika Bhairava 42) Tripura Sundari Temple at Udaipur, Tripura- Right leg- Tripura Sundari- Tripuresha Bhairava 43) Ujaani near Guskara, Burdwan Dt. West Bengal- Right wrist- Devi Mangala Chandika- Kapilambara Bhairava 44) Varanasi at Manikarnika Ghat on the banks of Ganga- Ear ring-Devi Vishalaakshi / Manikarni- Kalabhairava 45) Vibhash, Purba Medinipur, West Bengal-Left ankle-Devi Kapalini (Bhima rupa)- Sarvananda Bhairava 46) Virat near Bhratpur, Rajasthan- left toe- Devi Ambika- Amriseswar Bhairava 47) Bhuteshwar Mahadev Temple, Katyayani Peeth, Brindavan, Uttar Pradesh- Hair ringlets- Devi Uma- Bhutesha Bhairava 48) Jalandhar's Devi Talaab, Punjab- Left breast-Tripuramalini- Bhutesha Bhairava 49) Baidyanath dhaam, Jarkhand- Heart- Jaya Durga- Baidyanatha

bhairava 50) Puri, Biraja in Jagannatha Temple, Odisha- navel- Bimala Devi-Jagannaath Bhairava 51) Burdwan, West Bengal-Great toe- Jogaadya- Kshera Kandaka Bhairava.]

Ashtottara Shata Shakti Tirtha Kshetras:

Ashtottaram cha Tirthaanaam shatametaduhaahritam, yah pattecchrunuyaad vaapi sarva paapaih pramuchyate/ Yeshu Tirtheshuyah kritwaa snaanam pashyati maam narah sarva paapa vinurmuktah kalpam Shiva pure vaset/ (Following are 108 Shakti Kshetras which are read or heard about by itself would reduce the accounts of blemishes committed. Those who take a clean bath with mind of purity and of conscience as followed by ‘darshan’ of the Devi with varied names should indeed dismantle the heaps of sins.)

Bhagavati Shakti with different names and varied Kshetras be worshipped as under: 1) Devi Vishalaakshi at Kasi; 2) Devi Lingadharini at Naimisharanya 3) Devi Lalitha at Prayaga; 4) Devi Kamakshi at Gandhamaadana Parvata; 5) Devi Kumuda at Manasarovara; 6) Devi Vishwakaaya at Ambar or Aamer; 7) Gomati at Gomanta Parvata; 8) Devi Kamacharini at Mandarachala; 9) Devi Madotkata at Chitrarathavana; 10) Devi Jayanti at Hastinapura; 11) Devi Gauri at Kanyakubja; 12) Devi Rambha at Malayachala; 13) Devi Kirtimati at Ekambara Kshetra; 14) Devi Vishveshwari at Vishra; 15) Devi Puruhuta at Pushkara; 16) Devi Margadayani at Kedara; 17) Devi Nanda at Himachala; 18) Devi Bhadrakarnika at Gokarna; 19) Devi Bhavani at Thaneshwar; 20) Devi Bilwapatrika at Bilwaka; 21) Devi Madhavi at Srishaila; 22) Devi Bhadra at Bhadrashwara; 23) Devi Jaya at Varaahashaila; 24) Devi Kamala at Kamalalaya or Tituvayur; 25) Devi Rudrani at Rudrakoti; 26) Devi Kaali at Kaalanjar; 27) Devi Kapila at Mahalinga; 28) Devi Mukuteshwari at Markota; 29) Devi Mahadevi at Shalagrama; 30) Devi Jajapriya at Shiva Linga; 31) Devi Kumari at Mayapuri or Haridwar; 32) Devi Lalitha Santana Kshetra; 33) Devi Utpalaakshi at Sahasraaksa; 34) Devi Mahotpala at Kamalaksha; 35) Devi Mangala at Gangaatata; 36) Devi Vimala at Purushottama Kshetra; 37) Devi Amoghaakshi at Vipasha on the banks of Vyasa River; 38) Devi Paatala at Pundravardhana; 39) Devi Narayani at Supaarshwa; 40) Devi Bhadrasundari at Vikuta; 41) Devi Vipuleshwari at Vipula; 42) Devi Kalyani at Malayachala; 43) Devi Kotavi at Koti Tirtha; 44) Devi Sugandha at Madhava Vana; 45) Devi Trisandhya at Kubjaamraka or Rrshikhesha; 46) Devi Rati Priya at Ganga dwaara or Haridwaara; 47) Devi Sunanda at Shivakunda; 48) Devi Nandini at Devikaa Tata; 49) Devi Rukmini at Dwaraka; 50) Devi Radha at Brindavana; 51) Devi Devika at Mathura; 52) Devi Parameswari at Paatala; 53) Devi Sita at Chitrakuta; 54) Devi Vindhyaavaasini at Vindhyaachala; 55) Devi Ekavira at Sahyanchala; 56) Devi Chandrika at Harischandrapura; 57) Devi Ramana at Rama Tirtha; 58) Devi Mrigaavati at banks of Yamunaa ; 59) Devi Maha Lakshmi at Karaveera or Kolhapuri; 60) Devi Uma Devi at Vinayaka Kshetra 61) Devi Aroga at Vaidyanath; 62) Devi Maheshwari at Maha Kaala; 63) Devi Abhaya at Ushna Tirtha; 64) Devi Amrita at Vindhya kandaara; 65) Devi Mandavi at Mandukya; 66) Devi Swaha at Maheshwarapur or Maahishmati; 67) Devi Prachanda at Chhagalanda; 68) Devi Chandika at Makaranda; 69) Devi Vararoha at Someshwara; 70) Devi Pushkaraavati at Prabhasa Kshetra; 71) Devi Deva Maata at Saraswati Samudra Sangama; 72) Devi Maha Bhaga at Mahalaya; 73) Devi Pingaleshwari at the banks of Payoshni River; 74) Devi Simhika at Krita shoucha; 75) Devi Yashaskari in Kartikeya Kshetra; 76) Devi Lola at Utpalavarta; 77) Devi Subhadra at Shona-Ganga Sagama; 78) Devi Mataa Lakshmi at Siddapur; 79) Devi Anjana at Bhrataashrama; 80) Devi Vishwamukhi at Jalandhar; 81) Devi Tara at Kishkindha Parvat; 82) Devi Pushti at Devadaru vana; 83) Devi Medha in Kashmira; 84) Devi Bhimadevi at Himadri; 85) Devi Pushti at Vishweshwara; 86) Devi Shuddhi at Kapala mochani; 87) Devi Maata at Kayavarohana; 88) Devi Dhvani

at Shankodwaar; 89) Devi Dhriti at Pindaraka; 90) Devi Kaala at the banks of River Chandrabhaga; 91) Devi Shivakaarni at Acchoda; 92) Devi Amrita at Venna river bank; 93) Devi Urvashi at Badari vana; 94) Devi Oshadhi at Uttarakuru; 95) Devi Krushodaka at Kusha dvipa; 96) Devi Manyatha at Hemakuta Parvata; 97) Devi Satyavadini at Makuta; 98) Devi Vandaniya at Ashvattha; 99) Devi Nidhi at Alkapuri of Kubera; 100) Devi Gayatri in Vedas; 101) Devi Parvati in Shiva Saannidhya; 102) Devi Indrani in Indra Loka; 103) Devi Sarasvati in Brahma Mukha; 104) Devi Prabha in Surya Loka; 105) Devi Vaishnavi among Matrukas; 106) Devi Arundhati among Pativratas; 107) Devi Tilottama among Apsaras; and 108) Devi Brahma kalaa Deha dharini Shakti Swarupas.

Ashtottara Shata Shiva Kshetras:

Following are hundred and eight Shaiva Kshetras and names of the respective names of Shiva Murtis: 1) Kaivalya Shaila: Shri Kantha; 2) Himalaya Parvata:Kedareshwara 3) Kashipura : Vishwanadha 4) Shrishaila: Mallikarjuna; 5) Prayaga: Nilakanthesha; 6) Gaya: Rudra; 7) Kaalanjar: Nilakantheshwara; 8) Draaksharama: Bhimeshwara; 9) Maayura/Mayavaram : Ambikeshwara; 10) Brahmavarta: Deva Linga;11) Prabhasa: Shashi Bhushan;12) Shwetahastipura: Vrishadhvaja; 13) Gokarna: Gokarneshwara; 14) Soma- nadha:Someshwara; 15) Shrirupa: Thyagaraja; 16) Veda: Vedapurishwara; 17) Bhimarama: Bhimeshwara 18) Manthana: Kaalikeswara; 19) Madhura; Chokkanatha; 20) Manasa: Madhaveswara; 21) Shri Vaanchaka: Champakeswara 22) Panchavati: Vateshwara; 23) Gajaaranya: Vaidhya natha; 24) Tirthaa chala: Tirthakeswara 25) Kumbhakona: Kumbheshwara; 26) Lepakshi: Paapanaashana: 27) Kanvapuri : Kanweshwara;28) Madhya: Madhyaarjuna; 29) Hariharapura: Shankara Narayaneswara; 30) Virinchipura: Margesha; 31) Panchanada: Girishwara; 32) Pampapuri: Virupaksha; 33) Somagiri: Mallikarjuna; 34) Tri- makuta: Agasteshwara; 35) Subrahmanya: Ahipeshwara; 36) Mahabala Parvata: Mahabaleswara; 37) Dakshinaavarta: Ankeshwara as worshipped by Surya Deva directly 38) Vedaranya : Vedaranyeshwara; 39) Somapuri: Someshwara; 40) Ujjain: Rama Lingeshwara; 41) Kashmir: Vijayeshwara; 42) Maha Nandipura: Maha Nandeshwara; 43) Koti Tirtha: Koteswara; 44) Vriddha Kshetra: Vriddhaachaleswara; 45) Kukkud Parvata: Gangaadhareshwara; 46) Chamaraja nagara: Chamarajeshwara; 47) Nandi Parvata:Nandeshwara; 48) Badhirachala: Chandeshwara; 49) Gurapura: Nanjundeswara; 50) Shata -shringa Parvata: Adhipeshwara; 51) Ghanaanada Parvata: Someshwara; 52) Nallur; Nimaleshwara' 53) Needa naatha pura: Needa natheshwara; 54) Ekanta: Rama Lingeshwara; 55) Shri Naaga: Kunadale -shwara; 56) Sri Kanya : Tri Bhungeshwara; 57) Utsanga: Raghaveswara; 58) Matsya Tirtha: Tirthesh -wara 59) Trikuta Parvat: Tandaveswara; 60) Prasanna puri : Marga Sahaayeshwar; 61) Gandaki: Shiva naabha; 62) Shripati : Shripateshwar; 63) Dhamapuri: Dharma Linga; 64) Kanya kubja: Kalaadhara; 65) Vaanigrama: Virinjeshwar; 66) Nepala: Nakuleshwar' 67) Jagannaadha puri: Markandeswar; 68) Narmada Tat: Swayambhu; 69) Dhamasthala : Manjunatha; 70) Tri Rupa: Vyaseswara; 71) Swanavati: Kalingeswar; 72) Nirmal: Pannageswar: 73) Pundarika: Jaiminishwar; 74) Ayodhya: Madhureswar; 75) Siddhavati: Siddheshwar:76) Shri Kurmaachala: Tripurantaka; 77) Manikundala: Manimuktaa –nadeshwara; 78) Vataatavi: Kritthivaashewara; 79) Triveni Tata: Sangameswara; 80) Stanita Tirtha: Malleswara; 81) Indrakeela Parvata: Arjuneswara; 82) Sheshachala Parvata: Kapileswara; 83) Pushpagiri: Pushpagirishwara; 84) Chitrakuta: Bhuvaneswara; 85) Ujjain : Maha Kaaleshwara; 86) Jwala- mukhi: Shula tanka; 87) Mangali: Sangameswara; 88) Tanjapuri: Brihadishwara; 89) Pushkar : Rameshwar; 90) Sri Lanka: Matseshwar; 91) Gandhamaadana: Kurmeshwar; 92) Vindhya Parvat: Varaaheshwar; 93) Ahobila: Nrisimha swarupa; 94) Kurukshetra :Vaamaneshwara; 95) Kapila Tirtha: Parashu Rama Tirtha; 96) Kurukshetra: Vaamaneshwar; 97) KapilaTirtha : Parashurameswara; 98) Setu bandhana: Rameshwar; 99) Saketa: Balarameshwar; 100)

101) Vaaranaavata: Bouddheshwara 102) Tatwa Kshetra: Kalkeshwara; 103) Mahendrachala: Krishneshwar; 104) Mandapalli : Shaneshwara; 105) Nepal : Pashupati natha; 106) Tenkashi: Kashinatha; 107) Hampi- Virupaksha and 108) Vemulavaada: Nilalohita

Chapter Twenty Five on Maha Vishnu and His Universal Magnificence

Brahma Purana

The First Ever such Entity was created on its own and hence called ‘Swayambhu’ / Narayana who created ‘Apo Naaraa’ or the Radiant Water first and was thus known as ‘Narayana’ who floated on water. He deposited his ‘Veerya’ or virility as an indication of his resolve to create and as a result there appeared a Golden Egg and floated on the Radiant Water. ‘Hiranya garbha’ Brahma himself sat in the Egg for a year; the Egg had two parts viz. ‘Diva’/Urthva Loka and ‘Bhuva’/ Earth, the space in between being ‘Aakaasha’. He then created ‘Dasa Dishas’ or Ten Directions viz. Uttara (North), Ishanya (North-East), Purva (East), Agneya (South-East), Dakshina (South), South-West (Nairutya), West (Paschima), North-West (Vayavya), Urthwa (Overhead) and Athodik (Underneath). Further, he created Kaala (Time), Manasa (Thought), Vaak (Speech), Kaama (Desire), Krodha (Anger), and Rati (Physical joy). 4 Brahma then created Eleven Rudras (Mahaan, Mahatma, Matimaan, Bhashana, Bhayankara, Ritudwaja, Urthwakesha, Pingalaksha, Ruchi, Shuchi, and Kaalaagni Rudra) out of irritation and annoyance and further on the Sapta Rishis viz. Marichi, Atri, Angirasa, Pulastya, Pulaha, Kratu and Vasishtha as his mind-born sons. The Kumara brothers Sanaka, Sandandana, Sanat and Sanatanas were born too but they did not take up Srishti. Brahma created further Vidyut, Vajra, Megha, Rohita, and Indradhanush; Ruk-Yajur-Sama Vedas; Sadhya Devatas and smaller such creations like ‘Pakshis’. As the momentum of creation was very tardy, hence Brahma decided to divide himself into two,

Agni Purana’

‘Dashaavataaras’ (The Ten Incarnations)

Matsya Avatara: As the Universe time drew near to Final Destruction including the ‘Bhulok’ (Earth), ‘Swarglok’ (Heaven) and ‘Bhuvarlok’ (intermediate Region), it was flooded with water. As ‘Vaivaswata Manu’ (son of Surya) was in prayers in River ‘Kirtimala’; he found a tiny fish in the water on his palms which begged him not to throw it as big fish might swallow it. Manu kept it in a pot, but soon the fish grew big to occupy the ocean and asked him to build a mammoth Ship and transfer ‘Sapta Rishis’ (Seven Sages) and a sample each of flora and fauna. Vihnu in the form Matsya declared that the Universe would be flooded soon, that the ship would be saved along with Manu and others, that He would destroy demon ‘Hayagriva’ and re-create the Universe.

Kurma Avatara: As ‘Asuras’ (Demons) and ‘Suras’ (Devas) were on fierce battle for long time, Lord ‘Brahma’ (The Creator) and Lord ‘Vishnu’ (The Preserver) arrived a truce between the two parties who churned ‘Kshira Sagar’ (the Ocean of Milk) to attain ‘Amrita’ (Elixir). The mountain ‘Mandara’ was commissioned as a rod for the churning and ‘Vasuki’, the Great Serpent as the rope. Demons grabbed the face of ‘Vasuki’ out of pride and many perished due to the poisonous flames from its several mouths, whereas Devas preferred to opt for the tail of the Serpent out of veneration for Vasuki. Since the Mountain could not be balanced in the Ocean, Lord Vishnu took the form of a Turtle (Kurma) and withstood the weight and speed of the churning. In the course of churning, came out a colossal poisonous

fire, named 'Kalakuta', which engulfed the whole Universe. Lord 'Eswara' swallowed the Great Fire and kept it in His Throat and thus came to be known as 'Neelagriva' (The Blue Throated). Eventually, a number of Objects emerged as a result of the churning but the Demons rejected them all as they were only bent on 'Amritha' and none else. Among the Objects were: 'Sura' (The Divine Drink), 'Parijata' the Tree bringing heavenly fragrance by its flowers since opted by Indra for his Garden; 'Koustubha' the Holy Jewel adorning Lord Vishnu's chest, the Celestial Animals viz. 'Kapila' the Sacred Cow, 'Uttchaiswarya' the Divine Horse and 'Iravata' the Elephant used by Indra; 'Apsaras', the Heavenly Dancers; Lakshmi the Goddess of Wealth, who preferred to be the Consort of Lord Vishnu and finally emerged 'Dhanvantari'- the God of Medicine, along with the most awaited 'Amritha', which was sought to be grabbed by Demons and Gods alike. To sort out the confusion, there appeared a dazzling damsel 'Mohini' (The Unique Enchantress)-who was Lord Vishnu Himself-and both Suras and Asuras accepted her as an arbitrator and 'just' distributor of Amritha. Mohini made both the parties wait for their turn and served Devas first and declared that the stock of Amritha was all consumed and disappointed the Demons. One of the Demons, Rahu- pretended to be the Moon God and consumed Amrita; on conceding the protests of Sun and Moon, Mohini cut his head. But since he managed to take sips of the Life-giving Drink, Rahu survived and in fact managed to secure a boon that he could devour both Sun and Moon and hence the Solar and Lunar Eclipses. As a result of the drama Demons were defeated and Devas retained power in Heaven thus vindicating the Divine Position of Devas.

Varaha Avatar: Sage Kashyapa and his wife Diti gave birth to 'Hiranyaksha', who in turn pleased Lord Brahma, and managed a boon that no force on Earth could destroy him in battles. He conquered all the three worlds, viz. the Earth, Heaven and the Under-World. In fact, he dragged Earth into the depths of the Ocean and there was complete chaos in the Universe. Lord Vishnu had to take the form of a boar, which after a prolonged battle destroyed the demon and restored Earth by lifting it by His tusks. The Balance of the Universe would have been completely upset if Earth were not saved along with the virtues of Mankind, the Holy Scriptures and the very concept of Righteousness and Godliness.

Narasamiha Avatar: As his elder brother Hiranyaksha was killed by Lord Vishnu, 'Hiranyakashipa' desired to avenge the death. But he realized that unless he pleased Brahma (Lord of Creation) with rigorous meditation and sacrifice, he would not receive the boons that he wanted. Finally, Brahma acceded to all of his wishes that he could not be killed by any human being or beast, by night or day, in the sky or on the Earth or in water. Having secured the boons, the Demon became all powerful and tormented one and all, especially those who prayed to Lord Vishnu. In fact, he insisted that he alone should be prayed to. He attacked Sages, destroyed 'Yagnyas' (Sacrifices) and temples and sought to terminate the Good and the righteous. But his own son, named 'Prahlada', was an ardent devotee of Lord Vishnu from his childhood. Hiranyakashipa tried all means of cajoling, threatening and finally used various methods of killing him. Yet, each time that he sought to destroy the son, he was saved and Prahlada's devotion became more intense than ever. Finally in a fit of desperation, the father asked the son: 'Many a time, I tried to murder you, you are saved! Where is your Vishnu? You say that he is everywhere! Can you show him to me in this pillar?' The son replied coolly that He is omnipresent, omniscient and omnipotent! Enraged by this reply, the Demon struck the pillar and there emerged Lord Vishnu in the form of Narasimha (Half-Man and Half-Lion), kept the Demon on His lap and tore him into pieces. As per the prescription of the boon received by the demon from Lord Brahma, the annihilation happened neither by a human being nor a beast, not at a time when it was night or day (viz. dusk time)

and neither on earth, sky or water! In this Incarnation, Lord Vishnu had thus not only saved Prahlada, as also established a firm victory of Goodness over Evil, Virtue over Sin, and Permanent over Ephemeral!

Vamana Avatar: ‘Bali’, the grandson of Prahlada, was a Demon King in the lineage of Hiranyakashipa, who became all powerful and was most dreaded by ‘Devas’. He drove Devas away from Heaven, who fled away to Lord Vishnu for refuge. Vishnu assured Devas that Bali, who was in fact a benevolent King although dominant, would be humbled and that they would be restored to Heaven soon.. Eventually, the Lord was born to Kashyapa and Diti and grew as a midget (‘Vamana’). As King Bali was performing a Ritualistic Yagna (Sacrifice), he declared that on the occasion nobody would be turned out without fulfilling their wishes. Vamana arrived and asked for a ‘small boon’, viz. a three feet of land to be given as a ‘dakshina’ (a fee) to his Guru (Teacher). The Guru of Demons, Sage ‘Shukracharya’ suspected that the dwarf was a fake and might perhaps be Lord Vishnu Himself. King Bali said that if the dwarf were the Lord Himself, then the posterity would remember the King as a donor to the Lord. Thus saying the King asked Sage Sukracharya to sprinkle the holy water from a vessel to commence the ritualistic proceedings. Guru Sukracharya still tried to prevent the act of donation and entered the vessel in a miniature form so that the holy water could not be sprinkled. Vamana was clever enough to pierce a piece of grass into the curved mouth of the vessel and thus pricked into one of the eyes of Sukracharya by doing permanent damage to the eye. As the action of donating the three feet of land was complete, Vamana assumed a huge body and occupied one foot with Bhuloka, (Earth), another with Bhuwarloka and still demanded a third step for Swarloka. Thus King Bali had no other recourse to shift himself to ‘Patala’ (Under World). Lord Vishnu was immensely pleased with Bali’s altruism and gave him the boon to bear the title and powers of Lord Indra, the King of Heaven.

Parasurama Avatar: As per the ‘Varna Dharma’ of Hinduism there are four categories of castes of which the first category is of ‘Brahmins’ practising ritualistic prayers, Sacrifices, religious preaching, temple-running etc. Next category comprises ‘Kshatriyas’ or the Warriors and Kings, whose duty is to protect all other classes of people, especially the Brahmins. In this background, Kshatriyas had over a few generations neglected the interests of the three ‘Varnas’ and became despotic and cruel. It was at this time, that Lord Vishnu came to mortal life as the son of Sage ‘Jamadagni’ and ‘Renuka’ and assumed the name of ‘Parasu Rama’ or the one with an axe to punish the evil. ‘Kartaveerya’ was the contemporary King who was an ill-famed and cruel tyrant, with thousand hands. He not only subjected his own people with oppression and brutality but became a terror among his neighbouring Kingdoms too. He had a few boons from Lord Dattatreya which were misused and tormented one and all. On one occasion, the King visited the Ashram (the Hermitage) of Jamadagni and was impressed with the Holy Cow, ‘Kamadhenu’, as the cow could fulfill all desires of human beings. The King had forcibly taken away the Cow, despite Jamadagni’s protests. Parasurama waged a war with the King and cut off his thousand hands. His sons retaliated by killing Jamadagni and destroyed the Hermitage, when Parasurama was away. As a sequel, Parasurama had not only killed the progeny of Kartaveerya, but also hunted and shattered the totality of the Kshatriya clan by waging some twenty one wars to avenge the killings of his father and followers. Eventually, Parasurama retired and lived at Mount Mahendra. He returned again to Earth only in the subsequent ‘Yuga’ (the second in the Time-series of human existence, viz. Threta Yuga’).

Rama Avatar: Lord Vishnu’s next incarnation was that of Rama. He was born into ‘Surya Vamsa’ (the ancestry of Sun God) to ‘Dasaratha’ and ‘Kousalya’, while his brothers were born to his step mothers as ‘Laxmana’ to ‘Sumithra’, ‘Bharata’ and ‘Shatrughna’ to ‘Kaikeyi’. As the boys grew up, Sage

'Viswamitra' asked for the help of Rama to protect the Yagna (Sacred Ritual) from Demons, as they tended to spoil the Ritual by pouring blood into the 'Agni Kunda' (the Fire Pit). Dasaratha was most reluctant to depute Rama for the purpose as he was still in teens and said that he was prepared to defend the Yagna himself. Viswamitra insisted only on Rama and Dasaratha had to agree; Rama was accompanied by Laxmana too, as he was not only the closest among his brothers, but also devoted to Rama. The Yagna was performed successfully and Rama killed a dreadful 'Rakshasi' (demoness) named 'Tataki' and demon by name 'Subahu'; Rama also threw away thousands of miles off the high Sea another demon named 'Maricha' by the power of his arrows. As a symbol of his appreciation to Rama, Viswamitra taught how to use valuable 'astras' (Divine Arrows) to destroy enemies, in addition to those which were already taught to him by his own Guru 'Vasishtha', another Great Sage in the court of King Dasaratha. On way back to Ayodhya, the Capital of his Kingdom, Viswamithra took Rama to the Capital City ('Mithila') of another King namely 'Janaka'. The latter announced a 'Swayam Vara' (Self-choice of a husband by a daughter; in this case Lady Sita), the criterion of eligibility for a suitable suitor being that 'Shiva Dhanush'-a Divine Set of Bow and Arrow, belonging originally by Lord Shiva Himself- to be fixed and broken. Rama succeeded in breaking the 'Shiva Dhanush' and married Sita, who was basically Goddess Lakshmi, the spouse of Lord Vishnu Himself. Alongside, Janaka performed the weddings of his other daughters to Rama's other brothers, viz .Lakshmana to 'Urmila', Bharata to 'Mandavi', and Shatrughna to 'Shrutakirti'. On way back to Ayodhya after the joyous weddings, Rama had an encounter with Parasurama, another incarnation of Lord Vishnu Himself, as Prasurama was annoyed that Rama broke the Shiva Dhanush. But Rama sought to convince Parasurama and more significantly the entire world that he was indeed the Avatar of Lord Vishnu. As there was a seeming threat posed by Parasurama, Rama broke another powerful Set of Bow and Arrows, viz. 'Narayana Dhanush' as given by Parasurama. On return to Ayodhya, Dasaratha declared Rama to be the 'Yuvraj' (heir apparent).The entire Kingdom and all the citizens felt highly overjoyed and ecstatic at the great news, as even by then, Rama was considered as a role model for humanity and a 'Maryada Purush'(an exceptionally noble and lovable person). But, the youngest wife of Dasaratha, Kaikeyi, opposed the proposal and as instigated by her maid servant 'Manthara', reminded the King of two of his boons to her that were due to her when she nursed him after a battle with a demon in the past. She asked for fulfilling her boons that Bharata, her elder son, be made the heir apparent and that Rama be consigned to forests for 14 years. Dasaratha had no choice but to concede her requests. Rama obeyed the paternal wishes, as conveyed to him by Kaikeyi, since Dasaratha had already swooned after hearing the undue demands. Rama was accompanied by Sita and Lakshmana.Subsequently, Dasaratha died of heart attack. Bharata was away from Ayodhya to Mithila, as pre-planned by Kaikeyi, and on return, felt hurt by the terrible turnover of events, reprimanded his mother, refused to become the King, kept the throne unoccupied as he was only a caretaker, that too when asked by Rama whom he met in the forests, and carried back Rama's 'Padukas' (wooden footwear) to Ayodhya to be cherished on the Royal Throne. Meanwhile, Rama and Sita, accompanied by Lakshmana moved on to 'Dandakaranya' (Thick interior of Forests) and lived in a hermitage, named 'Panchavati' on the quiet banks of River 'Godavari'. In course of time, a Rakshasa woman, by name 'Surpanakha' approached Rama and desired to marry her. Rama said that his wife was already with him but perhaps another male viz. Lakshmana might agree to do so. Lakshmana got Ram's coded message and slit Surpanakha's ears and nose. The latter desired to avenge the insult and prevailed on her brother 'Khara' to attack Rama and Lakshmana with his full army. The demon and his men were all killed in the battle and Surpanakha approached the mighty King of Lanka, viz.the ten headed and most dreaded 'Ravana' to retaliate. Enraged by the series of the deadly events, Ravana ordered Maricha to take the form of a Golden

Deer to entice Lady Sita, so that Rama would chase it and thus abduct Sita. Rama killed the deer but shouted Rama's name aloud as a ploy and Lakshmana left Sita alone and went in search of Rama. Meanwhile 'Ravana' succeeded in abducting Sita and took her away to Lanka. The Great Kite 'Jatayu' intercepted Ravana to rescue Sita but Ravana killed Jatayu. While dying, Jatayu informed Rama and Lakshmana, who were searching for Sita, that Ravana abducted Sita. Wandering in the forests, Rama made friends with 'Sugriva', the illustrious Monkey Chieftain, along his supporters, especially the Illustrious 'Hanuman', who had become Rama's instant devotee and unfailing follower. Sugriva was being harassed by his elder brother 'Vali', who was a powerful and tyrannical King of 'Kishkintha'. Rama helped Sugriva to kill Vali and made him the King of Kishkintha. Sugriva sent his Monkey soldiers far and wide to locate Sita. Finally, Hanuman crossed the Sea and met Sita in a garden of Ravana under an Ashoka Tree. He identified himself as a devotee of Rama with the help of his golden ring that was given by Rama himself as an identity. Hanuman created havoc in the Ashoka garden and killed many Rakshasa soldiers. Ravana's son, 'Meghanadh' had to utilize his prize 'Brahmastra' (the Divine Weapon of Brahma) to control Hanuman and present him in the royal court of Ravana. King Ravana ordered that Hanuman should be taught a lesson by scorching Hanuman's tail. In turn, Hanuman destroyed palaces, public places and a large part of Lanka's Capital and finally returned to Kishkintha to report the presence of Sita, who was being pressurized to marry Ravana as also the happenings of his visit to Lanka. Rama, Lakshmana, Sugriva, Hanuman, the giant Bear Jambavanta, and the massive Monkey- Brigade reached the shores of the Sea and built a gigantic 'Ram Sethu' (Bridge) across the Sea, inscribing the name of Rama on each rock and let it float! Having crossed the Sea, the 'Rama Sena' (Rama's Army) was composed and formulated to surround the entire Island of Lanka. One of Ravana's brothers, 'Vibhishana', who was a man of principles and morals tried to reason out with Ravana not to combat with Rama on the flimsy grounds of obsession with Sita, but he left the party of Ravana to join Rama, where there was 'Dharma' (Justice and Truth). In the fierce and long drawn battle that ensued, Rama killed Ravana's monstrous brother 'Kumbhakarna' and his outrageous son Meghanadha, alias Indrajit. The all powerful Ravana himself had to be wrecked by Rama by utilizing the massive Brahmastra while the entire Rakshasa community was destroyed by Rama's followers. After a long lapse of fourteen years, Rama, Sita and Lakshmana returned to Ayodhya, accompanied by the memorable Hanuman, Sugriva, Vibhushana and innumerable fellow warriors of the Rama Vijay (Rama's Victory) to witness Lord Rama's Coronation. The popular 'Rama Rajya' (Rama's Administration) was a bench-mark as per Hindu Mythology, witnessing the practice of Dharma in full force. The ideals that were followed were as per Scriptures of the Yore and reached peaks of human existence of Justice and Nobility.

Krishna Avatar: The eighth incarnation of Lord Vishnu was of Krishna, belonging to the 'Yadava' Community which was traced back to the ancestry of Lord Brahma. The lineage of Brahma commenced from his son 'Atri' onward to- Soma-Pururuva-Ayu-Nahusha-Yayati-and Yadu. Thus Krishna was born into 'Yadava Vamsa' to 'Vasudeva' and 'Devaki' in Mathura. Devaki's wicked brother 'Kamsa' was the tyrant King, who heard a Divine Voice from the Skies that Devaki's eighth son would kill him. Thus he imprisoned his sister and husband and killed each of the babies born to them. Kamsa took extra precautions to ensure that the eighth child ought not to vanish from the prison. Somehow Vasudeva managed to sneak out the child to safety on a stormy midnight into the cradle of a child just born to 'Nanda' and 'Yashoda' at 'Gokul' across the river 'Yamuna' and the couple brought up the child as their own. The baby since exchanged and brought back to the prison flew away from Kamsa's hands trying to kill that baby too, who flew away from Kamsa's hands and thundered from the sky that the real child,

Krishna was safe in Gokul. Having spotted the house where Krishna was safe, Kamsa deputed several demons to somehow kill the child; the demons that turned up thus included ‘Pothana’, ‘Arishta’, ‘Vrushabha’, ‘Keshi’, ‘Dhenuka’, ‘Gardabha’ and so on and Krishna killed them all. Krishna also overpowered a poisonous snake, ‘Kaliya’, in a poisonous pond as he entered the pond chasing a play ball with his friends. Krishna humbled Lord Indra, who rained incessantly at Gokula since the inhabitants of that place did not offer prayers to the Rain God, ‘Varuna’, by lifting a huge mountain, ‘Govardhana’ by his little finger. As Krishna and his elder brother ‘Balarama’ grew up, Kamsa invited them to Mathura on a so-called friendly visit, with the malicious intention of killing them. On their entry into the city, Kamsa let loose a mad elephant, which was killed. Kamsa also arranged a duel with tworenowned wrestlers, but Krishna and Balarama killed them too. Finally Krishna destroyed Kamsa and got rid of a terrible King bringing great relief to all concerned. Close to the end of Kamsa, another mighty devil named ‘Jarasandha’ challenged Krishna and sought revenge for Kamsa’s (his brother in law) death. Jarasandha too was killed by Krishna. Yet another enemy of Krishna, named ‘Sisupala’ met his extermination later. There was another momentous occasion, when Krishna and his spouse, ‘Satyabhama’ fought a deadly demon, ‘Narakasura’. It was destined that Satyabhama would terminate the Rakshasa, since Krishna pretended unconsciousness on the battle field to enable her to take the lead-role of killing the ‘Asura’. The Victory Day was celebrated as ‘Deepavali’, the Memorable Festival of Lights. This occasion also led to Krishna’s presenting a boon to Satyabhama and her request to Krishna to fetch the celestial flower, Parijata, from the Garden of Lord Indra in Swarga). The Story goes on that unfortunately the Parijata Tree brought from Swarga was planted in the Garden of Rukmini, the senior consort of Krishna and led to jealousies and quarrels in Krishna’s intimate family affairs! Moreover, Narakasura imprisoned sixteen thousand daughters of various Devas, Gandharvas, and Yakshas-all from celestial families and Krishna married them, besides his own eight Royal Queens! Besides, Radha the beloved of Krishna led to the concept of ‘Ras-Leela’ or Group Dances and singing by Gopikas (the girls infatuated with Krishna.) The Chapter on Harivamsa makes references to Krishna’s many sons. But, the Stories of ‘Pradyumna’ and ‘Aniruddha’ became popular. Through Rukmini, the Principal Consort of Krishna, Pradyumna was born, but as soon as he was born, a Rakshasa named ‘Shambhara’ abducted the child and threw him in a Sea. A fish swallowed the child but a fisherman caught the fish and out of its stomach emerged Pradyumna. Eventually, Pradyumna killed Shambhara and married ‘Mayavati’. Aniruddha was born to the couple and Krishna felt happy. Aniruddha and ‘Usha’ were in love, but ‘Baana’; an evil-minded King did not approve the wedding and fought with Aniruddha. Finally, Krishna vanquished Baana and made Aniruddha and Usha happy. Closely linked with the Avatar of Krishna is the Story of ‘**Maha Bharata**’, the Great Indian Epic of Ancient India. In fact, the Mahabharata Epic is but an excuse to enact the drama of ‘Pandavas’ and ‘Kauravas’, of which the Central Role is of Krishna himself. Pandavas represented nobility, justice, valour and idealism, whereas Kauravas stood for evil, jealousy, meanness and injustice. Krishna sought to depict the good and bad qualities distinctly and reveal that Truth triumphed finally and decidedly. In the lineage that originated from Brahma to Atri down to Yayati, the latter had two wives viz. Devayani, who had two sons named Yadu and Turvusu, while Sharmishtha had three sons named Druhya, Anu and Puru. Krishna was born into Yadu Vamsa, whereas Kuru into Puru Vamsa. King Shantanu was in Kuru Vamsa and he had two wives, Ganga and Satyawati. Bhishma was born to Ganga, whereas Chitrangada and Vichitraveerya to Satyawati. Chitrangada died early and Vichitraveerya was sickly. Meanwhile, Bhishma conquered the King of Kasi and brought three of his daughters, Amba, Ambika and Ambalika with the intention of having them wedded to Vichitraveerya, his younger brother. The three daughters demanded that Bhishma should marry them since they were conquered by Bhishma, but

Bhishma took a vow that he would be a bachelor always as he promised his father to facilitate Kingship to the progeny of Satyawati. The eldest daughter, Amba became furious and killed herself in 'Yoga Agni' as she was not married to Bhishma (In her subsequent birth, Amba was reborn as Sikhandi, a transgender who killed Bhishma subsequently). Since there was a crisis of family lineage to be perpetuated, Bhishma requested Vedavyasa to bless Ambica and Ambalika into bed. The girls did not initially agree and sent their 'Dasi', a servant maid and thus was born 'Vidura'. On the persuasion of Bhishma the sisters followed into the bed later; Ambica closed her eyes in the union and thus begot a blind son named 'Dhritarashtra', while Ambalika paled away in the union with the fright of Vyasa and thus had 'Pandu' as her son with congenital skin disease. Dhritarashtra was married to 'Gandhari', who also preferred to close her eyes with cloth as a respect to her husband. They got hundred sons, most important of them being 'Duryodhana' and 'Dussasana'. Pandu married Kunti and Madri. Even before her wedding, Kunti was blessed with a son, Karna, by the grace of Sun God, and after marriage she begot Yudhishtara through God Dharma (God of Justice), Bhima by 'Vayu' (God of Wind) and Arjun by God Indra. By the grace of Aswini Gods were born to Madri and they were named Nakula and Sahadeva. As a result of a curse by a Sage, Pandu died untimely and ever since then, Pandavas became fatherless and grew under the care of their paternal uncle Dhritarashtra the blind King. (Vidura, the son of a servant maid born to Vedavyasa was disqualified to become the King and thus became the Chief Adviser to the King.) The hundred strong progeny of Dhritarashtra headed by Duryodhana grew up as the spoilt and much pampered children and developed hatred towards their Pandava cousins, day by day. Karna was disowned by Kunti since she was an unwed mother but tried out an experiment to test a boon given by a Sage and invoked Sun God resulting in her pregnancy and birth of a boy; she packed off the child in a box floating in a river and a chariot driver, 'Suta' and his wife Radha brought up the child as their son. Karna had joined Duryodhana. The Kauravas and Pandavas had a common Guru (Teacher), Drona Acharya, to train them in the art of archery and military skills. Invariably, Pandavas excelled Kauravas in the training sessions and that was an added angle of jealousy to Kauravas, which eventually turned out as hatred. As Bhima was an expert in physical duels and the art of using mace in duel-fight, Duryodhana got envious. Similarly, Arjun was an expert in archery and used to draw praise from Drona. Duryodhana sought to pit Karna in the art of archery, but Guru Drona did not allow Karna in the classes, as Karna was not a Prince, as all others were. At once, Duryodhana being the heir apparent to the Throne declared Karna as the Prince of a subordinate State of the Hastinapura Kingdom and made Karna eligible to join the elite of Princes. In course of time, Kauravas tried several means of terminating Pandavas. The evil minded uncle of Kaurava sons, 'Shakuni' had been an active party in all such wicked actions. In fact, there was a group of four villains- 'Dushta Chathushtaya', comprising Duryodhana, Dussasana, Shakuni and Karna- who were responsible to somehow destroy Pandavas. They arranged a mansion made of shellac to inhabit Pandavas and tried to put it on fire overnight. Lord Krishna, who had all along been on the side of Dharma (Justice) and of Pandavas, had forewarned them of the evil plans of Kauravas to burn the mansion and got them transferred safe through a tunnel leading to a village nearby. Pandavas were disguised as a Brahmin family and rented a small house. Kauravas, including the King and the citizens, believed that Pandavas were ablaze in the mansion. Even in disguise as Brahmins, the five Pandava sons and mother Kunti lived on and rescued the entire village by Bhima from the menace of a Rakshasa, named 'Bakasura', who demanded a villager a day as his food. In course of time, they attended a 'Swayamvara' (Bride seeking to secure a suitable bridegroom) of Draupadi, the daughter of King Drupada and among all the aspirant-suitors only Arjuna was able to smash up a fish revolving fast in a circle placed above the head level and seeing down of its reflection in a water flowing down under. Kaurava sons and Bhishma also attended the

function and recognized Pandavas. Kaurava sons were dismayed, but gave great relief to Bhishma and all the well-wishers of Pandava. But, Arjun's victory of winning Draupadi's hand posed a problem since Arjun could not marry ahead of his elder brothers. The puzzle was sorted by Bhishma in consultation with the Sages, Draupadi and elders concerned that she should marry all the Pandava brothers in a lot. Following the Wedding, Bhishma advised King Dhritarashtra to give half of the Kingdom to Pandavas. Thus Yudhishtara became the King and gradually annexed many Kingdoms and became powerful and wealthy. Pandavas celebrated 'Rajasuya Yagna' (Royal Sacrifice) and elected Krishna as the Chief Guest of the Grand Function. Sisupala, another King and cousin of Krishna objected that the honour to Krishna, whom he defeated in successive wars. But the reality was that his mother requested Krishna to spare Sisupala for one hundred mistakes, before he was destined to die in Krishna's hands finally and thus Krishna hid himself from the wars with Sisupala and suffered him thus far. On reaching the hundred mistakes, Krishna terminated Sisupala. As Pandavas were at their climatic position, Kauravas felt highly jealous and as advised by the wily Shakuni, invited Dharmaraja for a Game of Chess, in which Shakuni played foul. Dharmaraja lost not only the Kingdom, but also Draupadi, who was forcibly brought into the Royal Court by Dussasana in the presence of Dhritarashtra, Bhishma, Drona and all the gentry; she was insulted and sought to be disrobed. Further, Dharmaraja was made to agree that Pandavas would spend in the forests for twelve years and an additional year in 'Ajnatavas' (in disguise and not to be noticed or identified by Kauravas or anyone else), failing which, another twelve years of forest life would be re-imposed! After completing the Forest life for twelve years, Pandavas (with the exception of Kunti who stayed with Vidura) took refuge in the Kingdom of 'Virata' in disguised forms viz. Dharmaraja as King Virat's Brahmana- Adviser and companion to play chess, Bhima as the Royal cook, Arjuna as the transgender dance teacher of the King's daughter, Uttara; Nakula and Sahadeva as trainers in the Royal stable of the King's horses and Draupadi as the Queen's Principal Maid. During the disguised stay of Pandavas, Bhima weeded out Keechaka one night without trace, even as the King himself was not unhappy about his brother-in-law's villainy and over-control. In the meantime, Kauravas attacked Virat's Kingdom and forcibly took away thousands of cows of King Virat's. Arjun had then decided to take away the disguise of Pandavas, as the period of one year of 'Ajnatavas' was just concluded. In fact, all the Pandavas revealed their own identities. Arjun had defended Virat's Kingdom single handed and frightened away Kauravas by his powerful arrows and finally utilizing just one 'Sammohan Astra', the Divine Arrow putting the entire Kaurava Army unconscious. Not realizing the real identity of Pandavas, King Virat and family as also the subjects of the Kingdom extended apologies to Pandavas. The Princess Uttara was married to Abhimanyu, the son of Arjun. Back to normalcy after suffering the Forest life for twelve years and the disguised existence for one year, Pandavas demanded their share of Kingdom again. In fact, Bhima, Arjun and Draupadi refused to pardon the innumerable misdeeds of Kauravas and wished to take revenge on the battle field, but for the restraint imposed on them by Dharmaraja. Lord Krishna was deputed for peace talks. Kauravas on the other hand refused to part with even a pin worth of land, let alone five villages for Pandavas. Thus the epoch-making Great Battle of Maha Bharata became inevitable. Kurukshetra was the historic war- field, where the battle lines were drawn and the composition of both the fighting parties were identified. As per options offered by Krishna, Duryadhana secured large number of soldiers and Arjuna agreed to be Krishna's charioteer, without fighting himself. Elders like Bhishma and Drona had to fight on the side of Kauravas, though reluctantly, since they had been loyal to King Dhritarashtra. As several grandfathers and uncle figures, close relatives and cousins were faced on the opposite side for a bloody war, Arjuna got bewildered and made a scene of his inability to fight and jumped out of his chariot. Krishna had then delivered his immortal 'Gita Pravachan' (The Discourse of

Gita) which constituted the Quintessence of Holy Hindu Scriptures. He explained in detail that the death of stalwarts like Bhishma and Drona or close relatives of Pandavas or of anybody else, would merely mean the destruction of their physical existence but their Atma (Inner Soul) is indestructible as 'It' would don another body in the never-ending cycle of life, according to the Register of their previous lives viz. 'Sanchita' or the Stored Results of their actions in earlier births and of 'Prarabdha' or their own destinies which would shape their future. Arjuna was just an instrument in the drama of Life. The real quest of life is to attain the Union of individual Atma or the Inner Soul with 'Paramatma', the Super Soul. This is what 'Gyana' (Knowledge or Awareness) is all about and what Yogis (Sages) have all along endeavored to achieve through the ages. Arjuna was thus pacified and was asked to do his Dharma (Duty). In the fierce battle that followed for eighteen days, there was destruction all around from both the sides of warriors. Bhishma, the war-veteran and Commander-in-Chief withdrew from the battle as he was faced with a trans-gender, named Sikhandi, whom Bhishma refused to fight with and thus fell a victim but did not die; he had the boon to live as per his choice-day and preferred to live through the entire duration of the battle and waited for 'Uttarayan', i.e. the first day of Solar journey upwards the northern direction. Drona, the next Commander stopped fighting at the false news confirmed by Dharmaraja, (ever known for his utterances of Truth only) in hushed tone that his son Aswatthama (meant actually named after an elephant) died. Drona was thus killed by Dhrishtadyumna without resistance. Karna who was the next Commander of Kauravas was arrowed to death by Arjuna, as the former could not remember the secret 'Mantras' (stanzas) while releasing arrows favoring specific Gods to invoke special powers; Karna's amnesia was the resultant curse by a Sage which let him down to Arjun's arrows. The Final chapter of the Great Battle of Mahabharata, the Legendary Epic was scripted by a powerful and climactic duel of maces between Duryodhana and Bhima. As Duryodhana defended his position for long, Krishna gave a gesture to Bhima to hit the opponent on his thighs as the former's body was made sturdy all over excepting the thighs; Gandhari, mother of Duryodhana had the power of fortifying any part of a body by opening her ever closed sight just once but Duryodhana hid the loins and thighs and hence were vulnerable. Thus ended the sordid tale of Duryodhana, who was the Prime Villain of the Epic. Dharmaraja was made the King again to Hastinapur Kingdom and after him, the Dynasty carried on the Kingship by Parikshit, the son of Uttara. Lord Krishna who had firmly re-established Dharma on Earth, not only by his own fascinating deeds to vindicate 'Nyaya' (justice) and Nobility, but also by using Pandavas as instruments to bring success to His efforts. Once again He proved through His Avatar (Incarnation) of Lord Vishnu that each time human existence gets disturbed by evil forces, He would appear as an earthly figure and rectify imbalances of the Universe.

Buddha Avatar: As there was an ongoing battle of Devas and Asuras for long time, Devas approached Lord Vishnu to revive 'Dharma' and 'Nyaya' and beseeched Him to take human form once again. The Lord said that 'Mayamoha' would soon take birth as Buddha to one Sudhodana. But the illusions that would be created in the name of Buddha would be such that many evil persons would call themselves as Buddhists and undo all the Golden Traditions established in Vedas and other Scriptures. The misleading ways would advocate materialism in detestable manner and finally end up in the last phase of 'Kali Yuga'.. [Note: While Agni Purana had thus prophesied the sinful and irrecoverable era ahead, Buddha himself was stated to have provided a silver-line in the quest of Truth and Dharma. He preached the concept of Self -Realisation and recommended the right path to this Goal. He found that the basis of evil was unhappiness and desire, while the means of overcoming the evil is the attitude to secure freedom from material happiness. He preached the eight fold path, viz. the right view, the right intention, the right

speech, the right thought, the right livelihood, the right action, the right mindfulness and the right concentration. Another significant preaching of Buddha was to follow the principles of ‘Ahimsa’ (non-violence) and ‘Samyam’ (Restraint). But in the post-Buddha period, varied interpretations of Buddhism were adopted to suit some of the following generations, including the practice of low and misleading Tantras]

Kalki Avatar: Agni Purana also prophesied the Final Avatar of Lord Vishnu as Kalki, to be born to ‘Vishnuyasha’. He would be fully armed to destroy the disbelievers of God and perpetrate sins and criminal acts and re-establish Dharma (Virtue) and Nyaya (Justice) and revive the concepts of four ‘varnas’(castes,) viz. Brahmana (the nobility), Vaisya (the business class), Kshatriya (the Warriors and Defenders) and Sudra (the Others).The revival of the four ‘Ashrams’ (Stages of Life) too would happen viz. Balya (Childhood), Grihastha (the family person), Vanaprastha (the senior and religious class) and Sanyasa (Seekers of Truth and death-awaiting). [Note: The popular belief is that by the close of the fourth phase of Kalki Yuga (era) as against the first phase now, Lord Vishnu would take the ‘Avatar’ (Incarnation) riding a flying white divine horse, brandishing a sword, destroying the Evil and reviving the Virtue, thus heralding a completely New World Order following the Great Destruction and evolving a Fresh Cycle of Creation.]

The profile of Universal Creation

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

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

Vishnu Purana

Vishnu Vibhuti: While all the above are of Vishnu Swarupas only, Janardana also assumes the Chatur Vibhaagas of Srishti-Sthiti and Laya: the first Amsha is of Brahma, the second one of Prajapatis like Marichi; the third is of Kaala and the final one is of Pranis; indeed creation and cremation of Manavaas occurs almost every minute! Maharshi Parashara thus addressed Sage Maitreya:

Yete sarvey pravartasya shitow Vishnormahaatmanah, Vibhuti Bhutaa Raajaaney ye chanye Munisattama/ Ye bhavishyanti ye Bhutaah Bhuteswaraa Dwijaa, Teysarvey Sarva Bhutasya Vishno ramshaa Dwijothamaa

(Hey Munisattama! These and various Administrators and Kings engaged in the Upkeep of their respective Territories are all Vishnu Vibhuti. Those Kings in the past and those who in future would be too of Vishnu Rupas! All the Devatas, Daityas, Danavas; all the Pashus, Pakshis, Manavaas, Sarpaas, Nagas; and all the Vrikshas, Parvataas, Grahaas and so on are Narayana Vibhuti are Vishnu Rupas. The Past-Present-Future are of Vishnu Rupas. Thus

Yeva meshaa Jagatsrushtaa Jagatpaadaa tathaa Jagat, Jagatbhakshayitaa Devaha Samastasya Janaardana/ Srishtistityanta kaaleshu Tridhaivam sampravartatey, Gunapravruthya paramam padam Samastasya Janaardana/ Taccha Jnaanamayam vyaapi swasamvedya manoupamam, Chathus prakaaram tadapi Swarupam Paramatmanah./

(As such, Janardana creates, maintains and finally destroys, he himself the Unique Jagat Swarupa; Bhagavan Vishnu is indeed responsible for Jagadutpatti, Sthiti, and Antaby assuming Tri-Gunas of Satwa-Rajo-Taamasa but basically is Nirguna or Featureless! Paramatmaa's Swarupa is of four kinds viz. Jnaanamaya (Embodiment of Knowledge), Vyapaka (All- Pervading), Swasamvedya or Swayam Prakaasha (Self-Illuminated) and Anupama (Unparalleled).

Then Sage Maitreya desired to know from Maharshi Parashara about an in-depth analysis of the 'Chatush-prakaara' characteristics of Bhagavan; the reply was: Just as Bhagavan is the raison d'tre or the cause of the material world, so is he the Sadhana or the 'means' too; the 'Siddhi' is the accomplishment; and 'Sadhya' is called a possibility! In other words, the Yogis aiming at Mukti could follow the 'Sadhanaas' like the Ashtaanga Yoga or the Eight-Limbed Yoga viz. 1) Yama (Yogik Principles), 2) Niyama (Personal discipline), 3) Asana (Yoga Posture), 4) Pranayama (Control of Breathing) 5) Pratyahaara (withdrawal of senses) 6) Dharana (Concentration of an object) 7) Dhyana (Meditation) and 8) Samadhi (Mukti). Indeed,

thus Parabrahma is Sadhya! This kind of Sadhana by means of Yoga is called *Swaadhana -alambana Jnaana*. There is another type of Jnaana viz. *Aalambana Vijnaana* which discards Samsara and seeks Paramatma by complete withdrawal and renunciation. Yet another type is *Advaita Jnaana* in which the Self seeks merger into the Totality, that is *Aham Brahmaasmi* or I am Brahma meaning thereby that the Inner Conscience or Jeevatma is the same as Paramatma. The aim of the three types of Jnaana target the Supreme Experience of Atma Swarupa Parabrahma that is :

Nirvyaapaara manaakhyeyam Vyaptimaatra manupa –mam, Atmasambodha vishayam sattaamaatramalakshanam/ Prashaantamabhayam Shuddham Durvibhaavyamasamshrayam, V ishnorjnaana mayassyoktamk tadjnaanam Brahma samjnitam/

The Jnaana Swarupa Bhagavan Vishnu is Nir-vyaapaaram or devoid of activities of Samsara; Anirvachaneeyam or Undefined; Vyaptamaatram (Omnipresent), Anupama or Unparalleled), Atmabodha Swarupa (Self-Realising), Alakshana (Featureless), Shanta(Ever Tranquil), Abhaya (Fearless and Protective), Shuddha (High Mark of Purity and Translucent), Bhaavaateetam or beyond comprehension; Ashraya heenam or the Holdless since he is the Supreme Holder Himself; and indeed that is Brahma Jnaana!

Evam prakaaramalam Nityam Vyapakamakshayam, Samasta heryarahitam Visdhnavaakhayam Paramam padam/Tad Brahma Paramam Yogi yato naavaratey punah, Shriyatya punyoparamey kheenakleshoti nirmalah/ Dwey Rupey Brahmaanastasya Murtam cha murtamevacha, Ksaraakshara swarupo tey Sarvabhuteshthavasthitey/ Aksharam Tapp;aram Brahma Ksharam Sarvamidam Jagat, Ekadeshasthitasyaagneerjyotsnaa visteerani tathaa, Parasyabrahmaanah Shaktistathey madakhilam Jagat/

(In this way Vishnu Paramapada is perceivable which is Nirmala-Nitya- Vyapaka-Akshaya-and Heya Guna varjita; this Unique Form devoid of Paapa- Punya and Samsara Kleshaas is such that would have no return as the Person concerned gets absorbed into Para Brahma! That Brahma has two manifestations of *Murta and Amurta!* And Akshara is the Everlasting Para Brahma and Kshara is the Transcient Universe. Brahma Shakti is akin to the all powerful Agni which spreads fast its heat and radiance and its impact is also according to the distance or closeness that the Practitioner Yogi concerned.

Vishnu Maha Stuti: Muni Maitreya requested Maharshi Parashara to portray Bhagavan Vishnu in his Complete Form and the Maharshi quoted Vasiththa Maha Muni as follows:

Namaskrutyaaprameyaaya Vishnavey Prabha Vishnavey, Kathayaami yathaakhyatam Visishthena Mamaa bhavat/ Aatmaanamasya Jagato Nirlepamagunaamalam, Bibharti Kaustubhamani Swarupam, Bhagavaan Harih/ Shri Vatsasamshaana dharamanantena samaashritam, Pradhaanam Buddhir - apyaastey Gada Rupena Madhavey/ Bhutaadimindri-yaadimcha Dwidhaahankaara meeshwarah, Bibharti shankha rupena shaaranga rupena cha sthitam/ Chalatswa rupamayantam javeyna antaritaanilam, Chakraswarupam cha Mano dhaathey Vishnukarey sthitam/ Pancharupaatu yaa Maalaa Vyajayanti Gadaabhrutah, Saa bhuta hetu sanjaata Bhutamaalaa cha vai Dwijah/ Yaanindrayanya seshaani Buddhi karmaatmakaani vai, Shararupaanyashshaani taani Dhattey Janaardana/ Bibharti Yacchaasiratnamachyutotyanta nirmalam, Vidyaamayamtutadjnaanamavidyaakosha samsthitam/ Ithyam Pumaampradhaanam cha buddhdyahankaarameva cha, Bhutaanicha Hrisheerkesho Manah sarvendriyaanicha, vidyaavidye cha Maitreya Sarvametat samaashritam/ Astrbhushanaa samsthaana

Swarupam Rupa varjitah, Bibharti Maayaaruposou Shriyasey Praaninaam Harih/ Savikaaram Pradhaanam cha Pumaamsamakhilam Jagat, Bibhrarti Pundareekaaksha Devam Parameshwarah/ Yaa Vidyaa yaa tathaavidyaa yatsadyacchaasadvayam, Tatsarvam Sarva bhutesho Maitreya Madhusudaney/ Kalaa kaashtaa nimeshaadinartwayana haayanaih, Kaala Swarupo Bhagavanpaapo Harivyayaha/ Bhurlokotha Bhuvanloka Swarloko Munisattama, Maharjana -stapah Satyam SaptaLokaa imey Vibhuh/ Lokaatma Murtih sarveshaam Purveshaamapi Purvajah, Aadhaarah Sarva Vidyaanaam Swayameva Harihsthitah/ Deva Maanusha pashwaadi Swarupairbahubhih sthitah, Tatah Sarveswaronanto Bhutamurtiramurtimaan/ Ruchi yajuumshi Saamaani tathaavaatharvnaani vai, Itihaasopavedaaschavedanteshu tathoktayah/ Vedaangaani Samastaani Manvaadigaditaani cha, Shastraanyaseshaakhyaa- naanyanuvaakaascha ye kwachit/ Kaavyaalaapaascha ye kechidgeetakaanyakhilaani cha, Shabdamurtidharasyaitadwipurvishnor mahaatmanah/ Yaani Murthaanyamurtaani Yaanyantraayantra vaa kwachit, Santi vai Vastujaataani taani Sarvaani tadupuh/ Aham Harih Sarvamidam Janaardano naanyattatahb kaarana karya jaatam, Idrungmano yasyana tasya bhuyo Bhavodbhavaa Dwandwagadaa bhavanti/

(Hey Mune! I salute Jagat palaka, and Aprameya Vishnu and narrate the same which Maha Muni Vasishtha described earlier: Srihari Bhagavan who is Nirlepa- Nirguna-Nirmala and Shuddha Kshetrajna Swarupa wears Kaustubhamani; Shri Ananta sought the company of Vishnu as Srivatsa Rupa and Buddhi adorned Madhava in the form of Gadaa; Vishnu is also ornamented by Shankha which is of Tamasa Swarupa and Shaaranga Dhanush of Raajasa Ahamkaara; the Chakra which outsmarts the speed of Vayu is basically of Satvika Swarupa and adorns the lotus like smooth hands of Vishnu. Bhagavan also wears a Pancha Rupa Vijayanti Maalaa made of Mukta-Manikya-Marakata-Indraneela and Heeraas, representing Pancha Tanmatraas and Pancha Bhutaas. Bhagavan also keeps 'baanaas' or arrows which are the embodiments of Jnaana and Karma! Further Vishnu wears a sharp Khadga or sword which pierces through Avidya and brightens Vidyaamaya Jnaana. Muni Maitreya! In this manner, all kinds of features like Purusha, Pradhana, Buddhi, Ahamkara, Pancha Bhuta, Manas, Indriyas, Vidya and Avidya are all surrounded by Vishnu. Srihari who has basically no Form but in a Maya Swarupa keeps Astras and Ornaments to help and encourage various Praanis. This is how Parameshwara seeks to facilitate the deeds and thoughts of various Beings with the help of Vidya-Avidya, Sat-Asat, and such characteristics. Vishnu is also present as Kaala Swarupa in the form of Kala-Kaashtha- Nimesha- Dina- Ritu- Ayana-and Varsha! Bhagavan is spread all over the Bhurloka- Bhuvanloka- Swarloka-and Maha-Jana- Tapa-and Satyalokas! He is the Origin of Origin-Purvaja to Purvajah; Sarva Vidya Swarupa; Swayam Lokamaa Swarupa; Niraakaaa- Sarveswara- Ananta- Sarva Buta Swarupa inclusive of Deva-Maanava-Pashu- Pakshi and so on; He is Ruk-Yajur- Sama-Atharva Veda Swarupa; Itihasa-Upavedaas like Ayurveda; Vedanta Vaakya; Vedaanga; Manvaadi krita Dharma Shastra; Purana-Aakhyaana- Anuvaaka (Kalpa Sutra)-Kavya Charha- Sarva Shabda Murti Dhaari-and so on. Whichever Murta-Amurta Padaardhaas exist are of Vishnu's Mighty Physique! He assures: I am the totality of the Universe and there is neither a Karana- Karya- Kaarana beyond me! A person who believes in this simple Truth would have conquered Dwandwa Rupaas and attains me!)

Having rendered the Vishnu Maha Stuti as above, Maharshi Parashara assured Maitreya Muni that who so ever reads or listens to it would be freed from sins. That person would be eligible for the Punya that daily Snaanaas and worship in Pushkata Kshetra could fetch by merely hearing the Stotra. This unique piece of homage to Maha Purusha Janardana describing the Creation of Deva-Rishi-Gandharva-Pitru-Yaksha and others is adequate to bestow the blessings of Narayana.

Varaha Purana

By assuming the incarnation of Varaha, Lord Vishnu salvaged Earth (Bhu Devi) from being sunk into the under-world of 'Rasatala' by the fierce demon Hiranyakasipu. The Great Boar lifted up Earth by His 'damshttra' (Jaws) even as the demon was annihilated. Bhu Devi was stupified in bewilderment but after recovering from the shock, she was emboldened to pose a volley of queries to Varaha Deva as to how the entire Universe got dissolved, how the process of Creation was revived after each Kalpa, how 'Dharma' (Virtue) and 'Adharma' (Vice) were balanced and in which kind of extreme situations that Lord Vishnu would incarnate in various forms. Lord Varaha outlined Bhu Devi's difficult queries in a brief manner:

The Origin of Creation :

The Supernatural Power is indeed singular and eternal. Once this fundamental fact is recognised, explanations on the above queries would not be far to seek. At the commencement of Creation, the Supreme Energy created 'Pancha Bhuthas' (The Five Elements) of Air, Sky, Fire, Water and Earth; 'Ahamkara' (Ego or the Sense of Self or Personality); the Maha Tatva (The Great Element); Nature; the Collective and Individual Consciousness reflected in the 'Tri-Gunas' or Three Aspects or qualities of Behaviour viz. 'Satva' (Pure as coloured white), 'Rajas' (Passion as coloured red) and 'Tamas' (Ignorance as coloured dark) in varying permutations and combinations; the 'Atman' or 'Kshetrajna' (Soul) and 'Prakriti' or Maya (Illusion); the 'Tanmatras' or the subtle forms of Matter as produced by the interaction of the Three Gunas; the 'Pancha- Indriyas' (Sense Organs) which are created by Tanmatras viz. Eyes, Ears, Nose, Tongue and Skin; the extensions of the Five Sense Organs or the 'Jnanendriyas' (Cognitive) as perceived in the forms of Vision, Sound, Smell, Taste and Touch as also the further extensions viz. the 'Karmendriyas' or the Active Expressions of Speaking, Grasping, Moving, Eliminating and Reproducing. (Together, the Jnanendriyas constitute the Entrance Doors of the Sense Organs and the Karmendriyas constitute the Exit Doors).

Before the conception of the basic canons of Creation as described above, the Supreme Force manifested as Lord Narayan-'Nara' meaning water and 'ayan' denoting abode- who in turn created Earth. Together, Narayan and Earth produced an Egg and from the navel of the Lord, who was lying in yogic sleep, sprouted a lotus; on the top of the lotus stem appeared Lord Brahma who was asked to commence Creation. Lord Brahma could not succeed and out of anger and frustration appeared Lord Rudra who too entered water to perform penance. Brahma executed severe penance too and eventually attained the powers of Creation. He created Prajapathi from the left toe of his right foot and also created the latter's consort from the right toe of his left foot. The copulative action of Prajapati and his consort had thus paved the way of 'Srishti' in a formal manner. Swayambhu Manu who was born from the Prajapathis had thus launched the creation in a regular manner.

While Creation was initiated at the end of each Kalpa, there were more of such steps in the Process. For instance, there were five kinds of 'Avidyas' (False Knowledge) produced by Lord Narayana viz. 'Tamas' (Darkness), 'Moha' (Attachment), 'Maha Moha' (Extreme attachment), 'Tasmira' (Jealousy) and 'Andha Tasmira' (Anger). Thereafter, there was the 'Mukhya Sarga' or the principal creation of immovable objects like mountains and trees. Also, there was 'Thiryaksrota' related to animals (quadruped); the sixth creation was called 'Satvik Sarga' or of Deities with Virtuous nature; the Seventh creation was called 'Arvaaksrota Sarga' related to human beings; the Eighth creation viz. 'Anugraha Sarga' pertaining to Sages and hermits and finally the ninth creation was of 'Kaumara Sarga' related to Eternal Adolescents

like Sanaka, Sanandana, Sanatana, and Sanat Kumara; then emerged the Ten Manasa Putras viz. Marichi, Angira, Atri, Pulah, Kratu, Pulasya, Pracheta, Bhrgu, Narad and Vasishtha. But, the foremost creation of Lord Rudra was as 'Artha Nareeswara'; collectively there were Eleven Rudras, viz. Maha Deva, Shiva, Maha Rudra, Shankara, Neelalohita, Esana Rudra, Vijaya Rudra, Bheema Rudra, Deva Deva, Bhavodbhava and Adityatmika Sri Rudra; their corresponding consorts are Dhee Devi, Dhriti Devi, Ushna or Rasala Devi, Uma Devi, Neeyut Devi, Sarpi Devi, Ela Devi, Ambika Devi, Iravati Devi, Sudha Devi and Deeksha Devi.

Overview of Lord Vishnu's Incarnations :

One of the queries of Bhū Devi about the instances when Lord Vishnu assumed various forms as extreme situations were faced by the Universe, especially when injustice and evil forces reached a point of no return, the reply from Lord Varaha was quite positive. In an earlier case, Lord Vishnu assumed the form of 'Matsya' or a Giant Fish. As the Lord found in His Yoga Nidra at the time of 'Pralay' that The Four Vedas were being destroyed, He took the very first Incarnation to rescue the Scriptures. Even Dieties were frightened to find the colossal form of 'Matsya' and after the retrieval of the Vedas from the Ocean bed, eulogised and entreated the Lord to reduce the size of the Fish. On another occasion, Lord Vishnu assumed various other forms such as 'Kurma' (Tortoise) at the time of Ocean-churning to balance the Manthara Mountain by using the Great Serpent Vasu as the huge string as both 'Devas' and 'Danavas' toiled to fetch 'Amrit' (Ambrosia). On occasions following the 'Varaha Avatar', Lord Vishnu incarnated as 'Narasimha Avatar' (The Man-Lion form) to destroy Demon Hiranyaksha and save the highly dedicated devotee of Vishnu. The Lord assumed 'Vamana Avatar' (The Dwarf) to control the ambitions of King Bali and threw him down under the Sub-terrestrial world. In a conscious effort to obliterate the clan of 'Kshatriyas' or Rulers who oppressed and tormented the contemporary world and became tyrannical, Lord Vishnu incarnated as 'Parasurama' and vindicated Virtue against Vice. Bhagavan Vishnu incarnated as 'Shri Rama' - a 'Maryada Purusha' or a Model Man of Dignity and Valour who established benchmarks to humanity and annihilated the clan of Demons in Lanka headed by Ravana who not only terrorised the world but trampled all limits of decency by abducting Lady Sita and performing endless acts of cruelty. In Dwapara Yuga, the most charismatic was the Avatar of Sri Krishna, the Central Figure of the momentous Epic Maha Bharata who declared: *Yada Yadahi Dharmasya glanir bhavati Bharata! Abhyuthana madharmasya tadatmanam srijamyaham/* (As and when Virtue is trampled and Wickedness dominates, I incarnate myself to correct the balance); *Paritranaya Sadhuunam vinasayacha dushkrutam Dharma Samsthapanaardhaaya Sambhavaami Yuge Yuge/* (I make my presence felt in various Yugas to save the Virtuous and root out the Wicked). In the earlier phase of Kali Yuga, Lord Buddha was born to preach the triumph of Dharma (Virtue), Nyaya (Justice) and Ahimsa (Non-Violence) and popularised Buddhism as a powerful tool in the quest of Truth and Self-Realisation. The tenth incarnation of Lord Vishnu at the termination of Kali Yuga is to be that of Kalki Avatar brandishing a sword on a horse back to herald a New Age of Dharma.

Varaha Deva describes 'Aparadhas' (Offences) to be avoided

Having narrated the causes of grief or joy to Bhū Devi, Bhagavan Varaha described certain 'Aparadhas' to be avoided in one's mundane life. No doubt, symbolic eating of Bhagavan's Prasad by humans is not disapproved but offering 'Bhog' not suitable to be offered to Devas is unpardonable. In fact, offering of that kind of 'Bhojan' or food which is unfit for consumption to anybody is considered as an 'Aparadh'.

Going near to a person without ‘Dantadhavan’ or cleaning teeth, tongue and face especially if the person is performing ‘Dharmik Karma’ or a Virtuous Deed is considered as second ‘Aparadha’. To approach near or touch the Idol of Varaha Deva is a third Aparadha. Approaching Varah Deva for His ‘Darshan’, let alone His worship, after seeing a female in the period of menses is noted as a fourth ‘Aparadha’. Similarly, a person should perform ‘Achanam’ after seeing a dead body. Worse still, if a person touches a dead body, one should take head-bath, perform the ‘Samskaras’ and approach Divinity. The Seventh Aparadha is to perform ablutions during worship time and worse still not to purify the body and mind to resume the interrupted Puja with ‘Kshamaapana’ Mantra. Wearing a blue ‘Vastra’ or cloth to perform Vishnu Puja is the eighth ‘Aparadha’. Telling lies during Bhagavan Puja is a ninth offence. Touching with impure hands the Puja Items meant for worship is a Tenth Aparadha. The eleventh offence is that an angry person engaged in unreasonable tasks and allowed to do so. The twelfth Aparadha is to use Vishnu’s name in the Society to secure favours. The thirteenth offence is to wear a red cloth while performing Vishnu Puja. The fourteenth offence is that the puja is performed by wearing a black vastra. The fifteenth offence is that somebody touches the body of the devotee. A devotee feeding an ‘Agnani’/ Unethical person by himself is the sixteenth blemish. Performing puja by wearing an uncouth cloth is a seventeenth offence. Worshipping the Deva after consuming fish and meat is considered as a grave mistake. Eating chicken meat before Deva Puja is the nineteenth fault. Touching ‘Dipa’ (light) and without ‘Achaman’ and touching Devas is the twentieth mistake. Having visited ‘Smashanas’ (burial ground) and seeking to touch Deva’s Idol without purifying the self by bath etc. is a known blunder and constitutes a grave sin. If Bhagavan Puja is taken up, after consuming ‘Pinyakam’ (Pitthi), it would be construed as the twenty second offence. Worship after consuming pig meat, wine and kusumb flower are the twenty third, twenty fourth and twenty fifth offences. Whoever wears somebody else’s Vastra while performing the Puja of Deva is accused of a blunder numbered twenty sixth in the series of ‘Aparadhas’. Consuming the ‘Anna Prasada’ (food) meant for offering to Devas and Pitras before the ‘Naivedya’ (‘Mantrapurvak- offering) constitutes an abject blunder and is the twenty seventh in the series. Those who wear ‘padarakshas’ (chappals) and perform Deva’s worship would have committed a grave error which is counted as the twenty eighth ‘Aparadha’. Worship after massage is considered as an affront to Varaha Deva bearing number twenty ninth in the series of ‘Aparadhas’. Performers of Deva Puja suffering from ‘Ajeerthi’ (Stomach upset) attract the thirtieth offence. Those worshippers of Vishnu Deva offering ‘Dhoop’ or incense would have made a mistake for the thirty first offence since that offer has a negative effect without Gandham (Sandal Paste) and Pushpam (flowers). Finally the Door of Deva’s symbolic abode ought to be opened by the resounding sounds of Bheris, conch shells and big bells; else this Aparadha too would have been perpetrated as the thirty third one!

‘Sa-mantrak Vishnu Puja’ (Worship to Vishnu by Mantras)

Varaha Deva explained to Bhudevi the ‘Puja Vidhan’ (Procedure of Worship) of Narayana supported by relevant Mantras. After taking bath and formulating a sincere ‘Sankalpa’ or mental resolve to complete Vishnu Puja successfully, the ‘Karta’ or the Performer should turn to the East with ‘Jwalajwali’ (Fire initiator) and ‘Kusha’ grass in folded hands and state that the Creator of all virtuous beings should bless that the Narayana Puja be accomplished. Then turning to the West the Performer recites the Mantra: Om Namō Narayana repeatedly.

Also recites the Mantra: *Yatha nu Devam Prathamadi Karta Purana kalpam cha yatha vibhutih, Divi sthita chaadimananta rupah Amoghamogham Samsara Mokshanam*

(I pray at the beginning the Original Creator or Adikartha, Puranakalpa, Embodiment of Enormous Opulence, Anantha Swarupa, Unfailing Decider and Provider of Mukti). Then facing North, the Karta keeps on reciting Om Namō Narayana and states the Mantra as follows:

Yajamahe Divyaparam Purana manadi madhyanta mamanantha rupam, Bhavodbhavam Samsara mokshanam / Tatasthey naiva Kaalenabhutva vai Dakshina-, mukhah Namah Purushottamayethyukta imam Mantramudaarahet (I worship to Divinely, Supreme, and Ageless Narayana, You have neither beginning, center, nor end; You are the Creator of the Universe as also its Destroyer; thus saying facing South, May I recite Om Namah Purushottamaya); The next Mantra states: Yajamahey Yajnamah Rupajnam Kaalam cha Kalaadikamaprameyam, Anantharupam Samsaaramokshanam, Achutey th manah krutva imam Mantramudahareth (I pray to You, Rupajnam, Kaala Swarupa, Kaaladika, Aprameya, Yajna Swarupa, Anantha Rupa and Provider of Salvation from thee Universe). Further the Karta becomes stable and motionless and states: 'Yajamahe Soma Pathena Bhaavey Thri saptalokanatham, Jagatpradhaanam Mrityu Swarupam Samasara mokshanam / Ethesham Thrishu Sandhyasu Karma chaiva Samaacharet, Buddhimaan Mathiman bhutva yadeecheth Paramam gatim/ Yogonaam Paramo Yogo Gruhaanaam Guhyaanam Guhyamutthamam Samkhyaanaam paramam Saankhyam Karanaam Karmachotthamam/ ('You are realisable by endless and selfless devotion about the Three Worlds viz. Urdhva or the Higher World, the Madhya or the Central World and Athah or the Lower World; Also You could be perceived about the Seven Lokas viz. Bhu, Bhuvah, Swah, Mahah, Janah, Tapah and Satyah; as also the Lower Lokas viz. Atal, Vithal, Satal, talathal, Rasathal, and Patala; You are the Super Lord of the Universe, Mrityu Swarup and Mukti daata.' In case, the goal of Life is to reach 'Parama gati', the Karta has to strengthen his outlook to perform 'Tri Sandhya' or Sandhya Vandana thrice a day, acquire Jnaan, and practise Sankhya Yoga which is the best of Karmas or activities.')

'Enmarana kaalepi Guhyam Vishnu prabhaashitam, Buddhimaan Mathimaan bhutva vismaretra kadaachana/ Ya etat pathatey nityam kalyothyaya dhridhavrathah, mamaapi hridaye nithyam sthitah satva gunaavnithah/ ya thena vidhaanena Tri Sandhyam karma kaarayet, Trigyanapi samprapya mama Lokaya gacchathi/ (If a person with good mind and consciousness at the time of death remembers the totality of the gist of the above Mantras, or Whoever reads the above Mantras in the morning and performs Tri Sandhya shall be fortified with the consciousness of Paramatma and shall take firm steps towards that goal). He shall indeed attain Vishnu loka!

A few Illustrations of 'Vishnu Maya'

Bhu Devi was curious to learn about the oft-repeated refernces to 'Vishnu Maya' by Bhagavan Varaha in His discourses after He salvaged Her from sinking down under. Bhagavan stated that even Brahma, Shankar, Indra and the entirety of Devas could not comprehend what Vishnu Maya was all about! He gave some telling demonstrations of Nature, Universe, Humans, Devas, Demons, and Sages as a few such occurences. For instance, the clouds on the Sky pour water on Prithvi at certain places and others are dry. Moon is bright at the commencement of a month but gradually wanes till the Sky gets completely dark by the month end. It is Vishnu Maya that the day/night temperatures change by the Seasons as 'Greeshmas' present extreme heat and 'Hemants' the opposite. Surya emerges on the East early morning and disappears on the West by the dusk. It is from the same physique that red blood and white semen flow which is a form of Maya. During the period of pregnancy a baby has no reaction to materials or senses, but the moment it is out into the world gets to learn, react and act. It is Vishnu Maya that human body

normally assumes identity of body parts like two feet, two hands, twenty fingers, two ears, two eyes, back, stomach, etc. Interestingly enough whichever material is consumed as food, water etc. is digested with the help of 'Jathara Agni' and the wastes are rejected out. Vishnu Maya is at work in creating sensory organs and senses and sounds are heard, vision is facilitated, tastes are discerned, odours are smelt, reactions are felt. It is Vishnu Maya doubt that every being of moveable or immobile nature facilitates creation and assumes millions of beings reproduced. Maya is noticeable as rain from Skies or water from underground remains adjusted with pluses here or minuses there, except at the time of 'Pralay' perhaps. Maya Shakti enables clouds to absorb salt water from Seas and turns to tasty water from clouds. Maya in action helps medicines to improve health and also to take away life at times. Indeed it is Vishnu Maya that after birth a child grows from stage to stage as a youth, as a married man, as an old man and finally at the door step of death. From a seed to an Ankur or small plant to a tree and a seed giving tree is again the action of Vishnu Maya. Vishnu Deva gave further illustrations of His lying in Yoga Nidra on 'Sesha Shayya' or Sesha Serpent Bed supported by Anantha Maya holding the entire Universe; it was Varaha Maya that lifted up Bhudevi from the abysmal lower World. Basically, it is all Vishnu Maya that the negative factors of life are allowed to grow and Incarnations sport to terminate the negative forces! 'Karanam Kaaranam and Kartha' or the Action, Cause, and the Performer syndrome are Vishnu Maya all about.

Vishnu Puja- 'Aparadha Prayaschyas' (Correctives for misdeeds)

'Karmana Manasa Vaacha ye Paaparuchayo janaah, Aparadhagruhaasthey thu viparithaastu Sadhava / Ajnaanaacha pramadaaccha esham Praaptamayantaram, Praayasthittham dahet Savamaparadha malothitham /

(Either due to ignorance or carelessness, quite a few 'Aparaadhaas' (blunders) are committed in the context of Vishnu's worship; Corrective steps be taken to burn off all the sins.) The examples of such blunders are using harsh language; wearing unclean, blue coloured and blood-mixed clothes; disrespect for Gurus and the learned; eating spoilt and inedible food; eating while in Puja, entering Temples and Sacred Places with footwear; Puja of Deities with prohibited flowers; puja in a condition of anger or lust or inebriated stage; Puja in darkness without light, etc. Puja in improper clothing could be corrected by fasts on one day, two days or three days, followed by bath and 'Panchagavya' (or a mix of equal measure each of cow dung, cow urine, milk, ghee or butter and curd-all cow products) and finally food. Wearing of Blue dress should be preceded by aforesaid procedure plus Paajaapathya Vratha including 'homam'. Insulting or abusing Gurus or Men of Elders must be compensated by Chandrayana Vratha or eating fistful of food in an increasing scale from one fist on Partham day to Purnami and again from fourteen fists to Amavasya on a decreasing scale! The blunder of eating inedible food or 'Abhaksha Bakshana' would attract the Corrective of Chandrayan Vratha, Prajaapathya and Go Daan and 'Annadaan' or food to anybody after sanctifying as Prasad to any Temple God / Goddess. The sins of Puja in an inebriated condition or wearing footwear in a Temple precinct should be treated with 'Panchagavya'. The indiscretions of performing Puja without flowers or Pushp Mala to Vishnu should be absolved by Mantroktak 'Panchamritha' to the Deity. 'Surapan' or far worse still, the performance of Vishnu Puja in an inebriated condition, the Brahmanas should execute four Chandrayan Vratas in one hundred and twenty days. The rest of the sins ranging from bad stomach with gas to romance or passion with women or worse still Stree Sangam attract light to heavy punishments as per one's own conscience since the nature of 'Paschattapas' (High sense of remorse) and the 'Aparadha Prayastischyas' are to be determined

by the norms afore mentioned as per one's own conscience or the Guidelines laid. In any case, the hidden or unnoticed 'Aparadhas' must be warded off with the following steps viz. external and internal cleanliness, concentration, kirthan, recitation, shravanam ('hearing), 'pathanam'(reading), 'mananam' (Retention), 'dhyanam'(meditation) and surrender.

Famed Ashtottara Shata Vishnu Kshetras:

Ashtottara shatastaaneshwaavirbhutam Jagatpatim, Naami Jagataameesham Narayanamananya dheeh/ Narayana is as Vaasudeva in Vaikuntha, Sankarshana at Aamoda; Pradyumna at Pramoda, Aniruddha at Sammoda; Vishnu in Satyaloka; Padmaksha at Surya Mandala; Shesha shayi in Ksheera Saagara; Taaraka in Shweta Dwipa; Narayana at Badarikashrama; Avinashi Hari at Naimisharanya; Shalagrama at Harikshetra; Rahavendra Shri Ramabhadra at Ayodhya; Bala Krishna at Mathura; Madhusudana at Mayapuri; Bhogashayana at Kashi; Avanipat at Avantika; Yadavendra at Dwaraka; Gopijana Vallabha at Vraja Bhumi; Nandanandana at Brindavana; Govinda at Kaliya hrada; Bhava nashaka at Govardhana; Shouri at Gomanta Parvata; Jagatpati at Haridwaara; Veni Madhava at Prayaga; Gadadhara at Gaya; Vishnu at Ganga Sagara Sangama; Raghava at Chitrakuta; Rakshasa hanta at Nuanda grama; Vishwa rupa at Prabhasa; Achala Kurma at Shri Kurma; Purushottama at Neelachala Jagannaatha; Paana Nri-Simha at Simhachala; Gadapani at Tulasivana; Paapahara at Ghrita shaila; Simhaswarupa at Shwetachala; Yogananda at Dharmapuri; Andhra Nayaka at Shri Kaakula; Hiranyantaka at Ahobila; Panduranga Vithala at Pandaripura; Srinivasa Balaji at Tirumala Venkatachala; Narayana at Melkote; Nrisimha at Ghatikachala; Varadaraja Kamala lochana at Kanchipura; Yathotkari at Shiva Kaanchi; in Kanchi itself there are as many as eighteen Vishnu Swarupas; Vijaya Raghava at Grudhra Sarovara thata; Veeraraghava at Vikshaaranya; Tangashayi at Totadri; Gajarti nashaka at Gajasthala; Maha Bali at Balipura; Jagatpati at Bhakti saara; Maha Varaha at Shri Mushna; Padmalochana at Mahindra; Ranga natha at Sriranga; Janaki vallabha at Shridhama; Saranatha at Sara Kshetra; Harachapa bhanjaka at Khandana; Purna at Shrinivasa Sthala; Suvarna at Swarna Mandira; Maha Vishnu at Vyaghrapuri; Bhakti daata at Bhakti sthaana; Shanta Murti at Shweta hrada; Bharga at Bhargava Sthala; Madhava at Vaikuntha; Bhakta sakha at Purushottama; Sudarshana at Chakra Tirtha; Chakrapani at Kumbhakona; Sharanghadhara at Bhutapuri; Gajartihara at Kapisthala; Govinda at Chitrakuta; Anuttama at Uttama; Padmalochana at Shwetachala; Parabrahma at Parthasthala; Madhusudana at Krishna koti; Mahananda at Nandapuri, Vrishaashraya at Vriddhapuri; Asanga at Sangamagrama; Shri Sharana at Sharanya; Jagatpati Gopala at Dakshina Dwaraka; Maha Simha at Simha Kshetra; Mallari at Manimandapa; Nibidakara at Nibida; Jagadishwara at Dhanushkoti; Kalamegha at Mouhura; Sundara at Madurai; Parama Swami at Vrishabhachala; Shri Natha at Varagna; Ramapriya at Kuruka; Goshthipati at Goshthipura; Darbha shayi at Darbha shayana; Shouri at Dhanvi Mangala; Baladhya at Bhramara sthala; Purna at Kurangapura; Srikrishna at Vata sthala; Achyuta at Kshudra Nati pranta and Padmanabha at Anantapura. It is firmly believed that among the above Kshetras, Bhagavan's Vighras were self generated at Eight Places viz. Sriranga, Srimusha, Venkatashala, Shalagrama of Hari Kshetra, Naimisha, Thotadri, Pushkara and Badarikashrama.

Divya Vihnu Kshetras as reckoned by Alwars

Ashtottara shata sthaanepyaavirbhutam jagatpatim, Namaami Jagataameesham Narayanamanayadhih/ (May I prostrate before the most hallowed Places of worship with intense concentration and dedication to Jagatpati Narayana!)

The details of the 108 Maha Punya Kshetras as counted by Vaishnava Alvars are stated as forty in Chola desha, eighteen in Pandya desha, thirteen in Kerala, two on Madhya desha, Tundeera mandala or Kanchi Pradesha as many as 22, Uttara Desha eleven and additionally Vaikuntha and Khseera Sagara. But this count by Alvars are far more in Bharat . Thus retaining what the Alvars had counted , additional Vishnu Kshetras are given as follows:

1) Shri Rangam at Tiruchinaapalli as dakshinaabhi mukha Shri Ranga -natha shaayi and Shri Ranga Lakshmi on the banks of Kaveri River along with Chandra Pushkarini and Punnaga Tree in the premises of the Temple. Shri Rangam Temple is perhaps unique in terms of its largest and most sprawling area in Bharat. Situated right on River Kaveri as an island, its length is approx. 16 miles and width some three miles. The actual Temple has seven 'prakaaraas' or boundary wall constructions, eighteen big or small 'Gopuras' and a middle street and four sub streets with houses reserved for pandas or priests , brahmanas and others. Inside the fourth circle, there is a very big 'Mandapa' or a raised platform with a 'Sahasra Stambha' or a thousand pillars-actually 960- on which are figures of horses and 'Muthis' as horsemen. In the fifth enclosure on the southern side there are two gopuras and on the northern gopura there is a beautiful Garuda mandapa with a sizeable Garuda Murti. There is a circular shaped Sarovara named Chandra pushkarini where devotees take bath regularly. Near to the Pushkarini is situated a tree named Kalpa Vriksha, and old idols of Lord Shri Rama and Vaikunthanatha. There behind is the famed *Shri Ranga Nayaki* Lakshmi Temple, opposite which is Kamba Mandapa, where in the olden times, Poet Kamba himself used to recite the Glorious Kamba Ramayana. In the sixth enclosure there is a western gate leading to the seventh enclosure and to its north is the Shri Ranga Nayaka's own temple. Behind this Mandir are kept under a shaded low ceiling a number of Deva Murti Idols. Yet another such shaded ceiling there are the Idols of Acharya Ramanuja, Vibhishana and Anjaneya vigrahas. From there itself Shri Ranga Mandira Shikhara could be seen. In fact there are stairs leading to the Shikhara and there atop, one could witness the Idol of Vaasudeva. Shri Ranaga Nayaka in his Mandir is witnessed lying as 'shesha saayi' as the latter spreads out five of his hoods as the umbrella to the Lord. Near at the feet of Ranga Nayaka are the Devi Ranga Nayaki and Vibhishana as seated. There besides, the Vigrahas of Sri Devi and Bhu Devi as the Utsava Vigrahas or Idols meant for Parikrama are placed too. Significantly enough , the southern side of the Main Mandir flows River Kaveri's principal flow and all the flows are reachable by well laid straired steps. From the Shukla Pratipada Tithi till Ekaadashi of every Pousha month there are splendid celebrations with special pujas and allied activities as climaxed with Vaikuntha Ekaadashi. The background of this world renowned Sri Ranga Temple was that Lord Brahma himself presented the most hallowed Vigrahas of Sriranga Nayaka and Nayaki to King Ikshvaaku the son of Vaivaswata Manu pursuant to an extreme Tapasya; originally, Shri Ranga Nayaka /Nayaki Vigrahas were installed at Ayodhya and that Mandir became the most sacred descendant Kula Vigrahas for generations. In Treta Yuga, Cholaraja Dharma Varma was invited once by Emperor Dasharatha to Ashwamedha Yagjna and being greatly impressed by the Sri Ranga Nayaka returned to his Kingdom to perform severe Tapasya; a gathering of Maharshis approached the Chola King and sensitised him that Sri Ranga Nath was himself coming down to his Capital. Meanwhile, Lord Shri Rama killed Ravanaasura at Lanka and returned to Ayodhya in connection with Rama Rajyaabhsheka Celebrations. As Lord Rama distributed send off gifts, King Vibhishana desired to receive the gift of Sri Ranga Nayaka Nayakis. As Vibhishana was returning to Lanka, several Devas strongly felt that the just ravaged Lanka after the Battle was not suitable for the insallation of the Vigrahas and selected the island of Kaveri river; Vibhishana was no doubt disappointed that he could no longer perform the daily worship but Devas suggested that he could visit the selected

spot daily for the worship; more so the King Dharma Varma conceded to grant the gift of Dasaratha that Sri Ranga Nayaka be shifted to the ideal Kaveri Island. Vibishana reconciled to the proposal that he might visit Sri Ranga as so shifted to Kaveri; during one of his chariot rides to the New Temple from Lanka, Vibhishana's chariot hit a Brahmana and as the latter died, the co- Brahmanas caught hold of Vibhishana and were about to kill him while the latter prayed to Lord Sri Rama as the Lord granted long life till the end of the present Kalpa even as his mortal body would disappear so that his immortal self could serve the Lord's another Swarupa as Sri Ranga Nayaka till the Kalpaanta! Hence his presence along with Sri Raga Nayaki as a shasha sayi at ri Ranga Mandir! But Devarshi Narada at once gave the news to one and all in Ayodhya and Lord Rama appeared before the Brahmana in distress facing death and assured that a blunder made by Vibhishana was of Rama's too. As such, the deceased Brahmana got immortalised as an Alwar and till date there is a Shankara Guru kula and Vani Vilas Mudranaalaya at Sri Ranga! 2) Koliyur-Nichulaapuri or Vorayyur near Trishirahpalli where Sundarraja and Vaasa Lakshmi wed in the presence of 33 crore Devas on the banks of a rivulets of Kunmurutti and Kalyana Tirtha 3)Tiruvellaarai or Shvetagiri 10 miles north of Shriranga is the divine temple of Pundarikaaksha with his wives Pankajavalli and Champakavalli Lakshmi Swarupas; this is also the hallowed birth place of Padmaksha or Uyyakkondaar and Vishnuchitta or Aaingaallvar. Shri Vishnuchitta and Shriparakaala performed the Mangala Shasana or consecration to this Kshetra. 4) Anbil or Dhanvinahpura near Trichy and Lalgudi where one could vision Nambi Sundarraja and Allkiyavalli or Sundaravalli as Shesha shaayi; it is stated that Lord Brahma and Maharshi Valmiki had visioned the Vishnu Swarupas. Alvar Bhaktisaara did Mangala Shashana to this Place. 5) Tirupper nagara or Koviladi, Shriramanagar is situated some ten miles from Tanjor where Appakuduttaan Raghunatha and Devi Lakshmi are visioned. This place is on River Kaveri and IndraTirtha where Maharshis Upamanu and Parashara visited and Alvars Bhakti Sagara, Shathagopa, Vishnu chitta and Parakaala did the Mangala Shasana. 6) Kadambanore Uttamara koil north to Sriranga and Anbil is the Temple of Sri Purushottama and Puva Devi Lakshmi as sesha saayi and this hallowed Tirta was visited by Sanaka-Sanandana-Sanaatana-Sanat kumaras and Alwar Sriparakala did mangala shasana or sanctification.7) Tanjaimaamani koel or Sharanya nagar near Tanjavur comprising three Temples viz. Shri Neela Megha Bhagavan and Sainkamala Valli or Red Lotus Devi Lakshmi as consecrated / Mangala shasana by Alvars Bhutayoi and Sri Parakala; Nrisimha and Tanjai nayaki Lakshmi visioned by Markandeya Maharshi and the third Temple of Manikuntapper/ Manikundala Perumal and Ambujavalli Lakshmi Devi 8) Tirukkandiyur or Khanda Nagar is some four miles from Tanjaimani kovil with Bhagavan Hara shaapa vimochana Vishnu and Kamala valli Lakshmi depicting Shiva slicing off Lord Brahma's fifth head on his hand and Vishnu pardoning Shiva; this temple was stated to have visited by Agastya Muni and Alvar Sriparakala consecrated the Temple. 9) Cuddalore or Sangama Pura is about a mile from Tiruvaiyaaru on the kaveri river banks again where Vaiyagam or Jagadraksha seated along with Padmasana Valli; this was visited by Maha Muni Nandaka and revived and consecrated by Alwar Parakaala 10) Kapilasthalam is four miles away from Cuddalore with the Temple of Gajendra Varada Bhagavan with Ramamani Poktaamara Lakshmi as shesha saayi on the banks of Kaveri and is also called Champakaranya; this sacred Tirtha was famed as both Gagendra and Kapisthala as was visioned by King Gajendra and Bhakta Hanuman; it was consecrated by Alwar Sant Bhakti Sagara. In fact, Alwar Bhaktaanghirenuka was born at Tirumandi-kkudi some four miles away from Kapilasthalam.11) Pullabhudungkudi is another sacred Place very near to Tirumandikkudi where Vallinvalli Rama or Rama with very strong bow and arrows along with Pottamaraiyal / Lotus Lakshmi visioned as sesha saayi or in lying condition. This is the Griddhra Tirtha too where the huge Kite who prevented Ravana'sura to abduct Devi Sita but could not despite the best efforts of the bird and got blessed

by Rama to attain salvation. Alwar Sant Shriparakala had done the consecration of this Temple. 12) Aadanur (Gopuri) is hardly a mile away from Pullabhudungudi where devotees witness Aandalakkamaayan or Bhaktaananda Murti Raghunadha along with Devi Ranganaayaki Lakshmi even as Bhagavan was in lying position. This Kshetra is also famed as Surya Pushkarini. Alwar Parakala is stated to have visioned ‘Kaama Dhenu’ or the Celestial Cow fulfilling desires of all visitors. 13) Tirukkundai or Kumbakonam is away by five miles from Aadanur where Aaravamuda Perumal Sharangapaani Bagavan is in a lying posture with Komalavalli Lakshmi nearby. River Kaveri and Hema pushkarini are nearby and Hema Maharshi was stated to have the Perumal actually visioned the Sharangapani Perumal himself. The illustrious Alwars Bhutayogi, Maha Yogi, Bhaktisaar, Shathagopa, Vishnuchitta and Parakaala did the consecration of the Great Temple. Sant Bhaktisaar passed away at this very hallowed Place.

14) Tiruvishnugaram or Akasha Nagar is about four miles away from Kubhakonam where Uppiliappan or the Lord Vishnu of Salt features and Bhumi Lakshmi are popular in standing position. This place is also blessed with Arti Pushkarini (Ahoraatra or Day and night). GarudaDeva, Maharshi Markandeya, Kaveri and Dharma were stated to have visited this Temple and Alwars Maha Yogi, Shathagopa and Shri Parakaala had performed the consecration. Interestingly, Uppiliappan receives the ‘naivedya’ of saltless food only. This place is also Tulasi van. Alwar Shathagopan performed sanctification of the this Uppili Appan Temple. 15) Tirunaarayur or Sugandhagiri Temple stands six miles south east of Kumbhakona where Lord Nambi and Nambikkai or Purna and Purni are the deities of Maha Vishnu and Devi Lakshmi and the Temple is situated on the banks of Mani Mukta River. Alwar Sant Shri Parakaala sanctified the Temple along with hundred cows. Interestingly, this Temple of Nambi-Nambakkai is famed for the killing of an Asura who had forcibly taken away the daughter of Muni Medhavi and restored her back to the Sage. Another episode of this Temple related to a Rakshasa who stole the ‘Vairamudi’ or Pearl headgear of the Lord but Garuda Deva confronted the Rakshasa and in the scuffle, the ‘Manimukta kireeta’ fell down in a waterbody which became popular as Mani mukta River. Till date, on significant festival days of the Temple, the Kireeta is taken in a procession, but each time the ‘Vairamudi’ is weighed, it weighs very differently. There is a Garuda Idol worshipped in the Temple. Incidentally, this hallowed temple is more popular as the Nacchiyar Koel or the Lakshmi Devi’s Temple even more than the Nambiar’s Temple! Alwar Parakala was unable to sanctify this Temple as he did to many others and interestingly enough he got absorbed on his end as with the Nayika bhaava or with the unique mindedness of the Devi herself! 16) Tirucherai also called Saarakshetra is just three miles way from Sugandhagiri Temple and Saaranatha Bhagavan along with Saara Lakshmi is worshipped as in erect position of standing; Devi Kaveri as the River worships the Main Deities at the time of Tula Sankranti in the month of Kartika stated to praise Saara Lakshmi as of far greater Mahatmya than that of Ganga Devi! Alwar Sant Shri Parakaala performed Mangala shasana here! 17) Nandapuri Vishnugaram is also situated three miles south of Kumbhakonam. At this sacred place are Vishnugar, Jaganaatha, Nathanatha accompanied by Champakavalli Lakshmi where there is Nandi Titra too. It is stated that the illustrious Shibi Chakravarthi visited this hallowed place and had the ‘saakshat- kaara’ or actual vision of Maha Vishnu [Sibi was tested by Agni and Indra assuming the forms of a pigeon chasing a kite and when prevented by Sibi, the kite demanded the pigeon as its food but the pigeon demanded safety of its very life. Finally, the King measured an equivalent flesh from his thigh as of the pigeon’s meat and settled the noble principles of Dharma and Nyaya-Virtue and Justice and became the most ideal King ever!] Similarly Nandi Deva too was blessed by Nathanadha and immortalised the title of Nandapuri Vishnu! Alwar Sriparakala consecrated the Kshetra. 18) Tiruvelliyankudi or Bhargavapuri is a Place of Divinity again 5 miles from Kumbakonam where the devotees see for themselves the Kolabilli Raman or Vichitra Kodanda Raman

accompanied by MarakataValli Lakshmi as the Lord is in 'shesha shayana' posture. This temple is also blessed with Shukra Pushkarini the Brahma Tirtha, as visioned by Brahma, Indra, Sukra and Maharshi Parashar too. Alwar Sri Parakaala performed Mangal Shaasana at this place of high virtue. Maharshi Shukracharya overcame his blindness as was caused by Lord Vamana the 'Avatara' or incarnation of Maha Vishnu as he stopped the flow of water from the vessel of King Bali while the latter sought to pour the water from the Vamana's vessel as donating the three lokas in charity and created an obstruction in the nozzle of the Daana Paatra or the charity vessel. 19) Teraullundur or Rathapaata Sthala some three miles off Kutralam Railway Station is blessed with the temple of Aamarudhi Appan Devadhi Deva along with Devi Senkamalavalli or Aruna Kamala valli Lakshmi in standing position. Dharma, Uparichara Vasu and Kaveri had the divine vision of the Deva-Devis and Alwar Parakala performed the Mangala Shasana of the Temple. The background of this Appan and Kamala valli temple is recalled as once there was an argument between the Vasu Devata and Maharshis in regard to a point of dissent in the context of performing yagnas and in the argument, the chariot of the Vasu fell down from the sky to earth due to the curse of the Maharshis! It is also stated that Dravida Poet who scripted Ramayana viz. Kamba was born at this very place. 20) Tiruvindalur or Indrapur which is three miles near Mayavaram Junction has the divine temple of Sugandha Vananatha, Maruviniya Mandan Bhagavan along with Chandra shaapa vimochanavalli or Pundarikavalli Lakshmi in 'veera shayana' posture. This Temple has sacred water body viz. Indu Pushkarini, besides the presence of Kaveri River. Chandra Deva prayed to Vishnu to get rid of the curse of his father in law Kashyapa Maharshi as the latter received the complaint of his daughters viz. the thirty one Naksharas that Chandra was in excessive love for Tara the wife of Devaguru Brihaspati in complete neglect of the wives. Alwar Parakala consecrated this holy temple. 21) Shirupuliyur or Vyaghrapura near Peralam Railway Junction at Kollumaagkadi where Arulmakadal or Karuna Samudra Bhagavan is stationed in the holy Temple along with Tirumaa magal Devi or Samudra Kanya Lakshmi in 'sesha shayya' posture near Ananta Sarovara or Manasa Pushkarini. Both Veda Vyas and Vyaghrapaada had the celestial vision at this place while Alwar Shriparakala sanctified the Temple. 22) Tirukkanna - puram or ShriKrishnapur, Kanvapura is on way from Peralam to Tiruvaayur at Nannilam is the hallowed Temple of Shouriraja Bhagavan and Kannapura/ Krishna pura Nayaki Lakshmi in standing position where there is Nityapushkarini as visioned by Kanva Maharshi. Alwars Shathakopa, Kulashakara, Vishnuchitta and Parakaal had together sanctified this Temple. There is a scar on the face of the Shouriraja Bhagavan as the Chola King Kumikantha out of vengeance took to a spree of converting Vishnu Temples destroyed replacing with Shiva Mandiras and a singer at this Kannapura Temple sang very emotional songs meaning as to why Shouriraja tolerated this betrayal of Vishnu Devotees and threw the cymbal at the Bhagavan's idol and even now that scar on the Idol's face continues even as the King was punished for his misdeeds! 23) Tiru Krishnamangai or Krishna Mangalapur near Tiruvaayur is the sacred Temple of Bhaktavatsala Bhagavan along with Abhisheka Valli Lakshmi. Varuna Deva and Lomesha Maharshi had 'saakshaatkara' of the Bhagavan. Local devotees have firm belief that several Devas do personally worship the Idols in view of certain evidences noticed by them. Sri Parakaal Alwar had consecrated the idols in the past. 24) Tirukkannank- gudi (Krishna Kuti) on Tiruvayur-Kouvilore line is situated the holy Temple of Shyamalamenipperumal Bhagavan and Aravindavalli Lakshmi as also Ravana Pushkarini. Maharshis Bhrigu and Gautama visioned the Vishnu- Lakshmi Swarupas and Alwar Sriparakal consecrated the Temple. 25) Tirunaagai or Nagapattinam is famed for the Koil of Soundraya Raja Perumal and Soundaryavalli Lakshmi in standing position where Saara Pushkarini is the famed waterbody. This was the very Temple where Alwar Sriparakaala had the 'saakshaatkaara' of the Lord. Incidentally, there is the Sundara Raja Perumal Koil in Madurai too as the Lord is seated on a throne with

Sri Devi and Bhu Devi as also a Madhuvalli Lakshmi sub temple seperately. 26) Kaalisseerama Vishnugaram or Trivikramapur near Shiyali Railway Station is blessed with the Temple of Trivikrama Murti Bhagavan along with Amritavalli Lakshmi are in standing posture where Chakra Tirtha and Shankha Pushkarini too are ever flowing. Shri Ragavenrda Swami spent his last days of life here. It is locally believed that Maharshi Ashtavakra had the 'saakshatkara' at this holy temple. Incidentally, Ulaganadha Perumal Koil in Kanchipura with Vamana Deva with foot up hitting the high ceiling as accompanied with Devi Amudavalli Lakshmi is a famed Vaishnava Temple, besides of course the famous Varadaraja Swami Koil. 27) Tiruvaali Tiru nagari or Parirambhapura near Shiyali again is known well as the koil of Sundara baahu Bhagavan and Amritavalli Lakshmi where two pushkarinis viz. Ilaakshani and Ahladini. This was the temple where Prajapati had the 'saakshatkara' of the Vishnu- Lakshmi Swarupas and so did Alwar Parakaala who also sanctified the Temple. 28) Manimand Koil or Tirunaagur-Nagpuri Koil is near Vaideshwaram Koil has the sacred Nara-Narayan Bhagavan and Pundarikavalli Lakshmi as seated in a pranava viman. This temple is blessed with Indra Pushkarini and Rudra Pushkarini. Both Devendra and Ekadasha Rudras had the 'saakshaatkaara' of the Lord and Alwar Parakala performed the consecration of the deities. 29) Vaikuntha Vishnugaram or Vaikunthapura is Tirunaagur with Shri Vaikunthanaath Pundarikaaksha and Devi Vaikunthavalli Lakshmi as seated in the Ananta vardhana vimana; both Lakshmi Pushkarini and Uttanka Pushkarini are well known here as Uttanka Muni and Upachara Vasu had the 'saakshatkaara' of the Deities and Alwar Sriparakaala performed the temple's 'mangala shaasana' or sanctification. 30) Arimeya Vishnugaram or Nabhapur is situated in Tirunaagar itself where the temple of Kunjamaagkutta Perumal or the Dancer on Clouds and Devi Arunakamala Valli Lakshmi are seated on Uttunga Vimana. This temple has two Tirthas viz. Koti Tirtha and Amuda or Amrita Tirtha. Uttanga Muni visioned the Deities and Sriparakaala had performed the 'Mangala Shashana'. 31) Vishnupurushottamam or Purushottama Temple is again situated in Tirunaagar itself with Purushottama and Devi Nayaki and this hallowed Mandir has the flow of Ksheeragandhi Pushkarini while Upamanyu Muni visited and had the 'saakshatkaara' and Alwar Sri Parakala consecrated the Temple and the Idols. 32) Semponseya Koil or Swarna Mandira too is in Tirunaagar with Swarnaranga natha and Allimaamlar Lakshmi in standing posture as Kanaka Tirtha and Nitya Pushkarini flow and Rudra deva visioned and Alwar Sri Parakaala had sanctified. 33) Tiruttendri-yambalam or Lakshmi Ranga natha in Tirunaagara has two principal deities viz. Senkanamamaal or Arunaakhsa Bhagavan and Senkamala valli or Aruna kamala valli Lakshmi in 'shayana' posture; this Kshetra has Surya Pushkarini while Shesha Deva visioned and Sriparakaala had sanctified the Mandir. 34) Tirumanikkudam or Manikuta is near by Tirunaagur with the temple of Manikutaka naayaka and Devi Tirumakal Lakshmi with Chandra Pushkarini while Garuda Deva had 'saakshaatkaara' and Sri Parakaala Alwar had sanctified. 35) Near by the Tirumanikkudam is the temple of Tirukkaavalampaadi or Talavan with Gopala Krishna Bhagavan and Devis Rukmini and Satyabhama as visioned by Vishvaksena, Mitra and Rudra Devas as the Alwar performed the mangala shasana, while Padma Pushkarini flows near by. 36) Tiruddevanaar Tokai or Keelaicchhaalai Deva nagar near Tirunaagur with the idols of Deva naayak and Kadalamakal or Samudra Kanya Lakshmi along with Shobhana Pushkarini while Maharshi Vasishtha had the 'saakshaatkaara' or direct darshan. 37) Tiruvellakulam or Swetahrada near Thiru Devanaar is the Koil of Bhagavan Krishna Narayana along with Devi Purvartirumkala Lakshmi as the Sweta Pushkarini flows and Ikshvaaku vamshiya Svetaraja visioned the Deities. 38) Parthanpalli or Partha sthala also around Tirunaagur is blessed with the presence of Taamirai natha or Padmanatha accompanied by Taamirai nayaki or Padma nayaki in standing posture. Shankha Pushkarini flows here. Varuna Deva, Ekadasha Rudras and Partha Arjuna were fortunate to have their actual vision of the deities and as stated at most of the temples, Alwar

Sriparakaala performed the mangala shasana here too. 39) Talaicchanka- naamnamadiyam / Talaicchenkaadu or Shankhapur is hardly three miles away from Parthanapalli where there is a Temple of Naamandiyapperumal Velasudapperumal or Bhagavan Chandra paapa vimochana Chandrakanta along with Devi Tallecchanga Nachiyar - Senkhamala Valli or Aruna Kamala Valli blesses the devotees in the standing position. Chandra Deva and Devas had the 'saakshaatkaara' of the Deities in celebration of the annulment of curse to Chandra. Bhrugu Yogi Alwar, besides Parakala Alwar had danctified the Temple. 40) Tillai Tiruchitrakutam near Chidambaram-the city otherwise popular for the Akasha Linga as Nata Raja- is also the sacred temple of Govinda Raja Bhagavan and Devi Pundarika Valli in shayana or lying position. There is a Pundarika Sarovara too at this Temple. Maha Deva and 3000 dikshitaas besides Kanva Maharshi had 'saakshaatkaara' of the Deities in the Temple. Alwars Kulashekara besides Parakaala had performed 'mangalaashasana'. 40) Tirukkunadal or Madurai hosts Sundara Raja Perumal accompanied by Vakulavalli, Marakata valli, Varaguna valli, and Madhuravalli Lakshmis too seated comfortably. ChakraTirtha and Hema Pushkarini are the two water bodies. Maharshis Bhrigu and Shounaka had their 'saakshatkaara' At this hallowed Temple. Alwar Vishnuchitta and Sant Parakaala performed 'mangalaashasana' at this Temple. 41) Tirumohur or Maahur is some seven miles away from Madurai is the temple of Kala Megha Deva and Mohurvalli or Meghavalli Lakshmi in standing position. At this Temple there is a Ksheeraabhdhi Pushkarini. Rudra, Brahma, Indra and several Devas were all blessed with Megha Deva Vishnu and Meghavalli Lakshmi with their celestial darshan. This was the Place where Vishnu turned into the form of Mohini and distributed Amrit to Devas and subsequently assumed the swarupa of Kaala Megha, as prayed by the Devatas. Alwars Shathagopa and Parakaala did mangalaashasana at this temple. 42) Tirumaaliramcholai or Vrishabhadri is some 12 miles from Madurai being the famous *Alagar Koil*. References to this Mandir are made in a number of Puranas including Varaha Purana, Vamana Purana, Brahmada Purana and Agni Purana! Yama Dharma Raja performed Tapasya to Maha Vishnu by assuming the form of a Vrishabha or a bull and secured his Darshan and thus this Mountain is known as Vrishabhaadri. When in his ecstasy as Maha Vishnu appeared before Yama, the latter danced and from the 'nripura maala' or a string of trinket bells tied around his feet fell out a bell that materialised a water spring called Nripu Ganga, stated to be a wash out of sins by taking bath in it. One needs to purify by the body bath and enter the Temple of Bhagavan Alagar and the original installation of Sundara Raja Narayana / Kalagar along with Sridevi and Bhudevis on either side was performed by Yama Dharma Raja himself. None knows as to when the construction of the Temple was made but the belief is that Shri Poigai Alwar, Bhutattalwar and Payalvar are traced back to have venerated the Idols even during Dwapara Yuga times as given in Vaishnava Scriptures. Even Pandavas along with Draupadi Devi visited the Temple and stayed in the cave of the Mountain worshipping Alagar Bhagavan and till date there is a Pandava Shayya or the bed rocks in the cave during their 'Agjnata Vaasa' or Living In-cognito following their agreement with Kauravas as they lost the bet in a dice game. The daily abhisheka of the Main Deity continues to be performed by the Nripura Sarovara water only since any other type tends to discolour the Deity. Karuppu Swami is venerated with daily pujas as he is the guardian of the entire establishment at the Temple. A grand festival is celebrated now for five days on Chaitra Shukla Chaturdashi as Bhagavan Sunderraja on the Purnima day commences his Yatra from Madurai reaching Nanduiyur after crossing Vegavati River, rest overnights there, reach Tenur, Ramaraya Mandapa, Mysore Raja Mandapa and return to Vrishabhadri on the fifth day. Another such festival for five days is also organised from Ashadha Shukla Purnima. 43) Srivilliputtur: Famed for Rangamannar Mandir, this Place is some 16 km from Viruddhunagar the birthplace of Perialwar Vishnuchitta Swami, whose daughter Andal or Godamba, stated to be of Devi Lakshmi's Manifestation. This hallowed Place is

the abode of Ranganatha / Ranga Mannar as affectionately popular. The Ranganatha Mandir is known for wall paintings depicting Bhagavat Leelas and Incidents of Maha Bharata. At the Sanctum of the Temple are the Idols of Ranganatha and Godamba. At this Temple itself is situated another Mandir underneath which is the Murti of Bhagavan Nrisimha and on the upper level is Seshashayi Vishnu with Devi Lakshmi at his feet, besides Vatapatrasaayi Murti in the company of Garuda Deva and of Maharhis like Durvasa. Nearby the Rangmannar Temple is a Sarovar where Andal Devi used to bathe. Some distance away is Shiva Linga Vishwanatha and a separate Parvati Mandir, where Shiva Ratri Festival is observed. Further to the Shiva Temple is situated a Lord Venkateshwara Mandir with Sridevi and Bhudevis.

Shankarnarayana Koil is a unique presentation of Shankara and Narayana as half body parts as in the concept of Arthanareeshvara of Shiva- Parvati; interestingly the Hari-Hara Deva Idol is installed in between the two separate Murtis of Shankara and Narayana! 44) Tirukoshthiyur or Goshthi pura : Some 10km from Tirupattur on Trichy-Shiva Ganga highway, 50 km from Shiva Ganga and hardly 15-16 km from Karaikudi is Tirukoshtham where Tri Murtis conferred each other as to how to exterminate Hiranyakashipu and was also the birthplace of Nambi Andar the Preceptor of Ramanuja Acharya. More so, this hosts the famed Tirukoshtyur Temple where Lord Perumal is worshipped in a four tier structure in distinct postures as Bhagavan Ktishna in dance form, Soumya Narayana as in shayana / reclining posture, Adheeshta Narayana and the final one as Paramapada natha. It was at the top tier that Ramanujacharya was administered the Ashtakshari Mantra *Namo Narayanaya namah* by his Guru Nambi Adar in the presence of Swami Narasimha. To learn this mantra, Ramaujacharya is stated to have visited 17 times from Srirangam but the Guru declined to meet him each time; as and when he knocked at the Guru's door, he introduced himself as 'Ramanuja has arrived' but there was no response and finally on the 18th time he announced saying ' your beloved Ramanuja has arrived and the Guru opened the door. The legend is recalled that having conferred like wise at Ahobilam another famed Vaishnava Sthala for planning the termination of Hiranyaaksha by Vishnu's 'Varahavataara' in the past, this would be another 'Goshti' or serious discussion since Hiranyakshpu achieved the boon of non execution of a species of neither a man nor animal and not even a Deva. At the Goshti finally it was decided that the Asura could be killed by a special species viz. Nara + Simha or Narasimha! Hence the solution arrived was that Hiranyakashipu could be killed despite the boon received by the demon. The festivals observed at the Temple are Chitrai Tiruvila (April-May), Maasi Magham (Feb-March) and Adipooram (July-Aug) each for 10 days. Always Bhutayogi, Maha Yogi, Shathagopa, Vishnuchitta and Parakala had all performed mangala shasana to this very sacred Tirtha. Satyagiri is on way from Trichinapalli-Manadurai Railway Line where Satyagirinath Bhagavan and Uyyavadaal Lakshmi. This Place has Satyagiri, Satya Tirtha, and Kadamba Pushkarini. Satya Devata was stated to have had his celestial darshan here. 46) Tiruppullaani or Darbha shayana: The next Railway Station from Rameshwaram is Ramanatha puram where Darbha Shayana Mandir is distinct and popular as Kalyana Jagannatha Devassilaiyar Bhagavan and Devi Kalyana Valli / Devasmilai Lakshmi are presented in standing posture. Before launching the program of Ravana Samhara, Samudra Setu bandhana was the very first step and thus the worship to Samudra Deva was performed. As Sumudra Deva did not initially respond even as Rama requested the Samudra Deva by spreading a bed of Darbha grass, Rama lied on the bed conveying his protest. Finally he had to threat the Samudradeva that he would destroy the Seas as Samudra appeared and apologised to Rama and as a result, the high tides subsided and the Sea waters lost their pounding speed and roar. Hence the fame of the Darbha shayana Kshetra and the importance of the Mandir with the big Idol of Kodanda Rama with his Dhanush! This Place too is worthy of snaanam, dana and puja especially in Hema Tirtha and Shukra Tirtha besides an Ashwattha Vriksha. Tiruppulani is also situated where Rama inclined as a 'Darbhasayi' (lying on a Darbha mat) soliciting

Varuna Deva to facilitate smooth cross-over of the Sea to reach Lanka; Shrines of ‘Nava Grahas’ whom Rama prayed to remove obstacles during the ensuing Rama-Ravana battle. Maharshi Darbharani had his celestial vision of Rama as darbha shaayi. *Devipattana* also away some 12 miles is where barren women are blessed with progeny as also Jagannadha Shrine where Ravana’s brother Vibhishana surrendered to Rama and was made the King of Lanka later on. Skanda Purana refers to this Place as that for hiding the remaining followers of Mahishasura killed by Durga Devi, as they drank the waters of Dharma Pushkarini where Rama performed puja to Nava Grahas but Shri Rama pulled them out and destroyed them at Chakra Tirtha since Sudarshana pulled the Asuras out and terminated. Devi pattana is also called Nava Pashayana a Stone Pillar signifying Nava Grahas.47) Tiruttamkaalore or Shitodyaana pura in near Shivakaashi where stands a ‘divya kshetra’ where Appan, Tanakaalappan and Anna nayaki and Ananta nayaki are visualised in standing position. It is stated that Pandya King Shalya had the divya darshan of the Appan and Nayaki and so did Shri Vallabha and Vyaghra Rishis while Alvars Bhuta Yogi and Parkala had sanctified the Divya Vighras and the Temple. 48) Sirippillur at is Railway station on Viruddh nagar and Tenkashi Raiway line is famed for its Periyalvaar or Vishnuchitta Swami’s birth as also that of his illustrious daughter ANDAAL or GODAMBA, considered as the incarnation of Sri Lakshmi herself. This hallowed Place has the Temple of Sri Ranga Nath or Ranga Mannar and Godamba as of Lakshmi form. The Main Deities are in shayana posture being under a Vata Vriksha with Garuda Deva in service. The Temple premises has Tirumukkula Tirtha and Alwar Vishnuchitta had performed Magala shasana.49) Sri Varamangai/ Totadri- Nanganeri: From Tirunelveli to about 20 miles is the sacred Temple of Vanamalai Perumal (Devanayaka Totadri) and Devi Varangmai Lakshmi as they are seated in ‘padmaashana’. This extra –ordinary Vaishnava Kshetra of Dakshina Bharata is near to the heart of Shri Ramanujacharya and one of the Moola Peethas of his whose Upa danda, Kaashtasana or the Seat on which he sat, theshankha chakra mudras as always cherished by him are still preserved. Besides the principal deities, also present are Sri Devi, Bhu Devi, Neela Devi, Vishvaksena, Garuda, Chamara graahini, and Chandra-Suryas. It is stated that Brahma Deva, Devendra, and Maharshis Bhrigu, Lomesha and Markandeya achieved their divine vision and Alwar Shathagopan did mangala snaana. According to Kshetra Mahatmya, the Vanamala Perumal was dug up deep from Earth, and from his body there were some dig pits or cracks felt on the body of the Idol and that is why there is a ‘taila snaana’ or oil bath of the idol daily! Half of the oils used for the ‘tailabhishkas’ are deposited in the Pushkarini which is taken by the devotees for curing incurable skin and indigestion / wind diseases since the waters of Pushkarini possess herbal values from the ‘abhishekas’. *This is the center of Totaadri matha*. The charana padukas or the foot wear of the Totadri Perumal are considered as Vishnu Chitta Alwar himself.

50) Tirukkurinkudi or Kurunga nagar: From Totadri/ Vaanmaamalai to some 8 miles south-west is Kurung nagar where Bhagavan Tiruppalkadala Nambi along with Kurukkungudivalli Lakshmi; this Bhagavan is also known as Vaishnava Nambi, Malai Mela Nambi, Ninnar Nambi, Iduna Nambi, Tiruppalkadala Nambi. Parama Shankara himself had the divya darshan of the Bhagavan, while Alvars Bhaktisaara, Shathagopa, Vishnuchitta and Sriparakaal had performed ‘mangala shaasana’/ sanctification. 51) Tirukkukurur or Alwar-Tirunagari-Shrinagari: In between Tirunelveli and Tiruchendur is the Temple of Adi Nath Perumal and Adi Nayaki in standing posture. At this Place flows Tamra River as also Brahma Tirtha. Brahma, Alwar Sathagopa and the famed poet Madhura Kavi are stated to have divya darshana of the Perumal. The legendary background of this place is described as Bagavan Adi Nath directed Lord Brahma to perform Tapasya – *Hey Ka, Kuru!* Or Brahma Deva! Do perform Tapasya or intense meditation at this Sacred Place! Incidentally, this is the Mukti Place of Alwar Sant Shathagopa!

52) Tulaivillimangalam or Dhanvi Mangala: Two sacred Temples are situated at Alwar Tirunagari viz. Devanath Bhagavan and Devi Karundkingya Lakshmi as also Aravinda Lochana and Kumudakshivalli Lakshmi. The River Tamraparni and Varuna Tirtha are near these twin Temples. Indra, Vayu and Varuna Devas had the benefit of divine vision of these deities. Alwar Shathakopa had concecrated these temples.

53) Shri Vaikuntham has the hallowed temple of Kallippiraan Vaikuntha natha Bhagavan and Vaikuntthar valli Lakshmi both in standing posture on the banks of Tamraparni river, besides Prithu Tirtha. Devaraja Indra and Devas who accompanied had the celestial vision and Alwar Shathagopa did the sanctification.

54) Varagunamangai or Varaguna is close to Sri Vaikuntham with the Temple of Vijayaasana Bhagavan and Varaguna Lakshmi are seated comfortably facing east. At this hallowed place are Deva Pushkarini and Agni Tirtha. Agni Deva had the celestial vision and Alwar Shathagopa performed Mangala Shasana.

55) Tiruppulinkudi or Chinchaakuti is close by a mile to Varaguna where there is the temple of Karyanchanavendan Bhagavan and Malaramangai Nacchiyar or Padmajavalli Lakshmi are in shesha saayi posture facing east. Varuna tirtha and Nirruti Tirtha are situated at the Temple premises; Nirruti Dikpaala, Varuna and Dharma Devatas had 'saakshatkaara' and Alwar Shathagopa did the 'Mangala Shaasana' here.

56) Tirukkulandai or Perinkulam Brihattadaag is seven miles near Shri Vaikuntham, where Maayakoothan Bhagavan along with Kulandai Valli or Ghata Valli Lakshmi are signified in a standing posture. Perunkullam or Brihattadaag is adjacent to the holy temple. Brihaspati had the celestial vision.

57) Tirupperai or Shri Naampura is south west of Alwar Tiru nagari as at 51 above. This is the sacred temple of Makarengukkulaikkaadan / Makaraayita karna paasha Perumal and Devi Makaaayitakarna-paasha Naacchiyar or Nayaki Lakshmi seated eastward. The Temple premises has the sacred Tirtha named Shukra Pushkarini. Brahma, Ishana Rudra and Shukra had all their 'divya saakshaatkaaras' here.

58) Tirukkollur or Mahanidhipura near by a mile to Tirupperai has the sacred temple of Bhagavan Vaittanidhi / Nikshepanidhi along with Devi Kollurvalli Lakshmi as lying on 'shesha shayya'. Kubera and Madhura Kavi had the divine vision of the deities and Alwar Shathagopa did the 'mangalashasana'.

59) Tiruvantapuram: Trivendram, the Capital of Kerala State, is better known as the Unique Tirtha Sthana being the Abode of Ananta Padma Swami in 'Anantavanam' mentioned in Maha Bharata and Brahma Purana. Lord Padmanabha as relaxing in Yoga Nidra on the soft bed of of Ananta the celestial Serpent bestows the fulfillment of desires of Deva-Danavas, Yogi-Rishi Ganas and sarva charaachara jeevas, especially human beings. The legendary background of this manifestation of Maha Vishnu the singular Preserver of 'Srishti' / Creation as known through Puranas and Epics was that Maha Vishnu disguised as a mischievous boy, who wantonly spoilt a Sacred 'Salagrama'-representing Bhagavan Himself-which a Sage worshipped and out of anger he chased the boy. As the Swami found the boy subsequently wandering on the Sea Beaches, a fisher woman heard a shouting at a boy whom the Swami identified ; she was threatening to throw the boy into the forest near Anantankadu Nagaraja Temple ie the place infested with poisonous serpents. Having got a clue, the Swami discovered the mischievous boy at the Temple forest; as expected the boy was hanging on the top of a 'Illuppa' Tree; even as he saw the boy, the tree branch got broken and suddenly he manifested himself as huge figure of Anantashayana Murti the Vishnu Swarupa with Ananta as his head at Tiru Vollom, nabhi at Tiruvanantapuram and lotus feet at Tiruppadapuram! Swami was dazed as he never ever even in dreams was that boy full of pranks! He broke down in a trance and having recovered somewhat, prayed to the Lord in ecstasy and beseeched him to shorten his alarmingly big swarupa to that of thrice his 'danda' or staff. Even so, the figure got shortened in three parts viz. *Tiru mukham, Tiru vudal and Tiruppaadam*- that is: Mangala Mukha-Mangala Deha-Mangala Paada or Lotus Feet of Auspiciousness. The Swami offered Naivedya of Rice Kanji, Uppu manga or Salted Raw Mango pieces in a coconut shell. The huge Swarupa of Ananta Padma

naabha was installed in a Temple after anointing with chandana kasturi etc. and so on in an appropriate new Temple with the assistance of the King, Brahmanas and Bhaktas on a single massive stone platform with carved embellishments. The Swami is reclining on the Maha Sarpa Ananta / Adi Sesa with hoods facing inwards signifying contemplation. Down his right hand is a Shiva Linga while the Swami has her consorts Sri Devi representing prosperity and Bhu devi representing Patience and Power are seated nearby even as Lord Brahma seated on a Lotus emerges from the Swami's navel. He is surrounded by some 1200 shaligrams from Nepal's Gandaki River banks. Over the Samadhi of the Sadhu Mahatma who discovered the Swami was arranged to the west of the Main Temple, and subsequently the Bilwa Mangala Krishna Mandir stood up over the Samadhi. Two major Shrines inside the Temple are of Ugra Narasimha and Krishna Swami. Ekadashi days are special. Two major Festivals are Alpashy in Oct- Nov and Phanguni in Mar- April each for 10 days; besides every Navaratra is celebrated when Alankaras change daily. Also Laksha Deepam festival is celebrated for 56 days once in every 6 years, the latest being in Jan 2014 when the atmosphere is simply celestial with Veda Pathanas, Cultural and other activities are continuous and full of faith. Dress code is compulsory and entry restrictions are strictly enforced. The Temple is indeed very opulent with considerable gold, jewellery and liquid cash. Besides the glorious Temple, Tiruvananta puram is proud of very many other illustrious Temples of repute and faith venerated by thousands of yatis through out the year despite the Seasonal aberrations. 60) Tiruvattaar Adi Keshava (Parashurama Kshetra): From Trivendram to Tiruvattar the distance is some 7 km where on the banks of River Tamraparni, the Temple of Adikeshava and Marakata Valli Lakshmi is popular. The height of the idol of Adi Keshava as Sesa shaayi Adi Keshava. is as of some 16 feet; from one 'Dwar' or gate, the Bhagavan who is in a lying posture is visible with his Shri Mukha or propitious Face, the second 'dwar' displaying his 'Vakshasthala' or the region of his heart, and the third dwar displays his lotus feet, with his body crushing a Rakshasa. The legendary belief is that the Demon prayed to Brahma and in his liberal mood, allowed free access to a 'Kadali phala vana' / banyan fruit garden to assuage his hunger; but the demon started harassing the Brahmanas and Rishis interfering in their 'Dharma Karyas' and the latter appealed to Vishnu who suppressed the demon; the latter appealed to Vishnu to always be under his body in that posture. This famed Kshetra is also called Parashurama khetra as Lord Parashu Rama had the 'saakshaatkaara' of Adi Keshava. Alwar Shiromani Shathagopa executed the 'mangalaashaasana' of this Kshetra. 61) Janardana: From Trivendrum to Varkala is some 16 km where Janardana Temple is famed for ever-emerging 'dhup' or the scented smoke of 'Sambrani' or Agarbatti made of scented crystals called 'mengruk' a by-product of bamboo. In fact yatis collect the raw material of dhup from the Temple as that wards off diseases of skin as also a 'drishti' to children and garbhinis or pregnant women. Yatis bathe in a water fall collected from the Arabian Sea merging into a local sub-river and this Tirtha has sweet water called locally as Paapa Mochan or Rinamohan, Savitri, Gayatri and Saraswati; in fact persons observing Samudra Snaanans invariably take their baths at this Sacred Tirtha and then seek the darshan of Janardana whose Temple is at a height after ascending a few steps and washing their feet at a Chakra Tirtha near the entrance of the Temple. In the Center of an open area is the Temple surrounded by smaller Mandirs of Shasta Kumara, and Shankaa beside a Varta Vriksha, in which the main Deity Lord with a four handed Form of Shyama Janardana. The story of the Temple is recalled that once Brahma was performing a holy yagna and during this austerity period, a Sadhu who was moving about at the yagna premises asked for food and as food was served, the Sadhu expressed at the disappointment at the variety and quality of food served. Brahma being the host apologised for the quality. Brahma realised that the principal host Vishnu himself was the Sadhu and prostrated to Janardana who displayed his own form as Brahma requested him to be in same form for ever as the latter consented and ever since the miracle of

the Vighraha emitting the scented smoke of Agarbattis always with the scented crystals available aplenty.

62) Tiruvansparisaaram (Ramya sthala): Near Naagar koil is the Tiruvaal Maarban or the Ramya Vakshah-shtala of Venkatachalapati Bhagavan along with Kamalavalli Lakshmi seated purvaabhi mukha. In the premises of the Koil is the Lakshmi Tirtha. In fact, Sumudra snana is stated as of significance here as Kanyakumari Kshetra is only 20 miles southward to this Temple. Vinda Devi and aari Raja are stated to have had divine darshan of the Deva-Devis while Alwar Shathagopa performed mangala shasana here.

63) Tirucchenkunur or Sourabh pur: In the state of Kerala on way to Tiruvanantapura and Virudhnagar Railway line there is a town ship named Kottaarkara from where some 30 miles there is a Sacred Temple of Bala Krishna Bhagavan and Senkamalavalli or Arunakamala valli Devi on the banks of River Tiruchitraaru or Chitra. Shankara deva prayed to the Deities in connection with the killing of Padmasura.

64)Kuyttinaad or Shardula nagar is nearTiruchendunur has the hallowed Temple of Maayappiraan/ Adinath Bhagavan with Swarnatantuvalli Lakshmi.Near this Temple flows Papa vimochana Tirtha. Sapta Rishis had the divine vision of Adinatha while Alwars viz. Shathagopa and Parkala did the sanctification.

65) Tiruvanvandur is near Tiruppuliyur and Papanashanam and the Sacred Temple of Paampanyaippan or Paapanaashana Bhagavan along with Kamalavalli Lakshmi in standing posture. Maharshi Markandeya and Brahmarshi Narada had the ‘saakshatkaara’ of the Bhagavan and Devi Bhagavati blessed both them.

66) Teruvallivaal or Keralpur is near Teruvanvandore has the temple of Kolappiraan/ Gopala Krishna and Devi Selvatirukollindu or Balakrishnaayaki.In the pemises of this Sacred Temple is the Ghantaakarna Tirtha, besides the River Manimaala. Alwar Sant Shathagopa enjoyed the divya darshana of the Deities.

67) Tirukkudittaanam has the temple of Adbhuta Narayan and Kalpavalli Lakshmi which is not far from Keralpur. This koil in its premises with Bhumi Tirtha had in the days of yore blessed King Rukmanga by the Narayana-Lakshmi Deities[as quoted from Narada Purana,the King enforced his subjects to observe Ekadashi Vrata by way of fasting and puja to such an extent that the pressure on Yamaloka decreased and traffic to Vaikuntha got a boost on deaths!] Alwar Shathagopan conducted sanctification of this Temple.

68) Tiruvaaranvallai Arranmulai or Samridi Sthala is a few miles away from Sirabhpur mentioned at 63 above. Here Bhagavan Tirukkuralyappan or Shesha bhogaasana and Maha Lakshmi are seated in ‘Padmasana’as the temple has Veda Vyasa Sarovara and is on the banks of Pampa River. Brahma Deva had the ‘saakshaatkaara’ of the deities and Arjuna had the distinction of performing the Idol ‘Pratishtha’.

69) Tirukkaatkarai / Maruttat is at Idepalli on Ernakulam- Shornoor Railway line where stands the divya kshetra of Kaatkarai Appan or Maruttataadhisha Bhagavan along with Devi Peruncchelpa nayaki Lakshmi. Maharshi Kapila was blessed here with the darshan of the Murtis and Kapila Tirtha is present!

70) Tirumallikkalam (Shri Mooli dhaam) is at Angamali-Ernakulam- Shoranur Railway line and the well known temple there is of Tirumulikkalam or Sri Moolidheesha and Devi Madhura veni Lakshmi. Maharshi Hareeta was blessed with his divine vision. The Temple which has a Brihat tadaka was sanctified by Alwars Shathagopa and Parkaala. 71& 72) Vidvatpura and Nava pura Divya Koils on the Shoranoor-Calicut Railway line itself are two Temples of sanctity, one near Pattaambi and another at Enkolam. These are Vidvatpura and Navapura. The former is the Abode of Vidya Bhagavan and Devi Vidya vardhini and the latter is of Bhagavan Narayana and Bhagavati Malarmangai or Devi Puyshpavalli. The former had the saakshatkaara of King Ambarisha while the latter by Gajendra while Alwars Shathagopa and Parkala had performed mangala shaasana of the both these twoTemples and the Deities.

73) Tiruvayindira puram or Ahindrapur has the Temple at Cuddalore of Deva nayak Bhagavan and Devi Vaikuntha Nayaki Lakshmi. This Place is on the banks of Garuda River and also Shesha Tirtha in its precincts. Both Garuda and Chandra were fortunate of the sakshatkaara of the deities while Acharya Vedanta Deshika scripted ‘Deva Nayaka Panchaashat’ and dedicated to the Deities. It was at this very

place Sri Vedanta Deshika organised ‘Aoushadhagiri’ and also had the divya darshan of Hayagriva Bhagavan too. The illustrious Alwar Parkala had the fortune of performing the ‘Mangala shaasana’.

74) Tirukkovalore on the Villupuram-Katpadi Railway line is the Temple of Aayanar Trivikrama Bhagavan and Pankajavalli Naacchiyar Lakshmi are presented. Bali Chakravarti and Mrikunda Maharshi had their divya darshan of Trivikrama and Lakshmi at this very temple. This is the hallowed Temple where Saroyogi, Bhutayogi and Mahayogi not only had divya darshan and initiated Paramapada yatra!

75) Tiruvallikkoni or Vrindaranya Kshetra is a cluster of Temples at Chennai viz. the famous Partha Saarathi Temple along with Rukmini, Lakshmi, Pradyumna, Anirudda, Balarama, and Satyaki in Ananda Vimana all in standing position. The belief is that Maharshi Veda Vyasa had done the Pratishtha and Maharshi Atreya initiated the Araadhana. Arjuna, Sumati Maharaja, and Tondaiman Chakravarti had the ‘saakshaatkaara’. Mannaatha Bhagavan and Devi Vedavalli in shesha shayya posture had the benefit of ‘saakshatkaara’ by Bhrigu Maharshi. Tellyasingar or Nrisimha Deva is in another cluster of temples as he blessed Maharshi Atri and Jaabaali with celestial vision and moksha too. Chakravarti Tirumakan or Lord Shri Rama along with Bharata, Lakshmana, Shatrughna along with Devi Sita is visioned by the devotees as standing in the Pushpaks Vimana facing southward. Deva Perumal as seated on Garuda Deva on sesha vimana is also in another temple cluster as Maharshi Saptaroma had the celestial vision. There is a Kairavini Sarovara in the Temple premises which is stated to merge Pancha Tirthas of Indra-Soma-Meena-Agni-Vishnu and Maharshis viz. Bhrigu, Atri, Marichi, Markandeya, Sumati, Saptaroma and Jaabaali all performed tapasya. Alwars Mahayogi, Bhaktisaara, and Parkaala did mangala shasana here.

76 & 77) Tiruninnarvur and Tiruvevvalur viz. Tinnanore and Veekshaaranya respectively are the two sacred places situated on the Chennai-Arkonam Railway line. The former is known for the temple of Bhaktavatsala Bhadraadri Bhagavan and Devi Ainnaietta Tayar or Jagajjanani which was visioned in physical swarupas by Varuna Deva while the latter temple of Bhagavan Veera Raaghava and Kanakavalli Lakshmi by Shalahotra Maharshi. Varuna and Hutaashana Tithas are present respectively.78)Tirukkadikai or Ghatikaachala is a very significant Kshetra which offers ready evidences and proofs of problems of preta badha and vyadhi nivritti or deadly experiences of ghosts and instant relief of body ailments. This temple is dedicated to Yoga Nrisimha and Devi Amritavalli and is situated atop a hill some eight miles away from Sholingur on the Arkonam-Baaja Road. There is a Tatkaal Pushkarini & a Hanuman Mandir.

79) Tiruneermalai or Toyadri is some three miles south of Pallavaram Station near Chennai is again a cluster of temples, viz. Neela megha varna and Padmahasta Lakshmi, Ranganatha and Ranga nayaki, Saanta Nrisimha, Ulaganda or Trivikrama, and Charavarti Tirumakan Shri Rama. Maharshis Valmiki/ Bhrigu and Markandeya, besides Bhakta Prahlada had all the divya darshana of the respective Deities.

80)Tiruvidvendai or Varaaha Kshetra near Vandalore Station near Chennai off some 13 miles is the Sacred Temple of Varaha Swami and two of his consorts of Komalavalli and Akhilavalli, and Maharshi Markandeya had the celestial vision of the Deva-Devis.81) Tirukkadalmalai at Chengalpat-Tirukkulakunnam is known for the temple of Sthala shaayan Bhagavan along with Neelamangai Lahshmi where Garuda River flows. Maharshi Pundarika had the celestial vision. One renowned wrestler named Mahamalla Nrisimha Varma hailed from this place and as such is named Mahamallapur. This is also the birth place of Alwar Sant Bhuta yogi too.82. Hastigiri / Varada Raja Temple in Kanchipura is the most famed Kshetra of Vaishnavasampradaya besides Tirumala Balaji and Srirangam. The Varada Raja Temple is encircled by three broad enclosures with its east facing eleven storied gopura with the west facing main entrance and the sanctum of Varada Raja Swami. Its passage from the gopura gate to the sanctum is from the Shata stambha mandapa where the procession of the Utsava Vighras commences. Near to the Mandapa is the Koti Tirtha Sarovara also called ‘Anantasara’ leading to a bridge and a

Madapa and the Temples of Bhagavan Varaha, Sudarshana and Yoga Nara Simha on one side and on the other side is the Ramanujacharya Vighraha and the Vaishnava Peetha Complex, being renowned Eight Maha Peethas like Shri Rangam, Tirukoshthi, Melkote, Udipi and so on. Ahead the Guruda Stumbha in the second enclosure is the Lakshmi Mandira of Sri Perum Devi and Vishnu Vahanas like Hanuman, Elephant, Horse, Garuda, Mayura, Tiger, Lion, Sharabha etc. In is in the third enclosure is the Varada Raja Temple within a high rise platform called Hastagiri like 'Irvata' as also Yoga Nrisimha, Vishwakshena. Varada Raja Swami is in the posture of a Sessa Shaayi even as lying on a float of water as presumed. The Sanctum of Varada Raja is called Vimana approachable by a staircase of 24 steps and inside the dwara he is Shyama Varna Chaturbhuj with shalagramas as his garland along with his Utsava Murti also. Having had their darshan, yatri take down the staircase and down the sanctum in a parikrama sight the Idols of Andal, Dhanvantari, Ganesha and others. Detailing the Varada Raja Mahatmya, Maharshi Markandeya recalls in Kamakshi Vilasa that Lord Brahma after the conclusion of his Ashwamedha Yagna at the Hari Kshetra on the Hasti Shaila Shikhira extolled Varada Raja Swami as 'Jagan Mohanaakara' or the Universal Mesmoriser with his 'Chaturbahu' Shankha-Chakra- Gadaa-Padma Mudra with his appearance as 'Jagadarakshra'. Markandeya then narrated a legend about the origin of Varada Raja as quoted: Lakshmi and Saraswati asked Brahma to give his honest opinion as to the superiority between them and almost immediately Brahma favoured Lakshmi Devi. Saraswati was highly disappointed and even annoyed with Brahma and took away the 'danda' or an Insignia that Vishnu once gave to her which was the power of Brahma enabling the latter to undertake Srishti or Creation of 'Charaachara Jagat' or of the Moveable and Immovable Beings. Thus the action of Brahma to create was disabled. Brahma did not wish to entreat Saraswati to return the Srishti Danda but left for Himalayas to perform penance to Vishnu to request for an Emblem with Vishnu Amsha to Create instead of a Saraswati-oriented Crest. Vishnu was pleased with Brahma's Tapas and directed Brahma to perform hundred Ashwamedha Yagnas. Brahma then decided that instead of performing hundred such Yagnas it would be sufficient to execute one Yagna at the Hari Kshetra and asked Vishwakarma the Architect cum Builder of Devas to construct a huge Yagna Shaala right opposite the Idol of Narasimha; he discarded Saraswati as his partner at the Yagna but preferred Buddhi Devi as his 'Yagna Patni' to share the duties of a wife as prescribed. Brahma invited Devas, Devarshis like Narada, besides Gandharva-Yaksha- Kinnara-Apsara; Siddha- Saadhya-Muniganaas and decided to perform a Year- long Yagna; he worshipped Ganeshwara first to facilitate the Yagna without obstacles and then worshipped Yoga Narasimha Swami and initiated the Yagna with formal Mantras by appointing Kumara Swami as Adhavarvu, Maheswara as Udagaata, Varuna as Prastota, Yama Dharma Raja as Hota and Indra who performed hundred such Yagnas in the past as the Yagna Brahma. Since Brahma did not invite Saraswati to participate, she was furious and created powerful flames with her Maya Shakti with a view to destroy the Yagna but the Saviour of the Hari Kshetra viz. Vishnu arrested the Maya Shakti's both the hands and disabled her. Saraswati took it as a challenge and released Kapalika Shakti but Vishnu in the Form of Nara Simha destroyed the Shakti. Enraged by her discomfiture, Devi Saraswati released 'Daithyaastra' but Daityaari Narayana made the Astra futile. Vagdevi then created 'Karaala Vadana Kalika' and instructed the Maha Shakti to demolish the Yagna but Vishnu assumed an Eight-Hand Swarupa and having suppressed the Shakti sat firm on her shoulders. Finally with all her powers being overcome, Saraswati was humiliated and swooned out of anger and frustration and took the Form of 'Pralaya Swarupi' called Vegavati River with disastrous speed from Brahmaloaka down to Earth heading towards the Hari Shaila. Vishnu sensed the impending danger and decided to resort to her 'maanabhanga' or assault her physically; having become nude he stood before the lightning flash of gushing waters and like a Huge Log lied across

against the flow. Saraswati having visioned Narayana's nudity was thus put to shame and without being able to face him entered a 'Bhu bila' or a big fissure of Earth and escaped. Then the Yagna commenced without any hindrance; the Yagna Pashu or the Sacrificial Horse was let loose and returned invincible and at the successful completion of the year long Yagna, the 'Purnaahuti' or the Ultimate Offering to Agni as the climactic Homa of Cow's ghee was accomplished and Brahma visioned a Massive Flood of Illumination on the Eastern Sky and offered wide and palmful of concentrated homage to that Spendour . That was the most awaited Moment of Sweta Varaha Kalpa's Vaivasva Manvantara- Krita Yuga- Nrisimha Bhagavatmika Samvatsara- Vaishakha -Shukla Paksha- Chaturdashi's Hasta Nakshatra Suryodaya when Devadhi Deva the Supreme Lord of the Universe manifested himself from the Yagna Homaagni' as **Varada Raja Swami** and handed over the Insignia of Srishti to Brahma Deva. The latter went into raptures and placed the Insignia on his chest with tears of joy and got non-plussed momentarily. After recovering from the pleasant shock, Brahma Deva installed Bhagavan on the Hasti Shaila on a 'Suvarna Simhasana' or a Golden Throne in the presence of Devas and other Celestial Beings and Maharshis; in order to cool down the charged and excited atmosphere as also to supposedly quench the thirst of Narayana who was just manifested from Agni, Brahma performed 'Abhisheka Snaana' to Varadaraja with potful thousands of Kamadhenu's ghee with chantings of Sacred Veda Mantras and offered 'Shodashopacharaas' or the traditional Sixteen Services such as Aasana- Vastra-Yagnopaveeta- Gandha-Dhupa- Deepa-Pushpa- Phala-Naivedya- Tambula-Mantra Pushpa-Sangeeta-Veda Pathana- Tambula-Chhatra-Chaamaraas. The formal Puja was followed by bhojanas (Hearty Meals) served to Special Invitees with Bakshya- Bhojya-Lehya- Chokshya-Paneenias to all concerned in the Maha Yagna. Also Anna Santarpana or Free Meals were organised to the entire citizens of Kanchipura. Vishwakarma made a 'Pratibimba Swarupa' or Replica of 'Aalaya'; and 'Nagara' Pradakshinas or Temple wise and Nagari wise Pradakshinaas or circumambulations were done on Elephant-back; in fact daily worships, Bhojanas and 'Gajotsavas' were also organised eversince. Pleased by all these arrangements, Varada Swami addressed 'Brahmaadidevaas' and Munis : *Yathaaham Virajaa teerey mama Vaikuntha pattaney, Jagadvyaapana sheelaavaad Vishnurityabhidhaayutah/ Prasiddho nivasaamyatra tathaa Kaanchi-purottamey, Harikshetram samaashritya Sarvaabheeshta pradaanatah/ Varadaabhidhayaa khyaato nivasaami nirantaram, Sarvey bhavanto madbhaktaassada maddarshaney rataah/ Sarvadaattraiva tishthantu Vaikunthaadati paavaney, Varshey Varshey Meshamaasi mama Janmadiney Shubhey/ Ghritadhaaraa sahasraabhishechanam mama pujanam, Utsavamcha prakurut Viprabhojana purvakam/* (My Bhaktaas! Just as I had settled in Vaikuntha on the banks of River Viraja and got spread all over the Universe as Vishnu, I will now reside in the Hari Kshetra of Kancheepura; hence those desirous of visioning me could do so with my name as Varada or he who would be the Bestower. In fact I will stay here for good thus making Hari Kshetra as significant as Vaikuntha if not even better! You may therefore even reside at this Kshetra. Every year on my birthday during Mesha month you should all therefore perform 'Goghrita dhaaraa sahasra -abhishekaa' or thousand Abhishekaas of Cow Ghee (bathing) of my Murti and celebrate this day as a Festival and of 'Brahmana Bhojana.) Then Brahma Deva addressed all the Invitees of the Yagna to follow the instruction of Varadaraja Swami and assured that those who would participate in the Festival on the lines as instructed would secure 'Maha Phala'. Maharshi Markandeya narrated to King Suratha one telling instance about a devotee who actually experienced this kind of Maha Phala : In the past, one Vaadaadhyayi Vipra named Bhanuvarna of Gokula on the banks of River Yamuna visited Kanchipura and happened to perform 'Ghritaabhisheka' most coincidentally on the 'Janma dina' of Varadaraja Swami at the Hari Kshetra and on return to Gokula after some time passed away; Bhanu varna was being flown to Swarloka by Devaganaas to honour him with the status of Indra

but 'Haridootaas' intercepted his Soul and took it away to the Everlasting Vishnupada; such indeed was the graceful gesture of Varadaraja Swami! Whoever recites the above account of Varadaraja Swami would certainly secure Varadaraja Darshana, as assured by Maharshi Markandeya.

83. Venkataachala Mahatmya:

Venkataadri samam sthaanam brahmande naasti kinchana, Venkatesha samo Devo na bhuti na bhavishyati/ (There indeed is no God like Lord Venkateshwara on Earth and none else like the self-manifested singular Deity worthy of faith, commitment and total dedication for now and for ever)!

Crossing the Seven Hills of Vrishabhadrri named after Nandi, the Shiva Vahana; Anjanaadri of Lord Hanuman; Neeladri named after Shakti Neela Devi; Garudadri the Vishnu Vahana; Seshadri named after Lord Shesha the comfortable serpent bed- abode of Vishnu; Narayanadri named after Lord Narayana and finally the Venkatadri the hallowed Temple Tirumala Venkateshwara is the 'Deva Sthana' of Andhra. This is one of the wealthiest and most visited Hill Shrines of Hindu Pilgrimage at a height of 3200 ft or 976 m approx. approachable by foot, road, rail and Air, beckoning the glittering 'Suvarna Shikhara' or Golden Top, *par excellence!* Around the Temple, the most significant places of interest included are Akasha Ganga, Srivari Sacred Feet, Paapa vinashana, Shri Ramanuja Shrine, Swami Pushkarini, Varaha Swami Temple and down the hills the famed Shri Padmavati Temple.

Being the Outstanding and World famed Tirupati-Tirumala Divya Kshetra, the most Sprawling Temple Town of Balaji literally elevates the yatis to heights of Sacrifice and Faith on the bedrock of Dharma. Magnetising devotees from far and wide, the torrential flood of yatis is perennial here. Indeed Lord Venkateshwara is the wealthiest God of the World, crossing the hopes of the Pope in the Vatican City! *Shrinivasapuraa Vedaah Shri Nivasaparaa makhaah, Shrinivasa paraah sarvey tasmaadanyatra vidyate/ Sarva Yagna Tapodaana tirtha snaane tu yat phalam, Tat plalam koti gunitam Srinivaasasya sevayaa/ Venkataadri nivasam tam chintayan ghatikaadwayam, Kulaikavimshatim dhutvaa Vishnu loka maheeyate!* (All the Vedas do merely propose Bhagavan Shrinivasa only exclusively. All the yagna karyas do target Shrinivasa only. Indeed, all kinds of Bhakti or devotion merge into and identify with Shrinivasa alone. The totality of Yajna, Tapa, Daana, Anushtaana and Tirtha Snaanas falls far short of Shrinivasa seva! Those residents of Venkatachala engrossed in the true service of Venkateshwara shall liberate the souls of the previous twenty one generations and qualify themselves too to Vishnu Loka). The yatis invariably halt over at Tirupati down the Tirumala's Seven Hills where Govinda Raja Temple set up by Ramanujacharya with the Shesha saayi Narayana is the Main Attraction with some 15 smaller Deva Mandiras in and around the Sanctum. One of the Ashta Peethas of Ramajucharya is also significant here. Tirupati is also the Abode of Kodandra Rama, Devi Sita, Lakshmana and Hanuman. Once up the Seven Hills, the prime destination no doubt is that of Lord's Divya darshana, yet the primaries are the Kalyana gattaa for the Hair Sacrifice, Swami Pushkarini followed by Varaha Swami darshana and then to the Q complex to Vaikuntha for the climactic experience of bliss. Most significant Tirthas up the Hills are Akasha Ganga, Paapa nashana Tirtha, Vaikuntha Guha dhara, Pandava Tirtha, and Jaabali Tirtha. In the 'Vaishnava Khanda' of Skanda (Kartika) Purana, Varaha Deva gave 'Upadesha' (instruction) of the Sacred Mantra *Om Namah Shri Varahaya Dharanyu Uddharanaya Swaha* to Bhudevi and its significance; the Mantra fulfills all desires and leads to liberation. A Manu called Dharma recited the Mantra persistently and attained Moksha; Indra chanted it and regained his throne that was occupied by demons therebefore and Anantha the Chief of Serpents secured such extraordinary strength

as to hold the weight of Prithvi (Earth) on his hoods. Bhū Devi expressed her gratitude to Varaha Deva to have saved from the grip of Demon Hiranyakasipu as also taught the Great Mantra. She admired Varaha Deva for providing the power and perseverance to hold the weight of huge mountains and desired Him to describe to her the names of some of the illustrious Mountains the weight of which was borne by her. These include Sumeru, Himachal, Vindhya, Mandarachal, Gandhamadhan, Chitrakoot, Malyavaan, Pariyatrik, Mahendra, Malay, Sahya, Simhachal, Raivat and Anjana; in the South of Bharat the most significant are Arunachal, Hasthiparvat, Grudhrachal, Ghatikachal and most importantly the Narayana Giri or Venkatachala which possesses the Seven Tirthas in the Mountain Range viz. Chakra Tirth, Daiva Tirth, Akasha Ganga, Kumaradhari Kartikeya, Papanashani, Pandava Tirha, and Swami Pushkarini. Varaha Deva affirmed that in Krita Yuga, the most important Mountain Range was that of Anjanagiri; in Treta Yuga it was Narayana Giri; in Dwapar Yuga was Simhachal and in Kali Yuga again the most sacred mountain range is Venkatachala. In Magha month when Surya Deva is in Kumbha Rasi on Purnima day coinciding with the Makha Star, Skanda worships Venkateswara on the banks of Swami Pushkarini Tirtha at the noon time and devotees performing ‘Snaan’ and Puja as also ‘Annadaan’ are blessed by the Lord. Similarly, Snaans, worships and charities at Venkatachal are highly beneficial on the auspicious timings when Surya is in Meena Rasi on Purnima with Uttaraphalguni in Thumbha Tirtha; when Surya is in Mesha Rasi on Purnima with Chitra Star in Akasha Ganga at early mornings; when Surya is in Vrishabha Rasi in Visakha Shukla / Krishna fortnights on Dwadasi Sunday / Tuesday at Pandava Tirtha on evenings; on Sundays of Shukla / Krishna fortnights, coinciding Saptami at Papanashana Tirtha; on Brihaspati / Vyakteeta Yogya, Star Pushya / Sravana Mondays etc; Varaha Deva described to Bhū Devi that Emperor Akash decided to perform a Grand Yagna on the banks of Arani and while tilling, he found a girl child and as he was issueless, brought her up as their own, named as Padmavati. Once Sage Narad met Padmavati as she was grown up as an eligible bride and predicted that she would be the wife of Lord Srinisasa of Venkatachal. Almost immediately she met a Stranger in the Royal Garden and introduced himself as Anant or Veerapati from Venkatachal Mountain and that he was hunting a wolf. Padmavati’s companions rebuffed Ananta Deva that hunting was prohibited in their garden. Anantha returned but desired intensely that Padmavati should become His life partner and sent Vakulamala to the court of Emperor Aakash to negotiate their wedding. The Emperor had no bounds of joy and the holy wedding of Lord Venkateswara and Padmavati took place in style and grandeur when Devi Lakshmi was present to make Padmavati happy and comfortable, whereafter they all resided in Tirumala bestowing boons to lakhs of Devotees till date. Varaha Deva narrated the background of Padmavati’s earlier birth as Vedavati to Bhū Devi. Vedavati was a companion of Devi Lakshmi and when the latter became Rama’s spouse as Sita, she left for forests to perform Tapasya, but demon Ravana misbehaved with her and she ended her life by jumping into fire and cursed Ravana that his entire clan would be wiped out because of a woman. Sita was abducted by Ravana by creating such circumstances that Maricha was converted as a Golden Deer; Sita took fancy for it and prevailed Sri Rama to chase the animal which deceitfully wailed as though Rama was in trouble and Lakshmana had to leave Sita alone even by drawing a Lakshman Rekha that none could cross. The vily Ravana dressed as a Tapsvi revealed his real form as soon as she was prevailed to cross the fiery Lakshman Rekha and forcibly took her to Lanka. After Rama killed Ravana, there was ‘Agni-Pariksha’ (Proof of Purity / by Fire), Sita came out unscathed. But the real fact was that Agni Deva hid real Sita in Patala and Agni’s wife Swaha assumed the role of Maya Sita; in fact Vedavati’s earlier birth was of Swaha Devi! Thus, Vedavati / Swaha turned to Maya Sita was Padmavati. Devi Prithvi enquired of Bhagavan Varaha as to where and how to secure the ‘Darshan’ (Vision) of Lord Venkateswara and the former replied that He would mention of those future happenings as recorded in the

past. There was a Nishad (Hunter) in Shyamak Jungle named Vasu and his wife Chitravati and Son Vira. Nishad was the Chief of his clan living honestly and peacefully by eating cooked rice and honey. Both his wife and he decided one day to a nearby forest to search for additional stock of honey and entrusted the responsibility of looking after his followers and daily chores to Vira, their son. The daily practice was that the family cooked rice and mixed with honey, offered the same as Naivedya to Venkatachalapati and ate the Prashad. But, Vira in their absence for the day offered some portion of the honeyed rice into Agni, some to tree bushes and the rest was consumed. On return from the other forest, Vasu became furious to learn that no offer of the honeyed rice was made to Venkatachalapati but gave it away as described above. Vasu felt agitated and remorsefully guilty and even tried to kill his son for what was considered as Sacrilege. Lord Venkatachalapati appeared before Nishad in full glory with His four hands, fully ornamented and armed and stopped Vasu from harming his son; he was completely taken aback. The Lord said that the acts of his son Vira were in fact worth emulation and not condemnation for he did a homam (Offering to Agni); homage to Nature and only the remainder was consumed with dedication as 'prashad'. Nishad was so happy that he heard this from Bhagavan Himself! Varaha Deva also narrated an incident related to King Tondaman and Nishad. As an ideal Prince, he imbibed all the qualities required of a King, viz. of nobility, intellect, valour and devotion to Almighty. Once he took King's permission for hunting in Venkatachal forests, chased an elephant, crossed the River Swarnamukhi and reached the Ashram of Brahmarshi Suka and an Idol of Goddess Renuka nearby. As he proceeded further, he found a 'Pancharangi' (Five Coloured) Parrot screeching the name of 'Srinivasa, Srinivasa' and followed the bird till the mountain top. There he met Nishad who informed that the parrot was very dear to Suka Muni as also to Bhagavan Srihari and hovered around the Pushkarini Tirtha; by so saying the Nishad desired to have a Darshan of the Lord and the Prince too accompanied him. Thondaman was indeed thrilled with the Darshan and witnessed the 'Naivedya' of Cooked rice and honey performed by Vasu Nishad. He was overpowered by the magnificent experience of the Lord and thereafter met Suka Muni and secured his blessings that soon he would become a King after his father's retirement and serve Srinivasa for long time to come. A few days after Thondaman's return to his Capital, he was made the King and started settling in his throne. Suddenly after a few months, Vasu the Nishad approached the Palace in an agitated manner and told the King that he dreamt chasing a 'Varaha' which entered a thick bush, that he started digging up and swooned, that his son was also near him, that the Varaha entered his mind and body and made him say the following: 'Nishada! You must reach King Tondaman and ask him to perform 'Abhishek' with lots of milk to a 'Shila' (Stone) underneath this thick bush, pull it out and ask a 'Shilpi' (Sculptor) to prepare an Idol of my features with Bhu Devi on my left lap, set up plants of Tamarind and Champa as are loved by Vishnu and Lakshmi respectively and invite learned Sages and Brahmanas to attend a grand function to be hosted by Tondaman and wait for my further instructions. The King followed the instructions as conveyed by Nishad and called Sages and Brahmanas to a Grand Puja of Varaha Deva and Bhu Devi through an underground passage and continued the daily practice of taking bath, worshipping the Murthis of Varaha and Bhu Devi and arranging 'Prashad' or the left-behinds of Naivedya to Brahmanas and visitors. As this practice got routinised and the interest of Bhaktas snow-balled gradually, a Brahmana stranger approached the King that he was on way to Kasi, Prayaga and a few prominent Tirthas but his wife was unable to travel as she was in the family way; he requested the King to provide accommodation and food to his wife and generally supervise her welfare. The Brahmana returned very late after several months but unfortunately the wife had a miscarriage and died just a couple of days before the return of the Brahmana after visiting several Pilgrimage Centers and Tirthas. The King got frightened at the tragedy as he gave a surety to the Brahmana's wife and approached Srinivasa, who

instructed that the Queens as well as the body of the Brahman's wife should be made to take bath in the Asthi Sarovar Tirtha and as the queens took dips in the holy water and came out, the Brahmana's wife too would emerge. The Brahmana was thrilled at the miracle witnessed by co-devotees! Raja Todarman followed the practice of worshipping Srinivasa with golden lotuses daily. He found one day some Tulasi leaves pulled out from muddy plants and wondered how this indiscretion happened. As the King was wondering about this, there emerged a voice saying: "There is a pot maker (Kumhara) who also did daily Puja to me with the muddy Tulasi leaves from his house and that I have accepted his worship too!" The King reached Kurmapuri in search of the Kumhara, who replied to the King that he never ever did any puja to Srinivasa! But when the King said that there was a voice which said these words, the Kumhara and his wife recalled the voice of Srinivasa in their earlier births that as and when a King would knock their hut, and then a Pushpa Viman would arrive to pick them to Vishnuloka! Indeed that had just happened! The King returned to Venkateswara Temple to perform worship again after this unusual happening and Srinivasa appeared before Tondaman and bestowed him the blessing of a lasting Abode of bliss. Parikshit, son of Abhimanyu of Pandavas, was no doubt a noble and virtuous King, but unfortunately did the unpardonable sin of hanging a dead serpent around the neck of Samika Muni who was in deep Tapasya and his son Shringi cursed Parikshit that he would be dead within a week as a result of a snake bite. Takshak was assigned the task of killing Parikshit but Brahmana Kashyap who could indeed have prevented the tragedy and even demonstrated his ability to do so, was won over by dubious means by Takshak and Kashyap who did the sin was sought to be washed off by a bath in Swami Pushkarini and worship to Srinivasa, as advised by Shakalya Muni. Indeed the sin of Kashyap was eradicated by the Grace of Lord Venkateswara. Another illustration of the Sanctity of Snaan in Swami Pushkarini was given by Sutha Maha Muni to Rishis at a Congregation at Naimisharanya (The forest of Naimisha). A King of Chandravamsa called Dharmagupta was a rare example of nobility and virtue. He went hunting and by the evening desired to perform the Puja of Gayatri and was delayed to late hours and had to stay back on a tree. A lion came running after a wolf and ascended the same tree; it asked the King not to worry and would not hurt him in any way. It asked the King to come to an understanding that it would sleep off half night and he might sleep off the other half. The lion tempted the wolf to drop the King down and share a good portion of the King. The wolf rejected the proposal outright as ingratitude was a far heinous sin than the 'Panchapatakas' or the Five known major sins. During the other half of the night when the King was to guard the wolf, the lion gave a similar proposal to him; he accepted and tried to drop the sleeping wolf. But luckily, the wolf was saved and preached the King against ingratitude and gave a curse to the King to become a mad man. It said that he was a Sage, named Dhyanakashtha, who could take any form and told the lion that in his earlier birth he was a Minister in the Court of Kubera and was cursed by Gautama Muni to become a lion as he was standing naked in the Sage's garden with his woman. As regards Dharmagupta's curse for ingratitude, Sage Jaimini suggested a bath in the Sacred 'Swami Pushkarini' on Venkatadri on the banks of River Suvarnamukhi, followed by worship of Lord Venkateswara. Suta Maha Muni described that those who purify themselves in the Pushkarini would surely avoid hells named Tamisra, Andhamisra, Rourav, Maha Rourav, Kumbhipak, Kaalsutra, Asipatavan and such others. On the other hand, the devotees attain the 'Punya' of performing Aswamedha Yagna and achieve Buddhi (Intellect), Lakshmi (Wealth), Kirti (Fame), Sampatthi (Prosperity), Gyan (wisdom), Dharma (Virtue), Manoshuddhi (Purity of mind) and Vairagya (Other Worldliness). Krishna Tirtha is a Tirtha named after a deeply devoted Brahmana whose Tapasya was so severe and extensive that his body developed mole-hills (Valmikias) and Indra rained forcefully to wash off the mud. Lord Srinivasa was impressed by the relentless and highly dedicated devotion and blessed

him with His Darshan, created a Tirtha after his name, declared that those who have the fortune of bathing in it would become as learned and focussed and bestowed Salvation to him. Paapanaasha Tirtha is such a powerful place that even merely uttering its name, sins of the past and present get vanished. There was a Brahmana named Bhadrmati who had enormous knowledge of Vedas and Scriptures but was acutely impoverished having six wives and several children. His each day was a harrowing experience of poverty with several mouths to feed. One of his wives named Kamini told him one day that her father met Sage Narada who described Tirtha called Papanashana lying on the Venkateswar Mountain cluster was a big draw and a bath, preferably after giving away a small token 'bhudaan' to a deserving Brahmana followed by a darshan of the Lord would abolish poverty, and fulfil all human desires. This emboldened Bhadrmati to travel along with his family to the Srinivasa Mountain. He was fortunate to obtain on way a token of five feet of land. The entire family took bath in the Papanashana Tirtha and gave away charity of the five feet of land to a deserving Brahmana. Bhagavan Vishnu had instantly appeared before Bhadrmati; the latter was extremely thrilled at the darshan and eulogised Him as follows: *'Namo Namasthekhila karanaaya, Namo namasthekhila paalakaya/ Namo Namastheyemara nayakaya Namo Namo Daithya vimardanaya/ Namo Namo Bhakthajanapriyaya, Namo Namah Paapavidaaranaya/ Namo Namo Durjananashakaya, Namasthesthu Tasmai Jagadeeshvaraya/ Namo namah Karanavamayaya, Naraayanaathivikramaya/ Shri Shankha chakraasi gadaadharaaya, Namasthesthu tasmai Purushottamaya/ Namah payoraasi nivaasakaaya, Namasthesthu Lakshmi pathavyayaya/ Namasthesthu Suryadyamitha-prabhaaya, Namo Namah Punyagathaagathaaya/ Namo Namokyenduvilochanaya, Namasthesthu Yagna phalapradaaya/ Namasthesthu Yagnaangavilochanaya, Namasthesthu thye Sajjanavallabhaaya/Namo namah Kaarana Kaaranaaya, Namasthesthu Shabdaadi vivarjitaaya/ Namasthesthuthybhheshta sukhahpradaaya, Namo Namo Bhakta -manoramaaya/ Namo namasthedbhuta karanaaya, Namasthesthuthy Manda radhaarakaya/ Namasthesthuthy Yagnavarrahanaagney, Namo Hiranyakshavidaarakaya/ Namasthesthuthy Vaamana rupabhaaje, Namasthesthuthy Kshatrakulaanthakaaya/ Namasthesthuthy Ravana mardanaaya, Namasthesthuthy Nanda sutaagrajaaya, Namasthey kamalaakaantha Namasthey Sukha daayiney, Ashritarathi nashiney tubhyam bhuyo bhuyo Namo namah/*. As Bhadrmati praised Lord Srinivasa, He blessed him to enjoy full-swing prosperity to him and family and attain Moksha to him thereafter. 'Akasha ganga Tirtha' was well known for bestowing boons to the highly erudite and dedicated Brahmana called Ramanuja. He did Tapasya of rigorous nature on the banks of Akashganga by standing with 'Panchagni' (Five flames) around him during the hot summer mid-days and under the sky in heavy rains fully exposed chanting the Ashtakshari Mantra 'Om Namo Narayanaya'; he ate dry leaves fallen from trees for years together, for some years by drinking water and many other years by consuming air only. Finally, Bhagavan appeared and Ramanuja who was almost dying with the severity of his Tapasya became fully normal and healthy instantly. He received the boons that the Place of Akasha Ganga where Ramanuja had the fortune of discovering Vishnu in person would be an Eternal water-spring and those who performed 'Snaan' would change his entire life style and become an ideal Bhakta and at the end they would have no other birth and would get salvation. In another context, Akash Ganga was immortalised as the Tirtha where Devi Anjana executed penance, since she and her husband Vayu Deva were not blessed with a son. Vishnu Bhakta Sage Matangi directed Anjana Devi to reach River Suvarnamukhi, far south of Vindhya Mountain, reach Vrishabhachal on whose top was situated the famous Swami Pushkarini, worship Varaha Deva and Venkateswara, proceed to north, find Akashganga and perform Snaan in a formal manner along with Vayu Deva. The Sage confirmed that if the couple did so, a Son of unparalleled prowess and 'Swami Bhakti' (Loyalty to the Master) would be born, to be called Hanuman who was invincible by

Devas, Raakshasas, Sages, Brahmanas, Celestial and human beings. As Anjana Devi followed the instructions to the last letter and spirit, Bhagavan Venkateswara appeared before her and blessed that such a Son would be born that his parents would indeed be proud of and play a pivotal role in Treta Yuga as the most powerful personality of 'Shiva Amsha'. Besides the above, Venakatachal has quite a few other Tirthas like Chakra Tirtha where a Maha Muni Padmanabha prayed to Srinivasa to chase away the dread of Rakshasas and Bhagavan stationed His Sudarshan Chakra known for dispelling the fear of Evil Spirits; Varaha Tirtha, Pandu Tirtha, Tumba Tirtha, Kapila Tirtha, Kumara Tirtha, Jaraharaadi Tirtha Traya, Phalguni Tirtha, Deva Tirtha, Jabaali Tirtha, Sanaka Sanandana Tirtha, Asthi Sarovara Tirtha, Kataha Tirtha and Manvadyashtottara Tirtha. Thus the outstanding significance of Tirupati-Tirumala Deva's unparalleled magnificence of Lord Venkateswara!

84) Tiruvekka or Yatthottakari: This is very near to at Kanchipura Varada Raja Bhagavan's Temple. Shri Yatthoththakari Bhagavan and Devi Komalavalli Lakshmi are presented at a Temple as the former is in a shesha saayi posture. In this temple, there is a Saroyogi Pushkarini as Sant Saroyogi was born here. Brahma and Devi Saraswati had their divya darshanas. 85) Ashtabuja also near Varadaraja Temple in Kanchi is dedicated to Bhagavan Adikewshava Chakradhara and Devi Alarmelmangai where King Gajendra had his divya darshana. 86) Tiruttanka near Varadaraja Temple presents Valukkoil Perumal or Deepa Prakasha Deva and Devi Marakavalli Lakshmi. Acharya Vedanta Deshika was born here. Devi Saraswati had her 'sakashatakaara' at this Temple. 87) Uragam / Trivikrama is in Shiva Kanchi Kshetra being a distinguished Avatar of Vishnu as Vamana Deva, the Vighraha is oversized almost hitting the ceiling with one of his feet lifted up. This form of Trivikrama Vishnu is just like as a hooded serpent. 88-89-90-91) Neerakam or Neerakara again near Kanchi at the surrounding sub-temple of Uraga Trivikrama temple is Aradhya Deva Bhagavan Jagadeesha accompanied by Neelamangaivalli Lakshmi; likewise at the sub-temple of Urga Vaamana is Kaarakam presenting Aradhya Deva Karunaakara and Devi Padmaamani; and Kaavarnam too as the surrounding main Trivikrama temple presents Shri Kalwar or Meghaakaara and Devi Kamalavalli Lakshmi. Similarly the fourth sub temple is Araadhya Deva Adi-Varaha and Devi Anjillaivalli. These four sub temples were celestially visioned by Akrura-GarhaRishi-Devi Parvati and Ashvatta Narayana respectively. 92) Paatakam or Pandavadoota is in the Main Kanchi itself where Bhagavan Pandava doota and Devis Rukmini- Satyabhaamas are visioned. Always Bhutayogi, Mahayogi, Bhaktisaara and Parkaala had performed mangala shaasana, while King Janamejaya and Maharshi Harita had their divya darshanaas.

93-95) In the Main Kanchi itself, there are the small sized temples viz. Pravalavarnam, Parameshwara Vishshnugaram and Tiruppukkuli but of far reaching significance. Bhagavan Pravalavarna Bhagavan and Devi Pavalavalli who blessed Ashvini Devatas with their divine vision. Juat nearby is Haritavarna Bhagavan and Marakatavalli Lakshmi who granted saakshaatkaara to Bhrigu Maharshi; Vishnugaraam with Paramapadanath and Vaikunthavalli as actually visioned by King Pallavaraya; and at Tiruppukkulli or Gudhra Kshetra with Vijayaraghava Bhagavan and Marakatavalli as visioned by Jatayu which fought with Ravana and sacrificed its life to save Devi Sita.

96) There is a famed Kshetra named Singavellukutram on Kadapa- Guntakal Railway Line, very popular as Ahobila. *Aho veeryam aho shouryam aho bahu parakramam, Narasimham para daivam aho bilam aho balam/ Ahobila* Kshetra is a popular Vaishnava (Vadakala) Kshetra split at two levels called in the Telugu local language as 'Eguva' and 'Diguva' or Upper and Lower levels- in the 'nallamala' forests of Kurnool District of Andhra Pradesh at the distance of 40 km from Nandyala or 150 km from Hyderabad at the

Nallamala forest range at an altitude of 1000 ft. plus. That is the fabled Abode of Lord Narasimha or Prahlada Varada, the fourth incarnation of Maha Vishnu to terminate Hiranya Kashipu the demon who rescued Prahlada the illustrious Vishnu Bhakta. Amrita Valli is the corresponding Devi Lakshmi of the Godeless. Ahobila Kshetra opposite the Akshaya Tirtha where devotees purify themselves with snanas, before entering the Sacred Place portrays nine forms of Narasimha spread among nine Temples viz. Bhargava Nrisimha bestowing Lakshmikara siddhi or excellent prosperity as incarnate at the lower level of Ahobila, Yogananda Nrisimha also at the lower level signifying the aspect of compassion and overcoming problems of one's life; Chatravata Narasimha representing Ketu Graha bestowing comforts of Life and expertise in Fine Arts; Ugra Nrisimha Temple at the upper level along with Chenchu Lakshmi or a Goddess as of a local Tribe Leader's daughter who sought to cool down the fierce form of the Lord and eventually married to her representing Devi Lakshmi herself and teaching devotees the qualities of courage and timidlessness yet of maturity; Varaha Narasimha Swami at the upper level again along with his consort of Lakshmi; Malova Vara Nrisimha along with Shri Lakshmi at Lakshmi Hill granting total fulfillment and auspiciousness to devotees; Jwala Nrisimha as had just annihilated Haranya kashipu since a pond of brick colour with which the Lord had just washed his hands with the blood of the demon called Rakta gunta Tirtham; Paavana Nrisimha or Kshetra Ratna Nrisimha or Pamulati Nrisimha Swami who provides safety and succor to devotees and finally Karanja Nrisimha or He who represents Shadvidha or six types of austerities and purities viz. those of 'Kara- charana- vaak- kaaya-karma- shravana- nayana' or by hands, legs, tongue, mouth, body, actions and mid- borne nature! At the Ahobila Complex, the significant Festivities are Phalguna Month celebrations, Janma Nakshatra (Swati) Mahotsavas, Gramotsavas, Monthly Celbrations and Tirumanjana Sevas. *Simhachala Tirtha*: Some 16 km near Vishakapattanam in Andhra Pradesh is another significant Nrisimha Kshetra in Bharat is at Simhachala or the Lion Giri viz. Varaha Lakshmi Nrisimha of 15th century built by Gajapati Raja of Kalinga, the present part of Odisha State and King Krishnadeva Raya of Vijayanagara also attended the Opening Ceremony Brahmotsavas as given in available Inscriptions. The Legend about this incarnation of Nrisimha is due to the curse to the Gate keepers to Maha Vishnu's Vaikuntha by Brahma Manasa Putras viz. Sanaka Sanandana Sanat Sanatana Kumaras who were stopped entry; the respective Danavas were Harayaksha in Varaha; Ravanaasura and Kumbhakarna in Shri Rama Avatara, and Kamsa and Shishupalain Krishnavatara, besides Hiranya kashipu in Nrisimha Avatara. The Bhakta saved from Hiranya kashipu in the Nrisimha Avatara was Prahlada. Special Festivals at Simhachala are of Akshaya Triteeya with Chandana Lepana or Alankara with Gandha and during Vaishakha Month. The main attractions at the Temple are a fantastic Stone Ratha and a 16 pillored Mandapa depicting Dashawataras and many Nrisimha Swarupas.

97) Dwaaraka: Skanda Purana in its Prabhasa Khanda describes in detail Dwaraka Dhaam's Mahatmya. *Api keetapatangaadyaah Pashavoya sarisrupaah, Vimuktaah Paapinah sarvey Dwarakaayaah prabhavatah/ Kim punarmanavaa nityam Dwarakaayaam vasantite, Yaa gatih sarva jantunaam Dwarakaa pura vaasinaam saa gatirdurlabha nyunam Muninaamuttheretasam/ Dwarakaa vaasinam drushtwaa sprushtaa chaiva viseshatah, Mahaa paapa viniirmuktaah swartga loka vasantite/ Paamsavo Dwarakaaya vai vaayunaa samudiritaah, Paapinaam muktidaah proktaah kim punardwaaraabhuv/* (By the grace of Dwaraka, all kinds of sinners born as krimi keetakas or flies, pashu pakshis or serpents- all attain salvation; what else one has to say about those who visit or reside there and become surfeit with Bhagavan Shri Krishna's darshan and worship! Those residents of Dwaraka should attain such kind of salvation as even illustrious Maha Munis with extraordinary control of physical organs and senses might

possess!Dwaraka vasi's darshana or sparshana or mere touch, would destroy human's gravest sins and bestow long stay in Swarga. Even the sand blown by the wind of Dwaraka would destroy all the sins; why talk of residence in Dwaraka itself!) Such is the narration by Markandeya Maharshi in this Purana! He further describes that those persons who spend time at Lord Krishna's idol at Dwaraka are blessed and fulfilled deserving to be saluted and prostrated to. Further those devotees of Shri Krishna have the opportunity of bathing his sacred head with milk should reap the fruits performing Ashwamedha Yagna. But those devotees who, with no return favour from the Lord, perform affectionate yet devotional bathing to him should be blessed with Moksha. After the snaana, those who dry and wipe his body with a clean cloth would have his or her past and present sins. Those after bathing and dressing up, decoration of him with a fresh fragrant flower garland while the sound of conch shell is rendered and recite his sahasra naama with faith and dedication, then each word of the 'namaavali' would fetch him the fruit of giving away the daana of a kapila cow per each stanza of it. Additionally the recital of Gita, Gajendra moksha, Bhishma stava, or any of the Stotras by Maharshis would have the same benefit: *Yoga Shastraani Vedantaan yoginah Krishna sannidhou, Pathanti Ravi bimbam tu mithwaayaanti layam Hareyh/ Gitaa Naama shasram tu stavaraajastavanu smritih, Gajendra mokshanam chaapi Krishnasyaa staviya durlabham/* (Those Yogis recite Yoga shastra and Vedanta in the presence of Krishna shall break the barriers of Surya mandala and enter right into Vishnu Dhaam. The Five Maha Stotras viz. Shrimad Bhagavad Gita, Vishnu Sahasra naama, Bhishma Stava Raja, Anusmriti and Gajendra Moksha are indeed the dearest Stotras of Bhagavan Shri Krishna. As briefly narrated the Mahatmya of Dwaraka from Skanda Purana, the basic and immediate cause for Lord Krishna headed by Yadavas is explained in Maha Bhagavata Purana, Vishnu Purana, Maha Bharata etc. Maha Bhagavata describes as follows: Pursuant to the termination of Kamsa, the tyrant King of Mathura -who had the discredit of imprisoning his own father Ugrasena out of ill justified ambition as well as his own sister Devaki and brother in law Vasudeva out of fear that their son Krishna, yet unborn might kill him- the two Queens of Kamsa, named Asti and Prapti, approached their father Jarasandha the evil Monarch of Magadha. Jarasandha attacked Mathura with some twenty three 'akshouhinies' of infantry, cavalry and elephantry and challenged Krishna and Balarama. But as Krishna was to fight with massive opponents even with a minor number of Army basically with Kamsa's carry-forward loyalties, he called for his (Vishnu's) Saaranaga Dhanush with limitless arrows or his mace/ gada named Koumudi while Balarama's Hala or Plough and Musala. Thus Jarasandha despite his huge Army was no match and ran away from the battle. But he regrouped and strengthened his army again and again, each time getting routed. There were such attacks by some seventeen times. When Jarasandha was expected to attack for the eighteenth time, his allies viz, the alien mlechha forces called Yavanas headed by Kalayavana attacked Mathura with a massive thirty million barbarians of desperation and cruelty. Then Krishna and Balarama calculated that no doubt they could face the combined Army of Jarasandha and Kalayavana too but discretion being the better part of valour, especially since Yadava Army should not be hurt at all even in small number, they thought of a Master Stroke: one to eliminate Kalayavana by tricking him and another to shift their Capital of Yadavas from Mathura to Dwaraka. They planned to build a new Capital City named Dwaraka on the West Coast, a modern City with 12 gates and all amenities and asked Vishwakarma, the Architect-cum-Builder; the latter created a beautiful and well structured fortress touching the western Sea. By means of His mystic Yoga Maya or the power of Illusion, the citizens of Mathura got transferred lock-stock and barrel, over night to Dwaraka and found themselves in their own luxurious Palaces. Even as Balarama was defending Mathura, Lord Krishna attracted the attention of Kalayavana, passing singly by foot, by the main gate of Mathura; Kalayavana followed Krishna closely but always unreachable with some distance apart and led

the Mleccha into a Mountain Cave. Thinking that Krishna known for his tricks had himself assumed a new form as an old and haggardly man inside the dark cave kicked him forcefully as the old man was fast asleep. Indeed, the old man was none other than Muchukunda, the son of Mandhata of Ishvaaku dynasty. He was the defender of Demi- Gods from Daityas for long in Treta Yuga and Lord Kartikeya the Commander-in-Chief appreciated Muchukunda's efforts and granted him rest and sleep till Lord Vishnu Himself as his Avatara named Krishna would bless him at a later date in Dwapara Yuga. As Kalayavana forcibly kicked Muchukunda, the former burnt off Kalayavana by his angry looks and realised Krishna as his Saviour when Krishna instructed Muchukunda to perform Tapasya. Thus Krishna got rid of Kalayavana even all the Mathura resident Yadavas got nicely transported to their new Capital Dwaraka! Incidentally, Jarasandha finally got killed by Bhimasena, thanks to Krishna's finger-sign advice to Bhima to tear Jarasandha's body into two and throw the two parts apart topse-turvey; after Bhima killed Jarasandha some thousands of Kings defeated in wars besides countless youthful girls kidnapped were liberated. Skanda Purana prescribes the method of Yatra to Dwaraka Dhaam; after satisfying with wholesome meals to good Vaishnava Bhaktas, the yatris need to sleep on the ground peacefully observing Celibacy and while travelling keep reciting Vishnu Sahasra naama, Purusha Sukta, Shrimad Bhagavatam etc. Then having taken bath in Gomati Nadi, Chakra Tirtha etc. enter the Dham with extreme devotion and total faith. The then Dwaraka township got drowned in the Sea anyway as soon as Lord Krishna disappeared and assiduous researches over considerable time reveal- though contradictory- that the ancient Dwaraka is perhaps under Arabian Sea at Kathiawad. The newly constructed Dwaraka- some 450 km from Ahmedabad- is stated to be on the banks of Gomati River but one version is that this is not Gomati but an extended body of Sea water, and that is why some call Dwaraka as Gomati Mukha where nine ghats have been constructed viz. Sangama Ghat, Narayana Ghat, Vaasudeva Ghat, Go ghat, Parvati ghat, Pandava ghat, Brahma ghat, Suravana ghat and Sarkari ghat. The Main Mandir called Dwarakaadheesh (also called Ranchodrai Mandir but one of the devotees was stated to have transferred the earlier Shama Sundara Chaturbhuj Murti took it away to Dhakor and another similar Murti appeared in a Well at a Ladwa village and thus got replaced here); this Mandir is said to have been built in 6th or 7th century. As it stands now has a shikhar height of 170 ft. its entry gate named Swarga Dwar and exit gate as Moksha Dwaar. Besides other Mandirs around Dwarakaadheesha Main Mandir, near Moksha dwaar there is Kusheswar Shiva Mandir which is significant as the legend prescribes that in case the Yatris not obtaining the Darshan of Kusheswara Linga, half of the Dwaraka Yatra Phala is taken away by Daityas. Sharada Mandir is another highlight of Dwaraka as Adi Shankaracharya established one of the Main Peethas as at Puri, Badari, Shringeri and Kanchi.

Bet (Island) Dwaraka/ Shankho dwar: is some 15 km from Dwaraka which in the past was a full-fledged Port before the development of Ohka Port. On way from Dwaraka to the Bet is the famed Rukmini Devi Mandir some 2 km near the Main Temple stated to have been built in the 12th century. In the 'Bet' itself is the old Shamkho Narayan Mandir and the Idols of the Queens of the Lord viz. Lakshmi, Radha, Satyabhama and Jambavati. Shri Krishna Mahal also earlier called Pradyumna Mandir, besides Rancchod and Trivikrama Mandir are ther too on the Bet. In fact, there are Shivalayas, Vaishnava Temples, Hanuman and Devi Mandirs are scattered all over. The well known Gopi Talaab is nearby where Gopikas were stated to bathe often.

98) Ayodhya: *Akaaro Brahmatah proktam Yakaaro Vishnuruchyate, Dhakaaro Rudra rupascha Ahodhyaanaama raajate/ Sarvopa Paatakairyuktair rahmahatyaadi paatakai, Na yodhya shaktate yasmaattaam ayodhyaam tato viduh/* (Skanda Purana, Vaishnava Khanda Ayodhya) Ayodhya is

defined as ‘ A- kaara is Brahma, Ya-kaara is Vishnu and Dha-kaara is Rudra Swarupa; thus Ayodhya is a composite form of Tri Murthis. Maha Pataakas too are demolished by naming the Name of Ayodhya!) Valmiki Ramayana in Bala kaanda exclaims: *Manunaa Maanavendrena saa Puri nirmitaa swayam/* (Manu confirms that he himself constructed Ayodhya himself!) In his opening introduction of Ayodhya Kaanda of Skanda Purana, Maha Muni Suta greets Bhagavan Shri Rama saying: *Namaami Parama-atmanam Ramam rajiva lochanam, Atasikusuma shyamam Ravanaantaka mavyayam /* (My greetings to Lord Shri Rama the Paramatma who is lotus eyed and of blue colour the terminator of the cruel and vily Ravanaasura). Ayodhya puri is so sancrosanct that sinful beings could ever enter it, let alone reside there! From his right foot thumb emerged Ganga and Sarayu river got manifested from left foot thumb. That is why both the Rivers are Sacred and worthy of prostrations and bathing in these rivers is as effective as destroying Brahma hatya sin. Even before the Avatara of Shri Rama, Ayodhya was the Capital of Surya Vamsha Kings of Ikshwaku; the latter was the son of Vaivashwata Manu and to this dynasty belonged to the illustrious Bhagiratha, Ambarisha, Nahusha, Yayati, Nabhaga, Ajan and Dasharatha. Skanda Purana in Vaishnava Khanda, Ayodhya Mahatmya gives the account of Veda Vijnana Vishnu Sharma whose severe Tapasya attracted Maha Vishnu darshana and the Pandita’s request to him him the boon of constant Vishnu darshana; in turn Maha Vishnu instructed Sudarshana Chakra to dig up Bhumi and bring up Ganga from Patala Loka and the resultant Sacred Water flow was materialised as *Chakra Tirtha*. Earlier, Brahma himself resided at Ayodhya even before the incarnation of Shri Rama and hence the emergence of *Brahma Kund* . Brahma conveyed to Devas about the significance of this Tirtha -as given in Skanda Purana- would be such as that whoever performed formal snaana at the Kund and gave away daana would have been deemed as securing Ahwamedha yagna phala and blessed to fly as clad in Divya Vastras to Brahma Loka for residing there till the ensuing Pralaya. From Brahma kunda to the not too far Sarayu River is *Runa Vimochana Tirtha* where Muni Lomasha popularised specially among his followers who were delighted as the debts of one’s very existence by way of births and deaths to parents and sons and the teacher, quite apart from the material debts of the current and past ‘janmas’ are cleared by snanas at the Tirtha. To the east of the Runa Vimochana Tirtha is the *Paapa mochana Tirtha*. Skanda Purana narrates the story of Panchala desha Brahmana was Maha Paapi who became conscious of his heaping stocks of sins and casually heard the conversation of a Group of Sadhus visiting Ayodhya. He visited Paapa Vimochana Tirtha along with them and happened to bathe on a Maagha Krishna Chaturdashi and also performed daana karyas and he realised an unusual transformation in his psyche and was surprised to vision a Viman beckoning him and flew to Vishnu dhaam. Ahead of the glorious Paapa machana Tirtha is the *Sahasra dhaara Tirtha* which is known for demolishing all obstacles in life and overcoming enemies by mere snaana with faith and mental discipline. This indeed was the very Tirtha where after the close of the entire Ramayana, Lord Shri Rama instructed Lakshmana to bathe and by his own Mantra Shakti assume the Form of Adi Sesha! Actually, the background was that when Shri Ram who had once had an important visitor viz. Kaal Devata about which even Lakshman was unaware and instructed Lakshman not to enter and allow any visitor to enter either. Lakshman was faithfully guarding the entry of Rama Nivas by taking sincere rounds up and down the ‘dwaar’. Meanwhile Maha Tapaswi Durvasa Maharshi who is noted for his short temper arrived and affectionately asked Lakshmana to let Ram inform of his arrival for Rama darshan. Lakshman being aware of Duravas’s shaapa shakti alerted Rama of the Muni’s arrival. With a view to protect his own Satya Vak Paripalana of Lakshman’s disobedience despite his instruction , Rama had to resort to the extreme step of asking Lakshmana to perform Prana tyaga of Lakshmana. As Lakshmana took the form of Adishesha and visited Indra Loka even as the Sahasra Manis and their luster vanished, the lest the Tirtha place on Sarayu diminish significance, Indra and Devas arrived on the Spot

ensured and in fact doubled its glory and sanctity and named it Sahasra Dhaara Tirtha and Lord Shri Rama blessed the title too for the benefit of posterity and Loka Kalyan. *Swarga dwara dhaara*: Skanda Purana further describes as follows: Every Tirtha darshana has one's own benefits yet Swaga dwara Tirtha has its own: Pratah kaala snana, japa-tapa-havana-upavasa-darshana-dhyaana-adhyana- daanas have their distinct results and those beings like the Chatur varna humans, mriga-pakshi-jala chara-krimi keetakaadi pranis happen to die at this Tirtha are qualified to direct access to Swarga and Vaikuntha dhaam. Bhagavan Vishnu in his Avatara Swarupas, especially of Shri Rama with his wife and brothers are stated at this Tirtha to select beings for their respective Punya Phalas and decide their 'nirnayas' based on their own past karmas overshadowing their contributions at the Swarga dwaar snaanas and punya karma mix. And so does the presence of Kailasha Vaasi along with Devi Parvati and their followers would oversee the process of selection of Beings for the Higher Loka Prapti, asserts the Skanda Purana. Near Swarga dwaara is the Nageshwara nath Mandir; it is stated that originally this Murti was originally made of Kusha grass but later King Vikramadyta resurrected and re-established the Idol with Veda mantras in a move to revive several 'Praachina' or age old Mandirs in Ayodhya. Yatris perform Pinda daana at Swarga dwaar Ghat with great devotion and bhakti. *Chandra Sahasra Tirtha* where Chandra sahasra vrata Udyapana is performed as also Argha danas are done on every Purnima Tithis to Chandra-Rohini Devis. *Swarna Tirtha* where Maharshi Vishwamitra's sishya Koutsa Muni called on Raghu Rama once and said that he wished for so much of wealth which he desired to give to his Guru which Rama too might not possess. Shri Rama thought for a while and requested the Muni to please stay back in his court of Ayodhya overnight. Then Shri Rama invited Kubera Deva to bring considerable gold and on receiving it gave it away to Koutsa Muni. Next morning, Rama gave away all the gold given by Kubera and kept up his word by redonating the same to the Muni and truly satisfied him. This Swarna Tirtha had thus attained a gold-bestowing reputation and fulfill the material desires of who ever performed worship by way of snaana- daana-Japas with utmost faith. One of Ayodhya's major Mandirs is *Kanak Bhavan* which is quite big and mention worthy which was supposed to be of Shri Ram's 'antahpura' or the interior palace hall where Devi Sita resided too. There are big sized Sita Rama Idols seated on a throne together in the Mandir as also the idols of the very past which were however smaller. From Kanaka Bhavan away is the most famed **Shri Rama Janma Sthaana** which was stated to have been rebuilt as Masjid Babri ; this Masjid which became the hot controversy was partially destroyed to make way for the original now albeit as a small make believe Mandir. Near to Raa Janma Sthaana are Sita Rasoyi or kitchen, Kopa bhavan or the Place where the love-fight Rama- Sita couple stayed; Ratna Simhasan or the Royal Throne made of jewels, Ananda Bhavan or the Palace of Joy, Ranga Mahal or the Hall of Music and Dance etc. The other Places worthy of visiting in Ayodhya's Sarayu River banks include *Lakshman Ghat* with a five feet Lakhmana Swami in the Mandir exclusively dedicated to him; *Ahalya Ghat* where Lord Rama is stated to have performed Yagna; *Hanuman gadhi* on an elevated sixty steps an Lord Hanuman in seated form; *Darshaneshwar*, *Mani Parvat* with Ashoka Stupa of broken 200 ft; *Dantana Kund* where Rama was stated to have had his mouth wash, where also Gautama Buddha, while in Ayodhya too rested. *Dasharatha kund* was the Place some few km. away on Sarayu River banks where King Dasharatha's 'Antya Dahana' was stated to have been performed. A mini- Parikrama of some 4 km around Ayodhya touches Ramaghat, Raghunadha Das gaddi, Sita kund, Agni Kund, Vidya kund, Mani Parvat, Kubera parvat, Sugriva parvat, Lakshman ghat, Swarga dwaar and back to Ram ghat. While no doubt Shri Rama Navami Celebrations on Chaitra Shukla Navami are famed for several days every year, Shravana Shukla Paksha festivities and Sarayu River snaanas are considered as very sacred, especially on Kartika Purnima. 99) Naimisharanya: The 41st Adhyaya of Uttarakanda of Kurma Purana makes a detailed reference of

Naimisharanya when Suta Muni in his address to Rishis and Brahmanas said as follows: *Idam Trailokya vikhyatam Teertham Naimishatanyamuttamam, Maha Devapriyakaram mahapaatakanaashanam/* (This Naimisha Tirtha is reputed all over the Trilokas as the most beloved of Maha Deva and the demolisher of all kinds of blemishes and sins.) The Purana further states that Lord Brahma materialised this Tirtha to facilitate the Tapasya of Maha Munis like Marichi, Atri, Vasishtha, Kratu, Bhrigu and Angira and their generations as these Maharshis made express supplication to this effect. Brahma told the Maharshis: *Satram sahasramaasadhvam Vaangmanodoshav varjitaah, Deshamcha vah pravakshyaami yasmin desho charishyatha/* (Maharshis! Do perform thousands of Yagjnas by sacrificing all kinds of vocal and mental shortcomings; I shall specify a Sanctified spot where you could perform these deeds of virtue) So saying Brahma materialised a Manomaya chakra or Mind borne wheel and asked the Maharshis to follow it soon. He further said: *Yatrasya nemih sheeryet sa Desha Purusharshabhaah, Tatomuvaacha tacchakram te cha tatsamauvrajan, Tyasya vai vrajatah kshipram yatra nemirashershayat, Naimisham tatsmrutam naamna punyam sarvatra pujitam/* (Where-ever the Manomaya chakra's outside circle would break off, that specific spot would indeed be worthy and highly auspicious of executing all deeds of virtue like Yagjnas and so on). That Spot indeed has eventually become famed as having been frequented by Deva, Gandharva, Yaksha, Naaga, Rakshasas too besides Maharshis and Brahmanas who all seek Parameshwara. *Anna daanam tapastaptam snaanam japyaadikam cha yat, Ekaikam paavbayet paapam sapta janmakrutam Dwijaah/* (What ever Punya Karyas like Danas, Tapa, Snaana, Japaadis are executed here should indeed root out all types of sins for seven previous births with retrospective effect). In the days of yore, Vaya Deva himself narrated the Brahmanda Purana as scripted by Brahma to Rishis performing yagjnas here. Also Rudra Deva along with Pramatha Ganas was in the habit of freely moving about this hallowed Naimisharanya! *Atra praanaan parityajya niyamena Dwijaatayah, Brahma lokam gamishyanti yatra gatwaa na jaayate/* (At the last stages of life the prescribed regulations are to eke one's life and indeed be eligible to pack up for Brahma Loka itself and would not have to have a rebirth!). Besides Kurma Purana, Chapters of Shiva Purana, Maha Bhagavata, Maha Bharata and so on are devoted about the Naimisharanya Tirtha where Suta Maha Muni rendered discourses to congregations of Sages headed by Shaunaka Muni about the Eighteen Maha Puranas after performing daily Yagjnas at this hallowed Naimisharanya where the Kala Chakra's paridhi or the circumference or outer circle called 'nemi' collapsed here and hence the Hallowed Place has been called Naimisha on the banks of Gomati River, off 160 km from Luknow the Capital of Uttar Pradesh. Naimisha is also one of the major 51 Sacred Spots for Pitru Sthaanas and the practice of Somavati Amavasya Tarpanas are still organised. During Dwapara Yuga, Balarama Deva performed Yagjnas here, besides Veda Vyasa divided the single Veda to four distinct Vedas, scripted Maha Bharata here too and various other Scriptures. Lalitha Devi's worship is performed at the main Mandir here while Chakra Tirtha is of legendary background. This Tirtha attracts thousands of devotees to perform 'snanas' till date especially on Pournamis and Solar/Lunar eclipse days. *Chakra Tirtham maha Punyam sarva Paapa pranaashanam, Vateete madhya bhage tu prithvyaah sarvanathakam/ Kurukshetre tu yatpunyam Rahugrassita Divakare, Tat phalam labhate naiva Chakra Tirthasya majjananaat/ Naimishe Chakra tirtheshu snatwa Bharata sattama, Sarvavyaadhi vinirmukto Brahma loka maheeyate/* -Maha Bharata Shanti Parva. (Chakra Tirtha is Maha Punya Prada and Maha Paapa vinashaka; the Tirtha is as significant as that of the Chakra created by Brahma's heart; the maha Phala that is accrued to snanas at Chakra Tirtha is stated to be that one attains at Kurukshetra on Solar Eclipse day when Rahu devours Surya. Snaanas at Chakra Tirtha are such as the unique smasher of all sins) It is believed that Chakra Tirtha is fathomless and delegations of British swimmers and navigators desirous of disproving the myth organised experiments by diving upto 1000 mts or 30,000 feet depth and

gave up for want of oxygen reserves. There is also a 18 ft high Hanuman Idol carrying Rama and Lakshmana on his shoulders as having rescued them from Mahi Ravana hidden in Patala Loka. The local belief is that when Indrajit the son of Ravana was killed in the Ramayana Battle, Ravana asked his brother Mahi Ravana the King of Patala; a conspiracy was hatched to somehow abduct Rama Lakshmana and despatch them to Patala so that the brothers could be sacrificed to Chandi Devi. Vibhishana now in Rama's camp came to know of the plot and warned Hanuman to be vigilant but assuming Vibhishana Rupa, Ravana succeeded in abducting Rama Lakshmana in deep sleep and despatched them to Patala. Hanuman realised the deceit and reached Patala and with the help of Makaradhwaaja who was Hanuman's sweat born son helped entry into Patala and destroyed Mahi Ravana and carried them on his shoulders to Chakra Tirtha at Naimisha. Devi Bhagavata describes the significance of Lalitha Devi Mandira at Naimisha as that of Vishalakshi Mandira at Varanasi: *Varanasyam Vishalakshi Gauri Mukha nivasini, Kshetre vai Naimishaaranye proktaa saa Linga dharini/* It may be recalled that 51 Shakti Pithas were given in detail in the earlier pages of this Script, but actually 108 Shakti Peethas are stated and the Linga Dharini Lalitha Devi's heart in part [besides at Baidhyanath Dham as Jaya Durga in Jharkhand] also fell of Devi Sati's mortal body at Naimisha. Apart from Vyasa Shukadeva Sthaana afore mentioned, Swayambhu Manu and Devi Shatarupa 'Taposthaana' too is mention worthy as the lineage of Fourteen Manus including the current Vaivaswata Manu got initiated since then. The famed Dashaashwamedha Yagna or the tenth Ashwamedha performed by Shri Rama, Devi Sita and Lakshmanaadi brothers and wives was a memorable success here at Naimisha on Treta Yuga. Annapurna and Vishwanatha mandir at Naimisha is known for devotees executing Pitru Karyas. Dadhichi Kund Snana is stated to be of great importance as that is the Sacred Place where Dadhichi Muni donated his backbone and body with which Indra made Vajrayudha and many other armoury of Devas with which Vritrasura was executed for Loka Kalyan or Universal Relief and Auspiciousness. Suta Muni Gaddi and Pancha Prayaga on the banks of which Akshaya Vata Vriksha are worthy of not missing by yatri. Naimisharanya Parikrama of some 4-5 km covering most of the Sacred Places mentioned is possible. More than this organised tours are conducted from far off Places upto Lucknow for Yagna karyas and Bhagavata Saptahas for week long stays at Naimisha which provides unique spiritual solace and fulfillment. Hardly 5 km from Naimisha is Gomati River known as Dhoutapaapa and Sita kunda Tirthas too, where Devi Janaki was bathing getting ready for Ashwamedha Yagnas!

100) Mathura : Puranas signify the Uniqueness of Mathura which is called with varying names like Madhupatra, Madhupuri, Mathura or Madhura as this was described in Itihasas was rid of the torments by Madhu Daitya by Shatrughna the younger brother of Lord Shri Rama of Ramayana and more so as the Sacred Place of Bhagavan Krishna. Varaha Purana describes: *Na vidyate cha Patale nantirikshe na maanushe, Samaanam Mathurayaahi priyam mama Vasundhare/ Saa ramyaa cha sushastaa cha janmabhumiastathaa mama/* (There is no other more beloved Tirtha like Mathura for me even better than those in Patala, Antariksha or Bhuloka) *Maha maghyam Prayage tu yat phalam labhate Narah, Tat phalam labhate Devi Madhuraayaam dine dine/* (The same fruitful results that one could reap at Prayaga the Sangama Place of Three Holy Rivers of Ganga-Jamuna-Saraswati on Magha Month's Pournami is normally available each day at Mathura) *Purna Varha sahasram tu Varanasyaam hi yat phalam, Tat phala labhate Devi Madhraayaam kshanamna hi/* (Residing thousand years at Kasi is considered as fruitful as a 'Kshana' or a moment at Mathura). Similarly, the visit to Pushkara Tirtha and stay there on Kartika Pournami is indeed fruitful and that would bless a person to accomplish with Mathura Yatra. Vishnu Purana also describes that snana and darshana of Mathura Krishna on Janmashtami, Yama Dwiteeya, and Jyeshtha Shukla Dwadashi are considered to be of great consequence. Vajramandali has

twelve Sacred 'Vanas' viz. Madhuvana, Kumudavana, Kamyakavana, Bahula vana, Bhadravana, Swadiravana, Shrivana, Mahavana, Lohajinghvana, Bilvavana, Bhandiravana, and the most popular Brindavana. While each of these Vanas have their own significance, indeed Brindavana is of utmost prominence. Padma Purana underlines the special status of Brindavana: *Guhyad guhyatamam ramyam madhyam Brindaavanam Bhuvi, Aksharam Paramanandam Govindasthaanamavyayam/* (Brindavana on Earth indeed is the body of Bhagavan Srikrishna itself and is seat full of joy and even the touch of the dust would pave the way for salvation. When asked about the way to attainukti, Bhagavan Krishna smilingly replied that let 'Vraja raja' or the dust from Vraja Bhumi may fall on your head! The old name of Madhura was Madhuvana where in the days of yore Swayambhu Manu's grandson Dhruva who sparks on the sky as a Star was directed by Narada Muni to perform severe Tapasya stating *Punyam Madhuvanam yatra saannidhyam nityadaa Hareyh!* and Bhagavan Vishnu blessed him to attain stardom! Madhura on its banks flows Yamuna River and as many as twenty four main 'ghats' are spread out like Vishrama Ghat, Prayaga ghat, Kankhala ghat, Bindu ghat, Bangali ghat, Surya ghat, Chintamani ghat, Dhruva ghat, Rishi ghat, Moksha ghat, Koti ghat, Brahma ghat, Ganesa ghat, Manasa ghat, Dashashwamedha ghat, Chakra tirtha ghat, Krishna ganga ghat, Soma tirtha ghat, Brahma loka ghat, Ghantaabharana ghat, Dharapatana ghat, Sangama Tirtha ghat, Nava Tirtha ghat, and Asikunda ghat Each of these Ghats has an episode to describe such as Vishrama ghat where Krishna and Balarama rested for a while King Kamsa was killed; Asikunda Ghat is renowned as Varaha Kshetra and so on. On all the four sides of Mathura are four Shiva Mandiras viz. Bhuteshwara in the Western side, Pippaleshwar on the Eastern side, Rangeshwar on the Southern side and on the Northern side is Gokarneshara. *Dwarakaa - dheshwara* is the most well known Mandir. Besides the other Mandirs are Gatathama Narayana, Vaaraaha, and Govinda Mandirs. Mathura Parikrama is applauded in Varaha Purana: *Mathuraam samanuprasya yastu kuryaat Pradakshinam, Pradakshini kruta tena Sapta Dwipa Vasundhara/* (Those who perform parikramas of Mathura are stated to have done so around Sapta Dwipas from Vasundhara/ Earth).

Brindavana: About 8 km from Mathura is Brindavan comfortably reachable by motor and on way one could see Gita Mandir. Many perform Parikrama to Brindavan daily too. Brahma Vaivarta Purana details the origin of Brindavan that in the Satya Yuga King Kedar's daughter Brinda performed intense Tapasya to attain Krishna Bhagavan [mortal Krishna was an Incarnation in Dwapara Yuga] and Bhagavan blessed Brinda with his darshan and Brinda Devi was the principal figure in the Rasa Leelas stated to have been performed with Brinda at Brindavana by Lord Krishna the Avatar in Dwapara Yuga. The significant places on the banks of the Sacred Yamuna River are Kaliya Hrada at Nandanavana where Bala Krishna punished Kaliya serpent; Yugala ghat where Yugala Kishora Mandir with Radha Krishna Idols are present; Radhavallabha Mandir with swaambhu Shalagrama shila, Shri Ranga Mandir, Govinda Deva Mandir, Shahji Mandir, Biharji Mandir of Thakur, Krishna Balarama Mandir (Iscon), Madan Mohan (Chaitanya Maha Prabhu) Mandir, Garud Govinda Mandir, Jaipur Mandir, Radha Damodar Mandir, Radha Ras Bihari Ashta Sakhi Mandir, Kesi Ghat where Krishna decimated Kesi demon etc. Not far from Brindavan are Gokula, Mahavana, Baladeva, Nandagaon and Govardhana some 10 km from Mathura. Vraja Desha Parikrama stated to be of 84 kms of distance with a duration of 16 days would witness among others Madhuvan, Talavan, Kumudvan, Danvaktra dhvamsa, Vallabhavana, Radhakund, Govardhana, Paraseeli which Vallabhachaya followers consider this Place as Brindavana, Kamavana, etc. 100) Tiruvaayippadi: This is a Shri Krishna Leela sthala. Lord Nava Mohana Krishna along with Devis Rukmini and Satyabhama are visualised as standing together viewing Nanda Deva.. Alwar Vishnuchitta and Goda Devi had their divya darshana

(101) Badarika Dhaam: *Narayanah prabhu Vishnuh shaswatah Purushottamah, Tyasyaatishasah Punyaam vishaalaam Badarimanu, Ashramah khyayate punyastrishu lokeshu vishrutah, Anyatra maranaan muktih sadharma vidhipurvakaat, Badari darshanaadeva muktih pumsaam kare khyaatam/* (Maha Bharata) (Bhagavan Narayana who is eternal and all pervasive Purushottama and is stated to get concentrated in Badari without exaggeration as its Ashramas are stated to be seats of Maha Punya of universal renown; deaths in all other Punya Kshetras are known for bestowing mukti to any human being especially on practice of one's own Varna dharma but Badari Darshana in itself would suffice to achieve the goal.) There is a detailed chapter on Badarikaashrama Mahatmya in Skanda Purana of Vaikuntha khanda. *Harati hridaya bandham karma paashaadimtaanaam virati padamucchairalpa janmaika bhaajaam/ Janana marana karma shranta vishraanta hetu trijagati manujnaanaam durlabhah satprasangah/* (In all the Trilokas 'Satsanga' or Ideal Company of persons of virtue is rare to secure, but once they are fortunate then their KarmaPaasha or shackles of Samsara would free their hard knots of heart get loosened and facilitate the hard screws of the ever rotational wheel of births and deaths get released) This being so, the Parama Tirtha Badari is replete with Maha Sadhus as that indeed is the Seat of Narayana and their 'sahavasa' is certain to get the process of snapping the shackles referred above. Maha Bharata also describes similarly: *Yatra Narayano Devah Paramatmaa sanatanah, Tatra kurustram jagat sarvam tirthonyaayatanaani cha/ Tat punyam paramam Brahma tat Teertham tat tapovanam, Tat param pramam Devam bhutaanaam Parameshwaram/ Shaswatam paramam chaiva dhaataaram paramam padam, Yam viditawaa na shochanti vidwamsah shastra drushtyah/* (Where Narayana Himself is, that indeed is the Parama Tirtha or the Outstanding Place in the entire Universe and Tapovana where Parabrahma-Paratpara-Parameshwara who is the Ultimate Spot totally devoid of anguish, anxiety, and everlasting bliss as strongly believed with conviction by Shastra Vettas). Varaha Purana states: *Shri Badarashramam punyam yatra yatra sthitah smaret, Sa yaati Vaishnavam snaanam puraraavritta varjitah/* (From any where any person merely thinks of Badari Kshetra which is the unique Vaishnava sthaana would be redeemed of punarjanma) Reverting back to Badari khanada of Skaanda Purana, Skanda Kumara was enlightened by Maha Deva himself that Agni Deva's curse that he would be sarva bhakshaka as the latter performed intense Tapasya after purifying himself in Ganga snana and on obtaining Vishnu darshana extolled him in a trance and Narayana replied that even on a stay for a while at Badari Kshetra would suffice to demolish patakas and due to his benevolence for sure Agni's curse as Sarva bhakshaka would be negated and further more the Tirtha to be henceforth would qualify human beings taking bath in the Agni Tirtha would also be qualified to demolish his or her patakas too. Bhavagan Narayana further assured that the Pancha Maha Patakas that normally humun beings are subjected to-not to mention of minor blemishes- would be washed off by snanas at Five Shila Swarupas of Narayana himself viz. Naradi-Naara simhi-Vaahi-Gaarudi and Markandeyi; he awarded three boons to humanity viz. to those who who stay put at any one of these Shilas; or who reside there for long; or who would perform darshana- sparsha- snaana and achamana. Besides the afore mentioned Shilas are also famed for performing snana- Narayana puja are Kapala Tirtha, Brahma Tirtha, Vasudhara Titrha, Pancha Tirtha, Soma Tirtha, Dwasashaaditya Tirtha, Bramha kunda, Meru Tirtha, Dandapushkarini Tirtha, Ganga sangama, Dharma Kshetra and so on. Besides these Sciptures descriptions on Badari Maha Kshetra are given in Devi Bhagavata, Varahokta and so on. Hardly a few steps down the Main Entrance of Badarinath Mandir is the Adi Shankara Temple in which Linga Murti Shiva is situated and futher down is Adi Kedara Mandir; in fact, it is stated that these two be first visited before Badari Narayana beneath which is situated the Tapta Kunda or the Agni Tirtha; right nearby are the famed Pancha Shilas viz. Garuda Shila, Narada Shila, Markandeya Shila, Nara Simha Shila and Varaahi Shila. From Tapta Kunda where Yatris

enjoy a refreshing bath in hot water of about 45 degree heat and then reach the most renowned **Brahma Kapala** a fairly large platform signifying Lord Brahma's skull of one of his heads relieved by Lord Shiva as he was annoyed with Brahma as the latter got attracted to the beauty of his own creation Saraswati fit to be his own daughter. It is at this Kapala Vimochana Tirtha where Brahma performed severe Tapasya for atonement of his sin that yatri's prefer Pitru Shraddhas. From Brahma Kunda as Ganga flows and Alaknanda takes a turn from the mountains alongside Brahma Kapala. Then there are Atri-Anasuya Tirtha, Indrapada Tirtha, Mata Mandir, Nara Narayana Parvata, Chakra Tirtha, Satpatha and so on. From Satpatha upward the mountainous terrain is extremely difficult to ascend and once one could do so would find a circular shaped Soma Tirtha might be visible but probably as a sheet of ice and its vicinity one might find if fortunate the Nara Narayana Mountain. On way from Satpatha to Badarinath occurs Alaknanda's another bank and Vasudhara which is about five miles from Badarinath is the Sangam Place of Sarastati leads to Keshava Prayag and Managaram where Veda Vyas cave is accessible inside which Vyas scripted Eighteen Maha Puranas; a few meters away is situated Ganesh Guha /cave. *The Legendary background states that while Veda Vyasa was mentally scripting the Puranas, Ganesh agreed to write with his trunk on Taala Patras on the mutual agreement that Vyasa should pronounce in a non stop flow while Ganesh should write down in a non stop manner too simultaneously with no slips or interruptions on either side!* There is also the Muchukunda Guha or cave: here again a legendary background is attributed to it: Muchukunda of Iskshvaku Dynasty helped Devas in a tough battle with Daityas under the commandership of Lord Kartikeya; being pleased with the help, Kartikeya asked Muchukunda for a boon and the latter desired to have long rest. Kartikeya granted long rest which lasted from the then Treta Yuga end to Dwapara Yuga and blessed that Lord Vishnu would assume the Avatara as Krishna and till when he would enjoy uninterrupted sleep and would find Krishna but on opening his eyes a Daitya called Kala Yavana would be burnt to death. Exactly on these lines, Krishna, when faced with a battle with Kala Yavana and Jarasandha, misled Kalayanana to chase Krishna and led into the same mountain Cave near Dwaraka where Muchukunda was sleeping and in darkness of the cave made Kalayavana trample Muchukunda who was disturbed and with vision Kalayavana was burnt to death. On recognising Krishna Muchukunda prayed to him profusely and Krishna instructed Muchukunda to stay at the Cave near Managaram near Badari Tirtha!

102) Deva Prayaga: Distance from Rishikesh to Devaprayag is 28 km. approx. possible by motor cars etc. where River Bhagirathi the Ganga flow from Gangotari and Alaknanda from Badarinath merge together and is just less than a km. ascent away from Lakshmana Jhoola at Rishikesh adjoining three mountains known as Gruddrachal, Narasimhachal and Dashyaradachal. This is also called Sudarshana Kshetra popular for offering Pitru shraaddha and Pitru pinda dana. This is the straight run to Badarinath.

103) Jyotishmutt: This Vishnu Kshetra is some 103miles away from Haridwar where Parama Purusha Bhagavan along with Parimalavalli Lakhmi is lying as shesha saayi and Devi Parvati had their darshan.

104) Shaalagraamam or popular as Muktinarayana is famed in Nepal, some 100 miles from Gorakpur where Sri Murti Bhagavan and Shri Devi Lakshmi is standing northward. This Kshetra is situated on the banks of River Gandaki and the Temple is also signified with Chakra Tirtha. This is indeed the hallowed place where *Saalagramashilaas* are available aplenty. Brahma, Rudra and all the Devas had their divya darshanas at these magnificent banks of Gandaki.

105) Haridwar: *Swarga dwarena tattulyam Gangadwaram na samshayah, Tartaabhishekam kurvita*

kotitirthe samahitah/ Labhate Pundarikamcha kulam chaiva samudbhavet, Tatraika ratri vasena gosahasraphalam labhet/ Saptagange trigange cha shakraavate cha tarpayan, Devaan pitruscha vidhivat punye lokey maheeyate/ Tatah kankhale snatwaa triratno poshito narah, Ashwamedhaapnoti Swarga lokam cha gacchati/ -Padma Purana, Adikhanda, Tirtha Yatra Parva (Haridwara is undoubtedly akin to Swarga Dwara. Those who bathe at the Ganga there are as good as taking bath at Crores of Tirthas, reaping the fruits of performing Pundarika Yajna and bringing to repute one's own Vamsha. Stayintg at Haridwar over night bestows the return of charities of Sahsra Godaana. Performing Sacred Snanas at the banks of Sapta Ganga, Tri Ganga and Shakravarta and offering Deva Pitru Tarpanas would establish themselves with name and fame in these Lokas; thereafter performing sacred baths at Kankhala and observe fasting for three successive nights shall indeed reap the benefit of Ashwamedha Yagna and after the termination of life shall take to the path of Swarga)

Haridwar is also called Haradwar, Ganga Dwaar and Mayapuri. It is stated to be a combine of Five 'Puris' viz. Mayapuri, Haridwar, Kankhal, Jwalapur and Bhimgoda. It was at this Place that Brahmarshi Narada was enlightened by Sapta Rishis by way of a Maha Bhagavata Saptaah in a large gathering of Munis and Vishnu Bhaktas. The most significant spot in Haridwar is Brahma Kunda or what is popularly known as 'Hari ki Pairs'. Besides Ganga Dwar or Brahma kund or Hari ki paidi are situated in Haridwar another four Tirthas viz. Kushavarta, Bilwakesara, Nila Parvata and Kankhal- *Gangadware Kushavarte Bilwake Nilaparvate, Snaatwa Kankhale Tirthe punarjanma na vidyate/* (Vidhi poorvaka Snaana and Darshana of Bhagawan Vishnu would certainly qualify for no rebirth and Vaikuntha Prapti at each of these.) These Five Sacred Places represent Pouranic Significance as follows: *Brahma Kunda or Hari ki Pairs or Vishnu's foot steps:* Chakravarti Bhagirath had the outstanding reputation of bringing down Ganga from Vishnu's feet in Vaikuntha down to Kailasha as absorbed in the 'Jata jootas' or Maha Deva's course head-hair pleats. As Bhagirath further did Tapsya to Maha Deva, the Holy Ganga flowed down to Earth and another King Sweta prayed to Brahma Deva to let parts of the River to flow to his Kingdom and the flows came upto Brahma Kunda. Since Bhartruhari the brother of King Vikramaditya performed penances to Maha Deva on the banks of Brahma Kund and achieved Salvation, Vikramaditya constructed steps of the Kunda famed subsequently as *Hari ki Paidi*. This has come down as the legend of the yore. *Gavu ghat:* The southern side of Brahma Kund has come to acquire the popularity of redeeming Go hatyhadhi patakas by the Sacred Bathings at the Gavu ghat. *Kushavarta ghat:* Once Dattatreya performed severe 'Tapas' on the banks of Ganga not far from Gavu ghat as he kept his belongings viz. Kusha or the mat of Kusha grass, clothing and kamandalu or the water vessel on the banks of Ganga; one fierce wind blew away these items on the banks in circular fashions and since then the Ghat was then christened as Kushavarta. 'Pitru Karyas' and 'Pinda Danas' especially on Mesha Samkranti days are stated to go a long way resulting in 'Punar janma naasti' or no rebirth again. It is at this Ghat there is the Mandir of Shrivana nath. Vishnu Ghat, Maya Devi Mandir, Ganesh ghat, Narayani Shila, Niladhara and Nileshtar, Kalimandir, Chandi Mandir, Anjani Mandir being that of Hanuman's mother, and Gouri shankar Mandir are all lined up there. *Bilwakeshtar:* Not far from 'Hari ki Paidi' the Bilwakeshtar Mandir is stated to the erstwhile abode of Maha Ashwatara Naga of Patala who frequented it for Maha Deva darshan and 'snaanas' at this Tirtha is stated to bestow the Shiva Tulya status. *Kankhal:* This is the Sacred Tirtha which is the joint flow of Niladhara and Kankhal where nomad Munis used to necessarily halt and wash off all traces of 'Khal' or wickedness. *Daksheshwar Maha Deva* Mandir assumes outstanding significance in view of its Pouranic background of Daksha Prajapatis's Brihaspati Yagna to which his daughter Sati Devi's non invitation due to his hatred to his son- in- law Parama Shiva but still she attended the Yagna

and was extremely offended by her father and as such resorted to the extreme step of self immolation in 'Yogaagni' when Maha Deva went berserk with fury, totally destroyed the yagna and beheaded Daksha Prajapati. With a view to mitigate the unusual fury of Maha Deva, Vishnu had to use his Chakra and quietly sliced off Sati Devi's mortal remains and threw away into fifty one pieces which eventually came to be famed as so many Shakti Peethas signifying Devi Sati's body parts as are venerated till date with awe and wonder. As Devas prayed to Maha Deva in torrential 'Stutis', He gradually cooled down and being a known embodiment of mercy and forgiveness, relented to the Prayers of Devas and allowed to the beheaded Daksha to replace the latter's head with that of the goat meant for sacrifice at the ruined yagna and revived the Prajapati back to life! That is why this Holy Place is of unusual Mahatmya and yattris to Haridwara and is stated that their yatra would be futile without worship at Daksheshwara Maha Deva! This Holy Tirtha attracts unprecedented yattris on Shiva Rattris for its legendary background! Besides the above Tirthas, Haridwar has other Tirthas too like Sati Kund, Kapila Sthaana, Bhima Gouda, Sapta Dhara, Satya Narayana Mandir and Veerabhadreshwar each of which has their own background! From Haridwar to approx. forty miles is situated *Shuka taal* where Vyasa Maharshi's son Shuka Deva taught Maha Bhagavata Purana within a week's time to Panadava's descendant King Parikshit on the banks of Ganga. *Devaband* or Devivan some 8 km near Mujaffarnagar off Shaharanpur is known for Durga Mandir where *Durga Saptashati* was recited first as believed by 'Vidwamsas' of erudition.

106) Rishikesh: Hrishik-isha or Vishnu is the Supreme Lord of senses or alternatively Rishik-isha the Over-Lord of Rishis who controls senses. One view about the origin of this Holy Tirtha is that Rishi Raibhya's severe tapasya culminated in Maha Vishnu's darshan at Kubjamrika or Mango Tree (Skanda Purana) while another legend refers to the Tapasya of Brahmana Devadutta to Maha Vishnu as he had staunch faith in the identity of Vishnu as distinct from Shiva. Meanwhile, Indra commissioned Apsarasa named Pramlocha to test the Brahmana's ability to control his senses but failed and the result was their daughter named Ruru who on realising the background of her birth pursued Tapasya to 'Shiva Keshava' and Vishnu appeared and blessed. Varaha Purana thus states: *Maamevaavehi Vishnum swam maa pashya-swaantaram mama, Awaamekena bhaavena pashyastvam siddhimaapyasi/ Purvamantara bhavena drishtavaanasi yanmama, Tena vighnobhavad yena galitam swattapo maha/* (Do realise that Vishnu and Ishwara are just the same and in order to attain siddhi or Salvation soon, this basic identity be underlined. in the past the severe tapsya performed failed and ended up in obstacles) Another legend about the origin of Rishikesh signifies that once Maha Deva was annoyed about Agni Deva's indiscretions and there were severe flames that destroyed the area; Agni atoned for his sins at this Tirtha and thus resulted in the Agni Tirtha. Popularly known as Muni Reta or the Sands of Rishis, this highly Sacred Land was also the Place where Lord Shri Rama performed penance to achieve the abilities to terminate Ravanaasura and the land marks which enabled Rama Lakshmana to cross the Holy Ganga into deep forests are still existent as hanging concrete bridges converted from jute rope bridges-popularly named as Lashman and Ram jhoolas. This Sacred Kshetra is also acclaimed as the Universal Capital of Yoga. .

107) Shri Vaikuntha or Paramapada: Shri Vaikuntha is the Ultimate and Eternal where Vaasudeva Narayana along with Maha Lakshmi lies gloriously on the Ananta Naaga. That is the Sacred most Sthala where Viraja flows, Soma Savana vriksha grows and Shriphala is tasted ever. Anantha, Garuda, Vishvaksena and such others have their 'nithya darshana'. Alwars Saroyogi, Maha Yogi, Bhaktisaara, Shathagopa, Kulashekhara, and all the rest of Alwars performed mangalaashasana to this Vishnu dhaam!108) Ksheera Sagara or Tiruppaalkadal: The Ocean of Milk flows among with Sapta Samudras. Ksheerabndhi Nayaka and His Consort Kasheeraabndhi Nayaki is in yoga nidra on the bed of Shesha right

on the AmritaTirtha. Brahma, Rudra and all the Devas are enjoying their 'Saakshatkaara', while Alwar Sanths are in constant meditation.

Thus concludes the Account of the Prakhyaata Vishnu Sthalas by the Glorious Alwars across Bharata!

Chapter Twenty Six on OM

A-U-M symbolises one's own consciousness of truthfulness and reliability signifying the kaleidoscopic variations of mind in endless forms, yet therefore anything that changes constantly!

A-U-M signifies one's own mind as conditioned of Pancha Bhutas of Earth- Water- Fire- Air and Skies besides the Panchendriyas of Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and of Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch. as also of the Pancha Tanmatras of Light, sound, taste, smell and consciousness.

A-U-M as of now being attached to the Charioteer called the Intellect as of discretion or otherwise, and as of the Wise / Vicious horses that get carried away with right or of 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!

A-U- M is Brahman. Om consists of one syllable is the Antah-Pranava or one's own conscience. It is divided into eight (matras) - the vowel 'a', the vowel 'u', the consonant 'm', the half-syllable (ardha-matra) the nada, the bindu, the kala and the shakti. Hence it is not of four - as its chief matras as has been said to be. The vowel 'a' consists of ten thousand parts, the vowel 'u' is of a thousand parts, the letter 'm' of a hundred parts and the Ardhamatra-Pranava consists of an endless number of parts.

A-U-M has been highlighted from the complexity of quotes from the writings on the website of kamakoti.org vide Articles/ Books . Now, Veda- Puraana-Upanishad- Dharma -Itihaasa-Shastras had already been reflected for some time now as highlighted on Tri Murtis, Tri Devis, Pancha Bhutaas, Agni Karyas, Nava Grahas, Contemporary Subject Writings and so on.

A-U-M, thus what all of a little of comprehensible and the huge chasm of what is not far beyond comprehension are like the Agjnaana- Vigjnaana- and Paraajjnaana categories;

A-U-M is now being thus sought to be explained as the Essence of Pranava!!

Pranava Shabda 'AUM'

This be the essence of Life as explained in Chaturvedaas, Shat Vedangas, Dharma Shastras, Puraana, Upanishad, Smriti, Tarka Meemaamsaas. The ever singular Pranava Shabda AUM is what the representation of the Universe all about. The Unrerealizable Paramatma manifested 'Eka Nemi' or the Eternal Single Hub of wheel Kaalaaa Chakra with three tiers or three folds of three Gunas of Satva- Rajas-Tamas; sixteen terminals or of five elements of 'Prithivyaapastejovaayuraakaashas', five organs of

Perception viz. Jnanendriyas and five organs of Action or Karmendriyas and the mind as the Leader; 'Shataardhaaram' or fifty spokes representing viz. 'viparyaas' viz. misleading conclusions, 'tamas' or ignorance, 'moha' or self-love, 'maha moha' or extreme infatuation, 'taamishra' or abhorrence and 'andhataamishra' or terror; 'Vimshati pratyaraabhih' or twenty four counter spokes or the Five Basic Elements of Nature with five each of organs and senses and mind; 'Ashtaika shabdih' or six sets of eights viz. 'Prakriti' or Nature, with eight causes of five elements with, 'Manas' or Mind, Buddhi' or Intelligence and 'Ahamkaara' or Ego . Also in the Universal Creation a strong rope tied to each and every being named 'Karma' or the plus and minus account' as of the dominant difference of three ingredients of Life viz. 'Dharmaadharma vichakshanaa jnaanam' or the innate capability of Righteousness and its Contrariness; and 'dvini mittaika moham' or the double edged obsession of good and evil orientation both being the definite causes of rebirth! This is how the delineation of the Single focal point or the hub of the wheel of Life- OM !

Now the Recitation of Pranava as proposed by seven 'Vyahritis'(applicable expressions of Gayatri) viz. *Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, and further Om Satyam, Om tatsavatir varenyam bhargo devasya dheermahi dhiyo yonah prachodayaat, Om Apo Jyoti rasomritam Brahma Bhurbhuvatswarom/* as followed by Pranaayaama or the Control of Prana Vayu is performed by touching the nose by the thumb and second finger and air must be taken in slowly through the left nostril and sent out by the right nostril; inhalation is known as 'Puraka', retaining is 'Kumbhaka' and exhalation is Rechaka, the three tasks done by 1:3:2 ratio, completing one Pranayaama. The person of enlightenment who is able to sit erect with the three upper limbs of the body viz. the chest, neck and head, directing his vital energies of the senses and thoughts of mind into the heart should be swiftly navigate one's Self on the turbulent currents of Samsara towards the shores of Brahman with neither fear nor imbalances!

On AUM vide Select Upanishads

Chhandogya Upanishad

I.i.1- is devoted to Om the First ever sound of Anirvachaneeya Vedas expressed in Udgita explaining Universal Creation, Scriptures, Meditation, Rites and so on extolling the Reality signifying the Supreme Paramatma as reflected in Antaratma the Self! It says: *Omityedat aksharam Udgitam upaaseeta, Om iti hrid gaayati tasyop vyaakhyaanam/* or even as 'Udgita' or the chant of the Supreme signifies OM emphasising that very word as the essence of Reality or the Truth, Upanishads underline the proximity and the symbolic expression of Patamatma. The following verses describe that of the several entities of Creation, Earth is of importance, from Earth water is of fundamental nature; herbs and plants yielding food is imperative, human body is the basis, the organ of speech is of vital, from the vocal origin are the Rig-Saama /Udgita mantras and thus the expression of OM is of quintessence. Udgita, being the foremost of the Lord's Creation, is stated as the core of the essentials. As the organ of Speech is Rigveda, Praana is Saama Veda, and Om is Udgita, the synthesis of Vaak and Praana or of Speech and the Vital Force. The pair of Vaak and Praana as also of Rik and Saama do fulfill each other's wishes thus the word Om fulfills the desires of male-female couples. This syllable of OM itself provides content of material and spiritual fulfillment and hence 'Pranava' or the expression of Om is the great aspirations of 'iham' and 'param' or the best of both the worlds. All the Vedic Rites are initiated by the utterance of OM; even as the Adharyu or the Initiator initiates the chants of the hymns in favour of targetting at Devas, while the Udgita sings in

commendation of the Rites as instructed for worship of OM itself signified by Vedas. Even if the Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation the result would not be any less, but however, if coupled with the knowledge and import of what OM is all about, naturally the effect would be fuller; the Rites performed with Vidya or knowledge, coupled with ‘Shraddha’ or Conviction and Upanishada’ or Deep Meditation would lead to instant fruits’.

Prashnopanishad

V.6-7 stanzas are quoted: V.3-5) *Sa yadi eka mantram abhidhaayeeta, sa tenaiva samveditastura jagatyaam abhisampadyate; tam Richo manushyaolak upanayante, sa tatra tapasaa bhahmacharyena shraddhayaa sampanno mahimaanam anubhavati// Atha yadi dvimaatrena manasi sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya punaraavarte// yah punaretam trimaatrena Om iti ethenaiva- aksharena param purusham abhidhya -yeeta, sa tejasi Surye sampannah;adhaa paadodaras-tvachaa vinirmuktah sa saamabhir unneeyate brahma lokam, sa etasmaaj jeevaghanaatparaatparam purishayam purusham eekshate: tad eatou shokam bhavet//* (Even if one does not fully realise the true import of the Single word OM nor comprehend the constitution and basis of it, by one’s thought and partial meditation of it should enlighten the person concerned and ensure the attainment of birth next on earth. Rik Veda Mantras ensure human birth, and that gives ample possibilities of ‘tapasaa brahmacharyena shraddhayaa’ or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. ‘U ’ signifying the mind as also the relevant Yajur Veda would elevate a a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable ‘M’ of the word OM to ‘Param Purusham’ or Hiranyagarbha Brahma then, one would get unified with and identified by Surya Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its skin, then the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme) . Further: Omkaara contains ‘chatush paada’ or four feet, ‘tri sthaana’ or three places, and ‘pancha devata’ or five Gods; indeed if one is not aware of the meaning and status is not worthy of being a ‘dwija’ especially a brahmana! Omkara comprises ‘ashtaangaas’ or eight limbs viz: Vishva, Taijasa, Paagina, Pratyagaatma relevant to Ishvara Bhagavan; and further ‘Chatur Maha Swarupas’ Virat Swarupa- Hiranyagarbha; then Avyaakrita or Maya; and ultimately Paramatma! Omkaara os also ‘Chatush Paada’ or four feet viz. Akaara-Ukaara-Makaara- ‘Ardha Maatra’! AUM also comprises ‘Tri sthaanas’ viz. Jagrata avastha-Swapnaavastha-Sushuptyavastha split again into Hridaya the heart-Kantha the neck-and Bhru Madhya or the Center of the forehead. Indeed the paramouncy of OMKARA is described by Smriti- Shrutis severally.

Taittireeya Upanishad

I.v.1-5 and I.vii.1 is quoted respectively: The purport of the Celestial Symbols of ‘Bhurbhuvatsvah mahah’: I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanyaa Devataah, Bhuriti vaa ayam lokah,Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava*

sarvaani jyotimshi maheeyante/ (As the ‘Vyahritis’ or qualifying features of ‘Maha’ or Brahma are: ‘Bhu’ or the Earth, ‘Bhuva’ or the Intermediate Space, and ‘Svaha’ is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svaha is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahanti/* (The word ‘Bhu’ connotes Rig Veda, ‘Bhuvah’ Saama Veda, and ‘Svaha’ for Yajur Veda while Maha is ‘Om’ or Brahman. Also ‘Bhu’ is the ‘Praana’, ‘Bhuvah’ is ‘Apaana’, ‘Svaha’ is ‘Vyana’, and ‘Mahah’ is ‘Anna’ or food. Thus the ‘vyahritis’ of Brahman are expressed in four significant viz. Brahman as Tri Lokas of ‘Bhurbhavassvah’; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Savana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.) I.viii. 1: OM is truly symbolic of Paramatma I.viii.1) *Omiti Brahma Omiti Sarvam Omityetad anukritirha sma vaa aapyo shraavatyetraa shraavayanti/ Omiti Saamaani gaayanti, Omshomiti shastraani shamshanti, Omityaradharyuh pratigaram pratigruh -nati/ Omiti Brahma prasouti Omityagnihotram anujaaneeti, Omiti Brahmanah pratyakshan aaha Brahmopaapna vaaneeti Brahmaivopaapnoti/* (Om is the most distinguishing expression summing up and signifying the Reality yet unknown! It is the Sum of anything and everything even as it is the beginning and the end of Creation, occurring again and again. By the mere sound, the word Pranava is empirical but supplemented with the Supreme, it envelopes the Universe plus more! Hence Om is Brahman. When Priests offer oblations to Agni along with the chanting of relevant mantras to specified Devatas, all the formule and established procedures are practised accordingly: Rig Veda mantras set to tune are the Saamas ie. those that are not set are the Shastras. The recitation of ‘Saamas’ with Om as in the case of ‘Om Shom’. The priest Adharvu for eg. in charge of Rik mantras seeks permission with the request ‘may we pray!’ and the reply would be : Om, this would please us! In other words: ‘Omitya -dharyuvuh pratigara pratigruhaati’ Thus the permission to perform the Sacrifice is secured with the word OM. When the prayer is thus offered with veneration to attain Brahman then indeed the Karta would attain Brahman for sure! Tittiriya 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 rededesignated 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.)

Mandukyopanishad:

Omityeyed aksharam idam sarvam tasyopavyaakhyaanam bhutam bhavad bhavishyad iti sarvam omkaara eva yac chaanyat trikaalaateetam tadapi omkaara eva// Sarvam hyetad Brahma, ayam aatmaa Brahma, soyam aatmaa chathushpaat/

(The most Sacred Word is the exposition of the Universe in totality and the 'Kaala maana' or the Past-Present-Future . *Tasya upavyaakhyaanam* or that - Om- is indeed the visual exhibition and elucidation of the yesterday-today -and tomorrow! *Sarvam etad Brahma* or this Om is all about Brahman; *Ayam aatmaa Brahma* or the Self is Brahman too. Obviously thus OM and Brahman and Self are all the same. And this equation has *chatuspaad* or four feet or quarters described as Vishva-Taijasa-Praajna and Turiya, all merging in successive stages) namely!

Maandukyay VIII- XI: Soyam aatmaadhyaksharam aumkaarodhimaatram paadaa maatraa maatraashchapaadaa akaara ukaara makaara iti/

(*Omityeda aksharam idam Sarvam!* The Singular Word AUM signifying the entirety of Universe and Beyond! The Self is described as the four quarters of Vishvanara, Taijasa, Prajna, and the Atman or the Pure Consciousness; as identified with Bliss. This Word A-U-M is *Aatma-Adhyaksharam-Adhimaatram* or symbolic of Atma-the Akshara or the Eternal Syllable of Omkaara-and the Adhimaatram or the Quintessence of Vedas and the Letters identified with the Vijnana or Knowledge *par excellence* namely!

Maandukya XII-the Ultimate: *Amastrascha turyo avyavahaaryah pranchopashamah 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, pranchopashamah 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.

G.K. 27-29) Sarvasya Pranavo hyaadirmadhyayantarasthaiva cha, Eva hi Pranavam jnaatvaa vyashnute tadanantaram// Pranavam hyeshvaram vidyaat sarvasya hridi samshitam, Sarva vyaapi namoshankaram matvaa dheero na shochati// Amaatronantamastrascha dvtasyopashamah Shivah, Omkaaro vidito yena sa munirnetaro janah//

(OM is ‘sarvasya’ or ‘Adi-Madhya-Anta’ of the synthesis of the Beginning-Sustenance-Dissolution of the the Universe but yet again is also the antithesis of Life and Death syndrome as ‘Vyaktaavyakta’ phenomenon of Revelation and Non Existence like magic or hallucination. Pranavam Ishvaram vidyat/ or be it known that Pranava is another manifestation of Paramatma Ishvara; He is right within one’s own heart or in the hearts of all the Beings in Srishti as the hearts are the high seats of peceptions, memories, and action-reaction controllers. Indeed that is the place worthy of prayers, supplications, and worship as that Reality is in the Self Itself! Omkaaram sarva vyapinam or is Omni Present; Dheero na shochati! He who realises perfectly being the Truly Enlightened One is never subject to any grief and is ever joyful

AUM is the true reflection of Srishi the Universe. Atharvana Upanishad states: *Sarvaan praanaan paramatmani pranaamayateeti pranavah/* Once Pranava recital is taken up then the ‘dehendriya praana mano buddhi’ or the body parts, life’s energy, the mind and its variationd get srirred up and rejuvenated. *Sarveshaameva mantraanaam Pranavah praanamuchyate/* or Pranava is the very Life’s force, and in reverse sense praana is pranava uitself literally! Pranavaadaparam japtvaa kadaa mukto bhavishyati/ or there could be no worship nor puja nor any ‘mantra’ without AUM! Omkaara comprises A kaara-U kaara-Ma kaara.

Maha Narayana Upanishad

Yashchchandasamrishaabho vishvarupah cchandobhyah chhandaamsya aavivesha sataamshikyah provaachopanishadindro jyeshtha indriyaaya rishebhya namo Devabhyah swadhaa pitrubhyo bhurbhuvashchchandanva om/ The supreme Indra is the representation of the excellent essence of Vedas embodying the entire Universe emerged from the ‘chhandas’ or prosody being the collection of mantras in Gayatri and other meters. The link of the Vedic utterances as learnt by Sages and Vedic Experts, who reemphasised by them in Upanishads was basically the subject matter of Indra Himself. This empowered the higher knowledge of the Unknown Reality. Indeed we greet Devas who facilitated the realisation of the Path of the Splendorous Ultimate. The awareness of trilokas representing Bhu-Bhuvah-Suvah and the totality of the higher knowledge is summed up in the single and singular OM. The opening stanza of Chhandogya Upanishad states: *Omityedat aksharam Udgitam upaaseeta, Om iti hridgaayati tasyopa*

vyakhyanam/ (Even as 'Udgita' or the chant of the Supreme signifies as OM emphasising that very word as the essence of Reality and Truth, Upanishads underline the proximity and the symbolic expression of Paramatma!) Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality. Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality.

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

Sandhya Vandana Mantras :

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

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

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

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

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

Yadahnaaturutey paapam tadhanaat pratimuchyatey, Yadraatrikurutey paapam tadraatriyat pratimuchyate, Sarva varney Mahadevi Sandhya vidyey Sarasvati (Sandyha-Vidya Controller Devi Sarasvati! Let my sins committed during the day be destroyed in the day itself; let the sins done during the night be destroyed on the same night. Sarva Varna Swarupa! Sandhya Vidya! Devi Sarasvati the personification of Knowledge and Vidya)

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

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

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

Uttamey Shikhare Devi Bhumyaam parvata murdhani, Brahmanebhoy hyanujnaanam gahha devi yathhaa sukham/ (Devi Gayatri, may you remain on the highest peak on Earth like the Meru Mountain as esteemed by Brahmanas as the form of Paramount Sanctity and Bliss); Stuta maya varadaa Vedamataa prachodayanti paavaney dwijaataa, Ayuh Prithivyam dravinam Brahma varchasam mahyam datvaa

prayaatum Brahmlokam (As extolled by us Devi Gayatri! You are the bestower of our desires and the epitome of Purity, Veda Rupa and of two forms of Brahma Loka and Inside the orbit of Surya Deva; kindly bless me on Earth to provide me long life, prosperity, Brahma Teja!

Omkaara Swarupas as Devatva-Trimurtitva-Paramatva

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

Chaandogya Upanishad

Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality

I.i.1) *Omityedat aksharam Udgitam upaaseeta, Om iti hridgaayati tasyopa vyaakhyaanam/* (Even as ‘Udgita’ or the chant of the Supreme signifies as OM emphasising that very word as the essence of Reality and Truth, Upanishads underline the proximity and the symbolic expression of Paramatma!)

I.i.2) *Eshaam bhutaanaam Prithivi rasah prithivyaa aapo rasah, Aapaamoshadhayo rasa Aoushadhinaam purusho rasah purushasya vaak rasah, vaacha Rig rasaah, Richaa Saama rasaah, Saamnaa Udgito rasah/* (Of these several entities, earth is of the essence, from earth water is of essence, herbs and plants are of importance, human body is of essence, the organ of Speech is of significance, from the vocal origin are the Rigveda Mantras, Saamaveda Mantras and Udgita which indeed is Om being of primacy too) I.i.3) *Sa esha rasaanaam rasatamah paramah paraardhyostamo yad Udgitah/* (Indeed Udgita, being the foremost of the Lord’s creation is stated to be of the core of the essentials) I.i.4)

Katamaa katamaa Ruk, katamat katamaat Saama,katamaah katama Udgita iti vimrishtam bhavati/ (Again, Udgita is considered as Rig Veda, which is Saama Veda, which again is Udgita!) I.i.5) *Vaageva Ruk Praanaah saamomiti etad aksharam Udgitah, Tadeva etan mithunam yadvaak cha praanascha Rukcha Saamacha/* (As the organ of speech is Rigveda, Praana is Saama Veda and Om is Udgita, the synthesis of Vaak and Praana or of Speech and Vital Force are like that of Rik and Saama Vedas!) I.i.6)

Tadetan mithunam Omity etasmin akshare samsrujyate yadaa vai mithuinam samaagacchata aapayato vai taananyonyasya kaamam/ (The pair of Vaak and Praana as also of Rik and Saama Vedas do fulfil

each other's wishes thus the word of Om fulfills the desires of the concerned male-female couples!) I.i.7) *Aapayita ha vai kaamanaam bhavati ya etadevam Vidwaanksharam udgitam upaaste/* (Logically, a person who appreciates the above and meditates on Udgita as Om would indeed be eligible for fulfillment of wishes!) I.i.8) *Tadyaa etad anugnaaksharam, yaddhikim chaanujaanaati oмитi deva taddhhaah; eshaa eva samruddhyiradanu- gjnaa, samarthayitaa ha vai kaamaanaam bhavati yetadevam vidwaan akshara udgitam upaasate/* (This syllable of OM itself provides consent of material and spiritual fulfillment and hence 'Pranava' or the expression of Om is the great fulfiller of 'Iham' and 'Param' or the best of both the worlds of existence!) I.i.9) *Teneyam trayi Vidyaa vartata, Om iti ashraavayati, Om iti shamsati, Om iti Udgaayati, etasyaivaa aksharasyaapachityai mahimnaa rasena/* (All the Vedic Rites are thus initiated by the utterance of OM ; even as Adharyu chants the hymns in favour of-or targeting at-Devas, Udgata sings in the commenda -tion of the Rites as to be instructed for the worship of Om itself signified by the Vedas) I.i.10) *Tenebhau kuruto yaschaitad evam Veda yascha na veda, naanaa tu Vidyaa chaavidyaa cha; yadeva vidyaayaa karoti shraddhaayopanishadaa tadeva veeryavattatam bhavateeti, khalva etasyaiva aksharasyopa vyaakhyaanaam bhavati/ Iti prathama khandah/* (Even if Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation, the result would not be much less, but however, if coupled with the knowledge of what OM is, naturally the effect would be fuller; the Rites performed with 'Vidya' or Knowledge, besides 'Shraddha' or conviction and 'Upanishada' or meditation would certainly yield far reaching results!)

'Devas resorted to Udgita to suppress Demons and meditated on the Pure Form of the Vital Force and conquered Asuras; humans too at the personal level, took to the meditation with no contamination of the body parts and senses as addressed to the letter of OM and Praana conquerer Asura- like evil forces like Maharshis proved in Udgita

I.ii.1) *Devaasuraa ha vai yatrasamyetira ubhaye praajaapatyaah tadaaha Devaauuditam aajahruh anenainaan abhi bhavishyaama iti/* (As Devas and Asuras were the descendants of Prajapati, yet representing virtue and vice respectively, Devas resorted to Udgita with the strong conviction of overcoming Asuras) I.ii.2) *Te ha naasikyam praanam udgitam upaasaam chakrire, tamhaasuraah paapmaanaa vividhuh; tasmaat tenobhayam jighrati surabhi cha durgandhicha, paapmaanaa hyesha viddhhah/* (Devas then meditated on 'Praana' as that being proximate to Pure Consciousness by way of Udgita through their noses, but the smell was either fragrant or putrid but never neutral without being tainted by the smell of viciousness and Devas had to discard the nose and smell!) I.ii.3) *Atha ha Vaachamudgitam upaasaamchakrire, tam ha suraah paapmaanaa vivudhuh; tasmaat tenobhayam jaghrati surabhicha durgandhi cha, paapmaanaa hyesha viddhhaa/* (Devas by the medium of Udgita made oblations to Vaak or Speech, but found that the quality of speech changed radically from niceties to nastiness, Truth and Untruth and fair to foul language; Devas then discarded Speech too) I.ii.4) *Atha ha chakshur Udgitam upaasaamchakrire, taddhaasuraah paapmaanaa vividhuh; tasmaat tenobhayam pashyati darshaneeyam charadarshaneeyam cha paapmaanaa hyetad viddham/* (Again taking resort to Udgita, Devatas picked up the option of eyes and vision and soon realised that one could as Asuras would most certainly do select visions of evil and vicious nature thus discarding this medium of vision too by Udgita) I.ii.5) *Atha ha shrotram udgitam upaasaamchakrire, taddhaasuraah paapmaanaa vividhuh; tasmaat tenobhayam shrinoti shravaniam chaashravaniam cha, paapmaanaa hyetad viddham/* (Then they selected ears and the resultant feature of hearing, but were affected badly by the extremes of praise and foulness of hearing and felt that the organ of ears and their sense of hearing was of foul nature or sometimes of niceties and as such could not select Udgita to worship Praana in its pure form.) I.ii.6) *Atha*

ha mana udgitam upaasaamachakrire, taddhaasuraah paapmaanaa vividhuhu, tasmaat tenobhayam sankalpayate sankalpaneeyamcha sankalpaneeyam cha, paapmaanaa hy etad vividham/ (Devas thereafter selected mind as a possible medium of Udgita but they became aware that mind too as vicious since thoughts and imaginations are prone to virtue and vice; thus all of the body parts are prone to pluses and minuses and hence the applicability of Udgita to mind is unacceptable) I.ii.7) *Atha ha ya yevaayam mukhyah praanah tam Udgitam upaasaamchakrite, tam haasuraa ritwaa vidaadhvamsur, yathaas maa - nam aakhanam ritwaa vidhwamseta/* (Devas finally deliberated on the Udgita as the very vital force in the mouth and the demons were destroyed as a piece of earth approached as a huge rock; indeed the praana or the vital force could not do any harm by the demons; in other words, Praana in its pure form is such as to resist the Asuras!) I.ii.8) *Evam yathaasmaanam aakhanam ritwaa vidhvamsate evam haiva sa vidhvamsate ya evamidi paapam kaamayate, yaschainam abhidaasati: sa eshosmaakhanah/* (Hence, a person whose knowledge is deep and does never entertain evil thoughts is of Devatwa, comparable to a massive rock and as such evil influences of ‘Asuratwa’ can not destroy the virtuous on the analogy of small stone getting crushed by a huge boulder!) I.ii.9) *Naivaitena surabhi na durgadhi vijaanaati apahata paapmaa hy eva, tena yad ashnati yay pibati tenetaraan praanaan avati, etam u evaantatovit votkraamati, vyaadadaati evaantata iti/* (As long as the Vital Force in the mouth is not upset or bothered by evil influences, variations of fragrance or bad odour do not really matter or influence the person with virtue; similarly good eating or healthy drink through vital force nourishes. Thus the interaction of Praana in a body of a person who is essentially virtuous is of good end use and speech, hearing, vision, mind and other body parts of wickedness and immorality are least affected by his psyche. After all, such a person when faces death he does surely open his mouth, any way!) I.ii.10) *Tam haangiraa udgitam upaasaam chakre, etam u evaangirasam manyantenagnaanam yad rasah/* (In the days of distant past, Maharshi Angirasa meditated on Praana as Udgita and till date lasting memories recall that Angirasa happened to be of the essence of body and sensory organs or ‘Angas’/ limbs especially of the mouth! I.ii.11) *Tena tam ha Brihaspatir udgitam upaasaam chakra, etam u evaa Brihaspatim manyante, vaaggih brihati tasyaa esha patih/* (Even Deva Guru Brihaspati contemplated on this Udgita and the world knows about his greatness because his speech was unique as he was the master of Vital Force too!) I.ii.12) *Tena tam haayasya udgitam upaasaamchakra, etam u evaayasyammaanyanta aasyaad yat ayate/* (Sage Ayaasya too identified himself with Udgita and he proceeded with the mouth and Vital Force) I.ii.13) *Tenatam ha Bako Dalbhyo vidaamchakara, sa ha naimishiyaanam udgataa babhuva, sa ha smaibhyaah kaamaan aagaayati/* (Baka Dalbhya, the Udgita Priest of Naimishaaranya also chanted to fulfill the desires of Illustrious Kings like Dhritarashtra of Maha Bharata fame) I.ii.14) *Aaghataa ha vai kaam,anaam bhavati ya etad evam Vidwaan aksharam Udgitam upaasta iti adhyaatmam/* (Thus based on such illustrations, whosoever with sound knowledge about Praana meditates on the single syllable of OM which is Udgita by itself would indeed vindicate himself as the Fulfiller of Wishes by chanting the Udgita and meditate on one’s own personal level; such meditation on Divine Level shall follow in the ensuing section-

On the Divine level too Udgita addressed to syllable OM and ‘Praana’ would overcome enemies and enhance intrinsic features besides enriching the Self; but the methodology of the Udgita must be impeccable!

I.iii.1) *Athaadhi daivatam ya evaasau tatati tamudgitam upaasitodyan vaa esha prajaabhya Udgaayati udyamstamo bhayamamahanti, apahantaa ha vai bhayasya tamaso bhavati ya evam veda/* (On the divine plane, one should meditate on Him who excels in effulgence like Surya Deva by Udgita. As that Deity like Surya rises up the Udgita should be in favour of all Beings in Srishti; as that Deva rises up, the

Geeta disperses darkness, sorrow and fright. Indeed, he who possesses this knowledge shall surmount darkness, ignorance and fear!) I. iii.2) *Samaana u evaayam chaasau, cha oshnosou, swar iteemum aacakshate swara iti pratyaswara iti amum tasmaadvaam etam imam amum chodgitam upaaseeta/* (Indeed, this one is similar to that one; in other words, the Vital Energy /Praana in the mouth and Surya Deva on the sky are equally hot and mobile. One speaks of moving on always and another moves and returns; Surya is ever mobile and Praana returns too invariably! Praana is designated as sound and another is known as reflected sound! Both the entities viz. Surya and Praana should be praised and worshipped by the medium of Udgita, due to their inherent non-difference or impartiality yet of Loka Kalyana !) I.iii.3) *Atha khalu vyaanam evogitam upaaseeta; yadvai praaniti sa praano, yad apaaniti sopaaah; atha yah praanaapaanayoh sandhih sa vyaano, yo vyaanah sa vaak; tasmad apraanam anapaanam vacham abhivyaharati/* (One should deliberate and meditate on ‘Vyaana’ of the Pancha Vayus of Praana-Apaana-Vyaana-Udana-Samanas by Udgita. While Praana is inhaling and Apaana is exhaling, Vyaana is the convergence of both and as the latter calls for requiring effort, it causes speech or utterances as it is the midway to exhalation and inhalation, discounting the functions of praana and apaana as Vyaana is midway with maximum energy! I.iii.4) *Ya Vaak saa Ruk, tasmaad apraanam anapaanancham abhivyaharati; ya ruk tat saama tasmad apraanam anapaanam Saama gaayati yatsaama sa Udgitasthah tasmadapraanam anaapaanam udgayati/* (One achieves Rig Veda from that speech and as such the Rik Mantras are without the exhalation or inhalation of praana vaayu being a special form of the speech / utterance; now Saama Veda is a chant in Vyaana, which too is without inhalation or in breathing and exhalation or out breathing- that is being mid way! In other words, Ruk mantras are of special form of speech as originated by praana and apaana and Saama mantras are through Vyana.) I.iii.5) *Ato yaanyaayani veetyavanti karmaani, yathagner manthanam, aajeh saranam dhrudhasya dhanusha aayamanam, apraanam apapaanamstaaani karoti; etasya hetor vyaanam evodgitham upaaseeta/* (Where ever tasks involving strength and push are thus required to be executed by Udgita to Vyaana Vayu, for example in the case of ‘aarani’ or lighting up Agni or creating fire by rubbing two pieces of wood, or running fast to a targetted goal, bending the two ends of a strong bow and so on.) I.iii.6) *Atha Khalu udgita aksharaani upaasitodgitha iti praana evotpraanena hi uttishthati; vaagveervaacho ha gira ity aachakshatejanna tham anne heedam sarvaan sthitam/* (As one should meditate on Udgita, there should be awareness of what that term actually means: ‘Ut’ stands for Praana or breathing, as a person can operate deeds with the rise or strength of it; ‘gi’ signifies speech and ‘tha’ is based on food as food is the base) I.iii.7) *Dyour evot, antatriksham geeh prithvi tham; aditya evot Vaayur gir, agnistham; Saamab Veda evot, yajurvedo gir, Rigvedastham; dugdhesmai vaak doham, yo vaacho dohonnaavaan annaado bhavaan, ya etaani evam vidwaan udgitaaraaksharaani upaasta, udgita iti/* (Also, the expression ‘Ut’ stands for heaven, ‘gi’ is for Space or Atmosphere and ‘tha’ is earth. Saama Veda is ‘Ut’, Yajur Veda is ‘gi’, and ‘tha’ the Rig Veda. Further, speech yields milk and vice versa; a person who realises the intrinsic value of these viz. speech and milk possesses food and is an eater of ‘anna’ thus possessive of digestive power and most certainly realises the power of Ud-Gi-Tha; in other words, he is that person who is fully aware of all the inner meanings of the expressions concerned) I.iii.8) *Atha khalvaashih samruddhih upaseeta yena saamna stoshyan syaat tat saamopadhaavet/* (Thus, this is the way to attain fulfillment of desires; one should fully resort to meditation to pursue Saama chanting and appreciate its origin, prosody, ruling deities) I.iii.9) *Yasyaam ruchi tam rucham, yad aarsheuyam tam rishim, yam Devatam abhishtoshyan syaat tam Devatam upadhaavet/* (Hence one should reflect on the Ruk mantras that Saama Veda is established as also the corresponding Deities and Rishis before getting absorbed with the chant) I.iii.10) *Yena chhandasaa stoshyan syaat takl chaanda upadhaavet, yena stomena stoshyaamaanaah*

syaaat tam stomam upadhaavet/ (Besides understanding the details of Deities and Rishis, the chanter must also understand the awareness of the ‘Chhandas’, meter details, method of chanting, the group of relevant stanzas of the hymns, the details of affixes and suffixes and most importantly the meaning of the text of the hymn and the intonation.) I.iii.11) *Yaam disham abhistoshyan syaat taam disham upadhaavet/*(The Chanter must also know the direction facing which the chant would need to be performed) I.iii.12) *Atmaam antata upashryatya stuveeta; kaamam dhyaayan apramatto abhyaasho ha yad asmai sa kaamaah samrudhyeta, yat kaamah stuveeteti, yat kaamah stuveeteti/* (Finally, one should concentrate on the chant to be unfaltering, crystal clear and convincing so much as he should literally enter one’s own conscience and the Self; most importantly the chanter must be doubly sure and clear of which desire he would seek to realise and totally identify into one’s Vaak, Manas and Atma or speech, heart and Soul!)

Unmistakable excellence of the Singular Syllable of OM topped with Veda Knowledge and consistent Practice of Virtue is a sure gateway to ‘Devatwa’ and ‘Amaratwa’

I.iv.1) *Omityedakshram udgitam upaseetomiti hyudgaayati tasyopavyaakhyaanam/* (The Single Word OM needs to be loudly and clearly recited at the very commencement of ‘Udgita’ for excellent results of fulfillment; a scientific explanation was offered by modern astrophysicists and astronomers that a Sound was produced due to the rapid movement of Earth, Planets and Galaxy the Milky Way with some lakh plus million Stars. The Galaxy, Moon and the Earth-all revolving around the Sun,each of which revolving on their own axes at a mind boggling velocity of 20,000 miles per second create a Super Sound Om as ancient Maharshis proclaimed it as OM. The Sum of the Gayatri Mantra is stated as the following; the kinetic energy generated by the said movement of the Universe comprising Bhur/Earth, Bhuvah / Planets and Swaha the Galaxy and the remainder was calculated at Mass x Velocity x 2. Thus the symbol of OM occupies a pre eminent status as the unmistakable medium to extol and realise the Supreme, to prefix all holy names, rites, Veda pathana, prayers, worships, Vratas, Sacrifices, and all possible deeds of virtue including ‘daana dharmas’, ‘Tirtha Yatras’ and so on) I.iv.2) *Devaa vai mrityor bibhyatah trayeem vidyaam pravishamaste chhandobhir acchaadayan, yad ebhir acchaadayams chhandasaam chhandas-tvam/* (Devas being afraid of death practised Vedic Rites by way of oblations with appropriate ‘mantras’ which are covered by meters and chhandas as Devas covered themselves for protection against death; indeed the word ‘chhandas’ or prosody emerges from ‘chhand’ or ‘to cover’) I.iv.3) *tanu tatra mrityur yathaa matsyamudake paripashet; evam paryaapashyed ruchi saamni yajushi, te nu vividitvordhva Ruchah Saamno Yajushaah, svameva pravishan/* (Death noticed Devas in Rig-Saama-Yajur Vedas too just as one might see a fish in waters, but having been purified by the Vedic Rites and possessing clean minds and practising detachment took to the final resort to the Om Shabda and its meditation only) I.iv.4) *Yadaa vaa Rucham aapnoti Om iti evaatiswarati evam Saamaivam Yajur eshau swaro yadetad aksharam etad amritam abhayam tat pravishya Devaamrita abhaya abhavan/* (As and when one obtains Ruk mantras by way of hard industriousness and study, one needs indeed to prefix the utterance of the mantra with Om; so is the case of Saama mantras or Yajur mantras which ought to be prefixed with the expression of Om. Indeed this combination of the Vowel Om with the Mantras would most certainly pave the path for immortality; this is the key to the Mantras to the Vowel that assures of fearlessness from death! This ‘ekaaksharam’ OM assures of ‘Amritam’ and ‘Abhayam!)

I.iv.5) *Sa ya etga devam vidvan aksharam pranouti etad evaaksharam swaram amritam abhayam pravishati, tat pravishya yhad amritaa dreah tad amruto bhavati/* (Thus he who extols the single and singular letter OM, enters into that very Letter or gets absorbed into that vowel and attains intrepidity and eternity. Having entered into it he accomplishes Devatwa and Amaratwa!)

Udgita recognised as OM is Surya Deva and Pravaha Vayu and the desires of the Karta's Udgita would be certainly fulfilled, despite shortcomings in oblations

I.v.1) *Atha kalu udgitah sa pranavo yah pranavah sa udgita iti asau vaa udgita, esha pranava, Om iti hyesha swaraaneti/* (Pranava and Udgita are just the same. These are also the Forms of Surya Deva for brightness and Praana the Vital Energy for bestowing Life; Sun is 'considered' to be ever on the move, yet constant and the syllable Om too is all pervasive and this is Udgita is all about!) I.v.2) *Etamu evaaham abhayagaa –sisham tasmaan mama twam ekoseeti ha Kaushitakih putram uvaacha, rasmistwam paryaavartayaad bahavo vai te bhavishyantiti adhidaivatam/* (Maharshi Kaushitaki asked his son to ponder over the innumerable Sun Rays sincerely so that he would be blessed with several bright and virtuous sons; this is in the context of Divinities) I.v.3) *Athaadhyaatmam ya evaayam mukhyah praanastam udgitam upaaseetomiti hesha swaranneti/* (Referring to meditation and introspection on the individual plane in reference to the body, this should indeed be on the 'praana' in the mouth organ, which would need be recited in 'udgita' and significantly enough addressed to the Pranava Mantra OM; the similarity on the divine plane too as in respect of Surya Deva as applicable to the Vital Force) I.v.4) *Etamu evaaham abhyaagaasisham, tasmaan mamatwam ekoseetii ha Kausheetakih putram uvacha, praanaastwam bhumaanam abhigaayataad bahavo vaime bhavishyanteeti/* (Kausheetaki told his son that he should always worship 'Praana' the Vital Energy in his physique as present in various forms so that the son would beget several sons, since the Maharshi was blessed only with a single son! Indeed, the Vital Force in the mouth is as important as Surya Deva was and hence would bestow several sons as his many rays) I.v.5) *Atha khalu ya Udgitah sa Pranavah, yah Pranavah sa Udgita iti hotrshadanaad haivaapi durudgeetam anusaamaaharateeti anusmaaharatiti/* (Maharshi Kaushitaki asserted that Udgita was Pranava and vice versa and even if the Hota poured the oblations defectively and wrongly out of tune with the Udgita, it would matter no harm and the resultant cure of the bodily ailment would surely be accomplished and the desires of the Karta of the Udgita should be fulfilled!)

Pranava and the hidden meanings of Scriptures like Upanishads analysing Brahman the Reality bestow nectar leading to material fulfillment and spiritual enlightenment

III.v.1) *Atha yeshyordhva rashmayas taa evasyordhva madhunaadyo guhyaa evaadeshaa madhukruto, brahanaiva pushpa, taa amrita aapah/* (Brahman signifying the Unique syllable OM constitutes the upward rays of Surya representing the upper honey cells. In this context, the secret injunctions of Upanishads and Scriptures are indeed the bees and the flower is of OM while the waters or juices are the nectars) III.v.2) *Te vaa ete guhyaa aadeshaa etad Brahmaabhyataph tgasyaabhitaptasya Yashas, teja, indriyam, veeryam, annadyam, rasojaayata/* (The mystical instructions issued by Upanishads are motivated by the flower of Pranava and thus originate juices in the form of fame, luster, vitality and strength provided by food) III.v.3) *Tad vyaksharat, tad aadityam abhitoshrayat, tad vaa etad yad etad adityasya madhye kshobata iva/* (The juices flowed in abundance and settled on the side of Surya Bimba which is what activates all across the Great Entity) III.v.4) *Te vaa ete rasaanaam rasah, Veda hi rasaah, tesham ete rasaah, taani vaa etaani amritaanaam amritaani, Veda hi amritaah, tesham etaani amritaani/* (Thus these flows of juices are indeed the essence of essences, as Vedas or Scriptures are all the true nectars! What all are the Sacrifices, Rites, Meditations, Dharmaacharanas, Guhya Mantras, splendours of Pranava and so on are the quintessence of what Brahman and Reality is all about!)

The multi splendoured eminence of Gayatri is the heart and Soul of Earth and of the Beings vis-a vis the Unknown!

: Utmost Significance of OM as the gateway to virtuous human birth and beyond

V.1-2) *Atha hainam Shaibhah Satya kaamah prapachha, sa yo havaitad, Bhagavan, manushyeshu praanaantam Omkaaram abhidhyaeta, katamam vaa va sa tena lokam jayateeti// Tasmai sa hovaacha etad vai, Satyakaama, param chaaparam cha brahma yad omkaarah, tasmaad vidvaan etenaivaayatane- naikataram anveti//*

(What precisely is the significance that is most discussed about the singular word of OM asked Maharshi Pippalaada by Satyakaama the son of Sibi: 'what indeed the life- long meditation of which one accomplishes from'! The 'abhidyaana' or the intense contemplation would call for Self-Identification like the total absorption of senses into Paramatma himself! Then the Maharshi explained that the Pranava Shabda connotes the Realisation of the Self as also the Supreme which indeed are one and the same or the qualified Atma and the Absolute Paramatma)

V.3-5) *Sa yadi eka mantram abhidhyaeta, sa tenaiva samveditastura jagatyaam abhisampadyate; tam Richo manushyaolak upanayante, sa tatra tapasaa bhahmacharyena shraddhayaa sampanno mahimaanam anubhavati// Atha yadi dvimaatrena manasi sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya punaraavarte// yah punaretam trimaatrena Om iti ethenaiva- aksharena param purusham abhidhyaeta, sa tejasi Surye sampannah;adhaa paadodaras-tvachaa vinirmuktah sa saamabhir unneeyate brahma lokam, sa etasmaaj jeevaghanaatparaatparam purishayam purusham eekshate: tad eatou shokam bhavet//*

(Even if one does not fully realise the true import of the Single word OM nor comprehend the constitution and basis of it, by one's thought and partial meditation of it should enlighten the person concerned and ensure the attainment of birth next on earth. Rik Veda Mantras ensure human birth, and that gives ample possibilities of 'tapasaa brahmacharyena shraddhayaa' or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. 'U' signifying the mind as also the relevant Yajur Veda would elevate a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable 'M' of the word OM to 'Param Purusham' or Hiranyagarbha Brahma then, one would get unified with and identified by Surya Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its skin, then the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme.

V.6-7) *Tisro matraa mrityumatyah prayuktaa anyonyasaktaa anaviprayuktaah, kriyaasu baahyaabhyanta- tara madhyamaasu samyak prayuktaasu na kampatejnaah// Righbhretam, yajurbhir antariksham, Saamabhirtat kavayo vedayante, tam aumkaarenaivaayatanaanveti vidvaan yacchachaantam, ajaram, amritam, abhayam param cha//*

(The 'tisra matraa' or the three letters viz. A-U-M of OM are no doubt within the range of death but itself. But together, the meditation of 'baahyaabhyantara madhyamaasu' or the three phases of 'jaagrat-svapna-sushupta' or awakeness-dream stage-sleep viz. the external- internal-intermediate stages leads to

the realms of mortality or of Immortality. Thus once all the three letters are united, then the person of enlightenment is least disturbed. In sum, ‘ pathana-manana-tanmayata ’ or reading-repetition-total absorption of Rigveda mantras achieves human birth, of Yajurveda mantras accomplish Antariksham or the Intermediate Interspace; of Saama mantra chantings one attains what the Seekers would be delighted in for recognition viz. the Truth beyond. Thus the mere Pranava could scale heights by steps to reach the top to realise the Ananta-Ajara-Amrita-Abhaya Param or the Endless-Unaging- Everlasting- Ageless-Immortal Supreme!)

Maitreyopanishad

Introduction : The teachings of accomplishing Paramatma and Antaratma are similar: viz. Vidya- Tyaga- Tapas- Knowledge- Austerity- Meditation- Worship of Brahma Swarupas or of various Deva Swarupas. The symbol of AUM is the Supreme personified. Kaalamaan is the vessel. Prana is the life force. Mind is the navigator. Panchendriyas are the steering wheel and their steadiness. The Ultimate destination is right within! That Antarama is Paramatma. This indeed is Brahma Jnaana the Awareness. The steps are ‘jaagrata-swapna-sushupta-tureeya’, besides ‘pathana-manana-manthana-tanmayatma-and taadaatmya. Pranava the Tisra Mantra AUM could scale the heights by the steps to reach the top to realise the Ananta-Ajara-Amrita-Abhaya Param or the Endless -Unaging-Everlasting- Unfailingly Protective-Supreme Bliss. Right within as Immortal in the Mortal Body as motivated by one’s Mind driven by Panchendriyas and their acts of omission and commission , the Antaratma bears witness as a mute spectator yet as an ever active witness.

Chaper Six: 3. The symbol of AUM is the Paramartha Satyam-the Eternal Truth of the Formless and the Form

Dve vaava Brahmano rupe murtaan cha aurmurtan cha;atha yan murta tad asatyam, yad amurtam tad Brahma, tajjyotih, yaj jyotih sa aadityah, sa vaa yesha ityedam atmaabhavat, sa tredhaatmaanam vyakuruta, Aum iti, tisro maatraa etaabhih sarvam idam otam protam chaivaasmeeti, evamhyaahaiad vaa aaditya Aum ityevam dhyaayata aatmaanam yunjeeteti/ Paramatma is realisable in two ways-one with form and another the formless. Now the Brahman with Form is stated as unreal or a empirical or by way of observation while He who is Real is the Permanent and Everlasting Truth which indeed is of Supreme Radiance and in a way like the Pratyaksha Bhaskara from whom the three folded AUM is derived. The entire Universe as woven like the warp and woof around Him who comprises the Three Letters and the analogy thus is that the Solar Orb of Surya Deva be worshipped and meditated upon as AUM. In sum, the Formed Paramatma is the Form and the Reality is Formless Avyakta- Shashwata-Sarvavyaapi-Anantam-Ajam-Avyayam tha is The Unknown-Everlasting- All Pervasive- Endless-Birthless- Undiminishing!

4.Athaanyatraapi uktam, atha khalu ya udgeethah sa pranavo yah pranavah sa ugeetha esha pranavaa iti/ Evam hyaahodgeetam pranavaakhyaam pranateraram bhaa rupam vigata nidram vijaram, vimrityum, tripaadam, tryaksharam punah panchadhaa jneyam nihita guhaayaam ityevam hyaadhorddha mulam tripaad brahma shaakhaa aakaashaa vaayuvagni udaka bhumyaadaya ekoshvaattha naamaaitad brahmaitasyaitat tejo yad asaa aadityah AUM iti etad aksharasya chata, tasmaad AUM iti anenaitad upaaseetaajasram iti ekasya sambodhaeti evam hyaaha/ Etad evaaksharam punyam, etad evaaksharam param, etad evaaksharam jnaatvaa yo yad icchati tasya tat/ It is stated elsewhere [see Chhandogya Upanishad I.v.1 to be quoted hence] that pranava’ or Omkaara is not only the prime performer of

sacrificial tasks but the manifestation of the ‘antaratma’ the Three footed-Three Lettered AUM the five folded Pancha Bhutas as represented in the Panchendriyas of the Beings in ‘Srishti’. Indeed Paramatma is comparable to a massive fig tree as resplendent like Bhaskara whose essential radiance is what the syllable AUM represents! Hence the magnificence of the Supreme.

Rig Veda vide X.90 -3-4 stanzas are relevant : *Etaavaanasya mahimaato jyaayaancha Puurushah, paadosya vishvaa bhutaani tripaadasyaamritam divi/ Tripaaduurthva udait Purushah paadosyehaa-bhavat punah, tato vishvang vyakraamatsaashanaanashane abhi/* The entire universe is far bigger than the Virat Purusha; this immortal Master is the Supreme Energy to the Universe and the various Beings as sustained by food. Of His three feet, three lokas got manifested, one sustained by food and others otherwise.

AUM is the true reflection of Srishti the Universe. Atharvana Upanishad states: *Sarvaan praanaan paramatmani pranaamayateeti pranavah/* Once Pranava recital is taken up then the ‘dehendriya praana mano buddhi’ or the body parts, life’s energy, the mind and its variations get stirred up and rejuvenated. *Sarveshaameva mantraanaam Pranavah praanamuchyate/* or Pranava is the very Life’s force, and in reverse sense praana is pranava itself literally! *Pranavaadaparam japtvaa kadaa mukto bhavishyati/* or there could be no worship nor puja nor any ‘mantra’ without AUM! Omkaara comprises A kaara-U kaara-Ma kaara. [Bhagavad Gita sums up vide Chapter 8 stanza 12-13: *Sarva dwaaraani samyamy mano hridi nirudhyacha, murdhnaa dhyaaya -atmanah praanamaasthito yoga dhaaranaam/ Omityekaaksharam Brahma vyaaharan maamausmaran, yah prayaatityajanam deham sayaati Paramaam gatim/* Whosoever is able to control the limbs and senses and stabilise the mind by ‘Yoga dhaarana’ and concentrate one’s thoughts and aim at Paramatma by reciting AUM and unite praana the life energy into ‘brahma randhra’ shall indeed accomplish HIM! Thus Omkaara is like an unfathomable ocean into which all kinds of meditations and worships of various forms of Paramatma merge into and whosoever is steeped into all types of Devas with no barriers of kula- mata-linga-vayo bhedas or differences of caste-faith-sex-age reach the Almighty alone indeed!]

5. *Athaanyatraapi uktam, svnavati eshaasyah tanuuh yaa AUM iti stree- punnaapumasaketi lingaavatee eshaataagnir vaayur aadityaa iti bhaasvati, esha atha Brama Rudro Vishnuriti adhipativatee, eshaatha garhapatyo dakshinaagnir aahavaaneeyaa iti mukhaavatee, eshaatha Rig Yajur Saameti vigjnaanaa -vatee, esha bhur bhuvan swar iti lokavatee, eshaatha bhutam bhavyam bhavisyaad iti kaalaavatee, eshaatha praanognih surya iti prataapavatee, eshaataannam aapas chandramaa iti aapyaayanaavatee eshaatha praanopaanovyaana iti praanavatee, esheti ata AUM iti uktenaitaah pastutaa architaa arpitaa bhavanteeti evam hyaahaitad vai atyakaama paraan chaparaan cha brahmayad AUM iti etad Aksharam iti/* AUM is a ‘nisshabda shabda’ or a silent sound heard by each and every Being irrespective of age, sex or neutral. This represents Agni-Vaayu- and Surya as the flickering flash within as long as the life lasts. Indeed that is the Real Self the Antaratma which is of the Form of Trimurtis as Brahma-Rudra-Vishnu essentially representing the Tri Gunas of Satvika- Tamasika -Rajasika or of srishti-samhaara-sthitis. They also represent three types of Homaagnis or sacrificial Fires viz. Gaarhapatyaa- Dakshina- Ahaavaneeya Agnis viz. the Agni-Mukha Swarupas; or Rik-Yajus-Saama Veda the Knowledge Forms or Bhur-Bhuvan-Swah the Forms of the Tri-Lokas-the Kaala maana of Past-Present -Future; Praana-Agni-Suryas the essences of Existence as the sustaining Shaktis; the preservation energies of Food- Water- Moon; the Sense Forms of Buddhi-Manas-Ahamkaaras or Intelligence-Mind-and the Awareness or sense

of thoughts; or the Praana-Apaana-Vyaana or the breathing energies. Thus AUM not only represents 'paraa-aparaa' self-existence but also Paramatma too!

Subaala Upanishad

OM is the essence of Life: From Nothingness to Nothingness and from Nothingness to Brahmanda Srishti of Everythingness back to Nothingness and thus the Cycle that Paramatma is fond of as a Play! 'Anda Chatustaya' or Four folded 'Brahmanda' viz. Shakti, Maya, Prakriti and Energy. As 'Materialism' binds any Being, Atma Tatwa is not the Mistaken Self nor the Self Ego and certainly not 'Aham Brahmasmi'. The Self is distinct and is the mirror reflection as stimulated by 'Panchendriyas' as devised by 'Jnaanendriyas' for smell, taste, hear, touch and reproduce and 'Karmendriyas' or nose, tongue, ears, skin and the last. The action-reaction agency being the Mind is essentially qualified for motivation and is governed by the proportionate mix of Satva-Rajas-Tamo gunas and Bhagavan Himself is the Chief Anchor of the unique mix. 'Srishti' right from human beings down to 'krimi-keetaas' or 'sthaavara jangamas' or the moving and non moveable Beings whose Creator is Brahma Deva Himself.

Praano Brahmeti! Vital Energy is Paramatma and the former is the driving force of one's mind which in turn is the charioteer of panchendriyas. This being so, the reverberation of the sound waves by the friction of the 'Pancha Bhutas' or Five Elements named as AUM is the inter-connect between an Individual Self and the Supreme. 'Pancha Pranas' comprise Prana- Apana-Vyana- Udana- Samana.. Praana is the very Life Force, then 'Chakshu' or the EYES are satisfied and so do Surya and Heaven in the circular flow, besides 'Vyana' between the Praana and Apaana or the inhaling and exhaling breaths would initiate the beneficent circle to energise the EARS and hearing capacity, and so do Chandra and Dashas or Directions being thus ending the circle with contentment, progeny, animals, edible food, body brightness and Vedic Knowledge; then is the impact of 'VAAK' or the ability of Speech, besides Agn and jeerna shakti of food; 'Samana', then 'MIND' is satisfied, as also clouds- lightnings and Varuna the Lord of clouds; then 'Udaana' of the Vital Energy, that rises upward in the human body and consequently satisfy 'TWAK' or the Skin besides RASA or Taste, Vayu- Sky blessing with progeny, animals, physical charm, and the brilliance of Vedic Knowledge!

Naarada Parivraajaka Upanishad

VIII-1. Then Narada asked the god Brahma: 'Be pleased to expound the saviour mantra for ending the course of worldly life'. Agreeing to it the Brahma Deva commenced to expound it.

The Om (is) Brahman in the mode of viewing it as made up of many separate bodies (vyashti) and as made up of parts each of which is cosubstantially the same with the whole (samashsti). Which is the vyashti? Which is the samashsti? The samhara Pranava and srishti Pranava are of three kinds: the inner Pranava (Antah-Pranava), the outer Pranava (Bahya-Pranava) and the combined inner and outer Pranava (Ubhayatmaka-Pranava). The (one) Brahma-Pranava is (sometimes) the inner Pranava (consisting of eight matras) and the practical Pranava (Vyaharika-Pranava). The outer Pranava and the Pranava of the sages (Arsha-Pranava). The combined inner and outer Pranava is the Virat-Pranava. The Samhara-Pranava, the Brahma-Pranava and the Ardhamatra-Pranava. (Thus the Brahma-Pranava is of eight kinds: Samhara-Pranava, Srishti-Pranava, Antah-Pranava, Bahya-Pranava, Vyavaharika-Pranava, Arsa-Pranava, Virat-Pranava and Ardhamatra-Pranava).

VIII-2. The Om is Brahman. Know that the Om consisting of one syllable is the Antah-Pranava. It is divided into eight (matras) - the vowel 'a', the vowel 'u', the consonant 'm', the half-syllable (ardha-matra)

the nada, the bindu, the kala and the shakti. Hence it is not four (as its chief matras have been said to be). The vowel 'a' consists of ten thousand parts, the vowel 'u' is of a thousand parts, the letter 'm' of a hundred parts and the Ardhmatra-Pranava consists of an endless number of parts. The Virat-Pranava is possessed of attributes (Saguna) and the Samhara-Pranava is free of attributes (Nirguna), the Utpatti-Pranava consists of both (Saguna and Nirguna). The Virat-Pranava is overflowed . The Samhara-Pranava is 'pluta-pluta' / inundated

VIII-3. The Virat-Pranava consists of sixteen matras and is beyond the thirty-six primary substances. How has it sixteen matras. They are enumerated: the vowel 'a' is the first, the vowel 'u' is the second, the letter 'm' is the third, the ardhmatra is the fourth, the bindu is the fifth, the nada the sixth, the kala the seventh, the kalatita the eighth, shanti the ninth, the santyatita the tenth, the unmani the eleventh, the manonmani the twelfth, the puri the thirteenth, the madhyama the fourteenth, the pashyanti the fifteenth, and the para the sixteenth. Again the Brahma-Pranava though only one attains the state of possessing or not possessing attributes (Saguna and Nirguna), having attained the state of possessing 128 matras, due to the twofold character of Prakriti and Purusha, when it has sixty-four matras each.

VIII-4. This (Brahma-Pranava) is the prop of all, the supreme effulgence and the lord of all -thus (the sages with true vision) look upon it. It consists of all gods and the prop of all universe (the Lord) is in it.

VIII-5. It consists of all the syllables; it is the Time; it is composed of all the scripture and is the auspicious one (Shiva). It is the most excellent of all the Vedas and consists of (the essence) of all the Upanishads; this (Om, the Atman) should be sought.

VIII-6. Past, present and future constitute the three periods - the indestructible syllable Om (pervades and transcends) these; know that it is the beginning (of everything) and the bestower of final beatitude.

VIII-7. The same (Om) which is the Atman has been described by the word Brahman. Similarly experiencing it as the one (without a second), the ageless, the immortal, the Om and super-imposing the Om along with the body (on Brahman) it becomes one with it. Know it for certain then that the triple-bodied Atman is the supreme Brahman.

VIII-8. One should deeply meditate on the supreme Brahman in the due order of Vishva, etc., (the Vishva, the Viraj, the Otir / whipped up as churned and the Turya).

VIII-9-11. This Atman is fourfold - as experiencing the gross aspect (as the Vishva) when it is an individual in the gross aspect, as enjoying (the world) in the dreaming state in a subtle form when it has assumed the subtle form (of the Taijasa), as (enjoying bliss) in the state of identity (of the Prajna and the Ishvara), and as enjoying bliss (in the Turya state). The Atman is of four padas (quarters). The Vishva consisting of four stages (Vishva-Vishva, Vishva-Taijasa, Vishva-Prajna and Vishva-Turya) is the Purusha Vaishvanara. It functions in the waking state. It perceives gross forms (of the phenomenal world) and experiences them. It possesses nineteen faces (the five organs of perception, the five organs of action, the five vital airs and the four inner senses of manas, buddhi, ahamkara and chitta), has eight limbs (the sky as the head, the sun and the moon the two eyes, the directions the ears, the sea the lower part of the abdomen, the earth the feet), moves everywhere and is the master (Prabhu).\

Dhyana Bindupanishad

9(a). The one Akshara (letter OM) should be contemplated upon as Brahman by all who aspire for emancipation.

9(b)-10(a). Prithvi, Agni, Rig-Veda, Bhuh and Brahma -- all these (are absorbed) when Akara (A), the first Amsa (part) of Pranava (OM) becomes absorbed.

10(b)-11(a). Antariksha, Yajur-Veda, Vayu, Bhuvah and Vishnu, the Janardana - all these (are absorbed) when Ukara (U), the second Amsa of Pranava becomes absorbed.

11(b)-12(a). Dyur, sun, Sama-Veda, Suvah and Maheshvara - all these (are absorbed) when Makara (M), the third Amsa of Pranava becomes absorbed.

12(b)-13(a). Akara is of (Pita) yellow colour and is said to be of Rajo-Guna; Ukara is of white colour and of Sattva-Guna; Makara is of dark colour and of Tamo-Guna.

13(b)-14(a). He who does not know Omkara as having eight Angas (parts), four Padas (feet), three Sthanas (seats) and five Devatas (presiding deities) is not a Brahmana.

14(b)-15. Pranava is the bow. Atman is the arrow and Brahman is said to be the aim. One should aim at it with great care and then he, like the arrow, becomes one with It. When that Highest is cognised, all Karmas return (from him, viz., do not affect him).

16. The Vedas have Omkara as their cause. The Swaras (sounds) have Omkara as their cause. The three worlds with (all) the locomotive and the fixed (ones in them) have Omkara as their cause.

17. The short (accent of OM) burns all sins, the long one is decayless and the bestower of prosperity. United with Ardha-Matra (half-metre of OM), the Pranava becomes the bestower of salvation.

18. That man is the knower of the Vedas who knows that the end (viz., Ardha-Matra) of Pranava should be worshipped / recited) as uninterrupted as the flow of oil (resounding) as long as the sound of a bell.

19. One should contemplate upon Omkara as Ishvara resembling an unshaken light, as of the size of a thumb and as motionless in the middle of the pericarp of the lotus of the heart.

20. Taking in Vayu through the left nostril and filling the stomach with it, one should contemplate upon Omkara as being in the middle of the body and as surrounded by circling flames.

21. Brahma is said to be inspiration, Vishnu is said to be cessation (of breath) and Rudra is said to be expiration. These are the Devatas of Pranayama.

22. Having made Atman as the (lower) Arani (sacrificial wood) and Pranava as the upper Arani, one should see the God in secret through the practice of churning which is Dhyana.

23. One should practise restraint of breath as much as it lies in his power along with (the uttering of) Omkara sound, until it ceases completely.

24. Those who look upon OM as of the form of Hamsa staying in all, shining like Crores of suns, being alone, staying in Gamagama (ever going and coming) and being devoid of motion - at last such persons are freed from sin.

25. That Manas which is the author of the actions (viz.,) creation, preservation and destruction of the three worlds, is (then) absorbed (in the supreme One). That is the highest state of Vishnu.

26. The lotus of the heart has eight petals and thirty-two filaments. The sun is in its midst; the moon is in the middle of the sun.

27. Agni is in the middle of the moon; the Prabha (spiritual light) is in the middle of Agni. Pitha (seat or centre) is in the midst of Prabha, being set in diverse gems.

28-29. One should meditate upon the stainless Lord Vasudeva as being (seated) upon the centre of Pitha, as having Srivatsa (black mark) and Kaustubha (garland of gems) on his chest and as adorned with gems and pearls resembling pure crystal in lustre and as resembling Crores of moons in brightness. He should meditate upon Maha-Vishnu as above or in the following manner.

30-31. (That is) he should meditate with inspiration (of breath) upon Maha-Vishnu as resembling the Atasi flower and as staying in the seat of navel with four hands; then with restraint of breath, he should meditate in the heart upon Brahma, the Grandfather as being on the lotus with the Gaura (pale-red) colour of gems and having four faces;

32-34(a). Then through expiration, he should meditate upon the three-eyed Shiva between the two eyebrows shining like the pure crystal, being stainless, destroying all sins, being in that which is like the lotus facing down with its flower (or face) below and the stalk above or like the flower of a plantain tree, being of the form of all Vedas, containing one hundred petals and one hundred leaves and having the pericarp full-expanded.34(b)-35. There he should meditate upon the sun, the moon and the Agni, one above another. Passing above through the lotus which has the brightness of the sun, moon and Agni and taking its Hrim Bija (letter), one leads his Atman firmly.

36. He is the knower of Vedas who knows the three seats, the three Matras, the three Brahmas, the three Aksharas (letters) and the three Matras associated with the Ardha-Matra.

37. He who knows that which is above Bindu, Nada and Kala as uninterrupted as the flow of oil and (resounding) as long as the sound of a bell - that man is a knower of the Vedas.

38. Just as a man would draw up (with his mouth) the water through the (pores of the) lotus-stalk, so the Yogin treading the path of Yoga should draw up the breath.

39. Having made the lotus-sheath of the form of Ardha-Matra, one should draw up the breath through the stalk (of the Nadis Susumna, Ida and Pingala) and absorb it in the middle of the eyebrows.

40. He should know that the middle of the eyebrows in the forehead which is also the root of the nose is the seat of nectar. That is the great place of Brahman.

41. Postures, restraint of breath, subjugation of the senses, Dharana, Dhyana and Samadhi are the six parts of Yoga.

42. There are as many postures as there are living creatures; and Maheshvara (the great Lord) knows their distinguishing features.

43. Siddha, Bhadra, Simha and Padma are the four (chief) postures. Muladhara is the first Chakra. Svadhithana is the second.

44. Between these two is said to be the seat of Yoni (perineum), having the form of Kama (God of love). In the Adhara of the anus, there is the lotus of four petals.

45-46. In its midst is said to be the Yoni called Kama and worshipped by the Siddhas. In the midst of the Yoni is the Linga facing the west and split at its head like the gem. He who knows this, knows Vedas.

47. A four-sided figure is situated above Agni and below the genital organ, of the form of molten gold and shining like streaks of lightning. Prana is with its Sva (own) sound, having Svadhithana as its Adhithana (seat), (or since Sva or Prana arises from it).

8. The Chakra Svadhithana is spoken of as the genital organ itself. The Chakra in the sphere of the navel is called Manipuraka, since the body is pierced through by Vayu like Manis (gems) by string.

49-50(a). The Jiva (ego) urged to actions by its past virtuous and sinful Karmas whirls about in this great Chakra of twelve spokes, so long as it does not grasp the truth.

50(b). Above the genital organ and below the navel is Kanda of the shape of a bird's egg.

51. There arise (from it) Nadis seventy-two thousand in number. Of these seventy-two are known.

52-53. Of these, the chief ones are ten and carry the Pranas. Ida, Pingala, Susumna, Gandhari, Hastijihva, Pusha, Yasasvini, Alambusa, Kuhuh and Sankhini are said to be the ten.

54-55(a). This Chakra of the Nadis should ever be known by the Yogins. The three Nadis Ida, Pingala and Susumna are said to carry Prana always and have as their Devatas, moon, sun and Agni.55(b)-56(a). Ida is on the left side and Pingala on the right side, while the Susumna is in the middle. These three are known to be the paths of Prana.

56(b)-57. Prana, Apana, Samana, Udana and Vyana; Naga, Kurma, Krikara, Devadatta and Dhananjaya; of these, the first five are called Pranas, etc., and last five Naga, etc., are called Vayus (or sub-Pranas).

58. All these are situated (or run along) the one thousand Nadis, (being) in the form of (or producing) life. Jiva which is under the influence of Prana and Apana goes up and down.

59-60(a). Jiva on account of its ever moving by the left and right paths is not visible. Just as a ball struck down (on the earth) with the bat of the hand springs up, so Jiva ever tossed by Prana and Apana is never at rest. 60(b)-61(a). He is knower of Yoga who knows that Prana always draws itself from Apana and Apana draws itself from Prana, like a bird (drawing itself from and yet not freeing itself) from the string (to which it is tied).61(b)-63. The Jiva comes out with the letter 'Ha' and gets in again with the letter 'Sa'. Thus Jiva always utters the Mantra 'Hamsa', 'Hamsa'. The Jiva always utters the Mantra twenty-one thousand and six hundred times in one day and night. This is called Ajapa Gayatri and is ever the bestower of Nirvana to the Yogins.64-66(a). Through its very thought, man is freed from sins. Neither in the past nor in the future is there a science equal to this, a Japa equal to this or a meritorious action equal to this. Parameshvari (viz., Kundalini Shakti) sleeps shutting with her mouth that door which leads to the decayless Brahma-hole.66(b)-68. Being aroused by the contact of Agni with Manas and Prana, she takes the form of a needle and pierces up through Susumna. The Yogin should open with great effort this door which is shut. Then he will pierce the door to salvation by means of Kundalini.69. Folding firmly the fingers of the hands, assuming firmly the Padma posture, placing the chin firmly on the breast and fixing the mind in Dhyana, one should frequently raise up the Apana, fill up with air and then leave the Prana. Then the wise man gets matchless wisdom through (this) Shakti.70. That Yogin who assuming Padma posture worships (i.e., controls) Vayu at the door of the Nadis and then performs restraint of breath is released without doubt. 71-72. Rubbing off the limbs the sweat arising from fatigue, abandoning all acid, bitter and saltish (food), taking delight in the drinking of milk and Rasa, practising celibacy, being moderate in eating and ever bent on Yoga, the Yogin becomes a Siddha in little more than a year. No inquiry need be made concerning the result.73. Kundalini Sakti, when it is up in the throat, makes the Yogi get Siddhi. The union of Prana and Apana has the extinction of urine and faeces.74-75(a). One becomes young even when old through performing Mula-Bandha always. Pressing the Yoni by means of the heels and contracting the anus and drawing up the Apana - this is called Mula-Bandha.75(b)-76. Uddiyana Bandha is so called because it is (like) a great bird that flies up always without rest. One should bring the western part of the stomach above the navel.77. This Uddiyana Bandha is a lion to the elephant of death, since it binds the water (or nectar) of the Akasa which arises in the head and flows down. 78-79(a). The Jalandhara Bandha is the destroyer of all the pains of the throat. When this Jalandhara Bandha which is destroyer of the pains of the throat is performed, then nectar does not fall on Agni nor does the Vayu move.79(b)-80(a). When the tongue enters backwards into the hole of the skull, then there is the Mudra of vision latent in the eyebrow called Khechari.80(b)-81(a). He who knows the Mudra Khechari has not disease, death, sleep, hunger, thirst, or swoon.81(b)-83(a). He who practises this Mudra is not affected by illness or Karma; nor is he bound by the limitations of time. Since Chitta moves in the Kha (Akasa) and since the tongue has entered (in the Mudra) Kha (viz., the hole in the mouth). Therefore the Mudra is called Khechari and worshipped by the Siddhas.83(b)-84. He whose hole (or passage) above the Uvula is closed (with the tongue backwards) by means of Khechari-Mudra never loses his virility, even when embraced by a lovely woman. Where is the fear of death, so long as the Bindu (virility) stays in the body.85-86(a). Bindu does not go out of the body, so long as the Khechari-Mudra is practised. (Even) when Bindu comes down to the sphere of the perineum, it goes up, being prevented and forced up by violent effort through Yoni-Mudra.86(b)-87. This Bindu is twofold, white and red. The white one is called Sukla and the red one is said to contain much Rajas. The Rajas which stays in Yoni is like the colour of a coral.88. The Bindu stays in the seat of the genital organs. The union of these two is very rare.

Bindu is Shiva and Rajas is Sakti. Bindu is the moon and Rajas is the sun.89-90(a). Through the union of these two is attained the highest body; when Rajas is roused up by agitating the Sakti through Vayu which unites with the sun, thence is produced the divine form.90(b)-92. Sukla being united with the moon and Rajas with the sun, he is a knower of Yoga who knows the proper mixture of these two. The cleansing of the accumulated refuse, the unification of the sun and the moon and the complete drying of the Rasas (essences), this is called Maha-Mudra.93. Placing the chin on the breast, pressing the anus by means of the left heel and seizing (the toe of) the extended right leg by the two hands, one should fill his belly (with air) and should slowly exhale. This is called Maha-Mudra, the destroyer of the sins of men.

94. Now I shall give a description of Atman. In the seat of the heart is a lotus of eight petals. In its centre is Jivatma of the form of Jyotis and atomic in size, moving in a circular line. In it is located everything. It knows everything. It does everything. It does all these actions attributing everything to its own power, (thinking) I do, I enjoy, I am happy, I am miserable, I am blind, I am lame, I am deaf, I am mute, I am lean, I am stout, etc. When it rests on the eastern petal which is of Sveta (white) colour, then it has a mind (or is inclined) to Dharma with Bhakti (devotion). When it rests on the south-eastern petal, which is of Rakta (blood colour), then it is inclined to sleep and laziness. When it rests on the southern petal, which is of Krishna (black) colour, then it is inclined to hate and anger. When it rests on the south-western petal which is of Nila (blue) colour, then it gets desire for sinful or harmful actions. When it rests on the western petal which is of crystal colour, then it is inclined to flirt and amuse. When it rests on the north-western petal which is of ruby colour, then it has a mind to walk, rove and have Vairagya (or be indifferent). When it rests on the northern petal which is Pita (yellow) colour, then it is inclined to be happy and to be loving. When it rests on the north-eastern petal which is of Vaidurya (Lapis Lazuli) colour, then it is inclined to amassing money, charity and passion. When it stays in the inter-space between any two petals, then it gets the wrath arising from diseases generated through (the disturbance of the equilibrium of) Vayu, bile and phlegm (in the body). When it stays in the middle, then it knows everything, sings, dances, speaks and is blissful. When the eye is pained (after a day's work), then in order to remove (its) pain, it makes first a circular line and sinks in the middle. The first line is of the colour of Bandhuka flower (Bassia). Then is the state of sleep. In the middle of the state of sleep is the state of dream. In the middle of the state of dream, it experiences the ideas of perception, Vedas, inference, possibility, (sacred) words, etc. Then there arises much fatigue. In order to remove this fatigue, it circles the second line and sinks in the middle. The second is of the colour of (the insect) Indragopa (of red or white colour). Then comes the state of dreamless sleep. During the dreamless sleep, it has only the thought connected with Parameshvara (the highest Lord) alone. This state is of the nature of eternal wisdom. Afterwards it attains the nature of the highest Lord (Parameshvara). Then it makes a round of the third circle and sinks in the middle. The third circle is of the colour of Padmaraga (ruby). Then comes the state of Turya (the fourth). In Turya, there is only the connection of Paramatman. It attains the nature of eternal wisdom. Then one should gradually attain the quiescence of Buddhi with self-control. Placing the Manas in Atman, one should think of nothing else. Then causing the union of Prana and Apana, he concentrates his aim upon the whole universe being of the nature of Atman. Then comes the state of Turiyatita (viz., that state beyond the fourth). Then everything appears as bliss. He is beyond the pairs (of happiness and pains, etc.). He stays here as long as he should wear his body. Then he attains the nature of Paramatman and attains emancipation through this means. This alone is the means of knowing Atman. When Vayu (breath) which enters the great hole associated with a hall where four roads meet gets into the half of the well-placed triangle, then is Achyuta (the indestructible) seen.95. Above the aforesaid triangle, one should meditate on the five Bija (seed) letters of (the elements) Prithvi, etc., as also on the five Pranas, the

colour of the Bijas and their position. The letter 'Ya' is the Bija of Prana and resembles the blue cloud. The letter 'Ra' is the Bija of Agni, is of Apana and resembles the sun.⁹⁶ The letter 'La' is the Bija of Prithvi, is of Vyana and resembles Bandhuka flower. The letter 'Va' is the Bija of Jiva (or Vayu), is of Udana and is of the colour of the conch.^{97-99(a)}. The letter 'Ha' is the Bija of Akasa, is of Samana and is of the colour of crystal. Prana stays in the heart, navel, nose, ear, foot, finger and other places, travels through the seventy-two thousand Nadis, stays in the twenty-eight Crores of hair-pores and is yet the same everywhere. It is that which is called Jiva.^{99(b)-101(a)}. One should perform the three, expiration, etc., with a firm will and great control; and drawing in everything (with the breath) in slow degrees, he should bind Prana and Apana in the cave of the lotus of the heart and utter Pranava, having contracted his throat and the genital organ.^{101(b)-102}. From the Muladhara (to the head) is the Susumna resembling the shining thread of the lotus. The Nada is located in the Vinadanda (spinal column); that sound from its middle resembles (that of) the conch, etc.^{103-104(a)}. When it goes to the hole of Akasa, it resembles that of the peacock. In the middle of the cave of the skull between the four doors shines Atman, like the sun in the sky.^{104(b)-105}. Between the two bows in the Brahma-hole, one should see Purusha with Sakti as his own Atman. Then his Manas is absorbed there. That man attains Kaivalya who understands the gems, moonlight, Nada, Bindu and the seat of Maheshvara..

*Swasti Prajaabhyah paripaalayantaam nyaayena maargena Mahim Mehasha Go Brahmanebayah
shubhamastu niytam, Lokaassmasta sukheno bhavantu/*

Kalevarshatu parjanyaha. Prithvi sasyshalinim. Deshoyam kshobharahitam. Sajjana santu nirbhayaha/.