

# ESSENCE OF SHANTI MOKSHA MAHABHARATA



V D N RAO

PART TWO

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 -Bhogyo-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- Quintessence of Valmiki Ramayana;

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

Essence of Drona Parva Of Maha Bharata Yuddha - Essence of Shanti Moksha Maha Bharata-Part One -  
Essence of Shanti Moksha Maha Bharata- Part 2

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

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## Preface

The Essence of Shaanti Moksha Dharma of Maha Bharata-Part Two is not only a sequel to the Part One of same but also would follow the reverse order of the Essences of the Famed Epic's Virat Parva, Bhagavad Gita, Bhishma Parva, and Drona Parva too as the full range of the same was blessed by Kanchi Mutt Swami , HH. Vijayendra Saraswati and got published in the public domain by the kamakoti org. Books section thus far, even inclusive of the.Part 1 of the Moksha Parva.

This Part 2 of Shanti Moksha Dharma highlights Sadbrahmana Kartavyas' - 'Daana Mahima Varnana' - 'Kaala Rupa Maha Nadi'-Dhyaana sahaayaka yoga' Its fruition- Seven Folded Yoga 'dhaarana varnana' - Buddhi Pradhaana Praani Shreshthata' - Jnaana Saadhana and Jnaana Mahatmya- Yoga Maarga- hurdles, possibilities and detailed methodology - Buddhi Shreshthata and Prakriti-Purusha Vivekata- Sthula, Sukshma kaarana shareera bhinna jeevatma' - as 'yoga sahaaya vidhana of atma sakshatkaara vidhaana' - Mrityu Vishaya Prashna-Mrityu's utpatti prasanga' - Atma Yajna Dharmika Vishaya Upadesha- 'Pravritti- Nivritti maarga vishaya vaagvivaadaas' - repudiation of Jeeva Himsa and Ahimsa's prashamsha - Satya pradhaana jeevana' and 'Sadaachaara Kartavya paalana' - 'Shreya and Preya Margas- Paraashara Gita on kalyaana prapti saadhana - 'karma phala anivaaryata' and punya karma shreshthata- Dharmopaaarjita Dhana Shreshthata- Atithi Satkaara- Nimna Varna's Seva Vritti Pradhanyata' - Satsanga Mahima- Chatur varna Jeevika-Nindaneeya Karma Tyaaga-Asuratva bhaavavotpatti- Hamsa Gita- as Hamsa Rupi Brahma's upadesha to Saadhyaka Ganaas- and finally Sankhyaanusaara Moksha Saadhana phala praapti vidhaana- Concept of Jeevan Mrityu Status and Moksha Prapti. As yoga vidvaans might primarily seek pratyaksha pramaanaas, the Saankhya mata - analysts who interpret that Brahman on the analogy of the body and the antaratma,- on the analogy of a 'seed' of a vriksha or on the analogy of the grass eaten by a cow yielding milk and again on the analogy of food and oushadhi dravyas generated would sustain the chetana shakti of the body. Thus Brahman is the cause and the effect too.

My sincere courtesy to M/s Celextel Enterprises Pvt. Ltd. Chennai and the Vedanta Spiriritual Library on some Upanishads in respect of my Vol.I of this Essence of Shaanti Moksha and now in this Vol.II too, especially on Adi Shankaracharya's works as translated such as on 'Atma Bodha' by Swami Chinmayananda, Mumbai- 'Upadesha Sahasri' by Swami Jagadananda published by Sri Ramakrishna Math, Chennai - 'Viveka Choodaamani' by Swami Madhavananda published by Advaita Ashram, Kolkatta. My apologies if translations of other Upanishads have not been taken into account .

Recently pulished works of mine, by the active guidance,encouragment and inspiration of the Kanchi Swami, were the Essences of Post Life Existence, Navagraha Mahatmya, Kaala Chakra, and Pranava, besides Valmiki Ramayana series as of a squirrel like effort of setubandhana of Dhrarma prachaara..

Blessed be the day when I prostrated at the lotus feet of Kanchi Mahaswami in person whose unique upadesha to me was: 'Be Good and Do Good'. Blessed be the day when I met HH when He motivated and stimulated the jatharaagni in my body, mind and Consciousness to keep on scripting on Dharma.

VDN Rao and family  
Oct. 20

## ESSENCE OF SHAANTI MOKSHA MAHA BHARATA PART TWO

### Introduction:

Moksha Dharma was initiated in the Part I of the Essence of Shanti Parva of Maha Bharata as to be recalled, covering various aspects on ‘paapa karma nivritti, indriya nigraha, tatva jnaana, daana mahima, aihika vishaya vaancha samyama, mano buddhi samyama, chatur varna karma vidhis, tapatraya nigraha, 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 phalaapeksha, 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 Yudhishtira’s sandeha vivaarana from Pitamaha Bhishma who in turn referred to the view points as exchanged by the learned Brahmanottaas, Bhrigu 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

### Chapter One on ‘Sadbrahmana Kartavyas’ - ‘Daana Mahima Varnana’

vyAsa uvAcha. bhUtagrAme niyuktaM yattadetatkiRtitaM mayA .brAhmaNasya tu yatkR^ityaM tatte vakShyAmi sAMpratam /jAtakarmaprabhR^ityasya karmaNAM dakShiNAvatAm, kriyA syAdAsamAvR^itterAchArye vedapAraage/adhItya vedAnakhilAngurushushrUShaNe rataH . gurUNAmamR^iNo bhUtva samAvarteta yaj~navit AchAryeNAbhyanuj~nAtashchatur Namekama - shramam .AvimokShAchCharIrasya so.avatiShThedyathAvidhi/prajAsargaNa dAraishcha brahmacharyeNa vA punaH .vane gurusakAshe vA yatidharmeNa vA punaH/-5 gR^ihasthastveSha dharmANAM sarveShAM mUlamuchyate .yatra pakvakaShAyo hi dAntaH sarvatra sidhyati .. prajAvAnshrotriyo yajva mukta eva R^iNaistribhiH .athAnyAnAshramAnpashchAtpUto gachCheta karmabhiH/ yatpR^ithivyAM puNyatamaM vidyAtsthaNaM tadAvaset .yateta tasminprAmANyaM gantuM yashasi chottame / tapasa vaH sumahatA vidyAnAM pArANena vA .ijyayA vA pradAnairva viprANAM vardhate yashaH/ yAvadasya bhavatyasminkIrtirloke yashaskarI . tAvatpuNyakR^ita.NllokAnanantAn puruSho.ashnute/10.adhyApayedadhIyIta yAjayeta yajeta vA .na vR^ithA pratigR^ihNIyAnna cha dadyAtkathaMchana/ yAjyataH shiShyato vA.api kanyAyA vA dhanaM mahat , yadyAgachChedya - jeddadyAnnaiko.ashnIyAtkathaMchana /gR^ihamAvasato hyasya nAnyattIrthamudAhR^itam . devarShipitR^igurvarthaM vR^iddhAturabubhukShatAm /antarhitAbhitaptAnAM yathAshakti bubhUShatAm .dravyANAmatishaktyA.api deyameShAM kR^itAdapi /arhatAmanurUpANAM nAdeyaM hyasti kiMchana .uchchaiH shravasamapyakShaM kAshyapAya mahAtmane .dattva jagAma prahlAdo lokAndevair abhiShTutAn /15anunIya tathA kAvyaH satyasandho mahAvrataH .svaiH prANairbrAhmaNapraANAnparitrAya divaM gataH /rantidevashcha sAMkR^ityo vasiShThAya mahAtmane .apaH pradAya shItaShNA nAkapR^iShThe mahIyate/ Atreyashchendradrumaye hyarhate vividhaM dhanam .dattva lokAnyayau dhImAnanantAnsa mahIpatiH /shibiraushInaro.a~NgAni sutaM cha priyamaurasam .brAhmaNArthamupAkR^itya nAkapR^iShThamito gataH/pratardanaH kAshipatiH



pradAya nayane svake ,brAhmaNayAtulAM kIrtimiha chAmutra chAshnute /20 divyamaShTashalAkaM tu  
sauvarNaM paramarddhimat ,ChatraM devAvR^idho dattvA sarAShTro.abhyagamaddivam /  
sAMkR^itishcha tathA.a.atreyaH shiShyebhyo brahma nirguNam .upadishya mahAteja gato  
lokAnanuttamAn/ ambarISho gavAM dattvA brAhmaNebhyaH pratApavAn, arbudAni dashaikaM cha  
sarAShTro.abhyagamaddivam/ sAvitrI kuNDale divye sharIraM janamejayaH .brAhmaNArthe parityajya  
jagmaturlokamuttamam/ sarvaratnaM vR^iShAdarviruyvanAshvaH priyAH striyaH .ramyamAvasathaM  
chaiva dattvAmuM lokamAsthitaH/25 nimI rAShTraM cha vaideho jAmadagnyo vasuMdharaM .  
brAhmaNebhyo dadau chApi gayashchorvI sapattanAm/ avarShati cha parjanya sarvabhUtAni  
bhUtakR^ita .vasiShTho jIvayAmAsa prajApatiriva prajAH/ karaMdharmasya putrastu maruto  
nR^ipatistathA .kanyAma~Ngirase dattvA divamAshu jagAma ha/ brahmadattashcha pA~nchAlyo rAJA  
buddhimatAM varaH .nidhiM sha~NkhaM dvijAgryebhyo dattvA lokAnavAptavAn / rAJA  
mitrasahashchApi vasiShThAya mahAtmane .madayantIM priyAM dattvA tayA saha divaM gataH /30  
sahasrajichcha rAJarShiH prANAniMShTANmahAyashAH ,brAhmaNArthaM parityajya gato  
lokAnanuttamAn/sarvakAmaishcha saMpUrNaM dattvA veshma hiraNmayam .mudgalAya gataH  
svargaM shatadyumno mahIpatiH / nAmna cha dyutimAnnAma sAlvarAJaH pratApavAn .  
dattvA rAJyamR^ichIkAya gato lokAnanuttamAn/ lomapaDashcha rAJarShiH shAntAM dattvA sutAM  
prabhuH .R^ishyashR^i~NgAya vipulaiH sarvakAmairayujyata/ madirAshvashcha rAJarShirdattvA  
kanyAM sumadhyamAm .hiraNyahastAya gato lokAndevairabhiShTutAn / 35 dattvA shatasahasraM tu  
gavAM rAJa prasenajit .savatsAnAM mahAteja gato lokAnanuttamAn/ ete chAnye cha bahavo dAnena  
tapasaiva cha .mahAtmAno gataH svargaM shiShTatmAno jitendriyAH / teShAM pratiShThita  
kIrtiryAvatsthAsyati medinI .dAnayaj~naprajAsargairete hi divamApnuvan /

Veda Vyasa addressed his son Shuka Muni about Brahmanaas even from their ‘ jaata karma’ to  
‘samaavartana’ samskaara and till their ‘veda vidya paarangatya’ and ‘samuchita dakshina pradaana’.

[Explanation on 1. Jaatakarma and 2. Samaavarta as per Dharma Sindhu

#### 1. Jaatakarma:

‘ The father of the newly arrived Putra / Putri may sight the face by avoiding Moola, Jyeshtha and such  
othe Vyatipaataas and greet the Elders of the family and take an auspicious bath in normal water of room  
temperature wearing Suvarna preferably in the early night. If the Dushta Nakshatraas like Moola ,  
Jyeshtha etc. occur at that time, then the Snaana be performed without sighting the face of the child. In  
case the husband is away then the first information of the delivery should be followed by the Snaana for  
Shuddhi without touching the objects in the surroundings. As the Snaana is over and by that time the  
Naabhi Sutra is cut, the mother is about to breast-feed the new born being seated on her thigh, then the  
father would make the Sankalpa: Asya Kumaarasya garbhaamu paana janitha dosha nibharhanaayur  
medhaa vridhi beeja garbha samudbhavaino nibarhana dwaaraa Shri Parameshwara preetyartham  
Jaata karma karishye tadaadoucha Swasti Punyaah vaachanam Maatrakaa pujanamcha karishye/  
Hiranyena Putra janma nimiththakam Jaata karmaagancha Naandhi Shraadham tantrena karishye/ After  
this Sankalpa, the proceedings of the Jata Karma would be as per their own Kulaachaara, daanas be  
tendered to Brahmanas and puja be preformed to the Kula Jyotisha to ascertain the Janma  
Lagna,Shubhaashubha Graha Nirnaya and the procedure of Dhushta Graha Shaanti Vivarana and  
Nivaarana. The necessary arrangements for Graha Shaanti be decided by way of Graha- Mantra-Japa-

homa daanaas. Then the Naabhi is cut, dripped in water with gold and let the mother continue the breast feed of the 'Putra'; *incidentally the word Putra includes Putri also as clarified in relevant Mantra.* Subsequently the Karta would make the Sankalpa: *Jaata karmaanga homam karishye!* Then Loukikaagni is installed and homaas are offered in ghee addressing Agni, Indra, Prajapati, Vishwa Devataas and Brahma. The rest of the Karya krama is performed as per one's own house hold traditions. *Atra sarvatra jaata karmar naamakarmaadou mukhya kaalaatikramey Gurvadyasta rahitey Shubha Nakshatraadou Jaatakramaadikam kaaryam/ (In the event of not being able to perform at the correct timing as described above, then Jaata Karmaa and other Namakaranaadi Karyaas be done when Guru and other Shubha Grahas are predominant).* The Jata Karma Nakshatraas are: Rohini, Uttara, Uttaraashaadha, Uttaraabhadra, Ashwini, Hasta, Pushya, Anuraadha, Revati, Mriashira, Chitta, Shravana, Dhanisdhtha, Shatabhishak, Swaati and Punarvasu; these Nakshatraas are Rikta Tithis. Excepting Pravatithis the other Tithis. Excepting Tuesday and Saturdays all other days are without bhatdraa- vaidhrutyaadis and of Sukendra Lagnaas and hence are propitious .

## 2. Samaavartana:

The word Samavartana basically means taking Snaana after securing the blessing and instruction of Guru; hence the origin of the word **Snaataka**; this is done after providing compensations to the Guru in the form of Bhumi, Gold, Cow, horse, umbrella, foot wear, minumum three Vastras, foodgrains and vegetables. It is said that each Akshara or Alphabet learnt from Guru needs to be paid for by way of redemption of indebtedness to the Guru. A Snaatak is considered so in three ways: Vidya Snaataka, Vrata Snaataka and Paripurna Snaataka. A student who learns from his Guru in a Gurukula by twelve years is a Vidya Snaataka; he who assumes the Upanayana Diksha, Savitri Vrata Diksha and Vedadyayana for twelve years is a Vidya-Vrata Dikshobhaya Snaataka; finally a person who not only spends far more than twelve years with his Guru for Vedaadhyayana, Vratas, Sandyhagni Karayas, Bhikshaatanaadi Brahma charyaacharana, Sarva Srotriyaacharana, and Vivahaadi Grihasta Dharmaanucharana like Ritu kaala Bharyaa gamana, and observance of sarva grihastadharmaas is a Sampurna Snaataka. Samaavartana Kaala Nirnaya: Samvartana is a post-Upanayana Kaala Karya; this needs to be therefore forbidden on Anadhyaaya-Pradosha Kaala, Mangal Shani Vaaraas, Dakshinaayana- and Pousha-Ashaadhas. Thus apart from the Riktaatraya, Purnima-Amavasya-Pratipaada Tithis, last three Tithis of Shukla Paksha, the complete Krishna Paksha, Guru-Shukraastamadaadi kaalaas, Dinaksahya Bhadra Vyatipaata doshas etc, the kaala Nirnaya is to be made on any other Shubha Kaalaas are propitious for the Samvartana Kaala. To execute the Samaavartanaadhikaara Pradhana Homa, the Shubha Nakshatras are Pushya, Punarvasu, Mrigaseerha, Revati, Hasta, Anuradha, Uttara, Uttaraashaadha, Uttaraabhadra, Rohini, Shravana, Vishakha, Chitra and Jyeshtha. Then the Sankalpa has to be made by the Brahmachaari as follows: *Mama Brahmacharya lopa janita Sambhaavita Sakala Dosha Parihaara dwaaraa Samaavartanaadhikaara praaptyaa Shri Parameshwara preetyartham Aajya homa purvakam Krucchatrayamaacharishye/* After the Sankalpa since Kuucchaatraya Vrata is being initiated, Agni Pratishtha be done and after *Chakshusi Aajyena*, Four Aajyaahutis be done mainly to Agni-Vaayu and Surya , besides one Aajya each to Agni-Prithivi and Maha Devata; Vaya-Antarisha and Maha Devata; Aditya-Dyuevata/ Ashwini Kumaras; Chandra-Nakshatra- Dikpalaka and Maha Devata ; and to the Eight-some of *Agnim Dwirvibhaavasum Shata Kratum Vasum Agnim Vaayum Suryam Prajaapatim/* The finale Mantraayukta Aajyaas be executed as per the Procedure and Prayaschitta Prayoga be completed before the Samavartana Sankalpa be made by the Brahmachari Vatu himself addressing the Parents if alive and perform Naandi Shraadhha before the Snaataka Vrata. The do's and don't's of the Snaataka Vrataas includethe following: There should be no Snaana without 'Shastra Vidhi kaarana'; no sleep in nudity excepting Stree sangama kaala; no running and jumping in rains; no mounting of trees; no getting into water wells; no swimming across rivers or water-bodies by hands; no act tending to risk in general and so on. Besides the must-do's include Nitya Yagnopaveeta dharana; Nitya dharana of Jalayuka kamadalu, Chhatra; Shira Vastra; paada raksha ,

Suvarna Kundala, Dharbha Mushti, Nityaadhyana-parata; Anaacharana of eka bhojana and eka paatra with Bharya; Nitya Bhojana to three or five Vipraas and Atithi Seva overnight. The Brahma chaari would resolve as follows: *Shuklaambara dharassaam Sugandhi Priya darshana –ssyaam, Vibhave sati Jeernavaasaa malavadwaasaascha na shyaam, Raktam Vaasah shareera -peedaavaham vaa vastram na dharayishye/* (I shall wear clean, white and scented robes with good smell; with the aquisition of some wealth I shal discard uncouth and torn clothes; shall not wear red clothes as they disturb my mental peace); except those of my Guru's I shall never wear other's clothes, jewellery and maalas; shall never wear other's yagnopaveetas and footwear; shall never see the shadow in water; shall not teach to a Shudra about gyan, dharma, vrata as these indeed are worthy of Upadesha; shall not offer my Ucchishta Bhojan nor the remainder of homa sesha prasaada to a low class person even a house maid or male helper; shall never stand in well water and perform 'Aachamana' as there might be a blemish while doing so in running water; shall not perform Aachamana by the water brought by another person; shall never try to clean one foot with another foot of my own; shall never move about with a hidden head in the day time; shall never take my food or greet another person with my footwear on; shall never draw or drag a chair or bench with my feet; shall try to perform only that many Vratas which I could perform properly; in case deficiencies are noticed in the conduct of Vratas that I perform, I shall observe Upavasa one day but if the deficiencies occur to my wanton negligence then I shall observe Upavasa for three days; and shall provide food for atleast three Brahmanas at each of my own meal). ]

Pursuant to 'Upanayana' the Brahmana baalaka should proceed to 'guru shushrusa and samasta vedaadyayana, guru runa utkrana and the yagjna vettaa balaka' after samaavartana then step by would enter the grihasta ashrama and subsequently the further ashramaas of vaanaprastha and sanyaasa.

*gR^ihasthastveSha dharmANAM sarveShAM mUlamuchyate .yatra pakvakaShAyo hi dAntaH sarvatra sidhyati/ prajAvAnshrotriyo yajvA mukta eva R^iNaistribhiH .athAnyAnAshramAnpashchAtpUto gachCheta karmabhiH/ yatpR^ithivyAM puNyatamaM vidyAtsthAnaM tadAvaset .yateta tasminprAmANyaM gantuM yashasi chottame / tapasA vaH sumahatA vidyAnAM pAraNena vA .ijyayA vA pradAnairvA viprANAM vardhate yashaH/ yAvadasya bhavatyasminkIrtirloke yashaskarI . tAvatpuNyakR^itA.NllokAnanantAn puruSho.ashnute/10.adhyApyedadhIyIta yAjayeta yajeta vA .na vR^ithA pratigR^ihNIyAnna cha dadyAtkathaMchana/*

Grihastaashrama is stated as the 'dharma moolaka' and passing through that 'key' stage one could clear off his 'antahkarana' of 'raagaadi dosha paripakvata' and only the 'jitendriya purushaas' might achieve 'sarvatra siddhi prapti'. The grihasta purushaas are stated to be discharged from 'trividha runa vimukti' viz. Pitru runa, Rishi runa by way of Vedaadhyayana, and Deva runa by yagjnaanushtana. And then become eligible for the subsequent ashramaas of Vanaprastha and Sanyaasa. What ever be the place on earth be sought as worthy of stay be chosen for tapasya-vidyaadhyayana - yajgna kaaryaas-and daanaas and keerti pratishthaas and sukha soukhya kaaranaas. To sadbrahmanaas the shatkarma yukta sanmargaas are felt essential viz. adhyayana- adhyaapana, yajana-yaajana - anuchita pratigriha swaakaara karana and vyadha daana.

*yAjyataH shiShyato vA.api kanyAyA vA dhanaM mahat , yadyAgachChedya -jeddadyA - nnaiko.ashnIyAtkathaMchana /gR^ihamAvasato hyasya nAnyatIrthamudAhR^itam . devarShipitR^igurvarthaM vR^iddhAturabubhukShatAm /antarhitAbhitaptAnAM yathAshakti bubhUShatAm .dravyANAmatishaktyA.api deyameShAM kR^itAdapi /arhatAmanurUpANAM nAdeyaM hyasti kiMchana .uchchaiH shravasamapyakShaM kAshyapAya mahAtmane .dattvA jagAma prahlAdo lokAndevairabhiShTutAn /*

A brahmana should refrain enjoying the ‘adhika dhana prapti’ from one’s yajamaana or a shishya or by way of kanyaashulka excepting utilising for yajna kaaraas-daana prakriyaas but certainly not for ‘swayam sukha prapti’. Grihasta brahmanas could accept ‘prati grahanaas’ or acceptances for the offerings to devaas-rishis- gurus-vriddhajanaas-rogis-or the hungry poor ; but be this well noted that the prati grahanaas be not for self enjoyments. Daana saardhakata be realised to those daridra manushyas who seek to hide their poverty out of shame or to those would be seeking to spend for deva kaaryaas or for paaramaardhika vishayaas or to well deserved ‘sadbrahmanas’ in any case.

Maha vrata dhaari ‘Raja Satyasandha’ had even at the cost of his own life saved a brahmanotthama’s life and had expectedly attained ‘swargalokaprapti.’ Samsriti putra ‘Raja Rati Deva’ having donated sheetoshna jalaas’ to Vasihtha Maharshi as of life providing need of urgency and attained swargaprapti. Atrivamshaja ‘Raja Indradamana’ too was exemplary in ‘maha dhana daanaa’ to yogya brahmanas and secured ‘akshaya loka prapti’. Usheenara Putra ‘Shibichakravarti’ donated his own flesh and of his son’s flesh too and secured swargalokaprapti. Kashi ‘Raja Pratirdana’ had donated both of his eyes to a pandita brahmana and secured ‘iha loka keerti and paralokottara uttama loka bhoga’. ‘Raja Devavridha’ had inspired all his praja and gave a priceless ‘ashta shaalaka yukta suvarna chhatra daana’ and secured swargaloka prapti along with his prajaas. Atri vamshopanna Maha Tejasvi ‘Saamkriti’ having exhausted himself providing his upadesha to his ‘shishya brindaas’ about ‘nirguna brahma tatva’ and attained uttama loka prapti. ‘Raja Ambareesha’ made a spectacular number of billion plus as of godaana to pandita brahmanaas and along with his ‘desha vaasis’ too had attained swarga prapti. ‘Sati Savitri’ had made ‘divya kundala daana’ and Raja Janamejaya had made shareera parityaaga for the sake of Viprottamaas and in both of their cases they had accomplished swarga prapti. Videha ‘Raja Nimi’ had donated his samrajya to Jamadagni nandana Parashuraama while ‘Raja Gaya’ donated his sampurna hridaya purvaka daanaas to uttama bhutala samrajya. Once, ‘Maharshi Vasishtha’ had even assumed the duty of a Prajapati and bestowed sampurna ‘prajaa jeevana daana’. Karandhama putra ‘Raja Marutta’ had performed kanyaa daana to Maharshi Angeerasa and attained swarga prapti. Panchala ‘Raja Brahmadatta’ having given away a ‘shanka nidhi daana’ to an uttama brahmana and got ‘punya loka prapti’. ‘Raja Mitrasaha’ having donated away his dear queen Madayanti to Vasishtha and attained swarga prapti along with the queen. ‘Rajarshi Sahasrajit’ had sacrificed his life for the sake of a brahmana and in return secured uttama loka prapti. ‘Maha Raja Shataghnu’ and constructed a suvarna bhavana daana to Mudgala brahmana and got swarga prapti in return. Prataapi Shalva Raja Dyutimaan donated his entire Rajya to Rucheeka and got swargaprapti instead. Rajarshi Lomapaada gave away his daughter Shanta to Rishyashringa Muni the usherer of rains to drought kingdoms. Also Rajarshi Madiraashva Hiranyahasta having donated his sundari kanya to a viprotthama got swarga prapti. Thus several Raja - Rajarshis be noted for having successfully made sacrificial daana prakriyaas to uttama brahmanas and maharshis were facilitated swargaadi uttaama loka praptis.

## **Chapter Two on ‘Brahmana kartavya pratipaadana’ and the ways and means of crossing across ‘Kaala Rupa Maha Nadi’ - The fundamental Dharma Sutras as taught by Veda Vyasa to Shuka Maha Muni be as of the quintessence of Sanaatana Brahmana Dharmaas**

*vyAsa uvAcha: trayIM vidyAmavekSheta vedepUttamatAM gataH, R^iksAmavarNAkSharato yajuSho.atharvaNastathA/[tiShThatyeteShu bhagavAnShaTsu karmasu saMsthitaH.] vedavAdeShu kushalA hyadhyAtmakushalAshcha ye/ satvavanto mahAbhAgAH pashyanti prabhavApyayau,*

evaM dharmeNa varteta kriyAH shiShTavadAcharet/ asaMrodhena bhUtAnAM vR<sup>^</sup>ittiM lipseta vai dvijaH.sadbhya Agatavij~nAnaH shiShTaH shAstravichakShaNah/svadharmeNa kriyA loke kurvANaH so.apyasa~NkaraH,tiShThate teShu gR<sup>^</sup>ihavAnShaTsu karmasu sa dvijaH/ 5 pa~nchabhiH satataM yaj~naiH shraddadhAno yajeta cha, dhR<sup>^</sup>itimAnapramattashcha dAnto dharmavidAtmavAn, vItaharShamadakrodho brAhmaNo nAvasIdati/ dAnamadhyayanaM yaj~nastapo hrIrArjavaM damaH . etairvivardhate tejaH pApmAnaM chApakarShati/ dhUtApma cha medhAvI laghvAhAro jitendriyaH . kAmakrodhau vashe kR<sup>^</sup>itvA ninIShedbrahmaNaH padam/ agnIMshcha brAhmaNAMshchArcheddevatAH praNameta cha,varjayedushatIM vAchaM hiMsAM chAdharmasaMhitAm/) eShA pUrvatarA vR<sup>^</sup>ittirbrAhmaNasya vidhIyate, j~nAnAgamena karmaNi kurvankarmasu siddhyati/10 pa~nchendriyajalam ghorAM lobhakUIAM sudustarAm .manyupa~NkAmanAdhR<sup>^</sup>iShyAM nadIM tarati buddhimAn/ kAlamabhyudyataM pashyennityamatyantamohanam / mahatA vidhidR<sup>^</sup>iShTena balinA.apratighAtinA, svabhAvasrotasA vR<sup>^</sup>ittamuhyate satataM jagat/ kAlodakena mahatA varShAvartena saMtataM .mAsormiNartuvegena pakSholapatR<sup>^</sup>iNena cha/ nirmaShonmeShaphenena ahorAtrajavena cha, kAmagrAheNa ghoreNa vedayaj~naplavena cha/ 15 DharmadvIpena bhUtAnAM chArthakAmaraveNa cha, R<sup>^</sup>itavA~NbhookShatIreNa vihiMsAtaruvAhinA/ yugahradaughamadhyena brahmaprAyabhavena cha, dhAtrA sR<sup>^</sup>iShTani bhUtAni kR<sup>^</sup>iShyante yamasAdanam /etat praj~nAmayairdhIrA nistaranti manIShiNaH, plavairaplavavanto hi kiM kariShyantyachetasaH/ upapannaM hi yatprAj~no nistarennetarO janaH .dUrato guNadoShau hi prAj~naH sarvatra pashyati/ saMshayAttu sa kAmAtmA chalachitto.alpachetanaH .aprAj~no na taratyenaM yo hyAste na sa gachChati/20 aplavo hi mahAdoShaM muhyamAno na gachChati ,kAmagrAhagR<sup>^</sup>ihItasya j~nAnamapyasya na plavaH/ tasmAdunmajjanasyArthe prayateta vichakShaNah .etadunmajjanaM tasya yadayaM brAhmaNo bhavet/ tryavadAte kule jAtastrisAMdehastrikarmakR<sup>^</sup>it .tasmAdunmajjanaM tiShThet praj~nayA nistaredyathA/ saMskR<sup>^</sup>itasya hi dAntasya niyatasya yatAtmanaH .prAj~nasyAnantarA siddhiriha loke paratra cha/ varteta teShu gR<sup>^</sup>ihavAna -krudhyannanasUyakaH .pa~nchabhiH satataM yaj~nairvighasAshI yajeta cha. 25 satAM dharmeNa varteta kriyAM shiShTavadAcharet .asaMrodhena lokasya vR<sup>^</sup>ittiM lipsedagarhitAm /shrutavij~nAnatattvaj~naH shiShTACHAravichakShaNah,svadharmeNa kriyAvAMshcha karmaNA so.apyasaMkaraH / kriyAvA~nshraddadhAno kahi dAntaH prAyo.anasUyakaH , dhamArdharma -visheShaj~naH sarvaM tarati dustaram/dhR<sup>^</sup>itimAnapramattashcha dAnto dharmavidAtmavAn .vItaharShamadakrodho brAhmaNo nAvasIdati/eShA purAtanI vR<sup>^</sup>ittirbrAhmaNasya vidhIyate .j~nAnavR<sup>^</sup>iddhyaiva karmaNi kurvansarvatra sidhyati/30 adharmaM dharmakAmo hi karoti hyavichakShaNah .dharmaM vA dharmasaMkAshA shochanniva karoti saH / dharmam karomIti karotyadharma madharmakAmashcha karoti dharmam ,ubhe bAlaH karmaNI na prajAnam saMjAyate mriyate chApi dehI/

Veda Vyasa addressed his son Shuka Muni that Brahmanaas be required of fully digesting the Maha Veda Vidya viz. Pranava comprising the Three Eternal and Everlasting Akshara Traya: A-U-M. This Pranava Vidya Chintana be the ever guiding life boat in the ‘samsaara sagara’. There besides the Chaturvedaas of Rik-Yajur-Saamas and the Shadvedangas of Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha be learnt and practised as of ‘mantra swara vyanjanaanukta pathana’ as the vedic vidhis of yajana- yaajana; adhyayana-adhyaapanana, daana -pratigraha Shat Karmaas are rooted to the Dharma Bhagavan.

[Explanation on 1. Chatur Vedas- 2. Pranava AUM vide Upanishads of Chhandogya- Prashna- Taittereeya- Mundaka-Mandukya- Atharvana Upanishads and Bhagavad Gita

**1. Chatur Vedas:** Originally there was only one Unique Veda from the face of Lord Brahma but Vyasa Maharshi felt that the Single Veda covering all the aspects of Existence would be difficult to absorb by the successive generations and hence facilitated the division into Chatur Vedas viz. Rik-Yajur-Saama-Atharvana. Vedas are the beacon lights to search the ways and means to achieve the 'Purusharthas' of Dharma, Artha, Kama and Moksha. The four Vedas viz. Rig, Yajur, Saama and Atharva Vedas put together are stated to total one lakh Mantras. Rigveda contains two distinct 'Shaakhaas' or branches, viz. 'Sankhyayana' and 'Ashvala -ayana' and together contains one thousand Mantras, while Rigvediya Brahmana Bhhaga contains two thousand Mantras. Maharshis like Shri Krishna Dwaipayana took Rigveda as 'Pramana' (Standard) Veda. Yajur Veda contains nineteen thousand Mantras. Of these, the Brahmana Grandhas have one thousand Mantras and the Shaakhas have one thousand six hundred and eight Mantras. In Yajurveda the main Shaakhaas are 'Kanvi', 'Maadhyandini', 'Kathi', 'Maadhya Kathi', 'Maitraayani', 'Taittiriya' and 'Vaishampayani'. Saama Veda has two main Shakhas viz. 'Kouthuma' and 'Aatharvaayani' or Raamaayaniya' and these contain 'Veda', 'Aaranyaka', 'Uktha' and 'Vuuh' 'Gaanaas' or Verses. Saama Veda has nine thousand four hundred twenty five Mantras-all stated to be related to Brahma. Atharva Veda has Rishi-oriented Shaakhaas like Sumantu, Jaajali, Shlokaayani, Shounaka, Pippalaad and Munjakesha. These contain sixteen thousand Mantras and hundred 'Upanishads'. The Shaakha differentiation of Vedas and of Itihaasaas and Puraanas was stated to have been done by Vishnu Himself and were of Vishnu Swarupa. Vyaasa preached Puranas to Lomaharshana and to Suta by way of 'Purana Pravachana'. The main 'Sishyas' of Vyasa were Sumati, Agnivarcha, Shimshapaayan, Kritavrata and Saavarni. Shimshapaayan and others were engaged in constructing 'Samhitaas'. (Source: Agni Purana) Vishnu Purana explains in detail about Veda Vriksha, Veda Vyaasas, Veda vibhajana, Vedangas and Purana, Vidyas. 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, Parasara 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. **Rig Veda Shakha:** As prompted by Lord Brahma, Mahatma Krishna Dwaipaayana Vyasa took the assistance of four of his disciples to fully assimilate the Totality of the Single Veda and entrusted the task to Maha Munis viz. Paila in regard to Rig Veda, Vaishampayana to Yajur Veda, Jaimini to Saama Veda and Sumantu to Atharva Veda; besides Vyasa entrusted the task of Itihasas and Puranas to Maha Muni Lomaharshana. In the days of yore, there was only Yajur Veda and that was divided as four Vedas on the basis of 'Yagna-anushthana Vyavasta' or the Procedures of Performing Yagnas and the Chyatur

hotra Vidhi was as follows: Yajur Veda Vidhi by Adhvaryu, Ruk Veda Vidhi by Hota, Sama Veda Vidhi by Udgata and Atharva Veda Karma by Brahma. Subsequently, Vyasa did the editing of Ruk and Yajur Vedas and part-scripting of Sama Veda; through Atharva Veda, Vyasa then established the Raja Karma and Brahmatwa. Thus Vyasa had done the distribution of the Chatur Vedas in the form of Four Veda Vrikshas from the Maha Veda Vriksha. As regards the Rig Veda Vriksha, Maharshi Paila divided this Veda into two Shaakhaas and made his Sishyas Indraprimiti and Bashkala responsible to read them. Bashkala made further division into four Upa Shaakhaas which in turn were subdivided among four further Sishyas viz. Bodhya, Agni maadhak, Yajnyavalkya and Parashara (ie the present Purana Karta of Vishnu Purana). Further on, Indraprimiti taught his son Manduka Muni. In this Parampara (link) of Sishya-Prasishyaas, Shakalya Veda Mitra scripted Samhitaas or Annotations and sub divided the same among five further sub-branches and taught these to Mudgala, Gomukha, Vaatsya and Shaaliya. Yet another of his pupils called Shakapurna prepared three Veda Samhitas and a fourth Grandha on 'Nirukta'. And thus the Sishyas carried on the Samhitas further. Yajur Veda Shakha: Maharshi Vaishampayana who was entrusted Yajur Veda by Veda Vyasa converted the Shakha into a Tree which got twenty seven Shakhas. One of the most intelligent Sishyas of the Maharshi was called Yagnavalkya. Once the Guru could not to reach a Meet of all the co-Students at an appointed time and date failing which the punishment was to be Brahma hatya pataka; the Guru and requested his Sishyas to perform a Vrata as an atonement. But the egoistic Yagnavalkya boasted that he alone was enough to perform the Vrata and the enraged Vaishampayana cursed Yagnavalkya and asked him to vomit whatever was learnt by him since he talked as though he was Supreme and others were useless! Yagnavalkya apologised no doubt but Guru did not relent; although the former said that he himself could do the Vrata out of veneration and devotion to his Guru but did not out of arrogance nor out of spite for his co-students! Any way, Yagnavalkya pulled out Yajurveda in the form of a blood-stained Murti and left the Guru. The Sishyas consumed the remains of what Yagnavalkya vomitted by assuming the forms of 'Tithiris' or partridges and hence that part of Veda is called Tithiriya! Yagnavalkya then extolled Surya Deva stating: *Namassavitrey dwaaraaya Mukteyramita tejasey, Rugyajussaama bhutaaya Trayee dhaamney cha tey Namah*---and as the latter appeared before the Muni in the form of an 'Ashvya' horse and bestowed to him the Yajur Veda in Vajapa / form thus called Vajapa Yajur Veda, which even Vaishampayana was not conversant with! (*Yaagnyavalkyastadaa praaha pranipaty Divaakaram, Yajumshi taani mey dehi yaani santi na mey Gurou!*) The Vaaja Shrutis that Kanva and other Maharshis realised were of as many as fifteen Shaakhaas which indeed were of Yagna-alkya's own 'Pravritti' or distinction. Saama Veda Shaakha: Jaimini's son Sumantu and his son Sukarma dealt with one each of the branches of Sama Veda. Then Sukarma made thousand sub branches of Sama Veda and taught some to Kausalya Hiranya Nabha and the rest to another Sishya named Paushpanji. Hiranyanabha had five hundred Sishyas and they learnt Udeechya Saamaga. Hiranya naabha also propagated Praachya Saamaga. Paushpanji had four main Sishyas viz. Lokaakshi, Naudhami, Kakshivaan and Laangali and these and their next generations popularised their own Samhitas. Hiranyanabha's yet another disciple Maha Muni Kriti and his pupils taught twenty four Samhitaas further. Atharva Veda Shaakha: Sumantu Muni taught Atharva Veda to his pupil Kabandha and the latter taught one branch of Atharva Veda to each to Deva darsha and Patthya. Deva Darsha's sishyas were Megha, Brahmabali, Shaulkaayani and Pippala. Patthya's students were Jaabaali, Kumudaadi and Shounaka and they were responsible to segregate Samhitaas. Shounaka sub-divided his Samhitas to Vibhru and Saindhava. The latter's sishya Munjikesha further distributed his Samhitaas into five Kalpaas named Nakshatra Kalpa, Veda Kalpa, Samhita Kalpa, Angirasa Kalpa and Shanti Kalpa; it is stated that the 'Ruchaas' or Hymns of these Kalpaas are among the popular Vikalpas. Puranas: Purana

Visharada Veda Vyasa made a format of various Purana Samhitas viz. Akhayana, Upaakhyaana, Gaathaa, and Kalpa Shuddhi. Lomaharshana Suta was the most acclaimed Sishya whom Vyasa made him study in depth. Suta's pupils were Sumati, Agnivarcha, Mitraayu, Shaamsapaayana, Akrutavarna, and Saavarni; Lomaharshana construed his works on their Samhitas. Parashara Maharshi stated that the Vishnu Purana Samhitaas were scripted on these bases. Among the Eighteen Puranas the foremost was stated to be Brahma Purana, followed by Paadmya, Vaishnava, Shaiva, Bhagavata, Naaradeeya, Markandeya, Agneya, Bhavishyata, Brahma Vaivarta, Lainga, Vaaraaha, Skanda, Vaamana, Kourma, Maatsya, Gaaruda, and Brahmanda Purana. Munis scripted several Upa-Puranaas too. Among all these, descriptions were invariably made about Srishti, Pralaya, Devataadi Vamshaas, Manvantaraas, Raja Vamsha Charitraas and so on. Sarga, Prati Sarga, Vamsha, and Manvantaraadi varnanaas are invariably covered in the Works of Vaishnava Orientation. Vidyas: Maharshi Parashara enumerated fourteen Vidyas viz. Shat Vedangas, Four Vedas, Meemaamsa, Nyaya, Puraana and Dharma Shastra. In addition four more main Vidyas were to be included viz. Ayurveda, Dhanurveda, Gandhrva, and Artha Shastra. Among Rishis, there are three major categories viz. Brahmarshis, Devarshis and Rajarshis.

## 2. On AUM vide Upanishads of Chhandogya- Prashna-Taittereeya- Mundaka-Mandukyaas- Atharvana Upanishads and Bhagava Gita

Chhandogya Upanishad -I.i.1- is devoted to Om the First ever sound of Anirvachaneeya Vedas expressed in Udgita explaining Universal Creation, Scriptures, Meditation, Rites and so on extolling the Reality signifying the Supreme Paramatma as reflected in Antaratma the Self! It says: *Omityedat aksharam Udgitam upaaseeta, Om iti hrid gaayati tasyop vyaakhyaanam/* or even as 'Udgita' or the chant of the Supreme signifies OM emphasising that very word as the essence of Reality or the Truth, Upanishads underline the proximity and the symbolic expression of Patamatma. The following verses describe that of the several entities of Creation, Earth is of importance, from Earth water is of fundamental nature; herbs and plants yielding food is imperative, human body is the basis, the organ of speech is of vital, from the vocal origin are the Rig-Saama /Udgita mantras and thus the expression of OM is of quintessence. Udgita, being the foremost of the Lord's Creation, is stated as the core of the essentials. As the organ of Speech is Rigveda, Praana is Saama Veda, and Om is Udgita, the synthesis of Vaak and Praana or of Speech and the Vital Force. The pair of Vaak and Praana as also of Rik and Saama do fulfill each other's wishes thus the word Om fulfills the desires of male-female couples. This syllable of OM itself provides content of material and spiritual fulfillment and hence 'Pranava' or the expression of Om is the great aspirations of 'iham' and 'param' or the best of both the worlds. All the Vedic Rites are initiated by the utterance of OM; even as the Adharyu or the Initiator initiates the chants of the hymns in favour of targetting at Devas, while the Udgita sings in commendation of the Rites as instructed for worship of OM itself signified by Vedas. Even if the Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation the result would not be any less, but however, if coupled with the knowledge and import of what OM is all about, naturally the effect would be fuller; the Rites performed with Vidya or knowledge, coupled with 'Shraddha' or Conviction and Upanishada' or Deep Meditation would lead to instant fruits'.

Prashnopanishad vide V.6-7 stanzas are quoted: V.3-5) *Sa yadi eka mantram abhidhaayeeta, sa tenaiva samveditastura jagatyaam abhisampadyate; tam Richo manushyaolak upanayante, sa tatra tapasaa bhahmacharyena shraddhayaa sampanno mahimaanam anubhavati// Atha yadi dvimaatrena manasi sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya*



*punaraavarte// yah punaretam trimaatrena Om iti ethenaiva- aksharena param purusham abhidhyaa - yeeta, sa tejasi Surye sampannah; adhaa paadodaras-tvachaa vinirmuktah sa saamabhir unneeyate brahma lokam, sa etasmaaj jeevaghanaatparaatparam purishayam purusham eekshate: tad eatou shokam bhavet//* (Even if one does not fully realise the true import of the Single word OM nor comprehend the constitution and basis of it, by one's thought and partial meditation of it should enlighten the person concerned and ensure the attainment of birth next on earth. Rik Veda Mantras ensure human birth, and that gives ample possibilities of 'tapasaa brahmacharyena shraddhayaa' or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. 'U' signifying the mind as also the relevant Yajur Veda would elevate a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable 'M' of the word OM to 'Param Purusham' or Hiranyagarbha Brahma then, one would get unified with and identified by Surya Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its skin, then the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme). Further: Omkaara contains 'chatush paada' or four feet, 'tri sthaana' or three places, and 'pancha devata' or five Gods; indeed if one is not aware of the meaning and status is not worthy of being a 'dwija' especially a brahmana! Omkara comprises 'ashtaangaas' or eight limbs viz: Vishva, Taijasa, Paagjna, Pratyagaatma relevant to Ishvara Bhagavan; and further 'Chatur Maha Swarupas' Virat Swarupa- Hiranyagarbha; then Avyaakrita or Maya; and ultimately Paramatma! Omkaara is also 'Chatush Paada' or four feet viz. Akaara-Ukaara-Makaara- 'Ardha Maatra'! AUM also comprises 'Tri sthaanas' viz. Jagrata avastha- Swapnaavastha-Sushuptayavastha split again into Hridaya the heart-Kantha the neck-and Bhru Madhya or the Center of the forehead. Indeed the paramountcy of OMKARA is described by Smriti- Shrutis severally.

Taittiriya Upanishad vide I.v.1-5 and I.vii.1 is quoted respectively: The purport of the Celestial Symbols of 'Bhurbhuvatsvah mahah': I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanyaa Devataah, Bhuriti vaa ayam lokah, Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the 'Vyahritis' or qualifying features of 'Maha' or Brahma are: 'Bhu' or the Earth, 'Bhuva' or the Intermediate Space, and 'Svaha' is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svah is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahanti/* (The word 'Bhu' connotes Rig Veda, 'Bhuvah' Saama Veda, and 'Svaha' for Yajur Veda while Maha is 'Om' or Brahman. Also 'Bhu' is the 'Praana', 'Bhuvah' is 'Apaana', 'Suvah' is 'Vyana', and 'Mahah' is 'Anna' or food. Thus the 'vyahritis' of Brahman are expressed in four significant viz. Brahman as Tri Lokas of 'Bhurbhavassvah'; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz.

Apana-Vyana-Suvana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.) I.viii. 1: OM is truly symbolic of Paramatma I.viii.1) *Omiti Brahma Omiti Sarvam Omityetad anukritirha sma vaa aapyo shraavatyetraa shraavayanti/ Omiti Saamaani gaayanti, Omshomiti shastraani shamshanti, Omityaradharyuh pratigaram pratigruha -nati/ Omiti Brahma prasouti Omityagnihotram anujaaneeti, Omiti Brahmanah pratyakshan aaha Brahmopaapna vaaneeti Brahmmaivopaapnoti/* (Om is the most distinguishing expression summing up and signifying the Reality yet unknown! It is the Sum of anything and everything even as it is the beginning and the end of Creation, occurring again and again. By the mere sound, the word Pranava is empirical but supplemented with the Supreme, it envelopes the Universe plus more! Hence Om is Brahman. When Priests offer oblations to Agni along with the chanting of relevant mantras to specified Devatas, all the formule and established procedures are practised accordingly: Rig Veda mantras set to tune are the Saamas ie. those that are not so set are the Shastras. The recitation of ‘Saamas’ with Om as in the case of ‘Om Shom’. The priest Adharvu for eg. in charge of Rik mantras seeks permission with the request ‘may we pray!’ and the reply would be : Om, this would please us! In other words: ‘Omitya - dharyuvuh pratigara pratigruhaati’ Thus the permission to perform the Sacrifice is secured with the word OM. When the prayer is thus offered with veneration to attain Brahman then indeed the Karta would attain Brahman for sure! Tittiriya Upanishad vide II.ix amplifies the Parama Rahasyam or the Secret Instruction of Upanishads: *Yato vaacho nivartante apraapya manasaa saha, anaanandam brahmano vidvaan, na bibhethi kutaschaneti/ Etam vaa vaava na tapati kimaham saadhu naakakaravam kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute ubhed hi evaisha aatmaanam sprunute, ya evam veda, ityupanishad/* Once Enlightenment dawns in the mind and thoughts of a person due both to knowledge, constant introspection and ‘Satkarma’ or the cumulative fruits of births and deaths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by Panchendriyas and the mind too, the Great Bliss is within the Self! The person bemoans that through out the perpetual cycle of births-deaths-and births again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than acts of virtue and justice! So far, he has been misdirected to wag the tongue and speech, to perform and witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk wrong lanes to handle evil acts wantonly, to entertain unjust feelings and thoughts in mind and misuse the organs of generation. It is none too late however to search for the Inner Conscience as the reflection of the Supreme atleast now that the object of search is neither on the Skies nor clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, ay, that Itself as That or This! That indeed is the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge rededesignated as the consummation of Bliss! Pranava signifies both the facets of Brahman viz. the ‘Para’ and ‘Apara’ as loosely described as the Inferior and Superior Brahman. OM is thus both the Cause and Effect; yet, it is ‘Apurvah’ or no cause precedes it since It has no origin. It is also ‘anantarah’ and ‘abaahyayah’ It is dimensionless being nothing within and nothing without. Moreover, It is ‘aparam’ and ‘anaparam’ or free from the Inside-Outside features yet like the analogy of lump of salt in water since it is truly homogeneous and consistent.)

Mandukyopanishad: *Omityeyed aksharam idam sarvam tasyopavyaakhyaanam bhutam bhavad bhavishyad iti sarvam omkaara eva yac chaanyat trikaalaateetam tadapi omkaara eva// Sarvam hyetad Brahma, ayam aatmaa Brahma, soyam aatmaa chathushpaat/*

( The most Sacred Word is the exposition of the Universe in totality and the ‘Kaala maana’ or the Past-Present-Future . *Tasya upavyaakhyaanam* or that - Om- is indeed the visual exhibition and elucidation of

the yesterday-today -and tomorrow! *Sarvametaḥ Brahma* or this Om is all about Brahman; *Ayam ātmaa Brahma* or the Self is Brahman too. Obviously thus OM and Brahman and Self are all the same. And this equation has *chatuspād* or four feet or quarters described as Vishva-Taijasa-Prajna and Turiya, all merging in successive stages) namely!

Maandukya VIII- XI: *Soyam ātmaadhyakṣharam aumkāro dhīmaatram paadaa maatraa maatraashchapaadaa ākāra ukāra makāra iti/*

( *Omītyedakṣharam idam Sarvam!* The Singular Word AUM signifying the entirety of Universe and Beyond! The Self is described as the four quarters of Vishvanara, Taijasa, Prajna, and the Atman or the Pure Consciousness; as identified with Bliss. This Word A-U-M is *Ātma-Adhyakṣharam-Adhīmaatram* or symbolic of Atma-the Akshara or the Eternal Syllable of Omkāra-and the Adhīmaatram or the Quintessence of Vedas and the Letters identified with the Vijnana or Knowledge *par excellence* namely!

Maandukya XII-the Ultimate: *Amaatrascha turyo avyavahāryah prapanchopashamah shivodvaita evam Aumkāra ātmaiva samvishati ātmana ātmanam ya evam veda ya evam veda/ Om Shantih, Shantih, Shantih//*

( ‘Amaatrascha turyo’ or the totally integrated and unified Pranava Mantra A-U-M is thus the Grand Finale or the Ultimate Truth comprising all the quarters of the Atman the Self Consciousness viz. Vishvanara-Taijasa-Prajna viz. the Highest and the Fourth State of Turiya; the Absolute Self is Avyavahāryah or beyond experiential or empirical situations, prapanchopashamah or the Finality of Universal Existence or the Limit of Ignorance and Non Reality, Shivaḥ or the Beginnings of Total Auspiciousness, Advaitam or the Realisation of ‘Tādaatmya’ or Non Duality being the merger point of the Vaishvanara being the Totality of All the Units or Reflections of Individual Selves or the Universal Self and the Supreme ie. Ātmana ātmanam eva and the Climactic Merger and Unification! Indeed, OM the Self finally enters that very Self! He who becomes aware of this Self Realisation becomes the Almighty Himself!)

Gaudapada Kaarikas on Maandukya XII -G.K.24-26:

*Omkaaram paadashah Vidyāat paadaa maatraa na shamshayah, Omkaaram paadashah jñātvā na kinchadapi chintayet// Yunjeeta pranavo chetaḥ pranavo Brahma nirbhayaḥ, Pranavo nityayuktasya na bhayaḥ vidhyate kvachit// Pranavo hyaaparam Brahma prāvascha Parah smṛitah, Apurvānantaro baahyaḥ aparāḥ Pranavavyayah//*

(As ‘Omkāra’ is to be realised quarter by quarter or by the designations of Vishva-Taijasa- Praajnya-Turiya as indeed they are all ramifications of the composite Self, there indeed is no other knowledge or its pursuit needed as all the desires and material aspirations are met totally besides the spiritual requirements are fulfilled too. One needs however to concentrate or ‘yunjeeta cheta pranave brahma nirbhayaḥ’ or fix one’s mind in stability on Omkāra the embodiment of Brahman. Then pranavo nityayuktasya na bhayaḥ vidyate kvachit: or Pranava shields and safeguards fear or disasters any where and always.

G.K. 27-29) *Sarvasya Pranavo hyāadirmadhyāntarasthaiva cha, Eva hi Pranavam jñātvā vyāshnute tadanantaram// Pranavam hyeśhvaram vidyāat sarvasya hṛdi samśhitam, Sarva vyāpi namo śhankaram matvā dheero na śhochati// Amaatronantamaatrascha dvitasyopashamah Shivaḥ, Omkāro vidito yena sa munirnetaro janah//*

(OM is ‘sarvasya’ or ‘Ādi-Madhya-Anta’ of the synthesis of the Beginning-Sustenance-Dissolution of the the Universe but yet again is also the antithesis of Life and Death syndrome as ‘Vyaktaavyakta’ phenomenon of Revelation and Non Existence like magic or hallucination. Pranavam Ishvaram vidyat/ or

be it known that Pranava is another manifestation of Paramatma Ishvara; He is right within one's own heart or in the hearts of all the Beings in Srishti as the hearts are the high seats of peceptions, memories, and action-reaction controllers. Indeed that is the place worthy of prayers, supplications, and worship as that Reality is in the Self Itself! Omkaaram sarva vyapinam or is Omni Present; Dheero na shochati! He who realises perfectly being the Truly Enlightened One is never subject to any grief and is ever joyful

AUM is the true reflection of Srishi the Universe. Atharvana Upanishad states: *Sarvaan praanaan paramatmani pranaamayateeti pranavah/* Once Pranava recital is taken up then the 'dehendriya praana mano buddhi' or the body parts, life's energy, the mind and its variationd get sirred up and rejuvenated. *Sarveshaameva mantraanaam Pranavah praanamuchyate/* or Pranava is the very Life's force, and in reverse sense praana is pranava uitself literally! Pranavaadaparam japtvaa kadaa mukto bhavishyati/ or there could be no worship nor puja nor any 'mantra' without AUM! Omkaara comprises A kaara-U kaara-Ma kaara.

Bhagavad Gita sums up vide Chapter 8 stanza 12-13: *Sarva dwaaraani samyamya mano hridi nirudhyacha, murdhnaa dhyaaya -atmanah praanamaasthito yoga dhaaranaam/ Omityekaaksharam Brahma vyaaharan maamausmaran, yah prayaatityajanam deham sayaati Paramaam gatim/* Whosoever is able to control the limbs and senses and stabilise the mind by 'Yoga dhaarana' and concentate one's thoughts and aim at Paramatma by reciting AUM and unite praana the life energy into 'brahma randhra' shal indeed accomplish HIM! Thus Omkaara is like an unfathomable ocean into which all kinds of meditations and worships of various forms of Paramatma merge into and whosoever is steeped into all types of Devas with no barriers of kula- mata-linga-vayo bhedas or differences of caste-faith-sex-age reach the Almighty alone indeed!]

#### Further stanzas of the Chapter

*vedavAdeShu kushala hyadhyAtmakushalAshcha ye/ satvavanto mahAbhAgAH pashyanti prabhavApyayau,evaM dharmeNa varteta kriyAH shiShTavAdAcharet/ asaMrodhena bhUtAnAM vR^ittiM lipseta vai dvijaH.sadbhya Agatavij~nAnaH shiShTaH shAstravichakShaNah/svadharmeNa kriyA loke kurvAnAH so.apyasa~NkaraH,tiShThate teShu gR^ihavAnShaTsu karmasu sa dvijaH/ 5 pa~nchabhiH satataM yaj~naiH shraddadhAno yajeta cha, dhR^itimAnapramattashcha dAnto dharmavidAtmavAn, vItaharShamadakrodho brAhmaNo nAvasIdati/ dAnamadhyayanaM yaj~nastapo hrIrArjavaM damaH .etairvivardhate tejaH pApmAnaM chApakarShati/ dhUtapApmA cha medhAvI laghvAhAro jitendriyaH .kAmakrodhau vashe kR^itvA ninIShedbrahmaNaH padam/*

Those who be of 'Vedapravachana nipunaas'- 'adhyaatma jnaana kushalataas'- 'satvaguna sampanna bhagyashaalis' and 'jagat srishti pralaya vigjnaataas' could be the 'sadaachaara dharmaanukuula sishta paraayanaas.' Uttama Brahmanas be required to carry on their 'jeeva yaana' by 'swadharmaacharna - shistha jana seva- tatva jnaana prapti' and 'shastreeya vyavasthaa nirvahana'. May they be blessed being 'dharmaanukuula kaarya karthaas' and as of the afore mentioned 'shatkarma manovaakkaayakarma nirbharaas' of 'yajana-yaajana - adhyayana- adhyaayapana- daana- pratigrihaas'. Those brahmanas as be freed from excessive impact of 'harsha- mada-moha-krodhaas' would be comparatively less affected in thier emotional control and their sadugunaas such as daana-vedaadhyayana pragjna-tapa-indriya ninyantrananas' would help 'paapa naashana' and sharpen their 'tejo buddhi'. Thus as the dust of sinfulness having been washed away, the buddhimaan brahmanaas ever seek to control their 'kaama

krodhaas’ and with ‘alpaahaaraas’ be able to scale up and up further to step up towards their ‘brahma pada prapti’, sooner than later.

*agnIMshcha brAhmaNAMshchAr- cheddevatAH praNameta cha, varjayedushatIM vAchaM hiMsAM  
chAdharmasaMhitAm/) eShA pUrvatarA vR^ittirbrAhmaNasya vidhIyate, j~nAnAgamena karmaNI  
kurvankarmasu siddhyati/10 pa~nchendriyajalAM ghorAM lobhakULAM sudustarAm  
.manyupa~NkAmanAdhR^iShyAM nadIM tarati buddhimAn/ kAlamabhyudyataM pashyennityam  
atyantamohanam / mahatA vidhidR^iShTena balinA.apratighAtinA, svabhAvasrotasA vR^ittamuhyate  
satataM jagat/ kAlodakena mahatA varShAvartena saMtataM .mAsormiNartuvegena  
pakSholapatR^iNena cha/ nirmaShonmeShaphenena ahorAtrajavena cha, kAmagrAheNa ghoreNa  
vedayaj~naplavena cha/ 15 DharmadvIpena bhUtAnAM chArthakAmaraveNa cha,  
R^itavA~NbhokShatIreNa vihiMsAtaruvAhinA/ yugahradaughamadhyena brahmaprAya bhavena cha,  
dhAtrA sR^iShTAni bhUtAni kR^iShyante yamasAdanam /*

May they be ever worshipful to agni-brahmana- and devatas with their humbleness but with neither ‘himsaatmika pravritthi’ nor of ‘adharma buddhi niratana’. Such exemplary brahmanaas are noted as of ‘pramparaagatavritti karttavya vidhaanaas’. This be so since once one having realised ‘karma tatva jnaana’ and would perform a karma accordingly, then the anushtaana siddhi would follow. This be so since samsaara jeevana be as of a bhayankara maha nadi and the nadi jalaas are comparable to ‘pancha jnanendriyas’; the ‘nadee teera’ or the banks of the river be comparable to the ‘lobha’ or feeling of avarice or greed for material wealth while the ‘krodha’ the anger be comparable to the mud on the river banks. Yet a buddhiman purusha should be ble to conquer such anger and greed. In other words the persons of eqaunimity could surely surpass such memtal aberrations of excessive desire, possessiveness, and passion. The Kaala rupi maha nadi be thus of uncontrollable and fierce waves of a huge river with seasonal changes of speed all through the day and night as of kaama deva of ever frightening twists and turns. Vedaas and Yagjnaas are comparabe life saving ships and Dhrama be the singular saver of ‘ashraya bhuta dwipaas’. As kaama and artha are the ever high rising waves, the river banks be of ‘satya bhashana and moksha saadhana’. The ‘hamse rupi vrikshaas’ like the ‘kaala rupi nadee- pravaahaas’ as days and months are comparable to praanis to draw to yamalokaa by and by.

*etat praj~nAmayairdhIrA nistaranti manIShiNaH, plavairaplavavanto hi kiM kariShyantyachetasaH/  
upapannaM hi yatprAj~no nistarennetaro janaH .dUrato guNadoShau hi prAj~naH sarvatra pashyati/  
saMshayAttu sa kAmAtmA chalachitto.alpachetanaH .aprAj~no na taratyenaM yo hyAste na sa  
gachChati/20 aplavo hi mahAdoShaM muhyamAno na gachChati ,kAmagrAhagR^ihItasya  
j~nAnamapyasya na plavaH/ tasmAdunmajjanasyArthe prayateta vichakShaNah .  
etadunmajjanaM tasya yadayaM brAhmaNo bhavet/ tryavadAte kule jAtastrisaMdehastrikarmakR^it .  
tasmAdunmajjanaM tiShThetpraj~nayA nistaredyathA/ saMskR^itasya hi dAntasya niyatasya  
yatAtmanaH .prAj~nasyAnantarA siddhiriha loke paratra cha/ varteta teShu gR^ihavAna -  
krudhyannanasUyakaH .pa~nchabhiH satataM yaj~nairvighasAshI yajeta cha. 25 satAM dharmeNa  
varteta kriyAM shiShTavadAcharet .asaMrodhena lokasya vR^ittiM lipsedagarhitAm /  
shrutavij~nAnatattvaj~naH shiShTAravichakShaNah,svadharmeNa kriyAvAMshcha karmaNA  
so.apyasaMkaraH /*

In that manner, ‘Buddhimaan and dheera manushyaas’ would like to pass through the ‘kaala swarupi maha nadi’ by balancing sukha dukhaas dexterously and by warding off the impact of ‘guna -mano- buddhi prakampanaas’. Yet ‘kaamanaasaktas-chanchala chittas-manda buddhis- and agjnaanis ‘ as being

of ‘sandeha peedita kaaranaas’ get bewildered with the constant ups and downs of life and would squat down with helplessness. Hence the buddhimaan purushaas should make all out endeavors to cross the ‘mahabhava saagara’ by building a bridge to somehow cross over. ‘Uttamakulotpanna Brahmanaas’ should be able to fulfill the primary requirements of ‘vedaadhyayana-yaajana and daana pratigraha karmaas’. Whomsoever’s ‘vaidika samskaara sampannata’ had been fulfilled and of ‘niyama purna manasendriya vijaya prapti’ be attained too that person’s moksha prapti be accomplished with ‘ihaloka-paraloka bandhanaas’. That ought to be the reason why Brahmanaas be ‘Veda Vidvaans- tatvajnaanis, sadaachaaris, dharmaanusaara kaarya kartas’ but not of ‘swadharna paradharma sammishranaas’.

*kriyAvA~nshraddadhAno kahi dAntaH prAyo.anasUyakaH , dhamArdharma -visheShaj~naH sarvaM tarati dustaram/dhR^itimAnapramattashcha dAnto dharmavidAtmavAn .vItaharShamadakrodho brAhmaNo nAvasIdati/eShA purAtanI vR^ittirbrAhmaNasya vidhIyate .j~nAnavR^iddhyaiva karmaNI kurvansarvatra sidhyati/30 adharmaM dharmakAmo hi karoti hyavichakShaNah .dharmaM vA dharmasaMkAshAM shochanniva karoti saH / dharmam karomIti karotyadharmam madharmakAmashcha karoti dharmam ,ubhe bAlaH karmaNI na prajAnam saMjAyate mriyate chApi dehi/*  
Those illustrious brahmanas as of ‘dharmaanusaara kaarya kartaas, shraddhaalus, manasendriya samyama vidvaanas, dharmadharma visheshajnaas, samsaara sukha dukkha sananvayaas, mano dhairyavaans, pramaada shunyaas, jitendriya dharmagjnaas, manojanita harsha-moha-mada-krodha rahitaas’ be ever of ‘tripti swarupaas’. Such ‘praacheena dharmacharana yuktaas’ be of ‘vartamaana vritthi vidhaayakaas’ as should be of ‘sarvatra siddhi saadhakaas’. Contrarily those brahmanaas who be of ‘moodha pravrittis-dharmadhatma kalmashas- moorkhaaviveki janma maatra brahmanaas’ be of the misled mentality feeling -‘I am a dharma maarga kaarya karta’ while ignoring the fundamental principles be ever subjected to the deaths-births-and deaths again in the kaala chakra with neither relief nor remorse. That was how Veda Vyasa addressed his maha pandita putra Shuka Maha Muni who himself was as a Maha Brahmama and Veda Vedaanga Paarangata of an outstanding stature indeed!

### **Chapter Three on ‘Dhyaana sahaayaka yoga’ Its fruition- Seven Folded Yoga ‘dhaarana varnana’ and ‘sankhya prakara jnaana’ and ‘moksha prapti’**

*vyAsa uvAcha: atha chedrochayedetaduhyate manasA tathA,unmajjaMshcha nimajjaMshcha j~nAnavAnplavavAnbhavet/praj~nayA nirmिताirdhIrAstArayantyabudhA nplavaiH , nAbudhAstArayantyanyAnAtmAnaM vA kathaMchana/ ChinnadoSho muniryogayukto yu~njIta dvAdasha .dashakarmasukhAnarthAnupAyApAyaniShkriyaH/ chakShurAchArasaMgRAhairmanasA darshanena cha, yachChedvA~NbhanasI buddhyA ya ichChejj~nAnamuttamam/ j~nAnena yachChedAtmAnaM ya ichChechChAntimAtmanaH,eteShAM chedanudraShTA puruSho.api sudAruNaH/ 5 yadi vA sarvavedaj~no yadi vA.apyanR^icho dvijaH .yadi vA dhArmiko yajvA yadi vA pApakR^ittamaH/ yadi vA puruShavyAghro yadi vaiklavyadhAraNaH .taratyevaM mahAdurgaM jarAmaraNasAgaram / evaM hyetena yogena yu~njAno hyevamantataH .api jij~nAsamAno.api shabdabrahmaA.ativartate/ dharmopastho hrIvarUtha upAyApAyakUvaraH .apAnAkShah prANayugaH praj~nAyurjIvavandhanaH/. chetanAbandhurashchArushchAchAragrahanemimAn .darshanasparshanavaho ghrANashravaNavA hanaH/praj~nAnAbhiH sarvatantrapratodo j~nAnasArathiH .kShetraj~nAdhiShThito dhIraH shraddhAdamapuraH saraH/tyAgarashmyanugaH kShemyaH shauchago dhyAnagotaraH, jIvayukto ratho divyo brahmaloke dhIrAjate/ atha saMtvaramANasya rathamevaM yuyukShataH .akSharaM gantumanaso vidhiM vakShyAmi shIghragam/ sapta yo dhAraNAH kR^itsnA vAgyataH pratipadyate .*

*pR^iShThataH pArshvatashchAnyAstAvatyastAH pradhAraNAH/ kramashaH pArthivaM yachcha  
vAyavyaM khaM tathA payaH, jyotiSho yattadaishvaryamahaMkArasya buddhitaH .avyaktasya  
tathaishvaryaM kramashaH pratipadyate/15 vikramAshchApi yasyaite tathA yu~Nkte sa yogataH .  
tathA.asya yogayuktasya siddhimAtmani pashyataH/ nirmuchyamAnaH sUkShmatvAdrUpANImAni  
pashyataH .shaishirastu yathA dhUmaH sUkShmaH saMshrayate nabhaH/ tathA dehAdvimuktasya  
pUrvarUpaM bhavatyuta .atha dhUmasya virameddvitIyaM rUpadarshanam/ jalarUpamivAkAshe  
tatraivAtmani pashyati .apAM vyatikrame chAsya vahnirUpaM prakAshate/ tasminnuparate chAsya  
vAyavyaM sUkShmamavyayam .rUpaM prakAshate tasya pItavastravadavyayam/ 20 tasminnuparate  
rupamAkAshasya prakAshate .tasminnuparate chAsya buddhirUpaM prakAshate .UrNArUpasavarNasya  
tasya rUpaM prakAshate / atha shvetAM gatiM gatvA soha~NkAre prakAshate .sushuklaM chetasaH  
saukShmyamapyuktaM brAhmaNasya vai/eteShvapi hi jAteShu phalajAtAni me shR^iNu .jAtasya  
pArthivaishvaryaiH sR^iShTiriShTA vidhIyate / prajApatirivAkShobhyaH sharIrAtsR^ijate prajAH .  
a~Ngulya~NguShThamAtreNa hastapAdena vA tathA/ pR^ithivIM kampatyeko guNo vAyoriti shrutiH .  
AkAshabhUtashchAkAshe savarNatvAtprakAshate,varNato gR^ihyate chApsu nApaH pibati chAshaya /  
25 na chAsya tejasAM rUpaM dR^ishyate shAmyate tathA .ahaMkAre.asya vijite pa~nchaite  
syurvashAnugAH/ ShaNNAmAtmani buddhau cha jitAyAM prabhavatyatha ,nirdoSha pratibha hyenaM  
kR^itsnA samabhivartate/ tathaiva vyaktamAtmAnamavyaktaM pratipadyate .yato niHsarate loko bhavati  
vyaktasaMj~nakaH / tatrAvyaktamayIM vidyAM shR^iNu tvaM vistareNa me ,tathA vyaktamayaM chaiva  
saMkhyApUrvaM nibodha me/ pa~nchaviMsatitattvAni tulyAnyubhayataH samam, yoge sa~Nkhye.api  
cha tathA visheShaM tatra me shR^iNu/30 proktaM tadyaktamityeva jAyate vardhate cha yat .jIryate  
mriyate chaiva chaturbhirlakShaNairyutam/ viparItamato yattu tadavyaktamudAhR^itam, dvAvAtmAnau  
cha vedeShu siddhAnteShvapyudAhR^itau/ chaturlakShaNajaM tvAdyaM chaturvargaM prachakShate .  
vyaktamavyaktajaM chaiva tathA buddhirathetarat/satvaM kShetraj~na ityetadvayamavyaktadar-  
shanam/ dvAvAtmAnau cha vedeShu viShayeShvanurajyataH, viShayAtpratisaMhAraH sa~NkhyAnAM  
viddhi lakShaNam/ nirmamashchAnahaMkAro nirdvandvashChinnasaMshayaH .naiva krudhyati na  
dveShTi nAnR^itA bhAshate giraH /35 AkruShTastADitashchaiva maitrIyaM dhyAti nAshubham,  
vAgdaNDakarmamanasAM trayANAM cha nivartakaH/ samaH sarveShu bhUteShu brahmANama -  
bhivartate,naivechChati na chAnichCho yAtrAmAtravyavasthitaH / alolupo.avyatho dAnto nAkR^itirna  
nirAkR^itiH .nAsyendriyamanekAgraM nAvikShiptamanorathaH sarvabhUtasadR^i~NbhairaH  
samaloShTashmakA~nchanaH ,tulyapriyApriyo dhIrastulyanindAtmasaMstutiH/ aspr^ihaH sarvaka -  
mebhyo brahmacharyadR^iDhavrataH , ahiMsraH sarvabhUtAnAmIdR^iksA~Nkhyo vimuchyate/-40  
yathA yogAdvimuchyante kAraNairyairnibodha tat,yogaishvaryamatikrAnto yo.atikrAmati muchyate /  
ityeShA bhAvaja buddhiH kathita te na saMshayaH,evaM bhavati nirdvandvo brahmANaM  
chAdhigachChati /42)*

Veda Vyasa then continued addressing Shuka Muni then provided the analogy of humans while sinking away in deep river waters would be on the look out for a boat, similarly those knowledgeable vidvans too be on the look out for a ‘jnaana rupi’ boat for relief. ‘Dheera purushaas’ by the virtue of their ‘tatva jnaana buddhi’ could help assist ‘agjnaanis’ too with a helping hand while swimming in the rivers of samsaara. ChinnadoSho muniryogayukto yu~njIta dvAdasha, .deshakarmasukhAnarthAnupA yApAyaniShkriyaH/ chakShurAchArasaMgrAhairmanasA darshanena cha, yachChedvA~NbhanasI buddhya ya ichChejj~nAnamuttamam/ j~nAnena yachChedAtmAnam ya ichChechChAntimAtmanaH, eteShAM chedanudraShTA puruSho.api sudAruNaH/ The samaahita chittaas or the manushyaas of equipoised mentality be cleansed off their psyche of ‘raaga-dweshhaas’ with the aid of ‘yogaabhyassa’ and

of 'dhyana yogaacharana'. This is the 'dhyana yogaabhyasa' to be practised keeping in view the considerations of 'desha kaala paristhitis'-karma-anuraaga-artha-upaaya apaayaas-nishchaya-chakshyusha-aahaara-samhaara-manas- and darshana- yoga dwaadashaas . Dhyana yoga saadhana be practised on an even and lonely place of cleanliness, say of a nirjana vana-ekaanta pradesha- say of a cave worthy of dhyana. Such an ideal place be worthy of 'aasana' by way of twelve considerations viz. Desha Yoga -Karma naamaka Yoga-AnuraagaYoga-Artha Yoga-Upaaya Yoga-Apaaya Yoga-Nishchaya Yoga-Chakshu Yoga-Aahaara Yoga-Samhaara Yoga-Mano Yoga and Darshana Yoga.

[ Explanation of Dwadasha Dhyana Yogya maargaas:

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

Further stanzas explained

*dharmopastho hrIvarUtha upAyApAyakUvaraH .apAnAkShaH prANayugaH praj~nAyurjIvavandhanaH/. chetanAbandhurashchArushchAchAragrahanemimAn .darshanaspashanavaho ghrANashravaNavA hanaH/praj~nAnAbhiH sarvatantrapratodo j~nAnasArathiH .kShetraj~nAdhiShThito dhIraH shraddhAdamapuraH saraH/tyAgarashmyanugaH kShemyaH shauchago dhyAnagotaraH, jIvayukto ratho divyo brahmaloke dhIrAjate/ atha saMtvaramANasya rathamevaM yuyukShataH .akSharaM gantumanaso vidhiM vakShyAmi shIghragam/*

As the manushyaas be of deep knowledge of veda vedaanagas or contrarily of veda jnaana shunya- or either be dharma paraayana yagjna sheelaas or contrarily- or either be shura veeraas or kashta jeevis- or even be the dwadasha yogaashrayaas as aforementioned or none such accomplishments - they ought to be subject to jaraamarana casualities anyway. Yet yoga siddhi and brahma jigjnaasa are by far the superior ways of life and death. Yoga is as of a distinguished and attractive chariot with 'dharma' as the seat- 'laza' as the 'aavaranaas' - 'upaaya' and 'apaaya' or means to achieve or the risk involved- 'apaana and praana vayu' as the center hold breathing holds of very existence- ' buddhi' as the longevity- 'jeevana' as the ' bandhana' or the bondage- netra, twacha,ghraana sand shravana as the vaahana-Chaitanya or self conciousness- sadaachaara grahana the ' ratha nemi' or the central hold of the wheel the kaala chakra-pragjna as thenaabhi- jnaana as the sarathi'- Kshatragjna or the jeevatma as seat holder- front line rakshakaas be as shraddha and indriya damanaaswhile tyaaga rupi sookshma gunaas as the prishtha rakshakaas of the chariot. Thus the ' mangalamaya ratha' proceeded on the 'pavitra dhyana maarga' in pursuit of 'jeevaatma paramaatma praapti'. Then Vyasa further explained to Shuka Muni further .

The yoga saadhaka as having been firmly ascended the chariot with the singular and firm resolve of yoga saadhana then made the gradual seeking to ' attract' the pancha maha bhutaas of prithivi-aapas- tejas-



vaayu and akaashaas as also of buddhi and ahamkaara sambandhi seven entities in all. Further the fall out vishyaas of gandha-rasa-rupa-sparsha-shabda as in the form of the tanmaatras and of 'aham vritti' too were upheld. Then saadhaka would be able to 'control' and tread carefully on the 'kramapurvaka Avyakta Brahmaishvarya.' Now the methodology of yogaabhyasa pravritti of pancha bhutaas: Foremost the ekaarata chitta dharana be on prithvi, then jala tatva- agni tatva vileenata- then vaayovileenata- then akaasha tatva and thereafter manas and buddhi tatva and the Unknown Paramatma. [Maharshi Yaggyavalkya vide Bhrihadaranyaka Upanishad cites the illustration of a lump of salt dropped in waters when dissolved would be difficult to retain its original nature but in view of Absolute Reality might not change its form, nature, features of existence anxiety of retaining the Self blocking the vision of Satya or Truth the Reality. Thus the same entity possessed of varying attributes and the Self was superimposed by ignorance like a burning wood was covered by ash and that Pure Intelligence which indeed appeared variegated by modifications of name, organs, and their attributes and the falsity of decay and destruction. On the other hand, the Self is indestructible, all knowing and infinite! ] As regards, the cover of ignorance due being to 'shodsha kalaas' in the sleep stage, or due to improper knowledge of Reality versus Falsity, the reply would be that Purusha as per the Veda Texts is within the body as connected to the physical parts interconnected with the Inner Soul further connected to Outer Sky. The saadhaka be once disregard or even discard the 'shodasha kalaas / tatvaas' of his gross body:

[Explanation on the Shodasha Tatvaas of the gross body:

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 Airts: Prana ( Near Heart), Apana ( Top to bottom), Samana ( Near Throat), Vyana ( Total Body), Utthana ( near navel), Nahana ( movements and speech), Koormana ( causing disgust or dismay), Kiriharana ( facial), Devadatta ( exhaled by yawning) and Dhanajaya ( remaining in the body after death) 8) Five 'Kosas' or body parts: Annamaya ( food body), Manomaya(Composed of mind), Pranamaya (the force holding body and mind), Vijnanamaya ( body of intellect) and Anantamaya (the body of Bliss); 9) 'Nava Dvaras' or Nine Doors : two eyes, two ears, two nostrils, mouth, genital and excretionary channel. 10) Eight 'Vikaras' or Vices: Lust, meanness, anger, carelessness, showiness, ferocity, haughtiness, and jealousy. 11) Three 'Mandalas' or Body Regions : Agni Mandala or the fire place in lower abdomen, Aditya Mandala or the Place of Sun in stomach, and Chandra Mandala or the Region of Moon in head and shoulders. 12) Three Temperaments viz. flatulency or excessive self importance, melancholy or pensive sadness, bilious temperament or irritability, Phlegmatic temperament or indifference. 13) Three 'Gunas' or attributes: Satva ( Goodness), Rajas ( Passion) and Tamas ( Ignorance). 14) Five 'Avasthas' or Inner Soul abodes in body parts viz. 'Sakiram' or Fully Alive and Vigilant connected to forehead, 'Svapnam' or dormant soul in a state of dream connected to neck, '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]

#### Further stanzas continued

*tathA dehAdvimuktasya pUrvarUpaM bhavatyuta .atha dhUmasya virameddvitIyaM rUpadarshanam/  
jalarUpamivAkAshe tatraivAtmani pashyati .apAM vyatikrame chAsya vahnirUpaM prakAshate/  
tasminnuparate chAsya vAyavyaM sUkShmamavyayam .rUpaM prakAshate tasya pItavastravadavyayam/  
20 tasminnuparate rupamAkAshasya prakAshate .tasminnuparate chAsya buddhirUpaM prakAshate  
.UrNArUpasavarNasya tasya rUpaM prakAshate / atha shvetAM gatiM gatvA soha~NkAre prakAshate  
.sushuklaM chetasaH saukShmyamapyuktaM brAhmaNasya vai/eteShvapi hi jAteShu phalajAtAni me  
shR^iNu .jAtasya pArthivaishvaryaiH sR^iShTiriShTA vidhIyate /*

Thus having been rejected of his ‘dehaabhimaana’ the ‘yoga saadhakaa’ would assume a distinguished ‘dwiteeya rupa darshana’. Then He would visualize the aakaasha as of jala swarupa as his inner consciousness would merely be of waters and of waters only. Thereafter the experience would gradually shift to agni tatva dhaarana as sarvatra agni prakasha only be visualised. Then the sarvatra vyapi vaayu especially on aakaasha was experienced. Further after the tejas samhaara and vaayu ratva vijaya prapti, only neelaakaasha was the remainder. As all the ‘lakshana prakatna’, then the paarthiva ishvara siddhi be energised and the parama yogi would by then accomplish the srishti kaarana shakti would be energised.

#### [ Explanation on Pancha Bhutaatmika Yoga Sidhhi Lakshanaas vide Varaahopanisad

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 is called Udyana (lit., flying up). With reference to this, there is said to be a Bandha (binding, also meaning a posture called Udyana-Bandha, by which this flight can be arrested). This Udyana-Bandha is to (or does away with) death, as a lion to an elephant. 8. Its experience is in the body, as also the Bandha. Its binding (in the body) is hurtful. If there is agitation of Agni (fire) within the belly, then there will be caused much of pain. 9. Therefore this (Udyana-Bandha) should not be practiced by one who is hungry or who has urgency to make water or void excrement. He should take many times in small quantities proper and moderate food. 10. He should practise Mantra-Yoga. Laya-Yoga and Hatha-Yoga, through mild, middling and transcendental methods (or periods) respectively. Laya, Mantra and Hatha-Yogas have each (the same) eight subservients. 11-12(a). They are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. 12(b)-13(a). (Of these), Yama is of ten kinds. They are non-injury, truth, non-coveting,

continence, compassion, straightforwardness, patience, courage, moderate eating and purity (bodily and mental).13(b)-14. Niyama is of ten kinds. They are Tapas (religious austerities), contentment, belief in the existence of God or Vedas, charity, worship of Ishvara (or God), listening to the expositions of religious doctrines, modesty, a (good) intellect, Japa (muttering of prayers) and Vrata (religious observances). 15-16. They are eleven postures beginning with Chakra. Chakra, Padma, Kurma, Mayura, Kukkuta, Vira, Svastika, Bhadra, Simha, Mukta and Gomukha are the postures enumerated by the knowers of Yoga. 17. Placing the left ankle on the right thigh and the right ankle on the left thigh and keeping the body erect (while sitting) is the posture "Chakra".18. Pranayama should be practised again and again in the following order, viz., inspiration, restraint of breath and expiration. The Pranayama is done through the Nadis (nerves). Hence it is called the Nadis themselves.19. The body of every sentient being is ninety-six digits long. In the middle of the body, two digits above the anus and two digits below the sexual organ, is the centre of the body (called Muladhara or sacral plexus).20-21. Nine digits above the genitals, there is Kanda of Nadis which revolves oval-shaped, four digits high and four digits broad. It is surrounded by fat, flesh, bone and blood.22. In it, is situate a Nadi-Chakra (wheel of nerves) having twelve spokes. Kundali by which this body is supported is there.23. It is covering by its face the Brahmarandhra (viz., Brahma's hole) of Susumna. (By the side) of Susumna dwell the Nadis Alambusa and Kuhuh. 24. In the next two (spokes) are Varuna and Yasasvini. On the spoke south of Susumna is, in regular course, Pingala.25. On the next two spokes, are Pusha and Payasvini. On the spoke west of Susumna is the Nadi called Sarasvati.26. On the next two spokes are Sankhini and Gandhari. To the north of Susumna dwells Ida;27-28. In the next is Hastijihva; in the next is Visvodara. In these spokes of the wheel, the twelve Nadis carry the twelve Vayus from left to right (to the different parts of the body). The Nadis are like (i.e. woven like the warp and woof of) cloth. They are said to have different colours.29-30. The central portion of the cloth (here the collection of the Nadis) is called the Nabhi Chakra (navel plexus). Jvalanti, Nadarupini, Pararandhra and Susumna are called the (basic) supports of Nada (spiritual sound). These four Nadis are of ruby colour. The central portion of Brahmarandhra is again and again covered by Kundali.31-33(a). Thus ten Vayus move in these Nadis. A wise man who has understood the course of Nadis and Vayus should, after keeping his neck and body erect with his mouth closed, contemplate immovably upon Turyaka (Atman) at the tip of his nose, in the centre of his heart and in the middle of Bindu and should see with a tranquil mind through the (mental) eyes, the nectar flowing from there. 33(b)-34. Having closed the anus and drawn up the Vayu and caused it to rise through (the repetition of) Pranava (Om), he should complete with Sri Bija. He should contemplate upon his Atman as Sri (or Parasakti) and as being bathed by nectar.35. This is Kalavanchana (lit., time illusion). It is said to be the most important of all. Whatever is thought of by the mind is accomplished by the mind itself. 36. (Then) Agni (fire) will flame in Jala (water) and in the flame (of Agni) will arise the branches and blossoms. Then the words uttered and the actions done regarding the universe, are not in vain. 37. By checking the Bindu in the path, by making the fire flame up in the water and by causing the water to dry up, the body is made firm.38. Having contracted simultaneously the anus and Yoni (the womb) united together, he should draw up Apana and unite with it Samana.39. He should contemplate upon his Atman as Shiva and then as being bathed by nectar. In the central part of each spoke, the Yogin should commence to concentrate Bala (will or strength).40. He should try to go up by the union of Prana and Apana. This most important Yoga brightens up in the body the path of Siddhis.41. As dam across the water serves as an obstacle to the floods, so it should ever be known by the Yogins that the Chhaya of the body is to (Jiva).42. This Bandha is said of all Nadis. Through the grace of this Bandha, the Devata (goddess) becomes visible.43. This Bandha of four feet serves as a check to the three paths. This

brightens up the path through which the Siddhas obtained (their Siddhis).44. If with Prana is made to rise up soon Udana, this Bandha checking all Nadis goes up.45. This is called Samputa-Yoga or Mula-Bandha. Through the Practising of this Yoga, the three Bandhas are mastered. 46. By practising day and night intermittingly or at any convenient time, the Vayu will come under his control.47. With the control of Vayu, Agni (the gastric fire) in the body will increase daily. With the increase of Agni, food, etc., will be easily digested.48. Should food be properly digested, there is increase of Rasa (essence of food). With the daily increase of Rasa, there is the increase of Dhatus (spiritual substances).49. With the increase of Dhatus, there is the increase of wisdom in the body. Thus all the sins collected together during many Crores of births are burnt up.50. In the centre of the anus and the genitals, there is the triangular Muladhara. It illumines the seat of Shiva of the form of Bindu.51. There is located the Parasakti named Kundalini. From that seat, Vayu arises. From that seat, Agni becomes increased.52. From that seat, Bindu originates and Nada becomes increased. From that seat, Hamsa is born. From that seat, Manas is born. 53. The six Chakras beginning with Muladhara are said to be the seat of Sakti (Goddess). From the neck to the top of the head is said to be the seat of Sambhu (Shiva).54. To the Nadis, the body is the support (or vehicle); to Prana, the Nadis are the support; to Jiva, Prana is the dwelling place; to Hamsa, Jiva is the support;55. To Sakti, Hamsa is the seat and the locomotive and fixed universe. Being without distraction and of a calm mind, one should practice Pranayama.56. Even a person who is well-skilled in the practice of the three Bandhas should try always to cognise with a true heart that Principle which should be known and is the cause of all objects and their attributes.57. Both expiration and inspiration should (be stopped and made to) rest in restraint of breath (alone). He should depend solely on Brahman which is the highest aim of all visibles.58. (The giving out of) all external objects is said to be Rechaka (expiration). The (taking in of the) spiritual knowledge of the Shastras is said to be Puraka (inspiration) and (the keeping to oneself of) such knowledge is said to be Kumbhaka (or restraint of breath).59. He is an emancipated person who practices thus such a Chitta. There is no doubt about it. Through Kumbhaka, it (the mind) should be always taken up and through Kumbhaka alone it should be filled up within.60. It is only through Kumbhaka that Kumbhaka should be firmly mastered. Within it is Parama-Shiva. That (Vayu) which is non-motionless should be shaken again through Kantha-Mudra (throat-posture). 61-62. Having checked the course of Vayu, having become perfect in the practice of expiration and restraint of breath and having planted evenly on the ground the two hands and the two feet, one should pierce the four seats through Vayu through the three Yogas. He should shake Mahameru with the (aid of) Prakotis (forces) at the mouth of Vayu. 63. The two Putas (cavities) being drawn, Vayu throbs quickly. The union of moon, sun and Agni should be known on account of nectar. 64. Through the motion of Meru, the Devatas who stay in the centre of Meru move. At first in his Brahma-Granthi, there is produced soon a hole (or passage).65. Then having pierced Brahma-Granthi, he pierces Vishnu-Granthi; then he pierces Rudra-Granthi.66-67(a). Then the Yogin comes Vedha (piercing) through his liberation from the impurities of delusion, through the religious ceremonies (performed) in various births, through the grace of Gurus and Devatas and through the practice of Yoga.67(b)-68. In the Mandala (sphere or region) of Susumna (situated between Ida and Pingala), Vayu should be made to rise up through the feature known as Mudra-Bandha. The short pronunciation (of Pranava) frees (one) from sins; its long pronunciation confers (on one) Moksha.69-70. So also its pronunciation in Apyayana or Pluta Svara (tone). He is a knower of Veda, who through the above-mentioned three ways of pronunciation knows the end of Pranava which is beyond the power of speech, like the never ceasing flow of oil or the long-drawn bell-sound. The short Svara goes to Bindu. The long Svara goes to Brahmarandhra; the Pluta to Dvadasanta (twelfth centre). The Mantras should be uttered on account of getting Mantra Siddhis.71-72(a). This Pranava (OM) will

remove all obstacles. It will remove all sins. Of this, are four Bhumikas (states) predicated, viz., Arambha, Ghata, Parichaya and Nishpatti.72(b)-73(a). Arambha is that state in which one having abandoned external Karmas performed by the three organs (mind, speech and body), is always engaged in mental Karma only.73(b)-74(a). It is said by the wise that the Ghata state is that in which Vayu having forced an opening on the western side and being full, is firmly fixed there.74(b). Parichaya state is that in which Vayu is firmly fixed to Akasha, neither associated with Jiva nor not, while the body is immovable. 75. It is said that Nishpatti state is that in which there take place creation and dissolution through Atman or that state in which a Yogin having become a Jivanmukta performs Yoga without effort. Whoever recites this Upanishad becomes immaculate like Agni. Like Vayu, he becomes pure. He becomes freed from the sin of drinking alcohol. He becomes freed from the sins of the theft of gold. He becomes a Jivanmukta. Like the eye pervading the Akasha (seeing without effort everything above), a wise man sees (always) the supreme seat of Vishnu. Brahmanas with their spiritual eyes wide open praise and illuminate in diverse ways the spiritual seat of Vishnu. ].

*prajApatirivAkShobhyaH sharIrAtsR^ijate prajAH .a~Ngulya~NguShThamAtreNa hastapAdena vA tathA/ pR^ithivIM kampayatye ko guNo vAyoriti shrutiH .AkAshabhUtashchAkAshe savarNatvAtprakAshate, varNato gR^ihyate chApsu nApaH pibati chAshayA / 25 na chAsya tejasAM rUpaM dR^ishyate shAmyate tathA .ahaMkAre.asya vijite pa~nchaite syurvashAnugAH/ ShaNNAmAtmani buddhau cha jitAyAM prabhavatyatha ,nirdoSha pratibha hyenaM kR^itsna samabhivartate/ tathaiva vyaktamAtmAnamavyaktaM pratipadyate .yato niHsarate loko bhavati vyaktasaMj~nakaH / tatrAvyaktamayIM vidyAM shR^iNu tvaM vistareNa me ,tathA vyaktamayaM chaiva saMkhyApUrvaM nibodha me/ pa~nchaviMsatitattvAni tulyAnyubhayataH samam, yoge sA~Nkhye.api cha tathA visheShaM tatra me shR^iNu/*

The Maha Yoga Saadhaka could even resort to the Prajapati's responsibility of praja srishti from His body. As the Saadhaka's Vayu Tatva be firmed up even without anybody's assistance he could rub off his hands and feet, and the ring finger and make the quakes of earth even possibly. He could even possess the might be a sarva vyaapi as of the akaasha itself. As being possessive of agni tatva siddhi, his 'shaareerika tejas' be as of Tejasvi Brahma that the glare be such as of none in praja srishti could withstand. Having thus controlled Pancha Bhutaas and Ahamkaara, the Six Atma Tatvaas and Buddhi be subdued and thus the Mahadaishvarya too achieved. In that manner the Maha Yogi be saturated with Nirdosha Pratibha or the Blemishless Splendour also designated as ' Vishuddha Tatva Jnaana' praapti. Thus the Maha Yogi be stated to have been absorbed the 'sapta kaarya bhuta vyakta jagat' be identified with the Avyata Paramatma'. Thus Veda Vyasa explained to Shuka Muni that the 'Sankhya Varnita Avyakta Vidya' and then explained vide Sankhya and Paatanjala Yoga Darshanaas delineating Twenty Five Tatva proposals.

[ Explanation vide Sankhyaa Kaarika Three on Twenty Five Tatvaas

*Moola Prakritarvikritarmahaadyaah Prakritivikritayah sapta, shodasha vastu vikaaro na Prakritirma vikritih Purushah/*

Following are the Twenty Five Tatvaas:

Moola Prakriti--Avyaakrita Maya, Maha Tatvaadi Sapta Prakrit Vikaara as viz. i ) Maha Tatva- ii) Ahamkaara and iii) Pancha Tanmaatras viz. shabda, sparsha, rupa, rasa, gandha; then iv) Sixteen Vikaaraas including Pancha Jnaanendriyaas of shrotra, twacha, netra, rasana and ghraana; Pancha

karmendriyaas of vaak, hasta, paada, gudaa and shishna; iv) Manas v) Pancha Maha Bhutaas of ‘Prithivyaapastejovaayuraakaashaas’ vi) Purusha and vii) Prakriti.

Paatanjalayoga Darshana had annotated thus:

*Visheshaavishesha linga maatraalingaani gunaparvaani/*

‘Special Note be as thus: Pancha Maha Bhutaas, Pancha Jnaanindriyaas, Pancha Karmendriyaas, Ahamkaara, Lingamatra- Maha Tatva, Alinga Moola Prakriti thus constituting Twenty Four Tatvaas and the Twenty Fifth the Drashta the Adi Maha Purusha]

*30 proktaM tadvyaktamityeva jAyate vardhate cha yat .jIryate mriyate chaiva chaturbhir - lakShaNairyutam/ viparItamato yattu tadavyaktamudAhR^itam, dvAvAtmAnau cha vedeShu siddhAnteShvapyudAhR^itau/ chaturlakShaNajaM tvAdyaM chaturvargaM prachakShate .vyaktamavyaktajaM chaiva tathA buddhirathetarat/satvaM kShetraj~na ityetaddvayamavyaktadarshanam/ dvAvAtmAnau cha vedeShu viShayeShvanurajyataH, viShayAtpratisaMhAraH sA~NkhyAnAM viddhi lakShaNam/ nirmamashchAnahaMkAro nirdvandvashChinnasaMshayaH .naiva krudhyati na dveShTi nAnR^itA bhAShate giraH /35 AkruShTastADitashchaiva maitrIyaM dhyAti nAshubham, vAgdaNDakarmamanasAM trayANAM cha nivartakaH/ samaH sarveShu bhUteShu brahmANama - bhivartate,naivechChati na chAnichCho yAtrAmAtravyavasthitaH /*

Any human being be aware of janma, vridhhi , jaraa, maranaas being the water shed compartments of life as being the well known vyakta swarupas. While these are the maanava vikaaraas, the unknown factors are of Jeevatma and Paramatma.yet Veda Shastras had explained in great detail. Even being of the nature of the Avyakta, Jeevatma is fully conversant with the body’s janma-vridhhi- jaraa-mrityu lakshanaas throughly, besides their purusharthaas of dharmarthakaama mokshaas as well. Further, the Avyakta Paramatma is ever of Jnaana Swarupa. The vyakta / jada varga kshetragina is indeed the alternative form of the Unknown Original. Vedaas too explained the vishayaasakra yukta jeevaatma and the aasakti rahita nivrittha; in the Sankhya Shaastriya Theory the Awareness of Jeevama be as good as Paramatma. That Maha Yogi who be discarded off his ‘mamakaara and ahamkaaras’- whose ‘sheetoshna dwandva bhavanaas’ be rid off-whose doubts and misled feelings be ever cleared up- whose krodha dwesha bhaavanaas be uprooted-whose mano vaani karma kaaryaacharanaas be spontaneous and unisoned- whose samasta praani samana bhava be uniformed be truly defined as of Brahma Bhaava Prapti.

[ Explanation vide Brahma Sutras as follows on Sankhya Shastra

Brahma Sutras too explain this vide Chapter I) : 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 Sceiptures seek to comprehend but not by a secondary Source of what is loosly designated as the Self Conciousness as Sankhya Yogas interpret; indeed, the Self as an individual is Brahman and is not a separate entity either.This is what Upanishads and Sceiptures 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.!!]

*alolupo.avyatho dAnto nAkR^itirna nirAkR^itiH .nAsyendriyamanekAgraM nAvikShiptamanorathaH  
sarvabhUtasadR^i~NbhairaH samaloShTashmakA~nchanaH ,tulyapriyApriyo  
dhIrastulyanindAtmasaMstutiH/ aspR^ihaH sarvaka -mebhyo brahmacharyadR^iDhavrataH , ahiMsraH  
sarvabhUtAnAmIdR^iksA~Nkhyo vimuchyate/-40 yathA yogAdvimuchyante kAraNairyairnibodha  
tat,yogaishvaryamatikrAnto yo.atikrAmati muchyate /ityeShA bhAvajA buddhiH kathitA te na  
saMshayaH,evaM bhavati nirdvandvo brahmANaM chAdhigachChati /*

It should be that Maha Yogi who neither be fastinated with Anything nor disinterested of; what ever be available for ‘jeevana nirvaaha maatraka alpa santoshi - nirlobha vyavahaara rahita, jitendriya, samasta praani samaana drashta- sama drishta-sama maitribhava - nindaa slaggha sama bhava-priyaapriya samaana swabhavi- dridhataa purvaka brahmacharya paalaka’. May such ‘samsaarabandhana vinirmukta’ be of ‘kaaryana kaarana moksha rupa’. Thus Veda Vyaasa explained to his son Shuka Muni and continued the description of ‘ Bhaava Shuddhi Prapta Manushya Varnana’.

#### Chapter Four on ‘Buddhi Pradhaana Praani Shreshthata’

*vyAsa uvAcha.atha j~nAnaplavaM dhIro gR^ihItvA shAntimAtmanaH .unmajjaMsh cha nimajjaMshcha  
vidyAmevAbhisaMshrayet / shuka uvAcha:kiM tajj~nAnamatho vidyA yathA nistarate dvayam .  
pravR^ittilakShaNo dharmo nivR^ittiriti chaiva hi/ vyAsa uvAcha:yastu pashyansvabhAvena  
vinAbhAvamachetanaH .puShNAti sa punaH sarvAnpraj~naya muktahetukaH yeShAM  
chaikAntabhAvena svabhAvaH kAraNaM matam .dUrVAtR^iNavR^isIkA ye te labhante na kiMchana /..  
echainaM pakShamAshritya nivartantyalpamedhasaH .svabhAvaM kAraNaM j~nAtvA na shreyaH  
prApnuvanti te /5 svabhAvo hi vinAshAya mohakarmamanobhavaH . niruktametaryor etat  
svabhAvaparibhAvayoH/ KR^iShyAdInIha karmaNi sasyasaMharaNani cha .praj~nAvadbhiH  
praklR^iptAni yAnAsanagR^ihANi cha/ AkRIDAnAM gR^ihANAM cha gadAnAmagadasya cha .  
praj~nAvantaH pravaktAro j~nAnavadbhiranuShThitAH/praj~nA saMyojayatyarthaiH praj~nA  
shreya.adhigachChati .rAjAno bhu~njate rAjyaM praj~naya tulyalakShaNAH/parAvaraM tu bhUtAnAM  
j~nAnenaivopalabhyate .vidyaya tAta sR^iShTANAM vidyaiveha parA gatiH/10 bhUtAnAM janma  
sarveShAM vividhANAM chaturvidham .jarAyujANDajodbhijjasvedajaM chopalakShayet /  
sthAvarebhyo vishiShTAni ja~NgamAnyupadhArayet .upapannaM hi yachcheShTA vishiShyeta  
visheShyayA/ AhurdvibahupAdAni ja~NgamAni dvayAni tu, bahuShAdbhyo vishiShTAni dvipAdAni  
bahUnyapi/ dvipadAni dvayAnyAhuH pArthivAnItarAni cha .pArthivAni vishiShTAni tAni hyannAni  
bhu~njate /pArthivAni dvayAnyAhurmadhyamAnyuttamAni tu .madhyamAni vishiShTAni jAtidharmopa -  
dhAraNA/15 madhyamAni dvayAnyAhurdharmaj~nAnItarAni cha .dharmaj~nAni vishiShTAni  
kAryAkAryopadhAraNA/ dharmaj~nAni dvayAnyAhurvedaj~nAnItarAni cha vedaj~nAni vishiShTAni*

*vedo hyeShu pratiShThitaH / vedaj~nAni dvayAnyAhuH pravaktR^iNitarANi cha .pravaktR^INi vishiShTAni sarvadharmopadhAraNat/ vij~nAyante hi yairvedaH sadharmAH sakriyAphalAH . sadharmA nikhila vedaH pravaktR^ibhyo viniHsR^itAH / pravaktR^INi dvayAnyAhurAtmaj~nAnItarANi cha .Atmaj~nAni vishiShTAni janmAjanmopadhAraNat /20 dharmadvayaM hi yo veda sa sarvaj~naH sa sarvavit . satyAshIH satyasaMkalpaH satyaH shuchiratheshvaraH/ dharmaj~nAnapratiShThaM hi taM devA brAhmaNaM viduH .shabdabrahmaNi niShNataM pare cha kR^itanishchayam/ antasthaM cha bahiShThaM cha ye.adhiyaj~nAdhidaivatam .jAnanti tAnnamasyAmaste devAstAta te dvijAH / teShu vishvamidaM bhUtaM sAgraM cha jagadAhitam .teShAM mAAtmyabhAvasya sadR^ishAM nAsti kiMchana / AdyantandhanaM chaiva karma chAtItya sarvashaH .chaturvidhasya bhUtasya sarvasyeshAH svayaMbhuvaH/-25*

Veda Vyasa continued to explain to his son Shuka Muni that dheera purushaas being of viveka murtis would be sailing their ‘samsaara nouka’ in the ‘bhava saagara’ with minute to minute ups and downs. During the course of such travails, they should indeed be ever alerted with ‘vaastavika jnaana’ or the awareness of Reality. Then Shuka Muni enquired of the father as to which indeed be that kind of ‘Vidya’ or ‘Jnaana’ which could truly back-up and unfasten the ‘mrityu bandhanaas’ ! Could that be a of ‘Pravritti Dharma Rupa’ or of Nivritti Dharma! Then Vyasa explained briefly:

*yastu pashyansvabhAvena vinAbhAvamachetanaH .puShNAti sa punaH sarvAnpraj~naya muktahetukaH yeShAM chaikAntabhAvena svabhAvaH kAraNaM matam .dUrvAtR^iNavR^isIkA ye te labhante na kiMchana /.. echainaM pakShamAshritya nivartantyalpamedhasaH .svabhAvaM kAraNaM j~nAtva na shreyaH prApnuvanti te /5 svabhAvo hi vinAshAya mohakarmamanobhavaH . niruktametayor etat svabhAvaparibhAvayoH/*

Veda Vyasa replied: Those agjnaani manushyaas who be under the impression that this universe got manifested on its own natural course. They be neither of common sense nor of a realty check. Such ignorant and foolish persons with unreasonable justification. Those ‘manda buddhi maanavaas’ might be perhaps of ‘naastika swabhavis’ being unable to distinguish the ‘drishta and adrishtha’ forces of this Universe or of the knowledge of visible and invisible. One kind of maanavaas might be of arrogance arguing in circles with dark ignorance with neither patience nor of sense of conviction while others would seek to learn and pull off the curtain of ignorance as in the case of a Brahmana Vidyarthi referred to Kenopanishad.

[ Annotation about a Vidyarthi seeking to know what he knew not but ought to know vide Kenopanishad

To know one does not know but desires to know yet remains unknown is all what all one knows! :

II.1)Yadi manyase suvediti daharamevaapi nyuunam tvam vettha brahmano rupam, yadasya twam yadasya deveshu atha nu meenaasyameva te manthe veditam/ ( The teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further perfect the Realisation. Indeed, as in Brihadaranyaka Upanishad vide III.viii.11, Maharshi Yagnyavalkya instructs Gargi: ‘Gargi! this Absolute Power is never seen by anybody as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly It is never heard as it is not an object of hearing but is the Singular Hearer and the embodiment of hearing itself; It is never the Thought as the object of Thinking Ability but the personification of Thought and Intellect by itself; It is this Absolute Power that



the unmanifested Ether is permeated all over. Brahman or the Supreme Energy is indeed the direct and instantaneous Self within all the species and yet, is beyond and afar the attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of the Truth!

II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasyaha matam yasya na veda sah, anijnaatam vijaanataam vijnaatamavijnaantaam//*

(The disciple agrees that he does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brihadaranyaka Upanishad III.iv.2 states : ‘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!]

#### Further stanzas of the Chapter

*KR^iShyAdInIha karmANi sasyasaMharaNAni cha .praj~nAvadbhiH prakIR^iptAni yAnAsanagR^ihANi cha/ AkrIDAnAM gR^ihANAM cha gadAnAmagadasya cha .*  
*praj~nAvantaH pravaktAro j~nAnavadbhiranuShThitAH/praj~nA saMyojayatyarthaiH praj~nA shreyo.adhigachChati .rAjAno bhu~njate rAjyaM praj~nayaA tulyalakShaNAH/parAvaraM tu bhUtAnAM j~nAnenaivopalabhyate .vidyayA tAta sR^iShTAnAM vidyaiveha parA gatiH/10 bhUtAnAM janma sarveShAM vividhAnAM chaturvidham .jarAyujANDajodbhijjasvedajaM chopalakShayet /*  
*sthAvarebhyo vishiShTAni ja~NgamAnyupadhArayet .upapannaM hi yachcheShTA vishiShyeta visheShyayA/ AhurdvibahupAdAni ja~NgamAni dvayAni tu, bahuShAdbhyo vishiShTAni dvipAdAni bahUnyapi/ dvipadAni dvayAnyAhuH pArthivAnItarANi cha ,pArthivAni vishiShTAni tAni hyannAni bhu~njate /*

This might be observed that the ‘buddhi sampanna-chetanaayukta praanis’ could carry on their normal works like agriculture, house building activities, kreedaa sthalaas and even corrective medical applications as a routine. It is the ‘buddhi swabhava’ that would be leading to a number of personal and socio- cultural activities and for the logical dhana - keerti praapti and so on. One is ever aware that buddhimaan Rajas could be authoritative, raajyopabhogyas and well equipped administrative heads. It is

that 'buddhi paripurnata' that should facilitate dhana prapti and auspiciousness. Vyasa addressed his counselling to his son Shuka Muni further: It is the buddhi that could distinguish the ability of 'dhana prapti' to manushyaas'. In fact the sthula -sukshma bhedaas that had been materialised in the societies were on account of buddhi. In this and in the forthcoming societies as well the sthula-sukshma jnaana of sarva pranis-alike of jaraayuja-andaja-swedaja-and udbhuja-is owing to buddhi or awareness of surroundings. In reference to sthaavara jangamaas too - as of immobile and mobile Beings in srishti- it is that buddhi named Awareness - or inherent and native common sense that be the driving force of action-reaction syndrome. (*Kaayena vaachaa manasendriyaiva 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.)

#### [Explanation on Buddhi vide Kathopanishad]

I.iii.3) *Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/* (This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle!)

I.iii.4) *Indriyaani hahanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/* ( The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears-mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating-breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above)

I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa, Tasyendriyaani vashyaani sadashvaa iva saarathih//Yastu vigjnaanaavaan bhavati yuktana manasaa sadaa, tasyendriyaani vashyaani sadashvaa iva saarathih// Yastva avigjnaavaan bhavati amanaakshah sadaashuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanaavaan bhavati samanaskah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//*

(The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths! )

I.iii.9-11) *Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvishnoh paramam padam//Indriyebhyah paraahyaarthaa, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthaa, saa paraa gatih/*

(A person who is fortunate to possess a ‘saarathi’ or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the ‘Paramam Padam’ or the abode of the Supreme! Thus the ‘arthaa’ or the sense objects are ‘paraah’ or higher than the senses; in other words material objects are created to cater to ‘Indriyas’ but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but ‘Mahat’ or the Great Soul is ‘Param, Avyaktam, and Purusham, Purushaat na param kim chit’ or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!)

I.iii.12-13) *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet, tad yacchecchaanta aatmaani/*

(This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind’s eye! The discerning person needs to merge into the ‘Indriyas’ or the organs into the intelligent Self and then infuse the latter into the ‘Paramatma’. While so doing, the name-form-action of that particular Self is totally negated and there had to be a ‘tadaatmya’ or fusion of the two entities!) ]

#### Further stanzas of the Chapter

*pArthivAni dvayAnyAhurmadhyamAnyuttamAni tu .madhyamAni vishiShTAni jAtidharmopa - dhAraNAAt/15 madhyamAni dvayAnyAhurdharmaj~nAnItarAni cha .dharmaj~nAni vishiShTAni kAryAkAryopadhAraNAAt/ dharmaj~nAni dvayAnyAhurvedaj~nAnItarAni cha vedaj~nAni vishiShTAni vedo hyeShu pratiShThitaH / vedaj~nAni dvayAnyAhuH pravaktR^iNItarAni cha .pravaktR^INi vishiShTAni sarvadharmopadhAraNAAt/ vij~nAyante hi yairvedAH sadharmAH sakriyAphalAH . sadharmA nikhilA vedAH pravaktR^ibhyo viniHsR^itAH / pravaktR^INi dvayAnyAhurAtmaj~nAnItarAni cha .Atmaj~nAni vishiShTAni janmAjanmopadhAraNAAt /*

Vyasa further explained that among the ‘paarthiva manushyas’ or of middle and low levels , two categories could prevail either of jaati dharma or of individual and instinctive. The latter be of dharma shreshthata and further analysed as of ‘karvavya and akartavya paalana’. In further analysis dharmagjnaas are of Vedagjnaas and Avedagjnaas as the former type of Veda Pratishtithaas. In a deeper analysis there could be Pavaktaas and Apravaktaas as the former category be of the instinctive dharma prachaara yogyaas.

*dharmadvayaM hi yo veda sa sarvaj~naH sa sarvavit . satyAshIH satyasaMkalpaH satyaH shuchiratheshvaraH/ dharmaj~nAnapratiShThaM hi taM devA brAhmaNaM viduH .shabdabrahmaNi niShNAtaM pare cha kR^itanishchayam/ antasthaM cha bahiShThaM cha ye.adhiyaj~nAdhidaivatam .jAnanti tAnnasyAmaste devAstAta te dvijAH /teShu vishvamidaM bhUtaM sAgraM cha jagadAhitam .teShAM mAAtmyabhAvasya sadR^ishaM nAsti kiMchana / AdyantnidhanaM chaiva karma chAtItya sarvashaH .chaturvidhasya bhUtasya sarvasyeshAH svayaMbhuvaH/-*

Those who be aware of both ‘Pravritthi’ and ‘Nivritti’ rupa dharmaas be esteemed as ‘ sarvajnaas, sarva vettaas, thyaagis, satyasankalpaas, satyavaadis, pavitras and sarva samarthaas’.[ Pravritti refers to leading

normal dharmic duties and Nivritti is the spiritual contemplation and intensive introspection of yogis and sanyasins]. Those who be adepts of Shabda Brahma Vedaas could digest Para Brahma Tatva and of Brahma jnaana sthitaas as designated of Devataaloka Brahmanaas. Those having been saturated with ‘baahyaantara pragjnaas’ of ‘Adhi Yagjna Paramatma and Adhi Daiva Prurusha saakshaatkaara’ be designated as Devataas and the Evertruthful dwijaas or indeed as the Twice Born. Unto them be known as the sampurna jagat pratishthaas. They be indeed beyond the concepts of janma-mrityu-jaraa-karma seemaas as of Swayambhus.

## Chapter Five on Karma Tatva Sameeksha-Purusharthas-Yuga Dharma Varnana

vyAsa uvAcha: eShA pUrvatarA vR^ittirbrAhmaNasya vidhIyate .j~nAnavAneva karmANi kurvansarvatra siddhyati/ tatra chenna bhavedevaM saMshayaH karmanishchaye .kiMtu karmasvabhAvo.ayaM j~nAnaM karmeti vA punaH/ tatra vedavivitsAyAM j~nAnaM chetpuruShaM prati .upapattyupalabdhibhyAM varNayiShyAmi tachChR^Inu/ pauruShaM kArAnaM kechidAhuH karmasu mAnavAH .daivameke prashaMsanti svabhAvamapare janAH/ pauruShaM karma daivaM cha phalavR^ittisvabhAvataH . trayametatpR^ithagbhUtamavivekaM tu kechana/-5 etadevaM cha naivaM na cha chobhe nAnubhe tathA, karmasthA viShayaM brUyuH satvasthAH samadarshinaH/ tretAyAM dvApare chaiva kalijAshcha sasaMshayAH,tapasvinaH prashAntAshcha satvasthAshcha kR^ite yuge / apR^ithagdarshanAH sarve R^iksAmasu yajuHShu cha .kAmadvaShau pR^ithagdr^iShTvA tapaH kR^ita upAsate/ tapodharme Na saMyuktastaponityaH susaMshitaH,tena sarvAnavApnoti kAmAnyAnmanasechChati/ tapasA tadavApnoti yadbhUtaM sR^ijate jagat,tadbhUtashcha tataH sarvabhUtAnAM bhavati prabhuH/10 taduktaM vedavAdeShu gahanaM vedadarshibhiH .vedAnteShu punarvyaktaM kramayogena lakShyate / Arambhayaj~nAH kShavrAshcha haviryaj~nA vishaH smR^itAH,parichArayaj~nAH shUdrAshcha japayaj~nA dvijAtayaH / pariniShThitakAryo hi svAdhyAyena dvijo bhavet, kuryAdanyanna vA kuryAnmaitro brAhmaNa uchyate/ tretAdaau sakalA vedA yaj~nA varNAshramAstathA, s aMrodhAd - AyuSha stvete vyasyante dvApare yuge / dvApare viplavaM yAnti vedAH kaliyuge tathA .dR^ishyante nApi dR^ishyante kalerante punaH kila/15 utsIdanti svadharmAshcha tatrAdharmeNa pIDitAH . gavAM bhUmeshcha ye chApAmoShadhInAM cha ye rasAH/ adharmAntarhitA vedA vedadharmAs - tathA.a.ashramAH .vikriyante svadharmAshcha sthAvarANi charANi cha ./yathA sarvANi bhUtAni vR^iShTathA tR^ipyanti prAvR^iShi/sR^ijante sarvato.a~NgAni tathA vedA yugeyuge/ vihitaM kAlaAnAtvamanAdinidhanaM cha yat .kIrtitaM yatpurastAtte yataH saMyAnti cha prajAH/ yachchedaM prabhavaH sthAnaM bhUtAnAM saMyamo yamaH .svabhAvenaiva vartante dvandvasR^iShTani bhUrishaH /20 sargaH kAla dhR^itirvedAH kartA kAryaM kriyAphalam .etatte kathitaM tAta yanmAM tvaM paripR^ichChasi/

Veda Vyasa then emphasized the need for ‘karmaacharana’ ever since times immemorial as the unique tool for fulfillment and ‘karya siddhi’. In fact this had been a ‘swaabhaavika charya’ as further reinforced by one’s own ‘jnaana kaarana’ or of self enlightenment. Three essential causes for the karmaacharana be for the fulfillment of purusharthaas- daivika kaaranaas- and the kaalagata swabhaaas. The Purusharthaas are Chaturvidhas to cater to fulfill human ambitions viz. Dharma-Artha-Kaama- Moksha or Virtue-Material Contentment- Prosperous Living and Liberation. These are supplemented by Ishana Traya: Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest ie the

Ishanatrayas. These are further accentuated by Tri Kankshas viz. or three Natural Aspirations: Kanta, Kanaka and Keerti or Physical -Material-Fame. Tapatrayas would add another dimension of daivika karanaas viz. : 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. Some might opine that the prime cause of such kaaryaacharana be due to this or another due the interaction of or the excessive predominance of one of the three gunas of the human being concerned. 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. In any case the Satva Guna Yogi Purusha be of Brahma kaarana rupa himself.

*tretAyAM dvApare chaiva kalijAshcha sasaMshayAH,tapasvinaH prashAntAshcha satvasthAshcha kR^ite yuge / apR^ithagdarshanAH sarve R^iksAmasu yajuHShu cha .kAmadvaShau pR^ithagdR^iShTvA tapaH kR^ita upAsate/ tapodharme Na saMyuktastaponityaH susaMshitaH,tena sarvAnavApnoti kAmAnyAnmanasechChati/ tapasA tadavApnoti yadbhUtaM sR^ijate jagat,tadbhUtashcha tataH sarvabhUtAnAM bhavati prabhuH/10 taduktaM vedavAdeShu gahanaM vedadarshibhiH .vedAnteShu punarvyaktaM kramayogena lakShyate / Arambhayaj~nAH kShavrAshcha haviryaj~nA vishaH smR^itAH,parichArayaj~nAH shUdrAshcha japayaj~nA dvijAtayaH / pariniShThitakAryo hi svAdhyAyena dvijo bhavet, kuryAdanyanna vA kuryAnmaitro brAhmaNa uchyaate/ tretAdaau sakala vedaYaj~nA varNAshramAstathA, s aMrodhAd -AyuSha stvete vyasyante dvApare yuge /*

Now the Yuga Dharmaas: Treta-Dwapara - Kaliyuga manushyaas might be of samshaya sheelaas in the context of paramaarthas vishaya prapti, yet in the Satyayuga the tapasvis and satvaguna pradhaanaas be samshaya rahitaas. In the Satya Yuga all the dwijas were of the reciters of Rik-Yajur-Saama Vedas with no distinction and followers of the dharmas provided there in, while being totally free from raaga dweshaas and were engrossed in tapasya as had been anchored thereto. Also what all justifiable desires that they wished for were fulfilled accordingly too. By the means of tapasya the manushyaas were able to accomplish their Para Brahma Bhava prapta. That Brahma by the veda nirneeta gupta karma kaanda was perhaps not too easily attainable but by way of nishkaama yoga was able to get saakshaatkaara. Kshatriyaas by way of aalambha yagjna either by way of sparsha or himsa while daanaacharana, Vaishyas by the havishya pradhaan yagjna, Shudras by way of seva rupa yagjna and brahmana by japa yagjna could gradually step up. Since Brahmanas by way of swadhyaaya could achieve the hazy vicinity of the Almighty as they tend to display maitri bhava to one and all. In Satya Yuga and Treta Yugaas, yagjnaas and varnaashrama dharma vishuddha paalaana be the 'sine-que-non' inevitabilities .

*dvApare viplavaM yAnti vedAH kaliyuge tathA .dR^ishyante nApi dR^ishyante kalerante punaH kila/15 utsIdanti svadharmAshcha tatrAdharmeNa pIDitAH .gavAM bhUmeshcha ye chApAmoShadhInAM cha ye rasAH/ adharmAntarhitA veda vedadharmAs -tathA.a.ashramAH .vikriyante svadharmAshcha sthAvarANi charANi cha ./yathA sarvANi bhUtANi vR^iShTathA tR^ipyanti prAvR^iShi/sR^ijante sarvato.a~NgANi tathA veda yugeyuge/ vihitaM kAlanAnAtvamanAdinidhanaM cha yat .kIrtitaM yatpurastAtte yataH saMyAnti cha prajAH/ yachchedaM prabhavaH sthAnaM bhUtAnAM saMyamo*

*yamaH .svabhAvenaiva vartante dvandvasR^iShTAni bhUrishaH /20 sargaH kAlo dhR^itirvedAH kartA  
kAryaM kriyAphalam .etatte kathitaM tAta yanmAM tvaM paripR^ichChasi/*

In the dwapara and kaliyugaas the ‘praamukhyata’ of ‘vedapramaanaas’ had gradually deteriorated and by the terminal part there should be no traces at all. Thus the ‘adharma’ be redesignated as ‘swadharma’. As such, the ‘go-jala- bhumi-oushadhi-rasaas’ could tend to be nonexistent. Veda, Vaidika, Dharma, Swadharma paraayana ashramaas would disappear and adharma be all pervasive. As varshaas would impact on fertility of bhudevi and enable the life of praanis, Vedaas be expected of jeevana and Vedangas of deha puthata. Thus Kaala Devata too be assuming aneka swarupaas from the ‘aadi’ the beginning and ‘anta’ or the termination. This Kala naamaka tatwa-praani’s utpatti-paalana-samhaara be all the reflections of duality of Maya and the Unknown there -behind; indeed these characteristics are the swabhavas of the endless praanis too of janma- marana-punarjanma as of the ever active kaalachakra.

[ Explanation vide Bhavishya Purana on the termination of Kali Yuga and the Recycling of Kaala Chakra- and the Kalki Avatara heralding the fresh Yuga

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 Kaanda’! 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; Bhringha 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’!]

**Chapter Six on Jnaana Saadhana and Jnaana Mahatmya- innumerable conditions and factors to be encountered- many with high resolved ones to cross the hurdles yet destination too far yet so near!**

*bhISHma uvAcha.ityukto.abhiprashasyaitatparamarShestu shAsanam . mokShadhar mArtha  
saMyuktamidaM praShTuM prachakrame/ shuka uvAcha: rajAvA~nshrotriyo yajvA*

*kr^itapraj~no.anasUyakaH .anAgatamanaitihyaM kathaM brahmAdhigachChati tapasA  
 brahmacharyeNa sarvatyAgena medhayA .sA~Nkhye vA yadi vA yoga etatpR^iShTo vadasva me/  
 manasashchendriyANAM cha yathaikAgryamavApyate .yenopAyena puruShaistattvaM vyAkhyAtu  
 marhasi/ vyAsa uvAcha. Naanyatra vidyAtapasornAnyatrendriyanigrahAt, nAnyatra  
 lobhasaMtyAgAtsiddhiM vindati kashchana/ 5 mahAbhUtAni sarvANi pUrvasR^iShTiH svayaMbhuvaH .  
 bhUyiShThaM prANabhR^itkAye niviShTAni sharIriShu/ bhUmerdeho jalAstroto jyotiShashchakShuShI  
 smR^ite .prANApAnAshrayo vAyuH sveShvAkAshaM sharIriNam/ krAnte viShNurbale shakraH  
 koShThe.agnirbhoktumichChati .karNayoH pradishaH shrotre jihvAyAM vAk sarasvatI/ karNau  
 tvakchakShuShI jihvA nAsika chaiva pa~nchamI .dasha tAnIndriyoktAni dvArANyAhArasiddhaye /  
 shabdaH sparshastathA rUpaM raso gandhashcha pa~nchamaH .indriyANi pR^ithaksvArthAnmanasa  
 darshayantyuta/10 indriyANi mano yu~Nkte vashyAnyanteva vAjinaH .manashchApi sadA bhukte  
 bhUtAtmA hR^idayAshritaH/ indriyANAM tathaivaiShAM sarveShAmIshvaraM manaH .niyame cha  
 visarge cha bhUtAtmA mAnasastathA/indriyANIndriyArthAshcha svabhAvashchetana manaH,  
 prANApAnau cha jIvashcha nityaM deheShu dehinAm/ Ashrayo nAsti satvasya guNaH sattvasya chetana.  
 satvaM hi tejaH sR^ijati na guNAnvai kathaMchana/ evaM saptadashaM dehe vR^itaM ShoDashabhir -  
 guNaiH,manIshImanasA vipraH pashyatyAtmAnamAtmani/15 na hyayaM chakShuSha dR^ishyo na cha  
 sarvairapIndriyaiH .manasa dIpabhUtena mahAnAtmA prakAshate/ ashabdasparsharUpaM  
 tadarasAgandhamavyayam .asharIraM sharIreShu nirIkShate nirindriyam/ avyaktaM sarvadeheShu  
 martyeShvamR^itamAhitam .yo.anupashyati sa pretya kalpate brahmabhUyase/  
 vidyAbhijanasaMpanne brAhmaNe gavi hastini .shuni chaiva shvapAke cha paNDitAH samadarshinaH/  
 sa hi sarveShu bhUteShu ja~NgameShu dhruveShu cha .vasatyeko mahAnAtmA yena sarvamidaM tatam/-  
 20 sarvabhUteShu chAtmAnaM sarvabhUtAni chAtmani .yadA pashyati bhUtAtmA brahma saMpadyate  
 tadA / yAvAnAtmani me hyAtmA tAvAnAtmA parAtmani .ya evaM satataM veda so.amR^itatvAya kalpate  
 / sarvabhUtAtmA -bhU tasya sarvabhUtahitasya cha .devA.api mArge muhyanti apadasya padaiShiNaH  
 / shakuntAna mivA - kAshe matsyAnAmiva chodake .,yathA gatiRNA dR^ishyeta tathA j~nAnavidAM gatiH  
 / kAlaH pachati bhUtAni sarvANyevAtmanA.a.atmani .yasmiMstu pachyate kAlastaM vedeha na  
 kashchana /25/ na sa UrdhvaM na tiryakcha nAdhashcharati yaH punaH, na madhye pratigR^ihNite  
 naiva kiMchitkuta -shchana/ sarve.antasthA ime lokA bAhyameShAM na kiMchana,yaH sahasra samA  
 gachChedyathA bANo guNachyutaH/ naivAntaM kArANasyeyAdyadyapi syAnmanojavaH  
 ,tasmAtsUkShmAtsUkShmataraM nAsti sthUlataRaM tataH/sarvataH pANipAdaM  
 tatsarvatokShishiromukham .sarvataH shrutimalloke sarvamAvR^iratya tiShThati /tadevANoraNutaraM  
 tanmahadbhyo mahattaram, tadantaH sarva bhUtAnAM dhruvaM tiShThanna dR^ishyate/30 akSharaM  
 cha kSharaM chaiva dvaidhIbhAvo. ayamAtmanaH .kSharaH sarveShu bhUteShu divi  
 hyamR^itamakSharam/navadvAraM puraM gatvA haMso hi niyato vashI,IshaH sarvasya bhUtasya  
 sthAvarasya charasya cha/hAnibha~NgavikalpAnAM navAnAM saMchayena cha  
 .sharIrANAmajasyAhurhaMsatvaM pAradarshinaH/ haMsoktaM chAkSharaM chaiva kUTasthaM  
 yattadakSharam .tadvividvAnakSharaM prApya jahAti prANajanmanI /..*

Bhishma had thus conveyed to Yuddhishtara about Veda Vyasa's counselling his son Shuka Muni, the latter then addressed Vyasa as to how a pragjnaayukta Vedavetta-yaagjnika-dosha drishthi rahita could accomplish Brahmatva praapti. How indeed the Sankhya Jnaana of 'Anumaana and Pratyakshaadhara' be helpful notwithstanding the supplementary yet essential inputs of tapa-brahmacharya- sarvasva tyaga and medhaashakti too! How could such manushyaas even with manasendriya nigraha and ekaagrata too! Then Vyasa replied as follows:

*Naanyatra vidyAtapasornAnyatrendriyanigrahAt, nAnyatra lobhasaMtyAgAtsiddhiM vindati kashchana/ 5 mahAbhUtAni sarvANi pUrvAsR^iShTiH svayaMbhuvaH .bhUyiShThaM prANabhR^itkAye niviShTAni sharIriShu/ bhUmerdeho jalAstroto jyotiShashchakShuShI smR^ite .prANApAnAshrayo vAyuH sveShvAkAshaM sharIriNAM/ krAnte viShNurbale shakraH koShThe.agnirbhoktumichChati .karNayoH pradishaH shrotre jihvAyAM vAk sarasvatI/ karNau tvakchakShuShI jihvA nAsika chaiva pa~nchamI .dasha tAnIndriyoktAni dvArANyAhArasiddhaye /shabdaH sparshastathA rUpaM raso gandhashcha pa~nchamaH .indriyANi pR^ithaksvArthAnmanasA darshayantyuta/*

Notwithstanding the rudimental qualifications of vidya-tapas-indriya nigras-sravasva tyaaga guna, - although very essential, the Brahamatva Siddhi would continue as a mirage. Be this well realised that when vidhaata had initiated His Shrishti, the dehadhaaris- be they manushyaas or sthaavara jangamaas - were repleted with and stuffed by innumerable inputs in their shareeraas. The dehadhaari nirmaana comprised of prithvi-jala with the sweat-agni with vision-praana and apaana with vaayu- the holes of nose and ears with 'aakaasha tatva'. 'Charana gati' or the movement of legs and feet was the gift of Vishnu while 'baahubala' - paani naamaka indriya- was by the courtesy of Mahendra. Agni devata had ever facilitated as the 'jatharaagni' and the jeerna shakti of the food intake. Then the detailing of shabda-sparsha-rupa-rasa- gandha be the adjuncts of panchendriyaas.

*indriyANAM tathaivaiShAM sarveShAmIshvaraM manaH .niyame cha visarge cha bhUtAtmA mAnasastathA/indriyANIndriyArthAshcha svabhAvashchetanA manaH, prANApAnau cha jIvashcha nityaM deheShu dehinAm/ Ashrayo nAsti satvasya guNaH sattvasya chetanA.satvaM hi tejaH sR^ijati na guNAnvai kathaMchana/ evaM saptadashaM dehe vR^itaM ShoDashabhir -guNaiH,manIshImanasA vipraH pashyatyAtmAnamAtmani/15 na hyayaM chakShuShA dR^ishyo na cha sarvairapIndriyaiH, manasA dIpabhUtena mahAnAtmA prakAshate/ ashabdasparsarUpaM tadarasAgandhamavyayam, asharIraM sharIreShu nirIkShate nirindriyam/ avyaktaM sarvadeheShu martyeShvamR^itamAhitam .yo.anupashyati sa pretya kalpate brahmabhUyase/*

Just as a charioteer would be able to control his horses - numbering five- the 'manas' too be able to the panchendriyaas; all the same the 'hridayasthita jeevaatma'- in the form of buddhi- be ever regulating the 'manas'. As 'manas' be the king of the 'sampurna indriyaas', could either of 'pravritti or nivritti' or initiate or forestall the actions of the 'hridaya sthita jeevaatma' who too be able to perform the acts of n 'nigraha-anugrahaas'. In the dehadhaari's shareera which be normally brimming with activity, the panchendriyaas, the indriya rupa-rasa-gandhaadi vishayaas, swabhaavika sheetoshnaadi deha dharmaas, chetanatva, manas, praanaapaanaadis and above all the jeevatva indeed. Actually stated the shareera be not a constituent of 'buddhi' [since '*buddhyaatmanaa prakite swabhaavaat*'] This be so since the pancha bhoutika shareera is attuned to guna-shabda-chetanaadis while 'buddhi' be manifesting 'chetanaava' or the inner awareness..Buddhi is thus of the 'prakriti swabhava'. To the dehadhaaris, the panchendriyaas, tanmaatras, rasa rupa gandhaadi vishyaas, swabhaava siddha sheetoshnaadi shareera dhamaas, chetana,manas, praanaapaanaa and jeevatva are all the 'deha lakshanaas'. Basically stated, satva guna is not hinged up with buddhi as such. This is so since buddhi is not cause of deha and the panchendriyaas but only causation only. In this manner, the buddhimaan brahmanaas could surely attain atma saakshaatkaara right along with their own shaeraas made of panchendriyaas, pancha vishyaas, swabhaava, chetanaa, manas, praanaapaana and the jeeva- all totalling shodasha tatvaas plus the seventeenth the paramatmika prasaadita buddhi. Only specific kaarya should be the 'anusandhaana' or the juxtapositioning of all these seventeen entities. In any case, paramatma's darshana be not possible by one's own netra darshana but might be possible with 'vishuddha manorupi deepta buddhi prakasha'. In other words the atna tatva bereft of 'shabda-sparsha-rupa-rasa-gandha heena-shareerendriya rahita-



anusandhaanta' be most essential . That kind of supreme vision with 'avyakta bhaava sthita jnaanamayi drishta darshana' be possible to one's mrityu invariably-

( Brief explanation in this context :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 awakenness-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. Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aaanava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activate the entire universe composed of 36 tatwas!)

Further stanzas as followed:'

*vidyAbhijanasaMpanne brAhmaNe gavi hastini .shuni chaiva shvapAke cha paNDitAH samadarshinaH/  
sa hi sarveShu bhUteShu ja~NgameShu dhruveShu cha .vasatyeko mahAnAtmA yena sarvamideva tatam/-  
20 sarvabhUteShu chAtmAnaM sarvabhUtAni chAtmani .yadA pashyati bhUtAtmA brahma saMpadyate  
tadA /yAvAnAtmani me hyAtmA tAvAnAtmA parAtmani .ya evaM satataM veda so.amR^itatvAya kalpate /  
sarvabhUtAtma -bhU tasya sarvabhUtahitasya cha .devA.api mArge muhyanti apadasya padaiShiNaH /  
shakuntAnA mivA - kAshe matsyAnAmiva chodake,,yathA gatiRNA dR^ishyeta tathA j~nAnavidAM gatiH/  
kAlaH pachati bhUtAni sarvANyevAtmanA.a.atmani .yasmiMstu pachyate kAlastaM vedeha na /  
kashchana /25/ na sa UrdhvaM na tiryakcha nAdhashcharati yaH punaH, na madhye pratigR^ihNite  
naiva kiMchitkuta -shchana/ sarve.antasthA ime loka bAhyameShAM na kiMchana,yaH sahasra samA  
gachChedyathA bANo guNachyutaH/ -----/*

Panditas of high learning and upbringing would have 'samaana bhaava' of a cow or an elephant or even a dog or a chandaala as they would vision Brahma Darshana among them. Indeed Paramatma is replete in the entire charaachara jagat. As Jeevatma be there in all the praanis, then the 'brahma bhavodaya' would be facilitated. As in respect of one's own self, so be the jnaana swarupaatma be in the shareera of the others too and thus be generated as each and every self. Unless that consciousness of the self and in that of others too be not realised, till then any amount of 'satkaaryaacharana' would be a wasted exercise in the accomplishment of brahma jnaana. Just as a bird flying high on the sky or a fish in deep waters, then the realisation would get dawned that the antaratma be all pervasive. Moreover the factor of Kaala Chakra and the measure of the Time Cycle be noted and the impact of one's own inner consciousness be noted too as none be able to predict that at all. Be that as it may, Paramatma be everywhere and all knowing but the impact of one's own maanasika chachalita and buddhi swabhava might be of the tendency of variability; the decisiveness of the spur of the moment could certainly be grip loosened. Thus there could

be several variables in the pursuit of the Self that be nodoubt constant but a staggering very many of variables be at work overwhelmingly. Paramatma is neither too high to achieve nor too near to discard. If one were to pull the dhanush and release an arrow then or keep on running and chasing then the exercise might be futile as He be too distant and impossible to reach while He not be the of sukshmaati sukshma yet omni present. He has no vision to see nor has a face and a head much less could speak or feel. He is neither gross nor atomic far less so as measurable with panchendrias and tanmatras much less of 'aakaara vikaaraas' yet all pervasive. Patamatma is ever present in the sthaavara jangamaas as the Jeeva named as Hamsa as of the 'sthira purvaka susthira' as the 'kutastha akshara'. *Hamsoktam chaaksharam chaiva kutastham yat tadakshram, tad vidvaanaksharam praapya jahaati praanajanmanee/* Hamsa naama yukta Avinaashi Jeevatma as thus propounded be an eternal Unknown, and only Maha Vidwaans of glory could - and most certainly did-vision and experience-and had the supreme tyaaga while transgressing praana-janma-bandhanaas for ever as the torch bearers of the times ahead.

[ Explanation vide 'Brahma Jnaanaavali Maala' by Adi Shankaraachaarya on the characteristics of the person who be realized as that of Brahman

1. *sakRt SravaNamAtreNa brahmajnAnam yato bhavet, brahmajnAnAvalImAlA sarveshAm mokshasiddhaye-* This work entitled 'Brahma Jnaanavali by hearing which just once, the knowledge of Brahman is attained, enables all to attain liberation.
2. *asango'ham asango'ham asango'ham punah punah, saccidAnandarUpo'ham ahamevAham avyayah/* Unattached am I, unattached am I, ever free from attachment of anykind; I am of the nature of Existence-Consciousness-Bliss. I am the very Self, indestructible and ever unchanging.
3. *nityaSuddhavamukto'ham nirAkAro'ham avyayah, bhUmAnandasvarUpo'ham ahamevAham avyayah/* I am eternal, I am pure (free from the control of Maya. I am ever liberated. I am formless, indestructible and changeless. I am of the nature of infinite bliss. I am the very Self, indestructible and changeless.
4. *nityo'ham niravadyo'ham nirAkAro'ham acyutah, paramAnandarUpo'ham ahamevAhamavyayah/* I am eternal, I am free from blemish, I am formless, I am indestructible and changeless. I am of the nature of supreme bliss. I am the very Self, indestructible and changeless.
5. *SuddhacaitanyarUpo'ham AtmArAmo'ham eva ca, akhaNDAnandarUpo'ham ahamevAhamavyayah/* I am pure consciousness, I revel in my own Self. I am of the nature of indivisible (concentrated) bliss. I am the very Self, indestructible and changeless.
6. *pratyakacaitanyarUpo'ham Santo'ham prakRteh parah, SASvatAnandarUpo'ham ahamevAham avyayah/* I am the indwelling consciousness, I am calm (free from all agitation), I am beyond prakrti (mAyA), I am of the nature of eternal bliss, I am the very Self, indestructible and changeless.
7. *tattvAtItah parAtmAham madhyAtItah parah Sivah, mAyAtItah paramjyotih ahamevAhamavyayah--7* I am the supreme Self, beyond all the categories (such as prakRti, mahat, ahankAra, etc.), I am the supreme auspicious One, beyond all those in the middle. I am beyond mAyA. I am the supreme light. I am the very Self, indestructible and changeless..
8. *nAnArUpavyatItto'ham cidAkAro'ham acyutah, sukhArUpasvarUpo'ham ahamevAhamavyayah/* I am beyond all the different forms. I am of the nature of pure consciousness. I am never subject to decline. I am of the nature of bliss. I am the very Self, indestructible and changeless.
9. *mAyAtatAryadehAdi mama nAstyeva sarvada, svaprakASaikarUpo'ham ahamevAhamavyayah/* There is neither mAyA nor its effects such as the body for me. I am of the same nature and self-luminous. I am the very Self, indestructible and changeless.
10. *guNatrayavyatItto'ham brahmAdInAm ca sAkshyaham, anantAnandarUpo'ham ahamevAhamavyayah/*

I am beyond the three gunas—sattva, rajas, and tamas. I am the witness of even Brahma and others. I am of the nature of infinite bliss. I am the very Self, indestructible and changeless.

11. *antaryAmisvarUpo 'ham kUTasthah sarvago'smyaham, paramAtmasvarUpo 'ham ahamevAham avyayah/* I am the inner controller, I am immutable, I am all-pervading. I am myself the supreme Self. I am the very Self, indestructible and changeless.

12. *nishkalo 'ham nishkriyo 'ham sarvAtmA Adyah sanAtanah, aparokshasvarUpo 'ham ahamevAham avyayah/* I am devoid of parts. I am actionless. I am the self of all. I am the primordial one. I am the ancient, eternal one. I am the directly intuited self. I am the very Self, indestructible and changeless.

13. *dvandvAdisAkshirUpo 'ham acalo 'ham sanAtanah, sarvasAkshisvarUpo 'ham ahamevAhamavyayah/* I am the witness of all pairs of opposites. I am immovable. I am eternal. I am the witness of everything. I am the very Self, indestructible and changeless.

14. *prajnAnaghana evAham vijnAnaghana eva ca, akartAham abhoktAham ahamevAhamavyayah/* I am a mass of awareness and of consciousness. I am not a doer nor an experiencer. I am the very Self, indestructible and changeless.

15. *nirAdhArasvarUpo 'ham sarvAdhAroham eva ca, AptakAmasvarUpo 'ham ahamevAhamavyayah/* I am without any support, and I am the support of all. I have no desires to be fulfilled. I am the very Self, indestructible and changeless.

16. *tApatrayavinirmukto dehatrayavilakshaNah, avasthAtrayasAkshyasmi cAhamevAhamavyayah/* I am free from the three kinds of afflictions- those in the body, those from other beings and those caused by higher powers. I am different from the gross, subtle and causal bodies. I am the witness of the three states of waking, dream and deep sleep. I am the very Self, indestructible and changeless.

17. *dRg dRSyau dvau padArthau stah parasparavilakshaNau, dRg brahma dRSyam mAyeti sarvavedAntaDiNDimah/* There are two things which are different from each other. They are the seer and the seen. The seer is Brahman and the seen is mAyA. This is what all Vedanta proclaims.

18. *aham sAkshIti yo vidyAt vivicyaivam punah punah, sa eva muktah so vidvAn iti vedAntaDiNDimah/* He who realizes after repeated contemplation that he is a mere witness, he alone is liberated. He is the enlightened one. This is proclaimed by Vedanta.

19. *ghaTakuDyAdikam sarvam mRttikAmAtram eva ca, dvad brahma jagat sarvam iti vedAntaDiNDimah/* The pot, wall, etc., are all nothing but clay. Likewise, the entire universe is nothing but Brahman. This is proclaimed by Vedanta.

20. *brahma satyam jaganmithyA jIvo brahmaiva nAparah, anena vedyam sacchAstram iti vedAntaDiNDimah/* Brahman is real, the universe is mithya (it cannot be categorized as either real or unreal). The jiva is Brahman itself and not different. This should be understood as the correct SAstra. This is proclaimed by Vedanta.

21. *antarjyotirbahirjyotih pratyakjyotih parAtparah, jyotirjyotih svayamjyotih Atmajyotih Sivo'smyaham/-* I am the auspicious one, the inner light and the outer light, the indwelling light, higher than the highest, the light of all lights, self-luminous, the light that is the Self.]

## **Chapter Seven on 'Paramatma Praapti Varnana' by Yoga Maarga- hurdles, possibilities and detailed methodology**

*vyAsa uvAcha: pR^ichChatastava satputra yathAvadiha tattvataH, sA~NkhyanyAyena saMyuktaM yadetatIrtitaM mayA/ yogakR^ityaM tu te kR^itsnaM vartayiShyAmi tachChR^iNu, ekatvaM buddhimanasorindriyaNAM cha sarvashaH / Atmano.avyathinastAt j~nAnametadanuttamam .*

tadetadupashAntena dAntenAdhyAtmashIlinA/ AtmArAmeNa buddhena boddhavyaM shuchikarmaNA .  
yogadoShAnsamuchChindyAtpa~ncha yAnkavayo viduH/ kAmaM krodhaM tta lobhaM cha bhayaM  
svapnaM cha pa~nchamam,krodhaM shamena jayati kAmaM saMkalpavarjanAt/ 5/ sattvasaM sevanAd -  
dhIro nidrAmuchChettumarhati, dhR^ityA shishnodaraM rakShetpANipAdaM cha chakShuShA/  
chakShuH shrotre cha manasaA mano vAchaM cha karmaNA, apramAdAdbhayaM jahyAllobhaM  
prAj~nopasevanAt/ evametAnyogadoShA~nchayennityamatandritaH, agnIMshcha brAhmaNAM -  
shchArcheddevatAH praNameta cha/ varjayedushatIM vAchaM hiMsAyuktAM manonudAm, brahma  
tejomayaM shukraM yasya sarvamidaM tatam/ etasya sUtrabhUtasya dvayaM sthAvaraja~Ngamam,  
dhyAnamadhyayanaM dAnaM satyaM hrIrArjavaM kShama/10/ hochamAhArasaMshuddhirindriyANAM  
cha nigrahaH, etairvivardhate tejaH pApmAnaM chApakarShati/ siddhyanti chAsya sarvArtha vij~na -  
naM cha pravardhate, samaH sarveShu bhUteShu labdhAlabdhe na vartayet/ dhUtapApmA tu tejasvI  
laghvAhAro jitendriyaH, kAmakrodhau vashe kR^itvA ninIShedbrahmaNaH padam / manasashchendriya  
- NAM cha kR^itvaikAgryaM samAhitaH ,pUrvarAtre.aparAtre cha dhArayenmana Atmani/ jantoH  
pa~nchendriyasyAsya yadekaM Chidramindriyam ,tato.asya sravate praj~na dR^iteH pAdAdivodakam/  
manastu pUrvamAdadyAtkumInamiva matsyaha .tataH shrotraM tatashchakShurjihvA ghrANaM cha  
yogavit/ tata etAni saMyamya manasi sthApayediyatiH,tathaivApo hyasaMkalpAnmano hyAtmani  
dhArayet/pa~nchendriyANi saMdhAya manasi sthApayediyatiH, yadaitAnyavatiShThanti manaH  
ShaShThAni chAtmani/ prasIdanti cha saMsthAya tada brahma prakAshate, vidhUma iva  
saptArchirAditya iva dIptimAn/ vaidyuto.agnirivAkAshe dR^ishyate.a.atmA tathA.a.atmani,sarvastatra sa  
sarvatra vyApakatvAchcha dR^ishyate/20/ taM pashyanti mahAtmAno brAhmaNA ye manIShiNaH .  
dhR^itimanto mahAprAj~naH sarvabhUtahite ratAH/ evaM parimitaM kAlamAcharansaMshitavrataH .  
AsIno hi rahasyeko gachChedakSharasAmyatAm/ vimoho bhrama Avarto ghrANaM shravaNadarshane .  
adbhutAni rasasparshe shItaShNe mArutAkR^itiH/ ratibhAmupasargAMshchApyupasaMgR^ihya  
yogataH ,tAMstattavidanAdR^itya Atmanyeva nivartayet/ kuryAtparichayaM yoge traikaAlye niyato  
muniH,girishR^i~Nge tathA chaitye vR^ikShAgreShu cha yojayet/-25/saMniyamendriyagrAmaM  
koShThe bhANDamanA iva .ekAgraM chintayennityaM yogAnnodvejayenmanaH/ yenopAyena shakyeta  
saMniyantum chalaM manaH .tattadyukto niSheveta na chaiva vichalettataH / shUnya giri-shvaiva  
devatAyatanAni cha, shUnyAgArAkAgro nivAsArthamupakramet / nAbhiShvavAchA karmaNA  
manasa .api vA .upe-ro labdhAlabdhe samo bhavet/ yashchainandeta yashchainamabhivAdayet .  
samastabhayornAbhidhyAyechChubhAshubham/ 30 na prahR^ibheShu nAlAbheShu cha chintayet .  
samaH saShu sadharma mAtarishvanaH/ evaM sarvAtmanaH sAdhoH sarvatra samadarshinaH .  
ShaNmaAsAnnityayuktasya shabdabrahmAtivartate/ vedanArtAH prajA dR^iShTvA samaloShT -  
AshmakA~nchanaH,etasminnirato mArge viramenna cha mohitaH/api varNAvakR^iShTastu nArI vA  
dharmakA~NkShiNI .tAvapyetena mArgeNa gachChetAM paramAM gatim/ ajaM purANamajaraM  
sanAtanaMyadindriyairopalabheta nishchalaiH, aNoraNIyo mahato mahattaraMtadAtmanA pashyati  
yuktamAtmavAn /35idaM maharShervachanaM mahAtmano yathAvaduktaM manasa .anudR^ishya cha .  
avekShya chemAM parameShThisAmyatAM,prayAnti yAM bhUtagatiM manIShiNaH/

Veda Vyasa having explained ‘jnaana vishaya taatvika varnana’ especially by the means of ‘Sankhya Vigjnaana’ to Shuka Muni had then initiated his instruction that the singular means of the control of panchendriyaas, manas, and buddhi and totally surrender to the sarva vaapi paramatma with exteme concentration and that indeed be the ‘sarvottama jnaana’ as per the ‘yoga shastra’. To be able to do so the sadhaka should totally disengage the ‘manas’ by the means of ‘shama dama ‘ aadi saadhanaas and having strengthened the ‘atma tatva’ - ‘ekamaatra paramarma chintana’ , and ‘nishkaama bhaava’:

*yogadoShAnsamuchChindyAtpa~ncha yAnkavayo viduH/ kAmaM krodhaM tta lobhaM cha bhayaM svapnaM cha pa~nchamam,krodhaM shamena jayati kAmaM saMkalpavarjanAt/* Vidvans while practising yoga with earnestness must be freed from ‘five hurdles’ of kaama-krodha-lobha, bhaya and the fifth viz. swapna as these be the ‘maanasika pravritthis’. ‘Krodha’ be subdued by ‘shama’ or ‘mano nigras’- ‘kaama’ by ‘tyaaga sankalpa’ and the preponderance of satva guna sevana the rest, especially by ‘nidraavastha’.

[ Brief on Freedom of the Five Hurdles by Yogi as explained by Swetaashvatara Upanishad

II.xii-xv) : As an integrity of the five-folded of Yoga, the sensations of physical parts and the pulsations of the root deities viz. earth,water, fire, air and ether tend to cease and destroy physical ailments such as sickness, fatigue, old age and even death which are inborn and inherent as the definitive off shoot of ‘yoga-agni’ and alround proof of cleanliness and purity emerges. Of the five fold Yoga, the first four stages comprise Aarambha- Ghata-Parichaya and Nishpatti, the respective stages being: the Initial Stage- ‘yoga pravritti’ or of the form of conquest of sorrows and joys- the Second stage being the traces of disappearance of duality or of Individuality-‘mahashunyam’ or the great nothingness and sarva siddhi prapti- and in the fourth stage there would be the Identity of the Individual with the Supreme Self. It may not necessarily mean that the Yogi needs to leave the physical existence as the physical form is elevated to the height of subtlety or ‘Sukshmatva’ as the consciousness of body merged with Eternity! The first consequence of yoga explained: ‘as yoga progresses, the initial results end up that one experiences weightlessness, feeling excellent health and sprightliness, softness of limbs, fragrance and freshness, almost-negation of excretions and so on. Then the great enlightenment like a hazy mirror image of a ‘bimbam’ as though of a stained view of the Supreme surfeit with dazzles of radiance possible to vision only with Yogic eyes! The Atma Tatva or Brahma Tatva that sparkles the true representation of the Supreme which is the manifestation of what is: *Ajam dhruvam sarva tatvair vishuddam*’ the Unborn, Unswerving, Free from all Impurities and All Knowing and thus Free from All Restraints!)]

Further stanzas as followed

The yoga practitioners should with courage and deciveness seek to control the ‘udara and shishna’ apart from the pancha doshas afore mentioned so that they could be rid of vishayabhoga and bhojana chinta . Further with the assistance of hands they seek the protection feet, their ‘manas’ by the ‘netras’ and vision, their ears and hearing capability by their voice and thus the panchendriyas and their respective tanmaatras be controlled. Eventually, with their equipoised nature they seek to control their fearfulness and by the virtue of ‘vidvaan purusha seva’ their ‘ahamkara’ or ‘dambha guna’ In that manner, there could be the ways and means of clearing off their pride and prejudices of yoga related issues, while intensifying the worship of agni, devatas and viprottamaas.

*varjayedushatIM vAchaM hiMsAyuktAM manonudAm, brahma tejomayaM shukraM yasya sarvamideM tatam/ etasya sUtrabhUtasya dvayaM sthAvaraja~Ngamam,dhyAnamadhyayanaM dAnaM satyaM hrIrArjavaM kShamA/10/ hochamAhArasAMshuddhirindriyaNAM cha nigrasAH, etairvivardhate tejaH pApmaAnaM chApakarShati/ siddhyanti chAsya sarvArthA vij~nA -naM cha pravardhate, samaH sarveShu bhUteShu labdhAlabdhenA vartayet/ dhUtapApma tu tejasvI laghvAhAro jitendriyaH, kAmakrodhau vashe kR^itvA ninIShedbrahmaNaH padam / manasashchendriya - NAM cha*

*kR^itvaikAgryaM samAhitaH ,pUrvarAtre.aparAtre cha dhArayenmana Atmani/ jantoH  
 pa~nchendriasyAsya yadekaM Chidramindriyam ,tato.asya sravate praj~nA dR^iteH pAdAdivodakam/  
 manastu pUrvamAdadyAtkumInamiva matsyahA .tataH shrotraM tatashchakShurjihvA ghrANaM cha  
 yogavit/ tata etAni saMyamya manasi sthApayediyatiH,tathaivApo hyasaMkalpAnmano hyAtmani  
 dhArayet/pa~nchendriyANi saMdhAya manasi sthApayediyatiH, yadaitAnyavatiShThanti manaH  
 ShaShThAni chAtmani/ prasIdanti cha saMsthAya tadA brahma prakAshate, vidhUma iva  
 saptArchirAditya iva dIptimAn/*

The saadhakaas would need to totally reject the ‘himsaayukta vaani prakopanaas’ on others. Indeed, tejomaya nirmala Brahma would be the ‘beeja kaarana’ or the very cause of the seed. What would be that be the juice of the fruits that bear the tree. Hence would be the ‘kaarana-kaarya’ or the ‘cause and effect’. Indeed the sampurna charaachara jagat should be the sankalpa of Brahma, after all. The basic ingredients of parama yogis would be ‘dhyana-vedaadhyayana- daana-satya- lajja-saralata-kshama-shoucha-aachara shuddhi’-and above all ‘indriya nigras’; that should be the causes for ‘tejasvi buddhi and paapa vinaashana’. ‘Atma nirbharata, vgjnaana prapti, sampurna samaana bhava, santosha nirvahana,’ be the stepping stones to yogis and so be the ‘paapa nirmulana, mitaahaara, and krodha shamanata. Yogis would be required to take to extreme ‘manasendriya ekaagrata’ and hold their respective ‘manas’ and the ‘antaraatma’ as of a sensitive balance. Again when an iron tube be made a hole of, then it would be from that hole waters get released, and on that analogy the panchendriya yukta jeevaatmaa too be released from the tight hold of all types of ‘vishaya vikaara vanchaas too and the ‘buddhi vaasana ksheenata’ would gradually occur; that again be on the analogy of a fisherman would spread his net wide and catch the fish and the ‘manas’ of the yoga practitioner would control the ‘panchendriyaas’ too one by one. As the panchendriyas and the strong hold of manas be thus firmed up then with ‘buddhi sthira’ too and then Brahma ‘saakshaatkaar’ be none too far.

[ Explanation vide Shvetaashvatara Upanishad further

**I.viii)** *Samyuktam etat ksharam aksharam cha vyaktaavyakta bharate vishvam Ishah, aneeshaschaatmaa badhyate bhoktarbhaavaat jnaatvaa devam muchyate sarvapaashaih/(Parameshvara is the ever fluctuating variations of ‘Ksharam-Aksharam’ what is Real or Unreal and ‘Vyaktaavyakta’ or the Conceivable and the Inconceivable. The omni present Supreme Force in the Universe or the Inner Soul is bound by the fetters of physical restraints as imposed by the organs and senses temporarily as long as the physique lasts and once the awareness of the Inner Consciousness and the Supreme being identical is realised freedom is secured even as the body melts off or in rare circumstances even while the body still remains as ‘Jeevan Mrityu’! The concept of ‘Kshaaraakshara’ is explained vividly in Bhagavad Gita in Purushottama Praapti Yoga, Chapter XV.16-17: In this Universe, there are two kinds of Purushas- one is transitory and another everlasting; the Prakriti comprising the ‘Pancha bhutas’ and the alternate forms of physical organs and senses is purely temporary and the other which is eternal; while the ‘Aparaa prakriti’ is temporary while the Para Prakriti or the one beyond is Akshara or everlasting. In this Universe, there is an ‘Uttama Purusha’ of the Virat Purusha fame and of the Beings also while there is a ‘Mahaatma’ of Avyakta- shasvata- ananta- aja- avyaya’ glory!)*

**I.ix)** *Jnaajnaudvaavav ajayaav ishaanteeshav aja hyekaa bhoktar bhogyaartha-yuktaa anantaishcha – atmaa vishvarupo hyakartaa trayam yadaa vindae brahmametat/( Brahman is ‘Akartaa trayam’ and of ‘jeeveshwara prakriti rupa trayam Brahma’ comprising of three energies: two Self Generated Entities and*

the permanent- the semi permanent-and other third purely temporary. The foremost one is Unknown, the second is the 'bhoktar-bhoga-bhogyarupam' or the Enjoyer of Enjoyment or the the Individual Self, and the third being the object of enjoyment. In other words Brahman is the 'akartar' or the Inactive 'Shtaanu' and 'karavyaadi samsaara rahita' the Base Source of Energy; with neither responsibilities nor duties. But the responsibilities are ably performed with the active involvement of Maya the Prakriti which however is not independent however of Brahma but controlled by Parama Purusha yet does not constitute a second to Brahman on the analogy of electricity-the switch and the lamp!)

**I.x.)** *Ksharam pradhaanam amritaaksharam harah ksharaatmaanaav Ishate Deva ekah, tasyaabhidhyaanaad tatva bhaavaad bhuyaschaante vishva maayaa nivrittih/*(The union or integration of the 'pradhaana' or the visible and perceptible primary matter in the material world and of the imperishable and immortal 'Parameshvara' would result in 'maya-nivritthi' or the cessation of maya which is a milestone of Realisation of the Self. Hence the definition of HARA or 'avidyaader haranaat' the destroyer of Maya the Illusion and Ignorance. Shiva Mahimaa Stotra is commended in this context: *Bahula rajase visyhotpattau bhavyaah namo namah, prabala amese tat samhaare haraaya namo namah/ Jana sukha krite sattvodriktaau mridayaa namo namah, paramahasi pade nistraigunye shivaaya namo namah/* or 'Our prostrations to Parameshwara who is beyond tri-gunas of Bhava or Brahma essentially of Rajo guna, Mrida or Vishnu predominantly of Satva guna for the preservation of the Universe or of Rudra of tamo guna the destroyer of the Universe! May we thus invoke that Pradhana Purusha to access Kaivalya for the conquest of 'Vishya Maya'!)

**I.xi.)** *Jnaatvaa Devam sarvapaashaapahaanih ksheenaih kleshair janma- mrityu nprahaanih, tasuyaabhidhyaanaat triteeyaam deha bhede vishvaishvaram kevala aapta kaamah/* (Realisation of Parameshvara results in triple effect impact: to sever the chains of Samsaara, secondly of riddance of joys and sorrows being the typical bodily experiences and finally the destruction of the inevitability of the ever revolving cycle of births and deaths. Intense meditation to Parama Shiva yields yet another triple effect viz. 'deha bhede vishvaishvaram kevala aapta kaamah' or the final dissolution of human body and the adjoining pleasures and pains and 'Kaivalya', the final bliss being the merger into the Truth!)

**I. xii.)** *Etat jneyam nityam evaatmasamshtham naatah param veditavya hi kinchit bhoktaa bhogyam preritaaram cha matvaa sarvam proktam trividham braahmanam etat/*(Having explained that Parama Shiva is at once of the triple form of manifestation viz. Bhokta-Bhogyam-Preritaram or the Prakriti-the Self and the Supreme Ishvara, indeed there is nothing beyond to realise. It is further infer that Maha Yogis visualize only Maheshvara and not the images.)

**I.xiii)** *Vahner yathaa yoni gatasya murthi na drishyate naiva cha linga naashah, sa bhuuya eva indhana yoni grahyah tad vobhayam vai pranavena dehe/* ( Just as Agni may not be visualised outwardly its source needs to be realised; it could certainly be known by rubbing and it would most probably originated thereby.Indeed the 'Indhana'and 'Yoni'are relevant, as a stick is capable of continous friction and drilling into a hole fire would appear. Similarly persistent efforts of intense recitation of Pranava mantra 'Om' - *Omityeikaksharam Brahma-* ought to result in dispelling darkness and ignorance. **I.xiv)** *Svadeham aranim kritvaa oranavam co'ttaraaramim, dhyaana nirmatsathanaabhyaasaat devam pashyen nigudhavat/* (Struggle to surmount all kinds of impediments is fraught with innumerable means of material desires and practices on one hand and sharpen the edge of spiritual bent of mind with tenacity, dedication and extraordinary faith on one's own ability on the other hand.This is some thing that calls for a revolutionary transformation in one's daily routine and psyche. It demands sufferance, self-negation, and total abstinence to the point of break down by way of extreme self denial. Control of mind and detachment by

the severe possible hold and command of organs and senses of chakshu-shravana-naasika-manasika-twak media as also the yoga practice without desired ends and the corresponding controls but even without pursuing and terminating the further strife to merely attain 'siddhis' like Anima and Garimaadi powers but of the Ultimate Siddhi of uniting the Self with the Supreme with no interference and curiosity of materialism and its ends but bring out to one's fold from one's own heart!)

**L.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!)

**L.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*/ 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 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'!)] .

*vaidyuto.agnirivAkAshe dR^ishyate.a.atmA tathA.a.atmani,sarvastatra sa sarvatra vyApakatvAchcha dR^ishyate/20/ taM pashyanti mahAtmAno brAhmaNA ye manIShiNaH .dhR^itimanto mahAprAj~nAH sarvabhUtahite rataH/ evaM parimitaM kAlamAcharansaMshitavrataH .AsIno hi rahasyeko gachChedakSharasAmyatAm/*

That yogi in his own 'antahkarana' would then experience the antaratma as of smokeless yet prajjvatiita Agni samaana and like deepatamaana Surya and like a flash of Lightning. Then as the atma be flashed the totality of the endless view of the universe as in respect of 'mahatmaaa braahmana maneeshi, mahaa jnaani, dhairyavaan, and sampurana praani hita tatpara'. Thus that maha yogi as having been seated firmly with the 'niyama paalana' and of yogaabhaasa should be able to vision the Akshara Brahma praapti as the essential inputs be noted as mentioned broadly:

#### [ Explanation on Essential Inputs to Yogaabhyasa

*Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi.* The relevant definition is: *Yamaascha, Niyamaavaschaiva, Asanaani cha sattama, Praanaayaamah, Pratyaharo Dharana Dhyanamevacha, Samaadhi Munusreshthah yogaangaani Yatha kramam*/ While 'Yama' denotes Ahimsa, Satya, Steya (non-stealing), Brahmaharya, Aparigraha, Akrodha, Anasuya and Daya are the constituents of Yama; 'Niyama' comprises of Tapas, Swadhyaya (self-learning), Santosha



(contentment), Shaucha (Cleanliness), Aradhana or worship and Sandhyapasana. 'Tapa' includes meditation, Chandrayana and other Vratas which signify fastings, Pujas, Stutis etc. 'Swadhyayana' encompasses Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upaamshu or slow and distinct rendering and 'Maanasa' or recitation within while considering the meaning and context of the Mantra). 'Santosha' basically refers to mental satisfaction that the life style is smooth and contented, organised, wholesome and virtuous. 'Shuchi' means 'Bayha Shuddhi' or physical as also 'Antassuddhi' without interaction with the 'Arishat vargas' viz. Six enemies from within viz. Kama, Krodha, Lobha, Moha, Mada, and Matsara; 'Aradhana' including 'Stuti' by 'Manas', 'Vani' or vocal; 'Kriya' or Tirtha Yatras, bathings, Daanas, good deeds such as digging of water bodies/ wells, construction of Public Utilities etc. and most significantly 'Sandhyopasana'. 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. The next Yoga Sadhana is Pranaayama which could be Agarbha or Sagarbha; the Agarbha type is without Japa and Dhyana and the better kind one is while performing Japa and Dhyana. Pranayama comprises 'Rechaka' or exhaling air through left nose, 'Puraka' is inhaling through the right nose and 'Kumbha' is holding air as also 'Shunyaka' (stand-still). The right 'nadi' of the human beings is called 'Pingala' whose Deity is Surya / Pitru yoni. The left Nadi is 'Ida' / Deva yoni nadi whose Deity is Moon. In between the Pingala and Ida nadis is a minute and hidden nadi called 'Sushumna' whose 'Adhi Devata' or Deity is Lord Brahma. Pratyahaara is the next Yoga Sadhana, by which 'Indriyas' or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty! Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dhaarana of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could. The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision. In the World, there are three kinds of feelings viz. 'Karma- 'Brahma' and 'Ubhayatmaka Bhavanas'. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu. Also, there are three kinds: 'Para', 'Apara' and Karma Shaktis. Bhagavan is the Para Shakti; 'Kshetrajna' is the 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.]

*vimoho bhrama Avarto ghrANaM shravaNadarshane .adbhutAni rasasparshe shItoShNe  
mArutAkR^itiH/ ratibhAmupasargAMshchApyupasaMgR^ihya yogataH ,tAMstattvavidanAdR^itya  
Atmanyeva nivartayet/ kuryAtparichayaM yoge traikAlye niyato muniH,girishR^i~Nge tathA chaitye  
vR^ikShAgreShu cha yojayet/-25/saMniyamyendriyagrAmaM koShThe bhANDamanA iva .ekAgraM  
chintayennityaM yogAnnodvejayenmanaH/ yenopAyena shakya saMniyantum chalaM manaH  
.tattadyukto niSheveta na chaiva vichalettataH / shUnyA giri-shvaiva devatAyatanAni cha,  
shUnyAgArAkAgro nivAsArthamupakramet / nAbhiShvavAchA karmaNA manasA.api vA .upe-ro  
labdhAlabdhe samo bhavet/ yashchainandeta yashchainamabhivAdayet .samastabhayo rnA  
bhidhyAyeChChubhAshubham/*

It is quite possible that physical and mental aberrations would occur like ‘moha-bhrama-and aavarta vighnaas’ yet once withstood these, then gradually there be ‘divya sugandha-divya shabda shravana-and divya rupa darshana’. Then there by the ‘icchaanukula sheetoshna sthiti-vaayu rupa and the deha tejasa pravritti’. ‘Divya Bhoga Siddhi and Yoga Bala Prapti’ follows and so be the ‘Tatva Jnaana Yukta Ekaagrata’. Such Yogis with nitya niyamas be subsumed in yoga suddhi in nitya niyamaas in ‘ekaanta mandiraas, parvata shikharas, vriksha samukhaas’ and such, by the day and the three parts of the nights. Just as the dravya samudaaya manushyaas would tend to tighten their money purse strings, the yogis too would hold the manasendriyas and be absorbed in yoga manasvis. Yoga saadhkaas would thus need to show any other interests in life with extremely limited meals for survival and devoid of laabha-haani mano spandanaas. They be neutral to prashamsha-nindas and of raaga dweshhas too.

*na prahR^ibheShu nAlAbheShu cha chintayet .samaH saShu sadharma mAtarishvanaH/ evaM  
sarvAtmanaH sAdhoH sarvatra samadarshinaH . ShaNmAsAnnityayuktasya shabdabrahmAtivartate/  
vedanArtAH prajA dR^iShTvA samaloShT -AshmakA~nchanaH,etasminnirato mArge viramenna cha  
mohitaH/api varNAvakR^iShTastu nArI vA dharmakA~NkShiNI .tAvapyetena mArgeNa gachChetAM  
paramAM gatim/ ajaM purANamajaraM sanAtanaMyadindriyairupalabheta nishchalaiH, aNoraNIyo  
mahato mahattaraMtadAtmanA pashyati yuktamAtmavAn /35idaM maharShervachanaM mahAtmano  
yathAvaduktaM manasA.anudR^ishya cha .avekShya chemAM parameShThisAmyatAM,prayAnti yAM  
bhUtagatiM manIShiNaH/*

Neither the reactions of laabha nashtaas nor of harsha chintanaas be able to stir up the yogis nor personal likings and dislikes, but be of ‘vaayu samaana sarvatra vicharana’ to one and all as of uniform equanimity. Thus the yogis would be of ‘swaasthachittas and samadarshis’ with neither pride nor prejudice with atleast a six month long yogaabhaasa atleast, for vedanaa rahita yogaabhyaasa for ‘parabrahma paramatma saakshaakaara’ who indeed be right within self. Indeed, their virakti bhaavas of ‘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 be replaced with Trikaranas viz. the cleanliness of mind, tongue and deed or of ‘Mano Vaacha Karmana’. That kind of ‘virakti bhava’ even among low class of the society or of strees even could seek the yoga maarga as the adage of sonorous song that be significant but not the singer. Who soever with ‘mano vashyata, yoga nishchalata, manobuddhi indriya nishchalata’ as the prerequisites be indeed worthy of yoga to experience the distinction of paramama prapti and swayam atnaananda siddhi. Thus Vyasa taught to his son Shukadeva the methodology of Para Brahma Prapti.

[ Explanation of Yoga vide Yoga Kundalini Upanishad

Chapter- I: 1. Chitta has two causes, Vasanas and (Praana) Vayu. If one of them is controlled, then both are controlled.2. Of these two, a person should control (Praana) Vayu always through moderate food, postures and thirdly 'Shakti-Chalana'.3-4. One should take a sweet and nutritious food, leaving a fourth (of his stomach) unfilled, in order to please Shiva (the patron of Yogins). This is called moderate food. Posture herein required is of two kinds, Padma and Vajra.5. Placing the two heels over the two opposite thighs (respectively) is the Padma (posture) which is the destroyer of all sins.6. Placing one heel below the Mulakanda and the other over it and sitting with the neck, body and head erect is the Vajra posture.7. The Shakti (mentioned above) is only Kundalini. A wise man should take it up from its place (Viz., the navel, upwards) to the middle of the eyebrows. This is called 'Shakti-Chala'.8. In practising it, two things are necessary, 'Sarasvati-Chalana' and the restraint of Prana (breath). Then through practice, Kundalini (which is spiral) becomes straightened.9-10(a). Of these two, I shall explain to you first 'Sarasvati-Chalana'. It is said by the wise of old that Sarasvati is no other than Arundhati. It is only by rousing her up that Kundalini is roused. 10(b)-11(a). When Prana breath is passing through (one's) Ida (left nostril), he should assume firmly Padma-posture and should lengthen (inwards) 4 digits the Akasa of 12 digits. 11(b)-13(a). Then the wise man should bind the (Sarasvati) Nadi by means of this lengthened (breath) and holding firmly together (both his ribs near the navel) by means of the forefingers and thumbs of both hands, (one hand on each side) should stir up Kundalini with all his might from right to left often and often; for a period of two Muhurtas (48 minutes), he should be stirring it up fearlessly.13(b)-14. Then he should draw up a little when Kundalini enters Susumna. By this means, Kundalini enters the mouth of Susumna. Prana (also) having left (that place) enters of itself the Susumna (along with Kundalini).15. By compressing the neck, one should also expand the navel. Then by shaking Sarasvati, Prana goes above (to) the chest.16-17. Through the contraction of the neck, Prana goes above from the chest. Sarasvati who has sound in her womb should be shaken (or thrown into vibration) each day. Therefore by merely shaking it, one is cured of diseases.18. Gulma (a splenic disease), Jalodara (dropsy), Pliha (a splenic disease) and all other diseases arising within the belly, are undoubtedly destroyed by shaking this Shakti. 19. Now 'Pranayama'. Prana is the Vayu that moves in the body and its restraint within is known as 'Kumbhaka'.20. It is of two kinds, 'Sahita and Kevala'. One should practise Sahita till gets Kevala. 21. There are four Bhedas (lit., piercing or divisions) viz., Surya, Ujjayi, Sitali and Bhastri. The Kumbhaka associated with these four is called Sahita Kumbhaka.22-23. Being seated in the Padma posture upon a pure and pleasant seat which gives ease and is neither too high nor too low, and in a place which is pure, lovely and free from pebbles, etc., and which for the length of a bow is free from cold, fire and water, one should shake (or throw into vibration) Sarasvati; 24. Slowly inhaling the breath from outside, as long as he desires, through the right nostril, he should exhale it through the left nostril.25. He should exhale it after purifying his skull (by forcing the breath up). This destroys the four kinds of evils caused by Vayu as also by intestinal worms.26(a). This should be done often and it is this which is spoken of as Surya-Bheda.26(b)-27. Closing the mouth and drawing up slowly the breath as before with the nose through both the Nadis (or nostrils) and retaining it in the space between the heart and the neck, one should exhale it through the left nostril.28. This destroys the heat caused in the head as well as the phlegm in the throat. It removes all diseases, purifies his body and increases the (gastric) fire within.29. It removes also the evils arising in the Nadis, Jalodara (water belly or dropsy) and Dhatus. This Kumbhaka is called Ujjayi and may be practiced (even) when walking or standing.30. Drawing up the breath as before through the tongue with (the hissing sound of) 'Sa' and retaining it as before, the wise man should slowly exhale it through (both) the nostrils. 31. This is called Sitali Kumbhaka and destroys diseases, such as Gulma, Pitha, consumption, bile, fever, thirst and poison. 32. Seated in the Padma posture with belly and neck

erect, the wise man should close the mouth and exhale with care through the nostrils.<sup>33</sup> Then he should inhale a little with speed up to the heart, so that the breath may fill the space with noise between the neck and skull.<sup>34-35</sup> Then he should exhale in the same way and inhale often and often. Just as the bellows of a smith are moved (viz., stuffed with air within and then the air is let out), so he should move the air within his body. If the body gets tired, then he should inhale through the right nostril. <sup>36-37(a)</sup>. If his belly is full of Vayu, then he should press well his nostrils with all his fingers except his forefinger and performing Kumbhaka as before, should exhale through the left nostril. <sup>37(b)-38</sup>. This frees one from diseases of fire in (or inflammation of) the throat, increases the gastric fire within, enables one to know the Kundalini, produces purity removing sins, gives happiness and pleasure and destroys phlegm which is the bolt (or obstacle) to the door at the mouth of Brahma-Nadi (viz., Sushumna).<sup>39</sup> It pierces also the three Granthis (or knots) differentiated through the three Gunas. This Kumbhaka is known as Bhastri and should especially be performed.<sup>40</sup> Through these four ways when Kumbhaka is near (or is about to be performed), the sinless Yogin should practice the three Bandhas.<sup>41</sup> The first is called Mulabandha. The second is called Uddiyana and the third is Jalandhara. Their nature will be thus described.<sup>42</sup> Apaana (breath) which has a downward tendency is forced up by one bending down. This process is called Mulabandha.<sup>43</sup> When Apaana is raised up and reaches the sphere of Agni (fire), then the flame of Agni grows long, being blown about by Vayu.<sup>44-45(a)</sup>. Then Agni and Apaana come to (or commingle with) Praana in a heated state. Through this Agni which is very fiery, there arises in the body the flaming (or the fire) which rouses the sleeping Kundalini through its heat.<sup>45(b)-46</sup>. Then this Kundalini makes a hissing noise, becomes erect like a serpent beaten with stick and enters the hole of Brahmanadi (Susumna). Therefore Yogins should daily practise Mulabandha often.<sup>47-48(a)</sup>. Uddiyana should be performed at the end of Kumbhaka and at the beginning of expiration. Because Praana Uddiyate (viz., goes up) the Susumna in this Bandha, therefore is called Uddiyana by the Yogins. <sup>48(b)-49(a)</sup>. Being seated in the Vajra posture and holding firmly the two toes by the two hands, he should press at the Kanda and at the place near the two ankles. <sup>49(b)-50</sup>. Then he should gradually upbear the Taana (thread or Nadi) which is on the western side first to Udara (the upper part of the abdomen above the navel), then to the heart and then to the neck. When Praana reaches the Sandhi (junction) of navel, slowly it removes the impurities (or diseases) in the navel. Therefore this should be frequently practiced.<sup>51</sup> The Bandha called Jalandhara should be practised at the end of Kumbhaka. This Jalandhara is of the form of the contraction of the neck and is an impediment to the passage of Vayu (upwards).<sup>52</sup> When the neck is contracted at once by bending downwards (so that the chin may touch the breast), Praana goes through Brahmanadi on the western Taana in the middle.<sup>53</sup> Assuming the seat as mentioned before, one should stir up Sarasvati and control Praana. <sup>54</sup>. On the first day Kumbhaka should be done four times; on the second day it should be done ten times and then five times separately;<sup>55</sup>. On the third day, twenty times will do and afterwards Kumbhaka should be performed with the three Bandhas and with an increase of five times each day. <sup>56-57</sup>. Diseases are generated in one's body through the following causes, viz., sleeping in daytime, late vigils over night, excess of sexual intercourse, moving in crowd, the checking of the discharge of urine and faeces, the evil of unwholesome food and laborious mental operation with Praana.<sup>58</sup> If a Yogin is afraid of such diseases (when attacked by them), he says, 'my diseases have arisen from my practice of Yoga'. Then he will discontinue this practice. This is said to be the first obstacle to Yoga.<sup>59</sup> The second (obstacle) is doubt; the third is carelessness; the fourth, laziness; the fifth, sleep;<sup>60</sup>. The sixth, the not leaving of objects (of sense); the seventh, erroneous perception; the eighth, sensual objects; the ninth, want of faith;<sup>61</sup>. And the tenth, the failure to attain the truth of Yoga. A wise man should abandon these ten obstacles after great deliberation.<sup>62</sup> The practice of Pranayama should be performed daily with the

mind firmly fixed on Truth. Then Chitta is absorbed in Sushumna and Praana (therefore) never moves. 63. When the impurities (of Chitta) are thus removed and Praana is absorbed in Susumna, he becomes a (true) Yogin. 64. Apana, which has a downward tendency should be raised up with effort by the contraction (of the anus) and this is spoken of as Mulabandha. 65. Apana thus raised up mixes with Agni and then they go up quickly to the seat of Prana. Then Prana and Apana uniting with one another go to Kundalini, which is coiled up and asleep. 66-67. Kundalini being heated by Agni and stirred up by Vayu, extends her body in the mouth of Sushumna, pierces the Brahmagranthi formed of rajas and flashes at once like lightning at the mouth of Sushumna. 68-69(a). Then it goes up at once through Vishnugranthi to the heart. Then it goes up through Rudragranthi and above it to the middle of the eyebrows; having pierced this place, it goes up to the Mandala (sphere) of the moon. 69(b)-70(a). It dries up the moisture produced by the moon in the Anahata-Chakra having sixteen petals. 70(b)-71. When the blood is agitated through the speed of Praana, it becomes bile from its contact with the sun, after which it goes to the sphere of the moon where it becomes of the nature of the flow of pure phlegm. How does it (blood) which is very cold become hot when it flows there? 72. (Since) at the same time the intense white form of moon is speedily heated. Then being agitated, it goes up. 73. Through taking in this, Chitta which was moving amidst sensual objects externally, is restrained there. The novice enjoying this high state attains peace and becomes devoted to Atman. 74. Kundalini assumes the eight forms of Prakriti (matter) and attains Shiva by encircling him and dissolves itself in Shiva. 75. Thus Rajas-Sukla (seminal fluid) which rises up goes to Shiva along with Marut (Vayu); Prana and Apana which are always produced become equal. 76. Praanas flow in all things, great and small, describable, or indescribable, as fire in gold. 77. Then this body which is Adhibhautika (composed of elements) becomes Adhidaivata (relating to a tutelary deity) and is thus purified. Then it attains the stage of Ativahika. 78. Then the body being freed from the inert state becomes stainless and of the nature of Chit. In it, the Ativahika becomes the chief of all, being of the nature of That. 79. Like the conception of the snake in a rope, so the idea of the release from life and Samsara is the delusion of time. 80. Whatever appears is unreal. Whatever is absorbed is unreal. Like the illusory conception of silver in the mother-of-pearl, so is the idea of man and woman. 81. The microcosm and the macrocosm are one and the same; so also the Linga and Sutratman, Svabhava (substance) and form and the self-resplendent light and Chidatma. 82. The Skakti named Kundalini, which is like a thread in the lotus and is resplendent, is biting with the upper end of its hood (namely, mouth) at the root of the lotus the Mulakanda. 83-84. Taking hold of its tail with its mouth, it is in contact with the hole of Brahmarandhra (of Susumna). If a person seated in the Padma posture and having accustomed himself to the contraction of his anus makes his Vayu go upward with the mind intent on Kumbhaka, then Agni comes to Svadhisthana flaming, owing to the blowing of Vayu. 85. From the blowing of Vayu and Agni, the chief (Kundalini) pierces open the Brahmagranthi and then Vishnugranthi. 86. Then it pierces Rudragranthi, after that, (all) the six lotuses (or plexuses). Then Sakti is happy with Shiva in Sahasrara Kamala (1000 lotuses seat or pineal gland). This should be known as the highest Avastha (state) and it alone is the giver of final beatitude.

Chapter II: Now the science called Khechari which is such that one who knows it is freed from old age and death in this world. 2. One who is subject to the pains of death, disease and old age should, O sage, on knowing this science make his mind firm and practice Khechari. 3-4. One should regard that person as his guru on earth who knows Khechari, the destroyer of old age and death, both from knowing the meaning of books and practice, and should perform it with all his heart. The science of Khechari is not easily attainable, as also its practice. 5. Its practice and Melana are not accomplished simultaneously.

Those that are bent upon practice alone do not get Melana.6. Only some get the practice, O Brahmana, after several births, but Melana is not obtained even after a hundred births.7. Having undergone the practice after several births, some (solitary) Yogin gets the Melana in some future birth as the result of his practice. 8. When a Yogin gets this Melana from the mouth of his Guru, then he obtains the Siddhis mentioned in the several books. 9. When a man gets this Melana through books and the significance, then he attains the state of Shiva freed from all rebirth.10. Even Gurus may not be able to know this without books. Therefore this science is very difficult to master.11. An ascetic should wander over the earth so long as he fails to get this science and when this science is obtained, then he has got the Siddhi in his hand (viz., mastered the psychical powers).12. Therefore one should regard as Achyuta (Vishnu) the person who imparts the Melana, as also him who gives out the science.13. He should regard as Shiva him who teaches the practice. Having got this science from me, you should not reveal it to others.14-15. Therefore one who knows this should protect it with all his efforts (viz., should never give it out except to persons who deserve it). O Brahmana, one should go to the place where lives the Guru, who is able to teach the divine Yoga and there learn from him the science Khechari and being then taught well by him, should at first practice it carefully.16-17. By means of this science, a person will attain the Siddhi of Khechari. Joining with Khechari Shakti (viz., Kundalini Shakti) by means of the (science) of Khechari which contains the Bija (seed of letter) of Khechari, one becomes the lord of Khecharas (Devas) and lives always amongst them. Khechari Bija (seed-letter) is spoken of as Agni encircled with water and as the abode of Khecharas (Devas). 18. Through this Yoga, Siddhi is mastered. The ninth (Bija) letter of Somamsa (Soma or moon part) should also be pronounced in the reverse order.19. Then a letter composed of three Amsas of the form of moon has been described; and after that, the eight letter should be pronounced in the reverse order;20. Then consider it as the supreme and its beginning as the fifth and this is said to the Kuta (horns) of the several bhinnas (or parts) of the moon.21-22(a). This which tends to the accomplishment of all Yogas, should be learnt through the initiation of a Guru. He who recites this twelve times every day, will not get even in sleep that Maya (illusion) which is born in his body and which is the source of all vicious deeds.22(b)-23. He who recites this five lakhs of times with very great care - to him the science of Khechari will reveal itself. All obstacles vanish and the Devas are pleased.24. The destruction of Valipalita (viz., wrinkle and grayness of hair) will take place without doubt. Having acquired this great science, one should practice it afterwards.25-26. If not, O Brahmana, he will suffer without getting any Siddhi in the path of Khechari. If one does not get this nectar like science in this practice, he should get it in the beginning of Melana and recite it always; (else) one who is without it never gets Siddhi.27. As soon as he gets this science, he should practice it; and then the sage will soon get the Siddhi.28. Having drawn out the tongue from the root of the palate, a knower of Atman should clear the impurity (of the tongue) for seven days according to the advice of his Guru.29. He should take a sharp knife which is oiled and cleaned and which resembles the leaf of the plant Snuhi ("Euphorbia Antiquorum") and should cut for the space of a hair (the Fraenum Lingui)30. Having powdered Saindhava (rock-salt) and Pathya (sea-salt), he should apply it to the place. On the seventh day, he should again cut for the space of a hair.31. Thus for the space of six months, he should continue it always gradually with great care. In six months, Siro-Bandha (Bandha at the head), which is at the root of the tongue is destroyed.32. Then the Yogin who knows timely action should encircle with Siro-Vastra (lit. the cloth of the head) the Vak-Ishvari (the deity presiding over speech) and should draw (it) up.33. Again by daily drawing it up for six months, it comes, O sage, as far as the middle of the eyebrows and obliquely up to the opening of the ears; 34. Having gradually practised, it goes to the root of the chin. Then in three years, it goes up easily to the end of the hair (of the head).35-36. It goes up obliquely to Sakha and

downwards to the well of the throat. In another three years, it occupies Brahmarandhra and stops there without doubt. Crosswise it goes up to the top of the head and downwards to the well of the throat.<sup>37</sup>. Gradually it opens the great adamantine door in the head. The rare science (of Khechari) Bija has been explained before.<sup>38</sup>. One should perform the six Angas (parts) of this Mantra by pronouncing it in six different intonations. One should do this in order to attain all the Siddhis;<sup>39</sup>. And this Karanyasam should be done gradually and not all at a time, since the body of one who does it all at once will soon decay.<sup>40-41(a)</sup>. Therefore it should be practiced, O best of sages, little by little. When the tongue goes to the Brahmarandhra through the outer path, then one should place the tongue after moving the bolt of Brahma which cannot be mastered by the Devas.<sup>41(b)-42</sup>. On doing this for three years with the point of finger, he should make the tongue enter within; then it enters Brahmadvāra (or hole). On entering the Brahmadvāra, one should practise Mathana (churning) well.

43. Some intelligent men attain Siddhi even without Mathana. One who is versed in Khechari Mantra accomplishes it without Mathana.<sup>44-46(a)</sup>. By doing the Japa and Mathana, one reaps the fruits soon. By connecting a wire made of gold, silver or iron with the nostrils by means of a thread soaked in milk, one should restrain his breath in his heart and seated in a convenient posture with his eyes concentrated between his eyebrows, he should perform Mathana slowly.<sup>46(b)-47</sup>. In six months, the state of Mathana becomes natural like sleep in Children. And it is not advisable to do Mathana always. It should be done (once) only in every month.<sup>48</sup>. A Yogin should not revolve his tongue in the path. After doing this for twelve years, Siddhi is surely obtained.<sup>49</sup>. Then he sees the whole universe in his body as not being different from Atman. This path of the Urdhva-Kundalini (higher Kundalini), O chief of Kings, conquers the macrocosm.

Chapter III. : Melana-Mantra: Hrim, Bham, Sam, Pam, Pham, Sam, Ksham. The lotus-born (Brahma) said: "O Shankara, (among) new moon (the first day of the lunar fortnight) and full moon, which is spoken of as its (mantra's) sign? 2. In the first day of lunar fortnight and during new moon and full moon (days), it should be made firm and there is no other way (or time).<sup>3</sup>. A man longs for an object through passion and is infatuated with passion for objects. One should always leave these two and seek the Niranjana (stainless).<sup>4-5</sup>. He should abandon everything else which he thinks is favourable to himself. Keeping the Manas in the midst of Shakti and Shakti in the midst of Manas, one should look into Manas by means of Manas. Then he leaves even the highest stage. Manas alone is the Bindu, the cause of creation and preservation.<sup>6</sup>. It is only through Manas that Bindu is produced, like the curd from milk. The organs of Manas is not that which is situated in the middle of Bandhana.<sup>7-8(a)</sup>. Bandhana is there where Sakti is between the sun and moon. Having known Susumna and its Bheda (piercing) and making the Vayu go in the middle, one should stand in the seat of Bindu and close the nostrils. <sup>8(b)-9(a)</sup>. Having known Vayu, the above-mentioned Bindu and the Sattva-Prakriti as well as the six Chakras, one should enter the Sukha-Mandala (viz., the Sahasrara or pineal gland, the sphere of happiness).<sup>9(b)-11</sup>. There are six Chakras. Muladhara is in the anus; Svadhisthana is near the genital organ; Manipuraka is in the navel; Anahata is in the heart; Visuddhi is at the root of the neck and Ajna is in the head (between the two eyebrows). 12. Having known these six Mandalas (spheres), one should enter the Sukha-Mandala (pineal gland), drawing up the Vayu and should send it (Vayu) upwards. 13. He who practices thus (the control of) Vayu becomes one with Brahmanda (the macrocosm). He should practise (or master) Vayu, Bindu, Chitta and Chakra.<sup>14-15</sup>. Yogins attain the nectar of equality through Samadhi alone. Just as the fire latent in (Sacrificial) wood does not appear without churning, so the lamp of wisdom does not arise without the Abhyasa Yoga (or practice of Yoga). The fire placed in a vessel does not give light outside.

16. When the vessel is broken, its light appears without. One's body is spoken of as the vessel and the seat of 'That' is the fire (or light) within;17-18(a). And when it (the body) is broken through the words of a Guru, the light of Brahma Jnana becomes resplendent. With the Guru as the helmsman, one crosses the subtle body and the ocean of Samsara through the affinities of practice. 18(b)-19. That Vak (power of speech) which sprouts in Para, gives forth two leaves in Pashyanti; buds forth in Madhyama and blossoms in Vaikhari - that Vak which has before been described, reaches the stage of the absorption of sound, reversing the above order (viz., beginning with Vaikhari, etc.).20-21(a). Whoever thinks that He who is the great lord of that Vak, who is the undifferentiated and who is the illuminator of that Vak is Self; whoever thinks over thus, is never affected by words, high or low (or good or bad).21(b)-23(a). The three (aspects of consciousness), Vishva, Taijasa and Prajna (in man), the three Virat, Hiranyagarbha and Ishvara in the universe, the egg of the universe, the egg of man and the seven worlds - all these in turn are absorbed in Pratyagatman through the absorption of their respective Upadhis (vehicles). 23(b)-24(a). The egg being heated by the fire of Jnana is absorbed with its Karana (cause) into Paramatman (Universal Self). Then it becomes one with Para-Brahman.24(b)-25. It is then neither steadiness nor depth, neither light nor darkness, neither describable nor distinguishable. Sat (Be-ness) alone remains. One should think of Atman as being within the body like a light in a vessel.26. Atman is of the dimensions of a thumb, is a light without smoke and without form, is shining within (the body) and is undifferentiated and immutable.27-28(a). The Vijnana Atman that dwells in this body is deluded by Maya during the states of waking, dreaming and dreamless sleep; but after many births, owing to the effect of good Karma, it wishes to attain its own state. 28(b)-29(a). Who am I? How has this stain of mundane existence accrued to me? What becomes in the dreamless sleep of me who am engaged in business in the waking and dreaming states? 29(b)-30. Just as a bale of cotton is burnt by fire, so the Chidabhasa which is the result of non-wisdom, is burnt by the (wise) thoughts like the above and by its own supreme illumination. The outer burning (of body as done in the world) is no burning at all.31-32. When the worldly wisdom is destroyed, Pratyagatman that is in the Dahara (Akasa or ether of the heart) obtains Vijnana, diffusing itself everywhere and burns in an instant Jnanamaya and Manomaya (sheaths). After this, He himself shines always within, like a light within a vessel.33. That Muni who contemplates thus till sleep and till death is to be known as a Jivanmukta. Having done what ought to be done, he is a fortunate person. 34. And having given up (even) the state of a Jivanmukta, he attains Videhamukta (emancipation in a disembodied state), after his body wears off. He attains the state, as if of moving in the air.35. Then That alone remains which is soundless, touchless, formless and deathless, which is the Rasa (essence), eternal, and odourless, which has neither beginning nor end, which is greater than the great and which is permanent, stainless and decayless.]

## Chapter Eight on Karma and Jnaana as differentiated and Brahma Prapti Varnana

*shuka uvAcha: yadidaM vedavachanaM kuru karma tyajeti cha .kAM dishaM vidyayA yAnti kAM cha gachChanti karmaNA/ etadvai shrotumichChAmi tadbhavAnprabravItu me .etachchAnyonyavairUpye vartete pratikUlataH / bhIShma uvAcha.: ityuktaH pratyuvAchedaM parAsharasutaH sutam . karmavidyAmayAvetau vyAkhyAsyAmi kSharAkSharau/yAM dishaM vidyayA yAnti yAM cha gachChanti karmaNA .shr^iNuShvaikamanA vatsa gahvaraM hyetadantaram/ asti dharma iti hyuktvA nAstItyatraiva yo vadet .tasya pakShasya sadR^ishamidaM mama bhavedatha/-5 dvAvimAvatha panthAnau yatra vedAH pratiShThitAH .pravR^ittilakShaNo dharmo nivR^ittau cha vyavasthitaH/ karmaNA badhyate janturvidyayA tu pramuchyate .tasmAtkarma na kurvanti yatayaH pAradarshinaH/ karmaNA jAyate*



*pretya mUrtimAnShoDashAtmakaH .vidyayA jAYate nityamavyayo hyakSharAtmakaH/ karma tveke  
prashaMsanti svalpabuddhitayA narAH .tena te dehajAlAni ramayanta upAsate/ ye sma buddhiM parAM  
prAptA dhamaInapuNyadarshinaH,na te karma prashaMsanti kUpaM nadyAM pibanniva /10  
karmaNaH phalamApnoti sukhaduHkhe bhavAbhavau,vidyayA tadavApnoti yatra gatvA na shochati/  
yatra gatvA na mriyate yatra gatvA na jAYate .na jIryate yatra gatvA yatra gatvA na vardhate /)  
yatra tadbrahma paramamavyaktamachalaM dhravam .avyAhatamanAyAsamamR^itaM chAviyogi cha /..  
dvandvairna yatra bAdhyante mAnasena cha karmaNA, samAH sarvatra maitrAshcha sarvabhUtahite  
rataH / vidyAmayo.anyaH puruShastAta karmamayo.aparaH . viddhi chandramasaM darshe sUkShmayA  
kalayA sthitam,`vidyAmayaM taM puruSham nityaM j~nAnaguNAtmakam /15 tadetadR^iShiNA proktaM  
vistareNAnumIyate .navaM tu shashinaM dR^iShTvA vakratantumivAmbare/ ekAdashavikArAtmA  
kalAsaMbharasaMbhar^itaH .mR^iritimAniti taM viddhi tAta karma guNAtmakam/ tasminyaH saMsthito  
hyagnirnityaMsthAlyAmivAhitaH .AtmAnaM taM vijAnIhi nityaM tyAgajitAtmakaM / devo yaH  
saMshritastasminnabvindriva puShkare .kShetraj~naM taM vijAnIyAnnityaM yogajitAtmakam/  
tamorajashcha sattvaM cha viddhi jIvaguNAtmakam,jIvamAtmaguNaM vidyAdAtmAnaM pa/-20  
achetanaM jIvaguNaM vadanti,sa cheShTate cheShTayate cha sarvam tataH paraM kShetravido vadanti  
prAkAlpayadyo bhuvanAni sapta/*

Shuka Maha Muni enquired of Veda Vyasa that Vedaas be ever emphasizing of karma kartutva and at the same time karma tyaga and nishkramana too. This would be indeed contradictive mutually! Then Vyasa explained: *asti dharma iti hyuktva nAstItyatraiva yo vadet .tasya pakShasya sadR^ishamidaM mama bhavedatha/-dvAvimAvatha panthAnau yatra vedAH pratiShThitAH .pravR^ittilakShaNo dharmo nivR^ittau cha vyavasthitaH/*

Shastras had repeatedly emphasised that dharma be the essence of life nodoubt yet to differentiate karma and dharma be as difficult as karma and vidya to be distinctive too. Pravritti Lakshana Dharma and Nivritti uddeshya pratipaadita Dharmaa are both veda pratishthitaas.

[ Explanation on Pravritti -Nivrittis: 1. General 2. Kathopanishad 3.Mundakopanishad 4. Bhagavad Gita

#### 1. General Analysis:

Pravritti: ‘Pra’ means ‘variagated’ and ‘Vritti’ stands for ‘chitta vritti’ the mentality as thoughts do constantly changing. In Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise..To be on the path of ‘Nivritti’ means a life of peace and quiet- both outwardly and inwardly. One’s ‘antahkarana’ or the psyche invariably full of desires be rid of ‘Nivritti maarga’ by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action) and Nivritti (inward contemplation). There be one impulse in one’s minds prompting to ‘do’ and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as ‘Preyas’ the path of pleasure resulting from societal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the

individual to give up all worldly pleasures. It is the path of ‘turning back’ of the path of turning within towards spiritual contemplation, and placing the Almighty at the centre of one’s existence even after fulfilling family and professional duties. According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions.

## 2. Kathopanishad

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

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

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

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

( Dharma Raja now complimented Nachiketu as the sincere most seeker of the Ultimate Truth and the steadfastness with which he had been pursuing the effort was exemplary. He said that the Self was indeed such that he was not available for hearing and even if heard, was unable to understand him; blessed he be who understood this from an efficient Instructor. After all the Self had to be such that one could

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

Kathopanishad vide II.ii.1 states: *Urthva mulovaakshaakha eshoshvattahsanaatanah, tadeva shuram tad brahma, tad evaamritam uchyate, tasmin lokaah shrutaah sarve tadunaateti kaschana, etadvai tat/* or the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds there from. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas and Virtues on the one side even with defending energies of the Universe as the relieving points and on the other hand a huge multitude of evils, old age, deaths, sorrows, diseases, struggles, besides material attractions all over. Yat Brahman puts a lid on the totality of situations, alike the pluses and minuses, yet with the defined boundaries and ground regulations well in place! Indeed That is That!)

### Mundaka Upanishad: The Story of Two Birds one seeking material joy and another lasting spiritual bliss

III.i.1) *Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishvasjaate, tayoranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/*

(An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains. While one regales by rejoicing the sweet results of different kinds of material happiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions

3. Bhagavad Gita - Adhyaaya Sixteen: Daivaasurasampad vibhaga Yoga explains the concept Pravriti and Nivriti - the Preya and Shreya or the Material vs.s or Perpetual joy or Eternal Bliss. This calls for spiritual education and elevation which realization usually comes in one’s later part of life thinking about real success in life.

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

*naama yagjnaiste dambhenaavidhipuurvakam/ Ahamaaram balam darpam kaamam krodham cha samshritaah, maamaatma paradeheshu pradvishantobhyasuuyakaah/ Taanaham dvishatah kruraan samsareshu naraadhamaan, kshipaamyajasramashubhaan asureeshvepa yonishu/ Asureem yonimaapannaah moodhaa janmani janmani, maapa praapyava Kounteyah tatoyaanadhamaa gatim/ Trividham narakasyedam dvcaaram naashana maatmanah, kaama krodhastathaa lobhah tasmaat yetatrayam tyajet/ Yetairvimuktah Kounteya! Tamodvaaraistribhiraarah, acharatyaatmanasshreyah tato yaati paraam gatim/ Yasshhaastravidhimutsrujya vartate kaama kaaratah, na sa siddhimavaapnoti na sukham na paraam gatim/ Tasmaacchhaastram pramaanam te karyaakaryavyavasthitou, jnaatvaa shaashtra vidhaanoktam karma kartumarhasi/* Lord Shri Krishna addresses Arjuna as follows: Prevalence of Satvika Guna, Jnaana yoga nishtha, fearlessness, charity mindedness, self control of karmendriyas, Deva puja, swaadhyaya, tapo guna, straight forwardness, ahimsa, truthfulness, angerlessness, svaardha tyaga, chitta shanti, para ninda, bhuta daya, chitta nishchalata, kshama-dama-dhairya, bahyaananta - ranga shuddhi, durabhimaana, are among the daivika gunas. Paartha! Agjnaana, adambhata, arrogance, self conceit, sensuousness are among the Asura gunas which are natural 'arishadvargaas'. 'Daivi sampada sadgunas' are what 'asuri durgunas' stated to be the resultant instincts. Happily, Arjuna! you are blessed with Daiveeka sugunas and thus you are not to worry about! Let me explain to you the details of Pravritthi and Nivritti ways of Jeevaas. Those born with the Asura gunas are totally unaware of neither of the routes. They are totally bereft of truthfulness and internal cleanliness. Pravritthi is to get lost in the natural manner of worldly wise life. Nivritthi is to cogitate about the purpose of life and introspect about what happens after death. The latter category realise the impermanence of life and the illusion of Prakriti which results in the creation of Beings by the interaction of male and female species. The pravrittis jump along the natural flow of living by evading the shocks and enjoying the temporary reliefs of the speedy waves of the flow. Most of the 'pravrittis' do either negate or at any rate assume neutrality by resorting to questionable actions as they strongly believe that there is no proof or witness. They tend to ignore the witness of their own conscience named Anraratma! From such a standpoint, the jeevas with narrow - mindedness fearlessly take to cruel deeds of various degrees and proportions. The Self Approval of their acts are smeared of show, ego, arrogance and for short time praises and support by the encouragement of similar beings in the society. Until their death, such sinners carry on their lives with disapproved bodily pleasures as targetted by kaama-krodha-lobha-mada- moha-matsaras as their motto. They realise that richness earned by whatever unjust means is the corner stone of material fulfillment. Once material prosperity is earned that would have further urges as endless hallucinations. Their psyche gets transformed to subjectivity that ' I am the Lord, the bhogi, the siddha, the strong man and the happy go lucky being. Often times the self ego could take to the feeling of born richness affording yajna-daana dharma deeds for public show of exhibitions to attract false prestige and misplaced complex of superiority. The Self egotism is like a deep and irrevocable ditch which ultimately submerges into hollow depths of mud and madness. Such 'pranis' are most certainly reborn either as persons of evil or as of species other than of humanity as per the balance of plus-minus karma of sanchita- praarabdha-kriyaamaana- aagaami types or of the carry forward-present- and as predicted. Kounteya! The Three factors of Kaama- Krodha-Lobhas are stated as 'Atma Vinaasha Kaarakaas' or the three human instincts and are the highway gates to hell. Hence persons of consciousness and maturity of thought- cum- action need to be truly beware of these traits. Any human being once sensitive and alert to these by lane gates of ' karya siddhi' could open up the acutely narrow gates of Eternal Truth. *Tasmaacchhaastram pramaanam te karyaakaryavyavasthitou, jnaatvaa shaashtra vidhaanoktam karma kartumarhasi/* It is against this back-ground that Krishna addresses Arjuna and advises to remove any of 'dharma sandehas' or of virtuous doubts and as the latter

if convinced as per what ‘Shastras’ emphatically state and explain, then the latter be readied to take up his duty to plunge into the battle!]

Further stanzas followed:

*karmaNA badhyate janturvidyayA tu pramuchyate .tasmAtkarma na kurvanti yatayaH pAradarshinaH/  
karmaNA jAyate pretya mUrtimAnShoDashAtmakaH .vidyayA jAyate nityamavyayo hyakSharAtmakaH/  
karma tveke prashaMsanti svalpabuddhitayA narAH .tena te dehajAlAni ramayanta upAsate/ ye sma  
buddhiM parAM prAptA dhamaairnapuNyadarshinaH,na te karma prashaMsanti kUpaM nadyAM  
pibanniva /10 karmaNaH phalamApnoti sukhaduHkhe bhavAbhavau,vidyayA tadavApnoti yatra gatvA na  
shochati/ yatra gatvA na mriyate yatra gatvA na jAyate .na jIryate yatra gatvA yatra gatvA na vardhate /)  
yatra tadbrahma paramamavyaktamachalaM dhravam .avyAhatamanAyAsamamR^itaM chAviyogi cha /..*

Manushyaas would invariably tend to get tied to worldly desires though might get relieved of by jnaana and that be why the ‘dooradarshi yatis’ would invariably be away from karmaacharana at all. Once karmaacharana be speeded up then they would tend to hasten the process of death and rebirth once again with Panchendriyas, their Pancha Tanmatras of Light, sound, taste, smell and consciousness, swabhavaas as of sheetoshna dharmaas, ‘chetana shakti/ jnaana shakti, manas, praana, apaana and jeeva - all comprising sixteen tatvaas . All the same with the ‘jnaanaprabhaava’, the jeeva could achieve the nitya-avyakta-avinaashi paramatma praapti’ as a feasibility. But as the ‘swalpa buddhi’ manushyaas would invariably tend to get caught into the selfish and physical pleasures. On the other hand a hand picked tatva vettaas be as of distinguished persons like those who drink ‘pavitra nadee jalaas’ as compared to those who consume half dug up well waters for survival. Indeed Karma phala is ‘sukha-duhkha hetu’ and of ‘janma mrityu chakra’ . 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 ‘Sthitapragjnastha’ or of Utmost Bliss! In other words, the craving indulgence of desires now and in the life after the death in higher lokas is the crux of an equanimous state of mind. Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One’s capacity to neutralise the inner emotions of pleasures and pains alike is the State of ‘Sthitapagjnantva’! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. Where there be no ‘mrityu kashta’ ever repetitively, where there be no punarjanma bhaya and where there be no klesha prapti but of the unique parabrahma paramatma prapti as of ‘avyakta-achala-nitya-anirvachaneeya-vikaara shunya’ ‘Singularity’.

*dvandvairna yatra bAdhyante mAnasena cha karmaNA, samAH sarvatra maitrAshcha sarvabhUtahite  
ratAH / vidyAmayo.anyah puruShastAta karmamayo.aparah . viddhi chandramasaM darshe sUkShmayA  
kalayA sthitam,`vidyAmayaM taM puruShaM nityaM j~nAnaguNAtmakam /15 tadetadR^iShiNA proktaM  
vistareNAnumIyate .navaM tu shashinaM dR^iShTvA vakratantumivAmbare/*

In that Supreme Status there be none of ‘dwandva bhaavanaas’ of ‘sukha duhkhaas- nor of ‘maanasika sankalpaas’ and ‘karma samskaara baadhaas’ but of ‘sarvatra samaana bhaavaas’ and of ‘samasta praani

hita tatparata'. Then the jnaani manushyaas in that supreme status . Such Jnaani Purushaas be of truly distinct from 'karmaasakta bhinnaas' as of 'kshaya -vridhhi chandra of purnimaavaasyaayas'. Maharshis had explained as to why this situation of Amaavaasya Pournami had occurred.

[ Explanation on Chandra Deva's 'avastha' 'of Purnima and Amavasya as per Daksha Prajapati's' curse

As Prajapati Daksha married off all his twenty seven daughters to Soma, the latter was ignoring all the daughters, excepting Devi Rohini. The 27 daughters married to Chandra are Kṛttika, Rohinī, Mrigasheersha, Aardra, Punarvasu, Purbabhadrapada, Pushya, Aslesha, Magha, Svaati, Chitra, Purvaphalguni, Hasta, Dhanishtha, Vishaakha, Anuraadha, Jyeshtha, Moola, Purvaashaadha, Uttaraashaadha, Shravana, Uttaraphalguni, Shatabhisha, Uttarabhadrapada, Revati, Ashwini, Bharani. These 27 wives of Chandra are 27 Nakshatras (the constellations) which are on the moon's orbit. The rest of them complained to their father Daksha who reprimanded Soma to behave but Soma ignored the repeated warnings of Daksha. Out of exasperation, Daksha cursed Soma to gradually decline and finally disappear. In the absence of Soma, there were far reaching adverse effects in the Universe. Devas including Vanaspati felt Soma's absence and so did human beings, trees, animals and worst of all medicinal plants, herbs and so on. The Sky was dark and the Stars too lost the shine. Chandra prayed to Lord Shiva for long at Prabhasa Tirtha and since Daksha's cures was irreversible a compromise was made that during Krishna paksha Chandra would wane and wax during Shukla Paksha. However, this formula proved defective as Chandra was sinking in the Ocean causing natural sufferings by way of non availability of herbs and so on and at the request of Devas to Shiva again, Chandra left only with one of the 'Kalas', the Lord gracefully wore the Crescent Moon on His 'jataajuta mastaka' for good, enabling Chandra to wane and wax every month ever since! As Devas approached Vishnu, He advised the solution of Churning the Ocean by both Devas and Danavas and latter too agreed to the proposal for the lure of securing 'Amrit'. In the process of churning, Moon was given birth again. This had brought great relief to Devas, human beings whose 'Ekadasha Indriyas' (Eleven Body parts), 'Pancha Bhutas' (Five Elements), Solah Kshetra Devatas, Trees and Medicines. Even Rudra's head was without Soma and so did water. Lord Brahma blessed Pournima thithi and selected the day for worship to Chandra Deva when fast is viewed propitious along with token amount of money and material as charity. That specific day 'Yava' Bhojan (Barley food) or barley made material is considered to blessed a person with Gyan (Knowledge), radiance, health, prosperity, foodgrains and salvation. In course of time, Chandra got infatuated with Devi Tara, the wife Deva Guru Brihaspati and took her away to his residence despite heavy protests of Deva Guru, Sadhyagana, Lokapalakas, Marudganas, and even Bhagavan Shiva himself. Shiva felt highly offended and invoked the Ekadasha Rudras led by Vamadeva, pulled out his bow called 'Ajagava', and accompanied by eighty four Ganas, Ganesha, Kubera with his shata koti Yakshas, Padma Vetala, three lakh Nagas and twelve lakh Kinnaras and so on. Chandra on his part too enlisted the support of Nakshatras, Rakshasas, Asuras, Daityas, Shanishwara, Mangala, and so on. The entire Universe was tensed up and finally, Brahma intervened and gave a curse to Chandra at the 'Maha Pataka' of the latter to have enticed Tara Devi the Guru Patni and brought the Universe to a precipice; the curse was while the entire world would be blessed with peace, happiness and coolness till the Purnami during the first half a month, Chandra would be treated as a Paapa Graha (sinful) as a Papa Graha in the second half. Brihaspati excused Tara's misdeeds and accepted her back. Devi Tara gave birth to Budha who was highly intellectual with erudition in 'Artha Shastra' (Economics), Gya Shastra, and Administration and was

known as Rajaputriya, and Palakapya. Brahma granted Budha the status of a ‘Graha’ (Planet / Mercury). [Varaha Purana]

#### Futher stanzas of the Chapter

*ekAdashavikArAtmA kalAsaMbhaArasaMbhaR^itaH .mR^irtimAniti taM viddhi tAta karma  
guNAtmakam/ tasminyaH saMsthito hyagnirnityaMsthAlyAmivAhitaH .AtmAnaM taM vijAnIhi nityaM  
tyAgajitAtmakam / devo yaH saMshritastasminnabvindriva puShkare .kShetraj~naM taM  
vijAnIyAnnityaM yogajitAtmakam/ tamorajashcha sattvaM cha viddhi jIvaguNAtmakam  
.jIvamAtmaguNaM vidyAdAtmAnaM pa/-20 achetanaM jIvaguNaM vadanti,sa cheShTate cheShTayate  
cha sarvam tataH paraM kShetravido vadanti, prAkAlpayadyo bhuvanAni sapta/*

The fall out effects of ‘karmajanya kalaabhaara dhaara’ - and ‘karmaasakta manushyaas’ are stated as of their ‘manas’ and ‘indriya rupa’ - ekaadasha vikaaraas, besides of trigunaatmika satva- raajas -taamaskaas and there beside the ‘chandra samaana buddhi of purnata and ksheenata’. The ‘Praani’s antahkarana’ named as the ‘hridayaahaakaasha’ be firmed up as of ‘ Swaprakaasha Hiranmaya Devata as of the Bindusamaana Kshatragjna’.

[Maitriyi Upanishad is quoted vide Chapter VI.2: The Self who enters the lotus of humanity into their heart consuming similar kind of food just as the heat of *Surya Deva* and enters the invisible *Antaratma* in the ‘daharaakaasha’ and the ‘kaalachakra’ or the wheel of eternal time and the ‘Akaasha’, the external sky as created by *Paramatma*. The lotus is indeed the space within and above, comparable to a tree which has as its leaves the *Dasha Dishas* or ten directions viz. *uttara* or north, east or *purva*, *dakshina* or south, *paschim* or west, *ishanya* or north-east, *agneya* or south east, *nirrti* or south west, *vayavya* or north west, *urthwa* or upper region- . *Praana*, the vital energy and *Surya Deva* are parallels moving near each other. Now let the Self be revered with the utterances of *Bhur- Bhuvah-* and *Swah* along with the syllable *OM- AUM* -along the prayer of Savitri/ Gayatri].

That Kshetragjna is indeed far beyond the reach of the tamoguna-rajoguna- satva guna besides of buddhi. Fundamentally stated : *Jeevatmagunam vidyaadaatmaanam Paramaatmanah/* Jeevatma is the reflection of Paramatma indeed. By itself, the body is of ‘achetana/ jada rupa’ yet jeevatma would bestow ‘chetana jeevana’ to the seven urthva lokas and seven atho lokaas viz. bhu, bhuvaa, svar, mahas, janas, tapas, and satya above and atala, vitala, sutala, rasaatala, talaatala, mahaatala, and paataalaas, (besides narakas) below.

#### **Chapter Nine on the Upadesha on the Upaaya of Jnaanamaya darshana of Paramatma and the Paatra Nirnaya**

*vyAsa uvAcha; PrakR^itestu vikArA ye kShetraj~nastairadhiShThitaH . na chainaM te prajAnanti sa tu  
jAnAti tAnapi / taishchaivaM kurute kAryaM manaHShaShThairihendriyaiH .sudAntairiva saMyantA  
dR^iDhaiH paramavAjibhiH / indriyebhyaH pare hyarthA arthebhyaH paramaM manaH .manasastu  
parA buddhirbuddherAtmA mahAnparaH/ mahataH paramavyaktamavyaktAtpuruShaH paraH .  
puruShAnna paraM kiMchitsA kAShTha sA para gatiH/ evaM sarveShu bhUteShu gUDhotma na  
prakAshate .dR^ishyate tvagryaya buddhya sUkShmayA sUkShmadarshibhiH/ 5 antarAtmani saMIIya*

manaH ShaShThAni medhayA .indriyANIndriyArthAMshcha bahuchintyamachintayan/ dhyAno -  
 paramaNaM kR^itvA vidyAsaMpAditaM manaH .anishcharaH prashAntAtmA tatorchChatyamR^itaM  
 padam/ indriyANAM tu sarveShAM pashyAtmA chalitasmR^itiH .AtmanaH saMpradAnena martyo  
 mR^ityumupAshnute/ hitvA tu sarvasaMkalpAnsatve chittaM niveshayet .satve chittaM samAveshya tataH  
 kAlaMjaro bhavet/ chittaprasAdena yatirjahAtIha shubhAshubham .prasannAtmAtmani sthitvA sukham -  
 atyantamashnute/10 lakShaNaM tu prasAdasya yathA tR^iptaH sukhaM svapet .nivAte vA yathA dIpO  
 dIpyamAno na kampate/ evaM pUrvApare rAtrau yu~njannAtmAnamAtmani, laghvAhAro vishuddhAtmA  
 pashyatyAtmAnamAtmani/ Rashsyam sarvavedaanaamanaitihyaamanaagamam, atmapratyayikam  
 shaastramidam putraanu -shaasanam/ Dharmaaakhyaaneshu sarveshu satyaakhyaane cha yadvasu,  
 dashedmukasaasaraani nirmathyaamritamudgatam/ Navaneetam yadaa dghnah kashtaagniryathaiva cha,  
 tathaiva vidushaam jnaanam putra hetoh samdbhutam/Snaatakaanaamidam shastram vaakyam  
 putraanushaashanam, tadidam naaprashaantaaya naadaantaayaatapasvine/ Naavedavidushe vaachyam  
 tathaa naanugataayacha, naasuuyakaayaanrujave na chaanindeshtakaarine, na tarka  
 shaastraadgdhaaya tathiva pishunaayacha/ idaM priyAya putrAya shiShyA -yAnugatAya cha  
 .rahasyadharmam vaktavyaM nAnyasmai tu kathaMchana/ yadyapyasya mahIM  
 dadyAdratnapUrNAmimAM naraH .idameva tataH shreya iti manyeta tattvavit/-20/ ato guhyatarArthaM  
 tadadhyAtmamamtimAnuSham .yattanmaharShibhirjuShTaM vedAnteShu cha gIyate/ tatte.ahaM  
 saMpravakShyAmi yanmAM tvam paripR^ichChasi / yachcha te manasi vartate paraM yatra chAsti tava  
 saMshayaH kvachit .shrUyatAmayamahaM tavAgrataH putra kiM hi kathayAmi te punaH /

Veda Vyasa then explained to his son Shuka Muni as follows: PrakR^itestu vikArA ye  
 kShetraj~nastairadhiShThitaH . na chainaM te prajAnanti sa tu jAnAti tAnapi / taishchaivaM kurute  
 kAryaM manaHShaShThairihendriyaiH .sudAntairiva saMyantA dR^iDhaiH paramavAjibhiH /  
 indriyebhyaH pare hyarthA arthebhyaH paramaM manaH .manasastu parA buddhirbuddherAtmA  
 mahAnparaH/ mahataH paramavyaktamavyaktAtpuruShaH paraH .puruShAnna paraM kiMchitsA  
 kAShThA sA parA gatiH/

Deha-indriyas-manas and so on would be the Prakriti vikaaraas while the Kshetrajna the Dehaantara  
 Antaratma be providing the fundamental support just as the clever and efficient charioteer would take the  
 best possible 'kaarya siddhi' from the 'manas and panchendriyaas'. [ Select Upanishads had however  
 made an alternate explanation that the panchendriyas were the horses, the saarathi be the manas and  
 buddhi be the standing helper and the Antaratma be a mute spectator watching the behavioural pattern]  
 Panchendriyaas could be subdued by the pull and push of the 'vishaya vaanchaas', but the gatekeeper  
 'manas' could invariably allow the pressures of the panchendriyaas, yet 'buddhi' be the by far tougher  
 stickler one to let the pressures to pass off the plus accounts of the body to the Unknown Mula Prikriti  
 and thereafter to the Unknown Jeevaatma or the Reflection of Paramatma.

[ Explanation by way the Pattern of Kashmiri Shaivism as outlined vide Paramaarth Saara by Abhinava  
 Gupta , summed up as follows:

Bhagavan Maheshwara divisioned the 'Anda Chatushtaya' or the Four folded 'Brahmanda' viz. Shakti,  
 Maya, Prakriti and Prithvi - or the Energy, the Ignorance/ Make Belief, the Nature and Earth. Stanzas 10-  
 14 :The entire Universe, replete with Parama Shiva, is all-resplendent in Abstract Form, Paripurmam or  
 Entirety- He is on top of the Parama Tatwas viz.as detailed. Shuddha Tatwas or the Pure Elements  
 viz.Shiva, Shakti, Sadaashiva, Ishwara, Sadvidya Mayi, and the Parama Tatwas representing the



Swaswarupas or the Forms of Individual Selves as the Unique Integrated Maha Tatwa. The Swa Swarupas are representative broadly of Chid-Ananda-Ichaa-Jnaana-Kriya the Pancha Maha Shaktis or alternatively Shiva, Shakti, Sadaa Shiva, Ishwara and Shudda Vidya . The Collective Form is named ‘Atyanta Chamatkaara Swaswarupa’ and there beyond the Shiva Tatva..

Stanzas 15- 17: Tatwas in depth: Niyati Tatwa relates to where a Purusha resides specifically. Kaala Tatwa specifies the age, maturity of mind and characteristics , sex, and environment and such. Raaga Tatwa of the Purusha concerned, attachment accessories, aspirations and desires. The Purusha seeks fulfillment of this type of material wants. Vidya Tatwa is essentially knowledge based. Indeed knowledge is limitless and as much one acquires, so much more remains. Stanzas 18-19 : Maha Maya obstructing the clear vision of Pure Consciousness due to ‘Shad Kanchukas’ or Six Layers / Coverings and ‘Malaas’ or defilements of Aanaava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Stanzas 20-22: Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activate the entire universe composed of 36 tatwas! Stanzas 23-25: From Prakriti upto Earth, creation encases ‘Chaitanyam’ or the Pure Conscious -ness by ‘dehabhava’ as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or ‘kalaas’ to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-shudda vidya-maya and kala the creativity. Stanzas 26-31 Vigjnaana is a flow of Self Awareness and is conceptual only. Kashmiri Shaivism feels that Supreme Consciousness is possible by ‘sambhavopaaya’ or ‘icchopaaya’ or as coincidental or as being desirable. It may be like the myth of a rope as a snake. But surely Maha Maya has no role in this illusion. Finally one concludes that the Self Consciousness and Supreme Consciousness are true mirror images since the former has no role in the pluses and minuses of the mortal bodies as per their panchendriyas, mind, buddhi sustained by vital force prana and the Individual Consciousness is a mute spectator only and surely the photo image of Paramatma! Stanzas 32-33: Being a great sportsman, Paramatma plays hide and seek with make-belief and reality and at times he kicks up a mendicant high to great fortunes. Stanza 34-35: Universal Creation, Preservation and Dissolution akin to waking, dreaming, and dreamless sleep sushupti appear in the Parameshwara Himself and on the ultimate state of the jeevatma merging into Paramatma the Supreme Himself! Stanza 36: Just as the huge expanse of sky could never be tarnished and polluted by clouds, smoke or dust , could the acts of Maha Maya which are so mysterious and complex otherwise affect the Inner Self whose mirror image is Parameshwara himself! A Being is a soft target to ‘sukha dukhas’, ‘mayaa vyamohas’, ‘janma-maranas’ and several problems and predilections. Stanzas 37-40: When ‘ghata gagana’ or ether fills dust in a jar another ether elsewhere at another place too does not fill up with dust. Similarly some human beings might have a tragedy and death in one house but in another street another house might be enjoying a wedding party. Thus ‘sukha dukhas’ are dispersed; Parameshwara is totally unaffected by Maha Maya and in fact He created her himself to assume the Task of Srishti-Sthiti-Samhaara repetitively. Next stanza explains that having dismissed the above misconception, Parameshwara also smashes up the ‘agjnaana’ that the Individual Self or the Antarama is separate from Paramatma as the former might be subjected to the pulls of panchendriyas and mind sustained by prana. Stanza 41-42 : The entire Universe is the amalgam of three ingredients viz. Prithivi-Prakriti and Maya and these correspond to the gross, the subtle and the most subtle. From Prithvi to Maya this Universe is full of differences. Gold which could be in varied forms and shapes like belts,

bracelets or rings and similarly in other metals like silver, copper and zinc or alloys thereof. Stanza 43: The Supreme Parameshwara is pure, ever tranquil, 'abheda' or undifferentiated, 'sama' or equable, 'sakalam' or complete, 'amritam' or ever lasting, 'satyam' or the singular manifestation of Truth, that rests in Shakti who is the appearance of natural radiance. Stanzas 44-46: Enlightenment is three folded to know, to seek and attain. Only these Ichha-Jnaana-Kriya Shaktis are capable of accomplishing the Akaasha Kusuma the Parameshwara. Thus Sada Shiva the Immortal rests and depends on Maha Shakti. The next stanza denotes that Parmeshwara has the facility of possessing the trident of Maha Shakti viz. the 'iccha-jnaana-kriya Shaktis' with which He could bestow the Beings of Atma Darshana. Stanzas 47-50: The next stanza reveals Paramarthaaara of Kashmir Shaivism and sums up the concept thus: Iccha-jnaana- kriya , the three Shaktis named as the trident versus their perfect victories of materialism and their combined manifestation of Maha Maya who further makes the merger of the Beings with Parameshwara, even while the latter is totally aware that both the entities are just the same. He achieves the task of external creation of three eggs more with their infinite variety in order to make way into the external world as several subjects and objects to the process of expansion of the balance of the trident Shaktis amalgamated with two further Shaktis viz. 'Sat Chid Ananda' or the commanding power of Consciousness and that of Bliss coupled with the erstwhile Iccha-Jnaana-Kriya Shaktis this totalling five forms of Shiva-Shakti- Sadaashiva-Ishwara and Shuddha Vidya are together named Parameshwara. The Supreme Lord makes the wheel of Shakti and declares of 'Ahmata' or the 'I am-ness' showing various things in the mirror of the Universe the Maha Maaya. Stanzas 51-54: This is how the wheels of Shakti groups are revolved by Parameshwara as His eternal sport stating 'Ahamta' or 'Sarvaswam Ahameva'; 'It is Me' as the Universe is reflected like jars in a mirror. From me the entire Universe is derived in varied forms and feelings and essentially I alone am manifested in the bodies of all the Beings with panchandriyas and panchabutas with praana and mind besides all kinds of shades be it illumination or darkness akin to knowledge and ignorance. Besides the body and Indriyas, I create Shaktis in multi-faceted swarupas, and essentially by five principal forms with Sat-chit-ananda or the power pure consciousness and the might of bliss and so on. I am engaged in the play of the 'Srishti Sthiti Samhara'. In me the that the Universe is illuminated and I am the awakeness-dream stage-sushupti and paramartha saara. I am the Vishwa Rupa with hands feet and senses. Yet, even without body and Indriyas, I can see, hear sounds, breath, feel, think and move fastest. The entire Universe is my play ground and illuminate in all modes since the thread of unity ties in all beings like men and women, children, pashus, birds and inanimate beings too. Stanzas 55- 58: Falsity besides the break of the cycle of births and deaths as also the limitations of 'kaala maana' and so on get severed even as he finds himself in the effulgence of Parameshwara Himself basking in the eternity of Surya! Once the physical body is destroyed then whither does he dwell especially the full force of Maya Shakti is freed for ever! Then the husk and bran of the grain of his erstwhile form has no further regermination and no further 'aanava- maayiya and karma' tarnishings and defilements. He then attains a state of pure consciousness as of Lord Shiva Himself! Stanzas 59-60: Once the gems of Supreme Vision are collected in the treasure house of one's own mystic heart, which indeed is akin to that of Maheshwara's Himself, then in that state of ecstasy, the Self would tend to announce that : 'I am all and everything'! Liberation from the revelation of Maha Shakti that is basically embedded on one's own true Self is Moksha which severs the knots of ignorance. Agnana or fantasy of 'moha' or the perfect knot. This is what needs to be untied and then discover 'atma swaatantra lakshama' or the true feature of freedom of the Self. That indeed is the Paramaardha Saara! Stanzas 61-64: As the bonds of ignorance are slashed and liberation has dawned, then he realises that the bondage of physical body alone is the hindrance. Once the seed of life would be scorched it would not be capable

of rebirth. As the body once destroyed the limitation on buddhi would be off and the Innerconsciousness merges the unique Pure Consciousness. Stanzas 65-68: once an enlightened person gets the awareness that he is but an agent of whatever is being performed by him is but of Paramatma's volition only and that he was only of mere insrumental nature. The jnaani who decides to execute an action of virtue gets inspired by his Atma Jyoti or the internal illumination. Stanzas 69-73: The jnaani who decides to execute an action of virtue gets inspired by his Atma Jyoti or the internal illumination. This is how, the Antaratma of the concerned person of whose spiritual consummation is attained yet continues to exist, albeit with neither fear nor favour yet enjoying the sublimity and the play of divinity on the stage of the materialistic Universe! Such a semi insentient Being moves about and behaves without any normal 'deha vikaaraas' or bodily action-reaction syndromes like arrogance, happiness at achievemens, anger, lust, fear, avarice and delusion , and receipts of admiration from the onlookers and so on like a dumb and speechless one. How in illuminated person is totally unaffected much unlike the normal embodied person. How indeed, 'mada' or conceit, 'harsha' or happiness and such human limitations could affect a person of the radiance of Atma Jnaana as he would already have had the vision of the non-dual Self! He would as well declare that He would be different as He was the all pervasive Brahman himself!! The further stanza -73 explains that since the person in that state of he periphery of 'atma jnaana' has no value of Brahma's worship, havana karyas, and of 'dwaita tatwa'; in that state of non duality, he has no need to worship of a secondary reality as He is Reality already. He has no need to visit Deva Mandiras. There is nothing distinct from Himself to which he has to greet, praise or worship any further! He would thus enjoin those 'bhaktas' and praise or pray to since he is already a liberated Being! Stanzas 74-78: To a perfect and mature 'jnaani', either his or of another's is stated as the abode of the Self. This abode comprises of 'Shat Trimshat Tatwas' or thirty six Elements. Now, the tatwas are fully equipped with the respective senses too of the physical organism to percieve any external object. Thus the Jnaani realises his body is the temple of the Self. In other words one's own physical body is the abode of his self consciousness which is the 'antaratma' itself. In other words the bodily temple is akin to an external temple itself! The prayer by way of japa symbolises the thirty six tatwas by way of Atma tatwa or Ishvara tatwa and as praana the viral force named Prana Shakti by way of inbreathing and outbreathing and the channel of the spinal chord resulting in 'naada' the sound waves expressed as 'anaahata naada' arising from 'cakra madhyama' and its apex called 'Bindu'. In other words when the 'japa' of a mantra aimed at a certain form of deity , one's consciouness moves the vital breath in a swing of up and down even without one's knowledge and the resultant low sound creates ripples of spritualism of varying degrees. Stanza 75-78 explain that as in the Temple of Maha Bhairava Shiva along with his intrinsic Shaktis, incessant worship by way of abhisheka, tarpana, archana, homa karyaas and so on. What type of worship is done! The reply is 'Atma Paraamasha' or self analysis! Who are the 'parivaaraas' worshipped! These are 'Chitanya kaarana bhuta shaktis of Chid-Ananda-Icchaa-Jnaana-Kriya-and Vaibhava Swarupis along 'chakshu-rasana-vaak-ghraana-twak-shrotra indriyas'. Thus the Unity of diversity of inherent Shaktis signifies 'abheda-ananta-atma devata' and the 'naivedya arpanas' are excuted by maamsa-rudhiramajjaadis at the samsaara-smashana shareera/ devaalayas! Stanzas 79-84: An enlightened spiritualist who could vision the totality of the Universe as a single entity and could harness his own consciouness into that of a 'smashana' or the ultimate resting point of Beings should be able to realise his own body to be the symbol of the skeleton and drinks the essence of the Universe from his own skull with his own hands! This is the seemingly impossible but to a genuine spiritualist an easy austerity as a 'Vrata'. In other words a true spiritualist able to see his own dead body as but an example of nothingness and as a non- reality or Maha Maya at the threshold of Pure Concsiousness represented by Pamameshwara ; thus an austerity in the form of a 'vrata' towards seeking the

Ultimate Truth of discovering the Inner Self as the Almighty alone manifests itself in countless forms and species! ‘---Visiting a holy place or Tirtha yatra noboubt results in punya or merit and deaths in unholy huts of chandalas would invariably transfer the Soul to narakas. This indeed the usual belief. But in what way does an already person of proven enlightenment get affected by further visiting punya kshetras?

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

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

Further stanzas of the Chaptet Nine as followed

*evaM sarveShu bhUteShu gUDhotma na prakAshate .dR^ishyate tvagryayA buddhya sUkShmayA sUkShmadarshibhiH/ 5 antarAtmani saMIIya manaH ShaShThAni medhayA, .indriyANIndriyArthAM - shcha bahuchintyamachintayan/ dhyAno -paramaNAM kR^itvA vidyAsaMpAditaM manaH .anishcharaH prashAntAtma tatorchChatyamR^itaM padam/ indriyANAM tu sarveShAM pashyAtma chalitasmR^itiH .AtmanaH saMpradAnena martyo mR^ityumupAshnute/ hitvA tu sarvasaMkalpAnsatve chittaM niveshayet .satve chittaM samAveshya tataH kAlaMjaro bhavet/ chittaprasAdena yatirjahAtIha*

*shubhAshubham .prasannAtmAtmani sthitvA sukham -atyantamashnute/10 lakShaNaM tu prasAdasya  
yathA tR^iptaH sukhaM svapet .nivAte vA yathA dIpo dIpyamAno na kampate/ evaM pUrvApare rAtrau  
yu~njannAtmAnamAtmani, laghvAhAro vishuddhAtmA pashyatyAtmAnamAtmani/*

In this manner as the samasta pranis in their own 'hridaya guhaas' be not possible to identify the paramatma by the means of the Indriyas. Only the selected few 'sukshma darshi jnaani mahatmaas' by their 'nishchala nishkalankita buddhi prabhaava' be visualised as 'Thou Art Thou'. As Yogis with thier sookshma buddhi as having absorbed the ano sahita indriyaas', without the 'chintaneeya vishaya chintana', yet with their 'viveka vishuddha manodhyaana purnata' only could achieve the vision of 'Amrita Swarupa Paramatma prapti'. As a person would yield to the sampurana indriyaas and manas then eventually yield to mrityu any way. But, if sarva sankalpa naashana and buddhi-sukshma chitta vileenata were to get generated then that person would have become a true mrityunjaya or at any rate a 'jeevan mrityu swarupa'. 'Chitta purna shuddhi sampanna yatna yogi' would be neutralised of 'shubhaashubhaas' and being a 'prasanna chitta and atma nishtha para' be of 'akshaya sukha upabhoga'! While in his sleep and swapnaavastha, he could comfortably step into 'sushupti sukhaanubhava.' Thus the 'mitaahaari suddha chitta' could surmount in his 'sukha nidraavastha' itself while surfiet with 'paramatma darshanaanubhava.'

*Rashsyam sarvavedaanaamanaitihyaamanaagamam, atmapratyayikam shaastramidam putraanu -  
shaasanam/ Dharmaakhyaaneshu sarveshu satyaakhyaane cha yadvasu, dashedmukasasaraani  
nirmathyaamritamudgatam/ Navaneetam yadaa dghnah kashtaagniryathaiva cha, tathaiva vidushaam  
jnaanam putra hetoh sambhutam/Snaatakaanaamidam shastram vaakyam putraanushaashanam,  
tadidam naaprashaantaaya naadaantaayaatapasvine/ Naavedavidushe vaachyam tathaa  
naanugataayacha, naasuuyakaayaanrujave na chaanindeshatakaarine, na tarka shastraadgdhaaya  
tathiva pishunaayacha/*

Vyasa continued addressing his son Shuka Mahamuni that thus so far made his upadesha as of the paramaatha jnaana shastra being the quintessence of Veda Rahasya. This would not be possible by mere veda jnaana but by gradual experience of one self only. Dharma and Satya are the jnaanadhana sampattis as had been the 'amrita maya tatva saaraamsha of Rigvedaa's ten thousand ruchaas. This be like butter as had been skimmed out after the mokshashastra's 'amrita mathana' To those who be of veda vidvaans, anugata bhaktas, dosha drishti rahitaas, sarala swabhaavis, and tarka shastraalochanaa vihitaas only would deserve to be the recipients of this upadesha.

*idaM priyAya putrAya shiShyA -yAnugatAya cha .rahasyadharmAM vaktavyaM nAnyasmai tu  
kathaMchana/ yadyapyasya mahIM dadyAdratnapUrNAmimAM naraH .idameva tataH shreya iti  
manyeta tattvavit/-20/ ato guhyatarArthaM tadadhyAtmamamtimAnuSham .yattanmaharShibhirjuShTaM  
vedAnteShu cha gIyate/ tatte.ahaM saMpravakShyAmi yanmAM tvaM paripR^ichChasi / yachcha te  
manasi vartate paraM yatra chAsti tava saMshayaH kvachit .shrUyatAmayamahaM tavAgrataH putra  
kiM hi kathayAmi te punaH /*

They be' tatva jnaanis, spruhaneeya guna yuktaas, shaanti chittaas, tapasvis', and such be worthy of this 'goodha- rahasya maya dhamopadeshagunaas' only. Even if one were to offer 'ratna bhara sarva prithivi' too in return yet tatvavetta purushaas would realise that dhaanaapeksha be far far superior than the paramatma jnaana. Shuka Putra! As you had approached me to teach me the Paramatma Darshanopaaya, here be the vedopanishad saaraamasa which Maharshis had verily experienced by themselves as they be replete with goodhaadi goodha adhyatyatmika jnaanopasedha as of the vedaanta shaastra upanishads. Do you not hesitate to seek any clarifications to learn of me.

[ Explanation on ‘Upadesha Sahasri’ by Adi Shankara vide I: on the Method of Enlightening the Disciple II. The Knowledge of the Challenges and the Non Dual Self

1-3. Liberation by Knowledge of transitory means, of daarshana -putreshamna-dhaneshana but as of what the Shruti states. A Brahmana after examining those worlds which are the result of Vedic actions should be indifferent to them seeing that nothing eternal can be achieved by means of those actions. Then, with fuel in his hands he should approach a teacher versed in the Vedas and established in Brahman in order to know the Eternal. The learned teacher should correctly explain to that disciple who has self-control and a tranquil mind and has approached him in the prescribed manner, the knowledge of Brahman revealing the imperishable and the eternal Being. For only when knowledge is firmly grasped, it conduces to one's own good and is capable of transmission. This transmission of knowledge is helpful to people, like a boat to one who wants to cross a river. The scriptures too say, although one may give to the teacher this world surrounded by oceans and full of riches, this knowledge is even greater than that. Otherwise there would be no attainment of knowledge. For the Srutis say, A man having a teacher can know Brahman, Knowledge received from a teacher alone (becomes perfect), the teacher is the pilot, Right Knowledge is called in this world a raft, etc. The Smriti also says, Knowledge will be imparted to you etc.4. When the teacher finds from signs that knowledge has not been grasped (or has been wrongly grasped) by the disciple he should remove the causes of non-comprehension which are: past and present sins, laxity, want of previous firm knowledge of what constitutes the subjects of discrimination between the eternal and the non-eternal, courting popular esteem, vanity of caste etc., and so on, through means contrary to those causes, enjoined by the Srutis and Smritis, viz., avoidance of anger etc., and the vows (Yama) consisting of non-injury etc., also the rules of conduct that are not inconsistent with knowledge. 5. He should also thoroughly impress upon the disciple qualities like humility, which are the means to knowledge.6. The teacher is one who is endowed with the power of furnishing arguments pro and con, of understanding questions and remembering them, who possesses tranquility, self-control, compassion and a desire to help others, who is versed in the scriptures and unattached to enjoyments both seen and unseen, who has renounced the means to all kinds of actions, who is a knower of Brahman and is established in it, who is never a transgressor of the rules of conduct and who is devoid of shortcomings such as ostentation, pride, deceit, cunning, jugglery, jealousy, falsehood, egotism and attachment. He has the sole aim of helping others and a desire to impart the knowledge of Brahman only. He should first of all teach the Sruti texts establishing the oneness of the self with Brahman such as, My child, in the beginning it (the universe) was Existence only, one alone without a second, Where one sees nothing else All this is but the Self, In the beginning all this was but the one Self and All this is verily Brahman. 7-8. After teaching these he should teach the definition of Brahman through such Sruti texts as The self, devoid of sins, The Brahman that is immediate and direct, That which is beyond hunger and thirst, Not-this, not-this, Neither gross nor subtle, This Self is not-this, It is the Seer Itself unseen, Knowledge-Bliss, Existence-Knowledge-Infinite, Imperceptible, bodiless, That great unborn Self, Without the vital force and the mind, Unborn, comprising the interior and exterior, Consisting of knowledge only, Without interior or exterior, It is verily beyond what is known as also what is unknown and called Akasa (the self-effulgent One); and also through such Smriti texts as the following: It is neither born nor dies, It is not affected by anybody's sins, Just as air is always in the ether, The individual Self should be regarded as the universal one, It is called neither existent nor non-existent, As the Self is beginningless and devoid of qualities, The same in all beings and The Supreme Being is different - all these support the definition

given by the Srutis and prove that the innermost Self is beyond transmigratory existence and that it is not different from Brahman, the all-comprehensive principle.<sup>9</sup> The disciple who has thus learnt the definition of the inner Self from the Srutis and the Smritis and is eager to cross the ocean of transmigratory existence is asked, who are you, my child?<sup>10-11</sup> If he says, I am the son of a Brahmana belonging to such and such a lineage; I was a student or a householder and am now a wandering monk anxious to cross the ocean of transmigratory existence infested with the terrible sharks of birth and death, the teacher should say, My child, how do you desire to go beyond transmigratory existence as your body will be eaten up by birds or will turn into earth even here when you die ? For, burnt to ashes on this side of the river, you cannot cross to the other side.<sup>12-13</sup> If he says, I am different from the body, the body is born and it dies; it is eaten up by birds, is destroyed by weapons, fire etc., and suffers from diseases and the like. I have entered it, like a bird its nest, on account of merit and demerit accruing from acts done by myself and like a bird going to another nest when the previous one is destroyed I shall enter into different bodies again and again as a result of merits and demerits when the present body is gone. Thus in this beginningless world on account of my own actions I have been giving up successive bodies assumed among gods, men, animals and the denizens of hell and assuming ever new ones. I have in this way been made to go round and round in the cycle of endless births and deaths, as in a Persian wheel by my past actions and having in the course of time obtained the present body I have got tired of this going round and round in the wheel of transmigration and have come to you, Sir, to put an end to this rotation. I am, therefore, always different from the body. It is bodies that come and go, like clothes on a person, the teacher would reply, you have spoken well. You see aright. Why then did you wrongly say, "I am the son of a Brahmana belonging to such and such a lineage, I was a student or a householder and am now a wandering monk?"<sup>14-15</sup> If the disciple says, How did I speak wrongly, Sir ?, the teacher would reply, Because by your statement, "I am the son of a Brahmana belonging to such and such a lineage etc.," you identified with the Self devoid of birth, lineage and purificatory ceremonies, the body possessed of them that are different (from the Self).<sup>16-17</sup> If he asks, How is the body possessed of the diversities of birth, lineage and purificatory ceremonies (different from the Self) and how am I devoid of them ?, the teacher would say, Listen, my child, how this body is different from you and is possessed of birth, lineage and sanctifying ceremonies and how you are free from these. Speaking this he will remind the disciple saying, You should remember, my child, you have been told about the innermost Self which is the Self of all, with its characteristics as described by the Srutis such as "This was existence, my child" etc., as also the Smritis and you should remember these characteristics also.<sup>18</sup> The teacher should say to the disciple who has remembered the definition of the Self, That which is called Akasa (the self-effulgent one) which is distinct from name and form, bodiless and defined as not gross etc., and as free from sins and so on, which is untouched by all transmigratory conditions, "The Brahman that is immediate and direct", "The innermost Self", "The unseen seer, the unheard listener, the unthought thinker, the unknown knower", which is of the nature of eternal knowledge, without interior or exterior, consisting only of knowledge, all-pervading like the ether and of infinite power - that Self of all, devoid of hunger etc., as also of appearance and disappearance, is, by virtue of Its inscrutable power, the cause of the manifestation of unmanifested name and form which abide in the Self through Its very presence, but are different from It, which are the seed of the universe, are describable neither as identical with It nor different from It and are cognized by It alone.<sup>19</sup> That name and form though originally, unmanifested, took the name and form of ether as they were manifested from that Self. This element called the ether thus arose out of the supreme Self, like the dirt called foam coming out of transparent water. Foam is neither water nor absolutely different from it. For it is never seen apart from water. But water is clear and different from the foam

which is of the nature of dirt. Similarly, the Supreme Self, which is pure and transparent, is different from name and form, which stand for foam. These - corresponding to the foam - having originally been unmanifest, took the name and form of the ether as they were manifested.<sup>20</sup> Name and form, as they became still grosser in the course of manifestation, assumed the form of air. From that again they became fire, from that water and thence earth. In this order the preceding elements penetrated the succeeding ones and the five gross elements ending with earth came into existence. Earth, therefore, possesses the qualities of all the five gross elements. From earth, compounded of all five great elements, herbs such as paddy and barley are produced. From these, after they are eaten, are formed blood and the seed of women and men respectively. These two ingredients drawn out, as by a churning rod, by lust springing from ignorance and sanctified by Mantras, are placed in the womb at the proper time. Through the infiltration of the sustaining fluids of the mother's body, it develops into an embryo and is delivered at the ninth or tenth month.<sup>21</sup> It is born, or is possessed of a form and a name and is purified by means of Mantras relating to natal and other ceremonies. Sanctified again by the ceremony of investiture with the holy thread, it gets the appellation of a student. The same body is designated a house-holder when it undergoes the sacrament of being joined to a wife. That again is called a recluse when it undergoes the ceremonies pertaining to retirement into the forest. And it becomes known as a wandering monk when it performs the ceremonies leading to the renunciation of all activities. Thus the body which has birth, lineage and purificatory ceremonies different (from the Self) is different from you.<sup>22</sup> That the mind and the senses are also of the nature of name and form is known from the Sruti, "The mind, my child, consists of food".<sup>23</sup> You said, "How am I devoid of birth, lineage and sanctifying ceremonies which are different (from the Self)?" Listen. The same one who is the cause of the manifestation of name and form and who is devoid of all connection with sanctifying ceremonies, evolved name and form, created this body and entered into it (which is but name and form) - who is Himself the unseen Seer, the unheard Listener, the unthought Thinker, the unknown Knower as stated in the Sruti text, "(I know) who creates names and forms and remains speaking." There are thousands of Sruti texts conveying the same meaning, for instance, "He created and entered into it", "Entering into them He rules all creatures". "He, the Self, has entered into these bodies", "This is your Self". "Opening this very suture of the skull He got in by that door", "This Self is concealed in all beings", "That Divinity thought - let Me enter into these three deities."<sup>24</sup> Smriti texts too elucidate the same truth; for example, "All gods verily are the Self", "The Self in the city of nine gates", "Know the individual Self to be Myself", "The same in all beings", "The witness and approver", "The Supreme Being is different", "Residing in all bodies but Itself devoid of any", and so on. Therefore it is established that you are without any connection with birth, lineage and sanctifying ceremonies.

25. If he says, I am in bondage, liable to transmigration, ignorant, (sometimes) happy, (sometimes) unhappy and am entirely different from Him; He, the shining One, who is dissimilar in nature to me and is beyond transmigratory existence, is also different from me; I want to worship Him through the actions pertaining to my caste and order of life by making presents and offerings to Him and also by making salutations and the like. I am eager to cross the ocean of the world in this way. So how am I He Himself?

26. The teacher should say, "you ought not, my child, regard it so; because a doctrine of difference is forbidden." In reply to the question, Why is it forbidden, the following other Sruti texts may be cited: He who knows "that Brahman is one and I am another" does not know (Brahman), He who regards the Brahmanical caste as different from himself is rejected by that caste. He who perceives diversity in Brahman goes from death to death, and so on.<sup>27</sup> These Srutis show that transmigratory existence is the sure result of the acceptance of (the reality of) difference.<sup>28</sup> That, on the other hand, liberation results from the acceptance of (the reality of) non-difference is borne out by thousands of Srutis; for example,



after teaching that the individual Self is not different from the Supreme One, in the text, That is the Self, thou art That, and after saying, A man who has a teacher knows Brahman, the Srutis prove liberation to be the result of the knowledge of (the reality of) non-difference only, by saying, "A knower of Brahman has to wait only so long as he is not merged in Brahman". That transmigratory existence comes to an absolute cessation, (in the case of one who speaks the truth that difference has no real existence), is illustrated by the example of one who was not a thief and did not get burnt (by grasping a heated hatchet); and that one, speaking what is not true (i.e., the reality of difference), continues to be in the mundane condition, is illustrated by the example of a thief who got burnt.<sup>29</sup> The Sruti text commencing with "Whatever these creatures are here, whether a tiger or" etc., and similar other texts, after asserting that "One becomes one's own master (i.e., Brahman)" by the knowledge of (the reality of) non-difference, show that one continues to remain in the transmigratory condition in the opposite case as the result of the acceptance of (the reality of) difference, saying, "Knowing differently from this they get other beings for their masters and reside in perishable regions". Such statements are found in every branch of the Veda. It was, therefore, certainly wrong on your part to say that you were the son of a Brahmana, that you belonged to such and such a lineage, that you were subject to transmigration and that you were different from the Supreme Self.

30. Therefore, on account of the rebuttal of the perception of duality, it should be understood that, on the knowledge of one's identity with the Supreme Self, the undertaking of religious rites which have the notion of duality for their province and the assumption of Yajnopavita etc., which are the means to their performance, are forbidden. For these rites and Yajnopavita etc., which are their means, are inconsistent with the knowledge of one's identity with the Supreme Self. It is only on those people that refer classes and orders of life etc., to the Self that Vedic actions and Yajnopavita etc., which are their means, are enjoined and not on those who have acquired the knowledge of their identity with the Supreme Self. That one is other than Brahman is due only on account of the perception of difference.

31. If Vedic rites were to be performed and not meant to be renounced, the Sruti would neither have declared the identity of oneself with the Supreme Self unrelated to those rites, their means, castes, orders of life, etc., which are the conditions of Vedic actions, in unambiguous sentences like "That is the Self, thou art That;" nor would it have condemned the acceptance of (the reality of) difference in clauses such as "It is the eternal glory of the knower of Brahman", "Untouched by virtue, untouched by sin", and "Here a thief is no thief", etc.<sup>32</sup> The Srutis would not have stated that the essential nature of the Self was in no way connected with Vedic rites and conditions required by them such as a particular class and the rest, if they did not intend that those rites and Yajnopavita etc., their means, should be given up. Therefore, Vedic actions which are incompatible with the knowledge of the identity of oneself with the Supreme Self, should be renounced together with their means by one who aspires after liberation; and it should be known that the Self is no other than Brahman as defined in the Srutis.<sup>33</sup> If he says, the pain on account of burns or cuts in the body and the misery caused by hunger and the like, Sir, are distinctly perceived to be in me. The Supreme Self is known in all the Srutis and the Smritis to be "free from sin, old age, death, grief, hunger, thirst, etc. and devoid of smell and taste". How can I who am different from Him and possess so many phenomenal attributes, possibly accept the Supreme Self as myself, and myself, a transmigratory being, as the Supreme Self? I may then very well admit that fire is cool! Why should I, a man of the world entitled to accomplish all prosperity in this world and in the next and realise the supreme end of life, i.e., liberation, give up the actions producing those results and Yajnopavita etc., their accessories?<sup>34</sup> The teacher should say to him, "It was not right for you to say, "I directly perceive the pain in me when my body gets cuts or burns". Why? Because the pain due to cuts or burns, perceived in the body, the object of the perception of the perceiver like a tree burnt or cut, must have the same location as the burns etc. People point out pain

caused by burns and the like to be in that place where they occur but not in the perceiver. How? For, on being asked where one's pain lies, one says, "I have pain in the head, in the chest or in the stomach." Thus one points out pain in that place where burns or cuts occur, but never in the perceiver. If pain or its causes viz., burns or cuts, were in the perceiver, then one would have pointed out the perceiver to be the seat of the pain, like the parts of the body, the seats of the burns or cuts.<sup>35</sup> Moreover, (if it were in the Self) the pain could not be perceived by the Self like the colour of the eye by the same eye. Therefore, as it is perceived to have the same seat as burns, cuts and the like, pain must be an object of perception like them. Since it is an effect, it must have a receptacle like that in which rice is cooked. The impressions of pain must have the same seat as pain itself. As they are perceived during the time when memory is possible (i.e., in waking and dream, and not in deep sleep), these impressions must have the same location as pain. The aversion to cuts, burns and the like, the causes of pain, must also have the same seat as the impressions (of pain). It is therefore said, "Desire, aversion and fear have a seat common with that of the impressions of colours. As they have for their seat the intellect, the knower, the Self, is always pure and devoid of fear".<sup>36</sup> "What is then the locus of the impressions of colours and the rest?" "The same as that of lust etc.," "Where again are lust etc.?" "They are in the intellect (and no where else) according to the Sruti - lust, deliberation, doubt". "The impressions of colours and so forth are also there (and nowhere else) according to the Sruti. - what is the seat of colours? The intellect". That desire, aversion and the like are the attributes of the embodiment, the object and not the Self, is known from the Srutis "Desires that are in the intellect", "For he is then beyond all the woes of his heart (intellect)". "Because It is unattached", "Its form untouched by desires" and from Smritis such as "It is said to be changeless", "Because It is beginningless and without attributes" and so on. Therefore (it is concluded that) impurity pertains to the object and not to the Self.<sup>37-38</sup> Therefore you are not different from the supreme Self in as much as you are devoid of impurities such as the connection with the impressions of colours and the like. As there is no contradiction to perceptual evidence etc., the supreme Self should be accepted as oneself according to the Srutis. "It knew the pure Self to be Brahman", "It should be regarded as homogeneous", "It is I that am below", "It is the Self that is below", "He knows everything to be the Self", "When everything becomes the Self", "All this verily is the Self", "He is without parts", "Without the interior and exterior", "Unborn, comprising the interior and exterior", "All this verily is Brahman", "It entered through this door", "The names of pure knowledge", "Existence, Knowledge, Infinite Brahman", "From It", "It created and entered it", "The shining One without a second concealed in all beings and all-pervading", "In all bodies Itself bodiless", "It is not born and does not die", "(Knowing) dream and waking, He is my Self, thus one should know", "Who (knows) all beings," "It moves and moves not", knowing It, one becomes worthy of being worshipped, "It and nothing but It is fire", "I became Manu and the sun", "Entering into them He rules all creatures", "Existence only, my child," "That is real, That is the Self, thou art That". It is established that you, the Self, are the supreme Brahman, the One only and devoid of every phenomenal attribute, from the Smritis also such as "All beings are the body of One who resides in the hearts of all," "Gods are verily the Self", "In the city of nine gates", "The same in all beings", "In a Brahmana wise and courteous", "Undivided in things divided and "All this verily is Vasudeva (the Self)." <sup>39</sup> If he says, If, Sir, the Self is "Without interior or exterior", "Comprising interior and exterior, unborn", "Whole", "Pure consciousness only" like a lump of salt, devoid of all the various forms, and of a homogeneous nature like the ether, what is it that is observed in ordinary usage and revealed in Srutis and Smritis as what is to be accomplished, its (appropriate) means and its accomplisners and is made the subject-matter of contention among hundreds of rival disputants holding different views ?<sup>40</sup> The teacher should say, whatever is observed (in this world) or learnt from the Srutis (regarding the next world) are

products of Ignorance. But in reality there is only One, the Self, who appears to be many to deluded vision, like the moon appearing more than one to eyes affected by amaurosis. That duality is the product of Ignorance follows from the reasonableness of the condemnation by the Srutis of the acceptance of (the reality of) difference such as "When there is something else as it were", "When there is duality as it were, one sees another", "He goes from death to death", "And where one sees something else, hears something else, cognizes something else, that is finite and that which is finite is mortal", "Modifications (i.e., effects e.g., an earthen jar) being only names, have for their support words only, it is earth alone (i.e., the cause) that is real" and "He is one, I am another". The same thing follows from the Srutis teaching unity, for example, "One only without a second", "When the knower of Brahman" and "what delusion or grief is there?"<sup>41</sup>. If it be so, Sir, why do the Srutis speak of diverse ends to be attained, their means and so forth, as also the evolution and the dissolution of the universe ?<sup>42</sup>. The answer to your question is this: Having acquired (having identified himself with) the various things such as the body and the rest, considering the Self to be connected with what is desirable and what is undesirable and so on, though eager to attain the desirable and avoid the undesirable by appropriate means - for without certain means nothing can be accomplished - an ignorant man cannot discriminate between the means to the realisation of what is (really) desirable for him and the means to the avoidance of what is undesirable. It is the gradual removal of this ignorance that is the aim of the scriptures; but not the enunciation of (the reality of) the difference of the end, means and so on. For, it is this very difference that constitutes this undesirable transmigratory existence. The scriptures, therefore, root out the ignorance constituting this (false) conception of difference which is the cause of phenomenal existence by giving reasons for the oneness of the evolution, dissolution, etc., of the universe.<sup>43</sup> When ignorance is uprooted with the aid of the Sruti, Smriti and reasoning, the one-pointed intellect of the seer of the supreme Truth becomes established in the one Self which is of the nature of pure Consciousness like a (homogeneous) lump of salt, all-pervading like the ether, which is without the interior and exterior, unborn and is within and without. Even the slightest taint of impurity due to the diversity of ends, means, evolution, dissolution and the rest is, therefore, not reasonable.<sup>44</sup> One who is eager to realise this right knowledge spoken of in the Sruti should rise above the desire for a son, wealth and this world and the next which are described in a five-fold manner and are the outcome of a false reference to the Self, of castes, orders of life and so on. As this reference is contradictory to right knowledge, it is intelligible why reasons are given regarding the prohibition of the acceptance of (the reality of) difference. For when the knowledge that the one non-dual Self is beyond phenomenal existence is generated by the scriptures and reasoning, there cannot exist side by side with it a knowledge contrary to it. None can think of chillness in fire or immortality and freedom from old age in regard to the (perishable) body. One, therefore, who is eager to be established in the knowledge of the Reality should give up all actions with Yajnopavita and accessories, which are the effects of ignorance.

II :The Knowledge of the Changeless and Non-Dual Self: A certain Brahmacharin, tired of the transmigratory existence consisting of birth and death and aspiring after liberation, approached in the prescribed manner a Knower of Brahman established in It and sitting at ease and said, How can I, Sir, be liberated from this transmigratory existence ? Conscious of the body, the senses and their objects, I feel pain in the state of waking and also in the state of dream again and again after intervals of rest in deep sleep experienced by me. Is this my own nature or is it causal, I being of a different nature? If it be my own nature, I can have no hope of liberation as one's own nature cannot be got rid of. But if it be causal, liberation from it may be possible by removing the cause. <sup>46</sup>. The teacher said to him, Listen, my child, it is not your nature but causal.<sup>47</sup>. Told thus the disciple said, "What is the cause? What will bring it to an

end and what is my nature? That cause being brought to an end, there will be the absence of the effect and I shall come by my own nature, just like a patient who gets back the normal condition (of his health) when the cause of his disease is removed. 48. The teacher said, The cause is Ignorance, Knowledge brings it to an end. When Ignorance, the cause, will be removed, you will be liberated from the transmigratory existence consisting of birth and death. You will never again feel pain in the states of waking and dream. 49. The disciple said What is that Ignorance ? What is its seat? (What is its object?) And what is Knowledge by means of which I may come by my own nature? 50. The teacher said, You are the non-transmigratory Supreme Self, but you wrongly think that you are one liable to transmigration. (Similarly), not being an agent or an experiencer you wrongly consider yourself to be so. Again, you are eternal but mistake yourself to be non-eternal. That is Ignorance. 51. The disciple said, Though eternal, I am not the Supreme Self. My Nature is one of transmigratory existence consisting of agency and experiencing of its results, as it is known by evidences such as sense-perception etc. It is not due to Ignorance. For it cannot have the innermost Self for its object. Ignorance consists of the superimposition of the qualities of one thing on another e.g., well-known silver on well-known mother-of-pearl or a well-known human being on a (well-known) trunk of a tree and vice versa. An unknown thing cannot be superimposed on a known one and vice versa. The non-Self cannot be superimposed on the Self, for It is not known. Similarly, the Self cannot be superimposed on the non-Self for the very same reason. 52. The teacher said to him, It is not so. There are exceptions. For, my child, there cannot be a rule that it is only well-known things that are superimposed on other well-known things, for we meet with the superimposition of certain things on the Self. Fairness and blackness, the properties of the body, are superimposed on the Self which is the object of the consciousness "I", and the same Self is superimposed on the body. 53. The disciple said, In that case the Self must be well-known owing to Its being the object of the consciousness "I". The body also must be well-known, for it is spoken of as "this" (body). When this is so, it is a case of mutual superimposition of the well-known body and the well-known Self, like that of a human being and the trunk of a tree or that of silver and mother-of-pearl. (There is, therefore, no exception here). So what is the peculiarity with reference to which you said that there could not be a rule that mutual superimposition was possible of two well-known things only? 54. The teacher said, Listen. It is true that the Self and the body are well-known, but they are not well-known to all people to be objects of different knowledge, like a human being and a trunk of tree. (Question): How are they known then? (Reply): (They are always known) to be the objects of an undifferentiated knowledge. For, no one knows them to be the objects of different knowledge saying, "This is the body" and "This is the Self". It is for this reason that people are deluded about the nature of the Self and of the non-Self and say, "The Self is of this nature" and "It is not of this nature". It was this peculiarity with reference to which I said that there was no such rule (viz., only well-known things could be superimposed on each other). 55. Disciple: Whatever is superimposed through Ignorance on anything else is found to be non-existent in that thing, e.g., silver in mother-of-pearl, a human being in the trunk of a tree, a snake in a rope and the form of a frying pan and blueness in the sky. Similarly, both the body and the Self, always the objects of an undifferentiated knowledge, would be non-existent in each other if they were mutually superimposed. Just as silver etc., superimposed on mother-of-pearl and other things and vice versa are always absolutely non-existent. Likewise, the Self and the non-Self would both be non-existent if they were similarly superimposed on each other through Ignorance. But that is not desirable as it is the position of the Nihilists. If, instead of a mutual superimposition the body (alone) is superimposed through Ignorance on the Self, the body will be non-existent in the existing Self. That is also not desirable. For it contradicts sense-perception etc. Therefore the body and the Self are not mutually superimposed due to Ignorance. (If they are not superimposed) what then? They are always

in the relation of conjunction with each other like pillars and bamboos.<sup>56</sup> Teacher: It is not so. For in that case there arises the possibility of the Self existing for the benefit of another and being non-eternal. The Self, if in contact with the body, would be existing for the benefit of another and be non-eternal like the combination of pillars and bamboos. Moreover, the Self, supposed by other philosophers to be conjoined with the body, must have an existence for the sake of another. It is, therefore, concluded that devoid of contact with the body the Self is eternal and characteristically different from it.<sup>57</sup> Disciple: The objections that the Self as the body only is non-existent, non-eternal and so on hold good if the Self which is not conjoined with the body were superimposed on it. The body would then be without a Self and so the Nihilist position comes in.<sup>58</sup> Teacher: No. (You are not right). For we admit that, like the ether, the Self is by nature free from contact with anything. Just as things are not bereft of the ether though it is not in contact with them, so, the body etc., are not devoid of the Self though It is not in contact with them. Therefore the objection of the Nihilist position coming in does not arise. <sup>59</sup> It is not a fact that the absolute non-existence of the body contradicts sense-perception etc., inasmuch as the existence of the body in the Self is not known by these evidences. The body is not known to exist in the Self by perception etc., like a plum in a hole, ghee in milk, oil in sesame or a picture painted on a wall. There is, therefore, no contradiction to sense-perception etc.<sup>60</sup> Disciple: How can then there be the superimposition of the body etc., on the Self which is not known by sense-perception etc., and that of the Self on the body? <sup>61</sup> Teacher: :It is not a (valid) objection. For the Self is naturally well-known. As we see the form of a frying pan and blueness superimposed on the sky, there cannot be a rule that it is things known occasionally only on which superimposition is possible and not on things always known.<sup>62</sup> Disciple: Sir, is the mutual superimposition of the body and the Self made by the combination of the body etc., or by the Self? <sup>63</sup> The teacher said, Does it matter if it be made by the one or the other? <sup>64</sup> Questioned thus the disciple said, If I were only a combination of the body etc., I would be non-conscious and would exist for the sake of another only. Therefore the mutual superimposition of the body and the Self could not be made by me. If on the other hand, I were the Self I would be characteristically different from the combination of the body etc., would be conscious and, therefore, would exist entirely for myself. So it is I, a conscious being, who make that superimposition, the root of all evils, on the Self. <sup>65</sup> Thus told, the teacher said, Do not make any superimposition, if you know it to be the root of all evils.<sup>66</sup> Disciple: Sir, I cannot but make it, I am not independent. I am made to act by someone else.<sup>67</sup> Teacher: Then you do not exist for yourself as you are non-conscious. That by which you are made to act like one dependent on another is conscious and exists for itself. You are only a combination (of the body and other things). <sup>68</sup> Disciple: How am I conscious of pain and pleasure and also of what you say, if I be non-conscious? <sup>69</sup> Teacher: Are you different from the consciousness of pain and pleasure and from what I say or not? <sup>70</sup> The disciple said, It is not a fact that I am not different from them. For I know them to be objects of my knowledge like jars and other things. If I were not different, I could not know them. But I know them; so I am different. If I were not different, the modifications of the mind called pain and pleasure and the words spoken by you would exist for themselves. But that is not reasonable. For pleasure and pain produced by sandal paste and a thorn respectively and also the use of a jar are not for their own sake. Therefore the purposes served by sandal paste etc., are for the sake of me who am their knower. I am different from them as I know all things pervaded by the intellect. <sup>71</sup> The teacher said to him, As you are possessed of consciousness, you exist for yourself and are not made to act by anyone else. For an independent conscious being is not made to act by another as it is not reasonable that one possessed of consciousness exists for the sake of another possessing consciousness, both being of the same nature like the lights of two lamps. Nor does one possessed of consciousness exist for the sake of another having no

consciousness; for it is not possible that a thing exists for itself for the very fact that it is non-conscious. Nor again is it seen that two non-conscious things exist for each other, as wood and a wall do not serve each other's purpose.<sup>72</sup> Disciple: But it may be said that the servant and the master are seen to serve each other's purpose though they are equally possessed of consciousness.<sup>73</sup> Teacher: It is not so. For I speak of consciousness belonging to you like heat and light to fire. It is for this reason that I cited the example of the lights of two lamps. Therefore, as changeless and eternal consciousness, like the heat and light of fire, you know everything presented to your intellect. Thus when you always know the Self to be without any attribute, why did you say, "I experience pain and pleasure again and again during the states of waking and dream after intervals of rest in deep sleep?" And why did you say, "Is it my own nature or causal?" Has this delusion vanished or not?<sup>74</sup> To this, the disciple replied, The delusion, Sir, is gone by your grace; but I have doubts about the changeless nature which, you say, pertains to me. Teacher: What doubts? Disciple: Sound etc., do not exist independently as they are non-conscious. But they come into existence when there arise in the mind modifications resembling sound and so on. It is impossible that these modifications should have an independent existence as they are exclusive of one another as regards their special characteristics (of resembling sound etc.) and appear to be blue, yellow, etc. (So sound etc., are not the same as mental modifications). It is therefore inferred that these modifications are caused by external objects. So it is proved that modifications resemble sound etc., objects existing externally. Similarly, these different modifications of the mind also are combinations and therefore non-conscious. So, not existing for their own sake they, like sound etc., exist only when known by one different from them. Though the Self is not a combination, It consists of Consciousness and exists for Its own sake; It is the knower of the mental modifications appearing to be blue, yellow and so on. It must, therefore, be of a changeless nature. Hence is the doubt about the changeless nature of the Self.<sup>75</sup> The teacher said to him, Your doubt is not justifiable. For you, the Self, are proved to be free from change and therefore perpetually the same on the ground that all the modifications of the mind without a single exception are (simultaneously) known by you. You regard this knowledge of all the modifications which is the reason for the above inference as that for your doubt. If you were changeless like the mind or the senses (which pervade their objects one after another), you would not simultaneously know all the mental modifications, the objects of your knowledge. Nor are you aware of a portion only of the objects of your knowledge (at a time). You are, therefore, absolutely changeless.<sup>76</sup> The disciple said, Knowledge is the meaning of a root and therefore surely consists of a change; and the Knower (as you say) is of a changeless nature. This is a contradiction.<sup>77</sup> Teacher: It is not so. For the word knowledge is used only in a secondary sense to mean a change called an action, the meaning of a root. A modification of the intellect called an action ends in a result in itself which is the reflection of Knowledge, the Self. It is for this reason that this modification is called knowledge in a secondary sense, just as the action of cutting a thing in two is secondarily called its separation in two which is the ultimate result of the action of cutting the thing.<sup>78</sup> Being told thus, the disciple said, Sir, the example cited by you cannot prove that I am changeless. Teacher: How? Disciple: For, just as the ultimate separation (into two) is used secondarily for the action of cutting which is the meaning of a root, so the word knowledge is used secondarily for the mental modification which is the meaning of a root and which ends in the result that is a change in Knowledge. The example cited by you, therefore, cannot establish the changeless nature of the Self.<sup>79</sup> The teacher said, What you say would be true if there were a distinction existing between the Knower and Knowledge. For, the Knower is eternal Knowledge only. The Knower and Knowledge are not different as they are in the argumentative philosophy.<sup>80</sup> Disciple: How is it then that an action ends in a result which is Knowledge? <sup>81</sup> The teacher said, Listen. It was said that the mental modification, called an action, ended in a result which was

the reflection of Knowledge. Did you not hear it? I did not say that a change was produced in the Self as a result (of the modification of the mind). 82. The disciple said, How then am I who am changeless, the knower, as you say, of all the mental modifications, the objects of my knowledge? 83. The teacher said to him, I told you the right thing. The very fact (that you know simultaneously all the mental modifications) was adduced by me as the reason why you are eternally immutable. 84. Disciple: If this is so, Sir, what is my fault when the mental changes resembling sound etc., and resulting in the reflection of Knowledge, My own nature, are produced in Me who am of the nature of changeless and eternal Consciousness? 85. Teacher: It is true that you are not to be blamed. Ignorance, as I told you before, is the only fault. 86. Disciple: Sir, why are there the states of dream and waking (in me) if I am absolutely changeless like one in deep sleep? 87. The teacher said to him, But you always experience them (whenever they arise). 88. Disciple: Yes, I experience them, at intervals but not continuously. 89. The teacher said, They are then adventitious only and are not your own nature. They will surely be continuous if they were self-existent like Pure Consciousness which is your own nature. Moreover, they are not your own nature inasmuch as they are non-persistent like clothes and other things. For what is one's own nature is never seen to cease to persist while one is persisting. But waking and dream cease to persist while Pure Consciousness continues to do so. Pure Consciousness, the Self, persisting in deep sleep, whatever is non-persistent (at that time) is either destroyed or negated inasmuch as adventitious things, never the properties of one's own nature, are found to possess these characteristics; for example, the destruction of money, clothes, etc., and the negation of things acquired in dream or delusion are seen. 90. Disciple: But, Sir, when this is so, Pure Consciousness Itself has to be admitted to be adventitious like waking and dream. For it is not known in deep sleep. Or, (it may be that I have adventitious consciousness or) am non-conscious by nature. 91. Teacher: No. (What you say is not right). Think over it. It is not reasonable (to say so). You may look upon Pure Consciousness as adventurous (if you are wise enough); but we cannot prove It to be so by reasoning even in a hundred years, nor (can It be proved to be so) even by a dull man. As the consciousness (that has for its adjuncts mental modifications) is a combination, no one can prevent its existence for the sake of another, its manyness and destructibility by any reasoning whatever; for we have already said that whatsoever does not exist for itself is not self-existent. As Pure Consciousness, the Self, is self-existent. No one can prevent Its independence of other things inasmuch as It never ceases to exist. 92. Disciple: But I have shown an exception, namely, I have no consciousness in deep sleep. 93. Teacher: No, you contradict yourself. Disciple: How is it a contradiction? Teacher: You contradict yourself by saying that you are not conscious when, as a matter of fact, you are so. Disciple: But, Sir, I was never conscious of consciousness or anything else in deep sleep. Teacher: You are then conscious in deep sleep. For you deny the existence of the objects of Knowledge (in that state), but not that of Knowledge. I have told you that what is your consciousness is nothing but absolute Knowledge. The Consciousness owing to whose presence you deny (the existence of things in deep sleep) by saying, "I was conscious of nothing" is the Knowledge, the Consciousness which is your Self. As It never ceases to exist, Its eternal immutability is self-evident and does not depend on any evidence; for an object of Knowledge different from the self-evident Knower depends on an evidence in order to be known. Other than the object the eternal Knowledge, that is indispensable in proving non-conscious things other than Itself, is immutable; for It is always of a self-evident nature. Just as iron, water, etc., which are not of the nature of light and heat, depend for them in the sun, fire and other things other than themselves, but the sun and fire themselves, always of the nature of light and heat, do not depend for them on anything else; so, being of the nature of pure Knowledge It does not depend on an evidence to prove that It exists or that It is the Knower. 94. Disciple: But it is transitory knowledge only that is the result of a proof and not eternal

Knowledge. 95. Teacher: No. There cannot reasonably be a distinction of perpetuity or otherwise in Knowledge. For, it is not known that transitory Knowledge is the result of a proof and not eternal Knowledge, as Knowledge Itself is such a result. 96. Disciple: But eternal Knowledge does not depend on a Knower while transitory Knowledge does so as it is produced by an intervening effort. This is the difference. 97. Teacher: The Knower which is the Self is then self-evident as It does not depend on any evidence (in order to be proved). 98. Disciple: (If the Knowledge of the Self be independent of an evidence on the ground that It is eternal), why should the absence of the result of an evidence with regard to the Self be not so on the same ground? Teacher: No, it has been refused on the ground that it is pure Knowledge that is in the Self. 99. Whom will the desire (to know a thing) belong to, if the Knower depend on an evidence in order to be known? It is admitted that one who is desirous of knowing a thing is the knower. His desire of knowing a thing has for its object the thing to be known and not the knower. For, in the latter case, there arises a regressus ad infinitum with regard to the knower and also with regard to the desire to know the knower, inasmuch as the knower of the knower and so on (are to be known). Moreover, there being nothing intervening, the knower, the Self, cannot fall into the category of the known. For a thing to be known, becomes known, when it is distanced from the knower by the birth of an intervening desire, memory, effort or evidence on the part of the knower. There cannot be the knowledge of an object in any other way. Again it cannot be imagined that the knower himself is distanced by anyone of his own desire etc. For memory has for its object the thing to be remembered and not one who remembers it; so has desire for its object the thing to be desired and not one who desires it. There arises, as before, an inevitable regressus ad infinitum if memory and desire have their own agents for their objects. 100. Disciple: But the knower remains unknown if there is no knowledge which has for its object the knower. 101. Teacher: No. The knowledge of the knower has for its object the thing to be known. If it has for its object the knower, there arises a regressus ad infinitum as before. It has already been shown that, like the heat and light of the sun, fire and other things, the Knowledge which is changeless, eternal and self-effulgent has an existence in the Self entirely independent of everything else. I have already said that if the self-effulgent Knowledge which is there in the Self were transitory, it would become unreasonable that the Self existed for Itself and that being a combination It would get impurities and have an existence for the sake of another like the combination of the body and the senses. How? (Reply:) If the self-effulgent knowledge in the Self were transitory, It would have a distance by the intervention of memory etc. It would then be non-existent in the Self before being produced and after being destroyed and the Self, then a combination, would have an existence for the sake of another like that of the eye etc., produced by the combination of certain things. The Self would have no independent existence if this knowledge were produced before it was in It. For it is only on account of the absence or presence of the state of being combined that the Self is known to exist for Itself and the non-Self for another. It is, therefore, established that the Self is of the nature of eternal and self-effulgent knowledge. 102. Disciple: How can the knower be a knower if he is not the seat of the knowledge produced by evidences? 103. The teacher said, The knowledge produced by evidence does not differ in its essential nature whether one calls it eternal or transitory. Knowledge (though) produced by evidence is nothing but knowledge. The knowledge preceded by memory, desire, etc., and supposed to be transitory and that which is eternal and immutable do not differ in their essential nature. Just as the result of the transitory actions of standing etc., the meanings of roots, preceded by motion etc., and that of the permanent ones not so preceded do not differ in their essential nature and there are, therefore, the identical statements, "People stand", "Mountains stand", etc.; so, the knower, though of the nature of eternal knowledge, is called a knower without contradiction inasmuch, as eternal knowledge is the same as one produced by an evidence (as



regards their essential nature).104. Here the disciple starts an objection: It is not reasonable that the Self which is changeless and of the nature of eternal Knowledge and not in contact with the body and the senses should be the agent of an action like a carpenter in contact with an adze and other instruments. A regressus ad infinitum arises if the Self unconnected with the body, the senses, etc., were to use them as Its instruments. As carpenters and others are always connected with bodies and senses there is no regressus ad infinitum when they use adzes and other instruments. 105. Teacher: (Reply): Agency is not possible without the use of instruments. Instruments, therefore, have to be assumed. The assumption of instruments is of course an action. In order to be the agent of this action, other instruments have to be assumed. In assuming these instruments still others have to be assumed. A regressus ad infinitum is, therefore, inevitable if the Self which is not joined with anything were to be the agent. Nor can it be said that it is an action that makes the Self act. For an action, not performed, has no existence. It is also not possible that something (previously existing) makes the Self act as nothing (except the Self) can have an independent existence and be a non-object. For things other than the Self must be non-conscious and, therefore, are not seen to be Self-existent. Everything including sound etc., come to exist when they are proved by mental functions resulting in the reflection of the Self in them. One (apparently) different from the Self and possessed of consciousness, must be no other than the Self that is free from combination with other things and existing for Itself only. Nor can we admit that the body, the senses and their objects exist for themselves inasmuch as they are seen to depend for their existence on mental modifications resulting in the reflection of the Self (in them).106. Disciple: But no one depends on any other evidence such as sense-perception etc., in knowing the body.107. Teacher: Yes, it is so in the waking state. But at death and in deep sleep the body also depends on evidences such as sense-perception etc., in order to be known. Similar is the case with the senses. It is the external sound and other objects that are transformed into the body and the senses; the latter, therefore, also depend on evidences like sense-perception etc., in order to be known. I have said that knowledge, the result produced by evidences, is the same as the self-evident, self-effulgent and changeless Self.108. The objector (the disciple) says, It is contradictory to state that knowledge is the result of evidences and (at the same time) it is the self-effulgent Self which is changeless and eternal. The reply given to him is this: It is not a contradiction. How then is knowledge a result? It is a result in a secondary sense: though changeless and eternal, It is noticed in the presence of mental modifications called sense-perception etc., as they are instrumental in making It manifest. It appears to be transitory, as mental modifications called sense-perception etc., are so. It is for this reason that It is called the result of proofs in a secondary sense.109. Disciple: Sir, if this is so, independent of evidences regarding Itself, eternal and changeless knowledge, which is the Consciousness of the Self, is surely self-evident and all things different from It and therefore non-conscious, have an existence only for the sake of the Self as they combine to act for one another (in order that the events of the universe may continue uninterruptedly). It is only as the knowledge of the mental modifications giving rise to pleasure, pain and delusion that the non-Self serves the purpose of another. And it is as the same knowledge and as nothing else that it has an existence. Just as a rope-snake, the water in a mirage and such other things are found to be non-existent except only the knowledge by which they are known; so, the duality experienced during waking and dream has reasonably no existence except the knowledge by which it is known. So having a continuous existence, Pure Consciousness, the Self, is eternal and immutable and never ceasing to exist in any mental modification. It is one without a second. The modifications themselves cease to exist, the Self continuing to do so. Just as in dream the mental modifications appearing to be blue, yellow, etc., are said to be really non-existent as they cease to exist while the knowledge by which they are known has an uninterrupted continuous existence; so, in the waking state also they are reasonably really non-existent, as

they cease to exist while the very same knowledge continues to do so. As that knowledge has no other knower, it cannot be accepted or rejected by Itself. As there is nothing else (except Myself, the aim of my life is fulfilled by your grace).110. Teacher: It is exactly so. It is Ignorance due to which the transmigratory existence consisting of waking and dream is experienced. It is Knowledge that brings this Ignorance to an end. You have thus attained Fearlessness. You will never again feel pain in waking or in dream. You are liberated from the misery of this transmigratory existence. ]

## Chapter Ten on Pancha Maha Bhutaas and Tatvaas

*shuka uvAcha: adhyAtmaM vistareNeha punareva vadasva me .yadadhyAtmaM yathA veda bhagavann-R^iShisattama/ vyAsa uvAcha: adhyAtmaM yadidaM tAta puruShasyeha vidyate .tatte.ahaM vartayiShyAmi tasya vyAkhyAmimAM shR^iNu/ bhUmirApastathA jyotirvAyurAkAsha eva cha . mahAbhUtAni bhUtAnAM sAgarasyormayo yathA/ prasAryeha yathA.a~NgAni kUrmaH saMharate punaH .tadvanmahAnti bhUtAni yavIyaHsu vikurvate/ iti tanmayamevedaM sarvaM sthAvaraja~Ngamam sarge cha pralaye chaiva tasminnirdishyate tathA/5 mahAbhUtAni pa~nchaiva sarvabhUteShu bhUtakR^it .akarottAta vaiShamyaM yasminyadanupashyati / shuka uvAcha./ akarodyachCharIreShu kathaM tadupalakShayet,indriyANi guNAH kechitkathaM tAnupalakShayet/ vyAsa uvAcha/ etatte vartayiShyAmi yathAvadanupUrvakaH .shR^iNu tattvamihaiKAgro yathA tattvaM yathA cha tat/-shabdaH shrotraM tathA khAni trayamAkAshasAMbhavam .prANashreShTA tathA sparsha ete vAyugUNastrayaH / rUpaM chakShurvipAkashcha tridhA jyotirvidhIyate .raso.atha rasanaM sneho guNAstvete trayoam-bhasaH/10 ghreyaM ghrANaM sharIraM cha bhUmerete guNAstrayaH .`shrotraM tvakchakShuShI jihvA nAsika chaiva pa~nchamI/ etAvAnindriyagrAmo vyAkhyAtaH pa~nchabhautikaH .vAyoH sparsho raso.adbhyashcha jyotiSho rupamuchyate .AkAshaprabhavaH shabdo gandho bhUmiguNAH smR^itaH / mano buddhiH svabhAvashcha traya ete manomayAH .na guNAnativartante guNebhyaH paramAgatAH/ yathA kUrma ihA~NgAni prasArya viniyachChati .evamevendriyagrAmAM buddhiH sR^iShTvA niyachChati/ yadUrdhvaM pAdatalayoravA~NbhUrdhnashcha pashyati etasminneva kR^itye tu vartate buddhiruttama /15 guNAnnenIyate buddhirbuddhirevendriyANYapi .manaH ShaShThAni sarvANi buddhya bhAve kR^ito guNAH / indriyANi nare pa~ncha ShaShThaM tu mana uchyate .saptamIM buddhimevAhuH kShetraj~naM punaraShTamam/ chakShurAlochanAyaiva saMshayaM kurute manaH . buddhiradhyavasAnAya sAkShI kShetraj~na uchyate / rajastamashcha satvaM cha traya ete svayonijAH . samAH sarveShu bhUteShu tAnguNAnupalakShayet/tatra yatprItisaMyuktaM kiMchidAtmani lakShayet . prashAntamiva saMshuddhaM satvaM tadupadhAryet/20 yattu saMtApasaMyuktaM kAye manasi vA bhavet .pravR^ittaM raja ityevaM tatra chApyupalakShayet/ yattu saMmohasaMyuktamavyaktaviShayaM bhavet .apratakyamavij~neyaM tamastadupadhAryatAm/ praharShaH prItirAnandaH sAmyaM svasthAtmachittatA,akasmAdyadi vA kasmAdvartante sAtvika guNAH/abhimAno mR^iShAvAdo lobho mohastathA.akShamA .li~NgAni rajasastAni vartante hetvahetutaH/tathA mohaH pramAdashcha nidra tandra prabodhitA .kathaMchidabhivartante vij~neyAstAmasA guNAH/-25*

Shuka Muni then enquired of Pancha Maha Bhutaas and their Tatvas in the broad context of the generic Adhyatma Jnaana.

*bhUmirApastathA jyotirvAyurAkAsha eva cha . mahAbhUtAni bhUtAnAM sAgarasyormayo yathA/ prasAryeha yathA.a~NgAni kUrmaH saMharate punaH .tadvanmahAnti bhUtAni yavIyaHsu vikurvate/ iti*

*tanmayamevedaM sarvaM sthAvaraja~Ngamam sarge cha pralaye chaiva tasminnirdishyate tathA/ mahAbhUtAni pa~nchaiva sarvabhUteShu bhUtakR^it .akarottAta vaiShamyaM yasminyadanupashyati /* Vyasa replied: Indeed, Prithivi-Aapas- Tejas-Vaayu and Akaasha are absorbed in the ‘sakala praani shareeraas’ as of samudra tarangaas, as of the moment the praani janmaas be arrived and be dispppeared soon thereafter the departure. This be as of the analogy of a ‘kurma’ that could contract its body parts at the time of the pranis death and display them gradually when reborn. In this manner, samasta shaavara jangamaas too are replete with pancha bhutas in their bodies as long as they be alive untill their departure. This be so as Brahma the Creator of the praanis had stuffed their bodies with pancha bhutas as per their respective karmaas, be they as prarabhdha or sanchita accounts. Then Shuka Muni then asked Vyaasa: As there be differences in the context of srishti as of devas-daanavaas, maanavas and of endless sthaavara jangamaas of the mobile and immobile species besides of pancha bhutaas, then what precisely be the conribution of the ‘Pancha Bhutaas and their Tatvaas’ .

*shabdaH shrotraM tathA khAni trayamAkAshasaMbhavam .prANashreShTA tathA sparsha ete vAyuguNAstrayaH /rUpaM chakShurvipAkashcha tridhA jyotirvidhIyate .raso.atha rasanaM sneho guNAstvete trayoam- bhasaH/10 ghreyaM ghrANaM sharIraM cha bhUmerete guNAstrayaH .`shrotraM tvakchakShuShI jihvA nAsikA chaiva pa~nchamI/ etAvAnindriyagrAmo vyAkhyAtaH pA~nchabhautikaH .vAyoH sparsho raso.adbhyashcha jyotiSho rupamuchyate .AkAshaprabhavaH shabdo gandho bhUmiguNaH smR^itaH /*

Shabda, Shrotrendriya and Chhidra of a shareera are the three features of the Akaasha while Praana-Cheshta and Sparsha are those of Vaayu gunaas. Rupa, Netra and Jatharaagni be the features of Agni kaaryaas. Rasa- Rasana-and Sneha are the Jala swabhaavaas. Gandha, Naasika and Shareera are the Bhumi Gunas. Thus the Panchandriya samudaaya sahita is explained as that of Panchabhoutika shareera. In other words, the Akaasha Tatva is of Ether, Vaayu Tatva is of Air, Tejas Tatva be of Agni, Aapas Tatva of Jalaas and Prithivi Tatva of Bhumi. Ether, Air, Fire, Water and Earth are condensations of the above described Primary Sensations. They represent the constituent forces that in various combinations making up the material substance of which physical objects are made. For example, that which gives solidity to an object, belongs to the Earth-Tattva. That which gives fluidity belongs to the Water-Tattva. That which gives form and shape belongs to Fire. That which gives movement belongs to Air. And that which gives location and extension in space i.e., size, direction, etc. belongs to the Sky. Due to variation in their materiality or subtlety, the Gross Tattvas are perceived likewise. Earth is perceived by its qualities of odour, taste, colour, feel and sound. Water by its qualities of taste, colour, feel and sound; Fire by its qualities of colour, feel and sound; Air by its qualities of feel and sound; and Ether, being the most subtle, is perceived by its quality of sound. Hence the Tattvas are defined by their exclusive capacity to perform a specific function in the scheme of reality as the activised driving force is Consciousness, thus the Tattvas are nothing but functions of Consciousness.

*mano buddhiH svabhAvashcha traya ete manomayAH .na guNANativartante guNebhyaH paramAgatAH/ yathA kUrma ihA~NgAni prasArya viniyachChati .evamevendriyagrAmaM buddhiH sR^iShTvA niyachChati/ yadUrdhvaM pAdatalayoravA~NbhUrdhnashcha pashyati etasminneva kR^itye tu vartate buddhiruttama /15 guNAnnenIyate buddhirbuddhirevendriyAnyapi .manaH ShaShThAni sarvANi buddhya bhAve kR^ito guNAH / indriyANi nare pa~ncha ShaShThaM tu mana uchyate .saptamIM buddhimevAhuH kShetraj~naM punaraShTamam/ chakShurAlochanAyaiva saMshayaM kurute manaH . buddhiradhyavasAnAya sAkShI kShetraj~na uchyate /*

Manas- Buddhi-and Svabhaava are the three rudiments of ‘ahambhaava’ are stated as the ‘kaarana bhutopanna poorva samskaaraas’. These are no doubt the causations of Pancha Bhutaas but be not dissociated from them anyway. Just as the turtle characterized by a special bony shell developed from their ribs and acting as a shield, could, similarly the buddhi of the praanis could withdraw from the sampurna indriya vishayas from the body. In other words from the the top head to the bottom feet, one could admeasure the ahambhaava of a praani and in that context the uttama buddhi prakatana be the rupaantara. It it be that buddhi which would keep on hovering the shabda-shrotraadi tanmaatras ever repetitively. In other words there are the constituents of a shreera are the panchendriyaas, the sixth tattva as of the manasa and the seventh as of the buddhi; finally the Kshatrajgna. Further the eyesight of vision would fulfill its nature and so of the other indriyaas- manas would seek to pass the poposal while the buddhi issues the final approval.

*rajastamashcha satvaM cha traya ete svayonijAH,samAH sarveShu bhUteShu tAnguNAnupalakShayet/ tatra yatprItisaMyuktaM kiMchidAtmani lakShayet .prashAntamiva saMshuddhaM satvaM tadupadhAryet/20 yattu saMtApasaMyuktaM kAye manasi vA bhavet .pravR^ittaM raja ityevaM tatra chApyupalakShayet/ yattu saMmohasaMyuktamavyaktaviShayaM bhavet .apratarkyamavij~neyaM tamastadupadhAryatAm/ praharShaH prItirAnandaH sAMyaM svasthAtmachittatA,akasmAdyadi vA kasmAdvartante sAtvika guNAH/abhimAno mR^iShAvAdo lobho mohastathA.akShamA .li~NgAni rajasastAni vartante hetvahetutaH/tathA mohaH pramAdashcha nidra tandra prabodhitA .kathaM chidabhivartante vij~neyAstAmasA guNAH/-25*

The trigunaas of Rajasa-Tamasika-and Satvikaa would get displayed on account of the kaaran bhuta Mula Prakriti Prakatana. As one’s own prasannaraa yukta -vishuddha- shaanta bhava be displayed then one could realize that the shareera swabhaava be of satvaguna pravritti. 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. In one’s shareera and ‘manas’ be of santaapa yukta mano bhaava drishti gochara, then one could realise of the rjoguna manopravritt. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. As and when there be of manoyukta bhaava would get spread out by one’s ‘manas’ as vishyaya jnaana ppashtata was either lacking or dimmed up then, the capabilityof ‘tarka-meemaamsaas’ or argumanatative and analysing features be absent, then be that realised as of the tamoguna pravritti. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. Stated other wise, atishaya harsha- prema-ananda, samata and swayam chittata and such sadguna karanaas be of satva guna. Abhimaana-asatya bhashana, lobha, moha and asahana sheetalata for what ever reasoning and kaarana parishitis are characterised as of Rajo guna. Moha-Pramaada-Nidra-Tanidra-Agjnaana and Nishkaarana Manastava are of blatant Taamasikas.

[ Explanation on Pancha Maha Bhutas- and reflective energies among the Beings vide Manu Smriti’s Achaara Khanda as follows]

*Udbarha aatmanaschivamanah sadasadaatmakam, manasaschaapya ahamkaaram abhimantaaram Ishvaram/ Mahaantameva chaatmaanam sarvaani trigunaanicha, vishaanaam graheetruni shanaih panchendriyaanicha/ Teshaam twavayavaan sukshmaan shannaam apyamita oujasaam, shanniveshyataat atmanaanaasu sarva bhutaani nirmame/ yanmrityu avayaah sukshmaastaye maanyaashrayayantishat, tasmaat shaariramyityaahustasya murtim maneeshanah/ Tadaa vishanti bhutaani mahaanti saha*

*karmabhiih, manaschaavayaih sukshmaih sarva bhutakrudavyayam/teshaamidam tu saptaanaam purushaanaammahoujasaam, sukshmaanyo murtimaatraanyah sambhavat avayavaadyupam/ Aaadyayaadyasya gunam tweshaamavaaneti parah parah, yo yo yaavatithascheshaam sa sa taadgunah smrotah/ Sarveshaam tu sanaamaani karmaani cha pruthak pruthak., Vedashabdebhyah yevaadou pruthaksa samsthaascha nirmame/ Karmaatmaanam cha Devaanaam so srujyatpraaninaam Prabhuh, Saadhyaanaam cha ganam sukshmam yagjinam chaiva sanaatanam/ Agnivaayuravibhyastu trayam Brahma sanaatanam, Dudoha yajna Siddhayarhurigyajursaama lakshanam/ (14-23)*

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

## **Chapter Eleven on Buddhi Shresshthata and Prakriti-Purusha Vivekata**

*Vyasa uvAcha: manaH prasR^ijate bhAvaM buddhiradhyavasAyinI, hR^idayaM priyApriye veda trividhA karmavedanA/ indriyebhyaH parA hyarthA arthebhyaH paramaM manaH, manasastu parA buddhir- buddher AtmA paro mataH/ buddhirAtmA manuShyasya buddhirevAtmano gatiH ,yadA vikurute bhAva tadA bhavati sA manaH/ indriyANAM pR^ithagbhAvAdbuddhirvikriyate.asakR^it, shR^iNvatI bhavati shrotraM spR^ishatI sparsha uchyaate/ pashyatI bhavate dR^iShTI rasatI rasanaM bhavet, jighratI bhavati ghrANaM buddhirvikriyate pR^ithak/-5 indriyANIti tAnyAhusteShvadR^ishyo.adhitiShThati . tiShThatI puruShe buddhistriShu bhAveShu vartate/ kadAchillabhate prItiM kadAchidapi shochati . na sukhena na duHkhena kadAchidiha yujyate/ seyaM bhAvAtmika bhAvAMstrInetAnanuvartate . saritAM sAgaro bharta mahAvelAmivormimAn/ yadA prArthayate kiMchittadA bhavati sA manaH . adhiShThAnAni vai buddhyAM pR^ithagetAni saMsmareta, indriyANYevametAni vijetavyAni kR^itsnashaH / sarvANYevAnupUrvyeNa yadyadA.anuvidhIyate,avibhAgagatA buddhirbhAve manasi vartate. pravartamAnaM,tu rajaH satvamapyanuvartate/ 10 ye chaiva bhAvA vartante sarva eShveva te*

triShu ,anvarthAH saMpravartante rathanemimarA iva/ pradIpArthaM manaH  
 kuryAdindriyairbuddhisattamaiH, nishcharadbhiryathAyogamudAsInairyadR^ichChayA/ evaM  
 svabhAvamevedamiti vidvAnna muhyati, ashochannaprahR^iShyanhi nityaM vigatamatsaraH/  
 na chAtmA shakyate draShTumindriyaiH kAmagocharaiH ,pravartamAnairanayair durdhar -  
 ShairakR^itAtmabhiH/ teShAM tu manasA rashmInyadA samya~NktyachChati,tadA prakAshate.asyAtmA  
 dIpadIptA yathA.a.akR^itiH/15 sarveShAmeva bhUtAnAM manasyuparate yathA,prakAshAM bhavate  
 sarvaM tathedamupadhAryatAm/yathA vAricharaH pakShI na lipyati jale charan .vimuktAtmA tathA yogI  
 guNadoShairna lipyate/ evameva kR^itapraj~no na doShairviShayAMshcharan .asajjamAnaH sarveShu  
 kathaMchana na lipyate/ tyaktvA pUrvakR^itaM karma ratiryasya sadA.a.atmani .sarvabhUtAtmA  
 bhUtasya guNavargeShvasajjataH/ satvamAtmA prasarati guNAnvA.api kadAchana , na guNA  
 vidurAtmAnaM guNAnveda sa sarvada /20 paridraShTA guNAnAM cha parisraShTA yathAtatham .  
 kShetakShetraj~nayoretadantaraM viddhi sUkShmayoH/ sR^ijate.atra guNANEka eko na sR^ijate guNAn .  
 pR^ithagbhUtau prakR^ityA tau saMprayuktau cha sarvada/ yathA matsyo.adbhiranyaH syAtsaM  
 prayuktau tathaiva tau .mashakodumbarau vA.api saMprayuktau yathA saha/ iShIkA vA yathA mu~nje  
 pR^ithakcha saha chaiva cha .tathaiva sahitAvetAvanyonyasminpratiShThitau/

Veda Vyasa thus explained to his son, Shuka Muni that there could be three types of ‘karma kaarana prerananaas’; firstly by way of ‘mano sankalpa maatra bhaavanaa prakaaras’ and due to ‘buddhi nishchaya karanaas’. Further the ‘hridaya-anukula-pratikuula anubhavaas’.

indriyebhyaH parA hyarthA arthebhyaH paramaM manaH, manasastu parA buddhir- buddher AtmA  
 paro mataH/ buddhirAtmA manuShyasya buddhirevAtmano gatiH ,yadA vikurute bhAva tadA bhavati sA  
 manaH/ indriyANAM pR^ithagbhAvAdbuddhivikriyate.asakR^it, shR^iNvatI bhavati shrotraM  
 spR^ishatI sparsha uchyate/ pashyatI bhavate dR^iShTI rasatI rasanaM bhavet, jighratI bhavati  
 ghrANaM buddhivikriyate pR^ithak/-5 indriyANIti tAnyAhusteShvadR^ishyo.adhitiShThati .tiShThatI  
 puruShe buddhistriShu bhAveShu vartate/ kadAchillabhate prItiM kadAchidapi shochati .na sukhena na  
 duHkhena kadAchidiha yujyate/ seyaM bhAvAtmika bhAvAMstrInetAnanuvartate .saritAM sAgaro  
 bharta mahAvelAmivormimAn/ yadA prArthayate kiMchittadA bhavati sA manaH .adhiShThAnAni vai  
 buddhyAM pR^ithagetAni saMsmareta, indriyANYevametAni vijetavyAni kR^itsnashaH /  
 sarvANyevAnupUrveNa yadyadyadA. anuvindhIyate, avibhAgagatA buddhirbhAve manasi vartate.  
 pravartamAnaM,tu rajaH satvamapyanuvartate/

Thus the karmaacharana pravritti be followed. Now the pancha karmendriyas of nose-tongue-eyes -ears and skin- the pancha jnanendriyas viz. ghrana-rasa- chakshu-shrotra-twak and the pancha tanmatras of light, sound, taste, smell and consciousness would readily attract the ‘vishaya vaanchaas’.Buddhi is rooted to medha and jnaana as one might name as the ‘medhya’ would to be conquered the panchendriyas. As which ever of the panchendiyaas be attracted to buddhi that very indriya would get activated instantaneously. There could be several ‘bhavanaas’ and the buddhi too would get hinged to the three gunaas of satvika-raajasika-taamasikaas as a radha chakra’s nemi would be fitted into the respective grooves.

evaM svabhAvamevedamiti vidvAnna muhyati, ashochannaprahR^iShyanhi nityaM vigatamatsaraH/  
 na chAtmA shakyate draShTumindriyaiH kAmagocharaiH ,pravartamAnairanayair durdhar -  
 ShairakR^itAtmabhiH/ teShAM tu manasA rashmInyadA samya~NktyachChati,tadA prakAshate.asyAtmA  
 dIpadIptA yathA.a.akR^itiH/15 sarveShAmeva bhUtAnAM manasyuparate yathA,prakAshAM bhavate

*sarvaM tathedamupadhAryatAm/yathA vAricharaH pakShI na lipyati jale charan .vimuktAtmA tathA yogI  
guNadoShairna lipyate/ evameva kR^itapraj~no na doShairviShayAMshcharan .asajjamAnaH sarveShu  
kathaMchana na lipyate/*

In this jagat there be of such ‘ parivartana swabhaavas’ that even maha jnaani purushaas too could be bewildered as of ‘harsha and shoka’ and ‘irshya- dweshas’. Those of ‘dushkarma paraayanaas’ and of ‘ashuddha antahkaranaas’ be as of ‘agjnnani purushaas’ to ‘anyaaya purvaka mano vaanchaaparaas’ too and indeed such persons could never ever allow their panchendriyaas to facilitate their ‘nija atma darshanaas’ as of a far far cry. All the same when satpurushaas could ever harness their ‘manasendriya - ashvaas’ with nishchala buddhi then they could experience their ‘Nijaatma Darshana’. Just as thick dark nights would follow the ushah kaala prashanti tejas would appear , likewise the nishchita rupa samagjna would follow the jnaana swarupa atma saakshaatkaara. This be on the analogy of a jalachara pakshi would hover on the water surfaces yet without even touching the waters , the muktaatma yogi , even being in the thick of samsaara would neither involve the self with the gunaas nor doshaas of samsaara

*tyaktvA pUrvakR^itaM karma ratiryasya sadA.a.atmani .sarvabhUtAtma bhUtasya  
guNavargeShvasajjataH/ satvamAtmA prasarati guNANvA.api kadAchana , na guNA vidurAtmAnaM  
guNANveda sa sarvada /20 paridraShTA guNANAM cha parisraShTA yathAtatham .  
kShetakShetraj~nayoretadantaraM viddhi sUkShmayoH/ sR^ijate.atra guNANEka eko na sR^ijate guNAn .  
pR^ithagbhUtau prakR^ityA tau saMprayuktau cha sarvada/ yathA matsyo.adbhiranyaH syAtsaM  
prayuktau tathaiva tau .mashakodumbarau vA.api saMprayuktau yathA saha/ iShIkA vA yathA mu~nje  
pR^ithakcha saha chaiva cha .tathaiva sahitAvetAvanyonyasminpratiShThitau/*

Such a distinguished personification whose buddhi be of shuddhi, whose ‘stree-putraadi sambandhis’ be yet clinging to ‘vishaya vaanchaas’ and whose purva krita karma samskaaraas be freed from ‘tyaaga’ would then identify himself ‘Paramaatmaanuraaga’ and of sampurna praani’s antaratma with none of ‘vishaya vaanchaas’. Thus the Jeevatmaa would never bend to buddhi nor reach anywhere for the cream of the ‘atma guna sampati.’In fact the ‘atmajnani’ be the ‘drashta’ or vizualisation of the Trigunaas and the ‘yathaavat rupa srashta’. Moreover that Unique Jnaani could distinguish the ‘buddhi’ of his own and of the ‘jeevaatma’ again of his own too. All the same, one’s own Buddhi and Kshetragjna be of sukshma swarupaas yet one’s buddhi be cognizable which Antaratma be not so. Of these two ‘buddhi’ be a product of the shareera as temporary and ephemeral as of ‘drishya’ , while the the ‘Atma’ of the nature of ‘drashta’ as of ‘invisibly visible’! Buddhi again is the manifested outcome of the ‘shareera srishti’ and of the trigunaas, while the Atma be not so even as they be of ‘samyuktas’ or of togetherness. This be so on the analogy of fish and water yet of ‘sadaa samyuktas’ as of coexistence ever. Hence conceptually the two entities are of coexistence if not of interdependence.

[ Explanations of the Temporal Body and Permanant Unknown Jeevatma vide 1.Shareerika Upanishad and 2. Sarva Saara Upanishad

### 1. Shariraka Upanishad

The body is a combination of the five elements like earth. What is hard is earth, what is liquid is water, what is hot is fire, what moves is air, what is porous is space. The organs of sense are ear etc: the ear is in the sky (space), the sense of touch (skin) is in the air, the eye in the fire, tongue in water, smell in earth. Thus for the senses sound etc., are the objects. The organs of action are: tongue, hands, feet, arms and

genitals. Their objects are: speech, catching, walking, voiding and joy. These have arisen from earth etc., respectively. Mind, Intellect, Egoism and Self-conscious mind are the four inner senses. Their scopes are volition and doubt, determination, affection, decision. The mind is at the tip of the neck, intellect at the face, egoism at the heart, self-conscious mind at the navel. Bone, skin, nerves, hair, flesh are parts of earth; urine, phlegm, blood, semen are of water; hunger, thirst, laziness, delusion and sex of fire; circulation, bursting, movement of the eye etc., of air; lust, anger, greed, delusion and fear are of ether. Earth's attributes are Sound, Touch, Form, Taste and Smell; of water: sound, touch, form and taste; of fire are: sound, touch and form; of air: sound and touch; of ether: sound only. Non-violence, truth, non-theft, continence and non-possession, absence of anger, service to elders, cleanliness, contentment and honesty, non-conceit, candour, faith and non-injury - are the qualities (effects) of Sattva. I am the doer, enjoyer, speaker, am conceited - these are of Rajas. Sleep, laziness, delusion, attachment, sex and theft - these are of Tamas. The person of Sattva is above, of Rajas is in the middle and of Tamas, low. Right knowledge is Sattvika; of rituals, Rajasa; blindness, Tamasa. First the waking state rests on the five organs of sense, the five of action and the four inner senses (being active). Dream depends on the four inner senses only; dreamless sleep has only mind as active instrument; the fourth state has only the soul (active). The knower is the empirical self, other than the supreme, stationed between awareness (of object) and indifference (to them). The five organs of sense and action with the five vital airs, the mind and intellect, go to make the Lingasarira. Mind, intellect, self-conscious principle, earth etc., are the eight Prakritis. There are sixteen others; the transformations of ear, skin, eyes, tongue, and nose; arms, genitals, hands, feet, vocal organ; sound, touch, form, taste and smell. The twenty-three are the Tattvas (eternal verities) relating to Prakriti. The twenty-fourth is the Avyakta, the chief (Tattva). That which completes the group as the twenty-fifth is the Purusha (Self).

## 2. Sarva Saara Upanishad

Om. What is Bandha (bondage of the Soul)? What is Moksha (liberation)? What is Avidya (nescience)? What is Vidya (knowledge)? What are the states of Jagrat (waking), Svapna (dreaming), Sushupti (Dreamless sleep), and the fourth, Turiya (Absolute)? What are the Annamaya, Pranamaya, Manomaya, Vijñanamaya and Anandamaya Koshas (vestures or sheaths of the soul)? What is the Karta (agent), what the Jiva (individual self), the Kshetrajna (knower of the body), the Sakshi (Witness), the Kutastha, the Antaryamin (Internal Ruler)? What is the Pratyagatman (Inner Self), what the Paramatman (Supreme Self), the Atman, and also Maya? -- the master of Self looks upon the body and such like things other than the Self as Itself: this egoism is the bondage of the soul. The cessation of that (egoism) is Moksha, liberation. That which causes that egoism is Avidya, nescience. That by which this egoism is completely turned back is Vidya, knowledge. When the self, by means of its four and ten organs of sense beginning with the mind and benignly influenced by the sun and the rest which appear outside, perceives gross objects such as sound etc., then it is the Atman's Jagrat (wakeful) state. When, even in the absence of sound etc., (the self) not divested of desire for them, experiences, by means of the four organs, sound and the rest in the form of desires - then it is the Atman's state of Svapna (dream). When the four and ten organs cease from activity, and there is the absence of differentiated knowledge, then is the Atman's state of Sushupti (dreamless sleep). 2. When the essence of consciousness which manifests itself as the three states, is a witness of the states, (but is) itself devoid of states, positive or negative, and remains in the state of non-separation and oneness, then it is spoken of as the Turiya, the fourth. The aggregate of the six sheaths, which are the products of food, is called the Annamaya-kosha, alimentary sheath. When the



fourteen kinds of Vayus beginning with the Prana, are in the alimentary sheath, then it is spoken of as the Pranamaya-kosha, vesture of the vital airs. When the Atman united with these two sheaths performs, by means of the four organs beginning with the mind, the functions of desire, etc., which have for their objects sound and the rest, then it (this state) is called the Manomaya-kosha, mental sheath. When the soul shines being united with these three sheaths, and cognisant of the differences and non-differences thereof then it is called the Vijnanamaya-kosha, sheath of intelligence. When these four sheaths remain in their own cause which is Knowledge (Brahman), in the same way as the latent Banyan tree remains in the Banyan seed, then it is spoken of as the Anandamaya-kosha, causal frame of the Soul. When it dwells in the body, as the seat of the idea of pleasure and pain, then it is the Karta, agent. The idea of pleasure is that which pertains to wished-for objects, and the idea of pain is that which pertains to undesirable objects. Sound, touch, sight, taste, and smell are the causes of pleasure and pain. When the soul, conforming itself to good and bad actions, has made a link of the present body (with its past body), and is seen to be effecting a union, a connection as it were, with the body not yet received, then it is called the Jiva, individual soul, on account of its being limited by Upadhis. The five groups are those beginning with the mind, those beginning with the Prana, those beginning with the Sattva, those beginning with the will, and those beginning with merit. The ego possessing the attributes of these five groups, does not die out without the knowledge of the ever-attained Self. That which, owing to its proximity to the Self, appears as imperishable and is attributed to Atman, is called the Linga-sharira (subtle body), and the "heart's knot". The Consciousness which manifests itself therein is called the Kshetrajna, Knower of the Kshetra (body).<sup>3</sup> He who is the cogniser of the manifestation and disappearance of the knower, knowledge, and the knowable, but is himself devoid of such manifestation and disappearance, and is self-luminous, is called the Sakshi, Witness. When being perceived in an undifferentiated manner in the intelligence of all beings, from Brahma (the Creator) down to an ant, it resides in the intelligence of all beings, then it is called the Kutastha. When, standing as the means of realising the real nature of the Kutastha and others, which are differentiations by virtue of possessing limiting adjuncts, the Atman manifests itself as inter-woven in all bodies, like the thread through a string of jewels, then it is called the Antaryamin, Internal Ruler. When the Atman shines forth - absolutely free from all limiting adjuncts, brilliant, as a homogeneous mass of consciousness in its nature of pure Intelligence, independent - then, it is spoken of as the Entity of "Thou" (Tvam), and as the Pratyagatman, Inner-Self. (That which is) Satya (the Reality), Jnana (Knowledge), Ananta (the Infinite), Ananda (Bliss), is Brahman. The Reality is the indestructible; That which, when name, space, time, substance, and causation are destroyed, dies not, is the indestructible; and that is called Satya, the Reality. And Jnana - that essence of Intelligence which has no beginning and no end, spoken of as Jnana. 4. And Ananta, the Infinite, (remaining in the same manner) as (does) clay in modifications of clay, as gold in modifications of gold, as thread in fabrics of thread, the antecedent, all-pervading Consciousness, that is in all phenomena of creation beginning with the Un-manifested, is called the Infinite. And Ananda, Bliss - the essence of the consciousness of happiness, the ocean of measureless bliss, and the state of undifferentiated happiness is called Bliss. That, of which the above fourfold nature is an indication, and which is permanent in all space, time, substance, and causation, is called the Entity of "That" (Tat) Paramatman, Supreme Self, and Para-Brahman, or the Highest Brahman. Distinguished from the Entity of "Thou" (when it appears to be) possessed of attributes, as well as from the Entity of "That" (when it appears to be) possessed of attributes, that which is all-pervading like the sky, subtle, whole by itself, pure Existence, the Entity of "Art" (Asi). Self-luminous, is spoken of as the Atman; the Entity of "not-That", also is spoken of as Atman. That which is beginningless, fruitful, open to both proof and disproof, neither real nor unreal, nor real-unreal - non-

existent, when, because of the immutability of its own substratum, the cause of change is ascertained; -- existent when it is not so ascertained - (thus that) which is un-definable, is called Maya.<sup>5</sup> I am neither the body nor the ten senses, Buddhi, Mind, Ego. Without Prana and mind, pure, I am always the witness, pure consciousness, surely. I am neither the doer nor the enjoyer, only a witness to Prakriti. By my presence body etc., function as alive, still, eternal, ever joy, pure. I am Brahman to be known from all Vedanta, yet unknowable like sky and air. I am neither form nor action, only Brahman.<sup>6</sup> I am not body; birth, death do not come to me. I am not Prana - have no hunger and thirst; I am not mind - have no grief or delusion. I am not the doer - have no bondage or release. Then, the body is a combination of the five elements like earth. What is hard is earth, what is liquid is water, what is hot is fire, what moves is air, what is porous is space. The organs of sense are ear etc: the ear is in the sky (space), the sense of touch (skin) is in the air, the eye in the fire, tongue in water, smell in earth. Thus for the senses sound etc., are the objects. The organs of action are: tongue, hands, feet, arms and genitals. Their objects are: speech, catching, walking, voiding and joy. These have arisen from earth etc., respectively. Mind, Intellect, Egoism and Self-conscious mind are the four inner senses. Their scopes are volition and doubt, determination, affection, decision. The mind is at the tip of the neck, intellect at the face, egoism at the heart, self-conscious mind at the navel. Bone, skin, nerves, hair, flesh are parts of earth; urine, phlegm, blood, semen are of water; hunger, thirst, laziness, delusion and sex of fire; circulation, bursting, movement of the eye etc., of air; lust, anger, greed, delusion and fear are of ether. Earth's attributes are Sound, Touch, Form, Taste and Smell; of water: sound, touch, form and taste; of fire are: sound, touch and form; of air: sound and touch; of ether: sound only. Non-violence, truth, non-theft, continence and non-possession, absence of anger, service to elders, cleanliness, contentment and honesty, non-conceit, candour, faith and non-injury - are the qualities (effects) of Sattva. I am the doer, enjoyer, speaker, am conceited - these are of Rajas. Sleep, laziness, delusion, attachment, sex and theft - these are of Tamas. The person of Sattva is above, of Rajas is in the middle and of Tamas, low. Right knowledge is Sattvika; of rituals, Rajasa; blindness, Tamasa. First the waking state rests on the five organs of sense, the five of action and the four inner senses (being active). Dream depends on the four inner senses only; dreamless sleep has only mind as active instrument; the fourth state has only the soul (active). The knower is the empirical self, other than the supreme, stationed between awareness (of object) and indifference (to them). The five organs of sense and action with the five vital airs, the mind and intellect, go to make the Lingasarira. Mind, intellect, self-conscious principle, earth etc., are the eight Prakritis. There are sixteen others; the transformations of ear, skin, eyes, tongue, and nose; arms, genitals, hands, feet, vocal organ; sound, touch, form, taste and smell. The twenty-three are the Tattvas (eternal verities) relating to Prakriti. The twenty-fourth is the Avyakta, the chief (Tattva). That which completes the group as the twenty-fifth is the Purusha (Self).]

## Chapter Twelve on Jnaana Saadhana and Jnaani Lakshanaas

VyAsa uvAcha: sR^ijate triguNAnsatsuM kShetraj~nastvadhitiShThati, guNAnvikriyate sarvAnudAsInavadIshvaraH/ svabhAvayuktaM tatsatsuM yadimAnsR^ijate guNAn ,UrNanAbhiryatha sUtraM sR^ijate tantuvadguNAn/ pradhvasta na nivartante pravR^ittirnopalabhyate, evameke vyavasyanti nivR^ittiriti chApare/ ubhayaM saMpradhAryaitadadhyavasyedyathAmati, anenaiva vidhAnena bhavedgarbhashayo mahAn/ anAdinidhanaM nityaM taM buddhvA vicharennaraH . akrudhyannaprahR^iShyaMshcha nityaM vigatamatsaraH/ 5 tyevaM hR^idayagranthiM buddhi chintAmayaM dR^iDham .atItya sukhamaIta ashochaMshChinnasaMshayaH/ tAmyeyuH prachyutAH

*pR^ithvyAM yathA pUrNAM nadIM narAH,avagADhA hyavidvAMso viddhi lokamimaM tathA/ na tu tAmyati vai vidvAnsthale charati tattvavit .evaM yo vindate.a.atmAnaM kevalaM j~nAnamAtmanaH/ evaM buddhvA naraH sarvaM bhUtAnAmAgatiM gatim .samavekShya cha vaiShamyaM labhate shamamuttamam / etadvai janmasAmarthyaM brAhmaNasya visheShataH .Atmaj~nAnaM shamashchaiva paryAptaM tatparAyaNam/10 etadbuddhvA bhavedbuddhaH kimanyadbuddhalakShaNam . vij~nAyaitadvimuchyante kR^itakR^ityA manIShiNaH / na bhavati viduShAM mahadbhayaM yadaviduShAM sumahadbhayaM paratra .na hi gatriradhika.asti kasyachi,dbhavati hi yA viduShaH sanAtanI/ lokamAturamasUyate jana stattadeva cha nirIkShya shochate .tatra pashya kushalAnashochato ye vidustadubhayaM kR^itAkR^itam/ yatkarotyanabhisandhipUrvakaM tachcha nirNudati, na priyaM tadubhayaM na chApriya,tasya tajjanayatIha kurvataH /14*

Veda Vyasa continued his upadesha to Shuka Muni as to how Prakriti would manifest tri gunaas and get activated in the Srishti Kaaryaacharana while the Ksetragjna the Antaratma with none at all of the ‘sapurna vikaara sheelata’ be of ‘swaadhisthaanata’ and of Unique Magnificence.

*svabhAvayuktaM tatsatvaM yadimAnsR^ijate guNAn ,UrNanAbhiryathA sUtraM sR^ijate tantuvadguNAn/ pradhvastA na nivartante pravR^ittirnopalabhyate, evameke vyavasyanti nivR^ittiriti chApare/ ubhayaM saMpradhAryaitadadhyavasyedyathAmati, anenaiva vidhAnena bhavedgarbhashayo mahAn/.*

Just as a jumping spider could weave and actively hunt for prey in the webs by leg waving and abdomen shaking amazingly, Prakriti too could weave ‘samasta trigunaatmika padaarthaas’ with their individual instincts . Some of the tatva jnaanis would firmly believe that by totally negating the trigunaas and establish their ‘aastikata’ by way of Self Realisation while others get passive that even pessimistic that the ‘asatikata’ would let pass by to ‘naastikata’. In respect of both types of beliefs the ‘garbha sthita sishu’ too be wondering and pondering of ‘to be-or not to be’!

*anAdinidhanaM nityaM taM buddhvA vicharennaraH .akrudhyannaprahR^iShyaMshcha nityaM vigatamatsaraH/ 5 tyevaM hR^idayagranthiM buddhi chintAmayaM dR^iDham .atItya sukhamaSIta ashochaMshChinnasaMshayaH/ tAmyeyuH prachyutAH pR^ithvyAM yathA pUrNAM nadIM narAH,avagADhA hyavidvAMso viddhi lokamimaM tathA/ na tu tAmyati vai vidvAnsthale charati tattvavit .evaM yo vindate.a.atmAnaM kevalaM j~nAnamAtmanaH/evaM buddhvA naraH sarvaM bhUtAnAmAgatiM gatim .samavekShya cha vaiShamyaM labhate shamamuttamam /*

Atma is ‘aadyanta rahita’ and once so realised, manushyas be of free movement with neither of ‘harsha maanasikata’ nor of ‘krodha- irshya-dweshas’. Saadhakaas must be of ‘buddhi chintana-dharma sudhridhata- avidyaamayI anitya grandhi vicchedana-shoka sandeha rahita- and Paramatmaswarupa sthitaas’ only. This might be on the analogy of those samsara nadi manushyas’ seeking to somehow reach the banks of an ever speedy pravaahaas by restraining with the gripful hold of a slippery boat . Yet quite a majority of the agjnaani manushyaas would be drowning away in the forceful water currents of the samsara. Those who are of the learning of the art of swimming, they would not face the difficulty to manage while some of the expert swimmers could even experience of walking on earth. That would be so as of tatva vettaas of jnaana swarupa vishuddhaatma praptaas’ while comfortably crossing the samsara saagaraas. Indeed such manushyaas who would ever be witnessing the impossible hurdles of samsara could accomplish ‘paramottama shaanti prapti’ with ease and equanimity.

*etadvai janmasAmarthyaM brAhmaNasya visheShataH .Atmaj~nAnaM shamashchaiva paryAptaM  
tatparAyaNam/10 etadbuddhvA bhavedbuddhaH kimanyadbuddhalakShaNam .vij~nAyaitad vimuchyante  
kR^itakR^ityA manIShiNaH / na bhavati viduShAM mahadbhayaM yadaviduShAM sumahadbhayaM  
paratra .na hi gatriradhika.asti kasyachi,dbhavati hi yA viduShaH sanAtanI/ lokamAturamasUyate jana  
stattadeva cha nirIkShya shochate .tatra pashya kushalAnashochatoye vidustadubhayaM kR^itAkR^itam/  
yatkarotyanaabhisandhipUrvakaM tachcha nirNudati, na priyaM tadubhayaM na chApriya,tasya  
tajjanayatIha kurvataH /*

Most possibly the learned community of brahmanaas of Veda Vidya and of Yagjna Pravritti be of janma siddha shakti. Mansendriya samyama and atmajnaana be indeed the assured means of ‘moksha praapti saadhana’. ‘Shama-damaadi samyukta atma tatpara jnaani purushaas’ would indeed be thebuddhimaan manushyaas and be of ‘atma tatva jnaana mukta kritaarthis.’ Indeed, normal and substandard manushyaas be invariably get bewildered at the ‘paraloka bhaya prapti’, yet the ‘maha jnaana purushaas’ and ‘viveka choodaanasis’ would face the inevitable ‘marana prapti’ as of ‘kushalata and sweccha vihaara’. ‘Karma praraayana manushyaas’ with ‘nishkaama bhaava’ as be deeply engaged in as ‘karmaanushthaana saadhakaas’ be never frightened of ‘mrityu bhaya’ and of ‘paraloka praapti’ indeed.

#### [Explanation on Purusha and Prakriti as reconciled by Parama Tatwas - Upanishad Saaraamsa]

The Unknown Almighty manifested the ‘Anda Chatushtaya’ or the Four- folded ‘Brahmanda’ viz. Shakti, Maya, Prakriti and Prithvi - or the Supreme Energy, the Ignorance/ Make Belief, the Nature and Earth. The entire Universe, replete with that Almighty is all-resplendent in Abstract Form, yet in Entirety. He is on top of the Parama Tatwas; the Shuddha Tatwas or the Pure Elements viz. Paramatma and Maha Shakti and the Parama Tatwas representing the ‘Swa swarupas’ or the Forms of Individual Selves as the Unique Integrated Maha Tatwa. The Swa-Swarupas are representative broadly of Chid-Ananda-Ichaa- Jnaana-Kriya the Pancha Maha Shaktis. The Collective Form is named ‘Atyanta Chamatkaara Swaswarupa’ or the extremely astonishing Reflection of the Avyakta- Shaaswata- Vishnu- Ananta-Aja- Avyaya or the Unknown-Eversasting-All Pervading-Self Manifested and Unending Supreme and there beyond the Maha Tatwa. Now, theTatwas in depth: Niyati Tatwa relates to where a Purusha resides specifically. Kaala Tatwa specifies the age, maturity of mind and characteristics , sex, and environment and such. Raaga Tatwa of the Purusha concerned, attachment accessories, aspirations and desires. The Purusha seeks fulfillment of this type of material wants. Vidya Tatwa is essentially knowledge based. Indeed knowledge is limitless and as much one acquires, so much more remains. Maha Maya obstructing the clear vision of Pure Consciousness due to ‘Shad Kanchukas’ or Six Layers / Coverings and ‘Malaas’ or defilements of ‘Aanava’, ‘Maayiya’ and ‘Karma’ nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain orAantaratma the Inner Self with neither desirable nor the totally free from the stains of the pristine Self! Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activise the entite universe compose of 36 tatwas!\_From Prakriti upto Earth, creation encases ‘Chaitanyam’ or the Pure Consciousness by ‘dehabhava’ or mortal feature as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or ‘kalaas’ to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Paramatma-Shakti-Sadashiva - Maha Vishnu-Shudda Vidya or the Pure Knowledge- Maya or the Make Believe and Kaala the Creativity of the Time Schedule ranging from ‘kshanas’ to

‘kalpas’. Viginaana is a flow of Self Awareness and is conceptual only. Hinduism strongly believes that Supreme Consciousness is possible by ‘sambhavopaaya’ or ‘icchopaaya’ or as coincidental or as being desirable. It may be like the myth of a rope as a snake. But surely Maha Maya has no role in this illusion. Finally one concludes that the Self Consciousness and Supreme Consciousness are true mirror images since the former has no role in the pluses and minuses of the mortal bodies as per their panchendriyas, mind, buddhi sustained by vital force, the ‘praana’ and the Individual Consciousness is a mute spectator only and surely the photo image of Paramatma! Being a great sportsman, Paramatma plays hide and seek with make-belief and reality and at times he kicks up a mendicant high to great fortunes. Universal Creation, Preservation and Dissolution akin to waking, dreaming, and dreamless sleep sushupti appear in the Parameshwara Himself and on the ultimate state of the jeevatma merging into Paramatma the Supreme Himself! Just as the huge expanse of sky could never be tarnished and polluted by clouds, smoke or dust, could the acts of Maha Maya which are so mysterious and complex otherwise affect the Inner Self whose mirror image is Almighty Paramatma Himself! Each and every Being in Srishti or the Creation of the Universe is a soft target to ‘sukha dukkhas’, ‘mayaa vyamohas’, ‘janma-maranas’ and several problems and predilections. When ‘ghata gagana’ or ether fills dust in a jar another ether elsewhere at another place too does not fill up with dust. Similarly some human beings might have a tragedy and death in one house but in another street another house might be enjoying a wedding party. Thus ‘sukha dukkhas’ are dispersed; Paramatma is totally unaffected by Maha Maya and in fact He created her himself to assume the Task of Srishti-Sthiti-Samhaara repetitively. Having dismissed the above misconception, Paramatma also smashes up the ‘agjnaana’ that the Individual Self or the Antarama is separate from Paramatma as the former might be subjected to the pulls of panchendriyas and mind sustained by praana. The entire Universe is the amalgam of three ingredients viz. Prithivi-Prakriti and Maya and these correspond to the gross, the subtle and the most subtle. From Prithvi to Maya this Universe is full of differences. Gold which could be in varied forms and shapes like belts, bracelets or rings and similarly in other metals like silver, copper and zinc or alloys thereof. The Supreme Parameshwara is pure, ever tranquil, ‘abheda’ or undifferentiated, ‘sama’ or equable, ‘sakalam’ or complete, ‘amritam’ or ever lasting, ‘satyam’ or the singular manifestation of Truth, that rests in Shakti who is the appearance of natural radiance. Enlightenment is three folded to know, to seek and attain. Only these Ichha-Jnaana-Kriya Shaktis are capable of accomplishing the Akaasha Kusuma the Sky high Power viz. Paramatma. Thus the Immortal rests and depends on Maha Shakti. Paramatma has the facility of possessing the trident of Maha Shakti viz. the ‘iccha-jnaana-kriya Shaktis’ with which He could bestow the Beings of Atma Darshana. Thus the Supreme Awareness sums up the concept thus: Iccha-jnaana-kriya, the three Shaktis named as the trident versus their perfect victories of materialism and their combined manifestation of Maha Maya who further makes the merger of the Beings with Paramatma, even while the latter is totally aware that both the entities are just the same. He achieves the task of external creation of three eggs more with their infinite variety in order to make way into the external world as several subjects and objects to the process of expansion of the balance of the trident Shaktis amalgamated with two further Shaktis viz. ‘Sat Chid Ananda’ or the commanding power of Consciousness and that of Bliss coupled with the erstwhile Iccha-Jnaana-Kriya Shaktis this totalling five forms of Paramaatma-Shakti- Sadaashiva-Vishnu and Shuddha Vidya are together named Paramatma. The Supreme Lord makes the wheel of Shakti and declares of ‘Ahmata’ or the ‘I am-ness’ showing various things in the mirror of the Universe the Maha Maaya. This is how the wheels of Shakti groups are revolved by the Almighty as His eternal sport stating ‘Ahamta’ or ‘Sarvaswam Ahameva’; ‘It is Me’ as the Universe is reflected like jars in a mirror. From me the entire Universe is derived in varied forms and

feelings and essentially I alone am manifested in the bodies of all the Beings with panchandriyas and panchabutas with praana and mind besides all kinds of shades be it illumination or darkness akin to knowledge and ignorance. Besides the body and Indriyas, I create Shaktis in multi-faceted swarupas, and essentially by five principal forms with Sat-chit-ananda or the power pure consciousness and the might of bliss and so on. I am engaged in the play of the 'Srishti Sthiti Samhara'. In me the that the Univese is illuminated and I am the awakenness-dream stage-sushupti and Essence of 'Paramartha'. I am the Vishwa Rupa with hands feet and senses. Yet, even without body and Indriyas, I can see, hear sounds, breath, feel, think and move fastest. The entire Universe is my play ground and illuminate in all modes since the thread of unity ties in all beings like men and women, children, pashus, birds and inanimate beings too. Falsity besides the break of the cycle of births and deaths as also the limitations of 'kaala maana' and so on get severed even as he finds himself in the effulgence of Almighty Himself basking in the eternity of Surya! Once the physical body is destroyed then whither does he dwell especially the full force of Maya Shakti is freed for ever! Then the husk and bran of the grain of his erstwhile form has no further regermination and no further 'aanava- maayiya and karma' tarnishings and defilements. He then attains a state of pure consciousness as of the Supreme Himself! Once the gems of Supreme Vision are collected in the treasure house of one's own mystic heart, which indeed is akin to that of Mahatma's Himself, then in that state of ecstasy, the Self would tend to annouce that: 'I am all and everything'! Liberation from the revelation of Maha Shakti that is basically embedded on one's own true Self is Moksha which severs the knots of ignorance. Agnana or fantasy of 'moha' or the perfect knot. This is what needs to be untied and then discover 'atma swaatantra lakshama' or the true feature of freedom of the Self. That indeed is the Ultimate Lesson. As the bonds of ignorance are slashed and liberation has dawned, then he realises that the bondage of physical body alone is the hindrance. Once the seed of life would be scorched it would not be capable of rebirth. As the body once destroyed the limitation on buddhi would be off and the Innerconsciousness merges the unique Pure Consciousness. Once an enlightened person gets the awareness that he is but an agent of whatever is being performed by him is but of Paramatma's volition only and that he was only of mere instrumental nature. The jnaani who decides to execute an action of virtue gets inspired by his Atma Jyoti or the internal illumination. The jnaani who decides to execute an action of virtue gets inspired by his Atma Jyoti or the internal illumination. This is how, the Antaratma of the concerned person of whose spiritual consummation is attained yet continues to exist, albeit with neither fear nor favour yet enjoying the sublimity and the play of divinity on the stage of the materialistic Universe! Such a semi insentient Being moves about and behaves without any normal 'deha vikaaras' or bodily action-reaction syndromes like arrogance, happiness at achievements, anger, lust, fear, avarice and delusion, and receipts of admiration from the onlookers and so on like a dumb and speechless one. How in illuminated person is totally unaffected much unlike the normal embodied person. How indeed, 'mada' or conceit, 'harsha' or happiness and such human limitations could affect a person of the radiance of Atma Jnaana as he would already have had the vision of the non-dual Self! He would as well declare that He would be different as He was the all pervasive Brahman himself!! Since the person in that state of periphery of 'atma jnaana' has no value of Brahma's worship, havana karyas, and of 'dwaita tatwa'; in that state of non duality, he has no need to worship of a secondary reality as He is Reality already. He has no need to visit Deva Mandiras. There is nothing distinct from Himself to which he has to greet, praise or worship any further! He would thus enjoin those 'bhaktas' and praise or pray to since he is already a liberated Being! To a perfect and mature 'jnaani', either his or of another's is stated as the abode of the Self. This abode comprises of 'Shat Trimshat Tatwas' or thirty six Elements. Now, the tatwas are fully equipped with the respective senses

too of the physical organism to perceive any external object. Thus the Gyaani realises that one's body is the temple of the Self. In other words one's own physical body is the abode of his self consciousness which is the 'antaratma' itself. In other words the bodily temple is akin to an external temple itself! The prayer by way of japa symbolises the thirty six tatwas by way of Atma tatwa or Parama Tatwa and as prana the vital force named Prana Shakti by way of inbreathing and outbreathing and the channel of the spinal chord resulting in 'naada' the sound waves expressed as 'anaahata naada' arising from 'chakra madhyama' and its apex of the circle called 'Bindu'. In other words when the 'japa' of a mantra aimed at a certain form of deity, one's consciousness moves the vital breath in a swing of up and down movements even without one's knowledge and the resultant low sound creates ripples of spiritualism of varying degrees. Once Paramatma along with His intrinsic Shaktis is meditated to, along with incessant worship by way of abhisheka, tarpana, archana, homa karyas and so on the resultant joy is boundless. What type of worship is to be done! The reply is 'Atma Paraamasha' or self analysis! Who are the 'parivaaraas' or the worshipped attendants! These are 'Chitanya kaarana bhuta shaktis of Chid-Ananda-Icchaa-Jnaana-Kriya- and Vaibhava Swarupis along 'chakshu-rasana-vaak-ghraana-twak-shrotra indriyas'. Thus the Unity of diversity of inherent Shaktis signifies 'abheda-ananta-atma devata' or the Indivisible- Everlasting - Inner Conscience and the 'naivedya arpanas' or sacrifices are excuted by maamsa-rudhiramajjaadis or one's own flesh and blood at the samsara-smashana shareera/ devaalayas or the Temples of Births and Deaths! An enlightened spiritualist who could vision the totality of the Universe as a single entity and could harness his own consciousness into that of a 'smashana' or the ultimate resting point of Beings should be able to realise his own body to be the symbol of the skeleton and drinks the essence of the Universe from his own skull with his own hands! This is the seemingly impossible but to a genuine spiritualist considers as an easy austerity as a 'Vrata'. In other words a true spiritualist needs to be able to see his own dead body as but an example of nothingness and as a non- reality or Maha Maya at the threshold of Pure Consciousness represented by Paramatma; thus an austerity in the form of a 'vrata' towards seeking the Ultimate Truth of discovering the Inner Self as the Almighty alone manifests itself in countless forms and species! '---Visiting a holy place or Tirtha yatra results in punya or merit and deaths in unholy huts of chandalas would invariably transfer the Soul to narakas. This indeed the usual belief. But in what way does an already person of proven enlightenment get affected by further visiting punya kshetras? 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 Supreme Himself.. The individuals are freed from the karmik and other defilements, then there is no reason as to why that seed would not sprout once again. The universe and its diverse objects is called by nescience or deep ignorance. The stages of a Being from the actuality or of awakeness-dream stage- sushupti or non- consciousness- and finally the pragjnatwa or the Self Awakening despite the continuance of the physical body. However 'taadaatmya' or merger is possible only after the mortal body falls off. In other words, Samsara begets Agnana or Ignorance, 'swaatma jnaana' or the Self Awakening 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. In respect of the generally ignorant persons at the critical time of death the state of destiny causes a merit or otherwise; this may be so not only for a human being but in respect of an animal, bird or reptile but to a person of constant purification of the self with the incessant practice of virtue and merit, the minute of departure would be perhaps as chosen; to such a spiritualist already surfiat with the Shiva Tatwa the moment of departure would not be the simple issue of transmigration from one

self to another self as per the destiny. The Enlightened Self in him at that time of enlightenment visions the Supreme Self as a mirror image, even with or without the mortal body. Thus the embodied soul associated with the erstwhile karma and other blemishes, if any, would now not be adding further blemishes barring the past stock. Once the enlightened Self has the blessing of Paramatma to reveal Himself from mountain top as it were, that glimpse was no doubt invaluable from a distance. But the distant view is not visualised as the quintessence as all of the tatwas is not; the gradual steps reveal themselves as the mountain's elevations are crossed and clearer visions are facilitated. After experiencing the pleasures of swarga and higher lokas, the spiritualist, fallen midway on the path of yoga, returns again and again to human births to enable him to further pursue the yogic path in fits and starts. But to the extent of the practice as per the steps earlier crossed in erstwhile births would be intact. Whatever had been gained and enjoyed is a running account of the previous births too. Therefore, who- soever could make all out efforts in as short number of repeated births and deaths as least needed instead prolonging the agonies of 'adhibhouthika'-adhyaatmika-and adhidaivika- natures ie. Physical shortcomings-Psychological barriers- and Natural disasters. This is visualised in one's own heart as the substance of the all pervasive Bliss of the Supreme Learning at the feet of Paramatma Himself.]

### **Chapter Thirteen on Paramatma Prapti Saadhana- Samsara Nadee Varnana-and Brahma Prapti by Jnaana**

*shuka uvAcha. yasmAddharmAtparO dharmo vidyade neha kashchana .yo vi nprabravItu me/ vyAsa uvAcha: dharmaM ti saMpravakShyAmi purANamR^iShisaMstutam . vishiShTaM sarvadharme - bhyastamihaikamanAH shR^iNu/ indriYA -pramAthIni buddhya saMyamya yatnataH .sarvato, manasashchendriyANA chApyakAgrya paramaM tapa .tajjyAyaH sarvadharmebhyaH sa dharmAH para uchya/ tAni sarvANi saMdhaAya manaHShaShThAni medhayA .AtmatR^ipta ivAsIta bahuchintyam - achintayan / 5 gocharebhyo nivR^ittAni yadA sthAsyanti veshmani .tadA tvamAtmanA.a.atmAnaM paraM drakShyasi shAshvatam/ sarvAtmAnaM mahAtmAnaM vidhUmamiva pAvakam .taM pashyanti mahAtmAno brAhmaNA ye manIShiNaH/ yathA puShpaphalopeto bahushAkho mahAdrumaH, Atmano nAbhiJanIte kva me puShpaM kva me phalam/ evamAtma na jAnIte kva gabhiShye kutastvaham . anyo hyatrAntarAtma.asti yaH sarvamanupashyati / j~nAnadIpena dIptena pashyatyAtmAnamAtmanA . dR^iShTvA tvamAtmanA.a.atmAnaM nirAtma bhava sarvavit/10 vimuktaH sarvapApebhyo vimuktatvagivoragaH .parAM buddhimavApyeha vipApmA vigatajvaraH/ sarvataH pravahAM ghorAM nadIM lokapravAhinIm .pa~nchendriyagrAhavatIM manaHsaMkalparodhasam/ lobhamohat R^iNa - chChannAM kAmakrodhasarIsR^ipAm .satyatIrthAnR^itakShobhAM krodhapa~NkAM saridvarAm / avyaktaprabhavAM shIghraM dustarAmakR^itAtmabhiH ,prataraSva nadIM buddhya kAmagr Ahasama -kulAm/ tAladstarAm .AtmakamA-jihvAvartAM durAsadAm/ 15 yaM taranti kR^itapraj~nA dhR^itimanto manIShiNaH .taM tIrNaH sarvatomukto vidhUtAtma.a.atmavichChuchiH/uttamAM buddhimAsthaAya brahmabhUyaM bhaviShyasi .saMtIrNaH sarvasaMkleshAnprasannAtma vikalmaShaH/ bhUmiShThA - nIva bhUtAni parvatastho nishAmaya akrudhyannaprahR^iShyaMshcha anR^ishamsamatistathA/ tato drakShyasi sarveShAM bhUtAnAM prabhavApyayau .enaM vai sarvabhUtebhyo vishiShTaM menire budhAH .dharmaM dharmabhR^itAM shreShThA munayastattvadarshinaH/ Atmano vyApino j~nAnam - idaM putranushAsanam .prayatAya pravaktavyaM hitAyAnugatAya cha/20 Atmaj~nAnamidaM guhyaM sarvaguhyatamaM mahat,abruvaM yadahaM tAta AtmasAkShikama~njasA/ naiva strI na pumAn - etannaiva veda napuMsakam .aduHkhamasukhaM brahma bhUtabhavyabhavAtmakam/ naitajj~nAtva pumAnstrI vA punarbhavama -vApnute .svabhAvapratipattyarthametaddharmaM vidhIyate/yathA matAni*



*sarvANi tathaitAni yathAtathA .kathitAni mayA putra bhavanti na bhavanti cha / tatprItiyuktena  
guNAnvitena putreNa satputra damAnvitena .pR^iShTo hi saMprItimanA yathArthaM brUyAtsutasyeha  
yaduktametat / 25*

Shuka Muni enquired of Veda Vyasa to teach him that type of dharma which should supercede all the others as the Maharshi explained that the praacheena vedic dharma be such as a father would wish to teach to one's own son and hence be such as to teach to control the senses by way of 'indriya nigrhata' and 'buddhi vashyata'.

*manasashchendriyANA chApyakAgrya paramaM tapa .tajjyAyaH sarvadharmebhyaH sa dharmaH para  
uchya/ tAni sarvANi saMdhAya manaHShaShThAni medhayA .AtmatR^ipta ivAsIta bahuchintyam -  
achintayan / 5 gocharebhyo nivR^ittAni yadA sthAsyanti veshmani .tadA tvamAtmanA.a.atmAnaM paraM  
drakShyasi shAshvatam/ sarvAtmAnaM mahAtmAnaM vidhUmamiva pAvakam .taM pashyanti  
mahAtmAno brAhmaNA ye manIShiNaH/ yathA puShpaphalopeto bahushAkho mahAdrumaH, Atmano  
nAbhijAnIte kva me puShpaM kva me phalam/*

'Manosahita sampurna indriyaas' once controlled and 'buddhi sthirata' be secured, 'atma tripti' should follow as a firm stepping towards 'sanaatana paramarta darshana'. 'Dhuma rahita agni samaana dedeepyamaana darshana' be then possible to the 'jnaani brahmanottamaas'. This should be on the analogy of a huge branch of a maha vriksha being unable to realise the sweetness of the fruits and fragrance of the flowers that it would possess!

*evamAtmA na jAnIte kva gabhiShye kutastvaham .anyo hyatrAntarAtmA.asti yaH sarvamanupashyati /  
j~nAnadIpena dIptena pashyatyAtmAnamAtmanA .dR^iShTvA tvamAtmanA.a.atmAnaM nirAtmA bhava  
sarvavit/10 vimuktaH sarvapApebhyo vimuktatvagivoragaH .parAM buddhimavApyeha vipApmA  
vigatajvaraH/ sarvataH pravahAM ghorAM nadIM lokapravAhinIm .pa~nchendriyagrAhavatIM  
manaHsaMkalparodhasam/ lobhamohat R^iNa -chChannAM kAmakrodhasarIsR^ipAm  
.satyatIrthAnR^itakShobhAM krodhapa~NkAM saridvarAm / avyaktaprabhavAM shIghraM  
dustarAmakR^itAtmabhiH ,prataraSva nadIM buddhyA kAmagrAhasaM -kulAm/ tAladstarAm  
.AtmakamA-jihvAvartAM durAsadAm/*

Similarly the achievements of the brahmanottamaas might not be aware to themselves yet their singular antaratma would surely realise their accomplishments. Therefore the advice of Veda Vyaasa to his son Shuka Muni be to earnestly appeal that as of a serpent would change its erstwhile skin and secure a fresh skin having absolved the sinful activities, if any, then the uttama buddhi be acquired being of 'chintaa rahita mano pravritti'. Vyaasa had further advised that this samsaara be as of a bhaynkara nadi which would keep flowing in all the directions ever all across the samasta lokaas. 'Pancha karmendra- Pancha Jnaanendra graahasamaanaas', 'mano sankalpa' as the river banks, 'lobha mohaas' as the grass, 'kaamakrodhaadi arishadvagas' as the poisonous snakes in the flows of the Maha Nadi, 'Satya' as the river ghaats, 'Midhya' as the huge noises of the waves, 'Avyakta Prakriti' as the 'Parvata Shrenis' on the banks, the speed of the river flows be frightening, the 'Nadee Rupa' be akin to 'Samsaara'. Now the 'Maha Nadi' would tend to merge the Samsaara Saagara as of Pralaya Rupa. The origin of the river be the Karmaacharana of the Beings, and the depth of the river be such that the jeevaas be floating and sinking to cross the river be not possible owing to the ever wavering 'manas and buddhi'. 'Dear son, Shuka! Do seek to firm up your 'vishuddha buddhi' and make all out efforts to cross this 'samsaara nadi'.

*yAM taranti kR^itapraj~nA dhR^itimanto manIShiNaH .tAM tIrNaH sarvatomukto  
vidhUtAtmA.a.atmavichChuchiH/uttamAM buddhimAstHaya brahmabhUyaM bhaviShyasi .saMtIrNaH*

*sarvasaMkleśhaṅprasannaṁātmaṁ vikalmaśaḥ/ bhūmiśchā -nīva bhūtaṇi parvatāstho nishāmayā  
akrudhyannaprahṛīśhyāśmicha anṛīśhaṁsamastatathā/ tato drakśhyasi sarveśhaṁ bhūtaṇāṁ  
prabhavāpyayau .enaṁ vai sarvabhūtebhyo viśiśhātaṁ menire budhāḥ .dharmaṁ dharmabhṛītāṁ  
śreśhthā munayastattvadarśinaḥ/*

As ‘dhairya shaali tatva jnaani’ could certainly cross the ‘samsaara nouka’ you too, my son, make all out endeavors to be of ‘samsaara bandhana mukti- samyak chittata, atmagjnata, and sankalpa dhridhata.’ This be on the analogy of a dhairya purusha having ascended a hill top could vision at the praani kotis down below and feel blissful with no mano buddhi vikaaraas bereft of krodha-harshaadis. Further sucha tatva darshi jnaani could vision as ‘Thou Art Thou’ - Aham Brahmaasmi.

[ Explanation vide Vigjnaana Nouka : by Adi Shankara

*Tapo yajnadaanaadibhissudhabudhir-Virakto nripaadau pade tuchchabudhya*

*Parityajya Sarvam Yadaapnoti Tatvam Param Brahma nityam Tadevaaham asmi. 1*

By cleaning one’s mind with meditation, sacrifice and charity, By becoming disenchanted with as of king, by sacrificing everything, we attain that principle of everlasting Brahman.

*Dayaalum Gurum Brahmanishtam Prasantham, Samaraadhya Bhaktyaa vichaarya swaroopam*

*Yadaapnoti Tatvam Nididhyaasya vidvaan, Param Brahma nityam Tadevaaham asmi 2*

By worshiping with devotion to the merciful teacher, ever in the search of the Unknown, a well read scholar after repeated and profound meditation makes his own for the Concept by the self.

*Yad Aananda roopam prakasa swaroopam, Nirastha prapancham parichcheda soonyam/*

*Aham Brahavruthyaikagamyam tureeyam, Param Brahma nityam Tadevaaham asmi. 3*

Forever having the form of splendorous joy, forsaking the world as visualised that be attained only by constant search that state full of bliss, perennial concept of Brahman.

*Yad ajnanato bhati viswam samastham, Vinashtam cha sadyo yadaatma prabodha*

*Manovaagatheetham visudham vimuktam, Param Brahma nityam tadevaaham asmi. 4*

By discarding that ignorance as characteristic of the physical world, and by that realization of Atma Which is beyond mind yet of pure bliss as a perennial concept as the Antaratma.

*Nishedhe krute neti neteeti vakyaiah, Samadhisthithaanaam yadaabhaathi poornam/*

*Avasthaathrayaatheetham advaitam ekam, Param Brahma nityam tadevaaham asmi. 5*

By the negative action of the words: ‘not this, not this, ‘That’ which shines with the sparkle of jnaana who could enter the state of ‘Samadhi’ be indeed discoverable as the perennial concept that we ourselves vision as ‘Thou’ the Brahman.

*Yad Aanandalesaih samanandi viswam, Yadaa bhaati satve sada bhati sarvam/ Yadaalochite heyam anyat samastham, Param Brahma nityam tadevaaham asmi. 6*

That due to its bits of bliss makes this world pleasant, That due to its splendour makes this world full of light, And that by whose thought this physical world becomes nothing, Is the divine and perennial concept that we ourselves as of Brahman.

*Anandam vibhum sarvayonim nireeham, Shivam sangaheenam yad omkaaragamyam/*

*Niraakaaramathuyjwalam mruthyuheenam, Param Brahma nityam tadevaaham asmi. 7*

That which is endless, divine and controls everything, That which is peaceful, alone and attainable through Om, And that which is formless, has great luster and no death, Is the divine and perennial concept that we ourselves as of Brahman.

*Yad Aananda sindhau nimagnah puman sya-Dvidyavilasah samastha prapanchah,  
Tadaa na sphurathyatbhutam yannimitham,Param Brahma nityam tadevaaham asmi. 8*

That sea of bliss in which the seeker drowns himself, And that wonderful cause which forever makes it disappear, The ignorance which makes the physical world appear, Is the divine and perennial concept that we ourselves are Brahman.

*Swaroopaanusandhanaroopaam sthuthim yah, Pathed aadaraal bhakthibhavo manushyah  
Srunotheeha va nithyam udyukta chitto,Param Brahma nityam tadevaaham asmi. 9*

This prayer written in the style of the search of the form of the self, If read by men with respect and devotional thought, Or if heard would lead them forever to blissful freedom ,And Is the divine and perennial concept that we ourselves are Brahman.]

#### Further stanzas of the Chapter

*Atmano vyApino j~nAnam -idaM putrAnushAsanam .prayatAya pravaktavyaM hitAyAnugatAya cha/20  
Atmaj~nAnamidaM guhyaM sarvaguhyatamaM mahat,abruvaM yadahaM tAta AtmasAkShikama~njasA/  
naiva strI na pumAn -etannaiva veda napuMsakam .aduHkhamasukhaM brahma  
bhUtabhavyabhavAtmakam/ naitajj~nAtvA pumAnstrI vA punarbhavama -vApnute  
.svabhAvapratipattiyarthametaddharmaM vidhIyate/yathA matAni sarvANi tathaitAni yathAtathA  
.kathitAni mayA putra bhavanti na bhavanti cha / tatprItiyuktena guNAnvitenam putreNa satputra  
damAnvitenam .pR^iShTo hi saMprItimanA yathArthaM brUyAtsutasyeha yaduktametat / 25*

Thus having explained his son Shuka Muni, Veda Vyaasa explained that the atma jnaana by the singular most 'jeeva nouka' to cross the 'samsaara maha nadi'. Indeed that gopaneeya atmajnaana be realised as of my own self experience. That 'Purusha' called Jeevatma be totally bereft of sukha dukhas- bhuta vartamaana bhavishyaas-stree purusha napumsaka bhedas. That Nirguna swarupa was never born to life. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. There might be indeed several ways and means to Realize the Unknown but to reach the mountain top, tatva jnaana and yoga sadhana be effective to cross the 'samsaara nouka'

#### **Chapter Fourteen on Brahma Vetta Saadhaka Lakshanaas and Parabrahma prapti Upaayaas**

*vyAsa uvAcha./ -gandhAnrasAnnAnurundhyAtsakhaM vAkIrta cha yashashcha nachCha,vai prAcharaH  
pashyato brAhmaNasya/ nadhIyIta shushrUShurbrahmacharyavAn, R^ivo yajUMShi sAmAni  
vedavedA~NgapAragaH/ j~nAnI yaH sarvabhUtAnAM sarvavitsarvabhUtavit, nAkAmo mriyate jAtuna  
tena nacha vai dwijah/ iShTishrApya kratUshchavAptadAkShaNAn, prApnoti naiva  
brAhmaNyamavij~nAnAtkathaMchana/yadA chAyaM na bibheti yadA chAsmAnna biyati yadA  
nechChati na dveShTi brahma saMpadyate tadA/-5 yadA na kurute bhAvaM sarvabhUteShu pApakam .  
karmaNA manasA vAchA brahma saMpadyate tadA/ kAmabandhanamevedaM nAnyadastIha bandhanam,  
kAmabandhanamukto hi brahmabhUyAya kalpate/ kAmato muchyamAnastu dhUmAbhrAdiva  
chandramAH .virajAH kAlamAkA~NkShandhIro dhairyena vartate/ ApUryamANamachalapratiShThaM  
samudramApA H pravishanti yadvat .tadvat kAmA yaM pravishanti sarve sa shAntimApnoti na  
kAmakAmAH / ka kAmakAnto na tu kAmakAmAH sa vai kAmAtsvargamupaiti dehI/-10  
vedasyopanipaddAnaM dAnasyopaniShaddamaH .damasyopanipaddAnaM dAnasyopanipattapaH /  
tapasopanipattyAgastyAgasyopanipatsukham .sukhasyopanipatsvargaH svargasyopanipachChamaH/*

*kledanaM shokamanasoH saMtIrNaM tR^iShNayA saha . satvamR^ichChati saMtopAchChA nti - lakShaNamuttamam / vishoko nirmamaH shAMtaH prashAMtAtmA.atmavichChuchiH . pa~NgirlakShaNavAnetaiH samagraH punareShyati/ pa~NbhiH satvaguNopetaiH prAj~nairadhigataM tribhiH .ye viduH pratyagAtmAnamihasthAnamR^itAnviduH/ 15 akR^itrimamasaMhAryaM prAkR^itaM nirupaskR^itam .adhyAtmavitrR^itapraj~naH sukhavyayamashnute/ niShprachAraM manaH kR^itvA pratiShThApya cha sarvashaH .yAmayaM labhate tuShTiM sA na shakya.a.atmanonyathA/ yena tR^ipyatyabhu~njAno yena tR^ipyatyavittavAn .yenAsneho balaM dhatte yastaM veda sa vedavit / asa~Ngo hyAtmano dvArANyapidhAya vichintayan . yo hyAste brAhmaNaH shiShTaH sa Atmaratir - uchyate/ samAhitaM pare tattve kShINakAmamavasthitam .sarvataH sukhamanveti vapushchAndra - masam yathA/20 avisheShANi bhUtAni guNAMshcha jahato muneH .sukhenApohyate duHkhaM bhAskareNa tamo yathA / tamatikrAntakarmANamatikrAntaguNakShayam .brAhmaNaM vipayAshliShTaM jarAmR^ityU na vindataH/ sa yadA sarvato muktaH samaH paryavatiShThate . indriyANIndriyArthAMshcha sharIrastho.ativartate/ kAraNaM paramaM prApya atikrAntasya kAryatAm punarAvartanaM nAsti saMprAptasya parAtparam/*

Veda Vyasa then further explained that ‘brahma jnaani saadhakaas’ be certainly not attracted to the panchenriya tanmaatras of ‘gandha-rasa-drishyaadi vishayopabhoktaas’ nor ‘vishayasevana janita sukhas nor of the ‘swarnaadi aabharanas and aabhushana dhaaranaas’, and the resultant ‘keerti pratishthaas’. In any case such ‘bhoutika -maanasa guna sampatti’ be the least respected guna sampatti of sadbrahmana jnanis.’ Those who had made the complete vedaadyayana, guru sevaa paraayanaas, brahmacharya paalana, and jnaana praptaas be known as ‘sadbrahmanaas’. Those who could esteem that the samasta praanis as of their own and be courteous to them are of veda tatva jnanis; indeed they be the ‘janma mrityu samaana drishti sampannas’.

*yadA chAyaM na bibheti yadA chAsmAnna biyati yadA nechChati na dveShTi brahma saMpadyate tadA/-5 yadA na kurute bhAvaM sarvabhUteShu pApakam .karmaNA manasA vAchA brahma saMpadyate tadA/ kAmabandhanamevedaM nAnyadastIha bandhanam, kAmabandhanamukto hi brahmabhUyAya kalpate/ kAmato muchyamAnastu dhUmAbhrAdiva chandramAH .virajAH kAlamAkA~NkShandhIro dhairyeNa vartate/ ApUryamANamachalapratiShThaM samudramApaH pravishanti yadvat .tadvatkAmA yaM pravishanti sarve sa shAntimApnoti na kAmakAmAH / ka kAmakAnto na tu kAmakAmAH sa vai kAmAtsvargamupaiti dehi/-10 vedasyopanipaddAnaM dAnasyopaniShaddamaH .damasyopanipaddAnaM dAnasyopanipattapaH /*

As that person who be not frightened by co-praanis, nor the others be afraid of them either, besides be freed of raga dweshaas, then those be considered of ‘Brahma bhava praptaas’. As those whose manas-vaani-and kriya be transparent, with neither jealousy-hatred-passion could subdue their mentality are known as of ‘Brahma bhava samardhaas’ Those who are of kaamanaa muktaas, and whose rajo guna is subdued as of chandrama’s nirmalata ever awaiting ‘dhairya poorvaka kaala prateeksha’ be defined as brahma jnaani . Just as the rushing waters of a ‘vega poorvaka maha nadis’ with courage and speed would seek to merge into the Samudra, the ‘sthita pragjna purushaas’ with neither crookedness now waywardness be flowing unininterruptedly for parama shanti praapti. Purnaadanda bhoga be the singular desire of the yogi purushaas and their tapasya to absorb ‘veda saara satya vachanaas, satya saara panchendriya samyamana, samyama saara dama-shama -tapasyaas’.

*kledanaM shokamanasoH saMtIrNaM tR^iShNayA saha . satvamR^ichChati saMtopAchChA nti - lakShaNamuttamam / vishoko nirmamaH shAMtaH prashAMtAtmA.atmavichChuchiH .*  
*pa~NgirlakShaNavAnetaiH samagraH punareShyati/ pa~NbhiH satvaguNopetaiH prAj~nairadhigataM tribhiH .ye viduH pratyagAtmAnamihasthAnamR^itAnviduH/ 15 akR^itrimamasaMhAryaM prAkR^itaM nirupaskR^itam .adhyAtmavikR^itapraj~naH sukhavyayamashnute/ niShprachAraM manaH kR^itvA pratiShThApya cha sarvashaH .yAmayaM labhate tuShTiM sA na shakyA.a.atmanonyathA/ yena tR^ipyatyabhu~njAno yena tR^ipyatyavittavAn .yenAsneho balaM dhatte yastaM veda sa vedavit /*  
 The essential requisite of ‘saardhakata’ of manushyas be of ‘santosha purvavaka uttamma satvaguna prapti’ ; this be on the analogy of satva guna maanasika trishnaagni could cook the boiling of raw rice of ignorance and taste the well cooked rice to be experienced by the means of ‘ sthaali pulaaka nyaaya !’  
The six folded lakshanaas of manushya jnaana tripti and moksha praapti indeed be ‘shoka shunyata-mamataa raahitya- shaanta swabhaava- prasanna chitta-maatsarya heena-and nitya santosha’ . That dehaabhimaani once liberated from ‘satva pradhaana satya-dama-daana-tapa-tyaaga-shamata’ , besides of ‘trividha saadhanaas’ of ‘shravana-manana-nidhidhyaasa rupa trividha saadhana praapti’ be known as of ‘parama shaanti rupa guna prapta’ . That which was thus manifested likewise would be ‘vinaasha rahita, swabhava siddha-samskaara shunya-sukrita naama prasiddha- Brahma praapta’ being of ‘akshya sukhi’ or of endless bliss. That which was as of ‘ sukha bhojana tripyata’, ‘Ishvarya to a daridra’, ‘annta bala paraakrama’ to the timid and a weakling. That Brahma prapti to that ‘saadhaka manushya’ was as of purna chandra’s shukla paksha magnificence by thousand times and likewise of the splendeur of Sahasra Suryodayas. Gunaishvarya- Karma parityaga - Vishaya vaaancha rahita -Brahma Vetaapurushaas would never be afraid of mrityu bhaya once having treaded moksha maarga praapti. In such celestial maarga, accomplishment of Para Brahma be Rupa be That - Be -That and Thou Art Thou!

[ Explanation vide Adi Shankara’s ‘Viveka Choodaamani’

My prostrations to the Supreme, only by the Vedic knowledge beyond the reach of speech and mind.2. For all beings a human birth is difficult to obtain, more so is a male body; rarer than that is Brahmanahood; rarer still is the attachment to the path of Vedic religion; higher than this is erudition in the scriptures; discrimination between the Self and not-Self, Realisation, and continuing in a state of identity with Brahman - these come next in order. (This kind of) Mukti (Liberation) is not to be attained except through the well-earned merits of a hundred crore of births.3. These are three things which are rare indeed and are due to the grace of God - namely, a human birth, the longing for Liberation, and the protecting care of a perfected sage.4. The man who, having by some means obtained a human birth, with a male body and mastery of the Vedas to boot, is foolish enough not to exert himself for self-liberation, verily commits suicide, for he kills himself by clinging to things unreal.5. What greater fool is there than the man who having obtained a rare human body, and a masculine body too, neglects to achieve the real end of this life ? 6. Let people quote the Scriptures and sacrifice to the gods, let them perform rituals and worship the deities, but there is no Liberation without the realisation of one’s identity with the Atman, no, not even in the lifetime of a hundred Brahmas put together.7. There is no hope of immortality by means of riches - such indeed is the declaration of the Vedas. Hence it is clear that works cannot be the cause of Liberation.8. Therefore the man of learning should strive his best for Liberation, having renounced his desire for pleasures from external objects, duly approaching a good and generous preceptor, and fixing his mind on the truth inculcated by him.9. Having attained the Yogarudha state, one should recover oneself, immersed in the sea of birth and death by means of devotion to right discrimination.10. Let the wise and

erudite man, having commenced the practice of the realisation of the Atman give up all works and try to cut loose the bonds of birth and death.11. Work leads to purification of the mind, not to perception of the Reality. The realisation of Truth is brought about by discrimination and not in the least by ten million of acts.12. By adequate reasoning the conviction of the reality about the rope is gained, which puts an end to the great fear and misery caused by the snake worked up in the deluded mind.13. The conviction of the Truth is seen to proceed from reasoning upon the salutary counsel of the wise, and not by bathing in the sacred waters, nor by gifts, nor by a hundred Pranayamas (control of the vital force).14. Success depends essentially on a qualified aspirant; time, place and other such means are but auxiliaries in this regard. 15. Hence the seeker after the Reality of the Atman should take to reasoning, after duly approaching the Guru - who should be the best of the knowers of Brahman, and an ocean of mercy. 16. An intelligent and learned man skilled in arguing in favour of the Scriptures and in refuting counter-arguments against them - one who has got the above characteristics is the fit recipient of the knowledge of the Atman.17. The man who discriminates between the Real and the unreal, whose mind is turned away from the unreal, who possesses calmness and the allied virtues, and who is longing for Liberation, is alone considered qualified to enquire after Brahman.18. Regarding this, sages have spoken of four means of attainment, which alone being present, the devotion to Brahman succeeds, and in the absence of which, it fails.19. First is enumerated discrimination between the Real and the unreal; next comes aversion to the enjoyment of fruits (of one's actions) here and hereafter; (next is) the group of six attributes, viz. calmness and the rest; and (last) is clearly the yearning for Liberation. 20. A firm conviction of the mind to the effect that Brahman is real and the universe unreal, is designated as discrimination (Viveka) between the Real and the unreal.21. Vairagya or renunciation is the desire to give up all transitory enjoyments (ranging) from those of an (animate) body to those of Brahmahood (having already known their defects) from observation, instruction and so forth.22. The resting of the mind steadfastly on its Goal (viz. Brahman) after having detached itself from manifold sense-objects by continually observing their defects, is called Shama or calmness.23. Turning both kinds of sense-organs away from sense-objects and placing them in their respective centres, is called Dama or self-control. The best Uparati or self-withdrawal consists in the mind-function ceasing to be affected by external objects.24. The bearing of all afflictions without caring to redress them, being free (at the same time) from anxiety or lament on their score, is called Titiksha or forbearance. 25. Acceptance by firm judgment as true of what the Scriptures and the Guru instruct, is called by sages Shraddha or faith, by means of which the Reality is perceived.26. Not the mere indulgence of thought (in curiosity) but the constant concentration of the intellect (or the affirming faculty) on the ever-pure Brahman, is what is called Samadhana or self-settledness.27. Mumukshuta or yearning for Freedom is the desire to free oneself, by realising one's true nature, from all bondages from that of egoism to that of the body - bondages superimposed by Ignorance.28. Even though torpid or mediocre, this yearning for Freedom, through the grace of the Guru, may bear fruit (being developed) by means of Vairagya (renunciation), Shama (calmness), and so on.29. In his case, verily, whose renunciation and yearning for Freedom are intense, calmness and the other practices have (really) their meaning and bear fruit.30. Where (however) this renunciation and yearning for Freedom are torpid, there calmness and the other practices are as mere appearances, like water in a desert.31. Among things conducive to Liberation, devotion (Bhakti) holds the supreme place. The seeking after one's real nature is designated as devotion.32. Others maintain that the inquiry into the truth of one's own self is devotion. The inquirer about the truth of the Atman who is possessed of the above-mentioned means of attainment should approach a wise preceptor, who confers emancipation from bondage.33. Who is versed in the Vedas, sinless, un-smitten by desire and a knower of Brahman par excellence, who has withdrawn himself

into Brahman; who is calm, like fire that has consumed its fuel, who is a boundless reservoir of mercy that knows no reason, and a friend of all good people who prostrate themselves before him.<sup>34</sup>

Worshipping that Guru with devotion, and approaching him, when he is pleased with prostration, humility and service, (he) should ask him what he has got to know: 35. O Master, O friend of those that bow to thee, thou ocean of mercy, I bow to thee; save me, fallen as I am into this sea of birth and death, with a straightforward glance of thine eye, which sheds nectar-like grace supreme.<sup>36</sup> Save me from death, afflicted as I am by the unquenchable fire of this world-forest, and shaken violently by the winds of an untoward lot, terrified and (so) seeking refuge in thee, for I do not know of any other man with whom to seek shelter.<sup>37</sup> There are good souls, calm and magnanimous, who do good to others as does the spring, and who, having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever. 38. It is the very nature of the magnanimous to move of their own accord towards removing others' troubles. Here, for instance, is the moon who, as everybody knows, voluntarily saves the earth parched by the flaming rays of the sun. 39. O Lord, with thy nectar-like speech, sweetened by the enjoyment of the elixir-like bliss of Brahman, pure, cooling to a degree, issuing in streams from thy lips as from a pitcher, and delightful to the ear - do thou sprinkle me who am tormented by worldly afflictions as by the tongues of a forest-fire. Blessed are those on whom even a passing glance of thy eye lights, accepting them as thine own. 40. How to cross this ocean of phenomenal existence, what is to be my fate, and which of the means should I adopt - as to these I know nothing. Condescend to save me, O Lord, and describe at length how to put an end to the misery of this relative existence.<sup>41</sup> As he speaks thus, tormented by the afflictions of the world - which is like a forest on fire - and seeking his protection, the saint eyes him with a glance softened with pity and spontaneously bids him give up all fear. 42. To him who has sought his protection, thirsting for Liberation, who duly obeys the injunctions of the Scriptures, who is of a serene mind, and endowed with calmness - (to such a one) the sage proceeds to inculcate the truth out of sheer grace.<sup>43</sup> Fear not, O learned one, there is no death for thee; there is a means of crossing this sea of relative existence; that very way by which sages have gone beyond it, I shall inculcate to thee.<sup>44</sup> There is a sovereign means which puts an end to the fear of relative existence; through that thou wilt cross the sea of Samsara and attain the supreme bliss.<sup>45</sup>

Reasoning on the meaning of the Vedanta leads to efficient knowledge, which is immediately followed by the total annihilation of the misery born of relative existence.<sup>46</sup> Faith (Shraddha), devotion and the Yoga of meditation - these are mentioned by the Shruti as the immediate factors of Liberation in the case of a seeker; whoever abides in these gets Liberation from the bondage of the body, which is the conjuring of Ignorance. 47. It is verily through the touch of Ignorance that thou who art the Supreme Self findest thyself under the bondage of the non-Self, whence alone proceeds the round of births and deaths. The fire of knowledge, kindled by the discrimination between these two, burns up the effects of Ignorance together with their root.<sup>48</sup> Condescend to listen, O Master, to the question I am putting (to thee). I shall be gratified to hear a reply to the same from thy lips.<sup>49</sup> What is bondage, forsooth ? How has it come (upon the Self) ? How does it continue to exist ? How is one freed from it ? What is this non-Self ? And who is the Supreme Self ? And how can one discriminate between them ? -- Do tell me about all these. 50. The Guru replied: Blessed art thou ! Thou hast achieved thy life's end and hast sanctified thy family, that thou wishest to attain Brahmanhood by getting free from the bondage of Ignorance ! 51. A father has got his sons and others to free him from his debts, but he has got none but himself to remove his bondage. 52. Trouble such as that caused by a load on the head can be removed by others, but none but one's own self can put a stop to the pain which is caused by hunger and the like.<sup>53</sup> The patient who takes (the proper) diet and medicine is alone seen to recover completely - not through work done by others.<sup>54</sup> The

true nature of things is to be known personally, through the eye of clear illumination, and not through a sage: what the moon exactly is, is to be known with one's own eyes; can others make him know it ? 55. Who but one's own self can get rid of the bondage caused by the fetters of Ignorance, desire, action and the like, aye even in a hundred crore of cycles ? 56. Neither by Yoga, nor by Sankhya, nor by work, nor by learning, but by the realisation of one's identity with Brahman is Liberation possible, and by no other means. 57. The beauty of a guitar's form and the skill of playing on its chords serve merely to please a few persons; they do not suffice to confer sovereignty. 58. Loud speech consisting of a shower of words, the skill in expounding the Scriptures, and likewise erudition - these merely bring on a little personal enjoyment to the scholar, but are no good for Liberation. 59. The study of the Scriptures is useless so long as the highest Truth is unknown, and it is equally useless when the highest Truth has already been known. 60. The Scriptures consisting of many words are a dense forest which merely causes the mind to ramble. Hence men of wisdom should earnestly set about knowing the true nature of the Self. 61. For one who has been bitten by the serpent of Ignorance, the only remedy is the knowledge of Brahman. Of what avail are the Vedas and (other) Scriptures, Mantras (sacred formulae) and medicines to such a one ? 62. A disease does not leave off if one simply utter the name of the medicine, without taking it; (similarly) without direct realisation one cannot be liberated by the mere utterance of the word Brahman. 63. Without causing the objective universe to vanish and without knowing the truth of the Self, how is one to achieve Liberation by the mere utterance of the word Brahman ? -- It would result merely in an effort of speech. 64. Without killing one's enemies, and possessing oneself of the splendour of the entire surrounding region, one cannot claim to be an emperor by merely saying, 'I am an emperor'. 65. As a treasure hidden underground requires (for its extraction) competent instruction, excavation, the removal of stones and other such things lying above it and (finally) grasping, but never comes out by being (merely) called out by name, so the transparent Truth of the self, which is hidden by Maya and its effects, is to be attained through the instructions of a knower of Brahman, followed by reflection, meditation and so forth, but not through perverted arguments. 66. Therefore the wise should, as in the case of disease and the like, personally strive by all the means in their power to be free from the bondage of repeated births and deaths. 67. The question that thou hast asked today is excellent, approved by those versed in the Scriptures, aphoristic, pregnant with meaning and fit to be known by the seekers after Liberation. 68. Listen attentively, O learned one, to what I am going to say. By listening to it thou shalt be instantly free from the bondage of Samsara. 69. The first step to Liberation is the extreme aversion to all perishable things, then follow calmness, self-control, forbearance, and the utter relinquishment of all work enjoined in the Scriptures. 70. Then come hearing, reflection on that, and long, constant and unbroken meditation on the Truth for the Muni. After that the learned seeker attains the supreme Nirvikalpa state and realises the bliss of Nirvana even in this life. 71. Now I am going to tell thee fully about what thou oughtst to know - the discrimination between the Self and the non-Self. Listen to it and decide about it in thy mind. 72. Composed of the seven ingredients, viz. marrow, bones, fat, flesh, blood, skin and cuticle, and consisting of the following limbs and their parts - legs, thighs, the chest, arms, the back and the head: 73. This body, reputed to be the abode of the delusion of 'I and mine', is designated by sages as the gross body. The sky, air, fire, water and earth are subtle elements. They - 74. Being united with parts of one another and becoming gross, (they) form the gross body. And their subtle essences form sense-objects - the group of five such as sound, which conduce to the happiness of the experiencer, the individual soul. 75. Those fools who are tied to these sense-objects by the stout cord of attachment, so very difficult to snap, come and depart, up and down, carried amain by the powerful emissary of their past action. 76. The deer, the elephant, the moth, the fish and the black-bee - these five have died, being tied to one or other of



the five senses, viz. sound etc., through their own attachment. What then is in store for man who is attached to all these five.<sup>77</sup> Sense-objects are even more virulent in their evil effects than the poison of the cobra. Poison kills one who takes it, but those others kill one who even looks at them through the eyes.<sup>78</sup> He who is free from the terrible snare of the hankering after sense-objects, so very difficult to get rid of, is alone fit for Liberation, and none else - even though he be versed in all the six Shastras.<sup>79</sup> The shark of hankering catches by the throat those seekers after Liberation who have got only an apparent dispassion (Vairagya) and are trying to cross the ocean of samsara (relative existence), and violently snatching them away, drowns them half-way. <sup>80</sup> He who has killed the shark known as sense-object with the sword of mature dispassion, crosses the ocean of Samsara, free from all obstacles.<sup>81</sup> Know that death quickly overtakes the stupid man who walks along the dreadful ways of sense-pleasure; whereas one who walks in accordance with the instructions of a well-wishing and worthy Guru, as also with his own reasoning, achieves his end - know this to be true. <sup>82</sup> If indeed thou hast a craving for Liberation, shun sense-objects from a good distance as thou wouldst do poison, and always cultivate carefully the nectar-like virtues of contentment, compassion, forgiveness, straight-forwardness, calmness and self-control. <sup>83</sup> Whoever leaves aside what should always be attempted, viz. emancipation from the bondage of Ignorance without beginning, and passionately seeks to nourish this body, which is an object for others to enjoy, commits suicide thereby. <sup>84</sup> Whoever seeks to realise the Self by devoting himself to the nourishment of the body, proceeds to cross a river by catching hold of a crocodile, mistaking it for a log. <sup>85</sup> So for a seeker after Liberation the infatuation over things like the body is a dire death. He who has thoroughly conquered this deserves the state of Freedom.<sup>86</sup> Conquer the dire death of infatuation over thy body, wife, children etc., -- conquering which the sages reach that Supreme State of Vishnu.<sup>87</sup> This gross body is to be deprecated, for it consists of the skin, flesh, blood, arteries and veins, fat, marrow and bones, and is full of other offensive things.<sup>88</sup> The gross body is produced by one's past actions out of the gross elements formed by the union of the subtle elements with each other, and is the medium of experience for the soul. That is its waking state in which it perceives gross objects.<sup>89</sup> Identifying itself with this form, the individual soul, though separate, enjoys gross objects, such as garlands and sandal-paste, by means of the external organs. Hence this body has its fullest play in the waking state.<sup>90</sup> Know this gross body to be like a house to the householder, on which rests man's entire dealing with the external world. <sup>91</sup> Birth, decay and death are the various characteristics of the gross body, as also stoutness etc., childhood etc., are its different conditions; it has got various restrictions regarding castes and orders of life; it is subject to various diseases, and meets with different kinds of treatment, such as worship, insult and high honours. <sup>92</sup> The ears, skin, eyes, nose and tongue are organs of knowledge, for they help us to cognise objects; the vocal organs, hands, legs, etc., are organs of action, owing to their tendency to work.<sup>93-94</sup> The inner organ (Antahkarana) is called Manas, Buddhi, ego or Chitta, according to their respective functions: Manas, from its considering the pros and cons of a thing; Buddhi, from its property of determining the truth of objects; the ego, from its identification with this body as one's own self; and Chitta, from its function of remembering things it is interested in.<sup>95</sup> One and the same Prana (vital force) becomes Prana, Apana, Vyana, Udana and Samana according to their diversity of functions and modifications, like gold, water, etc.<sup>96</sup> The five organs of action such as speech, the five organs of knowledge such as the ear, the group of five Pranas, the five elements ending with the ether, together with Buddhi and the rest as also Nescience, desire and action - these eight "cities" make up what is called the subtle body.<sup>97</sup> Listen - this subtle body, called also the Linga body, is produced out of the elements before their subdividing and combining with each other, is possessed of latent impressions and causes the soul to experience the fruits of its past actions. It is a beginningless superimposition on the soul brought on by its own ignorance.<sup>98-</sup>

99. Dream is a state of the soul distinct from the waking state, where it shines by itself. In dreams Buddhi, by itself, takes on the role of the agent and the like, owing to various latent impressions of the waking state, while the supreme Atman shines in Its own glory - with Buddhi as Its only superimposition, the witness of everything, and is not touched by the least work that Buddhi does. As It is wholly unattached, It is not touched by any work that Its superimpositions may perform. 100. This subtle body is the instrument for all activities of the Atman, who is Knowledge Absolute, like the adze and other tools of a carpenter. Therefore this Atman is perfectly unattached. 101. Blindness, weakness and sharpness are conditions of the eye, due merely to its fitness or defectiveness; so are deafness, dumbness, etc., of the ear and so forth - but never of the Atman, the Knower. 102. Inhalation and exhalation, yawning, sneezing, secretion, leaving this body, etc., are called by experts functions of Prana and the rest, while hunger and thirst are characteristics of Prana proper. 103. The inner organ (mind) has its seat in the organs such as the eye, as well as in the body, identifying with them and endowed with a reflection of the Atman. 104. Know that it is egoism which, identifying itself with the body, becomes the doer or experiencer, and in conjunction with the Gunas such as the Sattva, assumes the three different states. 105. When sense-objects are favourable it becomes happy, and it becomes miserable when the case is contrary. So happiness and misery are characteristics of egoism, and not of the ever-blissful Atman. 106. Sense-objects are pleasurable only as dependent on the Atman manifesting through them, and not independently, because the Atman is by Its very nature the most beloved of all. Therefore the Atman is ever blissful, and never suffers misery. 107. That in profound sleep we experience the bliss of the Atman independent of sense-objects, is clearly attested by the Shruti, direct perception, tradition and inference. 108. Avidya (Nescience) or Maya, called also the Undifferentiated, is the power of the Lord. She is without beginning, is made up of the three Gunas and is superior to the effects (as their cause). She is to be inferred by one of clear intellect only from the effects She produces. It is She who brings forth this whole universe. 109. She is neither existent nor non-existent nor partaking of both characters; neither same nor different nor both; neither composed of parts nor an indivisible whole nor both. She is most wonderful and cannot be described in words. 110. Maya can be destroyed by the realisation of the pure Brahman, the one without a second, just as the mistaken idea of a snake is removed by the discrimination of the rope. She has her Gunas as Rajas, Tamas and Sattva, named after their respective functions. 111. Rajas has its Vikshepa-Shakti or projecting power, which is of the nature of an activity, and from which this primeval flow of activity has emanated. From this also, mental modifications such as attachment and grief are continually produced. 112. Lust, anger, avarice, arrogance, spite, egoism, envy, jealousy, etc., -- these are the dire attributes of Rajas, from which the worldly tendency of man is produced. Therefore Rajas is a cause of bondage. 113. Avriti or the veiling power is the power of Tamas, which makes things appear other than what they are. It is this that causes man's repeated transmigrations, and starts the action of the projecting power (Vikshepa). 114. Even wise and learned men and men who are clever and adept in the vision of the exceedingly subtle Atman, are overpowered by Tamas and do not understand the Atman, even though clearly explained in various ways. What is simply superimposed by delusion, they consider as true, and attach themselves to its effects. Alas ! How powerful is the great Avriti Shakti of dreadful Tamas ! 115. Absence of the right judgment, or contrary judgment, want of definite belief and doubt - these certainly never desert one who has any connection with this veiling power, and then the projecting power gives ceaseless trouble. 116. Ignorance, lassitude, dullness, sleep, inadvertence, stupidity, etc., are attributes of Tamas. One tied to these does not comprehend anything, but remains like one asleep or like a stock or stone. 117. Pure Sattva is (clear) like water, yet in conjunction with Rajas and Tamas it makes for transmigration. The reality of the Atman becomes reflected in Sattva and like the sun reveals the entire

world of matter. 118. The traits of mixed Sattva are an utter absence of pride etc., and Niyama, Yama, etc., as well as faith, devotion, yearning for Liberation, the divine tendencies and turning away from the unreal. 119. The traits of pure Sattva are cheerfulness, the realisation of one's own Self, supreme peace, contentment, bliss, and steady devotion to the Atman, by which the aspirant enjoys bliss everlasting. 120. This Undifferentiated, spoken of as the compound of the three Gunas, is the causal body of the soul. Profound sleep is its special state, in which the functions of the mind and all its organs are suspended. 121. Profound sleep is the cessation of all kinds of perception, in which the mind remains in a subtle seed-like form. The test of this is the universal verdict, "I did not know anything then". 122. The body, organs, Pranas, Manas, egoism, etc., all modifications, the sense-objects, pleasure and the rest, the gross elements such as the ether, in fact, the whole universe, up to the Undifferentiated - all this is the non-Self. 123. From Mahat down to the gross body everything is the effect of Maya: These and Maya itself know thou to be the non-Self, and therefore unreal like the mirage in a desert. 124. Now I am going to tell thee of the real nature of the supreme Self, realising which man is freed from bondage and attains Liberation. 125. There is some Absolute Entity, the eternal substratum of the consciousness of egoism, the witness of the three states, and distinct from the five sheaths or coverings: 126. Which knows everything that happens in the waking state, in dream and in profound sleep; which is aware of the presence or absence of the mind and its functions; and which is the background of the notion of egoism. - This is That. 127. Which Itself sees all, but which no one beholds, which illumines the intellect etc., but which they cannot illumine. - This is That. 128. By which this universe is pervaded, but which nothing pervades, which shining, all this (universe) shines as Its reflection. - This is That. 129. By whose very presence the body, the organs, mind and intellect keep to their respective spheres of action, like servants ! 130. By which everything from egoism down to the body, the sense-objects and pleasure etc., is known as palpably as a jar - for It is the essence of Eternal Knowledge ! 131. This is the innermost Self, the primeval Purusha (Being), whose essence is the constant realisation of infinite Bliss, which is ever the same, yet reflecting through the different mental modifications, and commanded by which the organs and Pranas perform their functions. 132. In this very body, in the mind full of Sattva, in the secret chamber of the intellect, in the Akasha known as the Unmanifested, the Atman, of charming splendour, shines like the sun aloft, manifesting this universe through Its own effulgence. 133. The Knower of the modifications of mind and egoism, and of the activities of the body, the organs and Pranas, apparently taking their forms, like the fire in a ball of iron; It neither acts nor is subject to change in the least. 134. It is neither born nor dies, It neither grows nor decays, nor does It undergo any change, being eternal. It does not cease to exist even when this body is destroyed, like the sky in a jar (after it is broken), for It is independent. 135. The Supreme Self, different from the Prakriti and its modifications, of the essence of Pure Knowledge, and Absolute, directly manifests this entire gross and subtle universe, in the waking and other states, as the substratum of the persistent sense of egoism, and manifests Itself as the Witness of the Buddhi, the determinative faculty. 136. By means of a regulated mind and the purified intellect (Buddhi), realise directly thy own Self in the body so as to identify thyself with It, cross the boundless ocean of Samsara whose waves are birth and death, and firmly established in Brahman as thy own essence, be blessed. 137. Identifying the Self with this non-Self - this is the bondage of man, which is due to his ignorance, and brings in its train the miseries of birth and death. It is through this that one considers this evanescent body as real, and identifying oneself with it, nourishes, bathes, and preserves it by means of (agreeable) sense-objects, by which he becomes bound as the caterpillar by the threads of its cocoon. 138. One who is overpowered by ignorance mistakes a thing for what it is not; It is the absence of discrimination that causes one to mistake a snake for a rope, and great dangers overtake him when he seizes it through that wrong notion. Hence,

listen, my friend, it is the mistaking of transitory things as real that constitutes bondage.<sup>139</sup> This veiling power (Avriti), which preponderates in ignorance, covers the Self, whose glories are infinite and which manifests Itself through the power of knowledge, indivisible, eternal and one without a second - as Rahu does the orb of the sun.<sup>140</sup> When his own Self, endowed with the purest splendour, is hidden from view, a man through ignorance falsely identifies himself with this body, which is the non-Self. And then the great power of rajas called the projecting power sorely afflicts him through the binding fetters of lust, anger, etc.,<sup>141</sup>. The man of perverted intellect, having his Self-knowledge swallowed up by the shark of utter ignorance, himself imitates the various states of the intellect (Buddhi), as that is Its superimposed attribute, and drifts up and down in this boundless ocean of Samsara which is full of the poison of sense-enjoyment, now sinking, now rising - a miserable fate indeed! <sup>142</sup>. As layers of clouds generated by the sun's rays cover the sun and alone appear (in the sky), so egoism generated by the Self, covers the reality of the Self and appears by itself.<sup>143</sup> Just as, on a cloudy day, when the sun is swallowed up by dense clouds, violent cold blasts trouble them, so when the Atman is hidden by intense ignorance, the dreadful Vikshepa Shakti (projecting power) afflicts the foolish man with numerous griefs.<sup>144</sup>. It is from these two powers that man's bondage has proceeded - beguiled by which he mistakes the body for the Self and wanders (from body to body).<sup>145</sup>. Of the tree of Samsara ignorance is the seed, the identification with the body is its sprout, attachment its tender leaves, work its water, the body its trunk, the vital forces its branches, the organs its twigs, the sense-objects its flowers, various miseries due to diverse works are its fruits, and the individual soul is the bird on it.<sup>146</sup>. This bondage of the non-Self springs from ignorance, is self-caused, and is described as without beginning and end. It subjects one to the long train of miseries such as birth, death, disease and decrepitude.<sup>147</sup>. This bondage can be destroyed neither by weapons nor by wind, nor by fire, nor by millions of acts - by nothing except the wonderful sword of knowledge that comes of discrimination, sharpened by the grace of the Lord. <sup>148</sup>. One who is passionately devoted to the authority of the Shrutis acquires steadiness in his Svadharma, which alone conduces to the purity of his mind. The man of pure mind realises the Supreme Self, and by this alone Samsara with its root is destroyed.<sup>149</sup>. Covered by the five sheaths - the material one and the rest - which are the products of Its own power, the Self ceases to appear, like the water of a tank by its accumulation of sledge.<sup>150</sup>. On the removal of that sledge the perfectly pure water that allays the pangs of thirst and gives immediate joy, appears unobstructed before the man. <sup>151</sup>. When all the five sheaths have been eliminated, the Self of man appears - pure, of the essence of everlasting and unalloyed bliss, indwelling, supreme and self-effulgent. <sup>152</sup>. To remove his bondage the wise man should discriminate between the Self and the non-Self. By that alone he comes to know his own Self as Existence-Knowledge-Bliss Absolute and becomes happy.<sup>153</sup>. He indeed is free who discriminates between all sense-objects and the indwelling, unattached and inactive Self - as one separates a stalk of grass from its enveloping sheath - and merging everything in It, remains in a state of identity with That. <sup>154</sup>. This body of ours is the product of food and comprises the material sheath; it lives on food and dies without it; it is a mass of skin, flesh, blood, bones and filth, and can never be the eternally pure, self-existent Atman. <sup>155</sup>. It does not exist prior to inception or posterior to dissolution, but lasts only for a short (intervening) period; its virtues are transient, and it is changeful by nature; it is manifold, inert, and is a sense-object, like a jar; how can it be one's own Self, the Witness of changes in all things ? <sup>156</sup>. The body, consisting of arms, legs, etc., cannot be the Atman, for one continues to live even when particular limbs are gone, and the different functions of the organism also remain intact. The body which is subject to another's rule cannot be the Self which is the Ruler of all. <sup>157</sup>. That the Atman as the abiding Reality is different from the body, its characteristics, its activities, its states, etc., of which It is the witness, is self-evident.<sup>158</sup>. How can the body, being a pack of bones,

covered with flesh, full of filth and highly impure, be the self-existent Atman, the Knower, which is ever distinct from it ?159. It is the foolish man who identifies himself with a mass of skin, flesh, fat, bones and filth, while the man of discrimination knows his own Self, the only Reality that there is, as distinct from the body.160. The stupid man thinks he is the body, the book-learned man identifies himself with the mixture of body and soul, while the sage possessed of realisation due to discrimination looks upon the eternal Atman as his Self, and thinks, "I am Brahman". 161. O foolish person, cease to identify thyself with this bundle of skin, flesh, fat, bones and filth, and identify thyself instead with the Absolute Brahman, the Self of all, and thus attain to supreme Peace. 162. As long as the book-learned man does not give up his mistaken identification with the body, organs, etc., which are unreal, there is no talk of emancipation for him, even if he be ever so erudite in the Vedanta philosophy. 163. Just as thou dost not identify thyself with the shadow-body, the image-body, the dream-body, or the body thou hast in the imaginations of thy heart, cease thou to do likewise with the living body also. 164. Identifications with the body alone is the root that produces the misery of birth etc., of people who are attached to the unreal; therefore destroy thou this with the utmost care. When this identification caused by the mind is given up, there is no more chance for rebirth.165. The Prana, with which we are all familiar, coupled with the five organs of action, forms the vital sheath, permeated by which the material sheath engages itself in all activities as if it were living.166. Neither is the vital sheath the Self - because it is a modification of Vayu, and like the air it enters into and comes out of the body, and because it never knows in the least either its own weal and woe or those of others, being eternally dependent on the Self. 167. The organs of knowledge together with the mind form the mental sheath - the cause of the diversity of things such as "I" and "mine". It is powerful and endued with the faculty of creating differences of name etc., It manifests itself as permeating the preceding, i.e. the vital sheath.168. The mental sheath is the (sacrificial) fire which, fed with the fuel of numerous desires by the five sense-organs which serve as priests, and set ablaze by the sense-objects which act as the stream of oblations, brings about this phenomenal universe. 169. There is no Ignorance (Avidya) outside the mind. The mind alone is Avidya, the cause of the bondage of transmigration. When that is destroyed, all else is destroyed, and when it is manifested, everything else is manifested. 170. In dreams, when there is no actual contact with the external world, the mind alone creates the whole universe consisting of the experiencer etc. Similarly in the waking state also; there is no difference. Therefore all this (phenomenal universe) is the projection of the mind. 171. In dreamless sleep, when the mind is reduced to its causal state, there exists nothing (for the person asleep), as is evident from universal experience. Hence man's relative existence is simply the creation of his mind, and has no objective reality.172. Clouds are brought in by the wind and again driven away by the same agency. Similarly, man's bondage is caused by the mind, and Liberation too is caused by that alone.173. It (first) creates an attachment in man for the body and all other sense-objects, and binds him through that attachment like a beast by means of ropes. Afterwards, the selfsame mind creates in the individual an utter distaste for these sense-objects as if they were poison, and frees him from the bondage. 174. Therefore the mind is the only cause that brings about man's bondage or Liberation: when tainted by the effects of Rajas it leads to bondage, and when pure and divested of the Rajas and Tamas elements it conduces to Liberation.175. Attaining purity through a preponderance of discrimination and renunciation, the mind makes for Liberation. Hence the wise seeker after Liberation must first strengthen these two. 176. In the forest-tract of sense-pleasures there prowls a huge tiger called the mind. Let good people who have a longing for Liberation never go there. 177. The mind continually produces for the experiencer all sense-objects without exception, whether perceived as gross or fine, the differences of body, caste, order of life, and tribe, as well as the varieties of qualification, action, means and results.178. Deluding the Jiva,

which is unattached Pure Intelligence, and binding it by the ties of body, organs and Pranas, the mind causes it to wander, with ideas of "I" and "mine", amidst the varied enjoyment of results achieved by itself.<sup>179</sup> Man's transmigration is due to the evil of superimposition, and the bondage of superimposition is created by the mind alone. It is this that causes the misery of birth etc., for the man of non-discrimination who is tainted by Rajas and Tamas.<sup>180</sup> Hence sages who have fathomed its secret have designated the mind as Avidya or ignorance, by which alone the universe is moved to and fro, like masses of clouds by the wind.<sup>181</sup> Therefore the seeker after Liberation must carefully purify the mind. When this is purified, Liberation is as easy of access as a fruit on the palm of one's hand.<sup>182</sup> He who by means of one-pointed devotion to Liberation roots out the attachment to sense-objects, renounces all actions, and with faith in the Real Brahman regularly practices hearing, etc., succeeds in purging the Rajasika nature of the intellect.<sup>183</sup> Neither can the mental sheath be the Supreme Self, because it has a beginning and an end, is subject to modifications, is characterised by pain and suffering and is an object; whereas the subject can never be identified with the objects of knowledge.<sup>184</sup> The Buddhi with its modifications and the organs of knowledge, forms the Vijnanamaya Kosha or knowledge sheath, of the agent, having the characteristics which is the cause of man's transmigration.<sup>185</sup> This knowledge sheath, which seems to be followed by a reflection of the power of the Chit, is a modification of the Prakriti, is endowed with the function of knowledge, and always wholly identifies itself with the body, organs, etc.<sup>186-187</sup>. It is without beginning, characterised by egoism, is called the Jiva, and carries on all the activities on the relative plane. Through previous desires it performs good and evil actions and experiences their results. Being born in various bodies, it comes and goes, up and down. It is this knowledge sheath that has the waking, dream and other states, and experiences joy and grief.<sup>188</sup> It always mistakes the duties, functions and attributes of the orders of life which belong to the body, as its own. The knowledge sheath is exceedingly effulgent, owing to its close proximity to the Supreme Self, which identifying Itself with it suffers transmigration through delusion. It is therefore a superimposition on the Self.<sup>189</sup> The self-effulgent Atman, which is Pure Knowledge, shines in the midst of the Pranas, within the heart. Though immutable, It becomes the agent and experiencer owing to Its superimposition, the knowledge sheath.<sup>190</sup> Though the Self of everything that exists, this Atman, Itself assuming the limitations of the Buddhi and wrongly identifying Itself with this totally unreal entity, looks upon Itself as something different - like earthen jars from the clay of which they are made.<sup>191</sup> Owing to Its connection with the superimpositions, the Supreme Self, even thou naturally perfect (transcending Nature) and eternally unchanging, assumes the qualities of the superimpositions and appears to act just as they do - like the changeless fire assuming the modifications of the iron which it turns red-hot.<sup>192</sup> The disciple questioned: Be it through delusion or otherwise that the Supreme Self has come to consider Itself as the Jiva, this superimposition is without beginning, and that which has no beginning cannot be supposed to have an end either.<sup>193</sup> Therefore the Jivahood of the soul also must have no end, and its transmigration must continue for ever. How then can there be Liberation for the soul ? Kindly enlighten me on this point, O revered Master.<sup>194</sup> The Teacher said: Thou hast rightly questioned, O learned man ! Listen therefore attentively: The imagination which has been conjured up by delusion can never be accepted as a fact.<sup>195</sup> But for delusion there can be no connection of the Self - which is unattached, beyond activity and formless - with the objective world, as in the case of blueness etc., with reference to the sky.<sup>196</sup> The Jivahood of the Atman, the Witness, which is beyond qualities and beyond activity, and which is realised within as Knowledge and Bliss Absolute - has been superimposed by the delusion of the Buddhi, and is not real. And because it is by nature an unreality, it ceases to exist when the delusion is gone.<sup>197</sup> It exists only so long as the delusion lasts, being caused by indiscrimination due to an illusion. The rope is

supposed to be the snake only so long as the mistake lasts, and there is no more snake when the illusion has vanished. Similar is the case here.198-199. Avidya or Nescience and its effects are likewise considered as beginningless. But with the rise of Vidya or realisation, the entire effects of Avidya, even though beginningless, are destroyed together with their root - like dreams on waking up from sleep. It is clear that the phenomenal universe, even though without beginning, is not eternal - like previous non-existence. 200-201. Previous non-existence, even though beginningless, is observed to have an end. So the Jivahood which is imagined to be in the Atman through its relation with superimposed attributes such as the Buddhi, is not real; whereas the other (the Atman) is essentially different from it. The relation between the Atman and the Buddhi is due to a false knowledge.202. The cessation of that superimposition takes place through perfect knowledge, and by no other means. Perfect knowledge, according to the Shrutis, consists in the realisation of the identity of the individual soul and Brahman.203. This realisation is attained by a perfect discrimination between the Self and the non-Self. Therefore one must strive for the discrimination between the individual soul and the eternal Self. 204. Just as the water which is very muddy again appears as transparent water when the mud is removed, so the Atman also manifests Its undimmed lustre when the taint has been removed. 205. When the unreal ceases to exist, this very individual soul is definitely realised as the eternal Self. Therefore one must make it a point completely to remove things like egoism from the eternal Self. 206. This knowledge sheath (Vijnanamaya Kosha) that we have been speaking of, cannot be the Supreme Self for the following reasons - because it is subject to change, is insentient, is a limited thing, an object of the senses, and is not constantly present: An unreal thing cannot indeed be taken for the real Atman. 207. The blissful sheath (Anandamaya Kosha) is that modification of Nescience which manifests itself catching a reflection of the Atman which is Bliss Absolute; whose attributes are pleasure and the rest; and which appears in view when some object agreeable to oneself presents itself. It makes itself spontaneously felt by the fortunate during the fruition of their virtuous deeds; from which every corporeal being derives great joy without the least effort. 208. The blissful sheath has its fullest play during profound sleep, while in the dreaming and wakeful states it has only a partial manifestation, occasioned by the sight of agreeable objects and so forth. 209. Nor is the blissful sheath the Supreme Self, because it is endowed with the changeful attributes, is a modification of the Prakriti, is the effect of past good deeds, and imbedded in the other sheaths which are modifications.210. When all the five sheaths have been eliminated by the reasoning on Shruti passages, what remains as the culminating point of the process, is the Witness, the Knowledge Absolute - the Atman.211. This self-effulgent Atman which is distinct from the five sheaths, the Witness of the three states, the Real, the Changeless, the Untainted, the everlasting Bliss - is to be realised by the wise man as his own Self.212. The disciple questioned: After these five sheaths have been eliminated as unreal, I find nothing, O Master, in this universe but a Void, the absence of everything. What entity is there left forsooth with which the wise knower of the Self should realise his identity.213-214. The Guru answered: Thou has rightly said, O learned man ! Thou art clever indeed in discrimination. That by which all those modifications such as egoism as well as their subsequent absence (during deep sleep) are perceived, but which Itself is not perceived, know thou that Atman - the Knower - through the sharpest intellect.215. That which is perceived by something else has for its witness the latter. When there is no agent to perceive a thing, we cannot speak of it as having been perceived at all.216. This Atman is a self-cognised entity because It is cognised by Itself. Hence the individual soul is itself and directly the Supreme Brahman, and nothing else.217. That which clearly manifests Itself in the states of wakefulness, dream and profound sleep; which is inwardly perceived in the mind in various forms as an unbroken series of egoistic impressions; which witnesses the egoism, the Buddhi, etc., which are of diverse forms and

modifications; and which makes Itself felt as the Existence-Knowledge-Bliss Absolute; know thou this Atman, thy own Self, within thy heart.218. Seeing the reflection of the sun mirrored in the water of a jar, the fool thinks it is the sun itself. Similarly the stupid man, through delusion, identifies himself with the reflection of the Chit caught in the Buddhi, which is Its superimposition.219. Just as the wise man leaves aside the jar, the water and the reflection of the sun in it, and sees the self-luminous sun which illumines these three and is independent of them; 220-222. Similarly, discarding the body, the Buddhi and the reflection of the Chit in it, and realising the Witness, the Self, the Knowledge Absolute, the cause of the manifestation of everything, which is hidden in the recesses of the Buddhi, is distinct from the gross and subtle, eternal, omnipresent, all-pervading and extremely subtle, and which has neither interior nor exterior and is identical with one self - fully realising this true nature of oneself, one becomes free from sin, taint, death and grief, and becomes the embodiment of Bliss. Illumined himself, he is afraid of none. For a seeker after Liberation there is no other way to the breaking of the bonds of transmigration than the realisation of the truth of one's own Self. 223. The realisation of one's identity with Brahman is the cause of Liberation from the bonds of Samsara, by means of which the wise man attains Brahman, the One without a second, the Bliss Absolute. 224. Once having realised Brahman, one no longer returns to the realm of transmigration. Therefore one must fully realise one's identity with Brahman.225. Brahman is Existence, Knowledge, Infinity, pure, supreme, self-existent, eternal and indivisible Bliss, not different (in reality) from the individual soul, and devoid of interior or exterior. It is (ever) triumphant. 226. It is this Supreme Oneness which alone is real, since there is nothing else but the Self. Verily, there remains no other independent entity in the state of realisation of the highest Truth.227. All this universe which through ignorance appears as of diverse forms, is nothing else but Brahman which is absolutely free from all the limitations of human thought. 228. A jar, though a modification of clay, is not different from it; everywhere the jar is essentially the same as the clay. Why then call it a jar ? It is fictitious, a fancied name merely.229. None can demonstrate that the essence of a jar is something other than the clay (of which it is made). Hence the jar is merely imagined (as separate) through delusion, and the component clay alone is the abiding reality in respect of it.230. Similarly, the whole universe, being the effect of the real Brahman, is in reality nothing but Brahman. Its essence is That, and it does not exist apart from It. He who says it does is still under delusion - he babbles like one asleep.231. This universe is verily Brahman - such is the august pronouncement of the Atharva Veda. Therefore this universe is nothing but Brahman, for that which is superimposed (on something) has no separate existence from its substratum.232. If the universe, as it is, be real, there would be no cessation of the dualistic element, the scriptures would be falsified, and the Lord Himself would be guilty of an untruth. None of these three is considered either desirable or wholesome by the noble-minded.233. The Lord, who knows the secret of all things has supported this view in the words: "But I am not in them" ... "nor are the beings in Me".234. If the universe be true, let it then be perceived in the state of deep sleep also. As it is not at all perceived, it must be unreal and false, like dreams. 235. Therefore the universe does not exist apart from the Supreme Self; and the perception of its separateness is false like the qualities (of blueness etc., in the sky). Has a superimposed attribute any meaning apart from its substratum ? It is the substratum which appears like that through delusion. 236. Whatever a deluded man perceives through mistake, is Brahman and Brahman alone: The silver is nothing but the mother-of-pearl. It is Brahman which is always considered as this universe, whereas that which is superimposed on the Brahman, viz. the universe, is merely a name. 237-238. Hence whatever is manifested, viz. this universe, is the Supreme Brahman Itself, the Real, the One without a second, pure, the Essence of Knowledge, taintless, serene, devoid of beginning and end, beyond activity, the Essence of Bliss Absolute - transcending all the diversities created by Maya or



Nescience, eternal, ever beyond the reach of pain, indivisible, immeasurable, formless, undifferentiated, nameless, immutable, self-luminous.<sup>239</sup> Sages realise the Supreme Truth, Brahman, in which there is no differentiation of knower, knowledge and known, which is infinite, transcendent, and the Essence of Knowledge Absolute.<sup>240</sup> Which can be neither thrown away nor taken up, which is beyond the reach of mind and speech, immeasurable, without beginning and end, the Whole, one's very Self, and of surpassing glory. <sup>241-242</sup>. If thus the Shruti, in the dictum "Thou art That" (Tat-Tvam-Asi), repeatedly establishes the absolute identity of Brahman (or Ishwara) and Jiva, denoted by the terms That (Tat) and thou (Tvam) respectively, divesting these terms of their relative associations, then it is the identity of their implied, not literal, meanings which is sought to be inculcated; for they are of contradictory attributes to each other - like the sun and a glow-worm, the king and a servant, the ocean and a well, or Mount Meru and an atom. <sup>243</sup>. This contradiction between them is created by superimposition, and is not something real. This superimposition, in the case of Ishwara (the Lord), is Maya or Nescience, which is the cause of Mahat and the rest, and in the case of the Jiva (the individual soul), listen - the five sheaths, which are the effects of Maya, stand for it.<sup>244</sup> These two are the superimpositions of Ishwara and the Jiva respectively, and when these are perfectly eliminated, there is neither Ishwara nor Jiva. A kingdom is the symbol of a king, and a shield of the soldier, and when these are taken away, there is neither king nor soldier. <sup>245</sup>. The Vedas themselves in the words "now then is the injunction" etc., repudiate the duality imagined in Brahman. One must needs eliminate those two superimpositions by means of realisation supported by the authority of the Vedas. <sup>246</sup>. Neither this gross nor this subtle universe (is the Atman). Being imagined, they are not real - like the snake seen in the rope, and like dreams. Perfectly eliminating the objective world in this way by means of reasoning, one should next realise the oneness that underlies Ishwara and the Jiva. <sup>247</sup>. Hence those two terms (Ishwara and Jiva) must be carefully considered through their implied meanings, so that their absolute identity may be established. Neither the method of total rejection nor that of complete retention will do. One must reason out through the process which combines the two.<sup>248-249</sup>. Just as in the sentence, "This is that Devadatta", the identity is spoken of, eliminating the contradictory portions, so in the sentence "Thou art That", the wise man must give up the contradictory elements on both sides and recognise the identity of Ishwara and Jiva, noticing carefully the essence of both, which is Chit, Knowledge Absolute. Thus hundreds of scriptural texts inculcate the oneness and identity of Brahman and Jiva.<sup>250</sup>. Eliminating the not-Self, in the light of such passages as "It is not gross" etc., (one realises the Atman), which is self-established, unattached like the sky, and beyond the range of thought. Therefore dismiss this mere phantom of a body which thou perceivest and hast accepted as thy own self. By means of the purified understanding that thou art Brahman, realise thy own self, the Knowledge Absolute.<sup>251</sup>. All modifications of clay, such as the jar, which are always accepted by the mind as real, are (in reality) nothing but clay. Similarly, this entire universe which is produced from the real Brahman, is Brahman Itself and nothing but That. Because there is nothing else whatever but Brahman, and That is the only self-existent Reality, our very Self, therefore art thou that serene, pure, Supreme Brahman, the One without a second.<sup>252</sup>. As the place, time, objects, knower, etc., called up in dream are all unreal, so is also the world experienced here in the waking state, for it is all an effect of one's own ignorance. Because this body, the organs, the Pranas, egoism, etc., are also thus unreal, therefore art thou that serene, pure, supreme Brahman, the One without a second.<sup>253</sup>. (What is) erroneously supposed to exist in something, is, when the truth about it has been known, nothing but that substratum, and not at all different from it: The diversified dream universe (appears and) passes away in the dream itself. Does it appear on waking as something distinct from one's own Self ?<sup>254</sup>. That which is beyond caste and creed, family and lineage; devoid of name and form, merit and demerit; transcending

space, time and sense-object - that Brahman art thou, meditate on this in thy mind.255. That Supreme Brahman which is beyond the range of all speech, but accessible to the eye of pure illumination; which is pure, the Embodiment of Knowledge, the beginningless entity - that Brahman art thou, meditate on this in thy mind.256. That which is untouched by the sixfold wave; meditated upon by the Yogi's heart, but not grasped by the sense-organs; which the Buddhi cannot know; and which is unimpeachable - that Brahman art thou, meditate on this in thy mind. 257. That which is the substratum of the universe with its various subdivisions, which are all creations of delusion; which Itself has no other support; which is distinct from the gross and subtle; which has no parts, and has verily no exemplar - that Brahman art thou, meditate on this in thy mind. 258. That which is free from birth, growth, development, waste, disease and death; which is indestructible; which is the cause of the projection, maintenance and dissolution of the universe - that Brahman art thou, meditate on this in thy mind. 259. That which is free from differentiation; whose essence is never non-existent; which is unmoved like the ocean without waves; the ever-free; of indivisible Form - that Brahman art thou, meditate on this in thy mind.260. That which, though One only, is the cause of the many; which refutes all other causes, but is Itself without cause; distinct from Maya and its effect, the universe; and independent - that Brahman art thou, meditate on this in thy mind. 261. That which is free from duality; which is infinite and indestructible; distinct from the universe and Maya, supreme, eternal; which is undying Bliss; taintless - that Brahman art thou, meditate on this in thy mind. 262. That Reality which (though One) appears variously owing to delusion, taking on names and forms, attributes and changes, Itself always unchanged, like gold in its modifications - that Brahman art thou, meditate on this in thy mind. 263. That beyond which there is nothing; which shines even above Maya, which again is superior to its effect, the universe; the inmost Self of all, free from differentiation; the Real Self, the Existence-Knowledge-Bliss Absolute; infinite and immutable - that Brahman art thou, meditate on this in thy mind. 264. On the Truth, inculcated above, one must oneself meditate in one's mind, through the intellect, by means of the recognised arguments. By that means one will realise the truth free from doubt etc., like water in the palm of one's hand. 265. Realising in this body the Knowledge Absolute free from Nescience and its effects - like the king in an army - and being ever established in thy own Self by resting on that Knowledge, merge the universe in Brahman. 266. In the cave of the Buddhi there is the Brahman, distinct from the gross and subtle, the Existence Absolute, Supreme, the One without a second. For one who lives in this cave as Brahman, O beloved, there is no more entrance into the mother's womb. 267. Even after the Truth has been realised, there remains that strong, beginningless, obstinate impression that one is the agent and experiencer, which is the cause of one's transmigration. It has to be carefully removed by living in a state of constant identification with the Supreme Self. Sages call that Liberation which is the attenuation of Vasanas (impressions) here and now.268. The idea of "me and mine" in the body, organs, etc., which are the non-Self - this superimposition the wise man must put a stop to, by identifying himself with the Atman. 269. Realising thy own Inmost Self, the Witness of the Buddhi and its modifications, and constantly revolving the positive thought, "I am That", conquer this identification with the non-Self. 270. Relinquishing the observance of social formalities, giving up all ideas of trimming up the body, and avoiding too much engrossment with the Scriptures, do away with the superimposition that has come upon thyself. 271. Owing to the desire to run after society, the passion for too much study of the Scriptures and the desire to keep the body in good trim, people cannot attain to proper Realisation. 272. For one who seeks deliverance from the prison of this world (Samsara), those three desires have been designated by the wise as strong iron fetters to shackle one's feet. He who is free from them truly attains to Liberation.273. The lovely odour of the Agarū (agallochum) which is hidden by a powerful stench due to its contact with water etc., manifests itself as soon as the foreign smell has been fully

removed by rubbing.274. Like the fragrance of the sandal-wood, the perfume of the Supreme Self, which is covered with the dust of endless, violent impressions imbedded in the mind, when purified by the constant friction of Knowledge, is (again) clearly perceived. 275. The desire for Self-realisation is obscured by innumerable desires for things other than the Self. When they have been destroyed by the constant attachment to the Self, the Atman clearly manifests Itself of Its own accord. 276. As the mind becomes gradually established in the Inmost Self, it proportionately gives up the desires for external objects. And when all such desires have been eliminated, there takes place the unobstructed realisation of the Atman. 277. The Yogi's mind dies, being constantly fixed on his own Self. Thence follows the cessation of desires. Therefore do away with thy superimposition. 278. Tamas is destroyed by both Sattva and Rajas, Rajas by Sattva, and Sattva dies when purified. Therefore do way with thy superimposition through the help of Sattva. 279. Knowing for certain that the Prarabdha work will maintain this body, remain quiet and do away with thy superimposition carefully and with patience.280. "I am not the individual soul, but the Supreme Brahman" - eliminating thus all that is not-Self, do away with thy superimposition, which has come through the momentum of (past) impressions. 281. Realising thyself as the Self of all by means of Scripture, reasoning and by thy own realisation, do away thy superimposition, even when a trace of it seems to appear.282. The sage has no connection with action, since he has no idea of accepting or giving up. Therefore, through constant engrossment on the Brahman, do away with thy superimposition. 283. Through the realisation of the identity of Brahman and the soul, resulting from such great dicta as "Thou art That", do away with thy superimposition, with a view to strengthening thy identification with Brahman. 284. Until the identification with this body is completely rooted out, do away with thy superimposition with watchfulness and a concentrated mind.285. So long as even a dream-like perception of the universe and souls persists, do away with thy superimposition, O learned man, without the least break.286. Without giving the slightest chance to oblivion on account of sleep, concern in secular matters or the sense-objects, reflect on the Self in thy mind.287. Shunning from a safe distance the body which has come from impurities of the parents and itself consists of flesh and impurities - as one does an outcast - be thou Brahman and realise the consummation of thy life.288. Merging the finite soul in the Supreme Self, like the space enclosed by a jar in the infinite space, by means of meditation on their identity, always keep quiet, O sage.289. Becoming thyself the self-effulgent Brahman, the substratum of all phenomena - as that Reality give up both the macrocosm and the microcosm, like two filthy receptacles.290. Transferring the identification now rooted in the body to the Atman, the Existence-Knowledge-Bliss Absolute, and discarding the subtle body, be thou ever alone, independent. 291. That in which there is this reflection of the universe, as of a city in a mirror - that Brahman art thou; knowing this thou wilt attain the consummation of thy life. 292. That which is real and one's own primeval Essence, that Knowledge and Bliss Absolute, the One without a second, which is beyond form and activity - attaining That one should cease to identify oneself with one's false bodies, like an actor giving up his assumed mask.293. This objective universe is absolutely unreal; neither is egoism a reality, for it is observed to be momentary. How can the perception, "I know all", be true of egoism etc., which are momentary ? 294. But the real 'I' is that which witnesses the ego and the rest. It exists always, even in the state of profound sleep. The Shruti itself says, "It is birthless, eternal", etc. Therefore the Paramatman is different from the gross and subtle bodies. 295. The knower of all changes in things subject to change should necessarily be eternal and changeless. The unreality of the gross and subtle bodies is again and again clearly observed in imagination, dream and profound sleep.296. Therefore give up the identification with this lump of flesh, the gross body, as well as with the ego or the subtle body, which are both imagined by the Buddhi. Realising thy own Self, which is Knowledge Absolute and not to be denied in

the past, present or future, attain to Peace. 297. Cease to identify thyself with the family, lineage, name, form and the order of life, which pertain to the body that is like a rotten corpse (to a man of realisation). Similarly, giving up ideas of agency and so forth, which are attributes of the subtle body, be the Essence of Bliss Absolute. 298. Other obstacles are also observed to exist for men, which lead to transmigration. The root of them, for the above reasons, is the first modification of Nescience called egoism. 299. So long as one has any relation to this wicked ego, there should not be the least talk about Liberation, which is unique. 300. Freed from the clutches of egoism, as the moon from those of Rahu, man attains to his real nature, and become s pure, infinite, ever blissful and self-luminous].

## Chapter Fifteen on ‘Pancha Bhuta kaaryakrama and guna traya vidhaana’

vyAsa uvAcha/ DvandvAsi mokShajij~nAsurarthadharmAnutiShThataH .vakrA guNavatA shiShyaH shrAvyaH pUrvamidaM mahat/ AkAshAM mAruto jyotirA\~pR^ithvI cha pa~nchamI .bhAvAbhAvau cha kAlashcha sarvabhUteShu pa~nchasu/ antarAtmakamAkAshAM tanmayaM shrotramindriyam , tasya shabdaM guNaM vidyAnmuniH shAstravidhAnavit/ charaNAM mArutAtmeti prANApAnau cha tanmayau, sparshanaM chendriyaM vidyAttathA sparshaM cha tanmayam/ tApAH pAkaH prakAshashcha jyotishchakShushcha tanmayam,tasya rUpaM guNaM vidyAttamonAshakamAtmavAn/ 5 prakledo dravatA sneha ityapAmupadishyate .[asR^i~Nbhajja cha yachchAnyatsnigdhaM vidyAttadAtmakam/] rasanaM chendriyaM jihvA rasashchApAM guNo mataH / saMghAtaH pArthivo dhAturasth -idanta nakhAni cha .shmashchu roma cha keshAshcha sirA snAyu cha charma cha/ indriyaM ghrANasaMj~nAtaM nAsiketyabhisaMj~nita .gandhashchaivendriyArtho.ayaM vij~neyaH pR^ithivImayaH / uttareShu guNAH sarve santi pUrveShu nottarAH, pa~nchAnAM bhUtasa~NghAnAM saMtatiM munayo viduH/ mano navamameShAM tu buddhistu dashamI smR^ita .ekAdashastvantarAtma sa sarvaH para uchyate/10 vyavasAyAtmika buddhirmano vyAkaraNAtmakam . karmAnumAnA - dvij~neyaH sa jIvaH kShetrasaMj~nakaH/ ebhiH kAlAtmakairbhAvairyaH sarvaiH sarvamanvitam . pashyatyakaluyaM buddhya sa mohaM nAnuvartate/

Chapter Fifteen initiates his instruction as to how shraddhaalu shishyaas while seeking to learn ‘adhyatmika shastra shravana’ should be able to realise the magnificence of pancha bhutaas of aakaasha-vaayu-jala-teja and prithvi, their dehadhaaris of their guna-karma-samaanya-vishesha-bhaavaabhaavas - kaala swarupaas of disha-atma-manas and so on. AkAshAM mAruto jyotirA\~pR^ithvI cha pa~nchamI .bhAvAbhAvau cha kAlashcha sarvabhUteShu pa~nchasu/ antarAtmakamAkAshAM tanmayaM shrotramindriyam , tasya shabdaM guNaM vidyAnmuniH shAstravidhAnavit/ charaNAM mArutAtmeti prANApAnau cha tanmayau, sparshanaM chendriyaM vidyAttathA sparshaM cha tanmayam/ tApAH pAkaH prakAshashcha jyotishchakShushcha tanmayam,tasya rUpaM guNaM vidyAttamon - AshakamAtmavAn/ 5 prakledo dravatA sneha ityapAmupadishyate .[asR^i~Nbhajja cha yachchAnyatsnigdhaM vidyAttadAtmakam/]For instance, aakaasha be of ‘antaratmaka rupa’ while shravanendriya be of ‘aakaasha maya’. One’s shareera shastra vidhaana jnaata would realise that aahaasha guna be known as shabda. Praanaapaana- vyaana-samaanaas be of Vaayu swarupaas and one’s limb movement is controlled by that maha vaayu bhuta. Sparshendriya the twacha is of the Vaayu guna. Taapa-paaka-prakaasha-and netrendriya be all realised as of agni tatva as the guna sampatti of shyama-gouraa-taamra aadi varnaas be realised as agni tatva. Now the jala tatvaas be of ‘kledana’ or any vastu’s freshness or otherwise - or ‘kshudrata’ or ‘sookshmata’ - or ‘snighdata’ or of rakta-majja aadi padaardhaas. rasanaM chendriyaM jihvA rasashchApAM guNo mataH / saMghAtaH pArthivo dhAturasth -idanta

*nakhAni cha .shmathchu roma cha keshAshcha sirA snAyu cha charma cha/ indriyaM  
ghrANasaMj~nAtaM nAsiketyabhisaMj~nitA .gandhashchaivendriyArtho.ayaM vij~neyaH  
pR^ithivImayaH /* Like wise be of rasanendriya- jihva-and rasa be the jala gunaas. Further the prithvi's  
amshas are of the dehaavayavaas of sturdiness or otherwise of bones-teeth-nails-be all known likewise.  
Similarly the shareeraavyaas-keshaas-nadees-snaayus-and charma be all the bye products of prithvi.  
Naasika the ghraanendriya be again of the Prithvi amsha as of gandha naamaka paarthiva guna vishaya.  
Thus the Pancha Bhutaas are all of the tanmatraas as of aakaasha of shabda maatra guna- in Vaayu both  
the shaba and sparsha dwi gunaas- in tejas or agni there be the shabda, sparsha, rupa gunaas- in jala  
mahabhuta the chatur gunaas of shabda, sparsha , rupa and rasa gunaas and in prithvi the shabda, sparsha,  
rupa-rasa and gandhaas.

[ Recall of the Pancheekarana process vide Paingalopanishad from Vol. I of the Essence of Shanti  
Moksha Parva of Maha Bharata:

‘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 ‘Pancheekarana’. 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 Pancheekaranam 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 ‘Pancheekarana’ 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 ‘Pancheekarana’ 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 Pancheekarana, 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 'bhrumadhya' 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 adhishthaana 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 prana 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 vigjñāna 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 Bhrigu as imparted by Varuna Deva in several stages and layers of revelations stating from 'Annam Paramatma' to 'Praana Brahmeti' to 'Mano Brahmeti' to 'Vijñānam 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, prana, manas, vijñāna, topped up by Mahadananda the Brahman! The gross body thus possesses five Panchendriyas comprising five jñānendriyas and karmendriyas of each, Pancha Pranaas, 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 sthairya-mano nigras- vishaya sukha vairagya-nirahamkaarata- jeevita janana marana vyaadhi aadi duhkha kaarana darshanatva- putra bhaaryaa grihaadi mamakaara raahitya-priyaapriya praapta saamyas sthitata- ekaagra ekaanta bhakti dhaarana- loukika jaana-vaahana ruchi raahitya and shadvarga kamakrodha moha mada matsaras ' too. This Antaratma is thus the reflection of Paramatma who or what is unknown, everlasting-all pervasive- endless- unborn-and interminable! ]

#### Further stanzas of Chapter Fifteen

*pa~nchAnAM bhUtasa~NghAnAM saMtatiM munayo viduH/ mano navamameShAM tu buddhistu dashamI smR^ita .ekAdashastvantarAtmA sa sarvaH para uchyate/10 vyavasAyAtmikA buddhirmano vyAkaraNAtmakam . karmAnumAna -dvij~neyaH sa jIvaH kShetrasmj~nakaH/ ebhiH kAlAtmakairbhAvairyaH sarvaiH sarvamanvitam .pashyatyakaluyam buddhyA sa mohaM nAnuvartate/* Maha Munis would thus opine that the three principal three factors of 'bhaavana-agjnaana-and karma - acharana' would constitute the progeny of 'maha bhutas'; of these three factors be the causations and additionally be the further fall outs viz. 'avidya- desire and karyakarana. The further fall outs would be manas-buddhi and finally the 'tatva jnaana'. Avinaashi Atma would then be the eleventh Atma Tatva as of sarva swarupa as of the Shreshthata. The karma jnaata and karma karta by the saankya siddhartha be thus the Ksetrajna. Hence those manushyaas who could visualise the entire samsaara as of nishpaama buddhi and thus be not subject to hallucinations but of firm conviction.

#### [ Explanation on Atma Bodha of Adi Shankara

1. I am composing the ATMA-BODHA, this treatise of the Knowledge of the Self, for those who have purified themselves by austerities and are peaceful in heart and calm, who are free from cravings and are desirous of liberation. 2. Just as the fire is the direct cause for cooking, so without Knowledge no



emancipation can be had. Compared with all other forms of discipline Knowledge of the Self is the one direct means for liberation.<sup>3</sup> Action cannot destroy ignorance, for it is not in conflict with or opposed to ignorance. Knowledge does verily destroy ignorance as light destroys deep darkness. 4. The Soul appears to be finite because of ignorance. When ignorance is destroyed the Self which does not admit of any multiplicity truly reveals itself by itself: like the Sun when the clouds pass away.<sup>5</sup> Constant practice of knowledge purifies the Self ('Jivatman'), stained by ignorance and then disappears itself - as the powder of the 'Kataka-nut' settles down after it has cleansed the muddy water. 6. The world which is full of attachments, aversions, etc., is like a dream. It appears to be real, as long as it continues but appears to be unreal when one is awake (i.e., when true wisdom dawns).<sup>7</sup> The Jagat appears to be true (Satyam) so long as Brahman, the substratum, the basis of all this creation, is not realised. It is like the illusion of silver in the mother-of pearl. 8. Like bubbles in the water, the worlds rise, exist and dissolve in the Supreme Self, which is the material cause and the prop of everything. 9. All the manifested world of things and beings are projected by imagination upon the substratum which is the Eternal All-pervading Vishnu, whose nature is Existence-Intelligence; just as the different ornaments are all made out of the same gold. 10. The All-pervading Akasa appears to be diverse on account of its association with various conditionings (Upadhis) which are different from each other. Space becomes one on the destruction of these limiting adjuncts: So also the Omnipresent Truth appears to be diverse on account of Its association with the various Upadhis and becomes one on the destruction of these Upadhis.<sup>11</sup> Because of Its association with different conditionings (Upadhis) such ideas as caste, colour and position are super-imposed upon the Atman, as flavour, colour, etc., are super-imposed on water.<sup>12</sup> Determined for each individual by his own past actions and made up of the Five elements - that have gone through the process of "five-fold self-division and mutual combination" (Pancheekarana) - are born the gross-body, the medium through which pleasure and pain are experienced, the tent-of-experiences. 13. The five Pranas, the ten organs and the Manas and the Buddhi, formed from the rudimentary elements (Tanmatras) before their "five-fold division and mutual combination with one another" (Pancheekarana) and this is the subtle body, the instruments-of-experience (of the individual). 14. Avidya which is indescribable and beginningless is the Causal Body. Know for certain that the Atman is other than these three conditioning bodies (Upadhis). 15. In its identification with the five-sheaths the Immaculate Atman appears to have borrowed their qualities upon Itself; as in the case of a crystal which appears to gather unto itself colour of its vicinity (blue cloth, etc.,). 16. Through discriminative self-analysis and logical thinking one should separate the Pure self within from the sheaths as one separates the rice from the husk, bran, etc., that are covering it. 17. The Atman does not shine in everything although He is All-pervading. He is manifest only in the inner equipment, the intellect (Buddhi): just as the reflection in a clean mirror.<sup>18</sup> One should understand that the Atman is always like the King, distinct from the body, senses, mind and intellect, all of which constitute the matter (Prakriti); and is the witness of their functions.<sup>19</sup> The moon appears to be running when the clouds move in the sky. Likewise to the non-discriminating person the Atman appears to be active when It is observed through the functions of the sense-organs.<sup>20</sup> Depending upon the energy of vitality of Consciousness (Atma Chaitanya) the body, senses, mind and intellect engage themselves in their respective activities, just as men work depending upon the light of the Sun. 21. Fools, because they lack in their powers of discrimination superimpose on the Atman, the Absolute-Existence-Knowledge (Sat-Chit), all the varied functions of the body and the senses, just as they attribute blue colour and the like to the sky.<sup>22</sup> The tremblings that belong to the waters are attributed through ignorance to the reflected moon dancing on it: likewise agency of action, of enjoyment and of other limitations (which really belong to the mind) are delusively understood as the nature of the Self (Atman). 23. Attachment,

desire, pleasure, pain, etc., are perceived to exist so long as Buddhi or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not to the Atman.<sup>24</sup> Just as luminosity is the nature of the Sun, coolness of water and heat of fire, so too the nature of the Atman is Eternity, Purity, Reality, Consciousness and Bliss.<sup>25</sup> By the indiscriminate blending of the two - the Existence-Knowledge-aspect of the Self and the thought-wave of the intellect - there arises the notion of "I know".<sup>26</sup> Atman never does anything and the intellect of its own accord has no capacity to experience 'I know'. But the individuality in us delusorily thinks he is himself the seer and the knower.<sup>27</sup> Just as the person who regards a rope as a snake is overcome by fear, so also one considering oneself as the ego (Jiva) is overcome by fear. The ego-centric individuality in us regains fearlessness by realising that It is not a Jiva but is Itself the Supreme Soul.<sup>28</sup> Just as a lamp illumines a jar or a pot, so also the Atman illumines the mind and the sense organs, etc. These material-objects by themselves cannot illumine themselves because they are inert.<sup>29</sup> A lighted-lamp does not need another lamp to illumine its light. So too, Atman which is Knowledge itself needs no other knowledge to know it.<sup>30</sup> By a process of negation of the conditionings (Upadhis) through the help of the scriptural statement 'It is not this, It is not this', the oneness of the individual soul and the Supreme Soul, as indicated by the great Mahavakyas, has to be realised.<sup>31</sup> The body, etc., up to the "Causal Body" - Ignorance - which are objects perceived, are as perishable as bubbles. Realise through discrimination that I am the 'Pure Brahman' ever completely separate from all these.<sup>32</sup> I am other than the body and so I am free from changes such as birth, wrinkling, senility, death, etc. I have nothing to do with the sense objects such as sound and taste, for I am without the sense-organs.<sup>33</sup> I am other than the mind and hence, I am free from sorrow, attachment, malice and fear, for "HE is without breath and without mind, Pure, etc.", is the Commandment of the great scripture, the Upanishads.<sup>34</sup> I am without attributes and actions; Eternal (Nitya) without any desire and thought (Nirvikalpa), without any dirt (Niranjana), without any change (Nirvikara), without form (Nirakara), ever-liberated (Nitya Mukta) ever-pure (Nirmala).<sup>35</sup> Like the space I fill all things within and without. Changeless and the same in all, at all times I am pure, unattached, stainless and motionless.<sup>36</sup> I am verily that Supreme Brahman alone which is Eternal, Pure and Free, One, indivisible and non-dual and of the nature of Changeless-Knowledge-Infinite.<sup>37</sup> The impression "I am Brahman" thus created by constant practice destroys ignorance and the agitation caused by it, just as medicine or Rasayana destroys disease.<sup>38</sup> Sitting in a solitary place, freeing the mind from desires and controlling the senses, meditate with unswerving attention on the Atman which is One without-a-second.<sup>39</sup> The wise one should intelligently merge the entire world-of-objects in the Atman alone and constantly think of the Self ever as contaminated by anything as the sky.<sup>40</sup> He who has realised the Supreme, discards all his identification with the objects of names and forms. (Thereafter) he dwells as an embodiment of the Infinite Consciousness and Bliss. He becomes the Self.<sup>41</sup> There are no distinctions such as "Knower", the "Knowledge" and the "Object of Knowledge" in the Supreme Self. On account of Its being of the nature of endless Bliss, It does not admit of such distinctions within Itself. It alone shines by Itself.<sup>42</sup> When this the lower and the higher aspects of the Self are well churned together, the fire of knowledge is born from it, which in its mighty conflagration shall burn down all the fuel of ignorance in us.<sup>43</sup> The Lord of the early dawn (Aruna) himself has already looted away the thick darkness, when soon the sun rises. The Divine Consciousness of the Self rises when the right knowledge has already killed the darkness in the bosom.<sup>44</sup> Atman is an ever-present Reality. Yet, because of ignorance it is not realised. On the destruction of ignorance Atman is realised. It is like the missing ornament of one's neck.<sup>45</sup> Brahman appears to be a 'Jiva' because of ignorance, just as a post appears to be a ghost. The ego-centric individuality is destroyed when the real nature of the 'Jiva' is realised as the Self.<sup>46</sup> The ignorance

characterised by the notions 'I' and 'Mine' is destroyed by the knowledge produced by the realisation of the true nature of the Self, just as right information removes the wrong notion about the directions.

47. The Yogi of perfect realisation and enlightenment sees through his "eye of wisdom" (Gyana Chakshush) the entire universe in his own Self and regards everything else as his own Self and nothing else. 48. Nothing whatever exists other than the Atman: the tangible universe is verily Atman. As pots and jars are verily made of clay and cannot be said to be anything but clay, so too, to the enlightened soul and that is perceived is the Self. 49. A liberated one, endowed with Self-knowledge, gives up the traits of his previously explained equipments (Upadhis) and because of his nature of Sat-chit-ananda, he verily becomes Brahman like (the worm that grows to be) a wasp. 50. After crossing the ocean of delusion and killing the monsters of likes and dislikes, the Yogi who is united with peace dwells in the glory of his own realised Self - as an Atmaram. 51. The self-abiding Jivan Mukta, relinquishing all his attachments to the illusory external happiness and satisfied with the bliss derived from the Atman, shines inwardly like a lamp placed inside a jar. 52. Though he lives in the conditionings (Upadhis), he, the contemplative one, remains ever unconcerned with anything or he may move about like the wind, perfectly unattached. 53. On the destruction of the Upadhis, the contemplative one is totally absorbed in 'Vishnu', the All-pervading Spirit, like water into water, space into space and light into light. 54. Realise That to be Brahman, the attainment of which leaves nothing more to be attained, the blessedness of which leaves no other blessing to be desired and the knowledge of which leaves nothing more to be known. 55. Realise that to be Brahman which, when seen, leaves nothing more to be seen, which having become one is not born again in this world and which, when knowing leaves nothing else to be known. 56. Realise that to be Brahman which is Existence-Knowledge-Bliss-Absolute, which is Non-dual, Infinite, Eternal and One and which fills all the quarters - above and below and all that exists between. 57. Realise that to be Brahman which is Non-dual, Indivisible, One and Blissful and which is indicated in Vedanta as the Immutable Substratum, realised after the negation of all tangible objects. 58. Deities like Brahma and others taste only a particle, of the unlimited Bliss of Brahman and enjoy in proportion their share of that particle. 59. All objects are pervaded by Brahman. All actions are possible because of Brahman: therefore Brahman permeates everything as butter permeates milk. 60. Realise that to be Brahman which is neither subtle nor gross: neither short nor long: without birth or change: without form, qualities, colour and name. 61. That by the light of which the luminous, orbs like the Sun and the Moon are illuminated, but which is not illumined by their light, realise that to be Brahman. 62. Pervading the entire universe outwardly and inwardly the Supreme Brahman shines of Itself like the fire that permeates a red-hot iron-ball and glows by itself. 63. Brahman is other than this, the universe. There exists nothing that is not Brahman. If any object other than Brahman appears to exist, it is unreal like the mirage. 64. All that is perceived, or heard, is Brahman and nothing else. Attaining the knowledge of the Reality, one sees the Universe as the non-dual Brahman, Existence-Knowledge-Bliss-Absolute. 65. Though Atman is Pure Consciousness and ever present everywhere, yet It is perceived by the eye-of-wisdom alone: but one whose vision is obscured by ignorance he does not see It; as the blind do not see the resplendent Sun. 66. The 'Jiva' free from impurities, being heated in the fire of knowledge kindled by hearing and so on, shines of itself like gold. 67. The Atman, the Sun of Knowledge that rises in the sky of the heart, destroys the darkness of the ignorance, pervades and sustains all and shines and makes everything to shine. 68. He who renouncing all activities, who is free of all the limitations of time, space and direction, worships his own Atman which is present everywhere, which is the destroyer of heat and cold, which is Bliss-Eternal and stainless, becomes All-knowing and All-pervading and attains thereafter Immortality.]

## Chapter Sixteen on ‘Sthula, Sukshma kaarana shareera bhinna jeevatma’- as ‘yoga sahaaya vidhana of atma sakshatkaara vidhaana’

vyAsa uvAcha:sharIrAdvipramuktaM hi sUkShmabhUtaM sharIriNam .karmabhiH paripashyanti  
shAstroktaiH shAstrachetasaH/ yathA marIchyaH sahitAshcharanti gachChanti tiShThanti cha  
dR^ishyamAnAH, dehairvimuktAni varanti lokAM stathaiva satvAnyatimAnuShANi/ pratirUpaM  
yathaivApsu tAvatsUryasya lakShyate .satvavAMstu tathA satvaM pratirUpaM sa pashyati/ tAni  
sUkShmANi satvAni vimuktAni sharIrataH .tena tatvena tatvaj~nAH pashyanti niyatendriyAH /  
svapatAM jAgratAM chaiSha sarveShAmAtmachintitam .pradhAnAdvaidhayuktAnAM dahyate karmajaM  
rajaH /5 yathA.ahani tathA rAtrau yathA rAtrau tathA.ahani,vashe tiShThati satvAtmA satataM  
yogayoginAm/ teShAM nityaM sadA nityo bhUtAtmA satataM guNaiH .saptabhistvanvitaH  
sUkShmaishchariShNurajarAmaraH/ manovuddhiparAbhUtaH svadehaparadehavit .svapneShvapi  
bhavatyeSha vij~nAtA sukhaduHkhayoH/ tatrApi labhate duHkhaM tatrApi labhate sukham .  
kAmAM krodhaM cha tatrApi kR^itvA vyasanamR^ichChati/ prINitashchApi bhavati mahato.  
arthAnavApya hi .karoti puNyaM tatrApi jAgranniva cha pashyati /10 madoShmAntargatashchApi  
garbhatvaM samupeyivAn .dasha mAsAnvasankukShau naiSho.annamiva jIryate / tametamatitejoMshaM  
bhUtAtmAnaM hR^idi sthitam .tamorajobhyAmAviShTA nAnupashyanti mUrtiShu/ yogashAstraparA  
bhUtva svamAtmAnaM parIpsavaH .`tamorajobhyAM nirmuktAstaM prapashyanti mUrtiShu.'  
anuchChvAsAnyamUrtAni yAni vajropamAnyapi/ pR^ithagbhUteShu sR^iShTeShu chaturShvA -  
shramakarmasu .samAdhau yogamevaitachChANDilyaH samamabravIt / viditvA saptasUkShmANi  
ShaDa~Ngam cha maheshvaram .pradhAnavinivogaj~nAH paraM brahmAnupashyati / 15

Veda Vyasa had further explained that yoga shastra jnaataas could identify the difference of the ‘sthula-sookshma shareera jnaana’.

yathA marIchyaH sahitAshcharanti gachChanti tiShThanti cha dR^ishyamAnAH, dehairvimuktAni  
varanti lokAM stathaiva satvAnyatimAnuShANi/ pratirUpaM yathaivApsu tAvatsUryasya lakShyate  
.satvavAMstu tathA satvaM pratirUpaM sa pashyati/ tAni sUkShmANi satvAni vimuktAni sharIrataH  
.tena tatvena tatvaj~nAH pashyanti niyatendriyAH /

This type of ‘jnaana’ be possible to the ‘jnaana vettaas’ even as one could even a normal human being could comfortably distinguish the sun rays by their own celestial vision by their yoga maarga. Or even as a normal eye sight one could see the surya kirana kaanti os of the reflections of running waters of a river. Jitendriya Yogis who would have self-controlled their panchendriyaas and manobuddhis too could vision the ‘sthula shareera’ and the ‘sukshma jeevatma antatata’ distinctively.

svapatAM jAgratAM chaiSha sarveShAmAtmachintitam .pradhAnAdvaidhayuktAnAM dahyate karmajaM  
rajaH /5 yathA.ahani tathA rAtrau yathA rAtrau tathA.ahani,vashe tiShThati satvAtmA satataM  
yogayoginAm/ teShAM nityaM sadA nityo bhUtAtmA satataM guNaiH .saptabhistvanvitaH  
sUkShmaishchariShNurajarAmaraH/ manovuddhiparAbhUtaH svadehaparadehavit .svapneShvapi  
bhavatyeSha vij~nAtA sukhaduHkhayo/

To those maha maanushyaas who could have discarded their ‘karma janita rajoguna karya phalas’ as be able to vision ‘prakriti swabhaavamukti’ and succeed in ‘taadaatmya’ of the Self and the Supreme. To such yoga paraayana yogi purushaas be able to vision and experience that kind of awareness of Unification of the Body and the Supreme via the Self in the Jagrat-Swapna-Sushupi-Tureeyasthas. Such ‘paripakva yogi paraayanaas’ would thus assume even in their ‘nitya swarupaas’ would have regulated the

Seven Sukshma Gunaas of Maha Tatva-Ahankaara and Pancha Tanmaatras of Light, sound, taste, smell and consciousness. To those ‘moodha manushyaas’ who be unable to distinguish the three entities of the Jeevatmaas of their manas-and buddhi as of those of others too and even much less of their swapnaadi avasthaas too be ever subjected to of their own but never of objectively as of Thou Art Thou!

[ Explanation on Ignorance as to what to know of Atma all about vide Kenopanishad:

Kena Upanishad opens with the interrogation as to who indeed is the driving force of one’s life and the reply is that one’s mind is the cause supported by Praana the Vital Force but its Remote and Real Instructor is one’s own Conscience. The infrastructural set up of the Mind comprises the ‘Panchendriyas’ or functionaries of the body and these five are divided into five each of jaanendriyas or sensory organs and a set of Karmendriyas or body parts enabling the execution of the acts as speech, vision, hearing, touching, and generation all as directed by mind and remote controlled by the Conscience of Self. But indeed the Cause and Effect pattern of the Conscience causing the Praana and mind further effecting the body organs and senses is irrelevant for the simple reason of the Antaratma which is the Supreme Brahman would be far beyond comprehension of humans and Devas alike. Inner consciousness is neither of the faculty of ‘Vaak’ alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. As to whether anybody knows about Brahman the significance of speech; vision, Mind, and so on recalling the story of a blind man seeking to highlight one part of the body or another and deduce that an elephant was a head-its trunk-its tail-feet-etc. Indeed, one does not consider that he does not realise that he does not know either! It is known yet It is unknown! The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition. Thus, to know one does not know but desires to know yet It remains unknown is all what all one knows! Once on realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the Antaratma itself is within itself as the Paramatma. One wonders whether It is Maya ever preventing Jivas and Devas to discover the Truth.]

*madoShmAntargatashchApi garbhatvaM samupeyivAn .dasha mAsAnvasankukShau naiSho.annamiva jIryate / tametamatitejoMshaM bhUtAtmAnaM hR^idi sthitam .tamorajobhyAmAviShTA nAnupashyanti mUrtiShu/ yogashAstraparA bhUtva svamAtmAnaM parIpsavaH .`tamorajobhyAM nirmuktAstaM prapashyanti mUrtiShu. 'anuchChvAsAnyamUrtAni yAni vajropamAnyapi/ pR^ithagbhUteShu sR^iShTeShu chaturShvA -shramakarmasu .samAdhau yogamevaitachChANDilyaH samamabravIt / viditvA saptasUkShmANi ShaDa~NgaM cha maheshvaram .pradhAnaviniviyogaj~naH param brahmAnupashyati /*

Is it not intriguing that the jeevatna for nearly ten months time in the mother’s womb of garbhaavastha and be subjected to jatharaagni as other wise the food intake of the mother be digested! Indeed that Jeevatma be of Paramaatma’s ‘amsha’ only being subjected to the rajo guna and tamoguna’s experience only! That type of jada and sthula shareera be then still as of an ‘amuurta shareera’ or of form less and even limbless yet! By and by the sthula shareera- amoorta rupa sukshma shareera would eventually be of vajra tulya sthula shareera thus having passed through the trividha avasthaas would be of ‘atma praapti’ This was indeed as of ‘chatur varnaashramaas’ of balya-koumaara- youvana-vaardhakyaas and as of the ‘brahmacharya-grihastha-vaanaprastha- sanyaasa maargaanusaranaas’ with the preponderance of human life as Shandilya Muni described in Chhandogya Upanishad. The pancha tanmaatras, besides of manas and buddhi be thus constituting of ‘sukshma tatvaas’ as of Shama Tatva and Atma Darshana as of

Sarvam Khalvidam Brahma! Thus the pancha tanmaatras-manas-and buddhi as of the sapta sukshma tatvaas and of 'Ishvarya ukta Maheshvara Jnaana prapta parabrahma saakshaatkaara'

[ Explanation of ' Sarvam Khalvidam Brahma' vide Chhandogya Upanishad

True identity of the Individual Self and the Supreme Soul: III.14.1) Sarvam khalvidam Brahma  
tajjvalaaniti shaanta upaaseeta/ Atha khalu kratumayah Purusho yathaa kratur asmin loke purusho bhavat  
tathetah pretya bhavati, sa kratum kurveeta/ ( This Universe in totality is Brahman from whom it is born,  
exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with  
conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure!) III.14.2)  
Manomayah praana shareero bhaarupah satya sankalpa aakaashaatmaa sarvakarmaa sarva kaamah  
sarva gandhah sarvarasah sarvamidam abhyaattovaakya- naadarah/ ( The Self comprises of mind, the  
vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature,  
good intentions, good actions and without complaints and cravings!) III.14.3) Esha ma  
atmaantarhridayeneeyaan vriher vaa, yadgvaad vaa, sarshapaadvaa, shyaamaak aad vaa, shyaamaaka  
tandulaad vaa; esha ma aatmaantar hridaye jyaayaanprthivyaah, jyaayaan diva jyaayaan ebhyo  
lokebhyah/(The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so  
on but is indeed greater than earth, space, heaven and the totality of the Universe!)III. 14.4) Sarva karmaa  
sarva kaamah sarva gandhah sarva rasah sarvamidam abhyaattho -vaak anaadara esha  
maatmaantarhridaya etad Brahma etam itah pretyaabhi sambhavitaasmeeti yasya syat addhaa  
navichiktsaasteeti ha smaah Shandilya Shandilyah/ (This Self of mine as present in my heart is what all  
that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no  
margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of  
mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith  
shall truly attain that status, as Shandilya Maharshi asserted again and again!) ]

### **Chapter Seventeen on demolishing 'Kaama Rupi Vriksha' and 'Mukti Prapti Upaaya' and 'Shareera Nagara nirmaana'**

VyAsa uvAcha. hR^idi kAmadrumashchitro mohasaMchayasaMbhavaH .krodhamAnamahAskandho  
vivitsApariveShaNah/ tasya chAj~nAnamAdhAraH pramAdaH pariShechanam .so.abhyasUyApalAsho hi  
purA duShkR^itasAravAn/ Sammoha chinaa vitapah shoka shaakho bayankarah mohamobhih  
pipaasaabhirlataabhinuveshtitah/ Upaasate nahaavriksham sulubdhastatphalepsavah, aayasaih  
samyuktaah paashaih phaladam pariveshytatam/ Yastaa n paashaana vashe kritvaa tam  
vrikshamaparshati, gatah sa duhkhayorantam jaraamaranayoddviyoh/ Sammohatyakritah pragjnah  
sadaa yen ahi paadapam, satameva tato hanti viShaM grastamivAturam/ tasyAnugatamUlasya  
mUlamudbhiyate balAt .yogaprasAdAtkR^itinA sAmyena paramAsinA / evaM yo veda kAmasya kevalaM  
parisarpaNam .bandham vai kAmashAstrasya suduHkhAnyativartate/ sharIraM puramityAhuH svAminI  
buddhiriShyate . tatra buddheH sharIrasthaM mano nAmArthachintakam/ indriyaNI janAH  
paurAstadarthaM tu parA kR^itiH .tatra dvau dAruNau doShau tamo nAma rajastathA,  
tadarthamupajIvanti paurAH saha pureshvaraiH/ 10 advAreNa tamevArthaM dvau doShAvupajIvataH  
.tatra buddhirhi durdharShA manaH sAdharmya -muchyate/ paurAshchApi manastR^iptAsteShAmapi  
chala sthitiH, yadarthaM buddhiradhyAste so.anarthaH pariShIdati/^pauramantraviyuktAyAH so.arthaH  
saMsIdati kramAt'.yadarthaM pR^ithagadhyAste manastatpariShIdati/ pR^ithagbhUtaM mano buddhyA

*mano bhavati kevalam .tatrainam vikR^itaM shUnyaM rajaH paryavatiShThate/ tanmanaH kurute  
sakhyaM rajasa saha saMgatam .tam chAdAya janaM pauraM rajase saMprayachChati/15*

Vyasa continued to Shuka Muni that as a ‘vichitra kaama swarupa beeja’ in the hearts of humanity from which that had sprung up a ‘vichitra vriksha’. This all prevailing tree is of gigantic form whose major branch be of ‘krodha and abhimaana’ or ego and anger being popularly known as of solid magnitude. Agjnaana or sheer ignorance is the ‘aadhaara bhuta -jadtwa’ as the saying be that ‘ ignorance as blissful! ‘Pramaada’ or the very water resource with which the ‘kaama lakshana’ be ever enhanced and ‘Dosha’ or the leaves of the mighty tree while the carry forward karma phala be defined as the potent pull of the determinants of the ‘kaama vriksha’. *Sammoha chinaa vitapah shoka shaakho bayankarah mohamobhih  
pipaasaabhirlataabhinuveshtitah/ Upaasate nahaavriksham sulubdhastatphalepsavah, aayasaih  
samyuktaah paashaih phaladam pariveshytatam/ Yastaa n paashaana vashe kritvaa tam  
vrikshamaparshati, gatah sa duhkhayorantam jaraamaranayoddivyoh/Shoka is stated as the Vichitra  
vrikshaa’s branch while moha and chintana be the seeds. Moha and Trishna or the concepts of infatuation  
are as of being the uprising ‘lataas’. Lobhi manshyaas of avarice be of the ‘loha paashaasanaanu  
bandhanaas’ ever anxious to grab the fruits somehow. Those who could sever off the ‘vaasnaa  
bandhanaas’ by the means of vairaagya rupa- shaastrokta- kaama vriksha, such illustrious manushyas  
could cross across the jaraa marana dukkhaas. *Sammohatyakritah pragjnah sadaa yen ahi paadapam,  
satameva tato hanti viShaM grastamivAturam/ tasyAnugatamUlasya mUlamudbhiyate balAt  
.yogaprasAdAtkR^itinA sAmyena paramAsinA / evaM yo veda kAmasya kevalaM parisarpaNam  
.bandham vai kAmashAstrasya suduHkhAnyativartate/ sharIraM puramityAhuH svAminI buddhiriShyate  
. tatra buddheH sharIraSthaM mano nAmArthachintakam/ Yet, moorkha phala lobhis would ever desire  
to keep on ascending the tree of samsaara and get hurt by the poisonous tree tops and get damaged of  
their body parts and mental resistance pills. That ‘kama vriksha’s roots be stated as of deeply entrenched  
and far and wide and to either mount far less of uproot be as of gulping down poisonous pills. Indeed  
that kaama vriksha to be mounted up or to be uprooted be of impossible acts .That be how only by the  
nivritti maarga and once succeeded then the bhoga vidhaayaka shastra then that supreme maanava be such  
as having the chains to the gates of Eternity.**

[ Explanation on ‘Kaama Vriksha’ vide 1. Bhahagvad Gita Karma Yoga- 2. Excerpts from  
Brihadaranyaka and Kena Upanishads

1.

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 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. *Prasaade sarva duhkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/* Peace of Mind could be routinised even as one goes on a fee spree of fulfilling desires of life yet within one's mental control. But once 'chitta shuddhi' or the purity of conscience is tarnished and 'indriya nigraha' or control of senses is lost then the mental bridle gets tilted off.

Stanzas 66-72: *Naasti buddhirayuktasya na chaayuktasya bhavanaa,nachaabhavayatasshaantih ashaantasya kutassukham/ Indriyaayaanaam hi charataam yanmanonuvidheeyate, tadyasya mahaa baho, nigruhee -taani sarvashah, indriyaaneendriyaardhebhayah tasya prajnaa pratishthitaa/ Yaa nishaa sarva bhutaa -naam tasyaam jaagarti samyamee, yasyaam jaagrati bhutaani saa nishaa pashyate mune/ Apurva -maanam achalapratishtham 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 'soukhyaa' 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 derires, 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'.

## 2. Following are relevant exerpts from Brihadaranyaka and Kena Upanishads:

Almighty Brahman enters each and every Being from Brahma to a piece of grass as the Antaratma or the Self- Conscience. The easiest yet the most difficult question ever is *Kah ayam atmaa* or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as 'Samjnaanam' or the emotive sentience being the state of consciousness, 'vigjnaanam' or worldly awareness or knowledge, 'prajnaanam' or instant mental responsiveness, 'medha' or brain power and retention capacity, 'drishti' or discernment and perception through senses, 'mathih' or capacity to think pros and cons, 'manisha' or mastertminded skill of planning, 'juutih' or capacity of forbearance, smriti or memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession all ending up in 'Vashah' or forceful possession; all these are rolled into one word viz. **Conscience** or the super imposition of the totality of senses viz. speech, vision,touch,taste and generation. It is indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality! The



Self and Supreme are mutual reflections; that identity of the two entities is despite the contexts of awaken and dream stages and the mortal's life in the final stage be described as a caterpillar which once reaches the edge of a grass but would seek to hold another grass piece for support and jump over! The causative fullness and derivative causation or the Cause and Effect Analysis thus states: OM/ Purnamadah Purnamidam Purnaata purnamudachyate, Purnasya Purnamaadaaya Purnamev a-avashishyate/ Para Brahma is full and total; so is this Antaratma or the Individual Self Consciousness if full and total too. From 'Karyatmaka Purnatwa' or this causative fullness is manifested into the fullness of 'Karanaatmaka Purnatwa' or the derivative fullness. In other words, the Individual Self shrouded by the screen of Ignorance or Unawareness due all over its bodily form and sensual form, gets identified and unified to Fullness. In other words, from infinite cause the infinite effect is evidenced or from Infinite Universe, Infinite Brahman is evidenced or *Asatomaasadgamaya* or From Non-Reality to Reality or From Darkness to Luminosity! Further, *Damayita-Daana-Daya* or Control-Charity-Compassion are three seeds of virtue. Since Prajapati's heart qualifies the Beings likewise, he provides Jnaana or Knowledge to them and the resultant Sat-Yat or the Murtha or Gross and Amurta or Subtle Rupas of Brahman ie. the gross form by way of Pancha Bhutatmika Jagat leading to Arishad vargas and their remedies of 'Saadhana' and 'Satkarma'! Indeed Brahman manifests as Water-Sun-and Bhur-Bhuva-Swah while Mind of an Individual is the key indicator of the Truth and Untruth or Reality and Falsity. The aspects of Brahman are in varied forms such as: Vidyut Brahman or Lightnings, Vaak Brahman or Speech signifying Veda and Scriptures, Vaishvaanara or Agni, Vaayu Brahman and so on. Now human beings are thus motivated to realise Him by austerities, detachment, Gayatri worship, meditation to Praana the Universal Energy by Ukta Gita, intense meditation to Surya, Agni, Vayu and so on as these all are the ramifications of the Unknown. The travel pattern of a Good Soul after death as per 'karma phala' enter the smoke zone of ether and travel to Pitru-Chandraadi Lokas and after enjoying the company of Devas and after stipulated time return back to earth through ether/ rain as destined as a plant, insect, bird, animal or a human again. There is a succinct and subtle message of Atma Jnaana about the True identity of the Individual Self and the Supreme Soul. This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status. Hence finally is the Truth: TAT TWAM ASI! Like bees collect honey from flowers, Truth or that Antaratma of all the Beings is similar too. Rivers flow in the same direction and so do various Beings remain as the same species as they are born, yet the common thread of Antaratma is retained always. The illustration of a live banyan tree since got dried up is dead but the Eternal Soul moves on further. Tiny and wasteful seed of a massive banyan tree is realisable only by the mind and faith as that explains its subtle essence of the Self in which indeed is the truth! More explicitly explained is the salt dissolved in water which is the Supreme Self as AHAM BRAHMA ASMI! That is the Subtle Essence of regaining the Self; indeed That is That! A dying person loses speech, mind, energy and body warmth ready for merger into the Subtle Essence. In the mortal world, justice is delayed but never denied; retribution and

recompense are real and definite; indeed THOU ART THAT! THAT IS THE TRUTH AND THE SELF! To realise Brahman one might underline the Power of Speech and Mental Calibre, Strong Sankalpa, Sturdy Self and Will Power, Application of Mind, Vijaana / Knowledge, Physical Strength arising from Anna / Ideal Food, Water, Heat Energy, Mental Power to see, hear, and think, Hope, Trust and Firm Conviction, and above all Praana, Nishtha / Commitment, Karyacharana /Involved Activity and Service towards Fulfillment. Brahman who is incomprehensible is indeed the Individual Self within one Self itself! Detachment and Deliberation are the rudiments of Reliasing theSupreme. 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 and utilise atma jnaana to accomplish amritatva. 'Manas' or Mind is remote controlled by Almighty indeed. How does one realises this Almighty. The Teachings are invariably directed to two paths viz. Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to achieve 'Sadyo Mukti' or of short term Liberation and Aparaa Vidya aims at superior learning to accomplish 'Krama Mukti'. The ParaaVidya seeks to overcome desires by way of Mind from the pulls and pressures of material desires by way of Abstinences, Sacrifices, Charities and such other acts of 'Karma Kanda' or 'Karma Yoga', while 'Aparaa Vidya' necessarily involves elevated levels of ' Atma Samskara' or of purification of mind and thought and focus on Inner Consciousness by way of demolishing the thick walls of Ignorance by way of 'Samyak Drishti' or Inward Vision as reflected in, and unification of the Self with the Supreme leading up the ladder of 'Krama Mukti'. Paraa Vidya is essentially highlights Sacrifices, Rites, and Meditations controlled by Manas and Praana or the Mind and Vital Energy as further controlling actions and their far reaching effects. It is stated that there are three Lokas attainable viz. the Manushya-Pitru- and of Devas. The world of Humans is attained through sons alone, that of Pitru Devas by way of Sacrifices and Deeds of Virtue, and of the Worlds of

Devas by higher learning. While the Individual Self is unaffected by the deeds of virtue or vice, Brahmins seek to upgrade themselves by study of Vedas, yagjnas, daanaas, sacrifices, penances, fastings, etc. Karma kaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and whatever the body and mind does has no bearing on the Karma Phala. Thus the return of the Self be it from Swarga or Pitru Loka, after rebirth occurs even after the exhaustion of temporary Liberation. But why not seek indeed the Aparaa Vidya or Superior Learning to earn 'krama mukti' and secure 'Tadaatmya' or Unification of Jeevatma and Paramatma by way of Self-Realisation!

Kena Upanishad opens with the interrogation as to who indeed is the driving force of one's life and the reply is that one's mind is the cause supported by Praana the Vital Force but its Remote and Real Instructor is one's own Conscience. The infrastructural set up of the Mind comprises the 'Panchendriyas' or functionaries of the body and these five are divided into five each of jaanendriyas or sensory organs and a set of Karmendriyas or body parts enabling the execution of the acts as speech, vision, hearing, touching, and generation all as directed by mind and remote controlled by the Conscience of Self. But indeed the Cause and Effect pattern of the Conscience causing the Praana and mind further effecting the body organs and senses is irrelevant for the simple reason of the Antaratma which is the Supreme Brahman would be far beyond comprehension of humans and Devas alike. Inner consciousness is neither of the faculty of 'Vaak' alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. As to whether anybody knows about Brahman the significance of speech; vision, Mind, and so on recalling the story of a blind man seeking to highlight one part of the body or another and deduce that an elephant was a head-its trunk-its tail-feet-etc. Indeed, one does not consider that he does not realise that he does not know either! It is known yet It is unknown! The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition. Thus, to know one does not know but desires to know yet It remains unknown is all what all one knows! Once on realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the Antaratma itself is within itself as the Paramatma. One wonders whether It is Maya ever preventing Jivas and Devas to discover the Truth. Devi Durga the Mother of the Universe would certainly descend to Earth to curb extreme pressures of the evil influences; Devi Durga is represented by Her divine wisdom as the spring of Brahma Vidya an awareness of Brahman both from the Cosmic and Individual Levels: In the Individual context, the Teaching is: The Indwelling Self or the Antaratma is always embedded into and anchored on to mind and ; latter once sharpened even while encased in the physical frame, be buttressed with knowledge, faith., righteousness. As these are retained on the right side of the body, the truth on the left side and concentration of highest order in mind, Satya Brahman is then realised as the Truth! The phrase 'Satyameva' signifies the idioms 'Sat' or Tyat viz. Murtha-Gross and Amutra-subtle, the gross being Pancha bhutaatmika or of Five Elements as also Arishadvargaas of Kaama, Krodha, Moha, Mada, Matsaras; indeed 'Brahman' is Invincible, Birthless and All- Pervading. Concentration, faith, renouncement are the keys, while Vedas represent the limbs and Truthfulness!]

*evaM yo veda kAmasya kevalaM parisarpaNam .bandham vai kAmashAstrasya suduHkhaAnyativartate/  
sharIraM puramityAhuH svAminI buddhiriShyate . tatra buddheH sharIraM mano  
nAmArthachintakam/ indriyaNI janAH paurAstadarthaM tu parA kR^itiH .tatra dvau dAruNau doShau*

*tamo nAma rajastathA, tadarthamupajIvanti paurAH saha pureshvaraiH/ 10 advAreNa tamevArthaM dvau doShAvupajIvataH .tatra buddhirhi durdharShA manaH sAdharma -muchyate/*

Thus in this manner the methodology of uprooting the ‘Kaama rupi maha vriksha’ with ‘nishchita bhoga bandhana kaarakaas’ and transgressing ‘sarva dukkha nivaaranaas’. This ‘shareera’ be comparable to a ‘maha nagari’ or a huge and densely populated citi of which, ‘buddhi’ be stated as the Royal Queen while Artha Siddhi or Huge Money Power as of the Prime Minister . The panchendriyaas are stated to be the ‘praja’ of the citizens of the Nagari, while the Mano Rupī Mantri be the ‘agjnaadheenas’ of the Maha Raagjni. And thus the Nagara Shaashaka for the Citi Administration be replete with rajo-taamasika guna sampada..

[ Brief on Indeed Playful swings of Devi Lakshmi the Goddess of Fortune :

Devi Lakshmi is the fulfillment of ‘*varchas-aayush-aarogyam-avidyaacchadanam-dhaanyam -dhanam -pashum- bahuputra laabham-shata samvatsaram-deerghamaayu*’! May the Ashta Lakshmi swarupa of ‘Adi-Lakshmi-Dhanya Lakshmi-Dhairya Lakshmi-Gaja Lakshmi-Santaana Lakshmi- Vijaya Lakshmi-Vidya Lakshmi-Dhana Lakshmi’ bestow fulfillment of ‘iham’ or the worldly aspirations and ‘param’ or there after of ‘karma yoga’ to ascend the higher plane to the ‘jnaana yoga’ and far further to Moksha Yoga’. ‘Pra’ denotes ‘Prakrushta’ or expert and ‘Kruti’ denotes ‘Srishti’, thus the total word is Prakriti. In the ‘Trigunatmaka’ Form, Satva Guna is significant in the context of Srishti (Creation); the word ‘Pra’ stands for ‘Pradhana’ and ‘Kriti’ denotes Srishti; in other words, that Devi who is primarily responsible for Creation is called Prakriti. Maharshi Narayana illustrated Purusha and Prakriti are two Forms, the right and the left respectively and thus Prakriti also is Nitya / Eternal as much as of Purusha. That is the Mula Prakriti Parameswari. On the instruction of Paramatma, five Rupas were authorised to perform Srishti. As of Bhagavati she is also called Narayani, Vishnumaya and Purna Brahma Swarupini, whose natural characteristics are to besow Yasha (Fame), Mangala (Propitiousness), Dharma (Virtue), Shri (Wealth), Sukha (pleasure), Moksha (Salvation) and Harsha (happiness). Sidheswari, Siddhirupa, Siddhida, Siddhidaata, Eswari, Buddhi, Nidra, Kshudha, Pipaasaa, Chhaya, Tandra, Daya, Smriti, Jaati, Kshaanti, Bhraanti, Shaanti, Kaanti, Chetana, Tushti, Pushti, and Mata. Lakshmi and other Devi Swarupas: Bhagavati Lakshmi is the Shuddha Satva Swarupa who is Shrihari’s Shakti, the Embodiment of Prosperity, Charm, Restraint, and Superior Nature and by nature is the anti-thesis of Lobha, Moha, Kaama, Krodha, Mada and Ahamkara. Noted as ‘Maha Lakshmi’, she is ‘Swarga Lakshmi’, ‘Rajya Lakshmi’, ‘Griha Lakshmi’, ‘Dravya Lakshmi’, ‘Kirti Lakshmi’, ‘Vanijya Lakshmi’ and ‘Ashta Lakshmi’. As Bhagavati Saraswati She is the Adhishtaana Devi of ‘Buddhi’, ‘Vaani’, ‘Vidya’, ‘Kavitha’, ‘Medha’, Samsmarana Shakti, Kalpana Shakti, Bodha Swarupa, Nissandeha, Vichaara kaarini, Grandha kaarini, Sangeeta Sandhi, Taala Kaarini, Vishaya-Gyana-Vaani Rupa, Vyakhya-Upadesha-Vaani-Pustaka-Tapomayi and Siddhi Vidyaa Swarupa. As Bhagavati Savitri / Gayatri is the ‘Veda Maata’ or the Mother of Four Vedas, the ‘Utpanna Shakti’ or the Creator of Chhanada/ Vyakarana and other Vedangas, the ‘Sandhya Vandana’ and also the mother of Tantras. She is also the Dwija Rupa, Jagadrupa, Tapaswini, and Parama Shuddha Rupa. Tirthas look forward to secure her touch for attaining their ‘Shuddhi’ or purity and ‘Pavitrata’ or sanctity. Her Swarupa is of Shuddha Sphatika Mani and is the personification of ‘Satwa Guna’. Her natural trait is to bestow Moksha. As Bhagavati Radha Devi, She is the ‘Adhishthaana Devata’ of ‘Prema and ‘Praana’ or Love and Life. She is the most exalted of all the Devis. She is noted for her ‘Sundarata’ (Beauty and Charm), ‘Sadgunata’ (Good characteristics), and ‘Sowbhagyata’ (auspiciousness). She is called by several names like Paraavara, Saarabhuta, Paramaadya,

Sanaatani, Paramaananda Rupa, Dhanya, Maanya and Puja. She is Nityanikunjeswari and the Raasakreedaa's Adhishtaatri, originated from 'Rasamandali'. As the most significant and popular Devi of Goloka, she is well-known as Raaseswari and Surasika, Ahlaada-swarupini, Nirguna (devoid of the Three 'Gunaas'), Nirlipta (devoid of worldly joys and attractions), Niraakaara (She has no physical Existence made of Pancha Bhutas) and Atma Swarupini of Shri Krishnaatma. Only Vidwan Purushas through Veda Vidhana could perceive her undisclosed Existence or Reality. Munindras and Surendra would never be able to realise what Radha is all about! She is stated to wear only Neela Vastras (Blue clothing) emerging from Agni Shuddhi or Purity of Fire. Prithvi is stated to have been purified with the touch of Her feet as even Brahma and other Devas could not vision her!]

*paurAshchApi manastR^iptAsteShAmapi chala sthitiH, yadarthaM buddhiradhyAste so.anarthaH pariShIdati/pauramantraviyuktAyAH so.arthaH saMsIdati kramAt'.yadarthaM pR^ithagadhyAste manastatpariShIdati/ pR^ithagbhUtaM mano buddhya mano bhavati kevalam .tatrainaM vikR^itaM shUnyaM rajaH paryavatiShThate/ tanmanaH kurute sakhyaM rajasA saha saMgatam .taM chAdAya janaM pauraM rajase saMprayachChati/15*

The Puravaasis of the Indriya Rupis are stated to be of the chanchala swarupis, while buddhi be of the 'vakra rupi' too ever aimed at 'anartha nishchayi swarupi'. And thus *Buddhi karmaanisaarini* always. Thus the rajo guna janita kaama vaasanaas, tend to dominate the 'mano bala antaraatma' or the Queen of the City State and the acts of omission and commission follow due to the weaknesses of the maanasika vikaaraas and the City Administration to get jeopardised being invariably at stake.

## **Chapter Eighteen on Pancha Bhutaas and the Buddhi and Gunaas of intensive inter play**

*bhISHma uvAcha: bhUtAnAM guNasa~NkhyAnaM bhUYaH putra nishAmaya, .dvaipAyana - mukhAddhaShTaM shlaGhayA parayA.anagha/dIptAnalanibhaH prAha bhagavAndhUmavatsalaH . tato.ahamapi vakShyAmi bhUYaH putra nidarshanam/ bhUmeH sthairyAM gurutvaM cha kAthinyAM prasavAtmatA .gandho bhArashcha shaktishcha saMghAtaH sthApanA dhR^itiH/ apAM shaityaM rasaH kledo dravatvaM snehasaumyatA .jihvAvisyandanaM chApi bhaumAnAM shrapaNaM tathA/ agner-durdharShatA jyotistApaH pAkaH prakAshanam, shauchaM rAgo laghustaikShNyAM satataM chordhvaBhAgita/ 5 vAyoraniyamasparsho vAdasthAnaM svatantratA .balaM shaidhyaM cha mokShaM cha karma cheShTAtmatA bhavaH / AkAshasya guNaH shabdo vyApitvaM ChidratA.api cha , anAshrayamanAlambamavyaktamavikAritA/ apratIghAtitA chaiva shrotatvaM vivarANi cha . guNAH pa~nchAshataM proktAH pa~nchabhUtavibhAvitAH/ phalopapattirvyaktishcha visargaH kalpanA kShamA .sadasachchAshutA chaiva manaso nava vai guNAH / iShTAniShTavipattishcha vyavasAyaH samAdhitA .saMshayaH pratipattishcha buddheH pa~ncha guNAnviduH /10 yudhiShThira uvAcha. kathaM pa~nchaguNA buddhiH kathaM pa~nchendriyA guNAH .etanme sarvamAchakShva sUkShmaj~nAnaM pitAmaha/ bhISHma uvAcha. AhuH ShaShTiM bhUtaguNAnvai bhUtaviShaktAnprakR^itivisR^iShTAN .nityaviShaktAMshchAkSharasR^iShTA putra na nityaM tadiha vadanti / tatputrachintAkAlilaM tadukta manAgataM vai tava saMpratIha .bhUtArthavattvaM tadavApya sarvaM bhUtaprabhAvAdbhava shAntabuddhiH /*

Bhishma addressed Yudhhishthara yet again on the Pancha Bhuta Gunaas once again. He had once again recalled the essential features of the Bhagvan's srishstis as per the Darshana Shastra

*bhUmeH sthairyaM gurutvaM cha kATHinyaM prasavAtmatA .gandho bhArashcha shaktishcha  
saMghAtaH sthApanA dhR^itiH/*

Prithvi possesses the following features of stability, heaviness, toughness, the capability of seeds turning to huge trees, smell, hugeness, extraordinary stature, breakability and brittleness, holding capability of massive structures. In other words, 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.

*apAM shaityaM rasaH kledo dravatvaM snehasaumyatA .jihvAvisyandanaM chApi bhaumAnAM  
shrapaNAM tathA/*

Jala gunas are of sheetalata, rasa, kleda or of dravatva, sneha, souma bhaava, dravatva, snowing and raining, cooling ability and so on. In other words, 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.

*agner- durddharShatA jyotistApaH pAKaH prakAshanam, shauchaM rAgo laghustaikShNyaM satataM  
chordhvabhAgitA/*

Agni gunas are invincibility, enflaming, heating upness, cooking ability, luminosity, and such abilities.. Agni along with 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.

*vAyoraniyamasparsho vAdasthAnaM svatantratA .balaM shaidhyaM cha mokShaM cha karma  
cheShTAtmatA bhavaH /*

Sparsha jnaana, Vaak Indriya sthiti, free movement, mala mootra visarjana jnaana, kriyaashakti, praana and janma mrityu swarupa; and the 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.

*AkAshasya guNaH shabdo vyApitvaM ChidratA .api cha , anAshrayamanAlambamavyaktamavikAritA/  
apratIghAtitA chaiva shrotatvaM vivarANi cha . guNAH pa~nchAshataM proktAH pa~ncha bhUta  
vibhAvitAH/*

Shabda, Sarva vyaapata, negation of sthula padaarthaashrayataka, swayam niraadhaara, avyatata, nirvikaarara, pratighata shunyata, shravanendiya karana are the akasha guna sampatti. 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.

*phalopapattirvyaktishcha visargaH kalpanA kShamA .sadasachchAshutA chaiva manaso nava vai  
guNAH / iShTAniShTavipattishcha vyavasAyaH samAdhitA .saMshayaH pratipattishcha buddheH  
pa~ncha guNAnviduH/*

Dhairya, tarka vitarka kushatata, smarana, bhraanti, kalpana, Kshama, shubhaashubha sankalpa and chanhalata be the manogunas while ‘ ishtaanishta vritti naashana, vihaara, samaadhana, sandeha, nishchayas ‘are stated as the pancha buddhigunas.

Thus Bhishma had summed up by what thus Maharshis would that along with pancha bhutas, their tanmatras, manas, buddhi and the guna sampathis be totalling as many as some sixtysome thus.

I. RIG VEDA:

Hiranyagarbha Srishti: 10. 121.1-10- : *Hiranyagarbhah samavartadaagne bhutasya jaatah patireka aaseet, sa dadhaara Pridhiveem dyaamutemaam kasmai Devaaya havishaa vidhema/ Ya aatmadaa baladaa yasya upaasate pravisham yasya Devaah, yasya cchhaayaamritam yasya mrityuh kasmaih Devaaya havisha vidhema/ Yah praanato nimishato mahitvaik a Indrajaa jagato babhuva, ya Isho asya dvipad chatushtadah kasmai Devaya havishaa vidhema/ Yasyeme Himavanto mahitvaa yasya samudram rasayaa sahaahuh, yasyemaah pradisho yasya bahuu kasmai Devaaya havishaa vidhema/*

5) *Yena dyorugraa Prithivee cha drulhaa yena svah stabhitam yena naakah, yo antariksho rajaso vimaanah kasmai Devaaya havishaa vidhema/ Yam krandasee avasaa tasta bhane abhyaikshetaam manasaa rejamaane, yatraadhi suru udito vibhaati, kasmai devaayahavishaa vidhema/ Aapoha yad brihateer vishvamaayan garbham dadhaanaa janayanteeragnim, tatoDevaanaam samavartataa surekah, kasmai Devaaya havishaa v idhema/ Yaschidaapo mahinaa paryapashyaddhaksham dadhaanaa janayanteer- yagjnam, yo Deveshvadhi Deva eka aaseetkasmai devaaya havishaa vidhema/ Maano himseejvalanita/ Yah pridhivyaa yo vaadivam satyadharmaa jajaana, yaschaaaschandraa brihateerjajaana kasmai devaaya havishaa vidhema/ Prajapate na tvadevaananyatovishvaa jaataani paritaa vabhuva, yad kaamaste juhumastanno astu vayam syaama patayo rayaanaam/* 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-[ According to Astro-Physicists and Astronomers, a Sound is produced due to the fast movement of Earth, Planets, and Galaxy or the Milky Way, called Akshya Ganga, with some 100,000 million Stars. The Galaxy, the Moon and the Earth-all revolving around the Sun-each moving on their own axis at a mind boggling velocity of 20,000 miles per second, produce the Sound and the Sages named the Super Sound as OM. The Sum of the Gayatri Mantra states: The Earth (\*Bhur), the Planets (\*Bhuvaha), and the Galaxy (\* Swaha) are rotating on their own axis at a great velocity as the Sound OM, which is the Formless Entity. The total Kinetic Energy genrated by these movements balance the over-all energy

consumption of Cosmos and this is named the ‘Pranava’ or the Body Energy ie Mass of Galaxies multiplied by two: Mass x Velocity x 2. That Supreme Entity (God) who manifests in the Form of Utmost Radiance (The San or Savitur) is indeed worthy of surrender (Varenyam). One should meditate (Dheemahi) upon the Light (Bhargo) of that Entity (Devasya) and perform the chanting of OM. May He(Yo) guide in the right Direction (Prachodayat) our (nah) Intellect (dhiyo)!] 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: *Mahi-dyauh Prithivi chana imam yagjnam mimikshataam, pitrutaam no bhareemabhih/ Tayoridghritavatpayo vipraa rihanti dheetibhih Gandharvasya Dhruve pade/ Syona Prithivi bhavaanruksharaa niveshani, yacchaanah sharma supratah/* 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: *Pra dyaavaa yagjnaih Prithivi rutaavidhaa maheestushe vidayeshu prachetasaa, Devebhirye Devaputre dudamsasethaa dhiyaa vaaryaani prabhushatah/ Uta manye pituradruho mano maaturmahii svatavastadvameemabhih, suretasaa pitaraa bhuma chakrataruru prajayaa amritam vareemabhih/ Te soonavah svapasah sudamsaso mahee jajurmaataaraa purvachittaye, sthaatuscha satyam jagadascha dharmani putrasya paathah padamadvayaavinah/ Te maayuno mamire suprachetaso jaamee sayonee mithunaa samokasaa, navyatrayam tantumaa tanvate dvi samudre antah kavayah sudeetayah/ Tadraadho adya savitur varenyam vayam devasya prasaved manaamahe, asmabhyam dyaavaa prithivee suchetunaa rayim dhattam vasumantam shatagvinam/* Celestial daughters viz. anrariksha- 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 Prithvi 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- Dyou couple all through the time cycle! In between the dyuloka svarupa aakaasha and prithivi is the manifestation of Surya Deva the eternal bestower of radiance and the ever fresh weavings of the Surya kiranās. 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: *Te hi dyaavaa prithivivishva shambhuva rutaavaree rajaso dhaarayatkavee, sujanmanee dhishane antareeyate Devo Devee dharmanaa Suryah shuchih/ Uroovyachasaa mahini asaschataa pitaa maataa cha bhuvanaani rakshatah, sudhrushtame vapushyena rodasee pitaa yatseemabhi rupaira vaasayat/ Sa vahnih purtah pitroh pavitravaan punaati dheero bhuvanaani maayayaa, dhenumcha prushimna vrishabham suretasam vishv aahaa shukram payo asya dukshat/ Ayam devaanaamapasaa- ma pastamo yo janaana rodasee vishvashambhuva, vi yo mame rajasee sukratuuyayaajarebhih skambha- nebhih samaanruche/ Teno gunaane mahinee mahi shravah kshatram dyaavaa prithivee dhaasato brihat, yenaabhi krishteestatanaama vishvahaa panaayyamojo asme samanvitam/* Anrariksha and Prithivi are the hinges of happiness. These are the ‘samrakshakas’ or the saviours of persons of brain and brawn alike besides of jnaanis. 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 Aakasha 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: *Balitthaa parvataanaam svidram vibharshi prithivi, prayaa Bhumim pravatvati mahnaa jinoshi mahini/ Stomaasastvaa vichaarini prati shthobhantiyuktibhih, pra yaavaajam na heshantam perumasya - syarjuni/Drulhaa chidyaa vanaspateenkshmayaa dadharshyorjasaa, yatte abhrasya vidyuto Divo varshanti vrishabhah/* 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: *Upa sarpa maataram bhumimetaamaruvyachasam prithiveem sushevaam, uurnamradaa yuvatirdakshinaavat eshaatvaa paatu nirrute rupasyat/ Ucchavankchasva prithivi maa ni badhathaah*

*suupaayanaasmai bhava suupavanchanaa, maataa putram yathaa sichaabhyenam bhuma urnuhi/ Ucchvaanchamaanaa prithiveesu tishthat sahasram mit upahi shrayantaam, te grihaaso ghrishashchuto bhavantu vishvaahaasmai sharanaah svatantra/ Uitte stabhnaami prithiveem tvatpareemam logam nida dyhanmo aham risham, etaam shuunaam piraro dhaaayanu tetraa yamah saadanaate minotu/ 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: Apsume Somo abraveedantarvishvaani bheshajaa, agnimcha vishvashambhuvamaapascha vishvabheshajeeh/ Aapah pruneeta bheshajam varuutham tanvemama, jyokcha Suryam drisho/ Idamaapah pra vahat yatkincha duritam mayi yadvaaha- mabhidudroha yadvaa shepa utaanrutam/ Aapo adyaanvachaarisham rasena samagasmahi, payasvaanagna aa gahi tam maa sam sruja varchasaa/ 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: Aapoyam vayam vah prathamam Devayatna Indrapaanamuurmima krinvatelah, tam vo vayam shuchimari prapadya ghrishaprusham madhumantam vanema/ Tamuurmimaapo madhumattamam vopaam napaadavatvaashuhemaa, yasdminnindro vasubhirmaadayate tamashyaama devayanto vo adya/ Shatpavitraah svadhayaa mandateer devee devaanapi yanti paathah, taa Indrasya na minanti v rataani sindubhyo havyam ghrishavajjuhota/ Yaah Suryo rashmibhiraantataa yaabhya Indro aradad gaatu muurmim, te sindavo varivo dhaatnaa no yuyam paath swastibhih sadaa nah/ 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: *Samudra jyashthaah salilasya madhyaatpunaanaa yatyanivishamaanaah, Indro yaa Vajree vrishabho raraada taa aapo deveerih maamavatu/ Yaa aapo divyaa uta vaa sravanti khanitrimaa uta vaa yaah svayanjanaah, Samudraarthaah yaah shuchayah Paavakaastaa aapo deveerih maamvantu/ Yaasaam raajaa Varunoyaati madhyed satyaanrute avapashyanjanaanaam, madhschutah shuchayo yaah paavakaastaa aapo deveerih maamavatu/ Yaasu raajaa Varuno yaasu Somo Vishve devaa yaasuurjam madantik,ishvaanaro yaasvagnih pravishthastaa aapo deveerih maamavantu/* 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, Maheranaya chakshase/ Yo vah Shivatamo rasastasya bhaajayatehanah, ushiteeriva maatarah/ Tasmaa aranga maama vo yasya kshayaaya jinvaatha, aapo janayathaa cha nah/ Sham no Deveerabhishtaya aapo bhavantu peetaye, sham yorabhisravant nah/ Ishaanaa vaaryaanaam kshayantischarshaneenaam, Aapo yaachaami beshajam/ Apsume Somo abraveedantirvishvaani bheshajaa, Agnim cha vishva Shambhuvam/ Aapah pruneeta bheshajam varuutham tanve mama, jokcha Suryam drisho/ Idamaapah pra vahat yatkincha dujritam mayi yadvaahamabhidudroha yadvaa shepa utaanrutam/ Aapo adyaanvachaarisham rasena samagasmahi, payasvaanagna aa gahi tam maa sam sruja varchasaa/*

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: Om Agnimeele purohitam yagnasya Devamritvijam hotaaram ratnadhaatamam/ Agnih purvobhir rishibhireedyo nutanairuta, sa devaah eh vakshat/ Agninaa rayimashvant poshameva dive dive, yashaasam veeravattamam/ Agneyam yagnamadhvaram vishvatgah paribhurasi, sa idyeveshu gacchati/ Agnirhotaa kavikratuh satyashchitrashravastamah, Devodevebhira gamat/ Yadanga daashushe tvamagne bhadram karishyasi, tavettat satyamangirah/ Upa tvaagne divedive doshaavastaardhiyaa vayam namo bharanta yemasi/ Raajantamadhvaraanaam gopaamritasya dodivim, vardha maanam sve dame/ Sa nah piteva suunavegne suupaayano bhava sachasvaa nah svastaye/ Let us

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

1.12. 1-12: *Agnim dutam vrineemahe hotaaram vishvavedasa, asya yagjnasya sukritam/ Agniagnim haveemabhih sadaa havanta vishputim, havya vaaham purupriyam/ Agne Devaah ihaa vaha jagjnaano vrittabarhishe, asi hotaa na eedyah/ Taam ushato vi bodhaya yadagned yaasi dyutam, Devairaa satsi barhishi/ Ghitaahavana deedivah prati shma rishato daha, Agnetvam rakshasvinah/ Agninaagnih samidhyate Kavirgrihapatiryuvaa, havya vaang juhvaasyah/ Kavimaagnimupa stuhi satyadharmama-madhvare, Devamameevachaatanam/ Yastvaamagne havishpatirdutam Deva saparyati, tasya sma praavitaa bhava/ Yo Agnim dedvaveetaye havishmaan aavivaasati, tasmai Paavaka muulya/ Sa nah Paavaka deedivogne Devaah ihaa vaha, upa yagjnam havischa nah/ Sa nah stavaan aa bhara gaayatrena naveeyasaa, rayim veeravateemisham/ Agne shukrena shochishaa vishvaabhir deva huutibhih, imam stomam jushasanah/* 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 yagjna saadhakas. The very first agent of the yagjna 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 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 Yagjnaagni 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! [(Vaishvaanara Gayatri) : *Vaishvaanaraaya vidmahe leelaalaaya dheemahi, tanno Agnih prachodayaat/* May Agni Deva the ready means of worship and cooking as the singular source of radiance and ‘homa karyaas’ by which all the devas are invoked and contented with ‘mantra yukta ajyaas’ by way of oblations through the singular means of ghee and food. Manduka Upanishad describes Vaishvaanara as ‘Lolaayamaana’]

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. *Ebhiraagne duvo giro vishvebhih somapeetaye, Devobhiraahi yakshicha/ Aaa tvaa Kanvaa ahushat grunanti vipra te dhiyah Devebhiragna aa gahi/ Indra Vaayu Brihaspatim Mitraagnim Pushanam Bhagam, Aadityaan Maarutam ganam/ Pa vo bhriyanta indavo matsaraamaadiyashnavah drapsaa madhvaschamushadah/ Eelate tvaamavasyavah kanvaaso viitta barhishadah, havishmano arangakritah/ Ghritaprishthaa manoyujo ye tvaa vahanti vahnyahyah, aa devaantsomapeetaye/ Taan yajatraam rutaavridhogne patneevataskrudhi, madhvah su jihva paayaya/ Yajatraa ya eengyaaste te pibantu jihvayaa madhoragne vashatkriti/ Aakeem Suryasy rochanaad vishvaan devaam usharbudhah, viprohotah vakshati/ Vishvabhih Somyam madhvagna Indrena Vaayunaa, pibaa Mitrasya dhaamabhih/ Tvam hotaa manurhitogne yajeshuseedasi, Somam no adhavam yaja/ Yukshvaahyaarushee radhe harito Deva rohita taabhirdevaam ihaa vah/ 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. *Kathaa te Agne shuchayanta aayordadaashurvajobhiraashushaanaah, ubhe yattoke tanaye dadhaanaa rutasya saamanranayanta Devaah/ Bodhaame asya vachaso yavishtha mahishthasya prabhru-tasya svadhaav ah, peeyati tvo anutvo grunaati vandaaruste tvam vanded Agne/ Ye Paayavo maamate - yam te Agne pasyanto andham duritaadarakshan, rarakjsha taantsukruto Vishvavedaa dipsant idripavo naah debhuh/ Yo no Agne ararivaam aghaayuraraateevaa marchayati dvayena, mantro guruh punarastu so asmaa anu mriksheeshta tvam duruktaih/ Uta vaa yahah sahasya pravidvaan marto martam marchayati dvayena, atah paahi stavamaana stuvamagne maakirno duritaaya dhaayeeh/ ( 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: *Tvamagne dyubhistvamaashushu kshanitsavamad abhyastvmashnaspari, tvam vanedbhyastvam nrinaam nrupate jaayase shuchih/* 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. *Tavaagne hotram tava poutramritviyam tava neshtam tvamagnidruta -ayatah, tava prashastram tvamadhvareeyasi* *Brahmaa chaasi griha patischa no dame/* 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 sanchalak or the conductor cum supervisor and finally Brahma the over all in charge. *Tvamagna Indro vrishabhah sataamasi tvam vishnumrurugaayo namasyah, tvam Brahmaa rayividbrahmanaspathe tvam vidhartah sachase purandya/* 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! *Tvamagne Raaaja Varuno dhritavratastvam Mitro bhavasi dasma eedyah, tvamaryamaa rarishe suveertham saptatiryasya sambhujam tvamamsho vidathe Deva bhaajayuh/* *Tvamagne Rudro asuro maho divastvam shardho maarutam priksa eeshishe, tvam vaatairarunairyasi shadanga tatvam Pushaa vidhatah paasi nu tamnaa/* *Tvamagned dravinodaa arangakrite tvam devah Savitaa ratnadhaa asi, tvam Bhago nripate vasva eeshishe tvam yastevidhat/* *Tvamagne Rudro asuro maho divastvam shardho maarutam priksa eeshishe, tvam vaatairarunairyasi shadanga tatvam Pushaa vidhatah paasi nu tamnaa/* 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 our 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.

*Tvamagned dravinodaa arangakrite tvam devah Savitaa ratnadhaa asi, tvam Bhago nripate vasva eeshishe tvam yastevidhat/* *Tvaamagne dama aa vishpanti vishastvaam raajanam suvidatra -mrunjate, tvam vishvaani svaneeka patyase tvam sahasraani shataa dasa prati/* *Tvaamagne pitara- mishtibhirnarastvaam bhraatraaya shyayyaa tanuurucham, tvam putro bhavasi yastevidhvatvam sakhaa surevah paasyaadhrishah/* *Tvaamagna rubhuraake namastyatsvam vaajasya khumato raaya Eshishe, tvam vi bhasyanu dakshi daavane tvam vishikshurasi yagjnamaatanih/* *Tvamagne Aditirdeva daashushe tvam hotraa bharatee vardhase giraa, tvamilaa shata himaasi Dakshase tvam vritrahaa Vasupate*

*Sarasvati/ Tvamagne subhruta uttamam vayastva syaarhe varna aa sandushi shriyah, tvam vaajah pratarino brihatraasi tvam rayirbahulo vishvataapruthuh/ Tvaamagna Adityasa aasyam tvaam jihvaam shuchayhaschakrire kave, tvaam raatishaacho adhvareshu saschire tve devaa haviradantyaahutam/Tve Agne Vishve amritaaso adruha aasaa Devaa haviradantyaahutam, tvayaa mnartaasah svadant aasutim tvam garbho veerudhaam jajisho shuchih/* 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 yajnas in their households and thus the sons reap fruits of the Sacrifices; as you are our friend-philosopher and guide, you inspire us to practise charities to the well deserved and thus a cycling effect takes place in the society of householders. Agni Deva! you are like Aditi Devi the mother of Devatas in the matters of dana dharmas. As you are praised extensively, you are named as ‘hota’ and ‘bharati’. As you are in the custom of extending the life span of your devotees, you are like Ila Devi; you are like Kubera the Dhanaadhipati. You are also like Indra the ‘Vrittaasura hantra’ and like Pruthu who is famed as ‘Anna Daata’. Dooradarshi Agni Deva! you are the Face of Dwadasha Adityas and the ‘jihva’ or the tongue of Deva Gnaas as they surround you for ‘aahuti grahana’.[ Dwadasha Adityas are noted as follows: Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of ‘Vanaspati’ and ‘Aushadhi’ (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Viviswan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who constanly checks the evil forces in the World and slays Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity] Agni Deva! Deva ganas always accept ‘havishyaanna’ from their faces / mouths; ‘manushyas’ receive it with their hands; whereas vriksha- vanaspatis provide in the ‘urja rupa’ or energy form; indeed this is named as the Nitrogen Cycle.

2.6.1-9: *Agnim tam maye yo vasurastam yam yanti dhenavah, astamarvanta aashaavostam nityaaso vaajina isham stotrubhya aa bhara/ So agniryo vasurgune sam yamaayanti dhenavah, samarvanto raghudruvah sam srujaataasah suuraya isham stotrubhya aa bhara/ Agnirhi vaajinam vishodadaati vishva charshanah, Agnee raaye svaabhuvam sa preeto yaati vaayurvamisham stotrubhya aa bhara/ Aaa te agna idheemahi drumantam Devaajaram, yadvasyaate paneeyas samiddeeyati dyuveesham stotrubhya aa bhara/ Aa te Agna ruchaa havih shukrasya shoshochishpate, shuschandra dasma vishpate havya vaat tubhyam huyat isham stotrubhya aa bhara / Protye agnayognishu vishyam pushyant vaaryam, te hinvire ta eenvire ta ishanyanta Ishanyanantyaanushagisham stotrubhya aa bhara/ Tava tye agne archayo mahi vraadhanta vaajinah, ye patvabhish shaphaanam vrajaa bhuranta gonaamisham stotrubhya aa bhara/ Navaa no agna aa bhara stotrubhyah sukshiteerishah, te syaama ya aanruchustvaadyutaaso damedama eesham stotrubhya aa bhara/ Ubhe suschandra sarpisho darvee shreeneesha aasani, uto na utpupuryaa ukteshu shvasaspat eesham stotrubhya aa bhara/ Evaam agnimajuryamugreer bharyagnabhiraanushak,*

*dadhadasme suveeryamuta tvadaashvashvamisham stotrubhya aa bhara/* 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. AgniDeva! You are the Vishva poshak, shatru naashak, Deva Tripti kaarak by the supply of ‘havish’ and ‘sva prakaa-shak’. You ought to sustain the Ritviks whose rendering of ‘Ruchas’ by perfect ‘uccharana’ by way of ‘baahyaantara shuchi’ and ‘Sarasvati kataaksha’ as these qualifications are very rare and limited; may that clan of ritviks be ever contented and kept above the material needs. Deva! your magnificent rays are such that they respond steadily by the purity and perfection of renditions of mantras and the modulation of sounds, above all the purity of the heart and soul of the ‘saadhakas’; indeed, such perfect balancing of the several ‘variables’ need to be converted as ‘constants’ to build bridges between man and divinity and the singular bridge is Agni Deva alone! May the participants of this Unique Yajna be the end result of all round fulfillment while the Singular Actor-Director-Producer is Agni and Agni alone!

*10.7.1-7: Swasti no divo agne prathivyaa vishvaayurdhehi yajathaaya Deva, sagemahi tava dasma praketairuurushyaa na uruubhirdeva shamsai/ Imaa Agne matayastubhyam jaataa gobhiraschairabhi grunanti raadhaah, yadaa te marto anu bhogamaangvaso dahaano matibhih sujaata/ Agnim manye pitara-magni maapirmaagnim bhraataram sadamitsakhaayam, agneraneekam brihatah saparyam divi shukram yajatam Suryasya/ Siddhaa agne dhiyo asme sanutreeyam traayasedama aa nitya hotaa, rutaavaasa rohidadashvah purukshurdyubhirasmaa ahibhiryaaamamastu/ Dyubhirhitam Mitramiva prayogam patnamritvija madhvarasya jaaram, baahubhyaamagnimaayavojanant vikshu horaaram nyasaadayant/ Svayam yajasva divi deva devaankim te paakah krinavadaprachetaah, yathaayaja ritubhirdeva devaanevaa yajasva tvam sujaat/ Bhavaa no agnevitota gopaa bhavaa vayaskrudit no vayodhaah, raasvaa cha nah sumaho havyadaatim traasvet nastanvo aprayucchan/*

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: *Vaayavaa yaahi darshateme somaa aramkritaah, tesaam paahi shrudhee havam/ Vaaya uktho-bhirjarante tvaamacchaa jaritaarah, Suta Somaa aharvidah/ Vaayo tava prapanchatee dhenaa jigaati daashushe , Uruuchee Soma peetaye/ Indra Vaayu ime sutaa upa prayobhiraa gatam, Indavo vaamushaantih/ Vaayavindrascha chetatha sutaanaam vaajinee vasuu, tavaa yaatamupa dravat/ Vaaya-vindrascha sunvit aa dhaatamupa nishkrutam , makshvitthaa dhiyaa naraa/ ( 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 Oragniser to honour us at the Soma Rasa party!*

1.134.1-7: *Aa tvaa juvo raarhaanaa abhi prayo Vaayo vahintvah purvapeeyate Somasya purvapeetaye, urdhvaa te anu sunruta manastishthantu jaanatee, niyuktavataa rathena yaahi daavano makhasya daavane/ Madantu tvaa mandino vaaya viknavosmatkaaranaasah sukritaa abhidyavo gobhih kraanaa abhidyavaha, yadva kraanaa eeradhyai daksham sachant uutayah, saghreecheenaa niyuko daavane dhiya upa bruvat eem dhiyah/ Vaayuryungto rohita vaayuraruunaa vaayu rathe ajiraa dhuri volhave vihishthaa dhuri volahave, pra bodhayaa purandhim jaara sa sateemiva, pra chakshaya rodasee vaaya yoshasah shravase Vaayayoshasah/ Tubhyamushasah shuchayah paraavati bhadraa vastra tanvate dasum rashimashu, tubhyam dhenuh sabardudhaa vishvaa vasuuni dohate, ajanayo maruto vakshanaa - bhyo diva aa vakshanaabhyah/ Tubhyam shukraasah shuchayasturanyavo madeshugraa ishananta bhurvanyapaamishanta bhurvani, tvaam tsaaree dasamaano bhagameette takvaveeye, tvam vishvasmaad-druvanaatpaasi dharmanaa Suryaatpaasi dharmanaa/ Tvam no vaayaveshaama puurvyah somaanaam porathamam peetirmarhasi sutaanaam preetimarhasi, uto vihutmateenaam vishaam vivarjusheenaam, vishvaa itte dhenavo duhnavat aashiram/ Vaayu Deva! Your vibrant and speedy horses have already reached to the Soma Yaaga to accept the ‘havishaanna’; you are already familiar with our voices which have been commending your virtuous features and now do kindly oblige us in accepting our ‘aahutis’ at the yagjna. We have already got prepared the tasty and nutritious Soma Rasa duly tempered with cow milk for your special consumption. We the humans of virtue aim at the fulfillment of ‘chaturvidha purushardhas’ of ‘Dharmaartha kaama mokshas’ and with this very objective, have spared no effort in 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 singulr voice that without you there would no existence, as indeed the ‘praana vayu’ is literally hinged to life. [ Kathopanishad II.ii.3-5 : II.ii.3)

*Urthvam praanam unnayhati apaanam pratyagasyati, Madhte vaamanmaaseenam Vishve Devaa upaasate/* (The Self is the driving force of Praana as the upward breathing and Apana as the downward breathing; indeed, Praana or the Vital Power energises the body parts and senses like speech, breathing, vision, hearing and thinking by mind. The Self is seated in the middle part of the body and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as swan symbolising all pervasive consciousness)II.ii.4) *Asya visramsamaanaya sharirasthasya dehinah,Dehaad vimuchyamaanasya kimatra parishishyate: etadvai tat/*(The interrogation is that when the dweller of the body viz. the embodied Self is detached from the body, then the latter gets released and what else remains in the body!)II.ii.5) *Na pranena naapaanejna martyo jeevati kaschana, Itarena tu jeevanti yasminnetaav upaashritau/*(Then as the Self- consciousness leaves the body, then no mortal could live by praana or apaana and then these winds ought to find asylum elsewhere; in other words, the entity of the self is not dependent on the Praana-Apaana but is the other way round!)]

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

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

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

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

ANTARIKSHA: 1.22.13-14. *Mahee dyouh prithivee cha na imam yagjnam mimikshataam piprutaam no bhareemabhih/ Tayoridghritavatpayo vipraa rihanti dheetibhih, gandharvasya Dhruve pade/* 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: *Pra dyhaavaa yagnaih prithivee rutaavrudhaa maheestushe vidayeshu prachetasaa, Devobhi-ryo Deva putre sundasasethya dhiyaa vaaryaani prabhushitah/ Uta manye pituradruho mano maaturmahy svatavastadraveemabhih, suretasaa pitaraa bhuma chakrataruruu prajaayaa amritam vareemabhih/ Te soonavah svapsah sudam saso mahee jajurmaataaraa purvachittaye, sthaatuscha satyam jajatascha dharmani putrasya paathah padamadvayaavinah/* 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 ‘Yagjneeya bhaavanas’ and ‘Yagjneeya 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: *Te hi dyaavaa prithivee vishva shambhuva ritaavaree rajaso dhaarayatkavee, sujanmanee dhishano antareeyate devo devee dharmanaa Suyryahshuchih/ Uruvyachasaa mahinee asashchataa*

*pitaa maataa chabhuvanaani rakshatah, sudhrushtame vapushye na rodasee pitaa yatseemabhi  
rupairavaasayat/ Savahnih putrah pitroh pavitramaapunaati dheero bhuvanaani maayayaa, dhenumcha  
prushimna vrishabham suretasam vishvaaha shukram payo asya dukshat/ Ayam Devaanaamapasaama -  
pastamo yo jajaan rodasee vishvashambhuva, vi yo mame rajasee sukratuuyayaajerebhih skambha -  
nebhih samaanruche/ Te no grunaane mahinee mahi shravah kshatram dyaava prithivee dhaasatho  
brihat, yenaabhi krishteestatanaam vishvahaa panaayyamojo asme saminvatam/ 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 materealism and spiritualism on the other.*

*5.36.5: Vrishhatvaa vrishanam vadhatu dyourvrishaa vrishabhyaam vahase haribhyaam, sa shipra vrisha  
krato vrishaa vajrinbhare dhaah/ 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: Pra dyaavaa yagnaih prithivee namobhih sabaadha eele brihatee yajanne, te chiddhi purve  
kavayo grunantah puro mahee dadhire Deva putre/ Pra purvaje pitaraa navyaseebhirgorbhih  
krunudhvam sadane rutasya, aa no dyaavaa prithivee daivena janena yaant mahi vaam varuutham/  
Vutohi vaam ratnadheyaani santi puruuni dyaavaa prithivee sudaase, asme dhattam yadasadskrudhoyu  
yuuyam paat svastibhih sadaa nah/ 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 Yajna 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: Maa no raksho abhi nadyaatumaavataamapocchitu mithunaa yaa, prithiveenah paarthivaat  
paatvamhasontariksham divyaatpaatvasmaan/ 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.*

## II.a) YAJURVEDA - KRISHNA / TAITTIREEYA SAMHITA:

*1.1.9: The Fire-altar or Vedi: Aa dadam Indrasya baahurasi dakshinah, sahasra bhrishtih shatatejaa  
vaayurasi tigma tejah/ Prithvi deva yajani oshadhyaste, moolam maa himsisham apahato araruh  
prithvai/ You Vedi on Earth! ! You are Indras's right arm with thousands of spikes of radiance, with*

Vayu of sharp strength, bhumi where deva yagjnas are performed with oshadhis, ‘vraja’ as energised by vedic knowledge.

1.1.10: Purification of Agni: *Pratyushtham rakshah pratyushtaa araatayo, agnervas tejishthena tejasaa-nishtapaami, goshtham maa nirmriksham, vaajinam tvaa sapatnasaaham sam maarjmi/ Vaacham praanam chakshuh shrotram prajaam yonim maa nirmriksham, vaajaneem tvaa sapatnasaahem sam maarjmi, aashaasanaam soumanasam prajaam soubhagyam tanuum, agner anuvrataa bhuutvaa sam nahye sukritaaya kam/ Suprajasastvaa vayam supatneerupa sedima agne, sapatna dambhanam adaabhyam/ Imnam vi shyaami varunasya paasham yamabadhneeta savitaa suketah, dhaatushcha yonou sukritasya loke syonam me saha patyaakaromi/Samaayushaa sam porajayaa samagned varchasaa punah, sapatnee patyaaham gacchhe samaatmaa tanuvaa mama/ Maheenaam payo asyoshadheenaam rasah, tasyate aksheeya maanasya nirvapaami/Maheenaam payosyoshadheenaam rasah, adabdhena tvaa chakshushaa avekshe suprajaastvaaya/ Tejosi tejenu prehi agniste tejomaa vi nat agner jihvaa asi subhuur devaanaam, dhaamnedhaamne devebhyo yajushe yajushe bhava/ Shukramasi Tejorasi Tejosi Devaa vah savitotpunaatvaacchidrena pavitrena Vasoh Suryasya rashmibhih/Shukram tvaa shukraayaam dhaamne dhaamne Devebhyo yajusheyajushe grihyaami/ Jyotistvaa jyotishi archistvaarchishi/ Dhaamne dhaamne devebhyo yajusheyajushe grihyaami/ 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-mohamada-matsaraas. Agni Deva! may I loosen the strong fetters of Varuna- proverbially called Varuna Paasha which the Creator Savitur tied at the time of birth- on three distinct planes viz. matter-life and mind. Indeed, in the early stages of life, every human being has to develop one’s life at three levels viz. physical-mental-emotional. [ At the younger stage of life or the flowering stage, one’s faculties of beauty, reactions to affection and care and individual intelligence and grasp are prominent; as a person grows, maturity descends and the bonds of Varuna get gradually loosened.] It is at that stage of maturity, affinity with Agni and Agni Karyas grows. Then arrives the ‘samanvayata’ or equation with family life, life’s partner, and offspring arrives! Then is the realisation that Agni is the gateway to auspiciousness, nearness to Daivatva, and the awareness of *shukram tvaa shukraayaam/* or ‘ I grasp and absorb that which is bright among the bright! *Dhaamne dhaamne devebhyo yajushe gruhnaami/* I then perceive Devas in every plane and every yagjna! *Jyotistvaa jyotishi archistvaarchishi/* I then recognise the self as the brilliance!*

1.4.2&3. Praana the Life Energy: *Vaachaspataye pavasvavaagin, vrishaa vrishano amshubhyaam gabhasi puuto/ Devo Devaanaam pavitramasi, yeshaam bhaagosi tebhyastvaa svaamkrutosi madhumateernba ishaskrudhi/ Vishvebhyastvendriyebhyo divyebhyahh paarthivebhyo, manastvaa ashtu uru antariksha manvihi/ Svaahaa tvaa subhavaah suryayaa, devebhyastvaa mareechipebhyam, esha te yonih praanaaya tvaa/* You the Master of speech the outstanding, do purify me as indeed you are the purifier of all the Devas too. To those Devas, you are accepted in all the primary aspects, besides quite a part of celestial senses of heaven and earth. As regards the midworld lokas too, may our human minds of sharpness make it possible to penetrate as after all the cosmic life is none too different excepting in

certain layers. The praana based energy as far as mental faculties are concerned is auspicious and that life energy tends to purify the aspect of speech too. The sound of ‘svaaha’ to the celestials is purified any way as the supreme praana, the life energy anyway!

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

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

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

6.4.5. *Praano vaa esha yat upaamshur yat upaamshuagra grahaa grihyante praanam eva anu prayanti aruno ha sma aaha aupoaveshih praatah savana eva yagjnam sam aham sthaapayaasmi tena tah samsthitena charaami iti ashtou kritvo agre abhishunoti ashta aksharaa gaayatri gaayatram praatah savanam pratah savanameva tena aapnoti ekaadashaa kritvo dviteeyam ekaadashaakshara trishtup traishtubham maadhyaandinam savanam/* Uaamshu is praana: [ Upamshu is the practice of silently repeating a mantra and seek to secure deeper consciousness and remove mental impurities.] Aruna Aupaveshi is stated to have 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.

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

7.5.13. To whom Praana of a Jeeva is yoked to like a cross wooden piece! *Kastvaa yunakti sa tvaa yunaktu, Vishnustvaa yunaktvasya yagjnasyarddhyah/ Mahyam samnatyaa amushmai kaamaaya, Aayushe tvaa praanaayatvaapanaaya tvaa vyaanaayatvaa/ Apaanaayatvaa vyaanaayatvaa, vyushthai tvaa rayyai tvaa/ Raadhase tvaa ghoshaaya tvaa, poshaaya tvaa aaraa- dhoshaaya tvaa prachyutyai tvaa/* Who indeed yokes you since some significant power be yoked to! May Lord Vishnu be yoked to since He is the ‘dharta 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.]

## II.b: . SHUKLA YAJURVEDA:

Bhu Devata- Dyuloka: 13: *Iyam te yagjniyaa tanuurapo munchvaami na prajaam, agum homuchah svaahaakritaah prithiveemaavishat prithivyaa sambhava/* 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: *Hiranyagarbhah samavartataagre bhutasya jaatah patireka aaseet, sa dadhaara prithiveem dyaamutemaam kasmai devaaya havishaa vidhema/ Drapschaskanda prithiveemanu dyaamimam cha yonimanu yaschapurvah, samaanam yonimanu sancharantam drapsam juhonmanu sapta hotraah/ Namostu sarpebhyo ye ke cha prithiveemanu, ye antarikshe ye divi tebhayah sarpabhyonamah/ Yaa ishavo yaatudhaanaanaam ye vaa vanaspatengruranu, ye vaavateshu sherate tebhayah sarpobhyo namah/ Ye vaamee rochane divo ye vaa suryasya rashmishu, yeshaamapsu sadaskrutam tebyah sarpebhyo namah/* 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 Anariksha. 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 tebhayah 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 insignifiant humans prostrate to and worship to the brim of our hearts.

13.18: *Bhurasi bhumirasyaditirasi vishvadhaayaa vishvasya b huvasya Dhartee, prithiveem yaccha prithiveem drunguha pridhiveem maa hingaseeh/* Maatru gane, you too are like Bhu 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 Bhu Devi renowned for her fortitude, patience and capab ility!

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

2.7- 9: *Agne vaajajidvaajam tvaa sarishyantam vaajajiting samaarjim, namo devebyah svadhaa pitrubhyah suyamo me bhuyaastam/ Askannamadya Devebhya aajyanga sambhriyaasamanghrinaa vishno maa tvaavakramisham vasumateemagne te chhaayaamupastesham Vishnoh sthaanamaseeta Indro veeryakakrunoddhuvdhvoharaastaat/ Agne vehotram veduuryatyamavataam twaam dyaavaa prithivee avatvam dyaavaa prithivee vishtakruddevebhya Indra yaajjena havishaa bhutsvaaha sam jyotishaa jyotih/ 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 Yagjnas on earth and the resultant rains and fertility on earth be secured and strengthened!*

4.15-18: *Punarmanah punaraayuraagaman punah praanah punaratmaa maaagan punahschakshuh punah shrotrammaaagaan/ Vaishvaanaro adabdhastanuupaa agnirnah paatu duritaadavadvaat/ Tvamagne vratapaa asi deva aa marteshvaa tvam yagjnesveedyah, raasveyatsomaa bhuuyo bhara devo nah Savitaa vasordaataa vasvadaat/ Eshaate shukra tanuuretaad varchastayaa sambhava bhraajam gaccha, juurasi ghritaa manasaa jushtaa vishnave/ Tasyaaste satyasavasah prasave tatvo yantramasheeya svaaha, shukramasi chandramasyamritamasi vaishvadevamasi/ (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: *Krunushva paajah prasimti na prithiveem yaahi raajevaamavaam ibhena, trishveemanu prasimti drunaanostaasi vidhya rakshasatapishtai/ Tava bhramaasa aashuyaa patanyanuspurusha ghritashaa shoshuchaanah, tapuugumshyaagne juhvaah patangaansandito vi sruja vishvagulkaah/ Prati spasho vi sruja tuurnitamoh bhavaah paayurvisho asyaa adabdhah, yoh no duure aghashaangaso yoh antyagne maa kishte vyathiraada daharsheet/ Udagne tishtha pratyaa tanushva nyamitraang oshataathimahete, yoh no araatiing samidhaana chakre neechaatam dhakshyatasam na shushkam/Urthve bhava prati vidyaadhyas- maadaavishkrunushva Daivyaanagne, avasthiraah tanuhi yaatujuunaam jaamimajaamim pra mruneeh shatruun, agneshtvaa tejasaa saadyaami/ Agnirmuurdhvaa divah kakutpatih pruthivyaa ayam, apaagum retaagum si jinvati, Indrasya tvaijasaa saadyaami/ Agni Deva! You are wholly ready and equipped to destroy the evil energies. Just as a King of glory rides an unbridled and energetic king of elephants has a free ride to demolish devils and 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: *Urjam vahanteeramritam ghritam payah keelaalam paristrutam, svadhaa stha tarpayat me pitruun/ 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: *Shvaannaah peetaa bhavata yuyamaapo asmaakmantarudare sushevaah, taa asmabhyamaya kshamaa anameevaa anaagasah svadantu deveeramrita rutaavridhah/* 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 Yagjna kaaryas, and always retain the quality of sweet taste ready for digestion and thirst.

13.53. *Apaam tvemantasyaamyapaam tvodyantsaadyaamyapaam tvaa bhasman saadayaamyapaam tvaa jyotishi saadayaamyapaam tvaayane saadayaamyarnave tvaa sadane saadayaami samudre tvaa sadane saadayaami sarire tvaa sadane saadayaamyapaam tvaa kshaye saadayaamyapaam tvaa sadhishi saadayaamyapaam tvaa sadane saadayaamyapaam sadhasthe saadayaamyapaam tvaa yonou saadayaamyapaam tvaa pureeshed saadamyapaam tvaa paathasi saadayaami/ Gaayatrenatvaa cchandasa saadayaami traishthubena tvaa cchandasa saadayaami jaagatena tgvaa cchandasa saadayaananushthubhena tvaa cchanbdasa saadayaami pangtena tvaa cchandasa saadayaami/* 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, Anushthp cchanda and Pankti chhanda!

Vaayu: 7.7: *Aa Vaayo bhusha shuchipaaupa nah, sahasram te niyuto vishvavaar, upo ter andho madyamayaami yasya Deva dadhishe poorvapeyam vaayave tvaa/* 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 yagjna karyaas. May we offer the attraction of the Juice to refresh yourself.

13. 27 : *Madhu vaataa rutaayate madhu ksharan ti sindhavah, maadhveerna santvoshadhee/* May to those blessed participants of Yagjna karyaas, Vaayu the essential life’s energy flows surge forward fast, especially saturated with sweetness . 14.12. *Vishvakarma tvaa saadyantarikshasya prushthe vyachasteem prathasvateemantariksham yacchhaantariksham drungaantariksham maa higum seeh/ Vishvasmai praanaayapaanaaya vyaanaa- yodanaaya pratishthaayai charitraaya/ Vaayu drushtvaabhi paatu mahyaa svastyaa cchadrishaa shantmena tayaa devatayaangirasvad dhruvaa seed/* 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!

### III. SAAMA VEDA:

Dyaava- Prithivi: 378-379: *Ghrivatatee bhuvanaa naamabhisriyora Prithivee madhu dudhe supeshasaa, dyaavaa prithivee varunasya dharmanaa vishkabhite ajare bhuri retasaa/ Ubhe yadindra rodasee aapa praadoshaa iva, mahaantam tvaa maheenaam samraajam charshaneenaam, Devi*

*janitrajejandbhudraa janitryajeejanat/* 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: *Sahasra Sirsha Purshah Sahasraakshah Sahasra paat, Sa Bhumim Vishvato Vritwaa Atyatishthad -dashaagulam/* (Bhagawan/ Maha Purusha who has countless heads,eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity!) *Tripaadurdhwa udait Purushaha paadosyehaa bhavaatpunah, tato Vishvan gvyakraamat saashanaa nashaney abhi/* (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) *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) *Yetaavaa nasya mahimaa atojjaaya gumscha Puurushah, paadosya Vishwa Bhutaani Tripaadasya amritam Divi/* What- ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is comprehensible is but a quarter of the Eternal Unknown) *Tato viraadajaayata viraajo adhi puurushgah, sajaato atyarichyat paschad bhumimatho purah/* 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. *Manye vaam dhyaavaa prithivee subhojasau ye apratethaamamitamabhi yojanam, dyaavaa prithivee bhavatam syone te no munchitam hasah/* 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: *Tvam nascchinna uutyaa vaso raadhaamsi chodaya, asya raayastvamagne rathgeerasi vidaa gaadham tuche tu nah/ Tvamitsaprathaa asyagne traatarutah kavih, tvaam vipraasah samidhaana deediva aa vivaasanti vedhasah/ Aa no agne vayovridhah rayim paavaka shamsyam, raasvaa cha upamate puruspruham suneetee suyashastaram/ Yo vishvaa dayate vasu hotaa mandro janaanaam, madhorna paatraa prathamanyasmai pra stomaa yatyanyagne/ Enaavo agnim namasorjo napaatamaa huve, priyam chetishthamaranti svadhvaram Vishvasya dotamamritam/ Sheshe vaneshu maatrusha sam tva martaasa indhate, atandro havyam vahasi havishkrita aadiddeveshu raajasi/* 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 visibilty - 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: *Shrudhi shrutkarna vaghnibhirdevairagne sayaavabhih, aa seeta bahirshi mitro aaryamaa praataryaavabhiradhvare/ Pra daivodaso agnrideva Indro na majmanaa, anu maataram prithiveemvi vaavrute tasthou naakasya sharmani/ Adha jmo adha vaa divo brihato rochanaadadhi, ayaa vardhasva tatvaa giraa mamaa jaataa sakrato pruna/ Kaayamaano vanaa tvam tanmaatru rajagannapah, na tatte agne pramrishe nivartanam yad duuree savitraa bhuvah/ Ni tvaamagne manurdadhe jyorirjanaaya*

*shashvate, deedetha kanva ritajaata ukshito yam namasyanti krushtyah/ Devevo dravinodaah purnaam vivishtha vaachicham, udvaa sinchidhvamupa vaa prunadhvamaadidvo deva yohate/ Paitu brahmanas-patih pra devyetu sunrutaa, acchaa veeram naryam pangtiraathasam devaa yagjnam nayantu nah/ Urthvavoo shuna uutaye tishthaa devo na savitaa, urthvom vaajasya sanitaayadanjibhirvaadadbhir-vahniyaamahe/ Pra yo raaye nineeshati martom yaste vaso daashat, sa veeram dhatte agna ukthasham-sinam tmanaa sahasraposhinam/ Pra vo yahnam puruunaam vishaam Devayateenaam, Agnimsuktobhir-vachobhir vrineemahe yam samidanya indhate/ Ayamagnih suveeryasyeshe hi soubhaagyasya, raaya eesho svapatnasya gomata Isho vritraha thaanaam/ Tvamagne grihapatistvam hotaa no adhware,tvam potaa vishvavaara prachetaa yakshi yaasi cha vaaryam/ Sakhaayastvaa vavrumahe devam martaasa uutaye, apaam napaatam subhagam sudamsasam supratuur taminehasam/ 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; Hotas! 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: *Niyutvaan vaayavaa gahyaam shukro ayaamite, gantaasi sunvato griham/ 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]

#### IV. ADHARVANA VEDA:

4.39.1-4: Prithivi-Agni-Vaayu- Antariksha: *Prithivyaagnaye samanamantsa aadhnort, yathaa prithivyaamagnaye samanamannevaa mahyaam samnamah sam namastu/ Prithivee dhenustasyaa agnir vatsah saa meginaa vatseneshamuurjam kaamam duhaama/ Antarikshe vaayave samanamantsa aadhnort,yathaanantarikshe vaayave samanamannevaa mahyam samnamah sam namnastu/ Antarikshamn dhenustasyaa vaayurvatsah, saa med vaayunaa vatseneshamurjam kaamam duhaam, aayuh prathamam prajaam posham rayim svaaha/* 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. *Yatheyam Prithivee mahee bhutaanaam garbhamaadadhe, yevaa te dhriyataam garbho anu suutam savitave/ Yatheyam Prithivee mahee dadhaaremaan vanaspateen, yevaa tedhriyataam garbho anusuutam savitave/ Yatheyam Prithivee mahee daadhaara parvataan gireen, yevaate dhriyataam garbho anu suutam savitave/ Yatheyam Prithiveem mahee vishthitam jagat, yevaate dhgriyataamn garbho anu suutam savitave/* 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 mainains 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 reained safely till the breaking news of safe and facile delivery.

Prithivi- Antariksha- 6.120.1-3: *Yadantariksham prithiveemuta dyaam yan maataram pitaram vaa jihimsima, ayam tasmaad gaarhapaty no agni rudinnayaati sukrutasya lokam/ Bhumir maataaditirno janitram bhraataantarishabhyaa nah, dyaurnah pitaa pirtyaaccham bhavaatgi jaamimritvaa maava patsi lokaat/ Yatraa suhaardah sukruto madanti vihaaya rogam tanvah svaayaah, ashlonaa angairahutaah svarga tatra pashyema pitarou cha putraan/* 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 shover 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: *Rakshohanam vaajimamaa jigharmi mitram prathishtha - mupa yaami sharma, shishaano agnih kjraturbhih samiddhvah sa no divaa sa rishah paatu naktam/ Agni*

Deva! you are the raakshasa vidhvamsaka, balavaan, and yajna 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. *Ayo damshtro archishaa yaatudhaanaam upasprusha jaatavedah samiddhih, aa jihvayaa muuradevaan rabhasva kravyaado vrishtvaapi dhatsvaasan/* 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 ‘raakshasha shaktis’ as their thick blood and chunky flesh gets burnt off by assuming the visage of Jvalaamukhi! *Ubho bhayaavistrupa dhehi damshtrou himstrah shishaanolvaram param cha, utaantarikshe pari yaahyaagne jambhaih samdhehyaabhi yaatudhaanaan/* 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! *Agne tvamcha yaatudhaanasya bhindhi himstraashanirharasaa hantvenam, pra parvaani jaatavedah shruneeh kravyaat kravishurvi chinotvenam/* 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]

**Chapters Nineteen, Twenty and Twenty One on 1.‘Mrityu Vishaya Prashna-Mrityu’s utpatti prasanga’- and Brahma’s anger leads to ‘Prajaadagdha varnana’ 2. Maha Deva assuaged Brahma Deva’s anger and Mrityu Devata got manifested -3. and Mrityu’s ghora tapasya and as per Prajapati’s command had to accept ‘Prani samhaara’.**

#### Chapter 19.

*yudhiShThiraM uvAcha: ya ime pR^ithivIpAlAH sherate pR^ithivItale .pR^itanAmadhya ete hi gatasattvA mahAbalAH/ ekaikasho bhImabalA nAgAyutabalAstathA .ete hi nihataH sa~Nkhye tulyatejIbalairnaraiH/ naiShAM pashyAmi hantAraM prANinAM saMyuge purA ,vikrameNopasaMpannAstejobalasamanvitAH/.. atha cheme mahAprAj~nAH sherate hi gatAsavaH .mR^itA iti cha shabdo.ayaM vartatyeshu gatAsuShu/ ime mR^itA nR^ipatayaH prAyasho bhImavikramAH .tatra me saMshayo jAtaH kutaH saMj~nA mR^itA iti /-5 kasya mR^ityuH kuto mR^ityuH kena mR^ityuriha prajAH .haratyamarasaMkAsha tanme brUhi pitAmaha/bhIShma uvAcha/ purA kR^itayuge tAta rAjA hyAsIdakampanaH .sa shatruvashamApannaH saMgrAme kShINavAhanaH/ tasya putro harirnaMa nArAyaNasamo bale .sa shatrubhirhataH sa~Nkhye sabalaH sapadAnugaH/sa rAjA shatruvashagaH putrashokasamanvitaH .yadR^ichChayA shAntiparo dadarsha bhuvi nAradam/ tasmai sa sarvamAchaShTa yathAvR^ittaM janeshvaraH . shatrubhir graha - NaM sa~Nkhye putrasya maraNAM tathA / 10 tasya tadvachanaM shrutvA nArado.atha tapodhanaH . AkhyAnamidamAchaShTa putrashokApahaM tAdA/ nArada uvAcha: rAjA~nshR^iNu mahAkhyAnaM mamedam bahuvistaram .yathAvR^ittaM shrutaM chaiva mayA.api vasudhAdhipa/ prajAH sR^iShTvA mahAtejAH prajAsarge pitAmahaH .atIva vR^iddhA bahula nAmR^iShyata punaH prajAH/ na hyantaramabhUtKiMchitkvachijjantubhirachyuta . niruchChvAsamivonnaddhaM trailokyama bhavan nR^ipa/ tasya chintA samutpanna saMhAraM prati bhUpate .chintayannAdhyagachChachcha saMhAra hetukAraNam/-15 tasya ropAnmahArAja khebhya.agnirudatiShThata .tena sarvA disho rAjandadAha sa pitAmahaH/ tato divaM bhuvaM khaM cha jagachcha sacharAcharam .dadAha pAvako rAjanbhagavat kopasaM bhavaH/ tatrAdahyanta bhUtAni ja~NgamAni dhruvANi cha .mahatA krodhavegena kupite prapitAmahe/tato haro jaTI sthANurdevo.adhvarapatiH shivaH .jagAma sharaNaM devo brahmaNaM parameShThinam / tasminnabhigate sthANau prajAnAM hitakAmyaya .abravIdvarado devo jvalanniva*

*tadA shivam/ 20 karavANyadya kaM kAmaM vnaArho.asi mato mama .kartA hyasi priyaM shaMbho tava yaddhR^idi vartate/*

Yuddhishtara then wondered that in the never ending battles on earth owing to ego clashes and one-upmanship, how many kings and soldiers were laid to rest as mrityumukha forever .Bhishma nodded his head and initiated his description as to how in the paacheena Satya Yuga too was of no exception and cited the example of King Akampana who in the course of a maha sangraama, his chariot was shattered and got of ‘shatru vasha’. Then the King’s son named Hari who was of the example of Shriman Nararayna Himself yet was killed and the King was thus subjected to the double tragedies of himself being imprisoned with humiliation and his brave son having been butchered too. Then he had recalled Devarshi Narada who obliged the king with his darshan. Then Narada in return explained as follows as to what had precisely happened:

*PajAsarge pitAmahaH .atIva vR^iddhA bahula nAmR^iShyata punaH prajAH/ na yantaramabhUtkiM - chitkvachijjantubhirachyuta . niruchChvAsamivonnaddhaM trailokyama bhavan nR^ipa/ tasya chinta samutpanna saMhAraM prati bhUpate .chintayannAdhyagachChachcha saMhAre hetukAraNam/- tasya ropAnmahArAja khebhya.agnirudatiShThata .tena sarva disho rAjandadAha sa pitAmahaH/ tato divaM bhuvaM khaM cha jagachcha sacharAcharam .dadAha pAvako rAjanbhagavat kopasaM bhavaH/*  
At the time of Praja Srishti, Pitaamaha Brahma had pondered by Himself and felt that too many praanis were created and felt restless as to how and what to do to instantly refrain from further process of srishti and the methodology of ‘praja samhaara yukti sadhana’. Even His deep meditation could not help and out of sheer disgust got tensed up and from his ‘netraadi indriyas’ his furious vision got generated agni jwaalaas and ‘dasha dishaa prakatita krodha samuhaas’ as swargaadi urthva lokaas- bhuchakra and the adholokaas were getting burnt off.

*tatrAdahyanta bhUtAni ja~NgamAni dhruvANi cha .mahatA krodhavegena kupite prapitAmahe/tato haro jaTI sthANurdevo.adhvarapatiH shivaH .jagAma sharaNaM devo brahmaNaM parameShThinam / tasminnabhigate sthANau prajAnAM hitakAmyayA .abravIdvarado devo jvalanniva tadA shivam/ 20 karavANyadya kaM kAmaM vnaArho.asi mato mama .kartA hyasi priyaM shaMbho tava yaddhR^idi vartate/*

Then Prapitaamaha Brahma in his fury had burnt off the sthaavara jangama praanis even as yagjnaas and vedaas got rattled and made vociferous appeals to Maha Deva Maheshvara. In turn Maha Deva approached Brahma Deva as the latter had then some what cooled down and asked as to what be followed further.

## Chapter Twenty

Maha Deva addressed Pitamaha Brahma and stated not to destroy His own srishti in a fit of fury. Then Brahma replied tha indeed it was high time to do so as ‘prithvi bhaara’ had by then become too heavy and ‘praja samhaara’ had become inevitable. That precisely why I had since become restless. All these jalaashayaas, vriksha sampatti, praani samudayaas like swedaja-andaja-udbhujas-and jaraayujas had added to the ‘bhubhaara’ and hence the universal destruction be of the utmost urgency while pralaya kaala had hence become a necessary evil. Brahma continued to affirm to Maha Deva : ‘ Lokeshwara! You had made me the status of ‘Devaadhipatya pada’ and my request to you be to destroy the universe now and let there be the punarjanma to the sarva praanis subsequently. Then Devarshi explained to Yudhishtara that as Maha Deva having restrained his manas and vaani stated: *Tatognimupa sangrihyaa*

*bhagavaan loka pujitah, pravritthm cha nivritthimcha kalpayaamaasa vai prabhuh/ Upasamharatastasya tamagnim roshajam tataa, praadhurbhuva vishyebhyah svebhyo naaree mahaatmanah/ Krishmaraktaambara dharaa krishna netrtalaantaraa, divya kundala sampannaa divyaabharana bhushitaa/ Saa vinihsrutya vai svebhyo dakshinaamaashrita disham, drishyaate chataam kanyaam devou vishveshvaraavubhou/* Then Bhagavan Brahma had made the 'upasamhaara' of the 'kaalaagni' and made the 'vyavasthaa' or the arrangement of 'janma and mrityu' while a 'naari prakatana had taken place. That stree had donned a black vastra and of red border with her netra dwayaas too looking down with rather suspicious glances. Both Brahma and Ishvara were rather staring the kanya . Then Brahma addressed Her as Mrityu Devi and commanded stating that her duty would be to destroy the jeevaas be they humans or the rest of the praanis, be they be the uttama pranis or other wise as per their karma phalita. As they both had emphasized likewise, then the Mrityu Devi had kept on rolling her eyes partly in disbelief and partly in dismay shedding hot tears and requested them appealingly, as follows.

#### Chapter Twenty one further:

*1 [nārada:vinīya duḥkham abalā sā tv atīvāyatekṣaṇā, uvāca prāñjalir bhūtvā latevāvarjitā tadā/ 2 tvayā sṛṣṭā katham nārī mādrṣī vadatām vara, raudrakarmābhijāyeta sarvaprāni bhayaṃkarī/ 3 bibhemy aham adharmasya dharmyam ādiśa karma me, tvaṃ mām bhītām avekṣasva śiveneśvara cakṣuṣā/ 4 bālān vṛddhān vayah sthāṃś ca na hareyam anāgasah, prāninaḥ prāninām īśa namas te 'bhiprasīda me/ 5 priyān putrān vayasyāṃś ca bhrātṛn mātṛḥ pitṛn api, apadhyāsyanti yad deva mṛtāṃś teṣāṃ bibhemy aham/ 6 kṛpaṇāśru parikledo dahan mām śāśvatīḥ samāḥ, tebhyo 'haṃ balavad bhītā śaramaṃ tvām upāgatā/ 7 yamasya bhavane deva yāty ante pāpakarmiṇaḥ prasādaye tvā varada prasādaṃ kuru me prabho/ 8 etam icchāmy ahaṃ kāmam tvatto lokapitāmaha, iccheyam tvatprasādāc ca tapas taptuṃ sureśvara/ 9 [pitāmaha] mṛtyo saṃkalpitā me tvaṃ prajā saṃhāra hetunā, gaccha saṃhara sarvās tvaṃ prajā mā ca vicāraya/ 10 etad evam avaśyaṃ hi bhavitā naitad anyathā kriyatām anavadyāṅgi yathoktaṃ madvaco 'naghe/ 11 [nārada] evam uktā mahābāho mṛtyuḥ parapuraṃjaya, na vyājahāra tasthau ca prahvā bhagavad unmukhī, 12 punaḥ punar athoktā sā gatasattveva bhāminī tūsnīm āsīt tato devo devānām īśvareśvaraḥ/ 13 prasāda kila brahmā svayam evātmanātmavān, smayamānaś ca lokaś lokān sarvān avaiḥṣata/ 14 nivṛttaroṣe tasmiṃś tu bhagavaty aparājite, sā kanyāpajagāmāsyā samīpād iti naḥ śrutam/ 15 apasṛtyāpratiśrutya prajāsaṃharaṇam tadā tvaramāṇeva rājendra mṛtyur dhenukam abhyayāt/ 16 sā tatra paramaṃ devī tapo 'carata duścaram samā hy ekapade tasthau daśapadmāni pañca ca/ 17 tām tathā kurvatīm tatra tapaḥ paramaduścaram punar eva mahātejā brahmā vacanam abravīt, 18 kuruṣva me vaco mṛtyo tad anādṛtya satvarā, tathaivaika pade tāta punar anyāni sapta sā/ 19 tasthau padmāni saś caiva pañca dve caiva mānada, bhūyaḥ padmāyutaṃ tāta mṛgaiḥ saha cacāra sā/ 20 punar gatvā tato rājan maunam ātiṣṭhad uttamam, apsu varṣasahasrāṇi sapta caivaṃ ca pāṛthiva/ 21 tato jagāma sā kanyā kauśikīm bharatarṣabha/ tatra vāyujālāhārā cacāra niyamaṃ punaḥ/ 22 tato yayau mahābhāgā gaṅgāṃ meruṃ ca kevalam, tasthau dārv iva niśceṣṭā bhūtānām hitakāmyayā/ 23 tato himavato mūrdhni yatra devāḥ samījire, tatrāṅgu ṣṭhena rājendra nikharvam aparaṃ tataḥ, tasthau pitāmahaṃ caiva toṣayāmāya yatnataḥ/ 24 tatas tām abravīt tatra lokānām prabhavāpyayaḥ, kim idaṃ vartate putri kriyatām tad vaco mama/ 25 tato 'bravīt punar mṛtyur bhagavantaṃ pitāmahaṃ, na hareyam prajā deva punas tvāhaṃ prasādaye/ 26 tām adharmabhayatrastām punar eva ca yācatīm, tadābravīt devadevo nigrhyedaṃ vacas tataḥ/ 27 adharmo nāsti te mṛtyo saṃyacchemāḥ prajāḥ śubhe, mayā hy uktaṃ mṛṣā bhadre bhavitā neha kiṃ cana/ 28 dharmāḥ sanātanaś ca tvām ihaivānupravekṣyate, ahaṃ ca vibudhāś caiva tvaddhite niratāḥ sadā*

29 imam anyam ca te kāmam dadāmi manasepsitam, na tvā doṣeṇa yāsyanti vyādhisaṃpīditāḥ prajāḥ/  
 30 puruṣeṣu ca rūpeṇa puruṣas tvaṃ bhaviṣyasi, strīṣu strīrūpiṇī caiva tṛtīyeṣu napuṃsakam/ 31 saivam  
 uktā mahārāja kṛtāñjalir uvāca ha, punar eva mahātmānam neti deveṣam avyayam/ 32 tām abravīt tadā  
 devo mṛtyo saṃhara mānavān, adharmas te na bhavitā tathā dhyāsyāmy aham śubhe/ 33 yān aśrubindūn  
 patitān apaśyaṃ; ye pānibhyāṃ dhāritās te purastāt, te vyādhayo mānavān ghorarūpāḥ; prāpte kāle  
 pīdayiṣyanti mṛtyo/34 sarveṣāṃ tvaṃ prāninām antakāle; kāmakrodhau sahitaḥ yojayethāḥ, evaṃ  
 dharmas tvām upaiṣyaty ameyo; na cādharmaṃ lapsyase tulyavṛttiḥ/ 35 evaṃ dharmam pālayiṣyasi  
 athoktaṃ; na cātmānam majjayiṣyasi adharme, tasmāt kāmam rocayābhyāgataṃ tvaṃ; saṃyogyātho  
 saṃharasveha jantūn/ 36 sā vai tadā mṛtyusaṃjñāpadeśāc; chāpād bhītā bādham ity abravīt tam, atho  
 prānān prāninām antakāle; kāmakrodhau prāpya nirmohya hanti/ 37 mṛtyo ye te vyādhayaś cāśrupātā;  
 manuṣyānām rujyate yaiḥ śarīram, sarveṣāṃ vai prāninām prānanānte; tasmāc chokaṃ mā kṛthā  
 budhya buddhyā/ 38 sarve devāḥ prāninām prānanānte; gatvā vṛttāḥ saṃnivṛttās tathaiva evaṃ sarve  
 mānavāḥ prānanānte; gatvāvṛttā devavad rājasimha/ 39 vāyur bhīmo bhīmanādo maharūpāḥ; sarveṣāṃ  
 prāninām prāṇa bhūtaḥ, nānā vṛttir dehinām dehabhede; tasmād vāyur devadevo viśiṣṭaḥ, 40 sarve devā  
 martyasaṃjñā viśiṣṭāḥ; sarve martyā deva saṃjñā viśiṣṭāḥ, tasmāt putram mā śuco rājasimha; putrah  
 svargaṃ prāpya te modate ha/ 41 evaṃ mṛtyur deva sṛṣṭā prajānām; prāpte kāle saṃharantī yathāvati  
 tasyāś caiva vyādhayas te 'śrupātāḥ; prāpte kāle saṃharantīha jantūn/

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

prīyān putrān vayasyaṃś ca bhrātṛn mātṛṇ pitṛṇ api, apadyāsyanti yad deva mṛtāṃś teṣāṃ bibhemy  
 aham/ 6 kṛpaṇāśru parikledo dahan mām śāśvatīḥ samāḥ, tebhyo 'haṃ balavad bhītā śaramaṃ tvām  
 upāgatā/ 7 yamasya bhavane deva yāty ante pāpakarmiṇaḥ prasādaye tvā varada prasādaṃ kuru me  
 prabho/ 8 etam icchāmy aham kāmam tvatto lokapitāmaha, iccheyam tvatprasādāc ca tapas taptuṃ  
 sureśvara/

As I would have to most cruelly strangle the ever affectionate sons, friends, brothers, mothers and fathers besides close kith and kin, then indeed the survivors should most certainly curse and abuse me in the ugliest manner and be ever afraid of me . As with hoarse and shaken voices the near and dear ones keep crying away with tears rolling their cheeks and breasts, I ought to be the most hated and ugly target as and one be on their memory scene for ever. That indeed being so , do very mercifully spare me from this most heinous and dirty duty. As you appear to be bent on such dreadful task, there could be no reconciliation for me excepting my intensive and introspective 'tapsya'.

[pitāmaha] mṛtyo saṃkalpitā me tvaṃ prajā saṃhāra hetunā, gaccha saṃhara sarvās tvaṃ prajā mā ca  
 vicāraya/ 10 etad evaṃ avaśyaṃ hi bhavitā naitad anyathā kriyatām anavadyāṅgi yathoktaṃ madvaco  
 'naghe/

Then Pitaamaha Brahma then had made a reconciliant note to Mrityu Devi: As I had since resolved to 'Praja samhaara' I had made the 'sankalpa purva srishti' of you as the Mrityu Devata and as such your respectable duty is to kill those whom I gave had created. Hence, do your duty for 'praaja samhaara' and as such you ought to be duty bound. Be this realised that there be no alternative to do so. However, There be neither any alteration nor an amendment. Nirdoshi Mrityu Devi! Do therefore take up the task and your duty is surely sinless.



Thus Narada explained to Yudhishtara then Mrityu Devi looked quiet and fell silent by bending her neck and folded her hands, without being able to say ‘yes or no’. Then She had quietly stepped out and reached the ‘dhenukaashrama’.

*sā tatra paramaṁ devī tapo 'carata duścaram samā hy ekapade tasthau daśapadmāni pañca ca/ 17 tām tathā kurvatīm tatra tapaḥ paramaduścaram, punar eva mahātejā brahmā vacanam abravīt, 18 kuruṣva me vaco mṛtyo tad anādrtya satvarā, tathaivaika pade tāta punar anyāni sapta sā/ 19 tasthau padmāni saś caiva pañca dve caiva mānada, bhūyaḥ padmāyutaṁ tāta mṛgaiḥ saha cacāra sā/ 20 punar gatvā tato rājan maunam ātiṣṭhad uttamam, apsu varṣasahasrāṇi sapta caivaṁ ca pārthiva/*

Then Mrityu Devata had resorted to ‘atyanta dushkara tapasya’ by standing erect by being single footed for fifteen padma varshaas. Having so done, Mrityu Devi enquired of Brahma who replied: ‘ Mrityu Devi! Do seek to obey my instruction.

Then, the Devi continued her tapasya by another ten thousand ‘padma samvatsara kaala’ once again single footed. But Brahma Deva had not conceded to her request. Then She observed rigorous tapasya for another ten thousand padma years in the company of vanya mrigas and approached Brahma for reconciliation but to no avail. There after Mrityu Devi observed uttama mouna vrataa dhaarana and again severe tapasya for eight thousand years in deep waters. Further, the Mrityu kanya observed kathora tapasya on koushiki river banks too. With mere ‘vaayu and jalaahaara’ she had further conducted kathora niyama paalana too but Brahma had not relented yet. Then the Brahma Kanya reached for tapasya by the Ganga Kinaaraas and atop Meru Parvata and was totally nonplused with ‘nischeshtata’ as of ‘praja varga hiteccha’.

*tato himavato mūrdhni yatra devāḥ samījire, tatrāṅgu ṣṭhena rājendra nikharvam aparaṁ tataḥ, tasthau pitāmahaṁ caiva toṣayāmāya yatnataḥ/ 24 tatas tām abravīt tatra lokānām prabhavāpyayaḥ, kim idaṁ vartate putri kriyatām tad vaco mama/ 25 tato 'bravīt punar mṛtyur bhagavantam pitāmaham, na hareyaṁ prajā deva punas tvāhaṁ prasādaye/ 26 tām adharmabhayatrastām punar eva ca yācatīm, tadābravīd devadevo nigrhyedaṁ vacas tataḥ/*

Then Narada addressed Kng Yudhishtara: Then the Mrityu kanya had thereafter reached Himaalaya Parvata shikhara where Devataas would often perform yajna kaaryaas, and as being of shubhalakshana kanya kept on standing by the grit of Her footfold merely had pleased Patamaha immensely. Then Brahma Deva being the ‘samasta loka-uppatti-and pralaya kaarana bhuta’ addressed Mrityu kanya: ‘ Dear most daughter : What are you doing here now! Do you must my ‘agjnaaparipaalana’ ! Then She replied softly: Parama Deva! I am still not reconciled to the very thought of ‘prajaanashana’ and thus am still facing you yet. I am begging of my disagreement owing to the principal principle of ‘dharmacharana’.

*adharmo nāsti te mṛtyo saṁyacchemāḥ prajāḥ śubhe, mayā hy uktaṁ mṛṣā bhadre bhavitā neha kiṁ cana/ 28 dharmāḥ sanātanaś ca tvām ihaivānupravekṣyate, ahaṁ ca vibudhāś caiva tvaddhite niratāḥ sadā/ 29 imam anyam ca te kāmam dadāmi manasepsitam, na tvā doṣeṇa yāsyanti vyādhisampīditāḥ prajāḥ/ 30 puruṣeṣu ca rūpeṇa puruṣas tvam bhaviṣyasi, strīṣu strīrūpiṇī caiva tṛtīyeṣu napuṁsakam/ 31 saivam uktā mahārāja kṛtāñjalir uvāca ha, punar eva mahātmānam neti deveśam avyayam/ 32 tām abravīt tadā devo mṛtyo saṁhara mānavān, adharmas te na bhavitā tathā dhyāsyāmy ahaṁ śubhe/ 33 yān āsrubindūn patitān apaśyam; ye pāṇibhyām dhāritās te purastāt, te vyādhayo mānavān ghorarūpāḥ; prāpte kāle pīdayiṣyanti mṛtyo/34 sarveṣām tvam prāninām antakāle; kāmakrodhau sahitaḥ yojayethāḥ, evaṁ dharmas tvām upaiṣyaty ameyo; na cādharmam lapsyase tulyavṛttiḥ/ 35 evaṁ dharmam pālaiṣyasy athoktam; na cātmānam majjayiṣyasy adharme, tasmāt kāmam rocayābhyāgataṁ tvam; saṁyogyātho saṁharasveha jantūn/*

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

*36 sā vai tadā mrityusaṃjñāpadesāc; chāpād bhītā bādham ity abravīt tam, atho prānān prāninām antakāle; kāmakrodhau prāpya nirmohya hanti/ 37 mrityo ye te vyādhayaś cāśrupātā; manuṣyāṇām rujyate yaiḥ śarīram, sarveṣāṃ vai prāninām prānanānte; tasmāc chokaṃ mā kṛthā budhya buddhyā/ 38 sarve devāḥ prāninām prānanānte; gatvā vṛttāḥ saṃnivṛttās tathaiva evaṃ sarve mānavāḥ prānanānte; gatvāvṛttā devavad rājasimha/ 39 vāyur bhīmo bhīmanādo mahaujāḥ; sarveṣāṃ ca prāninām prāṇa bhūtaḥ, nānā vṛttir dehinām dehabhede; tasmād vāyur devadevo viśiṣṭaḥ, 40 sarve devā martyasaṃjñā viśiṣṭāḥ; sarve martyā deva saṃjñā viśiṣṭāḥ, tasmāt putraṃ mā śuco rājasimha; putrah svargaṃ prāpya te modate ha/ 41 evaṃ mrityur deva sṛṣṭā prajānām; prāpte kāle saṃharantī yathāvati tasyāś caiva vyādhayaś te ‘śrupātāḥ; prāpte kāle saṃharantīha jantūn/*

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

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

1. At the very beginning of creation process, Pitamaha Brahma had manifested ‘prajavarga shrishti’, yet did not make a provision for their ‘samhaara’ and kept on meditating about the process of elimination and had intensified his tapasya for a solution as from his ‘shravana- netraadi panchandriyas’, there was noticeable a mahagni as of sampurana ‘disha vidishaas’ had enveloped the Universe in such a manner as had covered the earth and the sky and was speading all across the universe and the ‘sthaavara-janga praanis’ or the Beings of Moveable and Immobiles. (Now creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddhbhujas or those due to sprouting; another category is stated to be ‘svedajas’ or born of mire and body warmth like bugs and lice but these too are stated to have been born of ‘udbhujas’ basically) ‘Then Rakshasa Swami Jatadaari-duhkha haari- sthaanu naamaka- Bhagavan Rudra appeared before Brahma Deva and assured: Parama Brahma Deva the supreme creator of this charaachara jagat! Do kindly instruct me as what be expected of me to perform!’ As Sthaanu Rudra Deva ‘the Immovable’, made an appeal to Brahma, the latter replied: ‘Rudra! My intention is certainly not to resort to devastatating this ‘charaachara jagat’ right away as the ‘Pralaya Kaarana’ but to ascertain the possible methodology and tactics of ‘vasudha hita manas krodha’ or to gradually lessening the ‘bhubhaara’ as ‘Prithvi Maata’ had been oppressed since there nodoubt had been inrceased tempo of ‘Srishti’ as per kalamana by ‘kshana kshanaas’ yet no way of syphoning or draining off as well in the same manner.’ Then Rudra Deva replied : ‘Paramatma the Unknown had entrusted the responsibility of Srishti to you, as in the case of Sthiti to Maha Vishnu and Samhaara to Maheshvara. Now the secondary Rudra who is me. This ‘charaachara jagat and the kaalamaana or the Time Cycle of the Present-Past-and the Future too have been under your care. By your angry ‘agni jvaalaas’ are right now all spreading as parvata shikaraas- jalaashayas and so on had been in flames along with the charaachara jagat of your own creation. Brahma Deva! your own creation had been gradually getting devastated and hene it be thed high time that you soother your anger and hence may I beg you to be merciful to your own creation and lessen your krodhaagni for now!’ Then Narada explained that as the Prajahita Rudradeva made an appeal likewise, Brahma Deva had cooled down and intensified his thought process and directed Agni Deva to resort to take to Pravritti and Nivritthi means or of Karma and Jnaana Shaktis. *Upasamhaaratastasya tamaagnim roshajam tathaa, praavurbhuva vishvebhoyo gibhvo Naraam mahatmanah/ Krishnarakta tathaa pinga rakta jihvaasyalochanaa, kundalaabhyaam cha Rajeandra taptaabhyaam tapta bhushanaa/ Saa nishkritya tathaa svebhyo dakshinaam dishaamaashritaa, svayamaanaa cha saavekshya Devou vishveshsharaa vubhou/ Tamaahuuya tadaa Devo Lokaadinidhaneshvarah,(uktavaan madhuram vcaakyam saantvayitvaa punah punah Mrityo iti Maheepaala jahichemaah prajaa iti/ Twamhi samhaara buddhadyaaya praadbhuto rupomama, tasmaat sammhara sarvaasvam prajaah sajadpeeditaah. Mama tvam hi niyogena tathah shroyo hyavaashyasi/* As Brahmadeva having totally self restrained with his panchedriyas, he witnessed a female figure with a dark and bood red profile as her throat, visage and eyes of thick yellow and red colourrs. She had golded kundalas, and Her shapely physique with ever sparkling ‘aabhushanaas’ standing erect on dakshina disha wirh Her glittering looks with one eye replete with Deva samuhas and another of Jagadeeshwari with ‘mandahaasas’. Then Brahma Deva beckoned near to him and commanded to destroy all the pranis in the Universe. He further commanded: Devi, you were generated from my samhaara buddhi and hence kill each and every body, be they papaatmaas or punyaatmas and as you be blessed. Then Mrityu Devata broke into tears crying away, when Brahma Deva solaced Her. Mrityu Devata’s ‘atyanta ghora tapasya’- Brahma explains in detail about the prajaharana kaarya as instructed to Mrityu Devata and Her ‘universal

populatity in a negativity'- Mrityu Devata had then very earnestly folded Her hands and appealed to Shresktha Prajapte! You had created me as female, how indeed had you made to be so cruel and heartless to perform such karmaacharana as I am afraid of such degraded sinfulness. Do kindly be gratify me with affection as the love and affectionate putra-mitra-bandhu- maata- pita-pati janaas be spared from death and am frightened to be merciless that manner am frightened to act with manner. Bhagavan! I am frightened to withstand the unremitting cryings of 'deena-duhkhi-praani netra jala bindus' be such as to shatter by mind-heart-and imagination. Thus my prostrative appeals seeking your refuge. *Yamasya bhananam deva gaccheyam na surottama, kaayena vinayopetaa muurthodagnakhenacha, etacchaamyaham kaamam tvatto Loka Pitaamah/ Icchheyam tvatprasaadaadvi tapastaptum Prajeshwara, pradishemam varam deva twam mahyam Bhagavan Prabho/ Tvaya hyutta gamishyaam dhenukaashramamuttamam tatra tapasye tapasveevram tavairaaraadhanr rataa/ Na hi shakshyaami devesha praanaan praanabhritraam priyaan, hartum vilapamaanaamadharmaadabhiraksha maam/ ' Deva! Surashreshtha! Loka Pitaamaha, may I bend down and with saashtaanaga namaskaaraas as your sharanaarthi with my humble appeal as be nor prepared to dare enter into the 'Yamaraja Bhavana'. Prajeshwara, do very kindly allow me to perform deep tapasya and thus bestow your boons'. Deveshvara! I might not be able to execute this task of adharma karma of forcibly taking away the pancha praanaas as that 'dushtaadharma kaaryas' be ever possible for me'. Then Brahma Deva replied: 'Mrityu Devata! I had manifested you to destroy you only of my own creation of the lokaas and hence do obey my instructions.' Then Brahma Manasa Putra Narada explained that no doubt Mrityu Devi nodded her head as her agreement, yet Brahma was hardly liked Her gesture as that perhaps looked half cooked. Then Mrityu Devata initiated her deep tapasya even as She was on Her feet for as many as twentyone padma samvatsaraas. Thereafter She was in into the Nandaanadi's sheetala jalaas and the vrata yukta Devi stood up for over an additional eight thousand years and thus finally became totally turned as 'nishpaapinee'. Further she shifted to pushpamayee Koushikeemayee nadee banks as of vaayu-jalaahaarini with ever more intensified 'kathora niyama paanani' as She a 'durbala kathora niyama paalini'. Then She shifted to Maha Meru Shikharaara pravaahini Ganga a Prastara Murti like teerthaas and pratised Praanayaama as of Prastura Murti Bhavanamurti bhaava as of Nischesta Bhava was seated firmly. Ashtanga Yoga briefly constitutes the Eight Steps of Yama or Morality, Niyama or Discipline, Asana or the Right Posture of Seating, Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires, Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme. Thereafter Mrityu Devi had taken dips in the Maha Punyu Tirthaas like Pushkara-Gokarna-Naimisharanya with the Ashtanga Bhakti Bhava as Her body was of 'atyanta ksheena yukta' as Brahma Deva was heartily delighted and addressed the Mrityu Devi: why indeed you had been practising 'atyana kathora' tapasya! Then She replied: Parama Deva! Sarveshvara! This had been so as the evet crying prajaaneekaas ought not be killed as per your command as that be tantamount to cruelty and of blatant 'adharma'. Devaadhi Deva! I require to demonstrate and prove that sarva praanis -be they human beings-animals-birds or jalacharaas be not 'mrityu vasha' as these deha dharis be subjected to the 'arishad vargas' of 'kaama-krodha-lobha- moha-mada-matsaryaas'. Mrityu Devata continued to Brahma : Devaadhi Deva! I happen to be a mere 'asahaayi' or helpless. I am truly frightened to tread the path of adharma and am a niraparadhi stree begging you to protect me. 'Then Brahma Deva who was indeed aware of the kaala maana of the 'Bhuta- Vartamaana-Bhavishyad' replied: 'Mrityo! Your killing the praja samhara as being unaware of the fundamental truism of 'reap as you sow' due to the impact the arishad vargas is certainly not against 'adharmaacharna'. He therefore suggested to Devi Mrityu to follow His Instruction to follow as it should be His prerogative to*

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

2.

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

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

## Chapter Twenty Two on 'Dharmaadharma swarupa nirnaya'

1 [y] ime vai mānavāḥ sarve dharmam prati viśaṅkitāḥ, ko 'yam dharmam kuto dharmaś tan me brūhi pitāmaha/ 2 dharmo nv ayam ihārthaḥ kim amutrārtho 'pi vā bhavet ubhayārtho 'pi vā dharmaś tan me brūhi pitāmaha/ 3 [bhīṣma] sad ācāraḥ smṛtir vedās trividham dharmalakṣaṇam, caturtham artham ity āhuḥ kavayo dharmalakṣaṇam/ 4 api hy uktāni karmāṇi vyavasyanty uttarāvare, lokayātrārtham eveha dharmasya niyamaḥ kṛtaḥ, ubhayatra sukhodarka iha caiva paratra ca/ 5 alabdhvā nipunaḥ dharmam pāpaḥ pāpe prasajjati. na ca pāpakṛtaḥ pāpān mucyante ke cid āpadi/ 6 apāpavādī bhavati yadā bhavati dharmavit, dharmasya niṣṭhā svācāras tam evāśritya bhotsyase/ 7 yadā dharmasamāviṣṭo dhanaḥ grhṇāti taskaraḥ, ramate nirharan stenaḥ paravittam arājake/ 8 yadāsyā tad dharanty anye tadā rājānam icchati, tadā teṣāṃ sprhayate ye vai tuṣṭāḥ svakair dhanaiḥ/ 9 abhūtaḥ śucir abhyeti rājadvāram aśaṅkitāḥ, na hi duṣcaritaḥ kim cid antarātmani paśyati/ 10 satyasya vacanaḥ sādhu na satyād vidyate param, satyena vidhṛtaḥ sarvaḥ sarvaḥ satye pratiṣṭhitaḥ/ 11 api pāpakṛto raudrāḥ satyaḥ kṛtvā prthak prthak, adroham avisaṃvādaḥ pravartante tadāśrayāḥ/ te cen mitho 'dhr̥tiḥ kuryur vinaśyeyur asaṃśayam/ 12 na hartavyaḥ paradhanam iti dharmāḥ sanātanaḥ, manyante balavantas taṃ durbalaiḥ sampravartitam, yadā niyati daurbalyam athaiṣāṃ eva rocate/ 13 na hy atyantam balayutā bhavanti

*sukhino 'pi vā, tasmād anāṛjave buddhir na kāryā te katham cana/ 14 asādhubhyo 'sya na bhayaṃ na corebhyo na rājataḥ, na kiṃ cit kasya cit kurvan nirbhayaḥ śucir āvaset/ 15 sarvataḥ śaṅkate steno mṛgo grāmam iveyivān, bahudhācaritaṃ pāpam anyatraivānupaśyati/ 16 muditaḥ śucir abhyeti sarvato nirbhayaḥ sadā, na hi duḥcaritaṃ kiṃ cid ātmano 'nyeṣu paśyati/ 17 dātavyam ity ayaṃ dharma ukto bhūtahite rataiḥ, taṃ manyante dhanayutāḥ kṛpānaiḥ saṃpravartitam/ 18 yadā niyati kārpaṇyam athaiśāṃ eva rocate, na hy atyantaṃ dhanavanto bhavanti sukhino 'pi vā/ 19 yad anyair vihitam necched ātmanaḥ karma pūruṣaḥ, na tatpareṣu kurvīta jānann apriyam ātmanaḥ/ 20 yo 'nyasya syād upapatiḥ sa kaṃ kiṃ vaktum arhati, yad anyas tasya tat kuryān na mṛśyed iti me matiḥ/ 21 jīvituṃ yaḥ svayaṃ cecchet katham so 'nyaṃ praghātayet, yad yad ātmana iccheta tatparasyāpi cintayet, 22 atiriktaiḥ saṃvibhajed bhogair anyān akiṃcanān, etasmāt kāraṇād dhātṛā kusīdaṃ saṃpravartitam/ 23 yasmiṃs tu devāḥ samaye saṃtiṣṭheraṃs tathā bhavet, atha cel lābhasamaye sthitir dharme 'pi śobhanā/ 24 sarvaṃ priyābhyupagataṃ dharmam āhur manīṣiṇaḥ, paśyaitaṃ lakṣaṇoddeśaṃ dharmādharma yudhiṣṭhira/ 25 lokasaṃgraha saṃyuktaṃ vidhātṛā vihitam purā, sūkṣmadharmārthanīyataṃ satāṃ caritam uttamam/ 26 dharmalakṣaṇam ākhyātam etat te kurusattama, tasmād anāṛjave buddhir na kāryā te katham cana/*

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

*Na ca pāpakṛtaḥ pāpān mucyante ke cid āpadi/ 6 apāpavādī bhavati yadā bhavati dharmavit, dharmasya niṣṭhā svācāras tam evāśritya bhotsyase/ 7 yadā dharmasamāviṣṭo dhanam grhṇāti taskaraḥ, ramate nirharan stenaḥ paravittam arājake/ 8 yadā sya tad dharanty anye tadā rājānam icchati, tadā teṣāṃ sprhayate ye vai tuṣṭāḥ svakair dhanaiḥ/*

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

*abhītaḥ śucir abhyeti rājadvāram aśaṅkitaḥ, na hi duḥcaritaṃ kiṃ cid antarātmāni paśyati/ 10 satyasya vacanam sādhu na satyād vidyate param, satyena vidhṛtam sarvaṃ sarvaṃ satye pratisthitam/ 11 api pāpakṛto raudrāḥ satyaṃ kṛtvā pṛthak pṛthak, adroham avisaṃvādaṃ pravartante tadāśrayāḥ/ te cen-mitho 'dhṛtiṃ kuryur vinaśyeyur asaṃśayam/ manyante balavantas taṃ durbalaiḥ saṃpravartitam, yadā niyati daurbalyam athaiśāṃ eva rocate/* Those of ‘pavitra buddhi’ with the least of impure ‘manastatva’ could fearlessly be able to stand erect at the King’s threshold since his antaraatma be rid of ‘duraachaara pravritti’. Truthfulness is of the Essence of Life and there be nothing therebeyond. Satya vachana is the shubha karma and Satya is the dharmadhaara and Any Thing and Every Thing is of Satyaashraya ratishtha. Krura swabhaava paapis who would seek to swear by the ‘Satya Shapadha’ be in the ultimate analysis be doomed as that indeed by the Sanaatana Dharma. Some of the balavaans under the garb of dharma seek refuge yet sooner than later be discovered of the ‘agjnaana and adharma pavriti’

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

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

Mundakopanishad is quoted: III.i.5) *Satyena labhyastapasaa hyesha atmaa samyajnaanena brahmacharyena nityam, antahshareere jyotirmayo hi shubhro yam pashyanti yatayah khseena dishaah/*(The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this ‘samyak jnaana’ or the knowledge in completion as backed by tapsya is the gateway to Enlightenment; some of the essential inputs of such ‘samyak jnaana’ are ‘nitya brahma charya’ or abstinence for good; ‘jihvaamritam maya’ or straightforwardness, non pretentiousness, and falsehood; ‘antasshareera shubhrata’ or a clean and blemishless inner conscience leading to ‘Atmajjoti’ or Self Illumination. That indeed is the Path of ‘Parama Nidhaana’ which truly indeed is hiranmaya or the golden hued!) III.i.6-9) ***Satyameva Jayate naanrutam satyena panthaa vitato Deva yaanah,*** *yenaakramanti rishayo hi aaptaa kaama tatra tat satyasya paramam nidhaanam// Brihaccha tad divyam achintyarupam sukshmaaccha tatsukshmataram vibhaati, duuraat suduure tad ihaantike cha pashaatsva ihaiva nihitam guhaayaam/ Na chakshusaa grahyate naapi vaachaa naanyar Devaih tapasaa karmanaavaa, jnaana prasaadena vishuddha sattvah tatastu tam pashyate nishkalam dhyayamaanah// Eshonur aatmaa chetasaa veditavyo yasmin praanah panchadhaa samvivesha, praanaischittam sarvam otam prajaanaam yasmin vishuddhe vibhavati esha aatmaa/* (The Unique Motto that Bharata Desha had rightly adopted is ‘Satyameva Jayate’ or Truth triumphs and never the Untruth. It is by the path of Truth that Devas tread and thus is called Devayana. It is again that very path that Rishis and Seekers of the Eternal Truth ascend by to finally achieve its heights. Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is ‘Divya’ Self-Resplendent; ‘Achintya Rupam’ or of Unimaginable Form; Sukshmantaram or Subtle like ‘Antariksha’; Vibhaati or of such illumination of Surya Chandraadis; ‘sudure’ or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and ‘guhaayam’ or is deep in the cavity of everybody’s Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds’ eye that too by intense ‘dhyana’ fully backed by ‘Karma’ and ‘Dharma’; It is reachable by ‘jnaana prasaadena vishuddha sattva and jnaanamaya’ or only through the favourable medium of knowledge and purity of thought and deed. The subtle Self is within the heart where the Life Energy Praana enters the body of five forms of ‘praanaapaanodaana vyaana samaanas’ into the subtle Self hidden by the sensory organs but attainable clearly by the vision within.))

Further stanzas

*muditaḥ śucir abhyeti sarvato nirbhayaḥ sadā, na hi duṣcaritaṁ kiṁ cid ātmano 'nyeṣu paśyati/ 17*  
*dātavyam ity ayaṁ dharma ukto bhūtahite rataiḥ, taṁ manyante dhanayutāḥ kṛpānaiḥ saṁpravartitam/*  
*18 yadā niyati kārpaṇyam athaiśāṁ eva rocate, na hy atyantam dhanavanto bhavanti sukhino 'pi vā/ 19*  
*yad anyair vihitam necched ātmanaḥ karma pūruṣaḥ, na tatpareṣu kurvīta jānann apriyam ātmanaḥ/ 20*  
*yo 'nyasya syād upatatiḥ sa kaṁ kiṁ vaktum arhati, yad anyas tasya tat kuryān na mṛṣyed iti me matiḥ/*



As one's sadaachaara be of purity and unwavering be standing erect while even seeking to ignore the 'dushkarmas and durbuddhis' of others owing to their spirit of tolerance and of magnanimity. In fact they might even help such of them with their charitable disposition out of pity feeling that they be after all their fellow beings. Their inner conscience could be so clean and blemishless that their own conditions be perhaps had been as bad and hence would resist from the attitude of nonchalance. Even if some one were to be vyabhichaara vritti or their own family females be in that profession, the noble souls might not be contemptuous but of tolerance and forgiveness.

*jīvitum yah svayam cecchet katham so 'nyam praghātayet, yad yad ātmana iccheta tatparasyāpi cintayet, 22 atiriktaih samvibhajed bhogair anyān akimcanān, etasmāt kāraṇād dhātrā kusīdam sampravartitam/ 23 yasmiṃs tu devāḥ samaye samtiṣṭheraṃs tathā bhavet, atha cel lābhasamaye sthitir dharme 'pi śobhanā/ 24 sarvaṃ priyābhyupagataṃ dharmam āhur manīṣiṇaḥ, paśyaitaṃ lakṣaṇoddeśam dharmādharme yudhiṣṭhira/ 25 lokasaṃgraha saṃyuktaṃ vidhātrā vihitam purā, sūkṣmadharmārtha - niyataṃ satāṃ caritam uttamam/ 26 dharmalakṣaṇam ākhyātam etat te kurusattama, tasmād anārjave buddhir na kāryā te katham cana/*

As somebody might be tempted to commit suicide, then how indeed could he like to murder another. It could therefore be on the analogy that as one might tend to experience 'sukhaanubhūti', then why would not be of similar inner feelings too and hence resort to such proactive ways of thoughts and deeds. As one were to be excessively happy and elated while another be unhappy and depressed then there would be a balancing operation; indeed that was how 'Vidhaata Brahma Deva' had made the provision of Interest payment when one were to take to the principal amount back! As the features of 'sanmraga and maryaada' were inculcated among Devataas, similarly the spirit of tolerance and composure could be imitated and secured among the humans too - is that not be so! Thus Pitamaha Bhishma had expressed his inner feelings of the values of Dharma- and Nyaaya- that is of virtue and tolerance among the fellow beings to Yudhishtara. 'Prema purvaka' pattern of mutuality be thus defined as dharma and the contrary thereof be adharma. What the Vidhaata had outlined for 'Loka Kalyaana' be thus the dictum of 'Love Begets Love as 'Dharmo rakshati Rakshitah'. Hence the kutila buddhi be abhorable and Virtue and Justice be the very seeds of coexistence of the Human Beings.

### Chapter Twenty Three on the 'Dharma Pramaanita Sandehotpatti'

*1 [y]: sūkṣmaṃ sādhu samādiṣṭaṃ bhavatā dharmalakṣaṇam, pratibhā tv asti me kā cit tām brūyām anumānataḥ/ 2 bhūyāṃso hṛdaye ye me praśnās te vyāhṛtās tvayā, idam tvanyat pravakṣyāmi na rājan vighrahād iva/ 3 imāni hi prāpayanti srjanty uttārayanti ca, na dharmāḥ paripāṭhena śakyo bhārata veditum/ 4 anyo dharmāḥ samasthasya viśamasthasya cāparaḥ, āpadas tu katham śakyāḥ paripāṭhena veditum/ 5 sad ācāro mato dharmāḥ santas tv ācāra lakṣaṇāḥ, sādhyāsādhyāṃ katham śakyam sad ācāro hy alakṣaṇam/ 6 drśyate dharmarūpeṇa adharmam prākṛtaś caran, dharmam cādharma-rūpeṇa kaś cid aprākṛtaś caran/ 7 punar asya pramāṇam hi nir-diṣṭaṃ śāstrakovidaiḥ, vedavādāś cānuyugaṃ hrasantīti ha naḥ śrutam/ 8 anye kṛtayuge dharmās tretāyāṃ dvāpare 'pare, anye kaliyuge dharmā yathāśakti kṛtā iva/ 9 āmnāyavacanam satyam ity ayaṃ lokasaṃgrahaḥ, āmnāyebhyaḥ param vedāḥ prasṛtā viśvatomukhāḥ/ 10 te cet sarve pramāṇam vai pramāṇam tan na vidyate, pramāṇe cāpramāṇe ca viruddhe śāstratā kutaḥ/ 11 dharmasya hriyamāṇasya balavadbhir durātmabhiḥ, yā yā vikriyate samsthā tataḥ sāpi pranaśyati/ 12 vidma caivaṃ na vā vidma śakyam vā veditum na vā, anīyān kṣura dhārāyā garīyān parvatād api/ 13 gandharvanagarākāraḥ prathamam sampradrśyate, anvikṣyamāṇaḥ*

*kavibhiḥ punar gacchaty adarśanam/ 14 nipānānīva go'bhyāśe kṣetre kulyeva bhārata, smṛto 'pi śāśvato dharmo viprahīno na dṛśyate/ 15 kāmād anye kṣayād anye kāraṇair aparais tathā, asanto hi vṛthācāraṃ bhajante bahavo 'pare/ 16 dharmo bhavati sa kṣipraṃ vilīnas tv eva sādhuṣu, anye tān āhur unmattān api cāvahasanty uta/ 17 mahājanā hy upāvṛttā rājadharmam samāśritāḥ, na hi sarvahitaḥ kaś cid ācāraḥ sampradṛśyate/ 18 tenaivānyaḥ prabhavati so 'paraṃ bādhate punaḥ, dṛśyate caiva sa punas tulyarūpo yadrcchayā/ 19 yenaivānyaḥ prabhavati so 'parān api bādhate, ācārāṇām anaikāgryaṃ sarveṣāṃ eva lakṣayet/ 20 cirābhipannaḥ kavibhiḥ pūrvaṃ dharma udāhṛtaḥ, tenācāreṇa pūrveṇa samsthā bhavati śāśvatī/*

Yudhisthara reacted to the most idealistic pattern of the ‘sukshma and sundara lakshanaas’ of dharma nodoubt but the readily stated theoretical principles well laid down might be contradictory to the practicalities. Pitaamaha! No doubt you had clarified quite a few of my ‘dharma sandehaas’ about ‘sadaachaara’ and of ‘dharma nyaayas’ but be kindly of patience with neither pride nor prejudice. *imāni hi prāpayanti sṛjanty uttārayanti ca, na dharmāḥ paripāthena śakyo bhārata veditum/ 4 anyo dharmāḥ samasthasya viśamasthasya cāparaḥ, āpadas tu katham śakyāḥ paripāthena veditum/ 5 sad ācāro mato dharmāḥ santas tv ācāra lakṣaṇāḥ, sādhyāsādhyam katham śakyaṃ sad ācāro hy alakṣaṇam/* Bharata nandana! Doubtless that dharma be the originator of praani srishti. Dharma alone be the ‘jeevana dhaarana and uddhaarana’ . Nevertheless, one ought not to be merely considered as a ‘veda paatha maatra’ or as the vedic teaching only. To those manushyaas who be in a comfortable life style, dharma would have a different connotaion yet to those who might not be so the applicabilty would vary as per the degree of comfort and of ‘aapatdharmaas’. Pitaamaha! The essence of what all you had painstakingly detailed was that satpurushaas should be aimed at ‘dharmaacharana lakshitaas’ and the rest be the praakrita- adharmam manushyaas. *dṛśyate dharmarūpeṇa adharmam prākṛtaś caran, dharmam cādharmarūpeṇa kaś cid aprākṛtaś caran/ 7 punar asya pramānam hi nirदिष्टam śāstrakovidaiḥ, vedavādāś cānuṣṭupam hrasantīti ha naḥ śrutam/ 8 anye kṛtayuge dharmās tretāyāṃ dvāpare 'pare, anye kaliyuge dharmā yathāśakti kṛtā iva/ 9 āmnāyavacanam satyam ity ayaṃ lokasamgrahaḥ, āmnāyebhyaḥ param vedāḥ prasṛtā viśvatomukhāḥ/ 10 te cet sarve pramānam vai pramānam tan na vidyate, pramāne cāpramāne ca viruddhe śāstratā kutaḥ/* In other words, in this world only the ‘aachaara vyavahaaraas’ could only sift and select dharmadharma vichakshana’. Shastragjna purushaas would consider dharma as of vedaprapaana, but in yuga-yugaantaraas veda nirnayaas be subject to changes and of adaptability. In Satya yuga the interpretation of Dharma was of purity and so do the differences would be on a dwindling curve. That was how even munis had sought to transform the circumstantial norms as per the ‘desh-kaala-paristhities’. No doubt the veda vachanaas be firm and hinged on the original vedic principles but the circumstances and conditions be of constant orientation.

*dharmasya hriyamāṇasya balavadbhir durātmabhiḥ, yā yā vikriyate samsthā tataḥ sāpi pranaśyati/ 12 vidma caivam na vā vidma śakyaṃ vā veditum na vā, anīyān kṣura dhārāyā garīyān parvatād api/ 13 gandharvanagarākāraḥ prathamam sampradṛśyate, anvīkṣyamāṇaḥ kavibhiḥ punar gacchaty adarśanam/ 14 nipānānīva go'bhyāśe kṣetre kulyeva bhārata, smṛto 'pi śāśvato dharmo viprahīno na dṛśyate/* As ‘dharmaanushtaana’ be in progress the grip of concentrated efforts be loosening gradually and many amendements get compromised from time to time as ‘dharma maryaada lopaas’ seemed inevitable. One would even wonder whether the basics of dharma be at all followed as those be as of sharp needle and as heavy as a mountain. As one might seek to vision the form and content of dharma it might be like a ‘gandharva nagari samaana’ as even maha vidvans be unable to vision it. Even as several groups cows might seek to assuage their thirst and approach ‘kshudra jalaasayaas’ full of patches of

muddy and scarce waters since the water reserves be diverted to farm lands, that be how the kaliyuga's 'antima dasa' might evaporate the veda-or even smriti shastra parigjaana be totally eclipsed!

*15 kāmād anye kṣayād anye kāraṇair aparais tathā, asanto hi vrthācāraṃ bhajante bahavo 'pare/ 16 dharmo bhavati sa kṣipraṃ vilīnas tv eva sādhuṣu, anye tām āhur unmattān api cāvahasanty uta/ 17 mahājanā hy upāvṛttā rājadharmaṃ samāśritāḥ, na hi sarvahiṭaḥ kaś cid ācāraḥ sampradṛśyate/ 18 tenaivānyaḥ prabhavati so 'paraṃ bādgate punaḥ, dṛśyate caiva sa punas tulyarūpo yadṛcchayā/ 19 yenaivānyaḥ prabhavati so 'parān api bādgate, ācārāṇām anaikāgryaṃ sarveṣāṃ eva lakṣayet/ 20 cirābhipannaḥ kavibhiḥ pūrvaṃ dharma udāhṛtaḥ, tenācāreṇa pūrveṇa samsthā bhavati śāśvatī/*  
That be so as the loka prajaas be of extremely selfish, mutual haters, and 'vyartha dharma paraayanaas'. Even as a handful dharmacharanaas be ever existent in the society, they would be subjected as of laughing material in the neighbourhood. Yet, even as maha purushaas like Acharya Drona had leaned as of 'kshaatra dharmashritaas', the contemporary society had praised but never denigrated him. Likewise, Maha Jnanis like Vishwamitra had scaled heights of glory from kingships to Bramarshis and so did Ravanaasura, and Kashyapaadi Maharshis . Such universally hailed personalities in the Itihaasaas had crossed the precincts of dharma and such exeptions had since well crossed the established Dharmic Precincts even now, and one might not visualize the retrogression further and further.

**Chapter Twenty Four on Brahmanottama Jaajali owing to 'nirantara tapasya' had developed a bird nest on his jataajutaas- an 'akaasha vani' directed him to meet a Vaishya named Tulaadhara for dharma jnaana**

*1 [bhī]: atrāpy udāharantīmam itihāsaṃ purāṇanam, tulādhārasya vākyaṇi dharme jājalinā saha/ 2 vane vanacaraḥ kaś cij jājalir nāma vai dvijaḥ, sāgaroddeśam āgamyā tapas tepe mahātapah/ 3 niyato niyatāhāraś cīrājīnajatā dharaḥ, malapaṅka dharo dhīmān bahūn varṣagaṇān muniḥ/ 4 sa kadā cin mahātejā jalavāso mahāpate, cacāra lokān viprarṣiḥ prekṣamāṇo manojavaḥ/ 5 sa cintayām āsa munir jalamadhye kadā cana, viprekṣya sāgarāntām vai mahīm savanakānanām/ 6 na mayā sadṛśo 'stīha loke sthāvarajaṅgame, apsu vaihāyasaṃ gacchen mayā yo 'nyaḥ saheti vai/ 7 sa dṛśyamāno rakṣobhir jalamadhye 'vadat tataḥ, abruvaṃś ca piśācāś tam naivaṃ tvaṃ vaktum arhasi/ 8 tulā dhāro vaṇigdharmā vārāṇasyām mahāyaśaḥ, so 'py evaṃ nārhatte vaktum yathā tvaṃ dvijasattama/ 9 ity ukto jājalir bhūtair pratyuvāca mahātapah, paśyeyaṃ tam ahaṃ prājñam tulādhāraṃ yaśasvinam/ 10 iti bruvāṇam tam ṛṣiṃ rakṣāṃsy uddhṛtya sāgarāt, abruvan gaccha panthānam āsthāyemaṃ dvijottama/ 11 ity ukto jājalir bhūtair jagāma vimanās tadā, vārāṇasyām tulādhāraṃ samāśādyābravīd vacaḥ/ 12 [y] kiṃ kṛtaṃ sukṛtaṃ karma tāta jājalinā purā, yena siddhiṃ parāṃ prāptas tan no vyākhyātum arhas/ 13 [bhī] atīva tapasā yukto ghoreṇa sa babhūva ha, nady upasparśana rataḥ sāyamprātar mahātapah/ 14 agnīn paricaran samyak svādhyāyaparamo dvijaḥ, vānaprasthavidhānājño jājalir jvalitaḥ śrīyā/ 15 satye tapasi tiṣṭhan sa na ca dharmam avaiḥṣata, varṣāsv ākāśāśāyī sa hemante jalasaṃśrayaḥ/ 16 vatātapa saho grīṣme na ca dharmam avindata, duḥkhaśāyāś ca vīvidhā bhūmau ca parivartanam/ 17 tataḥ kadā cit sa munir varṣāsv ākāśam āsthitaḥ/ antarikṣāj jalam mūrddhā pratyagrḥṇān muhur muhur/ 18 atha tasya jatāḥ klinnā babhūvur grathitāḥ prabho, araṇyagamanān nityaṃ malino malasamyutāḥ/ 19 sa kadā cin nirāhāro vāyubhakṣo mahātapah, tasthau kṣāṭhavad ayyagro na cacāla ca karhi cit/ 20 tasya sma sthānu bhūtasya nirvicesṭasya bhārata, kuṇḍa śakunau rājan nīdaṃ śirasi cakratuḥ/ 21 sa tau dayāvān viprarṣir upapraikṣata dampatī, kurvāṇam nīdakaṃ tatra jatāsu tṛṇatantubhiḥ/ 22 yadā sa na calaty eva sthānu bhūto mahātapah, tatas tau parivīśvastau sukhaṃ tatrosatus tadā/ 23 atītāsv atha varṣāsu*

śaratkāla upasthite, prājāpatyena vidhinā viśvānāt kāmamohitau/ 24 tatrāpātayatām rājañ śirasy andāni  
khecarau, tāny abudhyata tejasvī sa viprah saṁśītavratah/ 25 buddhvā ca sa mahātejā na cacālaiva  
jājaliḥ, dharme dhr̥tamanā nityaṁ nādharmam sa tv arocayat/ 26 ahany ahani cāgamya tatas tau tasya  
mūrdhani, āśvāsitau vai vasataḥ samprahr̥ṣtau tadā vibho/ 27 andebhyas tv atha puṣṭebhyaḥ prajāyanta  
śakuntakāḥ, vyavarthanta ca tatraiva na cākampata jājaliḥ/ 28 sa rakṣamānas tv andāni kuliṅgānām  
yatavrataḥ, tathaiva tasthau dharmātmā nirveceṣṭaḥ samāhitaḥ/ 29 tatas tu kālasamaye babhūvus te 'tha  
pakṣiṇaḥ, bubudhe tāṁś ca sa munir jātapakṣāñ śakuntakān/ 30 tataḥ kadā cit tāṁś tatra paśyan pakṣiṇ  
yatavrataḥ, babhūva paramaprītas tadā matimatām varah/ 31 tathā tāt abhisamvṛddhān dr̥ṣṭvā  
cāpnuvatām mudam, śakunau nirbhayau tatra ūsatuś cātmajaiḥ saha/ 32 jātapakṣāṁś ca so 'paśyad  
uddīnān punarāgatān, sāyaṁ sāyaṁ dvijān vipro na cākampata jājaliḥ/ 33 kadā cit punar abhyetya  
punar gacchanti saṁtatam, tyaktā mātrpitṛbhyām te na cākampata jājaliḥ/ 34 atha te divasaṁ cārīm  
gatvā sāyaṁ punar nr̥pa, upāvantanta tatraiva nivāsārthaṁ śakuntakāḥ/ 35 kadā cid divasān pañca  
samutpatya vihaṁgamāḥ, sasthe 'hani samājagmur na cākampata jājaliḥ/ 36 krameṇa ca punaḥ sarve  
divasāni bahūny api, nopāvantanta śakunā jātaprānāḥ sma te yadā/ 37 kadā cin māsamātrena samut atya  
vihaṁgamāḥ, naivāgacchaṁś tato rājan prātiṣṭhata sa jājaliḥ/ 38 tatas teṣu pralīṇeṣu jājaliḥ jātavismayaḥ  
siddho 'smīti matiṁ cakre tatas taṁ māna āviśat/ 39 sa tathā nirgatān dr̥ṣṭvā śakuntān niyatavrataḥ  
saṁbhāvitātmā saṁbhāvya bhr̥ṣaṁ prītas tadābhavan/ 40 sa nadyām samupaspr̥ṣya tarpayitvā  
hutāśanam, udayantam athādityam abhyagacchan mahātapah/ 41 saṁbhāvya catakān mūrdhani jājaliḥ  
japatām varah, āsphotayat tad ākāśe dharmah prāpto mayeti vai/ 42 athāntarikṣe vāg āsīt tāṁ sa śuśrāva  
jājaliḥ, dharmeṇa na samas tvam vai tulādhārasya jājale/ 43 vārāṇasyām mahāprājñas tulādhārāḥ  
pratiṣṭhitaḥ, so 'py evaṁ nārhaṭe vaktuṁ yathā tvam bhāsase dvija/ 44 so 'marṣavaśam āpannas  
tulādhara didṛkṣayā, prthivīm acarad rājan yatraśāyaṁ gr̥ho muniḥ/ 45 kālena mahatāgacchat sa tu  
vārāṇasīm purīm, vikrīṇantaṁ ca panyāni tulā dhāraṁ dadarśa saḥ/ 46 so 'pi dr̥ṣṭvaiva taṁ vipram  
āyāntaṁ bhānda jīvinaḥ, samutthāya saṁahr̥ṣṭaḥ svāgatenābhyapūjayat/ 47 [tulā] āyān evāsi vidito  
mama brahman na saṁśayaḥ, bravīmi yat tu vacanaṁ tac chr̥ṇuṣva dvijottama/ 48 sāgarānūpam āśritya  
tapas taptam tvayā mahat, na ca dharmasya saṁjñām tvam purā vettha katham cana/ 49 tataḥ siddhasya  
tapasā tava vipra śakuntakāḥ, kṣipraṁ śirasy ajāyanta te ca saṁbhāvitās tvayā/ 50 jātapakṣā yadā te ca  
gatāś cārīm itas tataḥ, manyamānas tato dharmam caṭaka prabhavaṁ dvija, khe vācam tvam athāśrauṣṭ  
mām prati dvijasattama, 51 amarṣavaśam āpannas tataḥ prāpto bhavān iha, karavāṇi priyaṁ kiṁ te tad  
brūhi dvijasattama/

Bhishmapitaamaha while on the subject of dharma vichaarana, recalled a 'praacheena itihaasa dharma vichaara samaavesha' between Maha Muni Jaajali and a Vaishya Jnaani Tulaadhara. The Maha Tapsvi Jaajali having reached a secluded place on a Sea shore had resorted to severe tapasya with niyamaas, niyamita bhojana, wearing valkala, on mriga charma and jataadharana, often by single foot having smeared his body with mud and slush. As he was in the process of deep tapasya by days and nights, a bevelolent pishaacha roaming on the seashores spotted Jaajali and having noted his deep tapasyaa vidhaana, had addressed the Muni: 'Dwija shreshtha! In the Kashi Nagari, there is a Maha Yashasvi named Tulaadhaara as of the vaanikya dharma paalaka who too had been deeply engrossed in tapasya as of your example. Then Jajali asked the pishacha as to whether he could possibly have his darshan. Then the Pishacha had directed Jaajali to a specified direction as the way to Kashi nagari. Then as per the advice and proactive help of the benevolent pishacha had reached the Kashi Nagari. Then Yudhishtara intervened and asked the Pitamaha and queried as to who was Jaajali and how could indeed make his adventurous soujourn to Kashi in a detailed maaner instead making a passing reference. Bhishma replied: Jaajali Muni was a maha tapasvi; he had been observing 'trilaala sandhyaa pujaas' with aachaara

vyavahaaraas- nitya agnihotra vidhis and as so be veda swaadhaaya tatpara as of vaanaprasthaashrama vidhi vidhaanaas. In the course of time, he took to vanavaasa and nithya tapasya, be there ‘varshaa kaala’ with ‘musalaadhaara vrishti’ or of scorching midday Surya atop or even during severe winter days and midnights. Eventully his beards grew and became a ‘jataa rupa parinaama’. As he had been bathless and moving all over the forests, his ‘shareera maalniya’ was uncouth and of foulful, yet of nirantara- antahkarana nirmalata. As being a niraahaari eventully, he had taken to ‘vaayu bhakshana’  
*tasya sma sthānu bhūtasya nirveṣṭasya bhārata, kuṇḍiṅga śakunau rājan nīdam śirasi cakratuḥ/ 21 sa tau dayāvān viprarṣir upapraikṣata dampatī, kurvāṇaṁ nīdakaṁ tatra jatāsu tṛṇatantubhiḥ/ 22 yadā sa na calaty eva sthānu bhūto mahātapah, tatas tau parivīśvastau sukhaṁ tatrosatus tadā/ 23 atītāsv atha varṣāsu śaratkāla upasthite, prājāpatyena vidhinā viśvānāt kāmamohitau/ 24 tatrāpātayatām rājāñ śīrasy andāni khecarau, tāny abudhyata tejasvī sa viprah samśītavrataḥ/*

As of being immobility ever standing firm, day in and day out, he was like a broken tree trunk, yet replete with ‘bhagavat dhyana’ even as of ‘kshana bhara avichalita deha’. As being of ‘cheshtaashunya kaarana’, his ‘jataa yukta mastaka’ as of a ‘birds nest’ on the dried up broken tree branch there got settled a pakshi dwaya. Gradually afer the close of the ‘varsha ritu’ the ‘sharatkaala saameepya’ had occured and thus came the mating season of the birds and owing to the ‘santaana prapta viddhi yukta paraspara samaagama kaarana’ had duly laid eggs on the head of the ‘maharshi seersha jataajuta’  
*buddhvā ca sa mahātejā na cacālaiva jājaliḥ, dharme dhṛtamanā nityaṁ nādharmam sa tv arocayat/ 26 ahany ahani cāgamya tatas tau tasya mūrdhani, āśvāsitau vai vasataḥ samprahrṣtau tadā vibho/ 27 andebhyas tv atha puṣṭebhyaḥ prajāyanta śakuntakāḥ, vyavarthanta ca tatraiva na cākampata jājaliḥ/ 28 sa rakṣamāṇas tv andāni kuṇḍiṅgānāṁ yatavrataḥ, tathaiva tasthau dharmātmā nirveṣṭaḥ samāhitah/*  
 Being aware of egg laying ‘kaaryaacharana’, the Maharshi who was already engaged in ‘achanchala tapo nishtha’ had intensified his tapasya to such an extent even to make the slightest head movement as he would not be liable event to an ‘adharma kaarya nishteshtatha’. The ‘pakshidwaya’ be flying away daily and return to be nest by the dusk time and the ‘muneeshwara’ had the additionnal responsibilty of ‘anda rakshana’ too besides further intensifying his tapasya with ‘mahadaananda’. As after a few days the ‘anda vicchinnata’ had taken place and the muni’s ‘tapasyaananda’ got further intensified.

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

*sa nadyām samupasprṣya tarpayitvā hutāśanam, udayantam athādityam abhyagacchan mahātapah/ 41 sambhāvya catakān mūrdhni jājalir japatām varah, āsphotayat tad ākāśe dharmah prāpto mayeti vai/ 42 athāntarikṣe vāg āsīt tām sa śuśrāva jājaliḥ, dharmena na samas tvam vai tulādhārasya jājale/ 43 vārāṇasyām mahāprājñas tulādhārah pratiṣṭhitah, so 'py evaṁ nārhatē vaktuṁ yathā tvam bhāsase dvija/ 44 so 'marṣavaśam āpannas tulādhara didrkṣayā, pṛthivīm acarad rājan yatrasāyam gr̥ho munih/*

45 *kālena mahatāgacchat sa tu vārāṇasīm purīm, vikrīṇantaṃ ca panyāni tulā dhāraṃ dadarśa saḥ/* 46 so 'pi dr̥ṣṭvaiva taṃ vipraṃ āyāntaṃ bhānda jīvinah, samutthāya susaṃhr̥ṣṭaḥ svāgatenābhyapūjayat/ Subsequently, the Maha Muni reached a Jeeva Nadi Teera and returned back his 'deha shuddhi' and returned to his routine snaana-sandhya vandana-agni hotra-and Suryopasthaana whereafter had recalled his jataa yukta mastaka and of the memoirs of the bird nest and so on Meanwhile there was a highly thunderous and reverberating 'aakaasha vaani' from the high skies alerting his attention as of his 'takshana dharma kartavya': 'Jaajale ! You are not yet be of 'Dharma Tulaabhaara' or the Mature and Sensitive Balancing of Dharma as yet notwithstanding your tapasya and manodhridhata. You must soon meet Maha Jnaani Tulaabhara Vaishya in Kashi Nagara at once.' As Muni Jaajali heard this- also recalling a pishaachi's advice too as of the aakaasha vaani now- had atonce got prepared to reach Kashi Nagari and to the very spot where Vaishyamani Tulabhara who at that was engaged in his 'kraya vikraya kaarya krama' with his customers at that 'sandhya samaya'. Then the Vaishya Shiromani had welcomed the Viprottama Jajaali and stated: *āyān evāsi vidito mama brahman na saṃśayaḥ, bravīmi yat tu vacanaṃ tac chṛṇuṣva dvijottama/* 48 *sāgarānūpam āsṛitya tapas taptaṃ tvayā mahat, na ca dharmasya saṃjñāṃ tvam purā vettha kathaṃ cana/* 49 *tataḥ siddhasya tapasā tava vipra śakuntakāḥ, kṣipraṃ śirasy ajāyanta te ca saṃbhāvitās tvayā/* 50 *jātapakṣā yadā te ca gatāś cārīm itas tataḥ, manyamānas tato dharmaṃ caṭaka prabhavaṃ dvija, khe vācaṃ tvam athāśrauṣīr māṃ prati dvijasattama, 51 amarśavaśaṃ āpannas tataḥ prāpto bhavān iha, karavāni priyaṃ kiṃ te tad brūhi dvijasattama/* 'As per my limited awareness, you had been struggling to undertake deep tapasya by'saagara tata praanta' and even earlier advised by a pishaachi to meet me at the kashi nagari; but having ignored had continued the deep tapasya again to such an extent had a jataa yukta mastaka and provided a resting place for pakshi dwayaas which after mating raised eggs which had grown up and flew away whereafter had resumed your typical brahmaanic and vedic activities of sandhya- agnihotra and veda swadhyaas when the pishachaas- aakashvani was heard by you to meet me at the Kashi Nagari.' Now kindly tell me as to which kind of 'dharma sandeha' be clarified to you rightaway! -

## Chapter Twenty Five on Viprottama Jaajali and Vaishvottama Tulaadhaara's dharma vishaya samvaada

[bhī]: *ity uktaḥ sa tadā tena tulādhāreṇa dhīmatā, provāca vacanaṃ dhīmāñ jājalir japatām varah/* 2 *vikrīṇānaḥ sarvarasān sarvagandhāmś ca vānija, vanaspatīn oṣadhīś ca teṣāṃ mūlaphalāni ca/* 3 *adhyagā naiṣṭhikīm buddhiṃ kutas tvām idam āgatam, etad ācakṣva me sarvaṃ nikhilena mahāmate/* 4 *evam uktas tulādhāro brāhmaṇena yaśasvinā, uvāca dharmasūksmāṇi vaiśyo dharmārthatattvavit, jājaliṃ kasta tapasaṃ jñānatṛptaḥ tadā nṛpa/* 5 *vedāhaṃ jājale dharmaṃ sarahasyaṃ sanātanam, sarvabhūtaḥ hitaṃ maitraṃ purāṇaṃ yaṃ janā viduḥ/* 6 *adroheṇaiva bhūtānām alpadroheṇa vā punaḥ, yā vṛttih sa paro dharmas tena jīvāmi jājale, 7 paricchinnaih kṣṣṭha trṇair mayedaṃ śaraṇaṃ kṛtam, alaktam padmamakam tuṅgaṃ gandhāmś coccāvacāms tathā/* 8 *rasāmś ca tāms tān viprarṣe madya varjān ahaṃ bahūn, krītvā vai prativikrīṇe parahastād amāyayā/* 9 *sarveṣāṃ yaḥ suhṛn nityaṃ sarveṣāṃ ca hite rataḥ, karmaṇā manasā vācā sa dharmaṃ veda jājale/* 10 *nāhaṃ pareṣāṃ karmāṇi praśamsāmi śapāmi vā, aakāśasyeva viprarṣe paśyaṃl lokasya citratām/* 11 *nānurudhye virudhye vā na dveṣmi na ca kāmaye, samo 'smi sarvabhūteṣu paśya me jājale vratam/* 12 *iṣṭāniṣṭa vimuktasya prītirāgabahiṣṭaḥ, tulā me sarvabhūteṣu samā tiṣṭhati jājale/* 13 *iti māṃ tvam vijānīhi sarvalokasya jājale, samaṃ matimatām śreṣṭha samaloṣṭāśma kāñcanam/* 14 *yathāndha badhironmattā ucchvāsa paramāḥ sadā, devair apihita dvārāḥ sopamā paśyato mama/* 15 *yathā vṛddhātura kṛśā niḥsprhā viṣayān*

prati, tathārtha kāmabhogeṣu mamāpi vigatā sprhā/ 16 yadā cāyaṃ na bibheti yadā cāsmān na bibhyati,  
 yadā necchati na dveṣṭi tadā sidhyati vai dvijaḥ/ 17 yadā na kurute bhāvaṃ sarvabhūteṣu pāpakam  
 karmaṇa manasā vācā brahma sampadyate tadā/ 18 na bhūto na bhaviṣyaś ca na ca dharmo 'sti kaś  
 cana, yo 'bhayaḥ sarvabhūtānāṃ sa prāpnoty abhayaṃ padam/ 19 yasmād udvijate lokaḥ sarvo  
 mṛtyumukhād iva, vāk krūrād daṇḍa pāruṣyāt sa prāpnoti mahad bhayaṃ/ 20 yathāvad vartamānānāṃ  
 vrddhānāṃ putrapautriṇāṃ, anuvartāmahe vṛttam ahiṃsrāṇāṃ mahātmanāṃ/ 21 pranastaḥ śāśvato  
 dharmāḥ sad ācāreṇa mohitaḥ, tena vaidyaś tapasvī vā balavān vā vimohyate/ 22 ācārāṇ jājale prājñāḥ  
 kṣipraṃ dharmam avāpnuyāt, evaṃ yaḥ sādhubhir dāntaś cared adroha cetasā/ 23 nadyāṃ yathā ceha  
 kāṣṭham uhyamānaṃ yadṛcchayā, yadṛcchayaiva kāṣṭhena saṃdhiṃ gaccheta kena cit/ 24 tatrāprārāṇi  
 dārūṇi saṃsrjyante tatas tataḥ, tṛṇakāṣṭha karīsāni kadācinn asamīkṣayā/ evaṃ evāyaṃ ācārāḥ  
 prādurbhūto yatas tataḥ/ 25 yasmān nodvijate bhūtaṃ jātu kiṃ cit kathaṃ cana/ abhayaṃ  
 sarvabhūtebhyaḥ sa prāpnoti sadā mune/ 26 yasmād udjivate vidvān sarvaloko vṛkād iva, kroṣatas tīram  
 āśādyā yathā sarve jale carāḥ/ 27 sahāyavān dravyavān yaḥ subhago 'nyo 'paras tathā, tatas tān eva  
 kavayaḥ sāstreṣu pravadyanti uta, kīrtiyartham alpahrlllekḥāḥ patataḥ kṛtsnanirnayāḥ/ 28 tapo bhir  
 yajñādānaiś ca vākyaiḥ prajñāśritaiś tathā, prāpnoty abhayadānasya yad yat phalam ihāśnute/ 29 loka  
 yaḥ sarvabhūtebhyo dadāty abhayadakṣiṇāṃ, sa sarvayajñair ījānaḥ prāpnoty abhayadakṣiṇāṃ, na  
 bhūtānāṃ ahiṃsāyā jyāyān dharmo 'sti kaś cana/ 30 yasmān nodvijate bhūtaṃ jātu kiṃ cit kathaṃ cana,  
 te 'bhayaṃ sarvabhūtebhyaḥ saṃprāpnoti mahāmune/ 31 yasmād udvijate lokaḥ sarpād veśma gatād iva,  
 na sa dharmam avāpnoti iha loka paratra ca/ 32 sarvabhūtātma bhūtasya samyag bhūtāni paśyataḥ,  
 devāpi mārga muhyanti apadasya padaiṣiṇaḥ/ 33 dānaṃ bhūtābhayaśyāhuḥ sarvadānebhya uttamam,  
 bravīmi te satyaṃ idaṃ śraddadhasva ca jājale/ 34 sa eva subhago bhūtvā punar bhavati durbhagaḥ,  
 vyāpattiṃ karmaṇā dṛṣṭvā jugupsanti janāḥ sadā/ 35 akāraṇo hi nehāsti dharmāḥ sūkṣmo 'pi jājale,  
 bhūtabhavyārtham eveha dharmapravacanāṃ kṛtam/ 36 sūkṣmatvān na sa vijñātuṃ śakyate bahu  
 niḥnavāḥ, upalabhyāntarā cānyān ācārān avabudhyate/ 37 ye ca chindanti vṛṣaṇān ye ca bhindanti  
 nastakān, vahanti mahato bhārān badhnanti damayanti ca/ 38 hatvā sattvāni khādanti tān kathaṃ na  
 vigarhase, mānuṣā mānuṣān eva dāśabhogena buñjate/ 39 vadhabandhavirodhena kārayanti divāniśam,  
 ātmanā cāpi jānāsi yad duḥkhaṃ vadhatādane/ 40 pañcendriyeṣu bhūteṣu sarvaṃ vasati daivatam,  
 ādityaś candramā vāyur brahmā prāṇaḥ kratuḥ yamaḥ/ 41 tāni jīvāni vikṛīya kā mṛteṣu vicāraṇā kā taile  
 kā ghr̥te brahman madhuny apsv auśadheṣu vā/ 42 adaṃśa maśake deśe sukhaṃ saṃvarthitān paśūn,  
 tāṃś ca mātuh priyāñ jānann ākramya bahudhā narāḥ, bhu daṃśa kuśān deśān nayanti bahu kardamān/  
 43 vāhasampīḍitā dhuryāḥ sīdanty avidhināpare, na manye bhrūṇa hatyāpi viśiṣṭā tena karmaṇā/ 44  
 kṛṣiṃ sādhu iti manyante sā ca vṛttiḥ sudāruṇā, bhūmiḥ bhūmiśayāṃś caiva hanti kāṣṭham ayomukham,  
 tathaivānaduho yuktān samavekṣasva jājale/ 45 aghnyā iti gavāṃ nāma ka enān hantum arhati, mahac  
 cakārākuśalaṃ pṛṣadhro gālabhann iva/ 46 ṛṣayo yatayo hy etan nahuṣe pratyavedayan, gāṃ mātaraṃ  
 cāpy avadhīr vṛṣabhaṃ ca prajāpatim, akāryaṃ nahuṣākārṣīr lapsyāmas tvatkṛte bhayaṃ/ 47 śataṃ  
 caikaṃ ca rogāṇāṃ sarvabhūteṣv apātayan, ṛṣayas tu mahābhāgāḥ prajāsv eva hi jājale, bhrūṇahaṃ  
 nahuṣaṃ tv āhur na te hoṣyāmahe haviḥ/ 48 ity uktvā te mahātmanāḥ sarve tattvārtha darśinaḥ, ṛṣayo  
 yatayaḥ śāntāś tarasā pratyavedayan/ 49 idṛśān aśivān ghorān ācārān iha jājale, kevalācaritatvāt tu  
 nipunān nāvabudhyase/ 50 kāraṇād dharmam anvicchen na lokacaritaṃ caret, yo hanyād yaś ca mām  
 stauti tatrāpi śṛṇu jājale/ 51 samau tāv api me syātām na hi me staḥ priyāpriye, etad idṛśakaṃ dharmam  
 praśaṃsanti maṇiṣiṇaḥ/ 52 upapattyā hi saṃpanno yatibhiś caiva sevyate, satataṃ dharmāśīlaiś ca  
 naipuṇyenopalakṣitaḥ/

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

*yathāndha badhironmattā ucchvāsa paramāḥ sadā, devair apihita dvārāḥ sopamā paśyato mama/ 15  
yathā vṛddhātura kṛśā niḥsprhā viṣayān prati, tathārtha kāmabhogeṣu mamāpi vigatā sprhā/ 16 yadā  
cāyaṃ na bibheti yadā cāsmān na bibhyati, yadā necchati na dveṣṭi tadā sidhyati vai dvijaḥ/ 17 yadā na  
kurute bhāvaṃ sarvabhūteṣu pāpakam karmaṇā manasā vācā brahma saṃpadyate tadā/ 18 na bhūto na  
bhaviṣyaś ca na ca dharmo 'sti kaś cana, yo 'bhayaḥ sarvabhūtānāṃ sa prāpnoty abhayaṃ padam/ 19  
yasmād udvijate lokaḥ sarvo mṛtyumukhād iva, vāk krūrād daṇḍa pāruṣyāt sa prāpnoti mahad bhayaṃ/  
20 yathāvad vartamānānāṃ vṛddhānāṃ putrapautriṇāṃ, anuvartāmahe vṛttam ahimsrāṇāṃ  
mahātmanām/ -----*

Also I seek to be of ‘samabhaava’ and a sense of equanimity as for the blind-deaf-insane whose eye sight-hearing sense -or m ental ability be denied by the Celestials except they could breathe. Also I do seek to assume ‘sama drishti’ to those of ‘bhayaabheeta bhaava’ to ‘vridha-rogi-durbala-vishaya bhoga spruha heenas too with Brahma drishti. Also I seek to presume ‘sama bhaava’ to bhaya bheetaas or otherwise even, I would neither be of hatred nor be harmful but do earnestly assume ‘Brahma Bhaava’. Also when one could be of the ‘manastatva’ of samasta praani sama bhaava by way of manas-vaani-and kriya- acharanaas, then m nushys are stated to be of Brahma bhaava. Also, to those whose kaarya sheshaas of the past-present- and future of dharma seheshaas be not due and also of ‘sumpurna bhutaabhya pranaas’ be provided then they be stated as of ‘nirbhaya pada praapti’. As those who be not afraid of being as of ‘mṛtyu mukha’ or not even be mentally shaken off by the ‘mṛtyu bhaya’- much less be of the very twist of tongue and hearing about mṛtyu, are those defined as of Brahma bhava’. I do thus esteem ever of those of ‘vridha-putra poutra sampannas’ and ‘shastraanusaara karmaacharanaas’, ever dedicated to ‘ahimsakaaryaacharanaas’. Vaishyottama Tulaadhaara further addressed Brahmana Jaajali counselling thus: ‘ Those ‘jiteandriya purushaas of chitta shuddi’ and of ‘shreshthaachaara paalakaas’ be of ‘dharma rahasya jnaataas’ on the analogy of as of samsaara praanis do face ‘paraspara samyoga viyogaas’ or of mutual get togethers and departures. As one would sow, that the person concerned would reap. Once the person concerned could put to practise this essential truth of life he or she be the ‘sahaayavaan-dravyavaan- shoubhagya shaali and shreshtha’. As the ‘abhaya daana kaarana samarthaas’, they only be the ‘vidvaan pursha shastra samarthaas’ . Among those however one’s awareness once realised in their hearts be lingering that jeevitaas be subject to be of ‘kshana-kshana bhanguraas’, then they become eligible to parabrahma praapti.

*28 tapo bhir yajñadānaiś ca vākyaiḥ prajñāśritais tathā, prāpnoty abhayadānasya yad yat phalam  
ihāśnute/ 29 loka yaḥ sarvabhūtebhyo dadāty abhayadakṣiṇām, sa sarvayajñair ījānaḥ prāpnoty  
abhayadakṣiṇām, na bhūtānāṃ ahimsāyā jyāyān dharmo 'sti kaś cana/ 30 yasmān nodvijate bhūtaṃ jātu*



*kiṃ cit katham cana, te 'bhayaṃ sarvabhūtebhyaḥ saṃprāpnoti mahāmune/ 31 yasmād udvijate lokaḥ sarpād veśma gatād iva, na sa dharmam avāpnoti iha loka paratra ca/ 32 sarvabhūtātmabhūtasya samyag bhūtāni paśyataḥ, devāpi mārga muhyanti apadasya padaiṣiṇaḥ/ 33 dānaṃ bhūtābhayaśāhuḥ sarvadānebhya uttamam, bravīmi te satyam idaṃ śraddadhasva ca jājale/ sa eva subhago bhūtvā punar bhavati durbhagaḥ, vyāpattiṃ karmanā drṣtvā jugupsanti janāḥ sadā/*

What all be the ‘saphala praapti’ by way of ‘tapas-yajna-daana-and jnaana sambandhi upadeshaas’ could be yielded as only from abhaya daana. Be this firmly realised that the essential ingredient to discard ‘praani himsa kaarana kaaryaas’ be the ‘dharmottama dharma’. That deed by which none at all of praanis be distressed and be not afraid off, be rewarded in the iha loka and paraloka lest karma-dharma phala be denied of. Once there be no realization that the self and the otherself be dawned then that be not possible to accomplish a distinguished place of ‘Brahma swarupa praapti’. Even deavataas too ever seeking to discover even the padachinaas of the Moksha praapti be dejected, let alone the mahaajnaani purushaas. Indeed among all types of daanaas be the ‘abhaya daana’ as emphasized again and again. One ought to realise that dharmasiddhi be possible only safeguarding dharma. As one be afraid of a poisonous snake outside one’s house too be of the inherent awareness of dharma-consciousness. Thus those who be ever anxious of attaining swargaadi lokas be ever performing nirantaara dharma kaaryaas but there after get dropped back to earth yet again and then blame themselves saying that sakamaa karmaas could be of passing phases merely.

*akāraṇo hi nehāsti dharmah sūkṣmo 'pi jājale, bhūtabhavyārtham eveha dharmapravacanam kṛtam/ 36 sūkṣmatvān na sa vijñātuṃ śakyate bahu nihnavah, upalabhyāntarā cānyān ācārān avabudhyate/ 37 ye ca chindanti vṛṣaṇān ye ca bhindanti nastakān, vahanti mahato bhārān badhnanti damayanti ca/ 38 hatvā sattvāni khādanti tān katham na vigarhase, mānuṣā mānuṣān eva dāsabhogena buñjate/ 39 vadhabandhavirodhena kārayanti divāniśam, ātmanā cāpi jānāsi yad duḥkham vadhatādane/ 40 pañcendriyeṣu bhūteṣu sarvaṃ vasati daivatam, ādityaś candramā vāyur brahmā prāṇaḥ kratur yamaḥ/ 41 tāni jīvāni vikrīya kā mr̥teṣu vicāraṇā kā taile kā ghr̥te brahman madhuny apsv auśadheṣu vā/ 42 adaṃśa maśake deśe sukham saṃvarthitān paśūn, tāṃś ca mātulḥ priyāñ jānann ākramya bahudhā narāḥ, bhu daṃśa kuśān deśān nayanti bahu kardamān/ 43 vāhasaṃpīḍitā dhuryāḥ sīdanty avidhināpare, na manye bhrūṇa hatyāpi viśiṣṭā tena karmanā/*

Vaishya shiromani further continued: ‘Jaajale! Hence, let this be realised that any kind of dharma be neither of nishprayojana or of nishphala. Its intent and content are stated to be of ‘atyanta sookshma swarupa’; there obviously be of either swarga praapti or Brahma prapti and that is all the Dharma Vyavastha all about. As Dharma swarupa being of atyanta sookshma kaarana, that indeed be difficult to grasp nor digest. That be so since innumerable explanations be hidden there behind. Only by seeking to realise the nuances of the reality of dharma as per the experiences and aachaara vyavahaaraas that the vastavika swarupa be somewhat profiled. Why indeed should one have to blame those who made the servants of others and keep on blaming even after rejoicing the sweet fruits thereof just like the blind folded bullocks be driven day in and day out with heavy carriages and whip them to toil. How indeed that even with full knowledge of the ‘bandhana-or vadha’ of co pranis be subjected to and keep on torturing them with vaicarious pleasure! Indeed, a living jeevi- be a human-or animal- with pachendriyaas as of samasta praanis be stated to be present and represent Surya-Chandra- Vaayu-Brahma- Prana - Yajna-and Yama Raja, yet how there could be of adharma praapti indeed. Then how could the dead animals, and birds be sold and consumed too! Goats are stated to be of the swarupaas of agni deva, sheep of varuna

swarupa-horses of surya deva-and prithvi as of virat swarupa, while cows and calves of chandra swarupa. Then kraya vikrayas thereof be auspicious be ever!

*na manye bhrūṇa hatyāpi viśiṣṭā tena karmanā/ 44 kṛṣiṃ sādhu iti manyante sā ca vṛttiḥ sudāruṇā, bhūmiṃ bhūmiśayāṃś caiva hanti kāṣṭham ayomukham, tathaivānaduho yuktān samavekṣasva jājale/ 45 aghnyā iti gavāṃ nāma ka enān hantum arhati, mahac cakārākuśalaṃ pṛṣadhro gālabhann iva/ 46 ṛṣayo yatayo hy etan nahuṣe pratyavedayan, gāṃ mātaraṃ cāpy avadhīr vṛṣabhaṃ ca prajāpatim, akāryaṃ nahuṣākārṣīr lapsyāmas tvatkrte bhayaṃ/ 47 śataṃ caikaṃ ca rogāṇāṃ sarvabhūteṣv apātayan, ṛṣayas tu mahābhāgāḥ prajāsv eva hi jājale, bhrūṇahaṃ nahuṣaṃ tv āhur na te hoṣyāmahe haviḥ/ 48 ity uktvā te mahātmānaḥ sarve tattvārtha darśinaḥ, ṛṣayo yatayaḥ śāntās tarasā pratyavedayan/ 49 īdrśān aśivān ghorān ācārān iha jājale, kevalācaritatvāt tu nipunān nāvabudhyase/ 50 kāraṇād dharmam anvicchen na lokacaritaṃ caret, yo hanyād yaś ca māṃ stauti tatrāpi śṛṇu jājale/ 51 samau tāv api me syātāṃ na hi me staḥ priyāpriye, etad īdrśakaṃ dharmam praśaṃsanti manīṣinaḥ/ 52 upapattyā hi saṃpanno yatibhiś caiva sevyate, satataṃ dharmāśīlāś ca naipunyenopalakṣitaḥ/*

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

## **Chapter Twenty Six on Vaishya Tulaadhaara's 'Atma Yagjna Dharmika Vishaya Upadesha' to Brahmanottama Jaajali**

*1 [jājali]: yathā pravartito dharmas tulāṃ dhārayatā tvayā, svargadvāraṃ ca vṛttiṃ ca bhūtānāṃ avarotsyate/ 2 kṛṣyā hy annaṃ prabhavati tatas tvam api jīvasi, paśubhiś cauśadhībhiś ca martyā jīvanti vānija/ 3 yato yajñāḥ prabhavati nāstikyam api jalpasi, na hi varted ayaṃ loko vārtāṃ utsṛjya kevalam/ 4 [tulā] vakṣyāmi jājale vṛttiṃ nāsmi brāhmaṇa nāstikaḥ, na ca yajñaṃ vinindāmi yajñavit tu sudurlabhaḥ/ 5 namo brāhmaṇa yajñāya ye ca yajñavido janāḥ, svayajñaṃ brāhmaṇā hitvā kṣātraṃ yajñaṃ ihāsthitaḥ/ 6 lubdhair vittaparair brahman nāstikair saṃpravartitam, vedavādān avijñāya satyābhāsam ivānṛtam/ 7 idaṃ deyam idaṃ deyam iti nāntaṃ cikīrṣati/ ataḥ stānyaṃ prabhavati vikarmāṇi ca jājale, tad eva sukṛtaṃ havyaṃ yena tuṣyanti devatāḥ/ 8 namaḥ kāreṇa haviṣā svādhyāyair auśadhaś tathā, pūjā syād devatānāṃ hi yathāśāstranidarśanam/ 9 iṣṭāpūrtād asādhūnāṃ viśamā jāyate prajā, lubdhebhyo jāyate lubdhaḥ samebhyo jāyate samaḥ/ 10 yajamāno yathātmānam ṛtvijaś ca tathā prajāḥ, yajñāt prajā prabhavati nabhaso 'mbha ivāmalam/ 11 agnau prāstāhutir brahmann ādityam upatiṣṭhati, ādityāj jāyate vṛṣṭir vṛṣṭer annaṃ tataḥ prajāḥ/ 12 tasmāt svanuṣṭhitāt pūrve sarvān kāmāṃś ca lebhire, akrṣṭapacyā pṛthivīy āśirbhir vīrudho bhavan/ na te yajñeṣv ātmasu vā phalaṃ paśyanti kiṃ*

cana/ 13 śaṅkamānāḥ phalaṃ yajñe ye yajeran katham cana, jāyante 'sādhavo dhūrtā lubdhā vittaprayojanāḥ/ 14 sa sma pāpakṛtāṃ lokān gacched aśubha karmaṇā, pramānam apramānena yaḥ kuryād aśubhaṃ naraḥ, pāpātmā so 'kṛtaprajñāḥ sadaiveha dvijottama/ 15 kartavyam iti kartavyaṃ vetti yo brāhmaṇobhayam, brahmaiva vartate loka naiti kartavyatām punaḥ/ 16 viguṇaṃ ca punaḥ karma jyāya ity anuśuśrūma, sarvabhūtopaghātaś ca phalabhāve ca saṃyamāḥ/ 17 satyayajñā damayajñā alubdhāś cātmatṛptayaḥ, utpanna tyāginaḥ sarve janā āsanna matsarāḥ/ 18 kṣetrakṣetrajñātattvajñāḥ svayajñapariniṣṭhitāḥ, brāhmaṇaṃ vedam adhīyantas toṣayanty amarān api/ 19 akhilaṃ daivataṃ sarvaṃ brahma brāhmaṇa saṃśritam, tṛpyanti tṛpyato devāś tṛptāś tṛptasya jājale/ 20 yathā sarvarasais tṛpto nābhinandanti kiṃ cana, tathā prajñāna tṛptasya nityaṃ tṛptiḥ sukhodayā/ 21 dharmārāmā dharmasukhāḥ kṛtsnavyavasitāś tathā, asti na tattvato bhūya iti prajñā gaveṣiṇaḥ/ 22 jñānavijñāninaḥ ke cit paraṃ pāraṃ titiṛṣavaḥ, atīva tat sadā puṇyaṃ puṇyābhijana saṃhitam/ 23 yatra gatvā na śocanti na cyavanti vyathanti ca, te tu tad brahmaṇaḥ sthānaṃ prāpnuvantīha sāttvikāḥ/ 24 naiva te svargam icchanti na yajanti yaśo dhanaiḥ, satāṃ vartmānuvartante yathābalam ahiṃsayā/ 25 vanaspatīn oṣadhīś ca phalamūlaṃ ca te viduḥ, na caitān ṛtvijo lubdhā yājayanti dhanārthinaḥ/ 26 svam eva cārthaṃ kurvāṇā yajñam cakruḥ punar dvijāḥ, pariniṣṭhita karmāṇaḥ prajānugraha kāmaya/ 27 prāpayeyuḥ prajāḥ svargaṃ svadharmacaraṇena vai, iti me vartate buddhiḥ samā sarvatra jājale/ 28 prayuñjate yāni yajñe sadā prājñā dvijaṣabha, tena te deva yānena pathā yānti mahāmune/ 29 āvṛttis tatra caikasya nāsty āvṛttir manīṣinām, ubhau tau deva yānena gacchato jājale pathā/ 30 svayaṃ caiśāṃ anaduho yuyjanti ca vahanti ca, svayaṃ usrāś ca duhyante manaḥsaṃkalpasiddhibhiḥ/ [tulā] uta yajñā utāyajñā makhaṃ nārhanī te kva cit, ājyena payasā dadhnā pūrṇāhutyā viśeṣataḥ, vālaiḥ śṛṅgena pādena sambhavaty eva gaurmakham/ patnīm cānena vidhinā prakaroti niyojayan, purodāśo hi sarveṣāṃ paśūnāṃ medhya ucyate/ sarvā nadyaḥ sarasvatyaḥ sarve puṇyāḥ śiloccayāḥ, jājale tīrtham ātmaiva mā sma deśātithir bhava/ etān īdṛśakān dharmān ācarann iha jājale, kāraṇair dharmam anvicchann na lokān āpnute śubhān./ etān īdṛśakān dharmāṃś tulādhāraḥ praśaṃsati, upapattyā hi saṃpannān nityaṃ sad bhir niṣevitān/

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

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

1. Aapastamba Dharma Sutras vide Praśna 2. Patala 2. Khandā 3.

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

Anumate ‘numanyasva, ‘Anumati permit’; Sarasvaty anumanyasva, ‘Sarasvati permit’; Deva Savitah prasuva, ‘Divine Sāvitri permit’; 2. at the second sprinkling, the same as above, anvamamsthāḥ and pr āsāvīḥ, ‘thou hast permitted,’ being substituted for anumanyasva and prasuva. The first six offerings constitute the Devayajña or Vaiśvadeva which is offered in the fire. Now follow the bali-offerings, which are merely placed on the ground. ‘behind the fire’ means to the east of the fire; for the sacrificer must face the east. In like manner water is sprinkled around once only after the performance of those Bali-offerings that are performed in one place. The bali offerings consisting of rice and appropriate seasonings be offered to agni deva with appropriate mantras. First six balis for devajanas, behind or east and west sides of the homa kunda and the rest on bhumi. With the seventh and eighth Mantras [Balis must be offered to Dharma and Adharma] behind the fire, and must be placed the one to the north of the other. With the ninth Mantra Bali be offered to the waters to be placed] near the water-vessel in which the water for domestic purposes is kept. The Mantra is, Adbhayah Svāhā, “to the Waters Svāhā”. madhye- ‘agārasya daśama ekādaśābhyāṃ prāg apavargam . With the tenth and eleventh Mantras, Balis, offered to the herbs and trees and to Rakṣo-deva-gana, must be placed] in the centre of the house, and the one to the east of the other. The Mantras are, Oshadhi-vanaspatibhyah Svāhā, Rakṣo-deva-ganebhyah svāhā. With the four mantras, Balis must be placed in the northeastern part of the house and the one to the east of the other. These four Balis are sacred to the Grahas, to the Avasānas, to the Avasānapatis, and to all sentient beings. The relevant mantras are : ‘gruhyabhyah swaha, avasaamyebhyah swaaha, avasaana patibhya swaaha, sarva bhuebyah swaah,.

## 2. Vaishva Deva Homa vide Dharma Sindhu -

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

*krite swaahaa iti saptamam juhvati/* (The Vaishvadeva homa has six mantras for Aoupaasana and Pachana and each of these are to be initiated after ‘parishechana’ or of water sprinkling in the formal manner followed by the svaha mantras of: Agnaye swaaha, Somaaya swaaha, Vishvebhyo Devebhyo swaaha, Dhruvaaya Bhumaaya swaaha, Dhruvaksitaye swaaha, Achyuta kshitaye swaaha, Agnaye svishta kritaye svaha; this is how the homa is to be performed) Goutama describes : *Agnaavagnirdhanvatarir Vishva devaah prajaapatih svishtakruditi homaah/* (The Svishta krit homas in Agni are required to be executed to Agni, Dhanvantari, Vishva devas, Prajapati and svishtakrit) Katyayana prescribes the method of the Homa in one’s own residence commencing with invocations seeking the ‘Anumati’ or approval of Brahma, Prajapati and Kashyapa Muni: *Atha yadhaa svashastra vyavasthaa Vaishvadevam prakur - veeta, Svashastraabhiihitam tahaa yasya yaavat svagrihoktam svalpam vaa yadi bahu vaa, yasya svagrihoktam svalpa vaa yadi bahuva, tasyataavati Shastraargha kreite sarvam kritam bhavet/ Iti Vyasa smaranaat/* (This is the method of performing Vaishva Deva, especially whatever is prescribed for doing it in one’s house, neither less nor more, as said by Veda Vyasa.) Vyasa Deva states that this needs to be performed with full flames as the Karta would go blind! Vyasa further describes: *Juhu yaatsarpishaa - bhyaktam tailakshaara vivarjitam, Dadhyuktam payasaabhyaktam tadabhavembu naapivaa/* ( In this homa, the ‘homa dravyas’ are ghee, mustard seeds, curd, milk or even water, but not oil or chillies) Apastamba states: *Aryaah prayataah Vaishvadevenna samskartaarassuyh Aryaah trivatikaah/* (Aryas of trivarnas viz. Brahmana, Kshatriya, Vaishyas are normally required to perform Anna homa in this connection. Yagnyavalkya further prescribes that the remainder of ‘Devata homaanna’ be utilised for the purpose of ‘bhuta bali’: *Devebhyastu hutaadannaat sheshaad Bhutabalim haret, Annam bhumou chandaala vaayasebhyas cha nikshipet, Samkshaalana madhavaanneninayet praagugadishi/* (The bhuta bali is meant for the lowest and very poorest class of the Society and crows to be kept in the east and north directions of the house) Vyasa further describes: *Vaishva devastu kartavyo Deva Yagnyassavaismritah, Devebhyastu hutaadannaacchheshadbhuta balim haret/ Bhuta yagnyassavigjneyah Bhutidah sarva dehi - naam, Shraaddham vaa Pitru yagnyasyat Pitryo balirathaapiva/* (It is essential that Vaishva deva is required to be done as that is Deva Yagnya; The left over Anna needs to be utilised for bhuta bali as that is considered as Bhuta yagnya as that assures prosperity; Shraaddha is considered as Pitru yagna or Pitru Bali.) *Ekapaakena vastaam pitrudeva dvijaarchanam, Ekam bhavedvibhaktaanaam tadevasyaad grihe grihe/* (It is adequate that cooking of Anna be done once a day, as that is commonly utilised for Pitru, Deva, Dvijaarchana. Also the Shraaddha karma be done first, and there after having formally sent away the Vaishvaadi Karmas be executed later.)

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

*Agnaye swaah, Vishvebhyo Devebhyah swaah, Dhruvaaya Bhumaaya swaah, Dhruvakshitaye swaah, Achyutakshitaye swaah, Agnaye svishtakrite swaah, Dharmaaya swaah, Adhramaaya swaah, Adbhyudyah swaah, Aoshadhivanaspatibhya swaah, RakshoDevajanmeya swaah, Grihyaabhyah swaah, Avasaanebhyah swaah, Avasaanapatibhya swaah, Sarvabhutebhyah swaah, Kaamaaya swaah, Antarikshaaya swaah, Yadejati Jagati yaccha cheshtathi naamnobhaagoyam naamne swaah, Prithivyai swaah, Antarikshaaya swaah, Dive swaah, Suryaaya swaah, Chandramase swaah, Nakshatrebhyah swaah, Indraaya swaah, Brihaspataye swaah, Prajaapataye swaah, Brahmane swaah, Swadhaa pitrubhyah swaah, Namoh Rudraaya Pashpataye swaah, Devebhyah swaah, Pitrubhya swadhaastu, Bhutebhyo namah, Manushyebhyo hantaa, Prajaapataye swaah, Parameshthine swaah/* The following thirty six

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

#### Further stanzas of the Chapter Twenty Six

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

*tasmāt svanuṣṭhitāt pūrve sarvān kāmāṁś ca lebhire, akr̥ṣṭapacyā pṛthivīy āśirbhir vīrudho bhavan/ na te yajñeṣv ātmasu vā phalaṁ paśyanti kiṁ cana/ 13 śaṅkamānāḥ phalaṁ yajñe ye yajeran katham cana, jāyante 'sādhavo dhūrtā lubdhā vittaprayojanāḥ/ 14 sa sma pāpakṛtām lokān gacched aśubha karmaṇā, pramānam apramānena yaḥ kuryād aśubham naraḥ, pāpātma so 'kṛtaprajñāḥ sadaiveha dvijottama/ 15 kartavyam iti kartavyam vetti yo brāhmaṇobhayam, brahmaiva vartate loka naiti kartavyatām punaḥ/ 16 viguṇam ca punaḥ karma jyāya ity anuśuśrūma, sarvabhūtopaghātāś ca phalabhāve ca saṁyamah/* Brahmanottama! In the past times, the loka praaajaas were indeed abided by their 'kartavya samardhata' and were habitual to conduct 'shraddha purvaka pravritthi of yaginas' and thus the jagat was flourishing with 'anna samriddhi and bhoga bhaagyaas'. They were never wishful of their own yagjna phala drishti and only those who could have such feelings and of their outlook be only 'lobhis-dhurtas- and of drishti lopa manushyas' Such.maanaavaas whether there be of 'yagjna phala graheetaas' or not yet their buddhi shuddhata-paapa buddhi- and aśubha kaarya pravartaas' be too obvious and ought be deserving of nataka praapti. On the otherhand , those who would genuienly and authentically feel of their duty bindedness that the ritviks-havishya-mantra-and agni be of Brahma Swarupaas be noted as 'sadbrahmanottamaas.'

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

*satyayajñā damayajñā alubdhās cātmatṛptayah, utpanna tyāginah sarve janā āsanna matsarāḥ/ 18  
kṣetrakṣetrajñatattvajñāḥ svayajñapariniṣṭhitāḥ, brāhmaṇaṁ vedam adhīyantas toṣayanty amarān api/ 19  
akhilam daivatam sarvam brahma brāhmaṇa saṁśritam, tṛpyanti tṛpyato devās tṛptās tṛptasya jājale/*

In the praacheena kaala, Brahmanaas were of the ‘satya bhashana-indriya samyamana rupa- yagjnaanush - thaana kartaas’ They were neither be of ‘parama purushadha moksha prati lobhis’ nor certainly of loukika dhana kaankshis being of nitya tripta yogis, well far behind the barriers of ‘irshyaa dosha manastatvis’ and as of ‘tyaaga murtis.’ They were fully seized of the principles of the ‘Kshetra’ or the Shareera and of ‘Kshetragina’ or the Antaratma and of the Atma Yagjna Paraayanaas. They were the Upanishadhyayana paraayanaas and be of ‘swayam santoshi-para santosha kartaas’ too.

#### [ Explanation on Atma Yagjna vide Atma Upanishad

The Spirit, manifests Itself, in three ways: the self, the inner Self and the supreme Self. I-2. There are the organs - the skin, inner and outer: flesh, hair, the thumb, the fingers, the backbone, the nails, the ankles, the stomach, the navel, the penis, the hip, the thighs, the cheeks, the ears, the brows, the forehead, the hands, the flanks, the head and the eyes; these are born and these die; so they constitute the self. I-3. Next this inner self is (indicated by the elements) earth, water, fire, air, ether, desire, aversion, pleasure, pain, desire, delusion, doubts, etc., and memory, (marked by) the high pitch and accentlessness, short, long and prolate (vowel sounds), the hearer, smeller, taster, leader, agent and self of knowledge vis-à-vis stumbling, shouting, enjoying, dancing, singing and playing on musical instruments. He is the ancient spirit that distinguishes between Nyaya, Mimamsa and the institutes of law and the specific object of listening, smelling and grasping. He is the inner Self. I-4. Next the supreme Self, the imperishable, He is to meditated on with (the help of) the Yogic steps, breath control, withdrawal (of sense organs), fixation (of mind), contemplation and concentration, He is to be inferred by the thinkers on the Self as like unto the seed of the Banyan tree or a grain of millet or a hundredth part of a split hair. (Thus) is He won and not known. He is not born, does not die, does not dry, is not wetted, not burnt, does not tremble, is not split, does not sweat. He is beyond the gunas, is spectator, is pure, partless, alone, subtle, owning naught, blemishless, immutable, devoid of sound, touch, colour, taste, smell, is indubitable, non-grasping, omnipresent. He is unthinkable and invisible. He purifies the impure, the unhallowed. He acts not. He is not subject to empirical existence. II-1. The good named the Atman is pure, one and non-dual always, in the form of Brahman. Brahman alone shines forth. II-2. Even as the world with its distinctions like affirmation, negation, etc., Brahman alone shines forth. II-3. With distinctions like teacher and disciples (also), Brahman alone appears. From the point of view of truth, pure Brahman alone is. II-4. Neither knowledge nor ignorance, neither the world nor aught else (is there). What sets empirical life afoot is the appearance of the world as real. II-5(a). What winds up empirical life is (its) appearance as unreal. II-5(b)-6. What discipline is required to know, 'this is a pot', except the adequacy of the means of right knowledge? Once it is given, the knowledge of the object (supervenes). The ever present Self shines when the means of Its cognition (is present). II-7. Neither place nor time nor purity is required. The knowledge 'I am Devadatta' depends on nothing else. II-8. Similarly, the knowledge 'I am Brahman' of the Knower of Brahman (is independent). Just as the whole world by the sun, by the splendour of the Knowledge of Brahman is everything illumined. II-9-10(a). What can illumine the non-existent, and illusory, non-Self? That which endows the Vedas, Shastras, Puranas and all other beings with import - that Knower what will illumine? II-10(b)-11. The child ignores hunger and bodily pain and plays with things. In the same way, the happy Brahman-Knower delights (in himself) without the sense of 'mine' and



'I'. Thus the silent sage, alive and alone, the embodiment of desirelessness, treats the objects of desire. II-12. Existing as the Self of all, he is ever content abiding in his Self. Free from all wealth, he rejoices always: though companionless, he is mighty. II-13. Though not eating, he is ever content, peerless he looks on all alike: though acting, he does nothing: though partaking of fruit, yet, he is no experiencer thereof. II-14-17. Living in a body, he is still disembodied; though determinate, he is omnipresent; never is this Brahman-Knower, disembodied and ever existent, affected by the pleasant and the unpleasant or by the good and the evil. Because it appears to be encompassed by Rahu (the darkness), the un-encompassed sun is said to be encompassed by deluded men, not knowing the truth. Similarly, deluded folk behold the best of Brahman-Knowers, liberated from the bondage of body, etc., as though he is embodied, since he appears to have a body. The body of the liberated one remains like the shed Slough of the snake. II-18. Moved a little, hither and thither, by the vital breath, (that body) is borne like a piece of timber, up and down, by the flood waters. II-19-20. By fate is the body borne into contexts of experiences at appropriate times. (On the contrary) he who, giving up all migrations, both knowledge and unknowable, stays as the pure unqualified Self, is himself the manifest Shiva. He is the best of all Brahman-Knowers. In life itself the foremost Brahman-Knower is the ever free, he has accomplished his End. II-21. All adjuncts having perished, being Brahman he is assimilated to the non-dual Brahman, like a man who, with (appropriate) apparels, is an actor and without them (resumes his natural state). II-22(a). In the same way the best of Brahman-Knowers is always Brahman alone and none else. II-22(b)-23. Just as space becomes space itself when the (enclosing) pot perishes, so, when particular cognitions are dissolved, the Brahman-Knower himself becomes nothing but Brahman, as milk poured into milk, oil into oil, and water into water become (milk, oil and water). II-24(a). Just as, combined, they become one, so does the Atman-knowing sage in the Atman. II-24(b). Thus disembodied liberation is the infinite status of Being. II-25. Having won the status of Brahman, no longer is the Yogin reborn, for his ignorance-born bodies have all been consumed by the experimental knowledge of Being as the Self. II-26-27(a). Because that Yogin has become Brahman, how can Brahman be reborn? Bondage and liberation, set up by Maya, are not real in themselves in relation to the Self, just as the appearance and disappearance of the snake are not in relation to the stirless rope. II-27(b). Bondage and liberation may be described as real and unreal and as due to the nescience (concealment of truth). II-28-29. Brahman suffers from no concealment whatsoever. It is uncovered, there being nothing other than It (to cover It). The ideas, 'it is' and 'it is not', as regards Reality, are only ideas in the intellect. They do not pertain to the eternal Reality. So bondage and liberation are set up by Maya and do not pertain to the Self. II-30. In the supreme Truth as in the sky, impartite, inactive, quiescent, flawless, unstained and non-dual where is room for (mental) construction? II-31. Neither suppression nor generation, neither the bond nor the striving: neither the liberty seeking nor the liberated - this is the metaphysical truth.]

#### Summing of further stanzas as followed:

Having defined the Kshektra the 'shareera' and the the Kshetragjna the Antraatma, Brahmanottama Jajali-continued by the Vaishya Shiromani Tulaadhaara explained that Brahma be known as of 'sarva swarupa', the 'sampurna devatas too be of the latter's 'swarupas' and the Brahmanas as of Brahma Vettaas. Hence, once the Brahmanaas if be contented with then let it be noted that the Devaaas and Brahama too be happy and contented with. This be on the analogy of manushyaas who might not be contented with Nava Rasaas but of the Jnaanaananda. ( The Nava Rasaas would cover : 'shringara rasa', the sentiment of love or the erotic mood- 'bhibhatsa' or disgust - 'Roudra' or anger - 'Adbhuta Rasa' of great surprise and wonder-

‘bhayanaka rasa’ or of fearfulness leading to terror-. ‘Veerarasa’ as the representation of valour while devastating enemy persons or situations.- ‘Haasya’ or mirthfulness - ‘Shoka Rasa’ and of ‘Shanta Rasa’ or sense of peacefulness and of tranquility) Many of persons like me are ever convinced that Dharma be the ‘Aadhaara’ or the very fulcrum. No doubt it is the parmaananda or the blissfulness and also the ultimate decider of ‘kartavyaakartavya nishchaya kaari’. All the same, the jnaani purushaas are ever convinced that Dharma be considered as the bridge to cross the samsaagara saagara. Having thus crossed the saagara some selective ‘vigjnaan a sampannaas’ be able to accomplish Brahma Loka Prapti there be the Point of No Return , as either of shoka rahitaas or of the apprehension of a down fall. Hence the saatvika maha purushaas having reached the ‘Brahma dhaama’ would neither like to seek swarga sukhaas, nor of yashas-dhana prapti-himsaarahita yagjnaanushtaanata’. Further the lobha-mada-matsara Ritviks would keep on tempting the shreshtha purushaas for moksha prapti but at the most help swarga prapti but punaravritthi to samsara be inevitable, subject to the bhakti shraddhaas of the aspirant kartaas. Jaajale! In sum, those Brahmanaas who be truthfully not committed to Vedaadhysana, yajana, and daanaadi varnochita karmas be not used to and be of the pursuit of ‘ vinodaadi bhoga tuccha vaanchha nimagnaas’ would indeed fall into the trap of ‘kutsita gati’ where as those of ‘ nishkaama dharma tatparata-devaaraadhya nimagnata paraayanaas’ could aspire for moksha prapti. Then Jaajali Brahmanottama replied to Tulaadaara explaining that his explanation especially about the the purity and genuineness of Yajna kaaryaa was like of calling a spade as a spade type frankness. Further the ‘nishkaama karma nirvahana and nishpaapa yagjnaadi manonishchalata’ are stated to be the steps forward for moksha praapti. Mahatma! If only that I were not blessed by this pure ‘atma yajna jnaana soubhagya’, I would have been right deep into the whirlpool like agjnaana as of an ‘atmateertha pashu samaanas.’ Then Tulaadhara replied:

*uta yajñā utāyajñā makhaṁ nārhanṭi te kva cit, ājyena payasā dadhnā pūrṇāhutyā viśeṣataḥ, vālaiḥ śṛṅgena pādena sambhavaty eva gaumakham/ patnīm cānena vidhinā prakaroti niyojayan, purodāśo hi sarveṣāṁ paśūnāṁ medhya ucyaṭ/ sarvā nadyaḥ sarasvatyaḥ sarve punyāḥ śiloccayāḥ, jājale tīrtham ātmaiva mā sma deśātithir bhava/ etān īdṛśakān dharmān ācarann iha jājale, kāraṇair dharmam anvichann na lokān āpnute śubhān./*

Brahmana! To those ‘dambha purushaas’ who had been performing yajna kaaryaas with ‘ashradhaata’ and many such doshaas would now better be conducting ‘ maanasika yajna nirvahana ‘ hence forth instead of ‘kriyaatmika yajna’. ‘Shraddhaalu Purushaas’ be normally conducting the yajna kaarya krama with ghee-go ksheera- dadhi especially for the ‘purnaahutis’ but now due to their ‘asamardhata’ they could be holding the sacred cow’s tail while seeking to clean up with ‘gangaa jala’. In this very manner,even in respect of worshipping devataas too might appear to be advisable while ghee and all such relevant ‘saamagri’ be offered with ‘shraddha’ as the ‘saha dharma chaarini’ in favor of yajna purusha Bhagavan Vishnu. Jaajali! Antaratma is indeed the ‘pradhaana tirtha’ and therebe no necessity of wandering ‘desha deshaas’. Be this realised well that ‘ahimsaa pradhaana dharmaaacharakaas’ in earnest pursuance of ‘dharmaanusandhaana’ be never ever disappointed for the accomplishment of ‘paramaarthaa saara’.

Thus Pitaamaha Bhisma explained to Yuddhishtthara that the ‘himsaarahita- yukti sangama shreshtha purusha seva dharma’ be the ‘ maanasika yajna nirvahana’ as an effective alternative .

## Chapter Twenty Seven on Upadesha to Viprottama Jaajali by Pakshis as were released from his own jataajutaas

[tulādhāra]: *sadbhir vā yadi vāsadbhir ayaṃ panthāḥ samāśritāḥ, pratyakṣaṃ kriyatām sādhu tato jñāsyasi tad yathā/ 2 ete śakuntā bahavaḥ samantād vicaranti hi, tavottamāṅge sambhūtāḥ śyenāś cānyāś ca jātayaḥ/ 3 āhvayainān mahābrahman viśamānāṃs tatas tataḥ, paśyemān hastapādeṣu śliṣṭān dehe ca sarvaśaḥ/ 4 sambhāvayanti pitaraṃ tvayā sambhāvitāḥ khagāḥ, asaṃśayaṃ pitā ca tvaṃ putrān āhvaya jājale/ 5 [bhī] tato jājalina tena samāhūtā patatrināḥ, vācam uccārayan divyāṃ dharmasya vacanāt kila/ 6 ahimsādi kṛtaṃ karma iha caiva paratra ca, spardhā nihanti vai brahman sā hatā hanti taṃ naram/ 7 śraddhā vṛddhaṃ vānmanasī na yajñas trātum arhati, atra gāthā brahma gītāḥ kīrtayanti purā vidaḥ/ 8 śucer aśraddadhānasya śraddadhānasya cāśuceḥ, devāś cittam amanyanta saśrśaṃ yajñakarmanī/ 9 śrotriyasya kadaryasya vadānyasya ca vārdhuṣeḥ, mīmāṃsitvobhayaṃ devāḥ samam annam akalpayan/ 10 prajāpatis tān uvāca viśamaṃ kṛtaṃ ity uta, śraddhā pūtaṃ vadānyasya hatam aśraddhayetarat, bhojyam annaṃ vadānyasya kadaryasya na vārdhuṣeḥ/ 11 aśraddadhāna evaiko devānāṃ nārhatē haviḥ, tasyaivannaṃ na bhoktavyam iti dharmavido viduḥ/ 12 aśraddhā paramaṃ pāpaṃ śraddhā pāpaprāmocinī, jahāti pāpaṃ śraddhāvān sarpo jīrṇāṃ iva tvacam/ 13 jyāyāsī yāpavitrāṇāṃ nivṛttiḥ śraddhayā saha, nivṛttaśīladoṣo yaḥ śraddhāvān pūta eva saḥ/ 14 kiṃ tasya tapasā kāryaṃ kiṃ vṛttena kiṃ ātmanā, śraddhāmayo 'yaṃ puruṣo yo yacchraddhaḥ sa eva saḥ/ 15 iti dharmāḥ samākhyātāḥ sadbhir dharmārthadarśibhiḥ, vayaṃ jijñāsamānās tvā samprāptā dharmadarśanāt/ 16 spardhāṃ jahi mahāprājñā tataḥ prāpsyasi yat param, śraddhāvān śraddadhānaś ca dharmāṃś caiveha vānijāḥ, svavartmani sthitaś caiva garīyān eṣa jājale/ 17 evaṃ bahumatārthaṃ ca tulādhāreṇa bhāsitam samyak caivam upālabdho dharmas cokaḥ sanātanaḥ/ 18 tasya vikhyātavīryasya śrutvā vākyāni sa dvijāḥ, tulādhārasya kaunteya śāntim evānnapadyata/ 19 tato 'cireṇa kālena tulādhāraḥ sa eva ca divaṃ gatvā mahāprājñā viharetaṃ yathāśukham, svaṃ svaṃ sthānam upāgamya svakarma phalanirjitam/ 20 samānāṃ śraddadhānānāṃ saṃyatānāṃ sucetasāṃ, kurvatāṃ yajña ity eva na yajño jātu neṣyate/ 21 śraddhā vai sātṭvikī devī sūryasya duhitā nṛpa, sāvitṛī prasavitṛī ca jīva viśvāsini tathā, 22 vāg vṛddhaṃ trāyate śraddhā mano vṛddhaṃ ca bhārata, yathaupamyopadeśena kiṃ bhūyaḥ śrotum icchasi/*

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

*ahimsādi kṛtaṃ karma iha caiva paratra ca, spardhā nihanti vai brahman sā hatā hanti taṃ naram/ śraddhā vṛddhaṃ vānmanasī na yajñas trātum arhati, atra gāthā brahma gītāḥ kīrtayanti purā vidaḥ/ śucer aśraddadhānasya śraddadhānasya cāśuceḥ, devāś cittam amanyanta saśrśaṃ yajñakarmanī/ śrotriyasya kadaryasya vadānyasya ca vārdhuṣeḥ, mīmāṃsitvobhayaṃ devāḥ samam annam akalpayan/* What all karmaacharana be executed hinged basically on the precepts of 'ahimsa' and 'daya bhaavaas' should reap sweet fruits of iha-loka tripti and para-loka shaanti. In case of 'himsaatmika mano bhavanaas, the persons concerned be subjected to 'shraddhaanaashana' and ended up with 'sarva

naashana'. Brahmanottama! Those of shuddha chitta purushaas should realise of yagna kartavyaas. Shraddha be esteemed as Surya Putri and thus named as Vaivasvati-Savitri and Prasavitri or of Vishuddha Janmadaayani; Her 'bahirswarupas' or outwardly features be known as 'manas-vaani- and shraddha'. In case there be of Vaani Dosha and of spashta mantrocchaarana, that be possibly rectified- manochanchalita kaarana be too rectified by 'ishtadevata-dhyaanaas' since they be due to physical limitations but 'shraddha lopa' is of 'maanasika dosha'.

*prajāpatis tām uvāca viśamaṃ kṛtam ity uta, śraddhā pūtaṃ vadānyasya hatam āsraddhayetarat, bhojyam annaṃ vadānyasya kadaryasya na vārdhuseḥ/ 11 āsraddadhāna evaiko devānām nārhatē haviḥ, tasyaivānnaṃ na bhoktavyam iti dharmavido viduḥ/ 12 āsraddhā paramaṃ pāpaṃ śraddhā pāpaprāmocinī, jahāti pāpaṃ śraddhāvān sarpo jīrṇām iva tvacam/ 13 jyāyasī yāpavitṛāṇām nivṛttiḥ śraddhayā saha, nivṛttaśīladoṣo yaḥ śraddhāvān pūta eva saḥ/ 14 kiṃ tasya tapasā kāryaṃ kiṃ vṛttena kim ātmanā, śraddhāmayo 'yaṃ puruṣo yo yacchraddhaḥ sa eva saḥ/*

In this context, be cited an ancient incident related to Brahmadeva that the devasamuhaas were stated as of shraddhaaheena-pavitra rahitas were in the pattern of yagjna karmaas rather casually. Kripaṇa veda vettaas did not much regard the differentiation of the degree of purity of 'homa anna' either. Then in a congregation of Devataas were adopted of the norms of purity of the 'homaanaa' as be fit for acceptance. Prajapati announced to Devatas that they had been accepting the ashraaddha purvaka havishaana and hence there had been problems. The sum and substance thereof was that only shraddhaa purvaka havishaanna be accepted and not otherwise. Ashraaddha should be considered as a 'maha paapa' and ought be reversed as even a serpent would need to reject its outer cover of skin. Hence shraddhalu purushaas too be rid of the erstwhile sinfulness. Simultaneously 'paapa pravritti' and 'sheelasambandha dosha parityaagaas' be executed at the earliest in timeframe as set by the 'maarga darshis'. How indeed be that feasible. Should that be possible by sadachaara- tapasya-or atmachintana or introspection. Be that means be defined, but the fundamantal requirement should be the reversal of the taamasika-raajasika-savika mano pravritthiss.

*15 iti dharmah samākhyātaḥ sadbhīr dharmārthadarśibhiḥ, vayaṃ jijñāsamānās tvā samprāptā dharmadarśanāt/ 16 spardhāṃ jahi mahāprājña tataḥ prāpsyasi yat param, śraddhāvān śraddadhānaś ca dharmāṃś caiveha vānijaḥ, svavartmani sthitaś caiva garīyān eṣa jājale/ 17 evaṃ bahumatārthaṃ ca tulādhāreṇa bhāsitam samyak caivam upālabdho dharmas cokaḥ sanātanaḥ/ 18 tasya vikhyātavīryasya śrutvā vākyaṇi sa dvijaḥ, tulādhārasya kaunteya śāntim evānvapadyata/*

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

Pitamaha Bhishma had thus concluded the ever memorable experience of Jaajali-Tulaadhaara and also of the proceedings of sky flying pakshis in some detail - all aimed at 'Atma Sakshaatkaara'

## Chapter Twenty Eight on Ahimsa Dharma as was extolled by Raja Vichaknu

1 [bhī]: atrāpy udāharantīmam itihāsaṃ purātanam, prajānām anukampārthaṃ gūtaṃ rājñā vicakhnunā/ 2 chinnasthūnaṃ vṛṣaṃ drṣtvā virāvaṃ ca gavāṃ bhr̥ṣaṃ, gograhe yajñavātasya prekṣamāṇaḥ sa pārthivaḥ/ 3 svasti gobhyo 'stu lokeṣu tato nirvacanaṃ kṛtam, hiṃsāyāṃ hi pravṛttāyāṃ āśīr eṣānukalpita/ 4 avyavasthita maryādair vimūḍhair nāstikair naraiḥ, saṃśayātmabhir avyaktair hiṃsā samanukīrtitā/ 5 sarvakarma svahiṃsā hi dharmātmā manur abravīt, kāmarāgād vihiṃsanti bahir vedyāṃ paśūn narāḥ/ 6 tasmāt pramānataḥ kāryo dharmāḥ sūkṣmo vijānatā, ahimsaiva hi sarvebhyo dharmebhyo jyāyasī matā/ 7 upoṣya saṃśito bhūtvā hitvā veda kṛtāḥ śrutiḥ, ācāra ity anācārāḥ kṛpaṇāḥ phalahetavaḥ/ 8 yadi yajñāṃś ca vṛkṣāṃś ca yūpāṃś coddhiṣya mānavāḥ, vṛthā māṃsāni khādanti naiṣa dharmāḥ praśasyate/ 9 māṃsaṃ madhu surā matsyā āsavaṃ kṛsaraudanam, dhūrtaiḥ pravartitaṃ hy etan naitad vedeṣu kalpitam/ 10 kāmān mohāc ca lobhāc ca laulyam etat pravartitaṃ, viṣṇum evābhijānanti sarvayajñeṣu brāhmaṇāḥ, pāyasaiḥ sumanobhiḥ ca tasyāpi yajanaṃ smṛtam/ 11 yajñīyās caiva ye vṛkṣā vedeṣu parikalpitāḥ, yac cāpi kiṃ cit kartavyam anyac cokṣaiḥ susaṃskṛtam, mahā sattvaiḥ śuddhabhāvaiḥ sarvaṃ devārham eva tat/ 12 [y] śarīram āpadaś cāpi vivadanty avihiṃsataḥ, kathaṃ yātrā śarīrasya nirārambhasya setsyati/ 13 [bhī] yathā śarīraṃ na glāyen neyān mṛtyuvaśaṃ yathā, tathā karmasu varteta samartho dharmam ācaret/

Bhishma explained to Yuddhishtara recalling the example of an ancient king named Vichaknu who was exemplary of 'daya bhaava' to samasta praanis. Once in the past, the King noticed in the Yagjna Shala that a vrishabha got its head severed off in the full view of several cows and having heaved a sigh murmured that thanks to Almighty that cows were spared of that misery. He said:

avyavasthita maryādair vimūḍhair nāstikair naraiḥ, saṃśayātmabhir avyaktair hiṃsā samanukīrtitā/ sarvakarma svahiṃsā hi dharmātmā manur abravīt, kāmarāgād vihiṃsanti bahir vedyāṃ paśūn narāḥ/ tasmāt pramānataḥ kāryo dharmāḥ sūkṣmo vijānatā, ahimsaiva hi sarvebhyo dharmebhyo jyāyasī matā/ Those who had resorted to the transgression of dharma maryaada be of 'bhrashtata- moorkhata-and naastikata'. Further as far as of 'atma vishaya sandeha' or of the self related doubtfulness, should such of them resorting to pashu balidaan be never permitted even at the peripheries of the yagjna vedika! In any case, should be not the vigjnaana purushaas seriously ponder over and take the minutest examination to prohibit and legally ban this blatant and open 'himsatmika kaaryakrama'. In fact this kind of decisiveness be made to be applied to sampurna jeeva raashis and be declared that Ahimsa as the parma dharma.

upoṣya saṃśito bhūtvā hitvā veda kṛtāḥ śrutiḥ, ācāra ity anācārāḥ kṛpaṇāḥ phalahetavaḥ/ 8 yadi yajñāṃś ca vṛkṣāṃś ca yūpāṃś coddhiṣya mānavāḥ, vṛthā māṃsāni khādanti naiṣa dharmāḥ praśasyate/ 9 māṃsaṃ madhu surā matsyā āsavaṃ kṛsaraudanam, dhūrtaiḥ pravartitaṃ hy etan naitad vedeṣu kalpitam/ 10 kāmān mohāc ca lobhāc ca laulyam etat pravartitaṃ, viṣṇum evābhijānanti sarvayajñeṣu brāhmaṇāḥ, pāyasaiḥ sumanobhiḥ ca tasyāpi yajanaṃ smṛtam/ 11 yajñīyās caiva ye vṛkṣā vedeṣu parikalpitāḥ, yac cāpi kiṃ cit kartavyam anyac cokṣaiḥ susaṃskṛtam, mahā sattvaiḥ śuddhabhāvaiḥ sarvaṃ devārham eva tat/

May in this context of repeatedly reiterating this Ahimsa dharma, let us all resort to 'upavaasapurvaka kathora niyama paalana.' May even the 'vedika kaarya phala daayaka shruti vachanaa' too be expunged as of 'sakaama karma kaanda' hereafter as of anaachaari kshudra manushyaas only. In case, the so called yagjna kaarya nimagnaas might seek to dig up earth and set wooden 'yupaas' and have the desire of to tie up the sacrificial pashus and seek thus make 'pashu bali' then could that kind of dharma be of

prashamshaneeya! Sura-matsya-madhu -maamsa made of animal oils and cooked rice as of naivedya as was prescribed by dhurta purushaas but certainly not worthy of vaidika maanushaas. Those very dhurtaas being the objects of durabhimaana- lobha-moha vasheebhuta lolupaas. Truthful brahmanaas are ever engaged in shodashopachaara puja to Bhagavan Vishnu and offer fresh fruits and cooked sweet rice as naivedya but never ever the cooked animal meat as of havishaana naivedya to celestials.

King Yudhishtara then addressed the Pitaamaha: How indeed those who be from the glaring risks of living and of paraspara vivaada yukta aapat shareeraas be ever saved from the glaring looks of death except by the Kings like Vichakhnu who lived for such memorable examples. Then Bhishma replied: .  
*yathā śarīraṃ na glāyen neyān mṛtyuvaśaṃ yathā, tathā karmasu varteta samartho dharmam ācaret/*  
As of one's own karma pravritthi, that person's shareera shakti too would dwindle down and be of mṛtyu- adheena ; that be so because dharma paalana shakti vanishes; such being so, exceptional Kings only could save dharma and ahimsa by sounding alarm bells as of revolutionary and timely wake up calls.

[ Explanation on the Concept and Practice of Ahimsa vide 1.Maha Bhaarata Parvas- 2.Bhagavat Gita and 3. Select Smritis

### 1. Maha Bharata

Adi Parva

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

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

Vana Parva

*kālabhā grahākīrṇāṃ pañcendriya jalām nadīm,nāvaṃ dhṛtimayīm kṛtvā janma durgāṇi saṃtara/  
krameṇa saṃcito dharmo buddhiyogamayo mahān,śiṣṭācāre bhavet sādhu rāgaḥ śukleḥ vāsasi*

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

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

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

#### Anusasana Parva

In the Anusasana Parva, Yudhisthira is asked by Lord Krishna to ask Bhishma any questions he may have as this will be his last opportunity to do so. Yudhisthira states that Bhishma has told him that 'ahimsa paramo dharma' and is asking about it in the context of conducting shraddha in which meat is offered. *ahimsā paramo dharma ity uktam bahuśas tvayā, śrāddhesu ca bhavān āha pitrṇ āmisa kāṅksinah/* You had told me many times that abstention from injury is the highest religion. In Shraddhas, however, that are performed in honour of the Pitris, persons for their own good should make offerings of diverse kinds of meat. Yudhisthira asks how can killing be avoided if meat is to be offered in offering sraddha in honor of ancestors? Bhishma answers by stating that abstention from eating meat is a great sacrifice and provides many benefits. He goes on to state that: *prajānāṃ hitakāmena tv agastyena mahātmanā, āraṇyāḥ sarvadaivatyaḥ prokṣitās tapasā mṛgāḥ, kriyā hy evaṃ na hīyante pitṛdaivatasamśritāḥ, prīyante pitaraś caiva nyāyato māṃsatarpitāḥ/*

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

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

Abstention from cruelty is the highest Religion. Abstention from cruelty is the highest self-control. Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance. Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest puissance. Abstention from cruelty is the highest friend. Abstention from cruelty is the highest happiness. Abstention from cruelty is the highest truth. Abstention from cruelty is the highest Sruti. Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit that one acquires from making all kinds of gifts mentioned in the scriptures,--all these do not come up to abstention from cruelty (in point of the merit that attaches to it). The penances of a man that abstains from cruelty are inexhaustible. The man that abstains from cruelty is regarded as always performing sacrifices. The man that abstains from cruelty is the father and mother of all creatures. Even these, are some of the merits of abstention from cruelty. Altogether, the merits that attach to it are so many that they are incapable of being exhausted even if one were to speak for a hundred years.' Here ahimsa is translated as abstention from cruelty in relation to killing for the sake

of eating the flesh of the killed animal for personal pleasure. In essence, Bhishma is stating that it is very beneficial to be vegetarian because thereby there is no cruelty to animals.

## 2. Bhagavad Gita

### a) Chapter 10: 4-5 :

*buddhir jnanam asammohah ksama satyam damah samah sukham duhkham bhavo 'bhavo, bhayam cabhayam eva ca ahimsa samata tustis tapo danam yaso 'yasahbhavanti bhava bhutanam matta eva prthag-vidhah/*

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

### b) Chapter 13: 8-12

*amanitvam adambhitvam ahimsa ksantir arjavam acaryopasanam saucam, sthairyam atma-vinigraha indriyarthesu vairagyam/ anahankara eva ca janma-mrtyu-jara-vyadhi-duhkha-dosanudarsanam asaktir anabhisvanga putra-dara-grhadisu /nityam ca sama-cittatvam istanistopapattisu mayi cananya-yogena bhaktir avyabhicarini vivikta-desa-sevitvam aratir jana-samsadi/ adhyatma-jnana-nityatvam tattva-jnanartha-darsanam etaj jnanam iti proktam ajnanam yad ato 'nyatha*

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

### c) Chapter 16:1-3

*sri-bhagavan uvaca: abhayam sattva-samsuddhir jnana-yoga-vyavasthitih,danam damas ca yajnas ca/ svadhyayas tapa arjavam ahimsa satyam akrodhas tyagah santir apaisunam/daya bhutesv aloluptvam mardavam hrir acapalam, tejah ksama dhrtih saucam adroho nati-manita,havanti sampadam daivim abhijatasya bharata/*

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

### Chapter 17:

*deva-dvija-guru-prajna- pujanam saucam arjavam,brahmacaryam ahimsa ca sariram tapa ucyate/*

Austerity of the body consists in this: worship of the Supreme Lord, the brahmanas, the spiritual master,



and superiors like the father and mother. Cleanliness, simplicity, celibacy and nonviolence are also austerities of the body.

### 3 Select Smritis

#### Paraashara Smriti

*Paashako matsya ghati va vyaadhah shaakunistathaa, Adaataa karshakaschaiva panchaite samabhakinah/* (The sin committed by a fisherman, a hunter, a slaughterer, a diceman and bird killer might be worse than that of a Brahmana tilling land with two oxen). *Kundini peshani chulli udakumbhatha maarjani, Pancha suna grihastasya ahanyahani vartate/* (As it is, in each house hold there are five killing places viz. a pounder, a gastric mill, a cooking stove, a water pot and a sweeper). *Vaishwadevo balibhikshaa gograaso hantaaarakah, Grihasthah pratyaha kuryaat sunaa dorsharna lipyate/* (The five relieving remedies absorbing the five places of killings in a household happen to be the Vaishwadeva Yajna, bali karma, bhiksha pradana, giving grass to cows, and these offsetting the daily killings otherwise). *Vrikshaan chitwaa Maheem bhitwaa hatwaa tu mriga keetakaan, Karshakah khalu yagnena sarvaa paapaat pramuchyate/* ( The farmer is saving himself by performing yagnas from the sins committed by cutting trees, digging earth, killings of animals and 'krimi keetas') *Yon a dadyaad dwijaatibhyo raashi mulamupaagatah, sa chourah sa cha paapishtho Brahmagnam tam vinirdishet/* (Those farmers seated near the heaps of foodgrains without parting any to Brahmanas would be aptly named thieves and sinners, worth being called Brahma ghaatis!) *Kshatriyopi krushim krutwaa Dwijaan Devaamscha pujayet, Vaishyah anyastathaakuryat krushi vaanijya shilpikaan/* (Indeed, Kshatrias display their industriousness and courage and serve Brahmanas for their involvement and dedication in Deva Pujas, Vaishyas earn out of their trading and business skills and so do the other class of the Society due to their ability in crafts). *Chaturnaamapi varnaamsha dharma sanaatanah/* (Thus the Four Varnas are engaged in their own respective duties as per dharmas).

#### Yagnyavalkya Smriti

In case, if a person were to have been killed in secrecy with no witness, once noticed of the tragedy, the clues by collected by the signs of death be registered such as strangulation, physical assault of specified signs of beating, head hitting, burning, drowning, or such indications as noticed on the dead body. Once suspected and confirmed, the perpetrator be punished as per the gradations prescribed; for killings due to body burns and camouflaging by dust be of ten units, and as the extracts from the face of the dead of shleshma, nails, hairs, ears and such 'daaruna hatyas' the punishment be more severe by twenty units. This scale of punishment be applicable to the same varnas. The 'atyachara' on strees or on 'uttama varnas', the gradation of punishment be doubled. On 'heena varnaas', the scale of punishment be halved. Chittavaikalya or Madyapaana punishments are lessened. In case an 'abrahmana' might injure a brahmana, especially by manhandling or by 'shastraprayogas' then the punishment of what is known as 'Prathama Saahasa' or of the minimum grade worthy of 'ardha danda'. For 'Samaana varnas' resorting to 'atyaachara', then the punishment be of Madhyama Saahasa' medium category deserving of a twenty unit of monetary fine. Badly hurting and trampling severe injuries of the victim's feet-head- etc. besides pulling off or tightening the 'deha vastras' deserving of hundred units of monetary fine. Grievous injuries of blood and of burns deserve monetary fines of thirty units and for non stop flows of blood be doubled

thereof. Damage to the victim's hands, feet, teeth, ears equivalent to near deathness is stated as of a 'madhyama saahasa' or medium category of punishment. Holding the neck tightly, denying food by force, seeking to strangulate, pull off eyelids, severing eye lids, clasp shoulders, hands and waist is also of madhyama saahasa. Beating back and blue of one person by a group be doubly punished and so would be when one's material snatched off be nonreturned and damaged severely. As the walls of else's house were drilled by another person, or even collapsed then the range of damages be fined in the range of five-ten-twenty units of currency in addition to bearing the expenses of reconstruction. Throwing severe acids on the houses of others or praanahaani vishas and serpents, then that be noted as 'madhyama saahasa' and punishment imposed accordingly. Severing goats, sheep, deer and the like for their horns, skins and so on be fined units of currencies 2-4-6 units. Cutting off the loins of these animals would be a madhyama saahasa, especially of cows, bulls, elephants, horses by paid for double as per the prescribed fines. Damaging public tree trunks, branches, or even uprooting, be too as per appropriate- or prescribed rates of penalties. And so would be damages for Chaityas or public religious places, smashaanaas, seemaas, pavitra sthalas, and public gardens be punished in a graded manner. In respect of all such places, the due punishments be imposed for the spoilages of gulmas like malatis, guccas like bent down 'karandas', lataas or creepers of drakshaas, and oushdhis.

*Yājñavalkya* (1.122).—'Abstention from injury, Truthfulness, Abstention from theft, Purity, Control of the senses, Liberality, Self-control, Mercy, Tolerance,—these are the means of righteousness for all men.' *Vyāsa* (Aparārka, p. 164).—'Freedom from cruelty, Abstention from injury, Kindness, Liberality, Performance of Śrāddha, Honouring guests, Truthfulness, Freedom from anger, Contentment with one's own wife, Purity, Freedom from envy, Self-knowledge and Patience are the common virtues..... Truth, Self-control, Austerity, Purity, Contentment, Shyness, Tolerance, Straightforwardness, Wisdom, Calmness, Mercy, Concentrated mind—these constitute the eternal Dharma.—That is *Truth* which is beneficial to living beings; *Self-Control* consists in controlling the mind; *Austerity* consists in remaining firm in one's own duty; *Purity* consists in the evading of inter-mixtures; *Contentment* consists in giving up objects of sense; *Shyness* consists in desisting from evil deeds; *Tolerance* consists in the capacity to bear the pairs of opposites; *Straightforwardness* consists in balance of mind; *Wisdom* consists in discerning the true nature of things; *Calmness* consists in peacefulness of mind; *Mercy* consists in the inclination to do good to living beings;—this is eternal Dharma.'

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

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

*ahiṃsā satyamasteyaṃ śaucamindriyanigrahaḥ etaṃ sāmāsikam dharmaṃ cāturvarṇye'bravīn manuḥ ||*  
Abstention from injuring, truthfulness, abstention from unlawful appropriation, purity and control of the sense-organs,—this Manu has declared to be the sum and substance of duty for the four castes

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

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

*Āpastamba* (1.23-6).—'Freedom from anger, from exultation, from grumbling, from covetousness, from perplexity, from hypocrisy and hurtfulness,—Truthfulness, Moderation in eating, Silencing slander, Freedom from envy, Self-denying, Liberality, Avoiding of gifts, Uprightness, Affability, Extinction of the passions, Subjugation of the senses, Peace with all beings, Concentration of mind, Regulation of conduct according to the Āryas, Peacefulness and Contentment;—these good qualities have been settled by the agreement of the wise for all the four orders. He who, according to the precepts of the sacred Law, practises these, enters the Universal Self.' *Viṣṇu* (2.16-17).—'Forbearance, Veracity, Restraint, Purity, Liberality, Self-control, Avoiding the killing of animals, Obedience to elders, Pilgrimage, Sympathy with the afflicted,—Straightforwardness, Freedom from covetousness, Reverence towards God and Brāhmaṇas, and Freedom from anger are duties common to all.'

**Chapter Twenty Nine on Maha Jnaani Medhaatithi Goutama as his son Chirakaari was of indecisive dilemma of Pitru agna paripaalana to kill his vyabhihari Maata- which was later reversed by Goutama himself.**

[y] *katham kāryam parīkṣeta śīghram vātha cireṇa vā, sarvathā kāryadurge 'smin bhavān naḥ paramo guruḥ/ 2 [bhī] atrāpy udāharantīmam itihāsam purātanam, cirakāres tu yat pūrvaṃ vṛttam āṅgirase kule/ 3 cirakārika bhadram te bhadram te cirakārika, cirakārī hi medhāvī nāparādhyati karmasu 4 cirakārī mahāprājño gautamasyābhavat sutaḥ, ciram hi sarvakāryāṇi samekṣāvān prapadyate/ 5 ciram saṃcintayann arthāṃś ciram jāgrac ciram svapan, cirakāryābhisampatteś cirakārī tathocyate/ 6 alasa*

grahaṇaṃ prāpto durmedhāvī tathocyate, buddhilāghava yuktena janenādīrgha darśinā/ 7 vyabhicāre tu  
 kasmimś cid vyatikramyāparān sutān, pitroktah kupitenātha jahīmām janānīm it/ 8 sa tatheti cireṇoktvā  
 svabhāvāc cirakārikah, vimṛśya cirakāritvāc cintayām āsa vai ciraṃ/ 9 pitur ājñāṃ katham kuryām na  
 hanyām mātaraṃ katham, katham dharmachale nāsminn imaṃ jeyam asādhuvat/ 10 pitur ājñā paro  
 dharmah svadharmo mātṛrakṣaṇam, asvatantraṃ ca putratvaṃ kiṃ nu mām nātra pīdayet/ 11 striyaṃ  
 hatvā mātaraṃ ca ko hi jātu sukhī bhavet, pitāraṃ cāpy avajñāya kah pratiṣṭhām avāpnuyāt/ 12 anavajñā  
 pitur yuktā dhāraṇaṃ mātṛrakṣaṇam, yuktakṣamāv ubhāv etau nātivartetamām katham/ 13 pitā hy  
 ātmānam ādhatte jāyāyām jajñiyām iti, śīlacāritragotrasya dhāraṇārthaṃ kulasya ca/ 14 so 'ham ātmā  
 svayaṃ pitrā putratve prakṛtaḥ punaḥ/ vijñānaṃ me katham na syād bubudhe cātmasambhavam/ 15  
 jātakarmaṇi yat prāha pitā yac copakarmaṇi, pratyāptaḥ sa drdhī kārāḥ pitur gauravaniścaye/ 16 gurur  
 agryaḥ paro dharmah poṣaṇādhyayanād dhitaḥ, pitā yad āha dharmah sa vedeṣv api suniścitaḥ/ 17  
 prītimātraṃ pituḥ putraḥ sarvaṃ putrasya vai pitā, śarīrādīni deyaṇi pitā tv ekaḥ prayacchati/ 18 tasmāt  
 pitur vacaḥ kāryaṃ na vicāryaṃ katham cana, pātākāny api pūyante pitur vacanakāriṇaḥ/ 19 bhoge  
 bhāgye prasavane sarvalokanidarśane, bhartrā caiva samāyoge sīmantonnayane tathā/ 20 pitā svargaḥ  
 pitā dharmah pitā paramakaṃ tapaḥ, pitari prītim āpanne sarvāḥ prīyanti devatāḥ/ 21 āśiṣas tā bhajanty  
 enaṃ puruṣaṃ prāha yāḥ pitā, niṣkṛtiḥ sarvapāpānām pitā yad abhinandati/ 22 mucyate bandhanāt  
 puṣpaṃ phalaṃ vṛntāt pramucyate, kliṣyann api sutasnehaiḥ pitā snehaṃ na muñcati/ 23 etad vicintitaṃ  
 tāvat putrasya pitṛgauravam, pitā hy alpataṃ sthānaṃ cintayiṣyāmi mātaram/ 24 yo hy ayaṃ mayi  
 saṃghāto martyatve pāñcabhautikah, asya me janānī hetuḥ pāvakasya yathāraṇiḥ, mātā dehāraṇiḥ  
 puṃsām sarvasyārtasya nirvṛtiḥ/ 25 na ca śocati nāpy enaṃ sthāvir yaṃ apakarṣati., striyā hīno 'pi yo  
 gehe ambeti pratipadyate/ 26 putrapautra samākīrṇo janānīm yaḥ samāśritaḥ, api varṣasatasyānte sa  
 dvihāyanavac caret/ 27 samarthaṃ vāsamarthaṃ vā kṛśaṃ vāpy akṛśaṃ tathā, rakṣaty eva sutaṃ mātā  
 nānyaḥ poṣtā vidhānataḥ/ 28 tadā sa vṛddho bhavati yadā bhavati duḥkhiṭaḥ, tadā śūnyaṃ jagat tasya  
 tadā mātṛā viyujyate/ 29 nāsti mātṛsamā chāyā nāsti mātṛsamā gatiḥ, nāsti mātṛsamā trāṇaṃ nāsti  
 mātṛsamā prapā/ 30 kukṣi saṃdhāraṇād dhātṛī janānāj janānī smṛtā, angānām vardhanād ambā vīra  
 sūtrvena vīrasūḥ/ 31 śiśoḥ śuśrūsanāc chuśrūr mātā deham anantaram, cetanāvān naro hanyād yasya  
 nāsuṣiraṃ śiraḥ/ 32 dampatyoh prāṇa saṃśleṣe yo 'bhisaṃdhiḥ kṛtaḥ kila, taṃ mātā vā pitā veda  
 bhūtārtho mātari sthitaḥ/ 33 mātā jānāti yad gotraṃ mātā jānāti yasya saḥ, mātur bharaṇa mātrena  
 prītiḥ snehaḥ pituḥ prajāḥ/ 34 pāni bandhaṃ svayaṃ kṛtvā sahadharmam upetya ca, yadi yāpyanti  
 puruṣāḥ striyo nārhanṭi yāpyatām/ 35 bharaṇād dhi striyo bhartā pātyāc caiva striyāḥ patiḥ,  
 guṇasyāsyā nirvṛtau tu na bhartā na patiḥ patiḥ/ 36 evaṃ strī nāparādhnōti nara evāparādhyati,  
 vyuccaramś ca mahādoṣaṃ nara evāparādhyati/ 37 striyā hi paramo bhartā daivataṃ paramaṃ smṛtam,  
 tasyātmanā tu sadṛśam ātmānaṃ paramaṃ dadau, sarvakāryāparādhyatvān nāparādhyanti cāṅganāḥ/ 38  
 yaścanokto hi nirdeśaḥ striyā maithuna tṛptaye, tasya smārayato vyaktam adharmo nātra saṃśayaḥ/ 39  
 yāvan nārīm mātaraṃ ca gaurave cādhike sthitām, avadhyām tu vijānīyuh paśavo 'py avicakṣaṇāḥ/ 40  
 devatānām samāvāyam ekasthaṃ pitaraṃ viduḥ, martyānām devatānām ca snehād abhyeti mātaram/ 41  
 evaṃ vimṛśatas tasya cirakāritayā bahu, dīrghaḥ kālō vyatikrāntas tatas tasyāgamat pitā/ 42 medhātithir  
 mahāprājño gautamas tapasi sthitaḥ, vimṛśya tena kālena patnyāḥ saṃsthā vyatikramam/ 43 so 'bravīd  
 duḥkhasaṃtāpto bhṛśaṃ āśrūṇi vartayan, śrutadhairya prasādena paścāt tāpam upāgataḥ/ 44 āśramaṃ  
 mama saṃprāptas trilokeśaḥ puraṃdaraḥ, atithivratam āsthāya brāhmaṇaṃ rūpam āsthitāḥ/ 45 samayā  
 sāntvito vāgbhiḥ svāgatenābhipūjitaḥ, arghyaṃ pādyam ca nyāyena tayābhipratipāditaḥ/ 46 paravaty  
 asmi cāpy uktaḥ pranayiṣye nayena ca, atra cākuśale jāte striyo nāsti vyatikramah/ 47 evaṃ na strī na  
 caivāhaṃ nādhvagas tridaśeśvaraḥ, aparādhyati dharmasya pramādas tv aparādhyati/ 48 īrṣyāṃ  
 vyasanaṃ prāhus tena caivordhva retasaḥ, īrṣyayā tv aham ākṣipto magno duṣkṛta sāgare/ 49 hatvā

*sādhvīm ca nārīm ca vyasanitvāc ca śāsītām, bhartavyatvena bhāryām ca ko nu mām tārayiṣyati/ 50 antareṇa mayājñaptas cirakārī hy udāradhīh, yady adya cirakārī syāt sa mām trāyeta pātakāt/ 51 cirakārika bhadraṃ te bhadraṃ te cirakārika, yady adya cirakārī tvam tato 'si cirakārikaḥ/ 52 trāhi mām mātaram caiva tapo yac cārjitaṃ mayā, ātmānaṃ pātakebhyas ca bhavādya cirakārikaḥ/ 53 sahaṃ cirakāritvaṃ ciraprājñatayā tava, sakhalaṃ tat tavādyaṣtu bhavādya cirakārikaḥ/ 54 ciram āsaṃsito mātṛā ciram garbheṇa dhāritam, saphalaṃ cirakāritvaṃ kuru tvam cirakārika/ 55 cirāyate ca saṃtāpāc ciram svapiti vāritaḥ, āvayoś ciraṣaṃtāpād avekṣya cirakārika/ 56 evaṃ sa duḥkhito rājan maharṣir gautamas tadā, cirakārīm dadarśātha putraṃ sthitaṃ athāntike/ 57 cirakārī tu pitaram drṣṭvā parama duḥkhitaḥ, śastraṃ tyaktvā tato mūrdhnā prasādāyopacakrame/ 58 gautamas tu sutam drṣṭvā śirasā patitaṃ bhuvi, patnīm caiva nirākārām parām abhyagaman mudam/ 59 na hi sā tena sambhedaṃ patnī nītā mahātmanā, vijane cāśramasthena putras cāpi samāhitaḥ/ 60 hanyāt tv anapavādena śastrapānau sute sthite, vinītaṃ praśnayitvā ca vyavasyed ātmakarmasu/ 61 buddhiś cāsīt sutam drṣṭvā pituś caraṇayor natam, śastragrahaṇacāpalyaṃ saṃvṛṇoti bhayād iti/ 62 tataḥ pitṛā ciram stutvā ciram cāghrāya mūrdhani, ciram dorbhyām pariṣvajya ciram jīvety udāhṛtaḥ/ 63 evaṃ sa gautamaḥ putraṃ prītiharṣasamanvitaḥ, abhinandya mahāprājña idaṃ vacanam abravīt/ 64 cirakārika bhadraṃ te cirakārī ciram bhava, cirāyamāṇe tvayi ca ciram asmi suduḥkhitaḥ/*

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

*tasmāt pitur vacaḥ kāryaṃ na vicāryaṃ kathaṃ cana, pātakāny api pūyante pitur vacanakāriṇaḥ/ bhoge bhāgye prasavane sarvalokanidarśane, bhartrā caiva samāyoge sīmantonnayane tathā/ 20 pitā svargaḥ pitā dharmah pitā paramakaṃ tapaḥ, pitari prītim āpanne sarvāḥ prīyanti devatāḥ/ 21 āśiṣas tā bhajanty*

*enam puruṣaṃ prāha yāḥ pitā, niṣkr̥tiḥ sarvapāpānāṃ pitā yad abhinandati/ 22 mucyate bandhanāt puṣpaṃ phalaṃ vṛntāt pramucyate, kliṣyann api sutasnehaiḥ pitā snehaṃ na muñcati/ 23 etad vicintitaṃ tāvat putrasya pitrgauravam, pitā hy alpataṃ sthānaṃ cintayiṣyāmi mātaram/* Only Pita's adesha paalana be firmed up as 'pitru-agjnaapaalana' be of 'paataka nashta kaarana' .A putra's bhogya-bhojya-pravachanas or vastra-anna-vedaadyayana as also of sampurna lokavyavahaara shilsha and even of garbhadaana-pumsavana-seemantonnayanaadi samata samskaara sampaadanaas be of the Pitru prabhu indeed. As the pita's kathora vachanaas be worthy of his aasheervachanaas, while his abhinananaas and his 'aadara purna vachanaas' be as of 'paapa nirmuula praayashchittaas.' May the fruits be dropped from the maha vriksha, or the fresh flowers from the branches, yet the tree would still deem the fruits and flowers as the maha vrisha only and so should be the vice versa. How esteemed be as son on account of his father in the society and even in the neighbourhood. Thus the Pitru Deva be the 'pratyaksha devata' to the ever proud son.

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

*yo hy ayaṃ mayi saṃghāto martyatve pāñcabhautikaḥ, asya me jananiḥ hetuḥ pāvakasya yathāraṇiḥ, mātā dehāraṇiḥ puṃsāṃ sarvasyārtasya nirvṛtiḥ/ 25 na ca śocati nāpy enam sthāvir yam apakarṣati., striyā hīno 'pi yo gehe ambeti pratipadyate/ 26 putrapautra samākīrṇo jananiṃ yaḥ samāśritāḥ, api varṣaśatasyānte sa dvihāyanavac caret/ 27 samartham vāsamartham vā kṛṣaṃ vāpy akr̥ṣaṃ tathā, rakṣaty eva sutaṃ mātā nānyah poṣṭā vidhānataḥ/*

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

*tadā sa vṛddho bhavati yadā bhavati duḥkhitāḥ, tadā śūnyaṃ jagat tasya tadā mātṛā viyujyate/ 29 nāsti mātṛsamā chāyā nāsti mātṛsamā gatiḥ, nāsti mātṛsamam trāṇaṃ nāsti mātṛsamā prapā/ 30 kuṣṭhi saṃdhāraṇād dhātṛi jananiḥ janani smṛtā, angānāṃ vardhanād ambā vīra sūtvena vīrasūḥ/ 31 śiśoḥ śuśrūṣanāc chuśrūr mātā deham anantaram, cetanāvān naro hanyād yasya nāsuṣiraṃ śiraḥ/ 32 dampatyoh prāṇa saṃśleṣe yo 'bhisandhiḥ kṛtāḥ kila, taṃ mātā vā pitā veda bhūtārtho mātari sthitaḥ/ 33 mātā jānāti yad gotraṃ mātā jānāti yasya saḥ, mātur bharaṇa mātṛeṇa prītiḥ snehaḥ pituḥ prajāḥ/* As one's his mother were to disappear from her life, then suddenly the person would not only feel lonely and aged too soon.. With the disappearance of one's mother he be of the remote consciousness that he would have been frustrated that her 'chhatrachaaya sukha' had been severed off forcefully. Indeed there be none who could have replaced the mother's priya vastu with spontaneous and deepest hridaya spandana. As she be laid down to a 'garbhaashaya', a Mother is reputed as a DHAATRI- as she be the janmaakarini she is known as JANANI- as she be the one responsible for 'paalaka poshaa' the upbringing of the child she be termed as ANGA VARDHANI / AMBA- as she be the originator of Veera Santaana, be titled as VEERASA. As she be the handler of the task of 'Shishu shushruusha', she be titled as SHUSHRU, while only he who is called Mastaka Shunya but of 'sachetana maanusha' could never ever

be compromised to Maatru Hatya. A pati and patni at the time of ‘paraspara sambhoga’ be of the intense desire of ‘suputra prapti’. What be the gotra of the putra is well known to the expectant mother! Whose suputra that the boy be also known well to the mother only. Irrespective of such factualites, the father be only proud of suputra.

[ Explanation on Suputra Prapti vide Brihadaaranyka Upanishad

VI.iv.14) *Sa ya icchet putro me shuklojaayet, Vedamanubraveet, sarvam aayuriyaaditi, ksheeroudanam paachitwaa sarpishmantam ashniyataam; Ishwarou janaitvai/* (A person who wishes to get a son of fair complexion, live long, learn Vedas, should have rice cooked in milk and his wife should eat rice cooked in milk would indeed beget one like that) VI.iv.15) *Atha ya icche putro me kapilah pingalo jaayet, dvau vedaavanubraveet, sarvamaayuriaaditi, dadhyoudhanam paachaitwaa sarpishmantam ashaniyaataam; Eshvarau janaitavai/* (A person who prays for a son who might be brown but study two Vedas, live long, should eat rice cooked in curd, and he and his wife should eat rice with ghee and indeed their wish would be fullfilled likewise.) VI.iv.16) *Atha ya icchetputro me shyaamo lohitaaksho jaayet, treenvedaan anubraveet, sarva maayuriyaaditi, udaidanam paachayitwaa sarpishmantam ashneeyaataam; Ishwarau janayitaa vai/* (If a person desires that his son should be born dark with red eyes, study three vedaas and live a full life eating rice cooked in water and he along with wife should eat with ghee, then again they would be blessed likewise!) VI.iv.17) *Atha ya icchedduhitaame panditaa jaayet, sarvamaayuriyaaditi, tiloudanam paachaitwaa sarpishmantamashneeyaataam; Ishwarau janayitavai/* (If a person desires to beget a daughter who would be a long lived scholar then he and his wife should eat rice with sesamum cooked in ghee, then also he should be blessed accordingly!) VI.iv.18) *Atha ya icchet putro me pandito vigeetah ssmantigamah shshrutishaam vaacham bhaasitaa jaayeta, sarvaanvedaaabruveet, sarvamaayu - riyaaditi, maamsoudanam paachaitvaa sarpishmantam ashaniyaataam; Ishwarau janayitavai - aoukshena vaarshabhena vaa/* (If a person desires that his son should be well read, famed, popular in ‘Vidwat Sabhas’ as an eloquent speaker with full life, eating cooked rice with meat, beef or veal in ghee, then they should beget a son!)]

*pāni bandhaṃ svayaṃ kṛtvā sahadharmam upetya ca, yadi yāpyanti puruṣāḥ striyo nārhanṭi yāpyatām/ 35 bharaṇād dhi striyo bhartā pātyāc caiva striyāḥ patiḥ, guṇasyāśya nivṛttau tu na bhartā na patiḥ patiḥ/ 36 evaṃ strī nāparādhnoti nara evāparādhyati, vyuccaramś ca mahādoṣaṃ nara evāparādhyati/ 37 striyā hi paramo bhartā daivataṃ paramaṃ smṛtam, tasyātmanā tu sadṛśam ātmānaṃ paramaṃ dadau, sarvakāryāparādhyatvān nāparādhyanti cāṅganāḥ/38 yaścanokto hi nirdeśaḥ striyā maithuna tṛptaye, tasya smārayato vyaktam adharmo nātra saṃśayaḥ/ evaṃ strī nāparādhnoti nara evāparādhyati, vyuccaramś ca mahādoṣaṃ nara evāparādhyati/ 37 striyā hi paramo bhartā daivataṃ paramaṃ smṛtam, tasyātmanā tu sadṛśam ātmānaṃ paramaṃ dadau, sarvakāryāparādhyatvān nāparādhyanti cāṅganāḥ/38 yaścanokto hi nirdeśaḥ striyā maithuna tṛptaye, tasya smārayato vyaktam adharmo nātra saṃśayaḥ/ 39 yāvan nārīm mātaraṃ ca gaurave cādhike sthitām, avadhyāṃ tu vijānīyuh paśavo 'py avicakṣaṇāḥ/ 40 devatānāṃ samāvāyam ekasthaṃ pitaraṃ viduḥ, martyānāṃ devatānāṃ ca snehād abhyeti mātaraṃ/ evaṃ vimṛśatas tasya cirakāritayā bahu, dīrghaḥ kālo vyatikrāntas tatas tasyāgamat pitā/*

As long as a stree would willingly would perform the ‘paani grahana’ of a purusha in a vidhipurvaka kalyaana then there be of ‘nirdoshata’. A purusha be dutiful to the task of ‘bharanapushana paalana’ of the

stree and the progeny. Factually there be no misdemeanor on the part of the stree, but evidently the shortcomings of the bharta for his inability to satisfy her. Yet the fact of vyabhichara is ever stated as a ‘maha paapa’ indeed. To a stree, her pati is a sarvasva devataa. In my personal context, my mother be of an ideal most deva swarupini and had performed her ‘atma samarpana’ while recalling the puranic adage as follows: *Karyeshu dasi, Karaneshu manthri; Bhojeshu mata, Shayaneshu rambha; Kshamayeshu dharithri, Roopeshu lakshmi; Satkarma yukta, Kuladharma patni/* An ideal wife should be like a loyal maid for service; an intelligent adviser; a mother like with affection while feeding food; a romantic- proactive and comforting woman like a damsel; a woman of beauty, charm and richness like Goddess Lakshmi Herself with dedication and humility; and above all be ever forgiving with compassion and ready understanding like Bhudevi Herself! Hence, there might in this context there be some kind of aparaadha of the stree but possibly of a purusha. In respect of ‘abalata’ due to their physical weaknesses, they could have been subjected to mental aberrations, yet indeed once there no erstwhile indications of a female of maidhuna janita sukha tripti in this specific reference the needle of suspicion be unestablished although once confirmed the ‘stree kamodrekata’ be certainly deserving of ‘adharma praapti’. ‘In this specific context the reference would pertain to my own ‘pujya maata’ and in this specific instance the subject matter is my own mother’- so felt the worthy son. What indeed be the possible way out. The extreme respect for the ‘revered father’ is no doubt be essential but far more of quintessential urgency be to save the very life of the ‘the dear most mother. ‘Most essentially my mother’s ‘gourava pratishtha’. However having been of the mindset of the indecisiveness, Chirkaari the Goutama Putra Ratna then proceeded to his respectful Pitru Deva Medhaatithi Gautama the maha tapasvi who had just returned home from his tapasya, even as he was recalling the dutifulness of a vaivaahita stree.

[Ashtavidha Maithuna : ref. contact tendencies with males or husbands vide Paraashara Smriti]

Ashta Vidha Maithuna be 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 Prerepana’ or inciting with small conversation, ‘Udrekā’ or infatuation, steady vision, rahasya sambhashana or secret conversation, ‘Ubhaya Prerepana’ or mutual physical contact, ‘Nishchala Sankalpa’ or firm resolve to mate and finally the ‘Copulation’. These misdemeanors too would, no doubt qualify for ‘prayaschitthaas’ or atonements!]

#### Further stanzas

*medhātithir mahāprājño gautamas tapasi sthitaḥ, vimṛśya tena kālena patnyāḥ saṁsthā vyatikramam/ 43 so 'bravīd duḥkhasaṁtāpto bhṛṣam āsrūṇi vartayan, śrutadhairya prasādena paścāt tāpam upāgataḥ/ 44 āśramam mama saṁprāptas trilokēṣaḥ purāṇdarāḥ, atithivratam āsthāya brāhmaṇam rūpam āsthitāḥ/ 45 samayā sāntvito vāgbhiḥ svāgatenābhipūjitaḥ, arghyam pādyaṁ ca nyāyena tayābhipratipāditaḥ/ 46 paravaty asmi cāpy uktaḥ pranayiṣye nayena ca, atra cākuśale jāte striyo nāsti vyatikramāḥ/ 47 evaṁ na strī na caivāhaṁ nādhvagas tridaśeśvaraḥ, aparādhyati dharmasya pramādas tv aparādhyati/*

Maha jnaani and of being ‘nirantara taponishtha Medhaatithi Goutama was extremely regretful his patni’s ‘anouchintyapara vyabhicharaaropana’. Owing to his ‘anouchintyapara vicharaana’ the Muni was overtaken by extreme anguish and grief and had shed tears and was disabled to resort to his usual routine



of vedaadhyayana and retrospeted thus: ‘aho! The Tribhuvanaswami Mahendra made his appearance at my ashram and having performed my ‘atithi satkaaraas by way of argyha paadya nivedana’ to Him and hesitantly murmured my ‘vinaya purvaka nivedana’ by way of confession to Him: ‘Bhagavan ! Owing to the prerepana of my ‘dehenindriyas’ and mano buddhi chanchalata’ my I make this heartfelt dukkha ghatana ghatita daaruna vishaya’ for which I feel ashamed of and apologized for. I do realize that my wife’s misdeamenor was totally baseless. Thus neither my stree’s fault nor even of own or of Indra Himself had passed by at that misfortunate moment! My own heartfelt confession thus be that this dharma vishya would obviously disprove my own ‘jnaana parikativata’.

*īrṣyājaṃ vyasaṇaṃ prāhuṣ tena caivordhva retasaḥ, īrṣyayā tv ahaṃ ākṣipto magno duṣkṛta sāgare/ 49*  
*hatvā sādhvīm ca nārīm ca vyasanitvāc ca śāsītām, bhartavyatvena bhāryām ca ko nu mām tārayiṣyati/*  
 Irshyaajanita sankata or a jealous state of mind unable to withstand the excellence of others. It is that Irshya bhava which had dragged me into the ‘maha paapa samudra’. That kind of manastatva caused me ‘vaimanasya (depression), vyalīka (mixed feeling), vipriya (disgust), and manyu (anger). Most unfortunately that was on the analogy to my dharma patni swarupa in my own household.

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

III) *Asuyaa naama te lokaa andhena tamasaa vritaah, Tamaste pretyaabhi gacchanti ye ke chaatmahano janaah/*

(How do the worlds of Devils get involved by blinding human beings in deep darkness! Indeed this is due to the ignorance caused by the severe play of body adjuncts of Pancha Karmendriyas of eyes, ears, skin, nose, and reproductive organs and the Pancha Jnaanendriyas viz. vision, hearing, touch, breathing and generation acts- all guided by the ‘Manas’ or Mind! These demonic and wicked influences tend to the hide the Reality of the Self and till such time the Panchendriyas are present in the body or till its termination! The nature of the Self is such that its consciousness is literally imprisoned from the sway of the Maya or hallucination or false sense of perception of the True Reality. Death and the pursuant trans - migration of the Self provide another opportunity for the enlightnment 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!)]

*50 antareṇa mayājñaptaś cirakārī hy udāradhīḥ, yady adya cirakārī syāt sa mām trāyeta pātakāt/ 51*  
*cirakārika bhadraṃ te bhadraṃ te cirakārika, yady adya cirakārī tvam tato 'si cirakārikaḥ/ 52 trāhi mām*  
*mātaraṃ caiva tapo yac cārjitaṃ mayā, ātmānaṃ pātakebhyaś ca bhavādya cirakārikaḥ/ 53 saha jaṃ*  
*cirakāritvaṃ ciraprājñatayā tava, sakhalaṃ tat tavādyaṣtu bhavādya cirakārikaḥ/ 54 ciram āśaṃsito*  
*mātrā ciram garbheṇa dhāritam, saphalaṃ cirakāritvaṃ kuru tvam cirakārika/ 55 cirāyate ca saṃtāpāc*  
*ciram svapiti vāritaḥ, āvayoś cira saṃtāpād avekṣya cirakārika/*

At the same time however, the ‘udaara buddhi Chiranjeevi Chirakaarika’ was in unparalleled predicament to resort to ‘maatru hatya’. If only he were not able to ponder over whether or not to do so, he would have been a victim of ‘maatru hatya maha dosha’ and also I should have been a ready target of ‘patni hatya’. ‘Dear son! Chy. Chirakaari! May you be blessed with ‘kalyaana and mangala shubha akaank - shaas’. If only you had not delayed the act of killing your dear mother and my dearer wife you should not

be deserving of your name as of Chiraakari or the illustrious ‘think for long’ human. Dear son! You had indeed saved the catastrophic eventuality my wife’s life as also of mine too at the same time. As you are being of the ‘atyanta buddhimaan kaarana’, your ‘chirakaarita’ be of your ‘sahaja guna’ or your natural mindset and hence be your ‘janma saardhaktaa ans saphalata’. May you thus be of chirakari and of chiranjeevi. You mother had always been aspiring for ‘chirakaala’ as of garbhaadhrana for a chirakaara putri but since you were born as a boy you were named as ‘chirakaara putra’ and any way you should be a chiranjeevi. My dear son is basically of the ‘turanta kaarya karana swabhava’ but due to the involvement of his father and mother he was compelled to be of the chirakaala santaapa.

#### Substance of the remaining stanzas

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

#### **Chapter Thirty on the ‘samvaada’ between ‘Raja Satyavan and his father Dyumatsena on the excellence of ‘Ahimsaapurvaka Rajya Shaasana’- yet of desha kaala paristithis**

[y] : *katham rājā prajā rakṣen na ca kiṃ cit pratāpayet, prcchāmi tvāṃ satāṃ śreṣṭha tan me brūhi pitāmaha/ 2 [bhī] atrāpy udāharanīmam itihāsam purātanam/ dyumatsenasya samvādam rājñā satyavatā saha/ 3 avyāhṛtaṃ vyājahāra satyavān iti naḥ śrutam, vadhāya nīyamāneṣu pitur evānuśāsanāt/ 4 adharmatām yāti dharmo yāty adharmas ca dharmatām, vadho nāma bhaved dharmo naitad bhavitum arhati/ 5 [dyumatsena] atha ced avadho dharmo dharmah ko jātucid bhavet, dasyayaś cen na hanyeran satyavan saṃkaro bhavet/ 6 mamedam iti nāsyaitat pravarteta kalau yuge, lokayātrā na caiva syād atha ced vettha śaṃsa naḥ/ 7 [satyavat] sarva eva trayo varṇāḥ kāryā brāhmaṇa bandhanāḥ dharmapāśanibaddhānām alpo vyapacariṣyati/ 8 yo yas teṣāṃ apacaret tam ācakṣīta vai dvijaḥ, ayaṃ me na śṛṇōtīti tasmin rājā pradhārayet/ 9 tatvābhedenā yac chāstraṃ tat kāryaṃ nānyathā vadhah, asamikṣyaiva karmāṇi nītiśāstraṃ yathāvidhi/10 dasyūn hinasti vai rājā bhūyaso vāpy anāgasah, bhāryā mātā pitā putro hanyate puruṣe hate, pareṇāpakṛte rājā tasmāt samyak pradhārayet/ 11 asādhoś caiva puruṣo labhate śīlam ekadā, sādhoś cāpi hy asādhubhyo jāyate 'śobhanā prajā/ 12 na mūlaghātaḥ kartavyo naiṣa dharmah sanātanaḥ, api khalv avadhenaiva prāyaścittam vidhīyate/ 13 udvejanena bandhena virūpakaraṇena ca, vadhadaṇḍena te kleśyā na puro 'hitasampadā/ 14 yadā purohitam vā te paryeyuḥ śaraṇaiṣiṇaḥ, kariṣyāmaḥ punar brahman na pāpam iti vādinaḥ/ 15 tadā visargam arhāḥ syur itīdam nṛpaśāsanam, vibhrad daṇḍājinaṃ mundo brāhmaṇo 'rhati vāsasam/ 16 garīyāṃso garīyāṃsam aparādhe punaḥ punaḥ, tathā visargam arhanti na yathā prathame tathā/ 17 [dyumatsena] yatra yatraiva śakyaṇa samyantum samaye prajāḥ, sa tāvat procyate dharmo yāvan na pratilaṅghyate/ 18 ahanyamāneṣu punaḥ sarvam eva parābhavate, pūrve pūrvatare caiva suśāsyā abhavañ janāḥ/ 19 mṛdavaḥ satyabhūyiṣṭhā alpadroḥālpā manyavaḥ, purā dhig danda evāśid vāg dandas tadanantaram/ 20 āśid ādāna daṇḍo 'pi vadhadaṇḍo 'dya vartate, vadhenaṇḍo na śakyante niyantum apare janāḥ/ 21 naiva dasyur manuṣyāṇāṃ na devānāṃ iti śrutih, na gandharvapitṛṇāṃ ca kaḥ kasyeha na kaścanan/ 22 padmaṃ śmaśānād ādatte piśācāc cāpi daivatam, teṣu yaḥ samayaṃ kuryād ajñeṣu hatabuddhiṣu/ 23 [satyavat] tān na śaknoṣi cet sādhuṃ paritrātum ahimsayā, kasya cid bhūtabhavyasya lābhenāntam tathā kuru/ 24 rājāno lokayātrārtham tapyante paramaṃ tapaḥ, apatrapanti tādrghyas*

*tathā vṛttā bhavanti ca/ 25 vitrāsyamānāḥ sukrto na kāmād ghnanti duṣkṛtīn, sukrtenaiva rājāno bhūyiṣṭhaṃ śāsate prajāḥ/ 26 śreyasaḥ śreyasīm evaṃvṛttiṃ loko 'nuvartate, sadaiva hi guror vṛttam anuvartanti mānavāḥ/ 27 ātmānam asamādhāya samādhitsati yaḥ parān, viṣayeṣv indriyavaśaṃ mānavāḥ prahasanti tam/ 28 yo rājño dambhamohena kiṃ cit kuryād asāṃpratam, sarvopāyair niyamyah sa tathā pāpān nivartate/ 29 ātmaivādao niyantavyo duṣkṛtaṃ samiyacchatā, dandayec ca mahādantair api bandhūn anantarān/ 30 yatra vai pāpakṛt kleśyo na mahad duḥkham archati, vardhante tatra pāpāni dharmo hrasati ca dhruvam, iti kārūṇyāśīlas tu vidvān vai brāhmaṇo 'nvaśāt/ 31 iti caivānuśiṣṭo 'smi pūrvais tāta pitāmahaḥ, āśvāsayaadbhiḥ subhṛśaṃ anukrośāt tathaiva ca 32 etat prathamakalpena rājā kṛtayuge 'bhajat, pādo 'nenāpi dharmeṇa gacchet tretāyuge tathā/ dvāpare tu dvipādena pādena tv apare yuge, 33 tathā kaliyuge prāpte rājñāṃ duṣcaritena ha, bhavet kālaviśeṣeṇa kalā dharmasya sodaśī/ 34 atha prathamakalpena satyavan saṃkaro bhavet, āyuh śaktiṃ ca kālāṃ ca nirdiśya tapa ādiśet, 35 satyāya hi yathā neha jahyād dharmaphalaṃ mahat, bhūtānām anukampārthaṃ manuh svāyambhuvo 'bravīt/*

Addressing King Yuddhisthara in reply to his 'dharma sandeha' as to how kingships could enforce the dharma principle of ' ahimsa' the 'parama dharma' among his praja, Pitamaha Bhishma cited the example King Satyavan and his dear father named Dhyumatsena and their mutual conversation on the subject. The King found that in the name of Ahimsa several of his citizens were being hanged since they were not following Dhyumatsena by taking the Royal decree to his hand and thus approached King Satyavan and said : *adharmaṃ yāti dharmo yāty adharmaś ca dharmatām, vadho nāma bhaved dharmo naitad bhavitum arhati/* ' Is thus true father! that in the name of 'dharma like principle', blatant 'adharma' would need to be followed! How come, you had been mercilessly forwarding some of our 'praja' had been sent to gallows!' Then the King's father Dhyumatsena replied: *atha ced avadho dharmo dharmah ko jātucid bhavet, dasyayaś cen na hanyeran satyavan saṃkaro bhavet/ 6 mamedam iti nāsyaitat pravarteta kalau yuge, lokayātrā na caiva syād atha ced vettha śaṃsa naḥ/* Dear son Satyavaan! Which indeed be the dharma of a King to prevent and even eradicate the principle of adharma! If a thief or a robber be not punished appropriately then what kind of a 'varna sankarata' be safeguarded. By the advent of kaliyuga, the 'prajaaneeka' of any kingdom would resort to ways and means of mutual arguments of ' this be mine and that might be yours'. And that kind of 'loka yatra nirvahana' be not possible. Then King Satyavan replied:

*sarva eva trayo varṇāḥ kār्या brāhmaṇa bandhanāḥ dharmapāśanibaddhānām alpo vyapacariṣyati/ yo yas teṣāṃ apacaret tam ācakṣīta vai dvijaḥ, ayaṃ me na śṛṇotīti tasmin rājā pradhārayet/ tatvābhedenā yac chāstraṃ tat kār्याṃ nānyathā vadhaḥ, asamikṣyaiva karmāṇi nītiśāstraṃ yathāvidhi/ dasyūn hinasti vai rājā bhūyaso vāpy anāgasah, bhāryā mātā pitā putro hanyate puruṣe hate, pareṇāpakṛte rājā tasmāt samyak pradhārayet/ asādhoś caiva puruṣo labhate śīlam ekadā, sādhoś cāpi hy asādhubhyo jāyate 'śobhanā prajā/*

Dear father! of the 'chaturvarnaas' of Brahmana-Kshatriya- Vaishya and the others be under the regulation of Brahmanas. Once the Brahmanas would manage the principles of dharma then the Kingships be not able to interfere.[ Purusha Sukta affirms : *Yat Purusham vyadadhuh katidhaavya - kalpayan, Mukham kimasya kou baahoo kaavuuroo paadaavuchyetye/* ( As Devas made the Sacrifice to 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?) *Brahmanosya Mukhamaaseet Baahoo Raajanyah krutah, Vooroo tadasya yadvyshyahi Padbhyaagum Shudro Aajaayata/* (From the Lord's face emerged Brahmanas, His

hands came Kshatriyas, His thighs the Vaishyas and His feet the Shudras)] Those who might seek to infringe the directives of Brahmanaas be the responsibility of Kshatriya Kings. But the kind of dandana vidhaana could be such as to necessarily destroy the pancha tatvaas but might not take away the ‘praanaas’ altogether but on the basis of principles of Neeti Shaasrta. The Kingships would need to such raaja nirnayas in a composed mind set as could impact the wives, sons, daughters, and the elders of the respective families even in respect of thieves, highway robbers and other criminals as per the established norms of nyaaya. Even dushta purushaas too be reformed in ‘saadhu sangama’ as of susheelata, while the hereditary qualifications too be taken into account.

[ Explanation vide 1. Manu Smriti’s Achaara Khanda- on Ideal Kingships -2. Prayaschittaas vide

The ideal most King is such sagacious, truthful and intelligent kind of unique followers of Dharma and Nyaya, ably assisted by equally professional deputies, and indeed his judgments for or against punishments or rewards are stated to be one among the countless ones of his worthy race. The fame of such rarity are like drops of oil spreading fast in running flows of water. However the ill fame of a King unworthy of his title and seat tends to act like butter on the water flows steadily till the day of doom. The idealism of Kingship upholds the dignities of the Chatur Varnas and ensures their continuity.. Such Kings of rarity are stated to possess their daily routine as follows: in the early mornings itself, they attend the congregations of the learned and the aged vidvans of Rig-Yajur-SaamaVedas and discuss the specifics of Dharmas and of Administrative Principles involved. They worship and honour such vidvans appropriately and abide by their teachings as discussed. Such exemplary Kings are never harmed but enjoy longevity and prosperity. They are modest and that modesty makes them imperishable. For want of modesty, several Kings in history had perished along with their belongings and on the other hand hermits in forests had turned to be Kings. *Veno vinashtovinayaatnahushashchaiva paarthivah/Sudaah pajja vanashchaiva sumukho nimoreva cha/ Prithustu vinayaad raajyam praaptavaan manureva cha, Kuberashcha dhanaishvaram brahmanyam chaiva Gaadhijah/* In the historical introspective, illustrious Chakravartis or Emperors like Vena, Nahusha, Sudaasa, Yavana, Sumukha, and Nimi perished out of their questionable and evil conduct. On the other hand Prithu and Manu flourished as Chakravatis out their outstanding modesty and impeccable character and Kubera gained the position of Dhanaadyaksha and one of the Ashtapalakas of the Universe. Vishwamitra the illustrious son of Gaadhi a Kshatriya by birth attained the status of an elevated Brahmana by the dint of perseverance, unswerving tasya and conduct. ]

That being so, ‘praana dandana’ be avoided as the would amount to ‘moolocchedana’ and as such ‘saamaanya aparaadhas’ be accorded as per law and justice and also by vedic principles too there be praayaschittaas. To any type of aparadhaas, the royalties could and even might present threats like property loss, or imprisonments for short-medium-long durations even for life times depending on the kinds of the aparaadhaas but praanadandana be most certainly not the Raja dharma

[ Praayaschittaas vide Select Smritis

Prayaschittas: *Prayaschittamakaamaanam kaamaavaaptouna vidyate/* There might be penitence for wrong actions done out of ignorance but conscious deeds of vice are unpardonable. Manu defines: *Akaamatah krite paape prayaschittam vidurbudhaah, Kaamakarakritepyaahureke Shruti nidarshanaat/* (The Learned ones vouchsafe the conscious and unknowing lapses as equal and demand the same kind of

Prayaschitta.) But Smrityantara clarifies: *Vihitam yadakamaanam kaamaattu dvigunam bhavet/* (Sins on account of conscious misdeeds have double the effect of the ones unknown). The Grandha also states that Prayaschitta is prescribed to those who made killings, proposed the misdeeds, besides endorsing, guiding, encouraging, assisting, providing arms, giving food, shielding, denying and finally breaking down to have witnessed the act. Paraashara Muni states: *Veda vedaanga vidushaam Dharma shastram vijaana - taam, Svakarfma rata Vipraanaam svakam paapam nivedayet, Yatpaapam kartru vyatiriktena kena chidapinajnaatam, Tadrasya tasya praayaschittam apirahasya kartavyam/* (Veda vedaanga veda and experts in Dharma Shastras too are at some points of time might perform misdeeds surreptitiously; in that case, prayaschittas too are required to be performed secretly) 'Praajaapatya kriccha praaschitta' as Manu prescribes states: *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 vigneyassoti 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).

Chaandraayana vrata is described by Maha Muni Vasishtha as follows: *Chaandraayanam dvividham pipeelikaa madhyam yava madhyam cheti/* (Two kinds of Chandrayanaas are defined, one is pipeelikaa madhyam and another Yama madhyam) *Maasasya krishna pakshadou graasaanadya chaturdasha, Graasaa pachaya bhojeesan paksha shesham samaapayet/ Tathaiva Shukla pakshaadou graasamekam bhunjeeta chaaparam, Graasopachaa bhojeesan pakshashesham samaapayet/ Shuklapratipadi graasamekamupakramya pratidinamekaika graasa vriddhaya, Purnimaayaam panchadasha graasaah evam pratidinaa ekaika graasahaane sati/ Amavaa syaayaam upavaasa iti, Madhya sthalyaadava madhya chandraayanam bhavati/* (Eat one fistful of cooked rice a day on an increasing scale for fourteen days in a fortnight from prathama tithi in krishna paksha till Purnima and the fistfuls on a decreasing scale day by day till purnima in the next Shukla prathama again. This is the course of Chandrayana Vrata called 'yava madhya chandraayana vrata').

Brahma hatyaadi maha patakas: *Setum drishtvaa samudrasya Brahmahatyaam vyapohati, Setum drishtvaa vishuddhaatmaa tvavagaahet saagaram/* (Soon on visioning Rameshwara Setu, the Brahma hatya sin would get destroyed. After seeing the Bridge built by Shri Rama, sacred bathing in the Samudra, the sinner's body and heart get purified instantly) Thereafter, the sinner concerned should set up a hut in the nearby forests and continue to stay there with a skull as a flag, and beg for food to attain purity and peace of mind. He should shave his head, take three baths, spend nights amid the cow herds, and with stand the onslaughts of wind, rain, Sun heat and so on. Then one should recall how the cow was killed and then practise the relevant vratas: if killed by sticks then 'saantavana' prayaschitta; by stones then Praajaapatya, by builders then tapta 'kriccha' and if killed by arms and metallic items then the redemption

by way of ‘ati kriccha’. Further, Yama precribes: *Taamra paatrashitam gavyam, naalikerodakam tadaa, Lavanaasaktam payaschivv madhya gandham tadhaivacha, peetvaa dwijascharet chaandram praaaja - patya kaamatah/*(Contained in a copper vessel, mix of Cow’s urine, coconut juice, salted milk, and gandha mixed alcoholic drinks should be served to the dvija performing chandrayana or praaajaapatya vratas) To redeem the sins of stealing gold or drinking intoxicants, charity of gold be given away to a learned Brahmana, prescribes Yagnyavalkya. Jaabaali suggests: *Kupodakena saptaaham snaanamushne vaarinaa, Mritthikaabhirvimaashoucham kritvaa saptaahamevacha/ Praajaapatyam vishuddhyardham charet pooto bhaveddvijah Pancha gavyam tatah peetvaa putobhavati naanyadhaa/*(If a dvija has served a cruel tyrant, he should bathe with ground-well water on seven days continuously, with hotwater with as many days, followed by praaajaapatya. Thereafter he should be served with Pancha gavya for Shuddhi!) Rahasya paapa praayaschitta: Manu suggests: *Vedaa bhyaaasonvaham shaktyaa mahaa yagnya kriyaa kshamaa, naashayantyaatu paapaani mahaa paatakajaanyapi/ Yathaindhastejasaa vahniha paapam nirdayatikshanaat, Savyaahriti praavakaah praanaayaamaastu shodasha, Api bhrunahanam maasaatpu- nanyaharah kritaah/* ( Nitya Vedaabhyaasa, yagnya kriya, kshama lakshana in their intensity are most certainly worthy of demolition of Maha Patakas. Even very serious ‘maha paatakas’ like ‘bhruna hatya’ are sure to evaporate with the daily practice of sixteen pranaayaamas each time with vyahriti yukta pranava as many a time as possible daily!) Paraashara is convinced: *Chandraayanam yaa vakam cha tulaa purusha evacha, Gavaamchaivaanugamanam sarvapaapa pranaashanam/* (Yavamadhya chandrayana, Tulaa purusha and ‘Gavaanugamana’ or following herds of cows with ‘shraddha’ would demolish any volumes of Great Sins). Paithinasi Rishi is confident: *Sarva prasaktopi dhyayannimishamachyutam, Punastapasvi bhavati panki paavana paavanah/* ( Despite having perpetrated innumerable and serious sins, basically a Tapasvi could surely revive himself with Achyuta Dhyana) Bhrihu Maharshi emphasises: *Kotikotimanujaanaam vai bhitidam samupasthitam, Raama raameti sankeertya tannanaashayati maanavah/ Sarveshaameva paapaavaan prayaschittamidam smritam, Naatah parataram punyam trishu- lokeshu vidyate/* (As crores of human beings have in their life times incessant troubles and tribulations daily which appear as never ending, the unique solution is only the ‘Prayaschitta’ that demolishes all these instantly and that indeed is the ‘Rama Nama Sankeertana’ which has no parallell in the trilokas among the Punya Karyas of mortals!) Brahma Vaivarta assures: *Sarva paapayuto vaapi keertiyanarim Haram, Shuddhyantahkarano bhutaa jaayate pankti paavanah/* (Even he who is replete with unforgivable record of blemishes would most certainly redeemed with purity and excellence, once the self-absorbing hymn of Harihara is sung from his heart and soul then he would accomplish the status of Pankti Pavana or the grant purifier of one and all who are ahead and behind in the line.) Atri Muni too assures: *Ekaadasha gunaanvaapi Rudraanaa vartya Dharmavit, Mahaa paapairapi sprishto muchyate naatra samshayah/* (As no human being could claim perfection and is most ceratainly liable to commit flaws in one’s life, the most effective remedy which would never ever fail to redeem is indeed the outstanding Japa of reciting Rudra Namakam Chamakam eleven times a day and for sure this is the most effective and never failing opportunity open to all ever! Hemadri Rishi suggests: *Krucchoyutantu Gaayatraah Vipra dwaadasha bhojanam,Tila home sahsram vaa samameta chatushtayam/* The four magnificent redeemers of one’s gravest sins are the execution of Kriccha vrata, ten thousand numbers of Gayatri Japa, mrishtaanna bhojana of twelve Brahmanas daily and thousand tila homa prakriyas.) Parashara too pledges as follows: *Kruccho devya yutam chaiva praanaayamashataadvayam, Punya tirthenaardra shira snaaam dvaasasha sankhyayaa Dviyojanam teertha yaatraa krucchamekam prakalpita/*(Kruccha vrata, daily Gayatri Devi Japa, ten thousand prana yaamas, and Tirtha yatra of two yojanas and punya snaanas at the Sacred Places are all indeed of great significance).]

As King Satyavan explained the nuances and fine gradations of Kingship duties still sought some dharma sandehaas. Whereever there be dharma maryada's transgression then the kingship regulations be validated with warnings and provisions for paschaattaapaas, but when there be a reference to confirmed high way robbers, heartless, cold blooded devils in human form if warned or with passive punishments then how indeed be marana dandana be out of proportion. Do we not hear and experience that such monstrous devils in human form could not careless to co humans, devataas, gandharvaas and pitru devataas even. Moreover how indeed could such devils in human form be recognizeable. Even in smashaana pradeshas too there be such human rakshasas who would thrive and rob the clothings of dead bodies too!

Then King Satyavan then explained to his father as follows:

*[satyavat] tām na śaknoṣi cet sādḥūn paritrātum ahimsayā, kasya cid bhūtabhavyasya lābhenāntam tathā kuru/ 24 rājāno lokayātrārtham tapyante paramam tapaḥ, apatrapanti tādrghbhyas tathā vṛttā bhavanti ca/ 25 vitrāsyamānāḥ sukrto na kāmād ghnanti duṣkṛtīn, sukrtenaiva rājāno bhūyīṣṭhaṁ śāsate prajāḥ/ 26 śreyasaḥ śreyasīm evaṁvṛttiṁ loko 'nuvartate, sadaiva hi guror vṛttam anuvartanti mānavāḥ/ 27 ātmānam asamādhāya samādhitsati yaḥ parān, viṣayeṣv indriyavaśam mānavāḥ prahasanti tam/ 28 yo rājño dambhamohena kiṁ cit kuryād asāṁpratam, sarvopāyair niyamyāḥ sa tathā pāpān nivartate/ 29 ātmaivādao niyantavyo duṣkṛtāṁ samiyacchatā, dandayec ca mahādantair api bandhūn anantarān/ 30 yatra vai pāpakṛt kleśyo na mahad duḥkham archati, vardhante tatra pāpāni dharmo hrasati ca dhruvam, iti kārūṇyaśīlas tu vidvān vai brāhmaṇo 'nvaśāt/*

Dear father! If a king were not able to control the robbers and the confirmed offenders in their kingships and safeguard the majority of the well disciplined saadhujanaas, then that obviously be the sad reflection of the failure of the kinship. The oft quoted saying be : *Yadhaa raajaa tadhaa praja!* As even the robbers and proverbial offenders be gradually transformed as of well disciplined citizens by the means of the fundamental moral principle of 'ahimsa' - co praani rakshana- as of bhuta-vartamaana-bhavishya kaalaas then not only the concept of kingship would be successful but the prajaasoukhyas would last.

There also be those collective duties of households- public places- saanghika and rajya vyaaptas under the supervision of kings or their ministers and the network of the raajyaanga. When there be a consciousness of fear or favouritism - danda bhaya- of coaxing, persuasion and even threatening-the message of discipline, sadbhavana, and of 'tapasya' would be truly successful. Unfortunately, once the kingship be by itself be of bhoga vivashata- indriya lolatva then the praja too would beome of loose moral values and of 'paapa karmaacharanas'. As the Raja himself be of arrogance and so be of his relatives, ministers and the royaties, then the praja should be united and dethrone him by a mass revolution.

*iti caivānuśiṣṭo 'smi pūrvais tāta pitāmahaiḥ, āśvāsayaadbhiḥ subhṛṣam anukrośāt tathaiva ca/ 32 etat prathamakalpena rājā kṛtayuge 'bhajat, pādo 'nenāpi dharmeṇa gacchet tretāyuge tathā/ dvāpare tu dvipādena pādena tv apare yuge, 33 tathā kaliyuge prāpte rājñām duṣcaritena ha, bhavet kālaviśeṣeṇa kalā dharmasya sodaśī/ 34 atha prathamakalpena satyavan saṁkaro bhavet, āyuh śaktiṁ ca kālāṁ ca nirdiśya tapa ādiśet, 35 satyāya hi yathā neha jahyād dharmaphalaṁ mahat, bhūtānām anukampārtham manuḥ svāyambhuvo 'bravīt/*

King Satyavan further explained to his father Dyumatsena that a 'dayaalu vidvan brahmanottama' blessed him with his 'upadesha' and thereatonce he had committed to the sacred precept of 'ahimsa as the parama dharma'. That was how the erstwhile kings in the Satya Yuga had stringently and exactingly observed.

By the turn of the Treya Yuga, dharma prachara had been reduced by half while in the dwapara yuga the Dharma Dhenu be limping by mere two legs as in the kali yuga be hopping with hardly a single leg. As the kaliyuga the inner awareness of dharmacharana be getting dim and diffused with probably of one sixteenth of the ‘shodasha kalaas’ [Shodasha Chandra Kalaas: Amrita, Manada, Tushti, Pushti, Rati, Dhruti, Shashini, Chandrika, Kanta, Jyotsna, Shri, Priti, Angada, Poorna and Poornaamrita] Hence, in case, the ‘prathama shreni himsaatmaka dandana’ be gradually watered down further and further. Therefore the dandaneeya vyakti’s ‘aayu-shakti- kaala maana parsthit’ be taken into consideration while the kings ought to take into account and that be the danda neeti all about and so be the precept of ahimsa too.

### Chapter Thirty One Gaarhastya Yoga Dharma and Yagjnya Kartavya as per samvada of Maharshis Kapila and Syumarashmi.

[y]: avirodhena bhūtānām tyāgaḥ śāḍguṇyakāraḥ, yaḥ syād ubhaya bhāgdharmas tan me brūhi pitāmaha/ 2 gārhashtyasya ca dharmasya tyāgadharmasya cobhayoḥ, adūrasaṃprasthitayoḥ kiṃ svichreyaḥ pitāmaha/ 3 [bhī] ubhau dharmau mahābhāgāv ubhau paramaduḥcarau, ubhau mahāphalau tāta sadbhir ācaritāv ubhau/ 4 atra te vartayiṣyāmi prāmānyam ubhayos tayoḥ, śṛṇusvaika manāḥ pārtha chinnadharmārthasaṃśayam/ 5 atrāpy udāharantīmam itihāsaṃ purātanam, kapilasya goḥ ca saṃvādam tan nibodha yudhiṣṭhira/ 6 āmnāyam anupaśyan hi purāṇaṃ śāśvataṃ dhruvam, nahuṣaḥ pūrvam ālebbe tvastur gām itinaḥ śrutam/ 7 tām niyuktām adīnātmā sattvasthaḥ samaye rataḥ, jñānavān niyatāhāro dadarśa palilas tadā/ 8 sa buddhim uttamām prāpto naiṣṭhikīm akutobhayām, smarāmi śithilam satyaṃ vedā ity abravīt sakṛt/ 9 tām gām ṛṣiḥ syūma raśmiḥ praviśya yatim abravīt haṃho vedā yadi matā dharmāḥ kenāpare matāḥ/ 10 tapasvino dhṛtimataḥ śrutivijñānacakṣuṣaḥ, sarvaṃ āṛsaṃ hi manyante vyāhṛtaṃ viditātmanaḥ/ 11 tasyaivaṃ gatatṛṣṇasya vijvarasya nirāśiṣaḥ, kā vivakṣāsti vedeṣu nirārambhasya sarvaśaḥ/ 12 [kapila] nāhaṃ vedān vinindāmi na vivakṣāmi karhi cit, prthag āśramiṇām karmāṇy ekārthānīti naḥ śrutam/ 13 gacchaty eva parityāgī vānaprasthaḥ ca gacchati, grhastho brahmachārī ca ubhau tāv api gacchataḥ/ 14 deva yānā hi panthānaś catvāraḥ śāśvatā matāḥ, teṣāṃ jyāyaḥ kaṇīyastvaṃ phaleṣūktaṃ balābalaṃ/ 15 evaṃ viditvā sarvārthān ārabhed iti vaidikam, nārabhed iti cānyatra naiṣṭhikī śrūyate śrutih/ 16 anārambhe hy adoṣaḥ syād ārambhe 'doṣa uttamaḥ, evaṃ sthitasya śāstrasya durvijñeyaṃ balābalaṃ/ 17 yady atra kiṃ cit pratyakṣam ahimsāyāḥ paraṃ matam, ṛte tv āgamaśāstrebhya brūhi tad yadi paśyasi/ 18 [syūmarashmi] svargakāmo yajeteti satatam śrūyate śrutih, phalam prakalpya pūrvam hi tato yajñāḥ pratāyate/ 19 ajaś cāśvaś ca meṣaś ca gauś ca pakṣigaṇāś ca ye, grāmyāraṇyā oṣadhayaḥ prāṇasyānnaṃ iti śrutih/ 20 tathaivānnaṃ hy ahar ahaḥ sāyaṃ prātarnirupyate, paśavaś cātha dhānyaṃ ca yajñasyāṅgam iti śrutih/ 21 etāni sahayajñena prajāpatir akalpayat, tena prajāpatir devān yajñenāyajata prabhuḥ/ 22 te smānyonyam carāḥ sarve prāninaḥ sapta sapta ca, yajñeṣūpākṛtaṃ viśvaṃ prāhur uttamasaṃjñitam/ 23 etac caivābhyanujñātaṃ pūrvaiḥ pūrvataraiḥ tathā, ko jātu na vicinvīta vidvān svām śaktim ātmanaḥ/ 24 paśavaś ca manuṣyāś ca drumāś cauṣadhibhiḥ saha, svargam evābhikāṅkṣante na ca svargas tv ṛte makham/ 25 oṣadhyāḥ paśavo vṛkṣā vīrudājyaṃ payo dadhi, havir bhūmir diśaḥ śraddhā kālaś caitāni dvādaśa/ 26 ṛco yajūṃsi sāmāni yajamānaś ca sodaśaḥ, agnir jñeyo grhapatiḥ sa saptadaśa ucyaṭe, aṅgāny etāni yajñasya yajño mūlam iti śrutih/ 27 ājyena payasā dadhnā śakṛd āmikṣayā tvacā, vālaiḥ śṛṅgena pādena saṃbhavaty eva gaurmakham, evaṃ pratyekaśaḥ sarvaṃ yad yad asya vidhīyate/ 28 yajñam vahanti saṃbhūya sahartvigbhiḥ sadakṣiṇaiḥ, saṃhatyaitāni sarvāni yajñam nirvartayanty uta/ 29 yajñārthāni hi sṛṣṭāni yathā vai śrūyate śrutih, evaṃ pūrve pūrvatarāḥ pravṛttāś caiva mānavāḥ/ 30 na hinasti hy ārabhate



*nābhidruhyati kiṃ cana, yajño yastavya ity eva yo yajaty aphalepsayā/ 31 yajñāṅgāny api caitāni yathoktāni na saṁśayaḥ, vidhinā vidhiyuktāni tārayanti parasparam/ 32 āmnāyam ārṣaṃ paśyāmi yasmin vedāḥ pratiṣṭhitāḥ, taṃ vidvāṃso 'nupaśyanti brāhmaṇasyānudarśanāt/ 33 brāhmaṇa prabhavo yajño brāhmaṇārpaṇa eva ca, anu yajñaṃ jagat sarvaṃ yajñāś cānu jagat sadā/ 34 om iti brahmaṇo yonir namaḥ svāhā svadhā vasat, yasyaitāni prayujyante yathāśakti kṛtāny api/ 35 na tasya triṣu lokeṣu paralokabhayaṃ viduḥ, iti vedā vadantīha siddhāś ca paramarṣayaḥ/ 36 rico yajūṃsi sāmāni stobhāś ca vidhicoditāḥ, yasminn etāni sarvāṇi bahir eva sa vai dvijaḥ/ 37 agnyādheye yad bhavati yac ca some sute dvija, yac cetarair mahāyajñairveda tad bhagavān svataḥ/ 38 tasmād brahman yajetaiva yājayec cāvicārayan, yajataḥ svargavidhinā pretya svargaphalaṃ mahat/ 39 nāyaṃ loko 'sty ayajñānām paraś ceti viniścayaḥ, vedavādavidāś caiva pramānam ubhayaṃ tadā/*

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

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

V.x.1-2) There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by themselves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path.) V.x.3) However, there are other types of the run of the mill kind of villagers etc. who too no doubt follow a fairly virtuous life of ‘daana dharma vidhana’ and occasionally Vrata, Sacrifices and so on and as their average or medium life ends up in death, they pass into hazy smoke zone, from smoke to dark nights, from there to Krishna Paksha to bi-yearly Seasons of inconveniences when Sun travels ‘Dakshinaayana’ or South Bound when some Deities move in groups in the ‘Shad maasaan’ period usually disposed off in less than a year ripe and ready for rebirth as per the intensity of karma phala!) V.x.4) When reference is made to months of death of a person, the Individual Self or the Soul travels from the months to Pitru Loka or the World of Manes; from there to Antariksha or the Intermediate Space to Chandra Loka where King Soma offers Soma or Amrita as per the fruits of ‘karma’ in the prescribed time frame work.) V.x.5) Once ‘yaavat 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) V.x.6) In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise) V.x.7) Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig or so.) V.x.8) As a last resort, Souls of no consequence are born in a tertiary status, transmigrating from birth to birth as per saying of ‘be born and die’ so that the other worlds are not overcrowded. Indeed, the course of transmigration of Souls is not only complicated and incomprehensible but is fraught with insurmountable difficulties at every stage of self-existence and survival. Indeed there is a verse that sounds alarming signals to humanity cautioning them of grave pitfalls to refrain from and reminding them of five fires and of moral rectitude!) V.x.9) Stealing gold, drinking wine, sharing the bed of one’s Guru and his wife and killing a Brahmana and keeping company of the concerned perpetrators of these sins either directly or indirectly are certain to be thrown into the abysmal sins!) V.x.10) On the other hand, who ever knows of and practises the ‘Panchagni Vidya’ or even keeps company with such of them, is far beyond the realms of sins and is qualified for dwellings in the worlds of virtue! Indeed this is so and is certainly so!]

Further stanzas by Kapila Maharshi:

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

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

Then Syumarashmi Rishi replied:

As uttama purushaas with swarga praapti as their objective should be executed ‘vidhi purvaka yagjna karma’ as per Shrutis. Those manushyaas having resolved thus they must take to that route. Shrutis had also suggested the sacrifice of goats, horses, sheep, cows, pakshis, besides the naivedyaas of ‘graamyanna- aranyaanna’ and even of such varied offerings too as had been specifically endorsed. Each and every morning and evening there be ‘anna homa’ be ‘praana bhojya’, while pashu and dhaanya are as of essential ‘yagjnaangaas’ again as per ‘shruti vachanaas’. Annaadi oushadhis pashu-vriksha-aajya-ksheera - dadhi and such havishyas- bhumi- dishaas-shraddhaa- and kaala are all stated as the ‘dwaadasha yagjnaangaas’. Together with Rigveda-Yajurveda- Saama Veda- and the Yajamaana the yagjnaangaas would total up to shodasha Yagjnaangaas while the seventeenth be the gaarhapaanyaagni. Be these all noted as the ‘jagastithi moola kaaranaas’ - again as Shruti vachanaas. Aajya-ksheera-dadhi-dried cow dung-horns- skin-legs be all worthy of offerings to agni. Ritviks along with dakshinaa be got readied for the

yagjnaas. These once again are underlined as per Shruti vaakyas. Thus should be the Yajna vidhaana and as such all the concerned be the ‘yagjna nishtha pravritti’. Yagjnaanushtaana be the karavya but as of ‘nishkaama karmaacharana nimitta’. This is neither be of ‘himsa poorvata’ nor of ‘paradroha’ and least of all the ‘ahamkaara poorva karmaacharana’ but the veda niyama pravritti merely. As viewed from the Mahashi vachanaas and of Amnaaya / Dharma shastraas as set in the veda vachanaas, these are all be of pramaana poorvaka aarsha grandha vaakyas too. *Omiti braahman yonirmamah swaahaa swadhaa vashat, yasmaitaani prayujyante yathaa shakti kritaanyapi*/ Indeed OM is the Veda Kaarana. That OM be worthiest and Svaaha-Svadhaa- Vashat are the most significant expressions are of ‘Yajna prayuktaas’ as of ‘yagjna’s saangopaanga sampanna vachanaas’. Such of satpurushaas be indeed fearless as of ‘sampurana veda siddha maharshis’. Rigveda-Yajurveda-Saamaveda and the vidhivihita stobha vachanaas of himkaara, prastava, aadi, udgita, pratihara, upadrava and nidhana are the seven folded Saama Veda swaras are chanted daily. Maharshi Kapila! You are aware that ‘Agyaadhana and Somayaaga’ phalaas are well known. Pratyeka dwijas are required to necessarily perform the duty of yagjnaas. *nāyaṃ loko 'sty ayajñānām paraś ceti viniścayaḥ, vedavādaś caiva pramānam ubhayaṃ tadā*/ Decidedly those purushaas as of the regular yajna kartaas be not only of Aihika Parama Sukha but also of aamushmika swarga praapti. This is a ‘pramaana bhuta pravritti-nivritthi maarga praptaas’.

### Chapter Thirty Two on ‘Pravritti- Nivritti maarga vishaya vaagvivaadaas’ of Smyumarashmi and Kapila

*Kapila: etāvad anupaśyanto yatayo yānti mārgagāḥ, naiśāṃ sarveṣu lokeṣu kaś cid asti vyatikramaḥ/ 2 nirdvandvā nirnamaskārā nirāśir bandhanā budhāḥ, vimuktāḥ sarvapāpebhyaś caranti śucayo 'malāḥ/ 3 apavarge 'tha samtyāge buddhau ca kṛtaniścayāḥ, brahmiṣṭhā brahmabhūtāś ca brahmaṇy eva kṛtālayāḥ/ 4 viśokā naṣṭa rajasas teṣāṃ lokāḥ sanātanaḥ, teṣāṃ gatiṃ parāṃ prāpya gārhashtye kiṃ prayojanam/ 5 [ṣyū] yady eṣā paramā niṣṭhā yady eṣā paramā gatiḥ, grihashtān avyapāśṛitya nāśramo 'nyaḥ pravartate/ 6 yathā mātaram āśṛitya sarve jīvanti jantavaḥ, evaṃ gr̥hashtam āśṛitya vartanta itare 'śramāḥ/ 7 gr̥hashta eva yajate gr̥hashtas tapyate tapaḥ, gārhashtyam asya dharmasya mūlam yat kiṃ cid ejate/ 8 prajānād dhyabhinirvṛttāḥ sarve prāṇa bhr̥to mune, prajānam cāpy utānyatra na katham cana vidyate/ 9 yās tāḥ syur bahir oṣadhyo bahv aranyās tathā dvija, oṣadhibhyo bahir yasmāt prānī kaś cin na vidyate, kasyaiśā vāg bhavet satyā mokṣo nāsti ghṛād iti/ 10 āśraddadhānair aprājñaiḥ sūkṣmadarśanavarjitaiḥ, nirāśair alaiḥ śrāntais tapyamānaiḥ svakarmabhiḥ/ śramasyoparamo dṛṣṭaḥ pravrajyā nāma paṇḍitaiḥ/ 11 trailokyasyaiva hetur hi maryādā śāśvatī dhruvā, brāhmaṇo nāma bhagavān janmaprabhṛti pūjyate/ 12 prāg garbhādhānān mantrā hi pravartante dvijātiṣu, aśrambheṣu vartante viśrambheṣu apy asaṃśayam/ 13 dāhaḥ punaḥ saṃśrayaṇe saṃsthithe pātrabhojanam, dānam gavām paśūnām vā pindānām cāpsu majjanam/ 14 arcīśmanto barhiṣadaḥ kravyādāḥ pitarāḥ smṛtāḥ, mṛtasyāpy anumanyante mantrā mantrāś ca kāraṇam/ 15 evaṃ krośatsu vedeṣu kuto mokṣo 'sti kasya cit, ṛṇavanto yadā martyāḥ piṭṛdevadvijātiṣu/ 16 śriyā vihīnair alaiḥ paṇḍitair apalāpitam, vedavādāparijñānam satyābhāsam ivānṛtam/ 17 na vai pāpāir hriyate kṛṣyate vā; yo brāhmaṇo yajate veda śāstraiḥ, ūrdhvaṃ yajñāḥ paśubhiḥ sārdham eti; saṃtarpitā tarpayate ca kāmāiḥ/ 18 na vedānām paribhavān na śāthyena na māyayā, mahat prāpnoti puruṣo brahma brahmaṇi vindati/ 19 [kapila] darśam ca paurṇamāsam ca agnihotraṃ ca dhīmatām, cāturmasyāni caivāsaṃ teṣu yajñāḥ sanātanaḥ/ 20 anārambhāḥ sudhṛtayaḥ śucayo brahma saṃśritāḥ, brahmaṇaiva sma te devāms tarpayanty amṛtaiḥ/ 21 sarvabhūtāmabhūtasya sarvabhūtāni paśyataḥ, devāpi mārga muhyanti apadasya padaiḥ/ 22 caturdvāram puruṣam caturmukham; caturdhā cainam upayānti nindā,*

*bāhubhyāṃ vāca udarād upasthāt; teṣāṃ dvāraṃ dvārapālo bubhūset/ 23 nākṣair dīvyen nādadītānya vittam; na vāyonīyasya śṛtaṃ pragṛhṇet, kruddho na caiva prahareta dhīmāṃs; tathāsyā tat pāni pādam suguptam/ 24 nākrośam archen na mṛṣā vadeḥ ca; na paśūnam janavādam ca kuryāt, satyavrato mīta bhāso 'pramattas; tathāsyā vāg dvāram atho suguptam/ 25 nānāśanaḥ syān na mahāśanaḥ syād; alolupaḥ sādhubhir āgataḥ syāt, yātrārtham āhāram ihādadīta; tathāsyā syāj jātharī dvāraguptiḥ/ 26 na vīra patnīm vihareta nārīm; na cāpi nārīm anṛtāv āhvayīta, bhāryā vrataṃ hy ātmani dhārayīta; tathāsyā pastha dvāraguptir bhavet/ 27 dvārāṇi yasya sarvāṇi suguptāni manīṣiṇaḥ, upastham udaram bāhū vāk caturthī sa vai dvijaḥ/ 28 moghāny agupta dvārasya sarvāny eva bhavanty uta, kiṃ tasya tapasā kāryam kiṃ yajñena kiṃ ātmanā/ 29 anuttariya vasanam anupastīrṇa śāyinaṃ, bāhūpadhānam śāmyantaṃ taṃ devā brāhmaṇam viduḥ/ 30 dvandvārāmeṣu sarveṣu ya eko ramate munīḥ, pareṣāṃ ananudhyāyaṃs taṃ devā brāhmaṇam viduḥ/ 31 yena sarvam idaṃ buddhaṃ prakṛtir vikṛtiś ca yā, gatijñāḥ sarvabhūtānāṃ taṃ devā brāhmaṇam viduḥ/ 32 abhayaṃ sarvabhūtebhyaḥ sarveṣāṃ abhayaṃ yataḥ, sarvabhūtātma-bhūto yas taṃ devā brāhmaṇam viduḥ/ 33 nāntarenānujānanti vedānāṃ yat kriyāphalam, anujñāya ca tat sarvam anyad rocayate 'phalam/ 34 phalavanti ca karmāṇi vyuṣṭimanti dhruvāṇi ca, viḡuṇāni ca paśyanti tathānaikāntikāni ca/ 35 guṇāś cātra sudurjñeyā jñātāś cāpi suduṣkarāḥ, anuṣṭhitāś cāntavanta iti tvam anupaśyasi/ 36 [syū] yathā ca veda prāmānyaṃ tyāgaś ca saphalo yathā, tau panthānāv ubhau vyaktau bhagavaṃs tad bravīhi me/ 37 [kapila] pratyakṣam iha paśyanti bhavantaḥ satpathe sthitāḥ, pratyakṣam tu kim atrāsti yad bhavanta upāsate/ 38 [syū] syūmaraśmir ahaṃ brahmañ jijñāsārtham ihāgataḥ, śreyāḥ kāmāḥ pratyavocam ārjavān na vivakṣayā, imaṃ ca saṃśayaṃ ghoram bhagavān prabravītu me/ 39 pratyakṣam iha paśyanto bhavantaḥ satpathe sthitāḥ, kim atra pratyakṣatamaṃ bhavanto yad upāsate, anyatra tarka śāstrebhya āgamāc ca yathāgamam/ 40 āgamo vedavādas tu tarka śāstrāṇi cāgamāḥ, yathāgamam upāsīta āgamas tatra sidhyati, siddhiḥ pratyakṣarūpā ca drśyaty āgamanīścayāt/ 41 naur vāvīva nibaddhā hi srotasā sanibandhanā, hriyamāṇā kathāṃ vipra kubuddhīṃs tārayiṣyati/ etad bravītu bhagavān upapanno 'smy adhīhi bhoḥ/ 42 naiva tyāgī na saṃtuṣṭo nāsoko na nirāmayāḥ, na nirvivitso nāvṛttasāpavṛtto 'sti kaś cana/ 43 bhavanto 'pi ca hr̥ṣyanti śocanti ca yathā vayam, indriyārthāś ca bhavatāṃ samānāḥ sarvajantuṣu/ 44 evaṃ caturṇāṃ varṇānāṃ āśramāṇāṃ pravṛttiṣu, ekam ālambamānānāṃ nirnaye kiṃ nirāmayam/ 45 [kapila] yad yad ācarate śāstram atha sarvapravṛttiṣu, yasya yatra hy anuṣṭhānam tatra tatra nirāmayam/ 46 sarvaṃ pāvayate jñānam yo jñānam hy anuvartate, jñānād apetya yā vṛttiḥ sā vināśayati prajāḥ/ 47 bhavanto jñānino nityaṃ sarvataś ca nirāgamāḥ, aikātmyaṃ nāma kaś cid dhi kadā cid abhipadyate/ 48 śāstram hy abuddhvā tattvena ke cid vādabalā janāḥ, kāmadvēṣābhībhūtāt vād ahaṃkāraśaṃ gatāḥ/ 49 yāthātathyam avijñāya śāstrāṇāṃ śāstradasyavaḥ, brahma stenā nirārambhā apakva matayo 'śivāḥ/ 50 vaigūnyam eva paśyanti na guṇān anuyuñjate, teṣāṃ tamaḥ śārīrāṇāṃ tama eva parāyanam/ 51 yo yathā prakṛtir jantuḥ prakṛteḥ syād vaśānugaḥ, tasya dveṣaś ca kāmāś ca krodho dambho 'nṛtaṃ madaḥ, nityam evābhivartante guṇāḥ prakṛtisambhavāḥ/ 52 etad buddhyānupaśyantaḥ saṃtyajeyuḥ śubhāśubham, parāṃ gatim abhīpsanto yatayaḥ saṃtyame ratāḥ/ 53 [syū] sarvam etan mayā brahmañ śāstrataḥ parikīrtitam, na hy avijñāya śātrārtham pravartante pravṛttayaḥ/ 54 yaḥ kaś cin nyāyā ācāraḥ sarvaṃ śāstram iti śrutiḥ, yad anyāyā aśāstram tad ity eṣā śrūyate śrutiḥ/ 55 na pravṛttir ṛte śāstrāt kā cid astīti niścayaḥ, yad anyad vedavādebhyas tad aśāstram iti śrutiḥ/ 56 śāstrād apetaṃ paśyanti bahavo vyaktamāninaḥ, śāstradoṣān na paśyanti iha cāmutra cāpare, avijñāna hataprajñā hīnaprajñāś tamovṛtāḥ/ 57 śakyaṃ tv ekena muktena kṛtakṛtyena sarvaśaḥ, piṇḍa mātraṃ vyapāśṛitya caritum sarvatodiśam, vedavādam vyapāśṛitya mokṣo 'stīti prabhāsitum/ 58 idaṃ tu duṣkaram karma kuṭumbam abhisamśṛitam, dānam adhyayanam yajñāḥ prajā saṃtānam ārjavam/ 59 yady etad evaṃ kṛtvāpi na vimokṣo 'sti kasya cit, dhik kartāraṃ ca kāryam ca śramaś cāyam nirarthakaḥ/ 60 nāstikyam anyathā ca syād vedānāṃ pṛṣṭhataḥ kriyā,*

*etasyānantyam icchāmi bhagavañ śrotum añjasā/ 61 tathyaṃ vadasva me brahmann upasanno 'smy adhīhi bhoḥ, yathā te vidito mokṣas tathecchāmy upaśikṣitum/*

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

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

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

Katha Upanishad while detailing the Five Fires emphasises the deeds of virtue, need for control of body organs and senses to seek the identity of nner Consciousness and the Supreme. *Ritam pibantau sukrutasya lokeguhaam pravishtau parame paraadhya, 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 'chhatrah

yaanti’ or those distinguished under the regal symbols of Umbrellas! Now, the Supreme is encased in the heart’s cavity as also as Omnipresent all over the length and breadth of the Universe; that is ‘Parame paraardhe’ or the Uniqueness Beyond!)

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

*grhastha eva yajate grhasthas tapyate tapaḥ, gārhashtyam asya dharmasya mūlaṃ yat kiṃ cid ejate/ prajānād dhyabhinirvṛtāḥ sarve prāṇa bhṛto mune, prajānaṃ cāpy utānyatra na katham cana vidyate/ yās tāḥ syur bahir oṣadhyo bahv aranyās tathā dvija, oṣadhibhyo bahir yasmāt prānī kaś cin na vidyate, kasyaiśā vāg bhavet satyā mokṣo nāsti grhād iti/ asṛaddadhānair aprājñaiḥ sūkṣmadarśanavarjitaiḥ, nirāśair alaiḥ śrāntais tapyamānaiḥ svakarmabhiḥ/ śramasyoparamo dṛṣṭaḥ pravrajyā nāma paṇḍitaiḥ/ trailokyasyaiva hetur hi maryādā śāśvatī dhruvā, brāhmaṇo nāma bhagavān janmaprabhṛti pūjyate/ prāg garbhādhānān mantrā hi pravartante dvijātiṣu, aṣṭrambheṣu vartante viśrambheṣu apy asaṃśayam/*

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

*dāhaḥ punaḥ saṃśrayaṇe saṃsthitē pātrabhojanam, dānaṃ gavāṃ paśūnāṃ vā pindānāṃ cāpsu majjanam/ 14 arcīṣanto barhiṣadaḥ kravyādāḥ pitarāḥ smṛtāḥ, mṛtasyāpy anumanyante mantrā*

*mantrās ca kāraṇam/ 15 evaṃ krośatsu vedeṣu kuto mokṣo 'sti kasya cit, ṛṇavanto yadā martyāḥ  
pitṛdevadvijātiṣu/*

What all the ‘moola mantras’ be applicable by way of ‘ mritaka-daaha samskaaras’ as of obsequies, ‘  
punah deha dharana pinda swarupaas- mrita vyakti tripti pratidina tarpana-shraadhaas- vaitaraini nimittha  
go-anyā pashu-vaayasaas- pinda visarjanaa and the brunt of such vidhis by the appropriate  
vedamanrocchaaranaas are all indeed the ‘vidhipurvaka karmaacharana kartvyaas’ be all in the realm of  
garhasya dharmaas. For the sake of sukha shaanti prasannata of mrita vyaktis, mantra pathana of  
anumatena manyastvaadis besides to Pitru ganaas of ‘Archishmata- Barhishada-Kavyavaaha sangjaka  
pitaraas’ too are recited . Such are the vedamantras which address the individual Pitru ganaas and seek to  
invoke them be they the manushya devtaas. Would moksha prapti be possible, without repaying Pitru  
Devataa at all!

[ Explanation vide 1. Padma Purana and 2. Matsya Purana on Pitraas and Shraddha vidhaana in brief and  
on highlight on Pitru Vamsha and the concept of Shraaddha

1.

In the Urthva Loka, there are seven kinds of ‘Pitaras’, three ‘Murti Rahit’ or without Form and four ‘Murti  
maan’ (with Form)-all of them being ‘Tejaswis’ or highly illuminated. The Formless Pitruganas are the  
progeny of Vairaja Prajapati called as Vairaja Pitruganas and Devaganas perform Yagnas to them. There  
are some lokas famed as Somalokas, where Sage Kashyap’s putra Pitruganas reside. Devatas always  
demonstrate devotion to them. Agnishpatha Pituganas reside there only. There is another ‘Vibhraaj’  
named loka in Swarga, where Bahirshad sanjyak Pitruganas reside. In these Lokas, there are thousands of  
Peacock Formed Aeroplanes and ‘Sankalpamaya’ (thought-based) Tree yielding fruits as per wishes and  
Pitaras in these Lokas, who too perform Shraadhas to their ancestors, are knowledgeable about Spiritual  
Matters and enjoy full contentment of existence. In another Loka called Martanda those Pitragans of  
Marichi Garbha stay. Angira Muni Putras reside in Havishman loka; those who perform Shraddhas in  
Tirthas are entitled in Pitru loka. Some Pitaras could stay in Kamadugdha loka as per their  
wishes. Similarly, Pitras who were the desendents of Sages Kardama, Pulaha, Kulaha, Bhṛigu; Bharadwaja  
etc. are also comfortably accommodated in other Pitralokas. Beyond Brahma loka is the Sumanasa loka  
where Pitras called Somapas reside who also partake in the task of Srishti and often visit Manasarovar.  
Those Vidyavans who tend to satisfy Pitras with Shraddha Daan by pronouncing the word ‘Swadha’ and  
perform ‘havans’ are expected to be highly fortunate! Procedurally, those who perform rites facing the  
Dakshina direction, with Yagnopaveeta in ‘Apasavya’ or wearing it on right shoulder, using Tarpana’s  
with Black Til and water and recite the Swadha Mantra by giving away ghee in the Fire-pit are stated to  
be the ‘dhanyas’ or the blessed ones. The material liked in the fire oblations are Kusha grass, ‘udat dal’  
(black gram), ‘saathi dhan’ rice, cow milk, honey, ‘sawa’, ‘jow’, Moong (Green gram), Sugarcane and  
white flowers are the most liked material for Pitras. On the other hand the following materials be avoided  
viz. Masoor dal, matar, Rajamash, kulthi, kamal, bilwa, Madara, Dhatura, Paaribhatraat, Rushak, Goat  
milk, Mahuva etc. By pleasing the Pitras, the devotees concerned secure physical strength, good health,  
good progeny and Swarga Prapti. ‘Havishyamaana Sanjnak’ Surya Deva who is the Chief of the  
Shraddhas is stated to bestow immediate fruits for the ‘homa karyas’ so performed.  
In fact, daily shraaddhas with ‘Anna’ (cooked rice), water or milk and fruits/ mulas (sprouts) are highly  
recommended. There are three kinds of Shraddhas viz. Nitya (regular), Naimittika (Occasional) and  
Kaamya (aiming at a purpose). Nitya Shraddha need not be elaborate with formal ‘Arghya Pradana’ and

‘Avahana’ viz Offering formal Achamana and Welcome with the contents of Mantras. This may be construed as ‘Adaiva’ or targetted to a specific deity. But on ‘Parva dinas’ or special days, Parvana Shraddha is to be performed but those who undertake this Shraddha need to possess the requisite qualifications such as Vedajna, Mantra-Japa performer, Purana Vidwan, Pitru bhakta, etc. In fact, one should take pains to engage in such shraddhas. On the other hand, certain persons should be avoided such as Patitas (immoral), Napumsak (Impotent), diseased and manipulative. The invited Brahmanas for the Shraddhas are stated to assume the Sacred Form of Vayu Deva and usher the Pitras as the Brahmanas so seated. The ‘Pindadaan Vedika’ or the Platform to arrange the ‘Pindas’ of the three generation Pitras be kept ready before hand. The various material required for the Ceremony such as Jalapatra, Kamsya patra, Prokshana, Samidha, Kusha, Tilapatra, Clean Vastra, Gandha, Dhupa, chandana etc. be arranged towards the Southern side at a place purified with cow dung and urine, while Yagnopaveet should be on the right shoulder. In fact, the golden rule is that all actions related to and meant for the Three Generation Pitras of the deceased father/grand father/great grand father or deceased mother/ paternal grand mother/ paternal great grand mother, should be performed with Yagnopaveet on the right shoulder; actions related to Pitras or Rishis should accompany the Yagnopaveet around the neck as a Mala (garland); and all the actions related to the invocation of Devas and ‘Punya Karyas’ should accompany the Yagnopaveet in the normal wearing condition viz. on the left shoulder. At the outset, the ‘Karta’ or the Performer(s) of Shraddha are required to settle down on a ‘darbhayukta Asana’ Seat with darbha underneath and formally perform ‘Achamana’ with ‘mantrochharana’ or recitation of mantra. Normally, two Brahmanas are appointed one to represent Vaishwadeva and another for Pitras, in addition to the Chief Conductor. The Vaishva deva is formally set in the Fire-Pit and Agni, Soma and other deities are satisfied with ghee, Anna or cooked rice etc. The Anna Sesha (remainder) after the ‘homa’ may be converted as small ‘Pindas’ and given away to Brahmanas one by one along with til and water. The main Pindas are then placed on the Pinda Vedika in a row, representing the Three Generations of the Departed Souls, dressed with Kushas, tilas and water, worshipped with chandana, Dhupa and Naivedya, lift them up as gestures of daan on the ground from the Vedika along with mantras. The Pindaas are then consumed by cows, or goats, or Agni or are left in running waters; some times the wife of the householder or the Karta desirous of securing progeny might consume the middle pinda representing the grandfather along with appropriate mantra ‘Aadhhatta Pitaro Garbham’ etc. Then the Brahmanas are satisfied with wholesome meals, dakshina and Vastram; Pitru tarpanas are formally performed by the Karta and thereafter the Karta and the family take the ‘Pitru sesha’. The normal expectation is that neither the Brahmanas engaged, nor the Karta have another meal on the same day; resist from sleeping after the Ceremony during the day and observe abstinence, silence, etc.

## 2. Highlights of Pitru Vamsha and the concept of ‘Shraddhas’

In the Celestial Region, there was a Vibhrajya Loka in which Pitara Barhishad resided who had thousands of Peacock-shaped ‘Vimanas’ always ready to bless those persons offering the barhi (kusha) fruits, especially among Devas, Asuras, Gandharvas, Apsaras and Yakshas. At this very Loka, Maharshi Pulastya’s thousands of sons who were always engrossed in Tapasya and Yoga, were also resident that Loka. Among them was a Manasi Kanya- one Yogini and Yogamata- named Peevari who performed deep Tapasya and pleased Bhagavan Vishnu and sought a boon from him to secure an outstanding youth as her life partner who should be a great Yogi, Jitendraya, an erudite scholar and an Orator. Vishnu blessed her and said that Veda Vyasa would beget a person fitting into the qualifications that she described and would



be called Shuka Muni; after wedding him, she begot a girl who was ‘Yoga parayani’ by name Krutvi or ‘Gow’ as also four sons and thereafter she attained Moksha by virtue of her Yoga Shakti. In another case, Maharshi Vasishtha’s son named Sukali was also a Pitara known as Manasa who was an embodiment of Dharma living in Jyotirbhasi Loka beyond Swarga; he obliged even ‘Shudra Kartas’ on Earth in their Shraddha Karmas to fulfill their desires let alone the Bhrahmana Kartas of Shraadhhas. There was a Manasa Kanya named ‘Gow’ in Swarga who was Shukra Deva’s wife who was engaged in the task of expanding the fame of various Pitras among the different Pitra lokas. Similarly there was a loka called Marichigarbha in Surya mandala where the son of Maharshi Angira lived as a Pitara known as Havishmaan and was mainly the reciever of Shraddhas from Kshatriyas and was often travelling to the Kshatriya Kshetras to receive their offerings. In that very Loka, there was a Manasi Kanya Yashoda who was King Anshuman’s wife, the mother of King Dilip and the famed grandson Bhagiratha who brought Ganga from Swargaloka to purify the souls of his grand father’s dead owing to Muni Kapilka’s curse. There was another Pitru Loka called Kamadudh where Suswadha Pitra lived and was ready to ask for boons for the asking. From the body of Maharshi Pulaha there were a number of ‘Vaishyas’ born and the Shraddha Kartas of the Vamsha were able to experience visions of their ancestors. The Manasi Kanya called Viraja who was the wife of King Nahusha and mother of King Yayati and was renamed as Ekashtaka. The Pitras of Brahmanas lived in Manasa where Somapa the Pitra of Brahmanas resided. The Manasi Kanya of this Manasa Loka was River Narmada who purified many devotees in Dakshina Bharat. Thus, the Institution of Shraddhas was established in the Society as a multi-gate medium to receive the offerings of the Shraddha Kartas from Pitru Devas -who qualified the Status of Pitru Devas the hard way- as also to bless the Shraddha Kartas on the one hand and the departed souls on the other thus alliveating their miseries while passing on the Shraddha benefits to them from the Kartas. The Shraddha Kartas would do well by giving silver or silver-coated vessel to a Brahmana to please the Pitru Devas and perform ‘Tarpanas’ to Agni, Soma and Yama addressed to them and offer to them water, tila (sesame seeds), cow’s curd, honey, kusha grass, rice, sugar cane, and ghee. With these offerings, Pitru Devas would be pleased and bestow good health, progeny, longevity and prosperity.]

*16 śrīyā vihīnair alasiḥ paṇḍitair apalāpitam, vedavādāparijñānam satyābhāsam ivānṛtam/ 17 na vai pāpair hriyate kṛṣyate vā; yo brāhmaṇo yajate veda śāstraiḥ, ūrdhvaṃ yajñāḥ paśubhiḥ sārdham eti; samtarpitās tarpayate ca kāmāiḥ/ 18 na vedānāṃ paribhavān na śāthyena na māyayā, mahat prāpnoti puruṣo brahma brahmaṇi vindati/*

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

*darśam ca paurṇamāsaṃ ca agnihotraṃ ca dhīmatām, cāturmasyāni caivāsaṃ teṣu yajñāḥ sanātanaḥ/ 20 anārambhāḥ sudhṛtayaḥ śucayo brahma saṃśritāḥ, brahmaṇaiva sma te devāṃs tarpayanty amṛtaiṣiṇaḥ/ 21 sarvabhūtātmabhūtasya sarvabhūtāni paśyataḥ, devāpi mārga muhyanti apadasya padaiṣiṇaḥ/ 22 caturdvāraṃ puruṣaṃ caturmukhaṃ; caturdhā cainam upayānti nindā, bāhubhyāṃ vāca udarād upasthāt; teṣāṃ dvāraṃ dvārapālo bubhūset/ 23 nākṣair dīvyen nādādītānya vittaṃ; na vāyonīyasya śṛtaṃ pragrhñet, kruddho na caiva prahareta dhīmāṃs; tathāsyā tat pāni pādam suguptam/ 24 nākrośam archen na mṛṣā vadeḥ ca; na paśūnam janavādaṃ ca kuryāt, satyavratō mita bhāso*

*'pramattas; tathāsyā vāg dvāram atho suguptam/ 25 nānāśanaḥ syān na mahāśanaḥ syād; alolupah  
sādhubhir āgataḥ syāt, yātrārtham āhāram ihādadīta; tathāsyā syāj jātharī dvāraguptih/*

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

#### Further stanzas

Bhishma continued counselling Yudhishtara: 'do certainly enjoy the company of one's dharmapatni but not with para strees, be of eka patni vrata. Only he who could keep his indriya nigrhara as being that be of the prime qualification of Brahmanatva in essence. Unless these requirements be not fulfilled his tapasya-yajna-and atmachintana be wasteful. He who would merely retain a koupeena to cover his modesty, not even possess a piece of cloth on his bed let alone a head rest on his bed but still could retain his mano nishchalata is termed as a Devata Brahmana. That Muneeshwara who could feel sheetoshna sthitis with sama bhava be known as a Deva Brahmana or Brahma Jnaani. To him, whose sampurna jagat's nashvarataa vigjnaana and also of the awareness of sarva bhuta gati jnaana that maha purusha be the divya brahma jnaani. He who be replete with 'sampurna bhuta nirbhayata' with the conviction of the singularity of sarva bhutaatma be known as 'daivika brahma jnaana'. All the same, moodha maanavaas be always considerate of only daana-yajna phala only be the BE ALL but NEVER BEYOND. INDEED THEIR VISION WOULD OBVIOUSLY GET BLURRED AS OF NON EXISTENT. Since their ambition would be restricted to some how accomplish the Swarga Phala their inner psyche would anchored thereto merely. Indeed on the higher plane the possibility of far juceir and mahadaananda purna moksha praapti be not unfeasible. Yet, the 'puraatana-shaasvata- dhruva yougika sadaachaara ashraya- kartavya parayana' could most certainly attain the union into Parabrahmatva. Pravitti maarga manushyaas be indeed unable to follow the stringent conditionalities and requirements of yama - damaadadi anushthaana, nor the yougikaachaaras and shadvarga doshas as of kaama krodhaadi moulika maanava doshaas. They could hardly be able to absorb the scope and practice of 'nivritti' or total abstinence of activity and total surrender to the 'guna rahita jeevana nishphalata vairaagya.' which would underline abstinence and asceticism.

Then Muni Shyumarashmi queried: 'The Vedic exhortation would even pester to repeatedly requiring kramaacharana then how indeed the veda pramaanita jnaana be transgressed!' Kapila replied : If once

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

*[kapila] yad yad ācarate śāstram atha sarvapravṛttiṣu, yasya yatra hy anuṣṭhānam tatra tatra nirāmayam/ 46 sarvaṃ pāvayate jñānam yo jñānam hy anuvartate, jñānadapetya yā vṛttiḥ sā vināśayati prajāḥ/ 47 bhavanto jñānino nityaṃ sarvataś ca nirāgamāḥ, aikāntmyaṃ nāma kaś cid dhi kadā cid abhipadyate/ 48 śāstram hy abuddhvā tattvena ke cid vādabalā janāḥ, kāmadvēṣābhībhūtatvād ahaṃkāraś ca gataḥ/ 49 yāthātathyaṃ avijñāya śāstrāṇāṃ śāstradasyavaḥ, brahma stenā nirārambhā apakva matayo 'śivāḥ/ 50 vaiguṇyam eva paśyanti na guṇān anuyuñjate, teṣāṃ tamaḥ śarīrāṇāṃ tama eva parāyanam/ 51 yo yathā prakṛtir jantuh prakṛteḥ syād vaśānugaḥ, tasya dveṣaś ca kāmaś ca krodho dambho 'nṛtaṃ madaḥ, nityaṃ evābhivartante guṇāḥ prakṛtisambhavāḥ/ 52 etad buddhyānupaśyantaḥ samtyajeyuḥ śubhāśubham, parāṃ gatim abhīpsanto yatayaḥ saṃyame ratāḥ/*

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

53 [syū] sarvam etan mayā brahmañ sāstrataḥ parikīrtitam, na hy avijñāya sātrārthaṃ pravartante pravṛttayaḥ/ 54 yaḥ kaś cin nyāyya ācāraḥ sarvaṃ sāstram iti śrutiḥ, yad anyāyyam aśāstram tad ity eṣā śrūyate śrutiḥ/ 55 na pravṛttiḥ r̥te sāstrāt kā cid astīti niścayaḥ, yad anyad vedavādebhyas tad aśāstram iti śrutiḥ/ 56 sāstrād apetaṃ paśyanti bahavo vyaktamāninaḥ, sāstradoṣān na paśyanti iha cāmutra cāpare, avijñāna hataprajñā hīnaprajñās tamovṛtāḥ/ 57 śakyaṃ tv ekena muktena kṛtakṛtyena sarvaśaḥ, piṇḍa mātraṃ vyapāsṛitya caritum sarvatodiśam, vedavādaṃ vyapāsṛitya mokṣo 'stīti prabhāsītum/ 58 idaṃ tu duṣkaraṃ karma kuṭumbam abhisamśritam, dānam adhyayanam yajñāḥ prajā saṃtānam ārjavam/ 59 yady etad evaṃ kṛtvāpi na vimokṣo 'sti kasya cit, dhik kartāraṃ ca kāryaṃ ca śramaś cāyaṃ nirarthakaḥ/ 60 nāstikyam anyathā ca syād vedānāṃ pṛṣṭhataḥ kriyā, etasyānantyam icchāmi bhagavañ śrotum añjasā/ 61 tatvaṃ vadasva me brahmann upasanno 'smy adhīhi bhoḥ, yathā te vidito mokṣas tatheccchāmy upaśikṣītum/

Then Syumarashmi replied as of seeking justification of what all was learnt from shastra patipaadutaas merely, since without learning whahad not been of shastra pratipaadikaas, nor of pravritti karyaacharana. What all be the nyaayochita aachaara be what shrutis had underlined. Several of the manushyaas would insist on 'pratyaksha suктаas' and of 'iha loka drishti padaanusarataas'. Such of them seek to understand the lapses about which one would tend to worry much about and thus even feel convinced that they be of jantu samaanaas and of indriya vishayaanbhvis as such. Thus the chatur varna-chaturaashraya pravrittis be of similar feelings as they would be contented with even of a single time pleasure in their ashramaas. Persons of normal or even low level mindset be happy with passing by pleasures as of tamasika pravartana whereas how indeed could ever be aware of paramaananda and of what be of tranquility. Only personalities of single, yogayukta, kritakṛity manovijaya like you, surviving on bhikshaamastras, roaming around freely as of the jajatmidhyaalochanas, ever in the search of moksha as their 'swaadhikaara' due to their orientation of pravritti margaacharanas. Grihastaasharamaanusaara vidhis of griha kaaryaas- danana,swaadhyaya, yajna, santaanotpaadana kaaryaas with sarala komala bhaava pravartanaas be by themselves of 'atyanta dushkaraas'. If moksha prapti be still distant then all these be of 'vyardha parishramaas' indeed. Finally, Syumarashmi Muni requested Kapila Maharshi to very kindly explain as to what should be the moksha swarupa jnaana all about!

### **Chapter Thirty Three on the further analysis of Syumarashmi - Kapila Samvaada as applicable to 'chaturaahramaas' and their 'uttama saadhanaas' enabling Brahmatva Praapti**

1 [kapila]: vedāḥ pramānaṃ lokānāṃ na vedāḥ pṛṣṭhataḥ kṛtāḥ, dve brahmaṇī veditavye śabdabrahma paraṃ ca yat, śabdabrahmaṇi niṣṇātaḥ paraṃ brahmādhigacchati/ 2 śarīram etat kurute yad vede kurute tanum, kṛtaśuddha śarīro hi pātraṃ bhavati brāhmaṇaḥ/ 3 ānantyam anuyuknte yaḥ karmaṇā tad bravīmi te, nirāgamam anaitiḥyaṃ pratyakṣaṃ lokasākṣikam/ 4 dharma ity eva ye yajñān vitanvanti nirāśiṣaḥ, utpanna tyāgino 'lubdhāḥ kṛpāsūyāv ivārjitāḥ, dhanānāṃ eṣa vai panthās tīrtheṣu pratipādanam/ 5 anāśritāḥ pāpakṛtyāḥ kadā cit karma yonitaḥ, manasamkalpasamsiddhā viśuddhajñānaniścayāḥ/ 6 akrudhyanto 'nasūyanto nirahamkāra matsarāḥ, jñānaniṣṭhās trisuklās ca sarvabhūtahite ratāḥ/ 7 āsan grhasthā bhūyiṣṭham avyutkrāntāḥ svakarmasu, rājānaś ca tathāyuktā brāhmaṇāś ca yathāvidhi/ 8 samā hy ārjavasaṃpannāḥ saṃtuṣṭā jñānaniścayāḥ, pratyakṣadharmāḥ śucayaḥ śraddadhānāḥ parāvare/ 9 purastād bhāvitātmāno yathāvac caritavratāḥ, caranti dharmam kṛcchre 'pi durge caivādhisamhatāḥ/ 10 samhatya dharmam caratām purāśīt sukham eva tat, teṣāṃ nāśīd vidhātavyaṃ prāyaścittaṃ kadā cana/ 11 satyaṃ hi dharmam āsthāya durādharṣatamā matāḥ, na mātrām anurudhyante na dharmachalam antataḥ/ 12 ya eva prathamāḥ kalpas tam evābhyaṅgan

saha, asyāṃ sthitau sthitānāṃ hi prāyaścittam na vidyate, durbalātmana utpannam prāyaścittam iti śrutiḥ/ 13 yata evaṃvidhā viprāḥ purāṇā yajñavāhanāḥ, traividya vṛddhāḥ śucayo vṛttavanto yaśasvinaḥ, yajanto 'har ahar yajñair nirāśīr bandhanā budhāḥ/ 14 teṣāṃ yajñāś ca vedāś ca karmāṇi ca yathāgamam, āgamāś ca yathākālam samkalpāś ca yathā vratam/ 15 apetakāmakrodhānāṃ prakṛtyā samśītātmanām, rjūnām śama nityānām sthitānām sveṣu karmasu/ sarvam ānanyam evāsīd iti naḥ śāśvatī śrutiḥ/ 16 teṣāṃ adīnasattvānām duṣcarācāra karmaṇām, svakarmabhiḥ samvṛtānām tapo ghoratvam āgatam/ 17 tam sad ācāram āśvaryaṃ purāṇam śāśvataṃ dhruvam, aśaknuvadbhiś caritum kiṃ cid dharmeṣu sūcitam/ 18 nirāpad dharma ācāras tv apramādo 'parābhavaḥ, sarvavarṇeṣu yat teṣu nāśīti kaś cid vyatikramaḥ/ 19 dharmam ekaṃ catuṣpādam āśritāś te nararābhāḥ, tam santo vidhivat prāpya gacchanti paramāṃ gatim/ 20 grāhebhya eva niṣkramaṃ vanam anye samāśritāḥ, grāham evābhisamśritya tato 'nye brahmacāriṇaḥ/ 21 dharmam etaṃ catuṣpādam āśramam brāhmaṇā viduḥ, ānanyam brahmaṇaḥ sthānam brāhmaṇā nāma niścayaḥ/ 22 ata evaṃvidhā viprāḥ purāṇā dharmacāriṇaḥ, ta ete divi drśyante jyotiḥ bhūtā dvijātayaḥ/ 23 nakṣatrāṇīva dhiṣṇyeṣu bahavas tārakā gaṇāḥ, ānanyam upasamprāptāḥ samtoṣād iti vaidikam/ 24 yady āgacchanti saṃsāram punar yiniṣu tādrśāḥ, na lipyante pāpakṛtyaiḥ kadā cit karma yonitāḥ/ 25 evaṃ yukto brāhmaṇaḥ syād anyo brāhmaṇako bhavet, karmaiva puruṣasyāha śubham vā yadi vāśubham/ 26 evaṃ pakvakasāyānām ānanyena śruteṇa ca, sarvam ānanyam evāsīd evaṃ naḥ śāśvatī śrutiḥ/ 27 teṣāṃ apetaṛṣṇānām nirniktānām śubhātmanām, caturtha aupaniṣado dharmāḥ sādharmaṇaḥ smṛtaḥ/ 28 sa siddhaiḥ sādhyate nityam brāhmaṇair niyatātmabhiḥ, samtoṣa mūlas tyāgātmā jñānādhiṣṭhānam ucyate/ 29 apavarga gatiḥ nityo yati dharmāḥ sanātanaḥ, sādharmaṇaḥ kevalo vā yathābalam upāsyate/ 30 gacchato gacchataḥ kṣemaṃ durbalo 'trāvasīdati, brahmaṇaḥ padam anvicchan saṃsārān mucyate śuciḥ/ 31 [syū] ye bhuñjate ye dadate yajante 'dhīyate ca ye, mātṛābhir dharmalabdhabhir ye vā tyāgaṃ samāśritāḥ/ 32 eteṣāṃ pretya bhāve tu katamaḥ svargajittamaḥ, etad ācakṣva me brahman yathātathyena pṛcchataḥ 33 [kap] parigrahāḥ śubhāḥ sarve guṇato 'bhyudayaś ca ye, na tu tyāgasukham prāptā etat tvam api paśyasi/ 34 [syū] bhavanto jñānaniṣṭhā vai grāhasthāḥ karma niścayāḥ, āśramāṇāṃ ca sarveṣāṃ niṣṭhāyām aikyam ucyate/ 35 ekatve ca pṛthaktve ca viśeṣo nānya ucyate, tad yathāvad yathānyāyam bhagavān prabravītu me/ 36 [kap] śarīrapaktiḥ karmāṇi jñānam tu paramā gatiḥ, pakve kaśāye vamanai rasajñāne na tiṣṭhati/ 37 ānṛśaṃsyam kṣamā śāntir ahimsā satyam ārjavam, adroho nābhimānaś ca hrīḥ titikṣā śamaś tathā/ 38 panthāno brahmaṇas tv ete etaiḥ prāpnoti yat param, tad vidvān anubudhyeta manasā karma niścayam/ 39 yāṃ viprāḥ sarvataḥ śāntā viśuddhā jñānaniścayāḥ, gatiṃ gacchanti samtuṣṭāś tām āhuḥ paramāṃ gatim/ 40 vedāś ca veditavyam ca viditvā cayathā sthiti, evaṃ vedavid ity āhur ato 'nyo vātaretakaḥ/ 41 sarvaṃ vidur vedavidō vede sarvaṃ pratiṣṭhitam, vede hi niṣṭhā sarvasya yad yad asti ca nāsti ca/ 42 eṣaiva niṣṭhā sarvasya yad yad asti canāsti ca, etad antaṃ ca madhyam ca sac cāsac ca vijānataḥ/ 43 samasta tyāga ity evaṃ śama ity eva niṣṭhitāḥ, samtoṣa ity atra śubham apavarge pratiṣṭhitam/ 44 ṛtaṃ satyam veditam veditavyam; sarvasyātmā jaṅgamaṃ sthāvaraṃ ca, sarvaṃ sukham yac chivam uttamaṃ ca; brahmāvyaktaṃ prabhavaś cāvyayaś ca/ 45 tejaḥ kṣamā śāntir anāmayaṃ śubham; tathāvidham vyoma sanātanaṃ dhruvam, etaiḥ śabdair gamyate buddhinetrāḥ; tasmai namo brahmaṇe brāhmaṇāya/

Kapila Maharshi then explained: Vedaas would be of the 'Pramaanaas' to the sarva jagat. Brahma is stated as of 'dwi rupaas' - one as of Shabda Brahma by way of Vedaas and another as of Para Brahma the sacchitaananda Paramaatma. Those purushaas who be the 'shabda brahma paarangataas' being of 'vedokta karmaanusuthaana shuddhha chittaas' too be well qualified for 'Moksha Saadhana'. Garbhaadaanaadi vidhis, various samkaaraas related to balya-koumaara-vaivaahikaadi deha sambandhis

too be certainly valid. Such ‘shaareeraka - vaidika samskaaraas’ would provide ‘maanasika shuddhataa’ too well deserving as of moksha sukha prapti kaaranaas. Whosoever would be engaged in ‘yadhaa vidhi yagjnaanushthaana’ having been convinced as of their kartavyaas, their yagjna phala be actually felt by them. All the same, whosoever would take to ‘praapta padaardha tyaaga’ without ‘kripaana buddhi’ being of ‘anasuya maanasikata’ but of ‘satpaatra daanas’ and such ‘karma yoga saadhanaas’, besides of ‘shuddha maanasika sankapa siddhi’ could accomplish ‘vishuddha janaana swarupa parabrahma vishaya dhriddha nishchayata.’ Those who be of abstinence of ‘krodha-dosha drishti-ahamkaara- matsarya but of jnaana saadhana naishtikata’, then as per their ‘janma karma vidya shuddhata’ the possibilities of Brahma Jnaana be plentiful. In the past history, numerous Brahmanaas and Rajaas having discarded their grihastaashrama dhamaas and karma tyaagaas had assumed ‘vidhipurvaka karmaacharanas’ with ‘nishkaama bhava’. They had visualised sarva praanis with ‘samaana drishti’ - ‘saralata’, and of ‘santushta, jnaana nishtha, prayaksha phala pradaana dharmaanushthaana yukta shuddha chittata’ and appeared to have realised the Veda Shabda Brahma and Para Brahma. Moreover, such aavashyaka niyama paalakaas of chitta shuddhi even having entered into durgama sthaanaas and paristhities too be never ceased of being of ‘dharmaanushthaana tatparata’. *satyaṁ hi dharmam āsthāya durādharaṣatamā matāḥ, na mātrām anurudhyante na dharmachalam antataḥ*/ Such satya dharmashritaas be considered as of the kind of ‘atyanta durdharsha maanavaas’ being of even ‘lesha maatra paapaacharanaas’ and even at the cost of their lives would never compromise on dharma vishayaas. That person who would take to the pradhama shreni dharmashritaas be ever respected and there be no need for praayaschittaas unless they might themselves consider it as of necessity. Such was the ancient way of yajna nirvahana. Almost all the brahmanaas engaged in the yagna kaaryaas in ancient times were replete with the ‘vedavidya jnaana’ and the related features of pavitrata-sadaachaara-and hence of being yashasvis. Such vidvaan purushaas were beyond the ‘pratidina kaamana bandhana muktaas’ and of being the regular vedaadhyayanas and such ‘shastra vidhi anusaara sampannaas’. Also there were might be ‘kamakrodha maansika tyaagis’ and as being of their ‘satkarma kaarana prashastis’ and ‘swaabhaavika pavitra chitta shanti paraayanaas, besides of ‘swadharma nishtaas’ too. In the context of dharma, there indeed be somewhat of ‘sushma vichaara’ in its aacharana as generally some what of ‘asamardhata’ or inability. As a matter of fact the vedokta aachara be of aapatti rahita and its improper application if imperfect be neither risky nor shameful. In the past there was neither of any differences of opinions nor of ill feelings among the chatur varnaas much less of chaturaashramaas but eventually there were cleavages as actually known and experinced by brahmanaas especially. Actually however there would be the cream of manushyaas in each and every varnaas and ashramaas. Shreshtha purushaas of any varna or ashrama could and had been able to abide by dharmacharana and attain ‘paramagati praapti’. Some might seek the umbrage of being sanyaasis, and others as the case applicable thus. One would be able to vision ‘taaraaganaas’ on the far skies while one be aware that they all be of the santosha kaaranaas as being of the ‘vaidika siddhaanta’. Normal expectation be that punyaatma purushaas be not given births in paapa yukta yonis and be not involved in satkarmaas but there could be exceptions. In that manner however the normal expectation be that uttama brahmanaas be of guruseva tatparata-brahmacharya paraayanaas, dhriddha nishchaya yogayukta brahmachari brahmanaas and accordingly of the other varnaas too. In such a gradation of chaturvarnaas, the shubhaashubha karma vidhis had been prescribed. Who ever be subjected by raaga dweshaas, whose manastatva be of trishna and other such mindsets be obviously on the negative list and contrarily whose buddhi be fixed up firmly on kalyaana rupi moksha those tatva jnaani purushas could be possibly of brahma jnaani purushaas. *caturtha aupaniṣado dharmah sādharmaṇaḥ smṛtaḥ, sa siddhaiḥ sādhyate nityaṁ brāhmaṇair niyatātmabhiḥ/ samtoṣa mūlas tyāgātmā jñānādhiṣṭhānam ucyate,*

*apavarga gatih nityo yati dharmah sanātanaḥ, sādharmaṇaḥ kevalo vā yathābalam upāsyate/ gacchato gacchataḥ kṣemaṃ durbalo 'trāvasīdati, brahmaṇaḥ padam anvicchan saṃsārān mucyate śuciḥ/* As per the Smṛiti vachanaas, those mahaanubhaavas who could have reached the turiya brahma swarupis as per the upanishad vidyaas would be sufficed with the prapti of shama-dama-uparita-titeeksha-shraddhaa and samaadhana rupa dharma as indeed be applicable to chatur varnaas and chaturaasrayaas too. Santosha or the Everlasting Bliss is the very root, tyaga is the swarupa, jnaana is the aashraya and mokashadaayani buddhi be the Brahma saakshaatkaara rupa being the sanyaasaashrita dharma as explained by the Samyoga of SAT-NYAASA sanaatana dharma. This is normally and infact invariably be the sanaatana ashrama rupa dharma. This is stated as of the Yati Dharma being independent of the normally distinguished from the chaturaashrayaas topped by the sanyaasa dharma. Due to the manasendriya durbalata this stage of tureeya sthiti is stated to be of the totality of samsaara bandhana vimuktata and of 'Brahmapadaanusandhaana'.

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

Maandukya X & XI:

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

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

Gaudapaada Kaarikas on Mandukyaas X-XI

G.K.19-23:

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

(In case the identity of Vishva is questioned with that of the first syllable of AUM viz. 'A', then the doubt arises whether or not the concept of the Universe being the first is justified or not; if that doubt is felt as baseless, then indeed the view that Universe does exist and then only the depiction of the syllable 'A' gets fully justified. Similarly, if there were any apprehension that 'Taijasa' is not the portrayal of 'U'

then too the concept of dream stage of human beings is relevant or not comes under review. As the stages of 'ubhayatvam' or of awakeness and a dreams are indeed justified, then the inter- mediacy of 'U-kaara' of the Sacred Expression of A-U-M gets justified too. In the same way, the Final Letter of AUM viz. 'M' gets vindicated as agency of 'Praajna' the causal state of sleep. Thus the illustrious Sages who realise the nuances of human existence are indeed aware of the three stages of Vishva-Taijasa-Prajna being truly and ideally representative of the three Letters of AUM- since A characterizes the gross Universe named the waking state viz. Vishva; U represents the dream stage of the subtle Universe; and M symbolizes sleep the causal state of Prajna. Hence the three prominent three phases of Life of the Great Self viz. the outstanding 'Antaratma' are highly worthy of meditation and worship !)

Maandukya XII-the Ultimate

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

( 'Amaatrascha turyo' or the totally integrated and unified Pranava Mantra A-U-M is thus the *Grand Finale* or the Ultimate Truth comprising all the quarters of the Atman the Self Consciousness viz. Vishvanara-Taijasa-Prajna viz. the Highest and the Fourth State of Turiya; the Absolute Self is *Avyavahaaryah* or beyond experiential or empirical situations, *prapanchopashamah* or the Finality of Universal Existence or the Limit of Ignorance and Non Reality, *Shivah* or the Beginnings of Total Auspiciousness, *Advaitam* or the Realisation of 'Taadaatmya' or Non Duality being the merger point of the Vaishvanara being the Totality of All the Units or Reflections of Individual Selves or the Universal Self and the Supreme ie. *Atmanaatmaanam eva* and the Climactic Merger and Unification! Indeed, OM the Self finally enters that very Self! He who becomes aware of this Self Realisation becomes the Almighty Himself!)

Gaudapada Kaarikas on Maandukya XII

G.K.24-26:

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

(As 'Omkaara' is to be realised quarter by quarter or by the designations of Vishva-Taijasa- Praajnya- Turiya as indeed they are all ramifications of the composite Self, there indeed is no other knowledge or its pursuit needed as all the desires and material aspirations are met totally besides the spiritual requirements are fulfilled too. One needs however to concentrate or 'yunijeeta cheta pranave brahma nirbhayam' or fix one's mind in stability on Omkaara the embodiment of Brahman. Then *pranavo nityayuktasya na bhayam vidyate kvachit:* or Pranava shields and safeguards fear or disasters any where and always. Taittiriya Upanishad vide II.ix amplifies the Parama Rahasyam or the Secret Instruction of Upanishads: *Yato vaacho nivartante apraapya manasaa saha, anaanandam brahmano vidvaan, na bibheti kutaschaneti/ Etam vaa vaava na tapati kimaham saadhu naakakaravam kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute ubhed hi evaisha aatmaanam sprunute, ya evam veda, ityupanishad/* Once Enlightenment dawns in the mind and thoughts of a person due both to knowledge, constant introspection and 'Satkarma' or the cumulative fruits of births and deaths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by Panchendriyas and the mind too, the Great Bliss is within the Self! The person bemoans that through out the perpetual cycle of births-deaths-and births again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than acts of virtue and justice! So far, he has been misdirected to wag



the tongue and speech, to perform and witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk wrong lanes to handle evil acts wantonly, to entertain unjust feelings and thoughts in mind and misuse the organs of generation. It is none too late however to search for the Inner Conscience as the reflection of the Supreme at least now that the object of search is neither on the Skies nor clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, ay, that Itself as That or This! That indeed is the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge rededicated as the consummation of Bliss! Pranava signifies both the facets of Brahman viz. the 'Para' and 'Apara' as loosely described as the Inferior and Superior Brahman. OM is thus both the Cause and Effect; yet, it is 'Apurvah' or no cause precedes it since It has no origin. It is also 'anantarah' and 'abaaahyayah' It is dimensionless being nothing within and nothing without. Moreover, It is 'aparam' and 'anaparam' or free from the Inside-Outside features yet like the analogy of lump of salt in water since it is truly homogeneous and consistent.) ]

#### Further stanzaas continued

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

*śarīrapaktiḥ karmāṇi jñānaṁ tu paramā gatiḥ, pakve kasāye vamanai rasajñāne na tiṣṭhati/ 37*  
*ānṛśaṁsyaṁ kṣamā śāntir ahimsā satyam ārjavam, adroho nābhimānaś ca hrīḥ titikṣā śamas tathā/ 38*  
*panthāno brahmaṇas tv ete etaiḥ prāpnoti yat param, tad vidvān anubudhyeta manasā karma niścayam/ 39*  
*yāṁ viprāḥ sarvataḥ śāntā viśuddhā jñānaniścayāḥ, gatiṁ gacchanti saṁtuṣṭāḥ tām āhuḥ paramāṁ gatiṁ/ 40*  
*vedāṁś ca veditavyaṁ ca veditvā cayathā sthiti, evaṁ vedavid ity āhur ato 'nyo vātaretakaḥ/ 41*  
*sarvaṁ vidur vedavido vede sarvaṁ pratiṣṭhitam, vede hi niṣṭhā sarvasya yad yad asti ca nāsti ca/ 42*

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

*eṣaiva niṣṭhā sarvasya yad yad asti canāsti ca, etad antaṃ ca madhyaṃ ca sac cāsac ca vijānataḥ/ 43 samasta tyāga ity evaṃ śama ity eva niṣṭhitaḥ, samtoṣa ity atra śubham apavarge pratiṣṭhitaḥ/ 44 rtaṃ satyaṃ viditaṃ veditavyaṃ; sarvasyātmā jaṅgamaṃ sthāvaraṃ ca, sarvaṃ sukhaṃ yac chivam uttamaṃ ca; brahmāvyaktaṃ prabhavaś cāvyayaś ca/ 45 tejaḥ kṣamā śāntir anāmayaṃ śubhaṃ; tathāvidhaṃ vyoma sanātanaṃ dhruvam, etaiḥ śabdair gamyate buddhinetraḥ; tasmai namo brahmaṇe brāhmaṇāya/*

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

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

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

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

**Chapter Thirty Four on Brahmana desirous of ‘dhanaakaanksha’ worshipped Kundadhaara  
Megha seeking to pursue Kaama Bhoga yukta Dharma and Tapasya for Paramaārtha Jnaana.**

[y] dharmam arthaṃ ca kāmam ca vedāḥ śamsanti bhārata, kasya lābho viśiṣṭo 'tra tan me brūhi  
pitāmaha/ 2 [bhī] atra te vartayiṣyāmi itihāsam purātanam, kuṇḍa dhāreṇa yat prītyā bhaktāyopakṛtaṃ  
purā/ 3 adhana brāhmaṇaḥ kaś cit kāmād dharmam avaiḥṣata, yajñārthaṃ sa tato 'rthārthī tapo 'tapyata  
dāruṇam/ 4 sa niścayam atho kṛtvā pūjayām āsa devatāḥ, bhaktyā na caivādhyagacchad dhanam  
sāmpūjya devatāḥ/ 5 tataś cintāṃ punaḥ prāptaḥ katamad daivataṃ nu tat, yan me drutaṃ prasīdeta  
mānuṣair ajadī kṛtaṃ/ 6 atha saumyena vapuṣā devānucaram antike, pratyapaśyāj jaladharam  
kundadhāram avasthitam/ 7 dṛṣṭvaiva taṃ mahātmānam tasya bhaktir ajāyata, ayaṃ me dhāsyati śreyo  
vapur etad dhi tādṛśam/ 8 saṃnikṛṣṭaś ca devasya na cānyair mānuṣair vṛtaḥ, eṣa me dāsyati dhanam  
prabhūtaṃ śīghram eva ca/ 9 tato dhūpaiś ca gandhaiś ca mālyair uccāvacaḥ api, balibhir vividhaiś  
cāpi pūjayām āsa taṃ dvijaḥ/ 10 tataḥ svalpena kālena tuṣṭo jaladharas tadā, tasyopakāre niyatām imām  
vācam uvāca ha/ 11 brahmaghne ca surāpe ca core bhagnavrate tathā, niṣkṛtīr vihitā sad bhiḥ kṛtaghne  
nāsti niṣkṛtiḥ/ 12 āśyās tanayo 'dharmāḥ krodho 'sūyā sutaḥ smṛtaḥ, putro lobho nikṛtyās tu kṛtaghno  
nārhati prajāṃ/ 13 tataḥ sa brāhmaṇaḥ svapne kundadhārasya tejasā, apaśyat sarvabhūtāni kuṣeṣu  
śayitas tadā/ 14 śamena tapasā caiva bhaktyā ca nirupaskṛtaḥ, śuddhātmā brāhmaṇo rātrau nidarśanam  
apaśyata/ 15 manibhadraṃ sa tatrasthaṃ devatānām mahādyutim, apaśyata mahātmānam vyādiśantaṃ  
yudhiṣṭhira/ 16 tatra devāḥ prayacchanti rājyāni ca dhanāni ca, śubhaiḥ karmabhir ārabdhāḥ  
pracchidanty aśubheṣu ca/ 17 paśyatām atha yakṣāṇām kundadhāro mahādyutiḥ, niṣpatya patito bhūmau  
devānām bharatarṣabha/ 18 tatas tu devavacanān manibhadro mahāyaśaḥ, uvāca patitaṃ bhūmau  
kundadhāra kim iṣyate/ 19 [kundadhara] yadi prasannā devā me bhakto 'yaṃ brāhmaṇo mama,  
asyānugraham icchāmi kṛtaṃ kiṃ cit sukhodayam/ 20 [bhī] tatas taṃ manibhadras tu punar vacanam  
abravīt, devānām eva vacanāt kundadhāram mahādyutim/ 21 uttiṣṭhotttiṣṭha bhadraṃ te kṛtakāryaḥ sukhī  
bhava, yāvad dhanam prārthayate brāhmaṇo 'yaṃ sakhā tava, devānām śāsanāt tāvad asaṃkhyeyaṃ  
dadāmy aham/ 22 vicārya kundadhāras tu mānuṣyaṃ calam adhruvam, tapase matim ādhatta  
brāhmaṇasya yaśasvinaḥ/ 23 [ku] nāham dhanāni yācāmi brāhmaṇāya dhanaprada, anyam evāham  
icchāmi bhaktāyānugraham kṛtaṃ/ 24 pṛthivīm ratra pūrṇam vā mahad vā dhanasaṃcayam, bhaktāya  
nāham icchāmi bhaved eṣa tu dhārmikaḥ/ 25 dharme 'sya ramatām buddhir dharmam caivopajīvatu,  
dharmapradhāno bhavatu mamaiṣo 'nugraho mataḥ/ 26 [manibhadra] yadā dharmaphalam rājyaṃ  
sukhāni vividhāni ca, phalāny evāyam aśnātu kāyakleśavivarjitaḥ/ 27 [bhī] tatas tad eva bahuśaḥ  
kundadhāro mahāyaśaḥ, abhyāsam akarod dharme tatas tuṣṭāsyā devatāḥ/ 28 [maṇi] prītās te devatāḥ  
sarvā dvijasyāsyā tathaiva ca, bhaviṣyaty eṣa dharmātmā dharme cādhāsyate matiḥ/ 29 [bhī] tataḥ prīto  
jaladharas kṛtakāryo yudhiṣṭhira, īpsitaṃ manaso labdhvā varam anyaiḥ sudurlabham/ 30 tato 'paśyata  
cīrāṇi sūkṣmāṇi dvijasattamaḥ, pārśvato 'bhyāgato nyastāny atha nirvedam āgataḥ/ 31 [brā] ayaṃ na  
sukṛtaṃ veti ko nv anyo vetsyate kṛtaṃ, gacchāmi vanam evāham varam dharmeṇa jīvitur/ 32 [bhī]  
nirvedād devatānām ca prasādāt sa dvijottamaḥ, vanaṃ praviśya sumahat tapa ārabdhavāms tadā/ 33  
devatātithiśeṣeṇa phalamūlāsano dvijaḥ, dharme cāpi mahārāja ratir asyābhyajāyata/ 34 tyaktvā  
mūlaphalam sarvaṃ parṇāhāro 'bhavad dvijaḥ, parṇam tyaktvā jalāhāras tadāsīd dvijasattamaḥ/ 35  
vāyubhakṣas tataḥ paścād bahūn varṣagaṇān abhūt, na cāsyā kṣīyate prāṇas tad adbhubat ivābhavat/ 36  
dharme ca śraddadhānasya tapasy ugre ca vartataḥ, kālena mahatā tasya divyā dṛṣṭir ajāyata/ 37 tasya  
buddhiḥ prādurāsīd yadi dadyām mahad dhanam, tuṣṭaḥ kasmai cid evāham na mithyā vāg bhaven  
mama/ 38 tataḥ prahrīṣṭavadano bhūya ārabdhavāms tapaḥ, bhūyaś cācintayat siddho yat paraṃ so  
'bhyapadyata/ 39 yadi dadyām aham rājyaṃ tuṣṭo vai yasya kasya cit, sa bhaved acirād rājā na mityā vāg

*bhaven mama/ 40 tasya sākṣāt kundadhāro darśayām āsa bhārata, brāhmaṇasya tapoyogāt sauhṛdenābhicoditaḥ/ 41 samāgamya sa tenātha pūjām cakre yathāvidhi, brāhmaṇaḥ kundadhārasya vismitaś cābhavan nṛpa/ 42 tato 'bravīt kundadhāro divyaṃ te cakṣur uttamam, paśya rājñām gatiṃ vipra lokānś cāvekṣa cakṣuṣā/ 43 tato rājñām sahasrāṇi magnāni niraye tadā, dūrād apaśyad vipraḥ sa divyayuktena cakṣuṣā/ 44 [ku] mām pūjayitvā bhāvena yadi tvaṃ duḥkham āpnuyāḥ, kṛtaṃ mayā bhavet kiṃ te kaś ca te 'nugraho bhavet/ 45 paśya paśya ca bhūyas tvaṃ kāmān icchet kathaṃ naraḥ, svargadvāraṃ hi samruddhaṃ mānuṣeṣu viśeṣataḥ/ 46 [bhī] tato 'paśyat sa kāmam ca krodhaṃ lobhaṃ bhayaṃ madam, nidrām tandrīm tathālasyaṃ āvṛtya puruṣān sthitān/ 47 [ku] etair lokāḥ samruddhā devānām mānuṣād bhayaṃ, tathaiva devavacanād vighnaṃ kurvanti sarvaśaḥ/ 48 na devair ananujñātaḥ kaś cid bhavati dhārmikaḥ, eṣa śakto 'si tapasā rājyaṃ dātum dhanāni ca/ 49 [bhī] tataḥ papāta śirasā brāhmaṇas toyadhāriṇe, uvāca cainaṃ dharmātmā mātān me 'nugrahaḥ kṛtaḥ/*

Yudhishtira asked Pitaamaha Bhishma to please explain about the comparative merits of the trividha purusharthas of Dharma-Artha-and Kaamas as defined by Vedaas. Bhishma then recalled the experience of one Kundaadhaara Megha as per the ancient itihaasaas. That brahmana felt anxious to organise a formal yajna kaarya which would require adequate financial support and had made enormous efforts by way of bhakti purvaka devataarchana continuously but of no avail. The the brahmana with shaanta chitta stood up and looking up at the sky had performed severe tapasya to Kundaadhaara Megha Devata. As the Megha Devata seemed to have responded and sought to land down from the sky, the brahmana was thrilled and felt that the devata should now shower plentiful dhana prapti. Then the latter had hastened and ran hither-thither to arrange for pushpa maalaas-dhupa-deepa-naivedyaas for the formal puja to the Kundaadhara Megha Devata. Then as the latter having thus landed and recieved the worship and felt contented had addressed the brahmana.'

*brahmaghne ca surāpe ca core bhagnavrate tathā, niṣkṛtir vihitā sad bhiḥ kṛtaghne nāsti niṣkṛtiḥ/ 12 āśāyās tanayo 'dharmāḥ krodho 'sūyā sutaḥ smṛtaḥ, putro lobho nikṛtyās tu kṛtaghno nārhati prajām/ 13 tataḥ sa brāhmaṇaḥ svapne kundadhārasya tejasā, apaśyat sarvabhūtāni kuṣeṣu śayitas tadā/ 14 śamena tapasā caiva bhaktyā ca nirupaskṛtaḥ, śuddhātmā brāhmaṇo rātrau nidarśanam apaśyata/ 15 manibhadraṃ sa tatrasthaṃ devatānām mahādyutim, apaśyata mahātmānam vyādiśantaṃ yudhiṣṭhira/ 16 tatra devāḥ prayacchanti rājyāni ca dhanāni ca, śubhaiḥ karmabhir ārabdhāḥ pracchidanty aśubheṣu ca/ 17 paśyatām atha yakṣāṇām kundadhāro mahādyutiḥ, niṣpatya patito bhūmau devānām bharatarabha/ 18 tatas tu devavacanān manibhadro mahāyaśaḥ, uvāca patitaṃ bhūmau kundadhāra kim iṣyate/*

Brahmana! There might have been prescribed praayaschitthaas in respect of brahmahatya-suraapaana-chora-and vrata bhanga, yet in the case of kritagnata or utter ingratitude no prayaschitta Vidhaana. Be this well realised that 'durashaa putra be noted as of adharma-asuyaaputra as krodha-shathata putra as lobhatva- while kritagnna manushya as 'santaana heena'. Following this occurrence, Brahmana Kundaadhaara was enlightened and lied down on a 'kushaagraasa shayya' and in his swapaavastha had gradually got transformed himself while visioning samasta praanis. Then he got transformed himself as of 'shuddha chittata' as being replete with shama-dama-tapa bhakti bhaava sampannata and as of bhoga rahita shuddha chittata. In the course of that night he was bestowed with all the commendable traits of an ideal brahmana while being in swapnaavastha itself. Meanwhile then, Yaksha Raja Manibhadra had made his presence there on the spot along with a few other devataas too. The Raja then asked Kundadhara as to what could be his wish.

'Taatsparya' of further stanzas:

Then Kundadhara replied: ‘ This Brahmana happens to be my bhakta. In case if you devataas be kind, may I request you to bestow sukha prapti to him in future.’ Manibhadra replied: May your wish be fulfilled. In case the brahmana were to wish for dhana prapti, may that be fulfilled forthwith’. But Kundadhaara had seriously thought over and felt that ‘maanava jeevana’ be not only of ‘chanchalata’ but also of ‘asthirata’ . Yet the Brahmana’s tapobala vichaarana be a far better and more ideal option for the brahmana. Thus Kundadhaara addressed the Yaksha Raja thus: *pr̥thivīm ratra pūrṇām vā mahad vā dhanasaṃcayam, bhaktāya nāham icchāmi bhaved eṣa tu dhārmikah/ 25 dharme 'sya ramatām buddhir dharmaṃ caivopajīvatu, dharmapradhāno bhavatu mamaīṣo 'nugraho mataḥ/ 26 [maṇibhadra] yadā dharmaphalaṃ rājyaṃ sukhāni vividhāni ca, phalāny evāyam aśnātu kāyakleśavivarjitaḥ/* I am certainly begging you for dhana samriddhi. I wish that by bhakta be blessed otherwise. I would not indeed be fascinated nor be captivated by earthload of ratna bhandaars but this brahmanottamma be a dharmatma and that his buddhi be replete with dharma as of dharma jeevana nirvahana. Let his jeevana be of ‘dharma praadhaanyata’. Then Manibhadra had anoted: ‘ Dharma phala be such as to bestow Rajya sukha, and the Brahmana’s shaareerika kashta be evaporated and what would remain be of ‘sukha phala upabhogata’. He further continued : ‘ Kundadhara! Then sarva devataas would then be kind to you and also be pleased with the Brahmana, as the latter be a dharmatma and his buddhi be surfiert with dharma. Then the Kundadhaara Megha felt mighty happy and complemented the Yaksha Raja for his earnestness and felt happy for pleading the cause of the Brahmana so vigourously and convincinly as since being his own shishya . Eventually the Brahmana had become awaken and found too many valkalaadi sukshma cheeraas and felt that the Kundaadhara Megha might have already arranged for my vairaagya and hesitatingly agreed to his vairaagya paristhiti and said to himself that after all his dharma maya jeevana would be an ideal reconcilliation anyway.

Then Pitaamaha Bhishma addressed Yuddhishthara to continue further: The Brahmanottama had become a complete vairaagi and with the ‘devtaa kripa prasaadena’ had entered the forests and got immersed in deep tapasya while surviving on kanda moola phala bhakshana with ‘buddhi atalata’ and with extreme ‘indriya nigrhata.’ Then followed the next phase of mere ‘Vaayu bhkshana’ yet his praana shakti was not dwindiled all the same. In course of time as his nishtha and dharma shraddha having been intensified day by day and year after year , the brahmanottama’s ‘divya drishti prapti’ had taken place. Then his ‘swaanubha’ was such of ‘sankalpa maatra vichara’ was fulfilled. Then due to his unimaginable tapasya prabhava was such that Kundadhaara being his ‘moola kaarana’ and his ‘souhaarda prerepaka’ of his tapasya phala had made his ‘pratyaksha darshana’. *tato 'bravīt kundadhāro divyaṃ te cakṣur uttamam, paśya rājñāṃ gatiṃ vipra lokāṃś cāvekṣa cakṣuṣā/ 43 tato rājñāṃ sahasrāṇi magnāni niraye tadā, dūrād apaśyad vipraḥ sa divyayuktena cakṣuṣā/ 44 [ku] māṃ pūjayitvā bhāvena yadi tvaṃ duḥkham āpnuyāḥ, kṛtaṃ mayā bhavet kiṃ te kaś ca te 'nugraho bhavet/ 45 paśya paśya ca bhūyas tvaṃ kāmān icchet kathaṃ naraḥ, svargadvāraṃ hi saṃruddhaṃ mānuṣeṣu viśeṣataḥ/* Kundadhaara then addressed the Brahmana: ‘ Vipravara! You are indeed blessed that you had accomplished this celestial vision by now. Now you could witness what all be happening to the very many kings whose postdeath naraka prapti be witnessed. Kundadhara further commented: You had indeed displayed unparalleled ‘ bhakti bhaava and performed puja to me. If only you might have achieved dhana prapti and the consequent evils of becoming kings and experience the pleasures of life, then which kind of my anugraha might have been bestowed you with indeed.

Thus Pitaamaha by the example of the ‘praacheena aitihaasika udaaharana’ had aptly quoted the example of Brahmana with his dhana laalastva and the excellent puja phala to Kunddhaara Megha vritthaanta as vividly described as above. He had further explained as to how the ‘bhoga laalasa purushaas’ would have to face the shatru ganaas surrounding then such as kaama-krodha-lobha-bhaya-mada-nidra-tandraa-aalasaadi shatru ganaas.

### Chapter Thirty Five on the repudiation of Jeeva Himsa and Ahimsa’s prashamsha

[y] bahūnām yajñatapasām ekārthānām pitāmaha, dharmārthaṃ na sukhārthārthaṃ kathaṃ yajñāḥ samāhitāḥ/ 2 [bhī] atra te vartayisyāmi nāradenānukīrtitam, uñchavṛtteḥ purāvṛttaṃ yajñārthe brāhmaṇasya ha/ 3 rāstre dharmottare śreṣṭhe vidarbheṣv abhavad dvijaḥ, uñchavṛttir ṛṣiḥ kaś cid yajñe yajñāṃ samādadhe/ 4 śyāmākam aśanam tatra sūryapatnī suvarcalā, tiktam ca virasaṃ śākam tapasā svādutām gatam/ 5 upagamyā vane prthivīm sarvabhūtavihimsayā, api mūlaphalair ijoy yajñāḥ svargyāḥ paramtapa/ 6 tasya bhāryā vratakr̥ṣā śuciḥ puṣkara cārīṇī, yajñapatnītvam ānītā satyenānuvidhīyate, sā tu śāpaparitrastā na svabhāvānuvartini/ 7 mayūrajirṇa parñānām vastraṃ tasyāś ca parñinām, akāmāyāḥ kṛtaṃ tatra yajñe hotrānumārgataḥ/ 8 śukrasya punar ājātir apadhyānād adharmavit, tasmin vane samīpastho mṛgo 'bhūt saha cārīkaḥ/ vaco bhir abravīt satyaṃ tvayā duṣkṛtakam kṛtam 9 yadi mantrāṅgahīno 'yam yajño bhavati vaikṛtaḥ, mām bhoḥ prakṣipa hotre tvam gaccha svargam atandritaḥ/ 10 tatas tu yajñe sāvitrī sāksāt tam saṃnyamantrayat, nimantrayantī pratyuktā na hanyām saha vāsinam/ 11 evam uktā nivṛttā sā praviṣṭā yajñapāvakaṃ, kiṃ nu duṣcaritaṃ yajñe didṛkṣuḥ sā rasātalam/ 12 sā tu baddhāñjaliṃ satyaṃ ayācad dhariṇaṃ punaḥ, satyena saṃpariṣvajya saṃdiṣṭo gamyatām iti/ 13 tataḥ sa hariṇo gatvā padāny astau nyavartata, sādhu himsaya mām satyahato yāsyāmi sad gatim/ 14 paśya hy apsaraso divyā mayā dattena cakṣuṣā, vimānāni vicitrāṇi gandharvāṇām mahātmanām/ 15 tataḥ suruciraṃ dṛṣtvā sprhā lagnena cakṣuṣā, mṛgam ālokyā himsāyām svargavāsaṃ samarthayat/ 16 sa tu dharmo mṛgo bhūtvā bahuvarṣoṣito vane, tasya niṣkṛtim ādhatta na hy asau yajñasaṃvidhiḥ/ 17 tasya tena tu bhāvena mṛgahimsātmanas tadā, tapo mahat samucchinnam tasmād dhimsā na yajñīyā/ 18 tatas tam bhagavān dharmo yajñam yājayata svayam, samādhānam ca bhāryāyā lebhe sa tapasā param/ 19 ahimsā sakalo dharmo himsā yajñe 'samāhitā, satyaṃ te 'haṃ pravakṣyāmi yo dharmāḥ satyavādīnām/

As King Yudhishtara asked Pitaamaha Bhishma as nodoubt there be quite a few ‘maargas’ for ‘bhagavad prapti’, would not be of yajña prayojana dharma be not only of swarga sukha if not of ‘dhana prapti’ too. Then the latter recalled what Devarshi Narada conveyed to him of an ancient illustration of a brahmana who performed an yajnya kaarya. Narada explained that the yajña brahmana rishi was a resident of Vidarbha desha who was used to perform yajñaas by offering havishya with his own cooking. That place where he was staying was replete with soya crops as of the havishyaanna besides Suryaparni or jungle grown ‘udat daal’ and vegetables like Suvarchala or what was known as Brahmi Lata - all being of tasteless ingredients but as once cooked by the yajña brahmana got turned to be ever so tasty. That single yet singular Brahmanottama having regularly executing the yajña karmaas, was also ever engaged in constant tapasya for the rest of the time as being worthy of swarga prapti. That brahmana had a ‘sahadharmacharini’ named Pushkarini who being of ‘aachaarara vichaaras’ was a dharma swarupini yet due to her frequent upavaasaas she became lean and thin as of a ‘durbala’. That brahmana was named ‘Satya’. In the course of time, the Brahmana’s mind set got transformed and initiated himsaatmika pravritti to offer animal meat in the yajña karyakramaas, while Devi Pushkarini was

certainly against Satya's 'himsapradhaana yagjnaanusaarini'. Yet due to the Pati devaajgna, she had to be at the yajna patni's place very reluctantly as she was afraid of brahmana shaapa. She had to be seated there willy nilly under protest, having covered her body with peacock feathers as had fallen in the ashrama and got stacked up. As per the command of the Yajna Hota of the elaborate Yajnya the karyakramasampannata had taken place. The hota of the kaarya was named as Parna - a dharmajgna rishi, of Shukraachaarya's vamsha. [The main priests of Yajna Karyas are the Hota who recites the invocations especially of Rigveda; Athavyu is responsible for the physical and material details of the yajna and an erudite of Yajurveda; Udgaata is the chief chanter of the suktas and specialist Saama Gaana and responsible for pressing the Soma juice. Besides these are Brahmanas as Agneedhi and Prashastar, besides Purohita]

In that Vana pradesha, there was a 'sahavaasi mriga' in the ashrama of Saatyapushkarini couple. All of a sudden, that Mriga in a human voice stated: Brahmana! In the name of Shubha Yajna, you have come to perform a 'dushkarma kaarya'!

*yadi mantrāṅgahīno 'yaṃ yajñō bhavati vaikṛtaḥ, māṃ bhoḥ prakṣīpa hotre tvam gaccha svargam atandritaḥ/ tatas tu yajñe sāvitṛī sāksāt taṃ saṃnyamantrayat, nimantrayantī pratyuktā na hanyām sahaśāsinam/ evaṃ uktā nivṛttā sā praviṣṭā yajñapāvakaṃ, kiṃ nu duṣcaritaṃ yajñe didṛkṣuḥ sā rasātalam/ sā tu baddhāñjaliṃ satyaṃ ayācad dhariṇaṃ punaḥ, satyena saṃpariṣvajya saṃdiṣṭo gamyatām iti/ tataḥ sa hariṇo gatvā padāny astau nyavartata, sādhu hiṃsaya māṃ satyahato yāsyāmi sad gatim/*

'Normally once the Yajnakarta were to perform the yajna either as of 'mantra heena' or 'anga -kriya heena' then the yajamaani be stated as of 'dushkarma'. Brahmanadeva! You had left the entire responsibility to Hota and seek to attain swarga prapti!' Meanwhile 'saakshaat' Devi Savitri made a flashy appearance to note the proceedings of the yajna and suggested to kill the mriga and offer it as the yajna pashu. Then the Satya Brahmana with his folded arms entreated Devi Savitri not to kill the harina. He embraced the harina and requested to leave away the place affectionately embracing the animal. Meanwhile Devi Savitri too entered the yajnaagni and disappeared. Then the harina stepped back by her eight steps away and leapt forward and begged of the Brahmana Satya to kill her and offer to agni deva as the yajna pashu for swarga prapti.

*paśya hy apsaraso divyā mayā dattena cakṣuṣā, vimānāni vicitrāṇi gandharvāṇāṃ mahātmanām/ 15 tataḥ suruciraṃ drṣṭvā sprhā lagnaṃ cakṣuṣā, mṛgaṃ ālokyā hiṃsāyām svargavāsaṃ samarthayat/ 16 sa tu dharmo mṛgo bhūtvā bahuvārṣoṣito vane, tasya niṣkṛtim ādhata na hy asau yajñasaṃvidhiḥ/ 17 tasya tena tu bhāvena mṛgahiṃsātmanas tadā, tapo mahat samucchinnam tasmād dhiṃsā na yajñīyā/ 18 tatas taṃ bhagavān dharmo yajñam yājayata svayam, samādhānam ca bhāryāyā lebhe sa tapasā param/ 19 ahiṃsā sakalo dharmo hiṃsā yajñe 'samāhitā, satyaṃ te 'haṃ pravakṣyāmi yo dharmāḥ satyavādinām/*

The 'harina' continued in its human voice: I am providing divya drishti to you, Brahmana ! Look up the skies now, apsaraas are awaiting my arrival up there, and gandhavaas too hovering the sky by their divya vimaanas awaiting my arrival up there. Thus as the hiranya had kept on begging the brahmana, the latter was bewildered. Actually the Harina was saakshaat Dharma Devata, by assuming the Form of Mriga shareera hopping from place to place as being instrumental to subtly spread the celestial message all

across the universe as of ‘Ahimsa Paramodharmah’. While Ahimsa be the sumpurna dharma, himsa is the adharma kaaraka. Now the Satya Mahatmya: Satyavaadipurushaas would keep reiterating the parama dharma repeatedly..

### **Chapter Thirty Six on Chaturvidha Prashnas on Dharma - Adharma- Vairaagya- Moksha Vishayaas explained**

[y] *katham bhavati pāpātmā katham dharmam karoti vā, kena nirvedam ādatte mokṣam vā kena gacchati/ 2 [bhī] vīditāḥ sarvadharmāḥ te sthity artham anupr̥cchasi, śṛṇu mokṣam sanirvedam pāpam dharmam ca mūlataḥ/ 3 vijñānārtham hi pañcānām icchā pūrvam pravartate, prāpya tāñ jāyate kāmo dveṣo vā bharatarṣabha/ 4 tatas tadartham yatate karma cārabhate punaḥ, iṣṭānām rūpagandhānām abhyāsam ca cikīrṣati/ 5 tato rāgaḥ prabhavati dveṣaś ca tadanantaram, tato lobhaḥ prabhavati mohaś ca tadanantaram/ 6 lobhamohābhibhūtasya rāga dveṣānvitasya ca, na dharme jāyate buddhir vyājād dharmam karoti ca/ 7 vyājena carato dharmam arthavyājo 'pi rocate, vyājena sidhyamāneṣu dhaneṣu kurunandana/ 8 tatraiva kurute buddhiṁ tataḥ pāpam cikīrṣati, suhṛdbhir vāryamāṇo 'pi paṇḍitaiś cāpi bhārata/ 9 uttaram nyāyasambaddham bravīti vidhiyojitam, adharmas trividhas tasya vardhate rāgamohajaḥ/ 10 pāpam cintayate caiva prabravīti karoti ca, tasyādharmapravṛttasya doṣān paśyanti sādhaṇaḥ/ 11 ekaśīlāś ca mitratvaṁ bhajante pāpakarmiṇaḥ, sa neha sukham āpnoti kuta eva paratra vai/ 12 evam bhavati pāpātmā dharmātmānam tu me śṛṇu, yathā kuśaladharmā sa kuśalam pratipadyate/ 13 ya etān prajñayā doṣān pūrvam evānupaśyati, kuśalaḥ sukhaduḥkḥhānām sādhumś cāpy upasevate/ 14 tasya sādhu samācārād abhyāsāc caiva vardhate, prajñā dharme ca ramate dharmam caivopajīvati/ 15 so 'tha dharmād avāpteṣu dhaneṣu kurute manaḥ, tasyaiva siñcate mūlam guṇān paśyati yatra vai/ 16 dharmātmā bhavati hy evam mitraṁ ca labhate śubham, sa mitra dhanalābhāt tu pretya ceha ca nandati/ 17 śabde sparśe tathārūpe rase gandhe ca bhārata, prabhutvaṁ labhate jantur dharmasyaitat phalam viduḥ/ 18 sa dharmasya phalam labdhvā na tṛpyati yudhiṣṭhira, atṛpyamāṇo nirvedam ādatte jñānacakṣuṣā/ 19 prajñā cakṣur yadā kāme doṣam evānupaśyati, virajyate tadā kāmān na ca dharmam vimuñcati/ 20 sarvatyāge ca yatate dṛṣṭvā lokaṁ kṣayātmakam, tato mokṣāya yatate nānupāyād upāyataḥ/ 21 śanair nirvedam ādatte pāpam karma jahāti ca, dharmātmā caiva bhavati mokṣam ca labhate param/ 22 etat te kathitam tāta yan māñ tvaṁ paripr̥cchasi, pāpam dharmam tathā mokṣam nirvedaṁ caiva bhārata/ 23 tasmād dharme pravartethāḥ sarvāvastham yudhiṣṭhira, dharme sthitānām kaunteya siddhir bhavati śāśvatī/*

Yudhishtara raised the question of how manushyaas would tend to be paapaatmaas and how dharmacharana be initiated. Further, by which ways and means that the feeling of vairagya be generated! Further, what indeed be the saadhanaas for moksha praapti. Then Bhishma replied: ‘ Dharmaraaja! You are indeed aware of my anticipated replies surely, yet for the sake of loka kalyaana, may I however explain. The terminonogy of Moksha-Vairaagya-Punya -are all anchored to Dharma. Manushyaas would normally tend to be subjected to the pancha vishayaas of shabda-sparsha-rupa- rasa-gandha and their consequences of raaga-dveshaas. Further when there be a say a ‘raaga’ or desire then that could be for quenching the thirst. Then once got quenched could take of huge tasks and also be desire of rupa-gandhaadi sevayukta kaaryaachaaas. Again then the person concerned could be subjected to dwesha if feeling against and lobhaa when there be of excessive desire. The lobha manastatva paves the for moha vivashata or of predominance of passion. Once dwoned into the quagmire of the vicious circle of kaama krodha lobha moha mada matsaraas and their consequential fall outs of 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. excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy.

*vyājena carato dharmam arthavyājo 'pi rocate, vyājena sidhyamāneṣu dhaneṣu kurunandana/ 8 tatraiva kurute buddhiṃ tataḥ pāpam cikīrṣati, suhrdbhir vāryamāṇo 'pi paṇḍitaiś cāpi bhārata/ 9 uttaram nyāyasaṃbaddham bravīti vidhiyojitam, adharmas trividhas tasya vardhate rāgamohajaḥ/ 10 pāpam cintayate caiva prabravīti karoti ca, tasyādharmapravṛttasya doṣān paśyanti sādhaveḥ/ 11 ekaśīlās ca mitratvaṃ bhajante pāpakarmiṇaḥ, sa neha sukham āpnoti kuta eva paratra vai/*

Bhishma continued explaining to King Yudhishtara: One might in the name of dharma could seek to earn further ‘dhana prapti’, while ‘dhana laalasata’ would take larger and larger proportions inevitably leading to ‘buddhi naashana’ and equilibrium of mind .The spiraling effect would obviously pick up speed and volume too. Bharata nandana! There after if one were to be of clever headed and analytical convincers then they tend to quote dharma shastra vaakyaas and hoodwink the normal and gullible persons. Eventually however their ‘raaga and moha janita adharmas maargaas’ would tend to get accelerated as of trividha ‘maanasika-vaachaka and kriya janita doshaas’. Indeed those of shreshtha prushaas could easily become aware of the doshaas of the pretended make believe playres, yet due to their passive sense of pardon would hardly seek to expose them with their innate sense of magnanimity. All the same, the doshis could neither be of ‘ikha loka tripti’ nor of ‘paraloka mukti.’

*12 evaṃ bhavati pāpātmā dharmātmānaṃ tu me śṛṇu, yathā kuśaladharmā sa kuśalam pratipadyate/ 13 ya etān prajñāyā doṣān pūrvam evānupaśyati, kuśalaḥ sukhaduḥkhānāṃ sādhuṃś cāpy upasevate/ 14 tasya sādhu samācārād abhyāsāc caiva vardhate, prajñā dharme ca ramate dharmam caivopajīvati/ 15 so 'tha dharmād avāpteṣu dhaneṣu kurute manaḥ, tasyaiva siñcate mūlam guṇān paśyati yatra vai/ 16 dharmātmā bhavati hy evaṃ mitraṃ ca labhate śubham, sa mitra dhanalābhāt tu pretya ceha ca nandati/ 17 śabde sparśe tathārūpe rase gandhe ca bhārata, prabhutvaṃ labhate jantur dharmasyaitat phalam viduḥ/*

In this manner the ‘run of the mill’ saamaanya praja would tend to be of paapaatma doshis. Now , do pay attention to dharmaatmaas. On the analogy of ‘parahita saadhka kalyaana kaari dharmaaachaaris’ should be of ‘kalyana bhagya dhaaris’ most definitely. Being the kshemakaarakaas, they should be always qualified for their ‘abheeshta gati praapti’ owing to the ‘Dharma Prabhaava’. Those satpurushaas whose buddhi be rid of raaga dweshass already, they would deem the real essence of sukha dukkhaas and as such vision and feel their intensity. A honey bee might hover around the surface of the streams of honey but those which could sink right deep in the streams could only experience the fragrant sweetness of the celestial paramaananda] Indeed, Satpurusha Seva-Satsanga- and Satkaraabhyaasa are truthfully the essential and fundamental ingredients of ‘Sadbuddhi’. As the volume and value of the ‘buddhi kushalata’ would get deepened and broadened, that be the state of ‘sthita pragjnatva’. He who might be bestowed with dharma buddhi, could ever be the one with what dhana samriddhi and bhoga bhagyaas could ever. As one who would look at one’s Guna, then its root would need to be examined too then only that purusha’s dharmatva nirupana’ be possibly ascetained and be delighted thereafter with the heartfelt feeling of ‘uttama mitra praapti’. Bhishma had further continued his intense feelings further: ‘ Bharata shreshtha! Uttama Mitra Prapti be stated as of ‘iha loka-paraloka praapta ananda.’ Such Purushaas would have commandeered the shabda-sparsha-rupa- rasa-gandha pancha tanmaatras with which to assume the

dharma phala prapti be a reality. The one reason as to why one might not have the phala prapti thus be that they their buddhi netra might have opened wide to discard the sensations of indriyaas and tanmatraa a yet and sampurna thyaga was still unfulfilled.

*sarvatyāge ca yatate dṛṣṭvā lokaṃ kṣayātmakam, tato mokṣāya yatate nānupāyād upāyataḥ/ 21 śanair nirvedam ādatte pāpaṃ karma jahāti ca, dharmātmā caiva bhavati mokṣaṃ ca labhate param/ 22 etat te kathitaṃ tāta yan māṃ tvaṃ paripṛcchasi, pāpaṃ dharmam tathā mokṣaṃ nirvedaṃ caiva bhārata/ 23 tasmād dharme pravartethāḥ sarvāvasthaṃ yudhiṣṭhira, dharme sthitānāṃ kaunteya siddhir bhavati śāśvatī/*

Once the process of sampurna tyaga be successfully executed, then indeed not by ayogya upaaya but of yogya upaaya the moksha prapti would arrive nearer and nearer. Thus sampurna vairagya praapti coupled with paapa vicchedana be the routes of the splendorous moksha prapti. Thus Pitaamaha replied to Yudhishtara's question as to how manushyaas would tend to be paapaatmaas and how dharmacharana be initiated. Further, by which ways and means that the feeling of vairagya be generated! And still further, what indeed be the saadhanaas for moksha praapti.

### Chapter Thirty Seven on Moksha Saadhana Varnana

*y] mokṣaḥ pitāmahenokta upāyān nānupāyataḥ, tam upāyaṃ yathānyāyaṃ śrotum icchāmi bhārata/ 2 [bhī] tvayy evaitan mahāprājña yuktaṃ nipuna darśanam, yad upāyena sarvārthān nityaṃ mrgayase 'nagha/ 3 karaṇe ghatasya yā buddhir ghatotpattaḥ na sānagha, evaṃ dharmābhyupāyeṣu nānyad dharmeṣu kāraṇam/ 4 pūrve samudre yaḥ panthā na sa gacchati paścimam, ekaḥ panthā hi mokṣasya tan me vistarataḥ śṛṇu/ 5 kṣamayā krodham ucchindyāt kāmam saṃkalpavarjanāt, sattvasaṃsevanād dhīro nidrām ucchetum arhati/ 6 apramāḍād bhayaṃ rakṣeḥ chvāsaṃ kṣetrajñāśīlanāt, icchāṃ dveṣaṃ ca kāmam ca dhairyena vinivartayet/ 7 bhramam pramoham āvartam abhyāsād vinivartayet, nidrām ca pratibhāṃ caiva jñānābhyāsa na tattvavit/ 8 upadravāṃs tathā rogān hitajīrṇa mitāśanāt, lobham moham ca saṃtoṣād viśayāṃs tattvadarśanāt/ 9 anukroṣād adharmaṃ ca jayed dharmam upekṣayā, āyatyā ca jayed āśāṃ artham saṅgavivarjanāt/ 10 anityatvena ca snehaṃ kṣudham yogena paṇḍitaḥ, kāruṇyenātmano mānaṃ tṛṣṇāṃ ca paritoṣataḥ/ 11 utthānena jayet tandrīm vitarkaṃ niścayāj jayet, maunena bahu bhāsyam ca śauryeṇa ca bhayaṃ jayet/ 12 yacched vānmanasī buddhyā tāṃ yacchej jñānacakṣuṣā, jñānam ātmā mahān yacchet taṃ yacchech chāntir ātmanaḥ/ 13 tad etad upaśāntena boddhavyaṃ śuci karmaṇā, yogadoṣān samucchidya pañca yān kavayo viduḥ/ 14 kāmam krodham ca lobham ca bhayaṃ svapnaṃ ca pañcamam, parityajya niṣeveta tathemān yogasāadhanān/ 15 dhyānam adhyayanaṃ dānaṃ satyaṃ hrīr ārjayaṃ kṣamā, śaucam āhārataḥ śuddhir indriyāṇāṃ ca saṃyamah/ 16 etair vivardhate tejaḥ pāpmānam apahanti ca, sidhyanti cāsya saṃkalpā vijñānaṃ ca pravartate/ 17 dhūtapāpaḥ sa tejasvī laghv āhāro jitendriyaḥ, kāmakrodhau vaśe kṛtvā ninīsed brahmaṇaḥ padam/ 18 amūḍhatvam asaṅgitvaṃ kāmakrodhavivarjanam, adāinam anudīrṇatvam anudvego vyavasthitiḥ/ 19 eṣa mārgo hi mokṣasya prasanno vimalaḥ śuciḥ, tathā vākkāyamanasāṃ niyamah kāmato 'nyathā/*

Yudhishtara again asked the Pitamaha that he had no doubt explained the possibility of moksha praapti by way of yogyata vidhana as earlier, but could there be by the 'ayogya manushyaas' as of majority.. In other words those who be not at all qualified by the 'indriya nigrahatva- yagjnaadi shubha karyaacharana- budhi yukta samskarana' and such , but of 'saadhaarana dharma maarga avalambana'. Bhishma remarked: You are surely aware of the reply that you had expected of me since you are indeed throughly

aware of my possible explanation, yet this is more for the general awareness for the public. May I start off explaining that a pot maker would need only know as how to make a pot but not necessarily know the technology thereof; or a mason to know a wall but not the building technology. Similarly one should have ‘chittha shuddhi’ to accomplish,- which yagjnaadi kaaryaas and the co-related ‘shama damaadi anya dharmaas’ or adjuncts thereof. Let this be realised that one could see the eastern side of an ocean but not of the western side at the same time. Similarly there would be endless options to attain moksha. Also do we not be aware of the fact that the mountain top be reached by innumerable ways to the Avyakta Parabrahma prapti!

*kṣamayā krodham ucchindyāt kāmam saṁkalpavarjanāt, sattvasaṁsevanād dhīro nidrām ucchetum arhati/ 6 apramādād bhayaṁ rakṣec chvāsam kṣetrajñāśīlanāt, icchām dveṣam ca kāmam ca dhairyeṇa vinivartayet/ 7 bhramam pramoham āvartam abhyāsād vinivartayet, nidrām ca pratibhām caiva jñānābhyāsa na tattvavit/ 8 upadravāṁs tathā rogān hitajīrṇa mitāśanāt, lobham moham ca saṁtoṣād viṣayāṁs tattvadarśanāt/ 9 anukroṣād adharamam ca jayed dharmam upekṣayā, āyatyā ca jayed āśām artham saṅgavivarjanāt/ 10 anityatvena ca sneham kṣudham yogena paṇḍitaḥ, kāruṇyenātmano mānam trṣṇāṁ ca paritoṣataḥ/ 11 utthānena jayet tandrīm vitarkam niścayāj jayet, maunena bahu bhāsyam ca śauryeṇa ca bhayaṁ jayet/*

Mumukshu purushaas are to ensure the practice of ‘kshama’ and discard ‘krodha’ besides ‘kaamana tyaga’ and dheera purushaas by the constant practice of dhyana-jnaana saatvika gunaabhi vridhhi and terminate ignorance like nidraavastha. They should be constantly aware of vigilance and caution to avoid fearfulness - breathe by way of ‘praanaayaamaadi’ control with focussed and acute awareness of the Avyata Parabrahma and with ‘mano dhridhata’ seek to overcome excessive desire, bursts of anger, narrow mindedness, selfishness, arrogance, and the attitude of live and let live of the ‘dharmika manobuddhi’. Tatvavetta purushaas by way of shastraabhyasa are ever aware that by ‘vigjanaanabhyasa’ would be easily overcome the body weaknesses of bhrama, moha,samshaya and such ‘maanasikaadolanaas’. Shaareerika upadravaas and roga vivaarana be possible by parimita-saatvikaahaaraas would ensure right perspectives of nirmoha-nirahankaara- nitya santosha sadbhaavanaas. Let the adharmachaaris be treated with compassion and they be won over gradually . Be anticipatory of bhavishya vichaara, and having foreseen the aspirations and of frustrations too, seek to imbibe thyaaga buddhi and aim at ‘antima vijaya praapti’. Vidvaan purushaas should ever seek to imbibe the inner awareness of the ephemeral nature of kanaka-vastu- vaahanarjanaas but inculcate snehata-sakhyata-karuna-and santosha to all the beings especially the humans .May the vipareeta tarka vettaas be won over by dhridha vishvaasa while narmagarbha vaachakaas be replied with shuuraveera nirbhayata.

*yacched vānmanasī buddhyā tāṁ yacchej jñānacakṣuṣā, jñānam ātmā mahān yacchet taṁ yacchec chāntir ātmanaḥ/ 13 tad etad upaśāntena boddhavyam śuci karmanā, yogadoṣān samucchidya pañca yān kavayo viduḥ/ 14 kāmam krodham ca lobham ca bhayaṁ svapnam ca pañcamam, parityajya niṣeveta tathemān yogasāadhanān/ 15 dhyānam adhyayanam dānam satyam hrīr ārjavam kṣamā, śaucam āhārataḥ śuddhir indriyāṇām ca saṁyamah/ 16 etair vivardhate tejaḥ pāpmānam apahanti ca, sidhyanti cāsyā saṁkalpā vijñānam ca pravartate/17 dhūtapāpah sa tejasvī laghv āhāro jitendriyah, kāmakrodhau vaśe krtvā ninīsed brahmaṇaḥ padam/ 18 amūḍhatvam asaṅgitvam kāmakrodhavivarjanam, adainyam anudīrṇatvam anudvego vyavasthitiḥ/ 19 eṣa mārgo hi mokṣasya prasanno vimalaḥ śuciḥ, tathā vākkāyamanasām niyamaḥ kāmato 'nyathā/*

May one's own 'manas' and 'vaani' or the 'manosahita sarvendriyaas' along with buddhi vishayas be controlled and well organised. Let buddhi be pacified with viveka rupa netra. Then may Viveka jnaana be juxtaposed with Atmajnaana and let the latter be organised with Paramaatma Vileenata. Thus the pavitra aachaara vichaara yukta saadhana overcovered with parama shanti bhava be the glittering path of Paramaatma Saakshaatkaara. (Thus the Physical, emotional, intellectual and spiritual personalities constitute the individuality in a Human Being. Paramatma while expressing through the body-mind-intellect of human life be functioning through different material equipment would provide 'praana' which electrifies the body organs and senses as manifested as different Beings. The Antaratma functioning through the prani's one's sense organs of perception and actions creates the perceiver through the mind and creates the feeler as emotional personified, through intellect the thinker or the intellectual personality, and through subtle intellect as of spiritual personality. All these four personalities together that constitute a Human and if were to be so blessed could thus be enabled with the Sakshaatkaara of the Self as being the Supreme Self Itself). Vidvan Purushaas are indeed fully aware that kaama-krodha-lobha-bhaya- nidra are the yoga sambandhi pancha doshaas. And their 'moolacchedana nirmulata' by way of 'parityaga kaarana' be the 'vaani samyama' or voice control which be possible by 'yoga saadhana' which are illustrated as of the implementary measures like dhyaana-adhyayana-daana-satya-lazza-saralata-kshama-baahyaantara shuchi-aahaara shuddhi and above all one's own indriya nigrhata. All these traits should imbibe 'tejas-sankalpa siddhi and hridaya vigjnaavirbhaavata.' Thus the dust of sinfulness be washed away as the saddhaka being a tejasvi, mitaahaari, and jitendriya be transformed with the suppression of the kama krodhaas and their off shoots and hence the brahmapada vaanccha paripurna hridayaas. Hence the swaccha-nirmala-pavitra maarga for Moksha Prapti be qualified with the negation of moodhata-aasakri-vishaya vaanchaas and the accomplishment of 'nishkaama bhava- manasendriya samyama and sthita pragjnatva.'

[Vishleshana on Parabrahma Praapti even by Saamanya Yogya Manushyas vide Chhandogya Upanishad]

Sanatkumara addressed Devasrshi Narada as follows for Parabrahma Prapti: 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!

The power of Speech in seeking the Brahma Tatwa

VII.ii.1-2) Indeed, 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!

Double vigour of Speech and Mental Caliber to realise Brahman

VII.iii.1-2) Sanatkumara 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!)

Strong Samkalpa or Determination is the most essential input in the quest of Brahman!

VII.iv.1-3) 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 and his 'Sankalpa' or determined 'Will' would need to be fine-tuned in an effort to seek Brahman! 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!

Srurdy Self Belief, Will Power, Application of Mind to situations demanding dynamism of thought and action should make realisation possible

VII.v.1-3) Having made the Sankalpa or a firm decision, then the perseverance and staying power of what has been resolved would be the sustenance that needs to be followed up; the chitta or the intelligence to hold despite obstacles is thus superior to the will. As one deserves and desires, he wills, decides and ascertains as how to give a practical shape to the realisation of the goal; in the process he resorts to think, propel the organ of speech to utter mantras and perform the rites. It is possible that there might be shortcomings and the application of intelligence would need to be supplemented from other sources; in other words, one needs to meditate on the thought process and wherever felt necessary make amendments as rigidities should be softened. Indeed, all possible omissions and commissions in the approach be incorporated and the modus operandi be revised as felt needed on a dynamic graph. The proverb states that most of the sections of the Society never even launch a project as they are basically diffident and know of their limitations; some handful of these do launch the project but as several hindrances crop up somewhere on way give up as tension overtakes their strong- enough will; but those very very few in millions face all the obstacles and finally reach the goal dropping many on the sideways! All these actions of perseverance emerge from thought and practical application of intelligence! Thus he who may be literally solitary to seek Brahman ought to contemplate and reflect deeply on intelligence in the form of Will Power to attain the absolute and unqualified world of Brahman as far as Will Power prevails!

Meditation and Contemplation are superior to Will Power

VII.vi.1-2) 'Dhyaanam' or meditation is more effective than the consideration of Will Power since after all the Self Determination has to pave way for Meditation. The process of meditation to Brahman is not a simple task! Primarily, one has to conquer the material world centering the Earth. Then the contemplation needs to surmount 'Dyauh' or the Intermediate Space. It is not an easy task to overcome the pulls and pressures of the Swarga by 'dhyana'. Then meditation of the glory of water and the high mountains needs to be prevailed upon. Then comes yet another intensity of humanity and divinity which has such a strong

pull that is simply unimaginable and that complexity of that tough intensity is a near impossibility! Those among human beings who had already scaled the dizzy elevations and summits of glory in the pursuit of Brahman are not only few and far between but even of the stature of 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!

Vigñānam or Enlightenment as facilitated by the fund of knowledge takes a further step forward to realise Brahman

VII.vii.1-2) Indeed, dhyānam 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 assesment 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!) ]

### **Chapter Thirty Eight on Devarshi Narada and Brahmarshi Asitadevala ‘samvada’ on jeevatma’s ‘dehaabhimaana mukti’**

*1 [bhī]: atraivodāharantīmam itihāsaṃ purāṇanam, nāradasya ca saṃvādam devalasyāsitasya ca/ 2 āsīnam devalam vṛddham buddhvā buddhimatām varaḥ, nāradaḥ paripapraccha bhūtānāṃ prabhavā - bhyayam/ 3 kutaḥ sṛṣṭam idaṃ viśvaṃ brahman sthāvarajaṅgamam, pralaye ca kam abhyeti tad bhavān prabravītu me/ 4 [asita] yebhyaḥ sṛjati bhūtāni kālō bhāvaprācoditaḥ, mahābhūtāni pañceti tāny āhur bhūtacintakāḥ/ 5 tebhyaḥ sṛjati bhūtāni kālā ātmapracoditaḥ, etebhyo yaḥ paraṃ brūyād asad brūyād asaṃśayam/ 6 viddhi nārada pañcāitān śāśvatān acalān dhruvān, mahatas tejaso rāśīn kālāṣaṣṭhān svabhāvataḥ/ 7 āpaś caivāntarikṣam ca pṛthivī vāyupāvakaḥ, asiddhiḥ param etebhyo bhūtebhyo muktasaṃśayam/ 8 nopapattyā na vā yuktyā tv asad brūyād asaṃśayam, vettha tān abhinirvṛtān sa ete yasya rāśayaḥ/ 9 pañcaiva tāni kālāś ca bhāvābhāvau ca kevalau, astau bhūtāni bhūtānāṃ śāśvatāni bhavāpyayau/ 10 abhāvād bhāviteṣv eva tebhyāś ca prabhavanty api, vinasto 'pi ca tāny eva jantur bhavati pañcadhā/ 11 tasya bhūmimayo dehaḥ śrotram ākāśasaṃbhavam, sūryaś cakṣur asur vāyur adbhyas tu khalu śonitam/ 12 cakṣuṣī nāsikā karnau tvag jihveti ca pañcamī, indriyāṇīndriyārthānāṃ jñānāni kavayo viduḥ/ 13 darśanam śravaṇam ghrāṇam sparśanam rasanam tathā, upapattyā guṇān viddhi pañca pañcasu pañcadhā/ 14 rūpaṃ gandho rasaḥ sparśaḥ śabdaś caivātha tad guṇāḥ, indriyair upalabhyante pañcadhā pañca pañcabhiḥ/ 15 rūpaṃ gandham rasam sparśam śabdam caitāms tu tad guṇān, indriyāṇi na budhyante kṣetrajñas tais tu budhyate/ 16 cittam indriyasamghātāt paraṃ tasmāt paraṃ manaḥ, manasas tu parā buddhiḥ kṣetrajñō buddhitaḥ param/ 17 pūrvaṃ cetayate jantur indriyair viśayān pṛthak, vicārya manasā paścād atha buddhyā vyavasyati, indriyaur upalabdhārthān sarvān yas tv adhyavasyati/ 18 cittam indriyasamghātam mano buddhiṃ tathāstamīm, astau jñānendriyāṇy āhur etāny adhyātmacintakāḥ/ 19 pāni pādau ca pāyus ca mehanam pañcamam mukha, iti saṃśabdyamānāni śṛṇu karmendriyāṇy api/ 20 jalpanābhyavahārārtham mukham indriyam ucyate, gamanendriyam tathā pādau karmaṇaḥ karaṇe karau/ 21 pāyūpasthau visargārtham indriye tulya*

*karmanī, visarge ca purīsasya visarge cābhikāmike/ 22 balaṃ sasthaṃ sa etāni vācā samyag  
yathāgamam, jñānaceṣṭendriya guṇāḥ sarve saṃśabditā mayā/ 23 indriyāṇāṃ svakarmabhyaḥ śramād  
uparamo yadā/ bhavatīndriya saṃnyāsād atha svapiti vai naraḥ/ 24 indriyāṇāṃ vyuparame mano  
'nuparataṃ yadi, sevate viṣayān eva tadvidyāt svapnadarśanāt/ 25 sāttvikās caiva ye bhāvās tathā rājasā  
tāmasāḥ, karma yuktān praśaṃsanti sāttvikān itarāṃs tathā/ 26 ānandaḥ karmanāṃ siddhiḥ pratipattiḥ  
parā gatiḥ, sāttvikasya nimittāni bhāvān saṃśrayate smṛtiḥ/ 27 jantuṣv ekatameṣv evaṃ bhāvā ye vidhim  
āsthitāḥ, bhāvayor īpsitaṃ nityaṃ pratyakṣagamaṇaṃ dvayoḥ/ 28 indriyāṇi ca bhāvās ca guṇāḥ  
saptadaśa smṛtāḥ, teṣāṃ astādaśo dehī yaḥ śarīre sa śāśvataḥ/ 29 atha vā saśarīrās te guṇāḥ sarve  
śarīriṇāṃ, saṃśritās tad viyoge hi saśarīrā na santi te/ 30 atha vā saṃnipāto 'yaṃ śarīraṃ  
pāñcabhautikaṃ, etaś ca daśa cāstau ca guṇāḥ saha śarīriṇāṃ, ūṣmanā saha viṃśo vā saṃghātaḥ  
pāñcabhautikaḥ/ 31 mahān saṃdhārayaty etac charīraṃ vāyunā saha, tasyāsya bhāvayuktasya nimittaṃ  
dehabhedane/ 32 yathaivotpadyate kiṃ cit pañcatvaṃ gacchate tathā, puṇyapāpavināśānte  
puṇyapāpasamīritam, dehaṃ viśati kālena tato 'yaṃ karma saṃbhavam/ 33 hitvā hitvā hy ayaṃ praiti  
dehād dehaṃ kṛtāśrayaḥ, kālasaṃcoditaḥ kṣetrī viśīrṇād vā grhād grham/ 34 tatra naivānutapyante  
prājñā niścita niścayaḥ, kṛpānās tv anutapyante janāḥ saṃbandhimāninaḥ/ 35 na hy ayaṃ kasya cit kaś  
cin nāsyā kaś cana vidyate/ bhavaty eko hy ayaṃ nityaṃ śarīre sukhaduḥkhabhāj/ 36 naiva saṃjāyate  
jantur na ca jātu vipadyate, yāti dehaṃ ayaṃ bhuktvā kadā cit paramāṃ gatim/ 37 puṇyapāpamayaṃ  
dehaṃ kṣapayan karma saṃcayāt, kṣīṇadehaḥ punar dehī brahmatvaṃ upagacchati/ 38 puṇya-  
pāpakṣayārthaṃ ca sāmkyam jñānaṃ vidhīyate, tat kṣaye hy asya paśyanti brahma bhāve parāṃ gatim/*

Bhishma then referred in the context of Para Brahma praapti to Yudhishtara to the conversation of Narada-Asita Devala as Narada in initiated as regards jagat srishti consequent on Pralaya while Asita Devala explained: Devarshi! In the context of Loka srishti, Paramatna had manifested such vishaya vaasana prerita praanis besides the sampurna bhuta chintaka pancha bhutaas initially. Then again the Kaala Chakra and pancha tatva yukta praani shareeraas. Narada! Besides the pancha bhutaas and the kaala, the six some Maha Tatvaas are of pravaaha rupa shaasvataas as of tejomaya maha tatva swaabhaavika kalaapramukhas. Jala-prithivi-vaayu and agni apart there were then no kalaas as of then. Then got manifested the Pancha Bhutaas, Kala Chakr and Vishuddha Bhaava-Abhavaas or Nitya Atma Tatva and parvatasheela Maha Tatva- thus as of eightsome tatva nityaas got manifested. These were responsible for charaachara praani utpatti-and pralaya kaarakaas. Sarva pranis would be absorbed there into as also re-manifested too..

*tasya bhūmimayo dehaḥ śrotram ākāśasaṃbhavam, sūryaś cakṣur asur vāyur adbhyas tu khalu śonitam/  
12 cakṣuṣī nāsikā karṇau tvag jihveti ca pañcamī, indriyāṇīndriyārthānāṃ jñānāni kavayo viduḥ/ 13  
darśanaṃ śravaṇaṃ ghrāṇaṃ sparśanaṃ rasanāṃ tathā, upapattyā guṇān viddhi pañca pañcasu  
pañcadhā/ 14 rūpaṃ gandho rasaḥ sparśaḥ śabdaś caivātha tad guṇāḥ, indriyair upalabhyante  
pañcadhā pañca pañcabhiḥ/ 15 rūpaṃ gandhaṃ rasaṃ sparśaṃ śabdaṃ caitāṃs tu tad guṇān, indriyāṇi  
na budhyante kṣetrajñās tais tu budhyate/*

Praani shareeraas are of Prithivi vikaaraas, Shrotendriyas of Aakaashtpannas, Netndriyaas of Surya janitaas, while Praana of Vayu and rakta as of jalotpanna. Vidvaan purushaas opined that netra-naasika-karna-twacha and the fifth being jihva- are the pancha jnaanendriyas for the respective vishaya grahana. Ability of vision, hearing, smelling, touching and tasting be of the respective karmendriyaas. Thus the Panchendriyaas could function the respective functions. Netraadi panchandriyaas thus could absorb the 'pancha prakaara upalabdhis, as be facilitated. Rupa- Gandha-Rasa-Sparsha- and Shabda panchagunaas

be not aware of each other's abilities yet only the Kshatragjna-named Jeevatma would be able to experience for sure.

*16 cittam indriyasamghātāt param tasmāt param manaḥ, manasas tu parā buddhiḥ kṣetrajño buddhitaḥ param/ 17 pūrvam cetayate jantur indriyair viṣayān prthak, vicārya manasā paścād atha buddhyā vyavasyati, indriyaur upalabdhārthān sarvān yas tv adhyavasyati/18 cittam indriyasamghātaṁ mano buddhiṁ tathāstamīm, astau jñānendriyāṇy āhur etāny adhyātmacintakāḥ/ 19 pāni pādaṁ ca pāyus ca mehanaṁ pañcamam mukha, iti saṁśabdyamānāni śṛṇu karmendriyāṇy api/ 20 jalpanābhya - vahārārthaṁ mukham indriyam ucyate, gamanendriyaṁ tathā pādaḥ karmanāḥ karaṇe karau/ 21 pāyūpasthau visargārtham indriye tulya karmaṇī, visarge ca purīṣasya visarge cābhikāmike/22 balaṁ sastaṁ sa etāni vācā samyag yathāgamam, jñānaceṣṭendriya guṇāḥ sarve saṁśabditā mayā/*

The interaction of body and the panchandriyaas is superior to 'chittha' or the manas, while 'buddhi' be considered as far superior to the Kshetragjna in any case. Any jeeva would be subjected to the action-reaction syndrome, while the 'mano vichaara' would get firmed up by buddhi. Buddhi yukta jeevis would most probably endorse what indriyopalabdhā vishyaanubhavaas be forwarded. Those manushyaas who be of adhyatmika tatva chintanas would thus absorb the impulses of the indriyaas-chittha-manas and the eighth entity of buddhi as per what jnaaenendriyaas would be originated from. One's own hands-feet- and the mala mutraavayavaas and the face all together be termed as the karmendriyas. Now the mukhendriya be the mukhendriya well equipped with voice-hearing-breathing- and above all eating and tasting. Legs and feet be meant for walking-running and such activities of movement while the marmendriyaas are well known for their respective expectations. In addition to all these karmendriyaas, there is the most significant sixth and the most significant praana samuha viz. *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.

#### [ Explanation on Prana Vayu's utmost indispensibility to each and every Prani

(Prana *vayu*, literally "forward moving air", moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in *prana* *vayu* is associated with heart and lung conditions. Diminished *prana* *vayu* leads to depression and lethargy. *Apana* *vayu* is centered in the pelvic region below the navel and experienced as a downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally "air that moves away", *apana* *vayu* moves downwards and outwards, and is responsible for the elimination of feces, urination, menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on. *Samana* *vayu*, literally "balancing air", is situated between the navel and ribcage, and acts as the stabilizer between the two opposing forces of *prana* and *apana*. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to "cook" the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation. *Udana* *vayu* is a manifestation of *prana* which pervades the head and throat. It literally means "upward moving air", and its upward movement governs the growth of the body, the ability to stand, the



nervous system, thought, speech, communication, effort and will. Udana vayu is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, udana draws the individual consciousness up and out of the body. *Vyana vayu*, literally “outward moving air”, moves prana shakti from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of prana pervades the whole body and acts as reserve energy for other prana vayus that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. Vyana governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayus are intimately linked to one another. One enjoys health and well-being only if prana vayus are balanced and work in harmony. Generally, Prana and Udana work opposite to Apana as the energy of collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion. Along with the five major pranas, there are five minor or *upa pranas*. *Naga* is responsible for belching and hiccupping. *Koorma* opens the eyes. *Devadatta* governs yawning. *Krikara* induces hunger and thirst. *Dhananjaya* is in charge of decomposition of the body after death. In reference to Eleven Forms of Vayu, Prabhaajamaana, Vyavadaatah, Vaasukivaidyuta, Rajataah, Parushaah, Shyaamaah, Kapilaa, Atilohitaah, Urdhvaah, Avapatantaah and Vaidyuta. Indeed any person who knows the names of the eleven Vayus would never be harmed by the lightning shocks and other Fire hazards.)]

23 *indriyāṇāṃ svakarmabhyaḥ śramād uparamo yadā/ bhavatīndriya saṃnyāsād atha svapiti vai naraḥ/*  
 24 *indriyāṇāṃ vyuparame mano 'nuparataṃ yadi, sevate viṣayān eva tadvidyāt svapnadarśanāt/* 25  
*sāttvikāś caiva ye bhāvās tathā rājasa tāmasāḥ., karma yuktān praśamsanti sāttvikān itarāṃs tathā/* 26  
*ānandaḥ karmaṇāṃ siddhiḥ pratipattiḥ parā gatiḥ, sāttvikasya nimittāni bhāvān saṃśrayate smṛtiḥ/* 27  
*jantuṣv ekatameṣv evaṃ bhāvā ye vidhim āsthitāḥ, bhāvayor īpsitaṃ nityaṃ pratyakṣagamanam dvayoḥ/*  
 28 *indriyāṇi ca bhāvāś ca guṇāḥ saptadaśa smṛtāḥ, teṣāṃ astādaśo dehī yaḥ śarīre sa śāśvataḥ/* 29 *atha*  
*vā saśarīrās te guṇāḥ sarve śarīriṇām, saṃśritās tad viyoge hi saśarīrā na santi te/* 30 *atha vā saṃnipāto*  
*'yaṃ śarīraṃ pāñcabhautikam, etaś ca daśa cāstau ca guṇāḥ saha śarīriṇām, ūṣmanā saha viṃśo vā*  
*saṃghātaḥ pāñcabhautikaḥ/*

Thus the Prani by the ‘vaani’ or the superiormost asset would provide jnaana-karma and gunaas to all the panchendriyas. As per their respective karmaacharanaas the panchendriyas would be pacified and by the indriya tyaaga kaarana the jeevatma be blissful with rest and peacefulness. As the indriya uparata would happen then manas too would cease any of ‘vishaya sevana’ and ‘swapnadarshana’ be consequent thereafter, albeit till the occurrence of the ‘jagradaavastha’. While there be the normal conditionality in a society prevailing with manushys with the admixture of the trigunaas of taamasika- raajasika-and satvika swabhavaas, then understandably the saatvika guna dhaaris would get applauded . Ananda, sukha, karma siddhi jnaana samarshata and uttama gati prapti are defined as of saatvika bhaava. Contrarily, the raajasa-taamasa praanis as per their own bhaavas would lead to their ‘karma vidhi gatis’ and even in their swapnaavasthaas too the similar bhaavaas would be flashed again and again. For instance the complexities of fear, anxiety, envy, ambition, anger, avarice, inferiority, repentance, repulsion and so on. Such be the carry forward impulses of one’s jagradavasta to the swapvaavasthaas too. Be that as it may the substantive content the ‘swaabhimaana pravartana’ as explained by Brahmashi Asita Devala to Devarshi Narada had explained: Pancha karmendriyaas- pancha jnaanendriyaas, chitta, manas, buddhi and praana, besides saatvikaadi tri bhaavaas be all totalled as of seventeen features. The adhishtaana dehaabhimani

jeevatma is stated as the ashtaadasha antaratma, popularly titled Kshetra Paalaka. In case, there be a situation when the body be bereft of existence then there be tava heenata.

*31 mahān saṁdhārayaty etac charīraṁ vāyunā saha, tasyāśya bhāvayuktasya nimittam dehabhedane/ 32 yathavotpadyate kiṁ cit pañcatvaṁ gacchate tathā, puṇyapāpavināśānte puṇyapāpasamīritam, dehaṁ viśati kālena tato 'yaṁ karma saṁbhavam/ 33 hitvā hitvā hy ayaṁ praiti dehād dehaṁ kṛtāśrayaḥ, kālasaṁcoditaḥ kṣetrī viśīrṇād vā grhād grham/ 34 tatra naivānutapyante prājñā niścita niścayāḥ, kṛpāṇās tv anutapyante janāḥ saṁbandhimāninaḥ/*

Supplementary to Deha Tatvaas as detailed, the ‘pancha bhoutika sanghatita deha tatva samuhaas’ be further added the jatharaanala - ‘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 fundamantal pancha praanaas of Prana-apaana- udaana- vyaana-samaanaas. This is on the analogy of srishti-sthiti-and samhaara of the sarva jagat, and further as of the ‘praarabdhya punya-paapa kshaayaantara shareera panchatva prapti’ and ‘samayaanusaara karmajanita dwiteeya shareera pravesha’. Thus the vidvaan purushaas are ever aware that Atma be absolutely different and distinguished from shareera besides being of ‘asanga-avinaasha-aja- and ananta’.

[ Brief Explanation on the Eternity of Atma vide Bhagavad Gita

Karma Yoga Stanzas 23-26: *Nainam cchindanti shastraani nainam dahati Paavakah, na chinam kledayantyaapo na shoshayati Maarutah/ Acchedyoyam adaahyoyam akledyo ashoshyam evacha, nityassarvagatah sthaanutr achaloyam Sanaatanah/ Avyaktoyam achintyoyam avikaaryoyamuchyate, tasmaad evam viditvainam naanu shochitamarhasi/ Athachaivam nityajaatam nityam vaa manyase mritam, tathaaspi tvam Maha Baaho, naivam shochitumarhasi/* None indeed could ever decimate Atma as no weapons could tear It. Fire would not turn It into ashes, Waters would not be able to dry It up nor drowned. It fills in and over shadows Pancha Bhutas the Five Elements as manifested by It, Itself. It is firmly established and the Universe itself is manifested by It. Atma is permanent, ancient as being Timeless, and is well beyond comprehension. Arjuna! Make an effort to be aware that both the Antaratma the Self Consciousness of ‘charaachara srishti’ all over the Universe and the Suprme Paramatma are identical. Do try your very best to learn that one’s conscience and the Almighty are identical. Yet the live body within which that Dazzling Spark is Paramatma the eternal Antaratma in all the creatures! The body which you are obsessed about is any way mortal and has to cease sooner than later any way]

*35 na hy ayaṁ kasya cit kaś cin nāśya kaś cana vidyate/ bhavaty eko hy ayaṁ nityaṁ śarīre sukhaduḥkhabhāj/36 naiva saṁjāyate jantur na ca jātu vipadyate, yāti dehaṁ bhuktvā kadā cit paramāṁ gatim/ 37 puṇyapāpamayaṁ dehaṁ kṣapayan karma saṁcayāt, kṣīṇadehaḥ punar dehī brahmatvam upagacchati/ 38 puṇya- pāpakṣayārthaṁ ca sāmkyam jñānam vidhīyate, tat kṣaye hy asya paśyanti brahma bhāve parāṁ gatim/*

Brahmarshi Asitadevala then concluded advising Devarshi Narada that Jeevatma be nodoubt a dehaabhimaani yet be ever distinguished. Indeed Jeevatma by neither the Body-the Pancha Bhutas- Prakriti- Maha Tarvaas-nor the Universe. At the sametime the shareera and the dehadhari be subject to karma phala being subjected to paapa punyaas and the rest be replete with aasakti- virakti-bhakti-and if at all possible mukti, lest the kaala chakra be ever active with the syndrome of births-deaths- and rebirths again.

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### Chapter Thirty Nine on Trishna's Parityaaga as per the samvaada of Mandukya Muni and King Janaka's samvaada

[y] bhrātaraḥ pitarā putrā jñātayaḥ suhr̥das tathā, arthahetor hatāḥ krūrair asmābhiḥ pāpabuddhibhiḥ/ 2 yeyam arthodbhavā tr̥ṣṇā katham etām pitāmaha, nivartayema pāpaṃ hi tr̥ṣṇayā kārītā vayam/ 3 [bhī] atrāpy udāharantīmam itihāsaṃ purātanam, gītaṃ videharājena māndavyāyānupr̥cchate/ 4 susukhaṃ bata jīvāmi yasya me nāsti kiṃ cana, mithilāyām pradīptāyām na me dahyati kiṃ cana/ 5 arthāḥ khalu samṛddhā hi bādhaṃ duḥkhaṃ vijānatām, asaṃṛddhās tv api sadā mohayanty avicakṣaṇān/ 6 yac ca kāmasukhaṃ loke yac ca divyaṃ mahat sukham, tr̥ṣṇā kṣayasukhasyaite nār̥hataḥ sodaśīm kalām/ 7 yathaiva śṛṅgaṃ goḥ kālē vardhamānasya vardhate, tathaiva tr̥ṣṇā vittena vardhamānena vardhate/ 8 kiṃ cid eva mamatvena yadā bhavati kalpitam, tad eva paritāpāya nāśe saṃpadyate punaḥ/ 9 na kāmān anurudhyeta duḥkhaṃ kāmēṣu vai ratiḥ, prāpyārtham upayuñjīta dharme kāmam vivarjayet/ 10 vidvān sarveṣu bhūteṣu vyāghramāṃsopamo bhavet, kṛtakṛtyo viśuddhātmā sarvaṃ tyajati vai saha/ 11 ubhe satyānr̥te tyaktvā śokānandau priyāpriyau, bhayābhaye ca saṃtyajya saṃpraśānto nirāmayah/ 12 yā dustyajāḥ durmatibhir yā na jīryati jīryataḥ, yo 'sau prāñāntiko rogaḥ tām tr̥ṣṇām tyajataḥ sukham/ 13 cāritram ātmanaḥ paśyaṃś candra śuddham anāmayam, dharmātmā labhate kīrtiṃ pretya ceha yathāsukham/ 14 rājñas tad vacanaṃ śrutvā prītimān abhavad dvijah, pūjayitvā ca tad vākyaṃ māndavyo mokṣam āśritah/

King Yudhishtara enquired of Pitamaha Bhishma expressing his introspective grief that persons of his own ancestry or even in the ongoing generation, most of them had been victims of 'trishna' or avarice which would most certainly distance the human beings to Truthfulness and of Dharma pravritti. Then Pitamaha Bhishma recalled that Videha Raja Janaka too asked a similar question to Mandukya Muni. Janaka asserted then that even if his entire be kingdom be lost even then he would never be agitated yet his sense of 'mamatva' or selfishness be kept far away to be disappeared. He explained:

arthāḥ khalu samṛddhā hi bādhaṃ duḥkhaṃ vijānatām, asaṃṛddhās tv api sadā mohayanty avicakṣaṇān/ yac ca kāmasukhaṃ loke yac ca divyaṃ mahat sukham, tr̥ṣṇā kṣayasukhasyaite nār̥hataḥ sodaśīm kalām/ To a wise person of viveka buddhi there be a sense of contentment and of equanimity whether he be of affluence or even of below normalcy. But agñaanis would often get victimised with 'vishaya vanchaas'. and invariably get attracted or even get excited by the ephemeral 'kaama janita sukhaas' as against the ever possible swarga sukhaas are indeed most undeserving of shodasha kalaa yukta sukhas viz. of Amrita, Manada, Tushti, Pushti, Rati, Dhruvi, Shashini, Chandrika, Kanta, Jyotsna, Shri, Priti, Angada, Poorna and Poornaamrita. The manner in which the 'samayaanusaara jeevanaavasthaas' as of baalya-koumaara-youvana- samsaarikas keep passing by, the trishna bhaava too would be intensified as of the analogy of a calf would be strengthening its horns. kiṃ cid eva mamatvena yadā bhavati kalpitam, tad eva paritāpāya nāśe saṃpadyate punaḥ/ 9 na kāmān anurudhyeta duḥkhaṃ kāmēṣu vai ratiḥ, prāpyārtham upayuñjīta dharme kāmam vivarjayet/ As and when a material might get attracted to a person, its accomplishment would yield some contentment yet its loss would end up in tremendous and disproportionate distress. Hence the tendency to enhance the level of desire be rooted out lest there be the spiralling escalation as of chasing shadows interminably and as such the 'trishna prabhava tyaaga' especially in the context of 'kaama bhoga laalasatva' of quitessential for peaceful living. vidvān sarveṣu bhūteṣu vyāghramāṃsopamo bhavet, kṛtakṛtyo viśuddhātmā sarvaṃ tyajati vai saha/ 11 ubhe satyānr̥te tyaktvā śokānandau priyāpriyau, bhayābhaye ca saṃtyajya saṃpraśānto nirāmayah/ Vidvan purushaas would

therefore seek to balance their ‘maanasika dourbalyaas’ with possible successes with impossible achievements and keep maintaining a samaana bhava. Their equanimity and self controlled poise be such as to distinguish satya and asatya, harsha and shoka-priya and apriya -bhaya and abhaya and such impulses and ever promote the ‘tyaaga pravritti’ to ensure ‘shanta and nirvikaara guna sampatti. *yā dustyajā durmatibhir yā na jīryati jīryataḥ, yo 'sau prāṇāntiko rogas tām tṛṣṇām tyajataḥ sukham/ 13 cāritram ātmanah paśyaṁś candra śuddham anāmayam, dharmātmā labhate kīrtiṁ pretya ceha yathāsukham/* On the other hand, durbuddhi yukta moodha purushaas for whom tyaga bhaava be impossible to get generated, then their advancing age be of sufferance of suspicious society around with the negation of sympathy and support yet of ill health nearing the collapse of life. On the other hand those of sadaachaaris and dharmaatmaas could ever look up the ‘purnachandra vishuddha-nirvikara swarupa’ and attain ‘iha loka keert and ‘paraloka parama shaanti’. Thus Videha Raja Janaka expressed his views to Mandukya Muni.

[ Vishleshana on Trishna Bhaavana be such as even an agnihotra brahmana sacrificed his young son for ‘swarga vaancha’ vide Katha Upanishad

Vaajashrava gives away his son Nachiketa in charity to Yama and the latter was pleased with Nachiketa and offers several gifts but the the boy insisted on the knowledge of the Self and its destiny after death! I.i.1-6) *Om, Ushan ha va Vaajashravasah sarva vedasam dadou, Tastyā ha Nachiketā naama putra aasa/ /Tam ha kumaaram santam dakshinaasu neeya maanasu sharddhaa visvesha so manyata// Peetodakaa jagdha trinaa dugdha doha nirindriyah, Aanandaa naama te lokaastaan sa gacchati taa dadat// Sa hovaacha pitaram tata kasmai maam dadasyatieeti, Dviteeyam triteeam; tam hovaach mrityave taadaamiti// Bahunaamemi prathamō bahunaamemi madhyamah, kim svidyamasya kartavyam yanmayaadya karishyati// Anupaashya yathaa purve patipashya tathaapare, Sasyamiva marthyah pachyate sasyamivaajaayate punah//*

(A unique Brahman named Vaajashraava was a rare example of Sacrificial Following of Brahmana Dharma as he literally gave away what all he possessed including every material in favour of heavenly gains. Indeed he knew however that the gifts he gave for charity for instance of cows should not be of ‘peetodaka ‘ type like those which were even unable to eat fodder and drink water let alone yield milk; he even included the prize gift of his son-hardly a boy- named Nachiketa! The innocent Nachiketa asked his father repeatedly as to whom he was offering . The boy asked him three times and the father finally replied that he was being offered to death! The son wondered as to why the father replied out of anger since he irritated him repeatedly and pestered him with same question as to why he was being given away in charity along with other gifts like cows! But Nachiketa felt that indeed if his father stated so in all seriousness , then he should be considered as very fortunate that after all it was his own his father who was offering him to death! Nachiketa then heard what his father told him that in case if the forefathers asked him, he too would have obeyed since every man born would have decayed like a corn and would return back to be reborn once again any way!)

I.i.7-8) As Nachiketa reached the abode of Yama Dharma Raja, a divine voice was heard alerting the household of Yama stating that a Brahmana boy arrived as the guest, and that hospitality be extended to him since Yama was away for three days and nights. Indeed, no Brahmana could ever be unfed in this house of Yama since a guest of Nachiketa’s nature and nurture, sacrifice and great works arrived there; after all the guest who arrived was of an extraordinary background as he fully enjoyed the hope and faith as also friendship and joy, sacrifices and extreme virtue that his father bequeathed to him!)

I.i.9) On return Yama talked to Nachiketa and observed that the latter stayed there for three nights as a guest with patience without food and desired that Nachiketa could ask for three wishes, for three nights!)

I.i.10) Nachiketa replied to Yama Raja that as first boon his Father Gautama be freed from his anxiety and concern as also his anger and indifference for him; he might also recognise and even converse with him if and when freed from Yama; in other words, let not his father mistake Nachiketa as a ghost!)

I.i.11) Having appreciated the boy, Yama replied that his father viz. Uddalaka the son of Aaruni or Gautama would not be disturbed of sleep nor have any anxiety for his son, especially since the son was freed from the jaws of death.

I.i.12-13) Nachiketa replied to Yama that in Swarga loka, there should be no fear as the latter would not be present, nor the fear of age, hunger and thirst but only joy and happiness. Also Fire Sacrifice would certainly lead him to Swarga; Yama! This would be my second boon and wish!

I.i.14-19) Yama explained to Nachiketa about the great impact and implication of Agni Sacrifice which indeed was the means of achieving Swarga. Fire is the support of the world as the enlightened experts of Dharma are well aware and keep it in the interior portals of their intellect. Brihadarnanyaka Upanishad [I.ii.2-3] states that while Arka is water, its froth got solidified as Earth, on which Hiranyagabha rested and warmed up by further cogitation and concentration became bright and thus Agni got materialised!

Virat Bhagavan further differentiated in three parts vi. Agni-Surya and Vayu. Yama or Death asserted that Agni was the source of the World; even the class and number of bricks and manner of arranging the Fire how the Sacrificial wood was to be piled up, how the Fire be procured and lit up was defined! When reference was made to the Scriptures thus, Nachiketa was highly elated in repeating the stanzas even as Yama was delighted! Dharma Raja was then highly pleased and granted him the boon of Swarga. Yama Deva also gave the fourth boon as well viz. that Agnihotra would be additionally known by the name of Nachiketa, the earlier boons being his father's composure and his ability to see and converse with Nachiketa, knowledge about the Agni and Yamaraja was so overwhelmed with Nachiketa that he blessed him with a multiformed necklace which would bestow multi-dimensional knowledge including that of 'Antaratma' or of the Self! Thus whosoever performs the Naachiketa Fire thrice would have achieved three kinds of achievements viz. Sacrifice, Study and Charity; the first oblation would bestow powerful knowledge including the way of crossing the cycle of births and deaths, the second Agnihotra leading to accomplishing the son of Brahma and the third oblation leading to Everlasting Peace by identifying Brahman! The illustrious one who performs the Naachiketa Sacrifice thrice thus conquers fear and reappearance of death once for all and having secured heaven and freedom of movement in the worlds, rejoices identity of Brahman!

I.i.20) Nachiketa then raised a doubt which was related to the consequences of life since some theories stated that the Self existed after death and some others clarified that it might not! He therefore requested Yamaraja and that it might be counted as another boon)

I.i.21-26) Yama replied that on this question of the status of an Individual Self after death, even Gods had difference of opinion since that was rather controversial and as such he would ask Nachiketa to ask any other boon; but in reply Nachiketa said that only an instructor of Yama's stature and eminence only could indeed reply to that complicated issue. Yama then tried to tempt Nachiketa with several offers: he said that the latter could ask for sons and grandsons who would live of hundred years, several animals like cows, elephants and horses, gold and jewellery, vast expanses of fertile lands, his own life for as many years as desired, he could become a King over a vast region, whatever wishes he had in mind, women of grace and rare beauty, chariots and celestial music instruments which were never even heard of and seen in earth; but the boon that he wished be please avoided. Nachiketa replied with firm conviction that all the

earthly and even celestial rarities are but transient and wasted away as the organs of any human beings lose their body vigour with the passage of time. Life as defined and destined might be long but not lasting and so would be the chariots, dance and song!

I.i.27-29) Nachiketa continued his affirmation to Dharma Raja further that no human being would ever be contented with wealth. For example now the present Yama Raja might be kind enough to grant me riches but after all that would be valid as long as Yama of the day and might not be there beyond! Thus material guarantees would be transitory too but what was being sought for was a boon which would provide such knowledge as had an impact of a permanent solution! After all, having reached the nearness of the most impossible situation of seeking a boon from death itself, would it be too much to ask for immortality or frivolous and worthless boons like dance and music with defined termination points! Therefore Dharma Raja! Nachiketa's ultimate and least compromising prayer would be only, repeat only, the knowledge of the most valid reply to what existed and what would not after death!) [Yajnyavalkya instructed his wife Maitreyi vide Brihadaranyaka Upanishad-II.iv.12-13 as follows: The Great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to the identity of your body organs and their functions subject to hunger and thirst being mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and attributes but what remains the Self which indeed is the Supreme and Absoluter Reality always! The Maharshi cites the example of a lump of salt dropped in water dissolves and thus difficult to retain its original nature. He further explained that the Self was superimposed by ignorance like a burning wood covered by ash. Pure intelligence which indeed is the Self appeared variegated by modifications of names, organs and their attributes, and of falsity subject to decay and destruction. On the other hand, the Self is indestructible, paramount, endless and Indefinite Reality!]

**Chapter Forty describes vishaya vijnaana pita-putra samvaada i as to how being aware of the ephemeral life could achieve 'atmakalyaana' by especially by 'Satya pradhaana jeevana' and 'Sadaachaara Kartavya paalana' .**

Yudhishtara asked the Pitaamaha Bhishma that as being fully aware of the truism of life that births and deaths be inevitable pattern, the humans would wish to engage themselves in which type of 'kalyaana kaari kaaryaas'. Pitaamaha then referred to the erudite vishaya vijnaana pita-putra samvaada in the ages of the yore. A swaadhyapaaraayana brahmanottama and a maha medhaavi putra named 'Medhaavi' asked his revered father: The 'aayush' or the life term be getting hastened fast and indeed the persons of basic commonsense must be aware as to which type of dharmaacharanas be engaged with. Then the father had briefly reminded of the chaturaashrama dharmaas: [Brahmacharya- Grihastha- 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 Fore-fathers, 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).] Then, the putra Medhavi reacted: while presuming that the chaturaashrama dharmaas as illustrated above be followed then, which indeed be the most sought after 'amogha vastu' that could attack and be of constant concern to all the 'manushyaas'! He further explained: dear father sir! Mrityu Devata is at the back of sarva jagat, especially in the old age. That would be hounding all the Beings of the Universe in totality. *Yadaahameva jaanaami na mrityustishthateeti ha, soham katham prateekshashye jnaanenaapihitascharan/* As far back as I had realized that my earnest appeals to Mrityu to very kindly wait off my hold she would not do so and hence there since had covered by body with jnaana kavacha. *Raatraam vyateetaayaamaayuralpataram yadaa, gaadodake matsy iva sukham vindet kastada/* As by the end of each day and night the aayuksheenata would take place the how indeed there could be a fish could be spared from the quagmire of samsaara. *Pushpaaneeva vichinvantamamyatra gatamaanasam, anavaapteshu kaameshu mrityurabhyeti maanavam/* Just as when a person would be seeking to pluck a flower, then in the surrounding creature could attack and harm him, and likewise the concerned person's maanasika pravritti be subjected to poisonous 'vishaya bhoga vaancchaas' and having been contented momentarily there might be sudden attack of mrityu. *Shvah kaaryamadya kurveet puurvaahne chaapararaahnikam, na hi prateekshe mrityu kritam vassy na vaa kritam/* That be precisely why the shubha kaaryaacharana as expected for the day next be fulfilled on the same day as of what would need to be on the next day be done on the same day, as that to be performed in the afternoon by the forenoon itself as procrastination be defined as the thief of time. This is essentially so as Mrityu would never ever wait a moment even for one's death. *Athaiva kuru yacchreyo maa twaam kaalotyaagaanmahaan, ko yo jaanaata kasyaadya mrityukaalo bhavishyati/* Which ever be the 'kalyaanakaari kaaryas' be not postponed, lest the Maha Kaala Devata might not attack as who indeed could ever predict that the mrityu ghadi might arrive never to step back till Her task be unfulfilled. *Krite dharme bhavet preetiriha pretya cha shaav atee, mohena hi samaavishthah putradaaraathamudyatah. Kritvaa kaaryamakaaryam vaa tushtimeshaam prayacchati, tam putra pashu sampannbam vyaasaktamaanasam naram, suptam vyaaghras mahoubho vaa mrityuraadaaha gacchhati/* Dharaacharana would certainly yield sukha shanti and loka prasannata praapti, and more so be the mrityu paschaat paraloka sukhaakshaya sukha praapti too. As one be subjected to 'mohaaveshaas' and as the streepurushas be ensnared with kaama krodhaas, the pull out off the sludge of samsaara be never feasible and the deeper they get in to the vicious circle the possibility of the pull out be out of the realm of imagination. That would close the chapter of 'santosha' and disaster and misery would follow with an open invitation to mrityu devata's smiling visage. *Jaatamevaantakontaaya jarachaabhyati dehnas, anushakaa dvayenaite bhaavaa sthaavarajangamaah/ Na mrityusenaamaayaanteem jaatu kaschit prabaadhate, balaat sasyamrite tvekam satyehyaamrita - ashritam/* Ever from the time birth to the death, Antaka - Yama Dharma Raja - be watch of the movement of each and every praanis. Yet a single unit of Satya the Truthfulness even be able to keep the Antaka. In fact the mrityu sena would get incapacitated by such repetitive units of Asatya Tyaga and Satya-ashrata. *Tasmaat satya vrataachaarah satya vrata paraayanah, Satya kaamah samo daantah satyenaivaataakah*

*jayet/Amritam chaiva mrityuscha dwayam dehe pratishthita, mrityuraapayate mohaata satyenaapadyate-mritam/ Soham satyamahimsaartheem kaama krodha bahishkritah, samashritya sukham kshemo mrityum haahasyaamyamrityuvat/* Indeed, this be incumbent on manushyaas to faithfully be dedicated to ‘satya vrataacharana’ and be of ‘satya rupi vrata paalana tatparatas’ They be of prati samaana bhaavakaas and being of jitendriyaas be of mrityu vijaya praaptaas. Further being satyaashritaas be of kalyaana praptis and ‘mrityu doora kaarakaas’ . Such indeed be the glory of ‘Sathyaashrita Manushyottamaas’

*Atmamanyevaatan aa jaata atmanishthoprajah pitah, atma yagjno bhavishyaami na maam taarayata prajaa/ Yasy vaangmanasee syaataam sam yak praanihio sadaa, tapasstyagascha yogasca sa taih savamavaapnuyaat/ Naasti raagasamam dukkham naasti tyagasamam sukham/ Naitaadrasham Brahmananasyasthitrdandanidhaanamaarjivam tatatatashoparamah kriyaabhyah/ Kimte dhanaibaandhavaarvaapi kim te kim te daaraibraahmanya yo marishyasi,aatmaanamanvicchha guhaam pravishtham pitamahaaste kka gataah pitaacha/*

Putra Medhaavi then addressed his father to assert that he was created from his antaraatma by itself, and be manifested all by himself and be existing all by himself too and have no ‘santaana’ either. I got manifested by my own ‘atma yagjna’. Be this realised that my vaani-and manas be of ‘ekaagrata’ or of unification of my extreme innerself by the virtue of which my tapasya, tyaga, and yoga as the three constituents I could accomplish any thing anywhere! In this entire samsaara, there could never be like brahma vidya samaana netra, nor of Brahma vidya sanmaana vidya, and brahma vidyaa samaana raaga, brahma vidya samana sukha. Brahma samaana ekeebhava, samata, satya paraayanata, sadaachaara nishthaa-dandaka tyaga or ahimsa, saralata and of such sakaama karma nivritti be the essential traits of true brahmanaas who have no other dharma. Brahmana Deva , my revered pita, as one day I ought to face mrityu, then dhana- vaibhava-bandhu baandhava-and stree purushaas be of which avail! Where indeed the grandfathers and grandmothers had disappeared!

Thus concluded the Bhishma to Yuddhishtara as the latter asked him as to which kind of kalyaana kaaryaacharana be ideal most!

[ Vishleshana on Ideal Sadaachaara Maanava Vidhaana vide Manusmriti -Achaara Khanda

Chapter 12. Maharshi Bhrigu narrated to continue what Lord Manu stated originally about the retribution or fall out effects once the Soul traverses out of earth. The acts of every being by way of the ‘panchendriyas’ especially by the mind that prompted the actions by them of the best or the medium or or the worst. Such acts of poisitive and negative impulses emerge from three locations viz.*manasaa vaachaa karmanaa* ie mind the consciousness or awareness-by way of expression- and finally action as the outcome attributed to and ten 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 manasaai shthachittanam, vitadhaabhiniveshas - cha trividham karma maanasam/ Paarushyamanrutam chaiva paishunam chaapi sarvashaha, asambaddha pralaapascha vaangmayam syaacchaturvidham/* 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 conversation involving speaking ill, jealous and exaggerations of others are defined as 'vaangmaya doshas' tongue generated blemishes are the four major improprieties. Unjust and illegal earnings, tortures, 'para stree gamana' are the three 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 outcasts and chandalas. The shubha karyaas or auspicious karmas of human beings in general are stated as those relevant to Devas, the 'Shubhaashubha' karmas or mix of 'dharma and adharma' are reborn as of varying 'chaturvarnas' and varied other human species. Vaak danda, mano danda and kaaya danda or of expression/ speech born, mind born and or bodyborn punishments is called 'tri dandi'. Human beings who strive for controlling 'arishad varagas' or of kaama-krodha- lobha-mohamada-matsaraas or of passion/ excessive desire-anger-lobha or greed-infatuation- arrogance-envy especially the 'kaama-krodhas' would accomplish 'siddhi' or success. Those who are inspired into good karma or action of virtue as per varna dharma, especially dwijas are known as '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 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 'Samaanya 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 tenure. 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 lives thereafter. It is stated that in respect of any Being- be it human or other species- Pancha Bhutas do play a vital role in resisting the battle against evil forces but when the mind forces the 'panchendriyas' or sensory organs floods of evil then the Five Elements too lose grip and thus let the Beings to head on and pave way for the torments in Yama Loka. Indeed the mind of a Being emanates action of virtue and vice and the mind keeps on whispering the need for dharma, but the thick layer of Agjnana or ignorance tends to ignore the whispers; the Prakriti or Nature possesses three features of Satva- Rajas-Tamo gunans whose mix constitutes the all engulfing characteristics of a Being. *Yo*

*yadeshaam guno dehe saakalyenaatirichyate, sa tadaa tadgunapraayam tam karoti shareerinam/ Sattvam jnaanam tamojnaanam raagadveshau rajah smritam, etad vyaaptim adetshaam sarvabhutaashritam vapuh/* As the bodyframe comprising the mix of the ‘Gunaas’ of an individual Being is disproportionate then its reflexes too get affected likewise in three defined compartments of vipareeta or the worst kind of ignorance- a total cover of what is ignorance about- semi ignorance- and total absence of awareness or total agnana or ‘tamas’/ utter darkness as in some species of Nature. Indeed ‘Satvam Jnaanam tamojnanam raagadweshou 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 and Personification of Absoluteness are the steps of what is termed as ‘Taadaatmya’ or Unity of Jeevatma and Paramaatma. Thus the mix of Absolute Truth represents the Identity of Satva-Rajo- Tamo Gunas! Such Identity is graded as ‘Agrayo-Madhyo-Jaghnyasya’ 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* Vedaabhyaasa, Tapa, Jnaana, Shaucha, Indriya nigrha, Dharmaacharana and constant meditation are the characteristics of Satva Guna, while initial but absence of sustained efforts, taking up well thought out endeavors but giving up on way to success, gradual slippages in terms of yielding to worldly attractions and bowing to sensual pleasures are the features of Rajoguna. Greed, sleepishness, lack of determination, cruelty, naastikata, habitual soliciting of favours, and dullness are the patent features of Tamo guna. Such is the description of qualities that feature out through one’s life in the past, present and future. The seriatum in which these are portrayed brings in the quality of the same 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, mlechhas, simha-vyaaghra-varaahas. The worst shade of tamo guna generates Charana-Suparna-raakshasa-pishachas, besides drunkards and gamblers. Now the Rajo guna manifests the high ranking creation of Gandharvas, Guhyakas, Apsarasaas, and are titled ‘uttama gati’ rajasatwa. The middle level Rajasatwa creates Kings, Kshatriyas, Raja Purohitas, Vaada Yuddha Pradhanas or the Chief Argumanta - lists concerning tatwa jnaana or tarka panditas with clarity of thought and expression. The low kind of Rajasatwa are tapodhanas, yatis, high quality vipras, vimaana chaaris, luminous blinking Nakshatras, and daityas. The second order of Satvika generation due to their high capacity of tapas and endurance to perform yagjnas continuously are Maharshis, Devas, Vedas, Nakshatras and Samvatsaras, Pitru Devas and Sadhyas. It was the view of Learned Sages that Lord Brahma, 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; brahmasas as pretas surviving on the omitted foods, kshatriyas as 'katputana' pretas surviving on corpses and animal carcasses; vaishyas deserting their vidhis turn into Maitrakshagyotika Pretas feeding on pus and the fourth varna as kailasaka pretas fed mainly on moths. Unfortunately such abhorable rebirths happen to further increase their hunger for such their own tastes! But at the same time, the jeevas do their introspection as to how they could have mukti from their current births if upgraded! *Taamisraadishu chogreshu narakeshu vivartanam, asipatravanaadeeni bandhana cchedanaani cha/ Vividhaashchaiva sampeedaah kaakolukaishcha bhakshanam, karambhavaalukaa taapaan kumbhipaakaanshcha daarunaan/* or the despicable beings cursed even for dereliction of vara dharmas have to necessarily visit for horrible and unbearable experiences of narakas as for example Tamishra Naraka or Asipatra Naraka even for the great relief from the riddance of carrying the heavy chains. Most unbearable torture and persecution of body-churning in Asipatraadi narakas from piercing nails, eating the body by crows and vultures, and boiling hot in Tapta-Baalukaadi and Kumbhipaaka narakas would indeed be imminent to 'pranis' with lives provided for the 'himsaa kaanda' for the Maha Patakas, Upa patakas and a host of ancillary sins in the respective variety of designed narakas. Narakaas: Underneath the Paataalas are the Narakas where sinners are thrown into. These Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwaala, Tapta kumbha, Mahalobha, Vimohana, Rutiraandha, Vasaatapta, Kurmeesha, Krumibhojana, Asipatravana, Laalaabhaksdhy, Puyavbaha, Vahnijwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners. Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one's own Preacher), killing a cow and terminating a person by obstructing breathing would attract 'Ghora Rourava Naraka'; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting ones' own followers would consign the sinners to Saptaloha Naraka. A person

who insults or uses harsh language the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destitutes, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoha Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhibhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhakshya; those who manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease 'Kshudra Devatas' or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice dealing in the trade of meat, lac, 'til' or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows, buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other's houses on fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River. 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 chaivaaprateekaaraa vyaadhibhishchopapeedanam, kleshaanshcha vividhaanstaanaan mrityumeva cha durjayam/* In the case of inevitable 'vridhaavastha' - by it an animal or human, the diseaseful ill-health added to hunger and thirst in the face of death is misery which only death could relieve. Thus the positive and negative effects of Saatvika-Rajasika- and Tamoguna effects have been detailed. And now the highly commendable aspirations and achievements are to be discussed hence. *Vedaabhyasastapo jnaanamindriyaanaam cha samyamah, ahimsaa gurusevaa cha nihshreyasa karam param/ Sarveshaamapi chaiteshaa shubhaanaamiha karmanaam, kim chitshreyaskarataram karmoktam purusham prati/ Sarveshaamapi chaiteshaamaatmajnaanam param smritam, tadhyagryam sarvavidyaa naa praapyate hyamritam tatah/ Shannaameshaam tu sarveshaam karmanaam pretya chaiti cha, shreyaskarataram jneyam sarvadaa karma vaidikam/* or Vedaabhyasa, Tapas, Jnaana, Indriya nigras, Samyama, Ahimsa, Guru seva are the ingenious and auspicious deeds ever are the inherent qualities of a true Vipra or an elevated Brahmana. Such very rare examples are replete with Atma Jnaana or of sparkling Self Enlightenment having possessed total essence of Learning and supreme knowledge heading for accomplishment of Moksha. One should now seek to absorb as to what are the six splendid duties that are to be achieved with unfailing concentration. Truthful and open hearted Karma Yoga is required to be practised on what Vedas prescribed demanding 'karma paripurnata' or the climactic execution of acts of dharma. The totality of Vaidika Karma leads to fulfillment of 'pravrittha' or the exhaustion of all the karmas of the ongoing life and 'nivritta' is to assure 'janma raahitya' or the everlasting break from the cycle of kaala maana of deaths-rebirths and births again. In other words pravritta is the highest reward of the ongoing life as equivalent to what Devas had accomplished already but nivritta is the cessation of mortal existence and absorption of bliss the immortality even beyond the reach of pancha praanas and of 'pancha bhutas' or the Five Elements. Thus whosoever could view all the Jeevas in the Self and also at

the same time enable all the jeevas in him is termed as He who is a ‘Atma Saashaaktaara’ or the Self Radiant / Inward looking Visionary the performer of Atma Yagjna! Thereafter the Brahmana needs to observe no further Yagjnas to Devas as the targets through Agni and thereafter take up Vedaabhyasa to absorb its quintessence leaving the peripheries. This indeed is the climactic endeavour and aspiration of true Brahmanas. Likewise dwijas in general too achieve their aspirations and none else otherwise. To pitru devatas, or devas too Vedas only could bestow that extraordinary vision far beyond human comprehension. Those who absorb Veda Jaana is too distinct from any other so called Scriptures as these do 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 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 ‘angushtaana’ are indeed the best. Tapas or deep and intense meditation along the vidya concerned should bring more and more near to their consciousness would for sure accomplish moksha. The Vidwans who are soaked up with Dharma Tatwa should appreciate and seek three kinds of proofs of the sacred laws viz of pratyaksha, anumaana and shaasra vidhi or perception, inference, and shastra’s prescription. Only the Great Maharshis could be worshipped to proclaim the precepts of dharma resultant of all the above means which might not be far from the traditions. Now Manu Smriti educates the ‘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 shishta brahmanas ought to be able to do so as they should have gained intense depths of Vedas and the allied Shad Vedangas. Even a tenful such Vedajnaas or even three of them assert thus, that dhama could never be ignored. Puraanas, Manu Sutras, ‘sangopaanga chikitsa’ or the shastra of limbwise treatment of indigenous medicines, commands of ‘saadhu siddhi’ and such ought not be never ignored and innumerable ignorant ones getting together as a crowd should secure beacons of leadned wisdom. A huge congregation of mere brahmanas by birth alone who neither observe vratas as

prescribed with nishtha nor aware of even the rudiments of traditions and duties of truthfulness would never make rules and regulations of true brahmanas. In fact the other brahmanas and other equally ignorant dwijas once hear to the ones seeking to teach would only get multi-compounded. Thus whatever has been stated so far as to reach the acme of bliss has been emphasised my Manu Deva; a true brahmana who never deviates the path of 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 shishta braahmanaa jneyaah shrutipratyaksha hetavah/ Dashaavaraa vaa parishadyam dharmam parikalpayet, tryavaraa vaaapi vrittasthaa tam dharmam na vichaalayet/* or Nishtha braahmanas should be fully conversant with 'brahmachaaryaadi yukta' or well accompanied dharmas including celibacy and digest into practice with the precepts of veda vedangas and a handful of such vidwans of ten or atleast three should be able to popularise never to cross the very boundaries of dharma. A vedic gathering of Vedis, Dwivedis or Trivedis, Shruti-Smriti-Nyaaya Shastra Exponents, Meemamsaka Tarkavaadis, Nirukta Vaadis, Dharma Shastra veds, and a group of three Ashrama practitioners of brahmacharya-grihastha-vaanaprasthaas all comprising a 'dashavaara sabha' be dignified and signified to clear all possible dharmamshaya nirnayas. Thus such dwijas, especially Brahmins, who keep sustaining and upholding the ever resplendent 'anushtthaana' 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 cheshtaanasparsanlenilam, paktidrishtyoh param teja snehepogaam cha murtishu/ Manaseendum dishaa shrotre kraante vishnum bale haram, vaachyagnim mitramutsarge prajane cha prajaapatim/* or Akaasha is up as the Sky as the outer frame and skin of the body, Vaayu / Praana as enabled by the movement, sparsha the touch, and Agni the heat and warmth of the body besides the 'jatharaagni' enabling the digestive system and the relevant organs, Water required for the corresponding organs; and Prithivi for the body existence! Human mind is like Chandra Deva, ears are akin to Diks or Directions, 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 'Adhishtana 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-Vridhhi-Kshaya' chakra eternally. *Evam yah sarva bhuteshu pashyayaataametya Brahmaabhyeti param padam/* In this manner perceiving Paramatma in all the Beings as their Antaratma and absorbs unto Paramapada Brahma! This indeed what Bhrigu Maharshi narrated the most hallowed Manu Shastra; all those dwijas be blessed by him that as the keen observers of 'Shubhaacharas' they should be well qualified to achieve their aspiration of Paramagati Praapta!

## Chapter Forty One on ‘Sanyasi svabhava- aacharana and dharma varnana as explained by Hareeta Muni

[y] kiṃ śīlaḥ kiṃ samācāraḥ kiṃ vidyāḥ kiṃ parāyanāḥ, prāpnoti brahmaṇaḥ sthānaṃ yat paraṃ prakṛter dhruvam/ 2 [bhī] mokṣadharmeṣu nirato laghv āhāro jīteन्द्रियाḥ, prāpnoti paramaṃ sthānaṃ yat paraṃ prakṛter dhruvam/ 3 svagr̥hād abhiniḥsr̥tya lābhālābhe samo muniḥ, samupodheṣu kāmeṣu nirapekṣaḥ parivrajat/ 4 na cakṣuṣā na manasā na vācā dūṣayed api, na pratyakṣaṃ parokṣaṃ vā dūṣanaṃ vyāharet kva cit/ 5 na hiṃsyāt sarvabhūtāni maitrāyaṇa gatiś caret, nedaṃ jīvitam āsādyā vairam kurvīta kena cit/ 6 ativādāṃs titikṣeta nābhimanyet katham cana, krodhyamānaḥ priyaṃ brūyād ākruṣṭaḥ kuśalaṃ vadet/ 7 pradakṣiṇaṃ prasavyaṃ ca grāmamādhye na cācaret, bhaikṣa caryām anāpanno na gacchet pūrvaketitaḥ/ 8 avikīrṇaḥ suguptaś ca na vācā hy apriyaṃ vadet, mṛduḥ syād apratikrūro visrabdhaḥ syād aroṣaṇaḥ/ 9 vidhūme nyastamusale vyaṅgāre bhuktavaj jane, atīte pātrasaṃcāre bhikṣaṃ lipseta vai muniḥ/ 10 anuyātrikaṃ arthasya mātṛā lābheṣv anādr̥taḥ, alābhe na vihanyeta lābhaś cainaṃ na harṣayet/ 11 lābhaṃ sādharmaṇaṃ necchen na bhuñjītābhipūjitaḥ, abhipūjita lābhaṃ hi jugupsetaiva tādr̥ṣaḥ/ 12 na cānna doṣān nindeta na guṇān abhipūjayet, śayāsane vivikte ca nityam evābhipūjayet/ 13 śūnyāgaram vṛkṣamūlam araṇyam atha vā guhām, ajñātacaryām gatvānyām tato 'nyatraiva saṃviśet/ 14 anurodha virodhābhyām samaḥ syād acalo dhruvaḥ, sukṛtaṃ duṣkṛtaṃ cobhe nānurudhyeta karmaṇi/ 15 vāco vegam manasaḥ krodhavegam; vivitsā vegam, udaropastha vegam, etān vegān vinayed vai tapasvī; nindā cāsyā hṛdayaṃ nopahanyāt/ 16 madhyastha eva tiṣṭheta praśaṃsā nindayoḥ samaḥ, etat pavitraṃ paramaṃ parivrājaka āśrame/ 17 mahātmā suvrato dāntaḥ sarvatraivānapāśritaḥ, apūrva cārakaḥ saumyo aniketaḥ samāhitaḥ/ 18 vāna prastha gr̥hasthābhyām na saṃsr̥jyeta karhi cit, ajñātālipsaṃ lipseta na cainaṃ harṣa āviśet/ 19 vijānatām mokṣa eṣa śramaḥ syād avijānatām, mokṣayānam idaṃ kṛtsnaṃ viduṣāṃ hārīto 'bravīt/ 20 abhayaṃ sarvabhūtebhyo dattvā yaḥ pravrajat gr̥hāt, lokāś tejomayās tasya tathānantyāya kalpate/

King Yudhishtara having commented that indeed Paramatma be far distinguished from Prakriti, a select few of Purushas be imbued with the spirit of anxiety and endurance to realise the Unknown. Be that so, then what could be the firm and determined efforts that such dharma purushaas would seek to pursue- their swabhaavaas, aacharanaas, their vidya and above all their ‘karma tatpara.’ Then Bhishma Pitaamaha replied: Those of such purushaas being moksha dharma tatparataas, mitaahaaris, mita bhaashis, and jiteन्द्रियाas and with such qualifications only be eligible for the Para Brahma - Avinaashi-Paramadhaama Praapti. Then the Pitamaha cited the example of Haareta Muni.

svagr̥hād abhiniḥsr̥tya lābhālābhe samo muniḥ, samupodheṣu kāmeṣu nirapekṣaḥ parivrajat/ 4 na cakṣuṣā na manasā na vācā dūṣayed api, na pratyakṣaṃ parokṣaṃ vā dūṣanaṃ vyāharet kva cit/ 5 na hiṃsyāt sarvabhūtāni maitrāyaṇa gatiś caret, nedaṃ jīvitam āsādyā vairam kurvīta kena cit/ 6 ativādāṃs titikṣeta nābhimanyet katham cana, krodhyamānaḥ priyaṃ brūyād ākruṣṭaḥ kuśalaṃ vadet/ Mumuksha purushaas be essentially required to view and sincerely feel ‘laabha- nashtaas’ with equanimity. Experiences of bhoga bhagyas or sukha dukkhaas be neutralised and be in muni vritti and sanyaasa grahana in the vidhi prakaara - Savitri Pravesha-Viraja Homa-Praishocchaara-Sarva Tyaaga Vidhi. The true sanyaasi should neither see by his netraas- nor think by manas-much less by voice- even examine by way of realling of the memory of the experience of another thing-creature-being..Never hurt the feelings -acts of co beings- be that as person, pakshi, jalachari, or reptile as of the ‘manasavaacha-

karmana yukta trikarana shuddhi'. On the other hand, never react to para ninda-para harshas nor of praises and acts of gratitudes.

[Vishleshana on Sanyaasa Dharma vide Manu Smriti Chapter Six 39-97]

As a human being decides to enter the fourth stage of life after brahmacharya-grihastha-vaanaprastha and the sanyaasa, then he is blessed to open doors for the eligibility of the blissful oneness to Brahmatwa and the of freedom of absolute safety and fearlessness; indeed when he ends up from mortal existence then at that very moment accomplishes the eligibility. As he moves out of his house, he discards all worldly matters and requirements and becomes carefree in the real sense of existence. Solitude becomes his companion and silence his ornamant while death becomes his goal and liberation his ultimate destination. He discards daily duties of Agni karyas and practice of dharma vidhis but has the singular quest for Truth as of a sat-nyasa! He has no possession excepting a 'bhiksha paatra', no abode excepting the shadow of a tree, no dress except a piece of cloth to cover the body. He neither wishes to die nor seeks to live, but awaits death and the liberation his target. He has no need for a servant to help nor a wife as a companion. He sets his foot as guided by sight, purified by free air with plentiful natural water to drink and eating 'kandamoola phalas' to survive healthily, control tongue and speech and above all practise morality. He should maintain poise while hearing harsh words, insult none nor turn into enmity even against one's own body hurt; anger begets further anger and even against insults one needs to control the 'panchandriyas' of mind, face, nose, eyes and tongue thus showing up expressions any of these. Be delighted unto one self even avoiding sensualities and keeping one's own conscience as his true companion and be totally engaged in the pursuit of eternal joy alone. Even for fame and recognition, much far from earning livelihood, never fall into the traps of practising astrology, palmistry, lectures on devotion and virtue and related trades nor utilise one's learning and knowledge except for self-realisation. A sanyasi should abstain from visiting those in the state of vanaprastha or Brahmanas, nor where there are birds, dogs, beggars, etc. as a true sanyasi's mission of life is only to seek 'moksha' and nothing short of it. Such a typical sanyasi neither seeks attention nor a following with show offs; his very few vessels are not made of silver or gold but of earthen or wooden; he seeks food just once that too accepts with pleasure and is very limited in quantity just for sustenance. Indeed when there is good food around meant for beggars then an ascetic goes for the remnants- never for taste and quality- but for sheer survival. Even while so filling the meagre intake, his thought process would be on the thoughts of the values of abstinence, avoidance of human pitfalls, resultant torments of the world of Yama, transmigration of Souls, and of the pursuit of Immortality. Or once a body is born out as from billions of yonis / garbhas, the minds- limbs - senses of the concerned body proprietor-surely distinct from the Jeevatma or the Conscience- tends to be driven by the forces and pressures of the material world are invariably led by the impulses of Adharma and thus the message of sanyasa is all about! How the dehadhaaris or the body owners are driven into the vicious circle of material impulses chasing shadows is what a sanyasi should cogitate. The sanyasi thus needs to question himself and analyse within himself of 'dharmaacharana' to speed down and eventually break the circle and combat forces against values of virtue with knowledge and wisdom. He needs to meditate Paramatma in the minutest analysis as to how the fallouts of virtue and vice with equanimity and poise. But indeed, mere thoughts of auspiciousness or otherwise are not adequate as long as they are not backed up by my acts since he who decides to clean flows of water ought to be supported by the methodologies to clean it too; for the 'raksha' or safety of all the beings in the Universe, even paramatma needs to take up suitable measures day in and day out and likewise a human being too ought to execute



steps to undertake effective measures to ensure that he does not slip down into the traps of the ground. Afterter all, merely knowing the name of a tree and of the fruit that one could secure from that tree is not enough to get the fruit on one's lap but has to take the trouble of plucking it and wash with water too to be able to eat and experience its sweet juice and matter too! Whatever be the life time of Yati/Sanyaasi, the terminal stage of his existence needs to be spent by 'shuchi snaanaas' and constant practices of breathe control; six pranaayaamas reciting Gayari Mantra of of Bhur-bhuva-swah with vyahriti and pranava ie 'Om' is considered as 'Parama Tapa' or the highest form of austerity as on day in and day out! or just as the 'dhaatus'(metallic ores) like of gold are cleaned of their blemishes and polished thereafter, 'Praanaayaamaas' do purify the breathing process and uproot physical ailments and diseases, while 'dharana' washes off sins, 'dhyaanas' maintain and control the 'karmeindriayas' and 'jnaanendriyas' or the organs and senses, thus bringing about equanimity and total poise of human life. Purification of the inner consciousness of human beings born of any origin of nobility-be it superior ir inferior-is facilitated and expedited by the means of 'dhyana'. 'Brahma saakshaatkaara' is not necessarily facilitated by 'karmaacharana' but certainly leads to the wherewith-all or the equipment by 'jnaana' or the awareness of Brahmatva the Bliss! 'Ahimsa' or injuring either the body or the psyche or of affecting the morale of any being among the 'charaacharas' of anyone Being in the Lord's creation is the fundamental of a person, besides the 'indriaya nigras' or total control one's organs and senses or of detachment coupled with rigorous practice of austerities are stated as the hardest and hallmark criteria of 'dharmaacharana'. Once the person dies he leaves the body framework secured temporarily encased in skin with flesh, blood, bones and tendons or the five elements of which bones are the beams, tendons as chords and flesh and blood being the mortar which represent the Five Elements of 'Prithyaapastejovaayuraakaashas'! Indeed these five constituents of human body as cased by skin are essentially foul smelling, loaded with foul smell, old age, diseases, pain, passion, misery, hatred and basically of perishable nature! As the Antaratma is freed from the body, like a bird flies away from a fallen tree, the person concerned is detached from the Soul and the body gets rid of miseries leaving behind its memories and an account of a chapter of pluses and minuses. Then, being aware of the just terminated life and its 'sukrita' or 'dushkrita', then that Atma submerges into the most luminous fund of Eternal Bliss, while the fate of the just dead Being, joins the stream of 'Kaala' or the ever flowing time cycle of births and deaths as per the forms of a running account but being segregated individually as the proverbial balloons on the stream of time. As the Jeeva becomes aware of its pluses and minuses of the just concluded life time he or she gets ready to face the rewards or punishments before jumping into the 'kaala pravaaha' of births and deaths there again. Back 'home' or at the scene of death, the awareness of a parent, or wife or a husband as the case that be, shall eventually diminish excepting as memories of the relatives but the Soul merges into the Parmatma while a high gate of ignorance segregates the 'floating balloon' on the kaala pravaha! This being the actuality or Realism of Existence, the Requirement of human life underscores the following: Remember always in the form of constant Japa Mantra about Yagna karyas / Sacrifices and Austerities, besides worships of Devas, introspections of Veda Jnaana and Vedaanta, the pulls and pressures of Ignorance and of Maya, Materialism versus Realism and the Ways and Means of gaining knoweledge of the Eternal Bliss. In this process of Karma Yoga, Dwijas at the evening of their lives take to Sanyasa and pursue the life of ascetism, discard every need except for truly bare existence and only pursue the Path of Bliss. In the life time of a dwija, there are four periods of life are involved ie. Brahmachari-Grihastha-Vaanaprastha-and Sanyasi or a vidyardhi-householder-hermit and ascetic in that order/ As per the principles of Vedas and Smritis, the Grihastha is to support those engaged in the other ashramas of a dwija's life, like Brahmachaaris, hermits and ascetics just as an ocean is the final absorber of all types of

water bodies some as lakes and some as rivers. A dwija is expected of following ten basic principles of dharma and by following these, he becomes eligible for moksha; besides redeeming the debts on account of Rishi-Pitru Devas, the practice of the ten fundamental principles be practised lifelong: Dwijas need to meticulously follow the ten following precepts viz. dhriti or patience and courage, kshma or pardoning other's lapses and shortcomings, Dharma or Self Control, Asteya or observance of non-stealing of material and rightful belongings, shoucha or 'baahyaantarashudhi' viz. external and internal purity, Indriya nigrāh or Self control or restraint against Arishadvargas or the six basic instincts of kaama-krodha-lobha-mohamada-matsaryas; dheervidya or Shastra jnaana / knowledge of Sacred Scriptures, Atmajnaana or Self-Awareness , Satya vadana- Satya pravartana or Truthful speech and conduct and Krodha or Peaceful demeanor. Thus a dwija with honest control and pay-offs of Rishi-Pitra-Deva 'rinas' or in-born debts through the three erstwhile stages of life may then caste -off all the dharmas of a householder, then take to sanyasa having conquered the desires of life do sustain the rest of life with minimal subestanse but that does not however abandon the Vedic back-drop. or do desert all the Karmas or human deeds but not Vedas and their contents of virtue! Finally: abandoning all the rites and duties of the erstwhile 'varnaashramas', then concentrate on the singular target of accomplishing Brahmatwa as a fulfilled ascetic of total renunciation! ]

*7 pradakṣiṇaṃ prasavyaṃ ca grāmamādhye na cācaret, bhaikṣa caryāṃ anāpanno na gacchet pūrvaketitaḥ/ 8 avikīrṇaḥ suguptaś ca na vācā hy apriyaṃ vadet, mṛduḥ syād apratikrūro visrabdhaḥ syād aroṣaṇaḥ/ 9 vidhūme nyastamusale vyaṅgāre bhuktavaj jane,atīte pātrasaṃcāre bhikṣāṃ lipseta vai munīḥ/ 10 anuyātrikam arthasya mātṛā lābheṣv anādrtaḥ, alābhe na vihanyeta lābhaś cainaṃ na harṣayet/*

Further requirements as expected of a Sanyasi be not to roam around the left right sides of a village or a city for the bhishaatana as of a vagabond.. Nor react when kids or even elders throw dust or sling mud on him for fun or disgust yet with a smile. When the neighbourhood kitchens would seem to indicate the possibility of bhikshaatana be dimmed then let the sanyasi realise that the few morsels of food be for his praana raksha only and thus seek to intensify antarmukha dhyana instead.

*11 lābhaṃ sādharmaṇaṃ necchen na bhuñjītābhipūjitaḥ, abhipūjita lābhaṃ hi jugupsetaiva tādrṣaḥ/ 12 na cānna doṣān nindeta na guṇān abhipūjayet, śayāsane vivikte ca nityam evābhipūjayet/ 13 śūnyāgaram vṛkṣamūlam araṇyam atha vā guhām, ajñātacaryāṃ gatvānyāṃ tato 'nyatraiva saṃviśet/14 anurodha virodhābhyāṃ samaḥ syād acalo dhruvaḥ, sukṛtaṃ duṣkṛtaṃ cobhe nānurudhyeta karmaṇi/*

Thus the sanyasi should seek to refrain from the loukika laabha. In fact where there not be a 'vishesha aadarana' and even his special consideration then that be not worthy for a 'bhikshu' but not as a beggar. Also, never complain of any anna dosha if any but seek to learn the art of objective way of convincing and eat peacefully with the least of hridaya vikaaraalochanaas..Most essentially a sanyaasi would need to be lonely with sama bhava, nishchala buddhi, sthira sankalpa and seek to realise the Unknown with clean conscience never recalling his erstwhile misdeeds or even of the activities of achievements as neither sthirachittata .Do seek to be as 'sarvadaa tripa, and santhusha, nirbhaya, sadaa pranavaadi japa kaaraka and be ever of vairaagyaashrita mouna dhaarakas'.

*15 vāco vegam manasaḥ krodhavegam; vivitsā vegam, udaropastha vegam, etān vegān vinayed vai tapasvī; nindā cāsyā hṛdayaṃ nopahanyāt/ 16 madhyastha eva tiṣṭheta praśamsā nindayoḥ samaḥ, etat pavitraṃ paramaṃ parivrājaka āśrame/17 mahātmā suvrato dāntaḥ sarvatraivānapāśritaḥ, apūrva cārakaḥ saumyo aniketaḥ samāhitaḥ/18 vāna prastha grhasthā- bhyāṃ na saṃsṛjyeta karhi cit,*

*ajñātalipsām lipseta na cainaṃ harṣa āviśet/ 19 vijānatām mokṣa eṣa śramaḥ syād avijānatām, mokṣayānam idaṃ kṛtsnaṃ viduṣāṃ hārīto 'bravīt/ 20 abhayaṃ sarvabhūtebhyo dattvā yaḥ pravrajed grhāt,lokās tejomayās tasya tathānantyāya kalpate/*

Sanyaasi as having turned as of tapasvi be enabled to control his vaani-manas-krodha himsaabhaava, sarva dehanga va shitva, para nindaadi abhaava and of outstanding hridaya nirmalata. Prashamsa- ninda sama bhava and nishchala-nirvikaara-dhridha sankalpa yukta 'Sat-Nyaasi' be then be enabled to seek to be of 'antarmuhka nidhi dhyaasa yukta-achanchala antaraatma'. Thus the exemplary Sanyayasi be signified as a maha manasi-sarva prakara jitendriya- asanga-soumya-matha kuteera rahita yet of ekaagra chitha with neither the sense of past purvaashrama parichia manas and of of present and not even of the future too as of samaya sthambhana'. Be this realised that a true sanyaasi must nor have a parichita samsarga bhavana of his vaanaprasta-grihastha ashramaas and the related manasika spandavaas. Such should be the sanyaasi dharma to jnaanis ever awaiting the jeevam mukti swarupaas as of doing no harm to others-speaks only the truth-remains calm and replies with warmth when verbally assaulted- being full of warmth and compassion for others-Remains humble yet firm and Values Self-realization only. Thus whatever be considered by the 'sanyaasaashrama jnaanis' awaiting the moksha rupa, be felt by agjnaanaas as of Shrama Rupa indeed as commented by Haareeta Muni. Those exemplary purushaas would ever offer abhaya daana to one and all would take excuse from 'samsara bandhanaas' could thus take umbrage to the Sat Nyaasa in the true sense and perspective could attain 'paramapada prapta samardhata'.

#### **Chapter Forty Two on 'Brahmaprapti upaaya vishaya' as per Vritraasura and Shukraachaarya samvaada**

*[y] dhanyā dhanyā iti janāḥ sarve 'smān pravadanty uta, na duḥkhitatarāḥ kaś cit pumān asmābhir asti ha/ 2 lokasambhāvitair duḥkhaṃ yat prāptam kurusattama, prāpya jātīm manuṣyeṣu devair api pitāmaha/ 3 kadā vayaṃ kariṣyāmaḥ saṃnyāsaṃ duḥkhasaṃjñakam, duḥkham etac charīrāṇāṃ dhāraṇam kurusattama/ 4 vimuktāḥ saptadaśabhir hetubhūtaiś ca pañcabhiḥ, indriyārthair guṇaiś caiva astābhiḥ prapitāmaha/ 5 na gacchanti punarbhāvaṃ munayaḥ saṃśritavratāḥ. kadā vayaṃ bhaviṣyāmo rājyaṃ hitvā paraṃtapa/ 6 [bhī] nāsty anantaṃ mahārāja sarvaṃ saṃkhyāna gocaram, punarbhāvo 'pi saṃkhyāto nāsti kiṃ cid ihācalam/ 7 na cāpi gamyate rājan naiṣa doṣaḥ prasaṅgataḥ, udyogād eva dharmajña kālenaiva gamiṣyatha/ 8 īśo 'yaṃ satataṃ dehī nṛpate puṇyapāpayoḥ, tata eva samutthena tamasā rudhyate 'pi ca/ 9 yathāñjana mayo vāyuḥ punar mānaḥ śīlam rajah, anupraviṣya tadvarṇo drśyate rañjayan diśaḥ/ 10 tathā karmaphalair dehī rañjitas tamasāvṛtaḥ, vivarṇo varmam āśṛitya deheṣu parivartate/ 11 jñānena hi yadā jantur ajñānaprabhavaṃ tamaḥ, vyapohati tadā brahma prakāśeta sanātanam/ 12 ayatna sādhyam munayo vadanti; ye cāpi muktās ta upāsītavyāḥ, tvayā ca lokena ca sāmarena; tasmān na śāmyanti maharṣisaṃghāḥ/ 13 asminn arthe purā gītāṃ śṛṇuṣvaika manā nṛpa, yathā daityena vṛtreṇa bhraṣṭaiśvaryeṇa ceṣṭitam/ 14 nirjitenāsahāyena hṛtarājyena bhārata, aśocatā śatrumadhye buddhim āsthāya kevalām/ 15 bhraṣṭaiśvaryam purā vṛtram uśanā vākyam abravīt, kac cit parājitasyādya na vyathā te 'sti dānava/ 16 [vṛtra] satyena tapasā caiva viditvā saṃkṣayaṃ hy aham, na śocāmi na hr̥ṣyāmi bhūtānām āgatiṃ gatim/ 17 kālasaṃcoditā jīvā majjanti narake 'vaśāḥ, paridr̥ṣṭāni sarvāṇi divyāny āhur manīṣiṇaḥ/ 18 kṣapayitvā tu taṃ kālāṃ gaṇitaṃ kālacoditāḥ, sāvaśeṣeṇa kālena saṃbhavanti punaḥ punaḥ/ 19 tiryagyonisahasrāṇi gatvā narakam eva ca, nirgacchanty avaśā jīvāḥ kālabandhana bandhanāḥ/ 20 evaṃ saṃsaramāṇāni jīvāny aham adr̥ṣṭān, yathā karma tathā lābha iti śāstranidarśanam/ 21 tiryag gacchanti narakaṃ mānuṣyaṃ daivam eva ca, sukhaduḥkhe priyadveṣye caritvā pūrvam eva ca/ 22 kṛtāntavidhisamyuktaṃ sarvalokaḥ prapadyate,*

*gataṃ gacchanti cādhvānaṃ sarvabhūtāni sarvadā/ 23 [bhī] kālasaṃkhyāna saṃkhyātaṃ sṛṣṭi sthiti parāyanam, taṃ bhāsamānaṃ bhagavān uśanāḥ pratyabhāsata, bhīmān duṣṭapralāpāṃs tvam tāta kasmāt prabhāsase/ 24 [vṛtra] pratyakṣam etad bhavatas tathānyeṣāṃ manīsinām, mayā yaj jaya lubdhena purā taptam mahat tapah/ 25 gandhān ādāya bhūtānāṃ rasāṃś ca vividhān api, avarḍham trīn samākramya lokān vai svena tejasā/ 26 jvālāmālā parikṣipto vaihāyasacaras tathā, ajeyaḥ sarvabhūtānām āsaṃ nityam apetaabhīḥ/ 27 aiśvaryaṃ tapasā prāptam bhraṣṭam tac ca svakarmabhiḥ, dhṛtim āsthāya bhagavan na śocāmi tatas tv aham/ 28 yuyutsatā mahendreṇa purā sārḍham mahātmanā, tato me bhagavān dṛṣṭo harir nārāyaṇaḥ prabhuḥ/ 29 vaikunṭhaḥ puruṣo viṣṇuḥ śuklo 'nantaḥ sanātanaḥ, muñjakeśo hariśmaśruḥ sarvabhūtapitāmahaḥ/ 30 nūnam tu tasya tapasaḥ sāvaśeṣaṃ mamāsti vai, yad aham prastum icchāmi bhavantaṃ karmaṇaḥ phalam/ 31 aiśvaryaṃ vai mahad brahman kasmīn varṇe pratiṣṭhitam, nivartate cāpi punaḥ katham aiśvaryaṃ uttamam/ 32 kasmād bhūtāni jīvanti pravartante 'tha vā punaḥ, kiṃ vā phalaṃ paraṃ prāpya jīvas tiṣṭhati śāśvataḥ/ 33 kena vā karmaṇā śakyam atha jñānena kena vā, brahmarṣe tat phalaṃ prāptuṃ tan me vyākhyātum arhasi/ 34 itīdam uktaḥ sa munis tadānīm; pratyāha yat tac chrṇu rājasimha, mayocyamānaṃ puruṣarṣabha tvam; ananyacittaḥ saha sodarīyaih/*

Yudhishtara then expressed his frustration to Bhishma Pitaamaha that no doubt manushyaas had even being born at least with the awareness of sukha dukkhaas unlike the other Beings in srishti, yet the sensitive balance would be always showing the swings of fortune as far more of dukkhaa and less of sukhas. The 'shareeradhaaris' ought to be thus ever susceptible to the 'vikaara prakaraas' of the pancha jnanendriyaas-pancha kaemendriyaas-pancha praanaas- manas and buddhi as accounted for seventeen tatvaas. Added there to be the 'kaama-krodha-lobha-bhaya and swapna' as 'saamsaarika pancha hetu': shabda-sparsha-rupa-rasa-gandhaas as pancha vishayas; satva -raja-and tamasaas as of three gunaas; pancha bhuta sahita avidya, ahankaara and karma as of ashta tatva samudaayaas - all totalling as of thirty eighty three tatvaas. Only those teekshna vrata dhari munis who could control these be able to be qualified for mukti . How and when we could ever perform this rajya thyaga and be the 'mumukshus' at all. Then Pitamaha Bhishma replied: Raja! Do please realise that albeit, samsaara dukkhas be endless as of kaleidoscopic images although the afore stated shaareerika vikaaraas even being restricted yet the saamsaarika vishayaas be endless added to the fact of punarjanna being vulnerable and exposed. In other words nothing in the universe be permanent and everlasting. If felt that 'aishvarya' be stated as of the 'dosha kaaraka' as the cause of 'aasakti' and hence the take off of the 'moksha prayatna pratibandhaka' that kind of reasoning be invalid since quite a few as of dharma jnaataas had been practising shama-dama adi saadhanaas and fairly sooner than later could accomplish moksha praapti.as the itihaasaas vouchsafe the examples. Nareshvara Yuddhishtara: kindly realise that jeevatma be not free from the 'punya paapa phala janita sukhha dukha bhogaas' since 'punya paapotpanna samskaara rupa andhakaaras' be surrounding the 'karmachaari manushyaas.' This be on the analogy of 'anthakaaramayi vaayu malina be spreading dasha dishaas' as of multi colours and as such be seeking the manushyas with vibbhinna kaalushyaas. Only when the Jeeva might be able to distance the agnaana janita andhakaara then the hridaya could be able to pierced through to facilitate the entry of Sanatana Brahma's radiant splendor and grandeur. RishiMunis would keep asserting that Brahma Prapi be not possible by 'kritaatmika prayatna' and as such even Devata sahitas too the sampurana jagat and even youYuddhishtara be required to do likewise; indeed my namaskaaraas to the Maharshi samudaayaas. In this context I am reminded of a praacheena itihaasa of Vritraasura who was once defeated and got humiliated by Devaganaas who turned

him as of 'aishvarya bhrashttha' as he was kicked off his asura saamrajya. Yet he was hardly agitated but approached Asuraacharya Shukra.

[ Vishleshana on Vritraasura's background vide 1. Maha Bhagavata Purana and 2. Devi Bhagavata Purana and 3 on Dadhichi's background vide Linga Purana 4. Dadhichi's illustrious sacrifice of his backbone to Indra vide Skanda Purana

#### 1. Maha Bhagavata:

Indra's Court is a master-piece of the Universe, with Indra as a cynosure, surrounded by several semi-Gods and seated along with him by Sachi Devi. Guru Brihaspati, the Great Guide and Teacher of all the Subjects of the Court was among the Principal Advisors. In this ideal setting unfortunately, Brihaspati felt humiliated by Indra, as due respect to a Spiritual Master was not paid to him as Indra started cutting short and interrupting the Guru often. In course of time, Brihaspati stopped attending the Court. Indra no doubt apologised to the Guru, but the Guru did not relent. Lord Brahma called Indra and reprimanded him for his follies and had to look for an alternative. At the request of Demi-Gods, Brahma then appointed Visvarupa, the son of Diti's daughter Rachana and Prajapati Tvasta. Lord Brahma suitably briefed Visvarupa and taught the basic principles of an Acharya (Teacher) who should consider Brahma as father, Indra as brother, Mercy as a sister, the planet of Earth as mother, guest as Agni and all living entities as Lord Vishnu Himself. He underlined the need for balancing the strength of Sukracharya, the Guru of Demons. Visvarupa taught the Narayana Kavacha (The Shield of Narayana) to Indra and Semi-Gods viz. *Om Bhagavate Vasudevaaya* as also the methodology to recite the Mantra. The 'Kavacha' provides protection to the devotees during day and night. With the help of Narayana Kavacha, Indra defeated demons and rejuvenated the supremacy of Devas against all their opponents.

In course of time, Indra got suspicious of the intentions of Visvarupa, the newly appointed Guru of Devatas; although Visvarupa was the son of Prajapati Tvastha, his mother Rachana was the daughter of Diti whose credentials were of Demons. While performing 'Homams'/'Yagnas', he was in the habit of reciting the offerings to Fire God meant for Indra, Varuna and other Devatas loudly, but offered 'Ghee'(classified butter) secretly to demons as well. Also, Visvarupa who had three heads, used to consume 'Soma Ras'(Nectar) with one mouth, another with Wine and the third one with food. In a fit of rage, Indra killed Visvarupa, despite the knowledge that killing a Brahmin Priest would attract heavy penalty which was cleared by suitable means eventually..On learning what Indra did, Tvastha performed high-quality spiritual ceremonies with a view to avenge the death of his son. As a result, a huge, frightful figure emerged from the Fire-pit, who looked like capable of destroying the entire Universe. Tvasta named the giant demon as Vritra, as he was the product of enormous asceticism covering all the planetary systems. The entire army of Devas, headed by Indra, pulled out their collective strength pitted against the one man militia of Vritra to no avail. They had to, in fact, run in different directions in sheer self defence. Finally they made a group prayer to Lord Vishnu for a quick solution as Vritra was growing in power minute by minute. The divine response came that Sage Dadhichi could only help retrieve the ugly situation. The Sage assimilated spiritual knowledge and passed on the same to Asvini Devatas who attained the position of Jeevan Muktha (Liberation in life itself).The Mantras, including Narayana Kavacha was passed on to Prajapati Tvasta who in turn passed it on to his son Visvarupa too.The Narayana Kavacha fortified the body of Sage Dadhichi and only the backbone of the Sage could help to put an end to Vritra. The Devas thus made a collective prayer to Dadhichi to spare his body for the noble cause of ending Vritrasura. Dadhichi consented and his back-bone was converted into a mighty

Thunderbolt by the Divine Architect, Viswakarma. A ferocious battle followed then, when Satya Yuga was ending and Threta Yuga was being ushered in, as the entire force of powerful Demons headed by Vritrasura on one side and the mighty Demi Gods headed by Indra seated on 'Airavatha' - the Heavenly Elephant- fortified in his arms with the thunderbolt made out of Dhadhichi's back bone prepared by Viswakarma. Before using the Thunderbolt, Vritrasura became furious and fought Indra on one to one basis. He tormented and put Indra to shame. He taunted Indra to say that he made the heinous crime of killing a Holy Brahmin, Viswarupa and got away from the sin in a surreptitious manner. He cursed Indra and told that he was a coward and culpable. Without the Thunderbolt he would have been reprehensible. Vritrasura further said 'Almighty in His enormous Wisdom showed the way to kill me to stabilise order in the Universe and that the kind of death which has been awarded to me by Super Force Himself is my reward and not a punishment, as He is the Creator, Preserver and Destroyer and His decision is ultimate.' By so saying Vritrasura invited the Thunderbolt to attain Salvation. Thus ended the memorable story of Vritrasura into the pages of the Great Puranas. When Vritrasura attained 'Moksha', all the Celestial Planets, Demi-Gods, Gandharvas and so on praised his valour, but Indra was the single being who was remorseful as he had the Guilt Complex to have killed two Brahmins, Visvarupa and Vritrasura. Indra's sinful reaction was chased by a feeling that a Chandala woman of old age suffering from untouchable diseases, till Indra ran away to Manas Sarovar, the abode of Goddess Lakshmi. When Demi-Gods, and Sages advised Indra to attain freedom from the sin to perform the Yagna of Asvamedha or Sacrifice of Horse in Vedic Method then only Indra got absolved of the sins.

## 2. Devi Bhagavata

Prajapati Vishvakarma, the famed Architect of Devas, had a son named Trishira 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 Trishira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trishira'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, Vishvakarma 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'. 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]

### 3. On Dadhichi’s background vide Linga Purana

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. As Dadhichi accomplished indestructibility of his bones thanks to his exemplary devotion to Parama Shiva, the Muni retaliated King Kshupa and hit him hard when the latter remembered Vishnu and prayed to him very sincerely:

*Mahadeva Jagannadha Pitamaha Jagadguro, Praseeda Devadevesha praseeda Parameswara/  
Praseedatwam Jagannaatha shranyam sharanam tatah, Vaikuntham Shourey Sarvajna Vaasudeva  
Mahaa bhujah/ Sankarshana Mahaa Bhaaga Pradyumna Purushottama, Aniruddha Mahaa Vishno Sadaa  
Vishno Namostutey!*

As Bhagavan appeared before the King who was a life-long Bhakta of his, the King narrated the entire background as to how he was insulted and humbled and requested Vishnu that Dadhichi the invincible due to his devotion to Shiva had turned arrogant and hence must be taught a lesson. Vishnu assumed the form of a Brahmana and sought a boon from Dadhichi, the Shiva Bhakta. As Dadhichi had the powers of recognition, he recognised Vishnu and a smiling Vishnu complimented the Muni and stated that since the Muni was a Shiva Bhakta he should be afraid of nothing including Vishnu. As Dadhichi asserted so and even belittled Vishnu; Vishnu grew angry with the brazen and bold behaviour of the Muni, and got ready to fight; as Vishnu readied to instruct his Sudashana Chakra, Dadhichi joked that Shiva gifted the Chakra and thus would not hurt a Shiva Bhakta and similarly Brahmastra would not work anyway. Vishnu got furious and tried various other Astra-Shastras but Dadhichi used Kusha grass tops and the Vishnu’s Astras proved ineffective. As a final resort Vishnu spread his Maya and created crores of his own Swarupas, crores of Devas and of Munis. Dadhichi shouted on Vishnu, ‘Lord! Please do not utilise your old tricks of Vishnu Maya on me but instead look at me as Parama Shiva in whose body you could vision every body including yourself and the entire ‘Brahmanda’. As Dadhichi said so, Devatas got frightened and flew away and Vishnu became still and motionless! Dadhichi then cursed Devas for their deeds against him and forewarned them that at the time of Daksha Yagna in the future, Rudra Deva would teach a lesson to all including Vishnu! As the Maharshi said this and returned to his ‘Ashram’, everybody including Brahma and Devas, let alone the King Kshupa followed him and paid respects to him and that Place came to be famed as Sthaaneshwara there after. Those who achieve this Kshetra would indeed attain Shiva Saayujya. Those who hear or recite the happenings between King Kshupa and Muni Dadhichi and the magnificence of Maha Deva would never have fear of death and attain Brahmaloaka after a contented and successful life! ]

### 4. Dadhichi’ Illustrious Sacrifice of his backbone to Indra vide Skanda Purana



Pursuant to the killing of Viswarupa by Indra, his father Viswakarma being keen on revenge performed relentless 'Tapasya' to Brahma who granted the boon of begetting a mighty son who could defeat Indra and Devas. A boy of huge body dimensions and invincibility named Vritrasura was born and he grew not only in strength but extraordinary mental and spiritual capability. As Indra was in panic and distress, he approached Brahma who advised to request Sage Dadhichi to sacrifice his backbone and head which could destroy Vritrasura and no other force. Keeping in view the Divine Task involved, the Sage made the biggest sacrifice of his life and allowed the 'Asthidaan' or the charity of his bones. Indra commissioned Surabhi to create a 'Vajra' from the Sage's backbone and an 'Astra' - mantrik arrow - from Dadhichi's head, known as 'Brahma Sira'. Surabhi materialised various other 'Astra-Sastras' for the use of other Devas from the powerful and mantra-purvak bones of the Maha Muni. The wife of Dadhichi called Suvarcha Devi who was away when the sacrifice of bones was executed was horror-struck to learn of it and gave a curse to all Devas to become childless, cried at the unbearable loss of her husband sitting under a pipal tree and gave birth to a radiant son named Pippalad. She blessed the child to become a learned Sage to be near the Pipal tree for long and entered into a 'Samadhi' to join her husband. Meanwhile, the battle of Devas and Danavas broke out under the unique leadership of Vritrasura. Demon Nahuchi became such a ruthless and fierce opponent that even the Vajra could hardly hurt a body hair of his! A Celestial Voice was heard by Devas that Nahuchi be lured to fight on the Sea-shore and the foam of the waves was the key to end up the demon. As the great combatant Nahuchi was destroyed, Vritrasura entered the battle field and Devas, Dikpalakas, Navagrahas, Gandharvas and the rest took to defensive positions and the battle was on for a while till 'Pradosha Samay' or dusk time and the fight was to resume the next day. This helped Devas to perform the Pradosha Vrata to secure victory against the demons.

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to resume the next day. This helped Devas to perform the Pradosha Vrata to secure victory against the demons.]

Further stanzas as followed:

Pitaamaha Bhishma thus recalled of the Vritaasura having lost his ‘asura rajya’ yet was not his self confidence and had appoached the Daanava Guru Shukraacharya . The latter having realised that Vritraasura had lost his kingdom sought to assuage his grief as Vritra addressed the Acharya and stated:

*[vrtra] satyena tapasā caiva viditvā saṃkṣayaṃ hy aham, na śocāmi na hṛṣyāmi bhūtānām āgatiṃ  
gatiṃ/ 17 kālasaṃcoditā jīvā majjanti narake ‘vaśāḥ, paridrṣṭāni sarvāṇi divyāny āhur manīṣiṇaḥ/ 18  
kṣapayitvā tu taṃ kālāṃ gaṇitaṃ kālacoditāḥ, sāvaśeṣeṇa kālena saṃbhavanti punaḥ punaḥ/ 19  
tiryagyonisahasrāṇi gatvā narakam eva ca, nirgacchanty avaśā jīvāḥ kālabandhana bandhanāḥ/ 20  
evaṃ saṃsaramāṇāni jīvāny aham adrṣṭavān, yathā karma tathā lābha iti śāstranidarśanam/ 21 tiryag  
gacchanti narakam mānuṣyaṃ daivam eva ca, sukhaduḥkhe priyadveṣye caritvā pūrvam eva ca/ 22  
kṛtāntavidhisamyuktaṃ sarvalokaḥ prapadyate, gataṃ gacchanti cādhvānam sarvabhūtāni sarvadā/  
Acharya! Owing to my ever continued truthful, genuine and relentless tapasya, I had learnt the hard way  
of atma jnaana and as such not worried about the ups and downs of my life. One would no doubt realise  
that by the ‘kaala mahatya’, paapa karma phala swarupa be the passsge for naraka praapi and conversely  
punya phala would secure swarga suhkaas. As being subjected to ‘vishaya vaancha bandhanaas’ how  
many indeed jeeva sahasraas be not born and reborn in ‘tiryag yonis’ be not entering and exiting narakaas  
repeatedly ever. In this very manner, I too am presently in that unfortunate list of praanis as proving again  
as per the shaastra siddhaanta that as one would have to reap the karma phala. Each and every praani  
after experiencing ‘sukha duhkhaas’ and ‘priya apriya vishaya vicharanaas’, their ‘karmaanusaara naraka-  
tiryagyonimanushya rupaas’ or even of devataas be destined.’ As Vritraasura had expressed his inner  
feelings thus, Shukraacharya stated: ‘ Kumaara! I am indeed aware of your buddhi kushalata yet be not  
indulging in this kind of despeseprate and unproductive tone and tenor.’ Then Vritra replied: ‘*

*24 [vrtra] pratyakṣam etad bhavatas tathānyeṣāṃ manīṣinām, mayā yaj jaya lubdhena purā taptaṃ  
mahat tapāḥ/ 25 gandhān ādāya bhūtānām rasāṃś ca vividhān api, avardham trīn samākramya lokān  
vai svena tejasā/ 26 jvālāmālā parikṣipto vaihāyasacaras tathā, ajeyah sarvabhūtānām āsam nityam  
apetabhīḥ/ 27 aiśvaryaṃ tapasā prāptaṃ bhraṣṭam tac ca svakarmabhiḥ, dhṛtim āsthāya bhagavan na  
śocāmi tatas tv aham/ 28 yuyutsatā mahendreṇa purā sārdham mahātmanā, tato me bhagavān drṣṭo harir  
nārāyaṇaḥ prabhuḥ/ 29 vaikunṭhaḥ puruṣo viṣṇuḥ śuklo ‘nantaḥ sanātanaḥ, muñjakeśo hariśmaśruḥ  
sarvabhūtapitāmahaḥ/*

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

for the darshan of Bhagavan Shri Narayana Hari. He be indeed the Maha Purusha as being the Ananta-Shukla-Vishnu-Sanaatana- Munjakesha- Harishmashru- Sampurna Bhuta Pitaamaha. Had very kindly attended to my prayers.

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

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

**Chapter Forty Three on Shukraacharya explained to Vritraasura as to how the asura's karma phala be fulfilled to secure Parama Gati by citing the example of what Sanatkumara and Shukra's Samvaada.**

1 [uṣanas]: namas tasmai bhagavate devāya prabhaviṣṇave, yasya pṛthvī talaṃ tāta sākāśaṃ bāhugocaram/ 2 mūrdhā yasya tv anantaṃ ca sthānaṃ dānava sattama, tasyāhaṃ te pravakṣyāmi viṣṇor mātmyam uttamam/ 3 [bhī] tayoh samvadator evam ājagāma mahāmuniḥ, sanatkumāro dharmātmā saṃśaya chedanāya vai/ 4 sa pūjito 'surendreṇa muninośanasā tathā, niṣasādāsane rājan mahārhe munipuṃgavaḥ/ 5 tam āsīnaṃ mahāprājñam uśanā vākyam abravīt, brūhy asmai dānavendrāya vinsor mātmyam uttamam/ 6 sanatkumāras tu tataḥ śrutvā prāha vaco 'rthavat, viṣṇor mātmya saṃyuktaṃ dānavendrāya dhīmate/ 7 śṛṇu sarvam idaṃ daitya vinsor mātmyam uttamam, viṣṇau jagat sthitaṃ sarvam iti viddhi paraṃtapa/ 8 sṛjaty eṣa mahābāho bhūtagrāmaṃ carācaram, eṣa cākṣipate kālē kālē visṛjate punaḥ, asmin gacchanti vilayam asmāc ca prabhavanti uta/ 9 naiṣa dānavatā śakyas tapasā naiva cejyayā, samprāptum indriyāṇāṃ tu saṃyamenaiva śakyate/ 10 bāhye cābhyantare caiva karmaṇā manasi sthitaḥ, nirmalī kurute buddhyā so 'mutrānantyam āsnute/ 11 yathā hiraṇyakartā vai rūpyam agnau viśodhayet, bahuśo 'tiprayatnena mahatātma kṛtena ha/ 12 tadvaj jātiśatair jīvaḥ śudhyate 'lpena karmaṇā, yatnena mahatā caivāpy ekajātau viśudhyate/ 13 līlayālpam yathā gātrāt pramṛjyād ātmano rajah, bahu yatnena mahatā doṣanirharanaṃ tathā/ 14 yathā cālpena mālyena vāsitaṃ tilasarṣapam, na muñcati svakaṃ gandhaṃ tadvat sūkṣmasya darśanam/ 15 tad eva bahubhir mālyair vāsyamānaṃ punaḥ punaḥ, vimuñcati svakaṃ gandhaṃ mālyagandhe 'vatiṣṭhati/ 16 evam jātiśatair yukto guṇair eva prasaṅgiṣu, buddhyā nivartate doṣo yatnenābhyāsajena vai/ 17 karmaṇā svena raktāni viraktāni ca dānava, yathā karmaviśeṣāṃś ca prāpnuvanti tathā śṛṇu/ 18 yathā ca sampravartante yasmiṃs tiṣṭhanti vā vibho, tat te 'nupūrvyā vyākhyāsyē tad ihaikamanāḥ śṛṇu/ 19 anādi nidhanaṃ śrīmān harir nārāyaṇaḥ prabhuḥ, sa vai sṛjati bhūtāni sthāvarāṇi carāṇi ca/ 20 eṣa sarveṣu bhūteṣu kṣaraś cākṣara eva ca, ekādaśa vikārātmā jagat pibati rāsmibhiḥ/ 21 pādau tasya mahīm viddhi mūrdhānaṃ divam eva ca, bāhavas tu diśo daitya śrotram ākāśam eva ca/ 22 tasya tejomayaḥ sūryo manaś candramasi sthitam, buddhir jñānagatā nityaṃ rasas tvāpsu pravartate/ 23 bhruvor anantarās

tasya grahā dānava sattama, nakṣatracakraṃ netrābhyāṃ pādayor bhūś ca dānava/ 24 rajas tamaś ca  
 sattvaṃ ca viddhi nārāyaṇātmaṃ, so 'śramāṇāṃ mukhaṃ tāta karmaṇas tat phalaṃ viduḥ/ 25  
 akarmaṇaḥ phalaṃ caiva sa eva paraṃ avyayaḥ, chandāṃsi tasya romāṇi akṣaraṃ ca sarasvatī/ 26 bahu  
 āśrayo bahu mukho dharmo hr̥di samāśritaḥ, sa brahma paramo dharmas tapaś ca sad asac ca saḥ/ 27  
 śrutiśāstragrahopetaḥ ṣoḍaśartivikkratuś ca saḥ, pitāmahaś ca viṣṇuś ca so 'śvinau sa puraṃdaraḥ/ 28  
 mitraś ca varuṇaś caiva yamo 'tha dhanadas tathā, te pr̥thag darśanās tasya saṃvidanti tathaikatām,  
 ekasya viddhi devasya sarvaṃ jagad idaṃ vaśe/ 29 nānā bhūtasya daityendra tasyaikatvaṃ vadaty ayam,  
 jantuh paśyati jñānena tataḥ sattvaṃ prakāśate/ 30 saṃhāra vikṣepasahasrakotīś; tiṣṭhanti jīvāḥ  
 pracaranti cānye, prajā visargasya ca pārimāṇyaṃ; vāpī sahasrāṇi bahūni daitya/ 31 vāpyaḥ punar  
 yojanavistṛtās tāḥ; krośaṃ ca gambhīratayāvagādhāḥ, āyāmataḥ pañcaśatāś ca sarvāḥ; pratyekaśo  
 yojanataḥ pravṛtthāḥ/ 32 vāpyā jalaṃ kṣipyati vālakotyā; tv ahnā sakṛc cāpy atha na dvitīyam, tāsāṃ  
 kṣaye viddhi kṛtaṃ visargaṃ; saṃhāraṃ ekaṃ ca tathā prajānām/ 33 so jīva vargāḥ paramaṃ  
 pramāṇaṃ; kṛṣṇo dhūmro nīlam athāsya madhyam, raktaṃ punaḥ sahyataraṃ sukhaṃ tu; hāridra  
 varṇaṃ susukhaṃ ca śuklaṃ/ 34 paraṃ tu śuklaṃ vimalaṃ viśokaṃ; gataklamāṃ sidhyati dānavendra,  
 gatvā tu yoniprabhavāni daitya; sahasraśaḥ siddhim upaiti jīvaḥ/ 35 gatiṃ ca yāṃ darśanam āha devo;  
 gatvā śubhaṃ darśanam eva cāha, gatiḥ punar varṇakṛtā prajānām; varṇas tathā kālakṛto 'surendra/ 36  
 śataṃ sahasrāṇi caturdaśeḥ; parā gatir jīva guṇasya daitya, ārohaṇaṃ tat kṛtaṃ eva viddhi; sthānaṃ  
 tathā niḥsaraṇaṃ ca teṣāṃ/ 37 kṛṣṇasya varṇasya gatir nikṛṣṭā; sa mājgate narake pacyamānaḥ,  
 sthānaṃ tathā durgatibhis tu tasya; prajā visargān subahūn vadanti/ 38 śataṃ sahasrāṇi tataś caritvā;  
 prāpnoti varṇaṃ haritaṃ tu paścāt, sa caiva tasmin nivasaty anīśo; yugakṣaye tamasā saṃvṛtātmā/ 39  
 sa vai yadā sattvaguṇena yuktaś; tamo vyapohan ghatate svabuddhyā/ sa lohitaṃ varṇaṃ upaiti nīlo;  
 manuṣyaloke parivartate ca/ 40 sa tatra saṃhāra visargaṃ eva; svakarmajair bandhanaiḥ kliṣyamānaḥ,  
 tataḥ sa hāridram upaiti varṇaṃ; saṃhāra vikṣepaśate vyatīte/ 41 hāridra varṇas tu prajā visargān;  
 sahasraśas tiṣṭhati saṃcāraṇ vai, avipramukto niraye ca daitya; tataḥ sahasrāṇi daśāparāni/ 42 gatiḥ  
 sahasrāṇi ca pañca tasya; catvāri saṃvartakṛtāni caiva, vimuktam enaṃ nirayāc ca viddhi; sarveṣu  
 cānyeṣu ca saṃbhaveṣu/ 43 sa devaloke viharaty abhīkṣaṇaṃ; tataś cyuto mānuṣatām upaiti, saṃhāra  
 vikṣepaśatāni cāṣṭau; martyeṣu tiṣṭhann amṛtatvaṃ eti/ 44 so 'smād atha bhraśyati kālāyogāt; kṛṣṇe tale  
 tiṣṭhati sarvakaste, yathā tv ayaṃ sidhyati jīvalokaś; tat te 'bhīdhāsyāmy asurapravīra/ 45 daivāni sa  
 vyūha śatāni sapta; rakto haridro 'tha tathaiva śuklaḥ, saṃśritya saṃdhāvati śuklaṃ etam; astāparān  
 arcyatamān sa lokān/ 46 aṣṭau ca ṣaṣṭiṃ ca śatāni yāni; mano viruddhāni mahādyutīnām, śuklasya  
 varṇasya parā gatir yā; trīṇy eva ruddhāni mahānubhāva/ 47 saṃhāra vikṣepaṃ anīṣṭaṃ ekaṃ; catvāri  
 cānyāni vasaty anīśaḥ, sasthasya varṇasya parā gatir yā; siddhā viśiṣṭasya gataklamasya/ 48 saptottaraṃ  
 teṣu vasaty anīśaḥ; saṃhāra vikṣepaśataṃ saśeṣaṃ, tasmād upāvṛtya manuṣyaloke; tato mahān  
 mānuṣatām upaiti/ 49 tasmād upāvṛtya tataḥ krameṇa; so 'gre sma saṃtiṣṭhati bhūtasargam, sa  
 saptakṛtvaś ca paraiti lokān; saṃhāra vikṣepakṛtapravāsaḥ/ 50 saptaiva saṃhāraṃ upaplavāni;  
 saṃbhāvya saṃtiṣṭhati siddhaloke, tato 'vyayaṃ sthānaṃ anantaṃ eti; devasya viṣṇor atha brahmaṇaś ca  
 śeṣasya caivātha narasya caiva; devasya viṣṇoḥ paramasya caiva/ 51 saṃhāra kāle paridagdha kāyā;  
 brahmāṇaṃ āyānti sadā prajā hi/ ceṣṭātmano devagaṇāś ca sarve; ye brahmalokād amarāḥ sma te 'pi/ 52  
 prajā visargaṃ tu saśeṣakālaṃ; sthānāni svāny eva saranti jīvāḥ. niḥśeṣānāṃ tat padaṃ yānti cānte;  
 sarvāpadā ye sadṛśā manuṣyāḥ/ 53 ye tu cyutāḥ siddhalokāt krameṇa; teṣāṃ gatiṃ yānti tathānupūrvyā,  
 jīvāḥ pare tad balaveśarūpā; vidhiṃ svakaṃ yānti viparyayena/ 54 sa yāvad evāsti saśeṣabhukte; prajāś  
 ca devau ca tathaiva śukle, tāvat tadā teṣu viśuddhabhāvaḥ; saṃyamya pañcendriya rūpaṃ etat/ 55  
 śuddhāṃ gatiṃ tām paramāṃ paraiti; śuddhena nityaṃ manasā vicinvan, tato 'vyayaṃ sthānum upaiti  
 brahma; duṣprāpaṃ abhyeti sa śāśvataṃ vai, ity etad ākhyātaṃ ahīnasattva; nārāyaṇasyeha balaṃ

*mayā te/ 56 [vr̥tra] evaṁgate me na viṣādo 'sti kaś cit; samyak ca paśyāmi vacas tavaitat, śrutvā ca te vācam adīnasattva; vikalmaṣo 'smy adya tathā vipāpmā/ 57 pravṛttam etad bhagavan maharṣe; mahādyuteś cakram ananva vīryam, viṣṇor anantasya sanātanaṁ tat; sthānaṁ sargā yatra sarve pravṛttāḥ, sa vai mahātmā puruṣottamo vai; tasmīn jagat sarvam idaṁ pratiṣṭhitam/ 58 [bhī] evam uktvā sa kaunteya vr̥traḥ prānān avāsr̥jat, yojayitvā tathātmānaṁ paraṁ sthānam avāptavān/ 59 [y] ayaṁ sa bhagavān devaḥ pitāmaha janārdanaḥ, sanatkumāro vr̥trāya yat tad ākhyātavān purā/*

Shukraacharya explained to Vritraasura stating that indeed Bhagavan Vishnu's mahatmya be beyond expression and description and remembered on his mental screen the maha jnaani Sanat Kumara and requested him to kindly explain the magnificence of Maha Vishnu to the Danava Raja Vritraasura. Then then along with his brothers viz. Sanaka -Sanandana- Sanatana, Sanat Kumara the foremost putras of Brahma Deva to partake the process of Creation but the latter declined and there were exchanges of curses on this count had made the appearance. [ Maha Bhagavata explains: Although the Gates of Vaikuntha were never closed, the Two Gate Keepers, named Jaya and Vijaya had stopped entry to the Renowned Kumara Brothers to approach Lord Maha Vishnu. The Boy-Rishis were Sanaka, Sanandana, Sanat Kumar and Sanatana. After protests to the Gate Keepers, the Boy-Sages gave them a curse to become ferocious King Demons born to Diti and Kashyapa; they however begged of the Kumaras to receive boons to get killed by Lord Vishnu Himself. That was the reason as to why, the Lord had to assume the Incarnations of Varaha, Narasimha and so on] Sanat Kumara then explained that Maha Vishnu was responsible for' sampurana charaachara praani samudaaya srishti- sthiti while as and when there be the 'laya' or samhaara, then the Unique Maha Vishnu would take up 'punah srishti' ever repetitively. As the samasta praanis would be reborn, they would no doubt be equipped with shareeraangaas but neither of 'shastra jnaana, tapasya, yagjnaadi karma pavritata, nor of 'mano vishaya sthirata prapti' or in other words of 'buddhi nirmalata', and 'paraloka akshaya sukha moksha praati'. As raw gold or silver if unexposed to agni jvaalaas, the manasika shuddhata be never possible which could be secured by yagjnaas, shama damaadi lakshanaas and daana dharmaas. This is an the analogy of common to shareeraas could be cleansed up with dust like 'maalinyaas', yet not the negation of playful wordly desires and of like raaga dweshaas be ever possible, much less of the possibility of permanent happiness and bliss as of mukti from the ever rolling kaala chakra of births-deaths- and rebirths. Having so quickly reviewed the general pattern of the ever dragged pattern of human existence with no tangible and meaningful orientation, Sanat Kumara along with the Kumara brothers had then addressed Vritraasura thus: 'Danu nandana! Now do pay attention to this : how do the 'Karmaanurakti and karma virakti swabhaavaas' on the part of praani samuhaas as impacting raaga viraagaas would be behaving! To analyse this question further one would need to know the meaning of karma pravritti and karma nimitthas then one could understand this proposition clearly. One might be aware that Bhagvan Narayana is with neither beginning nor termination. He had equipped with samasta praanis with kshara and akshara rupaas. Ekaadasha Indriyaas and their vikaara sarga is stated as Maha Vishnu's chaitanyata.

[ Vishleshana on Maha Tatwa (The Supreme Manifestation) vide Vishnu Purana

That indeed be 'Parabrahma-Paramatma-Vishwa Rupa-Sarvavyaapi-Sarvabhuteshwara-Sarvatma-Parameshwara on its own volition who has no 'Vikaaraas' or traits manifested the Self into the Alternative Self with 'Vikaaraas': That Pradhaana Purusha transformed from the State of 'Nirvikaara' to that of 'Vikaara Pradhaana' or full of characteristics just as fragrance influences the fragrance-free Vastu or

material! Thus Purushottama the Nirvikaara basically assumes traits and Paramatma assumed the Samashthi-Vyashthi Rupas or endless manifestations commencing from Brahma and so on and indeed this process of transformation is known as Maha Tatwa! This Maha Tatwa is of three major Attributes viz. Saatvika, Tejasa or Raajasa and Taamasa and accordingly of three kinds of Ahamkaaraas or Self-oriented egoistic feelings. The Tamasa Ahamkaara led to the emergence Pancha Bhutas as follows: first by the Tamasa-based Ahamkara created Tanmatras (Subtle forms of Matter); first the *Shabda Tanmatra* or Guna Rupa/ feature of Sound leading to the Creation of Shabda Guna and its allied Aakaasha or the Sky; the Shabda Tanmaatra represented by Sky created the *Sparsha Tanmatra* leading to the manifestation to Vaayu; the Taamasa Guna's Ahamkara which created Aakasha and Vayu from the Shabda and Sparsha Tanmaatraas respectively led to the emergence of *Rupa Tanmatra* which in turn led to the Tejo Bhuta; further on the Tamasika Guna having created the Sky- Air- Illumination and Heat or Fire further went on to the emergence of *Rasa Tanmatra* and its allied Aapo Bhuta or Jala /Water; finally the Tamasika Guna having interacted with Shabda-Sparsha-Rupa-Rasa Tanmatras and created Sky-Air-Fire-Water, had further reacted with *Gandha Tanmatra* and materialised Prithvi or Earth. Thus the Maha Tatwa created : 'Prithivyaaas Tejo Vaayuraakaashaas' or Earth-Water-Radiance-Wind, and Sky. Maha Tatwa's Raajasa-ahankara Guna was responsible for the creation of Panchendriyas viz. Pancha Jnanendriyas and Pancha Karmendriyas all driven by Manasa (Mind). The Karmendritas are Paayu (anus), Upastha ( marmendriya), hasta, paada, and Vaak; the Jnaanindriyas are Twak (Skin), Chakshu (Eyes), Naasika (Nose), Jihva (Tongue) and Shrotra (Ears). Together with the Pancha Bhutas as above, the Beings of Srishti are thus readied with their Indriyas or Physical Features to face their lives. The Foremost tangible and practical Creation that the Maha Tatwa, as produced by the inter -action of Purusha and Prakriti viz. the Supreme Self and Alternative Shakti was that of the circular-shaped Brahmaanda or the Golden Egg and Paramatma Himself sat inside it as the Hiranyagarbha . It was in this Golden Egg, there were Sumeru and other Mountains, Sapta Samudraas, Nava Grahaas or Nine Planets, Trilokas, Deva-Asura-Manava Praanis and the extensive flora and fauna as also the ten multiplied Pancha Bhutas; indeed the Golden Egg is likened to a Huge Coconut with the kernel inside camouflaged with seven exterior layers of husk; Maha Vishnu Himself assumed the Swarupa of Brahma of Rajo Guna and was engaged in scripting the Creation of the Universe, took over the task of Satvika Guna in administering the Universe so created Yuga-after Yuga and by transforming himself with Tamo Guna destroys the Universe as Rudra Deva at the termination of each Kalpa! After taking to Yoga Nidra on the comfortable Sesha- Shayya or the bed of Sesha Naga, Vishnu would once again assume the Brahma Swarupa to create the Universe once again thus cycling and recycling Srishti- Sthiti- Samhaara: Srishthi Sthityanta karaneem Brahma Vishnu Shivaatmikaam, Sa Sanjnaam yaati Bhagavaaneka eva Janaardana! ( Bhagavan Janardana thus performs all the tasks of Creation, Preservation and Destruction as Brahma, Vishnu and Maheswara! Sa yeva Srujyah sa cha Sarga Kartaa sa yeva Paatyatti cha Paalyatecha, Brahmaadywavasthaabhi rasesha Murtir Vishnur Varishto Varado Varenyah/ Bhagavan Vishnu alone scripts, secures and smashes the Samsara!)]

*pāḍau tasya mahīm viddhi mūrdhānaṃ divam eva ca, bāhavas tu diśo daitya śrotram ākāśam eva ca/ 22 tasya tejomayaḥ sūryo manaś candramasi sthitam, buddhir jñānatā nityaṃ rasas tvāpsu pravartate/ 23 bhruvor anantarās tasya grahā dānava sattama, nakṣatracakraṃ netrābhyāṃ pādayor bhūś ca dānava/ 24 rajas tamaś ca sattvaṃ ca viddhi nārāyaṇātmakam, so 'śramāṇāṃ mukhaṃ tāta karmaṇas tat phalaṃ viduḥ/ 25 akarmaṇaḥ phalaṃ caiva sa eva param avyayaḥ, chandāṃsi tasya romāṇi akṣaraṃ ca sarasvatī/ śrutiśāstragrahopetaḥ ṣoḍaśartvikkratūś ca saḥ, pitāmahaś ca viṣṇuś ca so 'śvinau sa*

*puramdarah/ 28 mitraś ca varuṇaś caiva yamo 'tha dhanadas tathā, te prthag darśanās tasya saṁvidanti tathaikatām, ekasya viddhi devasya sarvaṁ jagad idam vaśe/*

Daitya Raja Vritraasura! Prithivi Bhagavan Vishnu's be realised as His Feet, Swarga loka His Mastaka, chatur dishaas be His bhujaas, akaasha His shrotraas, tejasvi Surya His netraa, Chandra His Manas and Nakshatra Mandali emerged out of His Netras as Prithvi be set as His Charanas. Of this kind of Srishti of the bhuta swarupaa, the Tri Gunas of Rajasa-Taamasa and Satva Gunaas too be Naraayanamaya. Samasta Karmas and their Karma Phalaas too, besides 'karma tyaga rupa sanyaasaashrama phalitaas' too enabling hridaya darshana brahmatva too. Veda mantras as of Pranava Vaani too be the tools of atmadarshana. Shruti / Vedas, Shashtraas, Somapaatra sahita shodasha ritvijas be present viz. Brahma-Vishnu-Asshvini kumaaraas-Indra-Mitra-Varuna-Yama-and Kubera. The Sixteen Ritvijas as followed: 1. Brahma in the lead 2. Brahmanaacchamsi 3. Aagnetra 4. Pota all the four being the 'sarva veda jnaataas' 5. Hota 6. Maitraavaruna 7. Acchavaka 8. Graavastota these four being 'Rigveda paraayanaas' - then 9. Adharvu 10. Pratipasthaata 11. Neshta and 12. Unnetaa these four being 'Yajurvedis'-13. Udghaata-14. Prastota 15. Pratipraharta and 16. Subrahmanya as the Saamaveda gaayakaas.

[ Explanation: a) Paramatma designed body organs and their resultant functions of the Virat Purusha b) Concept of Karma prapti vide Aitareya Upanishad

I.i.4) The Supreme Self designed the process of creation as follows: from his 'Mukha' (face), the mouth surfaced 'vaak' the vocal chord from which emerged sound and speech; from the faculty of speech materialised Fire; as the Supreme Self's nostrils parted, the sense of smell and the resultant Vayu or Air got generated. Similarly His 'Akshini' or two eyes turned up vision and eye sight; from the latter emerged Surya or the Sun; from the ears generated sound and the faculty of hearing and the sense of Dishas or directions. From the skin came the sense of touch, herbs and trees. From the heart the mind and Chandra or the Moon. The navel of the Supreme's physique the organ of outbreath and resultant death to the Beings; The Lord's seat of generative organ came procreation and semen which materialised water). This was how the cycle of Panchendriyas of the Supreme Self caused Pancha Karmendriyas, Pancha Jnanendriyas and Pancha Bhutas viz. the Body Parts of Deed, Sense and Elements in their respective Places!

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

I.ii.1) The Virtat or the prototype Human Being, besides the various Devatas as created were initially abandoned into an Ocean of Existence or 'Samsara' and were subjected to hunger and thirst; they all prayed to the Supreme Creator as to where would be their abode and hunger that could fulfil their sustenance and satisfy their basic needs of existence. They stated that the World was like an Ocean full of hunger, thirst, sorrow and disease and then two objects were hurled down into the ocean of 'Samsara' viz. 'Karma' and 'Praaptam' or Action and Result! Thus the fate of each Being has been decided on the basis of Its own Deed and Fruit! To enable sustenance of the Beings, these two foremost inputs or criteria became evidently revealed. Each individual as has been provided common body parts and senses and were left for themselves to utilise the facilities and opportunities intelligently for their betterment or unwisely for their onw ruin! The quantum, quality of opportunity is indeed common to one and all but the sagacity or foolishness of each Being's actions decide their individual proclivities!

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

I.ii.4) Agni Deva entered the mouth of the Beings in the form of Voice or Speech; Vayu Deva made his entry into the nostrils and not only as Praana or Life but also as the capacity to smell; Surya Deva entered the eyes and afforded vision or the sense of sight; Dasha Disha Deva or the Lord of Directions entered the ears and bestowed the sense of hearing; Vanaspati Deva or the Lord of herbs, plants and trees entered the pores of skin and hairs and granted the sense of 'sparasha jnana' or that of touch and absorbing power; Chandra Deva firmly entered into the heart and mind to control the psyche and of reactive mode of behaviour; Mrityu Deva the God of Death entered the navel in the form of Apaana or the compressed air which indeed is the control of Life Force and of out-breath. And finally Jala Deva or the God of Water, as also of the urge of urination of the generative organ and passion that results in the discharge of semen through it.)

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

I.ii.5) Bhagavan having thus accommodated berths in the body of the Beings to various Devas, heard the voices of hunger and thirst and pacified them too and directed them to share the senses of various organs like speech, breathing, hearing, touching, mental energy, and reproduction; indeed these are but feelings; as and when human beings perform oblations in respect of various Devas, then hunger and thirst are become an integral part of the oblations as cooked food and ghee!)

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

I.iii.1) (Bhagavan then said to Himself that since Lokas and Loka Palakas have thus been placed properly, creation of food to sustain the worlds has now to be addressed to).

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

I.iii.2) The Lord considered in deep thought of water and therefrom a solid form viz. food got resulted; this indeed was the support base of 'Charaachara Jagat' or the sustainer of all the Moving or Unmoving Beings from Brahma to grass pieces.)

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

I.iii.3) The food thus got created was not palatable and hence he sought to persuade it with encouraging speech and conversation but still could not succeed);[ the food remained unconsumed despite the efforts of nice breathing; it remained uneaten even by the help of good vision or by its attractive sight; no satisfaction of nice appreciation of the quality of food tempted the consumer; no touch of the food helped to generate interest to actually consume it either; the mind nor the generative organ helped interest in the actual consumption of the food, but finally the out breathing of Vayu or Air did the trick.]

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

I.iii.4) The food was sought to be eaten by breathing but could not since breathing did not help the consumption of food, although its smell was inviting)

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

I.iii.5) Bhagavan desired to absorb food by the good sight of the eyes. But he did not succeed to eat food by sight of scenic beauty and excellent viewing but one would be contented by merely seeing the food only!)



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

I.iii.6) Then he tried to eat food by good hearing but realised that enjoyment of music and cadences of wonderful hearing does not accentuate hunger)

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

I.iii.7) He then tried the medium of 'sparsha' by soft skin like the flowery silkiness which would indeed be in different contexts but one if famished of food and the pangs of hunger are on top of the mind, and velvetness of touch is simply ignored!

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

I.iii.8) The next medium that he tried is to engage one's mind and deep thoughts that should draw his attention to food, but as the thoughts fill up his mind he felt that food might not be the sole prize of attention as he is by now unable to concentrate on 'Annam' only at this stage, since all other body parts have also not evinced great interest, let alone craving for it!

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

I.iii.9) The temptation of sex by holding one's own generative organ failed too; he was not able nor interested in holding the organ, and even the emission of fluid / body reject would far outweigh the mere yearning of food!)

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

I.iii.10) Finally, the person concerned sought to hold the out breath of the Vital Force Praana which indeed craves for food as created by Paramatma. The gasper of breath is truly the food and food alone and hence one's existence is not by excellent vision, good smell, capacity to hear and enjoy it, wonderful touch by skin, nicety of taste, and even the enjoyment of sex but ultimately the real fact of existence is 'Apaana' of the 'Pancha Praanas of praana-apaana- vyaana-udaana-samaana' 'Vaayu' / Air sustained by food!)

How does Bhagavan then enter the Body of a Being!

I.iii.11) Bhagavan then felt that if all the tasks are performed by various Devas concerned and if food too as the sustaining source is provided, then how himself could enter the body! If expression is through the organ of speech, breathing is through the nose, vision is through eyes, hearing is through ears, touching is by skin, and thinking is through my mind, and emission is by the reproductive organ, food is absorbed by the Vital Force, then what is the role by Bhagavan! Indeed in this cycle of cause and effect syndrome, does Bhagavan get ignored as the Ruler has appointed agents and the latter steal the show of existence instead! Also, He should witness the continuous fun of the organs and senses that each Being experiences by way of speech, smell, vision, hearing, touch experience, reproduction and the role of the monitor of mind!

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

I.iii.12) After opening that very end, Bhagavan enters through the opening known as 'vidriti' or the gap or the crevice which indeed is very delightful; that cleft at the parting portion of hair on the 'crown' area would indeed be appropriate as eyes-ears-nose are the abodes of Staff Members. Further, He has 'trayah swapnah' or three kinds of Abodes viz waking, dream and deep sleep! It is stated that the right eye signifies the waking state or of full consciousness, the mind represents the dream state and the space within the human heart functions as deep sleep stage.

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

I.iii.13) As soon as a Being is born, Bhagavan enters the body of all but the awareness as the individual Soul or ‘Antaratma’ is perceived mostly in human Beings. He or she identifies with the Self and realises of being a man or woman, the state of mind of being happy or otherwise, body defects or abilities and so on. In other words, the Self owns the pluses and minuses of existence. As Almighty enters the body, the Purusha inside realises this awareness indeed; the Antaratma or the Individual Self recognises too but as camouflaged by organs and senses does conveniently perform indiscretions !)]

### Substance of further of Chapter Forty Three

Sanataadi Kumaras had then explained the process of Shriman Narayana Srishti Vidhaana further and a highly select praanis especially manushyaas by the virtue of enlightenment and proactive karma kaaryaacharana. The Pranis are stated to be of six colour variations essentially viz. ‘Krishna-dhumra-neela- rakta-haridra-and shukla’. Of those pranis as of ‘krishna-dhumra-neela varnaas’ are stated to be of medium sukha prapti, while rakta varna be of sahana yogya. ‘Haridra kaanti yukta deha dhaaris’ are stated to be sukha pradaataas while indeed the shukla varnayuktaas be of atyanta sukhadaayakaas. Daanava Raja! Shukla varna of ‘nirmala-shoka heena-parishrama shunya kaaranaas’ are stated to be of siddhi kaarakaas. Jeevaas having been born-reborn in sahasraadi yonis only be appeared in manushya yonis. As there be ‘tamoguna adhikyata and satva guna nunata while rajojuna madhyamata’ then the praanis be of krishna varnaa. Thus the gradations would determine pashu pakshis and so on. Accordingly be determined the ‘andaja-jalajaaadis’ and of ‘sthaavara jangamaas’ too and on the other extreme the manushya and deva vargeeyaas too. Asurendra! Deva Raja Indra having attained ‘mangalamaya tatva - jnaana praapti’ and made ‘darshana shastra varnana’. In this samasta jagat the jeeva samudaaya there are expected to be paraagati manushyaas or os seekers of wisdom and knowledge, of free thinking, intellectual, ambitious, compassionate, and of intellectual ability. The root causes are of ‘pancha jnaanendriyaas -pancha karmendriyaas-manas-buddhi-chitta-and ahamkaara’ totalling fourteen kaaranas and as result there be as many gati prakaraas. As such, saatvika jeevis be of satvika maarga abhimukhis. Contrarily, ‘krishna / taamasika varna neecha pravartakaas’ being of ‘nishiddha-kaaryaasaktaas’ result in naraka prapti. Asura pramukha veera! Such jeevaas even after their narakaanubhavaas, once still get back to punarjanma as as human again then their last opportunity would further slip down to sthaavara yoni. Hence, Vritraasura! Prakriti-Maha Tatva-Ahamkaara and the pancha tanmaatras totalling the eightsom, added to sixty tatvaas and thousands of mamo vrittis would all together impact the satva-rajasic-tamasika triguna. Further they would also collide and crash down the jagrad-swapna avasthaas too and would destroy the fate of the pranis. Added there to the desha kaala parishitis be as per the yuga dharmaa too. Daitya Raja! My description of such doom being such, the jnanis being totally realising the negativism, would and indeed should carefully avoid the pitfalls considering limited life spans would make all out endeavors. Sanat Kumara further emphasised that since the Sapta Lokas (Bhuloka, Bhuvarka, Swarka, Maharoka, Janarka, Taparka and Satyarka), be of vinaasha sheelaas and manushyas be of kshanabhangura jeevas, one should ever realise that all out endeavors of pravritti - nivritthi margas be made to accomplish the avyaya- avinashi-nirvikaari parabrahma prapti; that parama sthaana be either Maha Deva’s Kailashadhaama, or that of Bhagavan Vishnu’s Vaikuntha dhaama or of Brahma Pitamaha’s Satya Loka.’ As Sanat Kumara exhorted Vritrasura, the latter was indeed thrilled and felt relieved of his anxiety He prostrated to the Kumara Rishis and stated that the Maha Tejasvi- Ananta-Sarva Vyapi Bhagavan Vishnu had manifested this samsara as of sampurna jagat pratishthita.’

Thus Pitamaha Bhishma narrated to King Yuddhishtira Nareshvara Yuddhishtthara: ‘kindly realise that jeevatma be not free from the’ punya paapa phala janita sukhha dukha bhogaas’ since ‘punya paapotpanna samskaara rupa andhakaaras’ be surrounding the ‘karmachaari manushyaas.’ This be on the analogy of ‘anthakaaramayi vaayu malina’ be spreading ‘dasha dishaas’ as of multi colours and as such be seeking the’ manushyas with vibbhinna kaalushyaas’. Only when the Jeeva might be able to distance the agjnaana janita andhakaara then the hridaya could be able to pierced through to facilitate the entry of Sanatana Brahma’s radiant splendor and grandeur. RishiMunis would keep asserting that Brahma Prapi be not possible by ‘kritaatmika prayatna’ and as such even Devata sahitas too the sampurana jagat and even youYuddhishtthara be required to do likewise; indeed my namaskaaraas to the Maharshi samudaayaas. In this context I am reminded of a praacheena itihaasa of Vritraasura who was once defeated and got humiliated by Devaganaas who turned him as of ‘aishvarya bhrashttha’ as he was kicked off his asura saamrajya. Yet he was hardly agitated but appoached Asuraacharya Shukra’. Then Yuddhishtthara replied to the Pitaamaha: ‘What all in the days of yore that Sanatkumara had described about Shriman Narayana be as of his deleniation of our Shri Krishna Himself!’

#### Chapter Forty Four on Vritraasura and Indra Yuddhavarana-

1 [y] aho dharmiṣṭhatā tāta vṛtrasyāmitatejasah, yasya vijñānam atulaṃ viṣṇor bhaktiś ca tādrṣī/ 2  
durvijñeyam idaṃ tāta viṣṇor amitatejasah, katham vā rājasārdūla padaṃ tajjñātavān asau/ 3 bhavatā  
kathitaṃ hy etac chraddadhe cāham acyuta, bhūyas tu me samutpannā buddhir avyaktadarśanāt/ 4  
katham vinihato vṛtraḥ śakreṇa bharatarṣabha, dharmiṣṭho viṣṇubhaktaś ca tattvajñaś ca padānvaye, 5  
etan me saṃśayaṃ brūhi prcchato bharatarṣabha, vṛtras tu rājasārdūla yathā śakreṇa nirjitaḥ/ 6 yathā  
caivābhavad yuddhaṃ tac cācakṣva pitāmaha, vistareṇa mahābāho paraṃ kautūhalaṃ hi me/ 7 [bhī]  
rathenendraḥ prayāto vai sārdhaṃ suragaṇaiḥ purā, dadarśāthāgrato vṛtraṃ viṣṭhitaṃ parvatopamam/  
8 yojanānām śatāny ūrdhvaṃ pañcocchritam ariṃdama, śatāni vistareṇātha trīṇy evābhyadhikāni tu/ 9  
tat prekṣya tādrṣaṃ rūpaṃ trailokyenāpi durjayam, vṛtrasya devāḥ saṃtrastā na śāntim upalebhire/ 10  
śakrasya tu tadā rājann ūrustambho vyajāyata, bhayād vṛtrasya sahasā dṛṣṭvā tad rūpam uttamam/ 11  
tato nādaḥ samabhad vaditrāṇām ca nisvanaḥ, devāsuraṇām sarveṣāṃ tasmin yuddha upasthite/ 12  
atha vṛtrasya kauravya dṛṣṭvā śakram upasthitaṃ, na saṃbhramo na bhīḥ kā cid āsthā vā samajāyata/ 13  
tataḥ samabhad yuddhaṃ trailokyasya bhayaṃkaram, śakrasya ca surendrasya vṛtrasya ca  
mahātmanaḥ/ 14 asibhiḥ pattiśaiḥ śūlaiḥ śaktitomaram udgaraiḥ, śilābhir vividhābhiś ca karmukaiś ca  
mahāsvanaiḥ/ 15 astraiś ca vividhair divyaiḥ pāvakolkābhir eva ca, devāsurais tataḥ sainyaiḥ sarvam  
āsīt samākulam/ 16 pitāmahapurogās ca sarve devagaṇās tathā, ṛṣayaś ca mahābhāgās tad yuddhaṃ  
draṣṭum āgaman/ 17 vimānāgrayair mahārāja siddhāś ca bharatarṣabha, gandharvāś ca vimānāgrayair  
apsarobhiḥ samāgaman/ 18 tato 'tarikṣam āvṛtya vṛtro dharmabhṛtāṃ varaḥ, aśmavarṣeṇa devendraṃ  
parvatāt samavākirat/ 19 tato devagaṇāḥ kruddhāḥ sarvataḥ śastravṛṣṭibhiḥ, aśmavarṣam apohanta  
vṛtrapreritam āhave/ 20 vṛtraś ca kuruśārdūla mahāmāyo mahābalaḥ, mohayām āsa devendraṃ  
māyāyuddhena sarvataḥ/ 21 tasya vṛtrārditasyātha moha āsīt chatakratoḥ, rathamtareṇa taṃ tatra  
vasiṣṭhaḥ samabodhayat/ 22 [vasiṣṭha] devaśreṣṭho 'si devendra surārivinibarhaṇa; trailokya bala -  
saṃyuktaḥ kasmāc chakra viṣṭdasi/ 23 eṣa brahmā ca viṣṇuś ca śivaś caiva jagatprabhuḥ, somaś ca  
bhagavān devaḥ sarve ca paramarṣayaḥ/ 24 mā kārṣīḥ kaśmalaṃ śakra kaś cid evetaro yathā, āryāṃ  
yuddhe matiṃ kṛtvā jahi śatruṃ sureśvara/ 25 eṣa lokagurus tryakṣaḥ sarvalokanamaskṛtaḥ, nirīkṣate  
tvāṃ bhagavāṃs tyaja moham sureśvara/ 26 ete brahmarṣayaś caiva brhaspatipurogamāḥ, stavena śakra  
divyena stuvanti tvāṃ jayāya vai/ 27 [bhī] evaṃ saṃbodhyamānasya vasiṣṭhena mahātmanā, atīva

vāsavyāsīd balam uttamatejasah/ 28 tato buddhim upāgamyā bhagavān pākaśāsanah, yogena mahatā yuktas tām māyām vyapakarṣata/ 29 tato 'ngirah sutaḥ śrīmāms te caiva paramarṣayah, dṛṣtvā vṛtrasya vikrāntam upagamyā maheśvaram, ūcur vṛtra vināśārtham lokānām hitakāmyayā/ 30 tato bhagavatas tejo jvaro bhūtvā jagatpateḥ, samāviśan mahāraudraṁ vṛtram daityavaram tadā/ 31 viṣṇuś ca bhagavān devaḥ sarvalokābhipūjitaḥ, aindraṁ samāviśad vajraṁ lokasaṁrakṣaṇe rataḥ/ 32 tato bṛhaspatir dhīmān upāgamyā śatakratum, vasiṣṭhaś ca mahātejāḥ sarve ca paramarṣayah/ 33 te samāsādyā varadaṁ vāsavaṁ lokapūjitam, ūcur ekāgramanaso jahi vṛtram iti prabho/ 34 [maheśvara] eṣha vṛtro mahān śakra balena mahatā vṛtaḥ, viśvātmā sarvagaś caiva bahumāyaś ca viśrutaḥ/ 35 tad enam asuraśreṣṭhaṁ trailokyenāpi durjayam, jahi tvam yogam āsthāya māvamaṁsthāḥ sureśvara/ 36 anena hi tapastaptaṁ balārtham amarādhipa, ṣaṣṭiṁ varṣasahasrāṇi brahmā cāsmāi varam dadau/ 37 mahattvam yoginām caiva mahāmāyatvam eva ca, mahābalatvam ca tathā tejaś cāgryam sureśvara/ 38 etad vai māmakaṁ tejaḥ samāviśati vāsava, vṛtram enam tvam apy evam jahi vajreṇa dānavam/ 39 [śakra] bhagavaṁ tvatprasādena ditiḥ sudurāsadam, vajreṇa nihaniṣyāmi paśyatas te surarābha/ 40 [bhī] āviśyamāne daitye tu jvareṇātha mahāsure, devatānām ṛṣṇām ca harṣān nādo mahān abhūt/ 41 tato dundubhayaś caiva śaṅkhāś ca sumahāsvanāḥ, murajā dīṇḍimāś caiva prāvādyanta sahasraśah/ 42 asurāṇām tu sarveṣāṁ smṛtilopo 'bhavan mahān, prajñānāśaś ca balavān kṣaṇena samapadyata/ 43 tam āviṣṭam atho jñātvā ṛṣayo devatāś tathā, stuvantaḥ śakram īśānam tathā prācodayann api/ 44 rathasthasya hi śakrasya yuddhakāle mahātmanaḥ, ṛṣibhiḥ stūyamānasya rūpam āsīt sudurdr̥ṣam/

Yuddishtthara conveyed his amazement on Vritraasura's adbhuta dharma nishtha for Bhagavan Vishnu as of the 'uttama shreni'. How surprising be that Vritraasura could have accomplished for such paramapada jnaana! Yet I am unable to understand how indeed was able to develop such animosity and utter hatred for Indra and fought with him and defeated him. Pitaamaha! I am quite curious the details of their mutual battle. Then Bhishma recalled that in the remote past itself once Indra confronted mountain like bodied Vritraasura once. His body was of some five hundred yojanaas of height and of three hundred yojanaas of volume. On mere sighting that giganting form the deva samuhaas were shuddered and took to their heels. Even so the Asura too was uncomfortable as Indra himself was making overtures to fight him with crores of devtaas. Meanwhile there had flared up a mutual battle with swift and severe noises of might swords, parrishaas, trishulaas, shaktis, tomara-mudgara- parvata shillaas, besides exchange of divyaastraas were raised sky high. As the momentum got strengthened further and further, maharshi ganaas, siddhaas, and apsarasahita gandharvas were closely watching by their vimaanaas. As the battle's momentum got peaked there were astra shastra varshas on one side and slingings of mountain boulderes on the other. Meanwhile there evolved a tactical 'maaya yuddha' was evolved and Indra got flustered..Then Vasishtha Maharshi alerted Indra by boosting his morale which encouraging him and stated that he being the sarva deva shreshtha of trilokass be tottering hesitantly. He conveyed the boost up and inspiration of Jagadeeshwara Brahma, Vishnu and Maheshwara and samasta maharshi ganaas too for vijaya prapti. Indra! You certainly not be a timid samanya maanusha but the leader of crores of deva ganaas indeed. Then there followed a chorus to uplift the morale and self confidence of Mahendra. Then the Paakashasana did rise to the occasion and commenced the 'maaya vicchinnata' of the Asura. Yet the latter assumed the 'rouaakaara sama vijrimbhata' while the Sarva Lokshwara Bhagavan Vishnu had made an entry of a vajra right into Indra's body. Then the buddhimaan Brihaspati, maha tejasvi Vasishtha and samasta maharshi ganaas too entered Indra's body blood and screamed at Indra: 'Do Vritraasura Vadha atonce- do Vritraasura instantly'. Then Maheshwara stated in a whispering tone: 'Amarashwara! Never underestimate Vritraasura bala paraakramaas as he was fortified with sixty thousands of teevraati

teevra tapasya as Brahma Deva Himself had bestowed his ‘mano vaanchita vara prasaada’. Brahma blessed the Asura to forestall maha yogi mahima, maha maaya vicchedana shakti. Hence right now let me enter the asura’s mahakaaya in the form of ‘visha jvara’ and then you might destroy him with a vajraayudha.’ Then Bhishma commented to Yuddhishtthata that as soon as Maha Deva entered in the form of ‘visha jvara’, then Deva- Rishi samuha raised maha harsha naada reverberations. Then likewise the Vritraasura sena too had instantly lost their smarana shakti and got thoroughly demoralised and took to heels instantly.

#### **Chapter Forty Five on Vritraasura Vadha by Indra due to Vjraayudha made of Dadhichi’s backbone-Indra’s Brahma hatyaa maha pataka as Brahma’s chaturupaayas to absolve Indra**

1 [bhī] vrtrasya tu mahārāja jvarāviṣṭasya sarvaśaḥ, abhavan yāni līṅgāni śarīre tāni me śṛṇu/ jvalitāsyō 'bhavad ghorō vaivarṇyaṃ cāgamat param, gātrakampaś ca sumahāñ śvāsas cāpy abhavan mahān, romaharśas ca tīvro 'bhūn niḥśvāsas ca mahān nṛpa/ 3 śivā cāśiva saṃkāśā tasya vaktrāt sudāruṇā, niṣpapāta mahāghorā smṛtiḥ sā tasya bhārata ulkāś ca jvalitās tasya dīptāḥ pārśve prapedire/ 4 gr̥dhrakaṇkavaḍās caiva vāco 'muñcan sudāruṇāḥ, vrtrasyopari saṃhr̥ṣṭās cakravat paribabhramuḥ/ 5 tatas taṃ ratham āsthāya devāpyāyitam āhave, vajrodyata karaḥ śakras taṃ daityaṃ pratyavaikṣata/ 6 amānuṣam atho nādaṃ sa mumoca mahāsuraḥ, vyajṛmbhata ca rājendra tīvrajvarasamanvitāḥ, athāsya jṛmbhataḥ śakras tato vajram avāsr̥jat/ 7 savajraḥ sumahātejāḥ kālāgnisadr̥śopamaḥ, kṣipram eva mahākāyaṃ vrtram daityaṃ apātayat/ 8 tato nādaḥ samabhavat punar eva samantataḥ, vrtram vinihataṃ dr̥ṣṭvā devānāṃ bharatar̥sabha/ 9 vrtram tu hatvā bhagavān dānavār̥ir mahāyaśaḥ, vajreṇa viṣṇuyuktena divam eva samāviśat/ 10 atha vrtrasya kauravya śarīrād abhiniḥsr̥tā, brahmahatyā mahāghorā raudrā lokabhayāvahā/ 11 karālavadanā bhīmā vikṛtā r̥ṣṇapiṅgalā, prakīrṇamūrdhajā caiva ghoranetrā ca bhārata/ 12 kapālamālīnī caiva kṛṣā ca bharatar̥sabha, rudhīrādrā ca dharmajña cīravastranivāsini/ 13 sābhiniṣkramya rājendra tādr̥gr̥pā bhayāvahā, vajriṇaṃ mṛgayām āsa tadā bharatasattama/ 14 kasya cit tv atha kālasya vrtrahā kurunandana, svargāyābhīmukhaḥ prāyāl lokānāṃ hitakāmyayā/ 15 bisān niḥsaramāṇaṃ tu dr̥ṣṭvā śakraṃ mahaujasam, kaṇṭhe jagrāha devendraṃ sulagnā cābhavat tadā/ 16 sa hi tasmin samutpanne brahmahatyā kṛte bhaye, nalinyāṃ bisamadhyastho babhūvābda gaṇān bahūn/ 17 anusṛtya tu yatnāt sa tayā vai brahmahatyayā, tadā gr̥hītaḥ kauravya niśceṣṭaḥ samapadyata/ 18 tasyā vyapohane śakraḥ paraṃ yatnaṃ cakāra ha, na cāśakat tām devendro brahmahatyāṃ vyapohitum/ 19 gr̥hīta eva tu tayā devendro bharatar̥sabha, pitāmahaṃ upāgamyā śirasā pratyapūjayat/ 20 jñātvā gr̥hītaṃ śakraṃ tu dvijapravahahatyayā, brahmā saṃcintayām āsa tadā bharatasattama/ 21 tām uvāca mahābāho brahmahatyāṃ pitāmahaḥ, svareṇa madhureṇātha sāntvayann iva bhārata/ 22 mucyatām tridaśendro 'yaṃ matpriyaṃ kuru bhāmini, brūhi kiṃ te karomy adya kāmāṃ kaṃ tvam ihecchasi/ 23 [brahmahatyā] trilokapūjite deve prīte trailokyakartari, kṛtam eveha manye 'haṃ nivāsaṃ tu vidhatsva me/ 24 tvayā kṛteyaṃ maryādā lokasaṃrakṣaṇārthinā, sthāpanā vai sumahatī tvayā devapravartitā/ 25 prīte tu tvayi dharmajña sarvalokeśvare prabho, śakrād apagamīṣyāmi nivāsaṃ tu vidhatsva me, 26 [bhī] tatheti tām prāha tadā brahmahatyāṃ pitāmahaḥ, upāyataḥ sa śakrasya brahmahatyāṃ vyapohata/ 27 tataḥ svayambhuvā dhyātas tatra vahnir mahātmanā, brahmāṇaṃ upasaṃgamyā tato vacanam abravīt/ 28 prāpto 'smi bhagavan deva tvatsakāśam arim̐dama, yat kartavyaṃ mayā deva tad bhavān vaktum arhati/ 29 [brahmā] bahudhā vibhajiṣyāmi brahmahatyāṃ imām aham, śakrasyādyā vimokṣārthaṃ caturbhāgaṃ pratīccha me/ 30 [agni] mama mokṣasya ko 'nto vai brahman dhyāyassva vai prabho, etad icchāmi vijñātum tattvato lokapūjitaḥ/ 31 [brahmā] yas tvām jvalantam āsādyā svayaṃ

vai mānavah kva cit, bījausadhi rasair bahne na yakṣyati tamovṛtaḥ/ 32 tam eṣā yāsyati kṣipraṃ tatraiva ca nivatsyati, brahmahatyā havyavāhavyetu te mānasajvarah/ 33 [bhi] ity uktah pratijagrāha tad vaco havyakavya bhuk, pitāmahasya bhagavāṃs tathāca tad abhūt prabho/ 34 tato vṛkṣausadhi tṛṇaṃ samāhūya pitāmahah, imam arthaṃ mahārāja vaktuṃ samupacakrame/ 35 tato vṛkṣausadhi tṛṇaṃ tathaivoktaṃ yathātatham, vyathitaṃ vahnivad rājan brahmāṇam idam abravīt/ 36 asmākaṃ brahmahatyāto ko 'nyo lokapitāmaha, svabhāvanihatān asmān na punar hantum arhasi/ 37 vayam agniṃ tathā śītaṃ varṣaṃ ca pavaneritam, sahāmaḥ satataṃ deva tathā chedana bhedanam/ 38 brahmahatyām imāṃ adya bhavataḥ śāsanād vayam, grahīṣyāmas trilokeśa mokṣaṃ cintayatāṃ bhavān/ 39 [brahmā] parvakāle tu saṃprāpte yo vai chedana bhedanam, kariṣyati naro mohāt tam eṣānugamiṣyati, 40 [bhī] tato vṛkṣausadhi tṛṇaṃ evam uktaṃ mahātmanā, brahmāṇam abhisampūjya jagāmāśu yathāgatam/ āhūyāprasaro devas tato lokapitāmahah,, vācā madhurayā prāha sāntvayann iva bhārata/ 42 iyam indrād anuprāptā brahmahatyā varāṅganāḥ, caturtham asyā bhāgaṃ hi mayoktāḥ saṃpratī - cchata/ 43 [apsarasa] grahaṇe kṛtabuddhīnāṃ deveśa tava śāsanāt, mokṣaṃ samayato 'smākaṃ cintayasva pitāmaha/ 44 [brahmā] rajasvalāsu nārīṣu yo vai maithunam ācaret, tam eṣā yāsyati kṣipraṃ vyetu vo mānaso jvarah/ 45 [bhī] tatheti hr̥ṣṭamanasa uktvāthāpsarasāṃ gaṇāḥ, svāni sthānāni saṃprāpya remire bharatarṣabha/ 46 tatas trilokakṛd devaḥ punar eva mahātapaḥ, apaḥ saṃcintayām āsa dhyātās tās cāpy athāgaman/ 47 tās tu sarvāḥ samāgamya brahmāṇam amitaujasam, idam ūcur vaco rājan pranipaty pitāmaham/ 48 imā sma deva saṃprāptās tvatsakāśam arimḍama, śāsanāt tava deveśa samājñāpaya no vibho/ 49 [brahmā] iyam vṛtrād anuprāptā puruhūtaṃ mahābhayā, brahmahatyā caturthāṃśam asyā yūyaṃ praticchata/ 50 [āpah] evaṃ bhavatu lokeśa yathā vadasi naḥ prabho, mokṣaṃ samayato 'smākaṃ saṃcintayitum arhasi/ 51 tvam hi deveśa sarvasya jagataḥ paramo guruḥ, ko 'nyaḥ prasādo hi bhaved yaḥ kṛcchrānnaḥ samuddharet/ 52 [brahmā] alpā iti matiṃ kṛtvā yo naro buddhimohitaḥ, śleṣma mūtra purīṣāni yuṣmāsu pratimokṣyati,/ 53 tam eṣā yāsyati kṣipraṃ tatraiva ca nivatsyati, tathā vo bhavitā mokṣa iti satyaṃ bravīmi vaḥ/ 54 [bhī] tato vimucya devendraṃ brahmahatyā yudhiṣṭhira, yathā nisṛṣṭaṃ taṃ deśam agacchad devaśāsanāt/ 55 evaṃ śakreṇa saṃprāptā brahmahatyā janādhipa, pitāmaham anujñāpya so 'śvamedham akalpayat/ 56 śrūyate hi mahārāja saṃprāptā vāsavena vai, brahmahatyā tataḥ śuddhiṃ hayamedhena labdhavān/ 57 samavāpya śriyaṃ devo hatvārīṃś ca sahasraśaḥ' praharṣam atulaṃ lebhe vāsavaḥ pṛthivīpate/ 58 vṛtrasya rudhirāc caiva khukhundāḥ pārtha jajñire, dvijātibhir abhakṣyās te dīkṣitaiś ca tapodhanaiḥ/ 59 sarvāvasthaṃ tvam apy eṣāṃ dvijātīnāṃ priyaṃ kuru, ime hi bhūtale devāḥ prathitāḥ kurunandana/ 60 evaṃ śakreṇa kauravya buddhisaukṣmyān mahāsuraḥ, upāyapūrvaṃ nihato vṛtro 'thāmita tejasā/ 61 evaṃ tvam api kauravya pṛthivyām aparājitaḥ, bhaviṣyasi yathā devaḥ śatakratur amitrahā/ 62 ye tu śakra kathāṃ divyām imāṃ parvasu parvasu, vipramadhye pathiṣyanti na te prāpsyanti kilbiṣam/ 63 ity etad vṛtram āśritya śakrasyātyadbhutaṃ mahat, kathitaṃ karma te tāta kiṃ bhūyaḥ śrotum icchasi/

Pitaamah Bhishma future continued that as Vritraasura got feverish as Maha Shiva had Himself pierced through the body, the latter felt o feverish that his massive body shivered frightfully and his breathing got speeded up and his smarana shakti was almost dedstroyed. His 'shareera paarshva bhaaga' was paralysed. Then with his vajraayudha by his hands , Indra chased by his chariot even as the asura kept on howling sky shattering garjanaas ever repetitively. Then the furious swings the maha tejasvi's 'ayudha'was as of kaalaagni chasing the Mahaasura. kṣipraṃ eva mahākāyaṃ vṛtram daityam apātayat, tato nādaḥ samabhavat punar eva samantataḥ, vṛtram vinihataṃ dṛṣṭvā devānāṃ bharatarṣabha/ 9 vṛtram tu hatvā bhagavān dānavārīr mahāyaśaḥ, vajreṇa viṣṇuyuktena divam eva samāviśat/ 10 atha vṛtrasya kauravya śarīrād abhiniḥsṛtā, brahmahatyā mahāghorā raudrā lokabhayāvahā/11 karālavadanā bhīmā vikṛtā

*rṣṇapiṅgalā, prakīrṇamūrdhajā caiva ghoranetrā ca bhārata/ 12 kapālamālinī caiva kṛṣṇā ca bharatarṣabha, rudhirārdrā ca dharmajña cīravastranivāsini/ 13 sābhiniṣkramya rājendra tādṛgṛpā bhayāvahā, vajriṇaṃ mṛgayām āsa tadā bharatasattama* Then Indra having hurled the vajra, the maha kaaya Daitya Vritraasura had been laid down to dust. There then the Deva Maha samudaaya from dasha dishaas made earth shattering ‘simhanaadaas’. Thus the daanava shatru Indra then thus on account of Maha Vishnu’s teja vyapta having most successfully and finally executed had walked off on way back to swarga loka. Meanwhile the mrita shareera of Vritraasura had provided ‘parama bhaya upashamana’ to the lokaas. The corpse was laid down as his dantaas were of frightening protrusion, as his body profile was of krisha-pingala varna as of bhayanaka vikrita rupa. With his head and body hairs were totally dishevelled, his eyes were appalling as his neck was garlanded with human skulls. All of his body parts were drenched with his own nasty smelling ‘jugupsaakara rakta sraavaas’.. *14 kasya cit tv atha kālasya vṛtrahā kurunandana, svargāyābhimukhaḥ prāyā lokānāṃ hitakāmyayā/ 15 bisān niḥsaramāṇaṃ tu drṣṭvā śakraṃ mahaujasam, kaṇthe jagrāha devendraṃ sulagnā cābhavat tadā/16 sa hi tasmin samutpanne brahmahatyā kṛte bhaye, nalinyāṃ bisamadhyastho babhūvābda gaṇān bahūn/17 anusṛtya tu yatnāt sa tayā vai brahmahatyayā, tadā grhītaḥ kauravya niśceṣṭaḥ samapadyata/ 18 tasyā vyapohane śakraḥ paraṃ yatnaṃ cakāra ha, na cāśakat tām devendro brahmahatyāṃ vyapohitum/*

As Indra the Vritra Nashaka was on way to then Brahmahatya maha dosha stalled Indra’s progress. Brahmana Hatya be listed as the Pancha Maha Paatakas: Stree hatya, Bhruna / Shishu hatya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana. And Vritrasura was Brahmana by birth-superior vedaadhaya and yagjanipuna on the foosteps of the Daanava Guru Shukraacharya Himself. As Brahmahatya had suddenly gripped Indra’s mighty body with his vajraayudha, he having realised the situation disappeared in a Lotus Stem in the midst of Manasa Sarovara for seveal Deva Years

#### Substance of further stanzas

As Devendra bacame of nisteja - nispruha-and niraadhaara having become imprisoned to the brahma hatya mahapataka, he meditated to Brahma Deva and entreated Him to make a suitable arrangement for his stay. Then Brahma Deva then thought of Agni Deva as explained : Agni Deva! Wherever you be present as of prajjalita swarupa, there should be any agnikarata maanavaas should seek to ‘aahutis’ of the taamasika guna padaardhaas suce as beejaas- oushdhis-and rasas and seek to invoke you. Now, therefore, Havya vaahana! Do let this brahma hatya dosha too be rid of Indra Deva for now. Then as Brahma Himself instructed the Havya-Kavya Bhokta Agni Deva had sought to swallow the Brahmana hatrya maha paataka but was able to do so only by one fourth thereof. Yet Mahendra was none too excited as the brahman hatya maha pataka had kept looming large and as such his innate maanasika bhavaanas were none too got lightened. Then Indra stated: Brahma Deva, we Devataas and me as their Leader could withstand the aberrations and peculiarities of heat-cold-rains- sand storms by our astra shasta -bhedana-chedana sahana shakis, but now how indeed could be ever encounter the rest of the Brahma Hatyaa dosha be eradicated. Then Brahma Deva suggested to Indra: ‘sankraanti- grahanaas-purnima-amavashyas and such parva dinaas would normally get manushyaas enraptured. Thus as such why not severe off that kind of ‘vivashvata’ be utilised to nuetralise your brahma hatya dosha!’ Further Pitamaha Brahma commanded Apsaras and suggested that one fourth of the brahma hatya dosha of Indra be absorbed. The Apsara ganaas had no doubt agreed to do so as that be the command of Brahma Deva Himself and had politely requested Him to let them know as to how to rid of the maha pataka as had been affected by Mahendra! Then Brahma replied that as purushaas might stop maithunaas with rajasvala



strees then their portion of brahmahatya maha paataka be annuled! As Apsaras had then agreed to absorb the second portion of Indra's Brahmata hatya maha paataka subject to the conditionality of what Brahma Deva had suggested. Then the tribhuvana srishti karta had instructed Jala Deva and asked to share yet another portion of Indra's Brahmata Hatya dosha by stating: ' As and when the manushyas owing to their 'buddhi mandata- and ahamkaara' might tend to spit-cough-and resort to mala mutra visarjanaas on jala samuhaas be ever punished by totally absolving Indra of His Brahmata Hatya Maha Paataka .

*[bhī] tato vimucya devendraṃ brahmahatyā yudhiṣṭhira, yathā nirsṛṣṭaṃ taṃ deśam agacchad devaśāsanāt/ 55 evaṃ śakreṇa saṃprāptā brahmahatyā janādhipa, pitāmahaṃ anujñāpya so 'śvamedham akalpayat/ 56 śrūyate hi mahārāja saṃprāptā vāsavena vai, brahmahatyā tataḥ śuddhiṃ hayamedhena labdhavān/*

Thus Bhishma Pitaamaha had thus clarified all the dharma shamshayaas of Yuddhishtara as Deva Raja Mahendra was absolved of his Brahmata hatya maha paataka. There after as per the command of Brahma Deva, Indra had made the Ashvamedha Yajna for Indra's chitta shuddi prasaada.

#### **Chapter Forty Six on Daksha Prajaapati's Yajna Vidhvamsa by Maha Shiva as the latter's 'krodha jvara utpatti's vividha swarupaas**

*1 [y] pitāmaha mahāprājña sarvaśāstraviśārada, asti vṛtravadhād eva vivakṣā mama jāyate/ 2 jvareṇa mohito vṛtraḥ kathitas te janādhipa/ nihato vāsavenaha vajreṇeti mamānagha/ 3 katham eṣa mahāprājña jvaraḥ prādurabhūt kutaḥ, jvarotpattiṃ nipunataḥ śrotum icchāmy ahaṃ prabho/ 4 [bhī] śṛṇu rājañ jvarasyeha saṃbhavaṃ lokaviśrutam, vistaraṃ cāsyā vakṣyāmi yādṛśaṃ caiva bhārata/ 5 purā meror mahārāja śṛṅgaṃ trailokyaviśrutam, jyotiṣkaṃ nāma sāvitraṃ sarvaratnavibhūsitam, a prameyam anādhrīyaṃ sarvalokeṣu bhārata/ 6 tatra devo giritate hemadhātuvibhūsite, paryaṅka iva vibhṛājann upaviṣṭo babhūva ha/ 7 śailarājasutā cāsyā nityaṃ pārśve sthitā babhau, tathā devā mahātmāno vasavaś ca mahaujasah/ 8 tathaiva ca mahātmānāv aśvinau bhiṣajāṃ varau, tathā vaiśvaraṇo rājā guhyakair abhisamvṛtaḥ/ 9 yakṣāṇāṃ adhipaḥ śrīmān kailāsanilayaḥ prabhuh, aṅgiraḥ pramukhāś caiva tathā devaṛṣayo 'pare/ 10 viśvāvasuś ca gandharvas tathā nārada parvatau, apsarogaṇasaṃghāś ca samājagmur anekāśah/ 11 vavau śivaḥ sukho vāyur nānā gandhavahaḥ śuciḥ, sarvartukusumopetāḥ puṣpavanto mahādrumāḥ/ 12 tathā vidyādharaś caiva siddhāś caiva tapodhanāḥ, mahādevaṃ paśupatiṃ paryupāsanta bhārata/ 13 bhūtāni ca mahārāja nānārūpadharāṇy atha, rākṣasāś ca mahāraudrāḥ piśācāś ca mahābalāḥ/ 14 bharūpadharā hṛṣṭā nānā praharanodyatāḥ, devasyānucarāś tatra tasthire cānalopamāḥ/ 15 nandī ca bhagavāṃs tatra devasyānumate sthitaḥ, pragṛhya jvalitaṃ śūlaṃ dīpyamānaṃ svatejasā/ 16 gaṅgā ca saritāṃ śreṣṭhā sarvatīrthajalodbhavā, paryupāsata taṃ devaṃ rūpiṇī kurunandana/ 17 evaṃ sa bhagavāṃs tatra pūjyamānaḥ surarṣibhiḥ, devaiś ca sumahābhāgair mahādevo vyatiṣṭhata/ 18 kasya cit tv atha kālasya dakṣo nāma prajāpatiḥ, pūrvoktena vidhānena yakṣyamāṇo 'nvapadyata/ 19 tatas tasya makhaṃ devāḥ sarve śakrapurogamāḥ, gamanāya samāgamyā buddhiṃ āpedire tadā/ 20 te vimānair mahātmāno jvalitair jvalanaprabhāḥ, devasyānumate 'gacchan gaṅgā dvāram iti śrutiḥ/ 21 prasthitā devatā drṣṭvā śailarājasutā tadā, uvāca vacanaṃ sādhvī devaṃ paśupatiṃ patim/ 22 bhagavan kva nu yānty ete devāḥ śakrapurogamāḥ, brūhi tattvena tattvajña saṃśayo me mahān ayam/ 23 [maheṣvara] dakṣo nāma mahābhāge prajānāṃ patir uttamaḥ, hayamedhena yajate tatra yānti divaukasaḥ/ 24 [umā] yajñam etaṃ mahābhāga kimarthaṃ nābhigacchasi, kena va pratiṣedhena gamanaṃ te na vidyate/ 25 [maheṣvara] surair eva mahābhāge sarvaṃ etad anuṣṭhitam yajñeṣu sarveṣu mama na bhāga upakalpitaḥ/ 26 pūrvopāyopapannena mārgeṇa varavarṇini, na me surāḥ prayacchanti bhāgaṃ yajñasya dharmataḥ/ 27 [umā] bhagavan sarvabhūteṣu prabhavābhyadhiko*



*gunaiḥ, ajeyaś cāpradhṛṣyaś ca tejasā yaśasā śriyā/ 28 anena te mahābhāga pratiśedhena bhāgataḥ, atīva duḥkham utpannam vepathuś ca mamānagha/ 29 [bhī]evam uktvā tu sā devī devaṃ paśupatiṃ patim, tūsnīṃ bhūtābhavad rājan dahyamānena cetasā/ 30 atha devyā mataṃ jñātvā hṛdgataṃ yac cikīrṣitam, sa samājñāpayām āsa tiṣṭha tvam iti nandinam/ 31 tato yogabalaṃ kṛtvā sarvayogeśvare - śvaraḥ, taṃ yajñam sumahātejā bhīmair anucarais tadā, sahasā ghātayām āsa devadevaḥ pināka dhṛk/ 32 ke cin nādān amuñcanta ke cid dhāsāṃś ca cakrire, rudhireṇāpare rājaṃs tatrāgniṃ samavākiran 33 ke cid yūpān samutpātya babhramur vikṛtānanāḥ, āsyair anye cāgrasanta tathaiva paricārakān/ 34 tataḥ sa yajño nṛpate vadhyamānaḥ samantataḥ, āsthāya mrgarūpaṃ vai kham evābhyapatat tadā/ 35 taṃ tu yajñam tathārūpaṃ gacchantam upalabhya saḥ, dhanur ādāya bānaṃ ca tadānvasarata prabhuḥ/ 36 tatas tasya sureśasya krodhād amitatejasaḥ, lalātāl prasṛto ghoraḥ svedabindur babhūva ha/ 37 tasmin patitamātre tu svedabindau tathā bhuvi, prādurbabhūva sumahān agniḥ kālānalopamaḥ/ 38 tatra cājāyata tadā puruṣaḥ puruṣarṣabha, hrasvo 'timātraraktākṣo hari śmaśrur vibhīsanah/ 39 ūrdhvakeśo 'tilomāṅgaḥ śyenolūkas tathaiva ca, karālaḥ kṛṣṇa varṇaś ca raktavāsās tathaiva ca/ 40 taṃ yajñam sa mahāsattvo 'dahat kakṣam ivānalāḥ, devāś cāpy adravan sarve tato bhītā diśo daśa/ 41 tena tasmin vicaratā puruṣeṇa viśāṃ pate, pṛthivī vyacalad rājann atīva bharatarṣabha/ 42 hāhābhūte pravṛtte tu nāde lokabhayaṃkare, pitāmaho mahādevaṃ darśayan pratyabhāsata/ 43 bhavato 'pi surāḥ sarve bhāgaṃ dāsyanti vai prabho, kriyatām pratisaṃhāraḥ sarvadeveśvara tvayā/ 44 imā hi devatāḥ sarvā ṛṣayaś ca paraṃtapa, tava krodhān mahādeva na śāntim upalebhire/ 45 yaś caiśa puruṣo jātaḥ svedāt te vibudhottama, jvaro nāmaiśa dharmajña lokeṣu pracariṣyati/ 46 ekībhūtasya na hy asya dhāraṇe tejasah prabho, samarthā sakalā pṛthivī bahudhā srjyatām ayam/ 47 ity ukto brahmaṇā devo bhāge cāpi prakalpīte, bhagavantaṃ tathety āha brahmāṇam amitaujasam/ 48 parām ca prītim agamad utsmayaṃś ca pināka dhṛk, avāpa ca tadā bhāgaṃ yathoktaṃ brahmaṇā bhavaḥ/ 49 jvaraṃ ca sarvadharmajño bahudhā vyasrjat tadā, śānty arthaṃ sarvabhūtānāṃ śṛṇu tac cāpi putraka/ 50 śīrṣābhitāpo nāgānāṃ parvatānāṃ śilā jatuh,, apām tu nīlikām vidyān nirmokaṃ bhujageṣu ca/ 51 khorakaḥ saurabheyāṇām ūsaraṃ pṛthivītale, paśūnām api dharmajña drṣṭipratyavarodhanam/ 52 randhrāgatam athāśvānāṃ śikhodbhedaś ca barhiṇam. netrarogaḥ kokilānām jvaraḥ prokto mahātmanā/ 53 abjānām pitta bhedaś ca sarveśām iti naḥ śrutam/ śukānām api sarveśām hikkikā procyate jvaraḥ/ 54 sārduleśv atha dharmajña śramo jvara ihocyate, mānuṣeṣu tu dharmajña jvaro nāmaiśa viśrutaḥ, maraṇe janmani tathā madhye cāviśate naram/ 55 etan māheśvaraṃ tejo jvaro nāma sudāruṇaḥ, namasyaś caiva mānyaś ca sarvaprānibhir īśvaraḥ/ 56 anena hi samāviṣṭo vṛtro dharmabhṛtām varaḥ, vyajṛmbhata tataḥ śakras tasmai vajram avāsrjat/ 57 praviśya vajro vṛtraṃ tu dārayām āsa bhārata, dāritaś ca savajreṇa mahāyogī mahāsurah, jagāma paramasthānaṃ viṣṇor amitatejasaḥ/ 58 viṣṇubhaktyā hi tenedaṃ jagad vyāptam abhūt purā, tasmāc ca nihato yuddhe viṣṇo sthānam avāptavān/ 59 ity eṣa vṛtraṃ āśritya jvarasya mahato mayā, vistaraḥ kathitaḥ putra kim anyat prabravīmi te/ 60 imām jvarotpattim adīnamānasaḥ; pathet sadā yaḥ susamāhito narah, vimuktarogaḥ sa sukhī mudā yuto; labheta kāmān sa yathā manīsītān/*

Yudhishtara enquired of the utpatti kaarana of 'jvara' and Bhishma replied that in very distant past there was a maharshi named Jyotishka atop meru parvata where Maha Deva Bhaganavan too was engaged in nirantara tapsya while His wife Maha Bhagavati too was seated on His 'vaama paada'. Brahma, Deva-Vasu-Ashvini kamaaraas, Shankamdhi, Padmanithi, Riddhi, Guhyaka, Yakshapadi Kubera, Shukraacharya were awaiting MahaDeva araadhana. As sugandha yukta vaayu pravaahaas too were passing mildly even as Sidha Vidyadharas too were deeply engrossed Maha Deva's tapasya and so were Nandi. *kasya cit tv atha kālasya dakṣo nāma prajāpatiḥ, pūrvoktena vidhānena yakṣyamāṇo*

'nvapadyata/ Sometime later, Prajapati Daksha decided to initiate a 'shaastriya vidhanaanusaara' Ahvamedhaa yajna and instantly the entire Deva ganaas had exited the meru parvata to 'ganga teera'. Devi Uma as seated on the lap of Mahadeva had instantly remarked as to why and how did not invite Him being the Prajapati's son inlaw and Her only daughter. She had then screamed: *bhagavan sarvabhūteṣu prabhavābhyadhiko guṇaiḥ, ajeyaś cāpradhr̥ṣyaś ca tejasā yaśasā śriyā/ 28 anena te mahābhāga pratiṣedhena bhāgataḥ, . atīva duḥkham utpannam vepathuś ca mamānagha/* Bhagavan! In this entire universe, you are reputed as the adhika prabhaashali, gunavaan, ajeya, tejashvi, yashasvi and Shrisampanna. Mahabhaga! In the yajna, a major your chunk of the role, and most surprisingly you were not invited let alone me as the Prajapati's daughter. 'Anagha Loka Naadha, as this 'ghoraapavaana' was done to me my entire body be shivering me 'jwara'. Sati Deva thus got crumbled down with sudden fever and body shiver. Indeed 'Jwara' affects both 'shareera' and 'manas' the psyche \_as of numbness and lack of sensation and feeling.

*atha devyā mataṁ jñātvā hṛdgataṁ yac cikīrṣitam, sa samājñāpayām āsa tiṣṭha tvam iti nandinam/ 31 tato yogabalaṁ kṛtvā sarvayogeśvare -śvaraḥ, taṁ yajñam sumahātejā bhīmair anucarais tadā, sahasā ghātayām āsa devadevaḥ pināka dhṛk/ 32 ke cin nādān amuñcanta ke cid dhāsāmś ca cakrire, rudhireṇāpare rājams tatrāgniṁ samavākiran/ 33 ke cid yūpān samutpātya babhramur vikṛtānāḥ, āsyair anye cāgrasanta tathaiva paricārakān/ 34 tataḥ sa yajño nṛpate vadhyamānaḥ samantataḥ, āsthāya mṛgarūpaṁ vai kham evābhyapatat tadā/ 35 taṁ tu yajñam tathārūpaṁ gacchantam upalabhya saḥ, dhanur ādāya bānaṁ ca tadānvasarata prabhuḥ/*

Maha Deva having realised the inner feelings of Devi Sati had instruted Nandi to be at the 'yajna shaala' at once. Then He himself by His yoga bala appeared at the yajna shala and destroyed the Daksha Yajna along with His sevakas as the latter raised sky high simhanaadaas by His pramadha ganas as the yajnaagni was put off by 'rakta varsha paataas'. Then there manifested a 'vikaraala mukha paarshada' pulled off the 'yajna upa' and swirled it off. Thus there was all round destruction. As the Yajna Mriga having assumed a form was seeking to run away, Maha Deva himself chased it behind with His gigantic Shiva Dhanush.

*36 tatas tasya sureśasya krodhād amitatejasah, lalātāl prasrto ghoraḥ svedabindur babhūva ha/ 37 tasmin patitamātre tu svedabindau tathā bhuvi, prādurbabhūva sumahān agniḥ kālānalopamaḥ/ 38 tatra cājāyata tadā puruṣaḥ puruṣarṣabha, hrasvo 'timātraraktākṣo hari śmaśrur vibhīšanaḥ/ 39 ūrdhvakeśo 'tilomāṅgaḥ śyenolūkas tathaiva ca, karālaḥ kṛṣṇa varṇaś ca raktavāsās tathaiva ca/ 40 taṁ yajñam sa mahāsattvo 'dahat kakṣam ivānalaḥ, devāś cāpy adravan sarve tato bhūtā diśo daśa/ 41 tena tasmin vicaratā puruṣeṇa viśāṁ pate, pṛthivī vyacalad rājann atīva bharatarṣabha/ 42 hāhābhūte pravṛtte tu nāde lokabhayaṁkare, pitāmaho mahādevaṁ darśayan pratyabhāsata/*

Thus from all the sides, Bhagavan Shiva with His Unique Dhanush chased Daksha Prajapati then on His forehead gushed out 'bhayankara lalaata sweda bindu pravaahaas' as of 'kaalaagni samana rupa agni putra' with blood red hot eyes and furious looks as of maha bhayaanaka swarupa'. His shareera varna was dark and thick black and vikaraala-jugupsaakara giant like form.. As the ferocious and violent aggression body came to roam about the Devata and Rishi samuhas assembled for the yajna got so frightened as they ran away helter skelter in ten directions. At that time, it looked that the speedy and earth shattering feet sounds as from the stampede runs with haahaakaaraas' were literally reverberating. 'haahaakaaraas'

Substance of further stanzas:

Brahma then addressed Maha Deva to very kindly assume His krodha shanti as your body be sweating profusely as of 'maha jvara' and as long as his that should last then the prithvi too would not be steadied and might take to innumerable forms and get shattered. The bhayakara rupadhari Rudra ganaas in thousands had since arrived for the Daksha Yuddha vidvamsha. Do very kindly pardon me to withdraw the Rudra ganaas for now as from now onwards there should be the vyavashta to make the arrangement to of a substantial proportion of Yagjna Phala in your favor. Then Maheshwara had smiled and got pleased.

[Vishleshana on Meheshvara's Daksha Yagjna Vidhvamsa and the aftermath vide the following Puranaas

1. Shiva Purana -2.Linga Purana -3. Vamana Purana 4. Shakti Peethas

#### 1. Shiva Purana :

##### a) Sati Devi's wedding to Maheshwara

Brahma gave a boon to His son Manmadha or Pushpavan with the powers of turning passionate any victim with the use of 'Pancha Pushpa Banas'(Five Flowery Arrows) called Harshan, Rohan, Mohan, Soshan and Maran. The test-run was performed by Manmatha on Brahma and he got victimised in respect of Sandhya and hence the chastisement received from Rudra Deva. Brahma's ill-feeling over Rudra was still not forgotten inspite of Lord Vishnu's advice that Rudra Deva would never be disturbed by Manmadha's arrows. At this juncture, Daksha Prajapati offered his daughter, Rati Devi to wed Manmadha, which was appreciated by all concerned as the couple looked that they were made for each other. Brahma prevailed His son Daksha Prajapati to beget a daughter with Devi Bhagavati's 'Amsa' (part manifestation) and Daksha prayed to Her for thousands of years. Devi Bhagavati blessed Daksha to beget Sati Devi and that she would also be wedded to Rudra Deva. But, Sati Devi would perform penance for thousands of years and once she would be married, she would not brook insults to Rudra Deva and if anybody did so, then She would end up her existence by 'Yoga-agni'! Daksha had got already sixty daughters all married - ten to Dharma, thirteen to Kashyap, twenty seven to Moon, two to Bhutaganas, and two to Kushashva and six to Garuda. The sixty first daughter now blessed by Bhagavati was Sati Devi from Virani Devi. As Sati came of marriagable age, she had already fixed Her mind on Rudra and performed severe 'tapas'. Parama Shiva agreed to wed Sati, Brahma proposed formally to Daksha and the marriage was executed with pomp and show. After the auspicious wedding, Sati and Shiva shifted from Kailash to Himalayas for ten thousand Deva years and Bhagavan enlightened and exchanged views with Sati on many matters of Spiritual significance including the naunces of Yantra, Tantra and Yoga.

##### b) Destruction of Daksha Yagna by Maheshwara

In the mean time, Daksha's jealousy towards Bhagavan gradually picked up momentum and at a 'Yagna' organised by the former, there was no place for the seat reserved for Shiva and Sage Dadhichi pointed out the lacuna but was ignored. Sati Devi felt that Her father made a mistake and despite the denial of Bhagavan proceeded to the Yagna to ascertain the position. Very reluctantly, Bhagavan agreed and Sati was escorted by Nandi and Rudraganas. Daksha ignored his daughter's entry and of the Rudraganas into the 'Yagna' Place. When confronted by Sati about Her husband's absence, Daksha had openly ridiculed Siva as an uncouth, ill- deserving and uncivilised personality. Devi Sati could not take the insults about Her husband and thus produced Yogic Fire and ended Herself to unite with Bhagavan. As Nandi informed

Shiva of the tragedy, the latter threw a few of His hairs against a mountain in a heightened rage and the energy created thus broke the mountain into two parts; one half of it produced Virabhadra and another Bhadrakali whom Shiva instructed for the destruction of Daksha Yagna. Virabhadra appeared at the site of the Yagna instantly along with a huge army of Sivaganas including Dakini, Bhairava and Kapalini while Bhadrakali entered the Place with the nine incarnations of Bhagavati like Katatyani. As Daksha got terrified of the consequences of the situation, he took refuge at Maha Vishnu who expressed His helplessness and reprimanded Daksha for his foolishness as Daksha provoked his own daughter to take away Her life. She jumped in the homa kunda as the her body parts got thrown away in different destinations. A celestial voice confirmed that Virabhadra was invincible but meanwhile several Devas too were killed and Vishnu too desisted from the battle. Virabhadra severed Daksha's head and threw it in the 'Agnikunda' (Fire pit) and returned to Shiva. Eventually, Lord Brahma approached Maha Deva to pardon Daksha Prajapati with life by placing the Yagna's Goat-head on to Daksha's severed head thrown out by Virabhadra in the Fire pit and thus Daksha had a Goat-head thereafter. The ever grateful Daksha begged of Maha Deva for his pardon and prayed to Him with great sincerity and devotion everafter. He then performed a Yagna again with Maha Deva on the High Seat and with all the Devas to receive their blessings!

#### c) Devi Parvati's wedding with Bhagavan Shiva

The only daughter of Himavanta viz. Devi Parvati even from childhood became an intense devotee of Bhagavan Shiva and had constant dreams of Her worship to Him in person. Both Himavanta and Queen Maina too had similar dreams regularly. Meanwhile, Bhagavan Shiva like a lunatic became a restless globe trotter after Sati's Yogic end for several years and resettled at Himavan Mountain for severe 'Tapasya'. Parvati requested her parents to seek a blessing from Shiva to allow Her in His 'Seva' (Service) without disturbing Him at all. Shiva did not agree but Parvati Herself emboldened to argue with Shiva that She was 'Prakriti' or Nature and Shiva was the Maha Purusha ( Almighty), that His meditation would have speedy results if Prakriti too served Almighty's efforts as a supplement and that He could therefore agree to allow Her service to the Almighty and so on. Shiva was impressed with her Spiritual knowledge and had agreed; every day Parvati used to up-keep Shiva's meditation- surroundings, fetch flowers and other requirements useful for the meditation and Puja by Bhagavan. It was at that juncture that a powerful Demon Tarakasura became a major menace to the World, especially Devas and Indra. He was the son of Vajrang, a son of Diti-wife of Kashyap, who had the deep-seated animosity against Indra in particular and Devas in general; Diti was pregnant with a wish to beget a powerful male issue who would conquer Indra and Devas and occupy heavens, since she had several of her descendants destroyed. But Indra used his mystic powers to kill the foetus which was cut into forty nine pieces and thus produced 'Marudganas'. She became pregnant again and delivered Vajrang whose son was Tarakasura, the most dreaded Demon of the date. Tarakasura was fortified with the boon from Brahma that excepting Siva's son, none else should be able to kill him in the entire Universe! Knowing of the invincibility of Takasura, there was a great desire that Siva's son must soon arrive and Devi Parvati's wedding be expedited. As advised by Brahma, a big delegation of Devas was sent to Manmadha and Rati so that their good offices were utilised to kindle desires in Siva in favour of Devi Parvati, who is already in the vicinity of Siva in meditation. Thus prompted by Devas, Manmadha used his 'Kama bana' (Arrows of Love) when Bhagavan felt a slight change in His attitude in favour of Parvati but soon recovered from His thoughts quickly and noticed that Manmadha was at work, became highly provoked and in a fit of immense fury opened His

Third Eye and as a result, Manmadha was burnt as ash and indeed was a dreadful and instant action which stunned all Devas, Brahma, Vishnu, Devi Bhagavati and indeed the entire World. The 'Nirvikara' (Reaction-less) Maha Shiva resumed His Tapasya as though nothing had happened, but Rati was inconsolable, Parvati was mystified and decided to take up rigorous meditation. There were group prayers by Vishnu, Brahma, Indra, their consorts and the whole lot of Devas; Bhagavan Siva got gradually cooled down a bit, as it was explained to Him that it all happened due to their own reasons of self-protection and defencelessness and narrated the matter in full. He gave the boon that in the next births, Manmadha would be born as Pradyumna to Lord Krishna and Rukmini Devi and even a few days of the child's birth, a Demon named Shambara would throw the child in the Sea and eventually kill the demon and marry Rati Devi as Mayavati. Manmadha would join 'Sivaganas' and be visible only to Rati Devi, and she should await her rebirth in Dvapara Yuga. Parvati Devi performed severe 'tapasya' under the tutorship of Devarshi Narada and constantly carried out the 'Japa' of the Mantra 'Om Namoh Shivaya Namaha' meticulously. Bhagavan did not agree to the proposal of marrying Parvati initially, but as convinced by Vishnu, Brahma and Devas conceded but ordered 'Sapta Rishis' to test Her seriousness. In course of time Bhagavan Himself appeared in the disguise of a Brahmana and tried to dissuade Her to wed a 'Bhutnath', a near 'Digambara', an uncouth and frightening entity with matted hair and serpents and ash all over His body and so on. Devi Bhagavati reacted vehemently and showed Him the door. But She felt that Her penance executed all along did not satisfy the Lord and out of desperation sought to jump into a Fire pit, when He gave the Darshan and said: 'Why do you not realise that we are the Eternal Prakriti and Maha Purusha ourselves!'

When the wedding of Shiva and Parvati was announced, the entire Universe got transformed with ecstasy. Sivaganas including Nandi and Bhairav went into raptures. Devas were relieved that the menace of Tarakasura would end soon. Great Sages, Brahma and Vishnu turned highly inward-looking spiritually as their souls hit pinnacles of fulfillment. The Union of Prakriti (Maya) and Maha Purusha explained the Quintessence of Vedas and Scriptures as the Super Energy of Unknown, Everlasting, All-pervasive, Endless, Unborn nature! Bhagavan Shiva was in a light disposition and played 'Leelas', especially with Parvati's parents, Maina and Himavanta. First, He disguised sporting a dress of a flippant dancer as 'Nataraj' at Maina's residence and she tried to give Him a gold chain thinking that He was an ordinary dancer. When He announced that He was Shiva, both of the parents of Parvati were not only not impressed, but refused to give away their daughter in wedding to Shiva. Sapta Rishis had to appear and convince about Shiva. As the bride groom's party arrived the parents were under the illusion of each arriving Deity at the function as the bridegroom. And when actually Bhagavan did arrive, He sported a figure of a Bhutnath on Nandi the bull vahana with a frightening demeanor surrounded by Shivaganas, Bhutas, and Pisachas. Lord Vishnu had to intervene to say that what they saw was an illusion of Siva to test their basic faith. Devi Parvati was indeed amused with Bhagavan's pranks. The Wedding Procession included the 'Who Is Who' of the Universe: the 'Saptha Matas' (The Seven Mothers viz. Bramhi, Mahesvari, Kaumari, Vaishnavi, Varahi, Indri, and Chamunda; the full contingent of Brahma, Vishnu, Indra, Planetary Heads and Devas, Sapta Rishis, Brahma Manasa Putras, Sages, Sivaganas, Pisachas, various manifestations of Devi Bhagavati, Gandharvas, Apsaras, Kimpurushas and personified Vedas and Scriptures and so on. The Whole World was in memorable bliss and elation. Indeed on this Holy Occasion, Bhagavan recalled Manmadha too back to active life to the greatest delight of Rati Devi too.]

## Sati's immolation at Daksha Yagna, Shiva Parvati Kalyana and 'Vighneshotpatti'

Daksha Prajapati's jealousy for Maha Deva climaxed with Daksha Yagna to which Maha Deva was uninvited despite Sage Dadhichi's intervention. Daksha's daughter Sati Devi and wife of Maha Deva insisted on attending the Yagna even while Maha Deva objected initially but reluctantly agreed with Pramatha Ganas escorting her. As Daksha disliked her attendance at the Yagna and openly criticised Maha Deva, she neither stayed back at the Yagna nor felt proper returning to Shiva and had thus self-immolated in the Fire-pit. An enraged Maha Deva got furious and having created Virabhadra ordered the latter to destroy Daksha Yagna. As Daksha was beheaded by Virabhadra, Parama Shiva condoned Daksha and revived him. After the departure of Sati Devi, Maha Deva was forlorn, roamed aimlessly in forests to perform Tapasya; meanwhile two significant developments came to light that Tarakasura secured boons of invincibility from Brahma and Daityas made havoc all over Trilokaas. Devi Gauri coming of age was allowed to assist Maha Deva in his daily Tapasya and Indra and Devas had the know-how that only Skanda the second son of Shiva-Parvati could demolish Tarakasura. In their anxiety to expedite the process of Shiva-Parvati wedding, Indra requested Kama Deva to release the arrows of passion on Shiva as Parvati was in Shiva's silent worship; Parama Shiva was annoyed at the mischievous provocation of Kama Deva and destroyed him by his Trinetra or the Third Eye. Rati Devi felt that her husband Kama Deva became a victim of the cross-fire, although for Loka Kalyana. The merciful Shiva no doubt gave the boon of the couple to become husband and wife again in their next births as Pradyumna the son of Krishna and Rukmini and Rati as Devi Maya. Shiva continued his Tapasya and so did Parvati by reciting Om Namo Shivaaya Namah Mantra as taught to her by Sage Narada. Meanwhile Vishnu, Brahma and Devas prevailed Maha Deva to wed Devi Parvati. Shiva tested Parvati about her seriousness and disguised as a semi-nude and mad vagabond criticised Shiva and a furious Parvati threw him out when he revealed his identity. Finally Saptarishis were asked to mediate the auspicious wedding of Parvati the daughter of Himavanta and Maina. The wedding of Purusha and Maya were thus consummated finally. That was the opportune time when Indra and Devas accompanied by Brahma approached Maha Deva when Dharma and Nyaya (Virtue and Justice) were at the lowest ebb and the evils perpetrated by Daitya-Danava-Rakshasas were abysmal. There were no barriers (Vighnas) to immorality and wickedness and the malevolent forces on Earth had a free play enabled by extremities of Tamasika and Rajasika Gunas. Rishis felt that besides obstructing such rampant free play of Evil, there should also indeed be a Facilitator of Good Deeds viz. Avighna as opposed to Vighna. For instance the well-meaning persons should not face obstacles in their Yagnas, Daanas, Vratas, Kshetra Darshanas and such virtuous deeds and 'Mangala Karyas' or of Auspicious Tasks: As Devas made the above Stuti, Pinakapaani was extremely delighted and assured that he would neither allow any obstruction to Deva Karyas to be caused by any Daitya-Danava and such other mischievous forces nor encourage the success of any evil against virtue. Then Shiva Himself assumed the Glorious Form of Ganeshwara Swarupa of an Elephant Head or Gajananana and of a Trishula Dhari and there were reverberations of Victory sounds and rains of scented flowers from the Skies and all Lokas above and from all over the Yogis, Siddhas and Sages welcoming the Lord of Vighnas and Avighnas as per his descretions and the strength of one's own deeds. As the Bala Ganapati prostrated before his parents Shiva and Parvati, the latter posted kisses on the son's head and prescribed the do's and don'ts such as to create hindrances in the execution of Yagnas without dakshinas, destroy Serial Daityas and protect Brahma Vaadi Dwijas and Siddhas; as also to those who perform Vedaadhyana, Adhyaapana and Vkyakhyana improperly; at the same time Ganesha should reward those who perform worship daily, bestow prosperity to the virtuous and protect the youth and elderly. By so

doing Vighna Nayaka would be the most sought after in Tri Lokas, told Ganesha by the parents. Shiva emphasised to Ganesha that any Puja to him, Vishnu or Brahma or other Devatas or Devis must be preceded by worship to Ganesha first not only to assure success of the main Puja but also supplement the fulfillment of the desires for which the main puja was performed. The Prathama Puja to Ganesha should be also done with Dhyana-Avahana-Pushpa-Gandha-Dhupa-Deepa-Naivedyas just as the Main Devata of the Puja was to be performed. This is relevant to all Varnas of Brahmana-Kshatriya-Vaishya and others too. Thus any worship, or Vrata, or Sacred and Religious Deed like Yagnas, Daanaas, Vivaahas, Upanayanas, Vidyaaarambhas, house constructions, or for that matter any and every task seeking propitiousness should start with Ganesha Puja in Hindu Dharma with the invocation to Vighneshwara thus: *‘Shuklaambara dharam Vishnum Shashi Varnam Chaturbhujam Prasanna Vadanam Dhyayet Sarva Vighnopashaantaye’!*

### 3.Vamana Purana

#### a) Parvati weds Shiva, Devi Kaali’s Tapasya led to Gauri Swarupa

Himavan and Devi Mena begot three daughters viz. Ragini with red eyes, red complexion and red vastraas too, Kutila who was of medium complexion and bright and the youngest was Kaali of deep blue complexion, blue eyes and most beautiful. Even at the age of eight, the three maidens took to Tapasya and Devas took them one by one to Brahma starting from the middle one Kutila; they asked Brahma whether she would be able to beget a son who could kill Mahishasura! Brahma replied: She might not be able to withstand the brilliance of Mahadeva, leave her! But she replied that she had the ability to win over by the severity of her Tapasya even Janardana and even severe Maha Deva’s head! Brahma got furious by her impetuous nature and turned her into a water flow which joined the forceful rivers of Brahmaloaka. After some time, Devas took away Ragini the eldest daughter of Himavan and Mena and made her face Brahma; when Devas asked the same question to her and she too gave a brash reply that for sure she could beget a son who could kill Mahishasura in an angry and provocative tone and Brahma was upset that she had the audacity of talking to Devas like that and punished her to become Sandhya waiting for the arrival of Krittika yoga. As this happened twice before, Devi Mena prevented the third daughter Kaali to perform Tapaswya further! She named her **UMA**( ‘U’ for This or Tapasya and ‘Ma’ or do not do; thereby meaning ‘Do not do this Tapasya’). But as time passed, Uma got intensely devoted to Shankara and ignored her mother’s warning and resumed severe Tapasya. Understandably, Brahma asked Indra and Devas to bring Kaali but the radiance and heat of her Tapasya was such that Indra could not reach anywhere near her and accordingly reported this to Brahma who understood that this was the one who was indeed worthy of marrying Parama Shiva who could not only demolish Mahishasura but also beget a son that could annihilate Tarakasura! Thus Brahma was satisfied and stopped searching further for Kanyaas! Meanwhile Himavanta brought Kaali home from further Tapasya and Maha Deva coincidentally took up to a severe RoudraVrata called Niraashraya roaming from forest to forest and mountain to mountain. During these wanderings, Himavanta invited Shiva to settle on Himalaya to perform the Vrata without hindrance and the latter agreed to do so. Uma Devi happened to see Maha Deva in the course of the Vrata and so did Maha Deva noticed her for a second as he was instantly reminded of Sati Devi his earlier wife but slipped back to his concentration again. As Uma’s Sahachari friends knew of her intense liking for Maha Deva gifted her an Earthen Idol of his and having accepted the Murti commenced worshipping it with flowers and incense. One day suddenly a Vatu / Brahmachari

with danda, yagnopaveeta, chhatra (umbrella), Kamandalu and ash ridden body entered Uma's Ashrama and introduced himself that he was a resident of Varanasi and was travelling from Tirthas like Prayaga, Kubjaagra, Jayanta, Chandikeshwara, Bandhuvrinda, Kanakhala Tirtha, Saraswati, Agnikunda, Bhadra, Trivishthapa etc. He asked Uma as to why in this youthful stage was in the form of an ascetic! Then Uma's Sahacharini called Somaprabha replied that Uma decided to devotion to Maha Deva and would like to wed him. The Vatu expressed surprise as to who gave her this strange idea to her! He was a frightening mendicant always surrounded by goblins and piscachas with beard and dishevelled hair sporting snakes around his neck and shoulders where as she was an extremely pretty girl of charm whom esteemed Devatas would like to marry. Devi Uma intervened and said 'don't you say that again Bhikshu! Shiva is 'Sarvagunaadhika'; *Shivo vyaapyathavaa Bheemah Sadhano nirdhanopivaa, Alankruto vaa Deveyshaastathaa vaapyanalankrutah/ Yaadrushastaadrusho vaapi sa mey naatho bhavishyati, Nivaaryataamayam Bhishurvivakshuh sphritaadharah, Na tathaa nindakah Paapi yathaashrunavan Shashi Prabhey/* (Whether He was rich or poor, ugly or unornamented, the Bhikshu should know that Shiva was my Swami; Sashi Prabha! Do not encourage this Bhikshu, lest he would blabber something else; a person who blamed thoughtlessly about others would continue to argue in circles; so throw him out!) Then Parama Shiva appeared before Parvati in his real Swarupa and said: Dear Parvati! You may now go back to your home; I shall depute Maharshis to your Father's house; since you have commended this form of mine now would be known to posterity as Bhadreswara and Deva, Danava, Yaksha, Kinnara, Uraga and Manavaas would worship me in this very Rupa of Bhadreswara. Then the Saptarshis viz. Kashyapa, Atri, Bharadwaaja, Vasishta, Goutama, Angira and Vishwamitra were summoned and recalled about the past incident of Sati and said that Parvata Putri Parvati had returned again and they should request Himavaan to agree for the alliance. The Saptarshis accompanied by Arundhati reached Himavaan's residence, even as the Co-Mountains, Gandharvaas, Kinnaraas, Yakshaas, and other illustrious guests were already in position there. Himavaan welcomed the Saptarshis most humbly and the Spokesman Angira said: *Shrutyataam Parvata Sreshtha yena Kaaryena vai vayam, Samaagataastwatsadana marundhatyaa samam Girey/ Yosow Mahatmaa Sarvaatmaa Dakshayagna ksayankarah, Shankarah Shuladhruk Sharvastrinetra Vrusha vaahanah/ Jeemutaketuh Shatrughno Yagna bhoktaa Swayam Prabhu, Yameeshwaram Maheshaanam Mahadevam Pashih Patim, Vayam teyna proshitaah smastwatsakaasham Girishwara/ Iyam yaa twatsutaa Kaali Sarvalokeshu Sundari, Taam praarthayati Deveyshastaam Bhavaan daatumarhati/ Sa eva dhanyo hi Pitaayasya putri Shubham Patim, Rupaabhijana sampatya prapnoti Girisattama/ Yaavanto Jangamaamyaa Bhutaah Shaila Chaturvidhaah, Tessaam Maataa twiyam Devi proktah Pitaa Harah!* ( Parvata Raja! We along with Arundhati have arrived here is to convey to you that Mahatma Sarvatma who was Daksha Yagna's destroyer, Shula dhaari, Sharva, Trinetra, Vrusha Vahana, Jeemutaketu, Shatrughna, Yagna bhokta, Swayamrabhu Shankara Ishvara who was also called by some as Shiva, Sthaanu, Bhava, Hara, Bhima, Ugra, Maheshaana, Maha Deva and Pashupati had asked us to request you to propose him as his husband to Devi Kaali as his Dharma Patni; the father of this Rupavaan, Nishkalanka and Kuleena Kumari would indeed be happy to the mother of the Charaachara Beings since Shankara was their father). Devi Kaali blushed as Angira Maharshi completed his statement. Himavan sought the endorsement of his wife Devi Menaka and the clearance of his co-Mountains as they were all his close relatives and confirmed the acceptance of the Sacred Alliance. The Day of wedding arrived and the 'Who is Who' of the Invitees were in position at the Holy Platform of the Universe's Supreme got ready too with Maharshis awaiting the arrival of the bride groom's party. Deva Maata Aditi, Surabhi, Surasa and other eminent ladies decorated Maha Deva, with a Mundamaala around his neck, tiger skin around his waist, Kaala Sarpa



Kundalaas as his Ear-rings, Maha Sarpras with shining Manis on their hoods as his Kankanaas or wrist-ornaments, shoulder ornaments, neatly dressed up Jataajuta on his head along with half-moon and Ganga, Gorochana Tilaka on the forehead and Trishula in his right hand. He was seated in the Vrishabha as accompanied with his Pramatha Ganaas. As the Party moved on, Vishnu and Lakshmi too moved on by Garuda, Brahma and Saraswati on the Swan Chariot, Indra and Sachi Devi on Iravata Elephant, other Devas on their respective Vaahanaas and spouses, the Six Rithus (Seasons), Tumbura and other Gandharvas were singing, Kinnaras were playing musical instruments and Apsaraas were in ecstatic dances; Ekadasha Rudras, Ashtaavasus, Twelve Adityas, Sixty six Ganas, twentyfour Urthwa-reta Rishis, Yakshas, Rakashasaas and Piscachas were all excited awaiting the momentous Muhurta. Himavaan welcomed the bride groom and his Party most respectfully and made them seated comfortably. As the bride arrived, the Maharshis commenced the formal procedures with Vedic Mantras and at the most auspicious Muhurta, Himavan announced: *Matputreem Bhagavan! Kaalim Poutreem Pulahaagajey, Pitrunaamapi Dauhitreem Prateecchemaam mahodyataam/* ( I am hereby parting Devi Kaali, the grand daughter of Pulaha and my daughter in wedding; Kindly accept. Parama Shiva replied: *Na mesti Maataa na Pitha tathaiva, Na Jnaato vaapi cha Bandhavaascha/ Niraashroham Giri shring vaasi, Sutaam prateecchaami tavaadri Raja!* (I neither have a mother or father and not even relatives; as I have no home, I shall keep her on the Mount of Kailasha Mount and agree her as my wife). Brahma then asked Devi Kaali to accompany Shiva to perform three Pradakshinaas around the Agni Kunda and the guests were treated with excellent bhojan and gifts before departing after the festivities.

Parvati's Tapasya led to reappearance as Gauri:

After the Sacred Wedding, Shankara and Parvati moved around freely in enjoyment and asked Vishwakarma to build a glorious home for them, performed Yagna worthy of Grihastaashrama and the couple were nicely settled down. One day out of fun, Parama Shiva addressed Devi Parvati as Kaali or of dark complexion. She felt that his fun was unbearable and left for serious Tapasya to Brahma deva and secured golden complexion. As she discarded her earlier Form, Indra requested her to give away the earlier Form to him and since she was materialised from Krishna Kosha or of deep blue nature, she was named as Katyayani;, she was also called as Koushiki since she was materialised from Brahma kosha and since Indra called her as his sister, Indra too was known as Koushika. Indra then asked Katyayani /Koushiki to reach Vindhya Parvata and thus she became Vindhyavasini and Indra gifted a Lion as her Vahana /Carrier. After this incident, Devi Uma who discarded her earlier Rupa now replaced with Suvarna Rupa and identified herself as **Gouri**. Maha Deva was too pleased and both the couple spent some thousand years in Garhastya all by themselves ignoring the out side contacts, which had terribly distressed Devatas and the entire Universe was upset too. Indra and Devatas were concerned about fresh threats of Indratwa as there were forebodings to that effect and approached Brahma who wished that Mahadeva's continued immersion in the stage of 'Manmoha' for Gauri would continue before Daityas would gain strength; this concern got Indra and Devas worried and tried to somehow manage an entry to Shiva's abode but found that sneaking into the adode would not be possible as Maha Nandi was holding the security. Even while Indra and Devatas were waiting outside the Abode, Agni took the form of a Swan and sneaked in and having assumed a Sukshma Rupa conveyed to Parama Shiva that Indra and Devas were waiting outside to desperately meet him. Maha Deva stepped out and let Indra and Devas come inside; he said that since he was actually enjoying Devi Gauri he was disturbed and any of the Devatas should take over the weight, radiance and power of Parama Siva's 'Shukra' (Semen)! Surya and

Chandra felt that they might be unable to do so but Agni Deva emboldened himself and asked Shiva to release the Sukra so that he could consume it. Shiva did so and then he asked Indra as to what was the emergency about! Indra had respectfully entreated to terminate the period of enjoyment so that he could very kindly concentrate on many tasks pending. As Maha Deva agreed to do so, Indra and Devas returned to Swarga and he narrated the incident to Parvati and the latter got furious that the disturbance caused by Indra and Devas was indeed frustrating and cursed Indra and others that since they did not allow to let her bear a child at the nick of time, they too would become childless!

Ganeshotpanna: In that angry and vexatious mood, Gauri entered the Snaana shaala and asked her maid Malini to massage her body and as the maid applied flavoured milk cream the sweat of her angry body; when massaged Gauri's body collected body dirt and made a figure viz. Ganesha with four hands, broad chest and handsome and later on resumed her bath and left later to Puja Mandir to worship Maha Deva. Thereafter, Parama Shiva entered the same Abhyagana Griha (bath room), and noticed the Ganesha Pratima apparently made by Parvati's body dirt during her Abhyangana. Maha Deva added his body dirt too to the Pratima and made an addition of an elephant trunk to the Murti which as he took his Snaana got washed his own sweat, bhasma and sacred water. The Pratima came alive as the combined body dirt, sugandhas and water and Shiva told Parvati that he was their own son! Gauri was surprised to see their child with an elephant face and excellent features and embraced him: *Yattadangamalaadwiyam krutam Gajamukham Naram, Tatah preetaa Girisutaa tam putram parishashvajey/ Murdhina chaina –mapura - aghnaaya tatah Sarvobradeedumaam, Naayakena vinaa Devi tava Bhutopi Purtaakah/ Yasmaajjastata naamnaa bhavishyati Vinaayakah, Yesha vighna sahasraani Suraadeenaam harishyati/ Pujayishyanti chaivaasya lokaa Devi charaacharaah, Ityava muktatwaa Devaastu Dattavaamstanayaaya hi/ Sahaayantu Gana Sreshthamnaamnaa khyaatam Ghatodaram, Tathaa Matruganaa ghora bhutaa Vighna karaaschaye/Tey Sarvey Paramoshena Devyaah preetyopa- paadinah, Devi cha Sasutam drustwaa paraam mumadavaapacha/* ( Maha Deva asked Shailaja Devi to find her own son and the latter embraced him who was materialised by the body dirt of hers and his as the child was a charming boy with an elephant face; Shiva said that the child was born without any 'Nayaka' and thus would be called Vinayaka, who could forestall thousands of Vighnaas of Devas. The entire Universe would worship Ganesha said Parvati who created Ghatodara Ganaas to assist him as also Matru Ganaas and Vighna Bhutaas to destroy who did not worship him. Devi Parvati felt extremely happy and contented with the arrival of Ganeswara!

#### 4. Shakti Peethas

These facts are given in Maha Peetha Purana in fuller detail with Place-Organ/Ornament-Embodiment name of Devi and name of Maha Bhairava:

- 1) Chandanwadi to Amarnath in J& K- Throat-Maha Maya-Trisandheswara 2) Attahas village of Dakshindihi, Bardhaman near Katwa in West Bengal- Left Arm- Lips-Phullara Devi-Vishweshwara 3) Bahula on the banks of Ajay River at Ketugram near Katwa, Burdwan in West Bengal-Left arm-Bahula Devi-Bhiruk Bhairava 4) Bakreshwar on the banks of Paap hara River, District Bhirbhum near Dubrajpur Railway Station, West Bengal-Bhrikuti or the middle part of Eye Brows-Mahishasura Mardini-Vakranath 5) Bharava Parvat, near Kshipra River in Ujjain, Madhya Pradesh-Upper Lip- Devi Avanti-Lambakana Bhairava 6) Bhavanipur Union at Karatoya tata, 28km from Sherpur, Bogra Dist, Bangladesha-Left anklet

ornament-Arpana Devi-Vamana Bhairava 7) Gandaki, Pokra, Muktinatha Mandir, Nepal- Body Part temple on fore head-Gandaki Chandi Devi-Chakrapani Bhairava 8) Saptashringi Mandir at Vani in Nasik, Maharashtra- both chins-Bhramari Devi-Vikritaksha Bhairava 9) Hingula in Southern Baluchistan, some 125 km towards North West from Karachi, Pakistan-Brahma randhra of Sati Devi's head- Devi Kattari-Bhimalochana Bhairava 10) Jayanti at Nartiang village in Jaintiya Hills Dt., locally popular as Nartiang Durga Temple in Meghalaya-Left thigh-Devi Jayanti-Kramadishwar Bhairava 11) Jessoreshwari at Ishwaripur, Shyamnagar in Bangladesh-Palms of hands and soles of the feet-Devi Jessoreshwari-Chanda Bhairava 12) Jwalaji, Kangra, Himachal Pradesh-Tongue-Devi Siddhida (Ambika)-Unmatta Bhairava-13) Kalighat, Kolkata, West Bengal-Right toes-Devi Kalika-Nakuleshwar Bhairava 14) Kalmadhava on the banks of Shon River in a cave over hills near Amarakantak, Madhya Pradesh-Left buttock-Kali Devi-Asitanga Bhairava 15) Kamgiri, Kamakhya in Neelachala hills near Guwahati in Assam-genitals-Devi Kamakhya-Unmaada Bhairava 16) Kankali tala on Kopai River banks north east of Bolpur Station in Birbhum Dt; and locally known as Kankaleshwari Mandir, in West Bengal-Bone is the part of body fallen-Devi Devagarbha-Ruru Bhairava 17) Kanyashram Balambika Bhagavati Temple in Kanyakumari of Tamilnadu / also presumed to be in Chittagong, Bangladesh- back the body part-Devi Sharvani-Nimisha Bhairava 18) Karnat, Kangra, Himachal Pradesh- both ears- Devi Jaya Durga-Abhiru Bhairava 19) Kiteetkona village, Lalbagh Court Rd Station, Murshidabad Dt. West Bengal-Ornament of Kireeta or Crown-Devi Vimla-Sanvart Bhairava 20) Anandamani Temple at Ratnavali on the banks of Ratnakar River at Khanakul-Krishna nagar, Hoogly Dt. West Bengal-Right shoulder-Devi Kumari- Shiva Bhairava 21) Bhramari Devi Temple in Jalpaiguri near Boda Village on the banks of Teesta or Tri-Shrota or the Sangam of three water flows, West Bengal-Left leg- Devi Bhramari-Ambara Bhairava 22) Manas under Tibet at the foot of Mount Kailash in the Lake Manasarovara-Tibet-Right hand-Devi Dakshayani- Amara Bhairava 23) Manibandh at Gayatri hills near Pushkar, Rajasthan-Sati Devi's bracelet ornaments fell off there and the Devi's specific name is Devi Gayatri and Sarvanad Bhairava is Maha Deva's specific name 24) Mithila near Janakpur railway station on the Indian border of Nepal-Left shoulder- Devi Uma-Mahodara Bhairava 25) Nainativu/Manipallavaram, Northern Province of Sri Lanka-Devi's anklets-Indrakshi/ Nagapooshani/ Bhuvaneshwari worshipped by Indra, Rama and Ravana too, besides Garuda and Naga devas too-Rakshasheswar/Nayanair Bhairava 26) Nalhati/ Nalateshwari Temple, Birhum Dt. West Bengal-body part fallen being the Devi Sati's vocal chord-Devi's name is Kalika Devi- Yogesh Bhairava 27) Guhyeshwari Temple, near Pashupatinath Temple, Kathmandu, Nepal- both the knees-Devi Maha shira- Kapali Bhairava 28) On Chandranatha hill in the famed Chandranatha Temple in Chittagong Dt. Bangladesh- Right arm-Devi Bhavani-Chandrashekhara Bhairava 29) Panchasagara near Hardwar, Uttarakhanda-Lower teeth-Devi Varahi-Maharudra Bhairava 30) Prabhasa Kshetra near Veraval and Somnatha Mandir, Gujarat-Stomach- Devi Chandrabhaga- Vakratunda Bhairava 31) Prayag near Sangam at Alhabad, Uttar Pradesh- Finger is the body part fallen-Devi Lalita-Bhava Bhairava 32) Kurukshetra toen or Thaneshwar /Staneshwar, Haryana-Ankle bone, Savitri / Bhadrakali Devi-Sthanu Bhairava 33) Ramgiri at Chitrakuta on Jhansi-Manikpur Railway Line, Uttar Pradesh- right breast-Devi Shivani-Chanda Bhairava 34) Saintiya's Nandikeshwari Temple under a banyan tree, Birbhum Dt. West Bengal- necklace-Devi Nandini-Nandikeshwara Bhairava 35) Kotilingeshwar Temple on the banks of Godavari River, near Rajamundry, Andhra Pradesh- cheeks- Rakini Devi / Vishweswari- Vatsnabh / Dandapani Bhairava 36) Shivaharakaraya nearv Sukkur station from Karachi, Pakistan-Eyes-Mahishasura mardini-Krodhish Bhairava 37) Shondesh at source point of Narmada River in Amarantak, Madhya Pradesh- Right buttock-Narmada Devi- Bhadrasena Bhairava- 38) Shri Parvat, near Ladakh, Jammu and Kashmir or alternatively believed as Srishailam on Shiva Parvat hills, Karnool Dt. Andhra Pradesh-Right anklet ornament- Devi

Sundari- Sunderanada Bhairava 39) Shri Shail, Dakshina surma near Gotatkar, Sylhet Town, Bangladesh- neck got dropped- Devi's name Maha Lakshmi- Sambaranand Bhairava 40) Shuchi, Shuchindram Temple near Kanyakumari, Tamilnadu- Upper teeth- Devi Narayani-Sanhara Bhairava 41) Sugandha, Shikarpur, Barisal town on the banks of Sonda river, Bangladesh- nose- Sugandha Devi- Trayambika Bhairava 42) Tripura Sundari Temple at Udaipur, Tripura- Right leg- Tripura Sundari- Tripuresha Bhairava 43) Ujaani near Guskara, Burdwan Dt. West Bengal- Right wrist- Devi Mangala Chandika- Kapilambara Bhairava 44) Varanasi at Manikarnika Ghat on the banks of Ganga- Ear ring- Devi Vishalaakshi / Manikarni- Kalabhairava 45) Vibhash, Purba Medinipur, West Bengal-Left ankle- Devi Kapalini (Bhima rupa)- Sarvananda Bhairava 46) Virat near Bhratpur, Rajasthan- left toe- Devi Ambika- Amriseswar Bhairava 47) Bhuteswar Mahadev Temple, Katyayani Peeth, Brindavan, Uttar Pradesh- Hair ringlets- Devi Uma- Bhutesha Bhairava 48) Jalandhar's Devi Talaab, Punjab- Left breast- Tripuramalini- Bhutesha Bhairava 49) Baidyanath dhaam, Jarkhand- Heart- Jaya Durga- Baidyanatha bhairava 50) Puri, Biraja in Jagannatha Temple, Odisha- navel- Bimala Devi-Jagannaath Bhairava 51) Burdwan, West Bengal-Great toe- Jugaadya- Kshera Kandaka Bhairava.]

**Chapter Forty Seven on Vidvan Samagna addresses Narada on Mrityu- bhaya shoka and hence had adopted 'satkarma sharanya' while detailing the steps that he had indeed successfully**

1 [y] śokād duḥkhāc ca mṛtyoś ca trasyanti prāninaḥ sadā, ubhayaṃ me yathā na syāt tan me brūhi pitāmaha/ 2 [bhī] atraivodāharantīmam itihāsam purātanam, nāradasya ca saṃvādaṃ samaṅgasya ca bhārata/ 3 [nārada] uraseva pranamase bāhubhyāṃ tarasīva ca, saṃprahr̥ṣṭamanā nityaṃ viśoka iva lakṣyase/ 4 udvegaṃ neha te kiṃ cit susūkṣmam api lakṣaye, nityatr̥pta iva svastho bālavac ca viceṣṭase/ 5 [samanga] bhūtaṃ bhavyaṃ bhaviṣyac ca sarvaṃ sattveṣu mānada, teṣāṃ tattvāni jānāmi tato na vimanā hy aham/ 6 upakramān ahaṃ veda punar eva phalodayān, loke phalāni citrāṇi tato na vimanā hy aham/ 7 agādḥś cāpratiṣṭhāś ca gatimantaś ca nārada, andhā jadāś ca jīvanti paśyāsmān api jīvataḥ/ 8 vihiteṇaiva jīvanti arogāṅgā divaukaśaḥ, balavanto 'balāś caiva tadvad asmān sabhājaya/ 9 sahasrīṇāś ca jīvanti jīvanti śatinas tathā, śākena cānye jīvanti paśyāsmān api jīvataḥ/ 10 yadā na śocemahi kiṃ nu na syād; dharmeṇa vā nārada karmaṇā vā. kṛtāntavaśyāni yadā sukhāni; duḥkhāni vā yan na vidharṣayanti/ 11 yasmai prajñāṃ kathayante manuṣyāḥ; prajñā mūlo hīndriyāṇāṃ prasādaḥ, muhyanti śocanti yadendriyāṇi; prajñā lābho nāsti mūḍhendriyasya/ 12 mūḍhasya darpaḥ sa punar moha eva; mūḍhasya nāyaṃ na paro 'sti lokaḥ, na hy eva duḥkhāni sadā bhavanti; sukhasya vā nityaśo lābha eva/ 13 bhāvātmakaṃ saṃparivartamānaṃ; na mādṛśaḥ saṃjvaraṃ jātu kuryāt, iṣṭān bhogān nānurudhyet sukhaṃ vā; na cintayed duḥkham abhyāgataṃ vā/ 14 samāhito na spr̥hayet pareṣāṃ; nānā gataṃ nābhinandeta lābham, na cāpi hr̥ṣyed vipule 'rthālābhe; tathārtha nāśe ca na vai viṣīdet/ 15 na bāndhavā na ca vittaṃ na kaulī; na ca śrutaṃ na ca mantrā na vīryam, duḥkhāt trātuṃ sarva evotsahante; paratra śīle na tu yānti śāntim/ 16 nāsti buddhir ayuktasya nāyogād vidyate sukham, dhṛtiś ca duḥkhatyāgaś cāpy ubhayaṃ naḥ sukhodayam/ 17 priyaṃ hi harṣajananaṃ harṣa utsekavardhanaḥ/ utseko narakāyaiva tasmāt taṃ saṃtyajāmy aham/ 18 etāñ śokabhayotsekān mohanān sukhaduḥkhayoḥ, paśyāmi sākṣival loke dehasyāsya viceṣṭanāt/ 19 arthakāmau parityajya viśoko vigatajvaraḥ, tr̥ṣṇā mohau tu saṃtyajya carāmi pṛthivīm imām/ 20 na mṛtyuto na cādharmaṇ na lobhān na kutaś cana, pītāmṛtasyevātyantam iha cāmutra vābhayam/ 21 etad brahman vijānāmi mahat kṛtvā tapo 'vyayam, tena nārada saṃprāpto na mām śokaḥ prabādhate/

Yudhishthara expressed his inner feelings on mrityu bhaya to one and all and the consequent dukha maya jeevana and as such be an appropriate advice to fortify his fearlessness and mental fortitude. Then Pitamaha Bhishma recalled a similar example of Vidvan Samanga as he called on Devarshi Narada. Narada remarked: Vidvan Samanga! I am aware that whosoever would meet me be ever prostrate to me with 'bhakti tatparata', yet you seek to perform hridaya pramaana. It would appear that in this samsara maha nadi you be swimming across with 'mano dhairya nischalata' being of shoka shunyata with 'sthita praghnatva' and 'indriya nigrhatva'. You are indeed be of 'nitya tripta baala samaana cheshtaa kaaraka!' Then Samanga replied to Devarshi Narada as follows:

*bhūtaṃ bhavyaṃ bhaviṣyac ca sarvaṃ sattveṣu mānada, teṣāṃ tattvāni jānāmi tato na vimanā hy aham/ 6 upakramān ahaṃ veda punar eva phalodayān, loke phalāni citrāṇi tato na vimanā hy aham/ 7 agādhaś cāpratiṣṭhāś ca gatimantaś ca nārada, andhā jadāś ca jīvanti paśyāsmān api jīvataḥ/ 8 vihiteṇaiva jīvanti arogāṅgā divaukaśaḥ, balavanto 'balāś caiva tadvad asmān sabhājaya/ 9 sahasriṇaś ca jīvanti jīvanti śatinas tathā, śākena cānye jīvanti paśyāsmān api jīvataḥ/ 10 yadā na śocemahi kiṃ nu na syād; dharmeṇa vā nārada karmaṇā vā. kṛtāntavaśyāni yadā sukhāni; duḥkhāni vā yaṇ na vidharṣayanti/*

Devarshi Narada! I am indeed saturated with the tatva jnaana of the bhuta-vartamaana- bhavishyaas and such my 'hridaya janita vishaada vikaaraas' be truly negatived. Am also aware of the 'karmaarambhata- and 'karma phala' as of as 'one would sow so would reap'. Karma's deal in all of this is that it is one's worldly actions that determine the fates. It's important to note that actions on their own are not enough to change fates. It's actions *plus* intentions- the attitude with which we perform our deeds, as that should seal the karmic fate. The ancient scholars warned against doing nothing at all in the hopes of outsmarting karma, but inaction is not the same as good action. Accordingly as one behaves so does he become. The doer of good becomes good, the doer of evil becomes evil. One becomes virtuous by virtuous actions. Others become of evil mindset by evil actions. Hence, Devarshi! My inner psyche remains stable and unperturbed. In the normal course, we would all tend to coexist with either progressive minded manushyaas or blatantly blindfolded, arrogant and self centered ones too. Neeroga shareera deva swarupaas, as also balavan and nirbalaas alike, their respective 'praarabdha vidhaanaanusaraas kaaryaas' should be assuming ever and hence not be worthy of 'niraadarana' and much less of 'parityaga'. Be this realised of the actuality of those who be 'aneka vidhana dhana praptidaayakaas and on the other side of the balance, several and far more who could somehow seek to exist for jeevana nirvahana. As and when one's agnaana be distanced then the shoka prabhaava be distanced too. Owing to the 'sukha dukha manasika spandanaas' should indeed be due to the aberrations be thus 'kaalaadheenaas'. What needs to be blamed for the constant struggle for existence! Is it the 'Kaala Pravaah' or the cycle of Time that is the reason for worries of Beings especially of human beings who are too sensitive to the travails of existence since the general feeling is that circumstances ruling the bhuta-bhavishya-vartamaana or the risks experienced or acts already registered, or now being done even now are being shaped up to cause further troubles that one undergoes carry the impact by the ups and downs! Or the circumstances due to extraneous factors; or just by mischance; or is it due to the force of one's own destiny caused by 'karma'; or due to Adhibhoutika, Adhyatmika or Adhi daivika explanations! It is quite possible that a mix of all such considerations are possibly to be blamed and reconcile oneself! But then which is that Force that enforces the fruits of one's own deeds!

*11 yasmai prajñāṃ kathayante manuṣyāḥ; prajñā mūlo hīndriyāṇāṃ prasādaḥ, muhyanti śocanti yadendriyāṇi; prajñā lābho nāsti mūḍhendriyasya/ 12 mūḍhasya darpaḥ sa punar moha eva; mūḍhasya*

*nāyaṃ na paro 'sti lokaḥ, na hy eva duḥkhāni sadā bhavanti; sukhasya vā nityaśo lābha eva/ 13  
bhāvātmakam saṃparivartamānam; na mādr̥śaḥ saṃjvaram jātu kuryāt, iṣṭān bhogān nānurudhyet  
sukhaṃ vā; na cintayed duḥkham abhyāgataṃ vā/ 14 samāhito na spṛhayet pareṣāṃ; nānā gataṃ  
nābhinandeta lābham,, na cāpi hr̥ṣyed vipule 'rthalābhe; tathārtha nāśe ca na vai viṣīdet/ 15 na  
bāndhavā na ca vittaṃ na kaulī; na ca śrutaṃ na ca mantrā na vīryam, duḥkhāt trātuṃ sarva  
evotsahante; paratra śīle na tu yānti śāntim/*

Devarshi! You are well aware that jnaana purushaas had been stressing the factuality of one's own  
Pragjnatawa:

[ Explanation on the concept of Pragjnata vide Mandukyopanishad and Goudapaada Karakaas vide 1-6

That person becomes transparent like the flow of water as the Seeker has no duality what so ever. There is indeed no witness but a single witness of the Self becoming the Supreme being free from the limiting attachments or appendages of body, organs, and senses that is Brahman Itself. 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. 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. 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 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.]

But moodha manushyaas would tend to be arrogant. That 'garva kaarana' would yield moha rupa. No doubt the 'mohatva' be temporary even during one's lifetime but most certainly not in paraloka any how. Samsaara swarupa is ever of the parivartita swarupa as of the sukha dukkha s. kaleidoscopic variations symbolizing endless colors and forms in one's escape in the times of difficulty and self-doubt, constantly generating ever changing symmetrical patterns from small pieces of colored glass, and therefore anything that changes constantly! 'Abheeshtha bhoga' as of thus the native individual tends take the dual tasks of the deeds or misdeeds. Hence, each day-night combines of what one discerns and experiences about is due to the fall out and far reaching effects of a native-man-woman-child. Hence the uparita maha purushaas would expect the least from others, let alone the 'bhavishyaartha laabha vanchitaas' be neither. The 'sampatti prapta harshitaas' nor of be of dhana naasha dukkhitaas' too. Neither be of the heritage of Bandhu baandhava-dhana-uttama kula manasvis and even of shaasraadhyayaana, manra tantra

paraakramis even be the quintessentials for dukkha shamana and most certainly not the ‘paraloka shanti kaaranaas.’

*16 nāsti buddhir ayuktasya nāyogād vidyate sukhā, dhṛtiś ca duḥkhatyāgaś cāpy ubhayaṃ naḥ sukhodayam/ 17 priyaṃ hi harṣajananaṃ harṣa utsekavardhanaḥ/ utseko narakāyaiva tasmāt taṃ samtyajāmy aham/ 18 etāñ śokabhayotsekān mohanān sukhaduḥkhaṃ paśyāmi sākṣival loke dehasyāsya viceṣṭanāt/ 19 arthakāmau parityajya viśoko vigatajvaraḥ, tṛṣṇā mohau tu samtyajya carāmi prthivīm imām/ 20 na mṛtyuto na cādharmān na lobhān na kutaś cana, pītāmṛtasyevātyantam iha cāmutra vābhayaṃ/ 21 etad brahman vijānāmi mahat kṛtvā tapo 'vyayam, tena nārada samprāpto na mām śokaḥ prabādhate/*

Devarshi Narada! Once a manushya’s ‘chitta yogya yukta’ be absent, then the ‘samatva buddhi’ be distanced. Onec there be no yoga then there be no yogyata and thus be the negation of parama sukha prapti. ‘Dukkha varjita thyaga and mano dhairya’ are indeed tha kind of Sukha kaaranaas. No doubt ‘priya vastu grahana hetus’ are of ‘harsha janaka kaaranaas’ and ‘swaabhimaa maanasikata’ would add further momentum thereto. And hence the ‘naraka prapti’. As such owing to these reasonings I have had succeeded in the three prime kaaranas.. Shoka-bhaya and abhimaana be hence the moola kaaranaas of sukha dukkha hetu kaaranaas.Hence as the shareera cheshtaas be witnessed by one’s own antaraatma. Artha-Kaama parityaaga and similarly of trishna-moha thyaagaa too are the critical milestones to cross over and hencc am able to be swacchaavihara in this prithvi.Neither I do have the mṛtyu bhaya and like wise of paraloka prapti. Brahman! That should be the casuse as caused by my ‘indriya niyantrata and akshaya tapsya hetu parama jnaana’.

#### **Chapter Forty Eight on Shreya and Preya Margas as taught be Devarshi Narada to Galva Muni**

Yuddhishtara then queried that as one’s ‘shastrochita tatva jnaana’ be negated then ‘mano shamshaya manstatva’ too be retarded and there be no decisive paramartha saaraamsha too. Then how to achieve ‘purusha kalyaana praapti’. Then Bhishma replied: *Guru puja cha tatatam buddhyaanaam paryupaasanam, shravanam chaiva shastraanaam kuutastham shreya ucchate/* Yuddhishtara! There could certainly be of three ‘amogha saadhanaas’ as were prescribed viz. sadaa guru jana puja- vridha purusha sevaa-and shastra shravana; of these intead of avidya, the the shreyaskara vidya be the most helpful.

[ Explanation vide a similar lesson taught to Nachikea by Yamadharma Raja on ‘Shreya and Preya’ vide Mundakopanishad

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

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

*neeyamaanaa yathaandhaah/ Na saamparaayah pratibhaati manyamaanaah, Dandramyaa maanaah  
pariyanti moodhaaha andhenaiva neeyamaanaa yathaandaah/*

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

*I.ii.7-9) Shrava-naayaapi bahubhiryō na labhyah shravantopi bahavoyam na vidyuh, Ascharyo vaktā  
kushalosya labdhaa ascharyo jnaataa kushalaanushishtah/ Na narenaa varenaa prokta esha suvigjneyo  
bahudhaa chintyamaanaah: ananya prokte gatrātra naasti aneeyān hi atarkyam anupramaanaat//  
Naishaa tarkena matiraapaneyāa proktaanyenaiva sujanaanaaya preshta: yaam twam aapah  
satyadhrutir bataasi; twaadrūbhūyān Nachiketa prashta//*

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

In this context, Devarshi Narada and Gaalva Maharshi ‘samvada rupa praacheena itihaasika udaaharana’ be cited. Galva Muni had approached and requested:

*Yeh kaschit sammato loka gunaischa purusho mune, bhavayanpagaan savaamstitaan  
gunaallakshayaamahe/ Bhavaanevamvidhosmaakam shamshayam cchetumarhati,  
amoodhaschiramuudhaanaam loka tatvamajaanataam/ Jnaanehyovam pravrittih syaat  
kaaryaanaamavisheshatah, yat kaaryam na vyavasmastad bhavaan vaktrumarhati/ Bhagavannashr -  
amaah sarve prithagaacharaadarshinah, idam shreya idam shreya iti srva prabodhitaah/ Taamstu  
viptasthitaan drishta shaastraih shaastraabhinandinah, sarvashaastrih paritushtaaccha shreyo  
nopalabhaamahe/ Shaastram yadi bhavrdekam shreyo vykatham bhavet tadaa, shaastraishcha*



*bahubhirbhuyah shreyo guhyaam praveshitaam/ Etasmaat kaaranecchryeyah kalilam pratibhaatime,  
braveet bhagavaamtasmaya upasnnosyadheehibhoh/*

Mahasrhi: What all the praiseworthy maha sadguna sampadaas be there in this smsasaara are indeed with you. In the shastraas innumerable kartavyaas and do's and dont's were prescribed. Yet there might appear that this karmaacharana could yield this fruit or that speccific kartavya could tread the path of jnaana and self realisatuin. Similary among the ashrama dharmaas -be they the varnaashramaas of Vipra-Khatriya - Vaishyetas or brahmacharya- grihasta-vaanaprastha-sanyaaasa- innumerable guidelines had been prescribed yet again. Thus the Achaara Darshana might appear to annotate that this be the shreshta kartavya of that be too and so on and such the manushya buddhi grahana shatki and mano pravritti would be such as not to be able to absorb and invariably persist in 'preya janita agjnaanaandhakaaara' Thus, Devarshi Narada: In case you could kindly make a plausible upadesha for shreyopaaya then do kindly accept me as your shishya!

Devarshi Narada replied explaining as follows: As you do realise that there are four ashrama vyavasthaas as of varied tavagjnaas. So do be the kalyaana karya sadhakaas too being samshyarahitaas too. They could be termed as samshaya rahitaas:

*Anugraham cha mitraanaamamitraanaam cha nigramam, sangraham cha trivargasya  
shreyaaahurmaneeshanah/ Nivritthih karmanah paapaat satatam punyasheelataa, sadbhishcha  
samudacharah shreya etadashamshayam/ Maardavam sarva bhuteshu vyavaheereshu chaarjavam, vaak  
chaiva madhuraa proktaa shreya etadashamshayam/ Daivatebhyah pitrubhyascha  
samvibhaagotithishvapi, asantyaagascha bhrityaanaam shreya etadashamshayam/ Satyasya vachanam  
shreyah Satya jnaanam tu dushkaram,.yad bhuta hitamatyantametat satyam braveemyaham/*  
Those who could be able to comfortably execute 'kalyaana karya saadhana' are the best realised as the 'sarvathaa shamshaya rahitaas'. Anugrahata with sahridata, dandana dhairya against shatrus, be stated as 'Dharmaartha Kaama karya nirvahana stated to be the purushartha shreyaas' as of the outer profile shield. 'Paapa karma sudoorata, nirantara punya karma satpurushata and sadaachaaa paalana' are the 'shamshshaya rahita kalyaana maargaavalambana'. Komala pravatana to sarva praanis, and 'sarala vyavahaara yukta vachanaas' are known as 'kalyaama kaaranaas' as of 'nissandehaata'. 'Deva- Pitru Deva-Athithi bhaaga naivedyas- bharana poshana of elderes are also be the nishchita kalyaana sadhanaas. Satya subhashana nodoubt be the golden axim of 'Satyameva jayate'but to dutifully follow the inherentt implications day in and day out be well nigh none too facile.

*Ahamkaarasya cha tyaagah pramaadasya cha nigramah, santoshashchaikacharyaa cha kutastham shreya  
uchyate/ Dharmena vedaadhyayanam vedaavtnaanaan tathaivacha, jnaanaarthaanaam cha jigjnaasaa  
shreya etadashamshayam/ Shabdaruparasasparshyaan saha gandhena kevalaan naatyathamupasevet  
shreyasortheem kathamchana/ Naktamcharyaam divaaswapnamaalasyaam paishunam madam,  
atiyogamayogam cha shreyasortheem parityajet/ Aatmotkarsham na marget pareshaam para nindaya,  
svagunaireva maargeet viprakarsham prithakjanaat/ Nirgunaastyeva bhuyishthamaatmasambhaavitaa  
naraah doshairanyan gunavatah kshipanyaatmagunakhayaat/*

'Ahamkaara tyaaga- pramaada nigramata, nithya santosha ekaanta nivaasata' be again stated as of shreya maha guna. 'Dharmaacharana poovaka veda vedaanga swaadhyaya' and the related 'siddhanta jnaana'

be again the ‘nissandeha kalyaana saadhana’ and of ‘shreya guna pravartana’. Even as the causes of shabda-sparsha-rupa-rasa-gandha vishaadhikaas should surround satpurushaas’ the ‘manobuddhi nigrhata’ be in the forefront and that practice be the ‘shreya guna prapti. Parityaga guna sheelata as of raatri vihaaraas- dina bhara nidra-aalasya-paishuna, mada- matsara in adhika matras’ and such being indeed of the known roots; that again is termed as of shreya guna praapti. Para ninda- swayam shlaaghana or harsh language to others and self praise - be resisted at all costs and what be more that the ‘samaanya guna manushyas’ be never ever demoralised.

Substance of further stanzas follows:

Then Devarshi Narada further counselled Galva Muni that as and when ‘saadhu purushas’ would seek to initiate a ‘satkamaacharana’ then they be blessed with vijaya prapti yet not in respect of sinful manushyaas for the purpose of heckling and seeking to insult. This is on the analogy of jala-vaayu- and chandra kiranaas as manushyaas would tend to feel -the punyaatmaas as well as the paapaatmaas alike- and note their reactions to ‘sheetala-ushna-and sukhada sparshaanubhavaas’. By citing another analogy, while bhritya varga be ever anxious to touch and taste the house master’s ‘swaadu bhojanaalochanas’ ; this example be recalled as those who be unable to wriggle out of the ‘karma paasha bandhanas’. Where there be no respect and care for vaidika brahmanas should quietly make ‘desha bahishkarana’. So too be where ‘anyaaya purvaka dharma shastra prashna paramparaas’ with vicious and heckling shouts and crooked arguments be hurled on to ‘dharmopadesha yukta atma paraayana sadhakaas’ desirous of survival.! Where there be the least of preponderance of ‘maatsarya and shankha’ or jealousy and suspicion, and where there be the earnest dharmaacharana with punyaheela saadhu paramatmaas , that indeed be the swarga tulya nivaasa yogya. Where there be ‘dhanika manushyas used to ‘dharma-anushthaana be of medium classification as they might be reformation worthy. Where there be such manushyaas would eke their jeevana raksha with the purpose of paapa karma as being of ‘visha sarpa samaanas’ be certainly avoided and change their neighbourhood at the earliest any how. Where there sadaa dharmaparaayanaas, yagna kaarya sampannas, swaahaa yukta agnihotris, swadhhaa yukta shraadhha karmaacharanaa and of vashatkaara anushthaana be indeed the most ideal place to reside by.

[ Explanation on Swaha and Swadha vide Brahma Vaivarta Purana’

As Brahma requested Shri Krishna to sort out the problem, the latter desired Mula Prakriti to release one of her ‘Kalas’ or features and Prakriti materialised the Dahika Shakti of Agni in the form of **Swaha Devi**. Brahma suggested Swaha Devi to marry Agni Deva, but she was reluctant to do so as her intense desire was to wed Shri Krishna and none else; she performed severe Tapasya and Shri Krishna advised her to marry Agni Deva for the time being and wait till the end of Varaha Kalpa when she would be reborn as Devi Nagnajiti, the daughter of King Nagnajit. As advised, Swaha Devi married Agni and gave birth to three famous sons named ‘Dakshinaagni’, ‘Garhapatyagni’ and ‘Ahavaneeyaagni.’ Meanwhile, Rishis, Munis, Brahmanas, Kshatriyas etc. came to practise the pronunciation of Swaha Mantra and lasting arrangement of food for Devas had been made ever since. In fact, those ‘havishyas’ / ‘Ahutis’ made to Agni without the Swaha Mantra is like a snake without poison, a Brahmana without the knowledge of Veda, a woman who has to devotion to her husband, a person without ‘Vidya’(education) and a tree which does not bear fruits. Worship of Swaha Devi thus continued with the Mula Mantra: *Om Hreem Shreem Vahnijaayai Devyai Swaha* and formal puja with Shodashopacharaas or the Sixteen Services. The Sixteen Sacred names of Swaha Devi are as follows: Swaha, Aadyaa, Prakrutyamsha,

Mantratantranga Rupini, Mantraphaladaatri, Jagaddhaatri, Sati, Siddhiswarupa, Siddha, Sadaa Nrunaam Siddhidaa, Hutaashaadaahikaa Shakti, Hutaashaa Praanaa-dhika Rupini, Samsaara saararupa, Ghora samsaara taarini, Deva jeevana rupa and Devaposhana kaarini. Recital of these names would bestow Siddhis; the persons concerned are also shielded against Anga heenata, Bharyaa heenata and Putra heenata (physical disability, dearth of wife or deficiency of progeny respectively).

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

Devarshi Narada thus concluded his upadesha on Shreyo Maarga to Gaalva Muni that there could certainly be of three ‘amogha saadhanaas’ as were prescribed viz. sadaa guru jana puja- vriddha purusha sevaa-and shaastra shravana; of these instead of avidya, the the shreyaskara vidya be the most helpful.

## **Chapter Forty Nine on Mahaanubhaava Arishtanemi ’s upadesha on Moksha vishayas to Raja Sagara**

[ Y] *katham nu muktaḥ pṛthivīm cared asmadvidho nṛpaḥ, nityaṁ kaiś ca guṇair yuktaḥ saṅgapāśād vimucyate/ 2 [bhī] atra te vartayiṣyāmi itihāsaṁ purāṇanam, ariṣṭaneminā proktaṁ sagarāyānuprcchate/ 3 [sagara] kiṁ śreyasḥ paramaṁ brahman kṛtveha sukham āśnute, katham na śocen na kṣubhyed etad icchāmi veditum/ 4 [bhī] evam uktas tadā tārksyaḥ sarvaśāstraviśāradaḥ, vibudhya saṁpadaṁ cāgryāṁ sad vākyam idam abravīt/ 5 sukham mokṣasukham loke na ca loko ’vagacchati, prasaktaḥ putrapaśuṣu*

dhanadhānya samākulah/ 6 saktabuddhir aśāntātmā na sa śakyaś cikitsitum, snehapāśasito mūḍho na sa  
 mokṣāya kalpate/ 7 snehajān iha te pāsān vakṣyāmi śṛṇu tān mama, sakarṇakena śirasā śakyaś chettum  
 vijānatā/ 8 sambhāvya putrān kālena yauvanasthān niveśya ca, samarthāñ jīvane jñātvā muktaś cara  
 yathāsukham/9 bhāryāṃ putravatīm vṛddhāṃ lālitaṃ putravatsalāṃ, jñātvā prajahi kāle tvam parārtham  
 anudṛśya ca/ 10 sāpatyo nirapatyo vā muktaś cara yathāsukham, indriyair indriyārthāṃs tvam anubhūya  
 yathāvidhi/11 kṛtakautūhalas teṣu muktaś cara yathāsukham, upapattyopalabdheṣu lābheṣu ca samo  
 bhava/ 12 eṣa tāvat samāsenā tava saṃkīrtito mayā, mokṣārtho vistareṇāpi bhūyo vakṣyāmi tac chṛṇu/ 13  
 muktā vītabhayā loke caranti sukhino narāḥ, saktabhāvā vinaśyanti narāḥ tatra na saṃśayaḥ/14  
 āhārasaṃcayāś caiva tathā kīta pipīlikāḥ, asaktāḥ sukhino loke saktāś caiva vināśinaḥ/15 svajane na ca  
 te cintā kartavyā mokṣabuddhinā, ime mayā vinā bhūtā bhaviṣyanti katham tv iti/ 16 svayam utpadyate  
 jantuḥ svayam eva vivardhate, sukhaduḥkhe tathā mṛtyuṃ svayam evādhigacchati/ 17 bhojanāc chādane  
 caiva mātṛā pitṛā ca saṃgraham, svakṛtenādhigacchanti loke nāsty akṛtaṃ purā/ 18 dhātrā vihita  
 bhakṣyāṇi sarvabhūtāni medinīm, loke viparidhāvanti rakṣitāni svakarmabhiḥ/ 19 svayaṃ mṛt piṇḍa  
 bhūtasya paratantrasya sarvadā, ko hetuḥ svajanaṃ poṣṭuṃ rakṣituṃ vāḍṛdhātmanaḥ/ 20 svajanaṃ hi  
 yadā mṛtyur hantya eva tava paśyataḥ, kṛte 'pi yatne mahati tatra boddhavyam ātmanā/ 21 jīvantam api  
 caivainam bharāṇe rakṣāṇe tathā, asaṃpṛte parityajya paścād api mariṣyasi/22 yadā mṛtaś ca svajanaṃ  
 na jñāsyasi katham cana, sukhitaṃ duḥkhitaṃ vāpi nanu boddhavyam ātmanā/23 mṛte vā tvayi jīve vā  
 yadi bhokṣyati vai janaḥ, svakṛtaṃ nanu buddhvaivaṃ kartavyaṃ hitam ātmanaḥ/ 24 evaṃ vijānaṃ loke  
 'smin kaḥ kasyety abhiniścitaḥ, mokṣe niveśaya mano bhūyaś cāpy upadhāraya/ 25 kṣutpipāsādayo bhāvā  
 jītā yasyeha dehinaḥ, krodho lobhas tathā mohaḥ sattvavān mukta eva saḥ/ 26 dyūte pāne tathā strīṣu  
 mṛgayāyāṃ ca yo naraḥ, na pramādyati saṃmohāt satataṃ mukta eva saḥ/ 27 divase divase nāma rātrau  
 rātrau sadā sadā, bhoktavyam iti yaḥ khinno doṣabuddhiḥ sa ucyate/ 28 ātmabhāvaṃ tathā strīṣu  
 muktaṃ eva punaḥ punaḥ, yaḥ paśyati sadā yukto yathāvan mukta eva saḥ/ 29 sambhavaṃ ca vināśaṃ ca  
 bhūtānāṃ ceṣṭitaṃ tathā, yas tattvato vijānāti loke 'smin mukta eva saḥ/ 30 prasthaṃ vāhasahasreṣu  
 yātrārthaṃ caiva kotiṣu, prāsāde mañcaka sthānaṃ yaḥ paśyati sa mucyate/ 31 mṛtyunābhyāhataṃ  
 lokaṃ vyādhibhiś copapīditam, avṛtti karṣitaṃ caiva yaḥ paśyati sa mucyate/ 32 yaḥ paśyati sukhītuṣṭo  
 napaśyaṃś ca vihanyate, yaś cāpy alpena saṃtuṣṭo loke 'smin mukta eva saḥ/ 33 agnīsomāv idam sarvam  
 iti yaś cānupaśyati, na ca saṃsprīyate bhāvair adbhutair mukta eva saḥ/34 paryaṅka śayyā bhūmiś ca  
 samāne yasya dehinaḥ, śālayaś ca kadannaṃ ca yasya syān mukta eva saḥ/ 35 kṣaumaṃ ca kuśacīraṃ ca  
 kauśeyaṃ valkalāni ca, āvikaṃ carma ca samaṃ yasya syān mukta eva saḥ/ 36 pañca bhūtasamudbhūtaṃ  
 lokaṃ yaś cānupaśyati, tathā ca vartate dṛṣṭvā loke 'smin mukta eva saḥ/ 37 sukhaduḥkhe same yasya  
 lābhālābhau yajājayau, icchā dveṣau bhayodvegau sarvathā mukta eva saḥ/ 38 raktamūtra purīśānāṃ  
 doṣāṇāṃ saṃcayam tathā, śarīraṃ doṣabahulaṃ dṛṣṭvā cedam vimucyate/ 39 valī palita saṃyogaṃ  
 kārśyaṃ vaivarṇyam eva ca, kubja bhāvaṃ ca jarayā yaḥ paśyati sa mucyate/ 40 puṃstvpaghātaṃ  
 kālena darśanoparamaṃ tathā, bādhiryaṃ prāṇa mantatvaṃ yaḥ paśyati sa mucyate/ 41 gatān ṛṣīṃs  
 tathā devān asurāṃś ca tathāgatān, lokād asmāt paraṃ lokaṃ yaḥ paśyati sa mucyate/ 42 prabhāvair  
 anvitāś tais taiḥ pāṛthivendrāḥ sahasraśaḥ, ye gatāḥ pṛthivīm tyaktvā iti jñātvā vimucyate/ 43 arthāṃś ca  
 durlabhāṃ loke kleśāṃś ca sulabhāṃś tathā, duḥkhaṃ caiva kutumbārthe yaḥ paśyati sa mucyate/ 44  
 apatyānāṃ ca vaiguṇyaṃ janaṃ viguṇam eva ca, paśyan bhūyiṣṭhaś loke ko mokṣaṃ nābhipūjayet/ 45  
 śāstrāl lokāc ca yo buddhaḥ sarvaṃ paśyati mānavaḥ, asāram iva mānuṣyaṃ sarvathā mukta eva saḥ/46  
 etac chrutvā mama vaco bhavāṃś caratu muktavat, gārhashtye yadi te mokṣe kṛtā buddhir aviklavā/ 47  
 tat tasya vacanaṃ śrutvā samyak sa pṛthivīpatiḥ, mokṣajaiś ca guṇair yuktaḥ pālāyāṃ āsa ca prajāḥ/

Yuddhishtara desired to provide an example of a king like himself desirous of ‘aasakti bandhana mukti’ then Bhishma cited the example of Raja Sagara who approached Muni Arishtanemi the sampurana shastra shreshtha and was blessed with his ‘jnaanopadesha’.

*sukham mokṣasukham loke na ca loka 'vagacchati, prasaktaḥ putrapaśuṣu dhanadhānya samākulaḥ/ 6*  
*saktabuddhir aśāntātmā na sa śakyaś cikitsitum, snehapāśasito mūḍho na sa mokṣāya kalpate/ 7*  
*snehajān iha te pāsān vakṣyāmi śṛṇu tām mama, sakarṇakena śirasā śakyāś chettum vijānatā/ 8*  
*sambhāvyā putrān kālena yauvanasthān niveśya ca, samarthāñ jīvane jñātvā muktaś cara yathāsukham/9*  
*bhāryāṃ putravatīm vṛddhāṃ lālitaṃ putravatsalāṃ, jñātvā prajahi kālē tvam parārtham anudṛśya ca/*  
*10 sāpatyo nirapatyo vā muktaś cara yathāsukham, indriyair indriyārthāṃs tvam anubhūya yathāvidhi/11*  
*kṛtakautūhalas teṣu muktaś cara yathāsukham, upapattiyopalabdheṣu lābheṣu ca samo bhava/*  
 Arishtanemi then addressing King Bhagiratha explained that in the samsara, be this well realised that moksha sukha be the ‘vaastavika parama sukha’ although ‘dhana dhanya upaarjana’ and ‘daaraa- putra-pashu aasakti’ be certainly not so as moodha manushyaas be truly unaware of the Realism. Once there be of excessive vishayaasakta budhi, such ‘maanasika swabhaavaas’ to be transformed nor even to be revolutionised be extremely difficult. May I now introduce a few of my sneha janita bandhanas; for instance the ‘shravanendiyaadi sampanna manushyaas’ could comfortably be able to act and react. As per the due time schedule, putropannata-vivaaha kramanaas-jeevana nirvahana samarthata-sneha bhaava sahayogata- and the consequent ‘sukhapurva vicharana’. Then the patni too be eventually be the putravati and then reach ‘vridhaavasta’. Thus as per time schedule, you too be as per ‘shastra vidhi anusaara indriya vanchhaa paripurnata’ and ‘sukha poorvaka gati.’

*muktā vītabhayā loke caranti sukhino narāḥ, saktabhāvā vinaśyanti narāḥ tatra na saṃśayaḥ/14*  
*āhārasaṃcayāś caiva tathā kīṭa pipīlikāḥ, asaktāḥ sukhino loke saktāś caiva vināśinaḥ/15* svajane na ca  
*te cintā kartavyā mokṣabuddhinā, ime mayā vinā bhūtā bhaviṣyanti katham tv iti/ 16* svayam utpadyate  
*jantuḥ svayam eva vivardhate, sukhaduḥkhe tathā mṛtyuṃ svayam evādhigacchati/ 17* bhojanāc chādane  
*caiva mātṛa pitṛa ca saṃgraham, svakṛtenādhigacchanti loke nāsty akṛtaṃ purā/*

Once that kind of the phase be passed through, then despite type of jeevana tripti, they would seek to prolong the life as of the example of ‘krimi keetakaas’ virtually and mechanically. A few could with by the dint of jeevanaasakti might drag on and on as others should perish sooner or later. By sheer chance, of one’s buddhi be a moksha gaami, then the extent to which might tend to drift away from svajana vishayaas but could that be realistically feasible! The Truism of Life be that each and every praanis would be born on one’s own effort, grow on one’s own, experience sukha -dukkhas on one’s own and finally face mṛtyu on one’s own. Then as per the purva janma karmaanusaara on the basis of sanchita- praarabdha phala be reaping on the basis of bhaava - abhaava- swabhaavaas, the pranis could reap the bhojana- vastra-dhana - sukha dukkhaas as from their parents. In this samsara, what one could be gained or lost is thus squarely rooted to that and ‘that’ alone and.

*18 dhātṛā vihita bhakṣyāṇi sarvabhūtāni medinīm, loke viparidhāvanti rakṣitāni svakarmabhiḥ/ 19*  
*svayam mṛt piṇḍa bhūtasya paratantrasya sarvadā, ko hetuḥ svajanaṃ poṣṭum rakṣitum vādrdhātmanah/*  
*20 svajanaṃ hi yadā mṛtyur hanti eva tava paśyataḥ, kṛte 'pi yatne mahati tatra boddhavyam ātmanā/ 21*  
*jīvantam api caivainaṃ bharaṇe rakṣaṇe tathā, asamāpte parityajya paścād api mariṣyasi/22* yadā mṛtaś  
*ca svajanaṃ na jñāsyasi katham cana, sukhitaṃ duḥkhitaṃ vāpi nanu boddhavyam ātmanā/23* mṛte vā  
*tvayi jīve vā yadi bhokṣyati vai janaḥ, svakṛtaṃ nanu buddhvaivaṃ kartavyaṃ hitam ātmanah/*

In this samsaara thus all the ‘praanis’ be their ‘ karma surakshitas’ and hence be running thither and hither and the ‘Vidhata nirnayita praarabbdhaanusaara aahaara vyavahaara praaptaas’ be! Objectively stated, one’s own shareera be as of earthen moulds merely , being of ‘sarvadaa paratantra’ or ever dependent o others and at the same time be dependent on the weak minded ‘swajana poshana tatparaas’. As and when some of one’s own ‘swajanaas’ be terminated of life and ‘maha prayatnaas’ be fruitless, then subjectively one should be introspecting within as to what indeed be his own fate! Yet whether the person concerned be concerned likewise might feel mantally rattled like wise, one should assume a sense of resignation and of reconcilliation as to why and how the person since deceased had died was on the basis of one’s own ‘karma phala bhoga yogyataa’ and hence seek hard to pursue one’s own ‘kalyaana saadhana prayatnaas’ as vigorously as possible.

*kṣutpipāsādayo bhāvā jitā yasyeha dehinaḥ, krodho lobhas tathā mohaḥ sattvavān mukta eva saḥ/ 26*  
*dyūte pāne tathā strīṣu mṛgayāyām ca yo naraḥ, na pramādyati saṁmohāt satatam mukta eva saḥ/ 27*  
*divase divase nāma rātrau rātrau sadā sadā, bhoktavyam iti yaḥ khinno doṣabuddhiḥ sa ucyate/ 28*  
*ātmabhāvaṁ tathā strīṣu muktam eva punaḥ punaḥ, yaḥ paśyati sadā yukto yathāvan mukta eva saḥ/ 29*  
*saṁbhavaṁ ca vināśaṁ ca bhūtānāṁ ceṣṭitaṁ tathā, yas tattvato vijānāti loka 'smin mukta eva saḥ/ 30*  
*prasthaṁ vāhasahasreṣu yātrārthaṁ caiva koṭiṣu, prāsāde mañcaka sthānaṁ yaḥ paśyati sa mucyate/ 31*  
*mṛtyunābhyaḥataṁ lokaṁ vyādhībhiś copapīditam, avṛtti karṣitaṁ caiva yaḥ paśyati sa mucyate/*  
 It be that person who could be freed from kshudha-pipaasa-krodha-lobha- modaadis and of moha paravashatva and such instincts besides of being satva sampannaas be of sadaa mukta swarupaas. It be that person who not be moha vashaas of gambling, madyapaana, para stree sangama, mrigaanveshana and of such vyasanaasaktaas be well qualified for sadaamukti praapti. It be that manushya who be never involved in ‘bhoga bhaagya laalasatva’ or ‘sukha bhojana tatparata’ and of such extreme involment of dosha buddhi manastawa. It be that purusha being of yogayukta bhaava having of disproportionate anuraaga and aasakti on strees be truly worthy of mukti. It be that any ‘maanava’ who has the consciousness of the’ janma- mrityu-jeevita cheshtaas be indeed qualified for samsaara mukti. It be that person whose life is dependent solely stomachful food as drawn by a train like body made of several thousands and the active assistance of jathaaraagni for ‘jeeva nirvaahaka samaya’ and be finally get relieved with ‘mukta’. Thus as having been tormented by diseases, the prani would jump off as hav ing been severely fallen down under the kaalachakra and get crushed down mortally and attain immortality for the time being.

*32 yaḥ paśyati sukhītuṣṭo napaśyaṁś ca vihanyate, yaś cāpy alpēna saṁtuṣṭo loka 'smin mukta eva saḥ/*  
*33 agnīsomāv idam sarvaṁ iti yaś cānupaśyati, na ca saṁsprśyate bhāvair adbhutair mukta eva saḥ/34*  
*paryāṅka śayyā bhūmiś ca samāne yasya dehinaḥ, śālayaś ca kadannaṁ ca yasya syān mukta eva saḥ/ 35*  
*kṣaumaṁ ca kuśacīraṁ ca kauśeyaṁ valkalāni ca, āvikaṁ carma ca samaṁ yasya syān mukta eva saḥ/ 36*  
*pañca bhūtasamudbhūtaṁ lokaṁ yaś cānupaśyati, tathā ca vartate dṛṣṭvā loka 'smin mukta eva saḥ/ 37*  
*sukhaduḥkhe same yasya lābhālābhau yajājayau, icchā dveṣau bhayodvegau sarvathā mukta eva saḥ/38*  
*raktamūtra purīśānāṁ doṣānāṁ saṁcayaṁ tathā, śarīraṁ doṣabahulaṁ dṛṣṭvā cedam vimucyate/ 39*  
*valī palita saṁyogaṁ kārśyaṁ vaivarṇyam eva ca, kubja bhāvaṁ ca jarayā yaḥ paśyati sa mucyate/ 40*  
*pumstvpaghātaṁ kālena darśanoparamaṁ tathā, bādhiryaṁ prāṇa mantatvaṁ yaḥ paśyati sa mucyate/*  
 As having been tormented by disesases, and due to the jeevikaabhaa durbalata, would be staring at the nearness of mrityu and finally succumbs to the final termonation. As one who might notice her proximity of the arrival of mrityu, then there could be a type of reconcialation yet get by her sudden attack would be shocked, yer the end result be the same anyway of the final depature. Then the departed Soul would

recognise the universe as being dominated by Agni and Soma as of the bhokta and the bhojya swarupaas as still realising as of two distinct forms and by the heavy impact of Maya 's adbhuta bhava the feelings of sukha dukkhaas the jeeva as in the 'preta swarupa' be able to be absolutely at the mid point of life-death-rebirth! Then, the dehadhari be of the feel and the ambience of semi- consciousness of weight and nonweight as of cooked rice and the water foam named porridge therearound. That be how one might tend to name raw cotton or rawsilk or raw wool or even an animal hide / skin as a vastra. Hence the form and formless 'pretaatama' and a jeeva. Indeed thus the pancha bhoutika shareera mukti be completed by the jeeva's nishkramana from the body enroute a destination never known, invariably back to rebirth. In any case, the departed prani be freed from 'sukha dukkhaas, laaba haanis, jaya paraajayaas, icchaa dweshaas, bhaya udvegaas' be rid off for now presently. What is this shareera anyway except being a 'dosha bhandaari' replete with rasa-gandhaas, mala mutraas, and soon which could be visible, heard, felt ever seeking the ever repetitive urges of ingess-progress-and regress. Having invariably transited the stages of baalya-koumaara-youvana- vardhakyas, the deha patutva-maanasika durbalata-kaanti heenata would follow till the deha mukti.

[ Vishleshana on death-its pattern- and process vide 1. Chhandogya 2. Subaala 3. Kousheetaki and 4. Prashnopanishads]

### 1. Chhandogya

A dying person loses speech, mind, vital energy , body warmth ready for merger into the subtle essence VI.xv.1-3) *Purusham, Saumya, utopataapinam jnaayatah paryupaasate, jaanaasi maam, jaanaasi maam, iti;tasya yaavan na vaan manasi sampadyate, manah praane,Praanah tejasi, tejah parasyaam devataayam, taavaj jaanati// Atha yadasya vaan manasi sampadyate, manah prane, praanastejasi, tejaah parasyaam devataayaam, atha na jaanati// Sa ya eshonimaa aitat aatmyam idam sarvam, tata satyam, sa aatmaa, tat tvam asi. Svetaketo, iti;bhuyaa eva maa, bhagavaan, vigjnapayatva iti; tathaa, Saumya, iti hovaacha/* As relatives surround a dying person and ascertain whether they could recognise them, he would be able to do so as long as his speech, mind, vital force, body warmth and awareness of his consciousness are united with each other; contrariwise; if his speech is not in tune with mind, mind into the vital force, the prana is not reflective of the body warmth and the warmth is not united his consciousness, then the person ceases to exist. That indeed is the time while the process of transmigration of the Self would commence. Indeed, That subtle existence of the Self in the quest of new abodes has begun; That is the Self and that is the Truth: Thou art That!)

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 pingalasya nimnastishthanti, shuklasya neelayasya peetasya lohityeti; asau vaa aadityah pingalah esha shuklah, esha neelah, esha peetah, esha lohita// Tad yathaa mahaapatha aatata ubhau graamau gacchhaatimam chaamum cha;amusmaad adityaat praatayante taaasu naadisushruptaah, aabhyo naadibhyah praatayante temusminn aatityashruptaah//Tad yatraitat suptah samastah samprasannah svapnam na viaanaati aasu tadaa naadeeshu shrupito bhavati, tam na kaschana paapmaa sprushati, tejas hi tadaa sampanno bhavati// Atha yatraitat abalimaanam neeto bhavati, tam abhita aasheena aahuh jaanaasi maam, jaanaasi maam iti;sa yaavad asmaacchareeta anutkraanto bhavati, taavaj jaanati//Tadeshashloka:Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinibhinihshtraaika tayordhvam ayann amrithatvam eti vishvavam anya utkramane*

*bhavanti, utkramane bhavanti*/(In the process of death, the status of the physical nerves and how Sun influences these is described. The veins in the body issuing out of the fleshy bulge called the lotus shaped heart that is meditated for Brahman is charged with subtle juices of varied colours akin to desires. The heat of Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. The Wind-Phlegm mix brings about changes of colours, say blue with severe wind, white when excessive phlegm, yellow with their equal proportion and red on account of too much of blood count in the body. Thus the moods of a Being are changed as per the inputs involved. Now just as highways connect cities and villages, the rays of the Sun reach both the worlds; they enter human bodies as also places yonder the Sun. In the state of sleep, organs of the bodies are withdrawn. Similarly as death is drawn nearby, people around realise that he or she is no more. As the life departs, the Self goes upwards through the Sun rays. He reaches the Sun within the time that mind travels. Then the Soul of virtue goes upwards by making the sound of Om or downwards otherwise in the case of the unenlightened Souls. The gates of Brahma open to the blessed ones or shut to other Souls that search of their designated Lokas! In this connection, an apt verse is stated: The nerves connected to the heart are hundred and one. At the time of one's departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure!)

## 2. Subaala Upanishad

### Section XI: The pattern of body dissolution on death

Maharshi Raikva enquired of Brahma as to how the consciousness of a Being is lost and the awareness reaches the exit door. The reply was that the red mass of flesh at the center of the heart called 'dahara' or like a red lotus with its petals spread all over the body in different directions has an ocean and amidst the ocean there is a sheath [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 Anandamaya (Bliss)] The master sheath are connected to four 'naadis' named Ramaa- Aramaa-Iccha-and Apurvabhava. Of these Rama leads to righteousness, Arama leads to unrighteousness, Iccha the object of desire and further to Apurarbhaava. The interaction of these breaks the shell of the crest or the skull, which is the basic element of Bhumi and further to the other pancha bhutas of water-light-air and finally into the ether. Further once the interconnect of Pancha bhutas is snapped the mind breaks off and further to the Panchendriyas of Jnaana and Karma bases. Eventually the subtle elements are damaged and thus the Maha Tatva. Eventually, the destination of the Prani enters the real of the Unmanifested Imperishable - ness! Hence the process of death getting unified with the Antaratma and its reflection of Paramatma! This indeed the Vedic pronouncement .

## 3. Kousheetaki

I. 14: As to the process of exiting life from the body of an individual being, the significance of organs and their corresponding senses comes under discussion; as the body lies like a log of wood, then speech asserted its importance and vision as enabled by the eyes claimed its definitive role too. Then ears and the capacity to enable hearing too is felt in the process of revival of life. Now the individual would have felt



that he could not speak, see and hear. Then mind followed suit enabling the abilities of speech, vision and the potential of hearing once the body gets revived. The climactic effect is felt as a shocker to the abilities of speech, vision, hearing and thinking when Praana the vital Energy enters; indeed all other capabilities would have been put to nought otherwise and hence the highest and unique contribution made by the vital Energy, being the undisputed leader of all ! Not only the organs and senses of the body of an individual, but the concerned divinities like Surya for vision, Antariksha and Vayu for hearing, Brihaspati for speech, and Chandra for mind too surrendered to Brahma Deva for his 'nihshreyasham' or highest excellence and prostrated in homage as indeed He is the highest of all as the embodiment of Vital Energy. The individual organs disputed and declared Praana as the inevitable monarch of all: 'Speech paid unreserved homage to the Vital Force and declared that indeed Praana was the unique energy that physical existence was made possible of and as such was the unchallenged Vasishtha of all the Beings . The eyes and their consequent steady vision of a person expressed their gratitude and acknowledged their uniqueness of Praana. The ears commended Praana similarly and that all the prosperity of the worlds would be at its beck and call. The mind stated that all the knowledge, capability of thinking and the self control devices required for abstinence, sacrifice and meditation for Soul searching would be its gifts to Praana as the latter's absence was the essence of life and living! Chhandogya Upanishad too devotes the full length on the utmost significance of Vital Force concludes: Vaak, drishti, shravana, manasa said that they claim superiority since praana is the most prosperous, the basis of the body, the total back up and their innate strength! When a reference is made to a human body then one talks of him as an entity, but not as his organs of eyes, ears, speech or mind separately; it is the Prana that is referred as a totality; indeed so is Srishti and of Brahma! Similarly, all the divinities having recognised the excellence of the vital breath enter the Air and Space seek to attain Brahma. 2.15. As an Individual faces death, the above discussion brings out the excellence of Praana the vital energy vis a vis the organs and senses as also of the fact of praana being what is Brahma is all about in both the cases of an Individual as well as of divinities backing up the organs and senses. Now, in the context of death again, details of a traditional ceremony of transmitting thoughts of a dying father to the survivor son are given; indeed as a result of the last minute transmission of thoughts, if the father survives fortunately then he would prolong his life as a Sanyasi or otherwise in case as a most possible and impending death then the son would obviously dutifully perform the obsequies anyway. Then the gist of the exchange of conversation between the dying father and the surviving son is as follows: the father wishes the son to firmly anchor his speech, vital breath, vision, hearing capability, food and its tastes, deeds or actions, senses of pleasure and pains, enjoyment of procreation, movements, mind and thoughts, his long standing knowledge and wisdom, his vital breath, his fame in the Society, honour, spiritual shine and the fruits of his experience. Now the chances his survival would finally be in the hands of the Supreme Creator and Terminator Himself!

#### 4. Prashnopanishad in the process of death:

III. 6-7) *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaasaptatir dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika - yordhva udaanah, punyena punyalokam nayati, paapena paapam, ubdhaabhyaam eva manushya lokam//* (The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub- branches or arteries, among which permeates 'Vyana' of the Pancha Pranaas, activating the various

directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform. ]

#### Further stanzas of chapter Fifty

*41 gatān ṛṣīṃs tathā devān asurāṃs ca tathāgatān, lokād asmāt paraṃ lokam yaḥ paśyati sa mucyate/ 42 prabhāvair anvitās taiḥ pāṛthivendrāḥ sahasraśaḥ, ye gatāḥ pṛthivīm tyaktvā iti jñātvā vimucyate/ 43 arthāṃs ca durlabhāṃl loke kleśāṃs ca sulabhāṃs tathā, duḥkham caiva kutumbārthe yaḥ paśyati sa mucyate/ 44 apatyānām ca vaiguṇyaṃ janam viguṇam eva ca, paśyan bhūyiṣṭhaśo loke ko mokṣam nābhipūjayet/ 45 śāstrāl lokāc ca yo buddhaḥ sarvaṃ paśyati mānavaḥ, asāram iva mānuṣyaṃ sarvathā mukta eva saḥ/46 etac chrutvā mama vaco bhavāṃs caratu muktavat, gārhashtye yadi te mokṣe kṛtā buddhir aviklavā/*

How many indeed Rishi-Devata- Asuraas had left this ‘iha loka to para loka’. As they were since then ceased to exist and vanished from one’s memory screen . Similarly how many prabhavashali Nareshas had departed from prithvi and had been eliminated for their mukti [ note vishleshana on illustrious Kings vide Mitreyi Upanishad ahead]. In this samsaara, dhana prapti be ever ‘durlabha’ yet klesha be ‘sulabha prapti. Kumtuba paalana-poshana be bahu dukkha daayaka, and as such from various considerations , jeevita mukti be the of ‘bahu vidha pradaayika’. More so, the santaana dukkha drishyaas, vipareeta manushya sambandhaas, and adhikaamsha kashta drishyaas ought to compel the desire for ‘deha mukti’ to maushyaas. Some of the ever enlightened ‘lokaanubhavis being jnaana vidyaa prasannataas’ would indeed be of zero value and as such their final departure be a relieving mukti. As Yudhishtara was illustrated by Bhishma Pitamaha about what was taught to Raja Sagara thus by the sampurna shastra jnaana Arishtanemi, King Yadhishtara was too contented with gratitude.

#### [ Vishleshana on what reputed ancient Kings realised about the futility their Grand Achievemanta of Kingships vide Maitreyi Upanishad

Awareness of the Supreme viz. the Conscience of ‘own’ own Self

Chapter1 The ancient Sages explained that laying the Sacrificial Agni to realise Paramatma is the realise one’s own Antaratma and the very existence or one’s own life! This is illustrated by the following example.

2. There was a King named Brihadratha who anointed his son as the Successor and felt that his life and body were ephemeral; having taken to a life of total detachment he reached a forest to practise severe austerity. He performed a sacrifice by standing erect with uplifted arms gazing at Pratyaksha Bhaskara for thousand days. Then there was a Fire Ball Glow without smoke standing before him named ‘Shaakaayanya’ and asked Brihadratha to name a boon and the latter replied that he desired to know about the Self or the Antaratma! Shaakaayanya replied that the query was rather complicated and as such another material wish be asked for fulfillment.

3. Bhagavan! What is the use of this body which smells foul with bones, skin, muscle, flesh, marrow, blood, semen, mucus, urine, stool, bad wind, bile, phlegm, and such basic and ill born impurities! Further, this body is subject to the in-born enemies of kaama krodha lobha moha mada matsaraas, bhaya, vishaada, irshya, viyoga, -anishta-amprayoga-kshut-pipaasha-jara-mrityu-roga-shokaadis- Is such life worthwhile and what avail of that type of existence!

4. It is common knowledge that any thing or any Being or person is destined to perish like mosquitoes or gnats, grass or trees! Renowned warriors or Emperors of historic reputation like Sudyumna, Bhuridyumna, Indradyumna, Kuvalaashva, Youvanaashva, Vadhraashva, Ashva -pati, Sashabindu, Harischandra, Ambarisha, Anankta, Saryaati, Yayaati, Anaranya, Ukshasena, and the like had to perish finally. Quite a few Kings like Marutta, Bharata, and others took to renounce-ment by discarding wealth and fame from the mortal world to the other worlds of lasting glory. Besides human beings, destruction of extra terrestrial and superior Beings is equally inevitable as for instance Gandharvas, Asuras, Yakshas, Rakshasaas, Bhutas, Ganas, Pishachasas, Maha Sarpas, Vampires and so on. With the passage of 'Kaala maana' or the eternal Time Cycle, oceans had dried up, mountain peaks got smashed, the positioning of Pole Stars got dislocated, terrestrial positionings got disturbed, and even Devas experienced 'sthaana bhramsha' or dislodgment from their locations! Bhagavan! In this kind of ever-changing existence, what is the utility of the materialistic value and worth in such a boon that is bereft of Reality or anything short of 'Paramaatha' the Realisation of the Absolute Truth! ]

#### **Chapter Fifty initiates PARAASHARA GITA - Paraashara Maharshi's upadesha to Raja Janaka on kalyaana prapti saadhana**

1 [y] atah param mahābāho yac chreyas tad vadasva me, na tṛpyāmy amṛtasyeva vasasas te pitāmaha/ 2  
 kiṃ karma puruṣaḥ kṛtvā śubhaṃ puruṣasattama, śreyasḥ param avāpnōti pretya ceha ca tad vada/ 3  
 [bhī] atra te vartayiṣyāmi yathāpūrvam mahāyasaḥ, parāśaram mahātmānam papraccha janako nṛpaḥ/ 4  
 kiṃ śreyasḥ sarvabhūtānām asmiṃ loka paratra ca. yad bhavet pratipattavyam tad bhavān prabravītu  
 me/ 5 tataḥ sa tapasā yuktaḥ sarvadharmāvidhānavit, nṛpāyānugraha manā munir vākyam athābravīt/ 6  
 dharma eva kṛtaḥ śreyān iha loka paratra ca, tasmād dhi paramaṃ nāsti yathā prāhur manīṣiṇaḥ/ 7  
 pratipadya nara dharmaṃ svargaloka mahīyate, dharmātmakaḥ karma vidhir dehinām nṛpasattama,  
 tasminn āsramiṇaḥ santaḥ svakarmāṇi kurvate/ 8 caturvidhā hi lokasya yātrā tāta vidhīyate,  
 martyā yatrāvatiṣṭhante sā ca kāmāt pravartate/ 9 sukr̥tāsukr̥taṃ karma niṣevya vividhaiḥ kramaiḥ,  
 daśārdha pravibhaktānām bhūtānām bahudhā gatiḥ/ 10 sauvarṇam rājatam vāpi yathā bhāndam  
 niṣicyate, tathā niṣicyate jantuh pūrvakarma vaśānugah/ 11 nābījāy jāyate kiṃ cin nākṛtvā sukham  
 edhate, sukr̥tī vindati sukham prāpya dehakṣayam naraḥ/ 12 daivam tāta na paśyāmi nāsti daivasya  
 sādhanam, svabhāvato hi saṃsiddhā devagandharvadānavāḥ/ 13 pretya jātikṛtaṃ karma na smaranti  
 sadā janāḥ, te vai tasya phalaprāptaḥ karma cāpi caturvidham/ 14 lokayātrāśrayaś caiva śabdo  
 vedāśrayaḥ kṛtaḥ, śānty artham manasas tāta naitad vṛddhānuśāsanam/ 15 cakṣuṣā manasā vācā  
 karmaṇā ca caturvidham., kurute yādṛśam karma tādṛśam pratipadyate/ 16 nirantaram ca miśram ca  
 phalate karma pārthiva, kalyānam yadi vā pāpam na tu nāśo 'sya vidyate/ 17 kadā cit sukr̥taṃ tāta  
 kūtastham iva tiṣṭhati, majjamānasya saṃsāre yāvad duḥkhād vimucyate/ 18 tato duḥkhakṣayam kṛtvā  
 sukr̥taṃ karma sevate, sukr̥takṣayād duḥkr̥taṃ ca tad viddhi manujādhipa/ 19 damaḥ kṣamā dhṛtiḥ tejaḥ  
 saṃtoṣaḥ satyavādītā, hrīr ahimsāvyasanitā dākṣyam ceti sukhāvahāḥ/ 20 duḥkr̥te sukr̥te vāpi na jantur  
 ayato bhavet, nityam manaḥ samādhāne prayateta vicakṣaṇaḥ/ 21 nāyam parasya sukr̥taṃ duḥkr̥taṃ vāpi  
 sevate, karoti yādṛśam karma tādṛśam pratipadyate/ 22 sukhaduḥkhe samādhāya pumān anyena  
 gacchati, anyenaiva janaḥ sarvaḥ saṃgato yaś ca pārthiva/ 23 pareṣāṃ yad asūyeta na tat kuryāt svayam  
 naraḥ, yo hy asūyus tathāyuktaḥ so 'vahāsam niyacchati/ 24 bhūrū rājanyo brāhmaṇaḥ sarvabhakṣo;  
 vaiśyo 'nīhāvān hīnavarṇo 'lasaś ca, vidvāṃś cāśīlo vṛttahīnaḥ kulīnaḥ; satyād bhraṣṭo brāhmaṇaḥ strī ca  
 duṣṭā/ 25 rāgī muktaḥ pacamāno 'tmahetor; mūrkhō vaktā nṛpa hīnaḥ ca rāstram, ete sarve śocyatām  
 yānti rājan; yaś cāyuktaḥ snehahīnaḥ prajāsu/

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

[ Brief on Maharshi Parashara vide 1. Devi Bhagavata on his birth and 2. Parashara Smriti prescribing the Shat Karmas of Brahmanas.

1. 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).

## 2. Parashara Smriti’

Following are the essential duties of a Brahmana as in Paraashara Smriti:

*Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney/*(Non- observance of six essential duties every day, besides Deva Puja and Atithi Seva and eating Yagna Sesha or the left overs of Yagnas would pull down a Brahmana to descend to lower worlds. The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes ‘Bahyaantara Shuchi’ or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown. On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata Smrarana; prathama darshana of Shrotrias, cows, Agni, and avoidance of sinners, digambaras, and beggars; Ablutions with yagnopa - veeta worn around the left ear; praatah snaana as bathing in the morning absolves the evil effects of bad thoughts, deeds and dreams in the bed; recitals of Jala devata/ Aaruna mantras in the course of the bathing; pratah snaanantara Deva Rishi Pitru Tarpana; Vastra dharana; and Vibhudi-Gandha-Kumkuma dharana on the forehead.]

Parashara stated: *dharma eva kṛtaḥ śreyān iha loka paratra ca, tasmād dhi paramaṃ nāsti yathā prāhur manīṣiṇaḥ/ 7 pratipadya nara dharmam svargaloke mahīyate, dharmātmakaḥ karma vidhir dehinām*

*nṛpasattama, tasminn āśramaṇaḥ santaḥ svakarmāṇīha kurvate/ 8 caturvidhā hi lokasya yātrā tāta vidhīyate, martyā yatrāvatiṣṭhante sā ca kāmāt pravartate/ 9 sukṛtāsukṛtaṁ karma niṣevya vividhaiḥ kramaiḥ, daśārdha pravibhaktānāṁ bhūtānāṁ bahudhā gatiḥ/ 10 sauvarṇaṁ rājataṁ vāpi yathā bhāṇḍaṁ niṣicyate, tathā niṣicyate jantuḥ pūrvakarma vaśānugah/ 11 nābījāj jāyate kiṁ cin nākṛtvā sukham edhate, sukṛtī vindati sukhaṁ prāpya dehakṣayaṁ naraḥ/*

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

*12 daivaṁ tāta na paśyāmi nāsti daivasya sādhanam, svabhāvato hi saṁsiddhā devagandharvadānavāḥ/ 13 pretya jātikṛtaṁ karma na smaranti sadā janāḥ, te vai tasya phalaprapṛtau karma cāpi caturvidham/ 14 lokayātrāśrayaś caiva śabdo vedāśrayaḥ kṛtaḥ, śānty arthaṁ manasas tāta naitad vṛddhānuśāsanam/ 15 cakṣuṣā manasā vācā karmaṇā ca caturvidham, kurute yādṛśaṁ karma tādṛśaṁ pratipadyate/ 16 nirantaraṁ ca miśraṁ ca phalate karma pāṛthiva, kalyāṇaṁ yadi vā pāpaṁ na tu nāśo 'sya vidyate/ 17 kadā cit sukṛtaṁ tāta kūtastham iva tiṣṭhati, majjamānasya saṁsāre yāvad duḥkhād vimucyate/ 18 tato duḥkhakṣayaṁ kṛtvā sukṛtaṁ karma sevate, sukṛtakṣayād duṣkṛtaṁ ca tad viddhi manujādhipa/*

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

*19 damaḥ kṣamā dhṛtis tejah saṁtoṣaḥ satyavādītā, hrīr ahimsāvyasanitā dākṣyaṁ ceti sukhāvahāḥ/20 duṣkṛte sukṛte vāpi na jantur ayato bhavet, nityaṁ manaḥ samādhāne prayateta vicakṣaṇaḥ/ 21 nāyaṁ parasya sukṛtaṁ duṣkṛtaṁ vāpi sevate, karoti yādṛśaṁ karma tādṛśaṁ pratipadyate/ 22 sukhaduḥkhe samādhāya pumān anyena gacchati, anyenaiva janaḥ sarvaḥ saṁgato yaś ca pāṛthiva/ 23 pareṣāṁ yad asūyeta na tat kuryāt svayaṁ naraḥ, yo hy asūyus tathāyuktaḥ so 'vahāsaṁ niyacchati/ 24 bhūrū rājanyo*

*brāhmaṇaḥ sarvabhakṣo; vaiśyo 'nīhāvān hīnavarṇo 'lasaś ca, vidvāṁś cāśīlo vṛttahīnaḥ kulīnaḥ; satyād bhrasṭo brāhmaṇaḥ strī ca duṣṭā/ 25 rāgī muktaḥ pacamāno 'tmahetor; mūrkhō vaktā nrpa hīnaḥ ca rāstram, ete sarve śocyatām yānti rājan; yaś cāyuktaḥ snehahīnaḥ prajāsu/*

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

[ Vishleshana on King Janaka -Yagjnyavalkya’s deep session on proven identity of Individual Self - Supreme as mutual reflections -Chapter 4(iii) vide Brihadaranyaka Upanishad :

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! 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. 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. 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. 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! 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! Now the Emperor comes to brass tacks or the nitty gritty of the bare essentials and enquires of the Maharshi: 'what is the Self'? The Maharshi's elucidation is as follows: The person called self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination, or in a dream state of mind. He exists here yet imagines a non-real phase of mind by sheer ignorance and flight of fantasy. Being thus identified, he loses hold over his sub-conscious thoughts and his imaginary deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and senses; put in another way, the so-called realities of this and next existence are two and dreams are of a third existence! 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. 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! 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! 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! 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! 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. 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! 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! 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. 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! The Self is different from the body and organs irrespective the two States of Existence viz. the wakefulness and the dream state. As a fish swims alternately on the eastern or the western banks of a river, the Self has no difference in either of the states of existence viz. wakefulness or of dreams. Indeed, the fish is not overpowered by either of the force of the currents of water. In other words, the body and organs along with the motivating causes, desires and actions are only the attributes of the non Self, as the Self is distinct from these. Thus the Self is by nature is free to act on its own, fully independent, enlightened and Pure. 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. 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 'hita' or hair split miniscule components called nerves in thousands and these are filled with serum or plasma- like body fluid based from serous membranes serving as anti clotting agents; these nerves are filled up with the serums of various colours of white, blue, brown, green and red. These constitute the base of the subtle body are always stored for ready use. The colours are of the serums due to the mixture and proportions of nerve matter, bile and phlegm. The subtle body with seventeen constituents-five elements, ten body organs, vital force with five fold function of Praana the basic life force, besides Apana, Udana, Vyaana and Samana as also the mind and heart- has its Seat in the nerves filled up serums which are spread all over the body. This subtle body is like a transparent crystal, undergoing changes under the manipulation of erstwhile and ongoing complex mix of virtues and vices and manifests itself as a male, or female, or an animal or a bird. In this scenario, the Self has false notions which is 'Ajnaana' or Ignorance based on the previous and natural happenings like an elephant falling in a pit, a robber chasing for money, or a snake about to pierce a venomous bite or a tiger pouncing on the Self and so on. Some times the sway of ignorance could turn the Self to be a King, or a beggar, or even a God. In other words, the self would act like a human, or an animal, a reptile, a King or whatever depending on the intensity of ignorance. This feeling of the Self is some thing is in fact akin to a dream situation or make believe! When ignorance reduces and knowledge improves, Atman's status improves as a King or even as a God and when Knowledge reaches its peak, then the Individual Self reaches the highest Status of the Supreme Self itself! Then duality of the Self ceases to the stage of being able to announce '*Aham Brahmaasmi*'! The Maharshi thus asserted that Salvation from Ignorance was hence possible for sure! 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! 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!

#### **Fifty one titled Paraashara Gita on ‘karma phala anivaaryata’ and punya karma’s far reaching advantages**

*[parāṣara] manoratharatham prāpya indriyārtha hayaṃ naraḥ/ raśmibhir jñānasambhūtair yo gacchati sa buddhimān/ 2 sevāśritena manasā vṛtti hīnasya śasyate, dvijātiḥastān nirvṛtā na tu tulyāt parasparam/ 3 āyur nasulabham labdhvā nāvakarṣed viśāṃ pate, utkarṣārtham prayatate naraḥ puṇyena karmaṇā/ 4 varṇebhyo 'pi paribhraṣṭaḥ sa vai saṃmānam arhati, na tu yaḥ satkriyāṃ prāpya rājasam karma sevate/ 5 varṇotkarṣam avāpnoti naraḥ puṇyena karmaṇā, durlabham tam alabdhaḥ hi hanyāt pāpena karmaṇā/ 6 ajñānād dhi kṛtam pāpam tapasaivābhinirnudet, pāpam hi karmaphalati pāpam eva svayaṃ kṛtam, tasmāt pāpam na seveta karma duḥkhalodayaṃ, 7 pāpānubandham yat karma yady api syān mahāphalam, na tat seveta medhāvī śuciḥ kusalilaṃ yathā/ 8 kiṃ kastam anupaśyāmi phalam pāpasya karmaṇaḥ, pratyāpannasya hi sato nātmā tāvad virocate/ 9 pratyāpattiś ca yasyeha bālīśasya na jāyate, tasyāpi sumahāṃs tāpaḥ prasthitasyopajāyate/ 10 viraktam śodhyate vastram na tu kṛṣṇopasaṃhitam, prayatnena manuṣyendra pāpam evaṃ nibodha me/ 11 svayaṃ kṛtvā tu yaḥ pāpam śubham evānutiṣṭhati, prāyaścittam naraḥ kartum ubhayaṃ so 'śnute prṭhak/ 12 ajñāt tu kṛtām hiṃsām ahimsā vyapakarṣati, brāhmaṇāḥ sāstranirdeśād ity āhur brahmavādināḥ/ 13 kathā kāmakṛtam cāśya vihiṃsaivāpakarṣati, ity āhur dharmasāstrajñā brāhmaṇā vedapāragāḥ/ 14 aham tu tāvat paśyāmi karma yad vartate kṛtam, guṇayuktaṃ prakāśam ca pāpenānupasaṃhitam/ 15 yathā sūkṣmāṇi karmāṇi phalantīha yathātatham, buddhiyuktāni tānīha kṛtāni manasā saha/ 16 bhavaty alpaphalam karma sevitaṃ nityam ulbanam, abuddhipūrvaṃ dharmajña kṛtam ugreṇa karmaṇā/ 17 kṛtāni yāni karmāṇi daivatair munibhis tathā, nācaret tāni dharmātmā śrutvā cāpi na kutsayet/ 18 saṃcintya manasā rājan veditvā śaktim ātmanaḥ, karoti yaḥ śubham karma sa vai bhadrāṇi paśyati/ 19 nave kapāle salilaṃ saṃnyastaṃ hīyate yathā, navetare tathā bhāvaṃ prāpnoti sukhabhāvitam/ 20 satoye 'nyat tu yat toyaṃ tasminn eva prasicyate, vṛddhe vṛddhim avāpnoti salile salilaṃ yathā/ 21 evaṃ karmāṇi yānīha buddhiyuktāni bhūpate, nasamānīha hīnāni tāni puṇyatamāny api/ 22 rājñā jetavyāḥ sāyudhāś connatāś ca; samyak kartavyaṃ pālanaṃ ca prajānām, agniś ceyo bahubhiś cāpi yajñair; ante madhye vā vanam āśritya stheyam/ 23 damānvitaḥ puruṣo dharmasīlo; bhūtāni cātmānam ivānupaśyet, garīyasah pūjayed ātmaśaktyā; satyena śīlena sukham narendra/*

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

*5 varṇotkarṣam avāpnoti naraḥ puṇyena karmaṇā, durlabham tam alabdhā hi hanyāt pāpena karmaṇā/  
6 ajñānād dhi kṛtaṁ pāpaṁ tapasaivābhinirnudet, pāpaṁ hi karmaphalati pāpaṁ eva svayaṁ kṛtaṁ,  
tasmāt pāpaṁ na seveta karma duḥkhalodayaṁ, 7 pāpānubandhaṁ yat karma yady api syān  
mahāphalam, na tat seveta medhāvī śuciḥ kusailaṁ yathā/ 8 kiṁ kastam anupaśyāmi phalaṁ pāpasya  
karmaṇaḥ, pratyāpannasya hi sato nātmā tāvad virocate/ 9 pratyāpattiś ca yasyeha bālīśasya na jāyate,  
tasyāpi sumahāṁs tāpaḥ prasthitasyopajāyate/ 10 viraktaṁ śodhyate vastraṁ na tu kṛṣṇopasaṁhitam,  
prayatnena manuṣyendra pāpaṁ evaṁ nibodha me/*

By the dint of their punya karma manushyas be able to achieve ‘uttama varna janma’ which paapis be usually would miss yet tend to deprave themselves by a numberless slippages. As out of ignorance once, ‘paapasambandha karmaacharana’ be suicidal and hence be remedied by the dint of hard way of tapasya. Paapa sambandita karma might no doubt be resulting on momentary indiraananda but eventually be the rotten fruit yielding eventually and hence be kept afar as such temptations be ever repetitive. Could such sinful deed be ever encouragement worthy ever! In this samsara, could moorkha and pashutulyas could ever be able to imbibe tatva jnaana! They could only able to get cused with paaloka santaapa bhoga praapti only. Narendra Janaka! Do you not realise that as a vastra be better washed to get rid of bad odor and looks due to ever long usage; but why seek to wash off to its original luster with the uncouth and repulsive dark color combinations.

*11 svayaṁ kṛtvā tu yaḥ pāpaṁ śubham evānutiṣṭhati, prāyaścittaṁ naraḥ kartum ubhayaṁ so 'śnute  
prthak/ 12 ajānāt tu kṛtāṁ hiṁsām ahimsā vyapakarṣati, brāhmaṇāḥ śāstranirdeśād ity āhur  
brahmavādināḥ/ 13 kathā kāmakṛtaṁ cāsya vihiṁsaivāpakarṣati, ity āhur dharmasāstrajñā brāhmaṇā  
vedapāragāḥ/ 14 ahaṁ tu tāvat paśyāmi karma yad vartate kṛtaṁ, guṇayuktaṁ prakāśaṁ ca  
pāpenānupasaṁhitam/ 15 yathā sūkṣmāṇi karmāṇi phalantīḥ yathātathā, buddhiyuktāni tānīḥ kṛtāni  
manasā saha/ 16 bhavaty alpaphalaṁ karma sevitaṁ nityam ulbanam, abuddhipūrvam dharmajña kṛtaṁ  
ugreṇa karmaṇā/17 kṛtāni yāni karmāṇi daivatair munibhis tathā, nācaret tāni dharmātmā śrutvā cāpi  
na kutsayet/*

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

Brahmavaadi brahmanas as per shastraagjnaanisaas do practise likewise. However by way of ‘swecchaa yukta himsaamaya paapa karmaacharana’ be never negated indeed. This was what was learnt from veda shastra jnaana brahmanas was learnt. Dharmagjna Janaka Raja! In any case whether the karmaacharana be the resultant of the orientation of punya or paapa yukta, whether intentional or coincidental the resultant phalita be never escaped from. Hence the karma phala be most certainly be either enjoyed with

or certainly suffered from. Even Deva ganaas or maharshi pungavaas when be subjected to uchitaavuchita karmaacharana be indeed no exception.

18 *saṃcintya manasā rājan viditvā śaktim ātmanah, karoti yah śubham karma sa vai bhadraṇi paśyati/*  
19 *nave kapāle salilam saṃnyastam hīyate yathā, navetare tathā bhāvam prāpnoti sukhabhāvitam/* 20  
*satoye 'nyat tu yat toyam tasminn eva prasicyate, vṛddhe vṛddhim avāpnoti salile salilam yathā/* 21 *evam*  
*karmāṇi yānīha buddhiyuktāni bhūpate, nasamānīha hīnāni tāni puṇyatamāny api/* 22 *rājñā jetavyāḥ*  
*sāyudhāś connatāś ca; samyak kartavyam pālanam ca prajānām, agniś ceyo bahubhiś cāpi yajñair; ante*  
*madhye vā vanam āśritya stheyam/* 23 *damānvitah puruṣo dharmaśīlo; bhūtāni cātmānam ivānupaśyet,*  
*garīyasah pūjayed ātmaśaktyā; satyena śīlena sukham narendra/*

Janaka Raja! What ever the manushyas after sincerely and seriously could or could not execute or not with their heart and Soul wrapped up with determination and courage be invariably succeed. This be on the analogy of waters sought to be stored in a just made earthen pot might be or might not be fresh and unsullied but in well used pot containing similar quality of water be never spoilt indeed. Likewise, a 'paripakva shuddha antahkarana sampadita sukha daayaka shubha karma' be of 'nishchala swarupa'. Janaka Raja! Be this realised that on the same analogy as earlier mentioned, the old earthen pot be once cleansed up with fresh water too then the karta as responsible for the fresh karmaacharana be successful for additional waters too to be stored futher reaping yet additional advantage of karma phala. Janaka Raja! A King is always expected to overcome and smash off the enemies and administer his subjects by the means of Law and Justice as of nyaaya paripaalana.. He is also expected to duly conduct Yagjnaas and seek the contentment of Agni Deva. On the attainment age he be expected to retire to forests. In fact this be the pattern of living of pratyeka purushaas. Vidya-vinaya- tapas-guruseva and yathaa shatki daiva puja, satya bhaashana-sadaachaara vichaaras should necessarily be the ingredients of jeevana sukha shanti.

## **Chapter Fifty Two of Paraashara Gita on 'Dharmopaarjita Dhana Shreshthata- Atithi Satkaara Mahatva-Pancha Runa parishkaara vidhi-guru jana seva and Sadaachaara**

1 *[parāṣara] kaḥ kasya copakurute kaś ca kasmai prayacchati, prānī karoty ayaṃ karma sarvam*  
*ātmārtham ātmanā/* 2 *gauraveṇa parityaktam niḥsneham parivarjayet, sodaryam bhrātaram api kim*  
*utānyam prthagjanam/* 3 *viśiṣṭasya viśiṣṭāc ca tulyau dānapratigrahaḥ, tayoḥ puṇyataram dānam tad*  
*dvijasya prayacchataḥ/* 4 *nyāyāgataṃ dhanam varṇair nyāyenaiva vivardhitam, saṃrakṣyam yatnam*  
*āsthāya dharmārtham iti niścayaḥ/* 5 *na dharmārthī nṛśaṃsena karmaṇā dhanam arjayet, śaktiṭaḥ*  
*sarvakāryāṇi kuryān narddhim anusmaret/* 6 *apo hi prayataḥ śītās tāpitā jvalanena vā, śaktito 'tithaye*  
*dattvā kṣudhārtāyāśnute phalam/* 7 *rantidevena lokeṣṭā siddhiḥ prāptā mahātmanā, phalapatir atho*  
*mūlair munīn arcitavān asau/* 8 *tair eva phalapatrais ca sa mātharam atoṣayat, tasmāl lebbe param*  
*sthānam śaibyō 'pi prthivīpatiḥ/* 9 *devatātithibhrtyebhyaḥ piṭrbhyo 'thātmanas tathā, ṛnavāñ jāyate*  
*martyas tasmād anṛnatām vrajet/* 10 *svādhyāyena maharṣibhyo devebhyo yajñakarmaṇā, piṭrbhyaḥ*  
*śrāddhadānena nṛnām abhyarcaneṇa ca/* 11 *vācaḥ śeṣāvahāryeṇa pālanenātmano 'pi ca, yathāvad dhṛtya*  
*vargasya cikīrṣed dharmam āditaḥ/* 12 *prayatnena ca saṃsiddhā dhanair api vivarjitāḥ, samyag ghutvā*  
*hutavaham munayaḥ siddhim āgatāḥ/* 13 *viśvāmitrasya putratvam ṛcika tanayo 'gama, ṛgbhiḥ stutvā*  
*mahābhāgo devān vai yajñabhāginah/* 14 *gataḥ śukratvam uśanā devadeva prasādanāt, devīm stutvā tu*  
*gagane modate tejasā vṛtaḥ/* 15 *asito devalaś caiva tathā nārada partavau, kakṣivāñ jāmadagnyaś ca*  
*rāmas tāndyas tathāṃśumān/* 16 *vasiṣṭho jamadagniś ca viśvāmitro 'trir eva ca, bharadvājo hariśmaśruḥ*  
*kundadhāraḥ śrutaśravāḥ/* 17 *ete maharṣayaḥ stutvā viṣṇum ṛgbhiḥ samāhitāḥ, lebhire tapasā siddhim*  
*prasādāt tasya dhīmataḥ/* 18 *anarhāś cārhatām prāptāḥ santaḥ stutvā tam eva ha, na tu vṛddhim*

*ihān vicchet karmakṛtvā jugupsitam/ 19 ye 'rthā dharmeṇa te satyā ye 'dharmeṇa dhig astu tāt,  
dharmaṃ vai śāśvataṃ loke na jahyād dhanakāṅkṣayā/ 20 āhitāgnir hi dharmātmā yaḥ sa puṇyakṛd  
uttamaḥ, vedā hi sarve rājendra sthitās triṣv agniṣu prabho/ 21 sa cāpy agnyāhito vipraḥ kriyā yasya na  
hīyate, śreyo hy anāhitāgnitvam agnihotraṃ na niṣkriyam/ 22 agnir ātmā ca mātā ca pitā janayitā tathā,  
guruś ca naraśārdūla paricaryā yathātatham/ 23 mānaṃ tyaktvā yo naro vṛddhasevī; vidvān klībaḥ  
paśyati prītiyogāt, dākṣyeṇāhīno dharmayukto nadānto; loke 'smin vai pūjyate sadbhir āryaḥ/*

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

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

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

## 1. Ranti Deva

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

During the ‘maha kshaama’ in his kingdom, Raja Rantideva once went without food and water for forty eight days. He was such a noble ruler that he would give away whatever anyone sought. On that occasion even though he had become weak and suffered intense hardship, he remained calm. As if by divine intervention on the fortyninth morning there came to him some ghee, rice cooked in milk along with water. When he along with his family, trembling due to starvation and parched with thirst, was intending to eat it, a brahmana arrived before him. A great Haribhakta he had the insight to see Paramatma in every being, Rantideva welcomed the Brahmana and gave him a share of the dish and the Brahmana took his

meal and left gladly. When he was about to partake the remaining payasa, another stranger, a shudra came before him. Rantideva who treated every visitor as the Hari Himself offered a share of the payasa to him. After he left another stranger appeared in his place surrounded by dogs. Without any hesitation Rantideva apportioned all the porridge that was left between his guest and his dogs. Finally, only some water remained to quench his thirst and when he was about to drink it, when a person, Chandala, from the lowest rung of society sought some water from him. The Raja deeply moved and tormented with compassion on him who was stricken with pain and exhaustion said, "I do not seek from the Paramatma, the highest position attended with the eightfold spiritual power or even Moksha (cessation of rebirth) from samsara. Dwelling in their heart (as the sufferer) I would rather undergo the suffering of all embodied souls so that they may be relieved of misery," and gladly gave him the water. Having all the good qualities of a Haribhakta, free from attachments, Rantideva cherished no desires. Bowing to all of them, he concentrated his mind on the glorious Vasudeva with utmost devotion seeking no boons from Him. In this state the Maya constituted of the Trigunas dissolved like a dream. Brahma, Vishnu and Siva, who had tested his forbearance as his guests, revealed themselves and blessed him: 'I do not seek from the Paramatma, the highest position attended with the eightfold spiritual power or even Moksha on of rebirth from samsara. While dwelling in their hearts as the sufferer, I would rather undergo the suffering of all embodied souls so that they may be relieved of misery and thus gladly gave him the water. Having all the good qualities of a Haribhakta, free from attachments, Rantideva cherished no desires. Bowing to all of them, he concentrated his mind on the glorious Vasudeva with utmost devotion seeking no boons from Him. In this state the Maya constituted of the Trigunas dissolved like a dream. Brahma, Vishnu and Shiva, who had tested his forbearance as his guests, revealed themselves and blessed him.<sup>1</sup>

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

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

*9 devatātithibhṛtyebhyaḥ pitṛbhyo 'thātmanas tathā, ṛṇavāñ jāyate martyas tasmād anṛṇatām vrajet/  
10 svādhyāyena maharṣibhyo devebhyo yajñakarmanā, pitṛbhyaḥ śrāddhadānena nṛṇām abhyarcanena  
ca/ 11 vācaḥ śeṣāvahāryeṇa pālānenātmano 'pi ca, yathāvad dhr̥tya vargasya cikīrṣed dharmam āditaḥ/  
Rina Vimukti prayatnaas be executed as of veneration for Pratyeka manushya devataas, atithis, bharana  
poshana yogya kutumbijanaas , pitara , rishi gana, gurus too. Rina Vimukti be executed by Veda Shastra*

Swadhaaya to please Rishis, Yagjna karma to please Devataas, Shraadhha daana prakriyas in favor of Pitruganas, and swagata satkaaraasa and bhojana vishraamaas to atithis too.

[ Explanation on Atithi Seva Tatparata

Aatidhya vidhi: *Abhyaagato jnaata purvastvagjnaatotithiruchyate/ Ajnaata kulagotrastu adhvashraanto bubhulkshitah, Sampraapto Vaishvadevante sotithi swarga samkramah/ Atithim pujayeddyastu shraantam chaa drushtamaagatam, Savrisham goshatam tena dattam syaaditime matih/* (Veda Vyasa defines Atithi as a person who arrives at one's door step is unknown even while 'Abhyaagata' is the person already familiar. As soon as the Vaishvadeva is concluded in anybody's home, any Atithi arriving at the house with hunger and thirst must necessarily be given food and water without seeking to ascertain his family credentials etc. as a bounden duty as that act of consideration would lead to heavens) Apastamba Sutras require the following duty: *Atitheenevaagre bhojayedbaalaan vridhaan rogasambaddhaan streeshchan - tarvatneeh/* (Food be provided to Atithis, children, the elderly, the sick, carrying women and 'Suvasinis' on priority basis) Vishnu Purana prescribes: *Tatassuvaasini dukkhi garbhini vridh baalakaa, Bhojayet satkritaannena prathamam tu param gaihi/* (Well cooked hot meal be first served to Garbhinis, the aged and kids first and then the Grihastas eat later) Paraashara details as to how the guests be treated: *Atithim tatra sampraaptam pujayet svaagataadinaa, Tathaaaa pradaanenapaada prakshaalanenacha/ Shraddhaa aachaanna daanena priya prashnottarenacha, Gacchataschaanuyaayena preeti mutpaadayet grihi/ Na prucchet gotracharanena swaadhyayam Shrutam tathaa, Hridaye kalpayeddevam sarvadevamayoh sah/* (Grihasthis are required to welcome with respect, provide a comfortable seat, give food with a feeling of being at home, converse with friendliness and send off with a sense of satisfaction, without show off and arrogance considering that an Atithi is a Devata. Manu Smriti cautions: *Athitiryasya bhagnato grihaatrati nivartate, Pitarastasya naashayanti dasa varshaani pancha cha, Kaashtha bhaara sahasrena ghrita kumbha shatena cha, Athithiryasya bhanaashah tasya homo nirasthalah/* (In case genuine and needy guests are turned out from one's house with impudence then his Pitru Devatas would curse the Grihasthi to be punished by having to carry loads of thousands firewood and hundreds of ghee tins for fifteen years and all the homa karyas and other brahmanical duties are made to badly affect their good returns.) On the other hand, Vyasa assures: *Atithim pujayeddyastu shraantam chaa drushtamaagatam, Savrisham goshtam tena dattam syaaditi mematih/* ( In the event of an unexpected guest arriving home suddenly and fortunately, the Guest be honoured whatever difficulties are faced on one's own home front, then for sure the fruitful returns far exceed expectations as equivalent to the receipt of hundred cows and oxen) Hareeta Muni states: *Bhaktyaacha Shakti to nityam Vishnumabhyarchya saadaram, Bhikshaancha bhikshave dadyaat Parvraak Brahmacharine, Vishnurerava yatischaa- yam iti nischitya bhaavayet, Yatiryasya grihe bhunkte tasya bhunkte jagatrayam/* (If a grihasthi after Vishnupuja provides hearty meals to Brahmachari and Yati considering him as Vishnu shall certainly reap life long fulfillment of worldly desires in toto!]

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

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

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

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

[ Vishleshana by relevant extracts vide Parashara Smriti on Shatkarma Vidhis to Dwijas with focus on Brahmanaas]

*Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney/(Non- observance of six essential duties every day, besides Deva Puja and Atithi Seva and eating Yagna Sesha or the left overs of Yagnas would pull down a Brahmana to descend to lower worlds. The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes 'Bahyaantara Shuchi' or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or paying respects and attention to the guests who are already familiar or unknown especially the unknown. On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata 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. Now, a digression is made on 'Snaanas' before detailing Sandhya Vadana karya.*



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

After observing homa as above, the Shat Karma Vidhi is continued with the instruction that a Brahmana should perform daily Sandhya and Homa as prescribed, followed by Brahma Yagna: Brahma Yajna Vidhana: *Swa shaakhaadhyanam Vipra Brahma yajna iti Smrutah*/ As per one's own branch of Veda, Adhyana/ reading or recitation of Ruk-Yajur-Saama Veda Stanzas is called Brahma Yajna. This Vidhana is mentioned in Taittiriya Swaadhyaya Brahmana and as clarified by Brihaspati that it can precede or follow the Tarpana karya or after Praatah homa or Vaishwa Deva. A person who executes this Yajna is expected to be seated in 'Padmaasana' facing east, preferably on the banks of a water flow, perform tri-achamana, initiate Savitri Mantra of '*Pacchordhancchraashra*' along with Vyahritis, keep the Yagnopaveeta in the normal position of Savya, and recite within the self. The method of Brahma Yajna is detailed in Swadhyaya Brahmana. Apart from reading the Ruk-Yajur-Saama- Adharvana Vedas, one can read excerpts of Itihasa-Purana -Kalpas as per one's own convenience. Even on the days of Anadhyaya or on those days like Amavasya etc. the restriction of Anadhyaya is not applicable for Brahma yajna, expecting that only one Ruk might be read out on such days, but otherwise the Anadhyaya restriction is nor applicable otherwise. As regards the 'phala' or the fruit of observing Brahma Yajna on each day, the resultant outcome is stated to be that of the positive account of performing that specific Kratu: *Yam yam kratumaddheyata tasya tasyaatpnuyaat phalam/ iti/ Vitta-Purna-Prithivi-Daanascha phalamashrute iti/* Vedas approvingly praise the excellent result of Brahma Yajna everyday as follows: *Uttamam Naakamadhirohati Uttamah samaanaam bhavati yaavantam ha vaangmaam vitasya purnaam dadat Swaga lokam jayati taavantam Lokam Jayati bhuyaayaamsam chaakshavya chaapapamrityum jayati Braahmanah saayujyam gacchati*/( He who practises Brahma yajna daily would eventually turn out to be superior to others,would be blessed with land property and prosperity, would certainly avoid Apamrityu or untimely death and would surely reserve abode in Swarga).

Tarpana Vidhana: *Ruk Saamaadrithvaa Vedoktaan Japya mantraan yajushim cha, Japitwaivam tatah kuryaaddevarshi pitru tarpanam/ Tava Vashishtah/* (Vashishta Maharshi affirmed that even after studying Ruk-Saamaadharvana Vedas, it is essential to recite Pranava and perform tarpana to fructify the knowledge of Vedas. Vishnu Purana emphasized: *Shuchi Vastradharah snaato Devarshi Pitru tarpanam, Tessaameva hi tirthena kurveet susamaahitah/* (Only on wearing clean clothes after bathing and poised with unperturbed conscience, Tarpana is to be undertaken thereafter). To Devas only one tarpana/ Jalaanjali each be executed, while to Rishis twice and to Pitru Devas thrice respectively for their

satisfaction. *Praaggeshu Suranstarpenmanushyaanchaiva madhyatah, Pitramstu dakshinaareshu chaika dwi trijalaanjaleen/* (As prescribed for example in Agni Purana: Tarpana Karya needs to be performed facing East in the Savya Yagnopaveeta position to Devas; to Rishis facing the East again with yagnopaveeta as a garland but to Pitru Devatas the tarpana should be performed facing south with the yagnopaveeta worn as ‘apa savya’ or ‘Praacheenaa veeti’ or in the reverse position reciting ‘Swadhaanamah tarpayami’. While performing nitya tarpana, both the hands can be used while Shradhaadi tarpana needs to be performed with one hand only. Pitru Devas would not be contented of tarpan is performed from a higher plane position into water flows nor with wet clothes. In fact, Pitru tarpana needs to be performed with dry clothes only preferably seated on spread over darbhas. Also tarpana be done with water drawn from one vessel and transferred to a smaller vessel into a lower plane but due to the apprehension that a lower plane on the ground might be sullied with hair, ash, coal particles, thorns, and even bones on the ground and hence the tarpana is preferably done on a clean place with darbhas are spread over. Alternatively, tarpana may be done in a large flat plate or container. For performing tarpana only vessels of gold, silver, copper, brass, bronze or any metal vessels may be used but not earthen pots; however neither metal vessels nor hands without darbhas be used for the tarpana. Deva tarpana and Rishi apana needs to be performed along with water mixed with plain rice grains or white tilas. Pitru tarpana needs to be necessarily done with water mixed with black tilas. One theory is that tila tarpana should be avoided in house holds on Saptami Sundays keeping in view the welfare of wife and sons. Also for one year after weddings and half a year after Upanayanas, tila tarpana be avoided in the house holds but on water banks. Now, tarpana needs to be done in favour of one and all: Maharshi Yagjnavalkya confirms: *Brahmaanam tarpayet purvam Vishnum Rudram Prajapatim, Vedaan Chhandaamsi Devaamscha Rishem chaiva tapodhanaan/Tathaa Devaan Gandharva Naagaan Saagaraani Parvataanapi, Sarittha Manushyaamcha Yakshaan Rakshaamsi chaivahi/ Pishaachaamscha Suparmaascha bhutaananyatha pashumstathaa, Vanaspatinoshadheemscha bhutagraamaamscha turvidhaan----(One needs to perform Tarpana to one and all right from Vishnu Rudra Prajapati, Vedas, Chhandaas, Devataas , Rishis, Gandharvas, Nagas, Saagaras, Parvatas, Saritas or water flows, Manushyas, Yakshas, Raakshasaas, Pishaachas, Suparnas, Bhutaas, Pashus, Vanaspatis, Oushadhis, and so on).*

*Deva Tarpana:* This tarpana is to satiate Devas and the Devatva or the Divinity that is microcosmically present in all Beings in the Universe. Seated facing the east direction with the right knee kept in contact with the ground, placing the left leg over the right leg so that the knee is above the ground, keeping Akshatas in the water pot, holding the water pot on the right hand palm, covering it with left hand palm reciting *Brahmaadaya Suraah Sarvey Rishayah Kashyapaadayah, Aagacchantu Mahaa Bhaagaa Brahmaandodaravartinah/* Now pour water with the left hand into the open right palm releasing water from the tips of four fingers; three darbhas need to be placed on the right palm with the tips of darbhas aligned with finger tips while reciting the following in favour of each Devata: *Om Brahmaa tripyataam, Om Vishnum tripyataam, Om Rudrah tripyataam, Om Prajapatih tripyataam, Om Devaah tripyantaam, Om Devyah tripyantaam, Om Vasavah Tripyantaam, Om Rudraah tripyantaam, Om Adityaag tripyantaam, Om Chhandaamsi tripyantaam, Om Vedaah tripyantaam, Om Rishayah tripyantaam, Om Gandharvaah tripyantaam, Om Apsaraah tripyantaam, Om Devaanugah tripyantaam, Om Naagaah tripyantaam, Om Saagaraah tripyantaam, Om Parvataah tripyantaam, Om Saritah tripyantaam, Om Manushyaah tripyantaam, Om Yakshaah tripyantaam, Om Rakshaamsi tripyantaam, Om Pishaachaah tripyantaam, Om Suparnaah tripyantaam, Om Bhutaani tripyantaam, Om Pashavah tripyantaam, Om Vanaspatayah tripyantaam, Om Oushadhyah tripyantaam/*

*Rishi tarpana:* The same procedure as in Deva Tarpana above to be followed. *Om Kashyapah tripyataam, Om Atrih tripyataam, Om Vasishthah tripyataam, Om Vishwaamitra tripyataam, Om Gautamah tripyataam, Om Bharadwaajah tripyataam, Om Jamagagnih tripyataam, Om Angeeraah tripyataam, Om Kutsah tripyataam, Om Bhriguh tripyataam/*

*Divya Manusha tarpana:* The revised procedure requires change of sitting position to face the northern direction and wearing the Yagnopaveeta like a garland and with raised knees and making two oblations in respect of each : *Om Sanakah tripyataam Om Sanakah tripyataam, Om Sanandah tripyataam Om Sanandah tripyataam, Om Sanaatanah tripyataam om Sanaatanah tripyataam, Om Sanatkumarah tripyataam om Sanatkumarah tripyataam, Om Kapilah tripyataam om Kapilah tripyataam, Om Aasurih tripyataam om Aasurih tripyataam, Om Odhuh tripyataam om Odhuh tripyataam, Om Pancha Sikhah tripyataam om Pancha Sikhah tripyataam/*

*Divya Pitri Tarpana:* The revised procedure for tarpana to the Divine Devas and Manes requires change of sitting position to face the Southern direction and wearing the yagnopaveeta in reverse position as ‘praacheenaa veeti’, with left knee to be in contact with the ground while the right knee to be above the ground yet not touching it with left leg on the ground and the right leg on top of left leg; pour some black tilas (sesame seeds) in the water pot; now the offerings would be made thrice each time to Agni-Soma-Yama and Aryama ie. Agni the Divine Fire God who carries the soul of the burnt body, Soma the Water God who carries the soul of the drowned body, Yama the Maintainer of Dharma and the Judge of Karmas of the deceased and Aryama the Ruler of the Domain of Souls :*Om Agnih tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Somah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Yamah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Aryamaah tripyataam idam salilam jalam, tasmai swadhaa namah, tasmai swadhaa namah/* The next three mantras are for the three Divine Manes-as were associated with the souls who were burnt or drowned and carried to the Skies till the latter are tendered to their destinations: *Om Agnishu aatthaah Pitarah idam salilam jalam tebhayah swadhaa namah,tebhayah swadhaa namah, tebhayah swadhaa namah/ Om Somapaah Pitarah tripyantaam idam salilam jalam tebhayah swadhaa namah,tebhayah swadhaa namah, tebhayah swadhaa namah/ Om Barhishadah Pitarah tripyantaam idam salilam jalam tebhayah swadhaa namah, tebhayah swadhaa namah, tebhayah swadhaa namah/*

*Pitri Tarpana:* *Om aagacchantu me piratah imam gruhnantu jalaanjalim/* (May my ancestors present themselves here and receive my oblations) *Mama Sarva janmeshu Pitarah/*

*Pitaamahaah/Prapitaamahaah/trupyantaam idam tilodakam swadhaayibhyah **tebhayah** swadhaa namah, **tebhayah** swadhaa namah/ **tebhayah** swadhaa namah/ Mama Sarva janmeshu Maatarah/ Pitaamahyah/ Prapitaamahya/ trupyantaam idam tilodakam swadhaaibhyah **taabhyah** swadhaa namah, **taabhyah** swadhaa namah/ **taabhyah** swadhaa namah/* On this pattern, replacing ‘tebhayah’ for males and ‘taabhyah’ for females, following tarpanas be performed **alternatively**. In respect of Male Pitras: Patayah/ Putraah/ Mataamhah/ Pra mataamahaah/ Vriddha pramaataamahah/ Bhraatarah or brothers/ Pitruvyah or father’s brother(s)/ Swasurah or fathers in law, Maatula or mother’s brother; guravah or teacher, sishyah or disciples, sakhaah or friend/ Aptajanaah or dear ones. In respect of Female Pitris: Wives/ Kanyas/ Mataamahyah or Mother’s father/ Pramaataa mahyah or mother’s grand father/ Vriddha Pramaataamaha or mother’s great grand father/ bhaginya or sisters/ pitru bhaginya or father’s sister/

Matru bhaginya or mother's sister/ Swasura patni or mother in law/ and so on. All the above are in reference of Mama sarva janmeshu---/

Now in reference to the Karta's own Pitru ganas: *Aadou Pitaa tathaa aataa saapatni janani tathaa, Maataa mahi ssapatnikaa Atma Patnyastwanantaram / Sutabhraatru Pitruvyascha Maatulaascha Sabharyakaah, Duhitaa Bhagini chaiva Douhitro bhaagineyakah/ Pirushvasaa Maatrushvasaa Jaamaataa Bhaukah Snushaa, Shwashurah Syalakaschiva Shwashrushascha Guru rikthinah/* (Following is the line in which Pitru Tarpana is to be performed: Foremost to father, grand father, Great grand father, mother, father's mother, father's grand mother, Co mother if any, datta / adopted putra's parents if any, mother's father, mother's grandfather, mother's mother and the latter's mother in law, wife, sons, self's brothers, father's brothers, mother's brothers and their wives, daughters, sisters, grand sons, father's sisters, mother's sisters, son-in-law, brother's-in-law, and their wives, daughter-in-law, mother's brothers, wife's brothers, mother-in-law, Guru and the Trader, the Supplier of household goods)

Tarpana prayoga: Achamya; *Mamopaattha durita kshaya dwaaraa Parameshwara preetyartham evam guna Pituh Pitrunaam akshayya punyaloka phalaavaapyartham darsha prayukta maha punya kale tila tarpanam karishye/ --Iti sankalpya, praacheenaaveeti dakshinaabhimukhah savyam jaanvaachya/* ( After achamana and sankalpa, assume praacheenaaveeti, face Southern direction and bend the left knee being seated and commence the tila tarpana). Brahmanas should address the Pitru Devatas as *sharmaanam*, Kshatriyas as *Varmaanam* and Vaishyas as *Guptam/* Following is the order in which the tarpana is made: *Pitaram-gotram-sharmanam-Swadhaanamah tarpayaami-Swadhaanamah tarpayami Swadhaanamah tarpayaami/ Pitaamaham-----Prapitaamaham---- /Maataram-gotraam-daam-Swadhaanamah tarpayami (three times)/ Pitaamaheem-gotraamdaam-Swadhaanamahtarpayami (three times); Prapitaamahim-gotramdaam-Swadhaanamah tarpayaami(3 times)*

Likewise, Sa-patni maataram or step mother-gotraamdaam-swadhaa-(3); as also Janaka pitaram/ Janaka Mataram. *Maataamaham* or mother's father-gotram-swadhaanamah tarpayami (3); *Maatuh pitaamaham—Maatuh Prapitaamaham---*; *Maataamahim* or mother's mother- gotramdaam-Swadhaanamah tarpayaami (3); *Maatuh Pitaaahim- gotram daam-Swadhaanamah tarpayaami (3); Maatuh Praptamahim-gotramdaam-Swadhaanah tarpayaami (3);Atma patnim* or karta's wife- gotramdaam swadhaanah tarpayaami (3); *Sutam* or sons/ *bhraataram* or brothers; *Pitruvyam* or father's brother; *Matulam* or mother's brother; *duhitaram* or daughter; *bhagini* or sister; *Douhitrah / douhitri* or daughter's son/ daughter; *bhaagineyam* or sister's son; *Pitru bhagini* father's sister; *Maatru bhagini* or mother's sister; *Jaamaataram* or son-in-law; *bhaavukam* or brother-in-law; *Snushaam* or wife of brother in law; *Swasura* or father in law; *Swashrum* or mother in-law; *Syalakam* or wife's brother; *Gurum*; *Rikthinam* or House hold trader. After duly performing tarpana to all the relatives, the rest of the tilodaka on the vessel be released reciting: *Narakeshu samasteshu yaatanaasu cha ye sthitaah, tessaam aapyaayanaayaitat eayate salilam mayaa, Ye bandhavaa baandhavaascha yanya janmani baandhavaa, te triptimakhisaayaantu yaschaasmattobhi vaanchati/ Ye mey kuley lupta pindaah putra daara vivarjitaah, tessaam hi datthamakshayyam idamastu tilodakam, Aabrahmastamba paryantam Devarshi Pitru maanavaah, Trupyantu Pitarah sarve Maatru Maataa mahaadayah, Ateeta kula koteenam Sapta dwipa nivaasinaam, Aabrahma bhuvanaat lokaat idamastu tilodakam/* There after recite the following: *Yekechaasmat kule jaataa Aputra agotrinomritaah, Te gruhnantu mayaa dattam sutra nishpeeda - nodakam/* (In our Vamsha among our gotra dharis, those who died without sons and thus could not perform obsequies, may I offer due homage by way of 'sutra nishpeedanam' or pressing water out of my yagnopaveeta which is being worn as a garland now before wearing normally!)

At the end of the Tarpana Kriya as described above, the remaining water meant for tila tarpana be thrown away, fill up the vessel with fresh water, sit in eastward and perform Deva Tarpana by looking at Surya Deva and recite: Om Suryaya namah, Om Agnaye namah, Om Prithivya namah, Om Varunaaya namah, Om Shivaaya namah, Om Vishnave namah/ *Anena yathaa shakti kritena Devarshi Pitru tarpanaakhyena karmanaa Bhagavan Pitru swarupi Janaardana Vaasu deva Parameshwara preeetaam na mama/ Om tat sat/ Om Shri Krishnaarpanamastu/ Om Lokaah samastaa sukhino bhavantu/ Om Sarve Janaah sukhino bhavantu/ Om Shaantih Shantih Shantih/ ]*

### **Chapter Fifty Three on Paraashara Gita on the ‘Nimna Varna’s Seva Vritti Pradhanyata’- ‘Satsanga Mahima-Dharma Paalana Mahatva’**

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

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

own thoughts and the real dirt of avidya or ignorance of the true Self and that delusion would disallow from recognizing one's own Self and so also enable to see divinity objectively and thus the high significance the concept of Satsnagatva of the nimnajaati or the fourth class of a Society with the superior classes in terms of using foul tongue, body and thought.

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

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

[ 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. Nivrutthi 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 anyaprapiti 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, 'Santosha' ( 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!]

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

Parashara was thus addressing King Janaka to repose liking and confidence among the nimna jaati prajaas for proactive satsangava with the superior classes. This be so since the vidvaans of the superior classes are ever able to sift dharmaadharmaas and sukha duhkhaas owing to their veda-shaasrta jnaana

vigjaanaas. Even as a ‘Dharmopareeta karmaacharana’ be ‘laabha daayaka by the loka dristhi’, then too be avoided as of a component of kingship duties in as much as of the ‘ jagat kalyaana kaarana’. That type of alpadaayaka laabha kaarya be ever opted for rather than a bahudaayaka laabha karya even by a suspicious natured adharma swarupa. Such kind of Kingship which might deftly and stealthily seize thousand cows and proudly make godaanaas in public could ever be a king in the truthful sense or a highway bandikoot!

*10 svayambhūr asṛjac cāgre dhātāraṃ lokapūjitam, dhātāsṛjat putram ekaṃ prajānām dhāraṇe ratam/  
11 tam arcayitvā vaiśyas tu kuryād atyarthaṃ ṛddhimat, rakṣitavyaṃ tu rājanyair upayojyaṃ dvijātibhiḥ/  
12 ajihmair aśatha krodhair havyakavya prayokṭṛbhiḥ, śūdrair nirmājanaṃ kāryam evaṃ dharmo na  
naśyati/ 13 apranaste tato dharme bhavanti sukhitāḥ prajāḥ, sukhena tāsāṃ rājendra modante divi  
devatāḥ/*

Paramatma had foremost manifested Bahma who interalia created a son named Parjanya who be worthy of veneration and gratitude to Him by Vaishyaas for agricultural fields and pashupaalana on account of which the kingdoms had since become rich and ever prosperous. Hence the successive kingships would need to appreciate and protect Vaishyas, while Brahmanaas too be rid of ‘kutilata-shathata-and krodha’ and instead concentrate on havya kavya prayogaas and ever continue the lokahita kaaryaas of anna-dhana yajnaas thus seeking to wipe off blemishes on the very concept of Dharma! Indeed, dharmashastra paripaalana be as disastrous as sarva praja duhkha kaaanaas. As far as the nimna jaateeyas be concerned their duties be provide services to the rest of the Brahmana-Kshatriya- Vaishyaas.

#### [ Brief on Vanaashrama Dharmaas by Maharshis

Varna Dharmas : Brahmana Dharma: *Brahmanyaam Brahmanaajnaatah samskruto Brahmano bhavet, Evam Kshatriya vitshudraajneyaasvebhyah svayonija/* (Devala Maharshi defines a Brahmana born of the same parentage just as of Kshatriya, Vaishya and others) *Adhyapanam cha adhyayanam yajanam yajjanam tathaa, Daaam prati grihaschaiva shat karmaanyagrajanmah/* (Manu Smriti prescribes Vedaadhyayana and Adyaayana or learning and teaching of Scriptures, performing and letting to perform yajnas, and giving and accepting Charities are the six duties of Brahmanas.) Parashara Smriti details another set of Shatkarmas by Brahmanas: *Shatkarmaabhiraao nityam Devaathithi pujakah, huta sheshaantu bhungnaano brahmano naavaseedati/ Sandhyaa snaanam japo homo Devarchanam pujanam, Vishva Devaathithi yaamcha shatkarmaani dine dine/* (Parashara Smriti emphasises observing Six Duties every day besides Deva Puja, Atithi seva, eating Yajna sesha or the left over of Yajnas; the six daily duties are Sandhya vandana thrice a day, Snaana, Japa, homa, Devarchana, and Atithi Puja) *Naasikyaadathavaalasya agneenaa dhaatumicchat, Yajeta vaana yajnenaa sayaati narakaan bahun, Tasmaatsarva prayatena Brahmanohi visheshitah Aaadhaayaagninvishuddhaatamaa yajet paramesh varam/* (Maadhava details that those Brahmanas either due to negative mentality of Nastikata or non significance of the Supreme, or due to sheer lethargy, if the prescribed Agni Karyas are not performed, then they are destined to suffer in narakas and hence the caution that Agni based Satkaryas be observed with clean conscience and purity of thoughts!) *Shroutam karmanachet cchaktah smaartam karma samacharet, Tatraapua shaktah karane kuryaadaacharamantatah/* (Gargya Muni exempts shrouta karma and if that is not possible, smaarta karma be performed and even if that is not possible then ‘Sadaachara’ or Good Behaviour be observed definitely) *Pratigrahaadhyapaana yaajanaanaam pratigraham shresh - thatamam vadanti, Pratigrahasshudhyati Japya homau yaajyastu paapaat punaanti vedaah/* (Yama



Dharma Raja prescribes three major duties of Prati graha, Adhyapana and Yaajana: Japa homa and Yajana are significant and Parigraha or acceptance of alms purifies) *Tapovisheshairvidhaih vrataischa vidhichodidaiih, vedahkrisnobhi gantavyah sa rahasyodvijanmanaa/Yah svashakhaam parityajya paara - kyamadhigacchati, Sa shudra vadbahish -kaaryah sarvasmaat dvijakarmanah/ Vedameva sadaabhyasyet tapastapsyandijottamah, Vedaabhaasohi viprasyatapah paramochyate/* (A dvija or twice born-and this is applicable to Brahmana-Kshatriya- Vaishyas- is required to learn such Tapo Vrata based 'rahasyas' or hidden meanings of Vedas by the practice of meditations and vratas. Whosoever follows another Veda Shakra too becomes ineligible for dvija karmas. Every dvija is required to pursue one's own heritage and pursue that very Dharma of Adhyayana, Tapas and related virtues vigorously as the golden duty) *Vedasveekaranam purvam vicharobhyasanam japah, Taddaanam chaiva shishyebhyaha Vedaabhyaaso panchadhaa/* (Daksha Prajapati defined the five duties of a Brahmana as Acceptance of a Veda, Veda Vicharana or Intra- section of that specific Veda, Abhyasa or repetitive memory, Japa or concentrated meditation and Veda Daana to one's own followers are the Five Principles of Vedaabhyasa!) *Satatam pratarutthaaya danta dhaavana purvakam, Snaatvaa hutvaacha shishyebhyah kuryaadhyapaanam narah/* (Yama details the Five Principles a Brahmana range from morning ablutions, snaana, 'homaadi pratakala vidhis' including homa vidhi and Vedabhyasa to disciples!) *Acharyaputrah Shushrushuh Jnaanadodharmikah Shuvhih, Aaptah Shaktah Ardhadah Saadhuhsvodhyaapaadasha darmatah/ / Vriddhaou cha Maata Pitarao saadhvi bharyaasutah shishuh, Apyakarya shatam kritvaa Bhartavyaa Maurabraveet/* (Manu Smriti also states that one could assess the character and conduct, the physical and internal cleanliness and the depth of knowledge of companions like Acharya Putras, shishyas, friends and such others. Another principle of Manu underlines the golden principle of up keeping and maintaining the elderly parents, devoted wife and young children.) Yet another principle of Brahmana Dharma as enunciated by Prajapati is: *Yah svadharma parityagi paashandityuchyate budhaih, Tatsanga kritthat samasyaattaavu bhavapi paapinou, yetu saamaanya bhavena Manyante purushottamam, tevai paashan - dino jneyaah narakaarha naraadhamah/* (Those who desert their Svadharma or the Principles of one's own family background are worthy of desertion of the Vamsha. Such persons who might be very knowledgeable still become irresponsible and are called sinners; further whosoever esteems Purushottama as normal and none too great are fit cases of abode in hell after their deaths!) Kshatriya Dharma: *Dushtaanaam shasanaadraajaa shishtaanaam paripalabnaat, Praapnotyabheepsitaan lokaan varna samsthaakaro nripah/* (Dushta shaasana and shishta paalana or punishing the evil and safeguarding the virtuous are the fundamental duties of a Ruler, says Vishnu Purana !) Manu Smriti presents a good deal about the Kshatriya Dharma although considering the prevalent age of democracy when the Prajas are stated to be Raajas, these Kshatriya Dharmas suffer from current relevance and sound archaic. All the same, the Dharmas are being mentioned for the sake of the record: Kings should execute Vratas in favour of Indra, Surya, Vayu, Yama, Varuna, Chandra, Agni and Prithivi. Just as Indra enables good rains for four months a year, Kings by performing Indra vrata most sincerely must help his subjects keep happy with normal rains. Just as Sun God by the power of his rays collects taxes from his Subjects for eight months a year by the blessing of the Arka Vrata that a King performs. By bringing about happiness to his Subjects in his Kingdom, the King should perform Maruta Vrata and have the Subjects blessed with even temperature always! The King should execute YamaVrata to seek blessings to his Subjects so that those who are virtuous as also otherwise be treated at the time of death just as the King should like to treat the Subjects equitably at the time of their punishment or reward! The King also should perform Vaaruna Vrata to bestow restraint to him to deal with his Subjects without favour or fear! The King must also perform Chandra Vrata so that the King might be imbued of natural equanimity and

fulfillment towards his Subjects! Also a King must perform Agneya Vrata to the Agni Deva deal with his subordinates with appropriate harshness as and when required. Having detailed the concerned Vratas, a Kshatriya for sure should be fully aware of the following instruction of Manu: *Yathaa sarvaani bhutaani dharaadhaarayate samam, Tathaa sarvaani bhutaani bibhratah Parthiva Vratam/* (A kshatriya by birth should pay high consideration in favour of the son of one's own teacher, servant, provider of knowledge, Dharmatma, the one with high practice of Shuchi or Cleanliness of Body and Mind; a very near and dear companion, a person of moral courage and physical support, provider of wealth, an extremely docile and virtuous Sadhu and a Teacher- these are the ones a Kshatriya needs to always stand by and depend!) Vaishya Dharma: *Pashunaam rakshanam daanam ijyaadhyayanamevacha, Vanik patham kusheedam cha Vaishyasya krishi mevacha/* (Manu Smriti is quoted again: Vaishya dharmas include pashu rakshana, daana, puja, adhyayana, business, and trading) .In sum Parashara Maharshi aptly describes: *Kshatriyopi krushim krutvaa dwijam devaampujayet, Vaihyah anyastathaakuryat krishi vaanijya shilpikaan/ Chaturnaamapi varnaamsha dharma sanaatanah/* (Kshatriyas display their industriousness , valor and courage and serve Brahmanas for thier involvement and dedication in Deva Pujas; Vaishyas earn out of theirtrading and business skills and so do the other class of Society due to their ability in crafts. Thus the Four Varnas are engaged in their own respective duties as their contributions to the Society as per their own prescribed Dharmas!) Common Dharmas to all Varnas: *Kshamaa satyam damah shoucham daanamindriya samyamah, Ahimsaa Guru shushrushaa tirthaanusaranam dayaa/ Aarjavam lobha shunyatvam Deva Brahmmana pujanam, Asabhyasuyaacha tathaa Dharmah saamaany uchyate/* (Common Dharmaas, irrespective of Varnas as precribed by Vishnu Maharshi include truthfulness, patience, control of emotions, cleanliness of body and mind, disposition of charity, self control, non violence, service to teachers, visits to Tirtha Places, kindness and generosity, straightforwardness, broad-mindedness and worship of Brahmanas and Devas) ]

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

Indeed that Renowned King with all his all his administrative skill be dedicated to the dharma poorvaka praja raksha on account of dharmaacharana kaarana be worship worthy in the lokaas.. Similarly Brahmanaa too be of 'nirantara swaadhyaya and dhamakaryaacharana- Vaishyas be of dhamopaaarjana tatparata- the nimna jaari praja be of jitendriya bhaava be engaged in dwija sevaa tatparata . As the pranis by way their honestly earned hard money even by the smallest denomination could give away to a needy as a charity be repaid back manifold. That kingship as he might give away as a daana be surely yield uttama phala cetainly. Yet satyavaadi munis would keep repeating that as the charities given away as of 'avahelana- ashreddha- and anaadarana', especially to the well deserved or desperately needy be of the worst kind. [ Padma Purana explains that Daana as the sure destroyer of sins and promoter of fame and happiness. Vishnu affirmed that He would readily reward whoever gave charity with a clean heart to a well-deserving Brahmana of foodgrains, clothes, Gold, Bhumi, Cows, Cash and such other gifts.

Bhagavan further described that there were four kinds of Danaas, viz. Nithya, Naimitthika, Kaamya and Praaya. Nitya Daana is in the form of Anna (food), fruits and flowers, Vastra, Taamboola, Abhushana (Jewellery), Gold and such other items after worshipping Devas and Pitras. Naimitthika daanas are performed on Amavasyas, Pournamis, Ekadashis, Samkranti days or when Sun's direction changes towards Uttarayana; Pournamis of Magha, Ashadha, Vaishakha and Kartika months; Somavati Amavasya, Aswin Krishna Trayodasi, Pitru Tithi etc. and these are effective and highly propitiating. Kaamya Daanaas are in the context of Vratas, Deva Pujas, weddings, Jaata karmas, Upanayanas, Temple Pujas, Bhu-sthapana karyas or Earth breaking tasks of housing, wells, Sarovars etc. all 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'].

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

#### **Chapter Fifty Four on Chatur varna Jeevika-Nindaneeya Karma Tyaaga-Asuratva bhaavavot-patti- Bhagavan Shiva's Intervention by Tripuraasura Vadha -and 'swadharma kartavya palana'**

*1 [parāṣara] pratigrahāgatā vipre kṣatriye śāstranirjitāḥ, vaiśye nyāyārjitāś caiva śūdre śuśrūṣayārjitāḥ/ svalāpy arthāḥ praśasyante dharmasyārthe mahāphalāḥ/ 2 nityaṁ trayāṇāṁ varṇānāṁ śūdraḥ śuśrūṣur ucyate/ kṣatradharmā vaiśya dharmā nāvṛttiḥ patati dvijaḥ/ śūdra karmā yadā tu syāt tadā patati vai dvijaḥ/ 3 vānijaṁ pāśupālyaṁ ca tathā śilpopajīvanam, śūdrasyāpi vidhīyante yadā vṛttir na jāyate/ 4 raṅgāvatarāṇaṁ caiva tathārūpopajīvanam, madya māṁsopajīvyam ca vikrayo lohacarmaṇoḥ/ 5 apūrviṇā na kartavyaṁ karma loka vigarhitam, kṛtapūrvinaś tu tyajato mahān dharmā iti śrutiḥ/ 6 saṁsiddhiḥ puruṣo loka yad ācarati pāpakam, madenābhipluta manāś tac ca na grāhyam ucyate/ 7 śrūyante hi purāṇe vai prajā dhig danda śāsanāḥ, dāntā dharmapradhānāś ca nyāyadharmānuvartakāḥ/ 8 dharmā eva sadā nṛṇāṁ iha rājan praśasyate, dharmavṛddhā guṇān eva sevante hi narā bhuvi/ 9 taṁ dharmam asurāś tāta nāmr̥ṣyanta janāndhipa, vivardhamānāḥ kramaśas tatra te 'nvāviśan prajāḥ/ 10 teṣāṁ darpaḥ samabhavat prajānāṁ dharmanāśanaḥ, darpātmanāṁ tataḥ krodhaḥ punas teṣāṁ ajāyata/ 11 tataḥ krodhābhībhūtānāṁ vṛttaṁ lajjā samanvitam, hrīś caivāpy anaśad rājāś tato moho vyajāyata/ 12 tato mohaparītāś te nāpaśyanta yathā purā, parasparāṁ amardena vartayanti yathāśukham/ 13 tān prāpya tu sa dhig daṇḍo na kāraṇam ato 'bhavat, tato 'bhyagacchan devāṁś ca brāhmaṇāṁś cāvamanya ha/ 14 etasminn eva kālā tu devā devavaraṁ śivam, agacchañ śaraṇaṁ vīraṁ bahurūpaṁ gaṇādhipam/ 15 tena sma te gaganagāḥ sapurāḥ pātītāḥ kṣitau, tisro 'py ekena bānena devāpyāyita tejasā/ 16 teṣāṁ adhipatis tv āsīd bhīmo bhīmaparākramaḥ, devatānāṁ bhayakaraḥ sa hataḥ śūlapāṇinā/ 17 tasmin hate 'tha svaṁ bhāvaṁ pratyapadyanta mānavāḥ, prāvartanta ca vedā vai śāstrāṇi ca yathā purā/ 18 tato 'bhyasiñcan rājyena devānāṁ divi vāsavam, saptarṣayaś cānvayunjan narānāṁ danda dhāraṇe/ 19 saptarṣiṇāṁ athordhvaṁ ca vipṛthur nāma pārthivaḥ, rājānaḥ kṣatriyāś caiva mandaleṣu prthak prthak/ 20 mahākuleṣu ye jātā vṛttāḥ pūrvatarāś ca ye, teṣāṁ athāsuro bhāvo hṛdayān nāpasarpati/ 21 tasmāt tenaiva bhāvena sānuṣaṅgena pārthivāḥ, āsurāṇy eva karmāṇi nyasevan bhīmavikramāḥ/ 22 pratyatiṣṭhaṁś ca teṣv eva tāny eva sthāpayanti ca, bhajante tāni cādyāpi ye bālīsatamā narāḥ/ 23 tasmād ahaṁ bravīmi tvāṁ rājan saṁcintya śāstrataḥ, saṁsiddhādhigamaṁ kuryāt karma hīmsātmakaṁ tyajet/ 24 na saṁkareṇa draviṇaṁ vicinvīta vicakṣaṇaḥ, dharmārthaṁ nyāyam utsṛjya na tat kalyāṇam ucyate/ 25 sa tvam evaṁvidho dāntaḥ kṣatriyaḥ priyabāndhavaḥ, prajā bhrtyāṁś ca putrāṁś ca swadharmenānupālāya/ 26 iṣṭāniṣṭa samāyogo vairam sauhārdam eva ca, atha jātisahasrāṇi bahūni*

*parivartate/ 27 tasmād guṇeṣu rajyethā mā doṣeṣu kadā cana, nirguṇo yo hi durbuddhir ātmanaḥ so 'rir ucyate/ 28 mānuṣeṣu mahārāja dharmādharmau pravartataḥ, na tathānyeṣu bhūteṣu manuṣyarahiteṣv iha/ 29 dharmāśīlo naro vidvān īhako 'nīhako 'pi vā, ātmabhūtaḥ sadā loke cared bhūtāny ahiṃsayan/ 30 yadā vyapetaḥ dhṛī lekhaṃ mano bhavati tasya vai, nānṛtaṃ caiva bhavati tadā kalyānam ṛcchati/*

Maharshi Paraashara had thus explained that while brahmanaas be noted as the foremost [*Brahmanosya Mukhamaaseet Baahoo Raajanyah krutah, Vooroo tadasya yadvyshyahi Padbhyaagum Shudro Aajaayata/* (From the Lord's face emerged Brahmanas, His hands came Kshatriyas, His thighs the Vaishyas and His feet the Nimna Jati as explained vide Purusha Sukta] be noted for pratigrahana of daanaas, vedaadhyayana, yaginya karyas and the like, kshatriyas for rajyanga and yuddha vijayaas, vaishyas for nyaaya purva vanijyas and agricultural farming and the nimna jeeteeyaas for 'seva tatparata' Thus if the nimna jaateeyaas as of the service class were non existent, brahmana jeevika be not possible, and so be for rajyaangaas and enforcement of Law-Order- and Defence against Rajetaraas, vaishyas for farming, pashupaalana, vaanijya vyaapaaras . But there had gradually changed innumerable 'saanghika vipareeta viplavaas' as against the well established 'varnaashrma dharmaas' in general.

*raṅgāvatarāṇaṃ caiva tathārūpopajīvanam, madya māṃsopajīvyam ca vikrayo lohacarmanoh/ 5 apūrvīṇā na kartavyam karma loke vigarhitam, kṛtāpūrvīṇas tu tyajato mahān dharmā iti śrutiḥ/ 6 saṃsiddhiḥ puruṣo loke yad ācarati pāpakam, madenābhipluta manās tac ca na grāhyam ucyate/* Countless loka nindita karmaacharanaas had since become as a routine like the strees with half clad shareeras exposed on ranga sthalaas, bahu ruupe karyaacharanas, madira maamsa vartakaas, killing animal hides and skins for sale as paada rakshaas in place of chiselled woodens and such adharmā kaaryaacharanaas. As somebody had come to be recognised in the public then instead of modesty, arrogance be the instant outcome! In the Puranaas of the yore , one would be mostly be of 'indriya samyamata, dharmika- nyaayochita aachaara anusarana tatparaas' On such occasions in the past the aparaadhis were in the past with warnings atleast.

*8 dharmā eva sadā nṛṇām iha rājan praśasyate, dharmavṛddhā guṇān eva sevante hi narā bhuvi/ 9 taṃ dharmam asurās tāta nāmr̥ṣyanta janādhīpa, vivardhamānāḥ kramaśas tatra te 'nvāviśan prajāḥ/10 teṣāṃ darpaḥ samabhavat prajānām dharmanāśanaḥ, darpātmanām tataḥ krodhaḥ punas teṣāṃ ajāyata/ 11 tataḥ krodhābhibhūtānām vṛttaṃ lajjā samanvitam, hrīś caivāpy anaśad rājāṃs tato moho vyajāyata/ 12 tato mohaparītās te nāpaśyanta yathā purā, parasparāṃ amardena vartayanti yathāsukham/ 13 tān prāpya tu sa dhig daṇḍo na kāraṇam ato 'bhavat, tato 'bhyagacchan devāṃś ca brāhmaṇāṃś cāvamanya ha/*

All over the univerese there be the dharma prashamsha as dharma is well recognised as its savior as the most illustrious personalities had come to ascended the ladder up by the steps of dharma. All the same, dharma be the antithesis of asura buddhi and had gradually permeated into the manushya shateera in the form of 'darpa' or 'ahambhaava' - arrogance and self ego. That had paved the way to 'krodha'. The 'krodhaakraanta manushyaas' having been victimised thus turned as of 'lazzaayukta sadaachara lopis' yet would be led to 'mohaaveshas'. That kind of 'mano pravritti' of 'viveka buddhi shunyata' to such an extent of 'buddhinaashana' as of a cyclical syndrome. If one's 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. 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.

*14 etasminn eva kāle tu devā devavaram śivam, agacchañ śaraṇam vīram bahurūpaṃ gaṇādhīpam/15 tena sma te gaganagāḥ sapurāḥ pātītāḥ kṣitau, tisro 'py ekena bānena devāpyāyita tejasā/ 16 teṣāṃ adhipatis tv āsīd bhīmo bhīmaparākramah, devatānām bhayakaraḥ sa hataḥ śūlapāṇinā/17 tasmin hate 'tha svaṃ bhāvaṃ pratyapadyanta mānavāḥ, prāvartanta ca vedā vai śāstrāṇi ca yathā purā/*

At such a critical juncture the sampurna devaganas got assembled and approached the 'anekarupadhaari, akhika guna shaali, dheeraja swabhaava Deveshvara Bhagavan Shiva's sharantva.' Then as having been inspired by the deva ganaas had led them and by His Shiva Dhanush had most successfully made the epoch making Tripuraasura Vicchedana.

[ Vishleshana on Tripuraasura Vadha by Parama Shiva vide 1. Linga Purana and .2. Matsya Purana

1. Tripurasuras harass Trilokas and Maha Deva destroys Tripuras -Linga Purana:

As the ever shrewdest and the nastiest Daitya called Maya commenced his brutal Tapasya, two more Danavas of equal disrepute and desperation viz. Vidyumali and Taraka joined him and their extreme tenacity was such that they meditated in snow valleys during high winter nights, amid 'Panchagnis' during blood blister summer days and during incessant and torrential rains standing under open skies. It looked that Earth trembled with the severity of their meditation and Brahma had to bestow the choice boons of indestructibility except by Parameswara that too by a single arrow-shot destroying their abodes together. The most noted top architect and builder that he was, Mayasura built 'Tripuras'/ three Tower Castles-each of hundred yojanas- one of indestructible iron on Earth, another on the Sky made of shining silver and the third above the second one made of glittering gold, all encased in inner- castle structures of same size of circumference but each invisible from outside in all directions. Each of the Tripuras is equipped with 'yantras'/ machines that could destroy hundreds in each shot, Chakras, Trishulas, Dhwas on the high wall structures, and 'Shikharas' (minarets) recognisable through the mountain tops of Meru and Mandarachala. These 'Puras' were insurmountable, let alone destructible to Devas, Danavas and any other species, excepting Maha Deva! Daithyas had very contented lives inside the Tripuras. Devas and other Celestial Beings were thrown out of their abodes and all the luxuries and joys of Swarga were confiscated. In course of time, the inhabitants of Tripuras became intolerable, awfully sinful, corrupt, wicked and highly immoral. While Maya Daitya was kept busy in the deeds of beauty, living comfort and pressing into the services of Devas as their servants to cater to the happiness of the inhabitant Daityas, Vidyumali was kept busy with matters of Internal Administration and Taraka was made commander in Chief. In course of time, there came inevitable internal dissensions, group politics, differences of living styles and class-distinctions, 'Alakshmi' (poverty), 'Asuya' (jealousy), Trishna (avarice), 'Vibhuksha' (hunger), Kali and Kalaha (quarrels) among the residents of the Tripuras. This situation of 'Alakshmi' led to 'Atyaacharas' or transgressions on Devas, other Celestial Beings, Maharshis, the entire humanity and all other species of Lord's creation. The canker spread across the 'Tribhuvanas' and Devas sought refuge from Brahma who gave the boons to the three goons! Lord Brahma pacified the delegation of Devas and assured that the heinous and wildly vicious deeds of the Trio of Daityas reached a climax and that it was time to approach Parama Shiva who was the one and only Saviour that could destroy the abodes of the three Daityas in one go with one arrow, even if these residences were far apart from each other on Prithvi, Akaash and far beyond in the strong-hold Tripura fortresses!

As Devas and Brahma reached Maha Deva, they visioned ‘Trishulapaani Shankar’ relaxing with Devi Parvati and Mahatma Nandi. They saw that ‘Bhuta bhavishya Swami’ whose eyes were red like ‘Agni kundas’ and physique was shimmering with thousand Suns with a pleasant countenance ornamented with a Bala Purna Chandra, even as Devas broke down into ecstasy and extolled him as follows: *Namo bhavaaya Shrivaya Rudraaya Varadaayacha, Pashuunaam Pataye Nityam ugra -ayacha Kapardiney/* (Our reverences to you the Creator and Preserver of Srishti; the Annihilator of the Universe; the life-line of all the Beings; the provider of welfare to ‘Pranis’; Ugra or the seniormost among the Ekadasha Rudras and ‘Jatajuta dhari’!) *Mahadevaya Bheemaaya Triyambakaya cha Shaantaye, Ishaanaaya Bhayaghnaaya namaswandhaka ghatiney/* (The Supreme of Devas, the awesome, Trinetraya/ the Three Eyed Deity - the Junior most of Eleven Rudras; the Embodiment of Peace, The highest Administrator, the Destroyer of Terror and the Exterminator of Andhakaasura); *Neelagreevaya Bhimaya Vedhasey Vedhataastutey, Kumara Shatru nighnaaya Kumaara janakaayacha/* (The blue-necked; the frightener, Brahma Swarupa, the Praised one by every body, the destroyer of the Enemies of Kartikeya, and the illustrious father of Kumara) *Vilohitaaya Dhumraaya Varaaya Krathanaaya cha, Nityam neela shikhandaaya Shuliney Divyashaayiney/* (The Red and Ash-coloured, the Protector of the Universe, the Maker of Pralaya, the unique one with blue course-hair, the carrier of Trishula, the one immersed in Celestial Nidra) *Uragaaya Trinetraya Hiranyavasu -retasey, Achintyaambikaa Bhartrey Sarva devaastutaayacha/* (Sarvadhaari, the Three-Eyed Bhagavaan, the ultimate of gold and opulence, the inconceivable, the husband of Ambika, who is eulogized by all Devas) *Budhadhwajaaya Mundaaya Jatiney Brahma -chariney, Tapyamaanaaya sasiley Brhahmanyaajitaayacha/* (The one with hoisted Bull-flag , Munda dhaari, Jataadhaari, Brahmachari, he who meditates inside water bodies, the devotee of Brahmanas, and the invincible); *Vishwatmaney Vishwasrujey Vishwama -avruttya tishthatay, Namostu Divya rupaaya Prabhavey Divyashambhavey/* (The Supreme Soul of the Universe, the Super Creator, the All-Pervading Authority, the Highest Form of Sanctity, the Most Capable, and the Epitome of Auspiciousness) *Abhigamyaya Kaamyaya Stutayaacharya Sarvadaa, Bhakta -anukampiney Nityam dishatey yanmanogatam/* (Our salutations to the Ultimate Haven and Refuge, the Most Charming, the most extolled, the Unique source of Kindness and the bestower of desires).

Having pleased Parama Shiva thus, Devas explained the gravity and seriousness of the crisis created by the Tripura Daityas who not only unseated and tormented Devas and Celestial Entities but were also sending shock-waves all over the Universe, humiliating Sages, frightening women and children, making mass-scale carnage and blood bath of humanity and uprooting Dharma and age-old Values and Principles. Parameshwara infused confidence into the demoralised Devas and asked them to construct an exceptional chariot with unique specifications: Prithvi as the Ratha / Chariot, Meru and Mandara Mountains as axles, Surya and Chandra as Chakras made of gold and silver respectively, the Four Vedas of Ruk-Yajur-Sama and Atharva acted as the horses; Shukra, Brihaspati, Budha, Mangal, and Shanaischara seated on the Ratha ready to charge; the famous serpents viz. Takshaka, Karkotaka, Dhanajaya and Padmadwaya acted as the strings which were tied to the horses; most poisonous snakes like Surasa, Devashuni, Sarama, Kadru, Vinata, Shuchi, Trusha, and Bubhuksha were used as arrows; Mrutyu, Brahmahatya, Gohatya, Balahatya and Prajaabhaya were loaded on the Chariot so that they get activated as maces; Omkara and Vashatkara were the symbols on the Ratha; Sinivali, Kuhu, Raaka and Anumati - the ‘Adhishtana’/ in charge Deities of Chaturdashi, Amavasya, Suddha Purnima, Pratipadika Purnima respectively were used as auxiliary strings to the horses; the dhanush made of six ‘ritus’/ seasons which is safeguarded by Devi Ambika herself never to be broken; the specific arrow with which to kill the Tripurasura was strengthened by Vishnu, Soma and Agni and its head propelled by Agni and Chandra by its rear and Vishnu Maya

smear all over; and the extreme poison of Nagaraja Vasuki was loaded to ensure stability and speed of the arrow; Vayu was made in charge of the high velocity of the Chariot and finally Brahma was the Charioteer and Sesha Naag was made in charge of the personal security of Brahma as also of the Chariot. Yama Raja with his buffalo, Kubera on his serpent, Indra on Iravata, Ganeswara by his Mushika Vahana, Karikeya on his Peacock, Nandeshwara with his Shula running behind and sides of the Ratha were in full preparedness. Maharshis Bhrgu, Bharadwaja, Vasishtha, Goutama, Kratu, Pulastya, Pulaha, Marichi, Atri, Angira, Parashara, and Agastya were there too at the kick-start of the Battle to recite Veda Vachanas and Shiv Stutis. The Pramatha ganas were ready to charge as the army against the opponents- all swarmed around the Rath. Meanwhile, Sage Narada reached the Tripuras and tried his best to mend his ways, give back Indrapuri to Devas and avoid the worst ever battle in which the indestructible Tripuras would be destroyed along with the Three Demons as Maha Deva himself was approaching these Places with full preparation. Instead of talking peace, the Demons alerted their vast armies, and prepared for turning their defensive positions to that of an offence. On the instruction of Shankara Deva, Indra took his enormous army and attacked Tripura. As the Deva Sena made a highly offensive assault in full force, what with the revenge and frustration experienced by them for long as they were out of power as also owing to the excellent backing of Maheswara, they seized the best part of Tripuras. While quite a few Danavas sought to escape for their lives through the exit gates of Tripuras, Pramatha ganas calculated that the enemies would try to sneak out at those points and butchered thousands of Danavas. The remaining Danavas inside the Trinagaris were utterly confused by contradictory shouts that Taraka died or Shiva was defeated. In that melee, a strong contingent of Danavas quickly regrouped their men and material to make offensive attacks under the leadership of Vidyunmali and Maya. Ganeswara divided Tripuras in three regions as Nandeshwara was attacking Vidyunmali, while he was in position against Maya. Meanwhile, Vidyunmali threw a 'Parigha' on Nandi who was hurt and the enraged three 'Parshadaganas' named Ghantaakarna, Shankukarna and Mahakaal retaliated; they assumed the Forms of Ganeswara and assailed Vidyunmali by making the roars of lions. Even while the Parswaganas were about to leap on Vidyunmali, the hurt Nandikeswara hurled a Rudra Shakti on the demon who fell down like a mountain. There was utter silence among Danavas who were stunned and retreated. But, the highly cunning and crafty Mayasura chased the Ganas of Ganeswara to divert attention of his own men from the fallen Vidyunmali to the Ganesha ganas. Mayasura created rains of Agni, crocodiles, snakes, huge mountains, lions, tigers, trees, black deers, eight-legged 'Sharabhas' / a species of oversized deer, torrential rain and powerful sand storms. As Taraka came into the battle field, Devas too appeared in full force, including Yamaraja, Varuna, Bhaskara, Kartikeya heading a Deva Sena of a Crore, with Indra, Shanaishchara, Chandra, and Rudras. The 'Maayavi' Mayasura created several Wells full of herbal juices for invigoration and Danavas were in high spirits as their body strength increased manifold. But Keshava took the form of 'Vrishabha' and drank up the juice along with Devas and dried up the wells and Devas occupied the Tripuras finally. Mayasura and other Daityas were forced to hide in the Sea. That was the decisive moment when there was an all-out battle on the seashores. Shankara divided the 'Tridevamaya' arrow into three parts and released it when Tripuras were destroyed; Shiva felt sad however that one of his own dear devotees, Mayasura too was involved. Nandi went faster than the arrow and saved Maya, well before the Tripuras were destroyed. In the end Taraka and Vidyunmali were killed and Maya was condoned with the curse of Indra that all his constructions would be burnt off eventually and Mayasura continued to hide in the Seas.

## 2. Maha Deva exterminates 'Tri-Purasuras' Matsya Purana'

As Skanda Deva killed Tarakasura, the three sons of the latter viz. Vydyunmaali, Kamalaaksha and Tarakaksha were united and performed relentless Tapasya to Brahma seeking invincibility. As Brahma clarified that none among the Beings were immortal, they scaled down their wishes to the following: they would build three flying ‘Puraas’ or Cities which could move about freely in the World and individually none of the Nagaris could ever be destroyed but only in a group simultaneously. Indeed this was a peculiar boon that was asked by the Danava brothers, but Brahma agreed all the same. The famed Daitya Builder Mayasura created three Nagaris, viz. a Golden one in Swarga Loka for Tarakaksha, a Silver Nagari for Kamalaksha in Antariksha and a Loha Nagari in Bhuloka for Vidyunmala; all secured fortresses which were impregnable even by Devas and other celestial Beings, let alone others like Manavas. The Nagaris were luxurious with all the comforts of Swarga with Kalpataru Gardens in place and Pancha Bhutas of Earth-Water-Illumination-Air and Sky under control; Gandharvas and Kinnaras were at service with sonorous music and song while Apsaras were made to dance at command. The Tripurasuras harassed Devaganas and threw them out of Swarga and their respective abodes. They approached Bhagavan Vishnu who created innumerable Shaktis but the army of the Asuras destroyed the Shaktis; Vishnu realised that not only the Tarakaaksha and brothers but all the follower Daityas had the unique feature of Maheswara Linga worship as per prescribed procedure and thus became difficult to control by the Vishnu Senas. Vishnu then created a Mayaawi Purusha who quietly entered the Tripuras and having impressed the Daityas with his knowledge of Shastras and Siddhis misled them successfully to neglect ‘Shroutra Smartas’ and Shiv Linga Puja. They also left the Varnashtam Dharmas, belittled women which caused Lakshmi to gradually desert them and relapsed to Adharma. That was the opportune time for Vishnu to approach Maha Deva and prayed to him:

As Devas and Vishnu visioned ‘Trishulapaani Shankar’ relaxing with Devi Parvati and Mahatma Nandi, they saw that ‘Bhuta bhavishya Swami’ whose eyes were red like ‘Agni kundas’ and physique was shimmering with thousand Suns with a pleasant countenance ornamented with a Bala Purna Chandra. Having pleased Parama Shiva thus, Devas explained the gravity and seriousness of the crisis created by the Tripura Daityas who not only unseated and tormented Devas and Celestial Entities but were also sending shock-waves all over the Universe, humiliating Sages, frightening women and children, making mass-scale carnage and blood bath of humanity and uprooting Dharma and age-old Values and Principles. Parameshwara infused confidence into the demoralised Devas and asked them to construct an exceptional chariot with unique specifications: Prithvi as the Ratha / Chariot, Meru and Mandara Mountains as axles, Surya and Chandra as Chakras made of gold and silver respectively, the Four Vedas of Ruk-Yajur-Sama and Atharva acted as the horses; Shukra, Brihaspati, Budha, Shanaischara seated on the Ratha ready to charge; the famous serpents viz. Takshaka, Karkotaka, Dhanajaya and Padmadwaya acted as the strings which were tied to the horses; most poisonous snakes like Surasa, Devashuni, Sarama, Kadru, Vinata, Shuchi, rusha, and Bubhuksha were used as arrows; Mrutyu, Brahmahatya, Gohatya, Balahatya and Prajaabhaya were loaded on the Chariot so that they get activated as maces; Omkara and Vashatkara were the symbols on the Ratha; Sinivali, Kuhu, Raaka and Anumati - the ‘Adhishtana’/ in charge Deities of Chaturdashi, Amavasya, Suddha Purnima, Pratipadika Purnima respectively were used as auxiliary strings to the horses; the dhanush made of six ‘ritus’/ seasons which is safeguarded by Devi Ambika herself never to be broken; the specific arrow with which to kill the Tripurasura was strengthened by Vishnu, Soma and Agni and its head propelled by Agni and Chandra by its rear and Vishnu Maya smeared all over; and the extreme poison of Nagaraja Vasuki was loaded to ensure stability and speed of the arrow; Vayu was made in charge of the high velocity of the Chariot and finally Brahma was the



Charioteer and Sesha Naag was made in charge of the personal security of Brahma as also of the Chariot. Yama Raja with his buffalo, Kubera on his serpent, Indra on Iravata, Ganeswara by his Mushika Vahana, Karikeya on his Peacock, Nandeshwara with his Shula running behind and sides of the Ratha were in full preparedness. Maharshis Bhrgu, Bharadwaja, Vasishtha, Goutama, Kratu, Pulastya, Pulaha, Marichi, Atri, Angira, Parashara, and Agastya were there too at the kick-start of the Battle to recite Veda Vachanas and Shiv Stutis. The Pramatha ganas were ready to charge as the army against the opponents- all swarmed around the Rath. Meanwhile, Sage Narada reached the Tripuras and tried his best to mend his ways, give back Indrapuri to Devas and avoid the worst ever battle in which the indestructible Tripuras would be destroyed along with the Three Demons as Maha Deva himself was approaching these Places with full preparation. Instead of talking peace, the Demons alerted their vast armies, and prepared for turning their defensive positions to that of an offence. On the instruction of Shankara Deva, Indra took his enormous army and attacked Tripura. As the Deva Sena made a highly offensive assault in full force, what with the revenge and frustration experienced by them for long as they were out of power as also owing to the excellent backing of Maheswara, they seized the best part of Tripuras. While quite a few Danavas sought to escape for their lives through the exit gates of Tripuras, Pramatha ganas calculated that the enemies would try to sneak out at those points and butchered thousands of Danavas. The remaining Danavas inside the Trinagaris were utterly confused by contradictory shouts that Taraka died or Shiva was defeated. In that melee, a strong contingent of Danavas quickly regrouped their men and material to make offensive attacks under the leadership of Vidunmali and Maya. Ganeswara divided Tripuras in three regions as Nandeswara was attacking Vudyunmali, while he was in position against Maya. Meanwhile, Vidyunmali threw a 'Parigha' on Nandi who was hurt and the enraged three 'Parshadaganas' named Ghantaakarna, Shankukarna and Mahakaal retaliated; they assumed the Forms of Ganeswara and assailed Vidyunmali by making the roars of lions. Even while the Parswaganas were about to leap on Vidyunmali, the hurt Nandikeswara hurled a Rudra Shakti on the demon who fell down like a mountain. There was utter silence among Danavas who were stunned and retreated. But, the highly cunning and crafty Mayasura chased the Ganas of Ganeshwara to divert attention of his own men from the fallen Vidyunmali to the Ganesha ganas. Mayasura created rains of Agni, crocodiles, snakes, huge mountains, lions, tigers, trees, black deers, eight-legged 'Sharabhas' / a species of oversized deer, torrential rain and powerful sand storms. As Taraka came into the battle field, Devas too appeared in full force, including Yamaraja, Varuna, Bhaskara, Kartikeya heading a Deva Sena of a Crore, with Indra, Shanaishchara, Chandra, and Rudras. The 'Maayavi' Mayaasura created several Wells full of herbal juices for invigoration and Danavas were in high spirits as their body strength increased manifold. But Keshava took the form of 'Vrishabha' and drank up the juice along with Devas and dried up the wells and Devas occupied the Tripuras finally. Mayasura and other Daityas were forced to hide in the Sea. That was the decisive moment when there was an all-out battle on the seashores. Shankara divided the 'Tridevamaya' arrow into three parts and released it at the Pushya Yoga time when Tripuras were destroyed in one go. Devas then went ecstatic and the huge shouts of Victory to Maha Deva resounded across the Sky from where Gandharvas and Kinnaras sang hymns of praises, Apsaras danced and Maharshis recited Vedas and Shiva Stotras. Brahma praised Parama Shiva in a chorus as follows:

'Be compassionate and benevolent Parameshwara, Jagannatha, Ananda Swarupa, Avyaya, Panchamukha Rudra! You are of Panchaashat koti / Five hundred crore Forms and 'Atmatraya'; Vidyaa Tatwa, Shiva, Shiva Tatwa, Aghora, Ashtaka Tatwa, Dwadashaatma Swarupa, Vidyutkoti Swarupa, Shivaatma, Agni Kaarana, Roudra, Ambikaartha Sharira / Artha Naareeswara; Dhavala-Shyaama Rakta yuta; Muktidana, Amara, Jyeshtha, Rudra Rupa, Soma, Varada, Triloakaaya, Tridevaaya, Vashatkaara, Gagana rupa, Ashta

Kshetra, Ashta rupa, Ashta Tatwa; Chaturdha, Chaturdstha Samsthita, Panchadha, Pancha Mantra Swarupa; of Chathus -shasthi or Sixty Four Forms; Akaara; Dwantrishat Tatwa Rupa Ukaara; Shodashaatma Swarupa Makaara; Artha Maatra Swarupa, Omkaaraaya; Gaganashaaya, Devaaya, Swargashaaya; Sapta lokaaya; Paataala Narakeshaaya; Ashta Kshettraashta Swarupa; Paraatpara; Sahasra Sirasa, Sahasraaya, Sahasraya, Sahasra paada yukta, Sharva, Parameshthi, Navatma Tatwa Swarupa, Navaatshtaataatma Shaktaye, Punaraksha Prakaasha, Ashtaashta Murtaye, Chatusshashtaasta Murtaye; Ganaashtavritaaya, Guna, Nirgunaaya; Mulasthaaya, Shaswata sthaana vaasiney, Naabhi mandala samsthaaya; Hridi nisswana kaariney, Bhrumadhyaye; Naadamadhyaye, Chandra bimba sthita, Shiva, Shiva Swarupiney, Vahni Somaarka Rupa, Shadtrimshachchakti rupiney, Tretaagnimaya rupiney, Sadaa Shiva, Shaanta, Mahesha, Pinaakiney, Sarvjaaya Sharnya, Sadyojaataaya, Aghora, Vaamadeva, Tatpurusha and Ishaana! Salutations to you Maha Deva, you are Trishatprakaasha, Shaantaateeta , Anantesha, Sukshmaaya, Uttama, Eka Rudra, Tri Murti, Shri Kantha, Shikhandi, Anantaasana, Anantaantha kaara, Vimala, Vishala, Vimalaanga, Vimalaasansthaana, Vimalaarthartharupa, Yoga peethaantastha, Yogi, Yoga dayani, Yogahrudi samsthaaya, Nivaakashuka, Pratyaaahara, Pratyaaahara ratha, Dhaaranaaya, Dhaaranaamita ratha, Dhaaranaabhyaasa yukta, Puratsaa samstha, Dhyana-Dhyana Rupa-Dhyaanagamyadhyeya-Dhyaya gamya- Dhyeyadhyaana and Dhyeyatama; Shivaya, Rudraaya, Sharvaaya, Bhavaaya, Sthulaaya Sukshmaaya, Su Sukshma-Asukshma- Sukshmaaradhavidhi; Maha Deva! you have neither beginning nor end and basically you are ‘Shunya’ as you are Nothingness but of the Totality of Everything! You are indeed the Linga yet the ‘Alinga’, the Lingamaya, Lingaaya and Sakshaat Vedaadimaya!) Brahma further stated that Maha Deva had indeed possessed the capability not only to destroy the Tripuras after all, but the Trilokas at the Time of Pralaya or the Great Extermination and that it was His Maya and Play that he gave a long to the Daityas as per their destinies! As Brahma prayed to Maha Shiva as above, the latter was visibly happy and having smiled at Devi Parvati, blessed Brahma, Vishnu and all the Devatas as Indra and Devas were re-instated instantly to their respective positions.

Those who read or hear the account of ‘ Tripuraasura Samhara’ with physical and internal cleanliness would be blessed: *Paapaisha muchatey jantuh shrutvaadhaayamimam shubham, Shatravo naashamaayaanti sangraamey vijayibhavet/ Sarva rogairna baadhyet Aapadona sphrushanti tam, Dhanamaayuryasho Vidyaam prabhaavamatulam labhet/* (Such readers are freed from sins, diseases and problems and would secure dhana, longevity, Vidya, fame, Prabhava or brightness and all round fulfillment.)]

#### Further stanzas of Chapter Fifty Four

*17 tasmin hate 'tha svaṃ bhāvaṃ pratyapadyanta mānavāḥ, prāvartanta ca vedā vai sāstrāṇi ca yathā purā/ 18 tato 'bhyasiñcan rājyena devānāṃ divi vāsavam, saptarṣayaś cānvayunjan narāṇāṃ danda dhāraṇe/19 saptarṣiṇāṃ athordhvaṃ ca vipṛthur nāma pārthivaḥ, rājānaḥ kṣatriyāś caiva mandaleṣu prthak prthak/ 20 mahākuleṣu ye jātā vṛttāḥ pūrvatarāś ca ye, teṣāṃ athāsuro bhāvo hṛdayān nāpasarpati/21 tasmāt tenaiva bhāvena sānuṣaṅgena pārthivāḥ, āsurāṇy eva karmāṇi nyasevan bhīmavikramāḥ/ 22 pratyatiṣṭhaṃś ca teṣv eva tāny eva sthāpayanti ca, bhajante tāni cādyāpi ye bālīśatamā narāḥ/23 tasmād ahaṃ bravīmi tvāṃ rājan saṃcintya sāstrataḥ, saṃsiddhādhigamaṃ kuryāt karma hiṃsātmakaṃ tyajet/24 na saṃkareṇa draviṇaṃ vicinvīta vicakṣaṇaḥ, dharmārthaṃ nyāyam utsrjya na tat kalyāṇam ucyate/*

As the Tripuraasuraas were destroyed by Maha Deva, the manushyaa's 'prakriti sthiti' which was totally distorted got normalised and revived by veda shastra jnaana as before. Then Sapta Rishis had reinstated Indra as of Devata's swami by rajyaabhisheka. Following the Rajyaabhisheka of Indra, on the Prithivi mandala was appointed Chakravari Vipruthu naamaka and various bhupaala's as the kshatiya rajaas under the chakravatis' sovereignty. Even so the asura bhaava of the humans was the least transformed in the human psyche. Still unfortunately even those who were born in the uttama kula were the same and so was the case of the ongoing generation too as the moral conduct had surprisingly not transformed; their asura bhava was the least replaced by snehaanubhaava and so was the case among co beings. The paraakrami bhupaalas had infact persisted asurochita kaaryas, which the moorkha public too followed the footsteps as of asurochita bhaava sthiti. Having bemoaned likewise Maharshi Parashara stated that buddhimaan purushaas ought to abide by the 'shaasraanusaara himsaatmika karma tyaaga' and 'nyaayaanusaara marga dhanasangraha' only.

*25 sa tvam evamvidho dāntaḥ kṣatriyaḥ priyabāndhavaḥ, prajā bhṛtyāṁś ca putrāṁś ca swadharmenānupālāya/ 26 iṣṭāniṣṭa samāyogo vairaṁ sauhārdam eva ca, atha jātisahasrāṇi bahūni parivartate/ 27 tasmād guṇeṣu rajyethā mā doṣeṣu kadā cana, nirguṇo yo hi durbuddhir ātmanaḥ so 'rir ucyate/ 28 mānuṣeṣu mahārāja dharmādharmau pravartataḥ, na tathānyeṣu bhūteṣu manuṣyarahiteṣv iha/ 29 dharmasīlo naro vidvān īhako 'nīhako 'pi vā, ātmabhūtaḥ sadā loke cared bhūtāny ahiṁsayaṁ/ 30 yadā vyapetaḥ dhṛtī lekhaṁ mano bhavati tasya vai, nānṛtaṁ caiva bhavati tadā kalyāṇam ṛcchati/* Raja Janaka! You do likewise be an ideal jitendriya kshatriya and be of sneha bhava to bandhu bandhavaas, praja, bhritya, putras and seek to conduct with dhayma and nyaaya with neither prejudice nor pride. That be how your jeevana yatra be conducted with sadgunaanusaara-nirdosha - nirabhimaaas. Maha Raja! 'Dharmasheela vidvaan manushyaas' be even being 'sacheshthaas' still be as 'cheshtaa rahitaas' as of the samsaara be administered with 'atma bhaava and of samabhava vyavahara'. As the manushyas be of karma samskara rahitaas then they be named as 'midhyaachaara rahitaas' and those indeed be the 'kalyaana maagaanusaaris'.

#### **Chapter Fifty Five on Paraashara Gita on 'Vishyaasakta manushya patana-tapo bala shreshthatha and dhridha poorvaka swadharma paalana prashamsha'**

*1 [parāśara] eṣa dharmavidhis tāta gr̥hasthasya prakīrtitaḥ, tapasvidhiṁ tu vakṣyāmi tan me nigadataḥ śṛṇu/ 2 prāyena hi gr̥hasthasya mamatvaṁ nāma jāyate, saṅgāgataṁ naraśreṣṭha bhāvaiḥ tāmasarājasaiḥ/ 3 gr̥hāṇy āśritya gāvaś ca kṣetrāṇi ca dhanāni ca, dārāḥ putrāś ca bhṛtyāś ca bhavantīha narasya vai/ 4 evaṁ tasya pravṛttasya nityam evānupaśyataḥ, rāgadveṣau vivardhete hy anityatvam apaśyataḥ/ 5 rāgadveṣābhibhūtāṁ ca naraṁ dravyavaśānugam, mohajātī ratir nāma samupaiti narādhipa/ 6 kṛtārtho bhogato bhūtvā sa vai ratiparāyanaḥ, lābhaṁ grāmyasukhād anyam ratito nānupaśyati/ 7 tato lobhābhibhūtātmā saṅgād vardhayate janam, puṣṭy arthaṁ caiva tasyeha janasyārthaṁ cikīrṣati/ 8 sa jānann api cākāryam arthārthaṁ sevate naraḥ, bāla snehaparītātmā tat kṣayāc cānutapyate/ 9 tato mānena saṁpanno rakṣann ātmaparājayam, karoti yena bhogī syām iti tasmād vinaśyati/ 10 tapo hi buddhiyuktānāṁ śāśvataṁ brahma darśanam, anvicchatāṁ śubhaṁ karma narānāṁ tyajatāṁ sukham/ 11 snehāyatana nāśāc ca dhananāśāc ca pārthiva, ādhivyādhi pratāpāc ca nirvedam upagacchati/ 12 nirvedād ātmasaṁbodhaḥ saṁbodhāc chāstra darśanam, sāstrārtha darśanād rājaṁś tapa evānupaśyati/ 13 durlabho hi manuṣyendra naraḥ pratyavamarśavān, yo vai priya sukhe kṣīṇe tapaḥ kartuṁ vyavasyati/ 14 tapaḥ sarvagataṁ tāta hīnasyāpi vidhīyate, jitendriyasya dāntasya*

*svargamārgapradeśakam/ 15 prajāpatiḥ prajāḥ pūrvam asṛjat tapasā vibhuḥ, kva cit kva cid vrataparo  
vratāny āsthāya pāṛthiva/ 16 ādityā vasavo rudrās tathaivāgny aśvimārutāḥ, viśvedevās tathā sādhyāḥ  
pitāro 'tha marudgaṇāḥ/ 17 yakṣarākṣasa gandharvāḥ siddhās cānye divaukasaḥ, saṁsiddhās tapasā tāta  
ye cānye svargavāsinaḥ/ 18 ye cādau brahmanā sṛṣṭā brāhmanās tapasā purā, te bhāvayantaḥ pṛthivīm  
vicaranti divaṁ tathā/ 19 martyaloke ca rājāno ye cānye gṛhamedhinaḥ, mahākuleṣu dṛśyante tat sarvaṁ  
tapasaḥ phalam/ 20 kauśikāni ca vastrāṇi śubhāny ābharaṇāni ca, vāhanāsana yānāni sarvaṁ tat  
tapasaḥ phalam/ 21 mano 'nukūlāḥ pramadā rūpavatyāḥ sahasraśaḥ, vāsaḥ prāsādapṛṣṭhe ca tat sarvaṁ  
tapasaḥ phalam/ 22 śayanāni ca mukhyāni bhojyāni vividhāni ca, abhipretāni sarvāṇi bhavanti  
kṛtakarmaṇām/ 23 nāprāpyaṁ tapasā kiṁ cit trailokye 'smin paraṁtapan, upabhoga parityāgaḥ phalāny  
akṛtakarmaṇām/ 24 sukhito duḥkhito vāpi naro lobhaṁ parityajet, avekṣya manasā śāstraṁ buddhyā ca  
nṛpasattama/ 25 asaṁtoṣo 'sukhāyaiva lobhād indriyavibhramah, tato 'sya naśyati prajāñ vidyevābhyāsa  
varjitā/ 26 naṣṭa prajāño yadā bhavati tadā nyāyaṁ na paśyati, tasmāt sukhakṣaye prāpte pumān ugraṁ  
tapaś caret/ 27 yad iṣṭaṁ tat sukhaṁ prāhur dveṣyaṁ duḥkham ihocyate, kṛtākṛtasya tapasaḥ phalaṁ  
paśyasva yādṛśam/ 28 nityaṁ bhadrāṇi paśyanti viṣayāṁś copabhuñjate, prākāśyaṁ caiva gacchanti  
kṛtvā niṣkalmaṣaṁ tapaḥ/ 29 apriyāny avamānāṁś ca duḥkhaṁ bahuvidhātmakam, phalārthī tat  
pathatyaktaḥ prāpnoti viṣayātmakam/ 30 dharme tapasi dāne ca vicikitsāsyā jāyate, sa kṛtvā pāpakāny  
eva nirayaṁ pratipadyate/ 31 sukhe tu vartamāno vai duḥkhe vāpi narottama, svavṛttād yo na calati  
śāstracakṣuḥ sa mānavah/ 32 iṣuprapāta mātraṁ hi sparśayoge ratiḥ smṛtā, rasane darśane ghrāṇe  
śravaṇe ca viśāṁ pate/ 33 tato 'sya jāyate tivrā vedanā tat kṣayāt punaḥ, budhā yena praśaṁsanti  
mokṣaṁ sukham anuttamam/ 34 tataḥ phalārthaṁ carati bhavanti jyāyaso guṇāḥ, dharmavṛttyā ca  
satataṁ kāmārthābhyāṁ na hīyate/ 35 aprayatnāgatāḥ sevyā gṛhasthair viṣayāḥ sadā, prayatnenopa -  
gamyāś ca svadharmā iti me matiḥ/ 36 mānināṁ kulajātānāṁ nityaṁ śāstrārthacakṣuṣāṁ, dharmakriyā  
viyuktānāṁ aśaktyā saṁvṛtātmanāṁ/ 37 kriyamāṇaṁ yadā karma nāśaṁ gacchati mānuṣam, teṣāṁ  
nānyad rte loka tapasaḥ karma vidyate/ 38 sarvātmanā tu kurvīta gṛhasthaḥ karma niścayam,  
dākṣyeṇa havyakavyārthaṁ svadharmam vicaren nṛpa/ 39 yathā nadīnadāḥ sarve sāgare yānti  
saṁsthitam, evam āśramaṇaḥ sarve gṛhasthe yānti saṁsthitam/*

Maharshi Parashara then explained to King Janaka that apparently the grihastis that due to the preponderance of raajasika-taamasika guna bhaavas had come to the samsarga of padaarthaas and vyaktis and generated some what excessive ‘Mamatas’

[ Vishleshana on Grihasti Mamatas viz.1. Tapatrayas .2. Ishana Trayaas 3. Trigunaas. 4. Tri Kankshaas.5. Tyagnis 6 Chatruvidha balaas 7..Chaturvidha Purushaarthaas 8.Chaturvidha Pashaas and 9.Chaturvidha Upayaas 10. Shat Bhavaas .11. Shat Saadhanaas

1.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 Tapatriya.

2. Ishana Traya: Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest ie the Ishanatrayas.

3.Triguna: Saatvika, Rajo Guna and Tamo Guna; the belief is that Brahma creates, Vishnu sustains and Shiva terminates; in other words the Tri Murtis perform Srishti-Sthiti-Samhara. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, 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. 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!)

4.Trividha Kankshaas or three Natural Aspirations: Kanta, Kanaka and Keerti or Physical -Material-Fame

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

6.Chaturvidha Balaas: The might of Baahu or Physical, the strength of Manas or Mind, Dhana or of Money Power and Bandhu or of strong hold of relatives constitute Chatur vidha balaas.

7. Chaturvidha Purusharthas: Human ambitions are essentially four viz. Dharma-Artha-Kaama- Moksha or Virtue- Material Contentment- Prosperous Living and Liberation.

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

9. Chaturvidha Upaayaas: or Means to an End viz. Saama-Daana-Bheda-Danda or Counselling- tempting by material benefits, divide and rule and final recourse is to punish

10. Shat bhavas: Shanti Bhava or the Attitude of Peacefulness as practised by ages; 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.

11. Sapta Sadhana: Sapta Sadhana: 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]

Further stanzas as followed

*3 grhāṇy āśritya gāvaś ca kṣetrāṇi ca dhanāni ca, dārāḥ putrāś ca bhr̥tyāś ca bhavantīha narasya vai/ 4  
evaṃ tasya pravṛttasya nityam evānupaśyataḥ, rāga-dveṣau vivardhete hy anityatvam apaśyataḥ/ 5  
rāga-dveṣābhībhūtaṃ ca naraṃ dravyavaśānugam, mohajātā ratir nāma samupaiti narādhipa/ 6  
kṛtārtho bhogato bhūtvā sa vai ratiparāyanaḥ, lābhaṃ grāmyasukhād anyam ratito nānupaśyati/ 7 tato  
lobhābhībhūtātmā saṅgād vardhayate janam, puṣṭy arthaṃ caiva tasyeha janasyārthaṃ cikīrṣati/ 8 sa  
jānann api cākāryam arthārthaṃ sevate naraḥ, bāla snehaparītātmā tat kṣayāc cānutapyate/*

Grihastaas having been anchored their home boats on the ‘samsaara jalaas’ with all their ‘mamakaaraas’ would seek to possess stree putraas, pashus, agricultural fields long with their neighbourhood samsaaraas too s well. Being in such ‘jeevana pravritti’ by ever visualizing the so called ‘nitya vastu sampada’ and again the so called ‘paroksha bhaavanas’ by intensifying ‘raaga dweshaas’. As they be once be raga dwesha vasheebhutaas then their ‘dravytaasakti’ be intensified and so be the ‘mohi kanyaaarati’ closer and closerby. As that rati upaasana be getting heightened then sky be the limit. Then the mamushyaas’s ‘Lobha swabhaavaadhikarana’ would prevail. ‘Aasakti vashatva’ then would attract ‘parijanaas’ and admirers and the number of hangers on be everincreasing No doubt the kutumbi’s inner voice be raising warniing signals but the sneha bhava of the hangers on and their santaans especially would hush up the ‘dharmika sandeshaas’

*9 tato mānena sampanno rakṣann ātmaparājayam, karoti yena bhogī syām iti tasmād vinaśyati/ 10 tapo  
hi buddhiyuktānām śāśvataṃ brahma darśanam, anvicchatām śubhaṃ karma narāṇām tyajatām sukham/  
11 snehāyatana nāśāc ca dhananāśāc ca pārthiva, ādhivyādhi pratāpāc ca nirvedam upagacchati/ 12  
nirvedād ātmasaṃbodhaḥ saṃbodhāc chāstra darśanam, śāstrārtha darśanād rājaṃ tapa evānupaśyati/  
13 durlabho hi manuṣyendra naraḥ pratyavamarśavān, yo vai priya sukhe kṣīṇe tapaḥ kartuṃ vyavasyati/*

On account of ‘dhana prapti, loka sammanata’ too would be enhanced and to retain the level of the ‘keertii pratishtha’, further avenues of ‘dhana praptis’ be explored albeit by unjust means and the spiralling impact should gradually take to the falling curve. In the truthful context, those who be used to ‘shubha karmaanushthana’, they would be of the inner psyche of ‘sukha praapti aalochana tryaaga murtis.’ And ‘such sama buddhi aalochana tatparata’ be the gate way for the Brahma vaad purushaas for ‘Sanaadana Padapraapti.’ Having so explained to King Janaka, Maharshi Paraashara explained that the ‘saamsaarika jeevana’ once be conluded thus especially after the respective stree-purushaas be departed then one would take to vairaagya, which could invariably generate ‘atmatatva jigjnaasa’ as the latter lead to shastraokta swaadhyaya that perhaps open up the ‘jnaana bhava’ as also the tapasya kaarana as of deep meditation. Otherwise indeed, there might not be possibly deviated from the saamsaarika bandhanaas and seek to the possibility of ‘tapasya’.

14 *tapah sarvagataṃ tāta hīnasyāpi vidhīyate, jitendriyasya dāntasya svargamārgapradeśakam/ 15 prajāpatiḥ prajāḥ pūrvam asṛjat tapasā vibhuḥ, kva cit kva cid vrataparo vratāny āsthāya pāṛthiva/ 16 ādityā vasavo rudrās tathaivāgny aśvimārutāḥ, viśvedevās tathā sādhyāḥ pitaro 'tha marudgaṇāḥ/ 17 yakṣarākṣasa gandharvāḥ siddhās cānye divaukasaḥ, saṃsiddhās tapasā tāta ye cānye svargavāsinaḥ/ 18 ye cādaḥ brahmaṇā sṛṣṭā brāhmaṇās tapasā purā, te bhāvayantaḥ pṛthivīm vicaranti divaṃ tathā/*  
The term named 'Tapasya' is within the realm, reach and right of any manushya. External Tapasya might refer to fasting, tolerating hardships inflicted by others, discomfort from weather, and lack possessions. Internal tapasya includes 'mouna dhaarana', control of inner thoughts, besides external austerities, fasting, abstinences, restrakint, renunciation of delicacies, self-mortification, and retreat from the world besides penance, respect to elders, service to others, study, meditation, abandonment of the body in one's thoughts, control on desires as of a form a self purification. Jitendriyaas and mano nigraha sampannata be stated as the tapasta vidhaana. The term of tapasya is equivalent to devotion with intense self-discipline, hardship and perseverance. In the ancient times, the Shaktishaali Prajaapati having been as of tapasthita and at times had practised Brahmaparaayana vrata sthita had manifested the samsaara. Similarly, Dwaadasha Adityas, Ashta Vasus, Ekaadadha Rudras, Agni, Ashvini kumaaraas, Vayu, Vishvadeva, Saadhya, Pitara, Marudganaas, Yaksha, Raakshasa, Gandharva, Sidhas and so on gor their respective manovaancchas only and onmy again their respective maovaancchaas. Further, Brahma Himself had manifested His tapasya the mahariganaas, purified prithivi and aakaasha too by the power of Tapasya.

[ Brief reference on Brahma srishti by the magificence of Tapasya vide Brahmanda Purana .

Brahma by the dint of 'tapasya', then created Devatas, Pitru Devas, Nine Manasa Putras named Bhṛigu, 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, Bhṛigu 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.]

19 *martyaloke ca rājāno ye cānye gṛhamedhinaḥ, mahākuleṣu dṛśyante tat sarvaṃ tapasaḥ phalam/ 20 kauśikāni ca vastrāṇi śubhāny ābharaṇāni ca, vāhanāsana yānāni sarvaṃ tat tapasaḥ phalam/ 21 mano 'nukūlāḥ pramadā rūpavatyaḥ sahasraśaḥ, vāsaḥ prāsādapṛṣṭhe ca tat sarvaṃ tapasaḥ phalam/ 22 śayanāni ca mukhyāni bhojyāni vividhāni ca, abhipretāni sarvāṇi bhavanti kṛtakarmaṇām/ 23 nāprāpyaṃ tapasā kiṃ cit trailokye 'smiṃ paramtapan, upabhoga parityāgaḥ phalāny akṛtakarmaṇām/ 24 sukhito duḥkhito vāpi naro lobhaṃ parityajet, avekṣya manasā śāstraṃ buddhyā ca nṛpasattama/*

Apart from the magnificence of 'Tapasya' by Brahma Himself and down to deva-raakshaasdis , besides maharshis and so on too, in the context of Raja Maharajaas and even grihastis had been reaping extra-

ordinary benefits: silk robes, glittering aabhushaas, vaahana-aasana-uttama bhojanaas be a few of marginal gains. Manonukuula rupavati yuvatis and their luxurious amenities be the marginal facilities. In the trilokaas, there be no vastu that tapasy could fetch from Brahma downward to humans, indeed. Any manushya whether be in a state of sukha or dukkha be well fortified with his nishchala manas and buddhi of what shaastreya tatva all about and having so determined could take to 'lobha parityaaga'. One there be a tendency to ignore the witness of one's own conscience named Anraratma there be a tendency of stooping to narrow-mindedness and fearlessly take to cruel deeds of various degrees and proportions, there be doom awaited. Self Approval of such acts are smeared of show, ego, arrogance and for short time due to praises and support by the encouragement of similar beings in the society. Until their death, such sinners carry on their lives with disapproved bodily pleasures as targetted by kaama-krodha-lobha-mada- moha-matsaras as their motto. They realise that richness earned by whatever unjust means is the corner stone of material fulfillment. Once material prosperity is earned that would have further urges as endless hallucinations. Their psyche gets transformed to subjectivity that 'I am the Lord, the bhogi, the siddha, the strong man and the happy go lucky being. Often times the self ego could take to the feeling of born richness affording yajna-daana dharma deeds for public show of exhibitions to attract false prestige and misplaced complex of superiority. The Self egotism is like a deep and irrevocable ditch which ultimately submerges into hollow depths of mud and madness. Such 'pranis' are most certainly reborn either as persons of evil or as of species other than of humanity as per the balance of plus-minus karma of sanchita- praarabdha-kriyaamaana- aagaami types or of the carry forward-present- and as predicted. The Three factors of Kaama- Krodha-Lobhas are stated as 'Atma Vinaasha Kaarakaas' or the three human instincts and are the highway gates to hell. Hence persons of consciousness and maturity of thought- cum- action need to be truly beware of these traits. Any human being once sensitive and alert to these by lane gates of 'karya siddhi' could open up the acutely narrow gates of Eternal Truth.

25 asaṃtoṣo 'sukhāyaiva lobhād indriyavibhramah, tato 'sya naśyati prajñā vidyevābhyāsa varjitā/ 26 naṣṭa prajño yadā bhavati tadā nyāyaṃ na paśyati, tasmāt sukhakṣaye prāpte pumān ugraṃ tapaś caret/ 27 yad iṣṭaṃ tat sukhaṃ prāhur dveṣyaṃ duḥkhaṃ ihocyate, kṛtākṛtasya tapasaḥ phalaṃ paśyasva yādṛśam/ 28 nityaṃ bhadrāṇi paśyanti viṣayāṃś copabhuñjate, prākāśyaṃ caiva gacchanti kṛtvā niṣkalmaṣaṃ tapaḥ/ 29 apriyāṇy avamānāṃś ca duḥkhaṃ bahuvidhātmakam, phalārthī tat pathatyaktaḥ prāpnoti viṣayātmakam/ 30 dharme tapasi dāne ca vicikitsāsyā jāyate, sa kṛtvā pāpakāṇy eva nirayaṃ pratipadyate/ 31 sukhe tu vartamāno vai duḥkhe vāpi narottama, svavṛttād yo na calati śāstracakṣuḥ sa mānavaḥ/

Nodoubt - Paraashara continued to King Janaka- 'Asantoshata' be doubtless the 'dukkha kaarana'. 'Lobhatva' be the 'maanasika- indriya chanchala kaarana'. Hence 'manushya buddhi' then would slide down and down, as in the case vidya and vivekata too could do so without 'nirantara abhyaasa'! As the 'manushyaa's 'buddhi nashata' were to occur, then the sense of sifting 'nyaaya and anyaya' be indeed difficult and so be the 'kartavya and akartavya nirnanya'. Thus a person of some shine of mental caliber must and should take to 'Tapasya' which essentially underscores what 'Introspection' be all about. As what be dear to one's heart would yield happiness and so be contrarywise. By the aid of tapasya the reality and hallucination be visibly experienced. Hence the paapa rahita tapasya could differentiate the husk and shell as by the analogy of a cocount shell and kernel. Further, one's 'manoukula phaleccha manushyaas be performing tapasya, then such 'sakaama karma' should necessarily end up in disasters despite temporary gains as such examples would abound in the puraanihihaas of the evil forces versus the essential goodness, But nishkaama tapasya with the firm commitment of parameshvara praapi could



lead to ‘atma saakshaatkaara’. Thus Paraashara had aleted Janaka that specified ‘anumaanaaspada dharma- tapasya- and daana karmaacharanaas’ be led to narakaas in their post life existences. Raja Janaka! Hence the clarification of what all manuhyas be exercising by way of sadaachaara, either by sukha or dukhas, are stated as shaastra jnaataas, indeed.

*32 isuprapāta mātraṃ hi sparśayoge ratih smṛtā, rasane darśane ghrāṇe śravaṇe ca viśāṃ pate/ 33 tato 'sya jāyate tīvrā vedanā tat kṣayāt punaḥ, budhā yena praśaṃsanti mokṣaṃ sukhaṃ anuttamam/ 34 tataḥ phalārthaṃ carati bhavanti jyāyaso guṇāḥ, dharmavṛtyā ca satataṃ kāmārthābhyāṃ na hīyate/ 35 aprayatnāgatāḥ sevyaḥ gr̥hasthair viśayāḥ sadā, prayatnenopa -gamyas ca svadharma iti me matiḥ/ 36 mānināṃ kulajātānāṃ nityaṃ śāstrārthacakṣuṣāṃ, dharmakriyā viyuktānāṃ aśaktyā saṃvṛtātmanāṃ/ 37 kriyamāṇaṃ yadā karma nāśaṃ gacchati mānuṣaṃ, teṣāṃ nānyad ṛte loke tapasaḥ karma vidyate/ 38 sarvātmanā tu kurvīta gr̥hasthaḥ karma niścayaṃ, dāksyeṇa havyakavyārthaṃ svadharmāṃ vicaren nr̥pa/ 39 yathā nadīnadāḥ sarve sāgare yānti saṃsthitam, evaṃ āśramaṇaḥ sarve gr̥hasthe yānti saṃsthitam/*

Paraashra had further explained to Janaka that the vishaya sukha as experienced by the panchendriyaas by way of sparsha-rasanaasvaada-netraananda-naasikaa and shravanas be momentary as literally as of a fast arrow flung off by a bow! Once that kshanikaananda be evaporated, then there be the lasting ‘vedanaayukta jeeva yaatana’. Indeed the agjnaana purushaas be ever frustrated chasing shadows and mirage like vishaya lipta jeevanaas yet never realising the Reality of Everlasting Moksha Prapti Parama Sukha. Viveka purushaas having visualised this moksha phala prapti would seek to recourse to ‘shama dama adi gunotpatti’ and of ‘dharma paripaalana kartavya’ but never stoop to ‘kshanika bhoga vanchanaas’. Raja! since even those of ‘uttama kulotpanna, sammanita shastra jnana purushaas’ too due to their ‘asamarthata’, might be unable to make headway in moksha praapti despite their theoretical ‘jnaana sampada’, apparently due to the apprehension of their ‘loulkika karma dharma nashtata’, then the single recourse for them too be to take to tapasya as the singular maarga for ‘pamaartha prapti’. To grihataas thus’ sarvatha nishchaya kartavya paalana’, despite having been torn by multi cornered ‘mamataas’ would necesaarily therefore be to pursue the ‘swadharma paalana, kushalataa poorva yaginya kaaryaas’ and such duties. Just as various jeeva nadis would tend to submerge into the Maha Sagaraas, similarly the samasta varna grihastaas too be to take reluge unto the dharma maha sagara.

#### **Chapter Fifty Six on Paraashara Gita on Chaturvarna Visheshotpatti rahasya-tapo bala kaarana-vibhinna Varna Visheshaas-Saamanya Dharmas-Satkarma shreshthata- ahimsa dharma varnana**

*1 [janaka] varṇo viśeṣavarṇānāṃ maharṣe kena jāyate, etad icchāmy ahaṃ śrotuṃ tad brūhi vadatāṃ vara/ 2 yad etaj jāyate 'patyaṃ sa evāyam iti śrutih, kathaṃ brāhmaṇato jāto viśeṣagrahaṇaṃ gataḥ/ 3 [parāṣara] evaṃ etan mahārāja yena jātah sa eva saḥ, tapasas tv apakarṣeṇa jātigrahaṇatāṃ gataḥ/ 4 suksetrāc ca subījāc ca puṇyo bhavati saṃbhavaḥ, ato 'nyatarato hīnād avaro nāma jāyate/ 5 vakrād bhujaḥbhyāṃ ūrubhyāṃ padbhyāṃ caivātha jajñire, sṛjataḥ prajāpater lokān iti dharmavido viduḥ/ 6 mukhajā brāhmaṇās tāta bāhujāḥ kṣatrabandhavaḥ, ūrujā dhanīno rājan pādajāḥ paricārakāḥ/ 7 caturṇāṃ eva varṇānāṃ āgamaḥ puruṣarṣabha, ato 'nye tv atiriktā ye te vai saṃkarajāḥ smṛtāḥ/ 8 kṣatrajātir athāmbasthā ugrā vaidehakās tathā, śvapākāḥ pulkasāḥ stenā niṣādāḥ sūtamāgadadhāḥ/ 9 āyogāḥ karaṇā vrātyās candālās ca narādhipa, ete caturbhuyo varṇebhyo jāyante vai parasparam/ 10 [janaka] brahmaṇaikenā jātānāṃ nānātvaṃ gotrataḥ katham, bahūnīha hi loke vai gotrāṇi munisattama/*

yatra tatra katham jātāḥ svayoniṁ munayo gatāḥ, śūdrayonau samutpannā viyonau ca tathāpare/12 [parāṣara] rājann etad bhaved grāhyam apakṛṣṭena janmanā, mahātmānam samutpattis tapasā bhāvitātmanām/ 13 utpādya putrān munayo nṛpatau yatra tatra ha, svenaiva tapasā teṣām ṛṣitvaṁ vidadhuḥ punaḥ/ 14 pitāmahaś ca me pūrvam ṛṣyaśṛṅgaś ca kāśyapaḥ, vatas tāndyaḥ kṛpaś caiva kakṣivān kamathādayaḥ/ 15 yavakṛitaś ca nṛpate droṇaś ca vadatām varah, āyur mataṅgo dattaś ca drupado matsya eva ca,/ 16 ete svām prakṛtiṁ prāptā vaideha tapaso "śrayāt, pratiṣṭhitā vedavido dame tapasi caiva hi/ 17 mūlagotrāṇi catvāri samutpannāni pāṛthiva, aṅgirāḥ kāśyapaś caiva vasiṣṭho bhṛgur eva ca/ 18 karmato 'nyāni gotrāṇi samutpannāni pāṛthiva, nāmādheyāni tapasā tāni ca grahaṇam satām/ 19 [janaka] viśeṣadharmān varṇānām prabrūhi bhagavan mama, tathā sāmānya dharmāmś ca sarvatra kuśalo hy asi/ 20 [parā] pratigraho yājanam ca tathāivādhyāpanam nṛpa, viśeṣadharmo viprāṇām rakṣā kṣatrasya śobhanā/ 21 kṛṣiś ca pāśupālyam ca vāṇijyam ca viśām api, dvijānām paricaryā ca śūtra karma narādhipa/ 22 viśeṣadharmā nṛpate varṇānām parikīrtitāḥ, dharmān sādharmaṇāmś tāta vistareṇa śṛṇusva me/ 23 ānṛśaṁsyam ahimsā cāpramādaḥ saṁvibhāgitā, śrāddhakarmātitheyam ca satyam akrodha eva ca/ 24 sveṣu dāreṣu saṁtoṣaḥ śaucaṁ nityānasūyatā, ātmajñānam titikṣā ca dharmāḥ sādharmaṇā nṛpa/ 25 brāhmaṇāḥ kṣatriyā vaiśyās trayo varṇā dvijātayaḥ, atra teṣām adhikāro dharmeṣu dvipadām vara/ 26 vikarmāvasthitā varṇāḥ patanti nṛpate trayāḥ, unnamanti yathā santam āśrityeḥa svakarmasu/ 27 na cāpi śūdraḥ pataṭi niścayo; na cāpi saṁskāram ihārhatīti vā, śrutipravṛttam na ca dharmam āpnute; na cāsyā dharme pratiśedhanam kṛtam/ 28 vaidehakam śūdrām udāharanti; dvijā mahārāja śrutopapannāḥ, aham hi paśyāmi narendra devaṁ; viśvasya viṣṇuṁ jagataḥ pradhānam/ 29 satām vṛttam anuṣṭhāya nihīnā ujjihṛṣavaḥ, mantravarjam na duṣyanti kurvāṇāḥ pauṣṭikīḥ kriyāḥ/ 30 yathā yathā hi sadvṛttam ālambantītare janāḥ, tathā tathā sukham prāpya pretya ceha ca śerate/ 31 [ja] kiṁ karma dūsayaty enam atha jātir mahāmune, saṁdeho me samutpannas tan me vyākhyātum arhasi/ 32 [parā] asaṁśayam mahārāja ubhayaṁ doṣakārakam, karma caiva hi jātiś ca viśeṣam tu niśāmaya/ 33 jātyā ca karmaṇā caiva duṣṭam karma niṣevate, jātyā duṣṭaś ca yaḥ pāpam na karoti sa pūruṣaḥ/ 34 jātyā pradhānam puruṣam kurvāṇam karma dhikkṛtam, karma tad dūsayaty enam tasmāt karma na śobhanam/ 35 [ja] kāni karmāṇi dharmyāṇi loke 'smīn dvijasattama, na hiṁsantīha bhūtāni kriyamāṇāni sarvadā/ 36 [parā] śṛṇu me 'tra mahārāja yan māṁ tvam paripṛcchasi, yāni karmāṇy ahimsrāṇi naram trāyanti sarvadā/ 37 saṁnyasyāgnīn upāsīnāḥ paśyanti vigatajvarāḥ, naiḥśreyasaṁ dharmapatham samāruhya yathākramam/ 38 praśritā vinayopetā damanīyāḥ susaṁśītāḥ, prayānti sthānam ajaram sarvakarma vivarjitāḥ/ 39 sarve varṇā dharmakāryāṇi samyak; kṛtvā rājan satyavākyāni coktvā, tyaktvādharmam dāruṇam jīvaloke; yānti svargam nātra kāryo vicārah/

King Janaka desired to as to how and what be the Brahmanaadi vishesha varnotpatti kaarana? Paraashara replied. ‘ Uttama Kshetra and Uttama Beeja should invariably result in Uttama Janma; yet in case there be any weakness either in the Kshetra or the Beeja then the offspring might not always be the same.

5 vakrād bhujābhyām ūrubhyām padbhyām caivātha jajñire, sṛjataḥ prajāpater lokān iti dharmavido viduḥ/ 6 mukhajā brāhmaṇās tāta bāhujāḥ kṣatrabandhavaḥ, ūrujā dhanino rājan pādajāḥ paricārakāḥ/ 7 caturṇām eva varṇānām āgamaḥ puruṣarṣabha, ato 'nye tv atiriktā ye te vai saṁkarajāḥ smṛtāḥ/ kṣatrajātir athāmbasthā ugrā vaidehakās tathā, śvapākāḥ pulkasāḥ stenā niṣādāḥ sūtamāgadadhāḥ/ 9 āyogāḥ karaṇā vrātyāś candālāś ca narādhipa, ete caturbhyo varṇebhyo jāyante vai parasparam/ Janaka Raja! As you are aware as being a dharmagjna purusha/ Prajapati Brahma when He was initiating the Maanava Srishti, then from His ‘Mukha- Bhuja- Uru- Paada chaturaangaas’ - that is the face- shoulders- thighs-feet- were manifested as maushyaas. From His face were manifested some and came to

be designated as Brahmanaas, from His shoulders were manifested some others and got designated as Kshatriyaas, from His thighs were manifested some more and got designated as Vaishyaas, and finally from His charanaas got manifested yet more and got designated as of Nimna jaateeyas. Further, be that realised that Brahmanaadi chaturvarna-anuloga viloga varna strees and their paraspara samyoga kaaranotpannas were born as of khatriyetaraas, atirathaas, ambashthaas, ugraas, vaidehaas, kshapaakaas, pulkasaas, stenaas, nishaadaas, sutaas, maagadhas, ayogaas, karanas, vaatyaaas and chandaalas.

[ 1. Purusha Sukta as repeated from Vol. I of Essence of Shaanti Moksha Maha Bharata and 2. Mani Smriti Chapter 10 on Nimnajaati bhrashthata

### 1. Purusha Suktam

1) *Sahasra Sirsha Purushah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vrutwaa Atyatishthaddashaagulam/* (Bhagawan/ Maha Purusha who has countless heads, eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity!) 2) *Purusha ye Vedagum sarvam yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati/* (He is and was always present submerging the past and the future and is 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 -gvyakraamat saashanaa nashaney abhi/* (Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds) 5) *Tasmaadwiraadajaayata VirajoAdhi 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 Devas with Maha Purusha as the Aahuti converted Vasanta Kaala as Ghee, Greeshma Kaala as Indhana or the wooden pieces, and Sarat Kaala as Havi or Naivedya); 7) *Saptaasyaasanparidhayah Trissapta Samidhah Kritaah, Devaad Yagnam tanvaanaah Abadhnan Purusham Pashum/* (To this Yagna, Pancha Bhutaas of 'Prithi-vyaapas-tejo- vaayura akaashaas' and the Day and Night as the 'Parithis' or the boundaries of the Yagna Kunda; twenty one Tatwaas viz. Pancha Karmendriyas, Pancha Jnaanendriyas, Pancha Bhutas, Three Ahamkaaras, Three Tanmatras of Sprasha-Rupa-Rasa; and Mahatawa as Samidhaas; Devas as Ritwiks and Brahma as Yanga Pashu) 8) *Tam Yagnam barhishi proukshan Purusham jaatama -gratah, Tena Devaa Ayajanta Saadhyaa Rishayascha ye/* (All the Participants of the Yagna viz. Devas, Sadhyaas, Rishis and such others perform the 'Prokshana' or sprinkled the Sacred Water on the Yagna Purusha and accomplished the Yagna); 9) *Tasmaad yagnaat Sarvahutah Sambhrutam prushadaajyam, Pashugstaagschakrey vaayavyaan Aranyaangraamaschaye/* (In this Universal Yagna emerged 'Dadhighrita' or Curd-Ghee Mix, Birds, Ferocious and normal animals, and such others were 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 hajagjnirey tasmaat tasmaa jyaataa Ajaavayah/* (From this Yagna were created horses, two lined teeth Mrigas, Pashus of four legs like cattle, sheep and buffalos). 12) *Yat*

*Purusham vyadadhuh katidhaavyakalpayan, Mukham kimasya kou baahoo kaavuuroo paadaavuchyetye/* ( As Devas made the Sacrifice of Brahma, of what all Forms were manifested; of which type was His Face; of what kind were His hands and of form were His thighs and Feet?) 13) *Brahmanosya Mukhamaaseet Baahoo Raajanyah krutah, Vooroo tadasya yadvyshyahi Padbhyaagum Shudro Aajaayata/* (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 Seersho 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 Inner Consciousness far away from Darkness or Agjnaana); 17) *Dhaataa purastaa -dyamuhaa jahaara Shakrah pravidwaan padishaschatasrha, 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 initial and arduous procedures of Dharma that were assiduously practised by Devatas and Sadhyaas came to the Guidelines and whosoever followed the Regulations like performing Yagnas are competent to achieve higher Lokas.) 19) *Adbhyah sambhutaha Prithivyairasaascha Vishva karmanah samavartataatdhi tasya, Twashtaa Vidadhadrupameti tatpurushasya Vishva -ajanamagrey/* ( As the Universe got manifested from water and the Essence of Bhumi, Paramatma created Brahma and the latter created the Universe. That Brahma filled in the Fourteen Lokas and thus the whole Creation is the handiwork of Brahma!) 20) *Vedaaha meham Purusham Mahaantam Aditya Varnam tamasah parastaat , Tamevam Vidwanamrita iha bhavati naanyah pandhaa Vidyateya -naaya/* ( If any person could realise that Supreme Soul who is too magnificent to vision like Surya much less to visualise then he is as good as Paramatma Himself; that is the way to attainment and the the path of Glory and Moksha.) 21) *Prajaapatischarati garbhey Antah Ajaaya-maano bahudhaavija -atey tasya, Dheeraah parijaa -nanti yonim Mareecheenaam padamicchanti vedhasah/* ( Paramatma is reputed as a highly action-oriented Splendrous and Supreme Being who has neither beginning or termination. Mahaatmas and Maharshis like Marichi are indeed aware of His Accurate Form and crave and toil to Attain Him) 22) *Yo Devebhya Aatapati yo Devaa -naam Purohitah, Purvoyo Devebhoy Jaatah Namu Ruchaa Braahmaye/* ( May I prostrate before the hallow of that Paramatma who illuminates Devas, whom Devas earnestly consider in the highest esteem as they are but His own reflections and who is the Eternal and Singular Truth). 23) *Rucham Braahmam janayantah Devaa Agrey tadabruvan, Yasthyai -vam Brahmano idvaat tasya Asan vashey.* ( As Devas made great endeavours to understand an inkling of what Paramatma was all about as they could never get even some clues initially, then Devas realised that whosoever among the Devotees similarly made enormous efforts to execute genuine quests about Him should automatically obtain their control mechanism too.) 24) *Hreesha 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!)

## 2. Manu Smriti Chapter 10

(While any of dwijas while no doubt should learn Vedas to enable them to absorb the essence of dharmas as that should enable them to observe their respective vidhis, it indeed is the duty of Brahmanas to teach them and explain the nuances of Vedas. The latter ought to learn the way of providing themselves the art of subsistence to maintain their family needs. Thus they preserve dharma by sacrifices and extreme abstinence and become the role models of the Society and the most superior of all. The Society comprises of only chaturvarnas of brahmana-kshatriya-vaishya-and the fourth class and none else. Dharma requires that weddings of the same caste should beget the next generations and intercast marriages are disallowed and such cross connections physically are not allowed as per basic principles of virtue and basically women are normally blame worthy. The progeny of wives wedded in that manner belong to degrees of seniority as follows: a brahmana marrying a Vaisya daughter or viceversa is called Ambashtha, a brahmana marries a low class a nishada or paarshva; from a kshatriya to a fourth class as called Ugra or of cruelty. The progeny of a brahmana wedding a lower caste or a Kshatriya with their lower varnas or a vaisya with the lowest is named as Apasada. Similarly, the children of a kshatriya wedding a brahmana is called a Suta, from a vaishya to brahmana is vaideha and a royal class to vaishya is magadha. From the lowest class to any of the senior classes of vaishya-kshatriya-brahmana the progeny is called ayogaya, khatri and chandala. A brahmana to the steps down are known as anantaras. Again a Brahmana gets married to a daughter of an Ugra is called aavritta and to an ambambashta is named aamira, and to an aayogava kanya is dhigvana. In the reverse order, the fourth class females of the higher varnas three base born sons called apasadas are ayogava, kshatras and chandalas; from vaishyas are born magadha and vaideha, and from kshatriyas sutas and so on. Thus the varna sankara marriages create confusion and the respective duties of the mixed classes and the progeny thus born create havoc to the varnashara dharmas; *Sankare jaatayastvetaah pitrimaatripadarshitaah, prachhannaa vaa prakaashaa vaa veditavyaah svakarma 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! Back to the text, suppose six sons of a dwija family of equivalent status called ‘antaras’ neglect their dharmas of their respective classes are as bad as and equal to the lowest class. For instance the individual duties of each dwijas vary as austerities and conducting sacrifices are the hallmarks of brahmanas; security and enforcing laws as per dharma dictated by vedas is the responsibility of Kshatriyas; conducting trade, commerce and stimulating the economy by investments and of business collaborations, besides farming is duty of a vaishya while providing labour and service is the duty of 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 Prajapathi's srishti as from his face, hands, thighs and feet, there were aside from the chaturvarnas were gradually generated as Dasyus speaking a different language of Mlecchas or barbarians, quite distinct from that of Aryans. Those erstwhile erring dwijas born to the low class by way of varna sankarana either descending or ascending order called apsadaa or apadhvamsaga subsisting by menial jobs. Sutaas took to horse / chariot riding, ambashtas in medical lines, videhas in antahpuras or royalty interiors, magadhas in vayishya houses and so on. Nishadas had been engaged in fishing, aayogavas wood works, and meda, andhra, tuccha and madgavas in animal hunting in jungles. The illicit progeny of kshatriyas like kshatris, ugras and pukkaasas too subsist by killing mean animals like foxes and skin them for use as low quality bags etc. and pierce into snake and reptiles to dig them out as also take to musical instruments on streets as normally reside in burial grounds, or under trees. Chandalaas and Svapacaas reside outside the villages and townships and their occupation is to play with dogs and animals on street corners. Their clothing would be the dead corpses and torn dresses, wearing cheap jewellery and eating food in fake utensils always on the move as nomads. None of some leaning to virtue would ever have in bed and their transactions would be in their circles only. They seldom stay overnight in villages or townships and live by begging in broken utensils and disappear in the nights. They with no relations with strangers during the day times carry on duties of masters and royalties ever deprived of beds and satisfactory crumbs to eat. By the orders of the King, they live in prisons looking after the criminals with their clothes and service of food and beds and execute worst of them by the law at the gallows. Such lowest and casteless one's might resemble either of the parents but their true nature could be hardly covered up especially his father's characteristics and tendencies of slippages. A kingdom that with features of excessive immorality that dominates would soon sink into ignominy and total collapse. *Jaato naaryaamanaaryaayaam aaryaadaaryo bhaved gunaih, jaatopyanaaryaadaaryaayaamanaarya iti nishchayah/* In the event of an 'Anaaryan Stree' or a non aryan woman delivers a child who is not a non aryan or a non -dwija, she might beget with aryan origin, but from a low class woman begets from a Brahmana, most probably the son would acquire the qualities of herself. The value of tradition as per dharma and its reverence, the latter becomes ineligible or upanayana and its consequent regulations. *Subeejam chaiva sukshetre jaatam sampadyate yathaa, tathaaryaaj jaata aaryaayaam sarvam samskaramarhati/ Beejameke prashamsanti kshetramanye maneshinah, beejakshetre tathaivaanye tatrayam tu vyavasthitih/* As one sows so one reaps; a good seed leads to the crops well, thus only ayanas or dwijas would indeed become eligible for the upanayan samskara. If the seed is a wasteful the consequent crop too as a waste and ends up in a bad investment; *Akshetre beejamutkri shtamantaraiva vinashyati, abeejakamapi kshetram kevalam sthandi - lam bhavet/ Yasmaad beeja prabhaavena tiryagjaa rishhayobhavan, puujitaashcha prashastaash cha tasmaad beejam prashasyate/* Better not sow and take the risk of damaging the field instead of spoiling it; the value and potency of the seed is so much that even animals might beget Maharshis as in the case of Mahatma Rishyashringa begotten to an antelope famed for ushering even untimely rains where ever he would travel and hence the worth of an excellent seed! Now the top significance of a Brahmana and the traits assigned to him. Manu declared that non- violence, truthfulness, usurping the moneys of others, internal and external cleanliness, and self-control should be the hallmarks of all the castes. The woman of a low class gives birth to a 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: *Braahmanaa brahmayonisthaa ye svakarmanyavasthitaah, te samyag upajeeveyuh shat karmaanii yathaakramam/ Adhyaapanamadhyayanam yajanam yaajanam tathaa, daanam pratigrahash chaiva shat karmaanyagrajanmanah/ Shannaam tu karmanaamasya treeeni karmaani jeevika, yaajanaadh -yaapane chaiva vishuddhaaccha pratigrahash/* or brahmanas should necessarily perform constant practice adhyahana or study, teaching, perform yagjnas and facilitating the practice of yagjnas, charity, and providing charities to co brahmanas. Of the three assignments of brahmanas viz. teaching, execution of Yagnas and sacrifices and accepting daanas or charities are outside the purview of other dwijas; this however Prajapati the original Manu Deva the Swayambhu did not suggest himself! Kshatriyas are required to carry arms to ensure the security and peace of a society while vaishyas perform vanijya or business, and agriculture. *Ajeevanstu yathok tena braahmanah svena karmanaa, jeevet kshatriya dharmena sa hyasya pratyantarah/ Ubhaabhyaa mapyajeevanstu katham syaaditi ched bhavet, krishigorakshamasthaaya jeeved vaishyasya jeevikaam/* or while brahmana's profession is doubtless the best, in the absence of adequate subsistence for himself and family, he should not resort to the kshaatra dharma since that is the next step down the ladder, but might share and take over to one of the ancillary activities of a vaishya viz. cattle rearing and agriculture too, quite beside his basic 'shatkarma vidhi'. One might say that the profession of agriculture as a means of sustenance but that might be blamed for the wooden equipment along with iron would cause tilling the earth causes injuries to it but the produce sold to Vaishyas could provide subsistence additionally. Now, Vaishyas should desist from selling all types of condiments, cooked food and tila or sesamum, stones, salt, cattle and slaves. They also refrain from selling dyed cloth, or wool, fruits, herbs, water, weapons, poisons, meat, intoxicants, perfumes, milk, butter, ghee, oils, wax, sugar, kusa grass, forest beasts and their products, animals with fangs or tusks, birds, indigo, lac, etc. However those which are grown in their own fields are an exception. Sale of sesamum except for food and for use of low class persons; but indeed sesame excepting for food and an aid to bath or as a charity, would be born again as worms since that is essentially used for pitru karyas. Now Brahmanas resorting to shop/ sale opportunity, meat, salt, and lac would demean himself to turn as an outcast at once and by selling milk degrade himself as of the low class within three days. In fact, if he seeks to sell forbidden consumer goods for a week then he would turn as a vaishya. Suppose a Kshatriya faces financial crisis, he needs to become docile but not assume arrogance, and might even adopt the style of vaishya. A low class should never aspire for the life style of the upper classes when the authorities concerned might be deprived of his property rights and even face banishment from the Society.

Disress times of Varnas: What ever are the assigned duties and responsibilities of a class of the Society are better half done than seek those of the responsibility of a different class. Suppose, if a Vaishya is unable to eek his livelihood and desires to take over the jobs of menial jobs of a lower class, he must indeed overcome that alternative by hook or crook and struggle within the framework of his dharma. Likewise, if the low class of persons are unable to serve the dwijas but still suffers from the pangs of hunger but take to other professions like carpentry, handicrafts, and such as semi-mechanical means of self-employment. But in respect of brahmana, there could be such circumstances as not being able to either cough off or swallow for struggle of subsistence and even refrain from adopting the dharma of a lesser varna like even of a vaishya. However: *Sarvatah pratigrihneeyaad braahmanastvanayam gatah, pavitram dushyateetyetad dharmato nopapadyate/ Naadhyaapanaad yaajanaad vaa garhitaad vaa pratigrahat, dosho bhavati vipraanaam jvalanaambusamaa hi te/ Jeevitaatyayamaapanno yonnamatti tatastatah, aakaashamiva pankena na sa paapena lipyate/* or those brahmanas who are desperate might in extreme

cases accept gifts from any varna including the low class since the essence of Dharma remains gets not much disturbance as conducting sacrifices and agni karyas by dwijas does deserve gifts; indeed pure water and agni for all kinds of uses remain pure for ever. A brahmana especially in distress is like fire and water; he might accept food even in crisis from the lowest and ever despicable beings as the latter are like mud from the high sky! A number of instances are quoted like Maharshi Ageegarta pounced on his own ate his own son; Vamadeva ate the flesh of a dog, Bharadgava accepted cow meat from a carpenter famished by son and self and Vishwamitra ate the meat of a dog served by a chandala of a smashana; indeed these Maharhis decided to save their lives of hunger than 'atma hatyas'! In comparison to such crises, accepting 'parigraha' is certainly not as critical and with the least disturbance to the basic objectives of a brahmana viz. 'they should necessarily perform constant practice of adhyayana or study, teaching, perform yagjnas and facilitating the practice of yagjnas, charity, and providing charities to co brahmanas'. Thus the sin of not performing the said acts far outweighs the least requirement of accepting charities from the low class, even while the last dispensation ought be avoidable as the guilt of the last mentioned misdemeanor would be carried to the next birth. However, the positive sin of non observance the essential duties of austerities is certainly unpardonable paving the way to the living of the low class in the subsequent birth. Indeed: *Akritam cha kritaat kshetraad gaurajaavikameva cha, hiranyam dhaanyam annam cha purvam purvamadoshavat/* or allowing an untilled agricultural piece of land untilled but even in disregard of cattle, goats, sheep, gold, grains and food. There could be seven ways of acquired land by law by inheritance, donation, purchase, victory, lending at interest, gain by labour, and daana from persons of virtue. Now, *Vidyaa shilpam bhritih sevaa gorakshyam vipani krishih, dhritirbhaiksham kuseedam cha dasa jeevanahetavah/* or the ten ways of living would be vidya or learning, workmanship, wages, service, pashu paalana, retailing, farming, contentment, charities and earning by interests. Normally, no Brahmana nor Kshatriya lend money at interest excepting in distress especially for daiva karyas or desa rakshana; the latter normally is also dutybound to defend from the attack an outside kingdom or to expand his empire with ambition. In any case he does so by safeguarding the vaishyas for manufacturing or trading arms partly by benefiting the workers of the fourth class as mechanics, artisans and so on or partly by taxes on profits. Now, the fourth caste might seek help from brahmanas towards fulfillment of their spiritual ends or as domestic services as also paltry food, old clothes, some grains and old furniture and perhaps some monetary gain too. The more a low caste remains subdued the more they accomplish goodwill and benefits from the dwijas. Thus a sum up of distress times and possible solutions for the chaturvarnas. ]

King Janaka then queried of Paraashara as follows: *10 [janaka] brahmaṇaikenā jātānāṃ nānātvaṃ gotrataḥ katham, bahūnīha hi loke vai gotrāṇi munisattama/ yatra tatra katham jātāḥ svayoniṃ munayo gatāḥ, śūdrayonau samutpannā viyonau ca tathāpare/* Munishershatha! Even as Brahma Deva had manifested as explained, then how was this that the native manushyas were categorised under 'bhinna bhinna gotraas'. Rishi Munis as were born were of a specific 'shuddha yoni' and so were the counter parts too and how come the progeny be of the same brahmanatva or of the other varnaas too.

*[parāśara] rājann etad bhaved grāhyam apakṛṣṭena janmanā, mahātmānaṃ samutpattis tapasā bhāvitātmanām/ 13 utpādya putrān munayo nṛpatau yatra tatra ha, svenaiva tapasā teṣāṃ ṛṣitvaṃ vidadhuḥ punaḥ/ 14 pitāmahaś ca me pūrvam ṛṣyaśṛṅgaś ca kāśyapaḥ, vatas tāndyaḥ kṛpaś caiva kakṣivān kamathādayaḥ/ 15 yavakṛitaś ca nṛpate droṇaś ca vadatām varaḥ, āyur mataṅgo dattaś ca drupado matsya eva ca,/ 16 ete svām prakṛtiṃ prāptā vaideha tapaso "śrayāt, pratiṣṭhitā vedavido dame*



*tapasi caiva hi/ 17 mūlagotrāṇi catvāri samutpannāni pāṛthiva, aṅgirāḥ kaśyapaś caiva vasiṣṭho bhr̥gur eva ca/ 18 karmato 'nyāni gotrāṇi samutpannāni pāṛthiva, nāmadheyāni tapasā tāni ca grahaṇam sataam/*

Maharshi Paraashara replied: Janak Raja! Do realise that as tapasya would tend to result in one's own 'antahkarana shuddhi'. As such 'maha tapasvis' would procreate their santaana, then from the yoni's 'nikrishta kaarya' too would tend to be an 'utkrishta kaarya'. As and when the maha minis had procreated thus the respective offsprings too had come to imbibe the physical features and mental talents of perseverance, resolution, and high level concentration as the fundamental traits of a tapasvi as of the chips off the old chops. Paraashara then explained that his grand father Maharshi Vashishtha, then the Kashyapa gotreeya Rishyashringa, Veda, Tandya, Kripa, Kaksheevaana, Kamatha aadis, Yavakreeya, Vakta shreshtha Drona, Aayu, Matanga, Dattha, Drupada, and Masya were all of the tapasyaashrayaas and they were all of their respective prakrti gunaas as of indriya samyama, veda vidvaas and saamaajika prashati. In the subsequent times, Angeera- Kashyapa-Vashishtha-and Bhrigu as the chatur-moola gotra pratatana and anya gotramaharshis too be pronounced there after as per the saadhu samaaja vikhyaata and sammaanitaas.

[ Vishleshana on Gotra Pravara Varnana vide Dharma Sindhu

### **Bhrigu Ganas:**

Vatsa: These have three alternative Pravasas viz: Bhargava-Chyaavana-Aapavaana-Ourva-Jaamdagnya or Bhargava- Ourva-Jaamadagnya or Bhargava- Chyaavana-Apnavaana

Bida: Bhargava-Chyavana-Aapnavaana-Ourva-Vaida or Bhargava-Ourva-Jamadagnya

Aarshtimshena: Bhargava-Chyaavana-Aapnavaana-Aarshtimshena-Anupa or Bhargava-Aarshtimshena-Anupa

Vaatsya: Bhargava-Chyaavana-Aapnavaana

Vatsapurodhasa: Bhargava-Chyavana-Aapnavaana-Vaatsya-Pourodhasa

Baijamathita: Bhargava-Chyaavana-Aapnavaana- Baija-Mathita

Yastaka: Bhargava-Vaitahavya-Saavetasa

Mitreyava: Bhargava-Vaadyashwa-Daivodaasa or Bhargava-Chyavana-Daivodaasa

Vainya: Bhargava-Vainya-Paartha

Shounaka: Three Pravara viz. Shounaka or Gaartsamada or Bhargava-Gaartsamada or Bhrgava-Shounhotra.

Vedavishwa Jyotisha: Bhargava-Veda Vaishwa- Jyotisha

Shaatharaamathara: Bhargava-Shaathara-Maathara (Note: Excepting Yatstaka, inter-marriages are allowed)

### **Aangirasa:**

Ayasya: Angirasa-Aayasya-Goutama

Shaaraddhata: Angirasa-Goutama-Sharadhata

Koumanda: Angirasa-Aotathya-Kaakshivata- Goutama-Koumanda or Angirasa- Aotathya-Goutama-Aoujisha-Kaakshivata or Angirasa-Aouthya-Kaakshivata

Dirgha Tamasa: Angirasa-Aouthya-Kaakshivata-Goutama-Dirgha Tamasa or Angirasa-Aouthya-Dirgha Tamasa

Karenupaalaya: Angirasa- Gautama-Karenupaalaya

Vaamadeva: Angirasa-Vaamadeya- Goutama or Angirasa- Vaamadeva-Barhadyukta

Aoushanasa: Angirasa- Goutama- Aoushnasa  
Rahugana: Angirasa-Raahugana- Gouytama  
Somaraajaka: Angiras- Somarajya-Goutama  
Bruhudhyuktha: Angirasa-Bruhudhyuta-Goutama  
Uthyaa: Angirasa-Aouthya- Goutama  
Raaghuva: Angirasa- Raghuva-Goutama  
(Note: Inter-Gotra marriages not allowed )

**Bharadwaaja:**

Bharadwaaja: Angirasa-Barhaspatya-Bharawaaja  
Garga : Angirasa-Barhaspatya-Bhardwaja-Shounya-Gaargya or Angirasa-Shounya-Gargya or  
Bharadwaja- Gargya- Shounya  
Ruksha: Angirasa-Barhaspatya- Bharadwaja-Vaandana-Maatavachasa  
Kapaya: Angirasa-Saamahavya-Aourukshaya or Angirasa-Aamahavya- Aourukshaya  
Atmabhuva: Angirasa-Bharadwaaja-Barhaspatya-Vara-Ammabhuva  
(Note: Inter Gotra marriages not allowed)

**Kevalaangirasa:**

**Harithasa:** Angirasa-Ambarisha-Youvanaashwa ; In place of Angirasa, some Haritasa Gotras use Mandhata too.

Kutsa: Angirasa- Mandhaatru- Koutsa  
Kanwa: Angirasa- Aajameedha-Kanva or Angirasa- Ghoura-Kanwa  
Ratheetara: Angirasa-Vairupa- Rathitara or Angirasa-Vairupa-Parshwadashwa or Ashtaadamshtra-Parshwadash-Vairupa  
Vishnu vriddha:Angirasa- Pourukutsthya-Traasadaswa  
Mudgula: Angirasa- Bhaamyashwa- Moudugalya or Angeras-Taarksya-Mougulya.  
Note: in this case Paraspava Vivahas are allowed except in Haridasa and Kutsa.

**Atri:**

Atreya: Atreya- Aarchanaanasa-Shyavaashwa  
Gavishthara:Atreya-Aarchanaanasa-Gavishthara or Atreya-Gavishthara-Pourvaathita  
Vaakbhuktaka: Atreya- Archanaanasa- Savaakbhuktaka  
Mudgula: Atreya-Archanaanasa-Pourvaathita Atithaya: Atreya-Archanaanasa-Atitha / Gavishthara  
Vaarithha: As above  
(Note: Neither among themselves nor with Vasishta-Vishwamitra Ganas, marriages are allowed.)

**Kashyapa:**

Nidhruva: Kaashyapa-Avatsaara -Naidhruva-Shandilya  
Raibhya: Kaashyapa- Avatsaara-Raibhya  
Shandilya: Kaashyapa- Avatsaara-Shandilya or Kaashyapa-Asita-Devala  
(Note: Inter-Gotra Vivahas are not allowed.)

**Vasishtha:**

Vasishtha: Vasishtha- Indrapramada- Aabharadvasu  
Kundina: Vasishtha- Maitravaruna-**Koundinya**  
Upamanyava: Vasishtha-Indrapramada- Aabharadvasu or Vasishtha-Aabharadvasu-Indrapramada  
Parashara: Vasishtha-Shaaktya-Parasharya  
(Note: Paraspava Vivahas are disallowed.)

**Agastya:**

Idhmavaaha: Agastya- Daadharyachyuta-Idhmavaaha  
 Sambhavaaha: Agastya- Daadharyachyuta-Sambhavaaha  
 Somavaaha: Agastya-Daadharyachyuta-Somavaaha  
 Yagnyavaaha: Agastya-Daadharyachyuta- Yagnavaaha  
 Darbhavaaha: Agastya- Daadharyachyuta-Darbhavaaha  
 Saaravaaha: Agastya-Daadharyachyuta-Saaravaaha  
 Agastya: Agastya-Maahendra-Maayobhava  
 Purnaamaasa: Agastya- Pournomaasa-Paarana  
 Himodaka: Agastya-Haimavarchi-Haimodaka  
 Paanika: Agastya-Painayaka-Paanika

Note: No weddings in view of Sagotrata and Sa Pravatwa. Further, marriages are not possible between the Gotras of Bhardwaja and Vishwamitra, Kashyapa and Vasishtha, Vasishtha and Atri, Atri and Vishwamitra and so on.]

#### Further stanzas as followed

19 [janaka] viśeṣadharmān varṇānāṃ prabrūhi bhagavan mama, tathā sāmānya dharmāṃś ca sarvatra kuśalo hy asi/ 20 [parā] pratigraho yājanaṃ ca tathaivādhyāpanaṃ nrpa, viśeṣadharmo viprāṇāṃ rakṣā kṣatrasya śobhanā/ 21 kṛṣiś ca pāśupālyam ca vānijaṃ ca viśāṃ api, dvijānāṃ paricaryā ca sūtra karma narādhipa/ 22 viśeṣadharmā nṛpate varṇānāṃ parikīrtitāḥ, dharmān sādharmaṇāṃś tāta vistareṇa śṛṇuṣva me/ 23 ānṛśaṃsyam ahiṃsā cāpramādaḥ saṃvibhāgitā, śrāddhakarmātithyaṃ ca satyam akrodha eva ca/ 24 sveṣu dāreṣu saṃtoṣaḥ śaucaṃ nityānasūyatā, ātmajñānaṃ titikṣā ca dharmāḥ sādharmaṇā nṛpa/ 25

King Janaka then enquired of most essential varna dharma visheshaas once again as of the quintessential features and Parashara replied that Brahmana's vishesha dharmaas be 'daana grahana, yajna nirvahana and vidya paathana' as their jeevita saadhanaas. Praja raksha be the 'shreshtha Kshatriya dharma'. Krishi, pashupaalana and vyaapaara be the Vaishya karma while dwijaateeya seva be of nimna jaateeya dharma. These are the primemost vishesha dhamas and within these parameters be the 'vistaarapurakaas. Daya bhava as of the krurata abhava or 'daya' the mercifulness- ahimsa, apramaada or of saavadhanatva, deva aadi 'bhaaga samarpana' and or the 'daana prakriya, shraaddha karmaacharana, nitya satya vachana, atithi sakraara , satya, akrodha swabhaava, patni santushta kaarana, itara dosha sahana, baahyaanrara shuchi nirvahana, itara dosha saarthana, aatma jnaana and sahana sheeata' and such be considered as of 'saamaanya varna laksshanaas'..

brāhmaṇāḥ kṣatriyā vaiśyās trayo varṇā dvijātayaḥ, atra teṣāṃ adhikāro dharmeṣu dvipadāṃ vara/ 26 vikarmāvasthitā varṇāḥ patanti nṛpate trayāḥ, unnamanti yathā santam āśrityeḥa svakarmasu/ 27 na cāpi sūdraḥ patatīti niścayo; na cāpi saṃskāram ihārhatīti vā, śrutipravṛttaṃ na ca dharmam āpnute; na cāsyā dharme pratiśedhanaṃ kṛtam/ 28 vaidehakaṃ sūdraṃ udāharanti; dvijā mahārāja śrutopapannāḥ, ahaṃ hi paśyāmi narendra devaṃ; viśvasya viṣṇuṃ jagataḥ pradhānam/ 29 satāṃ vṛttam anuṣṭhāya nihīnā ujjiḥṛṣavaḥ, mantravarjaṃ na duṣyanti kurvāṇāḥ pauṣṭikīḥ kriyāḥ/ 30 yathā yathā hi sadvṛttam ālambantītare janāḥ, tathā tathā sukhaṃ prāpya pretya ceha ca śerate/

Janaka Raja! Brahmana-kshatriya-vaishyaas be stated to be dwijaateeyaas or twice born since their second janma be after yagjpaveeta dhaarana samskaara; as such they be authorised to perform the prescribed duties. Yet the precaution be that if they be not doing so then they should be rolled down to as 'swadharma patitaas'. No doubt the nimna jaateeyaas of the chaturvarnaas be not worthy of suc h

slippages as they be not authorised for the dwija dharmaas any way. But at the sametime, be there a nimnajaati purusha be there as an erudite veda shastra jnaana sampanna then that perrson be as of a prajapati himself! Nay, Narendra, In fact that illustrious nimna jateeya manusha be even esteemed as Bhagavan Vishnu Himself! A heena varga maanusha if worthy of sadaachaara palana and be a samasta kalyaana kriyaanushthaana even if were unaware of appropriate vaidika mantra ucchaarana since that be possible from a learned guru only, then that be never deemed as of a dosha. Indeed once such a nimna jeeteeya maanusha ought to reap mathura phala bhakshan in the iha loka and more so in paraloka mosr assuredly'. As King Janaka raised a doubt on the efficacy of this kind of statement as that nimna jaateeya might be invalidated by virtue of the birth, his 'jaati', nativity, family upbringing and Parashashra Maharshi replied that as jaati and karma be by far the lesser significance of doshakaaranaas than of paapa karmaacharana of that particular nimna jaateeya.

*34 jātyā pradhānam puruṣam kurvānam karma dhikṛtam, karma tad dūsayaty enam tasmāt karma na śobhanam/ 35 [ja] kāni karmāṇi dharmyāṇi loke 'smin dvijasattama, na himsantīha bhūtāni kriyamāṇāni sarvadā/ 36 [parā] śṛṇu me 'tra mahārāja yan mām tvaṃ paripṛcchasi, yāni karmāṇy ahiṃsrāṇi naram trāyanti sarvadā/ 37 saṃnyasyāgnīm upāsīnāḥ paśyanti vigatajvarāḥ, naiḥśreyasaṃ dharmapatham samāruhya yathākramam/ 38 praśritā vinayopetā damanīyāḥ susaṃśītāḥ, prayānti sthānam ajaram sarvakarma vivarjitāḥ/39 sarve varṇā dharmakāryāṇi samyak; kṛtvā rājan satyavākyaṇi coktvā, tyaktvādharmam dāruṇam jīvaloke; yānti svargaṃ nātra kāryo vicārah/*

Asked by King Janaka whether 'Jaati' be a consideration, Paraashara replied then as to how his karma being worthy be ignored if being of dharmaanukuulata! As that type 'himsaatmika charya' to a 'praani' be ever praiseworthy! Indeed that type of praani himsa by praiseworthy at all as being a blatant infrinsegment of dharmik tenets! Then the Maharshi asserted: That type of karma as being of dosha raahitya that would indeed be such as of 'manushya raksha kaarana'! Just as those persons having taken a deeksha, say of a sanyaasi having even performed 'agni kaarya tyaaga' as being 'chintaarhitaas' would proceed on the path of 'kalyaanakaari karma pathikaas' with 'namrata, vinaya, indriya nigrahata', then indeed be led to 'avinaashi pada praapti'. Thus the Maharshi sought to alert Janaka that satkarma be by far the superior than the 'jaati bhedaas', as 'sadaachaara karmaacharana' be only proactive to 'avinaashi pada praapti'. Manushyaas as per their own 'shaktyaanusaara ishti-pushti shanti karmaas, yajana- yaajana, daana, punyakarmaanuhthaana, shraaddha-tarpananadi uttama kaaryaas, be essential yet not the jaati bhedaas.' Thus Maharshi Parashara explained to King Janaka that Dharmashaastraas, shad vedanga sahita chaturvedaas and the resultant sadkarmaacharanaas should be of quintessence but not of the 'jaati bhedaas'.

[ Brief explanation on the Nima Jaati vide Taittiriya Samhita's Rudra Namakam

Taittiriya Samhita 4.5 referring to Rudra Namaka Chamaka refers to various Shudra occupations are mentioned as being forms of the Supreme Shiva himself:

(4.11) *Namah kShattRbhyah samgrahItRbhyashca vo namah* / Salutations to teachers of charioteers and to charioteers. (4.12) *namah takShabhyo rathakArebhyashca vo namah*/ Salutatione to carpenters and cart-makers (4.13) *namah kulAlebhyashca karmArebhyashca vo namah*/ Salutations to potters and blacksmiths.(4.14) *namah puñjiShTebhyah niShAdebhyashca vo namah*/ Salutations to bird-catchers and bird-hunters.(4.15) *namah iShukRdbhyo dhanvakRdbhyashca vo namah*/ Salutations to arrow-makers and bow-makers/(4.16) *namo mRgayubhyah shvanibhyashca vo namah*/ Salutations to hunters and dog-

owners/ chandalas.(4.17)*namah shvabhyashca shvapatibhyashca vo namah* — obeisance to dogs and to dog-keepers (i.e. chandalas)

The present-day downfall of some Shudra communities can be traced back to the British policies of destroying indigenous industries so that British-produced goods could be sold back to Indians at exorbitant prices after stealing raw materials from India at dirt-cheap prices. This was also why Gandhiji started the Swadeshi Movement of making goods in India and wearing only Khadi.]

## **Chapter Fifty Seven on Paraashara Gita's upasamhaara- Raja Janaka's 'vividha prashnottaraas' on shreya saadhana for Mukti**

1 [bhī] punar eva tu papraccha janako mithilādhipaḥ, parāśaram mahātmānaṁ dharme paramaniścayam/ 2 kiṁ śreyasḥ kā gatir brahman kiṁ kṛtaṁ na vinaśyati, kva gato na nivarteta tan me brūhi mahaamate/ 3 [parā] asaṅgaḥ śreyaso mūlaṁ jñānaṁ jñānagatiḥ parā, cīrṇaṁ tapo na pranaśyed vāpaḥ kṣetre na naśyati/ 4 chittvādharmamayaṁ pāśaṁ yadā dharme 'bhirajyate, dattvābhaya kṛtaṁ dānaṁ tadā siddhim avāpnuyāt/ 5 yo dadāti sahasrāṇi gavāṁ aśvaśatāni ca, abhayaṁ sarvabhūtebhyas tad dānaṁ ativartate/ 6 vasan viśayamadhye 'pi na vasaty eva buddhimān, saṁvasaty eva durbuddhir asatsu viśayeṣv api/ 7 nādharmasḥ śliṣyate prājñam āpaḥ puṣkara parṇavat, aprājñam adhikaṁ pāpam śliṣyate jatu kāṣṭhavat/ 8 nādharmasḥ kāraṇāpekṣī kartāram abhimuñcati/ kartā khalu yathākālaṁ tat sarvaṁ abhipadyate, na bhidyante kṛtātmāna ātmapratyaya darśinaḥ/ 9 buddhikarmendriyāṇāṁ hi pramatto yo na budhyate, śubhāśubheṣu saktātmā prāpnoti sumahad bhayaṁ/ 10 vītarāgo jītakrodhaḥ samyag bhavati yaḥ sadā, viśaye vartamāno 'pi na sa pāpena yujyate/ 11 maryādāyāṁ dharmasetur nibaddho naiva sīdati, puṣṭasrota ivāyattaḥ sphīto bhavati saṁcayaḥ/ 12 yathā bhānugataṁ tejo maṇiḥ śuddhaḥ samādhinā, ādatte rājaśārdūla tathā yogaḥ pravartate/ 13 yathā tilānām iha puṣpasamśrayāt; prthakprthag yāni guṇo 'tisaumyatām, tathā narāṇāṁ bhuvi bhāvitātmanām; yathāśrayaṁ sattvaguṇaḥ pravartate/ 14 jahāti dārān ihate na saṁpadaḥ; sadaśvayānaṁ vividhāś ca yāḥ kriyāḥ, triviṣṭape jātamatir yadā naras; tadāśya buddhir viśayeṣu bhidyate/ 15 prasaktabuddhir viśayeṣu yo naro; yo budhyate hy ātmahitaṁ kadā cana, sa sarvabhāvānugatena cetasā; nṛpāmiṣeṇeva jhaṣo vikṛsyate 16 saṁghātavān martyalokaḥ paraspam apāśritaḥ, kadālī garbhaniḥsāro naur ivāpsu nimajjati/ 17 na dharmakālaḥ puruṣasya niścito; nāpi mṛtyuḥ puruṣaṁ pratikṣate, kriyā hi dharmasya sadaiva śobhanā; yadā naro mṛtyumukhe 'bhivartate/ 18 yathāndhaḥ svagrhe yukto hy abhyāsād eva gacchati, tathāyuktena manasā prājño gacchati tām gatim/ 19 maraṇaṁ janmani proktaṁ janma vai maraṇāśritam, avidvān mokṣadharmeṣu baddhobhramati cakravat/ 20 yathā mṛṇālo 'nugataṁ āśu muñcati kardamam, tathātmā puruṣasyeha manasā parimucyate, manaḥ pranayate "tmānaṁ sa enam abhiyuñjati/ 21 parārthe vartamānas tu svakāryaṁ yo 'bhimanyate, indriyārtheṣu saktāḥ san svakāryāt parihīyate/ 22 adhas tiryaggaṭiṁ caiva svarge caiva parām gatim, prāpnoti svakṛtair ātmā prājñasyehetarasya ca/ 23 mṛṇ maye bhājane pakve yathā vai nyasyate dravaḥ, tathā śarīraṁ tapasā taptaṁ viśayam aśnute/ 24 viśayān aśnute yas tu na sa bhokṣyaty asaṁśayam, yas tu bhogāṁs tyajed ātmā sa vai bhoktuṁ vyavasyati/ 25 nīhāreṇa hi saṁvītaḥ śiśnodara parāyanaḥ, jātyandha iva panthānam āvṛtātmā na budhyate/ 26 vaṇig yathā samudrād vai yathārthaṁ labhate dhanam, tathā martyārṇave jantoḥ karma vijñānato gatiḥ/ 27 ahorātra maye loke jarā rūpeṇa saṁcaran, mṛtyur grasati bhūtāni pavanaṁ pannago yathā/ 28 svayaṁ kṛtāni karmāṇi jāto jantuḥ prapadyate, nākṛtaṁ labhate kaś cit kiṁ cid atra priyāpriyam/ 29 śayānaṁ yāntam āsīnaṁ pravṛttaṁ viśayeṣu ca, śubhāśubhāni karmāṇi prapadyante naraṁ sadā/ 30 na hy anyat tīram āsādyā punas tartuṁ vyavasyati, durlabho dṛśyate hy asya vinipāto mahārṇave/ 31

yathā bhārāvasaktā hi naur mahāmbhasi tantunā, tathā mano 'bhiyogād vai śarīraṃ pratikarṣati/ 32  
yathā samudram abhitaḥ saṃsyūtāḥ sarito 'parāḥ, tathādyā prakṛtir yogād abhisamśyūyate sadā/ 33  
snehapāśair bahuvibhair āsaktamanaso narāḥ, prakṛtiṣṭhā viśīdanti jale saikata veśmavat/ 34 śarīragrha  
saṃsthasya śaucatīrthasya dehinaḥ, buddhimārga prayātasya sukhaṃ tv iha paratra ca/ 35 vistarāḥ  
kleśasaṃyuktāḥ saṃkṣepās tu sukhāvahāḥ, parārthaṃ vistarāḥ sarve tyāgam ātmahitaṃ viduḥ/ 36  
saṃkalpajo mitravargo jñātayaḥ kāraṇātmakāḥ, bhāryā dāsās ca putrās ca svam artham anuyuñjate/ 37  
na mātā na pitā kiṃ cit kasya cit pratipadyate, dānapathyodano jantuḥ svakarmaphalam aśnute/ 38  
mātāputraḥ pitā bhrātā bhāryā mitra janas tathā, aṣṭāpada padasthāne tv akṣamudreva nyasyate/ 39  
sarvāṇi karmāṇi purā kṛtāni; śubhāśubhāṇy ātmano yānti jantor, upaśhitaṃ karmaphalaṃ viditvā;  
buddhiṃ tathā codayate 'ntarātmā/ 40 vyavasāyaṃ samāśritya sahāyān yo 'dhigacchati, na tasya kaś cid  
ārambhaḥ kadā cid avasīdati/ 41 advaidha manasaṃ yuktaṃ śūraṃ dhīraṃ vipaścitam, na śrīḥ  
saṃtyajate nityam ādityam iva raśmayah/ 42 āstikya vyavasāyābhyāṃ upāyād vismayād dhiyā yaṃ  
ārabhaty anindyātmā na so 'rthaḥ pariśīdati/ 43 sarvaiḥ svāni śubhāśubhāni niyataṃ karmāṇi jantuḥ  
svayaṃ; garbhāt saṃpratipadyate tad ubhayaṃ yat tena pūrvaṃ kṛtam, mṛtyuś cāparihārāvān  
samagatiḥ kālena viccheditā; dāroś cūrṇam ivāśmasāravihitam karmāntikaṃ prāpayet/ 44 svarūpatām  
ātmakṛtaṃ ca vistaraṃ; kulānvayaṃ dravyasaṃrddhi saṃcayam, naro hi sarvo labhate yathākṛtam;  
śubhāśubhenātma kṛtena karmaṇā/ 45 [bhī] ity ukto janako rājan yathātathyaṃ manīsinā, śrutvā  
dharmavidāṃ śreṣṭhaḥ parāṃ mudam avāpa ha/

King Janaka then asked Parashara while seeking to conclude his deliberations as to what be the 'shreya sadhana' to attain 'uttama gati', and which kind of karmaacharana too! Parashara replied:

asaṅgaḥ śreyaso mūlaṃ jñānaṃ jñānagatiḥ parā, cīrṇaṃ tapo na pranaśyed vāpaḥ kṣetre na naśyati/ 4  
chittvādharmamayaṃ pāśaṃ yadā dharme 'bhirajyate, dattvābhaya kṛtaṃ dānaṃ tadā siddhim  
avāpnuyāt/ 5 yo dadāti sahasrāṇi gavāṃ aśvaśatāni ca, abhayaṃ sarvabhūtebhyas tad dānam  
ativartate/ 6 vasaṃ viśayamadhye 'pi na vasaty eva buddhimān, saṃvasaty eva durbuddhir asatsu  
viśayeshv api/ 7 nādharmah śliṣyate prājñam āpaḥ puṣkara parṇavat, aprājñam adhikaṃ pāpaṃ śliṣyate  
jatu kāṣṭhavat/ 8 nādharmah kāraṇāpekṣī kartāram abhimuñcati/ kartā khalu yathākālaṃ tat sarvam  
abhipadyate, na bhidyante kṛtātmāna ātmapratyaya darśinaḥ/ 9 buddhikarmendriyāṇāṃ hi pramatto yo  
na budhyate, śubhāśubheṣu saktātmā prāpnoti sumahad bhayaṃ/

The absence of 'Aasakti' or desire be stated as the basis of 'shreya' or auspiciousness and good fortune. And 'jnaana' should lead to uttama gati. One's own tapasya and the 'daana' to the suputra would never be wasted. As a manushya when be able to uproot 'adharma bandhana' or the shackles of viciousness and provides 'abhaya daana' to others then that be the step forward to 'uttama siddhi.' As a thousand cows and hundred horses be given in charity and would provide abhaya daana to the praanis around then that buddhimaan would feel elated with the respect and gratitude. Buddhimaan purushaas once be aloof from the 'buddhi dooshita asangatya kaarana', their self respectworthiness be elevated as on the analogy of a fresh and sprightly lotus in the midst of slush like mentality of viciousness and depravity. 'Adharma phala pradaana' be awaiting the 'avasara kaala prateeksha' and paapa phala be most certainly be awaited. Pavitra antahkarana aatmajgaani purushaas be hence never shaken as of 'sthita pragjnatva'. It is only to those whose jnaanendriyaas and karmendriyaas might yield 'shubhaashubhaasati prabalata' be subjected to maha bhaya praapti.

10 vītarāgo jitakrodhaḥ samyag bhavati yaḥ sadā, viśaye vartamāno 'pi na sa pāpena yujyate/ 11  
maryādāyāṃ dharmasetur nibaddho naiva sīdati, puṣṭasrota ivāyattaḥ sphīto bhavati saṃcayah/ 12  
yathā bhānugataṃ tejo maniḥ śuddhaḥ samādhinā, ādatte rājaśārdūla tathā yogaḥ pravartate/ 13 yathā

*tilānām iha puspasaṁśrayāt; prthakprthag yāni guṇo 'tisaumyatām, tathā narāṇām bhuvi bhāvitā - tmanām; yathāśrayaṁ sattvaguṇaḥ pravartate/ 14 jahāti dārān ihate na saṁpadaḥ; sadaśvayānaṁ vividhāś ca yāḥ kriyāḥ, triviṣṭape jātamatir yadā naraḥ; tadāsyā buddhir viṣayeṣu bhidyate/*

Once a manushya could be of the nature of a 'veeta raaga' and a 'krodha jit' being a 'sadaachaara paalaka', then become a 'vishaya vartamaana manastatva' and be a 'paapakarma vidushita'. This must be on the analogy of a strong barricade across the gushing flows of a mighty river that unflinched tapasya and 'buddhi sthira patutva' as of a 'shuddha suryakanti mani' could be able to hold 'Surya teja grahana'. Again this be on the analogy of raw mustard oil be applied to sugandha pushpa suvaasanaas and so be 'shuddhachitta purusha swabhaava sadpurusha sangatya of satva guna sampannaas'. As and when the select manushyaas would keep aiming at sarvottama pada praapti, then there be a psychological barricading of 'praapanchika vishyaas' and their buddhi, be that of stree-sampatti- pada vyaamoha-vaahana and naanaa prakaara maanasika vikaaraas.

*15 prasaktabuddhir viṣayeṣu yo naraḥ; yo budhyate hy ātmahitaṁ kadā cana, sa sarvabhāvānugatenā cetasā; nrpāmiṣeṇeva jhaṣo vikṛṣyate 16 saṁghātavān martyalokaḥ parasparam apāśritaḥ, kadālī garbhaniḥsāro naur ivāpsu nimajjati/ 17 na dharmakālāḥ puruṣasya niścito; nāpi mṛtyuḥ puruṣaṁ pratīkṣate, kriyā hi dharmasya sadaiva śobhanā; yadā nara mṛtyumukhe 'bhivartate/ 18 yathāndhaḥ svagrhe yukto hy abhyāsād eva gacchati, tathāyuktena manasā prājño gacchati tāṁ gatim/ 19 maraṇaṁ janmani proktaṁ janma vai maraṇāśritam, avidvān mokṣadharmeṣu baddhobhramati cakravat/ 20 yathā mṛṇālo 'nugataṁ āśu muñcati kardamam, tathātmā puruṣasyeha manasā parimucyate, manaḥ pranayate 'tmānaṁ sa enam abhiyujjati/*

Yet, as one's buddhi be steeped deep in 'vishaya vaanchaas', then that be almost impossible to divert the 'manasikaalochanaas' as of fishes could be hardly kept away of their attention to the pieces of meat and then get caught in the net of 'vishaya vaanchhaas' and be subjected to 'atkrishta dukha' by the edge of merciless death. Just as a shareera's 'anga pratyangas' be together with the 'stree putra pashu samudaayaas' be as of a wholesome lot of togetherness as by the 'kaala pravaaha nouka'. There could neither be a time and tide for dharmaacharana nor for final anchoring on one's marana shayya. As a blind person by the virtue of 'pratidinaabhyaas' be ever engaged, each and every praani be ever at the 'mṛityu mukha'. Thus in the 'punarapi jananam punarapi maranam' of kaala chakra bhramana, none be of jnaana margaanveshana and thus be on the sharp razor's edge for ever with neither of jnaanamargaanveshana nor of iha loka-paraloka sukha shaanti. Thus one's karma terminates at 'vistaara klesha' and if at all of 'sankshepa sukha daayaka'. Sarva karmaas be expected of 'vistaara paraarthaas' as of manasendriya tripti, yet the essence of thyaaga buddhi be for sarvatomukha hita pradaata.. This be so on the analogy of a kamala would open up flourishing notwithstanding the mud and slush therearound.

[ Vishleshana on Karma Phala vide Manu Smriti Chapter 12:

Maharshi Bhṛigu narrated to continue what Lord Manu stated originally about the retribution or fall out effects once the Soul traverses out of earth. The acts of every being by way of the 'panchendriyas' especially by the mind that prompted the actions by them of the best or the medium or or the worst. Such acts of poisitive and negative impulses emerge from three locations viz. *manasaa vaachaa karmanaa* ie mind the consciousness or awareness-by way of expression- and finally action as the outcome attributed to and ten 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 manasaai shthachittanam, vitadhaabhiniveshas -cha 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 doctrines or the evils generated by mind. Speaking open, blatant and unhesitant lies; and indulging in wasteful conversation involving speaking ill, jealous and exaggerations of others are defined as 'vaangmaya doshas' tongue generated blemishes are the four major improprieties. Unjust and illegal earnings, tortures, 'para stree gamana' are the three 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. The shubha karyaas or auspicious karmas of human beings in general are stated as those relevant to Devas, the 'Shubhaashubha' karmas or mix of 'dharma and adharma' are reborn as of varying 'chaturvarnas' and varied other human species. Vaak danda, mano danda and kaaya danda or of expression/ speech born, mind born and or bodyborn punishments is called 'tri dandi'. Human beings who strive for controlling 'arishad varagas' or of kaama-krodha- lobha-moha-mada-matsaraas or of passion/ excessive desire-anger-lobha or greed-infatuation- arrogance-envy especially the 'kaama-krodhas' would accomplish 'siddhi' or success. Those who are inspired into good karma or action of virtue as per varna dharma, especially dwijas are known as 'kshetragna' and those who are nor are named as 'bhutaatma' or a human being made out of 'pancha bhutas' or of Five Elements of Earth-Water-Agni-Air-and Sky only or any ordinary human being. Hence Uttama Purusha is so titled that in the 'three lokas' of earth-skies-and beyond he would be victorious and totally accomplished. Paramatma from his own physique manifested Pancha Bhutas which in turn created 'sthaavara jangamas' or mobile and immobile beings of varied descriptions especially human and a wide spread beings. Of all these, the human and other beings those who perform 'Sukritas' or acts of virtue as well as those who perform 'dushkritas' or of debased wrong deeds but always execute 'karma' or action after their respective life spans do perish and most definitely take to another rebirth after either enjoying in other worlds of virtue as per their time and destination or for some time most probably in 'narakas' or the worlds of acute distress as followed by rebirths back to earth as mortals with 'pancha tanmatras' rooted to the impulses of pancha bhutas. The panch tanmatras indeed have the impact of suffering or pleasure leave the 'Antaratma' the reflection of Paramatma along with the former and return back to earth when the antaratma too returns in the rebirth. Meanwhile however the 'Praani' or the body as burnt off assumes in a very minute and unreal form enters Yama Loka for the tortures as retributions of natural justice and thereafter gets reunited with Pancha bhutas. That praani after suffering the misdeeds then might return as 'kshetragna' or 'mahaan' and that is the description of 'Samaanya 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 tenure. A human being suffering from the evils of life pulling forcefully from attachments to the 'arishad vargas' and deep miseries emanating from sensual objects and their blemishes would hardly have any options except to carry forward to sufferings hence and lifes thereafter. It is stated that in respect of any Being- be it human or other species- Pancha Bhutas do play a vital role in resisting the battle against evil forces but when the mind forces the



‘panchendriyas’ or sensory organs floods of evil then the Five Elements too lose grip and thus let the Beings to head on and pave way for the torments in Yama Loka. Indeed the mind of a Being emanates action of virtue and vice and the mind keeps on whispering the need for dharma, but the thick layer of Agjnana or ignorance tends to ignore the whispers; the Prakriti or Nature possesses three features of Satva- Rajas-Tamo gunas whose mix constitutes the all engulfing characteristics of a Being. *Yo yadeshaam guno dehe saakalyenaatirichyate, sa tadaa tadgunapraayam tam karoti shareerinam/ Sattvam jnaanam tamojnaanam raagadveshau rajah smritam, etad vyaaptim adeteshaam 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 absence of awareness or total agnana or ‘tamas’/ utter darkness as in some species of Nature. Indeed ‘*Satyam Jnaanam tamojnanam raagadweshou 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 and Personification of Absoluteness are the steps of what is termed as ‘Taadaatmya’ or Unity of Jeevatma and Paramaatma. Thus the mix of Absolute Truth represents the Identity of Satva-Rajo- Tamo Gunas! Such Identity is graded as ‘Agrayo-Madhyo-Jaghnasya’ or Uttama-Madhyama-and Athama; indeed this classification is of top and highly elevated states of Virtue in the Absolute Reckoning! *Vedaabhyaasastapo jnaanam shauchamindriyanigraha, dharmakriyaatmachintaa cha saattvikam gunalakshanam/ Arambharuchitaa adhairyamasatkaaryaparigraha, vishayopaseva chaajasram raajasam guna lakshanam/* or Vedaabhyaasa, Tapa, Jnaana, Shaucha, Indriya nigrha, Dharmaacharana and constant meditation are the characteristics of Satva Guna, while initial but absence of sustained efforts, taking up well thought out endeavors but giving up on way to success, gradual slippages in terms of yielding to worldly attractions and bowing to sensual pleasures are the features of Rajoguna. Greed, sleepishness, lack of determination, cruelty, naastikata, habitual soliciting of favours, and dullness are the patent features of Tamo guna. Such is the description of qualities that feature out through one’s life in the past, present and future. The seriatum in which these are portrayed brings in the quality of the same atonce in respect of good-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. Satvika guna reaps Devatvam, Rajasa guna provides ‘Manushytawa’ or the human character, and Tamastwa results in ignorance ending up in the womb of animals, birds, reptiles and so on. Now the process of transmigration of Souls. Despite the prevailing conditions of desha-kaala differences, and the evolving ‘kaala maana’ from varied and updated natural conditions, three kinds of behaviour pattern is delineated as Uttama-Madhyama-Adhama; now karma vishesha results in the births of trees and plants, krimi-keeta-matsya-sarpa-kacchapa/ tortoise, pashu, mriga, and so on as the most despicable births where darkness prevails. Tamoguna madhamas or of the medium type of that feature are born as elephants, horses, the low class of the chaturvarnas, mlechhas, 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 yagñas continuously are Maharshis, Devas, Vedas, Nakshatras and Samvatsaras, Pitru Devas and Sadhyas. It was the view of Learned Sages that Lord Brahma, the Creator 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 sequence 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 Brahmahatya leads to rebirths as dogs, pigs, donkeys, camels, goats, sheep, deer, 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 outcasts 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; brahmanas 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! The despicable beings cursed even for dereliction of vara dharmas have to necessarily visit for horrible and unbearable experiences of narakas as for example Tamishra Naraka or Asipatra Naraka even for the great relief from the riddance of carrying the heavy chains. Most unbearable torture and persecution of body-churning in Asipatraadi narakas from piercing nails, eating the body by crows and vultures, and boiling hot in Tapta-Baalukaadi and Kumbhipaaka narakas would indeed be imminent to 'pranis' with lives provided for the 'himsa kaanda' for the Maha Patakas, Upa patakas and a host of ancillary sins in the respective variety of designed narakas. Narakaas: Underneath the Paatalas are the Narakas where sinners are thrown into. These Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwala, Tapta kumbha, Mahalobha, Vimohana, Rutiraandha, Vasaatapta, Kurmeesha, Krumibhojana, Asipatravana, Laalabhaksdhyas, Puyavbaha, Vahnijwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners. Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one's own Preacher), killing a cow and terminating a person by obstructing breathing would attract 'Ghora Rourava Naraka'; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting

ones' own followers would consign the sinners to Saptaloha Naraka. A person who insults or uses harsh language the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destitutes, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoha Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhibhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhakshya; those who manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease 'Kshudra Devatas' or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice dealing in the trade of meat, lac, 'til' or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows, buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other's houses on fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River. Also the Pranis as conceived in 'tiryak yonis' like of the hapless animals exposed to vagaries of heat and cold must be suffering excruciating pains and fears till the deliveries are over. Moreso for the separation of the mother and baby animal in wicked environment with daily partings as the mother has necessarily to fetch food for herself and the baby would be daily ordeal for an animal etc. In the case of humans the experience would be similar especially in loneliness when either the husband is away and far worse when recovery takes place too. *Jaraam chaivaaprataekaaraa vyaadhibhishchopapeedanam, kleshaanshcha vividhaanstaanaan mrityumeva cha durjayam/* In the case of inevitable 'vridhaavastha' - by it an animal or human, the diseaseful ill-health added to hunger and thirst in the face of death is misery which only death could relieve. Thus the positive and negative effects of Saatvika-Rajasika- and Tamoguna effects have been detailed. And now the highly commendable aspirations and achievements are to be discussed hence. *Vedaabhyasastapo jnaanamindriyaanaam cha samyamah, ahimsaa gurusevaa cha nihshreyasa karam param/ Sarveshaamapi chaiteshaa shubhaanaamiha karmanaam, kim chitshreyaskarataram karmoktam purusham prati/ Sarveshaamapi chaiteshaamaatmajnaanam param smritam, tadhyagryam sarvavidyaa naa praapyate hyamritam tatah/ Shannaameshaam tu sarveshaam karmanaam pretya chaita cha, shreyaskarataram jneyam sarvadaa karma vaidikam/* or Vedaabhyasa, Tapas, Jnaana, Indriya nigras, Samyama, Ahimsa, Guru seva are the ingenious and auspicious deeds ever are the inherent qualities of a true Vipra or an elevated Brahmana. Such very rare examples are replete with Atma Jnaana or of sparkling Self Enlightenment having possessed total essence of Learning and supreme knowledge heading for accomplishment of Moksha. One should now seek to absorb as to what are the six splendid duties that are to be achieved with unfailing concentration. Truthful and open hearted Karma Yoga is required to be practised on what Vedas prescribed demanding 'karma paripurnata' or the climactic execution of acts of dharma. The totality of Vaidika Karma leads to fulfillment of 'pravrittha' or the exhaustion of all the karmas of the ongoing life and 'nivritta' is to assure 'janma raahitya' or the everlasting break from the cycle of kaala maana of deaths-rebirths and births again. In other words pravritta is the highest reward of the ongoing life as equivalent to what Devas had accomplished already but nivritta is the cessation of mortal existence and absorption of bliss the immortality even beyond the reach of pancha praanas and of 'pancha bhutas' or the

Five Elements. Thus whosoever could view all the Jeevas in the Self and also at the same time enable all the jeevas in him is termed as He who is a 'Atma Saashaaktaara' or the Self Radiant / Inward looking Visionary the performer of Atma Yajna! 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 of one's life as their origin is not far to seek but Vedas are directly the voice of Brahma Himself and are 'anirvachaneeyaas' from generations down despite lapses of yugas and kalpas and through much interrupted kaala maana. It was Vedas that had learnt down the generations about chatur varnas, three lokas, the four ashramas of 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-grihashta, 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 'angushtaana' 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 'shaasra nigudhas' or inner meanings. If asked as to the 'vidhis' or duties or of common nature and those of special ones to understood, then the reply should be that a Veda Brahmana would clarify that one should be perfect and clear. Those 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 dharmaas 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, Meemamsa Tarkavaadis, Nirukta Vaadis, Dharma Shastra veds, and a group of three Ashrama practitioners of brahmacharya-grihastha-vaanaprasthaas all comprising a 'dashavaara sabha' be dignified and signified to clear all possible dharmamshaya nirayas. Thus such dwijas, especially Brahmins, who keep sustaining and upholding the ever resplendent 'anushtthaana' 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 cheshtaanaspashananimlam, paktidrishtyoh param teja snehepogaam cha murtishu/ Manaseendum dishaa shrotre kraante vishnum bale haram, vaachyagnim mitramutsarge prajane cha prajaapatim/* or Akaasha is up as the Sky as the outer frame and skin of the body, Vaayu / Praana as enabled by the movement, sparsha the touch, and Agni the heat and warmth of the body besides the 'jatharaagni' enabling the digestive system and the relevant organs, Water required for the corresponding organs; and Prithivi for the body existence! Human mind is like Chandra Deva, ears are akin to Diks or Directions, 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 'Adhishtana 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-Vridhhi-Kshaya' chakra eternally. *Evam yah sarva bhuteshu pashyayaataametya Brahmaabhyeti param padam/* In this manner perceiving Paramatma in all the Beings as their Antaratma and absorbs unto Paramapada Brahma! This indeed what Bhrigu Maharshi narrated the most hallowed Manu Shastra; all those dwijas be blessed by him that as the keen observers of 'Shubhaacharas' they should be well qualified to achieve their aspiration of Paramagati Praapta! ]

### Substance of a further stanzas as followed

As karmaacharana and the klesha vimukti be dawned and the pull and push of panchendriyaas owing to the termination of karmik impulses, as of a blooming lotus even at the safe platform in the midst of the mud and slush of samsaara, then the manas of the yogi would become united as of 'yogayukta antaratma vileenata' .Thus the yoga siddhi praapti would facilitate paramatma saakshaatkaara.

In that kind of blissfulness, the maanaska pravritti would be radically revolutionised and would take a steep fall from one's own worldly responsibilities. As the bonds of ignorance are slashed and liberation has dawned, then he realises that the bondage of physical body alone is the hindrance. Once the seed of life would be scorched it would not be capable of rebirth. As the body once destroyed the limitation on buddhi would be off and the Innerconsciousness merges the unique Pure Consciousness. Once an enlightened person gets the awareness that he is but an agent of whatever is being performed by him is but of Paramatma's volition only and that he was only of mere instrumental nature. The jnaani who decides to execute an action of virtue gets inspired by his Atma Jyoti or the internal illumination. The jnaani who decides to execute an action of virtue gets inspired by his Atma Jyoti or the internal illumination. This is how, the Antaratma of the concerned person of whose spiritual consummation is attained yet continues to exist, albeit with neither fear nor favour yet enjoying the sublimity and the play of divinity on the stage of the materialistic Universe as of a 'jeevan mukta'! Thus a buddhimaan being well aware of the 'bahya prapancha' be not be ensnared in the 'lounika vishayaas' which as per the 'karmaanusaara karya kartrutva' be destined to narka prapti, and return as manushyas or even as pashu pakshis. This would be on the analogy of a water kept in an earthen pot even having been heated up be able to cook cereals or vegetables, like wise the medium of heated up tapasya could enable the sookshma shareera be able to secure the bliss of 'Brahmaloka vishayaananda' indeed. Those manushyaas who be replete with the shabda, sparshaadi vishayopabhogis be never aware of brahmaanandanubhava, but once having crossed by vishaya bhogatva then could realise what that everlasting bliss be like. Again there could be another analogy of blindness be able to possess the sense of direction, nor a 'shishnodarara paraayana and agjnaanaavrita maayaacchannas' be able to realise the moksha maarga!. Further analogies be like a vaishya having earned riches by way of samudra vyaapaara in the samsaara saagara would seek to invest in the vigjnaana and could attain moksha praapti; a manushya having spent his day and night long life be come of old age awaiting death where after would on rebirth return back again as per 'karmaavasesha'. As each and every manushya be asleep, seated, moving about, be replete with vishaanubhavaas, shubhashubhaas, and of such karmakaanda, their pluses and minuses be automatically registered. As one reaches the shores of an ocean, the temptation be to swim in and then never to return safe again since in the deep ocean waters as a boat be once released be not possible even forcibly drawn by strong and stretched ropes. Many many rivers into which earthly streams and water bodies be absorbed be finally led to the samsaara saagara and likewise the abstraction 'manas' be sunk deep into 'Moola Maya Prakriti'. As the manas out of 'sneha bhava' be invariably let loose into the deep waters of prakriti then there be disastrous consequences. Human body as of being pavitra tirtha and once conducted dexterously as of budhi poovaka kalyaana maarga then the dehadhaari jeevika be directed for iha loka-paraloka sukh praapti. One's own kriyaacharana be of 'vistaara klesha daayaka' and of sankshipta sukh daayaka. As somebody be keeping in view their 'manoratha sankalpa' make friends; some be one's own kutumbi jaanaas as the wife, sons and daughters, parents or close relatives and friends. Moreso the 'purva janmakrita sanchita karma shubhaashubhaas', too be taken into account and on balance what

should remain be a negativity. Thus Maharshi Parashara concluded his detailed Paraashara Gita to King Janaka about the 'kalyaana prapti saadhana-karma phala anivaaryata-punya karma phala vidhaana-sadaachaara nirvahana- varnaashrama vidhi- swadhramaanusaara kartavya paalana'-and so on. King Janaka was extremely delighted at the Marashi's diligence and analytical way of explanation and so did King Yuddhishtara to Pitaamaha Bhishma.

## Chapter Fifty Eight on Hamsa Gita- as Hamsa Rupī Brahma's upadesha to Saadhyaka Ganaas

1 [y] satyaṃ kṣamāṃ damaṃ prajñāṃ praśamsanti pitāmaha, vidvāṃso manuṣā loke katham etan matam tava/ 2 [bhī] atra te vartayiṣye 'ham itihāsaṃ purāṇanam, sādhyānāṃ iha saṃvādaṃ haṃsasya ca yudhiṣṭhira/ 3 haṃso bhūtvātha sauvarṇas tv ajo nityaḥ prajāpatiḥ, sa vai paryeti lokāṃs trīn atha sādhyān upāgamat/ 4 [sādhyā] śakune vayaṃ sma devā vai sādhyās tvāṃ anuyujmahe/ prcchāmas tvāṃ mokṣadharmam bhavaṃs ca kila mokṣavit/ 5 śruto 'si naḥ paṇḍito dhīravādī; sādhu śabdaḥ patate te patatrin, kiṃ manyase śreṣṭhatamaṃ dvija tvam; kasmin manas te ramate mahātman/ 6 tan naḥ kāryam pakṣivaraprasādhī; yat kāryāṇāṃ manyase śreṣṭham ekam, yatkṛtvā vai puruṣaḥ sarvabandhair; vimucyate vihagendreha śīghram/ 7 [hamsa] idaṃ kāryam amṛtāsāḥ śṛṇomi; tapo damaḥ satyam ātmābhiguptiḥ, granthīn vimucya hṛdayasya sarvān; priyāpriye svam vaśam ānayīta/ 8 nāruntudaḥ syān na nṛśamsavādī; na hīnataḥ param abhyādadīta, yayāsyā vācā para udvijeta; na tāṃ vaded ruśatīm pāpalokyām/ 9 vāk sāyakā vadanān niṣpatanti; yair āhataḥ śocati rātryahāni, parasya nāmarmasu te patanti; tān paṇḍito nāvasṛjet pareṣu/ 10 paraś ced enam ativāda bānair; bhṛṣaṃ vidhyec chama eveha kāryaḥ, saṃroṣyamāṇaḥ pratimṛṣyate yaḥ; sa ādatte sukṛtaṃ vai parasya/ 11 kṣepābhīmānād abhiśaṅga vyalīkaṃ; nigrhṇāti jvalitaṃ yaś ca manyum, aduṣṭaceto mudito 'nasūyuh; sa ādatte sukṛtaṃ vai pareṣām/ 12 ākruśyamāno na vadāmi kiṃ cit; kṣamāmy ahaṃ tādyamānaś ca nityam, śreṣṭhaṃ hy etat kṣamam apy āhur āryāḥ; satyaṃ tathaivārjavam ānṛśaṃsyam/ 13 vedasyopaniṣat satyaṃ satyasyopaniṣad damaḥ, damasyopaniṣan mokṣa etat sarvānuśāsanam/ 14 vāco vegam manasaḥ krodhavegam; vivitsā vegam udaropastha vegam, etān vegān yo viśahaty udīrṇāṃs; taṃ manye 'haṃ brāhmaṇam vai munim ca/ 15 akrodhanaḥ krudhyatām vai viśiṣṭas; tathā titikṣur atitikṣor viśiṣṭaḥ, amānuṣān mānuṣo vai viśiṣṭas; tathājñānāj jñānavān vai pradhānaḥ/ 16 ākruśyamāno nākroṣen manyur eva titikṣataḥ, ākroṣṭāram nirdahati sukṛtaṃ cāsya vindate/ 17 yo nātyuktaḥ prāha rūkṣaṃ priyaṃ vā; yo vā hato na pratihanti dhairyāt, pāpaṃ ca yo necchati tasya hantus; tasmai devāḥ sprhayante sadaiva/ 18 pāpīyasaḥ kṣametaiva śreyasaḥ sadṛśasya ca, vimānito hato "kruṣṭa evaṃ siddhiṃ gamiṣyati, 19 sadāham āryān nibhṛto 'py upāse; na me vivitsā na came 'sti roṣaḥ, na cāpy ahaṃ lipsamānaḥ paraimi; na caiva kiṃ cid viśameṇa yāmi/ 20 nāhaṃ śaptaḥ pratiśapāmi kiṃ cid; damaṃ dvāraṃ hy amṛtasyeha vedmi, guhyaṃ brahma tad idaṃ vo bravīmi; na mānuṣāc chreṣṭhataram hi kiṃ cit/ 21 vimucyamānaḥ pāpebhyo dhanebhyā iva candramaḥ, virajaḥ kālam ākāṅkṣan dhīro dhairyēṇa sidhyati/ 22 yaḥ sarveṣāṃ bhavati hy arcanīya; utsecane stambha ivābhijātaḥ, yasmai vācam supraśastāṃ vadanti; sa vai devān gacchati saṃyatātmā/ 23 na tathā vaktum icchanti kalyānān puruṣe guṇān, yathaiśāṃ vaktum icchanti nairguṇyam amuyujñakāḥ/ 24 yasya vānmanasī gupte samyak pranihite sadā, vedās tapaś ca tyāgaś ca sa idaṃ sarvam āpnuyāt/ 25 ākroṣanāvamānābhyām abudhād vardhate budhaḥ, tasmān na vardhayed anyam na cātmānaṃ vimimṣayet/ 26 amṛtasyeva saṃtṛpyed avamānasya vai dvijaḥ, sukhaṃ hy avamataḥ śete yo 'vamantā sa naśyati/ 27 yat krodhano yajate yad dadāti; yad vā tapas tapyati yaj juhoti, vaivasvatas tad dharate 'sya sarvaṃ; moghaḥ śramo bhavati krodhanasya/ 28 catvāri yasya dvārāṇi suguptāny amarottamāḥ, upastham udaram hastau vāk caturthī sa dharmavit 29 satyaṃ damaṃ hy

*ārjavam ānṛśaṃsyam; dhṛtiṃ titikṣāṃ abhisevamānaḥ, svādhyāyanityo 'sprhayan pareṣāṃ; ekāntaśīly ūrdhvagatir bhavet saḥ/ 30 sarvān etān anucaran vatsavac caturaḥ stanān, na pāvanatamaṃ kiṃ cit satyād adhyagamaṃ kva cit/ 31 ācakṣāṃ manuṣyebhyo devebhyaḥ pratisaṃcaran, satyaṃ svargasya sopānaṃ pārāvārasya naur iva/ 32 yādṛśaiḥ saṃnivasati yādṛśāṃś copasevate, yādṛg iccheḥ ca bhavitum tādṛg bhavati pūruṣaḥ/ 33 yadi santaṃ sevate yady asantaṃ; tapasvinaṃ yadi vā stenam eva, vāso yathā raṅga vaśaṃ prayāti; tathā sa teṣāṃ vaśaṃ abhyupaiti/ 34 sadā devāḥ sādhubhiḥ saṃvadante; na mānuṣaṃ viśayaṃ yānti draṣṭum, nenduh samaḥ syād asamo hi vāyur; uccāvacam viśayaṃ yaḥ sa veda/ 35 aduṣṭaṃ vartamāne tu hṛdayāntara pūruṣe, tenaiva devāḥ prīyante satāṃ mārgasthitena vai/ 36 śiśnodare ye 'bhiratāḥ sadaiva; stenā narā vāk paruṣāś ca nityam, apeda doṣān iti tāt viditvā; dūrād devāḥ saṃparivarjayanti/ 37 na vai devā hīnasattvena toṣyāḥ; sarvāśinā duṣkṛta karmaṇā vā, satyavratā ye tu narāḥ kṛtajñā; dharme ratāś taiḥ saha saṃbhajante/ 38 avyāhṛtaṃ vyākṛtāc chreya āhuḥ; satyaṃ vaded vyāhṛtaṃ tad dvitīyam, dharmam vaded vyāhṛtaṃ tat tṛtīyam; priyaṃ vaded vyāhṛtaṃ tac caturtham/ 39 [sādhyā] kenāyam āvṛto lokaḥ kena vā na prakāśate, kena tyajati mitrāṇi kena svargaṃ na gacchati/ 40 [hamsa] anānenāvṛto loko mātṛsaryān na prakāśate, lobhāt tyajati mitrāṇi saṅgāt svargaṃ na gacchati/ 41 [sādhyāḥ] kaḥ svid eko ramate brāhmaṇānām; kaḥ svid eko bahubhir joṣaṃ āste, kaḥ svid eko balavān durvalo 'pi; kaḥ svid eṣāṃ kalahaṃ nānvavaiti/ 42 [hamsa] prājña eko ramate brāhmaṇānām; prājña eko bahubhir joṣaṃ āste prājña eko balavān durvalo 'pi; prājña eṣāṃ kalahaṃ nānvavaiti/ 43 [sādhyāḥ] kiṃ brāhmaṇānām devatvaṃ kiṃ ca sādhutvaṃ ucyate, asādhutvaṃ ca kiṃ teṣāṃ kiṃ eṣāṃ mānuṣaṃ matam/ 44 [hamsa]svādhyāya eṣāṃ devatvaṃ vrataṃ sādhutvaṃ ucyate/ asādhutvaṃ parivādo mṛtyur mānuṣaṃ ucyate/ 45 [bhī] saṃvāda ity ayaṃ śreṣṭhaḥ sādhyānām parikīrtitaḥ, kṣetraṃ vai karmaṇām yoniḥ sadbhāvaḥ satyaṃ ucyate/*

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

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

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

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

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

2. Brahma as Hamsa Gayatri:



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

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

*4 [sādhyā] śakune vayaṃ sma devā vai sādhyās tvām anuyujmahe/ prcchāmas tvāṃ mokṣadharmam*  
*bhavaṃś ca kila mokṣavit/ 5 śruto 'si naḥ paṇḍito dhīravādī; sādhu śabdaḥ patate te patatrin, kiṃ*  
*manyase śreṣṭhatamaṃ dvija tvam; kasmin manas te ramate mahātman/ 6 taṃ naḥ kāryam*  
*pakṣivaraprasādhi; yat kāryāṇāṃ manyase śreṣṭham ekam, yatkrtvā vai puruṣaḥ sarvabandhair;*  
*vimucyate vihagendreha śīghram/*

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

*[hamsa] idaṃ kāryam amṛtāsāḥ śṛṇomi; tapo damaḥ satyam ātmābhiguptiḥ, granthīn vimucya hṛdayasya*  
*sarvān; priyāpriye svaṃ vaśam ānayīta/ 8 nāruntudaḥ syān na nṛśaṃsavādī; na hīnataḥ param*  
*abhyādādīta, yayāsyā vācā para udvijeta; na tāṃ vaded ruśatīm pāpalokyām/ 9 vāk sāyakā vadanān*  
*niṣpatanti; yair āhataḥ śocati rātryahāni, parasya nāmarmasu te patanti; tāṃ paṇḍito nāvasrjet pareṣu/*  
*10 paraś ced enam ativāda bānair; bhr̥ṣaṃ vidhyec chama eveha kāryaḥ, saṃroṣyamāṇaḥ pratimr̥ṣyate*  
*yah; sa ādatte sukr̥taṃ vai parasya/ 11 kṣepābhīmānād abhiṣaṅga vyalīkam; nigṛhṇāti jvalitaṃ yaś ca*  
*manyum, aduṣṭaceto mudito 'nasūyuh; sa ādatte sukr̥taṃ vai pareṣām/ 12 ākruṣyamāno na vadāmi kiṃ*  
*cit; kṣamāmy ahaṃ tādya mānaś ca nityam, śreṣṭhaṃ hy etat kṣamam apy āhur āryāḥ; satyam*  
*tathaivārjavam ānṛśaṃsyam/*

‘ Amrita Bhoji Devataas! As per my reckoning the uttama kaaryaas be of tapasya, indriya samyama, satya bhashana, mano nigraha adi kaaryaacharanaas. Do seek to open up ‘sarva hridhaya grandhis’, and seek to control the priya-apriyas or harsha vishaadaas alike. May not any ‘snaayu’ or nerve be offended especially in the hridaya, nor in any of the ‘marmaavayaas’. Never seek to adapt ‘nishtura vachanas’; yet at the same time never seek to provide ‘adhyaatmika shaastropdashaas’ to neecha maanavaas and have them excited and provoke them to take to such interactive tongue and deed as would hasten them to the process of naraka prapti’. Let this be realised that a ‘vachana rupa baana’ when hurled away and as a result that could work up as a marma bhedi, that ought not to be the vidvan purusha lakshana. On the other hand, if the parusha bhashaa prayoga by others, then in return let there be of a prasannachitta while

retaining the kernel of the sadbhaavana from the outer nut of agjnaana. Once there in the jagat be of ‘ninda and aavesha kaaranaas’ and the resultant ‘prajjvalita krodhaaveshaas. Then ‘chitta vikaara dwesha bhavanas’ be instantly regulated with the least shatrubhaava as those be of certain road block removals. Then the resultant egotism and renegeful mind set be transformed to kshama-satya-saralata-and daya.

*13 vedasyopaniṣat satyaṃ satyasyopaniṣad damaḥ, damasyopaniṣan mokṣa etat sarvānuśāsanam/ 14 vāco vegam manasaḥ krodhavegam; vivitsā vegam udaropastha vegam, etān vegān yo viśahaty udīrṇāms; tam manye 'haṃ brāhmaṇam vai munim ca/ 15 akrodhanaḥ krudhyatām vai viśiṣṭas; tathā titikṣur atitikṣor viśiṣṭaḥ, amānuṣān mānuṣo vai viśiṣṭas; tathājñānāj jñānavān vai pradhānaḥ/ 16 ākruśyamāno nākrośen manyur eva titikṣataḥ, ākroṣṭāraṃ nirdahati sukrītaṃ cāsya vindate/ 17 yo nātyuktaḥ prāha rūkṣaṃ priyaṃ vā; yo vā hato na pratihanti dhairyāt, pāpaṃ ca yo necchati tasya hantus; tasmai devāḥ sprhayante sadaiva/ 18 pāpīyasaḥ kṣametaiva śreyasaḥ sadṛśasya ca, vimānito hato "kruṣṭa evaṃ siddhiṃ gamiṣyati/*

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

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

One’s own self assurance of paripurnata be indeed a prerequisite of parama siddhi prapti as of nothing further to learn or nor nothing more to act upon. That sampurnata swabhava be neither due to self bravado nor of egotism but of ‘atma nirbharata’. That self confidence would emanate from ‘shreshtha purusha satsangatya,, and the antithesis of ‘trishna bhaava vashatva’, and ‘lobha janita dharmollanghana swartha buddhi’. Indriya samyamana be indeed a moksha dwaara. Thus the Hamsa Rupi Prajapati took the Saadhya ganaas into confidence and stated that ‘manushya yoni’ be considered as the best. This be on the analogy of chandra on the high skies be demonstrating the glitter against the backdrop of black clouds. Similarly, the ‘paapa mukta nirmala antaḥkanana dheera purushaas’ be awaiting the arrival of ‘kaala purusha’ for ‘siddhi praahti’. Those vidvaan purushaas who be of uttama kula sambhutaas like the high rising strong based pillars could be able to express their ‘madhura bhashanaas’ with prasannata and ‘devabhaava prapta sampurnatva’. As those of jealous mindedness might seek to describe the paradoshavarana, then they could hardly describe their positive achievements either. On the other hand, those vaani

and manas be clean and auspicious, then they would be of paramatma chintana ever and sooner than later their vedaadhyana- tapasya and tyaga be surely rewarded . Thus persons of commonsense be never tempted to take law into their hands and resort to violence.

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

The basic qualification of a vidvan be to withstand criticism as of ‘avamaana be of amritha tulya’ since one’s cool reaction would retort the one who be put to shame and ‘vinaashana’ too. The truism be that persons of ready irritability and anger then the fruits of their satkarmaas as of yagjna kaarya phalita, daana- tapasya-havanaadi shubha kaaryas be quietly devoured by Yama Raja from the Kartaas , since one’s krodhatwa be one’s own shatru. Sadhya Ganaas! Those purushaas whose ‘shareeraavayavaas’ of upastha- udara-hasta paanis and vaani be safe and intact be known as of dharmagjnaas. Those whose mano dhridhta, satya pravartana, indriya samyamana, saralata, daya, dhairya, kshama be ensured- be a ‘nitya swaadhyayaayi, para vastu vaanchaa niraadara, ekaanta vaasa ishta nirata’, be well qualified as of ‘urthva gati pradaayaka.’ Just as a calf be enjoying the mother cow’s four nippleful of healthy milk with good appetite, in the same manner, a sadpurusha too be replete with the sudguna sampatti. Indeed what all had been learnt thus far and for ever, there be none of the vastu sampada that could be ever acquired as of Satya Sampada. Then the Hamsa Rupī Brahma stated that having flown all around had been advising manushyaas and devataas alike that there be a singular saadhana viz. Satya or Truthfulness to directly provide a stair case to swarga loka from the ‘nouka’ in the ‘samsaara sagara’.

*34 sadā devāḥ sādhubhiḥ saṃvadante; na mānuṣaṃ viṣayaṃ yānti draṣṭum, nenduh samaḥ syād asamo hi vāyur; uccāvacaṃ viṣayaṃ yah sa veda/ 35 aduṣṭaṃ vartamāne tu hṛdayāntara pūruṣe, tenaiva devāḥ prīyante satāṃ mārgasthitena vai/ 36 śīśnodare ye 'bhiratāḥ sadaiva; stenā narā vāk paruṣāś ca nityam, apeda doṣān iti tāt viditvā; dūrād devāḥ saṃparivarjayanti/ 37 na vai devā hīnasattvena toṣyāḥ; sarvāśīnā duṣkṛta karmaṇā vā, satyavratā ye tu narāḥ kṛtajñā; dharme ratās taiḥ saha saṃbhajante/ 38 avyāhṛtaṃ vyākṛtāc chreya āhuh; satyaṃ vaded vyāhṛtaṃ tad dvitīyam, dharmam vaded vyāhṛtaṃ tat tṛtīyam; priyamvaded vyāhṛtaṃ tac caturtham/*

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

[ Vishlesana on ‘Hridaya Gihvara Antaryaami vide Brihadaranyaka Upanishad :

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

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

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

V.iv.1) *Tad vai tat, etad eva tadaasa satyameva; sa yo haitan mahad yaksham prathamajam veda; Satyam Brahmeti; Jayateemamlokaan; jita invasaa asat ya evam etan mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/* (Meditation is targetted to Prajapati Brahman who has been described above as his 'Hridaya' or Intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression 'tat' or 'that' is repetitive since Hridaya, Intellect, Brahman and now Truth all refer to just the same. The phrase 'Satyameva' also signifies the idioms SAT and TYAT, viz. 'Murtha' or Gross and 'Amurtha' or Subtle; the gross body being 'Pancha bhutaatmika' or of Five Elements. Satya Brahman also made the worlds for Himself and is unconquerable by enemies like the 'Arishad Vargas' viz. Kaama-Krodha-Lobha-Moha- Mada-Matsaras as He is far beyond such complexities. Indeed Satya Brahman conquers all the worlds, he is the very first born, and all pervading! ]

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

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

*upaste, jyotishmaan basmimilloke bhagvati, jyotishmato ha lokaan jayati ya etam evam vidwaamschatush kalaam paadaan Brahmano jyotishmaan, iti upaste/* (A Vidwaan whosoever absorbs this knowledge about only one of the four feet of Brahman, would fulfill himself with the Utmost Brightness of this and meditation of that single foot would by itself secure him Supreme Bliss!)

**b) Praana, Chakshu, Shrotra and Manas as the unique objects of meditation! IV.viii.1-2)** *Madgushte paadam vakteti, sa ha shvobhute gaa abhiprasthaapayam chakaara, taa yatraabhi sayam babhuvuh, tatraagnim upasamaadhyaya, gaa uparudhyaa, samidham aadhaaya, pashchaad agneh praanupopavivesha// Tam madgur upanipatyaabhyuvaada, Satyakaama, iti bhagavah, iti ha prati-shushraava//* (The Swan then stated that a Diver or Aquatic Bird would, owing to its association with water, would repeat the same as stated earlier viz. that as the Sun rise and Sunset then cows would be driven out to grass fields and back from there, Fire would be ignited with fuel and be worshipped facing the East but seated to the west of the Agni Kunda! Then the aquatic bird flew down and asked Satyakama for confirmation and the latter consented so!) **IV.viii.3-4)** *Brahmanah, saumya, te paadam bravaaneeti, braveetume bhagavan iti, tasmai hovacha, praanah kalaa, chakshuh kalaa, manah kalaa esha vai, Saumya, chatushkalah paado Brahmana aayatanavaan naama// Sa ya etam evam vidvaamschatush kalaam paadam Brahmanaayatanavaan iti upaaste, aayatanavaan asmimilloke bhavati, aayatanvato ha lokaan jayati, ya etam evam bvidvaamschatush kalam paadam Brahmana aayatanavaan iti upaaste/* (The bird then declaring to Satyakaama emphasised of the significance of Brahman's first 'paada' and signified Praana, Chakshu, Shrotra and Manas or the Vital Energy, Vision, Hearing faculty and of Thinking capacity respectively each of which occupy one quarter each of that Brahman's unique Single Foot of His known one, besides the three other non-manifested ones! Then the Aquatic Bird assured the humanity that whoever faithfully dedicated to that First and the only Manifested Foot would be an integral part of Brahma Jnaana and the Status of Everlastingness!) ]

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

## **Chapter Fifty Nine on the 'Samanvaya Vidhana of Samkhya and Yogamaarga-Saadhana Vidhaana- Phalita and Prabhava Varnana'**

*1 [y] sāmṁkhye yoge ca me tāta viśeṣaṁ vaktum arhasi, tava sarvajña sarvaṁ hi viditaṁ kurusattama/ 2 [bhī] sāmṁkhyāḥ sāmṁkhyāṁ praśaṁsanti yogā yogaṁ dvijātayaḥ, vadanti kāraṇaiḥ śraīṣṭhyaṁ svapakṣodbhāvanāya vai/ 3 anīśaraḥ kathaṁ mucyed ity evaṁ śatrukarśana, vadanti karaṇaiḥ śraīṣṭhyaṁ yogāḥ samyaṁ manīṣinaḥ/ 4 vadanti kāraṇaṁ cedam sāmṁkhyāḥ samyag dvijātayaḥ, vijñāyeha gatīḥ sarvā virakto viśayeṣu yaḥ/ 5 ūrdhvaṁ sa dehāt suvyaktaṁ vimucyed iti nānyathā,*

etad āhur mahāprājñāh sām̐khyam vai mokṣadarśanam/ 6 svapakṣe kāraṇam grāhyam samartham  
 vacanam hitam, śiṣṭānām hi matam grāhyam tvadvidhaiḥ śiṣṭasaṃmataiḥ/ 7 pratyakṣahetavo yogāḥ  
 sām̐khyāḥ śāstraviniścayāḥ, ubhe caite mate tattve mama tāta yudhiṣṭhira/ 8 ubhe caite mate jñāne  
 nr̥pate śiṣṭasaṃmate, anuṣṭhite yathāśāstram nayetām paramām gatim/ 9 tulyam śa ucam taylor yuktaṃ  
 dayā bhūteṣu cānagha, vratānām dhāraṇam tulyam darśanam na samam tayoḥ/ 10 [y] yadi tulyam  
 vrataṃ saucam dayā cātra pitāmaha, tulyam na darśanam kasmāt tan me brūhi pitāmaha/ 11 [bhī]  
 rāgam moham tathā sneham kāmakrodham ca kevalam, yogāc chittvādito doṣān pañcācātān prāpnuvanti  
 tat/ 12 yathā cānimiśāḥ sthūlā jālam chittvā punar jalam, prāpnuvanti tathā yogās tat padaṃ  
 vītakalmasāḥ/ 13 tathaiva vāgurām chittvā balavanto yathā mṛgāḥ, prāpnuyur vimalam mārgam  
 vimuktāḥ sarvabandhanaiḥ/ 14 lobhajāni tathā rājan bandhanāni balānvitāḥ, chittvā yogāḥ param  
 mārgam gacchanti vimalāḥ śivam/ 15 abalāś ca mṛgā rājan vāgurāsu tathāpare, vinaśyati na saṃdehas  
 tadvad yogabalād ṛte/ 16 balahīnāś ca kaunteya yathā jālagatā jhaśāḥ, antam gacchanti rājendra tathā  
 yogāḥ sudurbalāḥ/ 17 yathā ca śakunāḥ sūkṣmam prāpya jālam arim̐dama, tatra saktā vipadyante  
 mucyante ca balānvitāḥ/ 18 karmajair bandhanair baddhās tadvad yogāḥ param̐tapa, abalā vai  
 vinaśyanti mucyante ca balānvitāḥ/ 19 alpakaś ca yathā rājan vahnīḥ sāmyati durbalaḥ, ākrānta  
 indhanaiḥ sthūlais tadvad yogo 'balaḥ prabho/ 20 sa eva ca yadā rājan vahnir jātabalaḥ punaḥ,  
 samīraṇa yutaḥ kṛtsnām dahet kṣipram mahīm api/ 21 tadvaj jātabalo yonī dīptatejā mahābalaḥ,  
 antakāla ivādityaḥ kṛtsnam saṃśoṣaye jagat/ 22 durbalaś ca yathā rājan srotasā hriyate naraḥ,  
 balahīnas tathā yogo viṣayair hriyate 'vaśaḥ/ 23 tad eva ca yathā sroto viṣṭambhayati vāruṇaḥ, tadvad  
 yogabalam labdhvā vyūhate viṣayān bahūn/ 24 viśanti cāvaśāḥ pārtha yogā yogabalānvitāḥ, prajāpatīn  
 ṛṣīn devān mahābhūtāni ceśvar/ 25 na yamo nāntakaḥ krudhho na mṛtyur bhīmavikramaḥ, īśate nr̥pate  
 sarve yogasyāmita tejasaḥ/ 26 ātmanām ca sahasrāṇi bahūni bharatarṣabha, yogaḥ kuryād balam prāpya  
 taiś ca sarvair mahīm caret/ 27 prāpnuyād viṣayāmś caiva punaś cogram̐ tapaś caret, saṃkṣipecc ca  
 punaḥ pārtha sūryas tejo guṇān iva/ 28 balasthasya hi yogasya bandhaneśasya pārthiva,  
 vimokṣaprabhaviṣṇutvam upapannam asaṃśayam/ 29 balāni yoge proktāni mayaitāni viśām pate,  
 nidarśanārtham sūkṣmāṇi vakṣyāmi ca punas tava/ 30 ātmanaś ca samādhāne dhāraṇam prati cābhibho,  
 nidarśanāni sūkṣmāni śṛṇu me bharatarṣabha/ 31 apramatto yathā dhanvī lakṣyam hanti samāhitaḥ,  
 yuktaḥ samyak tathā yogī mokṣam prāpnoty asaṃśayam/ 32 snehapūrṇe yathā pātre mana ādhāya  
 niścalam, puruṣo yatta ārohet sopānam̐ yuktamānasaḥ/ 33 yuktvā tathāyam ātmānam̐ yogaḥ pārthiva  
 niścalam, karoty amalam ātmānam̐ bhāskaropama darśanam/ 34 yathā ca nāvam̐ kaunteya karṇadhārāḥ  
 samāhitaḥ, mahārṇava gatām̐ śīghram̐ nayet pārthiva pattanam/ 35 tadvad ātmasamādhānam̐ yuktvā  
 yogena tattvavit, durgamam̐ sthānam̐ āpnoti hitvā deham̐ imam̐ nr̥pa/ 36 sārathīś ca yathā yuktvā  
 sadaśvān susamāhitaḥ, deśam̐ iṣṭam̐ nayaty āśu dhanvinam̐ puruṣarṣabha/ 37 tathaiva nr̥pate yogī  
 dhāraṇāsu samāhitaḥ, prāpnoty āśu param̐ sthānam̐ lakṣam̐ mukta ivāśugaḥ/ 38 āveśyātmani cātmanam̐  
 yogī tiṣṭhati yo 'calaḥ, pāpam̐ hanteva mīnānām̐ padam̐ āpnoti so 'jaram/ 39 nābhyām̐ kanthe ca śīrṣe ca  
 hr̥dī vakṣasi pārśvayogḥ, darśane sparśane cāpi ghrāṇe cāmitavikrama/ 40 sthāneṣv eteṣu yo yogī  
 mahāvratasamāhitaḥ, ātmanā sūkṣmam̐ ātmānam̐ yuñkte samyag viśām̐ patau/ 41 sa śīghram̐  
 amalaprajñāḥ karma dagdhvā śubhāśubham, uttamam̐ yogam̐ āsthāya yadīcchati vimucyate/ 42 [y]  
 āhārān kīdr̥śān kṛtvā kāni jītvā ca bhārata, yogī balam̐ avāpnoti tad bhavān vaktum arhati/ 43 [bhī]  
 kanānām̐ bhakṣaṇe yuktaḥ pinyākasya ca bhakṣaṇe, snehānām̐ varjane yukto yogī balam̐ avāpnuyāt/ 44  
 bhujñāno yāvakaṃ rūkṣam̐ dīrghakālam̐ arim̐dama, ekārāmo viśuddhātmā yogī balam̐ avāpnuyāt/ 45  
 pakṣān māsān ṛtūm̐ś citrān saṃcaram̐ś ca guhās tathā, apaḥ pītīvā payo miśrā yogī balam̐ avāpnuyāt/ 46  
 akhandam̐ api vā māsam̐ satataṃ manujeśvara, upoṣya samyak̐ śuddhātmā yogī balam̐ avāpnuyāt/ 47  
 kāmam̐ jītvā tathā krodham̐ śītoṣṇe varṣam̐ eva ca, bhayam̐ nidrām̐ tathā śvāsam̐ pauruṣam̐ viṣayāmś

tathā/ 48 aratiṃ durjayāṃ caiva ghorāṃ tṛṣṇāṃ ca pārthiva, sparśān sarvāṃs tathā tandrīm durjayāṃ  
 nṛpasattama/ 49 dīpayanti mahātmānaḥ sūkṣmam ātmānam ātmanā, vītarāgā mahāprājñā  
 dhyānādhyayana sampadā/ 50 durgas tv eṣa mataḥ panthā brāhmaṇānāṃ vipaścītāṃ, na kaś cid vrajati  
 hy asmin kṣemeṇa bharatarṣabha/ 51 yathā kaś cid vanam ghoram bahu sarpasarīrṣam, śvabhṛavat  
 toyahīnam ca durgamaṃ bahu kantakam/ 52 abhaktam atavī prāyaṃ dāvadagdhamaḥīruham,  
 panthānam taskarākīrṇam kṣemeṇābhipated yuvā/ 53 yogamārgam tathāsādyā yaḥ kaś cid bhajate  
 dvijaḥ, kṣemeṇoparamen mārḡād bahudoṣo hi sa smṛtaḥ/ 54 suṣṭheyam kṣura dhārāsu niśītāsu mahīpate,  
 dhāraṇāsu tu yogasya duḥstheyam akṛtātmabhiḥ/ 55 vipannā dhāraṇās tāta nayanti na śubhāṃ gatim,  
 netrhiṇā yathā nāvaḥ puruṣān arṇave nṛpa/ 56 yas tu tiṣṭhati kaunteya dhāraṇāsu yathāvidhi/  
 maraṇam janma duḥkham ca sukham ca sa vimuñcati/ 57 nānā śāstreṣu niṣpannam yogeṣv idam  
 udāhṛtam, param yogaṃ tu yatkrtsnam niścitaṃ tad dvijātiṣu/ 58 param hi tad brahma mahan  
 mahātman; brahmānam īśam varadam ca viṣṇum, bhavam ca dharmam ca ṣaḍānam ca; so  
 brahmaputrāṃs ca mahānubhāvān/ 59 tamaś ca kastaṃ sumahad rajaś ca; sattvaṃ ca śuddham prakṛtiṃ  
 parām ca, siddhiṃ ca devīm varuṇasya patnīm; tejaś ca krtsnam sumahac ca dhairyam/ 60 narādhipaṃ  
 vai vimalam satāram; viśvāṃs ca devān uragān pitṛṃs ca, śailāṃs ca krtsnān udadhīṃs ca ghorān; nadīś  
 ca sarvāḥ savanan ghanāṃs ca/ 61 nāgān nagān yakṣagaṇān dīśaś; ca gandharvasaṃghān puruṣān  
 striyaś ca, parasparaṃ prāpya mahān mahātmā; viśeta yogī nacirād vimuktaḥ/ 62 kathā ca yeyam  
 nṛpate prasaktā; deve mahāvīryamatau subhā yam, yogān sa sarvān abhibhūya martyān; nārāyaṇātmā  
 kurute mahātmā/

Yuddhishtara enquired of Pitamaha Bhishma as to the difference of Saankhya and Yoga when the latter replied that those who appreciate the Saankhyamata mahaa jnaani dwijaas too provided varied reasonings and on becoming aware would become aware of vishaya virakti be able to attain mukti after their deha thyaaga. As yoga vidvaans might primarily seek pratyaksha pramaanaas, the Saankhya mata - analysts who interpret that Brahman on the analogy of the body and the antaratma,- on the analogy of a ‘seed’ of a vriksha or on the analogy of the grass eaten by a cow yielding milk and again on the analogy of oushadhi dravyas that generate deha shakti and resistance power and further on the analogy of the ‘veerya’ or semen as generated would sustain the chetana shakti of the body. Thus Brahman is the cause and effect syndrome. Of both these kinds of Yoga and Sankhya view points, the earnest followers could indeed attain Paramagati praapti. Bhishma further explained to Yuddhishtara as follows:

rāgam moham tathā sneham kāmakrodham ca kevalam, yogāc chittvādito doṣān pañcaitān prāpnuvanti  
 tat/ 12 yathā cānimiṣāḥ sthūlā jālam chittvā punar jalam, prāpnuvanti tathā yogās tat padaṃ  
 vītakalmasāḥ/ 13 tathaiva vāgurāṃ chittvā balavanto yathā mṛgāḥ, prāpnuyur vimalam mārḡam  
 vimuktāḥ sarvabandhanaiḥ/ 14 lobhajāni tathā rājan bandhanāni balānvitāḥ, chittvā yogāḥ param  
 mārḡam gacchanti vimalāḥ śivam/ 15 abalāś ca mṛgā rājan vāgurāsu tathāpare, vinaśyati na saṃdehas  
 tadvad yogabalād rite/

Yogi purushaas by the sheer dint of yoga bala would seek to discard and uproot the five essential doshaas of ‘raaga-moha-sneha-kaama-krodhaas’ while attempting for paramapada prapti, on the analogy of well fed and fat fishes be severed off and thrown away; or as a balavan mṛiga would pull of a well dug pole and get released and run away for mukti; or a nirbala matsya having been caught in a strong net by the pull of severe yogaabhyasa and ultimately accomplish paramagati.

16 *balahīnās ca kaunteya yathā jālagatā jhaśāḥ, antaṃ gacchanti rājendra tathā yogāḥ sudurbalāḥ/ 17 yathā ca śakunāḥ sūkṣmaṃ prāpya jālam ariṃdama, tatra saktā vipadyante mucyante ca balānvitāḥ/ 18 karmajair bandhanair baddhās tadvad yogāḥ paramtapa, abalā vai vinaśyanti mucyante ca balānvitāḥ/ 19 alpakaś ca yathā rājan vahnīḥ śāmyati durbalaḥ, ākrānta indhanaiḥ sthūlais tadvad yogo 'balaḥ prabho/ 20 sa eva ca yadā rājan vahnir jātabalaḥ punaḥ, samīraṇa yutaḥ kṛtsnām dahet kṣipraṃ mahīm api/ 21 tadvaj jātabalo yonī dīptatejā mahābalaḥ, antakāla ivādityaḥ kṛtsnaṃ saṃśoṣaye jagat/* Like a nirblala pakshi having been caught in a very narrow net lost is life, likewise a nirbala yogi got relieved of his praana vayu'. Like an almost 'swalpaagni' was shoved in huge heap of firewood would be put off and get smothered, like wise a nirbala yogi was got overcome instantaneously and seek umbrage of the Unknown. The same kind of feeble fire with the help of flowing winds might even get the earth around a bit brittle. Similarly a yogi with his yoga bala be eventually even to such an extent that the pralaya kaala Surya Deva could impact the universe in such a manner as to burn off the maanasika doshaas and generate perpetual paramaananda of the Unown.

22 *durbalaś ca yathā rājan srotasā hriyate naraḥ, balahīnas tathā yogo viśayair hriyate 'vaśaḥ/ 23 tad eva ca yathā sroto viṣṭambhayati vāruṇaḥ, tadvad yogabalaṃ labdhvā vyūhate viśayān bahūn/ 24 viśanti cāvaśāḥ pārtha yogā yogabalānvitāḥ, prajāpatīn ṛṣīn devān mahābhūtāni ceśvar,/ 25 na yamo nāntakaḥ kruddho na mṛtyur bhīmaṇvīkramaḥ, īśate nṛpate sarve yogasyāmita tejasah/ 26 ātmanām ca sahasrāṇi bahūni bharatarṣabha, yogaḥ kuryād balaṃ prāpya taiś ca sarvair mahīm caret/ 27 prāpnuyād viśayāṃś caiva punaś cograṃ tapaś caret, saṃkṣipec ca punaḥ pārtha sūryas tejo guṇān iva/ 28 balasthasya hi yogasya bandhaneśasya pāṛthiva, vimokṣaprabhaviṣṇutvam upapannam asaṃśayam/ 29 balāni yoge proktāni mayaitāni viśāṃ pate, nidarśanārthaṃ sūkṣmāni vakṣyāmi ca punas tava/ 30 ātmanaś ca samādhāne dhāraṇām prati cābhibho, nidarśanāni sūkṣmāni śṛṇu me bharatarṣabha/ 31 apramatto yathā dhanvī lakṣyaṃ hanti samāhitaḥ, yuktaḥ samyak tathā yogī mokṣaṃ prāpnoty asaṃśayam/* Pitaamaha Bhishma continued his address to Yudhishtara: 'A balavan yogi could thus severe off the psychological barriers and fortify himself doubtlessly thus. May I illustrate this example once again. For Atma samaadhi 'dharana' be an essential prerequisite. In this context, let me illustrate the example of a 'dhanurdhara' who ought to be of 'chitta ekaagata' and imagine the kind of 'maanasika dhyana' for paramatma dhyana, especially for 'nissandeha moksha prapti'.

32 *snehapūrṇe yathā pātre mana ādhāya niścalam, puruṣo yatta ārohet sopānaṃ yuktamānasah/ 33 yuktva tathāyam ātmānaṃ yogaḥ pāṛthiva niścalam, karoty amalāṃ ātmānaṃ bhāskaropama darśanam/ 34 yathā ca nāvaṃ kaunteya karṇadhāraḥ samāhitaḥ, mahārṇava gatāṃ śīghraṃ nayet pāṛthiva pattanam/ 35 tadvad ātmasamādhānaṃ yuktva yogena tattvavit, durgamaṃ sthānaṃ āpnoti hitvā deham imaṃ nṛpa/ 36 sārathīś ca yathā yuktva sadaśvān susamāhitaḥ, deśam iṣṭaṃ nayaty āśu dhanvinaṃ puruṣarṣabha/ 37 tathaiva nṛpate yogī dhāraṇāsu samāhitaḥ, prāpnoty āśu paraṃ sthānaṃ lakṣaṃ mukta ivāśugaḥ/ 38 āveśyātmani cātmānaṃ yogī tiṣṭhati yo 'calaḥ, pāpaṃ hanteva mīnānām padaṃ āpnoti so 'jaram/ 39 nābhyaṃ kanthe ca śīrṣe ca hr̥di vakṣasi pārśvayoḥ, darśane sparśane cāpi ghrāṇe cāmitavikrama/ 40 sthāneśv eteṣu yo yogī mahāvratasamāhitaḥ, ātmanā sūkṣmaṃ ātmānaṃ yunkte samyag viśāṃ patau/ 41 sa śīghram amalaprajñāḥ karma dagdhvā śubhāśubham, uttamaṃ yogam āsthāya yadācchati vimucyate/*

As per the analogy of a vessel of topful vegetable oil kept atop one's head, even a minute shake of one's head be futile and similarly the 'sthira bhaava' while ascending a staircase. Thus 'dhaarana' facilitates the holding up of the crucial state of balance. Like wise a Yogi too be a yogayukta of one's consciousness



with the minutest concentration and 'sthira chittata' be fixed at Parmatma with 'atyanta maanasika nirmalata' then he be as of achala Surya Saamana tejasvi. Just as a 'saavadhaana naavika' in the samudra yaana be seeking to reach the samudra teera, the yogaanusaara tatva jnaana purushaas by the virtue of Samaadhi be firmly anchoring their 'manas' on paramatma and pursuant to their 'deha thyaaga' could reach the 'durgama sthaana parandhaama'. As in the case of an efficient charioteer could deftly handle the horses tied to the chariot, the 'dhanrudhara' in the battle of samsaara with extreme concentration and mano- buddhi sthirata and of ekaagrachitta be able to reach the abheeshta laksya of the parama pada prapti. That illustrious yogi, by the means of 'Samaadhi' could seek to unite the atma with paramatma with sthira - achala bhaava then the 'paapa nashta' of the yogi be hastened and the pavitra -avinaashi- pada prapti be assured speedily. In this yoga maha vrata, the ekaagra chitta yukta yogi's naabhi- kantha- mastaka-hridaya- vakshasthala paarshva bhaaga- netra-sharavanendriya-naasikadi sthaanaas be cleansed up and the sukshmaatma and paramatma be proximated and eventually united and simultaneously the mountains like shubha-ashubha karmaas be crumbled to ashes and as of resultant yogaashrita mukta saadhana be fructified.

[ Vishleshana of Ashtaanga Yoga of Yama-Niyama-Aasana-Praanayaama-Pratyahaara-Dhaarana-Dhyaana- Samaadhi

Ashtanga Yoga briefly constitutes the Eight Steps of Yama or Morality, Niyama or Discipline, Asana or the Right Posture of Seating, Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires, Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme. To control the activities or goings on in the mind is Yoga, the Eight-Limbed Yoga comprises of Yama- Niyama- Aasana- Pranaayama- Pratyahara- Dharana-Dhyana-Samadhi. Yama is denoted by good behaviour comprising Ahimsa (Non-Violence), Satya (Truth), Asteya (stealing), Brahmacharya (avoidance of sex) and Aparigraha or Excessive acquisition. Basic Niyamas are in fact an extension of Yama: To refrain from hurting or torturing co-Beings physically or mentally is Ahimsa; to convey whatever is seen, heard, and believed is Satya unless it does not hurt any body is known as Satya; to desist stealing of other's property by deed, thought or otherwise is called Asteya; to negate from relationship with another female or in respect of a female with another male, excepting the wedded woman or man as the case may be and this should be observed by vision, thought or deed is called Brahmacharya or celibacy; and to abstain from excessive acquisition of materials far and above one's needs in the short run of time is stated to be Aparigraha. Besides the above General Principles, Niyamas also involve the specific deeds viz. Shoucha or Physical Cleanliness, Yagna-Tapa or meditation, Daana or charity, Swadhyaya or Memorising or Reciting the Scriptures, Indriya Nigraha or Control of Physical Limbs, Vratas like Chandrayana as also or to perform formal worship directed to specific Devatas and purposes,, Upavaasa or Fasting, Snaana or Formal Bathing besides Tirtha Seva and 'Aniccha' or General Disinterestedness and abstinence; these are the Ten Niyamas. The next component of the Ashtanga Yoga denotes as Aasana which not only includes the right posture of formal seating like of Padmasana followed by 'Bahyatantara Shuchi' or external and internal cleanliness, Shiva Puja starting from Brahmanas, Agni, Varuna with other Devas climaxing with Parama Shiva. Included in the Aasana are Japa, Swadhyaya, and Tapas etc; Japa should be of Panchakshari viz. Om Namassivaya Mantra and Swadhyaya is of Omkara and of Vedas and other Scriptures. Japa and Swadhyaya are of three kinds: Vaachaka, Maanasika and Upaamsaka (Oral, mind-borne and Upaamshak or as guided by Guru). The next step is Pranayama or to practise interruptions of Prana or life-air or merely stated as the

breathing processes of 'Manda' or mild, 'Madhyama' or medium and 'Uttamaa' or the best of variations; these interruptions comprise twelve units each of 'Uchhvaasa' or inhaling and 'Nishvasa' or exhaling in the mild category, while these two holdings of breath would be for twenty four units in either case in respect of medium category and thirty units in either case in the best category. 'Yogaabhyaas' or the practice of Yoga besides providing happiness and peace of mind would cure several physical weaknesses to rectify respiratory and digestive imbalances, bring about shine of body and mind, cleanse up blood and its circulation and sharpness of thinking. Yoga unifies and balances of the ten kinds of 'Vaayus' or Airs in the human system viz. Praana-Apaana-Samaana- Udaana-Vyaana-Naaga-Kurma-Kukara-Devadutta and Dhananjaya. The air that enables vital functions of the human body, respiration and general activity is Praana; the air that is generated by the food intake down in the digestive process is Apana; the air that controls the involuntary movements of the body, circulation of blood, and flow of sweat from glands to skin and creating diseases is Vyaana; the air that controls the bubbling in the 'marmaavaya' or the secret part is Udaana; the Equalising air balancing the body parts and stimulating digestive fluid is called Samaana; Udgaar (dakaar) is the wind called Naga; the wind enabling 'Unmeelana' or of the opening of eyes is Kurma; Kakara Vayu creates hunger, Devadatta created yawning and Dhananjaya Vayu creates high-pitch sounds and also remains with the body for a while even after death. Thus four kinds of Siddhis viz. Shanti, Prashanti, Deepti and Prasada are achieved by the Yoga. Pranaayama also achieves the generation of Tatwas viz. Vivaswara, Mahaan, Mana, Brahma, Smriti, Khyati, Ishwar, Mati and Buddhi. Pratyahara demolishes sins; Dharana facilitates the holding up of the crucial state of balance; Dhyana or meditation of Ishwara bestows the devastation of poisons like Vishayas or worldly matters; Samadhi leads to Prajna or Self-Consciousness. Thus Yoga aided by 'Asana' leads to the dynamic circle of Praanayama-Pratyahara-Dharana-Dhyana culminating in Samadhi. The above was the outline of Yogaabhyaasa and now to the practice of it: one should not practise Yoga in the surroundings of Fire, water, dried leaves, animals, burial places, of great sound or disturbances, worm-infested places, uncongenial and inauspicious places, places occupied by evil-minded persons and so on; but in quiet caves, Shiva Kshetras, lonely forests or gardens without distractions. Yogaabhyaas should be initiated by greeting one's Guru and then to Shiva, Devi, Ganesha and others and by resorting to Padma or any other Aasana; he should fix his eyes at a particular Target, expand his chest, raise his head, not touch his teeth of one line with another, keep looking at the tip of his nose and not look at sides; and by aligning his Three Gunas, concentrate on Parama Shiva in Dhyana on Omkara, dipa sikha or top of an oil-lamp. The Yogi must visualize a white lotus encased in a Trikona or a Triangle and set in the images of Agni, Soma and Surya and then perform meditation of Rudra on the forehead by picturing Shiva in two, or four, or six, or ten or twelve or sixteen leaves; the dhyana should be targetted to the golden and fire-like, twelve Aditya-samaana, lustrous Nilalohita Shiva. Maheswara should be retained in the hridaya or heart, Sadashiva in the naabhi or navel, and Chandrachuda in the 'Lalaata' or forehead and the prayer should be as follows: 'Nirmala, Nishkala, Brahma, Shanta, Jnaanarupa, Lakshana Rahita, Shubha, Niralamba, Atarkya or Unquestionable, Naashotpatti rahita or who is bereft of birth and termination, Kaivalya, Nirvana, Nishreya or devoid of hold, Amrita, Akshara, Moksha, Adbhuta, Mahananda, Paramaananda, Yogananda, Heyopaaya rahita, Sukshmaati Sukshma, Parama Jnaana Swarupa, Ateendriya, Anaabhaasa, Paratpara, Sarvopaadhi nirmukta, Jnaanayogya, Unique as he has no duality). Thus Ishwara be prayed in the Naabhi Sthaana, in the middle of the Body Shiva of Shuddha Jnaana be concentrated and in the Uttama Marga by the means of Puraka-Rechaka-Kumbhaka or Inhalation-Exhalation and Retention of breathing respectively called Pranayama. A practitioner of Yoga is invariably faced with several kinds of difficulties like Alasya, Vyadhi Peeda, Pramaada, Samshaya chitta or Chanchalata, Ashraddha in the path

of Darshana, Bhranti, Duhkha durmanastatha and Arogya Vishaya. Alasya is due to the heavy weight of Body and the resultant lack of preparedness. Vyaadhi peeda is caused by dhatu- vishamata or ill-health and disability. Pramada is due to fear of Abhyasa or Practice; Samshaya or a feeling of apprehension and negativity of approach; Ashraddha or sheer carelessness and laziness; Bhranti is due to a feeling of Yoga's ineffectiveness; Duhkha durmanstha or misplaced fatalism that human beings are any way subject to 'Tapatrayaas' (or of Adhi bhoutika, Adyatmika and Adhi daivika reasons or due to body-mind or God made calamities) and a general mind-set of yoga or no yoga human beings are any way subject to the ups and downs of life! Arogya Vishaya is yet another limitation to Yoga Practice due to a general belief of retaining health from other ways and means of medicines. A successful Yoga Practitioner is endowed with 'Dasha Siddhis' viz. Pratibha, Shravana, Vaarta, Darshana, Aaswaada and Vedana. Jnaana Pratibha is the Siddhi of knowing about a Vastu or Vyavahar or of a thing of past, present or of future; this Siddhi would influence or impress others. Shravana Siddhi enables a Yogi to hear or understand any kind of sound or conversation or a happening irrespective of distance or time. Vaartaa Siddhi facilitates the experience of Pancha Tanmatraas of sabda-sparsha-rupa-rasa and gandhas. Darshana Siddhi is the ability to perceive or vision of any thing irrespective of time and distance limitations. Aaswaada Siddhi enables tasting any substance and Vedana Siddhi is the power of sparsha to experience the shape, form or a feature of a person or thing. In fact a Maha Yogi is stated to possess sixty four kinds of Paisachika, Parthiva, Raakshasa, Yaaksha, Gaandharva, Aindra, Vyomatmika, Praajaapatya, Brahmaadi Siddhis but he should discard all such powers in the quest of Shivatwa. Such Siddhis range from assuming any type of Swarupa of fatness, slimness, childhood, youth, old age, man, woman, any specie of a bird-animal-reptile, mountain, water body and so on; ability to lift mountains, drink up an ocean, flying on sky, passing through a needle's eye and endless such miracles. The normal Siddhis are Anima (miniaturising), Mahima ( Maximising), Prakamya (Visioning and Hearing), Isatwa (Rulership), Vasitwa (Self Control), Kama Vasitwa (ability to fulfill desires), Doora Shravana and Doora Darshana or distant vision and hearing, Parakaya Pravesha or ability to enter other's bodies; 'Devaanaam Saha kreedanam' or playing with Devas, Yatha Sankalpa Samsiddhi or instant fulfillment of desires, Triloka Jnaana or knowledge of the happenings of Three Lokas; Control of heat and cold, Paraajaya or invincibility and so on. Depending on the intensity of the success of the Yoga practice and the powers attained by way of controlling the Jnanendriyas and Tatwas, a Yogi could perform impossibilities but frittering the Siddhis so gained would negate the capacity to accomplish Maha Tatwa. ]

#### Further stanzas

Yudhishtara then asked as to what type of 'aahaara' be consuming by the yogis so that achieve yoga shakti prapti. Pitamaha replied: '*kanaanaam bhakshane yuktah pinyaakasya cha Bharata, snehaanaam varjane yukto yogee balamaapnuyaat/ Bhujjaano yaavakam ruuksham deerghakaalamarindama, ekaahaaro vishuddhaatmaa yogee balamaapyuyaat/ Pakshaanmaasanrituuschaai samvasraanhastathaa, apah peetvaa payomishtaa yogee balamaapnuyaat/* Those yogis who be merely consuming cooked food grain porridge avoiding butter-ghee and vegetable oils, be of shuddha chittas as qualified for yogabala prapti. For long enough deerghakaala, one would survive on one time cooked and watery pulse's 'daliya' with shuddha chitta swabhaava would acquire yoga shakti praapri. He who had been a a lifelong cooked meat meal abstainer be of trikarana shuddata could indeed have faster access to yoga shakti praapri. *Kaamam jitvaa tathaa krodham sheetoshne varshamevacha, bhayam shkam tathaa shvaasam pourushaan vishayaamstathaa/ Aratim durjayaam chaiva ghoraam trishnaam cha Paarthivaa,*

*sparshaam nidraam tathaa tandreem durjayaam nripasattama/ Deepayanti mahaatmaanah suuksham  
maatmaanamaantanaa, veetaraagaa mahaapraagjnaa dhyanaadhyayanasappadaa/*

Having successfully surpassed kaama-krodha-sheetoshna -vadaadis , besides bhaya, shoka, shvaasa, saamaanya manushya raaga dwesha vishayaas, durjaya aalasya asantoshas, ghora trishna, sparshaanubhuti, nidraalasyaas, and such veetaraagaas, the yogi should take to intense swaadhyaya and dhyana sampada yukta sookshma buddhi yukta atma saakshaatkaara.---

*param hi tad brahma mahan mahātman; brahmāṇam īśam varadam ca viṣṇum, bhavam ca dharmam ca  
śaḍānanaṁ ca; so brahmaputrāmś ca mahānubhāvān/ 59 tamaś ca kastam sumahad rajaś ca; sattvam ca  
śuddham prakṛtiṁ parām ca, siddhiṁ ca devīm varuṇasya patnīm; tejaś ca kṛtsnam sumahac ca  
dhairyam/ 60 narādhipam vai vimalam satāram; viśvāmś ca devān uragān pitṛīmś ca, śailāmś ca kṛtsnān  
udadhīmś ca ghorān; nadīś ca sarvāḥ savanan ghanāmś ca/ 61 nāgān nagān yakṣagaṇān diśaś; ca  
gandharvasamghān puruṣān striyaś ca, paraspam prāpya mahān mahātmā; viśeta yogī nacirād  
vimuktaḥ/ 62 kathā ca yeyam nṛpate prasaktā; deve mahāvīryamatau subhā yam, yogān sa sarvān  
abhibhūya martyān; nārāyaṇātmā kurute mahātmā/*

In case the Yoga siddhi mahaatmaas if be so desirous could indeed accomplish ‘Parabrahma Swarupa praapti’. 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. This outstanding awareness flows out from his ‘jnaana paripakwata’ or to sift the ‘mithya and satya’ or the illusion of materialism and the everlasting Truth of one’s existence. This ‘paripakwata’ or the fruition of manasa-vaachaa- karmana or the fullness of what is thought-stated and acted upon would shape up some what and from out of the grist of the mills or the realisation of the outcome would actually land on one’s lap; that invaluable gift is the awareness of Paramaatma. The Ultimate Secret is that this analysis of jnaana-samskaara- kriya opening up his windows and with that enormous light flowing all over find himself as a mirror image of Paramatma Himself! The yoga bala mahatma purushaas could thus witness by their jnaana drishti Bhagavan Brahma, Varadayaka Vishnu, Maha Deva, Dharma, Shanmukha Kartikeya, Sanakaadi Brahma Putraas, kashta daayaka tamoguna, mahaan rajoguna, vishuddha tatva guna, Moola Prakriti, Varuna patni Siddhi Devi, sampoorana teja, Maha Dhairya, Taaraagana sahita Nirmala Chandrama, Vishva deva, Naaga, Pitara, Sampurna nadee samudaya, vana, megha, naaga, vriksha, yaksha, dashas, gandharvaganaas, satpurushaas and strees and enter them all in their respective consciousness..’ Thus concluded Bhishma Pitaamaha to Yuddhishtara on Yoga and Saankhya vigjnaana for Para Brahma Prapti.

## **Chapter Sixty on ‘Sankhyaanusaara Moksha Saadhana phala praapti vidhaana’**

*1 [y] samyak tvayāyam nṛpate varṇitaḥ śiṣṭasammataḥ, yogamārgo yathānyāyam śiṣyāyeha hitaiṣiṇā/  
2 sāmkye tvedānīm kārtsnyena vidhiṁ prabrūhi pṛcchate, triṣu lokeṣu yaj jñānam sarvaṁ tad vitidaṁ hi  
te/ 3 [bhī] śṛṇu me tvam idam śuddham sāmkyānām viditātmanām, vihitam yatibhir buddhaiḥ  
kapilādibhir īśvaraiḥ/ 4 yasmin na vibhramāḥ ke cid dṛṣyante manujarṣabha, guṇāś ca yasmin bahavo  
doṣahāniś ca kevalā/ 5 jñānena parisāmkyāya sadoṣān viṣayān nṛpa, mānuṣān durjayān kṛtsnān  
paiśācān viṣayāms tathā/ 6 rākṣasān viṣayāñ jñātvā yakṣānām viṣayāms tathā, viṣayān auragāñ jñātvā  
gāndharvaviṣayāms tathā/ 7 pitṛnām viṣayāñ jñātvā tiryakṣu caratām nṛpa, suparnaviṣayāñ jñātvā,  
marutām viṣayāms tathā/ 8 rājarṣiviṣayāñ jñātvā brahmarṣiviṣayāms tathā, āsurān viṣayāñ jñātvā  
vaiśvadevāms tathaiva ca/ 9 devarṣiviṣayāñ jñātvā yogānān api ceśvarān, viṣayāms ca prajeśānām  
brahmaṇo viṣayāms tathā/ 10 āyusaś ca param kālām loke vijñāya tattvataḥ, sukhasya ca param tattvam*

vijñāya vadatām vara/ 11 prāpte kāle ca yad duḥkhaṃ patatām viṣayaiṣiṇām, tiryak ca patatām duḥkha  
 patatām narake ca yat/ 12 svargasya ca guṇān kṛtsnān doṣān sarvāṃś ca bhārata, vedavāde ca ye doṣā  
 guṇā ye cāpi vaidikāḥ/ 13 jñānayoge ca ye doṣā guṇā yoge ca ye nrpa, sāmkyajñāne ca ye doṣā  
 tathaiva ca guṇā nrpa/ 14 sattvaṃ daśaguṇaṃ jñātvā rajo nava guṇaṃ tathā, tamaś cāsta guṇaṃ jñātvā  
 buddhiṃ sapta guṇaṃ tathā/ 15 so guṇaṃ ca nabho jñātvā manaḥ pañca guṇaṃ tathā, buddhiṃ  
 caturguṇaṃ jñātvā tamaś ca triguṇaṃ mahat/ 16 dviguṇaṃ ca rajo jñātvā sattvaṃ ekaguṇaṃ punaḥ,  
 mārgaṃ vijñāya tattvena pralaye prekṣaṇaṃ tathā/ 17 jñānavijñānasampannāḥ kāraṇair bhāvitāḥ  
 śubhaiḥ, prāpnuvanti śubhaṃ mokṣaṃ sūksmā iha nabhaḥ param/ 18 rūpeṇa dr̥ṣṭiṃ saṃyuktām  
 ghrāṇaṃ gandhaguṇena ca, śabde saktaṃ tathā śrotraṃ jihvāṃ rasaguṇeṣu ca/ 19 tanuṃ sparśe tathā  
 saktāṃ vāyuṃ nabhasi cāśritaṃ, moham tamasi saṃsaktāṃ lobham artheṣu saṃśritaṃ/ 20 viṣṇuṃ krānte  
 bale śakraṃ koṣṭhe saktaṃ tathānalām, apsu devīm tathā saktāṃ apas tejasi cāśritāḥ/ 21 tejo vāyau tu  
 saṃsaktāṃ vāyuṃ nabhasi cāśritaṃ, nabho mahati saṃyuktāṃ mahad buddhau ca saṃśritaṃ/ 22 buddhiṃ  
 tamasi saṃsaktāṃ tamo rajasi cāśritaṃ, rajaḥ sattve tathā saktaṃ sattvaṃ saktaṃ tathātmani/ 23 saktaṃ  
 ātmānam īśe ca deve nārāyaṇe tathā, devaṃ mokṣe ca saṃsaktāṃ mokṣaṃ saktaṃ tu na kva cit/ 24 jñātvā  
 sattvayutaṃ dehaṃ vṛtaṃ sodaśabhir guṇaiḥ, svabhāvaṃ cetanāṃ caiva jñātvā vai dehaṃ āśrite/  
 25 madhyasthaṃ ekam ātmānaṃ pāpaṃ yasmin na vidyate, dvitīyaṃ karma vijñāya nrpatau  
 viṣayaiṣiṇām/ 26 indriyāṇīndriyārthāś ca sarvān ātmani saṃśritān, prāṇāpānau samānaṃ ca  
 vyānādānau ca tattvataḥ/ 27 avākcaivānilaṃ jñātvā pravahaṃ cānilaṃ punaḥ, sapta vātāṃś tathā śeṣān  
 saptadhā vidhivat punaḥ/ 28 prajāpatīn ṛṣiṃś caiva mārgāṃś ca subahūn varān, saptarṣiṃś ca bahūn  
 jñātvā rājarṣiṃś ca paramtapa/ 29 surarṣiṃ mahataś cānyān maharṣiṃ sūryasaṃnibhān, aiśvaryāc  
 cyāvitān jñātvā kālēna mahatā nrpa/ 30 mahatāṃ bhūtasamghānāṃ śrutvā nāśaṃ ca pārthiva, gatiṃ  
 cāpy aśubhāṃ jñātvā nrpate pāpakarmaṇāṃ/ 31 vaitaraṇyāṃ ca yad duḥkhaṃ patitānāṃ yamakṣaye,  
 yonīṣu ca vicitrāsu saṃsārān aśubhāṃś tathā/ 32 jathare cāsubhe vāsaṃ śonitodaka bhājane, śleṣma  
 mūtra purīṣe ca tīvragandhasamanvite/ 33 śukraśonita saṃghāte majjāsnāyuparigrahe, sirā  
 śatasamākīrṇe navadvāre pure 'śucau/ 34 vijñāyāhitam ātmānaṃ yogāṃś ca vividhān nrpa,  
 tāmasānāṃ ca jantūnāṃ ramanīyāvṛtātmanāṃ/ 35 sāttvikānāṃ ca jantūnāṃ kutsitaṃ bharatarṣabha,  
 garhitaṃ mahatāṃ arthe sāmkyānāṃ viditātmanāṃ/ 36 upaplavāṃś tathā ghorān śaśinaś tejasas tathā,  
 tārāṇāṃ patanaṃ dr̥ṣṭvā nakṣatrāṇāṃ ca paryayam/ 37 dvandvānāṃ viprayogaṃ ca vijñāya kṛpaṇaṃ  
 nrpa, anyonyabhakṣaṇaṃ dr̥ṣṭvā bhūtānāṃ api cāsubham/ 38 bālye moham ca vijñāya kṣayaṃ dehasya  
 cāsubham, rāge mohe ca saṃprāpte kva cit sattvaṃ samāśritaṃ/ 39 sahasreṣu naraḥ kaś cin mokṣa  
 buddhiṃ samāśritaḥ, durlabhatvaṃ ca mokṣasya vijñāya śrutipūrvakam/ 40 bahumānaṃ alabdheṣu  
 labdhe madhyasthatāṃ punaḥ, viṣayāṇāṃ ca daurātmyaṃ vijñāya nrpate punaḥ/ 41 gatāsūnāṃ ca  
 kaunteya dehān dr̥ṣṭvā tathāśubhān, vāsaṃ kuleṣu jantūnāṃ duḥkhaṃ vijñāya bhārata/ brahmaghñānāṃ  
 gatiṃ jñātvā patitānāṃ sudāruṇāṃ, surā pāne ca saktānāṃ brāhmaṇānāṃ durātmanāṃ, guru  
 dāraprasaktānāṃ gatiṃ vijñāya cāsubhāṃ/ 43 jananiṣu ca vartante ye na samyag yudhiṣṭhira,  
 sadevakeṣu lokeṣu ye na vartanti mānavāḥ/ 44 tena jñānena vijñāya gatiṃ cāsubha karmaṇāṃ,  
 tiryagyonigatānāṃ ca vijñāya gatayaḥ pṛthak/ 45 vedavādāṃś tathā citrān ṛtūnāṃ paryayāṃś tathā,  
 kṣayaṃ saṃvatsarāṇāṃ ca māsānāṃ prakṣayaṃ tathā/ 46 pakṣakṣayaṃ tathā dr̥ṣṭvā divasānāṃ ca  
 saṃkṣayaṃ, kṣayaṃ vṛddhiṃ ca candrasya dr̥ṣṭvā pratyakṣatas tathā/ 47 vṛddhiṃ dr̥ṣṭvā samudrāṇāṃ  
 kṣayaṃ teṣāṃ tathā punaḥ, kṣayaṃ dhanānāṃ ca tathā punar vṛddhiṃ tathaiva ca/ 48 samogānāṃ  
 kṣayaṃ dr̥ṣṭvā yugānāṃ ca viśeṣataḥ, kṣayaṃ ca dr̥ṣṭvā śailānāṃ kṣayaṃ ca saritāṃ tathā/ 49 varṇānāṃ  
 ca kṣayaṃ dr̥ṣṭvā kṣayāntaṃ ca punaḥ punaḥ, jarāmṛtyuṃ tathā janma dr̥ṣṭvā duḥkhāni caiva  
 ha/ 50 dehadōṣāṃś tathā jñātvā teṣāṃ duḥkhaṃ ca tattvataḥ, deva viklavatāṃ caiva samyag vijñāya  
 bhārata/ 51 ātmadoṣāṃś ca vijñāya sarvān ātmani saṃśritān, svadehād utthitān gandhāṃś tathā vijñāya

*cāśubham/ 52 [y] kān svagātrodbhavān doṣān paśyasy amitavikrama, etan me saṁśayaṁ kṛtsnaṁ vaktum arhasi tattvataḥ/ 53 [bhī] pañca doṣān prabho dehe pravadanti manīṣiṇaḥ, mārgajñāḥ kāpilāḥ sām̐khyāḥ śṛṇu tān arisūdana/ 54 kāmakrodhau bhayaṁ nidrā pañcamāḥ śvāsa ucyate, ete doṣāḥ śarīreṣu dṛśyante sarvadehinām/ 55 chindanti kṣamayā krodhaṁ kāmāṁ saṁkalpavarjanāt, sattvasaṁśīlanān nidrāṁ apramādād bhayaṁ tathā, chindanti pañcamāṁ śvāsaṁ laghv āhāratayā nṛpa/ 56 guṇān guṇasatair jñātvā doṣān doṣasatair api, hetūn hetuśataiś citraiś citrān vijñāya tattvataḥ/ 57 apāṁ phenopamāṁ lokāṁ viṣṇor māyā śatair vṛtam, cittabhitti pratīkāśaṁ nala sārāṁ anarthakam/ 58 tamaḥ śvabhra nibhaṁ dṛśtvā varṣabudbuda saṁnibham, nāśa prāyaṁ sukhād dhīnaṁ nāśottaram abhāvagam, rajas tamasi saṁmagnaṁ pañke dvipam ivāvaśam/ 59 sām̐khyā rājan mahāprājñās tyaktvā dehaṁ prajā kṛtam, jñānajñeyena sām̐khyena vyāpinā mahatā nṛpa/ 60 rājasān aśubhān gandhāṁs tāmasāṁs ca tathāvidhān, punyāṁs ca sāttvikān gandhān sparśajān dehasaṁśritān, chittvāśu jñānaśastreṇa tapo dandena bhārata/ 61 tato duḥkḥodakaṁ ghorāṁ cintāśokamahāhṛadam, vyādhimṛtyumahāgrāhaṁ mahābhaya -mahora -gam/ 62 tamaḥ kūrmaṁ rajo mīnaṁ prajñayā saṁtaranty uta/ snehapañkaṁ jarā durgam sparśadvīpam ariṁdama/ 63 karmāgādhaṁ satyatīraṁ sthitavratam idaṁ nṛpa, hiṁsā śīghramahāvegāṁ nānā rasamahākaram/ 64 nānā prītimahāratnaṁ duḥkḥajvara samīraṇam, śokatṛṣṇā mahāvartaṁ tiskna vyādhimahāgajam/ 65 asthi saṁghātasam̐ghātaṁ śleṣma phenam ariṁdama, dānam uktākaraṁ bhīmaṁ śonita hrada vidrutam/ 66 hasitokruṣṭa nirghoṣaṁ nānā jñānasudustaram, rodanāśru malakṣāraṁ saṅgatyāgaparāyanam/ 67 punar ā janma lokaugham putra bāndhavapattanam, ahimsā satyamaryādam prāṇa tyāgamahormiṇam/ 68 vedāntagamana dvīpaṁ sarvabhūtaodayodadhim, mokṣadusprāpa viśayaṁ vadavā mukhasāgaram/ 69 taranti munayaḥ siddhā jñānayogena bhārata, tīrtvā ca dustaram janma viśanti vimalaṁ nabhaḥ/ 70 tatas tān sukr̥tīn sām̐khyān sūryo vahati raśmibhiḥ, padmatantuvad āviśya pravahan viśayān nṛpa/ 71 tatra tān pravaho vāyuh pratigṛhṇāti bhārata, vītarāgān yatīn siddhān vīryayuktāṁs tapodhanān/ 72 sūkṣmaḥ śītaḥ sugandhī ca sukhasparśas ca bhārata, saptānāṁ marutāṁ śreṣṭho lokān gacchati yaḥ śubhān, sa tān vahati kaunteya nabhasaḥ paramāṁ gatim/ 73 nabho vahati lokaśa rajasāḥ paramāṁ gatim, rajo vahati rājendra sattvasya paramāṁ gatim/ 74 sattvaṁ vahati śuddhātman paramāṁ nārāyaṇaṁ prabhum, prabhur vahati śuddhātmā paramātmānam ātmanā/ 75 paramātmānam āśādy tad bhūtāyatanāmalāḥ, amṛtatvāya kalpante na nivartanti cābhibho, paramā sā gatiḥ pārtha nirdvandvānāṁ mahātmanām/ 76 [y] sthānam uttamam āśādy bhagavantaṁ sthīravratāḥ, ājanma maraṇaṁ vā te smaranty upa na vānagha/ 77 yad atra tathyaṁ tan me tvam yathāvad vaktum arhasi, tvadṛte mānavaṁ nānyaṁ prastum arhāmi kaurava/ 78 mokṣadoṣo mahān eṣa prāpya siddhiṁ gatān ṛṣīn, yadi tattraiva vijñāne vartante yatayaḥ pare/ 79 pravṛtti lakṣaṇaṁ dharmāṁ paśyāmi paramāṁ nṛpa, magnasya hi pare jñāne kiṁ nu duḥkḥataraṁ bhavet/ 80 [bhī] yathānyā yaṁ tvayā tāta praśnaḥ pṛṣṭaḥ susaṁkataḥ, buddhānāṁ api saṁmohaḥ praśne 'smin bharatarṣabha, atrāpi tattvaṁ paramāṁ śṛṇu samyag bhayeritam/ 81 buddhiś ca paramā yatra kāpilānāṁ mahātmanām, indriyāṇy api budhyante svadehaṁ dehino nṛpa, kāraṇāy ātmanas tāni sūkṣmaḥ paśyati tais tu saḥ/ 82 ātmanā viprahīnāni kāṣṭha kundya samāni tu, vinaśyanti na saṁdehaḥ phenā iva mahārṇave/ 83 indriyāiḥ saha suptasya dehinaḥ śatrutāpana, sūkṣmaś carati sarvatra nabhasīva samīraṇaḥ/ 84 sa paśyati yathānyāyaṁ sparśān sprśati cābhibho, budhyamāno yathāpūrvam akhilenēha bhārata/ 85 indriyāṇīha sarvāni sve sve sthāne yathāvidhi, anīśatvāt pralīyante sarpā hataviṣā iva/ 86 indriyāṇāṁ tu sarveṣāṁ svasthāneṣv eva sarvaśaḥ, ākramya gatayaḥ sūkṣmaś caraty ātmā na saṁśayaḥ/ 87 sattvasya ca guṇān kṛtsnān rajasas ca guṇān punaḥ, guṇāṁs ca tamasaḥ sarvān guṇān buddheś ca bhārata/ 88 guṇāṁs ca manasas tadvan nabhasas ca guṇāṁs tathā, guṇān vāyoś ca dharmātmāṁs tejasaś ca guṇān punaḥ/ 89 apāṁ guṇāṁs tathā pārtha pārthivāṁs ca guṇān api, sarvātmanā guṇair vyāpya kṣetrajñāḥ sa yudhiṣṭhira/ 90 ātmā ca yāti kṣetrajñāṁ karmaṇī ca śubhāśubhe, śiṣyā iva mahātmanam*

indriyāṇi ca taṃ vibho/ 91 prakṛtiṃ cāpy atikramya gacchaty ātmānam avyayam, paraṃ nārāyaṇāt -  
mānam nirdvandvaṃ prakṛteḥ param/ 92 vimuḥ puṇyapāpebhyaḥ praviṣṭas taṃ anāmayam,  
paramātmānam aguṇaṃ na nivartati bhārata/ 93 śiṣṭaṃ tv atra manas tāta indriyāṇi ca bhārata  
āgacchanti yathākālam guroḥ saṃdeśakārīṇaḥ/ 94 śakyam cālpena kālena śāntiṃ prāptuṃ guṇārthin,  
evaṃ yuktena kaunteya yuktajñānena mokṣiṇā/ 95 sāmkyā rājan mahāprājñā gacchanti paramāṃ gatim  
jñānenānena kaunteya tulyaṃ jñānaṃ na vidyate/ 96 atra te saṃśayo mā bhūj jñānaṃ sāmkyam paraṃ  
matam, akṣaram dhruvam avyaktaṃ pūrvaṃ brahma sanātanam/ 97 anādimadhyanidhanam  
nirdvandvaṃ karṭṛ śāśvatam, kūtasthaṃ caiva nityaṃ ca yad vadanti śamātmakāḥ/ 98 yataḥ sarvāḥ  
pravartante sarga pralaya vikriyāḥ, yac ca śamsanti śāstreṣu vadanti paramarṣayaḥ/ 99 sarve viprāś ca  
devāś ca tathāgamavido janāḥ, brahmaṇyaṃ paramaṃ devamānantam parato 'cyutam/ 100 prārthayantaś  
ca taṃ viprā vadanti guṇabuddayaḥ, samyag yuktās tathā yogāḥ sāmkyāś cāmitadarśanāḥ/ 101 amūrtes  
tasya kaunteya sāmkyam mūrtir iti śrutiḥ, abhijñānāni tasyāhur mataṃ hi bharatarṣabha/ dvidhānīha  
bhūtāni prthivyāṃ prthivīpate, jaṅgamāgama saṃjñāni jaṅgamaṃ tu viśiṣyate/ 103 jñānaṃ mahad yad  
dhi mahatsu rājan; vedeṣu sāmkyeṣu tathaiva yoge, yac cāpi dṛṣṭam vividham purāṇam; sāmkyāgataṃ  
tan nikhilaṃ narendra/ 104 yac cetihāseṣu mahatsu dṛṣṭam; yac cārthaśāstre nṛpa śiṣṭajuste, jñānaṃ ca  
loke yad ihāsti kiṃ cit; sāmkyāgataṃ tac ca mahān mahātman/ 105 śamaś ca dṛṣṭaḥ paramaṃ balaṃ ca;  
jñānaṃ ca sūkṣmaṃ ca yathāvad uktam, tapāṃsi sūkṣmāni sukhāni caiva; sāmkye yathāvad vihitāni  
rājan/ 106 viparyaye tasya hi pārtha devān; gacchanti sāmkyāḥ satataṃ sukheṇa, tāmś cānusaṃcārya  
tataḥ kṛtārthāḥ; patanti vipreṣu yateṣu bhūyaḥ/ 107 hitvā ca dehaṃ praviṣanti mokṣam; divaukaso dyām  
iva pārtha sāmkyāḥ, tato 'dhikaṃ te 'bhiratā mahārhe; sāmkye dvijāḥ pāṛthiva śiṣṭajuste/ 108 teṣāṃ na  
tiryag gamanaṃ hi dṛṣṭam; nāvāg gatiḥ pāpakṛtāṃ nivāsaḥ, na cābudhānām api te dvijātayo; ye jñānam  
etan nṛpate 'nuraktāḥ/ 109 sāmkyam viśālam paramaṃ purāṇam; mahārṇavam vimalam udārakāntam,  
kṛtsnam ca sāmkyam nṛpate mahātmā; nārāyaṇo dhārayate 'prameyam/ 110 etan mayoktaṃ naradeva  
tattvaṃ; nārāyaṇo viśvam idaṃ purāṇam, sa sarga kāle ca karoti sargaṃ; saṃhāra kāle ca tad atti  
bhūyaḥ/ -291

As Yudhishtara having given the outlines of Sankhya shastra, Bhishma Pitamaha had now resumed his somewhat detailing as he had learnt from Maharshi Kapila and such maha vidwans since that quintessence was indeed flawless. Then he resumed:

jñānena parisamkhyāya sadoṣān viśayān nṛpa, mānuṣān durjayān kṛtsnān paiśācān viśayāms  
tathā/ 6 rākṣasān viśayāñ jñātvā yakṣānāṃ viśayāms tathā, viśayān auragāñ jñātvā gāndharvaviśayāms  
tathā/ 7 pitṛnāṃ viśayāñ jñātvā tiryakṣu caratāṃ nṛpa, suparṇaviśayāñ jñātvā, marutāṃ viśayāms  
tathā/ 8 rājarṣiviśayāñ jñātvā brahmarṣiviśayāms tathā, āsurān viśayāñ jñātvā vaiśvadevāms tathaiva  
ca/ 9 devarṣiviśayāñ jñātvā yogānān api ceśvarān, viśayāms ca prajeśānāṃ brahmaṇo viśayāms  
tathā/ 10 āyusaś ca paraṃ kālam loke vijñāya tattvataḥ, sukhasya ca paraṃ tattvaṃ vijñāya vadatāṃ  
vara/ 11 prāpte kāle ca yad duḥkham patatāṃ viśayaiṣiṇām, tiryak ca patatāṃ duḥkham patatāṃ narake  
ca yat/ 12 svargasya ca guṇān kṛtsnān doṣān sarvāms ca bhārata, vedavāde ca ye doṣā guṇā ye cāpi  
vaidikāḥ/ 13 jñānayoge ca ye doṣā guṇā yoge ca ye nṛpa, sāmkyajñāne ca ye doṣā tathaiva ca guṇā  
nṛpa/ 14 sattvaṃ daśaguṇam jñātvā rajo nava guṇam tathā, tamaś cāsta guṇam jñātvā buddhiṃ sapta  
guṇāṃ tathā/ 15 so guṇam ca nabho jñātvā manaḥ pañca guṇam tathā, buddhiṃ caturguṇāṃ jñātvā  
tamaś ca triguṇam mahat/ 16 dviguṇam ca rajo jñātvā sattvaṃ ekaguṇam punaḥ, mārgaṃ vijñāya  
tattvena pralaye prekṣaṇam tathā/ 17 jñānavijñānasampannāḥ kāraṇair bhāvitāḥ śubhaiḥ, prāpnuvanti  
śubham mokṣam sūkṣmā iha nabhaḥ param/

By the virtue of the jnaana, the various species of the srishti, be they manushyaas, pishachas, rakshasaas, yakshaas, sarpas, gandharvaas, pitru devataas, tiryagyonis, garuda, marudgana, raajarshi, brahmarshi, asura, vishvadevas, devarshi, yogi, prajapati and even Brahma Deva having realised their respective capabilities and limitations. They are indeed aware of their respective parama ayu kaalaas, sukha dukkhaas and of such tatva jnaana. The tiryagyonis might tend to die and invariably go to narakaas or swarga as per their karmaacharnas and as per their veda vachanaas and shruti phala tatva jnaana, sankhyaas jnaana, and yoga maarga guna jnaana. Now this jnaana are of dasha satvagunaas , nava rajo gunaas, ashta tamogunaas, sapta buddhis, shat manasika gunaas and aakaasha's pancha gunaas. Jnaana prapta species would realise additionalities could realise four more for buddhi, three more of tamoguna and endeavor for utilising the 'Sankhya Jnaana' for Moksha Praapti.

[ Explanation detailing of the ingredients of Sankhya Jnaana for Moksha Prapti

1.Jnana Shakti, Vairaagya, Swami bhaava, Tapa, Satya, Kshama, Dhairya, Swacchhata, Atma bodha and Adhitaatruva- these ten are stated as Satvika Gunaas. 2.Asantosha, paschaattapa, shoka, lobha, akshama, damana kara pravritti, kaama, krodha and irshya be denoted as raajasa gunaas.3. Aviveka, moha, pramaada, swapna, nidra, abhimaana, vishada, and preeti-abhaava be stated as eight taamasika gunaas.4. Mahat- ahamkaara- shabda tanmatra-rupa tanmatra-rasa tanmatra and gandha tanmaatra -all these comprising seven buddhi gunaas. 5.Shrotra, twacha, netra, rasana, and ghraana as of the panchendrias along with manas, totalling six 6. Pancha Bhutaas of prithivi- jala-agni-vaayu and aakaasha as pancha gunaas 7.Samshaya- nishchaya-garva and smarana being the buddhi as of chatur-gunaas 8.Apratipatti- vipratipatti and vipareeta pratipatti as the three taamasika guna 9.Pravritti and dukkha as the raoguna and finally 10.prakaasa satvaguna pradhaana.]

Substance of further stanzas

Netra is rupa guna samyuta, ghraanendriya is gandha naamaka guna sambandha, shrotrendriya is shabdaasakta and rasana of rasaguna. Tvacha is of sprasha naamaka gunaasakta and like wise vaayu is akaashaashraya- tamo guna is mohaaashraya while lobhaashraya be of indriya vishaya. Vishnu aadhaara is stated as of 'gati', 'bala' of Indra, 'udara' of agni as of jathara, jala of prithivi, teja from vaau, vaayu impacted by akaasha, akaashaashraya as of mahaa tatva, mahaatatva 's kaarya be ahamkaara and ahamkaara's adhishtaana be the samishta buddhi. The 'buddhi ashraya tamoguna, tamogunaashraya rajoguna', and further be the 'satvagunaashraya jeevaatma , while 'jeevaatmaashraya Bhagavan Narayana' be thus notable. Further, Bhagavan Naraayanaashraya Moksha the Parabrahma the bliss . These being the basic facts, may the chetanatva of a shareera might realise that satvaguna, manasahita ekaadasha indriyas including manas, pancha praanaas totalling sixteen gunaas, shareerashrita swabhaavaas be in the 'hridaya rupi gahvantara jeevatma' the 'pratibimba rupa paramatma'. Hence the satva guna, manasahita ekaadasha indriyaas, pancha praanaas totalling shodasha gunaas are the shareeraashraya swabhava be noted as the swabhaava be noted as the chetana or the sense of enlightenment. This being so, Saptarshis, bahu sankhyaka rajarshis, devarshis and anya mahapurushaas were able to succeed Brahma Jnaana.

[ Vishleshana on the Tatva Jnaana- Prakriti-Kshetragjna -Shareera- vide Brahmanda Purana



It was that Paramatma Brahma, the Pradhaana Purusheshwara, the Swayambhu or Self Born, the Undefinable and the Everlasting- materialised Prakriti of ‘Sat-Asat’ or of Real-Falsity nature with Pancha-Pramaanaas like Pratyaksha, Anumaana, Agama, Kevalaadi Proofs and Six Types of Vehicles; this Prakriti is devoid of Gandha-Rasa-Sparsha or Smell-Taste-Touch; Indeed that Prakriti is the Cause of Creation; the Sanatana or the Most Ancient, the Everlasting Form of the Universe; the Unknown, All-Pervading, Sarva Bhutaanaam, Sukshmam or the Minutest, Trigunam of Satwa-Rajas-Taamasa. As there was no illumination before Srishti, Prakriti was of Tamo Guna but as the thought of Srishti Illumination emerged and that indeed was the Kshetrajna, named Maha Tatwa; It was that MahaTatwa that inspired Satwa Guna and Maha Srishti! The transformation of Maha Purusha and his ‘alter-ego’ Prakriti ie the Kshetrajna and Maha Tatwa led to the Brahmanda or the Golden Egg in which sat the Four Faced Hiranya Garbha-Brahma, the Creator. Within the Golden Egg, are situated Seven Lokas, Prithivi, Seven Samudras and Seven Dwipas, Massive Mountains and Thousands of Rivers. Within the Golden Egg are the Sun, Moon, Stars, Planets, Wind and Lokaloka. While there is an enclosure of water as huge as ten times more around the Golden Egg, there is ten times more of Tejas or Radiance surrounding the water. Ten times larger than the enclosure of Illumination is of Vayu. Around the the enclosure of Wind is that of Ether- the ‘Akaasha’ which is ten times more of Wind. Even enveloping the enclosure of ‘Nabhas’ or Ether is that of ‘Bhutadi’ (Ahamkara or Ego) and that too ten times larger. Yet another enclosure to Bhutadi is ten times more of Nabhas , but that of ‘Mahat’ is equally bigger to Bhutadi. Filnally, Mahat is surrounded by ‘Pradhana’ or the Supreme. Thus there are seven enclosures around the Cosmic Egg viz. water, radiance, wind, ether, Bhutadi, Mahat and the Pradhana the Unknown; all these ‘Avaranaas’ cling to each other. To start with, Pradhana Purusha manifested the two characteristics of Satwa Guna, one to sustain the Universe and another to dissolve it; then followed the Rajo Guna coming to play an equal role: *Shasvataah Paramaa Guhyaah Sarvatmaan Shariranah, Satwam Vishnu Rajo Brahma Tamo Rudrah Prajapatih/ ---Yeta yeva Trayoloka Yeta yeva Trayo Gunaah, Yeta yeva Trayo Veda Yeta yeva Trayognaha/ Parasparaanvayaa hyotey Parasparanuvrataah, Parasparena vartintey prerayanti parasparam/* (The Trinities are Everlasing and mysterious; their Physiques and Souls are manifested; Satwa Guna is represented by Vishnu, Rajo Guna by Brahma and Tamo Guna by Rudra. – They alone are the Three Lokas, Three Gunas, Three Vedas and Three Agnis viz. Ahavaniya, Garhapatya and Dakshina. These Entities have mutual inter-association, mutual attachment, mutual help, mutual union and mutual inter-dependence). Thus the Self-born Pradhana Purusha has Three Swarupas as Brahma, Vishnu and Maheswara. Some times as Brahma he creates the Lokas, some times as Vishnu he sustains and some other times as Rudra he demolishes. *Brahma kamala patraahshah Kaalo jaatyanjanaprabhah, Purushah Pundareekaaksho Rupena Paramaatmanah/ Ekadhaa sa Dwidhaa chaiva Tridhaacha Bahudhaa Punah, Yogeshwara shariraani karoti vikarochita/ Naanaakruti kriyaarupaamaashrayanti Swaleelaya, Tridhaa yadurtatey Lokey tasmaatriguna muchyatey/* (Paramatma displays some times as Brahma with lotus petal like eyes, Kaala Deva Rudra has the sparkle of his eyes always and Vishnu has lotus eyes. Like wise Paramatma has a single Rupa, some times as two, or three or innumerable; the Supreme Lord makes physical variations of sizes, shapes, activities, complexions and features; it is a pastime for Bhavan and came to be called a Trigunatmika. At the Kalpantara Pralaya or the Great Extermination of the Universe, the whole World got submerged in deep water as ‘Ekarnava’ or a single sheet of Water and the ‘Sthaavara Jangamaas’ or the Mobile and Immobile Beings were all submerged, then Para Brahma called **Narayana**, who was of ‘Sahasraaksha, Sahasrapaat, Sahasra Shirsha’ or of thousand eyes, feet and heads, was resting on the huge surface of water: *Apo Naara iti proktaa Apo vai Nara Sunavah, Ayanam tasya taah proktaastena Narayanah smritah/* ( ‘Apah’ denotes ‘Nara’ or water; ‘Naaraas’ or the children or

waves of ‘Nara’; and Nara is a Being or Entity ; Nara plus Ayana is Narayana as he who rests on Samsara or water) . Narayana sought to locate Prithvi deep down in water and assumed Varaahaavatara or the Incarnation of a Huge Boar like a mountain with ten yojanas of girth and hundred yojanas of height (one Yojana being 12 km), with a body of cloud-like complexion and extreme radiance of many Lightnings, Fire and Sun; making thunderous and high-pitched sounds and having broad shoulders, sharp fangs, white teeth and pointed nails. The YajnaVaraha is described as follows: *Diksha Samaapteeshtim damshttrtah kratu danto Juhuumukhah, Agni jihvo darbha romaa Brahma seersho Mahatapaah/ Veda skandho havirgandhirhavyakavyaadi vegavaan, Praagvamsha kaayo Dyutimaan naanaa Dikshaabhiranvitah/ Dakshinaa hridayo Yogi Shraddhaa satwa -mayo Vibhuh, Upaakarma ruchischaiva pravagyaavarta bhushanah/ Naanaachhandogati patho guhyopanishadaasanah, Maayapatnisahaayo vai Giri shringamivocchrayah/ Aho raatrekshana dharo Vedanga shruti bhushanah, Aajya gandhah struvastundah Samaghosa swano Mahaan/ Satyadharma mayah Shrimaan Karma vikrama saskrutah, Prayaschitta nakho ghorah Pashujaanurmahaamakha/ Udgaadaantro Homa Lingah Phala beeja mahoushadheeh, Vaadyantaraatmasatrasya naasmikaasomashonitah/* ( The Yagna Varaha took up the diksha or Initiation of the Kratu or the Sacrifice with his ‘damshttras’ or curved fangs and teeth holding the ‘Juhu’ or the crescent shaped wooden ladle with which to make the offerings of ghee; Agni was his tongue to lap up the Sacrifice; Darbha grasses were the Varaha’s hairs; Brahma one of the Chief of ‘Ritviks’ or the Brahmanas performing the Sacrifice was comparable to Varaha Murti’s Head; Vedaas were his shoulders; his body-aroma was his ‘havis’ or the Sacrificial Offering; the Havya and Kavya or the offerings to Devas and Pitru Devas respectively constituted his body-speed with which the Sacrificial Offerings were made; the ‘Praagvamsha’ or the East-bound Chamber in which the guests at the Sacrifice were seated was Varaha’s kaaya or the spacious physique; He was highly radiant and capable of accepting several Dikshas like the one being performed; He was the Master of Yoga full of Shraddha and Satwa or Sincerity and Resolve; he had Upakarma or extra study of Vedas and an expert in ‘Pragvargya’ or the Introductory Ceremony to the long-duration Soma Sacrifice; his ‘Avarta Bhushana’ or the ornamental and circular curls of the boar chest; the representation of various ‘Chaandas’ or Poetic Meters as his pathway; Upanishads as his seat; his able assistance is Maya as his spouse; his height was that of a mountain peak; his eyes representing Sun and moon and day and night; Vedangas and Shritis were his ear-ornaments; his body smell was that of ‘Ajya’ or the Ghee offering; Sruva or the sacrificial ladle is like his snout or muzzle; his voice was like the high pitch of the chanting of Sama Veda hymns; ‘Udgata’ or the elongated Sama Veda hymn was like his entrail or intestines; homa was his Linga or Symbol; fruits and seeds are his testicles; the altar of sacrifice was his heart; He was an Epitome of Satya Dharma and Soma Rasa was his own blood.) Thus Yajna Varaha Deva, as Nasika Soma sonita, dived deep into waters and lifted up Earth, allocated waters into Oceans and Rivers on Earth, materialised Mountains to stabilise the waters thus allocated, broadly created Sapta Dwipas on Earth, materialised Bhurbhuva -ssuraadi Lokas and their inhabitants on the same pattern as in the previous Kalpas before the Great Pralaya. 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 wavery) 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.]

Pitaamaha Bhishma further continued his narration: As per the 'kaala maana prerana' manushyaas would be witnessing gradual 'bhrashtata' and so be the other bhuta samudayaas too, and as such they all be of 'ashubha gati praapti' and thus get doomed in the Vaitarini river. 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. As death would occur sooner or later, the Antarama- which indeed is but a reflection of Paramatma gets integrated yet the Self as body assumes a sukshma rupa would have to necessarily cross over the river Vaitarini which is very frightening inspiring misery as is full of blood and pus, with a bank made of bone. For the sinful, it is impossible to cross the river. They are obstructed by hairy moss, crocodiles, flesh-eating birds, and a great many insects. When a sinner comes near the river, in an attempt to cross, it

seethes and becomes overspread with smoke and flame as the sinful are hungry and thirsty with no rescue to cross, as the banks become illusory. Happily the person who commits good deeds in his life would not have to cross this river. All the same, the pranis ought to enter vichitra-vichitra yoni dhaaranaas, replete with ‘rakta mootra paatrarupa apavitra garbhaashaya nivaasa’ inevitably where ‘kapha-mootra-durgandha purna, majjaa snaayu sangrahaas and nasa naadee vyapta’. Hence to avoid such punarjnma, the manushyaas ought to most earnestly and the soonest should take to yoga saadhana atonce. They should be aware of the tatva jnaana as to what be the behaviour pattern of taamasika- raajasika and satvika praanis be like. They should also be aware of Natural consequences of ghora utpaatas, Chandra Surya grahanaas, meteoric falls, and such ‘pati patni duhka daayaka viyoga kaaranaas’ and the remedial measures thereof. What a pity that in this samsaara, the pranis resort to mutual killings and devourings displaying the hideous and repulsive nature of the earthlings. In one’s balya-youvanaavastha there be the moha chaayyas and in vriddhaapya, the amangala kaari shareera chaayas’. ‘Raaga moha prapti’ would lead to ‘doshotpannata’. Even that being so, a select ‘mahaanubhaavaas’ do seek to anchor their ‘manobuddhi vaak kaya kartrutva’ to mukti saadhana. Even after fully digesting the veda vakya shravana, and realising the insurmountable hardships, the saadhakaas might nodoubt become restless, yet persistence be the key to success.

[ Explanation on Perseverance paves way to success.]

\_Vikram was a brave king. Once, he had to fight against a large army with just a few soldiers, he was defeated. He had to run for his life. He took shelter in a forest cave. He was very depressed. His courage had left him. He was blankly gazing at the ceiling of the cave. An interesting scene captured his attention. A small spider was trying to weave a web across the cave ceiling. As the spider crawled up, a thread of the web broke and the spider fell down. But the spider did not give up. He tried to climb again and again. Finally, the spider successfully climbed up and completed the web. Vikram began to think, If a small spider can face failure so bravely, why should I give up? I will try with all might till I win. This thought gave strength to the defeated king. He got out of the jungle and collected his brave soldiers. He fought against the large army. He was defeated again. But now, he would not give up his fight. Repeatedly again and again fought against the large army and finally, after many attempts defeated the large army and regained his kingdom. He had learnt a lesson from the spider. Hence : Perseverance paves way to success.]

Pitamaha continued: Shabda -sparsha and such tanmatraas of the panchendriyaas and the vishayas be all of duhkha rupaas and once the prani be on the death bed then imagine the situation then. Imagine too as to what be the fate of Pancha Maha Paatakas: Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana. Yuddhisthara! Imagine as those manushyaas misbehave with mothers, devatas, sampurana praanis would end up with diastrous consequences. Then Yudhishtthara requested to please detail the specified shaareerikotpanna doshas and Pitaamaha replied as follows:

*53 [bhī] pañca doṣān prabho dehe pravadanti maṇiṣiṇaḥ, mārgajñāḥ kāpilāḥ sām̐khyāḥ śṛṇu tān arisūdana/ 54 kāmakrodhau bhayaṃ nidrā pañcamāḥ śvāsa ucyate, ete doṣāḥ śarīreṣu dr̥śyante sarvadehinām/ 55 chindanti kṣamayā krodhaṃ kāmam saṃkalpavarjanāt, sattvasaṃśīlanān nidrām apramādād bhayaṃ tathā, chindanti pañcamam śvāsam laghv āhāratayā nṛpa/ 56 guṇān guṇasatair jñātvā doṣān doṣasatair api, hetūn hetuśataiś citraiś citrān vijñāya tattvataḥ/ 57 apāṃ phenopamam lokaṃ viṣṇor māyā satair vṛtam, cittabhitti pratīkāśam nala sāram anarthakam/ 58 tamaḥ śvabhra nibham dr̥ṣṭvā varṣabudbuda saṃnibham, nāśa prāyaṃ sukhād dhīnam nāśottaram abhāvagam, rajas tamasi saṃmagnaṃ pañke dvipam ivāvaśam/ 59 sām̐khyā rājan mahāprājñās tyaktvā deham prajā kṛtam, jñānajñeyena sām̐khyena vyāpinā mahatā nṛpa/ 60 rājasān aśubhān gandhāṃs tāmasāṃs ca tathāvidhān, punyāṃs ca sāttvikān gandhān sparśajān dehasaṃśritān, chittvāśu jñānaśastreṇa tapo dandena bhārata/*

As per Kapila mataanusaara, those uttama maarga jnaataas be stated that in the ‘samasta praani shareeras’ there could be ‘five principal doshaas’ viz. kaama-krodha-bhaya-nidra-and shvaasa. Satpurushaas would seek to conrol krodha with kshama, kaama bhavana with sankalpita thyaaga pravritti, nidra with satvaguna sevana, pramaada with bhaya tyaaga, and shvaasa dosha naashana with alpaahaara sevana. Maha buddhimaan saankhya vidvaans had sought to dilute and take the edge off hundreds of guna prayogaas with gunaas, hundreds of doshaas with counter doshaas, hundreds of ‘vichitra hetus’ with counter mitigations with their sankhya jnaana. Their sankhyaa jnaana is so deep and dense that could thin down innumerable Vishnu Maaya bhavanaas, water down wall paintings, jump cross the dark drenches , weaken narakula samaana saaraheenaas, off set water bubble like praani jeevanas, and relieve helpless elephant severly stuck in deep and dense muddy slush. Thus the preponderence of rajo guna and tamoguna manushyaas with bindings of Asha-Moha-Maya-Karma viz. Possessiveness-Infatuation-Make Belief-Excessive Involvement be sought to be burnt of antahkarana shuddhi of manas, chitta, and ahamkaara and by replacing taamasika and rajasika gunas with satva guna sampada, besides the bhoga laalasatva to be uprooted..

61 tato duḥkḥodakam ghoram cintāśokamahāhṛadam, vyādhimṛtyumahāgrāham mahābhaya -mahora - gam/ 62 tamaḥ kūrmaḥ rajo mīnam prajñayā samtaranty uta/ snehapañkam jarā durgam sparśadvīpam ariṇdama/ 63 karmāgādham satyatīram sthitavratam idam nṛpa, himsā śīghramahāvegā nānā rasamahākaram/ 64 nānā prītimahāratnam duḥkhajvara samīraṇam, śokatṛṣṇā mahāvartam tiskna vyādhimahāgajam/ 65 asthi saṃghātasamghātam śleṣma phenam ariṇdama, dānam uktākaram bhīmam śonita hrada vidrutam/ 66 hasitokruṣṭa nirghoṣam nānā jñānasudustaram, rodanāśru malakṣāram saṅgatyāgaparāyanam/ 67 punar ā janma lokaugham putra bāndhavapattanam, ahimsā satyamaryādam prāṇa tyāgamahormiṇam/ 68 vedāntagamana dvīpam sarvabhūṭadayodadhim, mokṣaduṣprāpa viṣayam vadavā mukhasāgaram/ 69 taranti munayah siddhā jñānayogena bhārata, tīrtvā ca dustaram janma viśanti vimalam nabhaḥ/ 70 tatas tām sukṛtīm sāmṁkhyān sūryo vahati raśmibhiḥ, padmatantuvad āviśya pravahan viṣayān nṛpa/ 71 tatra tām pravaho vāyuh pratigrhṇāti bhārata, vītarāgān yatīm siddhān vīryayuktāṃ tapodhanām/ 72 sūkṣmaḥ śītaḥ sugandhī ca sukhasparsaś ca bhārata, saptānām marutām śreṣṭho lokān gacchati yaḥ śubhān, sa tām vahati kaunteya nabhasaḥ paramām gatim/ 73 nabho vahati lokaś rajasā paramām gatim, rajo vahati rājendra sattvasya paramām gatim/ 74 sattvam vahati śuddhātman param nārāyaṇam prabhum, prabhur vahati śuddhātmā paramātmānam ātmanā/ 75 paramātmānam āsādyā tad bhūṭāyatanāmālāḥ, amṛtatvāya kalpante na nivartanti cābhibho, paramā sā gatiḥ pārtha nirdvandvānām mahātmanām/

Bhishma continued explaining the quintessence of the Sankhya siddhanta to King Yuddhishtara:: Having so uprooted the ‘bhoga laalasatva’ the Siddha Yati should be able to steer clear the pragjnaa rupi nouka through the samsaara saagara of ‘duhkha rupi bhayankara jala tarangaas’ - while severe vortexes are ‘chinta and shoka’; naanaa prakaara rogaas are like crocodiles while mrityu as whales; bhayaandolanas are like maha naagaas; tamo guna is like tortoise and rajo guna like fihes . Sneha bhaava is like mud and slush while old age is of hardship. Jnaana is the search light. ‘Naana prakaara karmaas are as of endless ‘agaadhaas’ yet statya or truthfulness is the ‘teera samaana’. Niyama vrata is of sthirata or of stability. Himsa bhava is of sheeghra gaami maha vega samaana. All kinds of infatuations are of bhava saagara maha ratnaas. Duhkha and santaapa are like prachanda vaayu samaanaas. Shoka and trishna are like the ever flying ‘bhavaraas’ or swarms of locusts. Daanaas are like valauble ‘moti raashis’ or heaps of pearls . Very loud laughters and shoutings are like samudra gambhira garjanas. ‘Rodana janitaashrus’ are as of salt water sea waters. ‘Aasakti thyaga’ is like the other side of the samudra teera ! Stree and Santaana are like leeches while bandhu bandhavaas are the tatavarti nagaras. Ahimsa and Satya are the Samudra seemaas. Praana parityaaga is like the ‘uttaala tarangaas’ of the samudra. Vedaanta jnaana is like a ‘dweepa’. Daya bhava is like the jala raashis of the Samsaara saagara. Moksha is indeed the ‘durlabha vishaya and naanaa prakaara santaapa’ is like the ‘samsaara saagara badabaanala!’ Only when one could swim or some how cross the samsaara saagara that one could accomplish the entry to the aakaasha swarupa nirmala Parabrahma pravesha be a possibility. Thus the punyaatama Saankhya yogi siddha

purushaas by their own pull and push of their Surya rashmi as of a lotus stem would magnetize towards it from the slushy and muddy samsaara sarovara.

[ Vishleshana on Lotus Stem and Daharaakaasha vide Chhandogya Upanishad

Despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of ‘Daharaakaasha’ or the Small Space, one’s own body parts are responsible for deeds and the Self is but a mute spectator ! VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* ( Harih Om! There is a need to enable normal undersanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualites like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditons vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasa’ within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) *Tam ched brhuyuh, yad idam asmin Brahma Puredaharam punadikam veshma, daharosminn atharaakaashah kim tad atra vidyate yad anvesh-tavyam yad vaa va vijijnaasitavyamiti sa bruyaat // Sa bruyaat: yaavaan vaa ayam akaashah, taavan eshontarhridaya aakaasha; ubhe asmin dyaavaa prithvi antar eva saaahite, ubhavagnischa vaayuscha Surya Chandramasaav ubhau, vidyun nakshatraani yacchaasyehaasti yaccha naasti sarvam tad asmin saahitam iti/* (As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) *Tam ched bruyuh asminsched idam Brahma pure sarvam smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishisyataiti// Sa bruyaat: naasya jaraayaitajjeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutyur vishoko vijig-haastopipaasah, satya kaamah satya sankalpah, yathaa hi eveha prajaa anvaavishanti yatha anushasha-sanam, yam yam antam abhikaama bhavanti yam janapadam, yam kshetra bhaagam, taam tam evopa jeevanti//* ( The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings! Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts

of omission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!) VIII.i.6) *Tad yattheha karmajito lokah ksheeyate, evam evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam ananuvidyaa vrajanti etamscha satyaan kamaan, tesham sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuvidyaa vrajanti etamscha satyaankamaan, tesham sarveshu lokeshu kaamcharo bhavati*/(Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss)]

#### Further stanzas

Then Pravaha maamaka Vayu devaabhimaani devata would take over the responsibility from the Surya Devataas and alert the veetaraaga shakti sampanna siddha tapodhana maha purushaas. Now the sukshma-sheetala-sugandhita-sukha sparsha vayus would enable the kalyaanamaya Saankhya yogis to get uplifted to Akaasha. Then again the Aakaashaabhimaani devataas would uplift the Saankhya yogis by the virtue of their rajo guna or vidyudabhimaana devtaas could further reach the Sankhya Yogis towards the Satya Parama gati . Then the Vidyudabhimaani devaas by the flows of Sathya could push the Sankhya Yogis to the Paarshada ganaas and reach upto Narayana, as the Maha Narayana Himself then would reach the Vishuddhaatma Para Brahma Paramaatma and finally get absorbed as of amrita bhaava sampannaas. Bhishmaacharya then thus explained the process of Saankhya Yogis bereft of ‘dwandva bhaavaas’ -satya vaadis -sampurna praani daya bhaava kaaraas could finally get absorbed unto the Parama gati.

As Pitaamaha Bhishma had thus explained the Sankhya Siddhanta and the process of their Ultimate Mukti , Yudhishtthatra raised a supplementary question whether the Yogi Purushaas after their Unification with Paramatma if were to be in the Jeevan Mrityu State and if so being the dehadharis then how they be indeed!

*atrāpi tattvaṃ paramaṃ śṛṇu samyag bhayeritam/ 81 buddhiś ca paramā yatra kāpilānāṃ mahātmanāṃ, indriyāṇy api budhyante svadehaṃ dehino nṛpa, kāraṇāy ātmanas tāni sūkṣmaḥ paśyati tais tu saḥ/ 82 ātmanā viprahīnāni kāṣṭha kundya samāni tu, vinaśyanti na saṃdehaḥ phenā iva mahārṇave/ 83 indriyaiḥ saha sūptasya dehinaḥ śatrutāpana, sūkṣmaś carati sarvatra nabhasīva samīraṇaḥ/ 84 sa paśyati yathānyāyāṃ sparśān sprśati cābhibho, budhyamāno yathāpūrvam akhilenēha bhārata/ 85 indriyāṇīha sarvāṇi sve sve sthāne yathāvidhi, anīśatvāt pralīyante sarpā hataviṣā iva/ 86 indriyāṇāṃ tu sarveṣāṃ svasthāneṣv eva sarvaśaḥ, ākramya gatayaḥ sūkṣmāś caraty ātmā na saṃśayaḥ/*

Bhishma replied: As per the ‘Maharshi Kapila pratipaadita siddhanta’ the ‘dehadharis’ would indeed be able to experience their ‘vishaanubhavas’ by their respective panchendriyas by their sukshmaarma.; in their muktaavasthaa too their ‘manas’ and ‘indriya janita vishaya darshana’ be possible. This is on the analogy of the ‘phena’ of ‘maha sagara jala samuha nashta’ , yet the impact of the ‘indriya janita jnaana’ be still lasting. Even as the jeevatma had made the parityaaga of the indriya janita prakriti swabhaavaas too, the shareera dhaari praani would still be retaining the impulses as it those were asleep in dream stages. Even in the jaagrad avashta too the blessed prani be feeling as of swapnaavastha and would be witnessing vastu drishyaas and even the sprushya padardhas too be able to do so as of the jaagradavastha. Thus the sampurna sampada of Pancha Tanmatras: Light, sound, taste, smell and consciousness be available to the dehadhaaris with their 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 .All the same, in the sushupti avastha the ‘vishaya jnaana samardhata’ be absent as of a visha heena sarpa due to fear complex be hiding away from the so called reality of a jagradavasta praani! Thus the jeevaama would be as in the ‘swapnaavastha sthita sampurna gatyaaokranta vishaya vicharanaavastha.’ or as of dream stage impulses and reactions to various things and feelings.

[ Vishleshana on Jeevan Mrityu vide Paramaarth Saara as already outlined Vide Chatper Nine above now specifically on Jeevan Mrityu:

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

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

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

Bhagavad Gita vide chapter 8 stanzas 5 explains about the loss of memory at th time of death: *Antakaale cha maameva smaran muktwa kalebaram yah prayaati sa madbbhavam yaati naastyatra samshayah/*

Who so ever at the time of death would possibly memorise my name shall most certainly reach me for absorbption unto me!But one might saythat if it were so easy to get absorbed ito Paramatma then the loss of memory negates the thought of a Parama Purusha losing his memory on account of the suffocation due to the three vital inputs of vaayu-pittha-slesha. The reply would be that even if niyati or the limitation of place is not there like the punya kshetras , the other of ‘kanchukas’ of kaalaraaga-vidya-kalaa and abov all Maya might indeed obstruct the departing Soul to take the name of the Paramatma! The defilements viz. aanava, maayiya, and karma malas are so powerful the even to take the name of the Supreme at the time of death! After all the dying man could as well take the name of the wife or son, instead of Paramatmaa! Once ignorance of a Jnaani is destroyed on account of the malas then as stated in ‘Shri Nishaatana Tantra’ asserts: ‘One attains union with the divine Being once and for all like, the flow of milk from the udders of cow or an arrow from the bow. Such a one becomes liberated at once and also liberates others’.

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



is essential at the time of death.’ The one with enlightenment is already aware fully of the Supreme then before death and now thereafter.

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

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

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

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

Just as a grain of rice if separated from the husk and bran would not be utilised for sprouting like other grains, the pure consciousness in the enlightened Beings when separated from their coverings viz. the six ‘kanchukaas’ or coverings or the offsprings of Maya Shakti around, then the pure consciousness is like Shiva Himself or the Supreme. Once the individuals are freed from the karmik and other defilements, then there is no reason as to why that seed would not sprout once again. In other words the universe and its diverse objects is called by nescience or deep ignorance. The stages of a Being from the actuality or of awakeness-dream stage-sushupti- and finally the pragjnatwa despite the continuance of the physical body. However ‘taadaatnya’ or merger is possible only after the mortal body falls off. In other words, 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 ]

*Sattvasya ca guṇān kṛtsnān rajasaś ca guṇān punaḥ, guṇāṁś ca tamasaḥ sarvān guṇān buddheś ca bhārata/ 88 guṇāṁś ca manasas tadvan nabhasaś ca guṇāṁś tathā, guṇān vāyoś ca dharmātmaṁś tejasaś ca guṇān punaḥ/ 89 apāṁ guṇāṁś tathā pārtha pāṛthivāṁś ca guṇān api, sarvātmanā guṇair vyāpya kṣetrajñāḥ sa yudhiṣṭhira/ 90 ātmā ca yāti kṣetrajñāṁ karmaṇī ca śubhāśubhe, śiṣyā iva mahātmānam indriyāṇi ca taṁ vibho/ 91 prakṛtiṁ cāpy atikramya gacchaty ātmānam avyayam, param nārāyaṇāt -mānam nirdvandvaṁ prakṛteḥ param/ 92 vimuḥ puṇyapāpebhyaḥ praviṣṭas tam anāmayaṁ, paramātmānam aguṇaṁ na nivartati bhārata/ 93 śiṣṭaṁ tv atra manas tāta indriyāṇi ca bhārata āgacchanti yathākālāṁ guroḥ saṁdeśakāriṇaḥ/*

Bhishma continued his explanation further thus::Parabrahma Paramatma had equipped all be Beings in Srishti with Satvika-Raajasika and Tamogunas and also buddhi, manas, aakaasha, vaayu, teja, jala, and prithvi besides various any vastus too. Then in their midst be situated the Jeevatma or the Kshetrajna. As the shishya ganaas be following their gurus, similarly the manas, panchendrias and tanmaatraas too

follow and keep performing shubhaashuba karmaacharanaas and there beyond keep up their earnest desires of searching for Naraayana swarupi avinaashi Paramatma praapti. Thus the jeevan mukta purushaas make all out efforts, yet as per praarabhdha the shareeya be there and the manas and shareera be there and the shishyaas of panchendriyaas too

94 śakyaṃ cālpena kālena śāntiṃ prāptuṃ guṇārthin, evaṃ yuktena kaunteya yuktajñānena mokṣiṇā/ 95 sāmkyā rājan mahāprājñā gacchanti paramāṃ gatim jñānenānena kaunteya tulyaṃ jñānaṃ na vidyate/ 96 atra te saṃśayo mā bhūj jñānaṃ sāmkyāṃ paraṃ matam, akṣaraṃ dhruvam avyaktaṃ pūrvaṃ brahma sanātanam/ 97 anādimadhyandhanam nirdvandvaṃ karṣṇaśśvatam, kūtaṣṭhaṃ caiva nityaṃ ca yad vadanti śamātmakāḥ/ 98 yataḥ sarvāḥ pravartante sarga pralaya vikriyāḥ, yac ca śaṃsanti śāstreṣu vadanti paramarṣayaḥ/

Thus in this manner the jnaana sampanna moksha dhaaris for their ‘adhyatmikonnati’ could eventually achieve ‘parama shaanti’ as per their wishes. Maha jnaani Sankhya yogis be indeed possessive of the volition to exist as they decide thus their thei‘atma jnaana’. Indeed, the Sankhya jnaana is thau the mahotkrishtha jnaana and as such, in this context especially, the akshara-dhruva-poonrna sanaatana Brahma pratipaadana had since been propounded. The assertion had always been that Brahma as of’ adi-madhyanta rahita, nirdandva, jagadtpattha hetubhuta, shaashvata, kuutastha-and nitya’, and ‘maneeshee purusha as the Antatarma. Maharshis by the virtue shastraas had been tirelessly making parama prashamshaas to that effect repeatedly.

99 sarve viprāś ca devāś ca tathāgamavido janāḥ, brahmaṇyaṃ paramaṃ devamanaṃ parato 'cyutam/ 100 prārthayantaś ca taṃ viprā vadanti guṇabuddayaḥ, samyag yuktāḥ tathā yogāḥ sāmkyāś cāmitadarśanāḥ/ 101 amūrtes tasya kaunteya sāmkyāṃ mūrtir iti śrutiḥ, abhijñānāni tasyāhur matam hi bharatarṣabha/ dvividhānīha bhūtāni pṛthivyāṃ pṛthivīpate, jaṅgamāgama saṃjñāni jaṅgamaṃ tu viśiṣyate/ 103 jñānaṃ mahad yad dhi mahatsu rājan; vedeṣu sāmkyeṣu tathaiva yoge, yac cāpi dr̥ṣṭam vividhaṃ purāṇam; sāmkyāgataṃ tan nikhilam narendra/ 104 yac cetihāseṣu mahatsu dr̥ṣṭam; yac cārthāśāstre nṛpa śiṣṭajuṣṭe, jñānaṃ ca loke yad ihāsti kiṃ cit; sāmkyāgataṃ tac ca mahan mahātman/ 105 śamaś ca dr̥ṣṭaḥ paramaṃ balaṃ ca; jñānaṃ ca sūkṣmaṃ ca yathāvad uktam, tapāṃsi sūkṣmāni sukhāni caiva; sāmkye yathāvad vihitāni rājan/

Samasta brahmana, devata and ‘shaanti anubhava samastaas’ be ever keeping stuti praardhanaas to Him. Yogottama Siddhi Praapta Yogis and ‘apaara jnaana yukta Saangjnavetta purushaas’ be of paramatma’s aakaaras too ever. Kunti nandana! There indeed are on the ‘bhutala’ there are two kinds of praanis v iz. Jangama and Sthaavara- or the moving and immovable like mountains and apparently the moving jangamaas are stated to be better off. Clearly in the Sankhya Shastra, the principal mahatma purushaas, veda paarangataas, saankhya- darshana vidwans, yoga shastra vishaaradaas and puraaneetehasa jnaanis are all in the top crust of Sankhya Jnaani Mahatmaas. Among the Itihaasas, Satpurusha Sevita Artha Shastra Maha Jnaanis are of the Sankhya Shaastra Praveenaas. Sankhyaa Shaastra had vividly described the methodology of achieving indriya samyamana-deha and manobala-sukshma jnaana- and the consequent hridayaananda .

106 viparyaye tasya hi pārtha devān; gacchanti sāmkyāḥ satataṃ sukhena, tāmśchaanusamcārya tataḥ kṛtārthāḥ; patanti vipreṣu yateṣu bhūyaḥ/ 107 hitvā ca dehaṃ praviśanti mokṣam; divaukaso dyām iva pārtha sāmkyāḥ, tato 'dhikam te 'bhiratā mahārhe; sāmkye dvijāḥ pāṛthiva śiṣṭajuṣṭe/ 108 teṣāṃ na tiryag gamanaṃ hi dr̥ṣṭam; nāvāg gatiḥ pāpakṛtām nivāsaḥ, na cābudhānām api te dvijātayo; ye jñānam etan nṛpate 'nuraktāḥ/ 109 sāmkyāṃ viśālam paramaṃ purāṇam; mahārṇavaṃ vimalam udārakāntam,

*krtsnam ca sām̐khyam̐ nr̥pate mahātmā; nārāyaṇo dhārayate 'prameyam/110 etan mayoktam̐ naradeva tattvam̐; nārāyaṇo viśvam̐ idam̐ purāṇam̐, sa sarga kāle ca karoti sargam̐; sam̐hāra kāle ca tad atti bhūyah/*

Then Pitamaha Bhishma explains conclusively: Yuddhishtatra! In case one's saadhana be of 'triti maatra' ie so easy to achieve then that be as good as none, since the sadhaka be not as good as nothing since samyak jnaana prapti be as of the highway to deva loka praapti with nirantara suhka praapti. Be this well realised that the shishta purusha sevita parama pujaneeya sankhya shastra vettaas should be invariably accessible to dwijottamaas. Those who be the sankhya shastra nipunaas, especially the highly learned Brahmanottamaas, who be assuredly be never again to be on the return path to rebirth after having been subjected to naraka yaatana, much less to be reborn as of pashupakshaadi yonis. Sankhya Jnaana is of 'atyanta vishaala and parama paacheena vigjaana'. That is like the maha saagara samaana as of agaadha-nirmala-udaarabhava paripurna and atisundarata. Paramatma Bhagavan Naraayana is of the 'sampurna-aprameya sankhaa jnaana paripurna rupa dhaarana kaarana'. Pitaamaha Bhishma thus concluded this puratana Vishva Rupa Dhaari Naraayana be ever and for ever be Mahanava Jala Shaayi Naara- Ayana. The Supreme Force thus be manifested as Lord Narayan- 'Nara' meaning water and 'ayan' denoting abode. In the *Sanatana Srishti*, the First Ever such Entity was created on its own and hence called 'Swayambhu' Narayana who created 'Apo Naaraa' or the Radiant Water first and was thus known as 'Narayana' who floated on water. He deposited his 'Veerya' or virility as an indication of his resolve to create and as a result there appeared a Golden Egg and floated on the Radiant Water. Hiranya garbha' Brahma himself sat in the Egg. *apo nara iti prokta apo vai narasuunavah ,tad yadasyayanam puurvam tena naaraayanah smrtah /* states 'Manu Smriti-1.10: The Vedic Rishis considered water as a symbol of a vast reality or eternal existence. More than a symbol they could see with their inner vision a pervasive vastness, an ocean of energy as the divine principle behind the water. Based on this 'Naara ayana' means the all pervasive vastness (naara, the water) on its move (ayana), flowing energetically, always expanding and never static. The word Vishnu also, in its root-sense, has this meaning of pervasive vastness. It is this vast pervading motion or wide universal movement of Vishnu or Narayana that holds all worlds and leads the sincere aspirants towards the Divine delight.

*Swasti prajabhyah paripaalayantaam, nyaayena maargena mahim maheshaa, go brahmanebhyah shubhamasti nityam, lokaassamastaassuhino bhavantu/*

## Annexure on Eighteen and Final Chapter on Moksha Sanyaasa Yoga

Staanzas 1-40: *Arjunauvaacha: Sanyaasasya Mahaabaaho! Tatvamicchaami veditum, tyaagasya cha Hrisheekesha! Prutthakkeshu nishudana/ Shri Bhagavanuvaacha: Kaamyanaam karmanaa nyaasam sanyaasam kavayo viduh, sarva karma phalatyaagam praahustyaagam vichakshanaah/Tyaajyam doshavadityeke karma poraahurmaneeshanah, yagjnya daana tapah karma na tyaajyamitichaapare/ Nishchayam shrunume tatra tyaage Bharatasatthama, tyaagohi purushavyaaghra trividassampra keertitah/ Yagjna daana tapahkarma na tyaajyam kaaryamevatat, yagjno daanam tapaschaiva paavanaani maneeshinaam/ Yetaanyapi tu karmaani sangam tyaktvaa phalaanicha, kartavyaaneeti me Paartha! Nishchitammtamuttamam/ Niyatasya tu sanyaasah karmamo nopavadyate, mohaattasya parityaagah taamasah parikeertitah/ Duhkhamityeva yatkarma kaayakleshabhayaatyajet, na kritvaa raajasam thyaagam naiva tyaaga phalam labhet/ Kaaryamityeva yatkarma niyatam kriyaterjunah, sangam tyaktvaa phalamchaiva sa tyaaga saatvito matah/ Na dveshta kushalam karma kushale naanushajjate, tyaagee satva samaavishto medaavee cchinna samshayah/ Na hi dehabhritaa shyakyam tyaktum karmaanya sheshatah, yastu karma phala tyaagee na tyaageetyabhidheeyate/ Anishtamishtam mishram cha trividham karmanah phalam bhavati tyaaginaam pr na tu sanyaasinaam kvachitetya/ Vam chaaitaani mahabaho karanaani nibodha me, Saankhye kritaante proktaana suddhaye sarva karmanaam/ Adhishthaanam tathaa kartaa karanam cha prithagvidham, vivitaascha prithah cheshtaah daivam chaivaatra panchamam/ Shareeravaangmanobhira karma praarabhate narah, nyaayyam vaa vipareetam vaa sanchaite tasya hetavah/ Tatraivanati kartaaram aatmaanam kevalam tu yah, pashyatya krita buddhitvaat na sha pashyati durmatih/ Yasya naaham krito bhaavo buddhiryaya na lipyate, hatvaapi sa imaan lokaan na hanti na nibadyate/ Jnaanam jneyam parijnaataa trividhaa karmachodanaa, karanam karma karteti trividhaa karma sangrahaah/ Jnaanam karma cha kartaacha tridhiva gunabhedatah, prochyate guna sankhyaane yathaavacchrunu taanyapi/ Sarva bhuteshu yenaikam bhaavamavayameekshat, avibhaktam vibhakteshu tad jnaanam viddhi saatvikam/ Prithaktvena tu yad jnaanam naanaabhavaan prithakvidhaan, vetti sarveshu bhuteshu tad jnaanam viddhi raajasam/ Yatthu kritsnapadekasmin karye saktamahaitukam, atatvaarthapadalpam cha tatthaamasamuhaahritam/ Viyatam sangarahitam araaga dveshatah kritam, aphalaprepsunaa karma yatthasaatvikamuchyate/ Yatthu kaamepsunaa karma saahamkaarena vaa punah, kriyate bahusaayaasam tadraajamudaahritam/ Anubandham khayam himsaam anapeksya cha pourusham, mohaadaarabhyate karma yattattaamasaa muchyate/Mukta sangonahamvaadee dhryutsaaha samanvitah, siddha siddhyornirvakaarah kartaa saatvika uchyate/ Raagee karma phalaprepsuh lubdho himshaamakoshuchih, harsha shokaanvitah kartaa raajasah parikeertitah/ Ayuktah praakritah stabdhah shatho naishrutikolasah, vishaadee deergha suutree cha kartaa taamasa uchyate/ Buddhherbhedam dhriteschaiva gunatasrividham shrunu prochyamaanam - asheshena prithaktvena Dhanamjaya/ Pravritthim cha nivrittimcha karyekarye bhayaabhaye, bandham mokshamcha yaa vetti buddhissasa Paathah saatvikee/ Yayaa dharmamadharmamcha kaaryam cha - akaryamevacha , ayadhaavatprajaanaati buhddhissaa Paartha! Raajasee/ Adharmam dharmamitiyaa manyate tamasaavritaa, sarvaarthaan vipareetaamscha buddhissaa Paartha! Taamasee/ Dhrityaa yayaa dharayate nanah praanendriya kriyaah, yogenaapyabhichaarinyaa dhritissaa Paarthah saatvikee/ Yayaa tu dharma kaamaarthaan dhrityaa dhaarayeterjuna, prasangena phalaa kaankdhee dhritissaa Paartha! Raajasee/ Yayaa svapnam bhayam shokam vishaadam madamevacha, na vimunchati durmedhaa dhritissaa Paartha!taamasee/ Sukham tvidaaneem trividham shunu me Baratashabha, abhyaasaadramate yatra duhkhaantam cha nigacchati' Yattadagre saatvikam proktam atma buddhi prasaadajam/ Vishayen -*

*driya samyogaat yattadagremritopamam, parinaame vcishamiva tatsukham raagasam smritam/ Yad agrechaanu baddhhe cha sukham mohanamaatmanah, nidraalasya pramaadottham tattaamasa mudaa - ahritam/ Na adasti prithivyaam vaa dvi deveshu vaa punah, satvam prakritijairyuktam adebhisya - tribhiringunaih/*

Arjuna desires Bhagavan Krishna to re emphasise the concepts of sanyasa-karmanyasa- tyaga or the rejection of karm phala. Bhagavan reemphasizes that rejection of ‘kaamya karma’ itself is as stated by maha jnanis is sanyasa. Karma phala tyaga is truthful tyaga.

Karma is broadly of three kinds: ‘nitya’ karmas or normal duties or ‘naimittika karmas’ say towards occasional exigencies related to births- deaths- shraaddhas- yagjnas- vratas- and the attendant daana-dharmas and thirdly the Kaamya karmas or deeds meant for fulfillment of designated objectives say for ‘santaana’ - employment- health- weddings of progeny and so on in the on going life besides the post life wishes for svarga sukha etc. Now, some of the limited persons of maturity and vigjnaana do realise that all the kinds of karmas are subject to limitations, the consequent lapses and even the fallout sins, resort to ‘karma sanyaasa’ ; yet some others strongly feel that ‘karmaacharana’ would be inevitable and as such negation of karma would tantamount to escapism and as such endeavor most to perform perfectly as per established regulations within permissible limitations. But Bhagavan Krishna emphasizes that the three folded formula of yajna-daana-tapas ought not be discarded or even infringed. These essentials would yield ‘chitta shuddhi’ or purity of mind and thinking capability to the ‘sadhakas’. Partha! proper execution of these essential karmas should according to me be executed properly without however ‘phalaapeksha’ or the resultant fruits and this indeed is the ‘uttaama maarga’ or the best possible path. ‘Kartavya Sanyaasa’ tantamounts to pure escapism and is known as ‘taamasika sanyaasa’. The feeling of physical exertion and an avoidable option is known as ‘raajasika sanyaasa’. *Kaaryamityeva yatkarma niyatam kriyaterjunah, sangam tyaktvaa phalamchaiva sa tyaga saatvito matah/* Arjuna! Vidyukta karma or the prescribed duty with interest but with least selfish desire of return fruit is the ‘saatvika tyaga’ or the self less dutiful self sacrifice. A ‘saatvika tyagi’ is a straight forward , undoubting , ready initiator with excellence and perfection of decisiveness. Such cases of determination and grit may be no doubt far to seek. Such exemplary persons are rare. In the context of ‘Sankhya Siddhanta’ following is the explanation: *Adhishthaanam tathaa kartaa karanam cha prithagvidham, vivitaascha prithah cheshtaah daivam chaivaatra panchamam/ Adhishthaanam tathaa kartaa karanam cha prithagvidham, vivitaascha prithah cheshtaah daivam chaivaatra panchamam/* To facilitate ‘karmaacharana’ or to address oneself to be dutiful, five factors are involved: one’s body-the duty conscious person - the wherewithal of each of the karma-jnaanendriyas - the enabling interaction of Pancha Bhutas and the Panchendriyas - and most essentially the prarabdha karma as per the ‘daiva vidhi’ or the balance sheet of the person concerned as decided celestially. These are the five folded factors to facilitate action with ‘trikarana shuddhi’ or of Mano- vaakkaaya-karma shuddhi or Kaayika- Vaachika- Maanasika purity. Recalling Sankhya Siddhanta afore detailed: Sankhya and Yoga practitioners both strongly believe that of ‘nitya -anithaya viveka sutra’ or the basis of permanency and of fleeting natures and their target is the same of atma jnaana and their common dharma is ‘sadhana’ or constant practice. Both jnaana and karmaacharana is like a slap sound of both the hands. Jnaana without Karmaacharana is not possible while ‘acharana and sadhana’ or application and practice are of similar in nature. Partha! be it realised that those of ‘nishkaama karma yogaanushtaana’ or practitioners of desireless deeds of yoga are denied of ‘karma sanyasaadhikarana’ or the resultant fruits of rejection of karma practice. Basically, karma yoga phala is a quick step forward to

Para Brahma Sthiti. Indeed the Supreme Paramatma cannot be held responsible for the action- reaction syndrome of an individual alone squarely and totally. Whoso ever is devoid of kattrutva- bhoktrutva or of activity and of result orientation as good as dead in the public view but that person is definable as he is of outstanding stature far above the normal level. *Jnaanam jneyam parijgnaataa trividhaa karma choda - naa, karanam karma karteti trividhah karma sangrahaah/* For ‘karmaacharana’ the basic mental orientation is the prerequisite three foldedness conceptually of Jnaana- Jneya- Jnaata or the knowledge or awareness- the target of that awareness and most significantly the person who has to possess that awareness. In other words the three physical features are of Karta- Karma- Karana / Kriya. This is ‘kaaraa - charana’ all about.

As per Sankhya Shaastra, the revelation of Prakriti Guna is explained by the awareness of jnaana- karma- karta; now these types of awareness is further explained by the three ‘Gunas’ or Instincts of Satvika- Raajasika-Taamasikas. The respective traits prevalent among all the Beings in ‘srishti’ are ‘satvikata’ which is pure consciousness of the Antaratma or the Supreme Self far beyond the Mind and Panchendriyas of any Being of Body; that psyche is of true ‘Objectivity’. This is Saatvika Jnaana. Be it realised that the awareness of various being have varied traits is Raajasika or of that feeling of subjectivity or of ‘me and yours’; this generates ‘ahamkaara’ or selfish ego of differential partiality. That one’s own body, its traits and instincts are varied totally compared to others with a totally tarnished selfishness subjected to bodily desire and the psyche of partiality, anger, envy and narrow outlook is what Tamasika Jnaana all about.

In terms of Phalaapeksha or the return fruits, the Satvikata denotes total denial, Rajasakata works more and more of returns and labors on and on with ego while Tamasika phalaapeksha targets of success by even harming others , little realising one’s own limited capability. Thus that outstanding human as saturated with moral responsibility alone and performs any task with total commitment and enthusiasm irrespective of success or failure as a duty but with no anticipated intention of prizes or praises is a genuine Satvika. But that person who is possessed of ambition, being conversant with the pros and cons of the task to take to and calculating the risks and conveniences involved and thus being aware of the consequences is the Rajasaka. But the arrogant, self opined, cheatful person, ready to harm the opponents openly and unreasonably is the patently vicious and cruel Tamasika.

Dhananjaya! I shall now explain the Guna Buddhi and the consequent mindset of the human beings. Partha! Satvika Buddhi is replete with dharma - kartaakarya vichakshana or the feeling of what is to be performed or not, bhaya nirbhaya or the fear of sinfulness and the fearlessness of performing deeds of virtue and justice. Rajasa Buddhi is the ability of distinguishing dharmaadharma-kartavyaakartavya-yadhaardha or midhya viz. virtue and vice, duty or mischief, and actuality or mirage. Taamasa Buddhi is stuffed up with ignorance, darkness, inability to sift virtue or vice.

Partha! Mano sthairya or of Mental Fortitude is of three types. ‘Satvika Sthairya’ is inclusive of balancing Yoga and Control of Mind along with inherent physical features viz. of sense organs and prana the vital energy. Arjuna! ‘Raajasika Sthairya’ entails the fortitude of dutifulness of observing ‘dharmaardhakaama moksha’ and the expectation of ‘phalaakaanksha’ or the resultant fruit of the effort. On the other hand ‘Taamasika Sthairya’ is what is still expected even despite of any effort , sleepish laziness, fear, worry and discontentment!

Bharata Shreshtha! I shall now explain to you about Trividha Sukhaas or three States of Happiness. The best one is difficult to accomplish but possible after constant practice and steadfastness but when finally realised it leads to ‘ambrosia like’ fulfillment as that is termed of Saatvika Guna. The Pleasures as what one sees, smells, feels, hears or eases physically and are felt mentally as also the pains felt and encountered are the traits of the Raajasika Guna. The feelings of sleepiness, tiresomeness, boredom, lethargy are the indulgences of ‘Tamasika Guna Sukha’. Indeed there is none at all in Bhuloka, Swaragaadi Upper Lokas, and least of all the Underworld of Sapta Paataalaas who is free from the Prakriti Gunas as detailed.

Stanzas 41-60 : *Braahmana Kshatriya Vishaamshuudraanaam cha parantapa, karmaani pravibhaktaani svabhaava prabhavairgunaih/ Shamo damastavasshoucham ksaantiraarjavamevacha, jnaanam vigjnaanamaastikyam Braahmam karma svabhaavajam/ Shouryam tejo dhritirdaakshyam yuddhechaapy palaayanam, daanameewshvara bhaavascha kshaatram karma svabhaavajam/Krishi goraksha vaanijyam vaishvam karma svabhaavajam, paricharyaاتميكام karma shuudrasyaapi svabhaavajam/ Sve sve karmanyabhiratah samsiddhim labhate narah, svakarma niratassidham yathaa vindati tacchrunu/ Yatah pravrittirbhutaanaam eva sarvamidam tatam, svakarmanaa tamabhyarchya siddhim vindati maanavah/ Shreyaan svadharma vigunah para dharmaatvanushthitaat, svabaava niyatam karma kurvannaapnoti kilbisham/ Sahajam karma Kounteya! Sadoshamapi na tyajet, sarvaarambhaahi doshena dhumenaagnirivaavritaah/ Asaktabuddhi sarvatra jitaatmaa vigataspuhah, naishkarmya siddhim paramaam sanyaase - dhigachhati/ Siddhim praapto yathaa Brahma tathaapnoti nibodhame, namaasenaiva Kounteyah nishyhaa jnaanasya yaa paraa/ Buddhya vishuddhaya yukto dhrityaatmaanam niyamyacha, shabdaadeen vishayaastyatvaa raaga dveshoupyudasyacha/ Viviktaseveelaghvaashee yatavaakkaaya maanasah, dhyana yogaparo nityam vairaagyam samupaashritah/ Ahamkaaram balam darpam kaamam krotham parigraham, vimuchy nirmamasshaanto Brahmabhuyaaya kalpate/ Brahma bhutah prasannaat - maa na shochati na kaankshati, samassarveshu bhuteshu madbhaktim labhate paraam/ Bhaktyaa maam abhijaanaati yaavaanyaashchaasmi tatvatah, tato maam tatvato jgnaatvaa vishate tadanantaram/ Sarva karmaanyapi sadaa kurvano madvapaashrayah, matprasaadaaadavaapnoti shashvatam padamavyayam/ Chetasaa sarva karmaani mayi sanyasya matparah, buddhi yogamupaashritya macchhittassatatam bhava/ Macchhitta sarvadurgaani matprasaadaattharishyasi, atha chetvamahamkaaraat na shroshyasi vinankshyasi/ Yadyahankaaramaashritya na yotsya iti manvase, middhyaisha vyavasaayaste prakritis - tvaam niyokshyati/ Svabhaavena Kounteya nibaddhasvena karmanaa, kartum necchasi yanmohaata karishyasyavashopitat/*

Arjuna! Brahmana-Kshatriya-Vaishya- Service Castes were formed along their natural duties. Brahmanas were entrusted with the duties of control of self control over their jnaanendriya-karmendriyas, tapas, physical and internal cleanliness, jnaana vigjnaanasaas, total commitment to Ishvaratva and Daivatva as also of Vedic knowledge. Kshatriya dharmas are instinctive courage, brightness, capability to uphold dharma and nyaaya, authority, and steadfastness and instant readiness on battle front with agility and mercurial action even facing ‘veera swarga’! Vaishya dharmas are Vyavasaaya-Vaanijya- Pashuposhana are the natural features while Paricharya or Service enabling the duties of Brahmana Kshatriya Vaishyas.

[Parashara Maharshi aptly describes: *Kshatriyopi krushim krutvaa dwijam devaampujayet, Vaihyah anyastathaakuryat krishi vaanijya shilpikaan/ Chaturnaamapi varnaamsha dharma sanaatanah/* (Kshatriyas display their industriousness , valor and courage and serve Brahmanas for thier involvement and dedication in Deva Pujas; Vaishyas earn out of their trading and business skills and so do the other

class of Society due to their ability in crafts. Thus the Four Varnas are engaged in their own respective duties as their contributions to the Society as per their own prescribed Dharmas!) Common Dharmas to all Varnas: *Kshamaa satyam damah shoucham daanamindriya samyamah, Ahimsaa Guru shushrushaa tirthaanusaranam dayaa/ Aarjavam lobha shunyatvam Deva Brahmmana pujanam, Asabhyasuyaacha tathaa Dharmah saamaany uchyate/*

(Common Dharmaas, irrespective of Varnas as prescribed by Vishnu Maharshi include truthfulness, patience, control of emotions, cleanliness of body and mind, disposition of charity, self control, non violence, service to teachers, visits to Tirtha Places, kindness and generosity, straightforwardness, broad-mindedness and worship of Brahmanas and Devas] Krishna continues his advice: Human Beings thus get conditioned to their respective Varna Dharmas and seek enlightenment even while they observe their Varna Dharmas. That person even while sincerely performing their respective Varna Dharmas is ruled by the mix of trigunas. Basically the formulation of the Varna Dharmas are reflected in the Satvika-Rajasika-Taamasika traits but even so the Service Class up ward might have the same access to the targetted Brahmatva while the superior classes could fail miserably to do so. Thus this socially formed Varnaashramas have equal opportunities for enlightenment and the benchmark is as per the trigunas but most certainly not the caste. The same applies to men and women alike.

[Shankaraachaarya asserts: *Yadyad karma karomi tatthat akhilam Shambho!* It is only and only again that the 'Karma' only sharpens 'Chitta Shuddhi' but most certainly not relevant to the class of the society nor the gender! ]

*Shreyaan svadharmo vigunah para dharmaatvanushthitaat, svabaava niyatam karma kurvannaapnoti kilbisham*/Having thus explained thus the Varaashrama dharmas are mere indicators of Societal structure but the far more significant factor is the preponderance of Tri Gunas for the basic determinants of Salvation, Bhagavan Krishna explains that at the sametime the relevant Kshatriya Dharma is the classification that becomes relevant at this juncture while uprooting 'adharma' with the realisation of one's own Var na Dharma. Kounteya! What ever is inherited as your Kula Dharma is to be respected and keenly practised. In any case all the 'kula dharmas' are saturated with the smoky screen without Fire related with Prakriti the Nature always. There would not be any deed or misdeed without the smoke of Fire; and all the karmas or actions are thus smoky and as such an intelligent human being should try to avoid smoke but still enjoy the warmth and brightness of fire! Thus notwithstanding the apparent 'Prakriti Dosha' or the deficiency of Natural Traits, Karmaacharana is where one's expertise rests with! Therefore, my 'upadesha' or earnest advice is to practise any deed without desire, but with the grit and determination without desire but only, repeat only, with the renunciation of 'Kartrutva- Bhokritva Abhimaana' or the absense of the mentality of 'I am doing for a cause' which is what 'Naishkarma siddhi' is denoted of. Kounteya! I shall now describe as to how 'naishkamyasiddhi' or the fulfillment of disinterested deeds performed as own's own duties would lead to 'Brahma sthiti' or of the State of Eternal Happiness! That outstanding Human Being with pure heartedness with equanimity of mind and physical grit with commitment, self determination, selflessness, and negation of feelings of likes and dislikes with individuality, trikarana shuddhi and of tranquility is the ideal candidate for 'Para Brahma Sthiti' the Status of Bliss. Once having accomplished thus that human has no cause for concern, and of 'samabhaava' and total 'atma drishti' or of Self Vision! Such unique human beings with 'paraabhakti' should then realise the Falsity of Life- Death- Rebirth and its mysterious conundrum and unite with ME for ever! Therefore,



retain total faith and trust in me, and concentrate on what is my command and leave the end result with me for success now and unity with me subsequently. If your egoistic decision is still to avoid the battle then your 'Prakriti Svabhava' or Natural Tendency gets blocked as so does your kshatriya dharma too! *Svabhaavena Kounteya nibaddhasvena karmanaa, kartum necchasi yanmohaata karishyasyavashopitah/* Kounteya! You must therefore trust and act as per your natural trait as that 'prakriti svabhava' ought to force you to take up the arms any way!

Stanzas 61-66: *Ishvarassarva bhutaanaam hriddesherjuna, tashthati, bhaamayassarva bhutaani yaantraaruudhaani Maayayaa/ Tameva sharanam gacchha ssarvabhavena Bharata, tatprasaadaat - paraam shaantim sthaanam paapyasi shaashvatam/ Iti te jnaanamaakhyaatam guhyadguhyamtaram mayaa, nimrisyaitadasheshena yatheschasi tathaa kuru/ Sarna guhyatamam bhuuyah shrunume paramam vachah, ishtosi medhridhamiti tato vakshyaami te hitam/ Manmanaabhaava madbhakto madyaajee maam namakuru, maamevaishyasi satyam te pratijaane priyosime// Savadharmaan parityajya maamekam sharanam vraja, aham tvaa sarva paapebhyo mokshayishyaami maa shuchah/*

Arjuna! Parameshvara retains the Universe and Creation in the Antaratma of each and every Being and swirls around swiftly with His Maya Shakti as a machine. Be it realised totally that every Jeeva is dependent, helpless and only Ishvara's consent could break off from the cycle of births -deaths and births again. Now I am thus revealing this 'rahasyaati rahasya' that no Being in Srishti could break off from 'samsaara' without my very specific, definite but difficult intervention. But, it is indeed you and your deed and action alone that decides your fate. You are free to follow or fall and as such the choice of action is entirely yours and I shall not interfere or intervene any further as per your own 'karma' and the consequential 'prapti'. As I am extremely fond of you since you have faith and devotion, I am inclined to you very favourably no doubt yet the initiative and action are of your own. You may intensify your devotion and I would too respond proportionately. You may become my bhakta, greet me heartily, and I shall even over reciprocate! *Savadharmaan parityajya maamekam sharanam vraja, aham tvaa sarva paapebhyo mokshayishyaami maa shuchah/* Seek no further counselling about 'dharmaadharma vimarshas' or of critical analyses of 'Dharmaadharma', but fall into my fold at once. All the relevant factors of viveka-jnaana- bhakti- nishkaama karma-kartavya nirvahana or wisdom, awakening, devotion and total trust- deed with no reciprocation- and duty-boundedness are all in your favour most certainly!

Stanzas 67-78: *Idam te naatavaskaaya naa bhaktaaya kadaachana, na chaashushrushave vaachyam na cha maam yobhyasuuyati/ Ya udam paramam guhyam madbhakteshvabhidhaasyati, bhakrim maya paraam kjitvaa maamedvaishyatyasamshayah/ Na cha tasmanmanushyeshu kashchinme priyakrittamah, bhavitaanacha me tasmaat anyah priyataro bhuvi/ Adhyeshyate cha ya imam dharmyam samvaada maavayoh, jnaanayagjnena tenaaham ishtasyaamiti me matih/ Shraddhhaavaananasuuyascha shrunuyadapi yo narah, sopimuktassubhaan lokaan praapnuyaat punya karmanaa/ Kacchidetat - chhurutam Paartha tvayaikaagrena chetasaa, kacchhidagjnaana sammohah pranashtaste Dhananjaya/ Arjunavuvaacha : Nashto mohaha smritirlabdhaa tvatprasaadaanmayaachyuta! Sthitosmi gata sandehah karishye vachanam tava/ Sanjayauvaacha: Ityham Vaasudevasya Paarthasya cha mahaatmanah, samvaadamimama shrousham adbhutam roma harshanam/ Vyaasa prasaadaa - cchrutavaan etad guhyatamam param, yogam yogeshvaraatkrishtaat saakshaatkathayatasvayam/ Raajan! Samsmritya samsmritya rupamadyadbhutam, Keshavaarjunayoh punyam hrishyaami cha muhurmuuh/ Taccha samsmritya rupamatyadbhutam Hareh, vismayo me mahaan Raajan hrishyaami*

*cha punah punah/ Yatra yogeshvarah Krishno yatra Paartha Dhanurdharah, tatra shreervijayo bhuutih dhruvaaneetirmatirmama/*

This indeed is the essence of Gitopadesha, asserts Bhagavan Krishna! This Gita Vidya is not to be given away to Nastikas or Non- Believers-much less to persons devoid of bhakti, guru seva, and envious of Bhagavan Krishna. Indeed, tapas or introspective characteristic and ability leads to mental stability. Bhakti distances from the mental dirt and uncouthness as also of the preponderance of rajasika-tamasika nature and the abnormality of ego and lack of courteousness. The degree of faith determines the depth of devotion, since seedlings and saplings on barren lands yield no plants and trees. To whosoever of bhaktas of sincerity and faith that Bhagavan teaches, their instructions should most certainly yield excellent crops. Arjuna! There could never ever be a true and earnest follower of mine among the human beings like you either now or everbefore. Our mutual question-answer sessions all through right now about ‘dharma and astikata’ are stages of JNAANA YAGJNA!

*Shraddhhaavaananasuuyascha shrunuyaadapi yo narah, sopimuktassubhaan lokaan praapnuyaat punya karmanaam/*

It is that singular person who digests the ‘Geetopdesha’ with shraddhha and bhakti even without mastering It but even as Its glimpses should be eligible for washing off the person’s sins and blemishes to a great extent. Partha! I am hopeful that you have been earnestly and devotedly following my Statements either by way of clarifications or assertions and feel confident that your ignorant and spontaneous queries are well digested and all your doubts stand elucidated! Arjuna then replies: *Nashto mohaha smritirlabdhaa tvatprasaadaanmayaachyuta! Sthitosmi gata sandehah karishye vachanam tava/* Achyuta! Owing to your lucid and authoritative assertions possible only by Bhagavan Himself, all my misgivings and disbeliefs are washed away vindicating the Truth and Truth alone! Suspicions and hesitations are owing to ‘Atma vismarana’ or the ignorant disregard of Self -Consciousness; once that is shaken, instability of mind becomes a natural causality. Bhagavan! This is like the memory loss of the necklace decorated around one’s own neck! This is what ‘Jnaana Prapti’ all about viz. the ‘Agjnaana Nirmulana’!

As this mutual exchange of the series of doubts and clarifications are concluded, Sanjaya exclaims to the blind King Dhritarashtra that he was thrilled and ecstatic, by the courtesy of Maharshi VEDA VYAASA as the latter provided the dramatic proceedings of Arjuna- Krishna Samvaada true to the letter and spirit of happening. Sanjaya further declares that he was still in the blissful rapture especially when he recalled the ‘Vishva Swarupa Sandarshana’! Ultimately Sanjaya exclaims: *Yatra yogeshvarah Krishno yatra Paartha Dhanurdharah, tatra shreervijayo bhuutih dhruvaaneetirmatirmama/* My assertive pronouncement to the Universe is that where Yogeshvara Krishna[ the Sudarshana Chara dhaari] and the most intrepid Arjuna [ the holder of Gaandeeva Dhanush] , there ought to be victory-fame-prosperity and the Ever lasting Truthfulness!

