

# ESSENCE OF SHANTI MOKSHA MAHABHARATA



V D N RAO

PART ONE

Translated and interpreted by V.D.N.Rao  
Other Scripts by the same Author:

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

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

Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas-Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri- Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima- Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads - Essence of Bhagavad Gita

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

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

Essence of Nava Graha Mahatmya- Essence of Kaala Chakra- Essence of Pranava-Essence of Drona Parva Of Maha Bharata Yuddha

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

## PREFACE

*Jaatasya hi dhrovo mrityuh dhruvo dhruvam janma mritasyacha, tasmaadapari haar -yerthe na tvam shochitumarhasi/* That which is born is destined to die and this truism is a law of nature; then why get concerned much about death! Nobody knows the past and future lives of the various Beings on earth nor what would happen next moment of the ongoing lives. One visions about death and mutual affinities as of the moment, suprisingly talked about and expressed of one's views but is there one to predict as to what occurs thereafter! . Hence death is always is momentary yet Atma is permanent and deathless. Then why do you get concerned overly about a co- human!

That was how commenced the Moksha Dharma as of the distress minded King Senaajit at his son's premature death and as per a learned Brahmana's samvaada on Tyaga mahima. Thereafter followed the chapters covering various aspects on 'paapa karma nivritti, indriya nigras, tatva jnaana, daana mahima, aihika vishaya vaancha samyama, mamobuddhi samyama, chatur varna karma vidhis, tapatraya nigrasata, varnochita dharma kaarya kartavya, bhojana nitya sutra paalana, satsanga nirvahana, dhyaana japa vidhaanaas, nirantara ashtaanga yoga pravritti, jaagrat swapna sushupti tadaatmya marga vidhaana saadhana, Nitya Satya phalapeksha, chaturvidha Paramaatma Jnaana, Sankhya Shastra Jnaana vidhaana, Damayita-Daana-Daya' -or 'Self Control-Charity-Compassion- ' guna saadhana, Karya - Kaarana-Kartutva, Kaala Chakra Mahima, Shri Krishna madhuraamrita aasvaadana' and his unique mantropadesha to Narada and to the Krishna Conscious bhaktas- Maha Lakshmi Nityaaradhana of Her Ashta Swarupaas- Maharshi Veda Vyaasa pravachanaas' and so on . Invariably these were by way of King Yudhishtara's sandeha vivaarana from Pitamaha Bhishma who in turn referred to the view points as exchanged by the learned Brahmanottas, Bhrgu and Bharadvaja, Brihaspati and Manu, Devarshi Narada and Shri Krishna , Bhu Devi and Varaha, Bali Chakravarti and Indra, Lakshmi Devi and Indra, and Veda Vyasa and Shuka Maha Muni and so on.

Several vishleshanaas in respect of almost each chapter of this Essence of the Moksha Parva are being added as from relevant sources and as per the contexts ; in fact the sources were from the series of my own compilations as released -or under release by the website of kamakoti. org. invariably. The relevant explanations be noted for reference.

In my post retirement time, over a decade plus has been well utilised for translating some select Puraanaas, Upanishads, and quite a few dharmika shastraas under the tutelage of Kanchi Swami, HH. Vijayendra Sarasvati. With all my family members, we are ever beholden to Him for His blessings with our earnest prostrations. He has been my personal spiritual guide for ever as He would always address me as of 'Puraana Upanishads' smilingly and ever encouragingly.

*Kaayena vaachaa manasendriyaivaa buddhatmanevaa prakrite swabhaavaat karomi yadyat sakalam parasmai Naraayanaayeti samarpayaami, etat Shriman Narayanaameti samarpayaami namah/*

What all have been performed by way bodily blemishes of smell, taste, vision, hearing and feeling, besides the manas, buddhi the consciousness and natural tendencies be dedicated to Shriman Narayana.

VDN Rao and family  
Augst 2020

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## ESSENCE OF SHAANTI MOKSHA MAHA BHARATA

### - Part One

#### Chapter One on Moksha Dharma as of distress minded King Senaajit and a Brahanana's samvaada on Tyaga mahima

Yudhishtthara asked Bhishma Pitamaha that having detailed Raja Dharmas thus far, would it not be possible to outline the 'uttama aashrama dharmas' other wise too. Then the Pitamaha explained: *Sarvata vihito Dharmah swargah satyaphalam tapah, bahuudvaarasya nehaasti vipbaka kriyaa/* Among the 'swarga saadhaka dharma dwaaraas' had indeed been several ways and means; what normally humans consider as futile ; for instance, there be the concept of vairagya for sure and in this 'saarviheena samsaara', the buddhimaan purushas should be able to accomplish moksha praapti for certainty. Then Yudhishtthara replied politely that once wealth would disappear and one's own family life would get jeopardized too then how indeed one's life get normalised. Bhishma replied: ' Vatsa! As there be dhana nashtha, of one's stree, putra, maataa pita be lost too, then there be the practice of' shama-dama-saadhanaanushthaanaas' or endurance, patience, spirit of survival and existence.

Here be an example of a King named Senajita whose son got killed as in a 'praacheena itihaasa'. Then a viprottama in his Royal Court addressed the King not to keep lamenting off like a normal being as on this samsaara there be of 'uttama-madhyama-adhama praanis' and the capacity their endurance could be variable in relation to the losses concerned. As I be alone in this samsaara then am not concered of anybody else and have to experience 'mamatva' or of self - possessiveness! The this body or this earth is my own; and so do all my belongings and hence my inner feeling be of my own , either my happiness or sorrow. Just as on this samsaara saagara, some floating pieces of wood might meet or depart and so do the loka praanis or co-beings. *Evam putraashcha poutraascha jaatayo bandhavaastathaa, tessaam sneho na kartavyo viprayoge dhruvohi taih/ Adarshanaadaa patitah punaschaadarshanam gatah, na tvaasou veda na twam tamkah san kimanujshuchosasi/* It is in this very manner be one's own putra poutra - jaati baandhavaas and sambandhis. Their loss of existence be therefore not bemoaned as one day their loss be certain indeed. Your son had arrived in an 'agjnaata sthiti' and so would depart too similarly and why indeed should be so terribly agitated about in this manner! *Sukhasyaanantantaram duhkhaam duhkhasya anantaram sukhham, sukhaduhkhe manushyaanaam chakravat parivartatah/ Sukhaatvam duhkhamapaannah punaraaptasyase sukhham, na nityam labhate duhkham na nityam labhate sukhham/* In this samsaara, the 'vishaya trishnaa vyakulata' be the root cause of 'duhkha' while well being aware as the antithesis of 'sukha'. All the humans are indeed in the ups and downs of the kaala chakra for ever and ever. At this time, you might be facing an extremely terrible situation and even soon enough of exhilaration and as such a Being would always swing in times of sukha duhkhas. *Shareeramevaayatanam sukhasya, duhkhasya chaapyaayatanam shareeram, yadyacchhareena karoti karma tenaiva deho samupaashyanute tat/ Jeevitamcka shareerena jaayaiva saha jaayate, ubhe saha vivartate ubhe saha vinashyatah/ Snehapaashairbahuvidhairaavishtavishayaa janaah, akritarthaascha seedante jalaih saikitasetavah/* This body is based on happiness and at the same time on distress too as both the joys and sorrows are alternatively experienced and as per one's own 'karma'. The concepts of 'sukha duhkhaas' are duly set and woven as these outcomings are modified accordingly side by side. This life is as having been roped in as per one's own warf and woof and of the 'sneha bandhanaas' as ever

intertwined as of ‘vishayaasaktis’ and like water bubbles or froth and foam ; indeed those are of ever slippery oil extracting chakras and of ‘agjnaana janita klesha bandhanaas’.or the hurdles generated due to cycles of ignorance ever revolving. Human Beings, be a male or female, as intertwined in family ties are exposed to ‘paapa karmaas’ and are subject to ‘samasta karma klesha phalaas’ as of the helpless and aged jungle elephants irked in marshy quagmire . *Putranaasho vittanaashojnaati sambandhinaamati, praapyate sumahad duhkha daavaagnipratipam vibho, daivaayattamidam sarve sukha duhkhe bhavaabhavou/* Here and now, the ‘daavaanala samaana jvaalaas’, of putra-dhana-kutumbee-sambandhi vinaashaas and the fall out of duhkhaas should be experienced nodoubt , as the janma mrityus are ever hinged on to one’s own the ‘praarabdha always’. Be manushyas be of ‘hitoushi sahridaya yuktaas’ or contrairiwise, still they be shatrus or mitras, or buddhi-dhana-shakti-samarthas.. In this samsaara, only the atyanta moodha, buddhi heenaas be only the other alternatives.

Thus Bhishma had cited the example of a Brahmanottama to King Senaajita and asserted the futility of bemoaning the loss of his departed son.

[ Vishleshana on 1. Inevitability of Death and 2. of Sukha Duhkhas vide Bhagavad Gita - Saankhya Yoga

1. Stanzas 27- 30: *Jaatasya hi dhrovo mrityuh dhruvo dhruvam janma mritasyacha, tasmaadapari haar - yerthe na tvam shochitumarhasi/* Avyaktaadeeni bhutaani vyaktamamdhyani Bhaarata, avyakta nidhanaanyeva tara kaa paridevanaa/ Aashcharyavatpashyati kashchidenam aashcharyavadvadati tathaivachaanyah/ Aashcharyavacchainamanyah sgrunoti, shgrutvaapyenam veda na chaiva kashchit/ Dehee nityamavadhyoyoyam dehe sarvasya Bharata, tasmaatsarvaani bhutaani natvam shochitumarhasi/

That which is born is destined to die and this truism is a law of nature; then why get concerned much about death! Arjuna! Nobody knows the past and future lives of the various Beings on earth nor what would happen next moment of the ongoing lives. Only the present scene of what occurs right at the moment would be seen, thought of and heard about. Thus is this momentary existence worthwhile to ponder over and declared about! One visions about death and mutual affinities as of the moment and suprisingly talked about and express one’s views but is there one to predict as to what occurs thereafter! Hence, Arjuna! There is no meaning in pondering over such minute -to minute- life and there could be none to precisely predict. Hence death is always is momentary yet Atma is permanent and deathless. Then why do you get concerned overly about a co- human!

2. Stanza 56: *Duhkeshvanudvignamanaah sukheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer- muniruchyate/*

Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One’s capacity to neutralise the inner emotions of pleasures and pains alike is the State of ‘Sthitapaginantva’! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva’s approval even an ant or insect would not do harm. And ‘Shivaagjna’ is on account of one’s own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra

explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own ‘karma phala’ or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the ‘Atma Swarupa’ which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal.]

**Chapter Two explains as to what could be a ‘kalyaana purushaa’s kartavya’ as a ‘Guruupadesha’ by a learned father to his anxious son as a keen shishya for ‘jnaanopadesha’**

*yudhishthira uvacha. : atikrAmati kAle.asminsarvabhUtakShayAvahe ,kiM shreyaH pratipadyeta tanme  
brUhi pitAmaha -bhIShma uvAcha.: ‘atrApyudAharantImamitihAsaM purAtanam .pituH putre Na  
saMvAdaM taM nibodha yudhiShThira/dvijAteH kasyachitpArtha svAdhyAyaniratasya vai -babhUva  
putro medhAvI medhAvInAma nAmataH ..so.abravItpitaraM putraH svAdhyAyakaraNe ratam .  
mokShadharmArthakushalo lokatantravichakShaNaH /putra uvAcha. -dhIraH kiMsvittAta  
kuryAtprajAnan,kShipraM hyAyurbhrashyate mAnavAnAm .pitastadAchakShva yathArthayogaM  
mamAnupUrvya yena dharmaM chareyam ..pitovAcha.vedAnadhItya brahmacharyeNa putra  
putrAnichChetpAvanArthaM pitR^iNAm- agnInAdhAya vidhivachcheShTayaj~no vanaM pravishyAtha  
munirbubhUShet putra uvAcha. :evamabhyAhate loka samantAtparivArite /amoghAsu patantIShu kiM  
dhIra iva bhAShase / pitovAcha. - kathamabhyAhato lokaH kena vA parivAritaH .amoghAH kAH  
patantIha kiMnu bhIShayasIva mAm . putra uvAcha.:mR^ityunAbhyAhato loko jarayA parivAritaH .  
ahorAtrAH patantyete nanu kasmAnna budhyase (10) amoghA rAtrayashchApi nityamAyAnti yAnti cha ..  
pitovAcha. yathA.ahametajjAnAmi na mR^ityustiShThatIti ha ,so.ahaM kathaM pratIkShiShye  
jAlenevAvR^itashcharan/putra uvAcha. rAtryAMrAtryAM vyatItAyAmAyuralpataraM yadA .  
tadaiva bandhyaM divasamiti vindyAdvichakShaNaH /gAdhodake matsya iva sukhaM vindeta kastadA .  
anavApteShu kAmeShu mR^ityurabhyoti mAnavam/ puShpANiVa vichinvantamanyatra gatamAnasam .  
vR^ikIvoraNamAsAdya mR^ityurAdAya gachChati/adyaiva kuru yachChreyo mA tvAM  
kAlo.atyagAdayam, akR^iteShveva kAryeShu mR^ityurvai saMprakarShati /shvaH kAryamadya kurvIta  
pUrvAhNe chAparAhNikam /nahi pratIkShate mR^ityuH kR^itamasya na vA kR^itam /  
ko hi jAnAti kasyAdya mR^ityukAlo bhaviShyati, uvaiva dharmashIlaH syAdanityaM khalu jIvitam .  
kR^ite dharme bhavetkIrtirIha pretya cha vai sukham /mohena hi samAviShTaH  
putradArArthamudyataH .kR^itvA kAryamakAryaM vA puShTimeShAM prayachChati /  
taM putrapashusaMpannaM vyAsaktamanasaM naram/suptaM vyAghro mR^igamiva mR^ityurAdAya  
gachChati/ saMchinvAnakamevainaM kAmAnAmavItR^iptakam .vyAghraH pashumivAdAya  
mR^ityurAdAya gachChati idaM kR^itamidaM kAryamidamanyatkR^itAkR^itam /evam IhAsukhAsaktaM  
kR^itAntaH kurute vashe / 21.kR^itAnAM phalamaprAptaM karmaNAM karmasaMj~nitam .  
kShetr ApaNagR^ihAsaktaM mR^ityurAdAya gachChati/durbalaM balavantaM cha shUraM bhIruM  
jaDaM kavim .rAptaM sarvakAmArthAnmR^ityurAdAya gachChati /nR^ityurjarA cha vyAdhishcha  
duHkhaM chAnekakAraNam,anuShaktaM yadA dehe kiM svastha iva tiShThasi /jAtamevAntako.antAya  
jarA chAnveti dehinam .anuShaktA dvayenaite bhAvAH sthAvaraja~NgamAH .. atyorvA mukhametadvai  
yA grAme vasato ratiH .vAnAmeSha vai goShTho yadaraNyamiti shrutiH /. tebandhanI rajjureSha yA  
grAme vasato ravi .ChettvetA sukR^ito yAnti nainAM Chindanti duShkR^itaH / na hiMsayati yo  
jantUnmanovAkkAyahetubhiH . jIvitArthApanayanaiH prANibhirna sa hiMsyate/ na  
mR^ityusenAmAyAntIM jAtu kashchitprabAdhate .R^ite satyamasattyAjyaM satye hyamR^itamAshritam ..  
tasmAtsatyavratAchAraH satyayogaparAyaNaH,satyAgamaH sadA dAntaH satyenaivAntakaM jayet ..*

*amR^itaM chaiva mR^ityushcha dvayaM dehe pratiShThitam .mR^ityurApadyate  
mohAtsatyenApadyate.amR^itam ..30 so.ahaM hyahiMsraH satyArthI kAmakrodhabahiShkR^itaH .  
samaduHkhasukhaH kShemI mR^ityuMhAsyAmyamartyavat ./shAntiyaj~narato dAnto brahmayaj~ne  
sthito muniH .vA~NbhanaH karmayaj~nashcha bhaviShyAmyudagAyane ..pashuyaj~naiH kathaM  
hiMsrairmAdR^isho chaShTumarhati .antavadbhiriva prAj~naH kShetrayaj~naiH pishAchavat ..  
yasya vA~NbhanasI syAtAM samyakpraNihite sadA tapastyAgashcha satyaM cha sa vai  
sarvamavApnuyAt ..nAsti vidyAsamaM chakShurnAsti satyasamaM tapaH . nAsti r AgasamaMduHkhaM  
nAsti tyAgasamaM sukham .. AtmanyevAtmanA jAta AtmaniShTho.aprajopi vA ./Atmanyeva bhaviShyAmi  
na mAM tArayati prajA naitAdR^ishaM brAhmaNasyAsti vittaM,yathaikatA samatA satyatA cha .  
shIlaM sthitirdaNDanidhAnamArjavaM,tatastatashchoparabhaH kriyAbhyaH / kim te  
dhanairbAndhavairvApi kiM te,kiM te dArairbrAhmaNa yo mariShyasi .AtmAnamanvich Cha guhAM  
praviShTaM, pitAmahAste kva gatAH pitA cha ..BhIShma uvAca/putrasyaitadvachaH shrutvA  
yathA.akArShItpitA nR^ipa .tathA tvamapi vartasva satyadharmaparAyaNaH ..39.*

Yudhishthara enquired of Bhishma as to the ‘jnaana’ or the awareness of ‘sarva bhuta samhaara’ and Bhishma narrated a Jnaani Purusha Pita and Putra as the latter were veda shastra swaadhyayis pertaining to dharaatha mokshaas. Then the son enquired of the father: ‘Indeed, the life span was moving so fast that the pace of ‘dharmaacharana’ was being left far behind and how indeed to cope up with. Then the father replied: Son! A dwija or the twice born of Brahmana- Kshatriya- Vaishyaas would foremost practise ‘brahmacharya vrata paalana’ while completing vedaaddhaayana, then enter into ‘ grihastha dharma, putra vaanchaa paripurnata, vishi purvaka trividha agni sthaapana and yagjnaanushtaana’, whereafter take to vaanaprasthaashrama pravesha, while subsequently assume mounabhaava and sanyaasa.’ Then the son replied as followed by the father : Dear father, this kind of the so called systematic pattern of life should lead to’ mrityu dwaara’ after the ‘aayu ksheena’ as prescribed . In the advanced age of life, the praani would keep ticking the life time awaiting the termination, by the days and nights and keep waiting for mrityu: *amogha rAtrayashchApi nityamAyAnti yAnti cha, yathA. ahametajjAn Ami na mR^ityustiShThatIti ha , so.ahaM kathaM pratIkShiShye jAlenevAvR^itash charan/ rAtryAM rAtryAM vyatItAyAm Ayuralpataram yadA, gaadhedake matsya iva sukham vindet kastadaa .* As the vexatious series of nights would keep on rolling on and on till mrityu would finally arrive and indeed till then how should I keep my patience ever awaiting the wide spread net of the mrityu as the fish. Indeed, as long as each and every night after night this suspense of life would never allow any karma, be it shubha or ashubha, to be added there to! *adyaiva kuruyach -Chreyo mA tvAM kAlo.atyagAdayam, akR^iteShveva kAryeShu mR^ityurvai saMprakarShati /shvaH kAryamadya kurvIta pUrvAhNe chAparAhNikam /nahi pratIkShate mR^ityuH kR^itamasya na vA kR^itam/* Hence, let a ‘kalyaamaa kaari kaarya’ be done here and now itself as the slip of hand be not done yet as death could drag you too soon even without realising this yet!

The Putra continued to the father as follows: *ko hi jAnAti kasyAdya mR^ityukAlo bhaviShyati, uvaiva dharmashIlaH syAdanityaM khalu jIvitam,kR^ite dharme bhavetkIrtiriha pretya cha vai sukham /mohena hi samAviShTaH putradArArthamudyataH .kR^itvA kAryamakAryaM vA puShTimeShAM prayachChati/* Who indeed would ever realise that the mrityu kaalaa might occur now as there be definitive conclusions of now, like a fish be suddenly caught right into the net! Even in the days of ebullient youth therefore dharmaacharana be postponed till advanced age. Hence dharmaacharana in the youthful days would provide a carry forward on the on going kaala chakra since the ‘sanchita-praarabhdha’ too. Thus dharmaacharana ought to yield the ‘keerti vistaara’ in the ‘iham’ and ‘param’ .Those who are deeply entrenched into samsaara vyavahaaraas and paalana poshanaas be suddenly attacked by mrityu be forlorn indeed. Manushyas as seriously engaged in their agricultural activities or vartaka vaanijyaas be assaulted by death be pitiable. When in the human system, old age, or disease or several other reasons be named for mrityu.

*na hiMsayati yo jantUnmanovAkkAyahetubhiH jIvitArthApanayanaiH prANibhirna sa hiMsyate/ Those humans do abstain from ‘manas- vaani-shareera saadhanaas’ and seek not to hurt other praanis as to be repaid back likewise. na mR^ityusenAmAyAntIM jAtu kashchit prabA-adhate .R^ite satyamasattyAjyaM satye hyamR^itamAshritam/* It is only the truthfulness that at the time of death that could ever be faced with boldly and hence the untruthful viciousness be never sustained in the long run. *tasmAtsatyavrat AchAraH satyayogaparAyaNaH,satyAgamaH sadA dAntaH satyenaivAntakaM jayet/* Therefore, humans ought to practise Satya vrataacharana. Satyayoga tatparata as per veda shastras be always followed with ‘shraddhaa purvaka manasyendriyaa samyamana’ and that only is known as the concept of mrityunjayata.

[ Vishleshana on Trayambika Mantra’s 1. explanation and 2 origin of the Mantra vide Linga Purana

1. *Om Trayambakam yajaamahe sugandhim pushtivardhanam, Urvaarukameva bandhanaat Mrutyormuksheeya Maamrutat/ amR^itaM chaiva mR^ityushcha dvayaM dehe ratiShThitam .mR^ityurApadyate mohAtsatyenApadyate.amR^itam ..* OM, Tryambakaam or Three Eyes or Three Ambaas of Lakshmi-Gouri-Sarasvati ; ‘Yajaamahe’ or we sing your glory; ‘Sugandhim’ or of fragrance of knowledge- strength-presence or of knowing-seeing-and feeling of His deeds; ‘Pushtivardhanam’ or may the Creator promote our well-being; ‘Urvaarookam’ or deadly diseases or Adhibhoutika-Adhiyatmika-Adhi daivika; ‘eva’ or such types; ‘bandhanaan’ or overpowered; ‘Mrutyor - meeksheeya’ or do deliver us from death; ‘Maamrutaat’: kindly bestow to us the rejuvenating Amritam or Nectar).

2. Sukracharya commended Dadhichi to fully surrender to Maha Deva and engage himself with relentless Tapasya to conquer Mrityu; he preached the unique Sanjivini Vidya to Dadhichi and highlighted the significance of the Maha Mantra as follows:

*Triabmakam yajemahey Trilokya Pitaram Prabhum,Trimandalasya pitaram Trigunaysya Maheswaram/ Tritatwasya Trivahnescha Tridhaabhutasya Sarvatah, Tridevasya Mahadevam sugandhim pushti vardhanam/ Sarva bhuteshu Sarvatra Triguney Prakrutou tathaa, Indrayeshu Tathaanyashu Deveshu cha Ganeshucha/ Pushpeshu Gandhavat sukshmah Sugandhih Parameshwarah,Pushtischa Prakrutir yasmaat purushasya Dwijottama/ Satyenaanena Muksheeyaanmrityu paashaadbhava swayam/*

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

Then Guru Shukracharya imparted the Sanjeevani Maha Mantra to Dadhichi Maha Muni; the latter performed Japa and Homa, drank the ‘Abhimantrita Jala’ or the Sacred water that absorbed the Mantra day and night and was engaged in ‘Shivaaraadhana’ or Worship to Shiva for long; in course of time, Dadhichi secured a backbone far harder in several multiples than the Vajra with which King Khsupa nearly killed Dadhichi; in fact his backbone turned so invincible that at a later date, Indra appealed to the Muni at the instance of Vishnu to sacrifice it by way of a yogic self-termination so that the backbone was materialised as the famed ‘Vajrayudha’ of Indra in the context of Vritrasura’s killing and the Maha Muni acquiesced for the great cause of ‘Loka Kalyana’ or for Universal Benefit and gave away voluntarily.]

### Further stanzas of the Chapter

*so.ahaM hyahiMsraH satyArthI kAmakrodhabahiShkR^itaH , samaduHkhasukhaH kShemI mR^ityuMhAsyAmyamartyavat . / Be this hence be surely realized that ahimsaatmika Satya jnaana, by ridding of Kamakridhaadi arishadvargaas of lobha-moha-mada-matsaras be uprooted of ‘Mrityu bhaya!’ shAntiyaj~narato dAnto brahmayaj~ne sthito muniH .vA~NbhanaH karmayaj~nashcha bhaviShyAmyudagAyane / Indeed, may I be of ‘nivritthi paraayana’ and of ‘shantimaya yagjna tatparata’ while be of ‘mano panchendriya vashitwa swaadhyayaadi agnihotraadi tatparata’ too..*

*Naasti vidyaa samam chakshurnaasti satyasamam tapah, naasti raagasamam duhkham naasti tyaga samam sukham/* In this human existence there be no netra or vision like jnaana or vidya, no satya or realism like tapasya or deep meditation, no raaga or desire like duhkha or sorrow and tyaga or abstinence or self denial or happiness! *Naitaadrisham Braahmananasyaasti vittam yathaikataa samata satyataacha, sheelam sthithirdandani -dhaanamaarjivam tatastataschoparamah kriyaabhyah/* Indeed there be no other wealth that a true brahmana could ever be bestowed by Paramatma than the ‘samataa-satya bhashana-sadaachaara, Brahma nishtha-dandakaa parityaaga’ of ‘ahimsa, saralata and sakaama kaamoparati’ and noting there beyond!’ Thus Yudhishtthara was explained by Bhishmaachaarya quoting what King Senajita kept on crying away as per the ‘samvaada’ of an elderly and erudite Brahmna and his youthful yet mature Sishya. Then as the Viprotthama heard in a convincing manner, the King got his inner consciousness got cleared and then commenced to search the inner cave of Paramatma. Thus the guru shishya samvaada had got terminated. So explained Bhishma Pitaamaha to Yudhishtthara that indeed the satya dharma be ever followed always.

### **Chapter Three explains the concept of tyaga or sacrifice- generosity- or renunciation as per the upadesha of Shampaaka Braahmana**

*yudhiShThira uvAcha. dhaninashchAdhanA ye cha vartayanti svatantriNaH , sukhaduHkhAgamaste ShAM kaH kathaM vA pitamaha .bhIShma uvAcha. atrApyudAharantImamitihAsaM purAtanam, Shampaakeneha vimuktena gItaM shAntigatena cha /abravInmAM purA kashchidbr AhmaNastyAgam AshritaH /klishyamAnaH kudAreNa kuchelena bubhukShayA /utpannamih loke vai janmaprabhR^iti mAnavam .vividhAnyupavartante duHkhAni cha sukhAni cha /tayorekataro mArgo yadenamupasannayet na sukhaM prApya saMhR^iShyennAsukhaM prApya saMjvaret/na vai charasi yachChreya Atmano vA na raMsyase . akAmAtmA.api hi sadA dhuramudyamya chaiva ha/aki~nchanaH paripatansukham AsvAdayiShyasi .aki~nchanaH sukhaM shete samuttiShThati chaiva ha /Aki~nchanyaM sukhaM loke pathyaM shivamanAmayam .anamitrapatho hyeSha durlabhaH sulabhaH satAm/aki~nchanasya shuddhasya upapannasya sarvataH,avekShamANastrIllo.NkAnna tulyamiha lakShaye /Aki~nchanyaM cha rAjyaM cha tulayA samatolayam .atyarichyata dAridryaM rAjyAdapi guNAdhikam .. 10. Aki~nchanye cha rAjye cha visheShaH sumahAnayam,nityodvigno hi dhanavAnmR^ityorAsyagato yathA .. naivAsyAgnirna chAdityo na mR^ityurna cha dasyavaH ,prabhavanti dhanaM hartumitare syuH kutaH punaH /taM vai sadA kAmacharamanupastIrNashAyinam,bAhUpadhAnaM shAmyantaM prashaMsanti divaukasaH /dhanavAnkrodhalobhAbhyAmAviShTo naShTachetanaH,tiryagdr^iShTiH shuShkamukhaH pApako bhrukuTImukhaH/nirdashannadharoShThaM cha kruddho dAruNabhAShita, kastamich ChetparidraShTuM dAtumichChati chenmahIm/shriya hyabhIkShNaM saMvAso mohayatya*

*vichakShaNam,sA tasya chittaM harati shAradAbhramivAnilaH/ athainaM rUpamAnashcha dhanapAnashcha vindati,abhijAto.asmi siddho.asmi nAsmi kevalamAnuShaH,ityebhiH kAraNaistasya tribhishchittaM pramAdyati/saMprasaktamanA bhogAnvisR^ijya pitR^isaMchitAn,parikShINaH parasyAnAmAdAnaM sAdhu manyate /amatikrAntamaryAdamAdadAnaM tatastataH . pratiShedhanti rAjAno lubdhA mR^igamiveShubhiH / evametAni duHkhAni tAni tAnIha mAnavam . vividhAnyupavartante gAtrasaMsparshajAnyapi/20/*

*teShAM paramaduHkhAnAM buddhyA bhaisShajyamAcharet ,lokadharmaM samAj~nAya dhruvANAmadhruvaiH saha /nAtyaktvA sukhAmApnoti nAtyaktvA vindate param . nAtyaktvA chAbhayaH shete tyaktvA sarvaM sukhI bhavet /ityetaddhAstinapure brAhmaNenopavarNitam . shamyAkena purA mahyaM tasmAttyAgA paro mataH/ iti shrImanmahAbhArate shAntiparvaNi mokShadharmaparvaNi/*

In response to ‘dhani-nirdhani vyahaharaas’ or of swinging fortunes and the fall out impacts of contentment or otherwise as queried from the previous chapters thus far, Yushishttharaa queried from Bhishna Pitamaha who narrated an ancient adage of a pouranic itihaahasic of parama jeevan mukta named Shampaka. with jeera vashtraas; he stated: *utpannamih loke vai janmaprabhR^iti mAnavam . vividhAnyupavartante duHkhAni cha sukhAni cha /tayorekataro mArgo yadenamupasannayet na sukhaM prApya saMhR^iShyennAsukhaM prApya saMjvaret/na vai charasi yachChreya Atmano vA na raMsyase . akAmAtmA.apI hi sadA dhuramudyamya chaiva ha/* In this samsaara, human beings are born as of rich or poor families and of sukha-dukhkaas. As Vidhaata would decide, some be happy and the rest unhappy and discontented. One be with mental resilience and carry on their lives. In their very daily like, they tend to reconcile with ‘durlabha’ or what is never available or ‘sulabha’ with some kind of possible endeavor. *Akinchanah paripatan sukhamaasvaadaishyasi, akinchinah sukhAm shete samutishthata chiva ha/ Aki~nchanyaM sukhAm loke pathyaM shivamanAmayam .anamitrapatho hyeSha durlabhaH sulabhaH satAm/ aki~nchanasya shuddhasya upapannasya sarvataH, avekShamANastrIllo. kAnna tulyamiha lakShaye/ Aki~nchanyaM cha rAjyaM cha tulayA samatolayam .atyarichyata dAridryaM rAjyAdapi guNAdhikam /* If one were to resort to ‘thyaaga’ or sacrifice or reconcile then instead of clinging on and on by way of ‘vastu sangraha’, then he or she were to experience the feeling of ‘sukhaanubhava’ as being of ‘achinkanata’ or of reconcilliation. Indeed, in the ‘samsaara’ or of one’s own existence, ‘akinchanata bhaava’ is of what be known ‘sukaanubhava’ as of pleasure or ‘relief’, a feeling of reassurance and relaxation following release from anxiety or distress. Once if the ‘triloka drishti’ be experienced as of equanimity then either hitakaaraka drishti is experienced or kalyaana maarga be viewed and what be of ‘durlabha’ would turn to ‘sulabha’ or an ‘impossibility’ as turned as of ‘possibility’. ‘Akinchanata bhaava’ or the feeling of self conciousness be termed as of the differential of kingships of unimaginable wealth or of measurable prosperity- or indeed sudden death or of expected termination of life! All the same, could human beings refrain keep from chasing the flames of fire, arishthakaari grahas, open robberies and so on. *taM vai sadA kAmacharamanupastIr NashAyinam, bAhUpadhAnaM shAmyantaM prashaMsanti divaukasaH /dhanavAnkrodhalobhAbhyAmAviShTo naShTachetanaH,tiryagdR^iShTiH shuShkamukhaH pApako bhrukuTImukhaH/ nirdashannadharo - ShThaM cha kruddho dAruNabhAShita, kastamich ChetparidraShTuM dAtumichChati chenmahIm/ shriyA hyabhIkShNaM saMvAso mohayatya vichakShaNam,sA tasya chittaM harati shAradAbhrami - vAnilaH/* They then tend to follow as per ‘devaanusaara’ or as per what their fate would decide upon, seek to rest and relax on earth, while keep their bed with peace and tranquility. That person as being rich enough,

with neither anger no anxiety, with neither krodha nor impulsiveness, be thus placid and peaceful. Another type of a human be ever angry, frustrated, discontented and ever irritable and find faulted. The ‘sadaa dhana sampanna moorkha manushyas’ are ever like the ‘sharad ritu meghaa vaayus’ be ever flippant and not like the commonality of the public. Such of them are of rupa- ahankaara-dhana madas but not the commonality indeed. *teShAM paramaduHkhAnAM buddhyA bhaiShajyamAchet , lokadharmam samAj~nAya dhruvANAmadhruvaiH saha /* Indeed, in this manner, there ever be in this human body there are ‘ishana trayaas’ as of loka dharmas which tend to pull down the personality . *nAtyaktvA sukhAmApnoti nAtyaktvA vindate param .nAtyaktvA chAbhayaH shete tyaktvA sarvaM sukhI bhavet /ityetaddhAstinapura brAhma NenopavarNitam .shamyAkena purA mahyaM tasmAttyAgA paromataH/* None of the humanity be ever existent without ‘Tyaga’ or renunciation being the fundamental essence of life; as such that spirit of generosity is the corner stone of human existence. Moreso there be Jeevatma or the spirit of Paramatma! Such indeed was what Shamaaka naamaka brahmanottama at the Hastinapura had explained the quintessence of human life and it’s truthful evaluation.

#### **Chapter Four on Dhana Trishna , its ‘Tyaga’and the resultant ‘parama sukha prapti’ as explained vide Mangigeeta**

*yudhiShThira uvAcha.IhamAnaH samArambhAnyadi nAsAdayedddhanam .Dhanc x atR^iShNA bhibhUtashcha kiM kurvansukhamApnuyAt /bhIShma uvAcha. sarvasAmyamanAyAsaH satyavAkyaM cha bhArata .nirvedashchAvidhita cha yasya syAtsa sakhi naraH /etAnyeva padAnyAhuH pa~ncha vR^iddhAH prashAntaye .eSha svargashcha dharmashcha sukhaM chAnuttamaM satAm .. atrApyudAharantImamitihAsaM purAtanam .nirvedAnma~NkinA gItaM tannibodha yudhiShThira .. IhamAno dhanaM ma~Nkirbhaghashcha punaH punaH , kenachiddhanaleshena krItavAndamya - goyugam/susambaddhau tu tau damyau damanAyAbhiniHsR^itau .AsInamuShTraM madhyena sahasaivaAbhyadhAvatAm ..tayoH samprAptayoruShTraH skandhadeshmamarpNaH . utthAyotkShipya tau damyau pasasAra mahAjavaH .hriyamANau tu tau damyau tenoShTreNa pramAthina .priyamANau cha samprekShya ma~NkistatrabravIdidam .na jAtvavihitaM shakyaM dakSheNASHIhituM dhanam .yuktena shraddhayA samyagIhAM samanutiShThatA . Urvamar - airvihInasya yuktasyApyutiShThataH .imaM pashyata samgatya mama daivamupaplavam 10*

*udyamyodyamya me damyau viShameNaiva gachChataH .utkShipya kAkatAlIyamunmAtheneva jambukaH .maNIvoShTrasya lamvete priyau vatsatarau mama .shudvaM hi daivamevedaM haThe naivAsti pauruSham ..yadi vA.apyupapadyeta pauruShAM nAma karhichit .anviShyamANaM tadapi daivamevAvatiShThata .. TasmAnnirveda eveha gantavyaH sukhabhIpsata .sukhaM svapiti nirviNNo nirAshashchArthasAdhane .aho samyakshukenoktaM sarvataH parimuchyata .pratiShThatA mahAraNyaM janakasya niveshanAt/yaH kAmAnApnuyatsarvAnyashchaitAnkevalAMstyajet . prApaNatsarva - kAmAnAM parityAgo vishiShyate nAntaM sarvavidhitaAnAM gatapUrvo.asti kashchana .sharIre jIvite chaiva tR^iShNA martyasya vardhate .. nivartasya vidhitaAbhyaH shAmya nirvidya kAmuka . asakR^ichchAsi nikR^ito na cha nirvidyase manaH ./yadi nAhaM vinAshyaste yadyevaM ramase mayA . ma mAM yojaya lobhena vR^ithA.atvaM vittakAmuka /saMchitaM samchitaM dravyaM naShTaM tava punaH punaH .kada tAM mokShyase mUDha dhaneHAM dhanakAmuka ..20*

*aho nu mama bAlishyaM yo.ahaM krIDanakastava .`kleshairnAnAvidhairnityaM samyojayasi nirghR^iNaH.’ kiM naivaM jAtu puruShaH pareShAM preShyatAmiyAt ..-na pUrve nApare jAtu*



kAmAnAmantamApnuvan ./tyaktvA sarvasamArambhAnpratibuddho.asmi jAgR^imi/nUnaM me  
hR^idayam kAmaM vajrasAramayaM dR^iDham /yadanarthashatAviShTaM shatadhA na vidIryate ..  
tyajAmi kAma tvAM chaiva yachcha kiMchitpriyaM tava .tavAhaM priyamanvichChannAtmanyupalabhe  
sukham .. kAma jAnAmi te mUlaM saMkalpAtkila jAyase .na tvAM saMkalpayiShyAmi samUlo  
nabhaviShyasi .. IhA dhanasya na sukhA lubdhvA chintA cha bhUyasI .labdhanAsho yathA  
mR^ityurlabdhaM bhavati vA na vA ..parityAge na labhate tato duHkhataram nu kim .  
na cha tuShyati labdhena bhUya eva cha mArgati /anutarpula evArthaH svAdu gA~Ngabhivodakam .  
madvilApanametatu pratibuddho.asmi saMtyaja .. ya imaM mAmakaM dehaM bhUtagrAmaH  
samAshritaH .sa yAtvito yathAkAmaM vasatAM vA yathAsukham ., na yuShmAsviha me prItiH  
kAmalobhAnusAriShu,tasmAdutsR^ijya vaH sarvAnsatsvamevAshrayAmyaham ..-30

sarva bhUtAnyahaM dehe pashyanmanasi chAtmanaH .yoge buddhiM shrute satvaM mano brahmaNi  
dhArayan ../vihariShyAmyanAsaktaH sukhI lokAnnirAmayaH ,yathA mAM tvaM punarnaivaM duHkhe -  
Shu praNidhAsyasi/tvayA hi me praNunnasya gatranya na vidyate ,tR^iShNA shokashramANAM hi tvaM  
kAma prabhavaH sadA/dhananAshe.adhikaM duHkhaM manye sarvamahattaram, j~nAtayo  
hyavamanyante mitrANi cha dhanAchchutam/avaj~nAnasahasraistu doShAH kaShTatarA.adhane,  
dhane sukhakAla yA tu sA.api duHkhairvidhIyate /dhanamasyeti puruShaM puro nighnanti dasyavaH .  
klishyanti vividhairdaNDairnityamudvejyanti cha /dhanalolupata duHkhamiti buddhaM chirAnmayA .  
yadyadAlambase kAmaM tattadevAnurudhyase/tattvaj~no.asi bAlashcha dustoSho.apUraNo.analaH .  
naiva tvaM vettha sulabhaM naiva tvaM vettha durlabham /pAtAla iva duShpUro mAM  
duHkhairyoktumichChasi .nAhamadya samAveShTuM shakyaH kAma punastvayA /  
nirvedamahamAsAdya dravyanAshAdyadR^ichChayA,nivR^ittiM paramAM prApya nAdya  
kAmAnvichintaye /40

atikleshAnsahAmIha nAhaM buddhyAmyabuddhimAn.nikR^ito dhananAshena shaye sarva~Ngavij  
varaH /parityajAmi kAma tvAM hitvA sarvaM manogatam ,na tvaM mayA punaH kAma nasyoteneva  
raMsyase / kShamiShye kShipamANAnAM na hiMsiShye vihiMsitaH,dveShyamuktaH priyaM  
vakShyAmyanAdR^itya tadapriyam /tR^iptaH svasthendriyo nityaM yathAlabdhenavartayan,  
na sakAmaM kariShyAmi tvAmahaM shatrumAtmanaH /nirvedaM nirvR^itiM tR^iptiM shAntiM satyaM  
damaM kShamAm ,sarvabhUtadayAM chaiva viddhi mAM sharaNAgatam/tasmAtkAmashcha lobhashcha  
tR^iShNA kArpaNyameva cha,tyajantu mAM pratiShThantaM satvastho hyasmi sAMpratam /prahAya  
kAmaM lobhaM cha krodhaM pAruShyameva cha ,nAdya lobhavashaM prApto duHkhaM prApsyAm  
yanAtmavAn,/yadyastyajati kAmAnAM tatsukhasyAbhipUryate,kAmasya vashago nityaM duHkhameva  
prapadyate / kAmAnubandhaM nudate yatkiMchitpuruSho rajaH, kAmakrodhodbhavaM duHkham  
ahrIratireva cha/eSha brahmapratiShTho.ahaM grIShme shItamiva hradam,shAmyAmi parinirvAmi  
sukhamAse cha kevalam ..50

yachcha kAmasukhaM loke yachcha divyaM mahatsukham ,tR^iShNAkShayasukhasyaite nArhataH  
ShoDashIM kalAm/ AtmanA saptamaM kAmaM hatva shatrumivottamam, prApyAvadhyaM brahma -  
puraM rAjeva cha vasAmyaham/etAM buddhiM samAsthaMa~NkirnirvedamAgataH .  
sarvAnkAmAnparityajya prApya brahma mahatsukham./damyanAshakR^ite ma~NkiramR^itatvaM  
kilAgamat ,achChinatKAmamUlaM sa tena prApa parAM gatim /atrApyudAharantImaM shlokaM  
mokShopasaMhitam,gItaM videharAjena janakena prashAmyata /anantamiva me vittaM yasya me nAsti  
kiMchana ,mithilAyAM pradIptAyAM na me dahyati kiMchana ./atraivodAharantImaM bodhyasya

*padasaMchayam /nirvedaM prati vinyastaM taM nibodha yudhiShThira// bodhyaM shAntamR^iShiM  
rAjA nAhuShaH paryapR^ichChata ,nirvedAchChAntimApannaM shAstrapraj~nAnatarpitam/  
upadeshaM mahAprAj~na shamasyopadishasva me ,kAM buddhiM samanuprApya shAntashcharasi  
nirvR^itaH/,bodhya uvAcha: upadeshena vartAmi nAnushAsmIha kaMchana .lakShaNaM tasya  
vakShye.ahaM tatsvayaM parimR^iShyatAm/60*

Yudhishtara requested Bhishma Pitamaha to please explain as to why human beings tend to succumb to 'dhana trishna' or the mirage of wealth and that one would earn more as seek to possess more and further more . Indeed there are Ishana Trayas viz.: 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 The Acharya replied: *sarvasAmyamanAyAsaH satyavAkyam cha Bhrata , nirveda- shchAvidhita cha yasya syAtsa sakhi naraH /etAnyeva padAnyAhuH pa~ncha vR^iddhAH prashAntaye .eSha svargashcha dharmashcha sukhaM chAnuttamaM satAm/ atrApyudAharantImamiti -hAsaM purAtanam .nirvedAnma~NkinA gItaM tannibodha YudhiShThira ..IhamAno dhanaM ma~Nkirbhaghashcha punaH punaH , kenachiddhanaleshena krItavAndamya -goyugam/ Bharata! There are five essential traits of human beings which seek to usher in happiness and contentment viz. 'Samataa bhava' or a feeling of equality, 'vyardha parishramaabhaava' or a reflected consciousness of one's own wasted efforts, 'satya bhashana' or an honest speech of truthfulness, 'samsara vairagya' or an outlook of selflessness in family life , and lack of excessive 'karmaasakti' or overdoing of selfish actions. Those of knowledge and wisdom who endeavor those five fundamental rudiments should be able to reap the fruits of peaceful equanimity. Indeed, that path of wisdom is 'dharma and nyaaya' or of virtue and justice and what is more of 'paramottama sukha sadhana' or the outstanding path of blissful contentment. Yudhishtara! Now try to recall the ancient lesson of 'itihasic' experience of an avaricious person named **Mangi** who had explored several ways and means to earn further and further. But all his efforts had turned futile and finally he was merely able to buy two calves and eventually a camel with great difficulty. In case, one's own 'purushartha' be fructified then there be a 'daivika leela' or a celestial intervention only.*

*yaH amAnApnuyAtsarvAnyashchaitAnkevalAMstyajet . prApANatsarva -kAmAnAM parityAgo vishiShyate nAntaM sarvavidhitaAnAM gatapUrvo.asti kashchana .sharIre jIvite chaiva tR^iShNA martyasya vardhate .. nivartasya vidhitaAbhyaH shAmya nirvidya kAmuka .asakR^ichchAsi nikR^ito na cha nirvidyase manaH ./yadi nAhaM vinAshyaste yadyevaM ramase mayA .mA mAM yojaya lobhena vR^ithA.atvaM vittakAmuka / Those manushyaas who could not discard their desires are such as not take to 'tyaaga' in the true sense of getting rid of as of being truly outstanding and admirable. Once, any body whose avarice would keep growing , his physical properties too would be in tandem and his vairagya or abstinence accordingly be farther away too. Oh, maanavaas! With a heart of unsatiable desires and of lust for wealth be never be steady and their actions be peaceful ever . 'Dhanakanaka mano vanchitaas'!you are like an immature child with a puppet toy in your hands as being ever subservient to whims and fancies of adults. Oh, 'kaama purita manas'! You are the root cause of my vinaasha or the doom at the end as of being a play thing and hence am your servant always. 'Kaama! Surely indeed, your mind is of frivolous and highly slippery nature and once discarded would you not be torn to pieces! Kaama! I have been aware about your nature and of various characteristics , as for ever so long bits and features everworthy. Kaama! I have since been familiar as the innate 'jada' padaartha' and surely*

indeed you were originated of and extended upto the very root levels as deserving of total annihilation of mrityu indeed.. Be it well realised that wealth be not the root of ‘sukha daayi’ or what assures of pleasure of mind. Also, even in terms of one’s ‘pancha bhoutika dehaa’ too of Prithivi- Aapas- Tejas- Vaayu- Akaashas-, one’s prosperity be not much of avail; indeed: the Panchendriyas comprising: Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch as also the Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and the Pancha Tanmatras of Light, sound, taste, smell and consciousness. Kaama! Even the ‘swaadishtha gangaa jala samaana trishna buddhi’ or of clear waters of Ganges too might not remove the thirsty feeling of a human bodily existence as its ‘marana kaala pinda pradaadana of a human’! The well defined arishadvargas or shat gunaas Arishad vargas: or Shat Gunas: Kaama or Desire, Krodha or Anger, Lobha or Avarice, Moha or Infatuation, Mada or Ego, Matsara or Jealousy, all backed up by ahamkaara or the egoistic feeling could indeed be a match to shatbhavaas of Shanti Bhava or the Attitude of Peacefulness as practised by Sages; Daya Bhava or of the Feeling of a Master to a Servant; Sakhya Bhava or the attitude of friends and supporters; Vatsala bhava or of a parent to progeny; Mathura bhava of Love and Belonging; and Tanmaya Bhava or of Spell binding nature..*prahAya kAmaM lobhaM cha krodhaM pAruShyameva cha ,nAdya lobhavashaM prApto duHkhaM prApsyAm yanAtmavAn,/yadyastyajati kAmAnAM tatsukhasyaAbhi pUryate,kAmasya vashago nityaM duHkhameva prapadyate / kAmAnubandhaM nudate yatkiM chitpuruSho rajaH, kAmakrodhodbhavaM duHkham ahrIratireva cha/eSha brahmapratiShTho.ahaM grIShme shItamiva hradam,shAmyAmi parinirvAmi sukhamAse cha kevalam / .As the feeling of lobha or avarice then one would accomplish true comfort and pleasure as being a jitendriya purusha as thrown off the spurts of like from the ‘greeshma ritu to sheetala jala sarovara’ and commence feeling of Para Brahma Pratishtata. The unprecedented transformation from taamasika to raajasika to saatvika bhaavaas be like dukkha, nirlajjata and asantosh as rooted to the arishad vargas as already detailed to Brampapura sthiti by way of Saptha Sadhanas viz. or righteous paths of Realising Brahman by Sadhanas-viz. Karma Yoga, or disinterested physical control-Bhakti or the Path of Love-Rajasa Yoga or Psychic Control-and Jnaana Yoga or by the power of Spiritual Knowledge or Awareness.*yachcha kAmasukhaM loke yachcha divyaM mahatsukham ,tR^iShNAkShayasukhasyaite nArhataH ShoDashIM kalAm/ AtmanA saptamaM kAmaM hatvA shatrumivottamam, prApyAvadhyaM brahma -puraM rAjeva cha vasAmyaham/etAM buddhiM samAsthaAya ma~NkirnirvedamAgataH .sarvAnkAmAnparityajya prApya brahma mahat sukham./ damyanAshakR^ite ma~NkiramR^itatvaM kilAgamat ,achChinatAmamUlaM sa tena prApa parAM gati/* Manga Gita continues further that whatall vishaya sukha by way of human existence be indeed far far superior to ‘paraloka divya maha sukha’ and thus the trishnaa kshaya sukha be unimaginably distant as even of shodasha kalaas of ‘chandrama’ viz. Amrita, Manada, Tushti, Pushti, Rati, Dhruti, Shashini, Chandrika, Kanta, Jyotsna, Shri, Priti, Angada, Poorna and Poornaamrita Added to the Dehadhaari sapta shatrus of Kaama-Krodha-Lobha-Moha-Mada -Matsaras and Mamata. Indeed, the seventh Shatru is of the strongest measure. Indeed the seventh maha prabala shatru once controlled then the high road to the ‘Avinaashi Brahma pura sthita mahaananda’ be stated to have been accomplished. Further more there are Shodasha Tatwas: 1) ‘Jnanendriyas’: Five of sense organs, viz, Eyes, Nose, Tongue, Mouth, and Skin; 2) ‘Karmendriyas’: or Five Organs for Action viz: mouth, feet, hands, genital and anus; 3) Five ‘Tanmatras’ or inner basics of elements or light, sound, taste, smell and consciousness; 4) Five ‘Antahkaranas’: Mind or thought, Buddhi or Understanding, Siddha or Power of mind leading to Jayam or success and Angaram or Excitement; 5) Six ‘Adharas’ or Foundations: Muladhara, Svadhistana, Manipura, Anantha, Visuddhi and Angana; 6) ‘Dhatu’s’ or Seven Body Constituents: Serum, Blood, Semen, Brain marrow, Flesh, Bone and Skin. 7) Ten ‘Vayus’ or Vital Airs: Prana ( Near Heart), Apana*

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

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

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

energy. The nadis determine the nature and the quality of the nervous system, with its extensive network of nerves and plexus covering the entire physique.

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

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

[ Vishleshana on Thyaga -Karma parityaga from Upanishads

Brihadaranyaka : 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- tasmaadccchameramante/ Shama itaranye muna yastasmaacchame ramante/ Daanamiti sarvaani bhutaani prashasanti daanaannaati dushkaram tasmaat daane ramante/ Dharmam iti Dharmena sarvamidam parigriheetam, Dharmaannaatidushcharam tasmaaddharme ramanti/* Several persons of virtue that ‘tapas’ or austerity is a sure gateway to liberation and thus follow the principle of austerity and be fully contented with It. But some others religiously follow the path of ‘dama’ or detachment from the lure of Panchendriyas and the pleasures of the sensory organs and pursue that principle of total withdrawal vigorously while revel in the promise of liberation. Yet others like hermits practising ‘shama’ or calmness and peace of mind in the surroundings of forests and delight themselves in the prized aspiration of ‘nirvana’. A sizeable chunk of persons of virtue seek to the precept of ‘daana’ of food, money, housing, kanyas, nava dhaanyas, ghee, and also several valuables made of gold and precious stones- to select and well deserved men of letters; such ‘daana kartas’ no doubt aspire for Ultimate Paramananda! Strict followers of ‘Dharma’ or overall Life of Virtue as per Scriptural Duties or what all is prescribed in Veda-Vedaanga-Puranopanishads to the greatest possible are happy, contented and aim at the post life path of ‘deva yaana’ or the celestial path to finally accomplish Brahmatva and further to Bliss! [Brihadaraanyaka Upanishad is quoted in this connection: V.ii.1) *Trayaah Prajaapatyaah Prajapatau Pitari Brahmacharyam ushuh:- Devaa manushyaa asuraah; ushitvaa Brahmacharyam Devaa ueechuh, braveetu no bhavaan iti; tebhyo haitad aksharam uvaacha; da iti; vyajnaasishtaa iti, vyajnaasishma iti hochuh, vyajnaasishmeti hochuh, daamyateti na aatteti Om iti hovaacha vyajnaasishteti/* ( Now there is a three kinds of disciplines of Self control possible and necessary prescriptions were given by Prajapati / Viraja to three classes of his progeny viz. Devas, Manushyas and Asuras. After completing their ‘Brahmacharya’ or Student Life, one after another class. First the Devas requested Prajapati for instructions as which discipline be pursued by them! Prajapati replied in a single letter word viz. **Da!** and asked the Deva Vidyarthi or Student- Probationers whether they have understood! They nodded their heads and repeated the ‘Upadesha’ or the Sermon as **Damayata / Control** or Self Control) V.ii. 2) *Atha hainam Manushyaa uucha: braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti; vyajnaa sishataa iti, vaajnaasishma iti hochuh, dattaa iti na aattheti; Om itihovaacha vyajnaasishteti/* (The Brahmacharis / Vidyarthi of Manushyas or human beings then approached Prajapati who again gave the single word instruction of **Da** and queried them whether they had correctly understood the instruction; they too nodded their heads and replied that the Teaching commanded by Prajapati as **Daana / Charity!**) V.ii.3) *Atha hainam Asuraa uuchuh, braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishta iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishta iti, vyajnaasishmaa iti hocuh, dayaadhvam iti na aattheti, Om iti hovaacha vyajnaasishteti; tadetat evaisha Daivi vaag anuvaadati stanayitnuh; da, da, da, iti/ damyata, dutta, dayaadhvam iti/ Tad etat trayamshikshet DAMAM DAANAM DAMAYAM iti/* ( Finally, the Asura probationers requested Prajapati to instruct them before they would assume the profession of Asuratva and once again Prajapati gave the same single expression **Da**, but he was not sure whether the Asuras being fat minded they had readily understood the import of the word, and there were thunderous reverberations saying Control, Charity and **Daya/ Compassion!**]

Isha Upanishad’s very opening stanza states: *Om/ Ishaavaasyamodam sarvam yatkincha jagatyaam jagat, tena tyaktena bhunjeetha maa gridhah kasyasviddhanam/* or Detachment and Deliberation are the rudiments of Reliasing the Supreme. 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 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': *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 Introspection and opening the petals of the Hridaya Kamala. This is enabled by Yoga- dhyana- Mrityunjaya Japa- Samsara 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 Karmendriyas and Pancha Jnaanendriyaas respectively of skin, eyes, ears, nose, and releases aside from sparsha,darshana, shrotra, shvaasa/ aagrrhaana, and visarjana or the senses of touch- vision-hearing and speech- breathing and smelling and the relieving-- all motivated by mind and activated 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 preceeding 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 or the Prakriti!

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

**Chapters Five and Six on a) ‘Bodhya Geeta’ on King Janaka yukta Raja Nahusha- and b) ‘Ajagara Vrata’ on Prahlada and Avadhuta samvada on Moksha Saadhana**

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



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

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

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

A Brahmana ‘Avadhuta’ who visited King Yadu and told him that in a state of complete aloofness from the Society, one could learn great lessons from Nature (The Five Elements of Earth, Sky, Fire, Wind and Water), from Sun and Moon, as also from his personal experiences of a pigeon, python, Sea, moth, honeybee, honey thief, fish, elephant, deer, a prostitute Pingala, kurara bird, child, girl, arrow maker, serpent, spider and wasp. The Avadhuta said that Spiritual Science was learnt in totality from these twenty four teachers as to how one could and should learn the art of detachment and align the self with ‘Paramatma’. From Earth, he learnt the lesson of patience, service to and welfare of others. From Air, he learnt, maintenance of human body by its vital energy, without carrying the aromas or the foul smell of surroundings and also without disturbing devotion to Almighty. Like the sky which is anywhere without being entangled with material attractions, the Avadhuta learnt keeping universal attractions away even in the thick of happenings. The Sky again is immune from the clouds, storms, mighty rains and floods and thus the Avadhuta learnt the knack of being calm without deviating from the target of the Supreme Energy. From Water, he learnt the washing of physical impurities and thereby ensuring cleanliness within. Fire taught the Avadhuta a whole lot of lessons ranging from cooking wholesome and simple food, illumination, worship by Homams, and burning of ‘Shatvargas’ – the six enemies of anger, desire, selfishness, attachment, meanness and jealousy. Moon taught the waxing and waning phases till eternity, cures diseases of body and brain and provides solace and peace to troubled humans, ideal for Spiritual devotion.. Moon and Sun, being the Superior Evidences of every-being irrespective of Time, taught the Brahmana an inexplicable presence of Almighty. From Sun, the Avadhuta learnt the tendency to give rains to and absorb water from Earth and thus give away material senses and absorb spiritual energies at appropriate timings. A **pigeon** leading peaceful family life developed excessive affection to wife and kids and as a hunter trapped the babies in a net while the parents searched food, the mother returned and got

trapped too. Not able to overcome the pangs of attachment, the father pigeon volunteered into the net. Intense family attachments and extreme sex ruined the pigeon. An example of **python** waiting patiently for food for days together be emulated instead of being a glutton; Like the exterior of **Sea**, the outward appearance might look normal but be deep and fathomless without self importance. Unlike the rivers rushing into the Ocean in rainy season or presenting a dried up look in Summer, Oceans are always of same level and thus the lesson would be to practise equanimity and composure. The Avadhuta learnt from a **moth**, not to rush into flames of material attractions as a lusty person loses mental balance if a glamorous woman found his way. A **honeybee** taught a lesson to the Brahmana to collect essence of Scriptures flying from flower to flower, but not to store honey in a beehive to be taken away by a **bee-hive keeper**. Lessons were received by a **deer** attracted to the sweet music of horn by curiosity and getting caught by a hunter; a **fish** attracted to a bait of a net of the fisher man; an **elephant** desirous of mating a she- elephant and getting killed by more powerful elephants in competition ; a **prostitute** named Pingala changing bed mates for money and finally realising the folly as more honourable means of earning were available without spoiling her physical health and possibly achieving far greater enjoyment by devotion to Almighty; a weak **hawk** with a meat piece but getting rid of it as attacked by stronger hawks giving momentary happiness by the riddance of the meat piece ; a happy **Child** without anxitey and freedom comparable to that of an Avadhuta; a **young girl** husking rice, by removing bracelets with conch-shell bells on her hands to save noise and embarrassment in the presence of visitors thus using her common sense; an **arrow maker** making arrows with tremendous concentration to attain perfection of his job, even as the King of the land was passing by and watching beside him; a **snake** entering an anthill built by others by cleverness; a **spider** weaving out threads from its own mouth, expanding them, playing with them for a while, catching flies or other preys and finally destroying the threads indicating its playfulness and patience reflecting Almighty's own example of creation, expansion and destruction-a typical cycle of births and deaths; and finally by an example of a **wasp** which entered into a larva's (insect's) hive and the insect which was hiding in the hive for long time in meditation took the form and features of the wasp itself, signifying that a human being too could transform into the features of Almighty. These were the lessons that the Avadhuta absorbed from Nature; some by way of resisting temptations from material forces, some by absorbing the means of overcoming material attractions and others by attaining unity or oneness with the Supreme Energy! Detachment and devotion are the two watchwords of existence as stated by the Avadhuta who was **Lord Dattatreya Himself!** This was disclosed to the King of Yadu at the end by Dattatreya, told Krishna to Uddhava.]

*yudhiShThira uvAcha. kena vR^ittena vR^ittaj~na vItashokashcharenmahIm .kiMcha kurvannaro loke prApnoti gatimuttamAm .. bhIShma uvAcha. : atrApyudAharantImamitihAsaM purAtanam . prahlAdasya cha saMvAdaM munerAjagarasya cha ./charantaM brAhmaNaM kaMchitkalya chittamanAmayam .paprachCha rAjA prahlAdo buddhimAnprAj~nasattamaH .prahlAdavaacha. svasthaH shakto mR^idurdAnto nirvidhitso .anasUyakaH .suvAgbahumato loke prAj~nashcharasi bAlavat ..naiva prArthayase lAbhaM nAlAbheShvanushochasi .nityatR^ipta iva brahmanna kiMchidiva manyase .. shrotasA hriyamANAsu prajAsu vimanA iva dharmakAmArthakAryeShu kUTastha iva lakShyase .. nAnutiShThasi dharmArthau na kAme chApi vartase .indriyArthAnanAdR^itya muktashcharasi sAkShivat .. kA nu praj~nA shrutaM vA kiM vR^ittirvA kA nu te mune . kShipramAchakShva me brahma~nshreyo yadiha manyase .. bhIShma uvAcha-anuyuktaH sa medhAvI lokadharmavidhAnavit .uvAcha shlakShNayA vAchA prahlAdamanapArthayaA .. pashya prahlAda bhUtAnAmutpattimanimitataH .hrAsaM vR^iddhiM vinAsham cha na prahr^iShye na cha vyathe .. 10/*

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

was of ‘sudrudha chitta-duhkha shoka rahita- and buddhimaan’. The King asked the brahmana: *naiva prArthayase lAbhaM nAlAbheShvanushochasi .nityatR^ipta iva brahmanna kiMchidiva manyase /. shrotasA hriyamANAsu prajAsu vimanA iva dharmakAmArthakAryeShu kUTastha iva lakShyase .. nAnutiShThasi dharmArthau na kAme chApi vartase .indriyArthAnanAdR^itya mukdashcharasi sAkShivat .. kA nu praj~nA shrutaM vA kiM vR^ittirvA kA nu te mune .kShipram AchakShva me brahma~nshreyo yadiha manyase / .Brahmana! Neither you ask for something nor crave for any thing and you are passive with any feeling or reaction. Munivara! Which kind of buddhi-shashtra jnaana- or vocation for your upkeep and maintenance that you be blessed with! What be your secret fo your nonchalance! Forgetting your hunger and physical painswith the ideas of self wearing no insignia and is unattached to sense-objects, how indeed, you remain in this body without identifying with it and experiences sense-objects as they come, as the knower of Atman is like a child.established in the ethereal plane of Knowledge Absolute. ever enjoying the Blissful state of wisdom the realized man lives, some times like a fool, some times like a sage, some times with royal grandeur, some times roaming, some times like a motion less python, some times with a benignant expression, some times respected, some times insulted and some times unknown. Are you like of Ajagara Vritti!.’ Then the Avadhuta replied to King Prahlada: ‘ Do you not notice that in the universe the various Beings are born-come of age and die without a reason!*

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

Yet, as per the ‘purva krita karmaanusaara’ the Beings do possess the ‘vartamaana pravritti’ or the ongoing phases of life. This is the ‘rahasya’ which would vary the ‘manastatva’ of passing phases of one’s living and that be why the cycle of ‘sukha dukkhaas’. Look Prahlada! What ever be the ‘praapti’ so be the ‘paryavasaana’ or as one would sow, so that be reaped: This is accumulated past actions or karmas waiting to come to fruition.. ie. Prarabdha. This is the present action:- Sanchita what one be doing now, in this lifetime and its result. Agami. Future actions that result from your present actions as the ‘agaami karma’. The reason for continuing in the cycle of birth and death is Karma. The experiences of pain and pleasure are the results of Karma that has been charged or collected in the past life. One negative deed does not get offset by another positive deed; both will deliver their results individually. After attaining the knowledge of Self, you can be engaged in normal activities, stay in a blissful state, not bind any karma meaning, that one could attain liberation only when all Karmas are destroyed. Pralada! Once when one understands the cycle of srishti- sthiti-samhaara then that tatva nirnaya could be grasped and then what indeed be learnt there beyond! Asura Raja, do you not ultimately realize that the entirety of sthaavara jangamaas ought to vanish sooner or later! Those sky flying mighty hawks too would have to drop dead anyway. *iti bhUtAni saMpashyannanuShaktAni mR^ityunA .sarvaM sAmAnyato vidvAnkR^itakR^ityaH sukhaM svape ..sumahAntamapi grAsaM grase labdhaM yadR^ichChaya .shaye punarabhu~njAno divasAni bahUnyapi .Ashayantyapi mAmannaM punarbahuguNaM bahu .punaralpaM punastokaM punarnaivopapadyate ..* In this manner, would you not note that the samasta pranis ought to entangle in mrityu paasha sooner or later. In case with devicchha some or more bhojan be achieved then I

feel satisfied, or else I lie down with neither food nor thirst. Some times I get food and often lie down resting. *achalitamatirachyutaH svadharmAtparimitasaMsaraNaH parAvaraj~naH .Vigata bhayakaShAyalobhamoho vratamidamAjagaraM shuchishcharAmi* But my mentality is firm and strong and should be never reversible and my saamsaarika vyavahaara is thus extremely limited. Be this be of ‘uttama jnaana’ or ‘adhama agjnaana’! My heart is pure without aaga dveshaas, bhaya, lobha, mohaas. *aniyataphalabhakShya bhojyapeyaM idhipariNAmavibhaktadeshakAlam .hR^idayasukhamasevitaM kadaryai rvratamidamAjagaraM suchishcharAmi .. /idamidamiti tR^iShNayA.abhibhUtaM janamanavApta dhanaM viShIdamAnam .nipuNamanunishAmya tattvabuddhyAvratamidam AjagaraM shuchishcharAmi* / Right now I am of this Ajagara Vrata and am delighted to follow this despite ‘desha-kaala- paristhithis’ and am saturated with taatvika buddhi/ What ever be available or unavailable is the normal inner feeling but am most emphatically immune from that kind of psychology. *bahuvidhamanudR^ishya chArthahetoH kR^ipaNamihAryamanAryamAshrayaM tam .upashamaru chirAtmavAnprashAnto vratamidamAjagaraM shuchishcharAmi .. sukhamasukhamalAbhamarthaAbhaM ratimaratiM maraNaM cha jIvitaM cha .vidhiniyatamavekShya tattvato.ahaM vratamidam AjagaraM shuchishcharAmi ..* I do always note that humans keep clinging to the persons or their methods of making ‘dhana sampadaas’ but most certainly and heartily follow the Ajagara vrata with pavitra bhaava. I am of the strong conviction of ‘sukha-duhkha-laabha-haani-anukula- pratikulata jeevana/ maranas’ are purely of ‘daivika praprepanaas’ and having thus learnt the ‘yadārtha jnaana’ do seek to observe the Ajagara vrata with utmost sincerity. *apagatabhayarAgamohadarpo dhR^itimtibuddhi samanvitaH prashAntaH . upagataphala bhogino nishAmyavratamidamAjagaraM shuchishcharAmi .. aniyatashayanAsanaH prakR^ityA damaniyamavrata satyashauchayuktaH . apagataphalasaMchayaH prahR^iShTo vratamidam AjagaraM shuchishcharAmi ..* Having well realised that my own bhaya-raaga-moha- abhimaana nashta manas I had firmed up my dhriti-mati-buddhi and am since resolved to follow the Ajagara Vrata firm resolve. Thus Bhishma Pitaamaha addressed Yudhishtara about the ‘samvaada’ of King Prahlada and the Avadhuta about the latter’s firm resolve of Ajagara Vrata.

#### [Vishleshanas on a) Avadhutaas and b) on Atma Jnaana vs. Aihika Vishaya Vanchaas

Mahatmas like Samvartaka, Aaruni, Shvetaketu, Durvaasa, Ribhu, Nidaagha, Jada Bharata, Dattatreya and Raikvataadis are reputed as Parama Hamsas. Their ways of life, pattern of conduct of acts and actions and daily living methodologies are strange and unorthodoxic even on the verge of nontraditional profanity and vulgarity. They tend to behave like mad persons but indeed were replete with ‘atma jnaana’ and practice of high level Yoga, even as they reject tridanda or self control of thoughts-words and deeds, kamandalu, tuft and the sacred yagnopaveeta, agni karyas, and ‘aachamanas and tarpanas’ with waters and so on. They would tend to assume childlike innocence, fill in their stomachs of thirst and food from alms, live under trees, shrubs, caves, temples or river banks, yet replete with ‘atma jnaana’. Quite effortlessly they attain self sense by concentrated introspection and such indeed are the characteristics of a Parama Hamsas. The two distinct approaches of Para and Apra could however lead to the same objective. If there is a close look, Apra is none too easy any way. The normal generations are hardly oriented to the Apra Vidya as that is possible for ‘Kaarana Janmas’ alone as the very special class backed by the karma paripakvata of sanchita-prarabdha- and most essentially the Agaami too since the ‘karma katrutva’ of the future account gets totally closed as the Parama Hamsas tend to absorb into the Unknown! To the recall of such exemplary Parama Hamsas one could but admire as one does to the Supreme!

### Example 1: Avadhuta Dattatreya as an Avatar of distinction :

Considered as 'Dutta' or awarded by Trimurtis and born to Sage 'Atreya' and Sati Anasuya, Dattatreya is a combined 'Avatar' (Incarnation). He was a mystic Saint Par Excellence called 'Avadhuta' or of the eccentric type. The word 'Ava' denotes 'bad materials' and 'dhuta' denotes 'washed away' thus meaning that he washed away all bad things. Such a Person is stated to be of Pure consciousness in human form. Depicted as a Three headed Avatar, representing the Three Gods of Brahma, Vishnu and Siva; the Three 'Gunas' of Rajasik, Satvik and Tamasik nature; Three Stages of Consciousness viz. waking, dreaming and dreamless Sleep; and the Three Time Capsules of Past, Present and Future, Dattatreya is pictured as seated in meditation along with his Shakti, under a 'Udumbara' Tree of fulfillment of desires on a Rock- a Gyana Peetha, along with Four Dogs denoting the Four Vedas. He was considered as the Guru of 'Ashtanga Yoga' or the Eight-folded Yoga comprising Yama (Truthfulness and Morality), Niyama (Cleanliness and discipline), Asana (Right Posture), Pranayama (Control of Life Force), Pratyahara (Withdrawal of Senses from Wordly objects and desires), Dharana (Concentration), Dhyana (Meditation) and Samadhi (Alignment of Super Consciousness with Almighty). The main Principles of 'Dattatreya-following' are Self-Realisation and of God, Inter-relation of God-Man and Creation, Overcoming Ego by Yoga and Renunciation, and Gyana or Enlightenment and the inavailability of a Guru.] Even from the childhood, Dattatreya was full of 'Vairagya' (Renunciation), but his followers and admirers were several. He always desired to have privacy, introspection and aloofness and shunned adulation, popularity and proximity. That was why he avoided company and preferred staying indoors. With a view to escape from the attention of Muni Kumars, he meditated on the banks of a Sarovar incognito in disguise for innumerable years. He was inside water practising 'Ahstanga Yoga' (Eight Limbed Yoga) and finally emerged with a façade of a being a drunkard, a debauch and a degraded person devoid of morals and social values. He displayed nudity with a youthful and coquettish woman, in obscene poses, while drinking and loose-mannered fashion. Despite these efforts of being corrupt, care-less and licentious, the followers of Dattatreya did not get deterred but made great efforts to get closer to him

### Dattaatreya Upanishad

Once Brahma the creator asked Lord Narayana about the efficacy of the Taraka-Mantra to which the latter replied: "Always think of Me and My glory, and be in commune with Me in the attitude 'I am Datta, the great Lord.' Such ones who meditate thus do not swirl in the recurring course of worldly existence."

Accordingly, after meditating on Lord Vishnu (Dattatreya), Brahma said: "Yes. The Brahman that is the infinite and peerless alone remains as the residuum after negation of everything else."

The one-, six-, eight-, twelve-, and sixteen-syllable mantras of Dattaatreya:

The Taraka monosyllable is 'Daam'. He is the Hamsa established in all beings. 'Daam' in the lengthened form is the Paramatman. The six syllable one is 'OM, Shreem, Hreem, Kleem, Glaum, Draam.'

The eight-syllable one is 'Dram' or 'Draam' and then adding to it the syllables 'Da, tta, tre, ya, ya, Na, mah.' The portion 'Dattatreya' is of the character of knowledge, existence, and bliss, and that of Namah is of full-blown bliss. The twelve-syllable formula is 'Om, Aam, Hreem, Krom, Ehi Dattatreya svaha.' The sixteen-syllable formula is 'Om, Aim, Krom, Kleem, Klaum, Hram, Hreem, Hraum, Sauh (nine) and the five syllables constituting Dattatreya, and the twin syllable Svaha. The whole formula is 'Om, Aim, Krom, Kleem, Klaum, Hram, Hreem Hraum, Sauh Dattatreya Svaha.' The Anushtubh-mantra of Dattaatreya. All the portions of the mantra are said to be in the vocative forms right through as 'Dattatreya

Hare Krishna Unmatananda-dayaka, Digambara, Mune, Bala, Pishacha, Jnana Sagara.'

The Moola-Mantra of Dattatreya. -This is then given as:

*'Om Namo Bhagavate Dattatreya, Smarana-Matra-Samtushtaya!'*

OM salutations unto Lord Dattatreya who is propitiated by remembrance (devotion),

*Maha-Bhaya-Nirvanaya, Maha-Jnana-Pradaya, Chidanandatmane* - That is the dispeller of great fears, who bestows the highest character of sentience and bliss.*Balonmatta-Pishacha-Veshaya* - Who is in the guise of a child, a mad-man, a devil. Thus:*Maha Yogine Avadhutaya, Anasuyananda-Vardhanayatri-Putraya* - A great yogin, is the enhancer of the bliss of Anasuya (His mother), is the son of the sage Atri. *Sarva-Kama-Phala-Pradaya, Bhava-Bandha-Mochanaya* - Who bestows the fruits of all the desires of the devotee's heart, the redeemer of the bonds of worldly existence.

*Sakala-Vibhuti-Daya Sadhyakarshanaya Sarva-Manah-Kshobhanaya, Chiram-Jivane Vashi-Kuru, Vashi-Kuru, Akarshaya-Akarshaya, Vidveshaya, Vidveshaya, Uchataya-Uchataya, Stambhaya-Stambhaya, Maraya-Maraya Namah, Sampannaya, Namah Sampannaya, Svaha Poshaya, Poshaya, Para-Mantra Para-Yantra Para-Tantramsh Chindhi, Chindhi!Grahan Nivaraya; Nivaraya; Vyadhiin Nivaraya, Nivaraya; Dukham Haraya, Haraya; Daridriyam Vidravaya, Deham Poshaya, Poshaya; Cittam Toshhaya, Toshhaya!*

Do thou counteract the malignant influences of the planets, cure the ailments, drive off anguish, melt away all penury, fill the mind with joy.

*Sarva Mantra Sarva Yantra Sarva Tantra Sarva Pallava Svaruupaya Iti Om Namah Shivaya Om!*

Unto Thee of the real form of incantations, all mystic symbols and powers, etc. Om salutations!

Om salutations unto Lord Dattatreya who is propitiated by remembrance (devotion), that is the dispeller of great fears, who bestows the highest character of sentience and bliss and who is in the guise of a child, a mad- man, a devil, a great yogin, is the enhancer of the bliss of Anasuya (His mother), is the son of the sage Atri, who bestows the fruits of all the desires of the devotee's heart, the redeemer of the bonds of worldly existence. Do thou nourish my body, counteract the malignant influences of the planets, cure the ailments, drive off anguish, melt away all penury, fill the mind with joy ... unto Thee of the real form of incantations, all mystic symbols and powers, etc. Om Salutations!He who knows all about this Vidya and practices this becomes holy, and he attains the fruits of having muttered the Gayatri, the Maha Rudra, and the Pranava innumerable times, and he is absolved of all his sins.

Example 2: Jada Bharata an example of Atma Jnaana (Awareness of Antaratna the Paramatma)

While the Physical Body is ephemeral, the Inner Soul or 'Atma' is an integral part of 'Paramatma' or the Super Force, the Inner Soul's existence is however subject to the survival of physical life. The Body is made of the Five Elements, Viz. 'Prithivi' (Earth), 'Apas' (Water), 'Tejas' (Fire), 'Vayu' (Air), and 'Akash' (Sky) and the individual Soul merges back into the Elements of 'Pancha Bhoota', which are the handmaids of 'Paramatma'; In other words, the smaller light confluences with the Enormous Light. The Super Force is Unknown ('Avyaktam'); Permanent ('Sasvatam'); All Pervading (Omni-Present); It has no beginning or end ('Anantam'); It is not spent out but ever- springing ('Avyayam'). Knowledge of this Truth of Life is 'Brahma Gyan'. The process of alignment of the Inner Soul to 'Paramatma' or in other words the pursuit of the Truth is performed by several ways and means but the most effective routes to yield concrete results are five major methods as recommended by Sages: to perform 'Yagnas', which is the hardest yet a quick mode; to observe 'Tapas' (serious meditation) and adopt an ascetic Life; detach

from material happiness or follow the discipline of 'Vairagya'; to be an ascetic or the school of 'Sanyasa'; and the path of 'Jnana Yoga' or the Ultimate Path of Self- Realisation. In the context of the 'Nyasa' or Pursuit of Truth or of 'Paramatma', Agni Purana has illustrated 'Jada Bharata' as having attained maturity in the knowledge of 'The Grand Alignment', and he had devoted his lifetime in Meditation at a place known as 'Shalagrama'. But he was highly fond of a deer as it was a 'Jyatismara' (which had the knowledge its earlier birth). After the deer died, Bharata also died later and was reborn as a 'jyatismara' human. While travelling from place to place, Bharata came across the King of the Place, named 'Souribha' being carried in a palanquin by some of his persons, who caught hold of Bharata too and made him carry the palanquin for some time. The King admonished Bharata that he was not carrying the palanquin properly. Bharata replied to the King that it was just an illusion, as neither the King was not being carried nor Bharata was carrying the palanquin. He said that the King, the Palanquin and he himself were non-existent as all these entities are one and the same! On realisation that the person concerned was indeed a philosopher, the King sought to know as to who was he. The reply was: 'Are you referring to my Atman or your Atman or the all pervasive Paramatman?' 'Who am I' is a very complicated query, replied Bharat. The King asked Bharat again, 'Whatever form in which you are, who you are?' Bharat's reply was that the palanquin being carried was made of wood and the wood came from trees and the trees were in forests; and would it be alright to say that the palanquin was made of the forest! As the King had no reply, he became an instant disciple of Bharata. The latter narrated the story of Ribhu and Nidhgha. The former was the Guru and the latter the disciple. After the formal teaching was over, Nidhgha left his Guru to seek his livelihood in a city. A few years, the Guru visited the disciple and Nidhgha became wealthy by then. The disciple gave lots of food and fruits and enquired whether the Guru was satisfied. The latter replied that he ate but was not hungry. The Guru visited the disciple after a long lapse of time once again and the disciple shifted his residence away in the outskirts, since he did not like the King. Apparently, Nidgha got envious of the King. He did not even like the King visiting the outskirts when the Guru was there. The Guru asked Nidhgha to identify the King. The latter described the King seated on an elephant. The Guru replied to the disciple that he was not able to identify either the elephant or the King or even the crowd of persons as all the objects were just similar to each other in their essential forms, viz. there were no forms at all, as there was only one Form unseen, unfelt, unheard, and unidentified! And that is 'Paramatma'! The story of Ribhu and Nidgha was assimilated by King Souribha as also the secrets of the Knowledge of Brahma Gyan. The Knowledge is as complicated as is simple: existence of the Entire Universe is an illusion and the most effective form of learning is the capacity to sift the Illusion and The Reality! ( Agni Purana)

### Example 3: Raikva another Parama Hamsa as detailed vide Chhandogya Upanishad 1V.i

Janashruti a popular person of charity heard about another greater person named Raikva : In the distant past, there was a descendant of one person named Janashruta, the grandson of a person of the same name who was of immense charity having built several rest houses and provided food and gifts for several of the public. Then this Janashruta Putraayana- the grandson of the munificent grand father who happened to know the language of swans- heard from his terrace one evening the conversation of one of the swans spoke very high of the charity works of Janashruti and said that his name and fame was very popular all over. The other swan replied citing the great example of one Raikva the associate of a cart who was perhaps nothing in comparison with the so called grand son of Janashruta! On hearing this conversation of the swans, Janashruti asked his attendant , also a charioteer, to find out about one Raikva an associate of a

cart. Meanwhile the conversation of the swans was ringing loud in his ears as it said: *Yathaa krityaa vijitaaya adhaareyaah samyanti, evam enam sarvam tad abhisameti, evam enam sarvam tad abhisameti, yat kincha prajaahsaadhu kurvanti*/: ‘while many persons throw the dice, only the superior one wins the throw’! Meanwhile, the attendant cum charioteer of Janashruta found out a Brahmana staying near a chariot; he went in search of that Brahmana finally and asked him whether he knew one named as Raikya! The Brahmana replied tat he himself was Raikva! Janashruta approached Raikwa with gifts and offers his daughter, but the latter discards gifts, yet agrees to teach: Pursuant to the confirmation of the Brahmana that he himself was Raikya, Janashruti carried with him hundred cows, a golden necklace, a chariot drawn by horses and reached upto Raikya and offered all the gifts along with his daughter as the wife of the Brahmana. Raikya replied to Janashruta and reproachfully discarded the gifts including Raikya’s daughter and said that he would not accept gifts from a low class person! He further stated that without all the gifts, he was prepared to instruct Janashruta all the same! In other words, Raikya accepted Janashruta as his student, who indeed ought to teach the proverbial six ways of knowledge viz. the gift of wealth, provision of intellect, understanding of Vedas, affection of co-beings and knowledge! And the Self Knowledge is what culminates indeed in ‘That is the Truth’ and ‘That is the Self’. ‘That art Thou’ since justice might be delayed in the eyes of the World but most certainly is never ever denied!) ]

## Chapter seven on Paapa Karma Nivritti as per Brahmana Kashyapa-Indra ‘Samvaada’

*yudhiShThira uvAcha./bAndhavAH karma vittaM vA praj~nA vaha pitAmaha narasya kA pratiShThA syAdetatR^iShTo vadasva me /bhIShma uvAcha. praj~nA pratiShThA bhUtAnAM praj~nA lAbhaH paro mataH, praj~nA niHshreyasI loke praj~nA svargo mataH satAm /praj~naya prApitArtho hi balirai - shvarya saMkShaye, prahlAdo namuchirma~NkistasyAH kiM vidyate param/ atrApyudAharantImamitih AsaM purAtanam, indrakAshyapasaMvAdaM tannibodha yudhiShThira /vaishyaH kashchidR^iShisutaM kAshyapaM saMshitavratam ,rathena pAtayAmAsa shrImAndR^iptastapasvinam /ArtaH sa patitaH kruddhastyaktvA.a.atmAnamathAbravIt ,mariShyAmyadhanasyeha jIvitArtho na vidyate / tathA mumUrShamAsInamakUjantamachetasam ,indraH sR^igAlarUpeNa babhAShe kShubdhamAnasam/ manuShyayonimichChanti sarvabhUtAni sarvashaH, manuShyatte cha vipratvaM sarva evAbhinandati/ .. manuShyo brAhmaNashchAsi shrotriyashchAsi kAshyapa, sudurlabhamavApyaitanna doShAnmartu - marhasi ./sarve lAbhAH sAbhimAnA iti satyavatI shrutiH, saMtoShaNiyarUpo.asi lobhAdyadabhi - manyase/ 10*

Yuddhishtthara then enquired of Bhishma : Pitaamaha! One is aware that human beings do have the instincts of bandhu janaas, one’s own karma praapti, sampada and buddhi. Then Bhishma had at once replied that one’s own buddhi be of utmost entity as satpurushaas be ever indicative of even swarga! Illustrious personalities like Prahlada, Namuchi and so on had well established their reputation only due to the might of their ‘buddhi’ . As per the ancient grandhaas, there was rishi kumaara named Kashyapa was hit by the chariot of a dhanavan vaishya. Then the rishi kumaara felt humiliated and even disgusted that only dhanavaans could be hurt by the rich and get away with it: ‘ Aho! Nirdhana manushyas be worthless of their lives!’ Then Indra deva appeared in the form of a half dressed boy and said: Hey Brahmana and that too a shrotriya; why indeed you should like to die under a chariot. Are you not aware that a human of your background be aware of the ‘chaturvidha purushardhaas’ of ‘dharmaardha kaama mokshaas’ as you seem to have learnt but still would wish to die, Brahmana!!



aho siddhArthatA teShAM yeShAM santIha pANayaH, a^ihaye teShAM yeShAM santIha pANayaH/  
 pANimadbhyaH spR^ihA.asmAkAM yathA tava dhanasya vai,na pANilAbhAdadhiko lAbhaH kashchana  
 vidyate/apANitvAdvayaM brahmankaNTakaM noddharAmahe,jantUnuchchAvachAna~Nge dashato na  
 kaShAma vA/atha yeShAM punaH pANI devadattau dashA~Ngull ,uddharanti kR^imIna~NgAddashato  
 nikaShanti cha/varShAhimAtapAnAM cha paritrANAni kurvate ,chelamannaM sukhaM shayyAM  
 nivAtaM chopabhu~njate /adhiShThAya cha gAM loke bhu~njate vAhayanti cha,upAyairbahubhishchaiva  
 vashyAnAtmani kurvate /ye khalvajihvAH kR^ipaNA alpaprANA apANayaH,sahante tAni duHkhAni  
 diShTyA tvaM na tathA mune /diShTyA tvaM na shR^igAlo vai na kR^imirna cha mUShakaH,na sarpo na  
 cha maNDUko na chAnyah pApayonijaH / etAvata.api lAbhena toShTumarhasi kAshyapa,kiM punaryosi  
 satvAnAM sarveShAM brAhmaNottamaH/ ime mAM kR^imayo.adanti yeShAmuddharaNaya vai ,nAsti  
 shaktirapANitvAtpashyAvasthAmimAM mama /20

Alas! Even one be blessed with two hands by the Almighty as of the rishi kumaara but not with yet another too with which to utilize it further for enjoyment! Brahmana! Even if a sharp thorn be pricked on your body part, would that extra hand be removed for ready relief! God had bestowed you with ten fingers yet you be unable to get rid of flies and worms with further more of fingers! Alas! If only you were alive, God would have saved you from lashig rains or scorching heat of mid day Sun, wear comfortable dress, or enjoy sukha poorvaka bhojana, or comfortable sleep or a nice ekata snaana! What a pity, if only you were saved from this death, you yourself enjoyed a nice ride of cattle and have the passers by get jealous of your cosy speed. . Indeed this is your great fotune that you were not born as an owl, or insect or a mouse or a serpent or a frog or of such sinful births! Kashyapa! Be contented that you were born and a human that too as a sreshtha brahmana. akAryamiti chaivemaM nAtmAnaM saMtyajAmyaham ,nAtaH pApIyasIM yoniM pateyamaparAmiti/. Performing Atma hatya is indeed a maha paataka kaarya; even having realised that truism , why and how indeed that you had sought to do so!

madhye vai pApayonInAM sR^igAlIyAmahaM gataH ,pApIyasyo bahutarA ito.anyAH pApayonayaH/  
 jAtyaivaikE sukhitarAH santanye bhR^ishaduHkhitAH OO,naikAntaM sukhameveha kvachitpashyAmi  
 kasyachit /manuShyA hyADhyatAM prApya rAjyamichChantyanantaram, rAjyAddevatvamichChanti  
 devatvAdindratAmapi /bhavestvaM yadyapi tvADhyo na rAjA na cha daivatam,devatvaM prApya  
 chendratvaM naiva tuShyestathA sati /

If only you were to have been given birth as a fox or even far worse than that. Some of Devatas might be ever blissful where as animals, birds etc are replete with miseries. Indeed human beings do seek wealth and kingships, while devataas do yearn for Indratva and thus keep on aspiring further and further like 'mirages / hallucinations which are something illusory, without substance or reality.. As you have become a Brahmana you be not a King and thus the mental framewoks are such as never ever to reconcile and adjust to the given situations. na tR^iptiH priyalAbhe.asti tR^iShNA nAdbhiH prashAmyati,samprajvalati sA bhUyaH samidbhiriva pAvakaH / Contentment is indeed the antithesis or negation of more and more desires! That is an emotional state of satisfaction that can be seen as a mental state, maybe drawn from being at ease in one's situation, body and mind. Normally stated, contentment could be a state of having accepted one's situation as of reconcilliation,and is a milder and more tentative form of happiness. A more practical way for most people would be to simply practice contentment as an attitude. Practising gratitude is perhaps a way to understand what contentment as an attitude is about. Seen in this light, contentment is not an achievement but an attitude that one can adopt at any time. A personality can be narrowed down according to the five factors or aspects of personality traits: openness to experience,

conscience , extravert nature, agreableness and inner psyche. it is the freedom from anxiety, want, or need. Contentment is the goal behind all goals because once achieved there is nothing to seek until it is lost. A living system cannot maintain contentment for very long as complete balance and harmony of forces means death. Living systems are a complex dance of forces which find a stability far from balance. Any attainment of balance is quickly met by rising pain which ends the momentary experience of never-ending descent into dissatisfaction.

*astyeva tvayi shoko.api harShashchApi tathA tvayi,sukhaduHkhe tathA chobhe tatra kA  
paridevanA/parichChidyaiva kAmAnAM sarveShAM chaiva karmaNAm,mUlaM buddhIndriyagrAmaM  
shakuntAniva pa~njare /na dvitIyasya shirasashChedanaM vidyate kvachit,na cha pANestR^itIyasya  
yannAsti na tato bhayam /na khalvapyarasaj~nasya kAmaH kvachana jAyate, saMsparshAd darshana -  
dvApi shravaNAdvApi jAyate/30*

Brahmana! Your ‘shoka’ the feeling of helplessness is also padded and backed up by ‘harsha’ or a sense of relief due to your attainments; then why do you allow the tilting of the balance of both the feelings. Your buddhi or mentality and panchendrias of Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and Karmendriyas viz. nose-tongue- eyes- ears- skin besides the Pancha Tanmatrasof Light, sound, taste, smell and consciousness are indeed tuned up too mano-vaak-kaaya- karma kaarakaas; then why your trikarana shuddhi be lacking, albeit suddenly at the split of a second. Why indeed like bird in a cage, had you to suddenly get rattled up with fear and desperation! Human Beings might tend to feel that his second head or a third hand be severed,but indeed there was no such criticality anyway then why should seek amtmaarpana all of a sudden!

*Bhishma uvaacha-Tatah sa muniuutthhaaya Kashyapasthamuvaachah, aho bataasi kushalo  
buddhimaamscheti vismitah/ Samavaikshat tam vipro jnaana deerghena chakshushaa, dadarsha chainam  
Devaanaam Devamindram Shacheepatim/ tataH saMpUjayAmAsa kAshyapo harivAhanam,  
anuj~nAtastu tenAtha pravivesha svamAlayam/*

Bhishma then narrated the incident to Yudhishtthara thus: ‘As the boy dressed in shorts advised the Kashyapa Brahmana, the latter visioned the lad by his jnaana drishti and realised that he was saakshaat the Devi Shacheepati Indra Deva Himself and as even as he prostrated with veneration found Mahendra disappeared.

**Chapter Eight on the consequence of Shubhaashubha Karma as the appropriate Karta ought to reap any way! Yet the misled humans keep chasing the shadows of living as drowned in samsaara repetitively!**

*yudhiShThira uvAcha: yadyasti dattamiShTaM vA tapastaptaM tathaiva cha .gurUNAM vA. api  
shushrUSha tanme brUhi pitAmaha /bhIShma uvAcha: )^yathA.asmiMshcha tathA tatra jAnIyAM  
nR^ipasattama,duShkartAro yathA loke yatkurvanti tathA shR^iNu /AtmanA.anarthayuktena pApe  
nivishate manaH ,svakarma kaluShaM kR^itvA duHkhe mahati dhIyate /durbhikShAdeva durbhikShaM  
kleshAtkleshaM bhayAdbhayam, mr^itebhyaH pramR^ita yAnti daridrAH pApakAriNaH/utsavAdutsavaM  
yAnti svargAtsvargaM sukhAtsukham,shraddadhAnAshcha dAntAshcha satvasthAH shubhakAriNAH/  
vyAlaku~njaradurgeShu sarpachorabhayeShu cha,hastAvApena gachChanti nAstikAH kimataH param/  
priyadevAtitheyAshcha vadAnyAH priyasAdhavaH ,kShemyamAtmavatAM mArgamAsthitA hasta  
dakShiNam /pulAkA iva dhAnyeShu puttika iva pakShiShu,tadvidhAste manuShyeShu yeShAM dharmo na*

*kAraNam/sushIghramapi dhAvantaM vidhAnamanudhAvati ,shete saha shayAnena yenayena yathA  
 kR^itam/upatiShThati tiShThantaM gachChantamanugachChati,karoti kurvataH karma  
 chhAyeVA .anuvidhIyate/10/  
 yenayena yathA yadyatpurA karma samArjitam,tattadeva naro bhu~Nkte nityaM vihitamAtmanA/  
 svakarmaphalanikShepaM vidhAnaparirakShitam ,bhUtagrAmamimaM kAlaH samantAtparikarShati /  
 achodyamAnAni yathA puShpANi cha phalAni cha ,svaM kAlaM nAtivartante tathA karma purAkR^itam /  
 saMmAnashchAvamAnashcha lAbhAlAbhau kShayodayau ,pravR^ittAni vivartante vidyAnAnte punaH  
 punaH/AtmanA vihitam duHkhamAtmanA vihitam sukham ,garbhashayyAmupAdAya bhujyate paura  
 dehikam /bAlo yuva cha vR^iddhashcha yatkaroti shubhAshubham ,tasyAMtasyAmavasthAyAM bhu~Nkte  
 janmanijanmani/ yathA dhenusahasreShu vatso vindati mAtaram,tathA pUrvakR^itaM karma  
 kartAramanugachChati/ saMklinnamagrato vastraM pashchAchChudhyati vAriNA,`duShkarmApi tathA  
 pashchAtpUyate puNyakarmaNA /tapasA tapyate dehastapasA vindate mahat,upavAsaiH prataptAnAM  
 dIrghaM sukhamanantaram /dIrghakAlena tapasA seviten tapovane ,dharmanirdhUtapApAnAM  
 saMsiddhyante manorathAH /shakunInAmivAkAshe matsyAnAmiva chodake,padaM yathA na dR^ishyeta  
 tathA dharmavidAM gatiH/alamanyairupAlambhaiH kIrtitaishcha vyatikramaiH ,peshalaM chAnurUpaM  
 cha kartavyaM hitamAtmanaH/-22*

Yudhishtthara asked the Pitamaha to explain about the punya karmaas like daana-yagjna-tapas- and guru seva. Bhisma replied that the kama-krodhaadi arishad Vargas would impact on the ‘buddhi’ of a maanava and accordingly would tend to sinful deeds and further to discontentment and disappointment in their life time and naraka prapti after death. Thus the ‘paapaachaari daridra maanava’ would slip down from durbhiksha to durbhiksha, klesha to klesha, bhaya to bhaya and turn the human as a ‘mritya tulya’ and as of the vortex of living sufferance. Naastika maanavaas would either tend to legal punishments or sufferances in jungles which be more disastrous. On the contrary those shreshtha purushaas would sincerely pursue the satkarmaas and hence reap the luscious fruits of the mangala karyas. Human nature being what it is, perfection is a delusion and absolute virtue is non-existent. Inter actions 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 is non-existent. It is in this virtual struggle for existence, mortals are exposed to influences that are at once virtuous and vicious alike. *pulAkA iva dhAnyeShu putika iva pakShiShu,tadvidhAste manuShyeShu yeShAM dharmo na kAraNam/sushIghramapi dhAvantaM vidhAnamanudhAvati ,shete saha shayAnena yenayena yathA  
 kR^itam/upatiShThati tiShThantaM gachChantamanugachChati,karoti kurvataH karma  
 chhAyeVA .anuvidhIyate/* Indeed, those maanavaas whose motto be not dharma be identified as the mosquitos hovering the ‘dhaanya’ or even the husk of the aw cereals.

[ Vishleshana on Paraashara Smriti’s Shad Karma Vidhis as follows:

*Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/  
 Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani  
 diney diney/(Non- observance of six essential duties every day, besides Deva Puja and Atithi Seva and  
 eating Yagna Sesha or the left overs of Yagnas would pull down a dwija to descend to lower worlds. The  
 six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes ‘Bahyaantara  
 Shuchi’ or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or*

paying respects and attention to the guests who are already familiar or unknown especially the unknown. On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata 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]

*sushIghramapi dhAvantaM vidhAnamanudhAvati ,shete saha shayAnena yenayena yathA*  
*kR^itam/upatiShThati tiShThantaM gachChantamanugachChati,karoti kurvataH karma*  
*chhAyeVA .anuvidhIyate/* What all the karmaacharana that manushyaas would tend to perform be either rewarded or retorted back as the case that be. In fact as the karta would speed up the karma phala the return pace too be likewise chasing as of one's own shadow. *yenayena yathA yadyatpurA karma*  
*samArjitam,tattadeva nara bhu~Nkte nityaM vihitamAtmanA/ svakarmaphalanikShepaM*  
*vidhAnaparirakShitam ,bhUtagrAmamimaM kAlaH samantAtparikarShati /* Who so ever would do whichever action , the 'karma janita - adrishta' be awarded like wise as of the 'Karta- Kriya-Karma either as the vicious circle or the beneficent circle pattern!' *achodyamAnAni yathA puShpAni cha phalAni*  
*cha ,svaM kAlaM nAtivartante tathA karma purAkR^itam /saMmanashchAvamAnashcha lAbhAlAbhau*  
*kShayodayau ,pravR^ittAni vivartante vidyAnAnte punaH punaH/AtmanA vihitam duHkhamAtmanA*  
*vihitam sukham ,garbhashayAmupAdAya bhujyate purva dehikam /* Just as the flowers and fruits of a tree be timed, so would be the limits which could not be exceeded. The concepts of samaana- apamaana, laabha -haani, unnati-avaniti are unquestionably timed as per the purva karmaanusara. Now, the intervening cycle of births - deaths- and rebirths as wheels within wheels. Duhkha is of one's own parinaama or the consequence and sukha too is the fall out of the self. *bAlo yuvA cha vR^iddhashcha*  
*yatkaroti shubhAshubham ,tasyAMtasyAmavasthAyAM bhu~Nkte janmanijanmani/ yathA*  
*dhenusahasreShu vatso vindati mAtaram,tathA pUrvakR^itaM karma kartAramanugachChati/*  
*saMklinnamagrato vastraM pashchAchChudhyati vAriNA,`duShkarmApi tathA pashchAtpUyate*  
*puNyakarmaNA /* Be a human as of a child, youthful, or of advanced age, the quantity and quality of the karma is measured as per a highly sensitive balance of one's own existence. Even among thousands of a herd of cows , a mother cow could recognise its calf, in the same manner the karma phala would identify the karta and the respective 'kriyaaphala'. *tapasA tapyate dehastapasA vindate mahat,upavAsaiH*  
*prataptAnAM dIrghaM sukhamanantaram /dIrghakAlena tapasA seviteNa tapovane ,*  
*dharmanirdhUtapApAnAM saMsiddhyante manorathAH /shakunInAmivAkAshe matsyAnAmiva*  
*chodake,padaM yathA na dR^ishyeta tathA dharmavidAM gatiH/alamanyairupAlambhaiH kIrtitaishcha*  
*vyatikramaiH ,peshalaM chAnurUpaM cha kartavyaM hitamAtmanaH/* Further more, the malina vastra be cleaned up by upavaasaas, in the same manner of cleaning them by detergents for comfortable reuse again and again! By residing in the tapovanaas by the vaanaprasthaa or sanyaasa dharmacharanas, the 'samsaarika jeevana paapa malinaas' be cleansed up indeed Like the sky borne birds like kites could clearly recognise the fishes in the ground waters, jnaanis too could clearly sift and distinguish as what is right and what be distorted in human life!

**Chapter Nine details Maharshis Bharadwaaja and Bhrigu samvaada on Universal Creation and 'vibhinna tatva varnana'**

*yudhiShThira uvAcha: kutaH sR^iShTamidaM sarvaM jagatsthAvaraja~Ngamam .  
pralaye cha kimabhyeti tanme brUhi pitAmaha/sasAgaraH sagaganaH sashailaH sabalAhakaH .  
sabhUmiH sAgnipavano loko.ayaM kena nirmitaH/ kathaM sR^iShTAni bhUtAni kathaM  
varNavibhaktayaH,shochAshauchaM kathaM teShAM dharmAdharmAvatho katham/ kIdR^isho jIvatAM  
jIvaH kva vA gachChanti ye mR^itAH, asmAllokAdamuM lokaM sarvaM shaMsatu no bhavAn/  
bhISHma uvAcha.: atrApyudAharantImamitihAsaM purAtanam ,bhR^iguNA.abhihitaM shreShThaM  
bharadvAjAya pR^ichChate/kailAsashikhare dR^iShTvA dIpyamAnamivaujasA, bhR^iguM  
maharShimAsInaM bharadvAjo.anvapR^ichChata/ sasAgaraH sagaganaH shashailaH savalAhakaH .  
sabhUmiH sAgnipavano loko.ayaM kena nirmitaH/ kathaM sR^iShTAni bhUtAni kathaM  
varNavibhaktayaH, shauchAshauchaM kathaM teShAM dharmAdharmAvatho katham/ kIdR^isho  
jIvatAM vaH kva vA gachChanti ye mR^itAH,paralokamimaM chApi sarvaM shaMsitR^imarhasi/  
evaM sa bhagavAnpR^iShTo bharadvAjena saMshayam ,brahmarpirbrahmasaMkAshaH sarvaM tasmai  
tato.abravIt .(10)*

Yudhishtthara enquired of Bhishma about how the sthaavara jangamaas were generated and be demolished at the pralaya kaala! Who had indeed manifested ‘samudras, aakaasha, parvata, bhumi, agni and vaayu sahita samsaara’. How was the creation of Pranis! Who made the chaturvarna vibhajana and the shoucha-ashoucha vyavastha, as also of dharmadharma vidhaana! How indeed were the concepts of the jeeva and the jeevatma; further how indeed a ‘praani’ move as of para loka and iha loka ie. forward and backward. Then the Acharya replied that the Brahma samaana Bhriгу Maharshi was stated to have clarified as follows as Bharadvaja Muni had too had similar queries::

*bhR^iguruvAcha.: `nArAyaNo jaganmUrtirantarAtma sanAtanaH,kUTastho.akShara avyakto nirlepo  
vyApakaH prabhuH/ prakR^iteH parato nityamindriyairapyagotaraH, sa sisR^ikShuH  
sahasrAMshAdasR^ijatpuruShaM prabhuH/ mAnaso nAma yaH pUrvo vishruto vai maharShibhiH .  
anAdinidhano devastathA.abhedyo.adaJarAmaraH/ avyakta iti vikhyAtaH shvato,,athAkShayo.avyayaH .  
yataH sR^iShTAni bhUtAni tiShThanti cha mriyanti cha/ so.asR^ijatprathamaM devo mahAntaM nAma  
nAmataH ,mahAnsasarjAhaMkAraM sa chApi bhagavAnatha/’*

Bhriгу explained to Muni Bharadwaaja: Bhagavan Narayana the Naara Ayana floating on the Unknown Maha Jalas-is of ‘sampurna jagadantaratma’ and the ‘sanaatana purusha’, being ‘kutastha-avinaashi-avyakta-nirlepa prabhu’ far beyond Indraadi devaas As that Narayana had a ‘hridaya spandana’ of ‘srishti vishaya sankalpa’, one of His thousands of ‘amshaaas’ had manifested a ‘maanasa putra purusha who was of Manasadeva Himself as of the ‘anaadi-ananta-amogha-ajaara! That ‘avyakta naama prasiddha shasvata akshaya avinashi’ who manifested ‘sarva pranis’ to get created-sustained-and demolished.

[ Vishleshana of Maanasa Deva vide Maha Naaryanopanishad as follows:

Prajapati the Immortal: Stanza 1: *Ambhasya paare bhuvanasya madhye naakasya pushthe mahato maheeyaan, shukrena jyotirishi samanu pravishthah Prajaapatishcharati garbhe anantah/* Prajapati in the form of endless waters generated Bhur-Bhuvah- Swah or Bhumi-Aakasha-Swarga and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Sukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction

then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the Paramatma replicates into Antaratma and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the cycle of Time or the *Kaala maana*. Stanza 2: *Yasmin tridasamcha vichaiti sarvayasmin Devaa adhi vishve nishaduh, tadeva bhutam tadu bhavyamaa idam tadakshare parame vyoman/* Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable Antaratma the Inner Conscience, Paramatma is the ‘raison d’tre’ as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of Prithivi-Aapas-Tejas-and Vayu or the Earth-Water-Fire -and Air.]

Further stanzas from Bhrigu Maharshi to Bharadwaaja Muni

*AkAshamiti vikhyAtaM sarvabhUtadharaH prabhuH, AkAshAdabhavadvAri salilAdagnimArutau, agnimArutasaMyogAttataH samabhavanmahI/ tataste gemayaM divyaM padmaM sR^iShTaM svayaMbhuva,tasmAt padmAtsamabhavad brahmA vedamayo nidhiH/ ahaMkAra iti khyAtaH sarvabhUtAmabhUtakR^it,brahmA vai sa mahAtejA ya ete pa~nchadhAtavaH /*

That Swayambhu had established the ground regulations of Maha Tatwas or the samishthi tatvaas and the praanis would ever and ever get entangled in the kaala chakra, while the Maha Tatva Swarupa is Bhagavan’s samishthi swarupa Ahamkaara itself as was manifested by Bhagavan.

[ Vishleshana on 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; Prapiti 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, deceipt, 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.

**b) Maha Bhagavata Purana as follows:**

The Concept of 'Mahatatva' 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 equanimity. The Sixth Creation is the control of sinister feelings of anger, lust, infatuation, pride and ignorance. The fifth and sixth Creations are the displays of natural creations of Almighty either by way of developing the noble and virtuous impulses or by way of negating the mind -sets to control evil thoughts. The Seventh Creation is related to immovable objects like of trees, creepers, bushes, and flowers, fruits and other edibles/inedible. The Eighth Creation is of animals, birds, water- based items and a huge variety of bipeds, quadruples and crawling species specified or other wise. The Ninth Category of Creation has a distinct identity which is of human beings, at once angelic or devilish, happy or miserable, greedy and generous and above all, the highly complicated and complex entities that only Gods could deal with! The Tenth Creation is of demi-gods, according to 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 'Pisachas'; Superhuman Beings, Celestial Singers and Dancers.

c) Atma Tatva - Ishvara Gita- Kurma purana.

Suta Maha Muni quoted Veda Vyasa to the Rishis at Naimisha Forest that 'Brahmavaadis' or those who cogitated about 'Brahma Gyana' or the Knowledge of Brahma like Sanat Kumara, Sanak, Sanandana, Angira, 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'être' or the cause of Creation; which was the Shakti that scripted, sustained and decimated it; what precisely that Atma or Soul meant and what indeed was the 'Paramartha' or the Final Goal all about! On hearing this, Maharshi Narayana discarded the Form of a Tapaswi and assumed the distinct Swarupa of Vishnu with Four Hands and Ornamentation of Shankha-Chakra-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 Swasthah Shaantah Sukshmah Sanaatanah, Asti Sarvaantaraha Saakshaachchinmaatrastamasah Parah/ Sontaryaami sa Purushah 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 Prabhu, 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  
Paramaarthatah/*

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

*Yathaa Prakaasha tamasoh sambandho nopapadyatey, Tadvaiikyam na sambanthah Prapancha  
Paramaatmanoh/ Chaayaa tapou yathaa lokey Paraspara vilakshanou, Tadah tasya Bhaven  
muktirjanmaantara shatairapi/ Pashyanti Mumanayo yuktaah swaatmaanam Paramaardhatah,  
Vikaara heenam Nirdukhka 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 Samsaarah Sarva dehinaam,  
Ajnaanaadyanyathaa Jnaanam taccha Prakriti sangatam/*

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

*Nityoditah Swayam Jyotih Sarvagah Purushah Parah, Ahamkaaravivekena Kartaahamiti manyatey/  
Pashyanti Rishayovyaktam Nityam Sadasaad –makam, Pradhaanam Prakritim buddhwaa kaaranam  
Brahma vaadinah/ Tenaayam samgatohyatmaa Kutasthopi Niranjanaah, Swaatmaanamaksharam Brahma  
naavabudhyet Tatwath/ Anaatmanyaatma vijnaanam tasmaad dukkham tathetaram, Raagadweshadaya  
doshaah Sarvey bhraanti nibandha –naah/Karmanyasya bhaved dosah Punyaapunyaamiti stitih,  
Tadhshaa Deva Sarveshaam Sarva Deva samudbhavah/ (Due to one's own ego and ignorance, human  
beings tended to confuse themselves as Parama Purusha -the Self-Illuminated one- and declared that  
whatever was achieved or not was due to their own effort or lack of it. 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 Paramaartaah, Bhedo Vykaswabhaavena saa cha Maayaatmasamshrayaa/ Yathaa hi dhumasamparkaannaakaasho maliney bhavet, Antahkaarana jairbhaavairaatmaa tadatra lipyatey/ Yathaa swaprabhayaa bhaati Kevalah Spatikomalah, Upaadhiheeno Vimalaastathaivaatmaa Prakaashatey/ Jnaana swarupameyvaahur jagatetad Vichakshanaah, Artha swarupamevaajnaah pashyantanye kudrushtayah/*

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

*Yadaa Sarvani Bhutaani Swaatmanyevabhi pashyati, Sarva Bhuteshu chaatmaanaam Brahmaa sampadyatey tadaa/ Yadaa Sarvaani Bhutaani samaadhistho na pashyati, Ekibhutih parenaasou tyadaa bhavanti kevalah/ Yadaa Sarvey pramuchyatey Kaamaa yesya hrudi sthitaah, Tadaasaavamruti bhutah 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 ‘Paramaarthatah’ and the Uniqueness of the Supreme then Maya or Illusion would have been destroyed and the entire Universe would look as a Single Entity.)

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

( When Yogis realise that birth, old-age, misery and disease would happen due to ‘Karma’ or previous actions and of the awareness of that Brahma Gyan, then Shiva Rupa would have been realised. Just as Rivers and Rivulets would reach the Ocean finally, the individual ‘Jeevatmaas’ would get submerged into Paramatma.)

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

(Hence, Vigjnaanana was ever-existent and not Samsara; Vigjnaanana / Knowledge was surrounded by Agjnaanana/ignorance. In other words, what ever was Nirmala, Sukshma and Avyaya was Jnaana and the

rest was worthy of discarding. Sankhya Yoga was that Jnaana only and was the Essence of Vedas. That was what worth concentrating about.)

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

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

#### [ Vishleshana on Samishthi Ahamkara- vide Ishopanishad and Bhagavad Gita

While ‘antahkarana’ is the manifestation of inner conscience comprising intellect, instinct and ego, it consists of 1. manas -the mind), 2. Chitta -the memory), 3. Buddhi -the intellect or the mental faculty and 4. Ahamkara -the ego being the Four Functions of the Mind or of own’s psyche. The Vedic expression as in case of ‘Aham Brahmasmi’ would denote that I of being the quality of being atomic or miniscule as subjected to bondage and suffering to be equated to Paramatma. But the most commonly used word for egoism is Ahamkara. An egoistic person, being as ‘ahmakari’, would normally abide in his own individuality and remains centered egoism. His egoism is physical when he identifies himself with his body, mental as he develops attachment to external objects and subtle when he incurs karma and suffers from births and deaths. In Samkhya Yoga, ahamkara or the ego-sense is an aspect of Prakriti tattva of the respective Beings. It forms a part of the internal organ and the subtle body. Mixed with the gunas, namely sattva, rajas and tamas, it experiences desires and attachments of various kinds which keep the inner Self in bondage. The opposite of ahamakara is nirhamakara, the state of Para Brahma. Thus Upanishads often

speak of the Self as aham or associate the word with it, as in case of "Aham Brahmasmi" which is the antithesis of bondage and suffering. But the most commonly used word for egoism is Ahamkara. Egoism is a crystallization of pre-existing thoughts and desires resulting in a shadow self, which is subject to ignorance, duality and illusion or make belief that covers of the Real Self. Ahamakara is thus mere self pride or arrogance in a narrow sense. In a wider sense it is the very feeling of separation that makes one feel distinct and different from the rest of the creation and the Creator. Hence the concepts of a Being as of being subjective or objective. Isha Upanishad for instance provides an over view thus:

- 1) Detachment and Deliberation are the rudiments of Realising the Supreme
- 2) Righteous action irrespective of fruits begets further longevity and enlightenment
- 3) Involvement of Evil Forces blinds the Truth and the pace of recovery is slow to nil
- 4) Unity of Self and Supreme is evident from body senses / Elements but Truth prevails
- 5) Both Supreme and Self are stable yet mobile, nearby but distant, within and without
- 6) Self has no hatred-love syndrome as Yogis realise what is hatred, what is love!
- 7) Self and Supreme enjoy Absolute Unity despite interplay of body senses and thoughts
- 8) The Supreme is all-pervading, unborn, bodyless yet outlines clear instructions to follow
- 9) Pursuit of the ways of Vidya and Avidya or Knowledge and Ignorance
- 10) Fruits of Vidya on the ascent path by wisdom, meditation and Karma/Work defined
- 11) Knowledge & Ignorance cross death but the former gets bliss while the latter returns
- 12) Maya & Purusha are manifest/ unmanifest but the Force behind is worthy of worship
- 13) Maya creates, preserves, destroys and recreates but the Driving Force is the Supreme
- 14) Worship to Maya and Hiranyagarbha differs -one by 'Karma' another by detachment
- 15) Worship to Solar Orbit reveals a golden disc and a Face within as Brahman
- 16) Solar Orbit discloses the Truth that Brahman is Surya Himself!
- 17) Eternal Truth as divulged is that the Supreme is Vayu the Vital Force
- 18) Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni!

Thus the Isha Upanishad proclaims that the whole world is inhabited by Brahman and everything here is Brahman. He is the prime mover of all actions and events that happen in all the world. He is the karta, the Doer. However, because of our egoism, one's individualities indulge in ownership and doership. As the Bhagavadgita declares, repeated contact between the senses and the sense-objects results in attachment and from attachment arise delusion, ignorance, anger and other evils. The Upanishad explains 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 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 transmigration of the Self provide another opportunity for the enlightenment but alas, the influence of the Panchendriyas might in all probability would continue in the subsequent birth too! This being so, one would like to define what all this Self about any way! The experience of this 'Antaratma' or the Self and its self declared superiority asserts that it is free from decay, disease and death!)

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, taddhaavaanyaanyatyeti tishthaat taasminnapo maatarishvaa dadhaat/

( This Self is stationary and motionless yet the fastest as the known entity in the Universe is the mind only, since the body senses are unable to move faster than mind anyway. The Supreme too is identical to the Self or the Consciousness since mind has the comparable feature viz. Air and Space viz.

‘Maatarishvaa’ since it moves or ‘shvayati’ and ‘maatari’ sustains activity. The common features of the Self and the Supreme are the same viz. Unity which is the Reality or the Truth while duplication and duplicity are the Untruth! The truism of cause and effect too are common to the Self and the Supreme: to the Self the Jnanendriyas are the causes and effects are the Karmendriyas where as in respect of the Universal context the Supreme is the Commander of the Five Elements, as indeed ‘ from the fear of the Supreme the wind blows Sun keeps his course, Agni and Indra too obey and the fifthly mrityu or death does his duty too! Both the Supreme and the Inner Self are stable yet on the move, near yet far off, 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!

Bhagavad Gita too explains that as one indulges in desire-ridden actions and assume ownership them, then the identification of one’s own actions and seeking would result in the bondage to the earthly life and the cycle of births and deaths. It also suggests that egoism is the feeling of separateness, which creates the sense of duality or the idea of being distinct and different from others. It is the false perception of the self that exists in all as individual consciousness.. Arjuna stands symbolically for the ego consciousness. His suffering is because of his limited knowledge, his sense of separateness, his identification of himself with his body, his belief that he is the doer of his actions and his anxiety about the results of his actions. Lord Krishna represents individual Self or the Supreme Self. The ego is a part of the eight fold division of lower Divine nature, which is made up of the five elements, the ego, the mind and reason Egoism is part of mind body awareness, also called the kshetra or field in the Bhagavadgita , while egolessness is part of the knower of the field or the pure consciousness .The ego is responsible for our thinking that we are the doers of our actions and responsible for them. It acts under the influence of desires. In the process it binds the beings to the mortal world. According to the Bhagavadgita (3.27) all actions are performed by the gunas (inherent in the being), but an egoistic ignorant person believes that he is the doer. An egoistic person suffers from the consequences of his own egoistic actions. Drawn to his attachments, he is caught helplessly in the ocean of life, from which escape seems very difficult. A being under the influence of gunas is born in suffering and dies in suffering, not knowing what cause his suffering or how to escape from it. Escape from this mortal existence is possible only when a person overcomes his delusion and egoistic thinking and leads a divine centered life, practising yoga. Of the various forms of yoga, karma yoga or the yoga of action is the first step. Actions should be performed with detachment, as an offering and obligatory duty, and without seeking the fruit of such actions. As the Bhagavadgita (5.7) declares, the qualified karma yogi, who is pure in his heart, who has controlled his mind and his senses overcomes his egoistic thinking and limited vision. He sees his self in all living beings and remains free even though engaged in action. Depending upon how we approach about it, the

ego or the lower self , can be either a help or an impediment to us in our spiritual endeavor. The self alone is the friend of the self and the self alone is the enemy of the self. The self is a friend of him who has conquered it and an enemy who has not .Conquest of the self is therefore very important for peace of mind and union with God. He who conquers his self is in the company of the Supreme. He remains stable and serene in cold or heat, sorrow or happiness, respect or disrespect . Giving up all desires, without the awareness of any need, sense of ownership and egoism, he attains peace ]

#### Further stanzas by Bhrigu Maharshi to Bharadwaaja Muni on Universal Creation

*shailAstasyAsthisamj~nAstu medo mAMsaM cha medinI ,samudrAstasya rudhiramAkAshamudaram  
tathA/ pavanashchaiva niHshvAsastejo.agnirnimmagAH sirAH, divAkarash cha somashcha nayane tasya  
vishrute /nabhashchordhvaM shirastasya kShitiH pAdau bhujau dishaH,durvij~neyo hyanantAtmA  
siddhairapi na saMshayaH / sa eSha bhagavAnviShNurananta iti vishrutaH,sarvabhUtAtmabhUtastho  
durvij~neyo.akR^itAtmAbhaH/ 20 ahaMkArasya yaH sraShTA sarvabhUtodbhavAya vai,yataH  
samabhadadvishvaM pR^iShTo.ahaM yadiha tvayA/*

As the universal creation got initiated with the ‘samishtthi ahamkaara’ then Swayambhu Maanasa Deva as was seated on a tejomaya divya kamala got manifested then on vedamaya nidhi rupa Brahma got discernible too. Being renowned as ‘ahamkaara naama’, He had initiated the shrishti oh Bhutaatmaas and of Bhuta Srishti; as pancha Bhutaas with His Entities, Parvataas as the bones, Prithvi as the ‘medha-maamsaas, samudras as the blood and aakaasha as the ‘udara’, vaayu as the ‘nishvaasa’, agni as its ‘tejas’ Surya Chandras as the Brahma netraas, Akaasha as the head, prithvi as the feet and the dishaas as His hands. That very Swyambhu Himself be Bhagavan Vishnu, as glorified as Ananta Swarupa who be ever present as the ‘ antahkarana antaratma’ as of defying description. Thus the praakrita ahamkaara srishti was in progress.’ As Bhrigu Maharshi explained the initiation of the Unknown Paramatma’s divya srishti, Bharadwaaja sought a clarification: ‘ Maharshi! Akaasha, Dasha Dishaaas, Prithvi and Vaayu be kindly clarified about. Then Bhrigu explained : *anantametadAkAsham siddhachAraNasevitam,ramyaM nAnAshrayAkIrNaM yasyAnto nAdhigamyate/ UrdhvaM gateradhastAttu chandrAdityau na dR^ishyataH,tatra devAH svayaM dIptAH sUryabhAso.agnivarchasaH/te chApyantaM na pashyanti nabhasaH prathitaujasaH,durgamatvAdanantatvAditi vai viddhi mAnada/ uparyupari tairdevaiH prajvaladbhiH svayaMprabhaiH,niruddhametadAkAshamaprameyaM surairapi/ pR^ithivyante samudrAstu samudrAnte tamaH smR^itam,tapnaso.ante jalaM prAhurjalasyAnte.agnireva cha/ rasAtalAnte salilaM jalAnte pannagAdhipAH,tadante punarAkAshamAkAshAnte punarjalam /30* Akaasha is anantha or immeasurable where numberless Siddhaas and Devatas be residing in their very many lokaas, as of their own tejas as of Surya Chandras. Besides, there be Nakshatras beyond count Prithvi is possessive of anantha samudras and there beyond be stated as of ananta andhakaara, whereafter be stated as ‘ maha jalaas’ as presumably with ‘mahaagni jvaalaas.’ Under the ‘Adho lokaas of Atala-Vitala-Sutala- Mahaala-Rasatala’ is stated to of Naaga Raja Shesha and then again as of shape of being globally there be aakaasha and Maha Jalaayaas once again.

#### [ Vishleshana on Lokas- Devas- Pancha Bhutaas and finally the Manas

Bhuloka as the Moolaadhara chakra as stated to be under the control of Brahma--Bhuvarloka with the predominance of Jala as supervised by Narayana as named as the chakra of Svaadhishtana-- Suvarloka with the predominance of Agni as headed by Rudra Deva as named as Manipoora Chakra--Janoloka with

the predominance of Vaayu as headed by Maheshwara as named Anaahata chakra -- Maharloka with the predominance of Akaashaas headed by Sadaashiva as titled as Vishuddha Chakra and finally the Tapoloka with dominance of Paramshiva as squarely pioneered by 'Manas']

*evamantaM hi nabhasaH pramANaM salilasya cha, agnimArutayoshchaiva durj~neyaM daivatairapi/.  
agnimArutatoyAnAM varNAH kShititalasya cha, AkAshasadR^ishA hyete bhidyante. atatvadarshanAt /  
paThanti chaiva munayaH shAstreShu vividheShu cha , trailokyasAgare chaiva pramANaM vihitAM  
yathA/ adR^ishyatvAdagamyatvAtkaH pramANamudAharet , siddhAnAM devatAnAM cha yadA parimitA  
gatiH , tadA gauNamanantasya nAmAnanteti vishrutam/*

Bhrigu Maharshi narrated further that Bhagavan's srishti through Agents was manifested as Akaasha- Jala- Vayu and Agni and their interaction is beyond comprehension even to Devaas. Indeed Agni- Vaayu- Jala- and Prithvi be of colour and impact might be seen-smelt-heard and felt but who could indeed realised of the Akasha and there beyond; this be so not merely to humans but siddha devajanaas too. All the same, there indeed be of the Outstanding process of Panchekarana that was ever possible indeed my none else that the Virata Purusha Himself as follows:

#### [ Vishleshana on the process of Panchekarana vide Pingala Upanishad

'Jagadsrashta' having realised that at the very beginning, there was nothing except 'tamas' or inactivity, inertia and total sluggishness which might be as well be termed as a state of 'sat-chit-ananda'. Then He initiated the srishti of subtle elements which eventually took to forms and the gross elements. Now, dividing each of the gross elements- viz. from Aakasha to Vaayu to Agni to Water to Bhumi which were eventually named as the Pancha Maha Bhutas of 'Prithivi- Aapas- Tejas- Vaayu and Aakaasha' - is termed as 'Panchekarana'. The process involves each of the five elements splitting into two halves and one half of each further splitting into four parts. Thus we have space splitting into two and one of the halves further splitting into four parts. Like that each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get one eighth of Aakasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one -eighth of other Elements. This process is called Panchekaranam or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and further into four equal sub parts with each of the other four elements and so on and such 'quintiplication process' is known as 'Panchekarana' or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth! *Sa pancha bhutaanaam rajomsham chaturtha kritvaa bhaaga trayaat pancha vrityaatmakam praanam asrajat/ Sa tehaam turya bhagena karmendriyaani asrajat/* As the inherently interactive feature of the Panch Bhutas/ Five Universal Elements carry out the five fold actions, the principle of life becomes responsible for organ oriented actions of its existence. Thus the characteristic 'tamas' leads to 'rajas'. On this analogy of 'sthaanutva' or inertia or inactivity which is the characteristic of 'tamas', activity or 'rajasatva' is energised. The Pancha Bhutas on the principle of 'Panchekarana' turn into four parts. In the process, three parts thereof of the four parts, Praanam or the life energy, gets initiated. This vital energy evolves itself into Panchaendriyas comprising further into 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 and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness. Thus the Virat Purusha in the process of Panchekarana, the fourth part facilitates the appearance of organs

and action. [Panchakaas constitute the chain like of Pancha Brahmas: Brahma, Vishnu, Rudra, Ishana, Sada Shiva- the Five Elements of Prithivi (Earth), Aapas (Water), Tejas (Radiance), Vayu (Air) and Akasha (Sky)- Pancha Koshas: or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss)- Panchangas signify the following aspects comprehensively viz. Tithi, Vaara, Nakshatra, Yoga, Karana- Panchagnis are Garhyapatya Agni for cooking in homes- Aavahaniya to invoke Surya Deva-Dakshinagni or Atmospheric Agni in the form of Lightnings or that which is invoked in Dakshina disha, Saabya and Avaastya for Vedic Purposes- Pancha Shikhas or the five tufts on the top of the head ie is the Place of the Cerebral Nucleus (Sahasrara) representing intellect, memory, farsightedness, duty and knowledge- Pancha Naadaas: Naada or what caused the Union of Purusha and Prakriti; Naada variations are: the Panchamaya Naada or the Source of Subtle Sound, Sukshmamayi Naada or the Minutest Sound, Pashyanti Naada or the Perceptible Inner Sound or Voice, Medhyamayi or the Intellectual Sound and Vaikhari or the Articulated Sound; again Naada encompasses Five Features viz. Samanyaya or Togetherness of Prakriti and Purusha-Maya and Reality, Sambandha or relationship, Kshobaka or Inducer / Activator; and Kshobhya or the Activated and Kshobana or the Activity or the nion referred to earlier. In brief, Naada is the resultant of Connection of Inducement, Exciter, Excited and Union - Now, Virat Purusha is in the further process of 'pancheekarana'; the self consciousness of the Beings is protected by the gross elements. In other words, individual consciousness is activated and the cycle of Pancha Bhutas- Panchendriyas- Pancha Koshas and so on gets into place. Paramatma the Avyakta with perhaps but a particle of Illusion or Maya thus rotates the Universe and Its Beings converts into ACTION and thus the gross-subtle-and causal. Indeed THAT begets THESE- THIS-and THAT again and again. Each of the Beings of Three Forms of Gross and so on, Tri Gunas, Three Stages of Life of Birth- Death- and Birth again, and of Three 'Avasthas' of Jaagrat- Svapna- Sushupti are subjected to the potter wheel of the Cycle of Time, which keeps whirling-whirling-and whirl again endlessly! In other words, the concept of Maya the Illusion - the hard outer shell of the body hiding the Antaratma the Interior Soul basically anchored to Material Sources. This in turn is based on Tamas or Ignorance, Rajas or Passion, Sathva the Essential Goodness. The examples of firewood, smoke and fire are cited as Brahma the Creator, Vishnu the Sustainer, and Ishvara the negation of Maya. The feature of Tamas is akin to material well being characterised by women, wealth, power and evil. The Rajas is akin to acquisition of knowledge, devotion, yoga and sacrifice and finally the Satva or Dharma and the release of Inner energy to align with the Supreme through the layers of Hiranyagarbha- Maha Purusha- the Body- Pancha Bhutas- Panchendriyas and the further Pancheekarana!

As the rhythmic pattern of the Pancheekarana is continued, the inner consciousness gets constituted and alongside with mental calibre, thinking capacity, and self sense. Memory, resolve, affection, capacity to sift truth and untruth, decision making and such other judgments are the Mind. Mind is the key indicator of Reality and Falsity as the Wise extol Mind and sift Truth from Untruth: Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisations and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interior -most 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'! Then follow the other physical components like the throat, the face, the heart, the 'bhrumadhy' the mid space of eyebrows are all the depositaries of thinking and of perception.



Among the other seats of perception are of sound, vision, taste, smell. The adhishtana Devatas controlling the perceptions include Digdevatas, Vaayu, Surya, Varuna, Ashvini Kumars, Agni, Indra, Upendra, Mrityu, Chandra apart from the Tri Murtis as the Creator-Sustainer and Terminator.: The sharpness of Mind and the depth of Understanding are the essential inputs to access 'Mahat' / Bliss: No person with enlightenment is ever afraid of facing trying situations once he has realised Bliss which is Brahman. This situation follows due to the strength of mind even in the physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a situation, faith is stated as one's head, righteousness is the right side of the body, truth the left side and concentration is the body and Mahat or the First Born Intellect or the depth of absorption which is all-pervading named Satya Brahman (Prajapati) is the stabilising tail; Intellect as the varied form of Satya or Truth as the 'hridaya' too. Meditation is targetted to Prajapati Brahman who has been described 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 the Truth all refer to just the same. The phrase 'Satyameva' also signifies the idioms Sat or Tyat viz. Murtha (Gross) and Amurta or Subtle, the gross body being 'Pancha bhutaatmikaa' or of Five Elements and is unconquerable by enemies like 'Arishadvargas' or Kaama-Krodha- Lobha-Moha-Mada Matsaras; indeed Satya Brahman is invincible, the very first born and all pervading!

Then at the receiving end of Pancha koshas of a Being: The Five Sheaths of Human Body are called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). The sheath of Food is what Earth yields and that is the essence of the intake of the Beings. As that constitutes the gross body, the vital energy praana in the five principal forms of 'praanopaana udaana vyaana samaana' forms and that sheath of the pancha koshas is titled 'praanamaya jeeva' in the context of the vital principle. Then the Manomaya kosha is based on perception and of mental depth. These three 'koshaas' of food-life- and mind lead to discrimination arising from vignaana the knowledge. Now the causal body is Bliss which leads to 'Chit or Ananda'. In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into! This Ultimate Truth is realised after prolonged and intensified disclosure by Bhrgu as imparted by Varuna Deva in several stages and layers of revelations stating from 'Annam Paramatma' to 'Praana Brahmeti' to 'Mano Brahmeti' to 'Vijnaanam Brahmeti' to finally 'Ananda Brahmeti'! He who realises thus is totally saturated with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstasy is a process of evolution from existence of Life supported by Food or nourishment, activated by 'Pancha Pranas', driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge and finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror form of Antaratma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman! The gross body thus possesses five Panchendriyas comprising five jnaanendriyas and karmendriyas of each, Pancha Praanaas, Pancha Bhutas apart from Self Consciousness, besides antahkarana chatushtaya or mind- buddhi-chitta or store house of memory as applied to deep thinking and ahamkaara or self awareness which is loosely named ego. The totality of all these characteristics is called Ashtapura or the Subtle Body. As per the command of Paramatma, the gross body of Beings get directed to the state of

Virat Atma or of the State of 'Vishva' or Self Consciousness named as Antaratma. That may be termed as Body Awakening. Subsequently, the Body envisages the next stage of 'Taijasa'. This stage envisions the world of appearances which is what 'dreams' denote of. Then follows Paramatma's directive His own conceptual and purely reflective SELF or the Antaratma -as self conditioned by Maya the Illusion - to attain the next stage of Pragjna the State of Indifference which is 'en route' to the quest of Truth. That indeed is what Vedas affirm as That Thou Art. Thus the Awareness or Consciousness as enlivened in an individual body is awakened from the pitch darkness of Maya the shrouded Ignorance quite in disregard of the material demands of Panchendriyas and a misdirected Mind continues the search for the road of Truth which after all right within the Self after crossing the hurdles of Awakeness- the Illusions- and Indifference defying the Illusions of the empirical state and then and thus the Truth. The successive stages are of waking-dreaming-deep sleeping - faded awareness or of sub consciousness and then The Truth. All the Beings in the vast Srishti are blessed with the faculty of perception, barring some exceptions, as they could hear, see, smell, feel and touch, with the kindness of the respective Deities of the organs concerned. This is in the state of awakening. The individual's Inner- Consciousness is known as being in the 'bhru madhya' or the mid point of one's eyebrows as that awareness is able to watch all the body parts from top to bottom or from head to foot.

Conclusion: Self Consciousness or the Inner Self often referred to as Antaratma is the quintessence of Vedopa -shad Itihaasa Puraanas. Moola Prakriti is unknown. The Inner Self is surfiert with Mahad Buddhi, and is the total negation of Ahamkaara, Trigunas as the fall out of Pancha Maha Bhutaas, Tenfolded Jnaana- Karma Indriyas- Raaga Dveshas- Sukha Duhkhaas- all such typical characteristics which are submerged into the bodies of charaachara jagat. Further the Inner Self and its adhyatmika jnaana lakshanaas embrace certain positive features like 'durabhimaana raahitya-niraadambarata-ahimsa-nishkapatyata-guru seva- paarisudhya-chitta sthairyamano nigras- vishaya sukha vairagya-nirahamkaarata- jeevita janana marana vyaadhi aadi duhkha kaarana darshanatva- putra bhaaryaa grihaadi mamakaara raahitya-priyaapriya praapta saamyas thitata- ekaagra ekaanta bhakti dhaarana- loukika jaana-vaahana ruchi raahitya and shadvarga kamakrodha moha mada matsarars ' too. This Antaratma is thus the reflection of Paramatma who or what is unknown, everlasting-all pervasive- endless- unborn-and interminable! ]

## Chapter Ten about the formation of 'chatur bhutaas' or four Gross Basic Elements.

*bharadvAja uvAcha/merumadhye sthito brahma kathaM sa sasR^ije prajAH,etanme sarvamAchakShva  
yAthAtathyena pR^ichChataH/bhR^iguruvAcha/ prajAvisargaM pUrvaM sa mAnaso manasA.asR^ijat .  
saMrakShaNArthaM bhUtAnAM sR^iShTaM prathamato jalam /yatprANaH sarvabhUtAnAM vardhante  
yena cha prajAH,parityaktAshcha nashyanti tenedaM sarvamAvR^itam/ pR^ithivI parvatA meghA  
mUrtimantashcha ye pare, sarvaM tadvArunaM j~neyamApastambhire hi tAH/ bharadvAja uvAcha.  
kathaM salilamutpannaM kathaM chaivAgnimArutau,kathaM vA medinI sR^iShTetyatra me saMshayo  
mahAn/ bhR^iguruvAcha. brahmakalpe purA brahmanbrahmarShINAM , amAgam,, lokasAM bhava  
sandehaH samutpanno mahAtmanAm/ te.atiShThandhyAnamAlambya maunamAsthAya nishchalAH .  
tyaktAhArAH pavanapA divyaM varShashataM dvijAH/ teShAM brahmamayI vANI sarveShAM  
shrotramAgamat ,divyA sarasvatI tatra saMbabhUva nabhastalAt / urA.astamitaniH shabdam  
AkAshamachalopamam,naShTachandrArkapavanaM prasuptamiva saMbabhau/tataH salilamutpannaM  
tamasIvAparaM tamaH,tasmAchcha salilotpIDAtsamajAyata mArutaH /10*

*yathA bhAjanamachChidraM niHshabdamiha lakShyate,tachchAmbhasA pUryamANaM sashabdaM kurute.anilaH/ tathA salilasaMruddhe nabhasonte nirantare,bhittvA.arNavatalaM vAyuH samutpatati ghoShavAn/ sa eSha charate vAyurarNavotpiDasaMbhavaH,AkAshasthAnamAsAdya prashAntiM nAdhigachChati/ tasminvAyvambusaMgharShe dIptatejA mahAbalaH,prAdurbabhUvordhvasikkaH kR^itvA nistimiraM nabhaH /agniH pavanasaMyuktaH svAtsamutkShipate jalam, so.agnimAruta saMyogAddhanatvamupapadyate /tasyAkAshAnnipatitaH snehastiShThati yo.aparaH, sa saMghA tatvam , Apanno bhUmitvamanugachChati /rasAnAM sarvagandhAnAM snehAnAM prANinAM tathA . bhUmiryoniriha j~neyA yasyAM sarvaM prasUyate /..*

Bharadwaaja Muni enquired of Bhrigu Maharshi as to how Brahma having been seated atop in the mid of **Meru Shikhara** had manifested the varied kinds of Praja Shrishti.

[ Vishleshana on Sumeru Mountain as per Devi Bhagavata Purana

There are Seven Oceans viz. Ksaroda( Salt water), Ikshuraba ( Sugar cane juice), Sura ( Wine), Ghitoda ( Ghee), Kshiroda ( Milk), Dadhi Mandala ( Curd) and Jalodhi ( Water) and the gaps of Land formed between the Oceans were Seven ‘Dvipas’ (Islands) viz. Jambu Dvipa, Plaksha Dvipa, Salmali Dvipa, Kusa Dvipa, Krouncha Dvipa, Saka Dvipa, and Pushkara Dvipa. Jambu Dvipa is like a lotus and has a lakh yojanas of area ( one Yojana has an esimated eight miles or 13 km) containing nine Varshas in north and south of the Dvipa and has eight lofty mountains being the dividers of the Varshas and the center of the Varshas is called Ilavarta and famous **Sumeru** mountain is at the center of Ilavarta. This mountain is as high as one lakh yojanas with its top has an area of thirty yojanas, which was stated to be the place for most revered Sages performing meditation. On the north of Jambu Dvipa are the mountains of Nilagiri, Svetha Giri and Rsringavayu. On the South of Ilavarsha are the three mountain ranges of Nishadha, Hemakuta and Himalayas as these formed the borders of Kimpurushas and Bharat Varsha. On the West of Ilavrata are the Malyavan mountains and to the East are Gandhamadana and Nila. In two other Varshas of Jambu Dvipa viz. Ketumala and Bhadrasva are the mountains of Mandara, Suparvsvak and Kumuda. Atop Mandara are the heavenly trees of mangoes of divinely taste and thereunder is River Arunodaya on the banks of which Devas and Sages make group prayers to Devi Aruna for prosperity, health and happiness. On the east of Meru are two mountains Jathara and Hemakuta, on the West are Pavamana and Pariyatra; to the South of Meru are **Kailasa** and **Karavira**; North Sringagiri and Makaragiri; on top of Sumeru are nine Cities viz. Manovati, **Amaravati**, Tejovati, Samyamani, Krishnagana, Shraddhavati, Gandharvati, Mahodaya, and Yasovati besides Brahmapuri, the Abode of Brahma; of these, Indra stays at Amaravati, Fire God at Tejovati and the rest are the homes of Lokpalakas. Devi Ganga (Ganges) originating from Vishnu pada ( His feet) passes through Dhruva Mandala, Chandra loka, Brahma loka from where gets divided into four channels (‘Dharas’) viz. Sita, Alaknanda, Bhadra and Chaturbhadra; one channel goes around Sumeru, then to Gandhamadan range, Bhadresvara and finally into Salt Ocean in East; another channel falls from Malyvan range to Ketumaheswara and submerges in Western Ocean; yet another channel of Ganges transformed as Alaknanda flows from Brahmaloaka to Girikuta mountain and forests to Hemakunta in Bharat Varsha and joins the Southern Ocean and finally the Triloka Pavani Ganga named Bhadra falling from Sringavan mountain flows through the Northern Kuru Region. Many other rivers flow through the ‘Karma Bhumi’ and integrate the culture of Truthfulness and Virtue.]

Then Bhṛigu replied: *prajAvisargaM pUrvaM sa mAnaso manasA.asR^ijat , saMrakShaNArthaM bhUtAnAM sR^iShTaM prathamato jalam / yatprANaH sarvabhUtAnAM vardhante yena cha prajAH, parityaktAshcha nashyanti tenedaM sarvamAvR^itam/ pR^ithivI parvatA meghA mUrtimantashcha ye pare, sarvaM tadvAruNaM j~neyamApastastambhire hi tAH/* Maanasadeva by his own sankalpa or volition had manifested the ‘naanaa prakaara prajaa srishti’, yet for the safety of the Beings He made the ‘jala srishti’ since the flows of unending waters would be the ‘praana jeevana’ and ‘buddhi kaarana’ since the absence of waters would lead to ‘praani nashta’. Indeed, prithivi-parvata-megha- vrishti be all hinged on to ‘jalaas’.

*bharadvAja uvAcha./ ta ete dhAtavaH pa~ncha brahmA yAnasR^ijatpurA,AvR^itA yairime lokA mahAbhUtAbhisaMj~nitAH / yadA.asR^ijatsahasrANi bhUtAnAM sa mahAmatiH, pa~nchAnAmeva bhUtatvaM kathaM samupapadyate/* Then Bharadvaja had raised the fundamental query: how were the waters were in position; in fact how agni-vaayu and even prithvi got manifested! *BhR^iguruvAcha.: brahmakalpe purA brahmanbrahmarShINAM , amAgam., lokasAM bhava sandehaH samutpanno mahAtmanAm/ te.atiShThandhyAnamAlambya maunamAsthaAya nishchalAH,tyaktAhArAH pavanapA divyaM varShashataM dvijAH/ teShAM brahmamayI vANI sarveShAM shrotramAgamat ,divyA sarasvatI tatra saMbabhUva nabhastalAt / urA.astamitaniH shabdham AkAshamachalopamam, naShTachandrArkapavanaM prasuptamiva saMbabhau/tataH salilamutpannaM tamasIvAparaM tamaH,tasmAchcha salilotpIDatsamajAyata mArutaH /10-----Tatah rasaanaam sarva gandaanaam snehaanaam praaninaam tathaa, bhumiryoniriha jneyaa yasyaam sarvem prasuushate/*

Then Bhṛigu explained that in the unknown past there were Brahma Kalpas and the then Maharshis too were ever and ever engaged in deep long tapasya and self introspection, with neither food and sleep nor even Vayu as that happened ever and ever so distant. [ In the ever rotational kaala maana or the Time Cycle the 30 Kalpas are: Sveta, Nilalohita, Vaamadeva, Ratnaankara, Raurava, Deva, Brihat, Kandarpa, Sadya, Ishana, Tamah, Sarasvata, Agneya, Soma, Maanava, Tatpuman, Vaikuntha, Lakshmi, Savitri, Aghora, **Varaah**, Vairaja, Gauri, Maheswara, and Pitru. ‘If Brahma’s age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years.( Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) ] Such being the remotest past , there was heard an Aakaasha Vaani stating : ‘ In the purva kaala, the ananta aakaasha was of ‘parvata samaana nishchalata’. Then there was neither Surya Chandras nor even Vayu and the totality of the universe was totally non existent. Eventually, waters got manifested as of one darkness along with another spell of darkness. Then from the jalaaprahaahaas there arose sweeps of vaayu which followed sounds too. Thus from waters to vayu and sound too the awareness of aakaasha thus got manifested There after follow Pancha Bhutas or the Five Elements of Prithivi (Earth), Aapas (Water), Tejas (Radiance), Vayu (Air) and Akasha (Sky)- and Pancha Tanmatras as per the Panchaavayas viz.: Light, sound, taste, smell and consciousness as are related to each sense organ. Thus the Samudra jalaas as per the momentum of vaayu, created to heat as hitting the high skies right from the earth.

## Chapter Eleven on the detailing of the Pancha Bhuta Gunas or characteristics

*bharadvAja uvAcha./ ta ete dhAtavaH pa~ncha brahmA yAnasR^ijatpurA,AvR^itA yairime lokA mahAbhUtAbhisaMj~nitAH / yadA.asR^ijatsahasrANi bhUtAnAM sa mahAmatiH, pa~nchAnAmeva*

*bhUtatvaM kathaM samupapadyate/* Bharadwaaja Muni asked the Pancha Dhatus of the Universe normally named as the Pancha Bhutaas attributed as of Brahma Srishthi.

*bhR^iguruvAcha.:amitAnAM mahAshabdo bhUtAnAM yAti saMbhavam,tatasteShAM  
mahAbhUtashabdo.ayamupapadyate/ cheShTA vAyuH khamAkAsham Ushma, .agniH salilaM  
dravaH,pR^ithivI chAtra saMghAtaH sharIraM pA~nchabhautikam/ EtetaiH pa~nchabhirbhUtairyuktaM  
sthAvaraja~Ngamam ,shrotraM ghrANaM ramaH sparsho dR^iShTish chendriyasaMj~nitAH/* Bhrgu Maharshi replied that the Pancha Bhutaas or the Five Basic Elements of Existence of all the Jeevas be of paramount significance. ‘Cheshtha’ or of one’s activity named as movement of the body and of initiative is owing to Vayu. ‘Svosvaalaapana’ or dhridha sankalpa or of self confidence , initiative is owing to Akaasha. Ushma or of heated up with enthusiasm and dynamism is due Agni. Adjustment and of pliable attitude of Jalaamsha; and of sahana shakti , dhridha kankalpa despite step by step obstacles, hopefulness coupled with persévérance and confidence. This type of ‘manasika shuddhi’ or motivation as practised by sthaavara jangamaas too are ever responsive to pancha bhutaas and of panchendriyas as of their faculties of vision- hearing- touching-smelling and tasting. Andaja, Jeevaja and Udbhuja or born out of eggs, reproduction or sprouts

*bharadvAja uvAcha.- pa~nchabhiryadi bhUtaistu yaktAH sthAvaraja~NgamAH,sthAvarANAM na  
dR^ishyante sharIre pa~ncha dhAtavaH/ anUShmaNAmacheShTAnAM ghanAnAM chaiva  
tattvataH ,vR^ikShA nopalabhyante sharIre pa~ncha dhAtavaH / na shR^iNunte na pashyanti na  
gandharasavedinaH,na chasparshaM vijAnanti te kathaM pA~nchabhautikAH / adratvAdanagni -  
tvAdabhUtivAdavAyutaH,AkAshasyAprameyatvAdvR^ikShANAM nAsti bhautikam /* Maharshi! In case, even on the sthaavara jangama pranis or mobile and immobile beings of the Creation by Brahma, what be the evidence of their presence in the Pancha Bhutaas or the Five Elements of Earth-Water- Fire-Air and the Sky! Could the trees for instance expereince heat-or shivering cold- and the feeling of touch. The trees or birds or animals might sweat nor shiver. Could the see, hear, smell, shiver melt or purge!

*bhR^iguruvAcha. ghanAnAmapi vR^ikShANAmAkAsho.asti na saMshayaH, teShAM  
puShpaphalavyaktirnityaM samupapadyate/-10/ UShmato mlAyate varNaM tvakphalaM puShpameva cha,  
mlAyate shIryate chApi sparshastenAtra vidyate/ vAyvagnyashaniniShpeShaiH phalaM puShpaM  
vishIryate ,shrotreNa gR^ihyate shabdastasmAchChR^iNvanti pAdapAH/ vallI veShTayate vR^ikShaM  
sarvatashchaiva gachChati ,na hyadR^iShTeshcha mArgo.asti tasmAtpashyanti pAdapAH /* Bhrgu replied to Bharadwaaja! If only the sthaavarajangamaas like for instance the vrikshaas were to be aware, then surely the flowers of their trees would appreciate the akaasha as without the compassion of the sky the flowers could not be bloomed. Outside the trees there be the heat of a summer and the heat of a day and as per the season, the leaves get geener and the fruits would get sweeter too thus there would be all round feeling of pleasure even to touch, feel and enjoy. On the other hand if the speed of wind , or of extremity of heat, thunder or rain or of lightnings, the sound effects become obvious . The creepers around the trees too get impacted too.

*puNyApuNyaistathA gandhair dhUpaishcha vividhairapi,arogAH puShpitAH santi tasmAjjighranti  
pAdapAH/ pAdaiH salilapAnAchcha vyAdhInAM chApi darshanAt vyAdhipratikriyatvAchcha vidyate  
rasanaM drume / vakreNotpalanAlena yathordhvaM jalamAdadet ,tathA pavanasaMyuktaH pAdaiH  
pibati pAdapaH /* Pavitrata and Apavitrata or the sugandha or durgandha are also due to sweep of winds and of sukkha- dukkha kaaranaas. As the sprouts from seeds too get influenced by the seasonal changes as

of bloomings or dryness. life of trees as of sukha-duhkhaas, thereby proving they too possess senses and sensibilities. Trees do absorb waters from their roots and as of cook their food by heat and agni and vayu. *sukhaduHkhaayoshcha grahaNAchChinnasya cha virohaNAAt,jIvaM pashyAmi vR^ikShANAmachaitanyaM na vidyate / tena tadjalamAdattaM jarayatagnimArutau,AhArapariNAmAchcha sneho vR^iddhishcha jAyate/ ja~NgamAnAM cha sarveShAM sharIre pa~ncha dhAtavaH, pratyekashaH prabhidyante yaiH sharIraM vicheShTate/ tvakcha mAMsaM tathA.asthIni majjA snAyushcha pa~nchamam,ityetadiha saMghAtaM sharIre pR^ithivImayam/ 20*

As trees get cut down or when saplings get sprouted there be feelings of dukkha-sukhaas are always experienced thus amply proving them as of ‘jeevatva’ but never of ‘achetanatva’ As the vrikshaas seek suck waters from the roots, then the vaayu and agni- or the breathing and the process of cooking food for their sustenance, indeed. As jangama’s food intake would amply prove their sharpness and contentment. Pancha Bhutas do thus support their shareera’s twacha-maamsa-majjaa -snaayu and also of bones which make or mar their appearance

[ Vishleshana on human beings and sthaavara jangamaas like Andaja, Jeevaja and Udbhuja or born out of eggs, reproduction or sprouts vide Brihadaaranyaka Upanishad as follows:

III.ix.28 (1): *Yathaa vriksho vanaspatih tathaiva purushom-risha, tasya lomaani parnaani tvag asyotpaatika bahih/* (Let us compare a human being as a large tree and his hair as the leaves of the tree and his skin as the tree’s bark); (2) *Twacha evaasya rudhiram prasyandi, twacha utopatah, Tasmaat tad aatrunaanat praiti,raso vrikshaad ivaahat/* (Just as blood flows from the person’s skin so does ‘rasa’ ooze from the bark and as in the case of human beings when wounded blood flows a tree when cut, rasa appears) 3) *Maamsaanyasya shakaraani, kinaatam snaava, tatshtiram, Astheenyantaratarodaaruni, majja majjaayopamaa krutaa/* (The human flesh in the inner side of the skin layers and his tendons are tough as in the case of the innermost sheaths as those in the case of a tree the interior is tough and strong like the tendons. A man’s bones lie under as in the case of a tree’s wood and a man’s bone marrow is like the pith of a tree; indeed they both are alike) 4) *Yadvriksho vrikno rohati mulaan navatarah punah, Martyah swin mrityunaa vriknaah kasmaan muaatprarohati/* (If a tree is felled, it springs again from its root in a newer form; then from which root does the new human form emerge from!) 5) *Retasa iti maa vachat, jeevitasta tatprajaayate, Dhaanaaruhaiva vai vriksha aanjasaa pretya sambhavah/* (Indeed one cannot say that the new born to emerge from the ‘retas’ or virility of the one already dead as on the case of a fallen tree! The reply would be that just as in the case of the seed of a live male human, the new plant is also sprung from the seed of a tree as well!) 6) *Yat samulam aavarkeyuh vriksham na punar aabhavet, Martyah swin mrityunaa vriknah kasmaan mulaat prarohati/* (In the event that a tree is pulled out from its root or the seed as the case that may be, it would not sprout; then from which root does a man spring forth after he is cut off by death?) 7) *Jaata eva, na, jaayate, konvenam janayetpunah, Vigjnaananandam Brahma, raatir daatuh paraayanam/ Tishthamaanasya taddhita iti, Iti navamam Braahmanam, iti triteeyodhyaayah/* (The reply is sought from Brahmanas by Yagnyavalkya; on the analogy of a tree if someone cuts off a tree with a root or seed, it cannot sprout again. But from which root does a man is reborn after he is destroyed by death! This is the open question that the Maharshi posed to the congregation of all the Brahmanas, then the Maharshi should concede his defeat since after all he drove away the thousand cows at the Yagna of the King Janaka of Videha! If the reply were to be that the rebirth does not take place, then there is no reply from the congregation of the Brahmanas; but is there were a reply by anybody, then it would need to be justified that the rebirth would be on what basis: would it be ‘Vigjnaanananda’ or the Bliss of Pure

Knowledge, or ‘Paramaananda’ or Supreme Bliss ( without body,organ and of ephemeral adjuncts) or Brahman, the be all and end all! In case the Brahmanas conceded that the Supreme was responsible for the rebirth, then the Maharshi would automatically be vindicated and his cows were stated to have been well earned! As there was complete silence in the Congregation of Brahmanas, the obvious victory was certainly with Yajnyavalkya!) III.ix.28 (1): *Yathaa vriksho vanaspatih tathaiva purushom-risha, tasya lomaani parnaani tvag asyotpaatikaa bahih/* (Let us compare a human being as a large tree and his hair as the leaves of the tree and his skin as the tree’s bark); (2) *Twacha evaasya rudhiram prasyandi, twacha utopatah, Tasmaat tad aatrunaanat praiti, raso vrikshaad ivaahat/* (Just as blood flows from the person’s skin so does ‘rasa’ ooze from the bark and as in the case of human beings when wounded blood flows a tree when cut, rasa appears) 3) *Maamsaanyasya shakaraani, kinaatam snaava, tatshtiram, Astheenyantarataruni, majja majjaayopamaa krutaa/* (The human flesh in the inner side of the skin layers and his tendons are tough as in the case of the innermost sheaths as those in the case of a tree the interior is tough and strong like the tendons. A man’s bones lie under as in the case of a tree’s wood and a man’s bone marrow is like the pith of a tree; indeed they both are alike) 4) *Yadvriksho vrikno rohati mulaan navatarah punah, Martyah swin mrityunaa vriknaah kasmaan muaatprarohati/* (If a tree is felled, it springs again from its root in a newer form; then from which root does the new human form emerge from!) 5) *Retasa iti maa vachat, jeevitasta tatprajaayate, Dhaanaaruhaiva vai vriksha aanjasaa pretya sambhavah/* (Indeed one cannot say that the new born to emerge from the ‘retas’ or virility of the one already dead as on the case of a fallen tree! The reply would be that just as in the case of the seed of a live male human, the new plant is also sprung from the seed of a tree as well!) 6) *Yat samulam aavarkeyuh vriksham na punar aabhavet, Martyah swin mrityunaa vriknah kasmaan mulaat prarohati/* (In the event that a tree is pulled out from its root or the seed as the case that may be, it would not sprout; then from which root does a man spring forth after he is cut off by death?) 7) *Jaata eva, na, jaayate, konvenam janayetpunah, Vigjnaananandam Brahma, raatir daatuh paraayanam/ Tishthamaanasya taddhita iti, Iti navamam Braahmanam, iti triteeyodhyaayah/* (The reply is sought from Brahmanas by Yajnyavalkya; on the analogy of a tree if someone cuts off a tree with a root or seed, it cannot sprout again. But from which root does a man is reborn after he is destroyed by death! This is the open question that the Maharshi posed to the congregation of all the Brahmanas, then the Maharshi should concede his defeat since after all he drove away the thousand cows at the Yagna of the King Janaka of Videha! If the reply were to be that the rebirth does not take place, then there is no reply from the congregation of the Brahmanas; but is there were a reply by anybody, then it would need to be justified that the rebirth would be on what basis: would it be ‘Vigjnaanananda’ or the Bliss of Pure Knowledge, or ‘Paramaananda’ or Supreme Bliss ( without body,organ and of ephemeral adjuncts) or Brahman, the be all and end all! In case the Brahmanas conceded that the Supreme was responsible for the rebirth, then the Maharshi would automatically be vindicated and his cows were stated to have been well earned! As there was complete silence in the Congregation of Brahmanas, the obvious victory was certainly with Yajnyavalkya!) *tejo hyagnistathA krodhashchakShurUShmA tathaiva cha, agnirjarayate yachcha pa~nchAgneyAH sharIriNaH /shrotraM ghrANaM tathA.a.asyaM cha hR^idayaM koShThameva cha,AkAshAtprANinAmete sharIre pa~ncha dhAtavaH / shleShmA pittamatha svedo vasA shoNitameva cha,ityApaH pa~nchadhA dehe bhavanti prANinAM sada/prANAtprANayate prANI vyAnAdvyAyachChate tathA,gachChatyapAne vAkchaiva samAnane samaH sthitaH/udAnAduchChvasiti cha pratibhedAchcha bhAShate,ityete vAyavaH pa~ncha cheShTayantIha dehinam /* All the dehadhaaris have their bodies as of panchaagnimaya being of tejas, krodha, chakshu, ushma and jatharaagni. The pancha dhaatu maya deha as representative of Aakaasha are of the natives of shrotra-ghraana-chakshus- mukha- hridaya and udara. Then jala swarupa

panchakaas are kapha-pitta- sveda-vasa and rudhira. Then the pancha pranaas are as follows: Praana the life energy with which to move about- vyaana the bala saadhya udyama- apaana as from downward travelling- samaana situated at the heart and udaana from the ucchvaasa kantha- and ucchaaranaas.

*bhUmergandhaguNAnvetti rasaM chAdbhyaH sharIravAn,jyoteH pashyati rUpANi sparshaM veti cha vAyutaH,`shabdaM shR^iNoti cha tadaivAkAshAttu sharIravAn /.. gandhaH sparsho raso rUpaM shabdashchAtra guNAH smR^itAH, tasya gandhasya vakShyAmi vistarAbhihitAnguNAn/ iShTashchAniShTagandhashcha madhuraH kaTureva cha, nirhArI saMhataH snigdho rUkSho vishada eva cha ,evaM navavidho j~neyaH pArthivo gandhavistaraH/* Now gandha-sparsha-rasa-rupa-shabda are the prithvi gunaas to be explained. These tanmatras, the subtle elements, are the objects of the five senses. viz. sound, touch, form, taste, and odor or smell; the five senses are hearing, tactile perception, vision, taste, and smell. The tanmatras are the ways in which the objective world is sensed as of anukula-pratikuula- mathura-katu- saadhaarana. Thus for sthaavara jangamaas too as in respect of human beings, the impact of Pancha Bhutaas be evidenced similarly as much.

#### [Vishleshana on the inevitability and features of Pancha Bhutas

Over view: It is from Pancha Bhutas that we are born, the Pacha Bhutas that we grow with and again the Pancha Bhutas that we terminate our existence. And we reappear again with the inevitable Pancha Bhutas ever again. The only way to conquer Pancha Bhutas is to submerge the self into the Truth in Essence! The unification process involves absorption of the Pancha-Panchendriyas viz. the five each of the jnaanendriyas and karmendriyas or Jneya-Karma sensory organs are all ruled over the Praana. The person gets transformed to create praana the vital Energy; from praana the faith, the Pancha bhutas or the five Basic Elements of Nature viz. Prithivi-Aaapas-Tejo-Vaayu- Akashsa ; the resultant organs, mind, food, from food the vigour, tapas or Self Restraint, mantras, karma or sacrificial deeds, worlds and the names of the respective worlds. Hence the process of unification of the Self with the Supreme.

Here are some extracts from the Vedas on Pancha Bhutaas

#### RIG VEDA:

Hiranyagarbha Srishti: 10. 121.1-10- :

At the very beginning, Hiranyagarbha was of composite form and was full of the productive energy. He was of the creative profile and then manifested Bhumi and Antariksha. Why these indeed but the reply was that these were able to perform ‘archana’ by way of havish to Paramatma.

Then Hiranyagarbha got motivated to manifest the species of Superior Humans like Maharshis and ‘Deva Samuha’ as He felt that they could perform ‘upaasana’ or formal worship by offering ‘havish’ to Amrita Svarupini as also to Mrityu Svarupini, since births and deaths should constitute the ‘kaala maana’ and a mix of Sukha Duhkhas; hereagain the motivation is of another layer of energies of lesser gradation too to observe upasana to Paramatma.

Then Hiranyagarbha resorted to the subsequent creation of Dwipada- Chatushpada series of Srishti such as humans and quadrupeds like cows - cruel animals with varying instincts with the fond hope of performing archana and worship physically or just by being good and doing good atleast in the name of Parameshvara! Then followed the immovable mountains , hills etc besides waterbodies ranging from



oceans to water wells, rain water collections and underground water bodies on one side and aakaasha-dasha dishas, and the Dikpalakas ; indeed they could most certainly perform archanaas in their respective capacities and proclivities to the Almighty.

Stanza 5 onward: May we admire and worship that Almighty, who had skilfully yet firmly placed the Bhumi and an imaginably distant yet visible antariksha; who had set up swargaloka permanently and centered Surya on the antariksha, or rajasika based pindaika entities! To such unique Paramatma, we do sincere 'upaasana'! Dyuloka and Bhuloka are replete with sounds-Despite such sounds, Surya Deva is firmly anchored to Antariksha and is ever constant with outstanding luminosity! What a glory is of the Creator- in- Chief whom we have to worship and be awed with!

Even while launching the 'Parama Srishti', there was a manifestation of 'Aapah' the Moola Kriyaasheela Tatwa, which inundated the totality of the Universe; this basic Tatva created from its womb the 'Maha Bhutas' of Agni and Aakaasha. May the Supreme Creator of the Universe be worshipped by us all with dread and approbation!

That Parameshvara who manifested Water as the fundamental 'kriyaa shakti' then having successfully generated 'Maha Pancha Bhutas' then got busy with the organisation of 'Virat Yagjna' along with series of Deva Swarupas who indeed are worshipped too, besides of course, the Great Grand Hiranyagarbha Himself!

May we the tiny particle like Beings in the Gigantic Universe, annoy much less hurt, this Great Creator who is Srishti Rachayita or the Unique Scriptor of Creation; Satya Dharma Paalaka or the Unique Administrator of Truth and Virtue; Jagat Dhaarana Karta or the True Holder of the Universal Balance! We can at the best admire and remain astonished before the Creator in Chief by totally dedicating ourselves in prostration and total surrender!

Prajapati Deva! Excepting you there could be none else as could create-sustain-destroy-create again and thus so admirably cycle and recycle the Kaala Chakra from the past-present and future till eternity. May we -at the very best- offer 'havishanna' to all the Celestial Elements by our repeated and possibly regular dharmika karyas besides upholding the eternal banners of Dharma and Nyaaya, and keep astonished the brilliant methodology of manifestation of Pancha Bhutas and the Heels within Heels in the Lord's Super Creation Skills!

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!

1.22.13&15: May the huge earth and antarikshas by their own selves complete the yagjna karmas and may the sukha saadhanas in the sacred tasks be contented by them. Mother Prithivi! You are the Unique Symbol of bestowing happiness, removing discontentment, and comfortable living abode. Do kindly upgrade our lives by several levels.

1.159 1-5: Celestial daughters viz. anariksha- prithivi-and such other Shaktis are together fulfill the desires and ambitions of the Universal Beings. Inspired and executed by yagjna karyas, prithivi and dyuloka are pleased and thus the resultant prosperities and auspiciousness.

Prithivi and Aakaasha as in the form of mother and father figures are pleased by the commendations and prayers. The holy union of Prakriti Rupi Prithivi and Srashta Rupi Aakasha together create Prajas and endow them with safety and progress . Indeed this act of Universal Creation augurs gloriously for the generations after generations. This is not only relevant for humanity but in the context of 'Sthaavara Jangamas' or the Ever Stationary and Ever Active objects viz. the mobile and immobile species of

Creation too. Such indeed is the active profile and activity of the Bhu- Dyau couple all through the time cycle! In between the dyuloka svarupa aakaasa and prithvi is the manifestation of Surya Deva the eternal bestower of radiance and the ever fresh weavings of the Surya kiran. Besides the two Sacred Entities of Earth and Sky was also the generation of aakaasha ganga too. May indeed among these acts of glory the jugshta position of Prithivi and Dyuloka and Surya Deva usher in magnificent vibrations in the Universe and eventually generate manava pashu dhana and 'nivasa' as the combined blessings of the entities concerned!

1.160.1-5: Anariksha and Prithivi are the hinges of happiness. These are the 'samrakshakas' or the saviours of persons of brain and brawn alike besides of jnaan. Among these types, Surya Deva has the inbuilt capability to move about nonchalantly and with neither prejudices nor preconceptions. Similarly the mother-father representations of all the species in creation are applicable moreso to bhumi and aakaasha! In fact, their dealings to their progeny are deft, impartial and just. Just as Surya Deva due to his might and splendour is all encompassing and all knowing, the mother-father entities of Prithvi and Aakash too treat the children of Beings with neither partiality nor prejudice but strictly as per their 'karma'. At the same time, Prithivi like a cow and Sky like a vrishabha perform their parental duty of strengthening their children in Srishti equally. Indeed Paramatma the Supreme manifested Prithivi and Antariksha to ensure stability-continuity and sustenance of Srishti and its Beings.

5.84.1-3: Prithivi Devi!! You are the singular mother of outstanding patience as you enable the entirety of Beings with strength, besides carrying an indescribable load and volume of mountains! Mother! You are the most auspicious icon of critical qualities in the Parama Srishti, especially in harnessing the uncontrollable horses like clouds, lightnings and thunders far away on the Skies, even as the Beings on earthly physique of yours stare in awe and acclamations! Bhu Maata! As the skies open up and release torrential rains with lightnings and reverberating sounds, you bare the brunt from below and enable to create vegetation by way of food and fodder to the numberless Beings on earth and down under!

10. 18.10-13: Oh dead body! Rest yourself on the lap of Maatru swarupi-Mahimaa mayi, Sarva vyaapini, sukha daayani Dharti Maata! Her lap is warm, soft, comfortable like wool as of man-woman's intimate touch, and above all freed from the mortal life to mukti, having ridden of sins and further misdeeds! Mother Earth! To help the dead body, lift it up and just as a mother does, cover the body with a sheet and let the body be wrapped up to save the dust and wind and make it worryless for good! May the dead body with left over bones and body parts be not disturbed for the final journey and join pitru devatas, as Yama Deva is making arrangements for a temporary abode!

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

1.23.18-23: Waters possess 'amritopama guna' or the life providing characteristics; waters possess medicinal features. Devataas! Get enthusiastic in complementing such energetic waters at once! Somadeva is stated to have complemented that waters by their very inherent nature possess groups of herbal powers, besides the vigor and drive of 'Agni Tatva' or the characteristics of Fire! Indeed all kinds of medicines are rooted to waters! Hey groups of waters! May we be ever healthy so that we live happily to vision the splendour of Sun Rises and of Falls for very long! Jala Deva! during the various yagna karyas, what ever misdoings are perpetrated by us either knowingly or otherwise or even in various contexts if we harm co-beings physically or mentally, do very kindly pardon us and relieve us from the blemishes! Jala Bhagavan! Now we have cleansed up our bodies and minds with 'avabhrita snaanaas'; may Agni Deva too usher in 'Varchas' and 'Tejas' as complementary to our 'bahyaantara shuddhi'.

7.47.1-4: Jala Devata! Keeping in view his high celestial status, Indra Deva had mixed up sugarcane juice and the clean waters of earth and converted the mix as Soma Rasa on earth. Let us all drink and enjoy this sweet and juicy Soma Rasa, as so addressed the Devas by Indra. Jala Devata! Your sweet streams are thus designated as clean and blemishless water flows on earth. May Agni the Purifier retain the quality of earth's water flows in a manner that Indra too along with 'Ashtaavasus' could drink and enjoy while simultaneously enjoying the divinity too. Thus Jala Devata is self satisfied besides the celestials and earthly beings too, especially in the context of Agni karyas firmly establishing firm links mutually. While Surya Deva with His radiant rays along with the close affinity with Jala Devata may maximise 'dhana dhanya vrishti' forever!

7.49.1-4: The ocean waters are signified not so much due to the merger of rivers but due to rains from the skies. As the Lord Indra whose blessings are forwarded by way of rains, may the Jala Devata bestow security to the Beings on earth. May the rain water which flows in the ever vibrant Jeeva Nadis, other water bodies and ground water in the Wells and so on be blessed as these keep the lives of Beings ticking for ever. Varuna Deva is the ready reckoner of Truth and fiction all over the Universe; may He keep the Jala Devis in good psyche and happiness so that the Beings in Srishti are kept in good humor and thus have them ticked on always. Indeed the auspicious place where both Varuna and Soma are together that indeed is the place of celestial waters, where all the Deva ganas are contented too with food and the role of Agni as the divine carrier is unique in the transit!

10.9.1-9: Apo hi shtaa mayo bhuvastaa na urje dadhaatana, Maheeranya chakshase/ Yo vah Shivatamo rasastasya bhaajayatehanah, ushiteeriva maatarah/ Tasmaa aranga maama vo yasya kshayaaya jinvatha. aapo janayathaa cha nah/ Sham no Deveerabhishtaya aapo bhavantu peetaye, sham yorabhisravant nah/ Jala Deva! You are the cause of happiness; may you bestow to us excellent food and sustenance as needed to execute brave acts of virtue and justice; you should provide such highly attentive nourishment as loving mothers do to their children. Deva! we keenly await with eagerness and anxiety to seek such life juices as should enable us to usher propitious and glorious acts for Loka kalyaan or auspicious deeds and then born in rebirth with pure knowledge and enlightenment! Jala Deva! endow such Life Juices to us as would be worthy of bliss! Grant us such waters which readily provide us peace and prosperity and keep diseases away far from us. In these water flows, we seek such properties aplenty as the Jala Tatva and Agni Tatva are forged together and health properties are maximised. Our sincere request to you Jala Deva to award such healthy and long life as would facilitate Surya Darshan to us. May there not be in us any illwill or hatred among the co-beings, untruthfulness, and such feelings but keep us purified in body and mind as 'bahyaantara shuchi' for ever as long as we exist!

**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 yajna rakshakas, satya vratas, and nitya agni performers. Garhapatya Agni Deva! just as fathers seek to make the ‘santana’ comfortable and happy, do facilitate every act of ours to be successful and reputation worthy!

1.12. 1-12: The omniscient Agni Deva! You are indeed the ‘Vidhata’ and the Regulator of Yagjnas everready to satisfy all the Devatas; in fact you are renowned as the singular ‘Deva Doota’ carrying ‘havis’ to one all from Prajapati to Indraadi Devatas from Maharshis to moderate yajna saadhakas. The very first agent of the yajna kartas to the end receiver your ‘sandhaana kartrutva’ or celestial mediation is amazing. Highly commendable Agni Deva! You are manifested as a result of ‘aarani mandhan’ or by the rubbing of wooden sticks; seated comfortably on the spread out ‘kushaagras’ or on the top of kusha grass sticks, you are ever pleased to oblige and invoke various celestial deva-devis and bestow the havis to them as the concerned celebrities are made to be seated along with with you and be honoured to accept the offerings. Agni Deva who is ever radiant with the ‘ghrita aahutis’ or ghee mixed flames, you bring down to ashes the evil energies and bring about universal balance of virtue and vice! Deva! you are the ‘Yagna Sthala Rakshak’, ‘Doora darshi’ or of distant visionary of what ever happens next; approachable of all the Gods by your mere invocation and call by their respective names; the medium of invocation being ‘aahutis’ into the flames of aahavaneeya Yaginaagni as created by ‘aarani manthana’ as afore explained. Ritvijas! Do perform high commendations to the ‘Jnaanavaan Agni Deva’ for His extraordinary role in Loka Kalyan of destroying diseases both physical and psychological all over the charaachara jagat! At the same time, Agni Deva, the key act of divinity being executed sincerely by the Ritviks is commendable too as the preparatory arrangements are theirs to perform the Deva Karya successfully. Agni Deva, may Paramatma bless you for this supreme act of mediation for universal contentment. Deva! may you be commended by Gayatri Chanda Sukta and bestow Putraadi Ishvarya and ample food that readily generates physical strength and mental energy!

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

1.14.1-12. Agni Deva! You have arrived at the yajna along with all the Devatas to enjoy Soma Rasa and may we pay our earnest welcome and services formally and make your visit satisfactory. In this ‘Yajna shaala’ celestial stalwarts have arrived viz. Indra, Vayu, Brihaspati, Mitra, Agni, Pusha, Bhaga, Adityagana, Marudgana and so on. Sweet Soma Rasa is already ready in vessels for service to Agni and other celestial guests. Kanva Rishi and his family relatives are ready seated with their ‘shubhaakaankshas’ to be conveyed to the Sacred Guests of honour; in fact they have spread out the kusha mats awaiting the celestial guests and arranged ‘havishaanna’ or the cooked rice for the offerings along with ghee as the offerings to Agni. Agni Deva! by your mere ‘sankalpa’, Devas are ready to run their chariots to arrive with the fond hope of enjoying ‘Soma paana’ the drink of soma juice. Even Indra gets readied to arrive at the Yajna along with his wife. Vishvadevas from their beds after comfortable night long sleep woken up by the Ushakaala Sunrays get readied to reach the yajna sthala only to receive the havishaanna and the soma rasa! Agni Deva! let all the Devas viz. Indra, Vaayu, Mitra and such others line up with their respective glories in the gala party and drink up soma juice to our heart’s content. ‘Maanava hita’ Agni Deva! kindly assume the form of a ‘Hota’ and set up fast the Yajna svarupa without ‘jeeva himsa’ of any kind. You have the capacity and wish to ride the chariot named Rohit with horses of speed and strength and bring in Devas of eminence to the Yagna atonce!

1.147.1-4. Agni Deva! how indeed your flames bestow food and Jeevan Tatva or Life's orientation to humanity even as you facilitate yagjna karyas and move about vayu mandala freely! Possesive of the magnificence of noble youthfulness, Agni Deva! some persons nodoubt blame you for your ferocity and speed of your flames but yet they have to admire and greet your basic form to cook and nourish food which is the basic input of life indeed! Your power of radiance is the basic input to dispell darkness, figuratively or otherwise ; may the very many acts of your kindness be not discounted and your periodical acts of severity exaggerated! Keeping the bodies warm and ticking life is a reality of the basics of Agni while the hazards in the ability to balance the 'praana' with the essentiality of the very existence is blame! May the genuine persons who evaluate the deeds of the sinful ones be saved and the habitual practioners of evil acts be eliminated from time to time!

2.1-1-16: Manushya swaami Agnideva! You have appeared on dyuloka and soon enough attained 'pavitrata'. You are manifested in waters as Agni, or by the friction of stones, in the forests as daavaagni, and in auoshadhis as the 'jvara' or temperature among humans. Agni Deva!among the or 'Ritviks' or the conductors of Yagjna karyas, you are the Hota aavaahana karta or the Invoker-the Pota or the Ensurer of Pavitrata or purity of body and mind- the neshta or the Somaadi distributor- agneedha or expert of yagjna karmas- the prashasta or one who accords 'prerana' or provoker of the yagjna; adharvyu or the karma kaanda sanchaalak or the conductor cum supervisor and finally Brahma the over all in charge. Agni Deva! you are like Indra the Head of Devas is the Master for Ceremonies and a true leader; like Vishnu who is omni present; like Brahma the 'parama medhavi' the cynosure of jnaana! You are like Varuna Deva is the 'sarva vrata dhaarana karta' or the major Guide and Conductor of Vratas or systematic pujas and of worship; you are like Mitra Deva is the destroyer of evil forces and worthy of endless praises; you are like Aryama the prime benefactor Leader of Propitiousness; Agni Deva! you are like Tvashta the one praiseworthy deity who readily equips us with courage and intrepidity as of ovr own clan and category! Agni Deva! you are like Maha Rudra who is indeed the 'praana daata' of dyuloka. You are like the powerful Vayu Deva full of speed and vigour. As the Annaadhipati Marut Devas , you ever generous and magnanimous and like Pusha Deva you provide 'raksha' or physical safety.

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 Devas 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; Twashtha is present in the form of 'Vanaspati' and 'Aushadhi' (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is

in the form of Earth and Mountains; Viviswan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who constantly checks the evil forces in the World and slays Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity] Agni Deva! Deva ganas always accept ‘havishyaanna’ from their faces / mouths; ‘manushyas’ receive it with their hands; whereas vriksha- vanaspatis provide in the ‘urja rupa’ or energy form; indeed this is named as the Nitrogen Cycle.

2.6.1-9: 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 vriddhi. The ever active and youthful ‘stotas’ participating in the yajna karyas and connecting with Dyuloka be blessed so that they all as also their family members and dependents be ever above the want of food, material and desires. Agni Deva! 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 magnifecent rays are such that they respond steadily by the purity and perfection of renditions of mantras and the modulation of sounds, above all the purity of the heart and soul of the ‘saadhakas’; indeed, such perfect balancing of the several ‘variables’ need to be converted as ‘constants’ to build bridges between man and divinity and the singular bridge is Agni Deva alone! May the participants of this Unique Yajna be the end result of all round fulfillment while the Singular Actor-Director-Producer is Agni and Agni alone!

10.7.1-7: Divyaagni Deva! Grant excellent food to both Earth and Divya Lokas, pursuant to the sacred yajna karyas on the earth, even as you bestow to us the required resilience and self reliance besides security and wisdom. The more we commend the less sounds our deservedness, as already you have granted us wealth, cows and horses; indeed this is all your benevolence. We however pray further to bestow ideal virtue and self control from you. Agni Deva, we have always considered you as our father who brings us up, as a close relative who helps us in need and as a close associate who advises suitably. We always guard and keep holy this ‘yajna sthala’ as if the revered Surya Mandala residents come down and meditate! May our psyche and prayers be readily fructified to safeguard us and always let our lives be upgraded to live a typically yajna- maya existence, with you as hota in the agni karyas. May we ever deserve the sacred task of distributing ‘havishaanna’ and the fall out advantages of doing so too. Deva! you are ‘tejomaya, mitra tulya, ritvija swarupa, puraataana, himsaarahita, yajna sampanna kartaa’ as materialised from the hands of yaajikaas. Tejo Murti Agni Deva! You serve deva ganaas directly but we in ‘martya loka’ we are not able to do like wise being ‘manda buddhis’ or of below par capacity and hence undeserved. Mah Jnani Agni Deva! Keep us secured from direct and indirect interferences and hurdles. We seek you to don the role of producer and supplier of food and thus assure us to sustain and strengthen our physical energies and mental abilities.

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

1.2.1-7: Priya Darshi Vayu Deva! Kindly enter our Yagjna sthala; there is Soma Rasa awaiting your enjoyment. Vayu Deva! Those who are all engaged in the production of Soma Juice [among the or ‘Ritviks’ or the conductors of Yagjna 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 yagjna karmas- the prashasta or one who accords ‘prerana’ or provoker of the yagjna; adharvyu or the karma kaanda sanchaalak or the conductor cum supervisor and finally Brahma the over all in charge] , as also those who are fully conversant of the features, taste, and impact of the drink are all assembled at the yagjna 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 Yagjna 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 Organiser to honour us at the Soma Rasa party!

1.134.1-7: 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 organising 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 singular voice that without you there would no existence, as indeed the ‘praana vayu’ is literally hinged to life.

10.168.1-4: 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.

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! 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! Vayu Deva is the 'Atma' and Garbha or the Soul and Seed of Bhuvanas, moving unfettered and independent. His 'sounds' are countless, complex and varied being unseen too. His form is never seen but felt and ever worthy of worship. The best time and context when Vayu Deva is felt is when his archana is performed , dedicated and get rewarded!

10.187.1-3: 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!

ANTARIKSHA: 1.22.13-14. May both Prithvi and dyuloka, complete our respective duties in the context of yajna kaaryas and fulfil all the respective duties and obligations successfully as also organise the step wise tasks involved by way of making available 'bharana- poshana' saamagri or the yaaginic tools and the knowhow of utilising them. Gandharva Loka and 'Dhruvastaana' - in between bhuloka and dyuloka, have to fulfill their own obligations while, successful execution of the requirements of men-material are the basic inputs which need to be perfected. Indeed only the experienced persons-duties-procedural inputs need to be meticulously worked out for the ultimate success of the Yajna.

1.159-1-3: Celestial daughters viz. Dyaavaa, Prithivi, and other Shaktis collectively are inspired to execute excellent tasks and are adorned to perform likewise. This is essentially due to reciprocate and respond to 'Yagjneeeya bhaavanas' and 'Yagjneeeya karyaacharanas' in the form of 'mantras' in favour of prithvi and dyulokaas. We the human beings always consider Prithvi and Antariksha most genuinely as our mother and father and extol them accordingly. Parakrama sheela and Prikriti Swarupi Prithvi and Srashtaa Swarupa Purusha Antariksha are indeed , by virtue of their combined might have indeed been successfully generating the Beings in the Universe especially the humanity; this outstanding creation is indeed 'par excellence'. Prakriti in a way is to be considered as 'Manas' or Mental Energy; humanity possess the mighty pull of 'Manas'. It is the Supreme Coordination of the Parental Might that could harness Human Thoughts and Psyche. The basic pull of human thought - as well as of all other 'sthaavara jangamas'[species like Andajas or born out of eggs - udbhujas or created by sprouting-svedajas or created by sweat, besides immovable mountains-oceans] is conditioned by the parents who are essentially kind, forgiving and of mature patience. Even as the children often outstep far beyond the frontiers of 'dharma and nyaaya', the affectionate and ever merciful parents readily pardon them and provide them succor merely out of their magnificence.

1.160.1-5: Dyau- Prithivi, Bhumi and Antariksha- are together the hinges of the Universe and also the Yajna swarupas. The Sarva Tejasvi and Sarva Medhavi Entities of Earth and Sky are also the Sarva Ramrakshak -Sarva Utpaadak or the Universal Creators and Sustainers. It is among these that Surya Deva moves all over as the supreme mediator and as the ever active agent to organise the Universal Activities. Between Earth and Sky there has to be a powerful coordinator of the stature of Surya just as a cow and bull or Bhumi and Anrariksha. Surya Deva is like the able Son to truthfully assume the responsibility. May the offspring of Bhumi and Sky on Earth with the active assistance of Surya be ever active with their own activities of Dharma and Karma on one hand and the pulls and pressures of materialism and spiritualism on the other.



5.36.5: Mighty Indra Deva! May dyuloka be fortified with supreme energy by your illustrious chariots while you ride with your horses as the symbols of speed and strength, even as you wear the outstanding kireeta or the headgear and armed with 'vajraayudha'. May there not be even negligible traces of evil powers be wiped out and cleaned up without traces.

7.53.1-3: From times immemorial, ancients Rishis had always lavished praises and prayers to bhu devi and antariksha deva as the glorious parents of the Universe and even now through the medium of Yagjna karyaas too the continuity is sustained and hence the availability of food and sustenance. Yagnako! 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. Beloved parents, you are not only equipped with love and kindness to us but plentitude of fortunes and never ending materialistic pleasures to endow us with!

7.104.23: May not 'raakshasaas' or the worst possible evil powers turn against us while both Deva-Devi Shaktis be alert at every step to safeguard us. Indeed, may Devi Prithvi eradicate all types of sinful activities all across the Earth and similarly the antariksha too be completely cleansed up with any kind of sinful doings and let auspiciousness prevail universally.

#### YAJURVEDA - KRISHNA / TAITTIREEYA SAMHITA:

1.1.9: The Fire-altar or Vedi: 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 ' I grasp and absorb that which is bright among the bright! I then perceive Devas in every plane and every yagjna! *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! Praana's eternal journey called 'Antaryaama': 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: Everybody lives with praana the life energy; he eats, gets satiated and indeed is sanctified by praana. 6.2.2: Let there be access to Praana the Life's very energy. He who rushes in for Praana is certainly delighted; that praana gives ready access to the mind and indeed delights the mind. For the mighty there is strength and that person is unchallengeable! 6.4.5. Uaamshu is praana: [ Upamshu is the practice of silently repeating a mantra and seek to secure deeper consciousness and remove mental impurities.] Aruna Aupaveshi is stated to have advised that whatever sacrifice is established be proceeded with; he first initiates with eight syllables of Gayatri, and then eleven times as Trishtubh of Chhandas. 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! 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 YAJURVEDA:

Bhu Devata- Dyuloka: 13: Mother Prithvi! Your body is most sacred and befitting for Sacrifices; this is the hallowed place where we seek to discard impure waters and seek to promote juices of tasteful divinities. May each of our acts get immune from blemishes and sinful deeds and get dissolved by waters of transparency and cleanliness. 13.4-8: Well at the time of Universal creation, there emerged Brahma Shakti and occupied the totality of the Universe. That 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. As the Sacrifice made headway, Prajapati thought of creating Praana- Parjanya and the sustaining food by way of 'drasa' to satisfy the celestial devaas as also the dyuloka or the antariksha as also 'vanapatis' or vegetation to satisfy the residents on Earth. Besides, the superior class of Beings on Earth viz. human beings built up Yagna sthala or Sacrificial Pit as a means of communication between Bhumi and Antariksha. Then got manifested Surya Deva as a vibrant and radiant link to connect Bhur-Bhuvar-Svar Lokas. We greet now as follows: *Namostu sarpebhyo ye ke cha prithiveemanu, ye antarikshe ye divi tebhyah sarpabhyonamah/* May we in admiration amply pray and worship that celestial link in the form of a colossal serpent connectin three lokas. It is that unique Serpent which is like

the rain of arrows destroying all kinds of evil energies like Rakshasaas; indeed it is like that ever dynamic serpent which creates ‘vanspatis’ as food to sustain the Beings on Earth. It is to that Sarpa Santati / or the Holy strings of Serpents which on their own splendour further enhanced by the radiance of Surya Deva and cooled down by the attendant Jala Devatas that we the most insignificant humans prostrate to and worship to the brim of our hearts.

13.18: Maatru gane, you too are like Bhū Devi who assures happiness to the entirety of charaachara srishti. Devi Aditi the unique mother of all the Devas! You are universally popular as the Universal Mother of all types of divinities. Such exemplary mother! May you too shine like the illustrious Bhū Devi renowned for her fortitude, patience and capability!

Agni:1. 5: 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. Yagjnaagne! We resolve hereby that we should not trample the ‘pavitra yagjna 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 ‘yagjna sthalas’. May this sacred place continue to be sanctified as the essential source of ‘Anna’! Further, ‘anna’ or food is the singular means of satisfying the needs of Devas and Pitru Devas by the means of Sacrifices be fulfilled. May the cycle of Yagnas on earth and the resultant rains and fertility on earth be secured and strengthened!

4.15-18: May the mindful thoughts of deep sleep of the yagjna 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: 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 rakshasas 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.

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

4.12: Jala Deva! do kindly get converted fast as water flows from your original profile of milk and help us to readily become drink worthy; once our intake as water takes place, our thirst gets subsided instantly and the bellies get contented. May water born diseases be rooted out, get helpful in the context of Yajna kaaryas, and always retain the quality of sweet taste ready for digestion and thirst.

13.53. Dear Ishta Devatas! You are established firmly in the form of Waters, aoushadhis, vidyud jyoti, vaani or voice sounds, vision by chakshu or of both the eyes, hearing faculty of shrotras / ears, in the profile as anbtariksha, as in the swarupa of oceans, and as 'annam paramatma' and as in the forms of prosody viz. Gayatri Chhanda-Trishtup chhanda, Jagati Chhanda, Anushthup chhanda and Pankti chhanda! Vaayu: 7.7: Vaayu Deva! you are the singular form of purity and its expansion world wide; you are indeed of the profile extensive reach and of innumerable ways and means of sanitization. Deva! your strength as also the sensitivity is of Soma Juice by the hallowed medium of yajna karyas. May we offer the attraction of the Juice to refresh yourself. 13. 27 : May to those blessed participants of Yajna karyaas, Vaayu the essential life's energy flows surge forward fast, especially saturated with sweetness . 14.12. The desirable ones! Prajapati the Designer of the Universe had appropriately placed Vayu Deva pride of place viz. the antariksha; that is why the Five Segments of Vaayu are deposited viz. Praana- apaana- vyaana-udaanaadi praanas or the Life Energies. May therefore the antariksha be fortified and sanctified!

#### SAAMA VEDA:

Dyaava- Prithivi: 378-379: Indra Deva! Dyuloka and Bhulokaas are the ever radiant aadhaara lokas which are uniquely widespread signages of Parameshwara where happy winds and sweet waters are aplenty controlled by you. Even as Devi Aditi who gave you birth, you are the Supreme Head and Controller of Devas and Manavadi samasta pranis in three lokas of Bhur- Bhuvah-Svargas. Indeed, Bhumi and antariksha are the universal parents.

Virat Purusha and Srishti: 617-22: (Bhagawan/ Maha Purusha who has countless heads, eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity! Of 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) He is and was always present submerging the past and the future and is indestrucible and far beyond the ephemeral Universe) 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) It was that Virat Purusha who manifested Brahmanda and Jeeva Samudaya; He having assumed the first ever 'deha dhari swarupa' or physical form created prithvi and its Beings. Simultaneously He assumed the form of Antariksha too. Both Bhuloka and Dyulokas! Let there be universal balance-stability-auspiciousness and sinlessness.

Agni: 1:41- 46: Readily approachable and shakti swarupa Agni Deva! Your energy and strength are unparalleled! Your capability and dynamism are beyond commendation. May your magnificence reach us with the gift of fertility and 'santaana prapti'! 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. Yajna kartas possess the knack of ready visibility - by mere friction of wood and stones- and through your medium build up ladders from earth to upper lokaas! When 'dharma maarga jnaata' or the path of dharma is opened up with visibility, then that medium opens up vistas of divine vision; you are indeed the path finder from darkness to illumination. .

50-62: Agni Deva! As we keep extolling to you, so you are pleased and as such we seek you to accept our sincere prostrations. You are of the glory of Indra Deva Himself; may we seek you to accompany Mitra, Aryama and other celestial dignitaries too on this occasion. In this context of our performance of yagjna now, we consider you as Indra Himself and as such assume the high seat as the Chief of the Yagjna now. May you thus extend your radiance across the earth and antariksha simultaneously and grant succor to us specially. Agni Deva! Your expertise in unifying the best of each and every material, especially in the context of yagjna kaaryas. Now, just as Prakriti the Very Original Mother gave birth to Pancha Bhutas, may you grant the 'essential best' of all the Elements of Nature and excel yourself so that the quintessence is bestowed through this medium of yagjna from Bhumi to Antariksha! Agni Deva! from the times immemorial you have been granting light and heat to all of us on earth; indeed your glory has enabled through centuries the appearance of Maharshis and Mahatmas and enabled the practice of Sacrifices as the strong hold of Dharma. We therefore worship you most sincerely and humbly in the continued sustenance of the values of our existence! Yagjna Deva! you are the bestower of wealth and health; Hota! as you activate your 'sruva' or the wooden ladle with ghee and make offerings in quick momentum, 'Deva ganas' are pleased and open up vistas of jnaana and material contentment. Devi Vaani the empress of Mental Calibre and of Speech would then unlock the doors of fame and guide the activists of the Sacrifices to further levels of glory. This is why our earnest request to Agni Deva to be comfortably seated, even with the splendour of Surya Deva added, do enjoy our eulogies and in return provide warmth of materialistic comfort and spiritual awakening too. Agni Deva! your 'saadhakas' not only grant food and contentment to thousands of dependents but more significantly provide the resilience to propagate illustrious sons and gransons too. Your praises are performed by means of 'suktas' handed down the ages by Maharshis as their utterances are of depth of meaning surfeit with their own mental purity. Agni Deva! you are the Lord of wealth, victory, and 'Purushardhaas' of Dharma- Ardha-Kaama- Mokshas; go-pashu sampatti, dhana- dhanya- sat-santaanaas! Indeed, you are also the 'adhipati' or the chief of evil energies which always keep us under duress; may you bless us the helpless to destroy our chains to freedom. Agni Deva! in this yagjna kaarya, you assume all the roles: of the Grihapati-Hota-and so on; indeed you are the Singer-the Song-the Actor and the Act! You are also the beneficiary- benefactor-and the benefit itself! Vaayu: Stanza 600: Vaayu Deva! have you been appointed to ride the glorious chariot to reach the Yagjna 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]

#### ADHARVANA VEDA:

4.39.1-4: Prithivi-Agni-Vaayu- Antariksha: On the Earth, all the Beings express their greetings.Pancha Bhutas too respectfully greet Agni Deva and are ready to acknowledge the latter's glory. Prithivi is likened to a holy cow and Agni is like the calf. On the antariksha,Vaayu Deva claims superiority but here again Anrariksha is the Mother yet Vaayu is the calf! May the food, physical strength, longevity, progeny

and all round fitness be bestowed to Agni Deva as the latter is the supreme connector of Bhumi to Antariksha anyway! [ Interdependence of Pancha Bhutas is vindicated thus!]

Prithvi: 6.17.1.4. Respected Devi! Just as this Vishaala Prithvi retains ‘beeja rupa garbha’ or seed like conception for the required full ten months, you too should retain the conception. Just as this vishaala prithvi holds the conception rather strongly and patiently for the required ten months of mountains and the attendant trees and vegetation, you too bear the conception likewise. Just as this vishaal prithvi maintains the garbha for the stated duration of ten months, Devi! you too retain in your womb the entirety of ‘charaachara srishti’ or the movable or immovable Beings with patience and fortitude till the delivery time and date. Why all this! Devi! what all these ‘jeeva rasis’ or praanis with life need to be assiduously retained safely till the breaking news of safe and facile delivery.

Prithivi- Antariksha- 6.120.1-3: May whatsoever sinful activities committed by the Pranis across the Trilokas viz. Dyuloka, Aakaasha and Prithivi, especially causing difficulties to their parents be destroyed by the sincere ‘garhapatya agni homa’ and be qualified to attain access to heaven. Indeed, Prithvi is our ‘maatru svarupa’ who provided birth to us; She is as great as Aditi Devi the Mother of Mothers! Antariksha is of the ‘bhraatru svarupa’ and Dyuloka is the ‘pitru svarupa’. May we the progeny be blessed to save ourselves from all of our sins and shiver auspiciousness and happiness; may we not become ‘loka bhrashtaas’ on account of the ‘sanchita paapa karmas’. May all the noble hearted, yagjnaadi punya karma kartas be totally get rid of bodily disorders and infirmities and after happy ‘jeevana yaana’ let the ‘svarga yaana’ and pitru yaana’ be bestowed to us.!

Agni Deva- Shatru Naashaka Sukta: 8.3.1-4: Agni Deva! you are the raakshasa vidhvamsaka, balavaan, and yagjna mitra! Wake up into high flames with pourings of ghee, and bestow to us happy feelings day in day out by keeping far away demonic shaktis. Jnaana swarupa Agni Deva! you are Ati-Tejasvi and Loha Danta or of Steel Teeth with high energy bites and as such have the capability of burning off to ashes a series of ‘raakshasa shaktis’ as their thick blood and chunky flesh gets burnt off by assuming the visage of Jvalaamukhi! Agni Deva! do kindly sharpen your teeth in the form of ‘maha jvaalaas’ or high flames and ensure that none of ‘asuras’ might run off the peripheries of the agni kunda, as there could be always a risk of their flee; there are also ample possibilities of ‘asuras on antariksha’ and the far reach of your flames might not run away! Sarvagjna Agni Deva! you are requested to skin down and burn them off; their body parts be brought down to ashes, and the remnants of flesh be thrown off to jackals and crows! ]

## **Chapter Twelve about the presence of Jatharagni and the description of Pranopaanaadi Vaayu Sthiti varnana.**

*BharadvAja uvAcha. pArthivaM dhAtumAshritya shArIro.agniH kathaM bhavet,avakAsha visheSheNa kathaM vartayate.anilaH/ bhR^iguruvAcha. : vAyorgatimahaM brahmankIrtayiShyAmi te.anagha , prA NinAmanilo dehAnyathA cheShTayate balI/ shrItO mUrdhAnamagnistu sharIraM paripAlayan,prANo mUrdhani chAgnau cha vartamAno vicheShTane /sa jantuH sarvabhUtAtmA puruShaH sa sanAtanaH, mano buddhirahaMkAro bhUtAni viShayAshcha saH/ evaM tviha sa sarvatra prANena paripAlyate, koShThatastu samAnena svAM svAM -5*

Muni Bharadwaaja then enquired of a Being's the pancha bhoutika shareera vaayus and paarthiva dhatus. Maharshi Bhrgu replied: how indeed the prabala vayu samuhaas keep sustuning a body of the Beings.: One's own 'praana' the vital breathing as the inner conciousness is stated at the the brahma sthaana and would protect the entire body and of the panchandriyas so that the movements get facilitated. Indeed that praani is vitalised as of the pancha bhutaas be universe of the sanaatana purusha Himself Thus that Praana samyukta 'atma' is called 'jeeva' who is the manas-buddhi-ahamkaara-pancha bhuta nirnita vishaya swarupa. In this manner, the praana samyukta atma is indeed the jeevatma, as having entered in a 'bhoutika sanchaalaka'. Upanishads explain that a Being is a saarathi of the panchaashvaas as representative of pancha jnaana and karmendriyas resorting to acts of vice or virtue while the Jeevatma who too was everpresent in the chariot was a mute spectator and once the Being be no more then the spectator jeevaatma would enjoin the Paramatma.

*vastimUlaM gudaM chaiva pAvakaM samupAshritaH,vahanmUtraM purIShaM chApyapAnaH  
parivartate / prayatne karmaNi bale ya ekastrishu vartate, udAna iti taM prAhuradhyAtmakushala  
janAH / saMdhiShvapi cha sarveShu sanniviShTastathA.anilaH,sharIreShu manuShyANAM vyAna  
ityupadishyate / dhAtuShvagnistu vitataH samAno.agniH samIritaH, rasAndhAtUMshcha doShAMshcha  
vartayannavatiShThate / apAnaprANayormadhye prANApAnasamAhitaH ,samanvitastvadhiShThAnaM  
samyakpachati pAvakaH 10*

Now in this manner the praani as certainly not being aware of This Realtiy would tend to get covered by the Maya and live in realms of Make Believe to seek to drown in the quagmire lines and byelanes of material life of the proverbial arishad vargas of kama-krodha-lobha-moha-madmatsarsas, with perhaps a few oassis points of dharma and nyaya.. Then as per the direction of the winds, the life boat of the jeevaa would take the course wind as of 'vaayu pravaahaas' thus their own destinations get wavered depending on their own destinies . Thus the vaayu parinaama and the adjoined jatharaanala would be the determining factors of the Beings as their 'mala mutrashaya avayavas' are rotated till the last breathing and thus be called as 'apaana' . It is testified the adhyaatmika tatva jnaani purushas are ever aware that the course of vaayu of the physique- karma and the bala prayatna are aware what be the classification of the pancha pranaas as 'udaana'. Those who realise that the air which fills the joints of their body bones is termed as 'vyaana' vaayu. One's own shareera's ' samasta dhaatu vyapta agni' which kindles off agni samaana parikriya is termed as ' samaana vaayu' and that is what facilitates the free movement of the 'shareera gata rasa- indriya dhaatu- and kaphaadi doshaas'. It is that apaana vaayu and 'deha madhya naabhi' with the interaction of ' jatharaagni' that would indeed facilitate the process of digestion of the food and drink. Praana or the Vital Force, the very Life breath comprised of inhaling and exhaling viz. Praana and Apaana; Prana is the function connected with the heart and is capable of moving to the mouth and nostrils; Apaana or the outbreath depends on the diffused breath which functions below the heart and extends up to the navel and thus facilitates excretion; Vyaana regulates the Praana and Apaana, being the nexus between these and causes actions involving force and strength; and Samana or the equalising or the middle breath which facilitates digestion. Indeed, the body, mind and the Pancha Praanas or the Five Parts of the Vital Forces are integrated and interlinked to coordinate and complement mutually.

[ Vishleshanas on 1. Vayu vividhas and 2. on Jatharaagni

*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 vayas 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 vayas are intimately linked to one another. One enjoys health and well-being only if prana vayas 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.]

2. ‘Jatharagni for digestion of the food intake of the Beings of the Paarthiva Dhatus as per the Pancha Bhoutika Shareera of all Beings as facilitated by the fundamental pancha praanaas of Prana-apaana-udaana- vyaana-samaanaas. It is stated that one’s health be optimal as that body’s jatharagni is in balance, both for alike for digestion and health. Yet, jatharagni is susceptible to being affected by the ways and means imbalances such as ‘Vishama agni’, where Vaata dominates or slow and weak. At times this may lead to indigestion or imbalance of Vaata - the subtle energy associated with movement, due to



Space and Air, causing restless breathing, eye - blinking, muscle and tissue movement, and palpitation of the heart, and anxiety . Now, Jatharagni is of three forms viz of ‘Teekshna agni’, where pitta dominates, leading intense and quick digestive capacity, which can be too strong possibly leading to the burning of bodily tissues and weakness - or of ‘Mandaagni’ where kapha dominates and is likely to cause disease, as the digestion be sluggish. People with manda agni will frequently experience indigestion.- or ‘Sama agni’, where the tri-doshas have balanced influence., then Being be distinguished as its ideal state.

*AsyaM hi pAyusaMyuktamante syAdgudasaMj~nitam ,srotastasmAtprajAyante sarvasrotAMsi dehinAm / prANAnAM sannipAtAchcha sannipAtaH prajAyate, UShmA sogniriti j~neyo yo.annaM pachati dehinAm/ agnivegavahaH prANo gudAnte pratihanyate ,sa UrdhvamAgamya punaH samutkShipati pAvakam .. 12/ pakvAshayastvadho nAbhyA UrdhvamAmAshayaH smR^itaH,nAbhimadhye sharIrasya sarve prANAH samAshritAH/ prasR^ita hR^idayAtsarvAstiryagUrdhvamadhastathA,vahantyannarasAnnADyo dashaprANaprachoditAH /-*

Apaana Vayu is spread all over from one’s own ‘mukha’ to ‘paayu’ or face to the anus there indeed is stated a non stop channel and there be the naabhi the madhya bhaaga prana vayu and tha jathara naala or the channel would comfortably cook and digest the intaken food. That indeed be the place where the ‘naadee samudaaya’ would exist and the praana sanchalana would take place. The veins of the body and the jatharagni would cook the food intake thus from the yoni bhaga by the help of the sameepavarii jatharaagni what with the close interaction of the ‘shareera hridaya sambandhi praanaas’ as anchored to the naabhi. In the reverse order exactly the process of the prani’s death is described in the Vishleshana.

[ Vishleshana on the process of death vide 1. Chhandogya Upanishad 2. Katha Upanishad

1. Body nerves issued from heart always interacting with Sun and Wind decide the manner of one’s departure as also their destination! VIII.vi.1-6) *Atha yaa etaa hridayasya nadyaah taah pingalassya nimnastishthanti, shuklasya neelayasya peetasya lohitasyeti; asau vaa aadityah pingalah esha shuklah, esha neelah, esha peetah, esha lohitaH// Tad yathaa mahaapatha aatata ubhau graamaH gacchhaatimam chaamum cha;amusmaad adityaat pra- taayante taaasu naadisushruptaah, aabhyo naadibhyah prataayante temusminn aatityashruptaah//Tad yatraitat suptah samastah samprasannah svapnam na viaanaati aasu tadaa naadeeshu shruptha bhavati, tam na kaschana paapmaa sprushati, tejas hi tadaa sampanno bhavati// Atha yatraitat abalimaanam neeto havati, tam abhita aasheena aahuh jaanaasi maam, jaanaasi maam iti;sa yaavad asmaacchareetad anutkraanto bhavati, taavaj jaanati// TadeshashlokaH:Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinihshtaaika tayordhvam ayann amrithatvam eti vishvavam anyat utkramane bhavanti, utkramane bhavanti//*(In the process of death, the status of the physical nerves and how Sun influences these is described. The veins in the body issuing out of the fleshy bulge called the lotus shaped heart that is meditated for Brahman is charged with subtle juices of varied colours akin to desires. The heat of Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts.The Wind-Phlegm mix brings about changes of colours, say blue with severe wind, white when excessive phlegm, yellow with their equal proportion and red on account of too much of blood count in the body. Thus the moods of a Being are changed as per the inputs involved. Now just as highways connect cities and villages, the rays of the Sun reach both the worlds; they enter human bodies as also places yonder the Sun. In the state of sleep, organs of the bodies are withdrawn. Similarly as death is drawn nearby, people around realise that he or she is no more. As the life departs, the Self goes

upwards through the Sun rays. He reaches the Sun within the time that mind travels. Then the Soul of virtue goes upwards by making the sound of Om or downwards otherwise in the case of the unenlightened Souls. The gates of Brahma open to the blessed ones or shut to other Souls that search of their designated Lokas! In this connection, an apt verse is stated: The nerves connected to the heart are hundred and one. At the time of one's departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure!)]

## 2. Kathopanishad:

What is the true profile of the Individual Self comparable to that of Brahman! How does It fare after death! The result is as per past deeds; but the Inner Self remains transcendent and magnificent!

II.ii.1) *Puram ekaadasha dvaaram ajasyaavakra chetasah, Anushthaaya na shochati vimuktascha vimuchate, etad vai tat/*

(There is an unborn body-the Inner Consciousness- comparable to a city with eleven gates viz. two each of eyes, two of ears, two nostrils, mouth, navel, skull, anus and generating organ. This body is 'Ajasya' or Unborn; 'Avakraketasa' or whose discernment is straightlined and 'Anushthaaya' or worthy of concentrated meditation to uproot desires; he is of 'Vimukta' nature! The question is whether this Entity resides only in the body!)

II.ii.2) *Hamsah shuchishat, vasur antariksha- sat hotaa vedishat, athidhir duroasat, nrishat, varasat, ritasat, vyoma sat, abjaa, gojaa, ritajaa, adrijaa, ritam brihat/*

(The Self compared to a Hamsa or Swan moves about like the Surya Deva on the Antariksha/ Sky but essentially dwells in Heaven, pervading all as Air and existing as Agni on Earth, bottled up or encased as it were as Soma in a jar of a body. The Self coexists in the worlds as among all the Beings as equally so with ease and freedom among Gods in their company. He dwells in Truth and the Space too. He is born of water, takes birth on Earth; is born in the course of Sacrifices, emerges from mountains. Indeed the Self is constant an unchanging, all pervasive, unique and Supreme!)

II.ii.3) *Urthvam praanam unnayhati apaanam pratyagasyati, Madhte vaamanmaaseenam Vishve Devaa upaasate/*

(The Self is the driving force of Praana as the upward breathing and Apana as the downward breathing; indeed, Praana or the Vital Power energises the body parts and senses like speech, breathing, vision, hearing and thinking by mind. The Self is seated in the middle part of the body and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as swan symbolising all pervasive consciousness)

II.ii.4) *Asya visramsamaanaya sharirasthasya dehinah, Dehaad vimuchyamaanasya kimatra parishishyate: etadvai tat/*

(The interrogation is that when the dweller of the body viz. the embodied Self is detached from the body, then the latter gets released and what else remains in the body!)

II.ii.5) *Na pranena naapaanejna martyo jeevati kaschana, Itarena tu jeevanti yasminnetaav upaashritau/*

(Then as the Self- consciousness leaves the body, then no mortal could live by praana or apaana and then these winds ought to find asylum elsewhere; in other words, the entity of the self is not dependent on the Praana-Apaana but is the other way round!)

II.ii.6-8) *Hanta ta idam pravakshyaami guhyam Brahma sanaatanam, yathaa cha m,aranam praapya Atmaa bhavati Gautama// Yonim anya prapadyante shareeratwaaya dehinah, Sthaanum anyenusamyanti, yathaa karma, yathaa shrutam// Ya esha supteshu jaaritim kaamam kaamam purusho nirmimaanah, tadev shukram tad Brahma tad evaatram uchyate, tasminlokaah shrutaah sarve tadu naanyetii kaschana/ Etad vai tat//*

(Yama Dharma Raja told Gautama or Nachiketa that he would now reveal a secret as to how the eternal Brahman or the Individual Self would fare after death. Some of the embodied Souls or the Individual Selves enter the wombs of some straightaway and the rest viz. the inferior ones become motionless like trees or stones as per the accounts of deeds performed by them as the erstwhile bodies as explained by Vedas that creatures would be born in accordance with their thoughts and actions!)

II.ii.9-15) *Agnir yathaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, Ekatasthaa sarvabhutaan yantaratmaa rupam rupam pratirupo bahischa// Suryo yathaa sarvalokasya chakshurna lipyate chakshuair baahya doshah, ekasthaa sarva bhuta antaraatmaa na lipyate lokadhukhena baahyah// Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti,tam atmastham yenupashyanti dheeraasteshaam sukha shasvatam netareshaam//Nityonityaanaam chetanschetanaameko buhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; tesaam shaantih shasvato netareshaam// Tadataditi manyante nirdeshyam oaramam sukham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//*

(The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

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*eSha mArgo.atha yogAnAM yena gachChanti tatpadam, jitaklamAsanA dhIrA sUrdhanyAt  
mAnamAdadhan/ evaM sarveShu vihitaH prANApAneShu dehinAm,tasminyo.avasthito nityamagniH  
sthAlyAmivAhitaH/*

Thus right from the head to bottom the jeeva at the time of praana nishkramana would take to yoga maarga by which all the shareera kleshaas be declared as conquered as the jeevatma be released by the sushumna naadi at the mastaka as the praanaapaanaadi vayu sthaapita jatharagni too ceases for now!

### **Chapters Thirteen and Fourteen describe the capacity of resistance and forbearance besides of everlasting permanence of the cycle of Time**

*bharadvAja uvAcha: yadi prANayate vAyurvAyureva vicheShTate,shvasityAbhAShate chaiva tasmAjjIvo  
nirarthakaH/ yadUShmabhAva Agneyo vahninA pachyate yadi, agnirjarayate chaitattasmAjjIvo  
nirarthakaH/ jantoH pramIyamANasya jIvo naivopalabhyate, vAyureva jahAtyenamUShmabhAvashcha  
nashyati/ yadi vAyumayo jIvaH saMshleSho yadi vAyuna ,vAyumaNDalavaddR^ishyedgachChansaha  
marudgaNaiH/ shleShmaM vA yadi vA jIvaH saha tena praNashyati , mahArNavaviyuktatvAd anyat -  
salilabhAjanam/ 5)*

Muni Bharadvaja then made his prashna varshaas as follows:

If vaayu were to provide life to a Being, the body, breathing, digestive capability, the facility of warmth, food,digestive capacity, body strength and resilience, as also then in the reverse order, why indeed would it be withdrawn, and why not allow instead of ever and ever recycle the same In case, there by a linkage to Agni of the Pancha Bhutaas and to a jeeva be facilitated to have the jeerna shakti by the jattharagni, then would not be a wastage of this capability. .

*Kupevaa salilam dadyaat yatKShipetsalilaM kUpe pradIpaM vA hutAshane,tannashyatyubhayaM  
tadvajjiIvo vAtAnalAtmakaH/ pa~ncha sAdhAraNo hyasmi~nsharIre jIvitaM kutaH, eShAmanyatara -  
tyAgAchchaturNAM nAsti saMgrahaH/ nashyantyApo hyanAdhArAdvAyuruchChvAsanigrahaAt, nashyate  
koShThabhedAt- khamagnirnashyatyabhojanAt / vyAdhiprANaparikleshairmedinI chaiva shIryate,  
pIDite.anyatame hyeShAM saMghAto yAti pa~nchatAm /tasminpa~nchatvamApanne jIvaH  
kimanudhAvati kiM vedayati vA jIvaH kiM shR^iNoti bravIti cha 10*

Just as to keep on pouring water into a well, or seeking to light up the ever rising agni jwaalaas and also to prove and declare that jeevaas interact with pancha bhutaas, the pancha bhoutika shareeras, their gradual growth, pancha tatvaas even seeking to create- preserve and then to terminate and so on an ever repetitive exercise. It be amply proven that pancha bhutaas and jeeva shariras need to be unison and so be that inter linkages to mutuality. Would not the linkage of jalaamsha naashana of a jeeva be affected severely in the process. Likewise, jala tyaaga would destroy the jaleeyaamsha-shvaasa naashana be the immediate impact of vayu devaamsha; udara bhednana would bring about imbalance of aakaasha tatva. Likewise, the jvara-rogaadi vyaadhis are ever linked to Prithvi. Once impacted by any of the pancha tatvaas, how long this praani shareeas be drawn into the vortex of 'jeevana', especially in reference to human beings; then what could that human being could yell about or hear about, let alone think and feel about!

*eShA gauH paralokasthaM tArayiShyati mAmiti, yo dattvA mriyate jantuH sA gauH kaM tArayiShyati/ gaushcha pratigrahitA cha dAtA chaiva samaM yadA, ihaiva vilayaM yAnti kutasteShAM samAgam/ vihagairupabhuktasya shailAgnAtpatitasya cha, agninA chopayuktasya kutaH samJlavanaM punaH / Chinnasya yadi vR^ikShasya na mUlaM pratirohati, bIjAnyasya prarohanti mR^itaH kva punareShyati/ bIjamAtraM purA sR^iShTaM yadetatparivartate, mR^itAmR^itAH praNashyanti bIjAdvIjaM pravartate/* At the mrityu samaya, the prajaas would tend to perform 'go daanaas'. But alas, the cow, the godaana karta, the recipient of the daana could ever have the paraloka samaagama!. The para loka vyakti's deha be either pieced up for the swallowing of a pakshi, or thrown at a mountain top fall, or consigned to agni jwaalaas and made to ashes. In such a tragic termination, would he or she or it once returned back any way! As the fallen tree were to be urooted, its seed would return and another vriksha, but indeed, what happens to the terminated Jeeva! There was perhaps a belief in the olden days that a tree would emerge from a seed. But now too, when humanity once terminated they too have to return in some form yet most certainly as of karma prapti sooner or latter!

#### Chapter Fourteen now:

*bhR^iguruvAcha. na praNAsho.asti jIvAnAM dattasya cha kR^itasya cha ,yAti dehAntaraM prANi sharIraM tu vishIryate/ na sharIrAshrito jIvastasminnaShTe praNashyati ,yathA samitsu dagdhAsu na praNashyati pAvakaH //* Bhriгу Maharshi had instanly reacted to 'go daana phala'. He stated: Brahmanottama Bharadwaaja: Be this realised that daanaas even in one's life time would be ever cherished and do have a carry forward impact. In fact no karma of either of ongoing or of the past be certainly registered. Each and every Being in the Srishti and the acts there connected to are like samithaas in agni jwaalaas and this the pratyaksha anubhavaas of one and all. And Godaana Phala too be therealike.

#### [ Vishleshana on Godaana phala:

From ancient times Hinduism has provided a mother status to the divine cow, and cow is always considered as holy and sacred. The womb of the cow is considered to be heaven. And the place where she stands is sacred. In Hinduism there is a strong belief that by worshipping the holy cow one gets the grace of all 33crore Gods and Goddesses, and that's the reason why cow is worshipped till today. Cow is also known as 'kamdhenu' (the wish fulfilling mythical mother). The foam from cows milk is equal to Amrut. Cow is the ladder to climb to heaven. She can provide all the happiness that one can think of from this

world and the next world. From time immemorial, India knows about the glory of the holy cow, and in our Vedic texts there are various stories regarding God's birth to protect the Sacred Cow. Even today because of this great devotion in Hinduism cow is considered to be adorable. Cows are the goddesses of the gods and the refuge of all auspiciousness. Cow has all pantheons' beatific element. Demigods also use to worship the holy cow. In fact because of the cow's qualities she is regarded as mother in our tradition. In India a religious day starts with cow's worship. She has her own prominence in various religious festivals. Especially festivals like Diwali and Sankranti are cow related celebrations. Cow related products are required in various rituals. Cow is thus an integral part of our lives. *Gavo Vishwasya Matharah* (Cow is the mother of the universe)

The mantras used for Vedic rituals such as Swaha and Vashat without which no Vedic rites are complete are eternally established in cows. Cows are the fruit of all Vedic rituals because all Vedic rituals are dependent upon the ghee from cows for the performance of sacred rituals which benefit all of the creation. Thus the protection of cows is the greatest dharma or eternal duty for all living beings. There are many textual evidence in the Vedas where the mother cow has been glorified saying it needs to be worshipped, and the Vedas prescribe punishment for the cow's butcher. Here we are discussing a few of those spiritual texts :- Cows are the path to heaven, they are worshipable even in heaven. Cows grant a desirable objects, therefore there is nothing superior to the cows. '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 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) Mother Cow! With your milk and ghee you make the physically weak strong, and nurture the sick to good health. With your sacred voice, you purify our homes. Your glory is discussed in gatherings. (Atharva Veda 4-21-11-Oh Bharata, a person devoted to cows attains whatever he desires. Women also who are devoted to cows get their wish fulfilled. A person desiring son gets a son, one desiring daughter gets daughter, one desiring wealth gets wealth, one desiring religion attains religion, a student gets education and one desiring happiness gets happiness. There is nothing unachievable for a servant of cow. May Devas and men survive on cow products. Till the Sun shines, the universe will have Cows. The whole universe depends on the support of cow. (Atharvana Veda 10-10-34) She is Kamadhenu – the divine cow that satisfy our desires. Her body is of a cow and face is of a woman. She was born before the amrutha when the ocean was churned. Her hair exudes fragrance. From her udder she showers Dharma, Artha, Kama and Moksha. She is an abode to self-knowledge, and a shelter for:- Sun, Moon and Fire God. All the Gods and the living beings depend on her. She provides us with food and supreme knowledge even when we mildly pray. Let her be near us. The Brahma Vidya, which grants supreme bliss is compared to the Sun. Similarly the firmament, can be compared with an ocean and earth to Indra but the cow, which does unlimited welfare to hunamy, cannot be compared to anything cow is without any comparison. Indeed there is no other being like a cow, which does welfare to human beings.

Yajur Veda 13.49 :-Do not kill cows and bulls who always deserve to be protected.

"The cow is illustrious and inviolable, therefore do not slay her (Yajurveda 13.42). Yajurveda 23.48:-

“Brahman can be said to be effulgent like the sun, the outer space can said to be vast like the ocean, the earth can be said to be showering all benedictions of life like Indra showers rains, but a cow's motherly

nature cannot be compared to anything or anyone. There is no mother like the cow.”

The cow is inviolable and she yields ghee for the people, therefore do not slay the cow,

(Yajurveda13.49)". "O cow you are adorned by all men and god who desire possessing you. You are like Aditi not poor; give us ample milk. You should never be killed and you are truly great. You have a lot of names. You have been invoked to our Yagna. You must make the gods aware about our beautiful Yagna immediately. (Yajurveda 8.43)The one who protects and sustains hundreds and thousands, one who is the fountain of milk, one who supplies people with milk , one who is aditi[ who ought not to be cut into pieces] do not torture such cow in this world [yajurveda 12.49]

According to Atharva-Veda :- “Cow is the mother of Rudras, daughter of the Vasus, sister of the Adityas and reservoir of nectar. I have preached this to every thoughtful person and told that “do not kill the ‘innocent’ and ‘never to be killed’ cow. In the Atharva-Veda, it is said that cow’s milk helps overcome debility and regain lost physical and mental health. It promotes intelligence.

According to Garuda Purana:- 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.]

#### Further stanzas of Chapter Fourteen continued:

*bharadvAja uvAcha// .agneryathA samiddhasya yadi nAsho na vidyate ,indhanasyopayogAnte sa  
chAgnirnopalabhyate / nashyatItyeva jAnAmi shAntamagnimanindhanam,matiryasya pramANaM vA  
saMsthAnaM vA na dR^ishyate/*

Maharshi! May I recall my earlier query viz. ‘Each and every Being in the Srishti and the acts there connected to are like samithaas in agni jwaalaas and this the pratyaksha anubhavaas of one and all. And Godaana Phala too be therealike’ That is how, the experiences of the earlier life be not perhaps the just the same during the subsequent life.

*bhR^iguruvAcha. `jIvasya chendhanAgneshcha sadA nAsho na vidyate, samidhAmupayogAnte  
sannevAgnirna dR^ishyate,AkAshAnugatatvAddhi durgrahaH sa nirAshrayaH/5/ tathA sharIrasaMtyAge  
jIvo hyAkAshamAshritaH,na gR^ihyate tu sUkShmatvAdyathA jyotiranindhanam/prANAndhArayate  
yo.agniH sa jIva upadhAryatAm,vAyusaMdhAraNo hyagnirnashyatyuchChvAsanigrahAt / tasminnaShTe  
sharIraAgnau sharIraM tadachetanam,patitaM yAti bhUmitvamayanaM tasya hi kShitiH / ja~NgamAnAM  
hi sarveShAM sthAvarANAM tathaiva cha, AkAshAM pavano.anveti jyotistamanugachChat, teShAM  
trayANAmekatvaM dvayaM bhUmau pratiShThitam/ yatra khaM tatra pavanastatrAgniryatra  
mArutaH ,amUrtayaste vij~neyA Apo mUrtAstathA kShitiH/10*

Maharshi Bhrigu replied: May this be realised that even after the samithaas be burnt off, agni as an Entity by Itself as Tejas of the Pancha Bhutaas would take the Gross Form and like Vayu too, be ever present in the Universal Context of the Five Basic Elements. Even as the body be dead and fallen to Earth, would take to paarthiva bhaava. Do seek to realise that this be the pattern as earth being the adhaara as the evidencer! So be the case of all the sthaavara jangamaas too. Indeed their praana vayus too follow the course of akaasha-vaayu- and agni too as being of the identical tatvaas as of jala and prithvi too. As akaasha tatva be there so be the positioning of Vayu and Agni as of Jala and Bhumi too. As the pancha bhutaas be of ‘niraadhaaras’, be this be very well realised that the ‘dehadhari pravesha jeeva’ too be likewise. .

*bharadvAja uvAcha: yadyagnimArutau bhUmiH khamApashcha sharIriShu, jIvaH kiM lakShaNa -  
statretye tadAchakShva me.anagha/ pa~nchAtmake pa~ncharatau pa~nchavij~nAnasaMyute .*



*sharIre prANinAM jIvaM vettumichChAmi yAdR^isham/ mAMsashoNitasaMghAte medaH  
 snAyvasthisaMchaye ,bhidyamAne sharIre tu jIvo naivopalabhyate/yadyajIvaM sharIraM tu  
 pa~nchabhUtasamanvitam, shArIre mAnase duHkhe kastAM vedayate rujam/ shR^iNoti kathitaM jIvaH  
 karNAbhyAM na shR^iNoti tat, maharShe manasi vyagre tasmAjjIvo nirarthakaH/15  
 sarvaM pashyati yaddR^ishyaM manoyuktena chakShuShA,manasi vyAkule tasminpashyannapi na  
 pashyati/ na pashyati na chAghrAti na shR^iNoti na bhAShate,na cha sparsharasau vetti  
 nidrAvashagataH punaH/ hR^iShyati krudhyate ko.atra shochatyudvijate cha kaH,ichChati dhyAyati  
 dveShTi vAchamIrayate cha kaH/*

Bharadwaaja then queried of the Bhrigu Maharshi that as the departed dehadhari be of the Pancha Bhuta Tatvaas, then the live jeeva be which characteristics! Indeed the praanis be which type of features! They too be of the pancha bhoutika shareera too as being with pancha jnanendriyas and pancha karmendriyas too. This being so then what be the role of ‘manas’. Then how could the dead jeeva be able to monitor the panchendriyas. Indeed the chaiteer as the praani as alive called the self surely would possess the tanmaataas of hear-see- feel -smell and act. But once the praani would cease as being dead, then neither there be neithe mind nor the action! Even a nidraavasha purusha with all the abilities to see, hear, touch and smell in a typical dream stage, let alone the further stages like sushupti and so on , be disbled mentally but if a prani be actually dead then where be the mind or the manas to direct the panchendriyas , Maharshi! Suppose, there be a sense of jigjnaasa or of the awaeness of joy, or discontentment or fear, how the departed one feel in the abence of ‘manas’ and its feelings of the proverbial ‘arishadvargas’ of ‘kaama- krodha-lobha-moha-mada-matsryaas!’ - or raaga dveshaas- or dhyaana- dharma pravritthis even. ,

*bhR^iguruvAcha/ na pa~nchasAdhAraNamatra kiMchi,chCharIrameki vahate.antarAtmA,.  
 sa vetti gandhAMshcha rasa~nshrutIshcha sparshaM cha rUpaM cha guNashcha ye.ye /)  
 pa~nchAtmake pa~nchaguNapradarshI, sa sarvagAtrAnugato.antarAtmA,sa vetti duHkhAni sukhAni  
 chAtra tadviprayogAttu na vetti dehI /20*

Bhrigu Maharshi explained to Bharadwaaja Muni that ‘Manas’ too would be of Pancha Bhoutika as otherwise there be no other tatva. The single entity of Antaratma only be what the temporary shareea bhaara and that very entity be experiencing the carriage of rupa, rasa, gandha,sparsha and the shabdas besides of the Tri Gunas of Satvika-Rajasika-Taamasikaas. That very Antaratma thus would absorb the pancha bhoutika shareera and hence would experience the sukha-duhkhaas from time to time of the life as long as it would be destined to possess. Once the shareera bandha be severed off then the sukha dukkha bhaavanaas disappear too and thus the transparent Antaratma would attain the State of Basic Reality!

*yadA na rUpaM na sparsho noShmabhAvashcha pa~nchake ,tadA shAnte sharIrAgnau dehaM tyaktvA na  
 nashyati / ammayam sarvamevedamApo mUrtiH sharIriNAM ,tatratmA mAnaso brahma sarva bhUteShu  
 lokakR^it / [AtmA kShetraj~na ityuktaH saMyuktaH prAkR^itaigunaiH, taireva tu vinirmuktaH param  
 AtmetyudAhR^itaH ..] AtmAnaM taM vijAnIhi sarvalokavipAchakam, sa tasminsaMshruto dehe  
 hyabbinduriva puShkare / kShetraj~naM taM vijAnIhi nityaM lokahitAtmakam,tamo rajashcha sattvaM  
 cha viddhi jIvaguNanimAn / 25*

Once the pancha bhoutika shareera would cease to exist the tendencies of rupa- sparsha-ushnata and in that state of perepheral existence, then the shareera sthita agni too would cease too. Thus the jeevaatma is stated to depart. Then the universe is perhaps to be jalamaya and the ‘manas’ - which Muni Bharadwaaja was referring too - would get glorified and attain equation to the vidyaamaan Brahma the ‘loka srashtha’ since the samasta jeeva sandhaata be Brahma. [AtmA kShetraj~na ityuktaH saMyuktaH

*prAkR^itaigruNaiH, taireva tu vinirmuktaH param AtmetyudAhR^itaH ..]* Once the Antaratma would get liberated from the ‘prakrita gunaas’ then the designation be of Kshetrajna, while subsequently Paramatma Himself .

*chetanaM jIvaguNaM vadanti, sa cheShTate cheShTayate cha sarvam, tataH paraM kShetravido vadanti prAvartayadyo bhuvanAni sapta/ na jIvanAsho.asti hi dehabhede mithyaitadAhur muta ityabuddhAH, jIvastu dehAntaritaH prayAti dashArdhataivAsya sharIrabhedaH/*

Once the Antaratma would get liberated from the ‘prakrita gunaas’ then be the designation be of Kshetrajna, being subsequently Paramatma Himself. Just as the ‘chetana Jeeva’ as having been a similar or identical copy version, the ‘Chatanaayukta shaareeka tatvaa yukta kshetra jnaaa’. Yet after the deha naashana, one would designate that state as of ‘mrityu’. But those who do casually do so are indeed be ‘agjnaanais’ or of simple ignorance whose understanding capacity be not deep enough. Paramatma is indeed hidden in all the beings as the Antaratma, being all-pervading as the awareness or the inner soul of all, as the observer of acts of all beings, yet one’s phase of one life to another at an interval called death, jumps off from one body to that of another, only carrying the karma phala. Indeed that Almighty hidden in all the beings, as being all-pervading, inner soul of all, is the observer of Karmaas or works of the transcendent Beings, as the witness.

[ Brihadaranyaka Upanishad is relevant to explain as follows:

Mortal life’s final stages described as a caterpillar reaches a grass-end holds another grass for support!

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

new organs and senses; the new organs are such as to display actions of erstwhile works called Karma of the previous births plus the instant actions) ]

#### Final stanzas of Chapter Fourteen

*evaM sarveShu bhUteShu gUDhashcharati saMvR^itaH, dR^ishyate tvagryaya buddhya sUkShmayA tattvadarshibhiH /.taM pUrvApararAtreShu yu~njAnaH satataM budhaH, ladhvAhAro vishuddhAtmA pashyatyAtmAnaMm Atmani/chittasya hi prasAdena hitvA karma shubhAshubham , prasannAtmA.atmani sthitvA sukhamavyayamashnute /30/ mAnaso.agniH sharIreShu jIva ityabhidhIyate , sR^iShTiH prajApatereShA bhUtAdhyAtmavinishchaya/*

This be the manner that the entirety of Charaachara Jagat is stated to possess in the form of the Antarama in the remotes of the ‘ hridaya gupha’ as hidden but due to the coverage of Maya or the illusion be difficult to experience. Only Tatva darshi jnaataas by their teekshna- suksma buddhis could vision the peripherals. Those vidwans with antahkarana shuddhi might perhaps visualize the Absolute Truth as of their Atma Sakshaatkaara. Once there be chitta shuddhi and having well crossed the boundaries of dos and donts, they be of ‘sthita pragjnasya’ with the supreme consciousness might reach the tataatmya of Aham Brahmasmi. Thus indeed be the Adhyaatmika Srishti by Prajaapati Srishti Vidhaana.

#### **Chapter Fifteen on ‘Varna vibhaga Shrishti- Chatur Varna Karma Vidhis’-**

*bhR^iguruvAcha: asR^ijadbrAhmaNaneva pUrvaM brahma prajApatIn, AtmatejobhinirvR^ittAn bhAskarAgnisamaprabhAn/ tataH satyaM cha dharmaM cha tapo brahma cha shAshvatam,AchAraM chaiva shauchaM cha sargAdau vidadhe prabhuH / devadAnavaganvargA daityAsuramahoragAH . yakSharAkShasanAgAshcha pishAchA manujAstathA/ brAhmaNAH kShatriya vaishyaAH shUdrAshcha dvijasattama, ye chAnye bhUtasa~NghAnAM saMghAtAstAMshcha nirmame / brAhmaNAnAM sito varNaH kShatriyaANAM tu lohitaH ,vaishyaANAM pItako varNaH shUdrANAmasitastathA/ 5*

Bhrigu Maharshi explained to Bharadwaja Muni that at the beginning of Shrishti He had manifested superior most Brahmanas, Marichi and Prajapatis and then the superior most niyamaas as the fundamental principles for swarga prapti such as Satya- Dharma-Sanaatana Vedaas, achaara-shoucha niyamaas. Thereafter, He manifested Deva- Daanava-Gandharva-Daitya-Asura- Maha Sarpa- Yaksha- Rakshasa- Naaga-Pishaacha-Manushyaas. There after He created the Chaturvarnaas of Brahmana- Kshatriya- Vaishya- Shudras. He had bestowed shveta varna to Brahmanaas, lohita varna to Kshatriyas, peeta varna to Vaishyaas and black varna to the low class.

*bharadvAja uvAcha: chAturvarNyasya varNena yadi varNo vibhajyate ,sarveShAM khalu varNAnAM dR^ishyate varNasaMkaraH / kAmaH krodho bhayaM lobhaH shokashchintA kShudha shramaH, sarveShAM naH prabhavati kasmAdvarNo vibhajyate/ svedamUtrapurISHANi shleShMA pittaM sashoNitam, tanuH kSharati sarveShAM kasmAdvarNo vibhajyate/ja~NgamAnAmasa~NkhyeyAH sthAvarANAM cha jAtayaH ,teShAM vividhavarNAnAM kuto varNavinishchayaH/ bhR^iguruvAcha.: na visheSho.asti varNAnAM sarvaM brAhmamidaM jagat ,brAhmaNAH pUrvasR^iShTA hi karmabhirvarNatAM gatAH / kAmabhogapriyAstIkShNAH krodhanAH priyasAhasAH . tyaktasvadharmA raktA~NgAste dvijAH kShatratAM gatAH/ goShu vR^ittiM samAdhAya pItAH kR^iShyupajIvinaH,svadharmAnnAnutiShThanti te dvijA vaishyatAM gatAH / hiMsAnR^itapriya lubdhAH sarvakarmopajIvinaH, kR^iShNAH shauchaparibhraShTaste dvijAH shUdratA gatAH /*

*ityetaiH karmabhirvyastA dvijA varNAntaraM gatAH, dharmo yaj~nakriyA chaiShAM nityaM na pratiShidhyate/ityete chatur varNA yeShAM brAhmI sarasvatI, vihitA brahmaNA pUrvaM lobhAttvaj~nAnatAM gatAH /15*

Then Bharadvaja enquired as to how in the course of time, the colours as provided to the chatur varnaas had apparently occurred owing to varna samskarata. But, how was it that Kaama- Krodha- Bhaya- Lobha-Chinta-kshudha-and shrama adi gunaas had been common to all the varnas, then how the varna bhedaas should have impacted on the chatur varnas. More over all the human beings be common urges like sweating, mala muutra kapha pittha rakta sraavaas. Then how indeed this kind of chaturvarna vibhajanaas be possible! Further, in the process of Brahma Srishti, there indeed were pashu-pakshi-jangama -sthaavara pranis too, then how the varna vyavastha be relevant.

*brAhmaNA brahmatantrasthAstapasteShAM na nashyati ,brahma dhArayatAM nityaM vratAni niyamAMstathA/ brahma vaiva paraM sR^iShTaM ye tu jAnanti te dvijAH,teShAM bahuvidhAstvanye tatratatra dvijAtayaH/ pishAchA rAkShasAH pretA vividhA mlechChajAtayaH, pranaShTa j~nAnavij~nAnAH svachChandAchAracheShTitAH / prajA brAhmaNasaMskArAH svakarma kR^itanishchayAH,R^iShibhiH svena tapasA sR^ijyante chApare paraiH / AdidevasamudbhUtA brahmamULAkShayAvyaya,sA sR^iShTirmAnasI nAma dharmatantraparAyaNA/20*

Maharshi Bhrigu explained that originally, there was no specialisation of varnas initially as the entire srishti was of Brahmanatva only being of dharmaanushtana and yajna karmas. But the karmaanusaara vidhis had obviously necessitated the manushya varna vidhis. Yet some had made braahmanochita dharma parityaaga, and instead became vishaya bhoga laalasata, krodhaadi sahasa swabhaavis and were thus named as kshatroyas. Some were interested in Go Seva- Krishi Jeevana and vritti vyavahaaraas and hence were classified as Vaishyas. The rest were of shoucha sadaachaara bhrishtha- himsa-asteya- lobha - kaamavashas were thus named as of the nimna jaati Shudras . That was how the chatur varna samsthaana as per the Braahmi Sarasvati's veda vaani especially to disqualify 'vedaadhyayanaadhikaarata'. Since then Brahmanas had been under the kartavya of vedaadhyayana veda mantra smarana and of sadaa vrata niyama paalana and tapasya. Those who were not be able to follow this kind of vyavastha be not eligible aloof from these chaturvarna vyavastha be hence born as from other yonis like of animals, andajas, jalajas or of sthaavara jangamaas. Besides these of the Brahma Srishti were also the jnaana viheena swacchaachaari species like the pishaacha- raakshasa- pretaadi jeevaas, quite apart from mlecchha jaati species too. Backed up to this scenario be the Rishis ever active with tapasya bala sampanna and of nirantara dharma karmaacharana kartas were generated as of Maanasa Putras.

[ Vishleshanas i. Brahma Srishti as per 'Purusha Suktam' and ii. On the duties of Chatur Varnas vide 'Manu Smriti's Aachaara Khanda' as follows:

#### i. 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 indestrucible 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 compehensible is but a quarter of the Eternal Unknown) 4)*Tripaadurdhwa Udait Purushaha Paadosyehaa bhavaatpunah, Tato Vishvan -gyakraamat 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 Omni Present. Then He created Earth and Life to Praanis.) 6)*Yatpurushena havishaa Deva Yagna matanvata,, Vasanto Asyaaseedaajyam Greeshma Idhmassharaddhavih/* ( The Yagna Karyas done by Devatas 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; Devatas 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 crerated); 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 Chaandasas out of which Yajur Vedas too emerged). 11) *Tasmaad ashwaa Ajaayanta yekeycho bhayaadatah, Gaavo hajajnjirey 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 paadaavuchetey/* ( 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 Seersshno 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 yadaastey/* ( 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 Innner Consciousness far away from Darkness or Agjnaana); 17) *Dhaataa purastaa –dyaamuhaa jahaara Shakrah pravidwaan padishaschatastra, Tamevam Vidwaanamrita iha bhavati Naanyah pandhaa Ayanaaya Vidyatey/* ( 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 intial 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) *Hreeshha 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!)

While reciting Purusha Sukta, the Karta should perform Nyasa as follows: First and Second Ruchas with left and right hands; third and fourth and fifth Ruchas with left and right feet; fifth and sixth Ruchas with left and right knees; seventh and eighth Ruchas with left and right katis or waists; the ninth Rucha with naabhi or navel; the tenth with Hridaya; the eleventh with kantha or neck; the twelfth and thirteenth with left and right hands; the fourteenth Rucha with face; and the sixteenth Rucha with head. This is how the ‘Anga Nyasa’ be achieved with the major limbs of the Kartha. The last of the Ruchas is tuned with the Hridaya and the last of the of the Ruchas are recited with the rest of the body parts. The Puja materials include Kalasha, Shankha, Ghanta etc. and after prokshana of the ‘Saamagri’ the Kartha performs Arghya and Achamaniya and commences the worship to Vishnu Pratima with the ‘Shodashopachaaraas’ as per the Shodashopa Ruchas of Purusha Sukta: With the First Rucha, Avahana be done; if Salagraama is not in Place, Mantra Pushpa Khanda be recited and with the prayer *Shri Maha Vishnavay namah, Shri*

*Krishnaaya, Shiva Vinaayaka Surya Shaktibhyah etc.* Then with the Second Rucha ‘Aasana’ be provided, the Third with ‘Paadya’, fourth with ‘Arghya’, fifth with Aachamana, Sixth with ‘Snaana’-if possible Panchamrita Snaana with Chandana, Go Ksheera, Karpura, Kunkuma and Agaru Suvaasita Jala by reciting *Aapyaayasva* and /or Suvarna gharmaanu- vaaka, Maha Purusha Vidya, Purusha Sukta and Raajana Saama. With the Seventh Rucha, the Seventh Service be provided by Vastra, the eighth with Yagnopaveeta, the ninth with Gandha, the tenth with Pushpa, the eleventh with Dhupa, the twelfth with Deepa- Ghanta- Mangala Vaayujya; the thirteenth with Naivedya-Taambula-Phala-Dakshina-Neeraajana; the fourteenth with Saashtaanga Pranaama or Prostration; the fifteenth with Visarjana or Pushpaanjali. All the Sixteen Services need to be done with the accompanying recitals of the concerned Ruchas of Purusha Sukta, while performing Aachamana at the end of each Service and Anna-Aahutis and Pushpas. Brihat Paraashara Samhita summed up as Aasana-Paadya- Arghya-Aachamana- Snaana- Panchaamrita Snaana- Vastrea-Yagnopaveeta-Gandha-Pushpa-Dhupa-Deepa-Naivedya- Taamboola- Phala- Dakshina- Neeraajana-Pushpaanjali. After the Puja on these lines, the Karta should touch the feet of the Pratima and should pray to say: *Prapannam paahimaameesha bheetam Mrityugrahaarnavaat/* (Ishwara! Provide me the Shield to the fearful onslaughts of the Ocean of ‘Mrityugraha’! Thereafter, the Nirmalya or the left -overs of the Puja be placed on the heads of the Karta and those who join in the worship, take the Shanka Jala on the heads as also swallow it up. But do not keep the flowers kept on Vishnu Pratimas’s head on one’s head. It is stated that the Tirtha from Brahmana’s feet is taken in first and then Vishnu Padodaka be taken. Shialagrama -shila jala should be taken in but not sprinkled on head.

**Puja Phala:** To quote Skanda Purana: *Kaamaasaktothavaa Kruddhah Shaalagraama shilaarchanaat, Bhaktya vaa yadi vaabhaktya Kalou muktimavaapnuyaat/ Kathaam yah kurutey Vishnoh Shaalagraama shilaa -gratah, Vaivasata bhayam naasti tathaa cha Kalikaalajam/ Paayaschittam hi paapaanaam Kalou padodakam Hareyh, Ghrutey shirasi peetey cha Sarvaatyushtanti Devataah/* (Either due to the desire of fulfillment of a wish or due to anger of not fulfillment or by way of even disbelief, if any person performs a half-hearted puja to a Salagrama Shila, he or she in Kaliyuga is sure to succeed Salvation. If a person sits before a Sala -grama and listens to Vishnu Kathaa, that person is certain to escape the fear of Yama! In Kali Yuga, the easy paraschitta from sins committed constitutes the consumption of Vishnu padodaka and its reverential Dharana on one’s head.]

ii. Manu Smriti: [Vishleshana on Chaturvarna Vidhis vide Manu Smriti vide chapter two stanzas 37]:

The Dwijas of Brahmana-Kshatriya-Vaishyas pursuing their own professions were spread over while the fourth caste, as per their needs of subsistence too reside as per the pulls of their demand. Now about the Universal Laws of the Chatur Varnas and their normal duty framework from Garbha daan to Antyeshti and applications to them as applicable all, with special emphasis Brahmana-Kshatriya Vaishyas. The holy rites, prescribed by Vedas, encompass the ceremony on conception and other sacraments to be performed for twice-born ones which sanctify the body and purify (from sin) in this (life) and after death. Garbhaadhana , Jaatakarma, Choodaakarma, Mounji bandhana Samskaras are all to accompany homa karyas for purification of the respective children as also of the parents. *Swaadhyaayena vrtahomortividye neejayaa Shritih, Maha yagnaischa Yajgnaischa Braahmeeyam kriyate tanuh/* In the context of Vedaadhyana, Vratahoma, Ijjaakarma , putrodpaadana and the Pancha Maha Yajna and yagnas , invocations to Deva-Rishi Deva-Pitru Devatas are required as a definite requirement with sacred formulations of Mantras and application of gold, honey and ghee. Before the navel-string is cut, the Gatakarman (birth-rite) must be performed for a male (child); and while Namadheya (the rite of naming

the child), on the tenth or twelfth day after birth, or on an auspicious 'tithi-vaara-nakshtra. This ensures fame and knowledge to Brahmanas, Kshatriyas with energy and power, Vaishyas with wealth, and the Lower Class with physical happiness and satisfaction of service to Society. As regards females, the names of the babies should be easy to pronounce clearly with soft, sweet, endearing and auspicious letters. Boys be exposed to public outside the residence with proper samskara in the fourth month, Annapraashana in the sixth month as per the family tradition. The chooodaa karma be celebrated as prescribed by Dharma in the first or third month to all the Dwijas viz. Brahmana-Kshatriya-Vaishyas. Beginning from the conception, Upanayana be celebrated in the eighth, eleventh and twelfth year to Brahmana, Kshatriya-Vaishyas respectively. 'Vedaadhyayana' is the gateway to the development of 'Brahma Varchas' or Physical Radiance; thus those aiming at the same might fifth, sixth and eighth year respectively to the three varnas. Till the sixteenth year the validity of Savitri (initiation) lasts to Brahmanas for sixteen years after conception, to Kshatriyas for twenty two years, and to Vaishyas upto twenty four years; the outside limits for Upanayana are invalidated as the immunity of Savitri and Upanayana gets ineffective unless Prayaschitta be performed, Brahmana Vidya or wedding avoided.])

## Chapter Sixteen on Sadaachaara Varnana and Vairagya as gateway to Para Brahma Prapti

*bharadvAja uvAcha: brAhmaNaH kena bhavati kShatriyo vA dvijottama .vaishyaH shUdrashcha viprarShe tadbrUhi vadatAM vara /*  
*bhR^iguruvAcha: jAtakarmAdibhiryastu saMskArAiH saMskR^itaH shuchiH, vedAdhyayanasaMpannaH ShaTsu karmasvavasthitaH / shauchAchArasthitaH samyagvigrahasAshI gurupriyaH, nityavratI satyaparaH sa vai brAhmaNa uchyate/satyaM dAnamathAdroha AnR^ishaMsyaM kShama dhR^iNA . tapashcha dR^ishyate yatra sa brAhmaNa iti smR^itaH/ kShatrajaM sevate karma devAdhyayanasaMgataH , dAnAdAnaratiryastu sa vai kShatriya uchyate/ 5/ kR^ipigorakShavANiyyaM yo vishatyanishaM shuchiH, vedAdhyayanasaMpannaH sa vaishya iti saMj~nitaH/ sarvabhakSharatirnityaM sarvakarmakaro.ashuchiH,tyaktavedastvanAchAraH sa vai shUdra iti smR^itaH/ shUdre chaitadbhavellakShyaM dvije tachcha na vidyate, na vai shUdro bhaveshChradro brAhmaNo na cha brAhmaNaH/ sarvopAyaistu lobhasya krodhasya cha vinigrahaH,etapavitraM j~nAtavyaM tathA chaivAtmasaMyamaH / vAryau sarvAtmanA tau hi, shreyoghAtArtha muchChritau/ nityaM krodhAchChriyaM rakShettapo rakShechcha matsarAt ,vidyaM mAnApamAnAbhyAmAtmAnaM tu pramAdataH /*

Bhardwaaja then requested Bhriгу Maharshi to please highlight the karmaacharanas of the chaturvarnas. Then the Maharshi had explained briefly as follows: That person whom be named as a Brahmana is expected by janma- jaati- karma and such samskaaraa sampannata- Vedaadyayana-swaadhyaayana-daana- pratigraha- shoucha-sadaachaara paalana- paramottama yagjna shiththa anna bhojana-guru prati seva / prema-nitya vrata paalaana' and above all 'satya tatparata'. That person who might excel in yuddhaas, administration, vedaadhyayana, daanaas to brahmanas, praja seva and raksha be known as of kshatriyas. Even being engaged in vedaadadhyayana, that person in the pursuit of vyaapaara, pashupaalana , agriculture and anna sangrahana is known as a Vaishya. Since having discarded veda-sadaachaara, be replete with 'vishya vaanchhaas' and of 'bahyaantara apavitrata', that fourth class be classified as of shudras. If these characteristics were not be inherent as afore suggested, then the chaturvarnaas be called being void of their features as a brahmana be not a brahmana nor a shudra a shudra. In any case, there be a need for winning over lobha and krodha or narrow minded avarice and ill



justified anger. That indeed be the essence of ‘jñāna’ the knowledge based self awakening as of ‘Ātma Samyanana. Krodha Lobha prerita manushyas be of the negativity of kalyāna or of progressive auspiciousness. Dhana sampatti be ever safeguarded by anger and jealousy, and tapas and intropection be able to overcome narrow mindedness; vidya or knowledge be the tools to discard mānaabhimānaas. All the kārya kaamānaas be juxtaposed against barriers of intolerance and selfishness. Profits and losses, happy tidings and difficulties , victories and setbacks are but natural phenomena; yet, one has perforce to perform one’s duty to one’s own capability and the best of one’s own ability is what one could perform; in such framework of action, leave the duty and lament the least as the result is what is destined. Then why does one’s duty not done disregard of what one deserves.

*yasya sarve samArambhA nirAshAbandhanA dvija , tAge yasya hutaM sarvaM sa tyAgI cha sa buddhimAn/ ahiMsraH sarvabhUtAnAM maitrAyaNagatishcharet , parigrahAnparityajya bhavedbuddhya jitendriyaH, achalaM sthAnamAtiShThediha chAmutra chobhayoH / taponityena dAntena muninA saMyatAtmanA, ajitaM jetukAmena bhAvyaM sa~NgeShvasa~NginA/ indriyairgR^ihyate yadyattattadvyaktamiti sthitiH,avyaktamiti vij~neyaM li~NgagrAhyamatIndriyam/15 avisrambhe na gantavyaM visrambhe dhArayenmanaH ,manaH prANe nigR^ihNIyAtprANaM brahmaNi dhArayet/ nirvedAdeva nirvAyAnna cha kiMchidvichintayet, sukhaM vai brAhmaNo brahma sa vai tenAdhigachChatI/ shauchena satataM yuktaH sadAchArasamanvitaH,sAnukroshashcha bhUteShu tadvijAtiShu lakShaNam/18*

Bhrigu continued addressing Bharadvāja: Muni! May it be he who could seek to discard by way of ‘tyāga’ of one’s own kaamāna bandhānaas in agnihotra as of a genuine buddhimaan. May the watchwords be not to resort to praani himsa, be ever of ‘maitri purna kartrutva’, cross not the limits of Ishana Trayas of Bharya-Putra- Dhanaas; be of Indriya Nigraha prapti, and least of all be never of iha loka-paraloka chitana as your conscience be ever transparent. Be engaged in ‘nitya tapas, manana sheela, indriya damana and of mano samyamana’. May the ‘aasakti ashrama swayam deha chitta’ be gradually turned towards Paramaatma. The normal human tendency of panchendriyas but do seek to divert the direction from the Self to the Omni Present. Let the tendency be not of one’s own Indriya grahana but gradual transformation be to uplift to the Indriyaateeta Avyaktam. Seek to discard the route of unworthy, faithless and undependable illusion but the guaranteed Realty yet Unknown. What be not of Vishvaasa yogya and as such try not again and yet again, but the purna vishvaasa yogya Singularity is indeed trustworthy and spare not your all out efforts to realise the Truth, indeed the Ultimate Truth as That be right within you and without you nevertheless. Vairagya or the Negation of Desire is the most assured albeit, arduous Route to Nirvaanapada named Moksha Prapti, which be the Seat of Bliss the Ultimate; indeed that Seat of Paramatma who should only to Vision One right within as the Antaratma the mirror face yet Unrealised, although Realisable subject to terms and conditions. Sarvadaa shoucha and sadaachaara paalana as tempered with ‘samasta praani daya bhaava’ are the quintessential sin-qua-non of a true and genuine Brahmana Swarupa.

[ Vishleshana on Sadaachara Varnana/ Principles of Righteous Living - vide Brahma Purana:

As Vyasa Maharshi explained the general manner in which Brahmanas 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.

( Grihastaas 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). Grihastaas 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 ful-fillment 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 Samsaara 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 Mokshasadhana.

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. 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: 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 bali is addressed to Vishwa Deva 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 yakshmatattheti sampadan/ Annavaresha 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 Tarpanaas 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. 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 Bhojana 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 Vidhhanas: Ashoucha is observed by Brahmanas for ten days, Kshatriyas for twelve days, Vaishyas for fifteen days and Shudras 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 who 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 thereafter 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 Shudras 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. Sadaachaara Pravartana on the above lines by Brahmana-Kshatriya-Vaishya and Sudras 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: 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 Karyaas. 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. 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: 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: 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 Kshatriya ; in the same manner Shudras might be as a Shudra 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: 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: 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)!

Dharmaadharma 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. 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 long 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 Vastras; 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: 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: 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: 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! 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: That Para Brahma Tatwa is Avyakta / Inconceivable, Ajara or Ageless, Achitya or Unimaginable, Avyaya or Indestructible, Anirdeshya or Undefinable, 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-Sarvadraddha-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 seventeen explains the supremacy of Satya the Truthfulness and the inferiority of Asatya- and an analysis of Iha-Paraloka Sukha Duhkha prapti**

*bhR^iguruvAcha. satyaM brahma tapaH satyaM satyaM sR^ijati cha prajAH, satyena dhAryate lokaH svargaM satyena gachChati/ anR^itaM tamaso rUpaM tamasa nIyate hyadhaH,tamograstA na pashyanti prakAsham tamasa.a.avR^itam/ svargaH prakAsham ityAhurnarakaM tama eva cha, satyanR^itAtta - dubhayaM prApyate jagatIcharaiH/ tatra tvevaMvidha loke vR^ittiH satyanR^ite bhavet, .*

*dharmAdharmau prakAshashcha tamo duHkhaM sukhaM tathA/ tatra yatsatyaM sa dharmo yo dharmah  
sa prakAsho yaH prakAshastatsukhamiti, tatra yadanR^itaM so.adharmo yo.adharmastattamo  
yattamastadduHkhamiti/*

Maharshi Bhrgu eulogises the Satya Mahima: Satyam Brahma tapah satyam visrujate prajaah, Satyana dhaaryate lokah swargam 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 Samsara 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 Dharmaadharmas are the extensions of Satya and Asatya 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!

[ Vishleshana on Satya Mahima vide Mundakopanishad

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

(The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this ‘samyak jnaana’ or the knowledge in completion as backed by tapsya is the gateway to Enlightenment; some of the essential inputs of such ‘samyak jnaana’ are ‘nitya brahma charya’ or abstinence for good; ‘jihvaamritam maya’ or straightforwardness, non pretentiousness, and falsehood; ‘antashareera 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!)]

Further stanzas as follow

*Atrochyate/ shArIrairAnasairduHkhaiH sukhaishchApyasukhodayaiH, lokasR^iShTiM prapashyanto na muhyanti vichakShaNAH/ tatra duHkhavimokShArthaM prayateta vichakShaNaH, sukhaM hyanityaM bhUtAnAmiha loke paratra cha/ Rahugrastasya somasya yathA jyotsnA na bhAsate, tathA tamobhibhUtAnAM bhUtAnAM bhrashyate sukham/ tatkhala dvididhaM sukhamuchyate shArIraM mAnasaM cha, iha khalvamuShmiMshcha loke sarvArambhapravR^ittayaH sukhArthamabhidhIyante na hyataH paraM trivargaphalaM vishiShTataramasti sa eSha kAmyo guNavisheSho dharmArtha guNArambhastaddheturasyotpattiH sukhaprayoJanArtha ArambhaH/.*

In this context, this could be annotated thus: In this samsaara srishti, there would be shaareeraka and maanasika klesshaas inevitably. Be there a sukha, there be a dukkha too and hence the vidvan purushas be never fascinated with lives since these be passing phases of life. The enlightened humans ought to hence make all out efforts to forbear as of ‘shutthapragjnas’. Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One’s capacity to neutralise the inner emotions of pleasures and pains alike is the State of ‘Sthitapagjnantva’! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Indeed these are passing phases of like. Buddhimaan manushyaas should hence seek to balance the ongoing life and severely pursue dharma as that alone could navigate the samsaara saagara. This be on this analogy: *Rahugrastasya somasya yathA jyotsnA na bhAsate, tathA tamobhibhUtAnAM bhUtAnAM bhrashyate sukham/* Just as the Rahu grasta Chandra would obliterate the Shine for a while, the life too be a passing phase of sukha dukkhaas which are of shaareerika and maanasika nature. Hence one ought to ponder from the stand point of Dharma- Ardha- Kaamas. One’s earnest most endeavors of Dharma whose wings be Ardha and Kaama should be able to reach the pinnacle of moksha. Hence the Base Point is Dharma and Karma as enveloped in Satya and Satya alone.

*bharadvAja uvAcha/ yadetadbhavatA.abhihitaM sukhAnAM paramArthasthitiriti tanna gR^ihNI mo na hyeShAmR^iShINAM tapasi sthitAnAmAprApya eva kAmyo guNavisheSho na chainam abhilaShanti cha tapasi shrUyate trilokekR^idbrahma prabhurekAkI tiShThati . brahmachArI na kAmasukhe - ShvAtmAnamavadadhAti, apicha bhagavAnvishveshvara [umApatiH] kAmamabhivarta mAnamana~N - gatvena nAshamanayat. tasmAdbrUmo na tu mahAtmabhiH pratigR^ihIto. ayam artho tatveSha*

*tAvadvishiShTo guNagaNa iti. naitadbhagavAnpratyeti bhagavatoktaM sukhAnAM paramArthasthiriti  
lokapravAdo hi dvididhaH phalodayaH sukR^itAtsukhamavApyate duShkR^itAdduHkhamiti/10*

Muni Bharadwaja commented that the pinnacle of joy would be beyond the Dharma- Artha- and Kaamaas- the three objects of human pursuit, viz.virtue, prosperity and pleasure. No doubt, one is aware that maha tapasvis could discard prosperity and pleasure for the sake of Dharma. Also we do often hear that Bhagavan Brahma was an example of brahmacharya while Maha Deva Vishvanadha had burnt off Kaama and declared as Manmadha as Ananga. As per these outstanding examples, several Maharshis too had been successful in this context, but then how about the furtherance of srishti! Is this so that the fruits of creation be two folded; *sukR^itAtsukhamavApyate duShkR^itAdduHkhamiti/* Would one understand that in the case of Punya karyas, there be sukhaananda and in the paapa karmas there be dukkha!!

*bhR^iguruvAcha: atrochate . anR^itAtkhalu tamaH prAdurbhUtaM tatastamogras tA  
adharmamevAnuvartante na dharmam, krodhalobhamohamadAdibhiravachChanna na khalvasmi.Nlloke  
nAmutra sukhamApuvanti, vividhavyAdhivraNarujopatApairavakIryante, vadhbandhananirodha -  
parikleshAdibhishcha kShutpipAsAshramakR^itairupatApairupatapyante, chaNDavAtAtyuShN AtishIta  
kR^itaishcha pratibhayaiH shArIrairduHkhairupatapyante, bandhudhanavinanAsha viprayoga  
kR^itaishcha mAnasaiH shokairabhibhUyante jarAmR^ityukR^itaishchAnyairiti /11*

Bhrigu Maharshi replied: ‘ Alas! Asatya be possibly leading to Agjnaana- from non truthfulness to ignorance! The tamasika manushyas seek to cover up adharma and asatya would beget agjnaana. Those who could be the targets to krodha-lobha-himsa and asatya might seek support be neither happy in the iha loka nor the paraloka. They should be targetted to naanaa prakaara ‘taapatrayaas’ of ‘roga- vyaadhi-and taapa samtaptaas as long they live. They be distressed by vadha-bandhana-adi kleshaas besides of hunger-thirst-and anaarogyaas ever from time to time. More so they would be subjected to all types of taapatrayas such as sand storms, waterborn diseases, excessive heat and cold etc which be beyond what the body could bear. Besides old age and mrityu asannaas too.

[ Vishleshana on Taapatrayas as follows:

Tapatraya: Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. 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 Tapatrayas]

*yadaitaiH shArIrairmAnasairduHkhairna spR^ishyate tatsukhaM vidyAt,na chaite doShAH svarge prAdurbhavanti tatra khalu bhavanti/ susukhaH pavanaH svarge gandhashcha surabhistathA . kShutpipAsAshramo nAsti na jarA na cha pAtakam / tyameva sukhaM svarge sukhaM duHkhamihobhayam,narake duHkhamevAhuH sukhaM tu paramaM padam/ pR^ithivI sarvabhUtAnAM janitriI tadvidhAH striyaH,pumAnprajApatistatra shukraM tejomayaM viduH/ ityetallokanirmANaM brahmaNA vihitaM purA,prajA viparivarntate svaiH svaiH karmabhirAvR^itAH/-16*

As those as afflicted by ‘shaareerika- maanasika’ dukkha sambandhaas, how indeed could ever enen comprehend swarga sukhaas. Swarga’s sukha vaayu sanchalana, manohara sugandha chhaayaas apart, there be none as hunger, thirst, parishrama, old age and such paapa phala taapatayaas! Prithivi is the sampurna bhuta janani as being an everlasting female would keep on generating multitudes of Her Santaana as the offsprings Purusha is like the Prajapati Himself. Purusha is possessive of veerya the sperm considered as of tejo swarupa. In the times immemorial, Brahma Deva had assumed as Stree Purusha Swarupa and thus Stree Purushas had been sharing sukha dukkhaas eversince.

[ Vishleshana on Brahma Deva tearing off His Body as Half Purusha and Half Stree as explained vide Brihadhaaranyaka Upanishad:

(I.iv.1) *Atmaivedam agra aaseetpurushavidhah, sonuveekshya naanyadatmanopashyat soham asmite agre- vyaharat,tatoham naamaabhavat, tasmadapi etarhi aamantritah, aham ayam iti evaagra uktwaa, athaanyan naama prabhurute yadasya bhavati, sa yat purvosmaat sarasmaat sarvaan paapmana aushat, tasmaat purushah,oshati ha vai sa tam,yosmaat poorvo bubhushati,ya evam veda/* (At the beginning, it was only the Purushaakaara or human like Atma who found that there was none else and thus he pronounced himself as ‘Ahamasmi’ or ‘I am Myself’. Till date one addresses the self likewise. Since he would have practised Dharma in his earlier incarnation and now he was the very first without a contender, he said to himself that whatever evils might have existed in the past would have been burnt and as such he claimed the status of Purusha the Virat or Viraja.) (I.iv.2) *Sovibhet tasmaadekaaki bibhiti sa haayameekshaam chakre yanmanyannasti kasmaannu vibhemeeti tata yevasya bhayam veeyaaya kasmaad hi abheshyat dwiteeyaam vai bhayam bhavati/* (Initially he was afraid of loneliness but eventually satisfied himself that since he did not visualise anybody else then there was absolutely no threat to his claim of being the independent Prajapati himself!) (I.iv.3) *Sa vai naiva rame tasmaadekaaki na ramate sa dwiteeyam aicchat, sa haitaa vaanaas yatha stree pumaamsau samparishvahtou, sa inaatmatmaanam dvedha -apaatayaat tatah patisha patni chaambhavataam tasmaadidam ardhabragalam iva swaha iti ha smaaha Yagjnyavalkyaha, tasmad ayam aakaashaah striyaa puryata eva taam ambhavat, tato manushya ajaayanta/* (Yet, he was not too happy and hearty as he was a lonely Purusha and he felt like creating a Prakriti with whom he could keep company with; he therefore tore off half of his body into two and thus created a husband and wife and as such an ‘arthabrigal’ or two halves of same food emerged, as the same the total space was occupied two manifestations, and from their union, human beings were born.) (I.iv.4) *So heyham eeksham chakre katham nu maatmana eva janayitwaa sambhavati haina tirosaaneeti saa gaura haniya tirosaaneeti,saa gaur abhavat, vrishabhaa itarastaam sam evaabhavat, tato gaavo*

*jaayantaa,vadavetaraabhavat, Asyhwa-vrusha itarah, gardabhitara gardhabha itara, taam sam evaabhavat tataacha saphalam ajaayata;ajetaraabhavat, vatsaa itaraah avir itaraa mesha itarah, taam samevaabhavat tato jaayavo jaayant; evam eda yad idam kim cha mithunam, aapilikaabhyah tat sarvam ashrajata/* ( This Shatarupa viz. the Prakriti Swarupa female realised that as to how the Purusha who tore off himself into two could create her and still has had physical union with her and thus out of shame hid herself in the form of a cow; but still found out the truth and albeit with her half consent gave birth to an ox; then Shatarupa took the form of a horse then their union procreated horses; in the same way as Shatarupa became a donkey then the generations of donkeys emerged; she became a goat and that species too got created; sheep too got produced like wise and so on till even ants were born). (I.iv.5) *Sovet aham vaava srishtirtasmi aham heedam sarvamasruksheeti, tatah srishtir abhavat, Srishtyaam haasyaitatasyaam bhavati ya evam veda!* (Thus as Srishti or Creation of the entire Universe got manifested and thus Prajapati declared that since he created the various species in the worlds, he is indeed the Creator!) (I.iv.6) *Atheti abhyamantat, samukaachha yoner hastaabhyaam chaagnim asrajata; tasmad etad ubhayam alomakam antaratah, alomakaa hi yonir antaratah, tad yad idam aahur amum yaja, amum yejate aikaym devam, etasyivasaa vishrutih eshu hy eva sarve Devaa,atha yat kim chedamn aardram, tad retaso ashrajataa, tad u somah, etaavad vaa idam sarvam annam chaivaannaa daschacha, Soma yevaannam,Agnir annaadah saishaa brahmanotisrishtih, yacchreyaso Devaan ashrajaataa: atha yan martyaah sann amritaan asrajata, tasmad atishrishthih atisrishtyaam haasaitashyam bhavati yaevam vedaa/*(Then he rubbed back and forth and created Agni and Brahmanas from his face and mouth; since both these limbs of his body were hairless, these creations are devoid of hairs too. [Further inference is his powerful hands created Indra and Devatas as also Kshatriays, thighs the Trading Class and Vaishyas and the Service Class from his feet] As it was felt by some ignorant persons, one should perform Sacrifices in favour of specific Devas like Indra, or Agni or Vayu and so on, those who said so were highly mistaken since all the Devatas were but his own extensions and his own seed produced Soma. Indeed Soma is food for Devas and Agni is the major recipient of it and through him to Devas and the ‘yagnaphala’ or the Fruits of the Sacrifice is distributed among Devas. The Super Creation of Brahma indeed is food; while Soma is food for Devas, even as the Super Creation of mortal Viraj -who created the immortal Devas- created food of mortals too. ]

## **Chapter Eighteen on Daana Mahima-Brahmacharya and Garhapasya Ashrama Dharma Varnana- and outlining of Vaanaprasthaashrama too**

*bharadvAja uvAcha: dAnasya kiM phalaM proktaM dharmasya charitasya cha , tapasash cha sutaptasya svAdhyAyasya hutasya vA/bhR^iguruvAcha: hutena shAmyate pApaM svAdhyAyaiH shAntiruttamA, dAnena bhoga ityAhustapasA sarvamApnuyAt / DAnaM tu dvididhaM prAhuH paratrArthamihaiva cha, sadbhyo yaddIyate kiMchittatparatropatiShThate / asadbhyo dIyate yattu taddAnamiha bhujyate, yAdR^ishaM dIyate dAnaM tAdR^ishaM phalamuchyate /*

Muni Bharadwaaja had queried of Bhrgu Maharshi that one being a dharmachara paraayana would behove of daana rupa dharma, tapasya and swaadhyaya and above all agni kaaryas. Then Bhrgu Maharshi replied: Agni hotras are aimed at paapa nivaarana, swaadhyaya to obtain ‘uttama shanti’ , daanaas be for bhoga prapti while tapasya for swarga loka praapti. Daaaas are for paraloka and another for iha loka. But daana phala for genuine persons and for justifiable causes is rewarded and for show off be nagetived.

1. *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 traching 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 pradaataa 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!) *Samabrahmanyeha 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 bhayaadhrithah, daanam punyamakrutvaa cha praayaschittam dinatrayam/Anaahateshu yaddhaanam yaccha duttam ayaachitam, bhavishyati yugassyaanantah tasyaantato na bhavishyati/* ( When a person gives away a charity to a qualityBrahmana, while in a mental frame of tiresomeness, anger, ignorance, hunger, thirst or under compulsion, then such a charity would be ineffective and warrants for a three day prayaschittha) 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 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, Kaamyaa 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 directon 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. Kaamyaa 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 targetted for the success of the desired tasks. Other types of Danaas of Praya nature are oriented to ‘Mrityu’ and targetted 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 Swadhyaya 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), Dhyana (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.

#### Further stanzas

*bharadvAja uvAcha: kiM kasya dharmA charaNam kiM vA dharmasya lakShaNam, dharmAH katividho vA. api tadbhavAnvaktumarhati/* Muni Bharadwaaja then requested for the basics of dharmacharana, dharma lakshanaas, and dharma bhedaas. *bhR^iguru uvAcha: svadharmAcharaNe yuktA ye bhavanti manIShiNaH, teShAM svarga phalAvAptiryo. anyathA sa vimuhyate/* Bhrgu Maharshi then explained: As the human beings would seek to perform the *Varnochita dharmacharana kartavyaas* should reap the fruits but the vipareeta adharmacharana would be disastrous.

#### [ Vishleshana on 'Varnochita dharmacharana kartavya' vide Karma Yoga of Bhagavad Gita

Stanzas 30-35: *Mayi sarvaani karmaani sanyaasyaadhyaatama chetasaa, niraasheernirmamo bhutvaa yuddhasys vigatah jvarah/ Yemematamidam nityam anusishthanti maanavaah, shraddhaavantou - asuuyanto muchyantepi karmabhih/ Yetvetadabhyisuuyanto naanutishthanti me matam, sarva jnaana vimuudhaa -staaan viddhi nashtaana chetasah/ Indriyasyendriyasya arthe raaga dveshou vyavasthitou, tayorna vashamaagacchet touhyasya paripanthinou/ Shreyaan svadharmo nigunah paradharmaanushthi - taat, svadharme nidhanam shreyah paradarmo bhayaavahah/* Arjuna! Dedicate to me totally with trust and faith and with no regrets and hesitations that your near and dear ones are involved, commence the 'karmacharana' by way of your duty of bravely initiating the Great Battle on hand. No feelings even remotely affecting your psyche, the Battle ought be fought with intrepidity and with presence of mind and focussed concentration while leaving to me and to me alone for the fruits of the courage and gallantry. In fact even if any human being with utmost faith in me even in daily life were to perform one's duty should be rewarded appropriately. In fact those who would do so with dedication unto me are considered as 'jnanis' of wisdom and trust are rewarded and those who would not follow this golden principle are understandably dubbed as stupid. How so much ever of higher learning one might be are halted in their steps of success if they lack total trust in me. Such gaps in total faith and trust in me owing to ignorance of my might are often possible due to the 'svabhava' or natural suspicion as after all the inherent hesitation often halts the speed of decisiveness. The sensory organs by their very nature tend to lead to wishes and hesitations alike! That is the reason why as to the emergence of likes and dislikes. These are natural enemies seeking to close the windows and doors of 'adhyatmika abhivridhi'! or the progression of Inner Awareness. Such halts and negations of one's conscience are due to the Hand of 'Karma' or the collective heaps of one's own deeds of virtue or vice then and now. And hence the

resultant duo of happiness and discontentment. THIS then indeed that however much one might cogitate the glory of ‘svadharma’ that brahmanas to learn and preach, while kshatriyas to uphold virtue against vice and so on. It might will be to preseve the ‘varnaashrama’ as of ‘svadharma’ or of kshatriyas to fight out against Adharma and uphold Dhama but never ever succumb to adopt ‘paradharma’ of somebody else’s despite its momentary atractions which bring in doom eventually! ]

*bharadvAja uvAcha, yadetachchAturAshramyaM brahmarShivihitaM purA,tasya svaMsvaM samAchAraM yathAvadvaktumarhasi/* Bharadwaja asked the Maharshi as to what would be dharmaacharana, its lakshanaas and of which kinds! Bhṛigu gave a succinct reply that the varnashramochita dharmaacharana be the ideal one and contrariwise as the moha vasheebhutatva..

*bhR^iguruvAcha: pUrvameva bhagavatA brahmaNA lokahitamanutiShThatA dharmasaMrakShaNArtham AshramAshchatvAro.abhinirdiShTAH, tatra gurukulavAsameva prathamamAshramamudAharanti, samyagyatra shauchasaMskAraniyamavrataviniyatAtmA ubhesandhye,bhAskarAgnidaivatAnyupasthAya vihAya nidrAlasye gurorabhivAdananavedAbhyAsashravaNapavitR^itAntarAtmA[triShavaNamupa spR^ishya BrahmacharyaAgniparicharaNagurushushrUShAnityabhikShyAdisarvaniveditAntarAtmA] guruvachanirdeshAnuShThAnApratikUlo guruprasAdalabdhasvAdhyAyatatparaH syAt /*

Maharshi explained in some detail as follows: ‘ Jagat kalyaana kaarana Brahma had established chaturaashramaas of Brahmacharya- Grihasta-Vaanaprastha-Sanyaasas as briefly stated as follows:

[Brahmacharya- Grihasta-Vanaprastha- Sanyasa. A Brahmachari moves to his Guru’s residence and follows a disciplined routine like ‘Swadhyaya’ (Study the self), ‘Agni Susrusha’, ‘Snaana’, ‘Bhikshatana’ (Soliciting food grains by moving around), assisting Guru in the tasks assigned, learning from him, and after achieving the stage of Perfection, for seeking the permission of the Guru entering ‘Grihastashram’ through Vedic Wedding, earning by one’s own earning capacity and fortune, look after wife and children, parents, other dependents, destitutes, animals, birds etc; perform daily rituals of Pancha Yagnas Viz. Deva Yagna (Worship of ‘Ishta Devata’ or Deity of choice); Brahma Yagna (Study of Vedas, Scriptures and religious books to enhance Divine Knowledge); Pitra Yagna (Contemplating of the Teachings of Forefathers, Family Gurus, Sages and well-wishers to preserve family traditions); Bhuta Yagna (Extending help and sympathy to the needy, including animals and other species); and Nara Yagna (respect to elders, ladies, and co-human beings to maintain social and cultural ties). The Grihastis (House Holders) must also give away charities according to one’s ability and aptitude. He should also satisfy Athithis (Guests), relatives and servants, again as per maximum possibility. In fact Athithi Yagna is an important off-shoot of Nara Yagna, as turning away Atithis who turn up unannounced need to be fully cared for, since their curses take away a good stock of the ‘Punya’ and more over the sins of Atithis are passed on to the hosts! Thus after the daily Yagnas are executed earnestly, the Grihastis redeem their debts and augment the stock of their virtues. Thereafter the Grihasti (House-holder) gets old and retires from active life and would enter Vanaprastha Ashram by ensuring upkeep of health and worship to Almighty, as a stepping stone to the next Ashram of Sanyasa (Renunciation)]

Maharshi continued:’ Of the Chaturaashamaas, Brahmachai be assured of baahyaantara shuddhi, Vaidika samskaara, Vrata niyama paalana and swayam manovasheekarana, besides trikaala sandhyopaasana, and agnidevaaraadhana as required. Being physically and mentally be alert, the Bahmachari should everbe engaged in guru shusrusha, Vedaadhyayana, patidina bhikshaarana and guru samarpna and ever be of antahkarana shuddhi and of swaadhyaya tatparana as of the prerequisites of a Bahmachari. It be in this



context the *Bhavati chhatra shloka*: *Gurum yastu samaaraadhya dvijo vedamavaapnuyaat, tasya swarga phalaavaaptih siddhyate chaasya maanasamiti/* Those dwijaas of Braahmana-Kshatriya Vaishyaas who be engaged in the aaraadhana of Guru and be of Vedaadhyayi would assuredly be of swargaloka prapti and of maanasika sankalpa siddhi.

*gArhasthyaM khalu dvitIyamAshramaM vadanti, tasya samudAchAralakShaNaM sarvamanuvyAkhyAsyAmaH. samAvR^ittAnAM sadAchArANAM sahadharmacharyAphalArthinAM gR^ihAshramo vidhIyate, dharmArthakAmAvAptyarthaM trivargasAdhanamapekShyAgarhitena karmaNA dhanAnyAdAya svAdhyAyopalabdhaprakarSheNa vA brahmarShinirmitena vA, havyakavyaniyamAbhyAM daivatapUjAsamAdhiprasAdavidhyupalabdhena dhanena gR^ihastho gArhasthyaM vartayet. taddhi sarvAshramANAM,mUlamudAharanti. gurukulanivAsinaH parivrAjakA ye chAnye, saMkalpitavrataniyamadharmAnuShThAyinastepAmaShyata eva bhikShAbalisaM vibhAgAH pravartante/10*

Of the second be of the Gaarhatyashrama which inter alia would focus on ‘sadaachaara paalana, sahadharmi grihini sahita dharmaaardha kaama trivarga phala karya karana’, bahyaanars shuchi and ‘swaarjita dhana , mani ratna, ‘bhu/ divyoshadhi sangrahana’ and so on. Further the grihassthis be ever engaged in ‘havya-kavya karmaas / yagjna-shraadha karyaacharanaas’ besides dhaana-dhaanya sekarana and of daana kaaryas to the needy too . Tirthayaatraas, athithi sevaas and sumagali vrataacharanaas, and all such mangala karya nirvahanaas.

[ Vishleshana on Grishasti Dharmas : a) Dharma Bindu , b) Paraashara Smriti and c) Vyasa Smrits as follows:

#### a) Dharma Bindu

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) *Nyaayopaarjita 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 yagjnas 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 duies a householder would certainly attain higher lokas. Grihashthashrama 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/ Apavaadopī 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 homaas, 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 Sarava Tirtha darshana even being stable in one's own residence) *Pratishrayam paada shoucham Brahmanaancha 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 nopasarpatitam 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 shouchenaannaa- 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 beingseated 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 pasdt 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 Dvijaah, 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 Pitorhite yokto go braahmana hiteratah, Yajyaacha Deva Bhaktascha Brahma loke 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!)

b) vide Parashara Smriti on Grihasti Dharma Vivarana:

i) *Atah param Grihastasya Dharmaachaaram kulou yuge, Dharmam saadhaaranam shaktyaa chaaturvarnaashwaramaagatam/ Sampravakshyamaham bhuyam Parasharavacho yatha, Shatkarmam nirato Viprah Krishni karmaapi kaarayet/* (Parashara Maharshi describes the Grihasti Dharmas in Kali Yuga as regulatory duties to all the house holders among all the Four Varnas; Brahmanas especially need to meticulously observe the Shat Karmas viz. *Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney/* (Non- observance of six essential duties every day, besides Deva Puja and Atithi Seva and eating Yagna Sesha or the left overs of Yagnas would pull down a Brahmana to descend to lower worlds. The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes ‘Bahyaantara Shuchi’ or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown.) Additionally agricultural activities viz. *Kshuditam trushitam shraantam baleevardham na yojayet, Heenaangam vyadhitam kleevam Vrusham Vipra na vaahayet/* (Oxen which are hungry, thirsty and tired as also diseased, lame and listless are not to be driven in carts). *Japam Devarchanam homam swadhyaayam saangamabhyaset pashchaat snaatakaan dwijah/* Dwijas are required to daily observe japa, DevaPuja, Homa, Veda-Vedanga adhyayaa after Shuchi snaana and atleast provide bhojana to deserving Brahmanas of atleast one or two or three or even four in numbers every day). *Swayam krushte tathaa kshetre dhaanouscha swayamaarjitaih, Nirvepeta Pancha Yagjnaamscha kratu deekshaancha kaarayat/* (In this manner, the Grihasthi should also undertake the tilling of his own land, procure his own food, besides execute the Pancha Yagnas of Deva- Pitru- Bhuta-Nara-Atithis on daily basis). *Tilaa rasaa na vikreyaa dhaanyatatsamaah, Viprasaivam vidhaa vrittistruna kaashtaadi vivikraha/* (Sale of Tilas and juices should not be resorted but sale of dhaanya and wood would be in order; Brahmana should eke out his lively hood likewise). *Halamashtagavam dharmam shadgavam vritti lakshanam, Chaturvagam nrushaamsaanam dwigavam Vrishaghaatinam/* (Ploughing with eight oxen is stated to be ideal as per dharma, six oxen would be as per the characteristic of business, four oxen might be minimum but trying to take up the plough is quite mean and unjust to the animals). *Dwigavam vaahayet paadam Madhya -ahnam tu chaturvagam, Shadgavam tu triyaamaaheshtabhim purnam tu vaahayet/* (In the event of tilling with only two oxen then in all fairness the tilling time be restricted only to one-third of a day, if it were to be with four animals then it could be for two thirds of a day, but if the tilling has to be day long then eight animals would be in order). *Na yaati narakeshvevam vartamaanastu vai dwijah, Daanam dadyaat chaaiveteshaam prashastam swarga saadhanam/* (In case this above principle is not adopted, then daana dharma would be performed inevitably as means of attaining swarga). *Braahmanastu krishim krutwaa mahaa doshamavaapnuyaat, Samvatsarena yatpaapam matsyaghaati samaapnuyaat, Ayomukhena kaashtena tadekaahena laangalo/* (If the above is not observed, a Brahmana would indeed be liable to a sizeable sin which tantamounts to that of a fisherman catching fish or a black and hideous faced low caste ploughmans’ output in a day!) *Paashako matsya ghata 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 balibhiksha 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 yagjnas 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 paapishto Brahmaghnam 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).

Samaanya Dwija Grishati Dharmas of husband and wife: *Adushtaapatitaam bharyaam youvane yah parityajet, Sapta janma bhavet streetwam Vaidhavyancha punah punah/* (In case a husband abandons a youthful woman without any blemish, he would become a widow for successive births again and again). *Daridram vyadhitam murkham bhartaaram ya na manyate, Saa mrutaa jaayate vyaali vaidhavyamcha punah punah/* (In case a wife abandons a husband on account of poverty, disease, or idiocy, then she turns out to be a serpent or widow again and again). *Patyo jeevita yaa naari uposhya vratamaacharet, Ayushyam harate bhartruh saa naari narakam vrajet/* (Even as a husband is alive, if a wife observes fasts and vratas without his knowledge, then the life span of her husband would be reduced). *Yat paapam Brahma hatyaayaa dwigunam garbhapaatane, prayschittam natasyasti tasyaastyaaago vidheeyate/* (Abortion is as doubly heinous as that of Brahma hatya which has no prayaschitta as cited above or even otherwise! The only possible retribution would be rid of that woman by out casting or otherwise!) *Na karyamaavasatyena naagnihotrena vaa punah, sa bhavetkarma chandaalo yastu dharma paraangmukhah/* (That house holder who has no respect for Dharma, especially if a Brahmana, is as fallen like the worst human being). *Oagha vaataahatam beejam yathaa kshetreprarahati, Kshetri tallabhate beejam na beeji bhaagamarhati/ Tadwat parastreeyaa putrow dwou kundagolakou, Patyau jeevati kundah syaanmrite bhartaari golakah/* (Just as a seed thrown by fierce gale from one field to the neighbouring field the crop of that seed basically belongs to the neighboring woman only). *Kubja vaamana shandeshu gadgadeshu jedeshu cha, jaatyaghne baadhire mukey na doshah parivedany/* (There is nothing wrong that a junior son marries earlier, in case an elder son happens to be a ugly, too short, stupid, impotent, eunuch, blind, deaf, dumb, etc). Also: *Nashte mrite pravrajite kleeve chapatite patou, Panchaswaapatsu naarinaam patiranyo vidheeyate/* ( If one’s husband is lost for long, reckoned away for dead, turned as a Sanyasi, impotent, or immoral, then the woman concerned could rightfully select another person for wedding again). *Mrite bhartaari yaanaari brahmacharye vyavasthita, Saa mritaa labhateswargam sadbrahmacharinah/* (On the expiry of husband, if the woman maintains her celibacy, she on her death would reach heaven for sure!).

Now the ways in which purification of metallic and other household items is achieved is as follows: bronze items like utensils are cleaned by ash powder normally unless spirituous material is not involved and in the case of the latter cleaning by fire and scraping the smoked layer with a sharp metal. Bronze items again when smelt by cows or sniffed by dogs or even by touched by low class persons lose their acceptability and rendered unworthy of reuse unless they are cleaned by ash several times. *Aayase shwapasaarena seesasyaagnow viseshodhanam, Dantamayiswa tathaa shringa roupyam*

*souvarnabhaajanam/ Mani paashaana sringascha etaan prakshaalayejjalaih, Paashaane tu punar-dhrushta reshaah shuddhirudaahyataa/* ( As regards iron-steel vessels are concerned, these need to be rubbed one against another and or better burnt in Fire; ivory, bone, horn, silver and gold, Ratnas, Precious stones and ivory articles concerned they are either exposed to fire and get melted while rock-made items are purified by rubbed again). Earthen vessels are rendered clean by being burnt; paddy is cleaned by scouring; bamboo vessels, rags, linen, cotton clothing, woollen clothing, are purified by sprinkling of water; similarly leather and hide, grass of various kinds, wood, ropes etc. are purified by sprinkling of water after sun drying. *Bhumim spushtavaa gatam toyam aschaapyanyonya viprushah, Bhuktvocchishtam tathaa sneham nocchishtam Manurabraveet/* (Manu says that running water falling on the ground, flying saliva while in conversation with other albeit respectfully, remnant ghee and cooking oil is not impure!). When ever, ‘Madhuparka’ or clothing offered to the guests after bhojana as a gesture of respect, the remnant fruits, juices, tamboola or betel, etc. are never unclean or impure. *Adushtaa santataa dhaaraa Vatoddhutaascha renavah, Striyo vriddhaascha baalaascha na dushyanti kadaachana/* (A continuous stream of water flow, dust by passing wind, women, elderly persons and children can never be considered as unclean). *Desha bhange pravaase vaa vyaadhisu vyasaneshvapi, Rakshodevaswadehaadi pashchaaddharmam samaacharet/* (When there is a crisis in the country or in ‘pravasa’ or in exile, or in illness, or in a state of self control, or due to extreme difficulties, then one’s duty is of self-protection and ‘dharmaacharana’ be postponed for the time being!). *Ye na kena cha dharmena mridunaa daarunen cha, Uddhareddeena maatmaanam samartho dharmamaacharet/* (Be it a hard or none too soft duty of dharma, it is essential to first pull up one self and get strong enough to practise Dharma). *Aapatkaale tu sampraapte shouchaacharam na chintayet, Swayam samuttaret paschaat swastho dharama samaacharet/* (Whenever there is an emergency, do not get concerned regarding the practice of ‘Shoucha’ and ‘Aachara’ till such time that one gets stabilized to normalcy).

*Grihastu dayaa yukto Dharmamevaanuchintayet, Poshya vargaartha siddhyartham nyaayavartaa su buddhiman/* (It is expected of Grihasthaas or house holders to 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 of justice). *Nyaayoparjita vittena kartavyam hyatma rakshanam, Anyaayena tu yo jeevet 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 far aloof of undeserving temptations of life). *Agnichit Kapila Satree Rajaa Bhikshur Mahodadhih, Drushta maatraah punanteye tasmaan pashyettu nityashah/* (Even the visions of those who observe nitya Agni homas, Kapila cows, performers of Satra Yagnya, kings and nobilities, Bhikshus or those who renounce the worldly activities and the profound Oceans would inspire and motivate such right minded persons). *Arani Krishna marjaalam chandanam Sumanim ghritam, Tilaan, Krishnaajinam, Chhagam gruhey chaitaani rakshayet/* (Every house holder is advised to keep an Arani or double stones with which to create fire, black cat, chandanam, good quality gem stone, ghee, tilas, black deer, thick butter milk and a goat for the security and auspiciousness in his house). Also bulls and cows are of immense benefit and even a place to let a pair of these stand if given as a charity to a good Brahman would bestow the fruits of warding the most heinous sin of Brahma hatya perpetrated by way of mere thought, speech and the worst still by a deed! In fact such a daana if given to a very poor and helpless but ‘Vedaadhyayi’ would instantly add several years of healthy and contented on going life itself! But he who mismanages to gain houses, fields or even barren land by foul means from another party would not recompense by acts of digging wells, performing yagjnas, and giving away charity of several cows! Even a touch of a low caste person, a woman of a just born child, a woman during the menses period and a fallen woman would warrant

impurity for two, four, six, and eight days respectively. *Swaantah kruddhastamondho vaa khsutpipaasaa bhayaadhritah, Daanam punyamakrutwaa cha praayaschittam dinatrayam/* (When a person gives away a charity to a quality Brahmana, while in a mental frame of tiresomeness, anger, ignorance, hunger, thirst, or under compulsion, then such a charity would be not only ineffective but warrants a three day prayaschitta or sin retriever as prescribed below); the payaschitta includes Nadi Snaana and Brahmana bhojana and Go daana. *Duraachaarasya Viprasya nishidhaacharanasya cha, Annam bhuktwaa dwijah kuryaad dinamekam abhojanam/* (In fact any Brahmana who becomes aware that he has committed a sin, should organize a Brahmana bhojana but observe a day's 'upavasa' for rectification). *Sadaacharasya Viprasya tathaa Vedanta vaadinah, Bhuktaannam muchyate paapaada- horaatrantu vai narah/* (If a Duraachaari Brahmana or the sinful Brahmana due to any type of sins, regrets his sin, observes a day-night abstinence of food besides entertains with food to a sadachara Brahmana and gets him contented, then the former should be free from all blemishes!).

c) Vyasa Smriti adds further dimensions to Grihasthaashrama Dharmas as follows: *Grihashramaat paro dharmo naasti naasti punah punah, Sarva tirtha phalamtasya yayoktam yastu paalayet/* (This truism needs to be stressed again and again that there could be no better dharma as evidenced in Grihastha – ashrama. Those who observe these Ashrama Dharmas with conscience are rewarded with the fruits of arva Tirtha Darshana) *Guru bhakto bhrutya poshi dayaavaannasuyakah, Nitya japi cha homi cha Satya vaadi jitendriyah/ Swadaaro yasya santoshaha paraadaaraa nivartanam, Apavaadopi no yasya tasya tirthaphalam gruhe/* (Those grihastis who pay great attention to Guru and elders, take full care of servants with sincerity, essentially of kindly disposition, being of non-complaining nature, observing nitya gayatri japa homas, satyavaadi or highly truthful, self restrained of his physical limbs, fully contented with his own wife and respectful of other females, and of impeccable character and reputation are doubtless the recipients of the Sarva Tirtha phala without visiting none and being totally home bound) *Para daaraan Paradravyam harate yo dine dine, Sarvatirhaabhishekena paapam tasya na nashtati/* (Those grihastis who have no desire for other females and other's money at any time make the Sarvatirtha-abhisheka punya into insignificance!) *Griyashu sananeeyeshu sarvatirtha phalam tatah, Annadasya trayo bhaagaah karthaa bhaagena lipyate/* (In those house holds where Soma-Savana and other yagjnas are duly and daily executed the Sarva tirtha phalas are reaped readily and totally. Those house holds which provide Anna daana always secure three fourths of the rewards while who perform other duties of Grihastas the rest of it.) *Pratishrayam paadashoucham Brahmanancha tarpanam, Na paapam samprushetasya Balim Bhikshaam dadaati yah/* (Those house holders who invite Brahmanas, wash their feet, offer 'neeraajana' while standing with utmost esteem and serve bhojan and satisfy them along with other services would be completely unreachable for any kind of sins.) *Paadodakam paada ghrutam deepamannam pratishrayam, Yo dadaati Brahmanebhyo nopasarpatitam Yamah/* (Those grihastis who wash the feet of Brahmanas with water, ghee, deepa nirajana, Anna and restful hospitality shall indeed be out of bounds by Yama dharma Raja even!) *Vipra paadodaa vilannaa yaavat tishthati modini, Taavat pushkara patreshu pibanti Pitaromritam/* (Till such time the 'paadokaka' or the water washed by both the feet of the Brahmana keeps wet, the lotus feet of the Grihasti's Pitru Devatas would be enjoying 'Amrita paana'!) *Yatphalam kapilaa daane Kartikyaam Jyeshtha Pushkare, Tatphalam Rishayah shreshhtaa vipraanaam paadashouchane/* (Hey great Rishis! The Punya that would accrue from the Pushkara Tirtha Snaana and Go daana on a Kartika Pournami day would approximate the paada-prakshalana of the Brahmana guest of the grihastha respectfully performed by the latter!) *Swaagatena - agnayah preetaa aasanena shatakratuh, Pitarah paada shouchenaannaadyena Prajaapatih/* (The grihasti

welcoming the Brahmana-atithi itself would have pleased Agni Deva, the guest being seated comfortably would have made Indra Deva happy too, Pitru Devatas would have been delighted by the ‘Paada-prakshalana’ and indeed Prajaapati himself would have been contented by the Brahmana’s contentment with the bhojana!) *Maata Pitrou param tirtham Gangaa gaavo visheshitah, Braahmanaat Parama tirtham na bhutam na bhavishyati*/(The grihasti would normally consider his father and mother as Punya Tirthas and especially so the Go Maatas or cows; but Brahmana as the Atithi is indeed the Parama Tirtha as never in the past nor in the future times!) *Indriyaani vesheekritya Griha eva vasonnarah, Tatra tasya Kurukshetram Naimisham Pushkaraanicha*/(Any person might as well stay in one’s own home if only he keeps his physical parts and mental faculties are controlled utmost; indeed his own home is as good then since that itself is Kurukshetra, or Naimisha or Pushkar like Tirthas!) *Gangadwaaramcha Kedaaram sannihiti tathaiva cha, Etaani Sarva Tirthaani krutwaa Paapaih pramuchyate*/(His own home then would be as near and purifying as Haridwar, Kedarnath and such other Tirthas since that indeed is the singular sin destroying Tirtha) *Varnaam ashramaanaan chatur Varnasya bho Dwijaah, Daan dharmam pravakshyaami yathaa Vyaasena bhaashitam*/( O Dwijas! This is the moral that any person of the Chatur Varnaas and Ashramas should follow and observe as Vyasa emphasizes viz. that one’s own home be considered as any Tirtha, provided he or she could control one’s own faculties!) *b Yaddadaati visishtebhyo yacchaashnaati diney diney, Taccha vittamayaham manye shesham kasyaabhi rakshati*/(It is only that amount of money or wealth which is given away in daanas or donations as also that which meets the daily requirements his family; but whatever is surplus or hoarded may be taken care of by Almighty alone!) *Yaddadaati yadashnaati tadeva Dhanino dhanam, Anye mrutasya kreedani daaraarapi dhanairapi*/(Whatever money that is actually spent on the needs of the family members apart from that spent on daana dharmas is called the genuine money, but the excess of that money which is left behind one’s death is indeed squandered endlessly on the family’s playful activities since that part of the amount is sure to be misused!) *Kim dhanena karishyanti dehaanoti gataayushah, yadwardhviyatumicchantarastacchariram-ashaaswatam*/(What indeed is possibly saved for besides one’s own upkeep sustenance; beyond the needs of the anticipated family needs, what is that hoarded amount useful for there after!) *Ashasvataani gaatraani vibhavo naiva shasvatah, Nityam sannihito mrityuh kartavyo dharma sangrahaah*/(Sharira is indeed transitory, the money is not permanent either, death is round the corner and as such one should endeavour to earn as much Dharma as possible) *Yadi naama na dharmaya na kaamaaya na keertaye, Yat parityajya gantavyam taddhanam kim na deeyate*/(If money is not earned as per Dharma, that can not meet fulfillments nor good name and fame; what indeed is the excess money earned any way unless it cannot be donated in daanas and improve the ‘Punya’ accounts!) *Jeevanti jeevite yasya Vipraa mitraani bandhavaah, Jeevanti saphalam tasya Atmaartham ko na jeevati*/(Indeed it is that life which is worthwhile as would help Brahmanas, relatives and friends; beyond that consideration as for the self alone would smack of selfishness!) *Pashavopi hi jeevanti kevalaatmodarambharaah, Kim kaayena suguptena balinaa chirajeevinaa*/( If one ekes life for self sustenance alone, then he or she is considered as an animal only; what is the purpose of that kind of animal life even if lived for long!) *Adaata Purushastyaagi dhanam samtyajya gacchati, Daataaram krupanam manye mrutopyartham na muchyati*/(A person who would not perform Daana has the psyche of being a wise one since he feels that he leaves behind that money and that is wiser since that much of money would be available with him, feeling self-deceptively though- that would be as his carry forward in his next life, anyway!) *Praananaashastu kartavyo yah kritartho na so mrityah, Akrutaardhatu yo mrityupraaptah kara samohi sah*/(Those who leave the life are indeed well deserved and fulfilled once they have the satisfaction of having lived contented and indeed such persons are acclaimed as Amarajeevis or persons everliving! But, those who

merely exist without ‘satkamas, are as bad as donkeys!) *Anaahateshu yaddatam yaccha duttamaya - achitam, Bhavishyati yugasyaantah tasyaantato na bhavishyati/* (The kind of daana that is given by special invitation and that which is given being when asked for has considerable difference till the end of yugas but there is no end of the concept of daana ever!) *Mritavatsaa yathaa goushcha trishnaa lobhena duhyute, Parasparasya daanaani loka yatraa na dharamatah/* (The kind of daana given to a desperate person just as given to a dying calf or a cow is not genuine and not for the sake of Dharma-apparently for the donor’s motives!) *Adrushte chaashubhe daanam bhoktaa chaiva na drushyate, Punaraagamanam naasti tatra daanamanantakam/* (That kind of daana with the apprehension of having to face inauspiciousness on the part of the donor is of artificial nature, but a ‘Nishkaama Daana’ with no expectation of return desire is stated to be of lasting value, especially when the daana karta would request for ‘Punaraagamana’ or to say, ‘please come again’) *Maataa pitrushu yadyadyaad bhraatrushu shvashureshucha, Jaayaapatyeshu yaddadyaad sonantah swarga samkramah/* (The charity that is provided to parents, brothers and father- in- law, own wife and children would pave the way for heavens) *Pituh shatagunam daanam sahasra, Maaturuchyate, Bhaginyaam shata sahasram sodare dutta - makshayam/* (If the charity that is given to father is hundred folded, that given to mother is thousand folded, to sisters- it is of a lakh times more, and to brothers is countless!) *Kinchitvedamayam paartam kinchit partam tapomayam, Yasya chaiva gruhe mukho doore chaapigunaanvitah, Gunaanvitaaya daatavyam naasti Brahmanaatikramenacha/* (Referring to ‘Paartaapaatra’ daana, or the nature of deserving or otherwise of charites, Vyasa Maharshi states that some who deserve highly are Veda Swarupas or the embodiments of Vedas, or Tapomaya Rishis and some could even be stupid Brahmanas or well qualified; in any case even those Brahmanas who are ill qualified may not be ruled out for daanas) *Devadravya vinaashena Brahmana haranenicha, Kulaanya kulataam yanti Brahmanaatikramena cha/* (In the case of stealing the offerings to Devas, or the charities offered to Brahmanas as also to despise both Devas and Brahmanas, actions of such persons would instantly deserve ‘Kula bhrashtatwa’ or demotion of his or her status in the Society) *Brahmanaatikramo naasti Vipre Veda vivarjite, Ujjwanatamagnimutsrujya na hi bhasmani hyuyate/* ( Veda heena Brahmana becomes despicable just as one performs homa to bhasma instead of to a full flame) *Sannikrushta madheeyaanam Brahmanam yo vyatikramet, Bhojane chaiva daane cha hanyat tripurusham kulam/* (Those in respect of insulting Veda - paathi Brahmanas at bhojana and daana are destined to get cursed for three generations in their kula!) *Yathaa kaashitamayo hasto yathaa charma mayo mrigah, Yascha Vipronadheeyaanastrayaste naama dharkaah/* (Indeed those Brahmanas who are not used to Veda Pathana are just like elephants made of wood or stuffed skin made deer, as they are not genuine Brahmanas) *Samamabraahmane daanam dwigunam Braahmanabruve, Sahasraguamaachaarye hyaanantam Vedaaarage/* (The reward given in daana to an ‘Abraahmanya’ or he who does not deserve to be called a Brahmana is perhaps very nominal, but to him claiming to be a Brahmamna due to his birth is minimal, but the daana given to an Acharya is far better by thousand times, but to a Veda Vidwan, the daana punya is stated to be endless) *Agnihotri tapaswi chaVedaadhyaapayechha yah, Sakalpam sarahasyancha tamaachaarya prachakshate/* (He who is a practitioner of Agni homas, a tapaswi or daily Meditator, well conversant of Kalpa- Aranyaka Upanishads and of confidential mantras as also a teacher of Vedas is known as an Acharya.) *Ishtabhih Pashu bandhaischa chaaturmaasyaistathiva cha, Agnishtomaadi bhiryagnaina cheshtam sa Ishtawaan/* (He who is an expert of performing Ishtis like Pashu bandha, Chaturmasya and so on, Agnishtomaadi Yagnas and others is titled as an Ishtimaan or well versed with such Sacred Homa) *Meemamsate cha yo Vedaan Shadbhirangaih savitsaraihi,Itihaasa Puraanaani sa bhavedpaaragah/* (It is he who is described as the Veda Pararaga who besides Veda Jnaana is also versatile in the Six Vedangas of Siksha, Vyakarana,



Nirukta, Chhanda, Jyotisha and Kalpa as also Meemaamsa; he should also have the knowledge of Puranas and Itihasa) *Brahmanah sa bhaveccheva Devaanaamapi Daivatam, Prakshanchaiva lokasya Brahmatejo hi kaaranam/* (Such a Brahmana is indeed a Deva Deva or the evidence of, and reason for, Brahma teja in the universe). *Brahmanasya mukham kshetram nishkarkaramakuntakam, Vaapayetatra beejaani saa krushih saarvakaamiki/* (Brahmana's bright face is like a pebble free and thornfree agricultural field in which human beings themselves are the seeds to be sown and the resultant crops are like the various desires fulfilled by them) *Sukshetre vaapayedbeejam supatre daapayedwanam, Sukshetre cha Supaatre cha kshiptam naiva vidhshyati/* (The seeds must be sown in ideal and fertile fields only and in such fields the seeds or various forms of yields or prosperity emerge) *Vidya vinaya sampanne Brahmane gruhamaagate, Kreedanyoshadhayah sarvaa yaasyaamah paramaam gatim/* (It is only in the households of Brahmanas that Vidya and Vinaya or knowledge and discipline could thrive and by the entry of oushadhis or anna / food would become playful and lead to total fulfillment) *Nashtashouche vrata-bhrashthe vipre veda vivarjite Deeyamaanam rudatyannam bhayaadhvai duyshkrutam krutam/* (Those Brahmanas who are 'apavitraas' or of unclean physiques and characteristics, who are of depravity and meanness, who are Vedaheens and least enlightened are prone to fear, sadism and timidity). *Vedapurna mukham vipram subhuktamapi bhojayet, na cha murkham niraaharam shaddraatra mupavaasinam/* (A Veda Brahmana only richly deserves fulfillment of food, instead of feeding a 'murkha' or an idiot who starves even for six nights!) *Yasya gehe sadaashnanti havyaani tridivoukasah, Kavyaani chaiva Pitarah kimbhutamadhikam tatah/* (Who else is called an ideal Brahmana in whose house 'Devata havya shesha' and 'Pitru kavya shesha' are eaten!) *Vedalaangala krushteshu dwija shreshtheshu satu cha, Yatpuraa patitam beejam tasyaiaah sasyasampadah/* (During the days of yore, the seeds that Brahmana 'Sajjanaas' of virtue sowed by the 'veda swarupa hala' or tillers of Vedic features yielded 'sasya sampada' or the opulence of rich crops) *Shateshu jaayate shutrah sahasreshu cha panditah, Vaktaa shata sahasreshu daataa bhavati vaa na vaa/* (It is probable that among hundreds of persons, there might be a valiant and intrepid person born, among thousands there might be a Vidwan Pandita, among lakh of them an orator of fame, but nobody knows as to how many of persons that a 'Daata' (donor) or one with the great qualities of munificence and selflessness might emerge!) *Na raney vjayahacchuroh adhyanaanna chapanditah, Na vaktaa vaakpatutvena na daataa chaartha daanatah/* (By winning a battle one does to become a hero of all battles, a Shastri who teaches Shastras can become a Vidwan of all Vidyads, a person with facility of expression cannot be acclaimed as a great orator cannot, but he who sincerely and selflessly donates with respect and in humility is indeed designated as a data!) *Indriyaanaam jaye shuro, Dharmacharita panditah, Hitapriyoktibhir vaktaa daataa sammama daanatah/* (A person who possesses physical and mental control is a truly gallant hero, a meticulous practitioner of Dharma or Virtue is a genuine Vidwan, a soft spoken convincer in arguments and persuader of proactive actions is a real Orator, and he who donates as per the receiver's needs and necessities with respect and politeness without seeking a return is an authentic data!). *Yadye kapatam krutyaam vishamam dadaatisnehaadbhaadwaa vaarthahetoh, Vedeshu drushtam Rishibhiscgha geetam tad brahmahatyaam Muniyo vadanti/* (Any charity given out of compulsions of money returns, or fear, or publicity and providing Brahmanas excellent bhojana by way of 'saha pankti' or with equal status is as motivated as committing 'Brahma hatya' as stated in Vedas and amplified by Rishis!) *Upare vaapitam beejam bhinnabhaandeshu goduham, Hutam bhasmaani havyancha murkham daanamashaswatam/* (The seeds sown on the top layer of soil, collecting milk from a cow's udder into a broken vessel, the 'ahutis' or ghee homas offered to the ashes of the agni kunda, are as wasteful as giving 'daana' to a 'Murkha') *Amritam Brahmaanenna daridram Kshatriyasa ha, Vaishaannenena heentwa heenajaatenna narakam vrajet/* (The bhojana served by a Brahmana is like

Amrita, that which is served by Kshatriyas leads to daridrata or poverty, the food served by Vaishyas leads to meanness, and that served by the low class is as bad as ‘naraka prapti’) *Pankti bhedi vrithaa paaki nityam Brahmana nindakah, Adeshi Veda vikrataa panchaite Brahma ghaatakaah/* (Those who maintain distinct sections of the guests in their homes as per richness or commonality, who cook for one’s own bhojana without sharing with others, who are habitual offenders of Brahmanas, who seels to boss over for no reason, who sell Veda Scriptures for money, and teach Vedas or Scriptures for monetary considerations are to be called as the Five ill-famed Brahma Hatyaaris) *Idam Vyaasa matam nitya madhyatvam prayatnatah, Etadyuktaachaaravatam patanam naiva vidyate/* (This theory propounded by Vyaasa Maharshi should be always read and understood properly. Those who follow these precepts would never ever be downgraded in their lives!)]

#### Further stanzas of Chapter Eighteen on Vaanaprasthaashrama

*vAnaprasthAnAM cha dravyopaskAra iti prAyashaH khalvete sAdhavaH sAdhupathyAshinaH svAdhyAyaprasa~NginastIrthAbhigamanadeshadarshanArthaM pR^ithivIM paryaTanti teShAM pratyutthAnAbhigamanAbhivAdanAnasUyavAkpradAnasukhashaktyAsana\ - sukhashayanAbhya vahArasatkriyAcheti/*

In the case of the Third of the Varanaashrama named Vaanaprasthaashrama, Bhrgu Maharshi asserted that ‘dhana sangraha’ be disallowed in that ashrama.. Illustrious persons of integrity of advancing age be of saamanya bhojana while performing ‘swaadhyaya-tirtha darshanaas, and of saamaana atithi satkaara sahitha nirmala chitthaas’.

*bhavati chAtra shlokaH,. atithiryasya bhagnAsho gR^ihAtpratrinivartate, sa tasya duShkR^itaM dattvA puNyamAdAya gachChati / api chAtra yaj~nakriyAbhirdevatAH prIyante nivApena pitaro vedavidyAbhyAsashravaNadhAraNena R^iShaya apatyotpAdanena prajApatiriti/ shlokau chAtra bhavataH, vatsalAH sarvabhUtAnAM vAchyAH shrotrasukhA giraH,parivAdApavAdau cha pAruShyaM chAtra garhitam/ avaj~nAnamahaMkAro dambhashchaiva vigarhitaH, ahiMsA satyamakrodhaH sarvAshramagataM tapaH /15*

While recalling the prasiddha shloka while entering the Vaanaprasthaashrama, this be stated that be there a grishati who might disappoint a well deserved guest at his doostep without providing aththi seva then may that paapa phala be converted as of punya phala! Indeed may that grihasti now on the threshold of vaanaprastha be compensated of his ‘paapa’ as of ‘punya’. On noting this ideal grihsathi now about to be turned as of Vanaprastha , then devaa, pitru devataas, Maharshis of veda shastra shravanobhyaasa dhaaraka rishis too and even Prajapati might nod their heads with the appoval of sucha an ideal grihasti now turning to be a Vaana prasthi!

*api chAtra mAlyAbharaNavastrAbhya~NganityopabhoganR^ittagItavAditrashruti\ - sukhanyanAbhirAmadarshanAnAM prAptirbhakShyabhojyalehyapeyachoShyA NAmabhyavahAryANAM vividhAnAmupabhogaH svavihArasaMtoShaH kAmasukhAvAptiriti / shlokau chAtra bhavataH, trivargaguNanirvR^ittiryasya nityaM gR^ihAshrame, sa sukhAnyanubhUyeha shiShTAnAM gatimApnuyAt/ u~nChavR^ittirgR^ihastho yaH svadharmAcharaNe rataH,tyaktakAmasukhArambhaH svagastasya na durlabhaH/18*

Indeed realling that Illustrious stanza again, should not that kind of an expression be heard that when an ideal grihasti now at the threshold of Vaanaprasthaashrama be of sneha bhava yet not be of vyangya vachana to treat such a erstwhile punya grihasti! That ideal grihasti thus far had a record of displaying para ninda- niraadarana-ahamkaara- himsa-astata bhashana and such base human traits as common among

other grihastis. Hence now in this exemplary example of ideal grihasta on the threshold of the vaanaprastha ashrama be complemented with flower garlands, sugandha dravyas, vastraabhushanaas, vastu vahanas, and nritya-geeta- vadyas- naanaa prakaara bhakshya-bhojya lehya choshya paaneeyaas!

[ Vishleshana on Vanaprastaashrama vide Manu Smriti Aachaara Khanda as follows:

VI. 1-38) ( Every snaataka Dwija pursuant to the Grihastaashrama into the Vaanaprastha stage of life should pursue the Vidhis or principles of dharma with determination and 'indriya nigras', while aging with wrinkles and white hair as per the practice of generations after generation. He might even discard cultivation entrusting him to sons and retire into forests with his wife but retaining his duty of the daily 'agni karyas' along with the required implements being prepared for eating fruits and roots, and wearing old yet clean clothes and unshaven beards or hairs yet with bathings in mornings and evenings ensuring 'baahyaantara shuchi'. He should offer 'bali' to share his food with creatures and insects, give away charities and perform 'atithi seva' as per his ability, as also daily vedaadhyayana. *Vaitaanikam cha juhuyadagnihotram yathaavidhi, darshamaskandayan parva purnaa -maasam cha yogatah/Riksheshtyaagrayanaam chaiva chaaturmaa -syaani chaaharet, turaayanam cha kramasho dakshasyaayanameva cha/* Vaitaanikaagni is called the merger of Aahavaneeya and Dakshinaagi and thus performing the Vaitaagni as prescribed is what is expected of dwija during the vaanaprastaashrama stage of life. At the same time, he should not slip away from the duty of 'ishti karyas' of agni on darsha pourami and amavasyas. The prescribed shrouta karmas of Nakshatreshti and Aagraayaneshti be neglected nor those during Chaaturmasyas and at Uttaraayana-Dakshinaayana transition days of Surya Deva's directional changes. The Vaanaprastha Prajas are also required to perform homa karyas with the purodasa cakes and boiled karus prepared by their own hands of fresh grains of Vasanta or Sharad ritu crops and the remains after the homa kriyas be eaten by themselves as tempered with salt. They should otherwise eat the vegetables, roots and fruits as also the dried fruits and oil extracts but avoiding madya-maamsas and banned fruits like bhurina-shighruka-sleshmaankas as also honey. During the month of Ashviyuja, one should discard stored food items or old clothes. The Vaanaprasthaa should only consume food cooked by fire or ripened as fruits duly emaciated by teeth or pulped or digestible or of grinding tools. *Naktam chaannam samashneeyadhipavaa vaaahritya shaktitah, chaturthakaaliko vaa syaat syaad vaapyashtamakaalikah/ Chaandraayanavidhaanairvaa shuklakrisnecha vartayet, pakshaantayor - vaapyashneeyaad yavaagum kvathitaam sakrit/* or food be consumed as nakta bhojana that is to refrain from eating as per one's ability or take food either in the day or night, keep 'upavaasa' or fasting till the next night or the day there after till the fourth day. Chaandraayana bhojana involves reducing the fistful food intakes from prathama to amaavasya and in the reverse way from prathama to purnima during krishna paksha and shukla paksha respectively. As an alternative, the Vaanaprasthas might always subsist on flowers, fruits and roots fallen on earth. Besides performing 'trikaala snaanas' or mornings-middays and evenings, a Vaanaprastha should practise 'Panchaagni saadhana' or maintaining four fires around, besides Surya on the sky during greeshma months; the rainy season under the open skies and in the hemanta ritu or of winter season wearing wet clothes to always sustain the rigours of austerities. At the time of 'trikaala snaanas' in mornings-middays and evenings, tarpanas to Devas and Pitru Devas be executed and possibly achieve higher levels of asceticism. In the quest for harshness and severity of one's own body and psyche, the vaanaprastha might be seated in the midst of sacred fires around and within under open skies sans shelter, maintain silence and bare subsistence on meagre intakes of roots and fruits. *Etaashchaanyaashcha seveta deeksha vipro vane vasan, vividhaashchau panishadeer aatmasansiddhaye*

*shruteeh/ Rishibhirbraahmanaishchaiva grihasthaireva sevitaah, vidyaatapo vividdhyartham shareerasya cha shuddhaye/* or even the afore -mentioned vannaprastha dharmas apart , Brahmanas who even otherwise practise accomplishment of ‘tadaatmya’ or union of Antaratma and Paramatma as was explained in the various Sacred Scriptures like Upanishads do constantly strive for and so do great Maharshis. Thus such exemplary Brahmanas are straight to walk in north easterly direction and always on the singular path of virtue, live on water and air, being totally self-controlled until the final body collapse but with total fulfillment with neither fear nor grief nor even attachment but of ‘sat plus nyaasa’ or of Interaction with Sanyasa literally at the final destination of bliss)]

## **Chapter Nineteen on Vaanaprastha-Sanyaasa Dharma vivarana / Himalayottara Loka Mahat/ Bhardwaaja-Bhrigu Samvaada Upasamhaara.**

*bhR^iguruvAcha: vAnaprasthAH khalyR^iShidharmamanuvartante puNyAni tIrthAni nadIprasravaNAnyucharanti suvibhakteShyaraNyeShu mR^igamahiShavarA hashArdUla sR^imaragajAkIrNeShu tapasyanto.anusaMcharanti tyaktagrAmyavastrAbhyavahAropabhoga vanyauShadhiphalamUlaparNaparimitavichitraniyatAhArAH sthAnAsanino bhUmipAShA NasikatAsharkarAvAlukAbhasmashAyinaH kAshakushachar mavalkalasaMvR^itA~NgAH kesha shmashrunakharomadhAriNo niyatakAlopasparshanA askannakAlabahihomAnuShThAyinaH samitkushakusumApahArArchanasaMmArjanahomAntalabdhavishrayAH shItoShNa [varSha] pavanaviniShTaptavibhinnasarvatvacho vividhaniyamayogacharyAnuShThAnahR^ita [parishuShka] mAMsashoNitavagasthibhUtA dhR^itiparAH satvayogAchCharIrANyudvahanti /I bhavati chAtra shlokaH, yashchaitAM niyatashcharyAM brahmarShivihitAM charet, sa dahedagni vaddoShA~njayellokAMshcha durjayAn/*

Maharshi Bhrigu further annotated that those illustrious humans of virtue in the vaanaprastaashrama would be resorting to the fulfillment of dharma kaaryas such as visiting pavitra teerthaas, nadi pravaahaas and encounter mrigas, wild elephants in the aranya pradeshaas, while sustain on anna-phala-moola-adi parimitaahaaraas, while practising the seating and sleeping on earth-rocks-mats-mrigacharmas and wearing normal vastraas, while seeking to wear saamaanya vastras and saadhaarana vesha bhaashaas of head hair dress, nails and so on. Pratahkaala sischita- snaana-gayatri-balivaishvadeva-angnihotraadi karmaanushthaana niyama paalana- satkarmaanushthaanas be routinised.Indeed, those purushaas while abiding by the principle of vaanaprastha dharma paalana, would be pure and of agni tejas despite their erstwhile ashramas if any as of samithas to agni and then attain durlabha loka prapti.

*parivrAjakAnAM punarAchAraH : tadyathA vimuchyadhanakalatra paribarhaNaM sa~NgeShvAtmanaH snehapAshAnavadhUya parivrajanti/ samaloShTashmakA~nchanA strivargapravR^itteShvArambheShvasakta -buddhayo.arimitrodAsInAnAM tulya darshanAH sthAvaraja~NgamAnAM jarAyujANDajasvedajodbhijjAnAM bhUtAnAM vA~N bhanaH karmabhirabhidrohiNo.aniketAH parvatapulinavR^ikShamUladevatAyatanAnyananucharanto vAsArthamupeyurnagaraM grAmaM vA nagare pa~ncharAtrika grAme chaikarAtrikaH pravishcha cha prANadhAraNArthaM dvijAtInAM bhavanAnyasaMkIrNakarmaNAmupatiShTheyuH pAtrapatitA, .ayAchitabhaikShyAH kAmakrodhadarpalobhamohakArpaNyadambha parivAdAbhimAnahiMsAnivR^ittA iti/*

Now about the Sanyasi dharmaacharana Those who would enter this Ashrama be implicitly discard agnihotra, dhana, kanaka, kanta, parivara, aadi bandhanaas with the intrinsic psyche of gold and stone.

Further dharmaardhakaama sambandhi pravritti buddhasakti be rid off for ever. Their feelings of shatru-mitra-udaaseena drishti be erased in their inner consciousness. They be of the nature of treating the shtaavara jangama pindaja swedaja udbhujja praanis too let alone of chaturvarna maanushaas too as they be never hurt with the trikarana shuddhi of manasaa-vaachaa-karmana means. The sanyasis are prohibited to reside in a matha-kutheera- sthira sthaanaas but be ever mobile most assiduously on the Chaturmaasaas. They would always prefer mountain caves, pavitra nadi teeraas, vriksha moola pradeshas, Deva Mandiras but be mobile for dharma prachaara and as the proactive agents of ‘dhamaacharana’. For their praana dhaarana, they might even spend spells of time in the houses of brahmamana- kshatriya-vaishyaas as of specialisation of ‘vishuddha dharma paalana’. In any case, the genuine sanyasins be very far and distant from kama-krodha-darpa-lobha-moha-kaarpanyadambha- para ninda-abhimaana-himsa buddhis and karmaacharanaas

[ Visheshana on a) Sanyasi Prakarana and b) Sanyasi Dharmas vide Dharma Sindhu - Five Pages approx.

#### a) Sanyaasa Prakarana:

i. Eligibility: *Brahmacharyaa Deva pravrajeydgrihaadvaa vanaadvaa Atha punaravrativa snaatakovaa Utsanaagniranagnikovaa yada hareva virajettada hareva pravrajat/* (Be it a Brahma –chaari or who has done samavarta or returned home after studies or a Snaataka, Grihsta, Saagnika, Anagnika, or Vanastha- any person could get Vairagya and take to Sanyaasa on that very day). Any body who is anxious, on the threshold of death, or highly disturbed in mind or other-worldly wise, is qualified to assume Sanyaasa. In taking ‘Aatura Sanyasa’ or in a restless mind, there would not be duties to observe except declaring themselves as Sanyasis. But in the case of those Brahmanas who are in the quest of ‘Atma jnaana’ and are ready for ‘Danda Grahana’ and such formalities are only eligible and are called Vividisha Sanyasis. ‘Vidwat Sanyasa’ is open to Kshatriyas and Vaishyas too. Basically there are four classifications of genuine Sanyasis viz. Kuteecha, Bahoodaka, Hamsa and Parama Hamsa. Kuteecha is the one who stays away aloof from normal life in a seperated Kuteera or an abode, wearing Yagnopaveeta and Shikha as also Kaashaya Vastra and Tridanda, eating from relatives and observing Atma Nishta. Bahoodaka is the one who deserts family members, observes the niyamaas of Kaashaya Vastra etc. and receives alms and Bhojana from among seven houses while being fully engaged in absorbing Tatwa Jnaana. Hamsa Sanyasi is similar to Bahoodaka but also wears a single Danda. Parama Hamsa is distinguished without Shikha- Yagnopaveeta and is a concentrated version of a Superior Sanyasi to whom it is immaterial to wear Kaashaya vastra or not but does adorn with Danda Dharana. *Eka Dandam samaashritya Jeevanti bahavo Naraah, Naraakey Rouravey Ghorey Karma tyaagaatpatamtitey, Kaashtha Dando Dhrutey yena Sarvaashi Jnaana varjityah sayaati Narakam ghoram/* ( Those who have no Vairagya but assume the ‘Vesha’ or outfit of a Sanyasi for his livelihood would indeed visit Narakas; Sriti Vachana states: by merely adorning with Danda without Karma Tyaaga those who who show off as Sanyasis would definitely visit Ghora Narakas.)

ii) Sanyaasa Grahana Vidhi: Uttaraayana is stated to be the preferred time for initiating into Sanyasa, especially for those who have Grihyaagni. Having located a Sadguru who possesses Shanti and Danti or Placidity and Self Restraint, the aspirant Sanyasi should learn Sanyasi Dharmas from the tutelage and keep on practising Gayatri Japa, Rudra Japa and Kushmanda Homa for three months and after attaining Bahyaantara Shuchi on one Rikta Tithi make the Sankalpa: *Amukasya Mama karishya -maana Sanyaaseneydhikaaraartham Chatuh krucchaatmakam praayaschittam Pratikruccham*

*tatprachyamnaayaika Gonishkriyadwaaraaha maacharishye Krucchaprtayaamnanaa Gonishkraya dravyam Viprebhyo daatumahamtsrujey/* Thus having given Go-Pratyaamnaaya, commence series of Shraaddhas on Ekadashi or Dwadashi at Brahma Ratri. Ashramasastha has to perform ChatuhKruccha followed by Ashta Shraddhas; Apastambas and Hiranyakeshiyas follow the Saankalpa Vidhi without Agnoukarana Pindaas and by Sankalpa Vidhi only. But Ashwalaayanaadis follow Sapinda Paravana Prayoga; in this in Savya position they perform Shraddhaanga Tarpana with Yava mishra jala in rivers and waterflows stating: *Brahmaanam Tarpayaami, Vishnum--; Maheshwaram--; Devarsheen--; Brahmarshen--; Kshatrarshen--; Vasoon--; Rudraan--; Adityaan--; Sanakam--; Sanandanam--; Sanaatanam--; Pancha Maha Bhutaani--; Chakshuraadi Karanaani--; Bhutagraamam--; Pitaram--; Pitaamaham--; Prapitaamaham--; Aatmaanam-/* Having returned home the Karta would then announce Desha Kaalaadi and make the Sankalpa: *Karishyamaana Sanyaaasaangatvey noushtaa shraaddhhaani paarvana vidhinaannenaameynavaa karishye/* This would be like Naandi Shraaddha and hence in Savya position itself by using yavaas in place of Tilas. The opening Shraaddha is meant for Satya Vasu Sanjnika Vishwa Devas involving two Naandi Mukha Brahmanaas and naming (Vaana) of one of them to organise the Eight Shraaddhas. In the Prathama Deva Shraaddha, the 'Uccharana' or recital would be *Brahma Vishnu Maheshwaraa Naandi Mukhaah Sthaanekshanah priyataam/* The Second one is Rishi Shraaddha with the Uccharana of *Deveshi Brahmarshi Kshatrarshi yo naandi -mukhaah Sthaanekshana priyataam/* The third one is Divya Shraddha addressed to *Vasu Rudraa- ditya Rupaa naandhi mukhaaya-/* The fourth one is Manushya Shraddha to *Sanaka Sanandana Sanaatanaadi----*; the fifth one is Bhuta Shraaddha to *Prithivyaadi pancha Mahaa bhutaan -yekaadasha chakshuraadi karanaadi chaturvidha bhutagraamaa naandi mukha;* the sixth one is Pitra Shraaddha to *Pitru Pitaamaha Prapitaamahi naandi mukha----*; the Seventh Shraaddha is directed to *Maatru Pitaamahi Prapitaamahyo naandi mukha---*; and finally the Eighth Shraaddha being Atma Shraaddha and the Uccharana is: *Atmaantaraatma Paramaatmaanah Naandi mukha----*. After the Naandimukha, Padya is given to Vishwa Devas with the Mantra : *Sanyaasaartha maham Shraaddham kurvey bruta Dwijottamaah, Anugnaam praapya ushmaakam siddhim praapyaami shasvateem/* Then one Vishwa Deva Patra and Ashta Patras for are arranged for Deva-Rishi-Divya-Manushya-Bhuta-Pitru-Maatru-Atma to provide Aasana-Gandhaadi Ahutis are offered. This method is by way of Sankalpa in the case of Apastambaas but Ashvaayanas perform with 'Arghyapaatraa- sadana'. Pinda-daanaadikas also are not applicable to Apastambaas. After the Ashta Shraddha on the first day, the Sanyasa Karmas on the following day include kesha khandana , Nadi Snaana, koupeena dharana, danda dharana, kamandalu dharana, Achhadana Vastra dhaaranaadi karmas. Then the Sanyasa Grahana Karya is followed by the Maha Sankalpa : *Asesha duhkha nivrutti niratishaya -ananda praapti rupa Parama Purushaartha praaptaye Parama Hamsa Sanyaasa grahanam karishye/ Tadangatayaa Ganapati pujana punyaahvachana Maatrukaa pujana Naandhi Shraaddhaani karishye/* The procedure is as follows: Recite the Mantra viz. *Brahmaney namah, Vishnavey namah, Rudraaya namah, Suryaaya, Somaaya, Atmaney, Antaratmaney, Agnimeey, Ishetvorjetwaa, Agna Aayaahi Shannodevi etc.;* take three fistfuls of 'Sattu Pishta' or mix of cereals, millets and pulses, eat the Sattu thrice and touch the naabhi ; recite again the Mantra: *Atmaney swaha Antaraatmaney swaaha Paramatmaney Prajaapataye swaaha;* eat the mix of milk-curd-ghee-water by the Mantras of *trivridasi* once, *pravridasi* twice, *divrudasi* thrice, then drink water saying *Aapah punantu* and finally state: *Upavaasam karishye/*

ii) Savitri Pravesha: The Karta would recite : *Om Bhuh Savitrim pravishaami; Om Tat Savaturvarenyam Om Bhuvah Savitrim pravishaami; Bhargodevasya dheemahi; Om Swaha Savitrim pravishaami; Dhiyoyonah prachodayat Om Bhurbhuvaswah Savitrim praveshayaami; Tatsavatur varenyam Bhargo*

*Devasya dheemahi dhiyoyonah prachodayat/* Before Suryastamaya, the Karta would secure ‘Prajivalitaagni’ or fully blown up Agni and perform Brahma-Anvaadhaana with the Sankalpa: *Sanyaasam kartum Brahmaan- vaadhaanam karishye/* Brahmaanvaadhaana’s procedure is to invoke Agni first, perform Ajya Samskaara, take ‘sruk’/ladle-fuls of Ajya four times, carry out the Homa with *Om Swaahaa Paramatmaney idam* and do the ‘Agni Parishechanadi’. Then follows Sayam Sandhya homa, Vaishva Deva and Ratri Jaagarana. Next morning, the Karta would resume Nitya Homa, Vaishva Deva, Sthaalipaaka, Agni Dhyana with *Chakshu- Aajyena* and Pradhaana Homa. Thus concluding the Homas, the Karta would do japa with *taratsammadi* and perform Snaana with ‘Suvarna Rajita Kusha-Yukta jala’ or water with gold, silver and Kushas. Then he would perform the Sankalpa: *Sanyaasaanga bhutam Praanaadi homam Purusha Sukta homam Virajaa homam cha tantrena karishye/* After the Sankalpa and Anvaadhaana, Pancha Praana Devatas are pleased with Samidha-Charu-Ghrita Homa; Purusha Suktaanvitha shodasha Samidhaadi homa, and Virajaa Mantranvita Prajapati homa with special ‘dravyas’ were also executed. This is followed by hundred and eight Mouna(Silent) Homas with Aajya, perform Praanaaya Swahaadi Pancha Prana Homa and conclude with *Sahasra Sirsha Purushaadi* sixteen Ruchas utilising distinct three materials in the homa stating *Purushaayedam na mama* at the end.

**iii) Viraja Homa:** This is a highlight Homa in the context of Sanyasa Grahana Vidhana and is more or less the conclusive component of the Vidhana. **Viraja Mantra :** It is with this Mantra that forty climactic Ahutis to Agnideva are executed with a wide variety of Dravyas : *Praanaapaana vyaanodaana samaanaamey shudhyantaam jyotiraham Virajaa Vipasmaa Bhuyaasam swaahaa-Praanaadibhya idam/ Vaagmanaschakshushrotra jihvaa ghraanareto buddhyaa kuti sankalpaamey shudhyantaam jyotiraham swaahaa-Vaagaadibhya idam/ Twakcharma Maamsa rudhiramedo majjaa snaayavostheenimey shuddhyantaam jyotiraham swaahaa-Shira Aadibhya idam/ Uttishta Purusha harita pingala lohitaaksha dehi dehidadaapayitaamey shudhyam, Purushaadibhya idam/ Prithivyaapatejo vaayu raakaasho shudhyantaam swaaha-Prithivyaadi idam/ Shabda sprasha rupa rasa gandhaamey shudhyantaam swaahaa- Shabdaa –dibhya idam/ Mano vaakkaaya karmaani mey Shuddhyantaam Jyotiraham swaahaa- Mana Adi Karmabhya idam/ Avyakta bhaavairahankaarair jyotiraham swaahaa-Avyaktaadibhya idam/ Aatmaamey shuddhyantaam swaahaa-Antaraatmana idam/ Paramaatmaamey shudhyantaam swaahaa-Paramatmana idam/ Kshudey swaahaa-Kshuda idam/ Kshutpipaasaaya swaaha-Kshut pipaasaayedam/ Vinidyai swaahaa-Vinidyaa idam/ Rukvidhaanaaya karshotkaaya swaaha/ Kshut-pipaasaamalaam Jyeshthaamalaamalakshim naashamaamyaham, Abhutimasamriddhimcha Sarvaam nirnudamey paapmaanam swaaha-Agnayam ida/ Annamaya Praanamaya Manomaya Vignaana mayaanandamaya Aatmaamey Shuddhyantaam swaaha-Annamaadibhya idam/* After the forty Ajyaahutis thus, the Karta would offer the final Ahuti to Prajapati: *Prajaapatou tanmanasi juhomi Muktoham Deva kilbishaat swaahaa-Prajaapata idam/*; recite Purusha Sukta; perform ‘swishtakrut’ to the Homa Sesha; give away the Loha Patraas to Guru; burn the six patraas that have been the aids in the Grihaagni Homaas; donate Go hiranya vastraadi to Brahmanas; pray to Guhaagni; do Agni Samaropa, recite the Yajus thrice : *Yaatey Agney yajniyaa tanustayehyaarohatmaana/*; consume by his mouth the Agni Jwaala; bless the sons family members stating: *Sarvey bhavantu Vedaadyaa –sarvey bhavantu Somapaah, Sarvey Putra mukham drushtwa Sarvey bhavantu bhikshukaah/*; reach a water-body for handful of Jalagrahana with the ‘Abhimantrana’ by the Sukta of *Aashushishana/*; and leave the water in the Flow saying: *Sarvaabhyo Devataabhyah Swaahaa/*

**iv) Sarva Tyaaga Vidhi’ :** Total Renunciation starts with the recital of the Maasa-Tithi-kaalas by the Karta as he would leave three handfuls of water in a Jalaashaya : *Aparoksha Brahmaavaaptaye Sanyaasam Karomi/--Yeshahavaa Agnissurayah praanam gacchaswaa, Om swaamyonimgaccha*

*swaahaa/* He would then perform Jala-prokshana providing ‘Abhaya’ to all present: *Putreyshanaa Vitteshanaa Lokeshanaa Sarveshanaa mayaatyaktaa/ Abhayam Sarvatebhyo matta swaaha/* This would follow the Karta’s Vachana to all concerned as a Final Expression of Acknowledgement :  
*Yatkinchidgrandhanam Karmakritamagjnaana to mayaa, Pramaadaalasya doshottham tatsarvam santyaajaamyaham/ Tyakta sarvo Vishuddhatma gata sneha shubhashubhah, Esha twajaamyaham Sarvam Kaama Bhoga Sukhaadikam/ Rosham Tosham Vivaadam cha Gandha maayaanulepanam, Bhushanam Nartanam geyam daanaamaadaanamevacha/ Namaskaaram Japam homam yaascha nityaah kriyaa mama, Nityam Naimittikam kaamyam Varnadharmarthaschamaas-chaye, Sarvameva Parityajya dadaamabhaya dakshinaam/ Padbhyaam Karaabhyaam viharannaham Vaakkaaya manasaih, Karishye Praanimaam peedaam raaninhah santu nirbhayaah/* (I now leave behind all my Karma Bandhas or the shackles of my previous actions performed by ignorance, or accidents or carelessness or even with full consciousness. Having repudiated my erstwhile actions of blemish totally, I now resolve with my Conscience that here-onward I shall leave all comforts and luxuries, disengage from controversies, quarrels, and questionable actions; Gandha Maalya Chandanaadi Alankaras and Ornamentations, Nritya-Gaana- Daana- Sweekaara-Namaskaraas; Jala-Homa-Nitya Naimittiaka Kamya Karmas, Varnashrama Dharmaabhimaanas and soon. I shall provide refuge to the weak and disabled beings including animals and other beings and offer help by way of physical, mental, vocal and heartfelt actions) Having announced the resolve by swearing before Suryaadi Devatas and keeping Vipras and others as witnesses, the Sanyasi would then descend into waters navel-deep with East face and enter Savitri Pravesha and leave waters with the resolve: *Putreshanaaya Vitteshanaayaa Lokeshanaayaascha vyutthitoham bhikshaacharyam charaami/* and leave water in the Water Flow.

v). Praishocchaara: The terminal acts of Sanyasa Vidhaana of Praishocchaara of the new Sanyasi are as follows: First with leaving water in the Flow with the Mantras thrice in three tones of low-medium and loud voice: *Om Bhuh Samnyastam mayaa, Om Bhuvah Samnyastam mayaa, Om Swaha Samnyastam mayaa, Om Bhurbhuvaswah Samnyastam mayaa/* Then the Shikha is unfurled and cut; the Yagnopaveeta is taken out by the raise of his hands above the shoulders and kept in his hands reciting the Mantra: *Aapovai Sarva Devataah Sarvaabhyo Devataabhyo juhomi swaayaa, Om Bhu Swaahaa/* Then he should offer both the Shikha and Yagnopaveeta to the waterflow as though the Samidhjaajyaas are provided to Agni in a homa. Subsequently, the new Sanyaasi would pray to Purushottama: *Traahimaam Sarva Lokesha Vaasudeva Sdanaatana, Sanyastam mey Jagadyoney Pundarikaaksha Mokshada/ Ushmaccharana maapannam traahi maam Purushottama!* So saying he should walk five steps in complete nakedness. Then as he greets the Acharya requesting the latter to bestow Atma Gyaana to him, the Acharya would provide a Koupeena and a Up Vastra . The latter also donates a Danda to the Nava Sanyasi with the instruction that the latter should never ever leave the Sacred Danda as a Grand and Unique Symbol of Purity, Piety and Integrity. The Sanyasi would accept the Isignia saying: *Om Indrasya Vajrosi sakhemaam Gopaaya/* The Acharya futher bestows a Kamandalu stating: *Vaartaghna Sharmamey bhavayatpaapam tannivaaraya/* As the Sanyasi squats on the ground before the Acharya with folded knees and hands, he requests the Acharya to teach the intricacies and nuances of Vedanta and *Traayaswabho Jagannatha Guro Samsaara vahnina, Dagdham maam Kalaadashtam cha twa maham Shranam gatah/ Yo Brahmanam Vidadhaatipurvam yo vai Vedaamscha Prahinoti tasmai, Tam ha Devamatma Buddhi prakaasham Mumukshurvai sharana maham prapadye/* The Acharya would keep his hand on the Sanyasi’s head , recites Purusha Sukta stating: *Mama vratey hridayamtey dadhaami/* and bestows his Upadesha into the ears of Pranava, its Panchekarana followed by *Pragnaanam Brahma, Ayamatma*



*Brahma, Tatwamasi, Aham Brahmaasmi* and so on as well as the ‘Goodhaarthas’ or the Concealed Meaning and Implications!

b) Sanyaasi Dharmas:

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

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 generations 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 Pranavaabhyasa tatparah, Shravanaadiratassjuddhah nidhi dhyaanataparah/ Brahma bhavena sampurya brahmandamakhilam sthitah/ 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 dhyana tatpara, Atma Tripta, Atma ratha, and Tatvagayana!) Yagnyavalkya describes: *Dhyaanam shoucham tathaabhiksaa niytamekaanta sheelataa, Bhikshaschatvaari karmaani panhamam nopapadyate/* ( To a bhikshu, there are four objectives of existence viz. Dhyana, Shoucha, Bhikshatana and Loneliness; there is no other fifth feature except meditation to Paramatma) Kanva Muni instructs: *Ekaraatrim vaset 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 Shuchissusankalpita 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!)

Aatura Sanyasa Vidhi: In this case, the procedure in brief involves Sankalpa, Preshocchaarana and Abhaya Daana. The Karta would take Mantra Snaana and Sankalpa: *Jnaana Prapti dwaaraa Moksha Sidhyartha maatura Vidhina Sanyasamaham karishye/* Following the Sankalpa, he would go in for Kshavara except for six hairs on his sikha, take Snaana again, and after Aupavasa, Agni Prajaparthya, Purnahuti, perform Uru Homa or Ahutis with water in a water body itself with the Mantra: *Yeshahavbaa Agneryoniriyaha Praanaha Praanam gaccha swaaha, Apovaisarvaa Devataassarpaabhyo Devataabhyo juhomi swaahaa Bhuvah swaahaa/* There after, the Karta performs Abhimantrana of the remaining water from the palmful, the Karta makes the resolve: *Putreshanaa Vitteshanaa Lokeshanaa mayaatyaktaa/* sips some water, recites another Mantra *Abhayayam Sarva bhutebhyo mattha swaahaa/* consumes some more water and finally drinks full reciting *Sanyastam mamaayaa/* He would face Eastward, lifts up his hands to perform Priashocchaara as above, discards Yagnopaveeya with the final *Bhu Swaaha*, takes up the danda and thus becomes an Aatura Sanyasi while the Mentor would give Maha Vakyopadesha as he takes over as an Aatura Sanyasi; the Do's and Don't's of a Sanyasi mentioned above would become operative instantly. ]

#### Further stanzas of Chapter Nineteen

*bhavanti chAtra shlokaH, abhayaM sarvabhUtebhyo dattvA yashcharate muniH ,na tasya sarvabhUtebhyo bhayamutpadyate kvachit / kR^itvA.agnihotraM svasharIrasaMsthaM shArIramagnim svamukhe juhوتي,yo bhaikShacharyopagatairhavaribhi shchitAgninA prApya sa yAti loka/-5 mokShAshramaM yaH kurute yathoktaM shuchiH susaMkalpitabuddhiyuktaH ,anindhanaM jyotiriva prashAntaM sa brahmalokaM shrayate dvijAtiH/ )*

In this context this be affirmed that such a Muni who could freely and volantly move about be never be afraid of any prani in the universe. That superior brahmana who could absorb agnihotra right into his physique and as of bhiksharupa as a havisha homa and agnisanchayana should indeed accomplish Agni Loka. That parama sanyaasa who with buddhi sankalpa as of shastrokta vidhi would take to mokshaashramasanyaas with niyama paalana to accomplish the parama shanta jyotirmaya Brahmaloka.

*bharadvAja uvAcha: asmAllokAtparo lokaH shrUyate nopalabhyate, tamahaM j~nAtumichChAmi tadbhavAnvaktumarhati / bhR^iguruvAcha: uttare himavatpArshve puNye sarvaguNAnvite, puNyaH kShemyashcha kAmyashcha sa paro loka uchyate / tatra hyapApakarmANaH shuchayo.atyantanimmalAH ,lobhamohaparityaktA mAnavA nirupadravAH / sa svargasadR^isho lokastatra hyuktAH shubhA guNAH,nAtra mR^ityuH prabhavati spR^ishanti vyAdhayo na cha /10*  
Bharadwaaja then wondered whether which of the higher lokaas be beyond Bhuloka. Maharshi Bhrigu explained that up the bhuloka beyond the northen side of Himalayas be stated as the pavitra-kalyaanakaai loka which be of paapa rahita-pavitra-atyanta nirmala- lobha moha shunya maanavaas be residing with neither upadravas nor fear. That loka be stated as swarga tulya where death be timely of the ripened age only and the adhi daivika- adhi bhoutikaadi upadravaas as being unheard of.

*na lobhaH paradAreShu svadAranirato janaH,na chAnyonyavadhastatra dravyeShu cha na vismayaH/. parokShadharmo naivAsti saMdeho nApi jAyate, kR^itasya tu phalaM vyaktaM pratyakShamupala bhyate/ yAnAsanAshanopetAH prAsAdabhavanAshrayAH, sarvakAmairvR^itAH kechiddhemAbharaNabhUShitAH/ prANadhAraNamAtraM tu keShAMchidupalabhyate, shrameNa mahatA kechitkurvanti prANadhAraNam ,iha dharmaparAH kechitkechinnaikR^itikA narAH, . sukhitAH duHkhitAH kechinnirdhanA dhanino.apare /15)*

There be neither of para stree vancha and of lobha-moha- matsaras, nor of para dhana moolaka himsa-mrityu prasakti. Adharma naamaka sandehaas too be non existent.None could be in bandhana or duress nor any reasons to surprises and mantal shocks. There the karmaadhara pratyaksha phalopalabhdhi as some would be enjoying in luxurious houses and properties with bhakshya bhojyaahaaras while some eke out their lives.Some turn out to be dharmaparaayanaas and dhanavaan while some of nirdhanaas as of the truism of ‘ as one would sow, so do reap. And thus that pradesha be truly designated as of idealism.

*iha shramo bhayaM mohaH kShudhA nidra cha jAyate ,lobhashchArthakR^ito nR^INAM yena muhyantyapaNDitAH/ iha artA bahuvidhA dharmAdharmasya karmaNaH ,yastadvedobhayaM prAj~naH pApmanA na sa lipyate / sopadhaM kR^itiH steyaM parivAdo hyasUyitA,paropaghAto hiMsA cha paishunyamanR^itaM tathA/ etAni sevate yastu tapastasya mitAyate , yastvetAnnAcharedvidvAM - stapastasya pravardhate/ iha chintA bahuvidhA dharmAdharmasya karmaNaH ,karmabhUmiriyaM loke iha kR^itvA shubhAshubham, shubhaiH shubhamavApmoti kartA.ashubhamathAnyathA/20*

Most unfortunately however one would witness shrama-bhaya-moha- kshudha.Manushyas are obsessed with dhana lobha visheshata while the majority be of purushas of agjanaana moha. Kapatata-shathata-paraninda paraayanata- itara prani himsaacharana- nityaaastya manastatva-and such durguna sevana be the common human shortcomings be replete while tapasya-dharmaadharma vichakshana be rear as being of non existence. Hence this is known as a Karmabhumi with swings of balance of dharmadharma do heavily lean to the wrong side invariably. In this loka the vichaarana of punya and paapa-shubhaashubha

karmas is thus beyond human comprehension as of kaleidoscopic variations symbolizing endless colors and forms in one's escape in the times of difficulty and self-doubt, constantly generating ever changing.ly!

*iha prajapatiH pUrvaM devAH sarShigaNAstathA, iShTena tapasA pUtA brahmalokamupAshritAH /  
uttaraH pR^ithivIbhAgaH sarvapuNyatamaH shubhaH , ihatyAstatra jAyante ye vai puNyakR^ito janAH/ ..  
asatkarmANi kurvANAstiryagyonishu chApare, kShINAYuShastathA chAnye nashyanti pR^ithivItale/  
anyonyabhakShANAsaktA lobhamohasamanvitAH, ihaiva parivarntate na te yAntyuttarAM disham/  
ye gurUnparyupAsante niyataA brahmachAriNaH, panthAnaM sarvalokAnAM te jAnanti manIShiNaH/-25  
ityukto.ayaM mayA dharmaH saMkShepAdbrahmanirmitaH, dharmAdharmau hi lokasya yo vai vetti sa  
buddhimAn /*

In this very iha loka, there ever be the cogitation of what be the punya-paapa karma related deliberations and of shubhaashubha karma phalaas. In the ages of yore, at this very karma bhumi, the Prajapati- Devas and Maharshis had performed maha yajna kaaryas and sever tapasyas and had accomplished BrahmaloKa. Be it known that in the northern direction of Prithvi beyond the Lokaaloka Parvataas, there be punyatma manushyas some of whom get reborn at that hallowed region. [*Aabrahmahlokaadaashaadaa lokaadaasheshaadaa Lokaaloka parvat esanti Brahmastebhyo nityam namonamah/ as the concluding stanzaas of Sandhyaavadana*] Others who would tend to paapa karmaacharana might be born as pashu pakshis and consequent to their collapse might be reborn in paataalaadi adholokaas. Thus assuredly those who had been overweighed by lobha mohaadi lakshanas ought not to have access to the utara disha parvataas at the Lokaalokaas while those with indriya samyamana, brahmacharya paalana and guruanopaasana do have access to that hallowed land. In this manner, this Brahma nirmita dharmadharma principles be absorbed and only those be termed as buddhimaana maanavaas'

[ Vishleshana on Lokaalokaas vide Maha Bhagavata Purana

Lokaaloka is the border beyond which are the three other Lokas, viz. Bhurloka, Bhuvarka and Swarka. On the top of Lokaloka, there are four Gajapaties controlling the planetary system on the four directions; They are Rishabha, Pushkara Chuda, Vamana and Aparajita. The distance from Lokaloka to Bhuvarka is as much distance as from Meru to Lokaloka. That is a billion miles further. This space is named Aloka Varsha. Lord Sun is situated in Anthariksha in between Bhurlok and the Bhuvarka. It is the Sun Planet which reveals the entire Universe from various directions and is thus the centre. Sun is the potent energy who is seen and felt to normal human beings and indeed the super indicator to all parts of the Universe, including the sky, the World, the higher planets and the lower planets.]

*bhIShma uvAcha/ ityukto bhR^iguNA rAjanbharadvAjaH pratApavAn, bhR^iguM paramadharmAtmA  
vismitaH pratyapUjayat / eSha te prabhavo rAja~njagataH saMprakIrtitaH ,nikhilena mahAprAj~na kiM  
bhUyaH shrotumichChasi /28*

Thus Bhishma Pitaamaha addressed Yudhishtara that as Bhigu Maharshi detailed a few outlines of the principles of dharma to Muni Bharadwaaja, Yudhishtara got more and more inquisitive from the Pitaamaha.

## Chapter Twenty on Shishtaachara phala varnana and Dharma prashamsha

*yudhiShThira uvAcha.: AchArasya vidhiM tAta prochyamAnaM tvayA.anagha,shrotumichChAmi dharmaj~na sarvaj~no hyasi me mataH / bhIShma uvAcha:* May you kindly explain to me about what be the ‘Sadaachara’ all about. Then Bhishmacharya explained.

*durAchArA durvicheShTA duShpraj~nAH priyasAhasAH,asantastvabhivikhyAtAH santashchAchAralakShaNAH / purIShaM yadi vA mUtraM ye na kuvanti mAnavAH . rAjamArge gavAM madhye dhAnyamadhye shivAlaye, agnyagAre tathA tIre ye na kurvanti te shubhAH / shauchamAvashyakAM kR^itvA devatAnAM cha tarpaNam,dharmamAhurmanuShyANAmupaspR^ishya nadIM taret/sUryaM sadopatiShThena na svapedbhAskarodaye,sAyaMprAtarjapetsandhyAM tiShThanpUrvAM tathetarAm/5*

Those of ‘duraachaaris- dusheshtas- durbuddhi-dussaahasa priyas’ be classified as Dushtatmaas and contrarily those of shreshtha purushaas among whom sadaachara be evidenced with distinction. Those who observe simple regulations like never easing mala mutras on roads, goshalaas, and dhanya mamuhaas be of sadaachaaras. Daily Satkarmas such as those of shoucha-aachamana-snaana phalaas of nadee pravaahaas, nitya sandhyopaasana as required, devotional chantings, and then the bhojana as per established regulations be of an integral life of sadaachara. So is ‘Prati dina Suryopaasana’ . Nitya prati Suryopaasthaana is essential as of desisting from sleep at Suryodaya and trikaala sandhyopaasana and Gayatri japa.

[ Vishleshana on Suryopaasana by reciting Aditya Hridayam as follows, especially on Sundays

*Aditya Hridayam Punyam Sarva Shathru vinaasanam, Jayaavaham Japennithyam akshayyam pramam Shivam /Sarva Mangala maanganglyam sarva paapa pranasanam ,chintashoka prashamana mayur vardhana muttamam / Ra shmimantham Samudyantam Devasura Namaskrutam, Pujayaswa Vivaswantham Bhaaskaram Bhuvaneshwaram/ Sarva Vedaanthako heysshass Tejasvi rasmibhaavanah, yesha Devaassura gananlokan paathi gabhastibhih / Esha Brahmecha Vishnuscha Shiva Skanda rajapathih, Mahendro Dhanadah Kaalo Yama Somohyapaampathim/ Pitaro Vasavassaadhyah Hyashvino marutomaruh, Vaayurvahnih Prajaaprana ritukartha Prabhakarah/ Aaditya Savithassuryah khagah pushaa Gabhastiman, Suvarna sadruso Bhaanuh vishva retha Divaakarah/ Hardasya ssahasararchi Sapta Saptir Marichiman / Timironmadhana Shambhustwasthta Martandam Anushman/ Hiranyagarbhas sisirahstapano Bhaskaro Ravih, agnigarbhodite putrah shankhassisira naashanah/ Vyomanathahstamo bhedi Rig yajur Saama paaragah ,Ghanavrishtirapam mitro vindhya Veedheeh plavangamaha/ Aatapee mandalir mrutyur pingalah sarva taapanah, Kavirvishvo Maha Tejah rakta sarva ssabodbhavah/ Nakshatragana Taaraana madhipo Viswa bhaavana, Tejasamapi Tejasvi Dwadashatma namosthutey/ Namah purvaya giraye paschimaadrayenamah, Jyotiragaanam dinaadhi pathaye namah/ Jayaya Jaya Bhadraya Haryasvaya namonamah, Namomamassahasramso Adityaya nomonamah/ Namah Ugraya eeraya Saarangaya namonamah, Namah Padma Prabhodaya Marthaandaya namah / Brahmeshanaachuteshaya Suryaadithya varchase, Bhaaswate Sarva bhakshaya Roudraya Vapushe namah / Tamoghnaya Himagnaya Shatrughnaya amithatmane, Krithaghna hanyaya Devaya Jyotishampathaye namah/ Taptachaamika rabhyaya Haraye Vishvakarmane, Namasthamo bhignaya Ruchaye Loka Saakshiney/ Naasayatyasha vibhutam tha Deva srujatih Prabhuh, Payatyasha Tapatyasha varshatyasha gabhasitih/ Esha Supteshu Jaagarti Bhuteshu parinishthithah, Esha evagnihothramcha*

*phalam chaivagnihotrinam/ Vedantha kratavaschiva Kratuunam Phalamevacha, Yani krutyani lokeshu Sarva esha Ravi Prabhu/ Yena maapathsyu krushcheshu kanthareshu bhayeshucha, kirthayan Purusha kaschinnavaseedhati Raghava/ Pujasvinamekagro Deva Devam Jagatpatim, ethah Trigunitham jatva Yuddesh vijaishyasi/ Asmin kshane Maha Baaho Ravanam twam Vadhishtyasi, Evamuktwa Agasthyo jagam yadhagatham/ Edhat shrutwa Maha Teja nashta shoka abhavat tada, Dharayamasa Suptreetho Raghava prayathtmaavan/ Adithya preksha japtwa thu pavan Harsha mavaptavaan, Thriraachamya Suchirbhuthva dhanuraadhaaya Viryavan/ Ravanam preshya hrushtatma yuddhaya samupagamat, Sarva yathnena Mahata vadhetasya dhruto bhavat/ Adhaaraveera vadha nireekshya Ramam, Muditamana paramam prahurshyamana/ Nisicharapathi Samakshyam vidhitwa, Suragana madhyo vachaswarethi/* (This Sacred Hymn ‘Adithya Hridayam’ dedicated to Sun God is highly propitious, extinguishes all enemies, ushers Glorious Victory and is worthy of reciting always ensuring eternal bliss. This Holy Prayer is a guarantee to achieve Prosperity; destroys sins, anxieties and wavering thoughts as also secures long life with contentment. We pray to Sun God as He has fully risen on the sky and is revered by Devas for the high splendour providing to the entire Universe. He embodies the totality of Celestial Deities and is self-radiant nourished by His own rays and heat, energising the whole world with its inhabitants including all the Objects of God’s creation. He is Brahma, Vishnu, Siva, Skanda, Prajapathi, Mahendra, Kubera, Kala, Soma, and Varuna. He is Pitras, Vasus, Sadhyas, Asvini Kumars (Physicians of Gods), Marud Ganas responsible for breeze, Manu, Vayu, Agni, Prana, the Season Maker and Prabhakara, the Provider of radiance. He is the son of Aditi, Savitha, Surya, Traversor of Sky, the Energy to perform various things, the cause for rains, the One to create shining Golden rays and the Maker of the Day. He has propitiously green horses, emits innumerable rays, rides seven horses, dispels darkness, destroys life, enables rebirth and provides unending effulgence. He is the Sourcer of Gold, imparts coolness, provides heat, causes illumination, has fire within, praised by one and all, melts off snow and enjoys sky-wide rides. He is the Lord of the Sky; Master of Rig, Yajur and Sama Vedas; cause of heavy rains, friend of water and rapid traveller over Vindhya Mountains. He originates heat, causes death, provides shape to the Universe, assumes colour of gold, heats up everything, connoisseur of knowledge, loved universally, Manager of the Universe and Great Organiser. Our Salutations to Him who has Twelve Forms, is the Chief of Stars, Planets and Zodiac and the Great Illuminator. Our reverences to Him who rises from the East and sinks in the West, the Master of Jyotirganas, the Sovereign of the Days and the Lord of Objects that shines. Our veneration to Him the embodiment and basis of Victories and Eternal Rider of the memorable Green Horses, the immortal personality of Thousand Rays and the Illustrious Son of Aditi Devi. Greetings to Him, who is a terror to the Vicious, a hero to the admirers, a prompt and fast voyager of the Sky, an efficient opener of Lotus and an efficient Energiser of lives. Our worship to Brahma, Vishnu and Shiva as also Surya who is blessed with Aditi; He is ever shining, consumes everything and has a formidable form of Rudra! He destroys darkness, snow and enemies; has a huge body, devastates the ungrateful and the Lord of everything that shines. Our Salutations to Him who is yellow like molten gold, has the form of Fire, is the Creator of the World and the demolisher of ignorance; He endears one and all, and the ready witness to all! This God facilitates everything to grow and also demolishes; with His powerful rays, He generates extreme heat and also causes heavy rains! He is awake and active when everybody is fast asleep without even our knowing about it; He is the Fire Sacrifice Himself and also the one who performs the Sacrifice too. All the pious tasks carried on in the Universe related to Vedas, Yagnas and Yagas are Lord Surya Himself.]

*pa~nchArdro bhojanaM bhu~njoyAtprAdbhukho maunamAsthitaH, na nindyAdannabhakShyaMshcha svAdusvAdu cha bhakShayet / ArdrapANiH samuttiShThennArdrapAdaH svapennishi.,*

*devarShirnAradaH prAha etadAchAralakShaNam/*

It is essential to observe bhojana niyamaas of washing feet, face and hands and eating as of purvaabhimukha. Bhojana samaya mouna pravartana be essential too especially not criticising the bhojana but eat with affection. After bhojana, the hands and feet be washed but while taking to bed thereafter desist from wet feet as Devarshi Narada suggested of a sadaachaara lakshana.

[ Vishleshana on Bhojana niyamaas as per 1. Dharma Sindhu and 2.Dharma Bindu

1. Sarva Saadhaarana Bhojana Vidhi: The best way of taking Bhojana is to use a golden or silveren plate failing which a plate of stitched mango leaves. If it is a brass or broze or any other metal plates, then theu would be of resrtictive usage to a specific person only. Then, *Taamboolaabhyhanjanam chaiva Kaamsya paatreya cha bhojanam, Yatischa Brahma chaari cha vidhavaa cha vivarjatet/* (Sanyaasis, Brahmacharis and widows are forbidden to take oil baths, betel leaves and Kamsya Patra bhojana. *Kadali Kutaja Madhu JambuPanasaamra champakodumbara patraani shastaani/* Banana leaves, or of Kutaja, Mahuva, Jaambu, Panasa, Mango, Champaka or Aoudumbara leaves are recommended to take bhojana. But Arka, Ashvattha or Peepul, and Vata vriksha leaves are forbidden as ‘Bhojana Patraas’. The Karta should first perform Pancha Yagnas, pick up the ‘seshaghritanna’ from the Bhojana Paatra, serve it with his right hand wearing a knotless pavitra, stating *Om Bhur -bhuvasswaha tat savitur varenyam bhargo Devasya dheemahi*, does the ‘abhimantrana’ and *Satyamtwartena parishimchaami/* (in the nights *Rutamtwasatyena parishimchami*); after doing the ‘parishena’, state *Antascharati bhuteshu guhaayaam Vishwato mukhah, Twam yagnastwam vashatkaarastwam Vishnuh Purusha parah/*, offer three Balis uttering *Bhupataye namah, Bhuvana pataye namah, Bhutaanaam pataye namah/* or *Chitraaya, Chitra guptaaya, Yamaaya, Yama Dharmaauya, Sarva Bhutebhyah* as the fourth Bali; ensure that his hands, feet and face are wet, take water in hand for ‘Aouposhana’ stating *Annam Brahma Raso Vishnuh, Aham Vaishvaanaro bhutwa/*; drink the water uttering *Amritopastaranamasi*, keep silent for a while to perform five Aahutis to the face / mouth picking up five morsels of food with all the fingers stating: *Om Pranaaya swaaha, Om Apanaaya swaha, Om Vyanaaya swaha, Om Udaanaaya swaha, Om Samaanaaya swaaha* and the sixth word *Om Brahmaney swaaha/* The Karta should not touch the Jala Patra till the ‘praanaahutis’ are over and then touch it and while observing silence commence eating the Bhojana. It is the best facing the East or West while eating; seating southward provides fulfillment and fame; facing North is of medium value; but one should never eat facing in the ‘Vidishas’. After the Bhojana the Karta drinks half mouthful of water and with the rest of it in hand encircles the plate in reverse direction stating *Amritaabhidhaanamasi/*; drops the Pavitra on the ground, remembers the IshtaDevata, does ‘mukha marjana’ sixteen times and finally two Achamanas outside the Bhojanma Griha. Without doing Achamana, one should not go for ablutions. One should not have his bhojana without serving the old members of the family and also to young children. One should not drink water from his or her ‘Anjali’ or folded palms. Excepting at the time of Vivaha, the Karta and his wife are not to take food together. Food consumption should not be done seated with extended legs. Never eat in a ‘Pankti’ or line in which known bad characters. Never resort to eating in an empty house or Agni Griha or a Temple’s interior. Never eat in the Sandhya times or midnight or without wearing ‘yagnopa -veeta’ or with left hand.

While eating, the order of eats should be sweets first, savouries in the middle and liquids in between hard and fried items. *Sarvam sasesha mashnee yaannissesham Ghritapaayasam/* ie. Ghrita Paayasa should be consumed in full without leaving even small quantity. Milk, Curd and Honey must be consumed daily. Such items are to be consumed only at lunch or dinner but not in between. *Arkaparva dwaye raatrou*

*Chaturdashyashta- meedivaa, Ekadashyamahoraatram bhuktwa chandraayanam charet/* ( One should not take food on the nights of Sundays and ‘Purnimaavaasyaas’ as also during the day time on Chaturdashi and Ashtami; on Ekadashis however one should observe full fasting by day and night too). *Yastu paani taley bhunkte yascha phukkaara samyutam, Prasrutaanguli -bhiryaschatasya go maamsavachaata/* (One should not eat food by picking it up by hand or straight from the storage vessel while doing ‘phootkaara’ or with stretched fingers; such eating is considered as that of cow meat). *Naaeerney bhojanam krutwaatkuryaannaati bubhukshitah, naardraavaasaa naardra shiraa napaadaa ropitey -karey/* (Never eat while in indigestion, nor without hunger, never too with wet clothes nor wet head; never also eat while keeping hand on the feet. *Nocchisho ghritamaada -yyaanna padaa bhajanam sprushet/* ( Do not pick up Ghritha Patra one self while in the process of eating, nor move the Bhojana Patraas by feet). Do not perform ‘Auoposhana’ in a Pankti while other Brahmanas are still eating; whosoever either does so or leaves away ignoring others still eating is forbidden since the one who leaves and another who continues to eat are both blemishable. *Lavanam vyanjanmam chaibva Ghritam Tailam tathaivacha, Lehyam peyam cha vividham hastadattam na bhakshayet/* ( One should not serve by one’s hand items such as Salt, Pickles, Ghee, Oils, Liquids nor one should accept and consume the same). *Taamrey gavyam Kaamsey Naarikelakshu rasou sagudam daandha saguda maadrakam cha Madyasamam/* (Cow milk served in copper vessels and Sugarcane juice in bronze vessels, jaggery mixed curd or jaggery mixed ‘Adrak’ or ginger are worse than Madya or intoxicants. *Udakyaaamapi chaandaalam shwaanam kukkutamevacha, Bhujaano yadi pashyeta tadannantu parityajet/* ( While taking the food, if one comes across a woman in menses, a chandala, a dog, or a hen, the rest of the meal must be discontinued.) Like wise, food material touched by crows or other birds, cat, dogs or other animals should be discarded. Food cooked with hairs, ants, flies etc. should be discarded too. Normally food cooked on the previous day should not be recycled but the carry forward fried food, curd or its layers are consumable on the next day. Milk of camels, sheep or other forest animals is forbidden for consumption. Eating Onions and Lassa calls for Chandrayana Vrata Prayaschitta. The left-over food should be given away to negligible Praanis saying *Rouravey puya nilaye Padmaarbuda nivaasinaam, Praaninaam sarva bhutaanaamakshaya mupatishthatu/* Also *Aachantopya shuchistaavadyaavat paatra manuddhrutam, Uddhrutepya shuchistaavannomrujjutey Mahi/* ( It is stated that till such time ‘Shuddaachamana’ is done, Bhojana Paatraas are removed for cleaning and Bhumi is cleaned up with cow dung water, the ‘Karya krama’ of Bhojana is not stated to have concluded finally). *Parnasya -agraan cha moolamcha siraamchaiva viseshatah, Churna parnam varjyayitwaa taambulam khadayedbudhah/* (While eating the Tamboola or betel leaves as the finale of the Bhojana, the Bhojana Karta is advised to remove the mid-leaf tenders and consume without ‘churna’ to enable good digestion of the food consumed.)

2. One should wash the feet and hands and be seated down on a ‘peetha’, a wooden plank, to perform two ‘Achamanas’ or taking water from the right palm and commence the bhojana). A bhojana without achamana and touching water calls for a Prayaschitta or atonement. Bhojana requires to keep one’s feet on ground but on the seat while eating with cleanliness and silence and that type of an ideal bhojana yields ‘atiratra phala’. But, to keep on one’s feet on the seat is forbidden as that tantamounts to ‘Go maamsa bhakshana’! Taking bhojana facing East bestows longevity, facing South provides good reputation, facing West yields opulence and facing North fetches ‘Varchas’ Wearing a darbha tied to right hand while taking food would demolish all types of deficiencies of the food consumed. Bhojana paatras or food vessels be made of gold, silver, bronze or aluminium. Manu prescribes ‘bhojana karana vidhana’ or the method of



good eating: Always bhojana is worship-worthy and should never be found fault with! This type of proactive way of eating-without expressing criticism or personal preferences of taste, form and colour would secure satisfaction and strength. Annam should never be served with hand but only with a ladle or server; it should be worshipped with mantras and eaten after duly performing 'Aouposhana'. On seeing food, first greet it with hands and say: 'Asmaaka nitayamastvetat'. After reciting the Gayatri Mantra, 'abhimantra' and 'Satyamdvartena parishanchaami' during the day time and for night bhojana : 'Rutamtvaa satyena parishanchaami' be uttered. Parishechana or sprinkling of water be done along with Gayatri Mantra with vyajhritis or extensions, and perform 'Abhimantrana' reciting Satyam tvartena parishin- chaami / Rutamvaa satyena parisinchaami. The dvija should commence taking 'Anna' in the fingers reciting: *Om pranaya svaaha, om Apanaya svaaha, om vyanaya svaah, om udaayanaaya svaah, om samaanaya svaaha* or the Pancha Pranas, *om Brahmane svaaha* the sixth word, without yet touch the teeth. Anna be picked up in small morsels by right middle and ring finger pressing the thumb and take in reciting Pranaya svaha, Apanaya svaha, Vyaanaya svaha, Udaanaya svaah and Samaanaya svaaha as though performing homa into the mouth of fire! Touching the jalapatra with his left hand, the bhokta should glorify Surya Chandras, Agni, Vayu, Varuna and Parabrahma and perform 'ahutis' in their favour with the mantra of Pranenivishta Suryaya svaaha, Chandraya svaha and so on and then the Atmaahuti to the Self. While in the process of the bhojana, the slurp sounds of water, milk, ghee paayasa and the like are as satisfying as 'Suraapaana'! During the course of Bhojana, the dvija is to maintain silence: The silence that one has to maintain during the bhojana is neither to hold the tongue, nor to dis-use the language, but mainly to be engaged in 'dhyana' or meditation of Vishnu with his several names like Keshava, Narayana, Madhava, Govinda and Madhusudana. Each gulp of food that the bhokta takes in, would purify the intake and glorify the Lord! But at the same time since one has to ask to break the silence occasionally as to what items of food were to be served as repeats, it is not always possible but to break the silence as and when required! While commencing the bhojana, the first item for consumption should be a sweet juice, then savouries, in between try bitter and sour items, hard eats, liquids etc. One should not eat seated on an elephant, horse, chariot or camel, nor in a burial ground, a temple or in a bed; food is also forbidden to be consumed on a seat, with wet clothes, wet hair or without yagnopaveeta the Sacred Thread. Bhojana is forbidden with stretched legs, with hands on the feet or thighs and in a bed. Meals should not be taken with wet clothes, or wet hair and without yagnopaveeta. Bhojana is also forbidden with covered head, with a single vastra, keeping a plate on the thighs, in the company of bad elements, on steps, with footwear, and seated on skins and leather items. One should not eat from others plates nor drink other's water or drinks. Half cooked items be avoided and teeth should not be strained trying hard fruits and sugarcane. One should try to keep pace with co-eaters, not disorder the amount served and never consume 'ucchishtha' or half consumed items of others much less carry it elsewhere. It is stated that in case a grihastu serves food better and partially to a person in a 'pankti' or a line of guests either due to friendship or fear or any other consideration then Vedas and Rishis warn him of the great sin of Brahma hatya! In case there is even one element of mischief in a 'pankti' or a line of guests, then the blemish would have to be shared by all in that pankti! This is so because even if there are fires, or ashes, or a pillar, or a threshold or a demarcating lane; this is what wise men believe! It is forbidden to be seated on a bed, keep food on it and eat; do not make sounds while eating; never eat with anger nor while frightening children; do not eat in the presence of dogs and low class persons. Do not eat amid persons not eating or gazing at those as they eat. Do reject food at late timings and also that food which is not offered in 'naivedya' to Bhagavan. Once having realised that a glass of water in which already somebody drank in it is provided to a person, then that patra be replaced but not the bhojana. While in one pakti or a lane

of eaters, one brahmana should not touch a co brahmana and having done so perform Gayatri hundred and eight times but need not reject the bhojana already served. In the course of a bhojana, drink water with left hand without leaving the patra; it is stated that so drinking without leaving the patra in one go is like drinking 'amrita' but other wise it is like drinking blood! Acts like heavy coughing, loud cleaning or gargling of throat with 'sheshma', loud yawning are forbidden and uncivil at public eatings, japa homa groups and in the midst of congregations. Referring to 'Bhakshya-abhakshya' or material worthy of consumption or otherwise, it is always advisable to discard any thing or anybody which is spoilt by way of the background of Jaati or nativity, kriya or action or samsarga or association. Material worthy of discarding due to 'jaati' are among onions, lassan, brinjal etc. Whatever is procured or cooked by the characterless and conductless men or women who suffer from 'kriya dosha' too are worthy of discard. Another variety of material that suffer from 'Kaala dosha' or invalidated by time like old curd, milk and vegetables etc. too must be rejected for use. Yet another category suffering from 'Samsarga dosha' or wrong association and interaction with persons of fallen sections of the Society should be dispensed with instantly. Should there be any prick of conscience, food or related material be rejected.]

*shochiShkeshamanaDvAhaM devagoShThaM chatuShpatham ,brAhmaNaM dhArmikaM chaiva nityaM kuryAtpradakShiNam / atithInAM cha sarveShAM preShyANAM svajanasya cha,sAmAtyaM bhojanaM bhR^ityaiH puruShasya prashasyate / sAyaMprAtarmanuShyANAmashanaM vedanirmitam,nAntarA bhojanaM dR^iShTamupavAsI tathA bhavet/10*

One should invariably move about by the right side of Yagnashaalaadi pavitra sthaanaas, devaalayaas, high road crossings, brahmanaas, dharmatmas. Be the bhojana be prepared uniformly to swajanaas and atithis too invariably unless for special reasons. As per shastra vidhaana, food prepared for day consumption be discarded for evening consumption and there was no manner of eating in between. Once these ground regulations be observed, then only be the upavaasa phala prapti.

*homakAle tathnA juhvaanR^itukAle tathA vrajan, ananyastrIjanaH prAj~no brahmachArI tathA bhavet / amR^itaM brAhmaNochChiShTaM jananya hR^idayaM kR^itam ,tajjanAH paryupAsante satyaM santaH samAsate/loShTamadIM tR^iNachChedI nakhakhAdI tu yo naraH,nityochChiShTaH saMkasuko nehAyurvindate mahat / yajuShA saMskR^itaM mAMsaM nivR^itto mAMsabhakShaNAt, bhakShayenna vR^ithAmAMsaM pR^iShThamAMsaM cha varjayet/ svadeshe paradeshe vA atirithi nopavAsayet , kAmyakarmaphalaM labdhvA gurUNAmupapAdayet/15*

He who would perform nithya homa kaaryas daily, distance himself from his wife during the menses periods and would not even look at a para stree with desire be termed as a buddhimaana purusha and be termed as of a 'brahmachari' himself. At the conclusion the brahmana bhojana, the remainder is like of 'amrita samaana' and as of 'maatru stanya samaanaarogya vardhini' and as that purusha be qualified as a 'satya swarupa parabrahma paramaatma tulya' . A person who would be always bite his finger nails, and a wasteful grass cutter would be liar by hands and face and always be a 'paraadheena' or dependent always and of short life span. No human being be ever noticed as of hunger or thirst either as a guest or otherwise.

*gurUNAmAsanaM deyaM kartavyaM chAbhivAdanam,gurUnabhyarchya yujyeta AyuShA yashasA shriyA/ nekShetAdityamudyantaM na cha nagnAM parastriyam ,maithunaM satataM dharmyaM guhye chaiva samAcharet / tIrthAnAM hR^idayaM tIrthaM shuchInAM hR^idayaM shuchiH , sarvamAryakR^itaM dharmyaM vAlasaMsparshanAni cha / darshanedarshane nityaM sukha prashna -*

*mudAharet, sAyaM prAtashcha viprANAM pradiShTamabhivAdanam/ devagoShThe gavAM madhye  
brAhmaNAnAM kriyApathe ,svAdhyAye bhojane chaiva dakShiNaM pANimuddharet /-20*

As gurujanaas would happen to arrive at one's home then due veneration, aasana-pranaama puja be duly performed, then the host would be blessed with longevity-fame and prosperity for sure. Try not to keep staring at a sinking Sun with naked eyes, nor stare at an else's naked woman and worst of all force a woman during the menstrual period. Among the best of tirtha pradeshaas be one's own vishuddha hridaya or one's own clean and transparent heart. A 'sishta and dhaarmika purusha's 'aachaara vyavahaaraas be indeed be exemplary. Sparsha maatra cow's tail even might be blessed a human as of a 'shistaachaara kaarana shuddhi'. As one would see and meet a known person, never hesitate to ask of kushala samaachaara. In any case the directive of shastras be to salute and even touch the feet of brahmanottamaas of vedic learning. In the Deva Mandiras, goshaalaas, yagjna kaaryas, veda-shastra swadhyayaas, only one's right hand be utilised.

*sAyaM prAtashcha viprANAM pUjanaM cha yathAvidhi, paNyAnAM shobhate paNyAM  
kR^iShINAMR^iddhyatAM kR^iShiH,,ahukAraM cha sasyAnAM vAhye vAho gavAM tathA/  
saMpannaM bhojane nityaM pAnIye tarpaNaM tathA,sushR^itaM pAyase brUyAdyavAgvAM kR^isare  
tathA mshmarshrukarmaNi saMprApte kShute snAne.atha bhojane, vyAdhitAnAM cha sarveShAmAyu  
Shmamabhinandanam / pratyAdityaM na mehta na pashyedAtmanaH shakR^it, sutaiH striyA cha  
shayanaM saha bhojyaM cha varjayet /tvaMkAraM nAmadheyaM cha jyeShThAnAM parivarjayet,.  
avarANAM samAnAnAmubhayaM naiva duShyati 25.*

Vidhi poorvaka Brahmana puja- seva satkaaraas at saayam sandhya kaalaas are extremely fruitful. In respect of Vyaparis, they are assured of profits as agriculturists would realise 'dhanyaaabhivridhis' readily too. The daataa of the mishtanna bhojana to a vaidika brahmana at the bhojanaantara kaala and jala grahana once asked politely whether the anna paaneeyaas were satisfactory the brahmana would reply : *triptyaasstamaham* - 'I am totally contented.' Incidentally, while those persons who be unwell, or while shaving, sneezing, bathing and such expereances too be worthy of salutations to brahmanottamaas as their longevity would be further extended. Never resort to mala mutra visarjana staring at Surya Deva. Also do abstain from the habits of sleeping on one's bed with a wife nor eat food on a common plate. Further, the youngsters should not address the elderes disrespectfully to address in Eka Vachana despite their socio-economic superiorities.

*hR^idayam pApavR^ittAnAM pApamAkhyAti vaikR^itam, ,j~nAnapUrvaM vinashyanti gUhamAnA  
mahAjane / j~nAnapUrvakR^itaM pApam ChAdayantyabahushrutAH,nainaM manuShyAH pashyanti  
pashyantyeva divaukasaH/ pApenApihitaM pApam pApamevAnuvartate ,dharmeNApihito dharmo  
dharmamevAnuvartate ,dhArmikeNa kR^ito dharmo dharmamevAnuvartate ./ pApam kR^itaM na  
smaratIha mUDho ivartamAnasya tadeti kartuH,rAhuryathA chandramupaiti chApi  
tathA.abudhaM pApamupaiti karma/AshayA saMchitaM dravyaM duHkkenaivopabhuhyate ,.  
tadbudhA na prashaMsanti maraNaM na pratIkShate /30*

Indeed the sinful natured persons do normally betray and display by their looks, words of speech, and inner feelings while clever enough maha purushas would be able to make appropriate assessment invariably, yet possess the much needed self restraint. Habitual sinners do make enormous efforts to hide their complexes but only devas could. Paapi manushyas do alway seek to hide their sins, and even commit their sinful activities surreptiously and continuously. Murkha manushyas do invariably persist doing so further and further as Rahu chasing to Chandra but that be an inborn phenomenon of weakness of Beings. Excessive lust and passion be indeed such as to eventually lead to distress awaiting death with non-fulfillment.

*mAnasaM sarvabhUtAnAM dharmamAhurmanIShiNaH ,tasmAtsarveShu bhUteShu manasa  
shivamAcharet/ eka eva chareddharmaM nAsti dharme sahAyata,kevalaM vidhimAsAdya sahAyaH kiM  
kariShyati/ dharmo yonirmanuShyANAM devAnAmamR^itaM divi, pretyabhAve sukhaM  
dharmAchnChashvattairupabhujiyate/33*

As humans do invariably tend to collect and retain as much of dhana as possible, the outstanding maanasa purushas would have firm mental conviction that dharma made of manasphurti parishrama as that being truthfully everlasting and the rest be ephemeral and of the nature of chasing shadows. Thus dharmacharana be of 'kevala vedavidhi sahaara' as there be no false propagandists otherwise. Dharma is everpresent in one's won genes of heredity and none else would need to save Dharma; instead Dharma saves those who need it as it is possession worthy. Dharma is the 'swargaamrita' as its 'beyond is bliss'.

[ Vishleshana on Detachment: Varanashrama Dharma, Vidhis and Niyamas- Above all 'Satsanga' vide Maha Bhagavata Purana

Continuing His preachings to Uddhava, Lord Krishna defined the Practice of Detachment by way of Nivrutti or Pravrutti routes. Nivrutti Marg would call for total abstinence and alignment of Self and the Supreme and Pravrutti Marg is by way of existence in the midst of material attractions controlled however by Regulative Principles, ie. 'Varnashrama Dharma' depending on a fourfold classification of Society viz. Brahmanas ( Spiritual and Intellectual pursuits), Kshatriyas ( Administration and Defence), Vaisya (Finance,Business and farming) and Sudras ( Labourers and Artisans)-the Division being based on Profession, Vocation and their practice or aptitude.[The Veda Base referring to the aspect of 'practice or aptitude concepts' of the Varnashrama Dharma is: *Yasya yallakshanam proktum / pumso Varnabhivyanjakam / yad anyaprapti drusyata / tat teniva vinirdisat. ( Srimad Bhagavata Canto7, Chapter 11, Stanza: 35)*, meaning there by:If one reveals symptoms of being a Brahmana, Kshatriya, Vaisya or Sudra even if he has appeared in a different class, he should be accepted according to those symptoms of classification, regardless of birth.] Besides Varnashrama Dharma, the Regulative Principles prescribe 'Vidhis' or Moral Injunctions like refrain from meat eating ( Ahimsa or non-violence and compassion for co-living beings), consumption of intoxicants ( Purity consciousness), illicit sex (faithfulness/ loyalty), and gambling ( acquisition/austerity and sobriety). The Regulating Principles also prescribe certain optional 'Niyamas' or restraining / preventive measures viz. Internal and external cleanliness ( Bahyantara Suchi), Doing the Rosary ( 'Japam'), penance (meditation), austerity, sacrifice, dependability, hospitality, worship to Almighty; Visits to Temples; and contentment. ( Sage Patanjali's Sutras or Eight fold Observances are : 'Saucham' ( Purity), Tapas ( Penance), 'Swadhyaya' or Study, 'Santosh' ( Contentment), 'Danam' Charity) and 'Eswara Pranadanam' ( Dedication to Almighty). Akin and ancilliary to Vidhis and Niyamas, Lord Krishna highlighted certain Moral and Spiritual Values viz. humility, false prestige, laziness, possessiveness, indulgence, narrow mindedness, immaturity and ignorance arising out of lack of knowledge. To enable one's leading to the path of righteousness, Lord Krishna underlined the guidance of a trustworthy Teacher or Guide. But despite all the efforts and access to appropriate Spiritual knowledge, the hard fact still would remain that factors beyond human control like Time, Situations, placements in one's own life, societal compulsions, locational contexts and the apparent sensitivities of disease, old age, birth and death chain and the like and as such one should atleast control the manageable factors as per the Regulative Principles prescribed. The main reason for this Minimum Programme would be that a very valuable human birth available with difficulty now might not be surefire or guaranteed after the termination of the current one. Any postponement of the Exercise

from one stage of existence to another would simply be hazardous since already the process commenced from Stage One of Life and would hardly suffice one's complete life span; hence the stress on the obvious before the end as death is certain while life expectancy is not. Lord Krishna gave the example of two parrots on the same tree, one on a spree of plundering the fruits and another denying the experience to itself. The intelligent one not getting tempted was like the person strong in restraint and caution. A discreet person never assumed ownership of an action as in the case of first person pronoun, 'I', but as a result of the sense objects arising out of modes of Nature. Like the Sky, Sun or Wind, the person with self-realisation never confused Illusion for Reality. He is never angry or provoked, never negligent of worship and 'Satsanga' (Company of the virtuous and devoted), soft natured, equal minded, non possessive, respectful of others, compassionate and a conquerer of 'Shat Guna' (hunger, thirst, pain, illusion, old age and death). Krishna thus identified the detached person. At the same time, an ideal human being worships Sun through 'Surya Namaskaras', Fire (Agni) through Sacrifices, Water for purification, 'Vayu' (Air) for breath control by 'puraka' (inhaling), Rechaka (Exhaling) and 'Kumbhaka' (retaining) and 'Gayatri' Mantra and finally attain heights of nearness to 'Paramatma'.

Having elaborated the Concept of detachment thus, Lord Krishna laid immense stress 'Satsanga' (Union of Devotee and Krishna) as the most effective conduit to Himself. He stated that the way that Satsanga would lead to Himself, no other means like mysticism or 'Ashtanga Yoga', reading Scriptures, penances, Sacrifices, pilgrimages, Charity and such pious acts. Not only Demi-Gods and superior Class Celestial Beings, Sages and Godmen but even Demons, Low Category Humans, and even the wild species have all used the means of Satsang and achieved 'Mukti' (Salvation) from Me. Uddhava was therefore given the considered preaching that moral and spiritual warnings and rituals would all be replaced by intense effort to forge the oneness of the self and the Supreme. Krishna compared life with a tree emerging from two seeds, (Sin and Purity), hundreds of roots (living entities), three patterns of 'Gunas' (behavior)-Satva, Rajas and Tamas (Goodness, Passion and Ignorance), five upper trunks (Elements: Earth, Water, Fire, Air, Sky); five lower trunks or sense organs (sound, touch, taste, smell and vision) and eleven 'Karmendrias' (Hands, legs, eyes, ears, mouth, nose, Genitals) and mind. There are two birds, viz. Jiva (human) and Paramatma (Krishna) and two fruits of misery and happiness, one opts for materialism and another like a Swan endeavours for eternal bliss. When Brahma's sons asked Almighty in the form of Hamsa (Swan) : 'Who are you?'; Hamsa's reply was 'We are five-the Five Elements!'. When Kumaras asked the Swan once again, the reply was 'We are two ; And That Is One Only' ! This indeed is the Eternal Truth and that again is the Essence of 'Satsang' or the Company of One, not of Two!]

## **Chapter Twenty One on Adhyatmika Jnaana Nirupana : Pancha Bhutas and Tanmatras- Buddhi- and Jaagrat-Swapna-Sushuptis of Jeevaas- Buddhi, Antaratma vichakshanaas - and finally the scope of the ever evasive myth of Atma Sakshatkaara**

*yudhiShThira uvAcha: ,adhyAtmaM nAma yadidaM puruShasyeha chintyate , yadadhyAtmaM yathA chaitattanme brUhi pitAmaha / kutaH sR^iShTamidaM sarvaM brahmansthAvaraja~Ngamam , pralaye cha kamabhyeti tanme vaktumihArhasi/ bhIShma uvAcha: adhyAtmamiti mAM pArtha yadetadanupR^ichChasi,tadvyAkhyAsyAmi te tAta shreyaskaratamaM shubham/ [sR^iShTipralaya saMyuktamAchAryaiH paridarshitam.] yajj~nAtvA puruSho leke prItiM saukhyaM cha vindati, phalalAbhashcha tasya syAtsarvabhUtahitaM cha tat/ `AtmAnamamalaM rAjannAvR^ityaivaM vyavasthitam,tasminprakAshate nityaM tamaH somo yathaiva tat/ 5*

*tadvidvAnnaShTayApmalSha brahmabhUyAya kalpate, aNDAvaraNabhUtAnAM paryantaM hi yathA tamaH/ PR^ithivI vAyurAkAshamApo jyotishcha pa~nchamam, mahAbhUtAni bhUtAnAM sarveShAM prabhavApyayau/ yataH sR^iShTAni tatraiva tAni yAnti punaHpunaH, mahAbhUtAni bhUtebhyaH sAgarasyormayo yathA/ prasArya cha yathA~NgAni kUrmaH saMharate punaH, tadvadbhUtAni bhUtAtma sR^iShTvA saMharate punaH/ `sa teShAM guNasaMghAtaH sharIre bharatarShabha, . satataM pravilliyante guNAste prabhavanti cha /10 shabdaH shrotraM tathA khAni trayamAkAshasaMbhavam, vAyoH sparshastathA cheShTA tvakchaiva tritayaM smR^itam / rUpaM chakShustathA pAkastrividhaM teja uchyate, rasaH kledashcha jihvA cha trayo jalaguNAH smR^itAH/ ghreyaM ghrANaM sharIraM cha ete bhUmiguNAstrayaH, mahAbhUtAni pa~nchaiva ShaShThaM cha mana uchyate / indriyaNI manashchaiva vij~nAnAnyasya bhArata, saptamI buddhirityAhuH kShetraj~naH punaraShTamaH/ chakShurAlochanAyaiva saMshayaM kurute manaH, buddhiradhyavasAnAya kShetraj~naH sAkShivatsthitaH/ 20*

Yudhishtthara enquired of Bhishma about Adhyatmika Jnaana and Jagat Srishti besides Adhyaatmika Jnaana. Bhishma replied that the Pancha Bhutaas of Prithivi, Vaayu, Akaasha, Jala and Agni were what caused Sampurna Prana srishthi. Just as of the waves of Maha Samudraas be created and dissolved, the pancha bhutaas as were manifested by the Almighty would in turn establish in a Being's respective Panchendriyas and of the Tanmatras: Akasha's Tanmatras or the subtle essences as of shabda , shrotra, swani gunas. Vayu's tanmatras pertain to sparsha-chesta-and twak indriya. Rupa-netra- paripaaka/ vision are of Agni. Rasa- jihva- kleda / wetting are of jala bhuta. Finally, the features of Earth are gandha-ghraanendriya-shareeras

#### [ Explanation on Pancha Bhutaas and Tanmatras

The fundamental structural basis of all living beings (including all plants, animals and humans) are Five Elements or 'Panchmaha bhutas.' The Five Elements form subtle essences or tanmatras or subtle essences.) These tanmatras be embodied of the Pancha Bhutas. The Five tanmatras are Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ. These five basic elements include: 1.Akasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda. 2.Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha. 3.Agni: The air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa. 4.Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa.5. Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha.]

Further stanzas to follow for explanation:

*chakShurAlochanAyaiva saMshayaM kurute manaH, buddhiradhyavasAnAya kShetraj~naH  
sAkShivatsthitaH/ UrdhvaM pAdatalAbhyAM yadarvAkchordhvaM cha pashyati. etena sarvamevedaM  
biddhyabhivyAptamantaram / puruShairindriyaNIha vijetavyAni kR^itsnashaH,tamo rajashcha satvaM  
cha te.api bhAvAstadAshritAH / 15*

Shrotraadi Panchendriyas and manas are indeed what the Jeevatma be absorbing the vishaya jnaana.  
These six factors apart the two more entities of a being, especially of humans there be two significant  
entities viz. Buddhi sishchaya and the Kshetragjna the Antaratma. As the ‘shareerendriyas’ would be performing vishaya grahanaas, mamosankalpa might invariably reverse as of a vikalpa.. As buddhi be steadfastly fixed then the Kshetragjna could be steadied then only. Once both the legs and feet of the body be in unison then the saakshi bhuta chetana would be glancing up and down. Hence the manushyas need to hold the indriyas inclusive of manas and buddhi too as indeed there would have be sensitised on a balance, since the humans are obviously subjected to Trigunas.

[ Vishleshana on Trigunas of: Saatvika, Rajo Guna and Tamo Gunas- a) in general and b) vide Bhagavad Gita.

a) 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. 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!) 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.

b) 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 Saavika Guna predominance is normally tied to ‘aachaara-vyavahaaraas’ or of traditional values. They tend to ‘devataa-aaraadhana’ or worship of Gods or Goddesses. Rajasa gunatvas take to worship of yaksha rakshasaas

while Tamasikas worship Bhuta Pretas. This is how the human beings with concentrated features are generally classified although the normal human beings do have the pluses and minuses MIX momentarily. All the same the predominance of that mix does define and classify the three gunas of the Beings broadly. For instance, those who are patently the defiants of the Established Shastra Dharmas and seek to concentrated worship of ‘devilish energies’ for temporary gains are of arrogance, show off to the public, excessive bodily and materialistic nature and so on but get doomed too soon or with deferred dooms mainly in their current lives themselves. In fact, even their food habits tend to their ‘guna pravritti’ broadly. For example those with the practice of ‘Tri-Shraddhas’ of three kinds of yajna- tapo-daanas are of satvika guna prefer to take to ‘saatvika aahaara’ and reap the advantage of longevity of life- good health as per their age, body strength, good health, happiness and contentment. But those who are used to salty-sour-pungent- too hot food tend to quick irritations, stomach ailments, thirstiness, constant wet skin, and anger and generally attitudinal ups and downs of mental perversion. Consuming old- improperly cooked, stale, rotten, or mouth shared and impure food is the typical trait of tamasikas. Again agni karyas, yagnas are performed as a duty but not to expect return fruits are of satvika nature. Rajasa guna is distinct when performing yagnas and vratas if conducted for show, arrogance and one-uppishness or public popularity. Yajna kaaryas conducted bereft of external and internal purity, inadequate mantra tantras, and impatience or impudence with lack of respect for the ‘ritviks’ is a patent taamasika karma. Indeed such ‘karya kartas’ hardly recognize the procedure, anna prasaada as a main part for the physical upkeep of the participants besides suitable remuneration for the ritviks and above all the ‘shraddha’ the attentive faith and dedication. The most essential inputs of yagnaa- vratas are not to be deemed as social activities but of self purification and as such the ‘Trikrama Shuddhi’ or of kaayika-vaachika-maanasika viz physical - vocal and mental purity. Worship of Deva- Brahmana-Guru- Jnanis; physical cleanliness, nishkapata vartana or negation of affected artificial behaviour, celibacy and non violence are the Kaayika Shuddhi . Hurting none-Truthfulness- Encouraging Naturality and ‘Svaadhyayaabhyasa’ or daily practice of Study-Vocal-Mental application and Introspection are the Vaachika Shuddhi. Pavitra bhaava, prasannata- soumyata- mouna- mano nigras or of External-Internal cleanliness, reactional approval- tranquil mindedness- silence- and mental control and attention are the traits of Maanasika Shuddhi. The synthesis of the ‘trikarana shuddhi’ is the ‘Maanasika Tapas’. *Shraddhayaa parayaa taptam tavastat trividham naraih, aphalaakaankshibhiryuktaih saatvikam parirakshate/* Trikarana Shuddhi, Niyama baddhata, Aphalaakankanksha is thus the essence of Satvikata Tapas. *Sarkaaramaana pujaartham tapo dambhena chaiva yat, kriyate tadiha proktam raajasam chalamadhravam/* Expectations of commendations, show for cheap popularity and chanchalata of mind are the typical traits of Raajasika Tapas. *Moodhagraahenaatmano yat peedayaa kriyate tapah, parasyotssaadharaatham vaa tatthaamasa-mudaahritam/* With the mentality of hurting others by mind, word, and action is Tyaamasika Tapas. Similarly, ‘daana’ or charity is three folded too: Being fully aware of Place - Time- Need with no expectation but as a duty is Satvika Daana. With no return expectation from the recipient or even from the Almighty but with fulfill the need of the recipient - either with show of popularity and pomp or even genuine is termed Rajasika Daana. Charity given away disrespect and carelessness while insulting the needy and hungry recipient or beggar by tongue-action- and mind is known as Taamasika Daana. ]

#### Further stanzas of the chapter

.  
*etAM buddhvA nara buddhyA bhUtAnAmAgatiM gatim ,samavekShya shanaishchaiva labhate  
shamamuttamam / guNairnenIyate buddhirbuddhirevendriyANyapi,manaHShaShThAni sarvANi*



*buddhyabhAve kuto guNAH/ 16 - iti tanmayamevaitatsarvaM sthAvaraja~Ngamam , prallyate  
chodbhavati tasmAnnirdishyate tathA/ yena pashyati tachchakShuH shR^iNoti shrotramuchyate,  
jighrati ghrANamityAhU rasaM jAnAti jihvayA/ tvachA sparshayate sparshaM buddhirvikriyate. asakR^it,  
yena saMkalpayatyarthaM kiMchidbhavati tanmanaH / adhiShThAnAni buddherhi pR^ithagarthAni  
pa~nchadhA, pa~nchendriyANi yAnyAhus AnyadR^ishyo.adhitiShThati /20 Purusheshe tishthatee  
buddhistrishu bhaveshu vartate, kadaachillabhate preetim kadaachidanshochati, na sushena na duhkkena  
kadaachapivartate/ Emam Naarayanam manasi trishu bhaveshvvasthitaa, seyam bhaavatmikaa  
bhaavaamstreenetaanativartate, saritaam saagaro bhartaa mahaavelaamirmadaan/ ati bhavagataa  
buddhirbhav manasi vartate, pravartamaanaam tu rajasadbhaavamamanuvartate/ Indriyaani hi sarvaani  
pravartayati saa tadaa, tatah satvam tamobhaavah preetiyoogaat pravartate/ Preetih satvam rajah  
shokastamo mohastu te trayah, ye ye cha bhaavaalokedsmi sarvesteshu vai trishuh/*

Thus manushyas by virtue of their buddhi bala, by understanding the experiences of others objectively and gradually step by step be able to accomplishh uttama shanti. After all if taamasikaadi buddhi be experienced, added to the panchendriya manastatwa, then how indeed could the human be enabled to carry on the daidhika kaaryakramaas! Be this well realised that the charaachara jagat even at the stage of birth itself would possess the buddhi till the death. Hence the truism that the prapancha is buddhimaya and as such Shrutis seek to highlight the ‘buddhi rupaka nirdeshata’ by asserting *Buddhih karmaanusaarine/* As buddhi sees it is seen by the eyes, as it hears that is by the ears, as it smells that is by the nose, as it tastes that is by the tongue. Buddhi seeks to touch then that by skin, thus buddhi experiences which ever jnaanendriya seeks that is readily experienced. Buddhi thus is the ‘panchaadhish - thaana’ as ‘bhinna bhinna vishaya graahaka’ of the ‘adrushya jeevaatma preraka’ One’s own jeevaatma’s buddhi is thus anchored to the ‘tribhavaas’ of sukha-duhkha- mohas, yet of prasannata-or shoka-or moha being the excessive passion for the either. Thus the tribhavaas which are experienced by the manushyas are negated in their ‘swapna- and sushupti’ or dream and deep sleep stages. At the time of Samadhi, the manushya would have surpassed the ‘bhaavaatimika buddhi’ and then would seek to enter sukshma rupa sthiti.

#### [ Vishleshana on Jaagrad-Swapna-Sushupta Sthitis vide Maandukyopanishad in brief

‘Jaagarita Sthaana’ or the state of Wakefulness. He enjoys ‘Bahir Pragjna’ or the awareness of the happenings around in relation to the happenings in the open society as being equipped with ‘saptaangas’ or seven limbs and senses to see, hear, smell move about, feel, generate-clear out and above all to think, introspect and retrospect. While this is the status of an Individul Self, the Virat Purusha or the Composite Self comprises of four entities viz. Prithvimaya, Tejomaya, Amritamaya and Purusha. This indeed is the Atma, Amtita, Pagjna, Brahma and Sarvam or the Totality. Maandukya IV: Taijasa is the second quarter and its sphere of acitivity is the dream stage of sub-consciousness. Its consciouness is in rooted or inward bound or looking within; it is possessed of seven body limbs and nineteen mouths of five each of Panchendriyas, five supportive Elements of Nature, the mind and praana while together these are capable of experiencing the joy of subtle objects. Taijas is essentially stationed in dream stage yet no doubt active otherwise but normally dormant. In the dream stage, the organs and senses remain inoperative except through mind. The Pancha Bhutas or the Basic Elements whose offshoots are the sensory organs of the body are aware and so does the Prana which is Hiranyagarbha Himself and thus the Inner Consciousness which is Paramatma’s reflection is aware of the happenings even during the dream state of mind. The person’s mind in that stage thus creates a world of his own, puts the body aside and creates himself

chariots, horses, highways. He might also imagine fears and failures, defeats and even one's own death! The Individual is the agent of making unreal things real in that dream state. Thus mind assumes sub consciousness turning objects and senses real! The state of 'Sushupti' is of dense and deep sleep as differentiated from mere slumber in either normal nor of dreams and desires, fears and feelings. In this dreamless state the person concerned is joyous and is at the two way door of consciousness and deep sleep. In this dreamless state, one becomes undivided as of a 'prajnaa ghana' of an undifferentiated mass of over all consciousness and as 'ekabhuta' or a specified host of duality as of the states of wakefulness-dream-and intermediate mental vibrations, verging on the state of 'ananda bhuk' or of elevated happiness, free from the limiting body attachments and senses like a transparent flow of water. During the state of Sushupta the person full of joy experiencing the experi-mental and experiential status!]

[ Vishleshana on Buddhi: General explanation and an extract from Bhagavad Gita

Buddhi is the amalgam of i) awareness or of one's own consciousness ii) intelligence/ knowledge-iii) mind or absorptive capacity-iv) ego or ahamkaara v) chitta the feelings. Buddhi thus allows for knowledge of the world-and mental perception. While Mind records sense impressions., Buddhi could differentiate objects and attributes such as size, shape, color, form, and relationship to other objects, as per an identity in space and time. Nevertheless, the activity of Buddhi does not reveal the true nature of reality, yet might turn back on itself and judge to what extent it could possibly realize the true reality, but ultimately it finds itself limited to the perceptions of the sense world. Invariably the consciousness of Buddhi is centered at the point between the eyebrows, also known as the spiritual eye. Buddhi gives the power to discriminate and is a means judgment, perception, comprehension, understanding, intelligence, rationality, wisdom, presence of mind, all working together to keep attuned to the world around. Buddhi influences the way to understand and interpret experiences, take actions and decisions, develop beliefs and prejudices, regulate one's life, behavior, relationships, learning, speech, expression and so on. Buddhi-hina means absence of or deficiency of buddhi, which is often used to refer to people who are considered to be stupid or foolish.

Further Bhagavad Gita is quoted vide Sankhya Yoga-Chapter II Stanzas 66-72: *Naasti buddhirayuktasya na chaayuktasya bhavanaa, nachaabhavayatasshaantih ashaantasya kutassukham/ Indriyaayaanaam hi charataam yanmanonuvideheeyate, tadyasya mahaa baho, nigruheh -taani sarvashah, indriyaaneendriyaardhebhayah tasya prajnaa 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 'soukhyah' 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’.]

Further stanzas as follow: *iti buddhigatiH sarvA vyAkhyAtA tava bhArata, indriyANi cha sarvANi vijetavyANi dhImata/ satvaM rajastamashchaiva prANinAM saMshritAH sadA, trividhA vedanA chaiva sarvasatveShu dR^ishyate, sAtvikI rAjAsI chaiva tAmAsI cheti bhArata/ sukhAsparshaH sattvaguNo duHkhasparsho rajoguNaH., tamoguNena saMyuktau bhavato vyAvahArikau/ tatra yatprItisaMyuktaM kAye manasi vA bhavet .vartate sAtviko bhAva ityupekSheta tattathA/ 30 atha yadduHkhasaM yuktamaprItikaramAtmanaH ,pravR^ittaM raja ityeva tanna saMrabhya chintayet/ atha*

Bhishma had thus explained to Yudhishtira the possible facets of buddhi, as indeed the buddhimaan purushas be required to control their respective shareerendriyas. As their manastatva be replete with the trigunas of Satva-rajasa- tamasikas, the manushyas would have the associated features as well no doubt. Satva guna would impact the Beings to be happy and contented, rajoguna with dukkha and the tamoguna be of vyaavasaariks vishayaas. Once if there be maanasika prasaaana bhaava, then be that meant there be the predominance of Satva Guna. If ‘manoyukta aprasanna bhava’ was traced then due to rajoguna then there be no alarm yet of caution worthy as dukkha would breed further dukkha with a spiralling effect. . Unfortunately however when there be obvious signs of mohayuktabhava- indriya vishayaanukuulata-then the situations might even go out of hand. While the guna bhava be predominant, may there be an awareness of varying mixed facets of ups and downs and thus be not of unbearable nature. Once there be a moha yukta bhava and there be no clarity of the panchajnanendriyas, then be that realised that the person concerned be of taamasika buddhi. Tamoguna buddhi be verified once a person would be of ‘moha yukta bhava’ and of unclear indriya vishaya vanchhaas.

*praharShaH prItirAnandaH sukhaM saMshAntachittatA,kathaMchidabhivartanta ityete sAtvika guNA / atuShTiH paritApashcha shoko lobhastathA.akShamA,li~NgAni rajasastAni dR^ishyante hetvahetubhiH/ abhimAnastathA mohaH pramAdaH svapnatandritA,kathaMchidabhivartante vividhAstAmAsA guNAH/. dUragaM bahudhAgAmi prArthanAsaM shayAt -makam, manaH suniyataM yasya sa sukhI pretya cheha cha/*

As that human who would spontaneously display on his face and mind replete with the features of happiness, contentment, affection, and placidity be readily defined as of saatvika guna. Rajoguna chihnaas are of the displays of facial and internal discontentment, asantoshA, shoka, santaapa, lobha bhaava and asahana sheelata. Tamoguna would seek to vividha vikaara bhavanaas as of the complex of inferiority, avarice, possessiveness, dreamy and tired looks, and of jealousy/ That human who could run fast and far, keeping interest in all kinds of social activities, being happy go lucky with pleasurable countenance and of jovial mentality while smiling and facing challenges being ever contented in the iha loka and most presumably in the para loka of post life existence too.

*satvakShetraJ~nayoretadantaraM pashya sUkShmayoH,sR^ijate tu guNAneka eko na sR^ijate guNAN/ mashakodumbarau vA.api saMprayuktau yathA sadA, anyonyametau syAtAM cha saMprayogastathA tayoH / pR^ithagbhUtau prakR^ityA tau saMprayuktau cha sarvada, yathA matsyo jalaM chaiva*

*saMprayuktau tathaiva tau/ na guNA vidurAtmAnaM sa guNAnveti sarvashaH, paridraShTA guNAnAM sa saMsR^iShTAnmanyate tathA/ indriyaistu pradIpArthaM kurute buddhisaptamaiH , nirvicheShTair - ajAnadbhiH paramAtmA pradIpavat/)*

Buddhi and Antaratma are of subtle differentiation in the overall context of sukshma jnaana; buddhi is what be created by panchendriyas and trigunas as relevant to the mortal body while Atma is Unknown. This has the analogy of an eye catching and sweet smelling ever fresh flower and a honey bee. Their basics ‘swabhaavaas’ are unimaginably distinctive as a fish and perennial ‘maha samudra jalaas’! Satvaadi guna\_ kaarana, a jeevi and the inherent buddhi could never be able to absorb the Antahkarana. This is on the analogy of an everlasting deepa prakaasha kept inside in an earthen pot, and a tiny hole’s visibility of the outstanding agni jwaalaas kept there in. Thus buddhi and antaratma be like the honey bee hovering a sugandha pushpa fully blossomed, or a tiny fish in a maha sagara, and a pot hole view of a huge and perennial mahaagnijwaalaas.

*sR^ijate hi guNAnsatvaM kShetraj~naH paripashyati , saMprayogastayoreSha satvakShetraj~nayor - dhruvaH / Ashrayo nAsti satvasya kShetraj~nasya cha kashchana, satvaM manaH saMsR^ijate na guNAnvai kadAchana/ rashmIsteShAM sa manasa yadA samya~NgiyachChati,tadA prakAshate.asyAtmA ghaTe dIpo jvalanniva/ tyaktvA yaH prAkR^itaM karma nityamAtmaratirmuniH, sarvabhUtAtma - bhUstasmAt sa gachCheduttamAM gatim/ yathA vAricharaH pakShI salilena na lipyate ,evameva kR^itapraj~no bhUteShu parivartate//*

Buddhi is the creator of tri gunas, while atma would bear witness to the same. Buddhi and Atma’s relationship is eternal. Buddhi is only anchored to Atma and the kshetrajna. It has deep relationship with ‘manas’ but has no direct relationship with trigunas. As a jeeva be a buddhi rupi, panchendriya saarthi a mano rupa, then with full control Atma is as of a pajjvalita maha deepa samaana. Any’Manana sheela Muni’ who having renounced the samsaara karma parityaaga would have accomplished ‘parama gati prapti’. This is on the analogy of a jalachara pakshi not entering the jala pravaahaas, that ideal vishuddha buddhi jnaana purusha be in the samsaara yet with none of its aberrations and impulses.

*evaM svabhAvamevaitatsvabuddhyA viharennaraH, ashochannaprahR^iShyaMshcha chared vigatamatsaraH/ svabhAvasiddhyA yuktastu sa nityaM sR^ijata guNAn, UrNanAbhiryatha sUtraM vij~neyAstantu vadguNAH / pradhvastA na nivarntate nivR^ittirnopalabhyate, pratyakSheNa parokShaM tadanumAnena sidhyati/evameke.adhyavasyanti nivR^ittiriti chApare, ubhayaM saMpradhAryaitad - vyavasyeta yathAmati/itImaM hR^idayagratthiM buddhibhedamayaM dR^iDham, vimuchya sukhamAsIta na shochech ChinnasaMshayaH/ malinAH prApnuyuH shuddhiM yathA pUrNAM nadIM narAH, avagAhya suvidvAMso viddhi j~nAnamidaM tathA/ mahAnadyA hi pAraj~nastapyate na tadanyathA, na tu tapyati tattvaj~naH phale j~nAte taratyuta / evaM ye vidurAdhyAtmaM kevalaM j~nAnamuttamam / etAM buddhA naraH sarvAM bhUtAnAmAgatiM gatim avekShya cha shanairbuddhyA labhate shamamuttamam / trivargo yasya viditaH prekShya taM sa vimuchyate, anvIkShya manasa yuktastattvadarshI nirutsukaH/ na chAtmA shakyate draShTumindriyeShu vibhAgashaH ,tatratatra visR^iShTeShu durvAryeShvakR^itAtmabhiH/*

The Atma Tatwa be then of nirmala-shuddha buddhi swarupa as of maha jnanis with samaana bhava of harsha-shoka-matsara gunaas as of a fish catcher’s net would only catch sanasta saatvika gunaas. As the Maha Jnani once having realised ‘atma saakshaatkaara’, his trigunas would disappear even though these be not experienced as of a sthitha pragjna. Some would opine that the trigunas of such a maha saadhaka

be dissolved for good, but others opine that he be immune of the trigunas and their action- reaction syndrome! But in any case the buddhi of sadhakaas be of equanimity as the buddhi would have no impunities. 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. 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’. Thus once the buddhi kalpitabhedas to one’s own mind be freed from the action- reaction’s vicious circle then the heart be fortified and traces of ‘hridaya malinas’ would get cleansed up as of malina chitta manushyas be turned as jnaana sampannaas. Even so, the ‘agjaanaandhakaaaras’ yet not be illuminated, the jnaana purushas would still not be of ‘kritakriyas’ as yet as long as they be of ‘chintaa santaptaas’. Only those manushyas who could absorb the pulls and pressures of samsaara by their ‘avagaabahana shakti’ or the capability for crystallised thinking about ‘vishuddha adhyaatmika jnaana’ that could be qualified for ‘parama shanti’. He indeed be the spotless ‘tatva vaadi’ who could skillfully analyse the positivity of the principles of ‘dharmaartha kaamas’ and by the way the of appropriately endeavoring for atma tatva anusandhaana as of the means of tatva darshana. As once the individual be not able to control the mind and buddhi and would continue to resist ‘vibhinna vishaya preranaas’, ‘durnivaarya panchendriya parushatvaas’- ‘buddhi and antahkarana samanyaya’, then Atma Sakshatkaara be a mere hallucination!

*etadbuddha bhavedbuddhaH kimanyadbuddhilakShaNam, pratigR^ihya cha nihnoti hyanyathA cha  
pradR^ishyate/ na sarpati cha yaM prAhuH sarvatra pratihanyate, dhUmena chAprasanno.  
agniryathA.arkaM na pravartayet/ dhiShNyAdhipe prasanne tu sthitimetAM nirIkShate, atikShUrAchcha  
sUkShmatvAtprasthAnaM na prakAshate ./prapadya tachChrutAhnAni chinmayaM svIkR^itaM vinA .  
vij~nAya taddhi manyante kR^itakR^ityA manIShiNaH/ na bhavati viduShAM tato bhayaM  
yadaviduShAM sumahadbhayaM bhavet, na hi gatiradhikAsti kasyachi tsati hi guNe pravadantya  
tulyatAm/ yaH karotyanabhisandhipUrvakaM, tachcha nirNudati yatpurA kR^itam, nApriyaM  
tadubhayaM kutaH priyaM, tasya tajjanayatIha sarvataH/ lokamAturamasUyate jana  
stasya tajjanayatIha sarvataH loka AturajanAnvirAviNa stattadeva bahu pashya shochataH,  
tatra pashya kushalAnashochato, ye vidustadubhayaM padaM satAm/*

Even having realised the complications of the Adhyatmika Jnaana and the endless limitations of the Atma Sakshatkaara, select Jnanis do indeed succeed in accomplish the goal. Indeed, agjnaanais would never even make an attempt. Some jnaani purushaas would keep on trying again and yet again, and finally those who persist again ever repeatedly with their endless efforts disregarding the ever endless jolts of panchendriyas- buddhi vikaaras- and nishkaama bhavayukta karmaacharanas. As Purnajanma

samkaaras and of the ongoing life span , the purushaas would always tend to pursue their spiritual ambitions while the normar Manushyaas be the least bothered about the continuations of the janmantara prayatnas with niskaama manastatvaas. Kama krodhaadi durvyasanaatura buddhis as of majority of humans are indeed surfeit besides of pashupakshyaadi shareeraas with ‘bhoga laalastvas’. Yet deep down the samsaara samudras there be ‘saaraasaara viveka kushala purushaas’ as of nirgunopaasa phalaapeksha nirgunaas too. They are the ones who try and try ever and yet ever with nishkaama buddhi, nirmala manastava, and saaraasara vivekakushalaas are very very few and far between, those be the ones as of Unknown- Unrealisable Maha Yogi Purushaas.

[ Vishleshana on some typical examples of Humans who never even initiate a Karyaacharana, while some might try but discard even by the half way mark but those outstanding pragjnaanidhaas with unending commitment do finally accomplish the goal: vide ‘Bhartruhari Shataka’ in Telugu by .Yenugala Lakshmana Kavi.

Kaarya saadhaka Lakshanans be defined thus: Those at the lower rung of a human society be the typical non-starters to take up any task lacking of even a wish nor initiative. Some of the humans do nodoubt initiate a task but lack the drive and energy to further continue and thus discontinue by half way or even earlier. Yet the superior humans of resolve and decisivness face the consequences and despite innumerable hurdles yet with a strong mindset and enthusiasm would reach the goal of success as such select ones be titled as of Pragjnaa nidhis.

The Telugu version is as under- which no doubt has the punch and effectiveness of expression as lacking that of the English Translation:

*Aaarambhimparu neecha maanavulu vighnaayaasa santrastulai, Aaarambhinchi parutyajinchuduru vighnaayatthulai madhtamul, Dheerulvighna nihanyamaanulaguchuntotsaahulai praarabdaardhamu lujjagimparu sumee Pragjnaanidhnal gaavunan /]*

## **Chapter Twenty Two on Dhyaana Yoga Varnana; Bhagavad Gita’s Dhyana Yoga and Dhyaana Bindu Upanishad included**

*bhISHma uvAcha: hanta vakShyAmi te pArtha dhyAnayogaM chaturvidham, yaM j~nAtvA shAshvatIM siddhiM gachChantIha maharShayaH/ yathA svanuShThitaM dhyAnaM tathA kurvanti yoginaH, maharShayo j~nAnatR^iptA nirvANagatamAnasAH/ nAvartante punaH pArtha muktAH saMsAradoShataH, anmadoShaparikShINAH svabhAve paryupasthitAH/ nirdvandvA nityasatvastha vimuktiM nityamashritAH, asa~NgInyavivAdIni manaH shAntikarANi cha/ tatra dhyAnena saMshliShTamekAgre dhArayenmanaH,tatra cha dhyAnasaMrodhAdatha j~nAnI bhavatyuta/5 chaturvidheShu bhAveShu yo.arthasaktaH sadaiva hi, tajj~nArtvA vAstavaM teShAmartheShu parivartate, piNDIkR^ityendriyagrAmamAsInaH kAShThavanmuniH/ shabdaM na vindechChrotreNa tvachA sparshaM na vedayet ,rUpaM na chakShuShA vidyAjjihvayA na rasAMstathA/ ghreyANYapi cha sarvANi jahyAdrANena yogavit,pa~nchavargapramAthIni nechChechchaitAni vIryavAn/ tato manasi saMsR^ijya pa~nchavarga vichakShaNah,samAdadhyAnmano bhrAntamindriyaiH saha pa~nchamiH/ visaMchAri nirAlambaM pa~nchadvAraM chalAchalam,pUrvaM dhyAnapade dhIraH samAdadhyAnmano naraH/ indriyANi manashchaiva yadA piNDIkaroTyayam, eva dhyAnapathaH pUrvo mayA samanuvArNitaH/*

Bhishma then explained to Yudhishtthara about Dhyana Yoga as of four kinds of practice as 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 'panchendriya-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 marga's ekaagrata be at all possible.

*tasya tatpUrvasaMruddhamAtsaShaShThaM mano.antarA,sphuriShyati samuddhAntaM  
vidyudambudhare yathA/ jalabinduryathA lolaH parNasthaH sarvatashchalaH,evamevAsya tachchittaM  
bhramati dhyAnavartmani/ samAhitaM kShaNaM kiMchiddhyAnavartmani tiShThati, punarvAyupathaM  
prAptaM mano bhavati vAyuvat / anirvedo gataklesho gatatanIramatsaraH,samAdadhyAtpunashcheto  
dhyAnena dhyAnayogavit/ vichArashcha vivekashcha vitarkashchopajAyate ,muneH samAdadhAnasya  
prathamaM dhyAnamAditaH/ manasA klishyamAnastu samAdhAnaM cha kArayet, na nirvedaM  
munirgachChetkuryAdevAtmano hitam/ pAMsubhasmakarIShANAM yathA vai rAshayashchitAH , sahasA  
vAriNA siktA na yAnti paribhAvanam/ kiMchitsnigdhaM yathA cha syAchChuShkachUrNamabhAvitam,  
kramashastu shanaigachChetsarvaM tatparibhAvanam/ evamevendriyagrAmaM shanaiH  
saMparibhAvayet ,saMharetkramashashchainaM sa samyakprashamiShyati /20 svayameva  
manashchaivaM pa-nchavargaM cha bhArata, pUrvaM dhyAnapathe sthApya nityayogena shAmyati / na  
tatpuruShakAreNa na cha daivena kenachit, sukhameShyati tattasya na bhavanti vipattayaH / Sukhena  
tena saMyukto rasyate dhyAnakarmani,gachChanti yogino hyevaM nirvANaM tannirAmayam /23*

As that kind of 'Sthitapraginatva 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 kArayet, 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..Then Bhishma explained to Yudhishtthara that once, the ever repeated water sprinklings too get softened of dust-dung- and ash , and similarly the ever continous pratice of concentrated dhyaana and yoga should gradually though as of the glimpses of the profile of the Unknown Such repeated concentrates of the dhyaana pravritth' would keep lessening the distances of the jeeva-jeevaatma the Kshetragna. Bhishma then explained to Yudhishtthara! Once a dhyaana 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 duhkha shoka rahita nirvaana praahti.

[ Vishleshana on 1. Dhyana Yoga vide Bhagavad Gita's Adhyaaya Six and 2.Dhyanopanishad 3. Taittiriyaopanishad as follows:

Yogaabhyasa is fruitful only by nishkaama karma. The ladder of yoga is possible of ascent by the steps of discarding desires one by one of bandhus- vastus- vijaya and keerti akaankshas or of relatives, materials, victory and fame related ambitions. A true 'saadhaka' has to reject material desires while assuming the dutiful 'karmacharana' truthfully discarding the 'bhoktrutva-kartrutvaabhimanaas' 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 'dhyana saadhana' or the methodology of the practice of concentrated meditation; the saadhaka the practitioner is required to be seated all by himself alone with tight limb-sense and control of mind, with no desire of any sort without public contact and enter into earned dhyana. The practitioner needs to be seated on an elevated and clean place of flat evenness on a darbhaasana or krishnaajina on a well spread and clean cloth in 'padmaasana' posture. Once again tightening the controlled limbs and mind with pure heartedness, do initiate the dhyana-yogaabhyasa. While doing so the practitioner must be erect the head, neck, stomach with stable body and mind looking straight to the tip of nose and a clear mind. As the individual thus practises with controlled limbs and mind besides the self consciousness is stated to reach the status of 'nirvana' with only the thought of the Unknown with parama Shanti or of heightened tranquility. Arjuna! This type of status is most certainly unsuited to excessive eaters, sleepers and slaves of material comforts. Extremely limited 'saatvikaahara' only for bare existence tends to give contented, peaceful, dreamless and restful long enough sleep especially by observing 'brahmacharya' which eventually yields to replete and semenful 'tejas' of body which extends longevity, body brightness and strength, mental sharpness, courage, concentration and total commitment to the cause of 'dharma' or the grit of furtherance of bodily, mental and psychological grit and fitness for long! Once such dharmas 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 addhaatmika-adhibhoutika-adhaatmika problems or of one's own physical issues or man made battles or Nature made abnormalities like earthquakes- floods- total absence of rains, then too an ideal yogi would preserve his calm and composure with indifference and of composure. Such is the indispensability of the essential ingredients. A saadhaka's mentality is invariably wavery, unsteady and aimless and as per the natural instincts and one's own upbringing. Normally the material temptations tend to drag one's attention and concentration and extremely difficult to retrieve the consciousness towards the Inner Self. Even while the sadhaka's mind and the base root of the purity of 'satvika guna', the dirt of rajo guna imposes on the mind with the worldly attractions. It would take time and constant effort with enormous effort and patience to divert the flow back to that of the stream of satvika nature based initially with the food consumed, the clothing that is dressed in, the company that is moved about with and so on and gradual shifts would obviously be required therefrom the yesterdays to the present and the future too. The 'saatvikaamsha' needs to be strengthened the mind and thoughts to purity and decisiveness and the process of transformation expedited. The very first step of Yoga saadhana is the stability of mind and purity of thought! This type of proclivity eases physical and psychological tensions and relaxes into soulful happiness which is imperceptible and indefinable. This type of celestial experience is steady even viewed from circumstantial and even natural happenings like earthquakes too! Maha Yogis consider these as frivolities and inconsequential! Yoga siddhi inherits 'samyak drishti' or 'jnaana drishti' or the 'atma drishti'!

[An ideal Yogi endures the aberrations of Nature objectively and subjectively and practises shama, dama, uparati, titiksha, shraddha, samadhana - the six virtues or the treasures inwardly, psychologically, emotionally, and feelingfully topped by the climatic mumukshatva. 'Shama' denotes calmness of mind even against violent hostilities-; 'Dama' is the restraint of sense organs or of karma-jnaana karmas and of restraint of mano-buddhi-antahkarana-chitta or of mind that thinks, buddhi the intellect that decides, ahamkaara the self ego and chittha the awareness of the past events and memories- all of which denote one's own psyche; 'Uparati' is the constant practice total desires like of Ravana's ten heads sprouting repeatedly against total negation of their permutations and combinations resulting on stoic indifference. *Titiksha* means a kind of endurance and toleration in regard to conditions prevailing outside, natural as well as social. *Shraddha* is faith in one's own self, faith in the method of practice which one has adopted, faith in the Preceptor who initiates and most essentially the faith in the Supreme; *Samadhana* is the concentration of mind in totality aiming at the Target viz. *Mumukshatva*! Thus the pre-requisite of Sadhana viz. the *sadhana chatustaya* – *viveka, vairagya, shat sampat, mumukshutva* - as these are required to be churned from the Sadhaka's own nature, besides of natural and celestial approvals!] A saadhaka's mentality is invariably wavery, unsteady and aimless and as per the natural instincts and one's own upbringing. Normally the material temptations tend to drag one's attention and concentration and extremely difficult to retrieve the consciousness towards the Inner Self. Even while the sadhaka's mind and the base root of the purity of 'satvika guna', the dirt of rajo guna imposes on the mind with the worldly attractions. It would take time and constant effort with enormous effort and patience to divert the flow back to that of the stream of satvika nature based initially with the food consumed, the clothing that

is dressed in, the company that is moved about with and so on and gradual shifts would obviously be required therefrom the yesterdays to the present and the future too. The 'saatvikaamsha' needs to be strengthened the mind and thoughts to purity and decisiveness and the process of transformation expedited. The very first step of Yoga saadhana is the stability of mind and purity of thought! This type of proclivity eases physical and psychological tensions and relaxes into soulful happiness which is imperceptible and indefinable. This type of celestial experience is steady even viewed from circumstantial and even natural happenings like earthquakes too! Maha Yogis consider these as frivolities and inconsequential!]

Bhagavan Shri Krishma 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 sadhaka deny the swimming possibility towards either of this bank or of another, excepting leading to get swept and drifted away by the speedy currents of life without reaching either of the banks the flow of Life! Bhagavan replied coolly: Partha! Such 'Yoga bhrashtha' or a Failed Saadhaka would indeed never be unsuccessful as person with a deal of virtue and dedication could never be drifted away nor ended up in a fearful failure of life! The sincerity and endeavour would uplift the 'saadhaka' to higher worlds for joys and contentment and bestow in the subsequent rebirth with riches and joys of material wealth upholding the values of dharmic life and seeking to renew the unfinished 'yoga abhyaasa' yet again! Such rebirth is stated to be precious and well deserved on the contrary! Both the branches of Paraa jnaana and Aparaaajnaana or the Aihika Jnaana and Aamushmika Jnaana of what is learnt from veda vedangas and of karma kaanda as against Self Realisation through total control of Panchendriyas and mainly of mind excel each other. In both these approaches those who are reborn seek to make all out efforts for 'siddhi saadhana' or endeavor to accomplish. Keeping in view the previous birth's carry forward of the link of the established practices, saadhana would thus push till the goal of 'atma saakshaatkaara' essentially with the principal tool of 'chitta shuddhi' or clean mindedness as facilitated by the panchendriyas and 'ashtaanga yoga' of 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!]

## 2. Dhyana Bindu Upanishad's synopsis

1. 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.
2. 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.
3. The Yogin who considers as the highest that which is above Nada, which is Anahata, has all his doubts destroyed.
4. 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.
- 5-6. 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.
7. 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.
8. The tree is with parts and its shadow is without parts but with and without parts, Atman exists everywhere.
- 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. Svadhisthana 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 Svadhisthana as its Adhisthana (seat), (or since Sva or Prana arises from it).

8. The Chakra Svadhisthana 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. In

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.<sup>95</sup> 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.<sup>96</sup> 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.<sup>97-99(a)</sup> 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.<sup>99(b)-101(a)</sup> 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.<sup>101(b)-102</sup>. 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

### 3.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, ‘adhividhyam’ 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 ‘Athaadhilokam’ 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’.)

### **Chapters Twenty Three on Japa Yagjna and Dhyana Phala-Deva Yaana and Saayujya**

*YudhiShThira uvAcha: chAturAtrasyanuktaM te rAjadharmAstathaiva cha, nAnAshrayAshcha bhagavannitihAsAH pR^ithagvidhAH/ dhutAstvattaH kathAshchaiva dharmayuktA mahAmate, saMdeho.asti tu kashchinme tadbhavAnvaktumarhati/ jApakAnAM phalAvAptiM shrotumichChAmi bhArata kiM phalaM japatAmuktaM kva vA tiShThanti jApakAH/ ya cha vidhiM kR^itsnaM vaktumarhasi se.anagha, jApakA iti kiMchaitatsA~NkhyayogakriyAvidhiH / kiM yaj~navidhirevaiSha kimetajjapyamuchyate, etanme sarvamAchakShva sarvaj~no hyasi me mataH/ 5*

Yudhishtthra was pleased having recalled that Bhishma had briefed varnashrama dharmaas and quite a few ways and means of dharmika jeevana vidhis, had then requested to highlight japa vidhana and jaapaka prashamsha. Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upaamshu or slow and distinct rendering and ‘Maanasa’ or recitation within while considering the meaning and context of the Mantra)

*bhIShma uvAcha: trApyudAharantImamitihAsaM purAtanam, yamasya yatpurA vR^ittaM kAlasya brAhmaNasya cha/ `ikShvAkoshchaiva mR^ityoshcha vivAde dharmakArANAt, saMnyAsa eva vedAnte vartate japanaM prati,vedavAdA~NganirvR^ittAH shAntA brahmaNyavasthitAH/ sA~Nkhyayogau tu*



yAvuktau munibhiH samadarshibhiH, margau tAvapyubhAvetau saMshritau na cha saMshritau/ yathA saMshrUyate rAjankAraNaM chAtra vakShyate, `krameNa chaiva vihito japayaj~navidhirnR^ipa/ sAlambanamiti j~neyaM japayaj~nAtmakaM shubham.'.manaH samAdhirevAtra tathendriyajayaH smR^itaH/ 10

Bhishma then explained that there were quite a few references from Itihaasaadi praacheena grandhaas especially about a dharmic deliberation among a brahmanottama- Yama Raja and Kaala Deva. That reference was made available at an exchange of views among moksha darshi munis, and saankhya yoga nipunas. They were also quoting upanishad vaakyas, while they being shanti and brahma nishtha nipunaas, yoga margis and chitta shuddhi janitajnaana praptis. I would therefore wish to quote from such mahaanubhaavas.

satyamagniparIchAro viviktAnAM cha sevanam, dhyAnaM tapo damaH kShAntiranasUyA mitAshanam / viShayapratisaMhAro mitajalpastathA shamaH,eSha prarvAko dharmo nivartakamatho shR^iNu/ yathA nivartate dharmo japato brahmachAriNaH,`na japo na cha vai dhyAnaM nechChA na dveShaharShaNau, yujyate nR^ipashArdUla susaMvedyaM hi tatbila / japamAvartayannityaM japanvai brahmachArikam, tadarthabuddhyA saMyAti manasA jApakaH param/yathA saMshrUyate jApo yena vai jApako bhavet, saMhitApraNavenaiva sAvitri cha parA mata/15 yadanyaduchitaM shuddhaM vedasmR^ityupapAditam, etatsarvamasheSheNa yathoktaM parivartayet/dvividam mArgamAsAdya vyaktAvyaktamanAmayam,kushochchayaniShaShNaH sankushahastaH kushaiH shikha kushaiH parivR^itastasmimadhye ChannaH kushaistathA /Vi Shayebhyo namaskuryAdviShayAnna cha bhAvayet,sAmyamutpAdya manasA manasyeva mano dadhat /taddhiyA dhyAyati brahma japanvai saMhitAM hitAm,sAMnyasyatyathavA tAM vai samAdhau paryavasthitaH /dhyAnamutpAdayatratra saMhitAbalasaMshrayAt, `athAbhimatamantreNa praNavAdyaM japetkR^iti /-20 /

Dharmaraja! There once was a maha yagjna conducted by the pravartakaas known for satya-agnihotra-ekanta sevana-dhyana-tapasya-dama-kshama-anasuuya-mitaahaara-mita bhasha- shama-kshama guna prapurnatas. Such was of the congregation of those who were of mamonigraha-nishkaama bhava anushtaana tatparata. Now, do listen to the nivartaka yagjna varnana. As per this brahmachaari saadhaka's Japa karma be such as should pave the way of samasta karma nivritthi or of Moksha Praapti! Such manonigrahaadi saadhanas be performed with nishkaama vidhi, then the pravritthi maarga be gradually transformed as as of nivritthi maargaas, which be of three lanes viz. Vyakta-Avyaktha and Anaashraya. To enable the achievement of the nivritthi maarga, the japa karta would be required to be seated on a kushaasana, carry a japa maalaa sahita kusha having tied up his tuft.

[ Vishleshanas on 1) Aasana and 2) Japa maala of Rudraakshas vide Narada and Padma Puranas 3) Panchaakshara Japa Mahatmya and Dhyana Yagjna vide Linga Purana -4) Aksha Maalika Upanishad (on Rosary Bead Garland)

I ) Aasana: Aasana is the next significant 'Yoga Sadhana'; it is stated that there are thirty prominent Aasanas 'Sitting postures' viz. Padmasana, Swastikasana, Peethasana, Simhasana, Kukkutasana, Kunjarasana, Kurmasana, Vajrasana, Varaahasana, Mrigasana, Chailikasana, Krounchasana, Naalikasana, Sarvatobhadrasana, Vrishabhasana, Nagasana, Matsyasana, Vyaghrasana, Artha Chandrasana, Dandavatasana, Shailasana, Khadgasana, Mudgarasana, Makarasana, Tripathasana, Kaashtaasana, Sthanurasana, Vaikarnikasana, Bhowmasana and Veerasana.

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

‘Eka Mukhi’ symbolises Shiva and its Ruling Planet is Surya recommended to wear on Mondays for power, wealth and fame to ward off heart diseases and its Mantra is stated to be ‘Om Namah Shivaaya Om Hreem Namah’; ‘Dwi Mukhi’ symbolises ‘Ardha Naare -eswara’ or Shiva and Parvati with Moon as the Ruling Planet recommended to wear on Mondays for mental peace and mystic powers and its Mantra is ‘Om Namah’; ‘Tri Mukhi’ symbolises Agni and the Ruling Planet is Mars, recommended for wearing on Mondays for Physical Health, Knowledge and Divine Powers and its Mantra is: Om Kleem Namah/ Om Namah Shivaaya Namah; ‘Chatur Mukhi’ Rudraksha symbolises Brahma and the Ruling Planet is Mercury best worn on Mondays for curing paralysis, nervous tension and mental diseases and its Mantra is : Om Hreem Namah; the ‘Pancha Mukhi’ symbolises Rudra and the Ruling Planet is Jupiter affecting Liver, Kidneys, diabetes and obesity, meant for elimination of enemies and the Mantra is: Om Hreem Namah- it is stated that apart from the wearing of Ekamukhi, Pancha Mukhi is also rated high for wearing; The ‘Shashtya Mukhi’ symbolises Kartikeya and the Ruling Planet is Venus (Shukra) meant for attaining Concentration, Confidence, Success and Family life and for the benefit for reproductive organs while the relevant Mantra is Om Hreem Hroom; Maha Lakshmi symbolises the ‘Sapta Mukhi’ and the Ruling Planet is Saturn meant to cure muscular pain and impotence which is to be borne with red thread as the desired objectives are prosperity and well being and the relevant Mantra is Om Huum Namaha; the ‘Ashta Mukhi’ Rudraksha symbolises Ganesha and the Ruling Planet is Rahu aiming at concentration and business tactics normally preferred by Vaishyas and sought to set right lung disorder and skin problem and the Mantra is Om Ganeshaya Namah; the ‘Nava Mukhi’ Rudraksha symbolises Durga and the Planetary Head is Kethu, bestowing courage, destruction of enemies and capacity to strike back and is meant for relief body pains and lung-bowel disorders, relevant Mantra being Om Hreem Hum Namah; the ‘Dasa Mukhi’ Rudraksha worn on Sundays represents Maha Vishnu symbolising Ten Avatars, pacifying all the ill-effects of Nine Planets and destroying Evil Spirits like Piscachas, Goblins, Thieves etc.the relevant Mantra being Shri Narayaneya Shri 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!

### III: Panchaakshara Japa Mahatmya and Dhyana Yagjna vide Linga Purana:

As Devi Parvati desired to comprehend the meaning of the Panchaakshara Mantra of *Om Namasshivaaya*, Parama Shiva explained the back ground: when the Universe became extinct at the Time of Pralaya, only he was present as Narayana who floated on the Great Water Surface as the Unique and Supreme Being. As he was thus lying on water, there sprouted a Lotus from his navel and on top of the stem emerged Brahma who desired to initiate ‘Srishti’ (Creation). He created ten ‘Manasa Putras’ or Mind-Born Sons, but prayed to the Supreme Being ie. Maha Deva to empower him with Shakti to take up the exciting task of formal Creation. Then the latter provided ‘Upadesha’ (instruction) to Brahma and in turn Brahma gave the Upadesha to his sons who did sincere Tapasya by the recitation of the Panchakshari for thousands of years, consuming only air and nothing else. Shiva was pleased with the meditation and keeping in view the ‘Loka Kalyaana’ or Universal Welfare explained the purport of the Mantra, its Rishi, Devata, Shakti, Nyasa, Viniyoga and its Sampurna Swarupa or its Full Form:

*Omityekaashram Mantram sthitah sarvagatah Shivah, Mantrey shadaksha –rey sukshmey panchaakshara tavuh Shivah/ Vaachya vaachaka bhaavena sthitah saakshaat- swabhaavatah, Vaachya Shivah prameyaatwaan Mantrastadvaachakah smritah/ Vaachya Vaachaka bhavenamanaadih samsthitastayo, Vedi Shivaagamey vaapi yatra yatra Shadaksharah/Guhyaadguhyataram saakshaanmoksha Jnaanamanuttamam, Asya Mantrasya vakshyaami Rishicchandodhi Daivatam/ Beejam Shaktih Swaram varnam sthaanam chaivaaksharam prati, Vamadevo naama Rishih Panktiscchanda udaatdhrutah/ Devataa Shiva yeveaaham Mantrasyaasya varaananey, Nakaaraadeeni beejaani Panchabhutaatmakaani - cha/ Atmaanam Pranavam viddhi Sarvavyaapinamavyayam, Shaktistwameva Deveshu Sarva Deva Namaskrutey/ Twadeeyam Pranavam kinchin –madeeyam Pranavam tathaa, Twadeeyam Devi Mamtraanaam Shakti bhutam na shamshayah/ Akaarokaaramakaaraamadeeyo Pranavey sthitaah, Ukaaramcha Makaaramcha Akaaramcha kramenavai/ Twadeeyam Pranavam Viddhi Trimaatram Pluta- muttamam, makaarasya ssarodaatta Rishi Brahmaa sitam Vapuh/Chhando Devi Gayatri Para - maatmaadhi Devataa, Udaattah Prathamastudwacchaturyascha dwiteeyakah/Panchamah Swaritaschaiva Madhyamo nishadhah smrutah, Nakaarah peeta varnascha sthaanam urva mukham smrutam / Indriyodhi Devatam Gayatri Goutamey Rishih, Makaarah Krishna varnosya sthaanam vai Dakshinaamukham/ Chhandonushtup Rishischaatri Rudro Daivata-muchyatey, Shikaaro dhumra varnasya sthaanam vai Paschimam Mukham/ Vishvaamitra Rishistrishthup cchando Vishnustwa Devaam, Vakaaro Hema varnasya sthaanam chaivottaram Mukham/Brahmaadhi Devatam cchando Brihati chaangiraa Rishih, Yakaaro raktavarnascha Sthaana murdhvem Mukham Viraat/ Cchando Rishir bharadwaajah Skando Daivatamuchyatey, Nyaasamasya pravakshaami sarva siddhikaram Shubham /* (This Unique Single Akshara Mantra OM is firmly embedded in Shiva; this Mantra of six letters viz. *Om Namah Shivaaya* is actually considered as of Five Aksharas; from the view-point of ‘Vaachya’ and

‘Vaachaka’, Shiva is the Vaachya or the Target or He who is sought after and Vaachaka is the means to achieve the Vachya, viz. the Mantra; wherever the Mantra is recited there is Shiva; in fact the Mantra is the Essence of Vedas; the Vidwans who recite the Panchakshari as continuous Japa are sure to attain Moksha. This Parama Vidya is indeed of Shiva’s heart. The Rishi, Chhanda /Prosody, Devata, Beejam and Shakti of the Panchaakshari Mantra is as follows: Vama Deva is the Rishi, Pankti is the Cchanda, Shiva Himself is the Devata, Nakaaraadi Pancha beejas are Pancha Bhutaas; Pranava swara Om is Shiva’s Supreme Soul and also the Shakti. Each letter of the Mantra is distinguished with the Rishi-Chhanda-Deva-Shakti-Beeja combination). Then as prescribed, the Anga Nyasa and Karanyasas should be performed before taking over the Mantra Japa. The person who is practising the Panchaakshara Mantra has to perform ‘Pranaam’ or sincere salutation to his Guru with ‘Shraddha’ by way of Maanasika-Vaachaka or Uccharana-Karma vidhaana or with purity of mind, humility of voice and perfection of deed and then take over the possession of the Mantra from the Guru at a Place of cleanliness, at an ideal time when Grahas, Nakshatras and Yogaas are well-placed. The Japa has to be performed with equanimity of mind, full control of Indriyas-both Karmendriyas and Jnaanendriyas and of extreme concentration fixed at the targetted Shiva Maha Tatwa. It is stated that ‘Upaashyu Japa’ or slowly rendered Japa is hundred times superior and effective than Japa Yajna; when any Japa or repetitive recitation of a Mantra is performed, then that Japa is called ‘Vaachaka’ or vocal in kind; the Upanshu Japa has slight lip-movement; but Japa of the best is called ‘Maanasika’ when only mind and thought are at work. Indeed any of the above types of Panchaakshari Japa done with unflinching concentration by aligning Parama Shiva and the Self would definitely yield Siddhis. But mere japa of the Panchakshari without securing the balance of mind and target are of no avail. Without ‘Sadaachara’ or of Self Regulation and Good Observance of Morality and Virtue, any amount of Japa would be fruitless:

*Yasmaadaachaara heenasya Saadhanam nishphalam bhavet, Aachaaram Paramo Dharma Aachaarah Paramo Tapah/ Aachaaram Paramo Vidya Aachaarah Paramaa Gatih, Sadaachaaravataam Pumsaam Sarvatraabhyam bhavet/Aachaara heenaanaam Sarvatraiva bhayam bhavet,Aachaara heenah Purusho Lokey bhavati ninditah/*

(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). In the same context, Maha Deva emphasised to Devi Parvati 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. A Brahmana loses his Brahmanatwa as soon as he ceases to observe this ‘Daily Niyama’ or Regulation mandatory to a Brahmana. Parama Shiva further underlined the basic principles of Virtue viz. Truthfulness :

*Yatsatyam Brahma ityaahurasatyam Brahma dushanam,Anrutam Parusham Shathyam Paishunyam Paapa hetukam/ +Paradaaraanparadravyam Parahimsaam cha sarvadaa, Kkachicchaapi na kurvati Vaachaa cha Manasaa tathaa/*

(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. Shiva was emphatic about the observance of Varnaashrama Vidhana. Brahmanas 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 Naiveydia -

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, ruh 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.

*Sabeeja samputam Mantram Shata Laksham Jepeyccruchih, Matsaayujya mavaapnoti Bhaktimaan Kimatah Param/* That was what Maha Deva assured Devi Parvati.

**Dhyana Yagna:** As Parama Shiva was resting in a cave of Kailasha Mountain with Girija Devi, a few renowned Maharshis entered and commended him for his feat of gulping Kalakuta Visha when Maha Deva corrected them that the Samasara Visha was to be considered worse than the Kalakuta and should be avoided at all costs; the best way of avoidance is to disbelieve what ever was seen, heard and imagined and that was what the Nivrutthi Marga was all about. In the Samsara, there are various Jeevaas of Udbhija-Swedaja-Andaja and Jaraajaya nature (Sprouted from Earth, born out of sweat, born out of eggs and born out of yoni) and they are all subject to desires which spread out far and wide like wild fire and end up each and every material into Bhasma. Like the diseases of the nature of Raaga and Dwesha (Liking or disliking) the canker spreads a huge tree and finally gets uprooted. The big tree called Punya gets fallen and even Devas were not free from the falls or periodic dethronements but for the intervention of Maha Shaktis! Deva, Danava, Nripa and Manavaas are all subject to the distresses and torments of life. Vidya and Para Vidya or Vignaan and Atma Jnaan (Knowledge and the Spirituality) are no doubt the way out to conquer Samsara; Aparaa Vidya or Akhshara Gyan comprises Vedas and Vedantaas like Siksha, Kalpa, Vyakarana and so on and are of Shabda Swarupa. Doubtless, these means of Paraa and Aparaa Vidyas are useful to a great extent but Bhagavan would be the ultimate to free from the worldly bondages. These are indeed the steps forward from Samsara to Salvation or from Ajnaana to Jnaana to Paramatma. In other words, Agnaana arising out of Arishadvargas of Kama-Krodha etc would get dissolved by Gyana of the above kinds like Fire and from the melting pot, one could qualify to realise Shiva without whose instructions, Surya would not get woken up, Vayu would not proceed further and Chandra would not shine on the Sky, Agni would not produce heat and light, Bhumi would not hold the Samsara and so on. Now to overcome the Samsarika Visha or the Poison of Life, there are no other ways of Gyaan and Dhyaan.

*Samsaara vishatatpaanaam Jnaanadhyaanaamruteyna vai, Pratikaara samaakhyaato naanyathaa Dwijasattamaah/ Jnaanam Dharmodbhavam Saakshaat jnaanaa-dwiraagya sambhavah, Vairaagyaatparamam jnaanam Paramaartham prakaashakam/Jnaana Vairagya yuktasya Yoga Siddhirdwijottama, Yoga Siddhya vimuktihi Syaatsatva nishthasya naanyathaa/ amovidyaa padacchinnam yatpadamavyayam, Sarva Shaktim Samaasthaaya Shivamabhyarchaey dwijaa/ Yah Satvanistho madbhakto madaschana Paraayanah, Sarvato Dharma nishthascha Sadotsaahi Samayutah/ Sarva dwanda saho dheerah Sarva bhutahitey ratah, Rujuswabhaavah satatam swastha chitto mruduh sada / Amaani Buddhimaan- cchantastyaktasparidho Dwijottama, Sadaa Mumukshurdharmajnah*

*swaatmalakshana lakshanah/ Runatraya vinirmuktah purva jnmani Punya bhaak, Japaa yukto Dwijo  
bhutwaa Shraddayaa cha Guroh kramat/Anyathaa vaapi sushrushaam krutwaa krutrima vajkitah,  
Swargaloka manupraapya bhuktwaa bhogaananukramaat/*

(The poison of Life bursting into flames and burning off Manavaas would never cease excepting by the recourse of Jnaana and Dhyana; those who could withstand the extremes of life as also possess soft attitude, equanimity, gentleness, maturity of outlook, peacefulness, previous birth's carry forward of virtue, and are devoid of jealousy, anger, avarice, passion, arrogance should attain Swargaloka. Sacrifice, determination and progressive attitude would be the singular way-out of withstanding the poisons of Samsara!)]

### **Aksha Maalika Upanishad (on Rosary Bead Garland)**

Then (after thus 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).

5. 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), stupefies, 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 ..... (krityas - abhichara), unstoppable, be established in the 24th head!  
Om Jhaëkàra, the destroyer of ..... (bhutas), be established in the 25th head!  
Om Ñaëkàra, the churning 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.]

Further stanzas : *Vishayebhyo namaskuryAdviShayAnna cha bhAvayet,sAmyamutpAdya manasA manasyeva mano dadhat/ taddhiyA dhyAyati brahma japanvai saMhitAM hitAm,sAMnyasyatyathavA tAM vai samAdhau paryavasthitaH /Be having saluted off the vishaya vaanchhaas, do seek to regulate the ‘manas’ with ‘samata bhava’ or of equanimity, and with ‘buddhi’ as the anchored spring boat of ‘vishayaas’, do then seek to be absorbed in Para Brahma Paramaatma dhyaana. The dhyaana be such as of even the sarva hitakaari vedasahita Pranava and of Gayatri Mantrata Japa too.Such dhyana be not only of baahyaanantara shuddhi but far far beyond of ‘Samaadhi’ or the state of ‘Aham Bramaasmi’.*

[ Vishleshana on Samadhi

Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision. In the World, there are three kinds of feelings viz. ‘Karma- ‘Brahma’ and ‘Ubhayatmaka Bhavanas’. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu. Also, there are three kinds: ‘Para’, ‘Apara’ and Karma Shaktis. Bhagavan is the Para Shakti; ‘Kshetrajna’ is the Apara Shakti and ‘Avidya’ (ignorance) is the Karma Shakti. Indeed, Kshetrajna Shakti is dormant in all Beings; it is minimal in ‘Jada’ rupas like trees and mountains, some what weak among animals and birds, but human beings are fairly aware of the Shakti; while it is conspicuous among higher levels like Gandharvas, Yakshas and of course Devas. Like the Sky the Kshetrajna Shakti is all pervading in different ‘Rupas’; it is the awakening of that Shakti which Yoga is all about.]

Further stanzas of Chapter Twenty Three

*Dhyanamutpaadamanyatra samhita bala samshrayaat, shuddhaatmaa tapasaa danto nivrittadveshakaa mavaa/ Araagamoho nidwando nivritthdveshakaamavaan/ araagamoho nirdvando na shochati na sajite, na kartaa kaaranaan aam cha na kaaryaanaamitisthitih/ Na chaahankaarayogena manah prastha apayet kkachit, na chaarthagrahane yukto naavamaaiee na chaakriyah/ Dhyaanakriyaa paro yukto dhyaanavaan dhyaana nishchayah, dhyaane samaadhimupaadya tadapi tvajati kramaat/ Sa vai tasyaamavasthaam sarva tyaagakritah sukham, niricchasyajati praanan Braahmeem samvishate tanum/ Athavaa necchite tatra Brahmakaayanishevanam, upakraamati cha maargastho naivakkachana jaayate/ Aatma buddhaadyaa samaarasthaaya shaanteebhuto niraamayah, amritam virajah shuddhamaatmaanam pratipadyate/*

A sadhaka with the support of ‘samhita bala praapti’ would be accomplishing ‘ dhyaana siddhi’. As of being a ‘shuddha chitta’ he could control the manasendriyaas besides conquering ‘dvesha kaamanaa moha matsaraadi manah pravrittis’ thus balancing the ‘sheetoshna dwandva bhaavaas’. He would neither be of ‘shoka’ nor of ‘aasakti - vyaamohaas’ as of being ‘karma kaarana kaarya kartas’. Being not be of Ahamkaara swardha yukta chittas they would neither belittle others nor be of infatuations. They be ever of ‘dhyaana paraayanaas’- ananaanubhavees and yoga janitha ashta siddhi paraayanaas or of Supernatural Powers or of Ashta Siddhis of 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 wish. Thus being of vishuddha pranis they seek merger into the Paramatma swarupa. Or else of Saarupaadi Swarupas.

[ Vishleshana on Saarupaadi Swarupas vide Devi Bhagavata Purana



‘As Sati Savitri heard what Dharmaraja described about sins that human beings perform and the consequences in various hells, She was curious to know how to understand the unfailing route of reaching Maha Devi . Yamaraja explained that let alone himself, but even Sun God his father, Brahma the Principal Agent of Vedas, Maha Vishnu or Mahesvara and even Maha Bhagavati Herself would not perhaps comprehend Her own Glories! As ‘Maya’ or Mula Sakti, She is Prakriti and Maha Purusha Herself. Being eternal and formless, She defies definition and description. She is Matter and Matterless, Time and Eternity, Extremely near and always beyond, Form or Illusion, Space and Energy, ‘Sakara’ and ‘Nirakara’ and ‘Saguna and ‘Nirguna’. But one thing is certain and that is that Super Power is indeed existent and real. As such, devotion to that Super Power, which one recognises as Devi Bhagavati, is sufficient; the mere awareness is adequate and not necessarily of attainment of ‘Mukti’ (Salvation) by ‘Salokya’ (identify the Super Power as of one’s own Planet), ‘Sarupya’ (as of being of the same form) , ‘Samipya’ ( as being very near) and ‘Nirvana’ or Salvation. In other words, Devi Bhagavati prefers that Her devotees merely seek routes of devotion to Her by means of good ‘Karma’ or action, Service ( Pujas), Charity, Bhakti ( devotion), ‘Yajnas’; She does not insist on Mukti by Salokya, Samipya, ‘Sarsti’ ( having equal opulence to Her) or Nirvana (Oneness). [*‘Salokya Sarsti Samipya Sarupaikatvam api uta / diyamanam na grihnanti vina mat sevanam janah’* ; My devotees do not accept Salokya, Sarsti, Samipyakatvam (one ness), even if offered these liberations, except their service to you’!] Thus exhorted Yamaraja to Savitri and blessed her to serve and spread sense of devotion to one and all by living happily for one lakh years along with her husband and entire family and finally reach ‘Mani Dvipa’ or the abode of Bhagavati.]

Concluding stanzas of Chapter Twenty Three: *Athavaa necchite tatra Brahmakaayanishevanam, upakraamati cha maargastho naivakkachana jaayate/ Aatma buddhaadyaa samaarasthaaya shaanteebhuto niraamayah, amritam virajah shuddhamaatmaanam pratipadyate/*

Bhishma Pitaamaha then explained that in case the Japa Saadhaka be not prepared to attain Para Brahma Sayujya as yet, then he might as well take to ‘Deva Yana maarga sthita urthva loka darshana’ and would get absorbed into the Paramatma Parandhaama and achieve janma mrityu raahitya for ever! Hence Atma Swarupa bodha jnaana be possible to those of rajoguna maanavaas with ‘nirmala shaanta swarupa vishuddhaama praapta maha yoga purushaas only quite exceptionally.

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

V.x.1-2); There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by themselves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path. V.x.3) However, there are other types of the run of the mill kind of villagers etc. who too no doubt follow a fairly virtuous life of ‘daana dharma vidhana’ and occasionally Vrata, Sacrifices and so on and as their average or medium life ends up in death, they pass into hazy smoke zone, from smoke to dark nights, from there to Krishna Paksha to bi-yearly Seasons of inconveniences when Sun travels ‘Dakshinaayana’ or South Bound when some Deities move in groups in the ‘Shad maasaan’ period usually disposed off in less than a year ripe and ready for rebirth as per the

intensity of karma phala! V.x.4) When reference is made to months of death of a person, the Individual Self or the Soul travels from the months to Pitru Loka or the World of Manes; from there to Antariksha or the Intermediate Space to Chandra Loka where King Soma offers Soma or Amrita as per the fruits of ‘karma’ in the prescribed time frame work. V.x.5) Once ‘yaavat sampaada’ or the exhaustion of the fruits of virtue is over, then the Self would return by the very route that he travelled herebefore after the death. He would return to the Intermediate space of Akasha then to Vayu, then to dhuma or smoke and then back to the white cloud) V.x.6) In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise.]

### **Chapter Twenty Four and Twenty Five on Jaapaka Doshaas and Naraka Prapti as even Devaloka prapti too be of naraka tulya!**

*yudhiShThira uvAcha gatInAmuttamA prAptiH kathitA jApakeShviha,, yekaivaiShA gatisteShAmuta  
yAntyaparAmapi/ bhIShma uvAcha.: shR^iNu vahito rAja~njApakAnAM gatiM vibho, yathA gachChanti  
nirayamanekaM puruSharShabha/ yathoktametatpUrvaM yo nAnutiShThati jApakaH , ekadesha  
kriyashchAtra nirayaM sa nigachChati/ avamAnena kurute na tuShyati na shochati,IdR^isho jApako yAti  
nirayaM nAtra saMshayaH/ ahaMkArakR^itashchaiva sarve nirayagrAminAH,parAvamAnI puruSho  
bhavitA nirayopagaH/5 abhidhyApUrvakaM japyam kurute yashcha mohitaH, yatrAsya rAgAH patati  
tatratatropapadyate/athaishvaryaprasaktaH sa~njApako yatra rajyate, sa eva nirayastasya nAsau  
tasmAtpramuchyate/ rAgeNa jApako japyam kurute yashcha mohitaH, yatrAsya rAgAH patati tatra  
tatropajAyat/ durbuddhirakR^itapraj~nashchale manasi tiShThati,phalasyApachitiM yAti nirayaM  
chAdhigachChati/akR^itavraj~nako bAlo mohaM gachChati jApakaH, sa mohAnnirayaM yAti yatra  
gatvA.anushochati/. 10 dR^iDhagrAhI karomIti jApyaM japati jApakaH, na saMpUrNo na vA yukto  
nirayaM so.adhigachChati / animittaM paraM yattadavyaktaM brahmaNi sthitam ,tadbhUto jApakaH  
kasmAtsasharIramihAvishet/ duShpraj~nAnena niraya bahavaH samudAhR^itAH, prashastaM  
jApakatvaM cha doShAshchaite tadAtmakAH /*

Yudhishishthara remarked that no doubt indeed that the ‘Jaapya vidha moksha saadhana’ be unparalleled but what if there be ‘doshaas’ or flaws in the ‘aacharana’. Bhishma replied that be it well realised that there be ‘naanaa prakaara naraka yaatanaas’ of the ‘saadhakaas’ as of sharp razor edge experiences. That person who be of deficient imperfections in the niyama paalana in the process of japa kaaryaacharana, the quality and quantity of retributions would be ‘naraka tulyas’. Quite a few of the japa vidhaan kaarya kartas be of advanced age who too be performing with several imperfections and even a sense of bravado with their younger followers but alas they would all be suffering yama yaatanaas even while be alive or there after. Even those with some of the ashta siddhis like anima-garimaadi aishwarya sampannas too be subjected the naraka baadhaas. Those who are replete with ‘vishayaasakti purvaka doshaas’ would seek to achieve jaapya vidhaana moksh prapti then their self consciousness would recoil further since their eligibility level be of overambition mixed up ahamkara would certainly hasten and get fortified in their subsequent lives too be affected besides the on going shareeraas too. Those viveka shunya moodha jaapaka moha grastaas should doubtless be fallen to nirantara shokamagma shareeraas and maanasa pravritta patanas ever.’ As Bhishma explained about the definitive adverse effects of the jaapya vishaana

moksha sadhana out of bravado, or even hit and trail methods with the least deservedness, then Yuddhishthara queried: would it be at all possible to those jaapya saadhakaas in their punarjanmaas to correct themselves by being nitya gaayatri japasthitaas and of such virtuous deeds. Then Bhishma annotated: The reference be not of naraka prapti of the maanavaas owing to the interplay of arishdvargaas but of the misuse of the japa sadhana for moksha prapti as that kind of an audacious attempt with neither a base nor ramification of the basis of dharma be certainly punishment worthy with naraka praptis. Indeed the raaga dvesha buddhi kaarana be never ever could be proactive to Jaapaka Manastatva and the over ambitious, ney a mirage like moksha prapti to the imaginably undeserved manushya.

#### [ Vishleshana on Yama Gita vide Agni Purana

Subsequent to death, body forms are given the nomenclature of 'ativahikas', as is described in Agni Purana. The followers of Lord 'Yama' (God of Death), known as 'Yama dhootas' or Yama's servants take the 'ativahikas' to the Abode of Yama. The Great Accountant of Lord Yama, named 'Chitragupta' presents the facts of good deeds or misdeeds- 'Punya' and 'Papa'- of each 'ativahika' and a decision is taken whether, or how, or for how long the penalty or otherwise needs to be enforced and indeed there are no exceptions, no clarifications, no consultations, and no loopholes in the Law. The judgments are instantaneous and action packed. Lord Yama of Death is also the Lord of Dharma (Justice). The cycle of death, birth and rebirth is certain, instant and unending. Agni Purana also narrates the details of Hell ( Naraka Lok); the number of hells is stated to be twenty-eight, each comprising many subsidiaries, depending on the type or duration or the extent of the sin. The sinners are boiled in oil, or whipped, or pierced with spears or eaten up by fire balls, or eaten up by birds, or tortured by machines and so on, depending on the sins. If one kills a cow, the person goes to 'Mahavicha' Naraka; if a Brahman is killed, the destination would be a Burning Naraka, named 'Amakumbha'; killing of women, children and the old persons would attract 'Rourava' Naraka; an arsonist is sent to 'Maha Rourava'; a thief goes to 'Tamisra' (pierced by spears and swords) or 'Mahatamisra' (bitten by snakes and insects) depending on the extent of the deed; killing father or mother takes one to 'Asipatravana' (cut into pieces by swords again and again) or 'karambhavaluka' (made to stand deep into burning sands for long duration); a tyrant is crushed like an oil seed in 'Thailanpaka'; a person who is hypocritical is packed up to 'Mahapata' and like wise sinners such as killers of animals, tree cutters, critisiers of Vedas or teachers, those who provide false witnesses and so on are all punished as per the Regulations of the Narakas. Rebirths are also ordained, at the time of reverting the 'ativahikas' to mortal life, again on the basis of the 'sanchitas' (as stored in the earlier births) or 'Prarabdhaas' (accounts maintained in the previous birth alone). Retribution is also as per norms in the rebirths: a killer of Brahmana is reborn as a deer, dog, pig or camel or becomes a victim of tuberculosis; a drunkard is reborn as a donkey or if reborn as a human again, would have deformed teeth of a dog; a thief of gold becomes a worm or an insect; a stealer of food becomes dumb; a stealer of foodgrains as a rat; a stealer of animals as a goat; a stealer of fruits as a monkey; stealer of meat as vulture; of milk as a cow and so on. 'Yama Gita' is an interesting chapter in Agni Purana. It describes the Story of 'Nachiketa', the faithful son of King 'Vajashrava'. The King performed a Sacred Sacrifice against all his possessions. Nachiketa kept on enquiring of his father as to whom all the possessions were given to against the expenses for the Sacred Sacrifice or the Yagna'. The King did not wish to reply to the immature enquiry of his son. But, when Nachiketa insisted on knowing, the father said out of disgust that along with all his possessions, he gave away his son Nachiketa too to Lord Yama. Believing this, Nachiketa travelled all the way to Lord Yama's Abode by virtue of his severe and sincere

meditation and the Lord was not agreeable to accept him since his life was intact on Earth. But, despite Lord Yama's persuasion, Nachiketa would not change his mind. As a result, Lord Yama provided the Discourse known to posterity as the Yama Gita. Yama Dharma Raja wondered as to why human beings get enamoured with extremely temporary wishes and become victims of insignificant comforts like 'Aasan' (seat), Shayya (bed), Vaahan (carriage), Paridhaan (Vastras/clothing), and Griha (homes). Sage Kapila said: 'Bhogaasakti' or desire for luxuries ought to be replaced by 'Atma Tatva Chintana' or the analysis of the Soul. King Janaka opined that human beings were always subjected to the onslaught of 'Adhyatmika, Adhidaivika and Adhibhoutika' tribulations and still they did not take lessons from them but strangely enough crave for momentary pleasure instead of seeking permanent bliss of Paramatma! Sanakaadi Maharshis affirmed that after all whatever desires that human beings might have, could be fulfilled instantly with the help of Tapasya but to attain the path of Avinaashi Brahma should be the lasting source of delight and that was what they should try to secure instead of frivolities! *Naasti Vishnu samam dhyeyam tapo naanshanaat param, naasyaataarogya samam dhanyam naasti Gangaaamaa sarit, na sosti baandhavah kaschid Vishnum muktwa Jagadgurum* (There is nothing more worthy that is worshippable than Vishnu, no better Tapasya than fasting, nothing more valuable than 'Arogya' or good health and no superior river than Ganga and finally there is no other closer 'bandhava' or relative than Vishnu. Those who die while in introspection about Vishnu that he exists and guides our actions from above, in front, in the Indriyas, in the heart and the face are sure to identify with Vishnu). *Nobody could ever restrict Para Brahma by a name or identify by a Samsthana or an Establishment or by a Rupa!* Some worship him as Vishnu or Shiva, Brahma, Indra, Surya, or Para Brahma or Maya or Shakti! From Brahma to a worm, the entire Srishti is Paramatma. Atma (Soul) has no features, no characteristics, no age, no home, no dimensions, no body and least of all an identity. But is perceivable by Dharma against Adharma, jnaana against ignorance and 'bhakti' or devotion against 'rakti' (desire). That Supreme Power is visible by the means of Puja, Dhyana, Japa, Aaradhana, Homa, Daana, Tarpana, Abhisheka, Snaana, Tirtha, Vrata, Kirtana, Yagna, Yoga, Veda, Shastra, Purana, Satkarma, Seva, Nigraha and Sacrifice. If human body is likened to a Ratha (Chariot), Atma is the Rathi (or the Driven), Buddhi or Inner Consciousness is the Sarathi (Charioteer), 'Manas' is the 'lagaam' or the Checkmate, 'Indriyas' or the horses, 'Vishya Maarg' or the road to doom or Nirvana as the case that might be and Bhokta is the 'Atma' or the Conscience. If the foolish Sarathi does not hold the mind and Indriyas tightly then the horses tend to run towards 'Samsara' which is broad and readily attractive and not to the narrow path of 'Parama pada'. It is the discretion of the Sarathi to checkmate the horse-like temptations of a make-believe rosy path; if the horses are driven by 'Buddhi' by its own self, then the latter is directed to Maha Tatwa which in turn would point out to Mula Prakriti which finally enables to realise the Parama Purusha. Thus, the Essence of Dharma Raja's Discourse was that human beings were indeed fully aware that they should not commit sins; strangely enough however-and despite the awareness that such wicked acts would attract heavy penalties- they continue to perform sins with full consciousness. Sages have been dinning in the ears of humanity that the notorious the Six Enemies of Humanity, viz. Desire ('Kama'), Anger (Krodha), Greed ('Lobha'), Infatuation ('Moha'), Arrogance ('Mada'), and Jealousy ('Matsarya) should be refrained from at any cost, but the ways of human life are entirely contrary to the morals preached conveniently and nonchalantly, without fear or qualms of consciousness. 'Yama Gita' further exhorts that a human life, which is far more precious than all other forms of non-human species, should not be frittered away without cashing the opportunity as it seldom realises the need for aligning the Inner Soul with the Super force. Thus the final goal or Life's real achievement is the union with the Supreme and the greatest possibility is to invest the physical existence to achieve the Finality.]

## Chapter Twenty Five continues

*yudhiShThira uvAcha: kIdR^ishaM nirayaM yAti jApako varNayasva me,kautUhalaM hi rAjanme  
tadbhavAnvaktumarhati/ bhISHma uvAcha: dharmasyAMshaprasUto.asi dharmaj~no.asi svabhAvataH,  
dharmamULAshrayaM vAkyAM shR^iNuShvAvahito.anagha / amUni yAni sthAnAni devAnAmam  
parAtmanAm ,nAnAsaMsthAnavarNAni nAnArUpaphalAni cha / divyAni kAmachArINi vimAnAni  
sabhAstathA, AkrIDA vividhA rAjanpadminyashchAmalodakAH / chaturNAM lokapAlAnAM  
shukrasyAtha bR^ihaspateH, marutAM vishvadevAnAM sAdhyAnAmashvinorapi/ 5  
rudrAdityavasUnAM cha tathA.anyeShAM divaukasAm, ete vai nirayAstAta sthAnasya paramAtmanaH/  
abhayaM chAnimittaM cha na cha kleshabhayAvR^itam, dvAbhyAM muktaM tribhirmuktamaShTAbhistri  
- bhir eva cha/ chaturlakShaNavarjaM tu chatuShkAraNavarjitam, apraharShamanAnandamashokaM  
vigataklamam/ kAlaH saMpachyate tatra kAlastatra na vai prabhuH,sa kAlasya prabhu rAjansarvasyApi  
tatheshvaraH/ etadvai brahmaNaH sthAne jApakasya mahAtmanaH,tatrasthaM paramAtmaNaM  
dhyAyanvai susamAhitaH, hiraNyagarbhaH sAyujyaM prApnuyAdvA nR^ipottama/10  
AtmakevalatAM prAptastatra gatvA na shochati,IdR^ishaM paramaM sthAnaM nirayAste cha  
tAdR^ishAH/ ete te nirayAH proktAH sarva eva yathAtatham tasya sthAnavarasyeha sarve  
nirayasaMj~nitAH /*

Yudhishtthara then got inquisitive as to the causes for the dosha prapti that would attract naraka tulya praapti. Then Bhishma explained as follows: Dharmaraja! You are indeed of ‘dharmotpanna swabhaavi and of dharma nishthaa paraayana’. Hence do try to absorb these fundamentals.: Parama buddhimaan devataas having accomplished such a place-named Swarga- of multifaceted attractions of rupa-ranga-phala-swadishtaas with free movement- naanaa kreedaa sthalaas and suvarnamaya kamala sarovaras replete with panchendriya manoranjana kaarakas. As compared with the lokaas of Varuna- Kubera-Indra and Yama Raja loka paalakaas- besides Shukra, Brihaspati, Marudganaas, Vishvadevaas, Saadhya, Ashvini Kumaaras, Rudra, Aaditya, Vasu like anya pramukha lokaas, this Bhuloka be indeed of naraka tulyaas. Paramaatmaas’s paramadhaama is totally devoid of vinashabhaya ever and yet forever. This be so since That Avyakta- Shaashvata-Ananta-Aja- Avyaya- Vishnu. *abhayaM chAnimittaM cha na cha kleshabhayAvR^itam, dvAbhyAM muktaM tribhirmuktamaShTAbhistri - bhir eva cha/* That Almighty is kaarya-kaarana-nirmukta being the negation avidya-asmita-raaga -dwesha-abhimaana naamaka pancha kleshaas [ Shrutis declare : *Ashareeram vaavasantam na priyaapriye smrishatah/ ---Bhutendriya manobuddhivaasanaa karmavaayavah- aviduaa chetyamuh vargamaahuh puryashtakam budhaah/* Paramatma be neither of a Body- (of panchabhutas and panchendriyas of mano buddhi ahamkaaras etc) ] Further the priyaapriya hetu bhuta satva-rajo-taamasas- Pancha Bhuta- Panchendriya-manas- buddhi-upaasana-karma-praana-avidyaa tatva mukta swarupa. *chaturlakShaNavarjaM tu chatuShkAraNavarjitam, apraharShamanAnandamashokaM vigataklamam/* Moreso, That Unknown Paramatma be rid of the characteristics of Drishti- Shruti-Mati -Vigjnaati lakshanaas of vision- hearing- thinking and of analysis. Jnaanaa’s kaarana bhutas are known as pratyaksha-anumaana-upamaana-and shabdas. Bahma Sutras explain the Sankhya Jnaana as follows: Samanvaya: Understanding by Interpretation. Upanishads seek to imply the very purport of Vedas. These comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Conciousness that the Ancient Scriptions seek to comprehend but not by a secondary Source of what is loosely designated as the Self Consciousness as Sankhya Yogas interpret; indeed, the Self as an individual

is Brahman and is not a separate entity either. This is what Upanishads and Scriptures based on the ancient Scripts handed down the ages about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy as the Source of Vedas, which is the uniform topic of Vedanta Scripts, who is admitted to be the Cause of the World as argued and decidedly established. Brahman is not the 'Koshamaya' or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya as based on Saamkhya Thought but is indeed the Supreme Self of Nirguna Niraakara or alternatively of the 'Saakaara Saguna Swarupa' or of Form and features viz. the Magnificent Bliss that is in turn reflected as the Antaratma or of the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Antaratma or the Individual Consciousness; this Paramatma is not only Antaratma, but also the Pancha Bhutas, Space, Light, the Praana or Vital Force, the Illumination within and without. It is that Singular Entity, The Bhokta and the Bhojya or the Cause and the Effect, the Material Cause, the one inside the 'Daharakasha' or the Sky within the invisible cavity of the Heart and the Sky above, the Pancha Bhutas, the Panchendriyas, Sleep and Death, above all the Cause and Effect. Indeed, Brahman is the Material Cause of the Universe.

Having analysed thus one would realise that Paramatma as the 'kaala chakra swami' and the 'Swarga soukhya pradaata': Hence be this well digested that the Reality is what swarga sukha once achieved moksha - albeit layer by layers- and the rest is Naraka Tulya

#### [ Vishleshana on Ordeals of Narakas and Possibilities of Atonement vide Brahma Purana

Known as Bilwa -Swarga, the lokas underneath the Seas occupy as much an area as Prithvi; the span of Earth is seventy thousand yojanas, height too is as much. The expanse of Patalas too is as much; these lokas are Atala, Vitala, Nitala, Sutala, Talatala, Rasatala and Patalas and each of these lokas has an expanse of ten thousand yojanas. The colour of these lokas is black, white, yellow, red, grey and golden respectively. The inhabitants of these lokas are Daityas, Danvaas and Nagas. Having visited these lokas, Brahmarshi Narada called these Patalas as Bilwa Swarga and even better than Swarga. These lokas enjoy extreme illumination from the 'Manis' (diamonds) on the hoods of the Nagas; Narada said: the powerful rays of Surya Deva provide radiance but not heat during the days, while Chandra Deva gives brightness but not too much of coldness. The inhabitant serpents and Daityas revel in themselves with festivities and luxurious delicacies of food, wine and intoxication for long hours of time without concerns and worries. They enjoy good time by way of swims in Sarovaras, rivers and lotus-ponds and deal with all kinds of valuable possessions. Underneath these Lokas shines Bhagavan Vishnu's 'Tamoguna Rupa' as Sesha Naga named as Anantha, worshipped by Siddhas, Devatas, Devarshis and Daityas alike. Lying under the entire Universe, the mighty Sesha Deva bears the brunt of the Prithvi and the 'Charaachara Jagat'.

#### 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, Laalaabhaksdhy, Puyavbaha, Vahnijjwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners. Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one's own Preacher), killing a cow and terminating a person by obstructing breathing would attract 'Ghora Rourava Naraka'; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, Gurupatni sangama, sahodari sangama, 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 seeking and performing union with daughter and daughter in law is consigned to Mahaajjwala Naraka; those 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.

Maharshi Lomaharshana narrated many other sins committed by human beings and the details of the Narakas to which they are consigned to. At the same time, the Maharshi suggested the possible Prayaschittaas (atonements) to mitigate the impact of sins committed by human beings; Swayambhuva Manu and other Great Rishis stated that for bigger sins bigger atonements and smaller indiscretions minor atonements were suggested. All such atonements were of the nature of 'Tapasya' and the best Tapasya would indeed be in the form of memorizing the thoughts of Bhagavan Shri Krishna: *Praayaschittaanya sheshaani Tapah karmaatmakani vai, Yaani teshaamaseshaanaam Krishnaanusanmananam param/ krutey Paapaanutaapo vai yasya pumsaha prajaayatey, Praayaschittham tu tasyaikam Hari samsmaranam param/ Praatarnisha tathaa sandhyaa madhyaanaadishu samsmaranam, Narayanamavaapnoti sadyah Paapakshayam Narah/ Vishnu samsmaranaat ksheem samasta klesha samchayah, Muktim prayaati bho vipraa Vishnostasyaarnu keertanaat/ Vaasudevey mano yasya Japa homaarchanaadishu, Tasyaantaraayo Viprendraa Devendratwaadikam phalam/* (Having committed sins, the best atonements in the form of Tapasya are to recite the name of Shri Krishna always. Those who practice the name in the morning, midday, evening and night would instantaneously secure relief from the sins. Bhagavan Narayana's 'smarana' (memory) and 'Kirtana' (singing of Hymns) would facilitate the dilution, gradual relief and access to 'Mukti' finally. The time spent in Japa, Homa, and Archana would indeed be the firm steps to eligibility of Moksha. There could be no better accesses to Swarga and even to Moksha by the unique Mula Mantra of Vaasudeva.]

**Chapter Twenty Six explains how Devi Savitri bestows boon to a Jaapaka Brahmana as Dharma-Yama and Kaala Devataas too- King Ishvaaku calls on the Jaapaka Brahmana-Satya Mahima- the Jaapaka's Paramagati Varnana**

*yudhiShThira uvAcha: kAlamR^ityuyamAnAM te ikShvAkorbrAhmaNasya cha, vivAdo vyAhR^itaH pUrvaM tadbhavAnvaktumarhati/ bhIshma uvAcha: atrApyudAharantImamitihAsaM purAtanam . ikShvAkoH sUryaputrasya yadvR^ittaM brAhmaNasya cha / kAlasya mR^ityoshcha tathA yadvR^ittaM tannibodha me, yathA sa teShAM saMvAdo yasminsthAne.api chAbhava, yenaiva kAraNenAtra dharmavAdasamanvitaH/ brAhmaNo jApakaH kashchiddharmavR^itto mahAyashAH,*

ShaDa~NgavinmahAprAj~naH paippalAdiH sa kaushikaH / tasyAparokShaM vij~nAnaM  
 ShaDa~NgeShu vabhUva ha,vedeShu chaiva niShNAta himavatpAdasaMshrayaH/ 5/ soyaM brAhmaM  
 pastepe saMhitAM saMyato japan ,tasya varShasahasraM tu niyamena tathA gatam/  
 sa devyA darshitaH sAkShAtprItAsmIti tadA kila japyamAvartayaMstUShNIM na sa tAM kiMchidabravIt/  
 tasyAnukampaya devI prItA samabhavattadA, vedamAtA tatastasya tadjapyam samapUjayat/  
 `chaturbhirakSharairyukta somapAne.akSharAShTakA,jagadbIjasamAyukta chanurvishAkSharAtmika /  
 samApya japyam tUtthAya shirasA pAdayostadA, papAta devyA dharmAtmA vachanaM chedamabravIt /  
 10/ diShTyA devi prasanna tvaM darshanaM chAgatA mama, yadi chApi prasannAsi japye me ramatAM  
 manaH/ sAvitryuvAcha: kiM prArthayasi viprarShe kiM cheShTaM karavANi te, prabrUhi japatAM  
 shreShTha sarvaM tatte bhaviShyati/ ityuktaH sa tadA devyA vipraH provAcha dharmavit ,japyam prati  
 mamechCheyaM vardhatviti punaH punaH/ manasashcha samAdhirme vardhetAharahaH shubhe, .  
 tattatheti tato devI madhuraM pratyabhAShata/ idaM chaivAparaM prAha devI tatpriyakAmyayA .  
 nirayaM naiva yAta tvaM yatra yAta dvijarShabhAH /15 yAsyasi brahmaNaH sthAnamanimitta -  
 matandritaH, sAdhu te bhavita chaitadyattvayA.ahamihArthitA / niyato japa chaikAgro dharmastvAM  
 samupaiShyati, kAla mR^ityuryamashchaiva samAyAsyanti te.antika, bhavita cha vivAdo.atra tava  
 teShAM cha dharmataH / bhIShma uvAcha: evamuktva bhagavatI jagAma bhavanaM svakam,  
 brAhmaNo.api japannAste divyaM varShashataM tathA sadA dAnto jitakrodhaH  
 satyasandho.anasUyakaH/ samApte niyame tasminnatha viprasya dhImataH, sAkShAtprItastadA dharmo  
 darshayAmAsa taM dvijam -20. dharma uvAcha: dvijAte pashya mAM dharmamahaM tvAM  
 draShTumAgataH, japyasyAsya phalaM yattatpraMprAptaM tachcha me shR^iNu/ jitA lokAstvayA sarve  
 ye divyA ye cha mAnuShAH,devAnAM nilayAnsAdho sarvAnutkramya yAsyasi/ prANatyAgam kuru mune  
 gachCha lokAnyathepsitAn.,tyaktvA.a.atmanaH sharIraM cha tato lokAnavApsyasi /  
 brAhmaNa uvAcha: kR^itaM lokena me dharma gachCha tvaM cha yathAsukham .bahuduHkhamahaM  
 dehaM notsR^ijeyamahaM vibho/ dharma uvAcha: 25:: achalaM te manaH kR^itvA tyaja dehaM  
 mahAmate anena kiM te saMyogaH kathaM mohaM gamiShyasi avashyaM bhoH sharIraM te  
 tyaktavyaM munipu~Ngava ,svargam Aroha bho vipra kiM vA vai rochate.anagha/ brAhmaNa uvAcha:  
 kimuktaM dharma kiM neti kasmAnmAM proktavAnasi ,tyaja dehaM dvijeti tvaM sasaMbudhyAtra me  
 yadi/na rochaye svargavAsaM vinA dehamahaM vibho,gachCha dharma na me shraddha svargam  
 gantuM vinA.a.atmanA /dharma uvAcha: .alaM dehe manaH kR^itvA tyaktvA dehaM sukhI  
 bhava,gachCha lokAnarajaso yatra gatvA na shochas/brAhmaNa uvAcha./30 rame japanmahAbhAgA  
 kR^itaM lokaiH sanAtanaiH ,sasharIreNa gantavyaM mayA svargaM na chAnyath/ dharma  
 uvAcha. :`evaM te kAyasaMprAtirvartate munisattama,yadi tvaM nechChasi tyaktuM sharIraM pashya  
 vai dvija,eSha kAlastathA mR^ityuryamashcha tvAmupAgataH / BISHma uvAcha. a vaivasvataH kAla  
 mR^ityushcha tritayaM vibho ,brAhmaNaM taM mahAbhAgamupagamyedamabravan / yama uvAcha.  
 tapaso.asya sutaptasya tathA sucharitasya cha,phalaprAptistava shreShTha yamo.ahaM tvAmupabruve/  
 kAla uvAcha: yathA vadasya japyasya phalaM prAptastvamuttamam,kAlaste svargamArohuM  
 kAla.ahaM tvAmupAgataH /mR^ityuruvAcha. 35/ mR^ityuM mAM viddhi dharmaj~na rUpiNaM  
 svayamAgatam, kAlena chodito vipra tvAmito netumadya vai/ brAhmaNa uvAcha/svAgataM  
 sUryaputrAya kAlAya cha mahAtmane ,mR^ityave chAtha dharmAya kiM kAryaM karavANi vaH /  
 bhIShma uvAcha. ardhyaM pAdyaM cha dattvA sa tebhystatra samAgama, abravItparamaprItaH  
 svashaktya kiM karomi vaH/ `svakAryanirbharA yUyaM paropadravaHetavaH, bhavanto lokasAmAnyAH  
 kimarthaM brUta sattamAH/ yama uvAcha: vayamapyevamatyugra dhAturAj~nApuraH sarAH, choditA  
 dhAvamAnA vai karmabhAvamanuvratAH / bhIShma uvAcha: tasminnevAtha kAle tu tIrthayAtrAmupA  
 gataH , ikShvAkuragamattatra sametA yatra te vibho/40/ sarvAneva tu rAjarShiH saMpUjyAtha



praNamya cha,kushalaprashnamakarotsarveShAM rAjasattamaH/ tasmai so.athAsanaM dattvA  
 pAdyamardhyaM tathaiva cha,abravIdbrAhmaNo vAkyaM kR^itvA kushalasaMvidam/ svAgataM te  
 mahArAja brUhi yadyadihechChasi, svashaktyA kiM karomIha tadbhavAnprabravItu mAmA / rAjoyAcha:  
 rAjA.ahaM brAhmaNashcha tvaM yadA ShaTkarmasaMsthitaH,dadAni vasu kiMchitte prArthitaM  
 tadvadasva me/brAhmaNa uvAcha: dvividho brAhmaNo rAjandharmashcha dvividhaH smR^itaH,  
 pravR^ittashcha nivR^ittashcha nivR^itto.aha pratigrahAt/45tebhyaH prayachCha dAnAni ye pravR^ittA  
 narAdhipa,ahaM na pratigR^ihNAmi kimiShTaM kiM dadAmi te ,brUhi tvaM nR^ipatishreShTha tapasa  
 sAdhayAmi kim,/ rAjoyAcha./ kShatriyo.ahaM na jAnAmi dehIti vachanaM kvachit , prayachCha  
 yuddhamityevaM vAdI chAsmi dvijottama/ brAhmaNa uvAcha, tuShyasi tvaM svadharmeNa tathA  
 tuShTA vayaM nR^ipa ,anyonyasyottaram nAsti yadiShTaM tatsamAchara / rAjoyAcha.:  
 svashaktyA.ahaM dadAnIti tvayA pUrvamudAhR^itam, yAche tvAM dIyatAM mahyaM japyasyAsya  
 phalaM dvija / brAhmaNa uvAcha: yuddhaM mama sadA vANI yAchatIti vikatthase,na cha yuddhaM  
 mayA sArdhaM kimarthaM yAchase punaH /50 rAjoyAcha: vAgvajrAbrAhmaNAH proktAH kShatriya  
 bAhujIvinaH, vAgyuddhaM tadidaM tIvraM mama vipra tvayA saha/ brAhmaNa uvAcha:  
 seyamadya pratij~nA me svashaktyA kiM pradIyatAm ,brUhi dAsyAmi rAjendra vibhave sati mAchiram /  
 rAjoyAcha: yattadvarShashataM pUrNaM japyam vai japatA tvayA, phalaM prAptaM tatprayachCha  
 mama ditsurbhavAnyadi / brAhmaNa uvAcha : paramaM gR^ihyatAM tasya phalaM yajjapitaM mayA .  
 ardhaM tvamavichAreNa phalaM tasya hyavApnuhi / athavA sarvameveha mAmakaM jApakaM phalam .  
 rAjanprApnuhi kAmAM tvaM yadi sarvamihechChasi/-55.rAjoyAcha: kR^itaM sarveNa bhadraM te  
 japyam yadyAchitaM mayA, svasti te.astu gamiShyAmi kiMcha tasya phalaM vada/brAhmaNa uvAcha:.  
 phalaprAptiM na jAnAmi dattaM yajjapitaM mayA, ayaM dharmashcha kAlashcha yamo mR^ityushcha  
 sAkShiNaH/ rAjoyAcha: aj~nAtamasya dharmasya phalaM kiM me kariShyati ,phalaM bravIShi  
 dharmasya na chejjapyakR^itasya mAm, prApnotu tatphalaM vipro nAhamichChe sasaMshayam /  
 brAhmaNa uvAcha:nAdade.aparadattaM vai dattaM vA chAphalaM mayA, vAkyaM pramANaM rAjarShe  
 mamAdya tava chaiva hi/ sakR^idaMsho nipatati sakR^itkanyaM pradItaye, sakR^ideva dadAnIti  
 trINyetAni sakR^itsakR^it / 60 nAbhisaMdhirmayA japye kR^itapUrvaH kadAchana, japyasya  
 rAjashArdUla kathaM vetsyAmyahaM phalam/ dadasveti tvayA choktaM dattaM vAchA phalaM mayA .  
 na vAchAM dUShayiShyAmi satyaM rakSha sthiro bhava/ athaivaM vadato me.adya vachanaM na  
 kariShyasi ,mahAnadharmo bhavitA tava rAjanmR^iShA kR^itaH/na yukta tu mR^iShAvANI tvayA  
 vaktumariMdama, tathA mayA.apyabhihitaM mithya kartuM na shakya/ saMshrutaM cha mayA  
 pUrvaM dadAnItiyavichAritam ,tadgR^ihNISHvAvichAreNa yadi satye sthito bhavan/ 65  
 ihAgamya hi mAM rAja~njApyaM phalamayAchathAH, tanme nisR^iShTaM gR^ihNISHva bhava  
 satyesthitopi cha / nAyAM loko.asti na paro na cha pUrvAnsa tArayet, kuta evAparAnrAjanmR^iShAvA  
 daparAyaNaH / na yaj~nAdhyayane dAnAM niyamAstArayanti hi ,yathA satyaM pare loka tatheha  
 puruSharShabha/ tapAMsi yAni chIrNAni chariShyanti cha yattapaH, samAshataiH sahasraishcha  
 tatsatyAnna vishiShyate, satyamekaM paraM brahma satyamekaM paraM tapaH, satyamekaM paro  
 yaj~naH satyamekaM paraM shrutam/ 70 satyaM vedeShu jAgarti phalaM satye paraM smR^itam .  
 tapo dharmo damashchaiva sarvaM satye pratiShThitam / satyaM vedAstathA~NgAni satyaM  
 yaj~nAstathA vidhiH ,vratacharya tathA satyamoMkAraH satyameva cha/ prANinAM jananaM satyaM  
 satyaM santatireva cha, satyena vAyurabhyeti satyena tapate raviH/ satyena chAgnirdahati svargaH  
 satye pratiShThitaH, satyaM yaj~nastapo vedAH stobha mantrAH sarasvatI / tulAmAropito dharmAH  
 satyaM chaiveti naH shrutam, samAM kakShAM dhArayato yaH satyaM tato.adhikam /75 yato  
 dharmastataH satyaM sarvaM satyena vardhate ,kimarthamanR^itaM karma kartuM

*rAjaMstvamichChasi /satye kuru sthiraM bhAvaM mA rAjannanR^itaM kR^ithAH,kasmAttvamanR^itaM  
vAkyAM dehIti kuruShe.ashubham/ yadi japyaphalaM dattaM mayA nechChasi vai nR^ipa .  
svadharmebhyaH paribhraShTo lokAnanuchariShyasi/ saMshrutya yo na ditseta yAchitvA yashcha  
nechChati ,ubhAvAnR^itikAveto na mR^ipA kartumarhasi /rAjovAcha/ yoddhavyaM rakShitavyaM cha  
kShatradharmaH kila dvija,dAtAraH kShatriyaH proktA gR^ihNIyAM bhavataH katham/-80  
brAhmaNa uvAcha.: na chandayAmi te rAjannApi te gR^ihamAvrajam, ihAgamya tu yAchitvA na  
gR^ihNIShe punaH katham /dharma uvAcha: avivAdo.astu yuvayorvittaM mAM dharmamAgatam .  
dvijo dAnaphalairyukto rAjA satyaphalena cha / svarga uvAcha: svargaM mAM viddhi rAjendra  
rUpiNaM svayamAgatam ,avivAdo.astu yuvayorumau tulyaphalau yuvAm/ rAjovAcha.:  
kR^itaM svargeNa me kAryaM gachCha svarga yathAgatam,vipro yadIchChate dAtuM chIrNaM  
gR^ihNAtu me phalam/ brAhmaNa uvAcha.: bAlYe yadi smAdaj~nAnAnmayA hastaH prasAritaH .  
nivR^ittalakShaNaM dharmamupAse saMhitAM japan / 85 nivR^ittaM mAM chirAdrAjanvipralobhayase  
katham svena kAryaM kariShyAmi tvatto nechChe phalaM nR^ipa tapaHsvAdhyAyashIlo.ahaM  
nivR^ittashcha pratigraHAt rAjovAcha.: yadi vipra visR^iShTaM te japyasya phalamuttamam .  
AvayoryatphalaM kiMchitsahitaM nau tadastviha / dvijAH pratigrahe yuktA dAtAro rAjavaMshajAH .  
yadi dharmaH kShuto vipra sahaiva phalamastu nau/maa vA bhUtsaha bhojyaM nau madIyaM  
phalamApnuh,pratIchCha matkR^itaM dharmam yadi te mayyanugrahaH/bhIShma uvAcha: tato  
vikR^itavaiShau dvau puruShau samupasthitau, gR^ihItvA.anyonyamAveShThya kuchelAvU  
chaturvachaH / 90 na me dhArayasItyeko dhArayAmIti chAparaH ,ihAsti nau vivAdo.ayamayaM  
rAjA.anushAsakaH / satyaM bravImyahamidaM na me dhArayate bhavAn ,anR^itaM vadasIha  
tvamR^iNaM te dhArayAmyahamtAvubhau subhR^ishaM taptau rAjAnamidamR^ichatuH .  
parIkShyau tu yathA syAva nAvAmiha vigarhitau / VirUpa uvAcha: dhArayAmi naravyAghra  
vikR^itasyeha goH phalam,dadatashcha na gR^ihNAti vikR^ito me mahIpate/ vikR^ita uvAcha:  
na me dhArayate kiMchidvirUpo.ayaM narAdhipa, mithyA bravItiyayaM hi tvAM satyAbhAsaM  
narAdhipa /rAjovAcha: virUpa kiM dhArayate bhavAnasya bravItu me,shrutvA tathA kariShye.ahamiti  
me dhIyate manaH / virUpa uvAcha: shR^iNuShvAvahito rAjanyathaitaddhArayAmyaham , .  
vikR^itasyAsya rAjarShe nikhilena narAdhipa/ anena dharmaprAptyarthaM shubha dattA purA.anagha .  
dhenurviprAya rAjarShe tapaHsvAdhyAyashIline/ tasyAshchAyaM mayA rAjanphalamabhyetya yAchitaH,  
vikR^itena cha me dattaM vishuddhenAntarAtmanA / tato me sukR^itaM karma kR^itamAtma  
vishuddhaye,gAvau cha kapile krItvA vatsale bahudohane/100 te cho~nChavR^ittaye rAjanmayA  
samupavarjite, yathAvidhi yathAshraddhaM tadasyAhaM punaH prabho / ihAdyaiva prayachChAmi  
gR^ihItvA dviguNAM phalam ,evaM syAtpuruShavyAghra kaHshuddhaH ko.atra doShavAn/ evaM  
vivadamAnau svastyAmihAbhyAgatau nR^ipa, kuru dharmamadharmam vA vinaye nau samAdadha /  
yadi nechChati me dAnaM yathA dattamanena vai, bhavAnatra sthiro bhUtva mArge sthApayitA.adya  
nau/ rAjovAcha: dIyamAnaM na gR^ihNasi R^iNaM kasmAttvamadya vai ,yathaiva te.abhyanuj~nAtaM  
yathA gR^ihNISha mAchiram / vikR^ita uvAcha: dIyatAmityanenoktaM dadAnIti tathA mayA .  
nAyaM me dhArayatratra gachChatAM yatra vA~nChati/ rAjovAcha: dadato.asya na gR^ihNasi  
viShamaM pratibhAti me, daNaDyo hi tvaM mama mato nAstyatratra khalu saMshayaH / vikR^ita uvAcha.:  
mayA.asya dattaM rAjarShe gR^ihNIyAM tatkathaM punaH, ko mamAtrAparAdho me daNDam  
Aj~nApaya prabho / virUpa uvAcha. dIyamAnaM yadi mayA na gR^ihNasi kathaMchana,  
niyachChati tvAM nR^ipatirayaM dharmAnushAsakaH/ vikR^ita uvAcha: svayaM mayA yAchitena  
dattaM kathamihAdya tat,gR^ihNIyAM gachChatu bhavAnabhyhanuj~nAM dadAni te /110/  
brAhmaNa uvAcha: shrutametattvayA rAjannanayoH kathitaM dvayoH, pratij~nAtaM mayA yatte  
tadgR^ihANAvichAritam / rAjovAcha: prastutaM sumahatkAryamanayorgahvaraM yathA,*

jApakasya dR^iDhIkAraH kathametadbhaviShyati / yadi tAvanna gR^ihNAmi jApakenApavarjitam .  
kathaM na lipyeyamahaM pApena mahatA.adya vai / tau chovAcha sa rAjarShiH kR^itakAryau  
gamiShyathaH,nedAnIM mAmihAsAdya rAjadharma bhavenmR^iShA/ svadharmah paripAlyastu  
rAj~nAmiti vinishchayaH, vipradharmashcha gahano mAmanAtmAnamAvishat/115/  
brAhmaNa uvAcha: gR^ihANa dhAraye.ahaM cha yAchitaM saMshrutaM mayA, na chedbhahIShyase  
rAja~nshapiShye tvAM na saMshayaH / rAjovAcha./ dhigrAjadharmaM yasyAyaM kAryasyeha  
vinishchayaH, .ityarthaM me grahItavyaM kathaM tulyaM bhavediti eSha pANirapUrvaM me  
nikShepArthaM prasAritaH,yanme dhArayase vipra tadidAnIM pradIyatAm/  
brAhmaNa uvAcha: saMhitAM japata yAvAnguNaH kashchitkR^ito mayA,tatsarvaM pratigR^ihNISHva  
yadi kiMchidihAsti me/ rAjovAcha: jalametannipatitaM mama pANau dvijottama, samamastu sahaivAstu  
pratigR^ihNatu vai bhavAn/120 virUpa uvAcha:kAmakrodhau viddhi nau tvamAvAbhyAM kArito  
bhavAn,`jij~nAsamAnau yuvayormanotthaM tu dvijottama/ saheti cha yaduktaM te samA lokAstavAsya  
cha,nAyaM dhArayate kiMchijij~nAsa tvatR^ite kR^ita/ kAla dharmastathA mR^ityuH kAmakrodhau  
tathA yuvAm ,sarvamananyonianiShkarShe nikR^iShTaM pashyatastava/ sarveShAmuparisthANaM  
brahmaNo vyaktajanmanaH,yuvayoH sthAnamUlaM nirdvandvamamalAtmakam/ sarve gachChAma  
yatra svAnsvA.NllokAMshcha tathA vayam.' gachCha loka~njitAnsvena karmaNA yatra vA~nChasi /..  
125 / tato dharmayamAdyAste vAkyamUchurnapardvijau, asmAkaM yaH smR^ito mUrdha brahma  
lokamiti smR^itaM/ tatrasthau hi bhavantau hi yuvAbhyAM nirjita vayam ,yuvayoH kAma  
ApannastatkAmyamavisha~NkayA/ bhISHma uvAcha: jApakAnAM phalAvAptirmaya te saMpradarshitA .  
gatiH sthAnaM cha lokAshcha jApakena yathA jitAH/ prayAti saMhitAdhyAyI brahmANaM  
parameShThinam,athavA.agniM samAyAti sUryamAvishate.api vA/ sa taijasena bhAvena yadi tatra  
ramatyuta, guNAMsteShAM samAdhatte rAgeNa pratimohitaH/130 evaM some tathA vAyau  
bhUmyAkAshasharIragaH, sarAgastatra vasati guNAMsteShAM samAcharan /atha tatra virAgI sa  
paraM gachChatyasaMshayam, paramavyayamichChansa tamevAvishate punaH/amR^itAchchAmR^itaM  
prAptaH shAntIbhUto nirAtmavAn, brahmabhUtaH sa nirdvandvaH sukhI shAnto nirAmayaH/  
brahmasthAnamanAvartamekamakSharasaMj~nakam, aduHkhamajaraM shAntaM sthAnaM  
tatpratipadyate / chaturbhirlakShaNairhInaM tathA paDbhiH saShoDashaiH .puruShaM tamatikramya  
AkAshAM pratipadyate/ 135 atha nechChati rAgAtma sarvaM tadadhitiShThati, yachcha prArthayate  
tachcha manasa pratipadyat/ athavA chekShate lokAnsarvAnnirayasaMj~nitAn,nispR^ihaH sarvato  
muktastatra vai ramate sukhAm/ evameSha mahArAja jApakasya gatiryathA etatte sarvamAkhyAtaM kiM  
bhUyaH shrotumarhasi /.

Yudhishtthara then in that very context of Jaapakaas asked Bhishma Pitaamaha and as to how they might either succeed in accomplishing 'taadaatmya with Paramaatma' or hit too low to narakaas as per their respective 'japakarmaacharana prayogaas'. Then Bhishma had recalled a 'praacheena itihaasika udaaharana' of King Ikshvaaku approaching Surya Putra Yama Dharmaaaja, an outstanding Brahmana, Kaala Deva and Mrityu Devataas. The maha yashasvi dharmaatma Brahmana was the resident of himalayas being famed as a Veda Vedaanga vigjnaata Maharshi Pippala putra as being of koushika vamsha. He being of panchendriya samyama the brahmanottama was absorbed in japa tapasyas for sahasra samvatsaras. He was reputed to have been blessed with Devi Savitri's pratyakshara darshana as he was stated to have been totally absorbed with the ever constant gayatri mantra. He was in raptures and made saashtaanga namaskaaras to the Bhagavati. He addressd Her and in his 'paaravashya' or total ecstasy and requested that his 'manas' be ever dedicated to japakarkya always. Devi Savitri was too pleased to state that let this gayatri mantra japa be performed by him with nirantara ekaagrata; she

blessed the Brahmana and said:: ‘ Vipravara! You indeed are the unique brahmanottama who had not asked for swarga sukhās. May you be blessed with the ‘ swabhaava siddha -nirdosha Brahma loka praaptii’ and hence be ever absorbed in niyama poorva ekaagrachitta japa niranantara. Dharma be swayam at your disposal. May Kaala Deva- Mrityu Devata and Yama Dharma raja be with you too to discuss even the smallest points of your dharma karmaacharana in this maha japa yajna.’ Bhishma had thus explained to Yuddhishtthara that Bhavagavati Devi Savitri had disappeared with extreme feelings of contentment at the unparalleled japa mahatmya of the Brahmanottama’s ‘manonischalata’ and ‘achanchala vishvaasa’. . Then Pitamaha Bhishma continued in this very context: ‘ The maha japa sadhaka Viprottamama had further gained his confidence and tightened his will power . ‘*SadA dAnto jitakrodhaH satyasadho. anasUyakaH, samApte niyame tasminnatha viprasya dhImataH, sAkShAtprItastadA dharmo darshayAmAsa taM dvijam* / The Viprottama had then intensified his manas and indriya nigraha, his raaga dvesha krodhaadi ‘anbhuti samudaayaas’ were wiped off his heart and his ‘pratigjnaapurvaka mamonischalata was straightened to the maximum in the ‘jaya maha kaarya nirvahana’. Then as the buddhimaan brahmanottama was performing with ‘niyama purna ekaagrata yukta japa sadhana’, Dharma Deva granted His pratyaksha darshana to the mahajapi viprottama and stated : ‘ Vipravara: do notice me that I am Dharma Deva and your ‘nirantara japa phala’ be by now fulfilled. You have by now achieved the divya maanusha loka prapti. Sadhaka! Now you are ahead of those jaapakottamaas who had been aspiring for attaining ‘sumpurna devalokaas’ and as such you might take to your ‘deha parityaaga’. Then the Brahmana replied most politely: *Kim nu lokena me dharma gachCha tvaM cha yadhaa sukham, bahuduHkhamahaM dehaM notsR^ijeyamahaM vibho/* ‘Dharma Prabho, which avail be of my achieving these lokaas. You might as well return back as am grateful for your kind offer.’ Dharma replied: ‘Nishpaapa Muni shreshtha! You may have to resort to this body of yours no doubt, but don’t you realize what be meant for ‘swargasukha’. Brahmana replied: I do appreciate your boon to me but tell me Dharma Deva, would it not be possible for me to enjoy the swarga sukha and even far beyond too by retaining the mortal life ! as of ‘Jeevan Mukta’ [Just as a grain of rice if separated from the husk and bran would not be utilised for sprouting like other grains, the pure consciousness in the enlightened Beings when separated from their coverings viz. the six ‘kanchukaas’ or coverings or the offsprings of Maya Shakti around , then the pure consciousness is like the Supreme. The kanchukaas as of panchendriyas and buddhi. Once the individuals are freed from the karmik and other defilements, then there is no reason as to why that seed would not sprout once again. In other words the universe and its diverse objects is called by nescience or deep ignorance. The stages of a Being from the actuality or of awakeness-dream stage-sushupti- and finally the praginatwa despite the continuance of the physical body. However ‘taadaatnya’ or merger is possible only after the mortal body falls off. In other words, Samsaara begets Agjnana or Ignorance, swaatma jnaana as a result of the removal of the six kanchukas and three malas of ‘aanava-mayiya-karma phalas’, jeevan mrityu stage might be possible when the self feels like the Supreme but ‘tadaatmya’ or final merger of the Prajnatwa after the body falls only.] Then Dhama Deva was non plussed at the convincing explanation of the Jaapaka that he would certainly be not prepared for deha tyaga for merely the none too lasting Swarga sukhās but nothing less than the Unification of his body with the Supreme only. Then Dharma Deva announced the arrival of Kaala Deva-Mrityu Devata and Yama Dharma raaja. Yama addressed the Brahmana that as Dharma Deva had already suggested for the brahmana’s deha tyaga in lieu of swarga sukha, then he would have no comments to make. Kaala Deva too commented that the Viprottama’s maha japa mahima too was unparalleled and that as he was not prepared to die voluntarily. Mrityu too had wriggled out to of the possiblity of killing the Brahmana for that time.

Bhishma pitaamamaha thus narrated the incident of the Jaapya Brahmana to Yudhishtthara further stating that the Devataas of Dharma, Kaala, Yama and Mrityus too were not successful to weaken the strong 'atmabala' of the Viprottama to attain nothing less than Supreme but not the guarantee of swarga sukhaanandaa. 'Meanwhile, King Ikshvaaku reached that very spot and the Brahmanottama greeted him with politeness; the King stated that he was a mere King but the Brahmana be a 'shatkarma nirata' of Snaana-Sandhya Vandana, Japa, Homa, Devaarchana and Atithi Seva. Hence as being the King would like to give 'dhana dhaanyaas'. Then the viprottama explained to the King that dharma was of two edged viz. of 'Pravritti and Nivritti' or to provide or to receive. Being a brahmana, my kartavya be to of 'pratigrahana' or be at the receiving end. Nareshwara! Now you could provide me daana as being of the pravritti marga yet may I now state that could I provide daana to you instead as from my tapasya!' Then the King replied: 'Dvija shreshtha! I am a kshatriya by birth and as such would never be of the nature of 'yaachana' or accepting but always of providing. Then the Jaapya Brahmana replied: Nareshwara! Just as you are contented with your dharma, I am too happy with mine as there be no difference on the dharma paraayana.' The King then in turn stated: Brahmana! You had assured me a while ago that you could provide me as per your 'shaktyaanusaara'; then why don't you donate your japa phala.! Brahmana then quipped: Raja! you had been crossing your limits and hence are you asking me to enter our mutual yuddha too to be donated. Raja quipped too: Vipravar! Brahmana vaani be of vajra samaana, and kshatriya baahu bala be of jeevana nirvaaha karana yogya, then why don't we should not resort to Vaag yudhha! Then Brahmana had reconciled and asked the King as to what kind of reasonable gift be given. The King too had climbed down his demand and asked the Muni to donate the latter's hundred years of the Brahmana's tapasya. Then the Brahmana had awarded the tapasya to the King as Dharma-Yama-Mrityu ad Kaala were present too. But the King declined to accept the donation on the plea that the dharma yukta's jnaana phala be especially on the basis of japa karya. Then a discussion on the concept of Satya and Asatya had followed. The Brahmana said that the King had even originally approached him for the japa muulaka punya to be awarded to him and hence that japa phala was only be under reference. In the paralokaas, Satya could be originatad from yagjna,vedaadhyaana, daana, niyama paalanas too.

*satyamekaM paraM brahma satyamekaM paraM tapaH, satyamekaM paro yaj~naH satyamekaM paraM shrutam/ satyaM vedeShu jAgarti phalaM satye paraM smR^itam,tapo dharmo damashchaiva sarvaM satye pratiShThitam / satyaM vedAstathA~NgAni satyaM yaj~nAstathA vidhiH ,vratacharyaA tathA satyamoMkAraH satyameva cha/ prANinAM jananaM satyaM satyaM santatireva cha, satyena vAyurabhyeti satyena tapate raviH/ satyena chAgnirdahati svargaH satye pratiShThitaH, satyaM yaj~nastapo vedAH stobhA mantrAH sarasvati /* The precept of 'Satya' the Truthfulness is indeed the singular 'avinaashi Brahma'; Satya be of akshaya tapas; Satya be of avinaashi yagjna; Satya indeed is the naasha rahita sanaatana Veda. Satya is awaken by Vedas and its mahatmya is explained.Satya is the shreshtha phala daayaka. Dharma and Indriya samyama siddhi are the offshoots of Satya only and Satya is the adhaara for any kind of sweet and luscious fruits ad their juices. Satya by itself is the sring boat of Chaturvedaas of Rik-Yajus-Saama- Atharvanaas and the Shatvedaangaas of Shiksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha. Satya is Vidya- Vidhi- Vratacharya and Omkaara. Satya is janma daataa of Maatru Pitru Devataas; Satya is the santaana; Satya is the Praana Vayu the life energy and Surya the heat energy. Satya is Agni and Satya of Swargaloka. Yagjna-Tapas-Veda-Stobha- Mantra- and Sarasvati.

[Vishleshana on Stobha

1. Bhumi is the syllable 'hau'- Vaayu is the syllable 'hai'; Chandra the syllable 'atha'; the self is the syllable 'iha' Agni is the syllable 'i'
2. Surya is the syllable 'u'; the invocation is the syllable 'e'; the Vishvadevaas signify the syllable 'au'- ho-i; Prajapati is the syllable 'him'; praana the syllable 'svara'; food is the syllable 'ya'; Virat is the syllable 'vak'.
3. Indefinable is the thirteenth stobha, namely, the variable syllable 'hum'.
4. To one knows the secret knowledge of the Samaveda, speech yields milk and milk is speech. He becomes the possessor of food and the eater of food; that person who knows this is well deserved.]

Note: This is how, himkaara, prastava, aadi, udgita, pratihara, upadrava and nidhana are the seven folded Saama Veda swaras are chanted daily!)

#### Further stanzas to follow

*tulAmAropito dharmaH satyaM chaiveti naH shrutam, samAM kakShAM dhArayato yaH satyaM tato.adhikam /75 yato dharmastataH satyaM sarvaM satyena vardhate ,kimarthamanR^itaM karma kartuM rAJaMstvamichChasi /satye kuru sthiraM bhAvAM mA rAjannanR^itaM kR^ithAH, kasmAttvamanR^itaM vAkyaM dehIti kuruShe.ashubham/ yadi japyaphalaM dattaM mayA nechChasi vai nR^ipa .svadharmebhyaH paribhraShTo lokAnanuchariShyasi/ saMshrutya yo na ditseta yAchitvA yashcha nechChati ,ubhAvAnR^itikAveto na mR^ipA kartumarhasi /rAjoVacha/ yoddhavyaM rakShitavyaM cha kShatradharmaH kila dvija,dAtAraH kShatriyAH proktA gR^ihNIyAM bhavataH katham/-80*

Vipravara continued his amplification on Satya the concept of Truthfulness since the King declined to accept his daana on account of Japa Mahatmya only. He explained to the King further that Satya and Dharma if kept on a sensitive balance, then the realisation would be that where Dharma be, there Satya too be. Maha Raja, now do please fix up your mind in favour of Satya and should not behave in an indecisive mindedness. If you asked me to 'give' as that sounded as of an 'ashubha vachana' or of inauspiciousness: *Yadi japyaphalam dattam mayaa naishipyase Nripa, dharmebhyah samparibhrashto lokaananucharishyasi/ Nareshwara!* If only you do now seek to reject a part of my japa phala, then may you be of dharma bhrashtata and then keep wandering sampurna lokaas. Initially there be a pratigjna not to donate as a daana, then later when conceded, then there be rejection! Which kind of a midhyaavaadi' that one could be! Now my position be a matter of slippery nature'. Then the King cited the kshatriya dharma as of Praja raksha, yuddha karma, and be a 'daata' the donor and how could I accept this charity from you.' Brahmana gave the reply: did you not approach me yourself to donate my japa phala but now why are you backtracking now suddenly!' Then Dharma Deva who was present at the 'vaagvivaadaas' of 'Japamahimanvita Brahmanottama' and the Ikshvaaku Maharaja stated ' Do please not argue on dhamaadharmaas: may the Brahmanottama be of 'daana phala yukta' and the Raja be of 'Satya phala sampanna'. Then the personification Swarga as was present too addressed the King and the Brahmanottama: 'On my own am present as a shareera dhaari. Kindlly not argue as both the Donor and the Donated of of equal share of the Donation.' Then the King was none too happy for the intervention of Swarga and said in annoyance : 'Swarga! Please do not interfere now, unless the Brahmana were to wish your blessings'. Brahmana commented: In my childhood agjaana, I might have desired for swarga sukha, but now am surfiet with gayatri japa and nivritti maargaacharana. Now, Raja, I am the 'nivritti maarga

pathika' and hence not easily change over my 'mano dhridhata'. Raja said: Vipravara! In case as you agreed that your daana of hundred years of japa phala to me then we have the equal right. Brahmanas possess the right to receive and kshatriyas to donate as one would know, or else both could share as they might decide mutually. Now may I confirm that instead of sharing, may you not agree to take the share of mine with that of yours too! !

Such were the proceedings that Bhishma Pitamaha was narrating to Yudhishtthara. He continued his narration as follows in the context of : ' Two vikaraala veshadhaari purushas had appeared at the scene with their hands in hands with malina vastras; their names were Vikrita and Virupa. They approached the King. One of them said : I am not indebted for you anything. The other one said 'no'. Then Virupa explained that Vikrita's rina dhaarana happened thus: Virupa he desired to give a godaana for dharma praapti to a tapasvi and swaadhyaya sheela brahmanatma maharshi. Then Vikrita had actually done the godaana at the behest of Virupa but the latter refused to part with the godaan phala. Then the King admonished Vikrita for not parting with the daana punya phala and the latter replied: I had actually performed the daana kriya and indeed how could be either reversed or nullified, even as of a proxy daana!

Thus was the explanation given the Jaapaka Brahmana and the King Ikshvaaku and stated on the analogy of Virupa and Vikrita. Then Raja Ikshvaaku cogitated in his mind: Indeed this samasya of daana kriya-prakriya would appear to be tough to resolve. [ This was due to the recall of the King having declined to accept the donation on the plea that the dharma yukta's jnaana phala be especially on the basis of japa karya; but that plea was dismissed by the Viprotama on the significant basis of the essence of Satya paraayanata]. Thus he said : *Yadi taavatra grihyaami Braahmanenaapavarjitam, katham na lipyeyamaham paapena mahataadya vai/* In case what the Brahmana's 'vastu' viz. The Japatapobhaga daana be not accepted then that be sinful being against the Raja Dharma and contrarily to reject it be the antithesis of dharma paalana. *brAhmaNa uvAcha: saMhitAM japata yAvAnguNaH kashchitkR^ito mayA,tatsarvaM pratigR^ihNIShva yadi kiMchidihAsti me/ rAjoyAcha: jalametannipatitaM mama pANau dvijottama, samamastu sahaivAstu pratigR^ihNAtu vai bhavAn/120 virUpa uvAcha:kAmakrodhau viddhi nau tvamAvAbhyAM kArito bhavAn,`jij~nAsamAnau yuvayormanotthaM tu dvijottama/ saheti cha yaduktaM te samA lokAstavAsya cha,nAyaM dhArayate kiMchijij~nAsA tvatkR^ite kR^itA/ kAlo dharmastathA mR^ityuH kAmakrodhau tathA yuvAm ,sarvamanyonyaniShkarShe nikR^iShTaM pashyatastava^sarveShAmuparisthAnaM brahmaNo vyaktajanmanaH,yuvayoH sthAnamUlaM nirdvandvamamalAtmakam/ sarve gachChAma yatra svAnsvA.NllokAMshcha tathA vayam.' gachCha lokA~njitAnsvena karmaNA yatra vA~nChasi* Meanwhile, the Brahmanottama entered and stated in angry and tough tone: But the King declined to accept the donation on the plea that the dharma yukta's jnaana phala be especially on the basis of japa karya. Raja! You had asked me for a vastu daana and accordingly was granted by me; but your subsequent reluctance to accept my daana kriya be abhorable and deserving of my shaapa vachanaas. Then the King replied in great anguish: ' How miserable am I as having been tied tight with the Raja Dharma and its consequences. As a balancing decisiveness may I ought or ought not to accept this maha daana grahana! Viprottama! In my lifetime, I had never ever extended my hands as a daana graheeta but now m having to do so. Then the Viprottama explained: 'Raja whatever had been offered to you as of the samhita japa maha punya is being handed over to you'. Then Virupa had annotated: Raja! We sure are aware that we are subject to kama krodhaas and accordingly the normalcy would have been contrary as of what the viprottama samaana would be. There be no indebtedness on

your part now as all this be a play like occurrence. All this has been made possible by Kaala-Dharma-Mrityu-Kama krodhas ; now you are free to go to which ever lokaas that you might desire to.’

Thus Bhishma Pitamaha explained to Yudhishtthara : *jApakAnAM phalAvAptirmayA te saMpradarshitA . gatiH sthAnaM cha lokAshcha jApakena yathA jitAH/ prayAti saMhitAdhyAyI brahmANaM parameShThinam, athavA. agniM samAyAti sUryamAvishate. api vA/ sa taijasena bhAvena yadi tatra ramatyuta, guNAMsteShAM samAdhatte rAgeNa pratimohitaH/130 evaM some tathA vAyau bhUmyAkAshasharIragaH, sarAgastatra vasati guNAMsteShAM samAcharan /atha tatra virAgI sa paraM gachChatyasaMshayam, paramavyayamichChansa tamevAvishate punaH/amR^itAchchAmR^itaM prAptaH shAntIbhUto nirAtmavAn, brahmabhUtaH sa nirdvandvaH sukhI shAnto nirAmayaH/ brahmasthAnamanAvartamekamakSharasaMj~nakam, aduHkhamajaraM shAntaM sthAnaM tatpratipadyate / chaturbhirlakShaNairhInaM tathA paDbhiH saShoDashaiH .puruShaM tamatikramya AkAshAM pratipadyate/ 135 atha nechChati rAgAtma sarvaM tadadhitiShThati, yachcha prArthayate tachcha manasA pratipadyat/ athavA chekShate lokAnsarvAnnirayasaMj~nitAn, nispR^ihaH sarvato muktastatra vai ramate sukham/ evameSha mahArAja jApakasya gatiyathA etatte sarvamAkhyAtaM kiM bhUyaH shrotumarhasi /.*

Look at which far reaching phala prapti be possible to the maha jaapakashiromanis. The ability of the Jaapaka brahmanas is all potent and how many lokaas and lokaadhipatis would follow them. Samhita swadhyaayi viprottamaas could attain parameshtha Brahma or Agni- Surya lokaas atleast. If only the Jaapakottamaas could comfortably reside in Chandra Loka-Vaayu Loka-Bhumi Loka-Antarikha Loka as of their shareeraas, gunaas and aacharanaas. In the event of virakta bhava with any of such lokaas they do have the superior most option of avinaashi moksha icchaa sampanna Parameshthi Brahma pravesha even. Anyaloka praapti apeksha be of Parameshthi bhaava and of amrita prapti. Even there beyond, they could have the access to ‘utkrishta kaivalya rupee amrita prapta shaanta-nishkaama-ahankaarashunya, nirdwadana, sukhee-shanti paraayana- roga shoka rahita brahma swarupis’. Be this realised that Brahmopada is of ‘punaraavritti rahita, Ekatva, Annaashi, Sangjnaa rahita, dukkha shunya, ajara, shanti akshrayas’. Thus the Jaapaka could be even heightened further and further from the status of Parameshth Purusha or of Saguna Brahma to the Akaasha Swarupa Nirguna Brahma prapti. There the chaturvidha pramaanaas of pratyaksha- anumaana-upamaana-shabda pramaanaas and lakshanaas be freed from totally. The six tarangaas of kshudha-pipaasa-shoka-moha-jara-mrityu are freed from in totality. Panchendriyas, pancha praanaas and manas all counted as sixteen upakaranaas be wholly freed from. In case, the Jaapaka might wish to enjoy the ‘mano bhogaas’ for some time and then get absorbed in Nirguna Brahma. Else, he might consider that all the uttama lokaas too be like narakaas only with differential shades and as such seek to get absorbed with Nirguna Brahma once and for all.

## Chapter Twenty Seven on Jaapaka Brahmana and King Ikshvaaku’s outstanding Japa Phala

*yudhiShThira uvAcha/ KimuttaraM tadA tau sma chakratustasya bhAShite ,brAhmaNo vA.athavA rAja tanme brUhi pitAmaha / athavA tau gatau tatra yadetatIrtitaM tvayA, saMvAdo vA tayoH ko.abhUtKiM vA tau tatra chakratuH/ bhIShma uvAcha: tathetyevaM pratishrutya dharmaM saMpUjya jApakah, yamaM kAlaM cha mR^ityuM cha svargaM saMpUjya chArhataH /pUrvaM ye chApare tatra sametA brAhmaNarShabhAH , sarvAnsaMpUjya shirasA rAjAnaM so.abravIddvijaH/ phalenAnena saMyukto rAjarShe gachCha mukhyatAm ,bhavatA chAbhyanu~nAto japeyaM bhUya eva ha /5*



varashcha mama pUrvaM hi datto devyA mahAbala shraddhA te japato nityaM bhavatviti vishAMpate /..  
 rAjoyAcha: yadyevaM saphalA siddhiH shraddhA cha japituM tava,gachCha vipra mayA sArdhaM  
 jApakaM phalamApnuhi / brAhmaNa uvAcha:kR^itaH prayatnaH sumahAnsarveShAM sannidhAviha, .  
 saha tulyaphalAvAvAM gachChAvo yatra nau gatiH/ bhIShma uvAcha. yavasAyaM tayostattra viditvA  
 tridasheshvaraH, saha devairupayayau lokapAlaistathaiva cha/ sAdhyAshcha vishve maruto vAkyAni  
 sumahAnti cha, nadyaH shailAH samudrAshcha tIrthAni vividhAni cha /10  
 tapAMsi saMyogavidhirvedAstobhAH sarasvatI, nAradaH parvatashchaiva vishvAvasurhahAhuhUH /  
 gandharvashchitrasenashcha parivAragaNairyutaH, nAgAH siddhAshcha munayo devadevaH  
 prajApatiH/ AjagAma cha devesho brahma vedamayo.avyayaH, viShNuH sahasrashIrShashcha  
 devo.achintyaH samAgamat, avAdyantAntarikShe cha bheryastUryAni vA vibho/ puShpavarShANi  
 divyAni tatra teShAM mahAtmanAm,nanR^itushchApsaraH sa~NghAstatrataH/ samantataH/  
 atha svargastathA rUpI brAhmaNaM vAkyamabravIt,sAMsiddhastvaM mahAbhAga tvaM cha  
 siddhastathA nR^ipa/15  
 BhIShma uvAcha: atha tau sahitau rAjannanyonyasya vidhAnatah , viShayapratisaMhAramubhAveva  
 prachakratuH/ prANApAnau tathodAnaM samAnaM vyAnameva cha ,evaM tau manasi sthApya  
 dadhatuH prANayormanaH / upasthitakR^itau tau cha nAsikAgramadho bhruvoH, hrukuTyAkShNoshcha  
 manasa shanairdhArayatastadA / nishcheShTAbhyAM sharIrAbhyAM sthiradR^iShTI samAhitau,  
 jitAsanau samAdhAya rmUrhdhanyAtmAnameva cha/ tAludeshamathoddAlya brAhmaNasya  
 mahAtmanaH , yotirjvAlA sumahatI jagAma tridivaM tadA /20  
 hAhAkArastathA dikShu sarvAsu sumahAnabhUt, tajjyotiH stUyamAnaM sma brahmaNaM  
 prAvishattadA / tataH svAgatamityAha tattejaH prapitAmahaH, prAdeshamAtraM puruShaM  
 pratyudgamyA vishAMpate/ BhUyashchaivAparaM prAha vachanaM madhuraM smayan,  
 jApakaistulyaphalata yogAnAM nAtra saMshayaH / yogasya tAvadetebhyaH pratyakShaM  
 phaladarshanam , jApakAnAM vishiShTaM tu pratyutthAnaM samAhitam/ uShyatAM mayi chetyuktva  
 vyAdade sa tato mukham , athAsyaM praviveshAsya brAhmaNo vigatajvaraH /25  
 rAjA.apyetena vidhinA bhagavantaM pitAmaham, yathaiva dvijashArdUlastathaiva prAvishattadA  
 /svayaMbhuvaMatho devA abhivAdya tato.abruvan/ ApakArthamayaM yatno yadartham vayamAgatAH .  
 kR^itapUjAvimau tulyau tvayA tulyaphalAnvitau / yogajApakayostulyaM phalaM sumahadadya vai .  
 sarvAMllokAnatikramya gachChetAM yatra vA~nChitam/ brahmovAcha/ mahAsmR^itiM paThedyastu  
 tathaiAnusmR^itiM shubhAm, Avapyetena vidhinA gachChetAM matsalokatAm /30  
 yashcha yoge bhavedbhaktaH so.api nAstyatra saMshayaH, vidhinAnena dehAnte mama  
 lokAnavApnuyAt, sAdhaye gamyatAM chaiva yathA sthAnAni siddhaye/ bhIShma uvAcha.:  
 ityuktva sa tadA devastatraivAntaradhIyata, Amantrya cha tato devA yayuH svaMsvaM niveshanam /  
 te cha sarve mahAtmAno dharmaM satkR^itya tatra vai pR^iShThato.anuyayU rAjansarve  
 suprItachetasaH/ etatphalaM jApakAnAM gatishchaiSha prakIrtita, yathAshrutaM mahArAja kiM  
 bhUyaH shrotumichChasi /

Yudhishtthara the enquired of Pitaamaha Bhishma being highly inquisitive as to what were the meanings of ‘Sadyo Mukti-Krama Mukti-Lokaantara Prapti rupaas’. And which was of the forms by which the Jaapa Viprottama and the Ikashvaatu King had attained!; The explanation is that not all jeevanmuktas are sadyomuktas, but sadyomuktas can be called jeevanmuktas. Jeevanmuktis a much more elastic term, encompassing a range of meanings, but sadyomukti is a very definite term.; sadyo mukti is Infallible knowledge about one's own identity with Brahman.

[ Vishlashana on 1. Concept of Jeevan Mukti 2. Jeevanmukta Lakshanas vide Tejobindu Upanishad

1. A jeevan mukta may have knowledge of either Saguna or Nirguna Brahman. If his knowledge is that of Saguna, he will proceed to Brahma Loka upon death. A jivan mukta may also experience fall from samadhi and also suffer from effects of prarabdha karma videha mukti or physical death of the mukta; After videha mukti, the mukta may either head for Brahma Loka via devayaana or in the case of a sadyo mukta videha mukti It is immaterial that such a 'jeevan mukta' or he who is freed from the death and birth recycling always but still alive despite his being the mirror image of Parameshwara Himself as explained in the previous stanza, whether leaves his mortal body in a punya kshetra like Prayaga, Pushkara or Kurukshetra or in a rotten outcasts's hut ! The phrase 'mukta kaivalyam' signifies the end result! Indeed that Mahatma liberates himself into Paramatma. It may be that in several cases, the Purusha concerned might lose his memory of his earlier life on account of the forsaking his body memory on account of the termination of the three vital inputs viz. vaayu, pitta or bile and slesha or phlegm and as suvu the body gets inert like dead wood or stone and loses consciousness rather involuntarily. It would be no concern whatever that his memory gets defunct as his essential consciousness targetted to the Supreme as his vital energy leaves the body gets absorbed into the Supreme consciousness The attainment is the avoidance of Maya Prakriti's hold, as the Being has got absorbed into pure consciousness and of the Paramatma.]

2; Skanda Kumara asked Parama Shiva to explain to me the nature of Jivanmukti (embodied salvation) and Videhamukti (disembodied salvation)." To which the great Shiva replied:

1. "I am Chidatma. I am Para-Atma. I am the Nirguna, greater than the great. One who will simply stay in Atman is called a Jivanmukta. 2. He who realises: 'I am beyond the three bodies, I am the pure consciousness and I am Brahman', is said to be a Jivanmukta. 3. He is said to be a Jivanmukta, who realises: 'I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude 'I am Brahman' only..4-6. He is said to be a Jivanmukta who has not at all got the 'I' in myself, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atman is of the nature of the all-full, who has Atman left over in all, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atman is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atman is tranquil, who has got no other thought (than Itself) and who is devoid of the thought of the existence of anything.7-11(a). He is said to be a Jivanmukta who realises: 'I have no Chitta, no Buddhi, no Ahamkara, no sense, no body at any time, no Pranas, no Maya, no passion and no anger, I am the great, I have nothing of these objects or of the world and I have no sin, no characteristics, no eye, no Manas, no ear, no nose, no tongue, no hand, no waking, no dreaming, or causal state in the least or the fourth state.' 11(b)-30(a). He is said to be a Jivanmukta, who realises: 'All this is not mind, I have no time, no space, no object, no thought, no Snana (bathing), no Sandhyas (junction-period ceremonies), no deity, no place, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation, no duality, no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, no excess, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no Vayu, no Akasa, no Agni, no clan, no Lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no Mans, no

cold, no heat, no thirst, no hunger, no friend, no foe, no illusion, no victory, no past, present, or future, no quarters, nothing to be said or heard in the least, nothing to be gone to (or attained), nothing to be contemplated, enjoyed or remembered, no enjoyment, no desire, no Yoga, no absorption, no garrulity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither Adhyaropa (illusory attribution) nor Apavada (withdrawal of that conception), no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, no skin, none of the seven Dhatus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no bewailments, no happiness, neither knower nor knowledge nor the knowable, no Self, nothing belonging to you or to me, neither you nor I, and neither old age nor youth nor manhood; but I am certainly Brahman. 'I am certainly Brahman. I am Chit, I am Chit'. 30(b)-31. He is said to be a Jivanmukta who cognises: 'I am Brahman alone, I am Chit alone, I am the supreme'. No doubt need be entertained about this; 'I am Hamsa itself, I remain of my own will, I can see myself through myself, I reign happy in the kingdom of Atman and enjoy in myself the bliss of my own Atman'. 32. He is a Jivanmukta who is himself, the foremost and the one undaunted person who is himself the lord and rests in his own Self. 33. He is a Videhamukta who has become Brahman, whose Atman has attained quiescence, who is of the nature of Brahmic bliss, who is happy, who is of a pure nature and who is a great Mouni (observer of silence). 34-37. He is a Videhamukta who remains in Chinmatra alone without (even) thinking thus: 'I am all Atman, the Atman that is equal (or the same) in all, the pure, without one, the non-dual, the all, the self only, the birthless and the deathless - I am myself the undecaying Atman that is the object aimed at, the sporting, the silent, the blissful, the beloved and the bondless salvation - I am Brahman alone - I am Chit alone'. 38. He is a Videhamukta who having abandoned the thought: 'I alone am the Brahman' is filled with bliss. 39-47(a). He is a Videhamukta who having given up the certainty of the existence or non-existence of all objects is pure Chidananda (the consciousness-bliss), who having abandoned (the thought): 'I am Brahman' (or) 'I am not Brahman' does not mingle his Atman with anything, anywhere or at any time, who is ever silent with the silence of Satya, who does nothing, who has gone beyond Gunas, whose Atman has become the All, the great and the purifier of the elements, who does not cognise the change of time, matter, place, himself or other differences, who does not see (the difference of) 'I', 'thou', 'this', or 'that', who being of the nature of time is yet without it, whose Atman is void, subtle and universal, but yet without (them), whose Atman is divine and yet without Devas, whose Atman is measurable and yet without measure, whose Atman is without inertness and within every one, whose Atman is devoid of any Sankalpa, who thinks always: 'I am Chinmatra, I am simply Paramatman, I am only of the nature of spiritual wisdom, I am only of the nature of Sat, I am afraid of nothing in this world', and who is without the conception of Devas, Vedas and sciences, 'All this is consciousness, etc.,' and regards all as void. 47(b)-48. He is a Videhamukta who has realised himself to be Chaitanya alone, who is remaining at ease in the pleasure-garden of his own Atman, whose Atman is of an illimitable nature, who is without conception of the small and the great and who is the fourth of the fourth state and the supreme bliss. 49-53(a). He is a Videhamukta whose Atman is nameless and formless, who is the great spiritual wisdom of the nature of bliss and of the nature of the state beyond Turya, who is neither auspicious nor inauspicious, who has Yoga as his Atman, whose Atman is associated with Yoga, who is free from bondage or freedom, without Guna or non-Guna, without space, time, etc., without the witnessable and the witness, without the small or the great and without the cognition of the universe or even the cognition of the nature of Brahman, but who finds his spiritual effulgence in his own nature, who

finds bliss in himself, whose bliss is beyond the scope of words and mind and whose thought is beyond the beyond. 53(b)-54. He is said to be a Videhamukta who has gone beyond (or mastered quite) the modifications of Chitta, who illumines such modifications and whose Atman is without any modifications at all. In that case, he is neither embodied nor disembodied. If such a thought is entertained (even), for a moment, then he is surrounded (in thought) by all. 55-62. He is a Videhamukta whose external Atman invisible to others is the supreme bliss aiming at the highest Vedanta, who drinks of the juice of the nectar of Brahman, who has the nectar of Brahman as medicine, who is devoted to the juice of the nectar of Brahman, who is immersed in that juice, who has the beneficent worship of the Brahmic bliss, who is not satiated with the juice of the nectar of Brahman, who realises Brahmic bliss, who cognises the Shiva bliss in Brahmic bliss, who has the effulgence of the essence of Brahmic bliss, who has become one with it, who lives in the household of Brahmic bliss, has mounted the car of Brahmic bliss, who has an imponderable Chit being one with it, who is supporting (all), being full of it, who associates with me having it, who stays in Atman having that bliss and who thinks: 'All this is of the nature of Atman, there is nothing else beside Atman, all is Atman, I am Atman, the great Atman, the supreme Atman and Atman of the form of bliss'. 63-68(a). He who thinks: 'My nature is full, I am the great Atman, I am the all-contented and the permanent Atman. I am the Atman pervading the heart of all, which is not stained by anything, but which has no Atman; I am the Atman whose nature is changeless, I am the quiescent Atman; and I am the many Atman'. He who does not think this is Jivatma and that is Paramatma, whose Atman is of the nature of the emancipated and the non-emancipated, but without emancipation or bondage, whose Atman is of the nature of the dual and the non-dual one, but without duality and non-duality; whose Atman is of the nature of the All and the non-All, but without them; whose Atman is of the nature of the happiness arising from objects obtained and enjoyed, but without it; and who is devoid of any Sankalpa - such a man is a Videhamukta. 68(b)-79. He whose Atman is partless, stainless, enlightened, Purusha, without bliss, etc., of the nature of the nectar, of the nature of the three periods of time, but without them; whose Atman is entire and non-measurable, being subject to proof though without proof; whose Atman is the eternal and the witness, but without eternality and witness; whose Atman is of the nature of the secondless, who is the self-shining one without a second, whose Atman cannot be measured by Vidya and Avidya but without them; whose Atman is without conditionedness or unconditionedness, who is without this or the higher worlds, whose Atman is without the six things beginning with Sama, who is without the qualifications of the aspirant after salvation, whose Atman is without gross, subtle, causal and the fourth bodies and without the Anna, Prana, Manas and Vijnana sheaths; whose Atman is of the nature of Ananda (bliss) sheath, but without five sheaths; whose Atman is of the nature of Nirvikalpa, is devoid of Sankalpa, without the characteristics of the visible or the audible and of the nature of void, owing to unceasing Samadhi, who is without beginning, middle, or end; whose Atman is devoid of the word Prajnana, who is without the idea 'I am Brahman', whose Atman is devoid (of the thought) of 'thou art', who is without the thought 'this is Atman', whose Atman is devoid of that which is described by Om, who is above the reach of any speech or the three states and is the indestructible and the Chidatma, whose Atman is not the one which can be known by Atman and whose Atman has neither light nor darkness. Such a personage is a Videhamukta. 80-81. Look only upon Atman; know It as your own. Enjoy your Atman yourself and stay in peace. O six-faced one, be content in your own Atman, be wandering in your own Atman and be enjoying your own Atman. Then you will attain Videhamukti]".

Further stanzas of Chapter Twenty Seven

Pitamaha then noticed meanwhile that the Viprottama made puja to Dharma- Yama-Kaala- Mrityu and Swarga addressed the King: Raja! Now that you had achieved the japaphala, may we resume our japa karya. The King then endorsed the view of joint japa saadhana. Bhishma further stated to Yuddhishtthara that in their combined japa kaarya krama, they had succeeded in viewing Lokapaalakaas, as presided by Indra- Sadhyaganaas-Viashvadeva ganaas and Marud Ganaas. They were grossed with vadya ganaas. Nadi Parvataas- Samudras- naanaa prakara tirthas, tapasyas, samyoga vidhis, vedaas , saamagaana spurthi- jaana stobhhas of Sama gaayakas of haahaa- heehoo akshara jnanais, Sarasvati, Narada, Parvata, Vishvavasus, parivaara sahita Chitra sena Gandharvaas, Naaga, Siddha, Muni, Devaadhideva Prajaapati, Brahma, Shasra mastaka shesha naagopari Bhagavan Vishnu too were located as at that time the akaasha was replete with divya bheri ninaadaas. Then there were divyapushpa varshaas, apsaras nrityaas, as Brahma Deva him self hailed himself :

*atha tau sahita tau rAjannanyonyasya vidhAnatah , viShayapratisaMhAramubhAveva prachakratuH/ prANApAnau tathodAnaM samAnaM vyAnameva cha ,evaM tau manasi sthApya dadhatuH prANayormanaH / upasthitakR^itau tau cha nAsikAgramadho bhruvoH, hrukuTyAkShNoshcha manasa shanairdhArayatastadA / nishcheShTABhyAM sharIrAbhyAM sthiradR^iShTI samAhitau, jitAsanau samAdhAya rmUrdhanyAtmAnameva cha/ tAludeshamathoddAlya brAhmaNasya mahAtmanaH , yotirjvAlA sumahatI jagAma tridivaM tada /20*

Bhishma continued addressing Yudhishtthara that both the Vipravottama and the King Ikshvaaku had relegated all the vishaya vaanchhaas totally and then had set their pancha praanaas of Praana- Apaana- Udaana-Sanaana- Vyaanaas in their respective hearts and applied their respective praanaapaanas at their bhru madhya sthalas and steadied the vayus. After overcoming their manas with extreme ekaagrata they had slipped on to their samadhi sthitis and eventually their shareeraas had become senseless and unconscious.. At that very time the Viprottama's brahma randhra chhedana had occurred a luminiscent agni jvaalaa left the deha towards swargalokas. As 'pratyaksha nidarshana' the onlookers had thrilling proofs as Brahma Himself had received the Atma Jyotis. There was a resounding akaashamadhura shabda as of Brahma Deva had himself received the maja jyoti.

*BhUyashchaivAparaM prAha vachanaM madhuraM smayan, jApakaistulyaphalatA yogAnAM nAtra saMshayaH / yogasya tAvadetebhyaH pratyakShaM phaladarshanam , jApakAnAM vishiShTaM tu pratyutthAnaM samAhitam/ uShyatAM mayi chetyuktvA vyAdade sa tato mukham , athAsyaM praviveshAsya brAhmaNo vigatajvaraH /25*

Brahma Deva had himself welcomed the tjomayapurusha and thundered in his voice: Vipravara: This outstanding maha phala be what would deserve to maha yogis. May this be seen to all the sabhaasadaas as of a pratyaksha phala. All the same, there be even a superior commendation and further maha phala as deserved for Japakottamaas. I have therefore risen myself and welcome the chief guests to day' As Devataas had prostrated to Bahma Deva and felicitated the Viprottama and Raja Ikshvaaku, Brahma asserted further: Devaganaas! Those who study and digest the Maha Smriti and Anusmriti and seek to practise the sutras to perfection, then be awarded the saalokya praptis. Those maha yoga bhaktaas as of ultimately discarding their dehaas too like wise having proven by their examples now, could accomplish Brahma Loka too.

[ Vishleshana about Brahma Loka Prapti vide Kaushitaki Brahmana Upanishad quoted

Description of 'DevaYaana' upto Brahma Loka: I.3 *Sa eta Deva yaanam panthaanam aapadyagni lokam aagacchati sa Vaayu lokam, sa Varuna lokam, sa Indra lokam, sa Prajapati lokam, sa Brahma ,*

*tasya ha vaa etasya lokasyaaro hrado muhuurtaa yeshtiyaa vijaraa nadilyo vrikshah saalajyam samsthaanam, aparaajitamaayatanam, Indra Prajaapati dvaara gopau, vibhu pramitam, vichakshanaasandi amitaujah paryankah, priyaa cha maanasee, pratirupaacha chakshushi, pushpaani adaayaavayato vai cha jagaani ambaaschaambaavaseesh cha apsarombayaanadyah, tam ittamvid aagacchati, tam Brahma haabhidhvaavatah, mama yaashasaa vijaraam vaa ayam nadeem praapan na vaa ayam jarayishyateeti/*

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

**I.4)** *Tam pancha shataani aprasasaam pratiyanti, shatam phala- hastaah, shatam aanjana hastaah, shatam mailya hastaah, shatam vaaso hastaah, shatam churna hastaah; tam brahmaalankaarena alalam kurvanti, sa brahmaalankaarenaalankrato brahma vidvaan brahmaabhipraiti; sa aagacchatidram hradam, tam maanasaatyeti, tam itvaa samprativido majjanti; sa aagacchati muhurtaan yeshtihan tasmaad apadravanti, sa aagahhati, vijaraam nadeem tam manasavaatyeti, tat sukrita-dushkrite dhanutevaa, tasya priyaa jnaatayah sukritam upayanti apriyaa dushkritam; tad yathaa rathena dhaavayan ratha chakre paryavekshetaivam aho raatre paryavekshetaivam sukrita dushkrite sarvaani cha dvandvaani, sa esha viskrite vidushkruto brahma vidvaan brahmaivaabhipraiti/*

(Towards the Individual Self five hundred Apsaras / nymphs rushed as soon as he arrives in the Brahma Loka to welcome him, hundred of them with fruits in hands, hundred with 'anjanaas' or ointments, hundred with flower garlands, one hundred with 'vastras' like garments, and another hundred with scented perfume powders. They adorn him with OM like Brahma himself welcoming him. He goes upto the Lake 'Aara': he crosses it by his mental power; on approaching the Lake and as the 'yeshtikas' aforementioned and those with 'samvida' and 'prativida' or thoughts of approved and disapproved nature are rid of and purified. He then reaches by mind again the River Viraja the Ageless and alights a chariot recognising the wheels of good and bad and upon the pairs of opposites drives on to Brahman.)

**I.5):** *Sa aagacchatilyaam vriksham tad brhma gandha pravishati, sa aagacchati saalajyam samsthaanam tam brahma rasah pravishati, sa aagacchati aparaajitam aayaatanam tam brahmateja pravishati, sa aagacchati indra prajaapato dvaara gopau taav asmaad apadravatah, sa aagacchati vibhu pratimam, tam brahma yashah pravishati, sa aagacchati vichakshanam aasadeem brihad rathantare saamanee purvau paadau shyaitanaudhase chaapau paadau, vairupa vairaje anuchye shaakvara raivate tiraashchi, saa prajnyaa prajnyaa hi vipashyati, sa aagacchati amitaujasam paryankam sa praanas tasya bhutan cha bhavishyaccha purvau paadau, shreescheraa chaaparau bhadrayajnaayaajaneeye sheershanye brihad rathaantare anuuchye, Richascha Saamaani cha praachinaatanaani, yajushmi tirashchinaani somaaashva upastaranam ugeethoparaascha yah shrieer upabarhanam, tasmin bramaste, tam itham vit paadednavaagra aarohati, tam brhmaa pricchati hoseeti, tam pratibruyaat/*

(The blessed chosen and distinguished Individual then arrives at the Ilya tree and the fragrance of Brahma enters into him; he then moves on to the City of Saalajya, then to the abode of Aparajita as the the smoothening aroma of Brahma sinks deep into him; he further approaches the two illustrious Deities of Indra and Prajapati positioned as the gate keepers and finally arrives at the hall of Vibhu as the glory of Brahma is soaked into him. He then visions the Simhasana the golden and bejewelled throne, whose fore feet are the Saama Veda verses ‘Brihad’ and ‘Ratnankara’ while the ‘Sayita’ and ‘Naudhasa’ of Saama are the two hind feet, the ‘Vairupa’ and ‘Vairaja’ are the two lengthwise side pieces where the two cross pieces are stated as ‘Saakvara’ and ‘Raivata’. As he approaches the couch named ‘Amitaujas’ or of immeasurable radiance, ‘Bhadra’ and ‘Yajayajniya’ constitute the head pieces; Rig verses and Saaman chants are the stretched chords lengthwise while the Yajus formulas as the crossed ones. The moon beams are the cushion, Ugitha the bolster and prosperity the pillow. Brahma sits on this couch and asks the visitor: ‘who are you!’.

As the illustrious Individual Visitor reaches Brahma Loka, his identity explained

**I.6):** *Riturasmi aartavosmi akaashaad yoney sambhuto bhaaryaayai retah, samvatsarasya tejo, bhutaasya bhutasyaatmaa, bhutasya bhutasya tvam aatmaasi, yas tvam asi soham asmi, tam aaha koham asmeeti, satyam iti, bruyaat, aintadyat satyamiti, yadanyad devebhyascha pranebhyascha tat sad, atha yad devaascha praanaascha tattvam, tadetayaa vaachaabhivyaahritaye satyamiti, etaavad idam sarvam aseeti evainam sarvam aaseeti evainam tad aaha, tad etacchlokenaabhyuktam/*

(The reply from the visitor is: Indeed the Self is the Truth in Reality! It is the Self all Beings and Brahma Himself in origin! My past tense was that of a season and was intensely connected with ‘Kaala Maana’ the Time Schedule. It was from the ‘Antariksha’ that I got sourced initially and from the womb of a woman as in the normal process of Creation. I am thus the Self of every Being just as you too are That too. Thus the reply to your question as to who am I, the true reply should be that **I am you!** I am the Truth the Real Truth! Whatever is distinguished from Devas (sense organs) and vital breaths is ‘Sat’ while Devas and the vital breaths are the ‘tyam’, hence the expression of ‘Satyam’ as explained in a Rig hymns further)

**I.7):** *Yajuudarah Saama shiraa asaavrinmurtir avayah, sa Brahmeti vijneya Rishir Brahma mayo mahaan iti, tam aaha kena me paumshyaani naamaani aapnoteeti, praaneneti bruyaat, kena napumsakaaneeti manaseti, kena stri naamaaneeti, vaacheti, kena gandhaaneeti, praaneneti, kena rupaaneeti, kena karmaaneeti, hastabhyaamiti, kena sukha dukkheiti, shareereneti, kena anandam ratim prajaatim it; upastheneti, kenetyaa iti, padaabhyamm iti kena dhiyo vijnaatavyaam kaamaan iti, prajanaayaivet, bruyaat, tam aaho apo vaikhallume lokoyam tesaav iti, saa yaa brahmano jitiryaa vyashtistam jitim jayati, taam vyashtim vyashnute ya evam veda, ya evam veda!*

(Brahma is defined by Brahma Vettas as possessive of Yajur Veda as his belly, Saama Veda as his head, the body-form being of Rik Veda thus the full personality being Immortal. To the query *kena paumsh*

yaani naamaani or as to how Brahma acquired as masculine name and form the reply is *praaneti* or due the Vital Energy; *kena stri naamaaneeti* or as to how Brahma acquired the female form, the reply would be: *vaacheti* or by speech; *kena napumsakaaneeti* or Brahma acquired genderless form then the reply would be: *manaseti* or because of the mind and thoughts; *gandhaaneeti praaneneti* or the odour the reply again is: due to the breath; the form is due to eyes and eyesight; Voice and sounds by ears; food tastes by tongue; actions by hands; ‘sukha-dukkhas’ or joys/ sorrows by the physique; happiness and procreation due to generative organ; movement by the feet; and desires due to intelligence and imagination. Brahma states further that his thoughts and desires emerge from his Intellect and brain power, while his worlds are truly symbolic of water. Thus whatever is described of Brahma is equally applicable to the visitor too. That is the Truth! Indeed that is the Truth!) ]

## Chapter Twenty Eight.on Tyaaga and Jnana Prashamsa samvaada by Brihaspati and Manu Prajapati and Paramatma Tatwa Nirupana

yudhiShThira uvAcha: kiM phalaM j~nAnayogasya vedAnAM niyamasya cha , bhUtAtmA cha kathaM j~neyastanme brUhi pitAmaha/ bhIShma uvAcha.:atrApyudAharantImamitiHAsaM purAtanam, manoH prajApatervAdaM maharSheshcha bR^ihaspateH/ PrajApatiM shreShThatamaM prajAnAM devarShi sa~Napravaro maharShiH, bR^ihaspatiH prashnamimaM purANaM prapachCha shiShyo.atha guruM praNamya / yatkAraNaM mantravidhiH pravR^itto j~nAne phalaM yatpravadanti viprAH, Yanmantra shabdairakR^itaprakAshAM taduchyatAM me bhagavanyathAvat/ yatstotrashAstrAgamamantrividbhi ryaj~nairanekairatha gopradAnaiH, phalaM mahadbhiryadupAsyate cha kiM tatKathaM vA bhavita kva vA tat/ 5 mahI mahIjAH pavano.antarikShaM jalaukasashchaiva jalaM tathA dyauH, divaukasashchApi yataH prasUtA staduchyatAM me bhagavanpurANam/ j~nAnaM yataH prArthayate naro vai tastadartha bhavati pravR^ittiH, na chApyahaM veda paraM purANaM mithyApravR^ittiM cha kathaM nu kuryAm/ R^iksAmasa~NghAMshcha yajUMShi chAhaM ChandAMsi nakShatragatiM niruktam, . adhItya cha vyAkaraNaM sakalpaM shikShAM cha bhUtaprakR^itiM na vedmi/sa me bhavA~nshaMsatu sarvameta tsAmAnyashabdaishcha visheShaNaishcha, sa me bhavA~nshaMsatu tAvadeta jj~nAne phalaM karmaNi vA yadasti / yathA cha dehAchchyavate sharIrI, punaH sharIraM cha yathA. abhyupaiti/ 10 man rvAcha: yadyatpriyaM yasya sukhaM tadAhu stadeva duHkhaM prava dantya - niShTam / iShTaM cha me syAditarachcha na syA detatkR^ite karmavidhiH pravR^ittaH, iShTaM tvaniShTaM cha na mAM bhajetem, tyetatK^ite j~nAnavidhiH pravR^ittaH/ [kAmAtmakAshChandasi karmayoga ebhirmuktaH paramashnuvIt , nAnAvidhe karmapathe sukhArthI naraH pravR^itto nirayaM prayAti.] bR^ihaspatiruvAcha . iShTaM tvaniShTaM cha sukhAsukhe cha sAshIstapashChandati karmabhishcha/ manuruvAcha: ebhirmuktaH paramAvivesha etatkR^ite karmavidhiH pravR^ittaH . [kAmAtmakAMshChandati karmayoga ebhirmuktaH paramAdadIta ..] AtmAdibhiH karma bhiridhyamA - no, dharme pravR^itto dyutimAnsukhArthI, paraM hi tatKarmaphalAdapetaM nirAshiSho yatpadamApnuvanti / prajAH sR^iShTA manasa karmaNA cha dvAvevaitau satpathau lokajuShTau, . dR^iShTaM karmAshAshvataM chAntavachcha manastyAge kAraNaM nAnyadasti/15 `kAmAtmakau Chandasi kAmabhoga vebhirmiyuktaH paramashnuvIta, nAnAvidhe karmaphale sukhArthI naraH pramatto na paraM prayAti , phalaM hi tatKarmaphalAdapetaM nirAshiSho brahma paraM hyupetaM / svenAtmanA chakShuriva praNetA, nishAtyaye tamasA saMvR^itAtmA, j~nAnaM tu vij~nAnaguNena yuktaM karmAshubhaM pashyati varjanIyam/ sarpAnkR^ishAgrANi tathodapAnaM tvA manuShyAH parivarjayanti , aj~nAmatastatra patanti mUDhA j~nAne phalaM pashya yathA vishiShTam / kR^itsnastu mantro vidhivatprayukto yaj~nA yathoktAstviha dakShiNashcha, anna -



*pradAnaM manasaH samAdhiH pa~nchAtmakaM karmaphalaM vadanti/ guNAtmakaM karma vadanti  
vedA stasmAnmantro mannapUrvaM hi karma, vidhirvidheyaM manasopapattiH phalasya bhoktA tu  
tathA sharIrI/20 shabdAshcha rUpANi rasAshcha puNyAH, sparshAshcha gandhAshcha shubhAs -  
tathaiva, naro.atra hi sthAnagataH prabhuH syA detatphalaM siddhyati karmaNo.asya/  
yadyachCharIreNa karoti karma, sharIrayuktaH samupAshnute tat, sharIramevAyatanaM sukhasya  
duHkhasya chApyAyatanaM sharIram/ vAchA tu yatkarma karoti kiMchi dvAchaiva sarvaM  
samupAshnute tat, manastu yatkarma karoti kiMchinmanaHstha evAyamupAshnute tat/ yathAyathA  
karmaguNAM phalArthI karotyayaM karmaphale niviShTaH, tathAtathA.ayaM guNasaMprayuktaH  
shubhAshubhaM karmaphalaM bhunasti / matsyo yathA srota ivAbhipAtI tathA kR^itaM pUrvamupaiti  
karma,shubhe tvasau tuShyati duShkR^ite tu na tuShyate vai paramaH sharIrI/ 25  
yato jagatsarvamidaM prasUtaM, j~nAtvA.a.atmavanto hyupayAnti shAntim, yanmantra  
shabderakR^itaprakAshaM taduchyamAnaM shaNu me paraM yat/ rasairvimuktaM vividhaishcha  
gandhai rashabdamasparshamarUpavachcha , agrAhyamavyaktamavarNamekaM  
pa~nchaprakArAnsasR^ije prajAnAm/ na strI pumAnnApi napuMsakaM cha na sanna  
chAsatsadasachcha tanna , pashyanti tadbrahmavido manuShyA, stadakSharaM na kSharatIti viddhi /*

Yuddhisthara was inquisitive of knowing vedokta niyamas especially on paramatma jnaana yoga and agni hotra niyamaas and such. Then the Bhishmaachaarya replied that the best elucidation on the query should in that context be to recall the samvaada between Prajapati Manu and Deva Guru Brihaspati. Deva Guru desired to ascertain the details of ‘jagat kaarana, vedakarmaanushthaana vidhi, veda tatva jnaana’ and the related Para Brahma parigjnaana. He also desired to know the outlines of Arthashastra, some details of Agama mantra jnaanais well versed in maha yajna kaaryaas, godaanaadi phala prapti and the like. Brihaspati further desired to learn as to how the manifestation of Prithivi, paarthiva padaarthas, vaayu-aakaasha, jalajantu, jala, dyulokaadis as also how devataas got manifested and what were their agelong accomplishments. Brihaspati further desired to know as to how manushyas be able to some how fulfill the methodology of accomplishing their wants and things by hook or crook but how come be never able to understand the ways and means of knowing the ‘puraatana paramotkrishta vastu vishayas’ excepting perhaps the wasteful experimentations. Even after trying hard to learn the basics of Rig-Saama-Yajurvedaas and Chhandaardha yukta Atharvavedaas- nakshatra gatis, nirukta-vyakarana, kalpa, shikshas had not yet been able to understand yet the mysteries of panchabutaas. Manu Deva! May I hence request you to explain the general outlines as also the hidden meanings of all these sampurna vishayaas. What be the end use of tatva jnaana prapti and its phala praapti. How the dehaabhimaana jeevi would be able to get transferred to a new body without any hassles. Manu Deva! Do kindly explain these and such other genuine questions’. Then Prajapati Manu replied as follows: ‘What all tasks be of interest to any person are normally performed by one’s own willingness but where ever an essential yet of dharmika nature be involved, the tendency would be to postpone or avoid conveniently as per then human nature/. That is why the origin of ‘Karma Jnaana’. In the Vedas the prescription is of ‘sakaama karma’ which would necessarily involve dhaarmika karyaacharana but be necessarily oriented to the fulfillment of wishes for personal reasons. Now, nishkaama karma is obviously not aimed for; in otherwords for the Awareness of the Inner Self or the Antaratma the reflection of the Unknown. As regards the Pravritti nivritti concepts the chitta vritti is all about normal thoughts of pleasures and pains pertaining to body and mind. Nivriti is of the antahkarana or the conscience.’ Brihaspati queried: Sukha be of ‘sarvaabheeshtha’ while dukha be not so, but how to regulate desires and the consequences. *manuruvAcha:*  
*ebhirvimuktaH paramAvivesha etatkR^ite karmavidhiH pravR^ittaH [kAmAtmakAMshChandati*

*karmayoga ebhirvimuktaH paramAdadIta ..] AtmAdibhiH karma bhiridhyamA - no, dharme pravR^itto dyutimAnsukhArthI, paraM hi tatkarmaphalAdapetaM nirAshiSho yatpadamApnuvanti / prajAH sR^iShTA manasA karmaNA cha dvAvevaitau satpathau lokajuShTau, dR^iShTaM karmAshAshvataM chAntavachcha manastyAge kAraNaM nAnyadasti/* Manu replied: Manushyas should be basically set and tuned of their psyche in such a manner as to avoid and reject ‘kaamanaa svabhaava’ gradually and to the practice of ‘nishkaama bhava karmaanushthaana’ so that the person concerned be not lured in to the net of ‘vishayabhogatva’ but to the ‘nishkaamaparamatma prapti’ instead. In fact, that manushya should endeavor to keep away from the strong net of desires and make all out efforts to concentrate on the Unknown Paramatma; in other words do the karmaacharana for bhagavadprapti but not for kshudra bhogas. As one’s manas be strongly hinged upon nitya karmaanushthaana by burning off raaga dweshaas as of a transparent mirror, then one would imbibe a strong sense of ‘mumkshatva’ so that with ever constant endeavors of sadkarma maarga, there be Parabrahma Paramatma’s saakshatkaara!. [*Moodha jaheehi dshanaagama trishnaam kuru sadbuddhim manasi vitrishnaam, yallabhase nija karmopaattam vittam tena vinodaya chittam/* Your thirst for wealth is endless as you ought to be content with what is destined for you; it is high time that you divert your thoughts to what is Real and Everlasting, since your previous and present actions have closed the accounts anyway! *Nalinee dalagata jalamati taralam tadvajjeevitamatishaya chapalam, viddhi vyaadhyabhimaanagratham, lokam shokahatam cha samastam/* Life is like water drops on a lotus leaf wavering and unsteady ever! Beware that one’s very existence is subject grief, ego and illness! stated Adi Shankaraacharya in Bhaja Govindam] Brahma had indeed manifested praja srishti with ‘manas and karma’. Yet, both these aspects be of ‘lokasevitha sanmaarga swarupa’ or of the form of Ideal Living. Be this realised that as once a dark night be over and the day’s rays would usher in luster gradually, one’s buddhi too should be rid of the mohaandhakaara and make way for jnaana prakasha thus realising the ashubha karmaas since perpetrated in the darkness. Then the awaken person would realise in the day break that there be poisonous snakes or thorny bushes and deep wells and pitfalls. Those persons who be not realising the obstacles then they would roll down deep and deeper. Indeed that is what the power of what jnaana be all about. *kR^itsnastu mantro vidhivatprayukto yaj~nA yathoktAstviha dakShiNAshcha, anna -pradAnaM manasaH samAdhiH pa~nchAtmakaM karmaphalaM vadanti/ guNAtmakaM karma vadanti veda stasmAnmantro mannapUrvaM hi karma, vidhirvidheyaM manasopapattiH phalasya bhoktA tu tathA sharIrI/ shabdAshcha rUpANi rasAshcha puNyAH, sparshAshcha gandhAshcha shubhAs -tathaiva, nara.atra hi sthAnagataH prabhuH syA detatphalaM siddhyati karmaNo.asya/* Vidvan Purushaas would seek to advise ever about the five constituents of ‘yagjna karmaanushthaana ie vidhi purvaka sampurna mantrocchaarana- Vedokta vidhaanaanusaara yagjnaanushthaana- yathaa yogya dakshinaa- anna daana and ekaagra manobhaava’. Vedas declare that karmaacharana be of trigunaatmika of satvika-raajasika- and taamasika bheda prakaaraas; and so be the mantrocchaarana vidhaana and of karmaanushthana vidhana too. Karma phala is stated as the outcome of shabda-rupa-pavitra rasa-sukha sparsha and sugandha as that is the sthita prajnatva all about. That is why it is stated that Satkarma phala prapti is of daivaadheena. *yadyachCharIreNa karoti karma, sharIrayuktaH samupAshnute tat, sharIramevAyatanaM sukhasya duHkhasya chApyAyatanaM sharIram/ vAchA tu yatkarma karoti kiMchi dvAchaiva sarvaM samupAshnute tat, manastu yatkarma karoti kiMchinmanaHstha evAyamupAshnute tat/ yathAyathA karmaguNAM phalArthI karotyayaM karmaphale niviShTaH, tathAtathA.ayaM guNasaMprayuktaH shubhAshubhaM karmaphalaM bhunasti / matsyo yathA srota ivAbhipAtI tathA kR^itaM pUrvamupaiti karma,shubhe tvasau tuShyati duShkR^ite tu na tuShyate vai paramaH sharIrI/* What all a ‘jeeva’ would perform a deed by the one’s own body as of ‘manovaakaaya karmana’ - be it of shubha or ashubha deed-

and the entire action on the screen of one's life is the body only along with its adjuncts of panchendriyas, manas and buddhi. Hence the shareera is the overall recipient of sukha dukkhaas. As a manushya is prone to perform a karma or a deed, that is invariably initiated by the 'vaani' - the voice; further maanasika karma is the retributory pay back too. The manushyaas who seek to perform a karma is always smeared by the trigunaas of Saatvika- Rajasika-Tamasikas; the consequences of each karma or deed / action are thus impacted by the degrees of the trigunaas; the fruits would get the taste of both the eater and the provider of the eat. As a fish would have to follow the speed of flow of the waters, each and every Being too ought to be as per the karmapravaahaas; however the dehadhaari manushya would either feel exhilarated with pleasure or fell sunken with tribulation with the waves of sukha dukkhaas. Now, let me describe that 'sarvotkrishhta padaardha'. *rasairvimuktaM vividhaishcha gandhai rashabdam asparsha - marUpavachcha , agrAhyamavyaktamavarNamekaM pa~nchaprakArAnsasR^ije prajAnAm/ na strI pumAnnApi napuMsakaM cha na sanna chAsatsadasachcha tanna , pashyanti tadbrahmavido manuShyA, stadakSharaM na kSharaIti viddhi / That anirvachaneeya vastu- the never describable Paramatma is stated as of neither sound-smell-shape, unreachable by shabda-sparsha-rupa; Neither one's own manas-buddhi-vaani be definable . It is that Avyakta- Shasvata-Ananta - Aja- Avyaya-Adiviteeya who by that playful volition had manifested the pranis with rupa-rasa-gandhaadi vishya srishti. That Unknown is neither a purusha nor a stree nor a napumsaka. That Unknown has manifested 'Sat- Asat' nor of a dual rupa. Yet Brahma Jnaani Purushaas are state to have the saakshaatkaara as of akshaya-avinaashi Parabrahma.*

## **Chapter Twenty Nine on Manu -Brihaspadi's vivechana on Atma Tatva-Buddhi-Praakrita padaartha vivechana and Saakshaatkaaropaaya vichaarana**

*ManuruvAcha: akSharAtkhaM tato vAyustato jyotistato jalam, jalAtprasUtA jagatI jagatyAjAyate jagat/ ime sharIrairjalameva gatvA jalAchcha tejaH pavanAntarikSham, khAdvai nivartanti na bhAvinaste ye bhAvinaste paramApnuvanti/ noShNaM na shItaM mR^idu nApi tIkShNaM nAmlaM kaShAyaM madhuraM na tiktam, na shabdavannApi cha gandhavattanna rUpavattatparamasvabhAvam/ sparshaM tanurveda rasaM cha jihvA ghrANaM cha gandhA~nshravaNe cha shabdAn, rUpANi chakShurnacha tatparaM ya dgR^ihNantyanadhyAtmavido manuShyAH / nivartayitvA rasanAM rasebhyo ghrANaM cha gandhAchChravaNe cha shabdAt, sparshAttanuM rUpaguNAttu chakShu stataH paraM pashyati tatsvabhAvam/5 yato gR^ihItvA hi karoti yachcha yasmiMshcha yAmArabhate pravR^ittim, yasmai cha yadyena cha yashcha kartA yatKArANaM taM svamupeyamAhuH/ yadvA.apyabhUdvyApakaM sAdhakaM cha yanmantravatsthAsyati chApi loke, yaH sarvahetuH paramArthakArI tatKArANaM kAryamato yadanyat / yathA hi kashchitsukR^itairmanuShyAH shubhAshubhaM prApnute chAvirodhAt, . evaM sharIreShu shubhAshubheShu svakarmabhirj~nAnamidaM nivaddham / yathA pradIptaH purataH pradIpaH, prakAshamanyasya karoti dIpyan, tatheha pa~nchendriyadIpavR^ikShA j~nAna pradIptAH paravanta eva/ yathA cha rAj~no bahavo hyamAtyAH pR^ithak pramANaM pravadanti yuktAH, . tadvachCharIreShu bhavanti pa~ncha j~nAnaikadeshaH paramaH sa tebhyaH/10 yathArchiSho.agneH pavanasya vega ,marIchayo.arkasya nadIShu chApaH, gachChanti chAyAnti cha saMyatAshcha tadvachCharIrANi sharIriNAM tu / yathA cha kashchitparashuM gR^ihItvA dhUmaM na pashyejjvalanaM cha kAShThe, tadvachCharIrodarapANipAdaM ChittvA na pashyanti tato yadanya / tAnyeva kAShThAni yathA vimathya dhUmaM cha pashyejjvalanaM cha yogAt , advatsubuddhiH samamindriyArthai rbuddhaH paraM pashyati tatsvabhAvam/ yathAtmano.a~Ngam patitaM pR^ithivyAM svapnAntare pashyati chAtmano.anyat, shrotrAdiyuktaH sumanAH subuddhi*

*rli~NgAttathA gachChati li~Ngamanyat/ utpattivR^iddhikShayamasannipAtai rna yujyate.asau paramaH  
sharIrI ,anena li~Ngena tu li~Ngamanya dgachChatyadR^iShTaH pratisandhiyogAt/ 15  
na chakShuShA pashyati rUpamAtmano na chApi saMsparshamupaity kiMchit, na chApi taiH sAdhayate  
svakAryaM te taM na pashyanti sa pashyate tAn / yathA samIpe jvalato.analasya saMtApajaM  
rUpamupaiti kashchit, na chAntarA rUpaguNaM bibharti tathaiva taddR^ishyate rUpamasya /  
tathA manuShyaH parimuchya kAya madR^ishyamanyadvishate sharIram visR^ijya bhUteShu mahatsu  
dehaM tadAshrayaM chaiva bibharti rUpam/ khaM vAyumagniM salilaM tathorvI antato , .abhyAvishate  
sharIrI ,nAnyAshrayAH karmasu vartamAnAH shrotrAdayaH pa~nchaguNA~nshrayante /shrotraM  
nabho ghrANamatho pR^ithivya stejomayaM rUpamatho vipAkaH,jalAshrayaM teja uktaM rasaM cha  
vAyyAtmakaH sparshakR^ito guNashcha / 20 mahatsu bhUteShu cha santi pa~ncha pa~nchendriyAr  
theShu tathendriyANi ,sarvANi chaitANi manonugANi buddhiM mano.anveti matiH svabhAvam /  
shubhAshubhaM karma kR^itaM yadasya, tadeva pretyAdadate.anyadehe, mano.anuvartanti parAvarANi  
jalaukasaH srota ivAnukUlam/ chalaM yathA dR^iShTipathaM paraiti sUkShmaM mahadrUpamivAvabh  
Ati,tAtapyamAno na patechcha dhIraH paraM tathA buddhipathaM paraiti/*

Prajapati Manu had further explained to Brihaspati Deva that the Avinaashi Paramatma had manifested Aakaasha, from Aakasha to Vayu, from Vayu to Agni, from Agni to Jala and from Jala to Prithvi as the last mentioned had created the entire ‘parthiva jagat’ [ Recall Chapter Nine on the Concept of Panchekarana ] Besides the parthiva shareeraas from earth to water to start with, then Agni leading to Vayu and from Vayu to Akaasha. Thus the jnaanis who be conversant with the process would not be reborn but would not have punarjanma. There the Parmatma be unaffected by sheetoshna sthitis-saralata parusha sthitis-ruchi, gandha, shabda- rupaadi pancha karma-jnaanendriyas and such deha vikaaraas. At the same time the Maharshi ganaas affirm that all the pranis as of the pravritti maarga while performing each and every kaaryas - as of ‘phaloddesha- desha kaala priyaapriya nimitta kaaranaas’- be rooted squarely to Paramatma as being the provocater Himself. Shrutis affirm that the paramakaarana indeed be the sarva vyaapaka, vyaapya sadhaka Paramatma Himself as pranis be the mere instruments of the karya yet being the ‘kaarya kaarana nirmukta’ most interestingly, yet being the Parama Kaarana. [ Hence the Lalitha Sahasra naama as of ‘Kaarya kaarana nirmukta’ or absolutely free from the cause and effect syndrome] Further be the illustration of the manushyaas as of their own shubhaashubha karmaas reap their consequences and be born of uttaama or athama janmaas in the kaala chakra. *yathA hi kashchitsukR^itairmanuShyaH shubhAshubhaM prApnute chAvirodhAt, evaM sharIreShu shubhAshubheShu svakarmabhirj~nAnamidaM nivaddham / yathA pradIptaH purataH pradIpaH, prakAshamanyasya karoti dIpyan, tatheha pa~nchendriyadIparvR^ikShA j~nAna pradIptAH paravanta eva/ yathA cha rAj~no bahavo hyamAtyAH pR^ithak pramANaM pravadanti yuktAH, . tadvachCharIreShu bhavanti pa~ncha j~nAnaikadeshAH paramaH sa tebhyaH/10 / yathArchiSho.agneH pavanasya vega ,marIchayo.arkasya nadIShu chApaH, gachChanti chAyAnti cha saMyatAshcha tadvachCharIrANi sharIriNAM tu / yathA cha kashchitparashuM gR^ihItvAdhUmaM na pashyejjvalanaM cha kAShThe, tadvachCharIrodarapANipAdaM ChittvA na pashyanti tato yadanya /* This is on the analogy of prajjvalita deepaka as not only would illuminate by itself but also its surroundings; the ‘manushya shareera rupa sthiti’ too be of panchendriyaas being of ‘chaitanytaadheena paristhiti’ likewise. This is on the analogy of a Raja distributes duties to his ministers , senapatis and so on, similarly one’s buddhi would entrust duties to panchendriyaas This is on the analogy of Agni’s shikhaas, Vayu vega, Surya kirana tejas, Nadee jala pravaahaas etc, the deha dhari too would assimilate the respective reactions. This again on the analogy of a manushya to take up an axe and cut wood to

pieces, then there be neither sparks of fire nor smoke, like wise antaratma would be entirely different from the body At the same time however when bushes of thorns be methodically churned then there would appear fiery sparks and smoke too . So would be when yogaabhyasa to churn one's own 'manas', panchendriyas and buddhi too by the jnaani purushaas; once this be unknown, there would be 'atma saakshaatkaara'. This is again on the analogy of a swapna sthiti when a person might feel that his body be severed and lying as of parts on earth. Thus the dasa indriyas and pancha praanaas, manas and buddhi totalling seventeen tatwa samudaayaas would get merged and hence the process of transmigration of atmaas as of punar janmas. *utpattivR^iddhikShayamasannipAtai rna yujyate.asau paramaH sharIrI ,anena li~Ngena tu li~Ngamanya dgachChatyadR^iShTaH pratisandhiyogAt/ 15 na chakShuShA pashyati rUpamAtmano na chApi saMsparshamupaiti kiMchit, na chApi taiH sAdhayate svakAryaM te taM na pashyanti sa pashyate tAn / yathA samIpe jvalato.analasya saMtApajaM rUpamupaiti kashchit, na chAntarA rUpaguNaM bibharti tathaiva taddR^ishyate rUpamasya / tathA manuShyaH parimuchya kAya madR^ishyamanyadvishate sharIram visR^ijya bhUteShu mahatsu dehaM tadAshrayaM chaiva bibharti rUpam/* Atma is always distinct from one's body and is truly distinguished from its utpatthi- vriddhi-kshaya-and mrityu and such doshaas. But aginaani manushya at the time of final departure would jump on to the alternative sukshma shareera but certainly carrying the purvakrita karma phala.

#### Further stanzas as continued.

*na chakShuShA pashyati rUpamAtmano na chApi saMsparshamupaiti kiMchit, na chApi taiH sAdhayate svakAryaM te taM na pashyanti sa pashyate tAn / yathA samIpe jvalato.analasya saMtApajaM rUpamupaiti kashchit, na chAntarA rUpaguNaM bibharti tathaiva taddR^ishyate rUpamasya / tathA manuShyaH parimuchya kAya madR^ishyamanyadvishate sharIram visR^ijya bhUteShu mahatsu dehaM tadAshrayaM chaiva bibharti rUpam/*

None of the jeevaas indeed ever vision the departed atmaa with one's charma chakshus, nor touch it. But the atma could vision the proceedings .Just as the loha padaarthaas could perhaps see the onslaught of agni jwaalaas, the departed body would remain till the 'daaha karya' or of the melting stage but could not assume the original features excepting the merger with another body. On that very analogy, the body having discarded one body would jump over to a sukshma swarupa and further assume a sthula swarupa or a gross body and would feel that that be the ' real and own body'

*khaM vAyumagniM salilaM tathorvI antato ,.abhyAvishate sharIrI ,nAnyAshrayAH karmasu vartamAnAH shrotraAdayaH pa~nchaguNA~nshrayante /shrotraM nabho ghrANamatho pR^ithivyA stejomayaM rUpamatho vipAkaH,jalAshrayaM teja uktaM rasaM cha vAyvAtmakaH sparshakR^ito guNashcha / 20 mahatsu bhUteShu cha santi pa~ncha pa~nchendriyAr theShu tathendriyANi ,sarvANi chaitAni manonugAni buddhiM mano.anveti matiH svabhAvam /*

Now the erstwhile dehaabhimaai jeeva had since left the body, then the sukshma swarupa shareera would assume the aakaasha amsha or the feature of the sky- then later of vayu amsha or the feature of Vayu- agni amsha or the feature of agni- jala amsha or the feature of jala and then back to prithvi of the prithvi amsha. At the same time however the pancha bhutaas would necessarily get related to the panchendrias pancha bhutaas and pancha tanmatras 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 and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness and Pancha Bhutas.

This is explained further : From Akaasha the Shrotrendriya whose vishaya is shabda-from Prithvi the ghraanendriya whose vishaya is gandha - from Tejas the netrendriya the vision- from Jala the thirst and sweat- and from Vaayu the sparsha jnaana. Thus the panchendriyaas- pancha vishayaas , besides panchendriyas- pancha sukshma maha bhutaas and the related pancha maha bhutas are all intertwined with manobuddhi swabhaavaas. As the jeevaatma would be settled in the fresh body along with the previous karma phalitaas, then the shubhaashubha karma phalitaas would get added up afresh and the fruits of sweet / sour mixes would be tasted. Just as the jala jantus would like to take to the 'anukuula pravaahaanusarana' the purva krita karma phalitaas too are followed and seek to reap the fruits. Just as a traveller of a boat on move would find that the trees on the water ways look large or small , the views of the past deeds and consequences tend to be forgotten and the buddhi would pave the way for the karmaacharana.

[ Vishleshana vide Adhyaatma Upanishad

In the cave of the body is eternally set the one unborn.- The earth is His body. (Though) moving within the earth, the earth knows Him not. The water is His body. (Though) moving within the water, the water knows Him not. The fire is His body. (Though) moving within the fire, the fire knows Him not. The air is His body. (Though) moving within the air, the air knows Him not. The ether is His body. (Though) moving within the ether, the ether knows Him not. The mind is His body. (Though) moving within the mind, the mind knows Him not. The intellect is His body. (Though) moving within the intellect, the intellect knows Him not. The ego is His body. (Though) moving within the ego, the ego knows Him not. The mind-stuff is His body. (Though) moving within the mind-stuff, the mind-stuff knows Him not. The un-manifest is His body. (Though) moving within the un-manifest, the un-manifest knows Him not. The imperishable is His body. (Though) moving within the imperishable, the imperishable knows Him not. The Death is His body. (Though) moving within Death, Death knows Him not. He, then, is the inner-self of all beings, sinless, heaven-born, luminous, the sole Narayana.

1. Superimposition is the thought, 'I am and mine are the body, the senses, etc., which are all other than the Self. Through devotion to Brahman, the wise man should repudiate it. 2. . Knowing oneself to be the subject, the witness of intellect and its operations, reject the idea of the Self being other than the subject, identifying the 'I' with that (the subject). 3. Rejecting conformity with the world, the body, and the Shastras, remove superimposition on the Self. 4. The mind of the Yogin perishes as he stays without intermission in the Self alone, knowing, through reasoning, Shruti, and experience, that one is the Self of all beings. 5. Without granting for a moment even a toe-hold for sleep, gossip, verbal exchanges, etc., and self-forgetfulness, meditate on the Self in the self. 6. Casting the body far aside, the offspring of parental exudation, as its status is no better than that of an outcast, and becoming Brahman, seek fulfillment.

7. Dissolve the self in the supreme Self as the pot-space is dissolved in infinite space; then, as the Infinite be silent for ever, O sage! 8. Having become the self-luminous Substratum, as Being, reject both the macrocosm and the microcosm which are but abodes of impurities. 9. Locating the body-bound I-sense in the ever-blissful spiritual Self, renounce the subtle body; eternally be the Absolute. 10. Knowing 'I am that Brahman' in which this world appearance (exists) like a city reflected in a mirror, find fulfillment, O sinless one! 11. Liberated from the grip of egoism, like the moon (after the eclipse), full, ever blissful, self-luminous, one attains one's essence. 12. The destruction of actions leads to that of thought; thence results the dwindling of innate impulses (to act). The obliteration of innate impulses is liberation; it is

held to be freedom in life.<sup>13</sup> At all places and by all means, perceiving everything as Spirit, one achieves the dissolution of innate impulses as it strengthens the attitude of universal good will.<sup>14</sup> Never should one be heedless in devotion to Brahman; 'heedlessness is death' so aver the philosophers of Brahman in regard to (this) science.<sup>15</sup> Just as a pulled-up water-reed stays not still, even for a moment, so does Maya (ceaselessly) envelop even a wise man if he averts his face (from the Truth).<sup>16</sup> Whosoever wins absoluteness while alive continues to be absolute even after death. Rooted in concentration, O sinless one, remain steadfast.<sup>17</sup> With the vision of the non-dual Self through unwavering concentration comes the dissolution without residue of the knots of ignorance in the heart.<sup>18</sup> Strengthening the sense of Self vis-a-vis this vision, and rejecting it vis-a-vis the ego, etc., remain indifferent to them all, as to objects like pots and clothes.<sup>19</sup> All things from Brahma down to clumps of grass are nothing but unreal adjuncts. Distinct from the, see one's Self existing as the immutable plenum.<sup>20</sup> One's Self is Brahma, Vishnu, Indra and Shiva; this entire world is one's Self; other than this Self, there is nothing.<sup>21</sup> After repudiating all objective appearances superimposed on one's Self, one remains alone as the supreme Brahman, full, non-dual, stirless.<sup>22</sup> The world is a postulation, as good as non-existent, in the one Reality that is immutable, formless, unqualified; whence is difference? <sup>23</sup>. (In the one Reality) devoid of distinctions like the percipient, perception, and the perceived, and of all sufferings, in the absolutely full, spiritual, Self, like unto the ocean at the time of cosmic dissolution, (whence is difference)? <sup>24</sup>. Darkness implicit in It as in light is the cause of delusion. Whence is difference in the supreme non-dual and unqualified Reality?<sup>25</sup> In this uniform and supreme Reality, how can the agent of differences dwell? In deep sleep that is nothing but bliss who has perceived difference?<sup>26</sup> This perception of difference is rooted in the mind (of the percipient); there is none of it in the absence of the mind. Therefore, concentrate the mind on the supreme Self as the subject.<sup>27</sup> Upon realizing the Self that is impartite bliss as one's own essence (there follows) the savouring of the timeless bliss that is the Self, both externally and internally. <sup>28</sup>. Of detachment the fruit is knowledge: of knowledge the fruit is withdrawal. Experience of Self as bliss leads to peace; again, peace is the fruit of withdrawal.<sup>29</sup> Without the consequent states, the precedent ones are fruitless, indeed. Cessation is supreme satisfaction; matchless bliss is spontaneous.<sup>30</sup> The expressed sense of the word tat (God) has Maya for His adjunct; He is the world-cause. He is characterised by omniscience, etc.; is tinged by transcendence, and is essentially Truth and so forth.<sup>31</sup> The expressed sense of the word 'Tvam' shines forth as the content of the idea and expression 'I'; it is awareness blended with the mind (the inner organ of perception).<sup>32</sup> Only through the exclusion of Maya and avidya, the adjuncts of God and Jiva is the supreme Spirit, the impartite Being, Consciousness and Bliss, indicated. <sup>33</sup>. 'To listen', thus is to pursue by means of sentences their import. On the other hand, 'thinking' consists in perceiving its consistency with reason.<sup>34</sup> 'Meditation' is indeed the exclusive attention of the mind fixed on (the import) rendered indubitable through listening and thinking.<sup>35</sup> 'Concentration' is said to be the mind which, outgrowing the dualism between the meditator and meditation, gradually dwells exclusively on the object (of meditation) and is like a flame in a windless spot.<sup>36</sup> Mind's modifications in regard to the Self are un-cognized in that state; they are (only) inferred as past, after quitting the state of Samadhi.<sup>37</sup> Crores of karmans, accumulated in this beginningless transmigratory life, are dissolved by means of concentration: (then) pure virtue begins to flourish. <sup>38</sup>. The best knowers of Yoga call this concentration the cloud of virtues, since it rains the flood-waters of virtue in a thousand streams.<sup>39-40</sup>. When the load of innate impulses is dissolved without residue by means of this (cloud of virtues) and heaps of karmans, good and evil, are totally eradicated, the major text, which at first shone forth immediately, now unobstructed, yields immediate awareness as (clear) as the myrobalan in the palm (of one's hand).<sup>41</sup> The non-occurrence of the impulse (to enjoy, etc.,) in regard to the objects of enjoyment

marks the acme of detachment. The highest pitch of awareness is (marked by) the non-occurrence of the egoistic sense.42(a). The acme of withdrawal is (marked by) the non-occurrence of (even) the latent impulse (to enjoy).42(b). He is the ascetic of steadfast wisdom who enjoys bliss for ever;43-44(a). Whose self is merged in Brahman alone; who is immutable and quiescent. Wisdom (prajna) is defined as the unwavering spiritual mode whose content is the unity of Brahman and Atman purged (of all adjuncts). 44(b). Whosoever possesses it (wisdom) without a break is liberated in life;45. Who has no conceit of 'I' in regard to body and senses; nor the conceit of objects in regard to things other than them - who is free from these two conceits in regard to anything whatsoever is liberated-in-life; 46. Who, in his wisdom, perceives no difference between the subject and Brahman; who neither refers to the creator nor creation is liberated in life.47. Whose attitude is the same both when he is honoured by the virtuous and when he is persecuted by the wicked is liberated in life. 48. He who has realized the truth of Brahman no longer transmigrates, as hitherto; if he does, this truth has not been realized by him; he is but an extrovert. 49. As long as the experience of pleasure, etc., lasts, so long operative karmans from the past are held to persist. (Causal) actions precede the occurrence of effects; never is this un-preceded by actions. 50. Consequent on the experience 'I am Brahman', karmans accumulated in the course of aeons are dissolved, even as the actions in dreams are, upon waking up.51. Just as nothing clings to space, so to the sage, who knows the Self to be unattached and indifferent, future actions cling not in the least degree.52. Just as space is unaffected by the smell of liquor though it touches the pot (containing the liquor), so is Self unaffected by the attributes of Its adjuncts. 53. Karmans done before the dawn of knowledge perish not as a result of that knowledge; they must produce their proper effect even as an arrow shot to hit a target (stops not before hitting it).54. The arrow discharged (to hit) what was taken for a tiger stops not, though, alter, (the target) is known to be a cow; the target is hit with full force. 55. 'I am un-ageing'; 'I am immortal' - how can one who knows his Self to be such and lives that knowledge fabricate operative past actions? 56. Then only is operative past action real when one mistakes one's Self to be the body. The treatment of the body as Self is improper; therefore reject (the notion) of operative past action. 57. The fabrication of operative past actions is also, indeed, a delusion due to this body.58. How can the superimposed be real? How can the unreal be born? How can the unborn perish? How can the unreal own operative past actions?59-60. To answer the dull-witted (who) doubtfully ask how this body persists if the entire effects of nescience with their cause are destroyed by knowledge, Shruti, with an outward eye, propounds the theory of operative past actions; not to suggest to the wise that the body, etc., are real. 61. A total plenum, without beginning and end, measure and change. Massed being and intelligence, massed eternal bliss, un-diminishing,62. With the sole savour of the subject, full, endless, behold all, Neither to be shunned nor seized, neither to be held nor propped;63. Beyond inert forces and actions, subtle, certain, unblemished; Whose essence is beyond thought, beyond mid and words; 64. Existent, a plenitude, self-proven, pure, awake and matchless. One only is non-dual Brahman; here is no plurality at all. To Apantaratamas was this science imparted. He imparted it to Brahma, who passed it on to Ghorangiras. The latter gave it to Raikva and Raikva to Rama. Rama imparted it to all beings. This is the injunction in regard to Nirvana; this is the injunction of the Vedas, of the Vedas. This is the secret teaching. Om! That (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (universe), It remains as the infinite (Brahman) alone.]

**Chapter Thirty explains the pulls and pressures of the 'shareera-indriya-manas and buddhi' of Human beings and the nitya mahat of Atma pratipadana**



manuruvAcha: yadindriyaistUpagataiH purastA tprAptAnguNAnsaMsmarate chirAya,  
teShvindriyeShUpahateShu pashchA tsa buddhirUpaH paramaH svabhAvaH/ ya  
indriyArthAnyugapatsamantAnnAvekShate kR^itsnashastulyakAlam, yathAkramaM saMcharate sa  
vidvAM stasmAtsa ekaH paramaH sharIrI/ rajastamaH satvamatho tR^itIyaM gachChatya sau  
j~nAnaguNAnvirUpAn,`na tairnibaddhaH sa tu badhnAti vishvaM na chAnuyAtIhAguNAnparAtmA.'  
tathendriyANyAvishate sharIrI hutAshanaM vAyurivendhanastham/ na chakShuShA pashyati  
rUpamAtmano na pashyati sparshanamindriyendriyam, na shrotrali~NgaM shravaNena darshanaM  
tathA kR^itaM pashyati tadvinashyati/ shrotrAdIni na pashyanti svaMsvamAtmAnamAtmanA, .  
sarvaj~naH sarvadarshI cha kShetraj~nastAni pashyati/ 5 yathA himavataH pArshve pR^iShThaM  
chandramaso yathA, na dR^iShTapUrvaM manujairna cha tannAsti tAvatA / tadvadbhUteShu bhUtAtmA  
sUkShmo j~nAnAtmavAnasau, adR^iShTapUrvashchakShurmyAM na chAsau nAsti tAvatA / pashyannapi  
yathA lakShma janaH somena vindati evamasti na chotpannaM na cha tanna parAyaNam,. Pavanta  
marUpatvAdudayAstamane budhAH, dhiyA samanupashyanti tadgatAH saviturgatim / tathA buddhi  
pradIpena dUrasthaM suvipashchitaH, pratyAsannaM niShIdanti j~neyaM j~nAnAbhisaMhitam/ 10  
na hi svalvanupAyena kashchidartho.abhisiddhyati ,sUtrajAlairyathA matsyAnbadhnanti jalajIvinaH/  
mR^igairmR^igANAM grahaNaM pakShiNAM pakShibhiryathA ,gajAnAM cha gajaireva j~neyaM  
j~nAnena gR^ihyate /ahireva hyaheH pAdAnpashyatIti nidarshanam, tadvanmUrtiShu mUrtisthaM  
j~neyaM j~nAnena pashyati / potsahante yathA vettumindriyairindriyAnyapi, tathaiveha parA buddhiH  
paraM buddhyA na pashyati/ yathA chandro hyamAvAsyAmali~NgatvAnna dR^ishyate, na cha  
nAsho.asya bhavati tathA viddhi sharIrINam/-15 kShINakosho hyamAvAsyAM chandrama na  
prakAshate , tadvanmUrtivimukto.asau sharIrI nopalabhyate / yathA koshaAntaraM prApya chandrama  
bhrAjate punaH, tadvalli~NgAntaraM prApya sharIrI bhrAjate punaH/ janma buddhiH kShayashchAsya  
pratyakSheNopalabhyate , sA tu chandramaso vyaktirna tu tasya sharIrINaH/ utpattivR^iddhivyayato  
yathA sa iti gR^ihyate, chandra eva tvamAvAsyAM tathA bhavati mUrtimAn/ nAbhisarpadvimu~nchadvA  
shashinaM dR^ishyate tamaH, visR^ijaMshchopasarpaMshcha tadvatpashya sharIrINam / 20  
yathA chandrArkasaMyuktaM tamastadupalabhyate , tadvachCharIrasaMyuktaM j~nAnaM tadupa  
labhyate/ yathA chandrArkanirmuktaH sa rAhurnopalabhyate, tadvachCharIranirmuktaH sharIrI  
nopalabhyate/yathA chandro hyamAvAsyAM nakShatrairyujyate gataH, tadvachCharIranirmuktaH  
phalairyujyati karmaNaH/

Prajapati Manu Deva further addressed Brihaspati the Deva Guru as follows: Buddhi and jeeva naamaka  
chetana tatwa do keep recalling the erstwhile times of ‘vishaya kaaryaacharanaas’. In any case, Deha  
Swami be the Antaratma only. rajastamaH satvamatho tR^itIyaM gachChatya sau  
j~nAnaguNAnvirUpAn,`na tairnibaddhaH sa tu badhnAti vishvaM na chAnuyAtIhAguNAnparAtmA.'  
tathendriyANyAvishate sharIrI hutAshanaM vAyurivendhanastham/ na chakShuShA pashyati  
rUpamAtmano na pashyati sparshanamindriyendriyam, na shrotrali~NgaM shravaNena darshanaM  
tathA kR^itaM pashyati tadvinashyati/ shrotrAdIni na pashyanti svaMsvamAtmAnamAtmanA, .  
sarvaj~naH sarvadarshI cha kShetraj~nastAni pashyati/Buddhi is the sum totality of trigunas of Satvika-  
Rajasika-Tamasikas during the jagrat-swapnaadi avasthaas and their related karyaacharanaas do yield the  
‘sukha dukkha’ variations. In any case the impact of panchendriyas and their action- reactions on buddhi  
is negligible. Hence the significance of buddhi since it be essentially hinged on ‘chetana swabhava’ and  
hence its primacy. The positioning of buddhi is in the jaagaridaadi avasthaas and is divided in the  
trigunaas in varying proportions and mutually contradictory too. But each of these be rooted to

panchendriyas and the antaraatma provides ‘chetanatva’ and hence the indirect linkage of each other. Now, no manushya could vision Atma by the eyes as that Unknown being invisible, the twachendriya be unable to feel That as the skin could not touch It; the shravanendriya be beyond the ability to hear It being shabda rahita as the ability to hear It responsively. *Sarvagjnah sarva darshee cha sarvagjnastaani pashyati/* Atma is sarvagjna, sarva saakshi. Due to that unique reason Atma of Omni Present, Omni Scient and Omni Potent Nature ought to be secured. Yet often, there be an illusory feeling about the existence of Atma at all; for instance when foolishly argumentative manushyaas for instance seek to view at the rear portion of himalayas or for that matter even that of the other side of Chandra bimba. Yet another doubt be that as to why Chandra bimba be kalankita bereft of glow. To all such doubts, the most assertive reply by the Atma Jnaani be : ‘Yes, I am ever here as that Antaratma the Eternal’. Buddhiman manushyaas by their ‘sadbuddhi rupa deepakas’ decide to vision the Surya gati from the morning to midday to Suryastama and having so visioned could realise that their life too be short and hence make all out efforts to ascertain the Absolute Truth. Without making the much required ‘upaaya’ or the ways and means, how indeed be the achievement of the ‘prayojana siddhi’? Would not a fisherman get deeper and deeper into the gushing and rousing sea waves to net the prized fish, like the animals to catch wild animals, hawks to hunt birds, and even elephants to subdue wild elephants. It is learnt that serpents are aware of the sarpa margas and likewise human shareeraas do get the awareness of co humans. Likewise, humans too with the help of their panchendriyas, and paraa buddhi swabhaavaas of objectivity could utilise the parama bodhya tatva and the hallowed Unknown. Likewise, humans being aware that Chandrama would disappear on the sky, atma tatva too would fade off owing to the pressures of panchendriyas, manas and buddhi yet it ‘could’ be discovered. *utpattivR^iddhivyayato yathA sa iti gR^ihyate, chandra eva tvamAvAsyAM tathA bhavati mUrtimAn/ nAbhisarpadvimu~nchadvA shashinaM dR^ishyate tamaH, visR^ijaMshchopasarpaMshcha tadvatpashya sharIriNam / yathA chandrArkasaMyuktaM tamastadupalabhyate , tadvachCharIrasaMyuktaM j~nAnaM tadupa labhyate/ yathA chandrArkarnirmuktaH sa rAhurnopalabhyate, tadvachCharIranirmuktaH sharIrI nopalabhyate/yathA chandro hyamAvAsyAM nakShatrairyujyate gataH, tadvachCharIranirmuktaH phalairyujyati karmaNaH/* The realities of janma-vriddhi-and kshaya are pratyaksha nidarshanaas are known to the body and its adjuncts, but why not to the shareera dhaari manushya’s Antaratma indeed! The realities of janma-vriddhi-and kshaya are pratyaksha nidarshanaas are known to the body and its adjuncts, but not to the shareera dhaari manushya’s Antaratma indeed! As any vyakti be born, grown from baalya-koumaara-youvana-vriddhaapyaadi bhinna bhinna avasthaas would have the awareness that there be a chandra on the sky yet there be an amavasya and pournami. Like wise that awareness be known by the vyakti’s body and its adjuncts of panchendriyas, mind and buddhi but why not to the Inner Self, the mirror refraction of the Unknown Paramatma! Just as a the Surya grahana kaala, the chhayaarupee Rahu darshana be visioned, similarly the shareeradhaaris too at the time of nishkramana should be able to attain the glimpses of the Antaraatma. Thus the analogy of Surya Chandras at the rahana kaalaas, the depatring shareera’s jeevatma be shifting to another abode but with the load of the karma phala.

[ Vishleshana on Shareera- Indriyas and Manas vide Manu Smriti - Aachaara Khanda

Having discussed well about the duties of the ‘chatur varnas’ in detail besides about how the pluses and minuses of negligence or total absences of the ‘kartavyas’ and their possible methods of prayaschittha or atonements, Maharshi Bhrgu narrated to continue what Prajapati 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 poisitve and negative impulses emerge from three locations viz.*manasaa vaachaa karmanaa* ie mind the conciousness or awareness-by way of expression- and finally action as the outcome attributed to and ten and 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: *Paradravyeshvabhidhyaanam manasaa nishthachittanam, vitadhaabhiniveshascha trividham karma maanasam/ Paarushyamanrutam chaiva paishunam chaapi sarvashaha, asambaddha pralaapascha vaangmayam syaacchuturvidham/* or 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 doctritions or the evils generated by mind. Speaking open, blatant and unhesitant lies; and indulging in wasteful converastion 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. 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 virue as per varna dharma, especially dwijas are known as 'kshetrajna' 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 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. 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. 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! 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. Once ‘yaavat sampata’ 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. 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 . 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 tadgunaprayam 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. The three main kinds of ‘jnaana’ or of pure joy-tranquility-and total radiance are of Liberation ad 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 adhairyamasatkaaryaparigraha, vishayopasevaa chaajasram raajasam guna lakshanam/or* Vedaabhyasa, Tapa, Jnaana, Shaucha, Indriya nighra, 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, sheepishness, lack of determination, cruelty, naastikata, habitual soliciting of favours, and dullness are the patent features of Tamo guna. Such is the description of qualities that feature out through one's life in the past, present and future. The seriatum in which these are portrayed brings in the quality of the same at once in respect of good-indifferent-and outright bad degrees of active-passive-and shameful ways of living. Satva guna is defined as what a person of high virtue executing a deed that he is not ashamed of, nor he regrets performing but he gives immense self - yielding joy and contentment is delineated so and that indeed is the prime attribute of Satvaguna. *Devatvam saattvikaa yaanti manushyatvam cha raajasaah, tiryaktvam taamasaa nityamityeshaa trividhaa gatih/* or Satvika guna reaps Devatvam, Rajasa guna provides 'Manushyatwa' or the human character, and Tamastwa results in ignorance ending up in the womb of animals, birds, reptiles and so on. Now the process of transmigration of Souls. Despite the prevailing conditions of desha-kaala differences, and the evolving 'kaala maana' from varied and updated natural conditions, three kinds of behaviour pattern is delineated as Uttama-Madhyama-Adhama; now karma vishesha results in the births of trees and plants, krimi-keeta-matsya-sarpa-kacchapa/ tortoise, pashu, mriga, and so on as the most despicable births where darkness prevails. Tamoguna madhamas or of the medium type of that feature are born as elephants, horses, the low class of the chaturvarnas, mlecchas, 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 yajnas continuously are Maharshis, Devas, Vedas, Nakshatras 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 wretched 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 ferocious animals. Brahmanas who steal repeatedly end up as snakes,spiders, lizards, crocodiles, fish and even as blood sucking pishachas. Those Brahmanas committing Guru Patni Gamana end up in turn into grass, shrubs, creepers, in repeated births besides as carnivorous and ferocious wild beasts.Those who consume forbidden food end as worms, thieves, and revel in sex with fallen women and outcastes have their rebirths as pretas. Samyoga with other women and property usurpers turn up as brahma rakshasas. Stealers of precious stones have their rebirths as births, while those thieving dhanya or foodgrains become

rats, yellow metals like brass and bronze as swans, water as frogs, honey as bees, milk as crows, silk garments as patriges, linen as frogs, and so on. He who has seized other's property forcibly or who eats off sacrificial food unoffered should necessarily have its rebirth as an animal. Women used to stealing turn into feminine births as animals. Persons of 'chaturvarnas' who not attend to their respective dharmas would assume 'dasya karyas' after their rebirths; brahmas as pretas surviving on the omitted foods, kshatriyas as 'katputana' pretas surviving on corpses and animal carcasses; vaishyas deserting their vidhis turn into Maitrakshaghyotika 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/* or the despicable beings cursed even for dereliction of varna 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, Laalaabhaksdhy, Puyavbaha, Vahnijjwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners. Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one's own Preacher), killing a cow and terminating a person by obstructing breathing would attract 'Ghora Rourava Naraka'; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting ones' own followers would consign the sinners to Saptaloha Naraka. A person who insults or uses harsh language the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destitutes, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoha Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhibhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhakshya; those who manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease 'Kshudra Devatas' or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice dealing in the trade of meat, lac, 'til' or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of

theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows, buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other's houses on fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River. Source Brahma Purana]

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 aspiratins and achievements are to be discussed hence. *Vedaabhyasastapo jnaanamindriyaanaam cha samyamah, ahimsaa gurusevaa cha nihshreyasa karam param/ Sarveshaamapi chaiteshaa shubhaanaamiha karmanaam, kim chitshreyaskarataram karmoktam purusham prati/ Sarveshaamapi chaiteshaamaatmajnaanam param smritam, tadhyagyam sarvavidyaa naa praapyate hyamritam tatah/ Shannaameshaam tu sarveshaam karmanaam pretya chaita cha, shreyaskarataram jneyam sarvadaa karma vaidikam/* or Vedaabhyasa, Tapas, Jnaana, Indriya nigrha, 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 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 unwantedly 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 oh 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 brahmacharya, 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 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, anumana 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 ‘shastra 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 shishya 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 anushtthaana’ 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,



Meemmasaka Tarkavaadis, Nirukta Vaadis , Dharma Shashtra vidds, and a group of three Ashrama practitioners of brahmacharya-grihastha-vaanaprasthaas all comprising a ‘dashahavara sabha’ be dignified and signified to clear all possible dharmamshaya nirnayas. Thus such dwijas, especially Brahmans, who keep sustaining and upholding the ever resplendent ‘anushtaana’ 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 janayatyesham 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.

Now, what is Antaratma is made of? It is defined by Manu Smriti: *Kham samniveshayet ksheshu cheshtaanaspashanenilam, paktidrishtyoh param teja snehepogaam cha murtishu/ Manaseendum disha shrotre kraante vishnum bale haram, vaachyagnim mitramutsarge prajane cha prajapatim/* 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, kraanti 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 ‘nigraha’, 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-Vridhi-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 Bhrigu Maharshi narrated the most hallowed Manu Shashtra; 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! *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet, tad yacchecchaanta aatmaani/* (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmya’ or fusion of the two entities!)]

**Chapter Thirty One describes the ways and means of achieving Atma- Paramatma Saakshaatkaara Mahatmya**

ManuruvAcha: yathA vyaktamidaM shete swapne charati chetanam, j~nAnamindriyasaMyuktaM tadvatpretya bhavAbhavau/ yathA.ambhasi prasanne tu rUpaM pashyati chakShuShA, tadvatprasannendriyavA~nj~neyaM j~nAnena pashyati / sa eva lulite tasminyathA rUpaM na pashyati, tathendriyAkulIbhAve j~neyaM j~nAne na pashyati/ abuddhiraj~nAnakR^ita abuddhya dUShyate manaH, duShTasya manasaH pa~ncha saMpraduShyanti mAnasAH/ aj~nAnatR^ipto viShayeShvavagADho na pashyati, sa dR^iShTvaiiva tu pUtAtmA viShayebhyo nivartat/ 5 tarShachChedo na bhavati puruShasyeha kalmaShAt , nivartate tadA tarShaH pApamantargataM yadA / `antargatena pApena dahyamAnena chetasA, shubhAshubhavikAreNa na sa bhUyo.abhijAyate / viShayeShu tu saMsargAchChAshvatasya tu saMshrayAt, manasa chAnyathA kADkShanparaM na pratipadyate / j~nAnamutpadyate puMsAM kShayAtpApasya karmaNaH , athAdarshatalaprakhye pashyatyAtmAnamAtmani / prasR^itairindriyairduHkhl taireva niyataiH sukhI , tasmAdindriyachorebhyo yachChedAtmAnamAtmanA/ 10 indriyebhyo manaH pUrvaM buddhiH paratarA tataH, buddheH parataraM j~nAnaM j~nAnAtparataraM param/ avyaktAtprasR^itaM j~nAnaM tato buddhistato manaH, manaH shrotrAdibhiryuktaM shabdAdInsAdhu pashyati / yastAMstyajati shabdAdInsarvAshcha vyaktayastathA , `prasR^itAnIndriyANyeva pratisaMharati kUrmavat, vimu~nchat yAkR^itigrAmAMstAn muktva.amR^itamashnute / udyanhi savitA yadvatsR^ijate rashmimaNDalam , `sa evAstamupa gachChAMstadevatmani yachChati , `Adatte sarvabhUtAnAM rasabhUtaM vikAsavAn/ antarAtmA tathA dehamAvishyendriyarashmibhiH, prApyendri guNAnpa~ncha so.astamAvR^ittya gachChati , rashmimaNDa hInastu na chAsau nAsti tAvatA/ praNItaM karmaNA mArgaM nIyamAnaH punaH punaH, prApnotyayaM karmaphalaM pravR^ittaM dharmamAptavAn / viShayA vinivartante nirAhArasya dehinaH,rasavarjaM raso.apyasya paraM dR^iShTvA nivartate/ buddhiH karmaguNairhInA yadA manasi vartate,tadA saMpadyate brahma tatraiva pralayaM gatam/ asparshanamashR^iNvAnamanAsvAdama darshanam,aghrANamavitarkaM cha satvaM pravishate param / manasyAkR^itayo magna manastvabhi gataM matim, matistvabhigata j~nAnaM j~nAnaM chAbhigataM mahat / nendriyairmanasaH siddhirna buddhiM budhyate manaH, na buddhirbudhyate.avyaktaM sUkShmaM tvetAni pashyati/ 20

Prajapati had continued his address to Deva Guru : ‘ Just as a manusha be in the swapnaavastha would assume a sukshma swarupa from the sthula shareera then having discarded the jagradaavastha be seeking to a punah shareera grahana to attain the sushupti maarga.

[ Vishleshana on Swapna and Sushupti Margas vide Maandukyopanishad

#### Mandukya IV

Swapna sthaanontah prajnah saptaanga ekonavimshati mukhah pravivikta bhuk taijaso dviteeya paadah/ (‘Taijasa’ is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in ‘swapna sthaana’ is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated. Brihadaranyaka Upanishad aptly explains vide IV.iii.9 : Tasya vaa etasya purushasya dvai eva sthaane bhavatah: idam cha paraloka sthaanam cha sandhyam triteeyam svapnasthaanam; tasmin sandhye sthaane tishthannete ubhe sthaany pashyati idam cha paraloka sthaanamcha/ Atha yathaakrameyam

*paraloka shtaani bhavati tam aakramam aakramya, ubhayaan paapmaanaa aanannadaamscha pashyati/ Sa yaataa prasvapiti, asya lokasya sarvaavato matram apaadaya, svayam vihatya, svayam nirmaaya, svena bhaasaa, svena jyotisa prasvapiti; atraaya purushah svayam jyotirbhavati/* or an individual possesses two places of stay viz. his present birth and the next birth, while there is a dream stage which is an interval of the two. Now, over and above the waking and dream states there are two worlds between which the individual-self bears resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state the individual self gets mixed up with the purpose of body organs and their functions, awareness or intelligence, the mind and thoughts and the extraneous influences as also the action-reaction syndrome. But in the dream stage the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the everhappening experiences of the world and tears himself apart to build his own world of 'so called' reality since existence itself is unreal. One might however wonder after all the sense objects are experienced in dreams just as in the case of waking state then how could one deduce that the organs do not function too! In the next stanza the reply is given: *Na tatra rathaa na ratha yogaah, na panthaano bhavanti; atha rathan, ratha yogaan, pathah srijate; na tatraanandaa, mudah pramudo bhavanti, athaanandaan, mudahpramudah srijate; na tara vashaantaah pushkarinyah sravantyo bhavanti; atha vashaantaan pushkarinib shravanteeh shrijate, sa hi kartaa/* or in the dream stage, the individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or whatever unfulfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all, the individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities. It is through the light of the Self that he sits, moves about, works and and returns. The Pure Intelligence termed as the light of the Self would thus illuminate that body and its organs through the mind and allows the acts to function accordingly as per the latter's dictates, since the Self is but an Agent! Thus returning to the concept of 'Taijasa', the mind assumes *Antah prajna* or sub-consciousness becoming aware of the internal objects and these appear as real.)

#### Maandukya V

*Yatra supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta sthaana ekeebhutah prajnaa ghana evaanandamayo hi ananda bhuk chetho mukhah prajnaa ghana evaanadamayo hi aananda bhuk cheto mukhah prajnah triteeya paadah/*  
(The state of 'Sushupti' is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of 'prajna' being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and 'realities'. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousness and as *-ekeebhutah* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss. In Brihadaranyaka Upanishad vide IV.iii.32, Maharshi Yajnyavalkya explains to Emperor Janaka: *Salila eko drashtaadvaito bhavati, esha brahma lokah, samraad iti/ Hainam anushashaasa yajnyavalkyah; taasya parama gatih, etaashta parama sampat, eshoya paramo lokah, eshoya parama aanandah; etasyaiva anandasyaanyaani bhutaani maatram upajeevanti/* or That person

becomes transparent like the flow of water as the Seeker has no duality what so ever. There is indeed no witness but a single witness of the Self becoming the Supreme being free from the limiting attachments or appendages of body, organs, and senses that is Braman Itself without a second! That is its highest accomplishment, this is the Supreme Bliss! Indeed, just one particle of that Bliss keeps the Universe ticking! Thus having achieved the outstanding bliss, the person in ‘sushupta’ state becomes *cheto mukha* experiencing the experimental and experiential status even during ‘prajnatva’ or at the two way door of consciousness and deep sleep.))]

#### Further Stanzas of Chapter Thirty One continued

*yathA.ambhasi prasanne tu rUpaM pashyati chakShuShA, tadvatprasannendriyavA~nj~neyaM j~nAnena pashyati / sa eva lulite tasminyathA rUpaM na pashyati, tathendriyAkulIbhAve j~neyaM j~nAne na pashyati/* As manushyas in steady waters could visualize their own shadows by their own eyes, the manasahita panchendriyas if steadied and purified too then they could by their buddhi and jneya tatva antaratma too be visualised. But that very manushya with no control of manasahita indriyas without the required concentrated power and of chanchata manobhavas would obviously fail in the experimentation to visualise the jneya swarupa antaratma darshana. *abuddhiraj~nAnakR^itA abuddhyA dUShyate manaH, duShTasya manasaH pa~ncha saMpraduShyanti mAnasAH/ aj~nAnatR^ipto viShayeshvavagADho na pashyati, sa dR^iShTvaiVa tu pUtAtmA viShayebhyo nivartat/* Once the ‘aviveka buddhi bhrashtata’ would occur, then the bhrashta buddhi would be tied tight in the net of manoraagaadi doshaas and get intertwined deeply and densely of the pancha jnaanendriya karma bandhanaas. As the instinct of agnaana tripti or the saturation level of Ignorant mind would pull down deeper and deeper, then the jeevaatma would become as of ‘praarabdhadheena’ with vishya bhoga kaaranaas and would slip down into a lower wheel of the jeeva chakra and be the victim of the syndrome of “punarapi jananam punarai maranam’.

#### [ Adi Shankaraachhaarya’s Bhaja Govindam is of relevance

*Bhaja Govindam bhaja Govindam, Govindam bhaja moodha mate, sampraapte sannihiti kaale nahi nahi rakshati dukrnkarane/* Foolish person! You must worship Govinda always as your expertise of grammar shall not come to your rescue at the time of death! 2. *Moodha jaheehi dshanaagama trishnaam kuru sadbuddhim manasi vitrishnaam, yallabhase nija karmopaattam vittam tena vinodaya chittam/* Your thirst for wealth is endless as you ought to be content with what is destined for you; it is high time that you divert your thoughts to what is Real and Everlasting, since your previous and present actions have closed the accounts anyway! 3. *Naaree stanabharana abheedesham drishtvaa maa gaa mohaavesham, etan maamsa vasaadi vikaaram manasi vichintaya vaaram vaaram/* Your thoughts and actions seem to often get anchored to passions and hunger for feminine chest and navel without realising that they are products of mere flesh and blood. It is unfortunate that this simple truth and realism is dodging your mind again and again! 4. *Nalinee dalagata jalamati taralam tadvajjeevitamatishaya chapalam, viddhi vyaadhyabhimaanagratam, lokam shokahatam cha samastam/* Life is like water drops on a lotus leaf wavering and unsteady ever! Beware that one’s very existence is subject grief, ego and illness! 5. *Yaavad vittoparja staavan nija parivaaro saktah, paschaajjeevati jarjara dehe vaartaam kopina prucchati gehe/* As long a person is sound and earning besides supporting the family, that person becomes dear and near; but once, he becomes a liability due to old and ailing age, none ever has time for pressing needs! 6.

*Yaavat pavano nivasati dehe taavat prucchati kushalam gehe, gatvati vaayou dehaapaaye, Bharyaa bibhyati tasminkaaye/* As long as a person is alive, others enquires his well being and health but one's the Soul leaves the body, his own wife gets repulsive and seeks to avoid the husband's body. 7. *Baalas - taavat kreedaasaktah tarunastaavat tarineesaktah, vridhastavacchintaa saktah Parame Brahmani kopina saktah!* Childhood is preoccupied with fun and play, youth is engrossed with woman and wealth while old age is full of memories and experiences. Then where is the time for stotra of Parabrahma and of introspection! 8. *Kaate kaantaa kaste putrah samsaaroyamateeva vichitrah/ Kasya tvam kah krita aayaatstatvam chintaya tadita bhraatah/* Can you ever realise the basic Truths of Existence such as who is your wife or son or for that matter as to who are you and where are you from! 9. *Satsangatve nissangatvam nissangatve nirmohatvam, nirmohatve nishchala tatvam, nishchala tatve jeevan muktih/* It is from the company of noble persons that the concept of non-attachment is caused; that sense of non-attachment leads to freedom from illusion and myth; this is the germination of a sense of equanimity and of Reality or Truthfulness and thus 'jeevan mukti' or Salvation! 10. *Vayasi gate kah kaama vikaarah shushke neere kah kaasarah, ksheene vitte kah parivaarah, jnaate tatve kah samsaarah/* Is physical youth and passion of any use when one goes older! or the existence of a huge water body area when there is no supply of water at all! Indeed when one's wealth disappears, would there be relatives rushing in! Similarly when one is steeply involved in 'samsara' or the worldly affairs, would the concept of Truthfulness has any relevance at all! 11. *Maa kuru dhanajana youvana garvam harati nimeshaatkaalah sarvam, maayaamayamidamakhilam hitvaa Brahmapadam tvam pravisha viditvaa/* It would be illusive, much less, self defeating to show off and brag about affluence or friends or of youth. Be realistic and realise that one's possessions are short-lived and destroyable. Awake and realise that the lasting Reality is Essence of Truth so basically realisable from Maya or the self delusion. 12. *Dinayaaminyou saayam pratah shishira vasantou punaraayaatgah/ Kaalah kreedati gacchatyaahuh stadapi na munchyutyaashaa vaayuh/* Be it a day or night, dusk or dawn, winter or spring, the rotations are ever cycling and 'kaala maana' is eternal and so does the force of the desire as blinding gale. 13. *Kaate kaantaa dhanagatih chintaa vaatula kim tava naasti niyanta, trijagati sajjana sangatirekaa bhavati bhavaarvava tarane noukaa/* Abhaagya manda mati! Why are you obsessed with this over adoration of wealth. Are you not suitably briefed about the subject! The singular means of reaching your destination of crossing the Trilokas across the Samsara Saagara or the Ocean of Family Life is to get into the Boat of 'Sajjana Sangati' or of Satsanga reserved to those who have discarded 'arishad vargas' or the common enemies as these are of the virtuous few nobility only!]

*TarShachChedo na bhavati puruShasyeha kalmaShAt, nivartate tadA tarShaH pApamantargataM yadA / antargatena pApena dahyamAnena chetasA, shubhAshubhavikAreNa na sa bhUyo.abhijAyate / viShayeShu tu saMsargAchChAshvatasya tu saMshrayAt, manasA chAnyathA kADkShanparaM na pratipadyate / j~nAnamutpadyate puMsAM kShayAtpApasya karmaNaH, athAdarshatalaprakhye pashyatyAtmAnamAtmani /* Sinfulness is the root 'trishna' the vyaamoha of vishaya vaancha' which is bottomless; only the paapa samapti be the end of trishna. 'Vishaya samsarga yukta mano saadhana with bhoga vaanchaas' be like half cooked 'bhakshya bhojyas' and thus hardly the straight road to 'parabrahma paamatma prapti'. It is only the 'paapa karma sampurna kshaya maarga' be the first mile stone on the high way towards to the 'antahkarana jnaanodaya', just as the maanava could visualise his own hridaya tarpana pratibimba drishya' *prasR^itairindriyairduHkhlI taireva niyataiH sukhI, tasmAdindriyachorebhyo yachChedAtmAnamAtmanA/ indriyebhyo manaH pUrvaM buddhiH paratarA tataH, buddheH paratarAM j~nAnaM j~nAnAtparataraM param/ avyaktAtparasR^itaM j~nAnaM tato*

*buddhistato manaH, manaH shrotrAdibhiryuktaM shabdAdInsAdhu pashyati / As the vishaya vaanchhaas would tend to spread far and wide by their respective jnaanendriyaas and karmendriyas, a manushya would obviously get impacted either by enjoyment or sorrow , but evidently there be the need to regulate and control by the manas and after by the buddhi, since the manas is purely rooted to panchendriyas as one's buddhi be albeit a remote linkage to the Inner Consciousness. Indeed, among the Indriyas, manas be the best; 'buddhi' is better than 'manas'. Yet it be the 'buddhi' which is the far superior instrument to lead to jnaana while jnaana be the very entrance gate in the search of the Antaratma. In the reverse route, the Avyakta Paramatma is attainable by jnaana prasaara-jnaana is the outcome of buddhi - buddhi is the offshoot of manas- manas is anchored to panchendriya yukta pancha tanmaatras viz. Rupa-Gandha-Sparsha-Rasa and shabdas or the Form-Smell- Touch-Taste and Sound respectively. That Avyata Paramatma be of Jnaana prasaarita- from jnaana to buddhi and from buddhi the manas and from the manas to the panchendriyaas and pancha tanmaatras. Indeed that person who could pass through the 'shabdaadi vishayaas', besides their 'adhaara bhuta sampurna vyakta tatvaas, sthula bhuta praakrita guna samudaayaas and the sambandha vicchhedaas' could accomplish 'the amrita swarupa paramatma praapti'. This be like the Pratyakshara Bhaskara who from His Ushahkaala Kiranaas would spread the lokaas far and wide all through the day and by the saayamkaala would be reversing his heat and sparkle and fade away. Likewise Jeevatma has been brought to the samsara chakra bhrama for sukha dukkha karma phala prapti. Once a human with the choice of abstaining from the indriyotpatta vishaya nivritti karana, then even of those half hearted karyakramaas if made how indeed there could be even the remote possibility of atma saakshaatkaara! *buddhiH karmaguNairhInA yadA manasi vartate, tadA saMpadyate brahma tatraiva pralayaM gatam/ asparshanamashR^iNvAnamanAsvAdama darshanam, aghrANamavitarkaM cha satvaM pravishate param / manasyAkR^itayo magnA manastvabhi gataM matim, matistvabhi gata j~nAnaM j~nAnaM chAbhigataM mahat / nendriyairmanasaH siddhirna buddhiM budhyate manaH, na buddhirbudhyate. avyaktaM sUkShmaM tvetAni pashyati/**

After all, once one's buddhi could reverse the process of discarding the karma janita gunaasakti, then the hridaya too could be cleansed up and possibilities of qualifying to absorption into Jeevatma Brahma. Indeed, the path of the Panchendriyas and the manas is bolted off always anyway and even the purity of one's vishuddha buddhi be doubtful. Only one's own jnaana pravritti might open up the side gate of the Antaratma. One's manas is saturated with the 'indriya prakopanas' as shabdaadi vishaya rupa samasta aakritis are anchored there on its ever slippery pravaaha teeraas. Yet the possibility be to deeply impose manas into buddhi by innumerable dharma karyaacharanaas, then the buddhi could pave the way for jnaana which alone might open up the gates of Pramatta. The most arduous path is thus be for siddhi of manas by the never ever yielding panchendriyas pulling manas in unimaginal directions. Then the manas even if be some how controlled, the ever tricky and slippery 'manas' is not aware of the entity of buddhi while paripurna jnaana is like a mirage which be the of evervariable gradations when only the paramapada sopaana Paramaatma darshana and vileenata. In this almost humanly impossible endeavor, The Avyakta Pramatta is not only the omniscient being vigilant of each and every being in the Srishti but is also the Omni Present and Omni Potent too.

### **Chapter Thirty Two on Parabrahma Prapti Upaaya**

*ManuruvAcha: duHkhopaghAte shArIre mAnase chApyupasthite , yasminna shakyate kartuM yatnastaM nAnuchintayet / bhairavaShajyametaadduHkhasya yadetannAnuchintayet .chintyamAnaM hi chAbhyeti*

*bhUyashchApi pravartate/ praj~naya mAnasaM duHkhaM hanyAchChArIramauShadhaiH, etad  
 vij~nAna sAmarthyaM na bAlaiH samatAmiyAt / anityaM yauvanaM rUpaM jIvitaM ravyasaMchayaH, .  
 ArogyaM priyasaMvAso gR^idhyettatra na paNDitaH / na jAnapadikaM duHkhamekaH shochitumarhati .  
 ashochanpratikurvIta yadi pashyedupakramam/ 5 sukhAdbahutaraM duHkhaM jIvite nAsti saMshayaH ,  
 srigdhasya chendriyArtheShu mohAnmaraNamapriyam / parityajati yo duHkhaM sukhaM  
 vA.apyubhayaM naraH, abhyeti brahma sotyantaM na te shochanti paNDitaH / duHkhamartha hi  
 yujyante pAlane na cha te sukham, duHkkena chAdhigamyante nAshameShAM na chintayet /  
 j~nAnaM j~neyAbhivirvR^ittaM viddhi j~nAnaguNaM manaH , praj~nAkaraNasaMyuktaM tato buddhiH  
 pravartate/ yadA karmaguNopeta buddhirmanasi vartate , tadA praj~nAyate brahma dhyAnayogasam  
 AdhinA/ 10 seyaM guNavatI buddhirguNeShvevAbhivartate, aparAdabhiniH srauti gireH  
 shR^i~NgAdivodakam/ yadA nirguNamApnoti dhyAnaM manasi pUrvajam, tadA praj~nAyate brahma  
 nikaShaM nikaShe yathA / manastvasaMhR^itaM buddhyA hIndriyArthanidarshakam, na samarthaM  
 guNApekShi nirguNasya nidarshane/ sarvANyetAni saMvArya dvArANi manasi sthitaH,  
 manasyekAgratAM kR^itvA tatparaM pratipadyate / yathA mahAnti bhUtAni nivartante guNakShaye,  
 tathendriyANyupAdAya buddhirmanasi vartate/ 15 yadA manasi sA buddhirvartate.antarachAriNI, .  
 vyavasAyaguNopeta tadA saMpadyate manaH / guNavadbhirguNopetaM yadA dhyAnagataM manaH , .  
 tadA sarvAnguNAnhivA nirguNaM pratipadyate/ avyaktasyeha vij~nAne nAsti tulyaM nidarshanam,  
 yatra nAsti padanyAsaH kastaM viShayamApnuyAt/ tapasa chAnumAnena guNairjAtya shrutena cha .  
 ninIShetparamaM brahma vishuddhenAntarAtmanA/ guNahIno hi taM mArgaM bahiH samanuvartate .  
 guNAbhAvAtprakR^itya vA nistarkyaM j~neyasaMmitam/ 20 nairguNyAdbrahma chApnoti  
 saguNatvAnnivartate, guNaprasAriNI buddhirhutAshana ivendhane / yadA pa~ncha viyuktAni indriyANi  
 svakarmabhiH, tadA tatparamaM brahma saMmuktaM prakR^iteH param/ evaM prakR^ititaH sarve  
 saMbhavanti sharIriNaH, nivartante nivR^ittau cha sarge naivopayAnti cha / puruShaprakR^itir  
 buddhirvisheShAshchendriyANi cha , ahaMkAro.abhimAnashcha saMbhuTo bhUtasaMj~nakaH /  
 etasyAdya pravR^ittistu pradhAnAtsaMpravartate , dviItya mithunavyaktimavisheShAnniyachChati/  
 dharmAdukr^iShyate shreyastathA dharmo.aShyadharmataH,rAgavAnprakR^itiM hyeti virakto  
 j~nAnavAnbhavam -26*

Prajapati Manu explains further the methodology of Parabrahma prapti to Devaguru Brihaspati and emphasises on the very first step of ‘maanasika duhkha nivaarana’. *bhaiShajyametadduHkhasya yadetannAnuchintayet .chintyamAnaM hi chAbhyeti bhUyashchApi pravartate/ praj~naya mAnasaM duHkhaM hanyAchChArIramauShadhaiH, etad vij~nAna sAmarthyaM na bAlaiH samatAmiyAt / anityaM yauvanaM rUpaM jIvitaM ravyasaMchayaH, ArogyaM priyasaMvAso gR^idhyettatra na paNDitaH /* The best possible medicine for duhkha be not to think and cogitate much about it and divert attention therefrom. The more one would experience it the further it would pull one down and down. If the Manasika duhkha were to be caused by ‘shaareerikaasvasthaa’ then the oushadhi seva could help but physical cure be of secondary nature of maanasika duhkha be overcome then the vigjnaana saamarthyata only. Youvana-rupa-jeevana-dhana samgrah- aarogya-priya jana samaagama are all passing phases of life and of anityas; vivekasheela purushaas should be able to assume stability of mind and heart. *na jAnapadikaM duHkhamekaH shochitumarhati, ashochanpratikurvIta yadi pashyedupakramam/ sukhAdbahutaraM duHkhaM jIvite nAsti saMshayaH , srigdhasya chendriyArtheShu mohAn - maraNamapriyam / parityajati yo duHkhaM sukhaM vA.apyubhayaM naraH, abhyeti brahma sotyantaM na te shochanti paNDitaH / duHkhamartha hi yujyante pAlane na cha te sukham, duHkkena chAdhigamyante nAshameShAM na chintayet /* Be there a way out of the duhkha nirmulana then the root

cause of the dukkha be identified and sought to root it out but to be overcome and get obsessed with dukkha be cowardly and without application of mental composure. Indeed there be no doubt that each and every Being be subject to sukha dukkhaas as normally be lured to the experience more and more of the swing of bodily and psychological nature. and those manushyas who be above sukha dukkhaas would have access to akshaya brahma as those jnaani purushaas ought not to be overtaken by dukkhasukhas any way. Vishaya upaarjana would cause dukkha, and even its raksha too would not lead to sukha as that has a spiralling effect.

[ Vishleshana on Sukha Dukkhas vide Sankhya Yoga, Chapter 2 of Bhagavad Gita

Stanzas 38-41: *Sukha dukkhe same kritvaa laabhaalaabhou jayaajayou, tato yuddhhaaya yujyasva naivam paapamavaapyasi/ Yeshaatebhihitaa saankhye bhuddhiryoge tvimaam shrunu, buddhyaa yukto yayaa Paarthah karma bandham prahaasyasi/ Nehaabhi kramanaashosti pratyavaayo na vidhyate, svalpapapyasya dharmasya traayate mahato bhayaat/ Vyavasaayaatmikaa buddhih yekeha Kurunadana, bahushaakhaa hyanantaascha buddhayo 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 Sidhhanta or of enumerology is accountable by six proofs of pratyaksha- anumana-perceptional- 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 phalaprapadaam, kriyaa vishesha bahulaam bhogaisvarya gatim prati/ Bhogaisvarya pravaktaanaam ytayaavahritachetasaam, vyavasaayaatmikaa buddhih samaadhou na vidheeyate/ Traigunya vishayaa vedaah nistraigunyo bhavaarjuna,nirdvantyo 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]

### Further stanzas of the Chapter Thirty Two

*j~nAnaM j~neyAbhivartate/ yadA karmaguNopetA buddhirmanasi vartate , tadA praj~nAyate brahma dhyAnayogasam AdhinA/ seyaM guNavatI buddhirguNeShhevAbhivartate, aparAdabhiniH srauti gireH shR^i~NgAdivodakam/ yadA nirguNamApnoti dhyAnaM manasi pUrvajam, tadA praj~nAyate brahma nikaShaM nikaShe yathA /*

Brihaspate !- addressed Manu: You should have the vigjnaana that the ‘jneya rupa paramatma jnaana’ be of the realm of possibility as that be the consequence of the jnaanendriyaas and of buddhi. Once that buddhi be devoid of karma samskaaraas and is seated in the manas, then it could be the ‘dhyayana yoga janita samaadhi and be possessive of brahma jnaana. Otherwise, like the jala dhaaraas tend to flow down from the parvata shikharaas, likewise, the trigunavati buddhi due to agjnaana would tend to ignore the cognizance of the ‘paramatma nirmita rupaadi guna pravaahaas. Yet, as the sadhaka could take the strong hold of the dhyanaadi instruments then hence the possibility of the ‘yadārtha jnaana’ of the ‘antahkarana praapta suvarna samaana Brahma swarupa’.

*manastvasaMhR^itaM buddhyA hIndriyArthanidarshakam, na samarthaM guNApekShi nirguNasya nidarshane/ sarvANyetaNi saMvArya dvArANi manasi sthitaH, manasyekAgratAM kR^itvA tatparaM pratipadyate / yathA mahAnti bhUtANi nivartante guNakShaye, tathendriyANyupAdAya buddhirmanasi vartate/ yadA manasi sA buddhirvartate. antarachAriNI, vyavasAyaGuNopetA tadA saMpadyate manaH /*  
More often than not, the trigunaatmika manas be unable to control the vishaya vanchaas and create mutual discords and tensions in the swayam buddhi then the antahkarana be muddled up and the ‘nirguna maha tatva yukta darshana samardhana’ be dissipated gradually . Then the samasta panchendriyaas would stall the ‘sankalpamaatra manas’ unilaterally. Even so, the ever determined sadhakaas of resolve and decisiveness face the consequences and despite innumerable hurdles yet with a strong mindset and enthusiasm would reach the goal of success as such select ones be titled as of Pragjnaa nidhis indeed. As the nischayaatmika buddhi be visioned inwardly and the heart be fortified, then the manas would be purified. As shabdaadi guna yukta indriya sambandha trigunas too then be of jnaana sampannaas while thus they be of dhyana sampannaas being of nirgunaas and thus accomplish the Nirguna Brahma praapti. There then be no drishtaantas or of comparability where there be either Vaani vyaapaara nor of vastu-vishaya nirnaya Hence the the yardstick like nirnayaas of what or which or who the Nirguna Brahma be all about be the anumaanaas as of ‘tapasyas, shamaadi gunaas, jaatigata dharma paalanaas, or shastra dharma paalanaas’. Concentrated Tapasya and such gunaateeta mahaa kaaranaas ought have borne of the most luscious ever fruit but certainly not of gunaateeta kaarana swabhavaas nor of tarka meemaamsa vishayas. Just as of dried wood be exposed to agni jwaalaas , one’s buddhi too would get burnt off by the

sparsha-shabda adi features too but once the guna sambandha would cease off then only the nirguna brahma praapti be possible.

[ Vishleshana on Pragjnatva vide Mandukyopanishad

Maandukya VI : *Esha sarveshvarah esha sarvajnaah, eshontaryaami, esha yonih sarvasya prabhavaapyayau hi bhutaanaam/* ( Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupti as he is now called *Sarveswara* or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omni -scient, Omni present and Omni potent of all as the Creator-Sustainer-Destroyer of the Universe. Chhandogya Upanishad vide VI.vii-1&2 in reference to the conversation of Uddalaka Aaruni teaches his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his individual consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identical with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or even a kite is tied to a string which indeed is like the Praana the vital force! Mind is what surpasses the Praana but is deeply rooted into it! Having thus explained, the Prajna Svarupa is manifested as the *Antaryaami, Yonih, Sarvasya, Prabhava-apyayau bhutaanaam* or as the Inner Controller and Regulator, the Singular Source of Creation and Dissolution)

Gaudapaada Kaarika states : *Bahishprajno vibhurvishvo hyaantah prajastu taijasah, Ghanaprajnas - tathaa praajna eka eva tridhaa smritah/* (While ‘Vishva’ or the Individuals in collection discerns all the extraneous objects, ‘Taijasa’ experiences all subtleties or nuances of the internal features of all entities. ‘Prajna’ is the consciousness in totality. Indeed it is just the same entity considered in three ways viz. waking-dream-deep sleep or sushupti. In this context, the analogies of a large fish moving along river banks or a hawk flying in the sky is cited as in Brihadaranyaka Upanishad IV.iii. 18-19: ‘as a huge fish swims alternately on the eastern and western banks of a river, the Self has no difference in either of the states of existence viz. that of wakefulness or dream as it is not overpowered by the organs and senses resulting in motivations, desires and actions as by nature free to act on its own fully independent, free to act on its own, enlightened and Pure. Similarly as a hawk flying free and roams in all directions as it pleases and desirous of taking rest and relaxation reaches its nest and falls asleep. The Self too so connected with the results of its contact with body parts and actions as covered by the veil of ignorance in the waking state desires rest into deep sleep. Thus the transcendence or the superiormost excellence of the Self is established in the three stages of awakeness-dream stage and sushupti). *Dakshinaakshi mukhe Vishvo manasyantastu Taijasah, Aakasho cha hridi praajnyastridhaa dehe vyavasthitah/* (Seeking to annotate Vishva-Taijasa and Prajna, Gaudapaada explains that Vishva the Composite Self being the ‘Antaratma’ of all that exists in the Universe especially in reference of Praana is met with in the right eye since that happens to be the place of experience; Taijasa is in built one’s own mind as the motivating and thinking power; Praajna is in the heart directly connected with Aakaasha or Space. Indeed these three entities of the physique are the built-in features of existence. Now the support of Vedic Texts is provided in each of the three components of the Self viz. the Vishva, Taijasa and Prajna. About Vishva first. Brihadaranyaka Upanishad vide IV.ii.2: *Indho ha vai yoyam dakshinekshan purushah; tam vaa etamindham santamindra ityaa chakshate parokshenaiva; paroksha priyaa iva hi devaah pratyaksha*

*dvishaa*/or This Entity who is in the right eye is called Indha or Indra as normally devas are fond of being called indirectly and do not like being addressed directly. Though Vishvanara exists equally in all the organs and senses, he is specially referred to as being present in the right eye which is noted for clarity of perception. As regards Taijasa, ‘manasyantu taijasah’ or as Taijasa being in mind that entity too is an integral part of Vishva itself. Taijasa as an integral part of waking state and of the thought process is sustained by elightenment and is linked with action-reaction syndrome. But Prajna is distinguished as ‘Aakaasho cha hridi prajnaa’ or since Prajna is linked with Space and of consciousness further integrated with very existence sourced from Praana the vital force: Chhandogya Upanishad ref. IV.iii.3 is quoted: *Atha adhyaatmam: praano vaava samvargah, sa yadaa svapiti praanameva vaag ayeti, praanam chakshuh, praanam chakshuh, praana shrotram, praanam manah, praano hyevaitaan sarvaan samvrinkte iti/* or specifically with reference to the Self or the Antaratma: Praana or the very breath is the singular place of merger; whenever there is any problem of merger of any sense organ, it is the vital force that needs to be revived with; be it vision of the eyes, speech of the tongue, hearing of the ears or the thought of the mind! Hence the Gaudapaada Kaarika 2 concludes: *Trividhaa dehe vyavasthitah/* or the very existence of the body comprises of three ways viz. Vishva-Taijasa-Praajna!)

*Vishvo hi sthulabhuk nityam taijasah praviviktabhuk, Ananda bhukthaa praajnadhaa bhogam nibodhata// Sthulam tarpayate praviviktam tu taijasam, Aaanandascha tathaa praajnam trithaa truptim nibodhata// Trishu dhaamasi yadbhojyam bhoktaa yascha prakeertitah, Vedaitadubhayam yastu bhungjaano na lipyate//* (While Vishva is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Prajna is immersed in idyllic bliss. Thus enjoyment is three fold. The ‘sthula’ or gross yields fulfillment, the subtle satisfies the Taijasa while Praajna gets ecstatic with bliss alone. The Self seeks experience of all the three phases of satisfaction no doubt but does not identify with any as nothing is added or subtracted from its state of tranquility. Much unlike the Vishva or Taijasa or Praajna, the Self as the ‘bhokta’ or the enjoyer even while enjoying-‘bhunjaanaaha’- but does not get affected-‘na lipyate’. This is just as in the case of fire which does not lose or gain in its basic traits by consuming its own fuel) *Prabhavah sarva bhaavaanaam sataamiti vinishchayah, Sarvam janayati praanah chetoshuun purushah prithak/*(As covered by Ignorance or Maya the ‘Make Believe’, each and every Being has its own origin, category, name, form and feature. This fact indeed is well established and widely known; ‘sarva bhaavaanaam sataam’ or all the entities exist in their different modes as super imposed. *Praanah janayati sarvam* or Praana the alternate of Brahman manifested everything and every body. *Purushah janayati prithak chetosmin* or Purusha created rays of consciousness separately. Brihadaranyaka Upanishad vide I.iv.1 asserts: At the beginning, it was only the ‘Purushaakaara’ or human like Atma who found that there was none else and thus he pronounced himself as ‘Ahamasmi’ or ‘I am myself’! Till date one addresses the Self likewise. Since he would have practised Dharma in his earlier Incarnation and now he has no contender, he said to himself that whatever evils might have existed in the past would have been burnt off and as such he claimed the status of Purusha the Virat or Viraja. Mundaka Upanishad vide II.ii.11 states: *Brahmaivedamamritam purastaad brahma, dakshinacchottarena, athaaschorthvam cha prastram Brahmavaivedam vishvam idam varishtham/* or the ultimate Truth is the Immortality of Brahman everywhere, be it the rear, the right, or the left. That Eternal Truth is valid every where irrespective of Directions, always irrespective of ‘kaala chakra’ or the cycle of time. ‘Brahmai vedam vishvam idam varishtham’ or Brahma is the Universe and beyond; He is beyond comprehension and even ‘Satyaasatya’ or the Truth and even the Non truth! Reverting back to Praana and Creation, Mundaka Upanishad is quoted again ref. I.i.7: *Tathorna naabhih grihnatecha, yathaa prithivyaam oshadhasya sambhaavanti, yathaa satah purushaat keshalomam tadaksharat sambhavateeh*

*vishvam/* or the Maha Purusha weaves around the unparalleled Universe just as Earth grows herbs and trees, just as human beings issue out hairs on body and head just as a spider spreads out and withdraws its thread. More tellingly is the correlation explained vide II.i.20 of Brihadaranyaka Upanishad: *Sa yathornaabhis tantunoccharet, yathaagneh kshudraa visphulingaa vyucchharanti: tasyopanishat, satyasya satyam iti praanaah vai satyam, teshaam esha satyam/* or the Individual Selves having similar bod parts manifest specific characteristics typical of their own; this is so with all the Beings in creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or Fire creating tiny sparks flickering all around. In the same manner all Individual Selves in existenc are akin to Brahman and truly Upanishads are the hidden meanings of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself. Upanishads are the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme and THAT IS THE TRUTH!) ]

#### Further stanzas of Chapter Thirty two

*purushaprakR^itir buddhirvisheShAshchendriyaNi cha , ahamkaro. abhimAnashcha saMbhUto bhUtasaMj~nakaH / etasyAdya pravR^ittistu pradhAnAtsaM pravartate , dvitIya mithuna vyaktimavisheShAnniyachChati/ dharmAdutkR^iShyate shreyastathA dharmo.aShyadharmataH, rAgavAnprakR^itiM hyeti virakto j~nAnavAnbhavam -*

The well defined twenty five Maha Tatwaasamuhaas are stated to be the product of a praani viz. Purusha-Prakrita-Buddhi-Pancha Vishayaas -Dashendriyaas- Ahamkaara-Manan and Pancha Bhutaas. Buddhi and such tatva samuhaas were in position as of the prathama srishti Prakritis and there after only the maithuna dharma niyama purvaka abhivyakta kaaranaas. Prakriti's pradhama srishti was that of buddhi, while thereafter was of the' maithuna niyama purvaka abhivyaktas'. Dharma begets shreya buddhi and adharma leads to the 'akalyaana' or inuspiciousness to manushyas. Vishayaasakta purushas beget the Prakriti swabhava and Virakta purushaas beget atmajnaana papti and mukti.

#### **Chatper Thirty Three on ParamaTatwa Nirupana - Manu -Brihaspati Samvaada samapti**

*yadA te pa~nchabhiH pa~ncha yuktAni manasa saha , atha taddrakShyate brahma maNau sUtramivArpitam / tadeva cha yathA sUtraM suvarNe vartate punaH, muktAsvatha pravAleShu mR^inmaye rAjate tathA / tadvadgo.ashvamanuShyeShu tadvaddhastimR^igAdiShu tadvatkiITapata~NgeShu prasaktAtmA svakarmabhiH/ yenayena sharIreNa yadyatkarma karotyayam . tenatena sharIreNa tattatphalamupAshnute / yathA hyekarasA bhUmiroShadhyarthAnusAriNI . tathA karmaNugA buddhirantarAtmA.anudarshinI / 5 j~nAnapUrvodbhavA lipsA lipsApUrvA bhisandhitA,abhisandhipUrvakaM karma karmamUlaM tataH phalam/ phalaM karmatmakam vidyAtkarma j~neyAtmakam tathA .j~neyaM j~nAnAtmakam vidyAjj~nAnaM sadasadAtmakam/ `tadevamiShyate brahma saMkhyAnAdvinibhidiate j~nAnAnAM cha phalAnAM cha j~neyAnAM karmaNAM tathA , kShayAnte yatphalaM vidyAjj~nAnaM j~neyapratiShThitam/ mahaddhi paramaM bhUtaM yuktAH pashyanti yoginaH, abudhAstaM na pashyanti hyAtmasthaM guNabuddhayaH/ pR^ithivIrupato rUpamapAmiha mahattaram, adbhyo mahattaraM tejastejasaH pavano mahAn / 10 pavanAchcha mahadvyoma tasmAtparataraM manaH, manaso mahatI buddhirbuddheH kAlO mahAnsmR^itaH/ kAlAtsa bhagavAnviShNuryasya sarvamidaM jagat, nAdirna madhyaM naivAntastasya devasya vidyate/ anAditvAdamadhyatvAdanantatvAchcha so.avayayaH, atyeti sarvaduHkhAni duHkhaM hyantavaduchyate/ tadbrahma paramaM proktaM taddhAma paramaM padam, tadgatvA kAlaviShayAd*

vimuktA mokShamAshritAH/ guNeShvete prakAshante nirguNatvAttataH param, nivR^ittilakShaNo  
 dharmastathA.a.anantyAya kalpate/ 15 R^icho yajUMShi sAmAni sharIrANi vyapAshritAH .  
 jihvAgreShu pravartante yatnasAdhyAvinAshinaH/ na chaivamiShyate brahma sharIrAshraya  
 saMbhavam, na yatnasAdhyaM tadbrahma nAdimadhyaM na chAntavan/ R^ichAmAdistathA sAmnAM  
 yajuShAmAdiruchyate, antashchAdimatAM dR^iShTo na tvAdirbrahmaNaH smR^itaH/ anAditvAd  
 anantatvAttadanantamathAvyayam,avyayatvAchcha nirduHkhaM dvandvAbhAvastataH param /  
 adR^iShTato.anupAyAchcha pratisandheshcha karmaNaH .na tena martyAH pashyanti yena gachChAnta  
 tatpadam/ 20 viShayeShu cha saMsargAchChAshvatasya cha saMshayAt, manasa chAnyada -  
 kA~NkShanparaM na pratipadyate/ guNAnyadiha pashyanti tadichChantyapare janAH paraM  
 naivAbhika~NkShanti nirguNatvAdguNArthinaH / guNairyastvavarairyuktaH kathaM  
 vidyAdguNAnimAn, anumAnAddhi gantavyaM guNairavayavaiH param/ sUkShmeNa manasa vidmo  
 vAchA vaktuM na shaknumaH, mano hi manasa grAhyaM darshanena cha darshanam /  
 j~nAnena nirmalIkR^itya buddhiM buddhyA manastathA, manasa chendriyagrAmamakSharaM  
 pratipadyate / 25 buddhiprahIno manasa samR^iddha stathA.anirAshIrguNatAmupaiti, paraM  
 tyajantiIha vilobhyamAnA hutAshanaM vAyurivendhanastham/ guNAdAne viprayoge cha teShAM  
 manaH sadA viddhi parAvarAbhyAm, anenaiva vidhinA saMpravR^itto guNAdAne brahma sharIrameti/  
 avyaktAtmA puruSho.avyaktakarma so, avyaktatvaM gachChati hyantakAle, tairevAyaM  
 chendriyairvardhamAnai rglAyadbhirvA vartate.akAmarUpaH/ SarvairayaM chendriyaiH saMprayukto  
 dehaM prAptaH ya~nchabhUtAshrayaH syAt, na sAmarthyAdgachChati karmaNeha  
 hInastena parameNAvyayena/ pR^ithvyA naraH pashyati nAntamasyA hyantashchAsya bhavitA cheti  
 viddhi, paraM na yAtIha vilobhyamAno yathA plavaM vAyurivArNavastham / 30 divAkaro  
 guNamupalabhya nirguNo yathA bhavedapagatarashmimaNDalaH, tathAM hyasau muniriha  
 nirvisheShavAn sa nirguNaM pravishati brahma chAvyayam/ anAgataM sukR^itavatAM parAM gatiM  
 svayaMbhuvaM prabhavanidhAnamavyayam , sanAtanaM yadamR^itamavyayaM dhruvaM  
 nichAyya tatparamamR^itatvamashnute /

Prajapati then would like to sensitise Deva Guru Brihaspati that once the pancha tanmaatras and the  
 pancha jnanendriyaas be controlled and the manas be restrained then the ‘manisutra samaana Parabrahma  
 saakshatkaara’ be a possibility. The various jeevaas in srishti would approach the Unknown with a sutra or  
 string be of a resplendent mani, or of a sparkling gold, or of toughened lohas or of earthen made items,  
 then as per the input be the output as per the celestial analiyis and in the same manner while some be  
 born as of cows or horses, manushyas or elephants or mrigaas or keeta patangaas. *yenayena sharIreNa*  
*yadyatkarma karotyayam, enatena sharIreNa tattatphalamupAshnute / yathA hyekarasA*  
*bhUmiroShadhyarthAnu sAriNI,tathA karmAnuga buddhirantarAtmA.anudarshinI /* As regards the  
 species of manushyaas, what all karmik deeds being performed in their own bodies be paid back in their  
 results. As per the bhusaara or the fertility of earth, so be the quality of seeds as sprouted from, and as  
 one sows so be the quality of the grains; accordingly the silent spectator antaratma would provide the  
 buddhi as per the erstwhile record of paapa punyaas and that is how and why the adage that buddhi is as  
 per the karma. *j~nAnapUrvodbhava lipsA lipsApUrvA bhisandhitA,abhisandhipUrvakaM karma*  
*karmamUlaM tataH phalam/ phalaM karmatmakam vidyAtkarma j~neyAtmakam tathA ,j~neyaM*  
*j~nAnAtmakam vidyAjj~nAnaM sadasadAtmakam/ mahaddhi paramaM bhUtaM yuktaH pashyanti*  
*yoginaH, abudhAstaM na pashyanti hyAtmasthaM guNabuddhayaH/* Now, manushya would even  
 therebefore would have the vishaya jnaana and hence the temptation to try and act and thus the cycle of  
 action-reaction follows. Thus be known the cycle of jnaana- phala-jneya-karma and finally the satkarma

shesha phala be grossly realised as the jnaana swarupa amsha of Paramatma. Hence the maha yogis could absorb the parama maha tatwa while that be what as blocked by the agjnaani manushyaas.

*pR^ithivIrupato rUpamapAmiha mahattaram, adbhyo mahattaraM tejastejasaH pavano mahAn / pavanAchcha mahadvyoma tasmAtparataraM manaH, manaso mahatI buddhirbuddheH kAlo mahAnsmR^itaH/ kAlAtsa bhagavAnviShNuryasya sarvamidaM jagat, nAdirna madhyaM naivAntastasya devasya vidyate/* Of this Univerese, prithvi is significant. Jala swarupa be significant too; there after be the tejas, vaayu, and aakaasha. But ‘manas’ is not only of sukshma-shreshtha- and mahaan. But more significant is one’s buddhi. Yet the further superior be the Kaala or Prakriti.

*anAditvAdamadhyatvAdanantatvAchcha so.avyayaH, atyeti sarvaduHkhAni duHkhaM hyantavaduchyate/tadbrahma paramaM padam, tadgatvA kAlaviShayAd vimuktA mokSha -mAshritAH/ guNeShvete prakAshante nirguNatvAttataH param, nivR^ittilakShaNo dharmas tathA -nantyAya kalpate/ anAditvAdamadhyatvAdanantatvAchcha so.avyayaH, atyeti sarvaduHkhAni duHkhaM hyantavaduchyate/* Therebeyond be the Bhagavan Vishnu as being the sukshma- ananta-shreshtha and mahaan as the entire jagat srishrshti was of his own. That Narayana be of anaadi- madhya-anta rahita, avinaashi Para Brahma, being beyond sukha dukkhaas yet bein ever blissfull. He is stated as the avinaashi Vishnu the paramdhaama paramapada. His prapti is mokshabhama sthiti. No doubt in this ‘vadhy jeeva guna kaarya rupa shareera’ or the ever temporary jeeva shareera of action is well known to one and all, but everlasting nirugna paramatma be never comprehensible. Only ‘nivritti rupa nishkaama karma’ only be stated to be the narrow gateway for the moksha prapti the akshaya pada. That Everlasting Unknown be possible to the ‘shareeraashrita maanavaas’ by ‘prayatna saadhya maargaas’ . For instance Paramatma is stated about His awareness by Rik- Yajur-Saama adhyayana kaalaashrita manavaas. Yet even if the Veda pathana-shravana-nidhidhyaasanas are stated to be endless. Then how could Paramatma be ever comprehensible. That Avyakta-Anaadi-Akshaya Avinaashi is Sukha Duhkha rahita.

*adR^iShTato.anupAyAchcha pratisandheshcha karmaNaH .na tena martyAH pashyanti yena gachChAnta tatpadam/ ShayeShu cha saMsargAchChAshvatasya cha saMshayAt, manasA chAnyadaA - kA~NkShanparaM na pratipadyate/ guNAnyadiha pashyanti tadichChantyapare janAH paraM naivAbhika~NkShanti nirguNatvAdguNArthinaH/ guNairyastvavarairyuktaH kathaM vidyAdguNANimAn, anumAnAddhi gantavyaM guNairavayavaiH param/* But, could ‘dourbhaagya-saadhanaaheena-karma phala vishayaasakta kaarana manushyaas’ be ever possible to attain paramaatma praapti ! As vishayaasakti be predominant in such manushyas and ‘saamsaarika padaardha sangrahaanaasaktas’ be ever imaginable for Para Brahma Prapti ever! The samsaarikaas are ever concerned about their daily chores and family obligations ; how indeed the vishaabhilaashis and gunaarthis could concentrate on the gunaateeta- nirguna Paramatma. Even this being so, despite the pulls and pressures of the samsara , at least a few them do certainly realise that the presence of smoke would certainly be emanating from agni jwalaas and hence the recall of ‘satsangatwa’: [ *Satsangatve nissangatvam nissangatve nirmohatvam, nirmohatve nishchala tatvam, nishchala tatve jeevan muktih/* It is from the company of noble persons that the concept of non- attachment is caused; that sense of non-attachment leads to freedom from illusion and myth; this is the germination of a sense of equanimity and of Reality or Truthfulness and thus ‘jeevan mukti’ or Salvation!] *sUkShmeNa manasA vidmo vAchA vaktuM na shaknumaH, mano hi manasA grAhyaM darshanena cha darshanam / j~nAnena nirmalIkR^itya buddhiM buddhya manastathA, manasA chendriyagrAmamakSharaM pratipadyate / 25 buddhiprahINo manasA samR^iddha stathA.anirAshIrguNatAmupaiti, paraM tyajantIha vilobhyamAnA hutAshanaM vAyurivendhanastham/ guNAdAne viprayoge cha teShAM manaH sada viddhi parAvarAbhyAm, anenaiva vidhinA saMpravR^itto guNAdAne brahma sharIrameti/*

*avyaktAtmA puruSho.avyaktakarmA so, avyaktatvaM gachChati hyantakAle, tairevAyaM chendriyairvardhamAnai rglAyadbhirvA vartate.akAmarUpaH/* The samsaaris could most certainly experience the magnificence of Paramatma by the means of dhyana, more often than not, and experience for themselves the ‘shuddha-sukshma paramatmaanubhava’, even if they could or could not by the vaani by a song or music. This actually be so as the ‘maanasika grahana’ of the excellence of Paramatma be far more effective as that jnaana grahana of the jneya would be concentrated and readily absorbable. Thus the communicative speed be instantaneous from jnana to buddhi, from buddhi to manas and from manas to panchendriyas and thus the clarity of the dhyana from the hridaya to Paramatma be the fastest and fine tuned appeal from the manushya to the Unknown yet the Omniscient.. It is that vishuddha sukshma buddhi with the maanasika bala that could delve and drill deep to identify the hazy profile of the ateeta nirguna Brahma Prapti. This be on the analogy of prachanda vaayus would slash off the unrecognizable agni jwalaas, so be the ‘deha-manasika kaamana tyaga’ to enter the realm of the Unknown. As the saadhaka could imbibe the saadhana rupa guna sampatti, then the saamsaarika padaardhaas would be rid of the saadhakaas manas, then the mano buddhi janya bhaavaas of paapa punya kaarya karmaas would get obliterated and then the Brahma Saakshaatkara be in the reachable realms of Brahma swarupa saakshaatkaara. Basically, the Vaastavika Swarupa of Parabrahma be of ‘Niraakaara’ the bodyless entity of Avyakta- Shaasvata- Ananata-Aja- Avyaya Maheshwara Vishnu. Yet the earliest glimpse of the Sadhaka for the purpose of identification be of Aakaara or of a Unique Form. . . .  
*SarvairayaM chendriyaiH samprayukto dehaM prAptaH ya~nchabhUtAshrayaH syAt, na sAmarthyAdgachChati karmaNeha hInastena paramENavyayena/ pR^ithvyA naraH pashyati nAntamasyA hyantashchAsyA bhavItA cheti viddhi, paraM na yAtIha vilobhyamAno yathA plavaM vAyurivArNavastham / divAkaro guNamupalabhya nirguNo yathA bhavedapagatarashmimaNDalaH, tathAM hyasau munirIha nirvisheShavAn sa nirguNaM pravishati brahma chAvyayam/ anAgataM sukr^itavatAM parAM gatiM svayaMbhuvaM prabhavanidhAnamavyayam, sanAtanaM yadamR^itamavyayaM dhruvaM nichAyya tatparamamR^itatvamashnute /*

Thus the Parabrahma would get manifested as of ‘sampurna indriya yukta dehadhaari jeeva’ being of ‘panchabhuta shareeraashraya’. Mere ‘satkarmaacharana’ which nodoubt be the foundation, the Para Brahma Swarupa be not within the realm of one’s awareness, but jnaana- dhyana- Japa-upaasanas ought to be the prerequisites of the ‘avinaashi parameshvara sakshatkaara’. This be on the analogy of the possibility of a human seeking to view the end of the earth physically or by one’s ability to see the termination banks of an ocean being seated on a ship. Similarly a saadhaka should be able to cross the samsaara saagara with ‘saadhanaas’. This again be on the analogy of the sampurna jajat prakaashaka Pratyakshara Bhaskara with his prakaasha rupagunaas all through the day and would withdraw His effulgence by the evenings and nights. Thus bhedabhava muneeswaraas and severest practitioners of yoga-nidhidhyaasa-sopaanaas do discover and enter ‘the avinaash nirguna bahmatwa’. Finally let this be well realised that THAT THOU had not arrived incognito being a swayambhu- as of a nityavidyamaan- the paramagati to the punya maanushaas, the swayambhu, the utpatti pralaya kaaranaas, the Aviaashi Sanaatana, the Amrita, Avikaari, Achala Sthaanu, the Paramatma BE THYSELF!

[ Vishleshana on Para Brahma vide Brahma Sutras and Upanishads

Preface: The Individual Soul attaining Brahma Loka visualizes Sadguna Brahman and finally manifests its true nature as ‘Avibhaaga’ or Unseparated from the Self, ‘Apahata paapamatwa’ or Freedom from sins

and blemishes, ‘Satya sankalpatwa’ or of Its own volition and thus totally Liberated, and ‘Chaitanya’ with Pure and Absolute Intelligence and Freedom. Both the Entities are just the same; these are at once relative and transcendental. The liberated Soul can attain the effects of Saguna and Nirguna on volition; it can exist in Brahmaloaka or elsewhere with or without manifestation; it can animate several bodies in any Loka with Lordly powers and is since an integral part of that Supreme.

*Sampadya aavirbhaava adhikaranam-*

IV.iv.1) *Sampadya aavirbhaavah swena shabdaat/* The kind of Liberation that the Soul has finally accomplished is described in this Brahma Sutra.

*Chhandogya Upanishad* (VIII.xii.3) describes: *Evam evaisha samprasaado smaatecchaareeraat samutthaaya param jyotir upasampadya svena rupenaabhi nishpadyate sa uttamah Purushah, sa tatra paryeti, jakshat kreedam ramamanaah sribhir vaa yaanair vaa jnaatibhir vaa nopajanam smarannidam shariram: sa yathaa prayogya aacharane yuktah, evam evaayam asmin shareere praano yuktah/* ( As air, clouds and thunders with no body of their own reach up to Surya, so does the Self enjoy the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being established and identified its own image called the Supreme is a witness of the activities of the ‘jnanendriyas’ and ‘karmendriyas’: there the Self moves about laughing, sporting, enjoying women, riding vehicles, and so on in the same manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and the Body! This truly sums up as: ‘*Dehaadi vilakshanam Atmano rupam*’ or the deeds and experiences of a body are the Witness Form of the Self!!) Thus indeed this tranquil one becomes established or manifest in its own real form after having risen from this body and having reached the Supreme Light. He is now the Supreme Self!. The entire scenario has since changed in this context since the earlier discussions have been from the view point of the Body which hosted the Soul while now the spot light is on the Soul since liberated, although indeed the Soul and the Supreme are just the same minus the body!

IV.iv.2) *Muktah pratijnaanaat/* Now the Individual entity being referred to as liberated from its bondage is indeed the pure Self then and now but for the bind screen! This is what *Chhandogya Upanishad* (VIII.ix.1; x.2; xi.1) has been consistently expressing; Prajapati first of all demonstrated to Virochana as the representative of demons and Indra as the representative of Devas meditated to Prajapati and the latter provided the reflection of both the meditators first as a shadow and later on as a reflection on water surface being the same as Brahman; Virochana was convinced just as when this body is well adorned then this reflection was certainly adorned and in this way when the body becomes blind the reflection becomes blind too, while in accordance with the destruction of this, it also gets destroyed’; the doubting Indra was not convinced and as such performed tapasya again. Prajapati gave the example of a dream stage to the persistent Indra. Prajapati then gave the instance of the dream even as Indra was not fully convinced and as such continued his Tapasya to Prjapati. The latter finally convinced Indra that the dream self might be killed but not by the death of the physical body!; ‘when one sleeps in such a way that he has all his organs withdrawn and is tranquil, he does not see any dream, then this the Self. This is Immortal!’. Thus the examples of three states of the body are described viz. of being awoken, sleep and eternal sleep. Similarly the Self or the Soul is described in three states of freedom from defects in *Chhandogya Upanishad* again (VIII.vii.1; VIII.xii.1; VIII.xii.3): ‘The Self which has no sin, no decrepitude, no death, no sorrow, no hunger, no thirst, has unfailing desires, unfailing will-That has to be known. That has to be enquired into for realization. He who after knowing that Self, realizes It, attains the worlds and all the



desires'; 'This body is indeed mortal. That is covered by death. That is the seat of this Self which is immortal and bodiless'; 'This tranquil one becomes established in his own nature after rising up from this body and reaching the Supreme Light'.

IV.iv.3) *Atmaa prakaranaat*/ In reference to Atma, the context is of the Supreme Light. *Chhandogya Upanishad* (VIII.xii.3) mentions of the Liberation of the Soul: (Just as air, clouds and thunders with no body of their own reach up to Surya, so does the Self enjoys the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being established and identified its own image called the 'Param Jyoti' or the Supreme is a witness of the activities of the 'jnanendriyas' and 'karmendriyas': there the Self moves about laughing, sporting, enjoying women, riding vehicles, and so on in the same manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and the Body! This truly sums up as: 'Dehaadi vilakshanam Atmanorupam' or the deeds and experiences of a body are the Witness Form of the Self!!) Having explained thus, the same *Chhandogya* (VIII.vii.1) defines the Atma or the Self: *Yah Atma apahata paapmaa vijarah vishokah vijighastah apipaashah satyakaamah vimrutyuh vishokah vijighastah apipaashah satyakaamah satya sakalpah saha anveshtavyah sah vijijnaasitayah sarvaancha lokaanaapnoti sarvaancha kaamaan yah atmaanaam anuvidyaa vijanaati*/ (The Self- ie. the Inner Illumination, is in a state of tranquility and composure with no sin, no decrepitude, no death, no sorrow, no hunger, no thirst, no unfailing desires, and no unfailing will too-that has to be known. That has to be enquired into for realization. He who after knowing that Self, realizes It, attains all the worlds and all the desires). *Brihadaranyaka Upanishad* (IV.iv.16) explains the concept of Light more explicitly: *Yasmaad arvaak samvatsarah abhodhih parivartate, Tad devaa jyotishaam jyotih aayur hopaasatemritam*/ ( In the 'kaalamaan' or the Everlasting Cycle of Time, one normally makes the calculations of days and nights, years, and celestial luminaries of Sun, Moon and Nakshatras. Devas meditate Light as an attribute of longevity. In otherwords, those who are interested in longevity would need to meditate Light; and the Light of Lights is Brahman whose longevity indeed is Eternity! ) Indeed, one is familiar with the maxim that Light is Brahman!

*Avibhogena drushtwaadhikaranam-*

IV.iv.4) *Avibhagena drushtwaat*/ After Liberation, the Soul identifies with the Supreme and 'this tranquil one becomes established in its own nature after rising from this body and reaching the Supreme Light'. The passages from *Chhandogya Upanishad*. (VI.viii.7; VII.xxiv.1) are referred to: the former stanza first: *Sa yah eshonimaa aitat aatmyam idam sarvam tat satyam sa atmaa Tat twam asii*/ ( It is this subtle essence of Existence is That. That as the Self; That is the Self. Thou art That!); the latter stanza is more telling: *Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanah, atmaa aashaa, atmaah smaroh, atmataakaashah, atmaastejah, atmaapah, atmaa aavirbhaava- tirobhavau atmatonnam, aatamato balam, aatmo vijnaanam, atmato dhyaanam, atmaschittam, atmatah sankalpah, aatmato manah, aatmo vaak atmato naama, aatmato mantrah, atmaani karmaani aatata evedam sarvam iti*// (Once any person believes and gets convinced that he - or any Individual Self for that matter - happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of!

*Brihadaranyaka Upanishad* passages too are quoted again ( I.iv.10) *Brahmavaa idamagra aaseet, tadaatmaanmevaavet, Aham Brahmaaseeti, tasmaat sarvam abhavat; tadyoyo Devaanaam pratyabuddhyata sa eva tad abhavat, tatharsheenaam, tathaa manushyaanaam; taddaitat pashyaan rishir vaama devapratipade, aham manurabhavam suryas cheti, tad idam api etarhi ya evam veda, aham brahmaasmiti sa idam sarvam bhavati, tasya ha na Devaashchanaabhuyatyaa Ishate Atmaa hoshyam sa bhavati; atha yotnyaam devataamupupaste, anyosavanyohmasmeeti, na sa veda, yathaa pashurevam sa Devaanaam, yathaa ha vai bahavah pashavo manushya bhunjyuh; evamekaikah purusho Devaan bhunakti, ekasminneva pashaavaadeeyamaanopriyam bhavati kim bahushu?Tasmaadeshaam tatra priamyaden manushyaa vidyuh/* (Indeed this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginning of Creation or now and forever. One has to realise Him from within. He is thus known from within, since he is oneself as Devas discovered him too. The Sage Vamadeva realised after long cogitation and introspection that Brahman is That, viz. the Manu or the Sun within which indeed is a reflection of himself. Little does one understand more than that simple Truth that animals or also Gods; this is how animals would think that human beings are like Gods but indeed God is in the animals and human beings alike. This fundamental fact if one realises then the same awareness should enable one to realise what Brahma Vidya is all about! True Knowledge is not indeed to confuse but to enable the eradication of ignorance and to enable this realisation are various means like introspection, devotion, Sacrifices, meditation, daana dharma and so on to ascertain the Absolute Truth of Aham Brahmaasmi! ) *Brihadaranyaka( IV.iii. 23): Yad vai tanna pashyati pashyanvai tanna pashyati, na hi drushtaardrushtor vipari lopo vidyate vinaashitwaat, na tu tad dwiteeyamasti tatonyad vibhuktam yatpashyet!* ( That the Self that does not see in the state of deep sleep is incorrect since the vision of the Self is not lost; the vision of the other entity viz. the organ of seeing viz the eye is dormant and hence it might not see. The vision of the self is indeed enduring and perpetual, but the second channels of vision viz. the body organs of eyes as also the mind might choose to see or not either in the waking or dream stage, while the vision of Paramatma can never be blocked any way!) *Katha Upanishad (II.i.15)* is also relevant: *Yatha udakam shuddheyshuddhamaasiktam taadrakeva bhavati, Evam muneh vijaanatah Atmaa bhavati Gautama/* (O Gautama, as persistent rains on mountain tops flow down differently, one would indeed get identified as a loser or the winner of situations; in one case the sliding waters get wasted away in births and deaths or in another, water gets accumulated methodically to turn into streams and rivers to enjoy the bliss of Brahman! Yama finally explains in this context to Nachiketa that pure water poured on pure water becomes the same and so does the man of enlightenment would follow up knowledge-to deliberation on the Self- and again to the Realisation of the Self identified emphatically with Brahman! )Non difference of the river and Sea water is cited in *Mundaka Upanishad (III.ii.8): Yathaa nadyah syaandamaanaah Samudrostam gacchanti naama rupey vihaaya, tathaa vidwaan naama rupa vimuktah Paraparam Purushamupaiti Divyam/* ((Just as rivers merge with Seas, totally losing their names, origins and their courses, so do the Individual Selves merge completely in ‘Paraatparam Purusham Divyam’ as these rivers become ‘naamarupa vihaya’ and ‘naama rupat vimuktah’; the ‘Param’ is the Supreme while ‘Paraat’ as stated as the fleeting flashes of Maya the forces of Illusion. Indeed, Maya is no doubt of ‘Paratah’ nature as it is uncontrollable by the mortal beings normally but in the context of the merger of the Self and the Supreme, Maya is pushed down and overcome as Truth gets vindicated and Reality prevails in the context of emancipation! *Prashnopanishad* vide IV.v. explains further: Just as the rivers merge with the Seas they lose their identity and are merely called as the Seas and similarly the body constituents disappear as they see the Parama Purusha. In the next Stanza, the Upanishad states: *Araa iva ratha naabhou kalaa yasmin pratishthitaah, ta vedyam*

*Purusham veda yathaa maa vo mrityuh parivyathaa/* or just as the spokes of a chariot wheel are fixed to hub, the body limbs are aligned to the axis named mind but collapse of the wheel or death of the Being is unaffected by the driving force of the Unknown Purusha!) Such descriptions of Upanishads are several to firmly establish the inseparableness of the Souls redeemed and the Supreme Self! ]

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### **Chapter Thirty Four on Shri Krishna's sampurna bhuta utpatti and mahatmya**

1 [y] *pitāmaha mahāprājña pundarikākṣam acyutam/ kartāram akṛtaṁ viṣṇuṁ bhūtānām  
prabhavāpyayam/ 2 nārāyaṇaṁ hr̥ṣīkeśaṁ govindam aparājitam/ tattvena bharataśreṣṭha śrotum  
icchāmi keśavam / 3 [bhī]/ śruto 'yam artho rāmasya jāmādagnyasya jalpataḥ  
nāradasya ca devarṣeḥ kṛṣṇadvaipāyanasya ca / 4 asito devalas tāta vālmīkiś ca  
mahātapāḥ/ mārkaṇḍeyaś ca govinde kathayaty adbhutaṁ mahat / 5 keśavo bharataśreṣṭha bhagavān  
īśvaraḥ prabhuḥ/ puruṣaḥ sarvaṁ ity eva śrūyate bahudhā vibhuḥ / 6 kiṁ tu yāni vidur loke  
brāhmaṇāḥ śārngadhanvanāḥ / mātmyāni mahābāho śṛṇu tāni yudhiṣṭhira / 7 yāni cāhur  
manuṣyendra ye purāṇavidō janāḥ / aśeṣeṇa hi govinde kīrtayiṣyāmi tāny aham / 8 mahābhūtāni  
bhūtātmā mahātmā puruṣottamaḥ/ vāyur jyotis tathā cāpaḥ khaṁ gāṁ caivānvakalpayat/ 9 sa dr̥ṣṭvā  
prthivīm caiva sarvabhūteśvaraḥ prabhuḥ , apsv eva śayanaṁ cakre mahātmā  
puruṣottamaḥ/ 10 sarvatejomayas tasmiṁ śayānaḥ śayane śubhe / so 'grajaṁ sarvabhūtānām  
saṁkarṣaṇam acintayat / 11 āśrayaṁ sarvabhūtānām manaseti viśuśrūma / sa dhārayati bhūtātmā ubhe  
bhūtabhaviṣyatī / 12 tatas tasmin mahābāho prādurbhūte mahātmani / bhāskarapratimaṁ divyaṁ  
nābhyaṁ padmaṁ ajāyata/ 13 sa tatra bhagavān devaḥ puṣkare bhāsayan diśaḥ / brahmā samabhavat  
tāta sarbva bhūtapitāmahaḥ / 14 tasminn api mahābāho prādurbhūte mahātmani/ tamasah pūrvajo  
jajñe madhur nāma mahāsuraḥ/ 15 tam ugram ugrakarmāṇam ugrāṁ buddhiṁ samāsthitam /  
brahmaṇopacitiṁ kurvaṇ jaghāna puruṣottamaḥ / 16 tasya tāta vadhāt sarve devadānava mānavāḥ  
madhusūdanam ity āhur vṛṣabhaṁ sarvasātvatām / 17 brahmā tu sasṛje putrān mānasān dakṣa  
saptamān / marīcim atryaṅgirasau pulastyaṁ pulahaṁ kratum / 18 marīciḥ kaśyapaṁ tāta putraṁ  
cāśṛjad agrajaṁ / mānasam janayām āsa taijasaṁ brahmasattamam / 19 aṅguṣṭhād asṛjad brahmā  
marīcer api pūrvajam/ so 'bhavad bharataśreṣṭha dakṣo nāma prajāpatiḥ/ 20 tasya pūrvam ajāyanta  
daśa tisraś ca bhārata/ prajāpater duhitaras tāsām jyeṣṭhābhavad ditiḥ/ 21 sarvadharmaviśeṣajñāḥ  
puṇyakīrtir mahāyaśāḥ/ mārīcaḥ kaśyapas tāta sarvāsām abhavat patiḥ/ 22 utpādyā tu mahābhāgas  
tāsām avarajā daśa/ dadau dharmāya dharmajño dakṣa eva prajāpatiḥ/ 23 dharmasya vasavaḥ putrā  
rudrās cāmitatejasah / viśvedevās ca sādhyās ca marutvantaś ca bhārata / 24 aparās tu yavīyasyas  
tābhyo 'nyāḥ sapta viṁśatiḥ / somas tāsām mahābhāgaḥ sarvāsām abhavat patiḥ / 25 itarās tu  
vyajāyanta gandharvāms turagān dvijān / gās ca kiṁpuruṣān matsyān audbhidāms ca vanaspatīn/  
26 ādityān aditir jajñe deva śreṣṭhān mahābalān/ teṣām viṣṇur vāmano 'bhūd govindaś cābhavat  
prabhuḥ/ 27 tasya vikramaṇād eva devānām śrīr vyavardhata/ dānavās ca parābhūtā daiteyī cāsuri  
prajā/ 28 vipracitti pradhānāmsc ca dānavān asṛjad danuḥ / ditis tu sarvān asurān mahāsattvān  
vyajāyata / 29 ahorātraṁ ca kālaṁ ca yathartu madhusūdanah/ pūrvāhnaṁ cāparāhnaṁ ca sarvaṁ  
evānvakalpayat/ 30 buddyāpaḥ so 'srjan meghāms tathā sthāvarajaṅgamān / prthivīm so 'srjad viśvām  
sahitām bhūri tejasā/ 31 tataḥ kṛṣṇo mahābāhuḥ punar eva yudhiṣṭhira, brāhmaṇānām śataṁ śreṣṭhaṁ  
mukhād asṛjata prabhuḥ/ 32 bāhubhyaṁ kṣatriya śataṁ vaiśyānām ūrutaḥ śataṁ, padbhyāṁ śūdra  
śataṁ caiva keśavo bharatarśabha/ 33 sa evaṁ caturo varṇān samutpādyā mahāyaśāḥ, adhyakṣaṁ  
sarvabhūtānām dhātāram akarot prabhuḥ/ 34 yāvad yāvad abhūc chraddhā dehaṁ dhārayitum nṛṇām,  
tāvat tāvad ajīvaṁs te nāsīd yama kṛtaṁ bhayaṁ/ 35 na caiṣām maithuno dharmo babhūva*

*bharatarṣabha, saṁkalpād eva caiteṣām apatyam udapadyata/ 36 tatra tretāyuge kāle saṁkalpāj jāyate prajā, na hy abhūn maithuno dharmas teṣām api janādhipa/ 37 dvāpare maithuno dharmah prajānām abhavan nṛpa, tathā kaliyuge rājan dvaṁdvam āpedire janāḥ/ 38 eṣa bhūtapatis tāta svadhyakṣaś ca prakīrtitaḥ, niradhyakṣāms tu kauteya kīrtayiṣyāmi tām api/ 39 dakṣiṇāpatha janmānaḥ sarve talavarāndhrikāḥ, utsāḥ pulindāḥ śabarāś cūcupā mandapaiḥ saha/ 40 uttarā pathajanmānaḥ kīrtayiṣyāmi tām api, yauna kāmbojagāndhārāḥ kirātā barbaraiḥ saha/ 41 ete pāpakṛtas tāta caranti pṛthivīm imām, śvakākabalagrdrhāṇām sadharmāṇo narādhipa/ 42 naite kṛtayuge tāta caranti pṛthivīm imām/ tretā prabhṛti vartante te janā bharatarṣabha/ 43 tatas tasmin mahāghore saṁdhyākāle yugāntake, rājānaḥ samasajjanta samāsādyetaretaram/ 44 evam eṣa kuruśreṣṭha prādurbhāvo mahātmanaḥ, devadevarṣir ācasta nāradaḥ sarvalokadr̥ś/ 45 nārado 'py atha kṛṣṇasya paraṁ mene narādhipa, śāśvatatvaṁ mahābāho yathāva bharatarṣabha / 46 evam eṣa mahābāhuḥ keśavaḥ satyavikramaḥ / acintyaḥ pundarikākṣo naiṣa kevalamānuṣaḥ/*

Yuddhishtthara addressed Bhishma Pitamaha stating that he was desirous of learning more about Shri Krishna the kamala nayana the sarva karta, nitya siddha, sarva vyapi, sampurna bhutotpatti kaarana and pralaya sthaana too. He is glorified as Naraayana, Hrishikesha, Govinda and Keshava. Bhishma replied that he had learnt a lot from Parashurama, Devarshi Narada and Krishna dwaipaayana Vyasa. Also, Maharshis Asita, Devala; Maha Tapasvi Valmiki too, besides Markandeya had expressed adbhuta vishayaas about the Sarvavyaapi Shri Krishna. *5 keśavo bharataśreṣṭha bhagavān īśvaraḥ prabhuḥ / puruṣaḥ sarvam ity eva śrūyate bahudhā vibhuḥ / 6 kiṁ tu yāni vidur loke brāhmaṇāḥ śārṅgadhanvanaḥ / mātmyāni mahābāho śṛṇu tāni yudhiṣṭhira / 7 yāni cāhur manuṣyendra ye purāṇavido janāḥ / aśeṣeṇa hi govinde kīrtayiṣyāmi tāny aham / 8 mahābhūtāni bhūtātmā mahātmā puruṣottamaḥ / vāyur jyotis tathā cāpaḥ khaṁ gāṁ caivānvakalpayat/ 9 sa dr̥ṣṭvā pṛthivīm caiva sarvabhūteśvaraḥ prabhuḥ / apsv eva śayanam cakre mahātmā puruṣottamaḥ/ 10 sarvatejomayas tasmiṁ śayānaḥ śayane śubhe /*

Bhagavan Shri Krishna is the sarveshwara. Shrutis affirm *Prurush evam sarvam* and with such pramaanas. Yudhishtthara! He be what the 'jagat brahmana vidita ekaika shaaranga danushdhara'. Sampurna bhutaatma ppurushottama who had manifested pancha maha bhutaas of Prithvi-aapas-vaayu-tejo-aakaashaas. This sarva bhuteshwara prabhu had made his nivaasa floating on water as 'Naara- Ayana'. Even as being floating on waters, he manifested 'Sankarshana' from his 'manas' as the sampurna praani agraja as the 'antaraatma' as the 'adhaara bhuta of bhuta-vartamana-bhabishya kaalachakra'. As that maha baahu Sankarshana was generated, He was known as Shri Hari from whose naabhi had sprouted 'Padma Naabha'. It was atop from that 'Padma Naabha' appeared Pitaamaha Brahma.

#### [ Vishleshana on Jagat Srishti vide Brahma Vaivarta Purana

The Genesis of the Universe was traced when there was only a Massive Fund of 'Jyotishpunja' or of Immense Illumination comparable to crores of Surya Devas out of which Maha Yogis and Maharshis were stated to have visioned Goloka Dham, beneath which were situated Three Lokas. In Goloka, stated to be of three crore Yojanas of width and length, there were no 'Adhi- Vyadhis' (Stresses of Physical, Mental, Intellectual, and cosmic imbalances), 'Jara-Mritus' (old age and death) and 'Shoka-Bhayaas' (Agonies and Fears) among the Goloka Residents where Shri Krishna was the Over Lord. During Pralaya time, only Bhagavan Shri Krishna was the unique resident, but as Srishti (Creation) resumed after Pralaya, it was full of Gopas and Gopikas. Some fifty crore yojanas underneath Goloka, was Vaikuntha to the right side and Shivaloka to the left. Vaikuntha loka was of the spread of a crore yojanas in which

Bhagavan Narayana and Lakshmi resided and Shivaloka of an equal spread where Bhagavan Shankara stayed. Goloka was full of magnificent radiance and joy while Shri Krishna dressed in silks, adorned with Koustubha, Murali (flute) in his hands, a golden 'Kirtita' (headgear) on his head; body fragrance of sandalwood powder and kumkum and a 'Vanamala' round his neck sat with poise, as an Embodiment of Sachhidananda (Truthful, hearty and blissful) Nirvikara (Unaffected and changeless), Shanta (Ever Peaceful), Mangala (Propitious) Avinaashi (Indestructible) Satpurusha (The Noblest) Sampurnachitta (Totally Conscientious) and Samasta Vidita (The Omni-scient).

As Bhagavan Krishna found that after 'Pralaya', the entire Universe was empty, dark, devoid of Sky, Air, Water, Earth and Fire and as he had none to assist, he created from his right side three 'Gunas' viz. Satvika, Rajasika and Tamasika and through these created 'Maha Tatwa', 'Ahamkara', 'Pancha Tanmatras' of 'Rupa' (Form), 'Rasa' (Taste), 'Gandha' (smell), 'Sparsha' (Touch) and 'Shabda' (sound) and 'Pancha Vishayas' / Indriyas. Then Bhagavan Krishna materialised '**Narayana**' whose body colour was 'Shyama' (black), ever-young, 'Peetambaradhari' (red silk robed) and 'Vanamaali' just like himself. Vishnu has four arms carrying Shankha (Conch-shell), Chakra (Wheel), Gada (Mace) and Padma (Lotus). Like himself, Bhagavan Krishna created Narayana with an alluring smile, a countenance like 'Sharatkaala Purnima Chandra' (the full moon night of Autumn season bringing out special joy), Koustubha Mani, 'Shri Vatsa' / birth spot on his 'Vakshasthala' (chest) where Devi Lakshmi resided as a near-replica of Bhagavan Krishna himself. As Krishna created Narayana, the latter eulogised Krishna as follows:

*Varam Varenayam Varadam Varadaham Varakaaranam, Kaaranam Kaaranaanaam cha Karma tat karma -kaaranam/ Tapastastphaladam shashwat tapaswinaam cha taapasam, Vandey Nava Ghana Shyaamam Swaatmaaraamam manoharam/ Naaiskaamam kaama rupamcha kaamaghnam kaamakaaranam, Sarava Sarveswaram Sarva bijarupamanutthamam/ Vedarupam Vedabeejam Vedoktaphaladam phalam, Vedagjnam tadvidhaanam cha Sarva Veda varaam varam/*

(My salutations to you Shri Krishna! You are the Supreme; the adored by the adorers, the bestower of boons, the cause of the conferment of boons, the cause of the causes; the result of the deeds and the deed of the results; the form of meditation; the fruit of meditation; the donor of the fruit; the Exemplary Tapaswi; the one with the body colour of fresh cloud uniqueness; the most charming and the soulful of distinction! My obeisances to you Shri Krishna, as you are the Kamarupa (The Form of Desire), the Nishkama (The One without Desires), the Kamaghna (the demolisher of desires); the 'Kamakarana' or root cause of Kama or desire; Sarva Rupa, Sarva beeja swarupa or the Seed of all manifestations; the Sarvottama or the Noblest; the Sarveswara; the Profile of Vedas; the Provider of Fruits of Vedas; the Creator, the Embodiment as also the Greatest Exponent of Vedas!) Having commended as above, Narayana was manifested as the greatest Preserver of the Universe once the process of Creation would progress and got ready to assume his extraordinary powers and also the responsibilities.

Any person who reads or hears the above few lines would obtain their wishes like good progeny or an ideal life-partner fulfilled; a person who is facing problems like unemployment, dethronement, poverty or insufficient resources, long standing illnesses or even imprisonment would quickly recover and overcome all difficulties and secure positive benefits.

From Paramatma Shri Krishna's left side of his physique emerged Bhagavan Shiva whose body-glow was crystal-clear with 'Pancha Mukhas' (Five heads), whose his four directions were like his Vastras (clothes)-in other words 'Digvastra, head adorned with golden and knotted thick hairs, three eyes on each of his heads, ornamented with half-moon like headgear and carrying Trishula, Spear and 'Japamala' (rosary of beads). He is the Yogeswara of Yogis, 'Mrityu' of 'Mrityus' (Terminator of Terminators), 'Mrityumjaya' or the Conqueror of Mrityu, Maha Gyani, Gyana Swarupa, and Bestower of Gyana. Bhagavan Shiva went into raptures as he made the following commendation to Shri Krishna:

*Jayaswarupam Jayadam Jayesham Jayakaaranam, Pravaram Jayadaanaam cha Vamdey tama paraajitam/ Vishwam Vishveyshvaresham cha Vishwastam Vishwakaarana kaaranam/ Vishwharakshaa kaaranam cha Vishvaghnam Vishwajam param, Phalabeejam phalaadhaaram phalamcha tatphalapradam/ Tejah swarupam teyodam Sarvatejasvinaam varam/*

( I greet Bhagavan Shri Krishna who is Victory personified, the Provider of Victory, Capable of granting Victory, the reason for bestowing Victory, and the best among those who gift Victory away and as the invincible *par excellence*. I hail Paramatma Krishna who represents the Totality of Universal Manifestation; he is the Maheswara of Ishwars of the Universe; the inspiration behind the existence of the Universe; the fulcrum of the Universe; the great conviction to generate the Universe; and the cause of the causes to create the Universe. I pray to Krishna who crafts the Srishti, preserves and upholds it and demolishes it finally. I salute Shri Krishna who is kick-start of Srishti as a seedling, the strong hold of it as a growing plant and eventually as a tree; the outcome fruits of the Tree and the final terminator of the Tree. Indeed I acknowledge the Supremacy of Shri Krishna who is a symbol of Illumination, his unparalleled Form, and inimitability). Those persons who read or hear the ‘Stotra’ given above shall achieve all kinds of ‘Siddhis’ (Powers) and witness Victory at every step in life. They secure good friends; properties, prosperity and immense intelligence as also sizeably diminish enemies, griefs and sins.

Thereafter, the Greatest Tapasvi Brahma Deva emerged from the Lotus sprouted from the navel of Shri Krishna along with four heads, a ‘Kamandalu’ (water carrying vessel) with his Vastras /clothes, teeth and hair all in lustrous white. Lord Brahma is the Ishwara of Yogis, the Chief of Sculptors and Architects, and the Apex Creator of the ‘Charaachara Jagat’ or the Moving and Immobile Beings; the Embodiment of Chatur Vedas and the husband of Sarasvati-the Goddess of Vidya / Learning, Knowledge and Vedangas viz. Siksha, Kalpa, Jyotisha, Vyakaran, Nirukta and Chhandas; he is also the Epitome of Satvika Guna. Brahma extolled Shri Krishna as follows:

*Krishnam vandey Gunaateetam Govindamekamaksharam, Avyakta- mavyayam Vyaktam Gopavesha vidhaayinam/ Kishora vayasvam Shanta Gopikantam Manoharam, Naveena neerada shyaamam koti kandarpa sundaram/ Vrindaavana –vanaarbhyarney Raasamandala samsthitam, Raasehwaram Raasavaasam Raasollasa Samutsukam/*

(My greetings to Govinda Krishna! You are far beyond the three Gunas of Satva-Rajo-Tamasas and the unique and indestructible Parameswara; You have no prejudices nor prides; the ‘Vyakyaavyakta’ or the Perceivable yet Inconceivable, with the attire of a Gopa boy, eternally as a teen-ager, ever peaceful and charming, with a body of cloudy colour, busy with Raasa mandali affairs at Vrindavan, performing Rasa leelas (dance dramas) with abundant enthusiasm as a ‘Raaseswara’. Sincere reading of the Stotra helps provide excellent progeny, health and fame.

Dharma Purusha was materialised from Bhagavan Krishna from his ‘Vakshasthala’ (Chest) with white robes, of white body-colour and as an Embodiment of Purity, Virtue, Justice and Peace. Being fully devoid of the ‘Shad Vargas’ of Kama, Krodha, Lobha, Moha, Mada and Matsara (Desire, Anger, Greed, Infatuation, Arrogance and Jealousy), Dharma is also of Dharma Swarupa, Dharmishtha (Dharma Practitioner) and Dharm Pradata (The bestower of Dharma). The major purpose of materialisation of Dharma was to teach, practise, train, enforce, promote punish and reward all those who falter or follow Dharma. All those who recite the twenty four names of Shri Krishna as addressed by Dharma would have all the sins and difficulties disappeared just as serpents vanish at the sight of Garuda, the Carrier of Vishnu; these Sacred Names are: *Krishna, Vishnu, Vaasudeva, Paramatma, Ishwar, Govinda, Paramaananda, Eka, Akshara, Achyuta, Gopeswara, Gopishwara, Gopa, Gorakshaka, Vibhu, Gopa Swami, Goshtha Nivaasi, Govatsa pucchadhari, Gopa Gopi Madhya Viraajamana, Pradhana, Purushottama, Navaghana Shyaama, Raasavaasa, and Manohara.*]

#### Further stanzas

*tatas tasmin mahābāho prādurbhūte mahātmani / bhāskarapratimaṁ divyaṁ nābhyāṁ padmam ajāyata/ 13 sa tatra bhagavān devaḥ puṣkare bhāsayan diśaḥ / brahmā samabhavat tāta sarbva bhūtapitāmahaḥ / 14 tasminn api mahābāho prādurbhūte mahātmani/ tamasah pūrvajo jajñe madhur nāma mahāsuraḥ/ 15 tam ugram ugrakarmāṇam ugrāṁ buddhiṁ samāsthitam /*

*brahmaṇopacitiṃ kurvaṇ jaghāna puruṣottamaḥ / 16 tasya tāta vadhāt sarve devadānava mānavāḥ madhusūdanam ity āhur vṛṣabhaṃ sarvasātvatām /* As Brahma got generated from Padma Nabha's naabhi, there also appeared Taamaska Guna and a Madhunaamaka Mahasura was generated too from Prakriti. That Asura's swabhhava was of mahograta and bhayaanaka. Then Maha Vishnu Naraayana having desired to safeguard Brahma had decided to kill the Asura with a decisive action plan with the proactive involvement of Vishnu Maya and assumed Hayagriva Swarupa and tricksted the Asura to death and thus got the encomium as Sarva Saatvati Shiromani Madhusudana.

*17 brahmā tu sasrje putrān mānasān dakṣa saptamān / marīcim atyaṅgirasau pulastyam pulahaṃ kratum / 18 marīciḥ kaśyapaṃ tāta putraṃ cāsṛjad agrajam / mānasaṃ janayām āsa taijasaṃ brahmasattamam / 19 aṅguṣṭhād asṛjad brahmā marīcer api pūrvajam/ so 'bhavad bharataśreṣṭha dakṣo nāma prajāpatiḥ/ 20 tasya pūrvam ajāyanta daśa tisraś ca bhārata/ prajāpater duhitaras tāsāṃ jyeṣṭhābhavad ditiḥ/ 21 sarvadharmaviśeṣajñāḥ puṇyakīrtir mahāyaśāḥ/ mārīcaḥ kaśyapas tāta sarvāsām abhavat patiḥ/ 22 utpādya tu mahābhāgas tāsām avarajā daśa/ dadau dharmāya dharmajño dakṣa eva prajāpatiḥ/ 23 dharmasya vasavaḥ putrā rudrāś cāmitatejasah / viśvedevāś ca sādhyāś ca marutvantaś ca bhārata /*

Brahma had then created seven Manasa Putras of whom the seventh one was Daksha Prajapati the preceding ones being Marichi, Atri, Angira, Pulastya, Pulaha and Kratu. Marichi the eldest who from his 'manas' was manifested the brahmavettaa shreshshtha Kashyapa. Brahma created Daksha from his 'anguthi' and being the eldest was named as the Prajapati. Daksha had initially got thirteen kanyas of whom Diti was the eldest. The 'sampurna dharma visheshagjna Marichinandana Kashyapa' was made the husband of the thirteen kanyas. Further Daksha prajapati was blessed with ten more kanyaas and they were all married to Dharma who in turn gave birth to Vasus, Rudras, Vishvedevaas, Saadhyas and Marudganaas.

There after Daksha had procreated twenty seven kanyas whom Soma Deva was married to, besides Gandharvas, Ashwaas, Pakshi-Go-Kimpurusha-Matsya-Udbhuja-Vanaspatis too

[ Vishlashana on I. Daksha Prajapati and Kashyapa from Puranas and II. on Adityas, Rudras, Vasus and Ashvini Kumars]

i) Daksha Prajapati had the key role in the legend of Chandra Deva. Daksha and Devi Asikli had thousands of sons who were named the Shavalashvas and Haryashvas. While Shavalashvas also went off to explore Paramatma 'in cognito' never to return, Daksha and Asikli were distressed that Haryasvas were instigated by Sage Narada to disappear and proposed to kill him but for the intervention of Lord Brahma. Daksha offered prayers to Paramatma to purify his thoughts at a place known as 'Aghamarshana' near a mountain in Vindhya Range. The latter was pleased and instructed to lead a family life and carry on his normal duties. Accordingly, Daksha married Prajapati Panchajana's daughter 'Aksini' and begot ten thousand sons. As instructed by their father Daksha, the sons decided to perform austerities to beget children and reached a place named Narayanasaras, where River Sindhu joins the Sea. Sage Narada appeared there and mind-washed them about the futility of begetting progeny and getting involved with family lives and the perennial problems; he advised that the real purpose of a useful life would be to follow the path of God-consciousness instead. Narada gave the Theory of Creation and Destruction- the

chain of births and deaths, and the futility of pursuing such a life. The mind-setting of Narada was so convincing that they followed the short-cut spiritual way rather than the circuitous and too familiar family route to God. Being furious at what had been done by Narada to his sons, Daksha cursed Narada that henceforth the latter would be a globe trotter and would never be settled and static, much less as a family person. Narada in turn could have given a curse to Daksha but restrained in the interest of the next generation to observe the Grihasti's life's route to salvation. ( Maha Bhagavata)

Subsequently the Daksha couple gave birth to sixty eight, ten of whom were married to the Dharma Deva and thirteen Kasyapa Maharshi, twenty-seven daughters were married to Soma or Chandra. The remaining daughters were married to the Arishtanemi, Vahuputra, Angirasa and Krishashva Maharshis. The ten daughters who were married to the Dharma Deva were named Arundhati, Vasu, Yami, Lamba, Bhanu, Marutvati, Sankalpa, Muhurta. Sadhya and Vishva. Arundhati's children were the material objects of the world. Vasu's children were the eight gods known as the Vasus. Their names were Apa, Dhruva, Soma, Dhara, Salila, Anala, Pratyusha and Prabhasa. Anala's son was Kumara. Because Kumara was brought up by goddesses known as the Kritikas, he came to be called Kartikeya. Prabhasa's son was Vishvakarma. Vishvakarma was skilled in architecture and the making of jewelry. He became the architect of the gods. Sadhya's children were the gods known as Sadhyadevas and Vishva's children were the gods known as Vishvadevas. The twenty-seven daughters of Daksha who were married to Soma are known as the nakshatras (stars). Kasyapa married thirteen of Daksha's daughters. Their names were Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata. Tamra, Krodhavasha, Ila, Kadru and Muni. Aditi's sons were the twelve gods known as the adityas. Their names were Vishnu, Shakra. Aryama, Dhata, Vidhata, Tvashta, Pusha, Vivasvana, Savita, MitraVaruna, Amsa and Bhaga. Diti's sons were the daityas (demons). They were named Hiranyaksha and Hiranyakashipu, and amongst their descendants were several other powerful daityas like Bali and Banasura. Diti also had a daughter named Simhika who was married to a danava named Viprachitti. Their offspring's were terrible demons like Vatapi, Namuchi, Ilvala, Maricha and the Nivatakavachas. The hundred sons of Danu came to be known as danavas. The danavas were thus cousins to the daityas and also to the adityas. In the danava line were born demons like the Poulamas and Kalakeyas. Arishta's sons were the Gandharvas (singers of heaven). Surasa gave birth to sarapas, the snakes. Khasa's children were the Yakshas (demi-gods who were the companions of Kubera, the god of Wealth) and the Rakshasas. Surabhi's descendants were cows and buffaloes. Vinata had two sons named Aruna and Garuda. Garuda became the king of the birds. Tamra has six daughters. From these daughters were born owls, eagles, vultures, crows, water-fowl, horses, camels and donkeys. Krodhavasha had fourteen thousand children known as nagas (snakes). Ila gave birth to trees, creepers, shrubs and bushes. Kadru's sons were also known as nagas or snakes. Among the more important of Kadru's sons were Ananta, Vasuki, Takshaka and Nahusha. Muni gave birth to the Apsaras (dancers of heaven). 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, Kasyapa that she be given birth to a son who would kill Indra, the king of the Devas. Kasyapa found it difficult to refuse his wife outright but gave a condition that she would have to bear the son in her 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) .

Daksha and his wife Prasuti had 24 daughters. The names of these 24 daughters are Sraddha (faith), Srilakshmi (prosperity), Dhriti (steadiness), Tushti (resignation), Pushti (thriving), Medha (intelligence), Kriya (action, devotion), Buddhika (intellect), Lajja (modesty), Vapu (body), Santi (expiation), Siddhika (perfection), Kirtti (fame), Khyati (celebrity), Sati (truth), Sambhuti (fitness), Smriti (memory), Priti (affection), Kshama (forgiveness), Sannati (humility), Anasuya (without jealousy), Urjja (energy), Swaha (offering), and Swadha (oblation). Of these, the 13 married to Dharma are: Shraddha, Srilakshmi, Dhriti, Tushti, Pushti, Medha, Kriya, Buddhi, Lajja, Vapu, Santi, Siddhi, Kirtti. The other eleven are Khyati married to Bhṛigu, Sati to Shiva, Sambhuti to Marichi, Smriti to Angiras, Priti to Pulastya, Kshama to Pulaha, Sannati to Kratu, Anasuya to Atri, Urjja to Vasishtha, Swaha to Agni, and Swadha to Pitris. (Vishnu Purana and Padma Purana)

Daksha and his wife Panchajani (Virani) had 62 daughters, not one of whom resembled their father. Ten of those daughters were married to Dharma, thirteen to Sage Kashyapa, twenty seven to Chandra, four to Arishtanemi, one to Kama, one to Shiva, two to sons of Bhṛigu Maharshi, two to Maharshi Angirasa, two to Krisasva. According to Padma Purana, when Daksha felt the number of women are still not sufficient, he decided to have 60 more daughters. Sati was the daughter married to Shiva. The ten daughter's married to Dharma are Maruvati, Vasu, Jami, Lamba, Bhanu, Urjja, Sankalp, Mahurath, Sadhya, and Vishva. The thirteen daughter's married to Kashyapa Muni were Aditi, Diti, Danu, Arishta, Sursa, Surabhi, Vinata, Tamra, Krodhvasa, Ira, Kadru, Vishva, and Muni. The daughter married to Kama Deva was Rati. (Matsya Purana)

As Brahma instructed one of his 'Manasa Putras' Maharshi Atri to take up some responsibility to 'Srishti', the Maharshi performed an 'Anutthar' (unprecedented) 'Tapasya' due to which the Unique Paramatma whom Brahma, Vishnu, Rudra and Surya reside was pleased to materialise 'Ashtamaamsu Shishu' or Chandra Deva from the mind's eye of Shiva and as a result flowed out a stream of illumination from the Maharshi's physical eyes. That radiance filled up all the 'dishas' (directions) and a woman appeared who was conceived and confined for three hundred years; as she could not carry the child, she sacrificed her life and Lord Brahma pulled out a 'Purusha' of extraordinary blaze with arms decorated with 'Audhaas' and placed him on a chariot driven by thousand horses with 'Vedamantras' and took him away to Brahmaloka. There Brahmarshis declared that the newly arrived Youth was their Chief and as Pitaras, Gandharvas and personified Aushodhis arrived, all the Devas and Brahma extolled him by 'Somadaivitya' Mantras. With the 'Stutis' (praises), Chandra's glow increased manifold and 'Aoushadhis' started germinating on the Earth in the nights and the Chandra mandala became by the day from Amavasya to Pournami and waned till next moon-fall till the moon-rise again. Chandra performed Tapasya to Bhagavan Vishnu for twenty lakh years who felt pleased and fulfilled Chandra's wishes that he would like to win over Indraloka by which Devas could come to his residence in person and take away their respective shares of Yagnas. He also secured a boon to perform a Rajasuya Yagna in which Brahma and other Devas were the invitees, Maha Deva was the protector to ward off Rakshasas and other evil forces, Maharshi Atri was the 'Hota' as Rigveda Paathak, Bhṛigu as 'Adharvyu' (Yajur Veda Paathak), Brahma as Sama Vedak Paathak, Vishnu as 'Upadrishta' and Atharva Veda Paathak, Sanaka Kumaras as 'Sadasyas', and the Ten Vishvadevas as the Soma Rasa drinkers. Ruthvijas arrived from all the Lokas and

received Dakshinas. At the time of 'Avabhruta snaana' the excellent Form of Chandra desired to witness and without their husbands separately, came the Devis like Lakshmi without Narayana, Cinivaali without Kardama Muni, Dhruti without Vibhavas, Tushti without Brahma, Prabha without Prabhakara, Kuhoo without Havishmaan, Kirti without Jayant, Vasu without Kashyapa the Marichi putra, and Dhruti without Nandi. Thereafter, Chandra Deva illuminated all the Sapta Lokas and dominated all the 'Dishas'. (Matsya)

## II.

Surya Deva assumes Dwaadasha Aaditya Swarupas 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, Pausa 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.

Marutaganas 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) .

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.

Ekaadasha Rudras: Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni.

Dwaadasha Adityas: Aditya Deva assumes twelve other Murti / Forms viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of 'Vanaspati' and 'Aushadhi' (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Viviswan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who 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 Viviswan, 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

Ashvini Kumars from Surya Purana: Vishwakarma the Shilpi's daughter was Sagjna whose celestial name is Raagjni also called Surenu in dyuloka. Sangjna's shadow is Chhaaya also called Nikshubha. Sangjna 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 Utrara 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 the struggle Surya's virility entered Sangjna's nose and she gave birth to two sons viz. Ashvini Kumars the celestial physicians, named Naasatya and Dasnna. After Surya Deva revealed his identity, then the two horses mated again and Revant was born with similar radiance like that of the father.]*

Further stanzas signify the following:

*Teṣāṃ viṣṇur vāmano 'bhūd govindaś cābhavat prabhuḥ/ 27 tasya vikramaṇād eva devānāṃ śrīr  
vyavardhata/ dānavāś ca parābhūtā daiteyī cāsurī prajā/ 28 vipracitti pradhānāṃś ca dānavān asṛjad  
danuḥ / ditiś tu sarvān asurān mahāsattvān vyajāyata / 29 ahorātram ca kālam ca yathartu  
madhusūdanaḥ/ pūrvāhnaṃ cāparāhnaṃ ca sarvam vānvakalpayat/ 30 buddyāpaḥ so 'sṛjan meghāṃś  
tathā sthāvarajaṅgamān / pṛthivīm so 'sṛjad viśvām sahitām bhūri tejasā/*

Having given birth to Devataashreshtha Adithyaas, Aditi Devi gave birth to Vaamana Deva and taught a strong lesson to danavaas, daityas and asuraas too: Krishna having assumed a Virat Swarupa had admeasured the tri lokaas as three feet and suppressed the daanavaas for ever.

[ Brief explanation on Vamanaavataara

Chakravarti 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.]

Danu gave birth to Danavaas, of whom Viprachittas was notorious while Diti gave birth to samasta asuraas as well the 'maha shati shaki shaali' daityas too. Madhusudana had made perfect kaala vyavastaa too of day-night vibhagaas, besides the ritu anusaasri kaala pravaahaas.

Pitamaha Bhishma then narrated to Yudhishtara as follows:

Bhagavan Madhusudana then made the 'kaala vyavastha' of the days and nights , 'shad ritus and samvatsaraas'. From His by 'mano sankalpa maatra srishti' He created sthaavara jangama praanis and and prithvi too. From His face were manifested Brahmanas, Kshatriyas from the bhujaas, Vaishyaas from His thighs and shudras from the feet. Thus having created the chaturvarnas, He manifested Matriganas and to head them made Vikrupaksh Rudra. There after the Yama Dharma Raja, Dhanaadhyaksha Kubera and the Ashsta Dikpaalakas, viz Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana were created. *Na chaishaam maithunai dharmo babhuva bharatarshabha, sankalpaadeva chaiteshaamapadyamupadyate/* So far manushyaas were not aware either of Yama Raja, or of maithuna kaarya. Even during dwapara yuga, manushyaas were of mano maithuna dharma sutras but in kaliyuga the maithuna kaarya prapatti had arrived. Similarly naraka prapatti too. *Evameva Kurushreshtha praaturbhuto mahaatmana./* Thus concluded the sampurna bhuta utpatti by Shri Krishna, stated the Pitamaha Bhishma to Yudhishtara.

### **Chapter Thirty Five details Brahma Deva Putras like Marichi and other putras and their pratyeka nivaasa varnana**

*ke pūrvam āsan patayaḥ prajānām bharatarṣabha, ke carṣayo mahābhāgā dikṣu pratyekaśaḥ smṛtāḥ/ 2 : Bhishma vaacha: śrūyatām bharataśreṣṭha yaṁ mā tvam paripṛcchasi, prajānām patayo ye sma dikṣu pratyekaśaḥ smṛtāḥ/ 3 ekaḥ svayambhūr bhagavān ādya brahmā sanātanaḥ, brahmaṇaḥ sapta putrā vai mahātmānaḥ svayambhuvaḥ/ 4 marīcīr atyaṅgirasau pulastyāḥ pulahaḥ kratuḥ, vasiṣṭhaś ca mahābhāgaḥ sadṛśā vai svayambhuvā/ 5 sapta brahmāṇa ity eṣa purāṇe niścayo gataḥ, ata ūrdhvaṁ pravakṣyāmi sarvān eva prajāpatīn/ 6 atrivaṁśasamutpanno brahmayoniḥ sanātanaḥ, prācīnabarhīr bhavagāṁs tasmāt prācetaso daśa,/ 7 daśānām tanayas tv eko dakṣo nāma prajāpatīḥ, tasya dve nāmanī loke dakṣaḥ ka iti cocyate/ 8 marīceḥ kaśyapaḥ putras tasya dve nāmanī śrute , ariṣṭanemir ity ekaṁ kaśyapety aparaṁ viduḥ/ 9 aṅgaś caivaurasaḥ śrīmān rājā bhaumaś ca vīryavān, sahasraṁ yaś ca divyānām yugānām paryupāsītā/ 10 aryamā caiva bhagavān ye cānye tanayā vibho , ete pradeśāḥ kathitā bhuvanānām prabhāvanāḥ/ 11 śāśabindoś ca bhāryāṇām sahasrāṇi daśācyuta, ekaikasyām sahasraṁ tu tanayānām abhūt tadā/ 12 evaṁ śatasahasrāṇām śataṁ tasya mahātmanaḥ, putrāṇām na ca te kaṁ cid icchanty anyam prajāpatim/ 13 prajāṁ ācakṣate viprāḥ paurāṇīm śāśabindavīm, sa vṛṣṇivaṁśaprabhavo mahān vaṁśaḥ prajāpateḥ/ 14 ete prajānām patayaḥ samuddiṣṭā yaśasvinaḥ ataḥ paraṁ pravakṣyāmi devāṁs tribhuvaneśvarān/ 15 bhago 'mīśaś cāryamā caiva mitro 'tha varuṇas tathā, savitā caiva dhātā ca vivasvāṁs ca mahābalaḥ/ 16 pūṣā tvastā tathaivendro dvādaśo viṣṇur ucyate, ta ete dvādaśādityāḥ kaśyapasyātmasaṁbhavāḥ/ 17 nāsatyāś caiva dasraś ca smṛtau dvāv aśvināv api mātandasyātmajāv etāv astamasya prajāpateḥ, 18 tvastuś caivātmajaḥ śrīmān viśvarūpo mahāyaśaḥ, ajaikapād ahirbudhnyo virūpākṣo 'tha raivataḥ/ 19 haraś ca bahuṛūpaś ca tryambakaś ca sureśvaraḥ sāvitraś ca jayantaś ca pinākī cāparājitaḥ, pūrvam eva mahābhāgā vasavo 'stau prakīrtitāḥ/ 20 eta evaṁvidhā devā manor eva prajāpateḥ, te ca pūrve surāś ceti dvividhā pitarāḥ smṛtāḥ/ 21 śīlarūparatās tv anye tathānye siddhasādhyayoḥ,rbhavo marutaś caiva devānām coditā gaṇāḥ/ 22 evaṁ ete samāmnātā*

*viśvedevās tathāśvinau, ādityāḥ kṣatriyās teṣāṃ viśas tu marutas tathā/ 23 aśvinau tu matau sūdrau tapasy ugre samāhitau, smṛtās tv aṅgirasas devā brāhmaṇā iti niścayaḥ, ity etat sarvadevānāṃ cātvarṇyaṃ prakīrtitam/ 24 etān vai prātar utthāya devān yas tu prakīrtayet, svajād anyakṛtāc caiva sarvapāpāt pramucyate/ 25 yavakṛito 'tha raibhyaś ca arvāvasu parāvasū, auśijaś caiva kakṣivān nalaś cāṅgirasas sutāḥ/ 26 ṛṣer medhātithēḥ putraḥ kaṇvo barhiṣadas tathā, trailokyabhāvanās tāta prācyaṃ saptarṣayas tathā/ 27 unmūco vimuśas caiva svasty ātreyaś ca vīryavān/, pramūśas cedhmavāhaś ca bhagavāṃ ca dṛdha vrataḥ/ 28 mitrā varuṇayoḥ putras tathāgasthyaḥ pratāpavān, ete brahmarṣayo nityam āśritā dakṣiṇāṃ dīśam, 29 ruśadguḥ kavaso dhaumyaḥ parivyādhaś ca vīryavān, ekataś ca dvitaś caiva tritaś caiva maharṣayaḥ/ 30 atreḥ putras ca bhagavāṃs tathā sārvasvataḥ prabhuḥ, ete nava mahātmānaḥ paścimāṃ āśritā dīśam/ 31 ātreyaś ca vasiṣṭhaś ca kaśyapaś ca mahān ṛṣiḥ gautamaḥ sabharadvājo viśvāmitro 'tha kauśikaḥ/ 32 tathaiva putro bhagavān ṛcīkasya mahātmanaḥ, jamadagniś ca saptaite udīcīm dīśam āśritāḥ/ 33 ete pratidīśam sarve kīrtitās tigmatejaśas, sāṅkṣibhūtā mahātmāno bhuvanānāṃ prabhāvanāḥ/ 34 evam ete mahātmānaḥ sthitāḥ pratyekaśo dīśaḥ, eteṣāṃ kīrtanaṃ kṛtvā sarvapāpaiḥ pramucyate/ 35 yasyāṃ yasyāṃ dīśi hy ete tāṃ dīśam śaraṇaṃ gataḥ, mucyate sarvapāpebhyaḥ svastimāṃś ca grhān vrajet/*

Yuddhisthara queried of Bhishma Pitaamaha as to who were all the Prajapatis in the purvakaala and which were the directions that they had resided. Bhishma replied: Brahma Deva indeed was the Swayambhu as already explained in some detail. He had seven maanasika putras namely Mareecha, Atri, Angira, Pulastya, Pulaha, Kratu and Vasishtha who were all of samana shakti. In the Atrikula was born Barhi / Prachetsa whose sons were ten of whom was the 'Daksha' and 'Ka'. Mareecha putra was Kashyapa. who was also called as Arishttanemi. Atri's ourasa putra was Raja Soma who carried on and on his upasana for thousand divya sahasra yugas to the Unknown. Then Aryama and all his putraas were the pradesha shaasakaas and also uttama srashtaas. Now, Shashabindu had ten thousand wives. From each of them had thousand sons yet were not intereted to be a prajaapati. These were thus the account of Prajapatis. Now about the illustrious Deva ganaas. Dwadashaadityas viz. Kashyapa and Aditi santaana were named Bhaga-Amsa-Aryama-Mitra-Varuna-Savita-Dhaata - Vivasvaan-Twashta-Pusha -Indra and Vishnu. Naasatya and Dasa were the two Ashvini Kumaaraas being the putras of Vivasvaan. Twashta putra was famed as Vishvarupa. Then there were Ekaadasha Rudras viz. Ajaikapaada-Ahimbudhnya-Virupaaksha-Raivata-Hara-Bahurupa-Traimbaka-Sureshwara-Saavitra-Jayanta-Pinaki and Aparajita. Among the Devataas, there are of two vargas -one of 'sundara sheela swabhaavis' and of 'youvana sampannaas' ever. The other category known as Siddha Saadhyaas. Ribhu and Maruts were of Deva samudaaya naamaas. Likewise were Vaishvadevas and Ashvini kumaaraas are consideed as of Devaganaas. Adityaganas are considered as Kshatriyaas and Marudganaas as Vaishyaas. Ever taponimahna Ashvini Kumaaraas are as of shudras! Angeera gotra sampurna devataas are considered as brahmanas. But all of them are of paramashotriyaas, indeed. All these Devataas, notwithstanding their varna dharmaas, are of punya nilayaas and 'sarwa paapa varjitaas'. Now, Yavakreeta, Raibhya, Arvaavasus, Kaksheevaana and Bala were all Angeera putraas. As regards, the directions of their nivaasaas, Medhaatika putras viz Kanva Muni, Barhishada and Trilokaka were stated as a 'purva disha nivaasis'. Anmucha, Vimucha, Swastyanetra, Pramucha, Eedhmavaaha and Agastya adi Brahmarshis were 'dakshinaa disha nivaasis' The 'paschim disha nivaasis' were Ushangu, Kavasha, Dhoomya, Parivyaadha, Ekata, Dwita and Atriputra Sarasvata. Atreya, Vasishtha, Maharshi Kashyapa, Goutama, Bharadvaja, Koushika vamsheeya Vishvamitra and Rucheeka putra Jamadani were uttara disha nivaasis. *evam ete mahātmānaḥ sthitāḥ pratyekaśo dīśaḥ, eteṣāṃ kīrtanaṃ kṛtvā sarvapāpaiḥ pramucyate/ 35 yasyāṃ*

*yasyām diśi hy ete tām diśam śaraṇam gataḥ, mucyate sarvapāpebhyaḥ svastimāṁś ca grhān vrajet/*  
Hence the description of pratyeka dishaas where the maha tejasvi Maharshis were the residents of. Indeed they were possive of srishti kaaryas by themselves. The ongoing generation manushyas would better prostrate and venerate the respective maharshis seeking to seek their blessings.

[ Vishleshana on ‘Gotra Pravara Nirnaya’ (Determination of Gothras /Vamshas and ancestry vide Matsya Purana)

Matsya Bhagavan enlightened Vaivaswata Manu about the origin of Maharshis who got materialised from Agni pursuant to Brahma Deva’s blessings. While Bhrigu Maharshi emerged from the radiance of Agni, Maharshi Angira came out of ‘Angaaraas’ or ‘Agni’s flame bursts; Atri appeared from Agni ‘Sikhas’ or ends of flames; Marichi came out of the rays of Agni; Pulastya surfaced from ‘Agni Keshas’ or hairs; Pulaha Maharshi floated from the long reaches of Agni; and Vasishtha was created from the glow.

Maharshi Bhrigu married the daughter of Puloma Rishi and from the union was born twelve celestial sons likened to Devas viz. Bhuvana, Bhouvana, Sujanya, Sujana, Kratu, Vasu, Murdha, Tyajya, Vasuda, Prabhava, Avyaya and *Daksha*. Thus Bhrigu was known as Deva Bhrigu. Also the couple of Bhrigu and Paulomi gave birth to innumerable Brahmanas, the most illustrious ones being Chyavan and Aapuvaaan, the latter’s son and grand son being Ourva and Jamadagni respectively.

Thus came into being the Bhargava Gotra and their ‘Pravartakas’ viz. Bhrigu, Chyavana, Anupavan, Ourva, Jamadagni, Vatsya, Dandi, Nadayan, Vaiyagana, Veetuhavya, Paila, Shaunaka, Shounakaayana, Jeevanti, Aayedda, Kaarshani, Vaiheenari, Virupaksha, Rouhityaayani, Vaishwaanari, Neela, Lubdha, Saavarnika, Vishnu, Poura, Baalaaki, Ailika, Anantabhabhina, Mriga, Margeya, Manda, Maandya, Maanduka, Phenapa, Stanati, Sthala pinda, Shikhaavarna, Sharkaraakshi, Jaaladhi, Soudhika, Kshubhya, Kutsa, Galava, Mandukaayana, Gargyayana, Vaishampayana, Koutsa, Koutili, Vaageeyani, Anumati, Ashtishena, Rupī, Veetihavya, Revasa, etc. *Normally, among these Rishis, five Pravaras are mentioned viz. Bhrigu, Chyavana, Aapnuvaan, Ourva and Jamadagni.* Also, inter-marriages are not allowed among these descendants of Rishis mentioned above, especially among the first three above plus Arshishena and Rupī; Bhrigu, Veetihavya, Revasa, and Vaivasa; and likewise Bhrigu, and four generations ending the last four fathers mentioned as above.

Coming to Angirasa Gotra, Surupa the daughter of Marichi Maharshi was wedded to Angira and they had ten sons viz. Atma, Ayu, Damana, Daksha, Sada, Praana, Havishmaan, Gavishtha, Ritu and Satya.

Foremost Gotra / Pravartakas of this lineage are: *Angira, Brihaspati, Bharadwaja, Goutama/ Moudgulya and Samvarta/Shaishira.* Other Gotra Preavarakas are Utatha, Thouleya, Abhijit, Sardhanemi, Salougaakshi, Ksheera, Koushtiki, Rahukarni, Soupuri, Kairaati, Samalomaki, Poushaajiti, Bhargavat, Chairidava, Kaarotaka, Sajeevi, Upabindu, Suraishina, Vaahinipati, Vaishaali, Kroshta, Aarunaayani, Soma, Atraayani, Kaaseru, Koushalya, Parthiva, Rouhinyaayani, Revaagni, Mulapa, Pandu, Kshayaa, Vishwakara, Ari and Paarikaaraari. Angira, Suvachotathya and Urija Rishis lineage cannot resort to inter-Gothra marriages. Also, Angira, Brihaspati, Bharadwaja, Garga and Saitya cannot enter into alliances or their descendants. Further, the Rishis viz. Kapitar, Swastitar, Daakshi, Shakti, Patanjali, Bhuyasi, Jalasandhi, Vindu, Maadi, Kusidaki, Urvi, Rajakeshi, Voushandi, Shamsapi, Shaali, Kalashikantha, Kaaririya, Kaathya, Sowbuddhi, Dhaanyayani, Ladwi and Devamani are stated to have three Pravaras of Angira, Damavaayha and Urukshaya and hence cannot be inter-married. Samkruti, Trimaashthi, Manu, Sambadhi, Nachaketi, Thala, Daksha, Narayani, Lokshi, Gargya, Hari, Galava and Aneha have same Pravara of Angira, Samkuti, and Gauraviti and inter marriages are not permitted. Katyayana, Haritaka,

Koutsa, Pinga, Handidasa, Vaatsyayani, Maadri, Mouli, Kuberani, Bheemavega and Shashwadarbhi have common Pravara of Angira, Brihadashwa and Jeevanaashwa and here again mutual weddings are not allowed. Likewise, those Rishis who have common Pravaras like Angira, Bruhadukhta and Vamadeva; Angira, Sadasyu, and Purukutsa; Angira, Virupa and Vrushaparva/ Rathitara, Angira, Matsyadagdha and Mridula; Angira, Taandi and Moudgulya; Angira, Ajameedha and Katya; Angira, Tithiri, and Gargya/Kapibhu are all disallowed for mutual weddings.

Maharshi Atri had two major Gotra Kartas viz. Kardamaayan and Shaarana shaakhiya and the lineage of Rishis were Udvaalika, Shounakarniratha, Shoukratava, Gouragriva, Gourajina, Chatraayana, Arthapanya, Vaamarathya, Gopana, Aastika, Bindu, Karnajihva, Harapreeti, Laidraani, Shaakalaayani, Tailapa, Savaileya, Atri, Gonipati, Jalada, Bhagapaada, Sowpushpi and Chhandogeya. Their Pravara is Shyavaashwa, Atri and Archanaamsha; mutual weddings among these Gotras are forbidden. Daakshi, Bali, Parnavi, Urnunaabhi, Shilaardani, Beejavaapi, Shirisha, Mounjakesha, Gavishthara, and Bhalandana have the common Pravara viz. *Atri, Gavishthara and Purvatithi*. Atri's daughter Atreyi gave birth to Kaleya, Vaaleya, Vaamarathya, Dhaatreya and Maitreya and the Pravara Rishis are Atri, Vaamarathya and Poutri and their inter-marriages are dis-allowed too.

In the same Vamsha of Atri, there was another 'Shaakhaa' (branch) of Soma in whose Vamsha was born Sage Vishwamitra; the latter obtained Brahmanatwa by the might of his Tapasya. In the lineage of Vishwamitra, the followings were born, viz. Vaishwamitra

(Madhucchanda), Devarat, Vaikruti, Galava, Vatanda, Shalanka, Abhaya, Ayataayan, Shyaamaayan, Yajnyavalaka, Jaabaala, Saindavaayana, Vaabhravya, Kareesha, Samsrutya, Ulupa, Auopahaava, Payoda, Janapaadapa, Kharabaacha, Halamaya, Saadhita, and Vaastukoushika. The Pravara of these Rishis is *Vishwamitra, Devavrata and Uddaala*. In respect of other Rishis, the Pravaras are as follows: Devashrava, Devarata and Vishwamitra; Vishwamitra, Dhananjaya and Madhucchandasa; Viswamitra, Madhucchandasa and Aghamarshana; Vishwamitra, Aramarathya and Vajjuli; Viswamitra, Lohita, Ashtaka / Purana; Runavaan, Gatina and Vishwamitra; Khilikhili, Vidya and Vishwamitra: in respect of all the above inter-marriages are prohibited.

The Gotra Pravara Rishis of the Vamsa of Kashyapa are as follows: Asraayani, Meshakiritakaayana, Udagraja, Maathara, Bhoja, Vinayalakshana, Shaalaahaleya, Kourishta, Kanyaka, Asuraayana, Mrigaya, Shetana, Bhotapaayana, Devayana, Gomayaana, Adhascchaya, Abhaya, Katyaayana, Shaakraayana, Barhiyoga, Gadaayana, Bhavanandi, Mahaachakri, Dakshayana, Bodhayana, Kaartikya, Hastidana, *Vatsyaayana*, Pracheya, Jnaana sanjneya, Aagna, Praasevya, Vaivashyapa, Udddalaayan, Maaricha, Vaikarneya, Kaashyapeya, Matangi Bhriгу etc. The Pravara of these Rishis is: *Vatsara, Kashyapa and Nidhuvi / Vasishtha*; in these cases too, mutual weddings are forbidden. In respect of other Rishis viz. Samyati, Nabha, Pippalya, Jalandhara, Bhujaatapara, Purya, *Kardama*, Gardhabhimukha, Kulaha, Vrishakanda, Mrigaketu, *Shandilya*, Devajaati and *Pappalaadi*, the common Pravara is *Asita, Devala and Kashyapa*.

As regards Maharshi Vasistha, the lineage included Vyaghrapada, Aoupagava, Vaiklava, Shraaddhalayana, Kapishtala, Aoupaloma, Alabdha, Shatha, Katha, Goupaayana, Bodhapa, Daakavya, Vaahaka, Balishya, Lobhayana, Aapasthuna, Swastikara, *Shaandili*, Sumana, Upavridhdi, Brahmabala, and *Yagnyavalkya*; all these Rishis have the Pravara of Vasishtha and are not permitted inter-marriages. Another set of Rishis including Sailalaya, Mahakarna, Koukhyia, Krodhina, Kapinjala, Baalakhilya, Koulayana, Suraayana, Kaanva, Upalapa, Lambaayana, Kaalashikha, Aoupamanyu, Saankhaayana, Udgaah, etc have a common Prahara viz. *Bhageevasu, Vasishtha and Indrapramadi*. Yet another set of Rishis like Aoupasthala, Bala, Haala, Hala, Madhyandina, *Pippalaadi*, Saibalka, Kundina etc. have the



Pravara in favour of Vasishtha, Vitraavaruna and Indrapramadi. Here again, restrictions of inter-gotra marriages apply.

The background of Maharshi Parashara is indeed interesting: King Nimi decided to perform one Yagna and asked Vasishtha to facilitate its performance. But Vasishtha had just concluded another Yagna and requested the King to postpone it by a few weeks but Nimi insisted to perform the Yagna soon; he said that in the matters of 'Para loka Karyas', one could not afford to delay, since life was uncertain and 'Kaal'/ death might strike any body at any time; the King said : *Aayushyey kramani ksheeney Prasahya haratey janam, Praanavaayoschalatwam cha twayaa vidita meyvya cha/*

(Execution of good deeds ought to be hurried up since the span of life would not wait but ticks away, as you are aware of the unpredictability of time). The King further told Vasishtha that in case he might not be able to do the Yagna immediately, he might as well approach another fit person to take up. Vasistha was infuriated and cursed King Nimi to become a 'Videha' (body-less) at once; the King too lost his temper and cursed Vasistha to become a Videha. King Nimi as well as Vasishtha approached Lord Brahma as both the parties were justified in their own views but lacked restraint and objective thinking. Brahma solved the problem of the King's 'videha' stature by bestowing the power of sight as soon as he would open up his eyes and thus enabled him to successfully perform his Yagna. As regards Vasishtha, Brahma arranged that he would become the son of Mitra-Varuna as Vasishtha once again with the capacity to be a Jaatismara or memory of previous birth ; Surya and Varuna Deva who went in for Tapasya to Badarikaashram and the got infatuated by a passing Apsara Urvashi and as their semen spilt out on their respective deer-skin seats, Urvashi out of fright of curses by Mitra and Varuna deposited the semen in a 'Kalasha'/ Kumbha(Pot) full of water and out of the combined deposits of Mitra and Varuna emerged Agastya and Vasishtha reborn. This Vasishtha (MitraVaruna) married Brahmarshi Narada's sister Arundhati and their son called Shakti; the latter's son was Maharshi Parashara and the Maharshi's son born of Matsya Gandhi of Maha Bharata fame was of Bhagavan Vishnu's 'Amsha' ( feature/ aspect) famed as Dwaipayana / Veda Vyasa! Now on to the Parashara Vamsha details: Kandashaya, Vaahanapa, Jaihyapa, Bhaumatapana and Gopaali are Fair-complexioned; Prapohaya, Vaahmaya, Khyateya, Kautujaati, and Haryashvi are Blue; Krishnaayan, Kapimukha, Kaakeyastha, Japati and Pushkar are black; Shrivishthaayan, Baaleya, Swaatashta Upaya and Ishikahasta are white; Vatika, Baadari, Stambha, Krodhanayan and Kshaimi are Shyama Parasharas. *TheirvPravara is Parashara, Shakti and Vasishtha.* The illustrious Agasthya, --who dried up the Ocean to kill Danavas, who got Vindhya bent down till date enabling Surya Deva to follow his course of movement around the Universe, and over-smarted Demon Vaataapi by digesting him for ever--had an equally famed progeny including Karambha, Kousalya, Shakat, Sumedha, Mayobhuva, Gandharakayana, *Poulastya, Poulaha and Kratuvamshotpanna. Their Pravara was Agastya, Mahendra and Mayobhava.* As Maharshi Kratu was childless, he adopted Agastya's son Idhmavaaha, since when Kratu and Agasthya Vamshas got unified. Also, Pulaha Maharshi was unhappy with his sons and adopted Agastya's another son Drudhaasya and grandson Pulastya's progeny too got identified with Agastya's Vamsha.

Mahatma Dharma's Vamsha included Eight Vasus viz. Dhara, Dhruva, Soma, Aapa, Anila, Pratyusha and Prabhasa. The Astavasu's sons were Dravina, Kaala, Varcha, Shrimaan, Anala, Devala and Viswakarma respectively. Dharma's vamsha also included Twelve Sadhyaganas (Man, Manu, Pran, Narosha, Noch, Viryavan, Chittaharya, Ayana, Hamsa, Narayana, Vibhu and Prabhu) and Ten Viswadevas ( Kratu, Daksha, Vasu, Satya, Kaalakama, Muni, Kuraja, Manuja, Beeja and Rochaman). The Twelve Adityas including Bhanava, the Marudganas the sons of Devi Marudvati, Nashatras, Grahas, besides 'Sankalpa' and 'Muhurta'-the sons of their mothers by the same name were all a part of the Dharma Vamsha! In the

Pravara Kirtana, the Dharma Vamsha was thus highlighted prominently, especially since it included some of the most popular celebrities of the whole Universe.]

### Chapter Thirty Six details Maha Vishnu's Varaahaavataara to save Bhudevi from sinking to Rasaatala- Devataaraksha and Daanava Vinaashana

*Yuddhishtthara uvaca: pitāmaha mahāprājña yudhi satyaparākrama, śrotum icchāmi kārtsnyena kṛṣṇam avyayam īśvaram/ 2 yac cāśya tejaḥ sumahad yac ca karma purātanam, tan me sarvaṃ yathātattvaṃ prabrūhi bharata rṣabha/ 3 tiryagyonigataṃ rūpaṃ kathaṃ dhāritavān hariḥ, kena kāryavisargeṇa tan me brūhi pitāmaha/ 4 [bhīṣma:] purāhaṃ mṛgayāṃ yāto mārkaṇḍeयāśrame sthitaḥ, tatrāpaśyaṃ munigaṇān samāsīnān sahasraśaḥ/ 5 tatas te madhuparkeṇa pūjāṃ cakrur atho mayi, pratigrhya ca tām pūjāṃ pratyānandam ṛṣīn aham, 6 kathaiṣā kathitā tatra kaśyapena maharṣiṇā manaḥ prahlādinīm divyāṃ tām ihaikamanāḥ śṛṇu/ 7 purā dānavamukhyāhi krodhalobha samanvitāḥ balena mattāḥ śataśo narakādyā mahāsurāḥ/ 8 tathaiva cānye bahavo dānavā yuddhadurmadāḥ na sahante sma devānāṃ samṛddhiṃ tām anuttamāṃ/ 9 dānavair ardyamānās tu devā devarṣayas tathā, na śarma lebhire rājan viśamānās tatas tataḥ/ 10 pṛthivīm cārtarūpāṃ te samapaśyan divaukasāḥ dānavair abhisamkīrṇāṃ ghorarūpair mahābalaiḥ, bhārātām apakṛṣṭāṃ ca duḥkhitāṃ saṃnimajjatīm/ 11 athāditeyāḥ saṃstrastā brahmāṇam idam abruvan, kathaṃ śakyāmahe brahman dānavair upamardanam/ 12 svayambhūṣ tām uvācedaṃ nīrṣṭo 'tra vidhir mayā, te vareṇābhisaṃmattā balena ca madena ca/ 13 nāvabhotsyanti saṃmūḍhā viṣṇum avyaktadarśanam, varāharūpiṇaṃ devam adhr̥ṣyam amarair api/ 14 eṣa vegena gatvā hi yatra te dānavādhamāḥ, antar bhūmigatā ghorā nivasanti sahasraśaḥ, śamayīsyati śrutvā te jagr̥ṣuḥ surasattamāḥ/ 15 tato viṣṇur mahātejā vārāhaṃ rūpaṃ āśritaḥ, antar bhūmiṃ saṃpraviśya jagāṃ aditijān prati/ 16 dr̥ṣṭvā ca sahitāḥ sarve daityāḥ sattvam amānuṣam prasahya sahasā sarve saṃtasthuḥ kālamohitāḥ/ 17 sarve ca samabhidrutya varāhaṃ jagr̥huḥ samam, saṃkruddhās ca varāhaṃ taṃ vyakarṣanta samantataḥ/ 18 dānavendrā mahākāyā mahāvīryā balocchritāḥ, nāsaknuvaṃś ca kiṃ cit te tasya kartum tadā vibho/ 19 tato 'gaman vismayaṃ te dānavendrā bhayāt tadā, saṃśayaṃ gatam ātmānaṃ menire ca sahasraśaḥ/ 20 tato devādi devaḥ sa yogātmā yogasārathiḥ yogam āsthāya bhagavāṃś tadā bharatasattama/ 21 vinanāda mahānādaṃ kṣobhayan daityadānavān, saṃnāditā yena lokāḥ sarvās caiva diśo daśa/ 22 tena saṃnādaśabdena lokāḥ saṃkṣobham āgaman, saṃbhrantās ca diśaḥ sarvā devāḥ śakrapurogamāḥ/ 23 nirviceṣṭaṃ jagac cāpi babhūvātibhr̥ṣaṃ tadā, sthāvaram jaṅgamaṃ caiva tena nādena mohitam/ 24 tatas te dānavāḥ sarve tena śabdena bhīsitāḥ, petur gatāsavaś caiva viṣṇutejo vimohitāḥ/ 25 rasātala gatāṃś caiva varāhas tridaśadviśaḥ, khuraiḥ saṃdārayām āsa māṃsamedo 'sthi saṃcayam/ 26 nādena tena mahatā sanātana iti smṛtaḥ, padmanābho mahāyogī bhūtācāryaḥ sa bhūtarāj/ 27 tato devagaṇāḥ sarve pitāmahaṃ upābruvan, nādo 'yaṃ kīdr̥śo deva nainaṃ vidma vayaṃ vibho/ ko 'sau hi kasya vā nādo yena vihvalitaṃ jagat/ 28 etasminn antare viṣṇur vārāhaṃ rūpaṃ āsthitaḥ, udatiṣṭhan mahādevaḥ stūyamāno maharṣibhiḥ/ 29 [pitāmaha] nihatyā dānava patīn mātā varṣmā mahābalaḥ, eṣa devo mahāyogī bhūtātmā bhūtabhāvanaḥ/ 30 sarvabhūteśvaro yogī yonir ātmā tathātmanaḥ, sthīrī bhavata kṛṣṇo 'yaṃ sarvapāpapranaśanaḥ/ 31 kṛtvā karmātisādhv etad aśakyam amitaprabhuḥ, samāyātaḥ svam ātmānaṃ mahābhāgo mahādyutiḥ/ 32 padmanābho mahāyogī bhūtātmā bhūtabhāvanaḥ, na saṃtāpo na bhīḥ kāryā śoko vā surasattamāḥ/ 33 vidhir eṣa prabhāvaś ca kālaḥ saṃkṣaya kārakaḥ, lokān dhārayatānena nādo mukto mahātmanā/ 34 sa eva hi mahābhāgaḥ sarvalokanamaskṛtaḥ, acyutaḥ pundarikākṣaḥ sarvabhūtasamudbhavaḥ/*

Yuddhishtara expressed his keenness to know of the Avinashi Ishvara Shri Krishna Deva's Maha Tatva as even being the Jagad Prabhu had taken to the Avataara as of tiryagyoni.. Then in reply, the Pitamaha recalled his visit to Markandeya Maharshi's ashram where thousands of Munis were assembled as he was also well received by the Maharshi. Then Maharshi Kashyapa then narrated about the magnificence of Shri Krishna and recalled the misconducts of the rana durmada daanavaas as they were envious of Devaganaas and their swarga sukhaas. Then they got spread all over the Bhumandala as there were huge 'aartaanaadaas' and harassings as the bhulokavaasis were being prevented to carry on their deva pujaas, besides spreading horror on the Bhumata seeking to pull her down to Rasaatala. Then the Aditi putra Deva samuhaas approached Brahma Deva who assuringly suggested as follows: 'Devatas! Worry not: Those daanavas having accomplished boons from me had got maddened with ego and recklessness and had been overbearing: *nāvabhotsyanti sammūḍhā viṣṇum avyaktadarśanam, varāharūpiṇaṁ devam adhr̥ṣyam amarair api/ eṣa vegena gatvā hi yatra te dānavādhamāḥ, antar bhūmigatā ghorā nivasanti sahasraśaḥ, śamayīṣyati śrutvā te jahṛṣuḥ surasattamāḥ*/Those ignorant stupid daanavas or even you the enlightened Devaas too are unaware of the Avyakta Swarupi Bhagavan Vishnu's glorious deeds and capabilities. That Paramatma had already taken to the incarnation as a Varaaha Swarupa. Thousands of ghora daanava daityaas active in the rasaaadi adholokaas be soon attacked and smothered in no time.' Then the Devaganaas had started jumping with ecstasy. *tato viṣṇur mahātejā vārāhaṁ rūpam āśritāḥ, antar bhūmiṁ sampraviśya jagāṁ aditijān prati / dr̥ṣtvā ca sahitāḥ sarve daityāḥ sattvam amānuṣam prasahya sahasā sarve samtasthuḥ kālamohitāḥ/ sarve ca samabhidrutya varāhaṁ jagṛhuḥ samam, samkruddhāś ca varāhaṁ taṁ vyakarṣanta samantataḥ*/ There the maha tejasvi, Maha Vishnu Bhagavan had already assumed the Maha Varaaha Swarupa and reached the spot where Bhudevi was being dragged down towards Rasaatala by the daitya samuhaas. They were aghast on visioning that aloukika jantu of huge and mighty stature and strength. With all their saamuhika shakti they tried to hold and control the Maha Varaaha. *dānavendrā mahākāyā mahāvīryā balocchritāḥ, nāśaknuvaṁś ca kiṁ cit te tasya kartuṁ tadā vibho/ tato 'gaman vismayam te dānavendrā bhayāt tadā, samśayam gatam ātmānaṁ menire ca sahasraśaḥ*/ The maha kaaya danava raaja and thousands of daavavaas could hardly control the single-yet the singularmost Varaaha Bhagavan. *tato devādi devaḥ sa yogātmā yogasārathiḥ yogam āsthāya bhagavāṁś tadā bharatasattama/ vināda mahānādaṁ kṣobhayan daityadānavān, samnāditā yena lokāḥ sarvāś caiva diśo daśa*/ Then the Yogaswaupa-Yoga niyanta- Devaadhidvava- Bhagavaan Varaaha had made bheeshana garjana which sudded the daanavaas to death while the Deva samuhas were berserk with thrills as the bheeshana garjanaas had resounded from rasaatala through the bhuloka to svarlokaas. *tatas te dānavāḥ sarve tena śabdena bhīṣitāḥ, petur gatāsavaś caiva viṣṇutejo vimohitāḥ/ rasātala gatāṁś caiva varāhas tridaśadviśaḥ, khuraiḥ samdārayām āsa māṁsamedo 'sthi samcayam/ nādena tena mahatā sanātana iti smṛtaḥ, padmanābho mahāyogī bhūtācāryaḥ sa bhūtarāj*/ Thereafter, even by hearing the 'prachanda maha varaaha garjana' itself several daanavaas were fallen dead, while stepping across the rasaatala the giant like Maha Varaaha had trampled the danavaas to death while His mighty 'damshtas' had mopped up huge moulds of the danavaa's maamsa- medhas. *etasminn antare viṣṇur vārāhaṁ rūpam āsthitāḥ, udatiṣṭhan mahādevaḥ stūyamāno maharṣibhiḥ*/Thus the deva maharshi ganas, and bhulokavaasis heaved such a relief as the Maha Varaaha 'Naadaa' was like 'Sanaadana' and eventually as of Sanaatana Swarupa.

Bhishma Pitaamaha then quoted to Yuddhishtara of what Brahma Deva had extolled of Maha Vishnu to Deva ganaas: *nihatya dānava patīn mātā varṣmā mahābalaḥ, eṣa devo mahāyogī bhūtātmā bhūtabhāvanaḥ/ 30 sarvabhūteśvaro yogī yonir ātmā tathātmanaḥ, sthīrī bhavata kṛṣṇo 'yam*

*sarvāpāpaprāṇāśanaḥ/ 31 kṛtvā karmātisādhv etad aśakyam amitaprabhuḥ, samāyātaḥ svam ātmānam mahābhāgo mahādyutiḥ/ 32 padmanābho mahāyogī bhūtātmā bhūtabhāvanaḥ, na saṁtāpo na bhīḥ kāryā śoko vā surasattamāḥ/ 33vidhir eṣa prabhāvaś ca kālaḥ saṁkṣaya kārakaḥ, lokān dhārayatānena nādo mukto mahātmanā/ 34 sa eva hi mahābhāgaḥ sarvalokanamaskṛtaḥ, acyutaḥ pundarikākṣaḥ sarvabhūtasamudbhavaḥ/*

Deva ganaas ! This indeed the Maha Kaaya- Maha Bali-Maha Yogi- Bhutabhaavana -Bhutaatma - Bhagavan Vishnu who had assumed the Varahaavataara to annul the traces of Daanavaas and their Kingdom and salvaged Bhudevi from Rasatala while in the process of Dharma Rakshana. This Almighty as the sampurna bhuteshwara had arrived to display His magnificence and to prove the impossibilities as of miracle deeds as the worlds could readily visualise and experience . This Mjaha Yogi is the bhutabhavan mahatma Padmanabha who alone could be the ‘mano santaapa-bhaya- shoka vinaasha kaari’. This indeed be the vidhi- the prabhava-the samhaarikaari Kaala Deva, the sampurna Jagat Rakshaakara whose ‘bheeshana simha naada’ had vindicated victory and destroyed the evil, overbearing an s and arrogance.in in the universe. Be this known and experienced that Bhagavan Shri Krishna is ever the sampurna bhutaadi kaarana, Sarva Loka Vandita Ishvara- Maha Baahu Kiamalanayana Achyuta.

[ Vishleshana on Bhudevi’s rescue from Rasatala by Varaaha Deva vide 1. Varaaha Purana and 2. Masya Purana besides 3. Varaahopanishad

**Outline:** 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.

#### 1) Varaaha Puraana:

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, Bhrigu, 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.

#### Varaha Deva rescues Bhu Devi, His description, Stuti and Worship:

As the entire Universe came to stand still when ‘Dishas’ (Directions), ‘Grahas’ (Planets), and Celestial Beings got stuck excepting Thri Murthies, Bhu Devi and Brahma appealed to Bhagavan Vishnu to uplift Her as She was sinking under deep Ocean and to save the Universe. Bhu Devi prayed to Vishnu desperately saying: ‘*Praseeda mama Devesha Lokanadha Jagatpathey, Bhaktayaam Sharanam aashraya praseeda mama Madhava*’: ‘Hey, Jagatpathi Devesha Madhava, Kindly have mercy and save me and Devotees like me; You are Surya, Chandra, Yama, Kubera, Indra, Varuna, Agni and Vayu; You are the ephemeral and Eternal; You are the Dishas or Directions, Vidishas or Direction-less; You are the Ten Incarnations; You are the Constant despite passing Yugas; You are the Earth, Wind, Sky, Water and Fire; You are the Sound, Touch, Form, Taste and Smell; You are the Stars, Yama, ‘Rasi Chakra’ or the ever-moving Cycle of Raasis; You are the concept of Time like months, fortnights, weeks and days; days and nights, Years and Seasons and Six ‘Rasas’; You are the Rivers, Oceans, Mountains and Maha ‘Sarpas’ (Giant Snakes); Meru, Mandhar, Vindhya, Malaya and Dardura Mountain, Himalaya, Nishidha;

Sudarshan Chaka, Pinaka Dhanush, Yoga and Sankhya Shastra; You are the Srishti, Sthiti and Laya Karaka; You are the Sukshma and Brihat Swarupa; You are the 'Maha Yajna', Embodiment of Vedas; Producer of Amrit with which the Deva Lokas are sustained; You are the Adi (Initial), Madhya (Middle) and Anthaswarupa or Antaryami; You are the Medha, Buddhi and Smriti; You are the Griha Devatha and Griha Mangal Kara; Sarva Swarupa, Sarvesa, Sarva Vyapaka! Do save me from sinking; thus prayed Devi Prithvi! The 'Phala Sruti' of Vishnu Stuti by Bhudevi would heal the sick, bless with progeny, grant a husband / wife, release from prison or legal entanglements and provide contentment in life.

In reply to the 'Stuti' by Bhudevi, Maha Vishnu assured that as a result of Her Bhakti (devotion) He would lift Her up along with mountains, forests, Samudra, Rivers, Seven Dwipas and all the rest; He assumed a colossal manifestation of six thousand yojanas of height, three thousand yojanas of width and one thousand yojanas of Varaha Roop; He liberated Prithvi by His left 'damshttra' (Jaw) along with the totality of mountains, forests, Sapta Dwipas and their contents including Oceans and Rivers all in tact!

Bhudevi was indeed excited at the unprecedented miracle that had happened and immediately requested Lord Varaha about the Varaha Puja Vidhana. She posed innumerable queries on the method of Sthapana, Avahana, and Visarjana; the precautions to be observed on the preceding day of the Puja, the best timings to perform the Puja, restrictions of eating during the Puja time and so on. Bhagavan replied that He might not be impressed by thousands of charities or several Yajnas, but even simple-minded persons with concentration and earnestness performed His Bhajan, although full of imperfections, would definitely deserved His consideration! All the same, since Bhudevi asked certain questions, Varaha Deva gave suitable replies: Whoever prays to Him midnight, or at the time of dusk, or at mid-day and whoever observed fast on Dwadasi days would never be neglected. Merely performing 'Karma' or an act of Puja devoid of devotion and sincerity would not necessarily impress Bhagavan Vishnu. But if a devotee with detachment and concentration did the Dwadasi fast and offered water in his 'anjali' (palms) facing Sun God reciting 'Om Namo Narayana' Mantra, he would be sure of 'Swargaloka Nivas' for as many drops of water as spilt out from his palms! Those devotees worshipping Narayana offered white flowers firmly trusting that Narayana was sitting to accept the offerings along with the Mantra: *Sumanah Sumana Grihna Priyo me Bhagavan Harih, Itena Mantrana Sumano dadat*; the devotee offers next 'Gandham' (Sandal wood paste) saying: 'Namosthu Vishnavey Vyaktavyaktha Sugandhi cha, Grahana Grahana Namo Bhagavatey Vishnavey/ Anena Mantreyna Gandham dadaatu'; Dhupam (scented incense sticks) saying: *Pravishtey me Dhupadhupanam grihnath Bhagavan Achyutah Anena mantryena Dhupam dadathu*. Bhagavan said further: Out of my affection oh Devi, I have outlined the 'Pujakram'; while performing 'Naivedyam' of Bhakshya, Bhojya and such other material, devotees tend to ignore my accompaniments like Shanka, Chakra, and Gada and that should be avoided! Those who achieve the Dwadashi Puja with self-satisfaction and clear conscience are exalted and devoid of ill health, constant fear, mental confusion and discontent.

#### Bhagavan Varaha's questionnaire to humanity about the roots of grief and Joy!

The reasons for fear, unhappiness and dissatisfaction among human beings were described by Bhagavan Varaha Himself by posing the following questions: Why should not human beings refrain from feelings of ego and possessive nature instead of turning to the Supreme? Why should persons resort to consuming and selling those prohibited and anti-social items ignoring awareness of the Supreme? Why do human beings turn away poor guests while taking food although they well afford without realising the feelings of the hapless? How could those who are deceitful, desirous of else's wives, always complaining, jealous,

evil minded and anti-social be not afraid of the Supreme? Why do people act against their own inner conscience and allow death and disease chase them closely without even being mindful of the consequences, never even blinking an eye about Almighty's Omni- presence? How is it that some persons are beautiful but arrogant, smart but sadistic, outwardly virtuous but inwardly villainous not even with a remote sense of God's existence? Some persons are highly learned and intellectual but some are deaf and dumb; this discrimination is indeed a curse of fate. Is this not a cause of unhappiness? Which worse curse has befallen between two brothers, one with good progeny and one without? Blessed with a human life and not that of an animal or a bird, a person does not even think of Narayana; which worse misfortune does he have, causing unknown mental dissatisfaction? On the contrary, a devotee shares the limited food that he had, but decides to donate half of it to a deserving guest; what more pleasure that he gets! If a bhakta performs Tri Sandhya and worships Vishnu; which better satisfaction that he achieves! Every month comes one 'Amavasya' and a pious man makes it a point to perform Tarpana to his ancestors of three generations; what better mental contentment that he would possess! If a person's urge does not get disturbed even if several charming women fail to tempt him, what more happiness does the couple achieve together! A person with two wives whom he likes equally well and the wives too are accommodative, what more of an ideal situation there could be! If a person treats his aged parents with respect and care and if the person's wife too is respectful and affectionate to them, could Lord Narayana bless them all in the family any better!

#### Varaha Deva describes 'Aparadhas' (Offences) to be avoided :

Having narrated the causes of grief or joy to Bhu 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' ('Mantrapurvaka'- 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.

### 3. Varahopaniṣad

V.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 it 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.<sup>19</sup> 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).<sup>20-21</sup> 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.<sup>22</sup> In it, is situate a Nadi-Chakra (wheel of nerves) having twelve spokes. Kundali by which this body is supported is there.<sup>23</sup> 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. <sup>24</sup> In the next two (spokes) are Varuna and Yasasvini. On the spoke south of Susumna is, in regular course, Pingala.<sup>25</sup> On the next two spokes, are Pusha and Payasvini. On the spoke west of Susumna is the Nadi called Sarasvati.<sup>26</sup> On the next two spokes are Sankhini and Gandhari. To the north of Susumna dwells Ida;<sup>27-28</sup> 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.<sup>29-30</sup> 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.<sup>31-33(a)</sup>. 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.

<sup>33(b)-34</sup>. 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.<sup>35</sup> 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.

<sup>36</sup>. (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.

<sup>37</sup>. 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.<sup>38</sup> Having contracted simultaneously the anus and Yoni (the womb) united together, he should draw up Apana and unite with it Samana.<sup>39</sup> 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).<sup>40</sup> 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.<sup>41</sup> 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).<sup>42</sup> This Bandha is said of all Nadis. Through the grace of this Bandha, the Devata (goddess) becomes visible.<sup>43</sup> 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).<sup>44</sup> If with Prana is made to rise up soon Udana, this Bandha checking all Nadis goes up.<sup>45</sup> This is called Samputa-Yoga or Mula-Bandha. Through the Practising of this Yoga, the three Bandhas are mastered. <sup>46</sup> By practising day and night intermittingly or at any convenient time, the Vayu will come under his control.<sup>47</sup> 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.<sup>48</sup> 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).<sup>49</sup> 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.<sup>50</sup> 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.<sup>51</sup> There is located the Parasakti named Kundalini. From that seat, Vayu arises. From that seat, Agni becomes increased.<sup>52</sup> From that seat, Bindu originates and Nada becomes increased. From that seat, Hamsa is born. From that seat, Manas is born.<sup>53</sup> 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).<sup>54</sup> 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;<sup>55</sup> To Sakti, Hamsa is the seat and the locomotive and fixed universe. Being without distraction and of a calm mind, one should practice Pranayama.<sup>56</sup> 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.<sup>57</sup> 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.<sup>58</sup> (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).<sup>59</sup> 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.<sup>60</sup> 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). <sup>61-62</sup> 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. <sup>63</sup> The two Putas (cavities) being drawn, Vayu throbs quickly. The union of moon, sun and Agni should be known on account of nectar. <sup>64</sup> 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).<sup>65</sup> Then having pierced Brahma-Granthi, he pierces Vishnu-Granthi; then he pierces Rudra-Granthi.<sup>66-67(a)</sup> 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.<sup>67(b)-68</sup> 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.<sup>69-70</sup> 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 Brahmarandhra; the Pluta to Dvadasanta (twelfth centre). The Mantras should be uttered on account of getting Mantra Siddhis.<sup>71-72(a)</sup> 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.<sup>72(b)-73(a)</sup> 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.<sup>73(b)-74(a)</sup> 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.<sup>74(b)</sup> Parichaya state is that in which Vayu is firmly fixed to Akasa, neither associated with Jiva nor not, while the body is immovable.<sup>75</sup> 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. This is what is said by the Rig-Veda. Like the eye pervading the Akasa (seeing without effort everything above), a wise man sees (always) the supreme seat of Vishnu. The Brahmanas who have always their spiritual eyes wide open praise and illuminate in diverse ways the spiritual seat of Vishnu. OM, thus is the Upanishad of Krishna Yajur Veda.]

### Chapter Thirty Seven details Anusmriti Stotra Upadesha to Narada by Bhagavan Shri Krishna

yudhiShThira uvAcha.: PitAmaha mahAprAj~na sarvashAstravishArada, prayANakAle kiM japyam  
mokShibhistattvachintakaiH/ kiMnu smarankurushreShTha maraNe samupasthite,prApnuyAtparamAM  
siddhiM shrotumichChAmi tatvataH/ bhIShma uvAcha: tvadyuktashcha hitaH sUkShma uktaH  
prashnastvayA.anagha, shR^iNuShvAvahito rAjannAradena purA shrutam/ shrIvatsA~NkaM  
jagadbIjamanantaM lokasAkShiNam / purA nArAyaNaM devaM nAradaH paryapR^ichChata/  
akSharaM paramaM brahma nirguNaM tamasaH param, AhurvaidyaM paraM dhAma  
brahmAdikamalodbhavam/5 BhagavanbhUtabhavyesha shraddadhAnairjitendriyaiH, kathaM  
bhaktairvichintyosi yogibhirmokShakA~NkShibhiH/ kiMnu japyam japennityaM kAlyamutthAya  
mAnavaH, marechcha mriyamANo vai visheSheNa mahAdyute/ kathaM yu~njansamAdhyAayedbrUhi  
tatvaM sanAtanam /shrutvA cha nAradoktaM tu devAnAmIshvaraH svayam, provAcha  
bhagavAnviShNurnAradaM varadaH prabhuH/ hanta te kathayiShyAmi imAM divyAmanusmR^itim .  
yAmadhItya prayANe tu madbhAvayopapadyate/-10 oMkAramagrataH kR^itvA mAM namaskR^itya  
nArada,ekAgraH prayato bhUtvA imaM mantramudIrayet , oM namo bhagavate vAsudevAyeti/  
ityukto nAradaH prAha prA~njaliH praNataH sthitaH, sarvadeveshvaraM viShNuM sarvAtmAnaM  
hariM prabhun / nArada uvAcha: AvyaktaM shAshvataM devaM prabhavaM puruShottamam, prapadye  
prA~njaliM viShNumakSharaM paramaM padam/ purANaM prabhavaM viShNumakShayaM  
lokasAkShiNam,prapadye puNDarIkAkShamIshaM bhaktAnukampinam/15 lokanAthaM  
sahasrAkShamadbhutaM paradaM padam,/bhagavantaM prapanno.asmi bhUtabhavyabhavat prabhun/  
sraShTaraM sarvalokAnAmanantaM sarvatomukham,padmanAbhaM hR^iShIkshaM prapadye  
satyamachyutam / hiraNyagarbhamamR^iam bhUgarbhaM parataH param, prabhoH  
prabhumanAdyantaM prapadye taM raviprabham / sahasrashIrShaM puruShaM maharShi  
tatvabhAvanam, prapadye sUkShmamachalaM vareNyamabhayapradam / nArAyaNaM purANarShi  
yogAtmAnaM sanAtanam , saMsthAnaM sarvatatvAnAM prapadye dhruvamIshvaram/ 20  
yaH prabhuH sarvabhUtAnAM yena sarvamidaM tatam, parAvaragururviShNuH sa me devaH  
prasIdatu/ yasmAdutpadyate brahma padmayoniH sanAtanaH,brahmayonirhi vishvAtmA sa me viShNuH  
prasIdatu / yaH purA pralaye prApte naShTe sthAvaraja~Ngame, brahmAdiShu pralIneShu naShTe  
lokaparAvare/ AbhUtasaMplave chaiva pralIne.aprAkR^ito mahAn, ekastiShThati vishvAtmA sa me  
viShNuH prasIdatu/ chaturbhishcha chaturbhishcha dvAbhyAM pa~nchabhireva cha, huuyate cha  
punardvAbhyAM sa me viShNuH prasIdatu / 25 parjanyaH pR^ithivI sasyaM kAlo dharmaH kriyAkriye ,  
guNAkaraH sa me babhrurvAsudevaH prasIdatu/ agniShomArkatArANAM brahmarudrendrayoginAm,  
yastejayati tejAMsi sa me viShNuH prasIdatu/ yogAvAsa namastubhyaM sarvAvAsa varaprada,  
yaj~nagarbha hiraNyA~Ngam pa~nchayaj~na namostu te/ chaturmUrte paraM dhAma lakShmyAvAsa  
parArchita ,sarvAvAsa namaste.astu vAsudeva pradhAnakR^it/ ajastvanAmayaH panthA hyamUrtir -  
vishvamUrtidhR^it ,vikartaH pa~nchakAj~na namaste j~nAnasAgara/30 avyaktAdvyaktam utpannama

vyaktAdyaH paro.akSharaH, yasmAtparataraM nAsti tamasmi sharaNaM gataH / na pradhAno na cha  
 mahAnpuruShashchetano hyajaH, anayoryaH paratarastamasmi sharaNaM gataH/ chintayanto hi yaM  
 nityaM brahmeshAnAdayaH prabhum, nishchayaM nAdhigachChanti tamasmi sharaNaM gataH/  
 jitendriya mahAtmA j~nAnadhyAnaparAyaNAH, yaM prApya na nivartante tamasmi sharaNaM  
 gataH/ ekAMshena jagatsarvamavaShTabhya vibhuH sthitaH, agrAhyaM nirguNaM nityaM tamasmi  
 sharaNaM gataH / somArkAgnimayaM tejo yA cha tAramayI dyutiH, divi saMjAyate yo.ayaM sa  
 mahAtmA prasIdatu / guNAdirnirguNashchAdyo lakShmIvAMshchetano hyajaH /sUkShmaH sarvagato  
 yogI sa mahAtmA prasIdatu / sA~NkhyayogAshcha ye chAnye siddhAshcha paramarShayaH ,  
 yaM viditvA vimuchyante sa mahAtmA prasIdatu/ avyaktaH samadhiShThAtA achintyaH sadasatparaH .  
 asthitiH prakR^itishreShThaH sa mahAtmA prasIdatu/ kShetraj~naH pa~nchadhA bhu~Nkte prakR^itiM  
 pa~nchabhirmukhaiH ,mahAnguNAMshcha yo bhu~Nkte sa mahAtmA prasIdatu /40  
 sUryamadhye sthitaH somastasya madhye cha yA sthita, bhUtabAhyA cha yA dIptiH sa mahAtmA  
 prasIdatu/ namaste sarvataH sarvaM sarvatokShishiromukha, nirvikAra namaste.astu sAkShI  
 kShetradhruvasthitiH / atIndriya namastubhyaM li~Ngairvyaktairna mIyase,kAmakrodhavinirmukta  
 rAgadveShavivarjitAH, ye cha tvAM nAbhijAnanti saMsAre saMsaranti te/ mAnyabhakta vijAnanti na  
 punarbhavaka dvijAH/ ekAntino hi nirdvandva nirAshIHkarmakAriNaH, j~nAnAgnidagdhar -  
 maNastvAM vishanti vichintakAH/ 45 asharIraM sharIraM samaM sarveShu dehiShu,  
 puNyapApavinirmukta bhaktAstvAM prAvishantyuta / avyaktaM buddhyaha~NkAramanobhUtendriyaNI  
 cha ,tvayi tAni cha teShu tvaM na teShu tvaM na te tvayi / ekatvAnyatvanAnAtvaM ye viduryAnti te  
 param ,samosi sarvabhUteShu na te dveShyosti na priyaH / samatvamabhika~NkShe.ahaM bhaktyA vai  
 nAnyachetasA, charAcharamidaM sarvaM bhUtagrAmaM chaturvidham, tvayA tvayyeva tatprotam sUtre  
 maNigaNA iva/ sraShTA bhoktAsi kUtastho hyatatvaM tatvasaMj~nikaH , akartA heturachalaH  
 prR^ithagAtmanyavasthitaH / 50 na te bhUteShu saMyogo bhUtatatvaguNAdhikaH, aha~NkAreNa  
 buddhyA vA na te yogastribhirguNaiH/ na mokShadharma vA na tvaM nArambho janma vA punaH,  
 jarAmaraNamokShArthaM tvAM prapannosmi sarvaga / Ishvarosi jagannAtha tataH parama uchyase, .  
 bhaktAnAM yaddhitaM deva taddhyAhi tridasheshvara / viShayairindriyairvA. api na me bhUyaH  
 samAgamaH, prR^ithivIM yAtu gandho vai rasaM yAtu jalaM tathA/ tejo hutAshanaM yAtu sparsho yAtu  
 cha mArutam ,shrotramAkAshamapyetu mano vaikaikaM punaH/ -55 indriyaNyapi saMyAntu  
 svAsusvAsu cha yoniShu, prR^ithivI yAtu salilamApognimanalo.anilam / vAyurAkAshamapyetu  
 manashchAkAsha eva cha , ahaMkAraM mano yAtu mohanaM sarvadehinAm/ ahaMkAraMstato buddhiM  
 buddhiravyaktamachyuta/pradhAne prakR^itiM yAte guNasAmye vyavasthite, viyogaH sarvakaraNair -  
 guNairbhUtaishcha me bhavet/ niShkevalaM padaM tAta kA~NkShe.ahaM paramaM tava,  
 ekIbhAvastvayA me.astu na me janma bhavetpunaH / 60 tvadbuddhistvadgata prANastvadbhaktistvat -  
 parAyaNAH, tvAmevAhaM smariShyAmi maraNe paryupasthite/ pUrvadehakR^ita ye tu vyAdhayaH  
 pravishantu mAm, ardayantu cha duHkhaNI R^iNaM me pravimu~nchatu/ anudhyAto.asi devesha na me  
 janma bhavetpunaH, tasmAdbravImi karmaNI R^iNaM me na bhavediti / nopatiShThantu mAM sarve  
 vyAdhayaH pUrvasaMchitAH , anR^iNo gantumichChAmi tadviShNoH paramaM padam/  
 shrIbhagavanuvAcha/ ahaM bhagavatastasya mama chAsau sanAtanaH tasyAhaM na praNashyAsi sa  
 cha me na praNashyati / 65 karmendriyaMI saMyamya pa~ncha buddhIndriyaNI cha, dashendriyaNI  
 manasi ahaMkAre tathA manaH/ ahaMkAraM tathA buddhau buddhimAtmani yojayet,  
 yatabuddhIndriyaH pashyedbuddhyA buddhyetparAtpam/ mamAyamiti yasyAhaM yena sarvamidaM  
 tatatam, tato buddheH paraM buddhvA labhate na punarbhavam / maraNe samanupApte yashchaivaM  
 mAnusmaret, api pApasamAchAraH sa yAti paramAM gatim/ oM namo bhagavate tasmai dehinAM  
 paramAtmane, nArAyaNAya bhaktAnAmekaniShThAya shAshvate/ 70 imAmanusmR^itiM divyAM

vaiShNavIM susamAhitaH, svapanvibuddhashcha paThedyatra tatra samabhyaset /  
 pauraNamAsyAmamAvAsyAM dvAdashyAM cha visheShataH , shrAvayechChraddadhAnAMshcha  
 madbhaktAMshcha visheShataH / yadyahaMkAramAshritya yaj~nadAnatapaH kriyAH , .  
 kurvaMstatphalamApnoti punarAvartanaM na tu/ abhyarchayanpitR^IndevAnpaTha~njuhvanyaliM dadat  
 jvalannagniM smaredyo mAM sa yAti paramAM gatim / yaj~no dAnAM tapashchaiva pAvanAni  
 sharIriNAM ,yaj~naM dAnAM tapastasmAtkuryAdAshIrvivarjitaH/ 75 nama ityeva yo brUyAnmad  
 bhaktaH shraddhayAnvitaH, tasyAkShayo bhavellokaH shvapAkasyApi nArada/ kiM punarye yajante  
 mAM sAdhaka vidhipUrvakam, shraddhAvanto yatAtmAnaste mAM yAnti madAshritAH/  
 karmAnyAdyantavantiIha madbhakto.amR^itamashnute, mAMEva tasmAddevarShe dhyAhi  
 nityamatandritaH , avApsyasi tataH siddhiM drakShyasyeva padaM mama/ aj~nAnine cha yo j~nAnAM  
 dadyAddharmopadeshanam, kR^itsnAM vA pR^ithivIM dadyAttena tulyaM na tatphalam /  
 tasmAtpredayaM sAdhubhyo janmabandhabhayApaham, evaM dattvA narashreShTha shreyo vIryaM cha  
 vindati/ 80 ashvamedhasahasraANAM sahasraM yaH samAcharet , nAsau padamavApnoti  
 madbhaktairyadavApyate / bhIShma uvAcha: evaM pR^iShTaH purA tena nAradena surarShiNA,  
 yaduvAcha tada.asau bho taduktaM tava suvrata / tvamapyekamaNA bhUtvA dhyAhi j~neyaM  
 guNAtigam , bhajasva sarvabhAvena paramAtmAnamavyayam / shrutvaitannArado vAkyAM divyaM  
 nArAyaNeritam ,atyantabhaktimAndeva ekAntatvamupeyivAn nArAyaNamR^iShiM devaM  
 dashavarShANyananyabhAk, idaM japanvai prApnoti tadviShNoH paramaM padam / 85 kiM tasya  
 bahubhirmantrairbhaktiriyasya janArdane, namo nArAyaNayeti mantraH sarvArthasAdhakaH /  
 imAM rahasyAM paramAmanusmR^iti madhItya buddhiM labhate cha naiShThikIm, madhihtAya  
 duHkhAnyavamuchya sa~NkaTAtsa vItarAgo vigatajvaraH sukhI /

Yuddhishtthara requested Bhishma Pitamaha to suggest a ‘mrityu kaala smarana mantra japa’ to  
 mokshaabhilaashi tatva chintakaas for parama siddhi prapta. Bhishma replied that indeed was such a  
 query worthy of uttama yukti and sukshma buddhis as a similar question was asked by Brahma Maanasa  
 Putra Narada too. shrIvatsA~NkaM jagadbIjamaNantaM lokasAkShiNam / purA nArAyaNaM devaM  
 nAradaH paryapR^ichChata/ akSharaM paramaM brahma nirguNaM tamasaH param, AhurvaidyaM  
 param dhAma brahmAdikamalodbhavam/ Narada asked of Bhagavan Narayana in the profile of His  
 ‘sushobhita vakshasthala’ as with ‘Shri Vatsa Chihna’ being of Jagat beeja mula kaarana- Ananta and  
 Jagat saakshi.

#### [ 1. Brief Vishleshana on Narada - 2. Narada Parivrajaka Upanishad

1. In Hindu Mythology, Brahmarshi Narada occupies a pride of place. In Puranas one could find  
 innumerable references about his multi-magnificent personality for his knowledge, tact, wit, profound  
 common sense and timely interventions where ever tough situations arise and ready solutions, sometimes  
 even unpalatable, are offered. But all kinds of puzzles are untied by him most eminently in the glorious  
 frame-work of Dharma and Nyaya. The finesse of Narada’s way out even in tough situations is attracted  
 by the most ruthless evil practitioners of very high intensity. Could a RavanaSura but yield to the  
 temptation of bringing Maha Deva’s Atma Linga home in his Puja Mandir! Would Kamsa the  
 unquestionable tyrant of Mathura be made to believe years ahead with a warning signal that a child even  
 yet to be born as Krishna would ensure his death! Should a gullible boy Dhruva be emboldened to leave a  
 Kingdom to forests in search of Narayana! Might a Devi Savitri have the courage to run after Yama Raja  
 on a firm prophesy of untimely death of her husband and made Yama’s own position compromising! Was

Devi Satyabhama the zealous and beloved spouse of Lord Krishna as smitten by jealousy of Devi Rukmini was able to hatch a plan to weigh Krishna's body weight against the Kingdom's gold and jewellery in a sensitive balance and turn Krishna as Narada's slave, but for Devi Rukmini's intervention to place a Tulasi Leaf against the gold reserves! Was indeed Devi Satyabhama who longed for Parijata Tree from Swarga in her backyard helped Indra to terminate Narakasura in Krishna's company and be responsible for entire Bharata to observe 'Deepavali' year after year till date! Such intelligent quotient coupled with eloquent knowledge is but a rudimentary component of Narada's renown! He defied no less than a Brahma whose instruction was to become a house holder to procreate progeny while he stood his ground firmly being ready for punishment to become a house holder again and again. This was backed up by his faith, devotion and total surrender to Narayana! Brahmarshi Narada is described in various Puranas as an *agent provocateur* in a dharmic way to mislead purposively the evil doer towards a rosy path and at the end either teach, correct and reform or totally destroy the evil at its termination. Thus Narada is a legendary bridge between excessive arrogance and selfishness on the one hand and a virtuous way of exemplary life on the other! In the normal parlour, the image of Narada reminds one of a singing bard carrying a musical string instrument named 'veena' in his arms, decorated with jasmine flowers on his wrists, neck, shoulders and head hairs, while jay walking on clouds as a 'trailoka sanchari' in the sky from one part of the Universe to another as a globe trotter. He is the Sage who anticipates with his uncanny foresight and seeks to avert impending dangers and more often than nought prevent even by creating and hastening critical situations to teach lessons to the wrong doers, thus save embarrassments and negative situations to the hapless; he does not spare any body, -be it human beings or even Gods - barring the Adi Deva Narayana, whose name is at the tip of his tongue every moment and by each and every utterance by his breath! Indeed he is the Celestial Messenger of Peace and Universal Togetherness. No wonder Narada is a synonym of *Kalaha priya* or mischief monger but he is a unique fund of knowledge, robust commonsense and uncanny wit and wisdom that shapes destinies of Beings in the Supreme Lord's Creation! The multi-splendoured personality of Narada is perceivable perhaps only in idealism. He is not merely a concept which sparkles in 'Srishti', but at once as a provocateur, corrector, guide, and a bridge to vice and virtue. He is a true reflection of what is, what has been, what should not be and what ought to be. He is a mix of Tri Gunas of Satwa-Rajas-Tamas in the required proportion. He has access to Tri-Lokas to their extreme limits. Indeed every man and woman has some thing of a Narada in one's psyche but that flippancy or childlike carelessness needs to be harnessed with knowledge, worldly wisdom, practicality, extreme devotion and that most precious milk of human kindness.

## 2. Naarada Parivraajaka Upanishad

VIII-1. Narada asked Brahma: to expound the saviour mantra for ending the course of worldly life'. 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 (samashti). Which is the vyashti? Which is the samashti? 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 Ardhamatra-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 ardhamatra 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).

VIII-12-13. This Vishva (jit) is the first pada (of the Atman). [The Vishva (the Vishvapada of the Atman) has four aspects in the four states of waking, dreaming, deep sleep and the Turya. In the waking state it functions through the senses and experiences the sight, etc., of objects. This is the waking within the

waking state (jagrat-jagrana). Its experiencer in the individual aspect is the Vishva-Vishva (the Vishva subdivision of the Vishvapada of the Atman); it is Virat-Viraj in the collective aspect. It is Otir-Otir in the individual and collective aspects. When the mind grasps objects without the functioning of the senses it is dreaming within the waking state (jagrat-svapna); its experiencer is Vishva-Taijasa (the Taijasa subdivision of the Vishva). When one is not conscious of anything but remains as if unconscious then it is sleep within the waking state (jagrat-susupti); its experiencer is the Vishva-Prajna (the Prajna subdivision of the Vishva). When one is in equanimity due to the grace of the Guru or the fruition of one's good deeds (punya), as if one were in Samadhi, and behaves like an onlooker (sakshin) it is the Turya in the waking state (jagrat-turya). Its experiencer is the Vishva-Turya (the Turya subdivision of the Vishva)].

The second pada (of the Atman the Taijasa, too, has four aspects (the Taijasa-Vishva, the Taijasa-Taijasa, the Taijasa-Prajna and the Taijasa-Turya) and is the lord of beings, the Hiranyagarbha. It functions as the master in the dreaming state. It perceives subtle forms (of the phenomenal world) and experiences them. Though possessing eight limbs it is one and not different, Oh Narada (lit. the tormentor of foes). VIII-14-16. [When in the dreaming state the Atman experiences the sight, etc., of objects with dream-eyes, etc., without the active functioning of the mind then there is the waking within the dreaming state (svapna-jagarana) and its experiencer is the Taijasa-Vishva (the Vishva subdivision of the Taijasa). Its experiencer is the Sutra-Viraj in the collective aspect of the experiences of the svapna-jagarana state; it is the Otir subdivision of the Anujnatir in the individual and collective aspects. When in the dreaming state the Atman enjoys the objects by the mind alone without the functioning of the dream-eyes, etc., and the svapna-jagarana state, it is the state of svapna-svapna (dreaming within the dreaming state). Its experiencer is the Taijasa-taijasa (the Taijasa subdivision of the Taijasa pada of the Atman). When there is no experience of the svapna-jagarana and the svapna-svapna states and there is no perception either by the dream-eyes, etc., or by the mind and there is a total forgetfulness of external objects and of oneself, that state of insensibility is the svapna-susupti (the state of deep sleep within the dreaming state). The Atman who experiences this state is the Taijasa-Prajna (the Prajna subdivision of the Taijasa pada of the Atman). When due to the fruition of one's good deeds there are no perceptions of the three previous states of the dreaming state and the Atman remains in the Turya state of the dreaming state, when there shines a neutral state (the state of a witness) of generic and particular experiences of the external world and of the inner senses, that state is svapna-turya (the Turya subdivision of dreaming state) and the Atman who experiences this is the Taijasa-Turya (the Turya subdivision of the Taijasa pada of the fourfold Atman). When one is asleep and neither hankers after desire nor sees any dream, that is clearly deep sleep. In this state functions the four-fold Prajna (as Prajna-Vishva, Prajna-Taijasa, Prajna-Prajna and Prajna-Turya), which is termed the third pada of the Atman. This Atman is one, remains in the state of deep sleep, possesses the fullness of wisdom, enjoys happiness, consists of everlasting bliss and remains in the heart of all beings; yet he enjoys bliss, has the mind for his face, is omnipresent and indestructible and is the Ishvara.

VIII-17. He is the lord of all, omniscient and subtle in conception. He permeates all beings; he is the prime source, the origin and the destruction of all.

VIII-18. All these three stages (of waking, dreaming and deep sleep) are a hindrance to the annihilation of all activities to beings (i.e. for self-realization); hence they are akin to the state of deep sleep; it is really dream-stuff and has been said to be an illusion alone. [In the state of deep sleep when the person remaining in either of the two states of waking or dreaming desires to move to the state of deep sleep and experiences the false notion of form, etc., of objects with the eyes, etc., then it is the state of waking



within deep sleep (susupti-jagrat); its experiencer in the individual aspect is the Vishva subdivision of the Prajna; in its collective aspect it is the Viraj subdivision of the Bijatman; in the combined individual and collective aspect it is the Anujnaikarasotir. In the state of deep sleep when the Atman is free of the false notion of form, etc., of external objects and occupying a position in either of the waking or dreaming states experiences the false notions of form, etc., of objects, it is the state of dreaming within deep sleep (svapna-svapna). The experiencing Atman then is the Prajna-Taijasa (the Taijasa subdivision of the Prajna). Again in deep sleep when the Atman, though experiencing the false notion of form, etc., of objects with the false activities (of seeing, etc.), which pervade one's consciousness (Chaitanya), is yet not experiencing them as if stagnant, then it is the state of deep sleep within deep sleep. The experiencing Atman then is the Prajna-Prajna (the Prajna subdivision immanent in the Prajna). Again in the state of deep sleep when the Atman enjoys bliss, remaining as the witness of the experiences of the three previous stages in deep sleep, then it is the Turya state of deep sleep and the experiencing Atman is the Prajna-Turya (the Turya subdivision of the Prajna)].

VIII-19-20. The fourth (pada, the Turya) though fourfold (as Turya-Vishva, Turya-Taijasa, Turya-Prajna and Turya-Turya) is indeed the one essence of pure consciousness, for the reason that each one of these (Vishva, etc.,) culminates in the Turya state. (The Turya state) forms the basis for the differentiation (of the Atman) as Otir, Anujnatir and Anujnana (i.e. Anujnanaikarasa). These three different states are (really) susupta (as they merely constitute a veil of the Turya-Turya which is supreme bliss) and consists of an inward dream-stuff. Knowing that (anything other than the Turya-Turya) is mere illusion, there remains the next moment the one essence of pure consciousness.

VIII-21. [As the Turya-Turya, being the one state of bliss, is incapable of subdivisions in the individual, collective, and partly individual and partly collective aspects, the Turya by itself is not of a fourfold nature, but only three (excluding the Turya-Turya). This threefold nature of the Turya may be explained thus: As there are distinctions in external objects, the knower of Brahman perceives them with his senses, but without distinction; this state is the turya-jagarana; the Atman who experiences this state individually is the Turya-Vishva, collectively it is the Turya-Viraj, partly individual partly collective it is the Avikalpa-Otir. When the knower of Brahman, with all sense-activities abated, perceives the oneness of the Self with Brahman by his mind alone it is the state of turya-svapna; the Atman who experiences this is the Turya-Taijasa. When the person is in distinctionless deep meditation (Nirvikalpa-samadhi) and remains as if in a state of suspended animation, it is the state of turya-susupti and the experiencing Atman is the Turya-Prajna.] Here is the distinct precept that the Turya-Turya is not at any time gross wisdom, (as it is not the Otrotir which is the same as Vishva-Vishva and the Viraj-Viraj, experiencing the jagrat-jagarana state), nor indeed the subtle sentience (as it is different from the Taijasa, Sutra and Anujnatir of the Svapna-jagarana state), nor pure consciousness (Prajna), (as it is different from the Otir-Avikalpa, the same as the Vishva, the Viraj and the Turya of the form of consciousness disclosing the presence or absence of the jagrat-jagarana and other states), nor anywhere else, Oh sage.

VIII-22. It is not non-consciousness (Aprajna) (as it is far away from the Anujnatir-Otir, identical with the Taijasa-Vishva and the Sutra-Viraj that are without outward perception in the svapna-jagarana state), nor of both gross and subtle consciousness (as it is outside the scope of Otir-Anujnaikarasa, identified with the Vishva-Prajna and the Viraj-Bija of the jagrat-svapna state which is outside the province of true knowledge), nor exclusive intelligence (as it is not within the scope of Anujnatir-Anujnaikarasa, identified with the Taijasa-Prajna and the Sutra-Bija of the form of exclusive intelligence functioning in the svapna-svapna state) and is never perceptible (as it is beyond the range of the Anujnatir-Anujnatir, identified with the taijasa-Taijasa and the Sutra-Sutra deluded by the vision created by the mind in the

svapna-svapna state).

VIII-23. It cannot be defined (as it is different from the Anujnaikarasa-Anujnatir, identified with the Prajna-Taijasa and the Bija-Sutra which can be known only through the ignorance of the Atman in the svapna-svapna state), cannot be grasped (as it is different from the Anujnaikarasa-Otir, identified with the Prajna-Vishva and the Bija-Viraj, which can be grasped through the ignorance of the Atman in the svapna-jagarana state), is incapable of being expressed (as it is different from the Anujnatir-Avikalpa, identified with the Taijasa-Sutra-Turiya, which manifests the presence or absence of the svapna-jagarana and other states in the svapna-turya state), is beyond thought (as it is outside the Anujnaikarasa-Anujnaikarasa, identified with the Prajna-Prajna and the Bija-Bija in the svapa-svapa state, having only the recollection, 'I know not anything of that state'), is incapable of being given a name (as it is untouched by the perception of the Anujnaikarasa-Avikalpa, identified with the Prajna-Bija-Turya, that could be named as the witness of the presence or absence of the svapna-jagarana and similar states in the svapna-turya state), is also the essence of the conviction in the one Atman (as it is different from the perceptions of the Avikalpa-Otir, identified with the Turya-Vishva-Viraj, experiencing the turya-jagarana state), is the annihilation of worldly life (as it cannot bear even the smell of the Avikalpa-Anujnatir, identified with the Turya-Taijasa-Sutra which in some cases does not put an end to worldly life and which experiences the turya-svapna state), is quiescent (as it differs from the experience of the Avikalpa-Anujnaikarasa, identified with the Turya-Prajna-Bija experiencing the turya-svapna state), is the auspicious one (as it is the same as final beatitude - Kaivalya - in the disembodied state) and is the non-dual one (as it is of the form of the supreme non-dual state without a counter-part) - this (the knowers of Brahman) consider as the fourth (the turya-turya); it is the (same as the) Brahma-Pranava. This should be realized and not any other (called) turya. This (turya-turya) is the prop to the seekers after liberation as the sun (to the phenomenal world); it is self-effulgent (as it is the source of lustre to the sun, etc.); it is the ether of Brahman (as it is without a counter-part); it always shines as it is the transcendent Brahman. Thus (ends the eighth chapter of) the Upanishad.

IX-1. Then Narada inquired: 'How is the real form of Brahman?' The god Brahma answered (expounding) the real form of Brahman. Those who consider that He (the transcendent Brahman) is one and himself (the individual self) as another are beasts, though not beasts in their (true) nature. The wise (sage) having realized thus (that the individual Self and Brahman are identical) is released from the jaws of death (i.e. belief in duality results in death and renunciation-birth; that in non-duality, in immortality). There is no other path known to reach the goal (of final beatitude).

IX-2. Time (is the root-cause of worldly life, say some philosophers), Nature (say the Mimamsakas), chance (say the atheists), the (five) elements (say the Jainas who believe in the eternality of the world), Matter (Prakriti) (say the Saktas), the Purusha (Hiranyagarbha) (say the Yogins) - thus the speculation (on the cause of worldly life). The combination of these is not (the cause) on account of the existence of the Self. The Self too is incapable (of being the cause) on account of its being subject to happiness and misery.

IX-3. They (the knowers of Brahman) resorting to the Yoga of deep meditation perceived the power (Maya) of the self-luminous Atman, well hidden by its own attributes (of Sattva, etc.), who, alone, governs all these causes including Time and the individual Self.

IX-4. (Maya, under the guidance of the Saguna-Brahman - Ishvara - created the universe. Brahman itself does not perform any action as it is nishkriya). (They perceived) that (world resembling the wheel of a chariot) in one felly (Maya), covered with three (the gods Brahma, Vishnu and Shiva, possessing the power of creation, sustenance and withdrawal of the world, due to the association with the three gunas), possessing sixteen powers (kalas), having fifty spokes with twenty nails (in the form of the senses and

their objects), having six groups of eight (astakas) with one fetter (desire) of many forms, with three kinds of paths, and having delusion which is the cause of the two (goodness and sin, based on love and hatred).

IX-5. We think of that (river) the water of which flows in five ways (currents), which has five fierce mouths due to five causes, the waves of which are the five vital airs, whose source is (the ego) which controls the five senses of perception, which has five whirlpools, whose speed of flow consists of the five miseries, which has fifty divisions and which has five junctures.

IX-6. In this wheel of Brahman which is (the cause of) the life of all, (the substratum of) the dissolution of all and extensive (far vaster than the sky), the Hamsa (the Paramatman in the form of the individual Self) is revolved. Having considered himself as separate (as the individual Self, as the ether in the pot with reference to the all-pervading ether), and Brahman as the controlling Self (he is revolved in the wheel of worldly life); and then becoming beloved by Him (on realizing the truth in 'Thou art That', and 'I am Brahman') (the individual soul) attains immortality.

IX-7. This (described before as different from the Saguna Brahman, or Ishvara) has indeed been sung (in the Upanishads) as the supreme Brahman; on Him (the essence of the Pranava) the triad (is super-imposed) and it is the support (of the phenomenal world) which is in itself; it is imperishable. Knowers of the Veda realizing the difference (between the Self and Brahman to be false) and being completely devoted to Him are absorbed in the transcendent Brahman.

IX-8. The Lord sustains the universe unified (by cause and effect), the perishable (phenomenal world) and the imperishable (Maya), the manifested (Nature) and the un-manifested (cause, Maya). The individual Atman is considered to be powerless due to its nature of being an experiencer (of pleasure and pain); having realized the self-effulgent Being, he becomes free of all bonds.

IX-9. The omniscient and the ignorant are the two uncreated beings; the (former) is the Lord and (the other) the powerless (anisha); there is indeed the one uncreated (Prakriti) which is intended for the things of experience and the experiencer The (transcendent) Atman is unlimited and omnipresent and is not an agent (of actions). When (one) realizes these three (Ishvara, the individual Self and Prakriti) to be Brahman (one becomes Brahman).

IX-10. Prakriti (Pradhana) is perishable; the Lord (Hara, who dispels ignorance) is immortal and imperishable. The one self-effulgent Being rules over the perishable (Prakriti) and the individual Atman. By repeated deep meditation on Him and concentration of the mind (in Yoga, 'I am He') and by the realization of true reality, (there shall be) the disappearance of the universal illusion (Maya) at the end (of one's ignorance).

IX-11. Having realized the self-effulgent Lord (as identical with the Self) one is released from all bonds; with all miseries destroyed there will be an end to births and deaths. By deeply meditating on that (that he is no other than that reality) and when the difference between the body (and the Self has disappeared) (the sage) realizes the third supreme state (of the Parameshvara) and (therein) final beatitude (kevala), and (thus) has fulfilled himself.

IX-12. This (Brahman) should be realized (as oneself), it is everlasting and present as the individual Atman; for there is nothing other than that that is worthy of realization. Having considered (with illusory vision) the experiencer (individual Atman), the objective world (of experience) and the Ishvara (ruler) (as different), (know) that all this triad has been well declared (by the knowers of the Vedanta) to be Brahman (alone).

IX-13. The means of realizing this Brahman is the Brahma-Vidya (the teaching of the Upanishads) and penance (i.e. deep meditation); it is solely dependent on the Upanishads (for its realization).

IX-14. To one who thus understands and meditates on one's Self alone, 'What delusion is there, what

sorrow, to one who beholds oneness?' Hence (the separateness of) Viraj, the past, the present and the future (disappears and they) become of the form of the indestructible (Brahman).

IX-15. Subtler than the atom, greater than the great, the Self is situated in the heart of this (every) creature. One sees this transcendent Lord who is free from passions by the grace of the creator and (thus) becomes freed from sorrow.

IX-16. Having no hands and feet, (the Lord) moves fast and grasps (objects); without eyes He sees; without ears He hears. He knows things to be known (without a mind, as he is omniscient); no one knows Him. (knowers of the Vedanta) speak of Him as the foremost Purusha (the supreme Consciousness).

IX-17. The wise (Yogin) does not feel sorrow, having realized the Atman who is bodiless, transcendent and all pervading and who is present in (all) bodies which are impermanent.

IX-18. This transcendent (Being) the prop of all (as Vishnu), whose powers are beyond (the reach of) thought, who is to be realized by the esoteric meaning of all the Upanishads, and who is greater than the (indestructible) great, ought to be realized; at the end of everything (phenomenal) the emancipator (lit. the harbinger of death to avidya) ought to be known.

IX-19. The (all-)wise, the (most) ancient, the most exalted of sentient beings, the Lord of all, the one adored by all gods, and devoid of beginning, middle and end, the infinite, the indestructible and the prop (lit. the mountain) to (the gods) Shiva, Vishnu and Brahma (should be realized).

IX-20. All this Universe made up of the five elements and remaining in the five, which becomes endless in variety by their quintuplication is pervaded by him (the Atman as Antaryamin, etc.); but it is un-encompassable by the parts (thus) quintuplicated; (for) it is the highest of the high and greater than the great, and eternal auspiciousness by the effulgence of its own form. (Thus the seeker after liberation should realize the Self as Brahman).

IX-21. Neither one who has not refrained from bad conduct, nor one who is not peaceful, nor one without concentrated meditation, nor one whose mind is not quiescent can realize him (Brahman) by (mere) knowledge (of the scripture). (By the one gaining true knowledge (Prajnana) by refraining from the evils described above realizes Brahman).

IX-22. The Self (remaining in oneself) reveals itself neither to one (who considers it) as inwardly wise, nor as outwardly wise, nor as gross, nor as subtle, nor as knowledge, nor as ignorance, nor as knowledge of both (external and internal), nor as conceivable, nor as directly connected with worldly activities. He who realizes it thus becomes liberated; he becomes liberated. Thus said the god Brahma.

IX-23. The mendicant monk is a knower of the real nature of the Self. The mendicant monk journeys alone (as duality is foreign to him even in a crowd). Like a deer timid through fear, he remains (without mixing with company). He does not stand in the way (of others' progress). Discarding everything other than his (bare) body, sustaining his life in the manner of a bee (by collecting food from different places) and deeply meditating on his Self and without seeing any difference in all things from his own Self, he becomes liberated. This mendicant monk abstaining from being the agent of all (worldly) actions, freed from (duties of) the preceptor, disciple, scripture, etc., and discarding all bands of the phenomenal world, is untouched by delusions. How can the mendicant monk devoid of wealth be happy? He is rich (as he has the wealth of Brahman), beyond both knowledge and ignorance, beyond pleasure and pain, illumined by self-effulgence, celebrated among all (people), omniscient, the giver of all great powers, the lord of all - thus he considers himself. That is the highest place of Lord Vishnu where the Yogins, having reached it never return (therefrom). The sun shines not there, nor does the moon. He never again returns (to worldly life), he never returns. That is final beatitude (Kaivalya). ]

### Further stanzas of the Chapter Thirty Seven

Narada asked: *Twam akSharaM paramaM brahma nirguNaM tamasaH param, AhurvaidyaM paraM dhAma brahmAdikamalodbhavam/ BhagavanbhUtabhavyesha shraddadhAnairjitendriyaiH, kathaM bhaktairvichintyosi yogibhirmokShakA~NkShibhiH/ kiMnu japyam japennityaM kAlyamutthAya mAnavaH, marechcha mriyamANo vai visheSheNa mahAdyute/ kathaM yu~njansamAdhyAayedbrUhi tatvaM sanAtanam /shrutvA cha nAradoktaM tu devAnAmIshvaraH svayam, provAcha bhagavAnviShNurnAradaM varadaH prabhuH/*

‘Bhagavan! Maharshi ganaas acclaim you as the ‘ Avinaashi Nitya-Parabrahma-Nirguna- Agjnaana - andhakaara Tamo gunaateeta-Vidyaadhipati-Parama dhaama swarupa- Brahmaadikamalodbhava utpatti kaarana-Bhutabhavishya swami parameshvara. How indeed could you guide those of shraddhaalu jitendriya bhaktaas and mah yogis being intensely desirous of moksha being of your Nijaatma Swarupa! Further Manushyas having been awoken from the night sleep, which could be the simple mantra by chanting which by their japa and dhyana.’ Then Bhagavan Shri Krishna Himself replied to Devarshi : *hanta te kathayiShyAmi imAM divyAmanusmR^itim,yAmadhItya prayANe tu madbhAvayopapadyate/ oMkAramagrataH kR^itvA mAM namaskR^itya nArada,ekAgraH prayato bhUtvA imaM mantram - udIrayet , oM namo bhagavate vAsudevAyeti/ ityukto nAradaH prAha prA~njaliH praNataH sthitaH, sarvadeveshvaraM viShNuM sarvAtmAnaM hariM prabhum /*

Bhagavan replied: Devarshi! I should be too happy to First of all, I am delighted to hear at your dharma sandeha about what be the maha mantra raaja for adhyana for the mokshagaamis at the time of their mrityukaala to attain me. Narada! Do initially make OMKAARA and gree me heartily with ‘ ekaagrata’ and then recite Om Namo Bhagavate Vaasudeevaaya. As Bhagavan made the Mantropadesha, Narada raised his hands and greeted with utmost reverence and gratitued and shovered encomiums as follows to the Sarva Deveshwara Sarvatma Paapahaari Shri Vishnu as follows:

*AvyaktaM shAshvataM devaM prabhavaM puruShottamam, prapadye prA~njaliarviShNumakSharaM paramaM padam/ purANaM prabhavaM viShNumakShayaM lokasAkShiNam,prapadye puNDarIkAkShamIshaM bhaktAnukampinam/lokanAthaM sahasrAkShamadbhutaM paradaM padam, bhagavantaM prapanno.asmi bhUtabhavyabhavat prabhum/*

Narda stated: Prabho! I seek rakshah from Bhagavan Vishnu the Avyakta Sanaatana Adi Devata, Sarvotpatti Moola Kaarana, Purushottama, Avinaashi, Paramapada swarupa with folded hands. I seek raksha from Bhagavan Vishnu the Puraana Purusha, Samastotpatti kaarana, Nitya, Akshaya and Sampurna Jagat Saakshi, Kamala samaana Netra, and Bhakta Vatsala. I seek raksha to Bhagavan Vishnu the sarvaloka rakshaka with sahasra netraas, the Bhuta-Vartamana- Bhavishya kaala swaami and of adbhuta paramapradarupa.

*sraShTAraM sarvalokAnAmanantaM sarvatomukham,padmanAbhaM hR^iShIkshaM prapadye satyamachyutam / hiraNyagarbhamamR^itaM bhUgarbhaM parataH param, prabhoH prabhumanAdyantaM prapadye taM raviprabham / sahasrashIrShaM puruShaM maharShi tatvabhAvanam, prapadye sUkShmamachalaM vareNyamabhayapradam / nArAyaNaM purANarShi yogAtmAnaM sanAtanam , saMsthAnaM sarvatatvAnAM prapadye dhruvamIshvaram/*

I seek refuge to Bhagavan Padmanaabha thesamasta loka srashta, Sarvatomukha, Ananta, Satya, Achyuta and Sampurnendriya swami. I seek refuge from Hiranyagarbha, Amrita swarupa, Prithvi garbha dhaarana kaaraka, Paraatpara, Prabhottama Prabhu, Anaadi, Ananta and Suryasamaana mahateja.I seek sharanya from Sahsara Mastaka, Antaryaami Atma, Tatva Chintaka Maharshi Kapila Janma kaarana, Sukshma,

Achala, Varenya and Sarvaabhayaprada. I take shelter from Him as of Naraana Maharshi Swarupa, Yogatma, Sanaatana Purusha; Sampurna Tatvaashishthaana, and Avinaasha Ishwara.

*YaH prabhuH sarvabhUtAnAM yena sarvamidaM tatam, parAvaragururviShNuH sa me devaH prasIdatu/ yasmAdutpadyate brahma padmayoniH sanAtanaH, brahmayonirhi vishvAtmA sa me viShNuH prasIdatu / yaH purA pralaye prApte naShTe sthAvaraja~Ngame, brahmAdiShu pralIneShu naShTe lokaparAvare/ AbhUtasaMplave chaiva pralIne.aprAkR^ito mahAn, ekastiShThati vishvAtmA sa me viShNuH prasIdatu/*

I seek asylum from the Sampurna Bhutaprabhu who had occupied the totality of the Universe as the charaachara praani naadha by prostrating at His lotus feet. I seek protection from the Vishvatma Vishnu from whose padma yoni got sprouted the Pitamaha Brahma who in turn had manifested Vedas and the Maha Brahmanas. I seek protection from that Vishvatma Vishnu who was the single and singular residue at the time of maha pralaya when even Brahma Deva- let alone Devas and his entire srishti had disappeared at the time of maha pralaya as the sampurma maha bhutaas and tatvaas too got dissolved!

Chaturbhishcha chaturbhishcha dvAbhyAM pa~nchabhireva cha, huuyate cha punardvAbhyAM sa me viShNuH prasIdatu / May Bhagavan Vishnu be ever kind to me as my unique asylum when the aahutis with seventeen Mantraaksharaas of ‘ Chatur-Chatur- Dva-Pancha-Dva Mantraaksharaas viz.

Aashraavaya-Astu Shroushat- Yaja- Ye Yajamahe-Vashat be performed for the Manifestation of the Universe.

[ Recall the earlier Chapter 9 for the concept of Panchekarana of Pancha Bhutas, but in the present context of Post Pralaya Srishti be noted as far more comprehensive.

Further stanzas as continued:

*ParjanyaH pR^ithivI sasyaM kAla dharmaH kriyAkriye , guNAkaraH sa me babhrurvAsudevaH prasIdatu/ agniShomArkatArANAM brahmarudrendrayoginAm, yastejayati tejAMsi sa me viShNuH prasIdatu/ yogAvAsa namastubhyaM sarvAvAsa varaprada, yaj~nagarbha hiraNyA~NgAM pa~nchayaj~na namostu te/ chaturmUrte paraM dhAma lakShmyAvAsa parArchita ,sarvAvAsa namaste.astu vAsudeva pradhAnakR^it/*

In the process of Punah Srishti, may I seek protection from Bhagvaan Shyamavarna Vaasudeva Shri Krishna of as the progenitor of Megha-Prithvi- Sasya- Kaala-Dharmna- Karmaabhava rupaas and gunaas too. May I also seek sancuary from Bhagavan Vaasudeva to be kind to me from Agni-Chandrama- Surya- Taraagana- Brahma Deva-Rudra-Indra and Maha Yogis to enrich my tejas. Yogaavaasthaana Shri Krishna, my namaskaaraas. You are the Sarva nivaasa sthaana, Varadaayaka, Yagjna garbha pancha yagjinamaya parameshvara viz of Veda Yagjna or Deva Yagnya being the homages to Brahma and Vedas- Pitru Yagjna- Bhuta Yagjna and Mannushya Yagjna; The performance of these five yajnas is conducive to the spiritual evolution or growth of a man as he gradually would realise that he is not a separate entity . Vaasudeva! My earnest homages to you as as you are the Chatur murti swarupaas of Shri Krishna, Bala bhadra, Pradyumana and Aniruddha.

[ Vishleshana on Bala Rama-Pradyumna and Aniruddha

The elder brother of Krishna, Balarama is also known as Baladeva, Balabhadra, Haladhara, and Halayudha. Significant in the Jagannath tradition, Balarama is regarded as one of the triad deities and generally, Balarama is also included as the eighth avatar of Vishnu . Along with, being an avatar of

Vishnu, many texts also mention Balarama as an avatar of Adi Anant Shesh Naag, the many-headed serpent, upon whom Lord Vishnu rests in Kshirasagara, which is the ocean of milk. . He holds all the planets of the universe on its hood. That could explain the reason behind Balarama's tremendous strength, believed to be stronger than a herd of elephants. Balaram was an excellent warrior in Gada Yuddha as the Teacher of Duryodhana. As a child, he killed many asuras sent by Kamsa such as Dhenukasur and Pralambasura. While a majority were killed by Krishna, those killed by Balaram were also very dangerous. Maha Bhagavata Purana is quoted on Krishna-Bala Rama Leelaas: On completion of a year, the two sons were named Balaram and Krishna. As they grew they were displaying charming tricks and playful mischief bringing ecstatic joy not only to the parents but to the entire village especially Gopikas (Maidens) with whom endless pranks were played like stealing butter, embarrassing them in several ways and enchanting them all differently; in fact the life style of Gokula Village got transformed to that of a heaven and they were all blessed indeed! But there was an underneath devotion and spiritual awareness prevailing among the persons of Gokula and there was even a sub-conscious feeling that the two boys were not ordinary but incarnations of God. While the playmates were all playing once, Balarama who was elder complained to Yashoda that Krishna was eating earth, the mother found that Krishna's hands were full of dirt and she asked Krishna to open his mouth. Yashoda almost fainted to view the entire Universe in Krishna's mouth with fleeting visions of the Sky, Earth, mountains, oceans, and the planetary system. She was amazed to realise that Krishna was Vishnu Himself, but too soon she got out of that consciousness created by a transitory illusion ( Maya) and started fondling the Kids as usual. Very often, Krishna looked so innocent that Yashoda discounted the pretty complaints made by Gopis against the lad either out of fondness or envy. As she got fed up one day, she tied Him to a grinding stone kept between twin trees, Yamala and Arjuna in their back yard and started her routine. After a while she heard big noises of falling trees and shrieking screams of Gopikas and there stood two personalities with radiance bowing before the boy Krishna; apparently the two were the opulent and conceited sons of Demi-God of Wealth, Kubera. Narada cursed the sons of Kubera- Nalakubara and Manigriva- to become the twin trees in the backyard of Nanda's house and await Krishna to release the curse. Nanda and the elders of Gokula felt that weird incidents were happening in the Village and thus decided to shift to a lush green and fertile forest known as Brindavan. Indeed this area was far better, as there was a mountain Govardhan was also nearby. The Vraja Vasis were happier as their lives were more comfortable under His shade. Their crops were richer, climate was healthier and the Gopas and Gopikas had plenty of space to play, enjoy and venture out, in the excellent company of Balarama and Sri Krishna. The sonorous flute of Krishna, the ankle bell sounds of maidens, the joyful dances of men and women, and the social functions of the elders gave a highly romantic and contented atmosphere at the new environs. But at same time, there were a number of incidents continued nevertheless, each fortifying the underlining faith and awe in Balarama and Krishna as super beings. Examples included the killing of Dhenukasura who mixed up with cows and calves of Brindavan; Bakasura, a fresh water wading bird, heron, with a long beak and a gigantic features who attacked Krishna who tore off the powerful jaws and beaks; Aghasura, the huge Python who devoured boys but Krishna entered its enormous mouth and saved them before killing; the fearful serpent Kaliya of lake Kalindi was unapproachable to human beings, animals especially cows, birds, fishes etc. which freely used to stray as the waters were fuming hot with poisonous flames. Krishna's playmates described the lake as entering into Hell gates. But He desired to teach a lesson to Kaliya and family who made an exclusive residence in the lake, often moving out of it in the surroundings, but for the fear of Garuda, the carrier of Lord Vishnu. Krishna however jumped into the lake and attacked the most obnoxious creature and subdued it after a fierce fight for days together. Nanda and Yashoda wanted to

enter the lake out of desperation, but Balarama prevented saying that Krishna would emerge dancing on its hundred and one hoods. Indeed He did likewise and ordered Kaliya and family to quit the lake and enter the ocean and assured that His footprints would be recognised by Garuda and as such there was no problem from the serpents to move out. In another instance, demon Pralamba disguised as a cow-herd boy and Balarama sensing it desired to play a game *Hirana Kreedanam* ( *carriers and passengers*) by splitting two parties-one headed by Krishna and another by Balarama. Pralamba disguised as cowherd boy had purposively lost the game so that he would carry away Balarama as he had won. Sitting on the back of the demon, Balarama squeezed the demon's body and sat on him as though as a mountain and thus killed him. Another incidence was Krishna's feat of lifting the mountain Govardhan Giri by His little finger, as Varuna the God of Rains was annoyed with the villagers as they did not perform the traditionl worship and lashed with devastating rains continously. Consequently, Varuna and Indra apologised the indiscretion of Varuna to Lord Krishna.

**Devi Revati**, wife of Balaram was the only daughter of King Kakudmi of Kusasthali, a prosperous and advanced kingdom. As no human could prove to be good enough to marry his lovely and talented daughter, Kakudmi took Revati Brahmaloka for the advice about finding a suitable husband for Revati. Brahma laughed loudly and explained that time runs differently on different planes of existence and that during the short time they had waited in Brahmaloka to see him, 27 chatur-yugas had passed on Earth. However, Brahma comforted him and added that Vishnu was currently on Earth in the forms of Krishna and Balarama and he recommended Balarama as a worthy husband for Revati. Maha Bhagavata Purana detaileed that the King and Revati proposed the wedding. As Devi Revati was from an earlie age and was far taller and larger in size, Balaram had tapped his plough being his weapon on her head and shoulder as she shrank to the normal height of Balaram's age and their wedding was celebrated. At the time of Shri Krishna niryana, Bhagavan replied: 'I am fully aware of my next move; I have already initiated the process of Yadava destruction as considerable annihilation of the enemy forces of the virtuous Pandavas including the killing of Jarasandha besides of Kauravas was concluded too. As I have still to complete the task of terminating Yadavas as I brought them to Dwaraka and that bit of task too once concluded, I shall be freed of my mortal responsibilities and return to Vaikuntha'. So saying, Krishna made arrangements by dispatching Uddhava to Badarikaashrama on Gandhamaadana Parvat to Naranarayana Maharshi Ashrama where he would secure Siddhi after the close of his life. Select Yadavas including himself, Baladeva and elders like Ugrasena, Vasudeva left for Prabhasa Kshetra along concerned Devis; remaining Yadavas most of got dead drunk killed each other including Pradyumna, Saamba, Kritavarma, Satyaki, Aniruddha, Pruthu and Akrura by using the high grown sea beach grass roots which sprouted from the powder of the Musala delivered from Saambu's garbha thus terminating Yadu Vamsha; the elders including Balarama etc who left for Prabhasa Kshetra took resort to Yogic ends and finally Krishna and the famed charioteer Daruka remained; Balarama sat under a Tree and from hisface a Maha Sarpa emerged and moved towards the huge Ocean as worshipped by Sidhas and Nagaas while Samudra welcomed and worshipped and the Maha Sarpa entered the Ocean. Meanwhile Krishna assumed his full form with four hands armed while Shankha-Chakra- Gada-Sarangaas performed pradakshinas and he rested under a tree bush. Imagining that a deer was resting since Krishna's feet were moving behind a tree bush, Jara Vyaadha who recovered an iron left-over bit from the fish caught in the Sea, sharpened his arrow and shot at the Lord's moving feet and ashamed to do so but the ever merciful Krishna bestowed him Siddhi. Krishna then sent Daruka to convey the news of Krishna Nirvana to his dear disciple Arjuna to perform the obsequies of himself, of Balarama and the illustrious Yaduveeras;



Rukmini and Krishna's wives performed Krishna Sahagamana or sacrificing themselves in the a same Fire with which the mortal human form of the Avatara succumbed

Pradyumna was born to Rukmini and Krishna and the son looked exactly like Krishna. When he was hardly ten days old, Demon Sambara kidnapped the child not knowing that he was the son of Krishna threw him in the Sea as a huge fish ate him but the child was safe in its belly. A fisherman caught hold of the big fish and presented it to the King Sambara who in turn gave it to Mayavati the head cook of the King's kitchen who cut the fish to find an attractive baby inside. At that very juncture, Brahmarshi Narada appeared in the kitchen and revealed the Story to Mayavati of Lord Rudra turning 'Manmadha' (Cupid) into ashes when he and Rati (Cupid's wife) aimed Floral Arrows. Lord Rudra gave boons that in their next birth, Cupid would be born as Lord Krishna's son Pradyumna and Mayavati as Rati. As Pradyumna grew as a youngman, Mayavati desired to marry him despite wide difference of age. Pradyumna was popularly known as 'Vyuha' as the Lord of Intelligence, along with three of His other names viz Vasudeva (Lord of Consciousness); Sankarshana (Lord of Individuality) and Aniruddha (Lord of Intelligence). Eventually Pradyumna killed Sambara, married Mayavati and stayed with Rukmini and Krishna at Dwaraka.

Aniruddha : Banasura, the grand son of the famed King Bali who gave the entire Universe in charity in lieu of three feet to Lord Vamana, was the father of daughter Usha who fell in love with Aniruddha, the son of Pradyumna and the grand son of Lord Krishna. Banasura was a dedicated devotee of Lord Siva, and the Lord awarded several invaluable benedictions to the Demon including powerful war weapons and thousand hands to relase the armaments simultaneously. Once Usha happened to see both Shiva and Parvati sitting together and being an Antaryami Devi Parvati joked with Usha that one day she would too land up in a situation like that. Usha asked Devi Parvati as to when would that day arrive! Parvati replied that she would dream of a youth on the night of Vaishakha Shukla Dwadashi. As the day arrived, Usha did get the dream and informed of the incidence to her friend Chitrlekha, the daughter of Banasura's Minister named Kushmanda. As Usha was unable to bear the feelings of love, Chitrlekha showed several drawings of eligible and handsome bachelors and after a few days, Usha succeeded finally to identify the youth. Then it was learnt that the youth was the son of Krishna. In course of time, the couple met and their romance became intense by the day. Learning of the desire of his daughter with Aniruddha, the son of Pradyumana -the erstwhile Cupid who was burnt into ashes by Lord Siva's third eye- and the grand son of Krishna (Avatar of Lord Vamana), Banasura quashed the wedding proposal and reprimanded his daughter since Krishna was his foe. Banasura prevented his daughter meeting Aniruddha and when the latter fought with him, he imprisoned Aniruddha. Yadavas in Dwaraka wondered as to what happened to Aniruddha. On learning from Narada Muni, it was learnt that Aniruddha was imprisoned in Shonitapur, the Capital of Banasura and Krishna, Balarama and Pradyumna lest by Garuda to that Place. There, they confronted Pramathaganas of Shiva and fought with Jwara the three footed Chief of the 'Parshads' named Maheswara and defeated him. This led to a full-fledged battle between Krishna and others on one side and Banasura, Shankara and Kartikeya on the other. As furious Shashtra-Astraas were exchanged by both the Parties, the whole world was affected with Pralayaagni. Balarama attacked Banasura and the fight got intensified with alarming consequences. Meanwhile Krishna recalled his Sudarshana Chakra and sliced off the mighty hands of Banasura and was about to cut off the Asura's head too. It was at that climatic moment, Shankara addressed Krishna to stop. "Hey Krishna! I am aware that you are the Purushottama – Parameswara- Paramatmaa and Adyanta-Rahita! Do get cooled down. I have provided shield to Banasura

my devotee and assured that I would stand guarantee at the time of his peril; please do not falsify my faith in me. He has not done any thing wrong to you but is egoistic due to my backing and therefore pardon him. Krishna replied: ‘Shankara! If you so wish as you had given him a benediction, Banaasura would continue to be alive. In order to respect your assurance to him, I am withdrawing Sudarshana Chakra; if you had given him protection, so do I; You should never feel that you are different from me; you should always consider me as yourself and together we are the Devas, Asuras, human beings and all the rest; all those who consider us as different from each other are shrouded in Maya or Illusion; indeed, I am pleased and am gone. Thre after, Krishna and all the rest headed to Aniruddha’s prison, where the latter was released by ‘Naga bandhana’ or tight-tied by a serpent which ran away at the appearance of Garuda Deva while Banasura politely agreed for the Sacred wedding of Usha-Aniruddhaas.]

#### Further stanzas as continued

*30 avyaktAdvyaktam utpannama vyaktAdyaH paro.akSharaH, yasmAtparataraM nAsti tamasmi sharaNaM gataH / na pradhAno na cha mahAnpuruShashchetano hyajaH, anayoryaH paratarastamasmi sharaNaM gataH/ chintayanto hi yaM nityaM brahmeshAnAdayaH prabhum, nishchayaM nAdhigachChanti tamasmi sharaNaM gataH/jitendriya mahAtmA j~nAnadhyAnaparAyaNAH, yaM prApya na nivartante tamasmi sharaNaM gataH/ ekAMshena jagatsarvamavaShTabhya vibhuH sthitaH, agrAhyaM nirguNaM nityaM tamasmi sharaNaM gataH /*

May Mahatma Shrihari be pleased to provide me raksha as even being the avyaka paramatma had manifested the Universe thus being ‘vyakta jagadotpatti kaarana’. While Prakriti and Maha Tatva both being of ‘jada padaardhas’ or of amorphous materials, Purusha is of chetana swarupa; both these entities are thus of kshara-akshara lakshanaas; may I seek raksha to that VYAKAAVYATA Paramaatma. Brahma- Shiva aadi Devataas too had been concentratedly seeing to identify to that Unknown but having been unsuccessful; may I seek raksha from that Bhagavan Purushottama. Maha Jnanis and nirantara dhyanaaparaayana jitendriyas who having accomplished Him would never ever return to this samsaara and to that Pameshvara may I seek solace and safety for now. Unto that Sarvavyapi Parameshwara who be holding the sampurna jagat with His ekaamsha dhaarana sthitatva, even being nirguna yet nitya; it is to that Jagadaadha ara, may I be granted raksha.

*SomArkAgnimayaM tejo yA cha tAramayI dyutiH, divi saMjAyate yo.ayaM sa mahAtmA prasIdatu / guNAdirnirguNashchAdyo lakShmIvAMshchetano hyajaH /sUkShmaH sarvagato yogI sa mahAtmA prasIdatu / sA~NkhyayogAshcha ye chAnye siddhAshcha paramarShayaH , yaM viditvA vimuchyante sa mahAtmA prasIdatu/ avyaktaH samadhiShThAtA achintyaH sadasatparaH, asthitiH prakR^itishre-ShThaH sa mahAtmA prasIdatu/ kShetraj~naH pa~nchadhA bhu~Nkte prakR^itiM pa~nchabhir mukhaiH ,mahAnguNAMshcha yo bhu~Nkte sa mahAtmA prasIdatu /*

May I seek solace from that Paramatma who scintillates the Aakaasha with Surya Chandra Taaraaganas with none of His ‘indriya veseshata grahana’ yet being limbless and bodyless paraashakti. To that Mahatma Shrihari who be the samasta gunaadi kaarana yet being nirguna as the aadi purusha- Lakshmivaan- chetana, ajanma,sukshma, sarvavyaapi and Maha Yogi, may my manovaak kaaya karma paripakvata seek sarva raksha. To Him whom the jnaana yogis, karma yogis, Siddha Purushaas and Maharshis dedicate themselves and achieve samsaara mukti for ever that I aspire for His raksha. May that

‘avyakta-sarvaadhishtha- achintya- sad-asat vilakshani - aadhaara rahita- and Prakrti Shreshtha accept my refuge as being of my steadfast devotion to Him ever.. He being the Kshetrajna be experiencing what panchajnaanendriyas all about as well as the shabda-sprashaadi tanmatraas too.

[ Vishleshana on Kshetrajna Vibhaga Yoga vide the Thirteenth Chapter of Bhagavad Gita

*Idam shareeram Kounteya! Kshetrami -tyabhidheeyate, etadyo vetti tam praahuh Kshetrajna iti tadvidah/ Kshetramchaapi maam viddhi sarvakshetreshu Bharata, Kshetrakshetrajnayor jnaanam matam mama/ Tad kshetram yaccha yaadrukcha yadvikaari yatascha yat, sa chyo yatprabhaavascha tatsamaasena me shrunu/ Rishibhir bahudhaa geetam cchandobhirvividhah prithak, Brahma sutrapadaishcha hetumadbhirvinishchitaih/ Maha bhutanyahamkaaro buddhiravyaktamevacha, indriyaani dashaikamcha panchachendriya gocharaah/ Ikcchhaa dveshah sukhah dukkham sanghaataschetanaa dhritih, etat kshetram sanaaseva savikaaramudaahritam/ Amaanitvamadam bhityam ahimsaa kshaantiraarjavam, aacharyopaasanam shoucham sthiryamaatma vinigraha/ Indriyaartheshu vairaagyam anahankaara evacha, janma mrityujaraa vyaadhi dukkha doshaanudarshanam/ Asaktiranabhishvangah putra daara grihaadishu, nityam cha sama chittaatvam ishtaanishtapavartishu/ Mayichaananyayogena bhaktiravyabhicharinee, vivikta desha sevitvam aratirjanasamsadi/ Ahyaatmajnaana nityatvam tatvajnaanaartha darshanam, etad jnaanamiti proktam agjnaanam yadatonyathaa/ Jneyam yattatpravakshyaami yad jnaana amritam - ashnute, anaadimatparam bahma nasattannaasaduchyate/ Sarvatah paanipadam tat sarvatokshi shiromukham, sarvatasshrutimalloke sarvamaapriya tishthati/ Sarvendriya gunaabhaasam sarvendriya vivarjitam, asaktam sarvabhricchhiva nirgunam guna bhoktracha/ Bahirantascha bhutaanaam acharam charamevacha, suukshmataatthad avigjneyam duurastham chaantike cha tat/ Avibhaktam cha bhuteshu vibhaktamiva cha sthitam, bhutabhratucha tad jneyam grasishnu prabavishnucha/ Jyotishaamapi tajjotih tamasah paramucchyate, jnaana jneyam jnaana gamyam hridi sarvasya vishthitam/ Iti Kshetram tathaa jnaanam jneyam choktam samaasatah, madbhakta yetad vigjnaaya madbhaavaayopapadyate/* Arjuna seeks a clarification from Keshava about Prakriti and Purusha and Kshetra and Kshetrajna besides what should be known and revealed as much as possible.. Then Bhagavan Shri Krishna replies that this ephemeral body of human and other beings is called the Kshetra the ‘krishi pradhana’ field like that of an agricultural land or the ‘Karma Bhumi’ with the expectation of the Supreme for the outcome! Arjuna! be this realised that I am the ‘Kshetrajna’ or the owner of the Kshetra. I shall now briefly indicate to you that what all this kshetra about, its origin, features, its whims and fancies, and the supremacy of the Kshetrajna! This awareness has been talked about, interpreted, and even proved by age old Maharshis and their niceties and nuances had been expressed by Upanishads and Brahma Sutras. [The term ‘Upanishad’ is literally stated as follows: ‘Upa’ stands Nearness to Totality- ‘Ni’ for knowledge- ‘Shad’ means the Provider. These are a component of Vedas; in Vedas, ‘Karma Kaanda’ or Acts of Sacrifice and of Rituals are detailed in ‘Brahmanas’, ‘Upaasana Kaanda’ or the Methodology of Meditation are described in ‘Aranyakas, and ‘Jnaana Kaanda’ delineates in Upanishads. Thus these are all the integral parts of Vedas. Upanishads are titled as ‘Vedaanta’ since they constitute the terminal part of Vedas. Knowledge of the Oriental Hindu Philosophy, Principles of Dharma, Cultural Traditions are rooted to Upanishads. Of the Evolution of the Trilogy, Upanishads occupy the prime position, while ‘Bhagavad Gita’ and ‘Brahma Sutras’ came to light subsequently. Upanishads are ‘Shravanaatmakaas’ or sonorous to hear, while ‘Gita’ is stated as ‘nididhyaasa-aatmaka’ or based on cogitation and Brahma Sutraas are mentally absorptive and hence the ‘moksha vidya’ or the Unique Process of Learning and Study of Hindu

Philosophy of Human Salvation!] Indeed Mula Prakriti is unknown and the concepts of ‘Ahankara’ - Pancha Bhutas and their characteristics like sound from the sky, earth for fertility, heat from agni, life from air, and water from Varuna Deva; further the Five Elements are the sing boards of Panchendriyas, likes and dislikes, pleasures and sorrows, and above all the ‘chetanatva’ or the self consciousness. And the sum totality of these features is denoted as ‘Kshetra’ in essence. Total negation of evilful egotism or self centeredness, showing off, control of emotions, guru seva, external and internal cleanliness, straight-forwardness, detachment, power of concentration, preferene of lonliness are the characterstics of Jnaana, tatva jnaana, or atma jnaana. Then Lord Krishna further guides Arjuna about the ‘jneya’ and its ‘amritatva’ or what is to be ‘Known’ and its ‘Permanance’. That kind of ‘Apara Brahma’ is beyond what is existing nor there beyond but is truly Unknown; since after all the concepts of what exists and what does not or the truth and the untruth are really beyond. All the same, this Parabrahma is not only Timeless but could see-hear-feel with eyes, hands,faces, ears and countless heads. Strangely enough that Paramatma could sense the effects of the Panchandriyas even without Trigunas rooted to Prakriti. This statement is contadictory mutually as this delineation is of ‘vyaktaavyakta’ nature or of the Known yet the Unknown. This therefore is Vyaktaavyakta Varnana of Nirguna Niraakaara Tatva yet fully equipped with the innate impulses of Prakriti related business. This is within and without the Beings, the ever active and vibrant Self yet immobile but of speedy rapidity of movement here-there-everywhere, and yet again of atomic and indescribably sky beyond stature with neither beginning nor end. This ‘Jneya’ or the readily cognizable entity is subject to creation- preservation and destruction. Thus the brightness and darkness of bhoutika- adhyaatmika or existence and there after are the qualities the Kshetragjna-Jnaana-Jneya are detailed to enable you Arjuna to reach my situation! Stanzas 20-35: Prakritim Purusham chaiva viddhyanaadee ubhaavapi, vikaaraamscha gunaaamschaiva viddhi prakrit sambhavaan/ Kaarya kaarana kartutve hetuh Prikritiruchyate, Purushassukha duhkhaa -naam bhokritve heturuchyate/ Purushah Prakritisthohi bhunkte prakritijaangunaan, kaaranam guna sangosya sadasadyoni janmasu/ Upadrashtaanumantaacha bhartaa bhoktaa Maheshwarah, Parama -atmeti chaapyukto dehesmin Purushah parah/ Ya evam veti Purusham Prakritim cha gunassaha, sarvathaa vartamaanopi na sa bhuyobhijaayate/ Dhyavenaatmani pashyanti kechidaatmaanam aatmanaa, anye saankhyena yogen karma yogenachaapare/ Anyetvevamajaanantah shrutvaanebhya upaasate, chepi chaatitaramtyeva mrityum shrupiparaayanah/ Yaavatsanjaayate kinchit satvam sthaavara jangamam, kshetra kshetragjna samyogaat tadviddhi Bharatarshabha! Samam sarveshu bhuteshu tishthantam Parameshvaram, vinashyantavinashyantam yah pashyati na pashyati/ Samam pashyanhi sarvatra samavasthitameeshvaram, na hinastyaatmaatmaanam tato yaati paraam gatim/ Prakrityaiva cha karmaani kriyaamaanaani sarvashah, yah pashyati tathaatamaanam akartaaram na pashyati/ Yathaa bhutaprithag -bhaavam ekastamanupashyati, tata evacha vistaaram Brahma sam vadyate tadaa/ Anaaditvaan nirgunat -vaat Paramatmaayamavyahah, shareerasthopi Kounteya na karoti na lipyate/ Yathaa sarvagatam soukshmyaat aakaasham nopalipyate, sarvatraavashaasthito dehe tathaatmaa nopalipyate/ Yathaa prakaashayatyekah kritsnyam lokamimam Ravih,kshetram kshetree tathaa kritsnyam prakaashayati Bhaarata/ Kshetra kshetrajnyayorevam antaram jnaana chakshushaa, bhuta prakriti moksham cha ye viduryaanti te param/ One is ever aware of the concepts of Prakriti and Purusha or the Nature and a Being and the aberrations of the Tri Gunas of Rajasika-Satvika and Tamasika tratits ; there is no water-tight segregation possible in their cases as the illustration is of a lamp, the wick, and the oil and of the flame together providing the light of Life which synthesise the Gunas. Now in the Brahmanda or the Egg of the Universe , the interaction of Prakriti and Purusha is also the age-old realism. *Kaarya kaarana kartutve hetuh Prikritiruchyate, Purushassukha duhkhaa -naam bhokritve heturuchyate/*

The cause and effect of this inretaction leads Prakriti to the generation of the Trigunas. The Purusha and Prakriti together with the Trigunas continue the process of creation and into this body generated by Pancha Bhutas and Panchen -driyas enters the Kshetrajna the Self in the form of consciousness. The Panchendriyas or the body adjuncts like five horses are attached to the charioteer called Mind to ensure that the vicious horses tend to carry away with wrong deeds. The Kshetrajna the Master of the Chariot is but a mute spectator while the charioteer with the bridle and the quality of the horses is the body leader. The Kshetrajna is the 'Bharta' or He who is the 'Land Lord' renting the abode to the Human or any other Being in Srishti. This body is subject to vacating the premises and rents out another and yet other bodies again and again till such time that he finally owns the ownership of the original owner the Paramatma! This original ownership is almost impossible and the renter keeps on reentering after retirement till re-entry. Only that person could be the owner as the Purusha the person concerned either as a He or She abandons the Prakriti Gunas or the Natural Instincts. *Dhyaavenaatmani pashyanti kechidaatmaanam aatmanaa, anye saankhyena yogena karma yogenachaapare/* Some of the 'Sadhakas' seek Paramatma with pure heartedness by 'Dhyaana' the constant practice of heartfelt meditation alone by bhakti; some take to the Yoga way and yet others by 'nishkaama karma' or selfless dutifulness. Thus Jnaana-Bhakti-Karma paths all could reach the mountain top of Realisation of the Self. Yer others by mere 'shravana and bodhana' or by intent capacity of learning from Scriptures and their hearing and practice as per directives too could cross over the complicated 'samsaara'! Bharata shreshtha! In this creation of the Universe comprising 'stharara jangamas' of moving and immobiles are complete with the union of Prakriti Purusha or the Kshetra and Kshetrajna. The ever vibrant Antaratma the Kshetrajna is stated to visualize the Beings with total impartiality and it is that kind of 'samyak drishti' or the vision and feel of equality is the fundamental requisite of Atma Jnaana or the Vision of Truth and any negation or departure of this concept tantamounts to Atma Hatya or Suicide. The total impact of the changes of one's nature is surely due to the mind as directed by jnaana-karmendriyas and blocking the view of my Atma swarupa and only that person who could see through the block could vision my Atma swarupa! All the activities done by the human are performed by that very human and this is the 'agjnaana drishti' but the need for the control of the body and mind is the 'vigjnaana drishti'. It is only when one realises that all the Beings in the srishti possess the same 'antaratma' common to one and all and gradually inculcates that bodily awareness then that true objectivity then the state of 'vigjnaana' arrives that very state of mental frame is the firm step ahead to the Atma jnaana. Kounteya! That Paramatma is bereft of the beginning and end. He is above the Trigunas and as such has no relevance of a body and its aberrations. Bodies come and go interminably but the Atma is constant before the body arrives and departs. Neither the karma kartutva or the duty to perform nor 'karma phala maalinya' or the account of pluses and minuses. Just as the sky above is detached from the accounts of 'karma' of Individual Beings, the Antaratma too remains totally neutral. Arjuna! on the analogy of Surya providing radiance to one and all in the Tri Lokas, the Antaratma too enlightens the Individual but for the black clouds spoil the vision by the black clouds. Just as there are no Surys of varieties providing illumination, there are no varieties of 'antaratma' too. It is with closed eyes that disable to light to view due to darkness and contrarily the opened eyes have a remarkable contrariness. That indeed the sum and substance of Kshetra - Krishi by the Beings as are born-dead-reborn mills repeated ly- and of Kshetrajna the mirror image of Paramatma.]

Further stanzas of the Chapter Thirty Seven

*sUryamadhye sthitaH somastasya madhye cha yA sthita, bhUtabAhyA cha yA dIptiH sa mahAtmA  
 prasIdatu/ namaste sarvataH sarvaM sarvatokShishiromukha, nirvikAra namaste.astu sAkShI  
 kShetradhruvasthitiH / atIndriya namastubhyaM li~Ngairvyaktairna mIyase,kAmakrodhavinirmukta  
 rAgadveShavivarjitaH, ye cha tvAM nAbhijAnanti saMsAre saMsaranti te/ mAnyabhakta vijAnanti na  
 punarbhavakA dvijAH/ ekAntino hi nirdvandvA nirAshIHkarmakAriNaH, j~nAnAgnidagdhaakar -  
 mANastvAM vishanti vichintakAH/*

May Paramatma be ever kind to me as He be in the Surya Mandala yet could soothen me as of Somadeva as indeed that be His aloukika rupa or the uncharacteristic form. My saashtaagna namaskaaraas to you Sarvasvarupa Parameswara, from my netras, mastaka and mukha. Nirvikaara Paramatma. May you stay in the pratyekakshetra shareera as your and bless me with auspiciousness. Indraateeta Parameshvara! How impossible to realise you as you had thrown into this samsaara chakra of deaths and births ever again! Indeed only to those who be free from the vortex of ‘samsaara vancchaas’ and be freed from kama krodhhas, raaga dwashaas and be surfiat with ananya bhakti that one might have an inkling of your magnificence. But certainly not to those deeply entangled in the vishya narakaas. Only to those ananya bhaktaas, nishkaama karma karana yogyas, samasta karma dagdha jnaanamayi agni jwaalaa praveshakaas with their dridha nishtha paraaana purushas could pursue the margaacharana to the ever exacting parma maarga.

*asharIraM sharIraM samaM sarveShu dehiShu, puNyapApavinirmukta bhaktAstvAM  
 prAvishantyuta / avyaktaM buddhyaha~NkAramanobhUtendriyANi cha ,tvayi tAni cha teShu tvaM na  
 teShu tvaM na te tvayi / ekatvAnyatvanAnAtvaM ye viduryAnti te param ,samosi sarvabhUteShu na te  
 dveShyosti na priyaH / samatvamabhikA~NkShe.ahaM bhaktyA vai nAnyachetasA,charAcharamidaM  
 sarvaM bhUtagrAmaM chaturvidham, tvayA tvayyeva tatprotam sUtre maNigANA iva/ sraShTA bhoktAsi  
 kUTastho hyatatvaM tatvasaMj~nikaH , akartA heturachalaH pR^ithagAtmanyavasthitaH / na te  
 bhUteShu saMyogo bhUtatatvaguNAdhikaH, aha~NkAreNa buddhyA vA na te yogastribhirguNaiH/ na  
 mokShadharmo vA na tvaM nArambho janma vA punaH,jarAmaraNamokShArthaM tvAM prapannosmi  
 sarvaga /*

Paramatma! You do always reside in the shareera but not the shareera dhari yet with sama bhaava. Only into the punya paapa mukta bhakta jana hridayaas that you could enter and be cognizeable. The Entities of Avyata Prakriti , Maha Tatwa / Buddhi, Ahamkaaara, Manas, Pancha Maha Bhutaas and Sampurna Indriyaas be in Dehadhaari manushyaas be in sama bhaavaas as in the case of the Anraratma too.but certainly not in either as per the declaration of ‘Aham Brahmaamsi’ or ‘Thou art Thou’ . This Absolute Power is seen by none as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly it is never heard as it is not an object of hearing by itself; it is never the thought as it is not the object of thinking, but is the Unique Thinker and personification of thought. Thus, finally it is this existence that is the subtle essence and all that merges into That or The Self! And that indeed is the Self: Tat Twamasi or That is the Self and truly That is the Truth. And Thou art Thou. The rahasya of the concepts of ‘Ekatva’ or Unification- ‘Anyatva’ or of Mutuality and ‘Naanaatva’ or of Diversity be well realised. Paramatma is indeed the ‘sarva bhutaatma’ or in all the sampurna bhutaas with neither dwesha bhava nor priya bhava. He declares that who so ever could seek me with bhakti vishvaasaas be able to realise me. In this charaachara praani samudaaya, He be realised as the all pervasive as of manis be strung together by one single thread. He is the Jagat Srashta-Bhokta-and Kuutastha. Being of Tatva Swarupa He is the sarvathaa vilakshana being never of karma hetu as of avichala paramatma; yet being of Jeevaatma of a shareera He is stated as a Reflective Form of the Un recognizeable Uniqueness. In

actuality Paramatma would not have had any connection with Pranis as He be beyond the bhuta-tatva-gunaas; nor have any relationship with ‘ahamkaara-buddhi and the trigunaas’. Further He be beyond with the concepts of Dharma or Adharma; He has neither beginning nor termination as His manifestation of even pancha bhutaas and the derivatives. Then Narada stated to Govinda that his very intention to approach Him was to get freed from janma mrityu kaala chakra and to accomplish merger unto the Paramatma Vaasudeva.

*Ishvarosi jagannAtha tataH parama uchyase, bhaktAnAM yaddhitaM deva taddhyAhi tridasheshvara / viShayairindriyairvA. api na me bhUyaH samAgamaH, pR^ithivIM yAtu gandho vai rasaM yAtu jalaM tathA/ tejo hutAshanaM yAtu sparsho yAtu cha mArutam , shrotramAkAshamapyetu mano vaikArikaM punaH/ -indriyANyapi saMyAntu svAsusvAsu cha yoniShu, pR^ithivI yAtu salilamApognimanalo. anilam / vAyurAkAshamapyetu manashchAkAsha eva cha , ahaMkAraM mano yAtu mohanaM sarvadehinAm/ ahaMkArastato buddhiM buddhiravyaktamachyuta/pradhAne prakR^itiM yAte guNasAmye vyavasthite, viyogaH sarvakaraNair -guNairbhUtaishcha me bhavet/ niShkevalaM padaM tAta kA~NkShe. ahaM paramaM tava, ekIbhAvastvayA me. astu na me janma bhavetpunaH / tvadbuddhistvadgata prANastvadbhaktistvat -parAyaNaH, tvAmevAhaM smariShyAmi maraNe paryupasthite/*

Narada continued his address to Shri Krishna further: Jagannaadha! You are the Parameshvara, Paramatma, and Sureshwara! To parama bhaktas like me, may you not very kindly pay attention to my appeal to you: may I never be carried away my dehendriyaas and materialistic desires. May my ghranendriyaas be not carried away by the prithivi tatva, rasana in the jala tatva, rupa or netra in agni tatva, sparsha in vaayu, shrotrndriya in akaasha tatva and manovaikhari in ahamkaara. Achyuta may my panchendriyas be dissolved into their roots without cause and effect syndrome, and likewise the prithivi in jala, jala in agni, agni in vaayu, vaayu in akaasha, manas in ahamkaara and manas in buddhi bein g the maha tatva and finally the buddhi in the avyakta prakriti. May thus the pradhaana prakriti be finally dissolved sothat my samasta indriyaas be subjected to vishaya viyoga finally. Mahatma! Thus once vicious circle be severed finally then only the parama mokshaakanksha be generated in by consciousness and assure that there be no punar janma into this samsaara. May my buddhi then manifest only my unification unto you and hence my praana thus be of your ‘nirantara smarana’ of *Om namo bhahavate Vaasudevaaya!*

*pUrvadehakR^itA ye tu vyAdhayaH pravishantu mAm, ardayantu cha duHkhAni R^iNaM me pravimu~nchatu/ anudhyAto. asi devesha na me janma bhavetpunaH, tasmAdbravImi karmANi R^iNaM me na bhavediti / nopatiShThantu mAM sarve vyAdhayaH pUrvasaMchitAH , anR^iNo gantumichChAmi tadviShNoH paramaM padam/*

What all in my erstwhile janmaas were executed as my sanchipa paapa karmas might even now be retributed as my shareera roga vyaadhis and naanaavidha duhkha kaaranaas during my present life so the those rina baadha kaaranaas be kindly dissolved so that there be a transparent death now to qualify me for moksha prapti and absorption unto you the Paramatma. Hence my earnestmost supplication unto you and there b no carry forward to any punarjanma as my humble request be to carry my self right to your parandhaama unto you Maha Deva!

[ Vishleshana on the methodolgy of Unification process with Parmatma by over coming the impact of various inputs as impacting Indriyas- and buddhi vide Brihadaranyaka Upanishad

Narada's Ultimate Vision of the Unique Bliss: As Narada approached Sanatkumara to teach him about the Unity of the Self with Existence, the latter asked Narada to first describe as to what all was learnt heretofore so that he could then deduce as to how other things of inferiority to Existence were known and what kind of vision was required in the context. The Kumara further desired to ascertain as to what level of understanding Narada had to define the Supreme Reality called Infinity, for instance like showing the Moon on the branch of a tree to a child through the leaves of a near by tree! Indeed knowledge of the Self would be in the realms of the possibility only when seeking to locate the best goal of life! Then Narada narrated that he read Rik-Yajur-Saama-Atharvana Vedas, Itihasa Puranas as the Fifth Veda, Vyakarana, Rites for the Pitru ganas, Ganita, Astrology and Astronomy, Natural Sciences, Menerology, Logic, Sciences of Archery, Military Tactics, Science of Poison Cure, Fine Arts of Music, Poetry, Dance and of Sounds! But Narada confessed that he had only textual knowledge except a few of practical applications. Even what all he learnt was by way of subjects and names and that his objective was specific viz. know of Self beyond sorrow and that his request too was specific viz. To take him beyond sorrow to Eternal Bliss! Sanat Kumara replied that indeed what all he acquired was by way of titles of texts and of learning, but the real learning was far more specific namely meditation on an Image, indeed that of Vishnu who was Unknown, being 'Avyaktam Shasvatam Vishnum Anantam Ajam Avyayam'! Any one who meditates on the name of that Reality called, say, Brahman, would acquire freedom of barriers of space, time, distance and knowledge! Now, a systematic analysis of natural features and their magnificence vis a vis the supreme self is attempted step by step like the power of Speech, the might of Mind, the strength of will and thought and the effectiveness of prayers and concentration to discover Brahman!

While explaining to Narada, Sanatkumara prefaced that **Speech** is most certainly far more significant than being a mere name of a particular regulation of thought, be it Vedas, Itihasa Puranas, or several other media of expression and the deep and endless mine of disciplines that Narada mentioned about ranging from truths and untruth, good and bad, pleasant and unpleasant. If there is no speech, there would be no knowledge, thought, fact, reality or otherwise or truth and falsehood, thus making the line of distinction too thin and vague as distinct among humans from an animal, bird or an insect! Hence Knowledge and Virtue are the very fundamentals of Existence and so is the expression of that fund of awareness as in the medium of Speech that occupies primacy to realise what Brahman is all about! Those who meditate Speech as Brahman thus acquire freedom of expression about him and vindicate our realisation of Him for sure! Sanatkumara then stated that while knowledge and speech were important no doubt, but **Mind** and its clarity signifying maturity of judgment would be in fact be of greater consequence. Mind being an internal organ would be a tested companion and like two juicy fruits of speech and mind would further add to double power of meditation. For example knowledge and speech coupled with thinking and discretion would have double advantage to chant mantras, to perform rites, to take up tasks and accomplish fruits of success! This is how meditation of Brahman by utilising mind becomes doubly constructive and fruitful! Even if one's knowledge base is strong and his Vaak or speech be of impeccable quality, his mind is to be attuned enough to seek Brahman, his **Sankalpa** or determined 'Will' would need to be fine-tuned in an effort to seek Brahman! A firm will power is indeed very significant while inclination, capability to recite the Mantras and perform Rites as backed up by comprehension of the empirical data are essential too. Indeed application of appropriate Mantras to the Rites as aimed at is no mean task any way, but as is said the horse have to be taken to the tub of water and more importantly would have to be made to drink! Thus the where-with-all being in perfect placement, meditation being a highly subjective motivation, has to emerge by buttressed Samkalpa! No doubt, he who meditates on Brahman would attain the world of Truth and Lasting Joy but the samkalpa has to be reinforced!



Having made the Sankalpa or a firm decision, then the **perseverance** and staying power of what has been resolved would be the sustenance that needs to be followed up; the chitta or the intelligence to hold despite obstacles is thus superior to the will. As one deserves and desires, he wills, decides and ascertains as how to give a practical shape to the realisation of the goal; in the process he resorts to think, propel the organ of speech to utter mantras and perform the rites. It is possible that there might be shortcomings and the application of intelligence would need to be supplemented from other sources; in other words, one needs to meditate on the thought process and wherever felt necessary make amendments as rigidities should be softened. Indeed, all possible omissions and commissions in the approach be incorporated and the modus operandi be revised as felt needed on a dynamic graph. The proverb states that most of the sections of the Society never even launch a project as they are basically diffident and know of their limitations; some handful of these do launch the project but as several hindrances crop up somewhere on way give up as tension overtakes their strong- enough will; but those very very few in millions face all the obstacles and finally reach the goal dropping many on the sideways! All these actions of perseverance emerge from thought and practical application of intelligence! Thus he who may be literally solitary to seek Brahman ought to contemplate and reflect deeply on intelligence in the form of Will Power to attain the absolute and unqualified world of Brahman as far as Will Power prevails!

**Dhyanam** or meditation is more effective than the consideration of Will Power since after all the Self Determination has to pave way for Meditation. The process of meditation to Brahman is not a simple task! Primarily, one has to conquer the material world centering the Earth. Then the contemplation needs to surmount 'Dyauh' or the Intermediate Space. It is not an easy task to overcome the pulls and pressures of the Swarga by 'dhyana'. Then meditation of the glory of water and the high mountains needs to be prevailed upon. Then comes yet another intensity of humanity and divinity which has such a strong pull that is simply unimaginable and that complexity of that tough intensity is a near impossibility! Those among human beings who had already scaled the dizzy elevations and summits of glory in the pursuit of Brahman are not only few and far between but even of the stature of Naradas and Maharshis slip down the valleys of failures out of jealousies and pettinesses. Such situations abound when meditation becomes warranted against pinnacles of meditation! It is stated that he who meditates on Meditation, he who is identified with what Meditation is all about, he attains freedom of movement of thought, action and deed; and he who is identified with meditation is indeed the Reality of Meditation itself!

Reverting back to basics, Sanat Kumara did appreciate the fund of extraordinary Vigjñana of Brahmarshi Narada, which indeed was the breaking point of the quest of Brahman! Indeed, dhyanam or contemplation is possible on the strength of knowledge and **enlightenment**! Knowledge is amassing huge funds of empirical information and facts, while Vijnanam is the capacity for assimilation and understanding which is the bottom of **Critical Analysis**! Now, he who meditates on such deep and close assessment of Brahman, might be able to understand the range and depth of Brahman! But alas, none is sure to gauge the range and depth of Brahman as the proverbial origin and depth of Shiva Linga remains enigmatic! He who meditates Brahman might have a hope on the understanding of what kind of Truth that he is! Mentally and psychologically ready with outstanding back up of knowledge, excellent capability of Vaak Shakti or command of speech, determination and will power, capacity of meditation and enlightenment, Sanat Kumara emphasised to Narada, that a person of full equipment to realise Brahman should be physically strong too and possess optimal **strength** which most certainly could not be dispensed with! Strength is far superior to Vigjñana or Enlightenment and a strong person by his very physical appearance would stand out among hundreds of others and any person of similar capabilities should indeed be an ideal observer, hearer, visioner, thinker, performer and a man of exceptional

Understanding and Enlightenment! It is stated that one's Vijnana or Enlightened Understanding overcomes Antariksha and Swarga on the celestial side then he on the earthly plane overakes the fabulous heights of parvatas, Gods and human beings, animals of cruelty and ferocity, birds and reptiles, water based species, trees, insects, flies and ants. He who meditates on his strength based on muscle and might must by all means be esteemed as the right candidate with all the erstwhile qualifications to seek Brahman as he rises above all as the best observer, careful listener, rational thinker, a visioner, performer and the unmistakable deliverer of Brahma Tatwa! Now how is strength derived as quite obviously, **Food** is not only the source but is certainly far superior to strength! In case a person abstains from food for ten nights and still survives, it would be a wonder that he is able to see, hear, think, understand and perform. Once the food barrier is crossed, he could see, hear, think, understand, and perform! That is precisely why food is to be worshipped and deeply meditated to! Indeed Brahman sustains life from humans downward lest very existence is at stake otherwise. He who meditates on food as Brahman himself attains the worlds which is full of food and also its associate and even superior to it viz. water!

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

**Tejas** or heat caused by Fire is far more noteworthy than water in the universe also heating up the Antariksha or the intermediate space supported by Vayu /Air. When it is said that the atmosphere is heating up then the indication is that it is going to rain and that is how heat and radiation would lead to water. Fire taking to the form of thunders travels with flashes of lightnings and together they lead to rains. Thus one needs to basically meditate to Tejas or Fire when it is said that the worlds too get brilliant and bright destroying darkness and dullness and that is what the basic Reality is and Brahman is!

Indeed among the Pancha Bhutas or Five Elements, viz. Prithivi, Aapas, Tejas, Vaayu and **Aakaasha** or Earth-Water-Agni-Air and the **Sky**, the last but not the least is the Sky undoubtedly as it holds the Surya, Chandra, Nakshatraas, Vidyut or Lightnings, and Agni in position. All the activities in the Universe including the Sapta Lokas of Bhu-Bhuvah-Swar-Mahar-Janar-Tapas and Brahma Lokas are performed, seen, heard, enjoyed by the medium of Akasha; Dasa Dishas or Ten directions witness the activities by Akasha; Astha Loka Palakas of Indra-Agni-Yama-Nirrti-Varuna- Vaayu-Kebera and Ishana are active only by the courtesy of Aakasha; births and deaths of Souls are facilitated by Aaksaha; growth and decadence are effected and visioned by Akasha; indeed Aakasha is the unique witness of activities of shrotra, chakshu, vaak, twak, and reproduction! Indeed there is no existence possible without the Sky! One needs therefore to meditate Akasha as Brahman himself!

Having stated that among the Pancha Bhutas, Akaasha has a unique role in the quest of Brahman, Sanat Kumara made a distinction of Space among the Pancha Bhutas in the macro context, and though strictly not comparable, referred to another significant aspect of the **Memory Power** in the personal context. His memory power would occupy a high priority in the attainment of the Absolute Truth called Brahman, since all the faculties of a human being like seeing, hearing, thinking, would all be on one side and the singular capacity of Memory is on the other. Once the memory is strong, one's own capability to hear,

think, observe, analyse and so on is facilitated! That is why the need for meditation on memory as Brahman!)

**Aasha** or Hope is the spring of human life and even those who have been successively disillusioned in life have a ray of hope that one day he or she would witness improvements! In fact hope seeks to forget memories or ignore dark patches and rouse hope again! Moreover, good memories if sustained, provide inspiration and help memorise Mantras, prayers, rites, and so on while bad memories act as precautions and motivate fresh bouts of hope to perform better! Hope wishes for prosperity, good progeny and all round success and fame! Thus indeed meditate on hope. Whoever meditates on hope as Brahman would secure freedom of movement as far as and as much as hope prevails and sustains!

Praana the Life Energy supercedes Hope and Optimism. It is **the Conscious Self** called 'Pragjnaatma' or the Individual Self which is as significant to one's own near and dear, say like the parents, brothers and sisters, teachers or a learned Brahmanas. If one ceases to esteem one of these lovednes, then it is stated that he had no Praana or scruples and compunction and that he was unworthy of his existence! As and when such a person is dead, then none has pity for him and out of spite and latent hatred, one would not even mind to shove his body and bones into fire with disgust murmuring that the departed one deserved no mercy and consideration. That indeed is the power of Praana or the Life Breath when persons of virtue are gone, there would be spontaneous feelings of sorrow, admiration of the departed one and of genuine disinterest and despondency lingering at each and every memory of his, his qualities of speech or other abilities, genuine goodness and justifiable name and fame. By narrating this, Narada was presumably able to attempt to excel be it in his art of speech, conviction, identification with external elements and their unification with his Pragjnaatma or the Individual self; he appeared perhaps sensitised Sanatkumara by way of step by step elevation of the Self towards an ordeal to realise Brahman the Truth from gaining knowledge to Sankalpa to meditation to befriending 'Pancha Bhutas' to cleansing Praana and wondered as to what other inputs might still be required to seek the Truth! Would not Praana or the Vital Force be the final step indeed! Sanat Kumara smiled and expressed that Narada was yet to measure further distances as Truth appeared elusive further! Then Narada defines that his greatest endeavour to discover the **Absolute Truth** would indeed not so much of speech, vital force, food etc but referred to Sanatkumara's earliest remark that Truth was elusive! He affirmed therefore that his greatest endeavour was to realise Truth the Infinite! Narada once again underlined that he mentioned of realising the Truth as it indeed was the Most Absolute Truth beyond all the frontiers of speech, praana, elements and so forth! He further stated that he was not one of those who said that he understood Truth; also some stated that they did not understand what in fact understanding actually meant. It was in this dilemma that one needed to understand the understanding. Indeed his major desire was to understand what indeed was worth understanding! If a person really thinks and deliberates deeply enough, then he understands effectively; contrarily when he thinks superficially his understanding would be likewise! Therefore one must have the real yearning for understanding; Brahmarshi Narada confessed that he desired understanding intensely! Now, when his thinking was profound, it would beget faith and only when he had faith then he would think deeper. One ought to therefore desire to reflect with faith. The Maharshi then expressed his resolve that by all means he would seek and sincerely pursue faith with conviction to realise Truth!

**Nishtha** or Commitment and **Karyaacharana** or Involved Activity of Service leads to fulfillment; When there is commitment and dedication, that precedes faith; in the absence of faith there cannot be commitment. One attains faith by service with devotion. It is indeed devotion only that one needs to acquire. Now, when 'Yadaa vai karoti' or when one acts or takes action, that presupposes control of senses and practice of mental control or concentration. Once that kind of focussed deliberation is secured,

devoted service and ‘nishkaama karana’ or service without expectation becomes possible. That indeed the seed of happiness in the real spiritual way!

Thus pursuant to such fulfillment, Narada entreated Sanatkumara to bless him for the joy of Infinity and Eternity. *Yadaa vai sukham labhatetha karoti, naasukham labdhvaa karoti sukham eve labdhvaakaroti sukham tveva vijijnaasitavyam iti; sukham, Bhagavah, vijijnaasa iti// Sa vai bhumaa tat sukham, naalpe sukham asti, bhumaiva sukham; bhumaa tveva vijijnaasitavya iti; bhumaanaam, Bhagavah, vijijnaasaa iti/* (Chhandogya Upanishad VII.xxii.1 and VII.xxiii.1) (As one acts and performs dynamic service firmly embedded in total dedication, then that bestows ‘sukham’ or enjoyment; indeed there cannot be such happiness without dedicated service backed up by ‘nishtha’ and ‘shraddha’. This happiness is certainly not in reference to material context, which is tantamount to endless craving and flimsily fleeting! The joy that is under reference is most hard-earned as a result of a long chain of variables strating from speech enabled by strong knowledge of appropriate nature, clean mind, strong will, thought, meditation, understanding, physical energy based up by good food and water of suitable heat and relief space, good memory, aspiration, vital energy, truthfulness, thinking capacity and mental sharpness, faith, determination, nishkama karma! Indeed it was that kind of Happiness that Narada aspired for! He specifically referred to : *Yo vai bhumaa tat sukham aalpe sukhamatsi bhumaiva sukham bhumaa tveva vijijnaasitavya iti!* Narada specifically aimed at That joy which is truly endless and Infinite!) Now, the definition of Infinity would mean such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity get united or as both are the reflections of each other, whom should one see, hear, feel or understand! Brihadaranyaka Upanishad is quoted in this context vide Bridadaranyaka Upanishad.II.iv.14: ‘As Maitreyi got enlightened, she got confused and told Yagjnyavalkya so and the latter explained to her: ‘*Yatra hi dvaitamiva bhavati taditara itaram jighnati,taditara itaram pashyati, taditara itaram shrunoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijaaneeti; yatra vaa aya sarvamaatmaivaa bhutatkena kam jighnet, tatkena kam pashyet, tatkena kam shrunuyaat, tatkena kamabhivadet, tatkena kam manveet, tatkena kam vijaaneeyat? Yenedam sarvam vijaanati tam kena vijaaneeyat? Vijnataaaramare kena vijneeyaaditi?* In other words, when there is duality, then one smells,sees, hears,speaks thinks and knows differently. But now when Brahman and Self are just the same, then what should one smell, hear, speak, think, know, see,through what! This is because both are just the same: ‘Through what should one know That owing to which all this is known-through what, o Maitreyi, shouldone know the Knower?’ Thus Sanat Kumara explained to Narada that which indeed was the Infinite was Immortal while that which was finite was mortal! He further explained that in the mortal world, one’s glory comprised cows, horses, elephants, gold, servants, women, fields and houses. Then how indeed would one guess that Infinity and its glory could be measured! The reply was that Infinity was immesurable and has no parallels!

That Brahman or Truth is nowhere else but the Self of all! Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one’s mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs.Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth.

Finally, Sanatkumara sums up to Narada and provides the final Upadesha or his Spiritual

Instruction :*Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanah,*

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

#### Crucial stanzas ending the Chapter

*Shri bhagavAnuvAcha/ ahaM bhagavatastasya mama chAsau sanAtanaH tasyAhaM na praNashyAsi sa cha me na praNashyati / 65 karmendriyAmi saMyamya pa~ncha buddhIndriyANi cha, dashendriyANi manasi ahaMkAre tathA manaH/ ahaMkAraM tathA buddhau buddhimAtmani yojayet, yatabuddhIndriyaH pashyedbuddhyA buddhyetparAtpam/ mamAyamiti yasyAhaM yena sarvamidaM tatatam, tato buddheH paraM buddhvA labhate na punarbhavam / maraNe samanuprApte yashchaivaM mAmanusmaret, api pApasamAchAraH sa yAti paramAM gatim/ oM namo bhagavate tasmai dehinAM paramAtmane, nArAyaNAya bhaktAnAmekaniShThAya shAshvate/ 70 imAmanusmR^itiM divyAM vaiShNavIM susamAhitaH, svapanvibuddhashcha paThedyatra tatra samabhyaset / pauraNamAsyAmamAvAsyAM dvAdashyAM cha visheShataH , shrAvayechChraddadhAnAMshcha madbhaktAMshcha visheShataH / yadyahaMkAramAshritya yaj~nadAnatapaH kriyAH , . kurvaMstatphalamApnoti punarAvartanaM na tu/ abhyarchayanpitR^IndevAnpaTha~njuhvanyaliM dadat jvalannagniM smaredyo mAM sa yAti paramAM gatim / yaj~no dAnaM tapashchaiva pAvanAni sharIriNam ,yaj~naM dAnaM tapastasmAtkuryAdAshIrvivarjitaH/*

Bhagavan Shri Krishna replied to Narada stating that he was a ‘soubhaagyashaali bhakta’ who was also fortunately his ‘sanaatana sakhaa’ too. Hence my reply be not evasive but too concentrated. An ideal saadhaka for moksha prapti ought to absorb his karmendriya and jnaanendriyaas to the manas. Then from the manas to buddhi be absorbed to the antaraatma. Then the saadhaka must make a decisive attempt to assure the Self that He be indeed the Atma as the Omni scient- Omni potent and Omni Present too as the Sampurna Jajgat Vyapi. The saadhaka then should meditate exceedingly concentratedly and that the atma dhyana be such as of sushupti entering the samaadhi to Unification as of Atma Darshana of Thou Art Thou . On one’s own ‘manonischalata’ a saadhaka be taking to ‘nirantara paramaatma dhyana’ and with concentrated buddhi then indeed that Maha saddhaka should not slip down into the vortex of punarjanma. That person who at the marana kaala could recite Krishna Naama Smarana viz of OM Namoh Bhagavate Vaasudevaaya, then even if paapaachaaris thus far should attain parama gati . This Divya Vaishnavee anusmriti vidya be rendered with ‘ekaagrata chitta’ while being awaken-sleeping- as of swadhyaya or wherever and whatever and whenever as of nirantara japaa. On pournami-amaavaasya and dwadashi tithis, the krishna bhaktaas would be repleted with pathana-shravana-and nidhidhyasaas as the sure stepping stones for the moksha maarga. Yet by those once subjected to ahamkaaraashraya yagjna daana tapo rupa karmaacharana could be dragged back to the ‘kaalachakraanvitas’ as the moksha praapti be illusory. Those who could perform deva pitru pujaas- pathana-homa- bali vaishvadeva with nishkaama vrataacharana, while reciting the Krishna Krishna mantraas as of nishkaama bhaavaanushthaana be in the reserved lane of bhaktaagresaraas.

*nama ityeva yo brUyAnmad bhaktaH shraddhayAnvitaH, tasyAkShayo bhavellokaH shvapAkasyApi  
nArada/ kiM punarye yajante mAM sAdhakA vidhipUrvakam, shraddhAvanto yatAtmAnaste mAM yAnti  
madAshritAH/ karmANyAdyantavantiIha madbhakto.amR^itamashnute, mAmeva tasmAddevarShe dhyAhi  
nityamatandritaH , avApsyasi tataH siddhiM drakShyasyeva padaM mama/ aj~nAnine cha yo j~nAnaM  
dadyAddharmopadeshanam, kR^itsnAM vA pR^ithivIM dadyAttena tulyaM na tatphalam /  
tasmAtpredayaM sAdhubhyo janmabandhabhayApaham, evaM dattvA narashreShTha shreyo vIryaM cha  
vindati/ ashvamedhasahasraANAM sahasraM yaH samAchet , nAsau padamavApnoti  
madbhaktairiyadavApyate /*

Narada! My bhaktaas -even being of chandaalaas-with hridaya purvaka shraddha sameta namaskaaras too be among the frontliners for Akshaya Loka Prapti. Again my saadhakaas by practising indriya samyama, shraddha vidhi aaraadhana and hridaya purvaka namaskaaraas be eligible for paramadhaama darshana. Devarshi! All types of karmaacharana and the karma phala be of adyanta rupaas. Yet my bhaktaas be not necessarily of such phalaabhibhoktaas but of parama siddhi and paramdhaama darshana as their ultimate destinations. May there be Narada of two approaches of dharm prachaaraas. Just as Agjnaana purushaas are motivated to prithvyaaadi daana satkarmaas and in the process become aware of dharmopodeshaas. Narashreshtha Narada! That is why the saadhu purushaas be taught to ‘janmaadi bandhana bhayas’ and in the process seek to ‘jnaanapradaana’. That is how the dharma-jnaana prachaara be essentially as aimed at Agjnaanis and Jananis alike. Otherwise, be this well realised that ten lakh ashvamedha yagjna anushtaa - naas could reach the mokshapraapti yet my bhaktaas could do subject how ever to the applied conditions as had been well defined and detailed.

Bhishma thus concluded the Anusmriti stotropadesha by Bhagavan Shri Krishna to Devarshi Narada to Yuddhishtthara and advised that the latter too should take to dhyana with ekaagra chitta to the gunaateeta paramatma. Narada on his part had thus taken to a ten year long tapasya and accomplished the Vishnu paramapada.. *kiM tasya bahubhir mantrairbhaktiriyasya janArdane, namo nArAyaNAyeti mantraH*

sarvArthasAdhakaH / imAM rahasyAM paramAmanusmR^iti madhItya buddhiM labhate cha naiShThikIm, madhihtAya duHkhAnyavamuchya sa~NkaTAtsa vItarAgo vigatajvaraH sukhI / Why indeed keep reciting the several mantraas by Bhagavan Janaardana Bhaktaas except OM NAMO NAARAAAYANAAYA for 'sapurna manoradha siddhi'. This 'parama gopaneeya anusmriti vidyaa swaadhyaya' with 'dhridha nishtha' ought to be of 'sankata muktaas' and be of 'veetaraagas' for 'prithivi vicharanaas' in life and for absorption into Vaasudeva for eternity!

### Chapter Thirty Eight on Guru Shishya Samvaada on Shri Krishna related Adhyaatmika Tatva

Yuddhishtthar vaacha: yogaṃ me paramaṃ tāta mokṣasya vada bhārata tam ahaṃ tattvato jñātum icchāmi vadatāṃ vara/ Bhishma vaacha: atrāpy udāharantīmam itihāsaṃ purātanam, samvadaṃ mokṣasamyuktaṃ śiṣyasya guruṇā saha/ 3 kaś cid brāhmaṇam āsīnam ācāryam ṛṣisattamaṃ śiṣyaḥ paramamedhāvī śreyo 'rthī susamāhitaḥ, caraṇāv upasaṃgrhya sthitaḥ prāñjalir abravīt/ 4 upāsanaṃ prasanno 'si yadi vai bhagavan mama, saṃśayo me mahān kaś cit tan me vyākhyātum arhasi/ 5 kutaś cāhaṃ kutaś ca tvaṃ tat samyag brūhi yat param, kathaṃ ca sarvabhūteṣu sameṣu dvijasattama samyagvṛttā nivartante viparītāḥ kṣayodayāḥ/ 6 vedeṣu cāpi yad vākyaṃ laukikaṃ vyāpakaṃ ca yat etad vidvan yathātattvaṃ sarvaṃ vyākhyātum arhasi/ 7 [guru] śṛṇu śiṣyamahāprājña brahma guhyam idaṃ param, adhyātmaṃ sarvabhūtānāṃ āgamānāṃ ca yad vasu/ 8 vāsudevaḥ sarvaṃ idaṃ viśvasya brahmaṇo mukham, satyaṃ dānam atho yajñas titikṣā dama ārjavam/ 9 puruṣaṃ sanātanaṃ viṣṇuṃ yat tad vedavidō viduḥ, sarga pralaya kartāram avyaktaṃ brahma śāśvatam tad idaṃ brahma vārṣṇeyam itihāsaṃ śṛṇuṣva me/ 10 brāhmaṇo brāhmaṇaiḥ śrāvyo rājanyaḥ kṣatriyais tathā, mātṛmyaṃ devadevasya viṣṇor amitatejasah, arhas tvaṃ asi kalyāṇa vārṣṇeyam śṛṇu yat param/ 11 kālacakram anādy antaṃ bhāvābhāva svalakṣaṇam, trailokyaṃ sarvabhūteṣu cakravat parivartate/ 12 yat tad akṣaram avyaktaṃ amṛtaṃ brahma śāśvatam, vadanti puruṣavyāghraṃ keśavaṃ puruṣarṣabham/ 13 pitṛn devān ṛṣīmś caiva tathā vai yakṣadānavān, nāgāsūramanuṣyāmś ca sṛjate paramo 'vyayaḥ/ 14 tathaiva veda śāstrāṇi lokadharmāmś ca śāśvatān, pralaye prakṛtiṃ prāpya yugādau sṛjate prabhuḥ/ 15 yathartuṣy rtulīṅgāni nānārūpāni paryaye, dṛśyante tāni tāny eva tathā brahmāha rātriṣu/ 16 atha yad yad yadā bhāvi kālayogād yugādiṣu, tat tad utpadyate jñānaṃ lokayātrā vidhānam/ 17 yugānte 'ntarhitān vedān setihāsān maharṣayaḥ, lebhire tapasā pūrvam anujñātāḥ svayambhuvā/ 18 vedavid veda bhagavān vedāṅgāni bṛhaspatiḥ, bhārgavo nītiśāstraṃ ca jagāda jagato hitam, 19 gāndharvaṃ nārado vedaṃ bharadvāja dhanur graham, devaṛṣicaritaṃ gārgyaḥ kṛṣṇātreyaś chikitsitam/ 20 nyāyatantrāṇy anekāni tais tair uktāni vādibhiḥ, hetvāgama sadācārair yad uktaṃ tad upāsyate/ 21 anādyam yat paraṃ brahma na devā narāyo viduḥ, ekas tad veda bhagavān dhātā nārāyaṇaḥ prabhuḥ/ 22 nārāyaṇād ṛṣigaṇās tathā mukhyāḥ surāsuraḥ, rājarṣayaḥ purāṇās ca paramaṃ duḥkhabheṣajam/ 23 puruṣādhiṣṭhitaṃ bhāvaṃ prakṛtiḥ sūyate tadā, hetuyuktaṃ ataḥ sarvaṃ jagat saṃparivartate/ 24 dīpād anye yathā dīpāḥ pravartante sahasraśah, prakṛtiḥ sṛjate tadvad ānanyān nāpacīyate/ 25 avyaktakarmajā buddhir ahaṃkāraṃ prasūyate, ākāśaṃ cāpy ahaṃkārad vāyur ākāśasaṃbhavaḥ/ 26 vāyos tejas tataś cāpas tv adbhyo hi vasudhodgatā, mūlaprakṛtayo 'stau tā jagad etāsv avasthitaṃ/ 27 jñānendriyāṇy ataḥ pañca pañca karmendriyāṇy api, viśayāḥ pañca caikaṃ ca vikāre sodaśaṃ manaḥ/ 28 śrotraṃ tvak cakṣuṣī jihvā ghrāṇaṃ pañcendriyāṇy api, padau pāyur upasthaś ca hastau vāk karmaṇām api/ 29 śabdaḥ sparśo 'tha rūpaṃ ca raso gandhas tathaiva ca, vijñeyaṃ vyāpakaṃ cittaṃ teṣu sarvagataṃ manaḥ/ 30 rasajñāne tu jihveyaṃ vyāhṛte vāk tathaiva ca, indriyair vividhair yuktaṃ sarvaṃ vyastaṃ manas tathā/ 31 vidyāt tu sodaśaitāni daivatāni vibhāgaśah deheṣu jñānakartāram upāsīnam upāsate, 32 tadvat somaguṇā jihvā gandhas tu pṛthivī guṇaḥ

*śrotram śabdaguṇaṃ caiva cakṣur agner guṇas tathā, sparśaṃ vāyugūṇaṃ vidyāt sarvabhūteṣu sarvadā/  
 33 manaḥ sattvagūṇaṃ prāhuḥ sattvam avyaktajaṃ tathā, sarvabhūtātmabhūtasthaṃ tasmād budhyeta  
 buddhimān/ 34 ete bhāvā jagat sarvaṃ vahanti sacarācaram, śrītā virajasam devaṃ yam āhuḥ paramaṃ  
 padam/ 35 navadvāraṃ puram puṇyam etair bhāvaiḥ samanvitam, vyāpya śete mahān ātmā tasmāt  
 puruṣa ucyate/ 36 ajaraḥ so 'maraś caiva vyaktāvyaktopadeśavān, vyāpakaḥ saguṇaḥ sūkṣmaḥ  
 sarvabhūtaguṇāśrayaḥ/ 37 yathā dīpaḥ prakāśātmā hrasvo vā yadi vā mahān, jñānātmānaṃ tathā vidyāt  
 puruṣaṃ sarvajantuṣu/ 38 so 'tra vedayate vedyam sa śrṇoti sa paśyati, kāraṇaṃ tasya deho 'yam sa  
 kartā sarvakarmaṇām/ 39 agnir dāru gato yadvad bhinne dārau na dṛśyate, tathaivātmā śarīrastho  
 yogenaivātra dṛśyate/ 40 nadīṣv āpo yathā yuktā yathā sūrye marīcayaḥ, samtanvānā yathā yānti tathā  
 dehāḥ śarīriṇām/ 41 svapnayoge yathaivātmā pañcendriya samāgataḥ, deham utsrjya vai yāti  
 tathaivātropalabhyate/ 42 karmaṇā vyāpyate pūrvam karmaṇā copapadyate, karmaṇā nīyate 'nyatra  
 svakṛtena balīyasā/ 43 sa tu dehād yathā dehaṃ tyaktvānyaṃ pratipadyate, tathā taṃ sampravakṣyāmi  
 bhūtagrāmaṃ svakarmajam/*

Yuddhishtthara requested Bhishma Pitaamaha to teach him with ‘moksha saadhanabhuta paramodapesha’ and the Pitamaha replied that long long ago a vidwan brahmana approached his Acharya and queried as to why there be ‘kshaya -vridhi bheda bhaavaas in the shareeraas of praanis even as those were made of the pancha bhutaas. Also vedaas and smritis had described the loukika and vyaapaka dharma varnanaas differently. Then the Guru explained that vedaas had contained quite a few goodha rahasyaas and this indeed be in reference to the ‘adyhatmika tatvaas’. *vāsudevaḥ sarvaṃ idaṃ viśvasya brahmaṇo mukham, satyaṃ dānam atho yajñas titikṣā dama ārjavam/ puruṣaṃ sanātanaṃ viṣṇuṃ yat tad vedavido viduḥ, sarga pralaya kartāram avyaktam brahma śāśvatam/* Be this well understood that the sampurna veda mukha is pranava and that indeed is ‘satya-jnaana-yajna-titeeksha’ or harmonious balance of emotions-‘indriya samyama’ or self restraint, ‘saralata’ or natural softmindedness and thus the ‘Parama Tatva’ whose personification be Vaasudeva. He be reckoned by vedagjnaas as the Sanaatana Mahapurusha Vishnu Himself. He be signified as the ‘Srishti- Sthiti-Samhaara kaaraka’ of the Samsaara. This Vaasudeva Shri Krishna was born into the Vrishni kula or of the Yaduvamsha who had manifested chaturvarnaas as of Brahmana-Kshatriya-Vaishya - Shudras from His face-shoulders-thighs and feet respectively. Being the Srishti Pralaya kaaraka, Bhagavan Shri Krishna is the Anaadi- Ananta- Kaala Chakra swarupa- sarva bhuteshwara-triloka chakra pravartaka. Purushottama Shri Krishna. *yat tad akṣaram avyaktam amṛtam brahma śāśvatam, vadanti puruṣavyāghraṃ keśavaṃ puruṣarṣabham/ pitṛṇ devān ṛṣīṃś caiva tathā vai yakṣadānavān, nāgāsuraṃ manuṣyāṃś ca sṛjate paramo 'vyayaḥ/ tathaiva veda śāstrāṇi lokadharmāṃś ca śāśvatān, pralaye prakṛtiṃ prāpya yugādau sṛjate prabhuḥ yathartuṣv ṛtulingāni nānārūpāṇi paryaye, dṛśyante tāni tāny eva tathā brahmāha rātriṣu/* Purushottama Shri Krishna by Himself be defined as the akshara-ananta-kaalachara swarupa as He Himself be rotating triloka chakra. Purushottama Shri Krishna im self the personification of Akshara-Avyakta-Amrita Sanaatana Para Brahma. This Avinaashi Paramatma Shri Krishna Himself be noted as the srishti kartaa of Pitara- Devata-Rishi- Yaksha- Rakshasa-Naaga-Asura- Manushaadis. In this very pattern, as of the post pralayakaala, He would initiate the Kalpaarambha pravritti kaarana and would resuscitate the veda shastra- sanaatana loka dharmaas yet again. Just as of ‘shat ritukaala parivartana’ of Vasanta-Greeshma- Varsha-Sharad- Hemanta-Shishiraas, He be manifesting the resespective seasonal variations.

[ Vishleshana on Shat Rithus



Ritus or Seasons approximately coincide with Chaitra-Vaishakha or end March to the last weeks of May when festivals like Ugadi, Shri Rama Navami, and Vaishakhi are celebrated. Greeshma Ritu or Summer during April-July during Jyeshtha-Ashadha when festivals like Ratha Yatra and Guru Purnima are observed and Dakshinayana or the Solar downtrend commences. Varsha Ritu or monsoon coincides with Shravana-Bhadrapadas or the last portions of July-September when Mangala Gauri and Vara Lakshmi Vratas, Raksha Bandhan, Krishna Ashtami, Ganesh Chaturthi and Onam are celebrated. Sharad Ritu or Autumn Season coinciding with Ashvin-Kartika months extending portions of September to November being mild weather the famed Sharannava Ratris and Depaavali are celebrated. Hemanta Ritu or pre-winter Season coinciding with Margaseersha and the last days of November-January, the festivals of Vasanta Panchami, Shiva Ratri and Holi are observed; and finally Shishira Ritu or winter coinciding with Maagha-Phalguna months during the last quarter of January to March is the time of Vasanta Panchami, Shiva Ratri and Holi. The Chandra maana procedure varies in the sense that the cycle of Seasons starts from the first day of Chaitra commencing from Ugadi].

*atha yad yad yadā bhāvi kālayogād yugādiṣu, tat tad utpadyate jñānaṃ lokayātrā vidhānam/ yugānte 'ntarhitān vedān setihāsān maharṣayaḥ, lebhire tapasā pūrvam anujñātāḥ svayambhuvā/*  
In the Kaalakrama, the yuga-kalpa loka vyavahaaraas be similar too and the vishaya jnaana be as per the Kaalamaana or the Time Cycle.

[ Vishleshana on Kaala maana

[About 'Kaala Maana' or the Time Cycle : Matsya Purana illustrates 30 Kalpas viz. Sveta, Nilalohita, Vaamadeva, Ratnaankara, Raurava, Deva Brihat, Kandarpa, Sadya, Ishana, Tamah, Sarasvata, Agneya, Soma, Maanava, Tatpuman, Vaikuntha, Lakshmi, Savitri, Aghora, Varaah, Vairaja, Gauri, Maheswara, and Pitru. Brahmanda Purana too is quoted about the Cycle of Time and Kalpas and Manvantaras: 'If Brahma's age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years. ( Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvaartha and Parartha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma's age is calculated as 51 years and the first night! Manu Smriti is quoted: Brahma's one raatri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-Kali Yugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga's terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or 664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 4242000 human years. Deva's one thousand years are accounted for Brahma Deva's single day time and another thousand divine years are of Brahma's one night. Thus Brahma's 'ahoraatra' or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus ,after one thousand yugas, Brahma rests for the day and night and then resumes 'punah srishti' or revival of creation process again.]

*vedavid veda bhagavān vedāṅgāni brhaspatiḥ, bhārgavo nītiśāstraṃ ca jagāda jagato hitam/ gāndharvaṃ nārado vedaṃ bharadvājo dhanur graham, devaṛṣicaritaṃ gārgyaḥ kṛṣṇātreyas chikitsitam/ nyāyatantrāṇy anekāni tais tair uktāni vāḍibhiḥ, hetvāgama sadācārair yad uktaṃ tad upāsyate/ anādyam yat paraṃ brahma na devā narṣayo viduḥ, ekas tad veda bhagavān dhātā nārāyaṇaḥ prabhuḥ/ nārāyaṇād ṛṣigaṇās tathā mukhyaḥ surāsurāḥ, rājarṣayaḥ purāṇās ca paramaṃ duḥkhabheṣajam/ puruṣādhiṣṭhitaṃ bhāvaṃ prakṛtiḥ sūyate tadā, hetuyuktam ataḥ sarvaṃ jagat samparivartate/*

At that time, Bhagavan Shri Krishna had made Upadeshas of Vedas to Brahma, Vedangas to Brihaspati, Neeti Sastra Jnaana to Shukraachaarya in the interest of the Lokavaasis. He had also made upadeshaas of Gaandharva Veda to Narada, Dhanurveda to Bharadvaja, Devarshiyaas charitra to Maharshi Gargya and Chikitsaashastra jnaana to Krishnaatreya. Further, Bhagavan had taught Tarka shastraadi pranayana to tarka sheela vidvaans besides select maharshis were taught the Yukti Yukta Shastra ad sadaachaara too. Indeed that Para Brahma be the anaadi and the shaasvata who was only familiar with jaasaayi Narayana who inturn be aware of Maharshi, mukhya devataas, asuraas and praacheena Rajarshis. As the Maha Purusha was of sankalpamaatra rachana of various padaarthaas, Prakriti thus be the 'sarvaprathama kaarana sahita jagadupatti kaarini'.

*dīpād anye yathā dīpāḥ pravartante sahasraśaḥ, prakṛtiḥ sṛjate tadvad ānantiyān nāpacīyate/ 25 avyaktakarmajā buddhir ahaṃkāraṃ prasūyate, ākāśaṃ cāpy ahaṃkārad vāyur ākāśasaṃbhavaḥ/ 26 vāyos tejas tataś cāpas tv adbhyo hi vasudhodgatā, mūlaprakṛtayo 'stau tā jagad etāsv avasthitam/ 27 jñānendriyāṇy ataḥ pañca pañca karmendriyāṇy api, viśayāḥ pañca caikaṃ ca vikāre sodaśaṃ manaḥ/ 28 śrotraṃ tvak cakṣuḥ jihvā ghrāṇaṃ pañcendriyāṇy api, padau pāyur upasthaś ca hastau vāk karmaṇām api/ śabdaḥ sparśo 'tha rūpaṃ ca raso gandhas tathaiva ca, vijñeyaṃ vyāpakam cittaṃ teṣu sarvagataṃ manaḥ/*

Just as one deepa could light up thousands of such deepaas, yet the Prathama deepa be ever lighted up and on the same analogy, Prakriti could create asankhya padaardhaas of lasting nature. The chain reaction thus be that the avyakta prakriti once pressurised then the maha atva buddhi would be generated, while buddhi would impact ahamkaara and ahamkaara would generate aakaasha and from akaasha to vaayu. From Vayu to Agni, Agni to jala and from jala to Prithvi. Thus eight Moola Prakritis be manifested in the sampurna jagat. Further in the chain be manifested shrotra, twacha, netra, jihva, and naasika as of the jnaanendriys beside the karmendriyaas and the five karmendriyaas of hands, feet, Vaak besides of generating and excrecianery organs. Shabda-sparsha-rupa-rasagandha vishayas and the chitta which is composed of these be realised as the 'manas'.

*rasajñāne tu jihveyaṃ vyāhrte vāk tathaiva ca, indriyair vividhair yuktaṃ sarvaṃ vyastaṃ manas tathā/ 31 vidyāt tu sodaśaitāni daivatāni vibhāgaśaḥ deheṣu jñānakartāram upāsīnam upāsate, 32 tadvat somaguṇā jihvā gandhas tu prthivī guṇaḥ śrotraṃ śabdaguṇaṃ caiva cakṣur agner guṇas tathā, sparśaṃ vāyuguṇaṃ vidyāt sarvabhūteṣu sarvadā/ 33 manaḥ sattvaguṇaṃ prāhuḥ sattvaṃ avyaktajaṃ tathā, sarvabhūtātmabhūtasthaṃ tasmād budhyeta buddhimān/ 34 ete bhāvā jagat sarvaṃ vahanti sacarācaram, śritā virajasam devaṃ yam āhuḥ paramaṃ padam/ 35 navadvāraṃ puraṃ puṇyam etair bhāvaiḥ samanvitam, vyāpya śete mahān ātmā tasmāt puruṣa ucyate/ 36 ajaraḥ so 'maraś caiva vyaktāvyaktopadeśavān, vyāpakaḥ saguṇaḥ sūkṣmaḥ sarvabhūtaguṇāśrayaḥ/*

The Manas would utilize the jihva for the taste and vaak for the speech and likewise the panchendriyas get tapped. Ten Indriyas, panch bhutaas and manas thus total up to sixteen tatvaas as of devataa swarupaas. The jeevatma who is distinct from the body which would ever worship the Jeevatma. The jihva be the task of jala devata, praanendriya be ever grateful to prithvi, shravanendriya to aakaasha, while

netrendriya to agni deva , twacha to vaayu deva. Manas supervises what all the tasks be the panchendriyaas and hence of the maha tatva kaarya. Buddhiman manshyas should therefore realise that the samasta bhutaatas be of the fall outs of atma swrupa paramatma. Thus the sampurna padaarthaas be present and carry in the body of each and every Being. In this manner the concept of Prakriti is bereft of gunas. The collection of twenty four constituent materials and ‘ nava dwaaraas’ of the body be known as the temporarily resting place of the ‘Purusha’. This Purusha be realised as of jara-marana rahita, sarva vyapaka, \_sthula-sukshma tatva preraka, sarvagjnatvadi guna yukta.

*yathā dīpaḥ prakāśātmā hrasvo vā yadi vā mahān, jñānātmānaṁ tathā vidyāt puruṣaṁ sarvajantuṣu/ 38 so 'tra vedayate vedyam sa śṛṇoti sa paśyati, kāraṇaṁ tasya deho 'yaṁ sa kartā sarvakarmaṇām/ 39 agnir dāru gato yadvad bhinne dārau na dṛśyate, tathaivātmā śarīrastho yogenaivātra dṛśyate/ 40 nadīṣv āpo yathā yuktā yathā sūrye marīcayaḥ, saṁtanvānā yathā yānti tathā dehāḥ śarīriṇām/ 41 svapnayoge yathaivātmā pañcendriya samāgataḥ, deham utsrjya vai yāti tathaivātropalabhyate/ 42 karmaṇā vyāpyate pūrvaṁ karmaṇā copapadyate, karmaṇā nīyate 'nyatra svakṛtena balīyasā/ 43 sa tu dehād yathā dehaṁ tyaktvānyaṁ pratipadyate, tathā taṁ saṁpravakṣyāmi bhūtagrāmaṁ svakarmajam/*

Even the deepaka be small or big size, the prakaasha be likewise yet being of prakaasha swarupa, and likewise the jnaana swarupa is present being of jnaana swarupa. As a Being be able to see-hear-touch or smell, it is that Jeevatma would have to enable to perform being the kaarya aarana karta. Just as pieces of wood might not realise that fire would turn it to ashes, the body be not aware of the consequence but the mind would know; since that mind as having been fully backed up by the panchendriyas. This is on the analogy of river waters reacting to Sun rays that deha dhaaris by the virtue of the prompting signals as conducted by the proper channels of mind and pachendriyas. This again be on the analogy of the swapna sthiti when the deha dhaaris would not receive the signals of neither the panchendriyas nor of mind while the deha dhari would temporarily change over to another body. Thus through the ‘karma’ or act would change over from one body to another, may be longer or very short time schedules. That was how the Pitamaha quoted to Yuddhisthara about what a Brahmana Guru explained to his shishya.

### **Chapter Thirty Nine on Guru-Shishya samvaada on Samsaara Chakra and Jeevatma Sthiti Varnana**

*Guru vacha: caturvidhāni bhūtāni sthāvarāṇi carāṇi ca, avyaktaprabhavāny āhur avyaktanidhanāni ca, avyaktanidhanaṁ vidyād avyaktātmātmakaṁ manaḥ/ 2 yathāśvattha kanikāyām antarbhūto mahādrumaḥ, niṣpanno dṛśyate vyaktam avyaktāt sambhavas tathā/ 3 abhidravaty ayāḥ kānta mayo niścetanāv ubhau, svabhāvahetuḥ bhāvā yadvad anyad apīdṛśam/ 4 tadvad avyaktajā bhāvāḥ kartuḥ kāraṇalakṣaṇāḥ, acetanāś cetayitūḥ kāraṇād abhisamhitāḥ/ 5 na bhūḥ khaṁ dyaur na bhūtāni narṣayo na surāsurāḥ, nānyad āsīd ṛte jīvam āsedur na tu saṁhitam/ 6 sarvanītyā sarvagataṁ maho hetusalakṣaṇam, ajñānakarma nirdiṣṭam etat kāraṇalakṣaṇam/ 7 tat kāraṇair hi saṁyuktaṁ kāryasaṁgraha kārakam, yenaitad vartate cakram anādi nidhanaṁ mahat/ 8 avyaktanābhaṁ vyaktāraṁ vikāra parimandalam, kṣetrajñādhiṣṭhitaṁ cakram snigdhaḥkṣam vartate dhruvam/ 9 snigdhatvāt tilavat sarvaṁ cakre 'smin pīḍyate jagat, tilapīḍair ivākramya bhogair ajñānasambhavaḥ/ 10 karma tat kurute tarṣād ahaṁkāraparigraham, kāryakāraṇa saṁyoge sa hetur upapāditaḥ/ 11 nātyeti kāraṇaṁ kāryam na kāryam kāraṇam tathā, kāryāṇāṁ tūpakaraṇe kālo bhavati hetumān/ 12 hetuyuktāḥ prakṛtayo vikārāś ca parasparam, anyonyam abhivartante puruṣādhiṣṭhitāḥ sadā/ 13 sarajas tāmasair bhāvaiś cyuto hetubalānvitaḥ, kṣetrajñam evānuyāti pāṁsur vāterito yathā/ na ca taiḥ sprṣyate bhāvo na te tena*

*mahātmanā, 14 sarajasko 'rajaskaś ca sa vai vāyur yathā bhavet, tathaitad antaram vidyāt kṣetrakṣetraññayor budhaḥ/ abhyāsāt sa tathāyukto na gacchet prakṛtiṃ punaḥ/ 15 saṃdeham etam utpannam achinad bhagavān ṛṣiḥ, tathā vārtāṃ samīkṣeta kṛtalakṣaṇasaṃmitām/ 16 bījāny agnyupadagdhāni na rohanti yathā punaḥ, jñānadagdhais tathā kleśair nātmā saṃbadhyate punaḥ/*

As Yudhishtthara requested Pitamaha Bhishma to explain about moksha saadhana, the latter had cited the example of a Guru Shishya samvaada as to how the process of jagadsrishti of pancha bhutaas, human beings, pashu pakshis, jala charaas and so on. The Guru then detailed about the creation of Jaraayuja - Andaja-Svedaja and Udbhuja and thus explained the srishti of sthaavara jangamaas whose swabhaavaas be unclear and the pattern of their action-reactions unknown to human mind. Jararaujas are pashu like humans, while the rest as explained by the Upanishads.

[ Vishleshana vide Chhandogya Upanishad- Note: Chapter Eleven above on the subject was from Brihadaranyaka Upanishad

Andaja, Jeevaja and Udbhuja or births from Eggs, Reproductive Organ and Sprouts as explained: VI.iii.1-4) *Teshaam khalveshaam bhutaanaam trinyeva beejaani bhavanti, andajaam, jeevajaam udbhijjam iti// Seyam devataikshata, hantaaham imaashtisro Devataa anena jeevena aatmaanu pravishya naama rupe vyakaravaaniti// Taasaam trivritam trivrutamekaikaam karavaaneeti, seyam devatemaas – trisyo devataa anenaiva jeevena aatmaanu pravishya naama rupe vyakrot// Taasaam trivartam trivartam ekaikam akarot, yathaa tu khalu Saumya, imaashtisro Devataah trivrut trivrud ekaikaa bhavati, tan me vijaaniheeti//* (Now creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddhbhujas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been born of udbhujas basically. Now it is that Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses. That Deity which is the Primary Being called 'Sat' or Truth would enter three divinities viz. the elements of Fire, Water and Earth. The red colour of Agni, the white colour of 'Aapas' or water and Earth signifying Food are thus the extensions of one single Deity. Now in this way each of the deities is thus able to acquire a name and form. This is how each of the three fold would enter three Divinities and the latter further manifest three fold further viz. the Tejas of red colour, Apas or water of white colour and Food created by Earth! Indeed this is the Three folded Evolution or Development!)]

*yathāśvattha kanīkāyām antarbhūto mahādrumaḥ, niṣpanno dṛśyate vyaktam avyaktāt saṃbhavas tathā/ 3 abhidravaty ayaḥ kānta mayo niścetanā ubhau, svabhāvahetujā bhāvā yadvad anyad apīdṛśam/ 4 tadvad avyaktajā bhāvāḥ kartuḥ kāraṇalakṣaṇāḥ, acetanāś cetayituḥ kāraṇād abhisamhitāḥ/*

Just as a peepal maha vriksha would grow from a seed, in the similar manner this endless universe was manifested as of a vyakta swarupa by an Avyakta. Just as a mass of metal which be of an 'achetana swabhava' be self pressurised to be drawn on and on, similarly once the 'shareerotpanna praanis' be created with the 'swaabhaavika avidya' or of the natural ignorance; yet be of kaamakrodhaadi gunaas or instincts..

*na bhūḥ kham dyaur na bhūtāni narṣayo na surāsurāḥ, nānyad āsīd rte jīvam āsedur na tu saṁhitam/ 6 sarvanītyā sarvagatam maho hetusalakṣaṇam, ajñānakarma nirdiṣṭam etat kāraṇalakṣaṇam/ 7 tat kāraṇair hi saṁyuktam kāryasaṁgraha kārakam, yenaitad vartate cakram anādi nidhanaṁ mahat/ 8 avyaktanābhāṁ vyaktāraṁ vikāra parimandalam, kṣetrajñādhiṣṭhitam cakram snigdhaḥkṣaṁ vartate dhruvam/*

Initially there was no manifestation of Prithivi- Aakaasha-Swarga-Bhuganaas- Rishiganaas-Devataas-- Asuraganaas and so on. There was only the initial concept of ‘Chetanatva’ or Lively Activity but not of ‘jadatva’ or of inertia. Only Paramatma was aware being the nitya-sarvagata- lakshana rahita- jagadagjnaana kaarana. Hence being the kaarana bhuta had since registered the karma sangraha as the ‘karya kaarana karta’. In this manner, the jeevas would tend to get trapped in the cycle of karma, as the jeevita vaasanaas of panchendriyas would pull the jeeva to force punah karmaas . Thus the ‘janana marana samsara chakra’ as per kaala pravaaha and as per the ‘sanchita-prarabdha karmaanusaara’ would be rotating ever. The Unrerealizable Paramatma manifested as the ‘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 pancha bhutaas,. Jnanendriyas and or Karmendriyas and the mind as the Leader; fifty spokes representing sukha dukkhaas, as the spokes and the kshetragjna or the jeevatma as the chakradhaari. [ Shvetaashvatara Upanishad explains: **Liv)** *Tam eka nemim trivartam shodashaantam shataadhaaram vimshati pratyaraabhih ashtakaih shadbhih vishva rupaika paasham tri maarga bhedom dvini mittaaika moham/*(The Supreme Lord is realised as a Single hub of a wheel, with three tires or three folds of three Gunas of Satva-Rajas-Tamas; ‘shodashatantam’ sixteen terminals or of five elements, 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 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 shabdi’ 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’]

*snigdhatvāt tilavat sarvaṁ cakre 'smin pīḍyate jagat, tilapīḍair ivākramya bhogair ajñānasaṁbhavaiḥ/ 10 karma tat kurute tarṣād ahaṁkāraparigraham, kāryakāraṇa saṁyoge sa hetur upapāditah/ 11 nātyeti kāraṇam kāryam na kāryam kāraṇam tathā, kāryāñām tūpakaraṇe kālo bhavati hetumān/ 12 hetuyuktāḥ prakṛtayo vikārāś ca parasparam, anyonyam abhivartante puruṣādhiṣṭhitāḥ sadā/*

The analogy of extracting til oil from tilas is what the agjnaani manushya would be doing from the endless ‘praapanchika vishaya ‘vanchhas’. The jeevaas would invariably be subjected to ‘ahamkaara’ and that personal ego be leading to ‘trishna’ the mirages; thus the ‘karmaagaamis’ or the prospective ‘karma karta manushaas’ be the karya kaarana play tools. Indeed the manushyaas be neither karya karana pravesha kartas nor of karya nishkramana kartas and thus be in the doldrums as long as pursue the vishaya vanchhaas. Now Karya karana samaya the kalachara be the ‘hetu’ playing its crucial role too. It is against this context of ‘hetu sahita kaalamaana’ that the manushya would have to harness ashta prakritis and shodasha vikaaraas in srishti viz. Ashta Prakriti (Avyakta, Mahan, Ahankara, Panchatanmatras) and Shodasha Vikaras (Panchajnanendriyas, Panchakarmendriyas, Manas, Panchamahabhutas. In short, combination of Panchamahabhutas and Atma is termed as Purusha or Shareera. The nature of this Panchabhautik Shareera is known as Deha-Prakriti or Dosha-prakriti.

13 sarajas tāmasair bhāvaiś cyuto hetubalānvitāḥ, kṣetrajñam evānuyāti pāṃsur vāterito yathā/ na ca taiḥ sprśyate bhāvo na te tena mahātmanā, 14 sarajasko 'rajaskaś ca sa vai vāyur yathā bhavet, tathaitad antaram vidyāt kṣetrakṣetrajñayor budhaḥ/ abhyāsāt sa tathāyukto na gacchet prakṛtiṃ punaḥ/ 15 samdeham etam utpannam achinad bhagavān rṣiḥ, tathā vārtām samīkṣeta kṛtalakṣaṇasaṃmitām/ 16 bījāny agnyupadagdhāni na rohanti yathā punaḥ, jñānadagdhais tathā kleśair nātmā sambadhyate punaḥ/

Even with the Raajasika and Taamasika bhaava yukta sukshma shareera jeevatma then would enter the 'sthula shareera' of the Beings- be they sthaavara jangamaas or andaja- budbhujaas and so on as of dusty airflows. This is on the analogy of dust to dust. Yet, the jeevatma while bringing the trigunas for the sake of the sthula shareera be indeed immune from these indeed. The viveka purushaas be able thus to distinguish what be the Kshetra and what be the Kshatragjna. Indeed, if there could be an 'abhyasa' for the 'taadaatmya' or the Unification of the Jeeva and Jeevaatma then that be the resultant emergence of Shuddha Swarupa of Eternal Bliss.

Thus explained Pitamaha Bhishma to Yuddhishtthara about the Guru Shishya samvaada about the Adhyaatmika Tatva as continued from the previous chapter thirty.eighty.

#### **Chapter Forty on parityaga of nishiddha kaaaacharana- interplay of Trigunas of Satva-Raja-Tamasaas and consequences and Satva Guna sevapadeshaas**

pravṛtti lakṣaṇo dharmo yathāyam upapadyate, teṣāṃ vijñānaniṣṭhānām anyat tattvaṃ na rocate/ 2 durlabhā veda vidvāṃso vedokteṣu vyavasthitāḥ, prayojanam atas tv atra mārgam icchanti saṃstutam/ 3 sadbhir ācaritatvāt tu vṛttam etad agarhitam, iyaṃ sā buddhir anyeyam yayā yāti parām gatim/ 4 śarīravān upādatte mohāt sarvapariagrahān, kāmakrodhādibhir bhāvair yukto rājasa tāmāsaiḥ/ nāśuddham ācaret tasmād abhīpsan dehayāpanam, karmaṇo vivaram kurvan na kokān āpnuyāt chubhān/ 6 lohayuktaṃ yathā hemavipakvaṃ na virājate, tathāpakva kasāyākhyam vijñānam na prakāśate 7 yaś cādharmaṃ caren mohāt kāmaloḥbhāvanu plavan, dharmyam panthānam ākramya sānubandho vinaśyati, 8 śandādīn viśayāṃs tasmād asaṃrāgād anuplavet, krodhaharṣau viśādaś ca jāyante hi parasparam/ 9 pañca bhūtātmake dehe sattvarājasa tāmase, kam abhiṣṭuvate cāyam kam vā krośati kiṃ vadet 10 sparśarūparasādyeṣu saṅgam gacchanti bālīśāḥ, nāvagacchanty avijñānād ātmajam pāṛthivam guṇam/ 11 mṛn mayam śaraṇam yadvan mṛdaiva parilipyate, pāṛthivo 'yam tathā deho mṛd vikārair vilipyate/ 12 madhu tailam payaḥ sarpir māṃsāni lavanam gudaḥ, dhānyāni phalamūlāni mṛd vikārāḥ sahāmbhasā/ 13 yadvat kāntāram ātiṣṭhan nautsukyam samanuvrajet, śramād āhāram ādadyād asvādv api hi yāpanam/ 14 tadvat saṃsārakāntāram ātiṣṭhañ śramatatparaḥ yātrārtham adyād āhāram vyādhito bheṣajam yathā/ 15 satyaśaucārjava tyāgair yaśasā vikrameṇa ca kṣāntyā dhṛtyā ca buddhyā ca manasā tapasaiva ca/ 16 bhāvān sarvān yathāvṛttān saṃvaseta yathākramam, śāntim icchann adīnātmā saṃyacched indriyāṇi ca/ 17 sattvena rajasā caiva tamasā caiva mohitāḥ, cakravat parivartante hy ajñānāj jantavo bhṛśam/ 18 tasmāt samyak parīkṣeta doṣān ajñānasaṃbhavān, ajñānaprabhavam nityam ahaṃkāram parityajet/ 19 mahābhūtānīndriyāṇi guṇāḥ sattvam rajas tamah, tailokyam seśvaram sarvam ahaṃkāre pratiṣṭhitam/ 20 yatheha niyataṃ kālō darśayaty ārtavān guṇān, tadvad bhūteṣv ahaṃkāram vidyād bhūtapravartakam/ 21 saṃmohakam tamo vidyāt kṛṣṇam ajñānasaṃbhavam, prītidiḥkhanibaddhāṃś ca samastāṃs trīn atho guṇān/ 22 sattvasya rajasā caiva tamasaś ca nibodha tāt, 22 pramoho harṣajah prītir asaṃdeho dhṛtiḥ smṛtiḥ etān sattvaguṇān vidyād imān rajasā tāmāsān/ 23 kāmakrodhau pramādaś ca lobhamohau bhayam klamaḥ,

*viśāda śokāṁ aratir mānadarpāṁ anāryatā/ 24 doṣāṇām evamādīnām parīkṣya gurulāghavam  
vimr̥śed ātmasaṁsthānām ekaikam anusaṁtatam/ 25 [śiṣya] ke doṣā manasā tyaktāḥ ke buddhyā śithilī  
kṛtāḥ/ ke punaḥ punar āyānti ke mohād aphalā iva/ 26 keṣāṁ balābalaṁ buddhyā hetubhir vimr̥śed  
budhaḥ, etat sarvaṁ samācakṣva yathā vidyām ahaṁ prabho/ 27 [guru] doṣair mūlād avacchinṇair  
viśuddhātmā vimucyate, vināśayati saṁbhūtam ayasmamayamayo yathā , tathā kṛtātmā sahaḥair doṣair  
naśyati rājasaiḥ/ 28 rājasāṁ tāmasaṁ caiva śuddhātmākarma saṁbhavam, tat sarvaṁ dehinām bījaṁ  
sarvaṁ ātmavataḥ samam/ 29 tasmād ātmavatā varjyaṁ rajas ca tama eva ca, rajas tamo bhyāṁ  
nirmuktaṁ sattvaṁ nirmalatām iyāt, 30 atha vā mantravad brūyur māṁsādānām yajuṣ kṛtam,  
hetuḥ sa evānādāne śuddhadharmānupālāne/ 31 rajasā dharmayuktāni kāryāṇy api samāpnuyāt,  
arthayuktāni cātyarthaṁ kāmān sarvāṁś ca sevate/ 32 tamasā lobhayuktāni krodhajāni ca sevate  
himsāvihārābhiratas tandrī nidrā samanvitaḥ/ 33 sattvasthaḥ sāttvikān bhāvān śuddhān paśyati  
saṁśritaḥ, sa dehī vimalaḥ śrīmān śuddho vidyā samanvitaḥ/*

Bhishma Pitamaha addressed Yudhishtara that those purushas who be of karma nishtha manushyas would be observing Prakriti dharmas, like wise jnana nishtha paraas would not be of vishaya vaanchhas. ‘Vaidika vidvaanas and vedokta karma nishthaas’ would be aiming at moksha maarga. Their buddhi be such as to get tuned to parama gati. But contrarily those dehaabhimānis if subjected to be obsessed with the aishad vargas of kaama-krodha-lobha-moha-mada-matsaryas then they would be preys of the vicious circle. An unfulfilled desire would lead to anger. Anger leads to obsession. Obsession leads to failure of memory or focussed thinking and lack of memory would lead to mental imbalance. Therefore the deha dhaaris desirous of deha bandhana muktaas be ever away from the ashuddha karmaacharana. This be so on the analogy of loha yukta suvarna if burnt off as exposed to fire, would reduce its sheen. Only if one’s chitta if not rid of raaga dweshaas, then only ‘the jnana swarupa atma’ be ever lustrous. Those who be of ‘lobha vasha kaama krodhaanusaranaas’ having infringed the rather narrow and limited dharma maargas then the innumerable adharma maargaas would open up and even force to enter the vicious circle of evil leading to further evil.

[ Vishleshana on Raaga Dweshaas as against Atmaananda vide Bhagavad Gita - Sankhya Yoga

Once the traces of ‘ihaloka paraloka sukhaapeksha’ or feelings of the pleasures of this life and of the subsequent life in ‘svargaadi’ lokas after death, are totally wiped out and once in one’s own natural conditions is able to neutralise totally and enjoy the ‘Atmaananda’ or the bliss of the Self Awareness, then that State of Consciousness is definable as the state of ‘Sthitaprajnastha’ or of Utmost Bliss! In other words, the craving indulgence of desires now and in the life after the death in higher lokas is the crux of an equanimous state of mind. Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One’s capacity to neutralise the inner emotions of pleasures and pains alike is the State of ‘Sthitapagjnantva’! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva’s approval even an ant or insect would not do harm. And ‘Shivaagjna’ is on account of one’s own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own ‘karma phala’ or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or

disappointment as the case that may be, is the 'Atma Swarupa' which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal. Whosoever whose likings or dislikings, or occurrences of pleasures or pains exceed their permissible precincts, that person's mental poise is stated to be stable. Just as a tortoise is able to withdraw its 'panchendriyas' or limbs of awareness and action could be withdrawn into as though of immunity of the sorrows and joys alike that person is elevated to the state of Sthita pragjnatva. At the times of penance while undergoing fastings especially of delicacies of eating too, a remote semblance of indirect feeling of self contentment is traceable! In other words abstinence of eating, sleepings, sex, playings of games, or indulgences of favorite hobbies would provide streaks of Limb Control as the stepping up of the ladder of Sthitahpragjnatva. Thus 'indriya nigraha' or the self control is a firm step forward of Sthitapragjnatva. Howsoever Vidwaan of Jnaana would not be able to sustain Mano nigraha or Mental Poise for long despite his all out endeavours as such regulation might be exceptionally possible as the sensory organs of any human being is conditioned by the impact of 'prarabdha' of several births in one's past. Such fall out of prarabdha might be initiated probably and even minutely by 'nirahaara upavasaas' both in reference to food and equally the overall abstinences of habits of laziness, purposelessness, alcohol, sex, scandalising others, and over all control of sensory organs and most essentially the aberrations of one's mind. 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. 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 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) 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. 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 'sukhya' 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’].

#### Further stanzas

*śabdādīn viṣayāṃś tasmād asaṃrāgād anuplavet, krodhaharṣau viṣādaś ca jāyante hi  
parasparam/ pañca bhūtātmake dehe sattvarājasa tāmase, kam abhiṣṭuvate cāyaṃ kaṃ vā krośati kiṃ  
vadet / sparśarūparasādyeṣu saṅgaṃ gacchanti bālīśāḥ, nāvagacchanty avijñānād ātmajaṃ pāṛthivaṃ  
guṇam/----*

Those purushaas desirous of overcoming raaga dveshaas be not subjected to shabda sparshaadi vishayaas since they be the root causes of harsha- krodha- vishaadas and the resultant saatvika-raajasika- taamasika bhaavaas. This shareera is the spring boat of pancha bhuta vikaaraas as replete with satvika-raajasika-taamasika gunas and they might either praise or blame the nirvikaara atma! Normally, Faith is known to exist in the form of three Gunas viz. Sattva Guna, Rajas Guna and Tamas Guna. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. But surely the resultant impact would be disastrous. Agjnaani Purushaas would always tend to display ready spontaniety to sparsha, rupa-rasa-gandhaadi vishayaas. Their ignorance is such the parthiva shareera is ephemeral being subject to fall any time like the earthen pots could be broken any time. One would realise that honey, oil, ghee, maamsa, lavana, dhaanya, phala moolaas are the byeproducts of prithi’s vikaaraas.; but why not only saatvikaahaara always and be free from the raajasika and taamasika padardha sevana which would certainly lead to the deha rakshaka oushadhis .

#### [Vishleshana on Trigunaas vide Bhagavad Gita’s Gunatraya Vibhaga Yoga

Kounteya! I am the seed as the father and the Mahat Tatva is the mother creating ‘ jagat santana’ stated as eighty four lakh species! *Satvam rajastama iti gunaah Prakriti sambhavaah, nibaddhhanti Maha Baaho! Dehe dehinamavyayam/* Maha baahu Arjuna! Each and every Being of this huge scale Universal Creation, the Prakriti Gunas of Satva-Rajasika-Tamasika characteristics are bound to their bodies. Of these the Satva Guna is the cleanest, transparent, and blemishless. This Satva Guna tends to bind the body with ‘ jnaanaasaktata’ or of knowledge and wisdom. Kounteya! The Rajoguna is surfiet with desire and affection and binds the Beings with ‘karma pravritti’ or to perform deeds with a view to succeed achieve. Arjuna! be it realised that the Tamoguna is ‘Agjnaana swarupa’ of ignorance, laziness, absent mindedness, and total avoidance of activity and initiativeness. Arjuna!! Satva guna yields happiness and fulfillment, Rajo Guna is proactive to karmaacharana and tamoguna would result in failures mentally and physically. As the Satva Guna outweighs in the balance, the mesure of rajo guna reduces and as Rajo guna is stronger Satva- Tamogunas are in lesser measures. It could be easily guessed that jaana and its brightness shines then each of the ‘dwaaraas’ or gates of the body tend to emit radiance of the satva guna.

Partha! the excessive flow of rajoguna then the arishadvargas of avarice, excessive desire, anger etc. become obvious in the deeds of the concerned human and other beings as they would be restless, dissatisfied, and yearning for some happy desires unfulfilled. Arjuna! Predominance of Tamoguna results in lack of initiative, lethargy, absentmindedness, the consequent irritation and further lapses. Once death takes place to bhakti - jnaana saadhakas invariably Satva Guna is stated as preponderant and the departed Soul is destined to Punya Lokas by Deva Yaana or the celestial path. As the death takes place when rajo guna dominates then the rebirth is stated to occur as human beings desirous of 'karmaacharana' of either dharma or adharma or its mix. The resultant fruit of Punya karma is stated as of nirmala saatvika or blemishless satva guna while of rajo guna's weightage yields sorrowful karma phala but taamasika nature is bound to 'agjnaana' or ignorance, lack of initiative and earnestness. *Satvaat sanjaayate jnaanam rajaso libha evacha, pramaada mohao tamaso bhavato agjnaanameva cha/* Satva guna leads to Jnaana, Rajo guna the shortsighted selfishness and Tamo guna yields ignorance and laziness. Basically 'Satva guna pradhaanis' secure higher lokas, Rajasikas retain Bhuloka and tamasikas to 'Atha lokas'. *Naanyam gunebhyah kartaaram yadaa drashtaanupashyati, gunebhyascha varam vetthi madbhaavam sodhigacchati/* Arjuna! 'Drashta' or an introspective human being of a high order would and should perform his prescribed duties as expected of him or hers and then without the least intervention of the Trigunas seek to uplift faith in Me is bound to be blessed with 'Mad Bhaava' or Lord Krishna's own psyche or consciousness! Then that person could rightfully claim 'tadaatmya' or unification with Paramatma which what Krishna is! In other words, once a human transgresses the natural instincts of Tri Gunas the he attains liberation from the 'Samsara' of the syndrome of birth-death-rebirth and secures the Eternal Bliss. Arjuna then seeks explanation from Shri Krishna: What indeed are the characteristics of a person of such blessings and how to cross over the 'triguna mukti' as the stepping up further. Bhagavan Krishna replies: Arjuna! I have already explained the Satva guna prakasa-Rajoguna manopravritti, and tamoguna moha or of the respective resplendence- karma orientation-and passion. Now, total transgression of these Tri gunas by way of neutrality-detachment- and objectivity with steady mind and negation of impulses with lack of interest, non reaction to pleasures and pains, likings and dislikings, successes and defeats, praises and blames, friendships and enmities, stoic feeling of stone-gold- precious stones and so on- excepting the Kartavya or the Duty and Duty alone. *Maam chayovyabhichaarena bhaktigogena sevate, sa gunaassamateetvaitaan brahma bhuyaaya kalpate/* Whosoever with saturated mindedness is totally detached except dearly attached to me by transgressing trigunas is well qualified to secure Para Brahma Sthiti. You might wonder how: Arjuna! I am the Para Brahma- the : *Shaasvatasya cha dharmasya sukhasyaikantikasya cha/* the everlasting, indestructible, endless bliss; you ought to pointedly worshipfully surrender to Me unreservedly as I am the Para Brahma the Supreme Most! ]

#### Further stanzas as followed

*Satyaśaucārjava tyāgair yaśasā vikrameṇa ca, kṣāntiā dhṛtyā ca buddhyā ca manasā tapasaiva ca/ 16 bhāvān sarvān yathāvṛttān saṁvaseta yathākramam, śāntim icchann adīnātmā saṁyacched indriyāṇi ca/ 17 sattvena rajasā caiva tamasā caiva mohitāḥ, cakravat parivartante hy ajñānāj jantavo bhr̥ṣam/ 18 tasmāt samyak parīkṣeta doṣān ajñānasaṁbhavān, ajñānaprabhavaṁ nityam ahaṁkāraṁ parityajet/ 19 mahābhūtānīndriyāṇi guṇāḥ sattvaṁ rajas tamaḥ, talokyam seśvaraṁ sarvaṁ ahaṁkāre pratiṣṭhitam/ 20 yatheha niyataṁ kālo darśayaty ārtavān guṇān, tadvad bhūteṣv ahaṁkāraṁ vidyād bhūtapravartakam/*

Be this well realised that ‘Udaara purushaas’ dedicate themselves to the concepts of virtue always such as ‘satya- shoucha-saralata- tyaga- teja- paraakrama-kshama-dhairya--buddhi-manas-and of tapo prabhaava being the negation of vishayaatmaka bhaava drishti. and of indriya chanchalata. ‘Ajitendriya Jeevaas’ on the other hand get caught into the whirlpool of Agjnaana moha and keep rotating into the admixture of ‘Taamasika- Raajasika- Satvika chakra bhramana.’ Hence the Viveka purushas are expected to do the parityaga of ahamkaara which is the off shoot of Pancha Maha Bhutas, Panchendriyas, Shabdaadi gunas, Satva-Raajasa-Taamasas- Loka Paalaka sahita Trilokaas. Indeed all these be absorbed in Ahamkaara.

[ Vishleshana on Ahamkaara- Vigjnaana Yoga vide Bhagavad Gita

Ahamkara the individual Ego is based on ignorance comprised four parts of the inner conscience, buddhi or the intellect, Chitta the acumen and memory and manas the mind. In Sankhya Shastra, Ahankara the tertiary offshoot from Prakriti, Mahat and five Tanmatras or the subtle forms of Pancha Bhutas and panchendriyas. In the Bhagavat Gita., prakriti manifests in eight portions — "earth, water, fire, air, ether [space: kham-akasa], manas the mind., buddh the inherent capacity for understanding and Ahamkaara the ego or the self-sense.

.Adhyaaya Seven as Vigjnaana Yoga follows: From Jnaana to Vigjaana or from Knowledge to Wisdom or from learning to feeling which leads to action as per karma! Stanzas 1-15: Bhagavan uvaacha: *Mayyaasaktamanaah Paartha! Yogam yujjanmadaashrayah, asamshayam samagram maam yathaa jnyaassyasi tacchhrulu/ Jnaanam teham savigjnaanam idam vakshyaamasheshatah, yadjnaatvaa neha bhuyonyat jnaatavyamavashishyate/ Manushyaanaam sahaseshu kashchidyatati siddaye, yataatamapi siddhhaanaam kashchinmaam vetthi tatvatah/ Bhumir aaponalo vaayuh kham mano buddhirevacha, ahamkaara iteeyam me bhinnaa prakritirashtadhaa/Apare- yamitastvaanyaam prakritim viddhi me paraam jeeva bhutaam Mahaa baaho! Yayedam dhaaryate jagat/ Yetadyoneeni bhutaani sarvaaneetyupadaarayaa, aham kritnasya jagatah prabhavah pralayastathaa/ Mattah parataram naanyat kinchidasti Dhanaanajaya, mayi sarvamidam protam suutre maniganaa iva/ Rasohamapsu Kounteya! Prabhaasmi Shashi Suryayoh, pranavassarva vedeshu shabdah khe pourusham Nrishu/ Punyo gandhah prithivyaam cha tejaschaasmi vibhaavasiu, jeevanam sarva bhuteshu tapaschaasmi tapasvishu/ Beejam maam sarva bhutaanaam viddhi Paarthah sanaatanam, busshirbuddhi- mataamasmi tejjastvejasvinaamaham/ Balam balavataan chaaham kaama raaga vivarjitam, Dharma -aviruddho bhuteshu kaamosmi Bharatarshabha/ Ye chiva saatvikaa bhaavaa raajaastaamasas chaye, matta yeveti taanviddhi na tvaham teshu te mayi/ Tribhirgunayairbhaavai rebhinsarvamidam jagat, mohitam naabhijaanaati maamebhyah paramapyayam/ Daivee hyeshaa gunamayee mama maayaa duratyayaa, maameva y prapadyante maayaametaam taranti te/ Na maam dushkritino muuddhaah prapadyante naraadhamaah, maayayaapahrita jnaanaah asurum bhaavamaashritaah/ Bhagavan Shri Krishna addresses Arjuna as follows: Whosoever of Dhyana Yogaabhyaasa saadhakas or those immersed in deep meditation as targetted to me with ardent faith and devotion are blessed by their Self Realisation. I shall shortly explain as to how they apply their knowledge and the eventual wisdom to reach the accomplishment. Among the crores of humanity, only a handful of them seek the ‘saadhana’ either by good deeds and awareness of the Supreme or by direct yoga way. Indeed the illustration of several sprouts of plants in a garden turning as fruit bearing trees and of the left over fruits dropped down or unconsumed by the customers are very few indeed; such is the extremely limited very few of the*

Saadhakas or the Seekers of the Unknown. Out of this selected ones make efforts for the Realisation Beyond yet right within one's own Self. Arjuna! The two approaches of Para and Apra Jnaana as explained earlier. Considering the current context, that paraa jnaana is worthy of recommendation. As you are aware there are two distinct forms of Prakriti the Nature. The totality of Universal Creation comprises an interplay of Pancha Maha Bhutas. These Five Elements are linked together as the warp and weft of the universal cloth, as they interact and cooperate, but never cross their ends. In the context of Philosophy and Pragmatism of History, Man is the perennial Actor. His impulses are ever kaleidoscopic, essentially anchored to Panchendriyas and Pancha Tanmatras which of course are linked to Pancha Bhutas. Puranas, Upanishads and Vedas handed down the ages painstakingly describe about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy which is admittedly the Cause and effect existence of Life bestowed by Brahman but far beyond the 'Koshamaya' or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya but indeed the Supreme Self - either of Form and features or of the Antaratma the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Individual Consciousness but also of the product of Pancha Bhutas, Space, Light, Praana or Vital Force, besides the Illumination within and without. It is that Singular Entity, the Bhokta and the Bhojya or the Cause and the Effect, the 'Daharakasha' or the Sky within the invisible cavity of the Heart as also the Sky above, the Pancha Bhutas, the Unseen Vaishvanara, the Panchendriyas, the Jagrat-Svapna-Sushupti or the Stages of Awakening-Dream Stage-Deep Sleep and Death, rebirth and 'Kaala maana'! Now, Arjuna it is against this background that I am the cause and effect of the 'sarva bhutaas' or the entirety of the Universal Beings. Like the tides of an ocean, the huge ship of Samsara is pushed back and forth to the shores as the latter signify me alone! Dhanajaya! There is nothing at all superior to me and like the countless precious stones all the Beings are pricked into me even as I am the sheet-anchor of ships; in other words, there is nothing in the Universe without me right therein. Kountrya! You ought to realise that I am the taste of waters, the brightness of Sun and Moon, Omkaara in Vedas, Sound Effects of the Sky, and the inborn impulse of 'prayatna bala' or the capacity of action and movement of the various Beings in the Universe! I am the heat and radiance of Fire, the 'praana shakti' or the vital energy of the Beings and the enduring spirit of Yogis and Rishis. Partha! Be it known that I am the seed of the sprawling samsara. I am the Intellect and the capacity to utilise it, the brightness of the entities of brightness, the inborn capability of intelligence and ignorance, I am the dharma and adharma too, the Trigunas of the Satvika-Rajasika-Tamasika Gunas too! Yet I am beyond all the virtues and vices too! I am the Order and Disorder of the Society alike besides being the creator-sustainer and destroyer of the Universe. I am the Maya Shakti about which purana - itihaasas are replete with incidents of Vishnu/ Krishna Maya. ]

#### Further stanzas of the Chapter

*21 sammohakam tamo vidyāt kṛṣṇam ajñānasambhavam, prītiduḥkhanibaddhāmś ca samastāms trīn atho guṇān/ sattvasya rajasas caiva tamasaś ca nibodha tāt, 22 pramoho harṣajah prītir asaṁdeho dhṛtiḥ smṛtiḥ etān sattvaguṇān vidyād imān rajasa tāmasān/ 23 kāmakrodhau pramādaś ca lobhamohau bhayaṁ klamaḥ, viṣāda śokāv aratir mānadarpāv anāryatā/ 24 doṣāṇām evamādīnām parīkṣya gurulāghavam, vimrśed ātmasaṁsthānām ekaikam anusaṁtatam/*

Ahamakaara is of three types viz. Satvika- Rajasika and Tamasika. Be this be realised that those as possessive of tamoguna are in utter darkness of ignorance and ajnaana. Affection and love are the characteristics of those who are 'satvika guna sampannas' while the rajasikaas are stated to be the ever

sufferers. The profile of saavika sampannas are of prasannata, harsha janita preeti, sandeha abhaavata, moral courage and memory power. Now the characteristics of Raajasika-Taamasikaas are of kaama-krodha-pramaada-lobha-moha-bhaya-klaanti, vishaada-shoka-aprasannataa-maana-darpa and anaryata. Such characteristics be assessed carefully and all out efforts be exercised to lessen the degree of the behaviour pattern to hurt the feelings of the co-humans.

Yudhishtthara then asked the Pitaamaha as to whether in the days of yore, how could the mumukshaas or mokshakankhis were able to practise the annulment of maanasika doshaas by tyaaga and buddhi. Then Bhishma replied: *doṣair mūlād avacchinnaṁ viśuddhātmā vimucyate, vināśayati saṁbhūtaṁ ayasmamayamayo yathā , tathā kṛtātmā sahajair doṣair naśyati rājasaiḥ/ 28 rājasam tāmasam caiva śuddhātmākarma saṁbhavam, tat sarvaṁ dehinām bījaṁ sarvaṁ ātmavataḥ samam/ 29 tasmād ātmavatā varjyaṁ rajaś ca tama eva ca, rajas tamo bhyāṁ nirmuktaṁ sattvaṁ nirmalatām iyāt/* The moola kaarana of the doshas would be agjnaana. Once that be uprooted, the the antahkarana of the manushyaas be cleansed up and their samsaara bandhanaas be severed. This is on the analogy of molten iron would seek to another loha padaardha as both the entities would get disfigured; like wise the tamo guna be melted off the concerned person's buddhi be cleansed off. Thus the manushya's buddhi be purged off and be peaceful. Thus if only the mix of rajo guna and tamoguna owing to the kama-krodhaadi doshas get subdued then the dehadhaari's manas be made transparent making way for the satva guna. Hence the 'jitatma mokshakaashis' be able to the further steps of eligibility for moksha prapti

*atha vā mantravad brūyur māṁsādānām yajus kṛtam, hetuḥ sa evānādāne śuddhadhar - mānupālāne/ 31 rajasā dharmayuktāni kāryāṇy api samāpnuyāt, arthayuktāni cātyarthaṁ kāmān sarvāṁś ca sevate/ 32 tamasā lobhayuktāni krodhajāni ca sevate hiṁsāvihārābhiratas tandrī nidrā samanvitaḥ/ 33 sattvasthaḥ sāttrvikān bhāvāñ śuddhān paśyati saṁśritaḥ, sa dehī vimalaḥ śrīmāñ śuddho vidyā samanvitaḥ/*

Alternatively, if the 'mokshakaankshi's could be desirous of following the shaastra vihita-mantra yukta yagnadi karma kaanda even with nishkama buddhi, then that kind of 'paraa vidya' might not be as perfectly result oriented as the 'aparaavidya' by the far more difficult and arduous path of shama-damaadi shuddha dharma vairagya hetu manas. Manushyas would more often than not become susceptible to rajoguna and disregard the fundamentals of dharma. Far worse be the case of tamogunadhaaris. Sarvaguna sthitas be of atyanta nirmala-shraddha vidya pradhaanas only be the mokshagaami purshaas

#### [Vishleshana on Paraavidya and Aparavidya vide Mundakopanishad:]

Two distinct approaches towards Brahma Vidya-the Paraa and Aparaa or Karma and Vairaagya Maarga as follows:

I.i.4-5) *Tasmai sa hovaacha, dvai vidye veditavye iti ha sma yad Brahma vido vadanti Paraachaiva - aparaacha/ Tatparaa Rigvedo Yajurvedah Saamavedorvavedah Shikshaa Kalpo Vyhakaranam Niruktam Chhando Jyotishamiti, atha paraa ayaa tadaksharamadhigamyate/* (The 'Para-jnaana' or the 'Aihika Jnaana' of somewhat inferior approach to Brahma Vidya- in contrast to 'Apara-Jnaana' or Amushmika Jnaana- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karama kaanda is of Self Realisation through total Control of

Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. The former route is detailed as the knowledge of Rik-Yajur-Saama-Atharva Vedas and the Shadvedangas of Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotisha. Indeed, adequate grounding of the so called ‘Paraa jnaana’ of Veda-Vedangas, the code of Rituals and the ‘parijnaana’ or the Karma Kanda enables and constitutes a solid step to the Higher or Superior ‘Aparaa Jnaana’ to accomplish ‘Tadaksharam’ or that Ultimate!

I.i.6) *Yattad adreshyam, agraahyam, agotram avarnam achakshushashrotram tadapaanipaadam, Nityam Vibhum Sarvagatam Susuksham tadavyayam yad bhuta yonim paripashyanti dheeraah/* (On the solid foundation of the so called ‘Inferior’ knowledge of Veda Vedangas, Superior Enlighten -ment which is not definable: ‘agraahyam’ or beyond comprehension; ‘adrishyam’ or imperceptible by the Sensory Organs and Senses; ‘agotram’ or of unknown nativity, ‘avarnam’ or featureless and unphysiqued; ‘achakshuhshrotram’ or without the eyes nor ears! But Svetaashvatara Upanishad (III.11) clarifies: *Sarvaanana shiro greevah sarva bhuta guhaashaha sarva vyaapeesha sa Bagavan tasmaat sarva gatash Shivaha/* Maha Shiva is present in evrery body’s ‘hridaya-guha’ or the cavity of hearts, faces, heads and necks as ‘sarvagatam’ or all pervading and ‘susuksham’ or minutely subtle; ‘tadavyayam’ or Undiminishing and ‘tad bhuta yonim’ or the Source Cause!)

I.i.7) *Tatorna naabhih shrujate grihnate cha, yathaa prithivyaam oshadhasya sambhavanti, yathaa satah purushaat keshalomaani tadaksharaat sambhavateeha vishvam/* (The Parama Purusha Paramaatma weaves around the unparalleled and unique Universe just as Earth grows herbs and trees or a human being issues out hairs on body and head just as a spider spreads out and withdraws its thread)

I.i.8) *Tapasaa cheeyate Brahma, tatonnām abhijaayate, Annaat praano manah satya lokah karmasu chaamritam/* ( By way of his sankalpa and will power called ‘Tapasya’, Brahman expands himself and originates the Unmanifested ‘Anna’ or the ‘quintessential food’ as an unmanifested ‘Source of the Sources’ from which is evolved ‘Praana’ or the very Original Source named Existence or Life whom some believe as Hiranyagarbha, as followed by Cosmic Mind or Brain Power, as also the Pancha Bhutas or the Five Basic Elements of Nature viz. Earth-Water-Fire and Light-Air-and Sky. There after the Worlds viz. Bhur-Bhuvar-Svar-Mahar-Janar- Tapo-Satya Lokas. Then the ‘karmasu’ or as the Cause and the fruit of the ‘karma’ or Rituals is the End Result viz. ‘Amrita’ the pinnacle of Immortality; but the concept of Karma is cyclical through births and deaths and indeed there is a mirage of the end of Karma elongated into perhaps billions of Kalpa Kaalaas.)

I.i.9) *Yah Sarvajnah Sarva Vidyasya Jnaanamayam Tapah, Tasmaadetad Brahma naama rupamannam cha jaayate/* (It was from this ‘Sarvajnyah-Sarva Vidyasya-Jnaanamaya’ Paramatma or the Omniscient and the Unique Fund of Knowledge out of His mere sankalpa- which tantamounts to what mortals call as ‘Tapas’ or deep introspection-that a derivative Brahma, viz. Hiranyagarbha, his existence, form and his sustenance viz. food got materialised. *Anaadi-nidhanam Brahma shabda-rupam yad aksharam, vivartate arttha bhavena prakriyaa agato yatah!* (Vakyapadiya I.i) Or the Adi Brahman who has no beginning nor end, who is formless, soundless yet Eternal transformed as the imitative manifestation and the latter appeared with a form, sound and above all a significant purpose viz. Srishti-Sustenance and Samhara !)  
Power of Knowledge of Scriptures and Karma Jnaana -Rituals and Practice- but an effort only half won!]

## Chapter Forty One on Jeevotpatti Varnana -Dosha, Bandhana, Vishayaasakti Tyaagopadesha

*rajasā sādhyate mohas tamasā ca naraṛṣabha, krodhalobhau bhayaṁ darpa eteṣāṁ sādhanāc chuciḥ/*  
*2 paramaṁ paramātmānaṁ devam akṣayam avyayam, viṣṇuṁ avyaktasamsthānaṁ viśante deva*

sattamam/ 3 tasya māyā vidagdāhāṅgā jñānabhraṣṭā nirāśiṣaḥ, mānavā jñānasaṃmohāt tataḥ kāmam prayānti vai/ 4 kāmāt krodham avāpyātha lobhamohau ca mānavāḥ, mānadarpād ahaṃkāram ahaṃkārat tataḥ kriyāḥ/ 5 kriyābhiḥ snehasaṃbandhaḥ snehāc chokam anantaram sukhaduḥkha samārambhāj janmājanma kṛtakṣaṇāḥ/ 6 janmato garbhavāsam tu śukraśonita aṃbhavam, purīsamūtra vikleda śonita prabhavāvilam/ 7 tṛṣṇābhibhūtas tair baddhas tāt evābhipariplavan, saṃsāratantra vāhinyas tatra budhyeta yoṣitaḥ/ 8 prakṛtyā kṣetrabhūtās tā narāḥ kṣetrajñalakṣaṇāḥ, tasmād etā viśeṣeṇa naro 'tīyur vipaścitāḥ/ 9 kṛtyā hy etā ghorarūpā mohayanty avicakṣaṇān, rajasy antarhitā mūrtir indriyāṇām sanātānī/ 10 tasmāt tarṣātmakād rājād bījaj jāyanti jantavaḥ, svadehajān asva saṃjñān yadvad āṅgāt kṛmīms tyajet, svasaṃjñān asvajāms tadvat suta saṃjñān kṛmīms tyajet 11 śukrato rajataś caiva snehāj jāyanti jantavaḥ, svabhāvāt karmayogād vā tāt upekṣeta buddhimān/ 12 rajas tamasi paryastam sattvam tamasi saṃsthitam, jñānādhiṣṭhānam ajñānam buddhyahaṃkāra lakṣaṇam/ 13 tad bījam dehinām āhus tad bījam jīva saṃjñitam, karmaṇā kālayuktena saṃsāra parivartakam/ 14 ramaty ayaṃ yathā svapne manasā dehavān iva, karma garbhair guṇair dehī garbhe tad upapadyate/ 15 karmaṇā bījabhūtena codyate yad yad indriyam, jāyate tad ahaṃkārad rāgayuktena cetasā/ 16 śabdarāgāc chrotram asya jāyate bhāvitātmanaḥ, rūparāgāt tathā cakṣur ghrāṇam gandhacikīrṣayā/ 17 sparśanebhyas tathā vāyuh prāṇāpāna vyapāśrayaḥ, vyānodānau samānaś ca pañcadhā dehayāpanā/ 18 saṃjātaiḥ jāyate gātaiḥ karmajair brahmaṇā vṛtaḥ, duḥkhādy antair duḥkhamadhyair naraḥ sārīra mānasaiḥ/ 19 duḥkham vidyād upādānād abhimānāc ca vardhate tyāgāt tebhyo nirodhaḥ syān nirodhajño vimucyate/ 20 indriyāṇām rajasy eva prabhava pralayāv ubhau parīkṣya saṃcared vidvān yathāvac chāstra cakṣuṣā/ 21 jñānendriyāṇīndriyārthān nopasarpanty atarṣulam, jñātais ca kāraṇair dehī na deham punar arhati/

Pitamha Bhishma further explained to Yuddhishtara that as the onslaught of the rajo-taamasika gunaas would have ceased then the features of krodha-lobha-bhaya-darpaadi be washed off and the concerned manushyaas would be purified. Then those 'shuddhaatma purushaas' would be enabled to visualize the akshya-avinaashi-avyatta swarupa Vishnu's Paramartha Tatva jnaana. Indeed as that 'Vishnu Maya vihita bandhana vimukti' could take place then the erstwhile agjnaana-aviveka manushyas would be freed from 'buddhi vyamohas' and 'krodha vasheebhutaas'. As kaama swabhava be generated then manushyas would beget krodha and further on to lobha- moha -maana-darpa and ahamkaara and the feeling of frustration.[Bhagavad Gita is quoted in this context: *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. *Duhkeshvanudvignamanaah sukheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer- muniruchyate/* Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One's capacity to neutralise the inner emotions of pleasures and pains alike is the State of 'Sthitapaginantva'! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment

which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life and finally of Mrityu Sweekaara]

Further stanzaas as followed

*janmato garbhavāsaṃ tu śukraśonita aṃbhavam, purīsamūtra vikleda śonita  
prabhavāvilam/ 7 tṛṣṇābhibhūtas tair baddhas tān evābhipariplavan, saṃsāratantra vāhinyas tatra  
budhyeta yoṣitaḥ/ 8 prakṛtyā kṣetrabhūtās tā narāḥ kṣetrajñalakṣaṇāḥ, tasmād etā viśeṣeṇa naro 'tīyur  
vipaścitah/ 9 kṛtyā hy etā ghorarūpā mohayanty avicakṣaṇān, rajasy antarhitā mūrtir indriyāṇām  
sanātani/ 10 tasmāt tarṣātmakād rājād bījaj jāyanti jantavaḥ, svadehajān asva saṃjñān yadvad aṅgāt  
kṛmīms tyajet, svasaṃjñān asvajāms tadvat suta saṃjñān kṛmīms tyajet/*

Right from the garbhaavastha the praanis are ever subjected to difficulties since as the semens of both stree purushaas would be subjected to mala-mutraavaya avasthaas. Consequent on the birth of the child ia ever subjected to trishna-and kaama krodhaadi dosha baddha sukha dukkhaas. Strees are of prakriti tulyaas just as of kshetrasva swaupaaas while the purushaas as of being kshetragjnas. Just as Prakriti be tagged on to purushas while the ajnaani purushaas be engaged in strees as of agjnaana moha jaalaas.

[Vishleshana vide Atreyopanishad on an Individual Being is conceived by the vigour of a male-female interaction and the semen leads to a birth :

II.i.1) *Om Pusheha vaa ayamadito garbho bhavati yadehadretad etat sarvebhyongebhyastejah  
sambhutam, Atmane evaatmanaam vibharti,tad yathaa striyaam sinchate athaiyajjanayati,  
tadasyprathamam janma/* (In the case of every human being, the very first stage of birth is that of an embryo, as a result of the strength of semen that a male yields to a female). The woman nourishes the foetus, protects and delivers a baby .II.i.2) *Tat striya atmabhuyam gacchati yathaa swam angam tathaa,  
tasmad enaam na hinasti, saasyatam atmaanam atra gatam bhaavayati/* (As the man and woman are united with limb to limb, she too enjoys as much as the male) The man assumes responsibility to the wife, baby and for continuity of generations II.i.3) *Saa bhaavayatri bhavativya bhavati, tam stree garbjham  
vibharti, sograeva kumaaram janmanogredhi bhhaavayati, sa yat kumaaram janmanogredhi bhavayati  
aatmaanameva tad bhaavayatiesham lokaanaam samtatya evam samtataa hime lokaah tat asya divityam  
janma/* ( As she is the nourisher being the one responsible to nourish the embryo, she needs to be nourished too; the father is therefore responsible to nourish the mother as also the embryo, quite apart nourishing himself to ensure the second birth after the actual delivery of the child, which indeed is the second and formal arrival of the child into the world so that there would be a continuity of the generations)]

Thus the primary most bandhana mukti of samsaara be the stree and the consequences there of. Thus again are the Trividha Kankshaas of or three Natural Aspirations: Kanta, Kanaka and Keerti or Physical - Material-Fame apart from the Chaturvidha Paashas -or human bindings as of Asha-Moha-Maya-Karma viz. Possessiveness-Infatuation-Make Belief-Excessive Involvement. Strees are alleged as of bhayaanaka kriya kaaranaas in general and pull down the agjnaana purushaas into their moha paashaas. Be this realised the 'indriya vikaarotpanna kaarakaas as of naari murtis' are of Rajoguna tirohitaas. Thus the stree sambandhi-anuraaga kaarakaas are the purushha veeryotpannas as of the swedaja-andaja-keetakaadis be of their janma kaarana vikaaraas too.



*Karyeshu dasi, Karaneshu manthri; Bhojeshu mata, Shayaneshu rambha; Kshamayeshu dharithri, Roopeshu lakshmi; Satkarma yukta, Kuladharmata patni/* An ideal wife should be like a loyal maid for service; an intelligent adviser; a mother like with affection while feeding food; a romantic- proactive and comforting woman like a damsel; a woman of beauty, charm and richness like Goddess Lakshmi Herself with dedication and humility; and above all be ever forgiving with compassion and ready understanding like Bhudevi Herself!

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 Amda 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 daughter despite his 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.

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 Shankini 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 Shankini, 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!

Stree Dharmas: *Ashta varsha bhaved Gauri nava varshaa tu Rohini, Dashavarshaa 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. 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: During the 'Kaumara dasa' 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 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 'manadalaakara' 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 widows and womanhood for the subsequent seven lives! 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 that 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. *Yagyavalkya* 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.

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 nirvriti 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 Inevitability of Man and Woman: ' Shiva is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, are inseparably united. In terms of science, Shiva can be called matter and Shakti energy. Not only are Shiva and Shakti inseparably united are basically the same as confirmed by atomic science according to which 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 'aarojana and avarojana' manner being Praana the Life Energy! There is the authority of Upanishads to show that the dualistic cosmos is caused by the 'spandana' or the inner vibration of the non dualistic Brahman. Kathopanishad says: all this universe is caused by the life force called praana and vibrates. For 'vibrates' the word used is 'ejati'; Ejanam means 'kampana' or vibration. Kampana or praana that causes vibration is not merely breath but Brahman itself! Shiva is indeed the Parabrahman without any attributes and is still in His non dualistic state. And he can stir and make Trimurtis perform their dualistic cosmic functions only if She the Maha Shakti activates the sthaanu swarupa of His.Amba activated Shiva, the quiescent Reality, that does not stir otherwise. In other words, Shiva's self surrender to Amba is evident. When the very first stanza of Soundarya Lahari states : '*Shiva Shaaktaika yukto*': Shiva is for auspiciousness yet would not be able to stir even a second without Shakti- hence 'Shaaktaika yukto' as the divine pair. All the same, Dharma Shastras proclaim that wife must be loyal to her husband: ' If a woman is married to a stone, then she must respect that stone as her husband. Thus Shiva first and foremost and then Shakti; yet Vedas proclaim: *Maatru Devobhava- Pitru Devo bhava*/ Thus Shakti is

joined to Shiva. Yet, Shiva becomes capable of performing his cosmic function only when He is united with Shakti, otherwise He would even stir a bit; ‘spanditumapi’/ ‘na khalu’ is it not so!!]

#### Further stanzas

*Rajas tamasi paryastam sattvam tamasi samsthitam, jñānādhiṣṭhānam ajñānam buddhyahamkāra lakṣaṇam/ 13 tad bījaṁ dehinām āhus tad bījaṁ jīva samjñitam, karmaṇā kālayuktena saṁsāra parivartakam/ 14 ramaty ayaṁ yathā svapne manasā dehavān iva, karma garbhair guṇair dehī garbhe tad upapadyate/ 15 karmaṇā bījabhūtena codyate yad yad indriyam, jāyate tad ahamkārad rāgayuktena cetasā/ 16 śabdārāgāc chrotram asya jāyate bhāvitātmanaḥ, rūparāgāt tathā cakṣur ghrāṇam gandhacikīrṣayā/ 17 sparśanebhyas tathā vāyuh prāṇāpāna vyapāśrayaḥ, vyānodānau samānaś ca pañcadhā dehayāpanā/*

As Tamoguna sthita Rajoguna and Rajoguna sthitha Satva guna are in unison, then that be stated that as to lead to jñānodaya and could have projected ‘ahamkaara yukta buddhi’. The ‘jñāna adhiṣṭhāna bhūta Antaratma’ be then blended with the ahamkaara yukta buddhi of the shareera. Thus be stated that there be the sangama or the union of the avyakta atma and dehadhari praana beejaas. As the ‘kaala prerita yukta- karma prerita samsāra chakra’ is stated to rotate and hence the karmagarbhita gunas as well, then would result in the garbhotpatti as would eventually occur. Just as in the swapnaavastha, the jeeva by the ‘manas’ would assume another body from the native’s body and be playful, it be in the same manner, the ‘karma garbhita guna yukta prerana’ would result in the garbhaa. As the beeja bhūta karma is the result of which ever of the panchendriyaas provide the prerana then, the raaga yukta chitta and the ahamkaara would unfold the predominance of the concerned panchendriya as for instance the prominence of a naasika or whatever panchendriya.. If sparsha jñāna is prominent then ‘vaayu pradhanya’ would get prominence. Vaayu is anchored to praana- apaanas and thus the udaana-vyaana-samaanaas too. Thus the pancha praanaas be gained prominence and that is how the praani’s shaera yaytra nirvahana would take place.

*18 samjātaiḥ jāyate gātaiḥ karmajair brahmaṇā vṛtaḥ, duḥkhādy antair duḥkhamadhyair naraḥ śārīra mānasaiḥ/ 19 duḥkham vidyād upādānād abhimānāc ca vardhate tyāgāt tebhyo nirodhaḥ syān nirodhajño vimucyate/ 20 indriyāṇāṁ rajasy eva prabhava pralayaṁ ubhau parīkṣya saṁcared vidvān yathāvac chāstra cakṣuṣā/ 21 jñānendriyāṇāṁ indriyārthān nopasarpanty atarṣulam, jñātaiś ca kāraṇair dehī na deham punar arhati/*

Thus each and every praani be born on the basis of ‘purva janma krita karmaanusaara shareeraavayaas’ either of always or of aadi-madhyanta-dashaas. Shareera grahana maatra duhkhaas are inevitable. And shareeraabhimaanatva would be prominent then maanasika duhkha could be further intensified or relieved as per the purva janma krita only. Dehendriyotpatti and layas are tuned to rajoguna’s excessive or otherwise due to desha-kaala kaarana ‘s and of their ‘pravritthi vritthi vichaaranas.’ Vigjñān purushaas are be advised to follow the basic analysis of ‘desha kaala paristhitis’ in the macro-macroand level. In the subjective level however once the trishna bhaava be controlled, the jñānendriya vishya prāpti be controlled and lest the shareera badhaa nivritti be possible or due to endurances or at any other possible means be cured.

[ Vishleshana vide Mundakopanishad on the Trishna Bhaava

The Third and the final chapter initiates the analogy of two birds named Suparna and Sayuja sharing the same tree, one being busy eating sweet fruits of the tree and another refraining from eating or one immersed in enjoying material pleasures and the other resisting the temptations of life. The Self indeed as the Source of Brahman attainable by Yoga, Karma, Tapasya and Truthfulness. As the Seeker of Reality finally confronts the vision of the vision of the golden hued Over Lord and merges with the non duality of Purusha and the Self as the Source of Brahman, the Seeker attains equation and then the riddance of Tri Gunas and features, merits and non merits, 'paapa punyaas' as the final goal. Realising the significance of Praana as the key factor, the person concerned would rather target the Antaratma in self instead of getting involved with esoteric exercises and show off knowledge but delight 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 Accomplish - ment, 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 overcome 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! In the conclusion, Maharshi Angirasa declared that what all has been taught was the Truth of the Truth as preached by the great Teachers of the yore and prostrated to them all! ]

## Chapter Forty Two on Brahmacharya and Vairagya Mukti

*Atropāyaṃ pravakṣyāmi yathāvac chāstra cakṣuṣā, tad vijñānāc caran prājñāḥ prāpnuyāt paramām gatim/ 2 sarveṣāṃ eva bhūtānāṃ puruṣaḥ śreṣṭha ucyate, puruṣebhyo dvijān āhur dvijebhyo mantravādinah/ 3 sarvabhūtaviśiṣṭās te sarvajñāḥ sarvadarśinah, brāhmaṇā veda tattvajñās tattvārtham atiniścayāḥ/ 4 netrahīno yathā hy ekaḥ kṛcchrāṇi labhate 'dhvani, jñānahīnas tathā loke tasmāj jñānavido 'dhikāḥ/ 5 tāṃs tān upāsate dharmān dharmakāmā yathāgamam/ na tv eṣāṃ arthasāmānyam antareṇa guṇān imān/ 6 vāg dehamanasāṃ śaucaṃ kṣamā satyaṃ dhṛtiḥ smṛtiḥ, sarvadharmeṣu dharmajñā jñālpayanti guṇān imān/ 7 yad idaṃ brahmaṇo rūpaṃ brahm acaryam iti smṛtam, paraṃ tat sarvabhūtebhyas tena yānti parām gatim/ 8 liṅgasamyogahīnaṃ yac charīra sparśavarjitam, śrotreṇa śravaṇaṃ caiva cakṣuṣā caiva darśanam 9 jihvayā rasanam yac ca tad eva parivarjitam, buddhyā ca dhyav akalmasam/ 10 samyagvṛttir brahmalokaṃ prāpnuyān madhyamaḥ surān, dvijāgryō jāyate vidvān kanyasīm vṛttim āsthitaḥ/ 11 suduṣkaraṃ brahm acaryam upāyaṃ tatra me śṛṇu, sampravṛttam udīraṇaṃ ca nigṛhṇīyād dvijo manaḥ/ 12 yoṣitām na kathāḥ śrāvya na nirīkṣyā nirambarāḥ kadā cid darśanād āsāṃ durbalān āviśed rajah/ 13 rāgotpattau caret kṛcchram aḥnas trir praviśed apaḥ, magnaḥ svapne ca manasā trir japed agha marṣaṇam/ 14 pāpmānaṃ nirdahed evam antarbhūtaṃ rajo mayam, jñānayuktena manasā samtatena vicakṣaṇaḥ/ 15 kunapāmedhya samyuktaṃ yadvad achidra bandhanam, tadvad dehagataṃ vidyād ātmānaṃ dehabandhanam/ 16 vātapitta kaphān raktaṃ tvañ māmśam snāyum asthi ca, majjām caiva sirā jālais tarpayanti rasā nṛṇām/ 17 daśavidyād dhamanyo 'tra*

*pañcendriya guṇāvahāḥ, yābhiḥ sūkṣmāḥ pratāyante dhamanyo 'nyāḥ sahasraśaḥ/ 18 evam etāḥ sirā nadyo rasodā dehasāgaram, tarpayanti yathākālam āpagā iva sāgaram/ 19 madhye ca hṛdayasyaikā sirā tv atra manovahā, śukraṃ saṃkalpajam nṛṇāṃ sarvagātrair vimuñcati/ 20 sarvagātrapratāyinyas tasyā hy anugatāḥ sirāḥ, netrayoḥ pratipadyante vahantyas taijasam guṇam/ 21 payasy antarhitam sarpir yadvan nirmathyate khajaiḥ, śukraṃ nirmathyate tadvad dehasaṃkalpajaiḥ khajaiḥ/ 22 svapne 'py evam yathābhyeti manaḥsaṃkalpajam rajah, śukraṃ asparśajam dehāt srjanty asya manovahā/ 23 maharṣir bhagavān atrir veda tac chakra saṃbhavam, tribhūjam indra daivatyam tasmād indriyam ucyate/ 24 ye vai śukragatiṃ vidyur bhūtasamkarakārikām, virāgā dagdhadoṣās te nāpnuyur ehasaṃbhavam/ 25 guṇānām sāmyam āgamy manasaiva manovaham, dehakarma nudan prānān antakāle vimucyate/ 26 bhavitā manaso jñānam mana eva pratāyate, jyotiṣmad virajo divyam atra siddham mahātmanām/ 27 tasmāt tad avighātāya karma kuryād akalmasam, rajas tamaś ca hitveha na tiryaggatim āpnuyāt/ 28 taruṇādhighatam jñānam jārā durbalatām gatam, paripakva buddhiḥ kālena ādatte mānasam balam/ 29 sudurgam iva panthānam atītya guṇabandhanam, yadā paśyēt tadā doṣān atītyāmṛtam aśnute/*

Pitaamah Bhishma had then addressed Yudhishtara that as per the shaastreeya vidhaana, moksha prapti be possible even by tatva jnaana. It is well known that among the samasta praanis, manushyaas be well qualified for the purpose especially the dwijaas or of brahmana-kshatriya-vaishyaas and there among be the brahmanaas as of vedajña mantra drashtaas. Veda Shastra nipuna brahmanas explained that in the samsaara, the jnaana heena purushaas like the majority of the society always tended to act like the blind. That is who dharmeccha manshyas be performing sakaama kamaas like yajna karyas and daana dharmas but indeed be for purushartha praapti in general especially for the fulfillment of manovanchaas but those karyakramaas be hardly for paramapada prapti. *vāg dehamanasām śaucam kṣamā satyam dhṛtiḥ smṛtiḥ, sarvadharmeṣu dharmajñā jñālpayanti guṇān imān/ yad idam brahmaṇo rūpaṃ brahm acaryam iti smṛtam, param tat sarvabhūtebhyas tena yānti parām gatim/* May this be realised that sudgunaas like shaareerika and maanasika pavitrata - vaani or ideal manner of speech- kshama or endurance or patience- Satya or Truthfulness- Dhairya or courage and smriti or memory power are the prerequisites of 'kalyaani kaari dharmajña purushas'. These indeed be the brahmacharya naamaka gunaas as of what Brahma swarupaas all about.. *līngasaṃyogahīnam yac charīra sparśavarjitam, śrotreṇa śravaṇam caiva cakṣuṣā caiva darśanam, vaaksambhaashaapravrittam yat tanmanah parivarjitam, jihvayā rasanam yac ca tad eva parivarjitam, buddhyā chaadyavaseyadeyoti kalmasam/ samyagvṛttir brahmalokaṃ prāpnuyān madhyamaḥ surān, dvijāgryō jāyate vidvān kanyasīm vṛttim sthitaḥ/ suduṣkaram brahmacharyam upāyam tatra me śṛṇu, saṃpravṛttam udīrṇam ca nigṛhṇīyād dvijo manaḥ/* That paramapada sthiti be stated as being free from 'pancha praanaas, manas, buddhi, 'dashendriya sanghaata shareera shunya-shabdaadi sprarsha rahita as of shravana-darsha-vaak-mano rahita'. Only those objective minded manushyaas could probably realise that such be the most outstanding persons as could take up nishkalanka brahmacharya paalanakaraas or otherwise. *yoṣitām na kathāḥ śrāvyā na nirīkṣyā nirambarāḥ kadā cid darśanād āsām durbalān āviśed rajah/ rāgotpattau caret kṛcchram ahnas trir praviśed apaḥ, magnaḥ svapne ca manasā trir japed hamarshanam/ 14 pāpmānam nirdahed evam antarbhūtam rajo mayam, jñānayuktena manasā saṃtatena vicakṣaṇaḥ/* Further that brahmachaari would never resort to streevishaya charcha- nor ever be visible in nudity lest the spectators if ever seen in that condition the ready impact of the spectators be of 'rajoguna maanasika vanchhita charcha' and of kaama bhaava. In case the brahmachaaris be affected by 'raaga-kaama-vikaaraas' they be required to perform paajaapatya vidhaana kriccha vrata. If his veerya vriddhi were to occur then he must at once take three baths in nadee -sarovaraas for upashamana while reciting the aghamarhana sukta. This be how, viveka purushaas would

assume jnaana yukta - samyama sheela yukta antahkarana and enable to burn off paapamaya kaama vikaaraas.

[ Vishleshana on 1.Prajaapatya Kriccha Vidhaana and 2. Aghamarshana Sukta vide Manusmriti . 3. Vishnu Smriti

1. 'Prajaapatya kriccha vrata is defined by Manu: *Tryaham praatah tryaham saayam tryaha madyaachitam, tryaham parastu naashni yaat prajaapatyam charan dvijah/* 'A dvija who undergoes this procedure has to observe it for three days with ' dina bhojana', three days 'saayam bhojana', another three days of 'ayaachita bhojana' or unsolicited meals and finally no bhojana for three days in a go'

'Paada kriccha praayaschitta: Yagyavalkya Muni prescribes: *Eka bhuktena naktena tathaivaayaachtena cha, Upavaasenachaikena paadah kricchhah parikeertitah/* (Eating once in the night on the first day, another night of unsolicited bhojana and the third night no meal at all is called Paada kriccha vrata.) Ardha kriccha prayaschitta: *Saayam praatah tathai vaktam diva dvayamtu naashneeyaatkrucchhaardham tadvidheeyate/* (Eating only in the evening on one day, one day in the morning, two days of unsolicited meals and two days of 'upavaasa' is called Ardha kriccha) Ati kriccha prayaschitta: Parashara Muni: *Navaahamati kricchasyaat paanipuraanna bhojnah, Tritraatra mupavaa seesyaadati Kricchaashya uchyate/* (Eating fistful bhojana for nine days, then fasting three nights is termed Ati kriccha) Bodhaayana describes Kricchaati kriccha prayaschitta: *Ababhaksha striyahaanetaan vaayu bhakshastatah padam, Esha Kricchhaati kricchhastu vigjneyassoti paavanah/* (For three full days one should survive on water only, and another consequent three days only vaayu bhakshana is defined as Kricchaati kriccha prayaschitta).

2. Aghamamarshama Sukta : *Ritascha Satyaschaabheedwaadtapasodhya jaayata, tato raatrya jaayatah, samudro aarnavah/ Samudraarnavaadivimsatvatsaro ajaayata, ahoraatraanividhaddbhyasya mishato vashee, Suryachandramasou dhaataa yathaapurvamkalpayat, divam cha prithiveeschaantarikshamayo svah/*

3. Vishnu Smriti on Prayaschittas is as follows: The person with blemishes seeking penance is to start with performing 'upavasa' or fasting for a day or more as per the intensity of the sin as per one's own self-assessment. He or she may perform three snaanas a day by muttering 'Aghamarshana' mantra three times: *Hiranya shringam Varumam prapadye teerthammey dehi yaachitam, Yanmayaa bhukta masaadhunaam pratigraha/ Tanme Manasaa Vaachaa Karmanaam dushkrutam kritam, Tatra Indro Varuno Brihaspatih Savitaacha punantu punah/ Namognepsumate Nama Indraaya namo Varunaaya namo vaarunyai namadbhyayah/* Then the person may eat in the evening only for three days, for three another day times and another three days by way of unsolicited food and finally undertake fasting for additional three days an this kind of penance is called Prajapatya. Then let the person drink hot water for three further days; for three other days' hot ghee, for three days more fast totally which is called Tapta Kriccha. Taking the same kind of consumption for the same duration is known as 'Seeta kriccha'. Subsisting on milk for twenty one days is called 'Kricchaatikriccha'; sustaining for a full month with barley water is called 'Udakakriccha'; eating nothing but Lotus fibres for a month is 'Moola kriccha' while eating only 'bel' fruit' for a month is 'Sriphala kriccha'. Eating a month of lotus seeds is called Paraaka kriccha. Subsisting for one day on 'Pancha gavya' or of Cow's five products as boiled in Kusha grass is noted 'Saantapana' vrata to be concluded by fasting on the next day. Swallowing each of



these for three consecutive days is 'Maha Santapana.' Swallowing oilcakes, boiled rice foam, butter milk, water and ground barley, each for one day with a fasting in between-every two days- is called 'Tula purusha' or the weight of the person concerned performing the penance. Drinking water boiled with kusha grass, leaves of Palaasha (bastard teak), Udumbara (fig) tree, lotus, Shankha pushpi a herbal medicine for mental development, besides the leaves of banyan tree is called 'Parna kruccha' each day for three days. The Krucchhas concerned need to be observed with shaven heads and beard, three snaanas a day and lying on ground with Brahmacharya without conversing with women, low caste persons, observing silence and reciting mantras. Apart from these Kruccha Vratas, the Prayaschittas also refer to Chndrayana Vratas viz. eight mouthfuls of cooked barley food a day for a month called Samamanya Chandrayana, or eight mouthfuls a day and night for a month known as 'Yati Chandrayana' or four mouthfuls in a day as also in night a month called 'Sishu Chandrayana'; the Vrata involves the rate of consumption a day at the rate mentioned above depending on the increased or decreasing the rate at which the Moon travels from each fortnight from Pournami to Amavasya and vice versa. Maha Vratas are required to be observed in respect of major sins for twelve years and these involve dwelling in forests, carrying out tri snanas daily, collecting alms declaring the sins, sleeping on grass, and strict brahmacharya. Unintentional killings of Brahmanas, of Kshatriya-Vaishyas in the course of Sacrifices, pregnant women or women in courses or even in women other wise and of close relatives and friends demand observance of Maha Vrata for the full period of twelve years normally. Unintentional killings of Kings require the observance of two Maha Vratas viz. for twenty four years. Such killings of Kshatriya, Vaishya and of Lower sections call for the Vratas for nine, six and three years respectively. But in all these prayaschittas, the Karta needs to be duly publicized to all in the concerned Societies especially in his neighbourhood and relatives; they have to necessarily derecognised as notorious as the Karta has to carry the skull of the victim, if not a stick or flag or placard with the description of the sin. The offender is also required to be unshaven, serve the family members of the killed and a herd of cows during the period of the Maha Vrata, and besides subsist on Pancha Gavya for a month in each year. While serving the cows, he has to stand as the cows stand and rest when the animals do; he has also to safeguard from the attacks of tigers etc. and during winters, rains and diseases. Killing of elephants intentionally or otherwise demand charity of black bulls to Vedic Brahmanas; garments against killing of horse; charity of a bull against killing of an ass or a goat; gold against a camel; three days fast against killing a dog; charity of milk dishes, sesamum, rice and an iron hoe besides a day's fast against killing a mouse, cat, frog, non poisonous snake; three days fasting in a row and go daana against killing an owl or crow, or fish; go daana against killing a swan, crane, ape, falcon, vulture, or a duck; charity of an iron spade against a poisonous snake; a load of straw against cattle or birds; a pot of butter for killing a boar; sesame against a partridge; a two year old calf for killing a parrot; a milch cow against killing wild animals; hundred times of Gayatri Japa be performed against cutting trees, shrubs, plants with fragrant flowers; and daana of butter for killings of flies, and insects. Prayaschittas for performing Gupta-Doshas or secret sins: Molestations of under-age or old women demand Ati Kruccha Vrata Brahmana hatya sin requires Aghamaharshana Snaana in a running water flow, Pranayama sixteen times, single meal a day for a month, daana of a milch cow and so on as above. Drinking spirituous liquor and stealing golden items require Aghamarshana Snaana and Gayatri Japa by a thousand a day for ten days. Illicit relationship with Guru's wife calls for fasting for three days, reciting Purusha Sukta and Praaschitta homa. In fact, Ashwamedha Yagnya removes all kinds of Maha Patakas. Even as a routine, Brahmanas are advised to perform aghamarshana snaana, pranayaamas, Gayatri japa and paakayagnas daily as per Vishnu Smriti. Griha Sutras of Kaushika, Paraashara and Sankhyayana

under-score, the need for Paaka Yagnas in favour of Devas, Pitrus, Manushyas, Bhutas and Atithis besides Baliharana.]

Further stanzas as followed:

*kunapāmedhya samyuktaṃ yadvad achidra bandhanam, tadvad dehagataṃ vidyād ātmānaṃ  
dehabandhanam/ 16 vātapitta kaphān raktaṃ tvañ māṃsaṃ snāyumaṣṭhi ca, majjāṃ caiva sirā jālais  
tarpayanti rasā nṛṇām/17 daśavidyād dhamanyo 'tra pañcendriya guṇāvahāḥ, yābhīḥ sūkṣmāḥ  
pratāyante dhamanyo 'nyāḥ sahasraśaḥ/ 18 evaṃ etāḥ sirā nadyo rasodā dehasāgaram, tarpayanti  
yathākālam āpagā iva sāgaram/ 19 madhye ca hṛdayasyaikā sirā tv atra manovahā, śukraṃ saṃkalpajam  
nṛṇām sarvagātrair vimuñcati/ 20 sarvagātrapratāyinyas tasyā hy anugatāḥ sirāḥ, netrayoḥ  
pratipadyante vahantyas taijasam guṇam/ 21 payasy antarhitam sarpir yadvan nirmathyate khajaiḥ,  
śukraṃ nirmathyate tadvad dehasaṃkalpajaiḥ khajaiḥ/ 22 svapne 'py evaṃ yathābhyeti  
manaḥsaṃkalpajam rajaḥ, śukram asparśajam dehāt srjanty asya manovahā/*

While the punyatma purushas would like to burn off their sins by the kṛucchaadi vrataas and aghamarshana snaanaas by way of retribution, the paapa yukta jeevatmas due to their agjnaana be disabled to control their apavitra naadi samudayaas. After thier intake of their food the normally the aarogya yukta shareeraas [ ref. chapter 12 on Jatharaagni ], the ‘naadee samudaya samcharana’ would activate the manushyaa’s ‘vaata-pitta-kapha-rakta-twacha-maamsa-snaayu-asthi and the sampurna shareeras’ to be contented with for the shareer’s ‘tushti pushti’. Within the body there are ten naadees which carry the ‘vaata- pitta aadi vastuvahana kara’ besides the panchendriyaas and the ‘shabdaadi guna grahana shakti praaptaas’. Besides there be the assistance of thousands of sukshma naadis wide spread all over the body. Just as various rivers and water bodies seek to finally merge into sumudra, likewise the juices of the food- intake would be carrying to the deha saagara for the tripti of the aahaara’s intake. In the hridaya madhya bhaaga there is a Manovaaahaka naama naadi which seeks to forcibly pull the purusha’s veerya as per the kaama vishya of the praani. As a back up of that naadi is stated to be directly connected to the netra dwaya nerves. This be on the analogy of the churning of milk and the emergence of semen which is the impacted by stree darshana and sparsh. Just as in one’s dream stage, ‘mano sankalpa maatra stree vishaya raagotpatti’ be reactive as ‘veerya nistarana’ would be irresistible.

[ Vishlesashana on 1. Naadis-Chakraas- and the fall out of food intake’s digestive process as one of Vaata- Pitta-Kapha doshaas” - 2. State of Death as explained vide Chhandogya Upanishad- 3. Subala Upanishad

1:

‘Naadis’ are channels through which prana shakti (vital force) and manas shakti (mental force) travel through all areas of the physiology. The chakras act as junction points for the naadis Naadis radiate out from the chakras to all areas of the body while the chakra is like the generator and the nadis the wires carrying the current. When the nadis are blocked there is a loss of balance in some area as the messages be not able to be carried. Main three nadis are the: Pingala, which conveys prana shakti and controls all vital processes. It represents the Sun and heat. Masculine, purifies like a fire, brings dynamism and efficiency to body, motivation vitality, male power, vigour, stamina, makes a pure male, rajistic Ida, which carries manas shakti or the mental force and controls all mental processes. It represents the moon and is cooling. Feminine, nourishing, purifying, devotional, imagination, tamasic Sushumna , which

carries Athma Shakti or spiritual force. Runs through the center of the spine Subtle Bodies viz. seven subtle bodies, or layers, around the physical body, which create the auric body system (aura). Etheric (Pranic) – energetic covering. Emotional – reflects emotions and desires Mental – intellect, analyses everything holds our thoughts and mental processes Causal – seeds of karma, deepest memories, inner motivation of the spiritual emotional plane, feelings of bliss, and spiritual ecstasy.

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

practice of ‘Avayava Yoga’ or Limb-wise yoga practice to Shad Arishad Vargas or Six major enemies of Kaama-krodha-moha-lobha-mada-matsaras and eight stepped Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana Samadhi)

‘Vata’ is considered as the leader of the three Ayurvedic principles in the body. As the principle of mobility, Vata regulates all activity in the body, mental as well as physiological. It is responsible for breathing, blinking our eyes, beating of our heart and many more functions. When in balance, the Vata is lively and energetic. Adequate rest and relaxation is needed to keep the *vata* in balance. Dry skin, cough and dry hair are some problems that one may face when the *vata* is imbalanced.

‘Pitta’ is the fire element as being responsible for regulating the body temperature through the chemical transformation of food (governing digestion, absorption, assimilation and metabolism), promoting vitality and appetite. Those dominated by the *pitta dosha* are strong willed, determined and tend to have leadership qualities. If the *pitta* is imbalanced, it can lead to anger and agitation, and may even cause burning disorders such as ulcers and inflammations.. To maintain a balance, physical massages and mental relaxations besides spiritual practices could be proactive.

‘Kapha’ maintains body resistance. Those dominated by kapha are stated to be thoughtful, calm and steady. To maintain a balance, gentle exercises, stimulating activities and an extra intake of fluids can keep the energy flowing. Kapha is primarily responsible for anabolism, the process of building the body.

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

VIII.vi.1-6) In the process of death, the status of the physical nerves and how Sun influences these is described. The veins in the body issuing out of the fleshy bulge called the lotus shaped heart that is meditated for Brahman is charged with subtle juices of varied colours akin to desires. The heat of Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. The Wind-Phlegm mix brings about changes of colours, say blue with severe wind, white when excessive phlegm, yellow with their equal proportion and red on account of too much of blood count in the body. Thus the moods of a Being are changed as per the inputs involved. Now just as highways connect cities and villages, the rays of the Sun reach both the worlds; they enter human bodies as also places yonder the Sun. In the state of sleep, organs of the bodies are withdrawn. Similarly as death is drawn nearby, people around realise that he or she is no more. As the life departs, the Self goes upwards through the Sun rays. He reaches the Sun within the time that mind travels. Then the Soul of virtue goes upwards by making the sound of Om or downwards otherwise in the case of the unenlightened Souls. The gates of Brahma open to the blessed ones or shut to other Souls that search of their designated Lokas! In this connection, an apt verse is stated: The nerves connected to the heart are hundred and one. At the time of one’s departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure!)

## 3: Subala Upanishad:

The Self or the Antaratma initiates the process by the vision of the praanis by withdrawing the latter's eyes and by way of the expiring Praana. Effectively the direct gates between the Surya Deva and the Pranis get snapped. Thus the channels of vision of the mortals are denied as Viraja River snaps away the material and spiritual creations from Brahma loka to the Trilokas. In the process the Pranis at the gates of extinction are denied vision via Surya and Viraja. Thus the Antaratma withdraws the departing Pranis.; thus he said. [ In the Padma Purāṇa, Uttara-khaṇḍa, it is stated that beyond the one-fourth part of God's creation is the three-fourths manifestation. The marginal line between the material manifestation and the spiritual manifestation is the Virajā River, and beyond the Virajā, which is a transcendental current flowing from the perspiration of the body of the Lord, there is the three-fourths manifestation of God's creation. This part is eternal, everlasting, without deterioration, and unlimited, and it contains the highest perfectional stage of living conditions].

2. 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 'jitaa naadi' reaches disfunctional. 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 tongue and its principal Varuna Deva the Lord of Waters too snaps connection with the Self and vice versa too. The Soumya naadi in the respective body gets 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 my 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 Mukyha 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 Sava 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 atonce 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 nodoubted equipped in varied levels of a mind with layers of intelligence but with the death evaporates into Chandra Deva but the latter too at the Pralaya kaala would go extinct. The departing body’s Self consciousness perishes into the shishira vaayu by the mutual collapse of the ‘syena naadi’. Ultimately, the Self merges into Paramatma who is Immortal, Fearless, Sorrowless, Eternal and Birthless.

12. 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 Kshetragjna 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 kshetragjna and ultimately indentify with ‘Turiya’ the Bliss which too gets absorbed into Paramatma the Immortal, Fearless, Sorrowless, Eternal and Birthless. That is THE ULTIMATE!

Ref. Some details of Pancha Pranas and Upa Pranas

[ 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 hiccups. *Koorma* opens the eyes. *Devadatta* governs yawning. *Krikara* induces hunger and thirst. *Dhananjaya* is in charge of decomposition of the body after death.]

#### Further stanzas as follow

*maharṣir bhagavān atrir veda tac chukra saṁbhavam, tribhūjam indra daivatyaṁ tasmād indriyam ucyate/ 24 ye vai śukragatim vidyur bhūtasamkarakārikām, virāgā dagdhadoṣās te nāpnuyur ehasaṁbhavam/ 25 guṇānāṁ sāmyam āgamyā manasaiva manovaham, dehakarma nudan prānān antakāle vimucyate/ 26 bhavitā manaso jñānaṁ mana eva pratāyate, jyotiṣmad virajo divyam atra siddham mahātmanām/ 27 tasmāt tad avighātāya karma kuryād akalmasam, rajas tamaś ca hitveha na tiryaggatim āpnuyāt/ 28 taruṇādhigataṁ jñānaṁ jārā durbalatām gatam, paripakva buddhiḥ kālena ādatte mānasaṁ balam/ 29 sudurgam iva panthānam atītya guṇabandhanam, yadā paśyēt tadā doṣān atītyāmṛtam aśnute/*

Maharshi Atri had explained that the veeryotpatti was due to predominance of ‘manovaha naadi-sankalpa-and food’. Veerya be stated as Devendra Himself and hence the nomenclature of Indriyaas ie. of Pancha Jnaanendriya- Karmendriyaas. Those manushyaas who be aware of veerya gati-varna sankarataadi doshaas would hence tend to ‘deha sukha dosha bhasma’ to ensure of panarjanma prapti . Such ideal most human beings be alive and assume ‘praapanchika vishayaas of deha dhaarana, bhojana

adi atyanta kaaryas’ for sustenance and the rest for adhyaatmika - tapasyaadi kaarya nirvanana only. From such ‘abhyaasa bala’ enabled them to lead to ‘nirvikalpa samaadhi praapti’ as their ‘manas’ by the maximised utility of Manonmaya Naadi and by the ‘antyakaala’ they would seek to open up the sishumna maarga and be freed from the samsara bandhana for ever. [ Pancha Koshaas are stated as or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss)] Such ‘mahatmaas’ be possessive of ‘maan -asika tatva jnaananodaya’, since they be of nirantara pranavotpaas parishuddha manavasvis. As once their manonshchalata be fortified then they would seek to control their mind ever practising ‘nishkaama karmaas’ and their taamasika-raajasika gunas merge into the satvika guna buddhi and once they be of nirgunaas the stage of taadaatmya would open up. Invariably, one’s own jnaana-vigjnaana as having flourished in the yuvaavastha would tend to be on the wane, but, as of paripakva buddhi manushyaas the flow of maanasika bala praapta as also of jnaana vigjnaana be stated to be the same or even more mature. Such paripakva buddhi manushyaas be able to control their maanasika bandhanas and make all out endeavors to uplift themselves to reach the goal of Amritamaya Paramatmapada Prapti.

### Chapter Forty Three on ‘upadesha’ for discarding desires and accomplishing Para Brahmatva

*Duranteshvindrayaa thesu saktāḥ sīdanti jantavaḥ, ye tv asaktā mahātmānas te yānti paramāṃ gatim/2 janmamṛtyujarāduḥkhair vyādhibhir manasaḥ klamaiḥ/ dr̥ṣṭvemaṃ saṃtataṃ lokaṃ ghaten mokṣāya buddhimān, 3 vānmano bhyām śarīreṇa śuciḥ syād anahaṃkṛtaḥ, prasānto jñānavān bhikṣur nirapekṣaś caret sukham/ 4 atha vā manasaḥ saṅgaṃ paśyed bhūtānukampayā, atrāpy upekṣāṃ kurvīta jñātvā karmaphalaṃ jagat/ 5 yatkr̥taṃ prāk śubhaṃ karma pāpaṃ vā tad upāśnute, tasmāc chubhāni karmāṇi kuryād vāg buddhikarmabhiḥ/ 6 ahiṃsā satyavacanāṃ sarvabhūteṣu cārjavam, kṣamā caivāpramādaś ca yasyaite sa sukhī bhavet/ 7 yaś cainaṃ paramaṃ dharmāṃ sarvabhūtasukhā va - ham, duḥkhān niḥsaraṇaṃ veda sa tattvajñāḥ sukhī bhavet/ 8 tasmāt samāhitaṃ buddhyā mano bhūteṣu dhārayet, nāpadhyāyen na spr̥hayen nābaddhaṃ cintayed asat/ 9 avāg yogaprayogeṇa mano jñāṃ saṃpravartate, vivakṣitā vā sad vākyaṃ dharmāṃ sūkṣmaṃ avekṣatā/ satyāṃ vācam ahiṃsrāṃ ca vaded anapavādinīm/ 10 kalkāpetām aparūṣām anīśaṃsām apaiśunām, īdṛś alpaṃ ca vaktavyam avikṣiptena cetasā/ 11 vāk prabuddho hi saṃrāgad virāgād vyāhared yati, buddhyā hy anigr̥hītena manasā karma tāmasam, rajo bhūtair hi karaṇaiḥ karmaṇā pratipadyate/ 12 sa duḥkhaṃ prāpya loka 'smīn narakāyopapadyate, tasmān manovākśarīrair ācared dhairyam ātmanaḥ/ 13 prakīrṇa meṣabhāro hi yadvad dhāryeta dasyubhiḥ, pratilomāṃ diśaṃ buddhvā saṃsāraṃ abudhās tathā/ 14 tān eva ca yathā dasyūn kṣiptvā gacchec chivāṃ diśaṃ, tathā rajas tamaḥ karmāṇy utsṛjya prāpnuyāt sukham/ 15 niḥsaṃdigdham anīho vai muktaḥ sarvaparigrahaiḥ, viviktacārī laghvāśī tapasvī niyatendriyaḥ/ 16 jñānadagdhaparikleśaḥ prayoga ratir ātmavān, niṣpracāreṇa manasā paraṃ tad adhigacchati/ 17 dhṛtimān ātmavān buddhiṃ nigr̥hṇīyād asaṃśayam, mano buddhyā nigr̥hṇīyād viśayān manasātmanaḥ/ 18 nigr̥hītendriyasyāsya kurvānasya mano vaśe, devatās tāḥ prakāśante hr̥ṣṭā yānti tam īśvaram/ 19 tābhiḥ saṃsaktamanaso brahmavat saṃprakāśate, etaiś cāpagataiḥ sarvair brahmabhūyāya kalpate/ 20 atha vā na pravarteta yogatantraṃ upakramet, yena tantramayaṃ tantraṃ vṛttiḥ syāt tat tad ācaret/ 21 kana pinyāka kulmāsa śākayāvaka saktayaḥ, tathā mūlaphalaṃ bhaikṣaṃ paryāyenopa yoja - yet/ 22 āhāraṃ niyataṃ caiva deśe kāle ca sāttvikam, tatparīkṣyānuvarteta yat pravṛtṭy nuvar ta - kam/ 23 pravṛttaṃ noparundheta śanair agnim ivendhayet, jñānendhitaṃ tato jñānam arkavat saṃprakāśate/ 24 jñānādhiṣṭhānam ajñānaṃ trīmī lokān adhitiṣṭhati, vijñānānugataṃ jñānam ajñānād*



*apakṛṣyate/ 25 pr̥thaktvāt samprayogāc ca nāsūyur veda śāśvatam, sa tayoṛ apavargajño vītarāgo vimucyate/ 26 vayo 'tīto jarāmṛtyū jītvā brahma sanātanam, amṛtaṃ tad avāpnōti yat tad akṣaram avyayam/*

Pitamaha Bhishma then advised Yudhishtara further that to practise indriya nigrāha would be none too easy even while being fully aware that prāṇis could attain paramagati if only be able to cross the ocean of desires. This jagat would merely display the process of 'Janma-mṛtyu and vṛiddhāavasthāas, nīrantaraduhkhas, naanā prakāra rogaas, mānasika chintanaas' and so on and hence the constant endeavors to break through the vicious circle. How magnificent would it be to purify the manas- vaani and shareera and be as of 'āhamkāra shunya-shaanta chitta and chetanaa yukta' towards the goal of moksha prāpti and paramaananda. *atha vā manasaḥ saṅgaṃ paśyed bhūtānukampayā, atrāpy upekṣāṃ kurvīta jñātvā karmaphalaṃ jagat/ 5 yatkr̥taṃ prāk śubhaṃ karma pāpaṃ vā tad upāśnute, tasmāc chubhāni karmāṇi kuryād vāg buddhikarmabhiḥ/ 6 ahiṃsā satyavacanāṃ sarvabhūteṣu cārjavam, kṣamā caivāpramādaś ca yasyaite sa sukhī bhavet/ 7 yaś cainaṃ paramaṃ dharmāṃ sarvabhūtasukhā va -ham, duḥkhān niḥsaraṇaṃ veda sa tattvajñāḥ sukhī bhavet/* At least one could practise 'dayaa bhava' and even being dispassionate might display sympathy and 'aasakti'. Keeping in view of this, one certainly practise 'karma nirvāhana' always and what be more seek to ignore the shortcomings of others objectively. As the co- humans be performing shubhaashubha kaaryas they do by themselves reap the consequences and hence one need not take to one's hands and supplement the divine rewards or retributions further.

*\_ahiṃsā satyavacanāṃ sarvabhūteṣu cārjavam, kṣamā caivāpramādaś ca yasyaite sa sukhī bhavet/ 7 yaś cainaṃ paramaṃ dharmāṃ sarvabhūtasukhā va -ham, duḥkhān niḥsaraṇaṃ veda sa tattvajñāḥ sukhī bhavet/*

In case, 'Ahimsa, Satyabhashana, Sarala purvka samadrishti -Kshama-aadi gunas' are objectively followed, then that very outstanding purusha be truly 'vidyavaan and parama sukhi'. That purusha who would ever practise non violence and such traits as parama dharmaas in respect of samasta prāṇis be truly again the sarvagjña and sarva sukha daata and dukha nivaaraka jnaata.

[ Vishleshana on The triumph of Truthfulness vide 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 hue! The Unique Motto that Bharata Desha had rightly adopted is 'Satyameva Jayate' or Truth triumphs and never the Untruth. It is by the path of Truth that Devas tread and thus is called Devayana. It is again that very path that Rishis and Seekers of the Eternal Truth ascend by to finally achieve its heights. Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is 'Divya' Self-Resplendent; 'Achintya Rupam' or of Unimaginable Form; Sukshmantaram or Subtle like 'Antariksha'; Vibhaati or of such illumination of Surya Chandraadis; 'sudure' or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and 'guhaayam' or is

deep in the cavity of everybody's Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds' eye that too by intense 'dhyana' fully backed by 'Karma' and 'Dharma'; It is reachable by 'jnaana prasaadana vishuddha sattva and jnaanamaya' or only through the favourable medium of knowledge and purity of thought and deed. The subtle Self is within the heart where the Life Energy Praana enters the body of five forms of 'praanaapaanodaana vyaana samaanas' into the subtle Self hidden by the sensory organs but attainable clearly by the vision within. '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!

Truthfulness is '*par excellence*! Truth alone is paramount! Truthfulness is bliss. Having accomplished Truthfulness none would ever slip down. Persons who attain it are named as 'Sat' or persons who reach the pinnacle and they indeed are of Satyam or Truthfulness! Mundakopanishad is quoted: III.i.5) *Satyena labhyastapasaa hyesha atmaa samyajnaanaena brahmacharyena nityam, antahshareere jyotirmayo hi shubhro yam pashyanti yatayah khseena dishaah*/(The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this 'samyak jnaana' or the knowledge in completion as backed by tapsya is the gateway to Enlightenment; some of the essential inputs of such 'samyak jnaana' are 'nitya brahma charya' or abstinence for good; 'jihvaamritam maya' or straightforwardness, non pretentiousness, and falsehood; 'antashshareera shubhrata' or a clean and blemishless inner conscience leading to 'Atmajjoti' or Self Illumination. That indeed is the Path of 'Parama Nidhaana' which truly indeed is hiranmaya or the golden hue!) III.i.6-9) ***Satyameva Jayate naanrutam satyena panthaa vitato Deva yaanah, yenaakramanti rishayo hi aaptaa kaama tatra tat satyasya paramam nidhaanam***// *Brihadaccha 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 prasaadana vishuddha sattvah tatastu tam pashyate nishkalam dhyaayamaanah*// *Eshonur aatmaa chetasaa veditavyo yasmin praanah panchadhaa samvivesha, praanaishchittam sarvam otam prajaanaam yasmin vishuddhe vibhavati esha aatmaa*// (The Unique Motto that Bharata Desha had rightly adopted is 'Satyameva Jayate' or Truth triumphs and never the Untruth. It is by the path of Truth that Devas tread and thus is called Devayana. It is again that very path that Rishis and Seekers of the Eternal Truth ascend by to finally achieve its heights. Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is 'Divya' Self-Resplendent; 'Achintya Rupam' or of Unimaginable Form; Sukshmantaram or Subtle like 'Antariksha'; Vibhaati or of such illumination of Surya Chandraadis; 'sudure' or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and 'guhaayam' or is deep in the cavity of everybody's Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds' eye that too by intense

‘dhyana’ fully backed by ‘Karma’ and ‘Dharma’; It is reachable by ‘jnaana prasaadena vishuddha sattva and jnaanamaya’ or only through the favourable medium of knowledge and purity of thought and deed. The subtle Self is within the heart where the Life Energy Praana enters the body of five forms of ‘praanaapaanodaana vyaana samaanas’ into the subtle Self hidden by the sensory organs but attainable clearly by the vision within.))]

#### Further stanzas of the Chapter

*tasmāt samāhitam buddhyā mano bhūteṣu dhārayet, nāpadhyāyen na sprhayen nābaddham cintayed  
asat/ 9 avāg yogaprayogeṇa mano jñam sampravartate, vivakṣitā vā sad vākyaṁ dharmam sūkṣmam  
avekṣatā/ satyām vācam ahiṁsrām ca vaded anapavādinīm/ 10 kalkāpetām aparūṣām anṛśamsām  
apaiśunām, īdṛś alpam ca vaktavyam avikṣiptena cetasā/ vāk prabuddho hi samrāgad virāgād vyāhared  
yati, buddhyā hy anigrhītena manasā karma tāmasam/*

It should be such an ideal person whose total manas and buddhi be concentrated on Paramatma. This kind of ‘satya manas tatwa’ neither desiring against any body nor of asatya -and ‘midhya padaradha chintana’, but with sadhana with ‘mano vigjnaana’ or of self transparency-‘Vedaata vakya shravana’ and ‘uttama jnaana prapti with sudhrudha prayatna’ be the watchwords. One must be of such ‘susthira vaani’ as of ‘sukshma dharma vachana- satya vachana-himsa paraninda rahita vachana- and shathata kathorata krurata narmagarbha rahita vachana’.

Those manushyaas who be under the spell of rajoguna prerita-indriya prerita-vishayabhoga karma prakriti preritas be certainly doomed sooner than later being naraka gaaminis. Hence, be adapt one self with decisive courage and of mano-vaak-kaaya -karma buddhi. Other wise, there could be on the analogy of a thief ever afraid of being caught and once he could be freed from that frightful experiences could feel the sense of freedom and be peaceful living. Likewise the agjnaani manushyaas be freed from Raajasika - Taamasika swabhavaas and seek to abstain from such karmaas; indeed Rajas Guna is stated to feature as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna features ignorance, lack of resources, anger, fear and quarrelsomeness. Having been freed from such falsehoods, may there be Sattva guna described as the fountain of Goodness and happiness in a pure form, standing for purity, integrity, happiness, contentment, forgiveness and faith.

*niḥsaṁdigdham anīho vai muktaḥ sarvapariagrahaiḥ, viviktacārī laghvāśī tapasvī  
niyatendriyaḥ/ jñānadagdhaparikleśaḥ prayoga ratir ātmavān, niṣpracāreṇa manasā param tad  
adhigacchati/ dhṛtimān ātmavān buddhiṁ nigrhñīyād asaṁśayam, mano buddhyā nigrhñīyād viśayān  
manasātmanaḥ/ nigrhītendriyasyāśya kurvāṇasya mano vaśe, devatās tāḥ prakāśante hr̥ṣṭā yānti tam  
īśvaram/ tābhiḥ saṁsaktamanaso brahmavat samprakāśate, etaiś cāpagataiḥ sarvair brahmabhūyāya  
kalpate/ atha vā na pravarteta yogatantrair upakramet, yena tantramayaṁ tantraṁ vṛttiḥ syāt tat tad  
ācaret/*

He who be a ‘sangraha rahita’ as of the mentality of self possessiveness, ekanta vaasi-alpaahaari-tapasvi-jitendriya-yogaanushthaana premi, nishchala chitta be well qualified for ‘parabrahma paramaarth praapti’. He thus be the buddhimaan purusha-buddhi nishchaya-and buddhivasha. He be such as to control buddhi - from buddhi to manas- from manas to panchendriya vishayaas as of the ever beneficent circle. In this manner, He who could be able to control the indriyaas-manas-buddhi then the adhishtaana devata be of prasanna swarupa and of Ishvara Pravritta jnaata. As Indriya Devataas whose manas be united then in the antahkarana there would be the eternal glow of Parabrahma paramatma with pancha jeeva

pravaahaas. In case such an analytical analysis be misproved then the Yogi should explore further yoga pradhaana- upaaya-abhayasa prarambha yet again as the methodology be changed for the 'lakshya saadhana.'

[ Visheshana on 'Lakshya Saadhana' vide Shvetaashvatara Upanishad

**I.xiv)** *Svadeham aranim kritvaa oranavam co'ttaraaramim, dhyaana nirmatsathanaabhyasaat devam pashyen nigudhavat/*

(Struggle to surmount all kinds of impediments is fraught with innumerable means of material desires and practices on one hand and sharpen the edge of spiritual bent of mind with tenacity, dedication and extraordinary faith on one's own ability on the other hand. This is some thing that calls for a revolutionary transformation in one's daily routine and psyche. It demands sufferance, self-negation, and total abstinence to the point of break down by way of extreme self denial. Control of mind and detachment by the severe possible hold and command of organs and senses of chakshu-shravana-naasika-manasika-twak media as also the yoga pratice without desired ends and the corresponding controls but even without pursuing and terminating the further strife to merely attain 'siddhis' like Anima and Garimaadi powers but of the Ultimate Siddhi of uniting the Self with the Supreme with no interference and curiosity of materialism and its ends but bring out to one's fold from one's own heart!)

**I.xv)** *Tilashu tailam dadhineeva sarpir aapas srotassu araneeshchaagnih, evam aatmaatmani grihyetusau satyenainam tapasaa yonupashyati/*

(One's own 'Antaratma' or the Innermost Consciousness needs to be churned out by persistent practice as detailed in the above stanza, by way of struggle, friction and persistence just as oil is extracted from sesamum seeds, butter from cream of milk, water by digging deep from dried earth, and as Agni by friction of 'aarani' or wood sticks! In the constant and even tiring efforts of truthfulness and extreme austerities, the Individual of total commitment might thus be able to discover the Final Truth finally; *ghritam iva payasi niguudham bhute bhute cha vasati vijnaanam satatam manthetavyam manasaa manthena bhutena/* or 'Constant churning of a clean and transparent mind is the quintessence of the exploration, just as of ghee in milk which again is obtained after constant churning!)

**I.xvi)** *Sarva vyaapinam atmaanam ksheere sarpir ivaarpitam, atma vidyaa tapo mulam tad brahmopanishat param, tad brahmopanishatparam/*

(Ultimate Message of Upanishads which are the gateways of Brahma Vidya the finality of Paramount Knowledge of obscurity of Life is that the 'Antaratma Is Paramatma' or the Innermost Self Consciousness is the Supreme, indeed the Inner Consciousness is the Supreme! This is on the analogy of butter being originated from milk as Self Realisation is Brahman! *Yadaa tu sarva bhuteshu daarushvagnim iva sthitam, pratichaksheetam mam loko jahyaat tarhaiva kashmalam/* 'Let this be realised by all that I am present in all the Beings in 'Srishti' as the latent fire in wood; once they become aware they cast off Ignorance and attain splendour'. Another such message by the Almighty assures: *Pushpa madhye yathaa gandham payo madhye yathaa ghritam tilaa madhye yathaa tailam paashaaneshva iva kanchanam/* or 'Just as fragrance is in flowers, butter is in milk, oil in sesamum seeds and gold in ores, so is Bhagavan in all the objects'!)]

Further stanzas continued:

*kana pinyāka kulmāsa śākayāvaka saktayaḥ, tathā mūlaphalaṃ bhaikṣaṃ paryāyenopa yoja - yet/ 22 āhāraṃ niyataṃ caiva deśe kāle ca sāttvikam, tatparikṣyānuvarteta yat pravṛtṭy nuvar ta -*

*kam/ 23 pravrttam noparundheta sanair agnim ivendhayet, jñānendhitam tato jñānam arkavat samprakāśate/ 24 jñānādhiṣṭhānam ajñānam trīmṇi lokān adhitiṣṭhati, vijñānānugataṁ jñānam ajñānād apakṛṣyate/ 25 prthaktvāt samprayogāc ca nāsūyur veda śāśvatam, sa tayor apavargajño vītārāgo vimucyate/ 26 vayo 'tito jarāmṛtyū jivā brahma sanātanam, amṛtam tad avāpnōti yat tad akṣaram avyayam/*

Even the availability of saatvika bhojana of anna-and vegetables and pulses be adequate for the yoga practitioner for 'jeevana nirvahana' as per desha kaalaanusaaraa. As the yoga saadhana once initiated, then the same procedures be not discontinued but in fact be improved step by step and then like the ushahkaala Surya to the madhyahna kaala, the heat and energy of the yoga practice be intensified. Be this well understood that agnaanaadhiṣṭhāna be jñānodaya for certainty as practice would make the yogi perfected in stages. In the shastraas having well defined the concepts of jeevaatma and paramatma had always explained the essential meaning of 'tadaatmya'. Be this clearly understood this concept of unification as that indeed be the sanaatana jñāna all about. Those who could assimilate the moksha tatva be the veetaraaga puruṣaas be freed as of 'samsaara bandhana muktaas'. Such puruṣaas would seek to cross the mṛtyu and realise the Sanaatana Brahma Jñāna and the akshara-avikaari-amṛta Brahma prāpti.

#### **Chapter Forty Four on the Manasthiti during Swapna-Sushupti Avasthaas and the gunaateeta Brahama Prāpti Upaaya**

*Bhishma vuvaacha: niṣkalmaṣam brahmacaryam icchatā caritum sadā nidrā sarvātmanā tyājyā svapnadoṣān avekṣatā 2 swapne hi rajasā dehī tamasā cābhibhūyate dehāntaram ivāpannaś caraty apagatasmr̥tiḥ 3 jñānābhyāsaj jāgarato jijñāsārtham anantaram vijñānābhīniveśāt tu jāgaraty anīṣam sadā 4 ahāha ko nv ayaṁ bhāvaḥ swapne viśayavān iva pralīnair indriyair dehī vartate dehavān iva 5 atrocyate yathā hy etad veda yogeśvaro hariḥ tathaitad upapannārtham varṇayanti maharṣayaḥ 6 indriyānām śramāt svapnam āhuḥ sarvagataṁ budhāḥ manasas tu pralīnatvāt tat tad āhur nidarśanam 7 kāryavyāsaktamanasaḥ saṁkalpo jāgrato hy api yadvan manorathaiśvaryaṁ swapne tadvan manogataṁ 8 saṁsārānām asaṁkhyānām kāmātmā tad avāpnuyāt manasy antaritham sarvaṁ veda sōttama pūruṣaḥ 9 guṇānām api yad yat tat karma jānāty upasthitam tat tac chaṁsanti bhūtāni mano yad bhāvitam yathā 10 tatas tam upavartante guṇā rājasa tāmasāḥ sāttviko vā yathāyogam ānantarya phalodayaḥ 11 tataḥ paśyaty asaṁbaddhān vātapitta kaphottarān rajas tamo bhāvair bhāvais tad apy āhur duranvayam 12 prasannair indriyair yad yat saṁkalpayati mānasam tat tat swapne 'py uparate mano dṛṣṭir nirīkṣate 13 vyāpakam sarvabhūteṣu vartate 'pratigham manāḥ manasy antaritham dvāram deham āsthāya mānasam 14 yat tat sadasad avyaktaṁ svapity asmin nidarśanam sarvabhūtātmanabhūtastham tad adhyātmaguṇam viduḥ 15 lipseta manasā yaś ca saṁkalpād aiśvaraṁ guṇam ātmaprabhāvāt tam vidyāt sarvā hy ātmani devatāḥ 16 evam hi tapasā yuktam arkavat tamasaḥ param trailokyaprakṛtir dehī tapasā tam maheśvaram 17 tapo hy adhiṣṭhitam devais tapo gṇam asurais tamaḥ etad devāsuraḥ guptaṁ tad āhur jñānalakṣaṇam 18 sattvaṁ rajas tamaś ceti devāsuraguṇān viduḥ sattvaṁ deva guṇam vidyād itarāv āsurau guṇau 19 brahma tatparamaṁ vedyam amṛtam jyotir akṣaram ye vidur bhāvītātmanas te yānti paramām gatim 20 hetumac chakyam ākhyātum etāvaj jñānacakṣuṣā pratyāhāreṇa vā śakyam avyaktaṁ brahma veditum*

Bhishma explained to Yudhishtara that a person of nishkalanka brahmacharya vratapaalakapurusha should even discard sleep due to swapna doshaas. In the swapnaavastha, the tendency could invariably be to assume a 'kaamanaayukta' shareeraavastha. Even to those manushyaas with jñānaabhyāsa in the

normal stage of awakeness be of a disturbed form swapnaavastha. The basic question be whether in the dream stage, would the panchendriyas be of varied characteristics and would they be absorbed into the mind and the buddhi. Bhagavan Maharshis had analysed that in the jagrad avastha, the person concerned could even while experiencing the shabdaadi tanmaatras would appear to gradually slip off one's consciousness. At that time even if the indriyaas be tired off, the symptoms of mind be not in tune with the indriyaas and thus the 'samasta vishayaanubhavaas' be blackened on the memory screen. This indeed be the swapnaavastha. *kāryavyāsaktamanasaḥ saṁkalpo jāgrato hy api yadvan manorathaiśvaryam svapne tadvan manogatam 8 saṁsārāṇām asaṁkhyānām kāmātmā tad avāpnuyāt manasy antarhitam sarvaṁ veda suttama pūruṣaḥ 9 guṇānām api yad yat tat karma jānāty upasthitam tat tac chaṁsanti bhūtāni mano yad bhāvitam yathā 10 tatas tam upavartante guṇā rājasa tāmasāḥ sāttviko vā yathāyogam ānantarya phalodayaḥ 11 tataḥ paśyaty asaṁbaddhān vātapitta kaphottarān rajas tamo bhāvair bhāvais tad apy āhur duranvayam* Just as in the jagradavastha, 'vibhinna karayaasakti chitta manushyas' might seek to secure in the dream stage, either as of desires to be sought or of apprehensions to be avoided. As of the fulfillment of desires, the general statement be as of dreams to come true whose fulfillment be thrilling. Such desires that manushyaas would keep seeking to experience in numberless forms tend to appear floated as dreams as have been hidden and suppressed in the remote corners of one's mind; indeed only the 'saravashreshtha antaryaami purusha paramatma' be cognizant of such suppressions.. As per the trigunaas of satva-rajas-tamas variations, the manasika spandanaas be hence reflected as hinged to the 'karmaanusara sanchita praaabdhhaas' and at that dream stage would appear in sukshma rupaas. Thereafter, the manushyaas in their dream stage would experience the vaata-pitta-kapha pradhaana kama-moha-krodhaadi spandanaas would appear on the dream screen and so would be the raajasika-taamasika-satvika vyaapta naanaa prakaaraas would result in shareera darshana.

[ Vishleshana on the dream stage vide Prashnopanishad

In the dream stage what controls body faculties! -The Mind or the Soul : IV. 1-2) Gargya, the grandson of Surya, posed the question to Maharshi Pippalaada about the details of the physical limbs that are rested in the condition of deep sleep and kept awaken in the concerned person individual and would there be any extraordinary force visualised in the dream stage. Gargya further asked whether that divine force would drive the individual to joy and what details further could be provided in this context! Thus these are the delicate questions involved in Gargya's enquiry: the organs of the person with praana in the dream stage or the innermost perception, whether they are all unified, whether they have experiences and on recovery from the dreams to waking state and the Unique Force that makes the happenings occur. Apparently, Gargya referred to some Unknown Immutable and Absolute Force which was perhaps beyond comprehension yet beneficent. The key-hint about the last portion of the query is provided by Munadaka Upanishad vide II.i.1 viz: *Tadetad Satyam: yathaa sudeeptaat paakavaad sahasrashah prabhavate sa ruupaah tathaaksharaad vividhaaha, Saumya, bhaavaah prajaayante tatra chaivaapi yanti/* or Just as a fully blazing Agni issues out countless sparks all around, the perpetual fire originates various creatures and merge back; That is the Truth! In reply to the rather complicated query of Gargya, Pippalaada replied: 'Yathaa marichayah arkasya astam gacchatah sarvaa etasmih tejomandale ekeebhavanti': just as the rays of the setting Surya become unified in 'Surya bimba' or the Solar Orbit and again scatter away at Sun Rise, the mind of the person in dream stage could neither hear, see, smell, taste, touch, speak, understand, enjoy, reject nor move about and that one would think that the person has slept off!) IV.3-5) '*Praanaagnaya evaitasminn Pure jaagriti*' or the three principal Praanas viz. the

mainstream Praana, Apaana and Vyana in the body are the most essential ingredients of the Life Force enabling the city of human body to tick. Now, life is stated as comparable to Sacrifices . The three significant forms of Praana are the counterparts of three Agnis: Apaana resembling the Garhapatyaagni or the house holder's Fire as is used in the vedic pattern since it is kept alive in the Sanatana Homes, Vyaana as the 'Anvaarhaanya pachana' is Southern Agni used for offerings to Pitru Karyas while 'Aahavaniya' is obtained from 'Garhyapatya' and resembles Apaana or the outbreath drawn from Praana the in-breath and that fills the lungs and released thereafter. Samaana is the equalising balance between inhalation and exhalation just as of the role of Hota the priest between two oblations. In this context, Mind plays the role of the 'Yajamani' or the Sacrificer, while the 'Yajna phala' is 'Udaana' or what Brahman the Almighty bestows! This is why the Vaajasaneyaka Yagnya Mantra denoting and signifying the functions of Praana viz. *Vaak chitah, praanaah chitah, chakshuh chitah* and so on. Having thus explained, back to the query that Gargya the Seeker, 'which is the Deity who experiences the Dream stage?' 'Atra svapne mahimaanubhavati!' Indeed the mind is the apparent reply no doubt but is that not an instrument of perception! The counter argument would be that indeed the Self Consciousness or the 'Antraatma' is essentially conditioned by the Mind, be it in Reality or the Stage of Wakefulness or Dream Stage! Brihadaraanyaka Upanishad vide IV.III.7 states: the person called the Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc. all directed to and emerging from his own way imagination, or in a dream state of mind or even in the situation of death!. He exists here yet imagines a non real state of mind by sheer ignorance. Being thus identified he loses hold over his sub-conscious thoughts. As the same Upanishad explains vide IV.iii.31 the Self has no contact with the sense objects: ' while in a waking or profound sleep state, there is always something else thought-is not, repeat not, separate but an integral part of the Self; if body in non existent, the the Self vanishes since the concerned body instruments of the Self! That is precisely why the Self is able to smell, taste, hear, think, touch and know!

Without dreams as a person sleeps in actuality gets united with the Self and then the Supreme IV.6-9) : Existence of a human being during sleep but without dreams is what obtains when mind gets united with Solar rays as consciousness named Brahman itself paving the way to happiness and fulfillment. It is in this context that the Inner Self remains neutral when mind and senses are rested too. Then in such a situation, the senses proceed towards the mind just as birds proceed towards a tree. The Elemental Pancha Bhutas or the Five Basic Five Elements of Nature as the offshoots in one's body viz. the organs of vision, hearing, smell, taste, touch, speech, hands, sex, excretion, feet and the mind along with thought-egoism, and awareness and the basic Praana the life force as the Hiranyagabha himself are bundled together in that semi-state of Life. The Purusha encompassing the body and the organs being used to the nature of the senses and action and reaction syndrome becomes established in the Supreme Self!) IV.10-11) That illustrious Seer who realises the shadowless, formless, colourless , pure , Purusha attains the Supreme Itself too. Here again he is stated to have realised : 'tadaksharam vedayate yastu sa sarvajnah sarvamervaa vishethitah/ or that everlasting and every thing that Brahman is! He who realises the Self amid the body organs and senses besides the Five Elements as merged into the relevant Deities too merges finally into that Supreme!)]

*prasannair indriyair yad yat samkalpayati manasam tat tat svapne 'py uparate mano dr̥ṣṭir nirīkṣate 13 vyāpakam sarvabhūteṣu vartate 'pratigham manaḥ manasy antarhitam dvāram deham āsthāya manasam 14 yat tat sadasad avyaktaṁ svapity asmin nidarśanam sarvabhūtātmabhūtastham tad adhyātmaguṇam*

*viduḥ 15 lipseta manasā yaś ca saṅkalpād aiśvaraṃ guṇam ātmaprabhāvāt taṃ vidyāt sarvā hy ātmani devatāḥ/* As the concerned manushyaas would be witnessing whateverall ‘sankalpaas’ and inner urges as retained on their memory screens then would reappear in the swapnaavastha, their fulfillment would gladden their psyche. One’s own manas is stated to be a of ‘sarva vyaapi gati’ in a subjective and ‘dehaashrita’ context while its ‘adhishtaanabhuta atma’ be a sarva vyaapi any way objectively. Indeed that parama Yogi by the sheer mamo sankalpa in the sushupti state by itself could attain Ishvareeya Gunaateetata even being Jeevan Mukta swarupaas. The individuals are freed from the karmik and other defilements, then there is no reason as to why that seed would not sprout once again. The universe and its diverse objects is called by nescience or deep ignorance. The stages of a Being from the actuality or of awakeness-dream stage-sushupti- and finally the pragjnatwa despite the continuance of the physical body. However ‘taadaatmya’ or merger is possible only after the mortal body falls off. In other words, Samsaara begets Agjnana or Ignorance, swaatma jnaana as a result of the removal of the six kanchukas and three malas of aanava-mayiya-karma phalas, jeevan mrityu stage might be possible when the self feels like the Supreme but ‘tadaatmya’ or final merger of the ‘Prajnatwa’ only after the body falls only.

[ Vishleshana on Jaagrad-Swapna- Sushupti - Taadaatmya Stages vide Maandukyopanishad -although earlier Chapter Twenty One made passing mention.

*Jaagarita sthaano bahisprajnah saptaanga ekonavimshati mukhah sthula bhug Vaishvaanarah prathamapaadah/*

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

*Dakshinaakshi mukhe Vishvo manasyantastu Taijasah, Aakasho cha hridi praajnyastridhaa dehe vyavasthitah/*



(Seeking to annotate Vishva-Taijasa and Prajna, Gaudapaada explains that Vishva the Composite Self being the ‘Antaratma’ of all that exists in the Universe especially in reference of Praana is met with in the right eye since that happens to be the place of experience; Taijasa is in built one’s own mind as the motivating and thinking power; Praajna is in the heart directly connected with Aakaasha or Space. Indeed these three entities of the physique are the built-in features of existence. Now the support of Vedic Texts is provided in each of the three components of the Self viz. the Vishva, Taijasa and Prajna. About Vishva first. Brihadaranyaka Upanishad vide IV.ii.2: *Indho ha vai yoyam dakshinekshan purushah; tam vaa etamindham santamindra ityaa chakshate parokshenaiva; paroksha priyaa iva hi devaah pratyaksha dvishaa*/or This Entity who is in the right eye is called Indha or Indra as normally devas are fond of being called indirectly and do not like being addressed directly. Though Vishvanara exists equally in all the organs and senses, he is specially referred to as being present in the right eye which is noted for clarity of perception. As regards Taijasa, ‘manasyantu taijasah’ or as Taijasa being in mind that entity too is an integral part of Vishva itself. Taijasa as an integral part of waking state and of the thought process is sustained by elightenment and is linked with action-reaction syndrome. But Prajna is distinguished as ‘Aakaasho cha hridi prajnaa’ or since Prajna is linked with Space and of consciousness further integrated with very existence sourced from Praana the vital force: Chhandogya Upanishad ref. IV.iii.3 is quoted: *Atha adhyaatmam: praano vaava samvargah, sa yadaa svapiti praanameva vaag ayeti,praanam chakshuh, praanam chakshuh, praana shrotram, praanam manah, praano hyevaitaan sarvaan samvrinkte iti*/ or specifically with reference to the Self or the Antaratma: Praana or the very breath is the singular place of merger; whenever there is any problem of merger of any sense organ, it is the vital force that needs to be revived with; be it vision of the eyes, speech of the tongue, hearing of the ears or the thought of the mind! Hence the Gaudapaada Kaarika 2 concludes: *Trividhaa dehe vyavasthitah*/ or the very existence of the body comprises of three ways viz. Vishva-Taijasa-Praajna!)

*raka 5: Vishvo hi sthulabhuk nityam taijasah praviviktabhuk, Ananda bhukthaa praajnadhaa bhogam nibodhata// Sthulam tarpayate praviviktam tu taijasam, Aaanandascha tathaa praajnam trithaa truptim nibodhata// Trishu dhaamasi yhadbhojyam bhoktaa yascha prakeertitah, Vedaitadubhayam yastu bhungjaano na lipyate//*

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

*Karka 6: Prabhavah sarva bhaavaanaam sataamiti vinishchayah, Sarvam janayati praanah chetoshuun purushah prithak/*

(As covered by Ignorance or Maya the ‘Make Believe’, each and every Being has its own origin, category, name, form and feature. This fact indeed is well established and widely known; ‘sarva bhaavaanaam sataam’ or all the entities exist in their different modes as super imposed. *Praanah janayati sarvam* or Praana the alternate of Brahman manifested everything and every body. *Purushah janayati prithak chetosmin* or Purusha created rays of consciousness separately. Brihadaranyaka Upanishad vide I.iv.1 asserts: *Atmaivedam agra aseetpurushavidhah sonuveekshya naanyadatmano pashyat soham asmite agrevyaharat, tatoham naamaabhavat, tasmadapi etarhi aamantritah, aham ayam iti evaagra uktwaa,*

*athaanyan naama prabhrute yadasya bhavati, sa yatpurvosmaat sarasmaat sarvaan paapmana aushat, tasmaat purushah, oshati ha vai sa tam, yosmaat poorvo bubhushati, ya evam veda/* or at the beginning, it was only the ‘Purushaakaara’ or human like Atma who found that there was none else and thus he pronounced himself as ‘Ahamasmi’ or ‘I am myself’! Till date one addresses the Self likewise. Since he would have practised Dharma in his earlier Incarnation and now he has no contender, he said to himself that whatever evils might have existed in the past would have been burnt off and as such he claimed the status of Purusha the Virat or Viraja. Mundaka Upanishad vide II.ii.11 states: *Brahmaivavedamamritam purastad brahma, dakshinacchottarena, athaaschorthvam cha prastram Brahmavaivedam vishvam idam varishtham/* or the ultimate Truth is the Immortality of Brahman everywhere, be it the rear, the right, or the left. That Eternal Truth is valid every where irrespective of Directions, always irrespective of ‘kaala chakra’ or the cycle of time. ‘Brahmai vedam vishvam idam varishtham’ or Brahma is the Universe and beyond; He is beyond comprehension and even ‘Satyaasatya’ or the Truth and even the Non truth! Reverting back to Praana and Creation, Mundaka Upanishad is quoted again ref. I.i.7: *Tathorna naabhih grihnatecha, yathaa prithivyaam oshadhasya sambhaavanti, yathaa satah purushaat keshalomam tadaksharat sambhavateeh vishvam/* or the Maha Purusha weaves around the unparalleled Universe just as Earth grows herbs and trees, just as human beings issue out hairs on body and head just as a spider spreads out and withdraws its thread. More tellingly is the correlation explained vide II.i.20 of Brihadaaranyaka Upanishad: *Sa yathornaabhis tantunoccharet, yathaagneh kshudraa visphulingaa vyuccharanti: tasyopanishat, satyasya satyam iti praanaah vai satyam, tesham esha satyam/* or the Individual Selves having similar bod parts manifest specific characteristics typical of their own; this is so with all the Beings in creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or Fire creating tiny sparks flickering all around. In the same manner all Individual Selves in existence are akin to Brahman and truly Upanishads are the hidden meanings of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself. Upanishads are the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme and THAT IS THE TRUTH!) ]

#### Further stanzas of the Chapter Forty Four

*evam hi tapasā yuktam arkavat tamasah param trailokyaprakṛtir dehī tapasā tam maheśvaram 17 tapo hy adhiṣṭhitam devais tapo gnam asurais tamah etad devāsurair guptam tad āhur jñānalakṣaṇam 18 sattvam rajas tamaś ceti devāsuraḡuṇān viduḥ sattvam deva guṇam vidyād itarāv āsurau guṇau 19 brahma tatparamam vedyam amṛtam jyotir akṣaram ye vidur bhāvitātmānas te yānti paramām gatim 20 hetumac chakyam ākhyātum etāvaj jñānacakṣuṣā pratyāhāreṇa vā śakyam avyaktaṃ brahma veditum/*  
In that manner, the Parama Sadhaka by way of deep tapasya could raise himself from the ‘agjnana - andhakaara’ and accomplish the ‘Surya samaana jnaanamaya prakaash pravesha’. Indeed, jeevaatma is the triloka kaarana bhuta Brahma. Consequent on agjnaana nivritti, He be of the Vishuddha Pamatma Swarupa. While Devataas too constantly follow the tapo maarga, the Asura’s would be ever seeking to place hurdles having assumed dambha-darpa-taamasikaas, yet nevertheless the Brahma Tatva Devataas would be hiding themselves and the tatvagjna purshaas would be making all our efforts to reform them of the essence of jnaana swarupa. Indeed the Statwa Guna be of Devataas Sattva is described as the fountain of Goodness and happiness in a pure form standing for purity, integrity, happiness, contentment, forgiveness and faith. Asuras be featured as false pride, deceit, avarice, hatred and selfishness as of Rajoguna and of Tamo Guna representing ignorance, lack of resources, anger, fear and quarrelsomeness.

Parabrahma Pamatma is the gunaateeta, akshar, amrita, swayam prakaasha and jnaana swarupa. Those mahapurushaas with shuddhaantahkaranaas could only realize the parama gati prapta.

#### **Chapter Forty Five illustrates the chaturvidha Paramatma Jnaana -Drishya Varga-Prakriti and Purusha as the Mukti Sadhanas- Anya Sadhana Varnana too**

*Na sa veda param dharmam yo na veda catustayam vyaktavyakte ca yat tattvam sampraptam  
paramarṣiṇā 2 vyaktam mṛtyumukham vidyād avyaktam amṛtam padam pravṛtti lakṣaṇam dharmam ṛṣir  
nārāyaṇo 'bravīt 3 atraivāvasthitam sarvaṁ trailokyam sacarācaram nivṛtti lakṣaṇam dharmam  
avyaktam brahma śāśvatam 4 pravṛtti lakṣaṇam dharmam prajāpatir athābravīt pravṛtīḥ punar āvṛttir  
nivṛtīḥ paramā gatiḥ 5 tām gatiṁ paramām eti nivṛtti paramo muniḥ jñānatattvaparo nityam  
śubhāśubhanidarśakaḥ 6 tad evam etau vijñeyāv avyaktapuruṣāv ubhau avyaktapuruṣābhyām tu yat  
syād anyan mahattaram 7 tam viśeṣam avekṣeta viśeṣeṇa vicakṣaṇaḥ anādy antāv ubhāv etāv alingau  
cāpy ubhāv api 8 ubhau nityau sūkṣmatarau mahad bhyas ca mahattarau sāmānyam etad ubhayor evam  
hy anyad viśeṣaṇam 9 prakṛtyā sarga dharminyā tathā trividha sattvayā viparītam ato vidyāt  
kṣetrajñasya ca lakṣaṇam 10 prakṛteś ca vikārāṇām draṣṭāram aguṇānvitam agrāhyau puruṣāv etāv  
alingatvad asaṁhitau 11 saṁyogalakṣaṇotpattiḥ karmajā grhyate yayā karaṇaiḥ karma nirvṛttaiḥ kartā  
yad yad viceṣṭate kīrtiyate śabdasaṁjñābhiḥ ko 'ham eṣo 'py asāv iti 12 uṣṇīsavān yathā vastrais tribhir  
bhavati saṁvṛtaḥ saṁvṛto 'yam tathā dehī sattvarājasa tāmasaiḥ 13 tasmāc catustayam vedyam etair  
hetubhir ācītam yathā saṁjño hy ayaṁ samyag antakāle na muhyati 14 śriyam divyām abhiprepsur  
brahma vānmanasā śuciḥ śārīrair niyamair ugraiś caren niṣkalmaṣaṁ tapaḥ 15 trailokyam tapasā  
vyāptam antarbhūtena bhāsvatā sūryas ca candramās caiva bhāsatas tapasā divi 16 pratāpas tapaso  
jñānam loke saṁśabditaṁ tapaḥ rajas tamo ghaṇam yat karma tapasas tat svalakṣaṇam 17 brahmacaryam  
ahiṁsā ca śārīraṁ tapa ucyate vānmano niyamaḥ sāmyaṁ mānasaṁ tapa ucyate 18 vidhijñebhyo  
dvijātibhyo grāhyam annaṁ viśiṣyate āhāranīyamenāsyā pāpmā naśyati rājasah 19 vaimanasyaṁ ca  
viśaye yānty asya kvaraṇāni ca tasmāt tanmātram ādadyād yāvad atra prayojanam 20 antakāle  
vayotkarṣac chanaiḥ kuryād anāturaḥ evaṁ yuktena manasā jñānam tad upapadyate 21 rajasā cāpy  
ayaṁ dehī dehavān śabdavac caret kāryair avyāhata matir vairāgyāt prakṛtau sthitaḥ ā dehād  
apramādaḥ ca dehāntād vipramucyate 22 hetuyuktaḥ sadotsargo bhūtānām pralayas tathā parapratyaya  
sarge tu niyataṁ nātivartate 23 bhavānta prabhava prajā āsate ye viparyayam dhṛtyā dehān dhārayanto  
buddhisamkṣipta mānasāḥ sthānebhyo dhvaṁsamānās ca sūkṣmatvāt tāt upāsate 24 yathāgamaṁ ca tat  
sarvaṁ buddhyā tan naiva budhyate dehāntaṁ kaś cid ansvāste bhāvitātmā nirāśrayaḥ yukto dhāraṇayā  
kaś cit sattām ke cid upāsate 25 abhyasyanti param devaṁ vidyut saṁśabditākṣaram antakāle hy  
upāsannās tapasā dagdhakilbiṣāḥ 26 sarva ete mahātmāno gacchanti paramām gatiṁ sūkṣmaṁ  
viśeṣaṇam teṣām avekṣec chāstra cakṣuṣā 27 dehaṁ tu paramaṁ vidyād vimuktam aparigraham  
antarikṣād anyataraṁ dhāraṇāsaktamānasam 28 martyalokād vimucyante vidyā saṁyukta mānasāḥ  
brahmabhūtā virajasas tato yānti parām gatiṁ 29 kasāya varjitaṁ jñānam yeṣām utpadyate 'calam te  
yānti paramāṁ lokān viśudhyanto yathābalam 30 bhagavantam ayaṁ divyaṁ viṣṇum avyaktasaṁjñitam  
bhāvena yānti śuddhā ye jñānatṛptā nirāśiṣaḥ 31 jñātvātmasthaṁ hariṁ caiva nivartante na te 'vyayāḥ  
prāpya tatparamaṁ sthānaṁ modante 'kṣaram avyayam 32 etāvad etad vijñānam etad asti ca nāsti ca  
trṣṇā baddhaṁ jagat sarvaṁ cakravat parivartate 33 bisa tantur yathaivāyam antasthaḥ sarvato bise  
trṣṇā tantur anādy antas tathā dehagataḥ sadā 34 sūcyā sūtraṁ yathā vastre saṁsārayati vāyakaḥ tadvat  
saṁsārasūtraṁ hi trṣṇā sūcyā nibadhyate 35 vikāraṁ prakṛtiṁ caiva puruṣaṁ ca sanātanaṁ yo yathāvad*

*vijānāti sa vitṛṇso vimucyate 36 prakāśaṃ bhagavān etad ṛṣir nārāyaṇo 'mṛtam bhūtānām  
anukampārthaṃ jagāda jagato hitam/*

Bhishma Pitamaha explained to Yudhishtara that a manushya who be ignorant of chaturvidha maargaas to realize the Unknown be 1. Realize the Sacchidaanandhana Paramtma directly 2. Drishya Varga 3. Prakriti and 4. Purusha. As Parama Rishi Narayana proposed the vyaktaavyakta Tatva, the vyakta or the drishya rupa tatva would be of mrityu swarupa. The Avyata Amritapada which Narayana Maharshi had proposed be of the pravritti dharma pratipaadita that would cover the charaachara praani sahita samasta trilokaas. The nivritti rupa which be the dharma all about that indeed the Avyakta Sanaatana Brahma Swarupa. Prajapati Brahma had nodoubt made the Pravritti rupa dharma but that would be of punaraavritti kaarana. Its aacharana is such as of the syndrome of birth-death-and birth again repeatedly where as the 'nivritti-rupa dharma be the gateway to paramagati prapti. Those who be of 'jnaana tatva chintana samlagnaas' they could be able to distinguish shubhaashubhas by their jnaana netraas and thus be the nivrittiparaayana maha munis who could attain parama gati prapti. In other words, Pravritti dharma entails one to follow the worldly path and seek salvation, while Nivritti dharma is rooted in renunciation of the worldly aims. Both are meant to serve the needs of people born with inherent tendencies to either lead a life of action or of contemplation. In other words, Pravritti pertains to 'ashrama' dharma and is the path shown by sages Marichi, Atri, Angiras and others. Nivritti is the path of renunciation and the jnana marga that the Sanatkumara sages exemplify. Those upholding Pravritti marga have been created to lead life to propagate the race; but still they lead disciplined lives and realise God by discharging the ordained duties in a detached and selfless manner without any personal gain or expectation. It is shown that Karma by itself cannot lead to salvation; but in the process of doing one's karma one attains chitta suddhi and gains jnana by which he is likely to attain salvation.

*tad evam etau vijñeyāv avyaktapuruṣāv ubhau avyaktapuruṣābhyāṃ tu yat syād anyan mahattaram/ taṃ  
viśeṣaṃ avekṣeta viśeṣeṇa vicakṣaṇaḥ anādy antāv ubhāv etāv alingau cāpy ubhāv api/ ubhau nityau  
sūkṣmatarau mahad bhyāś ca mahattarau sāmānyam etad ubhayor evaṃ hy anyad viśeṣaṇam/ prakṛtyā  
sarga dharmīnyā tathā trividha sattvayā viparītam ato vidyāt kṣetrajñasya ca lakṣaṇam / prakṛteś ca  
vikārāṇāṃ draṣṭāram agunānvitam agrāhyau puruṣāv etāv alingatvad asaṃhitau/*

In that manner vichaara sheela purushaas should foremost seek to absorb the concepts of the 'Avyakta Prakriti and the Jeevatma Purusha. Based on that jnaana, the Parama Purushottama Tatva Jnaana be accomplished. Both Prakriti and the Jeevatma Purusha are be of anaadi swarupaas and of alinga niraakaara-nitya-avichala-mahatvaas. Prakriti is the Trigunamayi while Kshetrajna be not so. Yet Prakriti by the very self is guna rahita but the body's vikaaraas or aberrations be well aware of.

*saṃyogalakṣaṇotpattiḥ karmajā grhyate yayā karaṇaiḥ karma nirvṛttaiḥ kartā yad yad viceṣṭate kīrtyate  
śabdasaṃjñābhiḥ ko 'ham eṣo 'py asāv iti 12 uṣṇīsavān yathā vastrais tribhir bhavati saṃvṛtaḥ saṃvṛto  
'yaṃ tathā dehī sattvarājasa tāmasaiḥ 13 tasmāc catuṣṭayaṃ vedyam etair hetubhir ācitam yathā saṃjño  
hy ayaṃ samyag antakāle na muhyati 14 śriyaṃ divyāṃ abhiprepsur brahma vānmanasā śuciḥ śārīrair  
niyamair ugraiś caren niṣkalmaṣaṃ tapaḥ/*

Charaachara Jagadutpatti as caused by the samyoga of Prakriti and Purusha and that karma be explained thus: Jeevas do perform the karmaacharana by manasendriyaas. Now who be the karta of the karma be described by the queries: 'Who- Myself-He -or That'. This is on the analogy of three kinds of one's clothing of a body viz. the head cover-clothing of the upper body- and the under cover which are appropriately described as Satvika-Raajasika-Tamasika Guna Trayas. Thus having been clothed likewise, be this realised that there be Four Principal Vastus to be recalled viz. Sacchidaanandhana Parmatma,

Drishyavarga-Prakriti- Purusha . Once their tatva jnaana be realised then, at the time of mrityu there be no fright at all. Those Sadhaka dehadharis as desirous of seeking divya sampatti viz. Brahma Jnaana Prapti should ensure of their maanasika shuddi and kathora deha niyama paalana preceeding nirdosha tapaanushthaana.

*trailokyam tapasā vyāptam antarbhūtena bhāsvatā sūryas ca candramās caiva bhāsatas tapasā divi , pratāpas tapaso jñānam loke samśabditam tapaḥ rajas tamo ghaṇam yat karma tapasas tat svalakṣaṇam /* Aantarika tapas is of chaitanya prakaasha which could be splendorous of all over the trilokaas even as of that of Surya Chandras. The tapo shabda could fill up the universe as the tapasica phala is of jnaana swarupa prakaashita. That type of concentrated tapasya is of the characteristic jnaana swarupa prakaasha and the instant naasha kaari of rajo guna tamogunaas; such indeed be nishkaama karma lakshana. Brahmacharya and Ahimsa are defined as shaareerika tapasya while manas and vaani are stated as the samyama maanasika tapasya.

[ Vishleshana on Tapasya's variations vide Mundakopanishad :

I.i.8) *Tapasaa cheeyate Brahma, tatonnā abhijaayate, Annaat praano manah satya lokah karmasu chaamritam/* ( By way of his sankalpa and will power called 'Tapasya', Brahman expands himself and originates the Unmanifested 'Anna' or the 'quintessential food' as an unmanifested 'Source of the Sources' from which is evolved 'Praana' or the very Original Source named Existence or Life whom some believe as Hiranyagarbha, as followed by Cosmic Mind or Brain Power, as also the Pancha Bhutas or the Five Basic Elements of Nature viz. Earth-Water-Fire and Light-Air-and Sky. There after the Worlds viz. Bhur-Bhuvar-Svar-Mahar-Janar- Tapo-Satya Lokas. Then the 'karmasu' or as the Cause and the fruit of the 'karma' or Rituals is the End Result viz. 'Amrita' the pinnacle of Immortality; but the concept of Karma is cyclical through births and deaths and indeed there is a mirage of the end of Karma elongated into perhaps billions of Kalpa Kaalaas.)

*brahmacaryam ahimsā ca sārīraṁ tapa ucyate vānmano niyamah sāmīyam mānasam tapa ucyate 18 vidhijñebhyo dvijātibhyo grāhyam annam viśiṣyate āhāranīyamānāsyā pāpmā naśyati rājasah 19 vaimanasyam ca viṣaye yānti asya kvaraṇāni ca tasmāt tanmātram ādadyād yāvad atra prayojanam/ antakāle vayoṭkarṣāc chanaiḥ kuryād anāturah evam yuktena manasā jñānam tad upapadyate 21 rajasā cāpy ayaṁ dehī dehavān śabdavac caret kāryair avyāhata matir vairāgyāt prakṛtau sthitaḥ ā dehād apramāḍāc ca dehāntād vipramucyate /*

Brahmacharya and ahimsapaalana are stated to be of 'shaareerika tapasya' while manovaani samyamana is known as 'maanasika tapasya'. Vaidika vidhi anusaara dwijas consider 'anna grahana' as of the vedic assurance of ' annam paramatma', but in a limited manner as the 'rajoguntpanna paapa shanti'. [ Referring to 'Bhakshya-abhakshya' or material worthy of consumption Maharshi Apararka detailed as follows: *Jaati dushtam kriyadushtam kaalaashraya vidushitam, Samsargaashraya dushtam vaa sahrullekham svabhaavatah/ Lashunam grunjanam chiva phalaanu kavakaadicha, Vaartaaka nalikaa laabu hyave yaajnaati dushitam/ Nabhakshayetkriyaa dushtam yaddushtam patitaabhih, Kaala dushtam tu vigjeyam asnaahaaktam chirasthitamk, Dadhi bhaksha vikaarascha madhu varjam tadishyate/Suraalashuna samsprushtam peeyushaadi samanvitam, Samsargaaddhushya -tetaddhi shudrochishthavadaacharet/ Vichiktsaasu hridaye yasminnaanne pajaayate, Sahullekham tu vigjeyam peeyushaadi svabhaavatah/* (It is always advisable to discard any thing or anybody which is spoilt by way of the background of Jaati or nativity, kriya or action or samsarga or association. Material worthy of

discarding due to ‘jaati dosha’ are among onions, lassa, brinjal etc. Whatever is procured or cooked by the characterless and conductless men or women who suffer from ‘kriya dosha’ too are worthy of discard. Another variety of material that suffer from ‘Kaala dosha’ or invalidated by time like old curd, milk and vegetables etc. too must be rejected for use. Yet another category suffering from ‘Samsarga dosha’ or wrong association and interaction with persons of fallen sections of the Society should be dispensed with instantly. Should there be any prick of conscience, food or related material be rejected] The obvious reasoning is due to ‘Rajasikotpanna Paapa Shanti’. Then the saddhaka’s dehendriyaas too would tend to be oversaturated by the excessive rajoguna and be the obvious hurdles to ‘manasshanti’. Thus there be the essentiality for ‘yoga yukta manojnaana prapti’ \while till the termination of life the ‘jnaana prapti prayatna’ be pursued vigorously. Yogapaaraayana yogi’s buddhi be thus not to be a hindrance to the rajasika guna and while steeply being engaged in vairagya swabhaava sthiti should make all out efforts for moksha prapti.

*ā dehād apramādāc ca dehāntād vipramucyate , hetuyuktaḥ sadotsargo bhūtānām pralayas tathā  
parapratyaya sarge tu niyataṁ nātivartate / bhavānta prabhava prajñā āsate ye viparyayam dhr̥tyā  
dehān dhārayanto buddhisamkṣipta mānasāḥ sthānebhyo dhvaṁsamānās ca sūkṣmatvāt tān upāsate/  
yathāgamaṁ ca tat sarvaṁ buddhyā tan naiva budhyate dehāntaṁ kaś cid ansvāste bhāvitātmā  
nirāśrayaḥ/ yukto dhāraṇayā kaś cit sattām ke cid upāsate, abhyasyanti paraṁ devaṁ vidyut  
saṁśabdītākṣaram antakāle hy upāsannās tapasā dagdhakilbiṣāḥ/*

That parama yogi who till ‘deha tyaga paryanta kaala’ would keep on and on endeavoring the deha bandhana vimukti and the bandhana kaarana bhuta agjnaana. That Brahma jnaanaanusaara be such as to lead to the purarjanma prasakti or moksha praapti vishaya decisively. Some of the Yogis, by virtue of their buddhi itself could sift the indriya sthira and could accomplish brahmopaasana by way of indriya sambantha tyaga. Some of these considered views of shastraas affirm that the ‘buddhi kaarana’ could lead to ‘utkrishta tatva jnaana praapti’. Buddhi shuddhata as of ‘dehasthiti paryanta aashraya rahita’ be the gateway to Brahma sthiti. In this manner, some by virtue of Yoga nishthaa dhaarana be conducting Saguna Brahmopaasana and those to the vidyut samaana ‘Jyotirmaya Avinaashi’ Avyakata Shasvata].

Essence of further stanzas as follows:

Some of the other Brahmopaasakaas tend to anchor on to ‘deep tapasya’ by way of burning off their sinful acts for uttama gati. Viewed from the ‘shaastreeya drishti’ such mahatmaas whose ‘ateeta yoga dhaarana and mano nishchatata’ could certainly be fruitful by the strenuous means of ‘niyukrayukta-aparigraha-aavaakaasha vilakshanas’ for Brahma Jannan prapti. Those whose ‘nirantara manojnaana saadhana’ by way of ‘nitya yogaacharana’ ought to lead to Parama Gati. Once those Veda Jnaata Vidwan Purushas could target by severe ‘jnaanaanusaara saadhananopaasana’ be qualified for the Parama gati prati. Those whose dosha rahita asthaayi janaa prapti could take place, that Sadhaka be able to Parama Gati prapti. Those who be of total surrender as of manasaa-vaachaa-karmana to the Mahaishvarya yukta-ajanma-divya-avyakta naama Bhagavan Vishnu would be of tripta jnaanaananda and of vishuddha kaamanaarahitaas. That person who might visualise what be the Prakriti and its kaarya, and that of Jeevatma be qualified for the Sanaatana - trishnaa rahita moksha prapti.

**Chapter Forty Six on the Naastikamata nirakarana and of shareera bhinna Atma Nityata pratipaadana as per the samvaada of King Janaka and Kapila Putra Panchashikha**

Yudhishthara uvacha: kena vṛttena vṛttajño janako mithilādhipaḥ jagāma mokṣaṃ dharmajño bhogān utsrjya mānuṣān 2 Bhishma uvaacha: atrāpy udāharantīmam itihāsaṃ purāṇanam yena vṛttena vṛttajñāḥ sa jagāma mahat sukham 3 janako janadevas tu mithilāyāṃ janādhipaḥ aurdhva dehika dharmāṇāṃ āsīd yukto vicintane 4 tasya sma śatam ācāryā vasanti satatam grhe darśayantaḥ pṛthag dharmān nānā pāsanda vādinaḥ 5 sa teṣāṃ pretya bhāve ca pretya jātau viniścaye āgamasthaḥ sa bhūyiṣṭhaṃ ātmatattve na tuṣyati 6 tatra pañcaśikho nāma kāpileyo mahāmuniḥ paridhāvan mahīm kṛtsnāṃ jagāma mithilāṃ api 7 sarvasaṃnyāsadharmāṇāṃ tattvajñānaviniścaye suparyavasitārthaś ca nirdvandvo naṣṭa saṃśayaḥ 8 ṛṣīṇāṃ āhur ekaṃ yaṃ kāmād avasitaṃ nṛṣu śāśvataṃ sukham atyantam anvicchan sa sudurlabham 9 yaṃ āhuḥ kapilaṃ sāmṅhyāḥ paramarṣiṃ prajāpatim sa manye tena rūpeṇa vismāpayati hi svayam 10 āsureḥ prathamam śiṣyam yaṃ āhuḥ ciraḥjīvinam pañca srotasi yaḥ sattram āste varṣasahasrikam 11 taṃ samāsīnam āgamyā mandalam kāpilaṃ mahat puruṣāvastham avyaktaṃ paramārthaṃ nibodhayat 12 iṣṭi sattreṇa saṃsiddho bhūyaś ca tapasā muniḥ kṣetrakṣetrajñayor vyaktiṃ bubudhe deva darśanaḥ 13 yat tad ekākṣaram brahma nānārūpaṃ pradṛśyate āsurir mandale tasmin pratipede tad avyayam 14 tasya pañcaśikhaḥ śiṣyo mānuṣyā payasā bhṛtaḥ brāhmaṇī kapilā nāma kā cid āsīt kutumbinī 15 tasyāḥ putratvam āgamyā striyāḥ sa pibati stanau tataḥ sa kāpileyatvam lebbe buddhiṃ ca naiṣṭhikīm 16 etan me bhagavān āha kāpileyāya sambhavam tasya tat kāpileyatvam sarvavittvam anuttamam 17 sāmānyam kapilo jñātvā dharmajñānām anuttamam upetya śatam ācāryān mohayāmasa hetubhiḥ 18 janakas tv abhisamraktaḥ kāpileyānudarśanāt utsrjya śatam ācāryān pṛṣṭhato 'nujagāma tam 19 tasmai paramakalpāya pranatāya ca dharmataḥ abravīt paramaṃ mokṣaṃ yat tat sāmṅhyam vidhīyate 20 jātīnirvedam uktvā hi karma nirvedam abravīt karma nirvedam uktvā ca sarvanirvedam abravīt 21 yadārthaṃ karma saṃsargaḥ karmaṇāṃ ca phalodayaḥ tad anāśvāsikaṃ moghaṃ vināśi calam adhravam 22 dṛśyamāne vināśe ca pratyakṣe lokasākṣike āgamāt param astīti bruvann api parājitaḥ 23 anātmā hy ātmano mṛtyuḥ kleśo mṛtyur jarā mayāḥ ātmānaṃ manyate mohāt tad asamyak paraṃ matam 24 atha ced evam apy asti yal loke nopapadyate ajaro 'yam amṛtyuś ca rājāsau manyate tathā 25 asti nāstīti cāpy etat tasminn asati lakṣaṇe kim adhiṣṭhāya tad brūyāl lokayātrā viniścayam 26 pratyakṣam hy etayor mūlaṃ kṛtāntaitihyayor api pratyakṣo hy āgamo 'bhinnāḥ kṛtānto vā na kiṃ cana 27 yatra tatrānumāne 'sti kṛtam bhāvayate 'pi vā anyo jīvaḥ śārīrasya nāstikānām mate smṛtaḥ 28 reto vata kanīkāyāṃ ghr̥tapākādhivāsanam jātismṛtir ayaḥ kāntaḥ sūryakānto 'mbulakṣaṇam 29 pretya bhūtātīyayaś caiva devatābhyupayācanam mṛte karma nivṛttiś ca pramānam iti niścayaḥ 30 na tv ete hetavaḥ santi ye ke cin mūrti saṃsthitāḥ amartyasya hi martyena sāmānyam nopapadyate 31 avidyā karma ceṣṭānām ke cid āhuḥ punarbhavam kāraṇam lobhamohau tu doṣāṇāṃ ca niṣevāṇam 32 avidyāṃ kṣetram āhur hi karma bījaṃ tathā kṛtam tṛṣṇā saṃjananam sneha eṣa teṣāṃ punarbhavaḥ 33 tasmin vyūdhē ca dagdhe ca citte maraṇadharmini anyo 'nyāj jāyate dehas tam āhuḥ sattvasaṃkṣayam 34 yadā sa rūpataś cānyo jātitaḥ śrutito 'rthataḥ katham asmin sa ity eva sambandhaḥ syād asaṃhitaḥ 35 evam sati ca kā prītir dānavidyā tapobalaiḥ yad anyācaritaṃ karma sarvam anyāḥ prapadyate 36 yadā hy ayam ihaivānyaiḥ prākṛtair duḥkhito bhavet sukhitair duḥkhitair vāpi dṛśyo 'py asya vinirnayaḥ 37 tathā hi musalair hanyāḥ śārīraṃ tat punarbhavet pṛthag jñānam yad anyac ca yenaitan nopalabhyate /

Yudhishthara enquired of Bhishma whether King Janaka of Mithila had made 'samasta raaja bhogaa parityaga' and was able to accomplish moksha prapti. Then Bhishma replied that the Mithila Vamsheeya Raja was always concerned of deha tyaga and of atmaa's astitvva. Once in his royal court where about some hundred and odd acharyaas who hailed from vibhinna ashramaas and were preaching vibhinna dharmaas. There were innumerable discussions as to where after shareera tyaga , how would the

jeevatma's mahatmya be assessed and whether there be punarjanmaas. *Tam samaaseenamaagmya Kapilam Mandlam mahat panchastrotasi nishnaatah pancha raatra vishaaradah, nchangiyah panchakrutpanchagunahpancha shikhaah smritah purushaavasthamavyaktam paramaartham nyavedayat/* Once Kapila Maharshi Putra Panchashikha Maha Muni arrived at the Royal Court. He indeed was a 'sampurna sanyaasa dharma jnaata', and 'tatva jnaana nirnaya poshaka. He was also the 'sankhyaashastra pravartaka' like his father and Aasuri Muni's pratham shishya reputed to have performed 'maanasa yagjnaanushthaana' for thousands of years. He was requested to explain paramaardha tatva vishayas including the following viz Pancha Shikhaas- Panchaagnis- Pancha strotas or Panchendriyaas-Pancha Ratras-Pancha Koshas-Pancha Prakaara upaasanaas and Pancha Sadgunaas .

[ Vishleshanas on Pancha Shikhaas- Panchaagnis- Pancha strotas or Panchendriyaas-Pancha Ratras- Pancha Koshas-Pancha Prakaara Upaasanaas and Pancha Sadgunaas.

#### 1. Pancha Shikha:

a) The smriti says : *agni chihnam shikhaa karma/* or the shikha - tuft of hair that a brahmin maintains is the symbolic representation of Agni and hence such a shikha. A Brahmin is expected to imbibe qualities of Agni and worship Agni in the form of agni karyas, agni hotra, agni upasana and as such imbibes the gunas of agni and hence the Brahmin is termed as: *brahmanah agni devastu- agneyovai brahmanah/*. Hence to imbibe all those agni gunas, he maintains shikha to qualify the performance of shruta / smaarta karmas. Thus the sadaachari be identified with 'baddha shikha, yajnopavita, kati sutra, shubhra vastra and uttareeya.

b) Pancha Shika or the five tufts on the top of the head ie is the Place of the Cerebral Nucleus (Sahasrara) representing intellect, memory, farsightedness, duty and knowledge-another explanation is that a Brahmana by birth attains the status of a Dwija or twice-born once the Five Duties are taken up viz. Gayatri Dhyana and Japa-Yagnopaveeta-Pancha Shikha- Yagnya- and Veda Pathana and most significantly the practice of Brahmacharya or Celibacy.

#### 2.Panchagnis:

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

b). Katha Upanishad while detailing the Five Fires emphasises the deeds of virtue, need for control of body organs and senses to seek the identity of inner Consciousness and the Supreme. *Ritam pibantau sukrutasya lokeguhaam pravishtau parame paraadhye, 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 ‘chhatrīya 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!)

c) Kaushitaki Upanishad commends Inner Fire Sacrifice: ‘Having described the format of the Sacrifice by way of oblations into Agni as ‘Baahya saadhana’ or external sacrifice in favour of purifying Vaak-Praana-Drishti-Shravana-Mano-Prajnaas, Pratardana Maharshi recommends the medium of fulfillment of desires viz. by invoking the ‘Antaraagni’ or igniting the Inner Fire and observing total self restraint. Indeed a person would then sacrifice speech while breathing, and sacrifice breathing while during in speech. These are two unending immortal oblations that one is offering continuously whether walking or sleeping. This is the reason why some Seers of the yore preferred not to resort to offer Agnihotra Sacrifices but mainly resort to inner sacrifices. [This is not however the Ashtanga Yoga comprising Yama or observing moral code, niyama or self purification, asana or proper seating posture, pranayama or breath control, pratyahara or withdrawal of mind from senses, dhyana or concentration, dhyana ie deep meditation, and samadhi or union with object of meditation]

d) Panchaangis: Gayatri is of Panchangi Swarupini viz. *PARA* or the Absolute Supreme- *Vyuha* or in the Forms of Vaasudeva, Samkarshana, Pradyumna and Aniruddha- *Vibhava* or in the Form of Incarnations-*Haarda* or present in the hearts of those who assimilate the Existence and Meaning of Paramatma- *Archa* or worship in whatever form either of Niraakara or Aakara manifested in Idols and by means of Bhakti, Prapatti or Rituals ie Karma or Jnaana or Vairagya through Tapas, Yoga etc.

3.Panchendriyaas: 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 and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness

#### 4. Pancha Ratras

a). Para: the invisible, eternal supreme ; Vyuha: the invisible, impermanent supreme in form; Vibhava: also called the Avatharam, are the incarnations of the supreme in various yuga (eras in Hindu cosmology) such as the Dashaavataraas.; Antaryami: not directly perceptible but can be inferred, the aspect of supreme whose presence can be felt by the devotee; Archa: visible icon form, filled with symbolism, consecrated in temples or revered images inside home (Shalagrama, conch shell, festive decorations), a means to remember and meditate on the supreme.

b). Maha Bhagavata Purana explains as to how Narada taught Narada Pancharatra

King Parikshith raised a pertinent question as to how a demon like Vritrasura was considered a great devotee of Lord Narayana, despite the fact he created havoc in the Universe and tormented Indra and Demi-Gods, even being a Brahmana? To this Maha Muni Suta narrated a story given by Narada as given by Sage Vadavyasa. There was a King named Chitraketu who was very benevolent and all his subjects

were contented. He had a million wives-all attractive but barren and could not bear a child. Once Sage Angira happened to visit the King who received him with considerable attention and veneration. As the Sage sat on the ground instead of the King's own throne, the King too sat on the ground and the Sage was pleased by the King's humility. The Sage performed a Sweet Rice Homam to bless the eldest wife of Chitraketu, Kritadyuti. In course of time they were blessed with a son. The King had endless joy and so did the entire Kingdom. But the other wives became too jealous and poisoned the child even when he did not grow many years. The King and Queen were overwhelmed with sorrow and became uncontrollable. Both Angira and Narada helped to console them. In fact, Narada by his mystic yoga power revived the child for a while who refused to recognise the Royal Couple as his parents. Narada thus exhorted the couple to get rid of the illusion of the child and the parents, and it was thus evident that once death takes place, the so-called sense of attachment ceases as well. Each species of the Lord's creation loses its identity and as per one's own till the actions of the destiny of an ensuing life begins either as a plant, a bird, an animal or a human being! Narada then blessed King Chitraketu with spiritual knowledge and taught the King about Brahma Samhita and Narada Pancharatra. Chitraketu performed most intense and intimate prayers to Lord Anantadeva for long and finally, the Lord was kind to have provided glimpses of Himself and the King attained fulfillment. Thereafter Chitraketu became the Head of Vidyadharas and began travelling in outer space. During his travels he had the chance of viewing Lord Siva and Mata Parvati in a congregation of Siddhas and holy Sages, when they were in an embrace as they are 'Ardha-Nareeswaras'. Chitraketu did a foolish giggle to view the scene, even as Parvati was noticing it. She was clearly offended and instantly gave a curse that Chitraketu would be a demon. But, Lord Shiva explained that Chitraketu was a great devotee of Lord Vishnu and a sincere Vishnavite having absorbed the essence of Truth and Falsity and the concept of the Self and God, a rudiment of Dvaita or Dualism, ie of a human and God. Basically God is one but the fine distinction made out is of a 'Bhakta' (Devotee) and Paramatma, instead of Advaita stating 'Aham Brahmasmi' or 'I am God'. The paths to Super Soul are equally proven, while interpretations might vary'.

Pancha Koshas: or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss)

Pancha Upasanaas: Worship of Vishnu, Durga, Brahma, Ganesha and Vivasvaan- or Ganesha, Surya, Devi, Ishvara and Vishnu.

Pancha Shand Gunaas viz. Shama-Dema-Uparati-Titeeksha and Samaadhana]

Further stanzas continued :

Maharshi Aasuri by virtue of his tapobala had secured divya drishti; his accomplishment was on account of jnana yajna prapti and had visioned the distinction of kshestra and ksherejgna in an emphatic manner. As He was able to clearly visualise the singular most Parabrahma the avinaashi-akshara, he was inducted into the maha munimandali. It was that such impeccable Maharshis's prathama shishya Panchashikha who entered the King Janka Sabha. He was the son of Kapilaanaamaka brahmana kutumbini stree who due to her Brahma naishtika buddhi praapta. Dharmagjna Pancha shikha was atonce attracted by King Janaka and the Maharshi too had explained the nuances of the Sanhkya Shastra.

*jātinirvedam uktvā hi karma nirvedam abravīt karma nirvedam uktvā ca sarvanirvedam abravīt 21 yadarthaṃ karma saṃsargaḥ karmaṇāṃ ca phalodayaḥ tad anāśvāsikaṃ moghaṃ vināśi calam adhruvam 22 dr̥śyamāṇe vināśe ca pratyakṣe lokasākṣike āgamāt param astīti bruvann api parājitaḥ /* He prefaced ‘Jaatinirveda’ or the garbhavaasa kaarana shareera vairaagya and then ‘Karmarnirveda’ klesha or retrospective awareness or of ‘naanaa yoni praapta narakaadi yaatanaa vichaara sanchita paapa’ and the ‘Sarvanirnirveda’ or the parigjnaana of the minute pleasures of the prospective life ahead of life from the womb stage itself. He then continuing : in case there be the practice of dharmaacharana, and the pursuant karma phala prapti too then the ihaloka paraloka bhoga is stated as ephemeral as that is surely be of moha rupa-chanchala and asthira. A few naastikaas might believe that the deharupi atma named antaratma be surely seen and felt that at the time of one’s death be vanished. But let this be clarified that even if the sampurna lokaas could witness that at the time of death the soul too should disappear. This be the condemned since as per shaastra pramaanaas, the atma jumps on to another body.

[ Vishleshana on Atma Jumping from one body to another vide Brihadaaranyaka Upanishad vide IV.iv.3

While facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision and that is why the persons near him say that his eyes are wide open but yet would not see; similarly his nose could not smell, the tongue could not taste, the voice is not functional, the ear is unable to hear, the mind could not think, the skin loses touch, and the intellect too gets vanished. That is the precise time when the vital force would quit, and all the organs follow suit; a semblance of consciousness finally departs!) IV.iv.3) *Tad yathaa trunajalaayukaa, trunasyaantam gatwaa, anyam aakramam aakramya, aatmaanam upasamharati, evam evaayam aatmaa, idam shariram nihatya, avidaam gamayitwaa, anyam aakramam aakramya, aatmaanam upasamharati/* (Whenever a caterpillar reaches the edge of a blade of grass, it tends to hold another support and contracts its body before holding another grass blade. In the same manner an Individual Self too contracts another dream body gradually manifesting the functions of the new organs and senses; the new organs are such as to display actions of erstwhile works called Karma of the previous births plus the instant actions)]

Further stanzas as continued

*23 anātmā hy ātmano mṛtyuḥ kleśo mṛtyur jarā mayāḥ ātmānaṃ manyate mohāt tad asamyak paraṃ matam 24 atha ced evam apy asti yal loke nopapadyate ajaro 'yam amṛtyuś ca rājāsau manyate tathā / 25 asti nāstīti cāpy etat tasminn asati lakṣaṇe kim adhiṣṭhāya tad brūyāl lokayātrā viniścayam 26 pratyakṣaṃ hy etayor mūlaṃ kṛtāntaitihayor api pratyakṣo hy āgamo 'bhinnah kṛtānto vā na kiṃ cana 27 yatra tatrānumāṇe 'sti kṛtaṃ bhāvayate 'pi vā anyo jīvaḥ śarīrasya nāstikānāṃ mate smṛtaḥ/* As a shareera thus being devoid of antaratma is named mṛtyu and from that viewpoint are known as of duhkha- vridhaavastha- naanaa prakaara rogaas as culminated as mṛtyu ; indeed if still a feeling would persist that as the shareera be dead then atma too be vanished then as per shastras the latter be replete with swarga sukhaas as the vandejyanaas be praising and performing endless upachaaraas. In case there be no atma then if there be even a remote feeling accordingly, then for the Atma’s ‘astitva saadhana, how come there be the very many ‘jaapaka’s and ‘bhaktaas’ be of their ‘raison detre’ or motivation and the very underlying validation! Would their faith be erroneous and misleading. Indeed Anumaana and Aagama are thus be the moola pramaanaas. Whreever there by Ishvra either ‘adrishta’ or of nitya atmasiddhi

anumaanaas, then the Sankhya Saadhana bhava would prevail unless proven by the naastika siddhantis asserting that the ever lasting jeevatma be different from the destructible shareera.

[Vishleshana on Sankhya Shastra Sadhana by Interpretation vide Brahma Sutras:

Brahma Sutras too explain this vide Chapter I on Samanvaya: Understanding by Interpretation: Upanishads seek to imply the very purport of Vedas. These comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Consciousness that the Ancient Scriptures seek to comprehend but not by a secondary Source of what is loosely designated as the Self Consciousness as Sankhya Yogas interpret; indeed, the Self as an individual is Brahman and is not a separate entity either. This is what Upanishads and Scriptures based on the ancient Scripts handed down the ages about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy as the Source of Vedas, which is the uniform topic of Vedanta Scripts, who is admitted to be the Cause of the World as argued and decidedly established. Brahman is not the ‘Koshamaya’ or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya as based on Saamkhya Thought but is indeed the Supreme Self of Nirguna Niraakara or alternatively of the ‘Saakaara Saguna Swarupa’ or of Form and features viz. the Magnificent Bliss that is in turn reflected as the Antaratma or of the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Antaratma or the Individual Consciousness; this Paramatma is not only Antaratma, but also the Pancha Bhutas, Space, Light, the Praana or Vital Force, the Illumination within and without. It is that Singular Entity, The Bhokta and the Bhojya or the Cause and the Effect, the Material Cause, the one inside the ‘Daharakasha’ or the Sky within the invisible cavity of the Heart and the Sky above, the Pancha Bhutas, the Panchendriyas, Sleep and Death, above all the Cause and Effect. Indeed, Brahman is the Material Cause of the Universe.!] ]

Next stanza of the Chapter:: reto vata kanikāyām ghṛtapākādhivāsanam jātismṛtir ayah kāntah sūryakānto ’mbulaksanam/ The analogy of the body and the antaratma is of the analogy of a ‘seed’ of a vata vriksha and the offshoots of patra-pushpa-phala-moola-twacha and such would be seeking to hide. This is on the analogy of the grass eaten by a cow would yield milk, curd, butter and so on. This again on the analogy of several oushadhi dravyas could generate deha shakti and resistance power. Further this be on the analogy of the ‘veerya’ or semen as generated would sustain the chetana shakti of the body.

[ Vishleshana vide Ishopanishad explains about constant churning to attain the Self:

I.xv) *Tilēshu tailam dadhineeṇa sarpiṛ āpas srotassu arāṇēēshchāgnih, evam ātmaatmani grihyetusau satyēnainam tapasā yonupashyati/*

(One’s own ‘Antaratma’ or the Innermost Consciousness needs to be churned out by persistent practice as detailed in the above stanza, by way of struggle, friction and persistence just as oil is extracted from sesamum seeds, butter from cream of milk, water by digging deep from dried earth, and as Agni by friction of ‘aarani’ or wood sticks! In the constant and even tiring efforts of truthfulness and extreme austerities, the Individual of total commitment might thus be able to discover the Final Truth finally; *ghṛitam iva payasi niguudham bhute bhute cha vasati vijñānam satatam manthetavyam manasā manthena bhutena/* or ‘Constant churning of a clean and transparent mind is the quintessence of the exploration, just as of ghee in milk which again is obtained after constant churning!)

I.xvi) *Sarva vyaapinam ātmanam ksheere sarpiṛ iva arpitam, ātma vidyā tapo mulam tad brahmopaniṣat param, tad brahmopaniṣatparam/*

(Ultimate Message of Upanishads which are the gateways of Brahma Vidya the finality of Paramount Knowledge of obscurity of Life is that the ‘Antaratma Is Paramatma’ or the Innermost Self Consciousness is the Supreme, indeed the Inner Consciousness is the Supreme! This is on the analogy of butter being originated from milk as Self Realisation is Brahman! *Yadaa tu sarva bhuteshu daarushvagnim iva sthitam, pratichaksheetam mam loko jahyaat tarhaiva kashmalam/* Maha Bhagavata III.ix. 32 or ‘Let this be realised by all that I am present in all the Beings in ‘Srishti’ as the latent fire in wood; once they become aware they cast off Ignorance and attain splendour’. Another such message by the Almighty assures: *Pushpa madhye yathaa gandham payo madhye yathaa ghrutam tilaa madhye yathaa tailam paashaaneshva iva kanchanam/* or ‘Just as fragrance is in flowers, butter is in milk, oil in sesamum seeds and gold in ores, so is Bhagavan in all the objects’!)]

After all the ‘dehaatirikta chetanaashakti’ could be the product of causes as ascribable by jaati-smriti or by birth- nativity -the memory power and not by the ayaskaanta mani-suryakanti mani or badabalaana from the samudra jalaas! [ Explanation as follows: Jaati is Janma which is stated as of pancha maha bhuta dravya manthana as caused by chaityanya. Just as jada manas leads to shareera chaitanya. Manas causes ‘ajada smriti’. Now, chetanaajevotpanaata would occur as of an ayaskaanta would readily kiss a piece of iron. Thus is caused the panchendriya sanchaalana and nimantraa too. Yet Atma is not different from the indriyas, manas and buddhi, ever watchful of their action-reaction syndrome. This is on the analogy of the Antaratma or 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!]. Be this well realised that the dehaatirikta chaitanya siddhi is most certainly due to the cause of Antaratma but never ever of the temporary abode of the shareera; indeed this refers to the Karta-Karma-Kriya and of Paramatma’s three chaitanyas of Srishti-Sthiti-Samhara-and Punah Srishti again in the ‘kaala chakra’.

[ Vishleshana on Individual Self denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect, mind is the bridle!]

1.iii.4) ( The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above)

1.iii.5-8) (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! )

1.iii.9-11) A person who is fortunate to possess a ‘saarathi’ or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the ‘Paramam Padam’ or the abode of the Supreme! Thus the ‘arthaa’ or the sense objects are ‘paraah’ or higher than the senses; in other words material objects are created to cater to ‘Indriyas’ but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different

way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but 'Mahat' or the Great Soul is 'Param, Avyaktam, and Purusham, Purushaat na param kim chit' or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!)

I.iii.12-13) (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind's eye! The discerning person needs to merge into the 'Indriyas' or the organs into the intelligent Self and then infuse the latter into the 'Paramatma'. While so doing, the name-form-action of that particular Self is totally negated and there had to be a 'tadaatmya' or fusion of the two entities!)

I.iii.14-17) ( This is a clarion call to all the creatures sleeping in ignorance: you must soon arise, awake and get alert from the seeds of evil! Indeed, the wise and knowledgeable must soon tread the sharp and slippery path of the dangerous razor's edge which could be hurting mortally, yet would be so worthwhile attempting the hardest as the termination point is bliss itself! The end of this arduous journey would free from the jaws repeated deaths and births. While attempting this the operational maneuvering has to be performed with extraordinary dexterity: the mission to Reality is truly subtle; it is subtle as one has to manage Pancha Bhutas or Five Elements and their extensions; earth is possessed of smell, taste, vision, touch and sound while water of the four of the preceding; Agni the last three or colour, touch and sound; Air of smell and sound and Akasha the sound as its quality. The Mission is subtle due also to gradual elimination of the sway of Panchendriyas. The grossness of wrong signals of Indriyas be therefore softened as one proceeds on the razor's edge! The essence of Upanishads thus exhorts to distance from the jaws of death and seek proximity to what is titled as 'Ashabdham-asparsham-arupam-avyayam' or the soundless, touchless, formless- and endless Truth which also is 'Arasam-Nityam-Agandham-Anaadyantam-Mahatam-Param-Dhruvam or respectively the Tasteless, Constant, Odourless, devoid of Origin and Termination, Truly Distinctive and Superior and Changeless. The exhortation of Upanishads to the Creatures of Knowledge and Intellect is to detach from the tight and merciless grasp of the jaws of death comprising ignorance, desire and misleading actions away from the Reality and Truth! Lord Yama related to Nachikea the eternal Truism that a 'Medhavi' or a person of quintessential intellect is always acclaimed and glorified only for his endeavors to draw himself to the regions of Brahman the Truth! Truly enough, should a Vidwan after his own purification recite this Eternal Truth at an assembly of Brahmanas observing a death ceremony about this Highest Secret of Existence and its Aftermath!)]

#### Further stanzas of the Chapter

*pretya bhūtātyayaś caiva devatābhyupayācanam mṛte karma nivṛttiś ca pramānam iti niścayaḥ 30 na tv ete hetavaḥ santi ye ke cin mūrti saṁsthītāḥ amartyasya hi martyena sāmānyam nopapadyate 31 avidyā karma ceṣṭānām ke cid āhuḥ punarbhavam kāraṇam lobhamohau tu doṣāṇām ca niṣevanam 32 avidyām kṣetram āhur hi karma bījaṁ tathā kṛtam tṛṣṇā saṁjananam sneha eṣa teṣām punarbhavaḥ 33 tasmin vyūdhē ca dagdhe ca citte maraṇadharmini anyo 'nyā jāyate dehas tam āhuḥ sattvasaṁkṣayam*  
This be the manner for naastika mata khandana: As one's body would be losing the luster of 'chetanatva' or the glitter of panchendriyaas that would mean the brightness of the body would disappear after death and that itself be the proof of 'astikata'. Chetanatva is the deha dharma but clearly not in the mrita

shareera. Indeed soon after the death as symbolised by the process of non-breathing, the warmth of the would take a few seconds but that is not to be mistaken as chetanatva as the exit process of pancha bhutaas as responsible for the panchendriyas would take some time for the final exit . Naastikaas too for rogaadi nivritthi kaaranaas would be following the chanting of mantra-japa and tantrikaadi paddhatis for nivritti. In case there be the shareerika mrityu, then that would mean there neither karma nor the karta and as such that should be the clear proof of the dehaatirikta chetana in the garb of Atma prabhava be proved evidently. Further ‘hetubhuta drishthaantaas’ or of reasoned examples be cited: muurta jadapadarthas or of formless materials could produce only muurta jada padardhaas with forms just as ‘kaashta’ or wood be exposed to agni. Atma is the ‘amuurta’ or the formless and only could interact with a formed material viz chetanaarahita jada padartha like ‘deha’. Invariably the persons owing to avidya-karma-trishna-lobha-moha-dvesha pravritthis are subjeact to punarjanma. Avidya or ignorance is termed as of a kshetra. Purva janma krita karma beeja is stated as the plant and the kaama sneha is to be considered as the waters to cause the punarjanmas of the erstwhile departed Being -be as a manushya or of any other species. Those yet to be born again in their garbha sthiti would be covered by ‘avidya swarupa maayaaprabhavita guudha bhaava’ before the punajanma . As the step by step jnaana kaarana would gradually assume the panchendriya prabhabaas, manastatva, and buddhi and there after the ‘karmaacharana’.

#### Sum up of further stanzaas

Quite a few who might not be of rampant ‘naastikata manas tatwa’, there could still be upstarts as of naastika buddhi and of momentary psychology irrespective of their jaati or nativity, shareera rupa, kula dharma but merely of momentary mental attitudes. The reference of half knowledge and of ‘akasmaat’ and mid- ishwaryaas Then the references of daanaas, vidyaas, jnaana pravrittis be jolted up . Thus the ‘kshanika vigjnaanusaara phala bhoga daayitva’ might prevail thereamong. Suppose there be two characters viz, Devadutta and Yagjnadutta. One’s bhoga could be the other’s dukkha kaarana. In such context, could this be said that Devadutta’s vigjnaana and that of Yagjnadutta of jnaana be of two routes to attain the Unknown ; one is of karma marga while the other be of nivritti marga.

#### **Chapter Forty Seven on Maharshi Panchashikha’s moksha tatva vivechana- Mithila Naresha Janakadeva’s pareeksha by Vishnu and varapradaana**

*Bhishmauvacha: janako janadevas tu jñāpitah paramarṣiṇā punar evānupapraccha sāmprayāye bhavābhavau 2 bhagavan yad idam pretya samjñā bhavati kasya cit evam sati kim ajñānam jñānam vā kim kariṣyati 3 sarvam uccheda niṣṭham syāt paśya caitad dvijottama apramattaḥ pramatto vā kim viśeṣam kariṣyati 4 asaṁsargo hi bhūteṣu saṁsargo vā vināśiṣu kasmai kriyeta kalpena niścayaḥ ko 'tra tattvataḥ 5 tamasā hi praticchannam vibhrāntam iva cāturam punaḥ praśamayan vākyaiḥ kaviḥ pañcaśikho 'bravīt 6 uccheda niṣṭhā nehāsti bhāvaniṣṭhā na vidyate ayam hy api samāhārah śārīrendriya cetasām vartate prthag anyonyam apy apāśritya karmasu 7 dhātavaḥ pañcaśākhō 'yam kham vāyur jyotir ambubhūḥ te svabhāvena tiṣṭhanti viyujyante svabhāvataḥ 8 ākāśam vāyur ūsmā ca sneho yac cāpi pārthivam eṣa pañca samāhārah śārīram iti naikadhā jñānam ūsmā ca vāyus ca trividhaḥ karmasaṁgrahaḥ 9 indriyāṇindriyārthāś ca svabhāvaś cetanā manaḥ prāṇāpānau vikāraś ca dhātavaś cātra niḥśrītāḥ 10 śravaṇam sparśanam jihvā drṣṭir nāsā tathaiva ca indriyāṇīti pañcaite cittapūrvamgamā guṇāḥ 11 tatra vijñānasamyuktā trividhā vedanā dhruvā sukhaduḥkheti yām āhur*

aduḥkkhety asukheti ca 12 śabdah sparśaś ca rūpaṃ ca raso gandhaś ca mūrty atha ete hy āmaraṇāt  
 pañca so guṇā jñānasiddhaye 13 teṣu karma nisargaś ca sarvatattvārtha niścayaḥ tam āhuḥ paramaṃ  
 śukraṃ buddhir ity avyayaṃ mahat 14 imaṃ guṇasamāhāraṃ ātmabhāvena paśyataḥ asamyag darśanaḥ  
 duḥkham anantaṃ nopaśāmyati 15 anātmety ca yad dr̥ṣṭaṃ tenāhaṃ na mamety api vartate kim  
 adhiṣṭhānā prasaktā duḥkhasaṃtatiḥ 16 tatra samyaṃ mano nāma tyāgaśāstram anuttamaṃ śṛṇu yat tava  
 mokṣāya bhāsyamānaṃ bhaviṣyati 17 tyāga eva hi sarveṣāṃ uktānāṃ api karmaṇāṃ nityaṃ mithyā  
 vinītānāṃ kleśo duḥkhāvaho mataḥ 18 dravyatyāge tu karmāṇi bhogatyāge vratāṇy api sukhatyāge  
 tapoyogaḥ sarvatyāge samāpanā 19 tasya mārgo 'yam advaidhaḥ sarvatyāgasya darśitaḥ viprahānāya  
 duḥkhasya durgatir hy anyathā bhavet 20 pañca jñānendriyāṇy uktvā manaḥ sasthāni cetasi manaḥ  
 sasthāni vakṣyāmi pañca karmendriyāṇi tu 21 Hastou kamendriyam jneyamatha paadou gateendriyam,  
 prajanaanandayoh shepho nisargam paayuridriyam/ Vaakchashabdavisheshaarthamiti panchaanvitam  
 viduḥ, evamekaadashaitaani buddhyaashu visrujenmanah./ 23 Karnou shabdascha chittam cha trayah  
 shravanasamgrahe, tathaa sprasham tathaa ruupe tathiva rasagandhayoh/ Evam panchatrikaa hyote  
 gunaastadupalabdhat, yenaayam trividho bhaabah paryaayaat samupasthitah/ Saatviko raajasaschaapi  
 te trayah, trividhaa vedanaa yeshu prasutaah sarvasaadhanaah/26 praharṣaḥ prītir ānandaḥ sukhaṃ  
 saṃśānta cittatā akutaś cit kutaś cid vā cittataḥ sāttviko guṇaḥ 27 atuṣṭiḥ paritāpaś ca śoko lobhas  
 tathākṣamā liṅgāni rajasas tāni dr̥śyante hetvahetutaḥ 28 avivekas tathā mohah pramādaḥ  
 svapnatandritā katham cid api vartante vividhās tāmasā guṇāḥ 29 tatra yat prītisaṃyuktaṃ kāye manasi  
 vā bhavet vartate sāttviko bhāva ity apekṣeta tat tathā 30 yat tu saṃtāpasam̐yuktaṃ aprītikaram ātmanaḥ  
 pravṛttaṃ raja ity eva tatas tad abhicintayet 31 atha yan mohasaṃyuktaṃ kāye manasi vā bhavet  
 apratarkyam avijñeyaṃ tamas tad upadhārayet 32 tad dhi śrotrāśrayaṃ bhūtaṃ śabdaḥ śrotraṃ  
 samāśritaḥ nobhayaṃ śabdavijñāne vijñānasyetarasya vā 33 evaṃ tvak cakṣuṣī jihvā nāsikā caiva  
 pañcamī sparśe rūpe rase gandhe tāni ceto manaś ca tat 34 svakarma yugapad bhāvo daśasv eteṣu  
 tiṣṭhati cittam ekādaśaṃ viddhi buddhir dvādaśamī bhavet 35 teṣāṃ ayugapad bhāve ucchedo nāsti  
 tāmasaḥ āsthito yugapad bhāve vyavahāraḥ sa laukikaḥ 36 indriyāṇy avasṛjyāpi dr̥ṣṭvā pūrvaṃ  
 śrutāgamam cintayan nānuparyeti tribhir evānvito guṇaiḥ 37 yat tamopahataṃ cittam āśu saṃcāram  
 adhruvam karoty uparamaṃ kāle tad āhus tāmasaṃ sukham 38 yad yad āgamasam̐yuktaṃ na kṛtsnam  
 upaśāmyati atha tatrāpy upādatte tamo vyaktaṃ ivāṇṛtam 39 evam eṣa prasam̐khyātaḥ svakarma  
 pratyayī guṇaḥ katham cid vartate samyak keṣāṃ cid vā na vartate 40 evam āhuḥ samāhāraṃ kṣetram  
 adhyātmacintakāḥ sthito manasi yo bhāvaḥ sa vai kṣetraijña ucyate 41 evaṃ sati ka ucchedaḥ śāśvato  
 vākathaṃ bhavet svabhāvād vartamāneṣu sarvabhūteṣu hetutaḥ 42 yathārṇava gatā nadyo vyaktīr jahati  
 nāma ca na ca svatām niyacchanti tādr̥ṣaḥ sattvasaṃkṣayaḥ 43 evaṃ sati kutaḥ saṃjñā pretya bhāve  
 punar bhavet prati saṃmīśrite jīve grhyamāṇe ca madhyataḥ 44 imāṃ tu yo veda vimokṣabuddhim;  
 ātmānam anvicchati cāpramattaḥ na lipyate karmaphalair aniṣṭaiḥ; pattraṃ bisasyeva jalena siktam 45  
 dr̥dhairś ca pāśair bahubhir vimuktaḥ; prajā nimittair api daivataiś ca yadā hy asau sukhaduḥkhe jahāti;  
 muktas tadāgryāṃ gatim ety aliṅgaḥ śrutipramānāgama maṅgalaiś ca; śete jarāmṛtyubhayād atītaḥ 46  
 kṣīṇe ca puṇye vigate ca pāpe; tato nimitte ca phale vinaste alepam ākāśam aliṅgam evam; āsthāya  
 paśyanti mahad dhyasaktāḥ 47 yathorṇa nābhiḥ parivartamānas; tantu kṣaye tiṣṭhati pātyamānaḥ tathā  
 vimuktaḥ prajahāti duḥkhaṃ; vidhvaṃsate loṣṭa ivādrim arcchan 48 yathā ruruḥ śṛṅgam atho purāṇaṃ;  
 hitvā tvacaṃ vāpy urago yathāvat vihāya gacchaty anavekṣamānas; tathā vimukto vijahāti duḥkham 49  
 drumam yathā vāpy udake patantam; utsrjya pakṣī prapataty asaktaḥ tathā hy asau sukhaduḥkhe vihāya;  
 muktaḥ parārdhyāṃ gatim ety aliṅgaḥ 50 api ca bhavati maithilena gītaṃ; naragam upāhitam  
 agnīnābhivīkṣya na khalu mama tuṣo 'pi dahyate 'tra; svayam idam āha kila sma bhūmipālāḥ 51 idam  
 amṛtapadaṃ videharājah; svayam iha pañcaśikhena bhāsyamānaḥ nikhilam abhisamīkṣya niścītārthaṃ;



*paramasukhī vijahāra vītaśokaḥ 52 imaṃ hi yaḥ pathati vimokṣaṇiścayaṃ; na hīyate satatam avekṣate tathā upadravān nānubhavaty aduḥkhitāḥ; pramucyate kapilam ivaitya maithilāḥ/*

Pitaamah Bhishma then referred to Yudhishtthara about the upadesha by Maharshi Panchashikha as the Janaka vamshee King Janadeva enquired: ‘Maharshi! Pursuant to mrityu the manushyaa’s saadhana nashta would happen as the jeevatma of the departed manushya would or would not be absorbed by pancha bhutaas’. Bhishma then annotated to Yuddhishtthara as to what Maharshi Panchashikha replied to the King Janaka whose buddhi was overshadowed with agnaanaandhakaara and replied as follows :

*uccheda niṣṭhā nehāsti bhāvaniṣṭhā na vidyate ayaṃ hy api samāhāraḥ śarīrendriya cetasām vartate prthag anyonyam apy apāśritya karmasu 7 dhātavaḥ pañcaśākho 'yaṃ khaṃ vāyur jyotir ambubhūḥ te svabhāvena tiṣṭhanti viyujyante svabhāvataḥ 8 ākāśaṃ vāyur ūṣmā ca sneho yac cāpi pāṛthivam eṣa pañca samāhāraḥ śarīram iti naikadhā jñānam ūṣmā ca vāyuś ca trividhaḥ karmasaṃgrahaḥ 9 indriyāṇīndriyārthāś ca svabhāvaś cetanā manaḥ prāṇāpānau vikāraś ca dhātavaś cātra niḥsṛtāḥ 10 śravaṇaṃ sparśanaṃ jihvā dṛṣṭir nāsā tathaiva ca indriyāṇīti pañcaite cittapūrvaṃgamā guṇāḥ/*

Maharshi then replied to the King: Even after the death, the antaratma after the mrityu of the person concerned would not be subject to ‘vinaasha’ nor of a vishesha swarupa. One who could actually visualise ‘that’ as the shareera-panchendriyas and manas would be the adjuncts only indeed as being togetherd they parform the karmaacharana. In the sareera of the praanis there be the back up entities of Pancha butaas like aakaasha-vaayu- agni-jala and prithvi which be united for the birth as well as disunited for the death. In the shareera the entities of jnaana/ buddhi- ushma or jatharaagni and vaaya as of the praana; these indeed are the ‘samasta karma sangrahana ganaas, as of the supporting staff of the praani. This be so because of the Panchendriyas- the Indriya Vishayaas / tanmaatras-svabhava-chetana- manas-praana-apaana-vikaara-and dhatus. Then the jnaanendriyaas of shravana-sparsha-jihva-netra and naasika besides the shabdaadi tanmaatras

*tatra vijñānasamyuktā trividhā vedanā dhruvā sukhaduḥkheti yām āhur aduḥkhetī asukheti ca 12 śabdaḥ sparśaś ca rūpaṃ ca raso gandhaś ca mūrty aṭha ete hy āmaraṇāt pañca so guṇā jñānasiddhaye 13 teṣu karma nisargaś ca sarvatattvārtha niścayaḥ tam āhuḥ paramaṃ śukraṃ buddhir ity avyayaṃ mahat 14 imaṃ guṇasamāhāram ātmabhāvena paśyataḥ asamyag darśanair duḥkham anantaṃ nopaśāmyati 15 anātmeti ca yad dṛṣṭaṃ tenāhaṃ na mamety api vartate kim adhiṣṭhānā prasaktā duḥkhasaṃtatiḥ.*

Now, ‘Vigjnaana yukta chetana of vishayaas’ be of three types or the causes viz. ‘vishaya upaadeyata-heyata- and upekshaneeyata- kaaranaas’ or the enlivening causes of the creativity- promotion and of sustenance- and non-commitmentality. These vishayaas are expected to yield neither sorrow-nor happiness-but of equanimity. Gradual sinking of vishaya jnaana of shabda-sparsha-rupa-rasa- gandha-muurta dravyas is stated as the precursors of death. Pre death vishaya visarjana or tyaga of shrotraadi indriya jnaana and sampurna tatva jnaana are stated as ‘nirmala uttama jnaana sopaanaas’ to parama gati. Those who feel that the the balancing of the guna trayas of the body itself be termed as of moksha praapti but instead that be considered as midhya jnaana and the cause of dukkha praapti.

*tatra samyaṃ mano nāma tyāgaśāstram anuttamam śṛṇu yat tava mokṣāya bhāsyamānaṃ bhaviṣyati 17 tyāga eva hi sarveṣāṃ uktānām api karmaṇām nityaṃ mithyā vinītānām kleśo duḥkkhāvaho mataḥ 18 dravyatyāge tu karmāṇi bhogatyāge vratāny api sukhatyāge tapoyogaḥ sarvatyāge samāpanā 19 tasya*

*mārgo 'yam advaidhaḥ sarvatyāgasya darśitaḥ viprahānāya duḥkhasya durgatir hy anyathā bhavet 20 pañca jñānendriyāṇy uktvā manaḥ sasthāni cetasi manaḥ sasthāni vakṣyāmi pañca karmendriyāṇi tu/* Now be known the 'parama uttama sankhyaashastra varnana' to be made as that be the 'samyagd rupena duhkha naashaka' of which there be of 'tyaaga praadhaanyata'. This be heard attentively as its 'upadesha' be moksha daayaka. Those who be of 'mukti praapta prayatna shhelaas' ought to discard in respect of 'ahamta-mamata-aasakti-and kaamanaa tyaga or selfishness- desire-and wishfulness. Without discarding these characteristics then their claim of being of 'vineeta tatparata' or of the 'saadhana of shama-damaadi tatparata' be falsified. In shastras, it was stated that dravya tyaga be hinged upon 'karma-bhoga thyaaga vrata, daihika sukha tyaga' and everything else such as of 'ahamtaa-mamata-aasakti and kaamana adis', besides of 'yogaanushthaana' as the last most tyaga buddhi. Hence the 'sarvasva tyaga maarga' only the 'duhkha nivaarana uttama maarga' and contrarily the 'durgati bhoga prastaava'. Now would follow the 'budhi sthita- manosahita pancha jnaana-karmendriya varnana'- in other words as to how the panchendriyaas of hasta- vaak- sparsha- rupa-rasa-gandhaas would tend to function:

*Hastou karmendriyam jneyamatha paadou gateendriyam, prajanaanandyoh shepho nisarge paayurindriyam/ Vaakcha shabda vishesharthamiti panchaanvitam viduh, evamekaadashaitaani buddhatyaashu visrujenmanah/ Karnou shabdascha chittam cha trayah shravanasamgraha, tathaa sprasham tathaa ruupe tathiva rasagandhayoh/ Evam panchatrikaa hyote gunaastadupalabdhat, yenaayam trividho bhaabah paryaayaat samupasthitah/ Saatviko raajasaschaapi te trayah, trividhaa vedanaa yeshu prasutaah sarvasaadhanaah/ praharṣaḥ prītir ānandaḥ sukhaṁ saṁśānta cittatā akutaś cit kutaś cid vā cittataḥ sāttviko guṇaḥ 27 atuṣṭiḥ paritāpaś ca śoko lobhas tathākṣamā līṅgāni rajasaś tāni dṛśyante hetvahetutaḥ 28 avivekas tathā mohaḥ pramādaḥ svapnatandritā katham cid api vartante vividhās tāmasā guṇāḥ/*

As both the hands are expected to be utilised, so be the legs and feet- the lingaas for relief and maithunaanada prapti and the guda for mala thyaga. Vaak indsriya by way of shabda vishesha ucchaarana and likewise the respective duties expected of them. In this manner, the panchendriyas each of karma-and Jnaana along with the maasasika vipareetaas be tuned to buddhi and discarded. Shravana kaala shrotra rupi indriya, shabrarupi vishaya and chittarupi kaarta be all tuned to gether and so should be the case of sprasha-rupa- rasa-gandhaanubhavaas be disunited to one's 'manas'. Each of them be usually besmeared with saatvika-raajasika-taamasika gunaanubhava bhedaas and their fall out effects. Satvika guna would generate the 'hrarsha-preeti-ananda-sukha-chitta shanti' bhavanaas and their repercussions of bhakti-jnaana-vairaagya-satsangaadis. Rajoguna chihnaas are of asantosha-santaapa-shoka-lobha and asahana sheelata. The tamoguna's various generations include 'aviveka-moha-pramaada, swapna and aalaasyas' *tatra yat prītisaṁyuktaṁ kāye manasi vā bhavet vartate sāttviko bhāva ity apekṣeta tat tathā 30 yat tu saṁtāpasamyuktaṁ aprītikaram ātmanaḥ pravṛttaṁ raja ity eva tatas tad abhicintayet 31 atha yan mohasamyuktaṁ kāye manasi vā bhavet apratarkyam avijñeyaṁ tamas tad upadhārayet 32 tad dhi śrotrāśrayaṁ bhūtaṁ śabdaḥ śrotraṁ samāśritaḥ nobhayaṁ śabdavijñāne vijñānasyetarasya vā 33 evaṁ tvak cakṣuṣī jihvā nāsikā caiva pañcamī sparśe rūpe rase gandhe tāni ceto manaś ca tat 34 svakarma yugapad bhāvo daśasv eteṣu tiṣṭhati cittam ekādaśaṁ viddhi buddhir dvādaśamī bhavet*

Thus the manobhaavaas of human bodies are the repercussions of the maanasika prabhaavaas as of 'saatvika buddhi' of santosha while the impact on the buddhi of rajoguna of 'asantosha and apreeti' and the tamoguna would cause in the manas of - atarkya or unarguable- agjena or ununderstandable and moha samyukta. Shabdaadhaara is noted as of shrotriyendra while the latter is noted for aakaasha.. Similarly the

twacha-netra-jihva-and naasika are respectively related to sparsha-rupa-rasa and gandha viz. 1.Akasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda.2.Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha. 3.Agni: The air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa.4.Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa.5. Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha. All thus are finally merged into manas, which has the inherent capability of absorbing them all. And hence manas is stated as the eleventh station and buddhi the twelfth entity as the Indriya sahaayaka.

*35 teṣāṃ ayugapad bhāve ucchedo nāsti tāmasaḥ āsthito yugapad bhāve vyavahāraḥ sa laukikaḥ 36 indriyāṇy avasrjyāpi dṛṣṭvā pūrvaṃ śrutāgamam cintayan nānuparyeti tribhir evānvito guṇaiḥ 37 yat tamopahataṃ cittam āśu saṃcāram adhravam karoty uparamaṃ kāle tad āhus tāmasaṃ sukham 38 yad yad āgamasamyuktaṃ na kṛtsnam upasāmyati atha tatrāpy upādatte tamo vyaktaṃ ivānṛtaṃ 39 evam eṣa prasamkhyātaḥ svakarma pratyayī guṇaḥ kathaṃ cid vartate samyak keṣāṃ cid vā na vartate/ evam āhuḥ samāhāraṃ kṣetram adhyātmacintakāḥ sthito manasi yo bhāvaḥ sa vai kṣetrājña ucyate/*

While in the ‘jaadrad avastha’ of awakeness, a manushya be nodoubt be subjected to tamoguna but in the state of sushupti, the praani would be freed from the indriya vishayaas. Shabdaadi tanmaatras as of the capacity to see-hear-feel the ‘vishaya sangata bhavanaas’ get blurred in the swapnaavastha. In the sushuptikaala the swapna darshee purusha would hardly feel the emotions of dukkha since in that state the activity of panchendriyas be get blocked. As per one’s own karmaacharana the guna prapti vishayaas too would get generated. To those who be of agjnaana manastatva the trigunaas would be of pravritti rupa but to the jnaanis be as of nivritti form. Those Vidvaans with ‘adhyādmika chintana’ would define that the ‘shareera’ as of the equipment of panchandriyas is called the ‘Kshetra’ and once equipped further with manas which be of chetanaasahita sthiti as the ‘Kshatrajna’ or the Jeevatma. How indeed could that be subjected to ‘vinaasha’ in that supreme format! Even otherwise as per the hetupurvaka prakriti and the pravritta pancha maha bhutaas too, how indeed could ever result in ‘shasvata samsarga with the Jeevaatma!’ In other words the pancha bhutaas and even Surya Chandras could never make a shasvata samsarga with the Jeevatma. Here is an explanation that the Jeevatma is not only eternal and difficult for pancha bhutas and Surya Chandraas who were after all got manifested by the Kshatragijna the illusory mirror image of the Unknown Jeevatma.

[ Vishleshana on Jeevatma and Paramatma’s Indentity vide Brihadaranyaka Upanishad in two separate contexts viz. 1. King Janaka-Yagjnyavalka samdava on Jeevatma and 2. King Ajatashatru-Baalaki Gargya ‘samvada’: step by step analysis of Brahman ; Brahma Vidya; stages of Awakeness-Dream - Death

1)

Janaka-Yagjnyavalkya's deep session on proven Identity of Self and Supreme as mutual reflections

IV.iii.1) In the past, when Maharshi Yagjnyavalkya approached the Janaka the Emperor of Videha seeking riches and wealth, he was impressed by the knowledge of Agnihotra -the daily offering of oblations in the Sacred Fire-that the Emperor displayed and gave a boon to Janaka that the latter could ask any question that Janaka wished. Now taking advantage of that boon, Janaka initiated questioning the Maharshi; the topic centered about the Individual Self and his connection with Brahman; indeed this was in apt continuation of the previous Brahmana in which the Individual Self has been described as 'Not This, Not This'! At the same time the significance of the Individual Self present within all the Beings as identical with the Supreme was emphasised. Hence the Emperor's queries in the forthcoming stanzas would indeed be relevant; the depth of the questions that Janaka poses is fully reflective of his knowledge and capacity to mislead while the replies given by the Maharshi would be far more of a match to analyse and convince!). IV.iii.2) Maharshi! What is the use of the light of a man or the Agnihotra that one lights and offers oblations in the Sacred Fire daily! The Maharshi's reply was equally clever as it stated that as long as the day light lasted and Sun was present, one could enjoy the light in which one could sit, move about, work around and return to his abode! Thus the misleading question was followed by a literal reply without jumping to state that after all the subtle religious and spiritual connotation was deliberately left unspecified) IV.iii.3) The Emperor continued his knotty query that when the Sun set, what exactly might serve as the light to facilitate the actions of humans during the night. Pat came the Maharshi's reply that Moon Light would serve the purpose of sitting, moving, working and returning home) IV.iii.4) What would serve a human being as the light when both Sun and Moon were not present; the reply was that Agni would serve as the substitute of Sun and Moon. Even at this stage that the clever Maharshi did not mention of the religious connotation of Agni but merely described about the mundane context) IV.iii.5) 'When the Sun and Moon have set and the Fire has gone out, Maharshi! how would human beings manage their chores'! The reply of the Maharshi gave a twist of reality and said that the mundane actions would still not be hampered and the Speech of one's own tongue would come to rescue and replace 'Chakshu' to 'Shravana' or light to sound or vision to hearing! In other words, human actions would by themselves get replaced from one faculty to another!) IV.iii.6) If Sun, Moon, Fire and Speech are non-existent, then how would human beings manage their actions! The reply is that the Self serves as his light that would enable the human to sit, go about, work and return to his home! Thus the light is within the body itself yet indeed different from it; the awareness or the Consciousness is distinct from the organs and senses! This the conclusion would be that there is light which is other than the body, yet within it and that is the Self!) IV.iii.7) Now the Emperor comes to brass tacks or the nitty gritty of the bare essentials and enquires of the Maharshi: *Katama Atma?* 'what is the Self'! The Maharshi's elucidation is as follows: The person called self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination, or in a dream state of mind. He exists here yet imagines a non-real phase of mind by sheer ignorance and flight of fantasy. Being thus identified, he loses hold over his sub-conscious thoughts and his imaginary deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and senses; put in another way, the so-called realities of this and next existence are two and dreams are of a third existence!) IV.iii.8) (This individual at the time of birth assumes a body and organs along with senses of seeing, hearing, touching, digesting

food intake, capacity of procreating, thinking and so on and as such becomes the victim of evils with or without awareness of 'paapa- punyas' or merits or demerits. When death envelops him, he discards the home of the evils viz. his body while of course retaining whatever virtue he might have left behind) IV.iii.9) This individual possesses two places of stay viz. his present birth and the next birth, while there is a dream state which is the interval of the two. Now over and above the waking and dream states, there are two worlds between which the individual self bears a resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state, the individual Self is mixed up with the purpose of body organs and their functions, awareness or intellect, the mind and thoughts, and the extraneous influences as also the action- reaction syndrome. But in the dream stage, the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the ever-happening experiences of the world and tears himself apart to build his own world of the 'so called' reality since existence itself is unreal! One might however wonder that after all the sense objects are experienced in dreams just as in the case of the waking state then how could one deduce that the organs do not function too! The reply lies in the next stanza!) IV.iii. 10) In the dream state, the Individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or what ever unfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all the Individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities! It is through the light of the Self that he sits, moves about, works and returns. The Pure Intelligence termed as the light of the Self, would thus illuminate that body and organs through the mind and allows the acts to function accordingly as per the latter's dictates, since the Self is but an Agent!) IV.iii.11) Following are the relevant Stanzas on this context: Indeed deep sleep provides relief from monotony of human existence and is a healthy sign of sound health and balance of mind; in that state one averts fears and apprehensions as also yearnings and unfulfilled ambitions which are all the reflections of mind and wishful thinkings. In that stage the Self is remotely related to divinity and mysticism and tends to associate with the consciousness of the sense organs. Thus the Individual Self assumes the non- reality to transform itself to reality and from dreams to the state of actuality! In other words, the Self seeks to associate himself with that kind of consciousness of the sense-organs and identify himself with Hiranmaya Purusha, or the Golden Person or the lonely Swan or the Parama Hamsa surfiety with pure intelligence! IV.iii.12) Indeed the Immortal 'Hiranmaya Purusha' or the Golden Personality can and always does freely around all over, yet guards and preserves this repulsive and disgusting nest viz. the body with the consciousness of the sense organs, with the help of the Vital Force that has five fold functions of Praana- Apaana- Vyaana- Udaana and Samana; indeed the Self would fly free from this ugly nest and roam free again. Indeed, this Golden Bird has little connection with it, nor of the ether in the body, but even as He is free to leave and roam, it is his play to stay a while and collect impressions and good fun, acting as if an able bodied adult pretends and plays innocence with an ignorant child and then hops over at myriad such nests at once simultaneously!) IV.iii.13) Maharshi Yagjnyavalkya continued to explain to the Emperor that in the 'Swapnaavastha' or in the context of dreams, innumerable forms were displayed attaining the higher and lower states such as of Devas or say of animals and birds. Notwithstanding these variations and impressions in the profile of Creation, Bhagavan always rejoiced at once, be it in the company of fair sex, laughing away with friends and companions, or viewing horrible sights of cruel animals or poisonous species.) IV.iii.14) Indeed this is

His sport comprising villages and townships, women, eatables and endless variety of things of interest or aversion, but none whatsoever could see Him, hear Him and feel Him, let alone comprehend Him! The Vedas state that the Individual Self centering right with organs and senses is distinct yet unimaginable to guess what that is all about! That is why, Physicians say ‘do not wake Him up suddenly from sleep in a dream state!; this is because if the appropriate organ is not diagnosed, the result could be more of a cure than otherwise! Hence one should be woken up gradually as the senses are recovered from the dream state to the waking state; but to say that the organs and senses are isolated from the body or ceased to function in the dream state would be fallacy as these are only rested then and as such the body light is quite in position even then. Thus Maharshi Yagjnyavalkya proved that the Self moved from the waking and dream states with the same facility as of moving from one life to another after death! If however death is not the nature of a particular Self, then that would mean, liberation would indeed be possible! That was why Janaka offered thousand cows and requested the Maharshi to teach him the wherewith-all to seek Liberation!) IV.iii.15) Being in the ‘Samprasaada’ or in unique status of composure, the Individual Self in a dream stage of profound sleep, returns to his former condition. In the dream state, he is described as being beyond the despairs of his heart; he roams freely in imagination quite untouched by the pluses and minuses of the state of wakefulness; however he returns in the reverse order to the former condition with all the pleasures or pangs. Indeed he was unaffected by his erstwhile experiences and of an elevated status of detachment. Having so stated, the Emperor again made his earlier offer to the Maharshi to teach him the path of that kind of detachment leading to Self-Liberation! IV.iii.16) Indeed, the Self is unattached in the dream state and on return from it reverts to the erstwhile status of being on the waking state. Non attachment of the Self is *not due to inactivity of the Self* for he enjoys or is troubled by imagined happenings as the Self is in profound sleep and then recovers from that state to normalcy). IV.iii.17) After experiencing the joy or sorrow during the dream status, the Self is untouched by whatever he would experience in the *wakeful stage* since the Infinity is detached and having gone back from the dreams to the former state the Infinity is unattached again! In other words, Brahman is neutral and absolutely detached irrespective of the Individual Self is in dreams or wakefulness or even in death!) IV. iii.18) The Self is different from the body and organs irrespective of the two States of Existence viz. the wakefulness and the dream state. As a fish swims alternately on the eastern or the western banks of a river, the Self has no difference in either of the states of existence viz. wakefulness or of dreams. Indeed, the fish is not overpowered by either of the force of the currents of water. In other words, the body and organs along with the motivating causes, desires and actions are only the attributes of the non Self, as the Self is distinct from these. Thus the Self is by nature is free to act on its own, fully independent, enlightened and Pure) IV.iii.19) Just as a hawk or a swifter falcon flying a lot and roaming quite a bit would get exhausted by stretching its wings quite a lot, and would desire to return to its nest, the Self too would like to experience a break, rest and fall asleep. The Self so connected with the results of acts performed by the contact of body and organs in the waking state would then have neither desires nor even dreams and a thick cover of ignorance which is the root cause of evil deeds is enveloped over him.) IV.iii.20) In this stanza, the Maharshi gives the nitty-gritty of the nervous system of human body comprising the head, hands, legs, heart, stomach etc. and describes the nerves as ‘hitaa’ or hair split miniscule components called nerves in thousands and these are filled with serum or plasma- like body fluid based from serous membranes serving as anti clotting agents; these nerves are filled up with the serums of various colours of white, blue, brown, green and red. These constitute the base of the subtle body are always stored for ready use. The colours are of the serums due to the mixture and proportions of nerve matter, bile and phlegm. The subtle body with seventeen constituents-five elements, ten body organs, vital force with five

fold function of Praana the basic life force, besides Apana, Udana, Vyaana and Samana as also the mind and heart- has its Seat in the nerves filled up serums which are spread all over the body. This subtle body is like a transparent crystal, undergoing changes under the manipulation of erstwhile and ongoing complex mix of virtues and vices and manifests itself as a male, or female, or an animal or a bird. In this senario, the Self has false notions which is ‘Agjnaana’ or Ignorance based on the previous and natural happenings like an elephant falling in a pit, a robber chasing for money, or a snake about to pierce a venomous bite or a tiger pouncing on the Self and so on. Some times the sway of ignorance could turn the Self to be a King, or a beggar, or even a God. In otherwords, the self would act like a human, or an animal, a reptile, a King or whatever depending on the intensity of ignorance. This feeling of the Self is some thing is in fact akin to a dream situation or make believe! When ignorance reduces and knowledge improves, Atman’s status improves as a King or even as a God and when Knoweledge reaches its peak, then the Individual Self reaches the highest Status of the Supreme Self itself! Then duality of the Self ceases to the stage of being able to announce ‘*Aham Brahmaasmi*’! The Maharshi thus asserted that Salvation from Ignorance was hence possible for sure!) IV.iii.21) Salvation is the form of identity with all and with the Supreme; that Status has no action with the factors and results; nor of Knowledge and much less of ignorance or desires. If the expressions denote ‘Rupa’ or Form and ‘Chhanda’ or desire, then that state is termed as ‘Aticchanda’ or Beyond desire! The expressions of ‘Swacchanda’ and ‘Paracchanda’ incidentally denote free to act on one’s own, and dependent on the will of others respectively. Thus Aticchanda denotes that the Self is actually devoid of desires or evils! In other words , Aticchanda is of fearlessness and discards ignorance! That form is beyond desires, free from evils and is bold or valiant. As a male even if he were to be embraced by a female and even if she were his own wife, he would have no reaction internally or externally; indeed that Individual in that state if would even embrace Paramatma Himself, he would have no reaction then also; that indeed would be the heightened form of bliss with no desire nor grief! That State is of ‘Taadaatmya’ or Identity of Self with the Supreme Self!) IV.iii.22) The Self is stated to be free from ignorance and is detached. One might say that the state of deep sleep too he is free from ignorance; but a person in dream state is not away from desire, work, and so on. Thus the contradiction is not only invalid but awfully misplaced. Indeed the Self- Radiant Atman can never be substituted to a person in deep sleep. Thus in the context of the Supreme Self, a father is no father, a mother is no mother, Vedas with prescriptions of Dharma and Karma or Virtue and Deeds like Sacrifices, Rites etc are considered as ‘Avedas’ or something beyond existence in Reality; worlds are no worlds ; Gods are no Gods, thieves are no thieves, killers of noble Brahmanas are no killers, chandalas are no chandalas, varna sankaras are no varna sankaras, monks are no monks. The Self is untouched by good or evil as also sorrows and joys of existence. It is untouched by virtuous deeds or detestable evil works, since it is beyond the affections or afflictions, since like the Supreme Brahman, the individual Self too is Intelligence in Pure Form and is unaffected by neither by the bodily aberrations nor by natural phenomena like the heat of Fire, the cold of chilled waters, the speed and ferocity of winds and rains, the dizziness of mountain heights or the depths of oceans! Both the entities are reflections of each other and are totally unaffected by body parts and senses; the following stanzas explain that both entities being the same and identical, the Self and the Supreme are free from the beings and doings of body organs and senses!)

2.

II.i.1) King of Kashi named Ajatashatru narrated the instance of a Brahmana named Dripta Baalaaki of Gargi Vamsha with half baked knowledge of Brahma Vidya who passed off as a ‘Pandit’ and an Orator;

in response to an announcement that whosoever impressed the King with his or her knowledge would receive a prize of thousand cows and several voices extolled the King's large heart to have made such an announcement and praised the King saying Janaka, oh Janaka!) II.i.2) Gargya propounded his theory as follows: The person who always worshipped Brahman as **Surya** would indeed have meditated on Brahman himself! The King noticed that the Gargi vamshi was too much of Self Opinion and ego and hence he cut short Gargeya saying: Let us not discuss much about Brahman, oh Brahmana! I pray to Brahman as the King of all Kings and as the Supreme King! Those who meditate in Brahman as Surya would bless them to outshine them and thier sons to become Kings too like himself!) II.i.3) So said Gargya: I meditate Brahman as being beyond **Chandra**! The King asked Gargi not to talk of him as he is devoted to that unique white- robed and resplendent Soma Deva as an integrity of Brahma and thus as he meditates Soma, so that there is always plenty of food available to one and all in his Kingdom!) II.ii.4) Baalaaki Gargya argued further that he in fact meditated Brahman beyond the Deva of **Vidyut** or Lightning when Ajatashatru replied that he always respects and prays to that God of Lightning as an integral part of Brahman too, the God of Lightning blessed him and that of his progeny would become healthy and bright) II.ii.5) Brahmana Gargya further argued with the King that he meditated to Brahman as being beyond Akasha Purusha Deva; then Ajatashatru replied that the Lord of Sky or **Akasha** Deva as an 'Amsha' of Brahman is always extolled and revered by the King and thus the Lord of Ether has always been kind to him to bless his kingdom with excellent off spring and cattle with longevity always) II.ii.6) Gargya stated that he always meditated to Brahman far above than that of Vayudeva but the King replied not to mention of **Vayu** Deva as an aspect of Brahman since the latter had always ensured victory to his army against his Kingdom' toughest enemies and saved his honour always!) II.ii.7) Gargya further argued with the King that even as a person deeply burnt right in Agni, he would still prefer meditating Brahman as the latter was far above Agni Deva; but the King firmly said that he would indeed meditate **Agni** in Brahman as Agni restrains himself from hasty acts and one indeed has to withhold from rash actions as also trains one's offspring to hold back from speedy and thoughtless acts!) II.ii.8) As Gargya still persisted saying that even when a person would be drowning in deep waters, he would still like to continue to pray only to Brahman and not Jala Deva, then the King's reply was not to underestimate the significance of **Jala Deva** who was Brahman indeed and the God of Water was certainly worthy of prayers which should certainly save him and others along with him) II.ii.9) Having exhausted various possibilities of alternative Swarupas like Surya, Chandra, Vidyut or Lightning, Sky, Vayu, Agni and Water, the proud Brahmana Gargya has been more or less restrained in his arguments about their supremacy in place of Brahman, King Ajatashatru made Gargya realised that his so called knowledge of what Brahman is at the most peripheral and not intense enough; Gargya has however not yet reconciled and still continued his arguments! He then furthered his skin deep and showy knowledge of Brahma Vidya further: he stated further that in this mirror if Brahman were seen, he would then like to worship the reflection and Ajatashatru replied : Brahmana! This reflection of Brahman the Purusha is indeed a **Rochishnu** or the stunningly brilliant and is most worthy of worship and intense meditation! II.i.10) Gargya said that the sound of the **Brahman's footsteps** or His walk is what he would wish to meditate as Brahman himself. The King gave the reply: 'Don't you under estimate that sound, Brahmana Gargeya! That sound of Brahman's footsteps are indeed like the full life time of person in this world and as such highly worthy of adoring and worshipping as one's life does not depart till its complete term is concluded as measured by one's 'Karma phala' or past account of pluses and minuses!) II.i.11) Gargya stated that it was in this **specific direction and area** that he cogitated and therefore would desire to concentrate his meditation there; the King replied to Brahmana: Please do not specify that matter again Brahmana, as that



very direction and area is worthy of concentrating one's thoughts as 'dwiteeya and anapagarupa' or the duplicate, distinct and most distinguished area indeed! Whoso ever worships that unique Place ought to be esteemed as an exceptional human being and so would be his followers!) II.i.12) Gargya Brahmana told the King that this Purusha who identified with his shadow and desired to worship it as the original himself. The King replied that the **Chaaya Purusha** is for sure precious and admirably commendable as the original Brahman himself and as such would like to worship as of **Mrityu Swarupa** or of the very Form of Death so that one does not have to face 'Akaala Mrityu' or premature death so that his full term of life is served. In other words, the Chaaya Purusha should bless his Soul not to subject him or harass him to suffer diseases or prolonged illness and ensure a peaceful death! II.i.13) Gargya said: This being who is in the Self is indeed Brahman and I worship him! Ajatashatru replied finally: Gargya Brahmana! indeed, this is what I have always been driving at and you have been following a complicated and highly circuitous route to Brahman. I meditate upon Him in myself who is Surya, Chandra, Lightning, Sky, Air, Fire, Water, reflection of Purusha, his shadow, the sound of his foot steps, the direction of the appearance of the shadow, the specific area of his appearance, and indeed the Inner Self or the Antaratma itself! It is the Self which is Prajapati, Buddhi or Thinking Capacity and Hridaya or Consciousness. As King Ajatashatru analysed and established this Absolute Truth most logically, the Brahmana felt speechless and ashamed of his basic ignorance and bravado!) II.i.14) Thus King Ajaatashatru said: Brahmana! Is this explanation enough or not! Are you satisfied! Is not this what Brahma Vidya all about! Then Brahmana Gargya felt humbled and mumbled to merely say: Sir, kindly accept me as your student!) II.i.15) (Ajaatashatru said: Indeed the usual practice would be that Kshatriyas should approach Brahmanas to teach Brahma Jnana but this is quite contrary to this practice! However, let me explain to you. Then the King took the Brahmana by his hand to rise up and explained: say, two persons approached a person who was fast asleep and tried to wake him up; they addressed the person and said: 'Sir, you are the Great Soma Deva with white robes of silk!' There was no response and the man continued to sleep. Then he was shaken up by hand and then he recovered to consciousness from deep sleep. Indeed the Self knows nothing in that stage of slumber and apparently he was in the position of inactive consciousness! II.i.16) (Ajaatashatru asked Gargya as to whether this Vigyana Purusha was sleeping or what and from where he has arrived; Gargya, can you guess! [The implicit reply should be that once the sleeping person was the Vigyana Purusha himself; his internal consciousness once woken up, his mental alertness got woken up too; in other words his knowledge of the Self through the medium of his mind was alerted]; as to the next question that from where had he come from, the explanation would follow) II.i.17) (King Ajaatashatru explained that as the Person under reference who was fast asleep and since fully conscious by now, his body would have then absorbed the functions of the sensory organs through its awokenness or consciousness, for instance as his heart got absorbed in Akasha or the Sky that is the Supreme Self! That specific phase is called 'Swapiti' or Semi Consciousness. Then his nose the organ of smell and more importantly the medium of breathing is absorbed into Praana or the Vital Force, and similarly the eyes into vision, ears into hearing, tongue into Speech, heart into Space and mind into the Self Consciousness! In other words, all the limbs of the body during the stage of deep sleep rested and got integrated with the respective parent manifestations) II.i.18) As the Self was passing through the phase of the dream state, then he feels on top of the world like an emperor sometimes and like an ideal and virtuous Brahmana as though he was a spotless and ideal human being and carrying all his Subjects or Followers freely without resistances and hindrances just as all his limbs and senses are under his full control! In this ideal stage, his thoughts are unchallenged, his body parts obey fully, senses are perfect) II.i.19) When in deep sleep known as the state of 'samprasaada', a person experiences perfect purity of mind and either a specific

consciousness or of none; then in that state, the nervous system of the body comprising as many as 72000 nerves named 'hitaa' might get activated. These are the metabolic effects of the intake of the food and drink into a human body and these extend from the heart to the pericardium- a fibrous sac-like membrane surrounding the heart connected to the main blood vessels extended from top to bottom of the body ie brain to feet. Thus the Self is conditioned by its reflexes emanating from its intellectual inputs. The dormant impulses come to the fore during the deep sleep. These impulses tend to reflect on the thought process screen of the person in the deep sleep; the thoughts might flash tendencies of a baby, a youth, adult, aged person, a King or a Brahmana! The tendencies might create religious fervour, fright, pride, extreme sorrow, happiness or helplessness! ) II.i.20) Individual Selves having similar body parts manifest specific characteristics typical of their own; this is indeed so with all the Beings in creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or fire creating tiny sparks flickering all around. In the same mannner human organs like tongue emanating sound and speech, hand and feet resulting in actions, skin creating odour, heart asking for breathing and mind deriving thoughts and so on. All the Devas preside over organs and worlds. Various other Beings ranging from a blade of grass upto Hiranyagargha manifest their own characteristics. Likewise all Individual Selves in existence are akin to Brahman and truly Upanishads are the hidden meaning of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself!! Upanishads are thus the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!) (Thus too much of simplification of the basic Truism of 'Aham Brahmaasmi' might not have the desired impact and thus in this Brahmana, a step by step narration of the Brahmana Gargya and the King Ajatashatru has been resorted to in this outstanding Upanishad. The methodical depiction of the Brahmana's desire to worship some of the significant manifestations of what Brahman is all about as in the case of Surya, Chandra, Agni, Sky, Vaayu and so on culminating into the Self as indeed the Supreme Brahman, brings out the impact in a profound and convincing manner to the readers. Indeed the 'Antaratma' is but a reflection of 'Paramatma' emphasising the axioms: 'Esha sarva bhutaanataratma' and 'Ekamevaadwiteem' or the Supreme is the 'Self Consciousness' and 'Singularity is manifested in Plurality'. Thus precisely the Upanishads in general are the media of analysing the concealed, unknown, unseen and unfelt mirror image of Brahman! Thus *Brahmai Vedam* is *Atmai Vedam*!)]

Further stanzas of the Chapter follow:

*evam sati ka ucchedaḥ śāśvato vākathaṃ bhavet svabhāvād vartamāneṣu sarvabhūteṣu hetutaḥ 42*  
*yathārṇava gatā nadyo vyaktīr jahati nāma ca na ca svatām niyacchanti tādṛśaḥ sattvasamkṣayaḥ 43*  
*evam sati kutaḥ samjñā pretya bhāve punar bhavet prati sammiśrite jīve grhyamāṇe ca madhyataḥ 44*  
*imāṃ tu yo veda vimokṣabuddhim; ātmānam anvicchati cāpramattaḥ na lipyate karmaphalair aniṣṭaiḥ;*  
*pattraṃ bisasyeva jalena siktam 45 dṛdhairś ca pāśair bahubhir vimuktaḥ; prajā nimittair api daivataiś*  
*ca yadā hy asau sukhaduḥkhe jahāti; muktas tadāgryāṃ gatim ety aliṅgaḥ śrutipramānāgama maṅgalaiś*  
*ca; śete jarāmṛtyubhayād atītaḥ 46 kṣīṇe ca puṇye vigate ca pāpe; tato nimitte ca phale vinaste alepam*  
*ākāśam aliṅgam evam; āsthāya paśyanti mahad dhyasaktāḥ/*

Thus when pancha bhutas be not in permanent union with Jeevatma then how could be that even suggested of such a possibility! When many ever- reputed rivers would finally merge into the maha samudra like wise all the entities in the universal creation be amalgamated and that indeed be named as moksha. In such an eventuality the merged entities be not of their erstwhile nomenclatures. As the jeevaas are subjected to mrityu then their 'naama rupa gunas' would not be relevant excepting that they be

renamed as of the dead ones. Those who be aware of moksha vidya, then with mental attentiveness seek to apply ‘atmavidya anusandhaana’. Those who be aware of the moksha vidya and be of ‘atma tatvaa sandhaana kaarakaas’ would flourish as of sprinkling of waters would on open up lotus flowers to blossom. Yet, due to the causes of ‘santaana’ and of ‘saamsaarika vishya vaasanaas’, the manushyaas would feel strongly tied to bandhanaas of sukha dukkhaas; once such bandhanaas be freed from then they could assume ‘sukshma rupaabhimaana tyaga’ and then be qualified to accomplish paramaagati. ‘Shruti pratipaadita pramaanaas’ and ‘shastra vachanaas’ would ascertain that ‘jaraamrityu bhayaas’ be rid off and the manushyaas could sleep in peaceful manner; as ‘sukha dukkha parinaama phalaapeksha’ be gradually reduced the the ‘aakaashamaana nirlipta -nirguna sthiti’ saakshaatkaara be possible.

*yathorṇa nābhiḥ parivartamānas; tantu kṣaye tiṣṭhati pātyamānaḥ tathā vimuktaḥ prajahāti duḥkham; vidhvamsate loṣṭa ivādrim arcchan/ 48 yathā ruruḥ śṛṅgam atho purāṇam; hitvā tvacaṃ vāpy urago yathāvat viḥāya gacchaty anavekṣamāṇas; tathā vimukto vijahāti duḥkham/ 49 drumam yathā vāpy udake patantam; utsrjya pakṣī prapataty aaktaḥ tathā hy asau sukhaduḥkhe viḥāya; muktaḥ parārdhyam gatim ety aliṅgaḥ 50 api ca bhavati maithilena gītam; naragam upāhitam agninābhivīkṣya na khalu mama tuṣo 'pi dahyate 'tra; svayam idam āha kila sma bhūmipālaḥ 51 idam amṛtapadam videharājah; svayam iha pañcaśikhena bhāsyamānaḥ nikhilam abhisamīkṣya niścītārtham; paramasukhī vijahāra vītaśokaḥ 52 imam hi yaḥ pathati vimokṣaniścayaṃ; na hīyate satatam avekṣate tathā upadravān nānubhavaty aduḥkhitah; pramucyate kapilam ivaitya maithilah/*

There be the analogy of fly having been caught into a net cobweb of samsaara and having been gradually settled down for a while and struggling for existence with ‘avidyaavasheebhuta karmajaala’ and finally get freed but to be caught yet again and again. This is on the analogy of Ruru namaka mriga whose horns were caught by a vicious poisonous snake but could not be got rid off and having been subjected to the tormenting tribulations as of samsaara bandhanaas be finally rid by its death. This again be on the analogy of bird seated on the branch of a maha vriksha fallen off in the speedy gushes of jala pravaahaas had flown off to another vriksha yet again but this time being careful sought to avoid sukha dukkhaas and having entered into a sukshma rupa had succeeded in moksha prapti.

Bhishma pitaamaha had thus addressed Yudhishtthara that as Acharya Panchashikha addressed King Janaka as above, the latter was highly delighted and enlightened and thereafter following the exit of the Acharya had faithfully followed the tatvajnaana and vairagya virakti by the letter and earnest practice. He had truthfully realised that the sukha-dukkha parityaaga ought to be the stepping stone of moksha prapti and even got totally immuned from the duties of kingship too in letter and spirit. Once his own capital city of the Rajadhani got burnt off, being the responsible king had become least concerned and his raja dharma of rescuing the praja and their lives and properties were emphatically ignored . Such indeed was the prabhava of the Kapilamataavalambi Panchashikha. Thereafter his entire ‘manastatva’ was revolutionized radically: *Yajana dadamstathaa juhvan paalayan prithiveemimaam, adhyaatmavinmahaa-praagnastanmayatvena nishthitah/* Thereafter Janaka Maharaaja got trasnformed totally as of ‘manasaa-vaachaa-karmanaa’ and spent all his time-money power and sampada on dharma karyas of ‘yagjna-daana-homa-and prithvipaalana; he was then thus immersed in adhyatmika jnaana tanmayata.’ Pursuant to this, the ‘sampurna lokaadhipati saakshaat bhagavan Naraayana’ had decided to test the manobhaava of the King and assumed the form of a ‘dushta braahmana’ and had publicly exhibited a series of ‘dushta kaaryaacharanas’ and was physically brought by the public and presented before the King. Then King

Janaka had only punished the brahmana for ‘rajya nishkramana’. Then the Brahmana replied: *Tvamevam Padmanaabhasya nityam pakshapadaahitah, aho siddhaartharuposi gamishya swastitestuvai/Maharaja!* You are supposed to be a mahabhakta of Bhahgavan Narayana; now I do seek refuge at the lotus feet of Narayana too myself. What a strange coincidence. And you are instructing me to leave this kingdom of yours. May you be blessed for ever!’ Having so stated, the Brahmana initiating unimaginable fire works all across the Mithilaa Nagara. But, the King was hardly upset and asserted et with equanimity and coolmindedness: *Anantam vatme vittaam bhaavyam me naasti kinchana, Mithilaayaam pradeeptaayaam na e kinchana dahyate/ Viprottama!* I am possessive of ‘Atmagjnaana rupa-ananta dhana’ and have nothing at all. Be this well realised that even if the Mithila Nagra be put on fire, I am not at a loss. As the King asserted thus, the Dwijashrestha having heard at the unparalleled ‘manosishchalata’ of the King then the Mithila nagara was reinstated in its original plus position and Saakshaat Narayana blessed the king with his glorious darshana and stated: *Dharme tishthatu sadbhaavo buddhisterthe naraadhipa, satya tishthasva nirvinnah swastitestu vrajaamyaham/ Nareshvara!* Your totality of manastatva is replete with ‘sadbhaavapurvaka dharma’ and your buddhi is of ‘tatvajnaana parishithata’. Be ever of ‘vishaya virakti’ and of ‘nishchala nirantatara satya maarga’ only.’ Thus Bhishma Pitamamaha had sought to enlighten King Yudhishtara.

#### Chapter Forty Eight on ‘Dama buddhi paalana’

[yudhishtthara] *kiṃ kurvan sukhāṃ āpnoti kiṃ kurvan duḥkham āpnute kiṃ kurvan nirbhayo loke siddhaś carati bhārata* 2 [bhī] *damam eva praśamsanti vṛddhāḥ śrutisamādhayaḥ sarveṣāṃ eva varṇānāṃ brāhmaṇasya viśeṣataḥ* 3 *nāḍāntasya kriyā siddhir yathāvad upalabhyate kriyā tapaś ca vedāś ca dame sarvaṃ pratiṣṭhitam* 4 *damas tejo vardhayati pavitraṃ dama ucyate vipāpmā nirbhayo dāntaḥ puruṣo vindate mahat* 5 *sukhaṃ dāntaḥ prasvapiti sukhaṃ ca pratibudhyate sukhaṃ loke viparyeti manaś cāsyā prasīdati* 6 *tejo damena dhriyate na tat tīkṣṇo 'dhigacchati amitrāṃś ca bahūn nityaṃ prthag ātmani paśyati* 7 *kravyādbhya iva bhūtānāṃ adāntebhyaḥ sadā bhayam teṣāṃ vipraṣedhārthaṃ rājā sr̥ṣṭaḥ svayambhuvā* 8 *āśrameṣu ca sarveṣu dama eva viśiṣyate yac ca teṣu phalaṃ dharme bhūyo dānte tad ucyate* 9 *teṣāṃ liṅgāni vakṣyāmi yeṣāṃ samudayo damaḥ akārpaṇyam asaṃrambhaḥ saṃtoṣaḥ śraddadhānatā* 10 *akrodha ārjayaṃ nityaṃ nātivādo na mānitā guru pūjānasūyā ca dayā bhūteṣv apaiśunam* 11 *janavādamṛṣā vādastuti nindā vivarjanam sādhu kāmāś cāsprhayann āyāti pratyayaṃ nṛṣu* 12 *avairakṛt sūpacāraḥ samo nindā praśamsayoḥ suvṛttaḥ śīlasaṃpannaḥ prasannātmātmavān budhaḥ prāpya loke ca satkāraṃ svargaṃ vai pretya gacchati* 13 *sarvabhūtahite yukto na smayād dveṣṭi vai janam mahāhṛada ivākṣobhya prajñā tṛptaḥ prasīdati* 14 *abhayaṃ sarvabhūtebhyaḥ sarveṣāṃ abhayaṃ yataḥ namasyaḥ sarvabhūtānāṃ dānto bhavati jñānavān* 15 *na hṛṣyati mahaty arthe vyaśane ca na śocati sa vai parimita prajñāḥ sa dānto dvija ucyate* 16 *karmabhiḥ śrutasaṃpannaḥ sadbhir ācaritaiḥ śubhaiḥ sadaiva damasaṃyuktas tasya bhuṅkte mahat phalam* 17 *anasūyā kṣamā śāntiḥ saṃtoṣaḥ priyavādītā satyaṃ dānam anāyāso naiśa mārgo durātmanām* 18 *kāmakrodhau vaśe kṛtvā brahmacārī jitendriyaḥ vikramya ghore tapasi brāhmaṇaḥ saṃśitavrataḥ kālākāṅkṣī carel lokān nirapāya ivātmavān*

Yudhishtara desired to know of the means of manah shanti with which manushyas might conduct themselves fearlessly and with ‘samsaara nirbhaya’ swabhaava. Bhishama replied: *damam eva praśamsanti vṛddhāḥ śrutisamādhayaḥ sarveṣāṃ eva varṇānāṃ brāhmaṇasya viśeṣataḥ* 3 *nāḍāntasya kriyā siddhir yathāvad upalabhyate kriyā tapaś ca vedāś ca dame sarvaṃ pratiṣṭhitam* 4 *damas tejo vardhayati pavitraṃ dama ucyate vipāpmā nirbhayo dāntaḥ puruṣo vindate mahat* 5 *sukhaṃ dāntaḥ*

*prasvapiti sukham ca pratibudhyate sukham loke viparyeti manas cāsyā prasīdati 6 tejo damena dhriyate na tat tīkṣṇo 'dhigacchati amitrāṁś ca bahūn nityaṁ pṛthag ātmani paśyati/*

Bhishma explained: Yudhishtara! Vridha Purushaas with ‘manovega vedardha shakti’ especially vidvan brahmanas do always commend the Panchendriya samyama rupa ‘Dama’ or Restraint is stated as of ‘tejobuddhi’. Indeed ‘Dama’ the parama pavitra rupa is what would control one’s manas and Indriyas and of ‘paapa bhaya rahita mahat pada prapti kaaraka.’ Dama paalana kara manushyas are stated as of ‘nishchinta sukha nidra paalakaas’- ‘sukha yukta jagrataas’- and ‘sukha samsaara jeevanaas’. Dama is as of ‘tejodhaaraka shaanti prasannataas’. ‘Damaabhaava purushaas are stated as of teevra rajoguna kaarakas and often as being the ‘kamakrodhaadi arishad varga shatru anubhava kaarakaas’.

[ Vishleshana on Dama Shakti vide Brihadananyaka Upanishad as follows on ‘Damayita-Daana-Daya’ or Self Control-Charity-Compassion constitute the three seeds of Virtue’

V.ii.1) *Trayaah Prajaapatyaah Prajapatau Pitari Brahmacharyam ushuh:- Devaa manushyaa asuraah; ushitvaa Brahmacharyam Devaa ueechuh, braveetu no bhavaan iti; tebhyo haitad aksharam uvaacha; da iti; vyaajaasishtaa iti, vyajnaasisshma iti hochuh, vyajnaasishmeti hochuh, daamyateti na aatteti Om iti hovaacha vyajnaasishteti/* ( Now there is a three kind of discipline of Self control possible and necessary prescriptions were given by Prajapati / Viraja to three classes of his progeny viz. Devas, Manushyas and Asuras. After completing their ‘Brahmacharya’ or Student Life, one after another class. First the Devas requested Prajapati for instructions as which discipline be pursued by them! Prajapati replied in a single letter word viz. **Da!** and asked the Deva Vidyarthi or Student- Probationers whether they have understood! They nodded their heads and repeated the ‘Upadesha’ or the Sermon as **Damayata / Control** or Self Control) V.ii. 2) *Atha hainam Manushyaa uucha: braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti; vyaajnaa sisthataa iti, vyaajnaasishma iti hochuh, dattaa iti na aattheti; Om itihovaacha vyajnaasishteti/* (The Brahmacharis / Vidyarthi of Manushyas or human beings then approached Prajapati who again gave the single word instruction of **Da** and queried them whether they had correctly understood the instruction; they too nodded their heads and replied that the Teaching commanded by Prajapati as **Daana / Charity!**) V.ii.3) *Atha hainam Asuraa uuchuh, braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishtaa iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishtaa iti, vyajnaasishmaa iti hocuh, dayaadhvam iti na aattheti, Om iti hovaacha vyaajnaashishteti; tadetat evaisha Daivi vaag anuvaadati stanayitnuh; da, da, da, iti/ damyata, dutta, dayaadhvam iti/ Tad etat trayamshikshet DAMAM DAANAM DAMAYAM iti/* ( Finally, the Asura probationers requested Prajapati to instruct them before they would assume the profession of Asuratwa and once again Prajapati gave the same single expression **Da**, but he was not sure whether the Asuras being fat minded they had readily understood the import of the word, and there were thunderous reverberations saying Control, Charity and **Daya/ Compassion!**)

Further stanzas of the Chapter Forty Eight

*kravyādbhya iva bhūtānām adāntebhyaḥ sadā bhayam teṣāṁ vipratishedhārthaṁ rājā sṛṣṭaḥ svayambhuvā 8 āśrameṣu ca sarveṣu dama eva viśiṣyate yac ca teṣu phalaṁ dharme bhūyo dānte tad ucyate 9 teṣāṁ līṅgāni vakṣyāmi yeṣāṁ samudayo damaḥ akārpaṇyam asaṁrambhaḥ saṁtoṣaḥ śraddadhānatā 10 akrodha ārjayaṁ nityaṁ nātivādo na mānitā guru pūjānasūyā ca dayā bhūteṣv apaiśunam 11 janavādamṛṣā vādastuti nindā vivarjanam sādhu kāmāś cāsprhayann āyāti pratyayaṁ nṛṣu*

*12 avairakṛt sūpacāraḥ samo nindā praśaṃsayoh suvṛttaḥ śīlasaṃpannaḥ prasannātmātmavān budhaḥ  
prāpya loke ca satkāraṃ svargaṃ vai pretya gacchati/*

In case the capability of a manushya's damayita swabhava of the panchendriyas be enforced, the co praanis in Srishti be exposed to heavy risks of existence as for instance the maamsaahari pashu pakshis are ever targetted. With a view not to expose to such menaces at any time, Pitama Brahma had imposed the concept of Kingship as also of Chaturvarnaashrama vyavastha besides of Law and Order in the Society. Moreover the 'sangha vyavastha' of the manushyaas had been formed in a manner of complementing the characteristic 'damana sheela prajottamaas' in each society. Now what should be the 'gunas' of 'damayita': the negation of 'kripanata' or lobha and 'krodha gunas-nitya santosha or of self contentment-shraddha or diligence and patience- negation of irritability and even impetuosity-nitya saralata- absence of dosha drishti and argumentative nature- sama drishti- abhimaana tyaaga-guru seva- anyaya pravartana-asatya bhashana- nindaastuti tyaaga-satpurusha saangatya. Such sadguna sadaacharis be of prospective 'sukha dukha vichaara parayanaas. None indeed should resort to enmity to jitendriya purushaas as they are immune from neither ninda or criticism nor of stutis or of praises. Indeed they are sadaachaaris-sheelavaan-prasannachittas-dhairyaavaan- and dosha damana samarthaas. Such 'keertivaan purushaas' are possessive of 'ihaloka samnmaana' and 'paralokaswarga vaasa'.

[ Vishleshana on Sankyha Yoga vide Bhagavad Gita on 'Damanatva'

Stanza 56: Duhkeshvanudvignamanaah sukheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer-  
muniruchyate/ Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One's capacity to neutralise the inner emotions of pleasures and pains alike is the State of 'Sthitapaginantva'! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva's approval even an ant or insect would not do harm. And 'Shivaagjna' is on account of one's own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own 'karma phala' or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the 'Atma Swarupa' which certainly not is the body but the Self Consciouness of the concerned body which is clean and transparent and indestructible and eternal.

Stanzas 57-59: Yah sarvatranabhisnehah tattak praapya shubhaashubham, naabhinandati na dveshti  
tasya prajnaa pratishthitaa/ Yadaa samharate chaayam kuurmongaaneeva sarvashah, indriyaanindriyaa-  
derbhyah tasya prajnaa pratishthitaa/ Vishayaa vinivatante niraahaarasya dehinah, rasavarjyam raso-  
pyasya param dristvaa vivartate/ Whosoever whose likings or dislikings, or occurrences of pleasures or pains exceed their permissible precincts, that person's mental poise is stated to be stable. Just as a tortoise is able to withdraw its 'panchendriyas' or limbs of awareness and action could be withdrawn into as though of immunity of the sorrows and joys alike that person is elevated to the state of Sthita praginatva. At the times of penance while undergoing fastings especially of delicacies of eating too, a remote semblance of indirect feeling of self contentment is traceable! In otherwords abstinence of eating, sleepings, sex, playings of games, or indulgences of favorite hobbies would provide streaks of Limb

Control as the stepping up of the ladder of Sthitahpraginatva. Thus ‘indriya nigraha’ or the self control is a firm step forward of Sthitapraginatva

Stanzas 60-61: Yataohyapi Kounteya purushasya vipashchitah, Indriyaani pramaatheeni haranti prasabham manah/ Taani sarvaani samyamy yukta aaseetamatparah, vashehiyasyendriyaani tasya prajnaa pratishthitaa/ Kounteya! Howsoever Vidwaan of Jnaana would not be able to sustain Mano nigraha or Mental Poise for long despite his all out endeavours as such regulation might be exceptionally possible as the sensory organs of any human being is conditioned by the impact of ‘prarabdha’ of several births in one’s past. Such fall out of prarabdha might be initiated probably and even minutely by ‘niraahaara upavasaas’ both in reference to food and equally the overall abstinences of habits of laziness, purposelessness, alcohol, sex, scandalising others, and over all control of sensory organs and most essentially the aberrations of one’s mind.

Stanzas 62-63 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.

Stanzas 64-65: Raaga dvesha niyuktaistu vishaanindriyaishcharan, 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. *Prasaade sarva dukkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/* Peace of Mind could be routinised even as one goes on a 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.

Stanzas 66-72: Naasti buddhirayuktasya na chaayuktasya bhavanaa, nachaabhavayatasshaantih ashaantasya kutassukham/ Indriyaayaanaam hi charataam yanmanonuvidehyate, tadyasya mahaa baho, nigruhee -taani sarvashah, indriyaaneendriyaardhebhyaah tasya prajnaa pratishthitaa/ Yaa nishaa sarva bhutaa -naam tasyaam jaagarti samyamee, yasyaam jaagrati bhutaani saa nishaa pashyate mune/ Apurva -maanam achalapatishtham samudra maanah pravishanti yadvat, tadvatkaamaa yam pravishanti sarve na shaantimaapnoti na kaama kaamee/ Vihaaya kaamaan yassarvaan pumaamscharati nispruhah, nirmamo nirahamkaarah na shantimadhigacchati/ Eshaa braahmee sthithi 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 ‘sukhya’ 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 sthithi’ 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’.]

#### Further stanzas of the Chapter Forty Eight

*sarvabhūtahite yukto na smayād dveṣṭi vai janam mahāhṛada ivākṣobhya prajñā trptaḥ prasīdati 14  
abhayaṃ sarvabhūtebhyaḥ sarveṣāṃ abhayaṃ yataḥ namasyaḥ sarvabhūtānāṃ dānto bhavati jñānavān  
15 na hrīṣyati mahaty arthe vyasane ca na śocati sa vai parimita prajñāḥ sa dānto dvija ucyate 16  
karmabhiḥ śrutasaṃpannaḥ sadbhir ācaritaiḥ śubhaiḥ sadaiva damasaṃyuktas tasya bhuṅkte mahat  
phalam 17 anasūyā kṣamā śāntiḥ saṃtoṣaḥ priyavādītā satyaṃ dānam anāyāso naiṣa mārgo  
durātmanām 18 kāmakrodhau vaśe kṛtvā brahmacārī jitendriyaḥ vikramya ghore tapasi brāhmaṇaḥ  
saṃśītavrataḥ kālākāṅkṣī careḥ lokān nirapāya ivātmavān/*

Damana sheela purushaas would seek to bestow all good and difficult to achieve things of life to others and enjoy the pleasure of bestowing happiness to them objectively. In other words love would beget love as so does contentment begets contentment as of jnaanaanda tripti prasanata be the idealmost cause of dama- damayitaa- daana- daya. Those who be of ‘nirbhaya swabhava’ and of ‘nirbhaya swabhaava daatrutva’ be of ‘celestial nissvardha swabhava’ and as of damana sheela-vandaneeya buddhimaan maha purushaas, truly classified as such. Those who be of ‘sampatti kaarana harsha manstatvaas’ and at the same time be of ‘sankata prapta janita shoka manastatva’ be’ classified as of jitendriyaas and of sthita pragjnaas. Those be of ‘vedashastra jnaana janita satpurushaachaara shubha kaarya kartaas’ and of ‘dama daana vigjnaana paripurna swabhaavis’ are classified as truthful jitendriyaas Those be named as of true ‘damayitaaas’ who ignore the shortcomings of others objectively- be of ‘kshama bhava hridayaas- shaanti santosha-satya-daana purushaas’ are to be classified as of Sadgunaas ever avoiding the ‘duraatma maarga pathitaas’ As manushyaas are invariably replete with durgunaas of kaama-krodha-lobhaadi durgunas. But if having transformed by themselves as jitendriyaas being ‘vighna badhaarahita dhairya purvaka mrityukaala prateekshaas’ be truthfully classified as of ‘sthita pragnaas’, indeed.

#### **Chapter Forty Nine describes in brief about parama uttama prapti vidhana by the means of Vrata- Japa- Upavaasa- Brahmacharya- Atithiseva-Yagjna shisthaasta bhojanas**

*Yuddhishthara: dvijātayo vratopetā yad idaṃ bhuñjate haviḥ, annaṃ brāhmaṇa kāmāya katham etat  
pitāmaha/ 2 [bhī] avedokta vratopetā bhuñjānāḥ kāryakāriṇaḥ, vedokteṣu ca bhuñjānā vraluptā  
yudhiṣṭhira/ 3 [y] yad idaṃ tapa ity āhur upavāsaṃ prthagjanāḥ, etat tapo mahārāja utāho kiṃ tapo  
bhavet/ 4 [bhī] māsapakṣopavāsena manyante yat tapo janāḥ, ātmatantropaghātaḥ sa na tapas tat satām  
matam, tyāgaś ca sannatiś caiva śiṣyate tapa uttamam/5 sadopavāsī ca bhaved brahmacārī sadaiva ca,  
munīś ca syāt sadā vipro daivatam ca sadā bhajet/6 kutumbiko dharmakāmaḥ sadā svapnaś ca bhārata,  
amāṃsāśī sadā ca syāt pavitraṃ ca sadā japet/7 amṛtāśī sadā ca syān na ca syād viṣabhojanaḥ,  
vighasāśī sadā ca syāt sadā caivātithi priyaḥ/ 8 [y] katham sadopavāsī syād brahmacārī katham bhavet,*



*vighasāsī katham ca syāt sadā caivātithi priyaḥ/ 9 [bhī] antarā prātar āśam ca sāyam āśam tathaiva ca, sadopavāsī ca bhaved yo na bhuñkte katham cana/ 10 bhāryām gacchan brahmacārī ṛtau bhavati brāhmaṇaḥ, ṛtavādī sadā ca syāj jñānanyāś ca yo naraḥ/ 11 abhakṣayan vṛthā māmśam amāmsāsī bhavaty uta, dānanyāḥ pavitraś ca asvapnaś ca divā svapan/ 12 bhrtyātithiṣu yo bhuñkte bhuktavatsu sadā sa ha, amṛtaṁ sakalaṁ bhuñkta iti viddhi yudhiṣṭhira/ 13 abhuktavatsu nāśnānaḥ satataṁ yas tu vai dvijaḥ, abhojanena tenāśya jitaḥ svargo bhavaty uta/ 14 devatābhyaḥ pitṛbhyaś ca bhrtyebhyo 'tithibhiḥ saha, avasiṣṭaṁ tu yo 'śnāti tam āhur vighasāsinam/ 15 teṣāṁ lokā hy aparyantāḥ sadane brahmaṇā saha, upasthitāś cāpsarobhiḥ pariyānti divaukasaḥ/ 16 devatābhiś ca ye sārdham pitṛbhiś copabhuñjate, ramante putrapautraiś ca teṣāṁ gatir anuttamā/*

Yudhishtara queried of Bhishma Pitamaha whether the dwija ganaas were by way of 'vratayukta vedokta sakaama karma phalaeccha yukta havishaana bhojana' or the yagjnaanaa bhojana was justified! Bhishma replied: there could be either those who might take to 'avaidika vrataashraya havishaana bhojana' - or of normal deva naivedya bhojana or 'vedokta vrata pravritta sakaama yagjna havishaana bhojana' or of homa yukta havish. In either case, there be the eventuality of rebirth for sure.

[Vishleshana on Naivedya bhojana vide 1.Dharma Sindhu and 2.Veda Vyasa Smriti]

1. Dharma Sindhu prescribes Balihaara as also Bhuta-Pitru Manushya Yagnaas as follows:

Bali Harana: Out of the remainder 'Anna Bhaga', a portion be kept on clean Bhumi around the Homa Kunda and offer to Agni uttering *Suryaaya swaaha Suryaaya idam namah*; in this fashion, there should be sixteen Ahutis from the portions kept on the East side with space in between and utter: *Adbhya swaaha, Oshadhi vanaspatibhyah, Gruhaabhyah, Griha Devataabhyaha, Vaastu Devataabhyaha*/ Then continue the Ahutis from the Eastern side as follows: *Indraaya* and to the North direction *Indrapurushebhyaḥ*; to *Yama purushebhyaḥ* towards Sky on the Southern side; *Varuna Purushebhyaḥ* to the Eastern side; *Soma Purushebhyaḥ* on northern side; and *Brahmaney, Brahma Purushebhyaḥ, VishwebhyoDevebhyaḥ Sarvebhyo Devebhyaḥ, Divaachaa –ribhyah*/Like wise Saayamkaala Vaishva Deva Bali harana too be performed.

Bhuta Yagna: The third part of the Anna Bhaga is offered with 'Praacheenaa veeti' addressed to Yama uttering *Swadhaa Pitrubhyaḥ* and on the Southern side *Pitruya idam namah* to Pitru Devatas. Some persons perform Bali Harana in a circular manner; *Balaavanudhrutey naadyaannodhareccha Swayam Bali/* (Before the Bali daana none in the family should consume food, nor one should perform Bali by him self). Pitru Yagna: After the Bali daana, the Karta should have the homefront done up with Jala Prokshana and offer the Pitru Pindas in different directions to enable crows to eat the same: *Aindra Vaaruna Vaayavyaa Yaamyai Nairrutikaaschaye, tey Kaakaah pratigruhnantu Bhūmyaam pindam mayojjitham*/ (May the Pindas kept on Bhumi in Indra-Yama-Nirriti-Varuna-Vayu Dishas be consumed away by crows by way of the remainders of the Pitru Yagnaanna). Further there are two 'Shunakas' or dogs in the abode of Lord Yama named 'Shyama Shabalaas' and I offer them these Pindas with the supplication to them to safeguard us in our paths! Having done this, the Karta should wash his feet, perform Achamana and having recited *Shaantaa Prithivi* and Vishnu Smarana and enter his house. Manushya Yagna: The Karta should apportion one 'Atithi bhojana' or sixteen or at least four fistfuls of Anna reciting: *Sanakaadi Manushyobhoy hanteydam na mama*/ This might be given away to mendicants.]

2. Vyasa Smriti - Triteeta Adhyaaya

Without hastening to take food, the householder would have to wait for a muhurta's time. The expectation would be that a well deserving and peaceful guest might arrive. In case a guest might so arrive, then the host must at once welcome him with courtesy, arrange for his paada prakshaalana, sanmaana, and so on and such a gesture is as good as performing an yajna kaarya. Bhojana samaya vedaparangata's atithya assures swarga prapti while rejecting him would certainly end up in 'athogati'. A son in law, a snaataka, a king, acharya, well wisher and ritvik who make rare visits are indeed well deserving of dharmaarthas and of bhojanaadi satkaaraas always. Atithis like close relatives, maternal/ paternal uncles do most certainly deserve 'samupaagatam' or warm send off. Grihastaas no doubt deserve sukha bhojana, and bhikshus too do equally deserve similar treatment as well since differential treatment would drag the host down under. Gabhini strees, rogis, servants, children, the aged, diseased be personally treated with food and courtesy is stated to uproot sinfulness. Even low class, sinful, ever evil tongued, cruel, stealing minded, mataa pitaa drohis, just relaxed prisoners, hunters of pashu pakshis, ever arrogant and self centered ones, vrata bhrashta naastikaas, durvysana patitaas, bhrashtaachaaraas too be eligible for taking food.]

Then Yudhhishthara queried further: normally if a 'saadharana upavaasa' is stated as of 'saamsaarika tapasya' but precisely what be the real type of tapasya. Pitamaha replied: the kind of fasting on a fortnightly or monthly basis as a person be doing be erroneously considered as tapasya. But : *tyāgaś ca sannatiś caiva śiṣyate tapa uttamam/5 sadopavāsī ca bhaved brahmacārī sadaiva ca, muniś ca syāt sadā vipro daivatam ca sadā bhajet/6 kutumbiko dharmakāmaḥ sadā svapnaś ca bhārata/ maamāṃsāśī sadā ca syāt pavitraṃ ca sadā japet/7 amṛtāśī sadā ca syān na ca syād viṣabhojanaḥ, vighasāśī sadā ca syāt sadā caivātithi priyaḥ/* Bhishma explained further: 'In my opinion, 'thyaaga and vinaya' or self sacrifice, obedience and modesty are to be the prequalified tapasya and of everlasting 'brahmacharitra'. Bharata Nandana! A 'thyagi and vinaya purna brahmana' be considered as a 'sadaa muni and sarvadaa devata.' Even being a grihasti, he who be of the desire of 'nirantara dharma paalana' would ever be away from tiresomeness and fatigued sleepishness. He who be never a maamsa bhakshaka- sadaa pavitra paalama and vaishva devaadi yajna sesha - amritamaya bhojaaahaari besides being of atithi puja kaari.

[ Vishleshana on Vaishvadeva Vidhi vide Paraashara Smriti

*Shatkarmaabhi nirato nityam Devataathithi pujakaha, Hutasheshentu bhunjaano Brahmano naavaseedati/ Sandhyaa staanam japo homo Devataanaamcha Pujanam, Vaishvadevaatithyancha shatkarmaani diney diney/* In fact, the day time if divided into eight parts, Deva Puja- Tarpana, Brahma Yajna or Veda Pathana, Vaishwa Deva, are all integral parts excluding the Bhojana Kaala. Vaishwa Deva Prakarana: *Panchame cha tathaa bhaage samvibhaago yathaarhatah, Pitru Deva Manushyaanaam keetakaanaam chopa dishyate/---Deva Yagnah Pitru Yagno Bhuta Yagno Manushyayagno Brahma yagnah/* Devaarchanaanantara Karya or the Duty mentioned among the Six Daily Duties of Brahmana following Deva Puja is called Vaishwa Deva comprising Deva-Pitru-Bhuta-Manushya-Brahma Yagnas. Vaishwa Deva needs to be performed as per one's own family tradition in Shalaagni or Loukikagni; Angira said: *Shalaagnou vaa pachedannam Loukike vaapi nityashah, Yasminnagnou pachedannam tasmin homo vidhheyate/* The 'pachaanna' or the cooked rice is offered to the fully enflamed Agni either in Loukikagni or of on-going nature while shalaagni is improvised. Also, Vaishwa deva karya needs to be performed to appease Pancha Suna: *Pancha soona Grihastasya vartanteyharah sadaa, Khandani peshani chulli jala kumbha upaskarah/* (Normally house holders commit five sources of 'Jeeva himsa', viz. khandani or cutting vegetables by the kitchen appliances,

peshani or pounding and pasting implements, chulli or water containers and cleaners and maarjani or washing utensils, floors etc). Whatever shortcomings and sins are committed daily in one's house holds are rooted out by the end of the day with the Vaishwaanara Vidhi. Anaahitaagni Vaishwa Deva vidhi includes Deva Yagna, Bali haarana, Bhuta yagna, Pitru yagna, Manushya yagna or Atithi Bhojana. Hence is the significance of Vaishwa deva vidhana as a part of the Shat Karma Vidhi. Incidentally, those who have not fulfilled the daily Vaishwaanara including Athithi Puja are stated to end up on termination of one's life as a crow! ]

#### Further stanzas as followed

[y] *katham sadopavāsī syād brahmacārī katham bhavet, vighasāsī katham ca syāt sadā caivātithi priyaḥ/ 9 [bhī] antarā prātar āśaṃ ca sāyam āśaṃ tathaiva ca, sadopavāsī ca bhaved yo na bhuṅkte katham cana/ 10 bhāryāṃ gacchan brahmacārī rtau bhavati brāhmaṇaḥ, rtavādī sadā ca syāj jñānānityaś ca yo naraḥ/ 11 abhakṣayan vṛthā māmsam amāmsāsī bhavaty uta, dānānityaḥ pavitraś ca asvapnaś ca divā svapan/ 12 bhṛtyātithiṣu yo bhuṅkte bhuktavatsu sadā sa ha, amṛtaṃ sakalaṃ bhuṅkta iti viddhi yudhiṣṭhira/ 13 abhuktavatsu nāśnānaḥ satataṃ yas tu vai dvijaḥ, abhojanena tenāsya jitaḥ svargo bhavaty uta/*

Yuddhishtara enquired of Pitamaha as to how indeed be able to sustain as nitya upavaasis- satata brahmachaaris, nitya yagna shishtha anna bhoktaas, and nitya upavaasees. Bhishma replied: A person who would take no food at all from morning till evening be defined as have been a 'nitya upavaasi'. Also that dwija who would make samaagama with his wife except after ritukaala snaana be known as a sadaa brahmachaari. Further, he who would be a maamsa bhakshaka ever be known as 'amaamsa bhakshaka'. He who be a nitya daana nirata be called a pavitra maanava. He would never sleep during the daytime be called a sadaa jaagrita manushya. Yuddhishtara! Be this well realised that he who be the bharaana-poshaka of 'maata-pitaas' is a well defined manushya. Further he who would be the bhokta along with or thereafter the 'athithi seva and sevaka bhojanaanata bhokta' be known as 'amrita bhojanaahaari' and be of the achievement of swargalokapunya .

*devatābhyaḥ pitṛbhyāś ca bhṛtyebhyo 'tithibhiḥ saha, avasiṣṭaṃ tu yo 'śnāti tam āhur vighasāsinam/ 15 teṣāṃ lokā hy aparyantāḥ sadane brahmaṇā saha, upasthitāś cāpsarobhiḥ pariyānti divaukasaḥ/ 16 devatābhiś ca ye sārdaṃ pitṛbhiś copabhuñjate, ramante putrapautraiś ca teṣāṃ gatir anuttam/*

It is that person who would consume his 'yagnashishtha anna' after the naivedya to Devaganaas, Pitruganaas, Maataapitaas, atithi devataas, and bhṛtyaganaas be qualified for akshaya loka prapti and even Brahma and apsaraas besides devaganaas be performing parikramaas to his house. As that householder who would thus be enjoying his sheshaanna bhojana be surely qualified for paramottama gati prapti.

#### **Chapter Fifty on Satkarma- Shudda Buddhi-Tatva Jnaana as the cross high roads to Mahatpada - prapti- Example of King Prahlada cited**

*Yudhishtthara: yad idaṃ karma loka 'smiñ śubhaṃ vā yadi vāśubhaṃ, puruṣaṃ yojayaty eva phalayogena bhārata/ 2 kartā svit tasya puruṣa utāho neti saṃśayaḥ., etad icchāmi tattvena tvattaḥ śrotuṃ pitāmaḥ/ 3 [bhī] atrāpy udāharanīmam itihāsaṃ purāṇanam, Prshlaadsya ca saṃvādam indrasya ca yudhiṣṭhira/ 4 asaktaṃ dhūtapāpmānaṃ kule jātaṃ bahuśrutam, astambham anahaṃkāraṃ sattvasthaṃ samaye ratam/ 5 tulyanindāstutiṃ dāntaṃ śūnyāgāra niveśanam, carācarāṇāṃ bhūtānāṃ*

veditaprabhavāpyayam/ 6 akrudhyantam ahṛṣyantam apriyeṣu priyeṣu ca, kāñcane vātha loṣṭe vā  
 ubhayoḥ samadarśanam/ 7 ātmaniḥśreyasajñāne dhīraṃ niścita niścayam, parāvarajñam bhūtānām  
 sarvajñam samadarśanam/ 8 śakraḥ prahrādam āsīnam ekānte saṃyatendriyam, bubuddhutsamānas tat  
 prajñam abhigamyedam abravīt/ 9 yaiḥ kaiścīt saṃmato loka guṇaiḥ syāt puruṣo nṛṣu, bhavatyanapagān  
 sarvāṃs tān guṇāṃl lakṣayāmahe/ 10 atha te lakṣyate buddhiḥ samā bāla janair iha, ātmānam  
 manyamānaḥ sañ śreyāḥ kim iha manyase/ 11 baddhaḥ pāsaiś cyutaḥ sthānād dviṣatām vaśam āgataḥ,  
 śriyā vihīnaḥ prahrāda śocitavye na śocasi/ 12 prajñā lābhāt tu daiteya utāho dhṛtimattayā, prahrāda  
 svastharūpo 'si paśyan vyasanam ātmanah/ 13 iti saṃcoditas tena dhīro niścita niścayaḥ, uvāca  
 ślakṣṇayā vācā svām prajñam anuvarṇayan/ 14 pravṛttiṃ ca nivṛttiṃ ca bhūtānām yo na budhyate,  
 tasya stambho bhaved bālyān nāsti stambho 'nupaśyataḥ/ 15 svabhāvāt saṃpravartante nivartante  
 tathaiva ca, sarve bhāvās tathā bhāvāḥ puruṣārtho na vidyate/ 16 puruṣārthasya cābhāve nāsti kaś cit  
 svakārakaḥ, svayaṃ tu kurvatas tasya jātu māno bhaved iha/ 17 yas tu kartāram ātmānam manyate  
 sādhasādhunoḥ, tasya doṣavati prajñā svamūrtye ajñeti me matiḥ/ 18 yadi syāt puruṣaḥ kartā śakrātma  
 śreyase dhruvam, ārambhās tasya sidhyeran na ca jātu parāhavet/ 19 aniṣṭasya hi nirvṛttir anivṛttiḥ  
 priyasya ca, lakṣyate yatamānānām puruṣārthas tataḥ kutah/ 20 aniṣṭasyābhinirvṛttiṃ iṣṭasaṃvṛttiṃ eva  
 ca, aprayatnena paśyāmaḥ keśāṃ cit tat svabhāvataḥ/ 21 pratirūpa dharāḥ ke cid drśyante buddhi -  
 sattamāḥ, virūpebhyo 'lpabuddhibhyo lipsamānā dhanāgamam/ 22 svabhāvapreritāḥ sarve nivīśante  
 guṇā yadā, śubhāśubhās tadā tatra tasya kiṃ mānakāraṇam/ 23 svabhāvād eva tat sarvam iti me niścitā  
 matiḥ, ātmapraṭiṣṭhitā prajñā mama nāsti tato 'nyathā/ 24 karmajaṃ tv iha manye 'haṃ phalayogaṃ  
 śubhāśubham, karmaṇām viśayaṃ kṛtsnam ahaṃ vakṣyāmi tac chrṇu/ 25 yathā vedayate kaś cid odanaṃ  
 vāyaso vadan, evaṃ sarvāṇi karmāṇi svabhāvasyaiva lakṣaṇam/ 26 vikārān eva yo veda na veda  
 prakṛtiṃ parām, tasya stambho bhaved bālyān nāsti stambho 'nupaśyataḥ/ 27 svabhāvabhāvino bhāvān  
 sarvān eveha niścaye, budhyamānasya darpo vā māno vā kiṃ kariṣyati/ 28 veda dharmavidhiṃ kṛtsnam  
 bhūtānām cāpy anityatām, tasmāc chakra na śocāmi sarvaṃ hy evedam antavat/ 29 nirmamo nirahaṃ -  
 kāro nirtho muktabandhanaḥ, svastho 'vyapetaḥ paśyāmi bhūtānām prabhavāpyayau/ 30 kṛtaprajñasya  
 dāntasya vitṛṣṇasya nirāśiṣaḥ, nāyāsa vidyate śakra paśyato lokavidyayā/ 31 prakṛtau ca vikāre ca na me  
 prītiḥ na ca dviṣe, dveṣṭāram na ca paśyāmi yo mamādyā mamāyate/ 32 nordhvaṃ nāvān na tiryak ca na  
 kva cic chakra kāmāye, na vijñāne na vijñeye nājñāne śarma vidyate/ 33 [śakra] yenaiśā labhyate  
 prajñā yena śāntir avāpyate, prabrūhi tam upāyaṃ me samyak prahrāda pricchate/ 34 [prahlāda]  
 ārjavenāpramādena prasānenātmavattayā, vṛddhaśuśrūsayā śakra puruṣo labhate mahat/ 35 svabhāvāl  
 labhate prajñam śāntim eti svabhāvataḥ, svabhāvād eva tat sarvaṃ yat kiṃ cid anupaśyasi/ 36 [bhī]  
 ity ukto daitya patinā śakro vismayam āgamat, prītimāṃś ca tadā rājaṃs tad vākyam pratyapūjayat/ 37  
 sa tadābhycarya daityendram trailokyapatir īśvaraḥ, asurendram upāmanta jagāma svam niveśanam/

Yuddhishtara enquired of Bhishma that no doubt manushyaas be ever resorting to karmaacharana as of  
 satkarmaas or otherwise and reap the fruits as sour or sweet. But, who indeed be the karta whose kartavya  
 be the karma! May this be elaborated by way of 'tatva yukta samaadhana'! Then Bhishma replied that this  
 be better explained by Indra-Prahlada samvaada on this very context. Kinng Prahlada was indeed a  
 truthful personification of 'paapa rahita- bahushruta vidvan free from ahankaara as saturated with 'tatva  
 jnaana'. He was known as person of 'ninda and stuti samaana-manasendriya shuddhi swarupa' - and of  
 nirantara paramatma dhyana susthita. Then once Indra approached King Prahlada and stated: yaiḥ  
 kaiścīt saṃmato loka guṇaiḥ syāt puruṣo nṛṣu, bhavatyanapagān sarvāṃs tān guṇāṃl lakṣayāmahe/ 10  
 atha te lakṣyate buddhiḥ samā bāla janair iha, ātmānam manyamānaḥ sañ śreyāḥ kim iha manyase/ 11  
 baddhaḥ pāsaiś cyutaḥ sthānād dviṣatām vaśam āgataḥ, śriyā vihīnaḥ prahrāda śocitavye na śocasi/ 12

*prajñā lābhāt tu daiteya utāho dhṛtimattayā, prahrāda svastharūpo 'si paśyan vyasanam ātmanah/ 13 iti samcoditas tena dhīro niścita niścayaḥ, uvāca ślakṣṇayā vācā svām prajñām anuvārṇayan/*

‘Daitya Raja! Indeed, in this ‘samsaara’ as of what all instincts being of constant prevalence with, and how is it that you be seated with ‘susthira bhaava’! In this ‘jagat’ which kind of atma jnaana that you are replete with! After all which type of ‘bandhanaas’ that you seem to be facing now: you are neither being of rajya bhrashthata, nor of shatru baadha. Yet which atma nirbharata and of atma jnaana that you are replete with!’ Then, King Prahlada replied on his sweet voice.

*pravṛttiṃ ca nivṛttiṃ ca bhūtānām yo na budhyate, tasya stambho bhaved bālyān nāsti stambho 'nupaśyataḥ/ 15 svabhāvāt sampravartante nivartante tathaiva ca, sarve bhāvās tathā bhāvāḥ puruṣārtho na vidyate/ 16 puruṣārthasya cābhāve nāsti kaś cit svakāraḥ, svayaṃ tu kurvatas tasya jātu māno bhaved iha/ 17 yas tu kartāram ātmānam manyate sādhasādhunoḥ, tasya doṣavati prajñā svamūrty ajñeti me matiḥ/*

Deva Raja! As the praanis in the srishti be not aware of ‘pravritti and nivritti’ concepts, then their ‘aviveka buddhi jadatva’ would prevail and that be the essential cause of the mirage effect against atma jnaana. In other words the root cause of agjnaana be stalling the sprouting of the plant of jnaana and of ‘vivekata’ or of mental maturity and of ‘atma saakshaatkaara’. As all types of bhaava-abhaava-swabhaavaas be flashing on the mental screens, purusha prayatnaas be remaining unfruitful. As the purusha prayatnaas be remaining unfruitful, swayam kartavyaas be lacking and the buddhi jnaanaas be ever elusive and hence the tatva jnaana too.

*18 yadi syāt puruṣaḥ kartā śakrātma śreyase dhruvam, ārambhās tasya sidhyeran na ca jātu parāhavet/ 19 aniṣṭasya hi nirvṛtir anivṛtiḥ priyasya ca, lakṣyate yatamānānām puruṣārthas tataḥ kutaḥ/ 20 aniṣṭasyābhinirvṛttiṃ iṣṭasamvṛttiṃ eva ca, aprayatnena paśyāmaḥ keśām cit tat svabhāvataḥ/ 21 pratirūpa dharāḥ ke cid drśyante buddhi -sattamāḥ, virūpebhyo 'lpabuddhibhyo lipsamānā dhanāgamam/22 svabhāvaprēritāḥ sarve niviśante guṇā yadā, śubhāśubhās tadā tatra tasya kiṃ mānakāraṇam/ 23 svabhāvād eva tat sarvam iti me niścitā matiḥ, ātmapratiṣṭhitā prajñā mama nāsti tato 'nyathā/*

Indra! In case, the purusha being the karta be effective, then the ‘prayatna paraabhava’ might not happen. If the endeavor be not even initiated then there be no relevance of the fruitful result at all as of the cause and causation effect. How many praanis be likewise of the swabhava or the mindset of initiating the ‘prayatna’ even being buddhimaans, shubhaashubha prakaara guna preritaas. My decisive viewpoint be that one’s swabhava be the major hurdle to cross over. My atmanishtha buddhi would not negate the lack of human effort in any case.

*karmajam tv iha manye 'haṃ phalayogaṃ śubhāśubham, karmaṇām viśayaṃ kṛtsnam ahaṃ vakṣyāmi tac chrṇu/ 25 yathā vedayate kaś cid odanaṃ vāyaso vadan, evaṃ sarvāṇi karmāṇi svabhāvasyaiva lakṣaṇam/ 26 vikārān eva yo veda na veda prakṛtiṃ parām, tasya stambho bhaved bālyān nāsti stambho 'nupaśyataḥ/ 27 svabhāvabhāvino bhāvān sarvān eveha niścaye, budhyamānasya darpo vā māno vā kiṃ kariṣyati/ 28 veda dharmavidhiṃ kṛtsnam bhūtānām cāpy anityatām, tasmāc chakra na śocāmi sarvaṃ hy evedam antavat/*

In the context of shubhaashubha phala prapti, some might feel that karmaacharana be the root cause. But would this not be misproved by certain examples of a crow might fall down while seeking to swallow food and the co-crows would try to swarm around and seize the food; thus samasta karmaas be measured by the ‘swabhaava’ indeed. As the body’s vikaaraas be not noted clearly, then the prakriti swabhaavaas be not realised and that ‘aviveka kaarana mohaabhimaanaas’ seek to halt the karmaacharana. Samasta bhaavaas are based on one’s own ‘swabhaava’. Once this rudimentary reality be visualised, then one’s

durabhimaana and darpa swabhava should falsify the notion against karmaacharana and the initiating the positive mindset accordingly. King Prahlada continued addressing Indra: ‘ Am a not seized of the nuances of Dharma vidhi in the context of kaaryaacharana by maanavaas and of samasta bhutaas! That is why my stressful assertion that they be all subject to vinaasha.

*nirmamo nirahaṃ -kāro nirīho muktabandhanaḥ, svastho 'vyapetaḥ paśyāmi bhūtānāṃ prabhavāpyayau/ 30 kṛtaprajñasya dāntasya vitṛṣṇasya nirāśiṣaḥ, nāyāsa vidyate śakra paśyato lokavidyayā/ 31 prakṛtau ca vikāre ca na me prītir na ca dviṣe, dveṣṭāraṃ na ca paśyāmi yo mamādyā mamāyate/ 32 nordhvaṃ nāvān na tiryak ca na kva cic chakra kāmaye, na vijñāne na vijñeye nājñāne śarma vidyate/*

King Prahlada continued addressing Indra that the typical ‘maanava bandhanaas’ like ‘mamata-ahamkaara-kaamana shunyatas’ would prove to be the negations of ‘atma nishtha’ and hence ever revolving cycle of uppatti - vinaasha-and punarutpatti. Indra! I am of the traits of shuddha buddhi-manasendriya nigrhata-trishna kaamana raahitya- and of sadaa avinaashi atmadrishiti and hence be freed from kashtasukhaas as you had enquired as to how I had been freed from ‘kashta sukhas’. Be this noted that neither prakriti nor its guna trayaas and even ragadweshhaas of any impact and impulse on my actio n-reaction syndrome! Indra! I have no enchanment for swarga-bhutala-pataalaas; nor of jnaana-vigjnaana-jneya nimittaas and of karmaavashyaka even!

*[śakra] yenaishā labhyate prajñā yena śāntir avāpyate, prabrūhi tam upāyaṃ me samyak prahrāda prcchate/ 34 [prahlāda] ārjavenāpramādena prasānenātmavattayā, vṛddhaśuśrūsayā śakra puruṣo labhate mahat/ 35 svabhāvāl labhate prajñāṃ śāntim eti svabhāvataḥ, svabhāvād eva tat sarvaṃ yat kiṃ cid anupaśyasi/*

As King Prahlada replied Indra thus about his truthful concept of Atma Nirbharata thus, Indra was struck at the candid explanation of King Prahlada thus, the latter enquired of the King as to kind of methodology that that type shanti prapti. Then Prahlada replied most politely yet truthfully: ‘ Indra! Be this realised that the traits of ‘saralata-saavadhaani-buddhi nirmalata-chittha sthirata-and vridhha shushruta’ be the pillars and the corner stones as well for the ‘mahad pada praapti’ for maanushyas. As these gunaas and swabhavaas be absorbed then there ought to be ‘shaanti swabhaava prapti’.’ As King Prahlada explained thus, Mahendra was stunned and overawed and having duly worshippedhim had returned back to swarga.

[Vishleshana on Prahlada’s brief background and his kingship facets of vranaashrama dharma paripaalana vide Maha Bhagavata Purana]

Suka Muni elaborated as to how Hiranyakasipu was enraged at the demise of his brother Hiranyaksha, when he sought to push the Planet of Earth into Patala loka and the Incarnation of Lord Vishnu as the Great Boar killed him. To avenge the death of his brother, Hiranyakasipu performed unprecedented austerities to please Lord Brahma. The relentlessness of the austerities was such that fire emerged from the Demon’s ears and was spread over the entire Universe. The Five Elements were shaken up and Demi-Gods appealed to Lord Brahma to intervene. As Brahma finally appeared before the Demon, the latter solicited immortality as his desire. As that would not be possible since every being in Creation would have to perish, then the Demon asked for boons that he would be tantamount to immortality, ie he could be killed by no living entity, demi-Gods, any power in the Universe, and neither during day nor night. Thus having been empowered by the benedictions from Lord Brahma, Hiranyakasipu terrorised the entire Universe and insisted the he was God himself and as such be worshipped by one and all. His son Prahlada was a staunch devotee of Lord Narayana by birth and it became evident that the boy could not be stopped

from worshipping the Lord. The Demon King engaged the sons of Guru Sukracharya, (the Head Priest of Demons), named Sanda and Amarka to use their entire patience and forbearance to convert Pahlada's psyche away from the devotion to Narayana but to no avail. Hiranyakasipu tried the essence of the Four known means of 'Sama' ( Intense counseling or brain washing), 'Dana' ( Material benefits), 'Bheda' ( creating aversion against Narayana and appealing for filial duties) and finally the use of 'Danda' ( by creating scare of death or violence of extreme degrees).Pahlada became inflexible and took to extreme devotion of Narayana in the most desperate manner. So did the father who resorted to every possible means of killing the child. An exasperated Demon King finally asked the boy to show Narayana in a column of the Hall. Out came a roar of a frightful species of a mix of man-lion entity who placed the strong body of the Demon King on the Lord's thighs and tore of the Demon's body to pieces. Lord Brahma, Lord Siva, the entire congregation of Demi-Gods led by Indra and the Great Sages appeared to witness how 'Dharma'was revived as the destruction of the enormous Demon King was complete. It was possible for Pahlada alone to gradually bring down the huge fury of Lord Narasimha, Who was neither an animal nor a human being, nor any species of Brahma's creation and the time of destruction was neither day nor night but dusk time, as per the Demon's own charter of death wish! Hiranakasipu attained 'Sarupya Mukti' thereafter. Pahlada became a highly benevolent King subsequently.

#### Varnashrama and Grihasti Dharma in King Pahlada's Regime

Suka Maha Muni informed King Parikshith as to how Pahlada ruled his Kingdom with justice, virtue and as per Scriptures. Narada who was a witness to the manner in which King Pahlada reigned was explained in detail to King Yudhishtara. Pahlada had unreserved devotion to the Supreme Lord, profound knowledge of Scriptures, unparalleled wisdom essential for a Ruler and most importantly a high sense of detachment devoid of material desires. Indeed these are the rarest of qualities that an ideal King could possess. Taking cue from the ideal governance followed by Pahlada, Narada defined ideal values of Varnashrama Dharma-the Four Class System- to ensure social values in a Society based on Spiritual Principles. Basically stated, the rudimentary observance of religious regime demands tolerance, truthfulness, austerity, simplicity, control of mind and senses, celibacy, charity, contentment, and non-violence. These qualities are applicable to one and all. Among 'Dvijas' or twice born-initially by birth and subsequently after the Ceremony of wearing the Holy Thread – are the three categories viz. Brahmanas ( the Class of Religious Practice), the Kshatriyas ( the Class of Defenders of Dharma or Justice), the Vanijya Classs ( the Business and Trading Class) have larger responsibilities of socio-religious nature. Brahmanas should have vedic knowledge and practice and possess the qualities of austerity, spirituality, self control, physical cleanliness, purity of thought and action and daily ritualistic worship. Kshatriyas ought to protect, preserve and enforce regulations of the society and ensure law and order. Vysyas are expected to business interests of the Society, including agriculture and allied activities. The fourth class are meant for servicing the general needs of the Society. But if one shows symptoms of a specific class, the person be accepted to the duties of that category, irrespective of origin of birth. The Veda Base in this connection is: *YasyaYallakshanam proktum / Pumso varnabhivyanjanam / yad anyaprapiti drusyata / tat teniva vinirdisat* – Yasya: of whom; yat:which; lakshanam: symptom; prokta : described ( as above); pumsah : of a person; varna abhivyanjakam : indicating the classification; yat:if; api:also; drusyeta : is seen; tat: that; tena : by that symptom; eva:certainly;vinurdiset: be accepted, [regardless of birth].( Bhagavata Purana:Canto 7, chapter 11, verse:35)]

## Chapter Fifty One on Indra's heckling Bali Chakravarti who mainained poise as Indra was quietened

*Yuddhishtara: yayā buddhyā mahīpālo bhraṣṭa śrīr vicaren mahīm, kāladanḍa viniṣpiṣṭas tan me brūhi pitāmaha/ 2 [bhī] atrāpy udāharantīmam itihāsaṃ purātanam, vāsavasya ca saṃvādaṃ baler vairocanasya ca/ 3 pitāmaham upāgatya pranipatya kṛtāñjaliḥ, sarvān evāsurāñ jivā baliṃ papraccha vāsavaḥ/ 4 yasya sma dadato vittaṃ na kadā cana hīyate, taṃ baliṃ nādhigacchāmi brahmann ācakṣva me balim/ 5 sa eva hy astam ayate sa sma vidyotate diśaḥ, sa varṣati sma varṣāni yathākālam atandritaḥ, taṃ baliṃ nādhigacchāmi brahmann ācakṣva me balim/ 6 sa vāyur varuṇaś caiva sa raviḥ sa ca candramāḥ, so 'gnis tapati bhūtāni pṛthivī ca bhavaty uta, taṃ baliṃ nādhigacchāmi brahmann ācakṣva me balim/ 7 [brahmā] naitat te sādhu maghavan yad etad anupṛcchasi, pṛṣṭas tu nānṛtaṃ brūyāt tasmā vakṣyāmi te balim/ 8 uṣṭreṣu yadi vā goṣu khareṣv aśveṣu vā punaḥ, variṣṭho bhavitā jantuḥ śūnyāgāre śacīpate/ 9 [śakra] yadi sma balinā brahmañ śūnyāgāre sameyivān, hanyām enaṃ na vā hanyām tad brahmann anuśādhi mām/ 10 [brahmā] mā sma śakra baliṃ hiṃsīr na balir vadham arhati nyāyāms tu śakra prastavyas tvayā vāsava kāmīyā/ 11 [bhī] evam ukto bhagavatā mahendraḥ pṛthivīm tadā, cacāirāvata skandham adhiruḥya śriyā vṛtaḥ/ 12 tato dadarśa sabaliṃ kharaveṣeṇa saṃvṛtam yathā khyātaṃ bhagavatā śūnyāgāra kṛtālayam/ 13 [śakra] kharayonim anupṛāptas tuṣabhakṣo 'si dānava iyaṃ te yonir adhamā śoṣasy āho na śocasi/ 14 adṛṣṭaṃ bata paśyāmi dviṣatām vaśam āgatam, śriyā vihīnam mitraiś ca bhraṣṭa vīryaparākramam/ 15 yad yad yānasahasreṇa jñātibhiḥ parivāritaḥ, lokān pratāpayan sarvān yāsy asmān avitarkayan/ 16 tvan mukhāś caiva daiteyā vyatiṣṭhaṃs tava śāsane, akrṣṭapacyā pṛthivī tavaiśvare babhūva ha, idaṃ ca te 'dya vyasanam śocasy āho na śocasi/ 17 yadātiṣṭhaḥ samudrasya pūrvakūle vilelihan, jñātibhyo vibhajan vittaṃ tadāsīt te manaḥ katham/ 18 yat te sahasrasamitā nanṛtur deva yoṣitaḥ, bahūni varṣapūgāni vihāre dīpyataḥ śriyā/ 19 sarvāḥ puṣkara mālīnyaḥ sarvāḥ kāñcanasaprabhāḥ, katham adya tadā caiva manas te dānaveśvara/ 20 chattraṃ tavāsīt sumahat sauvarṇam mani bhūṣitam, nanṛtur yatra gandharvāḥ saḥ sahasrāni saptadhā/ 21 yūpas tavāsīt sumahāñ jayataḥ sarvakāñcanaḥ, yatrādadaḥ sahasrāṇām ayutāni gavām daśa/ 22 yadā tu pṛthivīm sarvāṃ yajamāno 'nuparyayāḥ, śamyākṣepeṇa vidhinā tadāsīt kiṃ nu te hṛdi/ 23 na te paśyāmi bhṛṅgāraṃ na chattraṃ vyajanaṃ na ca, brahmadattāṃ ca te mālāṃ na paśyāmy asurādhipa/ 24 [bali] na tvam paśyasi bhṛṅgāraṃ na chattraṃ vyajanaṃ na ca, brahmadattāṃ ca me mālāṃ na tvam drakṣyasi vāsava/ 25 guhāyām nihitāni tvam mama ratnāni pṛcchasi, yadā me bhavitā kālas tadā tvam tāni drakṣyasi/ 26 na tv etad anurūpaṃ te yaśaso vā kulasya vā, samṛddhārtho 'samṛddhārtham yan mām katthitum icchasi/ 27 na hi duḥkheṣu śocanti na prahrṣyanti carddhiṣu, kṛtaprajñā jñānatṛptāḥ kṣāntāḥ santo manīṣinaḥ/ 28 tvam tuprākṛtayā buddhyā purandara vikatthase, yadāham iva bhāvī tvam tadā naivam vadiṣyasi/*

Yudhishtara queried of a Chakravarti like Bali who had been dethroned by Maha Vishnu in His Vamanaavataara by 'kaala mahima' should be feeling and how his buddhi be transformed thereafter. Bhishma replied that a 'samvaada' between Indra and Bali the son of Virochanakumara and the grandson of King Prahlada be cited to ascertain the inner feelings of Bali. Therefore the Vamaavtara, Indra approached Brahmadeva and enquired about the whereabouts of Balichakravarti as Indra was already obsessed with a series of vijaya prapti against samasta asuraas. Indra further remarked to Brahma that Bali Chakravarti's 'aishvarya' was endless, some times he would assume the form of Vayu, he might be like Varuna and manifest varshas, he might be like Surya Chandras and dazzle up the skies, he might assume the form of Agni and toture the lokaas with thirst of the praanis, and so on. ' Brahma Pitaamaha!



Do kindly inform about the Chakravarti's whereabouts. Then Brahmadeva replied to Indra: 'Maghavan! This be neither be a very appropriate information that you would ask for nor I might evade for a reply. And hence my reply: *uṣṭreṣu yadi vā goṣu khareṣv aśveṣu vā punaḥ, variṣṭho bhavitā jantuḥ śūnyāgāre śacīpate/ 9 [śakra] yadi sma balinā brahmañ śūnyāgāre sameyivān, hanyām enaṃ na vā hanyām tad brahmann anuśādhi mām/ 10 [brahmā] mā sma śakra baliṃ hiṃsīr na balir vadham arhati nyāyāms tu śakra prastavyas tvayā vāsava kāmīyā/*

'Shachipati Indra! Be this realised Bali Chakravari be possible to locate in goshaalaas, ashvashalaas, camel sheds and such'. Then Indra interrupted Brahma: 'In case Bali be seen in any such lonely place, may I kill Indra or not?' Brahma replied: Indra! May you not kill Bali as he be not suitable for that venture. However you could certainly question him as per your 'icchaanusaara-nyaaaynusaara vyavahaara vishaya prashna'. Accordingly as per Brahma's directive, Indra had visioned Bali Chakravarti in the form of a donkey. Then Shakra remarked at the Chakravarti as follows:

*kharayonim anuprāptas tuṣabhaḥśo 'si dānava iyaṃ te yonir adhamā śoṣasy āho na śocasi/14 adṛṣṭaṃ bata paśyāmi dviṣatām vaśam āgatam, śriyā vihīnaṃ mitraiś ca bhraṣṭa vīryaparākramam/ 15 yad yad yānasahasreṇa jñātibhiḥ parivāritaḥ, lokān pratāpayan sarvān yāsy asmān avitarkayan/ 16 tvan mukhās caiva daiteyā vyatiṣṭhaṃs tava śāsane, akṛṣṭapacyā pṛthivī tavaiśvare babhūva ha, idaṃ ca te 'dya vyasanam śocasy āho na śocasi/ 17 yadātiṣṭhaḥ samudrasya pūrvakūle vilelihan, jñātibhyo vibhajan vittam tadāsīt te manaḥ katham/*

'Danava! Having been born as a donkey and consuming grass, do you not be ashamed by yourself. Today, I am having to see your form and feel sad as neverbefore. Now, you are caught up my your staunh enemy's hold. You are bereft of your Rajalakshmi and comrades, proving that your bala paraakramaas be put to nought. So far you had been celebrating in the august company of thousands of asuraas but now hiding like an ass. Are you not by now getting shaky physically and shocked mentally! There were times when you were blissful on mountain tops and diving deep in samudraas with bhoga laalasaas on the company of brotherhoods and bandhu bandhavaas, but do you or not realise the exigency of this kaala mahima and of your manovyakulata right now!

*yat te sahasrasamitā nanṛtur deva yoṣitaḥ, bahūni varṣapūgāni vihāre dīpyataḥ śriyā/ 19 sarvāḥ puṣkara mālīnyaḥ sarvāḥ kāñcanasaprabhāḥ, katham adya tadā caiva manas te dānaveśvara/ 20 chattraṃ tavāsīt sumahat sauvarṇam mani bhūṣitam, nanṛtur yatra gandharvāḥ saḥ sahasrāṇi saptadhā/ 21 yūpas tavāsīt sumahāñ jayataḥ sarvakāñcanaḥ, yatrādadaḥ sahasrāṇām ayutāni gavām daśa/ 22 yadā tu pṛthivīm sarvām yajamāno 'nuparyayāḥ, śamyākṣepeṇa vidhinā tadāsīt kiṃ nu te hr̥di/ 23 na te paśyāmi bhr̥ngāraṃ na chattraṃ vyajanaṃ na ca, brahmadattām ca te mālām na paśyāmy asurādhipa/*

Thus far you have had the ecstatic hold of Rajyalakshmi for innumerable years and have had blissful raptures . At that time thousands of 'suvarnakantiyukta devanganas' had been garlanding you with padmamaalaas and presenting you with nritya yukta haava bhaavaas . But now, what indeed would happen to you now as there ought to be a sudden and tortuous tragedy now! There were times when gandharvaas were vying each other to hold navaratna khachita suvarna chhatras to cover your glittering kireetaas even as they were in raptures while presenting vividha nritya kalaa pradarshanaas. As and when you were engaged performing yagjnas, the 'yagjna mandapas' were of 'atyanta vishaala suvarna stambhaas' each with innumerable cows tied together. Daityaraja! Which kind of retrospection that you might have vis-à-vis the prospective vision of gloom that your psyche might be saturated with. As and when you were seeking to perform 'shamyaakshepa vidhi yagjna vidhi' and were resorting to prithvi parikrama, how ecsatic you ought to have been! [ Samyakshepa means cutting huge trunks of trees and

lifting and throwing off by balavaan purushaas and that bhubhaaga as crossed across was termed as ‘shamyaapaata’] Asura Raja! now neither you be bestowed divya maalaas nor chaamaraas! As Indra having seen a donkey swarupa King Bali making mockery of the latter, he replied Indra befittingly as follows: *na tvam paśyasi bhr̥ṅgāraṃ na chattraṃ vyajanaṃ na ca, brahmadattāṃ ca me mālāṃ na tvam drakṣyasi vāsava/ 25 guhāyāṃ nihitāni tvam mama ratnāni pr̥cchasi, yadā me bhavitā kālās tadā tvam tāni drakṣyasi/ 26 na tv etad anurūpaṃ te yaśaso vā kulasya vā, samṛddhārtho 'samṛddhārthaṃ yan mām katthitum icchasi/ 27 na hi duḥkheṣu śocanti na prahr̥ṣyanti carddhiṣu, kṛtaprajñā jñānatṛptāḥ kṣāntāḥ santo manīsinah/ 28 tvam tuprākṛtayā buddhyā purandara vikatthase, yadāham iva bhāvī tvam tadā naivam vadiṣyasi/*

Deveshwara! The display of the idiotic and wreckless mental attitude of yours be truly deplorable and surprising. Indeed you be the King of Devaas and this kind of disgusting statements which would be glaringly humiliating others thoughtlessly would not behove of Indratva. At this time I am not concerned of the divya suvarna maalaas, ratna khachita samritthi chihnaas, geeta-naatya kanya prdarshanaas as they are hadly the signs of one’s life time accomplishments. Nor of kula-yagjna yashaas. He whose buddhi be of shuddha swarupa- jnaana tripta- kshamaashela. Satpurushaas are stated as of being neutral to victories and defeats; samruddhis and asamtruptis. Purandara! It is due to your ‘ashuddhi buddhi kaarana’ that you had been resorting to ‘atma prashamsha’. Your statements that ‘my status be far superior than yours’ would merely smack of inferiority feelings and mindset.

#### [Vishleshana on Bali Chakravarti and Vaamanaavataara vide Vamana Purana]

Chakravarti Bali of Daityas took over the reins of Trilokas from Virochana the son of Prahlada and the great Grand father of Hiranyakashipu, Devas lost power in Swarga and the mighty Mayasura and Shambara flew the Flag of Vijayanti too. Yet, the Daityas were steeply engaged in Dharmik deeds, and they were guarding the Sky providing stability all-around. There was complete absence of sinners in the Kingdom and Dharma was predominate; Dharma was established on four feet except on one; all the Deputised Kings were performing Administration ideally and all the Four Varnaas of population were observing Dharma perfectly. It was at that opportune time that the Coronation of Bali Chakravarti took place amidst the chantings of Victory by all concerned. Devi Lakshmi appeared and congratulated at Bali’s Elevation to Supremacy along with her ‘Amsaas’ like the Devis named Hreem, Kirti, Dyuti, Prabha, Dhruti, Kshama, Bhuti, Ruddhi, Divya, Mahamati, Shruti, Smriti, Ida, Shanti, Pushti, Kriya, and also select Apsaraas. Meanwhile, Devataas were disillusioned at their discomfiture and the climax of Bali’s high status especially because of Daitya King’s unchallenged success owing to his Dharma Paalana and the lack of any record of Evil deeds by Daityas; they were also denied their shares of Yagna Phalaas. They approached their mother Aditi for solace and advice and in turn she reached her husband Kashyapa Muni. Kashyapa found the situation was delicate and even Brahma might find it difficult as strictly speaking the record of Daityas was above board! Brahma advised that the only way out would be that Tapasya and Aditi would perform strict Tapasya to Vishnu Deva and seek the most difficult boon of Vishnu taking birth as their son! The Couple reached the Banks of Kshira Samudra at a holy spot called Amrita, performed austere Tapasya and ‘Kaamada Vrata’ for thousand years by controlling their Indriyas, observing silence and Kashyapa chanted Veda Yukta Sukta called Parama Stuti: As both Kashyapa Muni and Devi Aditi made their Soul-full Prayers, the impossible Darshan of Bhagavan Vishnu appeared and granted the wish that he would indeed assume His Incarnation with a view to reinstate Indra and Devas to Swarga and Trilokas.

As Aditi got conceived and Bhagavan Vishnu agreed to do so, Prithvi got tremored, Mountains were shaken, and Sapta Samudras were agitated with wobbles of waves and there was strangeness all-around! Bali Chakravarti felt that there were considerable changes in the Nature as mountains were trembling and high Sea tides were on new high and more so Daityas were experiencing paleness and loss of their normal instincts of courage, assertiveness and egoism. Bali approached his grand father Prahlada and asked for the causes of these omens and premonitions. Parama Bhakta Prahlada deeply meditated Bhagavan Srihari and visualised the latter in the Garbha of Devi Aditi and had fleeting scenes of Ashtaadasha Vasus, Ekadasha Rudras, Dwadasha Adityas, two Ashvini Kumaraas, Forty Nine Maruts, Sandhyas, Vishwa Devas, Gandharvas, Nagas, Rakshasaas, his Son Virochana, Bali Chakravarti, Jambha, Kujumbha, Narakasura, Baana, and several other Daityas, Pancha Bhutas, Seas, Mountains, Rivers, Satpa Dwipaas, Brahma, Shiva, Nava Grahas, Daksha and other Prajapatis, Sapta Rishis and so on. Prahlada gave a heavy exhalation and conveyed the details what all he visioned and said that the Greatest Narayana in would soon be descending on Earth in his incarnation as Vamana Deva! Bali could not comprehend the full import of what Prahlada underlined and expressed his surprise whether Vamana Deva could be ever comparable with the Senior most Rakshasaas like Viprachitta, Shibi, Sankha, Ayamshanku, Hayashira, Ashwa Shira, Bhangha kaara, Maha Hanu, Kakkuraaksha and Durjaya. As Bali talked in such thoughtless comparisons with Paramatma and some examples of Danavas however mighty they might be, Prahlada got highly infuriated and shouted at Bali that there could not be bigger immature fool and hollow minded; he said that Bali's evil frame of mind would certainly lead the entire Vamsha of Daityas to doom. 'Bali! I have not come across a King of this kind who is evil-minded and dull-witted that could blame the Devaadhi Deva, Maha Bhaga, Sarva Vyaapi Vaasudeva; the names of the Daityas that you have taken as the so-called Mighty as also of Brahma and Devas were created by that Paramatma; indeed with just one 'Amsha' of myriad of his Amshaas, he created the whole 'Charaacharaas' and 'Samasta Vibhutis' or Manifestations including you, me, Daityas, Parvataas, Vrikshaas, Rivers, Forests, Samudraas, Sapta Dwipas, and so on and He is Sarva-Vandya, Sarva-Vyapi, and Sarva-Vidita; would there be a Vivekaheen-Murkha-Durbuddhi like you who would pass judgments on Him! What-ever are the reasons due to which you are faulting your Guru/ your father, or his father who is me or the Parama Guru who is Paramatma might be best known to you! Your talking slightly against Narayana is by far the worst since it tantamounts to cutting my head and it is to set right those feelings of pride and egotism that I am giving you a 'Shaap' / Curse that soon you would be dislocated from your Kingdom, Aishwarya, and ego. Chakravarti Bali was distraught and distressed at this most unfortunate happening of Prahlada's curse and was ashamed of himself for his rash, thoughtless and sinful belittling of Bhagavan's uniqueness which had understandably stirred up the anger of a legendary Bhakta of the unparalleled stature of Prahlada. He confessed that there was a total loss of his mental faculties when he conversed at that time due to superciliousness and over-enthusiasm of having defeated Devas which propelled his traits of arrogance; indeed his remarks had correctly hurt his grand father who was fully justified in giving him an irreparable curse but far worse than the curse, his behaviour which hurt elders, like Prahlada, who built a reputation of the family as Narayana Bhaktas, was sullied in the memory of future generations. This was humiliating to the Vamsha that he was squarely responsible! He begged of Prahlaada's forgiveness which he did not deserve and would feel repentant ever day and night. Prahlaada appreciated Bali's remorse and said that he was incensed up at that moment and the anger led him to obsession which lost his mental equilibrium that caused the pronouncement of the curse, for which he felt extremely sad. But a lesson was provided to Bali and fully converted him as a Parama Bhakta of Narayana.

Mean while, Devi Aditi delivered a lovely male child in short stature when Nature assumed a blossomed freshness that was rare, the Gagana Mandala was clean without any trace of pollution and Vayu was pleasantly soft and nicely odoured quite unfamiliar in the human world. The proud parents invited Brahma to perform Jaatakarma and Namakarana as Vamana Murti. As Bhagavan Hrishikesha was prayed to by Brahma, the former smiled and said that in the past Indra and Devas and Kashyapa Muni as also Devi Aditi paid their homages and recited Stotras to him and he assured that he would assume the incarnation of Vamamna Murti; he further assured that he would have Indra and Devatas reinstated as Trilokaadhipatis soon. In course of time Brahma offered Krishna Mrigacharma to Bhagavan and Brihaspati performed Upanayana and Yagnopaveeta dharana; Marichi Maharshi gifted Palaasha danda, Visishtha gave kamandalu, Angira Muni gave a Silk Vastru, Pulaha Muni gave a mat as Aasana, and various other Munis taught the Vatu the purport of Omkaara, Vedas, Shastras, Sankhya Yoga, Darshana Yuktis etc.

Having been trained in all these disciplines, Vamana Deva had one fine morning left for the Yagna Shaala of Bali Chakravarti as the latter was executing a Sacred Yagna while carrying his mat, danda /stick, chhatra / umbrella and kamandulu / water vessel. Danava Guru Shukracharya was aware that Vishnu Deva in the form of Vamana Murti was arriving at the Yagna and briefed Bali Chakravarti to be extremely careful as Vishnu was a saave and highly talented person to put words in the mouths of the opponents. The Guru reminded Chakravarti that the latter denied the age-old practice of rights to yagna's shares to Devataas and that Vamana Murti might as well ask for the revival of the practice but those shares were now enjoying by Danava Chiefs. Bali replied to Danava Guru that in case Vishnu in the incarnation of Vamana Murti came and requested for any thing then how could a King say 'no' to it! Bali told the Danava Guru: *Brahman katha -maham bruyaamanyapihi yachitah, Naastiti kim Devasya Samsaarasyaaghahaarinah/ Vratopa- vaasairvividhairiyah Prabhurgrunhatey Harih, Sa mey vakshyati deheeti Govindah kimato -dhikam? Naasteeti yanmayanoktamanyeshaamapi yaachataam, Vakshyaami kathamaaya -tey tadadya chaamarechutey/Shlaagha eva hi veeraanam Daanaacchaapt samaagamah, Na badhaakaari yadyaanam tadanga Balavat smrutam/* (Brahmanaachaarya! How could I deny any body requesting me for a favour! And if that Supreme Deva asked me for a charity, then what else would be the alternative! While Parameswara received the fruits of Vrataas, Upavaasaas, and so on from one and all, and if that Parameswara himself asked a boon from me, could there be a greater fortune to me! When even an ordinary person approached me for a favour, then too that could not be denied by a King; then when Narayana himself asked for it, could such an opportunity presented itself, this chance could never indeed be missed. Even if there are difficulties in executing a charity, the value of charity would get multiplied and 'Veera purushaas' would never deter from performing the deed) Having said the above, Bali asked Shukraachaarya: *YatagjnaatwaaMunisreshtha!Daanavighna karenamey, Naiva Bhavyam Jagannaatheey Govidey samupastitheey!* ( By understanding the above, Munisreshtha! Please do not create 'Daana Vighnaas' or hurdles in the execution of the Charity!). As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered 'Arghya', 'Aasana', Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied smilingly: *Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/* (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali

Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually immediately: Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranas were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu. He also blessed Bali that all the ‘Homa Phalas’ at the time of Shraddhas to be performed even by Brahmanas, besides incomplete and defective Vratas, Agni Kaaryaas without ghee, and Kusha grass roots as also the daanas without detachment would belong to Bali and his followers.

Whosoever hears of this narration of Vamana Charitra and Mahatmya would have no ‘Adhi-Vyadhis’ or external and internal problems and be freed from sins; Brahmanas would attain Veda Prapti, Kshatriyas of Victories, Vaishyas of Dhana Samruddhi and Shudras enjoy happiness; As they read or hear of Prahlada-Bali Samvada or of Bali and Vishnu Charitra, one would avoid situations of Official hindrances and achieve the desired goals of life.))

## **Chapter Fifty Two on Bali Chakravarti- Indra Samvaada on ‘Kaala Prabalata’ and Indra got quietened.**

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*Bhishma: punar eva tu tam śakraḥ prahasann idam abravīt, niḥśvasantaṁ yathā nāgaṁ pravyāhārāya bhārata/ 2 yat tad yānasahasreṇa jñātibhiḥ parivāritaḥ, lokān pratāpayan sarvān yāsy asmān avitarkayan/ 3 dṛṣṭvā sukrpaṇām cemām avasthām ātmano bale, jñātimitra parityaktaḥ śocasy āho na śocasi/ 4 prītiṁ prātyātulām pūrvaṁ lokāṁś cātmavaśe sthitām/ vinipātam imaṁ cādya śocasy āho na śocasi/ 5 [bali] anityam upalakṣyedaṁ kālaparyāyam ātmanaḥ, tasmāc chakra na śocāmi sarvaṁ hy evedam antavat/ 6 antavanta ime dehā bhūtānām amarādhipa, tena śakra na śocāmi nāparādhād idam mama/ 7 jīvitaṁ ca śarīraṁ ca pretya vai saha jāyate, ubhe saha vivardhete ubhe saha vinaśyataḥ/ 8 tad idṛśam idam bhāvam avaśaḥ prāpya kevalam, yady evam abhijānāmi kā vyathā me vijānataḥ/ 9 bhūtānām nidhanaṁ niṣṭhā srotasām iva sāgaraḥ, naitat samyag vijānanto narā muhyanti vajrabhṛ/ 10*

ye tv evaṃ nābhijānanti rajo mohaparāyanāḥ, te kṛcchraṃ prāpya sīdanti buddhir yeṣāṃ pranaśyati/ 11  
 buddhilābhe hi puruṣaḥ sarvaṃ nudati kilbiṣaṃ, vipāpmā labhate sattvaṃ sattvasthaḥ saṃprasīdati/ 12  
 tatas tu ye nivartante jāyante vā punaḥ punaḥ, kṛpaṇāḥ paritapyante te 'narthair paricoditāḥ/ 13  
 arthasiddhim anarthaṃ ca jīvitaṃ maraṇaṃ tathā, sukhaduḥkhaṃ phalaṃ caiva na dveṣmi na ca kāmāye/ 14  
 hataṃ hanti hato hy eva yo naro hanti kaṃ cana, ubhau tau na vijānīto yaś ca hanti hataś ca yaḥ/ 15  
 hatvā jītvā ca maghavan yaḥ kaś cit puruṣāyate, akartā hy eva bhavati kartā tv eva karoti tat/ 16 ko hi  
 lokasya kurute vināśaprabhavān ubhau, kṛtaṃ hi tat kṛtenaiva kartā tasyāpi cāparaḥ/ 17 pṛthivī vāyur  
 ākāśaṃ āpo jyotiś ca pañcamam, etadyonīni bhūtāni tatra kā paridevanā/ 18 mahāvidyo 'lpavidyaś ca  
 balavān durbalaś ca yaḥ, darśanīyaś virūpaś ca subhago durbhagaś ca yaḥ/ 19 sarvaṃ kālāḥ samādatte  
 gambhīraḥ svena tejasā, tasmin kālavaśaṃ prāpte kā vyathā me vijānataḥ/ 20 dagdham evānudahati  
 hatam evānuhanti ca, naśyate naṣtam evāgre labdhavyaṃ labhate naraḥ/ 21 nāsyā dvīpaḥ kutaḥ pāraṃ  
 nāvāraḥ saṃpradrśyate, nāntam asya prapaśyāmi vidher divyasya cintayam/ 22 yadi me paśyataḥ kālo  
 bhūtāni na vināśayet, syān me harśaś ca darpaś ca krodhaś caiva śacīpate/ 23 tuṣabhakṣaṃ tu mām  
 jñātvā pravivikta jane gr̥he, bibhrataṃ gārdabhaṃ rūpaṃ ādiśya parigarhase/ 24 icchann ahaṃ  
 vikuryāṃ hi rūpāni bahudhātmanaḥ, vibhīsanāni yānīkṣya palāyethās tvam eva me/ 25 kālāḥ sarvaṃ  
 samādatte kālāḥ sarvaṃ prayacchati, kālena vidhṛtaṃ sarvaṃ mā kṛthāḥ śakra pauraṣam/ 26 purā  
 sarvaṃ pravvyathate mayi krudde puraṃdara, avaimi tv asya lokasya dharmāṃ śakra sanātanaṃ/ 27  
 tvam apy evaṃ apekṣasva mātmanā vismayaṃ gamaḥ, prabhavaś ca prabhāvaś ca nātma saṃsthaḥ kadā  
 cana/ 28 kaumāraṃ eva te cittaṃ tathāivādya yathā purā, samavekṣasva maghavan buddhiṃ vindasva  
 naiṣṭhikīm/ 29 devā manuṣyāḥ pitaro gandharvoragarākṣasāḥ, āsan sarve mama vaśe tat sarvaṃ vettha  
 vāsava/ 30 namas tasyai diśe 'py astu yasyāṃ vairocana baliḥ, iti mām abhyapadyanta buddhimātsaya  
 mohitāḥ/ 31 nāhaṃ tad anuśocāmi nātma bhraṃsaṃ śacīpate, evaṃ me niścitā buddhiḥ śāstus tiṣṭhāmy  
 ahaṃ vaśe/ 32 drśyate hi kule jāto darśanīyaḥ pratāpavān, duḥkhaṃ jīvan saḥamātyo bhavitavyaṃ hi tat  
 tathā/ 33 dauṣkulelyas tathā mūḍho durjātaḥ śakra drśyate, sukhaṃ jīvan saḥamātya bhavitavyaṃ hi tat  
 tathā/ 34 kalyānī rūpasampannā durbhagā śakra drśyate, alakṣaṇā virūpā ca subhagā śakra drśyate/ 35  
 naitad asmat kṛtaṃ śakra naitac chakra tvayā kṛtam, yat tvam evaṃgato vajrin yad vāpy evaṃgatā  
 vayam/ 36 na karma tava nānyeṣāṃ kuto mama śatakrato, ṛddhir vāpy atha vā narddhiḥ paryāya kṛtam  
 eva tat/ 37 paśyāmi tvā virājantaṃ devarājāṃ avasthitaṃ/ śrīmantaṃ dyutimantaṃ ca garjantaṃ ca  
 mamopari/ 38 etac caivaṃ na cet kālo mām ākramya sthito bhavet, pātayeyam ahaṃ tvādya savarjam api  
 muṣṭinā/ 39 na tu vikramakālo 'yaṃ kṣamā kālo 'yam āgataḥ, kālāḥ sthāpayate sarvaṃ kālāḥ pacati vai  
 tathā/ 40 mām ced abhyāgataḥ kālo dānaveśvaram ūjitaṃ, garjantaṃ pratapantaṃ ca kam anyam  
 nāgamiṣyati/ 41 dvādaśānāṃ hi bhavatām ādityānāṃ mahātmanām, tejāṃsy ekena sarveṣāṃ  
 devarājajhṛtāni me/ 42 ahaṃ evodvahāmy āpo viśrjāmi ca vāsava, tapāmi caiva trailokyam vidyotāmy  
 ahaṃ eva ca/ 43 saṃrakṣāmi vilumpāmi dadāmy ahaṃ athādade, saṃyacchāmi niyacchāmi lokeṣu  
 prabhur īśvaraḥ/ 44 tad adya vinivṛtaṃ me prabhutvaṃ amarādhipa, kālasainyāvagādhasya sarvaṃ na  
 pratibhāti me/ 45 nāhaṃ kartā na caiva tvam nānyak kartā śacīpate, paryāyena hi bhujiyante lokāḥ śakra  
 yadrecchayā/ 46 māsārdha māsaveśmānam ahorātrābhisaṃvṛtam, ṛtudvāraṃ varṣamukham āhur  
 vedavido janāḥ/ 47 āhuḥ sarvaṃ idam cintyam janāḥ ke cin manīṣayā, asyāḥ pañcaiva cintyāyāḥ  
 paryeṣyāmi ca pañcadhā/ 48 ganbhīraṃ gahanaṃ brahma mahat toyārṇavaṃ yathā, anādi nidhanaṃ  
 cāhur akṣaram param eva ca/ 49 sattveṣu liṅgam āveśya naliṅgam api tat svayam, manyante dhruvam  
 evainaṃ ye narāś tattvadarśinaḥ/ 50 bhūtānāṃ tu viparyāsaṃ manyate gatavān iti, na hy etāvad bhaved  
 gamyam nayasmāt prakṛteḥ paraḥ/ 51 gatiṃ hi sarvabhūtānām agatvā kva gamiṣyasi, yo dhāvataḥ na  
 hātavyas tiṣṭhann api na hīyate, tam indriyāni sarvāni nānupaśyanti pañcadhā/ 52 āhuś cainaṃ ke cid  
 agniṃ ke cid āhuḥ prajāpatim, ṛtumāsārdha māmāṃś ca divasāṃś tu kṣaṇāṃś tathā/ 53 pūrvāhnam

*aparāhnam ca madhyāhnam api cāpare, muhūrtam api caivāhur ekaṁ santam anekadhā/ taṁ kālam avajānīhi yasya sarvaṁ idaṁ vaśe/ 54 bahunīndra sahasrāṇi samatītāni vāsava, balavīryopapannāni yathaiva tvaṁ śacīpate/ 55 tvāṁ apy atibalaṁ śakraṁ devarājaṁ balotkatam, prāpte kāle mahāvīryaḥ kālāḥ saṁśamayiṣyati/ 56 ya idaṁ sarvaṁ ādatte tasmāc chakra sthīro bhava, mayā tvayā ca pūrvaiś ca na sa śakyo 'tivaritum/ 57 yāṁ etāṁ prāpya jānīse rājaśriyam anuttamām, sthitā mayīti tan mithyā naiśā hy ekaṭra tiṣṭhati/ 58 sthitā hīndra sahasreṣu tvad viśiṣṭatameṣv iyam, mām ca lolā parityajya tvāṁ agād vibudhādhipa/ 59 maivaṁ śakra punaḥ kārṣṇī śānto bhavitum arhasi, tvāṁ apy evaṁgataṁ tyaktvā kṣipram anyam gamiṣyati/*

Pitaamaha Bhishma continued as to how Indra like a hissing serpent with misleading laughter addressed Bali Chakravarti: ‘ Daithya Raja Bali! Having been vainglorious all along with thousands of followers thus far, do you not get alarmed now that you had suddenly faced me. In the past, you had succeeded to accomplish the status of a Chakravarti and been blissful with ignorance, little realizing that there be the fright of Devas and of me as the Devendra! Do you not now realise with alarm at my sudden encounter! ‘ Then Bali replied: *anityam upalakṣyedaṁ kālaparyāyam ātmanaḥ, tasmāc chakra na śocāmi sarvaṁ hy evedaṁ antavat/ 6 antavanta ime dehā bhūtānām amarādhipa, tena śakra na śocāmi nāparādhād idaṁ mama/ 7 jīvitaṁ ca śarīraṁ ca pretya vai saha jāyate, ubhe saha vivardhete ubhe saha vinaśyataḥ/ 8 tad īdṛśam idaṁ bhāvam avaśaḥ prāpya kevalam, yady evaṁ abhijānāmi kā vyathā me vijānataḥ/ 9 bhūtānām nidhanaṁ niṣṭhā srotasām iva sāgaraḥ, naitat samyag vijānanto narā muhyanti vajrabhr̥t/* ‘ Indra! Kaalachakra by its very nature be of ‘parivartana sheela’ and thus let this be realised that this entire universe is subject to revolutionary and radical transformations. Deveshwara! Samasta praanis ought to wither away sooner or later. And hence this be the least worrison. Even as I be in the form of a donkey-even as of your own volition. Life and Body are the starters of janma; they would grow and disappear eventually. I am not by any means referring to the ‘gardhabha shareera’ and its ephemeral nature, but of the everlastingness of Atma. Then why and how your meaningless expression of my encounter with you and the fear arising therefrom!

*ye tv evaṁ nābhijānanti rajo mohaparāyanāḥ, te kṛcchraṁ prāpya sīdanti buddhir yeśāṁ pranaśyati/ 11 buddhilābhe hi puruṣaḥ sarvaṁ nudati kilbiṣam, vipāpmā labhate sattvaṁ sattvasthaḥ saṁprasīdati/ 12 tatas tu ye nivartante jāyante vā punaḥ punaḥ, kṛpaṇāḥ paritapyante te 'narthair paricoditāḥ/ 13 arthasiddhim anarthaṁ ca jīvitaṁ maraṇam tathā, sukhaduḥkṣaphalaṁ caiva na dveṣmi na ca kāmaya/ 14 hataṁ hanti hato hy eva yo naro hanti kaṁ cana, ubhau tau na vijānīto yaś ca hanti hataś ca yaḥ/ 15 hatvā jītvā ca maghavan yaḥ kaś cit puruṣāyate, akartā hy eva bhavati kartā tv eva karoti tat/*

Those who be obsessed with the impact of rajoguna and of the kaama-krodha-mohaadi vasheebhuta praanis would apparently tend to assume ‘vakra buddhi’ and hence eventually get into irretrievable hardships and witheraway. To those whose ‘sudbuddhi’ be enlightened would make all out endeavors to control their mindset and be of satvaguna sthitaas. Those manda buddhis whose satvaguna bhrashtata would occur and keep rotating in the kaala chakra ever repeatedly and be the targets of kaama krodhaadi dosha prerita santaptaas. Then Bali Chakravarti continued alerting Indra: ‘ I would neither be desirous of ‘arthasiddhi-sukhamaya phala prapti’ nor of ‘anartha-mrityumaya - duhkha phala dwesha’ but merely be equanimity Those manushyas who seek to kill another praani be actually be resorting to ‘atmahatya’. Those be the killer or the killed would hardly realise that the ‘karta-kriya-be of the same karma’[ thus Devi Lalitha vide Lalitha Sahasranama asserts that She be the kaarya kaarana nitmukta -pashuloka bhayankari’- She is the Cause- and Effect] . Maghavan! Those who be of the pride of killing and the eventual ‘pourusha garva’ be basically against the ‘Chaturvidha Purusharthaas’ of human ambitions as

essentially of Dharma-Artha-Kaama- Moksha or Virtue- Material Contentment- Prosperous Living and Liberation- but essentially be of Chaturvidha Paashas or of human bindings viz. Asha-Moha-Maya-Karma viz. Possessiveness-Infatuation-Make Belief-Excessive Involvement.

*ko hi lokasya kurute vināśaprabhavāv ubhau, kṛtaṃ hi tat kṛtenaiva kartā tasyāpi cāparaḥ/ 17 pṛthivī vāyur ākāśam āpo jyotiś ca pañcamam, etadyonīni bhūtāni tatra kā paridevanā/ 18 mahāvidyo 'lpavidyaś ca balavān durbalaś ca yaḥ, darśanīyaś virūpaś ca subhago durbhagaś ca yaḥ/ 19 sarvaṃ kālāḥ samādatte gambhīraḥ svena tejasā, tasmin kālavaśaṃ prāpte kā vyathā me vijānataḥ/ 20 dagdham evānudahati hatam evānuhanti ca, naśyate naśtam evāgre labdhavyaṃ labhate naraḥ/ 21 nāsyā dvīpaḥ kutaḥ pāraṃ nāvāraḥ sampradṛśyate, nāntam asya prapaśyāmi vidher divyasya cintayam/ 22 yadi me paśyataḥ kālo bhūtāni na vināśayet, syān me harśaś ca darpaś ca krodhaś caiva śacīpate/ tuṣabhakṣaṃ tu mām jñātvā pravivikta jane grhe, bibhrataṃ gārdabhaṃ rūpam ādiśya parigarhase/*

Who indeed be the jagat-samhaara-srishti kaarana! It indeed be that Unique Ishvara who decides of karmaacharana of the pranis and would decide their karmaphala. Who indeed be Prithvi- Jala-Agni- Vaayu- Akaasha be the bases of the sampurna praani shareeraas ! then why the need for shoka vilaapaas when the pranis depart only to return. Be one a 'maha vidvan or of alpa vidya yukta maanusha' - balavaan or durbala-sundara or kurupa-soubhagyashaali or durbhagyashaali-yet the most profound kaala deva at the Shivaagjna be assuming the form of 'kshanabhangura jeevana'. Bali Chakravarti continued further: That Kaala rupa Brahma is of 'anata jala maha saagara gambheera' being of the 'aadi-anta rahita-' 'kshara-akshara' or 'rupa-arupa' 'gunaateeta nirguna.' Indra! How foolish you be to kill one even as be revived and killed repeatedly. I have been seeking to concentrate on the 'divya vidhaata kaala devata' but had since realised that the Unknown be never Realisable. Shachipate! If only the Kaala Devata be somehow disabled to forestall the birth-death-rebirth syndrome then I would not have assumed a 'gardhabha swarupa' in this manner!' ‘

*icchann ahaṃ vikuryāṃ hi rūpāṇi bahudhātmanaḥ, vibhīsanāni yānīkṣya palāyethās tvam eva me/25 kālāḥ sarvaṃ samādatte kālāḥ sarvaṃ prayacchati, kālena vidhṛtaṃ sarvaṃ mā kṛthāḥ śakra pauraṣam/ 26 purā sarvaṃ pravyathate mayi krudde puraṇḍara, avaimi tv asya lokasya dharmam śakra sanātanam/ 27 tvam apy evam apekṣasva mātmanā vismayaṃ gamaḥ, prabhavaś ca prabhāvaś ca nātma samsthaḥ kadā cana/ 28 kaumāram eva te cittaṃ tathaivādyā yathā purā, samavekṣasva maghavan buddhiṃ vindasva naiṣṭhikīm/ 29 devā manuṣyāḥ pitaro gandharvoragarākṣasāḥ, āsan sarve mama vaśe tat sarvaṃ vettha vāsava/ 30 namas tasyai diśe 'py astu yasyām vairocano baliḥ, iti mām abhyapadyanta buddhimātsaya mohitāḥ/ 31 nāhaṃ tad anuśocāmi nātma bhraṃśaṃ śacīpate, evaṃ me niścitā buddhiḥ śāstus tiṣṭhāmy ahaṃ vaśe/ 32 dṛśyate hi kule jāto darśanīyaḥ pratāpavān, duḥkhaṃ jīvan saḥmātyo bhavitavyaṃ hi tat tathā/*

Bali Chakravarti further stated: ‘ If only I were to wish I could display endless bhayaanaka rupas and then you ought to be frightened away. But the basic truism is that Kaala is everything as what be done or not to be; and hence never be proud of your 'purushartha saadhana'. Purandara! There were times when I did assume myriad forms when I used to be angered; but the truism is that when I seek to retrospect with maturity of mind and buddhi then either I feel sad or ashamed. This be of sanaatana swabhava and now I do realise the factuality of the praani's swabhava to be neither elated nor suppressed. Now, may you too seek to realise the jagat in the correct perspective. Do you not be surprised as to how the entity named 'manas' is too slippery and fragile. 'Prabhuta and prabhaava' are never under one's control. Your 'chitta' is that of a baalaka; as it was and so it is with neither change nor any chance of a change since your agjnaana to get transformed as vigjnaana would appear to be a far cry. Maghavan! Do seek to genuinely digest this truism with naishtika buddhi prapti. Vaasava! There was a day when devataas-manushyas-



pirudevataas- gandharva-naaga-raashasaas were right under my control; you were your self well aware of that factuality. My shatruganaas were craving for my ‘sharanya’, notwithstanding their ‘buddhigata dwesha’ or the inherent mental abhorrence for me. They used to declare that they would ever bend and greet me as the Virochanakumaara Bali Prabhu be in which ever direction be seeing that direction be worthy of veneration! Shasheepate! My this kind of fall from those dizzy heights of glory is such as could rattle by ‘buddhi’ as I am right now replete with Ishvara Tatva as of a Jagad Raksha. My future be as that of a Maha Chakravarti born of an uttama raja vamsha along with his mantri mandali be existing as per Ishvaraagjna to reach Him for His absorption.

*33 dauṣkulelyas tathā mūḍho durjātaḥ śakra dṛśyate, sukhaṃ jīvan saḥmātya bhavitavyaṃ hi tat tathā/  
34 kalyānī rūpasampannā durbhagā śakra dṛśyate, alakṣaṇā virūpā ca subhagā śakra dṛśyate/ 35 naitad  
asmat kṛtaṃ śakra naitac chakra tvayā kṛtaṃ, yat tvam evaṃgato vajrin yad vāpy evaṃgatā vayam/ 36  
na karma tava nānyeṣāṃ kuto mama śatakrato, ṛddhir vāpy atha vā narddhiḥ paryāya kṛtaṃ eva tat/ 37  
paśyāmi tvā virājantaṃ devarājam avasthitam/ śrīmantaṃ dyutimantaṃ ca garjantaṃ ca mamopari/ 38  
etac caivaṃ na cet kālo mām ākramya sthito bhavet, pātayeyam ahaṃ tvādya savarjam api muṣṭinā/ 39  
na tu vikramakālo ‘yaṃ kṣamā kālo ‘yam āgataḥ, kālāḥ sthāpayate sarvaṃ kālāḥ pacati vai tathā/ 40  
mām ced abhyāgataḥ kālo dānaveśvaram ūrjitam, garjantaṃ pratapantaṃ ca kam anyam nāgamiṣyati/  
41 dvādaśānām hi bhavatām ādityānām mahātmanām, tejāmsy ekena sarveṣāṃ devarājahṛtāni me/42  
aham evodvahāmy āpo viśrjāmi ca vāsava, tapāmi caiva trailokyam vidyotāmy aham eva ca/*  
Indra! You are as of a ‘neecha kulotpanna moodha manushya duraachaari’. Along with your mantris, you appear to be immersed in vishaya vaanchaas. Shakra! On one hand, if a rupavati of aachaara vyavahaaraas might look like widow, yet another kulakshana kurupi stree might pass off as soubhagyavati; such could be the distortions in the Jagad Srishti! Now, even being a samriddha shaali what avail be of persons like me now since fallen from grace except clapping with ‘avahenana’ instead of providing encouragement and sympathy and consideration. Do realise Shatakrato! Right now indeed, my ‘paristhiti’ or position be due to my karmaacharana and of my dehakrita paapa karyas no doubt. But be this well realised that ‘samriddhi’ and ‘nirdhanata’ are the direct causations of ‘praarabhda’ as applicable to one and all. I do realise now that having been settled as of ‘Deva Raja simhasana as of tejasvi rupa viraajita’ for now and you are making simha garjanaas at me. But if ‘kaala’ had not be seated on my head, even if you be blessed with vajraayudha (made of Maharshi Dadhichi’s backbone to enable Vritraasuravadha), do this be realised that I could have rubbed your body to smithereens. All the same, my mental framework is not of ‘paraakrama pradarshana’ but of ‘manah shanti pradarshana samaya’. Kaala chakra should set up ‘vibhinna avastha sthaapana’ since its impact be severe once and none at all thereafter. At one time I as the daanaveshwara was venerated by all and none at all later. Deva Raja! You as Indra be noted as of Dwadasha Adityas but could you actually deserve of that status all by yourself; indeed Surya by his kiranaas be heating up the earth and by converting it as clouds on the skies and cause rains and result ‘sasya shyamalaas’ on earth. But do you still get tuned to that kind of loka kalyana karya or are you a split personality! Infact you being the sampurna loka shaashka was thus far upholding samyama niyamaas!

[ Vishleshana on Dwadasha Adityas and Ashta Loka Palakaas with Indra as the foremost

Dwadasha Adityas: Surya / Aditya Deva assumes twelve other Murti / Forms viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to

time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of ‘Vanaspati’ and ‘Aushadhi’ (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Viviswan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who 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 Viviswan, 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.

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

Further stanzas as followed

43 samrakṣāmi vilumpāmi dadāmy aham athādade, samyacchāmi niyacchāmi lokeṣu prabhur īśvaraḥ/  
 44 tad adya vinivṛtam me prabhutvam amarādhipa, kālasainyāvagādhasya sarvaṃ na pratibhāti me/ 45  
 nāhaṃ kartā na caiva tvaṃ nānyak kartā śacīpate, paryāyena hi bhuḡyante lokāḥ śakra yadṛccayā/ 46  
 māsārdha māsaveśmānam ahorātrābhisaṃvṛtam, ṛtudvāraṃ varṣamukham āhur vedavido janāḥ/ 47  
 āhuḥ sarvaṃ idaṃ cintyaṃ janāḥ ke cin manīsayā, asyāḥ pañcaiva cintāyāḥ paryeṣyāmi ca pañcadhā/ 48  
 ganbhīraṃ gahanaṃ brahma mahat toyārṇavaṃ yathā, anādi nidhanaṃ cāhur akṣaraṃ param eva ca/  
 49 sattveṣu liṅgam āveśya naliṅgam api tat svayam, manyante dhruvam evainaṃ ye narāḥ  
 tattvadarśinaḥ/ 50 bhūtānāṃ tu viparyāsaṃ manyate gatavān iti, na hy etāvad bhaved gāmyaṃ nayasmāt  
 prakṛteḥ paraḥ/

Bali continued his address to Indra that during his days of glory he was truthfully following the axim of shishta rakshana and dushta shikshana as the sumpurna loka shaasaka with utmost samyama niyamas. Today, my prabhuta samapti had taken place as kaala's followers had chased me to this 'dusthiti'. Now I am neither the karta nor you too be or for that matter none whosoever be as Kala Devta on the own 's volition seeks to decide the 'sarpurna lokopabhoga kaarana'. Vedavetta purushaas opine that the maasa-pakshaas do constitute the kaaladevata's shareera while dina raatris the aavaranaas or vastraas; Ritus are stated as manasendriyaas and samvatsaraas the 'mukha'; kaala is the ayush or the life time .Some vidvaans do opine that with one's buddhi bala is 'kaala sagjnaka brahma' Thus it would be appropriate to define likewise. In this type of the thought process the pancha bhedaas be perhaps be assessed as kaala swarupa. That Kaala Rupa Brahma is ever profound and deep like mahasaagaraas; Its 'aadyantaas' are unknown nor of ksharaaksharaas but most certainly would enter the body of 'sarva praanis'. Kaala Bhagavaan could keep reversing the 'avasthaas of sarva pranis' who with all of their physical-mental-and psychological calibre - be they humans or deva daanavaas - are unable to resolve ever.

51 gatiṃ hi sarvabhūtānāṃ agatvā kva gamiṣyasi, yo dhāvatā na hātavyas tiṣṭhann api na hīyate, tam indriyāṇi sarvāṇi nānupaśyanti pañcadhā/ 52 āhuḥ cainaṃ ke cid agniṃ ke cid āhuḥ prajāpatim, ṛtmāsārdha māmāṃs ca divasāṃs tu kṣaṇāṃs tathā/ 53 pūrvāhnam aparāhnam ca madhyāhnam api cāpare, muhūrtam api caivāhur ekaṃ santam anekadhā/ taṃ kalam avajānīhi yasya sarvaṃ idaṃ vaśe/ 54 bahunīndra sahasrāṇi samatītāni vāsava, balavīryopapannāni yathaiva tvaṃ śacīpate/ 55 tvāṃ apy atibalaṃ śakraṃ devarājam balotkatam, prāpte kāle mahāvīryaḥ kālaḥ saṃśamayīṣyati/ 56 ya idaṃ sarvaṃ ādatte tasmāc chakra sthiro bhava, mayā tvayā ca pūrvaiś ca na sa śakyo 'tivaritum/ 57 yāṃ etāṃ prāpya jānīse rājaśriyam anuttamāṃ, sthitā mayīti tan mithyā naiśā hy ekatra tiṣṭhati/ 58 sthitā hīndra sahasreṣu tvad viśiṣṭatameṣv iyam, mām ca lolā parityajya tvāṃ agād vibudhādhipa/ 59 maivaṃ śakra punaḥ kārṣṇī śānto bhavitum arhasi, tvāṃ apy evaṃgataṃ tyaktvā kṣipram anyāṃ gamiṣyati/ Deva Raja! As the fate of the samasta praanis in the universe be thus determined by Kaala, where and how indeed that one could be whisked away . Neither one could avoid nor run away from excepting yield to 'It'. Some do appropriately learn of Kaala Devata as the everlasting Prajapati. Some others opine that Kaala Devata is noted as Ritu-Maasa-Paksha-Dina-Kshana- Purvaahna-Aparaahna-Madhyaana. Vidvan Purushaas name It as 'Muhurta'. Be that as it may, the Sarva Jagat is ever and ever regulated, controlled and overwhelmed. Indra! Just as you are in position, like wise be the bala paraakrama sampanna Indras in several countless thousands existed earlier and would exist in the 'kaala maana'. You could surmise that you be the atyanta shaktishali and mahotkrishta Indra, but surely the Kala Devata would put to peace sooner or later. Indra! That Kaala the Unknown and Everlasting phenomenon should control the totality of the Universe and none could ever negate Its unquestionable supremacy. To cling ever to this Asthira

Rajya Lashmi be foolish as camouflaged by your utter ignorance. Indra your canchala buddhi kaarana is of the swarupa of chanchala Rajya Lakshmi. Better beware, and strengthen your buddhi kushalata while realising my present status too as this be my earnest appeal to you.

[Vishleshana on Kaala Chakra vide Maha Bhagavata Purana]

Concepts of Atom and Time:. An atom is the ‘Paramanu’ or the ultimate unit of Matter and this unit is indivisible further. The Matter comprising definable units of the atom goes into the creation of various bodies and the totality of such Material spreading over the Universe is measurable in terms of Space. The sum of Space occupied and the Movement of the Matter totals up to the Atomic Time. Thus the Matter, Space and Time are measurable. The Time Units are measured in terms of Trasarenu (a mix of three celestial atoms) and the duration of integrating three trasarenu is known as a ‘triti’; hundred tritis make one ‘vedha’ and three vedhas make one ‘lava’, three lavas make one ‘nimesha’ or a blink, three nimeshas make one ‘kshana’, five nimeshas make one ‘kashtha’ or eight seconds and fifteen kashthas make one ‘laghu’ (two minutes); fifteen laghus make one ‘nadika’ or ‘Danda’ and six or seven Dandas make one fourth of a day or night; there are four ‘praharas’ (‘Yamas’) each in a day and in a night; and two fortnights, called ‘Pakshas’ and two pakshas on a month; two months each a season, and six months make one ‘Ayanam’ or two complete movements of a year by Sun- as ‘Dakshinayan’ from top to bottom and from bottom to top direction is known as ‘Urttarayan’. Combination of a day and night, numbering 365, makes a year to human beings and their average life-time is one hundred years. On the other hand two solar movements a year of the humans beings measures up to a day and a night to demi-Gods. A human year is a day for Devas. Krita Yuga had a span of 4800 Divine Years; Thretha Yuga had 3600 Divine Years; Dwapara Yuga had 2400 Divine Years and Kali Yuga is 1200 Divine Years. All the four Yugas totalling 12000 Divine Years make one Maha Yuga. One thousand Maha Yugas make one Kalpa or a Day for Lord Brahma or 4320,000,000 human Years. Two Kalpas make a full day. Lord Brahma’s one month has 259,200 million Human Years; one Year of Brahma has 3110,400 million human years; 50 years of Brahma is one Parardha and two Parardhas or 100 years make one Para or a Maha Kalpa (a mind-boggling 3110,400, 000,000 million human years). [Interestingly, we are now currently existing in the 28<sup>th</sup> Kali Yuga of the First Day of the First Year of the Svetha Varaha Kalpa, second parardha of Brahma, in the reign of Vaivasvatha Manu (the Seventh Manu in the Order). Kali Yuga( Iron Age) is stated to have begun on 17<sup>th</sup> February 3102 BC of Julian calendar. Each Cycle of Four Yugas has one day of Brahma, called Maha Yuga and 71 Maha Yugas are ruled by successive Manus. It is estimated that Brahma is 51 years old and has already lived 155 trillion years, since He took over!] During the First half of Lord Brahma’s Existence, there were Two Kalpas viz. Brahma Kalpa (or when Vedas came up as ‘Swayambhu’ or on their Own) and Padma Kalpa (when the Incarnations of The Lord dominated). Now, the Second Half of Lord Brahma’s Existence has just begun, the Third Kalpa –The Varaha Kalpa- is now in process.

[ Vishleshana on Indra and Devi Ahalya vide 1. Valmiki Baala Ramayana and 2. Ganesha Purana]

1. In the city of Mithila, there was an ‘ashram’ about which Maharshi Vishvamitra explained to Rama Lakshmanas; the ashram was of Maharshi Gautama and his wife Devi Ahalya a famed Parivrata in the days of yore. It was at this Ashram that Gautama cursed Indra as the latter masqueraded as Gautama; the Maya Gautama in the absence of real Gautama stated to Ahalya Devi: *Ritukālam pratikṣante nārthinaḥ*

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

## 2.

Ganesha Purana, Chapters 30-34: Brahmarshi Narada states: He visited Lord Indra at Amaravati as the former complimented Narada as a Triloka Sanchari; Narada replied that his latest was ‘mrityuloka’ and chanced to meet Rishi Gautama in his ashram along with his wife Devi Ahalya; he also said that Ahalya was supremely pretty and her exquisiteness and grace was ‘par excellence’ in the Three Lokas that he ever visited as the Apsaras and all the Swarga based feminine beauty and charm was truly negligible. After Narada’s social call was over, Indra visited Gautama’s ashram; the Maharshi was busy with his morning duties and left the ashram. Meanwhile Indra assumed the Rishi’s form and entered their bedroom. Devi Ahalya was stunned to see Maya Gautama in her bed room and exclaimed whether the Muni had not left for the duties but lying in the bed. Indra in the maya rupa said that he short circuited the puja and desired to go into bed with her as he was attacked by ‘kaama baana’, fondled her red and luscious and body parts and slept with her as she replied that there would be no other stree dharma as she ought to be a Pativrata and chirruped :*Karyeshu Dasi, Karaneshu Manthri; Bhojeshu Mata, Shayaneshu Rambha, Roopeshu lakshmi, Kshamayeshu Dharitri, Shat dharmayukta, Kuladharm Patni/* and fell into the bed of Maayavi Gautama! Then Indra showed his own form and Arundhati was astonished and shocked as a stone. Even in the bed she felt a doubt that the body which she fondled was of different odour. As Indra disappeared, she was lost in thoughts. As the husband returned, she fell straight at his feet as the Maharshi out of his ‘divya drishti’/ celestial vision as what all had happened. He stated that : In respect of mantra-ayush-grihacchidra especially related to griha parivaara, rati karma-aoushadhi seva-maana sammaan as also avamaan and daama, a wise person should be discreet in adve rtising in public. Thus the Maharshi gave a ‘shaap’ to Devi Ahalya to turn into a stone since Ahalya was unable to distinguish the form- nature- and actions in comparison to a Para purusha and got mixed up with the his body parts and semen- albeit

Indra was the Lord of Swarga. Then he gave a shaap to his dharma patni to instantly become a stone till such time Lord Shri Rama, in the course of vana vaasa would receive his 'paada sparsha'. On learning about the Maharshi's shaap, Indra got shivers like a sand storm got shattered by a mountain and instantly assumed the form of a cat and ran away from the scene. Realising that Indra fled away, the Maharshi cursed Indra to assume a swarupa as broken into thousand parts. As Indra who killed Vritraasura a Brahmana was carrying the ill-reputation of brahmana hatya, one of the Pancha Maha Paatakas of Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana, realised that the shaap of Maharshi Gautama and rued deeply as to how could show up his face in Deva Sabha as he was expected to preach the principles of dharma while unable to observe and follow himself, let alone enforce it! Indra decided : *Praanibhir bhujyate karma shubham vaashubham, tiryag yonim samaadaadya khapishyeghamaatmanah, nelinee kundmale tishtheheen idragopagaruupadhruk*/All the 'jeeva rasis' in srishti- from Indra to an insect-ought to reap the fruits of their past acts and as such I ought to assume tiryak yoni or the form of a 'pashu pakshi keetaka' and thus decide to become a worm as an Indragopa keetaka.' As Indra hid himself as a Indragopa Keetaka, Deva Guru Brihaspati and Devas approached Maharshi Gautama with the sincere prostrations and requested him to withdraw the shaap or atleast mitigate it. The Maharshi initially reacted stating that a person of Indra's stature as he was a kapati-shatha-dushta-aviveki-and pashchaattaapa rahita paapi and his paschaattapa would be futile. Yet, as you are all urging sincerely then Indra even in the keetaka form be taught with the Shadakshara Ganesha Mantra as Ganesha was always a 'sarva karta-sarva harta-sarvapaata-kripanidhi-Brahmavishnu Shivaatmika and Mahasiddhi pradaayaka'. The vidhivatra Shadakshara Ganesha Mantra pleased Indra and the Gautama shaapa to Indra got diluted and hence forward Indra would hence forward would assume a divya deha become a sahasra netra instead of 'shasra shareera chheda'. Indra while assuming his normal swarupa- albeit with mitigated curse by Gautama, had foremost reached the Maharshi's feet and thanked him profusely. There after, Indra seated under a kadamba tree, practised Ganesha's shadakshara mantra for thousand years and Ganesha gave his benign darshan and blessed him as that the place, came to be famed as Kadambara Chintaa Mani pura and eversince that the Chintamani Sarovara had become reputed as a place as the abode of Abheeshta Siddhi Chintamani Vinayaka where Indra Himself constructed a huge temple with a shpatika murti with golden frame.]

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

Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially 'Panchagni Sadhana' hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira's rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra's dreadful deed, Visvakarma performed an inexorable Sacrifice by 'Abhichara' process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a 'Sudarshan' like Disc, and a 'Trisula' like spear. As Vritra grew, Indra was getting nervous and

approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive, as after all Indra had committed a heinous crime of killing a Brahmana out of pride and fear. Meanwhile Vritra formulated his plans of attack and grouped a vengeful and desperate army of Danavas as his support. As the dooms day arrived, Indra and Devas were attacked and a furious Danava clan fought for hundred years and Indra leapt for life from Elephant 'Airavata' and ran by foot and Varuna, Vayu, Agni and all other Planetary heads and Devatas, Gandharvas, Kinnaras and so on fled too incognito. At one stage Vritra caught hold of Indra and literally devoured him. All the Deva Chiefs prayed to Deva Guru to some how save Indra and Brihaspati managed Vritra to yawn with his mouth wide open and somehow helped Indra to manage to bale out from his mountain-cave like mouth of Vritra! As Indra and Devas fled and hid themselves from Vritra, the latter ruled Heavens for thousand years and Devas continued sporadic efforts to defeat Vritra and Danavas but to no avail. Indra and Devas approached Maha Deva for help and together along with Maha Vishnu prayed to Maha Devi and got Her blessings. Some senior Sages went in a delegation to Vritra requesting for truce with Indra and Devas. Vritra agreed that the truce be agreed provided that his death should take place neither during day or night, with a dry or liquid substance or by wood, stone, thunderbolt and similar substance. The Sages agreed to the conditions. But Vritra's father Visvakarma cautioned the son that past history was a witness to Indra's vicious acts and that he would certainly strike Vritra at an opportune time; he said that Indra was such a crook that he killed the foetus of his own mother's sister Diti by entering into her womb by Anima and other Siddhis and killing it into pieces; by taking the form of Sage Gautam and cheated the Sage's wife Ahalya into bed, and recently killed Trisira on the suspicion that he might usurp his throne and so on. In course of the function like 'Suthika Sauchak' ie one month after birth till 'Samavartan' or boy returning from 'Gurukula' after studies. Meanwhile Rahul came to realise that Varun had been demanding the Naramedha and ran away. After some time when he came to know that his father was extremely ill with dropsy as a result of Varuna's curse, Rahul wanted to return home but Lord Indra advised him against it. Sage Vasishtha the well wisher Guru of Harischandra suggested that an alternate way of performing Naramedha as approved by Scriptures was neither day nor night but the twilight time. It was wrongly deduced that it was Indra who killed Vritra, but the actual position was that Maha Bhagavati entered and energised the Sea foam and terminated Vritra. That was why Maha Bhagavati was known as 'Vritranihantri'. [Srimad Maha Bhagavatha Purana stated that Maha Vishnu advised Devas to implore Sage Dadhichi to spare his backbone which was converted into a thunderbolt by Visvakarma the Architect of Devas with which was killed Vritra by Indra.] Badly hurt by the sense of guilt that he killed a Brahmana the result of which would be that of a Great Sin of 'Brahma paataka' as this would be a second sin of killing Trisura, who was also a Brahmana, Indra felt miserable and hid himself in the stalk of a lotus in Manasarovar lake. As Indra was absconding for a long time, another Indra King Nahusha was installed, and puffed up by the new position Nahusha asked for Sachi Devi to serve him, as he was the King then. Sachi asked for some time Indra befriended Vritra and when the latter was roaming on the Sea beach he took advantage of the situation and sent his thunderbolt to dip itself in the froth of the Sea waves and killed Vritra as the time time to make sure that her husband was really hiding or dead. She prayed to Devi Maha Bhagavati and explained her predicament to Her. Maha Devi asked Sachi to accompany a female messenger named Visvakama; they went by an air-borne vehicle to Manasarovar where she met Indra who was frightened with the sense of guilt hiding inside the stalk of a lotus. On narrating the happenings of the new Indra, his desire to own Sachi as his wife, her asking him for time, praying to Maha Devi and the messenger Visvakama helped locating Indra, the latter advised Sachi to allure Nahusha into a forest by a Vehicle

meant for Sages. She returned to Nahusha who borrowed the ‘Vimana’ ( air plane) of Sages who understood the deceit of Nahusha and allowed both of them to board the vehicle saying : SARPA SARPA, which had the double meaning of ‘ Get In and go’ and also ‘Serpent, Serpent’!The Great Muni was whipped by Nahusha to let the Vehicle go fast. The Vehicle dropped Nahusha in the thick of a forest who took the shape of a huge serpent and picked up the real Indra and Sachi Devi back to Heavens safe, when all the Devas were happy that original Indra returned! Nahusha secured his liberation only after the Maha Bharata was over and the Five Pandavas passed through the forest and King Dharmaraja answered the questions correctly from his serpent formation and liberated him too. By the Grace of Devi Bhagavati, Indra was reinstated and the curse of his ‘Brahma Hatya Pathaka’( killing a Brahmana) was already dissolved by way of atonement and sufferance in hiding at ‘Manasarovara’. Such was the Supreme Justice that Devi Maya did to every being without favour or prejudice. The powerful ‘Karma’ or Fate works equitably to Tri Murthis downward to a grass blade, but the norms change with the passage of Yugas from Satya to Treta to Dvapara and Kali Yuga when the percentage of Gunas would witness radical change by way of reduction to Satvik, medium to Rajas and maximum to Tamas and when the peak reaches to Tamas, it then would be time for Universal Dissolution!]

[ Vishleshna Indra’s dethronment, Lakshmi’s exit from Swarga, Prayaschityas and Atonement vide Brahmanda Purana]

Hayagriva narrated that Maha Deva decided to teach a lesson to the arrogant Indra and briefed Durvasa Muni to follow a plan as provided by him; accordingly Durvasa intercepted a Vidyadhari who after long Tapasya secured a flower garland from Paraambika and demanded that garland for himself. Then he gifted the garland to Indra rather casually and Indra placed it on the head of Iravata elephant which trampled the garland. The furious Durvasa cursed Indra to get unseated from Swarga and Lakshmi Devi left from there to Vishnu’s Vakshasthala (Chest). Indra had to leave his Chair and enquired Deva Guru Brihaspati as to what was the Prayaschitta or atonement of sins; *Killings, Stealing, Violence, Intoxication and Unauthorised Sex* were the prominent sins. The Zone-range of killing was defined: Human beings, four legged animals, Egg-born beings, water-born beings; Tiryak-beings (moving breadth-wise) and bone-less beings ; if the intensity of atonement is of ten thousand units as in the case of human beings, it should be thousand-hundred-ten-five-three or one in the subsequent categories afore-mentioned. In regard to the killings of human beings of different Varnas of Brahmana-Kshatriya-Vaishya-and others , the top category of ‘Himsa’ or Violence is the killing of Father, Mother, Guru, Husband / wife, progeny etc. In the case of the rarest of rare offences like the killings of Brahmanas, Gurus and Parents, and those who take refuge, there would not be Prayaschittas possible. But in other cases, there might be atonements of extreme intensity but Jeeva Himsa ‘per se’ was considered as the worst crime attracting maximum atonement. Referring to Stealing, there would not be any Prayaschittas possible in regard to the belongings of Brahma Jnanis, Daridras, Bahu Putra Samsaris and of those who totally depend and believe in; there might however be possibilities of Prayaschitta to other sins subject however to the range and intensity of the offences. In the cases of ‘Asteya’ or stealing, where ever one’s own inner conscience would prick, the atonement might be Tirtha Snaana, Niraahara except one meal of Kanda Mulas a day and Ambika Shiva worship besides daily recitation of Shata Rudram for one thousand and eight times. As regards, ‘Madya Sevana’ or consuming intoxicants, the lesser degree intoxicants made of sugar cane, Tada Phala or Palm fruits or Madhuka flower or jaggery might be least sinful; harder drinks are totally avoidable and sinful; a Brahmana who drinks intoxicants would have to atone by performing ‘Kruccha Chandraaya



Vrata', reciting ten thousand Gayatri Mantra, Jataveda Mantra, and Ambikaa Hridaya Mantra to get purified. Those Brahmanas who practise the worship of Bhairava, Bhadra Kali and such Uccha Saktis might have to consume intoxicants but their range would be restricted as mentioned above. In any case, they should not consume without worship and other wise they are destined to Rourava Naraka. But drinking either other intoxicants or those which would be of exceptions as mentioned above especially be better damned either by jumping into fire or jump from mountains and there would not be any possible atonements. The next and the worst sin relates to 'Para Sree Sangama'; there is no prayaschitta in the case of mother, sister, aunt, niece and 'Guru Bharya'. As regards Deva Dasi, Brahma Dasi, Swatantra and Low-Class women, unions are certain to experience in Narakas depending on considerations of mutual consent or persuasion of force were all classified in great detail along with the resultant retributions either in one's own on-going life and as carry forward to next births or in Narakas. Deva Guru also suggested to Indra that besides observing the specified Prayasticchhas there could be relief obtained from reciting various Mantra Rajaas that might blunt the sharpness of sins concerned. To start with the sinner who realise the indiscretions or even wanton sins should at the foremost feel wholly responsible for the shortcomings. A Brahmana who confesses and regrets his misdoings should get into the frame of atonement, perform hundred paranayaamaas, and keep reciting *Idam Vishnurvichakramey; Traimbakam Yajaa mahey, Paavamaanika Mantra; Anna Sukta; Om Bhrugurvai vaarini and Brahmarpana Mantra* and observe fasting overnight and treat Brahmanas to Bhojana, recite again *Idam Vishnur vichakramey and Traimabakam Yajamahey and Pancha Dashaakshari* before taking food. In fact, if anybody observes the above routine, there would never be any scope for doing wrongs, but overcome the Pancha Paapaas which might not affect even marginally the eqaunimity of life in Peace and provide shield against distress, desire and disease. Indra having heard about the generic narration of sins and atonements desired to know from Deva Guru about the instant happening of Indra being unseated from Swarga and Lakshmi disappearing from Swarga! Brihaspati reminded Indra that Kashyapa Muni gave a curse to Indra that soon enough the latter would lose Swarga and Devi Lakshmi since Indra killed Vishwarupa the former Purohita of Amaravati as he suspected that he was protecting the cause of Danavas; Vishwarupa an ardent devotee of Narayana was the grand son of Kashyapa Muni and Diti.]

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

Diti felt that Indra was responsible for several killings of her progeny including Hiranyaksha and Hiranuyakasipu and thus her anger for Indra became intense. She thus requested her husband Kasyapa to bless her with a son who could kill Indra. Sage Kasyapa felt extremely sad that his wife was following a wicked route to bear her a son to kill Indra. He somehow desired that such an eventuality should never arise and planned to atleast prolong time for a year and asked Diti to follow very strict regime of personal sacrifice named ' **Pumsavana**'. During the year, Diti should not think ill of others, nor speak lies, nor hurt any body, nor eat flesh or fish, nor wear robes unwashed by herself, but worship Brahmanas, cows, and women with husbands and sons alive, in short follow a life of a hermit. Any discrepancy or deviation from the prescribed do's and don'ts would not only kill Indra but would become a friend and associate. The nephew Indra knew the intention of Diti, but pretended to help her in the Daily Worship by fetching flowers and fruits to Diti and such other services. At the time of Diti's delivery after a year, Indra who had yoga sidhis, like 'anima' and 'laghima' entered Diti's womb and with the help of his 'Vjara' ( the Thunderbolt) cut the embryo into seven pieces and cut each piece to another seven pieces. Each of the

fortynine pieces thus born became as many ‘Maruts’ who became demigods and thus Diti was purified of her envy and animosity of Lord Indra. *Punsavana* had thus become an important ‘Vrata’ (a sacred ritualistic practice of worship) by chaste women for one year with the help and active association of their husbands. During the bright half of month of ‘Kartika’ (falling during November-December), there should be an intense worship by both the husband and wife. On the last day of Moon-rise (Purnamasi or Pournami), the climactic worship (pujas) should take place with friends and relatives participating in the event, under the guidance of Brahmanas, performing twelve oblations to Fire God with ‘Ghee’ in a ritualistic manner by chanting the Mantra: ‘*Om Bhagavatey Mahapurushaya Maha Vibhutaya Swaha*’. During the entire preceding year too, the couple could -or atleast either of them- observe the prescribed daily worships to Goddess Lakshmi and God Narayana., by chanting the Mantra. Sincere worship on these lines ought to bless the couple and their family good health, prosperity, name alround and happiness. The Vrat can be done by unmarried women to secure good husbands; those who have no husbands/ sons could perform for spiritual solace.]

### Chapter Fifty Three on Indra- Devi Lakshmi Samvada-Her discarding Bali Charavarti and re-instating Indra

*Bhishma uvaacha: śatakratur athāpaśyad baler dīptām mahātmanah, svarūpiṇīm śarīrād dhi tadā niṣkrāmātīm śriyam/ 2 tām dīptām prabhayā dṛṣṭvā bhagavān pākaśāsanaḥ Vismayotphulla nayano baliṃ papraccha vāsavaḥ/ 3 bale keyam apakrāntā rocamānā śikhandinī, tvattaḥ sthitā sakeyūrā dīpyamānā svatejasā/ 4 [bali] na hīmām āsurīm vedmi na daivīm na ca mānuṣīm, tvam evainām prccha mā vā yatheṣṭam kuru vāsava/ 5 [śakra] kā tvam baler apakrāntā rocamānā śikhandinī, ajānato mamācakṣva nāmadheyam śucismite/ 6 kā tvam tiṣṭhasi māyeva dīpyamānā svatejasā, hitvā daityeśvaram subhru tan mamācakṣva tattvataḥ/ 7 [śrī] na mā virocano veda na mā vairocano baliḥ, āhur mām duḥsahety evaṃ vidhitseti ca mām viduḥ/ 8 bhūtir lakṣmīti mām āhuḥ śrīr ity evaṃ ca vāsava, tvam mām śakra na jānīse sarve devā na mām viduḥ/ 9 [śakra] kim idaṃ tvam mama kṛte utāho balinaḥ kṛte, duḥsahe vijahāsy enaṃ ciraśamvāsiniṃ satī/ 10 [śrī] na dhātā na vidhātā mām vidadhāti katham cana, kālas tu śakra paryāyān mainam śakrāvamanyathāḥ/ 11 [śakra] katham tvayā balis tyaktaḥ kimartham vā śikhandini, katham ca mām na jahyās tvam tan me brūhi śucismite/ 12 [śrī] satye sthitāsmi dāne ca vrata tapasi caiva hi, parākrame ca dharme ca parācīnas tato baliḥ/ 13 brahmaṇyo 'yam sadā bhūtvā satyavādī jitendriyaḥ, abhyasūyad brāhmaṇān vai ucchiṣṭas cāsprśad ghr̥tam/ 14 yajñāśīlaḥ purā bhūtvā mām eva yajatety ayam, provāca lokān mūḍhātmā kālenopanipīditāḥ/ 15 apākṛtā tataḥ śakra tvayi vatsyāmi vāsava, apramattena dhāryāsmi tapasā vikrameṇa ca/ 16 [śakra] asti devamānuṣyeṣu sarvabhūteṣu vā pumān, yas tvām eko viśahitum śaknuyāt kamalālaye/ 17 [śrī] naiva devo na gandharvo nāsuṛo na ca rākṣasaḥ, yo mām eko viśahitum śaktaḥ kaś cit puraṇḍara/ 18 [śakra] tiṣṭhethā mayi nityam tvam yathā tad brūhi me śubhe, tat kariṣyāmi te vākyam ṛtam tvam vaktum arhasi/ 19 [śrī] sthāsyāmi nityam devendra yathā tvayi nibodha tat, vidhinā veda dṛṣṭena caturdhā vibhajasva mām/ 20 [śakra] ahaṃ vai tvā nidhāsyāmi yathāśakti yathābalam, na tu me 'tikramaḥ syād vai sadā lakṣmitavāntike/ 21 bhūmir eva mānuṣyeṣu dhārāṇī bhūtabhāvinī, sā te pādam titikṣeta samahā hīti me matiḥ/ 22 [śrī] eṣa me nihitaḥ pādo yo 'yam bhūmau pratiṣṭhitaḥ, dviṭīyam śakra pādam me tasmāt sunihitam kuru/ 23 [śakra] āpa eva mānuṣyeṣu dravantyāḥ paricārikāḥ, tās te pādam titikṣantām alam āpas titikṣitum/ 24 [śrī] eṣa me nihitaḥ pādo yo 'yam apsu pratiṣṭhitaḥ, trīṭīyam śakra pādam me tasmāt sunihitam kuru/ 25 [śakra] yasmin devās ca yajñās ca yasmin vedāḥ pratiṣṭhitāḥ, trīṭīyam pādam agnis te sudhṛtam dhārayiṣyati/ 26 [śrī] eṣa me nihitam pādo yo 'yam agnau pratiṣṭhitaḥ, caturtham śakra*

*pādam me tasmāt sunihitam kuru/ 27 [ṣakra] ye vai santo manuṣyeṣu brahmanyāḥ satyavādinah, te te pādam titikṣantām alam santas titikṣitum/ 28 [śrī] eṣa me nihitam pādo yo 'yaṁ satsu pratiṣṭhitam, evaṁ vinihitām śakra bhūteṣu paridhatsva mām/ 29 [ṣakra] bhūtānām iha vai yas tvā mayā vinihitām satīm, upahanyāt sa me dviṣyāt tathā śṛṇvantu me vacaḥ/ 30 [bhī] tatas tyaktaḥ śrīyā rājā daityānām balir abravīt, yāvat purastāt pratapet tāvad vai dakṣiṇām diśam/ 31 paścimām tāvad evāpi tathodīcīm divākaraḥ, tathā madhyamdine sūryo astam eti yadā tadā, punar devāsuraṁ yuddham bhāvi jetāsmi vas tadā/ 32 sarvāṁ lokān yadāditya ekasthas tāpayiṣyati, tadā devāsura yuddhe jetāham tvām śatakrato 33 [ṣakra] brahmaṇāsmi samādiṣṭo na hantavyo bhavān iti, tena te 'haṁ bale vajraṁ na vimuñcāmi mūrdhani/ 34 yatheṣṭam gaccha daityendra svasti te 'stu mahāsura, ādityo nāvatapitā kadā cin madhyataḥ sthitaḥ/ 35 sthāpito hy asya samayaḥ pūrvam eva svayambhuvā, ajasraṁ pariyāty eṣa satyenāvatapan prajāḥ/ 36 ayanam tasya ṣaṇ māsā uttaram dakṣiṇam tathā, yena samyāti lokeṣu śītoṣṇe viśṛjan raviḥ/ 37 [bhī] evam uktas tu daityendro balir indreṇa bhārata, jagām adakṣiṇām āśām udīcīm tu puramdarah/ 38 ity etad balinā gītam anahamkāra samjñitam, vākyaṁ śrutvā sahasrākṣaḥ kham evāruruhe tadā/*

Pitaamaha Bhishma addressing Yudhishtara stated that Indra had visioned Devi Lakshmi from the body of Bali Charavarti as of parama sundari and maha tejovati. Indra was shocked to vision the resplendent form of the Ashta Lakshmi Swarupi - ‘Adi-Lakshmi-Dhanya Lakshmi-Dhairya Lakshmi-Gaja Lakshmi-Santaana Lakshmi- Vijaya Lakshmi- Vidya Lakshmi-Dhana Lakshmi’ who could bestow fulfillment of ‘iham’ or the worldly aspirations and ‘param’ and there after of ‘karma yoga’ to ascend the higher plane to the ‘jnaana yoga’ and far further to Moksha Yoga’. Indra then addressed Bali Chakravarti : ‘ Do you not realise that the veni-dhaarana kantimati sundari had just appeared from your body as of hiranya varna- suvarna rajataswararupa. Bali nodded his head in affirmation and replied: ‘ Indra! Am not sure that such a Devi of dazzling glitter could neither be an asura kula stree- nor of devajaati and in any case not of a maanavi; can you ask her or shall I as per your inclination.’ Then Indra took the initiative: ‘Pavitra shuchismita Sundari! You have just exited from the body of Bali. Then Devi Lakshmi replied: *na mā virocana veda na mā vairocana baliḥ, āhur māṁ duḥsahety evaṁ vidhitseti ca māṁ viduḥ/ 8 bhūtir lakṣmīti mām āhuḥ śrīr ity evaṁ ca vāsava, tvam māṁ śakra na jānīse sarve devā na māṁ viduḥ/*

Neither Daanava King Virochana could realise of me, nor his son Chakravarti. The universe would know of me as Dussaha or the Unbearable and some as Vidhitsaka or the Fateful personalty. The also title me as Bhuti-or Lakshmi. Yet even samasta Deva Ganaas even be not aware of me. [ Foolish manavas seek to hold me high esteem as of Ashta Lakshmi Swarupini as of Bhoga-Bhagya Lakshmi seeking to ignore me as of Yogyata Lakshmi! They ought to be qualified to serve me ]

[ Vishleshana on Dussaha vide Markandeya Purana in a negative view point and perspective as follows

This Dussaha, who lives in each and every household, is always angry, hungry, down-headed, mean-minded, and talks like a crow; he has a frightening face and crooked look. Brahma advised Dussaha to reform himself and control his temper and tongue, but Dussaha replied that he was unable to satisfy himself and was not able to check his thirst and gluttony; he prayed to Brahma to give him the boon of contentment and strength. Brahma gave certain tips to follow: ‘Patent weaknesses of human beings like passion, antagonism, greediness, arrogance, obsession and distrust are Dussaha’s strength; abscesses / blisters where flies or worms swarm around constitute his food; those stinking storage bins with filthy leftovers of rotten food or private places of human residues are his dwelling places; houses where prostitution

and gambling take place, and all kinds of sins are performed or encouraged are Dussaha's rest homes; contrarily where Vratas, Yagnas, Worships, Veda parayana and Prayers take place ought to be avoided by Dussaha since such hallowed areas should never be entered or even passed by! In short, the target areas where Dussaha should visit often or even stay for long are where all kinds of filth or filthy minds hatch evil deeds, but Dussaha's glimpses or passings by to Places of virtue, tolerance, charities, invocations of Deities are a sheer waste of time and energy for him! Those houses where Chandan, Veena, or such other musical instruments are played, Mirrors are decorated, honey, milk and curds are aplenty are all Abodes of Lakshmi, the Goddess of Wealth, Dussaha should never go anywhere around. Dussaha married Nirmayishtha, the daughter of Lord Yama and their progeny were eight sons-Dantaakrisht, Tathokti, Parivart, Angadhruk, Shakuni, Gandaantarati, Garbhaha and Sasyah and eight daughters-Niyojika, Virodhini, Swayamharakaari, Shraamani, Rutuharika, Smritahara, Bejahara and Vidveshini. The entire progeny of the Dussaha couple looked extremely frightening to the whole world. The manner in which the progeny of Dussaha could be pacified is stated as follows: The first son of Dussaha, Dantaakrisht, creates *teething trouble* to children and the way to subside the pain is to spread white 'Sarason' (mustard) seeds on the bed, give medicinal bath to the child, sing hymns of a Scripture, put a bone of a camel or a Gainda or let the child wear a silk dress to provide relief. The second son Tathokthi (literally meaning 'be there only' or be at the position of 'Status Quo') provides a path of *stunted growth* of human life; the remedy to convert a dull person to develop and activate the personality and vision is to extol Lord Brahma the Creator or the Family Deity on a daily basis by singing His hymns, perform worship and resort to acts of virtue. The third son Parivartak is in the bad habit of '*narmagarbha bhashana*' (saying something and meaning something else) and the preventive / safeguard cure against such conversations is to spread white mustard around the self and/ or recite Rakshoghna Mantras. The fourth son Angadhruk provokes with exaggerated/ sensational Versions or *provocation of words or actions* (literally meaning shaking limbs/ body parts) to amuse the listeners and the remedy is to beat the victim's body with kusha grass and recite Shanti Mantras. The fifth son Shakuni assumes the form of a crow, or a dog or an owl and indicates to a human being about the forthcoming *Shubhaashubha suchana* or an indication of good or bad omens and the remedy is to act upon the indication at once. The sixth son is Gandaantatrati who was born at the half a muhurat of Gandaantara or the fag-end of the termination of the *Touch and Go of the Delivery time*. The birth of a child at the critical juncture would indeed call for a 'Shanti' function, viz. Moola Nakshatra Shanti, Deva Stuti or Eulogy, Blessings of Brahmanas and bathing of Go-mutra or Urine of Cow besides white mustard seeds, worship of the Birth Star and the Ruling Planet at the time of the Delivery. The Seventh child was named 'Garbhah' who was fear-provoking and destructive; he *tries to nip the embryo of early pregnancy*. To ward off this risk, the parents have to recite the 'Deva Kavachas' like Durga Kavacha with piety and purity of hearts and wear appropriate precious stone rings and neck-laces. The eighth son of Dussaha has a malicious tendency of *Dhanya Nashta* (spoiling crops of foodgrains); the remedy is to keep old footwear or a 'Drishti Figure' / a scare crow in the paddy fields, 'Chandala pravesha' or making a Chandala's entry in the fields, 'Apasavya gaman' or circling the farm area in reverse direction. Besides, giving away 'Bali' (Sacrifice; say of a goat) and recital of 'Somaambu' Mantra would safeguard the crops.]

[*śakra*] kim idaṃ tvaṃ mama kṛte utāho balinaḥ kṛte, duḥsahe vijahāsy enaṃ ciraśaṃvāsiniṃ satī/ 10 [*śrī*] na dhātā na vidhātā māṃ vidadhāti kathaṃ cana, kālas tu śakra paryāyān mainaṃ śakrāvaṃ manyathā/ 11 [*śakra*] kathaṃ tvayā balis tyaktaḥ kimarthaṃ vā śikhandini, kathaṃ ca māṃ na jahyās tvaṃ tan me brūhi śucismite/ 12 [*śrī*] satye sthitāsmi dāne ca vrata tapasi caiva hi, parākrame ca dharme ca

*parācīnas tato baliḥ/ 13 brahmaṇyo 'yaṃ sadā bhūtvā satyavādī jitendriyaḥ, abhyasūyad brāhmaṇān vai ucchiṣṭaś cāspṛśad ghṛtaṃ/ 14 yajñāśīlaḥ purā bhūtvā mām eva yajatety ayam, provāca lokān mūḍhātmā kālenopanipīḍitaḥ/ 15 apākṛtā tataḥ śakra tvayi vatsyāmi vāsava, apramattena dhāryāsmi tapasā vikrameṇa ca/*

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

*[śakra] asti devamānuṣyeṣu sarvabhūteṣu vā pumān, yas tvām eko viśahituṃ śaknuyāt kamalālaye/ 17 [śrī] naiva devo na gandharvo nāsuro na ca rākṣasaḥ, yo mām eko viśahituṃ śaktaḥ kaś cit purāṇḍara/ 18 [śakra] tiṣṭhethā mayi nityaṃ tvaṃ yathā tad brūhi me śubhe, tat kariṣyāmi te vākyam ṛtaṃ tvaṃ vaktum arhasi/ 19 [śrī] sthāsyāmi nityaṃ devendra yathā tvayi nibodha tat, vidhinā veda dṛṣṭena caturdhā vibhajasva mām/ 20 [śakra] ahaṃ vai tvā nidhāsyāmi yathāśakti yathābalam, na tu me 'tikramaḥ syād vai sadā lakṣmitavāntike/ 21 bhūmir eva mānuṣyeṣu dhāraṇī bhūtabhāvinī, sā te pādāṃ titikṣeta samahā hīti me matiḥ/ 22 [śrī] eṣa me nihitaḥ pādo yo 'yaṃ bhūmau pratiṣṭhitaḥ, dvitīyaṃ śakra pādāṃ me tasmāt sunihitaṃ kuru/ 23 [śakra] āpa eva mānuṣyeṣu dravantyaḥ paricārikāḥ, tās te pādāṃ titikṣantām alam āpas titikṣitum/ 24 [śrī] eṣa me nihitaḥ pādo yo 'yam apsu pratiṣṭhitaḥ, tṛtīyaṃ śakra pādāṃ me tasmāt sunihitaṃ kuru/*

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

*[śakra] yasmin devās ca yajñāś ca yasmin vedāḥ pratiṣṭhitaḥ, tṛtīyaṃ pādāṃ agnis te sudhṛtaṃ dhārayiṣyati/ 26 [śrī] eṣa me nihitaṃ pādo yo 'yam agnau pratiṣṭhitaḥ, caturthaṃ śakra pādāṃ me tasmāt sunihitaṃ kuru/ 27 [śakra] ye vai santo mānuṣyeṣu brahmaṇyāḥ satyavādināḥ, te te pādāṃ titikṣantām alam santas titikṣitum/ 28 [śrī] eṣa me nihitaḥ pādo yo 'yaṃ satsu pratiṣṭhitaṃ, evaṃ vinihitāṃ śakra bhūteṣu paridhatsva mām/ 29 [śakra] bhūtānām iha vai yas tvā mayā vinihitāṃ satīm,*

*upahanyāt sa me dviṣyāt tathā śṛṇvantu me vacaḥ/ 30 [bhī] tatas tyaktaḥ śriyā rājā daityānām balir  
abravīt, yāvat purastāt pratapet tāvad vai dakṣiṇām diśam/ 31 paścimām tāvad evāpi tathodīcīm  
divākaraḥ, tathā madhyamdine sūryo astam eti yadā tadā, punar devāsuraṃ yuddhaṃ bhāvi jetāsmi vas  
tadā/ 32 sarvāml lokān yadāditya ekasthas tāpayiṣyati, tadā devāsura yuddhe jetāhaṃ tvām śatakrato/*

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

[ Vishleshanas from 1.and 2. Vide Devi Bhagavata- 3. Kurma Purana- 4.and 5. Skanda Purana 6.Vishnu Purana on Maha Lakshmi 7. Indicators from select Upanishads

#### 1. Worship to Maha Lakshmi and Her Partial Extensions:

The foremost worship to Devi Maha Lakshmi was performed by Maha Vishnu Himself, followed by Brahma and Maha Deva. Also Svayambhu Manu, Indra, various Celestial Bodies, the entire Sagehood, humanity, Sub Terrain regions and indeed the whole Universe without exception are devoted to the Goddess for Prosperity, Happiness and Wellbeing of varying kinds- Dhana, Dhanya, Kirti, Vidya, Svasthya, Ayush, Punya and Moksha. Be that as it may, Sage Durvasa once visited Vaikuntha to pray to Maha Vishnu who out of appreciation gifted a Parijata Flower to the Sage. On return from Vishnu, Durvasa met Indra and gifted the Flower to Indra, as the Sage felt that Indra would be the best of Devas who deserved the gift. But out of vanity and intoxication of power, Indra gave the Sacred Flower to elephant Iravata, not comprehending the consequences. The sordid happening offended Devi Lakshmi and She as the Rajya Lakshmi of Indraloka left for Samudra Deva ( Ocean of Kshira), Her father. She declared that She would leave a place as a general rule, where there was scant respect for Maha Vishnu, where there was no worship of Maha Deva too, where Ekadasa Pujas were not performed, Brahmanas were not respected, girls of marriageable age were left unwedded for long, where purity of body and mind were poor; where no fastings, pujas, Vratas, regular Sandhyavandans were performed and so on. Thus as She left, the chain reaction shook away all concerned right from Vishnu to Durvasa and Indra. The final

impact was on Indra who sought the counsel of Deva Guru Brihaspati, both visited Brahma and finally to Maha Vishnu Himself. Maha Vishnu who apparently planned the episode to teach lessons to the persons concerned, advised the hard solution of Churning the 'Kshira Sagara' and involved Demons and Devas for the mammoth task by utilising Sumeru Mountain as the Churning Rod, Ananta Deva as the powerful string and Himself as the Kurma (Tortoise) Avatara. In the drama, Mahadeva also got a role of devouring the powerful poisonous fire 'Halahala' in His throat, thus giving Him the name of 'Neela greeva'. Various Sacred Objects emerged in the process of churning- the Uchchaisvara Horse, Kalpataru (Tree), Sacred Cow 'Kamadhenu', most significantly Maha Lakshmi Herself and finally 'Dhanvantari' the God of 'Vaidya' or of Medicine emerging with the Pot of 'Amrit', the Celestial Drink of Eternal Life of Youth. Indra was humbled and Maha Vishnu advised Maha Lakshmi to re-inter Indraloka once again. Coming fully to senses, Indra executed sincere 'Puja' formally by offering the traditional 'Shodasopacharas' the sixteen services of comfortable seat on a bejewelled carpet, Ganges water with sandal paste, flower perfumed scents, silky clothes to wear, excellent ornaments of gold and jewels, agarbathi (Incense) 'Dhupa', camphor and ghee soaked vick lighting, variety of luscious fruits, main-course food dishes, sugarcane and other juices, 'payasam' (boiled rice, cow milk, sugar and dry fruits), other Sweets, garlands, 'Achamaniya' (mouth rinsing with perfumed water), water to drink Ganga water and betel leaves with scented dry nuts as a digestive material. Thereafter, Indra meditated Maha Lakshmi with the Seed Mantra as Brahma taught him viz. Om Srim Hrim Kleem Aim Kamala vasinayi Svaha for hours together with earnest concentration. By the power of this Siddha Mantra, several illustrious personalities fulfilled their desires, like Kubera with unparalleled wealth; Daksha Savarni Prajapati and Mangala became Emperors of Seven Islands; Priyavrata, Uttanapada and Kedararaja became Emperors and Great Siddhas too. As Maha Lakshmi relaxed after the Puja so graciously, then Indra eulogised Her to say that She was Rajyalakshmi to Kings and Griha Lakshmi to house holders, Aditi or the Mother Figure to Devas, Surabhi born of Ocean, Embodiment of 'Suddha Tatva', the 'Svaha Svarupa' or the offer of Sacrifices to Agni; 'Svadha Swarupa', or food offerings to the anxiously awaiting 'Pithris' of dead persons; 'Dakshina Svarupa' (the Fees paid to Sages and Brahmanas to perform Mantra-filled Sacrifices, Vratas, and Pujas), Bestower of the Best Boons to Mankind viz. 'Dharma' (Virtue), 'Artha' (Wealth), 'Kama' (Fulfilment) and 'Moksha' (Salvation) and so on. Who ever recites the Siddha Mantra, Siddha Stotra and 'Sree Suktam' thrice a day would indeed be blessed with the Four Boons of Life. While Narayana Maharshi narrated the above to Devarshi Narada, the latter raised three doubts regarding the significance of three 'Svarupas' or Formats of Svaha, Svadha and Dakshina in the Siddha Stotra of Indra afore mentioned. About Svaha Devi, Devas complained that they were not properly receiving the Ghee oblations in the Fire pit of various Sacrifices and Brahma prayed to Devi Prakriti. The solution was that a part of Prakriti would beget a child from the burning power of Fire by name Svaha Devi and that she would deliver three sons viz. Dakshinagni, Garhyapatagni and Avahayagni. Whenever Sages, Brahmanas or Kshatriyas recite Mantras, the terminal component of the Mantra ought to be 'Svaha' or otherwise the entire act of the Fire Sacrifice of pouring Ghee as also the potency of the concerned Mantra would be futile like a serpent without poisonous fangs. Even during 'Dhyana' or meditation the last word has to be Svaha. As regards Svadha Devi, Sage Narayana informed the origin to Narada that Brahma Deva created Seven Pitris viz. 'Kavyahonala Somo Yamaschairyama thatha Agnivastha Barhisadah Somapah Pitri Devatah' or Kavya, Anala, Soma, Yama, Agnivastha, Barhisada and Somapa. The daily duties of Brahmanas are bathing, Trisandhya, Sraddha upto the stage of Tarpanam with 'Savya Dharana of Yagnopaveeta' or normal wearing of the Holy Thread as against 'Pracheenaveeti' or the way worn while praying to immediate Pitris of three generations of father, grand father and great grand father. Salutations to Svadha Devi are

thus a must while performing daily rites like Tarpanams and most certainly on Shraddha Days. Like in the case of Svaha Devi and Svadha Devi, Dakshina Devi too is of Maha Lakshmi's partial extension. Without rendering prayers to Her to absolve the shortcomings by the Master of any Yajna, Shraddha, Vrata, formal worship or any such other activities in which Sages or Brahmanas are involved, the fruits of the prayers are quite incomplete. [Devi Bhagavata Purana]

## 2.

Devi Bhagavati Explains about Her Vibhuti (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 'Antah Karanas' all created by 'Maya'. It was at that time of Creation, that The Supreme Energy assumed various 'Vibhuti' 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 'Pancha- 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! [Devi Bhagavata]

## 3. Lakshmi as Maya and Revelation of Tatva Gyana- Kurma Purana

Dwipayana Veda Vyasa Maharshi called Romaharshana (or he whose body-hairs are imbued with happiness) to narrate the happenings of 'Kurma Avatara' of Vishnu to the Sages at Nimisha Forest. As Deva Danavas decided to initiate the act of the Ksheera Samudra Mathana or churning of the Ocean of Milk - on which Narayana was lying normally in yogic slumber- by erecting the Mandara Mountain, Bhagavan Narayana had already assumed the Kurma Rupa or the Form of a gigantic Tortoise. Even by then, Devi Lakshmi the Goddess of Wealth was in position along with Kurma Deva. As Devas and



Maharsis like Narada asked Devi Lakshmi to be identified, Narayana replied that she was of his own 'Amsa' or Swarupa: *Iyamsa Pramashaktirmayi Brahma Rupiney, Maya mama Priyaanantaa yahedam mohitam Jagat/ Anayaiva Jagat Sarvam Sadevaasura Maanusham, Mohayaami Dwija Sreshtaa grasaami visrujaami cha/ Utpattim Pralayam chaiva Bhutaanaamagatim gatim, Vijnayaaneekshya chaatmaanam taranti vipulaalimaam/ Asyaastwamshaanadhishhtaaya Shaktimanto bhavan Dwijaah, Brahmoshaan - adayo Devaah Sarva Shaktiriyam mama/ Saishaa Sarva jagatstutih Prakrithis triguna -atmikaa, Praageva Mattaha Sanjaataa Shrikalpey Padma vaasini/ Chaturbhujah shankha chakra padma hastaa shubhaanvitaa, Koti Surya Pratikaashaa Mohini Sarva dehinaam/ Naalam Devaa Pitara Maanavaa Vasuvopicha , Mayaametaam Samutturtam ye chaanye Bhuvi dehinah/*(This Devi Lakshmi is of Vishnu's Swarupa and Parama Shakti Maha Maya who allures the Universe in totality; Her charms are endless and is spread all over with her attractions conjuring one and all and with her assistance what Vishnu creates, destroys and recreates again. Thus Vishnu confirmed that this Maha Shakti was the prime source of energy based on which, Brahma, Shiva and all the Devas which were the ramifications of Maha Maya came to be created by the mix of Three Gunas or features of Satwa-Rajas and Tamas. She thus got originated with four hands possessing Shankha-Chakra-Kamal and Abhaya or Raksha to assure protection to one and all of the Beings in Creation and indeed there was none including Devas, Pitara, Manavas etc. who could conquer her except by extreme dedication and deep devotion.) Devi Lakshmi was briefed by Brahma as follows: *Devidamakhilam Vishwam Sadevasura -maanusham, Mohayitwaam - amaadeshaat samsaarey vinipataya/ Jnaanayoga rataan Daantaan Brahmishthaan Brahma vaadinah, Akrodhanaan Satyaparaan dooratah parivarjaya/ Dhyayino nirmamaan Shaantaan dharmikaan vedapaaragaan, Jaapinastaapasaan Vipraan dooratah parivarjaya/ Sartyaparaan dooratah parivarjaya/ Vedavedaanta vijnana sancchin -naasesha samshayaan, Mahaayajna paraan Vipraan dooratah parivarjaya/ Ye Jayanti japairhomair Deva Devam Maheswaram, Swaadhyayanejjayaa dooraat taan prayatnena varjaya/ Bhakti yoga Samaayuktaaneeswaraarpita maanasaan, Paanaayaamaadishu rataan dooraat pariharaamalaam/ Pranavaasaktamanaso Rudra japy paraayanaan, Atharva shirasaso-dhyetrun Dharmajnaana parivarjaya/*(Brahma advised Lakshmi Devi to certainly spread the net of Maya on Devas, Asuras, Manushyas and indeed the entire world, but not on those who were always engaged in Jnaana Yoga, Jitendriyata or control of Jnaana-Karmendriyas, Brahma Nishtha or Absorption in Brahmatwa, Brahmavaaditwa or seeking to prove Brahma's existence, krodha shunyata or resistance of anger and Satya paraayanata or Constant pursuit of Truth. Those who are Dhyaanis or Meditators, devoid of desires, ever Peaceful, Dharmik or the Virtuous, Veda Jnaanis, Japa-paraayanaas, and Tapasvis should also be exempt from the Maya. Veda Vedaanta Jnaanis, Yajna paraayanaas or practitioners, Japa- homa-Yajna and Swaadhyaya Murtis too never be exposed to the Lakshmi Maya. Again, those persons who dedicate themselves to Bhagavan and were deeply attached to Praanaayaama viz.Dharana- Dhyana and Samaadhi, 'Pranavopaasana', Rudra Mantra Japa and Athrava sirasaadhyeya and Nitya Ishwaraadhyena are too exempt from the playful exposure of Maya).Having heard about the influence of Devi Lakshmi's Maya, Devas and Munis enquired of Vishnu whether there was any body who might have escaped the impact of Maya in the past, Hrishikeshha cited one example of a well-read and illustrious Brahmana called Indradyumna who in his previous birth was a reputed King also named Indradyumna and claimed invincibility over Devas. But meanwhile Vishnu assumed Kurma Avatara and since the Shaktis of Tri Murtis and of Devas got merged into the Avatara, the King sought refuge into the Avatara; then Kurma Deva blessed the King to take to the next birth as a Brahmana and in his current life practised Vratas, Upavaasaas, Homas and worshipped Vishnu. That was the background of Indradyumna as the King and later as Brahmana. Devi Lakshmi encountered the Brahmana and was overcome by his sincerity and

dedication and on revealing her identity as Lakshmi touched the Brahmana with affection and assured that one day Bhagavan Vishnu himself would provide Jnaana to him and disappeared. Brahmana Indradyumna meditated to Vishnu for very many years and decades and finally Bhagavan obliged him with his darshan as the latter fell down on his knees and prayed to him. ( Kurma Purana)

#### 4. Danavas defeat Devas, churning of Ocean and Emergence of Maha Lakshmi and 'Amrit' - Skanda Purana:

As Deva Guru Brihaspathi's entry to Court of Indra was ignored as the latter was engrossed in music and dance by Celestial damsels, the Guru cursed Indra to soon lose the splendour of Indraloka. Indra got frightened and approached Brahma who went up to Lord Vishnu in turn. Bhagavan Vishnu confirmed that those who got the Guru insulted were as bad as hurting one's own parents. Thus justifying the curse, Bhagavan Vishnu advised Indra and Devas to take refuge from King Bali of Patala Loka. Already having learnt of the curse, Danava Guru Sukracharya asked Bali the King of Danavas of Patala to group his full strength of his army and armoury and attack Indra and Devas. But since Indra and Devas sought refuge to King Bali and as per the Rules of Ideal Administration, Bali did not wage a battle but plundered the wealth of Indraloka. But all the valuables of Swarga brought to Patala got submerged in the Ocean since King Bali did not perform hundred 'Aswamedha' Yagnas as were performed by Indra. A Celestial Voice was heard by Devas and Danavas that the best way of recovering the heavenly wealth as also to materialise several objects including 'Amrit' (Ambrosia) would be by way of churning 'Ksheer Sagar' or the Ocean of Milk with Mandhara Mountain as the churning rod, requesting Maha Nag Vasuki or the Great String (in whose place Maha Garud, the 'Vahan' or the carrier of Maha Vishnu was allowed to bear the brunt of Three Worlds) and approaching Maha Vishnu Himself to take up the Incarnation as 'Kurma' or the stabiliser of the weight of the Mountain. The Super Churning of the Ocean commenced with the proud Danavas holding the Thousand Heads of Vasuki emitting poisonous flames perishing innumerable Danavas in the process while Devas were saved as they were placed at the tail of the Great Serpent. As the speed of churning caught momentum when both Danavas and Devas were engrossed in the historic mission, the whole world was engulfed by 'Halahal' or skywide poisonous blaze gradually swallowing up the Universe. That was the most critical juncture when Maha Deva swallowed the Halahal and avoided Universal Destruction; He kept the Halahal in His throat and hence assumed the epithet as 'Nila Kantha' or the Blue Throated thus ensuring the survival of the Lokas in His belly. As the churning got revived again, Chandra Deva emerged. Danava King Maha Bala roared and re-commenced the operation and in the process of churning appeared Surabhi-Kama Dhenu- the Celestial Cow followed by thousands of multi coloured cows which were requested for by Rishis. Then surfaced Celestial Trees of Four Kinds viz. 'Kalpa Vriksha', Parijata, Mango and Santana. The Jewel of 'Kaustubh' which was like Suryamandal appeared and with mutual consent of Danavas and Devas it was gifted to Lord Vishnu. From the Ocean came up 'Uchchaisva' or the best of the Horses; 'Iravata', the best of the Elephants; and 'Madira'-like intoxicants such as 'Bhang'. Further churning resulted in the appearance of **Maha Lakshmi**- also known as 'Anvikshaki' (Vedanta Vidya), or Mula Vidya, Vaishnavi, Brahma Vidya, Maya and Yoga Maya- who instantly threw a 'Varamala' or a neck lace around Bhagavan Vishnu and the whole Universe including Devas, Danavas, Rishis, Siddhas, Apsaras, Kinnaras and Charanaganas were all immensely happy. Finally Dhanvantari, the Demi God of Medicine, came to sight holding two pots of Amrit which were instantly snatched by Danavas and ran to Patalaloka and Devas too ran behind. King Bali asked Devas not to interfere with Amrit as he never interfered with several other valuable objects. Devas approached Lord

Vishnu and the latter assured that He would personally intervene in the distribution of Amrit and assumed the incarnation of **Devi Mohini**. King Bali requested Mohini to help distribute and she agreed with a cautionary note that She should abide by Her own discretion, should not challenge the methodology or the Principles of distribution and that She would perform the task only next morning since everybody should consume the Ambrosia with physical and mental purity. Bali, Vrishaparva, Namuchi, Shankha, Budbud, Kalanemi, Vatapi, Kumbha, Nikumbha, Sund, Upasund, Nishumbha, Shumbha and other Danavas were lined up. Mohini said that before the distribution, some of the leading Devas like Indra and other Lokpals did deserve some charity and might be considered as their Guests of Honour. Bali was convinced that the principle of 'Athithis' or Guests was agreeable and the entire other lot would be given away to Danavas as per their Status. Then the whole clan of Daityas nodded their heads to the age old Theory viz. '*Aadhou - hyabhyagathah pujiyaa iti vai Vedika Shrutihi*' (*Vedika Shruti says that at the very beginning, Guests be respected*). Thus gradually fooling Danavas by spreading the net of Maya, Mohini gave away Amrit to all Devas, Gandharvas, Yakshas, and Apsaras; but one Danava named Rahu sat in the queue of Devas by mischief and out of a feeling that his turn would never come otherwise. As Chandra complained to Vishnu alias Mohini, the latter cut off the head of Rahu who tried to take revenge on Chandra by swallowing him. But Chandra prayed to Maha Deva who rescued by keeping him in the lock of His hairs. Rahu chased Chandrama and Maha Deva kept Rahu's many heads -which emerged due to the contact of Amrit- around His neck.

#### 5. Skanda Purana:

Purushottama Kshetra (Utkala Khanda) Mahatmya: As Lord Varaha liberated Bhu Devi from the depths of Rasatala from the clutches of the Demon Hiranyakashipu and Bhu Devi gained normalcy, Lord Brahma resumed the task of Creation again but wondered as to how humanity could be saved from the three major hindrances to life viz. 'Adhibhoutika' or pertaining to the Physical body, 'Adhidaivika' related to occurrences created by Almighty like earthquakes or famines and 'Adhyatmika' (Spiritual issues). He prayed to Lord Narayana for guidance and the latter directed Brahma to visit Purushottama Kshetra on the Sea shore, where Lord Shyama Sundar settled in the form of wooden Idols along with His Brother Balabhadra and Sister Subhadra as also the Sudarshan Chakra and provided solace to humanity from ignorance, lack of direction and discontentment. Brahma reached there as advised by Vishnu and while performing Tapasya got into such a deep and long trance that he was even negligent of the duty of Creation. For a while the Cycle of Life and Death got disturbed as there was no ingress and egress from the Universe. Yamadharma Raja approached Bhagavan Vishnu along whom Devi Lakshmi was seated too. Devi Lakshmi replied that if the reference being given by Yamaraja was to the current issue of the Cycle of Life being disturbed, then it was not possible for Vishnu to leave the Purushottama Kshetra. The Sins of human beings, animals and birds would continue to be burnt off at the Purushottama Kshetra, which was the only hallowed Region unaffected by the Great Deluge ('Pralaya'); even Sage Markandeya who was blessed by 'Paramatma' to achieve immortality for Seven Kalpas had to struggle through the rough waters, till he reached the Purushottama Kshetra where the Divine Tree 'Akshay Vat' was the lone survivor on top of which was Vishnu in a miniature form and advised Markandeya to swim somehow to reach that spot! It was 'Kaal' (Vishnu) as a child who rescued the Sage and the belly of Kaal was bottomless. Lakshmi Devi who was present too there witnessed all these happenings. Markandeya who had the unique honour of receiving refuge from Vishnu was grateful to the Kshetra and materialised a Water reservoir with the help of Sudarshana Chakra, immortalised as 'Markandeya Kund'. The Sage established a

Markandeswra Linga, which was basically of the form of Narayana as also known as Yameswar where Yamaraja was controlled from Mrityu owing to the Sanctity of the Kshetra. Bathing in the Markandeya Kund and worship of Markandeswara Linga is stated to equal the Aswamedha Yagna.

Devi Lakshmi continued her explanation to Yamadharmaraja that the Purushottama Kshetra was of a conch shape whose North West was dominated by Shankara and the North East by Neelakantha and the Central Portion of a distance of a mile or so was of Narayana. Nearer the Shankara Tirtha is situated the Kapala Vimochana Linga and the third part of the conchshell was of Adya Shakti Vimala Devi. In the Nabhi Sthaan or the Central Region are situated the 'Vat' (Tree) and Bhagavan Purushottama. Thus the Three Portions of the Purushottama Kshetra are popular as Tirtha Raj. There is also a Rohini Kund, the waters of which relieve sins and constituted the tail-end of the Pralayakal water! At the southern tip of the Conchshell is situated Narasimha whose darshan itself is an instant sin destroyer. There are 'Antarvedi' (underlying) Eight Shaktis which are stated to be providing security at the Purushottama Kshetra viz. Devi Mangala in the roots of the Vata Tree, Devi Vimala in the West, Devi Sarva Mangala in the rear lower portion of the Conchshell, on the northern side Devi Arthashini and Devi Lamba, Devi Kalarathri in the Southern side, Devi Marichika and Devi Chandarupa in the East. Also, Bhagavan Siva assumed Eight Linga Rupas viz. Kapalamochan, Kshetrapal, Yameswar, Markandey -eshwar, Eshana, Bileswar, Neelakantha, and Vateswar. If these Lingas are visioned, touched or worshipped, the devotees have access to Moksha Marga (The Road to Salvation) and if they die, their life-end is tied up with Bhagavan Siva directly without any intervention from Yama Raja.]

## 6. Vishnu Purana

Devi Lakshmi who never leaves Vishnu is as permanent as Vishnu and is Sarva Vyapi as Vishnu.

Lakshmi is the meaning and definition of Vishnu, his voice, his discipline, his morality, his teachings, his mental status, his dharma or virtuosity, and his deeds. Vishnu is the Srashta or the Creator and Lakshmi is the Creation par excellence. Srihari is the 'Bhudhara' and Lakshmi is Bhumi. Bhagavan is Santosha or the Essence of Happiness and Lakshmi is the incarnation of Tushti or Contentment. Bhagavan is 'Kaama' or desire and Lakshmi is the goal of desire. He is Yagna and she is Dakshina. He is the Purodasha and she is Ajyaahuti or the offering of Ghee. Madhava is Yajamana Griha or the House of the Master and Lakshmi is the Patni shaala or the Private Residence of the wife. He is 'Yupa' or the Sacrificial Post and she is 'chita' or the Sacrifice herself; He is the Kusha or the grass used for all Sacred Deeds and she is the 'Idhma' (piece of Sacrificial wood); He is Saama Veda Swarupa and she is the Udgati or the Cantor/ Mantra; and Bhagavan is Hutaashana or the receiver of Homa while Lakshmi is Swaha or the offering. Bhagavan Vishnu is Shankara while Lakshmi is Gauri. Keshava is Surya while Lakshmi is Prabha; Vishnu is Pitrugana and Lakshmi is Swadha; and He is Aakasha and She is Swargaloka! Hari and Lakshmi respectively are Chandrama and Kaanti; Vaya and Gati /Speed and Dhruti or Adhara /the hold; Samudra and Taranga or the wave; Indra and Indrani; Yama Dharma and Dhumorna; Kubera and Ruddhi; Kartikeya and Devasena; Gadadhara and Shakti; Nimesha-Kashtha; Muhurta-Kala; Deepaka and Jyoti; Vriksha and Lata; Dina-Ratri; Vara- Vadhu; Nada and Nadi; Dhawaja and Pataka; Lobha and Trishna; Rati and Raaga; in brief: he is the symbol of masculinity and she is the emblem of femininity!).

## 7. Indicators from some Upanishads

Bhoga-Bhagya-Yogya Lakshmi denotes Ashta Lakshmi Swarupas ranging from food-health-fame-longevity-progeny-material prosperity-knowledge-ability to help others-satkarma or righteous way- and overall fulfillment of Life - all on the framework of Dharma and Nyaya or virtue and justice. In other words, bhoga-bhaagyas ushered by Maha Lakshmi are indeed aspirational but materialism for negative and evil purposes ought to be resisted and never ever enslaved! Indeed perfect existence to the possible percentage of existence bestows 'yogyata' or be worthy of and deserving balance. Indeed that is what Upanishads avow unequivocally. [Note: The seriatum of the Upanishads is as follows: Yajur Veda: Brihadarankya, Katha, Taittiriya, Isha, Svetashvatara-Saama Veda: Chhandogya and Kena- Rig Veda: Atreya and Kauksheetaki-Atharva Veda: Mundaka, Maandukya, and Prashna. There after the Maha Narayana Upanishad is highlighted]

Brihadaranyaka: [Relevance of Devi Lakshmi: Creation of Beings and their materialistic needs lead to means of achieving them to some extent; Eventually realising that endless efforts being mere mirages, the attractions of 'Maya' the make-belief are gradually toned and realised as unreal ; Principles of Virtue need to be learnt and austerities, detachment, self control etc. are practised in the quest of Reality]

Katha Upanishad: [Relevance to Devi Lakshmi: Each and every human being in the quest of Materialistic desires is driven by one's own intellect and mind; but the Inner Conscience is only a silent witness merely] Taittiriya Brahmana : [Relevance to Lakshmi Devi: Major desires of Life are food, water, material wealth; once attained somewhat, the next step forward is morality and spirituality- From Food to Praana to Material Wealth to Knowledge to Mind to Truth to Spiritual Awakening to Bliss!]

Ishopanishad: [Relevance to Devi Lakshmi: Desire for materialism is often blinded by Evil ends and hides Reality!] Detachment and Deliberation are the rudiments of Realising the Supreme: Righteous Action irrespective of fruits begets further longevity deserving scope for further Enlightenment

Shvetashvatara Upanishad: [Relevance of Devi Lakshmi: Quest for Bhoga-Bhaagyas tends invariably Maya the mirage of Materialism- It is the fall out of Ups and Downs that is the wake-up call!] One's Self-generated Energy is driven by Maya and Her twenty four units of five Elements, Five each of Jnaanendra-Karmandriyas, Manas, Praana and Kaalamaan!

Chhandogya Upanishad: [Relevance to Devi Lakshmi: Dharma demands karyaacharana and control of materialistic impulses] The three branches of Dharma or Virtue viz. 'Yajno-Adhyaaya-Daana' or Sacrifice-Study-Charity as also the meditation of the unique syllable of OM)

Kenopanishad: [Relevance of Devi Lakshmi : Paraa Vidya denotes Krama Mukti by Mind- Materialism- Moksha; Apraa Vidya involves Self Purification]

Aitereya Upanishad: [Relevance to Devi Lakshmi: 'Karma and Prapti' or Desire and Eligibility is Lakshmi Devi all about!]

Kaushitaki Upanishad: [Relevance to Devi Lakshmi: Life terminates all kinds of materialistic desires and rebirth decides how much is the 'Yogyata' as Lakshmi's carry-forward]

Mundakopanishad: [Relevance to Devi Lakshmi: Materialism supported by Virtue opens gates of Bhoga-Bhagya-Yogya!]

Prashnopanishad: [Relevance to Devi Lakshmi: Time Cycle reveals how much Wealth- Health-Happiness a Human Life deserves!]

Maha Narayanopanishad: [Relevance to Devi Lakshmi: Vishnu decides 'Karma Phala' of all Beings and Lakshmi enforces!]

## **Chapter Fifty Four on Indra and Namuchi Samvaada**

*Bhī: atraivodāharantīmam itihāsaṃ purāṇanam, śatakraśo ca saṃvādam namuceś ca yudhiṣṭhira/ 2 śrīyā vihīnam āsīnam akṣobhyaṃ iva sāgaram, bhavābhavajñam bhūtānām ity uvāca purandaraḥ/ 3 baddhaḥ pāśaiś cyutaḥ sthānād dviṣatām vaśam āgataḥ, striyā vihīno namuce śocasy āho na śocasi/ 4 [namuci] anavāpyaṃ ca śokena śarīraṃ copatapyate, amitrās ca prahr̥ṣyanti nāsti śoke sahāyatā/ 5 tasmāc chakra na śocāmi sarvaṃ hy evedam antavat, saṃtāpād bhraśyate rūpaṃ dharmaś caiva sureśvara/ 6 vinīya khalu tadduḥkham āgatām vaimanasyajam, dhyātavyaṃ manasā hr̥dyaṃ kalyāṇam saṃvijānatā/ 7 yathā yathā hi puruṣaḥ kalyāṇe kurute manaḥ, tadaivāsya prasīdanti sarvārthā nātra saṃśayaḥ/ 8 ekaḥ śāstā na dvitīyo 'sti śāstā; garbhe śayānaṃ puruṣaṃ śāsti śāstā, tenānuśiṣṭaḥ pravanād ivodakaṃ; yathā niyukto 'smi tathā vahāmi/ 9 bhāvābhāvāv abhijānan garīyo; jānāmi śreyo na tu tat karomi, āśāsu dharmyāḥ suhr̥dām sukurvan; yathā niyukto 'smi tathā vahāmi/ 10 yathā yathāsya prāptavyaṃ prāpnoty eva tathā tathā, bhavitavyaṃ yathā yac ca bhavaty eva tathā tathā/ 11 yatra yatraiva saṃyukte dhātā garbhaṃ punaḥ punaḥ/ tatra tatraiva vasati na yatra svayam icchatī, 12 bhāvo yo 'yam anuprāpto bhavitavyam idaṃ mama, iti yasya sadā bhāvo na sa muhyet kadā cana/ 13 paryāyair hanyamānānām abhiyoktā na vidyate, duḥkham etat tu yad dveṣṭā kartāham iti manyate/ 14 ṛṣiṃś ca devāṃś ca mahāsurāṃś ca; traividya vṛddhāṃś ca vane munīṃś ca, kān nāpado nopanamanti loke; parāvarajñās tu na saṃbhramanti/ 15 na paṇḍitaḥ krudhyati nāpi sajjate; na cāpi saṃsīdati na hr̥ṣyati, na cārthakṛcchravyasaneṣu śocati; sthitaḥ prakṛtyā himavān ivācalaḥ/ 16 yam arthasiddhiḥ paramā na harṣayet; tathaiva kāle vyasanaṃ na mohayet, sukhaṃ ca duḥkhaṃ ca tathaiva madhyamaṃ; niṣevate yaḥ sa dhuraṃdharo naraḥ/ 17 yām yām avasthām puruṣo 'dhigacchet; tasyām rametāparitapyamānaḥ, evaṃ pravṛddhaṃ pranuden manojaṃ; saṃtāpam āyāsa karaṃ śarīrāt/ 18 tat sadaḥ sa pariṣat sabhāsadaḥ; prāpya yo na kurute sabhā bhayam, dharmatattvam avagahya buddhimān; yo 'bhyupaiti sa pumān dhuraṃdharah/ 19 prājñasya karmāṇi duranvayāni; na vai prājño muhyati mohakāle, sthānāc cyutaś cen na mumoha gautamas; tāvat kṛcchrām āpadaṃ prāpya vṛddhaḥ/ 20 na mantrabalavīryeṇa prajñayā pauraṣeṇa vā, alabhyaṃ labhate martyas tatra kā paridevanā/ 21 yad evam anujātasya dhātāro vidadhuḥ purā, tad evānubhaviṣyāmi kiṃ me mṛtyuḥ kariṣyati/ 22 labdhavyāny eva labhate gantavyāny eva gacchati, prāptavyāny eva prāpnoti duḥkhāni ca sukhāni ca, 23 etad viditvā kārtsnyena yo na muhyati mānavaḥ, kuśalaḥ sukhaduḥkheṣu sa vai sarvadhaneśvaraḥ/*

Pitaamaha Bhishma then explained Yudhishtara that while referring about the well deservedness of Indra by Maha Lakshmi in comparison with that of King Bali who since got degenerated, made a reference to another daitya named Namuchi and his interation with Indra. He explained that like King Bali, Namuchi too was frustrated and dejected as he too lost Rajya Lakshmi.

[ Brief vishleshana on Daitya Raja Namuchi vide Vishnu Purana

Namuchi was the son of Viprachitti and the grand son of Maharshi Kashyap and Danu. (Kashyapa married thirteen of Daksha's daughters. Their names were Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata. Tamra, Krodhavasha, Ila, Kadru and Muni. Aditi's sons were the twelve gods known as the adityas. Their names were Vishnu, Shakra, Aryama, Dhata, Vidhata, Tvashta, Pusha, Vivasvana, Savita, MitraVaruna, Amsa and Bhaga. Diti's sons were the daityas (demons). They were named Hiranyaksha and Hiranyakashipu, and amongst their descendants were several other powerful daityas liked Bali and Banasura. Diti also had a daughter named Simhika who was married to a danava named Viprachitti. Their offspring's were terrible demons like Vatapi, Namuchi, Ilvala, Maricha and the

Nivatakavachas. The hundred sons of Danu came to be known as danavas. The danavas were thus cousins to the daityas and also to the adityas. In the danava line were born demons like the Poulamas and Kalakeyas). Thus Namuchi had several well-known brothers - Shalya, Nabha, Vaataapi, Ilval, Khasrim, Andhak, Narakaasura, Kaalnaabha, Mahaaveer, and Raahu.). When Indra was on the spree of conquering Asuras, Namuchi resisted so strongly that he overpowered Indra and held him as a prisoner. Namuchi offered to let Indra go on the promise that he would not kill him by day or by night, and with any kind of weapon which is wet or dry. Indra made the promise and got released. The conditional release was as per Brahma's boon. Eventually on the advice of Vishnu, Indra cut off Namuchi's head at the sandhyaakaala between day and night time and with froth of samudra which was stated as neither wet nor dry. and that he should not be killed by any weapon, wet or dry.]

Indra then heckled at Namuchi as the latter replied: *baddhaḥ pāśaiś cyutaḥ sthānād dviṣatām vaśam āgataḥ, striyā vihīno namuce śocasy āho na śocasi/ 4 [namuci] anavāpyaṃ ca śokena śarīraṃ copatapyate, amitrās ca prahr̥ṣyanti nāsti śoke sahāyatā/ 5 tasmāc chakra na śocāmi sarvaṃ hy evedam antavat, saṃtāpād bhraṣyate rūpaṃ dharmaś caiva sureśvara/ 6 vinīya khalu tadduḥkham āgatām vaimanasyajam, dhyātavyaṃ manasā hr̥dyaṃ kalyānaṃ saṃvijānatā/ 7 yathā yathā hi puruṣaḥ kalyāne kurute manaḥ, tadaivāsyā prasīdanti sarvārthā nātra saṃśayaḥ/ 8 ekaḥ śāstā na dvitīyo 'sti śāstā; garbhe śayānaṃ puruṣaṃ śāsti śāstā, tenānuśiṣṭaḥ pravanād ivodakam; yathā niyukto 'smi tathā vahāmi/ 9 bhāvābhāvāv abhijānan garīyo; jānāmi śreyo na tu tat karomi, āśāsu dharmyāḥ suhr̥dām sukurvan; yathā niyukto 'smi tathā vahāmi/*

‘Namuche! You are now tied tight with ropes, had been a rajya bhrashtha now, and under the control of enemies as your glory and arrogance had vanished in thin airs and are humbled down to dust.’ Then Namuchi replied: Deva Raja! As one be not subjected to shoka, then one's body's sheen be vanished and the enemy be excited with entertainment as the victim be harassed with frustration as this be a universal phenomenon any way. Indra! Hence one be not a victim of ‘shoka’ and ‘santaapa’ as that would tend to ‘ayu sheena’ and ‘dharma ksheena’ too. Vigjnaana purushaas should hence pull up their courage and seek to adopt the ‘dhukha nivaarana upaayaas’. The best possible ‘upaaya’ be of Paramatma Chintana. Be assured that as and when one could intensify the ‘Paramatha Chintana Manas’, then one's ‘manoradha’ be fulfilled for sure. Indeed, there be only one unique ‘Jagat Shaasana Karta’. It be He who would initiate His ‘Shaasana’ from one's garbhaavasthaa itself. This be of the pattern of waterflows would be only slide down or gush down even. I do realise by now the praanis would realise the sense of two terms viz. ‘abhyudaya’ or ‘paraabhava’. I am also aware of the term of what be the shreshtha tatva. Further I do by now realise that the impact of ‘jnaana’ would be of ‘kalyaana prapti.

*yathā yathāsyā prāptavyaṃ prāpnoty eva tathā tathā, bhavitavyaṃ yathā yac ca bhavaty eva tathā tathā/ 11 yatra yatraiva saṃyukte dhātā garbhaṃ punaḥ punaḥ/ tatra tatraiva vasati na yatra svayam icchati, 12 bhāvo yo 'yam anuprāpto bhavitavyaṃ idaṃ mama, iti yasya sadā bhāvo na sa muhyet kadā cana/ 13 paryāyair hanyamānānām abhiyoktā na vidyate, duḥkham etat tu yad dveṣṭā kartāham iti manyate/ 14 r̥ṣīmś ca devāmś ca mahāsūrāmś ca; traividya vṛddhāmś ca vane munīmś ca, kān nāpado nopanamanti loke; parāvarajñās tu na saṃbhrāmanti/ 15 na paṇḍitaḥ krudhyati nāpi sajjate; na cāpi saṃśīdati na hr̥ṣyati, na cārthakṛcchravyasaneṣu śocati; sthitaḥ prakṛtyā himavān ivācalaḥ/ 16 yam arthasiddhiḥ paramā na harṣayet; tathaiva kāle vyasanaṃ na mohayet, sukhaṃ ca duḥkhaṃ ca tathaiva madhyamaṃ; niṣevate yaḥ sa dhuraṃdharo naraḥ/*

‘Purusha prayatnaas’ could be of either success or failure. As per Vidhata’s directive, the jeevas are born accordingly and what is more that the manner in which the concerned jeevas would desire be negated more often than not. In my case too what ever had been destined had since occurred.. As one would wish so that be unfulfilled. As per the kaalakrama, sukha dukkhaas do get rotated as some get dubbed as ‘aparaadhis’ as if all others are of ‘niraparaadhis’. The cause for the vartamaana dukkha is never ascribable as the seed for further dukkha perpetually. Rishi-devata- huge asuraas, triveda vidvaan jnaani vidvaan s or vana vaasi munis could be beyond samsara kashtaas, and thus be able to sift the sat - asat viveka jnaana and thus be freed from the saamsarika badhanas. Vidvan Purushaas would neither get rattled too much when hardships are experienced nor excessively get head over heels when there be successes and excitements. Profits and losses, happy tidings and difficulties , victories and setbacks are but natural phenomena; yet, one has perforce to perform one’s duty to one’s own capability and the best of one’s own ability is what one could perform; in such framework of action, leave the duty and lament the least as the result is what is destined. Then why does one’s duty not done disregard of what one deserves! Arthika kashta - sankataas are inevitable in lives yet the wayout be of Himalayan steadfastness.

*17 yām yām avasthām puruṣo 'dhigacchet; tasyām rametāparitapyamānaḥ, evaṃ pravṛddhaṃ pranuden manojaṃ; saṃtāpam āyāsa karaṃ śārīrāt/ 18 tat sadaḥ sa pariṣat sabhāsadaḥ; prāpya yo na kurute sabhā bhayaṃ, dharmatattvam avagahya buddhimān; yo 'bhyupaiti sa pumān dhuraṃdharah/*  
As and when purushaas would be passing through varied phases of living, be contented with and that is the essence of living as the ‘santaapajanka maanasika vikalpaas’ be abrogated as soon as possible. A true ‘saadhaka’ has to reject material desires while assuming the dutiful ‘karmacharana’ truthfully discarding the ‘bhoktrutva-kartrutvaabhimaanaas’ or the egos of receiving satisfaction and duty bound impulses; then only the ascent of the ladder is truly meaningful. One has to necessarily uplift oneself but not slip down the dutifulness; one is one’s own friend or foe! In the course of one’s own life’s journey, he or she might at the best seek and benefit by guidance but the travel has necessarily to be by one’s own self all alone! Indeed the journey is tough with regular hiccups! And with all the experiences on the travel, when has to reach the destination willy-nilly! Only when one could truly control the mind disarmed by the breaks of desires in the travel while discarding rajoguna but maintaining satvika guna is the true and ideal traveller. In other words constant vigil against desires and of truthful cleanliness of truthfulness should win the day. Sthira chittata or Steadiness of Mind vis-à-vis heat and cold, joys and sorrows, appreciations and rejections is the foundation for the tallest edifice of equanimity. A jitendriya or the conqueror of karmajnaanendriyas 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! Neither there be a vidwad sabha, nor a saadhu satrusha parishad , any buddhimaan dharma tathva would easily appreciate the concept and essence of contentment.

*19 prājñasya karmāṇi duranvayāni; na vai prājño muhyati mohakāle, sthānāc cyutaś cen na mumoha gautamas; tāvat kṛcchrām āpadaṃ prāpya vṛddhaḥ/ 20 na mantrabalavīryeṇa prajñayā pauraṣeṇa vā, alabhyaṃ labhate martyas tatra kā paridevanā/ 21 yad evaṃ anujātasya dhātāro vidadhuḥ purā, tad evānubhaviṣyāmi kiṃ me mṛtyuḥ kariṣyati/ 22 labdhavyāny eva labhate gantavyāny eva gacchati, prāptavyāny eva prāpnoti duḥkhāni ca sukhāni ca, 23 etad veditvā kārtsnyena yo na muhyati mānavaḥ, kuśalaḥ sukhaduḥkheṣu sa vai sarvadhaneśvaraḥ/*

Vidvan Purushaas would not be getting upset by the deeds of ‘saadhaarana manushyas’ nor of their ‘durbodhanaas’. Vidvan Purushaas would not bend down and crawl at the feet of ‘dushtakaryaa -



charanaas'. This be on the analogy of Goutama Muni and Devi Ahalya. [Deva Raja Indra got shaken up with fright at the anger of the Maharshi as the latter announced: Durmati! You have had the audacity of assuming my form and lured my wife to bed; therefore you would be as being 'sahasraaksha' with thousand eyes and as many of frightful forms as also being devoid of 'anda kosha' or the sheath of fertility; instantly that body part fell on earth and he appeared frightful with thousand wavering forms] Be this realised Indra, that is a 'vastu' be not destined to be available, then no mantra prabhaava-bala-paraakrama-buddhi-purushartha-sheela-sadaachaara- and dhana saptatti be possible of securing it. After all, vidhaata had even far in the past had decided my mrityu then that decision would have to be abided by and hence by get worried about as what more could mrityu perform any better any way! Each and every Being be destined for obtaining something as destined and for losing something and that is what the destiny be all about. Which all be of 'praaptavya' so be the 'praapti'. I do therefore feel contented as of contentment worthy.

### **Chaper Fifty Five on a detailed explanation as to why Devi Lakshmi would exit 'durguna yukta Daityas' and enter the portals of the Sadgunas**

[y] pūrvarūpāṇi me rājan puruṣasya bhaviṣyataḥ, parābhaviṣyataś caiva tvaṃ me brūhi pitāmaha/ 2  
[bhī] mana eva manuṣyasya pūrvarūpāṇi śamsati, bhaviṣyataś ca bhadraṃ te tathaiva na bhaviṣyataḥ/ 3  
atrāpy udāharantīmam itihāsaṃ purāṇanam, śrīyā śakrasya saṃvādaṃ tan nibodha yudhiṣṭhira/ 4  
mahatas tapaso vyūṣṭyā paśyāmi lokau parāvarau, sāmānyam ṛṣibhir gatvā brahmalokanivāsibhiḥ/ 5  
brahmaivāmita dīptauijāḥ śāntapāpmā mahātapāḥ, vicacāra yathākāmaṃ triṣu lokeṣu nāradaḥ/ 6  
kadā cit prātar utthāya piṣṭṛkṣuḥ salilaṃ śuci, dhruvadvāra bhavāṃ gaṅgāṃ jagāmvatatāra ca/ 7  
sahasranayanaś cāpi vajrī śambara pākahā, tasyā devarṣijūṣṭāyās tīram abhyājagāma ha/ 8  
tāv āplutya yatātmānau kṛtajapyau samāsatuḥ, nadyāḥ pulinaṃ āsādyā sūkṣmakāñcanavālikam/ 9  
puṇyakarmabhir ākhyatā devarṣikathitāḥ kathāḥ, cakratus tau kathāśīlau śuci saṃhr̥ṣṭamānasau/ pūrvavṛttavyapetāni  
kathayantau samāhitau, 10  
atha bhāskaram udyantaṃ raśmijālapuraskṛtam, pūrṇamandalam ālokyā tāv  
utthāyopatasthatuḥ/ 11  
abhitas tūdayantaṃ tam arkam arkam ivāparam, ākāśe dadṛśe jyotir udyatārciḥ  
samaprabham/ 12  
tayoḥ samīpaṃ saṃprāptaṃ pratyadṛśyata bhārata, tat suparṇārka caritam āsthitam  
vaiṣṇavaṃ padam, bhābhīr apratimaṃ bhāti trailokyam avabhāsayat/ 13  
divyābhīrūpa śobhābhīr  
apsarobhiḥ puraskṛtām, br̥hatīm aṃśumat prakhyām br̥had bhānor ivārciṣam/ 14  
nakṣatrakalpābharaṇām  
tārā bhaktisamasrajam, śrīyaṃ dadṛśatuḥ padmāṃ sākṣāt padmatalasthitām/ 15  
sāvaruḥya vimānāgrād  
aṅganānām anuttamā, abhyagacchat trilokeśaṃ śakraṃ carṣiṃ ca nāradam/ 16  
nāradañugataḥ sākṣān  
maghavāṃs tām upāgamat, kṛtāñjaliputo devīm nivedyātmanā ātmanā/ 17  
cakre cānupamāṃ pūjām  
tasyās cāpi sa sarvavit, devarājaḥ śrīyaṃ rājan vākyaṃ cedam uvāca ha/ 18  
kā tvaṃ kena ca kāryeṇa  
saṃprāptā cāruhāsinim, kutaś cāgamyate subhru gantavyaṃ kva ca te śubhe/ 19  
[śrī] puṇyeṣu triṣu  
lokeṣu sarve sthāvarajaṅgamaḥ, mātmābhāvam icchanto yatante paramātmanā/ 20  
sāhaṃ vai  
paṅkaje jātā sūryaraśmi vibodhite, bhūtyarthaṃ sarvabhūtānām padmā śrīḥ padmamālinī/ 21  
ahaṃ  
lakṣmīr ahaṃ bhūtiḥ śrīś cāhaṃ balasūdana, ahaṃ śraddhā ca medhā ca sannatir vijitiḥ sthitiḥ/ 22  
ahaṃ  
dhṛtir ahaṃ siddhir ahaṃ tviḍ bhūtir eva ca, ahaṃ svāhā svadhā caiva saṃstutir niyatīḥ kṛtīḥ/ 23  
rājñāṃ  
vijayamānānām senāgreṣu dhvajeṣu ca, nivāse dharmasīlānām viṣayeṣu pureṣu ca/ 24  
jitakāśini śūre ca  
saṃgrāmeṣv anivartini, nivasāmi manuṣyendre sadaiva balasūdalan/ 25  
dharmanitye mahābuddhau  
brahmaṇye satyavādini, praśrite dānaśīle ca sadaiva nivasāmy aham/ 26  
asureṣv avasāms pūrvam  
satyadharmanibandhanā, vipārītāṃs tu tān buddhvā tvayi vāsam arocayam/ 27  
[śakra] kathaṃ vṛtteṣu  
daityeṣu tvaṃ avātsīr varānane, dr̥ṣṭvā ca kim ihāgās tvaṃ hitvā daiteya dānavān/ 28  
[śrī]

svadharmam anutiṣṭhatsu dhairyād acaliteṣu ca, svargamārgābhirāmeṣu sattveṣu niratā hy aham/ 29  
 dānādhyayanayajñejyā guru daivatapūjanam, viprāṇām atithīnām ca teṣāṃ nityam avartata/ 30  
 susaṃmrṣṭa grhās cāsañ jitastrīkā hutāgnayaḥ, guru śuśrūṣavo dāntā brahmaṇyāḥ satyavādinah  
 31 śraddadhānā jitakrodhā dānaśīlānasūyakāḥ, bhṛtaputrā bhṛtāmātyā bhṛtadārā hy anīṣavaḥ/ 32  
 amarṣaṇā na cānyonyam sprhayanī kadā cana, na ca jātūpatapyante dhīrāḥ parasamṛddhibhiḥ/ 33  
 dātāraḥ saṃgrhītāra āryāḥ karuṇavedināḥ, mahāprasādā rjavo drdha bhaktā jitendriyāḥ/ 34  
 saṃtuṣṭabhrtyasacivāḥ kṛtajñāḥ priyavādinah, yathārthamānārtha karā hrīṇīṣedhā yatavratāḥ/ 35  
 nityam parvasu susnātāḥ svanuliptāḥ svalaṃkṛtāḥ, upavāsatapaḥ śīlāḥ pratītā brahmavādinah/ 36 nainān  
 abhyudiyāt sūryo na cāpy āsan pragenīśāḥ, rātrau dadhi ca saktūṃś ca nityam eva vyavarjayan/  
 37kālyam ghṛtam cānvavekṣan prayatā brahmacāriṇah, maṅgalān api cāpaśyan brāhmaṇāṃś cāpy  
 apūjayan/ 38 sadā hi dadatām dharmah sadā cāpratigrhṇatām, ardham ca rātryāḥ svapatām divā  
 cāsvapatām tathā/ 39 kṛpānānātha vṛddhānām durbalātura yoṣitām, dāyam ca saṃvibhāgam ca nityam  
 evānumodatām/ 40 viṣaṇṇam trastam udvignaṃ bhayārtaṃ vyādhipīditam, hṛtasvam vyasanārtaṃ ca  
 nityam āśvāsayanti te/ 41 dharmam evānavartanta na hiṃsanti parasparam, anukūlāṃś ca kāryeṣu  
 guru vṛddhopasevinah/ 42 pitṛdevātithīṃś caiva yathāvat te 'bhyapūjayan, avaśeṣāni cāśnanti nityam  
 satyatapo ratāḥ/ 43 naikē 'śnanti susaṃpannam na gacchanti parastriyam, sarvabhūteṣv avartanta  
 yathātmani dayām prati/ 44 naivākāśe na paśuṣu nāyonau na ca parvasu, indriyasya visargaṃ te  
 'rocayanta kadā cana/ 45 nityam dānam tathā dākṣyam ārjavam caiva nityadā, utsāhaś cānaḥkārāḥ  
 paramaṃ sauhṛdam kṣamā/ 46 satyam dānam tapaḥ śaucam kāruṇyam vāg anīṣṭhurā, mitreṣu  
 cānabhidrohaḥ sarvaṃ teṣv abhavat prabho/ 47 nidrā tandrī rasaṃ prītir asūyā cānavekṣitā, aratiś ca  
 viṣādaś ca na sprhā cāviśanta tā/ 48 sāham evaṃguṇeṣv eva dānaveṣv avasaṃ purā, prajā sargam  
 upādāya naikam yugaviparyamam/ 49 tataḥ kālaviparyāse teṣāṃ guṇaviparyayāt, apaśyam vigataṃ  
 dharmam kāmakrodhavaśātmanām/ 50 sabhā sadām te vṛddhānām satyāḥ kathayatām kathāḥ,  
 prāhasann abhyasūyamś ca sarvavṛddhān guṇāvarāḥ/ 51 yūnaḥ saha samāsīnān vṛddhān abhigatān  
 sataḥ, nābhuyuthānābhivādābhyām yathāpūrvam apūjayan/ 52 vartayanty eva pitari putrāḥ prabhavatāt -  
 manaḥ, amitrabhrtyatām prāpya khyāpayanto 'napatrapāḥ/ 53 tathā dharmād apetena karmaṇā  
 garhitena ye, mahataḥ prāpnuvanty arthāṃś teṣv eṣāṃ abhavat sprhā/ 54 ucchais cāpy avadan rātrau  
 nīcais tatrāgnir ajvalat, putrāḥ pitṛn abhyavadan bhāryāś cābhyavadan patīn/ 55 mātaram pitaram  
 vṛddham ācāryam atithīm gurum, guruvan nābhyanandanta kumārān nānvapālayan/ 56 bhikṣam balim  
 adattvā ca svayam annāni bhuñjate, anīṣtvā saṃvibhajyātha pitṛdevātithīn gurūn/ 57 na śaucam  
 anurudhyanta teṣāṃ sūdajanās tathā, manasā karmaṇā vācā bhakam āśīd anāvṛtam/ 58 viprakīrṇāni  
 dhānyāni kākamūṣaka bhojanam, apāvṛtam payo 'tiṣṭhad ucchiṣṭāś cāsprṣan ghṛtam/ 59 kuddāla pātī  
 patakam prakīrṇam kāmasyabhājanam, dravyopakaraṇam sarvaṃ nānvavaikṣat kutumbinī/ 60  
 prākārāgāra vidhvaṃsān na sma te pratikurvate, nādrīyante paśūn baddhvā yavasenodakena ca/ 61  
 bālānām prekṣamāṇānām svayam bhakṣān abhakṣayan, tathā bhṛtyajanaṃ sarvaṃ paryaśnanti ca  
 dānavāḥ/ 62 pāyasam kṛsaram māmsam apūpān atha śaskulīḥ, apācayann ātmano 'rthe vṛthā māmsāny  
 abhakṣayan/ 63 utsūrya śāyinaś cāsan sarve cāsan pragenīśāḥ, avartan kalahāś cātra divārātraṃ grhe  
 grhe/ 64 anāryāś cāryam āśīnam paryupāsan na tatra ha, āśramasthān vikarmasthāḥ pradviṣanti  
 parasparam, saṃkarāś cāpy avartanta na ca śaucam avartata/ 65 ye ca veda vido viprā vispaṣṭam anṛcaś  
 ca ye, nirantaraviśeṣāś te bahumānāvamānayoḥ/ 66 hāvam ābharaṇam veṣam gatim sthitim avekṣitum,  
 asevanta bhujiṣyā vai durjanācaritaṃ vidhim/ 67 striyaḥ puruṣaveṣeṇa pumsaḥ strī veṣadhāriṇah,  
 krīdā rativihāreṣu parām mudam avāpnuvan/ 68 prabhavadbhiḥ purā dāyān arhebhyaḥ pratipāditān,  
 nābhyavartanta nāstikyād vartantaḥ saṃbhavēṣv api/ 69 mitreṇābhyarthitaṃ mitram arthe saṃśayite kva,  
 cit, bāla koty agramātreṇa svārthenāghnata tad vasu/ 70 parasvādāna rucayo vipanya vyavahāriṇah,

adrśyantārya varṇeṣu śūdrāś cāpi tapodhanāḥ/ 71 adhīyante 'vratāḥ ke cid vrthā vratam athāpare,  
 aśuśrūsur guroḥ śiṣyaḥ kaś cic chiṣya sakho guruḥ/ 72 pitā caiva janitrī ca śrāntau vṛttotsavāv iva,  
 aprabhutve sthitau vṛttāḥ annam prārthayataḥ sutān/ 73 tatra veda vidaḥ prājñā gāmbhīrye  
 saḡaropamāḥ,krṣyādiṣv abhavan saktā mūrkhāḥ śrāddhāny abhuñjata/ 74 prātaḥ prātar ca suprasnam  
 kalpanam preṣaṇa kriyāḥ, śiṣyānuprahitās tasminn akurvan guravaś ca ha/ 75 śvaśrū śvaśurayor agre  
 vadhūḥ preṣyān aśāsata, anvaśāsac ca bhartāraṇ samāhūyābhijalpatī/ 76 prayatnenāpi cāraḡṣac cittam  
 putrasya vai pitā, vyabhajaṃś cāpi saṃrambhād duḡkhavāsaṃ tathāvasan/ 77 agnidāhena corair vā  
 rājabhir vā hṛtaṃ dhanam, dṛṣtvā dveṣāt prāhasanta suhṛt saṃbhāvitā hy api/ 78 kṛtaghnā nāstikāḥ pāpā  
 guru dārābhimaṛṣinaḥ, abhakṣya bhakṣaṇa ratā nirmalyādā hatatviṣaḥ/ 79 teṣv evamādīn ācārān  
 ācaratsu viparyaye,nāhaṃ devendra vatsyāmi dānaveṣv iti me matiḥ/ 80 tāṃ māṃ svayam anuprāptām  
 abhinanda śacīpate, tvayārcitām māṃ deveśa purodhāsyanti devatāḥ/ 81 yatrāhaṃ tatra mat kāntā  
 madviśiṣṭā madarpaṇāḥ, sapta devyo mayāstamyō vasaṃ ceṣyanti me 'stadhā/ 82 āśā śraddhā dhṛtiḥ  
 kāntir vijitiḥ sannatiḥ kṣamā, astamī vṛttir etāsām puroḡā pākaśāsana/ 83 tās cāhaṃ cāsurāṃś tyaktvā  
 yuṣmad viṣayam āgatā, tridaṣeṣu nivatsyāmo dharmaniṣṭhāntar ātmasu/ 84 [bhī] ity uktavacanām  
 devīm atyarthaṃ tau nanandatuḥ, nāradaś ca trilokaṛṣir vrtra hantā ca vāsaḡaḥ/ 85 tato 'nala sakho  
 vāyuh pravavau deva veśmasu, iṣṭagandhaḥ sukhasparśaḥ sarvendriyasukhāvahaḥ/ 86 śucau cābhyarcite  
 deṣe tridaśāḥ prāyaśaḥ sthitāḥ, lakṣmyā sahitaṃ āsīnaṃ maghavantaṃ didṛḡṣavaḥ/ 87 tato divaṃ prāpya  
 sahasralocanaḥ, śriyopapannaḥ suhṛdā surarṣiṇā, rathena haryaśvayujā surarṣabhaḥ; sadaḥ surāṇām  
 abhisatkrto yayau/ 88 atheṅgitaṃ vajradharasya nāradaḥ; śriyāś ca devyā manasā vicārayan, śriyai  
 śaśaṃsāmara dṛṣṭapauruṣaḥ; śivena tatrāgamaṇaṃ maharddhimat/ 89 tato 'mṛtaṃ dyauḥ pravavarṣa  
 bhāsvatī; pitāmahasyāyatane svayambhuvaḥ, anāhata dundubhayaś ca nedire; tathā prasannāś ca diśaś  
 cakāśire/

Yuddhishtara queried of Bhishma as to why the Purushas be either getting prosperous and poverty stricken with 'shubhaashubhaanbhavaas'. Pitamaha initiated his explanation. Those manushyaas who be destined to swing in their rise or fall of their fortunes would indicate as their forebodings and that context there were references in the course of Lakshmi- Indra's conversations. Quite a time ago, maha tapasvi Narada as was freely travelling in tri lokas. One fine morning he felt desirous of bathing in the pavitra jalaas of the Sacred Ganga and witnessed maha tapasvis and maharshis too were spotted in the surroundings. Concidentally, Indra the 'sahasra lochana' too who had the distincion of demolishing Shambhasura and Paaka naaaka Daitya too were visualised there. They were dipping in the sacred waters of Ganga they were all engaged with the pavitra gayatri japa where after were seated comportsbly on golden platfoms and were relaxing. As the ushodaya and kiranajaala mandita Surya divya jyoti darshana had occurred. Simultaneously there also was sighted a prabhaapunja Bhagavan Vishnu vimaana too was glittering as of divya jyoti which was of such radiance of trilola vyaapti. The vision of that doubled up spectacle was mesmerising to the on lookers as of Surya and Garuda were truly celestial. *Tatraabhi divyābhirūpa śobhābhir apsarobhiḥ puraskṛtām, bṛhatīm aṃśumat prakhyām bṛhad bhānor ivārciṣam/ 14nakṣatrakalpābharaṇām tārā bhaktisamasrajam, śriyaṃ dadṛṣatuḥ padmām sāḡṣāt padmatatalasthitām/ 15 sāvaruḡya vimānāḡrād aṅganānām anuttamā, abhyagacchat trilokeśaṃ śakraṃ carṣiṃ ca nāradam/ 16 nārādānugataḥ sāḡṣān maghavāṃś tām upāḡamat, kṛtāñjaliputo devīm nivedyātmānam ātmanā/ 17 cakre cānupamām pūjām tasyāś cāpi sa sarvavit, devarāḡjaḥ śriyaṃ rājan vāḡyaṃ cedam uvāca ha/*  
 In the 'kamala nayana Padma naama prasiddha vimaana' was there of saakshaat Lakshmi Devi as seated with 'parama shobhamaana Apsaraas were standing ahead'. Indeed Lakshmi Devi's body profile was of 'Surya samaana tejasvini' and of 'prajjalita Agnijwaala samaana jaajjayamaana swarupini'. Her

‘aabharanaas’ were of the sparkle of nakshatraas. Then the Tribhuvana Sundari having partially descended the Garuda Vimaana had accepted the namakaaras of Devarshi Narada and of Devendra. Shakra then addressed her out of feigned ignorance : Devi! May we know as to who you are!

*punyeṣu triṣu lokeṣu sarve sthāvarajaṅgamah, mamātmabhāvam icchanto yatante paramātmānā/ 20*  
*sāhaṃ vai pañkaje jātā sūryaraśmi vibodhite, bhūtyarthaṃ sarvabhūtānāṃ padmā śrīḥ padmamālinī/ 21*  
*ahaṃ lakṣmīr ahaṃ bhūtiḥ śrīś cāhaṃ balasūdāna, ahaṃ śraddhā ca medhā ca sannatir vijitīḥ sthitiḥ/ 22*  
*ahaṃ dhṛtir ahaṃ siddhir ahaṃ tvīḍ bhūtir eva ca, ahaṃ svāhā svadhā caiva samstutir niyatīḥ kṛtīḥ/ 23*  
*rājñāṃ vijayamānānāṃ senāgreṣu dhvajeṣu ca, nivāse dharmasīlānāṃ viṣayeṣu pureṣu ca/ 24* *jitakāśini*  
*śūre ca saṃgrāmeṣv anivartini, nivasāmi manuṣyendre sadaiva balasūdalan/ 25* *dharmanitye*  
*mahābuddhau brahmaṇye satyavādini, praśrite dānaśīle ca sadaiva nivasāmy aham/ 26* *asureṣv avasaṃs*  
*pūrvam satyadharmanibandhanā, vipārītāṃs tu tān buddhvā tvayi vāsam arocayam/*

Maha Lakshmi replied: Indra! The charaachara praanis’ in the smasta trilokas be ever worshipping me awaiting me for my smile with ‘mahotsaaha purvaka prayatnaas’ and I seek to bestow my boons to them as of Surya Kiranaas would readily open up the night long awaiting Padmaas in the ponds of samsaara. And hence my name too be as of ‘Padma’ or ‘Shree’ and ‘Padma Maalini’. Balasudana Indra! I Am ‘Lakshmi’ Myself. I am the ‘Bhuti’ too and some call me as ‘Shree’. I am also renowned as of Shasra Naamaas as Shraddha-Medha-Samnati-Vijati-Sthiti-Dhriti-Siddhi-Kaanti-Samriddhi-Swaha-Swadha-Samstuti-Niyati - or Smriti. I am of the ever flying vijaya pataaka on the radha dhvajas of Dharmaacharana Raja-Maha Rajas and all across the shreshtha purusha nivaasasthaanaas. Bala sudana! I do reside in vijaya shobhita shura veera naresha hridayaas and pratshta shareeraas too who would never look back in sangrama bhumis. I do ever reside in the nivaasa sthaanaas of nitya dharmaacharaas-paramabuddhumaas-brahmana bhaktaas-satyavaadis-vinaya daana sheela purusha nivaasa sthaanaas. Earlier thus far I had been thus far residing in the asura nivaasaas in the form of Vijaya Lakshmi but now that they had rejected the basic tenets of ‘dharma and nyaaya’ I too had sine rejected tham too now..’ Shakra then wondered as to how she was impressed with Daiya daanavaas then and had rejected now. Then Devi Lakshmi replied thus:

*svadharmam anuṣṭhatsu dhairyaḍ acaliteṣu ca, svargamārgābhīrāmeṣu sattveṣu niratā hy aham/ 29*  
*dānādhyayanayajñeṣu guru daivatapūjanam, viprāṇāṃ atithīnāṃ ca teṣāṃ nityam avartata/ 30*  
*susammrṣṭa grhāś cāsaṅ jitastrīkā hutāgnayah, guru śuśrūṣavo dāntā brahmaṇyāḥ satyavādinah/ 31*  
*śraddadhānā jitakrodhā dānaśīlānasūyakāḥ, bhṛtaputrā bhṛtāmātyā bhṛtadārā hy anīṣavaḥ/ 32*  
*amarṣaṇā na cānyonyam sprhayanti kadā cana, na ca jātūpatapyante dhīrāḥ parasamṛddhibhiḥ/ 33*  
*dātāraḥ saṃgrhītāra āryāḥ karuṇavedinah, mahāprasādā rjavo dṛdha bhaktā jitendriyāḥ/ 34*  
*saṃtuṣṭabhrtyasacivāḥ kṛtajñāḥ priyavādinah, yathārthamānārtha karā hrīṇīsedhā yatavratāḥ/ 35*  
*nityam parvasu susnātāḥ svanuliptāḥ svalamkṛtāḥ, upavāsataḥ śīlāḥ pratītā brahmavādinah/ 36*  
*nainān abhyudiyāt sūryo na cāpy āsan pragenīśāḥ, rātrau dadhi ca saktūṃś ca nityam eva vyavarjayan/ 37*  
*kālyam ghṛtaṃ cānvavekṣan prayatā brahmacāriṇah, maṅgalān api cāpaśyan brāhmaṇāṃś cāpy apūjayan/*

Devi Lakshmi replied: Indra! I reside in those manushyas who would earnestly practise the tenets of ‘swadharma’ of the ‘chaturvarnaas’ of the Society with dedication, courage and commitment and that be the lead of ‘swarga prapti sadhanaanda.’ So far, the dityas were keenly committed to daanaas, vedaadhyayanaas, and yajina-yaaga shuba karyas. They were also practising deva-guru-pitru-atithi worship and of satya paalana too. They were always keeping their households and surroundings with shubhrata and pavitrata, and their strees with proactive affection, respect and kindness. They were ever

engaged in nitya agni karyas and swaadhyas-guru seva- pandita bhaktaas-jitendriyaas and satya vaadis. They were of shraddha swarupaas-jitakrodhaas-daana paraayanaas- sahana swabhavis-isrshya rahitaas- and bharana poshakas of maata-pitru-bharya-putra-kanyaa. They were ever of the negation of so Dweshaamarsha swabhaavaas yet of the dheera-samriddhi-manasshanti sadgunaas. They were nitya daana nirataas- nyaaya dhanaarjana paraas- dayaanugraha sarala swabhavis- dhridha purti bhaktas and above all mano buddhi nidriya vijayaas. Those type of daityarajas were the providers of mantri-bhritya santushta kaaranaas- kritagjnaa purvaka madhura bhaashis- samuchita sammaana paraayanaas. Such were the manushyas who be ever of 'baahyaantara shuchi, sarvaangachandanaadi alankaara bhushitaas, nityopavasa tapa swabhaavis, vishvaasa paatraas, veda swaadhyaya nirataas. Those daityas who never were 'raatricharaas' nor of prohibited food consumers but of 'ushahkaala vidhi kartavya paraayanaas'. There were always of 'manasendriya samyama paalana nirataas' - nitya upavaasa-veda pathana- brahmana puja nirataas.

*38 sadā hi dadatām dharmāḥ sadā cāpratigrhṇatām, ardham ca rātryāḥ svapatām divā cāsvapatām tathā/ 39 kṛpāṇānātha vṛddhānām durbalātura yoṣitām, dāyaṃ ca saṃvibhāgaṃ ca nityam evānumodātām/ 40 viṣaṇṇaṃ trastaṃ udvignaṃ bhayārtam vyādhipīditam, hṛtasvaṃ vyasanārtam ca nityam āśvāsanti te/ 41 dharmam evānavartanta na hiṃsanti parasparam, anukūlāṃś ca kāryeṣu guru vṛddhopasevinaḥ/ 42 pitṛdevātithiṃś caiva yathāvat te 'bhyapūjayan, avaśeṣāni cāśnanti nityam satyatapo ratāḥ/ 43 naikē 'śnanti saṃsaṃpannaṃ na gacchanti parastrīyam, sarvabhūteṣv avartanta yathātmani dayāṃ prati/ 44 naivākāśe na paśuṣu nāyonau na ca parvasu, indriyasya visargaṃ te 'rocayanta kadā cana/ 45 nityam dānam tathā dākṣyam ārjayaṃ caiva nityadā, utsāhaś cānaḥkārāḥ paramaṃ sauhṛdam kṣamā/ 46 satyaṃ dānam tapaḥ śaucaṃ kārūṇyam vāg anīṣṭhurā, mitreṣu cānabhidrohaḥ sarvaṃ teṣv abhavat prabho/ 47 nidrā tandrī rasaṃ prītir asūyā cānavekṣitā, aratiś ca viśādaś ca na sprhā cāviśanta tā/ 48 sāham evaṃguṇeṣv eva dānaveṣv avasaṃ purā, prajā sargam upādāya naikaṃ yugaviparyamam/*

Being ever engaged in the dharma vishaya charcha, those be the daityaas as who were sleeping half of the night yet of keeping awake all through the daytime. They were ever proactive of daana dharmas among the kripana-anaadha-vriddha-durbala-rogis - and such by way of anna-vastra-vastus. Similarly they were of decisive orientation of uplifting the 'trasta- vishaada grasta-udvigna-bhaya bheeta- vyaadhi-grasta-durbala-peeditaas'. Those daityaas had been of 'dharma paraayanata- ahimsa vadis- para kaarya sahaayataas-and guru-vriddhajana sahaayakaas'. They ever were engaged in 'pitru-deva-atithi seva- nitya satya vaadi nirataas'. Those daityas would never like to enjoy grand food all alone but only after serving and satisfying others only as 'anna' in the prasada rupa. Unlike some deplorable manushyaas, they would never resort to veeryaskhalana at akaasha-pashu-vipareeta yonis, and on punya dinaas. Indra! be this further known that the erstwhile generation of Daityas were replete with nitya daanaas-chaturata-saraata-utsaaha-nirahankaara-parama souharda-kshama-satya-daana-tapa-shoucha-karuna-komala bhaashaa- mitra drohaadi durbhaavata and such. Typical durgunaas like nidra-tandra or alasata-aprasannata-dosha drishti- avivekata-apreeti-vishaada aadi doshas be never allowed in their manastatva then. Thus for a very very long duration of yuga kaalaas in the past had gradually transformed in the psyche of the daityas and had hit the lowest point of no return as of now.

*tataḥ kālaviparyāse teṣāṃ guṇaviparyayāt, apaśyaṃ vigataṃ dharmam kāmakrodhavaśātmanām/ 50 sabhā sadām te vṛddhānām satyāḥ kathayatām kathāḥ, prāhasann abhyasūyaṃś ca sarvavṛddhān guṇavarāḥ/ 51 yūnaḥ saha samāśīnān vṛddhān abhigatān sataḥ, nābhyutthānābhivādābhyām*

*yathāpūrvam apūjayan/ 52 vartayanty eva pitari putrāḥ prabhavatāt -manah, amitrabhr̥tyatām prāpya khyāpayanto 'napatrapāḥ/ 53 tathā dharmād apetena karmaṇā garhitena ye, mahataḥ prāpnuvanty arthāṃs teṣv eṣāṃ abhavat spr̥hā/ 54 ucchais cāpy avadan rātrau nīcais tatrāgnir ajvalat, putrāḥ pitṛn abhyavadan bhāryās cābhyavadan patīn/ 55 mātaram pitaram vṛddham ācāryam atithim gurum, guruvaṇ nābhyanandanta kumārān nānvapālayan/ 56 bhikṣāṃ balim adattvā ca svayam annāni bhuñjate, aniṣṭvā saṃvibhajyātha pitṛdevātithīn gurūn/ 57 na śaucam anurudhyanta teṣāṃ sūdajanās tathā,, manasā karmaṇā vācā bhakam āsīd anāvṛtam/ 58 viprakīrṇāni dhānyāni kākamūṣaka bhojanam, apāvṛtam payo 'tiṣṭhad ucchiṣṭās cāspr̥śan ghr̥tam/ 59 kuddāla pātī patakam prakīrṇam kām̐syabhājanam, dravyopakaraṇam sarvaṃ nānvavaikṣat kutumbinī/*

Devi Lakshmi continued: 'Indra! In this manner, I had been witnessing the 'uttama guna pradarshana' by daityas, ever since srishti in the yuga thus far. Yet unfortunately the trend had since been reversed and by now I had been experiencing the gradual dilution of the principles of dharma then as the ancient adage that 'dharma rakshati rakshitah/ or dharma protects those who protect it' be highlighted as of the reverse gear as the by champions of Dharma then had witnessed contrary trends blatantly. Daityas had thus become victims of kama krodhaas. As the elders and aged daityas were sermonising about virtue and its dilution, then the upcoming generation of daityas were making a joke and laughing away. In the past when elders were arriving in a congregation, the youthful daityas would not rise up and make 'pranaams' with veneration but instead be passive or make derisive remarks. Even as a father might enter the son would turn his face away ignoring shamelessly, thus the son betrays the father. Since 'dharma vipareeta karma' commenced earning money power, little realising that ships could eventually turn to become boats and vice versa. Yet 'dhanaarjanaabhilaasha' by crooked means had become the order of the day. Daityas had taken to boisterous midnight laughter under the influence of wine and women and the trend got worsened day by day as sons were distressing mentally and physically, even as youthful wives were resorting to atyaachara to husbands let alone the inlaws. Daitya Daanavas having lost the balance of mind discarding maata pitaas, vridha purushaas, acharyas, athithis and gurujanaas while the santaanaas were allowed of free upbringing. Daitya ganaas had gradually taken to ignoring the erstwhile practices of bhojana only after yajana puja of devataas-pitara-gurujana-atithis as also annadaana-bhikshaadaana-bali and vaishva deva karma sampadanas. The erstwhile practice of cooking with the cleansing habits of 'mano-vaak-kaaya-shouchaachara paalana' but to gulp what be cooked in hurry to be able to earn by hook or crook. The trend of raw cereals and vegetables for cooking as also of boiling raw milk from the udders of cattle was neither methodical, hygienic nor germfree thus leading to diseases and early deaths apparently. The house wives too were ever engaged in activities such as gossiping, carrying tales and such but not of the unproductive tasks but not of utensil maintenance, upkeep of kitchen much less of the household.

*prākārāgāra vidhvaṃsān na sma te pratikurvate, nādriyante paśūn baddhvā yavasenodakena ca/ 61 bālānāṃ prekṣamāṇānāṃ svayaṃ bhakṣān abhakṣayan, tathā bhr̥tyajanaṃ sarvaṃ paryaśnanti ca dānavāḥ/ 62 pāyasam kṛsaram māṃsam apūpān atha śaskulīḥ, apācayann ātmano 'rthe vṛthā māṃsāny abhakṣayan/ 63 utsūrya śāyinaś cāsan sarve cāsan prageniśāḥ, avartan kalahās cātra divārātraṃ gr̥he gr̥he/ 64 anāryās cāryam āsīnam paryupāsan na tatra ha, āśramasthān vikarmasthāḥ pradviṣanti paraspam, saṃkarās cāpy avartanta na ca śaucam avartata/ 65 ye ca veda vido viprā vispaṣṭam anṛcaś ca ye, nirantaraviśeṣas te bahumānāvamānayoh/ 66 hāvam ābharaṇam veṣam gatim sthitim avekṣitum, asevanta bhujiṣyā vai durjanācaritaṃ vidhim/ 67 striyaḥ puruṣaveṣeṇa puṃsaḥ strī veṣadhāriṇaḥ, kr̥dā rativihāreṣu parāṃ mudam avāpnuvan/ 68 prabhavadbhiḥ purā dāyān arhebhyaḥ pratipāditān,*

*nābhyavartanta nāstikyād vartantaḥ saṁbhavēṣv api/ 69 mitreṇābhyarthitaṁ mitram arthe saṁśayite kva, cit, bāla koty agramātreṇa svārthenāghnata tad vasu/ 70 parasvādāna rucayo vipanya vyavahāriṇaḥ, adrśyantārya varṇeṣu śūdrāś cāpi tapodhanāḥ*

The daityas now had become so lazy that very many house repairs would need to be undertaken but be least concerned. Domestic animals are always tied tight but are least concerned of their being looked after properly. They would tend to keep on eating all by themselves but never even think of distributing to the servants and maids even if the remainder food be rotten and eventually thrown away. At the pratahkaala the daityas would fall asleep and in the nights they be noted as ‘raatrincharaas’. Thus the new generation of daityas be noted as of vanasankara santaana and thus of apavitrata always. They could hardly distinguish Brahmanaas as of leaned vedic pandits and the half knowledge brahmanas as of commercial purposes. The low and fallen maids and duraachari womanfolk of loose charater with fake aabharanaas of glitter be ever loiter in market places for commercial sex of the daityas of upper classes. How many danavaas of the past might have donated plentiful and barren land to the brahmanas but the new genetation of Daityas would forcefully occupy the donated lands and claim them back even if the earlier brahmanas had put in hard labour and yield excellent fertility. In the normal course, there should be a reference to local panchaayatis comprising seniors and vidvans when such matters related to monetary issues and of inheritance of properties but unilateral actions should indeed be deplorable.

*71 adhīyante 'vratāḥ ke cid vṛthā vratam athāpare, aśuśrūsur guroḥ śiṣyaḥ kaś cic chiṣya sakho guruḥ/ 72 pitā caiva janitrī ca śrāntau vṛttotsavān iva, aprabhutve sthītau vṛthāṁ annaṁ prārthayataḥ sutān/ 73 tatra veda vidaḥ prājñā gāmbhīrye sagaropamāḥ, kṛṣyādiṣv abhavan saktā mūrkhāḥ śrāddhāny abhuñjata/ 74 prātaḥ prātar ca suprasnaṁ kalpanaṁ preṣaṇa kriyāḥ, śiṣyānuprahītās tasminn akurvan guravaś ca ha/ 75 śvaśrū śvaśurayor agre vadhūḥ preṣyān aśāsata, anvaśāsac ca bhartāraṁ samāhūyābhijalpatī/ 76 prayatnenāpi cāraḥ cittaṁ putrasya vai pitā, vyabhajaṁś cāpi saṁrambhād duḥkhavāsaṁ tathāvasan/ 77 agnidāhena corair vā rājabhir vā hṛtaṁ dhanam, dṛṣṭvā dveṣāt prāhasanta suhṛt saṁbhāvitā hy api/*

Referring to vyaapaari vaishyas they would be of the mentality of money and earnings only, and so be of money mindedness of kshatriyas, brahmanaas or of shudras.. Some of these daityas might be still of brahmacharya paalakaas-veda swaadhyayi while nodoubt of avaidika vyartha aacharanaas even. Unfortunately shishyas reist from guruseva while some gurus too might encourage other's shishyaas too. When the aged parents suffering from diseases they would get totally neglected by the youthful sons and would tend to begging to assuage their hunger. While mentioning of vedavetta brahmanaas they would always get only get concerned of agricultural and crop issues far more than swaadhyaya and be contented with shraadhha bhojanaas. In the early mornings of a day, normally gurus tend to enquire of shishyas about the sukha ratri nidra and of their dress facilites and so on but now the trend be perhaps the reverse. Housewives would now be instructing the do's and dont's to the father-mother in laws and enen to the husband too in raised voice reprimands..Fathers be ever concerned of the welfare and happiness of sons, and distribute their properties to them and they themselves seek to somehow upkeep by themselves. Even those of hitoshi mitraas while thinking of money mattersand as to how, his kith and kin be wasting away his property by false means of robbing and such ,then the socalled mitraas heckle them away instead of providing solutions.

*78 kṛtaghnā nāstikāḥ pāpā guru dārābhimarśinaḥ, abhakṣya bhakṣaṇa ratā nirmalyādā hatatviṣaḥ/ 79 teṣv evamādīn ācārān ācaratsu viparyaye, nāhaṁ devendra vatsyāmi dānaveṣv iti me matiḥ/ 80 tāṁ mām*

*svayam anuprāptām abhinanda śacīpate, tvayārcitām mām deveśa purodhāsyanti devatāḥ/ 81 yatrāhaṃ tatra mat kāntā madviśiṣṭā madarpaṇāḥ, sapta devyo mayāstamyō vasaṃ ceṣyanti me 'stadhā/ 82 āśā śraddhā dhṛtiḥ kāntir vijitih sannatiḥ kṣamā, astamī vṛttir etāsāṃ purogā pākaśāsana/ 83 tās cāhaṃ cāsurāṃs tyaktvā yuṣmad viṣayam āgatā, tridaśeṣu nivatsyāmo dharmaniṣṭhāntar ātmasu/*

Lakshmi Devi had thus addressed Indra that the daitya ganaas had since turned to be of kritaghna-naastika-paapaachaari-gurupatnigaami. They had taken to the pleasure of ‘ abhakshya bhakshana’ -dharma maryaada viksheena-and hence be bereft of enlightenment. ‘Devendra! As these daitya daanavaas had thus resorted to ‘dharma vipareeta aacharana’, how indeed could I continue to reside in their hearts. Shachipati Devendra, this be the cause of my reaching you. Hence let me congratulate you as I would like to stay with you as of Ashta Lakshmi Swarupaas viz. Asha-Shraddha-Dhriti-Shanti-Vijati-Samnati-Kshama and the Ashta Swarupini Vritthi / Jaya. I am myself be the agragaami Lakshmi. These Lakshmi Swarupaas would hereonward be henceforth reside here as the antaratma of Devatas be of dharma nishtha.

[ Vishleshana on 1. Genaral Brief on Lakshmi Devi yet again and 2. Indra’s shodasha puja of Maha Lakshmi vide Brahma Vaivarta Purana:

1. 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- bahu Putra 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! Maha Lakshmi assumes innumerable forms of Materialism. Every Being in Srishti especially among human beings- be a man or woman- is essentially selfish or existent for oneself and then for the family and then for others. Indeed a drowning person seeks priorisation to save the self foremost-then the family and friends and possibly the rest. But why does he or she follow the same principle instead of expecting in the reverse order! That is to rescue from others- the kith and kin , the Society and the Universe at large! Hence the Principle of Karma! Maha Lakshmi bestows what one deserves! The Manifestation of Bhoga- Bhaagya Maha Lakshmi could only bestow as per on’s own Yogyata or deservedness.

*Sumanasa vandita Sundari Maadhavi Chandra sahodari hemamaye, Muniganavandita moksha pradaayani manjula bhaashini Veda nute/ Pankajavaasini Deva supujita sadguna varshini Shaanti yute, Jaya Jay hey Madhusudana kaamini **Adi Lakshmi** sadaapaalaya maam/ Ayi kalikalmashanaashani Kaamini Vaidika Rupini Vedamaye, kshaara samudbhava Mangala Rupini Mantra vaasini Mantranute/ Mangala daayini Ambujavaasidi Devaganaashrita paadayute, Jajajaya he Madhusudanakaamini **Dhaanya Lakshmi** sadaa paalayamaam/ Jayavaravarnini Vaishnavi Bhargavi Mantra swarupini*



*Mantramaye, Suragana pujita sheeghra phalaprada jnaana vikaasini Shaastranute/ Bhava bhaya haarini Paapavimochani saadhu janaashrita paadayute, Jaya jaya he Madhusudana kaamini **Dhairya Lakshmi** sadaa paalaya maam/ Jaya Jaya durgati naashani Kaamini sarva phalaprada Shaastramaye, Radha Gaja Turuga Padaati samaavrita Parijana mandita Loka nute/ Hari Hara Brahma supujita sevita taapa nivaarana paadayute, Jaya Jaya hey Madhusudana kaamini, **Gaja Lakshmi** rupena paalayamaam/ Ayi Khaga vaahani Mohini Chakrini raaga vivardhini Jnaanamaye, Gunagana Vaaridhi Loka hitaishini swara sapta bhushita gaana nute/ Sakala Suraasura Deva Muneeswara Maanavavandita paada yute, Jaya Jaya he Madhusudana kaamini **Santaana Lakshmi** sadaa paalayamaam/ Jaya Kamalaasani sadgatidaayini Jnaana vikaasini gaana maye, Anudinamarchita kumkuma dhusara bhushita vaasita vaadyanute/ Kanaka dhaaraa stuti vaibhava vandita Shankara deshika maanya pade, Jaya Jaya hey Madhusudana kaamini, **Vijaya Lakshmi** sadaa paalaya maam/ Preeta Sureswari Bharati Bhargavi shoka vinaashani Ratna maye, Manimaya bhushita karna vibhushana kaanti samaavrita haasa mukhe/ Nava nidhidaayani kalimala haarini kaamita phalaprada hastayute, Jaya Jaya hey Madhusudana kaamini **Vidya Lakshmi** sadaa paalaya maam/ Dhimi dhimi dhindhimi dhindhimi dundhubhi naada supurnamaye, Ghuma ghuma ghinghuma Shankha ninaada suvaadyanute/ Veda Puranetihaasa supujita Vaidika maarga pradarsha -yute, Jaya Jaya hey Madhusudana Kaamini **Dhana Lakshmi** rupena paalayamaam/*

2. Lakshmi Puja by Indra with ‘shodashopachaaraas’ (Sixteen Services): An ever grateful Indra to Devi Lashmi then performed formal worship to the restored Swarga Lakshmi as follows commenced with Dhyana: ‘Parama Pujya Bhagavati Maha Lakshmi seated on a thousand petalled Lotus illuminated with the lustre of countless Chandras! We are mesmerised to vision your stunning and gorgeous Rupa like that of molten gold wearing silks of extraordinary grace and charismatic smile as the Embodiment of Affluence and Propitiousness. May we deserve the extraordinary fortune of worshipping you in person?’ Asanam: *Amulya Ratna saaram cha nirmitam Vishwakarmanaa, Pashyaani prakrush -taani varaani durlabhaani cha, Aasaanamcha vichitram cha Maha Lakshmi pragrahnaataam/* (Bhagavati Maha Lakshmi! May I offer in your service an invaluable and distinguished seat made of Choicest Jewels specially designed and crafted by Vishwakarma, the Celestial Designer!) Paadyam: *Shuddham Gangodakamidam Sarva Vanditameepsitam, Paapedhma vahni rupam cha gruhyataam Kamalaalay/* (Kamalaalaye! This pure and hallowed Ganga water is borne by the heads of one and all as the same is endeared and revered by them; this is considered as Agni Swarupa which burns off all kinds of sins; do kindly accept it to wash your sacred feet); Arghyam: *Pushpa chandana durvaadi samyuktam Jaahnaveejalam, Shankha garbhastitam shuddham gruhnaataam Padma vaasini/* (Padmavaasini! This Ganga water in a Shankha along with flowers, Chandana, Durva and such other consecrated material is offered to you as a welcome drink) Sugandhi Pushpa thailam: *Sugandhi pushpa thailam cha Sugandhaamalaki phalam, Deha Soundrya beejam cha gruhnaataam Shri Harey Priye!* (Shri Hari Priye! This fragrant oil extracted from Amala fruit is a pleasing application to enrich physical beauty and skin smoothening; do please allow it to be used as a bathing device); Dhoop : *Vriksha niryaa swarupam cha Gandhadravayaadi samyutam, Shri Krishna kaantey dhupam cha pavitram prati-guhyataam/* (Shri Krishna Kantey! I proffer ‘dhoop’ or the aromatic smoke of incense material mixed with a vegetable gum; do kindly accept this smoke offered with sanctity); Chandan: *Malayaachala sambhutam vriksha saaram manoharam, Sugandha yuktam sukhadam Chandanam Devi gruhnaataam/* (Devi! this chandana ‘gandha’ which originated from the chandana tree on Malaya mountain is not only sweet-smelling but also provider of coolness; I request you to apply on your body to give soothing effect); Deepam: *Jagacchasthuh swarupam cha dhwaanta pradhwansa kaaranam, Pradeepam shuddha rupam cha gruhyataam Parameswari/* (Parameswari!

Kindly allow this Sacred Light which is the vision of eyes, remover of darkness and a symbol of Purity to please you and light the surroundings); Naivedya: *Naanopahaara rupam cha nanaa rasa samanvitam, Naanaa swaadukaram chaiva Naivedyam Pratigruhnataam/* (Devi! I am tendering this 'Naivedya' or the offering of various eats and juices which have been prepared with taste and flavor; I should be obliged of these snacks are consumed to please me). Anna: *Annam Brahma swarupam cha Pranarakshana kaaranam, Tushtidam Pushtidam chaiva Devyaannam pratigruhyataam/* (Devi! Annam/ food is considered to be of Brahma Swarupa; food is also a life saving material which ensures eating-satisfaction and enhances strength in the natural way; I request you to taste this food); Kheer: *Shaalyakshata supakwam cha sharkaraagavya samyutam suswaadu samanoharam, Swaadu yuktam Maha -Lakshmi Paramaannam Pratigruhyataam/* (Maha Lakshmi! This Kheer or cooked rice with sugar and ghee is specially prepared for your taste; please taste this preparation); Swastika Mishtaanna: *Shakaraa gavya pakwam cha suswaadu sumanoharam, Mayaa niveditam LakshmiSwaastikam pratigruhnataam/* (Lakshmi! This is 'Mishta- anna'/Sweet rice called Swastika which is a mix of sugar and ghee in cooked rice which is being offered as a Naivedya to you for your kind acceptance). Phala: *Naanaa vidhani ramyaani pakkvaani cha phalaanicha, Swaaduyuktaani Kamaley gruhyataam phaladaani cha/* (Devi Kamaley! These are various fruits ripe for eating, which are not only sweet luscious but also desire-fulfilling; may I present these juicy fruits for approval). Dughdha: *Surabhistana sambhutam swaadu sumanoharam, Martra -amrutam sugavyam cha gruhnnataamachyuta priye/* (Achyuta Priye! This pure milk which is fresh from Surabhi cow's udder is meant for Martyaloka residents and is tasty like ambrosia; I beseech you to taste it and gratify me!) Gud / Jaggery: *Suswaada rasa samyuktamikshu vriksha samudbhavam, Agnipakkamati swaadu gudam cha prati- guhyataam/* (Devi! this jaggery has been made of sugarcane juice heated up and solidified; indeed this is very sweet and fresh; please savour this). Mishtaanna: *Yava godhuma sashyaanaam churna renu samudbhavam, Supakvam guda gavyaaktam Mishtaannam Devi gruhyataam/* (Devi! This is a sweet preparation made of wheat and 'Yava' grains-mix, nicely cooked with jaggery and ghee which too is very appetizing for favour of your taste); Pishtak: *Shasyachurnodbhavam pakkvam Swastikaadi samanvitam, Mayaa niveditam DeviPishtakam pratigruhyataam/* (Devi! This pishtak made of rice powder with Swastika and other signs is a fried and crisp savoury for your taste); Eik/ Sugar cane: *Paarthivo vriksha bhedascha vividha dravya kaaranam, Suswaadurasa samyutam Eikshuscha pratigruhyatam/* (Devi! This sugar cane is an extraordinary tree on Earth and is a source of several bye products like jaggery, sugar and simple juice from raw cane; this juice is indeed very sweet and succulent; it is my prayer that you may drink up this juice!); Vyanjan: *Sheeta vaayu pradam chaiva daahey cha sukhadam param, Kamaley! Gruhyataam chedam vyajanam shweta chaamaram/* (Kamaley! In this stuffy climate, a white 'chamara'/ hand fan would certainly bring relief and happiness; may I serve you with 'Vyanjana' for your comfort); Taamboola: *Taambulamcha varam ramyam karpuraadi suvaasitam, Jihwaa jaadyacchedakaram Taamboolam Devi gruhyataam/* (Devi! This 'Taamboola' made of tender betel leaves and fragrant materials like 'karpura'/ camphor and other scented edible digestibles would provide freshness and good feeling to your tongue and mouth; may I tender this to you); Jala: *Suvaasitam sheetalamcha pipaasaa naashakaaranam, Jagajjevaa rupamcha jeevanam Devi gruhyataam/* (Devi! To quench thirst, there is nothing like very cold, nicely scented and life-reviving water; do please accept this as well); Maalya: *Deha soundarya bijam cha sadaa Shobha vivardhanam, Kaarpaasaja cha krumijam vasanam Devi gruhyataam/* (Devi! The bouquets and garlands made of a wide variety of fresh and perfumed seasonal flowers provide invaluable joy to the wearers of these as also enhance beauty and grace to them; it is my privilege and unique opportunity to proffer these flowers to you); Achamaneeya: *Punya tirthakam chaiva Vishuddham Suddhidam sadaa, Grhnateem Krishna Kaantey twam*

*ramyamaachaneeyakam/* ( Krishna Kaantey! This ‘Tirtha jala’ which is sanctified on its own as also purify others is highly worthy of ‘Achamaneeya’; do accept the same); Shayya: *Ratnasaaraadi nirmaanam pushpachandana samyut, Ratnabhusha bhushaadhyam sutalpam Devi gruhnnataam/* (This invaluable and highly comfortable bed with soft cotton and silk clothing, which is bejewelled and treated with fresh and intoxicating flowers and fragrances, is tendered to you Devi! please do accept this for your relaxation); Apurva Dravya: *Yadyad dravyamapurvam cha Prithivyaapi durlabham, Deva bhushaarbhogyam cha taddrayam Devi gruhnnataam/* (Devi! Not only these but whatever invaluable and even impossible materials are available on Earth or elsewhere that are worthy of adorning your body would be available at your nod of head!) After performing the ‘Shodashopa -charaas’ thus, Indra pleased Devi Lakshmi with the recital of the Moola Mantras which were taught to him by Brahma Deva: These Mantras include: ‘Shri Beeja’ (Shreem), ‘Maya Beeja’ (Hreem), ‘Kama Beeja’ (Kleem), and ‘Vani Beeja’ (Aim), followed by the word ‘Kamalavaasinyai’ and further adding the word ‘Swaahaa’; the Mantrarajaa would be : SHREEM HREEM KLEEM AIM KAMALAVAASINYAI SWAAHAA/ Kubera recited this Mantra for long time to Devi Lakshmi and attained unprecedented ‘Aishwarya’(Wealth).]

#### Further stanzas of the Chapter Fifty Five

84 [bhī] ity uktavacanāṃ devīm atyartham tau nanandatuḥ, nāradaś ca trilokaṣīr vṛtra hantā ca vāsavaḥ/ 85 tato 'nala sakho vāyuh pravavau deva veśmasu, iṣṭagandhaḥ sukhasparśaḥ sarvendriyasukhāvahaḥ/ 86 śucau cābhyarcite deśe tridaśāḥ prāyaśaḥ sthitāḥ, lakṣmī sāhitam āsīnam maghavantaṃ didṛkṣavaḥ/ 87 tato divaṃ prāpya sahasralocanaḥ; śrīyopapannaḥ suhrdā surarṣiṇā, rathena haryaśvayujā surarṣabhaḥ; sadaḥ surāṇāṃ abhisatkrto yayau/ 88 atheṅgitaṃ vajradharasya nāradaḥ; śrīyāś ca devyā manasā vicārayan, śrīyai śaśaṃsāmara dṛṣṭapauruṣaḥ; śivena tatṛāgamaṇaṃ maharddhimat/ 89 tato 'mṛtaṃ dyauḥ pravavarṣa bhāsvatī; pitāmahasyāyatane svayambhuvaḥ, anāhata dundubhayaś ca nedire; tathā prasannāś ca diśaś cakāśire/

Bhishma Pitamaha then explained to Yuddhishtthara that as Devi Lakshmi was pleased to have shifted from Daitya Loka to Indra Loka, Devarshi Narada had expressed his congratulations to Indra Deva as on the Deva Maarga there were feelings of ‘manorama gandha sparshayukta sukhaanubhitis’ while agni devata mitra vayudevaa too was flowing in ‘manda gati’ while sarva deva ganaas had assembled to heartily welcome and felicitate Indradeva who was ushering Rajya Lakshmi. Then the sahasranetra surashreshtha Indra as accompanied by Brahmarshi Narada had heartily welcomed Maha Lashmi apparently with the Vedic Hymn viz. *Hreescha te Lakhmischa 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.

#### **Chapter Fifty Six on Samvada Buddhi as per the ‘samvaada’ of Maha Tapasvi Jaigeeshya Asita Devala Maharshi**

*Yuddhishtthara: kiṃ śīlaḥ kiṃ samācāraḥ kiṃ vidyaḥ kiṃ parāyanaḥ, prāpnoti brahmaṇaḥ sthānaṃ yat paraṃ prakṛter dhruvam/ 2 [bhī] mokṣadharmeṣu niyato laghv āhāro jitendriyaḥ, prāpnoti brahmaṇaḥ sthānaṃ yat paraṃ prakṛter dhruvam/ 3 atrāpy udāharantīmam itihāsaṃ purātaṇaṃ, jaigīśavyasya*

*saṁvādam asitasya ca bhārata/ 4 jaigīśavyaṁ mahāprājñāṁ dharmāṇāṁ āgatāgamam, akrudhyantam ahr̥ṣyantam asito devalo 'bravīt/ 5 na prīyase vandyamāno nindyamāno na kupyasi, kā te prajñā kutaś caiśa kiṁ caitasyāḥ parāyanam/ 6 iti tenānuyuktaḥ sa tam uvāca mahātapāḥ, mahad vākyam asaṁdigdhaṁ puṣkarārtha padam śuci/ 7 yā gatiḥ yā parā niṣṭhā yā śāntiḥ puṇyakarmaṇāṁ, tām te 'haṁ saṁpravakṣyāmi yan māṁ pr̥cchasi vai dvija/ 8 nindatsu ca samo nityaṁ praśaṁsatsu ca devala nihnuvanti ca ye teṣāṁ samayaṁ sukṛtaṁ ca ye/ 9 uktās ca na vivakṣanti vaktāram ahite ratam, pratihantuṁ na cecchanti hantāram vai manīṣiṇaḥ/ 10 nāprāptam anuśocanti prāptakālāni kurvate na cātītāni śocanti na cainān pratijānate/ 11 saṁprāptānāṁ ca pūjyānāṁ kāmād artheṣu devala, yathopapattiṁ kurvanti śaktimantaḥ kṛtavratāḥ/ 12 pakvavidyā mahāprājñā jitakrodhā jitendriyāḥ, manasā karmaṇā vācā nāparādhyanti kasya cit/ 13 anīrṣavo na cānyonyaṁ vihiṁsanti kadā cana, na ca jātūpatapyante dhīrāḥ parasamṛddhibhiḥ/ 14 nindā praśaṁse cārtiyarthaṁ na vadanti parasya ye, na ca nindā praśaṁsābhyāṁ vikriyante kadā cana/ 15 sarvataś ca praśāntā ye sarvabhūtahite ratāḥ, na krudhyanti na hr̥ṣyanti nāparādhyanti kasya cit/ vimucya hṛdayagranthīmś caṅkamyante yathāsukham/ 16 na yeṣāṁ bāndhavāḥ santi ye cānyeṣāṁ na bāndhavāḥ, amitṛāś ca na santy eṣāṁ ye cāmitṛā na kasya cit/ 17 ya evaṁ kurvate martyāḥ sukham jīvanti sarvadā, dharmam evānuvartante dharmajñā dvijasattama, ye hy ato vicyutā mārgāt te hr̥ṣyanty udvijanti ca/ 18 āsthitāḥ tam ahaṁ mārgam asūyīṣyāmi kaṁ katham, nindyamānaḥ praśansto vā hr̥ṣyeyaṁ kena hetunā/ 19 yad yad icchanti tan mārgam abhigacchanti mānavāḥ, na me nindā praśaṁsābhyāṁ hr̥ṣa vṛddhī bhaviṣyataḥ/ 20 amṛtasyeva saṁtṛpyed avamānasya tattvavit, viśasyevodvijen nityaṁ saṁmānasya vicakṣaṇaḥ/ 21 avajñātaḥ sukham śete iha cāmutra cobhayoḥ, vimuktaḥ sarvapāpebhyo yo 'vamantā sa badhyate/ 22 parāṁ gatiṁ ca ye ke cit prārthayanti manīṣiṇaḥ, etad vrataṁ samāśritya sukham edhanti te janāḥ/ 23 sarvataś ca samāhṛtya kratūn sarvāñ jitendriyaḥ, prāpnoti brahmaṇaḥ sthānaṁ yat paraṁ prakṛter dhruvam/ 24 nāsya devā na gandharvā na piśācā na rākṣasāḥ, padam anvavarohanti prāptasya paramāṁ gatiṁ/*

Yuddhishtthara enquired of Pitamaha Bhishma whether Brahmapadaprapatti could be possible at all by the means of 'susheelata-vidyaayukta paraakrama pravritti'! Then the Pitaamaha Bhishma assured and replied in the affirmative : *mokṣadharmeṣu niyato laghvāhāro jitendriyaḥ, prāpnoti brahmaṇaḥ sthānaṁ yat paraṁ prakṛter dhruvam/* Yuddhishtthara! Indeed this be possible as once a mitaahaari purusha of dhridha sakalpa and being a genuine 'jitendriya and moksha prayogi dharma paalana samlagna chitta' then the avinaashi Brahmapada praapi be not a distant desire! Then Bhishma had referred to a purana itihaasa's udaaharana of the mutual 'samvaada' 'maha jnaani Jaigeeshya Muni and Asita Devala. Devala asked Jaigeeshva. [ Since Devala's Complexion was not fair, he was also called Asita Devala who was a disciple of Veda Vyasa who respected him on account of his vigjnaana and dedication to duty. Some time later Devala Maha Muni approached Maharshi and requested for shelter to complete his Deeksha. Devala desired to show his powers to Jaigeeshavya and he started visiting unusual places where astonishingly he found Maharshi Jaigeeshavya much before him and then he could realize what his powers were. Then Maharshi Jaigeeshavya taught Mahamuni Devala about the meaning of simplicity and equanimity in its entirety].

*na prīyase vandyamāno nindyamāno na kupyasi, kā te prajñā kutaś caiśa kiṁ caitasyāḥ parāyanam/ 6 iti tenānuyuktaḥ sa tam uvāca mahātapāḥ, mahad vākyam asaṁdigdhaṁ puṣkarārtha padam śuci/ 7 yā gatiḥ yā parā niṣṭhā yā śāntiḥ puṇyakarmaṇāṁ, tām te 'haṁ saṁpravakṣyāmi yan māṁ pr̥cchasi vai dvija/ 8 nindatsu ca samo nityaṁ praśaṁsatsu ca devala nihnuvanti ca ye teṣāṁ samayaṁ sukṛtaṁ ca ye/ 9 uktās*

*ca na vivakṣanti vaktāram ahite ratam, pratihantum na cecchanti hantāraṃ vai manīṣiṇaḥ/ 10  
nāprāptam anuśocanti prāptakālāni kurvate na cātītāni śocanti na cainān pratijānate/*

‘Mahatma! When anybody would make a salutation, you would not react with a nod or smile. Or when somebody might display anger then too you would not be show annoyance! Which kind of a mentality and buddhi that you might be possessive of!’ Then Bhishma explained Yuddhishtthara that Maharshi Jaigeeshya replied: ‘Muni shreshtha! May I explain to you about the ‘shreshtha buddhi swarupa’. Buddhi be noted as of a ‘manovikaara’ or as per the reaction of one’s manas and its action-reaction. If anybody would speak ill then there be no reaction and to the contrary too there need to be no reaction either. Whosoever whose likings or dislikings, or occurrences of pleasures or pains exceed their permissible precincts, that person’s mental poise is stated to be stable. Just as a tortoise is able to withdraw its ‘panchendriyas’ or limbs of awareness and action could be withdrawn into as though of immunity of the sorrows and joys alike that person is elevated to the state of ‘Stable Buddhi and of ‘Indriya nigraha’. What all be before you now or what might occur later be never get concerned about. Further what is happening in the vartamaana kaala too like wise be the least concerned!

*samprāptānām ca pūjyānām kāmād artheṣu devala, yathopapattiṃ kurvanti śaktimantaḥ kṛtavratāḥ/ 12  
pakvavidyā mahāprājñā jitakrodhā jitendriyāḥ, manasā karmaṇā vācā nāparādhyanti kasya cit/ 13  
anīṣavo na cānyonyam vihiṃsanti kadā cana, na ca jātūpatapyante dhīrāḥ parasamṛddhibhiḥ/ 14  
nindā praśaṃse cārtyartham na vadanti parasya ye, na ca nindā praśaṃsābhyām vikriyante kadā cana/ 15  
sarvataḥ ca praśāntā ye sarvabhūtahite ratāḥ, na krudhyanti na hr̥ṣyanti nāparādhyanti kasya cit/  
vimucya hr̥dayagranthīmś caṅkamyante yathāsukham, na yeshaam bandhavaah santi ye chaanyeshaam  
na bandhavaah/*

Devala! In case if some respectable purushaas be approaching somebody to secure some vishesha prayojana siddhi then those of uttama vrata paalakaas would invariably seek to accept as per their ‘yadhaa shakti’. Their paraspara jnaana would apparently be evident.[ But why the artificial niceties or other wise by way of smiles or otherwise] Hence there must be jnaana paripakvata. Such be the maha jnaanias whose paripakvata be assessed anyway. They are known as ‘Jitendriyaas’ and ‘Krodha jits’ being bereft of manasika- vaachaka-shaareeraka aparaadhaas. Their manas is stated to be totally transparent and devoid of ‘irshya’ or the arishad vargaas of desire-anger-narrow mindedness-arrogance-or infatuation. Indeed their manas-vaani-and shareera be ever cleansed up. They would neither resort to ‘para ninda nor adhika prashamsha’ as their manas be freed from vikaaraas. They would also be ‘sarvadhanu shanti rupaas’ and of ‘sampurna praani hita samlagnaas’; they be neither of ‘krodha murtis’ nor of ‘harsha murtis’. They are openhearted as of sadaananda swarupas with neither bhraatru baandhavaas of the self nor of others/

*ya evaṃ kurvate martyāḥ sukham jīvanti sarvadā, dharmam evānuvartante dharmajñā dvijasattama, ye  
hy ato vicyutā mārgāt te hr̥ṣyanty udvijanti ca/ 18 āsthitas tam ahaṃ mārgam asūyīṣyāmi kaṃ katham,  
nindyamānaḥ praśansto vā hr̥ṣyeyam kena hetunā/ 19 yad yad icchanti tan mārgam abhigacchanti  
mānavāḥ, na me nindā praśaṃsābhyām hr̥ṣa vṛddhī bhaviṣyataḥ/ 20 amṛtasyeva samṛpyed  
avamānasya tattvavit, viśasyevodvijen nityam saṃmānasya vicakṣaṇaḥ/ 21 avajñātaḥ sukham śete iha  
cāmutra cobhayaḥ, vimuktaḥ sarvapāpebhyo yo ‘vamantā sa badhyate/ 22 parām gatim ca ye ke cit  
prārthayanti manīṣiṇaḥ, etad vrataṃ samāśritya sukham edhanti te janāḥ/ 23 sarvataḥ ca samāhṛtya  
kratūn sarvāṇ jitendriyaḥ, prāpnoti brahmaṇaḥ sthānam yat param prakṛter dhruvam/ 24 nāsyā devā na  
gandharvā na piśācā na rākṣasāḥ, padam anvavarohanti prāptasya paramām gatim/*

Neither that sthita pragjna murti could have enemies nor any body could be of his enemies. Those such ideal role model maha manushyas be of ‘nityaananda swarupaas’. Jaigeeshya further asserted: Dwija shreshtha! Those who be of ‘dharmaanusaaris’ are ‘dharmagjnaas’. But those who are ‘dharma bhrash -

thaas' would tend to be of 'harsha udvega praapti'. Jaigeesha Maharshi further quipped of Devala Muneeshvara : I had by now followed this dharma maarga by now; why and how indeed that I be subjected to praises or condemnations now! The normal tendency of manushyaas be either of ninda- or prashamsha and seek to gain either way. But would there be of any 'laabha nashta' causations thereby! Tatvagjna Purushaas are expected to consider 'apamaanaas' as of 'amrita samaana sanmanaas' while sanmanaas as of 'visha tulyaas'. Be this well realised that ' sampurna dosha mukta mahatma purushaas' could roam about in this or paralokaas too with neither favor nor fear and with 'sukha shanti nidra'. Those who be desirous of pursue this uttama vrata be noted as 'sukhaabhyudaya maargaanveshis' ever. Manushyaas are required to 'kaamya karma parityaaga' with 'sampurna indriya vashatva prakriti' which only be the singular 'Brahmapada praapti maarga'. That possibility could ever be of 'jnaani mahatma padaanusaaaris' but neither of deva gandhrvaas nor far less of pishacha rakshasaas!

### **Chapter Fifty Seven describes Shri Krishna- Ugrasena samvaada- Devarshi Narada's ' lokapriyata hetubhuta guna varnana'**

*Yuddhishthara: priyaḥ sarvasya lokasya sarvasattvābhinanditā, guṇaiḥ sarvair upetaś ca ko nv asti bhuvi mānavaḥ/ 2 [bhī] atra te vartayiṣyāmi prcchato bharatarṣabha, ugrasenasya samvādam nārade keśavasya ca/ 3 [ugrasena] paśya saṁkalpate loko nāradasya prakīrtane, manye sa guṇasaṁpanno brūhi tan mama prcchataḥ/ 4 [vāsudeva] kukurādhipa yān manye śṛṇu tān me vivakṣataḥ, nāradasya guṇān sādhuṁ saṁkṣepeṇa narādhipa/ 5 na cāritranimitto 'syāhaṁkāro dehapātanaḥ, abhinna śrutacāritras tasmāt sarvatra pūjitaḥ/ 6 tapasvī nārado bādhaṁ vāci nāsya vyatikramaḥ, kāmad vā yadi vā lobhāt tasmāt sarvatra pūjitaḥ/ 7 adhyātmavidhitattvajñāḥ kṣāntaḥ śakto jitendriyaḥ, ṛjuś ca satyavādī ca tasmāt sarvatra pūjitaḥ/ 8 tejasā yaśasā buddhyā nayena vinayena ca, janmanā tapasā vṛddhas tasmāt sarvatra pūjitaḥ/ 9 sukhaśīlaḥ saṁbhogaḥ subhojyaḥ svādaraḥ śuciḥ, suvākyas cāpy anīṣyaś ca tasmāt sarvatra pūjitaḥ/ 10 kalyāṇaṁ kurute bādhaṁ pāpam asmin na vidyate, na prīyate parān arthais tasmāt sarvatra pūjitaḥ/ 11 vedaśrutibhir ākhyānair arthān abhijigīṣate, titikṣur anavajñāś ca tasmāt sarvatra pūjitaḥ/ 12 samatvād dhi priyo nāsti nāpriyaś ca kathaṁ cana, mano 'nukūla vādī ca tasmāt sarvatra pūjitaḥ/ 13 bahuśrutaś citrakathaḥ paṇḍito 'nalaso 'śathaḥ, adīno 'krodhano 'lubdhas tasmāt sarvatra pūjitaḥ/ 14 nārthe na dharme kāme vā bhūtapūrvō 'sya vighrahaḥ, doṣāś cāsya samucchinnās tasmāt sarvatra pūjitaḥ/ 15 dṛḍha bhaktir anindyātmā śrutavān anīśaṁsavān, vītaṣaṁmoha doṣāś ca tasmāt sarvatra pūjitaḥ/ 16 asaktaḥ sarvasaṅgeṣu saktātmeva ca lakṣyate, adīrghasaṁśayo vāgmī tasmāt sarvatra pūjitaḥ/ 17 samādhir nāsya mātārthe nātmanāṁ stauti karhi cit, anīṣyur dṛḍha saṁbhāsaś tasmāt sarvatra pūjitaḥ/ 18 lokasya vividhaṁ vṛttaṁ prakṛteś cāpy akutsayan, saṁsargavidyā kuśalas tasmāt sarvatra pūjitaḥ, 19 nāsūyaty āgamaṁ kaṁ cit svaṁ tapo nopajīvati, avandhya kālō vaśyātmā tasmāt sarvatra pūjitaḥ/ 20 kṛtāśramaḥ kṛtaprajñō na ca tṛptaḥ samādhitaḥ, niyamastho 'pramattaś ca tasmāt sarvatra pūjitaḥ/ 21 sāpatrapaś ca yuktaś ca suneyaḥ śreyase paraiḥ, abhettā paraguhyānāṁ tasmāt sarvatra pūjitaḥ/ 22 na hrīṣaty arthalābheṣu nālābheṣu vyathaty api, sthiraabuddhir asaktātmā tasmāt sarvatra pūjitaḥ/ 23 taṁ sarvaguṇa saṁpannaṁ dakṣaṁ śucim akātaram, kālajñāṁ ca nayajñāṁ ca kaḥ priyaṁ na kariṣyati/*

Yudhishtthara asked Bhishapitamaha as to who indeed be the lokapriya-sadguna sampanna-maha jnaani. Then Bhishma referred to Shri Krishna - Ugrasena samvaada. Ugrasena opined that Devarshi Narada would appear to be of uttama guna sampanna. Then Krishna replied: *na cāritranimitto 'syāhaṁkāro dehapātanaḥ, abhinna śrutacāritras tasmāt sarvatra pūjitaḥ/ 6 tapasvī nārado bādhaṁ vāci*

*nāsya vyatikramah, kāmādhā vā yadi vā lobhāt tasmāt sarvatra pūjitaḥ/ 7 adhyātmavidhitattvajñāḥ kṣāntaḥ śakto jitendriyaḥ, ṛjuś ca satyavādī ca tasmāt sarvatra pūjitaḥ/ 8 tejasā yaśasā buddhyā nayena vinayena ca, janmanā tapasā vṛddhas tasmāt sarvatra pūjitaḥ/ 9 sukhaśīlaḥ suśāmbhogaḥ subhojyaḥ svādarāḥ śuciḥ, suvākyas cāpy anīṣyaś ca tasmāt sarvatra pūjitaḥ/ 10 kalyāṇaṁ kurute bādhaṁ pāpam asmin na vidyate, na prīyate parān arthais tasmāt sarvatra pūjitaḥ/ 11 vedaśrutibhir ākhyānair arthān abhijigīṣate, titikṣur anavajñas ca tasmāt sarvatra pūjitaḥ/12 samatvād dhi priyo nāsti nāpriyaś ca kathaṁ cana, mano 'nukūla vādī ca tasmāt sarvatra pūjitaḥ/*

King Ugrasena! I am indeed aware of Narada's 'shastra jaana and charitra bala', yet he never had and self pride and hence the 'sarvatra puja pratishthitas'. Narada be known for 'sarva dosha raahitya' especially of 'apreeti-krodha-chapalata-bhayaadi durgunaas' nor of being a 'deergha sutri' or a procrastinator of karyaacharana; yet being of 'dharma-daya-kaarya kaarana' and hence the 'sarvatra sammana paramapurusha'. Narada is most certainly the 'upaasanaayogya' as he was neither of 'lobhatva' nor of 'matsaratva' and thus hence 'sarvatra pujaarha yogya'. Narada is 'adhyaatma shasrta tatvagjna vidwan', 'kshama sheela, jetendriya, sarala swabhaava and satyavaadi' and hence 'sarvatra pujaarha purusha'. Narada had proved himself as a 'tejasvi-buddhimaan-yashasvi-jnaani-vinaya murti' and of 'janma kaarana yogya' of being the 'Brahma Maanasa Putra' - and of 'amogha tapobala'; and hence the 'sarvatra pujaarha maha maneeshi'. Narada is famed for 'susheelata-sukha nidraa praveenata-pavitra bhojana graheeta-uttamaadara patra-uttama vachana kaari'-yet 'irshyaarahita', and hence the 'sarvatra pujaarha yogya'. Narada is well known for ever proving his view point on the basis of the vachanaas of Veda-Vedaanga-Upanishad-Shruti-Itihaasa-Puranaas; even being a well known 'sahana sheelagjna', and hence had been a 'sarvatra puja yogya. Narada was ever of the trait of ignoring the mind set of others most objectively appreciate it with patience and tact, and hence he was of 'sarvatra samaana yogya'.

[ Vishleshana on Narada's knowledge is par excellence!

Vedas are known as the oldest Scriptures that emerged from the mouth of Lord Brahma, Puranas are stated to be great significance for the following generations. Brahmarshi Narada who excelled in Veda Vedangas narrated Narada Purana which has had carved a niche as of being one of the Eighteen Major Puranas to Maharshi Sanaka of the four Illustrious Manasika Putras (Mind- born Sons) of Brahma viz. Sanaka, Sanandana, Sanaatana and Sanat Kumaras. Besides digesting the substance of Chatur Vedas viz. Rig Veda, Yajur Veda, Sama Veda and Atharva Veda, Narada explained in detail that in the process of 'Shiksha Nirupana' Six Vedangas constituted the 'Mukti Sadhana' or Accomplishment of Salvation, as he learnt from Sanandana Maharshi ; these are *Shiksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha*. It was that magnificent fund of knowledge that Narada narrated in his Maha Purana. In relation to Shiksha, the highlight was on Sangeeta ( Music and Dance) comprising Swara Shastra. In the Swara Shastra, the Swara of Archika is related to Rig Veda, 'Gaandhik' is to 'Gaadha' and 'Saamik' is to Sama Veda. A 'Swara' is according to 'Ruchas' (Hymns) and their variations, while in 'Gathas' or metered rhythmic verses Sama Veda has 'Vyavadhanaas' or pauses. The Yagjna stotras, karanas and Mantras are required to be pronounced as per Swaras; otherwise they turn out to be 'Viruddha Swaras'. In the entire 'Vangmaya' Shastra (Vocabulary), pronunciation originates from 'Vakshasthala' (chest), 'Kantha' (throat) and 'Mastaka' (head); from the chest emerges the low level sounds normally resorted to morning singing, from the Kantha emerge the medium and very broad variety of sounds and from Mastaka are emanated high pitch sounds and their variations of volume. The *Sapta Swaras*-Sa, Ri, Ga, Ma, Pa, Da, and Ni-are 'Prathama' (Shadaja), 'Dwitiya' (Rishabha), 'Tritiya' (Gandhara), 'Chaturtha' (Madhyama),

‘Mandra’ (Panchama), ‘Krushtha’ (Dhaivata) and ‘Atiswara’ (Nishadha). Shadaja-Sa- stands for ‘Sagar’ (Sea) with peacock as the representative bird, ‘Muladhara’ (the base of the spine) as the Chakra (body part) and the ruling Deity as Ganapati. Rishabha Re-means bull representing the bird Skylark, ‘Swadhishtana’ or genital as the Chakra and the ruling Deity is Agni. Gandhara Swara ‘Ga’ means Gagan or Sky with goat as the representative animal, ‘Manipura’ (solar plexus/ naval) as the Chakra and Rudra is the concerned Deity. Madhyama-Ma-means the Middle, represented by the bird dove, Anahata (heart) being the relevant body part and Vishnu as the Ruler concerned. Panchama-Pa-means the fifth, represented by nightingale and ‘Vishuddha’ (throat) as the relevant body part and the Ruling Deity is Sage Narada. The Swara titled Dhaivata-Dha- means Dharti or Earth, the representative animal being horse, the relevant Chakra being ‘Aajna’ or the third eye and the Ruler being Sada Shiva. The Seventh Swara viz. Nishada-Ni- meaning Hunter and standing for the animal Elephant, has ‘Sahasrara’ (the crown of the head) as the body part, the Ruler being Surya as the Deity. Besides the Swaras, Shadaja, Madhyama and Gandhara are known as three ‘*Graamaas*’ (gamut or scale in music). Those who render ‘Saama Gana’ approve twenty graamas in Madhyama Swara, fourteen in Shadaja and fifteen in Gandhara. Also there are seven *Murchanas* (Intonations / Modulations) meant for Devatas viz. Nandi, Vishaala, Sumukhi, Chitra, Chitravati, Sukha and Bala; and seven for Pitaras viz. Aapyaayani, Vishwabhruta, Chandra, Hema, Kapardini, Maitri and Baarhati. For Rishis too there are seven Murchanas viz. Uttara Mandra in Shadaja Swara, Abhi Rudrata in Rishabha, and Ashvakranta in Gandhara. Besides, there are other Murchanas like Souvira in Madhyama Swara, Harshika in Panchama and Uttarayata in Dhaivata Swara. The seven Murchanas utilised by Rishis are also normally used by humans. Normally, there are ten ‘*Gunas*’ in music viz. Rakta, Purna, Alankrita, Prasanna, Vyakta, Vikrushta, Slakshana, Sama, Sukumara, and Madhura. When ‘Venu’ (Flute), ‘Veena’ (stringed instrument) and Vocal are rendered together then that combination is known as Rakta or ‘Ranjana’. Swara and *Shruti* (for eg. Kshobini Shruti in Shadaja, Tivra in Komala Rishabha, Dayavanti in Komala Gandharva, Prasarini in Tivra Madhyama, Alapini in Shuddha Dhaivataini in Komal Nishad) as also ‘Chhanda’ (Prosody) along with clear pronounciation are called ‘Purna’; Alankrita denotes the Swara from the throat down to the place of heart and taking the sound up to the head; Prasanna emerges from kantha in ‘gadgada’ sound; Vyakta or clearly pronounced by the ‘Pada’ (letter), Padartha (material), vachana (eka or bahu / single or many) etc. When the sound is clear in high pitch and understood by the letters of Alphabet is Vikrushta; Slakshan is that Shruti which is devoid of either Dhruva or quick and Vilambita or elongated; Sama is that Shruti which normal by aspects without ups and downs; Sukumara Shruti is of soft nature and Madhura is sweet and sonorous. In regard to the *Swaras of Padas (letters)* there are eight varieties viz. Antodaatta ( like Agnih in ‘Agnirvritraani’), Adyudaatta ( like Somah in Somah pavatey), Udaatta and Anudaatta respectively are like Pra and vah in the word ‘Pra voyahvam’; Neecha Swarita is the word Veeryam in the expression ‘Balam nyubjam veeryam’; Madhyadaatta like Havisha in the word ‘Havishaa vidhema’; Swarita like Swaha in the expression ‘Bhurbhuvah swaha’ and finally Dirudaatta as ‘V’kara and ‘spa’ in ‘Vanaspatih’. ‘*Adi Swaras*’ are three in number viz. Udatta (high tone), Anudatta (low tone) and Swarita (medium). The Swarita is known as ‘Swaar’ and there are seven Swaars viz. Jaatya, Kshepra, Abhinihit, Taira Vyanjana, Tiroviraama, Prashlishta and Paadavritta. [The wide range of Musical forms includes simple ‘Sarali’ (Easy to the beginners) with single or double digit variety like ‘S-R-G-M-P-D-N or SS-RR-GG-MM-PP-DD-NN; ‘Taara Sthayi’ (elevated pitch); ‘Alankaram’ or musical ornamentation; ‘Geeta’ or simple musical forms; ‘Swarajati’ with complexes like Pallavi, Anupallavi and Charanam; Kritis or fulfilled singing; Varnam; Kirtana or lyrics; Kirti (higher form of singing); Ragamalika (garland of Raagas), Jaavali, Tillana and so on. [Select *Raagas* according to timings of day/ night: Before Sun rise- Bhoopaala, Bauli,



Malayamaaruta; Early morning: Bilhari, Kedaram, Dhanyasi; before noon: Asavari, Saveri, Deva Manohari; Mid-day and later: Sri Ragam, Madhyamavati; before Evening: Mukhara, Begada; Evening: Vasanta, Purva Kalyani; Night: Neelambari, Kedaragoula; any time: Bhairavi, Kambhoji, Shankarabharanam or Kalyani. In respect of **Kalpa Grandha**: Kalpa comprises Nakshatra Kalpa, Veda Kalpa, Samhita Kalpa, Angirasa Kalpa and Shanti Kalpa. In the Nakshatra Kalpa, there was a description of the Head of Stars, viz. Chandra as also of the notable Nakshatras. In Veda Kalpa, the methodology of achieving the 'Purusharthas' (Human Objectives) related to Dharma, Artha, Kama and Moksha was detailed. In Samhita Kalpa there was guidance to 'Tatwa Darshi' to Munis regarding the 'Mantras' about the Rishis, Chhandas and Devatas. In the Angirasa Kalpa, Lord Brahma himself was stated to have given the 'Abhichara Vidhi Vidhana' or of the procedures of magical / charms / benevolent or manevolent Karmas like Vashya, Mohana, Ucchhaatana and Unmaada. In the Shanti Kalpa, Mantras and Procedures to ward off dangers or to usher in Good Tidings from Celestial, Terrestrial or Extra-Terrestrial Sources are detailed. These Five Kalpas apart are Griha Kalpa or Homa Vidhanas, Abhishekas and Puja Vidhanas, including Mangal Snanas, 'Ahutis' or oblations to Agni and so on.

Then **Vyakarana Shastra** ( Grammar) which constitutes 'Veda Mukha' or the Face of Vedas. Vibhaktis or Cases, Naamas , Sarva naamas, Samasas, Karakas, Taddhita Pratyayanta Shabdas, Dhatus, Samasas and Karaka prakarana which amalgamates Vibhaktis and the process of amalgamation and so on.

**Nirukta** ( Etymological or derived /rhetoric/artificial interpretations) which is basically an extension of Vyakarana seeks to bring out the hidden meaning of Vedas which apparently do not express the total intent and implication. The word 'Nir' connotes the comprehensive sense that is sought to be conveyed and 'Ukta' states that which is expressed, thus indicating that a lot more is to be revealed. As regards the Karna Rupa or the Ear-Forms of the 'Vaidika Dhatus', Nirukta is of five forms viz. 'Aagama', 'Viparya', 'Vikara', 'Naasha' and 'Uttama Yog'. The Varna (Coverage or Classification) of Aagama signifies 'Hamsa' and the interchange of the word is 'Simha' which is the second formation of Varna called Viparya. Varna Viparya leads to Varna Vikara known as 'Goodhotma' or Goodha +Atma as in 'Esha Sarveshu Bhuteshu Goodhotma na prakaashatey'. From Varna Vinasha is followed by 'Prushodara' or Prusha d+Udara. In the fifth form, Muni Sanandana explained to Narada that the words like 'Bhramara' indicated that deeper understanding of the Ruchas (Hymns) of Vedas was incomplete as a Bhramara had not tasted the full store of honey yet! It was not merely the grammatical correctness of the words, but their origin and context which were more significant. [*Satyameva artham aayayati gamayateeti Satyam* (That which imparts true knowledge about the existing objects is the ultimate Truth!). One who simply recites Vedas is like a 'Sthanu' (pillar).He who understood the words and the meaning would be a real source of happiness to self and guidance to others. *Artha vaachah Pushpam phalam* (Meaning of what is said is like the blossom and fruit!). The famed Yakshacharya, the author of Nirukta Text (800 AD approx) who followed the Grammarian Panini felt: *Naisha sthaanoraparaatho yadenamandho na pashyati, Purushaaraparaadham sa bhavati* (If a blind person were unable to vision a Pillar, it is not the fault of the pillar but of the blind person!

**Chhandas Shastra**: Maharshi Sanandana explained to Brahmarshi Narada about Chhandas Shastra which too is an important component of Vedangas; it is stated: *Chhandah paadow tu Vedasya* or Chhandas denotes the feet of Vedas. 'Chhandas' is of two types viz. 'Vaidik' or related to Vedas and 'Loukik' or for general use. Vaidik Chhanda expresses Gayatri Mantra: 'Tatsavitur varenyam Bhargo Devasya Dhimahi Dhiyoyonah prachodayaat'. *Anushthup Yajati, Brihatya Gaayati, Gaayatriya stoutati*: Anushthup is used for Yagnas, Brihati Chhanda is for singing and Gayatri is used for Stutis. The Loukika chhanda is used in Puranas, Itihasas, and Kavyas in poetical forms, for eg. *Sarva dharmaan parityajya*

*maammekam sharanam vraja, Ahamtwa sarvapaapebhyo mokshamishyaami maa shuchah* (This Shloka is in Anushtup chhanda). Both the Vaidik and Loukik Chhandas have two kinds based on 'Matras' and Varnas' (units or quality) known as Martik and Varnik. The Chhanda Shastra comprises 'Ganas' (group of three Aksharas or letters) and Gurus / Laghus or Big and Small in terms of 'S' or 'I'. The Ganas are as follows: 1) 'Ya' gana: ISS for eg. Ya+Maa+Taa; 2) 'Ma' gana: SSS for eg. Maa+Taa+Raa; 3) 'Ta' gana: SSI for eg. Taa+Raa+ Ja; 4) 'Ra' gana: SIS for eg. Raa+ Ja+Bhaa; 5) 'Ja' gana: ISI for eg. JA+ BHA+ Na; 6) 'Bha' gana: SII for eg. Bhaa+Na+ Sa; 7) 'Na' ganam: III for eg. Na+SA+La; 8) 'Sa' ganam: IIS for eg. Sa +La+ Gaah. To summarise, the following may be noted for facility:

**Ya**MaaTaa (ISS), **Maa**Taa Raa (SSS), **Taa**RaaJa (SSI), **Raa** JaBhaa (SIS); **Ja**BhaaNa (ISI), **Bhaa** Na Sa (SII), **Na** Sa La (III), **Sa** La Gah (IIS) .The Ruling Deities of the Ganas as above are: Ya gana ( Jala), Ma gana (Prithvi), Ta gana (Akash), Ra gana (Agni), Ja gana (Surya), Bha gana (Chandra), Na gana ('Ayu' or Life/ Health), Sa gana (Vayu). The 'Phala' or fruits / results are: Vriddhi or Abhyudaya / Growth or Progress in respect of Ya gana; Lakshmi/wealth for Ma gana; Dhana Naasha for Ta gana; Vinasha for Ra gana; Roga or ill-health for Ja gana; Su yasha for Bha gana; Ayu for Nagana and Bhramana or travel for Sa gana.

**Jyotisha:** In the Jyotisha Shastra, Skanda Maharshi emphasised: *Ganita ( Siddhanta), Jaataka, Hora, and Samhita*. In Ganita there is Parikarma of Yoga, Antara, Gunana, Bhaajana, Varga, Vargamula, Ghana and Ghanamula; ways and means of finding Graha madhyama and clarity of positioning, 'Anuyog' or the Knowledge of Desha, Disha and Kaalamaana ie. Place, Direction and Time; Chandra Grahana, Surya Grahana, Udaya (Rise), Astama (Setting), Chhaadhikara (dusk), Chandra Shrugonnati or Dwiteeya's Chandrodaya and Grahayuti (Graha's Yoga). In the context of Jataka Skandha, description is given of Jaati Bheda (differences of Jaatis), Graha yoni or the details of Jaati, Rupa and Guna; Viniyonija (Janmaphala according to human beings), Garbhadaana, Janma, Arishta, Ayurdaaya or Life span, Dashaakrama or the details of Dashas, Karmaajeeva, Ashtaka Varga, Raja Yoga, Naabh sayoga, Chandra yoga, Pravrajyaa yoga, Rasi sheela, Anishta Yoga, Stree jaatakaphala, Mrityu vishay nirnaaya, Nashta-Janma-Vidhhaana etc. As regards Samhitya Skandha, details of Grahachara, Varsha Lakshana, Tithi, Dina, Nakshatra, Yoga, Karana, Muhurtha, UpaGraha, Surya Samkraanti, Graha gochara, Chandra bala / Taara bala, garbhadana to Upanayana and Vivaha, Yatras, as also tatkaala vrishti gyan or of rainfall are described . Besides the aspects of Panchanga Sadhana, Grahana Sadhana and Dik Sadhana are discussed. Jataka Skanda relates to Raashi Phalas, Horas, , Navamsha Jnaana, Graha Kaalamaana, Graha Maitri, Nakshatra phalas, Raashi Janma Phalas, Graha Drishtis are covered too. *Nakshatra Phala* (Star-wise birth results): Readings as per Nakshatra (Star)-wise birth of various human beings were narrated by Sanandana Maharshi to Narada Muni as follows: Those born in *Ashwini* are handsome and fond of wearing ornaments. *Bharani*-born are capable to perform and speak truthfully. *Krittika*-born tends to eatless, steady-minded, and conversational but have soft corner for other women. *Rohini* born are wealthy, *Mrigashita*ites are luxurious; *Ardra*-born violent, stubborn and criminal-minded; *Punarvasu* born are even-minded, and well behaved but suffer bad health; Persons born in *Pushya* Nakshatra are imaginative like Poets and are happy-go-lucky. Those persons who are born in *Aslesha* are rude, obstinate, ungrateful, low-minded and uncouth. *Magha* born are rich, devoted and happy. If born in *Purva Phalguni*, the persons are charitable, adjustable, sociable and conversationalists. Born of *Uttara Phalguni* are wealthy and comfortable. *Hasta* born are shameless, mean-minded and crooks. Persons born in *Chitra* are well dressed, beautiful and charming. *Swati* born are virtuous, moralistic, kind hearted and charitable. *Vishakhaites* are greedy, deceptive, cunning and harsh. Born of *Anuradha*, the persons are fond of travel and non-resident. *Jyeshtha* born are principled and contented. Persons born in *Mula Nakshatra* are

wealthy, happy and helpful. If born of *Purvashadha* and *Uttarashadha*, the persons concerned are happy-go-lucky and hearty /disciplined and virtuous respectively. *Shravanites* are rich, happy and famous; while born of *Dhanishtha*, the persons concerned are donors, wealthy and courageous. A person born of *Shatabhisha*, the persons win over opponents but are susceptible of bad practices. Born of *Purvabhadra*, the persons concerned are heavily prone to feminine influence and rich; while *Uttrabhadraites* are independent, assertive, speech-makers, attractive and joyful. Finally, those born in *Revati* are energetic, enterprising, rich and pure-hearted. *Meshaadi Chandra Raashi Janma Phala*: Those born in *Mesha Raashi* are passionate, enterprising and grateful; *Vrisha Raasi*: Charming, charity-minded and tolerant; *Mithun Raashai*: Comfort-loving and diplomatic; *Karka Raashi*: Controlled by opposite sex and short statured; *Simha Raashi*: Egoistic, enterprising, stable-minded and comfort-oriented; *Kanya Raashi*: Soft-natured, virtuous and well-meaning; *Tula Raashi*: Learned, broad-minded and wealthy; *Vrischika Raashi*: Loka Puja, unhealthy and injury-prone; *Dhanu Raashi*: Poets, Architects, Artistic and wealthy; *Makara Raashi*: Unenthusiastic to perform, wasteful, vagabond but attractive; *Kumbha Raashi*: Desirous of possessing ‘Para Stree’ and ‘Para Dhan’; and *Meena Raashi*: Artistic, dreamy and easy-loving. To conclude, Brahmarshi Narada’s magnificent heights of Knowledge that he was able to acquire be indeed noteworthy as camouflaged his style of conduct and demeanour much among those who tend to get amused with his seemingly comic statements and actions.]

#### Further Stanzas as followed:

*13 bahuśrutaś caitrakathaḥ paṇḍito 'nalaso 'śathaḥ, adīno 'krodhano 'lubdhas tasmāt sarvatra pūjitaḥ/*  
*14 nārthe na dharme kāme vā bhūtapūrvō 'sya viḡrahaḥ, doṣāś cāśya samucchinnās tasmāt sarvatra pūjitaḥ/*  
*15 dṛdha bhaktir anindyātmā śrutavān anṛśamsavān, vītaśamḡmoha doṣāś ca tasmāt sarvatra pūjitaḥ/*  
*16 asaktaḥ sarvasaṅgeṣu saktātmēva ca lakṣyate, adīrghasaṃśayo vāgmī tasmāt sarvatra pūjitaḥ/*  
*17 samādhir nāśya mānārthe nātmānaṃ stauti karhi cit, anīrṣyur dṛdha sambhāśas tasmāt sarvatra pūjitaḥ/*

Narada being an outstanding vidvan of Veda -Vedaangaas, his style of conversation and convincing others was unique. His ‘paripurana panditya’ notwithstanding, he was totally free from ‘laalasa-and shathata’ or avarice and cunningness were nil and the normal human complexes of superiority, irritability, one upmanship were nil too ; contrarily much unlike of his exceptional traits and he was of ‘sarvatra samaana yogyata’ of equanimity and poise. He never ever was of quarrel some type in monetaty dealings or of other prayojanaas such as keeping in view of the faulternigs of third parties although he was dubbed as a Kalaha Priya for justifiable means to teach lessons to the erroneous misleads and that is why he was accorded ‘sarvatra pujaarha yogyata.’ Indeed Narada’s ‘dhriddha bhakti vishvaasaas’ are unprecedented to normal beings and so was of his ‘hridaya shuddhata’ as he was not merely a ‘Parama Vidvaan’ but a ‘dayaalu’ and ‘samasta mohaadi dosha rahita’. He is far beyond the reach of likings and dislikings but ever displayful of only likings. And hence he is ever sarvatra pujaarha deva maanusha! His manas is far beyond the reach of vishaya bhogaas with neither of ‘swayam prashamsa’ - ‘para dushana’ nor of ‘irshya bhaava’; hence thus indeed the public of various mano parittis be all with no exception would heartily venerate the Devarshi Narada as they vision Him- hear of Him or think of Him-or imagine of Him.

[ Vishleshana on Kalaha Priya Narada-1. Define Narada 2. Krishna Tulaabhaara vide Maha Bhagavata-3.Narakasura Vadha and Deepaavali

1. Narada ('Nara' stands for knowledge and 'Da' stands for Giver or Provider) is popular as a 'Loka Sanchari' or a Universal Tourist. He is also popular as 'Kalaha Priya' or as an instigator but his end-objective would always be for 'Loka Kalyana' or for Universal Benefit. Even at the time of generation as a Manasika Putra or Mind-Born son of Brahma, Narada was engulfed with Maya as Brahma asked the son to become a house-holder and procreate progeny but Narada refused flatly; he said : would there be a fool to leave the outstanding nectar of service to Krishna and take to the drink of poison called Samsara! Brahma was terribly disappointed and visibly angry especially since the earlier brothers of Narada viz. Sanaka-Sanandana-Sanatana and Sanat Kumaras also politely refused to become 'Grihasties' and Narada's reaction was more assertive disregard of his consideration to a father! Brahma then cursed Narada to become a yogi; a quixotic, glibly and dreamy person with frivolous nature; as an indulger in 'Shringar' (Romance) and Music; a Veena Player, a talkative wanderer; as the son of a servant maid, and after repeated births finally he would return to Brahma and become a Supreme Gyani! Narada was taken aback by such lashing of curses from Brahma and having requested the father to bless him to be a Jatismara or with memory of previous births and a staunch devotee of Narayana, gave a return curse to Brahma too that he would not be worshipped in the entire Universe by way of Srotra, Kavacha, Mantra , Puja, Vrata or Agni Homa for the next three Kalpas!

2. Krishna Tulaabhaara: Narada as an instrument of Lord Krishna teaching lessons against ego  
A number of instances are cited when Lord Krishna taught lessons even to his own spouses. A popular story is related to the removal of conceit and envy of Devi Satyabhama, one of the most loved wives of the Lord. The latter had constant jealousy against Devi Rukmini, the prime queen of Lord Krishna, who had six other principal Queens besides them viz. Jambavati, Nagnajiti, Mitravinda, Lakshmana, Kalindi and Maadri. The one uppishness had however tormented Devi Satyabhama only. She had even kicked off the golden headgear of the Lord who at one stage when he was pressing her feet, most privately though. The scene was described in Maha Bhagavata Purana most eloquently that the Supreme Head of Lord Krishna which was most respected by the Devas headed by Brahma seated on a lotus flower was mercilessly kicked off by the Queen Satyabhama and indeed that would be the treatment meted out to the erring husbands! The immediate provocation was that pursuant to the visit to Indraloka, Indra gifted a highly fragrant and never fading flower yielding tree named Parijata, and the same was planted in the backyard of Devi Rukmini! Narada acted a cheeky role of fanning Satyabhama's psychology and provoked her against making amends to Krishna. Finally, Krishna agreed to a compromise solution that he would be agreeable to hold all rights on him in favour of Narada - apparently her secret ally - against her entire jewellery and gold in weighing balance and if she failed to less than that of Krishna's , Narada might own Krishna as a gesture of her defeat in the bet. The deal was struck and the entire gold and jewellery of the Kingdom weighed less than the body weight of Krishna. Narada who played a key role in the sale of Krishna had finally owned Krishna as a slave! The news got spread like wild fire all across the Kingdom about Satyabhama's bet and Narada's mischievous ownership of Krishna, Devi Rukmini entered the City Center where the deal was witnessed by one and all. She came to rescue and save the Lord- not by adding further weight to gold and jewellery but by just one leaf of Tulasi along with her sincere devotion and dedication to the Lord! Thus Narada taught a lesson to Devi Satyabhama and cured her jealousy to Devi Rukmini- who was Devi Lakshmi herself- by stressing the fact that pure devotion to the Lord is far superior to the riches of the Universe!

3. Seed of Satyabhama's envy sown by Narada led to Narakasura's destruction: The excessive passion kindled by Narada in Devi Sathyabhama's psyche to possess Parijata Tree in her backyard enabled her

an opportunity to accompany Lord Krishna to a battle field; that was in fulfillment of a standing boon of his kept still as a reserve. Narakusura tormented Indra and Deva ganas at the latter's request to Krishna to kill the demon. After the battle she desired to avail of the opportunity to ask Indra as a gift since the battle would certainly be won anyway! Krishna, accompanied by Satyabhama flew by Garuda to 'Pragjyotisha', Capital City of Bhaumasura [now in Assam], surrounded by mountains and ramparts defended by fire, water and unmanned automatic weapons as also protected by 'Mura Pasha' - thousand miles-long deadly and sturdy wires as designed by Demon Mura. Krishna shattered the defence buttresses and blew His Panchajanya (Conch shell) with deadening reverberation as Demon Mura's frontal fortification was destroyed. When provoked, the Demon tossed his powerful club which was slashed by Krishna's Sudarsana Chakra into pieces and devastated Mura. Seven deadly sons of Mura, who had the knowledge of weapons as fully as their father, pounced in a group but Krishna's Supreme powers were no match and they too were cracked. Bhaumasura shot at his 'Shataghni' - the powerful disc with hundred blades- and later on with his mighty spear with which he defeated Indra too both of which proved futile. Finally Krishna gave His nod to Sudarsana Chakra (Wheel) to pull down the Demon and exterminate him. Thus Bhaumasura was sent to 'Naraka' and hence his ignominious title as Narakasura. Indeed the end of the notorious Bhaumika Narakasura, the son of Bhumi (Earth) is celebrated as the date of the Moon fall day Amavasya in Kartika Month every year and the day of Lord Krishna and Devi Satyabhama victorious on the subsequent day as Deepavali or the Festival of Lights and Sky reverberating sounds with joy! [Another version is that the Demon was arrowed down by Satyabhama herself, as he secured a blessing from Lord Brahma that only his mother Goddess of Earth (Bhumi) could kill him; Satyabhama was the reincarnation of Goddess Earth. It was at Indra's distress call that received Krishna's attention as Varuna's Royalty Insignia, a Mother-Figure Aditi's earrings, and 'Mani Parvata' (Mandara Mountain) where Demi-Gods reside were among the abominable acts of the Demon. As a gesture of good-will, Satyabhama's desire to transfer the 'Parijata' Tree (which emerged in the churning process of Ocean) to her garden from the Heaven was obliged by Indra. Krishna on His part released sixteen thousand royal maidens of Kings defeated by Bhaumasura and consented to marry them, in addition to the eight principal wives. Goddess Earth sought her apology for her son's sins and reiterated her own devotion to Krishna].

*18 lokasya vividham vṛttam prakṛteś cāpy akutsayan, saṁsargavidyā kuśalas tasmāt sarvatra pūjitaḥ, 19 nāsūyaty āgamaṁ kaṁ cit svaṁ tapo nopajīvati, avandhya kālo vaśyātmā tasmāt sarvatra pūjitaḥ/ 20 kṛtaśramaḥ kṛtaprajñō na ca trptaḥ samādhitaḥ, niyamastho 'pramattaś ca tasmāt sarvatra pūjitaḥ/ 21 sāpatrapaś ca yuktaś ca suneyaḥ śreyase paraiḥ, abhettā paraguhyānām tasmāt sarvatra pūjitaḥ/ 22 na hr̥ṣyaty arthalābheṣu nālābheṣu vyathaty api, sthirabuddhir asaktātmā tasmāt sarvatra pūjitaḥ/ 23 tam sarvaguṇa saṁpannam dakṣaṁ śucim akātaram, kālajñam ca nayajñam ca kaḥ priyam na kariṣyati/* Devarshi Narada be neither of 'vishaya bhoga sthita' nor of 'swayam prashamsha para'. He never had an occasion to be envious of others but of sweet conversation style with one and all and hence be worthy of 'sarvatraadarana' in reciprocation. Narada having visualised 'nanaa prakaara chittivritti' and was surely aware of their mindsets yet be never hurtful of them ever and hence they be of 'sarvatra pujitaas'. He would never argue even while 'shasra dosha drishti bhavanaas' be made, but still smile unprovoked and hence be of the 'sarvatra pujitaas'. His yogabhaasa was none to be surpassed yet being of buddhi pavitra might provide a corrective hint but never to laugh off and hence he be ever respected with 'sarvatra sanmaana'. Narada was of ever helpfulness and be of 'kalyaana kaarya nimagnaa' but ever seek to cover other's blemishes and hence be of 'sarvatra sammaana patra'. He was of 'sampurna sadguna sushobhita' -

kaarya kushala-pavitra-neeroga- paramapriya atma tatva jnaata. Then indeed not be eveready to enjoy the sweetness of venerating him ever!

### Chapter Fifty Eight on Shuka Deva Prashna on Kaala Devata and Veda Vyasa's reply on Kaala Swarupa and of Yuga-Kalpaantara Srishiti.

[Yudhishthara ] ādyantaṃ sarvabhūtānāṃ śrotum icchāmi kaurava, dhyānaṃ karma ca kālāṃ ca tathaivāyur yuge yuge/ 2 lokatattvaṃ ca kārtsnyena bhūtānāṃ āgatiṃ gatim, sargaś ca nidhanaṃ caiva kuta etat pravartate/ 3 yadi te 'nugrahe buddhir asmāsv iha satāṃ vara, etad bhavantaṃ prcchāmi tad bhavān prabravitū me/ 4 pūrvaṃ hi kathitaṃ śrutvā bhṛgubhāsitam uttamam, bharadvājasya viprarśes tato me buddhir uttamā/ 5 jātā paramadharmiṣṭhā divyasamsthāna samsthitā, tato bhūyas tu prcchāmi tad bhavān vaktum arhati/ 6 [bhī] atra te vartayiṣye 'ham itihāsaṃ purāṇanam, jagau yad bhagavān vyāsaḥ putrāya pariprcchate/ 7 adhītya vedān akhilān sāṅgopaniṣadas tathā, anvicchan naiṣṭhikaṃ karma dharmanaipuna darśanāt/ 8 kṛṣṇadvaipāyanam vyāsaṃ putro vaiyāsakiḥ śukaḥ, papraccha samdeham imaṃ chinnadharmārthasaṃśayam/ 9 bhūtagrāmasya kartāraṃ kālajñāne ca niścayam, brāhmaṇasya ca yatkrtyaṃ tad bhavān vaktum arhati/10 tasmai provāca tat sarvaṃ pitā putrāya prcchate, atītānāgate vidvān sarvajñaḥ sarvadharmavit/ 11 anādy antam ajam divyam ajaram dhruvam avyayam, apratarkyam avijñeyam brahmāgre samavartata/ 12 kāsthā nimeṣā daśa pañca caiva; triśat tu kāsthā gaṇayet kalām tām, triṃśat kalāś cāpi bhaven muhūrto; bhāgaḥ kalāyā daśamaś ca yaḥ syāt/ 13 triṃśan muhūrtaś ca bhaved ahaś ca; rātriś ca saṃkhyā munibhiḥ pranītā, māsaḥ smṛto rātryahanī ca triṃśat; saṃvatsaro dvādaśamāsa uktaḥ, saṃvatsaraṃ dve ayane vadanti; saṃkhyāvīdo dakṣiṇam uttaraṃ ca/ 14 ahorātre vibhajate sūryo mānuṣalaukike, rātriḥ svapnāya bhūtānāṃ ceṣṭāyai karmaṇām ahar/ 15 pitrye rātryahanī māsaḥ pravibhāgas tayoḥ punaḥ, kṛṣṇo 'haḥ karma ceṣṭāyām śuklaḥ svapnāya śarvarī/ 16 daive rātryahanī varṣaṃ pravibhāgas tayoḥ punaḥ, ahaś tatrodag ayanam rātriḥ syād dakṣiṇāyanam/ 17 ye te rātryahanī pūrve kīrtite daivalaukike, tayoḥ saṃkhyāya varṣāgram brāhme vakṣyāmy ahaḥ kṣape/ 18 teṣāṃ saṃvatsarāgrāṇi pravakṣyāmy anupūrvaśaḥ, kṛte tretāyuge caiva dvāpare ca kalau tathā/ 19 catvāry āhuḥ sahasrāṇi varṣāṇāṃ tat kṛtaṃ yugam, tasya tāvac chatī samdhyā samdhyāṃśaś ca tathāvidhaḥ/ 20 itareṣu sasamdhyeṣu sasamdhyāṃśeṣu ca triṣu, ekāpāyena samyānti sahasrāṇi śatāni ca/ 21 etāni śāśvatāṃl lokān dhārayanti sanātānān, etad brahmavidāṃ tāta viditaṃ brahma śāśvatam/ 22 caturpāt sakalo dharmāḥ satyaṃ caiva kṛte yuge, nādharmenāgamāḥ kaś cit paras tasya pravartate/ 23 itareṣv āgamād dharmāḥ padaśas tv avaropyate, chourikānṛta māyābhir adharmaś copacīyate/ 24 arogāḥ sarvasiddhārthāś caturvarṣa śatāyusaḥ, kṛte tretādiṣv eteṣāṃ pādaśo hrasate vayaḥ/ 25 vedavādāś cānuṣyugaṃ hrasantīti ca naḥ śrutam, āyūṃsi cāśiṣaś caiva vedasyaiva ca yat phalam/ 26 anye kṛtayuge dharmāś tretāyām dvāpare 'pare, anye kaliyuge dharmā yathāśakti kṛtā iva/ 27 tapaḥ paraṃ kṛtayuge tretāyām jñānam uttamam, dvāpare yajñam evāhur dānam eva kalau yuge/ 28 etāṃ dvādaśa sāhasrīm yugākhyāṃ kavayo viduḥ, sahasraṃ parivṛttaṃ tad brāhmaṇaṃ divasam ucyate 29 rātriś tāvat tithī brāhmī tad ādau viśvam īśvaraḥ, pralaye 'dhyātmam āviśya suptvā so 'nte vibudhyate/ 30 sahasrayugaparyantaṃ ahar yad brahmaṇo viduḥ/ rātriṃ yugasahasrāntāṃ te 'horātravido janāḥ/ 31 pratibuddho vikurute brahmākṣayaṃ kṣapākṣaye, sṛjate ca mahad bhūtaṃ tasmād vyaktātmakaṃ manāḥ/

Yudhishthara enquired of Bhishma as follows: ‘ How had occurred ‘sampurna bhutotpotpatti’ and how to accomplish ‘ paramaardha prapti’ by way of which type of ‘dhyana-karma anushhaana’ be required. Also, what be the ‘Kaala Swarupa’ and the ‘chatur yugantara manushya aayu pramaanaas’. It is learnt that

Brahmarshi Bharadwaja was stated to have explained these aspects to Bhṛigu Maharshi but may I request you to explain. Then Bhishma replied: Yuddhishtara! On this very subject Vyasa Bhagavan's upadesha to his son Suka Muni would be referred to as follows: 'Vyasa Putra Shuka Deva having keenly digested Veda-Vedanga Upanishads and approached his father and asked him as to how the various species in the universe were born, what be the role of 'Kaala' and of braahmana kartavyas.'

[ Vishleshana on Veda Vyasa vide 1.Vishnu Purana-2.On Veda Vyaas's birth and 3. On Shuka Deva's birth 4. Shuka Muni's reluctance to marry and King Janaka convinced him to marry 5. 5. Vyasa's progeny of Dhritarashtra-Pandu Raja-and Vidura vide Devi Bhagavata Purana

1. Veda Vyasa's Yuga Rupas: Maharshi Parashara presented an analysis of Vedas to Maitreya Maha Muni as to how various Veda Vyasaas of different Yugas attempted divisions of Vedas. He compared Vedas as a Maha Vriksha comprising Veda Shaakhaas (Branches) in thousands and it would be impossible to declare classifications as they vary by Yugas, Times and Situations. Even in Dwapara Yuga there were variations as noticed in different Manvantaras. But one fact appeared to be clear that Bhagavan Vishnu created Veda Vyasaas of his own 'Amsha' or Alternatives who kept in view the contexts and exigencies of Loka Kalyana made the best possible variations from the Single Veda now in Four 'Shakhaas'. In the evolution of the twenty eight Dwapara Yugas, as many Vyasaas emerged from the positions of Brahma, Prajapati, Shukracharya, Brihaspati, Surya, Mrityu, Indra, Vasishtha, Sarasvata, Tridhama, Trishikha, Bharadwaja, Antariksha, Varni, Traiyaruna, Dhananjaya, Kratigjna, Jaya, Bharadwaja, Gautama, Haryatma, Vaajashravaa Muni, Somavamsha's Trina Bindu, Riksha, / Valmiki, Shakti, Jatukarna and the latest Krishna Dwaipayana (the son of Maharshi Parashara). The Maharshi stated that after his son Krishna Dwaipayana, the next Vyasa would be Ashwatthaama. Having prefaced thus about the Evolution of Veda Vyasaas, Parashara Maharshi defined and conceptualised the 'Avinaashi Ekaakshara Mantra' OM as Brahma. This Pranava Brahma represents Bhuloka-Bhuvarka-Swarloka; that Pranava Brahma also represents Ruk-Yajur- Saama and Atharvana Shakhas of the Paramaika Veda Vriksha.

2. The birth of Vyasa was interestingly depicted in Devi Bhagavata Purana: 'Apsara named 'Adrika' who was bathing in a river had mistakenly dragged the feet of a Brahmana performing his prayers on the banks of the river. He cursed the Apsara to become a fish as his meditation was interrupted. That fish swallowed a floating leafy packet and thus got pregnant.. The fish was caught by a fisherman after nine months and found from its stomach twin babies - a boy and a girl child. The fisherman presented the babies to a pious King, who by his mystic powers visualised the boy as his own child from the banana leaf and hence retained him to be the future King, and gave away the baby back to the fisherman and gifted him with riches enough to bring up the girl-child. This was the genesis of 'Matsyodari' who grew as an extraordinary beauty. Maharshi Parashara who wished to cross the river by boat was managed by 'Matsyagandha' and her voluptuous physical features raised instant infatuation for the fisher woman. Before yielding at a lonely island in the river, she demanded that she should spread heavenly fragrance from her body over an area of one yojana- or Yojanagandha- and that she should be blessed with an extraordinary son well versed with Scriptures and unparalleled devotion to Almighty. Parashara renamed the woman as Satyavati and also blessed her to become a Queen. The memorable son of Parashara and Satyavati was Krishna Dwipayana Veda Vyasa, as he had the purity of Lord Vishnu Himself and Dwipayana since he was born in a river island ( Dwipa).

### 3.Maharshi Veda Vyasa and Son Shuka Maha Muni

Maharshi Krishna Dvipayana Veda Vyas, son of Sage Parashara and Satyavati, got a desire to secure a child. With this wish, he performed severe 'Tapasya' addressed to Maha Devi and to Maha Deva Shankara for hundred years. Indra had suggested to Sankara that His prayers be kindly be approved as the Maharshi's strict observance of further penance could not be continued any longer. Bhagavan Shankara appeared before Veda Vyasa and granted him the boon of getting a son who would be a rare example of Purity, Great Virtue and Spiritual Enlightenment. Veda Vyasa was carried away by what Shankara blessed and initiated the Agni Homa action by the 'Arani' process of rubbing wooden pieces to light up. Just then, the Celestial Apsara (nymph), Ghritachi made a flashy appearance and cast amorous looks at the Maharshi. Being unsure of the romantic reaction of the Maharshi who no doubt got disturbed in his mind about her presence, she took the form of a tempting Parrot and flew across the Homa Kunda; Maharshi could not resist his lust for the Apsara and discharged his masculinity on the wooden sticks meant for Arani. Thus emerged from the Arani Fire, a boy of extraordinary radiance and chiselled body features resembling Veda Vyasa himself, excepting for his nose; He was named 'Shuka' at the Name Giving Ceremony, since the Apsara took the form of a parrot at the moment of relieving his lust. The Maharshi enjoyed supreme happiness in fondling the child and bringing him up. He was in fact born with full comprehension of the Holy Scriptures and added to this, Veda Vyasa's early training and subsequent tutorship under Deva Guru Brihaspati made him an excellent 'Jnani'. He learnt Vedas, Sastras, and the entire gamut of Scriptures beyond which there perhaps was left little that was worthy of imbibing. As the Brahmachari attained marriageable age, Maharshi Vyas desired to perform the wedding of Shuka Muni who resisted the idea vehemently. He said that having been trained as an ascetic, he had no desire whatsoever to enter into married life. Veda Vyasa explained that that according to 'Agamas', the stage of 'Garhastya' or married life was an integral part of human life of the four chapters viz. 'Brahmacharya', 'Garhastya', 'Vanaprasthya', and 'Sanyasa' as that was a logical evolution of normal living. Vyasa said that the order of life was disturbed in his own example but that exception was not a rule. Moreover, he realised that he regretted his own action of remaining single and infringing the Laws of Nature as stressed in the Scriptures. Shuka Muni counter-explained that human life was a very valuable achievement and as such he would rather abstain from the so-called pleasures, causing the inevitable pain, that 'Samsara' was a knife-edge existence of humanity and that he would prefer the skip-up of the Garhasthya phase in his limited existence. He further explained that the entire human existence was constantly engaged in a struggle to get released from the complicated net of 'Maya' (Illusion) and in a virtual warfare against the 'Arisht Vargas' or the Six Enemies of 'Kama' leading to and the logical resultants of 'Krodha' (Anger/Intolerance), 'Lobha' (Meanness or Possesiveness), 'Moha' (Infatuation), 'Mada' (Arrogance) and 'Matsarya' (Jealousy). Between the two steps of temptation of entering into the net and the desperation to break it out, there would be a wide abyss which would occupy successive cycle of births and deaths owing to the concepts of 'Sanchita' (latent), 'Prarabdha' (Carry forward), and 'Vartamana' (the Current Account) and to perpetuate the vicious 'Kala Chakra' (the Wheel of Time) further on would be a conscious stupidity, if not an ignorant folly, thus argued Suka Muni. He further stressed to Veda Vyasa that let alone normal human beings, but even Indra, Brahma, Vishnu or Maheswara could never exist in peace as Indra always kept protecting his throne from Asuras as he was their first target; Brahma had this entire creation as His 'Samsara' or His family; Vishnu no doubt had Maha Maya Lakshmi Herself as His partner but was fully engaged with the wily Demons' atrocities to overcome and protect the balance of the



entire Universe; Maheswara was constantly busy with the destruction of evil forces. Humanity without exception thus was persistently subject to want, struggle, helplessness, and pessimism. A householder's plight to subsist along with a family had always led to cunning, meanness, hypocrisy and opportunism. Where was the time for 'Karma Kanda' to perform, let alone remember the name of the Super Force, when the full manifestation of Maya or Illusion was at an explosive point! The Maha Maya Shakti had for instance submerged a Maharshi like the illustrious Veda Vyasa- who had interpreted Vedas, created all the Eighteen Puranas and several Upa Puranas, and innumerable Scriptures of eternal value to mankind- had an intense sense of 'Vyamoha' or extreme possessiveness to his son, Shuka and was bent on making him a 'Grihasthi' since that would be his dream of his son to wed a woman, procreate children and be an ideal householder!

#### 4. Shuka Muni's reluctance to marry and King Janaka convinced him to marry

By inference, Veda Vyasa said that the established practices commended the institution of marriages, of the duties of Grihastha ( Householder ) and 'karma kanda', followed by retirement, Sanyasa and finally attainment of Salvation- all in a gradual process step by step. An adamant Shuka was still not relenting in his attitude and Veda Vyasa suggested Shuka's visit to Mithilapura and meet King Janaka for his advice as he had 'Jeevan Mukti' ( Salvation while alive). Quite reluctantly, Suka Muni travelled all the way from Meru Mountain to Mithila. He was unaware of the nuances of City life and for the first time ever witnessed himself the full demonstration of subdued virtues and blatant vices, momentary joys and unending frustrations, rare displays of integrity and loud noises of hypocrisy. Even the Gatemen stopped him to ascertain Suka's personal credentials and made him wait for days together. Finally, some Ministers and Officials enquired about him and found that he was the Great son of memorable Veda Vyasa himself. He was ushered into the palace and welcomed with grand luxuries for eight days and offered him the services of coquettish maids but there was little reaction in him. The Muni met King Janaka in his Court with full blast of music, dance and wine all around as there were festivities in his honour. He was offered a full glass of milk and was asked to greet a bevy of beauties singing and dancing around him. There was absolutely no response whatsoever as his senses and elements were just the same while taking rounds without spilling even a drop of milk. The King who, as described by Veda Vyasa had the Status of Jeevan Mukta or Videha ( without body but alive), was astounded at the boy's equanimity and declared that he might as well return to Veda Vyasa as his son was a paradigm of virtue par excellence and that was most inflexible! But, the mission for which Vyasa referred Shuka Muni to the King was to make Shuka agree to marry. Hence a one-to-one dialogue was arranged and the process of serious discussion proceeded. Suka Muni argued,- as he had done with his father earlier- summing up that he would rather choose the 'Vihanga Marg' ( sky route) as against the land route or a short-cut to salvation without wasting his precious life with the experimentations of 'Samsara' or the house-hold chores viz. 'Garhastya' and 'karmkanda'. King Janaka allowed the boy to steam off and initiated the process of subtle counselling. He said: ' Even if human passions 'seem' to be under control, the state of 'Sanyasa' is not bound to be as easy as is made to be in practice. The term 'Yoga' is highly deceptive as it presumes overcoming wants ranging from hunger and thirst, sleep and ill health and such bare needs for the meagre existence to medium kinds of wants such as a place to live, a companion to live with, family happiness, medical help, and such other minimum facilities which are not only highly permissible but are infact prescribed in Scriptures. Any fall from the high altitudes of Yoga would be too steep leading again to the low levels of frustration, self-condemnation and helplessness. That was precisely what the Holy Scriptures including

Vedas recited by Brahma Himself. He prescribed the step-by-step methodology of Varnasrama. Even Gods and Demi-Gods followed the path of 'Garhastya'. A person following the normal route would be immune from success and failures and could buffer the consequences with equal ease, provided of course one does not transgress avoidable pitfalls. Moreover, in exceptional cases like in the case of Suka Muni, there is the least possibility of unwanted attractions as he would be unaffected anyway. The example of Janaka himself is worth following as he was 'Videha' (body less) yet he knew the pattern of Jeevan Mukta or Moksha while Living a Contented Life. Why suffer without reasonable and allowable comforts rather than living morally and normally by still achieving the desired objective of Salvation? There is no need to rule out a view that the World is optimistic if we moderate the senses and control the mind, instead of complaining that the World is a hell and full of misery and meanness. Also, how could one enjoy the effect of 'coolness' unless the deadly impact of 'heat' is suffered. A Karma Yogi who practises controls and discipline, like a dew drop on a lotus leaf, would have the Golden Mean of enjoying 'Itham' (the satisfaction of Good Living) and 'Param' (the attainment of the Final Goal)! Having been more or less convinced that Sanyasa yoga for his age and keeping in view the relevant factors might not be unsuitable, Suka sought certain clarifications on a few issues, as though he wished to hear from Videha Janaka for public enlightenment. The issues were related to killing of animals, consumption of wine and attachment to sex. He wondered as to how these habits were permitted in the Scriptures! As regards the aspect of meat eating, Scriptures allowed animal sacrifice for the purpose of Yagnas and specified ceremonies like Asvamedha Yagas, Goat or other Sacrifices of animals and so on but certainly not oriented to indiscriminate killings for the sake of enjoyment of meat eating. Similarly, drinking Soma Rasa is strictly as an integral part of Yagnas invoking Gods through Fire Sacrifices involving elaborate procedures through the chanting of relevant mantras and are of purely religious orientation; for instance, a person performing certain Sacrifices as per established format approved by Scriptures are known as Somayajis and are highly revered. But consumption of alcohol is never approved for personal enjoyment. So is the case of involvement with women. Indeed no Scripture approved of blanket sex excepting with a lawful wife that too only for procreation purposes in moderated measure and not with comprehensive license which verges with vice or obsession and certainly not extra-marital, in any case.

Muni Suka's wedding and Salvation thereafter: Muni Suka returned from Mithilapura a changed person and to the greatest delight of his father, married the daughter of a Muni named Pivari and they had four sons and a daughter all of whom were happy in their weddings too. Maha Muni selected Mount Kailash subsequently to practise higher disciplines of Yoga, achieved Siddhies of Anima, Laghima and so on and finally ascended further from the top of Mount Kailasa to realise self-realisation to join the Supreme Bhagavati. As Veda Vyasa got shaken up from his son's absence and practised heavy penance targetting Maheswara as the embodiment of Tamas Guna, the Lord appeared and gave him the boon that he could always find Suka in his own shadow!

#### 5. Vyasa's progeny of Dhritarashtra-Pandu Raja-and Vidura

One day Shantanu, the Kuru Vamsha King of Hastinapura, came to a forest on a hunting spree and was mesmerized by musk-fragrance emanating from a woman named Satyawati. Allured by her sweet scent, Shantanu reached Satyawati's house and, seeing her, fell in love at first sight. The king asked the fisherman-chief for his daughter's hand; the fisherman Dusharaj said his daughter would marry the king if – and only if – her sons would inherit the throne. The King, shocked and dejected, returned to the palace

since he had anointed his son, Devavrata as his heir apparent already. Devavrata was distressed by his father's condition; he learned about the promise asked by the fisherman-chief from a Minister. Immediately, Devavrata rushed to the hut of the fisherman-chief and begged for Satyawati's hand on his father's behalf. The fisherman repeated his condition. Then Devavrata renounced his claim to the throne in favour of Satyawati's prospective progeny and pledged his vow of celibacy accomplishing his name as Bhishma as the fisherman immediately and Shantanu married Satyawati duly. Now Satyawati's premarital first-born, Vyasa, lamented that his mother abandoned him to fate after birth. He returns to his birthplace in search of his mother who, he finds out, is now the queen of Hastinapur. After their marriage, Satyawati bore Shantanu two sons: Chitrangada and Vichitraveerya. After Shantanu's death, Bhishma crowned Chitrangada as king under Satyawati's command, but Chitrangada was later killed by a Gadharva. Thereafter, Vichitravirya was crowned king, while Bhishma ruled on his behalf under Satyawati's supervision. Vichitravirya married the princesses of Kashi of Kosala viz. Ambika and Ambalika but Vichitravirya was childless. With no heir to the throne, Satyawati asked Bhishma to marry the widows of Vichitravirya, yet Bhishma refused, reminding Satyawati of the promise he made to her father and his vow of bachelorhood. He suggested that a Brahmin could be hired to father children of the widows, thus preserving the dynasty. Revealing to Bhishma the tale of her encounter with Parashara, Satyawati well knew that this was the time to call her son Vyasa to aid her. Satyawati coaxed Vyasa to have formal single time sex with his brother's widows. Vyasa initially refused Satyawati's proposal. He argued that Vichitravirya's wives were like his daughters and his union was a heinous sin, through which no good could come. But, Satyawati asserted that to preserve the dynasty, Vyasa finally agreed. The elder queen, Ambika, during sex with Vyasa, noticed his dark appearance and closed her eyes. Vyasa declared to Satyawati that due to Ambika's cruelty, her son would be blind (but strong) and have a hundred sons – later known as Kauravas the descendants of Kuru. Satyawati considered such an heir to be an unworthy king, so she asked Vyasa to have union with her other daughter-in-law Ambalika who fell pale due to Vyasa's grim appearance. As the result the child would be ineffective, his mother begged for another child. In due course, the blind Dhritarashtra, and the pale Pandu were born. Satyawati again invited Vyasa to Ambika's bedchamber; she remembered Vyasa's grim appearance (and repulsive odour), and substituted a lowest caste maid in her place. The maid respected the sage and was not afraid of him, and Vyasa thus blessed her; her son would be the most intelligent man, and she would no longer be a slave. Vyasa told Satyawati of the deception, and then disappeared; thus Vidura a dharmatma was born to the maid. ]

#### Further stanzas of Chapter Fifty Eight

Then Vyasa replied to Shukha Deva : ‘ Dear son!

*anādy antam ajam divyam ajaram dhruvam avyayam, apratarkyam avijñeyam brahmāgre samavartata/  
12 kāsthā nimeṣā daśa pañca caiva; triśat tu kāsthā gaṇayet kalām tām, triṃśat kalās cāpi bhaven  
muhūrto; bhāgaḥ kalāyā daśamaś ca yaḥ syāt/ 13 triṃśan muhūrtaś ca bhaved ahaś ca; rātriś ca  
saṃkhyā munibhiḥ pranītā, māsaḥ smrto rātryahanī ca triṃśat; saṃvatsaro dvādaśamāsa uktaḥ,  
saṃvatsaram dve ayane vadanti; saṃkhyāvido dakṣiṇam uttaram ca/ 14 ahorātre vibhajate sūryo  
mānuṣalaukike, rātriḥ svapnāya bhūtānām ceṣṭāyai karmaṇām ahar/ 15 pitrye rātryahanī māsaḥ  
pravibhāgas tayoh punaḥ, kṛṣṇo 'haḥ karma ceṣṭāyām śuklaḥ svapnāya śarvarī/ 16 daive rātryahanī  
varṣam pravibhāgas tayoh punaḥ, ahaś tatrodag ayanam rātriḥ syād dakṣiṇāyanam/*

Far back the ‘jagadsrishti’ even, the anaadi-ananta-ajanma-divya-ajara amara- dhruva-avikaari-atarkya-jnaanaateeta Prameshvara was the singular was and is in position. Now as per kaala vibhaga, each

kaashtha and thirty kaashtaas are made of one muhurta. Thirty muhurtaas would make one full day and night- such thirty day nights are accounted for a month- and twelve such months would make a year. Vidvan Purushaas had stated that two ayanaas viz. uttaraayana and dakshinaayana as per Surya Deva's movement or of Bhu bhramana from north to south or from south to north respectively. Thus for manushyaas the division of day and night was made by Surya Deva as the nights are meant for resting and the days for work. What be one month be for manushyas is to be accounted for one day -night span for the pitruloka; for the Devas one day-night combine is a full year. Uttaraayana for Devas is a day time and dakshinaayana their night.

*ye te rātryahanī pūrve kīrtite daivalaukike, tayoḥ saṁkhyāya varṣāgraṁ brāhme vakṣyāmy ahaḥ kṣape/ 18 teṣāṁ saṁvatsarāgrāṇi pravakṣyāmy anupūrvaśaḥ, kṛte tretāyuge caiva dvāpare ca kalau tathā/ 19 catvāry āhuḥ sahasrāṇi varṣāṇāṁ tat kṛtaṁ yugam, tasya tāvac chatī saṁdhyā saṁdhyāṁśaś ca tathāvidhaḥ/ 20 itareṣu sasaṁdhyeṣu sasaṁdhyāṁśeṣu ca triṣu, ekāpāyena saṁyānti sahasrāṇi śatāni ca/* As per the day-night calculations of manushyas, Brahma Devas one day night be known as of four yugas viz. Satyuga- Treta-Dwapara-and Kali Yugas. As per Deva's day and night - viz. manushyas one year- Satya Yuga is offour thousand divya varshaas from Devas point of view but as per manushya be 4800 divya samvatsaraas. Like the day nights of Devas, Treyayuga would be 3600 deva samvatsaraas, Dwapara 2400 divya years, and Kali Yuga 1200 divya varshaas.

*etāni śāśvatāṁl lokān dhārayanti sanātanān, etad brahmavidāṁ tāta viditaṁ brahma śāśvatam/ 22 caturpāt sakalo dharmāḥ satyaṁ caiva kṛte yuge, nādharmenāgamāḥ kaś cit paras tasya pravartate/ 23 itareṣv āgamād dharmāḥ padaśas tv avaropyate, chourikānṛta māyābhir adharmaś copacīyate/ 24 arogāḥ sarvasiddhārthāś caturvarṣa śatāyusaḥ, kṛte tretādiṣv eteṣāṁ pādaśo hrasate vayaḥ/ 25 vedavādāś cānuṣṭupyaṁ hrasantīti ca naḥ śrutam, āyūṁsi cāśiṣaś caiva vedasyaiva ca yat phalam/ 26 anye kṛtayuge dharmāś tretāyāṁ dvāpare 'pare, anye kaliyuge dharmā yathāśakti kṛtā iva/ 27 tapāḥ paraṁ kṛtayuge tretāyāṁ jñānam uttamam, dvāpare yajñam evāhur dānam eva kalau yuge/ 28 etāṁ dvādaśa sāhasrīm yugākhyāṁ kavayo viduḥ, sahasraṁ parivṛttaṁ tad brāhmaṇaṁ divasam ucyate 29 rātris tāvat tithī brāhmī tad ādau viśvam īśvaraḥ, pralaye 'dhyātmam āviśya suptvā so 'nte vibudhyate/ 30 sahasrayugaparyantam ahar yad brahmaṇo viduḥ/ rātriṁ yugasahasrāntāṁ te 'horātravido janāḥ/ 31 pratibuddho vikurute brahmākṣayam kṣapākṣaye, sṛjate ca mahad bhūtaṁ tasmād vyaktātmakam manaḥ/*

Veda Vyasa further stated that these sanaatana lokaas on Srishti are all of the vedokta sanaanatana Brahma Swarupaas. In the Satya Yuga, Dharma was of the 'chaturacharana' or of Four folded Paadas in totality when blemishes of 'asathya and anyaaya' were none at all. In the following yugas, gradually the 'charanaas' of dharmacharana got dipped by and by and thievings- untruthfulness- prevalence of kaama-krodha-moha-lobha-mada-matsaraas came to be intensified by the rolling of the kaala chakra as of yuga after yuga. In the Satya Yuga the Being were of 'pushti- aarogya-chaturvarsha shataayu sampannaas'. As tretaayuga had arrived their aayush witnessed a decrease of the longevity by a quarter to three hundred approx. In dwapara yuga the life span dwindled to two hundred years while it rolled down further even to of hundred or even far less. In the yugas following treta yuga the characteristic of swadhyaya had dipped down gradually thus making an adverse impact on aayurdaaya- and pushti tushthi. Thus as per the yugaanasaara dharmacharana too dipped down from satyatretaa-dwaapara-kaliyugaas. Such being the gradual diffusion of daana-dharma- damanaadi guna sampattis the ongoing prathama paada vyavastha is assuredly going to hit further slide downs as of heading for a pralaya kaala eventually. As Brahma Deva's dinacharya once over and His ratri samapti would occur there follow Brahma's 'akshaya rupa maayot -

panna vikaaraas' would be intensified and yet again His manovaanccha would pave the path of His 'Punah srishti'.

[ Vishlesana on Kaala Chakra vide 1. Manu Smriti - as also 2. Maha Bhagavata 3. Markandeya 4. Matsya 5. Brahmanda 6. Bhavishya Puranas-

#### 1. Manu Smriti:

At the time of Srishti, the Time Schedule as reckoned was as follows: The concept of Kaalamaaa or the Time Cycle is calculated on the basis of Padardha (Matter) and Parithi (Space); the sum of Space occupied and the movement of Matter determined is the Paramaanu Samaya (atomic time). Thus the Matter, Space and Time are measurable. The Time Units were arrived as per the mix of these Entities called Transerenus or celestial atoms and the duration of integrating these entities. The flap an eye- blink is known as a nimesha; 18 such blinks make a kaashtha, three such kashthas make one kala, thirty kalas make one muhurta, thirty muhurtas make a day-and -night. Now about the division of Surya-Manushya-Deva related Day/Night is explained: In respect of Human Beings, the nights are for sleep and daytime is for 'karmaacharana' or of activity. Whatever is stated for humans is a thirty day-night combines or a month. Pitru Devas consider one set of 15 human day-nights as Krishna Paksha -as per Moon's course from the day one of Moon's full illumination being Pournami ie when the Moon's waning starts as they are active during that period. Now during and Shukla Paksha, Moon gradually picks up its luster from the Moon- Fall on Amavasya till the night when the glory of Its dazzle reaches the peak on Purnima. This period is what humans consider as auspicious. Now, while what human beings reckon as a full one year is just a day-night for Devas. The period of auspiciousness is Uttarayan for six months a year for Devas and thus Human Beings too perform all auspicious deeds; Uttarayan is as for the course of Surya from South to North while Sun's course from North to South is Dakshinaayan. Chandra Loka's parikrama around Earth is for a month, and the Parikrama of Chandra around Pitru Loka for a fortnight is a night and another fortnight a day. Now, Brahma's one raatri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-Kali Yugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga's terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or 664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 4242000 human years. Deva's one thousand years are accounted for Brahma Deva's single day time and another thousand divine years are of Brahma's one night. Thus Brahma's 'ahoraatra' or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus ,after one thousand yugas, Brahma rests for the day and night and then resumes 'punah srishti' or revival of creation process again.)

#### 2. Maha Bhagavata Purana:

Concepts of Atom and Time:. An atom is the 'Paramanu' or the ultimate unit of Matter and this unit is indivisible further. The Matter comprising definable units of the atom goes into the creation of various bodies and the totality of such Material spreading over the Universe is measurable in terms of Space. The sum of Space occupied and the Movement of the Matter totals up to the Atomic Time. Thus the Matter, Space and Time are measurable. The Time Units are measured in terms of Trasarenus (a mix of three celestial atoms) and the duration of integrating three trasarenus is known is a 'triti'; hundred tritis make

one 'vedha' and three vedhas make one 'lava', three lavas make one 'nimesha' or a blink, three nimeshas make one 'kshana', five nimeshas make one 'kashtha' or eight seconds and fifteen kashthas make one 'laghu' (two minutes); fifteen laghus make one 'nadika' or 'Danda' and six or seven Dandas make one fourth of a day or night; there are four 'praharas' ('Yamas') each in a day and in a night; and two fortnights, called 'Pakshas' and two pakshas on a month; two months each a season, and six months make one 'Ayanam' or two complete movements of a year by Sun- as 'Dakshinayan' from top to bottom and from bottom to top direction is known as 'Urttarayan'. Combination of a day and night, numbering 365, makes a year to human beings and their average life-time is one hundred years. On the other hand two solar movements a year of the humans beings measures up to a day and a night to demi-Gods. A human year is a day for Devas. Krita Yuga had a span of 4800 Divine Years; Thretha Yuga had 3600 Divine Years; Dwapara Yuga had 2400 Divine Years and Kali Yuga is 1200 Divine Years. All the four Yugas totalling 12000 Divine Years make one Maha Yuga. One thousand Maha Yugas make one Kalpa or a Day for Lord Brahma or 4320,000,000 human Years. Two Kalpas make a full day. Lord Brahma's one month has 259,200 million Human Years; one Year of Brahma has 3110,400 million human years; 50 years of Brahma is one Parardha and two Parardhas or 100 years make one Para or a Maha Kalpa (a mind-boggling 3110,400, 000,000 million human years). [Interestingly, we are now currently existing in the 28<sup>th</sup> Kali Yuga of the First Day of the First Year of the Svetha Varaha Kalpa, second parardha of Brahma, in the reign of Vaivasvatha Manu (the Seventh Manu in the Order). Kali Yuga (Iron Age) is stated to have begun on 17<sup>th</sup> February 3102 BC of Julian calendar. Each Cycle of Four Yugas has one day of Brahma, called Maha Yuga and 71 Maha Yugas are ruled by successive Manus. It is estimated that Brahma is 51 years old and has already lived 155 trillion years, since He took over!] During the First half of Lord Brahma's Existence, there were Two Kalpas viz. Brahma Kalpa (or when Vedas came up as 'Swayambhu' or on their Own) and Padma Kalpa (when the Incarnations of The Lord dominated). Now, the Second Half of Lord Brahma's Existence has just begun, the Third Kalpa –The Varaha Kalpa- is now in process.

### 3. Markandeya Purana

The Life-span of Lord Brahma was determined at hundred Divine years and the calculation of each year was conceived as follows beginning from the minimum measure of Time upwards: three nimeshas or blinks make one 'Kshana'; fifteen 'nimeshas' make one 'kashtha'; thirty kashthas make one 'kala'; thirty kalas make one 'Muhurta'; thirty Muhurtas make one day-night; thirty day-nights make one 'Paksha'; two Pakshas make one 'maasa'; six maasas make one 'Ayana'; two Ayanas make one 'Varsha' or a Year. The Ayanas in a Year are 'Dakshina Aayana' and 'Uttara Ayana'. Each human Year comprising three sixty five day-nights (Ahorathras) accounts for a 'Divya Ahoratra' (Divine day-night) and on this count, each Uttarayan is a Divine Day and Dakshinayan is a Divine night. One Divya Day-night thus is a full day-night year for human beings. As per Divya calculations, the total count of Four Yugas is twelve thousand years, the Satya Yuga comprising four thousand years, Treta Yuga three thousand Divya Years, Dwapara Yuga two thousand years and Kaliyuga of one Divya thousand years; the rest of two thousand years of the twelve thousand Divine Years is accounted for additional four hundred of Divine years of 'Sandhya' and an equivalent period additionally for 'Sandhyamsha' for Satya Yuga; three hundred years each for these periods in respect of Treta Yuga; two hundred years each of Dwapar Yuga and one hundred years each of Kali Yuga. In Lord Brahma's life span of hundred Divya Years, each day comprises fourteen Manvantaras and each Manvantara consists of one thousand 'Kalpas'. At each change of Manvantara, there is a fresh stock of Indras, Devas, and Sapta Rishis etc. There are seventy one Cycles of Four Yugas

in each Manvantar. Viewed from the view point of human years, one Manvantara has three crore sixty six lakh two thousand years; by Divine Years, one Manvantara has one lakh fifty two thousand years. If this Period is multiplied four times, it would then equate Brahma's one day, that is, one million nineteen lakh twenty seven thousand Divya years; or, four twenty nine crores forty lakh (429, 40, 00,000) human years! After each day-night of Brahma, there occurs a 'Naimittika' Pralaya.

#### 4. Matsya Purana

Paramatma as inspired to script the process of Creation, conceived 'Manas' or the springboard of desires, apprehensions and thoughts; then from his introspection He picturised 'Aakash' and its typical characteristic of 'shabda guna'; it is from Akasha emerged its offshoot the various types of odors which eventually spread out itself as 'Vaayu' or the powerful wind; this further generated the sense of 'sparsha' or touch. In the further cycle of Pancha Bhutas or the Basic Elements, the radiance of Agni got manifested while the derivative of Fire engendered Prithvi or Earth. This was the primary phase of Creation. Just as the aforementioned 12000 Divine Years totalling the Four Yugas would thus constitute one Manvantara. Such Manvantaras are innumerable as these are of repetitive nature in the Kalamaana or the Eternal Time Cycle. Similarly the process of 'Sarga-Samhara' ending up with Pralayas or Universal Extinctions are cyclical too, as Prajapati Parama Purusha enjoys the play again and again. During Krita Yuga Dharma and Truth certainly run on four feet as in the case of a 'Go Maata', since those exceptional practitioners of Adharma neither attain prosperity nor fulfillment of Life. But the predominance of Dharma gradually gets distorted over the subsequent Yugas of Treta-Dwapara-Kali Yugas and untruthfulness or falsity, and dominance of 'Arishad Vargas' of Kaama, Krodha, Lobha, Moha, Mada, Matsaras or excessive desires, anger/ego, avarice, anger, infatuation, and envy, thus affecting the proportions of two thirds, half, and quarter in the respective yugas. During the Satya Yuga, there was fulfillment all around due to excellent health, longevity, affluence, success; invariably the Life Span was of 400 human years, but in the subsequent Yugas the span had been 300, 200, and 100 years maximum; in fact the phase wise longevity dwindled from 100, 75, 50 and hardly 25 in Kali yuga's first- second, third and fourth 'Paadas' as described in Puranas. As per the evolution of Yugas, human beings tend to dissipate the intensity of Dharma from the Satya-Treta-Dwapara-Kali Yugas. During Krita Yuga, 'Tapas' was the principal way of Life, in Treta Yuga significance is accorded to 'Jnaana' or Acquisition of Knowledge, in Dwapara Yuga, significance is attached to Yagjnas and Sacrifices or Austerities, but in Kali Yuga it is the aspect of 'Daana' or sincere charity that is emphasised; this is obviously due to the incapability of Human Beings acquiring true knowledge, nor observe 'karma kanda' but atleast perform charitable deeds

#### 5. Brahmanada

##### About the Cycle of Time and Kalpas and Manvantaras:

[If Brahma's age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years. (Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvaartha and Parartha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma's age is calculated as 51 years and the first night! As Brahma spent his thousand Yugas long first night, he found water all around and resurrected Earth again - and on the broad lines of what Varaha Swarupa indicated- materialised formally the Chatur Lokaas,

Sapta Dwipas and Sapta Samudras. He revived the Srishti of Antariksha, Sun, Moon and other Planets, Pitras, Time, Yugas, Purusharthas of Dharma-Artha-Kaama-and Mokshas. From his first face of the 'Chaturmukha', he created Gayatri, Ruks, Yagni related Agni shtoma etc; Veda Vangmaya, Veda Chhandas, and various Agni-Karyas; from his Southern Face were generated Yajur Veda, Traishthub Chhandas; Panchadasa Stomas and Brihat Stoma; from his western face emerged Saama Suktaas, Jagati Chhandas, Papta dasa Stoma; Atiraatra of Jyotishthoma etc; from Brahma's fourth Face emerged Atharva Veda, Anushtub and Vairaja Chhanda etc. Through out the Yuga Periods, there were countless species of Creation were materialised of 'Charaachara' or mobile and Immobile nature, defying description.

Traditional Astronomy, Solar System and 'Kaalamana Ganana' (Time Calculations) :The area which is covered by Sun and Moon constitutes that which brightens the Sapta Dwipas, Sapta Samudras and half of Earth, the other half remaining dark. Again, *Avati trinimaan lokaan yasmaadsuryah paribhraman, Avidhaatuh prakaashaakhyo hyavanaatsa Ravih smruta/* ( The 'Dhaatu' or the root of the word 'Avi' means illumination and protection; thus Surya is called Ravi). The word 'Mahi' or 'Mahi Tatwa' means Bhumi or Earth and the sub continent of Bharat is roughly reckoned as Earth; the Solar Disc measures nine thousand yojanas (one yojana is 12 km) and its circumference is three times more. The circumference of Moon is stated to be thrice of Sun. The total size of Earth is fifty crore yojanas and Meru Mountain is situated at the half point of Earth. Considering the elevation of Meru, the radius of Earth is stated to be eleven crore thirty seven lakh or the surface of Earth. Taking into account the revolution of Earth up to the sky and stars, the distance of the Earth and Sky are stated to be equal. All the Seven Dwipas on Earth as also the Seven Upper Lokas of Bhur-Bhuvar-Swar-Janar-Mahar-Tapas-Satya etc. lokas are all included in the 'Paryasa' or 'Bhramana' (Revolution) since they are all in the Cosmic Egg as under an Umbrella. In the revolution all the Lokas are tightly tied together; while the contents of the Cosmic Egg is stabilised with solidified Oceans, each Loka is stuck to each other and thus Earth too is stuck similarly with the solidified water. The solidified water is surrounded by solidified Tejas or Illumination. The Solidified Tejas is surrounded by Solidified Air. The solidified air is further surrounded by Sky which in turn is bounded by Bhutadi which again is enclosed by 'Mahat' and finally Mahat is bordered by Pradhana or the Infinity! Thus the entire Universe is a comprehensive and cohesive Totality! [ Brahmanda Purana-in fact, Puranas in general- believe that the Brahmanda (Cosmic Egg) is protected by sheaths or coverings of Pancha Bhutas or Gross Elements of Earth-Water-Fire-Air and Sky; Earth is protected by solidified water; in the second layer by Agni; further by Air; further again by Sky; beyond which be the Concepts of Bhutadi or the Ahamkara or Ego being the Consciousness of Self as also the 'Mahat' or the High Significance, beyond is Pradhana or the Unknown. All the above Beings are stated to be a Composite Manifestation of the Supreme Unknown]. Meru Mountain was considered as the focal point of Traditional Astronomy. The East of Meru and on top of Maanasa was stated to be the Mahendrapuri where 'AshtaaVasus' whose Chief was Lord Indra were staying and that place was all decorated with gold. To the Southern side of Meru again on the top of Manasa was the abode of Lord Yama the son of Vaivaswata Manu and that Place was known as Samyamana Puri. To the West of Meru again atop of Manasa, Lord Varuna was the abode of a Place called Sukha Nagari. To the North of Meru on Manasa Mount was the Vibhavari Nagari of Lord Soma. On the four corners of the rear North of Manasa were situated the Four Lokapalakas to preserve Dharma and Nyaya to the mankind. In 'Dakshinayana' or the Southern Transit the course of Sun's forward direction to South would be like an arrow released as he would take various Luminary Devatas along with him: By the time Surya would reach Amaravati of Indra by mid-day, he would have reached Samyamapuri of Yama, when Vanuna's Sukha Nagari would be mid-night and Soma would be nearing dusk time. When Surya would reach



Samyamana by mid-day at his peak, it would be Sun Rise at Sukha Puri of Varuna, Sun Set at Mahendri Nagar and midnight at Vibha Nagar of Chandra. If persons experience afternoon at those in South East (Agneya), or South and East, those in South West or Nirruti would experience Sun in forenoon. To persons in North, Sun's position is experienced at later part of night whereas to those in North East or Ishanya, it would be in the earlier part of night. When Amaravati experienced midnight, Yama Nagari felt that Sun was setting in the Evenings. At Soma's Vibhavari Nagar, Surya's position would be mid-day but he would have already risen up in the early morning and at Yama's Samyamana it would be midnight. Thus Surya rises and sets at different places at different timings. Surya is stated to traverse one hundred and eighty one thousand yojanas in a 'Muhurtha'. (Fifteen Nimeshas make one Kashta; thirty Kashtas make one Kala; thirty Kalaas make one Muhurta and thirty Muhurthas make a day and night). If Surya proceeds towards South or in Dakshinayana, his speed increases and whirls around in the middle of the firmament. At Manasottara Mountain, the 'Vishu' (Equinox) is situated in the middle; the circumference of Surya is Nine crores and forty five lakh yojanas. Returning from South to North (Uttarayana), Sun is stated to remain in the Equinox and travel further to Milk-Ocean and then Surya's circumference is stated to be three crore and eight thousand yojanas. When Surya is in the constellation of Shravana and Uttaraashadha traversing the Regions upto Shaka Dwipa, the magnitude of Sun is estimated at a crore and Eighty of yojanas approx. The divisions of Planetary system are Aja Vithi (Southern) or the Naga Vithi (Northern) comprising constellations of Stars; the divisions of star-constellation of Moola-Purvashadha-Uttaraashadha are born in Aja Vidhi while the constellations of Ashvini-Bharana-Krittika are born in Naga Vidhi. During Dakshinayana, Sun covers thirteen and half constellations of Stars in twelve Muhurtas due to his speed; but in Uttarayana, he covers the same constellations in eighteen Muhurtas. It is said that the central area of a Potter's wheel goes slower and in the same way Sun traverses slower and in the navel of the wheel, it goes further slower ie thirteen Muhurtaas! During one daytime, the first part is called Usha / Sandhya, the second one is Praatahkaala, the next is Madhyaahna and the next part is of Aparahna and then Sanyaahkaala. At the times of dawn and dusk, it was stated that crores of demons are bent on devouring Surya Deva but the Vakakhilya Sages protect Surya deva; besides, Brahmanaas perform Sandhya Vandana and Gayatri Japa to overcome the demons. On a Vishuvat day (Equinox) the day as well as night are of exactly same measure of Time but from there after Dakshinayana nights get lengthened while during Uttarayana, the daytime gets elongated. Vishuvat Time or Equinox is between Sharad and Vasanta Ritus. That would be the time when Moon is of uniform 'Kalaas'. Brahmanda Purana gives a detailed account of 'Kaala gananaas' or Time Calculations related to Soura (Surya), Sowmya (Chandra) and Naakshatra or Stars. It was at this Vishu Time, that 'daanaas' are required to be performed to please Pitru Devas. Since Vishu is considered as most auspicious to Devas too, special Danaas are required to be given to learned Brahmanas. It is good to learn of 'Kaalamaana ganana' or the calculations of Time as also certain other aspects; for instance: 'Uuna Maasa' (month of shorter count), Adhika Maasa (month with longer month); Kala, Kaashtha, Muhurtaka; Purnamaasi (Full Mon), Amavasya (New Moon); Sinivali or Kuhu the days when Chandra rekha was not seen at all; and Raaka and Anumati (differentiated nights) unseen on Purnima (Full Moon); Amavasya mixed with 14<sup>th</sup> Tithi of the next Paksha or fortnight is Sinivali while Amavasya which merges with the first of next Paksha is Kuhu (in both the cases worship of both Sinivali and Kuhu would bestow wealth); Purnamaasi mixed with the 14<sup>th</sup> Tithi is Anumati while that mixed with the first of next Paksha is Raakha (in these cases too, worship would bestow good progeny and fame). Another facet worth noting is that Uttarayana months are: Magha, Phalgun, Chaitra, Vaishakha, Jyeshtha and

Ashadha are of Uttarayana while Shravana, Bhadrapada, Aswiyuja, Kartika, Margashira and Pushyami are of Dakshinayana.

## 6. Bhavishya Purana

Creation and Concept of Time: At the beginning of Creation, there was darkness all around and the Supreme Energy created 'Maha Jala' (the Great Water) first. 'Parabrahma' had his resting place (Ayana) in the water (Naara) and materialised Maya or Prakriti and as a result of the interaction, there was a Golden Egg out of which emerged Brahma. After persistent 'Tapasya' (meditation), Brahma created 'Bhumi' (Earth) from one part of the Egg and 'Akash' (Sky) from another; from the middle portion of the Egg was created 'Swarga' or the Celestial Region, Eight Directions, 'Samudra' or the Great Ocean, the 'Maha Tatvas' (Great Awareness or Consciousness of Elements) and the 'Charachara Srishti' or the Moveable and Non-moving Beings. After creating the Sky, he created Vayu (Air), Agni (Fire), Jal (water) and Prithvi. Brahma prescribed the names and tasks of each Institution or Entity. He created Devas and their 'Ganas' (troupes), the Yagnas like Jyothistomas; Grahas (Planets), Nakshatras (Stars), Nadis (Rivers), Samudras (Seas), Parvatas (Mountains), Concept of Time like Samvarsaras (Years), Masas (Months), Dinas (days), and Ritus (Seasons). He created 'Shadvargas' viz. Kama (Desire), Krodha (Anger), Lobha (Greed), Moha (Infatuation), Mada (Ego) and Matsara (Jealousy); Dharma (Virtue), Adharma (Vice), Sukha (Happiness) and Duhkha (Grief) etc. Brahma created Brahmanas from his face, Kshatriyas from his hands, Vaishyas from thighs and Shudras from his feet. He created Rig Veda from his Eastern Face which was received by Vasistha Muni; Yajur Veda from his Southern Head as secured by Yagnyavalkya Muni, Sama Veda from the Western Head achieved by Gautama Muni, Atharva Veda from the Northern Face obtained by Shaunaka Muni, and from his Uprturned Face emerged Eighteen Puranas, Itihasas and Shastras. He divided his body on the right side to generate males and the left side to create women. He materialised a Virat Purusha or a Gigantic Male who performed Tapasya for long time to create Ten Prajapatis viz. Narada, Bhruhu, Vasistha, Pracheta, Pulaha, Kratu, Pulastya, Atri, Angirasa and Marichi as also a number of Secondary Rishis. Then he created Devatas, Munis, Daityas, Rakshasas, Piscachas, Gandharvas, Apsaras, Pitras, Human Beings, Nagas, Serpents, and so on and set them all in their positions. Lightnings, Clouds, Rainbows, Dhumaketu, Ulkas, Thunders, Fishes, Animals, Birds, and moveable and non moveable objects. Ever since 'Srishti' or Creation commenced, Brahma's one day lasts till the end of a 'Kalpa' and at the end of his one day comes a 'Pralaya' (The Great Annihilation); Srishti is resumed by the next morning again. It is said that one 'Truti' makes one Nimesha, eighteen nimeshas a Kashtha, thirty kashthas one Kala, thirty kalas one Kshana, twelve kshanas one Muhurta, thirty muhurtas make a day and night, thirty day-nights make one month, two months one Ritu, three Ritus one Ayana, and two Ayanas a year. One day-night of Pitras equals one month of human beings; in other words, Shukla Paksha or a fortnight of humans makes a day for Pitras and Krishna Paksha a night. Satya Yuga comprises 4,800 Divya years or 17, 28,000 solar years; Treta Yuga comprises 3,600 Divya years or 12, 96,000 solar Years; Dwapara Yuga comprises 2,400 Divya years or 8, 64,000 solar years and Kali Yuga comprises 1,200 Divya years or 43,200 solar years; thus one Chatur Yuga or Maha Yuga adds up to 32000 Divya years or 43, 20, 000 solar years. One thousand years of Devas equals one day of Brahma and another thousand Divya years make Brahma's night; 12,000 Divya years make one Divya Yuga and 170 Maha Yugas make one Manvantara, while fourteen Manvantaras make one Brahma day.

Over-view of the Kings of Raja Vamshas through the preceding Yugas viz. the Satya, Treta Yuga and Dwapara Yugas: During the second half of Brahma's age of his hundred years, that is the third day of his fifty first Year, Vaisvaswa Manu was born in the Sweta Viraha Kalpa and the latter performed serious

Tapasya; from his sneeze was born King Ikshvaku who was a great devotee of Lord Vishnu. In the Royal lineage of Ikshvaku were born Vivikshu-Ripunjaya-Kakuthsu-Prithu-Adri-Bhadraaswva-Yavanaashva-Shraavasta-Kuvalashvya-Dhrudhashva-Nikumbhak-Sankatashvya-Prasenajit-Ravanaswya-Mandhaata-Purukutsa-Tridashvya-Anaranya-Prushadashvya-Vasuman-Tridhanva-Trayyaruni-Trishanku-Harischandra-Rohita-Haaritha-Chanchubhup-Vijaya and Ruk till the Third 'Charana'. There after the lineage continued till King Ruru and his son Sagara; the lineage stopped due to the curse of Kapila Muni and the Sagara sons were burnt. From the second queen was born Asamanjasa-Anshuman-Dilip and Bhagiratha who became universally popular as he brought Ganga / Bhagirathi from Heavens to secure salvation to the Sagara Putras. The lineage continued further from Bhagirath to Shrutasena-Naabhhaga-Ambarisha-Sindhudeepa and so on till King Sudarshan who married the daughter of Kashi Raja and became the unconquered Monarch of Bharata Khanda. Devi Kaali appeared in a dream and asked the King to leave for Himalayas along with his wife and family and Sages headed by Vasishtha, since very soon there would be a 'Pralaya' and the Akhanda Bharata would disintegrate into pieces and save a few islands of Earth of varying sizes, the rest of the 'Bhubhaag' would be submerged under water! After the Pralay in Treta Yuga, King Sudarshan returned from Himalaya and revived Ayodhya Puri and thanks to the Divinely Cow Nandini and the Holy Sages. King Sudarshan ruled for thousands of years and in course of Time, his son King Dilip initiated a new generation and King Raghu heralded the **Surya Vamsha** or the Raghu Vamsha. King Raghu's grandson Dasharatha had the unique privilege of securing Lord Shri Rama, the 'Avatar' of Bhagavan Vishnu. Surya Vamsa dominated from Shri Ram's son Kusha downward for hundreds of generations thereafter and the Kings were by and large virtuous, engaged in Yagnas and Agni Karyas, charities and the preservation of Dharma. In the Third Segment of Treta Yuga, seeds were sown when **Chandra Vamsa** was initiated with the curse by Indra to send Chandra Deva to Bhuloka and the latter made Tirtha Raj Prayaga and performed relentless Tapasya and hundred Yagnas till Devi Bhagavati was pleased and sent Chandra back to Swargaloka. Chandra's son Budha married Devi Ila and King Pururava was born, signifying the beginning of the Chandra Vamsa. Pururava's son Ayu begot Nahusha who attained Indratva no doubt as Indra went into exile due to his Brahma hatya sin for killing Vritrasura ; but Maharshi Durvasa cursed Nahusha to become an 'Ajagara' or a huge snake. Nahusha's son was Yayati and of the five sons of Yayati, three became the Rules of *Mlecchaas* and the other two were *Yadu and Kuru*. In the long lineage of Yadu and his son *Kroshthi*, was Maya Vidya who founded Pratishthanapura (*Jhansi*). In the long chain of Kings of Chandra Vamsa was *Samvaran* who pleased Surya Deva with his Tapasya and the Deva gave the hand of his daughter Tapati to Samvaran. As Pralaya terminated Treta Yuga, Surya Deva ordered that Samvaran and Tapati as also Maharshi Vasishtha and samples of Brahmana, Kshatriya and Vaishya be saved. With the advent of **Dwapara Yuga**, Pratishthanapura (*Jhansi*) was revived with Samvaran as the King, Budha Vamsheeya King Prasena and later on Yadu Vamsheeya King *Surasena* ruled *Mathura*, and Mleccha Vamsheeya Smashrupala or *Shishupala* ruled *Marudesh* (*Arab, Iran and Iraq*). King Samvaran's long line of descendants climaxed with King *Dushyanta* and his Queen *Shakuntala* and their son *Bharata* whose lineage too lasted for thousands of years all over Bharat. Meanwhile, as per the order of Indra Apsara Ghritachi was sent to Earth and married Shakrahotra and their son was named Hasti. The latter rode Iravata with children and built a Nagar of large proportions which was named subsequently as *Hastinapura*. Again under instructions of Indra during the 'Third Charana' of Dwapara Yuga, another Apsara called Sukeshi was married to King *Kuru* who constructed *Kurukshetra*. In the lineage of King Kuru was born *Shantanu* whose son was *Vichitraveerya*. *Pandu* was the son of Vichitra veerya and *Yudhishtar* was the son of Pandu. As a repercussion of a mighty battle won by Daityas over Devas in the Universe, several Daityas

who survived re-appeared in the Kingdom of Shantanu and the evil-minded Prince of Kuru Vamsha, Duryodhana became the rallying point of the Daityas, abetted by the weak and blind King Dhritarashtra. As Bhu Devi became increasingly intolerant of the predominance of wickedness, she approached Bhagavan Vishnu who assumed an Avatar (Incarnation) as Shri Krishna and played an outstanding role in destroying the Evil forces at the climactic Great Battle of Maha Bharata at *Kurukshetra*. Pursuant the Battle, there was purge of the Evil and King *Parikshith* became the Emperor, followed by Janamejaya and Shataanika. The lineage though long was of weak Kings till Pradyot performed *Mleccha Yagna*. The Yagna was no doubt successful and earned the name of 'Mleccha hanta'. In fact, Kali himself along with his wife prayed to Bhagavan Narayana and sobbed that Pradyot made this Yagna and suspended our very existence. Bhagavan replied that through the earlier Yugas, Kali was ignored but surely the next Yuga would display the full blast and fury of Kali and as the time would roll on his upswing acts would assume ever greater intensity; Narayana assured Kali that a man named 'Aadam' and a woman called 'Havyavati' would promote the cause of Mlecchas at ever growing speed. As prophesied, gradually the strength of Mlecchas increased and that of 'Aryavarta' declined. At the fag end of Dwapara Yuga, the last King of Mlecchas named 'Nyuh' who was a devotee of Bhagavan Vishnu was advised to build a huge ship (*Nyoha's Ark*) to save a few. Meanwhile, there was continuous rain for forty days and all the Oceans overflowed together and Prithvi got sunk; but for a survivors who boarded the ship like Brahmavadi Muniganasa, representatives of the King Nyuh and specimens of fauna and flora. Only the 'Seeshina' named Mount of Himalayas lasted the Pralaya where the survivors stayed and slowly increased their population after the Great Destruction got spread out in fast stages.

The advent of Kali Yuga and the Ongoing Phases - Arrival of Gautama Buddha: In the initial years of Kali Yuga, the survivor Mlecchas gradually adopted responses to the new environs, new ways of life and even new language styles. For instance, earlier languages got corrupted and new expressions emerged; Vraja Bhasha, Prakruti, Sanskrit etc. got adapted from 'Gurundika' (English) which was also different from Mleccha Bhasha/ Yavani and new corruptions of various languages both in spoken and written scripts got adapted. For instance, Pitru (Father) became 'Paitar'; Bhatru became Bathar or Brother; Ahuti became Aaju; Ravivar as Sunday; Jaanu became Jain, Raviwar as Sunday; Phalguni as February and Shasthi as Sixty! Simultaneously, Places of Worship in Bharat like Ayodhya, Mathura, Kashi etc. lost their purity and Shabars, Bhills and robbers dominated. At the same time however, even after the first thousand years of Kali Yuga, quite a few pockets of Virtue, though not in the erstwhile pristine form, survived and semblances of Varashrama and devotion to Almighty did not get completely extinct yet. It is believed that a few Devatas continued to travel to 'Brahmaavarta' from Swarga loka that is where Ganga flowed. An illustrious Muni by name Kashyapa begot ten sons viz. Dikshit, Upadhyaya, Pathak, Shukla, Mishra, Agnihotri, Dwivedi, Trivedi, Pandya and Chaturvedi. Kashyapa prayed to Devi Sarasvati that Evil Forces had come to control the World and that she being the 'Loka Mata' must come to immediate rescue; in response Devi provided enlightenment to the Muni; he established a Kingdom, named after his son King Magadha apparently to resist the Evil Forces. Magadha Kingdom was segregated from Arya desha and was surrounded by Kalinga (Orissa) in Agneya or South East, Avanti in South, Aanart (Gujarat) in Nirruti or South West, Sindhu to the West, Kaikadesha in Vayavya or North West, Madra Desha in North and Kulinda in Ishaanya or North East. In the lineage of King Magadha was the famed Ajata Shatru. The contemporary times of the Magadha Kings witnessed the emergence of Buddha Dharma set up by Goutama Buddha at Kapilavastu. The emphasis of Buddhism was on Truth, Virtue and Non-Violence as against the traditional Vedic Dharma and the consequential Rituals. Goutama's philosophy created high waves and eventually secured wide spread acceptance especially supported by Kings and large sections

of common persons. It was in this lineage of Kings were Sakya Muni-Shuddhodana-Sakyha Singha-Buddhi Simha-Chandra Gupta. The last of the lineage mentioned set up Maurya Vamsa, was married to the daughter of King Sulub or Selukas of Parsi desha and followed Bouddha Dharma; his son was Bimbisara and the latter's son was the memorable Ashoka. It was after Ashoka's regime that a Brahmana of Kanyakubjadesha performed a powerful Brahmahotra Yagna on Abu Mountain and there were four Kshatriyas who were materialised from the Yagna Kunda viz. Pramara (Paramara) who was a Sama Veda, Chapahani (Chauhan) who was a Krishna Yajurvedi, Trivedi (Gaharvar) a Shukla Yajurvedi and Pariharak who was an Atharva Veda. These Kshatriyas defeated the descendants of Ashoka, reviving the Veda-based Administration and diminished the dominance of Buddhists; Parihar established his Kingdom at Baghel khanda (Bundelkhand) with Kalanjara as its Capital; Chapahani or Chauhan occupied Rajaputana Kshetra (Delhi Nagar) and constructed Ajmer which represented 'Chaturvarnas' or Four Castes and Shukla occupied Anarta Desha (Gujarat) and set up Dwaraka as his Capital. Stated to be the son of Ujjain's King Paramaditya of Paramara Dynasity, Vikramaditya who was a legendary Emperor who heralded 'Vikrama Samvat' (Vikrama Era) signifying his victory over Rudrasimha of the present Gujarat and virtual destruction of the Saka Kshatraka Dynasity. He maintained the Nine Gems in his Court (*Vikramaasya asthane Navaratnaani Dhanvantarey Kshapanakomarasinha Shanku Vetalaabhatta Ghatakarpa Kalidasah Khyato Vraraha Mihiro Nrupathessabhayam Ratnaani vai Vararuchi mava Vikramaasya*) viz. Dhanvantari, Kshapanaka, Amarasinha, Shanku, Vetala Bhaata, Ghatakarpa, Kalidasa, Varahamihira and Vararuchi. [He was stated to have ruled most of Asia from the Eastern Arabia to China and North Korea and from Mongolia to Indonesia, subjugating and relieving the Earth of Barbarians like Shakas, Mlecchas, Yavanas, Tursharas, Parasikas (Persians) and Hunas. That was indeed the Golden Era of Bharat!]

#### Kali Yuga's second, third and fourth quarters and Avatara of Kalki

Suta Maha Muni told Shaunaka and other Munis that as Mlecchas gained victory over the Dharmic Shaktis gradually Kali Yuga Devi was satisfied. Daityas who were stage managing the victory of Mlecchas then constructed several 'Jalayanans' or Sea borne vessels to Harikhanda (China) where men were very strong as Devas initially but in course of a few years the 'Maya Yuddha' or the cunning and deceitful battles in which Daityas were well known the Harikhanda residents appealed to Mahendra for protection. Indra asked Vishvakarma to reinvent a 'Yantra' (Machine) by which persons of one part of the World would not be able to travel to another part. On receiving the hint Vishwakarma created a 'Bhrami-Yantra' by using which persons of one 'Khanda' or chunk of a Large Region could not freely travel to another 'Khanda' and also a kind of 'Vatsya' or a less potent Maha Vayu. This Vatsya would destroy Daityas, Yakshas and Piscachas and would protect the honest and Dharmic Brahmanas. This Vatsya gave shelter to all the Brahmanas and other upright persons for a number of Years. This situation that enabled good persons was most unpalatable to Kali Yuga Devi and approached Daitya Raja Bali. Then Bali and Kalki Devi approached Narayana in the form of 'Vamana' who in turn enabled a Brahmana called Kama Sharma and his wife Devahuti on the banks of Yamuna River; he blessed that this couple would give birth to Bhoga Simha and Keli Simha. These two sons would stay in a Kreedavati Nagar and would carry out the wishes of Kali Yuga Devi, especially in the task of wide-spread 'Varna-sankara' or destroying the Rules of 'Varnashrama'. Over two thousand years, the established Regulations made by Lord Brahma and the successive Manus would get thinner and thinner and *by the Second Paada of Kali Yuga*, Kali Devata would be happy to witness that the old Vedic values would be obliterated, that the Daityamaya human beings (fully soaked in Daitya activities) would be of two-and-half feet height, that their life span would be forty years maximum (as against hundred years now) and that they would be free like birds without

any ‘Karmic regulations! At the end of the Kali’s second half there would neither by the institutions of marriages, nor Kingships, nor any social reformer and not even a Karma Karta! The World would be full of the progeny of Bhogi Simha and Keli Simha and this kind of a situation devoid of customs and social norms would prevail for one and quarter lakh years!! In the Third Quarter of Kali Yuga, the average age of human beings would be twenty six years maximum; Bhiringha Muni along with his wife Saurabhi would create Kaulakalpa-named beings who would not hesitate to eat human beings/ kinnaras. These new species of Kaulakalpas would resort to beastly affairs with mothers, sisters and daughters! They would be too sex-blinded and produce too many children and resort to affairs with co-males and animals! In the fourth phase of Kali Yuga the maximum age of humans would not exceed twenty years and live like water-beasts and animals; hells like Tamistra and worse kinds of frightening Places of Retribution would be over-populated. As Yama Dharma Raja found that the influx of dead Beings was assuming alarming proportions, he and Chitra Gupta approached Indra Deva and later on to Brahma Deva and the latter declared that soon enough there would be an ‘Avatar’ (Incarnation) of Vishnu Deva as **Kalki Deva**; he would be fully armed with ‘Kahdga’ (Long sword) whose reach would be unimaginably long and widespread as also with a ‘Kavacha’ (Body-Cover) and ‘Dhaal’ or Protective Shield, mounted on a huge horse, travelling on ‘Yoga Marga’ for sixteen thousand years and would turn the entire ‘Srishti’ to ash-laden devastation! At that time, there would be a cloud burst producing the Great Annihilation of the Universe under alarming and incessant rain called ‘Pralaya’! That would be the fresh ‘Srishti’ heralding the new cycle of Yugas *ab initio!!* ]

#### **Chapter Fifty Nine on Veda Vyasa’s upadesha to his son Shuka Deva on Srishti Utpatti Krama**

*brahmatejomayaṃ śukraṃ yasya sarvaṃ idaṃ jagat, ekasya bhūtaṃ bhūtasya dvayaṃ  
sthāvarajaṅgamam/ ahar mukhe vibuddhaḥ san sṛjate vidyayā jagat, agra eva mahābhūtaṃ āśu  
vyaktātmakam manah/ abhibhūyeha cārciṣmad vyaśṛjate sapta mānasān, dūragam bahudhāgāmi  
prārthanā saṃśayātmakam/ manah sṛṣṭiṃ vikurute codyamānam sisṛkṣayā, ākāśam jāyate tasmāt tasya  
śabdo guṇo matah/ ākāśāt tu vikurvāṇāt sarvagandhavahaḥ śuciḥ, balavān jāyate vāyus tasya sparśo  
guṇo matah/ vāyor api vikurvāṇāj jyotir bhūtaṃ tamonudam, rociṣṇu jāyate tatra tad rūpaṅgam ucyate/  
jyotiṣo 'pi vikurvāṇād bhavanti āpo rasātmikāḥ, adbhuyo gandhaguṇā bhūmiḥ pūrvaiśā sṛṣṭir ucyate/  
guṇāḥ pūrvasya pūrvasya prāpnuvanti uttarottaram, teṣāṃ yāvat tithaṃ yad yat tat tat tāvad guṇam  
smṛtam/ upalabhyāpsu ced gandham ke cid brūyur anaipuṇāt, pṛthivyāṃ eva taṃ vidyād āpo vāyur ca  
saṃśritam/ ete tu sapta puruṣā nānā vīryāḥ pṛthak pṛthak, nāśaknuvan prajāḥ sraṣṭum asaṃgāmya  
sarvataḥ/ te sametya mahātmānam anyonyam abhisamśritāḥ, śarīrāśrayaṇam prāptās tataḥ puruṣa  
ucyate/ śrayaṇāc charīraṃ bhavati mūrtimat sodaśātmakam, tad āviśanti bhūtāni mahānti saha  
karmaṇā/ sarvabhūtāni cādāya tapasā caraṇāya ca, ādikartā mahābhūtaṃ tam evāhuḥ prajāpatiḥ/ sa  
vai sṛjati bhūtāni sa eva puruṣaḥ paraḥ, ajo janayate brahmā devarṣipitṛmānavān/ lokān nadīḥ  
samudrāṃś ca diśaḥ śailān vanaspatīn, narakiṃnara rakṣāṃsi vayah paśumṛgoragān, avyayaṃ ca  
vyayaṃ caiva dvayaṃ sthāvarajaṅgamam/ teṣāṃ ye yāni karmāṇi prāk sṛṣṭyāṃ pratipedire, tāny eva  
pratipadyante sṛjyamānāḥ punaḥ punaḥ/ hiṃsrāhiṃsre mṛdu krūre dharmādharmaḥ ṛtānṛte, ato yan  
manyate dhātā tasmāt tat tasya rocate/ mahābhūteṣu nānātvam indriyārtheṣu mūrtiṣu, viniyogaṃ ca  
bhūtānāṃ dhātāiva vidadhāty uta/ ke cit puruṣakāram tu prāhuḥ karmavido janāḥ, daivam ity apare  
viprāḥ svabhāvaṃ bhūtacintakāḥ/ pauraṃ karma daivam ca phalavṛtti svabhāvataḥ, traya ete 'pṛthag  
bhūtā navivekaṃ tu ke cana/ evam etac ca naivam ca yad bhūtaṃ sṛjate jagat, karmasthā viṣamaṃ  
brūyuh sattvasthāḥ samadarśinaḥ/ tapo niḥśreyasaṃ jantos tasya mūlaṃ damaḥ śamaḥ. tena sarvān*

*avāpnoti yān kāmān manasecchati/ tapasā tad avāpnoti yad bhūtaṃ sṛjate jagat, sa tad bhūtaś ca sarveṣāṃ bhūtānāṃ bhavati prabhuh/ ṛṣayas tapasā vedān adhyaiṣanta divānīṣam, anādi nidhanā nityā vāg utsṛṣṭā svayambhuvā/ ṛṣīṇāṃ nāmadheyāni yāś ca vedeṣu sṛṣṭayah, śarvary anteṣu jātānāṃ tāny evaibhyo dadāti saḥ/ nāma bhedas tapaḥ karma yajñākhyā lokasiddhayaḥ, ātmasiddhis tu vedeṣu procyate daśabhiḥ kramaiḥ/ yad uktaṃ vedavādeṣu gahanam veda drṣṭibhiḥ, tad anteṣu yathā yuktaṃ kramayogena lakṣyate/ karmajo 'yaṃ pṛthagbhāvo dvandvayukto viyoginaḥ, ātmasiddhis tu vijñātā jahāti prāyaśo balam/ dve brahmaṇī veditavye śabdabrahma param ca yat, śabdabrahmaṇi niṣṇātaḥ param brahmādhigacchati/ ārambha yajñāḥ kṣatrasya havir yajñā viśas tathā, paricārayajñāḥ śūdrās tu tapoyajñā dvijātayaḥ/ tretāyuge vidhis tv eṣāṃ yajñānāṃ na kṛte yuge, dvāpare viplavam yānti yajñāḥ kaliyuge tathā/ aprthag dharmiṇo martyā rk sāmāni yajūṃsi ca, kāmāṃ puṣṭim pṛthag drṣṭvā tapobhis tapa eva ca/ tretāyāṃ tu samastās te prādūrāsan mahābalāḥ, saṃyantārah sthāvarāṇāṃ jaṅgamānāṃ ca sarvaśaḥ/ tretāyāṃ saṃhatā hy ete yajñā varṇās tathaiva ca, saṃrodhād āyuṣas tv ete vyasyante dvāpare yuge/ drṣyante nāpi drṣyante vedāḥ kaliyuge 'khilāḥ, utsīdante sayajñāś ca kevalā dharmasetavaḥ/ kṛte yuge yas tu dharmo brāhmaṇeṣu pradrṣyate, ātmavatsu tapovatsu śrutavatsu pratiṣṭhitāḥ/ adharmavratasaṃyogam yathā dharmam yuge yuge, vikriyante svadharmasthā vedavādā yathā yugam/ yathā viśvāni bhūtāni vṛṣṭyā bhūyāṃsi prāvṛṣi, sṛjyante jaṅgamasthāni tathā dharmā yuge yuge./ yathartuṣv ṛtulingāni nānārūpāni paryaye, drṣyante tāni tāny eva tathā brahmāha rātriṣu/ vihitam kālanānātvam anādi nidhanam tathā, kīrtitam yat purastāt te tat sūte cātti ca prajāḥ/ dadhāti prabhava sthānam bhūtānāṃ saṃyamo yamaḥ, svabhāvenaiva vartante dvandvayuktāni bhūriśaḥ/ sargaḥ kālaḥ kriyā vedāḥ kartā kāryam kriyāphalam, proktaṃ te putra sarvaṃ vai yan māṃ tvaṃ paripṛcchasi/ pratyāhāram tu vakṣyāmi śarvary ādau gate 'hani, yathedaṃ kurute 'dhyātmaṃ susūkṣmaṃ viśvam īśvaraḥ/ divi sūryās tathā sapta dahanti śikhino 'rciṣā, sarvam etat tadārcirbhiḥ pūrṇam jājvalyate jagat*

Vyasa Maharshi continued his counsel to his son Shuka Mahamuni.:

*brahmatejomayaṃ śukraṃ yasya sarvam idaṃ jagat, ekasya bhūtaṃ bhūtasya dvayaṃ sthāvarajaṅgamam/ ahar mukhe vibuddhaḥ san sṛjate vidyayā jagat, agra eva mahābhūtam āśu vyaktātmakam manah/ abhibhūyeha cārciṣmad vyasṛjat sapta mānasān, dūragam bahudhāgāmi prārthanā saṃśayātmakam/ manah sṛṣṭim vikurute codyamānam sisṛkṣayā, ākāśam jāyate tasmāt tasya śabdo guṇo mataḥ/ ākāśāt tu vikurvāṇāt sarvagandhavahaḥ śuciḥ, balavāñ jāyate vāyus tasya sparśo guṇo mataḥ/ vāyor api vikurvāṇāj jyotir bhūtaṃ tamonudam, rociṣṇu jāyate tatra tad rūpaṅgam ucyate/ jyotiṣo 'pi vikurvāṇād bhavanty āpo rasātmikāḥ, adbhyo gandhaguṇā bhūmiḥ pūrvaiṣā sṛṣṭir ucyate/ guṇāḥ pūrvasya pūrvasya prāpnuvanty uttarottaram, teṣāṃ yāvat titham yad yat tat tāvad guṇam smṛtam/ upalabhyāpsu ced gandham ke cid brūyur anaipuṇāt, pṛthivyāṃ eva tam vidyād āpo vāyūṃ ca saṃśritam/*

‘ Tejomaya Brahma Deva being the ‘Srishti Beeja’ or the Seed of Creation of Sthaavara Jangamaas - the moving and immobile Beings. Even earlier as His Day was initiated, the ‘trigunaatmika prakriti sthula srishti’ was in position and that raw type of as the basic outline was the manifestation of ‘maha tatva’ and that ‘sthula srishi’ was the ‘adhaara bhuta’ or the broad profile of the process of creation. That was indeed of unimaginable and incomprehensible mentality. Brahma then by way of extreme and sharpmindedness had pulled all His concentration and manifested Sapta Maharshis viz. Mareechi-Angeera-Atri-Pusastya-Pulaha- Kratu- and Vashishtha. Then having been excited to keep on the process of ‘srishti’ and had foremost manifested ‘Aakaasha’ and the ‘aakaasha guna’ is its ‘ shabda’ as the ‘tanmatra’ or the characteristic. As aakaasha was of ‘vikaara swarupa’, Brahma deva felt that there ought to be the need for Vayu with ‘sugandha’ as its allied causation . Then Vayu too was apparently felt of being of ‘vikaara’

nature too and there ought to be an absorber and Brahma deva opined to manifest a suitable anti-form to overcome and hence manifested ‘Agni’ so that its radiance and heat be subdued. But the heat and glare being unbearable the jala maha bhuta was necessitated to be manifested and finally ‘prithvi’ too had to be manifested to endure not only the impact of the four other Elements of Nature and their by products too. Thus Brahma Deva the ‘ Sritshi Beeja’ had manifested Pancha Bhutas:- [Prithivi-Aapas- Tejas- Vayu- Akasha or Earth-Water- Fire-Air / Wind- Sky and the Pancha Tanmaatras: The Five tanmatras are Sound (Shabda), Touch (Sparsha), Vision (Rupa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ. In the reverse order these five basic elements include: 1.Akasha with qualities of the ether element include- light, subtle, and immeasurable and are related to actions such as expansion, vibration, non-resistance. The ear is the sensory organ related to ether element. The tanmatra of the ether element is Sound or Shabda. 2.Vayu / Air element is related to movement or a sense of constant motion. The qualities of air element include sensitivity, motion, cool and subtle presence. Skin is the sensory organ related to air element. The tanmatra of the air element is Touch or Sparsha.3.Agni: The air element performs movements and whenever there is movement, it causes friction and this leads to the formation of fire. The qualities of fire element are related to various functions such as penetration, digestion of food, conversion of thoughts, intellect and perception of light. The tanmatra of the fire element is Vision or Rupa.4.Water (Jala) – The water element qualities include liquidity or fluidity. Water imparts the vital quality of binding – e.g. when added water and soil, when only possible to mould earthen mud into a shape as pots or so, being an important element for constructive nature and exhibits qualities such as adhesion, cooling, binding and liquidity. The tanmatra of the water element is Taste or Rasa.5. Prithvi - The Earth element is solid, gross, hard and dense providing form, shape, structure and strength- like of teeth, nails, bones and muscles. Nose is the sense organ related to the earth element. The tanmatra of the Earth element is Smell or Gandha.]

*ete tu sapta puruṣā nānā viryāḥ prthak prthak, nāsaknuvan prajāḥ sraṣṭum asamāgamya sarvataḥ/ te sametya mahātmānam anyonyam abhisamśritāḥ, śarīrāśrayaṇaṁ prāptās tataḥ puruṣa ucyate/ śrayaṇāc charīraṁ bhavati mūrtimat sodaśātmakam, tad āviśanti bhūtāni mahānti saha karmaṇā/ sarvabhūtāni cādāya tapasaś caraṇāya ca, ādikartā mahābhūtaṁ tam evāhuḥ prajāpatim/ sa vai sṛjati bhūtāni sa eva puruṣaḥ paraḥ, ajo janayate brahmā devaṛṣipitṛmānavān/*

Having thus manifested the fundamental foundation by way of the ‘prapancha’ of the pancha bhutaas and the respective ‘tanmaatras’, Brahma Deva felt that seven basic ingredients would need to be required of Praja Srishti besides the pancha sukshma mahabhutaas and there besides Maha Tatva-Manas as to be noted as ‘ahamkaara’ too. Then as per ‘Ishvareccha’, the bhinna - bhinna shareeraas would assume ‘aakaara-guna parinaamaas’ and in that shareera naamaka pura nivaasi is stated as ‘jeevatma. Thus the shareera nirmaana be on the foundation of pancha sthula maha bhutaas, ten karma-jnaaa indriyaas and manas totalling sixteen tatvaas . Once the body construction be over the the tenant of the building named Jeevatma would enter as of sukshma maha bhuta pravesha would be complete as he or she be not responsible for the body instincts neither of body’s wear and rear mainenance nor of the sukha dukkhas. As Brahma would be totally engaged with numberless kaaryakalaapaas, he would be entrusting the welfare or otherwise of the jeevaas to the Jeevatma as designated as the Prajapati.

[ Vishleshana on Prajapati vide Maha Narayanopanishad Opening Section



Prajapati in the form of endless waters generated Bhur-Bhuvah- Swah or Bhumi-Aakasha-Swarga and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Sukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the Paramatma replicates into Antaratma and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the cycle of Time or the *Kaala maana*. Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable Antaratma the Inner Conscience, Paramatma is the ‘raison d’être’ as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of Prithivi-Aapas-Tejas-and Vayu or the Earth-Water-Fire -and Air. It is that Prajapati who fills in *Mahim-kham-divam* or the earth-space-and heaven besides the Pratyaksha Bhaskara provides radiation and illumination who also binds what the Sages firmly believe as the bond connecting the imperishable Paramatma and the Jeevas. Samudra or the Great Ocean is stated as the ‘daharaakaasha’ or the Internal Sky or the Self Conciousness of Jeevas and the Akaasha the Sky above are linked by way of meditation as believed. Thus the Antaratma and the Paramatma are integrated by the medium of intense realisation and sacrifice of worldly desires. The Universe got manifested by Prakriti - the *alter ego* of Paramatma- including the Pancha Bhutas or the Four Elements besides the great earth-moving and immovables-herbs / food-human beings-and all kinds of species; Maharshis asserted that the above statements were absolutely justified as truthful realities. Vedas confirm too the same by the usage of the terms of *Ritam* and *Satyam* or as being accurate and truthful. ‘Ritam’ refers to the physical, moral and spiritual import of each and every human being, while the word ‘Truthfulness’ refers to individual duty and social responsibility. In other words worship and morality by the Self and one’s own obligation to Society constitute the Reality of fulfillment of human existence as the nave of a wheel as supported by the spokes of edicts detailed by Vedas. Parabrahma is indeed the support of existence of the Beings in the Universe while Prakriti is the manifestation of the Universe. The Maha Prakriti who generated included the ‘Jagadupakaaraka Agni’ or the Fire that which is the benefactor to the Universe; then the Vayu Deva the sustainer; then the radiant and ever illuminator Surya; Moon the Lord of herbs; the Stardom and the Sukramamritam or the nectar the parental seed to perpetuate the human and all other species; Water and the other Pancha Bhutas or the Basic Elements; the Unique Brahma Deva and Prajapati the Creators of ‘charaachara jagat’- the ‘Pranis’. The Self Illuminated Personality generated the Kaala maana or the Time Cycle comprising nimeshas-kalaas-muhurtas-kaashthaas, days, fortnights, months, Seasons or Ritus viz. Vasanta or Spring-Greeshma or Summer Varsha or monsoon-Sharat or Monsoon-Hemanta or pre winter-and Shishira or winter, besides Samvatsaras or Years. Indeed this Brahman milked water besides antariksha or firmament and suvarloka or the swarga. None ever could ever perceive His form or features and none ever view Him by the mortal eyes. None indeed could realise that profile- its limits across nor his middle portion and physical presentation and much less about his might and glory! Yet those who could realise Him by one’s inner vision by control of mind , concentration and constant meditation or yoga]

#### Further stanzas as continued

*lokān nadīḥ samudrāṁś ca diśaḥ śailān vanaspatīn, narakiṁnara rakṣāṁsi vayah paśumṛgoragān,*  
*avyayaṁ ca vyayaṁ caiva dvayaṁ sthāvarajaṅgamam/ teṣāṁ ye yāni karmāṇi prāk sṛṣṭyāṁ pratipedire,*

*tāny eva pratipadyante srjyamānāḥ punaḥ punaḥ/ himsrāhimsre mṛdu krūre dharmādharme ṛtānṛte, ato yan manyate dhātā tasmāt tat tasya rocate/ mahābhūteṣu nānātvam indriyārtheṣu mūrṭiṣu, viniyogaṃ ca bhūtānāṃ dhātāiva vidadhāty uta/ ke cit puruṣakāraṃ tu prāhuḥ karmavido janāḥ, daivam ity apare viprāḥ svabhāvaṃ bhūtacintakāḥ/ pauruṣaṃ karma daivam ca phalavṛtti svabhāvataḥ, traya ete 'prthag bhūtā navivekaṃ tu ke cana/evam etac ca naivam ca yad bhūtaṃ srjate jagat, karmasthā viśamaṃ brūyuh sattvasthāḥ samadarśi/*

Having entrusted the task of Prajapati, Brahma Deva had assumed the task of charaachaa praani srishti; Devataas, Rishis, Pitrus, Manushyaas, various lokaas, nadi-samudra-disha-parvata-vanaspati-kinnara-rakshasa-pashu-pakshi-mriga-sarpaas- and the kshana sheela characharas. While the preceeding kalpa pranis that got deceased too were provided rebirths along with sanchita-praarabha karma phalaas too were then destined for their rebirths as per their destinies. As the reborn pranis too as per himsa-ahimsa, komalata-kathorata, dhamaadharma, satyaasatya gunaas or saduguna durguna and so on would again be carried forward as per their individual accounts. Indeed thus, the kalachakraanusaara bhinna-bhinna kaarya niyukta vidhis' thus be punctilously executed. Some of the pranis would get guided in the fulfillment of their purusharthaas of 'dharmaartha kaama mokshaas' in their karyaacharana while some others might get guided by 'brahmana-daiva praadhaanya vidhis. Or else the naastika ganaas as per their own mind set would seek to achieve their karya siddhi. Selected Vidvanas might truthfully seek their jeevita phalasuddhi follow not only the fulfillment of purusharthas but also 'daivika-swaabhaavika anugraheeta karmaacharana' for karya siddhi. Karma vaadis for their kaarya sadhana would neither hesitate nor argue about alternatives of this way or that way but merely aim at 'satvaswarupa paramatma sthiti'; indeed there might be several alternative routes to the mountain top but to keep concerned of either or of those would be futile exercises indeed. Thus sama darshi yogis ought to make all out and earnest efforts to discover within and introspect with shama-dama-tapas as the cornerstones of parama saadhana.

#### [ Vishleshana on Brahma's punah srishti n His awakeness of night sleep vide Brahmanda Purana

Brahma then meditated for long before taking up Srishti and Avidya or Ignorance came to emerge in Five Forms viz. *Tamo Moho Maha Mohastaamisrodhyandha Sanjnitah/* (The five Knots of Avidya were Tamas, Moha, Maha Moha, Tamisra and Andha Misra viz. Darkness, Delusion, Great Delusion, Pitch Darkness and Blind Darkness). Brahma Deva desired to initiate Creation and meditated; as there was darkness all around, he made the First 'Abhavika Srishti' of aimless and casual nature and the result was of purposeless vegetation around mountains and trees; the thought of the Second 'Tiryaksrota' or a Zig-zag channel / flow (srota is a flow and tiryak is wavy) flashed in his mind and the persons produced were ignorant and egoistic. Brahma then meditated further and the result was of 'Satvika' or 'Urthwa Srota Srishti', the Third in the Series of Creation; the Superior and Divine Beings thus created were highly virtuous, ever-happy, truthful and full of Satva Guna and they were Devas, whose Chief Mentor was Brahma himself. This Srishti was no doubt very satisfactory and Brahma was contented but he felt that there should also be the Fourth Creation of an 'Arvaak (Abhimuka) Srotas' titled 'Sadhaka Sarga' with a mix of Satvika and Rajasika nature with Tamasika features as well; the end products were Siddhas, Gandharva-like Beings and Manushyas. The Fifth Creation is titled Anugraha (Blessings) Sarga comprising four divisions viz. Viparyaya (Loss of Awareness), Shakti (Strength), Siddha (Accomplishment) and Mukhya (Principal); in other words Persons in these categories have little consciousness to begin with, gain strength, reach the Goal and then join the blessed category but they all

are in the cycle of births and deaths. The Sixth Category related to the Bhutaadi Srishti of Creatures and Elements. Put it differently: Para Brahma's first Creation was that of 'Mahat' or The Primary Principle; the Second was that of Tanmatras called Bhuta Sarga; the Third was Vaikarika Creation or Aindria Srishti relevant to Sense Organs as Prakruta creations evolved by full consciousness and fore-knowledge; the Fourth Category was Mukhya Sarga related to the Creation of Immobiles; the Fifth was of Tiryak Srota of animals and lower species; the Sixth was Urthva Srota of Divine nature viz. Devatas; the Seventh was of Arvak Srota or Sadhakas including Manushyas; and the Eighth was of Anugraha Sarga as per the four classifications afore-mentioned. The Ninth category was of Kaumara Sarga of the Manasa Putras of Brahma viz. Sanaka, Sanandana, Sanaatana and Sanat Kumaras of extreme brilliance but were 'Viraktaas' or dis-interested in and dis-associated from the Deed of Creation as they excelled in the quest of Paramatma. The subsequent Srishti related to 'Sthaanaatmas' or Deities of their own Positions like Water, Fire, Earth, Air, Sky, Antariksha / Ether, Swarga, Diks (Directions), Oceans, Rivers, Vegetables, Medicinal and other herbs and medicines, Kaala Pramana of Measures of Time, Days and Nights, Weeks, Fortnights, Months, Years, Yugas, Maha Yugas and Kalpas. Brahma then created Devatas, Pitru Devas, Nine Manasa Putras named Bhrigu, Angira, Marichi, Pulastya, Pulaha, Kratu, Daksha, Atri and Vasishtha who were acclaimed as Nava Brahmas. He created Rudra from his anger; created the concepts of Sankalpa (Conception), Dharma (Virtue) and Vyavasaya (Endeavour and Enterprise). Out of the Pancha Praanaas or Five branches of Life's breath viz. Praana-Udana- Vyaana-Samana-and Apaana, Daksha was created from the speech, Marichi from the eyes, Angirasa from the head, Bhrigu from the heart and Atri from the ears, all from Brahma's Praana Vayu; besides Pulastya from Udana Vayu, Pulaha from his Vyana Vayu, Vasishtha from his Samaana Vayu and Kratu from Apaana Vayu. Brahma continued Srishti of Devas from his mouth, Pitras from his chest, human beings from his organ of generation, Asuraas from his buttocks; Brahmanas from his face, Kshatriyas from his chest, Vaishyas from his thighs and others from his feet. He also created lightning, thunder, clouds, rainbows, Mantras of Rig-Yajur-Saama Vedas, Yaksha-Piscacha-Gandharva-Apsara-Kinnara-Raakshaas; birds, animals, reptiles and seeds. While on the topic of Srishti, Suta Maha Muni made a diversion on Kalpaas and Manvantaras. [ If Brahma's age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years. ( Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvaartha and Parartha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma's age is calculated as 51 years and the first night!] As Brahma spent his thousand Yugas long first night, he found water all around and resurrected Earth again -and on the broad lines of what Varaha Swarupa indicated- materialised formally the Chatur Lokaas, Sapta Dwipas and Sapta Samudras. He revived the Srishti of Antariksha, Sun, Moon and other Planets, Pitras, Time, Yugas, Purusharthas of Dharma-Artha-Kaama-and Mokshas. From his first face of the 'Chaturmukha', he created Gayatri, Ruks, Yagni related Agni shtoma etc; Veda Vangmaya, Veda Chhandas, and various Agni-Karyas; from his Southern Face were generated Yajur Veda, Traishthub Chhandas; Panchadasa Stomas and Brihat Stoma; from his western face emerged Saama Suktaas, Jagati Chhandas, Paptada Stoma; Atiraatra of Jyotishthoma etc; from Brahma's fourth Face emerged Atharva Veda, Anushtub and Vairaja Chhanda etc. Through out the Yuga Periods, there were countless species of Creation were materialised of 'Charaachara' or mobile and Immobile nature, defying description.

Brahma continued his Manasika Srishti or Mind-Born Creation and as a result were generated Pancha Karthas viz. Rudra, Dharma, Manasa, Ruchi and Akriti, all illustrious in their own right in the context of ‘Prajaa Rakshnana’ or Safety of the Public. As and when ‘Aoushadhis’ became short of supply and availability, Rudra Deva came to recscue and recreated the material and the grateful Bhaktas make offerings to him by the herbs and medicines in gratitude; when shortages of these were felt, Rishis and Brahmanas perform Vanaspati Homas from material placed in Three Kapaalaas or Plates along with three kinds of Mantras of Chhandaas viz. Gayatri-Trishtup and Jagati and that was why Rudra was called Traimabika or he who was worshipped from three ‘Ambakaas’ or Kapaalaas or Plates. Dharma the next Creation of Brahma had been a Promoter of Virtue which revived Man Kind and other Significant Species; Manas (Knowledge), Ruchi ( Shraddha /Faith) and Akriti (Beauty) were the other Entities assisting Dharma as they respectively denoted Mind, Interest and Physique. By applying Tamasika Guna, Brahma desired to put to use the traits of Dharma and halved his body into two and created Shata Rupa or of Hundred Forms and the latter was indeed virtually the mother of humanity. After severe Tapas for thousands of years Shatarupa was blessed with a famed husband viz. Swayambhu the First Manu who too was of Brahma’s own ‘Amsha’ or variation; their progeny were two sons viz. Priyavrata and Uttanapada (father of the the reputed Dhruva) and two daughters viz. Akuti and Prasuti. Akuti was married to Ruchi Prajapati whose sons were Yajna and Dakshina. Prasuti was married to Daksha Prajapati whose thirteen daughters viz. Shraddha, Lakshmi, Dhriti, Tusthi, Pushti, Medha, Kriya, Buddhi, Lajja, Vasu, Shanti, Siddhi and Kirti were wedded to Dharma; the rest of them and their husbands were as follows: Sati-Rudra, Khyati-Bhrigu, Sambhuti-Marichi, Smriti-Angirasa, Priti-Pulaha, Kshema-Kratu, Sannati-Pulastya, Anasuya-Atri, Urja-Vasishta, Agni-Swaha and Swadha-Pitaras.]

#### Further stanzas of Chapter Fifty Eight

*tapo niḥśreyasaṃ jantos tasya mūlaṃ damaḥ śamaḥ. tena sarvān avāpnoti yān kāmān manasecchati/ tapasā tad avāpnoti yad bhūtaṃ sṛjate jagat, sa tad bhūtaś ca sarveṣāṃ bhūtānāṃ bhavati prabhuḥ/ ṛṣayas tapasā vedān adhyaiṣanta divānīśam, anādi nidhanā nityā vāg utsṛṣṭā svayambhuvā/ ṛṣīnām nāmadheyāni yāś ca vedeṣu sṛṣṭayah, śarvary anteṣu jātānām tāny evaibhyo dadāti saḥ/ nāma bhedaḥ tapaḥ karma yajñākhyā lokasiddhayaḥ, ātmasiddhis tu vedeṣu procyate daśabhiḥ kramaiḥ/ yad uktam vedavādeṣu gahanaṃ veda dṛṣṭibhiḥ, tad anteṣu yathā yuktam kramayogena lakṣyate/ karmajo 'yaṃ prthagbhāvo dvandvayukto viyoginaḥ, ātmasiddhis tu vijñātā jahāti prāyaśo balam/ dve brahmaṇī veditavye śabdabrahma paraṃ ca yat, śabdabrahmaṇi niṣṇātaḥ paraṃ brahmādhigacchati/*

Tapasya is the ever ‘jeeva kalyaana mukhya kaarana’ and tapasya moola kaaranaas would be ‘shama and dama’ [ as explained vide Chapter Forty Eight above]. As and when Sadpurushaas would yearn for ‘kaamana siddhi’, then they could always attain it by tapasya. Tapasya is stated as the assured means for realising Paramatma swarupa and its prabhaava on sarva pranis. It is that tapasya which could readily facilitate Maharshi ganas for vedaadhyayana and absorb the essence thereof. It was due to that maha ‘tapasshakti’ that enabled Brahma Deva too to visualise the aadi-madhyanta kaala chakra of the Universe and hence His ‘Vedamayi pradhama ucchaarana’. It was that Vedokta Shabdaansura that Prajapati as per Brahmomocchaarana Vedas was facilitated the identification of Maharshis-‘vedokta srishti krama’ of ‘sarva praanis and guna sampattis’ were realised as per ‘vedokta shabdaanasaara rachanaas’. Vedas had not only identified the maharshi guna ganaas, but also the ‘padaardha visheshaas’ of the ‘srishti krama. The Ajanma Brahma in His ‘nutana srishti’ as He would wake up after His night sleep would then detail the ‘nutana padaartha guna ganaas’. Then He would revive the Vedaas- varnaashrama

bhedaas, tapa, shama, dama, kriccha chandraayanadi vrataas, karma vidhis like nitya Sandyaavandana nitya karmaa and jyotishtomaadi yajna kramaas, and lounika siddhaantaas. Accomplishment of Moksha siddhi as per Vedas would be feasible by ten basic means viz. 1. Swaadhyaya 2. Gaarhasthya 3. Sandhyaa Vandanaadi nitya karmaas such as Sandhya Vandana, Cleanliness of the body and mind, Japa, Homa, Devaarchana, Atithi Seva etc 4. Kriccha Chandraayanaas 5. Yajna 6. Puri or Pitru karma 7. Yoga 8. Daana 9. Guru shushrasha and 10 Samaadhi. Dehaabhimaanis might tend to be apparently yield to 'sheetoshnaas- sukha duhkhaas' and such 'dwandva bhava prakopaas' but gradually by their 'tavnajnaana paripakvata' their 'dwandva bhaava parityaaga' gradually be possible and the resultant jnaana bala, could lead to 'atma siddhi and moksha praapti'. It is stated that there could be two kinds of Brahma Swarupaas viz. Shabda Brahma as of Veda Purna Vidya and the Prabrahma. Be that as that may, Brahma Prapti be possible by Nitya Karma pravartana - Vidya- Tyaga and above all Tapas.

[Vishleshana on Vidya- Tyaga and Tapas as themeans vide Kena-Brihadaranyaka and Mundaka Upanishads]

To know that one does not know but desires to know yet remains unknown is all what all knows! Brahman is he who realises the 'vidya' of Brahman and hence the statement by Kenopanishad: II.2-3) He does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brihadaranyaka Upanishad III.iv.2 Brahman is present in every Being; 'you cannot see the one who enables you to see things, since vision enabled normally is different from that particular 'Self' enabling to see everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one's Self within is that very Self; everything else perishable; this gross body consisting of organs and senses is perishable but the 'Antaraatma' or the Consciousness is imperishable and everlasting'. Mundaka Upanishad vide III. ii.3-4 is emphatic in stating that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the 'paripaktvata' or climactic fruition of yoga, karma, tapasya and truthfulness. Further: The Self is not possible of accomplishment either 'pravachanena' or by sermons, nor 'adhyaya' or extensive and intensive study, nor even by 'bahudha shrutena' or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! '*esha atmaa tasya vivrinute svayam tarunum* or Self Revelation is possible by one's own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor!) In view of the above, the entry breakthrough to realise Brahman to steer clear through the ocean of 'samsaara' and free one self from all the evil provocations of the mind as driven by panchendriyas and strictly observe abstinece and austerity as the stepping stone. This is to be backed up by Vidya or knowledge of Brahman. Then meditation enables the Realisation of Hiranya garbha the agent of Brahman and the 'alter ego' Maya. Hiranyagarbha Brahma operates by various Divinities or the Functionaries through whom the former operates; the Panch Bhutas or the Five Elements operate as the connecting strings of the 'Charaachara Jagat' as the controllers of Panchendriyas plus the Pr aana the Sustaining Energy as also the 'Kaal chakra' the time cycle. Vidya or the knowledge of

what is Brahman is thus the starting input, while ‘Tyaaga’ or austerity is the means and ‘tapas’ or deep meditation-introspection is the ‘grand finale’ the Bliss of Brahmatva and Absorption into the Magnificence!]

*ārambha yajñāḥ kṣatrasya havir yajñā viśas tathā, paricārayajñāḥ śūdrās tu tapoyajñā dvijātayah/  
tretāyuge vidhis tv eṣāṃ yajñānām na kṛte yuge, dvāpare viplavaṃ yānti yajñāḥ kaliyuge tathā/ aprthag  
dharmiṇo martyā ṛk sāmāni yajūṃsi ca, kāmīyāṃ puṣṭiṃ pṛthag dr̥ṣṭvā tapobhis tapa eva ca/ tretāyāṃ tu  
samastās te prādurāsan mahābalāḥ, saṃyantāraḥ sthāvarāṇām jaṅgamānām ca sarvaśaḥ/ tretāyāṃ  
saṃhatā hy ete yajñā varṇās tathaiva ca, saṃrodhād āyusas tv ete vyasyante dvāpare yuge/*

As per the varna dharmaas, Tapasya be the unique Yajna for Brahmanaas- himsaapradhaana yuddhaas are stated as the yajna for kshatriyaas, ghrita-havishyahuti karyaas and the dhana sekaranaas involved be the yajnaas for vaishyaas, and trivarna seva for the low class. The yajna vidhaana as relevant in the tretaayuga was hardly relevant in Satya Yuga since the advaita dharma nishthaaparaas were only engaged in jnaana rupa tapasya only as per Rik-Yajur-Sama Vedaas only. In dwapara yuga the yajna prakriya had dwindled gradually and in kali yuga it be as good as of being absent.

*dr̥śyante nāpi dr̥śyante vedāḥ kaliyuge 'khilāḥ, utsīdante sayajñāś ca kevalā dharmasetavaḥ/ kṛte yuge  
yas tu dharmo brāhmaṇeṣu pradṛśyate, ātmavatsu tapovatsu śrutavatsu pratiṣṭhitāḥ/ sadharmavrata  
saṃyogaṃ yathā dharmam yuge yuge, vikriyante svadharmasthā vedavādā yathā yugam/ yathā viśvāni  
bhūtāni vṛṣṭyā bhūyāṃsi prāvṛṣi, sṛjyante jaṅgamasthāni tathā dharmā yuge yuge./ yathartuṣv ṛtu -  
liṅgāni nānārūpāni paryaye, dr̥śyante tāni tāny eva tathā brahmāha rātriṣu/ vihitam kālanānātvam anādi  
nidhanam tathā, kīrtitam yat purastāt te tat sūte cātti ca prajāḥ/ dadhāti prabhava sthānam bhūtānām  
saṃyamo yamaḥ, svabhāvenaiva vartante dvandvayuktāni bhūriśaḥ/ sargaḥ kālaḥ kriyā vedāḥ kartā  
kāryam kriyāphalam, proktaṃ te putra sarvaṃ vai yan mām tvaṃ paripṛcchasi/ pratyāhāram tu  
vakṣyāmi śarvary ādau gate 'hani, yathedaṃ kurute 'dhyātmaṃ susūkṣmaṃ viśvam īśvaraḥ/ divi sūryās  
tathā sapta dahanti śikhino 'rciṣā, sarvaṃ etat tadārcirbhiḥ pūrṇam jājvalyate jagat/*

As Kali Yuga had since arrived, neither Veda Darshna be possible nor an awareness but there always be the predominance of ‘adharma’ and ‘anyaaya’ and the principles of ‘bhakti’ and ‘mukti’ had been replaced by ‘yukti’- ‘bhukti’- and ‘aasakti’ As there was the mention of Dharma as of Chatush padaatmaka in Satya Yuga, could there be the manovasha veda vedaanta jnaataas even among the so called brahmanaas as of date! Varna sankara has become the order of the day. In the Satya Yuga, the manushyaas as per their own swabhaavaas were deeply committed toyajna-vrata-teerthaatanaadi vidhis dutifully. In the tretaadi yugaantaraas the swadharma nishta had been darkening gradually on the analogy of sthaavara jangamaas would be amassing samata prakaara padaardhaas awaiting the varshaakaala and once the rains would stop they tend to assume wreckness; such indeed be the ‘buddhi’ of the manushyaas too. Such be the yuga dharma as there be a feeling of :Paramatma only hardships be surfaced but never otherwise. Moreover as per the Vasantaadi ritu gunaas in each samvatsara keep pursuing Tri Murtis their respecting their kartavyaas of Srishti-SthitSamhaataas of the Universe. Swayam Brahma had also made the Yugaas and Yuga dharmas and this system indeed be of the ‘anaadi and an ananta’ as was directed by the Unknown. It is that Kaala Chakra which would determine the existence of the praanis and their samyama-niyamas.’ Thus concluded the detailed explanation of the ‘Srishsti Uppatti krama’ as per Veda Vyasa-Shuka Muni sambhaashana.

### [Vishleshana on Varna Sankara vide Manu Smriti's Aachaara Khanda]

While any of dwijas no doubt should learn Vedas to enable them to absorb the essence of dharmas as that should enable them to observe their respective vidhis, it indeed is the duty of Brahmanas to teach them and explain the nuances of Vedas. The latter ought to learn the way of providing themselves the art of subsistence to maintain their family needs. Thus they preserve dharma by sacrifices and extreme abstinence and become the role models of the Society and be the most superior of all. The Society comprises of only chaturvarnas of brahmana-kshatriya-vaishya-and the fourth class and none else. Dharma requires that weddings of the same caste should beget the next generations and intercast marriages are disallowed and such cross connections physically are not allowed as per basic principles of virtue and basically women are normally blame worthy. The progeny of wives wedded in that manner belong to degrees of seniority as follows: a brahmana marrying a Vaisya daughter or viceversa is called Ambashtha, a brahmana marries a low class a nishada or paarshva; from a kshatriya to a fourth class as called Ugra or of cruelty. The progeny of a brahmana wedding a lower caste or a Kshatriya with their lower varnas or a vaisya with the lowest is named as Apasada. Similarly, the children of a kshatriya wedding a brahmana is called a Suta, from a vaishya to brahmana is vaideha and a royal class to vaishya is magadha. From the lowest class to any of the senior classes of vaishya-kshatriya-brahmana the progeny is called ayogaya, khatri and chandala. A brahmana steps down are known as 'anantaras'. Again a Brahmana gets married to a daughter of an Ugra is called aavritta and to an ambambashta is named aamira, and to an aayogava kanya is dhigvana. In the reverse order, the fourth class females of the higher varnas three base born sons called apasadas are ayogava, kshatras and chandalas; from vaishyas are born magadha and vaideha, and from kshatriyas sutas and so on. Thus the varna sankara marriages create confusion and the respective duties of the mixed classes and the progeny thus born create havoc to the varnashara dharmas; *Sankare jaatayastvetaah pitrimaatripadarshitaah, prachhannaa vaa prakaashaa vaa veditavyaah svakarma bhih/* or in the gradual and long process of time lapse, varna sankara became 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! For instance the individual duties of each dwijas vary as austerities and conducting sacrifices are the hallmarks of brahmanas; security and enforcing laws as per dharma dictated by vedas is the responsibility of Kshatriyas; conducting trade, commerce and stimulating the economy by investments and of business collaborations, besides farming is duty of a vaishya while providing labour and service is the duty of of the low class. Purusha Sukta is quoted: *Brahmanosya mukhamaaseet baahyo raajanyam krita, Urooh tadasya yadveshayam padbhyaam shudro ajayata* or brahmanas were born to face, kshatriyas to hands, vaishyas from thighs and the low class from the feet of Purusha or Prajapati. As kshatriyas were in great need of performing their due duties of enabling Brahmanas to do sacrifices, study and practice of vedas and scripts as also prayaschittas or atonements, they gradually lose in touch with these dharmas and slip down to the level of the low class like of poundrika, dravida, kaamboja, yavana, shaka, paarada, cheena, kirata, darada and khasha. Also, from among those born from Prajapati's srishti as from his face, hands, thighs and feet, there were aside from the chaturvarnas were gradually generated as Dasyus speaking a different language of Mlecchas or barbarians, quite distinct from that of Aryans. Those erstwhile erring dwijas born to the low class by way of varna sankarana either descending or ascending order called apasadaa or apadhvamsaga subsisting by menial jobs. Sutas took to horse / chariot riding, ambashtas in medical lines, videhas in antahpuris or royalty interiors, magadhas in vaishya houses and so on. Nishadas had been

engaged in fishing, aayogavas wood works, and meda, andhra, tuccha and madgavas in animal hunting in jungles. The illicit progeny of kshatriyas like kshatris, ugras and pukkaasas too subsist by killing mean animals like foxes and skin them for use as low quality bags etc. and pierce into snake and reptiles to dig them out as also take to musical instruments on streets as normally reside in burial grounds, or under trees. Chandalaas and Svapacaas reside outside the villages and townships and their occupation is to play with dogs and animals on street corners. Their clothing would be the dead corpses and torn dresses, wearing cheap jewellery and eating food in fake utensils always on the move as nomads. None of some leaning to virtue would ever have in bed and their transactions would be in their circles only. They seldom stay overnight in villages or townships and live by begging in broken utensils and disappear in the nights. They with no relations with strangers during the day times carry on duties of masters and royalties ever deprived of beds and satisfactory crumbs to eat. By the orders of the King, they live in prisons looking after the criminals with their clothes and service of food and beds and execute worst of them by the law at the gallows. Such lowest and casteless one's might resemble either of the parents but their true nature could be hardly covered up especially his father's characteristics and tendencies of slippages. A kingdom that with features of excessive immorality that dominates would soon sink into ignominy and total collapse. In the event of an 'Anaaryan Stree' or a non aryan woman delivers a child who is not a non aryan or a non -dwija, she might beget with aryan origin, but from a low class woman begets from a Brahmana, most probably the son would acquire the qualities of herself. The value of tradition as per dharma and its reverence, the latter becomes ineligible or upanayana and its consequent regulations. Manu declared that non- violence, truthfulness, usurping the moneys of others, internal and external cleanliness, and self-control should be the hallmarks of all the castes. The woman of a low class gives birth to a brahamna, her progeny gets back to brahmanatwa on the seventh generation. Same would be the case of kshatriya, vaishyas too. Be that as it may, Brahmanas seeking to keep up their brahmanatwa need to sustain their brahmanasya must observe six basic principles: Brahmanas should necessarily perform constant practice adhyahana or study, teaching, perform 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. 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.]

**Chapter Sixty on Brahma Pralaya as the ‘Pancha Maha Bhutaas’ got impacted mutually and only the shabda tanmatra prevailed and sampurana praani laya prevailed.**

[vyāsa]: *pr̥thivyāṃ yāni bhūtāni jaṅgamāni dhruvāṇi ca, tāny evāgre pralīyante bhūmitvam upayānti ca/ 2 tataḥ pralīne sarvasmin sthāvare jaṅgame tathā, akāṣṭhā nistr̥ṇā bhūmir dr̥śyate kūrmapr̥sthavat/ 3 bhūmer api guṇaṃ gandham āpa ādadate yadā, āttagandhā tadā bhūmiḥ pralayatvāya kalpate/ 4 āpas tataḥ pratiṣṭhanti ūrmimatyo mahāsvanāḥ, sarvam evedam āpūrya tiṣṭhanti ca caranti ca/ 5 apām api guṇāṃs tāta jyotir ādadate yadā, āpas tadā āttaguṇā jyotiṣy uparamanti ca/ 6 yadādityaṃ sthitaṃ madhye gūhanti śikhino 'rciṣaḥ, sarvam evedam arcirbhiḥ pūrṇaṃ jājvalyate nabhaḥ/ 7 jyotiṣo 'pi guṇaṃ rūpaṃ vāyur ādadate yadā, praśāmyati tadā jyotir vāyur dodhūyate mahān/ 8 tatas tu mūlam āsādy vāyuḥ saṃbhavam ātmanaḥ, adhaś cordhvaṃ ca tiryak ca dodhavīti diśo daśa/ 9 vāyyor api guṇaṃ sparśam ākāśam grasate yadā, praśāmyati tadā vāyuḥ khaṃ tu tiṣṭhati nānadat/10 ākāśasya guṇaṃ śabdām abhivyaktātmakaṃ manaḥ, manaso vyaktaṃ avyaktaṃ brāhmaḥ sa pratisaṃcaraḥ/ 11 tad ātmaguṇam āviśya mano grasati candramaḥ, manasy uparate 'dhyātmā candramasy avatiṣṭhate/ 12 taṃ tu kālena mahatā saṃkalpaḥ kurute vaśe, cittaṃ grasati saṃkalpas tac ca jñānam anuttamam/ 13 kālo girati vijñānam kālo balam iti śrutiḥ, balaṃ kālo grasati tu taṃ vidvān kurute vaśe/ 14 ākāśasya tadā ghoṣaṃ taṃ vidvān kuruta ātmani, tad avyaktaṃ paraṃ brahma tac chāśvatam anuttamam, evaṃ sarvāṇi bhūtāni brahmaiva pratisaṃcaraḥ/ 15 yathāvat kīrtitaṃ samyag evam etad asaṃśayam, bodhyaṃ vidyāmayam dr̥ṣṭvā yogibhiḥ paramātmabhiḥ/ 16 evaṃ vistāra saṃkṣepau brahmāvyakte punaḥ punaḥ, yugasāhasrayor ādāv ahno rātryās tathaiva ca/*

Vyasa Maharshi having described the gradual decadence of Dharma by the yugas of Satya-Treta-Dwapara- Kali Yugas especially after Brahma's day fall, then there were prominent prognostications of 'Brahma Pralaya'. *tataḥ pralīne sarvasmin sthāvare jaṅgame tathā, akāṣṭhā nistr̥ṇā bhūmir dr̥śyate kūrmapr̥sthavat/ 3 bhūmer api guṇaṃ gandham āpa ādadate yadā, āttagandhā tadā bhūmiḥ pralayatvāya kalpate/ 4 āpas tataḥ pratiṣṭhanti ūrmimatyo mahāsvanāḥ, sarvam evedam āpūrya tiṣṭhanti ca caranti ca/ 5 apām api guṇāṃs tāta jyotir ādadate yadā, āpas tadā āttaguṇā jyotiṣy uparamanti ca/ 6 yadādityaṃ sthitaṃ madhye gūhanti śikhino 'rciṣaḥ, sarvam evedam arcirbhiḥ pūrṇaṃ jājvalyate nabhaḥ/ 7 jyotiṣo 'pi guṇaṃ rūpaṃ vāyur ādadate yadā, praśāmyati tadā jyotir vāyur dodhūyate mahān/* One major indication was that at the Mini Pralaya, the Surya Deva's teekshnata from above on the sky and that of Agni Deva all across the Universe was so intensified that the 'praani kotis' were burnt off to ashes. The 'sthaavara jangama sarva pranis' including grass to vrikshaas, from pebbles to mountains were burnt off in a manner of earth seeming like a massive black tortoise shell. As the prithvi having lost its 'gandha grahana guna' of solidification then gradually got dissolved in to the karanabhuta pralaya jala samriddhi. Then jala pravaahas started of resounding reverberations on all the 'dasha dishas' and the universe got totalled as of jala maya. Then the tejasvi jala guna got absorbed into heat and the rasa heena jala pravaahaas impacted the 'vauyu tatva'. Then the tejasvi guna rupa had taken

over from vayutatva and even as agni and vaayu together led to collision and gradually reached ‘akaasha’ thus the Brahma Pralaya had rapidly crashed into the cause and effect syndrome or set of symptoms.

*tatas tu mūlam āsādyā vāyuh sambhavam ātmanah, adhaś cordhvaṃ ca tiryak ca dodhavīti diśo daśa/ 9 vāyyor api guṇaṃ sparśam ākāśam grasate yadā, praśāmyati tadā vāyuh khaṃ tu tiṣṭhati nānadat/10 ākāśasya guṇaṃ śabdāṃ abhivyaktātmakam manah, manaso vyaktam avyaktam brāhmaṃ sa pratisamcarah/ 11 tad ātmaguṇam āviśya mano grasati candramah, manasy uparate 'dhyātmā candramasy avatiṣṭhate/ 12 taṃ tu kālena mahatā saṃkalpaḥ kurute vaśe, cittaṃ grasati saṃkalpas tac ca jñānam anuttamam/ 13 kālo girati vijñānam kālo balam iti śrutiḥ, balaṃ kālo grasati tu taṃ vidvān kurute vaśe/ 14 ākāśasya tadā ghoṣaṃ taṃ vidvān kuruta ātmani, tad avyaktam paraṃ brahma tac chāśvatam anuttamam, evaṃ sarvāṇi bhūtāni brahmaiva pratisamcarah/*

Thus the Brahma Pralaya had instantly got manifested as of never earlier experienced speed and fury making earth and sky shatterings all across the globe and of ten directions. Thereafter akaasha had since assumed the feature of Vayu guna’s sparsha jnaana and then vayu and akaasha then got united and there were a continuous spree of thunders shaking the pancha bhutas of earth-water- fire- winds and sky all together. Then there was neither the rupa-rasa-gandha-sparsha tanmaatraas of the pancha bhutaas nor of the inherent energies of the respective pancha bhutaas even. There were only the ‘loka ninaadita shabda paraamparaas’ of ever repeated shatteings and the akaasha was merely of ‘kevala maha shabda guna yukta’ as though the Ever Moving Time Cycle had got jolted up. Then the ‘prapancha vyakta drishya’ was only of shabda and thus the ‘vyaktaavyakta maha tatva in the Brahma Deva’s ‘manobhava’ was presumalby of Brahma Pralaya.

*yathāvat kīrtitaṃ samyag evam etad asaṃśayam, bodhyaṃ vidyāmayam dṛṣṭvā yogibhiḥ paramātmabhiḥ/ 16 evaṃ vistāra saṃkṣepau brahmāvyakte punaḥ punaḥ, yugasāhasrayor ādāv ahno rātryās tathaiva ca/*

In that manner Paramatma swarupa maha yogis had visioned the jnaanamaya bodhya tatva saakshaatkaarā had releaved the essence of Avyakta Parabrahma srishti as Brahma’s one day time was of thousand chatur yugaas as His night too was of as much of the duration.

#### [ Vishleshana on Pralayaas vide Vishnu and Agni Puranas

1.Nainittika Pralaya is at the end of the Day of Brahma (4.32 Billion Solar Years) occuring at the end of a Kalpa- also known a Brahma’s night occuring at the end of Chatur Yugas

2.Manvantara Pralaya be the end of each of the Manus viz.307 million Solar ears

4. Praakritik Pralaya, which is of 311trillion and 40 billion solar years duration, occurs after the completion of life of Brahma of 100 Brahma years . After the completion of one Brahma life cycle, the complete Pancha Mahabhutha or Universe would take place. Praakritik Pralaya is the time for which Vishnu sleeps. The next morning, he again gives birth to a new Lord Brahma and asks him to create new worldly entities. Noticeably, Praakritik Pralaya and the Life of Brahma are of equal duration.

*Swastiprajaabhyah paripaalayantaam nyaayena maargena mahim maheshaah Go Brahmanebhah shubhamastu nityam lokaassamastaassukhino bhavantu/*

