

ESSENCE OF GAYATRI



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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 Upanishads : Brihadaranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda-Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also ‘Upanishad Saaraamsa’ (Quintessence of Upanishads)

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti

Essence of Brahma Sutras

Essence of Sankhya Parijnaana- Also Essence of Knowledge of Numbers

Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and Austerities

Essence of Manu Smriti- Quintessence of Manu Smriti-

Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra;

Essence of Maha Narayanopashid; Essence of Maitri Upanishad

Essence of Vidya-Vignaana-Vaak Devi; Essence of Bhagya -Bhogya-Yogyata Lakshmi

Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas

Essence of Pratyaksha Chandra- Essence of Gayatri

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

Preface

Praano Brahmeti! Vital Energy is Paramatma and the former is the driving force of one's mind which in turn is the charioteer of panchendriyas. This being so, the reverberation of the sound waves by the friction of the 'Pancha Bhutas' or Five Elements named as AUM is the inter-connect between an Individual Self and the Supreme.

'Pancha Pranas' comprise Prana- Apana-Vyana- Udana- Samana. Interestingly enough when food is offered as an oblation to Agni and 'Svaaha' is recited to ' Praana', then 'Chakshu' or the EYES are satisfied and so do Surya and Heaven in the circular flow, besides the Karta's house hold and their Vedic Knowledge. Like wise oblation to 'Vyana' between the Praana and Apaana or the inhaling and exhaling breaths would initiate the beneficent circle to energise the EARS and hearing capacity, and so do Chandra and Dashas or Directions being thus ending the circle with contentment, progeny, animals, edible food, body brightness and Vedic Knowledge. The third offering of food performed with 'Svaahaa' to 'Apana' would impact 'VAAK' or the ability of Speech, besides Agni, Bhumi and the Eaters or recipients of the food oblation blessing with similar benefits. With the fourth offering to 'Samana', then 'MIND' is satisfied, as also clouds- lightnings and Varuna the Lord of clouds bestowing with similar blessings to the Karta. The fifth oblation when offered with the mantra Swaaha to 'Udaana' of the Vital Energy , that rises upward in the human body and consequently satisfy 'TWAK' or the Skin besides RASA or Taste, Vayu- Sky blessing the Karta with progeny, animals, physical charm, and the brilliance of Vedic Knowledge!

Now, *Omityaaksharam Brahma* and that is the Embodiment of Gayatri- the representation of 'Tri Lokas' or Earth-Atmosphere- and Beyond; 'Tri-Kaalaas' or the Past-Present-Future; 'Tri Sandhyas' or Ushah kaala -Madhyaahna- Saayam kaala; 'Tri Gunas' or Satva-Rajas-Tamo gunas; 'Tri-Mano Tatvas' or States of Mind viz. Gross-Subtle- Causal or Fundamental; and 'Tri- Avasthas' or States of Consciousness of Jaagrat-Svapna-Sushupti or Awakeness-Dream and Inward Vision. The kinetic energy generated by the ever revolving movement of the Universe comprising Bhur/Earth, Bhuvah / Planets and Swaha the Galaxy and the remainder is calculated at Mass x Velocity x 2. Thus the symbol of OM occupies a pre eminent status as the unmistakable medium to extol and realise the Supreme, to prefix all holy names, rites, Veda pathana, prayers, worships, Vratas, Sacrifices, and all possible deeds of virtue including 'daana dharmas', 'Tirtha Yatras' and so on.

Whosoever is able to control the limbs and senses, stabilise the mind by 'Yoga dhaarana', concentrate one's thoughts , aim at Paramatma by reciting AUM and unite praana the life energy into 'brahma randhra' shall indeed accomplish HIM! Thus Omkaara is like an unfathomable ocean into which all kinds of meditations and worships of various forms of Paramatma merge into! Practice of Gayatri worship thus leads to inward happiness, better sensory perception, stress management, emotional balancing, and pointed mental focus.

May this Script be dedicated at the lotus feet of Paramacharya of Kanchi, the 'Walking God' who commands awe-respect -gratitude to countless Believers and Followers of Kanchi Mutt, the Icon of 'Vedika Dharmacharana' .

VDN Rao, Chennai

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Introduction

Being the alternate incarnation of Devi Saraswati, Devi Gayatri is the representation of Vaak- Vidya-Vigjnana and the bridge from the deep Oceans of Samsara which is characterised as Illusion-Falsity-Ignorance to Sadhana- Indriya Nigraha-Medhas and thereafter to Self Enlightenment. Gayatri is the Symbol of Inner Strength, Knowledge and Purity of Inner-Consciousness.

Excellence of Panchamukha Gayatri

Pancha Mukha Gayatri, or Her Five Faces represent Pancha Maha Bhutas or the Fundamentals of the Universe viz. Prithivi-Aapas-Tejas- Vaayu and Aakash or Earth- Water-Fire-Air-and Sky. Thus She is the Composite Form of the Universe and of Charaachara Jagat further supplemented by the ‘Awareness’ which implies knowledge-wisdom-regulation-and the driving energy. She is also the Cause of Universal Creation and the Fall Out Effect or the ‘Bhakshya’ and ‘Bhojya’ or the ‘Anna’ the Food and the Enjoyer or the Living Beings. Devi Gayatri’s dasha hastas or ten hands are adorned with five ‘ayudhas’ viz. shankha; chakra, kamala, varada, abhaya, kasha, ankusha, ujjwala utensil, rudrakshi mala.

Being the Outstanding Universal Link of Pancha Maha Bhutas on one side, Her Physical Form is of the ‘Panchendriyas’ of the Beings. The Panchendriyas comprise: Pancha Jnanendriyas viz. Ghrana-Rasa-Chakshu-Shrotra-Tvak or smell, taste, see, hear and touch and Pancha Karmendriyas viz. nose-tongue-eyes- ears- skin respectively. She is the representation of Pancha Koshas or five sheaths of human body viz. Annamaya- Praanamaya- Manomaya-Vigjnaanamaya-Anandamaya, viz. the very basis of existence is food or Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). Seekers worship Gayatri by Panchaagnis or Five Fires viz. Garhapatya, Aahavaneeya, Daksjhinaagni, Sabhya and Aavasatya representing Heaven, Cloud, Earth, Man and Woman. Further Gayatri represents Pancha Pranas viz. Prana-Apaana-Udaana-Vyana -Samana.

[In this context, *prana vayu* is not overall prana but a sub-prana or *prana vayu* which is located in the chest between the larynx and the diaphragm, and governs the respiratory system and functioning of the heart. *Prana vayu*, literally “forward moving air”, moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in *prana vayu* is associated with heart and lung conditions. Diminished *prana vayu* leads to depression and lethargy. *Apana vayu* is centered in the pelvic region below the navel and experienced as a downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally “air that moves away”, *apana vayu* moves downwards and outwards, and is responsible for the elimination of feces, urination, menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on. *Samana vayu*, literally “balancing air”, is situated between the navel and ribcage, and acts as the stabilizer between the

two opposing forces of prana and apana. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to "cook" the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation.*Udana vayu* is a manifestation of prana which pervades the head and throat. It literally means "upward moving air", and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. *Udana vayu* is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, *udana* draws the individual consciousness up and out of the body.*Vyana vayu*, literally "outward moving air", moves prana shakti from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of prana pervades the whole body and acts as reserve energy for other prana vayus that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. *Vyana* governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayus are intimately linked to one another. One enjoys health and well-being only if prana vayus are balanced and work in harmony. Generally, Prana and *Udana* work opposite to *Apana* as the energy of collection and assimilation versus the force of elimination. *Samana* represents the energy of contraction while *Vyana* is expansion. Along with the five major pranas, there are five minor or *upa pranas*. *Naga* is responsible for belching and hiccupping. *Koorma* opens the eyes. *Devadatta* governs yawning. *Krikara* induces hunger and thirst. *Dhananjaya* is in charge of decomposition of the body after death. In reference to **Eleven Forms of Vayu**, *Prabhaajamaana*, *Vyavadaataah*, *Vaasukivaidyuta*, *Rajataah*, *Parushaaah*, *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.]

Now the Gayatri Mantra: *Om bhur bhuvah svah tat Savitur varenyam Bhargo Devasya dheemahi, dhiiyoyonah prachodayat/* Recitation of this Supreme Mantra acquires the qualities of the perfectly balanced person in terms of the qualities of virtue as per the laws of material nature.]

Scientific Explanation of Gaytri Mantra

A scientific explanation was offered by modern experts about the Gayatri Mantra: According to Astro-Physicists and Astronomers, a Sound is produced due to the fast movement of Earth, Planets, and Galaxy or the Milky Way, called Akshya Ganga, with some 100,000 million Stars. The Galaxy, the Moon and the Earth-all revolving around the Sun-each moving on their own axis at a mind boggling velocity of 20,000 miles per second, produce the Sound and the Sages named the Super Sound as OM. The Sum of the Gayatri Mantra states: The Earth (*Bhur), the Planets (*Bhuvaha), and the Galaxy (* Swaha) are rotating on their own axis at a great velocity as the Sound OM, which is the Formless Entity. The total Kinetic Energy generated by these movements balance the over-all energy consumption of Cosmos and this is named the 'Pranava' or the Body Energy ie Mass of Galaxies multiplied by two: Mass x Velocity x 2. That Supreme Entity (God) who manifests in the Form of Utmost Radiance (The San or Savitir) 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)!]]

Anupaneeta Dharma

Jaata maatrah shishustaavadyaava dashtasamaavayaah, Sopi garbhasamojjeyo vyakti maatra prakaashitah/ Bhakshyaa bhyakshe tathaapeyo vaachaavaachya tathaanrite Asminkaalena doshosti kriamaanaairgarhitaih/ (Daksha Prajapati observed that a child should be considered as an unborn kid till eight years of age; till then there are issues valid like eating or drinking materials worthy of consumption or not, nor what is right to talk by way of truth and untruth.) *Tathaapi shashthaadvarshaatpraageva kaamaacharaadidrashtavyam, Tatah param pitraadibhih varnadharmeshu niyoktavyah/ Na brahmaabhivyaaahaarayet anyatra svathaa ninayanaat iti/* (Mitaakshara felt that even before the sixth year, the elders should notice the faculties and habits of the children and accordingly instruct and train them to the right ways, thoughts and actions as per the Varna Dharmas. Yet, till such time that ‘upanayana’ has not been completed, the boys should recite Veda Mantras although Apara Karma mantras of parents be encouraged to be learnt and practised.) Paraashara Smriti details Anupaneeta Dharmas as follows: *Praagupanayata karmaachaarakaama vaada kaama bhaksha, tena mutra purushotsargaad avaacha manaadyaacharo naasti/ Laghupataaka hetulashuna paryushitoccvhishtaadi bhakshae doshaabhaavah/* (Before the Upanayana samskaara, a person might be in the practice of unbridled behaviour of speech, action, eating habits, lack of purification of body parts, ignoring blemishes of eating and drinking forbidden food like garlic- mix, lefr over and polluted food, casual way of speaking untruth, carrying taes, even meat meeting, conacting women in menses and keeping company with bad elements!)

Upanayana the doorway to Gayatri

The Sacred Act of Upamnayana is a clear water-shed of the life of the three Varnas of Brahmana, Kshatriya and Vaishya. The term of Upanayana is defined as : *Guhyotta karmaana yena sameepam neeyate Guroh, Baalo Vedaaya tadyogaad Baalasyopanayam viduh/* (Upanayana literally means that a Guru sits in the physical and visual presence of a boy and initiates Vedas such as yogas in the Form of Gayatri Mantra. Now the Guru who performs the Upanayana is stated as father, paternal grand father, father’s brother, elder brother, or Sagotra sapindaka or close paternal relatives, maternal uncle or Agotra Sapinda or Sagotra Asapinda. The Purohita or Shrotritya in whose presence the Upanayana is to be performed by the Guru is defined: *Brahmano jneyat samskaarai dwija uchyate, Vidvadvaachaapi vipratvam tribhissrotriaya uchate/* (A Brahmana by birth becomes a dvija after the Samskaaras like upanayana are applied to him; he then becomes a vipra once he is a learned person; only then a Brahmana becomes a Shrotriya; He who is eligible to perform as this Shrotria should have recited Gayatri Mantra twelve times of thousands each! *Garbhashtameshu brahmanamupanayeeta, Garbhekaada sheshu Raajanyam, garbha dvadasheshu Vaisyam, Vasanto greeshmah sharadityutsavo varnaanu purvenu iti/* (Apastamba Sutra states that upanayana be performed by the eighth year to Brahmanas, eleventh year to Kshatriyas and twelfth year to Vaishyas; the suitable Seasons for performing Upanayana are Vasanta,Greeshma and Sharad Seasons repectively) *Aashodhashaad Brahmanasya Saavitri naativartate, Advaavimshaat Ksaahtra bandhora chaturvimshatervishah/* (Manu Smriti requires that the outer limits to leave as Brahmacharis without upanayana should be sixteen years to Brahmanas, twenty two to Khatriyas and twenty four to Vaishyas) *Ata urthvam Savitri patitaavrattyassuh, teshaam cheerna praayaschittaanaam upanayaa- dayassuh iti/* (In case upanayana dates exceed as above then Savitri

patitaavrataa be executed and ‘prayaschitta’ be performed formally as an apology, clarifies ‘Smrityardha Saara’) *Patita Saavitrikah uddaaka vratam charet, Dvou maasou aamikshayaa Ashta raatram ghritena, Shadraatram ayaachitam triraatramanna bhikshah, Ahoraatram upavaset Ashvamedhaavabridham vaagacchet vraatyastomenavaa yaget/* (Those who step beyond the age limits should not only perform the Patita Savitri Vrata but also Uddalaka Vrata by consuming raw cheese for two months, eight nights only with ghee, six nights with whatever is food available as unsolicited, three nights plain cooked rice, and one full day and night without any thing to consume; moreover, one also has to accomplish the ashvamedha yajna phala or Vratyastoma yaaga! This is the instruction of Vasishtha of the age limits of Upanayana are crossed!)

Definition of Upanayana:

Guhyotta karmanaa yena sameepam neeyatey Guroh, Baalo Vedaaya tadyogaad Baalasyopanayam Viduh/ (Upanayana literally means that a Guru sits in the physical and visual presence of a boy and teaches Vedas and such Yogaas in the form of Gayatri Mantra). Those Gurus who perform Upanayana are defined as: *Pitaivopanayet Putram tadabhaavey PithuPitaa, Tadabhave Pitrur bhraataa tadabhave tu Sodarah/ Tadabhavey Sagotra sapindaah tadabhavey Maatulaadayo Sagotra Sapindaah, Tadabhavey Asapindasagotrajaah/ Sarvaabhaavey Shrotriyah/* (Father, Paternal Grand Father, Father’s brother, elder brother, or Sagotra-Sapindaka or close paternal relatives, Maternal Uncle or an Agotra Sapinda or Sagotra Asapinda; but in any case, he should be younger to the ‘Vatu’ or the boy to whom Upanayana is scheduled. As a last resort, any ‘Shrotriya’/ Purohita might assume the duty. Shrotriya is defined as follows: *Janmanaa Brahmano jneyat Samskaarai Dwija ucchatey, Vidvatwaachaapi Vipratwam Tribhissrotria Uchatey/* (A Brahmana by birth becomes ‘ a Dwija’ after the Samskaaras like Upanayana are applied to him; he becomes a ‘Vipra’ once he is a learned person; only then a Brahmana becomes a ‘Shrotriya’. He who is eligible to perform Upanayana should have recited Gayatri Mantra twelve times of thousands each; some persons are stated to perform the Japa twelve lakh times! **Upanayana Kaala:** Either at the time of ‘Garbhaarambha’ or birth, the boy whose Upanayana is contemplated should have five years or eight years.*GarbhatoJanmatovaa Panchameshtamey vaa Varsha Brahmanasyopanayanam/* The annotation of Ashvalaayana states: *Garbhaashtameshtamey baandey panchamey Saptame shtivaa, Dwijatwam Praapnuyaad Vipro Varshemtwekaadasho Nrupah/* (From the time that Garbha took place, the appropriate time for a Upanayana is fifth or seventh, failing which the eleventh year). The suitable time for this Samskaara is eleventh or twelfth year fot Kshatriyas and for Vaishyaas the time would be during the twelfth or the sixteenth year. It is furtther stated : *Shashtheshu Dhana Kaamasya Vidyaa Kaameshu Saptamey, Ashtamey Sarva Kaamasya Navamey kaanti micchitah/* (Persons fond of money in sixth year, those desirous of Vidya or knowledge in the seventh year, those aiming at Sarva Sukha or all round happiness in the eighth year and those who want Shanti or Peacefulness perform Upanayana in the ninth year). Some Brahmanaas believe that th sixth year is inappropriate. The outer age limits are sixteen years for Brahmaaas, twenty two years for Kshatriyas, twenty four years for Vaishyaas; these years are counted from the time of Garbhodaya. Hence, there is no special prayaschittha in the case of Brahmanas. Thereafter, he has to keep Shikha after ‘mundana’, eat bhojana of cooked Yaava paste for twenty one nights and at the end provide bhojana to seven Brahmanas. The Prayaschittha beyond that time would be the observance of ‘Krucchaatraya’. To Brahmanas and Kshatriyas mounji bandha or Upanayana is to be performed on Uttaraayana Kaala only. To Vaishyas this might be done in Dakshinaayana too. *VasanteyBrahmanamupanayeeta Greeshmey Raajanyam Sharadi Vaishyam, Maghaadi Shukraantaka Panchamaasaah saadhaara -naavaa sakala Dwijaanaam/* (Upanayana is to be done in Vasanta Ritu to

Brahmanas in Greeshma and to Vaishyas in Sharad Ritu) But, as Garga stated : In case Vasanta Ritu is not possible, Greeshma- Shishiraas are also in order as the five months from Maagha to Jyeshta are normal to Brahmanas. However, keeping in view this previously stated exception, Pousha and Ashaadha even in Uttaraayana are unsuitable. From the time when Surya enters Meena Rashi to his entry into Mithuna Raashi is thus the most suitable time for Upanayana; this is in view of the Stanza: *Makara Kumbhas -eyrkye Madhyamam, Meena Meshasthe Uttamam Vrishabha Meenastyedhamam*/ (Makara and Kumbha with Surya is medium, Meena- Meshaas in Surya is the best and Vrishabha and Mithuna is the worst of the combinationsfor performing Upanayana. Coming to Tithis, Dwiteeya, Triteeya, Panchami, Shashthi, Dashami, Ekaadashi, Dwaadashi are the best ones. It is also mentioned elsewhere about Saptami, Trayodashi and Krishna Pratipada but those require ‘Punarupanayana Vidhi’. Somapada Naama Tithis tending to intense Brahmacharya in life, Anadhyaya, Gala graha, and Aparaahna Upanayana demand Punar –upanayana. Somapada Tithis are Jyeshta Shukla Dwiteeya, Ashviyuja Shukla Dashami and Maagha Shukla Chaturthi and Dwadashi are called Somapada Tithis or those which influence subdued souls taking to Brahmacharya mode. Anadhyayaayana Tithis or those during which no new Vedas or Scriptures are learnt viz, are Purnima, Chaturdashi, Ashtami, Amavasya, Pratipada, Surya Sankranti, Manvaadis, Yugaadis, Kartikaashaadha Phalguna Krishna Dwiteeyas and Ayana Sankraanti or Tula-Makara-Karkataka Pravesha Pakshinis are Anadhyaaas. Two days afte Sunrise and three Muhurtas before Sunset, the Somapada and Anaadhyaya Tithis are Anadhyaaayaas only. Panditas feel that even one ghati before Pratipada is not suitable for Upanayana as that would be Anaadhyaya. Some persons do not perform Upanayana on Chaturthi Sesha Yukta Panchami. Navami Sesha Yukta Dashami also is unsuitable for Upanayana. If a day time is divided into three parts, the triteeya bhagaa’s Aparahna is forbidden for Upanayana. Prathama Baaga is the best and Madhya Bhaaga is of medium value.

Naimittikaanadhyaya: As in respect of Vivahaas, Mandapa Pratishttha and such other auspicious celebrations done by Sagotraas, Upanayana is not to take place in that period, since Brahma Yagnaaas also are forbidden in that period. In case natural disasters take place like Bhu-Kampa / Earth Tremor, Shooting Star attacks, hail storms, thunder storms, cloud bursts , blood rai, then too Upanayanas are not to be performed for ten days ot atleast a week hence.During untimely rains during Pousha to Chaitra the days are of Anadhyayana and hence forbidden for Upanayana. Deaths of Guru or his disciples or Ritviks are also unsuitable for Upanayana for three days as they too are the days of Anaadhyayana.

Shubha Vaara Nirnaya: In terms of days, Thursday, Friday and Wednesdays are the best for Upanayana. Sunday Muhurtas are stated to be of medium value; Tuesdays and Saturdays are unsuitable although Sama Vedis and Kshatriyas consider Tuesdays are the most suitable. Muhurtha Nirnayas for Upanayanas are difficult to decide as Vaara-Bala-Lagnas are dependent on Veda Shakhaas. Also Varnaadhipatis are Shukra-Brihaspatis to Brahmanas, Surya Angarakas for Kshatriyas and Chandra-Budhas for Vaishyas. Again Vatu’s father , Vatu and mother require Guru Chandra Bala or power if not at least Vatu requires the said Bala.If the Upanayana is to be decided for the eighth year or beyond, then Guru Bala is not essential. In the event of Garbhadaana to be performed in the family as the Upanayana is also contemplated, then Guru Bala is available if his position is in the second, fifth, seventh, ninth, eleventh position in the ‘ janma lagna’ ; in the Janma Triteeya, Shashta, Dashami Sthaana then Puja Homa Shanti would qualify the Upanayana; but Guru in Fourth, Eighth and the Twelfth positions, then Upanayana would not be commended.

Shubha Nakshatra Nirnaya: Purvaphalguni, Poorvaashaadha, Poorvaabhadra, Hasta, Chitra, Swati,

Moola, Asresha, Ardra, Shravana, are good for Rigvedis. Rohini, Mrigasirsha, Pushya, Punarvasu, Uttata, Uttaraabhadra, Uttaraashaadha, Hasta, Anuradha, Chitra and Revati are very good for Yajurvedis; Ashwini, Mrigaseersha, the three Uttata Nakshatras, Ardra, Hasta, Dhanishtha, and Shravana are acceptable to Saama Vedis. If these are unavailable, barring Bharani, Krittika, Makha, Vishakha and Jyeshtha, any other Nakshtra would be agreeable.

Upanayana Lagna Graha Phalaas: There should be Shubha Grahas in any ‘Sthaana’ excepting the twelfth, eighth and sixth; in case there are Papa Grahas in the third and eleventh positions and in Shukla Paksha Chandra is in Karka Raashi or Lagna then the Upanayana Nirnaya would be good enough. Some Grandhas mention that Surya in Lagna too would be good. In the Ashtama Sthaana there should not be any Graha. Lagnaadhipati Shukra Chandra should not be in the Sixth Sthaana. Shukra should not be in Dwadhasha Sthana. Chandra and Dushta Grahas should not be in the Lagna. Chandra should not be in Dwadasha and Ashtami. If five Ishta / desirable Grahas are there together, that Lagna should not be selected. Tula, Mithuna, Kanya, Dhanu, Vrishabha , Meena are good in Navaamsha. Karkataka in the Navaamsha is rejected. Again, in the event of the mother being in menses period, father is unavailable for whatever reason and either maternal uncle or elder brother of the boy is to take up the responsibility, then their wives should not be in the menses period too then neither Upanayana nor wedding should be performed. In Upanayana or Vivaha, if the mother of the boy enters the period or is unable to perform the duty for any reason, before the Naandi Shraaddha Udvaaasana or termination of the ‘ Mandapa’ / ‘Vedika’, then Shanti has to be necessarily performed.

Padaarthaa Sankalana: *Koupeenam Praavaaram cha kaarpaasajamahatam sampaadya Ishadhoutam navam shwatam sadasham vastramahatam samjnam praavaaraartha majinam vaa/* (Koupeenam and Upaveeta made of new white kapaas or course cotton cloth which is ‘Ahata’ or duly washed and dried be procured; the Upaveeta could be of ‘Krishnaajinam’ or the outer Skin of a Deer of the dimension of four inches width and fortyeight inches length in ‘valayaakaara’ shape. In case of three Khandaas, then three pieces must be of twenty four inches, eight inches, and sixteen inches. As regards Yagno- paveeta, it has to be of ‘kapaas’ thread woven either by Brahmanas or Brahmnis or Brahmana widows; the measurement of nine of three groups of three-threaded Upaveeta should be of ninety six of ‘Samhata chaturanga -moolas’ or each thread of four finger folds tied up in clusters of three each, thus totalling 3+3+3 ie 27 threads in each. Yagnopaveeta should never be short as above the chest or as long as below the navel. If there is cut of a thread or hangs down the navel, then that should be discarded.

Yagnopaveetam and Yagnopaveeta dharanana vidhi

Kaarpaasamupaveetam syat vprasyordhvavritam trivrit, Shonasutramayam raagjno vaisyasyavika sutrakam/(Manu Smriti describes the three types of Yagnopaveetam viz. that made of raw cotton for Brahmanas, red thread made of horse hair and sheep hair thread for Vaishyas) *Yagnopaveetam kurveeta sutramtu navatantukam, Trishta dhuravatvam kaayam tantutrayamadhvritam/*(Maadhavayam states that yagnopveeta should be of nine sutras, as three threads made of each cluster, of which three such clusters are woven up and three more of such clusters are woven down.) *Upaveetam vatorekam dvetadhetarayoh Smritao, Ekameva yateenaam syaaditi shastrasya nishchayah/* Triteeyam uttareeyam syadvastraabhavetadiplyate// *Sadopaveetinaa bhaavyam sadaabaddha shikhena cha, Vishokhonupaveeta -scha yatkaroti natatrutam/* (Bhrigu Maharshi instructs one Yagnopaveeta that for Vatus, to others two and to Yatis one; the third thread serves as Uttareeya or the upper cloth to cover the bare body. One

should always wear yagnopaveeta with veneration and any ‘Satkarma’ or deed of virtue is valid only by wearing it with respect; similarly a tuft too is a must to perform Karmas lest these are called Rakshasa Karmas otherwise!)

Upaveeta dhaarana: After Ganesha Prathana of *Suklaambaradham Vishnum Shashi Varnam Chaturbhujam prasanna vadanan dhyayet sarva Vighnopashaantaye/* there should be Sankalpa: *Mamopaatha Samasta duritaksaya dwaaraa Shri Paraneshwara Preetyartham Shrouta Smaarta vihita sadaachaara nityakarmaanushthaana yogyataa siddhyartham Brahma tejobhi vriddhartham yagnopa dhaaranaam karishye/* After the Sankalpa: *Yagnopaveeta dhaarana Mahaa Mantrasya, Parabrahma Rishih, Trishtup chhandaya Paramatma Devataa, Yagnopaveeta dharanye viniyogah/* Then while wearing each of the three threads separately each time reciting the Mantra as follows: *Yagnopaeetam paramam pavitram Prajaapateryat sahajam purastaat, Ayushyamagriam pratimuscha shubhram yagnopapeetam balamastu tejah/* There-after, prokshana Mantras be recited as follows: *Om Aapohishthaa mayo bhuvah, Taana Urjey dadhaatana Maheranaaya chaksasey/ Yovisshavatamo rasah tasya bhaajayateha nah, Usiteeriva Maatarah tasma arangamaavah/ Yasya Kshayaaya jinvatha Aapo janayathaa nah, Bhurbhuvassuvah/* Then the Sacred Thread is touched thrice by way of Abhimantran of the Three Brahma Granthis praying to Brahma-Vishnu- Maheshwaras. Some pray to nine Devatas holding the nine threads. This would be followed by ten times Gayatri and Jala prakshalana of the Upaveeta and its exposure to Surya Deva reciting the Ruchas viz. *Uddhutyam Tamasaspari pashyanto Jyotiruttamam, Devam Devatraa Suryamaganma Jyotiruttamam/ Uddhityam Jaatavedasam Devam Vahanti Ketavah , Drushey Vishgvaaya Suryam/* Finally after showing the Upaveeta to Surya, wear it reciting the ‘Yagnopaveetyam Paramam Pavitram’ Mantra again from the left shoulder around the neck down to the right side of the back. This posture is called ‘Upaveeta’, while the reverse is ‘Praacheenaa veeti’ and wearing it around the neck as a Maala or garland is called ‘Niveeta’. The Yagnopaveeta Dhaari is required to bathe and change it as per the Vidhi prescribed above in case of touching :*Chiti kaashtaa, Chiti Dhuma, Chandaala, Rajaswalaa, Shava, Sutikaa/* (Burnt wood, Chandala, Rajaswala, dead body and Garbhini). At the time of performing ablutions, one should observe Kantha limbana or circling one’s neck and circling the right ear. Every four months the Sacred Thread should be changed as per the afore mentioned procedure. Also some persons change the old Thread in the eventuality of births and deaths of the near ones. At the time of Visarjana or removal of the old or torn or otherwise impure Yagnopaveeta, the Visarjana Mantra states: *Upaveetam Bhinna tantum Jeernam kashmala dushitam, Visrujaamki punarbrahma varcho Deerghaaya -rastumey!* So saying the Sacred Thread is discarded. If the same has come out or滑ed off by mistake, then without Mantra wear a replacement and by reciting *Manojoyith and Aagney Vratapate Vratam charishyaami taccha-keyam tanmeraadhyataam, Vaayo vratapatey Aditya Vratapatey/*, perform Aajyaahutis and wear a new Yagnopaveeta as per the procedure laid as above.

Yagnopaveetaabhava Prayaschitta:

In case of non-wearing of Yagnopaveeta and non-observance of minimum duties expected of a Brahmana, there is a Prayaschittha Vidhi prescribed. The Sankalpa for this Vidhi is: *Yagnopaveeta naasha janya dosha niraasaartham Prayaschittam karishye/* As per the instructions of Acharya, the Kartha has to perform homaas to Savitra Devata / Surya of thousand eight times or of minimum hundred eight times with Tila and Aajya. On wearing the new Yagnopaveeta as per procedure, the Kartha should intensify the Gayatri Japa to atone for the lost time of Sandhyaa -vandanaadi Vidhis. In the case of the non wearing of Upaveeta, then hundred Gayatri Japa is required; if without the Sacred Thread one performs Bhojana,

then he has to perform eight thousand Gayatri; if the Upaveeta falls from the left shoulder to mid-arm or fore arm then three or six Pranaayamaas are to be done and a new Upaveeta is required to be worn. To ‘Brahmachaari’ only one Yagnopaveeta is required but to a Snaataka Vratastha two or three required. Those who desire to live long should wear more than many Sacred threads. So much about the significance of Yagnopaveeta- Dharana- Praayaschittha.

Mekhala-Danda-Achamama Vidhi:

Danda dharana: As an integral part of Upanayana, ‘Danda Dharana’ is required. Manu Smriti states as follows: *Brahmano bailva paalaasho kshatriyo vaata khaadira, Paippaloutumbarou Vaishyah dandaa narhanti dharmatah/* The danda or stick be made of bilva or palaasha trees for Brahmana vatus, for kshatriyas vata or khadira while for Vaishya vatus the danda be made of Pippala or Aodumbura trees. Vyasa gives the specifications: *Shiro lalaata naasaagraa pramaana yupavannataah/* (The danda should be of the size of the Vatu’s head, or forehead or nose in the shape of the wooden piece holding the Sacrifice Animal tight) Another material required would be ‘Vastrajina’ or a pair of clothes one as actual body garment and another as loin cloth: Vasishtha Muni prescribed white cotton cloth for draping Brahmana boys, munji grass woven cloth for kshatriyas and Kusha darbha woven cloth for Vaishyas while a similar loin cotton cloth to all the three classes. Besides an upper covering be worn by all as krishnajina or the dried and treated skin of deer. Manu prescribed a ‘kati sutra’ or loin thread: *Mounji trivrit samaashlaokshou karya vprasya mekhala,Kshatriyastu mourveejyaa vaishvasya shaanataantavi ie, three stringed mounji grass material to Brahmans, twisted sring made of mourvi material and to Vaishyas a shaana made string.* Samvarta stated that without a kati sutra, no male is qualified to perform Shrouta Smaarta Karyas! Manu Smriti instructs that without kati sutra, danda, yagnopavita, kamandala with water be secured as soon as possible!)

Mekhala or Kati Sutra or waist string should be made of Mounji grass made into three-some soft ropes with one or three or five Grandhis or bonds with one or three or five knots ie in uneven numbers. If Munja grass is unavailabe then Darbha could be used instead or even Ashmanta Vriksha Skin or Balbaja grass. As regards, danda of a Brahmana it could be of Palaasha or Ashvaththa or Bilwa or Chandana. The length of the stick should cover the height of Vatu from foot to nose and is to be suitable for the Yagna. The next important item by way of the preparatory arrangement for the Upanayana would be a Vedika or platform raised from Bhumi by four feet of square size with steps on all the sides. The Veika needs to be decorated with four plantain tree trunks in the corners with tender mango leaf ‘toranaas.’ After the Vatu’s readiness for the Upanayana with Vasrtaadi dharana, Aachamana vidhi is to collect water from his palm in Shankha Mudra keeping behind a very small speck of it behind in the palm as Aachamana or sipping in small quantities thrice. This is a Loukika Achamana since the formal one would be done later after Yagnopaveeta dharana. The Vatu would be seated to the north of the Ajya Patra and asked to do Aachamana. Praneeta Patra is at the west of the the Tirtha and the Vatu should be seated to the right side of the Acharya. Then the tasks of Kusha arrangement, Sruta Patra marjana, Yagnopaveta daana and Aachamanaadi would be done by the Acharya’s Sishya. Then would follow the tasks of pouring water in the Anjali of the Sishya, Samidaadhana and Gayatri Upadesha to the Vatu are done by Acharya as the latter is faced to the East and the Vatu is seated to face the West. This is followed by **Upa Sangrahana** (*Amuka Pravaraanvitomuka Gotromuka Sharmaahambho Abivaadaye*) or the Vatu’s announcement of his Gotra Pravara Naama while his right hand touches his left ear and left hand touches his right ear, bows and greets the Guru with veneration and later on repeats the Pravara to the father and mother, elders in the family and other elders among invitees. But the ‘Abhivadana’ has to be restricted to only the derserving but certainly not to s, those in Ashuchis, and so on since such Namaskaaraas, let alone ‘Pravaraanvita Abhivaadaas’would attract prayaschitthas ranging from Upavaasaas Kruccha Vrataas etc. On the other hand if Namaskaaraas and Abhivaadanias are nor performed to Devas, Gurus, Yatis and

seniors the family or Vamsha or Vidwans and other Learned Persons then tooo there would be Upavaasaadi prayaschithaas.

Bhiksha Vandana: Equally important are Pratyabhi-vaadanas or return blessings by those elders with *Ayushmaan bhava Soumya Dataaa* etc. Where required the end of the sentence should be in medium svara(plut). For eg for Hare it should be recomposed to Hara + I and for Shambho it should be reduced to Shambha + u. In this connection, a clarification was quoted from Manu Smriti: Brahmana Brahmachari would state *Bhavati Bhikshaam Dehi*; a Kshatriya Vatu would say: *Bhikshaam bhavati dehi* while a Vaishya Vatu would say: *Bhikshaam debi bhavati/* Since the general statement in respect of 'Tandula Bhiksha' or request for Food Grains, the Pratyabhi –vaadana would be *Bhikshaan bhavaan dadaatu, Bhikshaam bhavati dadaatu/*

Vinaayaka and Graha Shantis: It is customary to perform Vinayaka Shanti in connection with Upanayanaas and Vivaahas to forestall any difficulties. This Shanti is best done on Shukla Chaturthis possibly on Thursdays. The suitable Nakshatras are Pushya, Shravana, Uttara, Rohini, Hasta, Ashwini, Mrigaseersha. There should be coordination of the Upanayanadi Muhurthas and Vinayaka Shanti days and Nakshatras. Following the Vinakaka Shanti, Graha Makha is to be followed to overcome any deficiencies in the positions of concerned Grahas in particular and of Navagrahas in general. Also the Homaas would prevent Arishtas and natural disasters. Ideally there should be nine Ritviks including the Acharya so that each Ritvik could perform homaas to propitiate two Grahas. Besides Charu and Ajya , the material required for the Homa Karyas include samidhas of Arka, Palaasha, Khadira, Apaamarga, Gulara, Shami, Kushaadi. Whatever number of Homas are done to Suryaadi Prathana Grahas would decide one tenth of the Homas to be done to Adhidevatas and Prayadhi Devatas and accordingly the number of Ritviks and Brahmana bhojana dakshinas too.

Brihaspati Shanti: On the occasions of Upanayana for Kumara and Vivaha of Kanya, Brihaspati Shanti is also considered useful separately. After setting a white kalasha filled with Sacred water mixed with Pancha gavyas, Kushodaka, and Aoushadhis the Brahaspati Pratima is to be installed , decorated with yellow clothes,yellow Yagnopaveeta, yellow flowers, and Harodraakshatas and Shodashopacharas done .The Naivedya would include Dadhyanna. Thereafter, Abhiksheka with the Kalashodaka is performed with the Mantras: *Gambhira dhrudha rupaana devejya Sumatey Prabho, Namastevaakpatey Shaanta Grihaanaarghyam Namostutey/* This would be followed by Homa Puja with the Mantra: *Bhaktyaayattey Suraachaarya Homa Pujaadi satkrutam, Tatwam Grihaana Shantyartham Brihaspatey Namo namah/ Jeevo Brihaspatissuri raachaaryo Guru rangiraah, VaachasatirDeva Mantreem Shubham kuryaat sadaa mama/* After Brihaspati Pratimaa daana, the Ritviks would perform Abhisheka to the Karta and Vatu with the following Ruchas: *Apohishthaa, Tatwaayaami Brahmanaa, Swaadishthayaa madishthayaa, Samudra Jyeshthaassalilasya, Idamaapaha pravahata, aamagni Varnaa, Yaa Aoushadhiih, etc.*

Samskaara lopa Prayaschittas: A day before the Upanayana, the Vatu is advised to observe Krucchatraya Vrata or in place of it Rajata Daana coupled with a resolve that after the Upanayana he would perform a total of over Twelve thousand Gayatri Japa. Then if Poorva Sanskaaraas since birth were not performed in the past, then the father should make a Sankalpa: *Asya Kumaarasya Pumsavanaa-deenaa madhavaa Jaata karmaadeenaam Choulaantaanaam Samskaaraanaam kaalaatipatti janita pratyavaaya parihaaradwaaraa Shri Parameshwara preetyartham prati samskaarara meykaikam Bhurbhuvah swassyaaheti samasta vyadhrutyajjjyahutim hoshyaami/* (As this Kumara's Pumsavanaadi, Jaatakarmaadi Samskaraas till Choula Karma were time barred and to atone the sins of not performing these, I seek mercy to Paramatma and am now making prayaschitta to each Samskara not executed , may I offer the required number of 'Ghritaahutis'with the Mantra of *Om Bhuru Bhuyvaaswaahaa* as per the required number.) Then after doing the needful, the next Sankalpa states: Since the son's Pumsavana-Anavalobhana-Seemantotrayana-Jaata Karma-Naama Karma- Suryavalokana-Nishkramana-Upaveshana-Annapraashana-Choula Samskaraadi were not done, there has been a cumulative sin and in order to

cover up the deficiencies, may I some what offer compensations by way of Special Samskaaraas in the form of Artha- Paada kruccha Prayaschittaas, for Choula Karma offer Artha Krucchaa or ‘Go mulya bhuta Rajata Dravya daana’ or that much of silver and cash as needed for buying a cow. Futher to this, the Karta, his wife and Kumara Vatu beseated together and the Bharta would make the Sankalpa: ‘To eliminate the blemish of the Kumara in swallowing the liquid while in his mother’s womb, to develop his brain and longevity, to remove the ‘dosha’ of staying in the ‘Maatru Garbha’ for nine months, to offset the flaw of non-performance of the child’s Jaata Karma, Nama Karma, Suryaavalokana, Annapraashana and other imperfections and grant him with physical capability and mental faculties. Then the Vatu should make the Sankalpa as follows: ‘May Parameshrara be pleased and bless me in connection with tomorrow’s forthcoming Karmas to me viz. Choodaa-Karma, Upanayana, Dwijatwa Siddhi, eligibility for Vedaadhyaya, Jaatyadi Sampurna Samskara Punyahvachana, Maatrukaa Pujana, Nandi Shraaddha, Upanayanaanga Mandapa Pujana, Kula Devataa Shtaapana etc.

Upanayana Dina Karyakrama: After the Jaata Choula Karma either on the day or the previous, the Vatu should have ‘Abhyangana Snaana’ and take his food with his mother [Some say along with his sister] customarily along with other Brahmacharis. There after, the father of the boy would make the Sankalpa: *Asya Kumarasya Dwijatwa Siddhi dwaaraa Shri Parameshwara preetyartham Gayatryupadesham kartrum tatpraachyaanga bhutam vaapanaadi karishye!* (To seek Dwijatwa of this son of mine, may I pray to Parameshwara to bless him to perform Gayatri Upadesha on his bodily purification by way of Angabhuta Vapana or ‘Mundana’) ; this head-shaving ceremony be done in a manner that the ‘Shikha’ is retained as a tuft. On completion of the Mundana Ceremony, the Vatu is bathed, face-decorated with Kalyana Tilaka on the forehead, clothed by the designated Vastra-Anga Vastra, Koupeena, Mounji Darbhaadi mekhala etc. and after Jyoti Puja on the predetermined Shubha Muhurta made to enter the Vedika as Purbaabhi Mukha (East-faced) to the Acharya. Once the screen in between the Vatu and the Acharya is removed, the Vatu would perform ‘Saashtaanga Namaskaara’ or Prostration and the Acharya would make the Vatu seated on his lap even while the Acharya and Brahmanas would bless the Vatu and his parents with ‘Akshataas’ on their heads. This would be followed by the secret Upadesha of Gayatri and other relevant Mantras as per the procedure but taking care of the pronouncement of the Gayatri Mantra vachana without *Sandhi krutam Varna Vikaaram* / (or Sandhis and mispronouncement of Alphabet Letters) and Brahmana bhojana be organised to as many as possible along with Dakshina. The new Brahmachari would subsequently approach the parents foremost and the other near and dear relatives along with a ‘Bhiksha Paatra’ seeking ‘Tandula’ or rice grains saying: *Chatussarara paryantam Go-Brahmaebhyasshubham bhavatu; Aangeerasa-Ambareesha-Yavanaashwaadi Risheya Pravaraanvita Haridasa Gotrasya Aapastamha Sutrassyaa Krishna Yajusshakhaadhyaaayi, Krishna Koustubha Sharma naama dheyasya ahambho abhivaadaye; mama bhikshaam dadaatu/* [Note: The Rishi Traya-Gotra-Veda Shakha-Namadheyaas to be substituted as applicable to individual cases] The ‘Bhiksha Dravya’ has to be given away to the Acharya since the bhiksha is being collected on behalf of the Acharya. The Madyahnika Sandhya has to be taught by the Acharya or aleast in the presence of the Acharya. Some persons however opine that the Brahma Yagna be performed on the next day first then Gayatri be taken up. **Garjitaamshita Shanti:** In case there is any apprehension of cloud formation or sounds of clouds before the Pravachaniya Homa, then Charu Paaka Shravana be performed and in the evening by Suryastama then the Homa be followed up. But if ‘Megha Garjana’ is continued even before the Charu Paaka is made then Shanti be perfomed as follows: *Brahmoudana Paakaat poorvam garjitenaa suchitasya Brahmachaari katrakaadhyayana vighnasya niraasa dwaaraa Shri Parameshwara preethyarthat Shantim karishye/* (In case before Brahmoudana Paaka there occur big cloud reverberations disturbing the schedule of Adhyayana Vidhi of a Brahmachari as a part of Upanayana Karya then I seek the clemency of Parameshwara and bestow His blessings for intervention.). The Sankalpa would be followed up by Swasti Vachanaas, Agni Pratishtha and Ghrita - mishra Payasaahutis to Surya with Gayatri Mantra and Brihaspati Sutra, Go daana and Bramhana Bhojana.

Upanayanagni Sthirata Nirnaya: It is essential that the Agni initiated before ‘Medhaajanana’ must last till the end of the Agni Karyaas in the context of Upanayana. If there is any deficiency on this count, Agni has to be revived for Punaraahutis. Out of the three principal aspects of the Adya -yanaangas viz. Gayatri Upadesha-Pravachaniya Homa-Medha Janana which are Agni-Oriented, any disturbance or termination to Agni be rectified with Kati Sutra Dharana and other Maanava Samskaara-Vakshaarana but there might not be repetition of the stages of the Upanayana already covered.. Having thus rectified the deficiency of the Agni, the Vatu must himself perform the ‘ Sayam Sandhya Karya’ and the Pravachaneeya Homa. If unable to cook the Charu and arrya on the Karyas till Shravana he might accept assistance from Brahmanas but the Homa must be performed by the Brahmachari himself. The remaining Charu must be consumed by three Brahmmanas.

Vatu Vratas: *Kshouraadi varjyamashneeyad Brahmachaari dina -trayam, Shayeetaadhaschatur dhehni medhaa Jananamaacharet/ Yadwaadwadasha raatram –syaadabda vrata mathaapivaa/* (Brahmachari has to discard hair-cuts and shaving for three days and eat only bland ‘Havishya’ which is the bland remainder of the Charu offered to Agni in the homas without salt and pepper and sleep on the ground without the comfort of a bed; on the fourth day he should have ‘Medhaa Janana Vithi’ as per procedure prescribed or perform Kshama Vrata for twelve nights failing with a year-long Vrata of do’s and don’ts.

Mandapa Devatodwaasana: The suitable day for Mandapodwaasana would be a Krama Dina after the ‘Sthapana Dina’ or the inaugural first day of the Mandapa or on its even day or the fifth or the seventh day. On this occasion of Mandapodwasana day ie from Naandi Shraaddha till the Udväsana of Mandapa Maatru Devataas, there should not be any Sapinda Darshana Shraaddhaas, Kshaya Shraaddhaas, Mrita Din Shraaddhaas, cold water baths, Apasavyas or Praaceenaatis of Yagnopa- veetaas in the Vamsha, Swadhaa Smaranas, Nitya Shraaddhaas, Brahma Yagnaas, Vedaa -dhyayan, crossing of rivers or boundaries of the Villages or townships, Upavasa Vratas, and Shraddha Bhojanas. Vaishwa Deva should not hear the Swadhaakara and Swadhaa Shabdhas on this day. **Eligibility Norms for Upanayana:** Upanayana may be performed to any of the Brahmana-Kshatriya-Vaishyaas even to the blind, hard-hearer, or any boy with any kind of physical disability or the progeny of mentally retarded. If a person who has no faculty of speech, he could certainly perform Gayatri Japa as long as he could see, understand and think and so on.

Punarupanayana: Non performance of duties expected of a person as per the duties presumed calls for Pratyavayana. Repeat of the Upanayana Samskaara occurs on three counts : Pratyavaya or Prayaschitta of not performing the duties expected; second eventuality of Punarupanayana is due to the fact that the earlier one was done without performing the Jatakarma nor prayaschitta karmas were not done on time or particular methods of performing the earlier one were defective; the third reason was that Punarupanayana was felt complimentary by Shrotriyas for regular Vedaadhyana and to get the Brahmachari qualified as a fullfledged Vipra. The Rigvedis and Yajurvedis defined separate ‘doshas’ or blemishes demanding prayaschitthas that necessitated Punarupanayana besides the obvious reason of Vedaadhyana.

‘Sandhyopasana’-Procedure, Meaning and Interpretation

Sandhya is the intermission of ‘Ahoraatras’ or day and night as signified by Sun Rise and Sun Set. *Poorvaa Sandhyaa tu Gayatri Savitri madhyaa smritaa, Yaa bhavet paschimaa sandhyaa saa Vigneyaa Saraswati/* The pre-noon is dominated by Devi Gayatri, noon time by Devi Savitri and the Sun set by Devi Saraswati and hence the respective Goddesses need worship at these times. Gayatri is of blood red

complexion, Savitri of pure white Varna and Saraswati of black colour and they represent Brahma-Rudra-Vishnu Swarupas of Paramatma. Meditation of these forms of Almighty is basically through the representation of Aditya: *Udyantamastam yantamaadityam/* (Taittiriya Brahmana Upanishad). *Uttama Taarakopetaa madhyamaa Lupta Taarakaa, Adhamaa Surya sahitaa Praataah Sandhyaa Tridhaamata/ Uttamaa Surya sahitaa madhyamaa lupta Bhaskaraa, Adhamaa Taarakopetaa Sayam Sandhyaa Tridhaamataa/* (Praah-sandhya is best performed in the presence of Stars on the Sky; when Stars are invisible then the time of Sandhya is of medium type but when Suryodaya has taken place then the Sandhyopasna is of minimal value. Conversely, the Saayam Sandhya is best done while Surya is still present, after Sunset the Sandhya is of medium worth but when Stars appear on the Sky the Sandhya worship is of poor quality.) Maadhyaaahnika Sandhya is scheduled at half prahara of the Sayamkaala Samaya.

While taking bath for purification before ‘Sandhyopasana’ a devotee may recite the following Mantra: *Gangecha Yamunechaiva Godavari Saraswathi, Narmadey Sindhu Kaveri Jalonmin sannidhim kuru/ Pushkaraadyaani Tirthaani Gangaadyaah Saritastatha, Aagacchantu Mahaabhaagaah Snaana kaaley sadaa mama/ Ayodhya Mathuraa Maayaa Kaashi Kaanchihiyavantika, Puri Dwaravati Jneyaah Saptaitaan Moksha –daayikaah/* (May the waters flowing in the Rivers of Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri be present in the waters that I am bathing in. May Pushkara and other Tirthas as well as the Sacred Rivers like Ganga be present here. May also the Seven Sacred Kshetras of Ayodhya, Mathura, Maya (Haridwar), Kashi, Kanchi, Avanti (Ujjain) and Dwaravati as renowned be also present.) After bath, ‘Arghya’ (Water) / Dhyana (meditation) are offered to Surya Deva; the devotee would then wear clean, two white robes, settle down on a ‘kushasana’(mat) facing ‘Ishana’(North-East) direction, commence ‘Achamana’ with *Harih Om* and Pavitra Mantra viz. *Apavitrah pavitrova sarvaavasthaangatopivaa, yasmaret Pundareekaaksham sa Baahyaantarah suchih* (Let me remember the name of ‘Pundarikaaksha’always-whether physically clean or otherwise-with cleanliness from within or without); while doing ‘Achamana’or sipping spoonfuls of water thrice with Gayatri Mantra, utter the Mantras viz. *Om Rutamcha Satyam cha abheedaat tapasodhyajaayata, tato Ratrasya Jaayata tatassamudro Arnavah* (Even before meditation, the Self-illuminated Para Brahma created the authentic Truth and from that Truth generated darkness which created the waters of the Oceans); *Samudraarnavaat Adhi Samamvatsaro Ajaayata, Ahoraatraani vidadhat Vishvashya mishato vashee/* (Days/ nights as also Years and the concept of Time got materialized only after the waters of Oceans were generated and Paramatma held the Universe in His full control); *Suryaa Chandra masow Dhaata Yathaa purvam kalpayat, Divamcha Prithiveem chaaantariksha mathosvah/* (As in the past, Dhata (Paramatma) created Surya Chandras, Celestial Region including Heaven, besides the Sky and Earth).

Aachamana three times: *Om Keshavaaya svaaha, Om Narayana svaaha,Keshavaaya svaaha/* [Note: Brahmanas take in the sip so as to reach the navel, Kshatriyas upto the throat and Vaishyas upto the mouth corners. There after *Om Govindaaya namah, Vishnave namah-* wipe both the palms with water; *Om Madhusudanaaya namah, Om Trivikrayaaya namah:* wipe both the lips from left to right with right hand; *Om Vaamanaaya namah, OmShridharaaya namah/* sprinkle drops of water on head with right hand; *Om Hrisheekeshaaya namah, Om Padmanaabhaaya namah/* sprinkle drops of water on feet with left hand; *Om Damodaraaya namah/* sprinkle water drops on head; *Om Sankarshanaaya namah/* touch the chin with all the fingers; *Om Vaasudevaaya namah, Om Pradyumnaaya namah/* touch the right and left sides of the nose with right hand; *Om Aniruddhaaya namah, Om Purushottamaaya namah/* touch both the eyes; *Om Adhokshajaaya namah, Om Naarasimhaaya namah/* touch both the ears; *Om*

Achyutaaya namah/ touch the navel; *Om Janardanaaya namah/* Touch the heart with right hand; *Om Upendaraaya namah/* touch the head; *Om Haraye namah, Om Shri Krishnaye namah/* touch both the shoulders. *Triraachamet-dvih parimrijya* : three aachamanas- wipe right foot thumb and both the lips from right to left sides. *Sakrudupasprushya:* Touch both the lips with right hand; *Savyam Paanim paanim paadou prokshati/* Sprinkle water with right hand around left hand on both the feet. *Shirah chakshshee naasike shrotre shirah/* Sprinkle water drops on head-eyes-nose-ears and head/

Then the devotee performing Sandhya Vandana sips water by way of ‘Achamana’ once again. Thereafter, the devotee is to spray water in all the directions as also on the self while performing ‘bhutocchhaatana’ with the mantra : *Uttintashtantu Bhuta Pishaachaah ete bhumi bhaarakaah, eteshaamavirodhena Brahma Karma samaarabhe/* May ‘bhuta pishaachaadi’ evil spirits fly away as well as the Aishadvargas like Kaama-krodha-lobha-moha-mada- matsaraas be cleared.

Then, he readies himself to do ‘Praanaayaam’ and recites Pranava while proposing the seven ‘Vyahritis’(relevant expressions of Gayatri) viz. Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, Om Satyam, Om tatsavatir varenyam bhargo devasya dheermahi dhiyo yonah prachodayaat, Om Apo Jyoti rasomritam Bharma Bhurbhuvatswarom/ simultaneously sprinkle drops of water on one’s own head. Pranayama (Control of Prana) is performed by touching the nose by the thumb and second finger and air must be taken in slowly through the left nostril and sent out by the right nostril; inhalation is known as ‘Puraka’, retaining is ‘Kumbhaka’ and exhalation is Rechaka, the three tasks done by 1:3:2 ratio, completing one Pranayama.

The ‘Viniyogas’ or attributions of Gayatri / Shiro Mantras are as follows: Gayatri Mantra -*Omkaarasya Brahma Rishih, Devi Gayatri Chhandah, Paramaatmaa Devataa, Sapta Vyahriteenaam Prajaapatirrishi Gayatri ushnik anushtup Brihati Pankti trishtup jagatyah chhandaamsya AgnirVaayu Surya Brihaspati Varunendra Vishvadeva Devataah/* (Praanaayama Viniyogah) Shiro Mantra -*Tatsavituriti Vishwamitra Rishih Gayatri chaandah Savitaa Devataa Apojyotiriti Sirasah Pajapatirishi yajuschhando BrahmagniVaayu Suryaa Devataah/* (Praanaayaamey Viniyoga. After the Pranayaama Viniyoga, the devotee has to perform Kara Nyasa and Anga Nyasa as follows: *Kara Nyasa:* Om Angushtaabhyaaam Namah (Touch both the thumbs); Om Bhuh Tarjanibhyam namah (Touch both thumbs with both fore-fingers); Om Bhuvah Madhyamaabhyaaam Namah (Touch both thumbs with both middle fingers); Om Swaha Anaamikaabhyaaam Namah (Touch the thumbs with ring wearing finger); Om Bhur bhuvah kanishtikaabhyaaam namah (Touch the thumbs with little fingers) and Om Bhur bhuvah swah karatala hastaabhyaaam namah (Touch both the back sides of the palms) *Anganyasa::* Om Hridayaa Namah (Touch the heart with right hand); Om Bhu Sirasey swaha (Touch the head); Om Bhuvah Shikhaya vashat (Touch the tuft); Om Swah kavachaaya hum (Touch shoulders with both the hands); Om Bhurbhuvaha netraa -bhyaaam voushat (Touch the eyes with respective hand-fingers); Om Bhurbhuvah swaha Astraya phat (take the right hand behind the back and clap to rest it on left palm). After Pranayama as above, then *Gayatri Avahana Sankalpa* states: *Mamopaattha Samasta duritakshaya dwara Shri Parameswara preetyartham Praataah Sandhyaamupaasishey/* or *Maadhyaaahnikam Karishey/* or *Saayam Sandhyaamupaasishey* (May I begin to worship Goddess Sandhya in the morning/afternoon/evening by destroying all of my sins by the grace of Parameswara). In the morning Gayatri is in the form of ‘Tryaikshari’, Veda Maataa and Brahma Vaadini: *Aaagachha varade Devi Tryaiksharey Brahma Vaadini, Gayatricchandasaaam Maata Brahmayoney Namostutey;* In the afternoon she arrives as Savitri by a vrishabha (bull) with white robes as Rudra Vaadini:

Madhyaahney Vrishabha aruudhaam Savitreem Rudra yonim chaavaahayerudravaadineem; in the evening Gayatri appears mounted on Garuda as Sarasvati with crimson robes as VishnuVaadini : *Saayantu Garudhaarudhaam Peetaambharasamaavitaam, Sarasvatim Vishnuyoni maahvayed Vishnu Vaadineem/* After the Sankalpa follows *Maarjanam* by the Mantra : *Aapohishta mayo bhuvah, tana oorje dadhaatana/ Maheranaaya chakshase, yo vah Shiva tamo rasah/ tasya bhajayateha nah/ Usiteeravah Matarah, Tasma arangamama vah, yasya kshayaya jinvath/ Apo janaa yahta cha nah/ Om bhurbhuva suvah/* (Aapohishta: The Goddesses of Water indeed; Mayo bhuvah: are the causes of granting happiness; tah nah: Such Goddesses; Mahe Ramaaya chakshasey : are Great and charming to view; oorje dadhaatana :provide nourishment ; sivatamo rasah: most propitious bliss; Usitih Matara iva: like loving mothers; Bhajayateha yasya kshayaaya: make us worthy of that bliss; Jinvatha tasmaa vah aram gamaamah :we go in for that bliss with great eagerness; Apo janaayata: may we be born in rebirth with pure knowledge.

Pratah Sandhya (Morning) Mantra Sandhya states: *Suryascha ma manyuscha manyupatayascha manukriteebhyah/ Paapebhyo rakshantaam/ Yatraatriya paapamakaarsham/ manasa vaachaa hastaabhyam/ Padhmyamudarena sisna/ Raatristadavalumpatu/ yat kincha duritam mayi idamaham mamaamritayanau/ Surye Jyotishi Juhomi swaha* (Protect me from sins committed due to rage and temper as also by the Sun and the Deity of Fury apart from the wrongdoings by my mind, conversation, limbs, stomach and sex; once such sins are excused, may the Great Radiance of Sun God make me worthy of Salvation).By so saying, sip water from the hollow of right palm.

Madhyaahna Sandhya (Noon time) Mantra : *Apah punantu Prithivim Prithivi puta punatumaam, Punatu Brahmanaspatih Brahma puta punatu maam, Yaduchhistam abhojam yadva duscharitam mama, Sarvam punatu maamaposatam chapratigrahagg swaha* (Let the Deity of Water clean up the Earth, me and my Guru who is a depository of Vedas and let Vedas sanctify me. May the wrong food that I consumed, the questionable deeds that I did or the dubious presents that I received from doubtful characters be all mollified, as I propose myself to get purified by the flames of the Swaha or Paramatma.) After this Mantra, the devotee should sip water signifying it as a vow.

Sayamkala Sandhya (Evening) Mantra states: *Agnischa ma manyuscha manyupatayascha manyukriteebhyah Paapebhyo rakshantaam yadanha paapamakaarsham, Manasa vaachaa hastaabhyam Padbyam udarena sishnaa Ahastadalumpatu, yat kincha duritam mayi idamaham maamamritayonau satye jyothishi juhomi swaha/* (Let all the Deities of Fire, fury and ferocity safeguard me from their attack on me due to the unpardonable sins perpetrated by me by the day by my mind, stomach, sex organ; may I be purified me of despicable deeds and qualify me to proceed on the path of Moksha. *Achamana-Punarmarjana and Marjana* be followed with the Mantra viz. *Dadhikravinno akaarisham jishnorasvasya vajinah, surabhi no mukha karat prana Aagumshi tarishat/* (May the Lord who is the Sustainer, Administrator and Evaluator in the form of Hayagriva the Victorious and the Seat of knowledge be worshipped to facilitate our Life without any obstacle). This Mantra may be followed by the aforementioned Mantra Aapo hi shtha while sprinkling water on the head of the devotee and touching the feet and thereafter recite *Apo janayata cha nah* while water is thrown round the head.

Arghya pradaanam: Recite the Gayatri Mantra pour water thrice to the East in the morning, face north and pour water twice in standing position and face west in sitting posture as follows: *Om*

Bhurbhuvassavah, Tat Saviturvarenyam bhargo devasya dhimahi, dhiyo yo nah prachodayaat/
Praanaayama should be done there after.

Deva Tarpana:Adityam Tapayami, Somam Tarpayami, Angaarakam Tarpayami, Budham Tarpayami, Brihaspatim Tarpayami, Sukram Tarpayami, Shanaischaram Tarpayami, Rahum Tarpayami, Ketu Tarpayami// Keshavam Tarpayami, Narayanam Tarpayami, Govindam Tarpayami, Vishnum Tarpayami, Madhusudanam Tarpayami, Trivikramam Tarpayami, Vaamanam Tarpayami, Shridharam Tarpayami, Hrishikesham Tarpayami, Damodaram Tarpayami.

Gayatri Avahaana: Omityekaaksharam Brahma, Agnirdevata Bhrahma ityaarsham Gayatreem Chhandam Paramaatmam Swarupam, Sayujyam viniyogam/ (The unique word AUM is of Parabrahma form, Agni is Main Devata, Brahma is related to Rishi, Gayatri is related to Chhanda, Paramaatma is all-pervasive and the terminal point of Moksha); *Aayaatu varada Devi Akhsharam Brahmasammitam, Gayarim chhandasaam Maatedam Brahma jushaswa me* (May I humbly request Gayati to guide me about Brahma); *Yadannaatkurutey paapam tadhanaat pratimuchyatey, Yadraatrikurutey paapam tatraaatriyat pratimuchyateyi*(let the sins committed during the day be destroyed in the day itself; let the sins done during the night be destroyed on the same night) *Sarva varney Mahadevi Sandhya vidyey Sarasvati, Ojosahosi Balamasi Bhraajosi Devaanaam Dhaamanaamasi Vishvamasi Vishvaayuhu sarvamasi Sarvaaurabhishhurom Gayatriimaavaayaayahayaami Savitreemaavaahayayami Saraswateemaavaahayayami, Shriya maavaahayaami, Balamaavaayaha yaami* (Sarva Varna! Sandhya Vidya! Sarasvati! Maha Gayatri! You are the embodiment of Radiance, the Grip Holder and of the Strength; the Shakti of Devatas, the Life of the World, the Veritable Universe and the Totality! May I invoke You Omkara Swarupa Savitri! May I invoke Chhandasas, Rishis and Lakshmi!); *Gayatryah Gayaree Chhandah Vishwamitra Rishih, Savitaa Devataa, Agnirmukham, Brahma Shiro, Vishnur hridayam, Radrah Sikhaah, Prithivi Yonih, Praanaa paana vyaanodaana samaanaa sa praanaa swetavarnaa saamkhyayana sa gotra Gayatree Chaturvimsatyaksharaa Tripadaa Shatkukshih, Panchaseershopanayaney viniyogah* (I invoke Gayatri, whose Chhanda is Gayatri, Rishi is Vishwamitra, Agni is Face, Brahma is head, Vishnu is heart, Rudra is the tuft, Prithi is the generator as also Gayatri with Five Praanaas viz. Praana, Apana, Vyana, Udana and Samaana; white coloured; with the Gotra of Rishi Samkhyayana; with twenty four Alphabet Letters; Three feet; six bellied; five heads and the main deity of 'Upanayana'). *Gayatri Karanyaasah: Om tatsavituh Angushthabhyaaam namah, Om varenyam tarjanee -bhyam namah, Om bhargo Devasya Madhyamaabhyam namah, Om Dheemahi Anamikabhyam namah, Om Dhiyoyonah kanishthikabhyaanamah, and Om Prachodayaat Karatalaprishtthaabhyaaam namah.*

Gaytri Anganyasah: Om tatsavituh hridayaayananamah; Om Varenyam Sirasey Swaaha; Om Bhargo Devasya Shikhaayavoushat; Om dheemahi kavachaayahum; Om dhiyoyonah netratrayaaya voushat; Om prachodayaat Astraaya phat; Om Bhurbhuvassurom iti dikbhandhayah.

Dhyaanam : Muktaa vidruma hema neela dhavala cchaayair mukhyai stryakshanair yuktaamindu nibaddha ratna makutaam tatvaarthta varnaatmikaam, Gayatreem varadaa -bhayamkusa kasaa shrubhram kapaalam gadaam shankham chakra madaara vinda ugalaam hastairvaham teem bhajey/

(I pray to Gayatri who has five faces with the colours of Pearl, coral, golden, blue and white; three Aksharas or Letters, Moon-ornamented headgear, tatwas and varnaas, seated on kusha grass mat denoting purity and also possessing Kapaalam or skull, Gada or mace, Shankham or conchshell, chakram or wheel and two lotuses).In the morning Gayatri is of Rigveda Swarupa as a baby Girl with Brahma Shakti

possessing four faces, seated on a soft hamsa (swan) and with shining jewellery; in the afternoon she is called Savitri as a grown-up youth with Rudra Shakti, three eyes, tiger skin, having Mudras of khatvanga (cut-limbed), trishula, Aksha valaya and Abhaya/ Protective Mudras; as mounted on a bull. In the evening, Gayatri assumes the form of Saraswati with Vishnu Shakti wearing purple silk dress exuding black colour as an elderly woman seated on a ‘Garud’.

Visioning Devi Gayatri according to the timings, the devotee would then commence the recitation of Gayatri Mantra saying *Mamopaattha samasta duritakshayadwara Sri Parameswara preetyartham : Pratah Sandhya Gayatri Maha Mantra japam karishye/ Madhyahnika Gayatri Maha Mantra Japam karishey/ Saayam Sandhya Maha Mantra japam karishey viz. OM BHUHRBHUVASSAHA TAT SAVITUR VARENYAM BHARGO DEVASYA DHEEMAHY DHIYO YONA PRACHODAYAAT/* Each time, Gayatri Japa is best performed one thousand and eight times which is reckoned as Uttama; one hundred and eight times as Madhyama or fifty four /twenty eight times as heena / minimum.

Gayatri Upasthaanam: First perform Pranaayama and recite: *Uttamey Shikhare Devi Bhumyaam parvata murdhani, Brahmanebhoy hyanujnaanam gahha devi yathhaa sukham/* (Devi Gayatri, You have the clearance to stay on top of the Meru Mountain by Brahmanas); *Stuto maya varadaa Vedamataa prachodayanti pavaney dwijaataa, Ayuh Prithivyaam dravinam Brahma varchasam mahyam datvaa prayaatum Brahma lokam* (Devi Gayatri! You are the bestower of our desires and the epitome of Purity, Veda Rupa and of two forms; kindly bless me on Earth to provide me long life, prosperity, Brahma Teja!) *Surya Upasthanam (Pratahkaala): Mitrasya charshani dhritah shravo devasya sanaasim/ Satyam chitrasravastamam Mitro janaan yaayaati prajaanan Mitro daadhara Prithvee –mutadyaam/ Mita krishtee ranimishaabhibhichashte Satyaaya havyam ghritavadvidhema// pra sa Mitra marto Astu Payaswaan yasta Aditya sikshati vratena/ Na hanyatey na jeeyatey twoto nainama gumho Asnotyantito na dooraat* (Surya is omni-scient and supports earth, heaven and all Beings vigilantly. May I offer my oblations of ghee to secure lasting blessings to that Supreme God as he is the Univeral friend to sustain Dharma, to insulate us against diseases, worldly difficulties and sins from far and near, as also to give us longevity and happiness.)

(Madhyahne): Aasatyena rajasa vartamano nivesayannamritam martyam cha/ Hiranyakayena Savita rathenaa devo yaati bhuvna vipasyan (Surya travels all over the Universe by his golden chariot with a special eye at the World and witnessess by the light of the souls of Gods and mortals of each one of their activities); (*Mitrasya Varunasya Agneh Chakshuh Devaanaam chitram Aneekam Jagatastastushascha Atma Suryah Daivaa Prithiveem Antarihsham Aa Purasthat sukrat ucharat Devahitam chakshuh tat Saradassatam pasyama jeevama saradassatam Nandaamaa saradassatam modaamaa saradassatam Bhaavanaa Saradassatam Shravanaamaa saradassatam Prabhravaamaa saradassatam Ajeetah Saradassatam jyok cha Suryam drsey* (Let Surya who is the embodiment of Mitra, Varuna and Agnideva be empowered to dominate the soul of all moving and non moving Beings on Earth, Heaven and Atmosphere; May we vision and pray to him for hundred years and enjoy life for that time; May we be blessed with fame, hear pleasant things for hundred years, converse good words for hundred years, be victorious for hundred years and be with Sun God for hundred years.)

(Sayam kaale): Imam me Varuna shrudhee havamadyaa cha mridaya, Tatvaamavasyuraachakey Tatva yaami Brahmanaa Vanda maanastadaasaastey Yajamaano havirbhiih Ahedamaano Varuneha Bodhyurusagumsa maa na Ayuh pramosheeh// Yacchhiddhi te visho yataaa pradeva Varuna vratam/

mineemasi dyavidyavi/ Yat kinchedam Varuna daive janebhidroham manushaascharaamasi/ Acchitte yattava dharma yuyopima maa nastamaadenaso Deva Risheeh/ Kitavaaso yadriripurna deevi yadvaaghhaa satyamuta yanna vidma/ Sarvaa taa vishya stitireva devataa te syaama Varun priyasaah / (Varuna Deva! Kindly consider my request and provide me protection as I seek shelter with Veda Mantras; do not ignore my appeal to reduce my life span. I might have omitted my daily prayer knowingly or otherwise but do save me of the sin of negligence. Hereafter, I should be careful). After the ‘Upasthana’ of Surya / Varuna there ought to be Samishtyabhivandanam or collective salutation to Deities: *Sandhyayai namah Saavitrainamah Gayatrai namah Saraswatyai namah Sarvaabhyo devaatabhyo namo namah/ Kaamo kaarsheen manyurakaarsheen namo namah/* (My prostration to the Deities Sandhya, Savitri, Sarasvati and all others; do forgive my sins done under the influence of passion and fury).

Devata Vandana: *Praachai namah, Dakshinayai namah, Praachai namah, Urthvayai namah, Atharayai namah Antarikshayai namah, Bhumyai namah, Brahmaney namah, Vishnavey namah Mrityavenamah/* (Salutationns to the Deities of East, South, West and North as also to those in upper, lower and the Skies, to Earth, Brahma, Vishnu and Rudra). *Aakaasaat Patitam toyam Yatha gachati Saagaram, Sarvadeva namaskarah Kesavam prati gacchati Om nanah iti//* (Just as waters from Sky descend to Oceans, all salutations reach Keshava); *Kayenavaachaa manaserviyairva buddhyaatmanaava prakriteh swabhaavaat karomi yadat sakalamparasmai Naarayanayeti Samarpayami/* (I dedicate whatever has been done by body, speech, mind and senses to Narayana).

Etat phalamParameshwaraarpanamastu/ (May this Sandhya Vandana Karma be dedicated to Parameshwara!

Taittiriya Version of Sandhya Vandana:

Gayatri Dhyana commences with: *Aayaatu Varadaa Devi Aksharam Brahma Sammitam, Gayatri Chhandasaam Maataridam Brahma jushaswamey/ Sarva Varnam Maha Devi Sandhyaa Vidye Sarasvati, Ajarey Amarey Devi Sarva Deva Namostutey/* Then the **Aavahanaas** as follows: *Ojosi Sahosi Balamasi Bhraajosi Devaanaam Dhaamanaamaasi Vishwamasi Vishvaayuh Sarvamasi Sarvaayuh Abhi -bhurom/ Gayatrimaavaahayaami Savitri -maavaahayaami Sarasvati -maavaahayaami, Chhanda Rishinaavaaha -yami, Shriyamaavaahayaami, Hriyamaavaahayaami/* The Aavahanas are followed with **Maarjanas**: *Aapovaamidagsarvam Vishwaa bhutaanaapyah Praanava- apah pashava Aaponnama apomrita maapassamraadaapo viraadaapa-sswaraadaapas-Chandaag -ssyaapo jyoteegshyaapo yajug shaapassatya maapa Sarvaa Devataa Aapo bhurbhuvassuvaraapa Om/* On performing ‘Jalaabhi -mantrana’, there should be ‘Mantraachaamana’ with the *Suryascha Manyuscha Manyupatayascha etc.* Then the Ruk Pathana of the following is taken up: *Dadhikraavunno Akaarsham jishnorashvasya vaajinah, Surabhino mukhaakaratprana Aaayugum shitaarishat/* (Paramatma is ever victorious, Omni Present and the Unique Protector; I pray to him most earnestly to purify our thoughts and actions). *Hiranya varnaasschayah Paavakaayaa Sujaatah Kashyapoyaaswindrah, Agnim yaa garbham dadhirey Virupaastaana Aapassagyussyonaaabhavantu/* (These Sanctified waters possess golden colour, pure and transparent; the birth places of Kashyapa Muni and Devendra; these are also the sustainers of the Garbha of Agni; these assume the Swarupa of the Universe itself. May these hallowed waters destroy our sorrows and promote our happiness!) *Yaasaagum Raajaa Varunoyaati Madhye Satyaanrutey Apavasyan Janaanaam, Madhuschuta-ssuchayoyaah Paavakaastaana Aassagyusyo naa bhavantu/* (The Sacred Waters whose Adhipati is Varuna Deva is always watched by Yama Dharma Raja as the latter is present in them to assess the Paapa-Punyas that human beings perform and bless them by purifying and providing nourishment). *Yaasaam Devaadi vikrunvanti bhashayaa Antarikshey bahudhaa bhavanti, Yaah*

Payasondanti Shukraastaana Aapassyaggusyo naa bhavantu/ (May our tribulations get demolished and happy tidings ushered in by the Sacred waters whose staple food is for Pitru Devatas in the Heaven and whose basic source of food is for human beings too by way of rains from the Skies). *Shivey nama chakshushaapashya yaatanuopasprsha tatwamchamey, Sarvaagum rapsushado huvevomayivarcho balamojoniddhatta/* (May the Sacred waters vision us and shower propitiousness by touching and passing Brahma Teja, physical endurance, enthusiasm and stability of mind!). Barring Aavahana and Maarjaana, the Procedure of Arghya daana, Gayatri Japa and the rest of the Procedure is as above as in the case of Taittireeyas too. At the end of Gayatri Japa, the Upasthana Vidhi is also as in the earlier version of the six Mantras viz. Om Mitrasya charshani-Om Mitro janaan-Om Prasamitra-Om Yatkinchitey-Om Kitavaaso yadri. Digdeva Vandana is followed by Gangaadi Punya Nadi Vandana is supplemented by: *Namo Ganga Yamunaayormaddheyye Vasantiteyme prasannatmaanaschiranjeevi tam Vardhayanti nam,o Gangaa-Yamuna yormaddhya -scha Namah/* (My venerations to Ganga and Yamuna Rivers; may those Punyaatmaas like Maharshis residing in the River Surroundings bestow long life and contentment to us.) At the end of the Upasana, the Karta would announce his Naama-Gotra-Pravaras and seek pardons to him for the insufficiencies in the Sandhya Vandana procedure while prostrating on Bhumi.

Taittiriyan Madhahnika Sandhya: Taittireeyas perform Aachamaniya with the Mantra *Aapah punantu* and with *Dadhihraavrun* give Arghya to Surya and as before stand up and perform ‘Upasthaana’. The relevant Mantras are: *Om Udvyan Om Udyutyam Jatavedhasam Om Chitram Devaanaam Om TatcchhashthurDevahitam purastaat Om Ya Udagaan mahato* and so on. **Kartiyanas** also recite *Aapah punantu* as stated earlier; one Arghya to Gayatri; Upasthaana is with Udvayana and other Ruchas; and if possible with Vibhraat etc Anuvaka after Japaanta as in the case of the Pratah kala Sandhya.

Saayam Sandhya: The Evening Sandhya is also on the lines of the Morning Sandhya, excepting the ‘Mantraachamana’ with the Mantra: *Agnischamaakshanyuscha Manyupatayascha Manyukrutebhyah Paapebhyo Rakshantaam, Yadahna Paapa makaarsham/ Manasaa Vaachaa hastaabhyaaam padbhyaamudarena Shishnaa, Ahastadavalampatu Yatkincha duritam mayi Idamiham maamamtrutayonou/ Satye jyotishi juhomi swaaha/* The Upasthaana Mantra is to Varuna Deva with *Imammey Varuna shrudhee havamadyaa cha Mridaya Tatwaavasyuraachakey/ Tatwaayaami Brahmanaa Vandamaanasta daashaastey Yajamaano havirbhiih/ Ahedamaano Varunehabodhyuru sagumsamaa na Aayuh pramoshih/ Yacchidditey visho yathaa prtadeva Varuna vratham minimasidya-vidyavi/ Yatkinchidedam Varuna Daivyejanebhi droham Manushyaascharaamasi/ Achitteeyattava Dharmayu yopi mamaanastasmaa denaso Devarii rishaah/ Kitavaaso yadri rupena deviyadvaagha – asatyamutayaanna vidma, Sarvaataavishya shitireva Devataa syaama Vanuna priyaasah/* Following the Upasthaana, there should be Samishthi Devataa Vandana and Narayana Samarpана.

Katyaayana Version of Sandhya Vandana: In the Katyaayana Procedure, one performs Aachamana and initiates the worship with introductory prayers like *Bhuh punaatu, Bhuvah punaatu, Swah unaatu, Bhurbhuvaswah punaatu* /followed by *Apavitrah Pavitrova Sarvaavasthaangato piva Yassmaret Pundarikaaksham sa Baahyaantarassuchih/* and be seated with Vishnu Smarana. Aachamana again and Pranayama, ‘Mamopaatta-----Sankalpa’ and Gayatri’s Aavahana: *Gayatrim Tryaksharaam Balaam Saaksha Sutra kamandalum, Rakta Vastraam Chaturvaktraam Hamsa vaahana samsthitaam/ Brahmaaneem Brahma Daivatyaaam Brahma loka Nivaasinim, Aavaahayaamyaham Devimaayantim Surya Mandalaat/ Aagaccha varadey Devi Tryaksharey Brahma vaadini, Gayatri chhandasaam Maata Brahma yoney Namostutey/* (My sincere Invocations to You Devi! the Three-Lettered Ga-Ya-Tri, Aksha Sutriini, Kamandala Yukta, Rakta Vastra Dhaarini, Chaturmukhi, Hamasa Vaahini, Brahma Deva Sahita, Brahma loka Nivasini, Surya Mandala Sthita, Bramani Gayatri!My Aavahana to you Brahma Vaadini,Veda Maata, Brahma yoni, Varadaayani, Tryakshara Gayatri Devi, my prayers to you Devi!). After Aavahana, Maarjana and Aghamarshana-or two Marjanas- are performed with the three Ruchaas of ‘Apohishtha’, and ‘Suryascha’, and leave water on Earth from the left side with the two Mantras viz. *Om*

Sumitrayaana and *Durmitrayaa* as the Rishi of these is Prajapati, Jala is Devata, Yajuh is Chhanda. The Mantra states: *Om Sumitrayaana Aapa Auoshadhyayah Santu ---Durmantraayastasmai Santu* or *Yosmaandweshti yam cha vayam dishma/* On completion of this, recite the Three Ruchaas viz *Rutam cha etc.* or *Drupadaadi Rucha Traya* for performing *Aghamarshana*. Both in the Praatah and Saayam Sandhyas three Arghyas are required to be offered but in Madhyaahnika Sandhya one Arghya is offered. Now about Upasthaana. *Udhvayamudutyamiti dwayoh Praskanva Rishih Suryonunushthup Gayatrou, Chhandasi; Chitram Devaanaam, Angirasa Kutsah, Suryah Trishthup Chhandah, tatchakshurtdhvangaadharvanah Suryahpura Ushnik, Upasthaaney/* (To both the Udvayam and Udyutyam the respective Mantras respectively are as follows: Praskanva is Rishi-Surya is Devata-Anushtup as Gayatri Chhanda and Chitram as Devaanaas; Angirasa, Kutsa as Rishis-Surya as Devataa-Trishtup as Chhanda. Besides to *Tatchakshu Mantra*, Dadhyaarnava is Rishi, Surya is Devata, Pura Ushnik is Chhanda. Then four Mantras are recited in a row viz. *Om Udvayam Tamasah, Om Udyutyam Jaatah, Om Chitram Devaanaam and Om Tad- chakshu Deva hitam* along with the Rishis-Devas and Chhandasaas; while doing so, the Karta raises his hands above the shoulders as a mark of veneration and also announcing one's own 'Shaakha' etc. The Recitals would follow Paranayama and Anga-Mudra Nyaasaas and Tarpanaaas. Moola Mantra should be recited later viz. *Om Tejosi Shukramasi Mritamasi Dhaamanaamaasi Priyam Devaanaa manaadhrushtam Deva yajanamasi Parojsa iti/ Vimalah Paramaatmaaanushthup Gayatrupasthaa—Om Gayatrasyekapadi Dwipadi Tripadi Chatushpadyasi na hi padyasy Namastey Tureeyaaya Darshataaya Padaaya arorajaseysaavadom, Tato Gayatri Japaantah puravat/* To this Moola Mantra Parameshthi is Rishi, Praja-Pati is Devata and Yajur Veda is Chhanda. To *Gayar -tekapadi Mantra*, the Rishi is Vimala, Paramatma is the Devata and Anushtup is Chhanda. All these Mantras are significant in the context of Gayatri Upasthaana. Later on Gayatri Japa be done as stated in the earlier sections. In fact, if a person has the ability to perform more, he might as well execute 'Vibhranda' including Anuvaaka, Purusha Sukta, Shiva Sankalpa and Mandala Brahmana. Any how, the Sandhya Vandana Prakriya is accomplished after Disha Vandana, and Visarjana before reciting *Uttamey Shikharey* and *Devaagaatu Vidogaatu Mantras/* Upasangraha of the Sandhya Puja ends up after 'Bhu Pradakshina' and 'Saanga Pranaama'. This is the Version of 'Kaatyayana Sandhya'.

Sandhya Phala: Those who perform Sandhyopaasana would no doubt thrash heaps of sins done currently or on the previous births and pave way to Brahma Loka, but those who neglect this fundamental duty would disqualify to reap fruits of various other tasks of propitiousness like Vratas, Tirtha Yatras and so on. As this basic requirement is overlooked then he is considered as a dog and after his death he would inevitably become a dog in his next life. In case the prescribed timings of the Tri Sandhyas are over-crossed then the Prayaschittais to offer excess Arghya Pradaanaas by way of extending the day's Sandhya till the evening. If no Sandhya were observed in a full day, then the Prayaschitta is to perform Upavasaas in addition to Gayarti Japa one thousand and eight times minimum. In the case of inability to do so then extra number of Gayatri Japa be performed in instalments in addition to compensating Upavasaas. Consistent failure of the Upasana would demand Kruccha Vrataas.

Brahmachari Dharmas

Manu prescribed the following Brahmachari dharmas: *Prati grihyepsitamdandam upasthaaya cha Bhaskaam, Pradakshinam pareetyaanim charet bhaikshyam yadhavidhi/Bhavatpuram charedbhaikshyam upaneeti dvijottamam, Bhavanmadhyatu Rajanya Vaishyastu bhavaduttaram/ Bhaikshena vatrayennityam naivaannaashi bhavedvrati, Bhaikshena vratinovrittih upavaasa samaasrutaa/ Samaahatyatu tadbhaiksham yaavadardharmamayaaya, Nivedya guraveshneeyaat achamya prangmukhah shukhiih/* (A Brahmachari should first worship Surya deva with his danda as also perform pradakshina or circumambulation around Agni and proceed for bhikshaatana. A dvija must use the expression of 'bhavati bhikshaam dehi' while a kshatriya should say 'bhiksham bhavati dehi' and a Vaishya brahmachari should utter 'bhiksham dehi bhavati'. While requesting for 'bhiksha', only that much of bhiksha be solicited and

not to hoard for another day; if bhiksha is accepted in larger quantity than one's requirement, then that is considered as worse than an upavasa without returns. What ever is so cooked is accorded to guru as naivedya and eaten quietly facing the east) Vasishtha defined that Sages shoud consume eight fistfuls, Vana vasis or forest dwellers sixteen fist fulls, Grihastas thirty two while Brahmacharis with no limits. Jaimini Maharshi's instruction is: *Yaavadbrahmopadeshastu taavat sandhyadi kanchana, tato madhyaahna sandhyadi sarvakarma samaacharet/ Aarabhedbrahma yagnantu madhyaahentu parehani/* (Till such time Brahmopdesha is not executed, Sandhyavandana etc. are not required, but all the other deeds including the afternoon and evening like Brahmayagjna need to be executed. Manu Smriti also requires the following to follow:*Dooraadaahritya samidhah sannidhyaad vihaayasi, Saayam praatascha juhuyaat taabhiragniratandritah/ Naprokshita mindhanam agnaaada – dhyaat/ Agneendhanam bhaiksyha chayaamadhasshayyaam Gurhitam, Aasamaavartanaat kuryaat kritopanayodvijah/ Choditogurunaanityam aprachodita yevavaa, kuryaadadhyayane yhatnam Acharyasya hiteshu cha/ Shareeram chaiva vaacham cha buddheendriya manaamsi, Niyamya praanjali stishthedveekshamano gururmukham/ Nityamudhrita paanisaat saadhvaachaarah samaahitah, Anya -taami iti choktah sannaaseestabhinukham Guroh/ Guroryatra pareevgaadah nindaavaapi prayujjyate, Karnoutatrapi dhaatavavou gantavyam vaatatonyatah/* (Samidhas or the wooden pieces be fetched and duly dried with which homa karyas in the mornings be executed after 'samprokshana' or water sprinkled with mantras and no homa karya be done without prokshana. All the dvijas after upanayana are required to observe agni karyas, bhikshatana, sleeping on the ground, and complete the vidyaabhyas from the Guru; what ever is taught by Guru, self taught or acquired is recited and absorbed. He should always follow Guru's insructions with no exception by totally surrendering by way of his physique, tongue, mind, and thought and seeing him with rapt attention and folded hands. Being ready to observe every action and movement of the Guru the student should be ready to follow each and every utterance. Let alone any confrontation with the Guru but any 'Guru Ninda' or criticism by a third party be abhored by closing his ears, if not defended against or just leave the place!) *Varjayen madhu maasaanigandhamaalya rasaam shriyah, Shukraani chaiva sarvaani praaninaam chaiva himsanam/ Abhyanga manjanam chaakshyoh upaanacchatra dhaaranaam , Kaamam krodam cha lobhamchanartanam geetaa fvaadanam, Dyutam chan parivaadam cha jana vatam tathaanritam, Streenamaa prekshanaalambhamupaghaatam parasyache/* (The Bramachari must abstain from consuming meat and alcohol, scents and fragrances, feminine influences, oil baths, footwear, umbrellas, dance and music, betting, anger and selfishness, unthuthfulness, and any kind of excesses). *Dharma shastrantu vijnryam shabda shastram tathaiva puraanaani Iti haasascha tathaakhyaataani yaanicha mahaatmaanaam cha charitam shrotavyam nitya mevacha/* (Chaandrika suggests learning and hearing Dharma Shastras, Shabda Shastras, Purananas, Itihaasas, Akhyaanas, Mahatma Charitas etc. always.) *Upaadhyaaayah pitaajyeshtho bhraataaa chiva Mahipati, Maatulah shvasurah traataa maataa mahapitaamahou, Varna shreshtho pitruvyascha pumsyate guravah smritaah/ Maata Maataamahi Gurvi Piturmaatuscha sodaryaah, Svashruh pitaamahi jyeshthaa dhaati cha guravah striyaam/ Ityukto Guruvaroyam Maatrutah Pitrutadvidhaa, Gurunaamapi Sarveshaam pujaah pancha visheshatah/ Yobhaavayati yassuteyena vidyopadishyate, Jyeshtha bhraataaa cha bhartaa cha panchaite guruvah smitaah/* (Devala Maharshi defines Gurus or respectful teachers and revered elders and well wishers: among males: teachers, father, paterrnal grand father, father's elder brohers, Kings, maternal uncle, father in law, life savers, maternal grandfather, paternal uncles, elder boothers and so on; among females: mother, grand mothers, Guru's wife, maternal and paternal aunts , elder sisters and so on.Like wise all elders on maternal and paternal side and from among the side of Guru.; most significant Gurus are those who have given birth, existence, Guru who has provided

knowledgs and elder brother) Manu states: *Imam lokam Maatrubhaktyaa pitru bhaktyaatu madhyamam, Guru shushrushayaa tvevam Brahma lokamsamashnute/ Utpaadya putram samskrutya vedamadhyaaapya yah pitaa, Kuryaadvriddim cha sa mahaa guruh pujyatamah smritah/* (All the brahmacharis are blessed in this present life by their mothers, with devotion to their fathers in the Pitru loka and with devotion to their Gurus in Brahma loka; the father who gave birth, provided training, Veda knowledge and job opportunity needs to be acknowledged as the ‘Maha Guru’ or the Highest Teacher and the most worshipworthy!) Vyasa on the other hand exclaims: *Maasaan dashodarastham yhaadhritvaa shulaissamaakulaa, Vedanaa vividhair dukhaih prasuyeta vimurchita/ Praanairapi priyaan putraan manyate sutavatsalaa, kastasyaa nishkrutim shakto varshashatairapi/*(Who could redeem the debt of for hundred of years by carrying ten months in her womb, experiencing most severe pains like of ‘shulas’ and finally giving birth by sheer torture tightly holding the edges of ‘Pancha Pranas’ besides bringing up with extraordinary care, sheer dedication and selfless love!) *Pandhaadeyaa brahmanaaya gave raagnhya chakshushe, Vriddhata Bhara taptaaya garbhinyah durbalaayacha/* (Bodhaayana prescribes that Brahmachaaris ought to help vipras, cows, the blinded including the shorsighted kings, the old aged, those carrying lot of weight, the expectant mothers and the helpless!) Manu states: *Abhivaadana sheelasya nityam vriddhopasevinah, chatvaaritasya vardhante hyaayuh pragjnaayashobalam/* (Those Brahmacharis who greet elders, especially the aged would attain blessings viz. longevity, assertive ability, reputation and physical strength.) *Smrityardhasareupasangahana naama amuka gotrah Devadattaaamahambho abhivaadaye ityuktaa karnou sprushtvaa dakshinena uttaana paaninaa guroh dakshinam paadam savyena savyam griheetvaa shirovanamanam/* (Upakramana is described as announcing one’s own gotra and name, greet the Guru, touch the ears of the self, bend to touch the feet of the right foot of the Guru with right hand of the self with bent of own’s own head, when the Guru blesses saying: *Ayushmaan bhava- ssoumyaa!*

Upakarma: *Pratyabdam yadupaakarmaasotsarga vidhivadvijaih Kriyate chhanda saantena punara – apyaayanam param/* (Katyaayana says that along with upakarma, daana dharmas too are accorded then Vedas are doubly satisfied) *Paarvanyoudayike kuryuh shraavanyaam Taittireeyakaah, Bahrachaah shravanychaiva graha samkraanti varjite/* (Gargya states that Taittiriyas perform Upakarma in the early morning of Shravana Purnima and Bahruchas or Rigvedis perform the same on a day when there is no graha samkramana during Shravana month) *Parvanoudayike kuryuh shraavanyaam Taittiriyyakaah, Bahruchaah shravanakshe hastakshe Saama vedinah/* (Gokhila states that Taittiriyas perform Upakarma in the morning of Shravana Purnima, Rigvedis in Shravananakshatra and Saama Vedis in hasta nakshatra.) The substance of the above interpretations is the same that Upakarma be performed on Shraavana Purnima. Tithi Darpana states: *Aoudayike sangavasparse Shruto parvanichaarkam, Kuryur – nabhasyupaakarma Rigyajussaamagaah kramaat/*(If Surya grahana touches Pournami morning in Shravana month then Rigyajussaama Vedis should perform Upakarma.) *Rigyajujussaamaatharveshaa Jeeva shukra kujendujaah, Kaalatrayepi doshetu shraavanyaamevakaarayet/* (Rig-Yajur-Saama-Atharva Vedis should preferably perform Upakarma on Thursday,Friday, Tuesday and Mondays ; however if this is not possible, Upakarma be performed during Shravana month only.) Shandilya Muni’s instruction is: *Aardra vaasaanakurveeta karma kinchit kadhanchana, Raakshasam tadvijneyam tasmaadyatnena varjayayet/ Upaveetaadi dhaaryam Upakarmani tannavam, Anavamvaa navam vaapi puraatana miha - tyajet/* (Upakarma or any small deed of auspiciousness be never performed by wearing wet clothes as that tantamounts to Rakshasa Karma and be avoided certainly. New yagnopaveeta be worn for the purpose!)

Highlight Sandhya Vandana Mantras -Maha Narayana Upanishad

Apah punantu Prithivim Prithivi puta punatumaam, Punatu Brahmanaspatih Brahma puta punatu maam/ Yaduchhistam abhojyam yadva duscharitam mama, Sarvam punantu maamaaposatam chapratigrahagg swaha (Let the Deity of Water clean up the Earth, me and my Guru who is a depository of Vedas and let Vedas sanctify me. May the wrong food that I consumed, the questionable deeds that I did or the dubious presents that I received from doubtful characters be all mollified, as I propose myself to get purified by the flames of the Swaha or Paramatma.)

Agnischa ma manyuscha manyupatayascha manyu kritebhyah Paapebhyo rakshantaam yadanha paapamakaarsham, Manasa vaachaa hastaabhyam Padbyaam udarena shishnaa Ahastadalumpatu, yat kincha duritam mayi idamaham maamamritayanau satye jyothishi juhomi swaha/ (Let all the Deities of Fire, fury and ferocity safeguard me from their attack on me due to the unpardonable sins perpetrated by me by the day by my mind, stomach, sex organ; may I be purified me of despicable deeds and qualify me to proceed on the path of Moksha.)

Suryascha ma manyuscha manyupatayascha manukriteebhyah/ Paapebhyo rakshantaam/ Yatraatriya paapamakaarsham/ manasaa vaachaa hastaabhyam/ Padhbyamudarena shishna/ Raatristadava - lumpatu/ yat kimcha duritam mayi idamaham mamaamritayanau/ Surye Jyotishi Juhomi swaha (Protect me from sins committed due to rage and temper as also by the Sun and the Deity of Fury apart from the wrongdoings by my mind, conversation, limbs, stomach and sex; once such sins are excused, may the Great Radiance of Sun God make me worthy of Salvation).

Omyekaaksaram Brahma, Agnirdevata Bhrahma ityaarsham Gayatreem Chhandam Paramaatmam Swarupam, Sayujyam viniyogam/(The unique word AUM is of Parabrahma form, Agni is Main Devata, Brahma is related to Rishi, Gayatri is related to Chhanda, Paramaatma is all-pervasive and the terminal point of Moksha).

Aayaatu varada Devi Akhsharam Brahma sammitam, Gayarimchhandasaam Maatedam Brahma jushaswa me (May I humbly request Gayatri the mother of Chhandas and the boon showering Devi to guide me about the imperishable Brahman)

Yadahnnaatkurutey paapam tadhanaat pratimuchyatey, Yadraatrikurutey paapam tadraatriyat pratimuchyate, Sarva varney Mahadevi Sandhya vidyey Sarasvati (Sandyha-Vidya Controller Devi Sarasvati! Let my sins committed during the day be destroyed in the day itself; let the sins done during the night be destroyed on the same night. Sarva Varna Swarupa! Sandhya Vidya! Devi Sarasvati the personification of Knowledge and Vidya)

Ojosi Sahosi Balamasi Bhraajosi Devaanaam Dhaamanaamasi Vishvamasi Vishvaayuhu sarvamasi Sarvaaurabhibhurom ,Gayatriimaavaayahayaami Savitreemaavaahayami Saraswateem aavaahayayami,Shriya maavaahayaami, Balamaavaayaha yaami/ Gayatryah Gayatree Chhandah Vishwamitra Rishih, Savitaa Devataa, Agnirmukham, Brahma Shiro,Vishnur hridayam, Rudrah Sikhaah, Prithivi Yonih, Praanaa paana vyaanodanaa samaanaa sa praanaa swetavarnaa saamkhyayana sa gotra Gayatree Chaturvimsatyaksharaa Tripadaa Shatkukshih, Panchaseershopanayaney viniyogah

(Sarva Varna! Sandhya Vidya! Sarasvati! Maha Gayatri! You are the embodiment of Radiance, the Grip Holder and of the Strength; the Shakti of Devatas, the Life of the World, the Veritable Universe and the Totality! May I invoke You Omkara Swarupa Savitri! May I invoke Chhandasas, Lakshmi and Shakti!) I

invoke Gayatri, whose Chhanda is Gayatri, Rishi is Vishwamitra, Agni is Face, Brahma is head, Vishnu is heart, Rudra is the tuft, Prithi is the generator as also Gayatri with Five Praanaas viz. Praana, Apana, Vyana, Udana and Samaana; white coloured; with the Gotra of Rishi Samkhyayana; with twenty four Alphabet Letters; Three feet; six bellied; five heads and the main deity of ‘Upanayana’).

Om bhuh, Om bhuvah, Ogum Suvah, Om mahah, Om janah, Om tapah, Ogum Satyam, Om tatsavitur varenyam bhargo Devasya dheemahi, dhiyoyonah prachodataat, Omaapo jyotee rasomrita Brhama bhubhuvah suvarom/ Om: Paramatma! Om Bhumi, Om Aakasha, Om Swarga, Om Mahar loka, Om Janar loka, Om Tapoloka, Om Satya Loka; [Bhur Bhumi or the Embodiment of Vital Energy, Bhuvah or the destroyer of Evil and Suffering, Svaha (Symbol of Happiness)] Thath (that Almighty) may we meditate that Savitir the principal cause of luminosity the Godhead transcendent to the Lokas but sustaining them to exist ; Savitir (Bright like Sun); Varenyam (The Supreme); Bhargo (demolisher of Sins); Devasya (the Divine Force); Dhimahi (May receive); Yo (Who); Na (Our), Prachodayat (Let inspire in right direction). In other words : Oh Almighty, You are the Creator of Life, Slayer of Sorrow, Bestower of Happiness and Creator of the Univerese. May we receive Your Supreme Energy to raze our sins and guide us in our intellect in the right direction.

Uttamey Shikhare Devi Bhumyaam parvata murdhani, Brahmanebhoy hyanujnaanam gahha devi yathhaa sukham/ (Devi Gayatri, may you remain on the highest peak on Earth like the Meru Mountain as esteemed by Brahmanas as the form of Paramount Sanctity and Bliss); Stuta maya varadaa Vedamataa prachodayanti paavaney dwijaataa, Ayuh Prithivyam dravinam Brahma varchasam mahyam datvaa prayaatum Brahma lokam (As extolled by us Devi Gayatri! You are the bestower of our desires and the epitome of Purity, Veda Rupa and of two forms of Brahma Loka and Inside the orbit of Surya Deva; kindly bless me on Earth to provide me long life, prosperity, Brahma Teja!

Celestial Images of Devi Gayatri

(Maha Deva Gayatri) *Purushasya vidma sahasraakshasya Maha Devasya dheemahi, tanno Rudrah prachodayaat/ May we meditate that Maha Purusha and absorb the knowledge and might of that myriad eyed Maha Deva ! The most significant explanation of Gayatri is vide Rigveda Mandala III.Sukta 62. Stanza 10 is : Tat savitir varenyam bhargo devasya dheemahi dhiyo yonah prachodayaat/ That ‘buddhi’ or the heart felt mentality which impacts ‘sanmarga’ the path of virtue is worthy of worshipping Savita Devata, demolishes blemishes and leads us to uphold the divine path! Chhandogya Upanishad III. xii.1) Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gaayatri, Vaag vaa idam sarvam bhutam Gaayati cha traayate cha/(Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the kingdom of Soma as the other two got fatigued and retreated. Besides excellence in singing viz. ‘gaana’, Gayatri does ‘traana’ or protection of the ‘Praanis’ too)*

(Rudra Gayatri) *Tat Purushasya vidmahe Maha Devaaya dheemahe, tanno Rudrah prachodayaat/ May we be impelled to realise that Supreme Person Rudra Deva the embodiment of Jnaana, enlightenment and the secret of Supreme Realisation!*

(Vighnesha Gayatri) *Tat purushaya vidmahe Vakratundaaya dheemahe, tanno Dantih prachodayaat/ May that Maha Purusha Ganeshwara the elephant faced with a powerful trunk and tusk bestowing*

auspiciousness and Vidya, whom Devas and humans are invoked before every action to ward off evil forces and all kinds of obstacles.

(Nandi Gayatri) *Tat Purushaaya vidmahe Chakratundaaya dheemahi, tanno Nandih prachodayaat/* May we invoke that form of divinity known as Chakratunda or Nandikeshwara the servant, seat and vehicle of Lord Shiva wielding chakra and discuss while Shiva was engaged in battles with demons gasping with the mouth.

(Shanmukha Gayatri) *Tatpurushaya vidmahe Mahasenaaya dheemahi, tannah Shanmukha prachodayaat/* May Bhagavan the Six Faced Kartikeya the embodiment of chivalry as the Commander-in Chief of Deva Sena and the enforcer of Dharma guide us and impel to seek enlightenment to realise the Essence of Truth.

(Garuda Gayatri) *Tatpurushaaya vidmahe Suvarnapakshaaya dheemahi, tanno Garudah prachodayaat/* We seek to worship Suvarnapaksha or with golden wings Garuda Deva the swallower of Snakes and the chariot of Maha Vishnu who is eveready to carry the latter within a fraction of second to places where the latter's devotees urge Him to save at once.

(Brahma Gayatri) *Vedaatmanaaya vidmahe Hiranyagarbhaaya dheemamahi, tanno Brahma prachodayaat/* We beseech Hiranyagarbha Brahma Bhagavan the known manifestation of the Supreme Reality and the root of Chatur Vedas reciting them from his four faces to impact our consciousness towards the path of estimable action.

(Narayana Gayatri) *Naraayanaaya vidmahe Vaasudevaaya dheemahi, tanno Vishnah prachodayaat/* We prostrate before Narayana Vaasudeva to lead us to righteousness and reveal us the Reality and reach us to the arduous path of Bliss. The term Narayana as resting on deep waters preserving the Universe that He creates as His effective deliberation and cause. Vaasudeva is the Antaryaami as the ‘ ayaktam- shasvatam -Vishnum -anantam -ajam -avyayam’.

(Bhaskara Gayatri): *Bhaskaraaya vidmeheMahaadyutikaraaya dheemahi, tanno Adityah prachodayaat/* May we perform ‘pradakshana namaskaaras’ or circumambulatory greetings to Pratyaksha Bhaskara the original cause of radiance and illumination of Trilokas for uprooting darkness and bestow life and sustenance to all the Beings and demolish ‘agjaana’ or ignorance to lead us jyoti : ‘tamasomaa jyotir gamaya -mrityormaa jyotirgamaya’!

(Vaishwaanara Gayatri) : *Vaishvaanaraaya vidmahe leelaalaaya dheemahi, tanoo Agnih prachodayaat/* May Agni Deva the ready means of worship and cooking as the singular source of radiance and ‘homa karyaas’ by which all the devas are invoked and contented with ‘mantra yukta ajyas’ by way of oblations through the singular means of ghee and food. Manduka Upanishad describes Vaishvaanara as ‘Lolaayamaana’: I.ii.4) *Kaali Karaali cha Manojavaa cha Sulohitaa yaa cha Sudhumravarnaa, Sphulingini Vishvarupi cha Devi Lolaayamaanaa iti Sapta Jihvaah/* (The Sapta- Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali (ferocious), Manojava (Speed of Mind), Sulohita (extremely red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around); these are the ‘lolaayamaana- agnis’ or the ever moving flames of speed and spread!)

(Katyaayani Gayatri) *Katyaayanaaya vidmahe Kanyakumari dheemahi, tanno Durgih prachodayaat/*
May Devi Katyaayani be realised and Devi Kanyakumari be worshipped. We seek the blessings of Durga
Devi generously and lead us to Reality and Realisation.

Gayatri Panascharana:

After recounting Desha Kaala Vivarana, the Karta makes the Sankalpa : *Karishya maana Gaayatri Purascharanedhikaara sidhyantham Krucchatrayamamuka Pratyamnaaye naahamaachrishye/ Amuka Sharmano Mama Gayatri Purascharanena Krucchratrayaanushthaaney naadhikaara siddhirastu/* After the Sankalpa, the Karta secures the permission of Brahmanas to perform the Pratyamnaaya or the Compensation of Krucchatraya Vratas and either by the self or through the Vipraas and Dasha Sahasra Gayatri Japa. This would be followed by *Apohishtha etc.* Sukta, the Chatur -Rutcha *Yetonvindra* Sukta, *Swastinah* etc, Swastimatis, *Swadishthayaa etc.* Paavamaana Ruchas ten times either by the Self or on behalf of the Brahmanas; execute Tarpanaas : *Tatsavituryasyaachaarya Mrishim Vishvaamitram Tarpayaami, Gayatri -chhandahas tarpayaami, Savitaaram Devataam Tarpayaami;* and Rudra Sukta Japa of *Kadrudraaya etc.* On the following day, the Sankalpa by the Kartha again is done: *Mama Sakala Papaa Kshya dwaaraa Shri Parameshwara preetyartham chaturvimshati lalkshaatmaka Gayatri Purascharanam Swayam /Vipra dwaaraavaa karishye/* The further Sankalpa states that as a part of the Main Sankalpa to perform Gayatri Puraschatana, there would be Swasti Vaachana , Maatrikaa Pujana and Naandi Shraaddha. Either by the Karta himself or Vipras, Devataa Prarthana should commence after Aachamaana and Praanaayaamaas: *Suryassomo Yamah Kaalaassandhye bhutaanyah Kshapaa, Pavamaamo Dikpatirbhuraakaasham Khecharaamaraah/ Brahma shasanamaastaaya kalpadwimiha sannithim/* (May I pray to Brahma Deva to invoke Surya, Soma, Yama, Kaala, Sandhyaas, Bataas, Ahoraatraas, Vaya, Dikpatis, Bhuraakaasha, Khecharaamaras). Then make the Prati Dina Sankalpa, followed by greetings: *Shri Guravey namah,Ganapatey namah, Durgaaya namah, Maatrubhyo namah;* Praanaayaama thrice; Nyaasa follows : *Tatsavituriti Gayatryaa Vishwaamitra Rishih Savitaa Devataa Gayatri cchandah Japey vinigohah Vishwaamitra Rishye namah Sahrasirsha Gaayatri chaandaseyamo Mukhey Savitru Devataayai Namo hridi/* The Nyasa continues: *Tatsavitur angushtaabhyaam Varenyam Tarjaneebhyaaam Bhargo Devasya Madhyamaa -bhyaam Dheemahi Anaamikaabhyaaam Dhiyo yonah Kanishtikaabhyaaam Prachodayaat Karatalakara prishtha -bhyaam Namah/* The Nyaasa thus concluded, the Japa Maala prokshana performed, the Karta prays: *Om Mahaa Maaye Mahaa Maaley Sarva Shakti Swarupini Chaturvarga stastwayinya stastaanmey Siddhidaa bhava/ Om Vighnam kurumaletwam/* The Gayatri Mantra Japa is thus performed with the aid of JapaMaala while understanding the meaning fully and the Japa should continue for three Yamaas. Then the recitation is concluded with Pranava Mantra saying: *Twaammaaley Sarva Devaa -naam Preetidaa Shubhadaabhava, ShivamKurushwamey Bhadrey Yasho Veeryamcha Sarvadaa/* After Purascharana Mantra Japa, then Purascharana Homa Vidhi be done with the Sankalpa: *Purascharana Saangataa Sidhyartham Homa Vidhm Karishye/* After Agni Pratishtha would follow Suryaadi Nava Graha Puja, Kalasha Sthaapana, Anvaadhana to all Devataas with *Chakshshi Aajyena Mantras.* The Devata-anvaadhaana is as follows: *Arkaadi Samicchavajya -ahutibhih krutwaa Padhaana Devataam Savitaaram Chaturvimshati Sahasra Tilaahutibhi strishastra Sankhyaa kaabhih Paayasaahutibhir Ghrita mishra Tilaahutibhir durvaahutibhi Kshira druma samidha -ahutibhrischa seshena swishakrita/* (The Karta should do the Anvaadhaana with Arka and other Samidhas, Charu, and Ghritaahutis to the Pradhana Devata viz. Devi Savita; there should be twenty four thousand Tilaahutis, three thousand Paayasaahutis, Ghrita-Tila Mishraahutis, Durvara -ahutis, and various other Samidhas and do the swishta- kruthoma with the remainder material) Also, ‘Paryagnikarana’ is done with charu-

Paayasa-Tilas. *Ajya bhaagantey idam havaniya dravya manvaadhaanokta Devataabhyah astu mameti Yajamaanastyagam kuryaat/* (The Karta should perform the ‘tyaga’ or the‘finale’ at the ‘Aajyabhaagaanta’ or the end of the ‘Aajyaahutis’). In the course of the Homa, Swaaha ‘shabda’ be used with Gayatri Mantra without Vyahritis. Ten percent of the Homa Sankhya should be prescribed as Gayatri Japa ie twenty thousand times; ten percent of Gayatri Japa is o be executed as Tarpana; ten per cent of Tarpana is to be performed as one’s own Mastakaabhisheka! In case, the Karta is unable to perform the above formula of Japa Sankha being the ten per cent of homa Sankhya, and so on then Japa Sankhya be increased and the Abhisheka Sankhya and Brahmana Bhojana Sankhya be adjusted accordingly. Once the Brahmanas are satisfied with Daana- Dakshina- Bhojanas they are then required to declare that the act of Gayatri Purascharana is fully accomplished and the Karta would dedicate the Purna Phala of the Purascharana to Devi Savita. The regular duty of the person who has thus done the Act would be that he should recite the Shiva Sankalpa Mantra thrice a day. Further, *Kartaa Braahmanaih saha havishyaashi Satyavaaghah shaayi Para-gruheeta bhupradeshaanatichaari cha bhavet*(The Karta has to eat the Havishya Bhojana with Brahmanas, speak the Truth, sleep on the ground and refrain from frequent travels!)

Homa Prakriya

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

Agni Mukham: The Homa Kunda or the Fire Pit is to be a cubic meter square size and before use the raised platform of sand is dressed with white rice flour. All acts inside the platform are to be performed from left to right in respect of devas and from right to left in respect of Pitru Devatas. Kunda rekhas or lines on the surface of the platform are drawn from west to east with a spoon handle bisecting the lines

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

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

seedata/ (Yajur Veda). Agni praarthana: Paritwaa Agne parimrujaami aayushaa cha dhanena cha, Suprajaahaa prajayaa bhuyaasagum suveero veeraihi suvarchaa varchasaam suposhah poshaih sugruho gruhais supatihi patyaa sumedhaaya su brahmabrahmacharibhih/ Then ‘parishachana’ or sprinkling water around the homa kunda in clock wise direction stating the Mantras: Aditenu manyaswaa, anumateny manyaswaa, Saraswatenu manyaswaa, Deva savitah prasuva/ where after ‘Samidadhana’ or offereing Samidhas to Agni reciting ‘Swaha’ each time as follows twelve times after each Mantra: 1) Agnaye samidha-maahaarshim brihatae jatavedase, yathaa twagrame samidha samidhayasa evam mamaayushaa varchasaam sanyaam medhaayaa prajayaa pashubhih brahmavarchasena annaadyena samedhaya swaahaa/ 2) Yaedho asi yaedhisheemahi swaahaa/ 3) Samidasi samedhishhhemahi swaahaa/ 4) Tejo asitejo mayi dhehi swaahaa/ 5) Apo adyaanvachaarisghagum resena samasrukshamahi payasswaagumagna aagamam tammaa sagusruja varchasaam swaahaa/ 6) Sam maa agnae vaarchass sruja prajayaa cha dhanaena cha swaahaa/ 7) Vidyunae asya devaa Indro viddat sahasrshibhih swaahaa/ 8) Agnaya bruhatae naakaaya swaahaa/ 8) Agnaya bruhatae naakaaya swaahaa/ 9) Dyaa Prithivi bhyaaam swaahaa/ 10) Yeshaa te agnae samit tayaa vardhaswa cha aapyaayasvaa cha tayaa aham vardhamaano bhuyaasam aapya maanascha swaahaa/ 11) Yo maagne bhaaginagum santamathaa bhaagam chikeerushati, Abhaagamagnaetam kuru maamasnae bhaaginam kuru swaahaa/ 12) Samidhaamadhaayaagnae sarva vrato bhuyaasagum swaahaa/ The ‘samidhaana homa’ concludes with ‘parishachana’ or circling water sprinkling around the homa kunda in clockwise direction with the Mantras: Aditenu manyaswaa, Deva savitenu manyuswaa, Saraswatenu manyswaa, Deva savitah praasaaveeh/ This would be followed by the mantra: Agnerupasthaanaam karishye/ Following the ‘Upasthaana’, supplication mantra to Agni Deva to be recited in standing position as follows: Yatte agnae tejastenaaham tejasvi bhuyaasam, yatte agnae varcastenaaham varchasvee bhuyaam/ Yatte agnae harastenaaham haraswi bhuyaasam, Mayi medhaam mayi prajaam mayagnih tejo dadhaatu/ Mayi medhaam mayi prajaam maeendrah indriyam dadhatu, mayi medhaam mayiprajaam mayi Suryo bhraajo dadhaatu/ Agnaya namah/ Finally the Kshamaa Prarthana would be as follows: Mantra heenam kriyaan heenam bhakti heenam hutaashana, Yaddhutam tu mayaa Deva paripurnam tadaastute/ Praayaschittaani asheshaaani tapah karmatmikaani vai, Yaani teshaaam asheshenaam Parameshwara manusmaranam/ Maha Deva Maheshwaram/

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

Sankalpa: *Om*

poorvokta guna visheshena visishthaam asyaam shubha tithou bhagavad aagnayaa bhagavad preetaartham rupena praatar/ saayam aoupaasaa homam karishye/ This is followed by parisechanam. Agni Dhyaana: Om ram Agnaye namah/ Meshaaroodham cha vakraangam Jaataveda samanvayam, Dwi seersham sapta hastam tri paadam sapta jihvikam, Varadam shakti paani cha bibhraanaam sru sruvau tathaa/ Abheetidam charma dharma vaame-chaajya-dharam kare/ (I contemplate Agni Deva who rides a ram whose limbs are twisted, who has two heads, and seven arms, three feet and seven tongues. He displays the gesture of munificence, bears a Shakti weapon, two ladles, shows the signal of protection and carries a vessel full of ghee). Chatvari shringa trayosya paada dwe sirshe sapta hastaasosya, Tridhaa baddho vrishabho roraaveeti maho devo martyaagum aaviveshaa/ Eeshaa hi devaah praadishonu sarvaah purvo hi jaatassa u garbhe antaah, sa vijaayaamanassaa janishyamaanaaha prattyam mukhaa stishthati vishvato mukhaaha/ Hey Agne praan mukho Deva maamaabhishmukho bhava/ (The illustrious Agni has come down to men and is attended by sacrifices; He has four Vedas as his horns, three swaraas

as his feet, Brahmodana and Pravargya are his two heads and seven Vedic meters as his hands. He is regulated by Mantra, Kalpa and Brahmana; he is the bestower of fortune. He is sung with and without music by the hymns of Rig, Yajur and Saama Vedas by the sacrificial priests such as the Hota. The Unique Paramatma realized by the Wise having been present in all quarters was born as Hiranyagarbha at the beginning of Creation. Indeed He is the same Hiranyagarbha who will be born as such in future too. He is the indweller of the hearts of all the beings, the witness to all and the inciter of action. Agni Deva of divine magnificence! Do kindly be seated in the eastern direction and be well disposed to us). Now, akshatas and flowers are to be offered to ‘Ashta dishas’ or in eight directions as follows: East: *Om Agnaye namah*; South East: *Om jaatavedhase namah*; South: *Om sahojase namah*; South West: *Om Ajiraa -prabhhave namah*; West: *Om Vaishwaanaraaya namah*; North West: *Om naryaapase namah*; North: *Om Panktiraadhase*; North West: *Om Visarpine*; Centre: *Om Yagjna Purushaaya namah*/ This follows Alankaara or worship to Dishaadhipatis or Heads of Directions situated around Agni by placing flowers in the respective directions: East: *Indraaya namah*; South East: *Agnaye namah*; South: *Yamaaya namah*; South West: *Nirrutaaya namah*; West: *Varunaaya namah*; North West: *Vaayave namah*; North: *Somaaya namah*; North East: *Ishaanaaya namah*/

This would be followed by *Samidhaa daanam*: Karta stands and faces the Brahmana saying the following and tendering the bundle of Samidhas in his hands for further placing on Agni: *Asmin homa karmaani Brahman idhmam aadhaasye/ Aadhatswaa!*/ Then ‘Aaghara’ is followed as the Karta meditates Agni Deva silently and offers Ajya/ ghee in streams from North East to South East and recites: *Om Prajaapataye swaahaa, Prajaapataye idam na mama/* Then offers Ajya again to Indra from South West to North East reciting: *Om Indraayaa Swaahaa, Indraaya idam na mama/* Ajya bhaagam: Karta then makes two oblations, one to Agni and another to Soma: *Om Agnaye swaahaa, Agnaye idam na mama, Om Somaaya swaahaa, Somaaya idam na mama/* Vyahriti homa is continued: Towards South: *Om bhuvasswaahaa, Agnaye idam na mama/* Towards North: *Om Bhuvasswaahaa, Vaayave idam na mama/* At the center: *Om Suvaswaaaa, Suryaya idam na mama/* Prayaschitta homa sankalpa: *Asmin---homa karmani sankalpa prabhriti etat kshana paryantam madhye sambhaavita samasta dosha prayaschittharthatm sarva prayaschittam hoshymi/ Om bhur bhuvas swaahaa—Prajaapaaye idam na mama/*

Uttaraangam or conclusion: *Prajaapate na twad etaanyanyo vishvaa jaataani pari taababhuva, yat kaamas te juhumas tanno astu vaayagum syaama patayo rayeenaagum swaahaa/ Prajaapataya idam na mama/* (Prajapati the Lord of Beings, you alone comprehend all these created forms and nobody else. Do grant us our heart felt desires as we invoke you; may we become the chiefs of rich possessions) *Om bhussuvaahaa Agnaye idam na mama/ Om Bhuvassvahaa, Vaayave idamna mama/ Om Suvaassvahaa, Suryaaya idam na mama/ Yad asyaa karmaano tyareericham yad vaa nyunam ihaakaram, Angishtaat svishtaakrad vidwaan sarvagum svistagum suhutam karotu swaahaa, Agnaye swishtakrutedam na mama/* (Whatever that has been done that is superficial or deficient in this sacrifice be please accepted as complete, Agni swistakrita!)

Paridhi pariharam: Paridhis or boundaries of the homa kunda are offered to Agni the ghee dipped samidhas commencing from the middle one first to the rest. Samsraava homa: Sruva or the sacrificial ladles are filled up with ghee flow offering to Agni covering the ladles reciting *Swaahaa, Vasubhyo Rudrebhya aaditebhyah samsraava bhaagebhyah idam na mama/* (May there be glory to Ashtavaus, Ekaadasha Rudras and Dwadasha Aditya Devas as these oblations are offered to them through Agni

Deva); *Om bhur-bhuvas-suvas-swaahaa, Prajaapataye na mama/* (May this offering be made in the glory of Prajapati the Lord of Creation as a testimony of physical-mental-spiritual realms) Praayaschitta or atonement: *Sankalpa-Om poorvokta guna visheshena visishthaayaam asyaam shubha tithou bhagavadaajnaayaa bhagavad kainkarya rupena asmin---homa karmaani avijnaata praayaschitta aadeeni karishye/* (May I make the atonement offerings in this ---rite as to be specified- on this day of auspiciousness signified with astrological qualifications, with the approval by and in service to Almighty). *Anaagjnaatam yad agjnaasya kritaye mithu, Agne tadasya kalpayaa twagum hi vetta yathaa tathagass swaaaa/ Agnayedam na mama/* (Agni Deva! What all imperfections that have been committed by me either knowingly or unknowingly be pardoned in the course of this Sacrifice). *Purusha sammito yagno yagnah Purusha sammitah, Agne tadasya kalpaya twagum hi vetta yathaa tathagass swaaha/ Agnayedam na mama/* (Almighty too is coequal with this Sacrifice as with Agni Deva and may all my indiscretions and lapses in the procedure of this Sacrifice be too ignored keeping in view the best that we intended to perform with sincerity)- *Om Bhussuvaah, Agnaye idam na mama/ Om bhuvassvaaha, Vaayave idam na mama/ Om suvassvaahaa, Suryaaya idam na mama/ Om bhurbhuvassuvas swaahaa. Prajaapataye na mama/ Om Shri Vishnavey swahaa, Vishnave Paramatmane idam na mama/ Om Rudraaya Pashupataye swahaa, Rudraaya Pashupataye idam na mama/*

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

Vasordhaara homa: *Om sapta te agne samisdhassapata jihvaas sapta rishayah saptadhaama priyaani, Sapta hotraa sapta dha twaa yajanti saopta yonir aapranasva ghritenam swaaha/* (Do protects us with this oblation of ghee Agni Deva along with these seven samidhas, your Seven Tongues, Seven Rishis, Seven Sacred Dhaamas, Seven Priests who assist our oblations, and Seven Origins from where Creation is effected). Praanaayama and parishechana: *Aditenvamgasthaah, Anumatenvamgassthaah, Sarasvatenvamgaasthaah, Deva Savitah praasaavih/* (Aditi Devi granted us permission, Anumati Devi granted too and so has Devi Saraswati while Devi Savita impelled us to take up this Sacred Homa.

Now to farewell to Varuna Deva: *Varunaaya namah sakala araahanai swarchitam, Yathaa sthaanam/* (Varuna Deva! My reverence to you; do return later as you are invited as required again). Then while pouring water recite the following: *Prachyaam dishi devaa ritwijo maarjyantaam/ Dakshinasya dishi maasah pitaro marjyantaam/ Pratichyaam dishi griha pashavo marjyayantaam/ Udeechyaam dishyaapa oshadhayo maarjyantaam/ Urthvaayaam dishi yagjna samvatsaro yagjna patir marjyayantaam/ Om Vaishwaanaraaya vidmahe Lalitaaya dhimahi, tanno agnih prachodayaat/* (May Devas and Brahmanas be blessed in the Purva /Eastern Disha; may the months and Pitru Devas make us famed in the Southern side; may our homes and cattle be safeguarded in the western front; may waters, plants and trees be made illustrious on the northern side; may the Sacrifices and years be fructified from the antariksha or the higher lokas; indeed we do take cognizance of Vaishwanara or the mystic fire within the Inner Soul which enlightens all of us).

Reverence and Prayers to Agni Deva: *Agne naya supathaa raaye asman Deva vayunaani vidwan, Yuyodhasmaj-juhaaraanaam eno bhuyissthaante nama uktim vidhema/ Om Agnaye namah agnim Aatmanyudvaasayaami/* (Agni Deva! You are a repository of knowledge and thus the resultant wisdom; do lead us to the richness of bliss and take us away from the easy paths of sins and evil. These are our salutations to you and pleadings to return to us whenever solicited).*Namaste Garhapatyaaaya Namaste Dakshinaagnaye, Nama Aahavaniyaaya Maha Devai Namo namah/* (Our prayers to Garhapatyaaaya Agni, Dakshina Agni, Aahavaniyaaya at the high altar and our repeated obeisances!)

Aoupaasana homa:

The homa prakriya commences with clean feet and palms, Aachamana wearing pavitra of darbhas twisted and tied to the right ring finger followed by Sankalpa: *Om purvokta guna visheshena visishthaayaam asyaam shubha tithou bhagavadaagjnayaa bhagavad preeyataartham rupena praataah Aoupaasana homam karishye/* The Sankalpa would be followed by parisechana, Agin Dhyana, Agni Alankaara, Punah parisechana and then to the oblations. The Grihasta asks his wife *hoshyami* as the wife replies *juhudhi/* He takes a handful rice in the left hand, sprinkles water on it with the right hand, and takes half the quantity with the following Mantras allowing the rice to trickle through the fingers; the first mantra for the morning : *Om Suryaaya swaahaa, Suryaya idam na mama/ Om Agnaye idam na mama/* The first mantra for the evening is: *Om Agnaye swaahaa, Agnaye idam na mama/* The second mantra which is common to both morning and evening is: To the South: *Om bhusswaahaa Agnaye idam na mama/* To the North: *Om bhuvasswaaha Vaayave idam na mama/* To the Centre: *Om suvaassvaahaa Suryaya idam na mama/* The final offering of rice states: *Om bhur-bhuva-suvas- swaha---Prajaapataye idam bna mama/* (Note: The rice offerings should not be allowed to mix with Agni). The rice oblations would be followed by parishechanam and Purna huti comprising a samita and two blades of darbha grass while reciting: *Om Shri Vishnave swaahaa, Vishnave Paramaatmaane idam na mama/*

Now salutation to Agni with folded hands: *Agne naya supathaa raye asmaan Vishvaani Devaani vidwan, Yuyodhyasmaj- juhuraanam eno bhuyishthaante nama uktim vidhema/ Mantra heenam kriyaa heenam bhakti heenam Hutaashana, Yad hutam tu mayaa paripurnam tad astu te/ Praayaschitta anya sheshaani tapah karmaatmaka kaani vai, Yaani tehaam asheshenaam Krishna anusmaranam param/ Vicchhinna – aoupaasana Agni sandhaanam:* After cleaning feet and hands, aachamana, pavitra dharana, akshata grahana, offer akshatas and dakshina to brahmanas, and after their approval, repeat sankalpa on behalf of wife also to revive the vicchinna Agnihotra reciting: *Aavaaho auopaasanaagnim aadhaaye vicchinna sandhaanaartham/ Kritancha—Now Agni mukha/*

Pradhaana homa:

Agnih siddhyartham vyahruti homam karishye/ Pick up the main dharvi or the bowl like ghee container and offer the Vyahritis: *Om bhussuvah, Agnaye idam na mama* —to the South; *Om bhuvassvaaha Vaayave ida na mama* —to the North; *Om Suvassvaahaa, Suraya idam na mama*—to the centre; *Om bhur- bhuvas-suvas swaahaa—Prajaapataye idam na mama/* This would be followed by Sankalpa for opening oblations to **Agni** Deva: *Harihi om tat sat/ ...Anekakaala saayam Praatar aoupaasana akaarana praayaschittaartham sarva praayaschittam hoshyami/* Three oblations be offered with each of the following mantras: *Anaagjnaatam yad agjnaatam yagjnaasya kriyate mithu, Agne tadasya kalpaaya twagum hi vettha tathaagass swaahaa/ Agnayedam idam na mama/*(Agni Deva, I may have committed mistakes on this Sacrifice either knowingly or unknowingly; do kindly ignore these and keeping in view

my sincerity, and consider my flaws as rectified); *Purusha sammito yagjno yagjnaah Purusha sammitah, Agney tadasya kaalpaaya twagum hi veththa yathaa tathaagass swaahaa/Agnayedam na mama/*(Indeed Almighty is as much involved in this Homa Prakriya as you are and as such do kindly amend my shortcomings and have the act of homa be got perfected). *Yat paakatra manasaa deena dakshaa na, Yagnasya manvate martaasah, Agnistaad hotaa kratu-vid vijaanan yajistho devaagum kratuso yajaati swaahaa/* (Agni Deva! We humans are indeed fallible and of immature minds not quite acquainted with the perfect procedures of Sacrifices; may the mystic fire itself which is well versed with the methodology of Sacrifices offer the ideal means of the acts and grant necessary adjustments to bless!)

Sankalpa regarding the oblations to Agni by **Aditya-Rudra-Vasu-Brahmanas**: *Upavaasa vikalpena choditaaayaascha homam karishye/ Aayaashaagne syan abhishastischa satyam iva mayaa asi, ayasaa manasaadhrutoyasaa havyam uuhiseyaano dhehi bheshajagass swahaa, Agne ayase idam na mama/* (Agni Deva! You are our refuge to us and the devotees like all of us; you are the unique medium and bearer of all oblations and the sure conveyor of all remedies to humanity.) *Punastwaadityaa Rudraa Vasavaas samindhitaam, Punar Braahmano vasunita yagjnaih/ Ghritenam twaam tanvam vardhayasva, Satyaah santu yajamaanasya kaamaah swaahaa Agnaye vasunithaayedam/* (May Adityaas, Rudraas, Vasus, Brahmanas kindle you with their rites ad fulfill their wishes). *Mano jyotir jusataam aajyam vicchhinnam yagjnaagum-samimam dadhaatu/ Yaa ishta ushaso nimiruchascha taah sandadhaami havisha ghritenam swaahaa/ manase jyotishe idam na mama/ Yanma aatmano mindaabhud agnih tat unar aahaar jaatavedaavicharshinh swaahaa/ Agnaye jaatavedasaa idam na mama/ Punaragnih chakshuradaat punar Indro Brihaspatih, punar me Ashvinaa yuvam chakshur aadhattam akshyoh swaahaa/ Agni ndra Brihaspatyah vibhyaam idam a mama/ Tantum tanvan rajasoo bhaanum anvihi jotishmatah patho rakshadiyaa kritan/ Anulbanam vayata joguvaamapo manur bghava janayaa Daivyam janaggah swaahaa, Agnaye tantumata idam na mama/*

Kshamapana sankalpa:

Asmin Agni sandhaana homa karmaani madhye sambhavita mantra tantra devataa viprayaaah nunaatreka swarakshara pada bhresha samasta dosha praayashittaartham sarva praayaschittam hoshyaami/(I now seek final atonement for all shortcomings); *Om bhussvaahaa, Agnaye idam na mama, Om Bhuvaasswaahaa, Vayave idam na mama/ Om suvassvaahaa, Suryaaya idam na mama/* Dosha prayaschitta Sankalpa: *Asmin agni sandhaana homa madhyae sambhavita samasta dosha praayaschittaartham sarva praayaschittam hoshyaami/* (May I tender atonement to all the blemishes that would have occurred during the course of the homa karma) *Anagjnaatam yad ajnaatam, Yaagjnaasya kriyate mithu, Agne tadasya Kalpayaa twagum hi vettaa yattaagasad swahaa/ Agnaye idam na mama/* (Agni Deva! Do kindly pardon my shortcomings executed knowingly or unknowingly and treat my wrong doings as ratified). *Purusha sammito yagjno yagjnah Purusha sammitah, Agne tadasya kalpayaa twagum hi vettaa yathaa tathaagasad swaahaa/ Agneya idam na mama/* (Agni Deva! You do indeed assume great significance in the context of homas and yagjas, yet Paramatma the Supreme has the greatest role and as such may your prowess and strength be fortified by each act of yagjna homas executed in the Universe and may Almighty grant you that magnificence for ever!)

Imam me Varuna shrudhi havam adyaacha mridaya, Twaan avasyuraachake swaahaa/ Varunaayedam na mama/ (**Varuna** Deva! Do kindly receive my invocation and be gracious enough to attend out entreaties as we seek your protection) *Tat tvaa yaami brahmaanaa vandamaanas tadaa shaaste yajamano*

havirbhih, Ahedamaano varuneha bodhyurushaagum sa maa na aayuh pramoshih swaahaa/ Varunaayedam na mama/ (Varuna Deva! You are extolled by Vedas always; may we too reach you by our sincere oblations as we do very sincerely offer our salutations to appease your characteristic fury and sound and reveal your inner Self of tranquility and repose to those you hold you in great esteem!) *TwannoAgne Varunasya vidwaan devasya hedo vayaasi sishtaah, yajishtho Vahni tamah shoshuchaano Vishwa dwesaagumsi pramum ugdyasmat swaahaa, Agni-Varunaabhaama idam na mama/* (Agni Deva, do mollify the fury of Devas especially of Varuna deva. You are indeed the most worshipful and the best conveyor of all and the most resplendent too of Devas. With these oblations do be pleased with our earnest entreaties and protect us from all those evil forces who are jealous of us due to our dictect approaches to you and the like minded Varuna deva too)/ *Sa twanno Agne vamo bhavoti nedishto asya Usaaso vyustau, Avakswaano Varunagum raraano veehi mridikagum suvavo na edhi swaahaa/ Agni varunaabhyaaam idam na mama/* (Agni Deva! You are indeed the foremost of Devatas; do protect us in the morning, day and night. It is so easy for all of us to approach you and hence one feels comfortable to offer our invocations to you always; do also provide shelter and daily succor along with Varuna Deva too; our sincere oblations to you both herewith). *Twam Agne ayaasya yaasan manasaa hitah, ayaasan havyam uuhishe yaano dhehi bheshajaggah swaahaa, Agni-ayase idam na mama/* (Agni Deva! You are ou fal refuge and shelter to keep us peaceful and contented; Indeed you are the unique carrier of our oblations to any destination and concerned Devatas without hesitation and meticulousness so that the remedies sought from them are granted to us instantly. We are ever grateful for your grace Agni Deva! This is our special oblation to you Deva!)

Final oblations: *Om bhussvaahaa, Agnaye idam na mama/ Om Bhuvassvaahaa, Vaayave idam na mama/ Om suvassvaahaa, Suryaaya idam na mama/ Om Bhur-Bhuvas-Suvas-Swaahaa, Prajaapataye idam na mama/ Om Shri Vishnave-swaahaa, Vishnave Paramatmane idam na mama/Om Rudraaya Pashupataye swaahaa, Rudraaya Pashupataye idam na mama/ Praanaayaama and Parishechana: Aditenvamagasa sthaah, Anumatenvamagasa sthaah, Sarasvatenvamagasa sthaah, Deva Savitah praasaavih/*

Gayatri Sahasramana (Thousand names of Devi Gayatri)

Achintya lakshana, Avyata, Arthamatri Mahesvari, Amritarnava madhayasta, Ajita, Aparajita, Animadi -- gunadhara, Arkamandalasamsthita, Ajara, Aja, Apara, Adharma (She has no dharma or caste etc.), Akshasutradhara, Akaradyaksharanta (from the letter ‘AA’ to‘Ksha’), Arishadvargabhedini, Anjandri-pratiksha, Anjanadrinivasini, Aditi, Ajapa, Avidya, Aravinda nibhekshana, Antarvahisthita, Avidya - dhvamsini, Antaratmika, Aja, Ajamukhavasa, Aravindanibhanana, Ardhamatara (thus called Vyanjana – varnatmika), Arthadaananjana, Arimandalamardini, Asuraghni, Amavasya, Alaksighni, Antyajarchita, Adi Lakshmi, Adi Sakti, Akriti, Ayatana, Adityapadavichara, Adityaparisevita, Acharya, Avartana, Achara, Adi Murti Nivasini, Agniyi, Amari, Adya, Aradhya, Asanasthita, Adharanilaya, Adhara, Akasanta nivasini, Aham Tatva, Adyakshara Samayukta, Antarikshasarupini, Adityamanadalagata, Antaradhvanta nasini, Indira, Istada, Ishta Indiranivekshana, Iravati, Indrapada, Indrani, Indurupini, Ikshukodanda Samyukta, Isusandhanakarini, Indranilasamakara, Idapingalikarupini, Indrakshi, Isvari, Devi Ihatraya vivavarjiita, Uma, Usha, Uduinibha, Urvakaphalanana, Uduprabha, Udumati, Udupa, Udumadhyayaga, Urdha, Uddhakesi, Urdhadhogati bhedini, Urdhavahupriya, Urmimalavaggranthi-dayani, Rita, Rishi, Ritumati, Rishidevanamaskrita, Rigveda, Rinahatri, Rishimandala charini, Riddhida, Rijumargastha, Rijudharma, Rijuprada, Rigveda nilaya, Rijvi, Luptadharma pravartini, Lutadivara sambhuta, Luta divisa harini, Ekakshara, Ekamatra, Eka, Ekakanishtha, Aindri, Iravatarudha,

Aimushmika prada, Omkara, Oshadhi, Ota, Otaprota nivasini, Aurbba, Aoushadha sampanna, Anda madhyasthita, Ahankara nirupini (Visargarupini), Katyayani, Kalaratri, Kamakshi, Kamasundari, Kamala, Kamini, Kanta, Kamada, Kalakantini, Kari kumbhastala bhara, Karavira Suvasini, Kalyani, Kundalavati, Kurukshetra nivasini, Kuruvinda dalakara, Kundali, Kumudalaya, Kalajibha, Kalarasya, Kalika, Kalarupini, Kamaniguna, Kanti, Kaladhara, Kumudvati, Kausiki, Kamalakara, Kamakara prabhanjani, Kaumari, Karunapangi, Kakubanta, Karipriya, Kesari, Kesavanuta, Kadamba kusuma priya, Kalindi, Kalika, Kanchi, Kalasodbhava Samstuta, Kamamata, Krakupati, Kamarupa, Kripavati, Kumari, Kunda- nilaya, Kirati, Kiravahana, Kaikeyi, Kokilalapa, Ketaki, Kusumapiya, Kamandaludhara, Kali, Karma nirmula karini, Kalahamsa gati, Kaksha, Krita, Kuatukamangala, Kasturi tilaka, Kamra, Karidragamana, Kuhu, Karpuralepana, Krishna, Kapila, Kuhurasraya, Kutastha, Kudhara, Kukusisthakhilavistapa, Khadgaketadhara, Kharbha, Khechari, Khagavahana, Khattangadharini, Khyata, Khagarajosparisthita, Khalagni, Khanditajara, Kadhabishnya pradayani, Khandendu tilaka, Ganga, Ganesh guha pujita, Gayatri, Gomati, Gita, Gandhari, Ganalolupa, Gautami, Gagini, Gadha, Gandharasara sevita, Govinda charanakranta, Gunatraya vibhavita, Gandharvi, Gahvari, Gotra, Girisa, Gamana gami, Guhanavasa, Gunavati, Gurupapa pranasini, Gurbhi, Gunavati, Guhya, Gopatavya, Gunadayani, Girija, Guhya matangi, Garuda dhvajaVallabha, Garvapaharini, Goda, Gokulashta, Gadadhara, Gokarna nilayasakta, Guhyamandala vardhini, Gharmada, Ghanada, Ghanta, Ghora Danava Mardini, Ghrini Mantra Mayi, Ghosha, Ghana Sampada Dayini, Ghantaravapriya, Ghrana, Ghrini Santhushti Karini, Ghanari mandala, Ghurna, Gritachi, Ghanavegini, Gnana dhatu mayi, Charcha, Charchini, Charuhasini, Chatula, Chandika, Chitra, Chitramalyayi bhushita, Chaturbhuja, Charudanta, Chaturi, Charitaprada, Chulika, Chitra vastranta, Chandrama Karna kundala, Chandrahasa, Charudatri, Chakori, Chandrahasini, Chandra dhatri, Chakori, Chauri, Chora, Chandika, Chanchat vagvadini, Chandrachuda, Choravinasini, Charu chandana liptangi, Chanchachachamaravijita, Charumadhy, Charumati, Charugati, Chandila, Chandrarupini, Charu homapriya, Charva, Charita, Charubahuka, Chandramanadala madhyasta, Chandramandala darpana, Chakravakastani, Chesta, Chitra, Charuvilasini, Chitra svarupa, Chandravati, Chanrama, Chandanapriya, Chodayitri (impelling Jivas to action), Chirapragna, Chataka, Charuhetuki, Chhatrayata, Chhatradhara, Chhaya, Chhanda paricchhadha, Chhayadevi, Chhandra nakha, Chhannendiya vishaparnini, Chhandonushtup parishtantha, Chhidropadrava bhedini, Chedha, Chhatusvari, Chhinna, Chhurika, Chhelanpriya, Janani, Janmararahita, Jataveda, Jaganmayi, Jahnava, Jatila, Jatri, Jamarana varjita, Jambudvipa Vati, Jwala, Jayanti, Jalasalini, Jitendriya, Jitakrodha, Jitamitra, Jagatpriya, Jatarupamayi, Jihva, Janaki, Jagati, Jara, Janitri, Jahnutanaya, Jagattrayahitaisini, Jvalamuli, Japavati, Jvaraghni, Jitavistapha, Jitakrantamayi, Jvala, Jagtriti, Jvaradevata, Jvalanti, Jalada, Jyeshtha, Jayaghosha sphota dinmukhi, Jambhini, Jimbhana, Jrimbha, Jvalanmanikya kundala, Jinjikha, Jananirghosha, Jinjha Maruta vegini, Jhallakivadya Kusala, Nripa, Nibhuja, Tanka bhedini, Tankabana Samayukta, Tankini, Tankiganakritaghosha, Tanakiya moha rosha, Tankarakrani, Tha Tha Savdaninadini, Damari, Dakini, Dimbha, Dundamaraikanirjita, Damari-tantra margastha, Danda damuari nadini, Dandiravasaha, Dimbhalasat Krida parayana (dancing happy in battles), Dhundi Vighnesa Janani, Dakkhasta, Dhilivraja, Nityajnana, Nirupama, Nirupama, Narmada, Triguna, Tripada, Tantri, Tulasi, Taruna, Tara, Trivikrama padakranta, Turiya pada gamini, Turiya dityasamkassa, Tamasi, Tuhina, Tura, Trikala Sampanna, Trivali, Trilochana, Tri Sakti, Tripura, Tunga, Turanga Vadana, Timangilagila, Tibra, Tristothra, Tamasanini, Tantra matra Viseshajna, Tarimadhy, Trivistapa, Trisandhya, Tristani, Tosha Samsta, Talapratatakapi, Tantakini, Tisurabha, Tuhina chala vasini, Tujala Samyukta, Tahahara Valipriya, Tilahomapriya, Trilochana Priya, Titha, Tamala Kusumakriti, Taraka, Tryuta, Tanvi, Trisanku Parivari Priya, Talodari, Tirobhasha, Tatamka Priya

vadani, Trijata, Tittree, Trishta, Tribhida, Tarunakriti, Taptakanchana Samkasa, Tapta Kanchana Bhushana, Triabaka, Trivarga, Trikalajnana dayani, Tarpana, Triptida, Tripta, Tamasi, Tumvarustuta, Tarksyatha, Trigunakara, Tribhagi, Tanuvallari, Tatkari, Tharava, Thanta, Dohini, Dinavatsala, Danantakari, Durga, Durgasura nibharhini, Devariti, Devaratri, Draupadi, Dhunda bherushna, Devyani, Duravasa, Daridya bhedini, Diva, Damodara priya, Dipta, Digvasa, Digvimohini, Dandakaranya nilaya, Dandini, Deva Pujita, Deva Vandita, Divisada, Dveshini, Danavakriti, Dinana thustha, Diksha, Daivasa-disvarupini, Dhatri, Dhanurdhara, Dhenur dharini, Dharmacharini, Dhurandhara, Dhanur Dharini, Dhanada, Dhanya dohini, Dharmasila, Dhanadhyaksha, Dhanurveda Visarada, Dhrito, Dhanya, Dhaitapada, Dharmarajya priya, Dhruba, Dhumavati, Dhumakesi, Dharma Sastra prakarshini, Nanda, Nandapriya, Nidra, Nirnuta, Nandanatmika, Narmada Nalini, Nila, Nilakanta Samasraya, Rudrani, Narayana Priya, Nitya, Nirmala, Nirguna, Nidhi, Niradhara, Nirupama, Nithyasuddha, Niranjana, Nadabimbu Kalatita, Nadabindu Kalatmika, Nrisimhini, Nagadhara, Nripanga Vibhushita, Naraka klesanasini, Narayana padodbhava, Niravadya, Nirakara, Narada priyakarini, Nanajyoti, Nidhida, Nirmalatmika, Navasutradhara, Nidhi, Nirupadravakarini, Nandaja, Navaratnadhy, Naimisaranya Vasini, Navanita priya, Nari, Nila jeemuta nisvana, Nimeshini, Nadirupa, Nilagriva, Nisisvari, Navamali, Nisumbhagni, Nagaloka Nivasini, Nava jambunada prakhya, Nagalokadhi Devata, Nupura kranta charana, Narachitta pramodini, Nimagna Rakta Nayana, Nirghata-Sama-Nisvana, Nandanodya nilaya, Nirvyahopacharini, Parvati, Paramodara, Parabrahmatmika, Para, Panchakosa vinurmukta, Pancha pataka nasini, Para chitta vidhanajna, Panchika, Pancharupini, Purnima, Parama priti, Parateja Prakasini, Purani, Paurushi, Punya, Purandarikanubhekshana, Patala tala Nimmagna, Prita, Priti vivardhani, Pavani, Pada sahita, Pesala, Papanasini, Prajapati, Parisranta, Parvata stana mandala, Padmapriya, Padmasamstha, Padmakshi, Padma sambhava, Padmapatra, Padmapada, Padmini, Priyabhishini, Pasupasa vinirmukta, Purandari, Puravasini, Pushkala, Purusha, Parbha, Parijata kusuma priya, Patirvata, Patirvatangi, Pushpahasha Parayana, Prajnavati sutu, Pouthri, Putrapujya, Payasvini, Pattipasa dhara, Pankti, Pitriloka pradayani, Purani, Punyaseela, Pranatarti vinasini, Pradhyumna Janani, Pusta, Pitamaha parigraha, Pundaripuravasa, Pundi samanana, Pritujangha, Pritu bhuja, Pritu pada, Pritodari, Pravala sobha, Pingakshi, Pritavasa, Prachavala, Prasava, Pustida, Punya, Pratishtha, Pranava, Pati, Pancha arna, Panchavani, Panchika, Panjarasthitha, Paramaya, Parajyoti, Parapriti, Paragati, Parakashtha, Pasupa hasa, Pritudara, Pitangi, Pitavasa, Pitasaya, Pisachini, Pita Kriya, Pisachaghni, Patakshi, Patukriya, Pancha bhaksha priyachara, Puthana prana ghatini, Punyagavana madhyasta, Punya-theertha nisevita, Panchagni, Parasakti, Paramadhada karini, Pushpa kandasthita, Pusa, Posikakila visthapa, Panapriya, Pancha sikha, Pannagopari sayani, Pancha matratmika, Prithvi, Patika, Pitrudohini, Purana nyaya mimamsa, Patali, Pushpa gandhini, Punya priya, Paradatri, Paramargaika gochara, Pravala sobha, Purnasa, Pranava, Palhabodari, Phalini, Phalada, Phalgu, Phutkari, Phalakakriti, Phanindra bhoga sayana, Phani mandala mandita, Balabala, Bahumata, Bala tapani bhumsuka, Vandaya, Balabhadra priya, Badava, Buddhi Samsthita, Bandi Devi, Bilavati, Badisaghni, Balipriya, Bandhavi, Bodini, Buddhirbanduka kusuma priya, Balabhanu prabhakara, Brahmi, Brahmana Devata, Brihaspati- sthuta, Brinda, Brindavani Vihara, Balakini, Bilahara, Bilavasa bahudayaka, Bahunetra, Bahupada, Bahu karnavatamsika, Bahu bahu yuta, Bija rupini, Bahurupini, Bindunada kalatita, Bindu nadavsa rupini, Buddhagodhanguli trana, Badarasrama vasini, Brindaraka, Brihat Skanda, Brihati, Banapatrini, Brindadaksha, Bahunuta, Vanita, Bahu Vikrama, Baddha Padmasanasina, Bilva patra talasthita, Bodhi druma nija vasa, Badhistha, Bindu darpana, Bala, Varasana vati, Badabanala vegini, Brahma bahirantashta, Brahma kankana sutrini, Bhavani, Bhishanavati, Bhavini, Bahyaharini, Bhadra Kali, Bhujangakshi, Bharati, Bharatasaya, Bhairavi, Bhisha kankara, Bhutida, Bhuti malini, Bhagini,

Bhoganirata, Bhadrada, Bhuri Vikrama, Bhutavasa, Bhrigulata, Bhargavi, Bhu surarchita, Bhagirathi, Bhogavati, Bhavastha, Bhishangvara, Bhamina, Bhagini, Bhasa, Bhavani, Bhuri dakshina, Bhargatmika, Bhamavati, Bhava bhandha Vimochani, Bhajaniya, Bhuta dhatri ranjita, Bhuvanesvari, Bhujangavalaya, Bhima, Bherunda, Bhaga dheyini, Mata, Maya, Madhumati, Madhu jihva, Manu Priya, Maha devi, Maha Bhagya, Maliri, Minalochana, Mayatita, Madhu manasa, Madhu drava, Manavi, Madhu sambhoota, Mithila pura vasini, Madhukaitava samharthi, Medini, Mega malini, Mandodara, Maha Maya, Maithili, Masrina priya, Maha Lakshmi, Maha Kali, Maha Kanya, Mahesvari, Mahendri, Merutanaya, Mandara kusumarchita, Manjumanjira charana, Mokshada, Manju bhashini, Madhudravini, Mudra, Malaya, Malayanvita, Medha, Marakastyama, Magadhi, Menakatmaja, Mahamari, Maha vira, Maha Syama, Manustuta, Matrika, Mahibhasha, Munudapada Vikrama, Muladharishta, Mugha, Manipura nivasina, Mrigakshi, Mahisuradha, Mahishasura mardini, Yogasana, Yoga maya, Yoga, Youvanakasraya, Youvani, Yuddha madhyastha, Yamuna, Youga dharini, Yakshini, Yoga Yukta, Yaksha raja prasutini, Yatra, Yana bindhanajna, Yadu vamsa Sambhava, Yakaranti hakaranta, Yajushi, Yajna rupini, Yamini, Yoga nirata, Yuta dhana bhayankari, Rukmini, Ramani, Rama, Revati, Renuka, Rati, Raudri, Raudrapriyakara, Rama Mata, Rati priya, Rohini, Rajyada, Reva, Rasa, Rajiva lochana, Rakesi, Rupa sampanna, Ratna simhasana stitha, Raktamalyambara dhari, Ratnagandha vilopana, Raja hamsa samaruddha, Rambha, Rakavali priya, Ramaniya Yugadhara, Rajitakhila bhutala, Ruru Charma Paridhara, Ratini, Ratnamalika, Rogesi, Rogasamhari, Ravini, Romaharshini, Ramachandra Pradakranta, Ravana chcheda karana, Ratna Vastra Parischchinva, Rathasta, Rukma bhushana, Lajjadhidevata, Lola, Lalita, Ling dharini, Lakshmi, Lola, Luptavisa, Lokini, Lokavisruta, Lajja, Lambothari, Lalana, Loka Dharini, Varada, Vandita, Vidya, Vaishnavi, Vimalakriti, Varahi, Viraja, Varsha, Varalakshmi, Vilasini, Vinata, Vyoma madhyastha, Varijasana Samstitha, Varuni, Venu Sambhuta, Viti gotra, Virupini, Vayu mandala madhyastha, Varijasana samstitha, Varuni, Venu sambhuta, Vitihotra, Virupini, Vayu mandala madhyasta, Vidhi Kriya, Vishnu Patni, Vishnu mati, Visalakshi, Vasundhara, Vama deva priya, Vela, Vajrini, Vasudohini, Vedyakshara Paritamgi, Vajapeya phalaprada, Vasavi, Vamajanai, Vakunthalaya, Vara, Vyasa Priya, Varmadhaba, Valmiki parisevita, Sakambhari, Siva, Santa, Sarada, Saranagati, Satodari, Subhachara, Sumbhasura mardini, Sobhavati, Sivakara, Sankarardha saririni, Sona, Subhasya, Subhra, Sirah Skanda karini, Saravati, Sarananda, Sarajyotana, Subhana, Sarabha, Sulini, Sabari, Suddha, Sukhavahana, Srimati, Sridharananda, Sravana nanda dayini, Sarvani, Sarbhari vandya, Sadbhasha, Sadritu priya, Sadadhara sthita Devi, Shanmukha priya karini, Sadanga rupa Sumati, Surasura namaskrita, Sarasvati, Sadadhara, Sarva mangala karini, Samaganapriya, Sukshama, Savitri, Samasambhava, Sarva vasa, Sadananda, Sustani, Sagarambara, Sarvaisyarya priya, Siddhi, Sadhu babndhu parakrama, Saptarshi mandala gata, Somamandala vasini, Sarvajna, Sandrakaruna, Samanadhika varjita, Sarvottunga Sangahina, Sadguna, Sakaleshtada, Saragha (Bee), Surya tanaya , Sukhesi, Somasamhati, Hiranya varna, Harini, Hrimkari, Hamsa vhini, Kshauma vastra paritangi, Kshirabdh tanaya, Kshama, Gayatri, Savitri, Parvati, Sarasvati, Vedagarbha, Vedaroha, Sri Gayatri, and Paramvika.

[Reading, hearing or memorising the Great Names of Devi Gayatri with cleanliness of body and mind, devotion and sincerity as contained in Devi Bhagavata would indeed yield unimaginable fruits of destroying the gravest sins committed, ensuring prosperity and well being as also leading a disease free and contented life. Particularly significant are the eighth lunar days when the Gayatri Saharsanamas are rendered, after one's own daily Sandhya vandana, Dhyamam, Japam, Homam and absolute concentration and commitment, on a strictly 'Nishkama' basis or without anticipations of results. The Saharanamavali ought not to be made available indiscriminately to anybody for bravado or cheap publicity. A strict

caution is being imposed that only those really deserving persons of ‘Achara’ and dedication should have access to these Mighty and Highly Powerful Mantras of Devi Gayatri.]

UPANISHAD REFERENCES

[Note the seriatam:- Yajur Veda: Brihadaranyka, Katha, Taittiriya, Isha, Svetashvatara- Saama Veda: Chhandogya and Kena- Rig Veda: Atreya and Kauksheetaki-Atharva Veda: Mundaka, Maandukya, and Prashna]

Brihadaranyaka:

Human body comprises of mind-speech-praana (I.V.3) ‘*Triney atmaane kuruta’ idi-mano vaacham praanam, taanyatmaney kuruta, ‘anyatra manaa abhuvam naadarsham’, ‘anyatra manaa abhuvam naashrousham’ iti; manasaa hi eva pashyati manasaa shrunoti, kaamaah samkalpo vichikitsaa shraddhaashraddhaa, dhritiardhrutir dhreeradhareeryeti sarvam mana eva/ Tasmaadapi pratishtha aprapratiiish pushthat upaspushtho manasaa vijaanaati; yah kascha shabdo vaak eav saa, eshaahi antnamaayatta, eshaahi na, ‘praanopano vyanaaa udaanah samanona’ iti etat sarvaa praana eva/ Etaanmaya vaa ayam atmaya vangmaya pranamayah/ (Prajapati designed three items viz. the mind, the organ of speech and Praana or Vital Force; normally it is stated by many that they are absent minded, or they have not noticed, or they have not properly heard; thus it is through one’s mind that he or she hears, notices or sees. Mind is the deposit of desire, resolve, doubt, faith or want of these faculties, steadiness or wavering, sense of shame or shamelessness, intelligence or dullness, fear or courage and so on. Mind reacts if one is touched, or sees, or hears. Speech is indeed possible only due to tongue and mind; hearing is possible through ears and mind again; likewise mind is that which activates any of the sensory organs. Now, the Vital Force comprises of the five types viz. Praana-Apaana-Vyana-Udaana-Samana- and Ana. Each of these units of the Vital Force have their own functions: Praana connected to the heart capable of moving mouth and nostrils, Apaana functioning the area of heart till the navel facilitating excretion; Vyana regulates prana and Apana requiring force and strength; Udaana causes digestion and internal movement of ‘jeerna rasaas’ or the juices for digestion and mobilising the body region from feet to head; Samana is that which helps absorption of food and drinks; and finally ‘ana’ is the general stabiliser of the totality of body functions. Thus the body is identified with the three principal the organs of speech, the mind and indeed the Vital Force.) (I.V.4-7) *Trayo lokaa yeta eva, Vaagevaayah lokah, manontariksha lokah, Praano sou lokah/ Trayo Vedaa eta eva Vaageva Rig vedah manoyajurvedaah praanah Samavedah; Devaah Pitaro manushyaaeta eva, Vaageva Devaah, Manah Pitarah Praano manushaah/ Devaah Pitaro Manushyaa eta yeva Vaageva Devaa, Manah Pitarah Praano Manushyaah; Pitaa Maataa eva prajaita eva, Mana eva Pitaa, Vaang Maataa, Praanah Prajaa/*(The same as above viz. speech, mind and Praana are Bhur-Bhuvah-Swah Earth, Sky and Heaven; it is also stated that Vaak is Rigveda, Manas is Yajurveda and Praana is Saama Veda; again Vaak is Devata, Manas is Pitrugana, and Praana is Manushya; further again Vaak is Mother, Manas is Father and Praana is Prajaa!)*

(I.V.20) *Adbhyaschainam chandramashcha Daivam Praana aavishati; sa vai Daivah praano yah samcharamshachaaschamscha na vyayate , atho na rishyati; sa evamvitsarveshaam bhutaanatmaa bhavati; yatheshaa devataivam sah; yathaitaam devataam sarvaani bhutaanyavanti, evam haivamvidam sarvaani bhutaanyavanti, yadu kinchemaah prajaah shochanti, Amaivaasaam tadbhavati,*

punyamevaamum gacchanti, na ha vai Devan paapam gacchanti/ (Divya Praana or the Celestial Vital Force from water and Moon also permeates the father figure. That indeed is the Divine Praana which feels no pain or is not subject to any injury, either in the state of flux / motion or of constancy. Those who are aware of this fact or truism is indeed the Self or the Self-Consciousness. This Antaratma or the Pure Consciousness is as good as Praramatma or Hiranyagarbha himself! Indeed just as all the beings accord recognition to the Almighty so also one reverse and cares for the Self; in fact it is the ‘Manassakshi’ which is the Conscience that is more relevant at every step that one takes! Yet another truism of life is that all shortcomings that one commits are squarely on the account of oneself and if virtuous deeds are performed the positive results are on the account of Hiranyagarbha who is the Final Judge! In sum, the aspect of meditation by way of Vaak, Manas and Praana are equally significant that a mortal father seeks to bestow to his son at the evening of his existence as these are equally important and everlasting concepts! This is explained as follows) (I.V.21) *Athaato vrata meemaamasaa, Prajaapatirha karmaani sashruje, taani srishtaani anyonyenaa sprardhanta- vadishyaamy evaahamiti vaagdadhere drakshaam – yahamiti shrotram, evamanyaani karmaani yathaakarma; taani mrityuh shramo bhutvaayupayeme, tayapnot, taanyaaptvaa mrityuravaarundha; tasmat shraamyate eva vaak, shraamyati chakshuh, shryaamyati shrotram, athemameva naapnot yoyam madhyamah praanah, taani jnaatum dadhrire/* Ayam vainah shreshtho yahsamscharamschaa samshcaramcha na vyate, atho na rishyati , hantaasyaiva sarve rupamasaameti; ta etasyaiva sarve rupamabhavan, tasmaadeta etanaakhyaayante praanaa iti; tena ha vaava tatkulamaachakshateyasminkule bhavati ya evam Veda; ya vu haivamvidaa sprardhatenu shushyati, anushushya haivantato mriyat ityadhaatmam/ (Now, a further explanation on the methodology of meditation is analysed ; indeed Prajapati created all the organs of human beings and understandably a conflict of opinion prevailed as to their ‘inter se’ seniority. The organ of speech asserted that it would keep on talking relentlessly; the organ of vision vowed that the eyes would keep seeing and the organ of hearing that the ears would be ever-ready to hear. Then Mrityu Devata put a halt to their bragging and all the respective organs failed one by one as the tongue could not wag and wiggle, the vision gradually blurred, the ear drums got broken, and other organs got aborted. But the Vital Force in the Body prevailed and as such all the organs acceded to declare the superiority of Praana, for once Praana leaves the body then anyway existence disappears! Then there is neither vision nor speech and no context of meditation to the Self nor the Supreme Power that be!) (I.V.22) *Athaadhidaivatam:jvalisyami evaaham iti Agnir dadhere; tapasyaami aham iti Adityah; bhaasyaami aham iti Chandramaah; evam anyaa Devataa yathaa Daivatam; sa yathaishaam Praanaanaam madhyamah praanah; evametaasaam Devataanaam Vaayuh; nimlochanti haanyaa Devataah; na Vaayuh saishaanastamitaa Devataa yadvaayuh/* (Having decided the controversy of body organs, there still remains the question of seniority among Devatas remains as to which of them are superior! Agni Deva claimed that he is ever active to burn for any length of time and thus worthy of being the leader; Surya Deva asserted his supremacy; do did Chandra Deva; each of the Devas claimed as per their own divine function allotted to them by Almighty! But indeed finally all the Devatas acceded that Vayu held the top position for this Deva never rested for in the event of its absence there would neither be the other Devas nor Universal Existence!) (I.V.23) *Athaisha Shloko bhavati: Yataschodeti Suryah astam yatracha gacchati, Iti Praanaad vaa esha udeti, Praanestameti, iti pranaad vaa esha udeti, Pranestameti, tam Devaschakrire dharmam sa evaadya sa vu shwah iti, Yadvaas ete muhuri adhriyanta tad evaapi adya kurvanti/ Tasmaadekameva vrathamcharet, Praanyaacchaaiva-apanyaacha, nenmaa paapmaa mrityur aapnuvad iti; yadi u charet samaapipayishet, teno etasyai Devattayai saayujym salokataam jayati/* (In this context there is a Verse: ‘ In reverence to whom so ever, the Sun rises and under whose honour he sets; but most certainly Sun rises from ‘Praana’ and in ‘Praana’

again it sets; Divine Forces made the law for Him the Unknown; indeed He is now and forever! Thus for sure, Surya rises from Praana and also sets in it. As Devas observe their regulations today, so they do tomorrow! Hence, one should observe a single promise: do always perform the functions of Prana and Apaṇa or respiration and excretion; otherwise death would overtake the person; as he observes so, he should always survive till he completes his tenure and in that case he wins Divinities and his very existence as well!)

Gross body perishes and opens fresh account of Karma phala while Subtle body lasts forever as evidenced by ‘Praana’ / Vayu the ever present: III.iv.1) Atha hainam upastah chakraayanah papracchaa: Yagjnyavalkya, iti hovaacha, yat saakshaad aparokshaad Brahma, ya aatmaa sarvaantarah tam me vyaachakshusweti/ Eshaa ta aatmaa sarvantarah/ Katamaah, Yagjnyavalkya, sarvantarah/ Yah praanena praaniti, sa ta aatmaa sarvaantarah yo paanenaa –paanaatiti, sa ta atmaa sarvaantarah; ya udaanena udaaneeti, sa ta aatmaa sarvaantarah, eshaa ta aatmaa sarvaantarah/ (Before explaining the purport of this stanza, the background is that when a person who is under the control of grahas and atigrahas or organs and objects happens to transmigrate after death, then would the new Self be free from the hang over of the previous birth’s life record of pluses and minuses or not! In other words, would there be a fresh account accorded to the new arrival ie whether there would be a carry forward of the previous life! In the present stanza, Ushasta the son of Chakra asked Maharshi Yagnyavalkya to explain, then the latter replied that the new Self is that very Self that is within all! The explanation is to show a cow by taking hold of its horns and say that ‘this is it’! The reply that this is ‘the’ Self then the reply would be the present Self! The Maharshi further annotated about the Self within all; ‘That which ‘breathes’ through the ‘Praana’ or the Life Force that is within all; that which moves ‘downwards’ through the ‘Apaana’ is the Self that is within all; that which ‘pervades’ through the ‘vyaanaa’ is the Self that is within all; that which ‘goes out’ through the ‘Udaana’ is the Self that is within all. [Samaana is the balancer or equaliser of the Air within the Self] Indeed this is the self of body and organs with respective functions that is within all!)

Vaayu Brahma or Prana demonstrates its prowess by its presence/absence and segregate Truth/ Untruth V.x.1) Yadaa vai Purushosmaallokaat praiti, sa vaayum aagacchat; tasmai sa tatra vijiheete yathaa ratha chakrasya kham; tena sa urthvaa aakramate, sa Aadityam aagacchat; tasmai sa tatra vijeehite yathaa lambarasya kham; tena sa urthwa aakramante, sa chandramasam aagacchat, tasmai sa tatra vijihite yathaa dundubheh kham; tena sa urthwa aakramate; sa lokam aagachati ashokam ahimam; tasmin vasati shashvateeh samaah/ (Indeed the objective and fruits of meditations is to attain Salvation! The human being who is constantly engaged in meditation is aware that once the Being has to necessarily reach the air and remain crosswise heading for the sky and that the body would be left behind and motionless! When the Self departs, the Vital Force makes an invisible exit hole that separates the body and its Self; this hole is akin to a chariot wheel and the Sukshma Rupa of the Self goes upwards towards the sky, reaches the Aditya Loka, the Lunar zone and finally reaches the world of Hiranyagarbha. That world is stated to be free from sorrows and tribulations. On reaching up there, there would be no sufferings and unfulfilled desires; indeed that is world of Hiranyagarbha where the self resides for several Kalpas!)

Gayatri worship unifies praana with Agni to burn off body pollution and heaps of sins to usher new pastures V.xiv.1) Bhumirantariksham dyauh iti ashtaavaksharaani; ashtaaksharam ha vaa ekam Gayatrya padam, etad u haivaashyaa etat, sa yaavad eshu trishu lokeshu, taavaddha jayati, yosyaa etad evam padam ved/ (The methodologies of Meditation to Brahman by way of austerities as also addressed to food and vital force besides by way of Yukta-Yajur- Saama-Kshata means addressed to vital force have

beendiscussed. Now, the next method is way of Gayatri worship. Meditation by way of Gayatri worship thus follows: Gayatri is the Prime Deity and Protector of ‘Chhandas’ or Science of Poetry a significant and essential means of worship to Brahman! In this connection, one realises that Brahman signifies three major entities of ‘Bhur’ or Bhumi the Earth, ‘Antariksha’ or Sky and ‘Dyaus’ or Heaven. Now these three Entities are represented by eight syllables, being the first of the concerned line of the Stanza of Gayatri Mantra viz. *Bhuh-Antariksham- Dyouth*/ Thus the First Line of Gayatri (Savitri) Mantra triumphs and protects the Three Worlds. Indeed Gayatri is the Principal of all the Meters and as such this Mantra excels all the Mantras; it is identical with ‘Praana’-the Vital Force and is the Soul of all meters due to the ‘finesse’and facility of its expression in totality, since the subsequent Line concerning the radiance of Surya Deva being prayed to grant Intellect to the Reciter. Thus the Text and Meaning of the Mantra in totality is as follows: *Bhurbhuvatsuvah, tat saviturvarenyam, Bhargo Devasya dheemahi, dhiyo yo nah prachodayaat/* - ‘ We meditate Gayatri the Protector of Three Lokas viz. Earth, Sky and Heaven to let Surya deva sustain and enhance our knowledge and guide us about the Path of Salvation!’ Added significance is to create, conduct and boost Brahmanas with Gayatri, while Kshatriyas to protect and promote ‘Dharma’ and ‘Nyaaya’ or virtue and justice with the help of another Meter of Chhandas viz. Trishthub and Vaishyas promote wealth and happiness to all the Beings with the help of yet another Meter of the Prosody titled Jagati. Thus Brahman firmly established the Varnaashrama Dharmas too and prescribed duties to Bhahmana, Kshatriya, Vaishyas!) V.xiv.2) *Rucho Yajumshi Saamaani iti ashtaavaksharaani; ashtaaksharam ha vaa ekam Gayatrai padam, ertadu haivaasyaa etat; sa yaavateeyam trayi vidyaa , taavad ha jayati yosyaa etadevam padam veda/* (The syllables of Richa-Yajumshi-Saamaani viz.Rig-Yajur-SaamaVedas are eight; so are the syllables of the second line of each stanza of Gayatri Mantra coincidentally.Indeed, a person who is fully aware of the import and significance of the second line of Gayatri is such as he who knows the essence and treasure of knowledge embedded in the three Vedas.) V.xiv.3) *Praanopaano vyanaa ityashaavaksharaani; Ashtaaksharam ha vaa ekam Gayatrai padam; etadu haivaasyaa etat; sa yaavadidam praani taavad ha jayati yosyaa etadevam padam veda; athaasyaa etad eva tureeyam darshatam padam parorajaa ya esha tapati; yad vai chaturtham tad tureeyam; darshatam padamiti dadrusha iva hoshah; parorajaa iti sarvam hovaisha raja uparyupari tapati; evam haiva shriyaa yashasaa tapati yosyaa etadevam padam veda/* (Just as in the case of ‘Bhumyantarikta dyou’ or Earth-Sky-Heaven as also Ruk-Yajur-Saama Vedas, the ‘Praanopaana Vyaaanodana samaana’ Pancha Pranas of the Five Vital Forces too are ‘ashtaaksharis’ or have eight syllables and so also again the second line of the prosody of Gayatri’s ‘triteeya paada’ or the third foot. Apparently Gayatri comprising the words signifying all the living beings in the Universe has three feet. Now however a person who understands the meaning and importance of the ‘chaturtha Paada’ or the fourth foot is like the Sun who shines as that State of Consciousness is described as ‘Tureeya’ or *Par excellence*. That fourth foot is described as the *drishta paada* or the visible foot of Brahman; in other words, the ‘tureeya avastha’ or the status of the Supermundane! This is so since the Supreme Self who is in the solar orbit brings effulgence to the Universe. The expressions *Paroraja* and *uparyupari* respectively mean ‘Outstanding activity all over the Universe’ and repeated double words indicate ‘Super power sovereignty’. ‘ He controls the worlds that exist beyond the reach of Sun and also fulfills the desires of Devas as well’, as explained Chhandogya Upanishad (I.vi.8). Thus even as Sun shines with extreme radiance, the ‘tureeya dasha’is even far beyond!) V.xiv.4) *Saishaa Gayatri etasmin tureeye darshate pade parorajasi pratishthitaa, tad vai tat satye pratishthitam; Chakshur vai Satyam, chakshu hi vai satyam; tasmaad yad idaaneem dvau vividaamaanaaveyaataam, ahamadarsham, aham ashrousham iti, ya evam bruyaad, aham adarsham iti, tasmaa eva shraddhhaa dhyaam; tadvai tat satyam bale pratishthitam; praano vai balam, tat praane pratishthitam; tasmaadahuh, balam satyaad ogeeya iti; evam vaishaa Gayatri adhyatmam pratishthitaa; saa haishaa gaayastatre; praanaa vai gayaaah, tatpraanaamstatre, tad yugamstatre tasmaad gayatri naama; sa yaamevaamum Savitreemanvaah, eshaiva saa; sa yaskaaao anvaah tasya praanaamstraayati/* (Thus Gayatri with three feet encompasses three worlds, three Vedas and Praana or Vital Force rests on the fourth visible supramundane foot, since Surya Deva is the essence of both gross and subtle forms. This fourth foot signifying Surya Deva rests on Truth and recalling the contents of III.ix.20, Truth is embodied in the Eyes and vision since one evidences

any occurrence or happening by the eyes rather than by hearing! The strength of vision is indeed tied together with Praana. Thus in this link of vision-strength-vital force-Truth, indeed Gayatri rests on the strength of vital force in the body. Being personified as Praana, she is the merging point of rites, worships, Vedas and Devas. Moreover Gayatri is also the saver of ‘Gayas’ or the sound waves unifying organs and senses such as speech and since being the saviour of ‘Gayas’ or organs, she is so named as Gayatri. Savitri being the hymn in praise to Surya deva is what a teacher instructs in stages ie. a quarter to commence at the time of wearing the holy thread, half eventually and finally the totality is thus identical with the vital force, enhancing vision of the inner eye!) V.xiv.5) *Taam haitaam eke Saavitrim anushtum - bham anvaahuh: vaajanushthup; etad vaacham anubruumaa iti, na tathaa kuryaat, Gayatreem eva Savitreem anubruuyaat, yadi ha vaa api evam vid bahviva pratigruhmaati, nahaiva tad Gayatriyaa ekam chaana padam prati/* (Some of the Teachers instruct their students that instead of Savitri of Gayatri Chhanda tend to confuse Savitri of Anushthub Chhanda. Vaak or Saraswati is **speech** in Anushthub type of prosody and thus they make the mistake of highlighting the importance of Saraswati the Vaak Devata. But Savitri as Gayatri has a different relevance since she is the embodiment of Vital Force or **Praana!** Instead of teaching Gayatri Mantra in the normal way hightlighting ‘ tatsavirtur varenyam bhargo devasya dheemahi’ as per Gayatri chanddha, the Anushthub chhanda states: *Tatsaviturvarinyamahe vayam Devasya Bhojanam, Sreshtham Sarva dhaatamam turam bhagasya dheemahi/* Not only the target Deities are different but the contents of the Mantras also; one is in for Vaak (Speech) in favour of Savitri /Saraswati and speech another for Savitri /Gayatri Praana or Vital Force). V.xiv.6) *Sa ya imaamstreen lokaan purnaan pratigrihneeyaa sosyaa etat prathamam padam aapnuyaat; atha yaavateeyam trayi vidyaa yastaavat pratigruneeyaaat, sosyaa etad dwiteeyam padam aapnuyaat; atha yaavadidam praani yastaavat pratigruhniyaat, sosyaa etat triteeyam padam aapnuyaat, athaasyaa etad eva tureeyamdarshatam padam parorajaa ya esha tapati, naiva kenachanaapyam;kruta u etaavat pratigruhniyaat/* (The expert knower of Gayatri recognising the implication of ‘Bhur-Bhuva-Swah’ or of the Tri Lokas and their inherent prosperity is saturated with the first foot of Gayatri. He who is aware of the huge and unending knowledge stuffed in Vedas would recognise the magnificence of the second foot. He who regards the presence of all the living beings in the Creation in the Univerese and their glories would deserve the splendour of the third foot. The uniqueness of the fourth foot which indeed is visible as supramundane entity viz. the Sun with effulgence is not counterbalanced by a reward endowed to a Being being rather insufficient in its magnitude and eminence! In other words that is the ‘Tureeya’ or the one beyond imagination! This is why Gayatri is to be worshipped not necessarily to attain the wealth of Trilokas as possible with the First Foot of Gayatri; not also merely to secure the pinnacle of knowledge from Vedas and Sciptures as possible from the second foot; not even to achieve the glories from all the living Beings in the Universe in totality; but indeed also not to accomplish the fourth foot being the pinnacle for which there can never be a possible reward for that kind of none too possible supramundane recompense! The lesson from this stanza would be that Gayatri ought to be meditated and worshipped upon the total Form!) V.xiv.7) *Tasyaa upasthaanam-Gayatre asi ekapadi dwipadi tripadi chatushpadi, na hi padyase/ Namaste tureeyaya darshataaya padaaya parorajase, Asaavado maa praapaditi, yam dwishyaat, asaavasmai kaamo maa sumruddhheeti vaa- na haivaasmai sa kaamah samruddhyate yasmaa eka -mupatishthate- ahamadah praapamiti vaa/* (My salutations and prostrations at your feet Gayatri! You are one footed with the worlds as your first foot; you are two footed with Vedas and abundant Knowledge as your second foot; you are three footed exemplifying the three major forms of Praana or the Vital Power of the Universe and finally the climactic four footed with Surya deva as its nucleus. But Devi! Having crossed these, You are the Self having rejected destrictions stating *neti, neti*, your are of the Supreme and Elemental and Formless Imagery. MayI indeed attain that unique bliss that even an enemy personified by all the evil of the Universe be denied to attain!) V.xiv.8) *Etaddha vai tat janako Vaideho budilam aashvataraashvim uvaacha:Yannu ho tat Gayatri vid abruthaaah atha katham hasteebhuto vhaseeti; mukham hi asyaah Saamraat na vidaam chakaara iti hovaacha;tasyaagnir eva mukham: yadiha vaa api bahu ivaagnau abhyaadadhati, sarvam eva tat samdahati; evam haivaivam vidyadi api bahuva iva paapam kurute, sarvam evatat sampasaaya shuddhah puutojaromritah sambhavati, iti chaturdasham Brahmanam/* (On this subject of the awareness and knowledge of Gayatri, Janaka the

Emperor of Videha narrated a story to Budila, the son of Ashvataaraashva; he said that even as Budila seemed to be a Knower of Gayatri, why did he being a fool like an elephant carry the burden of sins of accepting gifts! Then Budila replied that he did not know where was the elephant's mouth! Janaka replied that Agni was the mouth of the elephant and indeed am large heap of fuel would burn up all kinds of sins and one would turn up as a clean and pure personality and might even turn out as ageless and immortal! The moral of the story is that fire is the mouth of Gayatri and even countless sins are committed, the Fire would consume them all and identify him with Gayatri who is undecaying and eternal!)

Gayatri worship unifies praana with Agni to burn off body pollution and heaps of sins to usher new pastures : VI.i.1) *Om, yo ha vai jyeshtham cha shreshtham cha Veda Jyeshthascha svaanaam bhavati; praano vai jyeshtascha shreshthascha; jyeshtascha shreshthascha svaanaam bhavati,api cha eshaam bubhushati, ya evam veda!* (Gayatri indeed is Praana the Vital Force which is everlasting, but is distinct from the temporary and short lived physical organs including speech and mind. This was why the earlier Brahmanas have dealt with in detail the glory of Vital Force in various media like 'Ukta', 'Yajus', 'Saama', 'Kshatra'and so on. Now, the following stanzas of the current Brahmana seek to firmly establish the superiority of all the physical organs and their functions as claimed by them all vis-à-vis the Vital Force! Indeed the person who knows as to who is the oldest and greatest among the members is emphatically the oldest and the greatest of his/ her family, not necessarily due to age and experience but due to the length and intensity of meditation) VI.i.2) *Yo ha vai Vasishthaam veda Vasishthah svaanaam bhavati; Vaagve Vasishthaah; Vasishthah svaanaam bhavati, api cha eshaam bubhushati, ya evam veda/* (He who knows Vasistha becomes Vasista among his relatives or those who desire to become like Vasishtha among others. The organ of *Speech* is indeed the Vasishtha. Those who possess the inclination of becoming Vasishtha-Vas implying eloquence of speech-would certainly try to become Vasishtha; indeed the realisation of excelling as an expert in speech would eventually become Vasishtha, for sincere and devout realistion results as per one's own wish!) VI.i.3)*Yo ha vai pratishthaam veda pratishthati same, pratishthati durge, chakshurvai pratishthaa, chakshushaa hi same cha durge cha pratishthati; pratishthati same pratishthati durge ya evam veda/* (One who understands what is 'pratishtha' or an attribute of stability, then he attains poise in life and possesses eqaunimity at places and times rough or smooth. Therefore, eye and *Vision* are the traits of pratishtha or steadiness, since he realises how to be steady and balanced in difficult situations of places and times!) VI.i.4) *Yo ha vai sampadam veda sam haasmai padyate yan kaamam kaamayate; shrotram vai sampat, shrotre home sarve vedaa abhi - sampanna; sam haasmai padyate yan kaamam kaamayate ya evam veda/* (He who knows 'sampad' or wealth accomplishes whatever object he wishes; ears and the faculty of *hearing* well is related to Vedas and Scriptures and the resultant knowledge of rites and meditation, thus being an expert in whatever he desires in this context!) VI.i.5) *Yo ha vaa aayatanam vedaayatanam janaanaam; mano vaa aayatanam; aayatanam svaanaam bhavati, aayatanam janaanaam, ya evam veda/* (A person who possesses his own abode or dwelling place knows how to guide his relatives and friends to secure their abodes too. Now what is his habitat! Indeed, it is the 'Manas'or *mind* which is the organ for fulfilling desires as also for conducting meditation; indeed, he becomes capable of guiding his relatives and associates too to make the best of their minds too for fulfillment of their desires and meditations!)VI.i.6) *Yo ha vai prajaatim veda prajaayate ha prajayaa pashubhiih; reto vai prajaati; prajaayate ha prajayaa pashurbhya evam veda/* (He who knows Prajaati or that which has the attribute of generation or the seed-the organ of generation, is endowed with the creation of children and animals is blessed by himself as also with the children who would be enriched with meditation!) VI.i.7) *Te heme praanaa aham shreyase vivadamaanaa Brahma jagmuuh,tadyochuh, ko no Vasishtha iti; taddyovaacha, yasminva utkraanta idam shariram paapeeyo manyate sa vo Vasishtha it/* (Now, these body organs that facilitate the senses of speech, vision, hearing, thinking and generation have claimed superiority and approached Brahman who created them all and queried as to who should be the Vasishtha or their Chief; the criterion should be that by withdrawing them and their resultant senses the body would become miserable and shameful. Indeed the body itself is a collection of impure organs and to pass a judgement as to which one was the best of all would create an

amusement! That was why Prajapati avoided giving an opinion and sidelined his comment stating that ‘that’ indeed would be the Vasishtha or the Chief, since the services of the claimant organs be kept in abeyance for some period of time.) VI.i.8) *Vaak ghocchhaakraama:sa samvatsaram proshya aagatya u vaacha, katham ashakta madrute jeevitum iti, te hochuh, yathaakalaa avadanto vaachaa, praanantah praanena, pashyantah chakshushaa shrunvantah shrotrena, vidvaamso manasaa, prajamaanaaya retasaa evam ajeevishmeti, pravivesha ha Vaak/* (As indicated by Brahma, each of the body organs withdrew from the body to test their own significance. The organ of speech went out of the physique first for a year and returned wondering how the body survived without it and other organs replied that the Self managed as a dumb being but survived after all other organs did their tasks well normally through praana or the vital force; the organs of vision, hearing, mind, generation etc. all attended their responsibilities suitably. Thus the organ of speech has been disqualified for the ‘Vasishtatwa’) VI.i.9) *Chakshur -hocchakraama; tatsamvatsaramproshyaa,aagatya u vaacha katham ashakta mad rite jeevitam iti; te hochuh, yataandhaa apashyantah chakshusaa, vidvaamso manasaa prajaayamaanaa retasaa, evam ajeevishmeti, praveshah chakshuh/*(The eye departed for a year and on return wondered how the body could have survived without vision. The rest of the organs replied that they all managed to live blind without vision but the rest of the organs attended to their tasks as usual thanks to the help of the vital force by being able to speak well, hear well, think properly and have had children too! Thus the eye too got disqualified from the race of captainship!) VI.i.10) *Shrotram hocchakraama, tatsamavatsaram proshyaagatyovaacha katham ashaktamadrute jeevitum iti; te hochuh, yathaa badhiraashrunvantah shrotrena, praanantah pranena vadanto vaachaa, pashyanta chakshushaa, vidvaamso manasaa, prajaayamaanaa retase, evam ajeevish -meti; pravesha ha shrotram/* (Then disappeared the ears for a year and the Being went deaf but otherwise was normal as the speech, vision, mental capability, generating faculty etc. were in tact, thanks to the person being kept alive due to his ‘praana’ being in place; as faced by defeat, the ears too withdrew their claim for supremacy among the organs) VI.i.11) *Manohocchakraama, tatsamvatsaram proshyaagatyo vaacha, katham akshatam adrute jeevitam iti; te hochuh, yathaa mugdhaa avidwaamso manasaa praanantah pranena vadanto vaachaa, pashyanta chakshushaa, shrunvantah shrotrena, prajaayamaanaa retasa, evam jeevishmeti; pravivesha ha manah/* (The person’s mind too became dis-functional for a year and on return found that even without one’s mental absence, the body survived due to the vital force being existent and otherwise, the speech, vision, hearing, generating capacity were normal. Surprisingly, a person might be mindless but proved normal. The organ of mind too was humiliated and vacated the claim of superiority) VI.i.12) *Reto hocchakraama, tatsamvatsaram proshyaa gatyovaacha katham -ashaktam-adrute jeevitum iti; te hochuh, yathaa kleebaa aprajaayamaanaa retasaa, praanantah pranena; vadanto vaachaa, pashyanta chakshushaa shrunvantah shrotrena vidvaamso manasa evamajeevishmeti; pravivesha ha reta/* (As the generating faculty exited from the person’s body and returned a year later, there was hardly any significant defect but for the shortcoming but otherwise the person concerned did survive due to the courtesy of praana or the vital force being right in position as all the features of speech, vision, hearing, and mental order were normal. As such the organ of generation too had to withdraw the claim of ‘Vasishtatwa’ or of Leadership!) VI.i.13) *Athah Praana utkramishyan, yathaa mahaa-su-hayah saindhavah padveesha shankuuun samvrihet, eva haivemaan praanaan samvarha, te hochu:maa bhagavah utkrameeh, na vai shakshaamas vadrate jeevitam iti, tasyo me balim kuruteti, tatheti/*(As Praana the Vital Force sought to pull out, the vocal, visual, hearing, thinking and generating organs felt a sensational jolt; the various organs when uprooted from their positions appeared like a powerful and gigantic horse from Sind tied securely tried to pull out from its sturdy metal stand in the stable, even while a rider tried to mount it for a test ride! The various body organs, especially the one most vocal of them all viz. the speech prostrated before the Vital Force and begged of the Praana not to abandon them all suddenly and all the organs made similar supplications. Then ‘Praana’ replied that if they were to genuinely request them not to desert them, then they better acknowledge vocally and vociferously and indeed they all did so since otherwise their very existence was at stake!) Vi.i.14) *Saa ha Vaaguvaacha, yadvaa aham vasishthaasmi twam tadvasishtoseeti; yadvaa aham pratishthaasmi twam tat pratishthoseeti chakshuh; yadvaa aham sampadasmi twam tad sampadaseeti sthrotram; yadvaa ahamaayatanamasmi twam tadaayatanamaseeti*

manah; yadvaa aham prajaatirasmI twam tad prajaatirasmI twam tad prajaatiraseeti retah; tasyo me kim annam, kim vaasa iti; yadidam kinchaa syabhyaa aa kurmibhya aa keeta patangobhyah tatennam, aapo vaasa iti; naha vaa asyaanannam jagdham bhavati naanannam parigruheetam, ya evametdansyaannam veda; tadvidwaamsah shrotrriyaa ashishyanta aachamanti, ashitvaachaamanti; etameva tadanamagnam kurvanto manyate/ Eti Prathamam Brahmanam/(To start with, Speech paid unreserved homage to the Vital Force and declared that indeed that Praana was the unique energy that physical existence was made possible and as such was the undisputed Vasitha of the bodies of each and every Human Being in creation. The eyes and their consequent steady vision of a person expressed their gratitude and acknowledged the uniqueness of Praana. The ears commended Prana similarly and declared that all the prosperity in 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 indeed its gifts to Praana as the latter's absence was the quintessence of life and living! The Organ of generation praised praana since there would neither have been progeny, continuation of life nor the future of Universe! Having patiently heard and enjoyed the spirited praises of all the organs, the Vital Force queried as to what would be its food and dress. The reply was that whatever could be consumed as food by the concerned species in the Universe would be the food and whatever sips of water be consumed before eating and thereafter would be the dress! As far as human beings are concerned, the food should be such as prescribed by the Scriptures. Similarly dress in the context of human beings needs to cover the nakedness of empty and full stomachs besides help ideal digestion.Wise men well versed in Vedas sip a little water just before and after eating to remove impurities in the body; indeed that is considered as being an ideal dress to the vital force!

VI.iii.5-6: VI.iii.5) Athainam udyacchatI: aamamsi, aamamhi te mahi, sa raajeshaanodhipatih karotviti/ (The Karta then takes up the vessel in his hand and states: Agni Deva! You are indeed the knower of everything as the 'Parama Praana' your self; we all do realise your glory and brilliance; after all Praana is the Chief and the Ruler!) **VI.iii.6) Athainam aachaamati; tat savitur varenyam: madhu vaataa rutaayate, madhu ksharanti sindhavah, madhviro nah santvoshadhi; Bhuh swaahaa, bhargo devasya dheemahi, madhu naktam utoshasah, madhumaat paarthivam rajah, madhu dyaur astu na pitaa; bhuvah swaahaaa; dhiyo yo nah prachodayaat: madhumaan no vanaspati, madhumaan astu suryah, maadhvir gaavo bhavantu nah, swaha swaaheti; Sarvaam cha Saavitrim anvaah, sarvascha madhumati ahama evedam sarvam bhuyaasam, bhur bhuvah swahswaaheti, antata aachamya, paani prakshaalaya, jaghanenaagnim praak shiraah samvishati: praataraaadityamupatishthe-dishaameka pundareekamasi, aham manushyaa -naam eka pundareekam bhuyaassamiti; yathetametya jaghanenaagnimaaseeno vamsham japatI/** (The Karta then drinks the first measure of the 'Mantha' reciting the first foot of Gayatri Mantra viz. Bhuh Bhuvah Svaha signifying Earth-Sky-and Heaven as also the first Rucha of Madhumati viz. 'Madhu vaataa ruchaayate' etc. and 'Ahamevedam sarvam bhuyaasam' : Surya Deva! You are indeed the magnificent one and the winds are smooth and pleasant even as rivers abound sweet waters as flow of honey; it is in this ideal situation, the first portion of the drink be consumed; then the second measure is consumed reciting the second foot of Gayatri: 'tat saviturvarenyam bhargo devasya dheemahi, dhiyoyona prachadayaaat' as also 'sindhuvah madhu ksharati' (may the river of madhu rasa flow), 'nah oshadhi maadhvi santu' ; then the third measure is consumed reciting the third foot of Gayatri and of Madhumati followed by the 'ahuti' reciting 'swaaha' and finally, the whole remnant is consumed reciting the whole Gayatri and Madhu Vaata ruchas. Then the karta washes his hands, pray to Surya deva, prostrates before and sits before the Agni and repeats the lineage of Gurus)

Kathopanishad

Self and self consciousness the driving force by Prana: **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 Apaana 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.5) *Na pranena naapaanejna martyo jeevati kaschana, Itarena tu jeevanti yasminnettaav 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!)

Taittireeya Upanishad

The purport of the Celestial Symbols of ‘Bhurbhuvatsvah mahah’: I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyahrutayah, taasaamu ha smitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanya Devataah, Bhuriti vaa ayam lokah, Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the ‘Vyahritis’ or qualifying features of ‘Maha’ or Brahma are: ‘Bhu’ or the Earth, ‘Bhuva’ or the Intermediate Space, and ‘Svaha’ is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svaha is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chatusrasro 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’, ‘Svah’ 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. Apaana-Vyana-Suvana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.)

Brahmopaasana the path to Brahman: I.vi.1-2) *Sa ya eshontarhridaya aakaashah, tasminnayam purusho mayomayah, Amrito Hiranmayah antarena taaluke, ya esha stana ivaacha lambate sendra yonih, yatraasou keshanta nivartate, hyapohya sirsha kapaale bhurityagnou ptatitishthati, bhuva iti vaayau// Suvarityaditye, maha iti Brahmani, apnoti svaraajyam, apnouti manasaapatim, vaakpatischakshupatih stotra patih vignaaa /*(There is an entity in the Akasha or the Space there beyond, which indeed is right within one’s own heart, that is sought to be realised through knowledge and introspection for the attainment of paramountcy and that outstanding Truth is everlasting and glorious. This entity is stated to hang down like the nipples of teats and that is stated as the birth place of Indra Deva: *Indrasya Brahmaah yoni maarga/* Indeed that is the path by which one attains Salvation; the reference is to the Sushumna Nadi in the Yoga context as this nadi passes from the heart upward to the center breaking the head midway at the time of Salvation of Yogis. Now, at this spot the Yogi realises Surya known as Suvah en route Mahah the Brahman. In other words, the Yogi accomplishes the ‘manas’ or heart of Brahman the overlord of speech, hearing, sight and intelligence. On attaining Space or Sky the Brahman, the Individual Self too is merged with ‘Antaarama’ the eternity, the Paramatma the eternal again ! As ‘Svaha’ as Surya and Brahman as ‘Mahah’, if the Self controls the mind and thought besides other physical traits of speech,

vision, hearing, touch, and smell, then he could attain the status of bliss and greater existence quite other than listless death!)

Meditation to Paramatma and Antaratma as both appear to have a Five fold nature in common: I.vii.1)
Prithvyantariksham dyaur disho vaa avantara dishaah, Agnirvaayuradityah chandramaah nakshatraani, apa oshadhayah vanaspataya aakaasha Atamaa ityadhibhutam/ Athaadhyaatmam, Praano vyaanopaana udaanah samaanah, Chakshu shrotram mano vaak tvak, charma maamsam snaavaasthi majja etad adhividhyaaya Rishiravochat/ Panktam vaa idam sarvam panktenaiva paanktaah sprunoteeti/ (The Sages confirmed that Meditation and Sacrifice are five fold viz. the Divine factors, natural factors, physical factors, human factors and moral factors. The Earth, Sky, Heaven, then Primary Quarters and the secondary Places of Existence; Fire, Air, the Sun, the Moon and the Stars as also water, herbs, trees, and the Instrument of Srishti viz. Virat Swarupa. Besides the ‘Adhi Daivika’ causation, then the Adhi Bhoutika and Adhyaatmika causes are narrated: of these are physical and human factors; to start with the five vital forces, five sensory organs, five senses and so on in a row or Pankti! This was what Rishis underlined: *Panktam vaaidam sarvam, panktenaiva paanktaah sphrunoteeti/* (The Totality is indeed constituted by five factors in a row, one filling up with five (external) and five (internal). Thus there are different kinds of meditation: one to Hiranyagarbha as referred to thus far with the latter identified with ‘vyahritis’ and the five entities of Bhuh-Bhuvah-Svah-Mahah and the body trunk of Hiranyagarbha. Another type of meditation is to the Pancha Pranas viz. Praana-Vyaana-Apaana-Udaana-Samaanas or the Vital Force performing exhaling, pervading, inhaling, leaving the body and digesting. Yet another one is stated as ‘Pankti’ or the five feet/ five lettered ‘Chandhobhaga’ or Prosody the Vedanga devoted to poetry and prose scripting. Further meditation is for the welfare of Pancha Karmendriyas and Pancha Jnanendriyas of eyes-ears-mouth-nose and skin and the counter part senses of vision, hearing, speech, smell and touch. The Pankti or the row of five possessions that a father counsels to his son as the former draws nears his death and the five possessions acquired worthy of sacrifice were his wife, sons, human wealth, divine wealth and the Self! Essentially thus the Universe is made of Pancha Bhutas or Five Gross Elements that Prajapati Himself is all about!)

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, Omityadarharyuh pratigaram pratigruh -nati/ Omiti Brahma prasouti Omityagnihotram anujaaneeti, Omiti Brahmanah pratyakshan aaha Brahmopaapna vaaneeti Brahmaivopaapnoti/* (Om is the most distinguishing expression summing up and signifying the Reality yet unknown! It is the Sum of anything and everything even as it is the beginning and the end of Creation, occurring again and again. By the mere sound, the word Pranava is empirical but supplemented with the Supreme, it envelopes the Universe plus more! Hence Om is Brahman. When Priests offer oblations to Agni along with the chanting of relevant mantras to specified Devatas, all the formule and established procedures are practised accordingly: Rig Veda mantras set to tune are the Saamas ie. those that are not 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 pratigruhnaati’ 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! The relevant passage of the Verse does signify the word of OM!)

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

III.x.5-6) *Sa ya evam vit asmallokaat pretya, etamannamayam aatmaanam upasamkramya, etam praanamayam aatmaanaam upasamkramya, etam vijnana mayam aatmaanam upasamkrammya, etam manomayam atmaanam upasamkramya, etam vijnanamayamaatmaanam upasamkramya, etam ananda mayam atmaanam upa samkramya, imam lokaan kaamaanni kaamarupi anusancharan, etat saama gaayannaaste/ haa vu haa vu haa vu// Ahamannamahamannam, ahamannaadohamannaadoha mannaadah/ Aham shlokakrit; aham asmi prathamajaa ritasya, purvam devebhyo amritasya naabhaayi, yo maa dadaati, sa ideva maa, vaah, ahamannam annam adantam aadaami, aham vishvam bhuvana abhya bhavaam, suvarna jyoti, ya evam iti upanishat//* (The person of mental maturity and enlightenment after refraining from the mundane activities of the world realises that Life is essentially made of ‘Anna’ or the food. Consumption of Food helps generate Praana the Life Force, energizes mind and sharpens intelligence. This helps to create joy and eventually leads to bliss, the climax of spiritual fulfillment, and Self Awareness. As a True Yogi, he enjoys ‘Siddhis’ like freedom of movement at will and roaming about over the worlds instantaneously besides total command of food which in turn is linked with vital force. This state of bliss involuntarily prompts him to break him to Saama Singing viz. ‘haa vu haa vu vu’! He extols Anna the Food as : *Ahamannamaha mannamahamannadohamannaadohamannaadah/* or ecstatic song and further shouts aloud that he is the eater of that Anna, the unifier of food and eating, the unifier, the unifier of the unifiers; the first born Hiranyagarbha, the Virat of Devas, the navel of Immortality; the Hiranyagarbha, the Virat Swarupa and the Upanishad and the Brahman Himself! Thus initiating the analysis of food the Self evolves to generate the Praana, the play of Jnaanendriyas and Karmendriyas, the ever floating responses of mind, the impact of thoughts on the limbs and so on. These apart are the influences of Praanamaya, Atmamaya, Vijnana -maya, and Anandamaya view points leading to the Finality of Bliss and Brahman!)

Taittereeya Aaranyaaka - Krishna Yajurveda

Prashna One: Gayatri of Vishvamitra and Atri

1.11.7: *Tat savitur varenyam Bhargo Devasya dheemahi dhiyoyonah prachodayaat/May we meditate the celestial splendour or bhargah of Savitir, who is the most adorable or varenya and is That singular or tat. May we activise our mindset and thoughts towards that excellence.* Precisely this stanza is a quote of Rig Veda vide 3.62.10 [probably by Vishvamitra Maharshi] . Deva Savitir, the spiritual Surya is not merely physical form of Pratyaksha Bhaskara but the supreme effulgence in the topmost firmament far beyond Srishti- Stiti-Samhara- Punah Srishti Cycle! Evenso, the Sun one visions or the Physical Surya considered as the real one is the nucleus of knowledge and radiation

1.11.8. Gayatri Mantra of Atri Maharshi: *Tat Savituh vrineemahe vayam Devasya bhojanam, shreshtham sarvadhaatamam turam Bhargasya dheemahi/ Devi Savitri the celestial! We seek to imbibe that great enjoyment of supremacy which instantly reaches the goal of Bhaga Deva even as we concentrate our thoughts with firm faith.* As we cling our thoughts firmly with heart and mind besides our praana and the inner consciousness, then we receive unusual Ananda or immeasurable joy!

Praana Vidya: Rig Veda 5.82.1: Chhandogya Upanishad vide V.ii.3-8: V.ii.3-4) *Taddhaitat Satyakaamo Jaabaalo Goshrute Vaiaagharpadyaaktvo vaacha, yadyap etacchushkaaya sthaanave bruyaat jaayeran nevaasmin- shaakhaaya, praroheyuu palaashaneeti// Atha yadi mahajigamishet, aaavasyaayaam deekshitvaa Pournavaamasyaam raatrua sarvaushadhaasya mantham dadhi madhunor upamatya,*

Jyeshthaaya Shreshthaaya swaahaa, iti agnaav aajasya hutvaa, manthe samaaptam avanayet/ (Now, the meditation of Praana the Vital Force is initiated; Satyakaama Jaabaala detailed the worship to Praana to Goshruti the son of Vyaaghrapaada as follows: Even to a dry stump of a tree, branches would grow and leaves would sprout; as a result, an offering to Agni in the prescribed manner is initiated during a New Moon day on the night of Amavasya by observing ‘diksha’ or self-imposed disciplines like sleeping on ground, observance of truthfulness, fasting or at any rate of minimum food intake and such other austerities. The pulp of all herbs including the sprouts mentioned afore and with the mix of curd and honey is thus offered to Agni with the Mantras of ‘Svaaha to Jyeshthaaya, Svaaha to Sheshthaaya’; after the oblation to Agni thus, the left over residue is retained into the mash pot as this is called Mantha. This Sacred Rite is performed by making ‘aahutis’ or oblations as follows:) V.ii.5) *Vasishtthaayai svaaha, iti agnaavaajasya hutwaa, manthe sampaatam avanayet, pratishthayai swaahaa iti agnaav aajasya hutwaa, manthe sampatam avanayet, sampade swaahaa, iti agnaav aajasyaa hutwaa, manthe sampaadama - vanayet, aayataanaaya swaahaa, iti agnaav aajasya hutwaa manthe sampaatam avanayet/* (After performing an offering with the mantra: Svaahaa to the richest, one should drop the residue into the mashpot; after making another offering with the mantra: Svaahaa to the base center, he should drop the residue into the mash pot; after performing the offering with the mantra:Svaahaa to prosperity, he should drop the residue into the mash pot; after making another offering with the mana Svaahaa to the dwelling place, he should drop the residue into the mash pot) V.ii.6) *Atha pratishrutyaanjalau mantham aadhaaya jepati; amo naamaasi, amaahi te sarvam ikdam, sa hijyeshthaah shreshtho raajaadhipatih, sa maa jyeshthyaam shreishthyaam raajyam aadhipatyam gamayatvaaham evedam sarvam asaaneeti/*(Then holding the mash pot while moving away a little, he recites the Mantra: You name is Ama and the rest is within you. You are the oldest, the greatest, the most lustrous King of all! Being so, do please turn me too attain your status !) V.ii.7) *Atha khalvetayarchaa paccha aachamati, tat savitur vrinimaha ityaachaamati, vayam devasya bhojanamiti aachamati, Shreshtham sarvaadhaatamam iti aachamati, turam bhagasya dheemahi iti sarvam pibati, nirnijya kamsam chamasam vaa paschaad agneh samvishati charmani vaa sthandile vaa vaachamyamo prasaahah; sa yadi srtiyam pashet samriddham karmeti vidyaat/* (The Karta then consumes the remainder of the Mantha pulp mix from the bowl sincerely reciting the relevant Rig Veda Mantras foot by foot and meditates Surya Deva the progenitor on his real nature of being the greatest sustainer of the Universe and to fulfill his desires! He then prostrates behind the Agni Kunda lying either on the animal ski on which he had been seated during the Rite or even on bare ground and with concentration of mind with absolute peace of mind, when he gets a dream like feeling of visioning a Sacred Woman, possibly Devi Gayatri, assuring that his Sacrifice was successful!) V.ii.8) *Tadesha shlokah: Yada karmaashu kaamyeshu striyaam swapneshu pashyati, samriddhim tatrajaaneeyaat tasmin swapna nidarshane iti tasmni swapna nidarshane/*(The Verse states: As during the course of this Sacrifice for seeking fulfillment of desires is in progress, if one sees a Sacred Woman, then from the dream, he should indeed realise the success of the Rite!)

Prashna II-

Anuvaaka 1: Anuvaaka 1. Yagnopaveeta Prashasti:

2.1-6: *Sa ha vai Devaanaam chaasuraanaam cha yagnou pratataavastaam, vayam svarge lokame shyaamo vayamaishyaama iti/ Te suraah sanahya sahasaivaacharan brahmacharyena tapasaiva devaaste-suraa amuhymaste na praajaanamste paraabhabavante na svargam lokamaayanprastutena vai yagnena Devaah svargam lokamaayannaprastutenaasuraa paraabhaavayan/ Prastuto ha vai yagjopa-*

veetino yagnino aprastunopaveetino yatkincha braahmano yagnopaveetyardhaate yagnata eva tat/ Tasmaat yagnopaveetyaivaadheeyat yaajayedajeta vaa yagnasya porastutyi aajinam vaaso vaa dakshinata upaveeya/ Dakshinam baahumudyastevedhatee savyamiti yagnopaveetamevadeva vipareetam praacheenaaveetaam saveetau maanusham/ Both the Devas and Asuras started performing yagjna karmas separately, even as the asuras were not clear of the objective of their agni karyas. The asuras performed the yagnas by simply imitating Devas and as per their physical stamina but unaware of the pre - qualifications for the task viz. brahmacharya and ‘tapas’ involving ‘bahyaantara shuchi’ and concentration plus the methodology , sacrifices and so on. Thus the Yagjna karyas were flops despite the correct aping of the outside practices.

[Chhandogya Upanishad aptly explains **Brahmacharya:** A tribute to ‘Brahmacharya’/ Celibacy also named ‘Yagnina, ‘Sattraayana’and ‘Anaashakaayana’leads to the bridge between the two Oceans of ‘Ara’ and’nya’! VIII.v.1-4) *Atha yad Yajna iti aachaksate brahmacharyam eva tat, brahmacharyena hyeva yojnaataa tam vindate ata ishtamiti aachakshate, brahmacharyameva tat, brahmaharyena hi eveshtvaamaatmaanam anuvindat// Atha yad Sattraayanam iti aachakshate brahmacharyam eva tat, brahmacharyena hyeva sata aatmanastraanam vinate; atha yan mounam iti aachakshate brahmacharyam eva tat brahacharyena evatat, brahmacharyena hi evaatmaanam anuvidya manute//Atha yad anaashakaayananam iti aachakshate brahmacharyam eva tat, esha hyaatmaa na nashyati yambrahmachaaryena anuvidae; atha yad aranyaayanam iti aachakshate brahmacharyam evatat; Tad arashcha ha vai nyashchaarnavau brahma loke triteeyashyaam ito divi, tad airam madeeyam sarah, tad ashvatthah soma-savanah tadaparaajita puur brahmaanah, prabhuvimitam hiranyam// Tad ya evaitaav aram cha nyam chaarnavau brahma loke brahmacharyena anuvindati, tesham evaisha brahma lokaah tesham sarveshu lokeshu kaamacharo bhavati//(The means of reaching the bridge mentioned before is defined as Brahmacharya of which one important component is‘Yajna’ or sacrifice, literally meaning ‘Yah Jnaata’ or he who realises! Indeed brahmachaya is through Sacrifice; another explanation would be that ‘Yah - jna’ or he who has the knowledge of the Sacrifice. The next component of celibacy is named ‘Sattraayana’or deliberation and meditation of how to protect one self viz. traayana is protection and Sat is survival of existence; thus Brahamacharya is contemplation of how best to exist! The third component of Brahmacharya is Anushana or fasting; the third stanza above refers to a lake of sumptuous gruel made of food which could be enjoyed under a banyan tree named Somavana in the city of Brahman named Aparajita, where there is a Golden Hall presided by the Lord! In other words, while fasting is an active constitute of celibacy, the person practising fasting dreams of that permanent abode of Brahman, his golden hall, the banyan tree, and the golden city as the destination, by the practice of Brahmacharya!]*

Mundakopanishad re-asserts the concept of Brahmacharya : 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!)]

Then: *Prastuto ha vai yagjopa- veetino yagjno aprastunopaveetino yatkincha braahmano yagnopaveet - yardhaate yagnata eva tat/* The Yagnya karma ought to be performed by properly wearing the Yagnopaveeta. Rig Veda 10-57-2 is quoted: *Yo yagnasya prasaadhanas tantur deveshvaatatah, tamaahutam nasheemahi/* The inherent meaning states that yagnas are performed by properly wearing Yagnopa -veeta- representing the ‘tantu’ or the holy thread in ‘savyam’ - to facilitate the appropriate ‘prasadhana’ or the connect with celestial Devas. [‘praacheenaaveeti’ is the gateway to pritru devatas only] Further only a person wearing the appropriate manner from the left to the right of the shoulder hanging below the right arm is qualified for Veda Pathana as well as the yagnya karyas. Thus are the *Upaveeta-praacheenaaveeti- and Samvata / Niveeta/*

Anuvaka 2: 1-7: Prajapati's boon to Rakshasaas resulting war with Indra saved by Gayatri: Rakshaamsi havaa puronuvaake tapogramatishtthat, taan Prajaapatih varenopaapaa mantra yat, taani varam vrineetaadityo no yoddhaa iti, taan prajaapatir abraveedyoya -dhvamiti tasmaa thishtantam havaa/ Taani rakshamsyaadityam yodhayantgi yaavadastamanva -gaattanim huva, etaani rakshaamsi Gayatreeyabhimantritenaaabhyasaa shaamyanti/ Tadu ha vaa ete Brahmavaadinah purvaabhimukhaah sandhyaayaam Gayatritaamantritaa aapam urdhvam vikshipanti/ Taa etaa aapom varjeebhutaa taani rakshaamsi mandehaarune dveepe prakshipanti/ Yat pradakshinam prakramanti tena paa paapmaana -mavadhuunvati/ Udyantamastam yantamaadityamabhidhyaayan krunvan braahmano, vidvaantsakalam bhadramashrutesaavaadityo brahoti brrahyova sanbrahmaapeti ya evam Vedaa! It is recalled that in ancient yore, demons practised intense ‘tapasya’ to Prajapati who was pleased and bestowed a great boon to fight Devas and in turn fought Aditya himself. Brahmavaadis were convinced that the battle ought to be terminated by the ‘pavitra jala’ raised by their hands in favour of Devi Gayatri. Thus the ‘astikas’ and ‘sadhakas’ with dedication perform worship at Tri Sandhya Timings facing east and throw up the ‘mantra jalaas’ empowered by Lord Indra’s vajraayudha so that the evil energies are thrown out to flee to the Mandeha or the island named Aruna. The saadhakas also perform pradakshinas to get freed from the evil. The sadhakas seek to perform the trikaala puja to coincide with the early mornings- noons- evenings. The Saadhakas seek to identify the yonder Sun and accomplish auspiciousness both in the short and long times ahead.

[Dharma Sindhu prescribes the timings as follows: *Brahma muhurtey utthaaya Shri Vishnum Smrutwaa Gajendra mokshaadi pathitwaa Ishta Devataadi Smaret/ Samudra vasaney Devi Parvatastana manditey/ Vishnu Patni Namastubhyam Paada sparshyam kshamasva mey, Iti Bhumim Praarthya Gavaadi Mangalaani Pashyet/* (One should rise from bed at Brahma Muhutra, remember Shri Vishnu by uttering Gajendraadi Stanzas and pray to Vishnu and Vishnu Patni Bhu Devi whose Vastra is Samudra and her chest like mountains. I touch your feet Devi! Having said thus one should vision Mangalika Swarupas like Cows.) Not rising from bed at **Brahma muhurta** is stated to be a sin: *Braahmey Muhurtey yaa Nidraasaa Punya Kshaya Kaarini, Taam karti Dwijey mohaat paada krucchrena Shudryati/* (Not waking up from sleep at Brahma Muhurtha would be an abrasion of Punya and not touching the Bhu Devi’s feet would lead to). Vishnu Purana defined Brahma Muhurta: Raatreh paschima yaamasya Muhurto yastruti-yakaha, Sa Brahmaa iti Vigneyo vihitah sa pabhodaney/ *Pancha pancha Ushah kaalah Saptapancha -arunodayah, Ashta Pancha bhavet praatastatah Suryodayah smrutah/* Considering a Muhurta or two ghadiyas or 48 minutes approx. Brahma Muhurta is from 4.08 am to 4.56 am assuming Ushodaya or Sunrise at 5.44 am. Incidentally Amrita Kaala or Jeeva Kaala is stated to be from 2 am to 2.48 am most ideal for Maha Yogis. First view of a person on opening his eyes is at his right palm saying : *Karaagre vasatey Lakshmih Kara madhye Sarasvati, Kara muley sthito Brahma Prabhaatey kara*

darshanam/ After viewing Lakshmi on top of the palm fingers, Sarasvati in the middle of the palm and Brahma at the bottom of the palm].

11.6-7: Gayatri worship is like Triveda Pathana: *Treeneva praayung Bhurbhuvaḥsvarityaahaitadvai
vaachah satyam yadeva vaachah satyam tad praayungta/ Atha Saavitreem Gayatreem triranvaaha
panchordashonavaam Savitaa shriyah prasavita shriyamevaapnoti, artho pragnaatayaiva pratipadaa
cchandaamsi pratipadyate/* The three symbolic syllables of supremacy viz.bhuu bhuvah swah represent Thee fold Brahman and reciting these are of similar impact of ‘triveda pathana’ or of reciting three vedas, vindicating the triumph of the Supreme Truth. There after reciting the basic syllables, the further mantra of *tat Savitur varenyam/* [Rig Veda 3.62.10 refers] Next recitation with no stops thus: *Bhargo devasya
dheemahi dhiyoyonah prachodayaat/* Thus: ‘may Savitar the deity of this mantra bestow riches of materialistic and spiritualistic fulfillment!

Ishopanishad

Even as the Truth of Brahman is revealed to the worshipper in the Solar Orbit, he finds the Truth is Surya Himself! The Solar Orb also represents eyes, both signs of death, as also Bhur-Bhuvah-Swaha!
*XVI) Pushannekarshe Yama Surya Prajapaty vyuha rashmin samuh tejah, Yatte rupam kalyaanatamam
tatte pashyaami yosaavasau Purushah sohamasmi/*(Surya Deva! You are indeed the nourisher and preserver of the Universe in totality, the solitary traveller on the high skies in Celestial Forms like Lord Yama , the Supreme Controller, the Unique Evidence of the Activities on the Worlds, the Illustrious Son of Prajapati, the efficient distributor of vital energies to all the Beings through your rays! Do lessen the severity of your rays of radiance and dazzle to behold you as the Eternal Truth the Paramatma! Sage Agastya’s worship to Surya Deva before the Epic War of Gods and Danavas of Ramayana is quoted from Aditya Hridayam ‘*Sarva Vedaantako hyeshastejasvi rasmibhaavanah, Yesha Devaasura ganaan lokaan
paati gabhastibhih/ Esha Brahmecha Vishnuscha Shivaḥ Skandah Prajapatiḥ, Mahendro Dhanadah
Kaalo Yama Sommohyapaampatim/ Pitār Vasavassaadhyaa hyashvino Marutomaruḥ, Vaayur vahnih
Prajaapraanāa ritukartaa Prabhaakarāḥ/ Aaaditya Savitassuryah Kahgah Pushaa Gabhastimaan,
Surana sadruso Bhaanuh Vishvareetaa Divaakarāḥ//* As translated the Prayer states: ‘ We pray to Surya Deva as revered by the totality of Celestial Deities; He is Self-Radiant nourished by His own rays of radiance energising the whole world with its inhabitants and objects of His own Creation. Indeed you are Brahma,Vishnu, Shiva,Skanda, Prajapati, Mahendra, Kubera, Kaala,Soma, and Varuna; you are the Pitru Devas, Vasus, Sadhyas, Ashvini Kumars, Marud Ganas!?’! The worshipper of Surya Deva now visions another manifestation of the Truth viz. Brahman as the Vision of the eyes, as also Bhur-Bhuvah-Swah; Brihadaaranyaka Upanishad explains in detail vide V.v.1-4: the explanation being as follows: At the very beginning of the Universe, water got manifested and that was basically meant as the liquid oblations connected with the Agnihotra. In fact all the Elements in their undifferentiated form was designated as water. That led to the materialisation of Satya or the Truth and as such Satya Brahman was the first appearance of Paramatma. Satya Brahman created Prajapati/Viraja the Maker of Devas and Beings. Satya Brahman was in short form was Satya constituting three syllables viz. SA-TI-YA. The words Sa and Ya are totally free from all kinds death or destruction while the middle syllable TI denotes ‘Mrityu’ and ‘Anruta’ or death and untruth Thus Reality being the quintessence of Brahman, the middle mass of Unreality was inserted and slotted in between by the principal chunks of Truth! Since Untruth is hemmed in on either side of Truth, there is predominance of Truth and wise and the virtuous persons are not easily perturbed by fallacies! Now while deliberating on body parts, one should realise that the foremost aspect

of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye; it is stated that the Sun and the eye rest on each other and there is a relationship of eyes and Sun rays/ Hence the mutual helpfulness of the Eye and Sun ceases at the signals of Death! Having said thus one should mention of the affinity of Gayatri and Surya: The Individual Self whose eye is coordinated with the Solar Orbit-which is essentially Satya or the Truth-there are three significant syllables which are relevant viz. ‘Bhuur’ or the Head of the Self concerned; ‘Bhuvah’ or the two arms and ‘Svah’ the two feet; further more there is a secret name called ‘Ahar’ derived from the root expression ‘Haa’ which means ‘to destroy and retaliate the evil forces. Similarly, of this Individual Being who has his physique’s right eye, Bhur as his head, Bhuvah as his two arms, Swar as his feet, and ‘Aham’ as his secret name that destroys the evil!)

The Reality and the Eternal Truth as disclosed to the Worshippers in the Golden Disc or Solar Orb is identified as the Omnipresent Vayu deva! XVII) *Vaayuranilam amritam atha ida shariram, Om Krato smara kritam smara krato smara kritam smarah/* (The Worshipper of Brahman now venerates and prays to Vayu Deva to let his Praana or the Vital force attain the all pervading Immortal Air, well before the Panchendriyas driven by mind are converted into ashes following death! Indeed Vayu or ‘Praana’ demonstrates its prowess by its presence or absence to segregate the Truth and Untruth. Indeed the objective of meditation would be to seek the Truth. Human Beings are constantly striving to know what happens post life! Their meditation is to seek that once a Being reaches to Air what next! Brihadaranyaka Upanishad (V.x.1) explains: As the Self departs, the Vital Force makes an invisible exit hole and separates the body and the Self. This hole is akin to a chariot wheel and the Sukshma Swarupa or the Subtle Form, of the Self goes upwards towards the Sky, reaches Aditya Loka, the Lunar zone and finally reaches the Hiranyagarbha where there would be no sorrows nor joys but bliss all around! So much about the deserving Souls who depart and take to ‘Deva Yaana’ or the Divine Route! On the other hand, the same Brihadaranyaka Upanishad- IV.iv.2, describes the final time: while facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision, the nose could not smell, the tongue could not taste, the voice is ineffective, the ears could not hear, the mind could not think, the skin loses its touch and the intellect gets vanished. That is the precise time when the vital force would quit and all the organs follow suit! Then the Upanishad describes further: when ever a caterpillar reaches the end of a blade of grass, it tends to hold another support and contract the earlier body before holding another grass blade! The worshipper of the Vital Force in any case merges itself into the Immortal Air! O mind, remember and do remember that!)

Shvetaashvatara Upanishad

I.v.) Pancha Pranas haunted by Pancha Duhkhas: *Panchashrotombunn panachayoni ugra vakraam pancha praanormim pancha buddhyaadi moolam panchaavartam pancha duhkhaugha vegam pancha shad bhedaam pancha parvam adheemah/* (The ephemeral Universal Existence and the Ultimate Truth and Reality of Parameshvara are realised by way of five some means viz the Five Flows or streams of Life from five sources which are too swift to control and overwhelming. The powerful currents of the waves or the Pancha Praanas or the Five Vital Energies of Praana-Apaana-Vyaana-Udaana-Samanas with defined functions dominating the very existence of each Being. The roots of the functions are five perceptions that each of the physical organs emanate. The ‘panchaavartaam’ or the five currents of mighty force tend to impact ‘pancha dhukhaugha vegaam’ or five intense and swift floods of painful twinges which are spread out as fifty magnified forms of severity and sharpness with five branches of perceptions experienced! These are stated to be Ignorance, desire, pride , jealousy, and constant fear).

Bhagavat Gita is quoted: *Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ krodaadbhavati sammohat 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; this further shapes up as anger which results in lack of the mental poise and imbalance.

Ingredients of Yoga Practice

II.viii) *Trirunnetam sthaapya samam shariram hrideenindriyaani manasaa samvineshya, Brahmodupena pratareta vidvaan asrotaamsi sarvaani bhayaavahaani/* (The person of enlightenment who is able to sit erect with the three upper limbs of the body viz. the chest, neck and head, directing his vital energies of the senses and thoughts of mind into the heart should be swiftly navigate one's Self on the turbulent currents of Samsara towards the the shores of Brahman with neither fear nor imbalances! This is what precisely illustrated in Jnaana Yoga of Bhagavad Gita chapter VI.12-14: *Tattaakaagram manah kritvaa yatah chittenjayakriyah, upavishvaasane yajjaat yogamaatma vishuddhaye// Samam kaaya shiro greevam dhaarayannachalam sthirah,samprekshya naasikaagram svam dishaschaavalokayan// Prashaantaatmaa vigatabheeh brahmachaari vrate sthirah, manassamamya macchittho yukta aasetamatparh//* or 'One as seated on a comfortable seat controls the limbs and senses even while exercising control of mind needs to deliberate with 'dhyana yogapaasana' or concentrated meditation and pratice of Yoga. Now, the person concerned needs to sit upright and steady without looking sideways but straight onto the nose with concentration in a trance with fearlessness and peace of mind and of Soul!)

II.ix) *Praanaan prapeedyeha samyuklta cheshtahksheene praane naashikayocchvvasheeta dushaashva yuktam iva vaaham ena vidvaan mano dhaarayetaa pramattah/* (This stanza mentions of what is called as Praanaayama or breath control: the person concerned would repress breathing through the nostrils controlling body movements, with diminishing pace of breath while restraining mind as a chariot yoked with capricious horses! Bhagavad Gita in Karma-nyaasa Yoga vide V. 27-28 explains: *Sparshaan kritvaa bahir baahyaamschakshus chavantare dhruvoh, Praanaapaanoa samaao kritvaa naasaabhyantarachaarinou// Yatendriya mano buddhii munir moksha paraayanah,vigatacchaabhayakrodho yassadaa mukta eva sah//* or the yogi practising 'praanaayaama' needs to have already discarded the joys of limbs and senses should look through the tip of the nose, inhale normally through both the nasal holes and restrain the acts of limbs, mind and thoughts with the utmost aim of mukti or redemption without either desires or apprehensions; this is praanaayama and yoga all about!)

The Vision of the Magnificence and Omni Presence of the Self and the Supreme

II.xii-xv) *Prithvyapya tejonilakhe samutthite panchaatmake yoga-gune pravatrte, na tasya rogo na jaraana mrityuh praaptasya yogaagni mayam shreeram// Laghutvam aarogyam alorupatvam varna prasaadam svara saushthavam cha, gandhasshubho mutra purishamalpam yoga pravarttim prathamaam vadanti//Yathauiva bimbam mridayopaliptam tejomayam bhraajate tat sudhaantam, tad vaadmatattvam parshameeksha dehi eakah kritaartho bhavate veeta shokah// yadaatmaa tatvena tu brahma tatvam, deepopameneha yutah prapashyet ajam dhruvam sarvatatvair vishuddham jnaatvaa devam muchyete sarva paashaih//*

(As an integrity of the five-folded of Yoga, the sensations of physical parts and the pulsations of the root deities viz. earth,water, fire, air and ether tend to cease and destroy physical ailments such as sickness, fatigue, ond age and even death which are inborn and inherent as the definitive off shoot of 'yoga-agni' and alround proof of cleanliness and purity emerges. Of the five fold Yoga, the first four stages comprise Aarambha- Ghata-Parichaya and Nishpatti, the respective stages being: the Initial Stage- 'yoga pravritti' or of the form of conquest of sorrows and joys- the Second stage being the traces of disappearance of

duality or of Individuality-'mahashunyam' or the great nothingness and sarva siddhi prapti- and in the fourth stage there would be the Identity of the Individual with the Supreme Self. It may not necessarily mean that the Yogi needs to leave the physical existence as the physical form is elevated to the height of subtlety or 'Sukshamatva' as the consciousness of body merged with Eternity! The first consequences of yoga are 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. The next stanza describes the great enlightenment like a hazy mirror image of a 'bimbam' as though of a stained view of the Supreme surfeit with dazzling 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!)

Chaandogya Upanishad

I.ii.9) *Naivaitena surabhi na durgadhi vijaanaati apahata paapmaa hy eva, tena yad ashnati yay pibati tenetaraan praanaan avati, etam u evaantatovit votkraamati, vyadaadaati evaantata iti/* (As long as the Vital Force in the mouth is not upset or bothered by evil influences, variations of fragrance or bad odour do not really matter or influence the person with virtue; similarly good eating or healthy drink through vital force nourishes. Thus the interaction of Praana in a body of a person who is essentially virtuous is of good end use and speech, hearing, vision, mind and other body parts of wickedness and immorality are least affected by his psyche. After all, such a person when faces death he does surely open his mouth!)

Unmistakable excellence of the Singular Syllable of OM topped with Veda Knowledge and consistent Practice of Virtue is a sure gateway to 'Devatwa' and 'Amaratwa'

I.iv.1) *Omityedakshram udgitam upaseetomiti hyudgaayati tasyopavyaakhyaanam/* (The Single Word OM needs to be loudly and clearly recited at the very commencement of 'Udgita' for excellent results of fulfillment; a **scientific explanation** was offered by modern astrophysists and astronomers that a Sound was produced due to the rapid movement of Earth, Planets and Galaxy the Milky Way with some lakh plus million Stars. The Galaxy, Moon and the Earth-all revolving around the Sun, each of which revolving on their own axes at a mind boggling velocity of 20,000 miles per second create a Super Sound Om as ancient Maharshis proclaimed it as OM. The Sum of the Gayatri Mantra is stated as the following; the kinetic energy generated by the said movement of the Universe comprising Bhur/Earth, Bhuvah / Planets and Swaha the Galaxy and the remainder was calculated at Mass x Velocity x 2. Thus the symbol of OM occupies a pre eminent status as the unmistakable medium to extol and realise the Supreme, to prefix all holy names, rites, Veda pathana, prayers, worships, Vratas, Sacrifices, and all possible deeds of virtue including 'daana dharmas', 'Tirtha Yatras' and so on) I.iv.2) *Devaaa vai mrityor bibhyatah trayeem vidyaam pravishamaste chhandobhir acchaadayan, yad ebhir acchaadayams chhandasaam chhandastwam/* (Devas being afraid of death practised Vedic Rites by way of oblations with appropriate 'mantras' which are covered by meters and chandas as Devas covered themselves for protection against death; indeed the word 'chandas' or prosody emerges from 'chhand' or 'to cover') I.iv.3) *tanu tatra mrityur yathaa matsyamudake paripashet; evam paryaapashyed ruchi saamni yajushi, te nu vividitvordhvaa Ruchah SaamnoYajushaaah, svarameva pravishan/* (Death noticed Devas in Rig-Saama-Yajur Vedas too just as one might see a fish in waters, but having been purified by the Vedic Rites and possessing clean minds and practising detachment took to the final resort to the Om Shabda and its meditation only) I.iv.4) *Yadaa vaa Rucham aapnoti Om iti evaatiswarati evam Saamaivam Yajur eshau swaro yadetad aksharam etad amritam abhayam tat pravishya Devaamrita abhaya abhavan/* (As and when one obtains Ruk

mantras by way of hard industriousness and study, one needs indeed to prefix the utterance of the mantra with Om; so is the case of Saama mantras or Yajur mantras which ought to be prefixed with the expression of Om. Indeed this combination of the Vowel Om with the Mantras would most certainly pave the path for immortality; this is the key to the Mantras to the Vowel that assures of fearlessness from death! This ‘ekaaksharam’ OM assures of ‘Amritam’ and ‘Abhayam!) I.iv.5) *Sa ya etga devam vidvan aksharam pranouti etad evaaksharam swaram amritam abhayam pravishati, tat pravishya yhad amritaam dreaah tad amruto bhavati/* (Thus he who extols the single and singular letter OM, enters into that very Letter or gets absorbed into that vowel and attains intrepidity and eternity. Having entered into it he accomplishes Devatwa and Amaratwa!)

Synthesis of mind, praana and Gayatra Saama leads to fulfillment of life, longevity and progeny

II.xi.1) *Mano himkaaro vaak prastaavah, chakshur udgitah, shrotram pratiharah, praano nidhanam etat Gayatram praneshu protam/* (Meditation of Gayatra Saama with Gayatri Mantra followed by Saama chanting as relevant to the body organ and the respective Saama Chant would most successfully yield achievement of happiness, long life and excellent offspring! One’s mind as hinkara, speech as prastava, vision as Udgita, hearing as pratihara, and praana the Vital Force as Nidhana, Gayatri is totally established in one’s Self for excellent results) II.xi.2) *Sa ya evam etad Gayatram praneshu protam veda praani bhavati, sarvam aayureti, jyog jeevati, mahaan prajaya pashubhir bhavati, mahaan keertyaa mahaamanaah syat, tad vratham/* (Any body who could practise Gayatri Saama thus set to praana fully would enjoy long life of atleast hundred years without shortcomings of body parts and senses, be blessed with prosperity, fame and excellent progeny and shine as a ‘Maha Manaha’ or as an Illustrious Man of Achievements!) II.xxiii.2) *Prajapatir lokaan abhyatapat; tebhyo abhitaptebhyah trayi vidyaa sampraasravat, taam abhyaatapat, tasyaa abhitaptaayaa etaani aksharaani sampraashravanta bhur bhuvah swar iti/* (As Prajapati made intensive introspection on the existence of the worlds, then he arrived at a three folded awareness of Vedas and of the three syllables viz. bhuh viz. Earth, bhuvah or Atmosphere, and swah or the Sky!) II.xxiii.3)*Taan abhyaaapat, tebhyobhitaptebhyaa Omkaarah sampraasravat, tad yathaa sankunaa sarvaani parnaani samtrannayani evam omkaarena sarvaa vaak samtrunnaomkaara evedam sarvam, Omkaakaara evedam sarvam/*(Prajapati then performed further introspection and then visualised the most potent and unique syllable **OM**. The word Om is basically constituted by three letters viz. a-u-m; since the vowel ‘a’ represents Vaak or speech, the word therefore is sarvam or everything. Om is thus indeed ‘ all these’ or every thing and any thing, or All Pervasive!And a repetition of the Sacred Syllable underlines emphasis and magnificence!)

Pranava and the hidden meanings of Scriptures like Upanishads anaysing Brahman the Reality bestow nectar leading to material fulfillment and spiritual enlightenment

III.v.1) *Atha yeshyordhvaa rashmayas taa evasyordhvaa madhunaadyo guhyaa evaadeshaa madhukruto, brahanaiva pushpa, taa amritaa aapah/* (Brahman signifying the Unique syllable OM constitutes the upward rays of Surya representing the upper honey cells. In this context, the secret injunctions of Upanishads and Scriptures are indeed the bees and the flower is of OM while the waters or juices are the nectars) III.v.2) *Te vaa ete guhyaa aadeshaa etad Brahmaabhyatapah tgasyaabhitaptasya Yashas, teja, indriyam, veeryam, annadyam, rasojaayata/* (The mystical instructions issued by Upanishads are motivated by the flower of Pranava and thus originate juices in the form of fame, luster, vitality and strength provided by food) III.v.3) *Tad vyaksharat, tad aadityam abhitoshrayat, tad vaa etad yad etad*

adityasya madhye kshobata iva/ (The juices flowed in abundance and settled on the side of Surya Bimba which is what activates all across the Great Entity) III.v.4) *Te vaa ete rasaanaam rasah, Vedaa hi rasaah, teshaaam ete rasaah, taani vaa etaani amritaanaam amritaani, Veda hi amritaah, teshaaam etaani amritaani/*(Thus these flows of juices are indeed the essence of essences, as Vedas or Scriptures are all the true nectars! What all are the Sacrifices, Rites, Meditations, Dharmaacharanas, Guhya Mantras, splendours of Pranava and so on are the quintessence of what Brahman and Reality is all about!)

The multi splendoured eminence of Gayatri is the heart and Soul of Earth and of the Beings vis-a vis the Unknown!

III. xii.1) *Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gaayatri, Vaag vaa idam sarvam bhutam Gaayati cha traayate cha/*(Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the kingdom of Soma as the other two got fatigued and retreated. Besides excellence in singing viz. ‘gaana’, Gayatri does ‘traana’ or protection of the ‘Praanis’ too) III.xii.2) *Yaa vai saa Gaayatryam vaava saa yeyam prithivyasyaam heedam sarvam bhutam pratishthitametaameva naatisheeyati/* (This Gayatri is surely what Earth and Beings are all about and its totality is nothing beyond it- be it by way of commendation or fortification viz. shield) III.xii.3) *Yaa vaisaa prithivyaam vaava saa yad idam asmin purushe shareeram, asmin heeme praanaah pratishthaah, etadeva naattishiyante/* (Gayatri as identified with Earth is also the totality of elements and organs alike; it is a body which is an earthly being. The body is equated with Gayatri since vital forces or Praanas are firmly established on earth and nothing beyond) III.xii.4) *Yad vai tat puruhe shareeram idam vaava tadyad idam asmin antah purushe hridayam, asmin hime praanaah pratishthaah, etadeva naattishiyante/* (Gayatri is indeed the heart of a human body which is the heart within a person as praanas or vital forces are firmly embedded in it and do not surpass beyond! That Praana is the mother and the father as well!) III.xii.5) *Saishaa chatushpadaa shadvidhaa Gayatri, tадetad Richaabhyanuktam/* (Gayatri is a metre with four feet and is of six fold in forms viz. Speech, Beings, Earth, Body, Heart and Vital Force; more over Gayatri is declared in Rig Veda!) III.xii.6) *Taavanasya mahimaa tato jyaayaamscha Purushah, Paadosya sarva bhutaani tripaadasyaamritam divi/* (Its magnitude and glory are so extensive as cover the Universe, yet Purusha the All Pervading Reality is boundless: all the Beings are just a foot of that Brahman and the remaining ‘Tripaada’ or the three feet is a mystery, presumably of His own effulgence of Immortality!) III.xii.7-9) *Yad vai tad Brahmoteedam vaava tadyoyam bahirdhaa Purushaad aakaasho yo vai sa barhithaa Purushaad akaashah// Ayam vaava sa yoyamantah Puruso aakaasho yo vai sontah Purusha aakaashah// Ayam vaava sa yoyam antar-hridaya aakaashah tadetat purnam apravarti, purnam apravartinam shriyam labhate y evam Veda!* (That most incomprehensible Brahman is clearly the material Space within a person and also the Space within the heart; the total fullness is the All pervading and perhaps Immovable Unknown. He who knows that Reality is a constituent of that Totality of Indestructible Glory!)

Brahman as Praana,Vyaana, Apaana, Samana and Udaana governed by Surya, Chandra, Agni, Parjanya and Akasha; the paramount Radiance of Paramatma is nowhere else but within One Self!

III.xiii.1) *Tasya ha vaa etasya hridayasya pancha deva-sushayah, sa yosya praan sushihi: sa praanah tah-chakshuh, sa Adityah, tad etat tejonnaadyam iti upaaseeta, tejasvi annaado bhavati ya evam veda/* (This heart has five door-like openings protected by Devas. The eastern opening is Praana of the Pancha

Praanas; this Praana being the up-breathing is in the eye of the body and is governed by Surya Deva. Praana is the cause and consequence of food and the form of well being) III.xiii.2) *Atha yosya dakshinah sushih sa vyanaah, tacchotram, sa Chandramaah, tad etacchreeesh cha yashah cheti upaaseeta shrimaan yashashvi bhavati ya evam veda/* (The southern door is Vyana, the ear and the Moon; this is meditated as prosperity and fame and involves movement and use of strength; it controls Praana the up - breathing and the Apaana or the out going or the exhaling.) III.xiii.3) *Atha yosya pratyan sushih sopaanah, saa Vaak sognih tad etad Brahma varchasam annnaadyam iti upaaseeta Brahma varchase annaado bhavati ya evam veda/* (The western opening is Apaana and it signifies Vaak and Agni or Speech and Fire; it also stands for the two bywords for Study of Vedas and food for eating. It is of downward movement and results in ‘visarjana’ or excretion) III.xiii.4) *Atha yosyodan sushih sa Samaanah, tan Manah, sa Parjan-yah, tad etad keertischa vyushtih cheti upaaseeta,kirtimaan vyushtimaam bhavati ya evam veda/* (The northern door is called Samaana, which is about the stability of mind and gracefulness of body; it also represents clouds which invariably, singify ‘nirmalata’ or clarity of sky! III.xiii.5) *Atha yosyordhvah sushih sa Udaanah, saVaayuh, sa Aakaashah, tad etad ojas cha mahah cheti upaaseeta, ojasvee mahasaanbhavati ya evam veda/* (The upward opening is Udaana, which is Vaayu or Air and Antariksha or Space as Brahman is to be meditated as in the Forms of Ojas or Vigour and Mahat or Infinity. Udaana being significant for upward movement stands for progress and status!) III.xiii.6) *Te vaa ete pancha Brahma-Purushaah swargasya lokasya dwaara-paah, sa ya etaan evam pancha Brahma Purushan swargasya lokasya dwaara-paan veda, asya kule veero jaayate, pratipadyate swargam lokam, ya etaan evam pancha brahma purushhan swargasya lokasya dwaarapaan veda/* (Now, these are the five persons of Brahman who are the five gate keepers of the heart , the heavenly world. Indeed once an entity is born in the world, the door keepers are pressed into service in the heavenly world. The new arrival is expected to become a model son serving heroic beings, redeeming the debts of his forefathers and engaging by themselves the duties of heavens well deserving to be worthy of the celestial stay! It is by controlling the body parts like eyes, ears, speech, mind and breath by constant meditation and regulating the outside activities that one could achieve Paramatma!)III.xiii.7) *Atha yad atah paro divo jyotirdeepyate vishvatah prashtheshu, sarvatah prastheshva anuttameshu uttameshu lokeshu, idam vaava tad yad idam asminn antah purushe jyotih/* (The illumination that brightens far above the heavens and the Lokas, even beyond the Creation of Brahman is truly within one self!) III.xiii.8) *Tasyaishaa drishtih, yatraitad asmin sharire samsparshenoshni maanam vijaanaati, tasyaisha suritih yatraitat karnaavapi grihyaninadam iva nadathur ivaagner iva jwalaata upashrunoti, tad etad drushtam cha shruam cheti upaaseeta: chakshusyah shruto bhavati ya evamveda, ya evam veda/*(Truly indeed, the perception of THAT is THIS only! The Superlative Radiance of Brahman is felt by the heat of individual body itself. The faculty of hearing, vision, or feeling by touch are all similar to the body of the Self or on the univeral scale of the Supreme as the hearings of thunders, visions of lightnings or burnings of Fire. He who knows these parallels is famed and venerable!)

Treasure hunt in the Universe as Dishas provide protection and the new borns seek asylum from ‘Bhurbhuvassuvah’ and the related Deities

III.xv.1) *Antarikshodarah koshо bhumi budhno na jeeryati, Disho hi asya sraktayo dyaur asyottaram bilam, Sa esha koshо Vasu dhanah tasmin Vishwam idam shritam/* (Reserve Assets referred to as a ‘Kosha’ or Treasury-of the Supreme Empire of Paramatma is truly full of Riches and Fortunes! This treasury possesses, *inter alia*, the Antariksha or the Space as its inside, Bhumi as its bottomline, Dishas or Directions as the corners of Swarga, and Sky as the upper lid ceiling; thus the wealth of the Lord’s

creation is securely contained there within. Now, as a hero-like son is born to a father to safeguard the treasury of the Universe, the results of actions performed by the son determine the fruits of the treasury!) III.xv.2) *Tasya praachi dig juhur, sahamanaa naama Dakshinah, Raajni naama pratichi, subhuta naamodeechi, taasaam Vaayur vatsaha, sa ya etam evam vaayum dishaam vatsam veda, maa putra rodam rudam/* (The eastern side of the Treasury is named as *Juhu* since that word signifies oblations to Agni that people perform in the Eastern direction; the southern side is called as *Sahamaana*, since that word represents what the departed Souls are made to suffer or ‘sahante’ the various results of their vicious deeds in the southern side which is the realm of death; the western side of the Treasury is named as *Raajni* or brightness- the western glow- identified with King Varuna; and finally, the Udichi or the northern side is called *Subhuta* connected by Lord Shiva. Now Vayu Deva is the son of Directions and he who knows the Air is the son of Directions does not cry for the loss of the son, but takes shelter from the indestructible Treasury; on the other hand, the Son is reborn and secures shelter from the treasury once again!) III.xv.3) *Arishtam kosham prapadye' amunaa amunaa amunaa' praanam prapadye, amunaa amunaa amunaa; bhuh prapadye amunaa amunaa amunaa, bhuvah prapadye amunaa amunaa amunaa; swah prapadye amunaa amunaa amunaa/*(The son assures himself that he would always take shelter from this indestructible treasury from this one or this one or this one! He takes shelter from **Praana** the vital force for the sake of this one, or this one or this one! Or he takes shelter from **Bhuvah or Bhumi** the endless Earth that is for the sake of this one, this one this one! Or he takes shelter from **Bhuvah or Antariksha** the Intermediate Space or for the sake of this one ,this one, this one! Or he takes shelter from **Swah or Swarga** or for the sake of this one, this one or this one!) III.xv.4-7) *Sa yad avocham Praanam prapadya iti Praano vaa idam sarvam bhutam yadidam kincha tameva tatpraaptasi// Atha yad avocham: bhuh prapadya iti prithvim prapadyentariksham prapadye, divam prapadya iti eva tad avocham// Atha yad avocham: bhuvah prapadya iti agnim prapadye, Vaayum prapadye, Adityam prapadya iti eva tad avocham// Atha yad avocham: swah prapadya iti Rig Vedam prapadye, Yajur Vedam prapadye, SaamaVedam prapadya iti eva tad avocham, tad avocham//* (The new born then decides to take refuge from **Praana** or the vital force and convinces himself that he should take shelter from Praana only; when he decides to take sanctuary from **Bhu** or Earth, then he also seeks it from antariksha or Atmosphere and Akaasha_or Sky; when he decides to take protection from **Bhuva** then he meditates Agni, Vaayu and Surya; when he decides to seek the care of **Swah** then he seeks shelter of Rig Veda, Yajur Veda and Saama Veda!)

Undoubted supremacy of Praana the vital force in the body of a Being vis-à-vis its organs and senses

V. i.1) *OM/ Yo ha vai jyeshtham cha shreshtham cha veda jyeshthascha ha vai jyeshthascha bhavati praano vaava jyeshthascha sheshthascha/* (That Praana or the Vital Energy is the oldest and the best realisation especially in the context of transmigration of the Individual Souls as the latter keep shifting from one life to another, as none of the body organs get transferred except ‘Praana’ only. Now, in each life or existence only the Vital Energy is the common factor, which is truly stated to be the merger point of all the body organs and their senses. This is how the claim of superiority of all the temporary organs at the repetitive halt overs of one’s lasting life link as jumping from one existence to another is dismissed and the continuity of the chain of life after life is assured by the Praana and Praana only and hence its claim of not only the continuity but also of its indispensability!) V.i.2) *Yo ha vai Vasishtham veda Vasishtho ha swaanaam bhavati vakvaava Vasishthah/*(In the scenario of collective thoughts as to which of the body organs is superior, the claim of Vaak or Speech is made since those with the faculty of speech are the richest and popular most!) V.i.3) *Yo ha vai pratishthaam veda, prati ha tishthasminscha loke*

musmimischa, chakshur vaava pratishtha/ (Among the arguments forwarded is that since vision of the eyes is paramount and lack of vision is like a dead wall of ability to see and perceive things and hence the claim of supremacy) V.i.4) *Yo ha vai sampadam veda, sa haasmai kaama padyante daivaascha manushyascha, shrotram vaava sampat/*(He is the blessed one indeed who could hear by the ears of both the mundane and divine events and proceedings and as such the claim of preeminence) V.i.5-7) *Yo ha vaa aayatanam veaayatanam hasvaanaam bhavati, mano ha vaa aayatanam// Atah ha praana aham-shreyasi vyudire aham shreyamn asmi, aham shreyan asmiti// Te ha praanaahi Prajapati pitaram etyochu, bhagavan, ko nah shershtha iti; tan hovaacha, yasmin va utkrante shariram paapishtaatarfam iva driisyate, sa vah sheshtha iti//* (Finally the mind also claims its dominance since mind alone is the repository of vision, hearing and speech; then a dispute of superiority among the organs followed and they all approached Prajapati to solve the problem; Prajapati suggested that absence of any of them in human body would be considered as the best criterion of the superiority) V.i.8-11) *Sa ha vaak uccchakraama, saa samvatsaram proshyaparyetyovaacha, katham ashaktarte majjeevitumiti! Yathaa kalaa avadantah praanantah praanena pasyantachakshushaa shrunvantah chakshushaa shrunvantah shrotrenadhy ya -ayanto manasaivamiti pravesha ha vaak//Chakshur hocchakraama, tat samvatsaram proshya paryetyovaacha, katham ashaktarte mat jeevitamiti yathaandhaa aapashtantah, praanaanta pranena, vadanto vaachaa, shrunvantah shrotrena, dhyayanto manasaivam iti, pravivesha ha chakshuh// Shrotram hocchakraama, tat samvatsaram, proshya paryetyovaacha, katham ashaktarte majjeevitamiti, yadhaa badhira ashrvantah, praanaanantaha praanena, vadanto vaacha, pashyaamtaschakshusha- dhyaananto manasaivam iti,pravivesha ha stotram// Mano hocchakraama, tat samvatsaram proshya paryatyovaacha katam ashaktarte majjeevitam iti, yathaa baala amaanushah, praanantah praanena, vadanto vaacha, pashyantaschakshusaa, shrunvantah shrotrenaivam iti; pravivesha ha manah//* (To start with, Speech left the body for a year and on return asked other organs as to how its absence for a year long was managed by the body and the reply was that its absense was no doubt felt as the person concerned was dumb but thanks to the vital force, the Individual was able to see, hear and think. Then the eyes left the body and on return after a year, other organs cooperated by hearing, speaking and thinking, thanks again to Praana being present to manage without the vision being present. Then ears disappeared away for the full term of a year, then the native replied that but for the fact of the person could not hear at all, his other attributes were in tact since after all he was alive as his vital energy was present indeed! Then the mind was in exile and on return other organs cried on its return saying: ‘Shrotram left the body, Chakshu left the body, Vaak deserted too and without Manas or mind, we felt like orphans with an undeveloped mind! Thank God, the Prana was in position!) V.i.12) *Atha ha praana uchikramishan sa yathaa suhayah padvishashankun samkhidet, evam itaram praanaan samakhidat; tam haabhisametyochuh, bhagavannedhi, twam nah shreshthosi, motkrameer iti/* (Then the vital breath felt that after all, all the organs left and the damage to the body was only marginal and thus it would be my turn to disappear for the stipulated one year. Like a horse tied to its hooks, Praana was about to jump out, and all the organs gathered and prostrated before it, asserting that indeed Prana was the most indispensable one and they all conveyed as follows!)V.i.13-15)*Atha hainam Vaag uvaacha, yad aham vasishthomi, twam tad vasishthoseeti; atha hainamchakshur uvacha, yad ahampratishtthaasmi twam tat pratishthaaseeti// Atha hainam shrotram uvaacha, yad aham sampadasmi twam tat sampad aheeti; atha hainam mana uvacha, yad ahamatanam asmi, twam tad aayatanam aseeti// Navai Vaacho na chakshusmi na shrotraani na manaamseeti achakshate, praana iti evaachakshate, praano hi evaitaabni sarvaani bhavati/* (Vaak said that it claimed to be the most prosperous as you Praana are the most prosperous! Then the eyes confessed that the vital forces were the basis of the body as a whole, since pranaa was

indeed the base!The ears felt puffed up about their importance since praana was their backup and finally the mind stated that that it assumed greatness as the vital energies indeed were their strength! When a reference is made to a human being, then one talks of him as one entity, but not as his organs of eyes, ears, speech or mind separately; it is the prana that is referred to as a totality!)

Agnihotra Sacrifice by the Self to Praana, Vyaana, Apaana, Samaana and Udaana in the Universal context

V. xix.1-2) *Tad yad bhaktam prathamam aagacchet, tad homeeyam, sa yaam prahamam aahutim juhuyaat tam juhuyaat, PRAANAAAYA svaaheti, praanastrupyati// Praanetripayat chakshus tripyati Adityas tripyati, Aditye tripyati dyaus tripyati, Divi tripyantaam yay kim cha dyauschaadityas chaadhitishthatah, tat tripyati tasyaanutriptim tripyati prajayaa pashubhir annadyena tejasaa Brahma varchasena/* (When food is offered as an oblation to Agni foremost, the Mantra is recited as ‘Svaaha’ to Praana or the outgoing breath and thus Praana gets satisfied. As Prana is contented then ‘Chakshu’ or the EYE is satisfied and so does Aditya; and as Sun is contented the heaven too is happy and in return Sun is satisfied again in the circuit and as a result, the children, house hold animals, food, happiness in the family and Vedic Knowledge are all contented as Praana is fulfilled)

V.xx.1-2) *Atha yaam ditiyam juhuyat taam juhuyaat, VYAAANAAYA svaaheti vyanastrupyati// Vyaane tripyati shotram tripyati Chandramasi tripyati Dishaah tripyanti, Dikshu tripyanteeshuyat kim cha Chandramas chaadhitisthanti, tat tripyati, tasyaanu triptim tripyatib prajayaa pashubhir annadyena tejasaa Brahma varchasena/* (Then food is offered as the second oblation to Agni reciting ‘svaaha’ to Vyana or the Vital Force between the Praana and Apaana or the inhaling and exhaling breaths. This would indeed satisfy Vyana and the beneficent circle would get energised by satisfying the Shrotra or the Ears, then Chandra and Dashas or Directions are satisfied thus ending the circle with Chandra again would get contented and once again progeny, animals, edible food, body brightness and Vedic Knowledge would get activated!)

V.xxi.1-2) *Atha yaam tritiyam juhuyaattaam jujuhaanapaanaaya svaahet APAANA tripyati/ Apaane tripyati Vaak tripyati vaachi tripyantyaam agnistripyati, Agnou tripyati prithivi tripyati, prithivyaam tripyantaam yat kimcha prithivichaagnischa adhiti sthaatah tat tripyati, tasyaanu triptim tripyati prajaa pashubhir annadyena tejasaa Brahma varchasena/* (The third offering of food is performed with the mantra of ‘Svaahaa’to ‘Apama’the incoming breath, then Apama is contented and so would be the speech, fire, earth and the eater himself is blessed with progeny, animals, physical brightness and Vedic knowledge)

V.xxii.1-2) *Atha yaa chaturtheem juhu yaatsamaanaaya swaheti SAMAANAS tripyati// Samane tripyati manas tripyati, manasi tripyati parjanyas tripyati, parjanye tripyati vidyut tripyati, vidyuti triptayatyaaam yat kim cha vidyuc ca parjanyas chaadheetishthatah, tat tripyati tasyaanutriptim tripyati prajayaa pashubhir annadyna tejasaa Brahmavachasena/* (The fourth offering is to be made with Svaaha mantra to Samana as that one of the Pancha Pranas is contented where after, mind is satisfied, clouds become satisfied, lightnings are satisfied and the Chief of Clouds is satisfied too. Then the eater of ‘anna’is satisfied too with progeny, animals, physical brightness and above all the glory of Vedic knowledge!)

V.xxiii.1-2) *Atha yaam panchamim juhuyaat UDAANAYA svaaheti, Udaanas tripyati// Udanetrupyati twak tripyati, twachi tripyataan Vayus tripyati Vaayah tripyati Aakaashas tripyati, Akaashe tripyati yat kim cha vaayus chaakashashaa -dhitishthatah, tat tripyati, tasyaanu triptim tripyati prajayaa*

pashubhirannaadyena tejasaa Brahma varchasena/ (he fifth oblation is then offered with the mantra Swaha to Udaana the Vital Energy that rises upward in the human body and consequently Udaanawould get contented; this follows that ‘Twak’ or the skin would be satisfied; Vayu gets contented , Sky would be contented too and the Chief of both the Sky and Air also got satisfied. Finally the Consumer would be happy to bless the Karta with progeny, animals, physical charm, and the brilliance of Vedic Knowledge!)

Kenopanishad:

Who indeeed is the Instructor to direct the Individual and his Mind! I.1) *Om Keneshitam patati preshitam Manah kena praanah prtathamah pratiyuktah,Kenesitaam vaachamimaam vadanti chakshu shrotram ka u devo yunakti/(Who instructs one’s own mind to reach and react to any object or situation so that it further directs one of the ‘Panchendriyas’ or ‘jnanendriyas’ - the sensory organs and ‘karmendriyas’ or the functionary organs to act! Who is the foremost to activise Praana the Vital Energy and demand the obedience of mind to revitalise for setting the action-reaction cycle! Who again is the original source that rejuvenates speech to utter and ears and hear! ‘Ka u devo yunakti vaacham chakshu shrotram!’ or who indeed is that unique and ever resplendent Being directing towards their sensory recipients of speech, vision and hearing organs!)*

I.2) *Shrotrasya shrotram manaso mano yad vaacho ha vaacham sa u praanasya praanah, Chakshusha chakshuratiomuchya dheeraah pretyasmaah lokaadamritaa bhavanti/(Since that Great Source of Energy and Effulgence is the Ear of all ears with the faculty of hearing, the Mind of the minds, the Speech of speech, the Life of lives, the Eye of all eyes and so on the persons of High Learning do realise that all the organs and senses are essentially Self Born- albeit against the principle of self sufficiency in a body-since Self Realisation or Awareness is clearly distinguishable from the body faculties! Brihadaranyaka Upanishad vide IV.iii.6 clarifies that it is due to the light of the Self that one is able to sit: Astam ita Aaditye, chandramasi astam ite,shaante agnou, shaantaayam vaachi, kim jyotir evaayam purusha iti/ Atmaivaasya jyotir bhavati aatmanaivaayam jyotishaaste, palyaayate, karma kurute, vipalyeti iti/ or if Sun, Moon, Fire and Speech were non existent, then how human beings could manage their actions! The reply would be that the Self serves as his light that would enable the human to sit, go about, work and return home. Thus the light is within the body itself yet indeed distinct from it; the awareness or the consciousness is different from the organs and senses; there is light within other than the body, yet that Self itself! Katama Atmeti! Yoyam vijnaanamayah; praaneshu hridayaan –tarajjotih purushah/ or the person called the Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from its own radiance and illumination within. Katha Upanishad-II.i.13-is quoted: Nityonityaanaam chetanaschetanaanaam eko bahunaam yo vidadhāati kaamaan, tam aatmasthan enu pashyanti dheeraah tesaam shaantih shasvatonareshaam/ or the Inner Self as the Supreme is totally independent, unique and All Pervasive yet creates myriad forms of all the homogeneous and untarnished purity called Consciousness; it is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses. May there be eternal peace and contentment to withdraw themselves into introspection and discard frivolties and absorb the magnificence of the Self! Now having talked of the faculties of shrotra-vaacha-chakshu-manasa, an elaboration is attempted on ‘Praana’ the vital energy. Taittiriya Upanishad-II.vii.1-describes that at the beginning, Brahman was Self Created : Yat vai sukrutam rasou vai sah, rasam hi evaayam labhavaanandi bhavati, kah hi eva anyaat kah pranyaat/ or the Self-Creator was the source of happiness; who indeed would inhale and exhale and if this source of major joy*

were non-existent, how could the supreme space within the heart would have sustained! Katha Upanishad-II.ii.3-further describes: *Urthvam Praanam unnayahati apaanam pratyagasyati, madhye vaamanamaaseenam vishve devaa upaasate/* or the Self is the driving force of Praana as the upward breathing and Apaana as the downward breathing; indeed Praana or the Vital Force energises the body parts and senses like speech, vision, hearing and thinking by mind. The Self is seated in the middle part of the body yet all expansive and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as a swan symbolising all pervasive consciousness).

Aitereya Upanishad

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! Finally, it was the Vital Energy that reasponded to the need of food as that was the devourer of food!

I.iii.10) *Tadapaanenaa jighrakshat, tad aavayat, saishonnasya graho yad vayur annayur vaa esha yad vaayuh/* (Finally, the person concerned sought to hold the out breath of the Vital Force Praana which indeed craves for food as created by Paramatma. The gasper of breath is truly the food and food alone and hence one's existence is not by excellent vision, good smell, capacity to hear and enjoy it, wonderful touch by skin, nicety of taste, an even the enjoymemt of sex but ultimately the real fact of existence is 'Apaana' of the 'Pancha Praanas of praana-apaana- vyana-udaana-samaana' 'Vaayu' / Air sustained by food!)

How does Bhagavan then enter the Body of a Being! I.iii.11) *Sa ikshata katham nvidam madrate syaaditi sa ikshata katarena prapadya iti, sa ikshata yadi vaachaabhi vyahatahrtam yadi pranenaabhi praanitam yadi chakshusaa drushtam yadishrotrena shrutam yadi twachaa sprushtam yadi manasa dhyaatam yadyopaanenaabhyaa paanitam yadi shish vistrushtam ata kohyamiti/* (Bhagavan then felt that if all the tasks are performed by various Devas concerned and if food too as the sustaining source is provided, then how himself could enter the body! If expression is through the organ of speech, breathing is through the nose, vision is through eyes, hearing is through ears, touching is by skin, and thinking is through my mind, and emission is by the reproductive organ, food is absorbed by the Vital Force, then what is the role by Bhagavan! Indeed in this cycle of cause and efffect syndrome, does Bhagavan get ignored as the Ruler has appointed agents and the latter steal the show of existence instead! Also, He should witness the continuous fun of the organs and senses that each Being experiences by way of speech, smell, vision, hearing, touch experience, reproduction and the role of the monitor of mind!

Bhagavan then decides to enter as Consciousness through the cleavage entrance of 'Kapaala' or the mid-portion of human head and enjoys three abodes of each Human Being viz. awakeness-dream stage and deep sleep of 'Sushupti'! I.iii.12) *Sa etam eva seemaanam vidaryataa dwaaraa prapadyata, saishaa virdrutirnaama dwaah tadtetan naandayanam, Tasya traya aavasayastraayaha swaapnaah, ayam aavasatoyam aavasata iti/* (After opening that very end, Bhagavan enters through the opening known as 'vidriti' or the gap or the crevice which indeed is very delightful; that cleft at the parting portion of hair on the 'crown' area would indeed be appropriate as eyes-ears-nose are the abodes of Staff Members. Further, He has 'trayah swapnah' or three kinds of Abodes viz waking, dream and deep sleep! It is stated that the right eye signifies the waking state or of full consciousness, the mind represents the dream state and the space within the human heart functions as deep sleep stage.

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

I.iii.13) *Sah jaatobhutaani abhivyaktyaat kim ihaanyam vaavadishad iti, sa etam eva Purusham Brahma tataamamapashyat idamadarsham iti/* (As soon as a Being is born, Bhagavan enters the body of all but the awareness as the individual Soul or ‘Antaratma’ is perceived mostly in human Beings. He or she identifies with the Self and realises of being a man or woman, the state of mind of being happy or otherwise, body defects or abilities and so on. In other words, the Self owns the pluses and minuses of existence. As Almighty enters the body, the Purusha inside realises this awareness indeed; the Antaratma or the Individidul Self recognises too but as camouflaged by organs and senses does conveniently perform indiscretions !)

What Brahma is that Praana the Life Energy of the Universe is!

II.1) *Praano Brahmeti ha smaaha Kaushitakih: tasyaha vaa etasya praanasya Brahmano mano dyutam, chakshur gopir, shrotram samshraavayitr, vaak pariveshtri; sayo ha vaa etasya oraanasya brahmano mano dutam veda dutavaan bhavati, yaschakshur goptr goptrimaan bhavati, yah shrotram samshraavayitr samshraavayitr maan bhavati, yo vaacham pariveshtrrim pariveshtrimaan bhavati, tasmai vaa etasmai pranaaya brahmana etaah sarvaa devataa aayaarhamaanaaya balim haranti, evam haivaasmai sarvaani bhutaani ayaachamaanaaya balim haranti, ya evam veda tasyopanishan na yaached iti, tad yathaa graamam bhishidvaa labdhvopavishen naaham ato dattam ashneeyaaam iti, ta evainam upamantrayante ye purastaat pratyachaksheeran esha dharmoyaachato bhavati, annadaastvevainam upamantrayante dadaama ta iti/*(*Praano Brahmeti* : Brahma is defned as the essence of Praana itself according to Kaushitaki Maharshi while mind is stated to be the center of all actions, thoughts and fancies and accordingly the various organs like senses; the eyes meant for vision are stated as the body protectors; ears are the recipients of hearing what other organs tend to say, see, act; speech sourced from the tongue and mouth are the body announcers of expressions, thoughts and of actions; mind is the nucleus or the clearing house of seeings, hearings, thoughts and actions; it is also the self starter and agent of provocation, inspiration, and the prime conductor of deeds. It could make or mar, construct or destroy and as such needs to be cajoled or warned or restrained. To enable or disable all the end uses or misuses of the various body organs and senses headed by the mind, the Praana or the breathing is identified by Brahma. The divinities of mind, eyes, ears, speech and so on alongside the corresponding senses are controlled by Praana. These divinities always venerate and worship Brahma in their own interest while Brahma never expects it. In fact the general instruction is against begging; an example of begging is cited that a beggar in a village might not be such as to vow that he would not eat except alms are offered by villagers; but indeed the villagers themselves invite him and worship; after all ‘praana’ the life provider is at once the food of one’s very existence!)

II.2: *Praano Brahmeti ha smaaha Paingyas tasya vaa etasya praanasya brahmano vaak parastaah chakshur aarundhate, chakshuh parastaah shrotram aarundhate, shrotram parastaat mana aarundhate, manah parastaat praana aarundhate,, tasmai praanaaya brahmana etah sarvaa devataa ayaachamaanaaya balim haranti, evam haivaasmai sarvaani bhutaani ayaachamaanaaya balim haranti, ya evam veda tasyopanishan na yaached iti, tad yathaa graamam bhikshitvaa labdhvo pavesen naaham ato dattam ashneeyam iti, ta evainam upamantrayante ye purastaat pratyachaksheeran, esha dharmoyaacheto bhavati, annadaastvevainam upamantrayante, dadaama ta iti/* (*Praano Brahmeti* : Just as Kaushitaki described that Praana is Brahma, Paingya Maharshi too endorses and in fact buttresses the

view that Brahma , the essence of Praana being what the vision of the eyes is and closely enfolded with the attribute and elemenal power of the ears' capacity of hearing, fully supported by the mind; indeed the mind is backed up by the vital energy without which life is nonexistent. And Brahma is what the Vital Energy all about! The divinites of mind and the ‘Panchendriyas’ as backed by other Devas are understandably in obeisance to Praana the personification of Brahma again as described in the above version of Kaushitaki; Brahma never demanded worship of Devas, but spontaneously enough the latter pay continous homage to Brahma, more so apparently due to their apprehension of the ‘asuras’ getting nearer to Him! In any case, Praana the vital energy is the binding power of Devas. Hence their voluntary service to Praana the alternate to Brahma!)

II.3: *Athaata eka dhanaavaridhanam: yad eka dharmam abhidyaayaat, paurnamaasyaam vaamaavasyaa -yaam vaa shuddha pakshe vaa punye nakshatra eteshaam ekasmin parvany agnim upasamaadhaaya parisamuuhya paristeerya paryukshya dakshinaam jaanvaachya sruvenaajyahuteer juhoti:Vaang naama devataavarodhanee saa memusmaad idam avarundhyaat tasyai svaaha:Praano naama devatava -rodhani saa memusmaad idam avarundhyaat tasyai svaaha: Chaksur naama devataavarodhane saa mesudmaad idam avarundhyaat tasya svaaha;Shrotram naama devataavararo -dhani, saa memusma -adidam avarundhyaat tasyai svaaha; Mano naama devataavarodhani saa memsumaadida mavarun -dhyaat tasyai svaaha; prajnaa naama devataavarodhani saa me musmaad idam avarundhyaat tasyai svaahaa iti:atha dhumaa gandham prajighraa yaajyale penaangaany anuvimrujya vaachamyamobhi pravrajyaardham bruyaad duutam vaa, prahinuyaal labhate haiva/(Praana is stated as the unique gift of Almighty Brahma to the Universe: Praanasya naamadheyam, jagati asminneka evadhana rupa eke dhanah or Praana the Vital Energy is the singular treasure to the Worlds. Taittiriya Upanishad vide II.iii.1 aptly describes: Praanam devaa anu praananti, manushyaah prashavashcha ye, praano hi bhutaanaamaayuh, tasmat sarvaayushamuchyate, sarvameva taayaarur –yanti, ye praanam brahmopaasate, praanohi bhutaanaamaayuh, tasmaat sarvaayusamuchyat iti/ or Praana is common to ‘devatva’ and ‘manushyatva’ or of Devas and Humanity; also there are two ‘divides’of a human being, one being the physical and another the more significant as the Internal Self. Praana is common to both the embodied self as also the inner-consciousness. It is further stated that Praana is sustained by food sustainng the vital body; the Inner Consciousness is sustained by mind. It is to this Praana the Vital Energy, an individul needs to perform a Fire Sacrifice oblations either on the night of a ‘Purnima’ or during the Shukla Paksha under an auspicious constellation at a clean place over sacred grass or darbas with water sprinkled area with cow ghee to the divinities of Speech, Vital Force, Eyes, Ears, Mind and Wisdom. Then having inhaled the smell of the Sacred Dhuma or smoke, smeared the limbs with the ointment of the remainder ghee, pray to the Almighty on silence and think within as also declare of the wish for the fruit to be bestowed!)*

III.2: *Sab hovaacha, praanosmi,prajnaatma tam maam aayur amritam iti upaasva, aayuh praanah, praano vaa aayuh, yaavad hi asmin sharire praan vasati taavad aayuh, praanena hu evaasmin lokemritatvam aapnoti, prajnaayaa satyam sankalpam, sa yo maam aayur amritam iti upaaste sarvam aayur asmin loke ety aapnoti amritatvam akshitam svarge loke ; taddhaika aahur ekabhuyam vai praanaa gacchanteeti, na hi kaschaana shaknuyaat sakrid vaacha naama prajnaapayitum chakshusaa rupam, shotrena shabdam, manasaa dhyanam ekabhuyam vai praana bhutvaikaikam etaani sarvaani prajnaapayantiti, vaacham vadanteem sarva praanaa anuvadanti, chakshuh pashyat sarve praanaa anupashyanti shrotram shrunvat sarve praanaa anushranvanti, mano dhyayat sarve praanaa anudhyaayanti, praanam praanantam sarve praana anupraaananti, evam u haitad iti hendra uvaachaasti*

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

The Ultimate Truth of Identity of the Individual Self and of Brahma

IV.20: *Athaasmin praana evaikadhaa bhavati, tad enam vaak sarvair naamabhih sahaapyeti, chakshuh sarvaih shabdaih sahaapyeti, manah sarvair dhyaanaih sahaapyeti, sa yadaa pratibudhyate yathaagner jvalatah sarvaa disho visphulingaa vpratishtheerann evam evaitasmaad atmanah praanaa yathaaya – tanam vprashthtthane, praanebhyo deva devebhyo lokaah, sa esha praana eva prajnaatmedam shareeram aatmaanam anupravishtha aalomabhyaa aankhebhyah, tad yathaa kshurah kshura dhanevopahito vishvambharovaa vishvambharakuaya evam evaisha prjnyaatmedam shareeram aatmaanam anupravishtha aalomabhyaa aanakhebhyah, tam etam aatmaanam eta aatmaanonavasyante: yathaa shreshthinam bhunjati evam evaisha prajnnamaitair atmabhir bhunktam evam evaita aatmaana etam aatmaanam bhunjanti sa yaavaddha vaa indra etam aatmaanam na vijajne taavad enam asuraa abhibhuvuh, sa yada vijanetha hatvaasuraan vijitya, sarveshaam cha devaanaam, sarveshaam cha bhuaanam shaishthyam svaaraajyam, adhipatyam paryait tatho evaivam vidvaan sarvaan paapmaanopahatyam saveshaam cha bhutaaaam shraishthyam svaaraajyam, aadhipatyam paryeti ya evam Veda, ya evam Veda/ Ultimately now the Truth is declared as Supreme Brahma is united into the Individual Self! Praana the Vital Energy being the true manifestation of Brahma merges into the Self; that the Antaratma and Paramaatma or the Identical Oneness is the Reality. Praana the alternate form of the Inner Conscious -ness enlivens the body-frame, purely on temporary basis along side its carriage of limbs and the linking energies of senses, all headed by the mind as the agent-provocateur or the causative substance. Then existence of a Being gets activated and then the inner light is energised. Then speech together with the body identity gives its name, ears along side all sounds gets activated, the mind as the manager of body parts and their respective functions takes its position. Thus the ‘he’ or ‘she’ or ‘it’ is ignited with existence of life, as from a blazing fire sparks off in various directions and the vital breaths reach different stations simultaneously as the functions of vision, hearing, breathing, tasting, touch, movement, generation, excretion, reproduction, and thinking get activated. Praana the enters the body as whole and the Self thus makes its ingress upto the nails and hair roots. Indra in the form of Praana enters the body alright and enables its functions by a directing his designated Devas activise the body functions to see, hear, breathe, and comprehend to but some how it skipped his attention that demons would follow suit and either disable the body parts and senses or influence them to misdirect and misuse. But as long as the the instruments are enabled well for appropriate end-purposes, the pre-eminence of the body is sustained till such time that the Vital Energy stays and finally merges with the Truth, most probably to return again and again, unless It merges into Brahma forever!)*

Maandukya Upanishad

OM signifies present-past-future and Jagrat-Taijasa-Praagnja-Turiya

Mandukyas 1-XII: 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! *Sarvametad Brahma* or this Om is all about Brahman; *Ayam aatmaa Brahma* or the Self is Brahman too. Obviously thus OM and Brahman and Self are all the same. And this equation has *chatushpaaad* or four feet or quarters described as Vishva-Taijasa-Praajna and Turiya, all merging in successive stages)

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

Svapna sthaanontah prajnah saptanga ekonavimshati mukhah pravivikta bhuk taijaso dviteeyaa paadah/ (‘Taijasa’ is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in ‘svapna sthaana’ is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated.

Yatra supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta sthaana ekeebhutah prajnaa ghana evaanandamayo hi ananda bhuk chetho mukhah praajnaa ghana evaanadamayo hi aananda bhuk chetho mukhah prajnah triteeyaa paadah/ (The state of ‘Sushupti’ is of

dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of ‘prajna’ being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and ‘realities’. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghanam* or of an undifferentiated mass of over all consciousness and as -*ekeebhutah* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss.

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

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

Omityokaaksharam idam sarvam: The Singular word OM is Pure Consciousness

Soyam aatmaadhyaksharam aumkaarodhimaatram paadaa maatraa maatraashchapaadaa akaara ukaara makaara iti/ (*Omityedaksharam idam Sarvam!* The Singular Word AUM signifying the entirety of Universe and Beyond! The Self is described as the four quarters of Vishvanara, Taijasa, Prajna, and the Atman or the Pure Consciousness; as identified with Bliss. This Word A-U-M is *Aatma-Adhyaksharam-Adhimaatram* or symbolic of Atma-the Akshara or the Eternal Syllable of Omkaara-and the Adhimaatram or the Quintessence of Vedas and the Letters identified with the Vijnana or Knowledge *par excellence* namely!

Jaagaritasthaano Vaishvanarokaarah prthamaa maatraapter aadimat vaad vaapnoti ha vai sarvaan kaamaan aadihcha bhavati ya evam veda/(Vaishvanara or the Virat Svarupa or the ‘Antaratma’ the Self in his ‘jaagarita sthaana’ or in his sphere of activity of wakefulness represents the first syllable of ‘Akaara’ of the AUM shabda.

Svapna sthaanastaijasa Ukaaro dviteeyaa maatrotkarshaat ubhayatvaadvotkarshati ha vai jnaana samatatim samaanash cha bhavati naasyaabrahma vit kule bhavati ya evam veda/Sushupta sthaanah prajno makaarastriteyya maatraamiterapeeter vaa minoti havaa idam sarvam apiitishca bhavati ya evam veda//(The second syllable of AUM being ‘U’ is represented by Taijasa the state of dream and ‘svapna

sthaana' is the sphere of the Self being in the intermediate stage; indeed the Individual possesses the characteristics of being wakeful as also of the dream stage viz Vishva and Prajna. He sure has a sense of fulfillment of worldly affairs as also of interest of 'Brahman'; in fact, persons of this category do have that of jijnasa of Brahman: 'asya kule na bhavati naansya abrahmavit' or none is born in our line without the interest of Brahman. The third letter of OM is 'M akaara' signifying 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.

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-Praajna viz. the Highest and the Fourth State of Turiya; the Absolute Self is Avyavahaaryah or beyond experiential or empirical situations, *prapanchopashamah* or the Finality of Universal Existence or the Limit of Ignorance and Non Reality, *Shivah* or the Beginnings of Total Auspiciousness, *Advaitam* or the Realisation of 'Taadaatmya' or Non Duality being the merger point of the Vaishvanara being the Totality of All the Units or Reflections of Individual Selves or the Universal Self and the Supreme ie. *Atmanaatmaanam eva* and the Climactic Merger and Unification! Indeed, OM the Self finally enters that very Self! He who becomes aware of this Self Realisation becomes the Almighty Himself!)

Prashnopanishad

Utmost significance of OM as the gateway to virtuous human birth and beyond! 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 dvimaatreна manasi sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya punaraavarte// yah punaretam trimaatreна Om iti ethenaiva-aksharena param purusham abhidhyaayeeta, sa tejasि 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 possibilties of ' tapasaa brahmacharyena shraddhayaa' or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. 'U ' signifying the mind as also the relevant Yajur Veda would elevate a a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable 'M' of the word OM to 'Param Purusham' or Hiranyagarbha Brahma then, one would get unified with and identified by Surya Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its skin, then the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme.

Maitreya Upanishad

Chapter Four: 4. Means to attain Brahman :Vidya- Tyaga-Tapas or Knowledge-Austerity- Meditation

Asti Brahmeti brahma vidyavid abraveed, Brahma dwaaram idam ityevaitad aah,yas tapasaapahata-paapmaa, Aum Brahmano mahimeti etaitad aaha, yah suyuktojasram chintayat, tasmaad vidyayaa tapasaa chintayaa chopalabhyate Brahma, sa Brahmanaah, sa brahmana para, sa Bramanaa para etaan bhavati adhidaivavam devebhyascheti, akshayyam, aparimitam, anaamayam, sukham ashnute ya evam vidvaan anena trikena Brahmopaste athayaih paripurnaabhi bhutoyam rahitascha tair vaiva muktastva atmaanneva saayujjyam upaiti/ To know that one does not know but desires to know yet remains unknown is all what all knows! Brahman is he who realises the ‘vidya’ of Brahman and hence the statement by Kenopanishad: II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasyha matam yasya na veda sah, anijnaatam vijaanataam vijaatamavijnantaam//* (He does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brihadaranyaka Upanishad III.iv.2 : *evam evatad vyapadishtam bhavati, yadeva saakshaad aparokshaad Brahma ya aatmaa sarvaanatah/ Na drishter drashtaaram pashye, na shrute shrotaaram shrunuyaat, na maater maantaram manaveetaah na vijnanter vijnataram vijaaneeyaaah, esha ta atmaa sarvaantarah, atonyaad aartam/* or Brahman is present in every Being; ‘ you cannot see the one who enables you to see things, since vision enabled normally is different from that particular ‘Self’ enabling to see everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one’s Self within is that very Self; everything else perishable ; this gross body consisting of organs and senses is perishable but the ‘Antaraatma’ or the Consciousness is imperishable and everlasting’. Mundaka Upanishad vide III. ii.3-4 is emphatic in stating that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the ‘paripaktvata’ or climactic fruition of yoga, karma, tapasya and truthfulness. Further: *Naayamaatmaa pravachanena labhyo namedhaayaa, na medhaayaa na bahinaa shrutena, yamevaisha vrinute tena labhastasyaisha aatmaa vivrinute tanum svayam// Naayamaatmaa balaheenena labhoy na cha pramaadaattaapaso vyapyalingaat, etairupaayair yayate yastu vidvaamstashaisha aatmaa vitate Brahma dhaamaa/* or the Self is not possible of accomplishment either ‘pravachanena’or by sermons, nor ‘adhyaaya’ or extensive and intensive study, nor even by ‘bahudha shrutena’ or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! ‘ *esha atmaa tasya vivrinute svayam tarunum* or Self Revelation is possible by one’s own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor!)

In view of the above, the entry breaktough is to realise Brahman to steer clear through the ocean of ‘samsaara’ and free one self from all the evil provocations of the mind as driven by panchendriyas and strictly observe abstinence and austerity as the stepping stone. This is to be backed up by Vidya or knowledge of Brahman. Then meditation of AUM as the magnificence of Brahman.

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

This enables the Realisation of Hiranya garbha the agent of Brahman and the ‘alter ego’ Maya. Hiranyagarbha Brahma operates by various Divinities or the Functionaries through whom the former operates; the Panch Bhutas or the Five Elements operate as the connecting strings of the ‘Charaachara Jagat’ as the controllers of Panchendriyas plus the Praana the Sustaining Energy as also the ‘Kaal chakra’ the time cycle. Vidya or the knowledge of what is Brahman is thus the starting input, while ‘Tyaaga’ or austerity is the means and ‘tapas’ or deep meditation-introspection is the ‘grand finale’ the Bliss of Brahmavta and Absorption into the Magnificence!

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

Chapter Six: 3. ‘The symbol of AUM is the Paramartha Satyam-the Eternal Truth of the Formless and the Form

Dve vaava Brahmano rupe murtaan cha aurmurtan cha;atha yan murtta tad asatyam, yad amurtam tad Brahma, tajjyothi, yaj jyothi sa aadityah, sa vaa yesha ityedam atmaabhavat, sa tredhaatmaanam vyakurutaa, Aum iti, tisro maatraa etaabhih sarvam idam otam protam chaivaasmeeti, evamhyaahaiad vaa aaditya Aum ityevam dhyaayata aatmaanam yunjeeteti/ Paramatma is realisable in two ways-one with form and another the formless. Now the Brahman with Form is stated as unreal or a empirical or by way of observation while He who is Real is the Permanent and Everlasting Truth which indeed is of Supreme Radiance and in a way like the Pratyaksha Bhaskara from whom the three folded AUM is derived. The entire Universe as woven like the warp and woof around Him who comprises the Three Letters and the analogy thus is that the Solar Orb of Surya Deva be worshipped and meditated upon as AUM. In sum, the Formed Paramatma is the Form and the Reality is Formless Avyakta- Shashwata- Sarvavyaapi-Anantam-Ajam-Avyayam tha is The Unknown-Everlasting- All Pervasive- Endless- Birthless- Undiminishing!

4.Athaanyatraapi uktam, atha khalu ya udgeethah sa pranavo yah pranavah sa ugeetha esha pranavaa iti/ Evam hyaahodgeetam pranavaakhyaaam pranateraram bhaa rupam vigata nidram vijaram, vimrityum, tripaadam, tryaksharam punah panchadhaa jneyam nihita guhaayaam ityevam hyaadhorddhva mulam tripaad brahma shaakhaa akaashaa vaayuvagni udaka bhumyaadaya ekoshvaattha naamaaitad brahmaitasyaitat tejo yad asaa aadityah AUM iti etad aksharasya chata, tasmaad AUM iti anenaitad upaaseetaajasram iti ekasya sambodhaeti evam hyaaha/ Etad evaaksharam punyam, etad evaaksharam param, etad evaaksharam jnaatvaa yo yad icchatii tasya tat/ Udgeeta or what is recited as a hymn is ‘pranava’ or Omkaara while what Omkaara is Udgeeta. Now Udgeeta is not only the prime performer of

sacrificial tasks but the manifestation of the ‘antaratma’ the Three footed-Three Lettered AUM the five folded Pancha Bhutas as represented in the Panchendriyas of the Beings in ‘Srishti’. Indeed Paramatma is comparable to a massive fig tree as resplendent like Bhaskara whose essential radiance is what the syllable AUM represents! Hence the magnificence of the Supreme. These are also the Forms of Surya Deva for brightness and Praana the Vital Energy for bestowing Life; Sun is ‘considered’ to be ever on the move , yet constant and the syllable Om too is all pervasive and this is Udgita is all about! Referring to meditation and introspection on the individual plane in reference to the body, this should indeed be on the ‘praana’ in the mouth organ, which would need be recited in ‘udgita’ and significantly enough addressed to the Pranava Mantra OM; the similarity on the divine plane too as in respect of Surya Deva as applicable to the Vital Force. One should always worship ‘Praana’ the Vital Energy in his physique as present in various forms. Rig Veda vide X.90 -3-4 stanzas are relevant : *Etaavaanasya mahimaato jyaayaancha Puurushah, paadosya vishvaa bhutaani tripaadasyaamritam divi/ Tripaaduurthva udait Purushah paadosyehaa- bhavat punah, tato vishvang vyakraamatsaashanaanashane abhi/* The entire universe is far bigger than the Virat Purusha; this immortal Master is the Supreme Energy to the Universe and the various Beings as sustained by food. Of His three feet, three lokas got manifested, one sustained by food and others otherwise.

5. *Athaanyatraapi uktam, svanavati eshaasyah tanuuuh yaa AUM iti stree- punnaapumasaketi lingaavatee eshaataagnir vaayur aadityaa iti bhaasvati, esha atha Brahma Rudro Vishnuriti adhipativatee, eshaatha garhapatyo dakshinaagnir aahavaaneeyaa iti mukhaavatee, eshaatha Rig Yajur Saameti vigjnaanaa -vatee, esha bhur bhuvar swar iti lokavatee, eshaatha bhutam bhavyam bhavisyaad iti kaalaavatee, eshaatha praanognih surya iti prataapavatee, eshaataannam aapas chandramaa iti aapyaayanaavatee eshaatha praanopaanovyana iti praanavatee, esheti ata AUM iti uktenaitaah pastutaa architaa arpitaab havanteeti evam hyaahaitad vai atyakaama paraan chaparaan cha brahmayah AUM iti etad Aksharam iti/* AUM is a ‘nisshabda shabda’ or a silent sound heard by each and every Being irrespective of age, sex or neutral. This represents Agni-Vaayu- and Surya as the flickering flash within as long as the life lasts. Indeed that is the Real Self the Antaratma which is of the Form of Trimurtis as Brahma-Rudra-Vishnu essentially representing the Tri Gunas of Satvika- Tamasika -Rajasika or of srishti-samhaara-sthitis. They also represent three types of Homaagnis or sacrificial Fires viz. Gaarhapaty- Dakshina-Ahaavaneeyaa Agnis viz. the Agni-Mukha Swarupas; or Rik-Yajus-Saama Veda the Knowledge Forms or Bhur-Bhuva-Swah the Forms of the Tri-Lokas-the Kaala maana of Past-Present -Future; Praana-Agni-Suryas the essences of Existence as the sustaining Shaktis; the preservation energies of Food- Water-Moon; the Sense Forms of Buddhi-Manas-Ahamkaaras or Intelligence-Mind-and the Awareness or sense of thoughts; or the Praana-Apaana-Vyaana or the breathing energies. Thus AUM not only represents ‘paraa-aparaa’ self- existence but also Paramatma too!

Paraa Vidya - Apara Vidya have been distinguished in Mundaka Upanishad vide 1.i.1-5 as follows : I.i.1-3) *Om, Brahma Devaanaam prathamah sambabhuva Vishvasya kartaa bhuvanasya goptaa, sa Brahma- Vidyaam sarva vidyaa pratishtham atharvaaya jyeshta putraaya praaha/ Atharvane yaam pravadeta Brahmaatharvaa taam purovaachaangire Brahma Vidyaam sa Bharadvajaaya Satyavaahaaya praaha Bharadvajengirase paraavaraam/ Shaunako ha vai Mahaashaalongsrasam vidhivad upaasannah papraccha, kasminnu Bhagavo vijnatam bhavati iti/(OM, Brahma the Creator, Sustainer and Protector of the Universe was self manifested as the foremost of Devas who were appointed to administer its existence. Most initially, He taught the rudiments of Brahma Jnaana to His eldest son Atharvan who was apparently born of one of the most ancient cycles of unqualified Brahma Times. Atharvan in turn taught this Vidya to Angira of the yore and the latter transmitted the Knowledge to Satyavaha of the ancestry of Bharadvaja and further down to Maha Yugas and Yugas through the ages. Shaunaka who was a householder of fame approached Maharshi Angira of the relevant generations and desired to know and asked him: ‘Bhagavan! kasminnu vijnate sarvamidam vijnatam?’ or Respected Sir!*

What is That by which every thing becomes known! ’There is a reference in Chhandogya Upanishad (VI.i.3) cited in this context: A Brahmana Vidyarthi named Svetaketu who learnt Vedas in Gurukula for several years, returned home and showed off his knowledge around as his father asked the Vidyardhi: *Yenaashrutam bhavati, amatam matam, avijnatam vijunaatamiti!* Or what is that which is never heard is heard, unthought is never thought, and unknown is never known! Svetaketu got baffled and drew a blank. The kind father explained to Svetaketu: ‘Do listen what is the reply: ‘A lump of earth denotes what earth is all about; just as all kinds of speech are the basis of speech itself; a lump of gold is what all ornaments could be made out of gold just as a nail cutter would realise what kinds of instruments could be made out of iron! Indeed it is that secret which could made of a staggering variety of plurality that a singular existence could roll out! That is what Brahma Vidya is all about!) 4-5) *Tasmai sa hovaacha, dvai vidye veditavye iti ha sma yad Brahma vido vadanti Paraachaiva -aparaacha/ Tatparaa Rigvedo Yajurvedah Saamavedorvavedah Shiksha Kalpo Vyakaranaam Niruktam Chhando Jyotishamiti, atha paraa ayaa tadarsharamadhyamaye/* (The ‘Para-jnaana’ or the ‘Aihika Jnaana’ of somewhat inferior approach to Brahma Vidya- in contrast to ‘Apara-Jnaana’ or Amushmika Jnaana- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karama kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. The former route is detailed as the knowledge of Rik-Yajur-Saama-Atharva Vedas and the Shadvedangas of Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotisha.

Bhur-Bhuvah-Swah the Tri Lokas and worship of Gayatri - Bhaskara-and Savitri

6. *Athaavyaahritam vaa idam aaseet, sa Satyam Prajapatistapas taptaaanuvyaaharad Bhur-Bhuvah - Swar iti; eshaivaasya Prajaapateh sthavishttha tanuryaa lokavateeti, swar iti; Swar iti asyaah shiro naabhir Bhavo Bhuh paadaa Adityaaschakshuh, chakshur aayattaa hi Purushasya mahatee maatraa, chakshushaa hi ayam maatraascharati, Satyam vai chakshu, aksheene avasthito hi Purushah sarvaartheshu charati, etasmaad bhur bhuvah swar iti, upaaseetaanena hi prajapatir vishvaatmaa vishvachakshur ivopaasito bhavateeti, evam hi aahaishaa vai Prajaapati vishvaabhrit tanuur etasyaam idam sarvam antarhitam, asmi cha sarvasminn eshaa antarhiteti, tasmaad eshopaseetaa/* At the very beginning truly indeed only Prajapati was self manifested and by observing severe concentration uttered three words Bhur-Bhuvah-Swar and scured magnificent and huge His gross and universal form which comprised Aakaasha as the head, navel as the atmosphere, feet as the bhumi and the vision as the Pratyakta Bhaskara. Hence the manifestation of Prajapati; hence *prajaapatir vishvaatmaa vishva chakshur*/or Prajapati Himself is the Body Form as also His vision. Indeed the entire Universe is hidden in the Antratma Himself as the true reflection of Prajapati. The purport of the venerable Symbols of ‘Bhurbhuvatvasuvah’ is described in Taittireeyopanishad vide I.v.1-2 is re-emphasised as follows: 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) 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’, ‘Svah’ 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.)

7. *Tat Savitur varenyam iti asau vaa Aadityah savitaa sa vaa evam pravaraneeyaa aatmakaameneti aahur brahmavaadinotha bhargo devasya dheemeheeti, Savitaa vai devas tato yosya bhargaakhyastam chintayaameeti aahur bhahmavaadinotha dhiyo yo nah prachodayaat iti buddhhayovai dhiyastayo - smaakam prachodayaat iti aahur brahmavaadinah, atha bhargaa iti yo ha vaa aamushminn aaditye nihitas taarakokshini vaisha bhargaa iti rudro brahmavaadinotha, bha iti bhaasayateemaan lokaan, ra iti ranjayateemaani bhutaani, ga iti gacchhanti asminn aagacchhanti asmaad imaah praajas tasmaad bha-ra-ga-twaad bhargah, shaashvat suuyamaanaa naat Suryah savanaat savitaadaanaat aadityah pavanaat paavanothaapoyaayanaad iti evam hi aaha, khalvaatmanotmaa netaamrritas chetaa mantaa gantotsrashtaanaat kartaa vaktaa rasayitaa ghraataa drashtaa shrotaa sparshaiticha vibhur vigrahe sannivishtaa iti evam hi aaha, atha yatra dvaiteebhutam vignaanaam tatra hi shrunoti pashyati jighrati rasayati chaiva sparshayati sarvam aatmaa jaaneeteti, yatraadwaitee bhutam vignaananam kaarya-kaarana-karma-nirmuktam nirvachanam anoupam nirupaakhyam kim, tad avaachyamyam/*

‘Brahma vaadis’ or those who aspire to identify with Paramatma the Inner Self seek to vision Savitri beyond the Pratyaksha Bhaskara as that very imitable magnificence the outstanding all Omniscience. May our thought levels be elevated to vision the ever hidden pupil of that glorious SELF inward and Omnipresent! It is that Rudra the extinguisher of periodical Creation of Every object of Creation from time to time. ‘Bharga’ the Bhaskara is thus denoted as ‘Bha’ for radiance to the worlds- ‘Ra’ for sustenance-and ‘Ga’ for dissolution of praanis and lokaas alike. Thus the Pratyaksha Bhaskara assumes the double role of Preservation and Termination while the pivotal role of Savitri is to restart the cycle of ‘kaalamaana’ or the time schedule. As ‘Aditya’ assumes the role as the initiator and sustainer, ‘Paavana’ is the purifier, ‘Aapas’ is the instrument of growth. Indeed the Inner Self is the culminator as the Prime Leader the everlasting, all distinguisher, the thinker, the one who acts, the root of joy and sorrow, the voice lender, taster and smeller, and the hearer too. At the same time, there occurs a double nature involved as subject and object or Inner Self or the Conscience and the Concerned Being respectively. Yet the actual Actor on the stage of the Play of Life is the Being under reference-by it male or female of any moving or immobile species would kick-start the Physical Organs and senses to see-hear-feel-smell-taste even while the original director and prompter is the Antaratma the Inner Self- the very reflection of Paramatma the Supreme who is *kaarya-kaarana-karma-nirmuktam nirvachanam anoupam nirupaakhyam kim, tad avaachyamyam/ kaarya-kaarana-karma-nirmuktam nirvachanam anoupam nirupaakhyam kim, tad avaachyamyam/* But indeed what is that Abstractness, and that is what the Unknown all about. In this context Brihadaaranya Upanishad is quoted: II.iv.14) Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! ‘Vignaataaramare kena vignaneeyaaaditi’ or through what instrument should one know That Knower? Kena Upanishad further annotates:To know one does not know but desires to know yet remains unknown is all what all one knows! II.1) 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. II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasya matam yasya na veda sah, anijnaatam vijaanataam vijaatamatavijnaantaam//* (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.

8.*Esha hi khalyaatmeshaanah Shambhur Bhavo Rudrah Prajaapatir Vishva shruk Hiranyagarbhah Satyam Praano Hamsah Shaastaa Vishnur Naraayanorkah Savitaa Dhaataa Vidhaataa Saamraad Indra Indur iti, ya esha Tapati Agnir ivaagneenaa pihitah sahasraakshena hiranmayenaandena, esha vaa jignaasitavyonveshtavyah, sarvabhutebhyobhayam datvaaranyam gatvaatha bahikretvendriyaarthaan svaach chariiraad upalabdheta enam iti/ Vishvarupam harinam jaatavedasam paraayananam jyotirekam tapantam, sahasra rashmih shatadhaa vartamaanah praanah prajaanaam udayaty esha Suryah/* This Antaratma or the Inner Self is Ishaana- Shambhu- Bhava-Rudra-Prajapati-Hiranyagarbha-Satyam-Praana-Hamsa-Dharma Shaasta- Vishnu-Narayana- Arka-Savita-Dhaata- Vidhaata-Saamraat-Indra-Indu the Chandra Deva. The Antaratma too is Radiance- Agni of the Five Elements as also replaceable by the heat within the body of all the Beings as concealed by the Hiranyagarbha or the Golden Egg's all mighty Radiance. Such is the Antaratma that is most sought after as the Ultimate Refuge as the goal of fearlessness, since that indeed is right within the body as also in myriad forms in the Universe. That magnificent and golden Antaratma is all-pervasive and all knowing whos is the Ultimate Goal to be accomplished as the true reflection of Paramatma well beyond the Pratyaksha Bhaskara. Prashnopanishad elucidates further I.5-8) Praana the Life Force is Surya and Food is Chandra. Food or Matter and Life's Energy in gross or 'Murtam' and subtle or 'Amurtam' forms in physical and cosmic senses respectively interact with each other and sustain the cycle of existence. Be that as it may, Aditya while rising enters in the Eastern direction and enables absorption of its rays into all the Beings in the East while as He illuminates all the other sides of the South, the West, the North , -as also below, above and the Antariksha, providing shine and heat by his rays to all the living Beings. Surya is Life in several forms assuming an alternate form of Agni too ; after all Vaishvanara too is stated as the core and concentrate of all living Beings just as Vishvarupa is the essence of the totality of the Cosmic World. Thus the ones seeking to realise Brahman do realise that 'Vishvarupam' or Surya is 'harinam' or of myriad forms, 'jatavedasam' or the embodiment of enlightenment, 'parayanam' or the final resort of all Beings, 'ekam jyoti' or the Singular Illumination of the Universe, 'tapantam' or the unique source of heat and radiation, and 'sahasra rashmih' or of thousand rays, and of 'pranah prajaanaam' or Life Energy of the infinite Beings)

9.Praana the vital energy and food the sustainer

Tasmaad vaa esha ubhayaatmaivam vid aatmaani evaabhidhyaayati aatmaani eva yajateeti dhyaanam prayogastham mano vidvabhishutut, manah putimam ucchishtopahatam iti anena tat paavayet, mantram pathati,ucchistopahatam yaccha paapena dattam mritaasukaad vaa vasoh pavitram agnih savituscha rashmayah punaantva annam mama dushkritaan cha anyat, adbhih purastaad paridadhaati, praanaaya svaahaapaanaaya svaahaa vyanaaya svaahaa samaanaaya svaahodadaanaaya svaaheti panchabhir abhijuhoti, athaavashishtam yata-vaag ashnaati atobdhir bhuuyaa evoparishat paridadhaati achanto bhutvaatmejyaanah praanognir vishvoseeti cha dvaabhyam aatmaanam abhidhyaayet, praanognih paramaatmaa vai panchavaayuh samaashritah, sa preetah preenaatu vishvam vishvabhuk, vishvosi vaishvaanarosi vishvam tvayaa dhaaryate jaayamaanam, vishvan tu tvaam aahutayashcha sarvaah praajas tatra yatra vishvaamritosheeti, evam na vidhinaa khalyaatmeshaanah taannatvam punar upaiti/Thus

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

10. *Athaaparam veditavyam, uttaro vikaarosyaatmaa yagjnaasya yathaannam annaadashcheti, asopaa - kyaanam, purushaschetaa pradhaanaantasthah, sa eva bhoktaa praakritam annam bhunktvaiti, tasyaamyam bhutaatmaa hi annam asya kartaa pradhaanah, tasmaat trigunam bhojyam bhoktaa purushontasthah, atra drishtam naama pratyayam, yasmaat beejaa sambhavaa hi pashavas tasmaad beejam bhojyam anenaiva pradhaanasya bhojyatvam vyakhyaatam, tasmaad bhoktaa purusho bhojyaa prakritis tatsho bhunktaa iti, praakritam annam trigunabhedaa parinamatvaan mahadaadyam viseshaanatam lingam, anenaiva chaturdashaa vidhasya maargasya vyakhyaa kritaa bhavati sukha- dukhha moha samjnaanam hi anna bhutam idam jagat, na hi beejasya svaad uparigrahostiteeti yaavan aprasutih, tasyapi evam tisrasva avasthitavaa annatvam bhavati kaumaaram youvanam jaraa parinatvaat tad annatvam, evam pradhaanasya vyaktataam gatasyopalabdhir bhavati, tatra buddhyaadeeni svaaduni bhavanti adhyavasaaya sankalpaabhimaanaa iti, athendriyaarthaan pancha svaaduni bhavanti, evam sarvaaindriya karmaani praakakarmaani, evam vyaktam annam avyaktam annam, asya nirguno bhoktaa, bhoktaa bhoktratvaac chaitanyam prasiddham tasya, yathaagnir vai devaanaam annaadah somonannam agninaivaannam iti even vit, soma samjnayam bhutaatmaagni samjnopyavyaktaa mukhaa iti vachanaat purushohi avaktaa mukhena trigunam bhuntaa iti, yo haivam veda samnyaasee yogi chaatmayaajee chati, atha yadvan na kaschiccuunnyaagaare kaaminyaah pravishtaan sprushateenindriyaarthaan tadvad yo na sprushati pratishthaan samnyaasee yogee chaatmayaaji cheti/* In reference to self sacrifice, the reference is food and the consumer; while the latter apparently consumes what nature provides, the elemental Self is what the individual self consumes and ironically the elemental self is the controller of nature. The individual self enjoys that kind of food as per his three gunas of satvika-raajasika-taamasika tastes. Thus the level of intellect and its influence on the individual self is the determinant of the kind of food that is consumed by the individual. The latter in turn is guided by the fourteen fold course viz. the four forms of antahkarana or the Conscience driven by the panchendriyas or five senses of perception and five senses of action. Having explained about the motivation process of consumption of food and the interplay of the panchendriyas, the taste of food consumption tends to cause pleasure or pain or fantasy. Now, three stages of life viz. childhood, youth and aging determine the taste which too are subject to change. Similarly the taste changes as per the intellectual, habitual, hereditary, and the demands of Panchendriyas of each Being. Even the food intake by Gods as also the Elemental Self is Soma as the product emerging from ‘Agni Karyas’ or Sacrifices. Each person’s appetite is derived from renunciation, contemplation and the inherent trait of self sacrifice. Such of the renouncers have the least interest in sensual objects including amorous damsels being the practitioners of renunciation and self restraint.

18. Yoga -the proven approach to Moksha Praapti

Yathaa tat prayoga kalpah praanaayaamah pratyaharo dhyaanam dhaaranaa tarkah samaadhihi shadangaa iti uchyate yogah, anena yada pashyam pashyati rukma varnam kartaaram Eeshaam Purusham Brahmayonim; tadaa vidvaan punyapaape vihaaya parevyaye sarvam ekeekaroti; evam hyaa/ Yathaa parvatam aadeeptyam naashrayaanti kadaachana/ The proven method of attaining the Paramatma is to controlling one's senses and 'panchendriyas', intense and highly concentrated six folded yoga shaking off the virtue and vice alike and seeking vision of equanimity and the permanent bliss; the common saying is that neither birds nor animals seek shelter on a burning mountain and likewise, sins and blemishes would take refuge to the Supreme.

Narada Purana is quoted the essence of Ashtanga Yoga as follows: Brahmaarsi Narada gave a direct question to Sanaka Kumara as to which 'Karma' (Holy Action) would assure the attainment of Moksha and Sanaka replied that Yoga was indeed the unique way and 'Jnaan' backed by 'Bhakti' was the best form of Yoga- a mix of Karma Yoga and Jnaana Yoga, or a blend of 'Karma'(Action) with Bhakti (devotion). *Ahimsa Satyamakrodho Brahmacharyaa Parigrahou, Aneershya cha Daya chaiva yogayorubhayo samaah/* (Non-Violence, Truth, absence of hatred, Brahmacharya, Aparigraha or non acceptance, destruction of jealousy, mercifulness and benevolence-these are the features in required proportions). The person who treats the way that he himself desires to be treated is qualified for Yoga. Contrarily, the person who is overcome by envy and fault-finding might be immersed with Dhyana and Tapasya, but these noble qualities are considered futile. That is why restraint, self-control and equanimity in terms of speech, thought and action are the cornerstones of 'effective' Vishnu Puja . Given these basic pre-conditions, Pujas, Stutis, Fastings, Vratas, Purana Shravanas, Tirtha Yatras, Daanaas, Yagnas and the like assume redoubled proportions of efficiency and are truly termed as implements of Karma Yoga. The lack of distinction between Jeevaatma and Paramatma, signifying the Maha Vakyas of Vedas viz. Tatvamasi or Sohamasi constitute the basis of Vedas and forms of the Ashtanga Yoga viz. Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi. The relevant definition is: *Yamaascha, Niyamaavaschaiva, Asanaani cha sattama, Praanaayaamah, Pratyaharo Dharana Dhyana mevacha, Samaadhi Munusreshthah yogaangaani Yatha kramam/* While 'Yama' denotes Ahimsa, Satya, Steya (non-stealing), Brahmacharya, 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, Sarvatombhadasana, 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 Maharsis 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.

Mundaka Upanishad asserts vide III.1.3 that by means of yoga one accomplishes the Supreme directly : III.i.3) *Yadaa pashyah pashyate rukma varnam kartaaram paramam brahma yonim, tadaa vidvaan punya pape vidhuya niranjanah paramam saamyam upaiti/*(As indeed when the Seeker of Reality finally confronts the vision of the golden hued Over Lord and merges with the non duality of Purusha and the Self as the **Source of Brahman**, the Seeker attains equation and then the riddance of gunas and features, merits and non merits, ‘punya paapas’ and indeed that is what all the highest goal!)

19. *Athanyatraapi uktam: yada vai bahir vidvaan mamo niyamendriyaarthaan cha praano niveshayitvaa nih sankalpas tatas tishthet, apraanaad iha yasmaat sambhutatah praanasamjnaako jeevaa tasmaat praano vai turaakhye dhaarayet praanam; iti evam hyaah: achittam chattamadhyastam achintyam guhyam uttamam, tatra chittam nidhaayeta tac chalingam niraashrayam/* As the person in the quest of Brahman control his mind from the extraneous influences and devoid of conceptions, then he is stated then in the tureeya or the ultimate sense and then with no attachments and merge his thoughts into the Brahman.

Mundaka Upanishad is quoted again vide III.i.7-8: *Brihadcha 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 sattva tatastu tam pashyate nishkalam dhyaayamaanah// (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 ‘dhyanam’ 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.

Manu Smriti (Aachara Khanda) is quoted: 12.18 onward: a human being suffering from the evils of life pulling forcefully from attachments to the ‘arishad vargas’ and deep miseries emanating from sensual objects and their blemishes would hardly have any options except to carry forward to sufferings hence and lifes thereafter. It is stated that in respect of any Being- be it human or other species- Pancha Bhutas do play a vital role in resisting the battle against evil forces but when the mind forces the ‘panchendriyas’ or sensory organs floods of evil then the Five Elements too lose grip and thus let the Beings to head on and pave way for the torments in Yama Loka. Indeed the mind of a Being emanates action of virtue and vice and the mind keeps on whispering the need for dharma, but the thick layer of Agjnana or ignorance tends to ignore the whispers; the Prakriti or Nature possesses three features of Satva- Rajas-Tamo gunans whose mix constitutes the all engulfing characteristics of a Being. *Yo yadeshaam guno dehe saakalyenaatirichyate, sa tadaa tadgunapraayam tam karoti shareerinam/ Sattvam jnaanam tamojnaanam raagadveshau rajah smritam, etad vyaptim adetishaam sarvabhutaashritam vapuh/* As the bodyframe comprising the mix of the ‘Gunaas’ of an individual Being is disproportionate then its reflexes too get affected likewise in three defined compartments of vipareeta or the worst kind of ignorance- a total cover of what is ignorance about- semi ignorance- and total abesence of awareness or total agjnana or‘tamas’/ utter darkness as in some species of Nature. Indeed ‘Satvam Jnaanam tamojnanam 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 ad Personification of Absoluteness are the steps of what is termed as ‘Taadaatmya’ or Unity of Jeevatma and Paramaatma. Thus the mix of Absolute Truth represents the Identity of Satva-Rajo- Tamo Gunas!Such Identity is graded as ‘Agrayo-Madhyo-Jaghnasya’ or Uttama-Madhyama-and Athama; indeed this classification is of top and highly elevated states of Virtue in the Absolute Reckoning! *Vedaabhyaaasastapo jnaanam shauchamindriyanigrahah, dharmakriaatmachintaa cha saattvikam gunalakshanam/ Arambharuchitaa adhairyamasatkaaryaparigrahah, vishayopasevaa chaajasram raajasam guna lakshanam/or Vedaabhyasa, Tapa, Jnaana, Shaucha, Indriya nigrah, Dharmaacharana and constant meditation are the charataristics of Satva Guna, while initial but absence of sustained efforts, taking up well thought out endeavors but giving up on way to success, gradual slippages in terms of yielding to woldly attractions and bowing to sensual pleasures are the features of Rajoguna. Greed, sleepishness, lack of determination, cruelty, naastikata, habitual soliciting of favours, and dullness are the patent features of Tamo guna. Such is the description of qualities that feature out through one’s life in the past, present and future. The seriatum in which these are portrayed brings in the quality of the same atonce in respect of good-indiffernt-and outright bad degrees of active-passive-and shameful ways of living. Satva guna is defined as what a person of high virtue executing a deed that he is not ashamed of, nor he regrets performing but he gives immense self - yielding joy and contentment is delineated so and that indeed is the prime attribute of Satvaguna. Devatvam saattvikaa yaanti*

manushyatvam cha raajasaah, tiryaktvam taamasaa nityamityeshaa trividhaa gatih/ or Satvika guna reaps Devatvam, Rajasa guna provides ‘Manushytawa’ or the human character, and Tamastwa results in ignorance ending up in the womb of animals, birds, reptiles and so on. *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchechanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacchechchaanta 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 ‘tadaatmyam’ or fusion of the two entities!)

30. *Aum shuchau deshe shucih satvasthah sad adheeyanah saad vaadee saddhyaayaayee sad yaji syaad iti; atah sad brahmani satyabhilaashini nivrittosyaas tatphalaacchinapasho niraashayah parashva atmavad vigataabhayo nishkaama khsayyam aparimitam sukham aakramya tishthati paramam vai shvevadher iva parasyddharanam yat nishkaamatwam; sa hi sarva kaama maayah purushodhyavasaaya sampalpaabhimaana lingo baddhah; atas tad vipareeto muktah; atraika aahur gunah prakriti- bheda-vashaad adhyavasya atma bandham upaagatodhyasaayasya dosha kshayaadd hi mokshah, manasa hyeva pashyati, manasa shrunoti, kaamah sankalpo vichikitsaa shraddhaashraddhaa dhitiraddhitir hreer dheer bheer iti etat sarvam mana eva, gunaughair uhyaamaanah kalushikritas chaasthirash chalo lupyamaanah saspriho vyagras chaabhimanacitvam prayata iti, aham so manedam ityevam manyamaano niadhnaati aatmananatam aatmam jaaleneva kheecharah; atah purushodhya vaasaaya samkalpaabhimaana lingo baddhah, atas tadvipareeto muktah, tasmaat niradhyavassayo nishkampalpo niraabhimaanas tishthet, etan moksha lakshanam, eshaatra brahma padavee eshotra dvaara vivaronenaasya tamasah paaramgamishyati; atra hi sarve kaamah samhitaa, iti atrodaaharati: Yada panchaavatishthaante jnaanaani manasa saha, buddhishcha na vicheshtate taam aahuh paramaam gatim; etad uktaantarhridayaa shaakaakaayanas tasmai namaskritvaa yadhaavad upachaaree krita krityo marud uttaraayanam gato, na hi atrodvartamaanaa gatih, eshotra Brahma patah sauram dvaaram bhittvorddhvenaa vinirgataa, iti atrodaaharati: anantaa rashmyas tasya deepavad yah sthito hredisitaasitaah kadru neelaah kalpitaa mridu lohitaah/ Urdhvam ekah sthitasteshaam yo bhitvaa suryamandalam brahma lokam atikramya tena yaanti paraam gatim/ Yad asyaanyaad rashmi shatam urthvameva vyavasthitam/ Tena deva kaayaanaam svadhaamaani prapadyate, yenanakika rupaschadastaad rashmayosya mridu prabhaah/ iha karmopabhogaya taih samsaarati sovashah tasmaat sarga svaargaaapavarga hetur bhagavaan asaav Aditya iti/*

Aum: One ought to practise at a clean place, speak-study-introspect and totally untie material-family-and ephemeral knots and enquire of Brahman alone. Since one’s mind is always the defying and slippery horse, that some how needs to be harnessed as that is the fountain head of the ‘arishad vargas’. The pulls and pressures of materialistic attractions lead to desire to possess- non fulfillment leads to anguish-this leads to frustration and anger- it leads to ego and agitation- that further creates desperation, mental disequilibrium, lack of peace of mind and futility of existence! Thus the innate ability to self teach the attitude of objectivity of ‘Mine and Thine’ is the very basis of the path of Contentment and liberation. When the Panchendriyas or five forms of senes and sensory organs are under control , then only the bridles of the horses are tightened and the cart gets steady to be able to drive straight on the high road to reach Bliss the lustrous Brahman, lest the labyrinth of lanes and bye lanes lose the way and badly stuck to the cycle of Time and keep revolving in the monotonous of life of deaths-births- deaths and births again. Once the Path of Brahman the Everlasting Luster is discovered, the door to the Amazing Rush of

Radiance of the Original Surya Devaatma is throne open suddenly surprising the Jeevatma as identified with Paramatma.

Kathopanishad is quoted states: The Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or intellect, and mind is the bridle and the Panchendriyas are the horses: I.iii.4-11: I.iii.4) *Indriyaani hahaanaahu 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 saaratheh// Yastu vignaanaavaan bhavati yuktena manasaa sadaa, tasyendri -yaani vashyaani sadashvaa iva saaratheh// Yastva avigjnaavaan bhavati amanaakshah sadaashuchi, na satat padam aapnoti samsaram chadhigacchatii// Yastu vignaanavaan 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 ans deaths!)

I.iii.9-11) *Vignaana 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 kaashtha, 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!)

Maha Narayanopanishad:

Absolute Truth anchored to Tapas-Damam-Sacrifice-Satkarma:

Ritam Tapah Satyam Tapah Shrutmam Tapah Shaantam Tapo Damastapah, Shamastapo Daanam Tapo Yagnam Tapo Bhurbhuvah SuvaairBrahmoutadupaasvaitat Tapah/

Ritam or the Absolute Reality is Tapas or deep meditation and austerity; Truth the quest for Reality and intense concentration is Tapas; Shrutmam or whatever is heard and analysed is Tapas; Shantam or peaceful demeanor is Tapas; Dama or restraint of mind and balancing of Panchendriyas is Tapas; Yagnam or

Sacrifice, Cleanliness, Sacred ‘karmaacharana’ along with recitals of appropriate Veda Mantras / hymns invoking Devas by the medium of Agnihotra is Tapas. The climatic effort of Ritam-Satyam and so on, Supreme Brahman is manifested as OM enveloping Bhu-Bhuvah-Suvah viz. Tri Lokas as the totality of the endeavour.

SELECT REFERENCES ON DEVI GAYATRI FROM VEDAS

Rig Veda

Mandala I-Sutra 164. Stanzas 23-24: Intelligent Sadhakas of Devi Gayatri Swarupas realise the affinity of Pancha Bhutas and Vedas: *Yad Gayatre adhi Gayatramaahitam traishthubhaadvaa traishthubham nirata kshata, yadvaa jagajjagatyaahitam padam ya ittadvistute amritatvamaanashuh/ Gayatrena prati mimeete arkamarkena Saama traishthubhena vaakam, vaakena vaakam dvipadaa chatushpadaaksharena migate saptavaaneeh/ Those who realise that ‘Gayatri Chhanda’ is established on Prithivi, ‘Trishtup Chhanda on Antariksha and Jagati Chhanda on the Aakaasha become eligible to attain divinity. Paramatma scripted Praana from Gayari Chhanda, ‘Ruchaa samuha’ or collection of stanzas from Saama Veda, trishtup chhanda stanzas from Yajur veda while from dvipada-chatushpada aksharas the saptachandas were rooted to.*

Shulka Yajurveda- (Vaajasaneyi) Samhita

23.19: *Ganaanaam tvaa Ganapatigum havaamahe priyaanaamtvaa priyapatigum havaamahe nidheenaam tvaa nidhipatigum havaamahe vaso mama, aahamajaani garbhathamaa tvamaajasi garbhadham/ Ganeshwara the glory amid the ganasenas! We seek to invoke you ever for Karya siddhi; indeed you are the ‘Nidhi Pati’ or the Supreme of the Treasures of Treasures! May we be yours! You are the root cause and the real hold of indescribable capability to preserve the Universe.*

36.1-3: *Rucham vaacham prapadye Mano Yajuh prapadye Saama praanam prapadye chakshuh shrotram prapadye, vaajojah sahoujo mayi praanaapaan ou/ Yanme cchidram chakshusho hridayasya manaso vaatitripnam Brihaspatirme tatdadhaatu, sham no bhavatu bhuvanasya yaspatih/ Bhurbhuvayash, tatsaviturvarenyam bhargo devasya dhemahi, dhiyo yonah prachodayaat/ (We seek asylum to ‘vaani swarupa’ of Rigveda, ‘mano rupa’ of Yajur veda, and ‘praana swarupa’ of Saama Veda. We seek asylum for ‘Veda Jnaana praapti’ to the aptitudes of vision and hearing faculties. For ‘Veda Jnaana Vistaara’ or enhancement, we pray to Vaani or voice / strength of speech and ‘Ojas’ or intensity. Now for ‘Vedanushaasana’, may the interior physical energy by way of mental strength be fortified. Brihaspati Deva! we seek you blessings to preserve and enhance our faculties of vision, heart, and mind and bestow all round auspiciousness. May we seek our prostrations to Paramatma who is the prana swarupa, duhkha naashaka-sukha swarupa, prakaashavaan, shreshtha, tejasvi, devatva rupa, to grant us stability and righteousness always.*

36.14-16: *Aapohishthaa mayo bhuvastaa na uurje dadhaatana, Maheranaaya chakshase/ yo vah shivatamo rasastasya bhaajayateha nah, ushiteerava maatarah/ Tasmaa aram gamaama vo yasya kshayaaya jinvatha, aapo janayathaa cha nah/* Waters of divinity are indeed of divinity and happiness always bestowing food, strength and contentment; Jala Deva! Blesse us divine vision to witness this scene always. Hey waters! Your auspicious impact is visible and readily felt in this ‘samsaara’ ever. Just as mothers feed their milk to babies, do ever provide us that kind of contentment. Hey waters! We have collected ourselves to secure the divine juices by your grace and benevolence alone alone!.

17: *Dyouth shantirantarikshagum shaatih prithivee shaantiraapah shaantiroshadhyah shaanti, vanaspatayah shaantirvishvadevaah shaanti Brahma shaaniih sarvagum shaanti shaantireva shanti*

shaantih saa maa shaantitedhi/ May Paramatma bestow peace to Svarga Loka, Antariksha and Prithivi. May He grant Peace to waters, aoushadhis, vanaspatis, Deva ganas; may Lasting Peace prevail ever!

23.32: *Dadhikraavanyo akaarisham jishnorashvasya vaajinah, surabhi no mukhaa karatpra na aayuugumshi taarishat/* (The ‘havis’ of yagjna kaarya by way of ‘sukshmeekarana’ or the attainment of the quintessence turns into exlellent and sweet odour resulting in longevity to those responsible by the karya; literal meaning : the yagjna kartas facilitate the emergence of mighty horses of strength and speed and the groups of such horses of divinity would most certainly extend the longevity and contentment of the participants of the Yagjna)

Gayatree Trishthub Jagat Anushthb Pangkisthaa Brihatyushnihaa kakuupsuuchibhih shamyantu tvaa/ With the recital of this Mantra, the Yagjneeya karma kaanda vidhana is stated addressing Yagna Agni Ashvas or the mighty horses-like flames being offered ‘havya pinda aahutis’: May the Yagjnaagni ashvaas be commended by the ‘suchanas’of Gayatri Chhanda- Trishthub Chhanda, Jagati Chhanda, Pankti Chhanda, Brnihati Chhanda, Ushnik Chanda and Kakub Chhanda and be calmed down into ‘shanti’ and yield contentment.

Conclusion

The Essence of Gayatri is a step by step effort eligible for Dwijas or the twice born Hindus. Purusha Sukta states: *Brahmanosya mukhamaaaseet bahoo raajanyah kritah vooroo tadasya yad vaishyahi padabhyaaagum shudro aajaayata/* From Prajapati’s face emerged Brahmanas, kshatriyas from His hands, His thighs the Vaishyas and from His feet the Lower class. The first three being dvijas or twice born are eligible for the worship of Gayatri. Indeed this opportunity bestowed to them if wasted, human life is a waste, let alone a lapse verging on sinfulness. As already described in the Preface earlier, Gayatri- is the representation of ‘Tri Lokas’ or Earth-Atmosphere- and Beyond; ‘Tri-Kaalaas’ or the Past-Present-Future; ‘Tri Sandhyas’ or Ushah kaala -Madhyaahna- Saayam kaala; ‘Tri Gunas’ or Satva-Rajas-Tamo gunas; ‘Tri-Mano Tatvas’ or States of Mind viz. Gross-Subtle- Causal or Fundamental; and ‘Tri-Avasthas’ or States of Consciousness of Jaagrata-Svapna-Sushupti or Awakeness-Dream and Inward Vision. ‘AUM’ is the true reflection of Sriishi the Universe. Once Pranava recital is taken up then the ‘dehendriya praana mano buddhi’ or the body parts, life’s energy, the mind and its variations get srirred up and rejuvenated. Pranava is the very Life’s force, and in reverse sense Praana is Pranava itself literally! There could be no worship nor puja nor any ‘mantra’ without AUM! Omkaara comprises A kaara-U kaara-Ma kaara. *Aum iti aksharam Brahma!* Brahman is ‘Aum’: the Letter ‘A’ is pronounced by one’s throat emerging from deep within right from the navel- ‘U’ across the tongue- and ‘M’ terminating with both the lips. Then the three words by way of vyahritis or Bhur- Bhavar- Svah or Earth- Horizon- Sky as also the Time Measurement of the Present-Past- Future. Then the rest of the Gayatri Mantra: Tat or that Paramatma the Blissful Truth- Savitir or the very original Celestial Surya as distinct from what one visions- varenyam or be worshipped- bhargo devasya or the eternal celestial splendour- dheemasya or worthy of meditation- dhiyo yo nah : may that unique awareness - prachodayaat or be keenly enlightened!

Keeping in view the contemporary social restraints, where there is a will, there is a way. There are two words in constant social usage viz. possibilities and impossibilities. Another phrase states: ‘as far as possible’. The Text Book Procedures are understandably complex but this is no way of non-starters or total negation. Exceptions of observing Sandhya Vandana in terms of regularity, daily periodicity, timings, duration, and intensity are purely personal of the ‘dvijas’ and as per one’s own Conscience. Indeed Antaratma is what an individual mind which is responsible for one’s actions.

Shreyaan svadharma nirgunah paradharmaatvanishthitaat, svadharame nidhanam shreyah paradhar - mobhayaapahah/ Even one’s own the ‘dharma’ or way of life might appear listless and that of other’s looks more attractive, one ought to firmly believe in one’s own as that of others is fearful and least respected.

Karmanyevaadhikaaraste maa phaleshu kadaachana, maa karma phala heturbhuuh maa te sangostvakarmani You have the liberty *only* to perform the duties as prescribed and have no control over the fruits of the works and hence do not neglect the responsibilities since the fruits shall be reaped as per the Nature's Laws.

ANNEXTURE: GOTRA NIRNAYA

Gotra / Pravara Lakshanas and broad classifications: Basically speaking the Progeny of Sapta Rishis viz. Vishwamitra, Jamadagni, Bharadwaja, Gautama, Atri, Vasishtha, Kasyapa plus of Agastya is known as Gotra. But keeping in view the saying: *Gotraanaantu Sahasraani Prayutaayarbudaani- cha/* Gotras are countless. But major ones are classified in forty nine categories based on the availability of Pravaraas. Similar Gotras and Pravaras are considered as deterrents some times. But there are instances of dissimilarity as there could be Eka Pravara Saamya, or Dwi Pravara Samya too. However the General Ruling is only against the application of Eka Gotra but not so in Eka Pravara.

Now the forty nine Gotras are as below: **Bhrigu** Ganaas are seven viz. Vatsa, Bida, Aashtimshena, Vaatsyaa, Vatsapurodhisa, Baijamathita, Yaska, Mitreyava, Vainya, and Shunakaas;

Angirasa Ganaas are seventeen viz. Aayasya, Shaaraddhata, Koumanda, Deergha Tamasa, Karenupaalaya, Vaama Deva, Aoushnasa, Rahugana, Soma raajaka, Bruhadhyuktha, Utathyaa, Raaghuva;

Atri Ganaas are six viz. Atreya, Gavishtara, Vaakbhuktaka, Mudgala, Atithaya and Vaamarathya; Sumangala, Beejavaapa, Dhananjaya, Baleya;

Vishwamitra Ganaas are ten viz. Kushika, Lohita, Roukshaka, Kaamakaayana, Aja, Kataa, Dhananjaya, Aghamarshana, Purana annd Indrakoushika,;

Kashyapa ganaas are three viz. Nidhruva, Rebha and Shandilya;

Vasishtaa Ganaas are four viz. Vasishthaas, Kuninus, Upamanyus and Parasharas.

Agastya Ganas are four viz. Idhmavaaha, Saambhavaaha, Somavaaha, Yagnavaaha, Darbhavaaha, Agastya, Purnimaasa, Himodaka, and Paanika.

It is possible there might be many more than this number. It is also stated that Bhrigu Ganas are only seven since Vatsa and Bida Ganas were merged into Jaamadagya ganas. In Vatsa Ganaas, there are some hundred two plus differences noticed including Markandeyas and Maandokaas. Their Pravara Rishis are five viz. Bhargava, Chyaavana, Aapnavaana, Auorva and Jaamadagnya. As regards, Angirasa Ganas, there are three kinds viz. Goutama, Bharadwaja, Kevala Rishis. Gautama-Angirasas have ten Ganas. Among Bharadwaajas and their four major Shakhaas ie. Bharadwaajas, Gargas, Rishis and Kapis, Vivahas are dis approved. Bharadwaaja gotra bhedas are over hundred sixty. Kevala- Angirasaas are six-folded viz. Haritasaas, Kutsas, Kanwas, Radhitaras, Vishnu Vriddhaas and Mudgalaas. Haarita Gotra bhedaas are as many as twenty two. Their Pravaraas are Angirasa-Ambarisha- Youvanaashva. For Kutsas the Pravara is Angirasa-Mandhata-Koutsa and so forth for the rest of the Rishis as afore mentioned. Haritasa-Kutsa Gotra Vivahas are forbidden. Atri Gotra bhedas are more than ninety four and here again among the Atri Ganas inter-Gotra weddings are not allowed since their Gotras and Pravara are invariably identical. Coming to Vishwamitra Ganaas, they are ten in number viz. Kushikaas, Lohitaas, Roukshakaas, Kamakayanjas, Ajas, Katis, Dhananjayas, Aghamarshanas, Puranas, and Indra Koushikaas. Kashyapas are of three types: Nidhravas, Rebhas, and Sandilaas. Mutual weddings are forbidden in their cases also.

Gotra-Pravara Varnana in detail:

Bhrigu Ganas: Vatsa: These have three alternative Pravasas viz: Bhargava-Chyaavana-Aapavaana-Ourva-Jaamadagnya 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			
Mitreaya:	Bhargava-Vaadhyashwa-Daivodaasa	or	Bhargava-Chyavana-Daivodaasa	
Vainya:	Bhargava-Vainya-Paartha			
Shounaka:	Three Pravaras 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:			
Shaaraddhata:	Angirasa-Aayasya-Goutama			
Koumanda: Angirasa-Aotathya-Kaakshivata-	Goutama-Koumanda	or	Angirasa- Goutama-Sharadhata	
Aoujisha-Kaakshivata	or	Angirasa- Aoutathya-Goutama		Angirasa-Aouthya-Kaakshivata
Dirgha Tamasa: Angirasa-Aouthya-Kaakshivata-Goutama-Dirgha	Tamasa	or	Angirasa-Aouthya-	Tamasa
Dirgha				
Karenupaalaya:Angirasa-	Gautama-Karenupaalaya			
Vaamadeva: Angirasa-Vaamadeya-	Goutama	or	Angirasa- Vaamadeva-Barhadyu	
Aoushanasa: Angirasa-	Aoushnasa			
Rahugana:	Goutama- Gouytama			
Somaraajaka:	Angirasa-Raahugana-			
Bruhudhyuktha:	Angiras-	Somarajya-Goutama		
Uthyaa:	Angirasa-Aouthya-	Angirasa-Bruhudhyuta-Goutama		
Raaghava:	Angirasa-	Goutama		
(Note: Inter-Gotra marriages not allowed)				

Bharadwaja:	Bharadwaaja:			
Garga :	Angirasa-Barhaspatya-Bharawaaja			
Bharadwaja-	Angirasa-Barhaspatya-Bhardwaja-Shounya-Gaargya	or	Angirasa-Shounya-Gargya	or
Ruksha:	Angirasa-Barhaspatya-	Shounya		
Kapaya:	Angirasa-Saamahavya-Aourukshaya	or	Angirasa-Aamahavya-	Aourukshaya
Atmabhuva:	Bharadwaja-Vaandana-Maatavachasa			
Angirasa-Bharadwaja-Barhaspatya-Vara-Ammabhuva				
(Note: Inter Gotra marriages not allowed)				

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-
Mudgula: Angirasa- Bhaamyashwa- Moudugalya or Angeras-Taarksya-Mougulya.
Note: in this case Paraspara 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-Archnaanasa-Pourvaathita Atithaya: Atreya-Archaanasa-Atitha / Gavishthara
Vaarathha: As above
(Note: Neither among themselves nor with Vasishta-Vishwamitra Ganas, marriages are allowed.)

Kashyapa: Nidhruva: Kaashyapa-Avatsaara -Naidhruva-Shandilya
Raibhya: Kaashyapa- 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- Vasishtha- Maitravaruna-**Koundinya**
Upamanyava: Vasishtha-Indrapramada- Aabharadvasu or Vasishtha-Aabharadvasu-Indrapramada
Parashara: Vasishtha-Shaaktya-Parasharya
(Note: Paraspara Vivahas are disallowed.)

Agastya: Idhmavaaha: Agastya- Daadharyachyuta-Idhmavaaha
Sambhavaaha: Agastya- Daadharyachyuta-Sambhavaaha
Somavaaha: Agastya- Agastya-Daadharyachyuta-Somavaaha Yagnavaaha
Yagnyavaaha: Agastya-Daadharyachyuta- Darbhavaaha
Darbhavaaha: Agastya- Agastya-Daadharyachyuta-Saaravaaha
Saaravaaha: Agastya- Agastya-Maahendra-Maayobhava
Agastya: Purnamaasa: Agastya- Pournomaasa-Paarana
Himodaka: Agastya- 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.