

ESSENCE OF MAANASOLLAASA MADHURI BHAGAWA DAKSHINA MURTI STOTRA

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Scripts by the same Author:

Essence of Puranas:-Maha Bhagavata, Vishnu, Matsya, Varaha, Kurma, Vamana, Narada, Padma; Shiva, Linga, Skanda, Markandeya, Devi Bhagavata;Brahma, Brahma Vaivarta, Agni, Bhavishya, Nilamata; Shri Kamakshi Vilasa- Dwadasha Divya Sahasranaama:a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana. Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

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

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

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

Essence of Veda Vyasa Smriti- Essence of Yagjnyavalkya Smriti-Essence of Aapastamba Dharma Sutras- Essence of Devi Navaratri Mahima- Essence of Aapstamba Grihya Sutras- Essence of Bhishma Parva of Maha Bharata- Essence of Post Life Existence-based on Upanishads, Puranas, and Itihaasaas - Essence of Nava Graha Mahatmya- Essence of Kaala Chakra- Essence of Pranava- Essence of Drona Parva Of Maha Bharata Yuddha - Essence of Shanti Moksha Maha Bharata-Part One - Essence of Shanti Moksha Maha Bharata- Part 2; Essence of Ashta Dikpaalakaas- Essence of Bhagavan Dattaterya -Magnificence of Tripuraambika ; Essence of Sanaatana Dharma ; Essence of Pradhana Gita Samgraha ; Essence of Sanatsujeetiya Bharata ; Essence of Maaya Prakriti and Vishnu Mayam ; Essence of Ekavimshati Puranaas -Panchadashi Part 1-Essence of Smriti Traya;

Dharma Dhvaja - Essence of Pancha Dashi Part Two- Pancha Dashi Saaraamsha-Essence of Shruti Saagara Samuddharana-Totakeeyam

Foreword

Adi Shankara moved on to Kailasa for the darshan of Parameshwara and Bhagavati. Nandikeshwara intercepted him at the entrance as Adi Shankara was carrying certain palm leaves in his hands and felt distressed that the Mantra Shastra was being taken away from Kailasa and thus pulled the palm leaf hand leaves from him. Shankaracharya was able to recover only a part of the manuscript being of only 41 stanzas ; he entreated Nandikeshwara. Meanwhile there was a command from Bhavani from akasha to Shankara that another 59 be scripted by himself! And thus the Ananda-Soundarya Laharis.

The four disciples of Adi Shankaracharya were later on installed as Acharyas of the four Mathas: Now the Essence of Manasollaasaa Maadhuri as the Shureshvareeyam essentially being Shri Dakshinaa -murti Shloka Dashtakam and its detailed Explanations as expanded vide Ten potent chapters as per explanations vide Ashtaadasha Upanishads- Eka vimshati Puraanaas-Brahma Sutras- Bhagavad Gita chapters- Aapastamba Dharma Sutraas -Kashmiri Shaivism -Pratyaksha Surya Chandra grahanaas- Soudarya Lahari-Theories of various faiths-Upadesha Sahasri, Tatvasudha on Brahman and delusion- Self achieving Brahman-The Cause of Causes and that of the Eternal Truth-Adi Shankara's 'Viveka Choodumaani- Brahma bindupanishad on human mind set in bondage --The Story of Two Birds one seeking material joy and another lasting spiritual bliss- Avyakta Bhagavan's manifestation of Maha Tatva Swarupas- Vayus vide the Essence of Gayatri be kamakoti.org. articles- the ingredients of Ashtanga Yoga- Parashara Smriti on shatkarma vidhi- and so on.

I am ever beholden to HH. Vijayendra Sarasvati **Shankaracharya Swamigal**, my mentor even since as I came into contact with the kanchimutt some two decades ago and was the inspirer to script the essences of Ashtaadasha Puranas, Ahtaadasha Upanishads, Vaalmiki Ramayana series, Maha Bharata Series, Manu-Paraashara-Vyasa- Yagjnvalkyaa Smritis, Aapastambha Sutras, Panchadashi Series and so on.

With prostrations, may I dedicate this Essence of Maanasollaasa Maadhuri- Bhagavan Dakshina Murti Stotra- Sureshvareeyam as a token gratitude to HH. Vijayendra Sarasvati **Shankaracharya Swamiji**, the Head of Kanchi Mutt.

VDN Rao,

Feb 2002,

Chennai

Contents - Overview- Introductory - Shri Dakshnamurti Stotram.-Briha. Upa.explains further vide III.viii.8- Stanza 2. Taittiriya Upa. 2.2 is quoted- Stan. Three: Chhandogya Upa. explains vide 7.1.3 on Tarati shokam- Chhan. Upa. further states vide 8-15.1- Stan.4. Mundaka. vide II.ii.10-12) Stan. 5. :Expla.vide Shareera Upa. Stanza 6 Six [Expla. (1) Chhan. Upa. vide VI.viii 1-2 and (2) Kaivalyopa. Stans 1-2 and 16-25] Stan 7.[Expla. vide Nrisimha Utara Tapaniya Upa. Chaps.1 to 3] Stan. 8 [Expla. vide Briha.Upa.4.4. 19-22] Stan. 9.- Stan. 10[Expla. vide(1) Briha. Upa. V.vi.1 on Mind the indicator of Reality and Falsity (2) Chhan. Upa.(a) VII-27 on Vigjnaanam or Enlightenment as a step to realise Brahman- (b) Individual Self navigates from Darkness to Illumination VIII.iv.1-3)]

Chapter I P.22-65-Stan.. P. 22 [Expla.vide Aapastamba Dharma Sutraas I.22-2 are quoted on Sarva vishaya Parityaaga vide Praśna 1. Pāṭala 8. Khaṇḍa 22.] [Expla. on Self Awareness (1) Chhan.VII.v. 1 -3 (2) B.Gita III Atma Samyamana chapter vii and (3) Kashmiri Shaivism-Stan. 82-83] Stan. 3. P.24 [Expla. vide Brahma Sutras I.iv.3-5] Stan.4-7 P. 29. [Briha. Upa. explains vide VI.iv.12-14.] [Expla. vide excerpts on Sadhana] Stan. 8. P. 36 [Expla.vide (1) Taitti-Brahmana II.ix.1 (2) Chhan. Upa. Chapter 8,1 on Daharaakaasha] Stanza. P. 38 [Expla.vide Brihad. vide IV.iii.9- to 10] Stans 11 P. 40 [Brief vide Goudapaada .Kaaraka 14-16: of Mandukyopa] Stans 12-13- P.36 [Expla. on Samyak Drishti vide B.G. Five relevant stan, 14-26] Stans 13 P. 45 [Expla. vide B. G. Seven as of relevance] [Taittiriya Upa. vide II.iii.6-13]: [Expla. B.Gita Four Jnaana yoga too quoted the stanzas 34-42] Staas 14-15 P. 45 [Chhand Upa.vide Chap.Four Sec. One: Janashruta -Raikwa dialogue [Briha. explains Nishkaama karma: IV.iv.21-22] [Mundakopa. Maya the cause of repetitive rebirths vide III.ii.1-4)] Stans 16-17-18 P48.- Stan. 19 P. 49 [Expla.onstationary Surya Ratha]vide Vishnu Purana] Stans 20-21- 22 P. 52 [Expla.videYaksha Prashna] [Expla.vide Chhan Upa. about the Adviteeyata's Plurality.- VI.ii.1-3 - iii 1-4 to 7] [Expla.on (1) Surya Deva regulates Time Cycle (2)Realisable by Jnaana Drishtya] Stan.23 P.57. [Expla.vide Mundakopa.III.11 on Materialism and Spiritualism] [Expla. vide Prashnopa. I.11-15] [Expla. vide Brahma Sutras IV.iv.12-15] Stan. Twenty Four P. 60[Expla, vide B.G's Sankhya Yoga -62-63- Stanzas 24-27.P.62 [B,G.Sankhya Yoga 47 (2) Karya kaarana B. Gita's 13-Stans 24-25] Stans 28 31P.64

Chapter Two – P.63- Stan. 1.[Expla.vide substance Brahma Sutras of Chap. II on Reconciliation] Stan. 2.P. 66 – Stans P. 66 [Expla.on 64 Kalaas] [Expla.vide Brihad.Upa. III.vi.1 to vii-1-23- Pursuit beyond the warp / woof of Univeral cloth] Stanzas 5-6 P. 71[Brahma Sutras explain vide Vaisheshika/ Atomic Theories II.ii.11-17] Stans7-8 P. 71- Stan. 9. P. 75 [Briha.Upa.vide III.viii.1-12 on Anumatra samsaara of Sutra]. Expla.vide 'Roots' - on Schools of Thought] Stans 10-11-12 . P. 81-Stan. 13 P.84.- Stan. 14- P. 89 [Expla. vide Brihad Upa. III.vii-15-20] Stans 15-20 P.86 [Patanjali Sutras on Savikalpa - Nirvikalpa Samadhi] Stans 21-23 P. 90- Stans 24-25 P.92- Stans 26-30 P. 93- Stans 31 to 43. P.95 [Expla. On Maha Tatva vide Bhagavata Purana] [A brief on Brihaspati as the controller of buddhi] [Brief on1) Ashvinikumaraas 2) Madhu Vidya-Briha.Upa. 2.16-18] [Expla. on Prajapati; Narayanopa. Stans.1-11] [Expla. vide Naada Bindu Upa.] Stans 44-52 P.119 [Brief onVishvamisra and Trishanku Swarga] [Parama Shiva' Samishthi Rupa vide Linga Purana] Stan 53-57 P. 120 Mandukya Karika, verse 2.32]

Chapter Three -P.123-Stanzas a-b : Taittiriya Up. 1.11-2- Chandogya.IV.ix.1-3-VI. 1-i.-iv- Stans one-ten.P.124 [[Expla.(1) Prashnopa 1) I.1-4 on Universe and Brahman (2) Sum of Prashnopa Chap.1] [B.G.7- Vigjnaanayoga from to kaarmik action] Stanzas 11-21 P.135. [Expla. (1) Brihad. Upa. 2.1.20- 1.4.7 (2) Chhan. 6.3.1-4 9 (3) Swetaa. Upa 6.19-22] Stanzas 22-28 P. 144 [Expla., vide Shveta. Upa. 4.14-22] Stanzas 29-39 P.152 [Expla.vide Shveta. Upa. VI.x-xiv] [Expl. On Chandra -Charurvedaas eulogize. [Brief on Satya/Truthfulness vide 1; General- 2. Mundaka-Brihad. Isha-Taittiriyaas] Brihada.Upa. explains: III.vii.13)on Universal Illumination] [Atma Tatvas 1) General 2) Bhagavata Purana] (2) Chhandogya 6.3.1-4 9 (3) Swetaa. Upa 6.19-22]

Chapter Four -P.177-Stanzas one-to eleven: [Expl.Mundaka Upa. II.ii.10-12 on the Self Resplendent Brahman] [[Expl: Brihad. Upa. (1) IV.iii 23- 36 on the Identity of Brahman despite the jeevas stages. (2) V.iv.1- V.v. 1. 4.IV.iii. 23) on Gross/Subtle Forms] Stans 10-16 P.185-[Devi Bhagavta on 'Nadis'and Chakras] Stans17-25 P. 188 [Expl.on Sushupti Maarga- Brahma Randhra vide (1) Kathopa 6.16 (2) Mandukya Upa.5 and 6.(3) Yoga Kundalini Upa.] Stans 26-38 P. 199-[Summary vide Mandukyopa.

Jagrad- Swapna- -Shushupti-and Omkaara] [Sum of ide Mandukyopa. From Jagrad- Swapna- Shushupti- and Omkaara] [Jeevaas and upadhis] [Expl. I) Brihad. Upa. vide IV.iii-16-18 II on sleep- deep sleep-(2)) Shveta.Upa. vide I.ix- xii on Maya Pravritti] [Brahma Sutras vide 4.4.4-5-6 Self Liberation and tranquility-] [Shveta. Upa. III.xvi-xxi- Antaratma unaffected by the Individul actions]

Chapter Five- P.213- Stanzas one to eight [Shveta Upa. vide 6.1.iv explains on jeeva and avayava bheda] [Samskaaraas vide Manu Smriti- Dharma Sindhu/ Bindu] Stanzas 9-21 P.-221. [Prashnopa.links the mind sets of avasthas and praanas 4.2-3] Stans 22-34 P.226 [Expla.vide 1)Briha. Upa. 4.5.15 (2)Shveta. Upa.3.19 on buddhi rooted to the Inner self] [Expla. Brahma Sutras 2.1.11 on kshanika vigjnaana vaadana] [Expla.on Karma Parinama vide Kathopa 2.5-9- Shveta. Upa.V.vii-xii-Chan.Upa.5-10: 7-8] [Expla.vide 1) Taittireeya Aranyaka 3.11 and B.Gita 18. Moksha Sanyasa Yoga stanzas 61-66] [Devi Bhagavata explains about Bhagavati's Vibhutis and Gunas]

Chapter Six- P. 238-Stanzas 1-12. [Expla. Vide Chandogya Upa.III.xiv.1-xv on True identity of the Individual Self and the Supreme] Stanzas 9-21 P.-221. [Prashnopa.links the mind sets-praanas 4.2-3] Stans 22-34 P.226 [Expla.vide 1)Briha. Upa. 4.5.15 (2)Shveta. Upa.3.19 on buddhi rooted to the Inner self] [Expla. Brahma Sutras 2.1.11 on kshanika vigjnaana vaadana] [Expla.on Karma Parinama vide Kathopa 2.5-9- Shveta. Upa.V.vii-xii-Chan.Upa.5-10: 7-8] [Expla.vide 1) Taittireeya Aranyaka 3.11 and B.Gita 18. stanzas 61-66] [Devi Bhagavata about Bhagavati's Vibhutis and Gunas] Dakshina Murti Stotra P.243 vishles. Further13-23 P.245 - [Expla. vide Chhand.Upa VII. xxvi- VIII.1-4 on Upadesha on Introspection] Stanzas 24-32 P.249- [Expl.(1) Taittreya 2.4-6 (2) Brihad 1.4.7-8 (3)Isha x-13 (4) Mundaka 3.28]

Chapter Seven -P.257 Stanzas1-18-[Expla. B.G.4.-32-44] [Expla. vide Ishopa.Upa.6-7on the concept of Samyak Drishti and Tadaamyata] [Pratibhyagnjna vs. Taadatmya] [Upadesha Sahasri of Adi Shankara vide XIX on the Self and Mind][Chhand.VIII.iv.1-3 on Individual Self navigates to reach the bridge of faith] Stanzas 19-32 P. 268 [Expla. B.Gita 2.18-stan.16-22]- 1.2.1-11: [Expla.Taittirreeya Aranka.2.1-11:] Stanzas 10-20 P.278. '[Expla. vide excerpts 'Viveka Choodumaani':108-123] [Expla. vide Brahma bindupa. On human mind set in bondage] [Expla. vide Kathopa.vide II.ii.9-15 and V.11] Stanzas 21-28-P. 288 [Expla. vide Mundaka Upa. III.i.1-5 on The Story of Two Birds one seeking material joy and another lasting spiritual bliss]

Chapter Eight- P. 271-Stanzas 1-9-[Brief vide 2.162-163 Tatvasudha on Brahman and delusion] [Brief on Kathopa.vide II.i-4-5-6-7 on Self acheiving Brahman] [Expla. vide (1). Shveta. Upa.I.i-VI.ix – II.1.1,6.8 The Cause of Causes and the Eternal Truth] (2) Brahma Sutras 2.2.33 and 2.2.47] Stanzas 10-20 P.278. '[Expla. vide excerpts Adi Shankara's 'Viveka Choodumaani':108-123] [Expla. vide Brahma bindupa. On human mind set in bondage] [Expla. vide Kathopa.vide II.ii.9-15 and V.11] Stanzas 21-22-23-24-25-26-27-28-P. 288 [Expla. vide Mundaka Upa. III.i.1-5 on The Story of Two Birds one seeking material joy and another lasting spiritual bliss]

Chapter Nine- P.295 [Expl. on Avyakta Bhagavan's manifestation of Maha Tatva Swarupas] Stanzas 4-17 P.299 -[Expla. on Vayus vide the Essence of Gayatri be kamakoti.org. articles] [Expla. on the ingredients of Ashtanga Yoga] [Expla. vide (1) Parashara Smriti on shatkarma vidhi-(2) B.Gita 1-17 [Brief vide Hatha Yoga Pradeepika on Aasanaas] [Expla. (1) Mandukya XII the Ultimate (2) Brahma Sutras IV.15-22]

Chapter Ten- P.349 -stanzas 1-25[Expla. vide Maitreyopa. Chapter I :2-4 and II:1-2] [[Expla. vide Taittireeya Upa. Bhriguvali III x-1-6 on Meditation for human and divine achievements for Self fullfilment] [Briha. Upa.3.5.1 on Renunciation the path of Self Realisation] [Maha Bhavavata on how Prajapati travelled the Universe] [Expla. vide Shveta Upa.6.23 on Paramata's self guidance]

ESSENCE OF MAANASOLLAASA MAADHURI- BHAGAVAN DAKSHINA MURTI STOTRA-

SURESHVAREEYAM

Over View

Now the presentation of the Essence of Mamasillaasa comprises Ten Chapters

Introductory - 18 pages approx.

Shri Dakshinaamurti Stotram with appropriate explanations

*viśvaṃ darpaṇadr̥śyamānanagarītulyaṃ nijāntargataṃ
paśyannātmani māyayā bahirivodbhūtaṃ yathā nidrayā ।
yaḥ sākṣātkurute prabodhasamaye svātmānamevādvayaṃ
tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye ॥ 1 ॥
bījasyāntarivāṅkuro jagadidaṃ prānnirvikalpaṃ punaḥ
māyākalpitadeśakālakalanāvaicitryacitrīkṛtaṃ ।
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥsvecchayā
tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye ॥ 2 ॥
yasyaiva sphuraṇaṃ sadātmakamasatkalpārthagaṃ bhāsate
sākṣāttattvamasīti vedavacasā yo bodhayatyāśritān ।
yatsākṣātkaraṇādbhavennapunarāvṛttirbhavāmbhonidhau
tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye ॥ 3 ॥
nānācchidraghaṭodarasthitamahādīpaprabhābhāsvaraṃ
jñānaṃ yasya tu cakṣurādikaraṇadvārā bahiḥspandate ।
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat
tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye ॥ 4 ॥
dehaṃ prāṇaṃapīndriyāṇyapi calāṃ buddhiṃ ca śūnyaṃ viduḥ
strībālāndhajaḍopamāstvahaṃiti bhrāntā bhr̥ṣaṃ vādinaḥ ।
māyāśaktivilāsakalpitamahāvyāmohasaṃhāriṇe
tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye ॥ 5 ॥
rāhugrastadivākarendusadr̥śo māyāsamācchādanāt
sanmātraḥ karaṇopasaṃharaṇato yo'bhūtsuṣuptaḥ pumān ।
prāgasvāpsamiti prabodhasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye ॥ 6 ॥
bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi*

vyāvṛttāsvanuvartamānamahamityantaḥ sphurantaṁ sadā ।
 svātmānaṁ prakaṭīkaroti bhajatāṁ yo mudrayā bhadrayā
 tasmai śrī gurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye ॥ 7॥
 viśvaṁ paśyati kāryakāraṇatayā svasvāmisaṁbandhataḥ
 śiṣyācāryatayā tathaiva pitṛputrādyātmanā bhedataḥ ।
 svapne jāgrati vā eṣa puruṣo māyāparibhrāmitaḥ
 tasmai śrī gurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye ॥ 8॥
 bhūrambhāmsyanalo'nilo'mbaramaharnātho himāṁśuḥ pumān
 ityābhāti carācarātmakamidaṁ yasyaiva mūrtyaṣṭakam ।
 nānyatkiñcana vidyate vimṛśatāṁ yasmātparasmādvibhoḥ
 tasmai śrī gurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye ॥ 9॥
 Sarvatmikamitisphutoukritamivamstave tainaassya shravanaat
 Tainaassya shravanaat tatharthananaad samkeertanaat
 sarvātmavamahāvibhūtisahitaṁ syādīśvaratvaṁ svataḥ
 siddhyettatpunaraṣṭadhā pariṇataṁ caīśvaryamavyāhaStanza 1:

Prostrations to Bhagavan Dakshinaamurti, the unique teacher of Brahma Jnaana the knowledge of Brahman through silence, who is surrounded by disciples, who by themselves be Rishis and erudite scholars in Veda Vedangas teaching as to how the universal objects be of passing existence ever subject to momentary existence be of mind boggling variations of forms, shapes, colors and so on as of perplexing variety of appearances. Though they appear as they would, the idea of their reality be given up. When the objects of this universe be regarded, one's own mental consciousness be freed from hurdles of samsara and gradually get closer and closer and be anchored to the inward vision of Brahman the Unknown. Then like an actor, a wise person replete with worldly concerns with assumed faith subject to certain limitations. As the huge boulder lying in the bed of a river would remain unmoved, although the jala pravaahaas be ever continuous, so be the names and forms constantly changing, Brahman be ever relentless and constant. Bhagavan further sermoned that as the sky with all of its contents is reflected in a flawless mirror, so be the aakaasha with all the universe within it is reflected on the singular and partless Brahman, who is stated as of nothing but absolute consciousness and existent for ever. As per the example of without visioning the mirror it would not be possible to view the objects relected there in, likewise wherefrom could there be any awareness of names, forms and features muchless of their substratum, far less of their existence, consciousness and bliss! Having realised of Brahman as existence, conscisness and bliss, one should anchor the mind firmly on that Unknown unvisionable. .

Brihadaranyaka Upa. explains further vide III.viii.8) Saa hovaacchai tad vai tadaksharam Gargi
 Brahmanaa abhivadanti, asthulam, ananyu, ahraswam, adeergham, alohitam, asneham, acchhayam,
 atmaah, avaayav, anaakaasham, asangam, arasam, agandham, achakshusham, ashrotram avaak, amanah,
 atejaskam, apraanam, amukham, amaatram, anantaram abaahyam; na tad ashnaati kim chaana, na tad
 ashnaati kashchana/ (Maharshi Yagnyavalkya replied that what 'Brahma Vettaas' or the Knowers of

Brahman sought to explain that the latter was ‘Akshara’ or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross nor minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!

Stanza 2:

bījasyāntarivāṅkuro jagadidaṃ prānnirvikalpam punaḥ

māyākalpitadeśakālakalanāvaicitryacitrīkṛtam ।

māyāvīva vijṛmbhayatyapi mahāyogīva yaḥsvecchayā

tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye ॥ 2॥

My prostrations to Bhagavan Dakshinamurti! The teacher of teachers whose hasta kamalaas hold the signage of chinmudra as of the representation of the shloka: *Om purnamadah purnamidam purnaam purnamudachyate, purnasya purnamaadaaya purnamevaavashishyate, om shanti,shanti, shantih/Om*, That is Wholeness, This Wholeness - From Wholeness comes Wholeness -Though this Wholeness is taken from that Wholeness-This Wholeness remains .or That Wholeness comes from this wholeness while that wholeness remains whole as of Shanti-shanti-shantih. Hence Bhagavan Dakshinamurti, the Triloka Guru, as seated on the ground under the shade of the banyan tree, being the destroyer of the miseries of birth-death-and rebirth again repeatedly grant us the Eternal Truth as Satyameva Jayate

Taittiriya Upanishad 2.2 is quoted as follows

*Om, Brahmanid apnoti param, tadeshaabhyuktaa/ Satyam Janamanantam Brahma, yo Veda nihitam guhaayaam Parame vyoman, soshnute sarvaan kaamaan saha, Brahmanaa vipaschiteti// Tasmadvaa etasmaad aatmana aakaashaah sambhutah aakaashaad vaayuh vaayoragnih, agner aapah, aadbhyah prithvi, prithivyaa oshadhayah, oshadhibhyo annam annaat purushah; sa vaa esha purusho anna-rasa-mayaha, tasyedam eva shiraha, ayam dakshinah pakshah, ayam uttarah pakshah, ayam aatmaa, idam puccham pratishthaah; tad apyasha shloko bhavati/(Om. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one’s own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man. Thus human beings-as also other species in the Lord’s Creation-is basically the product of ‘Anna’ the food: *annaad reto rupena parinataat purushah/* The Purusha is made essentially of food and the resultant semen. That Being possesses a head balanced by a Southern or Right side and a Left side or northern side, besides a stabilising ‘puccha’ or tail as symbolic of Earth; *Ayam dakshina pakshah, ayam uttarah pakshah, ayam atmaa, idam puccham pratishthitaah/* Or in between the sides of the body trunk, the mid point is the ‘Atma’ or the Soul as Vedas are stated to define, while the analogy of the hanging tail of a cow or earth as the foundation. There are two analogies stated one on Atma and another on the tail; the analogy of the ‘Atma’ first: the Antaratma is in a ‘guhaa’ or in a secret place based on the concept of Inner Consciousness: viz. *avyaakrita akaashameva guha*, or, *antarhridaya akaasha/* Now, the Self also called Jeevatma or the ego is possessive of Pancha Koshas or Five sheaths viz. Annamaya (food based), Praanamaya (life based), Manomaya (Perception or instinctive based), Vigyanamaya (knowledge or intelligence based) and finally Anandamaya (based of sheer bliss the climactic state of Supreme consciousness). The second analogy about the tail as drawn from a reference of a cow’s tail is representative of the nexus of Pancha Pranas or the vital forces of Paana-Apaana-vyana-*

udaana-samanas poured as it were into crucible. Having thus explained the principle of the Antaratma or the Individual Self comprising *inter alia* the unity factors of Space, Fire, Water, Air and Earth and the relativity of Pancha Koshas and Pancha Pranas on the one hand and that of Paramatma on the other, one another parallel example is about ten men crossing a river by a boat and as each time one counts the rest, one forgets counting himself too and only nine were counted; indeed the tenth is the Self; and the tenth one also the paramatma! It is the same as: *Satyam jnaanam anantam Brahma!* Or the Truth, the Subtle Knowledge and the Infinity! But Infinity is beyond comprehension but indeed within oneself! Chhandogya Upanishad(VII.xxiv. 1) explains about Infinity: *Yatra naanyat pashyati naanyachrunoti naanyad vijaanaati; atha yatraanyat pashyati anyacchrunoti anyad vijaaniti tad alpam; yo vai bhumaa tad Amritam, atha yad alpam tan mrityam; sda, Bhagavah, kasmin pratishthaa iti; sve mahimni, yadi vaa na mahimneeti*/(The definition of Infinity covers such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity, both get united and both are the reflections of each other, then whom should one see, hear, feel or understand. Brihadaranyaka Upanishad (II.iv.14) is quoted when Yagnyavalkya explained to Maitreyi: *Yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram pashyati taditara itaram shrunoti, taditara itaram abhivaadati, taditara itaram manute taditara itaram vigjnaanaateeti;yatratvasya sarvam aatmaivaabhut tatkena kim jighret, tat kena kam pashyet tat kena kam shrunyaat tat kena kam manveeta,tatkena kam vijaaneeyat? Yenedam sarvam vijaanaati, tam kena vijaaneeyat, vijnaataaraam are kena vijaaneeyaad iti/* Due to the apparent existence of duality due to ignorance, smell-vision-hearing-speech- thinking or mindset-and the faculty of understanding are dissimilar. But when the veil ignorance is removed and since the Absolute Self is neither dual nor multiple, every thing falls in place and one starts recognising the attributes to see, hear, smell, taste, touch, think and react precisely the same unmistakable and distinctive uniformity! Then the Self is the Supreme in that blueprint, be it hearing, vision, or feeling or thinking! Moreover, Brahman is omnipresent as He is below, above, behind, in front, and in all the Directions. Any one who looks within would see him finds his mirror image. He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is thus misplaced and that of Unity is perennial!)]

Stanza Three:

yasyaiva sphuraṇam sadātmakamasatkalpārthagam bhāṣate

sākṣāttattvamasīti vedavacasā yo bodhayatyāśritān |

yatsākṣātkaraṇādbhavennapunarāvṛttirbhavāmbhonidhau

tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye || 3||

Wonderous indeed! Under the tree are the aged disciples around the youthful Guru. He taught them with silence, but the doubts of the disciples were all dispelled.

Jagathaarana be the Avyakta Paramatma as Mundakopanishad explains vide III.ii.9)

Sa yo ha vai tatparam Brahma veda brahmaiva bhavati, naasyaabrahmavit kule bhavati, tarati shokam tarati paapmaanam guhaa- gandhibhyo vimuktomrito bhavati/(A great accomplisher of the Supreme Brahman hardly realises his status as indeed he is already merged in that flood of Radiance. None in his erstwhile clan would ever be aware of that position. Even while alive, he would be as: ‘tarati shokam’ or overcomes grief of mind; ‘tarati paamaanam’ or is in the state of a blemishlessness or as of the state of a ‘Sthitaprajna’; ‘guhaagrāndhibhyaha vimuktah’ or freed from the knots of the unknown cave hidden in a mortal heart as shrouded by ignorance and Maya of existence; and as ‘ Amartah’or the Immortal and Eternal)

Chhandogya Upanishad explains vide 7.1.3 on *Tarati shokam*

Soham, bhagavah, mantra vid evaasmīnatma vit; shrutam hyevame bhagavad drūishebhyah, tarati shokam ātma vit iti; soham, bhagavah, shochoami, tam maa, bhagavaan, sokasya paaram taarayatva iti; tam hovaacha yad vai kin chaitad adhyaageeshthah naamaivaitat// Naamavaa Rig vedo Yajur ve4dah Saama veda atharvanaschaturtha itihaasa puraanaah panchamo vedaanaam pitro raasir daivo, nidhir vaakovaakyam, ekaayanam, deva vidyaa, brahma vidyaa, bhuta vidya, kshara vidyaa, nakshatra vidyaa, sarpa-devaajana-vidyaa naamaivaitat naamopaassveti// Sa yo naama brahmeti upaste yaavan naamno gatam, tatraasya yathaa kaamchaaro bhavati yo naama brahmeti upaste: 'sti, bhagavah, naamno bhuyati; naamno vaava bhuyisteti; tan me bhagavaan braveetviti/

Narada confessed that he had only textual knowledge except a few of practical applications. Even what all he learnt was by way of subjects and names and that his objective was specific viz. know of Self beyond sorrow and that his request too was specific viz. To take him beyond sorrow to Eternal Bliss! Sanat Kumara replied that indeed what all he acquired was by way of titles of texts and of learning, but the real learning was far more specific namely meditation on an Image, indeed that of Vishnu who was Unknown, being 'Avyaktam Shasvatam Vishnum Anantam Ajam Avyayam'! Any one who meditates on the name of that Reality called, say, Brahman, would acquire freedom of barriers of space, time, distance and knowledge! Now, a systematic analysis of natural features and their magnificence vis a vis the supreme self is attempted step by step like the power of Speech, the might of Mind, the strength of will and thought and the effectiveness of prayers and concentration to discover Brahman!)

Chhandogya Upanishad further states vide 8-15.1

Brahma instructed the Supreme Vidya of Brahman to Prajapati who in a chain bestowed to Manu and to Teachers further

VIII.xv.1) *Taddhaitad Brahmaa Prajaapataya uvaacha, Prajaapatir manave, Manuh prajaabhyah, Aacharya kulaad vedam adheetya yathaa vidhaanam, Guroh karma atisheshena abhisamaavritya kutumbe sthitvaa, shuchau deshe svaadhyaayam adheeyaanah, dhaarmikaan vidadhat, ātmani sarvendriyaani sampratishthaapya ahimān sarva bhutani anyatra teertebhyah sa khalvevam vartayan yaavad aayusham Brahmālokam abhisampadyate, na cha punaraavartate, na cha punaraavate//* (Brahma instructed this unique awareness to Prajapati who in chain to Manu and to the Teachers. Practising Brahmacharya by study of Vedas and Scriptures and other duties the Student returns home and become a householder, train his students, beget sons and help them with discipline and virtue. Then withdraw his organs into the Self, practise introspection, terminate into Brahma never to return. This is the True Essence of Mortal Existence and the Beginning of Eternal Bliss!!)

Stanza Four

nānācchidraghaṭodarasthitamahādīpaprabhābhāsvaram

jñānam yasya tu cakṣurādikaraṇadvārā bahiḥspandate ।

jānāmīti tameva bhāntamanubhātyetatsamastam jagat

tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye ॥

Prostrations to Bhagavan Dakshina Murti, the abode of all learning, the healer of all those who suffer from the disease of saṃsara, and the teacher of the Jagad Guru. The sarvasya jagat be indeed replete with sarvatra agjnaana as shrouded by the Maya that camouflages the Absolute Truth by an almost blinding and all enveloping net as positioned firmly and spread across all over the length and breadth of the Universe. This has been cast as Maya the Make Believe and the Supreme Almighty himself is the Originator of this Maya with which He weilds endless powers. Indeed those very blessed ones who are able to vision through this thick screen of a maze become Immortal themselves! This Highest Reality is

identified with that unique and unparalleled Unknown as there is no place for a second one as the creator, preserver and withdrawer of all the Beings at the end of periodical intervals. Essentially Maha Deva is the embodiment of destructive powers while His alternate form is of creation and protection as well but the Ultimate Swarupa is of the Great Dissolution! This this Single Form is of Atman yet The Pratyag Atman too; hence the Self as well as the Supreme Self as of being the Rupam rupam praturupam! This Singularity is the Origin and of ramification or of Plurality or of Multiplication as the Maha Deva is of face to face, an eye to eye, arm by arm, foot by foot and so on.

Mundakopanishad explains vide II.ii.10-12)

Hiranmaye pare kosho Virajam Brahma nishphalam, tad shubhram jyotishaam jyotisham jyotih tadyad aatmavido vuduh/ Na tatra Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyamagnih, Tameva bhantamanubhati sarvam tasya bhaasaa sarvamidam vibhati// Brahmaiveda- mamritam purastad brahma, paschaad brahma, dakshinaastaashottarena adhaaschordhvam cha prasrutam brahmavedamn vishvamidam varishtham// Iti Mundakopanishadi dviteeyamundake dviteeya khandah// (Right within the luminous sparkle of a golden sheath is Brahman, devoid of taints and blemishes nor with parts. That Supreme of the highest purity and clarity is indeed the Brightness of the Brightness. That is what all the Seers and Seekers seek for and see with supreme satisfaction and surprise! Indeed neither the Sun pales into insignificance; the Moon, Stars, and Lightnings lose their shine and flash; Fire loses its radiance and heat and all these entities just follow their directives as per His nods! Svetashvatara Upanishad VI.14 quotes precisely the same as: *Na tatra Suryo bhaati na Chandra Taarakam---vibhati/* Also, Kathopanishad vide II.ii.11 is relevant: *Suryo yathaa sarvalokasya chakshurnalipyate chaakshusaih baahyadoshah, ekastathaa sarvabhutaanrataatmaa na lipyate loka dhukhena Brahmaah/* or the Self is least unaffected by the sorrows of Beings just as the Sun-the eye of the Universe is totally unaffected by the natural calamities and rejoicings in the world; the super imposition of the illnesses or the wellness of the body is hardly a matter of concern to the Self. Bhagavad Gita's Fifteenth Chapter on Purusha Prapti Yoga Stanza 6 is also quoted in this context: *Na tadbhaasate Suryo na Shashanko na Paavakah yadgatvaa na vivartante taddhhaama paramam mama/* or That Paramapada Status or the Supreme Position of Brahman cannot be signified by that of Surya, Chandra or Agni as Paramatma is Swayam Prakasha or Self Illuminated. Once that Status is accomplished, then there is no return as that indeed is His Abode! In fact the Ninth Chapter of Gita titled Raja Vidyaa Raja Guhya Yoga deals extensively with Brahman's Uniqueness such as stanza 6: *Yathaakaasha sthito nityam Vayusssarvatrago mahaan, tathaa sarvaani bhutaani mat sthaaneetyupadhaaraya/* or the Supreme states that the Akaasha is profound and eloquent with the ever dynamic Vayu or Air as all the Beings exist due to this. Bhagavan further states in Gita in this very chapter vide 16-19: *Aham kraturaham yagnah svadhaahamahamoshadham, Mantroham ahamevaajyam ahamagnir aham hutam/ Pityaahamasdya Jagato Maataa Dhaataa Pitaa mahah, Vedyam pavitramomkaarah Rigsaamayajurevacha/ Gatirbhartaa Prabhussaakshi nivaasa -scharanam suhrut, Prabhavah pralayah shtaanam nidhaanam beejamavyayam/ Tapomyahamaham varsham nigrugnaamyutsrijaami cha, amritamchauiva mrityuscha sadasadecchhaahamnarjuna! Or ' I am the entire content of the mantras of the Shroucha Smaarta Pitru Yajna Karmas and the offerings like food, aajya of ghee and various other homa dravyas of bhojya or the offerings to Agni; I am the Creator of the Rig Yajur Samaa Vedas; parents grand parents and relatives; the 'Veda saara Pranava' is the Self; Veda Vedya, 'Jagannaasha beeja'; Utpatti Laya Sthaana, Parama gati or the Path of Ultimate Refuge, Srishti-Sthiti-Samhaara kaaraka and so on!)*

II.ii.11) *Brahmaivedamamritam purastadbrahma paschaad Brahma, dakshinachhottarena, athaschordhvm cha prastram Brahmavedam vishvam idam varishtham/*

(The Ultimate Truth is the immortality of Brahman every where, be it at the rear, the right, or the left. That Eternal Truth is valid everywhere irrespective of Directions, always irrespective of the Kaala Chakra spanning years, centuries, Yugas, Kalpas and so on. 'Brahmai vedam Vishvamidam Varishtham')

or Brahman is the Universe and beyond the Universe, beyond comprehension and far beyond 'Satyaasatya' or The Truth and even the Non Truth!]

Stanza Five

deham prāṇamapīndriyāṇyapi calāṃ buddhiṃ ca sūnyam viduḥ

strībālāndhajaḍopamāstvahamiti bhrāntā bhr̥ṣaṃ vādinaḥ ।

māyāśaktivilāsakalpita mahāvīyā mohasamhāriṇe

tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye ॥ 5 ॥

Prostrations to Gurottama Bhagavan Dakṣinamurti who is ever pure and ever calm, the embodiment of pure knowledge and who is but the indicative meaning of Praṇava the AUM the Supreme. (5)

The dehadhaarīs with prāṇendriyas, with budhi mandātvaṃ are ever subject to Tapatrayas of Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control-besides Ishana Trayas of Prāṇeshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhāneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest ie the Ishanatrayas. Further they are subject to Triguna of Saatvika, Rajo Guna and Tamo Guna; There is no set identity of the Gunas but are intermingled and rapidly changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. But surely the resultant impact would be disastrous. An unfulfilled desire would lead to anger. Anger leads to obsession. Obsession leads to failure of memory and focussed thinking and lack of memory leads to mental balance! The dehadharīs are also subject to Trividha Kankshaas or three Natural Aspirations as of Kanta, Kanaka and Keerti or Physical -Material-Fame and of Tryagnis of Kama /Lust, Krodha or Anger, Kshudha or Hunger.

[Explanation vide Shareera Upanishad as follows

The body is a combination of the five elements like earth. What is hard is earth, what is liquid is water, what is hot is fire, what moves is air, what is porous is space.

The organs of sense are ear etc: the ear is in the sky (space), the sense of touch (skin) is in the air, the eye in the fire, tongue in water, smell in earth. Thus for the senses sound etc., are the objects.

The organs of action are: tongue, hands, feet, arms and genitals. Their objects are: speech, catching, walking, voiding and joy. These have arisen from earth etc., respectively.

Mind, Intellect, Egoism and Self-conscious mind are their inner senses. Their scopes are volition and doubt, determination, affection, decision. The mind is at the tip of the neck, intellect at the face, egoism at the heart, self-conscious mind at the navel.

Bone, skin, nerves, hair, flesh are parts of earth; urine, phlegm, blood, semen are of water; hunger, thirst, laziness, delusion and sex of fire; circulation, bursting, movement of the eye etc., of air; lust, anger, greed, delusion and fear are of ether.

Earth's attributes are Sound, Touch, Form, Taste and Smell; of water: sound, touch, form and taste; of fire are: sound, touch and form; of air: sound and touch; of ether: sound only.

Non-violence, truth, non-theft, continence and non-possession, absence of anger, service to elders, cleanliness, contentment and honesty, non-conceit, candour, faith and non-injury - are the qualities (effects) of Sattva.

I am the doer, enjoyer, speaker, am conceited - these are of Rajas. Sleep, laziness, delusion, attachment, sex and theft - these are of Tamas. The person of Sattva is above, of Rajas is in the middle and of Tamas,

low. Right knowledge is Sattvika; of rituals, Rajasa; blindness, Tamasa

First the waking state rests on the five organs of sense, the five of action and the four inner senses (being active). Dream depends on the four inner senses only; dreamless sleep has only mind as active instrument; the fourth state has only the soul (active).

The knower is the empirical self, other than the supreme, stationed between awareness (of object) and indifference (to them).

The five organs of sense and action with the five vital airs, the mind and intellect, go to make the Lingasarira. Mind, intellect, self-conscious principle, earth etc., are the eight Prakritis. There are sixteen others; the transformations of ear, skin, eyes, tongue, and nose; arms, genitals, hands, feet, vocal organ; sound, touch, form, taste and smell. The twenty-three are the Tattvas (eternal verities) relating to Prakriti. The twenty-fourth is the Avyakta, the chief (Tattva). That which completes the group as the twenty-fifth is the Purusha (Self).]

Stanza Six

rāhugrastadivākarendusadr̥ṣo māyāsamācchādanāt

sanmātraḥ karaṇopasaṃharaṇato yo'bhūtsusuptaḥ pumān |

prāgasvāpsamiti prabodhasamaye yaḥ pratyabhijñāyate

tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye || 6||

Prostrations to Bhagavan Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence. Just as Surya Chandra Devas are periodically eclipsed by Rahu, the Pure Consciousness is eclipsed by Maya for a spiritually ignorant persons. A spiritually elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by withdrawing Sense Organs to such an extent that Only the Real Essence remains. That state of Pure Consciousness is experienced during Spiritual Awakening whereby one could perceive before sleep or before being eclipsed by Maya.

[Explanation (1) Chhandogya Upanishad vide VI.viii 1-2 and (2) excerpts from Kaivalyopanishad

(1)

Uddaalaka Aruni explains to his son Svetaketu about basic needs of human existence as opposed to the Inner Self and deduces the origin, context and connotation of TAT TVAM ASI or THOU ART THOU!

Uddaalako haarunih Svetaketum putram uvaacha, swapnaantam me Saumya, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Soumya, tadaa sdampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati// Sa yathaa Shaakinih sutrena prabaddho disham disham patitvaanyatraayatanam alabdhwa praanam evopashraayate, praana-bandhanam iti// (Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!)]

(2)

As one assumes the Formless, feature less, and stages less, the Pure Consciousness stationed firmly in the 'daharaakaasha' or the Inner Sky with no reference to Panchendriyas of the mortal body or the remote controlling Basic Elements, Prana the ticking vital energy and indeed the Mind and its ever fluid ramifications of thoughts, then the first person 'I' gets reflected, nay dissolved, into the Unknown! This indeed is the unique teaching of Kaivalyopanishad. Its objective is to study-absorb- practise and seek to the reverse cycle of the mortal body, how does it tick, the wherewith all to tick, the breaks and resumptions again and again till such time that the series of the mortal chains are snapped, if at all! Opening the 'hridaya kamala' by the means of intense introspection backed by 'dharmaacharana' which is again anchored to positive 'karmaachatana' and pointed yoga practice with willpower, dhyana, renunciation. Then the flood gates of Maya are thrown open to the unseen, unfelt, and unthinkable luminosity even as the Self submerges into the Sublime!

Stanzas 1-2 : Release from the clutches of Maya the Ignorance and from mortality to Immortality

1. *Athaashvaalayano bhagavantam parameshtinam parisametyo vaacha/ Adheehi bhagavan brahma vidyaam varishtham sadaa sadbhih sevyamaanaam niguudham, yayaachiraat sarva paapam vyapohya paraatparam purusham upaiti vidvaan/*

Along with prostrational veneration, Maharshi Ashvaalayana pleaded to Brahma Deva to teach him the knowledge of Brahman the all knowing, the unknown, the ever present, and the unimaginable eternity. That Brahman the Great Phenomenon is unreachable yet hidden right within, the pure of the purest, and too far away yet too close and clinging to the Self.

2. *Tasmai sa hovaacha pitaa- mahashcha pitaamahascha shraddhaa bhakti dhyaana yogaad avehi, na karmanaa na prajaayaa dhaneva tyaaagenaikeya amritatvam aanashuh/*

Brahma replied that Brahman might be realised by shradda-bhakti-dhyaana-and yoga or conviction, devotion, contemplation and focussed mental application but not by occupation, progeny, material prosperity. The preparatory grounding needs to be abandonment of samsara coupled with rejection of desires, backed by deep introspection.

Stanza 16: 'Tat Tvam Asi- 'Thou Art Thou'

Yat param brahma sarvatmaa vishvassyaayanam mahat, suukshmaat suukshmataram nityam tat tvam eva tat/

Brahman is the Supreme doubtless. He is the In-dweller as the Antaram, the fundamental foundation of the Universe. He is subtler than the subtle as the super and invisible over shadow of the body of Universe and its fall out of Life activated by prana and the Pancha Bhutas further impacting the panchendriyas of individual bodies. Once awareness of this mystery is revealed by analysis, introspection and practice of reflective inward looking then the Truth in essence is revealed that 'Aham Brahmaasmi'!

Stanzas 17- 18- 19: The Three States of Consciousness from Jaagrat-Svapna- Sushuptis lead to 'Ananda' of varied levels and these all directed to the Ocean of Bliss and to Sada Shiva!

Jaagrat Svapna Sushupti aadi prapancham yat prakaashate, tad brahmaaham iti jnaatvaa sarvabandhaih pramuchyate// Trishu dhaamasu yad bhogyam bhaktaa bhogyascha yad bhavet, tebhyo vilakshanah saakshi chinmaatiroham Sadaa Shiva// Mayyeva sakalam jaatam, mayi sarvam pratishthitam, mayi sarvam layam yaati, tad brahmaadavyayam asmi aham//

As the Universe and its Charaachara Jagat, especially the human beings seek to happiness in their own ways and means; they pass through gradations of happiness and contentment. These levels of flows vary in the three states of one's own consciousness while being awoken or dreams or dreamlessness of sub

consciousness. Even birds, animals or fish might perhaps go into trances of such a stage of senselessness! These stages might be of drops to flows of streams- rivers and so on but finally submerge into oceans and the individual selves most ultimately onto Pure Consciousness and thus to Parama Shiva the Eternal! Thus the Singular Paramatma is the Ultimate from whom the Universe containing one and all from grass pieces to Devas-Trimurtis and their in born abilities is manifested or de-manifested as the Supreme with his better half or the Prakriti!

Stanzas 20-21-22- 23: Ultimate assertion by Paramatma

Anor aneeyaan ahameva tadvan mahaa aham vishvam idam vichitram/Puraatanoham, Purushoham eeshohiran mayoham, Shiva rupamashmi// Apaani paadoham achintya shaktih pashyaami achakshush sa shrunomi akaaranah, aham vijaanaami vivikta rupo na chaasti vetta, mama chit sadaaham// Vedair anekair ahameva vedyah vedaanta krid veda vid eva chaaham: na punya paape mama naashti naashah, na janma dehendriya buddhirasti// Na bhumir aapo mama vahnir asti, nachaanilo mesti na na cha ambaram cha, evam veditvaa paramaatma rupam,guhaashayaam nishkalam adviteeyam, samasta saakshim sad asad viheenam prayaati shuddham paramaatma rupam//

Paramatma Parama Shiva is subtle and inexplicable than even by far than the subtler- and incomprehensive Universe. He asserts that He is the Purana Purusha defying the Eternal 'Kaala Maana' itself. He is the incarnation of golden luminosity 'par excellence' as indeed Shiva the Symbol of Auspiciousness! He asserts and declares that is limbless with unimaginable powers with no eyes to see, no ears to hear, and so senses to feel with neither shape or form; yet He is omni scient, all pervading, and far more powerful than Shakti yet formless, feature less, fearless, yet the Supreme Energy and the Pure Consciousness Incarnate. He is the Singular whose fringes are aware by Vedas. He is the Creator of Veda Vedantas as being far beyond comprehension; He is indestrucible, body less, originless defying senses and awareness! He is beyond 'Pancha Bhutas' and Karta- Karma- Kriyas yet right in the cave of the hearts of the Beings and as a Super Vignatant, ever alert, watchful and observant of the actions of omission and commission of each and every Being from Tri Murtis down to grass! He is there, not there but everywhere! He Vidya-Avidya, Jnaana and Agjnana. He or She or It- is existent yet non existent and as the Sole Obtainer and Clear Reflection of the phenomenal Parama Shiva !

Stanzas 24-25 : Phala Shruti- *Yah Shatarudreeyam adheetesogni puuto bhavati, sa vaayu puuto bhavati, sa aatma puuto bhavati sa suraapaanaat puuto bhavati, sa brahma hatyaayaah, sa suvarna steyaata puuto bhavati, sa krityaakritya puuto bhavati, tasmaad avimuktam aashrito bhavati, atyaashramee sarvadaa sakrud vaa japet/*

'Pathana- aacharana-manana' or the study-practice-absorption of 'Shata Rudreeyam'(as detailed in the Essence of Jaabaala Upanishad vide the website of kamakoti. org/ articles and books) ought to purify the air surrounding a Saadhaka. Even 'Pancha Maha Paatakas', let alone the lesser sins, are washed out and cleansed out as fire destroys dry grass and wood. So does the inner meaning and context of the contents of Kaivalya Upanishad which indeed is the concentrate of 'Atma Jnaana' and the methodology of accomplishing it. One that Outstanding Awareness arrives, human beings should break open into the barriers of 'Agjnaana' the Darkness to Pure Radiance: 'Asatomaajyotirgamaya'. This is the singular key to unlock the Treasure of KAIVALYA the Unique Redemption!]

Stanza Seven

*bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttāsvanuvartamānamahamityantaḥ sphurantam sadā ।
svātmānam prakāṣīkaroti bhajatām yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idam śrīdakṣiṇāmūrtaye ॥ 7॥*

Prostrations to Bhagavan Dakshinamurthy who awakens the glory of Paramatma right within the Self during baalya-koumaara-yavana-varbhakhyas during waking and other states dreaming, deep sleep, Turiya and thus in all conditions. The Antaratma is ever of self manifested luminosity as the 'I' consciousness within, free from sarvaavasthaas but at the same time present in All Conditions, as the Chidrupa. The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, 7.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens this Knowledge through His Profound Silence.

[Explanation vide Nrisimha Utara Tapaniya Upanishad of relevance as of Chapters 1 to 3

First Chapter

Devas approached Lord Brahma and requested him, "Please teach us about the soul which is more minute than the atom and also about the letter "Om". He said, "So be it" and what he said was: "All this is the letter "Om". What is past, what is present and what will be in future are its interpretations. All these are Om. All these are Brahman. This soul also is Brahman. Joining this Atma (soul) with the Brahman called Om and joining together the Brahman and the soul, and realizing that the birthless, deathless, nectar drenched and fearless Brahman is nothing but the Om, and then putting together the three types of bodies and all these in to it and then making it our own so as to become one with that and then destroy it. Continue to meditate that Om which is the soul with the three types of bodies and also the Para Brahman with three types of bodies. This soul which is gross and enjoys mega pleasures, which is also very minute and enjoys even the minutest pleasures and which becomes united and enjoys the pleasures of happiness, has four legs (branches).

When it is awake its feelings are gross. It enjoys gross feelings with its seven organs and 19 faces (ten sense organs, five pranas, mind, brain, sensibility and ego). Its name is Chaturathma Viswan (on the whole) and Vaisvanaran (partly). In the state of dream, its feelings are very minute. It will enjoy this minute sense with its seven organs and nineteen faces. Its name is Chaturathma Taijasa (on the whole) and also Hiranyagarbha (partly)..

Where there is no desire and also where there are no dreams, that state is called Sushupthi. In that state, one is single, personification of knowledge, having an endless form, one who enjoys happiness and steadfastly concentrates only on knowledge. His name is Chaturathma Pragnan (knower). This is the third leg (aspect). He alone is Lord of all beings, one who knows everything, one who resides in everything, one who is the root cause of everything and one where all beings which were born meet their end. These three involving Sushupthi and Swapna are only illusions. Soul is the only form which is real.

Then the four folded Self is Tureeya. It is something which make all others act, something which is within everything and it is the active essence beyond Jagrat (awakening), Sushupthi (sleep) and Swapna (dream). Something about it is as follows: It is without macro consciousness. It is without micro consciousness. It is without medium consciousness. It is the personification of consciousness. It is not something immobile and it is not immobile consciousness. It cannot be seen. It cannot be described. It cannot be understood. It is something without any identification. It is something which is unimaginable. It is something which cannot be pointed out. It is something which can be perceived only with the firm belief that there is only one soul. It is that aspect of Pancha Bhutaas or Five elements viz earth, air, fire, water and ether), where the entire universe is crashed in. It is considered as the fourth state after Shiva (peace), Shantha (inner peace without any negative activity), and Advaita (the concept of non dualism). It is the soul. It is that thing which has to be understood. It is that aspect of the Unknown God, which is the knowledge beyond all knowledge and is called Turiyam.

Second Chapter

The four branches of Brahman, which is Shining well, is full of same essence of happiness, is never aging, is never dying, is full of nectar and which is providing protection, should be matched with the four letters (branches) of Om. The one who knows, that the Chaturathma Viswan (on the whole) and Vaisvanaran (partly) who are awake and have similarity to the four formed Aakara (letter Aa), are spread

inside everything in the form of Sthoola (macro), Sookshma (micro), Bheeja (root) and Sakshi (witness) and are the first of everything, would realize all his wishes. He would be the first among every one.

The Chaturathma Taijasa (on the whole) and Hiranya Garbha (partly) who exist in the state of dreams are similar to the four formed letter Uu. This Uu has the form of gross, micro, root and witness. Because of its greatness and because of its double relation, the one who knows this through gross, micro, root and witness aspects would increase the tide of knowledge. He would possess equanimity along with pleasure and pain.

The Chaturathma Pragna (on the whole) and Easwara (partly), who are in the state of sleep, are similar to the four formed letter Ma. This letter Ma also has the forms of gross, micro, root and witness. The one who knows this in its aspect of its measurability and its capacity to hide it in itself by macro, micro, root and witness properties, would be able to measure the entire world by his wisdom and would be able to hide everything within himself.

Like this the stages of wakefulness, sleep and dream by the Aa, Uu, and Ma letters of Om. The fourth letter is the one which has within itself the Eshwara. It is that which can rule by itself, it is itself Easwara and it has a self glitter. This soul which is the fourth, exists as known and unknown among all beings. Its light is like the Kalagni Surya (sun who is like a fire causing death) at the time of the final deluge. It gives to all, itself as soul and would make everything in to itself. Like the Sun which swallows darkness, this soul which is the unified power, exists like fire which remains detached after burning the fuel, beyond word and mind and has a holy divine form and is the Thuriya. This is the Om. It is within everything which has a name and form, and is the knowledge and the knower. Because it exists as Turiya and has a divine form and is within everything as knowledge and the knower and is detached and formless, there are no differences within it. And so the teaching regarding this is as follows:

Because it is without syllable, it is peace (Shiva), it is the place where universe meets the end, it is indescribable, it has a non dualistic form and is placed in the fourth position, and it is "Om" itself. The soul, who understands this in this manner, would attain the soul himself. This valorous hero would understand Thuriya using the Narsaimha Anushtup Mantra Raja. This would make the soul shine. He should deeply meditate on Brahman as something which would destroy everything, which cannot be conquered by any one, which is everywhere, which shines for ever, which is devoid of ignorance, which is able to cut off his own bondage, which is non dual, which is personification of happiness, which is the basis for everything, which exists for ever and which is one without ignorance, passion and base qualities.

Third Chapter

Meditate deeply on Pranava (Om) in the form of Chidagni (The fire within) which is in Agni Mandala (Orbit of fire) of the Mooladhara, in the Maha Peeta (consisting of 4, 7 and 32 petal lotus) with its family of four worlds (Earth, atmosphere, heavens and moon world) and seven souls (Loka-Veda-Devatha-Gana-Chanda-Agni-Vyahruthi). Then meditate on letter Aa which is the Chaturathma (4 souls) and the Sapthathma (seven souls) as Brahma in the belly (Mani Pooraka), on letter Uu as Vishnu in the heart (Aanahatha), on letter Ma as Rudra in the middle of eyelids (Aagna), on the dot which is the happy nectar form of the soul of Omkara (Sound of Om) in Dwadasantha (just above the eyes) and the soul (Athma) in the form of sound in Shodasantha. Thus after worshipping with nectar (Ananda Amrutha) the four fold Brahmas (Devatha, Teacher, Mantra and the soul), Vishnu, Rudra separately and then together in the form of Linga with offerings and then unifying the linga forms in the Atma Jyothi (Light of the soul) and filling up the macro, micro and causal bodies with this light, we have to unify Atma Jyothi which is their basis with macro, micro, root and witness properties. Afterwards adjust the very gross Virat form in the very micro Hiranyagarbha form, and this micro form in the great causal Iswara form and after arranging the mantras similarly, and meditating on "Otha-Anuj-Jnathru-Anugna-Avikalpa" stages, and merging all this in to the Omkara (sound of Om) in Thuriya, we have to reach the Nirvikalpa Paramathma (formless great truth).

Stanza Eight

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ

śiṣyācāryatayā tathaiva pitṛputrādyātmanā bhedataḥ ।

svapne jāgrati vā eṣa puruṣo māyāparibhṛāmitaḥ

tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye ॥ 8॥

Prostrations to Bhagavan Dakshinamurti who awakens the glory of the Antarata within us through His Profound Silence. The Differentiations that a Being could visualise the Universe as the Cause and Effect, as of the Possessor-Possession Relations, as of the Disciple-Teacher, and also as Father- son son relations etc, are all Differentiations within the Antaratma. That be so in Dream or Waking state, as the Unnique Purusha is always present, and as if Maya Wanders over and gives rise to Differentiations.

[Explanation vide Brihadaranyaka Upanishad 4.4. 19-22]

IV.iv.19) Manasaiva anudrashtavyam, naiha naanaasti kim chana: mrityoh sa mrityum aapnoti ya iha naaneva pashyati/

(Indeed there is no duality of the Self and the Supreme Self as they are but the reflections of each other and this basic Truth is vindicated only by the elemental mind which is but the characteristic of Pure Knowledge. This Truism of Non Duality is witnessed from an Individual's journey from death to death and from birth to birth but for the superimposition of unawareness named ignorance!)

IV.iv.20) Ekadhai- vaanudrashtavyam etad aprameyam dhruvam, Virajah para aakaashaad aja aatmaa mahaan dhruvah/

(As the form of consistent and harmonised Pure Intelligence realises like the elemental ether permeating all over the Universe, the Individual Self is taintless as being free from the imperfections and contaminations of body and senses. The Self is infinite and indestructible as neither it comes into life, nor exists, grows, begins to decline, decays and dies!)*IV.iv.21) Tameva dheero vigjnaaya pragjnaam kurveeta braahmanaah naanudhyaayaad bahoon shabdaan, vaacho viglaapanaam hi tat iti/* (Any intelligent contender of what is Brahman needs no doubt the pull-up of a guide within the ambit of Scriptures, but has to basically possess intuitive knowledge; this kind of knowledge is the result of renunciation by way of withdrawal of senses and high degree of introspection. Economy of words and restriction of Speech are high value assets and lesser the recourse of material world and preference for meditation are added advantages!)]

Stanza Nine

bhūrambhāṃsyānalō'nilō'mbaramaharnātho himāṃśuḥ pumān

ityābhāti carācarātmakamidaṃ yasyaiva mūrtyaṣṭakam ।

nānyatkiñcana vidyate vimṛśatām yasmātparasmādvibhoḥ

tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye ॥ 9॥

Prostrations to Bhagavan Dakshina Murti who awakens the glorious splendor and magnificence of Paramatma as indeed the Pancha Bhutaas of Prithivi-Aapas-Tejas-Vayu-Akaashas- Surya Chandras and Jeevaas of Moving and Immobile Manifestations. Apart from the Antarma there could not exist anything; Yogis who reflect and meditate within discover THAT as the Essence from which Everything Originates, discover THAT as THIS as the Eternal Essence. In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into!

This Ultimate Truth is realised after prolonged and intensified disclosure by Bhrigu as imparted by Varuna Deva in several stages and layers of revelations stating from ‘Annam Paramatma’ to ‘Praano Brahmeti’ to ‘Mano Brahmeti’ to ‘Vijnaanam Brahmeti’ to finally ‘Anando Brahmeti’! He who realises thus is totally saturated with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstasy is a process of evolution from existence of Life supported by Food or nourishment, activated by ‘Pancha Pranas’, driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge and finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror form of Antaratma embodied by Nature with Panchendriyas, essence of food, prana, manas, vijana, topped up by Mahadananda the Brahman!

Tauttireeya Upanishad explains : *Vishvam bhutam bhuvanam chitram bahudhaa jnaatam jaayamaanam yat, sarvemhyesha Rudrah tasmai Rudraaya namo astu/Yasmaatparam naaparamastikinichid -yasmaananeyo na jnaanamesti kaschit, vriksha iva stambasdhodivi tishthaehah tevadampurnam purushena sarvam/*

Stanza Ten

Sarvatmikamitisphutoukritamivamstave tainaassya shravanaat

Tainaassya shravanaat tatharthananaad samkeertanaat

sarvātmavamahāvibhūtiśahitam syādīśvaratvam svataḥ

siddhyettatpunaraṣṭadhā pariṇatam caīśvaryamavyāhatam || 10||

Prastrations to Bhagavan Dakshinamurthy who awakens the glory and splendour of the Atman within us through His profound quietude since the Divine Essence in All is made clear in this Stanza. Hence by its shravana-pathava and niddhidhyaasa be listening to It, and Glorifying it. Then one comes endowed with the Greatness of the Knowledge of the Divine Essence present in All. Hence perhaps the Divine Essence by Itself could Awaken within him after that again, the Eightfold Manifestations of Divine Powers or Ashta Siddhis unimpeded. These Siddhis are Ashta Siddhis - Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedā Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on.

[Explanations vide(1) Brihadaaranyaka V.vi.1 on Mind is the key indicator of Reality and Falsity as Yogis extol Mind and sift Truth from Untruth (2) Chhandogya Upa.(a) VII-27 on Vigjnaanam or Enlightenment as facilitated by the fund of knowledge takes a further step forward to realise Brahman- (b) Individual Self navigates to reach the bridge of faith from Darkness to Illumination VIII.iv.1-3)

(1)

V.vi.1) *Manomayoyam purushah bhaah satyah tasmin antarhridaye yathaa vreehivaa yavo vaa; sa esha sarvasyeshaanah; sarvasyaadhipatih, sarvamidam prashaasti yadidam kincha/ Iti shashtham Brahmanam/*

(Among the various body attachments of the Individual Self with distinct features, back-up Devatas, functional specialisations and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interiormost chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ‘ one becomes precisely as one meditates upon the Almighty’!)]\

(2) a)

VII.vii.1-2) *Vijnaanam vaa va dhyanaad bhuyah, vijnaanena va Rig Vedam vijaanaati, Yajur vedam Saama Vedam Atharvanam chaturtham, itihasa puraanam panchamam, Vedaanaam Vedam, pitryam, raashim, daivam, nidhim, vaakovaakyam, ekaayanam, deva vidyaam, brahma vidyaam, bhuta vidyaam, kshaatra vidyam, nakshatra vidyam, sarpa devajana vidyaam, divam cha prithivim cha vaayum chaakaasham, chaapascha tejas cha, devamscha manushyaamcha pashumcha vayaamsicha trina vanaspatinshvaapadaani aakeeta patanga pipeelikam dharmam chaadharmam cha satyam chaanritam cha saadhu chaasaadhu cha hridayagjnaam chaahridayajnaam chaannam cha rasam chemam cha lokam amum cha vigjnaanenaiva vijaayanti, vigjnaanam upaassveti// Sa yo vigjnaanam Brahmeti upaaste, vigjnaanavato vai sa lokaan jnaanavatobhisidhyati, yaavad vigjnaanasya gatam, tatrasya yathaa kaamocharo bhavati, yo vijnaanam Brahmeti upaaste; asti, bhagavah, vigjnaanad bhuya iti; vigjnaanad vaa va bhuyosteeti; tan me bhagavan, bravitva iti/*

(Reverting back to basics, Sanat Kumara did appreciate the fund of extraordinary Vigjnaana of Brahmarshi Narada, which indeed was the breaking point of the quest of Brahman! Indeed, dhyanam or contemplation is possible on the strength of knowledge and enlightenment! Knowledge is amassing huge funds of empirical information and facts, while Vijnanam is the capacity for assimilation and understanding which is the bottom of Critical Analysis! Now, he who meditates on such deep and close assesment of Brahman, might be able to understand the range and depth of Brahman! But alas, none is sure to gauge the range and depth of Brahman as the proverbial origin and depth of Shiva Linga remains enigmatic! He who meditates Brahman might have a hope on the understanding of what kind of Truth that he is!)

(b)

VIII.iv.1-3) *Atha ya atmaa, sa setur vidhritireshaam lokaanaam asambhedaaya naitam setum ahoraatre taratah, na jaraa na mriyur na shoko na sukutam, na dushkrutam, sarve paapmaano to nivartante, apahata paapma hyesha Brahma lokaah// Tasmaad vaa etam setum teertvaandhah sannanandho bhavai, viddhah sannavidhho bhavati, upataapi sannanupaapi bhavati; tasmaad vaa etam setum teertvaapi naktam ahar evaabhi nishpadyate, sakrud vibhaato hyevaisha Brahma lokah// Tad ya evaitam Brahma lokam brahmachaaryena anuvindati, tesaam evaisha Brahma lokah, tesaam sarveshu lokeshu kaamacharo bhavati//*

(Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach te bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuinness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contentment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: ‘ Tamasomaa jyotirgamaya, mriyormamritam gamaya/’ On reaching into this world through celibacy, virtue, sacrifice, and singular

dedication to Brahman, that person attains Brahmatva and Bliss with freedom of movement and realisation of Totality!)]

Thus concludes the Explanations of Bhagavan Dakshina Murti Dashakam

ESSENCE OF MANASOLLAASA MAADHURI- BHAGAVAN DAKSHIMA MURTI STOTRA-SURESHVAREEYAM

Chaper One

Stanza One

Now the Prapradhamollaasa with Mangalopacharana

Mangalam dishatu me Vinaayako, Mangalam dishatu Sarasvati

Mangalam dishatu me Maheshvari, Mangalam me Sadaadhiva/

Stanza Two

Atmalaabhaatparo laabho naarasteeti munamayo viduh

Tallabhartham kavihstouti swaatmaanam Parameshvaram/

One's own Antaratma is the sarva saakshi, be that in the stage of Jaagradavastha being of the Vishayaanubhaba, swapna kaala vaasana nirmaana, sushupti dasaantara gata bhaabaabhaava shunyata. Thus the atma swarupa be of nitya praapti. Prapti shabda denotes the agjnaana nirmulana. As what ever be of the 'prapti' or accomplished then the manana-nidhidhyaasa-sarva parityaaga drishti as of 'sat-nyasa' or the high status of parmaardha bhava maatra.

[Explanation vide Aapastamba Dharma Sutras 1.22-2 are quoted on Sarva Vishaya Parityaaga vide Praśna 1. Pātala 8. Khandā 22. thus:

ātman paśyan sarva bhūtāni na muhyec cintayan kaviḥ, ātmānam caeva sarvatra yaḥ paśyet sa vai brahmā nāka prṣṭhe virājati/ nipuṇo- 'anīyān bisornāyā yaḥ sarvam āvṛtya tiṣṭhati, varṣīyāś ca prthivyā dhruvaḥ sarvam ārabhya tiṣṭhati, sa indriyair jagato- 'asya jñānād anyo- 'ananyasya jñeyāt parameṣṭhī vibhājah, tasmāt kāyāḥ prabhavanti sarve sa mūlaṁ śāśvatikaḥ sa nityaḥ/ doṣānāṁ tu vinirghāto yoga mūla iha jīvite, nirhṛtya bhūta dāhīyān kṣemaṁ gacchati paṇḍitaḥ/ atha bhūta dāhīyān doṣān udāhariṣyāmaḥ/ krodho harṣo roṣo lobho moho dambho droho mṛṣodyam atyāśa parīvāda avasūyā kāma manyū anātmyam ayogas teṣāṁ yoga mūlo nirghātaḥ/ akrodho- 'aharṣo- 'aroṣo- 'alobho - 'amoho- 'adambho - 'adrohaḥ satya vacanam anatyāśo- 'apai śunam anasūyā sa ṇvibhāgas tyāga ārjavaṁ mādavaṁ śamo damaḥ sarva bhūtair avirodho yoga āryam ānṛśaṁsaṁ tuṣṭir iti sarva āśramānāṁ samaya pad āni tāny anutiṣṭhan vidhinā sārvaḡmī bhavati/

That Brahmanottamaa, who is a vidwan visualising and introspecting Paramatma in all the Beings be having his vision transparent and would truly excel himself being in the state of heavenly bliss., indeed in heaven, becoming a beacon of light to others. It is 'That' which is consciousness itself and subtler than the thread of the lotus-fibre, pervading the entirety of the universe. It is 'That' which is different from the worldly knowledge, obtained by the senses and identical with its objects, possessive of Absolute Knowledge'. From 'That', which divides Itself, springing and ever assuming countless Forms. It is 'That' which is the primary cause; 'That' which is eternal, That which is unchangeable. Indeed this is a hazy rationalisation of Paramatma. But all kinds of misleading and distorted explanations be rectified only intense will power, meditation, renunciation, and yoga. An earnest human seeks to eradicate

liabilities, blunders and day to day responsibilities such as anger, exultation, anguish, anxiety, covetousness, delusion, maliciousness, hypocrisy, lying, gluttony, calumny, envy, selfish desire, secret hatred, neglect to keep the senses in subjection, neglect to the mind, freedom from stinginess, hostility; truthfulness, moderation in eating, silencing slander, freedom from envy, self-denying generosity, avoiding the acceptance of gifts, straightforwardness, affability, tranquility, self-discipline, peace with all created beings, concentration of the mind and the contemplation of the Inner Self.

[Vishleshana on Self Awareness vide(1) Chhandogya Upa.VII.v. 1 -3 (2) Bhagavad Gita III Jnaana Yoga on Atma Samyamana chapter vii and (3) Kashmiri Shaivism-Stanzas 82-83

(1)

Chhandogya Upanishad

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

VII.v.1-3) **Chittam**: Having made the Sankalpa or a firm decision, then the perseverance and staying power of what has been resolved would be the sustenance that needs to be followed up; the chitta or the intelligence to hold despite obstacles is thus superior to the will. As one deserves and desires, he wills, decides and ascertains as how to give a practical shape to the realisation of the goal; in the process he resorts to think, propel the organ of speech to utter mantras and perform the rites. It is possible that there might be shortcomings and the application of intelligence would need to be supplemented from other sources; in other words, one needs to meditate on the thought process and wherever felt necessary make amendments as rigidities should be softened. Indeed, all possible omissions and commissions in the approach be incorporated and the modus operandi be revised as felt needed on a dynamic graph. The proverb states that most of the sections of the Society never even launch a project as they are basically diffident and know of their limitations; some handful of these do launch the project but as several hindrances crop up somewhere on way give up as tension overtakes their strong- enough will; but those very very few in millions face all the obstacles and finally reach the goal dropping many on the sideways! All these actions of perseverance emerge from thought and practical application of intelligence! Thus he who may be literally solitary to seek Brahman ought to contemplate and reflect deeply on intelligence in the form of Will Power to attain the absolute and unqualified world of Brahman as far as Will Power prevails!) **Meditation / Dhyanam and Contemplation are superior to Will Power-VII.vi.1-2)** ‘Dhyaanam’ or meditation is more effective than the consideration of Will Power since after all the Self Determination has to pave way for Meditation. The process of meditation to Brahman is not a simple task! Primarily, one has to conquer the material world centering the Earth. Then the contemplation needs to surmount ‘Dyauh’ or the Intermediate Space. It is not an easy task to overcome the pulls and pressures of the Swarga by ‘dhyana’. Then meditation of the glory of water and the high mountains needs to be prevailed upon. Then comes yet another intensity of humanity and divinity which has such a strong pull that is simply unimaginable and that complexity of that tough intensity is a near impossibility! Those among human beings who had already scaled the dizzy elevations and summits of glory in the pursuit of Brahman are not only few and far between but even of the stature of Naradas and Maharshis slip down the valleys of failures out of jealousies and pettinesses. Such situations abound when meditation becomes warranted against pinnacles of meditation! It is stated that he who meditates on Meditation, he who is identified with what Meditation is all about, he attains freedom of movement of thought, action and deed; and he who is identified with meditation is indeed the Reality of Meditation itself! Vijnanam

Enlightenment as facilitated by the fund of knowledge takes a further step forward to realise Brahman VII.vii.1-2) Indeed, dhyanam or contemplation is possible on the strength of knowledge and enlightenment! Knowledge is amassing huge funds of empirical information and facts, while Vijnanam is the capacity for assimilation and understanding which is the bottom of ‘Critical Analysis! Now, he who meditates on such deep and close assessment of Brahman, might be able to understand the range and

depth of Brahman! But alas, none is sure to gauge the range and depth of Brahman as the proverbial origin and depth of Shiva Linga remains enigmatic! He who meditates Brahman might have a hope on the understanding of what kind of Truth that he is!

(II) Bhagavad Gita- Jnaana Yoga on Atma Samyamana chapter vii

Indeed it is possible to accomplish everlasting 'Atma Shanti' or Self Fullfillment. A 'jitendriya' or the controller of Panchendriyas or Sensory Organs of Realisation and Action is certainly able to do so. The 'karma bandhas' or of cyclical nature of 'Arishdvargas' or the proverbial Six Enemies of Desire-Anger-Jealousy - Intolerance - Arrogance- Possession, each of which impacting another. 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. If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears- mouth-nose-reproductive cum 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. Further, the 'nava dwaaraas' or the nine gates / gates viz. two eyes, two nostrils, two ears, one mouth, the anus and the genital condition the living entities and are responsible for the actions as motivated by the mind need not at all deter the latter and keep the self composed; after all these are as good as the nine outlets of a body which be even considered as a sacred Devalaya or a Temple. After all, the Almighty does not entrust the duty either of karma or karma kartrutva or karma phala to a human being. It is the 'prakriti svabhaava' or a natural tendency. Why do the humans adopt that is merely the act of Nature by virtue of Maya or Illusion which the Self is not able to resist; that cover of Maya be gradually lifted up by SAADHANA. Indeed again, Paramatma never ever incites nor encourages 'punya paapa karma' but leaves the fruits to the individual alone and it is the drama enacted by Prakriti alone and makes a toy of the Beings. Now, since one is helpless against the play of Prakriti, the singular way out is by 'saadhana' alone. Again, Paramatma neither accepts nor rejects one's deeds and is totally immune; the ignorant human beings get dragged into controversies due again owing to the shroud of Maya and it is only after the Light of Awareness is lit, that could lead to 'samyak drishti'. The deeds of ommission and commission are earned totally and ought to reap the fruits doubtless. As the clouds of 'Agjnaana' are cleared only, would not the radiance Sun rays shine! It is then that the Luster of 'Jnaana' would gradually reveal the 'vastu tatva' or of Nature and Naturalities! 'Mamo buddhi' or the Mental Energy of a human thus directed and applied to Parameshvara with the serious and sharp tool of 'saadhana' that the 'agjnaana kalmasha' and take steps forward to 'Punaraavritti' or a break to the cycle of 'Punarjanma'. A true Jnani with applied practice of 'vidyaa vinayata' or of mature knowledge and behavioral pattern would earn 'samyak drishti' or of equanimous vision would treat a brahmana of traditionality versus a low class human even consuming dog meat, or a cow or even another animal visions that composure, poise and mental stability. One might wonder that such 'sama drishti' is rather not possible of 'samaanatva' regardless of the objectivity of tradition, caste, creed, sex, nature ! This type of typical 'Advaita Drishti' and Absolute Vision would revert and swing back to the original of 'Aham Brahmaasmi' or 'Thou art Thou'; then only the 'bhoutika' or the physical impulses get totally cleared, and indeed that type of 'saadhana' could reach the goal of 'Janma raahitya'. Lighting of Lamps is a continous Effort of Saadhana to reach that kind of Utopia which envelopes the strategy to destroy the oppossing forces- build-explore-cogitate and power plan. That what Saadhana is all about

(3)

Kashmiri Shaivism of 'Paramaadha Saara'

Stanzas 82-83: *Iti janma naasha viheenam paramaartham maheshvaraakhyam upalabhya, upalabdhiritaa prakaashaat krita krityaastishthati yatheshtam/ / Vyaapinam abhihitam itthyam sarvaatmaanam vidhuta naanaatwam yo vetti sa tanmayo bhavati/* Thus having accomplished the Maha Tatwa Maheshwara and his own self- awareness , the jnaani would become totally fulfilled with Pure Consciousness which is the symbol of the Paramatma bypassing the path of jnaana and tearing off the shackles of ‘tamasa’, the veil of ignorance and darkness. He as an expert of Spirituality following this route to be able to discover the process of avoiding the inevitable cycle of deaths and rebirths again and again. Thus Parameshwara would fulfill the wish of the Spiritual Being even while the latter continues in his human frame to attain absolute freedom. Viewed in another stand point, this human being who drinks his own ‘pith’ of the body or the material experiences from his skull by way austerities would now be able to drink nectar instead! This nectar is what flows from the pure consciousness of Bhairava Mahadeva’s feet and eventually experiences and relishes the sense of merger finally with the abstract! In other words the Maha Tatwa Maheshwara by the Being’s awareness should cross then this bank of the river of ‘agjnyaanaatrutwa’ to the other bank of ‘jnaanaatrutwa’ to when this human discovers bliss. To a query as to who could become Parameshwara Shiva! The reply is that he who could realise the true import of Shiva as the omnipresent, omni scient and omni potent energy of fathomlessness as also the destroyer of multiplicity to replace with Unity or Singularity and the spring of ever manifested bliss; that phenomenon is what Shiva! The way that the original question is asked , the high spiritualist would indeed define what Shivatwa is all out then that Spiritual Expert ought to know the reply. This outstanding awareness flows out from the great seas of Agamas, coupled with his ‘jnaana paripakwata’ or to sift the ‘mithya and satya’ or the illusion of materialism and the everlasting Truth of one’s existence. This paripakwata or the fruition of manasa-vaachaa- karmana or the fullness of what is thought-stated and acted upon would shape up somewhat empirically and from out of the grist of the mills of the realisation would actually land on one’s lap; that invaluable gift is the awareness of Shiva! The Ultimate Secret is that this analyst of jnaana-samskaara- kriya would open up his windows and with that enormous light flowing all over find himself as a mirror image of Shiva Himself! *Teerthe s wapacha grihe vaa nashta smritirapi parityajan deham, jnaana samakaala muktah kaivalyam yaati hathashokah/* It is immaterial that such a ‘jeevan mukta’ or he who is freed from the death and birth recycling always but still alive despite his being the mirror image of Parameshwara Himself , whether he leaves his mortal body in a punya kshetra like Prayaga, Pushkara or Kurukhetra or in a rotten outcasts’s hut ! The phrase ‘mukta kaivalyam’ signifies the end result! Indeed that Mahatma liberates himself into Shiva. It may be that in several cases, the ‘Jnaana Purusha’ concerned might lose his memory of his earlier life on account of the forsaking his body memory pursuant to the termination of the three vital inputs viz. vaayu, pitta or bile and slesha or phlegm and as the body gets inert like dead wood or stone and loses consciousness rather involuntarily. It would be no concern whatever that his memory gets defunct as his essential consciousness targetted to the Supreme as his vital energy leaves the body gets absorbed into the Supreme consciousness The attainment is the avoidance of Maya Prakriti’s hold, as the Being has got absorbed into pure consciousness and of Shivatwa!]

Stanza Three

Swecchayaa srushtam aavishya vishvam yah manasisthitah

Stotrena stuuyatenena sa eva Parameshvarah/

The chaitanyta rupa of Parameshvara be indeed rooted to Antahkarana. Brahma Sutras explain: One could comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Consciousness that the Ancient Scriptures seek to comprehend but not by a secondary Source of what is loosely designated as the Self Consciousness or Pradhana as Sankhya Yogas seek to interpret; indeed Pradhana is not the meaning of the Self as an individual is Brahman and is not a separate entity either. This is what Upanishads and Scriptures based on the ancient Scripts handed down the ages about the awareness of Brahman from whom the Universe originates, sustains, terminates and

regerminates again and again; it is that Supreme Energy as the Source of Vedas, which is the uniform topic of Vedanta Scripts, who is admitted to be the Cause of the World as argued and decidedly established. These Sutras are also meant for those who are confounded sometimes that Brahman is not the ‘Koshamaya’ or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya as based on Pradhana Samkhya Thought but is indeed the Supreme Self of Nirguna Niraakara or alternatively of the ‘Saakaara Saguna Swarupa’ or of Form and features viz. the Magnificent Bliss that is in turn reflected as the Antaratma or of the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Antaratma or the Individual Consciousness; this Paramatma is not only Antaratma, but also the Pancha Bhutas, Space, Light, the Praana or Vital Force, the Illumination within and without. It is that Singular Entity, The Bhokta and the Bhojya or the Cause and the Effect, the Material Cause, the one inside the ‘Daharakasha’ or the Sky within the invisible cavity of the Heart and the Sky above, the Pancha Bhutas, the Unseen Viashvanara, the Panchendriyas, Sleep and Death, The Chatur Varnas, and above all the Cause and Effect. Indeed, Brahman is the Material Cause of the Universe and of the very existence!

[Vishleshana vide Brahma Sutras I.iv.3-5]

I.iv.3) Tadadhinatvaadatharvat/ Another misleading theory persists that in case the Unspecified Space is filled in as Maya, could that be Pradhana! Brihadaranya (III.viii.11) did mention: *Tadvaa ekam aksharam, adrushtam drishtar, ashrutam shrotur, manatam manar, avigjnaatur vigjnaatur, naanyadatosti drashtu, nanyadadosti shrotru, naanyadadosti mantru, naanyadadosti vigjnaatru; etasminnu khalvakshare aakaashotatascha protashcheti/* ‘This Absolute Power is never seen by any sense object and as such no evidence since it is the ability of vision by itself; it is never heard, or thought since these are objects of hearing or of thoughts. He is never Known but is the Knower!’ But then to consider this statement even as Maya still cannot negate the Svetaswara Upanishad. (IV. 10): *Maayam tu Prakritim viddhi Maayinam tu Maheshwaram, Tasyaavayava bhutaih tu vyaaptam Sarvam idam jagat!* (Know then that Prakriti is Maya and the great wielder of Maya is Maheshwara who is the Great Lord! This whole World is pervaded by Beings that are part of His!). It may be conceded that the Lord allows a role to be given to Maya but He is doubtless superior to her; but the view of Sankhyas is totally different as they feel that Pradhana is Brahman which is demolished!

I.iv.4) Jaitvaavachanaat/ Another view of Sankhyas is that Avyakta or Maya or the Unspecified Space may no doubt be admissible as being subservient to Purusha but the term Purusha should as well be Pradhana! Pradhana is presented in the Sankhya Smriti as a thing to be known for freedom or detachment of the Soul from Nature due to the knowledge Gunas and that Pradhana might have Supernatural Powers too as in the case of Purusha the Soul. Against this argument, it needs to be mentioned that the term ‘Avyakta’ as Maya is being used as a mere epithet for Maya but basically the meaning would be that Brahman is Unknown to Beings! Indeed, on this count Pradhana cannot be the Supreme Soul! As per Sankhya Philosophy, the differentiation of Prakriti and Purusha is a precondition of Salvation. But no Scripture like any of the Upanishad. requires that the awareness of Pradhana and Matter is to be known for worship. The only realization should be: ‘Tad Vishnou paramam padam’ or the Highest Place is of Vishnu and that discriminating intellect and control of body and mind facilitates attainment of Salvation!

I.iv.5) Vadateeti chenna Praagjno hi prakaranat/ (Sankhyas declare that Upanishads like Katha (I.iii.15) indirectly mention about Pradhana of Pragjnaa but that claim is misplaced). The relevant Stanza states: *Ashabdham Asparsham Arupam Avyayam tathaa Arasam Nityam Agandhavacchayat, Anaadyantam Mahatah Param Dhruvam nichaayya tanmrityu mukhaat pramuchyate/* (The essence of Upanishads is to exhort to stay away from the jaws of death and seek proximity to what is titled as ‘Ahabdam-asparsham-arupam-avyayam’ or **That** which is soundless, touchless, formless and endless, but is ‘arasam, nityam, agandham, anaadyantam, mahatam, param dhruvam’ or tasteless, constant, odourless, and devoid of origin and termination or truly changeless). ‘That’ indeed is the typical description of the

Supreme Self. It is not only misleading and totally misplaced description that Sankhyas claim and wish about Pradhana the non-existent. Various references to the Supreme Conscious Self are all being claimed with no reference at all to any other Entity! Katha Upanishad. in fact makes several references in the Chapter I.iii.11 to 13: *Mahatah param avyaktam, avyaktaat purushah parah purushaan na param kinchit, saa kaashthaa saa paraagatih/ Esha sarveshu goodhaatmaa na prakaashate drushyate---* (Indeed, there is nothing higher than Purusha; he is the culmination, he is the highest goal'; 'He is hidden in all Beings and hence he does not appear as the Self-(apparently as the Supreme Self); and 'The discriminating man should merge Speech into Mind'). Every where the references are to the Supreme only.]

Stanza Three explains further that Parameshvara had swayam manifested Maya Shakti Trayam of Icchha Shakti-Jnaana Shakti-and Kriya Shakti. Srishti Moola Kaarana was Ishvara's Iccha- Jnaana and Kriya of trividha bheda. *Sa dviteeya maicchat* explains Brihadaranyaka Upa 1.4.1-3:

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

Similarly Chhandogya up explains :VI.ii.3) *Tad aikshata, bahu syaam prajaayeteti, tat tejosrijaata: tat teja aikshata, bahu syaam prajaayeteti, tat aposhrijaata, tasmaad yatra kvacha shochati svedate vaa purushah, tejasa eva tad adhi aapo jaayante/* (Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!) VI.ii.4) *Taa aapa aikshanta, bahvyah syaama Prajaayemaheet taa annam ashrajanta tasmaad yatra kvacha varsheeti tadeva bhuyishtham annam bhavati, adbhyaya eva tadhyannaadyam jaayate/* (Now these waters too felt that they should be many and created in excellent forms and this is how water in the form of rains created bountiful food; indeed thus food emerged from waters undoubtedly!)

Stanza Three continues to explain further that both the samishti and vyashti rupaas are in the samsaara or the universe. The Upanishads give us knowledge about the balance of vyashti or of individual, Samishti or Societal and Parameshti or of universe and their innate relationship. Upanishads teach as to which path to walk in order to lead a happy and prosperous life for the whole world. Upanishads have the ability to bestow the spirit, mind, intellect and spiritual divine bliss beyond reason. Upanishads give such

knowledge that is very easy and accessible, which can be adopted by any human being in the world. Adequate discussion has been done in the Upanishads on moral life, study, social order, good governance, Purushardhas of Dharmaartha kaama mokshaas. Moreover the saamsaaraka jeevana the pravritti and nivritthi maargaacharana of quintessentiality. the factual position of karmaacharana-pravrittiti-nivritthi vidhaana are being highlighted and that is why the process of realizing the maya vakyaas appears to be chasing the mirages little realising the maka vakya nirupana. Pravritti: 'Pra' means 'variagated' and 'Vritti' stands for 'chitta vritti' the mentality as thoughts do constantly changing. In Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise..To be on the path of 'Nivritti' means a life of peace and quiet- both outwardly and inwardly. One's 'antahkarana' or the psyche invariably full of desires bBhae rid of 'Nivritti maarga' by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action) and Nivritti (inward contemplation). There be one impulse in one's minds prompting to 'do' and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as 'Preyas' the path of pleasure resulting from sociatal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the individual to give up all worldly pleasures. It is the path of 'turning back' of the path of turning within towards spiritual contemplation, and placing the Almightyat the centre of one's existence even after fulfilling family and professional duties. According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions.

Thus by following the Vedic Injunctions the agjnaana pravritti be gradually cleared

Now one's own buddhi drushyatva. Sarvatha vishuddha chaitanya swarupa be noted as the antithesis of buddhi vritti which is like whirl-pool as of a wave of thought that arises in the Antahkarana. Vrittis are modifications of the mind. They are the effect of Avidya. When Avidya is destroyed by Jnana, Vrittis get absorbed in Brahman . Vrittis arise from the Chitta or mind arising from one's own svabhava of Antahkarana, causing 'avarana-bhanga' or removing the veil of 'sthula avidya' that envelops the objects. It helps the evolution of a man till he attains perfection of Jivanmukti. It is Vritti that opens the Kundalini in a Jnani in the Ajna Chakra and joins it in Sahasrara. This is one path. Chitta is the mental substance. Vritti or thought-wave is a modification of that mental substance. It is a process. Just as waves and bubbles arise from the surface of the ocean, so also these Vrittis arise from the surface of the mind-ocean. Just as rays emanate from the sun, so also these mental rays (modification of Vrittis) emanate from the mind-sun. Just as the sun merges itself in the horizon at sunset by collecting all its rays, so also you will have to merge in that Sun of suns, Absolute Consciousness, Eternal Peace by collecting all the dissipated mental rays and dissolving the mind itself. The function of a Vritti in the mind is to cause Avarana-Bhanga (removal of the veil of ignorance covering objects). Sthula Avidya or gross ignorance is enveloping all objects. When the veil is removed, perception of objects becomes possible. The Vritti removes the Avarana or layer of ignorance. Vrittis have been classified into five kinds: Mano-Vritti, Buddhi Vritti, Sakshi Vritti, Akhandakara Vritti and Akhanda Ekarasa Vritti. Once, Akhandakara Vritti is generated which is also , yet indeed there is no Vritti in Brahman. When all the Vrittis die, Samskaras and the frame of the mind remain. Samskaras can only be fried up by Nirbija-Samadhi.

Stanzas Four-Five-Six-Seven

Asti prakaashat iti vyavahaarah pravrittate

Taschaastiwaam prakaashatvam kasminnatte pratishthitam/

Ki teshu teshu vaartheshu kim vaa sarvaatmaneeshvare,

Ishvartatvancha jeevatvam sarvaatvancha kodrisham/

Jaaneeyaattavartham jeevah kim tajnaanasya saadhanam,

Jnaanaastasya phalam kim syadekatatvamcha katham bhavet/

Sarvagjna sarva kartaa cha katham aatmaa bhavishyati

Shishyam prateesthaam prucchantam vaktumaarabhate guruh/

The general meaning of the above stanzas could be that enlightened ‘aastika vidwanas’ as of ‘prasiddha anubhava shaalis’ be ever absorbed in devotion of Sarveshvara bhaavana. Indeed how to explain the Parameshvara bhavana to the ignoramus. How indeed be the jeeva bhaavana and Ishvara bhava be differentiated. The explanation might be as follows: balancing of the totality of worldly affairs and the minute sukshma jevaatma bhavana be never possible as that pursuit should be beyond the warp and woof of the cloth of Creation, Nature and Universe.

Brihararanyaka Upanishad vide III.vi.1 explains that with a view to describe the nature of Brahman-who indeed is the Self within all the beings- the Elements of Nature from Earth to Sky arranged within one another are being discussed as to how the Elements of Nature from Earth as the starting point are skillfully arranged like the warp and woof of a cloth! Earth is permeated with water, water is pervaded by Vayu/ Air, Air by the Sky; and Sky is infused with Gandharvas or the celestial minstrels and Gandharvas by Surya, and Surya by Chandra, Chandra by the Stars, Stars are overshadowed by Devas, Devalokas are overlooked by Indra, Indra loka is protected by the world of Viraja and the Viraja Loka finally by the world of Hiranyagarbha. Beyond the Hiranyagarbha Loka indeed the Supreme Self is the vyaktvyakta Parameshvara and one need to suffice and peg upto that level itself, as that indeed is the Truth of the Truth! The Individual Self would indeed be beyond the barriers of Putreshana, Vitteshana, Lokeshana as also Khshudha, Pipaasa, Shoka, Moha, Jara and Mrityu.

[Hence Braihadaranyaka Upanishad further explains vide VI.iv.12-14.

IV.iv.12) *Atmaanam ched vijayaneeyaad ayam asmiti purushah, kim icchan kasya kaamaaya shariram anusamjvaret/* (Indeed it is invariably impossible for any human being to realise the Individual Self and his capacity and might. Even among thousands, a person could never know what the Self is and deduce him as the Supreme! Indeed, he would not take much time to recognise his body parts and their sensory functions and still imagine that the Self could be independent to act and feel confident that he is the Supreme Self! After all could one be in his senses that he has no sufferance, want, disease and still feel complacent that the Self is Brahman himself!) IV.iv.13) *Yasyaanuvittaah pratibuddha aatmaasin samdehye gahane pravishtaah, Sa Vishwakrit, sa hi sarvasya kartaa tasya lokaah sa u loka eva/* (The one who has realised Brahman has indeed realised the Innermost Self that had entered the most dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none other than the Self present in the bodies of all the beings in the Creation! In other words, there needs to be introspection about the Self which is Paramatma all about!) IV.iv.14) *Ihaiva santatha vidmah tad vayam, na chet avedir mahati vinashtih, Ye tad viduh amritaah te bhavanti, athetare duhkham evaapiyanti/* (It is indeed the thick screen of ‘Agjnaana’ or ignorance that obstructs the awareness of the Interiors of the Self which is certainly not its physical eyes that cannot see properly, the ears that cannot

hear, the skin that cannot touch and feel, the nose that cannot smell the inherent fragrance, the mind that cannot think that the Self is Paramatma himself! Indeed ignorance is the unending magnitude of destruction which in the form of the trap of births and deaths and never allows even for a second that Reality is the Self itself in the form of Pure Intelligence! Those who surpass that hurdle of ignorance should avoid the wrong and misleading high road of fiction and discover the real yet difficult narrow lane of Reality!)]

In case the warp and woof of a cloth weaving principle was adopted by Parameshvara in manifesting the universe and its nirmaana, then how indeed the jeeva bhava yukta avidya be able to attain the jagat kaarana and the antahkarana too. Basically, Parameshvara is hidden in the shareera and only for the sake of eulogy that the jeevaas are separated. Yet that be the nature and methodology of pathana-manana-niddhidyasa maatra as the tools of 'saadhana' by the pravritti-nivritti maargaas. That is the atmajnaana all about. The jnaana phala vishaya punya could accomplish the jeeva to Swarga loka-Brahma loka-Vaikuntha-Goloka-Saketaadi loka prapti. Other wise, the shoka-moha nirmita samsaara nivritti and punaraagama rahita jeevanaavastha be attained then could be the Paramaatmaikya kaivalya moksha. While limited fruits are of the limited endeavors, the magnitude of saadhana is of relevance and that is the message of Upanishads too.

[Explanation vide excerpts of Swami Sivananda on Upanishadic Sadhana]

The Upanishads constitute the central basis of Vedic Religion and Philosophy. They are the Vedanta or the end of the Vedas, the culmination of Knowledge. Nothing can be a match to the wonderful suggestiveness of the Upanishads. They have satisfied the greatest thinkers of the world and they have pacified the greatest of spiritual men here. Nothing that went before or after has been able to surpass the Upanishads in the depth of Wisdom and the message of Satisfaction and Peace. Dadhyancha, Uddalaka, Sanatkumara, Sandilya and Yajnavalkya are some of the outstanding philosophers and sages of the Upanishads who have lit up the torch to the path of Perfection. The Upanishads mainly preach Knowledge through philosophising. They are the textbook, for the seekers after the Self. They are styled by different names: Brahma Vidya, Adhyatmasastra, Vedanta, Jnana. One who practises the teachings of [the Upanishads attains to the Supreme. He breaks the knot of the heart, clears all doubts and destroys all sins. He enters into the All. He is liberated from embodiment. He becomes immortal. He becomes the Self of all. He is an Apta Kama. He is really blessed. He crosses over sorrow. He crosses over sin. He does not return to the mortal coil. He exists as the Absolute. The Upanishads are a book of Spiritual Knowledge. The Supreme is pervading all that appears here. One should therefore really enjoy by renouncing the sense of worldliness. He has no reason to covet other's property. Life is not a misery. One should live for hundred years by performing action without attachment. Life is not a bondage when it is looked with the proper light. Such a man of proper knowledge looks on all beings as his own Self and his Self as all beings. To him everything is his own Self, and he is not affected by grief, delusion or sorrow of any kind. The Supreme Reality is indescribable. It is beyond the reach of the mind and the senses. It is beyond even the intellect. It is the light of all else, nothing is a light to It. Speech cannot express It. Mind cannot think It. Intellect cannot understand It. Senses cannot perceive It. Such a wonderful Being is the Truth. Brahma-Jnana is not a knowledge of something but becoming Absolute Knowledge itself. It is the Infinite subject if speech can be permitted to express like that. It is an experience and not a perception. It is Absoluteness and is, therefore, beyond the conception of duality and pairs of opposites. The greatest blessedness is to know That, and he is an unfortunate man who dies without the knowledge of It.

Mortal things are ephemeral and so are not worth pursuing. Even a whole life of many years is only very slight. It is nothing. There is no use of enjoying object. Man is not satisfied with wealth. He craves to become immortal even against his own conscience. Unfortunately he pursues after the pleasant as against the really good. The good is one thing and the pleasant another. The one liberates and the other binds. One should not catch the pleasant though it is tempting for a moment. The Atman is not born, nor does It die.

It has not come from anywhere and it has not become anything. Unborn, constant, eternal, primeval, this one is not slain when the body is slain. This Atman is hidden in the deep core of the heart of beings. It cannot be attained by any amount of reasoning, study or instruction. It comes only through the Supreme Grace. A man of bad conduct, who has not ceased from crookedness, cannot hope to attain the Atman.

The road to the Supreme is clothed with pricking thorns. It is sharp like the edge of a razor, hard to tread, a very difficult path! It can be trodden only with the help of knowledge obtained from men of wisdom. Knowing That, one is liberated from the terrible mouth of death. The mind and the senses always run outwards. Only the man of self-discipline and perseverance can gaze inward and experience the state of Atman as it really is. The childish who have no knowledge of the Truth, run after external pleasures and they fall into the net of widespread Death. Only the wise, knowing the state of Immortality, seek not the stable Brahman among things which are impermanent here.

One need not be anxious to possess things of the world. Whatever is here, that is there; whatever is there, that is here. He obtains death after death who perceives diversity in the world. There is nothing as 'many' here actually. The One Supreme Substance appears as many things, clothed in different names, forms and actions. The Atman or the Brahman has no connection with the world of change. As the sun is not sullied by the faults of the eyes, the Antaratman is not sullied by the defects of the world. As one fire has entered the world and becomes corresponding in form to every form, so the One Antaratman of all things is corresponding in form to every form, and yet is outside all these. The goodness, the light, the pleasure and the beauty of the world is not to be found there even in name. Even the splendour of the Sun and the grandeur of the creator is superseded by the Absolute. That State is experienced when the senses cease to work together with the mind and when the intellect does not move, and when there is mere consciousness. When all desires which are lodged in the heart are liberated, then the mortal becomes Immortal. Herein he attains Brahman.

The State of becoming the Absolute is not a loss of all that we love, but is the perfect fulfilment of all our aspirations. Our finitude is broken, imperfections destroyed and we are installed in the blessed State of Eternal Satisfaction. All our desires are fulfilled at one and the same time. We become the Source of Infinite Joy and Bliss. We experience birthlessness and deathlessness. None is superior to us. What is that by knowing which everything else becomes known? That is Brahman. That is to be known. Brahman is Truth, Knowledge, Infinity, Bliss. Brahman is Bhuma where one sees nothing else, hears nothing else and understands nothing else. It rests on nothing else. On It everything else rests. One who knows this rejoices in his own Self and rests contented in his own Self. Sacrifices cannot bring salvation. They are mere temptations which bind one to birth and death. The deluded people think that mere sacrifice and charity constitute eternal blessedness. They are mistaken. What is not the effect of action is not attained by any amount of action. Brahman which is not done cannot be attained by what is done. Having scrutinised the nature of the world, a wise man should arrive at indifference and dispassion. He must approach a preceptor and learn Brahma-Vidya from him. Such a fortunate soul rends asunder the knot of ignorance.

There is no other duty for man except meditation on the Self. Dismissing all else, one should establish himself in the Self. There remains nothing to be done or attained, when the Self is experienced. For that Brahman, the Immortal is before, behind, to right and to left, stretched forth below and above. Brahman is all this, the great, the widest extent. There is nothing but Brahman. All this is Brahman. Truth alone triumphs, never untruth. Falsehood and lie, phantom or unreality cannot succeed in its efforts. The real alone is an enduring being. That Real is experienced through Meditation coupled with Knowledge. Whatever a man of purified nature makes clear in his mind, and whatever desires he desires, that he gets and that he fulfils. Therefore one should have pure and perfect resolves. He that desires for

objects is born again and again for fulfilling those desires. He whose desires are satisfied, who is perfected, his desires vanish away here itself.

The state of Moksha or Final Liberation is a very glorious one. Those blessed souls who attain that State enter into everything. They become the All. They are free from passion, are tranquil and perfect in the highest sense. They are liberated beyond death. They become unified with the Supreme Imperishable. As the flowing rivers in the ocean disappear, leaving name and form, so the wise man being liberated from name and form reaches the Supreme which is Absolute. One who knows Brahman becomes Brahman. He crosses over sorrow and death. He becomes Immortal. The Supreme Self is experienced in the fourth state of consciousness. There it is neither this nor that; it has no quality in particular. It is everything. It is peaceful, blessed and non-dual. It is the cessation of all phenomena. That is the Atman. That should be known and realised. That is the purpose in life. The Jivanmukta or the liberated sage experiences that he is everything. He is the tree and the mountain. He is excellent like the sun. He is a shining treasure, wise, immortal and indestructible. He is the food and the eater of food. He is the knower, knowledge and the known in one. He is the whole universe in himself.

Bliss is the Ultimate Nature of the Reality. From Bliss all this comes forth. By Bliss all this lives. Into Bliss all this enters in the end. The Bliss of all the fourteen worlds is nothing when compared to the Bliss of Brahman. All Bliss of the world is only a shadow of Self-Bliss. Self-Bliss is the most Supreme. It is the Only Real Bliss. Other sources of bliss are mere fleeting phantoms; other bliss is only a feeble apology for the Supreme Self-Bliss. The greatest bliss which one can conceive of either in earth or in heaven is a mere naught in the presence of the pure Brahman-Bliss or Self-Bliss. One has not got to run to external objects for obtaining bliss. The Self is the source of all bliss. The Self is everything, all knowledge and all bliss.

All this is guided by Consciousness, and is based on Consciousness. The world has Consciousness for its guidance. Consciousness is Brahman. I am Brahman. That thou art. This Self is Brahman. These are the metaphysical explanations of Brahman. All this is Brahman is the ultimate realisation. One who knows this is not reborn on earth. He becomes immortal. Just as by one piece of clay, everything made of clay is known; just as by one nugget of gold, everything made of gold is known; just as by a single pair of nail-scissors, everything made of iron is known, all modification is merely a distinction of words, a mere name, the reality is just only clay, gold or iron, so is this Supreme Teaching; the world is only Brahman, by knowing Brahman everything else is known. Existence alone was in the beginning. This was one alone without a second. From that everything else was produced. The modifications of it are only apparent. There is no world except mere names and forms, mysteriously connected with one another. There is no sun or moon except mere colours or fictitious forms. When colours are distinguished, the sun loses his sunhood, the moon loses its moonhood, things lose their thingness. Brahman alone exists. One who is guided by a preceptor knows the truth easily. Otherwise he may miss the path in spiritual blindness. The preceptor teaches: That which is the finest Essence this whole world has that as its soul. That is the Reality. That is the Atman. That thou art. The Infinite Fullness (Plenum) alone is Bliss. There is no Bliss in the small finite things. Only the Infinite is Bliss. There one sees nothing else, hears nothing else, understands nothing else that is the Infinite Fullness. Where one sees something else, hears something else, understands something else that is the small finite. The Infinite Fullness is the Immortal, and the small finite is mortal. That Infinite Fullness alone is everywhere. It is all this. In purity of food, there is purity of nature. In purity of nature, there is established memory. In established memory, there results the release from all knots of the heart. One becomes Immortal.

The Self alone is dear. One who loves something other than the Self loses what he loves. The Self is the Absolute. One who knows this becomes indestructible. He is only a beast who considers he and his God

are different. Not for the sake of this all this is dear, but for the sake of the Self this all is dear. By knowing that Self, everything else becomes automatically known, for the Self indeed is this all. The Self is an Ocean without a shore and a surface. It is mere Existence, Consciousness and Bliss. Where there is duality as it were, one can speak to the other, see the other and understand the other, but where everything is just one's own Self, then who can speak to whom, who can see whom, who can understand whom? That is the supreme end. That is the supreme blessing. That is the supreme Bliss. On a part of this Bliss other creatures are living. He who is without desire, who is freed from desire, whose desire is satisfied, whose desire is the Self his Pranas do not depart. He being Brahman Itself, becomes Brahman immediately. The Jivanmukta is like a child. He is a source of all knowledge, but he behaves like an idiot. He is a true Brahmana who has known Brahman. Who dwells in all things. and yet is other than all things, whom all things know not, in whose body are all things, who controls all things from within He is the Soul, the Inner Controller, the Immortal. He is the unseen Seer, the unheard Hearer, the unthought Thinker, the nonunderstood Understander. Other than He there is nothing whatsoever at any time. One who dies without knowing this Supreme has died in vain, he is a wretched man. He is a great man who dies knowing the Supreme, he is a true Brahmana. Verily, that great, unborn Soul, undecaying, undying, Immortal, fearless, is Brahman. Brahman is fearless. One who attains this becomes the fearless Brahman. That is full. This is full. From the Full, the full does proceed. Withdrawing the full from the Full, the Full alone still remains. This is the gist of the Upanishads in whole.

The Sadhana of the Upanishads is mainly of the type of the analogy of Bhramara-Kita-Nyaya. Meditation on the Truths declared in the Upanishads is Sadhana. They are of a very highly advanced nature, and only advanced students can take up this method of Sadhana. The name of this method of Sadhana is Jnana-Yoga. It is an intellectual analysis for the sake of perfection in Intuition. The Jnana Yogi starts his Sadhana directly from the Vijnana or the intellect. He is not guided by emotions, not by the regulations of Prana and the like. He stills all emotions and centres his mind in the Supreme Self. He attains Sadyo-Mukti or Immediate Salvation. He enters into everything and becomes the Self of everything. This is the end of ideal of human life.]

Stanza Eight

antarasminnime lokā antarvīśvamidam jagat ।

bahirvanmāyā"bhāti darpaṇe svaśārīravat ॥ 8॥

The totality of the Universe as one could see-feel-hear-think about- is and should be filled in by Paramatma. That Brahman however is the in the swashareera's daharaakaasha as a darpana sthita Paramatma There are two major explanations involved in this stanza viz. 'That' manifested the Universe as explained lucidly vide Taittireeya Brahmana and 'This' Brahman is the darpana pratibimba maatra vide Chhandogya

[Explanation vide (1) Taittireeya Brahmana II.ix.1 on The'parama rahasyam' of Upanishads or essence of teaching is of Unity of the Supreme and the Self (2) Chhandogya Upa. Chapter 8,1 on Daharaakaasha

(1)

The'parama rahasyam' of Upanishads or essence of teaching is of Unity of the Supreme and the Self

II.ix.1) *Yato vaacho nivartante apraapya manasaa saha, Ananandam Brahmano Vidyaan, na bibheti kutaschaneti/ Etam vha vaava na tapati kimaham saadhu naakakaravam, kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute, ubhe hi evaisha ete aatmaanam sprunute, ya evam Veda, ityupanishad/Iti Brahmaanandavalli samaaptaa/*

(Once enlightenment dawns in the mind and thought of a person due both to knowledge, content introspection and ‘Satkarma’ or the cumulative fruits of births and rebirths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by ‘Panchendriyas’ and the mind too, the Great Bliss is within the Self ! The person bemoans that through out the perpetual cycle of births-deaths-and births again and again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than the acts of virtue and justice! So far he has been misdirected to wag the mouth and speech, to witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk the wrong lanes, to handle evil acts wantonly , to entertain all the unjust feelings and thoughts in mind and misuse the organs of generation! It is none too late however to search for the Inner Consciousness as the reflection of the Supreme at least now that the object of search is neither on the Skies nor Clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, nay, that Itself as That or This! This is indeed the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge redesignated as the consummation of Bliss!

(2)

Despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of ‘Daharaakaasha’ or the Small Space, one’s own body parts are responsible for deeds and the Self is but a mute spectator !

VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasha’ within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) *Tam ched brhuyuh, yad idam asmin Brahma Puredaharam punadikam veshma, daharosminn atharaakaashah kim tad atra vidyate yad anvesh-tavyam yad vaa va vijijnaasitavyamiti sa bruyaat // Sa bruyaat: yaavaan vaa ayam akaashah, taavan eshontarhridaya aakaasha; ubhe asmin dyaavaa prithvi antar eva saaahite, ubhavagnischa vaayuscha Surya Chandramasaav ubhau, vidyun nakshatraani yacchaasyehaasti yaccha naasti sarvam tad asmin saahitam iti/* (As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) *Tam ched bruyuh asminsched idam Brahma pure sarvam smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishisyataiti// Sa bruyaat: naasya jaraayaitajjeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutuyur vishoko viji-ghaastopipaasah, satya kaamah satya sankalpah, yathaa hi eveha prajaa anvaavishanti yatha anushasha-sanam, yam yam antam abhikaama bhavanti yam janapadam, yam kshetra bhaagam, taam tam evopa jeevanti//* (The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings! Then the answer would be that Brahman would not be victim of

age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of omission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!) VIII.i.6) *Tad yattheha karmajito lokah kheeyate, evam evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam ananuidyaa vrajanti etamscha satyaan kamaan, tesaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuidya vrajanti etaamscha satyaankamaan, tesaam sarveshu lokeshu kaamcharo bhavati*/(Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss)]

Stanza Nine

svapne svāntargatam viśvaṃ yathā prthagivekṣyate ।

tathaiva jāgratkāle'pi prapañco'yaṃ vivicyatām ॥ 9॥

During the swapnaavastha the anubhuta padaardha jeeva or the self experience of a human being be experiencing as of what the jagradavastha's are prominent. In that Jaagarita sthaana or the State of Wakefulness one 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 Heaven as head, Surya as the eyes, Air as Praana, Sky as the middle portion of the body, water as the bladder, Earth as the two feet, sacrificial altar as the chest, kusha grass as his hair; Garhapatyagni as his heart; Aavaahaarya Pachana Agni as the mind, and Aavavaneeya Agni or that into food as oblation as his mouth. Thus He the Viashvanara Self is possessed of Saptangas. Now, He is also possessive of ekonavimshati mukhah or nineteen mouths-viz. 'pancha jnanendriyas' or five senses of perception and 'pancha karmendriyas' or five organs of action, besides 'pancha praanas' of 'praana-apaana-udaana-vyaana-samaana' as also the mind again comprising the faculty of thinking- intellect-ego and wisdom or what one calls as judgment.

Stanza Ten

svapne svasattaivārthānām sattā nānyeti niścitā ।

ko jāgrati viśeṣo'sti jaḍānāmāśu nāśinām ॥ 10॥

Now in the its sphere of activity is the dream state or sub-consciousness. One's consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in 'swapna sthaana' is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated. 'swapnaanubhuta padaardhas' are worthy of negligence. Their experiences are built on the jagradavasthaanubha vikaraas and

are hallucinations arising due to lack of inferiority and fear complexes. Dream stage sleep, is known for as rapid side to side eye movement, brain activity, and heavy breathing. Sleep changes as one gets affected deeply in deeper reality that really already controls one's life during the stage of awakeness.. Anything that alarms you too much when awake. So that you know it's your true peaceful 'deeper reality that enables your natural living.

[Explanation vide Brihadaranyaka Upanishad aptly explains vide IV.iii.9- to 10

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

IV.iii. 10) *Na tatra rathaa na ratha yogaah na panthaano bhavanti atha rathaanytha yogaanpathah srujate; na taraanandaa mudah pramudo bhavanti, athaanandaan mudah, pramudah srujate; va tatra veshataah pushkarinyah sarvantyobhavanti, atha veshantaan pushkaraneeh sramant srujate sa hi kartaa/* (In the dream state, the Individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity, swimming pools, tanks and rivers or what ever unfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all the Individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities! It is through the light of the Self that he sits, moves about, works and returns. The Pure Intelligence termed as the light of the Self, would thus illuminate that body and organs through the mind and allows the acts to function accordingly as per the latter's dictates, since the Self is but an Agent!)]

Stanza Eleven.

Swapne prakāśo bhāvānām svaprakāśānna hītarah |.

jāgratyapi tathaiveti niścinvanti vipāścitaḥ || 11||

During the swapnaavastha, the rajju-sarpa bhranti be possibly hallucinated or have delusioned about. All the same, it's no secret that sleep is one of the most important activities for good health. When one sleeps bodies take time to repair muscles, grow bones, manage hormones and sort out memories. During this stage: eye movements are typically slow and rolling heartbeat and breathing slow down, muscles begin to relax. During this stage, arousal from sleep is difficult, heartbeat and breathing are at their slowest rate, no eye movements, body is fully relaxed, yet brain waves are present, tissue repair and growth, and cell regeneration occurs as also immune system strengthens.

[Brief vide Goudapaada .K 14-16: of Mandukyopanshad explains

Swapna nidraayutavaa dyau praaajnastva svapananidrayaa, na nidraam naiva cha svapnam turyo pashyanti nischitaah// Anyathaa grihnatah svapno nidraa tatvam ajaanatah, viparyaase tayoh ksheene tureeyam padamashnute// Anaadi maayayaa supto yadaa jeevah prabudhyate, ajam anidram asvapnam advaitam buddhaye tadaa//

(‘Swapna’ or the dream state refers to false perception as one confuses a rope for a serpent while ‘nidra’ or sleep means plain sleep suggestive of darkness when reality is non recognizable. Thus sleep and dream are of the states of Vishva and Taijasa as the cause and effects. But prajna is conditioned by sleep only as the causal state, while Turiya is unaffected by the cause and effect syndrome! Dream is falsity and sleep is unaware of Reality. When the limitations of both dream and sleep are lifted, one enters *Turiya padam* or the state of Turiya is achieved as neither of sleep nor of awakeness is applicable. Then the jeeva or the transmigrating Soul is awakened from the cover of Maya then there are no feelings or sentiments, no perceptions nor knowledge of erstwhile awakeness. Then the individual realises: Thou art That; and That is Ajam or birthless, Anidram or sleepless, Asvapnam or dreamless, Advaitam or non dual or only the Self as in the Turiya state)]

Stanzas Twelve and Thirteen

nidrayā darśitānarthānna paśyati yathoththitaḥ |

samyagiñānodayādūrdhvaṁ tathā viśvaṁ na paśyati || 12||

anādimāyayā supto yadā jīvaḥ prabudhyate |

ajanmanidramasvapnamadvaitam budhyate tadā || 13||

Stanza Twelve explains that once the dosha parihaara swabhava be dawning in a human being as of naimithika nyaaya or as a fleeting enlightenment, likewise one's nidraswabhava and the repercutient agjnaana swabhava dosha as once the jagradavastha be dawned. Be this realised that the sarvaadhishtaana rupa be stated as the agjnaana nirmulana. That enables samyak drishti. In this context, Bhagavad Gita Adhyaya Five on Karma Sanyaasa Yoga be explanation worthy as of relevant portion:

[Explanation on Samyak Drishti vide Bhagavad Gita Panchamodhyaaya on Karma Sanyaasa Yoga's relevant stanzas

Stanzas 14-26: *Na kartutvam na karmaani lokasya srijati Prabhu, na karma phala samyogam svabhaa -vastu pravartate/ Naa datte kasyachitpaapam na chaiva sukritam vibhuh, agjnaanenaavritam jnaanam*

tena muhyanti jantavah/ Jnaanena tutadagjnaanam yeshaam naashitamaatmanah, tessaamaadityavad jnaanam prakaashayati tatparam/ Tad buddhayastadaatmaanah tannishthaastatparaayanaah, gacchaantyū punaraavrittīm jnaana nirdhuta kalmashaah/ Vidyaa vinaye sampanne braahmane gani hastini, shunichaivashvapaake cha panditaassamadarshinah/ Ihauvatairjitassagoyeshaam saamyē sthitam manah, nirdosham hi samam Brahma tasmaad brahmani te shtitaah/ Na prahrishyetpriyam praapyanodvijet praapya chaapriyam, sthira buddhirasammūudho brahmavidbrahmani sthitah/ Baahya sparsheshya saktaatmaa vindadyaatmani yatsukham, sa Brahmayoga yuktaatmaa sukham akshaya -mashnute/ Ye hi samsparshajaa bhogaa duhkhayonaya evate, aadyantapantah kounteya na teshu ramate buddhah/ Shaknoteehaiva yasphodum praakchareera vimokshanaat, kaama krodhodbhavam vegam sa yuktassa sukhee narah/ Yontassukhontah aaraamastathaana antarjyotireva yah, sa yogee Brahma -nirvaanam Brahma bhutodhigacchati/ Labhante Brahma nirvaanam rishayah ksheena kalmashaah, cchinnadvaidhaa yataatmaanah sarva buta hite rataah/ Kaama krodhodbhavam vegam sa yuktassa sukhee narah/ Yontassukhontaraaraamas tatha antar jyotirevayah, sa yogee brahma nirvaanam brahmabhutodhigacchati/ Bhagavan never entrusts to Beings either of the kartuva or of karmaacharana or do's or don't's to perform nor the end results of what the Jeevaas perform . These are all of one's own 'prakriti svabhaavas' or of natural phenomena inbuilt into them. Besides the Society and the surroundings play an active role in their likes and dislikes and as such this is all the resultant characteristics of the play of Prakriti and Make Belief. Once born, in the childhood stage, the selfish motive would be just nascent and are influenced by the parents but gradually egoistic tendencies grow with age and so the desires, their denial leads to anger, then frustration or passing joys on fulfilment, complexes of inferiority or superiority with comparisons of neighbours or friends and non fulfilment leads to imbalance of behavior, moodiness and so on. Thus desire is the root cause. But Parameshwara never accepts or rejects the pluses and minuses of a Being and the ignorant Beings are drowned in ignorance and desires. They hardly accomplish 'jnaana' and the radiance of 'samyak drishti' or of balanced view becomes illusive like a mirage. Yet, once the clouds of ignorance are illuminated by Jnaana Surya or celestial awareness which leads to the eventuality of rebirth. 'Samadrishti' or of the viewpoint of impartiality and composure accords to the jnaana in essence is the awareness of a wellversed Pandita or a dog meat eating lowest chandala, or a pig or a cow; such indeed is the sama buddhi or sama drishti! Explained other wise : Maheshwara never accepts nor compromises puny-paapaas or the balance sheet of minuses and much less the pluses either The jeevas in samsara are invariably the victims of the varying shades of agjnaana or darkness. Only when the agjnaana is totally dissolved, then only the radiance of Jnaana Surya is able to fructify and evolve 'Samyak Drishti' or the Vision of All Round Equilibrium. The punya paapa accounts of anybody have to be accounted for by one's self and indeed these are most certainly to be paid for. Lord Ishwara Himself is the Evidence. Due to agjnana, Individuals might be self misdirected in this behalf and get illusory. As soon as the cover of illusion is cleared then like dark clouds get cleared and the radiance reveals clearly the reality of vastu tarwa or of the materialistic world! Thus the self experience of a person of spirituality is ever pure and he himself awakens the essence of divinity. [But the normal public reaction is totally different; general feeling would be totally different as the caution to general public should be that a tiger was entering the street although even a cruel animal could be of Narayana swarupa! As such the public atmosphere is bound to upset the individual view point. All the same even without having to adjust in the public, one could still develop equanimity at the individual level.

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

life. Maheshwara never accepts nor compromises puny-paapaas or the balance sheet of minuses and much less the pluses either The jeevas in samsara are invariably the victims of the varying shades of agjnaana or darkness. Only when the agjnaana is totally dissolved, then only the radiance of Jnaana Surya is able to fructify and evolve ‘Samyak Drishti’ or the Vision of All Round Equilibrium. The punya paapa accounts of anybody have to be accounted for by one’s self and indeed these are most certainly to be paid for. Lord Ishwara Himself is the Evidence. Due to agjnana, Individuals might be self misdirected in this behalf and get illusory. As soon as the cover of illusion is cleared then like dark clouds get cleared and the radiance reveals clearly the reality of vastu tarwa or of the materialistic world! Thus the self experience of a person of spirituality is ever pure and he himself awakens the essence of divinity]

Further explanation on StanzaStanzas 14-26: Na kartutvam na karmaani lokasya srijati Prabhu, na karma phala samyogam svabhaa -vastu pravartate/ Naa datte kasyachitpaapam na chaiva sukritam vibhuh, agjnaanenaavritam jnaanam tena muhyanti jantavah/ Jnaanena tutadagjnaanam yeshaam naashitamaatmanah, tesaamaadityavad jnaanam prakaashayati tatparam/ Tad buddhayastadaatmaanah tannishthaastatparaayanaah, gacchaanty punaraavritim jnaana nirdhuta kalmashaah/ Vidyaa vinaye sampanne braahmane gani hastini, shunichaivashvapaake cha panditaassamarshinah/ Ihauvatairjitassagoyeshaam saamyee sthitam manah, nirdosham hi samam Brahma tasmaad brahmani te shritaah/ Na prahrishyetpriyam praapyanodvijet praapya chaapriyam, sthira buddhirasammuudho brahmavidbrahmani sthitah/ Baahya sparsheshya saktaatmaa vindadtyaatmani yatsukham, sa Brahmayoga yuktaatmaa sukham akshaya -mashnute/ Ye hi samsparsahjaa bhogaa duhhayonaya evate, aadyantapantah kounteya na teshu ramate buddhah/ Shaknoteehaiva yasphodum praakchareera vimokshanaat, kaama krodhodbhavam vegam sa yuktassa sukhee narah/ Yontassukhontah aaraamastathaana antarjyotireva yah, sa yogee Brahma -nirvaanam Brahma bhutodhigacchati/ Labhante Brahma nirvaanam rishayah ksheena kalmashaah, cchinnadvaidhaa yataatmaanah sarva buta hite rataah/ Kaama krodhodbhavam vegam sa yuktassa sukhee narah/ Yontassukhontaraaaramas tatha antarjyotirevayah, sa yogee brahma nirvaanam brahmabhutodhigacchati/ Bhagavan never entrusts to Beings either of the kartuva or of karmaacharana or do’s or don’t’s to perform nor the end results of what the Jeevaas perform . These are all of one’s own ‘prakriti svabhaavas’ or of natural phenomena inbuilt into them. Besides the Society and the surroundings play an active role in their likes and dislikes and as such this is all the resultant characteristics of the play of Prakriti and Make Belief. Once born, in the childhood stage, the selfish motive would be just nascent and are influenced by the parents but gradually egoistic tendencies grow with age and so the desires, their denial leads to anger, then frustration or passing joys on fulfilment, complexes of inferiority or superiority with comparisons of neighbours or friends and non fulfilment leads to imbalance of behavior, moodiness and so on. Thus desire is the root cause. But Parameshwara never accepts or rejects the pluses and minuses of a Being and the ignorant Beings are drowned in ignorance and desires. They hardly accomplish ‘jnaana’ and the radiance of ‘samyak drishti’ or of balanced view becomes illusive like a mirage. Yet, once the clouds of ignorance are illuminated by Jnaana Surya or celestial awareness which leads to the eventuality of rebirth. ‘Samadrishti’ or of the viewpoint of impartiality and composure accords to the jnaana in essence is the awareness of a wellversed Pandita or a dog meat eating lowest chandala, or a pig or a cow; such indeed is the sama buddhi or sama drishti! Explained other wise : Maheshwara never accepts nor compromises puny-paapaas or the balance sheet of minuses and much less the pluses either The jeevas in samsara are invariably the victims of the varying shades of agjnaana or darkness. Only when the agjnaana is totally dissolved, then only the radiance of Jnaana Surya is able to fructify and evolve ‘Samyak Drishti’ or the Vision of All Round Equilibrium. The punya paapa accounts of anybody have to be accounted for by one’s self and indeed these are most certainly to be paid for. Lord Ishwara Himself is the Evidence. Due to agjnana, Individuals might be self misdirected in this behalf and get illusory. As soon as the cover of illusion is cleared then like dark clouds get cleared and the radiance reveals clearly the reality of vastu tarwa or of the materialistic world! Thus the self experience of a person of spirituality is ever pure and he himself awakens the essence of divinity. [But the normal public reaction is totally different; general feeling would

be totally different as the caution to general public should be that a tiger was entering the street although even a cruel animal could be of Narayana swarupa! As such the public atmosphere is bound to upset the individual view point. All the same even without having to adjust in the public, one could still develop equanimity at the individual level.

Arjuna! The interaction of the impulses of the sensory organs and material attractions are quite transient and momentary and so are the end results. Hence persons of maturity are either not too happy nor unhappy at the passing phases of life. Once before the death, resistance and disregard to such experiences as caused by kama krodhaadi mental aberrations and of equanimity of mind is a true Yogi with 'atma shanti' or true peace of mind. Eventually, he assumes the characteristics of Para Brahma swarupa and the resultant path of kaivalya. Thus the gradual dissipation of the impact of kamakrodhaadi enemies to the Self come off victorious in the battle of materialism are well-qualified for Brahma kaivalya. One might not ever brood over that stage of bliss only after death, but most certainly experienced right within one's life. Maheshwara never accepts nor compromises puny-paapaas or the balance sheet of minuses and much less the pluses either. The jeevas in samsara are invariably the victims of the varying shades of agjnaana or darkness. Only when the agjnaana is totally dissolved, then only the radiance of Jnaana Surya is able to fructify and evolve 'Samyak Drishti' or the Vision of All Round Equilibrium. The punya paapa accounts of anybody have to be accounted for by one's self and indeed these are most certainly to be paid for. Lord Ishwara Himself is the Evidence. Due to agjnana, Individuals might be self misdirected in this behalf and get illusory. As soon as the cover of illusion is cleared then like dark clouds get cleared and the radiance reveals clearly the reality of vastu tarwa or of the materialistic world! Thus the self experience of a person of spirituality is ever pure and he himself awakens the essence of divinity]

Stanza Thirteen:

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

[Explanation vide Bhagavad Gita Adhyaaya Seven is quoted further as of relevance:
Bahunaam janmanaamante jnaanavaanmaam prapadyate, Vaasudevas - sarvamiti sa mahaatmaa sudurlabhah/

Bharata shreshtha! Only the truly virtuous persons of good characteristics pray for me with devotion and patience. Such of them are normally of four categories like those extremely distressed with desperation; or those who are passionate for the fulfillment of their desires of wealth and fame; then the jnaanis seeking salvation; and lastly those who are 'jeevan muktaas' or almost nearing mukti. Famed personalities like Gajendra, Devi Draupadi are the 'arta bhaktas' due to distress of desperation'. Then Dhruva who was desperate for place of pride and fame and performed rigorous tapas to Lord Narayana. Prahlada, Narada, Vibheeshana, Veda Vyaasa, Shuka Maharshi, Bheeshma and such glorious personalities are the most genuine Jnaana Bhaktas! Further, Mahatmas like Samvartaka, Aaruni, Shvetaketu, Durvaasa, Ribhu, Nidaagha, Jada Bharata, Dattatreya and Raikvataadis are reputed as Parama Hamsas. one could but admire as one does to the Supreme!

Teshaam jnaanee nitya yuktah ekabhaktirvisheshate, priyohi jnaaninotyartham ahamna cha mama priyah/ Udaaraassarva evaite jnaanee tvaatmyaiva me matam, asthitassa hi yuktaatmaa maanevanuuttamaam gatim/ A Jnaani of genuinness- not due to desperation nor to satisfy ego and desire- like Prahlada and Bheeshma are claimed Bhagavan as of outstanding category, asserted the Lord. Indeed all of the desperate or desire for self pride and fame were also dear to Him, but bhaktas of undiluted devotion with complete surrender only to reach Him and that class of the devotees of total selflessness are to be rated as exclusive indeed!

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

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

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

Yet, which ever Daiva Swarupas are devoted to with faith and dedication, it is ME the recipient of such sincere prostrations. At the same time, keeping in view the status and stature of that particular Deva- Devis as my agents who transmit the thread of bhaki-vishvaasa to Me finally, it is through them alone that whatever their capacity permits is bestowed back to the bhaktas as per the specified Deva Devis to their limited reaches. BUT, direct bhakti vishvasa to ME are most likely to yield direct results! Araadhana of the Supreme assures 'parama siddhi' the outstanding bliss of Unification. Yet, persons of limited outlook are simply disabled to visualise Me the Almighty due to the thick blanket of Maya around them and are not equipped due to their physical instincts and are thus not possible even to think of me let alone seek to realise me!

Partha! Such commoners afflicted by the impact of likings and dislikings and the resultant mortal senses are trapped intensely and are simply shackled in the 'samsaara bandhanas of raaga dveshas' of likes and dislikes as subjected to mortal life. They are qualified to an account of zero balance of sins and virtues,

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

[Taittireeya Upanishad is quoted vide II.iii.6-13]

II.iii.6-8) *Indriyaanaam prithag bhavam udayaastamanaayau cha yat, prudhag utpadyamaanaanam matvaa dhiro na shochati// Indriyebhuyah param manasah satvammuttamam, Tatvaadadhi mahaanatmaa mahatovyaktammuttamam//*

(If once a person realises that the sense of perception and absorptive capacity of organs is not the same- for instance vision of eyes, or hearing capability of ears, movement capacity of the hands or legs or levels of mental thinking etc. varies as these are from the various subtle elements concerned, then the intelligent person does not worry much as the knower of the Self is immune from such abilities or disabilities of the body; this is so because the Self-not the body parts-is beyond sorrow and of such bodily shortcomings! Now, the mind or its essence viz. intellect is beyond Mahat who is overtaken by Purusha the pervasive)

II.iii.9-11) *Na samdrushe tishthanti rupamasya, na chakshushaa pashyati kaschanainam: hridaa maneeshaa manasaabhi klupto yetad vidur amritaaste bhavanti// Yadaa panchavatishtante jnaanaai manasaa saha, buddhicha na vichestati, taam aahuh paramaam gatim//Taam yogamiti manyante sthiraamindriya dhaaranam, Apramattastadaabhavati yogo hi prabhavaapyayau//*

(Brahman’s firm is far beyond the normal vision by the eyes. But, He is visualised by ‘hrida’, ‘maneeshaa’, ‘manasa’ or by heart, Intellect and by thought of mind only that He is perceivable; those who are aware of this fact would pave the way for Immortality. The highest state of Yoga in the extraordinary context when the ‘Panchendriyas’ or organs and senses are truly rested into union and synthesised with mind and intellect, that is Yoga. That situation calls for ‘sthiraam indriya dhaaranaam’ or the balanced and stable control of senses with no distraction of mind whatsoever but uniformly concentrating on Brahman. The term Yoga is unfortunately interpreted as a mere breathing exercise not knowing the spirit of synthesising the body and senses- absolute stability of mind- dissolution of thoughts and total concentration aided of course by breathing control! This state envisages the negation of seeing,

hearing, speaking, thinking, and breath control topped by meditation on the single and singular state bordering death like situation!)

II.iii.12-13) *Naiva vaachaa na manasaa praptum shakyona chakshushaa, Asteeti bruvatonyatra katham tad upalabhyate// Asteeti evopalabhasyah tatva bhaavena chobhayoh, Asteete evopalabdhasya tatva bhaavah praseedati//*

(If Brahman were not to be the object of attainment through speech, nor through mind and its purified thoughts, nor even through any such means, then the fundamental question would arise whether that amorphous substance existed at all! The reply is: ‘Asteeti bruvatonyatra katham tad upalabhyate’ ie apart from those who are dedicated and faithful, the Great Scriptures emphasise that non availability of the means of discovery would not be an excuse for non-existence of Brahman; in fact the theory of non existence would appear perverse! After all, besides the proof of Scriptures, even the logic of cause and effect amplifies that the root of the world has proof of dissolution and if so which would be that driving force except the Supreme who is now sought to be proved as the Self Consciousness or the Individual Self! Since now the analysis is about the Supreme and the Self being unified, one has to ascertain about the ways and means of Self-Realisation! Now as is asserted : ‘yadbhaavah tattva bhaavena’ the Supreme is the Self Itself! It is that Self which needs to be realised as existing; indeed, It really is: like Earth and other Elements are real, like Surya Chandra Nakshatras are real, like the attributes of body and senses are real, the Antaratma is real too, the Paramatma is real and the unity of both these is real too! And That is That! The only question mark that remains is how to realise this ‘Ayakta- Shashvata- Ananta- Aja- Avyaya Vishnu who is right within you!’)]

Stanza Thirteen continued: Maya is ever impacting the jeeva bhavana from .times immemorial alike on the jagradavasta- and swapnaavasthaas. In the dream stage too one could be identified by one’s naama-linga jeeva bhava. That is why Adi Shankaraachaarya opined that Parabrahmaanveshana ought to be taught by a competent Guru Deva. Mundakopanishad vide 1.2.12 states that *Tad vigjnaanartham sa gurumemaqabhigacchhet/*

I.ii.12-13) *Parishya lokaan karmachitaan Braahmano nirvedam aayan naasti akrutah kritena, tad vijnaa- naartham sa gurum evaabhigachhet samit paanih shrotriyam brahma nishtham// Tasmai sa vidvaan upaasannaaya samyah prashanta chittaaya shamaanvitaaya, enaaksharam purusham veda satgyam provaacha taam tatvato Brahma vidyaam/*

(Having analysed the effectiveness of observing ‘Karma kaanda’ or the Rituals and all the other acts of worldly virtues, a Vaidika Brahmana resorts to introspection and then with the agni samidhas in hand approaches a Preceptor who is a reputed Brahma Vetta with the singular query of what next ; he supplicates the Preceptor as in his introspection he becomes aware that Karma is at the most a stepping stone of Brahma Tatva but not the direct product of Karma! Thus the Brahmana who realised the significance of the role of a preceptor approaches the Preceptor with his heart as clean and organs and senses too under full control and sincerely begs of him to teach the essence of Brahma Tatva! Indeed a Preceptor too has to be duly qualified as one whose conscience is clean, devoid of blemishes, conceit, dispassionate, self controlled, erudite in veda vedangas, and has spent his erstwhile life in chastity is stated to be well qualified to expound the Theory of Brahma Tatva!)

Explanation vide Bhagavad Gita Adhyaaya Four Jnaana yoga too quoted the utmost need for an able Preceptor:

Stanzas 34-42: *Tadviddhi pranipaatenā pariprashnena sevayā, upadekshanti te jnaanam jnaaninastatva darshinā/ Yat jnaatvā bhūtānyā sheshena drakshyasyaatmanyatho mayi/Apichedasipaapeebyah sarvebyah paapakritthamā/ Yavaidhaamsi samiddhognih bhasmasaatkuruterjuna, jnaanaagnih sarva karmaani bhasmasaatkurute tathā/ Nahi jnaanena sadrisham pavitramiha vidyate, tatsvayam yoga*

samsiddhah kaalevaatmani vindati/ Shraddhaavaa labhate jnaanam tatparassanyatendriyah, jnaanam labdhvaa paraamshantim achirenaadhigacchati/ Agjnaaschaashraddhdhaanascha samshayatmaa vinashyati, naayam lokosti na paro na sukham samshayaatmanah/ Yogasanyasta karmaanaam jnaana sancchhinna samshayam, aatmavantam na karmaani nibhdnanti Dhananjaya! Tasmaadajnaana sambhutam hritstham jnaanaasinaatmanah, cchitvainam samshayam yogam atishthottishtha Bharata!

Arjuna! Just as you had been drowned in a misleading flow of infatuation a while ago, you ought to lose your control of senses and enter into a different type of being awoken to jnaana and maturity of thought and of introspection. Indeed there would have to be a suitable guide you to restrain from a misleading psyche as such a guide would have to be selfless and his considered viewpoint to be considered with a cogitative mind instead of agitated mentality. Once one's awareness is dawned then only appropriate experience of 'Jnaana' the brightness is generated in place of 'agjnana' the darkness. Even if you were among the worst of sinners, you could navigate through the sinful and fierce waters with the help and support of a proper guide. There several instances of brave men getting shaky and flippant minded do suddenly realise their sinful timidity and suddenly accomplish 'jnaana' - 'jna' or knowledge against 'na' or its negation! There had been several personalities in such jnaanis then -now - and hereafter too that selfless preceptors change the course of depraved sinners! Arjuna! Just as the fullfledged flames of Fire turn wooden pieces to ashes, karmas or human deeds are turned to ashes by Jnaanaagni! As clarified already karmas are threefolded: Aagaami karma - sanchita karma- prarabdha karma. Aagami is what one is expected on the basis of the previous record of the plus and negative accounts; sanchita karma or whatever doings of the positive or negative current accounts of a bank balance are truly temporary and once awareness is accorded, immediate corrective measures could be rectified and might not be the strong reason for rebirth as degraded beings. But praarabha karma accounts are sealed and ought to be experienced most inescapably like an arrow shot whose repurcussions are distinct. Having thus analysed the effects of Karma, the abstraction of 'Jnaana' or the Awareness of the Supreme is definable as clean-transparent- unreserved- and a definitive poniter to 'Paramaatha Maarga'.

There are two distinct ways and means to the awakening of Jnaana and both are the bridges as cemented and well paved by faith and determination ; one is by way of guidance of a guru and another is 'Atmasaakshaatkaara' or Self Realisation even without the external aid. The latter is the result of direct Supreme Message while the former by the guidance of a Preceptor is far more ptacticable. In either way the definitive prerequisites of Jnaana prapti are utmost faith, control of karma- jnaanndriyas and most certainly of the or restraint of horse like mind. In other words, negation of foivolous nature of materialism, and presence of unreseved faith in the positiveness of a guide or of one's own self-consciousness, both based on veda-shastra knowledge, without nagging doubtfulness as compared to doubt clearances as smacked of tamasika nature are among the essential prerequisites of Parama Jnaana. Arjuna! whosoever with the guidance of enlightenment of jnaana is able to severe the doubtful mentality with the assistance of 'nishkaama karmas' or deeds without desires and objectives could perform their dutiful actions and observe 'atma nishtha', then the end results of their actions is purely incidental only]

Stanzas Fourteen and Fifteen

śrutyā" cāryaprasādena yogābhyāsaśena ca ।

īśvarānugraheṇāpi svātmabodho yadā bhavet ॥ 14॥

bhuktaṃ yathā' nnaṃ kuṣiṣthaṃ svātmatvenaiva paśyati ।

pūrṇāhantākabalītaṃ viśvaṃ yogīśvarastathā ॥ 15॥

The Stanzas explains that only the Veda Vedaangaas only posses the capability of explaining the ‘appoorva samardhyata’ to teach the connotation and implications inside out. That is why the shraddhhalus seek to hear the lessons of atma jnana. This was taught for generations after generations.

Chhandogya Upanishad hence explains: III.xi.4-5) *Tad haitad Brahmaa Prajaa -pataya uvaacha, Prajapatir Manave, Manuh prajaabhyah, tad haitad uddaalakaayaarunaye jyeshthaaya putraya pitaa brahma provaacha// Idam vaava tad jyeshthaaya putraaya pitaa brahma prabruyaat pranaayaaya vaantevaasine/* (Brahma stated this basic truth to Prajapati, the latter confirmed it to Manu; Manu to his progeny; to the eldest son Uddalaka Aruni, his father spoke of this indeed was such; but of what Brahman stated should only be conveyed confidentially to the eldest son or to a competent disciple) III.xi.6) *Naanyasmai kasmai chana, yadi api asmaa imaam adbhih parigrahitaam dhanasya purnam dasdyaad, etad eva tato bhuya iti etad eva bhuya iti/* (Indeed, he should not impart this truism to none else whatsoever, enen though he is offered the the Earth surrounded by water filled with the totality of wealth; this secret is most certainly and undeniably far more significant than that, and emphatically far more significant than this!)

That is why the ‘tana-mana-dhana sarvatra’ be the duty of an ardent shishya from a capable guru and hence the vedic statement : Guruh Brahma- Gurur Vishnu -Gurur Devi Maheshvarah.

[Chhandogya Upanishad vide Chapter Four Section One explains- Janashruta approaches Raikwa with gifts and offers his daughter, but the latter discards gifts, yet agrees to teach

IV.ii.1-5) *Tad u ha Jaanashrutih poutraayanauh sat santaani gavaam ishkam ashwatari-ratham tad aadaaya pratichakrame, tam haabhyuvaada// Raikvemaani shat shataani gavaa, ayam nishkoyam ashwatarirathah, anu ma etam bhagavo devataam shaadhi, yam devataam upaassa iti// Raikvemaani shat shataani gavaam ayam nishkoyam ashwatarirathah, anu a etaam bhagavo devataam shadhi, yaam Devatam upassa iti// Tam ha parah pratyuaacha, ahahaare twaa, Shudra, tavauva saha gobhirvastv iti; tad u ha punar eva Jaanashrutitih potraayanah sahasram gavaam niksham ashwatari ratham duhitaram tadc aadaaya pratichakrame// Tam haabhyuvaada, Raivedam sahasram gavaam, ayam nishkoyam ashwatari rathah, iyam jaayayam graamo yasminn aasse: anv eva maa, Bhagavah, saadhiti.// Tasyaa ha mukham upodgrahnann uvaacha: ahahaaremaah Shudra anenaiva mukhenaalaapayisyathaa iti; te haite Raikva parnaa naama mahaavriseshu yatraasmaa uvaasa satasmai hovaacha/* (Pursuant to the confirmation of the Brahmana that he himself was Raikya, Janashruti carried with him hundred cows, a golden necklace, a chariot drawn by horses and reached upto Raikya and offered all the gifts along with his daughter as the wife of the Brahmana. Raikya replied to Janashruta and reproachfully discarded the gifts including Raikya’s daughter and said that he would not accept gifts from a low class person! He further stated that without all the gifts, he was prepared to instruct Janashruta all the same! In other words, Raikya accepted Janashruta as his student, who indeed ought to teach the proverbial six ways of knowledge viz. the gift of wealth, provision of intellect, understanding of Vedas, affection of co-beings and knowledge!)

Further import of the stanzas explains that one’s ‘chittaikekaarataabhayasa’ or one’s own practice of extremely concentrated mental equilibrium be of quintessence as the basic ingredient of atma saakshaat kaarana. Nishkaama karmaanushthaana as taught by the Guru Brahma.

[Brihadaraanyaka explains Nishkaama karma: IV.iv.21-22

IV.iv.21) *Tameva dheero vigjnaaya pragjnaam kurveeta braahmanaah naanudhyaayaad bahoon shabdaan, vaacho viglaapanaam hi tat iti/* (Any intelligent contender of what is Brahman needs no doubt the pull-up of a guide within the ambit of Scriptures, but has to basically possess intuitive knowledge; this kind of knowledge is the result of renunciation by way of withdrawal of senses and high degree of

introspection. Economy of words and restriction of Speech are high value assets and lesser the recourse of material world and preference for meditation are added advantages!)

IV.iv.22) *Sa evaa eha mahaan aja aatmaa yoyam vigjnaanamayaah praaneshu ya eshontar -hridaya aakaashaah tasmin shete sarvasya vashi, sarvasyeshaanah sarvasyaadhipatih; sa na saadhunaa karmanaa bhuyaana no evaa saadhunaa kaneeyan/ Esha sarveshwarah, esha bhutaadhipatih, esha bhutapaalaah, esha seturvidharana eshaam lokaanaam asambhedaya/ Tam etam Vedaanuvachanena braahmanaa vividishanti, yagjnena, daanena, tapasaanaashakena; etam eva veditvaa munir bhavati, etam eva pravrajino lokam icchhantah pravarajanti/ Etadhasma vai tat poorve vidvaamsah prajaam na kaamayante: kim prajayaa karisyaamah; yeshaam noyam aatmaayam loka iti/ te ha sma putraishanaa- yascha vittaishanaayascha lokaishanaayascha vyuttaaya, atha bhikshaacharyam charanti; yaa hyova putraaishanaascha vittaishanaascha, yaa vittaishanaa saa lokaashananaascha; ubhe hy ete eshane eva bhavatah, sa esha neti netyatmaa; agraahya, naa hi grahyate, ashiryaah na hi sheeryate, asangaah na hi sajyate; aseeto na vyathate na rishyati, etam u haivaite na tarata iti, atah paapam akaravam iti, atah kalyaanam akaravam iti; ubhe u haivaisha etetarati, nainam kritaakrite tapatah/* (So far in this Brahmana, descriptions have been given about the release of the Inner Self consequent on death, the physical conditions prevalent at the time of death, how a being transmigrates from one body to another, the beginning of the quest for Brahma, how Vidwans looked about this quest, the methodology followed by Brahamavettaas and the prescribed Scriptures in this context, the variations in the approaches to realise Brahman especially in respect of the role of Pure Intelligence and Ignorance, the decisive positions of Atmagjnas in the search of Bahman, the unique significance of the Paramatma, Brahma Nishtha, and now a Preface to *that* Self and proposal about the Sadhana is being discussed: ‘That’ distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander, protector and the dividing line of worlds. Brahmanas seek to realise ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments. In fact, ‘grihastas’ eventually become ‘Sanyasis’ or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: *neti, neti* or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’ or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the ‘relevant’ knowledge and so on. Once the Individual reaches the stage of ‘no return’, then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridded and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails!)]

[Mundakopanishad explains the role of Maya and the cause of repetitive rebirths vide III.ii.1-4)]

Sa vedaitat paramam Brahma Dhaama yatra vishvam nihitam bhaati shubhram, upaasate puru -sham ye hi akaamaaste shukram etad ativaranti dheeraah// Kaamaanyah kaamayate manyamaanah sa kaamabhirjaayate tatra tatra, paryaaptakaamasya kritaatanastu ihaiva sarve praviliyanti kaamaah// Naayamaatmaa pravachanena labhyo na medhayaa, na medhayaa na bahunaa shrutena, yamevaisha vrinute tena labhyastasyaisha aatmaa vivrinute tanum svaam// Naayamatmaa balaheenena labhyo na cha pramaadaattapasas vyapyalingaat, etairupaayair yatate yastu vidvaamstashaisha aatmaa vitate Brahma dhaamaa!

(Indeed, the persons of great knowledge and enlightenment having become desireless seek to overcome the eventuality of rebirth and concentrate on the worship of the Supreme Abode of Brahman. But, those

who continue the pursuit of some desirable ends, even while brooding on the virtues in general, do have some of their wishes still unfulfilled and thus continue the cycle of rebirth due to the fact that the totality of causes is yet to be destroyed! The Self is not possible of accomplishment neither 'pravachanena' or by extensive and intensive study, nor 'medhaaya' that is by way of high level of absorption and power of comprehension, nor 'bahudha shrutena' that is by hearing the preachings by many Learned persons: this is only available by passionate thirst and unique dedication as a singular Mission of Life: 'esha atmaa tasya vivrunute svayam tanum' or by one's own gift as a Self Revelation! All kinds of spiritual disciplines including knowledge, absence of delusions as created by the play of Maya, high level abstinence are no doubt among the proactive factors, but the Will of Almighty would be the supreme factor! In any case, the definite climate is created for the attainment of the Self by the negation of principles as it is not in the realms of possibility by one's succumbing to forces as weakness of mind and its lack of resolve, susceptibility to delusions, knowledge without monasticism and so on.)

Now the explanation of jnaana sadhana vishayaka prashna. Sadhna, in general may refer to any effort/ action (Karma) that is put to achieve a specific goal. Even though sadhana includes rituals and practices like mantra japa, havana, puja and so on, Sadhna may refer to any spiritual effort put by an individual. It may be a person deciding to speak only truth, to lead a non-corrupt life or to remain celibate throughout his life, all these are sadhna only. The key is, the effort must be put with sincerity and must be practised relentlessly. Further, any activity practiced in harmony with surrounding nature and the entire cosmos constitute a spiritual sadhana. Every sadhana is an action i.e. Karma, hence many argue that no amount of sadhna or karma could deliver enlightenment as it can be attained only by the Atma Jnaana. Sadhana helps an individual to develop this surrender and dedication and achieve the Adhikaara. The goal of any spiritual sadhana is to increase concentration and make the mind still. It helps to make an individual detached and become a Stitahprajna and of stable equilibrium of manvaachaa-karmana culminating to bliss. Hence what actually Sadhana does is to burn away the burden of past karmas that are blocking one's journey towards the source. Hence, the ultimate end result of any spiritual Sadhana is Enlightenment and complete merger as of taadaatmya.

Stanzas Sixteen-Seventeen and Eighteen

yathā swapne nr̥po bhūtvā bhuktvā bhogānyathepsitān |

caturaṅgalopetaḥ śatruṃ jītvā raṇāṅgaṇe || 16||

parātparājīto bhūtvā vanaṃ prāpya tapaścaraṇ |

muhūrtamātramātmānaṃ manyate kalpajīvinam || 17||

tathaiva jāgratkāle'pi manorājyaṃ karotyasau |

kālanadyoghayogena kṣīṇamāyurna paśyati || 18||

Just as in the swapnaavastha, the Self as of the foot soldiers- cavalry- elephantry and charioteers of a King be rushing onto the battle field against the opponenta for a victory, similarly the swatantraanubhuti of Ishvara bhavananbhuṭi be too attainable indeed. This be as of the swapnaavastha drishtaanta. In other words, the dream of a jeeva be to gradually roll on to the deep sleep. as a huge fish swims alternately on the eastern and western banks of a river, the Self has no difference in either of the states of existence viz. that of wakefulness or dream as it is not overpowered by the organs and senses resulting in motivations, desires and actions as by nature free to act on its own fully independent, free to act on its own, enlightened and Pure. Similarly as a hawk flying free and roams in all directions as it pleases and desirous of taking rest and relaxation reaches its nest and falls asleep. The Self too so connected with the

results of its contact with body parts and actions as covered by the veil of ignorance in the waking state desires rest into deep sleep. Thus the transcendence or the superiormost excellence of the Self is established in the three stages of awakeness-dream stage and sushupti. In 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.

But when the swapnaavastha be terminated, the jaagrad kaaleenaanubhavaas as of maayaa janita vaastavita of panchendriyaas and their tanmaatras bhaavanaas of sukha dukkhaas. As the worldly matters impact individual bodies their respective physical sensory organs receive the signals and result in joys or sorrows but such sensations are momentary and need not disturb the body equilibrium. As such need not be worried, much less about till the terminal point which too follows yet another birth. Meanwhile in the ongoing life, 'prakriti niyamas' or natural laws prevail such as the seasons of summer- winter-rains and so on which are inevitable and need to be experienced without exceptions. Joys and sorrows, Profits and losses, Victories and defeats are in the hands of 'karma phalita' or the fruits of the past and present deeds of virtue or otherwise. Yet, you ought to perform your duty irrespective of the final result, lest you become the victim of sinfulness disregard of the fruit since dutifulness could never be a substitute to the end result.

Stanza Nineteen

meghacchannoṃ'sumālīva māyayā mohito'dhikam ।

kiñcitkartā ca kiñcijjñō lakṣyate paramēśvaraḥ ॥ 19॥

As the groups of clouds be surrounding Surya Deva, then the Surya bimba by the meghaavrita and be of saamaanya prakaasha. Like wise Ishvara Jnaana and of the sarva shakti prabhaava be camouflaged by alpagjnaana and alpashakti yuktaas. Amshuman Pratyaksha Surya be ever garlanded with countless kirana samuhas which get manifested with the ushah kaala, reach the peak by the madhyana and gradually whither down by the saayamkaala. The tejasvi Surya Deva by the Self alone be the meghaanvita with the sayoga of Vaayu Deva. Likewise, the swayam Maya be explained as the Nirguna Parbrahma the avyakta-shaasvataantta. Hence the shuddhha tatvapradhaana Maaya Shakti is but a corollary of the Omniscient. This indeed is the atmajnana of the vigjnaana vetthas. *Moho naama viveka bhaava*/Viveka bhaava is thus the antithesis of maayaajanita vastavika parinaama.

Praktyashya Bhaskara Darshana is indeed a boon to 'charaachara Jagat' as well as a standing and ready reminder to us human beings to sincerely observe the established principles of Dharma-Nyaya- and Karma expected of us without expecting results! Even Bhaskara Deva performs His duties! Who commands Him to do so! Only Pratyaksha Bhaskara Himself has to explain! The more a limited human mind about Pratyaksha Bhaskara introspects, the deeper one gets unclear and hazy about this eternal phenomenon! Prima facie, descriptions of Puranas appear to have succeeded in explaining the 'ifs and buts' and the peripherals; Upanishads seem to defy intensive definition and Vedas too -on the face of it- have reached the semblances of precision about what is Readily Seen yet Unknown! Perhaps only Jnaanias like Maharshis and Devas with access to 'nirukta' or the 'gupta jnaana' possess the Unknown and Undefined. As the vortex like guess work continues for ever; one is reminded of the analogy the proverbial elephant and the blind!

[Explanation on Surya Ratha and the ever stable Pratyaksha Surya rotates the Universe and the directions vide Vishnu Purana]

Surya Deva's chariot occupies an area of nine thousand yojanas and twice is the area of its 'Ishaa Danda' or the area between the 'Juuva' or Yugaartha and the 'Ratha'. The chariot is drawn by Seven Chhandas or Horses viz. Gayatri, Brihati, Ushnik, Jagati, Trishthup, Anushtup and Pankti. Actually, *Suryodaya and Suryastaya are mere concepts since he is constant and stable*; counting from the East of Manasottara Mountain, the Kaala- Chakramoves on Eastward to Indra, Southward to Yamaloka, westward to Varuna loka and northward to Chandraloka and the Head quarters of Indra, Yama, Varuna and Chandra respectively are Vasvoukasaara, Samyamani, Sukhaa and Vibhavari. In other words, along with Jyotish Chakra, Bhagavan Bhanu is seen rushing Southward. By mid day, he is fully visible at Indraloka followed by the other lokas prescribed viz. Yama-Varuna and Chandra and by the next morning again repeats its course.

Udayaastamaney chaiva Sarvakaalam tu Sammukhey, Vidishaasu twashyhasu tathaa Brahman dishaasucha/ Yairyatra drushyatey Bhaaswaansa tessaamudayah smrutah, Tirobhavam chayatraiti tatraivaastamanam Raveyh/

(Sunrise and Sunset thus occur at the same position, since persons at the various Dishas-Vidishaas or Directions-Sub Directions witness the constant Surya Deva as they move and vision morning- mid day- evening-night and again morning and so on in the reverse movement!). Hence Sun Rise and Sunset are regulated to East and West; actually the manner in which Sun shines in the East, he also shines in the reverse; he is stated to stay put at Brahma Sabha and in the process of revolution of Kala Chakra, Dishas and Vidishas get lit or get dark and the lightened portion of the Universe become the day and the darkened areas get the night positions.

Kulaala chakra paryanto bhramannesha Divaakarah, Karostahastathaa raatrim vimunmodineem Dwija/

(Hey Dwija! Just as a potter rotates a wheel, Sun and Earth witness parts of day and nights). From the time of Chakra's start of the revolution from the lowest point of the wheel towards the North is called Uttarayana and Surya is stated to be visible in Makara Raashi, followed by Kumbha Raashi and further on to Meena Raashi. As the three Raashis are over, the duration of day and night become equivalent or in other words, Sun passes through Bhu-Madhy Rekha. Thereafter, the duration of day time starts increasing and that of nights dwindling. Subsequently, Mesha, Vrisha and Mithuna Raashis pass over; at the end of Mithuna Raashi as Karka Raashi is entered into then Surya's direction changes from North to the Southern Direction and that phase is called Dakshinaayana. Just as a person tends to speed up descent from the top to the bottom, the speed of Kala Chakra gets picked up by the velocity of Vayu /wind and thus the duration of time quickens; during Dakshinaayana, the day time is stated to take thirteen and half revolutions of Nakshtras around Surya which is normally performed within twelve Muhurtas (thirty muhurthas make a day-night); but during the night time, the speed slows down and takes eighteen Muhurthas. During Uttarayana, Surya's speed quickens in the nights and slows down during the days and vice versa. Another conclusion is that during the Sandhya timings viz. Vyushti / Prabhat of day -breaks and Usha or night falls, the Vyashti time is of Brahma Swarupa Omkara and Gayatri and who ever worships Gayatri at that time with 'jala' would destroy the Rakshasaas; if they further recite the Mantra viz. *Suryo Jyotih* as the first Aahuti of Agnihotra they would be awakening and enlightening Surya Deva; thereafter:

Omkaaro Bhagavan vishnu stridhaamaa vachasaam patih, Tadyucchaaranatastey tu yaanti Raakshasaah/ Vaishavomshah Parah Suryo yontarjyotirasaplavam, Abhidhaayaka Omkaarastasya tatprerakah parah/ Tena Sampreritam Jyotiromkaaranaatha deeptimat, Dahaty sesha Rakshaamsi Mandehaa- khyanyadhaani vai/ Tasmaannollinghanam Kaaryam Sandhyopaasana karmanah, Sa hanti Suryam Sandhyaayaa nopaastim kurtutey tu yah/

(The mere recitation of Omkaara Vishvam-Tejo Prajna Rupam-Tridhama Yuktam-Vishnum-Vedaadhipatim would destroy Raakshasaas. The Inner Radiance of Nirvikara Vishnu is Surya: Omkara is

his Vaachaka and is the instant prompter of terminating Rakshasaas. Prompted by the Omkara, that Jyoti called Vishnu gets into full action in blistering Mandeha-called Rakshasas; that is the reason why the Sandhyopaasana Karma should never ever be neglected!)

Sishumara Chakra / Jyotisha Chakra : On the Sky, one could find a dolphin like formation of a Starry Design at the tail of which is Dhruva, who rotates on its own axis and also induces the rotation around Chandra, Surya, other Planets as also Nakshatras as well; in fact, all the Planets and Stars get hooked to Dhruva by the force of Vayu. Sishumara is the hinge of Sarveshwara Narayana tied on to Dhruva and further clutched to Surya. Sishumara is coiled with its head down, Ashvini Kumars at its feet; Varuna and Aryama are at thighs, Mitra at the anus; Agni, Mahendra, Kashyapa and Dhruva at its tail; on the top of the tail is Prajapati, Sapta Rishis at the hip position; body skin pores with Nakshatras; Upper chin as Agasti, lower chin as Yama; Mars as its mouth; genitals Saturn, Guru as neck back; Surya as chest; Moon as mind; Venus as navel; heart as Narayana Himself; life air as Mercury and so on. Rahu and Ketu the Sub-Heavenn Planets are right under Surya Deva.

Surya attracts water from various sources for eight months in a year and facilitates rains for four months a year and rains enable crops of food and fodder for all the Beings. Surya also enables the upkeep of Chandra and the latter in turn produces 'Abhra' by interacting with Vayu further creating Dhooma (Steam) produced by Agni and Sky leading to Meghas or clouds. As per the Time schedule prescribed by Vidhata, 'Abhra Jala' as preserved in the clouds is released pure water with the help of Vayu onto Bhumi. Surya Deva attracts water from four main sources viz. Rivers, Samudra, various water-bodies from Bhumi, and Pranis. The Akasha Ganga attracted by Surya Deva would straight away release the water by way of rains from clouds without the process of transformation to 'Abhras' afore-mentioned. Needless to say that the water by way of rains as per the above process, is like Amrit or the Principal and Unparalleled source of Life for the production of food grains, Aoushadhis, Yagnas, and worships besides and countless various deeds. Thus, *Aharabhutah Savitru Dhruvo Muni varotthama! Dhruvasya Shishimaarosow sopi Narayanatmakah/* (The main Adhara of Surya is Dhruva and Dhruva is dependent on Narayana and Narayana is settled in Sishumaara!)

Maharshi Parashara then described that in each month, the occupants seated on the Chariot of Surya keep on changing; in each of the 'Maasaa' the representatives of one of the Dwadasha Adityas, and of different Rishis, Gandharvas, Apsaraas, Yakshaas, Sarpas, and Rakshasas are seated by turns. For instance in Chaitra Maasa, the combination is Ghaata named Aditya, Pulasya Rishi, Tumbura Gandharva, Krutasthala Apsara, Rathabhrita Yaksha, Vaasuki Sarpa and Heti Rakshasa. In Vaishakha Maasa the combination of the representatives are Aryama-Pulaha- Narada Gandharva- Radhouja Yaksha, Punjikasthata Apsara- Kacchaveera Sarpa and Praheti Rakshasa; in Jyeshtha Maasa the combinations are Mithraaditya, Atri Rishi, Takshaka Sarpa, Menakaapsara, Haha Gandharva, Rathaswana Yaksha and Pourusheya Rakshasa; in Ashadha Maasa, the occupants are Varunaaditya, Vasishtha Rishi, Naga Sarpa, Sahajanya Apsara, Huhu Gandharva, Ratha Rakshasa, and Ratha Chitra Yaksha; In Shravana Maasa, the occupants are Indraaditya, Vishvavasu Gandharva, Sneti Yaksha, Ialaputra Sarpa, Angira Rishi, Pramlocha Apsara, Sarpi naamaka Rakshasa; in Bhadrapada, Vivisdwaan Adithya, Ugrasena Gandharva, Bhrihu Rishi, Aapurana Yaksha, Anumlocha Aprasa, Shankhapaala Sarpa and Vyaghra naaamaka Rakshasa; in Ashvin Maasa, the chariot occupants are Pushaaditya, Vasuruchi Gandharva, Vaata Rakshasa, Gautama Rishi, Dhanjaya Sarpa, Syshena Gandharva and Ghritaachi Apsara; in Kartik Maasa, the Aditya, Gandharva, Rishi, Yaksha, Sarpa, Apsara and Rakshasaas respectively are Parjanya, Vishvavasu, Bharadwaja, Senajit, Iravata, Vishvachi, and Aapa. During Margashirsha, the occupants are Adhikari Aditya, Kashyapa Rishi, Taarkshya Yaksha, Maha Padma Sarpa, Urvashi Apsara, Chitrasena Gandharva and Vidyut Raakshasa. In Pousha Maasa, the chariot is occupied by Kratu Rishi, Bhaga Aditya, Urnayu Gandharva, Sphurja Rakshasa, Karkotaka Sarpa, Arishtanemi Yaksha and Purvachit named Apsara. The occupants of Sun Chariot during Magha Masa are Twashtaaditya, Jamadagni Rishi, Kambala Sarpa, Apsara Tilotthama, Brahmopeta Rakshasa, Rutijit Yaksha, and Gandarva called Drhitaraashtra. Finally in Phalguna Maasa, the

occupants of Surya Rathab are Aditya named Vishnu, Ashwatara Sarpa, Apsara Rambha, Gandharva named Surya Varcha, Satyajit Yaksha, Rishi Vishwamitra and Rakshasa named Yajnopeta. This is how the occupants include Rishis performing Surya Stotras, Gandharvas facing Surya to sing Yashogaanas, Apsaras dance away to their glory, Rakshasa follow the chariot, Sarpas adorn the Ratha, Yakshas are at the beck and call of Surya and Nityasevaka Balakhilyas surround Surya for odd jobs. The Rishi Stutis are in the form of Veda Trayi Vishnu Rupa. This Veda Trayi is Vishnu's 'Anga' or Physique and Aditya is in Vishnu Shakti; in fact Aditya is in Tri Murtis; at the time of Sarga, this Shakti is Brahma mayi in the mornings, Vishnu mayi during the day time's preservation and growth and Rudramayi in the evenings and hence the predominance of the respective Vedas of Ruk-Yajur-Saama!]

Stanzas Twenty-Twenty One- Twenty Two

yadyatkaroti jānāti tasmintasminpareśvaraḥ ।

rājā vidvān svasāmarthyādīśvaro'yamitīryate ॥ 20॥

jñānakriye śivenaikyātsaṅkrānte sarvajanuṣu ।

īśvaratvaṃ ca jīvānāṃ siddhaṃ tacchaktisaṅgamāt ॥ 21॥

ayaṃ ghaṭo'yaṃ paṭa ityevaṃ nānāpratītiṣu ।

arkaprabheva svajñānaṃ svayameva prakāśate ॥ 22॥

Stanza Twenty explains that as per the 'swapnaavastha drishtaanta' the jeeva bhava swarupa be of Parmatma Swarupa. Wherever there be kriya-karma-jnaana then there is the manifestation of Parameshvara. These are the only four realities in your life: body, mind, emotion, and energy. These are the only four realities in your life: body, mind, emotion, and energy. Whatever you wish to do with yourself, it must be on these four levels. essence of 'Tatva Jnaana' the Knowledge of Fundamental Principles of Life such as the three qualities of nature, the four objectives of life, the four 'paashaas'/ life bindings, the five elements, the six subjects of study, six virtues, the four levels of consciousness, the eight limbs of yoga, the nine steps of devotion and further more! *Kaarya kaarana kartutve hetuh Prakritiruchyate, Purushassukha duhkhaanaam bhokritve heturuchyate/* The cause and effect of this inretaction leads Prakriti to the generation of the Trigunas. The Purusha and Prakriti together with the Trigunas continue the process of creation and into this body generated by Pancha Bhutas and Panchendriyas enters the Individual Self in the form of Consciousness. The Panchendriyas or the body adjuncts like five horses are attached to the charioteer called Mind to ensure that the vicious horses tend to carry away with wrong deeds. The Master of the Chariot is but a mute spectator while the charioteer with the bridle and the quality of the horses is the body leader. The 'Land Lord' rents out the abode to the Human or any other Being in Srishti. This body is subject to vacating the premises and rents out another and yet other bodies again and again till such time that he finally owns the ownership of the original owner the Paramatma! This original ownership is almost impossible to reach and the renter keeps on reentering after retirement till re-entry. Only that person could be the owner as the the person with body concerned either as a He or She abandons the Prakriti Gunas or the Natural Instincts. These are the only four realities in your life: body, mind, emotion, and energy. Whatever you wish to do with yourself, it must be on these four levels. Whatever one might wish to do might only do it with the body, mind, emotions or energy. As one were to use your emotions and seek to reach the ultimate, that might be known as bhakti yog, the path of devotion. If one were to the use intelligence and try to reach the ultimate, that be termed as Jnaana Yoga. If one's physical action to reach the ultimate, that could be

termed as karma yoga as that means the path of action. If one were to transform the physical energies and seek to reach the ultimate, then that might mean as kriya yoga or of internal action.

Thus a human being is stated as a machine which is a 'jada padaartha' or insentient and insensible being gets driven by mind, its thinking capacity. This motivation is lent by the self consciousness and its innumerable corollaries. Such awareness is a direct fall out of 'Jeevatma' or the direct reflection of the Supreme Consciousness aptly called Paramatma! Thus the human body, or for that matter of any Being of 'Charaachara Jagat' or the whole lot of moveable or immobile 'praanis', is activated by that Unknown-Unseen- yet ever Alive-Ever Lasting- Ever Knowing and ever Controlling Power. Thus no person or thing with a body and sense with life is denied of the ability to act- react- or inact. Thus the Jeevatma is ever present as a mute spectator of the living body inside the chariot which is driven by the mind as the charioteer with panchendriyas of five each of jnaanendriyas cum karmendriyas represented by 'Pancha Bhutas' or Five Basic Elements of Earth- Water-Fire- Air and Sky. In turn, these get motivated by Tri Gunas of Satva- Rajas- Tamas or the attributes of creativity- preservative-and destruction.

[Explanation vide Paramatma as reflected on Antaratma manifested in the form of a celestial being named as Yaksha caught hold of Pancha Pandavas of the Epic of Maha Bharata vide in 'Aranya Parva' and the Senior most of them, Yudhishtara alias Dharma Raja stood out the questionnaire aptly popular as Yaksha Prashna samvaada:

1) Who makes Sun rise and ascend to the skies, circles around, sets on the horizons, the true nature of Sun and where is Sun established; reply is : Brahma makes Sun to rise and ascend to horizons, Devas perform the encircling, Dharm Deva sets the Sun the True Nature which is Sun Himself and finally Sun is established in Truth ; 2) What instills divinity and virtuosity of a Brahmana, what sustains and upkeeps that virtuosity, what is the human like quality of a Brahmana, what is the conduct akin to a vicious Brahmana; the replies are 'Swadhyaya' or Self Study, Penance is the Sustainer; death is the natural quality of a Brahmana and criticising others is the vicious conduct of a Brahmana! 3) What is the divinity or virtuosity of a Kshatriya, the sustaining power to him, natural quality of a his class and the most vicious act of a kshatriyas! The respective replies are constant practice of archery, conducting Yajna karyas and performing oblations, fear is the natural quality and the heinous misconduct is not to save and run from the battles! 4) What is like the Mantra in the context of Yagnas and oblations, who is the performer of these oblations, who is the acceptor of the oblations in yagnas, and what is that which yagnas surpass! The replies respectively are breath, mind, Veda shlokas called 'richas' or stanzas and what surpasses yagnas are Richas indeed! 5) What is heavier than Earth, higher than heavens, faster than wind, far more numerous than straws; the replies respectively are mother, father, mind, and human worries. 6) who is the friend of a traveller, who is the friend of the sick, who is the friend of the dying man. The replies respectively are a companion, a physician and charity. 7) What is that which when renounced makes one lovable and endearing, what is that once when renounced after becoming rich, and what is on attaining very rich one needs to renounce! The replies respectively should be to renounce pride to make one lovable, to renounce desire on becoming rich and to renounce avarice for attaining happiness. 8) Which enemy is invincible; what constitutes an incurable disease; and what kind of human being is of nobility or otherwise. The answers should be one's own anger, greed is an incurable disease and noble are they who pardon others mistakes and ignoble are those who are retaliatory and unkind. 9) Who is truly happy, what is the great wonder, what should be the ideal path and what is the great news? The replies should be: a person without debts is truly happy; the greatest wonder is that death is certain sooner or later but one wishes to live further; the ideal path is elusive as even Shritis and Rishis are of varied views and therefore one's own Inner Conscience is what ideal path determines about since Truth about Dharma and Duty are thus hidden in the cave of the individual hearts. Finally, the greatest news is that the world is full of ignorance like a Pan while Sun is the Fire, days and nights are like fuel, 'kaala pravaah' or the cycle of Time comprising months, seasons and years are like the ladle, and indeed the Greatest Master is the cook *par excellence!* That is the Greatest News from all directions of North-East-West-and South!

In other words, the four most objectives of human life are four fold: firstly the right to eke out life which aims purposiveness - the 'Sat Karma' or truthful deeds. Secondly the manner in which such life is to be accomplished by knowledge or the Jnaana. Then the Third huge step is to discard materialism which basically means aversion of desires. Finally the quest of Truth the Immortality. The end result is hinged on a few ways and means justifying the end results.]

Stanza Twenty One:

In as much as of the paramajnaana of Adviteeyata of the jeevaas and the Parameshvara as as the avinaabha sambhanda, as for example of the loha and agni like wise the paramajnaana of the jeeva and the Unknown. Likewise the jeeva and jeevatma's adviteeyata bhava of a shaktimaan be ever transparent as widely accepted by vedopanishad puraanihaasaas. The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition. Thus, to know one does not know but desires to know yet It remains unknown is all what all one knows! Once on realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the Antaratma itself is within itself as the Paramatma.

[Explanation vide Chhandogya Upa. about the Adviteeyata' or Singular Existence manifests surprising Plurality all rolled out from same uniqueness – VI.ii.1-3 - iii 1-4 to 7]-

VI.ii.1) *Sadeva, Saumya, idamagra aaseed ekam evaaditiyam, taddhaika aahuh, asad evedam agra aaseed ekam evaadwiteetam, tasmaadasatah sajjaayata/* (Svetaketu's father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) VI.ii.2) *Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham,asatah sajjaayeteti, sat tveva, Saumya, idam agra aaseed ekam evaadwiteeyam/* (Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have excluded 'sajatiyata' or of the same tree like another tree; 'swagata bheda' or internal variation of the same tree's leaves, flowers or fruits; or 'vijaateeyata' or the difference of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!) VI.ii.3) *Tad aikshata, bahu syaam prajaayeteti, tat tejosrijaata: tat teja aikshata, bahu syaam prajaayeteti, tat aposhrijaata, tasmaad yatra kvacha shochati svedate vaa purushah, tejasa eva tad adhi aapo jaayante/* (Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!) VI.ii.4) *Taa aapa aikshanta, bahvyah syaama Prajaayemaheet taa annam ashrajanta tasmaad yatra kvacha varsheeti tadeva bhuyishtham annam bhavati, adbhyaya eva tadhyannaadyam jaayate/* (Now these waters too felt that they should be many and created in excellent forms and this is how water in the form of rains created bountiful food; indeed thus food emerged from waters undoubtedly!)

Andaja, Jeevaja and Udhbujas or births from Eggs, Reproductive Organ and Sprouts

VI.iii.1-4) *Teshaam khaltheshaam bhutaanaam trinyeva beejaani bhavanti, andajaam, jeevajaam udbhijam iti// Seyam devataikshata, hantaaham imaashtisro Devataa anena jeevena aatmaanu pravishya naama rupe vyakaravaaniti// Taasaam trivritam trivrutamekaikaam karavaaneeti, seyam devatemaas – triiisyo devataa anenaiva jeevenaatmaanu pravishya naama rupe vyakrot// Taasaam trivartam trivartam ekaikam akarot, yathaa tu khalu Saumya, imaashtisro Devataah trivrut trivrud ekaikaa bhavati, tan me vijaaniheeti//* (Now creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddhbujas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been born of udbhujas basically. Now it is that Deity in the form of an Individual Self which enters into these three

kinds of bodies minus however its organs and senses. That Deity which is the Primary Being called ‘Sat’ or Truth would enter three divinities viz. the elements of Fire, Water and Earth. The red colour of Agni, the white colour of ‘Aapas’ or water and Earth signifying Food are thus the extensions of one single Deity. Now in this way each of the deities is thus able to acquire a name and form. This is how each of the three fold would enter three Divinities and the latter further manifest three fold further viz. the Tejas of red colour, Apas or water of white colour and Food created by Earth! Indeed this is the Three folded Evolution or Development!)

The three folded Development explained further as Agni-Aapas-Prithvi and of three basic colours of red-white and black all emerging from and submerging into Oneness!

VI.iv.1-4) *Yad Agne rohitam rupam tejasah tad rupam, yaccha shuklam tad aapaam yatkrishnam tad annasya aapagaad agner agnitwam, vaachaarambhanam vikaro naamadheyam, treeeni rupaaneeti eva satyam// Yad Adityasya rohitam rupam tejasah tad rupam, yad shuklam tad aapam, yat krishnam tad annasya aapagaad adityaad aadityatwam, vaachaarambhanam vikaronaama dheyam, treeenirupaaneeti eva satyam// Yad Chandramaso rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam yad krishnam tad annasya aapagaad Chandracchandratwam, vaachaarambhanam vikaro naamadheyam, treeeni rupaaneeti eva satyam// Yad Vidyuto rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam, yad krishnam tadannasya aapagaad Vidyuto vidyutwam vaachaarambhanam vikaro naamadheyam treeeni rupaaneetyeva satyam/* (The gross Fire and of the subtle Fire both possess the same red complexion, where as the white colour of the gross Fire is like the white colour of subtle water and the black colour of the gross Fire is like the black colour of the subtle Earth. Therefore the distinction of Fire is clear and to say that fire has only red colour is misleading since Fire possesses all the three colours! The modifications are only names arising from the way that Vaak or speech varies. This is how the distinction made among Gods too is on the way that one speaks about since Agni, Aapas and Bhumi are of three ramifications of Brahman only! Hence the distinction of colours and the discrimination of Gods is merely for the understanding of human brain, the knowledge and of the speech! The process of making three Gods three fold is thus illustrative. Now the detailing of the Sun, Moon, and Lightning is as follows: Whatever is the red colour of Surya is also of the colour of Agni; that of its white colour is of water and that which that is of black colour is of Earth; the Sunhood, the Moonhood and the Earthhood are only as per variations of speech and thought, but indeed those which are true are the three colours only! Now there could be an objection that among the Pancha Bhutas the other two viz. Vayu and Akasha have been omitted; the explanation would be that Air and Space have the corresponding Panchendriyas of touch and sound and these are already covered by Agni and hence the ramification of Brahman remains three fold only) VI.iv.5-7) *Etaddha sma vai tad vidvamsa aahuh purve mahashalaa mahaashrotriyaah na nodya kaschana ashrutam, amatam, avigjnaatam, Uddhaaharishyatiti hi ebhoy vidaam ckakruh// ad u rohitam ivaabhud iti tejasah tad rupamiti tad vidvam chakruh, yad u shuklam ivaabhud iti aapam rupam iti tad vidvam chakruh, yad u krishnam ivaabhuditi annasya rupam iti tad vidvam chakruh// Yad avigjnaat ivaabhud iti etaasaam eva Devataanaam samaasah, iti tad vidaamchakruh, yathaa nu khalu, Saumya, imaastisro Devataah purusham praapya trivrit trivrid ekaika bhavati, tan me vijaaniheeti//* In the ancient times, the great householders of Knowledge and of Vedas asserted that excepting these three entities of ‘Agni-Aapas-Prithvi’ nothing else was ever thought of, heard of and realised of. Also they thought of Agni as red, water as white and earth as black. They also felt through generations that there were three Gods alone and after coming into contact with a person of three more body organs of head heart and hands!)

The three folded forms of Food-Water-Heat evidenced by and resulted as Mind-Breathing and Speech

VI.v.1-4) *Annam ashitam tredhaa vdheeyate, tasya ha stavishito dhaatuh tat pureesham bhavati, yo madhyams tan maamsam, yo nishthastan manah// Aapah pitaas tredhaa vidhiyante, taasaam yah sthaavishto dhatus tan mutram bhavati, yo madhyaas tallohitam, yonishthah sa praanah// Tejoshitam*

tredhaa vidheeyate, tasya yah sthavishto dhatustad asthi bhavati, yo madhyamah sa majjaa, yonishthah saa Vaak//Annamayam hi, Saumya, manah, aapomayah pranah, tejomayi Vaag iti; bhuya eva maa Bhagavan vigjnaapatitva iti; tathaa Saumya, iti hovaacha// (Whatever food is consumed takes three forms of which the grossest form is ‘purisham’ or body reject / faeces, the medium constituent being flesh and the finest form as one’s own mind; indeed mind is the body’s divine vision! Water consumed too is divided as urine, blood and the Vital Force. ‘Tejas’ or radiance as consumed takes the gross form of bones, the secondary as marrow and the tertiary as the organ of Vaak or Speech! Svetaketu was thus instructed in sum that mind was the result of food, vital force was made of water and speech comprised of Fire!)]

Stanza Twenty Two states that the entirety of the Universe be of the drishti gochara. as soon as Surya Deva emerges on the horizon early in a day, his powerful rays destroy darkness and the Unique and Readily realizable Deity as the Pratyaksha Devata on the Sky who has neither beginning nor end; the indestructible and everlasting Aditya grows by the day with ferocity and temperature, spreading heat all across the Tri Bhuvanaas, creating-preserving and terminating the ‘Charaachara Jagat’. He is Dhata, Vidhata, and the root-cause of Srishti; Surya Mandala is everlasting and eternal.

[Explanation on (1) Pratyasha Bhaskara regulates the Kaalamaana the cycle of Time (2) Realisable by only by Jnaana Drishtya vide the Essence of Pratyaksha Bhaskara of kamakoti. Org-books section:

Bhaskara the ‘sarva tithi-nakshatra Swami’: Surya Deva was the Parama Swami of Tithi- Nakshatras, besides of Chandra too, but Bhaskara only retained Saptami for his own worship but appointed of per the distribution to other Devas. In Shukla Paksha, the Pratipaada or Prathama was allotted to Agni-Dwiteeya to Brahma, Triteeya to Kubera the Yaksha Raja, Chaturthi to Ganesha, Panchami to Naaga Raja, Shashthi to Kartikeya, Saptami allotted to himself / Surya Bhagavan, Ashtami to Rudra, Navami to Devi Durga, Dashami to Yama Raja, Ekadashi to Vishwadevas, Dwadashi to Vishnu, Trayodashi to Kama Deva, Chaturdashi to Shiva, Purnima to Chandra and Amavashya to Pitru Devatas. Now, in the Krishna Paksha when Chandra Deva too gains significance as he assumes the growth pattern day by day and is thus the co-Lord beside Surya Bhagavan. On pratipada of Krishna paksha the Swami is Agni and ghrita-anna be offered to have dhanadhanya bestowed. On Dwiteeya, Brahma Deva’s worship by way of brahmachaari-bhojana for vidya prapti. On triteeya, Kubera puja for ‘dhana laabha’; on Chaturthi, Ganesha Puja for ‘nirvighnata’ and ‘vidya prapti’; on Panchami especially by women for Naaga Puja for ‘bhaya naashana, putraprapti, dhana prapti; on Shashthi Kartikeyaarchana bestows buddhi, rupa, aayu, keerti; on Saptami of course the worship of Surya Deva is extremely effective for ‘manovaanccha phala’; on Ashtami, Rudra Rupa Shiva puja to gain ‘Lakshmi kataaksha- jnaana prapti and janma-marana bhaya naashana’ on Navami; Bhagavati worship assures victory as for ‘sarva karya siddhi’, mano-deha and maha bala; on Dashami, worship of Yama Dharma Raja roots out ‘apamrityu dosha, naraka bhaya and rogabhaya’; on Ekaadashi be performed Vishva Deva worship to provide excellent progeny, dhana-dhanya- pashu prapti; on dwadashi Brahma worship for victory, name and fame; on trayodashi kamadeva archana for physical charm and health; on chaturdashi Shiva Puja for over all auspiciousness and satputra and Aishwarya prapti; and on Pourmami again Chandra puja for kaama prapti and all-round fulfilment. On Amavasya, the progeny of Pitru Devatas are expected to perform Pitru Tarpana and Pinda Pradana, besides upavasa-japa-havanaadis for ‘iha loka tripti’ and ‘uttama loka prapti’.

2)

Jnaana drishtya, Pratyaksha Bhaskara is to be realised as of swaswarupa replete with parama jnaana:

Yajurveda vide Ashtamodhyaaya 3-6: *Kadaa chana pra ucchasyubhe ni paasi janmani, tureeyaaditya savanam ta indrayamaataas thaavamritandityebhyastavaa/ Yagjno devaanaam pratyeti sumnamaadityaaso bhavataa mridayantah, aa vorvaachi sumatir vrityaadagamhoschidyaa varivovittaraasadaadityebhyastavaa/ Vivisvannadityaisha te somapeethastasmim matsawa, shradasmai*

naro vachase dadhaatana yadaasheerdaa dampati vaamaasshruntah, pumaan putro jaayate vidante vaswadhaa vishwaahaarap edhate grihe/Vaamamadya Savitarvaamamu swve dive dive vaamamasyabhyagam saaveeh, vaamasya hi ksayasya Deva bhuroyayaa dhiyaa vaambhajah syaama/ (Hey Aditya, you are always resistant to delays and risks and provide safety to human beings and Devas alike. Your power and capability, stability, equanimity and happiness are the hallmarks of your personification; may we be blessed to be deserving of your grace. Yaginas are designed to bestow happiness to humans and Devas alike and so do your activities. Aditya! All your sankalpas and activities have always been moulded to the unique objective of welfare and security. Even as the mentality of sinful persons would be to earn by hook or crook, they do have qualms of conscience and thus earmark sizeable amounts for performing yajnas. Soma Deva! We beseech you to provide peace and comfort to Aditya who in turn would bestow the same to humanity and Devas. Aditya Deva! Your sole objective is to eradicate darkness and ignorance; you are indeed fully deserving of drinking soma juice and thereby maintaining composure and poise for the advantage the worlds. In turn, the human beings seized of the ‘chaturvidha purushardhas’ viz. Dharma-Artha- Kaama-Mokshas, especially the grihasthis practising dharma and desirous of excellent offspring are always involved in righteousness. Savita Deva, do kindly grant us superior contentment day by day as indeed are capable of doing so to the well deserved.)]

Stanza Twenty Three

jñānaṃ na cetsvayaṃ siddhaṃ jagadandhaṃ tamo bhavet ।

na cedasya kriyā kācīt vyavahārah kathaṃ bhavet ॥ 23॥

While elaborating about jnaana there is a succinct and subtle message of about the True identity of the Individual Self and the Supreme Soul .This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as the human being exists with conviction and faith, so does he depart; indeed he or she shapes one’s own destiny for sure! The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status. That being so how indeed to dispel agjnaana:

[Explanation : Mundakopnishad vide III.11 on Materialism and Spiritualism

Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishasvajaate, tayoranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/ (An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains. While one regales by rejoicing the sweet results of different kinds of material happiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions. Thus the ephemeral attractions are easily drowned in by the majority while a far few only resist the temptations yet both the clans belong to the same very tree of Samsara. The struggle is against the temporary excitement versus self control and patient faith for bliss perhaps in the excruciating and even prolonged long term with total liberation. The self indeed is the source of Brahman attainable by Yoga, Karma, Tapasya and Truthfulness. As the Seeker of Reality finally confronts the vision of the golden hued ‘Over Lord’, he merges with the non duality of Purusha and the Self as the Source of Brahman. The Seeker attains equation and then the riddance of Tri Gunas and features, merits and non merits, ‘paapa punyaas’ as the final goal. Realising the

significance of Praana as the key factor, the person concerned would rather target the Antaratma in the Self instead of getting involved with esoteric exercises and show off knowledge and delights in the quest of the Self by taking to the established routes. The Self is achievable through the understanding as to what is Truth and Untruth as also Tapasya or austerities with control of mind and senses as the latter includes ‘nitya Brahmacharya’ or continuous abstinence, straightforwardness and non pretentiousness, and clean inner conscience leading to Self Illumination; indeed that is the Path of Parama Nidhana which truly indeed is the Seat of the Golden Hued! Since the role of Maya is the Cause of Rebirth and the Ultimate Truth is of Accomplishment, the Mundaka Upanishad describes the nature, pattern and emancipation finally. At the Time of Mukti or Deliverance, the fifteen body constituents of Five Jnaanendriyas or sensory organs, Five Karmendriyas or the responsive body parts of Action, Five Basic Elements of Nature, besides Mind all of them being headed by Prana at the end would all become integrated and unified as the Self Consciousness as the latter is but the same as the Supreme. Thus takes the qualification of the Self as *tarati shokam tarati paapmaanam guhaa gandhibhyo vimuktomrito bhavati/* or overcomes grief of mind, blemishlessness, and then the ‘Sthitapragna’ achieves freed from the knots of the unknown cave hidden in the mortal heart as shrouded by ignorance of Maya and accomplish Immortality!

Parameshvara is indeed of srishti-sthiti-samhaara kaarana and karma phala pradaata as being the sarvaantara maha swami being the unmoved mover of the kaala chakra. Even as being the samsaara niyaamaka rupa and sarva jnaana niyaamaka.

[Explanation vide Prashnopanishad I.11-15

Panchapaadam pitaram dvaadashaakritim Diva aahuhu pare ardhe purishinam, atheme anya u pare vichakshanam sapta chakre shadar aahurarpitam// Maaso vai prajaapatih tasya krishna paksha eva rayih, shuklah praanah tasmaad eta rishayah shukla ishtim kurvanti, itara itarasmin// Ahoraatro vai Prajaapatih, tasyaahar eva praano raatrireva rayih; praanam vaaete praskandanti ye divaa raatyaa samyujyam te brahmacharyam eva tadyad raatrou ratyaa samujjyante// Annam vai Prajapatih, tato ha vaitad retah, tasmaad imaah prajaah prajaayante// Tadye ha vai tat Prajapati vratam charanti te mithunam utpaadayante, tesaam evaisha brahma loko yeshaam tapo brahmachaaryam yeshu satyam pratishthitam/ Teshaam asau Virajo Brahma Loko na yeshu jihvam, anritam, na maayaa cheti/

(In the context of ‘Kaalamaana’, time is like an eternal cycle of Kalpa-Yuga-Samvatsara-Ayana-Ritu-Maasa- Dinaadis. The reference now is to the father of Time and the Universe. It is stated that He is of Five Feet or of Ritus or Seasons with Sishira and Hemanta combined as one [Vasanta-Greshma-Varsha-Sharad/ Hemanta -Shishira]; ‘dvashaakritam’ or of twelve month.s; ‘pureeshimam’ or surfeit with water; ‘ardhe pare dive’ or Antariksha in between Earth and Heaven; ‘aahum arpitam’ or fixed as nave of wheels; ‘saptachakre’ or as drawn by seven wheels suggestive of seven horses. In short, Bhagavan Surya the Source of ‘Kaalamaana’ or the Measure of the Ever dynamic Time, is the cause of the Universe with twelve months as his limbs. He as the Lord of all the Beings is also the Bhagavan of ‘Ahoratraas’ or the days and nights as the days are comparable to Praana the Life Energy and nights as the food. Those who indulge in mis-utilise day time in passion during the day time are stated to undervalue the value and significance of the Praana or the Vital Force. At the same time the concept of Brahma charya places restraint on celibacy, since chastity is not total abstinence but only to the desired limits of procreation but not for physical obsession.]

Stanza 23 further explains: Amurta Parameshvara is unable to assume the Kriya Rupa just as amurta vaayu. Niraamaya Brahma too likewise kriya sambhanda kaarya be unable to assume. Brahma Sutras explain like wise:

[Explanation vide Brahma Sutras asof relevance IV.iv.12-15

IV.iv.12) Dwadashaahavat ubhaya vidham Baadaraayana atah/ Badarayana considers that the liberated Souls could opt for transforming themselves with bodies and sense organs or without. In any case they could perceive their unfulfilled desires of the past existence and claim their achievement by the help of the divine eye and mind since the Soul is all pervading. Additionally they could exercise the option of bodies and senses. Badarayana suggests that this option is as in respect of Dwadashaaha Sacrifice or the Sacrifice performed for twelve days with the Vedic options viz. ‘Satra’ or that which aims at securing progeny or alternatively of the ‘Aheena’ or the Sacrifice itself without a desire or with a specified desire as per of the Sacrificer.

IV.iv.13) Tanvabhava sandhyavat upapattey/ In the case of an option of the redeemed Soul to opt for body and senses for the fulfillment of erstwhile past desires, then the Soul could also fulfill the desires of the Pitru ganas or the Manes too! This kind of fulfillment of the desires of the Manes too is possible through the minds of the Souls, by merely feeling the presence of the Pitru ganas, just as one could recall them in a dream!

IV.iv.14) Bhaavey jaagradvat/ If the Souls thus exercise the option of donning their erstwhile bodies and senses, then the Souls could recall their parents, past generations and any other Manes as if in a state of wakefulness and have their unfulfilled desires too!

Pradeepaadhikaranam-

IV.iv.15) Pradeepavat aaveshah tathaa hi darshayati/ Jaimini Maharshi asserts that Upanishads speak of the Liberated Souls could manifest themselves as one too many forms and that they could opt for recalling their earlier body forms and senses. Then when bodies are created severally, the doubt would arise whether the bodies would be mere wooden puppets are endowed with animation, since mind and soul need to be together for animation. The reply would be as follows: The released Souls can animate different bodies like a Single Lamp on the analogy of a lamp so appearing could indeed light up several lamps just as even one man of knowledge could dispel the ignorance of several entities and thus the divine power could enter the new bodies into animation. The Scriptural explanation of the Chhandogya quote as above viz. ‘the man of realization sees everything---he becomes one, three fold, fivefold and so on’ would be falsified otherwise! When the bodies are created it is presumed that the same Soul would appear well equipped with one mind with separate body adjuncts!]

Stanza Twenty Four

kriyā nāma parispaṇḍapariṇāmasvarūpiṇī ।

spandamāne bahirjñāne tadāṅkuravadudbhavet ॥ 24॥

Parameshvara krita kriyaatmika prakara is explained. Gati-spandana-jnaana is stated as per deshakaala parishthitis. In other words the action and reaction syndrome or conditionality pattern as per kaalamaana. In the process, parinaama parivartana bheda be inevitable impacting on the jeevaas. One’s own aantarangita upaadhi or the limiting adjuncts as derived from the panchendriyaas as of pancha jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and pancha karmendriyas viz. nose-tongue- eyes- ears- skin respectively and pancha tanmatras of vision,, sound, taste, smell make consciousness thus impacting the mental frame. That is the parardha jnaanaadheenata and thus the mental framework. Jnaanaasthita and jnaavaashraya praani is stated as of kriya rupa pravritti. Each mental wave is derived from a corresponding physiological wave in the brain matter from which is the kriyaarupa -anubhava. And hence one’s own consciousness referring to individual awareness of thoughts, memories, feelings, sensations, and environments. Essentially, one’s own consciousness is self awareness which is subjective experiences which are constantly shifting and changing on account of varying mind settings.

[Explanation vide Bhagavad Gita's Sankhya Yoga -Stanzas 62-63 as follows

Stanzas 62-63 Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/ Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind ; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial 'arishad vargas' or the six enemies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy.

Stanzas 64-65: Raaga dvesha niyuktaistu vishaanindriyaisharan, aatmavashyarvidheyaatmaa prasaadamadhigacchati/ Prasaade sarva duhkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/ If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. [Kathopanishad vide I.iii.3-4 states: *Aatmaanam rathinam vidhuh, shareeram rathameva tu , buddhim tu saaratham viddhi, manah pragrahamevacha/ Indriyaani hayaanaahu vishaayamsteshu gocharam, ateendriya mano yuktam bhokteetyaahur maneeshinaam/* This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind)] *Prasaade sarva duhkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/* Peace of Mind could be routinised even as one goes on a fee spree of fulfilling desires of life yet within one's mental control. But once 'chitta shuddhi' or the purity of conscience is tarnished and 'indriya nigraha' or control of senses is lost then the mental bridle gets tilted off.

Stanzas 66-72: Naasti buddhirayuktasya na chaayuktasya bhavanaa,nachaabhavayatasshaantih ashaantasya kutassukham/ Indriyaayaanaam hi charataam yanmanonuvidehyate, tadyasya mahaa baho, nigruhee -taani sarvashah, indriyaaneendriyaardhebhyaah tasya prajnaa pratishthitaa/ Yaa nishaa sarva bhutaa -naam tasyaam jaagarti samyamee, yasyaam jaagrati bhutaani saa nishaa pashyate mune/ Apurva -maanam achalapatishtham samudra maanah pravishanti yadvat, tadvatkaamaa yam pravishanti sarve na shaantimaapnoti na kaama kaamee/ Vihaaya kaamaan yassarvaan pumaamscharati nispruhah, nirmamo nirahamkaarah na shantimadhigacchati/ Eshaa braahmee sthithi Partha! nainaam praapya vimuhyati, sthitaasyaamantakaalepi Brahma nirvaanamricchati/ None indeed who has no control over the 'panchendriyas' as afore described as driven by mind can not possess 'nirmala buddhi' or transparency of thoughts nor that person's lifetime desire could be ever fulfilled. If there were no peace of mind where could be 'soukhya' or contentment in living. Like the oarless boat the mind moves about as per the whims of wind and gets totally oriented to purely temporary pleasures of living by passing attractions aimlessly so that one's buddhi would be a casualty! 'Buddhi sthirata' or steady mindedness is only possible by the control of thoughts. As the various beings on earth experience the effects of night, the 'Jitendriyas' who overcome the body senses and of mind, find that as a broad daylight. In other words, human beings of normalcy suffer from the effects of ignorance while the very few- or perhaps none but for exceptions above the cut- do experience enlightenment. As the waters of rivers and rainpours always fill in the oceans, a few jnanis of maturity seek to keep their minds and thoughts and steer clear the ever swallowing and roaring tides and their rough vicissitudes. Hence those pragmatic persons reducing the burden of derires, egos, attachments and other shackles should well deserve 'parama shanti and paramaananda' or of outstanding peace and bliss. Partha! this type of situation is termed as 'Braahmi sthiti' and those extremely limited number of illustrious mortals are never washed off on the swirls of 'moha' and 'bhrama' which at the terminal point of the life's 'nirvana'.]

Stanzas Twenty Five-Twenty Six and Twenty Seven

utpādyaprāpyasaṃskāryavikāryopāśrayā kriyā ।

karoti gacchatyunmārṣti chinattīti pratīyate ॥ 25॥

śivo brahmādiddeheṣu sarvajña iti bhāsate ।

devatiryañmanuṣyeṣu kiñcijjñāstāratamyataḥ ॥ 26॥

jarāyujō'ṇḍajaścaiva svedajaḥ punarudbhidaḥ ।

ete caturvidhāḥ dehāḥ kramaśo nyūnavṛttayaḥ ॥ 27॥

Stanza Twenty Five explains that the utpanna padaardhaas are based on one's own karma kaaranaashrayaas and their consequent paranaamaas. The fruits of one's the action be yielding the results likewise. Law of the Karma stipulates; if a person is spreading happiness through charity, good work, being kind and sympathetic toward others it means he/she is sowing the seeds of happiness that will produce the fruits of happiness in present or future. The simple meaning of the proverb; As you sow, so shall you reap; One's life is nothing else but it is just like an agriculture soil; good crop from this soil then must sow the good seeds in it; because quality and quantity of the crop is completely dependent upon the quality and quantity of seeds sown. The consequences are always dependent upon the action.

[Bhagavad Gita' (1) Sankhya Yoga Stanza 47 (2) Karya kaarana kurtrutva Bhagavad Gita's Adhyaaya Thirteen : Kshetra Kshetragjna Vibhaga Yoga Stanzas 24-25]

(1)

‘Karmanyevaadhikaaraste maa phaleshu kadaachana, maa karma heturbhuuh maate sangostva karmani/ Partha! You do only the liberty to ‘do’ but never demand the return fruits about which you have no control. Yet never abstain from the performance surely expected of you. ‘Karma Phala’ is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to you. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to ‘ jadatva’ or total lack of initiative! Thus one's present action always makes or helps to make the future.

(2)

Karya kaarana kurtrutva Bhagavad Gita's Adhyaaya Thirteen : Kshetra Kshetragjna Vibhaga Yoga Stanzas 24-25

Prakritim Purusham chaiva viddhyanaadee ubhaavapi, vikaaraamscha gunaaamschaiva viddhi prakrit sambhavaan/ Kaarya kaarana kartutve hetuh Prikritiruchyate, Purushassukha dukkhaa -naam bhokritve heturuchyate/ Purushah Prakritisthohi bhunkte prakritijaangunaan, kaaranam guna samgosya sadasadyoni janmasu/ Upadrashtaanumantaacha bhartaa bhoktaa Maheshwarah, Parama -atmeti chaapyukto dehesmin Purushah parah/ Ya evam vetti Purusham Prakritim cha gunassaha, sarvathaa vartamaanopi na sa bhuyobhijaayate/ Dhyaavenaatmani pashyanti kechidaatmaanam aatmanaa, anye saankhyena yogena karma yogenachaapare/ Anyetvevamajaanantah shrutvaanebhya upaasate, chepi chaatitaramtyeva mrityum shrupiparaayanah/ Yaavatsanjaayate kinchit satvam sthaavara jangamam, kshetra kshetragjna samyogaat tadviddhi Bharatarshabha! Samam sarveshu bhuteshu tishthantam

Parameshvaram, vinashyantavinashyantam yah pashyati na pashyati/ Samam pashyanhi sarvatra samavasthitameeshvaram, na hinastyaatmaatmaanam tato yaati paraam gatim/ Prakrityaiva cha karmaani kriyaamaanaani sarvashah, yah pashyati tathaatamaanam akartaaram na pashyati/ Yathaa bhutaprithag -bhaavam ekastamanupashyati, tata evacha vistaaram Brahma sam vadyate tadaa/ Anaaditvaan nirgunat -vaat Paramatmaayamavyahah, shareerasthopi Kounteya na karoti na lipyate/ Yathaa sarvagatam soukshmyaat aakaasham nopalipyate, sarvatraavashaasthito dehe tathaatamaa nopalipyate/ Yathaa prakaashayatyekah kritsnyam lokamimam Ravih,kshetram kshetree tathaa kritsnyam prakaashayati Bhaarata/ Kshetra kshetrajnyayorevam antaram jnaana chakshushaa, bhuta prakriti moksham cha ye viduryaanti te param/ One is ever aware of the concepts of Prakriti and Purusha or the Nature and a Being and the aberrations of the Tri Gunas of Rajasika-Satvika and Tamasika traits ; there is no water-tight segregation possible in their cases as the illustration is of a lamp, the wick, and the oil and of the flame together providing the light of Life which synthesise the Gunas. Now in the Brahmanda or the Egg of the Universe , the interaction of Prakriti and Purusha is also the age-old realism. *Kaarya kaarana kartutve hetuh Prikritiruchyate, Purushassukha duhkhaa -naam bhokritve heturuchyate/* The cause and effect of this interaction leads Prakriti to the generation of the Trigunas. The Purusha and Prakriti together with the Trigunas continue the process of creation and into this body generated by Pancha Bhutas and Panchen -driyas enters the Kshetrajna the Self in the form of consciousness. The Panchendriyas or the body adjuncts like five horses are attached to the charioteer called Mind to ensure that the vicious horses tend to carry away with wrong deeds. The Kshetrajna the Master of the Chariot is but a mute spectator while the charioteer with the bridle and the quality of the horses is the body leader. The Kshetrajna is the 'Bharata' or He who is the 'Land Lord' renting the abode to the Human or any other Being in Srishti. This body is subject to vacating the premises and rents out another and yet other bodies again and again till such time that he finally owns the ownership of the original owner the Paramatma! This original ownership is almost impossible and the renter keeps on reentering after retirement till re-entry. Only that person could be the owner as the Purusha the person concerned either as a He or She abandons the Prakriti Gunas or the Natural Instincts. *Dhyaavenaatmani pashyanti kechidaatmaanam aatmanaa, anye saankhyena yogena karma yogenachaapare/* Some of the 'Sadhakas' seek Paramatma with pure heartedness by 'Dhyaana' the constant practice of heartfelt meditation alone by bhakti; some take to the Yoga way and yet others by 'nishkaama karma' or selfless dutifulness. Thus Jnaana-Bhakti-Karma paths all could reach the mountain top of Realisation of the Self. Yet others by mere 'shravana and bodhana' or by intent capacity of learning from Scriptures and their hearing and practice as per directives too could cross over the complicated 'samsaara'! Bharata shreshtha! In this creation of the Universe comprising 'stharara jangamas' of moving and immobiles are complete with the union of Prakriti Purusha or the Kshetra and Kshetrajna. The ever vibrant Antaratma the Kshetrajna is stated to visualize the Beings with total impartiality and it is that kind of 'samyak drishti' or the vision and feel of equality is the fundamental requisite of Atma Jnaana or the Vision of Truth and any negation or departure of this concept tantamounts to Atma Hatya or Suicide. The total impact of the changes of one's nature is surely due to the mind as directed by jnaana-karmendriyas and blocking the view of my Atma swarupa and only that person who could see through the block could vision my Atma swarupa! All the activities done by the human are performed by that very human and this is the 'agjnaana drishti' but the need for the control of the body and mind is the 'vigjnaana drishti'. It is only when one realises that all the Beings in the srishti possess the same 'antaratma' common to one and all and gradually inculcates that bodily awareness then that true objectivity then the state of 'vigjnaana' arrives that very state of mental frame is the firm step ahead to the Atma jnaana. Kounteya! That Paramatma is bereft of the beginning and end. He is above the Trigunas and as such has no relevance of a body and its aberrations. Bodies come and go interminably but the Atma is constant before the body arrives and departs. Neither the karma kartutva or the duty to perform nor 'karma phala maalinya' or the account of pluses and minuses. Just as the sky above is detached from the accounts of 'karma' of Individual Beings, the Antaratma too remains totally neutral. Arjuna! on the analogy of Surya providing radiance to one and all in the Tri Lokas, the Antaratma too enlightens the Individual but for the black clouds spoil the vision by the black clouds. Just as there are

no Suryas of varieties providing illumination, there are no varieties of ‘ antaratma’ too. It is with closed eyes that disable to light to view due to darkness and contrarily the opened eyes have a remarkable contrariness. That indeed the sum and substance of Kshetra - Krishi by the Beings as are born- dead- reborn mills repeated ly- and of Kshetragjna the mirror image of Paramatma.]

Stanazs Twenty Six and Twenty Seven explain that the jeeva and shareera bhava of humans and andaja-jalajaadi lower species besides the chaturdhasha bhuvanaas viz. seven higher ones and seven lower ones viz. bhu, bhuv, svar, mahas, janas, tapas, and satya above and atala, vitala, sutala, rasātala, talātala, mahātala, pātāla and naraka at the bottom is all the handiwork of sthaana parameshvara and the Ardhanaareeshvata Maya Shakti. In other words the ascending order of Shat Chakras’ viz. Bhumi-Bhuloka represented by Brahma as Moolaadhara Chakra; Bhuvvarloka represented by Narayana and Water as Svadhishtaana Chakra; Svarloka represented Rudra and Agni as Manipoora Chakra; Janoloka represented by Maheshwara and Vayu as Anaahata Chakra; Maharloka represented by Sada Shiva and Akaasaha as Vishuddha Chakra; and Tapoloka represented by Parama Shiva as ‘Manas’as Agjnaa Chakra. Beyond this is the Sahasraara Chakra / Bindu where the Ever Blissful Parameshvara and Parameshvari as ‘Ardha Naarishvara’ are attainable. Only Maha Yogis, Maharshis and Deva / Devis- Indra- Tri Murtis might have a darshan perhaps! Ascent to this Celestial Ladder, constructed as a prototype of Shri Chakra blessed by the ever compassionate Bhagavati whose singular concern is to show the Light; and descending order Adho Loalaas as explained already. Thus this jeeva shareera’s fundamental support of be Parameshvara and none else. Maheshwara is the sarvagjna the omniscient. Indeed, it is not enough to recognise the role of the body, the senses, the mind and the intellect. There is within the body the Kshetrajna, the Indwelling Knower, who oversees these agencies. If one could grasp the meaning of the Kshetrajna really the kshetra, there will be no need to enquire about the kshetra or the body-mind complex. The Kshetrajna the Master of the Chariot is but a mute spectator while the charioteer with the bridle and the quality of the horses is the body leader. The Kshetrajna is the ‘Bharta’ or He who is the ‘Land Lord’ renting the abode to the Human or any other Being in Srishti. This body is subject to vacating the premises and rents out another and yet other bodies again and again till such time that he finally owns the ownership of the original owner the Paramatma! This original ownership is almost impossible and the renter keeps on reentering after retirement till re-entry. Only that person could be the owner as the Purusha the person concerned either as a He or She abandons the Prakriti Gunas or the Natural Instincts.

Stanzas Twenty Eight- Twenty Nine-Thirty-Thirty One

brahmādistambaparyantā svapnakalpaiva kalpanā ।

sākṣātkṛte'navacchinnaprakāśe paramātmāni ॥ 28

aṇoraṇīyānmahato mahīyāniti vedavāk ।

rudropāṇīśadāpyetaṃ stauti sarvātmakam śivam ॥ 29॥

īśvaro gururātmēti mūrtibhedavibhāgine ।

vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ ॥ 30॥

iti śrīdakṣiṇāmūrtistotrārthapratipāḍake ।

prabandhe mānasollāse prathamollāsasamgrahaḥ ॥ 31॥

Srtanza 28 states the samsaarika padaardhaas are changeable to the desah kaala paristhitis yet Parameshcara be immune from sarva deshika-sarvakaalika- sarvavyaapaka.Nirvikalpa samaadhi abhyaasa

be rooted to vedanta vaakya janya jnaana paripakvata. Then only the aparokshanubhavas. When the Supreme Atman as the unlimited luminosity is realised then the blade of grass would be like a fanciful idea as of a dream. On waking up from a sleep, the fanciful imagination as of dream are evaporated.

Stanza 29 explains that Parmatma is both of 'sukshma and brihad' manifestations right within the Self. There are two birds in this body, the Jiva and the Paramatman. The Jiva eats the fruit of his Karmas, but the Paramatman is untouched by anything. The Paramatman is only the Sakshi. He does not do anything. He only assumes the form of the Jiva through His Maya, just as the Akasa inside a pot seems to be different from the Akasa outside and assumes the form of the pot. In reality all is Siva, Advaita, the One Absolute. There is no difference of whatever kind. When all is understood to be One, Omkara, the Absolute, there is no sorrow, there is no Maya. Then the attainment of the Advaita-Paramananda is very easy. Think that you are the basis of all this universe, you are the One, Kevala, Sat-Chit-Ghana. All people cannot understand this Truth. Those devoid of Maya can know this secret. After knowing this, the Atman does not move towards any place at any time. It becomes one with the Absolute, just like Ghatakasa with Paramakasa. Just as Akasa does not move anywhere, similarly this Atman does not have any movement. It becomes one with OM. This had been explained in Rudropanishad.

Kathopanishad vide II.iii.17) *Angushta maatrah Purushontaraatmaa sadaa janaanaam hridaye samnivisthaah, Tam svaccha shareetaat pravrihen munjaad iveshikaam dhairyena: tam vidyaacchukramamritam tam vidyaacchukramamritamiti/*

(Ultimately, Purusha the Self as existing in the indwelling abode of heart is stated to be of a thumb size Reality and it is essential to segregate that Reality from the body of Self like the stalk of the munja grass and visualise the Absolute Consciousness from the body as the 'Shukraamrutam' or the Pure and Clean Substance that is unadulterated and Ever Serene Immortality; indeed as the Serene Immortality!)

Shevataashtara too explains vide 3.20 : *Anor aneeyaan mahato maheeyaan aatmaa guhaayaam nihitosya jantoh, tam akratum pashyati vita shoko dhaatuh prasaadaan mahimaanam Ishaam// Vedaaham etam ajaram puraanam sarvaatmaanam sarva gatam vibhuthaat, Janma nirodham pravadanti yasya brahmavaadinobhivadanti nityam//* Atman, be explained as smaller than the smallest and greater than the greatest, as dwelling in the hearts of all the creatures. The desireless one, being free from grief, realises that glory of the Atman through the purity of senses and mind.]

Stanzas 30-31 thus conclude the atmasamarpana to the sarva vyaapaka tattva as of antaryami as Rudra Deva being the 'Sukshmaati sukshmam', 'vishvasya srashtaaram aneka rupam' or the subtlest of the subtle, the Unique Creator of all the Beings of myriad forms is also the great enveloper of what all one could visualize; realisation of his splendour brings peace for ever. He is the unchallenged protector and the ultimate refuge point of all and the illustrious Sages are able to access Brahman the Final Abode of Bliss even severing the chords of death forever. Just as a thin film conceals the top layer of butter in milk, the embodiment of 'Shivatva' or auspiciousness of Shiva is concealed in one's own inner cave of the body; that Unique Energy sustaining and filling up the Universe in Totality once recognised and realized is certain to break open the fetters of 'Samsara'! It is that very 'Paramatma' that is right within the concealed as one's own 'Antaratma' as seated in the heart, once visualised in the mind, brings to the frontiers of Immortality!

Chapter Two

stanza one

upādānam prapañcasya samyuktāḥ paramāṇavaḥ |

The material cause of a pot is clay, likewise Ishwara too is the material cause of the universe. Vaisheshika darshana explains the dravya, guna, samavaaya, saamanya, karma, vishesha padardhaasa are included. Nitya dravyas comprising paramanu or atoms and aakasha, Nitya guna are among the utpattikaranas. Such Paramanu's or atoms are the samsara kaarana or the universal cause. In other words the world is an illusory superimposition on Ishwara. This is the Advaita Siddhanta too being popular. While Dakshinamurthi Stotra Counters various other schools like Vaisheshika darshana or the atomic school since according to them the material cause of the universe is the atom or elements of earth water air fire and sky.

[Explanation vide substance Brahma Sutras of Chap. II on Reconciliation is relevant

Dwiteeyopaadhyaya (Chapter II) : Avirodha (Reconciliation of Disagreements).

Section I: This Avirodha Adhyaya or the Chapter on Absence of Contradictions in the Pradhama Paada or the First Chapter deals with the propositions of Smriti Virodha, Nyaya Virodha and Parihara or Critiques on Vedas and Tenets of Justice and Reconciliation. The Second Chapter constitutes an assault on the Darshana Systems of Philosophy on their own grounds of justification while the Third and Fourth Chapters seek to bring about a unified consistency of divergent thoughts of cosmological and psychological nature in the context of Scriptural Texts and their analyses. In the Pradhama Paada, various objections that Brahman is the Cause of Creation are cited and reconciled in the light of the basic philosophy of Vedas; the objections are : that some of the Smritis stand on the fence by not being able to forcefully reject Sankhya Theories, Yoga Philosophy and the fact of dissimilarity of Brahman and the Creations; the Cause and Effect syndrome in the context of the General Dissolution, Sankhya and Vaisheshika Systems of Invisible / Atomic Theories; the Individual Self vis a vis the Supreme Soul; Brahman's Sat Sankalpa or His own Will Power; His inability to entirely transform Him Self into the Universe; His non-possession of certain faculties and instruments of action to create the world except by specified projects; and His prejudices and partialities against the merits or demerits of Individual Souls. The Final Pradhikarana of the Pradhama Paada sums up how Brahman indeed is the Cause of the Universe notwithstanding the above objections.

Section II: Vyasa Maharshi analyses certain Theories critically that are inconsistent with Vedas and establishes the undisputed superiority of Brahman as the Cause of Creation and the Origin of Universe. These are the disputes viz. the Sankhya Theory of Pradhana, Vaisheshika's view point against Brahman being the Cause, the Atomic Theory of the Vaisheshikas, the stand point of Buddhas and of Nihilists as also of Buddha Realists, the view of Jainas, the Doctrine of Pashupatas that Brahman is only the efficient cause but not the material cause and the Pancha Ratra or Bhagavata Doctrine that Bhagavan originates the Supreme Soul. The predominant feature of the Sankhya argument about Pradhana is that the latter though originally is inert becomes active on its own and on conversion undergoes modification into intellect, egoism, mind, tanmatras, and flows as waters in rivers, rains from clouds or milk from cows quite unlike from the volition of Brahman. Pradhana works suo motto or on his own but not as an Agent and converts as the Universe, comprising Three Gunas with equal weightage. The Atomic Theory reasons out that the indivisible and inanimate Atoms join by way of motion on the principle of 'Adrishta' or Invisibility and cause combination to put up a mammoth Universe comprising the basic elements like earth, water, air, fire and sky. The Buddhist Theory of Kshanikavaada or Momentarism and the Sunyavaada or Nihilism are also demolished as baseless. Vaisheshikas are the Sarva Sthitavadins or Realists accept reality of external objects and internal consciousness while Vigjnaana Vaadins that thought alone is real ie. Ideas are prevalent but external objects are inferred being unreal and dreamy! Jainas feel that every thing is, at once, existing and non-existing, a view which is self contradictory. Pashupata System recognizes God as the inert Primordial Matter and as the material cause of the world which is contrary to Vedas. The Pancha

Ratra or the Bhagavata doctrine is no doubt as per Shrutis as Vasudeva is the efficient and material cause of Creation but there are certain inconsistencies and contradictions of a few Vedic passages and hence can be accepted only in parts but not in toto.]

Stanza two

paramāṇugatā eva guṇā rūparasādayaḥ ।

kārye samānajātīyamārabhante guṇāntaram ॥ 2॥

Those gunakaranas as of Paramanus or Atoms are the karyakaranas. If Paramanus are nirgunas then Karyas too be likewise. Samanajatiya gunas seek to create vishesha gunas as of special features. The qualities as of the form, taste and so on are inherent in the paramaanus or the atoms and likewise be the causation to another quality of the type too.

Chhandogya Upa. explains again vide VI. ii. 2-3:

Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have excluded 'sajaatiyata' or of the same tree like another tree; 'swagata bheda' or internal variation of the same tree's leaves, flowers or fruits; or 'vijaateeyata' or the difference of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!) VI.ii.3) *Tad aikshata, bahu syaam prajaayeteti, tat tejosrijaata: tat teja aikshata, bahu syaam prajaayeteti, tat aposhrijaata, tasmaad yatra kvacha shochati svedate vaa purushah, tejasa eva tad adhi aapo jaayante/* (Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!) VI.ii.4) *Taa aapa aikshanta, bahvyah syaama Prajaayemaheet taa annam ashraajanta tasmaad yatra kvacha varsheeti tadeva bhuyishtham annam bhavati, adbhyaya eva tadhyannaadyam jaayate/* (Now these waters too felt that they should be many and created in excellent forms and this is how water in the form of rains created bountiful food; indeed thus food emerged from waters undoubtedly!

Stanzas Three and Four

kāryam yatra samanveti kāraṇam samavāyi tat ।

cakrādyam sādhanam yattu ghaṭasyāsamavāyi tat ॥ 3॥

samavāyini tiṣṭhedyat samavāyyāśraye tathā ।

kārye'vadhṛtasāmarthyam kalpyate'samavāyi tat ॥ 4॥

As there be samavayi kaarana or the characteristic essentiality its causation or the inherent cause. This is on the analysis of a potter's wheel and the creation of a pot. Now the nimitta kaarana The recognisable part of the causation is called the Nimitta Kaarana and the unmanifest quality of the ground is called the Upaadena Kaarana. The immediate trigger or agency that sparks off the causation is called the Karana.

Other accessories and contextual elements are also considered important in the final form that emerges. Samanvayi as The recognisable part of the causation is called the Nimittha Kaarana and the unmanifest quality of the ground is called the Upaadata Kaarana. The immediate trigger or agency that sparks off the causation is called the Karana. Other accessories and contextual elements are also considered important in the final form that emerges. As explained by Nyaya Vaisheshika School that final form is the relationship by which the quality is the characteristic of the qualified object as of redness of a rose or as a pot from the earthen clay from which the product. Thus the samanvayi kaarana is the pot and so be the upaadata kaarana as the Material cause.

Stanza Four explains the samanvayi kaarana as of the warf and woof of the output of a cloth. The experience of cloth weaving be entirely dependent on the samanvaya kaarana, besides the application of the most ideal combination of the colour applications too as of asamavayee kaarana as the threads of a cloth. Thus the weaving of a cloth from the yarn by itself of an inimitable art forms as of chatusshashti kalaas or the popular art forms.

[Explanation of Chatusshashti Kalaas or Forty Six Art Forms

Shashthitama Kalaas (60): Sixty Kalas include Vidyas like Geeta (Singing), Vadya or Instrumental Music; Nritya or dance; Natya or Theatrical performances; Alekhyas or Painting; Visheshas kacchedya or face and body painting; Tandul kusumaavali vikar or the art of preparing divine offerings from flowers and rice; Pushpapastrana or making a bed of flowers; dashanvasanang raag or the art of preparing materials for cleansing teeth, cloths and body paintings; mani bhumika karana or making the base for jewellery; shayana rachana or the art of making beds; Udaka vadya- Jala tarangini or the art of playing instrumental music; Udaka ghata or percussion on water surface and splashing; maalya grandha vikalpa or the art of designing and making wreaths of flowers and grasses; keshha shikhara pidyोजना or setting coronets on head hairs / hair dressings; nepathya yog or the art of dressing chambers; karnapatrabhang: the art of ear piercing; Gandhayukti / Sugandhayukti or the art of the application of aromatics; Chitra yog: Art of colouring mixes; Indrajala or the Art of Magic; kouchumaaryog or the art of make belief; hasta laaghava or the sleight of hand; chitra bhakshya vikara kriya or the mastery of preparing salads, bread, cakes and varieties of tasty culinarities; Paanaka-rasa-raagasava-yोजना or the art of making tasty drinks and eats; Suchikarma or the art of needle works and weaving; Sutrakarma or the art of thread play; Vina-damaruka-vadya or the art of playing on lute and small drums for fistful hands and fingers; prahelika or the art of making and solving riddles; pratimala or art of reciting verses by the skill of memory by way of Ashtavadhana or when eight literary luminaries posing questions in poetry in a row to be able to create replies in the order of the eight questioners; or Shatavadhana or hundred persons posing questions and be able to provide replies to the hundred questioners in an order; durvaachaka yoga or the practice of answering difficult questions to be answered; pusteka vaacham or the art of reciting from memory or by reading; natakaakhaika darshan or the art of enacting anecdotes or plays; Kaavya samasya purti or the art of solving enigmatic verses ; pattika vetraban vikalpa: the art of preparing arrows, a shield and an arrow case; Turka karma or the art of spinning by spindle; takshan: the art of carpentry; Vaastu vidya: the art of civil engineering and house construction; Roupya ratna pariksha or the art of testing silver and jewellery; Dhaatu vad: the art of metallurgy; maniraagdnya or the art of examining the purity of jewels; aakaardnyan or the art of mineralogy; Vrikshaayurvedyog: the art of examining and treating herbs and trees; mesha-kukkuta-lavaakuydhha vidhi or the art of ascertaining the method of fighting goats-cocks-and birds; Shukasarika paripalana or the art of maintaining and understanding the conversation of parrots; utsadan or the art of healing or cleaning a person with perfumes; keshha majana koushala: the art of maintaining and combing hair; akshara mushtika kathana or the ability of talking with letters, finger gestures; Mlecchitkala vikalpa or the art of adopting and fabricating barbarous sophistry; desa bhaashadyan or the art form of knowing dialects of distant places; pushpa shataatika nimittadnyan: or the art of prediction by heavenly voices or the art of making toy carts by flowers; Yantra matrika or the art of mechanics; dharanmatruka or the use of amulet or talisman or charm; Samvachya or the art of

conversation; Maanasi Kavya or mental compositions; Dyuta Vishesha or gambling and game of dice; baala kreeda karma or the art of making toys for children; Vainaayaki vaidyadnyan or the art of enforcing discipline; Vaijayaki vidyagnan or the art of gaining victory; and vyaayamuiki vidyadyan or the art of awakening master by music at dawn. (Source with courtesy:Discover India Sanskriti)]

Stanza Five explains that Parameshvara as even a potter could with the muddy earth be manifesting the entirety of the Universal cloth by the warp and woof process. *Nimittam kaarananteshaameeshwarashcha kulaanvayat/* Anya nimitta kaarana sweekaara, Bhagavan Maheshvara too be of veda-vedaana sangata kaarana had taken to the display of the Prapancha. Whatever effect is born from which ever cause it is by that cause that effect abides as on the analogy of a pot in the clay, cloth in the yarn and an ‘aabharana’ from gold. The material cause is always reflected in the effects. Even as Parameshvara is not the pratimimba or the Reflection of the Universe, indeed it is the other way around as this Uivesere is replete with that Omni Present.

[Explanation vide Brihadaaranyaka Upanishad III.vi.1 to vii-1-23- Pursuit beyond the warp and woof of the cloth of Creation, Nature and Universe

III.vi.1) With a view to describe the nature of Brahman-who indeed is the Self within all the beings- the Elements of Nature from Earth to Sky arranged within one another are being discussed. Gargi, the daughter of Vachaknu asked Maharshi Yagnyavalkya as to how the Elements of Nature from Earth as the starting point are skillfully arranged like the warp and woof of a cloth! Then Yagnyavalkya explained that earth is permeated with water, water is pervaded by Vayu/ Air, Air by the Sky; and Sky is infused with Gandharvas or the celestial minstrels and Gandharvas by Surya, and Surya by Chandra, Chandra by the Stars, Stars are overshadowed by Devas, Devalokas are overlooked by Indra, Indra loka is protected by the world of Viraja and the Viraja Loka finally by the world of Hiranyagarbha; the Maharshi then hastened to tell Gargi not to go beyond the Hiranyagarbha Loka as her head might even fall off if even by mistake or design the process of enquiry must not stop at that stage of Hiranyagarbha itself! Indeed the Supreme Self is Hiranyagarbha and one need to suffice and peg upto that level itself, as that indeed is the Truth of the Truth! The Individual Self would indeed be beyond the barriers of Putreshana, Vitteshana, Lokeshana as also Khshudha, Pipaasa, Shoka, Moha, Jara and Mrityu as explained in III.v.1 above. Fully satisfied with the Maharshi’s explanation, Gargi the daughter of Vaachanu kept quiet and dumbfounded!)

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

III.vii.1) Once the basic principle of Existence viz. the Inner Controller of the Self unified with Hiranyagarbha the Supreme is realised, the obvious query would be to comprehend the link of Hiranyagarbha and the Individual Self! Uddalaka the son of Aaruni approached Yagnyavalkya and narrated that when in Madra they lived in the house of Patanaachala Kaapya for studying Scriptures on Sacrifices and realised that his wife was possessed by a Gandharva. When we asked as to who was he replied that he was Karbandha Aatharvana and said that Pratanaachala Kaapya studied the Scriptures about sacrifices. Then Uddalaka asked Kaapya: ‘Do you know, Kaapya, who is the inner controller from within one’s self that controlled from within this entire world’. Kaapya did not respond but Karbandha responded saying that Sutra or the thread, metaphorically used for Praana the vital force by which this life, the previous life and the next life held all the beings together. The Gandharva viz. Karbandha further added to say that the thread or the link to all the series of lives was indeed the Inner Ruler who was the Inner Self itself who was closely related to Brahman himself, who knows the worlds, who knows all the Devas, who knows Vedas, knows about all the Beings and indeed knows everything in the Universe! Then when Yagnyavalkya confirmed to Uddalaka who broached the topic as explained by the Gandharva, Gautama hecklingly asked Yagnyavalkya that the latter only knew to drive off the cows from the Yagna of Janaka and challenged Yagnyavalkya to explain further about this ‘Sutra’! Then Yagnyavalkya explained further.) III.vii.2) Maharshi Yagnyavalkya addressed Gautama stating that Vayu or Air indeed was the

sutra -the subtle entity which supports Earth, Sky, Water and Agni, viz, the Five Elements, ten organs and senses, pancha Pranas, mind and Intellect; it is also the link of the present-past- and future of each and every being. Therefore, Gautama! When a person died then his or her limbs hither to loosened were tied together by the Sutra the Vayu. Gautama who nodded his head approvingly asked the Maharshi to describe the Internal Ruler) III. vii.3) (Indeed all the Beings that are settled on earth and are well within it but are unaware of their powers and authority; neither the Self of a being is aware of its body is the earth nor that it controls the earth; much less it knows of its being the Supreme and Immortal Brahman! III.vii.4) He who dwells in water, and is within it, whom water does not know, whose body is water, and who is in command of water from within, and who as the Self is the Master and the Supreme Head himself!) III.vii.5) Whoever inhabits in Agni and is within it, whom Agni is unaware of, whose body is fire and who controls fire from within is the Internal Ruler, his own Immortal Brahman) III.vii.6) That very Being who resides on the Sky which is right within him but does not have that awareness, whose body itself is the sky and who regulates from within is indeed the Internal Controller as also the Everlasting Self!) III.vii.7) The Being who has his abode in Air itself and is right within it, whom Vayu is unrecognised, but whose physique is in it and who regulated Air from within is the Inside Controller and indeed your perpetual Self) III.vii.8) He who settles in swarga for good and enjoys in that Place but Swarga itself does not realise so, whose manifestation is there in Swarga itself and actually controls that Place from within, then he is not only the Internal Ruler but is also the Supreme Being!) III.vii.9) Be there a situation that a Being is an inhabitant of Surya Loka and is right within that Loka, and Surya is not conscious of it, yet that body is in that Loka itself as also controls that Loka from within as its Regulator, he indeed is the Supreme Hiranyagarbha himself!) III.vii.10) Whoso -ever resides in Dishas or Directions of the Universe and is settled in the Directions physically and even controls the the Eight Directions is indeed the Brahman himself who is eternal!) III.vii.11) He who is located in Moon and Stars and stays among them, yet these have no knowledge of it, yet his physical presence is there for sure and also controls their movements and so on from within and is the regulator of these entities is indeed the Ultimate Paramatma!) III. vii.12) He who is the inhabitant of the sprawling Ether and the physical occupant even without the reckoning of the Ether itself and more so as the its Administrator is indeed the definitive Brahman!) III.vii.13) Anybody who is settled for good in the darkness even without its comprehension and is physically present always controlling the degrees of darkness is indeed the Utmost Hiranyagarbha!) III. vii.14) The one who is in the utmost brightness as a resider always yet despite that brilliance is unaware of his physical existence and what is more that entity controls the luminosity is indeed the paramount Paramatma; so far the description is about the various Devas like Earth, Water, Fire, Sky, Air, Heaven, Sun, Directions, Moon and Stars, Ether, Darkness and Brightness. Now the reference henceforth would be to various Beings). III.vii.15) The person who resides in all the beings and is within them, whom none knows about, whose body is all beings controlling all the beings from within, is the Internal Chief, your own Supreme Power. This is with reference to all the Beings in Creation and their respective bodies). III.vii.16) Now in reference to a body, be it of a human or of any specie of creation from grassroot upward; specifically about the prana or of vital force of a human body; he who inhabits say his nose together with his prana, the organ of speech viz. the mouth, the eye, the ear, the mind or manas, the twacha or the skin, likewise the eye, ear, the skin, the intellect and the organ of generation. Specifically with reference of the present Stanza, the person who is present in the nose is indeed within it yet whom the nose does not know, his body is itself the nose and controls it from within; it is the Interior Commander and the link to the Brahman!) III.vii. 17) That person who resides in the mouth the organ of speech and stays right within it although the organ of speech is oblivious of it, yet its full form is within and is in full command of its actions as is indeed the Master of that organ and even the everlasting Super Master viz. Brahman himself!) III. vii.18) He who dwells in the eyes, is within it, whom the eye does not see and realise his existence nor he realises that he is the master of vision and the self controls all the actions of vision himself and as such is the eternal chief himself!) III.vii.19) That Being himself exists in the ears of a body, although the body is ignorant of this reality nor the ears themselves so realise although factually speaking these very ears are masters by themselves of the Self. This individual under reference

resides in his ‘manas’ or mind and happens to stay right within him Self but strangely enough the Individual Self has no knowledge that this mind stays with himself and the manifestation of that mind is in his body and moreso controls this very Self as this fact is very well known to the Supreme Self! III.vii.21) He who exists in the skin, stays within though the skin does to know about its existence nor of its physical presence and not even the fact that it controls the skin from within, and is the Internal Ruler as also the Parameshwara himself. III.vii.22) The intelligent being that inhabits in intellect is surfiet in it, but the aspect of intelligence does not know it and is even unaware that intellect controls it and is indeed the Supreme Monarch of universe and even far beyond) III.vii.23) He occupies the organ of generation and is within it even without the organ of generation realising so, its full form is within and controls from within as the Internal Ruler while even is the Ultimate! He is never seen but s the witness; he is never heard but is the Hearer; he is never thought of but is the Thinker; he is never known but is the Knower; there is no other witness but the Self and none else knows of him; he is the Internal Sovereign and indeed is the Immortal Self. Everything else but Him is mortal indeed. Thus it is well established that either with reference to the supporting Deities or the Inner-Concioussness or the Self and of course the linked in Paramatma, every thing else, be it the body, its ‘jnanendriyas’ and ‘karmendriyas’ are subject to change, repetitive transformation and death. Yet the Inner Self ‘per se’ and of course the Almighty continue to be the Unknown, complex, everlasting, omni present, endless, Unborn, and Unspent ie. *Avyaktam -shasvatam-vishnum- anantam- ajam-avyayam!*]

Staanzas Five and Six

nimittam kāraṇam teṣāmiśvaraśca kulālavat ।

yatkāryam jāyate yasmāttasmin tatpratitiṣṭhati ॥ 5॥

mṛttikāyām ghaṭastantau paṭaḥ svarṇe’ṅgulīyakam ।

iti vaiśeṣikāḥ prāhustathā naiyāyikā api ॥ 6॥

Even as Maheshvara as the potter being the prime and efficient cause of the Universe and its extraordinary and unmaaginable causations are ever abiding. For example, the mrittika in as the input and ghata as the outcome notwithstanding, the various other causes such as spinning the cloth and making gold as the various ‘aabharanaas’ like bangles, finger rings and such seek to follow the Nyaaya and Vaisheshika schools describe. The material cause is thus reflected in the effects.

The Vaisheshikas further believe and rightly so that Parameshvara is not reflected as the material cause as that indeed of the coverage of Maya the Illusion. Just as a spider weaves out threads from within and also swallows the threads back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality; He sports with the material of staggering multitude with the active assistance of the Maya Shakti as the proverbial spider does with the unmanifested matter named ‘Pradhana’ and expands itself enveloping the worlds and materialises ‘naama -rupa- guna-karmaadi tantu’ or a fantastic range of nomenclatures, forms, charateristics and deeds even as the unique and invisible nucleus of featureless ‘Antaratma’ us the hidden spectator as the witness!

[Brahma Sutras as interpreted by Adi Shankara explain vide the Avirodha Chapter as of relevance on Vaisheshika and Atomic Theories II.ii.11-17

Mahadheerghaadhikaranam-

II.ii.11) Mahat deergha vadvaa hraswa parimandalaabhyaam/ The Vaiseshika view of the process of creation propounded by Sage Kanaada states that at the time of dissolution of the Universe, some

minutest atoms continue to exist in their very elementary form without producing any effect but possessed of basic qualities of colour etc. Then under the influence of the merits and demerits ('adrishta' unseen potential of works) of creatures aided by the conjunction with one another the atoms commence creating from all things starting from 'dyads' or twosomes and so on; the qualities of the causes produce new qualities in the effect. These atoms (anu) are from earth, water, fire and air as distinct from each other are stated to add up to each other as 'dyads' or 'triads' or three -some or 'tetrads' or combination of four atoms and so on adding up to groups and making up the Universe by atomicity inherent in the cause and effect viz. atom the cause and the effect in the dyad. But the Vedantins argue that the resulting substance, say a dyad is weighed down or overwhelmed by an opposing magnitude and thus one cannot presume the same type of atomicity inherent in the cause and effect of varying proportions; so much so the consciousness present in the causing entity might be dissimilar to the entity thus effected; thereby the atomicity would be different and hence the process of reproduction would not be similar; in other words the consciousness would be very unlikely to reproduce Universe or of another consciousness. Thus the theory of atoms being the cause of the Universe is not properly justified.

II.ii.12) Ubhayathaapi na karmaatastadabhavah/ The Theory as already mentioned states that 'adrashta' or the unseen potential of action tends to conjoin minutest atoms consequent on Universal Dissolution from the four sources of earth, water, air and fire as also the body together with sense organs and thus the whole universe is originated from the atoms. The atoms in isolation are impelled by adrishta and come into conjunction with one another. The doubt expressed by Vedantins is that in the absence of well determined cause of action, the initial action cannot occur in the atoms; and because of the absence of action, any conjunction on such action would be impossible. In the absence of conjunction, dyads and other products coming out of conjunction would have no existence and there would be no creation! Thus the theory of Atoms as the cause of creation is dismissed!

II.ii.13) Samavaya abhyupagamaaccha saamyat anavasthiteh/ There can be no creation or dissolution possible as a natural and integral part of evolution on the basis of the atomic theory. The hypothesis of 'dyad' or the origination of two atoms which are dissimilar mutually and yet are a part of integral evolution is unsubstantiated to be the cause of creation. 'Samanvaya' or reconciliation of the concomitant cause of Creation which basically supports the combination of two different qualities each of which despite their incongruity are sought to add up and unite for the objective of Creation. Technically speaking 'anavasta dosha' or the 'regressus ad infinitum' or incongruity perpetuated or unnaturally forced into existence! This leads to an antithesis of the natural process of creation and of the contents of the Universe!

II.ii.14) Nityamevacha bhaavaat/ The Atomic Theory is also repudiated on four counts of perennial activity of atoms: naturally active and inactive; both active and inactive; neither active nor inactive; and the TINA factor or There Is No Alternative! In the first case of natural activity then there would not be any possibility of Universal Dissolution; in the second case, ie if the atoms are not active then there would not be any creation at all since inactivity would always persist; in case there is neither natural activity nor natural inactivity then there would be a cause only but no effect of creation and in that case then the impact of 'adrishta' would be nil as there would either be perennial activity or perennial inactivity. The last TINA factor is anyway ineffective.

II.ii.15) Rupadi matwaaccha viparyayo darshanaat/ The Vaiseshika Theory of Atomic origin of Creation by way of further indivisibility of atoms is based on four kinds of Elements based on colours and their constituents. In this case, the colours and appearances of the atoms would not be eternally same and so would be the kind of the atomicity and as such the cause of Creation would not be eternal. For one thing, the Vaisheshika Sutra (IV.i.1) viz. 'Any thing that has existence and is unproduced is eternal' would be falsified. Secondly, the concept of eternality of atoms would not be true and justified: Vaiseshika Sutra (IV.i.4): 'And atoms are eternal and on that assumption only the Anitya concept of:-'It is

impermanent' gets squashed by the Atomists! The third ground of eternality by Vaideshikas states vide Vaideshika Sutra (V.i.5): 'Eternality is also deducible from the saying of 'Want of Knowledge' ie. not knowing through the cause of destruction'. Thus these criteria disable the Atomic Creation Theory!

II.ii.16) Ubhayathaa cha doshaat/ Quality of each atom needs to be uniform to be eligible for Srishti or the process of Creation. Other wise, the entire basis gets naught. Now the four major Elements of Nature display varying sensory features viz. Earth possessive of four qualities viz. smell, taste, colour / appearance and touch; Water possessive of taste, touch, colour / appearance; Fire is possessive of touch and colour/ appearance; and Air is possessive of only the quality of touch. In other words, earth-water-fire and air have decreasing number of qualities or attributes respectively. The natural ingredients of sensory factors thus hardly display similarity of qualities leading to obvious basis of causation to facilitate Creation! On this count too, the Theory of Atoms being the cause of Creation of the Universe is failed.

II.ii.17) Aparigrahaat cha atyantam anapekshaa/ At least the School of Thought that Pradhana as mentioned by Sholars like Manu had seemingly considered the views of Sankhyas such as the pre existence of the effect in the cause; the non attachment of the Supreme Soul and such fundamental issues of partial similarities. But, the Atomic Theory is wholly discarded by Vedic Scholars. Quite apart from the contradictions of it as above, the Viseshikas base their Siddhanta on six major 'Padarthaas' or materials: viz. Dravya (Substance), Guna (Quality), Karma (Action), Saamanya (Generality), Visesha (Particularity), Samanvaya (Inherence or Integrality). These are all of different and possessive of varying characteristics like a man, horse and a hare. But Viseshikas believe dravya and guna are the same but Vedantins refute that two horns of a cow are not necessarily the same. Atomists believe that Samayoga or conjunction and Samanvaya or inherence or integration are the same but Vedantins believe that both are the same entity giving rise to many words and ideas from the same individual like Devadutta is one and same but is a man, a Brahmana, versatile in Vedas, youthful etc. like a single digit may follow with different numbers. The Samanvaya belief of the Atomic Theory presumes the cause of Creation and its following effects similarly projected but Vedantins do not vouchsafe about the similarity or otherwise of the cause and effect of Creation. The doctrine of atoms as the cause of creation is based ostensibly on so called defined principles- it could have been based on several unsubstantiated other grounds too without adding further credibility. The principles are not only countered on Vedic Traditions but are proved hollow on the grounds worthy of 'ignoring by all respectable persons aspiring the highest good'!]

Stanzas Seven and Eight

rajaḥ sattvaṃ tamaśceti pradhānasya guṇāstrayaḥ ।

rajo raktam calam tesu sattvam suklaṃ prakāśakam ॥ 7॥

tamaḥ kṛṣṇam cāvarakam sṛṣṭisthityantahetavaḥ ।

iti sāmṅhyāśca bhāṣante teṣāṃ dūṣaṇa ucyate ॥ 8॥

Pradhaana Sankhya Vadis explain that Prakriti is stated as the paribhaashika shabda inasmuch as the bandha- moksha-bhoga and such as being the principal causes. Rajoguna is the utpatti kaarana- satva guna as the stiti kaarana and tamoguna as the viraasha kaarana. These trigunaas are quinessential are the roots of the universal existence as Shwetaashvatara Upanishad too endorses: **I.iv) Tam eka nemim trivartam shodashaantam shataadhaaram vimshati pratyaraabhih ashtakaih shadbhih vishva rupaika paasham tri maarga bhedaṃ dvini mittaaika moham/** (The Supreme Lord is realised as a Single hub of a wheel, with

three tires or three folds of three Gunas of Satva-Rajas-Tamas; 'shodashatantam' sixteen terminals or of five elements, five organs of Perception viz. Jnanendriyas and five organs of Action or Karmendriyas and the mind as the Leader; 'Shataardhaaram' or fifty spokes representing viz. 'viparyaas' viz. misleading conclusions, 'tamas' or ignorance, 'moha' or self-love, 'maha moha' or extreme infatuation, 'taamishra' or abhorrence and and 'andhataamishra' or terror; 'Vimshati pratyaraabhih' or twenty four counter spokes or the Five Basic Elements of Nature with five each of organs and senses and mind; 'Ashtaika shabdih' or six sets of eights viz. 'Prakriti' or Nature, with eight causes of five elements with, 'Manas' or Mind, 'Buddhi' or Intelligence and 'Ahamkaara' or Ego As Bhagavati Gita vide VII.4 illustrates vividly: *Bhumiraaponalo Vayuh kham Mano buddhirevacha, Ahamkaara iteeya me bhinnaa Prakrittrashtadaa/*; 'Vishva rupaika paasham' or the strong rope tied to each and every being named 'Karma' or the plus and minus account'; 'tri maarga bhedam' or the dominant difference of three ingredients of Life viz. 'Dharmaadharma vichakshanaa jnaanam' or the innate capability of Righteousness and its Contrariness; and 'dvini mittaiika moham' or the double edged obsession of good and evil orientation both being the definite causes of rebirth! This is how the delineation of the Single focal point or the hub of the wheel of Life !

Thus satva guna is defined as of the 'sookshmatama laghutva' yet as the baahyaantara jnaana pradaata. Tamoguna is of 'andhakaara sthula ashuddha kaarana' or of deep darkness totally overshadowing the Truthfulness. Thus to that extent the Advaita Tatva be endorsing the Sankya siddhaanta, and as of saha yogis of Vaishesika -Naiyyayika- Swabhaava vaadis- Shunyavaadais and so on. Be this realised that the kaaryakaarana be the root cause of the avyakta bhava sthita, lest there be else sarva jagat be replete with Maheshvara bhaavotpannata. This is on the analogy of 'Indrajaala kaarana' owing to Maya Shakti Prabalata, otherwise there could not be the prapanchika srishti.

The Advaita Vedanta asserts that the Singular Truth be ever triumphant and gloriously glittering. It is the sat-chit-aananda that is the Absolute Truth. This 'samsaara' is comparable to the illustrious Ashvattha Tree with its roots protrude upwards yet the branches hang down and is stated as indestructible. The leaves of this grand tree are stated as Vedas and only He who truly realises the significance appropriately is a Jnaani! The branches of this gigantic tree are sprawling upwards and downwards too reflecting truly the prakriti gunas or the natural traits with strength and spread out. The natural tendency of desires, passions, grit and grip ever with multiplying effects like very many tender leaves; indeed the roots are strong and ever spreading too deep and dense! These deep roots are like the 'punya-paapa karma bandhaas' or of the gritty knots of virtuous and vicious acts of the countless Beings!! The true features of this gigantic 'ashvattha vriksha' is never realised by the various beings in the 'samsara' neither of the beginnings nor terminations and not even of its stability and perpetuation! As this tree is the deeprooted with unique strength, only the possible solution to get away with it is 'Vairagya' or the total withdrawal from 'samsaara' and its prides and prejudices, desires and nonfulfilling failures and the consequent anger, anguish, hatreds, jealousies and further adversities. This 'vairagya' needs to be practised with equally powerful antidote of shama-dama-saadhana- to resist, renounce, reject the hallucinations of the ever sprawling and sprouting desires! *Nirmaanamohaa jitasanga doshaa adhyaatmanityaa vinivritta kaamaah, dvandvair vimuktaah sukhaduhkha sangjaih gacchhantya muudhhaah padamavyayam tat/* 'Adhyaatma jnaana nishthata-kaama rahitvatva-abhimaana varjita ta, sukha dukkha dvandvatikramanatva' or the truthful awareness of one's Inner Consciousness, total negation of desires, destruction of egotism, equanimity and overcoming of impulses of pleasures and pains, are some of the tools of the armoury that might help the nearness of the target!

Here is the analogy is like what Kathopanishad states as quoted as under: Absolute Truth is the Unmisakable Unity of Supreme Self and the Self within, despite the mortal body and its influences; after death too the darkness of ignorance persists till the Realisation of their Unity! II. iii.1) *Urthva mulovaakshaakha eshoshvattah sanaatanah, tadeva shukram tad brahma, tad evaamritam uchyate, Tasmin lokaah shrutaah sarve tadu naateti kaschana, etad vai tat/* (Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of

evils, births and deaths, old age, sorrows , diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Indeed That is That!)]

There are any number of references to the vedopanishad purananaas in strengthening the Advaita view. Chhandogya Upa. as of a ‘sthaali pulaala nyaayaa’ a sample explains: ‘Adviteeyata’ or Singular Existence manifests surprising Plurality all rolled out from same uniqueness

VI.ii.1) *Sadeva, Saumya, idamagra aaseed ekam evaaditiyam, taddhaika aahuh, asad evedam agra aaseed ekam evaadwiteetam, tasmaadasatah sajjaayata/* (Svetaketu’s father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) VI.ii.2) *Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham,asatah sajjaayeteti, sat tveva, Saumya, idam agra aaseed ekam evaadwiteeyam/* (Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term ‘ekam’ might have exluded ‘sajaatiyata’ or of the same tree like another tree; ‘swagata bheda’ or internal variation of the same tree’s leaves, flowers or fruits; or ‘vijaateeyata’ or the differece of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!)

Stanzas Nine and Ten

aṅkurādīphalānteṣu kāryeṣvastitvamiṣyate ।

kuta āgatya sambaddhā vaṭabījeṣu te kaṇāḥ ॥ 9॥

kāraṇānugataṁ kāryamiti sarvaiśca sammatam ।

tasmātsattā sphurattā ca sarvatrāpyanuvartate ॥ 10॥

Having explained the description of the samsara as the exemplary ‘ashvattha vriksha’ this universe displays the kaleidoscopic variations symbolizing endless colors and forms in one’s escape in the times of difficulty and self-doubt, constantly generating ever changing symmetrical patterns from small pieces of colored glass, and therefore anything that changes constantly! Thus the effects- as from the seed stage right upto the fruition of karma paripakvata the universal existence is amply proven. Hence atomic theory to that extent might be proven. *Yet the paramaanus are not the material cause and causation of the universal creation. That is the Unknown Paramatma merely. The Anumatra samsara is a particle of the Parabrahma Sutra maatra.* Thus the Atomic Theory be nullified by Brihadaranyaka Upanishad

[Brihadaranyaka Upanishad explains vividly vide III.viii.1-12e Sutra is the connector to the two halves of the Comsic shell and the process of ‘neti, neti’ or ‘not this, not this’ leads to the Ultimate Reality’

III.viii.1) (It may be recalled that in the sixth Brahmana of the third chapter (III.vii.1), Gargi, the daughter Vachaknavi asked Maharshi Yagnyavalkya about the Reality of Bahman and how Maharshi explained that Water, Sky, Sun, Moon, Indra, Viraja upto Hiranyagarbha had all been woven in an orderly manner of warp and woof in a cloth; then the Maharshi cautioned Gargi not to enquire further failing which her head would fall off. Now that she had apparently followed what all has been explained by the Maharshi in the subsequent Brahmanas about the link of the Inner Self and Brahman, Gargi hesitantly took the permission of Brahmanas of two more questions to pose the Maharshi stating that none else could excel the Maharshi to queries and genuine doubts on the subject of Brahman! She then asked the Maharshi as follows)

III.viii.2) Maharshi, just as the warriors of Banaras or Videha who were in the practice of striking bamboo-tipped arrows from their deposits, may I confront you with two difficult questions to test your

knowledge about Brahman!) III.viii.3) She said: Yagnyavalka! In the earlier references, the expression of 'Sutra' as the inter- connect of Inner-Self and Hiranyagarbha has been used; that Sutra or the thread as the link between the Element of Earth by Water which was stated to be above Swarga or the upper half of the Cosmic Shell and below the earth or lower half of the cosmic shell. In other words, this Sutra is between Swarga and Bhumi that is between the two halves of the cosmic shell. Now, is the gap between the two halves of the cosmic shell representative of the measurement of Kaalamaana or the concept of Time viz. the Bhuta-Vartamaana and Bhavishya or the Past, Present and the Future? In other words the Sutra connects the dualistic nature of the Universe or unifies the Self and the Supreme!) III.viii.4) Yagnyavalkya replied to Gargi: That which you have referred to as being above Swarga and Earth as also between these two is pervaded by the 'avyakrita aakaasha' or unmanifested ether! This manifested universe consisting of the Sutra exists in the unmanifested ether, like earth in water, in the past, present and future, or in its origin, sustenance and dissolution!) III.viii.5) Gargi saluted the Maharshi and stated that she was fully satisfied with the explanation; the question was difficult as the Sutra itself was enigmatic and hard to assimilate and more so that it spreads through and permeates. Now she asked another such question.) III.viii.6) Gargi once again sought more or less confirmation of the earlier query viz. as to what pervaded which was above Swarga and underneath Bhumi, as also between the two that was valid to the present, past and future tenses.) III.viii.7) Yajnyavalkya repeated Gargi's question and re-emphasised that whatever was above heaven and beneath the earth, and whatever was between the heaven and earth, 'was, is and will be', denoted by unmanifested ether. Then the next question would be: what is the unmanifested ether infused by? Indeed this question is stated to be rather difficult: if akash is unmanifested, would it be easy to distinguish the past, present and future! This is the catch in Gargi's query; firstly to explain the difference of the past-present-future is difficult; then the sky is unmanifested; hence the query again!) III.viii.8) Maharshi Yagnyavalkya replied that what 'Brahma Vettaas' or the Knowers of Brahman sought to explain that the latter was 'Akshara' or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross nor minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!) III.viii.9) Vedas having discarded all kinds of substances, affairs and aspects of the Absolute and Indisputable Power named as Brahman, its Existence is adduced by inferential evidences which are felt, recognised and directed. It is therefore ascertained by proofs such as Sun, Moon, Earth, Air, Fire, Sky and so on. It is under the definitive canons and tenets of that Supreme Power, Sun and Moon are held in their positions, heaven and earth are maintained; 'kaala maana' or the Time Cycle of moments, muhurtas of 48 minutes each, days and nights, fortnights, months, seasons and years are well-regulated; rivers normally flow eastward from white mountains, others flow westward without changing the direction and respective courses; human beings praise the agents of that Great Immutable called Devas or Gods-each of them performing their respective duties without fail notwithstanding the passage of Time as per their own schedules of duty chart; Gods and Manes or Pitru Devas depend on the Sacrifices besides the Practice of Dharma and Nyaya or Virtue and Natural Justice as applicable to Societies and so on. Indeed the Supreme Power thus asserts itself its Authority irrespective of the passage of Time. It is inferred that natural justice prevails and pronounced deviations are sought to be corrected by the 'Unseen Hand' from time to time!) III.viii.10) Maharshi Yagnyavalkya further explained to Gargi, that this Absolute Power is never visioned but indeed is the evidence and the faculty of vision itself! It is never heard but hears everything being the personification of hearing itself; it is never known for thinking but indeed is the Thinker and the manifestation of thought itself; It is not known but is indeed the Knower being Knowledge and Intellect itself; Gargi! This Super Power is like the unmanifested ether and is all pervading and the Ultimate Unknown!) III.viii.11) Gargi! This Absolute Power is never seen by anyone as it is not a sense object and as such it is its own evidence since it is the ability of vision by itself; similarly It is never heard, as it is not an object of hearing but is the singular

Hearer and the capacity of hearing by itself; It is never the Thought as is not the object of thinking, but is the Unique Thinker and the personification of Thought and Intellect by itself! Gargi! It is by this Absolute Power that the unmanifested Ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of Truth and the Unique!) III.viii.12) Having been since convinced fully by the capability of Maharshi Yagnyavalkya to explain what Brahman was all about, Gargi addressed the congregation of Brahmanas who allowed her to ask two questions viz. whether Brahman had no characteristics and adjuncts and if so what Brahman actually was considered to be inferred on the authority of the Scriptures. She conceded that on the basis of a methodical analysis of 'neti, neti' or 'not this and not this', the Individual Self having discarded the adjuncts of body, organs and senses, the Maharshi rightly deduced that the transmigrating Soul was the Supreme Self as Brahman Himself; in other words, the same Individual Self minus the features but overcoming ignorance and desire and work is called the Supreme Itself as verified by the 'Anirvachaniya Vedas' or the the Untold Scriptures. Gargi thus got convinced of the inherent and unique Truth that the Self was the Supreme!]

Stanza Nine further explains that the Nyaaya-Vaishesika Shools too are refuted even as accepting that the material cause is invariably present and distinguishable in all the effects but certainly not the root cause. This might be on the analogy of a lump of earth, the pot and the broken shreds of the pot. The vedantic viewpoint just as the atomic particles could certainly not the material cause. Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Shiva is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseparably united. Shiva can be called matter and Shakti energy. Not only are Shiva and Shakti united being basically the same as confirmed by atomic science according to which too matter becomes energy. Thus 'without being united with you, can Shiva even stir! The first vibration by which the Parabrahman becomes aware of Itself is caused by Amba. Thereafter it is vibration after vibration in 'aarahana and avarohana' manner being Praana the Life Energy!'

[Explanation vide Roots by Shri Kadambi Shrinarivasan as per TTD's publication as to various Schools of Thought]

There are basically 9 classifications of philosophies. However, some later scholars included Advaita, Vishishtadvaita and Dvaita into the list of Astika philosophies. In this article we will discuss Charvaka Darshana from the Nastisystem and the classical Shad-Darsanas (six philosophies) given below. 1. Nastika (a) Charvaka (b) Jaina (c) Buddha 2 Astika (a) Sankhya (b) Yoga (c) Nyaya (d) Vaishesika (e) Purva Mimamsa (f) Vedanta (Uttara Mimamsa) The Nastika systems are those that deny the authoritativeness of Veda Pramana. They may accept any other human authorities. The Astika systems accept the authority of Veda as a conclusive Pramana. That is the basic difference. Nastika system: Charvaka Darsana It is said to have been taught by Charvaka, a pupil of Brhaspati. It accepts Pratyaksha as the only means of right knowledge (Pramana). This doctrine is a kind of sensory materialism. The life goal (Purushartha) is pleasure. Even temporary pleasure is worth seeking. The means to get pleasure should not be unpleasant. Since God is not an object of perception, God does not exist. The world of nature works mechanically. Astika systems Six schools of philosophies have been mentioned above. They are divided into three groups (1) Nyaya and Vaishesika (2) Sankhya and Yoga (3) Purva Mimamsa and Vedanta. Nyaya is considered as a pre-requisite for all philosophical enquiries. Vaishesika is not very much in honour now. The Sankhya is not a living faith. Yoga is practiced in practical form. Vedanta is the most popular of all schools today. Purva and Uttara Mimamsa discuss philosophy of Veda. Purva Mimamsa discusses the philosophy of karma kanda and Uttara Mimamsa discusses the spiritual philosophy (esp. Upanishads). Nyaya, Yoga and Uttara Mimamsa say that there is an Ishvara the Lord of All souls. The other three are Nireeswara vaadas. They talk of Atman, but not of Paramatman. Nireeswara vaada is not necessarily Naastika vaada and these Darsanas do lay an equal amount of stress on Dharma and that is the reason they are called Astika Darsanas and not because they accept a Parabrahman different from individual atman.

They differ in their basic tenets like Ishvara. All these Darsanas hold that atman is distinct from Manas (mind), Buddhi (intellect) and Prakruti (nature). They discuss the cause binding, what causes creation and whether creation is an appearance or true in a given state. They also differ in whether atman is identical with Brahman or not. Differentiating these and understanding the uniformity of these is very important both in understanding Hinduism as well as differentiating Hindu from non-Hindu ideology.

Nyaya system: Sage Gautama was the author of Nyaya Sutras. This Darsana accepts four Pramanas – (a) Pratyaksha (b) Anumana (c) Upamana (d) Shabda. The goal of life is Nisreyasa (freedom from consciousness of matter). This school is known for its system of logic. Some scholars argue that the Greek philosopher Aristotle was influenced by the Nyaya philosophy. Nyaya system assists all other Darsanas. It is also known as tarka- a method of inference by which the opposite positions are shown to be untenable because they are absurd. It is greatly used in debate. They arrange all things of the world into certain kinds (Padarthas). The only means to arrive at “Nisreyasa” is through perfect knowledge. The soul’s connection with matter is the cause of its misery. It produces rebirths through activity in connection with matter which leads to desire. Perfect knowledge liberates the soul from its contact with matter. This removes all pain or dukha. In the Nyaya Sutras Gautama clearly analyses the nature of Prakruti, of the soul and the Pramanas. Later Naiyayikas like Udayana explained the problems of Ishvara as the creator of the world and as the first expounder and maker of the Vedas. The world is created by God out of the materials in the form of atoms and the souls. This view suggests that the effect was not previously present in any form in the cause but was brought into being by God. This view is called Asat-karya- vada or Arambhavada.

Vaisesika system: This system is considered to be the first philosophy of Nature (Prakruti). Sage Kanada formed the basis for this system. This system accepts three Pramanas- Pratyaksha, Anumana and Shabda. Its goal in life is deliverance. This Darsana is considered to be the first philosophy of Nature (Prakruti). With help of the Pramanas stated above it arrives at the knowledge of Six Padarthas. The six Padarthas are – (1) Dravya (substance) (2) Guna (quality) (3) Karma (activity) (4) Samanya (generalities) (5) Vishesh (particularity) (6) Samavaya (inherent relations). Some include a seventh Padartha, namely Abhava (non-existence). Nine kinds of substances form the Dravya- the Five elements in the form of atoms or minute particles – Prithvi, Apas, Tejas, Vayu, Akasa, Manas, Soul, Time and Space form nine kinds of substances. Atoms can exist alone or in aggregate number. Time and space are divisible. Souls are infinite in number. All knowledge of objects is with the instrument of mind. Finite knowledge is with the help of Manas. It operates through the sense organs. The creation of the world is due to the principle of unforeseen force (Adrista) not God. Nature thus aggregates and disintegrates. The material cause of the world is atoms (or other Dravyas). The efficient cause of the world is Adrista which brings about the activities or Karma into play. The souls are not products of union of the material atoms but self-conscious. Before their union with matter the souls are in a state of self which resembles unconsciousness- “pasanavat”. It is held that their return to that state of bare selfness is Moksha (Nisreyas without consciousness of objects).

Sankya system Sankya system was founded by Sage Kapila. It is said to be one of the oldest metaphysical worldviews. The word Sankya means count and this system is called so because it describes the world in an enumerative way. The Darsana seeks to understand the Nature (Prakruti) from the point of view of individual psychological consciousness. Kapila Muni is regarded as the father of psychology. The system accepts three Pramanas- Pratyaksha, Anumana and Shabda. It is an Astika Darsana, as it accepts Shabda Pramana. Its goal of life is liberation. Tattva-saakshatkara or True knowledge of the world is the source for liberation. This can be gained through Tattva- abhyasa or learning and meditation. Sankya does not emphasize on the exact method since it is by nature a philosophy. Contemplative state with the intent to know the Tattva is the source of knowledge. This is possible in Yoga through meditation and in the Jnana Marga through Sravana- Manana and Nidhidhyasana. The cosmic principles of Sankya are of three kinds. (1) Avyakta (Un-manifest Primal nature. It is also called Pradhana, Maya, Mula-Prakruti). (2) Purusha (Absolute consciousness principle which is neither manifest nor un-manifest. This is the Self). (3) Vyakta (the manifest. This emanates because of the association of Purusha and Avyakta). The Sankya explains that Mula-Prakruti is the material cause out of which all elements of the outer world as well as the psychic organs or apparatus of the

individuals arise by a process of evolution or manifestation. All these were in a subtle condition in the original state. The original matter is called Pradhana Aavyakta because it is undistinguished, it has constant change as its nature or it is active; it comprises of three constituent Gunas; namely Sattva, Rajas and Tamas in a state of equilibrium. It is set into in-equilibrium by the nearness of the soul or Purushas. The intellect is the first evolute of Prakruti and is called Mahat or the great one. It causes the evolution of ego-sense or self-consciousness. Evolution from self-consciousness is affected by the dominance of Gunas. So the dominance of Sattva causes the evolution of the five organs of perception, five organs of action and the mind. Dominance of Tamas triggers the evolution of five subtle elements— sound, touch, sight, taste, and smell from self-consciousness. These five subtle elements cause the creation of the five gross elements space, air, fire, water and earth. Rajas is cause of action in the evolutes. Since the Sankya system explains the world as transformational manifestation of Prakruti, it is said to uphold Parinama Vada. Prakruti is the creator of the phenomenal world. The beings are veiled from the sentient and eternal consciousness principle Purusha and they realise Purusha as they go through various phases of evolution. The ignorance of the beings and their experiences of the phenomenal world are all creations of Prakruti. She is thus the veil of ignorance Herself and is therefore called Maya. Sankya says, in the manifest world there are 25 principles in all. They are explained in 4 groups as follows: Group-1: Mula Prakruti: She has no source. She is the source for the world. Group-2: Saptaka: Mahat (intelligence principle. Born from Prakruti) + Ahamkara (Emanates from Mahat) + 5 Tanmatras (Subtle elements. They have source in Primal nature. They are the source for Primal elements). 7 in all. Group-3: Sodasaka: (Sixteen Principles). 5 Primal elements of nature (earth, water, fire, air and sky) + 6 Jnanendriyas (including mind) + 5 Karmendriyas. 16 in all Group-4: Purusha: Chetana The 24 principles up to group 3 are all Achetanas (not externally conscious). The eternal conscious principle is the 25th - Purusha or the Self. The 24 principles of the Universe cause 3 kinds of experiences – Sukha (happiness), Dukha (grief) and Moha (attachment and illusion). Beings are diverse, in their capabilities, in their Upadhis (faculties of experience). This indeed is the diversity of the Purushas. Purushas are multiple. Each Purusha goes through experiences and takes birth repeatedly until Kaivalya. Prakruti manifests and transforms. But She is insentient. Purusha is sentient but does not act. So, how can they experience. It is possible and can be explained through the analogy of blind and limping man (Pangvaandha Nyaya). If the blind man carries the limping man they can reach their destination. Many principles proposed in the Sankya philosophy are accepted by the later systems like Vedanta. However, existence of Ishvara and the multiplicity of Purusha are not accepted. 68

Yoga system Yoga Shastra is one of the oldest systems. The author of Yoga Shastra is Patanjali. The system accepts three Pramanas- Pratyaksha, Anumana and Shabda. According to this system, liberation is the goal of life (Purushartha). It is concerned with the activities of the Chitta, which is said to be the cause of misery. Putting an end to the movements of Chitta is Yoga. It shows that the attainment of the ultimate state is the state of Samadhi, which is changeless, motionless, thoughtless state of consciousness. This is the state of the soul in its perfect nature. Thus the nature of the soul in Yoga Darsana is identical with the state of the soul taught in the Sankya, as consciousness, changeless and activity-less. The control of mental modifications may have to be preceded by the control of the motor organs and sensory organs from running after objects which grant them their satisfaction and stimulation. Withdrawal from the objects of the senses is called Yama and Niyama. The principle of substitution of right kinds of thoughts in place of wrong ones helps in the final suppression of mental activities. Thus Ishvara-dhyana or surrender to God becomes very necessary as Niyama. Asana or control of physical postures also is insisted upon. Pranayama is a means to control the mind. These are all physical purifications leading to the control of Chitta. Pratyahara, dharana and dhyana are the further stages when the mind having been detached from the sensory and motor activities retraces to the control of the Ahamkara and Buddhi, which is achieved by a gradual concentration on one single object and finally on object at all. Ishvara is accepted as the Guru of this path. Unlike the case in Sankya system, wherein Nature brings about involution, in this system Ishvara brings about liberation of individual souls. Ishvara is not considered as the creator but as an exceptional spirit always the master of Prakruti and knower of it, on whom nature can hardly have any effect or influence. Knowledge of Prakruti is said to lead to liberation, but this requires the aid of the ever-

liberated Ideal Purusha. Purva Mimamsa: Sage Jaimini is the author of this system. The system accepts 6 Pramanas – Pratyaksha, Anumana, Shabda, Upamana (comparison), Arthapatti (implication) and Anupalabdi (non-apprehension). The goal of life is the attainment of heaven. The Mimamsa system is a system of interpretation of Vedic texts. The philosophical view of the Purva Mimamsa system is the same as the Vedic literature. Its concern is with the fundamental faith in the sacrificial performances ordained in the Vedic scriptures which is said to be Dharma. These sacrifices are said to produce results such as attainment of riches, happiness in this world and happiness even after death. Thus causal theory of the effect coming into being after the cause ceased to exist is an important innovation. The sacrifices when performed to the strict vidhis have the power to bring about the desired results. Even the Gods addressed during the sacrifices have no power in denying the results! Vedic injunctions are regarded as self-evident and absolutely authoritative. Purva- mimamsa having ignored the Gods or subordinated them to causality, also dispensed with the God as an unimportant entity in his search for dharma or sacrificial performances according to the Veda. Vedas are considered as Apaurusheya. And Purva mimamsakas went one step further – they believed granting authorship of Vedas is to commit it to mistakes. Then there were two schools of mimamsakas – (1) Kumarila Bhatta (2) Prabhakara. The first one tried to establish the self-evident authority of Vedas without postulating God or admitting his authorship of the Vedas. The latter asserted God and His authorship of the Vedas. Thus the Purva mimamsakas accepted the complete validity of the Veda, the eternity and reality of the souls and universe. They accepted the existence of God also, though not as the author of the Veda, but as its Teacher. Uttara Mimamsa or Vedanta Sage Veda Vyasa is regarded as the author of this system. He wrote an authoritative text called Brahma sutras. It accepts 6 Pramanas – Pratyaksha, Anumana, Upamana, Agama, Arthapatti and Anupalabdi. The ultimate goal of life is Moksha – the fourth Purushartha. Vedanta is the philosophy of Upanishads. Rishis were leading the disciple to the final experiences of the Ultimate Reality, which they called as Brahman. For the person who knows or attains Brahman it is a release from the bondage of Samsara. Badarayana or Veda Vyasa tried to bring about a synthesis or Samanvaya of Upanishads. Yet there have arisen apparently divergent views such as Sri Shankara's Advaita, Sri Ramanuja's Vishishtadvaita and Sri Madhava's Dvaita. In spite of their differences there were acceptances on many points. Brahman is one Reality and He is pure and the ultimate Self – Sat Cit Ananda. He is beyond all description and determinations but He is indeed verily the power and reality that makes everything possible. Thus he is Nirguna, beyond all qualities and yet He is omnipervasive, omnipotent, omnibeneficent and Ishvara and so on. He is subtler than the subtle and greater than the great. He is this immanent in all and transcendent to all. In other words He is both the material and efficient cause of the Universe. Brahman is everything – Sarvam Kalvidam Brahman. He is without a second – Ekam eva advitiyam. These passages from Upanishads show the ultimate monism of Brahman. It is clear that Vedanta leaves much room for different levels of experience. The several Upasanas or methods of meditation on Brahman are, in fact, are at once knowledge and meditation for the attainment of Divyanubhava. Both Sri Ramanuja and Sri Madhava consider that the highest joy comes from devotion and service to God.]

Stanzas Ten -Eleven -Twelve:

karṇānugataṃ kāryamiti sarvaiśca sammatam ।

tasmātsattā sphurattā ca sarvatrāpyanuvartate ॥ 10॥

puṣpe phalatvamāpanne kṣīre ca dadhitāṃ gate ।

vijātīyāḥ pratīyante guṇā rūparasādayaḥ ॥ 11॥

kāraṇaṃ kāryamaṃśom'śī jātivyaktī guṇī guṇaḥ ।

The Advyaita Siddhanta accepts that causes would germinate the effects. The very existence of the universe is hinged on the karya kaarana kartutva. The impact of the karya is the germination of the kaarana. The kaaranas are explained as of nimitta kaaranaas or the efficient causes or upaadaana kaarana. Effect is not different from cause. When the cause is destroyed, the effect would no longer exist. For example, cotton cloth is the effect of the cotton threads, which is the material cause. Without threads there will be no cotton cloth. Without cotton there will be no thread. Bhagavad Gita is recalled vide Adhyaaya Thirteen on Kshetra Kshetragna Vibhaga Yoga *Kaarya kaarana kartutve hetuh Prikritiruchyate, Purushassukha duhkhaa -naam bhokritve heturuchyate/* The cause and effect of this inretaction leads Prakriti to the generation of the Trigunas. The Purusha and Prakriti together with the Trigunas continue the process of creation and into this body generated by Pancha Bhutas and Panchen -driyas enters the Kshetragna the Self in the form of consciousness. The Panchendriyas or the body adjuncts like five horses are attached to the charioteer called Mind to ensure that the vicious horses tend to carry away with wrong deeds'. Thus the effect preexists the material causes. This is as per the example of clay appearing as a pot. Since existence has the innate capacity to reveal itself among all the objects in the universe, as such the Paramatma as of sat-chit-self consciousness ought to be deemed as the material cause.

Stanza Eleven explains that a flower bed be transformed as a sugandha parimala pushpa and eventually as a ripened fruit or the go khseera would turn to a curd, the material causes would transform the qualities of colour and taste. That is why each succeeding effect be accepted as all these manifestations of Brahman. Upaadaana karana of the world is Brahman only. Brahman is explained as the creator, protector and destroyer of the world. Thus Brahman is the cause of creation, cause of protection and cause of destruction. Though these three are mentioned together, still they are mutually independent. Thus Brahman is the cause of each of three separately. Thus Brahman as 'abhinna nimitta upaadaana kaarana' or the undifferentiated efficient-material cause. That pure Brahman alone is upaadana as proclaimed in the scriptural statemen '*aatmanah aakaashah sambhootam*' or from the Atman came space. *Maya Avidya Bhedha Vaadinah* (those who consider Maya and Avidya as different) consider Ishwara as the upaadana because the entities from space etc. are transformations of Maya which is dependent on Ishwara. But antahkarana etc. are effects of avidya which is in jeeva and hence jeeva is also the upaadana. Thus both jeeva and Ishwara are the upaadana of the world. Maya Avidya Abhedha Vaadinah (those who consider Maya and Avidya as same) consider Brahman alone as the upaadana of the waking world whereas jeeva is the upaadana of the svapna prapancha alone. Antahkarana etc. are identified with jeeva and this identification makes jeeva seem as upaadana.

Taittireeya Upanishad explains clearly vide II.1.2: *Tasmadvaa etasmaad aatmana aakaashaah sambhutaah aakaashaad vaayuh vaayoragnih, agner aapah, aadbhyah prithvi, prithivyaa oshadhayah, oshadhibhyo annam annaat purushah; sa vaa esha purusho anna-rasa-mayaha, tasyedam eva shiraha, ayam dakshinah pakshah, ayam uttarah pakshah, ayam aatmaa, idam puccham pratishthaah; tad apyesha shloko bhavati/* (Om. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one's own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man. Thus human beings-as also other species in the Lord's Creation-is basically the product of 'Anna' the food: *annaad reto rupena parinataat purushah/* The Purusha is made essentially of food and the resultant semen. That Being possesses a head balanced by a Southern or Right side and a Left side or northern side, besides a stabilising 'puccha' or tail as symbolic of Earth; *Ayam dakshina pakshah, ayam uttarah pakshah, ayam atmaa, idam puccham pratishthitaah/* Or in between the sides of the body trunk, the mid point is the 'Atma' or the Soul as Vedas are stated to define, while the analogy of the hanging tail of a cow or earth as the foundation. There are two analogies stated one on Atma and another on the tail; the analogy of the 'Atma' first: the Antaratma is in a 'guhaa' or in a secret place based on the concept of

Inner Consciousness: viz. *avyaakrita akaashameva guha*, or, *antarhridaya akaasha*/ Now, the Self also called Jeevatma or the ego is possessive of Pancha Koshas or Five sheaths viz. Annamaya (food based), Praanamaya (life based), Manomaya (Perception or instinctive based), Vigyanamaya (knowledge or intelligence based) and finally Anandamaya (based of sheer bliss the climactic state of Supreme consciousness). The second analogy about the tail as drawn from a reference of a cow's tail is representative of the nexus of Pancha Pranas or the vital forces of Paana-Apaana-vyana-udaana-samanas poured as it were into crucible. Having thus explained the principle of the Antaratma or the Individual Self comprising *inter alia* the unity factors of Space, Fire, Water, Air and Earth and the relativity of Pancha Koshas and Pancha Pranas on the one hand and that of Paramatma on the other, one another parallel example is about ten men crossing a river by a boat and as each time one counts the rest, one forgets counting himself too and only nine were counted; indeed the tenth is the Self; and the tenth one also the paramatma! It is the same as: *Satyam jnaanam anantam Brahma*! Or the Truth, the Subtle Knowledge and the Infinity! But Infinity is beyond comprehension but indeed within oneself.

Chhandogya Upanishad(VII.xxiv. 1) explains about Infinity likewise: The definition of Infinity covers such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity, both get united and both are the reflections of each other, then whom should one see, hear, feel or understand.

Brihadaranyaka Upanishad (II.iv.14) is quoted too: Due to the apparent existence of duality due to ignorance, smell-vision-hearing-speech- thinking or mindset-and the faculty of understanding are dissimilar. But when the veil ignorance is removed and since the Absolute Self is neither dual nor multiple, every thing falls in place and one starts recognising the attributes to see, hear, smell, taste, touch, think and react precisely the same unmistakable and distinctive uniformity! Then the Self is the Supreme in that blueprint, be it hearing, vision, or feeling or thinking! Moreover, Brahman is omnipresent as He is below, above, behind, in front, and in all the Directions. Any one who looks within would see him finds his mirror image. He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is thus misplaced and that of Unity is perennial!.

Stanza Twelve explains the cause and effect analysis, partly or totally about the species of the Universe as also of individuals-quality wise or as of the qualified, action as endowed with reaction and all such super-impositions are stated as One's own Self Consciousness which is Brahman only. The cause and effect are as of the seed and sprout- partly and wholly is as of threads and the spinned cloth, the species of humans and the andaja-jalajaadi rest of the srishti and the immovable and mobile beings, besides the kaala maana or of the wheel of time. Indeed all these variations are imposed by the Maya Prakriti. This kind of psychoanalysis is the process of Self assesment. Thus the analysis of vishesha- visheshi, samavaaya samavaayi, sadrishya-sadrishya siddhantas are relevant. Adviteeya Akhanda Prakaasha with the subservience of Maya Prakriti creates illusions in the samsara as of charaachara jeevaas as of innumerable species.

'Gaudapaada Kaarikas' on above Mandukyas as per the Quintessence of Ashtaadasha Upanishads

While Vishwa or the Individuals in collection discerns all the extraneous objects, Taijasa experiences the subtleties or nuances of the internal features of all the entities and Pragjna is the Consciousness in totality. Indeed it is the same entity considered in three ways viz. waking-dream-deep sleep or sushupti, just as a large fish moving along river banks or a hawk flying free in the Sky. The Self is unaffected in any of the states of existence with the result of its contact with body parts and actions as covered by the veil of ignorance in the waking state or desires to rest in sleep or in deep sleep. Thus the transcendence or the superiormost excellence of the Self is firmly established in three stages of awakeness-dream- sushupti. Gaudapada explains further in annotation of Vishwa-Taijasa and Pragjna, Vishwa the Composite Self especially in reference to Praana is met with in the right eye since that happens to be the place of experiences.; Taijasa is built in one's own mind as the motivating and thinking power; Pragjna is in the

heart directly connected with Akaasha or Space. Indeed these three entities of the physique are the built-in features of Existence. Thus Gaudapaada Kaaraka asserts that the very existence of a body comprises of three ways viz. Vishwa-Taijasa-Pragjna. While Vishwa is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Pragjna is immersed in idyllic bliss. Thus enjoyment is three folded: ‘Sthula’ or gross yielding fulfillment, the subtle satisfies the Taijasa, while Pragjna demands bliss and ecstasy alone. The Self seeks to experience all the three phases of satisfaction. But since ignorance is covered by Maya or ‘Make Believe’, each and every Being has its own origin, species, name, form and feature. But Praana the alternate of Brahman is manifested in every being as Antaratma pronouncing as it were as ‘Ahamasmi’ or I am Myself! But as the values of Dharma came to a low ebb and due to the inordinate pull of Maya, the nearness had replaced the distance; Upanishads are the capacity to bring near to this Truth that Praana couched in alive body is the Self the Supreme and indeed THAT IS THE TRUTH. While Vidwans who are indeed aware of the magnificence and splendour of the Almighty are sure of the origin and process of creation, the ignorant ones feel overawed and surmise that the creation and uniformity of species as prototypes is sheer magic as an enigma!]

Stanza Thirteen

caitanyam paramāṇūnām pradhānasyāpi neṣyate ।

jñānakriye jagatklṛptau dṛśyete cetanāśraye ॥ 13॥

In the process of Universal creation, only the Supreme consciousness and action play the essential role but not the atomic theory nor of the vaisheshikaas. Without the potter, the pot could never be produced as only Ishvara could create-preserve and destroy with the Prakriti Maya. Thus Ishvara only the Supreme Authority. Vedanta Shastra asserts that the kutashta chaitanya, self consciousness is universal and common in all the Beings .

Bhagavad Gita vide Purushottama Prapti yoga Chapter Fifteen explains as follows: *Dvaavimou purushou loke ksharaschaakshara eva cha, ksharaassarvaani bhutaani kuutastokshara uchryate/ Uttamah purushatvanyah parmaatmetyudaahritah yo lokatratrayuamaavishya bibhatavyaya Ishvarah/ Yasmaatksharamateetoham aksharaadapi chottamah, atosmin loke vede chaprathitah Purushottamah/ Yo maamevama sammoodho jaanaati Purushottamam, sa sarvavidbhajati maam sarva bhaavena Bhaarata/ Iti guhyatamam shaastram idamuktam mayaa -nagha, etat budhhvaa buddhimaan syaat krita krityascha Bharata/* The verse means that two types of Primordial Energy are reputed to exist in this world; one is perishable, the other imperishable. Between these two, all elements are perishable and the Kutastha-consciousness is termed as imperishable. The verse further denotes: ‘ I am the ‘antaratma’ being ever present in the heart which is unseen or felt and the source of vastu jnaana- jnaana shakti and vicharana jnaana; am the vedantha karta- vedya. I am at once the jnaana- jneya-jnaata or the awakening- the awakeness-and the person thus ever awaken! In this Universe there are two types of persons named Kshara and Akshara. Kshara who enjoys what all life offers, by these as pleasures or pains - successes or failures. Akshara is steady minded always seeking to understand the purpose of life and moerso the objectivity of what beyond. This purity of consciousness is what makes all things one. The consciousness is the witness of the mental vrittis, or modifications and workings of the mind, but it is not affected by these. The mind is different for each individual and, for most people, is said to limit them from experiencing kutastha chaitanya. In the state the universe in entire is experienced and felt as one by the yogi: there is no longer any separation between the individual and universal consciousness. Another way of understanding kutastha chaitanya is by considering the Self Consciousness..

Veda Pramaanaas as of Chhandogya Upanishad vide ‘Adviteeyata’ or Singular Existence manifests surprising Plurality all rolled out from same uniqueness : VI.ii.1) *Sadeva, Saumya, idamagra aaseed ekam evaaditiam, taddhaika aahuh, asad evedam agra aaseed ekam evaadwiteetam, tasmaadasatah*

sajjaayata/ (Svetaketu's father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) VI.ii.2) *Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham,asatah sajjaayeteti, sat tveva, Saumya, idam agra aaseed ekam evaadwiteeyam/* (Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have excluded 'sajaatiyata' or of the same tree like another tree; 'swagata bheda' or internal variation of the same tree's leaves, flowers or fruits; or 'vijaateeyata' or the difference of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!) VI.ii.3) *Tad aikshata, bahu syaam prajaayeteti, tat tejosrijaata: tat teja aikshata, bahu syaam prajaayeteti, tat aposhrijaata, tasmaad yatra kvacha shochati svedate vaa purushah, tejasa eva tad adhi aapo jaayante/* (Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!) VI.ii.4) *Taa aapa aikshanta, bahvyah syaama Prajaayemaheet taa annam ashrajanta tasmaad yatra kvacha varsheeti tadeva bhuyishtham annam bhavati, adbhyaya eva tadhyannaadyam jaayate/* (Now these waters too felt that they should be many and created in excellent forms and this is how water in the form of rains created bountiful food; indeed thus food emerged from waters undoubtedly!

Mundkopianishad explains: I.i.7) *Tatorna naabhih shrujate grihnate cha, yathaa prithivyaam oshadhasya sambhavanti, yathaa satah purushaat keshalomaani tadaksharaat sambhavateeha vishvam/* (The Parama Purusha Paramaatma weaves around the unparalleled and unique Universe just as Earth grows herbs and trees or a human being issues out hairs on body and head just as a spider spreads out and withdraws its thread)

Shvetaashvatara Upanishad vide I.3 too explains: I.iii) *Te dhyaana-yogaanugati apaayan devatma-shaktim sva-gunair niguudham yah kaaranaani nikhilaani taani kaalaatma yukaani adhitishthati ekah/*

(Those who are intensely engaged in constant meditation and deep introspection gradually realise that that the specific 'devaatma shaktim swa gunair niguudham' or the divine power is latently replete right within and indeed that rules and causes all the actions and conditions its psyche; Bhagavat Gita in Raja Vidya Raja Guhya Yoga vide IX.10, Bhagavan Shri Krishna declares: '*Mayaadhyakshena prakrutih suuyate sacharaacharm, hetunaanena kounteya jagadviparivartate/* or Kounteya! I preside over the affairs of the Universe while Maya Shakti is my seretariat help to look manage the Creation-Preservation and periodical dissolution activities and that is how the activities are carrying on with no hitches.' Indeed, the Self driven power enforces the interaction of Satva-Rajasika-Tamasika Gunas or Instincts or features of Beings and balance these to prompt the actions of the Beings. In this very Upanishad, vide IV.10 states: *Maayaam tu Prakritim viddh, Maayaayinaam tu Mahehwaram, tasyaavayaya bhutaih tu vyaaptam sarvam idam jagat/* or 'this be well realised that Prakriti is Maya and the origin and essential force behind Maya the Illusion is Rudra Himself; the Universe in totality is permeated and suffused with that Root Energy of His!' Brahma Purana illustrates: *Esha chaturvamshati bheda bhinna Maayaa paraa prakritistat samutthaa/* or ' The Universe is surfiert with twenty four major variations of Maya of Five Elements, Five Jnanendriyas, Five Karmendriyas, Manas, Praana, Trigunas and Kaalamaan. Thus the Self-generated Energy is camouflaged within, by the three main qualities of all the Beings in Srishti in the three forms of Satvika-Rajasika-Tamo gunas. These very qualities are also responsible for the Existence and the driving forces within, besides being the causes of Srishti- Sthiti- Samhara or Creation-Preservation- Dissolution of the Universe! This very Original Energy of Parama Rudra is also the manifest station of three forms of Prakriti-Purusha-and Ishvara !He is the Cause-Causation- and Casuality of Life!)

Brahma Sutras too are quoteworthy vide

Takshaadhikaranam-

II.iii.40) *Yathaa cha takshobhayathaa*/ The proposition is that the Agency function of the Individual Self as assumed from Brahman just as in the case of a carpenter under the two conditions one of his inherent skill and another because of his tools. It is stated that the concept of Agency as derived from Brahman on account of the limiting adjunct of Buddhi. The Carpenter is not the cause of his function. His tools are the cause. Even so the Soul is a Doer only through his Mind and Senses. The Agency of the Soul arises from the superimposition of the characteristics of limiting accessories. Katha Upanishad. (I.iii.4) states: *Indriyaani hayaanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhoktetyaahur maneeshinaam*/ (The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears-mouth-nose-reproductive cum excretionary organs and Pancha Jnanendriyas of seeing-hearing-eating cum speaking- breathing and the concerned of the last karmendriyas concerned. Besides, material objects are the countless roads. Those who understand these details are the Individual selves .Know the Individual Self as the master of body as a chariot, Intellect as the charioteer and the Mind as the bridle; they call organs as horses and the objects as the roads. The discriminating persons call the Self the Experiencer or the Enjoyer when It is associated with body, organs and Mind; That master of the chariot however is associated with a discriminating intellect and being endowed with a controlled mind is ever pure attains that goal from which he is not born again!)'. Now, a doubt arises that besides the Supreme Self, there be no intelligent Soul as an Agent, being distinct from the assemblage of body and organs, then the Supreme would be the transmigrated Soul as the Agent. Indeed this doubt arises out of Avidya or ignorance;]

Stanza Fourteen

kālarūpakriyāśaktyā kṣīrātpariṇameddadhi ।

jñātrjñānajñeyarūpaṃ jñānaśaktyā bhavēj jagat ॥ 14॥

Sankhya vaadis tend to take the example of the cause of milk to turn to curd by itself without being associated with any conscious entity as a proof. The view point of Vedantis is that kriya shakti or power of action is bestowed by Ishvara the Inner Self. As regards the manifestation of the Universe too likewise the innate prower of Ishvara . Hence the jnaana shakti emanates from the Paramatma only. The kaala prabhava for the milk turning to curd thus be of the elapse of time which again is the manifestation of Parameshvara. Kaalamaana again emanates the kaaraya kaaranaanubhava siddhi. Sarva vyaapi Parameshvara thus the Supreme Controller who turns milk to curd, Surya to shine, nakshatraas to sparkle, and pancha bhutaas to be manifested.

[Explanation vide Brihadaranyaka Upa. III.vii-15-20

III.vii.15) *Yah sarveshu bhuteshu tishthan sarvyebhoy bhutebhyontarah, yam sarvaani bhutaani na viduh, yasya sarvaani bhuaani shareeram, yah sarvaani bhutaanayantaro yamayati, esha ta aatmaanyantarya amamritahitya adhibhutam; athaadhyaatmam* / (The person who resides in all the beings and is within them, whom none knows about, whose body is all beings controlling all the beings from within, is the Internal Chief , your own Supreme Power. This is with reference to all the Beings in Creation and their respective bodies). III.vii.16) *Yah prane tishthan praanaadantarah, yam praano na veda, yasya praanam shareeram, yah praanamaantaro yamayati, esha ta atmaantaryaamamritah*/ (Now in reference to a body , be it of a human or of any specie of creation from grassroot upward; specifically about the prana or of vital force of a human body; he who inhabits say his nose together with his prana, the organ of speech viz. the mouth, th eye, the ear, the mind or manas, the twacha or the skin, likewise the eye, ear, the skin, the intellect and the organ of generation. Specifically with reference of the present Stanza, the person who is present in the nose is indeed within it yet whom the nose does not know, his body is itself the nose and conrols it from within ; it is the Intetior Commander and the link to the Brahman!) III.vii. 17) *Yo vaacha tishthanvaachontarah, yam Vaang na veda, yasya vaak shareeram, yo vaachamantaro yamayati, esha ta aatmaanyaantaryaamamritah*/ (That person who resides in the mouth the organ of speech and stays right

within it although the organ of speech is oblivious of it, yet its full form is within and is in full command of its actions as is indeed the Master of that organ and even the everlasting Super Master viz. Brahman himself!) III. vii.18) *Yas chakshushi tishthaamchakshushontarah, yam chakshurna veda, yasya shrotram shareeram, yah shrotramantaro yamayati, esha ta aatmaanyant -aryaamritah/* (He who dwells in the eyes, is within it, whom the eye does not see and realise his existence nor he realises that he is the master of vision and the self controls all the actions of vision himself and as such is the eternal chief himself !)
 III.vii.19) *Yah shrotre tishthanchhochraad antarah, yam shrotram na veda, yasya shrotram shareeram, yah shrotramantaro, esha ta aatmaan antaryaamamritah/* (That Being himself exists in the ears of a body, although the body is ignorant of this reality nor the ears themselves so realise although factually speaking these very ears are masters by themselves of the Self and as such also the Immortal Selves themselves!)
 III. vii.20) *Yo manasi tishthan manasontarah, ya mano na veda, yasya manah shareeram yo manasontaro yamayati, esha ta aatmaa antaryaam amritah/* (This individual under reference resides in his ‘manas’ or mind and happens to stay right within him Self but strangely enough the Individual Self has no knowledge that this mind stays with himself and the manifestation of that mind is in his body and moreso controls this very Self as this fact is very well known to the Supreme Self!)]

Stanza 14 to continue: Sarva vyaapi the Omni Present Paramatma be the karyakaarana and kriyashakti praadata presiding over the affairs of the Universe while Maya Shakti is help to look manage the Creation-Preservation and periodical dissolution activities and that is how the activities are carrying on with no hitches.’ Indeed, the Self driven power enforces the interaction of Satva-Rajasika-Tamasika Gunas or Instincts or features of Beings and balance these to prompt the actions of the Beings. This be well realised that Prakriti is Maya and the origin and essential force behind Maya the Illusion is the Unknown.The Universe in totality is permeated and suffused with that Root Energy of His!’ Brahma Purana illustrates: *Esha chaturvamshati bheda bhinna Maayaa paraa prakritistat samutthaa/* or ‘ The Univese is surfiert with twenty four major variations of Maya of Five Elements, Five Jnanendriyas, Five Karmendriyas, Manas, Praana, Trigunas and Kaalamaana. Thus the Self-generated Energy is camouflaged within, by the three main qualities of all the Beings in Srishti in the three forms of Satvika-Raajasika-Tamo gunas. These very qualities are also responsible for the Existence and the driving forces within, besides being the causes of Srishti- Sthiti- Samhara or Creation-Preservation- Dissolution of the Universe! This very Original Energy of Paramatmaa is also the manife station of three forms of Prakriti-Purusha-and Ishvara !He is the Cause-Causation- and Casuality of Life!

Sranzas Fifteen -Sixteen-Seventeen- Eighteen-Nineteen-Twenty

jñānaṃ dvidhā vastumātradyotakaṃ nirvikalpakaṃ ।

savikalpantu saṃjñādidyotakatvādanekadhā ॥ 15॥

.saṅkalpasamśayabhrāntismṛtisādrśyaniścayāḥ ।

ūho'nadhyavasāyaśca tathā'nyenubhavā api॥ 16॥

pratyakṣamekaṃ cārvākāḥ kaṇādasugatau punaḥ ।

anumānañ ca taccāpi sām̐khyāḥ śabdaṃ ca te api ॥ 17॥

nyāyaikadarśinopyavemupamānaṃ ca ke cana ।

arthāpattyā sahaitāni catvāryāha prabhākaraḥ ॥ 18॥

*abhāvaṣaṣṭhānyetāni bhāṭṭā vedāntinastathā ।
sambhavaityayuktāni tāni paurāṇikā jaguḥ ॥ 19॥*

dravyaṃ guṇastathā karma sāmānyam ca viśeṣakam ।

samavāyam ca kāṇādāḥ padārthāṇṣaṭpracakṣate ॥ 20॥

Stanza Fifteen elaborates of the types of nirvikalpaka and savikalpika jnaana, the former without modifications Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha), and the savikaalpa jnaana. When one could perceive Sa-vikalpa or with an alternative means wherein alternative is there and Sa-vikalpa with an alternative means or become aware or conscious realising the perceptions. When one could distinguish a jar or for that matter any material then one could notice the dimension and such awareness. The alternative is the nirvikalpita.

[Patanjali Sutras on Savikalpa and Nirvikalpa Samamadhi jnaana]

Patanjali explains that Samadhi as a state of meditative absorption, attained by the practice of Dharaana or as focused attention and Dhyana as the effortless meditation when the True Essential Nature is known, without the distortion of the mind. It can be thought of as the culmination of one's meditation process. Samadhi is the mind in its most concentrated state and can be compared to normal thought as a laser beam can be compared to normal light. The awareness of the meditator, process of meditation, and the object of your meditation have all merged into one. From knowledge, you have become knowingness. The mind in Samadhi possesses the power that a normal mind does not, making it the main tool the Yogi uses to achieve the end goal of yoga viz. joining of the individual self with the Universal Absolute. Samadhi is beyond the normal mind and intellect, which makes describing it somewhat difficult; it can only be fully appreciated by direct experience. Samadhi has several levels of refinement through which to ascend. Savikalpa Samadhi: This first level has within it four different stages. The beginning stages of Savikapta for a short period of time, losing consciousness. In this state, the concepts of time and space are altogether different. For a minute, an hour, or more to transform in another world. Thoughts and ideas do not affect, remain undisturbed, and inner being functions in a dynamic and confident manner. However, this is not yet a permanent state and everybody has to return to ordinary consciousness. As you begin to integrate this undisturbed state of silence along with the disturbed states of waking, dreaming and sleeping, Patanjali describes the four stages of Savikalpa Samadhi that are possible.

Stage 1. Sarvitarka Samadhi: Here the mind totally focuses on the gross aspect of a physical object. This is described as of self examination or learning the 'inner secrets' of the object. In this stage, every aspect of the object is understood and one could gain full knowledge of the physical object. Stage 2. Savichara Samadhi: Now the mind moves beyond the outer layers of the object and the subtle aspects of objects tanmaatras are contemplated or 'discerned'. The abstract qualities such as rednesses, beauty, love or the sound, texture, form, flavor, etc. of the object begin to be understood. Stage 3. Sa-ananda Samadhi: Here the mind is devoid of the objective world, as one could move beyond the intellect. There is no reasoning or reflection, just the tranquility of the settled mind. The Satvik or of pure mind is only aware of its own joy. The focus is on the inner powers of perception and within the mind itself. It's known as a 'blissful' Samadhi filled with joyful peace. Stage 4. Sa-Asmita Samadhi: Now even the bliss has gone and one be of tranquility and stability. Only the satvic ahamkaara or the pure ego of or satvic nariure called the I-ness remains, as of Cosmic I ness. or the ego-sense in its elemental form. No fear, no desire. This Samadhi can be likened to what is known in the Shankara Tradition as Cosmic Consciousness. The mind becomes fully Awake, it is a state of witnessing of the material world and you become aware of the Divinity (Bliss) within yourself.

In Savikalpa Samadhi, the samskaras (latent tendencies or past impressions which condition your life and desires) have not been dissolved. They still remain in seed form. Savikalpa Samadhi as 'holding on to reality with effort. In this Samadhi, the concentrated mind can begin to access some of the lesser yogic powers (Siddhis) like Ashta Siddhis:| or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on. However, because the ego is still present, you must be careful how you choose to use these powers. If you use them with a pure motive, you can greatly serve humanity and will progress on your spiritual journey with humility. If you choose to use them for personal greed and ambition, you may cause harm and stall your spiritual progress.)

Level 2: Nirvikalpa Samadhi:Nirvikalpa Samadhi is a higher state of awareness where the ego and samskaras have been dissolved and only Consciousness remains.

Patanjali says the material world has become like a shadow from which one be completely free. In Nirvikalpa Samadhi there is no mind , there is only infinite peace and bliss. Here nature's dance stops, and the knower and the known become one. Here one enjoys a supremely divine, all-pervading, self-amorous ecstasy. Then one becomes the object of enjoyment, the enjoyer, and the enjoyment itself. Now the heart is fully awake. In Nirvikalpa Samadhi, the first thing one could feel is that the heart is larger than the universe itself. The universe appears as a tiny dot inside the vast heart. Here, there is infinite bliss and infinite power. You not only feel bliss, but actually become bliss.

This Samadhi is similar to the Divine Consciousness described in the Shankara Tradition, a state of deep love for the world and everything in it, recognizing the Divinity in everything. It is entering a celestial realm. Own's experience as of Ritambhara Pragya, where your thoughts spontaneously manifest into reality. The past and future are blended into the eternal present. Everything is now. Everything is here. Time and space have been transcended. The exulted blissful state may last for a few hours or a few days. Initially there is no wish to return from this state and it is said that if one stays at this level for 21 days, there is every possibility that the soul will leave the body for good. However, through continued practice, you are able to come down from Nirvikalpa Samadhi and immediately function normally in the world.Both Savikalpa and Nirvikalpa Samadhis are considered temporary states in that one could only fully experience them by withdrawing from normal life. Even the Great Enlightened Yogis close their eyes to meditate. However, the Yogi's 'normal' life is not as most people experience it. A Yogi is living a life fully supported by the Unbounded Field of Infinite Possibilities. Imagine the whole of manifest creation is touching the front of one's body and the unmanifest, Pure Awareness is touching one's back. One might lean forward and be in the localized world but the non-local is fully there, supporting one's every breath.

Level 3: Dharmamegha Samadhi: An even higher level of Samadhi is Dharmamegha or the 'Cloud of Virtue' Samadhi. Patanjali says that this level arises when one has lost even the desire to know God or to be Enlightened. This Samadhi cannot be gained by effort, it reveals itself when all effort has dissolved. It is a Divine Gift, beyond notions of Absolute and relative. When even the temptations of the Yogic Powers cause no distraction, it is said that Pure Knowledge showers down like a Cloud of Virtue, bringing

liberation and the Bliss of the Divine. This is Jivanmukta—liberation while still in a physical body. The afflictions of all karmas have been removed, the Yogi becomes ever free and shines in his or her own glory. It is said that in this state, the Yogi sees without eyes, tastes without tongue, hears without ears, smells without nose, and touches without skin. His/her mere intention can work miracles. The Yogi simply wills and everything comes into being. This Samadhi could probably be placed between Nirvikalpa and Dharmamega Samadhis. It is where the inner silence is maintained along with normal daily activities. It is being able to maintain the experience of Nirvakalpa Samadhi at all times. Here you radiate Divine Illumination, the Divine is perfectly manifesting by Itself.]

Stanza Sixteen: Savikapa Jnaana's ingredients, could -inter alia, be of one's own will power, verificatory doubtfulness, misinterpretation, memory power, comparability, tenacity and such. Besides, the clearance of the view points as of sarpa-rajju bhranti, confusion of the variations three varieties, and such pratyaksha-anumaana-upamaana- shabda- abhaava -sambhava yukti.

Stanza Seventeen explains that the materialistic Charvaakaas believe in the pratyaksha pramaanaas as the ready and direct insight and intuition as the rudiment of inference. Kaanadaas / Vayisheshikaas and even Buddhists would accept. In addition, they accept anumaana or doubtfulness too. In fact Sankhya theory infer shabda or the sound waves as well as the evidence. There from, the metaphysical principles of various darshanaas These include six systems (shad-darśana) of Sankhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta. In vedic tradition, the word used for philosophy is Darshana or viewpoint and perspective as the root drishti by way of vision and experience. The teachings of the Darshanais are broadly classified as of pramana or the means of vigjnaana or knowledge and 'prameya' or the exposure of such vigjnaana. Now, the pramaanaas range from the charvaaka or sweet expression as of 'chaaru vaakya' siddhanta to Advaita Vedanta. Since the Vaisheshika siddhanta as propounded by Maharshi Kaanada, so too was the Buddhist school of thought. Like wise the Sankhya system which is so realizable: The Sankhya Siddhanta or of enumerology is accountable by six proofs of pratyaksha-anumaana-perceptual- testimonial by scholars- inferential - deducive and is thus intensely dualistic of purusha and prakriti or self consciousness and existing matter. This merger leads to the resultant buddhi or the essence of intellect and the self assessment called 'ahankaara' or ego consciousness; such is the numerical or Saankhya school of dualism of Purusha-Prakriti infused with permutative cum combinatioanal Pancha Bhutas or the Five Elements and their fall out Body Sensory feelings and activities all churned in one's mind aided by the life energy viz. Praana the vital energy. Thus the Sankhya Theory commends Trigunas of Satvika-Rajasika and Tamasika nature of human tendencies and innate qualities: Satva guna is of goodness, kindness, and positiveness- Raajasika trait is of dynamism and even impulsive and proactive while tamasika trait is of ignorance, laziness, negative and pro destructive. Thus the Sankhya Jnaana is of typical human nature and a rather astonishingly complex mix of tendencies and traits! This Theory is of Self orientation and is of the questioning of the Unknown but of the derivative belief of one's own celestial and purely subjective belief of Somethingness beyond comprehension! This self belief should pass the test of reasoning and self conviction yet certainly not, repeat not of Naastikata! Thus pratyaksha is the known to source by perception through vision, sound, smell and touch while 'anumaana; is the inferential knowledge. Shabda is the verbal prooas contained in the super sensory knowledge as by the divyadrishti or celestial vision of parama jnaani Maharshis merely.

Stanza Eighteen states that a few Naayika concept followers accept likewise while some by way of comparison or upamaana. Upamaana means basic knowledge based comparison, or resemblance. It is one of the pramanas, or sources of apt knowledge and is the association of something previously unknown by virtue of its similarity to something that is known as of an ox and a cow. As already explained above Pratyaksha (perception) – Acquiring knowledge from experience, Anumana (inference) or gaining right knowledge from logical conclusion- upamana (comparison) , learning by analogy and observing similarities- arthapatti or hypothesis) or supposition of a fact to support a well-established fact- Anupalabdhi (non-apprehension)- Understanding non-existence by non-perception-Shabda (testimony) –

Gaining authentic knowledge from spoken and written words/. Nyaya, Vedanta and Mimamsa schools all accept upamana as a pramana. The Vaisheshika and Samkhya systems explain upamana as a form of anumana, while Jainism considers upamana as a form of pratyaksha. Yoga accepts only anumana, pratyaksha and sabda as sources of right knowledge. However the Purva Meemaamsa school had branched off into two sub schools of Kumaarila Bhattha and Prabhaakara.

Stanza Nineteen explains of the endorsement of Advaita Vedantis along with the concept of 'abhaava' or of non existence as the means of non perception or anupalabhdhi. The non perception of a pot in the position proves non existence as a means of knowledge. Pouraanikaas believe in the oral traditions and legends. Sambhava or possibility and accommodation say of jar is another means of knowledge.

Stanza Twenty: Kaanaadas opine that the shatkaaranaas of a padaardha are to be explained as the causes viz. dravya as the substance, guna as the quality, karma or action, samanvaya or of simplification , vishlesha or speciality and samanvaya or inherency or balancing. Samasta padaardhaas in the universe are generated by the innate perceptions and due to the action - reaction syndrome of mental and psychological influences

Stanzas Twenty One-Two and Three

nava dravyāṇi bhūtāni dikkālātmamanāṃsi ca ।

caturviṃśatireva syurguṇāḥ śabdādīpañcakam ॥ 21 ॥

parimāṇam ca saṅkhyā ca dvau saṃyogavibhāgakau ।

svabhāvataḥ prthaktvaṃ ca gurutvaṃ dravatā punaḥ ॥ 22 ॥

paratvaṃ cāparatvaṃ ca snehaḥ saṃskāra ityapi ।

dhīrdveśasukhaduḥkhecchādharmādharmaprayatnakāḥ ॥ 23 ॥

The basic ingredients of the universe are of ninesome in number :

1. Pancha Bhutaas viz Akasha- Vaayu- Agni-Aapas and Prithvi and the consequent tanmaatras of Five tanmatras are Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha) respectively as related to each sense organ. That quality of each of the afore mentioned appear as being totally different. They are of invisible good and adverse effects as per the proactive and adverse effects as per the performance of righteous actions.

2. While the akaashaadi maha pancha bhutaas and the tanmaatras have their own vishesha gunaas, anu- hrasva-deergha- mahat as of the four dimensional measurements are the pet ideas of vaisheshikaas.

3. Apparently the sankhya vetthas believe in the might in numerology. 'Sankhya Buddhi, the Knowledge of Numbers!. The Sankhya Sidhhanta or of enumerology is accountable by six proofs of pratyaksha- anumaana-perceptional- testimonial by scholars- inferential - deducive and is thus intensely dualistic of purusha and prakriti or self consciousness and existing matter.

4. Swabhaava or the psychology as impacted by frequent changes as of the pancha bhutas and tanmaatras the visible changes further transform the gunaas as of saatvika-raajasika-and taamasikaas. Triguna: Saatvika, Rajo Guna and Tamo Guna; Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the

Gunas but are intermingled and rapidly changeable. There is no water-tight segregation possible in the case of human beings. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would- synthesise the Gunas.

5. Due to the instant changes as of guna kaaranaas, the padaardhaas too be ever acquiring news looks, tastes, traits, looks and flows..

6. The guna kaarnaas tend to impact and impressons.

7. Sahana shakti or ashanna guna kaarakaas too be generated.

8. Only shastrokta kriyotpanna atendriyaas be the sthita pragjna swabhaavis.

Stanzas Twenty Four and Five

samskāstrividho vega iṣvādergatikāraṇam |

dr̥ṣṭaśrutānubhūtārthasmṛtihetuśca bhāvanā || 24||

sthitasthāpakatā nāma pūrvavatsthitikāraṇam |

ākṛṣṭaśākhābhūrjādau spaṣṭamevopalakṣyate || 25||

The term of tendency or the propensity is stated as of the speed by which an arrow be flung on an object, the impression that causes remembrance of the action of what is seen, commented upon, and experienced and elasticity that is enabled causing recovery to the former condition as seen in the case of the former condition as in the case of a branch or a tree. The term of momentum denotes the speed with which the trigunas be changing instantly. As per the traditional thinking, the pratyasha-anumaadi pramaanaas are relevant as that jnaana begets padaardha jnana and the 'kaarya-kaarana bhaava naamaka samskaara'.. In case a tree plant of be bent forward to pluck flowers and then released it to its original position that is the tendency. Explaining the expression of tendency or of proclivity, the divine qualities are: fearlessness even in the midst of sorrow; purity of mind; discriminatory knowledge; doing yajnas without aspiring for the fruits thereof; study of the Vedas; penance and meditation; non violence; speaking the truth; not getting angry; casting away that which is not good; controlling outward senses; not resorting to backbiting or slander; compassion; desirelessness for inappropriate objects; gentleness; feeling a sense of embarrassment in doing wrong; splendour; patience and forbearance; steadfastness; purity; not harming others; and absence of pride. As against this, those with demoniacal qualities are those who are ignorant, prone to anger, who place an over emphasis on their lineage and wealth, those who are showy, and who are harsh with others. They deny the existence of the Supreme One. They are selfish, identify themselves with the body, are prone to strong passions, and always indulge in worldly pleasures. Their main goal is materialism and feel that they are the doers of all actions. They have a sense of possession so extreme that they think that everything belongs to them. They boast of their achievements and of how they defeated someone or the other. They think that none is equal to them. They are jealous of other people. If one adheres to the rules and cleanses oneself of demoniacal tendencies and acquires divine qualities, then one can attain the Supreme One. One should not do actions for oneself. If one does so, then even good actions become sinful. So actions, when performed, must be performed with the right attitude namely that He makes us do them and the fruits of the actions are not to be sought by us.

Stanzas Tweny Six-Seven-Eight-Nine-Thirty

utkṣepaṇamavakṣepo gamanaṃ ca prasāraṇam |

ākuñcanamiti prāhuḥ karma pañcavidhaṃ budhāḥ || 26||

sāmānyam dvividham proktaṃ param cāparameva ca ।

param sattaiva sarvatra tadanusyūtavartanam ॥ 27॥

-dravyatvaṃ ca guṇatvādyam sāmānyamaparam tathā ।

viśeṣāḥ syuranantāste vyāvṛttijñānahetavaḥ ॥ 28॥

rūpasyeva ghaṭe nityaḥ sambandhaḥ samavāyakaḥ ।

kālākāśadīgātmāno nityāśca vibhavaśca te ॥ 29॥

caturvidhāḥ paricchinnā nityāśca paramāṇavaḥ ।

iti vaiśeṣikamate padārthāḥ ṣaṭ prakīrtitāḥ ॥ 30॥

Stanza Twenty Six explains the concept of action orientation: Having a mindset or attitude that tends to view processes as involving specific actions by a human with concentration, and not being sidetracked by other matters or distractions. Action orientation combines thoughtfulness and practicality in the process that aims to improve strategies, practices and knowledge. It involves a reflective practice of progressive problem solving led by individuals becoming more reflective and analytical in their work. The wise describe action as five fold in the normal sense of going up and down, involving motion, expansion and contraction.

Stanzas Twenty Seven and Eight: Generally speaking there are two types of action orientation as of superior and inferior. The superior is distinctive and praise worthy. Further, liquidity or fluidity and the attributes thereof that one's existence is characterised could determine the levels of one's inferior or of specialisation to infinite even. That type of potency of action is the which is be of 'sarvya vyaaptha' be necessarily endorsed by Naiyaayika, Vaisheshika, Darshanaas too. As do the Anushakti vaadis too. One's own maanasika, atma janita, kaala chakra, dasha disha janita' abnormalitis too be disabled to the eternal flow of flow of that blissfulness.

Stanza Twenty Nine and Thirty explain that samanvaya or reconciliation of viewpoints as for instance the colour of jar, sweetness of sugar, passage of time, between a jar and its parts, between a moving object and its movement, between the various species and the individual. As already explained above, Brahma Sutras vide *Samanvayadhikaranam- I.i.4) Tattu Samanvayaat*: Having thus established that Brahman could be visualized by the Scriptures, one needs to resort to 'Anvaya' or Conciliation by way of bridging Six kinds of Gaps viz. 'Upakramana' or Conclusion of a Fact thus proved, 'Abhyasa' or repetition of the Conclusion so arrived at, [say by reciting the Eternal Truth of *Aham Brahmaasmi* (I am Brahma Myself!)] ; 'Aparvata' or the Inimitable Significance of the Subject Matter under Discussion, Phala or the Outcome, 'Atharvada' or Extolling the Subject, and 'Yukti' or Reasoning. Further now explains that the atomic articles are of four types since they are of the opinion of as being everlasting although akaasha was excluded. But Vaisheshikaas however argue that besides akaasha and the Inner Antaratma thus making the samsara chakra to be included as the mute spectator. Reverting back to the illustration of jar, there is a close affinity of shape, colour, and what is far more essentially the karma, kartrutva, nityaanitya sambandha.

Stanzas Thirty One-Two-Three-Four-Five-Six-Seven-Eight-Nine-Forty-Forty One -Forty Two

māyā pradhānamavyaktamavidyā'jñānamakṣaram ।

avyākṛtaṃ ca prakṛtiḥ tama ityabhidhīyate || 31||
 māyāyāṃ brahmacaitanyapratibimbānuṣaṅgataḥ |
 mahatkālapumāṃsaḥ syuḥ mahattattvādahaṃkṛtiḥ || 32||
 tāmasātsyurahaṅkāṛātkhānilāgnyambubhūmayāḥ |
 śabdaḥ sparśaśca rūpaṃ ca raso gandhopyanukramāt || 33||
 indriyāṇāṃ ca viśayā bhūtānāmapi te guṇāḥ |
 devāḥ sadāśivaśceśo rudro viṣṇuścaturmukhaḥ || 34||
 sāttvikātsyādahaṅkāṛādantaḥkaraṇadhīndriyam |
 mano buddhirahaṅkāraścittaṃ karaṇamāntaram || 35||
 saṃśayo niścayo garvaḥ smaraṇaṃ viśayā amī |
 candraḥ prajāpatiḥ rudraḥ kṣetrajña iti devatāḥ || 36||
 śrotraṃ tvakcakṣu jihvā ghrāṇaṃ jñānendriyaṃ viduḥ |
 digvātasūryavaruṇā nāsatyau devatāḥ smṛtāḥ || 37||
 rājasātsyurahaṅkāṛātkarmendriyasamīraṇāḥ |
 karmendriyāṇi vākpāṇiḥ pādaḥ pāyurupasthakam || 38||
 vacanādānagamanavisargānandasamjñakāḥ |
 viśayā devatāsteṣāṃ vahnīndropendramṛtyukāḥ || 39||
 prāṇopānaḥ samānaścodānavyānau ca vāyavaḥ |
 bhūtaistu pañcabhiḥ prāṇaiḥ caturdaśabhirindriyaiḥ || 40||
 caturviṃśattattvāni sāṅkhyasāstravido viduḥ |
 mahānkālaḥ pradhānaṃ ca māyāvidye ca pūruṣaḥ || 41||
 iti paurāṇikāḥ prāhustriṃśattattvāni taiḥ saha |
 bindunādao śaktiśivau śāntātītau tataḥ param || 42||
 ṣaṭtriṃśattatvamityuktaṃ śaivāgamaviśāradaḥ |

Stanza Thirty One: Jagat moola kaarana are as of Maya the Illusory effect- Pradhaana- Avyakta- Avidya- Agjnaa- Avyakta -Akshara Paramatma . These are vividly described in Shruti -Smrit- Paraanaas, vividly/. Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme. Sankhya Siddhanta of Duality of the Supreme is discarded. Indeed the pull of Maya and Prakriti tends to blind the Beings to such an extent that the negativity of life invariably results to the succumbing to the cycle of births and deaths and the karma and dharma accounts are very rarely balanced let alone cancel off to attain Realisation of Rudra, the Pashupati natha subtly hidden in the Inner Self or Antaratma of all the Beings as Tat-tvam-asi or Thou art Thou! The union or integration of the “pradhaana’ or the visible and perceptible primary matter in the material world and of the imperishable and immortal ‘Parameshvara’ would result in ‘maya-nivritthi’ or the cessation of maya which is a milestone of Realisation of the Self. Hence the definition of Hara or ‘avidyaader haranaat’ the destroyer of Maya the Illusion and Ignorance. Brahman is ‘Akartaa trayam’ and of ‘jeeveshwara prakriti rupa trayam Brahma’ comprising of three energies: two Self Generated Entities and the permanent- the semi permanent-and other third purely temporary. The foremost one is Unknown, the second is the ‘bhoktar-bhoga-bhogyarupam’ or the Enjoyer of Enjoyment or the the Individual Self, and the third being the object of enjoyment. In other words Brahman is the ‘akartar’ or the Inactive ‘Shtaanu’ and ‘karavyaadi samsaara rahita’ the Base Source of Energy; with neither responsibilities nor duties. But the responsibilities are ably performed with the active involvement of Maya the Prakriti which however is not independent however of Brahma but controlled by Parama Purusha yet does not constitute a second to Brahman on the analogy of electricity-the switch and the lamp!

Stanza Thirty Two: Resultant to the reflection of one’s self consciousness , the Mahad bhaava or the cosmic intelligence and the resultant vibration refers to the sound of OM as it represents Absolute Reality, or of Parabrahma in sound vibrations. It is the vibration of the primordial sound associated with the creation of the universe. That Universal 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 Savitur) is indeed worthy of surrender (Varenyam). One should meditate (Dheemahi) upon the Light (Bhargo) of that Entity (Devasya) and perform the chanting of OM. May He(Yo) guide in the right Direction (Prachodayat) our (nah) Intellect (dhiyo)! Thus the Mahad Bhava or the cosmic intelligence is the foremost evolve the Prakriti. The kaala maana or the Time Cycle added by Maya which of course anchored to the Unrealizable Unknown.

It is that Maya that enables the ahamkaara of the jeevaas. Bhagavad Gita vide Karma Yoga Three stanza 27 explains: *Prakriterguna sammoodhaah sajjante gunakarmasu, taana krutsnavido mandaan kritnavinna vichaalayet/ prakruteh kriyamaanaani gunaih karmaani sarvashah | ahamkaaravimoodhaatmaa kartaahamiti manyate || 27 ||*

All actions, in all situations, are performed by the gunaas of prakriti. He who is completely deluded by the ego thinks ‘I am the doer’. Prakriti acts upon my will and gunaas-actions- and on situations and the jeevaas, ahamkaara or ego be replete and satuchrated That ahamkaara : ego vimoodhaatmaa : one who is complete deluded and I am the kaarta the doer. Hence Arjuna! Do take up your duty of Dharmaacharana and fulfill kshatriya dharma but with no ‘karmaasakti’ or of the desire of end result! A person who does his duty irrespective of the end result ought to attain endless self

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

Stanzas Thirty three and thirty four explain that the Pancha Bhutas of akaakaasha-vaayu-agni- jala-and earth are the root causations of shabda-sparsha-rupa and gandha respectively. These qualities are the objects of pachendriyaas or the sense organs viz.ear-skin-eye, tongue and nose as the causes of the taamsika aspects of ahamhkaara and the attributes of the Five Elements. Sadaashiva-Isha- Rudra-Vishnu and the Chaturmukha Brahma are the respective presiding Deities. Thus Jeevas possess the propensity and the tendency of targetted trigunaas of Saatvika-Raajasika and Taamasika natures. At the same time the jeevaas are not disinclined to be possessive of mental stamina to ascertain the Absolute Truth either.

Thus the Tripuraatmika Prakriti in the saamaanyaavastha be targetting the jeevaas with armoury of pancha bhutaas of space, air, fire, water, earth-pancha tanmaatras of sound, touch, form, taste, smell-pancha dehaavayaas of sense organs viz.ear, skin, eye, tongue, nose-pancha kriyas or actions organs of speech, grasp, movement, generation, excretion and the consequent internal organs : mind, intellect, memory, and ego . Yet the Purusha or the Jeevatma is the janmamaranaasheel bandha molshaadhikaari and be of karma swatantra chaitanya rupa as of saguna-nirguna parabrahma.

[Explanation Mahatatva Purusha is to be distinguished as follows vide Maha Bhagavata Purana as follows

The Concept of 'Mahatatva' having been propounded, Sage Maitreya described the principal features of 'Virat Swarupa' and how Lord Brahma responsible for Creation was born from the Lotus Head out of Lord's navel, the roots of the Lotus having been entangled with Millions of Hoods of 'Sesha Naga' (The Gigantic Serpent) bearing the brunt of the Lotus Stem. On top of the Stem were actually three trunks, on

which were seated the 'Pancha Mukha' Brahma (The Five Headed Brahma visioning the Five Directions including the overhead view) and Two other Trunks representing the Gods of Preservation (Vishnu) and of Destruction (Shiva). Lord Brahma, who had the initial responsibility of Creation, made sincere prayers to the Super Energy as far and effective as he could describe the Latter, most humbly beseeched Him to guide him to initiate the process of Creation. The Super Lord provided the Radiance and Knowledge necessary to guide Lord Brahma as a result of which he was commissioned to take up the Task. As the Cosmic Manifestation of The Supreme Energy unfolded Itself, Lord Brahma was able to initiate the Process.

There were Ten types of Maha Tatva : The first formulation was in regard to the Creation of 'Maha Tatva' or the sum and substance of Matter and its Ingredients and their interaction with 'Paramatma'- The Unknown, Permanent, All Pervading, Endless, and Imperishable. The Second one was 'Maya' (Illusion) which Material Sources, Its Awareness or Knowledge and Its Innumerable Manifestations or Activities were identified. The Third Creation related to the Insight or Observation or Discernment of Senses related to the Material Elements. The Fourth Creation is the Power of Knowledge and Capacity to Pursue and Practice. The Fifth Creation relates to the regulation and management of Mental faculties or in short of the psyche, of plus factors of goodness, devotion, calmness, selflessness or equanimity. The Sixth Creation is the control of sinister feelings of anger, lust, infatuation, pride and ignorance. The fifth and sixth Creations are the displays of natural creations of Almighty either by way of developing the noble and virtuous impulses or by way of negating the mind -sets to control evil thoughts. The Seventh Creation is related to immovable objects like of trees, creepers, bushes, and flowers, fruits and other edibles/ inedible. The Eighth Creation is of animals, birds, water- based items and a huge variety of bipeds, quadruples and crawling species specified or other wise. The Ninth Category of Creation has a distinct identity which is of human beings, at once angelic or devilish, happy or miserable, greedy and generous and above all, the highly complicated and complex entities that only Gods could deal with! The Tenth Creation is of demi-gods, according to Bhagavatha Purana, are of eight categories (in addition to Prakrita and Vaikrita Creations): demigods; forefathers; 'Asuras' or Demons; 'Gandharvas' or 'Apsaras' or Angels; 'Yakshas' and 'Rakshasas'; 'Siddhas', 'Charanas', or Vidyadharas; 'Bhootas', 'Prethas' or 'Pisachas'; Superhuman Beings, Celestial Singers and Dancers.]

Stanza Thirty Five : Antahkarana or the innermost manifestation of a shareera as being the product of sense of organs generated by savika guna of ahamkaara comprising manas or mind, buddhi or intellect and chitta. The I-maker egoity is the Ahamkaara, buddhi seeks to discriminate the pros and cons of a situation, and chitta is the store house of inner impressions. Thus manas or the sensory tool for the processing mind as the subconscious action, memory and so on impacting chitta.. The function of chitta is introspection and contemplation , the faculty whereby the Mind in its widest sense raises for itself the subject of its thought and dwells thereon. There is hence a definite categorised relationship between the four parts of the mind from Mana to Ahankar in ascending order. Manas, being intangible hence superior than the body and sensory organs can control them but it could not control or perceive Chitta as it is superior to Manas. Chitta can't perceive Buddhi and Buddhi can't perceive Ahankara being the subtlest of the four can perceive all these parts of the mind as well as the gross physical body. To sum up the cause and effect syndrome, the Mind perceives the universe through the five senses namely, sound, touch, sight, taste and smell, aided by the five respective sensory organs the ears, skin, eyes, tongue and nose. When our Mind desires to know an external object, it activates the sensory organ or organs necessary for the purpose, engulfs the object through that organ and collects the necessary information of the object. The part of mind performing the above task is called Manas and the above act is called Manana. The part of the Mind thinking and visualizing the objects, events and experiences from the past or the future is called the Chitta and this act is called Chintana. It is necessary to take note of the fact that in the process of Chintana the outer object is absent. The part of Mind that records the accumulated conclusive knowledge on brain cells and help recalling the same as and when required is called Buddhi. The ever-present awareness of the above three actions, like 'I ness' knowing this or that particular object as as the interplay

sof knowledge and the 'I ness', of the Mind, the fall oof of which which is called Ahankara. Thus the analysis.

Stanza Thirty Six : One's own doubtfulness, determination, arrogance and memory power are the objects of the four aspects of the internal organ, these are governed by Chandra- Prajapati, Rudra and Kshetragnaa as the respective presiding deities. As the antahkarana vishaya sampaadana be under reference then the niyaanakaa is chandra- nishchaya or antahkarana janita buddhi, and dharana kaaraka be of prajapati. Garvaavastha-ahamkaara sambhandhita is stated as Rudra Deva but indeed the Inner Self with the Super Consciousness being the Antaratma merely.

Sankhya siddhantaaranusara , in the vaidika thought Brihaspati is the supreme controller of budhhi.

[A brief on Brihaspai as the controller of buddhi

Brihaspati, represents knowledge, education, law, justice, politics, positivity, future, and ethics. When Guru is wrongly placed in our horoscope then it gives problems like financial problems, obstacles in education, health problems arise..Guru Graha Jaapa is performed by invoking Guru Deva and chanting mantras for Brihaspati to please the graha as per the shastras to get rid of all the problem occurring due to this dosha and live happily. This japa is best suited to perform on Thursday, the date can be selected as per one's Janma nakshatra or birth star. Helps in getting great results in educational fields, by reducing the negative results and increasing the positive results of Guru graha.-Reduces the malefic effects of Guru graha and helps in bringing material and spiritual development. This Jaapa helps in bringing peace and harmony, promotes financial prosperity, accelerates functioning of business and stability. Guru (Jupiter) is a planet of expansion, considered to be a teacher who removes the ignorance and darkness and offers wisdom by throwing light. In vedic tradition it rules Sattva Guna, which is the best Guna among others, being responsible for harmony, piece and comfortable state of mind. It rules over man's worldly possessions and fortunes and hence is called the Giver or Ruler of money. Guru represents social justice, religion and sincerity. In ayurvedic practice some operations or administering of some medicine the physicians use to do in the hora of Guru. Guru is fiery, noble, benevolent, fruitful, masculine, jovial, buoyant. Guru is the lord of North-East direction and governs *Hemanta Ritu (December-January)*. Its color is golden, purple or violet and rules over the metals tin, gold, topaz and platinum. Sweet and fragrant are the flowers of Guru. It is the lord of finance and children. It governs education, happiness, health, love and respect towards elders and preceptors, good morals and conduct, wealth, respect, reputation and charity etc. Guru gives the native golden complexion, brown eyes and hair. People that are born under the strong influence of Guru have good growth in youth, have muscular body due to outdoor games and become so stout that they must be respected for their growth. Such people always get the seats vacated for them even in crowd. Native has corpulent and tall body and is wise and learned. He has loud and heavy voice. Parts of the body ruled by Guru are liver, tumors, circulation of blood in arteries, fat in the body, adipose tissue, morbid growths, pleura of lungs, kidney, thigh, feet, right ear. When Guru is afflicted, it makes native extremist, having extravagant ideas, careless, over optimistic, gambler, poor, unpopular, lavish. It gives false hopes, failure in speculations, worry through children, loss by relying on others, misjudgment, miscalculation etc. When Guru is beneficial, it gives good health and longevity. Native is jovial, hopeful, buoyant, humane, and of broad-minded nature. It bestows worldly wisdom, good fortune and dignity, social and moral success, prudence, progress and much expansion in all efforts. Rapid recoveries even from severe disease will take place if Guru is beneficial in one's horoscope. Native thinks properly, does his work ably and judges properly. Native uses fair means to earn money and never gets benefited by loss of others.

Dhyaanam

Dewvaanaancharisheenaam cha Gurumkanchanasannibham, buddhimantam trilokesham tam namaami Brihaspatim/

Moola mantra

*Om Brihaspateeti yadaryo arhaadyumadvibhaatakratumajjaneshu,
yaddeedayacchavasartaprajaatatadasmaasudravina mdshehichitram/]*

Stanza Thirty Seven: Recalling that the Panchajnaanedriyas as the organs of knowledge or perception, as of ear, skin, eyes, tongue and nose. Akhasha, Vayu, Surya, Varuna and the twins, the Ashvinis are declared to be the deities presiding over them. Ear drum shabda once heard the dishaas are reverberated. Twacha or the skin pores are readily absorbed the sheetoshnatas, pains, kathora komalataas are spread instantly by air. Vision of the eyes attract the profile, colour, sankya thanks tourya Deva. Sweetness, sourness, saltishness are of the varuna devataadhishtata while Ashvini Kumaaraas control the gandha grahana shakti.

[Brief on Ashvini Kumaaras vide 1)Surya Purana 2) Madhu Vidya -Briha.Upa.II.5-.16 to 18

(1)

Ashvini Kumars from Surya Purana:

Vishwakarma the Shilpi's daughter was Sangjna whose celestial name is Raagjni also called Surenu in dyuloka. Sangjna's shadow is Chhaaya also called Nikshubha. Sangjna is not only pretty but a Pativrata too; she gave birth to Manu and Yama. But she was unable to approach the ever fiery form of Surya and after retaining her shadow left to her father Vishvakarma's home to stay there for very thousand and odd years, despite the father advising her to return to her husband's home as soon as possible. As the father pressurised her, she left for Uttarara Kuru pradesha in the form of a horse. Chhaya Devi and Surya Deva gave birth to two sons named Shritashrava and Shrutakarma, besides a daughter named Tapati. Shritashrava's son was Saavarni Manu and Shanaishwara was the son of Shritakarma. Just as Sangjna Devi was too affectionate with her children, Chhaya Devi was not so. Chhaya had normal relation with Sangjna's elder son Manu, but had difference of opinion with Yama. As Chhaya bothered Yama too much, then the latter desired to lift her physically and held her upside down and in the process touched her feet. Chhaya then gave a 'shaap' or curse that Yama's feet be twisted and disfigured. In this physical altercation, Surya appeared and said that every 'shaap' could be negated but not that of a mother and suggested that the only way could be to the flesh of Yama's feet be kept on 'krimis' or vicious worms so that the flesh of the feet be eaten and got disappeared and the fleshless feet be retained. This way- out would save Yama's feet and Chhaya Devi's curse be carried out too. Soon after this shaap incident, Vishvakarma the father of Sangjna approached Surya Deva and informed him that his daughter Sangjna was in the form of a horse in Shaaka dwipa, and made Surya to assume the form of a male horse at where Sangjna was grazing. Then Surya in the form of a male horse approached Sangjna in the form of a female horse and tried to mate. Sangjna struggled in the act of mating as she was of the feeling that Surya was a 'para purusha'; in the process of the struggle Surya's virility entered Sangjna's nose and she gave birth to two sons viz. Ashvini Kumars the celestial physicians, named Naasatya and Dasnna. After Surya Deva revealed his identity, then the two horses mated again and Revant was born with similar radiance like that of the father.]

(2)

II.v.16) *Idam vai tan madhu dadhyann aatharvanoshvibhyaam uvaacha, tadetat rishi pashyaanavochat: tadvaam naraa sanaye damsha ugram, aavishkarnomi, tanyatur navrishtim/ Dadhya ha yan madhva atharvano vaam, Ashvasya shreeshanaa pra yadimuvaacha, iti/* (Recalling the conversation of Devi Maitreyi and Maharshi Yagjnyavalkya when the latter explained about Antaratma and Paramatma or the Self and the Supreme Brahman, Maitreyi solicited the Maharshi to elaborate the MADHU VIDYA or the Theory of Honey being the unique link between the Self and the Supreme. Then the Maharshi explained what Dadhyani Rishi taught to Ashvini Devatas in Atharva Veda. But there was a huge catch behind the

narration: Dadhyan cautioned the two Ashwini Devas that in view of Lord Indra's condition that any one trying to learn Madhu Vidya would automatically have their heads dropped; however Dadhyan assured that the heads would be kept secured and replaced by the heads of horses and the operative portion of the Madhu Vidya meditation being the rite called Pravargya minus however the 'goodhaarth' or the secret import called Self-Knowledge; indeed the Self Knowledge is as self revealing eulogy as a thick cloud with rumbling noises inevitably would end up in heavy rains! Obviously the two Ashwini Kumars yielded to the tempting offer of Dadhyan Rishi as also his assurances and agreed to the Offer to get beheaded and horse heads replaced). II.v.17) *Idam vai tanmadhu Dadhyann atharvano shvibhyaam uvacha, tad etad Rishih pashyaan avochat: Atharvanaayaashvinaa dadheechie ashvaam shiraah prati airaayatam, sa vam madhu pra vachad rataayan, twashtram yad dashraav api kakshyaam vaam iti/* (Thus this Madhu Vidya had been taught to Ashvini Kumars by Dadhyan Rishi who addressed them saying that the Madhu Vidya or the Instruction of Honey which was 'Twaashtra' or Related to Surya was thus being accorded; this was the Pravargya karma which would indeed be followed by Madhu Vigyaan implicitly if not explicitly! Indeed this Madhu Vidya not only reveals the transformation of the Inner Self to the heightened level of the Supreme Brahman and the incidental methodology of recovering the horse heads to normalcy as of original Ashwini Kumars. Moreover the 'Puraschakre pura sharira' or the erstwhile form of those since initiated to Madhu Vidya would subsequently lead to Purusha Swarupa and further help merge into Avyakta Swarupa of Brahman!) II.v.18) *Idam vai tanmadhu Dadhyann aatharvano -shvibhyaam uvaacha, tatedat rishi pasyan avochat: puraschakre dvipaadah, puras chakre chatuspaadah, Purah sa pakshi bhutwaa purah Purusha aaveekshat iti/ Sa vaa ayam Purushaah sarvaasu puurshu purishaayah, nainena kim chanaanaavratam, nainena kim cha naasamvratam/* (After discoursing Madhu Vidya to Ashwini Kumars, the Rishi explained to Ashwini Kumars that Paramatma manifested himself first as with two feet like human beings and birds and later on as four feet animals; since he entered these bodies in a subtle form, he is called Purusha. Indeed there is nobody that is not covered as a biped or quadruped or in any other imaginable form in them as enveloped by Him inside and outside. In other words, there is nothing that is not pervaded by Him in the form and name of that very species. Thus the Mantra; *nainenakincha naanaavritam, nainena kinchinasamvritam* ie there is nothing that is not covered by Him, nothing which is not engulfed by Him viz. the Purusha! Indeed He made the bodies, the karmendriya and Jnaanendriyas or the organs of action and senses.) II.v.19) *Idam vai tanmadhu Daddhyann Atharvano shvibhyaam uvaacha, tad etad Rishi pashyan avochat: rupam rupam praturupo babhuva, tadasya rupam pratichakshanaaya, Indro maayaabhihi puru rupa eeyate, Yuktaa hi asya haraayah shata dasa iti/* (Thus Dadhyan Maharshi taught Madhu Vidya to the Ashvini Devas in Atharva Veda as they were in the form of Horse-heads. As each specie of the Lord's creation as of biped or quadruped or innumerable other forms, the process of Creation got multiplied as per the original swarupa or the prototype as 'pratiswarupas' or replicas got reproduced aplenty with similar features, organs and their respective functions by Maya or 'make believes' which appeared in tens, hundreds, thousands, and of endless numbers with organs and their functions in perpetuity till the termination of Creation till another such cycle gets renewed! That Parabrahma or the Supreme Creator is stated 'apurva' or unprecedented, anpara-akaarana-akaarya or causeless, spontaneous, and on his own volition, as also Abahya or beyond comprehension yet the consciousness within the Internal Judge of one's thoughts and deeds! This Self is thus a true reflection of Brahman the Infinite. This Antaratma of every being is a facsimile of Paramatma and just as the Supreme knows everything, can see, hear, feel, act, react, think, comprehend and so on the Individual Selves of all the Beings can certainly do so to their respective capacities. Like horses are yoked to a chariot, the internal organs and their functions are tied together to the Pure Intelligence. This is the meaning and import of the Mantra and this again is the lesson of the Madhu Vidya, nay the secret of Vedanta; this again is the cohesion or link of the Inner Self and the Supreme Brahman all about!.)]

Stanza Thirty Eight: The Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and Pancha Tanmatras: Light, sound, taste, smell and consciousness are produced by vital airs are produced

by the raajasika aspect of ahankaara. The vital airs are detailed as follows: '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!

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

Krikara induces hunger and thirst. *Dhananjaya* is in charge of decomposition of the body after death. In reference to Eleven Forms of Vayu, *Prabhaajamaana*, *Vyavadaatah*, *Vaasukivaidyuta*, *Rajataah*, *Parushaah*, *Shyaamaah*, *Kapilaa*, *Atilohitaah*, *Urdhvaah*, *Avapatantaah* and *Vaidyuta*. Indeed any person who knows the names of the eleven Vayus would never be harmed by the lightning shocks and other Fire hazards.]

Stanza Thirty Nine explains that the derivative objects as of *karmendiyaas* are speech grasping, movement, withdrawal and pleasure. The literal meaning of the stanza *Vachana daana gamanavisargaananasangjnakaah vishayaa Devataasteshaamvahrneerindrormrityukaah/* explains that their respective presiding deities are Agni, Indra, Upendra, Yama and Prajapati. Upendra is the Vishnu swarupa and Prajapati as aptly described vide *Maha Naraapayonishad* as follows:

[Expla. on Prajapati; Narayanopa. Stanza 1-11

Prajapati the Immortal

Stanza 1: *Ambhasya paare bhuvanasya madhye naakasya pushthe mahato maheeyaan, shukrena jyotirishi samanuvavishthah Prajaapatishcharati garbhe anantah/* Prajapati in the form of endless waters generated *Bhur-Bhuvah-Swah* or *Bhumi-Aakasha-Swarga* and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Sukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the *Paramatma* replicates into *Antaratma* and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the cycle of Time or the *Kaala maana*.

Stanza 2 *Yasmin tridasamcha vichaiti sarvayasmin Devaa adhi vishve nishaduh, tadeva bhutam tadubhavyamaa idam tadakshare paramavyoman/* Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable *Antaratma* the Inner Conscience, *Paramatma* is the ‘raison d’être’ as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of *Prithivi-Aapas-Tejas-and Vayu* or the *Earth-Water-Fire -and Air*.

Stanza 3: *Yenaavritam kham cha Divam maheemcha yenaaditya stapanti tejasaam bhrajasaam cha, yamantah Samudre kavayo vayanti tadakshare paramaprajaah/* It is that Prajapati who fills in *Mahim-kham-divam* or the earth-space-and heaven besides the *Pratyaksha Bhaskara* provides radiation and illumination who also binds what the Sages firmly believe as the bond connecting the imperishable *Paramatma* and the *Jeevas*. *Samudra* or the Great Ocean is stated as the ‘daharaakaasha’ or the Internal Sky or the Self Consciousness of *Jeevas* and the *Akaasha* the Sky above are linked by way of meditation as believed. Thus the *Antaratma* and the *Paramatma* are integrated by the medium of intense realisation and sacrifice of worldly desires.

Stanzas 4-5: *Yatah prasuto toyena jeevaan I vyachasarja bhumyaam yadoshamdheebhih purushaan pashumscha vivesham bhutaani charaacharaani/ Atahparam naanyadaneeyasam hi paraatparam yanmahanto mahaantam, tadekamavkyatarupam vishvam puranam tamasah parastaat/* The Universe got manifested by *Prakriti* - the *alter ego* of *Paramatma*- including the *Pancha Bhutas* or the Four Elements besides *bhumyaam- charaacharaani bhutaan-oushadheebhi-Purushaan- pashun* or the great earth-moving and immovables-herbs / food- human beings-and all kinds of species; *Chhandogya Upanishad* is quoted: VI.iii.1-4) *Teshaam khalveshaam bhutaanaam trinyeva beejaani bhavanti, andajaam, jeevajaam udbhijjam iti/ Seyam devataikshata, hantaaham imaashtisro Devataa anena jeevena aatmaanu pravishya naama rupe vyakaravaaniti/* (Creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals

viz. jeevajams; and born of plants viz. uddhbhujas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been born of uddbhujas basically. Now it is that Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses) Thus Prakriti assumes countless forms and features as She is *tamasah purastaat* or beyond darkness and *Paraat param* and *aneeyasam* or the highest than the highest and the subtle most excepting Paramatma! .

Stanza 6: *Tadevatam tadu satyamaahustadeva Brahma paramam kaveenaam ishtaaputam bahudhaa jaatam jaayamaanam vishwam vibhaati bhuvanasya naabhih/* Maharshis asserted that the above statements were absolutely justified as truthful realities. Vedas confirm too the same by the usage of the terms of *Ritam* and *Satyam* or as being accurate and truthful. ‘Ritam’ refers to the physical, moral and spiritual import of each and every human being, while the word ‘Truthfulness’ refers to individual duty and social responsibility. In other words worship and morality by the Self and one’s own obligation to Society constitute the Reality of fulfillment of human existence as the nave of a wheel as supported by the spokes of edicts detailed by Vedas. Parabrahma is indeed the support of existence of the Beings in the Universe while Prakriti is the manifestation of the Universe.

Stanza 7: *Tadevaagnih tadvaayuh tat Suryastadindu chandramaah, tadeva Shukramamritam tad Brahma tadaapah sa Prajapatih/* The Maha Prakriti who generated included the ‘Jagadupakaaraka Agni’ or the Fire that which is the benefactor to the Universe; then the Vayu Deva the sustainer; then the radiant and ever illuminator Surya; Moon the Lord of herbs; the Stardom and the Sukramamritam or the nectar the parental seed to perpetuate the human and all other species; Water and the other Pancha Bhutas or the Basic Elements; the Unique Brahma Deva and Prajapati the Creators of ‘charaachara jagat’- the ‘Pranis’.

Stanzas 8-9: *Sarve nimeshaa jagjniro vidyutah purushaadabhi, kalaa muhurtah kaashthaad ahoraatraa -scha sarvashah/ Artha maasaa maasaah rutavah samvascharasta kalpantamaam, sa aapah pradudhe ubhe ime anrariikshamayo Suvah/* The Self Illuminated Personality generated the Kaala maana or the Time Cycle comprising nimeshas-kalaas-muhurtas-kaashthaas, days, fortnights, months, Seasons or Ritus viz. Vasanta or Spring-Greeshma or SummerVarsha or monsoon-Sharat or Monsoon-Hemanta or pre winter-and Shishira or winter, besides Samvatsaras or Years. Indeed this Brahman milked water besides antariksha or firmament and suvarloka or the swarga.

Stanzas 10-11: *Naina murthwam na tiryancha na madhye parijagrabhat, na tasyesho kaschin tasya naama mahadyashah/ Na sadrushe tishthanti rupamasya na chakshushaa pashyati kaschanainam, hridaa maneeshaa manasaabhikalpto ya yevam viduramritaaste bhavanti/* (None ever could ever perceive His form or features and none ever view Him by the mortal eyes. None indeed could realise that profile- its limits across nor his middle portion and physical presentation and much less about his might and glory! Yet those who could realise Him by one’s inner vision by control of mind , concentration and constant meditation or yoga; indeed such class of superior humans is cited as in Svetaashwara Upanishad being worthy of of quoting: **I.xiv**) *Svadeham aranim kritvaa oranavam co’taraaramim, dhyaana nirmatsathanaabhyaasaat devam pashyen nigudhavat/* (Struggle to surmount all kinds of impediments is fraught with innumerable means of material desires and practices on one hand and sharpen the edge of spiritual bent of mind with tenacity, dedication and extraordinary faith on one’s own ability on the other hand. This is some thing that calls for a revolutionary transformation in one’s daily routine and psyche. It demands sufferance, self-negation, and total abstinence to the point of break down by way of extreme self denial. Control of mind and detachment by the severe possible hold and command of organs and senses of chakshu-shravana-naasika-manasika-twak media as also the yoga practice without desired ends and the corresponding controls but even without pursuing and terminating the further strife to merely attain ‘siddhis’ like Anima and Garimaadi powers but of the Ultimate Siddhi of uniting the Self with the Supreme with no interference and curiosity of materialism and its ends but bring out to one’s fold from one’s own heart!) **I.xv**) *Tilesu tailam dadhineeva sarpir aapas srotassu araneeshchaagnih, evam*

aatmaatmani grihyetusau satyenainam tapasaa yonupashyati/(One's own 'Antaratma' or the Innermost Consciousness needs to be churned out by persistent practice as detailed in the above stanza, by way of struggle, friction and persistence just as oil is extracted from sesamum seeds, butter from cream of milk, water by digging deep from dried earth, and as Agni by friction of 'aarani' or wood sticks! In the constant and even tiring efforts of truthfulness and extreme austerities, the Individual of total commitment might thus be able to discover the Final Truth finally; *ghritam iva payasi niguudham bhute bhute cha vasati vijnaanam satatam manthetavyam manasaa manthena bhutena*/ or 'Constant churning of a clean and transparent mind is the quintessence of the exploration, just as of ghee in milk which again is obtained after constant churning!)]

Stanzas Forty and Forty one:

Having explained already about the five vital praanaas of Praana-Apaana- Smaana-Udaana-and Vyaanaas, the knowers of Sankhya Siddhanta understand and the fundamental principles of the universe as of twenty four in the Sankhya-as of Five Basic Elements, five vital vaayus and four internal sensory organs. Counting Mahat the Great, the time cycle, pradhana or the primeval nature, Maya the pull and pressure of Nature, avidya or nescience and the Purusha or the Antaratma and the five organs of perception as of jnaanaendriyaas and karmendriyas and the internal organs as already explained. Now counting from Mahat the Unique, the Kaala maana, Pradhana the primeval nature, Maaya the pull and pressure of Nature and illusion, avidya or nescience is and the Purusha the Inner Self as the saakshi swarupa. Maya is associated with Ishvara yet under the latter's control. Avidya is associated with jeeva as overpowered by Maya. Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called 'Prarabdha' or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his 'paapa punyas' or merits and demerits at the termination of the previous life.

Here is a brief accordingly on Avyakta Bhagavan's manifestation of Maha Tatva Swarupas

Suddha Tattvas or Pure Spiritual Energy and of Pure of Infinite Consciousness./- 2. 'Shakti Tatva' of prevailing Reality the Principle of Power./ 3. 'Satvika Tatva' nature or spiritual nature or of Siddha Purushas or Yogis being fully aware of Paramathma and of great Spiritual powers and of Ashta Siddhis like or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on./ 4. 'Maya Tatva' or of make believe action-miracle-magical powers./ or Maya Shakti. At this stage something extraordinary happens. Just as the Sun is sometimes obscured by an eclipse or by a mist or cloud which conceals his radiant orb from human view, God's Infinite, Independent and Free Consciousness appears to become obscured by a layer of dense and opaque Consciousness. This dark veil of Consciousness provides the substance from which the Material Universe is created. 5. The next Kaala Tatva be due to God's Power of Five Divine Powers of Consciousness, Bliss, Will-Power, Knowledge and Action. 6) Then be Vidya Tatva or of the power of

knowledge associated with a sentient beings.. Then the Raaga Tatva is essentially anchored to will-power. 7)Then the Niyati Tatva is of the stage at which own's own's consciousness becomes so limited as for him to have only a limited experience of himself. This is followed by Purusha Tatva of the criticality of one's self Consciousness, although passing and of personal. 8) There after the Pradhana Prakriti Tatvas are based on one's own consciousness which are dormant and as of Trigunas of Saatvika, Rajo Guna and Tamo Guna;. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would-synthesise the Gunas. Also known as Prakriti, it represents that aspect of the Soul which, following the limitation of its consciousness, becomes unconscious and forms the Soul's first objective experience. For this reason it is called Pradhana or Primary Matter from which all objective experience arises. Pradhana consists of the three qualities (Gunas) of Light (Satva), Darkness (Tamas) and Activity (Rajas), the last-named being the interaction of the first two. They are experienced as pleasure, insentience and pain, respectively and together represent the sum total of the Soul's future experiences such as thoughts, emotions and sense perceptions, resting within itself in potential form. 9)Then the Buddhi Tatva constituting a Soul's Intellect or Power of Reasoning whereby it analyses its experiences and forms a judgement in respect of the same.' 10/ There follows the Ahamkara-Tatva: The offshoot of Buddhi-Tattva, it represents the Power of Personality or Identity whereby the Soul creates or builds a sense of Identity for itself out of sense perceptions, emotions, thoughts and memories. Hence it is called Ahamkara the personal. Then the 11) Manas Tatva: The Lower Mind (as opposed to the Intellect or Higher Mind) whereby the Soul selects sense perceptions out of the general sense data, builds them into intelligible images, names and classifies them and presents them to the higher levels of the mind for further processing. 12) There after follow Pancha Bhutas or the Five Elements of Prithivi (Earth), Aapas (Water), Tejas (Radiance), Vayu (Air) and Akasha (Sky)- 13) Panchendriyas: viz. a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively - 14 Pancha Tanmatras: Light, sound, taste, smell and consciousness as are related to each sense organ.]

Stanza Forty Two: Prakrithi is stated as the pradhama vikaara. Along with the Avakta Ishvara as hinged to Maya Prakriti as the stanza : *Yoyam kaalastasya tevyakta bandho, cheshtaamaahyushchesthate yena vishayam/* Isharva is virtually hinged to the vishayaas as propounded by the Maya Prakriti. Wherever Maya be there there be the arishad vargaas of kaama-krodha-lobha- moha-mada-matsaryaas. Avidya pulls and pressurises the moha or infatuation and that is the shakti rupa.

Explained vide Agamaas as the subsidiaries of Scriptures broadly are classified as the Shaivaagamaas-Shaktyaagamaas and Vaishnavaagamaas. In all these there are references Bindu- Naadaas. Bindu is the dot or a speck where the superenergy be for universal existence. Naada or the sound and vibration of the pranava naada while shakti is the cause universal existence. As per Shivaagama Naada usually signifies a subtle sound form which is the first resonance of the Supreme Vaakya of the vibration which gives like to the primary principle. Bindu, plays a role in awakening kundalini, and at the time of cosmic absorption and reabsorption as of Srishti, Sthiti-Samhaara and Punah Srishti. Naada, manifested by the gross and inaudible varnas is the denote of meaning. Paramasiva is in primal unvoiced sound or Naada, in almost gross sound in the Bindu, in the sound of either, in gross sound of mantras that express Siva himself. The Eternal Sound as produced due to the fast movement of Earth, Planets, and Galaxy or the Milky Way, 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 Earth is Bhur, the Planets as Bhuvaha and the Galaxy as 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. Thus Shakti is the power of universal creation-destruction- and revival yet again.

[Explanation vide Naada Bindu Upa. courtesy Vedanta Spiritual Library

1. The syllable 'A' is considered to be its (the bird Om's) right wing, 'Upanishad', its left; 'M', its tail; and the Ardha-Matra (half-metre) is said to be its head.
2. The (Rajasic and Tamasic) qualities, its feet upwards (to the loins); Sattva, its (main) body; Dharma is considered to be its right eye, and Adharma, its left.
3. The Bhur-Loka is situated in its feet; the Bhuvar-Loka, in its knees; the Suvar-Loka, in its loins; and the Mahar-Loka, in its navel.
4. In its heart is situate the Janoloka; Tapoloka in its throat and the Satya-Loka in the centre of the forehead between the eyebrows.

5(a). Then the Matra (or Mantra) beyond the Sahasrara (thousand-rayed) is explained (viz.,) should be explained. 5(b)-6(a). An adept in Yoga who bestrides the Hamsa (bird) thus (viz., contemplates on Om) is not affected by Karmic influences or by tens of Crores of sins.

6(b)-7. The first Matra has Agni as its Devata (presiding deity); the second, Vayu as its Devata; the next Matra is resplendent like the sphere of the sun and the last, Ardha-Matra the wise know as belonging to Varuna (the presiding deity of water).

8. Each of these Matras has indeed three Kalas (parts). This is called Omkara. Know it by means of the Dharanas, viz., concentration on each of the twelve Kalas (or the variations of the Matras produced by the difference of Svaras or intonation).

9-11. The first Matra is called Ghoshini; the second, Vidyunmali (or Vidyunmatra); the third, Patangini; the fourth, Vayuvegini; the fifth, Namadheya; the sixth, Aindri; the seventh, Vaishnavi; the eighth, Sankari; the ninth, Mahati; the tenth, Dhriti (Dhruva); the eleventh, Nari (Mauni); and the twelfth, Brahmi.

12. If a person happens to die in the first Matra (while contemplating on it), he is born again as a great emperor in Bharatavarsha.

13. If in the second Matra, he becomes an illustrious Yaksha; if in the third Matra, a Vidyadhara; if in the fourth, a Gandharva (these three being the celestial hosts).

14. If he happens to die in the fifth, viz., Ardha-Matra, he lives in the world of the moon, with the rank of a Deva greatly glorified there.

15. If in the sixth, he merges, into Indra; if in the seventh, he reaches the seat of Vishnu; if in the eighth, Rudra, the Lord of all creatures.

16. If in the ninth, in Mahar-Loka; if in the tenth, in Janoloka (Dhruva-Loka --?); if in the eleventh, Tapoloka, and if in the twelfth, he attains the eternal state of Brahma.

17. That which is beyond these, (viz.,) Para-Brahman which is beyond (the above Matras), the pure, the all-pervading, beyond Kalas, the ever resplendent and the source of all Jyotis (light) should be known.

18. When the mind goes beyond the organs and the Gunas and is absorbed, having no separate existence and no mental action, then (the Guru) should instruct him (as to his further course of development).

19. That person always engaged in its contemplation and always absorbed in it should gradually leave off his body (or family) following the course of Yoga and avoiding all intercourse with society.

20. Then he, being freed from the bonds of karma and the existence as a Jiva and being pure, enjoys the supreme bliss by his attaining of the state of Brahma.

21. O intelligent man, spend your life always in the knowing of the supreme bliss, enjoying the whole of your Prarabdha (that portion of past Karma now being enjoyed) without making any complaint (of it).

22-23(a). Even after Atma-Jnana (knowledge of Atman or Self) has awakened (in one), Prarabdha does not leave (him); but he does not feel Prarabdha after the dawning of Tattva-Jnana (knowledge of Tattva or truth) because the body and other things are Asat (unreal), like the things seen in a dream to one on awaking from it.

23(b)-24. That (portion of the) Karma which is done in former births and called Prarabdha does not at all affect the person (Tattva-Jnani), as there is no rebirth to him. As the body that exists in the dreaming state is untrue, so is this body.

25(a). Where then is rebirth to a thing that is illusory? How can a thing have any existence, when there is no birth (to it)?

25(b)-26(a). As the clay is the material cause of the pot so one learns from Vedanta that Ajnana is the material cause of the universe and when Ajnana ceases to exist, where then is the cosmos?

26(b)-27. As a person through illusion mistakes a rope for a serpent, so the fool not knowing Satya (the eternal truth) sees the world (to be true). When he knows it to be a piece of rope, the illusory idea of a serpent vanishes.

28-29(a). So when he knows the eternal substratum of everything and all the universe becomes (therefore) void (to him), where then is Prarabdha to him, the body being a part of the world? Therefore the word Prarabdha is accepted to enlighten the ignorant (only).

29(b)-30. Then as Prarabdha has, in course of time, worn out, he who is the sound resulting from the union of Pranava with Brahman who is the absolute effulgence itself, and who is the bestower of all good, shines himself like the sun at the dispersion of the clouds.

31. The Yogin being in the Siddhasana (posture) and practising the Vaishnavi-Mudra, should always hear the internal sound through the right ear.

32. The sound which he thus practises makes him deaf to all external sounds. Having overcome all obstacles, he enters the Turya state within fifteen days.

33. In the beginning of his practice, he hears many loud sounds. They gradually increase in pitch and are heard more and more subtly.

34. At first, the sounds are like those proceeding from the ocean, clouds, kettle-drum and cataracts; in the middle (stage) those proceeding from Mardala (a musical instrument), bell and horn.

35. At the last stage, those proceeding from tinkling bells, flute, Vina (a musical instrument) and bees. Thus he hears many such sounds more and more subtle.

36. When he comes to that stage when the sound of the great kettle-drum is being heard, he should try to distinguish only sounds more and more subtle.

37. He may change his concentration from the gross sound to the subtle, or from the subtle to the gross, but he should not allow his mind to be diverted from them towards others.

38. The mind having at first concentrated itself on any one sound fixes firmly to that and is absorbed in it.

39. It (the mind) becoming insensible to the external impressions, becomes one with the sound as milk with water and then becomes rapidly absorbed in Chidakasa (the Akasa where Chit prevails).

40. Being indifferent towards all objects, the Yogin having controlled his passions, should by continual practice concentrate his attention upon the sound which destroys the mind.

41. Having abandoned all thoughts and being freed from all actions, he should always concentrate his attention on the sound and (then) his Chitta becomes absorbed in it.

42-43(a). Just as the bee drinking the honey (alone) does not care for the odour, so the Chitta which is always absorbed in sound, does not long for sensual objects, as it is bound by the sweet smell of Nada and has abandoned its flitting nature.

43(b)-44(a). The serpent Chitta through listening to the Nada is entirely absorbed in it and becoming unconscious of everything concentrates itself on the sound.

44(b)-45(a). The sound serves the purpose of a sharp goad to control the maddened elephant - Chitta which roves in the pleasure-garden of the sensual objects.

45(b)-46(a). It serves the purpose of a snare for binding the deer - Chitta. It also serves the purpose of a shore to the ocean waves of Chitta.

46(b)-47(a). The sound proceeding from Pranava which is Brahman is of the nature of effulgence; the mind becomes absorbed in it; that is the supreme seat of Vishnu.
 47(b)-48(a). The sound exists till there is the Akasic conception (Akasa-Sankalpa). Beyond this, is the (Asabda) soundless Para-Brahman which is Paramatman.
 48(b). The mind exists so long as there is sound, but with its (sound's cessation) there is the state called Unmani of Manas (viz., the state of being above the mind).
 49(a). This sound is absorbed in the Akshara (indestructible) and the soundless state is the supreme seat.
 49(b)-50(a). The mind which along with Prana (Vayu) has (its) Karmic affinities destroyed by the constant concentration upon Nada is absorbed in the unstained One. There is no doubt of it.
 50(b)-51(a). Many myriads of Nadas and many more of Bindus - (all) become absorbed in the Brahma-Pranava sound.
 51(b)-52(a). Being freed from all states and all thoughts whatever, the Yogin remains like one dead. He is a Mukta. There is no doubt about this. 52(b). After that, he does not at any time hear the sounds of conch or Dundubhi (large kettle drum).
 53. The body in the state of Unmani is certainly like a log and does not feel heat or cold, joy or sorrow.
 54. The Yogin's Chitta having given up fame or disgrace is in Samadhi above the three states.
 55. Being freed from the waking and the sleeping states, he attains to his true state.
 56. When the (spiritual) sight becomes fixed without any object to be seen, when the Vayu (Prana) becomes still without any effort, and when the Chitta becomes firm without any support, he becomes of the form of the internal sound of Brahma-Pranava.]

Stanzas Forty Four-Five-Six-Seven-Eight-Nine-Fifty-Fifty One-Fifty Two

sarve vikalpāḥ prāgāsan bīje'ṅkura ivātmani || 44||

chājñānakriyārūpamāyayā te vijrmbhitāḥ |

icchājñānakriyāpūrvā yasmātsarvāḥ pravṛttayaḥ || 45||

sarve'pi jantavastasmādiśvarā iti niścītāḥ |

bījādvṛkṣastarobījaṃ pāramparyeṇa jāyate || 46||

itiśaṅkānivṛttyartham yogidrṣṭāntakīrtanam |

viśvāmitrādayaḥ pūrve paripakvasamādhayaḥ || 47||

upādānopakaraṇaprayojanavivārjitāḥ |

svecchayā sasrjuḥ sargaṃ sarvabhogopabṛmhitam || 48||

īśvaro'nantaśaktitvātsvatantro'nyānapekṣakaḥ |

svecchāmātreṇa sakalam sṛjatyavati hanti ca || 49||

na kārakāṇāṃ vyāpārātkartā syānnitya īśvaraḥ |

nāpi pramānavyāparāt jñātā'sau svaprakāśakaḥ || 50||

jñātrtvamapi kartṛtvam svātantryāttasya kevalam ।

yā cecchāśaktivaicitrī sā'sya svacchandakāritā ॥ 51॥

yayā kartum na vā kartumanyathā kartumarhati ।

svatantrāmīśvarecchām ke paricchetumiheśate ॥ 52॥

ṣaṭtriṃśattatvamityuktaṃ śaivāgamaviśāradaih ।

Stanza Forty Four: Several alternative principles were cited as the causes for Srishti as of sprout and seed and the irresistible might of Maya comprising icchhaa shakti or the pull and push of will power, jnaana shakti or the knowledge and kriya shakti or the action orientation. In other words, the three forms of Shakti consist of Iccha Shakti or the energy of will or desire- Jnana Shakti or the energy of knowledge and Kriya Shakti or the energy of action. For any and all kinds of success, all these forms of Shakti need to be involved. The process and interplay of these energies is continually cycling within the Self and without these ingredients, one would become inert. Consciousness be ever existent in the background. Through this example, it could seem that the three forms of Shakti are not that important or powerful since they are already involved in any conscious event in one's existence that comes to fruition. But when this process is part of Yoga, the re-uniting of consciousness and energy, or in other words, the full connection between the Self with the others the opportunity to refine, empower and divinize this flow as an unlimited potential. Knowing about, and bringing consciousness to this universal truth principle, means that one could comprehend the essence of it as a process and therefore be empowered to harness it, rather than merely be a product of it. Any increase in the simple awareness of Jnana Shakti, Iccha Shakti and Kriya Shakti and the roles they play in our lives allows us to ongoingly harness this potent and useful triad of energies for the successful fulfillment of goals, hopes and dreams. Taking some time to be a little more mindful of the three Forms of Shakti increases potential for success.

Stanza Forty Five: Now the srishti vidhaana: Purva abhivyakta kevala Paramatma maatraa as Shrutis asserted as of 'Adviteeyata' or Singular Existence manifests surprising Plurality all rolled out from same uniqueness. Chhandogya Upanishad explains: VI.ii.1) *Sadeva, Saumya, idamagra aaseed ekam evaaditiyam, taddhaika aahuh, asad evedam agra aaseed ekam evaadwiteetam, tasmaadasatah sajjaayata/* (Svetaketu's father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) VI.ii.2) *Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham,asatah sajjaayeteti, sat tveva, Saumya, idam agra aaseed ekam evaadwiteeyam/* (Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have exluded 'sajaatiyata' or of the same tree like another tree; 'swagata bheda' or internal variation of the same tree's leaves, flowers or fruits; or 'vijaateeyata' or the differece of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!)

Chandogya Upa. further asserted True identity of the Individual Self and the Supreme Soul

III.14.1) *Sarvam khalvidam Brahma tajjvalaaniti shaanta upaaseeta/ Atha khalu kratumayah Purusho yathaa kratu asmin loke purusho bhavat tathetah pretya bhavati, sa kratu kurveeta/* (This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she .14.2) *Manomayah praana shareero bhaarupah satya sankalpa aakaashaatmaa sarvakarmaa sarva kaamah sarva gandhah sarvarasah sarvamidam abhyaattovaakya- naadarah/* (The Self comprises of mind, the vital force of the body and inner conciousness; his soul is like the Space; he is essentially of

good nature, good intentions, good actions and without complaints and cravings!) III.14.3) *Esha ma atmaantarhridayeneeyaan vriher vaa, yadgvaad vaa, sarshapaadvaa, shyaamaak aad vaa, shyaamaaka tandulaad vaa; esha ma aatmaantar hridaye jyaayaanprthivyaah, jyaayaan diva jyaayaan ebhyo lokebhyah*/(The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe!)III. 14.4) *Sarva karmaa sarva kaamah sarva gandhah sarva rasah sarvamidam abhyaattho -vaak anaadara esha maatmaantarhridaya etad Brahma etam itah pretyaabhi sambhavitaasmeeti yasya syat addhaa navichiktsaasteeti ha smaah Shandilya Shandilyah*/(This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status, as Shandilya Maharshi asserted again and again!)

Forty Six: Bhagavadpaada Adi Shankara recalls the *Urthvamoolamadhaasshyaakham Ashvattham praahuravyayam, chhandaamsi yasya varnaani yastam Veda sa vedavit*/ This ‘samsaara’ is comparable to the illustrious Ashvattha Tree with its roots protrud upwards yet the branches hang down and is stated as indestructible. The leaves of this grand tree are stated as Vedas and only He who truly realises the significance appropriately is a Jnaani! The branches of this gigantic tree are sprawling upwards and downwards too reflecting truly the prakriti gunas or the natural traits with strength and spread out. The natural tendency of desires, passions, grit and grip ever with multiplying effects like very many tender leaves; indeed the roots are strong and ever spreading too deep and dense! These deep roots are like the ‘punya-paapa karma bandhaas’ or of the gritty knots of virtuous and vicious acts of the countless Beings!! The true features of this gigantic ‘ashvattha vriksha’ is never realised by the various beings in the ‘samsara’ neither of the beginnings nor terminations and not even of its stability and perpetuation! As this tree is ths deeprooted with unique strength, only the possible solution to get away with it is ‘Vairagya’ or the total withdrawal from ‘samsaara’ and its prides and prejudices, desires and nonfulfilling failures and the consequent anger, anguish, hatreds, jealousies and further adversities. This ‘vairagya’ needs to be pratised with equally powerful antidote of shama-dama-saadhana- to resist, renounce, reject the hallucinations of the ever sprawling and sprouting desires! ‘Adhyaatma jnaana nishthata-kaama rahitvatva-abhimaana varjita ta, sukha dukkha dvandvatikramanatva’ or the truthful awareness of one’s Inner Consciousness, total negation of desires, destruction of egotism, eqanimity and overcoming of impulses of pleasures and pains, are some of the tools of the armoury that might help the nearness of the target! This analogy is like what Kathopanishad states as quoted as the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows , diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place!

Stanza Forty Seven cites the example of Vishvamitra who had by his own effort manifested a Trishanku Swarga by his maantrika shakti . The Trishanku Swarga was manifested for the sake of King Harischandra who had suffered as a chandaala by the curse of Vishmamitra himself. Likewise, in the days of yore, those who attained perfection in the realm of yoga in the times of samaadhi were able to create swargaas with neither material causes or implements. Such swargaas are stated as of nothing except of yogic staamina and unheard of yogic control and supremacy.

[Brief on Rajarshi Vishvamitra vide Essence of Bala Ramayana

Origin of Vishvamitra:In the days of yore, Sage Bhrigu’s son Maha Muni Rucheek was on ‘Tirtha Yatra’and reached a Place called Bhojkat on the banks of River Kaushiki, ruled by King Gaadhi. As the

Muni was at the River for taking his 'Snaan', he saw an extraordinarily pretty girl and on enquiry came to learn that she was the daughter of the King named Tribhuvan Sundari who arrived there to worship Devi Gauri in the Temple there with the desire to secure a suitable husband. Sage Rucheek approached King Gaadhi with a proposal to marry his daughter and the latter did not relish the offer since the Sage was old and none too handsome but could not directly convey the negative reply as the Sage might curse either the King or his daughter. He had indirectly suggested that he would expect 'Kanya sulkam' or dowry as per the Royal Tradition and the dowry would be seven hundred white horses with black ears which could run as fast as wind; the King felt that this kind of difficult demand would surely dissuade the Sage. On the other hand, Sage Rucheek prayed to Devatas and recited sixty four Ruchas (stanzas) in Chanda or symmetry invoking seven hundred mighty horses coloured white with black ears along with strong riders who could run like wind! That specific Ghat of Ganges was thus known as 'Ashva Tirtha'. As per the earlier understanding the King could not wriggle out and had to marry off the daughter to the Muni. Almost after the wedding, the Muni told the bride that he was going off for performing Tapasya and asked her for a boon. The bride's mother advised the daughter to ask the Sage for an excellent boy full of Brahmana's virtues for herself and for a brave Kshatriya boy for the Queen. The Sage performed 'Putreshtu Yagna' to fulfill the desires of the daughter and her mother, viz. a boy of great Brahmanik radiance and another boy with unusual Kshatriya's vivacity respectively and gave away two seedlings one for herself and another for her mother. He instructed that his wife should embrace a Pipal Tree and her mother should embrace a 'Bargad' Tree after consuming the respective seedlings. But the daughter and the mother wanted to test the Sage and thus exchanged the seedlings and the trees. The Sage discovered that exchanges of the seedlings and the trees took place and got quite angry, but the young wife sincerely begged the husband to conceive a boy with Brahmanic qualities although he might have the Kshatriya background. The Sage replied that there could not be a reversal of the situation, yet the boy born of Kshatriya origin might however be an illustrious Sage or a Rajarshi. Thus were born Vishwamitra to Tribhuvansundari and Jamadagni to the Queen. Jamadagni begot Parasurama who not only destroyed King Kartaviryarjuna for killing Sage Jamadagni but also wiped out Kshatriyas in a series of twenty one battles and uplifted the supremacy of Brahmanas as a race. On the other hand, Viswamitra became a Rajarshi with the qualities of a Brahmana. After Gaadhi, Viswamitra became the King. (Skanda Purana)

Thus Vishwamitra was of the Kshatriya clan as the King of Kanyakubja, a famed warrior of koushika vamsha and the son of King Gaadhi. Once King Vishwamitra on a hunting spree with his mighty entourage happened to visit Maharshi Vasishtha at his ashram and was treated him and his large army with a sumptuous lunch and discovered Kaama Dhenu the celestial cow the ashram. Vishwamitra was fascinated and wanted the cow for himself so that his 'praja' would never face shortage of food. As Vasishtha refused, the King pondered that true might never wrested with battle skills but only with austerities and relentless tapasya. Vishwamitra spent many years in the pursuit of his goal and faced many obstacles like . For instance, his meditations were once interrupted when he was seduced by Menaka. [Mahabharata describes Vishwamitra's relationship with Menaka resulting in a daughter, Shakuntala]. He returned to his meditations, but was forced to re-start again and again. Finally, he returned to Bramarshi Vasishtha and eavesdropped and heard the conversation of Vasishtha and his wife Arundhati, and learnt that Vasistha had been always encouraging Vishwamitra all along as the King turned Maharshi was steadfast in his Tapasya despite several hurdles and material attractions and physical weaknesses throughout his journey to enlightenment. Ashamed of his anger towards Vasistha, Vishwamitra began to hit his head against a wall. Vasistha rushed out to stop Vasistha and Vishwamitra fell to the ground. As his head touched the feet of Vasistha, Vishwamitra felt a divine current course through his body. He also went into spontaneous state of 'samadhi' when he heard Gayatri Mantra which he kept on repeating for long. Vasistha during Vishwa -mitra's Enlightenment and acquisition of Celestial Energies conferred the title of 'Brahma-rishi' to him.

Vishwamitra and Harischandra:

King Harishchandra on a hunting expedition, he heard the cries of a woman asking for help. Armed with a bow and arrow, he went in the direction of the sound. The sound was an illusion created by Vighnaraja, the Lord of the obstacles. Vighnaraja was trying to disturb the tapasya of Vishvamitra and entered the body of Harishchandra who in turn started abusing Vishvamitra. This disturbed Vishvamitra's tapasya even as Harishchandra came to his senses and realized that the Sage was extremely angry with him, and apologized. Then commenced the 'Agni Pareeksha' Harishchandra who was renowned for his outstanding Truthfulness. As though Ganesha prompted Vishvamitra by testing the tenacity of Vishvamitra and the glory of Truthfulness of the King alike, the episode of Satya Harishchandra got initiated. The King promised to fulfill any of the Vishvamitra's desires to get rid of his guilt. The King requested to perform Rajasuya Yagna. There after, when Harishchandra offered 'dakshina' to Vishvamitra, the latter surprised the King and demanded his entire kingdom and all his possessions excepting him, his wife Devi Chandramati and son Rohitasya and left the palace. Vishvamitra further demanded another dakshina when Harishchandra sold off himself, his wife and son too. The Sage maltreated them all and Harishchandra decided to leave for Kashi in utter poverty. Vishvamitra reached there too and reminded about the dues of Dakshina since a month passed meanwhile. Harishchandra's wife offered that she could be sold off to pay for the Dakshina. The King fainted at her proposal and she fainted too. But since the Sage gave an ultimatum to pay off at least a part payment by that evening, the couple decided that she was sold in an open market place as a slave of any taker. A Brahmana came forward to buy her and some amount was paid to Vishvamitra, but the young son Rohit did not leave his mother and she begged the Brahmana, who already started insulting and even beating her in the presence of her husband and the Public, finally agreed to allow the son to stay along with her in his home. A few days later, Vishvamitra appeared in the form of 'Kaal' (Mrityu/ the Deity of Death) and demanded that at least another instalment of the payment due to him at once; Harishchandra had no other option to sell himself to a Chandala, even while reminiscing his past stature and the absence of his virtuous wife and the dear son. The Chandala gave him the duty of holding a stick to burn off dead bodies and be loyal to the Master and carry out his meanest errands. The Great Harishchandra finally got rid of Vishvamitra even if he had to perform the most wretched and heinous duties; he lost his identity and carried on with past memories which also faded away with the passage of time and led a mechanical and handful existence. One fateful day, a woman arrived at the burial ground with a dead body of her son, stated to have been dead as a result of a snake bite. The crying woman recognised the person with his stick with which he was used to burn off dead bodies for years now, and even as he had a dishevelled and ugly hair and beard, with depressed cheeks and hollow eyes. The former Queen- the wife of King Harishchandra was herself half clad and hardly identifiable, with her dead son on her lap; she had tired eyes after incessant cries and was looking completely exhausted and hysteric. A man called Harishchandra- a non-entity- vaguely felt he saw her somewhere! At last, he recognised her and their dead son and hugged her and the son's body, arranged the dead son on a huge pyre and was about to consign to flames. His wife decided to immolate herself but Harishchandra felt that he was not free even to do so without his Master's permission. Finally he decided to join his wife's immolation even if he were to go to hell and the couple performed their last prayers to Almighty. Just at that nick of time several Deities headed by Dharma made their appearance; they included Sadhyaganas, Vishvadeva, Marutaganas, Lokapalas, Nagamani, Siddhaganas, Gandharvas, Rudraganas, the two Ashvani Kumaras, Sage Vishvamitra and Lord Indra too. The dead Rohit was revived and presented himself in a Prince's attire. Harishchandra and his wife were blessed and were invited to reach Heaven but the King hesitated as he did not secure his Master's permission; Dharmaraja declared that he himself was the Chandala and approved of the Royal Couple to fly by the Pushpak Vimana to Swarga. Lord Indra stated that all the Deities were extremely happy with the Values of Dharma, Sacrifice, Dedication and Truthfulness that were amply demonstrated by the King, his wife and their son and as such the three were fully entitled to Swarga. Indra sprinkled 'Apamrutya vinaashaka Amrit' / the Ambrosia that negated death on the Pyre where the dead body of Rahul was kept and the various Deities showered fresh fragrant flowers and Indra personally invited the Threesome to Swarga; but Harishchandra hesitated and said that the Citizens of Ayodhya were highly anguished at our misfortune and hence the King and family alone

could not depart to Swarga committing betrayal; the sins of Brahmahatya, Guruhatya, Gohatya, Streehatya are as deplorable as Bhaktahatya; therefore Bhagavan Indra! Kindly return to Swarga, since the pleasure of visiting that Place would not accord as much happiness of our reaching Swarga as our staying in this ‘Bhu Naraka’ along with our Bhaktas! Thus our resolve is to stay back with our own well-wishers only. Lord Indra was taken aback by the decision of Harischandra and did concur with his proposal as an unusual and exceptional occurrence! Sage Sukracharya commended the example of Harischandra.]

Stanza Forty Eight explains that since Parameshvara is stated as of limitless and infinite supremacy and control uses the praktiti Maya Shakti and is able to manifest the universe, destroys and recreates as of a child play as per will that ought to follow a rhythmic pattern as per kaalamaanana . What needs to be blamed for the constant struggle for existence! Is it the ‘Kaala Pravaah’ or the cycle of Time that is the reason for worries of Beings especially of human beings who are too sensitive to the travails of existence since the general feeling is that circumstances ruling the bhuta-bhavishya-vartamaanana or the risks experienced or acts already registered , or now being done even now are being shaped up to cause further troubles that one undergoes carry the impact by the ups and downs! Or the circumstances due to extraneous factors; or just by mischance; or is it due to the force of one’s own destiny caused by ‘karma’; or due to Adhibhoutika, Adhyatmika or Adhi daivika explanations! It is quite possible that a mix of all such considerations are possibly to be blamed and reconcile oneself! But then which is that Force that enforces the fruits of one’s own deeds!

[Explanation vide Essence of Linga Purana on Shiva’s Samishthi Swarupa (An Integrated Portrait of Maha Deva)

Bhurbhubhuvah swarmahaschaiva Janah Saakshaattapastathaa,

Satyaloakascha Pataalam Narakaarnavakotayah/

Taarakaagraha Somaarko Dhruvah Saptarshyastathaa,

Vaimaanikaastathaaney cha tishthantasya prasaadatah/

Anena Nirmitaastwevam tadaatmaano Dwijarshabhaah,

Samishthirupah Sarvaatmaa Samshitah Savadaa Shivah/

Sarvaatmaanam Mahaatmaanam Mahaa Devam Maheswaram,

Na vijnaananti Samoodhaa Maayayaa tasya mohitaah/

Tasya Devasya Rudrasya Shariram vai Jagatrayam,

Tasmaat pranaamya tam Vakshey Jagataam nirnayam Shubham/

(The totality of Bhur, Bhuva, Swaha, Maha, Jana, Tapa, Satya, Paataala, Naraka, Arnavaas / Seas, Nakshatras, Nava Grahas, Chandra- Surya lokas, Dhruva, Sapta Rishi Lokaas and so on is all integrated in the Composite Form of Sada Shiva). This basic truth is not comprehended by ignorant persons and display of Maya or Illusion; indeed the Sarvaatma, Mahatma, Maha Deva and Maheswara is far from being discerned and legible to the common ignoramus let alone Maharshis. Let there be awareness that Paramatma alone would be able to decide about the status of the Universe ! Also, let it be known that Shiva denotes the Sapta Pataalas of Atala-Vitala-Sutala-Talaatala-Mahatala-Rasaatala and Patalas; Countless Narakas; the Sapta Dwipas of Jambu, Pluksha, Shaalmali, Kusha, Krouncha, Shaaka and Pushkara; the Sapta Samudras of Kshara, Ikshu, Sura, Ghrita, Dadhi, Ksheera and Swada; the Fourteen Manusviz. Swayambhu, Swarochisha, Uttama, Chakshusa, Tamasa, Raivata, Vaivaswata, Swarani, and Daksha-Brahma-Rudra-Dharma Savarnis); Dasa Dishas; Kaalamaanana (Concept of Time); Arishadvargas

of Kama-Krodha-Lobha-Mohaa-Mada and Matsaraas; Ekadasa Rudras (Ajaikapaada, Abhirbudhnya, Virupaaksha, Raivata, Hara, Bahurupa, Triambika, Saavitra, Jayanta, Pinaki, and Aparajita); Dwadasha Adityas viz. Indra, Dhata, Bhava, Twashta, Mitra, Aryama, Vivaswan, Savita, Pusha, Amshuman and Vishnu; Chatur Vedas , Ashtaadasha Puranas, Shat-Vedangas viz Siksha including Sangeeta and Nyaya; Vyakarana, Kalpa Grandha, Nirukta, Chandas Shastra, Jyotisha including Jataka Skandha; Sapta Rishis (Marichi, Atri, Angirasa, Pulastya, Pulaha, Kratu, and Vasishtha); Sanaka, Sanandana, Sanaatana and Sanat Kumara brothers; Prajapatis; Narada; Chatustshasthi Kalas, Sapta Parvatas viz. Sumeru, Kailasa, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamaadana; Ananta Shesha at the root of Meru; the Eight Lokapaalakaas viz. Indra, Agni, Yama, Nirruti,, Varuna, Vayu and Ishana; Chaturvarnas, Chaturaashramaas, Yagnas and Yagaas, Agni Homas like Shodasi, Ukta, Purushi, Agnishtoma, Aptoryama, Atiratra, Vajapeya and Goshava; and Devas, Daityas, Danavas, Gandharvas, Kinnaras, Nagas, Yajshas and Rakshasaas, Apsaraas; and so on. Parama Shiva's Samishthi Swarupa also outshines the best of Creations like Surya among Nava Grahas / the Nine Planets; Chandra as the Lord of Nakshatras / Stars and of Auoshadhis; Varuna as the best of Jalaas or Waters; Kubera as the Best of 'Dhanas' or Wealths; Vishnu as the Swami of the 'Dwadasa Adityaas'; Paavaka as the best of Vasu -ganaas; Daksha as the most significant Prajapatis; Indra as the King of Devaas; King Prahlada as the Chief of Daitya-Danavas; Nirruti as the Head of Rakshasaas; Rudra as the Pati of Pashus; Nandi as the Commander of Shiva Ganaas; Veerabhadra as the Ruler of Veera Purushas; Chamunda as the Best of Matrikas; Nilalohita as the Principal of Rudras; Ganesha as the Controller of Vighnaas or obstructions and disablements; Uma Devi as the Prime Shakti of Women; Sarasvati as the Queen of Vanis; Parvati as the Chief of Himalaya and other Mountains; Ganga as the Paramount of Rivers; Pipul or Bo Tree (Ficus Relojiosa) the best of Trees; Vidyadhara as the King of Gandharvas and Chitraradha as the Head of Kinnaras; Khseera Sagara as the Leader of Samudras of Seas; Vaasuki as the King of Nagas; Takshaka as the Head of Sarpas; Garuda as the Master of Pakshis or Vihangaas Sky Birds; Ucchaaishrava as the Leader of Horses; Lion as the Leader of Amimals; Vrishabha as the best of the Species of Cows; Guha Swami as the Commander-in- Chief of Deva Sena; and so on.]

Stanza Forty Nine as of *Na kaaranaanaam vyaapaaraatkartaashyaannnityaah Ishvarah---* As Parameshvara is eternal is neither a doer nor a knower. By virtue of His very presence the pancha bhutas seek to display their duties on their own as per their responsibilities. Karma- karana-sampradana-apaadaana-and adhishthaana- viniyogaas. Kaaranashereevam: Avidyaa or ignorance that is the cause forthe Jeeva believing that one has samsaara. Kaarya Karanasanghaataha or the aggregate of the body and the senses .Kaarya Karana Vikriyaa: Change or movement of the aggregate of the body and the senses Kaarya Karanajaatani: Groups consisting of the body and the senses. Further are the concepts of sampradaana-apaadaana and adhishthaana viniyogaas. Saadhana at the most be realisable of the Inner Self merely.

Stanza Fifty:Paramatma being the knower, and swagata vikaaraanpekshatva kevalam. Janna-kriya and icchha shakti be hardly be of antarvikaara kaaranaasa and be of sarvatha advaita bhavana maatra. Maharshis who knew Vedas and the Omkara Swarupa of Maha Deva analysed the Alphabets in Sanskrit and explained as follows: 'A' kaara' constituted His broad forehead; 'E' kaara was the left Eye; 'U'kaara his Southern Ear; 'Aa' kaara his left ear; 'Ru' kara his right Kapola; 'Ruukaara' the left kapola; 'lu lu'is the partition of his nasal divisions; 'ea'- kaaras his big lips; 'oau' kaara his teeth; the consonants 'Ka-kha-ga- gha-jnaa' constituted his five right hands while the consonants 'cha-ccha- ja-jja-na' were his left five hands; other two sets of consonants viz. 'ta-tha-da-dha-na' and 'pa-pha-ba-bha-ma' were his right and left five feet respectively; Shiva's 'udara' or belly represented 'paa' kaara; 'pha' kara his right side of his body; 'Va' kara his left side; the letter 'Vaa' and 'bha' kaaras represented his shoulders; the letter 'Ma' kaara his 'Urdaya' or heart; 'Ya- ra-la-va-sa-sha' represented Shiva's body-dhatu; 'ha' kara represented His Atma and 'Kha' kaara denoted Shiva's anger.

Stanza Fifty one explains: Parameshvara is ever the karmaphala daata rupa and manifested Surya-Chandra, Prithivyaadi Pancha Bhuta niyamaka. Just as of pravritthi niyaamaka so be Bhagavan be as of nivritti swatantra yukta. Pravritti is to get lost in the natural manner of worldly wise life. Nivritti is to cogitate about the purpose of life and introspect about what happens after death. The latter category realise the impermanence of life and the illusion of Prakriti which results in the creation of Beings by the interaction of male and female species. The pravrittis jump along the natural flow of living by evading the shocks and enjoying the temporary reliefs of the speedy waves of the flow. Most of the 'pravrittis' do either negate or at any rate assume neutrality by resorting to questionable actions as they strongly believe that there is no proof or witness. They tend to ignore the witness of their own conscience named Anraratma! From such a standpoint, the jeevas with narrow -mindedness fearlessly take to cruel deeds of various degrees and proportions. The Self Approval of their acts are smeared of show, ego, arrogance and for short time praises and support by the encouragement of similar beings in the society. Until their death, such sinners carry on their lives with disapproved bodily pleasures as targetted by kaama-krodha-lobha-mada- moha-matsaras as their motto. They realise that richness earned by whatever unjust means is the corner stone of material fulfillment. Once material prosperity is earned that would have further urges as endless hallucinations. Their psyche gets transformed to subjectivity that ' I am the Lord, the bhogi, the siddha, the strong man and the happy go lucky being. Often times the self ego could take to the feeling of born richness affording yajna-daana dharma deeds for public show of exhibitions to attract false prestige and misplaced complex of superiority. The Self egotism is like a deep and irrecovable ditch which ultimately submerges into hollow depths of mud and madness. Such 'pranis' are most certainly reborn either as persons of evil or as of species other than of humanity as per the balance of plus-minus karma of sanchita- praarabdha-kriyaamaana- aagaami types or of the carry forward-present- and as predicted. Kounteya! The Three factors of Kaama- Krodha-Lobhas are stated as 'Atma Vinaasha Kaarakaas' or the three human instincts and are the highway gates to hell. Hence persons of consciousness and maturity of thought- cum- action need to be truly beware of these traits. Any human being once sensitive and alert to these bye lane gates of ' karya siddhi' could open up the acutely narrow gates of Eternal Truth.

Stanza Fifty Two: Parameshvara be of eka maatra pramaana veda spashta srishti by the icchhaamatra or volition. Taittiriya Upanishad explains once again:

Om, Brahmanid apnoti param, tadeshaabhyuktaa/ Satyam Janamanantam Brahma, yo Veda nihitam guhaayaam Parame vyoman, soshnute sarvaan kaamaan saha, Brahmanaa vipaschiteti// Tasmadvaa etasmaad aatmana aakaashaah sambhutah aakaashaad vaayuh vaayoragnih, agner aapah, aadbhyah prithvi, prithivyaa oshadhayah, oshadhibhyo annam annaat purushah; sa vaa esha purusho anna-rasa-mayaha, tasyedam eva shiraha, ayam dakshinah pakshah, ayam uttarah pakshah, ayam aatmaa, idam puccham pratishthaah; tad apyesha shloko bhavati/ (Om. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one's own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man. Thus human beings-as also other species in the Lord's Creation-is basically the product of 'Anna' the food: *annaad reto rupena parinataat purushah/* The Purusha is made essentially of food and the resultant semen. That Being possesses a head balanced by a Southern or Right side and a Left side or northern side, besides a stabilising 'puccha' or tail as symbolic of Earth; *Ayam dakshina pakshah, ayam uttarah pakshah, ayam atmaa, idam puccham pratishthitaah/* Or in between the sides of the body trunk, the mid point is the 'Atma' or the Soul as Vedas are stated to define, while the analogy of the hanging tail of a cow or earth as the foundation. There are two analogies stated one on Atma and another on the tail; the analogy of the 'Atma' first: the Antaratma is in a 'guhaa' or in a secret place based on the concept of Inner Consciousness: viz. *avyaakrita akaashameva guha*, or, *antarhridaya akaasha/* Now, the Self also called Jeevatma or the ego is possessive of Pancha Koshas or Five sheaths viz. Annamaya (food based), Praanamaya (life based), Manomaya (Perception or instinc -tive based), Vigyanamaya (knowledge or intelligence based) and finally Anandamaya (based of sheer bliss the

climactic state of Supreme consciousness). The second analogy about the tail as drawn from a reference of a cow's tail is representative of the nexus of Pancha Pranas or the vital forces of Paana-Apaana-vyana-udaana-samanas poured as it were into crucible. Having thus explained the principle of the Antaratma or the Individual Self comprising *inter alia* the unity factors of Space, Fire, Water, Air and Earth and the relativity of Pancha Koshas and Pancha Pranas on the one hand and that of Paramatma on the other, one another parallel example is about ten men crossing a river by a boat and as each time one counts the rest, one forgets counting himself too and only nine were counted; indeed the tenth is the Self; and the tenth one also the paramatma! It is the same as: *Satyam jnaanam anantam Brahma!* Or the Truth, the Subtle Knowledge and the Infinity! But Infinity is beyond comprehension but indeed within oneself! Chhandogya Upanishad(VII.xxiv. 1) explains about Infinity: *Yatra naanyat pashyati naanyachrunoti naanyad vijaanaati; atha yatraanyat pashyati anyacchrunoti anyad vijaaniti tad alpam; yo vai bhuma tad Amritam, atha yad alpam tan mrityam; sda, Bhagavah, kasmin pratishthaa iti; sve mahimni, yadi vaa na mahimneeti*/(The definition of Infinity covers such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity, both get united and both are the reflections of each other, then whom should one see, hear, feel or understand. Brihadaranyaka Upanishad (II.iv.14) is quoted when Yagnyavalkya explained to Maitreyi: *Yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram pashyati taditara itaram shrunoti, taditara itaram abhivaadati, taditara itaram manute taditara itaram vigjnaanaateeti; yatravasya sarvam aatmaivaabhut tatkena kim jighret, tat kena kam pashyet tat kena kam shrunyaat tat kena kam manveeta, tatkena kam vijaaneeyat? Yenedam sarvam vijaanaati, tam kena vijaaneeyat, vijnaataaraam are kena vijaaneeyaad iti*/ Due to the apparent existence of duality due to ignorance, smell-vision-hearing-speech- thinking or mindset-and the faculty of understanding are dissimilar. But when the veil ignorance is removed and since the Absolute Self is neither dual nor multiple, every thing falls in place and one starts recognising the attributes to see, hear, smell, taste, touch, think and react precisely the same unmistakable and distinctive uniformity! Then the Self is the Supreme in that blueprint, be it hearing, vision, or feeling or thinking! Moreover, Brahman is omnipresent as He is below, above, behind, in front, and in all the Directions. Any one who looks within would see him finds his mirror image. He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is thus misplaced and that of Unity is perennial!)

Taittiriya 2.6 once again:

From Unique Singularity to Unbelievable Plurality, the Creation by Brahman is truly amazing!

II.vi.1) *Asanneva sa bhavati, asad Brahmeti veda chet, Asti Brahmeti chedveda, santam enam tato vidyuriti/ Tasyesha eva sharira atmaa, yah purvasya, athaatoanuprashnaah, uta avidvaan amum lokam pretya kaschana gacchatee u, aahovidvaan amum lokam pretya kaschit samashnutaa u; sokaamayata bahu syaam prajaayeyeti, sab tapotapyata, so tapastatvaa, idam sarvam srujat, yadidam kim cha, tat srushtvaa tad evaanupraavishat, tad anu pravishyaa saccha tyacchhaabhavat, niruktam chaaniruktam cha, nilayanam chaanilayanam cha, Vigjnaanam chaavigjnaanamcha, satyam chaanrutam cha satyam bhavat, yadidam kincha, tatsatyamityaa chakshate tadapyesha shloko bhavati/* (If there is a fancy proposition that Brahman might not, after all, be nonexistent, then the counter question should be whether the one who doubts the existence of Brahman might himself be nonexistent! In other words, in case one believes that Brahman does not exist then he must be possessive of such knowledge as to prove it so. If the belief about Brahman's non existence is to be proved then that person has to reply as to what happens after death. More over how is it possible that existence could come out of non-existence or a vacuum or emptiness!) Chhandogya Upanishad vide VI.ii.1-2 explains: *Sadeva, Saumya, idamagra aaseed ekam evaa dviteeyam, taddhaika aahu, asad evedam agravaaseedekam evaa dviteeyam, tasmaad asatah sajjaayata/ Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham asatah sajjaayeteti, sattveva, idam agra aaseed ekam evaadviteeyam* /(Svetaketu's father stated that at the beginning there was only one Being in existence with none else and out of that single existence emerged a second. Indeed by which logic this was possible that existence could come out of non-existence, especially if the

proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term ‘ekam’ might have excluded ‘sajaatiyata’ or another tree like the original, ‘svagata bheda’ of internal variations of the same tree like leaves, fruits, flowers or ‘vijaateeyata’ or the difference of a tree say from a rock. Therefore, this singular existence resolved to create innumerable!) Thus the Singular Self resolved: *Sah akaamayata bahu syaam prajaayeyet*/ Let me be many, let me be born! Having deliberated thus, Brahman created all that exists: *Idam sarvam srujat*/ He entered every where and the formless turned into forms, both defined and undefined, sustaining or otherwise, conscious and perceptible or otherwise, and true and untrue. Indeed Truth became all this and Truth is what Brahman all about!)

Ways and means of attaining Fearlessness and Bliss named Brahman

II.vii.1) *Asadvaa idam agra aaseet, tato vai sadajayata, tadaatmaanam svayam akuruta, tasmaat tat sukrutam uchyate/ Yad vai tat sukrutam, raso vai sah, rasam hi evaayam labhvaanandi bhavati, ko hyo-vaanandayaati, yadaa hyevaisha etasminnadrushye naatmye nirukte nilayebhyam pratishtham vindate athasobhyam gato bhavati, yadaahi evaishaetasminn udaram antaram kurute, atha tasya bhayam bhavati, tatveva bhayam vidusho manvaanasya/* (Quite initially before the very beginning of Creation there was Brahman alone and as he created everything, He was titled as the Self- Creator as there was absolute nothingness therefore. The expression of ‘sukrutam’ is to be interpreted as ‘svakrutam’ as also ‘sakrutam’ as an exceedingly well performed act of Creation; indeed both these expressions firmly establish the pre-existence of Brahman. That this unique act of creation is nodoubt the Source of Joy who in any case what Brahman is, but also the Beings in Creation for their very existence. The process of breathing by way of inhaling and exhaling provides life to the Beings created and consequently a state of security and fearlessness as long as the breathing continues. As long as the state of joy and fearlessness continues and the big cover of security prevails. On the contrary, once a person feels even slight change in the balance of one’s physique, the psyche and consciousness would undergo gradual metamorphosis and the complex of fear and denial of well being creeps in; that is the state when the Beings view at Brahman not only as the power center of joy but also of awe and even terror when the situation of joy and freedom changes to the fear of Brahman and carefulness to alert the consciousness within to refrain from curves instead straight lines in one’s deeds and thoughts! Hence the ideas of enlightenment versus ignorance which guide one’s actions of virtue or vice ! Once the periodical cycle of life and death is baled out, the the bouts of ups and downs are terminated for ever and safe sailing reaches the shores of Brahman of bliss and fearlessness for ever!)]

Stanzas Fifty Three -Fifty Four-Fifty Five-Fifty Six.

nimittamātram cedasya jagataḥ parameśvaraḥ ।

vikāritvaṁ vināśitvaṁ bhavedasya kulālavat ॥ 53॥

buddhyādayo nava guṇāḥ nityā eveśvarasya cet ।

nityecchāvānṁ jagatsrṣṭau pravatetaiva sarvadā ॥ 54

pravṛtтыuparamābhāvātsaṁsāro naiva naśyati ।

mokṣopadeśo vyarthaḥ syādāgamo’pi nirarthakaḥ ॥ 55

tasmānmāyāvilāso’yaṁ jagatkartṛtvamīśituḥ ।

bandhamokṣopadeśādivyavahāro’pi māyayā ॥ 56॥

Stanza Fifty Three: As Parameshwara is realised as the efficient cause of the entire universe then like a potter be creating-modifying- and even destroying as of srishti-sthoti and samkaara kaarana. According the Advaita siddhaanta, Maheshvara is the abhinna-nimitta-upaadaana kaarana as both the efficient cause and the material cause of the Prapancha. Further Bhagavan's srishti too be of metamorphosis as of great change in appearance or character with the assistance of Maya Prakriti.

Stanza Fifty Four: One's own buddhi, samskaara, dvesha, sukha, dukkha, icchha, dharma-adharma and prayatna being the nava gunas as per nyaaya shastra. These are the attributes cited earlier stanzas 23-24 too. As per these gunaas or traits, there is no water-tight segregation possible in the case of human beings. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would-synthesise the Gunas. Due to the instant changes as of guna kaaranaas, the padaardhaas too be ever acquiring new looks, tastes, traits, looks and flows. The guna kaarnaas tend to impact and impressons. Sahana shakti or guna kaarakaas too be generated. Only shastrokta kriyotpanna atendriyaas be the sthita pragjna swabhaavis. Mind indeed is the key factor of Reality and falsity: Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisations and so on, Mind happens to be the outstanding body asset. Mind is considered as the interiormost chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since 'one becomes precisely as one meditates upon the Almighty'.

Stanza Fifty Five: Once, mental stability is assured and action be disinclined, the bondage of life and transmigration would also cease. Whenever a caterpillar reaches the edge of a blade of grass, it tends to hold another support and contracts its body before holding another grass blade. In the same manner an Individual Self too contracts another dream body gradually manifesting the functions of the new organs and senses; the new organs are such as to display actions of erstwhile works called Karma of the previous births plus the instant actions. But now there would not be of any issue of either bondage- or transmigration, but for the paramatma bhavana maatra.

Stanza Fifty Six: Right within the luminous sparkle of a golden sheath is Brahman, devoid of taints and blemishes nor with parts. That Supreme of the highest purity and clarity is indeed the Brightness of the Brightness. That is what all the Seers and Seekers seek for and see with supreme satisfaction and surprise! Indeed neither the Sun pales into insignificance; the Moon, Stars, and Lightnings lose their shine and flash; Fire loses its radiance and heat and all these entities just follow their directives as per His nods! The Self is least unaffected by the sorrows of Beings just as the Sun-the eye of the Universe is totally unaffected by the natural calamities and rejoicings in the world; the super imposition of the illnesses or the wellness of the body is hardly a matter of concern to the Self. That Paramapada Status or the Supreme Position of Brahman cannot be signified by that of Surya, Chandra or Agni as Paramatma is Swayam Prakasha or Self Illuminated. Once that Status is accomplished, then there is no return as that indeed is His Abode!

[Explanation vide Mandukyopanishad kaaraka 2.32]

*na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā ||*

There is no dissolution, no birth, none in bondage, none aspiring for wisdom, no seeker of liberation and none liberated. This is the absolute truth.

Adi Shankara Bhashya : When duality is perceived to be illusory and Atman alone is known as the sole Reality, then it is clearly established that all our experiences, ordinary or Vedic, pertain to the domain of ignorance. Then one perceives that there is no dissolution, or destruction from the standpoint of Reality; no birth or creation, coming into existence; no one in bondage, ie, no worldly being; no pupilage, no one adopting means for the attainment of liberation; no seeker after liberation, and no one free from bondage (as bondage does not exist). The Ultimate Truth is that the stage of bondage, etc., cannot exist in the absence of creation and destruction. How can it be said that there is neither creation nor destruction? It is thus replied:—There is no duality (at any time). The absence of duality is indicated by such Scriptural passages as, “When duality appears to exist...” “One who appears to see multiplicity...” “All this is verily Ātman.” “Ātman is one and without a second.” “All that exists is verily the Ātman,” etc. Birth¹ or death can be predicated only of that which exists and never of what does not exist, such as the horns of a hare, etc. That² which is non-dual (Advaita) can never be said to be born or destroyed. That it should be non-dual and at the same time subject to birth and death, is a contradiction in terms. It³ has already been said that our dual experience characterised by (the activities of) Prāṇa, etc., is a mere illusion having Ātman for its substratum, like the snake imagined in the rope which is its substratum. The imagination characterised by the appearance of the snake in the rope cannot be produced from nor dissolved in the rope⁴ (i.e., in any external object), nor is produced from the imaginary snake or dissolved in the mind,⁵ nor even in both⁶ (i.e., the rope and the mind). Thus⁷ duality being non-different from mental (subjective) imagination (cannot have a beginning or an end). For,⁸ duality is not perceived when one’s mental activities are controlled (as in Samādhi) or in deep sleep. Therefore⁹ it is established that duality is a mere illusion of the mind. Hence it is well said that the Ultimate Reality is the absence of destruction, etc., on account of the non-existence of duality (which exists only in the imagination of the mind).

(Objection)—If this be the case, the object of the teachings should be directed to prove the negation of duality and not to establish as a positive fact non-duality, inasmuch as there is a contradiction (in employing the same means for the refutation of one and the establishment of another). If this were admitted, then the conclusion will tend to become Nihilistic¹⁰ in the absence of evidence for the existence of non-duality as Reality; for, duality has already been said to be non-existent.

(Reply)—This contention is not consistent with reason. Why¹¹ do you revive a point already established, viz., that it is unreasonable to conceive of such illusions as the snake in the rope, etc., without a substratum?

(Objection)—This analogy is not relevant as even the rope, which is the substratum of the imaginary snake, is also an imaginary entity.

(Reply)—It is not so. For,¹² upon the disappearance of the imagination, the unimagined substratum can be reasonably said to exist on account of its unimagined character.

(Objection)—It may be contended that like the imagination of the snake in the rope, it (the unimaginary substratum) is also unreal.

(Reply)—It cannot be so. For, it (Brahman) is ever unimagined, because it is like the rope that is never the object of our imagination and is real even before the knowledge of the unreality of the snake. Further,¹³ the existence of the subject (knower or witness) of imagination must be admitted to be antecedent to the imagination. Therefore it is unreasonable to say that such subject is non-existent.

(Objection)—How¹⁴ can the Scripture, if it cannot make us understand the true nature of the Self (which is non-duality), free our mind from the idea of duality?

(Reply)—There¹⁵ is no difficulty. Duality is superimposed upon Ātman through ignorance, like the snake, etc., upon the rope. How is it so? I am happy, I am miserable, ignorant, born, dead, worn out, endowed with body, I see, I am manifested and unmanifested, the agent, the enjoyer, related and unrelated, decayed

and old, this is mine,—these and such other ideas are superimposed upon Ātman. The notion¹⁶ of Ātman (Self) persists in all these, because no such idea can ever be conceived of without the notion of Ātman. It is like the notion of the rope which persists in (all superimposed ideas, such as) the snake, the water-line, etc. Such being the case, the Scripture has no function with¹⁷ regard to the Ātman which, being of the nature of the substantive, is ever self-evident. The function of the Scripture is to accomplish that which is not accomplished yet. It does not serve the purpose of evidence if it is to establish what has been already established. The Ātman does not realise its own natural condition on account of such obstacles as the notion of happiness, etc., superimposed by ignorance; and the true nature is realised only when one knows it as such. It¹⁸ is therefore the Scripture, whose purpose is to remove the idea of happiness, etc. (associated with Ātman) that produces the consciousness of the not-happy (i.e., attributeless) nature of Ātman by such statements as “Not this” “Not this”, “(It is) not gross,” etc. Like the persistence of Ātman (in all states of consciousness) the not-happy (attributeless) characteristic of Ātman does not inhere in all ideas such as of being happy and the like. If it were so, then one would not have such specific experience as that of being happy, etc., superimposed upon Ātman, in the same manner as coldness cannot be associated with fire whose specific characteristic is that of heat. It is, therefore, that such specific characteristics as that of being happy, etc., are imagined in Ātman which is, undoubtedly, without any attributes. The Scriptural teachings which speak of Ātman as being not-happy, etc., are meant for the purpose of removing the notion that Ātman is associated with such specific attributes as happiness, etc. There is the following aphoristic statement by the knowers of the Āgama. “The validity of Scripture is established by its negating all positive characteristics of Ātman (which otherwise cannot be indicated by Scriptures).”

Anandagiri Tika (glossary)

¹ Birth, etc.—Birth or death can be imagined only in the realm of duality. But from the standpoint of the Ultimate Reality duality is as non-existent as the horns of a hare. Therefore, from the standpoint of Reality birth or death is inconceivable, as neither birth nor death can be imagined of the horns of a hare or the son of a barren woman.

² That, etc.—Birth or death implying an antecedent or subsequent non-existence cannot be conceived of non-dual Ātman which is ever-existent. Further, birth or death implying a change cannot be brought about except by another factor which brings about the change. This position is also untenable from the non-dual standpoint. Non-duality being the only Reality, there is neither birth nor death from the standpoint of Truth.

³ *It, etc.*—The dealings in the plane of duality, which is illusory, are also illusory from the standpoint of Truth. Therefore all dealings in the dual realm are mere imaginations like our dealings with the false snake perceived in the rope.

⁴ *The ropey etc.*—This is the refutation of the realistic contention. The illusion of the mind which perceived the snake in the rope does not exist in the rope. For, such illusion, in that case, would have been experienced by all. When an explanation is sought, from the empirical standpoint, of the illusion of the snake in the rope, it is, no doubt, said that the rope produces the illusion. This explanation may be justified when such illusion is admitted to be a fact. But from the standpoint of the Ultimate Reality, illusion does not exist; hence no birth and disappearance can be predicated of anything non-existent or illusory.

⁵ *Mind*—This is the refutation of the contention of the idealists. The illusion of the snake in the rope cannot be produced by the mind. That is because our subjective idea does not correspond to the objects perceived outside. Therefore the illusion cannot be produced by the mind alone. Further, from the standpoint of Truth, mind, associated with its dual functionings (*saṅkalpa* and *vikalpa*) does not exist—as a reality. Being non-existent in itself it cannot produce anything new.

⁶ *Both*—This may be taken as the refutation of the Kantian view that our perceptions in the dual world are caused both by mind and external objects (things-in-themselves). The contention of Kant cannot also be correct, the thing-in-itself being unknown and unknowable and also being beyond the law of causation cannot produce anything. Again, from the non-dual standpoint both mind and the external object (the thing-in-itself) are known to be non-existent. Hence they cannot produce anything new.

⁷ *Thus, etc.*—Dual perception is totally non-different from subjective imagination which produces the illusion of the snake in the rope. All illusory objects being non-existent from the standpoint of Truth, the duality is also non-existent from the stand-point of the Ultimate Reality.

⁸ *For, etc.*—It is because in the state of trance or deep sleep, the mind, with its double aspects (of imagination and volition), does not exist. Therefore no duality can be perceived in the absence of the mind.

⁹ *Therefore*—It is because duality is perceived when mind functions and it is not perceived when mind does not function. Therefore the existence of duality depends entirely upon the imagination of the perceiving subject.,

¹⁰ *Nihilistic*—This is the contention of the Buddhistic Nihilists who, after the negation of duality, find void as the only Reality.

¹¹ *Why, etc.*—An illusion cannot exist without a substratum. The imagination or idea of the snake cannot be perceived without the substratum of the rope. Therefore the illusion of duality must have the non-dual *Ātman* the Knower, as its substratum.

¹² *For, etc.*—Unless one is aware of an unimagined factor (*Ātman*), one cannot know that this or any object is unreal. We know of a thing as unreal only as distinguished from something which is real. The illustration of the snake and the rope is given only for the purpose of an analogy. No exact analogy can be given with regard to non-duality as it is one without a second. Analogy always belongs to the realm of duality.

¹³ *Further*—Without a perceiver, there cannot be any imagination. Even if our analysis of the dualistic world leads to the experience of the void or total negation, as the Buddhists contend, there must be an *experiencer* of this negation. If the mind always seeks the cause of the substratum, the discussion ends in a *regressus*. But even then there is a perceiver of that *regressus* without which the argument of “*regressus ad infinitum*” is not possible. Therefore no one can escape the “Perceiver” (*Dr̥k*) which is the *Ātman*.

¹⁴ *How, etc.*—Scriptures can be applied only to the sphere of duality. In the absence of duality, Scriptures cannot function. In your opinion duality consisting of birth, death, etc., does not exist. Therefore the Scripture is also an illusion. Hence the Scripture cannot remove duality and lead to the realisation of non-duality or *Ātman*.

¹⁵ *There, etc.*—From the standpoint of ignorance, duality certainly exists as we see it. Therefore the Scripture is a means to remove this illusion of duality.

¹⁶ *Notion*—The *Ātman* persists through all our experiences; for at no time is it possible to conceive that *Ātman*, in the form of the perceiver, (*Dr̥k*) is absent or non-existent.

¹⁷ *With regard, etc.*—The Scripture cannot directly describe the real nature of *Ātman*. It serves no purpose for the knower of the Ultimate Reality.

¹⁸ *It is, etc.*—The Scripture serves a negative purpose, *i.e.*, it helps us to remove all attributes, which are the ideations (*vr̥ttis*) of our mind, generally associated with *Ātman*. By associating *Ātman* with any

attribute such as the condition of *being* happy, etc., we make it an object (*viṣaya*). But *Ātman* is the eternal subject—or witness of all ideas.

Chapter Three

Stanzas a-b

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthagam bhāsate

sākṣāttattvamasīti vedavacasā yo bodhayatyāśritān ।

yatsākṣātkaraṇādbhavennapunarāvṛttirbhavāmbhonidhau

tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye /

Bhagavan Dakshinamuti, our humble pranams as thou art our acharya asserting 'thou art that' and by realising that fundamental reality of sat and asat, one would realise that there be no return to this ocean of transmigration..

As per the vedic thought, 'Acharya Devo bhava, next only Maatru Pitru Devas': Tittireeya Upanishad states vide 1.xi.2:

Matru devo bhava, Pitru devo bhava, Acharya devo bhava, Atithi devo bhava, yani anavadyani karmaani taani sevitaavyaani no itaraani, yaani asmaakam sucharitaani, taani tvasyopasyaani, no itaraani// Ye ke chaasmcchreyaamso Brahmaah tshaam tvayaasanena prashavasitavyam, Shraddhayaa deyam ashraaddhayaadeyam shriyaa deyam, kriyaa deyam, bhiyaa deyam samvidaa deyam/ Atha yadi te karmavichikitsaa vaa vritta vichikit saa vaasyaat// Ye tatra Brahmaah sammarshinaah yuktaa aayuktaa alukshaa dharma kaamaahsyuh, yathaa te teshu varteran tathaa teshu vartethaah// Esha aadeshah, esha upadeshah, esha Vedopanishat, yetadanushaashanam, yetamupaasitavyam, ekamu chaitadupaasyam// (Having underlined that there should not be any excuse to abstain from the duties of worshipping Devas and Pitru Devatas, on the level ground, the duties are to one's own mother to have given birth and nourishment, father for one's upbringing, tradition and discipline, the Teacher to provide him education and training to face life besides opening gates for Knowledge-Samsara-Dharma-Karma- and Liberation. The „Atithi“ or the revered guest too is of divine nature, and one should offer him a seat, remove the fatigue in reaching one's home, receive them with respect and honour becoming of the stature of the host, and make befitting offerings not out of bravado and superior feeling but with modesty and friendliness with equal status. This kind of treatment is specially stressed in respect of Brahmanas who are particularly experienced in rendering their duties and customs with faith and dedication. These are indeed the instructions of Vedas and the established principles of Dharma.]

Now, the emphasis on Acharya seva praadhaanyata: Chhandogya Upa. is quoted: Satyakama returns to Guru Gautama fully contented!

IV.ix.1-3) *Praapahaacharya-kulam, tam aachaayobhyuvaada, Satyakaama iti; Bhagavah, iti ha prati-shushrutvaa// Brahma vid iva vai, Saumya, bhasi, ko nu twaanushashaseti, anye manushyebhya iti ha pratijajne, bhagavaanstveva me kaamo bruyaat// Shrutgam hi eva bhagavad drishhebhyah aachaaryaadd haiva vidyaa viditaasaadhishtam praapatiti, tasmai haitad evovaaha atra ha na kinchana veeyaayeti, veeyaayeti/* (As Satyakaama reached his Guru's residence, the Guru enquired of his well being. The Guru exclaimed that Satyakama was looking bright and happy with Brahma Vidya, then the latter replied that as far as human teachers were concerned, the Guru was indeed such that there was nothing else to be learnt from the Scriptures, and also he learnt additionally from woods and fields. Now, there is nothing more of knowledge that he would need to learn further! There was indeed nothing more than this!)

Like honey bees collect uniform honey from various flowers, the Truth is that Antaratma of all the Beings is similar

VI.ix.1-4) *Yathaa, Saumya, madhu madghukrito nistishanti, naanaatya yaanaam vrikshaanaam rasaa saavahaaram ekataam rasam gamayanti// Te yathaa tatra na ivekam labhante, amushyaaham vrikshasya rasosmi, amushyaaham vrikshasya rasosmeeti, evam eva khalu, Saumya, imaah sarvaah prajaah sati sampadya na viduh sati sampadyaamaha iti//Ta iha vyaaghro vaa simho vaa vriko vaa varaaho vaa keeto vaa patango vaa damsho vaa mashko vaa yad yad bhavanti tad aabhavanti// Sa ya eshonimaa aitadaamyam idam sarvam, tat Satyam, sa Atmaa, tyat tvam asi, Svetaketo iti; bhuyaa eva maa bhagavan vigjnapaytva iti;tathaa,Saumya, iti hovaacha/*(Just as bees collect the essence of flowers of various trees and produce honey of a uniform quality from a bee hive, the various Beings irrespective of their origin, say as a product of this or another source of knowledge, produce the same awareness that all species of creatures merge into a singular Reality! These creatures, be they as tigers, lions,wolves, pigs, insects, grass hoppers or mosquitos finally named as the Truth which is the subtle essence of Existence. What ever existence they might originate from is not of consequence as their merger into Reality would be such as that specific being is judged by its own penchant and the resultant actions. Based on the fruits of these past actions, the concerned Self is judged and migrated accordingly from birth to birth. This is the subtle essence of existence; indeed that is Self which is essentially the Truth!)]

Now Chapter Three- stanzas one-two-three-four-five-six-seven-eight-nine-and ten

sattāsphuratte bhāveṣu kuta āgatya saṅgate ।

bimbādidarpaṇanyāyādītthaṃ prcchan prabodhyate ॥ 1॥

asatkālpeṣu bhāveṣu jādeṣu kṣaṇanāśiṣu /

as-itvaṃ ca prakāśatvaṃ nityātsaṃkrāmatīśvarāt ॥

ātmasattaiva sattaiṣāṃ bhāvānāṃ na tato'dhikā ।

tathaiva sphuraṇaṃ caiṣāṃ nātmāsphuraṇato'dhikam ॥ 3॥

jñānāni bahurūpāṇi teṣaṃ ca viṣayā api ।

ahaṅkāre'nuṣajyante sūtre maṇigaṇā iva ॥ 4॥

prakāśābhinnamevaitadviśvaṃ sarvasya bhāsate ।

laharībudbudādīnāṃ salilānna prthaksthitiḥ ॥ 5

jānāmityeva yajjñānaṃ bhāvānāviśya vartate ।

jñātaṃ mayeti tatpaścādvīśrāmyatyantarātmani ॥ 6

ghaṭādikāni kāryāṇi viśrāmyanti mṛdādiṣu ।

viśvaṃ prakāśābhinnatvādvīśrāmyetparamēśvare ॥ 7॥

svagatenaiva kālīmṇā darpaṇaṃ malinaṃ yathā ॥

ajñānenāvrtaṃ jñānaṃ tena muhyanti jantavaḥ || 8||

ghaṭākāśo mahākāśo ghaṭopādhikṛto yathā |

dehopādhikṛto bhedo jīvātparamātmanoh || 9||

tattvamasyādivākyāistu tayoraikyaṃ pradarśyate |

soyaṃ puruṣa ityukte pumāneko hi drśyate || 10||

Stanza 1: The disciple enquires as to wherefrom be universal existence be revealing as the mirror image of the Unknown .Bhagavan Sureshwara thus makes the atma darshana by utilising the medium of guru shishya samvada. This is on the analogy of Satyakaama reached his Guru's residence, the Guru enquired of his well being. The Guru exclaimed that Satyakaama was looking bright and happy with Brahma Vidya, then the latter replied that as far as human teachers were concerned, the Guru was indeed successful.

[Explanation vide 1) Prashnopa. I.1-4 on Shishyas approach Guru Pippalaada and ask about Universe and Brahman (2) Sum of Prashnopa Chap.1]

(1)

Suksha, Bharadvaja, Satyakama, Kaushalya, Kabandhi approach Maharshi Pippalaada about Brahman

I.1-2) Om! Sukeshacha cha Bharadvaja, Shaibyascha Satyakaamah, Soiryaaneecha Gargyah, Kausalyaashvalaayano, Bhargavo vaidurbhih , Kabandhe esha ha vai tatsarvam vakshyateeti te ha samitpaanayo Bhavantah Pippalaadmupasanaah// Taan ha sa Rishur vaacha bhuya eva tapasaa brahma charyena shraddhayaa samvatsaram samvatsya yathaakaamam prashnaan pucchat yadi vijnasyaamah sarvam sa vo vakshyaama iti/

(Maharshi Pippalaada was approached by a few Seekers of Supreme Brahman with 'samidhas' or the Sacred material for offering Agnihora kept in hands as a sign of veneration and faith : these were Suksha, the son of Bharadvaja; Satyakama the son of Shibi, the grandson of Soorya born of the family of Garga; kaushalya the son of Ashvala the famed descendant of the line of Bhrigu born in Vidarbha; and Kabandhi the descent of Katya. Indeed these were the illustrious progeny of renowned lineages and great experts of Rites and Meditation ; proficiency in this discipline constitutes the primary step of the so called Inferior Brahman, now seeking the next decisive step of the Superior Realisation of the Absolute Brahman! The Maharshi then asked them to reside at his place for a year practising Brahmacharya and full control of their physical senses and of mind as per his teachings. Under his training during the period they should observe the regulations and might thereafter enquire of him about their doubt and ever express their views and doubts!)

The First Question was about the Creation of Universe and the Sustaining Power of Existence

I.3-4) Atha Kabandhi Katyaatyana upetya prapaccha, Bhagavan, kuto ha vaa imaam prajaa; prajayanta iti// Tasmai hovaachavai prajaa kaamovai Prajapatih sa tapotapyata sa tapyasatvaa sa mithunam utpaadayate, rayim cha praanam cha, iti etau me badhdhaa prajaah karishyata iti//

(Thereafter the training period, Kabandhi the progeny of Katya asked Pippalaada as to how the Beings in the Universe were born and the latter replied : Prajapati who was desirous of 'Srishti' or the Creation of Moving and Non-Moving Beings cogitated the Vedic way as Hiranyagarbha by his erstwhile thoughts of ability to create and generated ' rayim cha praanam cha or Moon or Food and Agni or Surya the Praana

the vital force. He planned that : *etau* or that these two viz. Fire and Food as the cause and effect, would generate *praja karishyatah bahudha* eventually!)

(2)

The further stanzas of the First Chapter thus explain that the essence of Inner consciousness is neither of the faculty of 'Vaak' alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. The Second Chapter mentions of a teacher posing a question to the students whether anybody knows about Brahman; some replies of the most competent students were heard; they all provided part replies as some mentioned of the significance of speech; some of vision, some of Mind, and so on recalling the story of a blind man seeking to highlight one part of the body or another and deduce that an elephant was a head-its trunk-its tail-feet-etc. One of the disciples agrees that he does not know about Brahman but he does not consider that he does not realise 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. The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition. Thus, to know one does not know but desires to know yet It remains unknown is all what all one knows! Once on realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the Antaratma itself is within itself as the Paramatma. The Third Chapter wonders whether It is Maya the Yakshi ever preventing Jivas and Devas to discover the Truth. In fact Devas got elated that after all their efforts to discover Brahman finally were successful, especially to vindicate success against 'Danavaasuras'. Yet as they tested the Yakshi but the latter failed to convince that she could neither tear off earth nor control Vaayu and nor Agni. Indra then realised the handiwork of Maya in the Form of Yakshi deluded them all. Even as Indra visioned on the Sky again there appeared an extremely charming and gracious lady identifying herself as Uma Haimavati. In Shapta Shati of Markandeya Purana (II.55), there is a reference stating that as demoniac influences seek to dominate, Devi Durga the Mother of the Universe would certainly descend to Earth to curb extreme pressures of the evil influences; Devi Durga is represented by Her divine wisdom is the spring of Brahma Vidya. In the Fourth Chapter, Devi Uma explains to Devas about the essential nature and implications of Brahma Vidya and awareness of Brahman both from the Cosmic and Individual Levels: In the Individual context, Devi Uma's Teaching is: *Athaadhyatman, yadetat gacchati manah anena abhikshanam upasmarati etat sankalpah/* or the Indwelling Self or the Antaratma is always embedded into and anchored on to mind and ; latter once sharpened even while encased in the physical frame, be buttressed with knowledge, faith., righteousness. As these are retained on the right side of the body, the truth on the left side and concentration of highest order in mind, Satya Brahman is then realised as the Truth! The phrase 'Satyameva' signifies the idioms 'Sat' or Tyat viz. Murtha-Gross and Amutra-subtle, the gross being Pancha bhutaatmika or of Five Elements as also Arishadvargaas of Kaama, Krodha, Moha, Mada, Matsaras; indeed 'Brahman' is Invincible, Birthless and All- Pervading! *Upanishidam bhobruheetyukta ta upanishadraahmi vaava ta upanishadama brumeti/* Recalling the earlier query of the disciple's request to the Teacher vide Chapter Two of this Upanishad whether he had an idea of what Brahman would be like, the cryptic reply was that the intelligent ones should turn away from the material world to realise Brahman; *Tasya tapo damah karmeti pratishthaa Vedaah sarvaangaani/* Concentration, faith, renouncement are the keys, while Vedas represent the limbs and Truthfulness!]

Stanza Two explains that universal and of even of numberless Beings are the revelation of Parameshvara . Existence and revelation are the fall outs from the eternal Parameshvara into objects which are similar to unreality, insentient and transient. The entirety of samsara subject to nothingness eventually be existent by the prathyaksha-paroksha-anumaana pramaanaas. Kshanatva or of momentary nature is stated as of jadatva hetu. Vedaanta jagat be of the strong viewpoint of midhyaavaada and satyanityata. Truth alone is paramount! Truthfulness is bliss. Having accomplished Truthfulness none would ever slip down. Persons who attain it are named as 'Sat' or persons who reach the pinnacle and they indeed are of Satyam or Truthfulness! The Self is achievable through the understanding as to what is truth and untruth as also

tapsya or austerity with control of mind and senses, as indeed the best form of such tapsya is the control of mind and senses; it is out of this 'samyak jnaana' or the knowledge in surfeit as backed by tapsya is the gateway to Enlightenment; some of the essential inputs are 'brahma charya' or abstinence, straightforwardness, non pretentiousness, and falsehood, a clean and blemishless inner conscience leading to 'Atmajyoti' or Self Illumination. That indeed is the Path of 'Parama Nidhaana' which truly indeed is hiranmaya or the golden hued! Asatyam or Untruthfulness is of darkness and of tamogunam as of 'agjnaanam', while Swargam be 'prakaasha mayam' as against Narakam as of 'andhakaaramayam'. Both the precepts are relevant to manushyas as other species in the Creation be irrelevant anyway. Hence be the explanation of Dharmaadharmaas are the extensions of Satya and Asatya or illumination and darkness, and of the fall out Sukha Duhkhas. In other words, wherever there be Satya, there be Dharma- where Dharma be, there be prakaasha the illumination- and hence the Sukha Duhkhas too!

Stanza Three explains about midhyaatva: The existence of the make belief jagat camouflages the Truth of the everlasting the Atma bhava and about the true identity of the Individual Self and the Supreme Soul. This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as that Unknown exists with conviction and faith, so does the Beings be born and depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status.

Stanza Four states that various kinds of perceptions as also their objects are intertwined together in the ego sense like the groups of pearls on a string. When the enormity of Brahman is reflected on one's mental screen that is the ego sense or the ahamkaara. The mind may be viewed to be constituted by five basic components: manas, ahamkara, citta, buddhi and atman, which cannot be reduced to gross elements. Manas is the lower mind which collects sense impressions. Its perceptions shift from moment to moment. This sensory-motor mind obtains its inputs from the senses of hearing, touch, sight, taste and smell. Each of these senses may be taken to be governed by a separate agent. Ahamkara is the sense of I-ness that associates perceptions to a subjective centre and thus creates 'personal' experiences. Once sensory impressions have been related to I-ness by ahamkara, their evaluation and resulting decisions are arrived at by buddhi, the intellect. Manas, ahamkara and buddhi are collectively called the 'internal instruments' (antahkarana) of the mind. When the splendour and magnificence the Atman is reflected in one's mind, that is aptly called the true ahamkaara or the ego sense and that is the jeevaatma all about. Then various kinds of vigjnaana that arise out of comprehending various objects and senses conjoin in that kind of ego sense. The existence of the objects and the spuraana are perceived only through that kind of ego sense.

[Bhagavad Gita 7- Vigjnaana Yoga explains from jnaana to Vigjnaana to action as per karma

Mattah parataram naanyat kinchidasti Dhanaanjaya, mayi sarvavidam protam suutre maniganaa iva/ Rasohamapsu Kounteya! Prabhaasmi Shashi Suryayoh, pranavassarva vedeshu shabdah khe pourusham Nrishu/ Punyo gandhah prithivyaam cha tejaschaasmi vibhaavasiu, jeevanam sarva bhuteshu tapaschaasmi tapasvishu/ Beejam maam sarva bhutaanaam viddhi Paarthah sanaatanam, busshirbuddhi-mataamasmi tejas-tejasvinaamaham/ Balam balavataan chaaham kaama raaga vivarjitam, Dharma -aviruddho bhuteshu kaamosmi Bharatarshabha/ Ye chiva saatvikaa bhaavaa raajaastaamasaas chaye, matta yeveti taanviddhi na tvaham teshu te mayi/ Tribhiringunayairbhaavai rebhinsarvavidam jagat,

mohitam naabhijaanaati maamebhyah paramapyayam/ Daivee hyeshaa gunamayee mama maayaa duratyayaa, maameva y prapadyante maayaametaam taranti te/ Na maam dushkritino muuddhaah prapadyante naraadhamaah, maayayaapahrita jnaanaah asurum bhaavamaashritaah/ Bhagavan Shri Krishna addresses Arjuna as follows: Whosoever of Dhyana Yogaabhyaasa saadhakas or those immersed in deep meditation as targetted to me with ardent faith and devotion are blessed by their Self Realisation. I shall shortly explain as to how they apply their knowledge and the eventual wisdom to reach the accomplishment. Among the crores of humanity, only a handful of them seek the 'saadhana' either by good deeds and awareness of the Supreme or by direct yoga way. Indeed the illustration of several sprouts of plants in a garden turning as fruit bearing trees and of the left over fruits dropped down or unconsumed by the customers are very few indeed; such is the extremely limited very few of the Saadhakas or the Seekers of the Unknown. Out of this selected ones make efforts for the Realisation Beyond yet right within one's own Self.]

Stanza Five: It is normal commonsense that the universe appears differently with the light and darkness just as waves and bubbles could not exist as segregated from flows of water. It is on this simple analogy all the objects of the universe which derive their 'Satta' or Might and 'Sphuranana' or Awareness of the Unknown paramatma being the quintessence of Reality. Work leads to purification of the mind, not to perception of the Reality. The realisation of Truth is brought about by discrimination and not in the least by ten million of acts. By adequate reasoning the conviction of the reality about the rope is gained, which puts an end to the great fear and misery caused by the snake worked up in the deluded mind. The conviction of the Truth is seen to proceed from reasoning upon the salutary counsel of the wise, and not by bathing in the sacred waters, nor by gifts, nor by a hundred Pranayamas or control of the vital force. Success depends essentially on a qualified aspirant; time, place and other such means are but auxiliaries in this regard. Hence the seeker after the Reality of the Atman should take to reasoning, after duly approaching the Guru - who should be the best of the knowers of Brahman, and an ocean of mercy. An intelligent and learned man skilled in arguing in favour of the Scriptures and in refuting counter-arguments against them - one who has got the above characteristics is the fit recipient of the knowledge of the Atman. The person who discriminates between the Real and the unreal, whose mind is turned away from the unreal, who possesses calmness and the allied virtues, and who is longing for Liberation, is alone considered qualified to enquire after Brahman.

Stanza six: Once there be the knowledge which enters into an object producing the awareness of 'I realise this' then the cause and effect conditionality is set in on one's mental screen. Then the psychic and cognitive analysis gets set: who is the manufacturer. When the answer be cyclical-such and such trader- and finally the Prakriti and the Ultimate Unknown Paramatma the Finality. Thus the Pot Maker with the tools of Earth, Water, Fire, Air and the Sky. This illustration be needed to be digested as the grammar or syntax of karta-karma-and kriya of the srishti- sthiti-samhaara and punah srishti cycle of Time the Interminable. Thus the samsaara purna padaardha be the moola karana-anaadi-madhya-laya proactor maatra.

Stanza seven: The effects and consequences as of a pot making are as of the material cause viz. of clay. Likewise the universe is rolled up with self consciousness and realisation. It is explained that once a person reaches Self-realization, their new vision and understanding of themselves brings them continuous, permanent happiness. It will also bring equanimity to all circumstances- Inner peace, Freedom from all fears and anxieties, Deep spiritual fulfillment and stronger, calmer relationships with others. Once a person reaches Self-realization, they are freed from their own desires and worldly attachments. They're also liberated from external pressures, such as cultural and social expectations, or political and economic influences. They are beyond self-delusion and material attachments. Self-realization involves letting go of many of the things that are associated with individual identity in order to find the true Self, which is eternal and unchanging. It is the difference between identifying with the ego and identifying with the true Self.

Stanza eight: In case a mirror is dusted, that should not be construed as its shine is fade and likewise one's knowledge if camouflaged by ignorance, the beings are not to be deluded that. This agjnaana or ignorance has neither barriers of kaalamaana or the time cycle being anaadi and anirvachaneeya or indescribable covering jnaana of the Universal Beings. Consequently one might perceive the concept of Duality as of Thine and Mine, develop desires, kaarya-kaarana-kankshas and get dragged in to the vortex of sufferences. Moha is an offshoot of midhyaa jnaana. Drishta-drishya- kaaraya kaarana and such differences bhrama kaaranas and vaastavikata is hidden by moha. This very moha kaarana hides the kaarya kaarana kartrutva- bhoktavyaadi badhyataas.

Now the idea of evolution in Samkhya revolves around the interaction of Prakṛti and Puruṣa. Prakṛti remains unmanifested as long as the three gunas are in equilibrium. The disequilibrium of the gunas triggers an evolution that leads to the manifestation of the world from an unmanifested prakṛti. The metaphor of movement of iron in the proximity of a magnet is used to describe this process. Some evolutes of prakṛti can cause further evolution and are labelled evolvents. For example, intellect while itself created out of prakṛti causes the evolution of ego-sense or ahamkara and is therefore an evolvent. The intellect is the first evolute of prakṛti and is called mahat or the great one. It causes the evolution of ego-sense or self-consciousness. Evolution from self-consciousness is affected by the dominance of gunas. So dominance of sattva causes the evolution of the five organs of perception, five organs of action and the mind. Dominance of tamas triggers the evolution of five subtle elements— sound, touch, sight, taste, smell from self-consciousness. These five subtle elements are themselves evolvents and cause the creation of the five gross elements space, air, fire, water and earth. Rajas is cause of action in the evolutes. Puruṣa is pure consciousness absolute, eternal and subject to no change. It is neither a product of evolution, nor the cause of any evolute. Evolution in Samkhya is thought to be purposeful. The two primary purposes of evolution of prakṛti are the enjoyment and the liberation of Puruṣa. Primordial matter prakṛti; puruṣa is the Root evolvent. Internal instruments are stated as of Intellect (Buddhi or Mahat), Ego-sense (Ahamkāra), and Mind setting or of Manas. Thus the external instruments Five Sense organs (Jñānendriyas), Five Organs of action (Karmendriyas). Subtle elements Form (Rupa), Sound (Shabda), Smell (Gandha), Taste (Rasa), Touch (Sparsha). The Gross elements are of Earth - Water , Fire Air and , Ether.

Stanza Nine: By its very nature the mahaakasha or the all pervading sky is massive and interminable, while the ghataakaasha be of nimitta maatra kalpita maatra. Likewise jeevaatma or of an individual soul and the unrealisable Paramatma or the Supreme Soul has been wrought by the adjunct of shareera. Chhandogya Chapter Eight -i. 1-5 is relevant as despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of 'Daharaakaasha' or the Small Space, one's own body parts are responsible for deeds and the Self is but a mute spectator ! VIII.i.1) Hari Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualites like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditons vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. 'daharaakaasa' within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside

within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings! Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of omission and commission would remain as a mute spectator! Thus the body of a Being especially of human, the manas and agjnaana of the sthula-sookshma and kaarana deha be possessive of sukha dukhaas-hunger and thirst ever.

Stanza Ten explains the distinctive identity of the Humans or any Beings be to state Thou art Thou, since the mind and the consequent buddhi are the barriers seated as the charioteer on the Pancha Maha Bhutas or the Fundamentals of the Universe viz. Prithivi-Aapas-Tejas- Vaayu and Aakasha or Earth- Water-Fire-Air-and Sky, besides Panchendriyas of Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and Pancha or five sheaths of human body viz. Annamaya- Praanamaya- Manomaya-Viginaanamaya-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)Pancha Pranas viz. Prana-Apaana-Udaana-Vyana -Samana.

Maha Vaakyas of Upanishads assert the similarity of Jeeva shareeraas and Jeevatmas:

Purushasya prayatovaan manasi sampadyate, manah praane, praanas tejasi, tejahparashyaam devataayam/ Sa ya eshonimaa aitat atmyam idam sarvam, tatsatyam sa atmana: Tat tvam asi// Chhandogya (VI.viii.7)

Om, Atmaa vaa idameka evaagra aaseet, naanyat kinchanamishat, Sa ikishata lokaannu srijat iti/-Aitreya (I.i.1)

Om Ishaavaasyamidam sarvam yatkincha jagatyaam jagat, tena tyaktena bhunjeethaa maa gridhah kasyasvid dhanam/ Isha (I);

Satyam vada, Dharmam chara swaadhyaan maa pramadah, Satyam na pramaditavyam, bhutai pramaditavyam, deva pitru karmaabhyaam na pramaditavyam.// Maatrudevo bhava, Pitrudevobhava, Achaarya devo bhava, Atithidevo bhava, yaani anavadyaani karmaani taani sevita –vyaani no itaraani, yaani asmaakam suchartraani, taani tvasyopasyaani no itaraani// Taittiriya (Taittiriya I.xi.1-2)

Angushta maatrah puru-shontaratmaa sadaa janaanaam hridaye sannivishthah hridaa manveesho manasaabhi klipto yada etad vidur ati amritaaste bhananti/ Sahasra sheershaa purushah sahasraakshah sahasra sahasrapat sabhum vishvatovritvaa ati atishad dasaangulam, purusha evedam sarvamyad bhutam yaccha bhavyam utaamri -tatvasyeshaano yad annenaati -rohati// (Shvetaashvatara III.xiv)

Satyameva jayate nanrutam pantha vitato Deva yaanah, yenaakramanti Rishayo hi aaptaa kaamatatra tat Satyasya paramam nidhanam/ Mundaka (III.i.6)

Tasyai tapo damah karmeti pratishthaa Vedaah sarvaangaan Satyam aayatanam/ (Kena IV.8)

Vedahametam Purusham mahantam aaditya varnam tamasah parastaat, tamevam vidwaanabhrita iha bhavati naanyah panthaavidyateyanaaya/ Maha Narayanopanishad (Section I-chapter ii)

Udyanti, tapanti, varshanti, stuvanti, punar vishanti, antar viveraneshanti, yah praaajno vidhaaranah sarvaantaroksharah, shuddhah, bhaantah, kshaantah, shantah/ Maitreyi Upanishad (Section 7-6)

Ajaatan Abhutam Apratishthitam Ashabdam Asparsham Arupam Arasam Agandham Avyayam Amahaantam Abrahantam Ajam Aatmaanam matvaa dheero na shochati/ Apraanam Amukham Ashrotram--Abaahyam na tad ashnaati kinchana natadashnaati kashchanaitad vai satyena daanena tapasaanaashakena nirvedanenaanaashakena shadangaanaiva saadhyayet, etat trayam vikasheta damam daanam dayaamiti, na tasya praana utkraamanti atraiva samavaleeyante, brahmaiva san brahmaapyeti ya evam vedaa/ Subaala Upanishad- Section III/

More tellingly Maha Narayanopanishad is recalled vide Chapter Two Stanza Thirty Nine as the substance is presented as follows:

[Prajapati the Immortal: Prajapati in the form of endless waters generated Bhur-Bhuvah- Swah or Bhumi-Aakasha-Swarga and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Sukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the Paramatma replicates into Antaratma and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the cycle of Time or the *Kaala maana*. Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable Antaratma the Inner Conscience, Paramatma is the ‘raison d’tre’ as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of Prithivi-Aapas-Tejas-and Vayu or the Earth-Water-Fire -and Air. It is that Prajapati who fills in *Mahim-kham-divam* or the earth-space-and heaven besides the Pratyaksha Bhaskara provides radiation and illumination who also binds what the Sages firmly believe as the bond connecting the imperishable Paramatma and the Jeevas. Samudra or the Great Ocean is stated as the ‘daharaakaasha’ or the Internal Sky or the Self Consciousness of Jeevas and the Akaasha the Sky above are linked by way of meditation as believed. Thus the Antaratma and the Paramatma are integrated by the medium of intense realisation and sacrifice of worldly desires. The Universe got manifested by Prakriti - the *alter ego* of Paramatma-including the Pancha Bhutas or the Four Elements besides *bhumyaam- charaacharani bhutaan-oushadheebhi-Purushaan- pashun* or the great earth-moving and immovables-herbs / food- human beings-and all kinds of species.

Then the Narayanopanishad describes Hiranyagarbha : This Universe was created by Para Brahman by virtue of Five Elements of Earth-Water-Air-Agni-and Akaasha. He-of course- is indeed far superior to Aditya, Indra and other Celestial Celebrities. Surya Deva called as Tvashta rises in the mornings embodying His radiance. Into this mortal world which at one stage was engulfed in total darkness and gloom, the celestial illumination from the singular source of Bhaskara brought amazing transformation with brightness and activity. Indeed but for this, there is no other path of success and immortality! This alternate form of Parameshwara viz. Prajapati shines for the benefit of all the Devas; He is invoked as their beneficiary as also their Chief. Devadhi Deva! Hree and Lakshmi are your consorts; you are the personification of Tri Murtis of Brahma-Vishnu-Maheswara. Days and Nights are your two sides. Ashvini Kumars are your mouth. You are the Lord of all the Beings moving about in the Inter Space of Heaven and Earth causing days and nights. Indeed you are the ‘Ajam’ or the Unborn being the Inner Consciousness of one and all in the Universe. You are also the Hiranyagarbha who along with the power of Maya is the singular support to heaven and earth; You are the Supreme controller of bipeds and quadrupeds of the earth; you too are the ‘shttavara jangamas’ in the Creation. Your glory is evident from mountains like Himalayas as also from oceans and rivers. By the might of Paramatma and the supreme power of Maya Prakriti, Prajapati was generated. The same Paramatma the unique also commissioned Hiranyagarbha the

Creator to prop up Trilokas viz. Bhumi-Antariksha- and Swarga. Devas are contented by the ‘yagjna phalas’ as performed by the virtuous sections of the Society as prompted by Sages and dwijas and their worship, sacrifices and dharmic karyas sustain ‘dharma’ and ‘nyaya’ or virtue and justice. Thus Hiranyagarbha is the Sovereign controller of all the Beings in ‘srishti’ ie. humanity and all the Beings plus as all the bipeds, quadruples and so on and is latent as their internal nucleus. He is the reality within them all bestowing strength and sustenance like a shadow till such time destiny takes them in the whirlwind of deaths and births yet grants them immortality jumping from body to another. It is the brilliance and splendour of Hiranyagarbha Brahma that the the high peaks of Himalayas or the magnitude and energy of Oceans and massive rivers are declared and His hands are deeply involved in dispensing justice in eight directions to all the Beings as they deserve. It is His extraordinary capability that Earth and Space are held in their respective positions and Bhaskara Deva moves eternally by His Rise and Disappearance day in and day out! It is He who firmed up the terrestrial, the sky and the heavenly regions and created ‘Rajasa’ feature in the antariksha! It is due to His glory that ‘aapas’ or water got materialised and eventually Agni or the Fire and thereafter the form of ‘vayu’ or deity of Wind and Praana the life force. It is thus Hiranyagarbha who set the chain of the Basic Elements of Nature which made the ‘charaacharajagat’ exist and sustain. The origin of waters and fire had admirably made vedic tasks of potent worship. Thus all the respective Devas are in place to kick-start the momentum of the Universe thus standing out as the Leader of Devas and as the Supreme Creator. Hiranya -garbha eulogized and admired by the various Scriptures was initially materialised in Swarga and as enveloped in his womb the entire Universe was Paramatma’s prime representative and resides in every Being in ‘Srishti’ as a nucleus as the ‘Antaratma’ or the Inner Consciousness. Being the cause and effect of all the ‘Pranis’ connects them all in successive cycle of births and deaths.]

That Virat Purusha as explained by Shvetaashvatara Upanishad explains:

A profile of ‘Virat Purusha’ the Cosmic Being is unsurpassed

III.xi-xii) *Sarvaanana shiro greevah sarva bhuta guhaashayah, Sarva vyaatee sa bhagavan tasmaat sarva gatasshivah// Mahaan Prabhur vai Purushah satvashaisha pravartakah, sunirmataam imam praaptim Ishaano jyotiravyayah//*

(The Lord of the Universe Parama Shiva is deeply entrenched in the hidden cave of each and every Being as the all pervading and omni present Supreme in one’s own face, head and necks. He is replete with the six principal features of Life viz. *Aishvaryasya samagrasya dharmasya yashasya shriyah, jnaana vairaagyaschaiva shannam Bhaga itiranaa/* or Total Lordship, righteousness, fame, opulence, wisdom and sence of renunciation as explained in Maha Bhagavata Purana. Indeed He possesses the energy of influencing the attainment of the purest and outstanding Prime Source of Imperishable Luminosity and Splendour)

III.xiii-xv) *Angushtha maatrah purushontaraatmaa sadaa janaanaam hridaye sannivishthah, hridaa manveesho manasaabhi klipto yadaa etad vidur amritaaste bhananti// Sahasra sheershaa purushah sahasraahshah ahasra paat,sabhumim vishvato vritwaa ati atisthad dasaangulam// Purusha evedamsarvam yad bhutam yaccha bhavyam utaamritatavasyeshaano yad annenaatirohati//*

(The Inner Self is hardly of thumb size always resident of his heart the hub of distributing every arising from Praana the breathing; mind is the charioteer of the organs and senses. Those who realise the significance of the Self knows it all. The Virat Purusha or the Cosmic Person is stated to have endless number of heads, eyes, and feet of far reaching command and the numerical thousand each of these body parts is by way of suggestive magnitude. The Maha Purusha Ishvara encompasses and envelopes Bhumi on all the sides, but again this is an undersatement of ‘dashaangulam’ or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, Sapta Dvipas, Sapta Samudras, Sapta Parvatas, and so on apart from the ‘Kaalamaana’ the Eternal Time Schedule! *Purusha eve vedam*

sarvam/ or the Maha Purusha Parameshwara is indeed the totality of the Cosmos, of whatever has been, is and will certainly be too! He is the Over Lord of the Universe and of Immortality quite irrespective of the considerations of the Past-Present and Future and what ever grows ‘annatarena’ or based on the basis of food and the resultant vital energy ! Incidentally, the Inner Self is no doubt well within the Body and its actions but clearly unaffected by its acts and their consequences)

Cosmic Person being the Antaratma is unaffected by the Individual body’s actions!

III.xvi-xxi) *Sarvatah paani paadam tat sarvatokshi shiro mukham, sarvata shrutimalloke sarvam aavritya tishthati// Sarvendriya gunaabhaasam sarvendriya vivarjitam, sarvasya Prabhum Ishaanam sarvaya sharanam brihat// Nava dvaare pure dehee hamso leelaayate bahih, vashee sarvasyalokasya sthaavarasya charasya cha//A-paani paado javanograheeyaa pashyatyachakshusa shrunoti akarnah, so vetti vedyam na cha tasyaasti vetaa, tam aahur agrayam Purusham mahaantam// Anor aneeyaan mahato maheeyaan aatmaa guhaayaam nihitosya jantoh, tam akratum pashyati vita shoko dhaatuh prasaadaan mahimaanam Ishaam// Vedaaham etam ajaram puraanam sarvaatmaanam sarva gatam vibhutvaat, Janma nirodham pravadanti yasya brahmavaadinobhivadanti nityam//*

(The Maha Purusha stands encompassing the entire Universe with His hands and feet on either side, His eyes on either side and ears all over! Bhagavad Gita describes just in the same way vide Thirteenth Chapter, stanza 14: *Sarvatah sarva paani paadam tat sarvatokshi shiro mukham, sarvata shrutimalloke sarvam aavritya tishthati* / The next Stanza of the Upanishad states that the Parama Purusha is indeed the singular point of shelter as truly representing the traits of senses as present among all the human and other beings and at the same time is totally devoid of any features or gunas whatsoever. Bhagavad Gita in the very following stanza states similarly: *Sarvendriyagunaa bhaasam sarvendriya vivarjitam, anaktam sarvabubhruccchhaiva nirgunam guna bhoktrucha/* That is, Bhagavan although is nirguna swarupa or devoid of gunas or characteristics yet he experiences, just for the sake of human and other Beings allows the Antaratma to simulate the experiences of the organs and senses and does allow the same sensations! The next stanza of the Upanishad explains that the Embodied Inner Self or the ‘Antaratma’ also possesses the experience of the ‘nava dvaaras’ or nine body gates and supervises the movements of the body organs enabling the two way traffic of the entry and exit points. Bhagavad Gita is again quoted from the Karmanyaasa yoga chapter of Five 13 stanza : *Sarva karmaani manasaa sanyasyaate sukham vashee, Nava dwaare puree dehee naiva kutvanna kaaraya/* or ‘The Antaratma of the Being concerned is like the one who renounces the responsibilities of the body’s nine gate ways and keeps specific neutrality of the actions but remains unaffected. The human body comprises of the nine gates viz. seven gates on the head itself besides two more on the lower body like the nine gates of the body temple all directed by the mind; indeed the Self or the Inner Conscience is not responsible to the acts of omission and commission but remain as a mute spectator as eventually the Being with the body and its senses would have to experience the sins or virtues and the resultant fruits but the blame or blessing are due to the Individual but not his or her Conscience! Chhandogya Upanishad vide VIII.i.5 is quoted: *Naasya jarayaitaj jeeryati, na vadenaa -sya hanyate, etat satyam brahma puram asmin kaamah samaahitaah, esha atmaapahata- paapmaa vijaro vinimriyur vishoko vijighastopipaasah, satya kaamah satya samkalpah yathaa hy evaah prajaa anvaavishanti yathaanushashanam, yam yam antam abhikaama bhavanti yam janapadam, yam kheta bhaagam, tam tamevopajeevanti/* or ‘The Antaratma or the Individual Self is not subject to age, disease, and death; it would be free from sins and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires of existence and of unfailing will. But if the mind which is the head of the body limbs misdirects vision, speech, and the other concerned senses, understandably the serving agents would obey their master and sins or virtues are recorded on the balance sheet account on the basis of body actions then while such actions cannot be accountable against the inner conscience. The the Self would be a witness to the accounts done as an evidence to the action but is certainly not involved in the actions by themselves! Now to the meaning of the next stanza, the 19th of this Upanishad: This Supreme Entity has neither hands nor feet, can vision without no eyes, hear without ears and think sharply without mind and in short possesses no body parts nor senses; indeed a rare phenomenon but truly existent and active None could possibly know about Him and is known as primordial and ageless disregard of Kaalamaan or the Time Schedule! He is ‘anor aneeyaan’ or subtler than subtle; ‘mahato maheeyan’ or grand as the grander,

‘guhaayaam nihitoshya jantoh’ or exists in the caves of the hearts of all the Beings. He appears bland and immune with reference to the action- reaction set of symptoms; but as needed is responsive to sincere prayers to redeem blemishes and fulfill wishes. The final stanza of the chapter concludes with a effort of cognition of the Premordial and All prevading Energy of Parama Shiva as ‘ajaram puranam sarvaatmaanam sarva gatam vibhutva’ or the undecaying, primordial, infinite Supreme who is the One that could break the syndrome of births-deaths-and births again and absorb into the Blissful Eternity!)]

Stanzas Eleven-Twelve-Thirteen-Fourteen- Fifteen-Sixteen-Seventeen-Eighteen-Nineteen -Twenty-
Twenty and Twenty One

yajjagatkāraṇaṃ tattvaṃ tatpadārthaḥ sa ucyate ।

dehādibhiḥ paricchinnō jīvastu tvampadābhidaḥ ॥ 11॥

taddeśakālāvasthādau dr̥ṣṭaḥ sa iti kathyate ।

tathaitaddeśakālādau dr̥ṣṭo'yaṃ kīrtiyate ॥ 12॥

mukhyaṃ tadetadvaiśiṣṭyaṃ viśrjya padayordvayoḥ ।

pummātraṃ lakṣayatyekaṃ yathā soyaṃ pumānvacaḥ ॥ 13॥

pratyaktvaṃ ca parāktvaṃ ca tyaktvā tattvamasīti vāk ।

tathaiva lakṣayatyaikaṃ jīvātmaparamātmanoḥ ॥ 14॥

sāmānādhikaraṇākhyāḥ sambandhaḥ padayoriha ।

viśeṣaṇaviśeṣyatvaṃ sambandhaḥ syātpadārthayoḥ ॥ 15॥

lakṣyalakṣaṇasaṃyogādvākyamaikyaṃ ca bodhayet ।

gaṅgāyāṃ ghoṣa itivanna jahallakṣaṇā bhavet ॥ 16॥

nājahallakṣaṇā'pi syācchvetodhāvativākyavat ।

tattvamasyādivākyānāṃ lakṣaṇā bhāgalakṣaṇā ॥ 17॥

so'yaṃ puruṣa ityādivākyānāmiva kīrtitā ।

bhinnavṛttinimittānāṃ śabdānāmekavastuni ॥ 18॥

pravṛttistu samānādhikaraṇatvamihocyate ।

parasyāṃśo vikāro vā jīvo vākyena nocyate ॥ 19॥

jīvātmanā praviṣṭhatvātsvamāyāsṛṣṭamūrṭiṣu ।

niraṃśo nirvikāro'sau śrutyā yuktyā ca gamyate ॥ 20॥

ghaṭākāśo vikaro vā nāmśo vā viyato yathā ।

tvamindrosītivadvākyaṃ na khalu stutitatparam ॥ 21 ॥

Stanza Eleven: In continuation of the principle of the cause of the universe, the expression Thou or That is what a jeeva as limited and encased in a shareera as being an ever temporary and impermanent nature subject to decay gathering karmaanubhava of sukrita-dushkrita admixture ever subject to disease and death and then the equation of the jeevaatma in fits and starts ever repetitively as per the time cycle. But most essentially the jeeva encased in the body is a makeshift arrangement maatra as in originality that is Jeevaatma itself. Body is the temple and the indweller is Paramatma as *Deho Devalaya Prokto Jeevo Deva Sanathanaha*. So one need not to go in search of God elsewhere. Turn your vision inward. Then could vision the Reflection of the Almighty the embodiment of bliss. The jeeva is getting drowned in illusion on account of excessive attachment to the body. Get rid of body attachment and develop attachment towards Self. God and human beings are not separate from each other. They are like image and reflection. This temple of the body is able to move around because God is within. Scriptures reveal – *Satyam Jnanam Anantam Brahma* (Divinity is Truth, wisdom and infinity). You must tread along the path of truth and wisdom in order to understand and experience the Divine principle of Brahman.

Chhandogya Upanishad is quoted again

True identity of the Individual Self and the Supreme Soul

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

Further Bhagavad Gita Adhyaaya Ten -Vibhuti Yoga Stanzas 1-10 are of relevance as follows:

Stanzas1-11: *Bhagavanuvaacha: Bhuyayeve Mahabaah, shrunu me paramam vachah, yatteham preeya -maanaaya vakshyaami hitakaamyaya/ Na me vidussuraganaah prabhavam na Maharshayah, ahamaadirhi devaanaam maharsheenaam cha sarvashah/ Yomaamajamanaadim cha vetti loka Maheshwaram, asam- muudhassa martyeshu sarva paapaih pramuchyate/ Buddhirjnaana sammohah kshamaa satyam damas -shamah, sukham duhkham bhavo bhaavo bhaam chaabhayameva cha/ Aahimasaa samataa tushthih tapo daanam yasho yashah, bhavanti bhaavaa bhutaanaam mattha*

evaprithigvidhaah/ Marashayassapta purve chatvazaro manastathaa, madbhaavaa manasaa jaataa yeshaam loka imaah prajaah/ Yetaam vibhutim yogam cha mama vetthi tatvatah, sovikampena yogena yujyate naatra samshayah/ Aham sarvasya prabhavo mattassarvam pravartate, iti matvaa bhajante maam budhaa bhaava sanvitaah/ Macchitta madgatapraanaa bodhayatah parspraram, kathayantascha maam nityam tushyanti cha ramanti cha/ Teshaam satata yuktaanaam bhajantgaa preetipurvakam, dadaami buddhiyogam tam yena maamupayaanti te/ Teshaamevaanukampaartham ahamagjnaanam tamah, naashayaatmyaatma bhaavastho jnaanadeepena bhasvataa/ Arjuna! I am going to provide you some outstanding pieces of advices and be attentive to my words carefully. I am the origin of forms of celestials and of Maharshis thus the cause of creation. Those human beings with their intuitive capability of the awareness of my originlessness and multi manifestation capability are indeed truthful and their lapses of life are melted away imbibing well deservedness of seeking the Truth of Life. This is keeping in view that I am the basic seed of the tree with branches of ‘yuktaayuka viveka buddhi’ or of the sensitivity of propriety-unwavering mental capability, patience, truthfulness, self control of physical and emotive senses, equanimity of failures and successes and their corollaries of disappointments and overjoys; senses of fear and fearless -ness too; devotion and meditation; unattachment, the spirit of charity and all such positive effects of living and let living. Krishna continues his counselling to Arjuna: Saptarshis, Sanakaadi Brahma maanasa putras, fourteen Manus, besides the sarva bhuta jaalas were all of my creative finnesse. [Saptarshis are viz. Marichi, Atri, Angirasa, Pulastya, Pulaha, Kratu, and Vasishtha; Four Kumaras viz. Sanaka, Sanandana, Sanatana and Sanatana; besides Narada-all Brahma’s mind-born sons.; Fourteen Manvantaras viz. Swayambhu, Swarochisha, Uttama, Tamasa, Raivata, Chakshusa, the present Vaivaswata, Savarni, Bhoutya, Rouchya and four more Savarnyas] *Yetaam vibhutim yogam cha mama vetthi tatvatah, sovikampena yogena yujyate naatra samshayah/* Those jnanis who realise my Mahima the Magnificence and Vibhuti to avoidance of egotistical and worldly longings; *Vibhutihubhutirai -shvaram* or the awareness of Ishvara tantamounts to the negation of materialism and of Ishvara! (Invariably worn by Shaivites with a red dot signifying Shakti the better half of Shaanu Paramatma on the forehead amid three white lines as a reminder that Trilokas, Trigunas, Tri Murtis) Therefore I am the basic cause of Creation. Those of ‘Sadbhaavakas’ or of Truth Seekers are thus restored and anchored into me all their ‘maanasika and praana shakti’ related feelings or of heart and vital energies and as a result conquer my consciousness with thrills. Thus those ‘jitendriyas’ the overtakers of senses and mind when seek me then I do always bestow to them bhakti yoga, karma yoga, jnana yoga and ‘vairayaagya -anubhuti’ the experience of negation and that of the positiveness of the Eternal Truth.]

Further the Jagat kaarana Maya Prakriti’s role is evident: The great divide of Maha Jnana the Original Source of Knowledge viz. Vidya and Avidya the Ignorance manifested as the Maya is clear; the Permanent and Fleeting are the typical phenomena of the Universe and Life on the one hand and Brahman on the other! Brahman is the singular source of all the forms and facts of existence and Hiranyagarbha or Brahma as clearly distinguished from Brahman as the Intermediary between the two! Devi Bhagavata explains that Maha Devi gave clarifications in no uncertain terms that Maha Purusha and Herself was just the same as a lamp and reflection in a mirror and that She was neither a female nor a male, but a Unique Genderless Nirguna. Any changes witnessed are due to the interplay of ‘Antah Karanas’ or natural instincts like Mind, Buddhi, (Mental Power) and ‘Ahankara’ (Ego) on the one hand and ‘Maya’ (Illusion) on the other. At the time of Creation following the Great Dissolution (Pralaya), the dissimilarities occurred as Gender, ‘Karma’ (Fate) and ‘Anthah Karanas’ all created by ‘Maya’. It was at that time of Creation, that The Supreme Energy assumed various ‘Vibhutis’ or Manifestations like Sri (Prosperity), Buddhi(Brainpower), Daya (Compassion), Dhriti (Tolerance), Smriti (Memory), Shraddha (Conviction), Medha (Acumen), Lajja (Shame), Shanti (Peace), Nidra (Sleep), Pipasa (Desire), Vidya (Comprehension), Spriha (Awakeness or Alertness) and Shakti (Power). Maha Devi continued to state that She was the Para, Madhyama and Pasyanti (Mystic expressions of the Supreme Power indicating the Stages of Manifestations of the Eternal Force); She was Para Shakti beyond one’s Comprehension, Madhyama Shakti who was both Expressed and Unexpressed (Vyakta –Avyakta) and Pasyanti Shakti

who was Fully Manifested and recognisable with Physical Form or Sakara Shakti; She was also present in thirty five million 'Nadis' through out a human body (the tubular organs of the body like arteries, veins, intestines, blood vessels, pulses etc. She was in Vasa (fat), majja (marrow), Tvak (skin) and Drishti (eye sight) clearly present in each and every part of 'Samsara'. So was the case of non moving objects of Creation either animate or inanimate. Maha Devi further affirmed that She was seen as Brahmi or Sarasvati, Vaishnavi or Lakshmi, Eswari as Gauri, Indrani as Indra, Varuni as Varuna, and so on whose formations were all Hers, making the counterpart Purushas perform their tasks as the Maha Devi's agents or instruments of action. She was the Gunas of Satva, Rajas and Tamas; Ahamkaras-Jnana Sakti (the Power of Knowledge), Kriya Sakti (The Power of Action) and Artha Sakti (The Power of Wealth or Maya the Illusion); The various Tatvas and Maha Tatva; and the interplay of Five Tanmatras or Subtle Elements viz. (Touch, See, Breathe, Hear and Taste) and Five Basic Elements (Earth, Air, Water, Fire and Sky) known as the Process of 'Panchee- Karana' resulting in Five Causes. This was made into a Jeeva (Living Entity) and the Cosmic Totality of That would be Brahma, stated Devi Bhagavati]!

Stanzas Twelve-Thirteen and Fourteen: Any person who could have visualised a place, person, thing or condition is specified as that who is blessed with general knowledge and is notable and distinguished as That Person. Similarly this place-time-and condition is noteworthy. A person or that person, or 'that -etat' or this or that be reminding of 'That thou art' giving up of qualities of being inside and being outside of jeevaatma within a body and awareness of Paramatma too. This indicates tadaatmya or Unification. The simple analogy is of Devadatta. Upamaana or comparison-Ardhapatti or implication or presumption-pratyaksha as of perception. While stating that is Devadatta as had been seen yesterday be of different dress, gait, characteristics, the same person be visualised and in the process, cognition is strengthened. Similarly while interpreting the sentence of identity of jeevatman and paramatman viz. tat twam asi- You are That Unknown Antaratma being everlasting. as the qualities and attributes of the two being similar. That is so since the vyaktinishtha ahamkaara due to the Primordial matter prakrti; puruṣa is the Root evolvent. Internal instruments are stated as of Intellect (Buddhi or Mahat), Ego-sense (Ahamkāra), and Mind setting or of Manas. Thus the external instruments Five Sense organs (Jñānendriyas), Five Organs of action (Karmendriyas). Subtle elements Form (Rupa), Sound (Shabda), Smell (Gandha), Taste (Rasa), Touch (Sparsha). The Gross elements are of Earth - Water, Fire Air and, Ether. The effect of the Prakriti Maya camouflages and smoke screen the chatanyaatmaka atmatatva. The infrastructural set up of the Mind comprises the 'Panchendriyas' or functionaries of the body and these five are divided into five each of jñānendriyas or sensory organs and a set of Karmendriyas or body parts enabling the execution of the acts as speech, vision, hearing, touching, and generation all as directed by mind and remote controlled by the Conscience of Self. But indeed the Cause and Effect pattern of the Conscience causing the Praana and mind further effecting the body organs and senses is irrelevant for the simple reason of the Antaratma which is the Supreme Brahman would be far beyond comprehension of humans and Devas alike. Inner consciousness is neither of the faculty of 'Vaak' alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. As to whether anybody knows about Brahman the significance of speech; vision, Mind, and so on recalling the story of a blind man seeking to highlight one part of the body or another and deduce that an elephant was a head-its trunk-its tail-feet-etc. Indeed, one does not consider that he does not realise that he does not know either! It is known yet It is unknown! The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition.

Stanza Fifteen explains the relation between the words tatvamasi-That thou art as samaanaadhikarana visheshana visheshya and lakshya lakshana. Samaana means the apparently noticeable and visible and felt as the same- and visheshana visheshya or the Adhikarana means substratum or the bedrock. In other words the terms tat and tvam have the same substratum which be of pure consciousness. Visheshana is to be interpreted as a quality or of excellence while visheshya is what is to be realised as of that which is qualified as for instance, visheshana is blueness and lotus of visheshya. Similarly, the jeeva meaning of

Ishvara, the meaning of tat is the visheshya. is as of twam is the visheshana. Recalling the analogy of *Urthvamoolamadhaasshyaakham Ashvattham praahuravyayam, chhandaamsi yasya varnaani yastam Veda sa vedavit/* This ‘samsaara’ is comparable to the illustrious Ashvattha Tree with its roots protrud upwards yet the branches hang down and is stated as indestructible. The leaves of this grand tree are stated as Vedas and only He who truly realises the significance appropriately is a Jnaani! The branches of this gigantic tree are sprawling upwards and downwards too reflecting truly the prakriti gunas or the natural traits with strength and spread out. Hence lakshana is the implication and the Lashya is what is implied. When a red horse is running that is the lakshana and the lakshya is transparent. the truthful awareness of one’s Inner Consciousness, total negation of desires, destruction of egotism, eqanimity and overcoming of impulses of pleasures and pains, are some of the tools of the armoury that might help the nearness of the target!

Stanza Sixteen: The substance of the stanza explains three folded as of threesome viz. vaacyaatha, vyangyaartha and lakshyaartha or vocal- sarcasm or satirism and target hitting. These characteristics are related to jeeva lakshanaas leading to the chaitanya lashana sambhandhaas. These are the climactical pancha koshaas or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). Now these characteristic lakshanaas by way of parisheya nyaaya or the manner by which the residual methodology be analysed, the jahat-ajahat -and pratipaadanaas are the resultant. When vaachyaartha parityaga be done then any other padarthas or many other maaters are to be implied then jahallakshana be implied thereby. In other words, river Ganges and its purity vis-à-vis the surrounding villages are totally different. As a jeeva’s vachyaatha vishishta chaitanya be enhanced and get submerged into the ‘maha chaityanya’.

Stanza Seventeen: The lakshana by which sentence like ‘tat twam asi’ or That Thou Art in Vedas and Maha Vaakyas are recognized atleast once in each of the representative Vedaas as :

Rig Veda:

1:Pragjnaanam Brahma or Consciousness is Brahman vide Aiteraya Upanishad 3.3 of Rigveda- Prajña pratishta prajnanam brahma (Ait. 3.1.3) says the Upanishad : This prajna is also the essence of the individual soul. By the samanaadhikarana method, or the bhauda saman adhikarana, as they call it, the recognition of a common substratum being there between two entities establishes the existence of a common factor between them. The objective side as the creative principle and the subjective side as the individual soul have a common substratum called consciousness, and in consciousness they are one.

Yajurveda:

Brihadaranyaka vide I.iv.10) *Brahmavaa idamagra aaseet, tadaatmaanmevaavet, **Aham Brahmaaseeti**, tasmaat sarvam abhavat; tadyoyo Devaanaam pratyabuddhyata sa eva tad abhavat, tatharsheenaam, tathaa manushyaanaam; taddaitat pashyaan rishir vaama devapratipade, aham manurabhavam suryas cheti , tad idam api etarhi ya evam veda, aham brahmaasmiti sa idam sarvam bhavati, tasya ha na Devaashchanaabhuyatyaa Ishate Atmaa hoshyam sa bhavati; atha yotnyaam devataamupupaste, anyosavanyohmasmeeti, na sa veda, yathaa pashurevam sa Devaanaam, yathaa ha vai bahavah pashavo manushya bhunjyuh; evamekaikah purusho Devaan bhunakti, ekasminneva pashaavaadeeya -maanopriyam bhavati kim bahushu?Tasmaadeshaam tatra priyamyaden manushyaa vidyuh/* (Indeed this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginnng of Creation or now and forever. One has to realise Him from within. He is thus known from within, since he is oneself as Devas discovered him too. The Sage Vamadeva realised after long cogitation and introspection that Brahman is That, viz. the Manu or the Sun within which indeed is a reflection of himself. Little does one understand more than that simple Truth that animals or also Gods; this is how

animals would think that human beings are like Gods but indeed God is in the animals and human beings alike. This fundamental fact if one realises then the same awareness should enable one to realise what Brahma Vidya is all about! True Knowledge is not indeed to confuse but to enable the eradication of ignorance and to enable this realisation are various means like introspection, devotion, Sacrifices, meditation, daana dharmas and so on to ascertain the Absolute Truth of *Aham Brahmaasmi!*)

Saama Veda

Chhandogya 6.8-7

VI.viii.5-7) *Atha yatra itat purushah pipaasati naama, teja eva tat peetamnayate, tad yathaa gonaayoshvanaayah purushanaaya iti, evam tat teja aachashta udanyeti, tatra itat eva shungam utpatitam, Saumya, vijaaneehi nedam amulam bhavishyateeti// Tasya kva mulam syaad anyatra adbhyaha, aabhih Saumya, shungena san mulam anviccha; san mulah, Saumya, imaah sarvaah prajaah saayatanaah, satpratishthaah, yathaa nu khalu, Saumya, imaas tisro Devataah purusham praapya trivrit trivrityekaikaa bhavati, tad uktam purastad eva bhavati, asya, Saumya, purushasya prayato vaan manasi sampadyate, manah praane, praanas tejasi, tejah parashyaam devataayam/ Sa ya eshonimaa aitat aatmyam idam sarvam, tat satyam, sa aatmnaa: **Tat tvam asi, Shvetaketo, iti; bhuya eva maa bhagavaan vigjnaapayatva iti, tathaa, Saumya, iti hovaacha/** (Referring to the aspect of thirst, the urge for quenching it due to dehydration arises from Fire and hence the latter is called the leader of water just as one calls a leader of cattle, or horses or men! Also, water is known as the sprout of Fire which is the root! Similarly all kinds of existence have an origin as their root. Existence is called the abode as also the place of merger, besides being the root or origin. This is how each of the Gods viz. Food, Water and Heat merging into Mind-Vital Force and Speech manifest as three fold and three fold as these Deities come into contact with a Self! As soon as a self or a person departs from a body, then speech is withdrawn into mind, mind into praana, praana into Fire and Fire into the Supreme! This is therefore so that body is the sprout of fire, water and earth/ food as existence. As Brihadaranyaka Upanishad stated (vide III.VIII.11): *Tad vaa etad aksharam, Gargi, adrushtam drashtu; ashrutam shrotru, amanram mantru, avigjnaatam vigjnyatru; naanyadatosti drashtu, naanyadatosti shrotru, naanyadatosti mantru, naanyadatosti vigjnyaatru, yetasminnu khalakshare Gargyakaasha otascha protischeti: Gargi!* This Absolute Power is seen by none as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly it is never heard as it is not an object of hearing by itself; it is never the thought as it is not the object of thinking, but is the Unique Thinker and personification of thought. Thus, finally it is this existence that is the subtle essence and all that merges into That or The Self! And that indeed is the Self: TAT TWAM ASI or THAT IS THE SELF and truly THAT IS THE TRUTH. THAT IS THE SELF AND THOU ART THOU!)*

Atharva Veda

Maandukyas I and II

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

(The most Sacred Word is the exposition of the Universe in totality and the 'Kaala maana' or the Past-Present-Future . *Tasya upavyaakhyaanam* or that - Om- is indeed the visual exhibition and elucidation of the yesterday-today -and tomorrow! *Sarvam etad Brahma* or this Om is all about Brahman; *Ayam aatmaa Brahma* or the Self is Brahman too. Obviously thus OM and Brahman and Self are all the same. And this

equation has *chatushpada* or four feet or quarters described as Vishva-Taijasa-Praajna and Turiya, all merging in successive stages .

Stanza Eighteen explains that when words coined due to different causes point out towards the same object then the relationship *samadaadhikarana* of these words is known as one of the substratum or solid bedrock. When one sates that this is a blue lotus, the blueness and lotusness inhere in the substratum and thus the flower is known as blue lotus. The inherent meaning is both the words that and twam have the same substratum which is pure chaitanya or consciousness. the words ‘that’ and ‘thou’ are used to denote different things in ordinary life. ‘That’ would refer to something remote whereas ‘thou’ is immediate to the person (i.e, one is not remote to oneself). So how can an equation be made identifying these two seemingly disparate and incongruent things? Sureshvaracharya explains

samaanadhikaranyaakhyas-sambandhah padayohiha |

visheshhana-visheshhyatvam sambandasyaat padarthayoh ||

lasya-lakshana samyogaat vakyam-aikyam cha bodhayet/

The relation of the words here is what is called grammatical apposition. The understanding of the meaning of the words is from the relation of the qualifier and qualified, And unity is taught by the sentence by equating the implied and implication. Three steps have also been explained by Sureshvaraachrya. Step 1: relation of *Samaanaaddhikaranaam*. The two words, That and Twam bear the relation of *Samaanaadhikarana*. (refer Ma 3.15-a above, NaiSi 2.54s and NaiSi 3.3). Grammatically, *adhikarana* means placing two substantives in apposition, which is precisely the situation in *tattvamasi*. Since they are placed in apposition, ‘tat’ and ‘tvam’ cannot really refer to two different things. Now, *adhikarana* also means substratum. *Samaana* implies same-ness, and hence that means having the same substratum. Thus, *Samaanaadhikarana* means that the two different words refer to essentially the same thing. The situation is similar to interpreting the compound ‘nilotpala’ – or the blue lotus. Since the two words *nila* and *utpala* are placed in apposition, it means blue-ness and lotus-ness inhere in the same substratum, namely the blue-lotus.

Stanzas Nineteen -Twenty : *Jeevatma* and *Paramatma* are the due to the entry of *Prakriti Maya*’s power play. Just as the *ghataakaasha* is neither a modification nor a part of the *mahaakaasha*. *Paramatma* is realisable by *Vedaas* and logical conclusions as being without parts and alterations. All the Universe was manifested by *Paramatma* as being the *sthaanu swarupa* but by the motion and vibration of the *sarva vyaapaka Skakti spandana* has made the toy like variations symbolizing endless colors and forms, constantly generating ever changing symmetrical patterns as per the time cycle of *srishti-sthiti-samhaara* and *punah srishti*.

[Explanations (1) Brihadaranyaka Upanishad 2.1.20- 1.4.7 (2) Chhandogya 6.3.1-4 9 (3) Swetaa. Upa 6.19-22]

II.i.20) *Sa yathornanaabhis tantunoccharet, yathaagneh kshudraa visphulingaa vyuccharanti, evam evaasmaad aatmanah sarve praanah, sarvey lokaah, sarve Devaah, sarvaani bhutaani vyuccharanti. tasyopanishat, satyasya satyam iti praanaah vai satyam, tesham esha satyam/* (Individual Selves having similar body parts manifest specific characteristics typical of their own; this is indeed so with all the Beings in creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or fire creating tiny sparks flickering all around. In the same mannner human organs like tongue emanating sound and speech, hand and feet resulting in actions, skin creating odour, heart asking for breathing and mind deriving thoughts and so on. All the *Devas* preside over organs and worlds. Various other Beings ranging from a blade of grass upto *Hiranyagargha* manifest their own characteristics. Likewise all Individual Selves in existence are akin to *Brahman* and truly *Upanishads* are the hidden meaning of existence revealing just this Basic Truth that the Individual Self is the

Supreme Self Itself!! Upanishads are thus the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!)

(I.iv.7) *Tadvedam tarhi avyakraitam aasiit tan naama rupaabhyaam eva vyakriyate asou naama ayam idam rupa iti; sa esha iha pravishtha aa nakaagrebhyah yathaa kshuurah kshuradhaane vahitaah syaat vishwam bhavo vaa vishyambhara kulaaye, tam na pashyanti/Akritisno hi sah, praanaanneva praano naama bhavati, vadan vaak pashyamshu chakshuh, shravan stotram manvaano manah, taani asyaitaani karma naamaani eva/ Sayota aikam upaaste, na sa veda, akritisno hi eshota ekaina bhavati, atmtyevopaaseeta atra hi ete sarva ekam bhavanti / Tadat padaneeya masya sarvasya yad ayam atmaa, anena hi etat sarvam veda, thaa ha vai padenaanuvindetat, evam kirtim shloka vindate ya evam vedaa/* (At that time, this Universe was not differentiated as of proper name and form; then this unique Self entered all the Beings into all the limbs of their body-systems deep inside and like Agni within so that they all tick on like the Vital Force, speech, vision, hearing, and thinking; only the Self or the Soul within needs to be prayed to enable the various functions, since the Self or the Inner Consciousness controls all the sensory organs. The identity of the Self is such that one knows the kind of animal is known by its footprints and the specific individual is for his fame or or his/her own characteristics or associations.)

(2)

VI.iii.1-4) *Teshaam khalveshaam bhutaanaam trinyeva beejaani bhavanti, andajaam, jeevajaam udbhijjam iti// Seyam devataikshata, hantaaham imaashtisro Devataa anena jeevena aatmaanu pravishya naama rupe vyakaravaaniti// Taasaam trivritam trivrutamekaikaam karavaaneeti, seyam devatemaas – trisyo devataa anenaiva jeevenaatmaanu pravishya naama rupe vyakrot// Taasaam trivartam trivartam ekaikam akarot, yathaa tu khalu Saumya, imaashtisro Devataah trivrut trivrud ekaikaa bhavati, tan me vijaaniheeti//* (Now creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddbhujas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been born of uddbhujas basically. Now it is that Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses. That Deity which is the Primary Being called ‘Sat’ or Truth would enter three divinities viz. the elements of Fire, Water and Earth. The red colour of Agni, the white colour of ‘Aapas’ or water and Earth signifying Food are thus the extensions of one single Deity. Now in this way each of the deities is thus able to acquire a name and form. This is how each of the three fold would enter three Divinities and the latter further manifest three fold further viz. the Tejas of red colour, Apas or water of white colour and Food created by Earth! Indeed this is the Three folded Evolution or Development!)

(3)

‘Avyaktam shasvatam Shivam anantam ajam avyayam’ or Unknown, Eternal, Auspicious, Eternal, Self Generated and Indistructible!

VI.xix-xxii) *Nishkalam nishkriyam shaantam niravadyam niranjanam, amritasya param setum dagdhendhanam ivaanalam// Yadaa charmavad aakaasham veshtaashanti manavaah, tadaa devam avigjnaaya duhkhasyaanto bhavishyati// Tapah prabhaavaad deva prasaadaaccha brahmaa ha svetaashvataro tha vidvaan, atyaashramibhyah paramam pavitram provaacha samyag rishi samgha jushtam// Vedante paramam guhyam purakalpe prachoditam, naaprashanantaaya daatavyam naa putrayaa shishyaaya vaa punah// Yasya Deve paraa bhaktir yathaa deve gurau, tasyaite kathitaa hy arthaah prakaashante mahaatmanah//*

(Paramatma is an essence of Purity and Spotlessness as a singular identity of integration with no parts of division as there is ‘Advaitam’ or of Duality or Multiplicity; That Truth is actionless since other energies

which too are self-generated managing the affairs of Existence of the Beings such as Brahma-Prajapati or Maha Purusha with the active assistance or Maya the Illusory Powers to run the system of as Life as assisted by the Sub Powers of Devas as materialised by the mutual inter-action of Maha Purusha and Maha Maya! Figuratively speaking, if only Akaasha or the Interminable Sky is like a piece of leather and capable of being rolled out then the Form and Feature of the Supreme is possible of Realisation and the search of Almighty and of Bliss is what one could ever aspire! The great Maharshi Svetaashvara thus concludes that from times immemorial Maha Jnanis and Maha Yogis have made all out efforts by the intense-most endeavors of high austerities and extraordinary dedication and faith backed of course by the proactive blessings of Brahman Himself but the search has been age-old and elusive but for flashes of lightnings but once the Truth is realised by thrusting into the Unknown Realms of Eternity then the Highest Mystery in the Vedanta and no Teacher or Guide could ever lead him to but only have to 'Swaanubhava' or Self Experience!]

Stanza Twenty One: In the context of Tatvamasi prakarana the implications are of 1. Upakrama and samhaara -2. abhyaasa-apurvata-phalam-arthavaada-upapatti.

1. In the context of Upakramana as of Chhandoga Upanishad, 'Adviteeyata' or Singular Existence manifests surprising Plurality all rolled out from same uniqueness : VI.ii.1) *Sadeva, Saumya, idamagra aaseed ekam evaaditiam, taddhaika aahuh, asad evedam agra aaseed ekam evaadwiteetam, tasmaadasatah sajjaayata/* (Svetaketu's father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) b) In the context of Samhaara Chhandogya 6.9.4 is quoted: *sa ya esha'nimaitadātmyamidam sarvam tatsatyam sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca* / That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art.

2. Abhyasa: Repetitive practice of Tatvamasi Maha Vakya

3. Apurvata: Pramaanaantara jigjnaasa or What ever existence they might originate from is not of consequence as their merger into Reality would be such as that specific being is judged by its own penchant and the resultant actions. Based on the fruits of these past actions, the concerned Self is judged and migrated accordingly from birth to birth. This is the subtle essence of existence; indeed that is Self which is essentially the Truth!)

4. Phalam: Brahma Jnana rooted to nivritthi purvaka akhandaananda rupa moksha praapti.

5. Arthavaada: Pratipaadya prashamsa bhinnata

6. Upapatti: or congruity referring to one of the various tools used by displaying their skill in the art of writing, or factors within the bounds of logic and pragmatism. It is against this kind of analysis the advaita siddhaanta purvaka Jeeva and Ishvara Bheda saadhana. In other words, as abhedaanvaya be of asambhavata, then the same prashamsa be indeed possible on the kalpana sambhavataa is possible. This tatvamasi prakarana vichaara is the quintessence of the sixth chapter of Chhandogya Upanishad on the linga nirnaya swarupa pratipaadita.

Stanzas Twenty Two-Three-Four- Five-Six-Seven-Eight

na sādṛśyaparam vākyamagnirmāṇavakādivat ।

na kāryakāraṇatvasya sādhanam mṛdghaṭādivat ॥ 22॥

na jāti vyaktigamakam gauḥ khaṇḍa itivadvacaḥ ।

guṇaguṇyātmakam vākyam naitannīlotpalādivat ॥ 23॥

nopāsanāparam vākyam pratimāsvīśabuddhivat ।

na vaupacārikam vākyam rājavadrājapūruṣe || 24||

jīvātmanā praviṣṭo'sāviśvaraḥ śrūyate yataḥ |

dehendriyamanobuddhiprāṇāhaṅkārasaṃhatau || 25||

ātmasaṅkalanādajñairātmavṃ pratipādyate |

vahnidhīḥ kāṣṭhalohādau vahnisaṅkalanādiva || 26||

dehamannamayam kośamāviśyātmā prakāśate |

sthūlo bālaḥ kṛṣaḥ kṛṣṇo varṇāśramavikalpavān || 27||

prāṇakośe'pi jīvāmi kṣudhito'smi pipāsitaḥ |

saṃśīto nīscito manye iti kośe manomaye || 28||

Stanza Twenty Two: When there be a statement to prove similarity of two objects as that boy be on fire then there could be no cause and effect relationship and likewise any comparisons could be ever possible as of clay and pot since comparisons of the adviteeyata of paramatma. Guna-avayva-kriya features are never ever describable in respect of the adviteeyata or uniqueness and inimitability of nirguna, niravayva-nishkriya Sadaashiva. The Unknown Paramatma presides over the affairs of the Universe while Maya Shakti is the secretariat to help to look manage the Creation-Preservation and periodical dissolution activities and that is how the activities are carrying on with no hitches.' Indeed, the Self driven power enforces the interaction of Satva-Rajasika-Tamasika Gunas or Instincts or features of Beings and balance these to prompt the actions of the Beings. this be well realised that Prakriti is Maya and the origin and essential force behind Maya the Illusion is Rudra Himself; the Universe in totality is permeated and suffused with that Root Energy of His! The Supreme Lord is realised as a Single hub of a wheel, with three tires or three folds of three Gunas of Satva-Rajas-Tamas; sixteen terminals or of five elements, five organs of Perception viz. Jnanendriyas and five organs of Action or Karmendriyas and the mind as the Leader- fifty spokes representing misleading conclusions, 'tamas' or ignorance, 'moha' or self-love, 'maha moha' or extreme infatuation, abhorrence terror; twenty four counter spokes or the Five Basic Elements of Nature with five each of organs and senses and mind; six sets of eights viz. 'Prakriti' or Nature, with eight causes of five elements with, 'Manas' or Mind, 'Buddhi' or Intelligence and 'Ahamkaara' or Ego. As Parameshvasara energises the wheel of the Universe with Himself as the hub, the Antaratmas of the Beings flicker and flutter and the individuals imagine that they feel they are different from the Supreme, but indeed once the Self Realisation the veil of ignorance is removed then they become eternal.

[Explanation vide Shvetaashvatara Upanishad 4.14- 22

IV.xiv-xvii: *Sukshmati-sukshmam kalilasya madhye, vishvasya srashtaaram aneka rupam, vishvasya - ikam pariveshtiraaram jnaatvaa shivam shantim atyantameti// Sa eva kaale bhuvanashya goptaa, vishwa -adhipah sarva bhueshu goodhah, yasmin yuktaa Brahmarshayo Devaascha tam evam jnaatvaa mrityu paashamschinatti// Ghritaata parammanam ivaatisukshmam jatva Shivam sarva bhuteshu guudham vishvasyakam pariveshtitaaram jnaatvaa devam muchyate sarva paashaih// Esha Devo Vishvakarma mahatmaa, sadaa janaanaam hridaye sannivishhtaah, Hridaa manishaabhi klipto, yad etad vidur amritaaste bhavanti//*

(Rudra Deva is the ‘Sukshmaati sukshmam’, ‘vishvasya srashtaaram aneka rupam’ or the subtlest of the subtle, the Unique Creator of all the Beings of myriad forms is also the great enveloper of what all one could visualize; realisation of his splendour brings peace for ever. He is the unchallenged protector and the ultimate refuge point of all and the illustrious Sages are able to access Brahman the Final Abode of Bliss even severing the chords of death forever. Just as a thin film conceals the top layer of butter in milk, the embodiment of ‘Shivatva’ or auspiciousness of Shiva is concealed in one’s own inner cave of the body; the ‘ Vishvaikam pariveshtitam’ or that Unique Energy sustaining and filling up the Universe in Totality once recognised and realized is certain to break open the fetters of ‘Samsara’! It is that very ‘Paramatma’ that is right within the concealed as one’s own ‘Antaratma’ as seated in the heart, once visualised in the mind, brings to the frontiers of Immortality! The awareness of the Inner Self as already explained vide III.iii is framed in the heart and mind in the measure of a thumb!)

IV.xviii-xxii: *Yadaa tamastan na divaa na raatrir na sanna chaasacchiva eva kevalah, tadaksharaam tatsavitur varenyam, prajnaa cha tasmaat prashrataa puraani// Naiknam urthvam na chiryanacham ma madhye na parijagrabhat na tasya pratimaa asti yasya naama mahad yashah// Na samdrishe tishthati rapamasya, na chakshusaa pashyati kashchanainam, hridaa hridishtham manasaa ya enam, evam vidur amritaaste bhavanti// Ajaata iti evam yevam kashchid bheeruh praadyate: Rudra yat te dakshinam mukham tena maam paahi nityam// Maa nas toke tanaye maana aayushi maa no goshu maa no ashvesu reerishah, veeraan maa no Rudra bahmitovadheer havishmantah sada ittvaa havamahe//*

(The Supreme is symbolized with absolute identity of the Self as the ‘savitur varenyam’ or of neither darkness nor light but as flood of the highest level of splendour and as typically characterised as neither as a Being or a Non Being but as an entity that is imperishable; this is what the age old belief of Sages and Seekers of the Almighty! ‘Nainam urthvam na tiryancham’ The Inner Self again has no dimensions nor directions; neither above the level nor across, not in the middle nor in accord and simply perplexing and inexplicable. Essentially there is nothing comparable to it and is truly awesome and glorious! Paramesh –wara can never be visible by eyes or mind of commonality but with vision ultimate excepting through heart and mind of purity ‘par excellence’ and of the nature of divinity!! Indeed those who are successful in binding the Highest to one’s heart and mind are blessed and become immortal! Once the concept high order of devotion and dedication is observed, the hardest barriers of Bhagavan’s gate ways get melted away and dissolved! Thus the prayers of utmost intensity stating most sincere commendations like : ‘Rudra Deva! You are unborn, the most worthy of the worthiest, and the one who is eternal and so on then Parameshwara becomes surely susceptible to yield the fruits of His grace for sure! Sankara is indeed ‘bhakti vashamkara’ or is susceptible to devotion and faith and tends to melt away to mortal cries of obsessed prostrations like ‘ maam pahimaam!’ ‘Maa nas toke tanaye maana aayushi’ or RudraDeva! Do never hurt us not in my child or grand child, penalize not my life; nor my cattle, horses and so on out of your anger’! Indeed, we seek to please you with our oblations through Agni Homas. Paramatma!, be merciful and do protect us for our deeds of omissions and lapses!’

Stanza Twenty Three: When there is an expression of a species of say jaati or vyakti, there are common features and characteristics applicable. However there could be differences of a lame cow or a blue lotus possible effectively. This is possible in respect of andaja-jeevaja and udbhuta or born out of eggs, reoroduction or spouts. So are all chaaraachara species. Even human beings or the pancha bhutaas too or of no exception. On the other hand Ishvara or the antaratma as imposed in a body of a jeeva would be a bound Soul and various scriptures are preaching the way to liberation. Gunaas or characteristics, be they of satvika-rajasic-tamasikas and the gunavan jeeva are the vibhakti laksharanaas. Logically that has to be so. But alpajna-alpashaktimaan is liable to infringement more often than not. In case a jeeva be able to adapt and bend them to Ishvara guna sampatti then be able to reach the nitya muktata but that indeed is almost impossible, sine the barrier of the Maya is indeed is a hallusination maatra.

Stanza Twenty Four: Upasana or deep concentration and contemplation with chitta shuddhi as the attitude of Vishnu- Shiva- Shakti swarupas; Saguna Brahma or the Embodied Entity happens to be of perception to any Individual Soul. This is for the simple reason that the Soul must basically aim at a Locus or a Destiny within the boundaries of the Soul's knowledge or awareness, instead of an Unknown, Amorphous, Formless, and Enigmatic Nothingness! Then a Being created from the mind comes and conducts them a person who conducts them to the world of Brahma. They attain perfection and live in those worlds for a great many superfine years. There no more return to this world. Hence Upasana is all about. The concept of Upasana developed a large vedic tradition as it flowered into the meaning of an intense kind of systematic meditation. The culmination of Upasana is 1)Shravana: Listening with full faith and concentration to Vedanta from a Guru.-- 2) Manana: One who has an exceptionally powerful reservoir of Samskara can achieve Moksha by merely listening (Shravana).3). Nidhidhyasana: On continued reflection one understands that the aim of the Vedas is to make us realize the ultimate unity of Jiva and Brahman. Meditating on this conviction born out of Manana is known as Nidhidhyasana. Though in both Nidhidhyasana and Upasana the mental convictions the understanding is that they represent a much higher state than that of Upasana. Adi Shankara is stated as having described Upasana as that meditation about something unique state of concentration where whatever is meditated upon is completely identified, absorbed with self, and unified with as one identifies self consciousness with one's body. The two become one, Thou Art Thou. .

As Brihadaranyaka Upanishad stated (vide III.VIII.11): *Tad vaa etad aksharam, Gargi, adrushtam drashtur, ashrutam shrotru, amanram mantru, avigjnaatam vigjnyatru; naanyadatosti drashtu, naanyadatosti shrotru, naanyadatoti mantru, naanyadatosti vigjnyatru, yetasminnu khalakshare Gargyakaasha otascha protischeti:* Gargi! This Absolute Power is seen by none as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly it is never heard as it is not an object of hearing by itself; it is never the thought as it is not the object of thinking, but is the Unique Thinker and personification of thought. Thus, finally it is this existence that is the subtle essence and all that merges into That or The Self! And that indeed is the Self: Tat Twam Asi or That Is the Self and truly That is The Truth. That is the Self And Thou Art Thou!

Stanzas Twenty Five and Twenty Six : There could be multiple reasonings by way of veda vakyaas as to how Parameshvara in the form of Antaratma be entering the body of Beings in the process of srishti, yet that very Ishvara with the domination of impulses of Prakriti Maya pushes aside the differences brought about by the upaadhis or body-mind-intellect complex, 'jnanendriyas': five of sense organs, 'karmendriyas': or Five Organs for Action 'Tanmatras' or inner basics of elements or light, sound, taste, smell and consciousness; five 'Antahkaranas': Mind or thought, Buddhi or Understanding, excitement; and Three gunaas, eight 'Vikaras' or Vices: Lust, meanness, anger, carelessness, showiness, ferocity, haughtiness, and jealousy. Thus just as the awareness of heat in iron, wood and so on which have been pervaded by fire, so also the awareness of Atman in the conglomeration of one's body, senses, mind, intellect, vital vayus and ego sense, due to the preservation of the Atman in the Beings is experienced by the ignorant.

Stanzas Twenty Seven and Eight: Antaratma, having entered the sheath of a jeeva should enter the annamaya kosha or the food sheath as the Eternal Truth of Annam Paramatma. Bhuktaanna's vikaara rupa is transformed as rajatotpanna kaarana as of the sthula sheath. Having entered into the praanamaya kosha or the sheath of senses and vital airs of praana-apaana-udaana-vyaana-samaanaas, the jeenva has the sensation that " I am hungry, thirsty and so on. Then the 'manomana kosha' or the sheath of mind then the feelings of enquiry of vichakshana of the ability to doubtfulness and decisiveness. Hence the Pancha Kosha prasakti as of Pancha Koshas: or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss).

Now the five aspects of a jeevaa's personality as fat, lean, dark or associated with chatru varnaas of brahmana-kshatriya- vaishya-nimna jaateeyata and also of the chatacteristics of chaturaashramaas of baalya- yuovana- vaanaprastha-sanyaasaas. Thus Annam is the root cause of the existence which is the meandering zig zag path to paramatma from the triguna sampatti-to pancha koshaas, maanasika vidhaana, self enlightenment and paaramaardhika saaraamsha. Maharshi Bhrigu's investigation of what is Brahman all about and his investigation releaked about the food factor-pancha praanaas- maanasuka pravartana-vigjnana and finally the Anaandi Brahmeti or the Bliss Generation.

[Bhriguvalli of Taittireeya Upa. 's elaboration on Maharshi Bhrigu's investigation of what Brahman is all about! Chap. III from Annam to Brahman

III.i.1) *Bhrugurvai Vaarunih Vaarunam pitaram upasasaara adheehi bhagavo Brahmeti, tasmaa etatprovaacha, annam praanam chakshuh shrotram mano vaachamiti,tam hovaacha yato vaa imaani bhutaani jaayante, yena jaataani jeevanti, yatprayantyabhi samvishanti tad vijijnayasva tad brahmeti/ sa tapastatvaa/*

(The illustrious Bhrigu Maharshi approached his father Varuna Deva to teach him Brahman and the latter commenced his explanation: *Annam praanam chakshuh shrotram mano vaacha/* or food, vital force, vision by the eyes, hearing capability by the ears, mind with which to think and imagine and 'vaak' or tongue by which to speak constitute among the various means to the knowledge of Brahman. As is explained vide BrihadaranyakaUpanishad (IV.iv.18): *Praanasya praanam uta chakshusha chakshu uta shrotasya shrotram, manaso ye mano viduh, te nichikyur Brahma puranam agryam/* or Brahman is revealed as the radiance of the Self or the Pure Intelligence and indeed the elemental or quintessential vital force or the Maha Prana; it is also the rudimentary eye or the eye of the eye, the basic ear of the ear and the other fundamental organs especially the mid of the mind. Thus the elemental sense objects of the Innermost Self declare themselves as the integral components of the Supreme and premordial Purana Brahman. Varuna Deva added: These means of Brahman are indeed stated rather in a partial manner and 'tapas' or meditation and intense concentration of the organs and the resultant senses would call for the highest order: since Brahman is of the climactic target to visualise and since He is the highest of the highs of virtues, the quality of the concentration and introspection would necessarily demand the highest virtue! The Brahma Jnaana Sadhana is thus the pre requisite and the Knowledge has necessarily to be saturated with Sacrifice and Practice of that Knowledge)

Bhrigu's doubt on Food as the possible determinant of Brahman but Varuna stressed on concentration

III.ii.1) *Annam Brahmeti vyajaanaat, annaadhyeva khalvimaani bhutaani jaayante, annena jaataani jeevanti, annam prayatyabhi samvashanti, tad vigjnyaaya punareva varunam pitaram upasasaara, adheehi hagavo Brahmeti/ Tam hovaacha, tapasaaBrahma vijijnayaasavya, tapo Brahmeti, sa tapotasyat, sa tapastatvaa/*

(As instructed by Varuna, Bhrigu commenced his intense introspection of Brahman and then initially concentrated about the possible means of Brahman as food, for after all food is the prime source of Praana and sustenance that the totality of humans as well as all other species heavily bank upon. The Maharshi was convinced as: *Annam Brahma iti/* He felt that there should not be a non-composite or non-dual interpretation of Brahman but should be unified for sure and having so realised, the Maharshi made a formal request to Varuna to seek confirmation of his introspection. Without specifying what Bhrigu had in the interior of his mind and thought about food as Brahman, he asked the query again as to what would constitute about Brahman. Varuna reiterated that concentration alone was the discipline to realise Brahman, inferring thereby that his hunch of food alone might not be the factor!)

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

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

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

Bhrigu’s guess work that Mind might perhaps be the most probable qualification and Form of Brahman

III.iv.1) *Mano Brahmeti vyanjanaat, Nanaso hyeva khavimaani bhutaani jaayante, Mamasaa jaataani jeevanti, Manah pratyanti abhisamvishanteeti, tadvigjnyaaya punareva Varunam pitaramupasasaara, adheehi Bhagavo Brahmeti, tam hovaacha tapasaa Brahma vijijnaasasva, tayo Brahmeti, sa tapotapyata, sa tapas taptvaa/*

(The Maharshi then realised that ‘Manas’ or the Mind in generic way should be Brahman. Indeed it is the Mind that is the most dominating entity of human body as a chariot, attached with Pancha Jnaanendriyas or the Five Sensory Organs and Pancha Karmendriyas or Five action oriented organs as horses by a charioteer called Manas / Mind. Mind is the spring of life or the germinator, it preserves it well as the sustainer and the terminator or the point of merger too. Bhrigu having analysed the multitudinous ways of its thoughts and suggestions, imaginations and suppositions, is a typical mystery product and felt that he might perhaps like to consider it as the phenomenon of Brahman. He therefore asked his father rather indirectly as to what Brahman would be like! Varuna once again instructed to visualise Brahman through considerable concentration further more!)

Maharshi’s surmise about knowledge as the form of Brahman but Varuna persisted further concentration

III.v.1) *Vijnaanam Brahmeti vyajanaat, Vijnaanadyeva khalvimaani bhutaani jaayante, Vijnaanena jaataani jeevanti, Vijnaanam prayantyabhi samvishaantiti, tadvijnaaya punareva Varunum pitara mupaasasaara, adheehi Bhagavo Brahmeti, tam hovaacha, tapasaa Brahma vijijnaasasva tapo Brahmeti sa tapotyapta, sa taptastvaa/*

(The Maharshi having performed extraordinary austerities and unusual ‘Tapas’ then realised that strong base of Knowledge would, after all the deep introspection, be the ‘raison d’être’ of Brahman; indeed Knowledge throws light on the cause and origin of life of all the Beings in Creation, having been born how they are sustained and preserved and finally how they are merged back into the knowledge itself! Knowledge is the very essence, import and significance of existence of all species in the Lord’s creation from Brahma the Originator down to a piece of grass! Regretfully, the father of Bhrigu-notwithstanding the all out endeavors made by him successively-have yet to consummate to discover what Brahman could be; Varuna hence suggested that another milestone of endeavours be reached yet! And thus the Maharshi sought to put in all out efforts with maximum intensity so as to unify his heart and soul together as he proverbial last straw of determination, faith and total dedication!)

‘Anando Brahmeti’: Bliss is Brahman: from bliss is originated Creation, sustained and merged!

III.vi.1) *Anando Brahmeti vyajaanaat, Anandaad hyeva khalvimaani bhutaani jaayante, Anandena jaataani jeevanti, Ananden prayantyaabhi samvishyantiti, saishaa Bhargavi Vaaruni vidyaa, Parame vyomamanpratitishthataa, sa ya evam veda pratitishthati: annavaannaado bhavat, mahaanbhavati prajayaa pashubhirbrahma varchasena, mahaan keertyaa/*

(In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into! This Ultimate Truth is realised after prolonged and intensified disclosure by Bhrigu as imparted by Varuna Deva in several stages and layers of revelations stating from ‘Annam Paramatma’ to ‘Praano Brahmeti’ to ‘Mano Brahmeti’ to ‘Vijnaanam Brahmeti’ to finally ‘Anando Brahmeti’! He who realises thus is totally saturated with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstasy is a process of evolution from existence of Life supported by Food or nourishment, activated by ‘Pancha Pranas’, driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge and finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror form of Antaraatma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman!)

Be it a cosmic view or a microcosmic one, the very foundation is Food the origin-sustenance and merger!

III.vii.1) *Annam na nindyaat tad vratam praano vaa aanam shariiramannaadam, Praane shariram pratishthitam shareere praana pratishthitah/ Tadetamannamanne pratishthitam, sa ya yetadannamanne pratishthitam veda pratitishthati/ Annavaanannaado bhavati mahaanbhavati prajayaa pashubhir brahma varchasena mahaan keertyaa/*

(Basically indeed *Annam na nindyaat/* or since Food occupies the premium position, it is to be kept aloft on the most appropriate pedestal in the scheme of priorities. Be that as it may, Praana or the Vital Force is food essential to the body and as such both ‘anana’ and ‘praana’ are the essential ingredients of Life, both lodged into each another; hence *praanah vai annam*, the vital force is food indeed. Thus *shariram annaadam*, and *praane shariram pratishthitam*; thus human body or for that matter any body is the eater of food and a body is fixed on vital force. In other words, the body and praana are the foods of both and thus inter-linked. Every human being thus is an aspirant of begetting good children, cattle, prosperity, knowledge and far reaching name and fame. Thus the world is the perfect venue for good food and praana. So also it is the Place for clean enjoyment and fulfillment; in other words, the three concepts of enjoyment, the enjoyer and the Source of enjoyment are their merger point.; thus the most ideal spot of fusion of the three entities unifying into one another. That precisely what Bliss is all about!)

Food and water and Fire the origin for water pave the Path for Bliss or Brahman

III.viii.1) *Annam na nindyat tad vratam, Praano vaa Annam shariramannaadam, praane sharira pratishthitam, sharire praanah pratishthitah, tadetadannamanne pratishthitam, sa ya etadannamanne pratishthitam veda pratitishthati, annavaananaado bhavati, Mahaanbhavati prajayaanpashubhir Brahmavarchasena, mahaan keertayaa/*

(Food should not be disrespected any way but certainly water is the constituent of food and Fire is well established in water as is the common knowledge. *Aapo vaaannam, jyotirannadam, apsu jyotih pratishthitam/* Thus human body is the natural recipient of food as well as water and as such is the final recipient of Fire. Therefore food is interlinked to water and fire too. Such ideal linkages of food, water and fire exist in the universe and facilitate abundance of good progeny, cattle, physical radiance and glory. Indeed, the most ideal place is thus provided on Earth as the most happening place where enjoyment, the

enjoyer and the Source of enjoyment are in appropriate fusion to lead to what is abundant in the form of Bliss which Brahman is all about!)

Food, Earth and the latter's emerging point viz. Sky enable fusion possible to lead to the path of Bliss

III.ix.1) *Annam bahu kurvita tad vratam prithivi vaa annam, akaashonnaadah, prithivyaam aakaashah pratishthitah, Akaasho prithivi pratishthitaa, tadevadanne pratishthitam, sa ya etadannaanne pratishthitam veda pratishthati, annavaamannado bhavati, mahaan bhavati prajayaa pashubhir brahmavarchasena, mahaan keertayaa/*

(May food be plentiful on Earth: *Prithivi vaa annam* or Earth is food. *Akaashonnaadah* or Sky too is plentiful of Food. *Akaashoprithivi pratishthita* or Sky is supported by Earth. Thus one food is based on another. He who is aware of these realities of food, earth and sky are blessed indeed and has an overview of the Universe: 'Annamannaado bhavati, mahaan bhavati, prajayaa pashubhir brahmavarchasenamahaa keertayaa! May the Universe be plentiful of food with blessings of excellent progeny, cattle, radiance of purity and glory. As the prayer goes 'Sarve janaa sukhino bhvantu' or may Almighty bestow happiness and fulfillment to one and all! Thus one becomes the enjoyer, the enjoyment in essence and Brahman the very source of bliss himself!)

Meditation for human and divine achievements to help Society as also for Self fulfillment

III.x.1-2) *Na kanchana vasatou pratyachaksheete tadvratam tasmaadyaya kayaa cha vidhaayaa bahavannam praapnuyaat araadhyasmaa annamityaa chakshate, etadvai mukhatonnam raaddhaam madhyatosmaa annam raaddhyate// Ya evam Veda, kshema itivaachi, yogakshema iti praanaapaanayoh karmeti hastayoh gativiti paadayoh vimuktiriti paayouh iti maausheeh athadeviah triptiritivrishtau balamit vidyuti/*

(As the person in constant meditation seeking unity with Brahman possesses distinct characteristics; his vow would not to deny shelter and food. Accordingly, he collects plenty of food by whatever means he might possess. As per the axiom that as a person sows so he reaps, he inculcates the habit of offering charities of shelter and cooked food even in his young age with simplicity and respect to guests then accordingly he would indeed be rewarded profusely early in that very age; such offerings are reciprocated as he would be of middle age then again the rewards and courtesies would be similar; but scant respect gets secured reciprocally when he his offerings are made in his late age of life! So much in reference to the charities; now, in the context of meditation, what ever has already been consolidated is no doubt be improved upon; further acquisition of yoga needs to be intensified as long as breathing control by way of inhaling and exhaling is sustained as an on going exercise; Brahman is meditated as long as hands and feet, body movement and excretions are allowed and cognitions and perceptions are sustained. This is in the context of physical control. In the plane of divinity, meditations pertaining to Devas need to be intensified to various aspects of Brahman, be they to Varuna the Rain God to facilitate good crops and impact on foodgrains, to expand energy sources by lightnings, Solar Zones and so on by other Devas. Similarly the meditations are also addressed to Prithvi and Antariksha for intensely sourcing food, besides physical well being, material plentitude and mental balance.)

Worship to Brahman for material and spiritual fulfillment, attainment of Bliss by the Self

III.x.3-4) *Yasha iti Pashu, Jyotiriti nakshatreshu, Prajapatih amritamaananda ityupasthe, sarvamityaa-kaashe, tatpratishthety upaaseeta pratishthavaan bhavati tammaha ityupaaseet mahaanbhavati tanmana ityupaaseeta maanavaan bhavati//Tannama iti upaaseeta nanmayam tesmai kaamaah tad brahmeti upaaseeta brahmavaan bhaati tadbrahmanah parimara ityupaaseeta paryenam mriyante dvishaantah sapatnaah pari yepriyaa bhraatruvyah sa yaschaayam purushe yascha saavaaditye sa ekah//*

(Contemplation to Brahman is performed for cattle wealth since a man secures reputation as such; similarly worship to Brahman be done for the sparkle of Stars; for the joy of the organ of procreation, for everything in space; for immortality to become Brahman himself and so on. Constant meditation provides support from Brahman; the more intense is the introspection of what Brahman is yields further realisation and confidence; the depth of worship yields fulfilment of bend-down and control of desires. As Mundaka Upanishad (III.3) explains: ‘As one worships Him so he becomes’ ; *Naayamaatmaa pravachena lahyo na medhaana bahunaa shrutena, Yamevaishavrinite tena labhastasyaisha aatmaa vivrunute tanum svaama/* All kinds of desires could be fulfilled, not only through knowledge, study or intellect but the Self is attainable by seeking and bydestroying ignorance that envelops the Reality. The Self as coupled with the highest abstinence strengthened by the spiritual disciplines of fortitude, and selflessness, becomes revealed. On the other hand, the great Six Enemies within viz. desire, anger, narrow mindedness, attachments, arrogance and jealousy- need to be suppressed. Indeed it is that person who is seen in Sun too. That indeed is the Truth: ‘Tat twam asi’ or That is the Self! That is the Truth; Thou art thou!)

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 vijnaana mayam aatmaanam upasamkrammya, etam manomayam atmaanam upasamkramya, etam vijnaanamayamaatmaanam 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// Iti Bhuriguvali samaaptaa/*

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

Stanzas Twenty Nine-Thirty- One-Two-Three-Four-Five-Six-Seven-Eight- Nine

vijñānamayakośastho vijñānāmīti tiṣṭhati ।

ānandamayakośākhye tvahaṅkāre purāṅkṛtaiḥ ॥ 29॥

punyairupāsanābhiśca sukhito'smīti modate ।

evam kaṃcukitaiḥ kośaiḥ kaṃcukairiva pañcabhiḥ ॥ 30॥

paricchinna ivābhāti vyāpto'pi paramaśvaraḥ ।

yathā salilamāviśya bahudhā bhāti bhaskaraḥ || 31||

tathā śarīrāṇyāviśya bahudhā sphuratīśvaraḥ |

kāraṇatvaṃ ca kāryatvaṃ taṭasthaṃ lakṣaṇaṃ tayoh || 32||

śākhāyāṃ candra itivannaiva mukhyamidam matam |

mahāprakāśa ityuktaṃ svarūpaṃ candralakṣaṇam || 33||

saccidānandarūpatvaṃ svarūpaṃ lakṣaṇaṃ tayoh |

ekalakṣaṇayoraikyaṃ vākyena pratipādyate || 34||

tasmādekaprakāśatvaṃ sarvātmatvamiti sthitam |

devatiryānmanuṣyāṇāṃ prakāśānna pṛthaksthiṭiḥ || 35||

jīvaḥ prakāśābhinnatvātsarvātmetyabhidhīyate |

evaṃ prakāśarūpatvaparijñāne dṛḍhīkrte || 36||

punarāvṛttirahitaṃ kaivalyaṃ padamaśnute |

sakṛtprasaktamātro'pi sarvātmatva yadrcchayā || 37||

sarvapāpavinirmuktaḥ śivaloke mahīyate |

Upasarvātmabhāvanā yasya paripakvā mahātmanaḥ |

saṃsāratārakaḥ sāksātsa eva parameśvaraḥ || 38||

iti śrīdakṣiṇāmūrtistotrārthapratipādade |

prabandhe mānasollāse tṛtīyollāsaṃgrahaḥ || 39||

Stanza Twenty Nine explains that the Antaratma stays in the Vigjnaanamaya kosha or the sheath of Intellect as of introspecting that there is an awareness of the Absolute Truth or not. Actually, Vijnanamaya builds on the foundation of the previous outer sheaths as of manomaya kosha that lays the groundwork for reaching vijnanamaya navigating the oceanic turbulent and wavering minds to steadiness before being able to rise above the waves of thoughts that pull one away from center of concentration. In other words that consists of one's intellect in conjunction with the five organs of knowledge or the Jnana-Indriyas. Then the Ananda Kosha or the Sheath of Bliss which is the antithesis of Ahaamkaara or the egosense caused by interactions of 'is the sense of I-ness. that associates perceptions to a subjective center and thus creates 'personal' experiences. Maanas, ahamkara and buddhi are collectively called the 'internal instruments' (antahkarana) of the mind. When the splendor and magnificence the Atman is reflected in one's mind, that is aptly called the true ahamkara or the ego sense and that is the jeevatma all about. Then various kinds of vijnana or wisdom that arises out of comprehending various objects and senses conjoin

in that kind of ego sense. The existence of the objects and the 'sphurana' or of recalling again are perceived only through that kind of ego sense.

Stanzas Thirty -Thirty One- and Thirty Two: As the Pancha Kosha pariccheeda or beyond the Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss), then there could be the possibility of saameepyata. This is on the analysis of Bhagavan Bhaskara enters into waters of streams-rivers and oceans and displays His brilliance, so be Ishvara entering various bodies and appears as very many endlessness. Thus Ishvara cause of the Universe as the 'Tat' while Jeeva is the Twam.

In other words, the 'pancha koshakrita pariccheda anubhuti saakshi rupa antaratama' be noted as the 'paripurna atma tatva maatra.' Varied hues of waters of Surya Deva's pratibimba is indeed the same and like wise the Atma Bimba on the charaachara jagat is doubtless the same anyway.

[Explanation vide Shvetaashvatara Upa. VI.x-xiv)

VI.x-xii) *Yas tantunaabha iva tantubhih pradhaanajaih, svabhaavatah deva ekah svam aavranot sa no dadhaad brahmaapyayam// Eko Devas sarva bhuteshu goodhassarva bhutaantaraatmaa karmaadhyak-shah sarva bhutaadhivaasas sakshee chwetaa kevala nirgunascha//Eko vaasi nishkriyaanaam bahunaam ekam beejam bahudhaa yah karoti, tam aatmasthanam yenupashyanti dheeraas tesaam sukham shasvatam netaresham//*

(Just as a spider weaves out threads from within and also swallows the threads back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality; He sports with the material of staggering multitude with the active assistance of the Maya Shakti as the proverbial spider does with the unmanifested matter named 'Pradhana' and expands itself enveloping the worlds and materialises 'naama -rupa- guna-karmaadi tantu' or a fantastic range of nomenclatures, forms, characteristics and deeds even as the unique and invisible nucleus of featureless 'Antaratma' as the hidden spectator as the witness! ' Eko vaashee nishkriyaanaam bahunaam eka beejam' or the Unique seed which as actionless and inactive but materialising myriad images. The role of this Undefinable Secret with no qualities and adjectives is highly venerable and what all a human being could do by way of conduct, sacrifices, deeds of high virtue and total dedication with unreserved faith might help Realisation leading to *sukham shasvatam* or Truthful Endlessness! While Katha Upanishad repeats the twelfth stanza of the Thirteenth Stanza-II.ii of the above viz. *eko vaasi nishkriyaanaam buhunaam ekam beejam bahudha karoti* , the substance of the relevant section of the Katha Upanishad is stated as under: Katha Upanishad II.ii.9-15) *Agnir yathaiko bhuvanam pratishtho rupam rupam praturupo babhuva, Ekatasthaa sarvabhutaan yantarataama rupam rupam praturupo bahischa// Suryo yathaa sarvalokasya chakshurna lipyate chakshuair baahya doshaih, ekasthaa sarva bhuta antaraatmaa na lipyate lokadhukhena baahyah// Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti,tam atasthanam yenupashyanti dheeraasteshaam sukha shasvatam netaresham//Nityonityaanaam chetanschetanaameko buhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; tesaam shaantih shasvato netaresham// Tadataditi manyante nirdeshyam oaramam suk ham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//*

(The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material

world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

VI. xiii-xiv) *Nityonityaanaam chetanaschetanaanaa eko buhunaam yo vidadhaati kaamaan samkhyaa yogadhigamyam jnaatvaa devam muchyate sarva paashaih// Na tatra Suryo bhaatina chandra taarakam, nemea vidyuto bhaanti kutoyam Agnih, tam eva bhaantam anubhaati sarvam, tasya bhaasaa sarvam idam vibhaati//*

(The above two stanzas are exact repetitions of Kathopanishad's stanzas of II.ii.13 and 15. Indeed, Paramatma is : *Nityo nithyaanaam chetanas chetanaanaam eko buhunaam vidadhaati kaamaan/* or is Everlasting among the Everlasting, fund of Enlightenment among those with Enlightenment; the Singular among the multitude and the outstanding bestower of desires. He is the Cause of Causes to be possibly realised by distinction or 'Saamkhyaa' and Yoga or Realisation by fixation or sharply targetted like the central 'bindu' or the brightest possible nothingness alone! He is by far the brighter and radiant than Surya, Chandra and the huge galaxy of Stardom, lightnings put together and of much less of Agni's significance! These stanzas are incidentally the repetition of II.ii.11 of Mundaka Upanishad as also vide in Purusha Praapti Yoga of XV Chap *Eko hamso bhuvanasyaasya mdhye sa eva agnih salile sannivishatah, tameva viditvaati mrityum eti, naanyah panthaa vidyate yanaaya// Sa vishva krid vishva vid aatma yonir jnaah kaala kaaro gunee sarva vidyaah, pradhaana kshtrajnaa patih guneshah samsaara moksha sthiti bandha hetuh// Sa tanmayo hyamrita Isha samstho jnaassarvago bhuvanasyaasya goptaaya Ishe asya jagato nityam eva anyo hetur vidyate Ishaanaaya// Yo Brahmaanam vidadhaati purvam yovai vedaamscha prahinoti tasmai, tam ha devam aatmabuddhi prakashaam mumukshur vai sharanam aham prapadye//*

(A Unique 'Antaratma' common to all the Beings in 'Srishti' or the Universal Existence is likened to a solitary Swan which is totally unaffected by the sweeping and fleeting clouds and rains on the 'Hridayaakaasha'. This is like the Fire latent in the ferocious high tides of oceans that is capable of burning all kinds of material aspirations ; 'tameva viditvaati mrityum' or deep realisation of this fundamental Truth is the only path of smashing material desires; indeed 'naanyah panthaa vidyate yanaaya' or there is no other short cut to success. The Maha Purusha is: 'Vishva krid, Vishva vid' is replete with the awareness of the happenings of the Universe; He is 'Atma Yoni' or Self generated, the Author of 'Kaala maana' or Times of Past, Present and of Future tenses, the embodiment of 'Tri Gunis' of Satva-Rajas- Tamas characteristics and the Creator-Preserver and Destroyer of Srishti as per the discipline the Kaalamaana which He himself created to follow! Now, once a Yogi is able to realise this Truth of Truth as the Causes of All the Causes then he is able to accomplish Eternity: *eva naanyo hetur vidyate Ishaanaaya* or once the Roots of the Causes, there would be nothing else that is to be Known! This omniscient force behind Srishti which hereto-fore embodied Brahma the Devaadhi Deva from out of the Center of the Golden Egg- half of the Universe is still Unknown any way-is the Origin of Vedas the Everlasting Source of Vijnana and Dharma is indeed the very last resort to liberation as there is no further origin and form of the destruction of the eternal cycle of births-deaths and births again.)[]

Stanza Thirty Three explains: The natural characteristics of Chandrama is notable as of extreme effulgence and likewise the Sacchidaananda rupatvam and lakshanam of one's consciousness and blissfulness. On the

purnima raatri expecially. Moon travels faster than Sun. The distance between Sun and Moon is 100,000 yojanas (800,000 miles). In two lunar fortnights, Moon passes through a period of a Samvatsara or a year. In two and quarter days, Moon passes through a month of the Sun, or in one day, it passes through a fortnight of the Sun. Hence, the divergence of Solar and Lunar calculations and Calendars. As the Moon is waxing, it is a day for Gods and a night for Pitru Devatas. The waxing fortnight gradually diminishes the shine till the Moon-fall day (Amavasya) and the waning Moon picks up the shine day by day till Moon-rise day (Pournami). Moon is known as 'Jeeva' (life-provider), or 'Manomaya' (mind-alterer) or 'Annamaya' (potency provider from herbs and plants), 'Amritamaya' (source of life to all) and 'Sarvamaya' (all pervading).

[Expl. On Chandra Deva as to how the Charurvedaas eulogize as samples]

RIG VEDA:

1.91.1-23: i. *Tvam Soma pra chikito maneeshaa tvam rajishthamanu neshi panthaam, tava praneetee piraro na Indo Deveshu ratnam bhajanta dheeraah/ Soma Deva !* May we realise your glory as per our own capacity to digest! In our previous generations, our ancestors realised your glory and enjoyed their lives with fulfillment! ii. *Tvam Soma kratubhih sakraturbhustvam dakshaih sudaksho Vishvavedaah, tvam vrishaa vrishatvebhirmahitvo nrichakshaah/ Soma!* Indeed, among the innumerable deeds in one's lifetime, needless to say that the noble paths that our ancestors did were fruitful, successful and virtuous; more so intelligent, practical and as such they reaped fortunes and lived with fame. iii. *Raagjno nu te Varunasya vrataani brihad gambheeram tava Soma dhaama, shuchishtvamasi priyo na mitro dakshaayyo aryamev aasi Soma! Soma!* You are indeed the renowned puritan, your abode is huge and famed. You are free from the restrictions of Varuna Deva's totally. You are the much awaited like Surya and ever pleasant like Aryama Deva! iv. *Yaa te dhaamaani divi yo prithivyaam yaa parvateshopa -dheeshvapsu, tebhirno vishvaih sumanaa ahelanaajantsoma prati havya gubhaaya/ Soma Raja!* Your excellent places of stay naturally is 'akaasha', besides mountain tops, in medicinal herbs and waters. You could nicely adjust your stay without cringing with equanimity. Thus welcome to accept and receive our 'havish' as the offerings made with devotion and dedication! v. *Tvam Somaasi sat patistvam raajeti vritraha, tvam bhadro asi kratuh/ Deva Soma!* You indeed are the Lord of Nobility, the Leader of One and All as the sustainer of food and preserver of medicinal herbs and above all the destroyer of Vritrasura and Loka Kalyana kaari or the Usher of Universal Auspiciousness. vi. *Tvam cha Soma no vasho jeevaantu na maraamahe, priyastotro vanaspatih/ Soma!* You are the unique medicine for our longevity and we are able to escape from 'apamrityu dosha'! vii. *Tvam Soma mahe bhagam tam yuna ritaayate, daksham dadhaasi jeevase/ Chandra!* May you bless instantly the youthful 'upaasakaas' performing yajna karyas seeking long life of virtue, discipline and self control! viii. *Tvam nah Soma vishvato rakshaa raajannadhaayatah, na rishyettaavatah sakhaa/ Soma Deva!* Those seeking your personal safety and succor are never ever disappointed. May your eyesight be always in search of sinners and wicked persons to protect us always. ix. *Soma yaaste mayobhuva uutayah santi daashushe, taabhirnovitaa bhasva/ Soma Bhagavan!* Most specially do always bestow showers of joy and fulfillment to 'havidaataas' or those performing oblations to you and other Devas through Agni Deva most certainly! x. *Imam yajamidam vacho jujushaana upaagagi, Somatvam no vridhe bhava/ Soma Deva!* At this majestic Yajna Kaarya, bless all those who extol sincerely and after accepting their prayers and wishes fulfill their earnest desires instantaneously! xi. *Soma gorbhishtvaa vayam vardhayamo vachovidah, sumruleeko na aa visha/* You are well used to prayers and eulogies **Soma Seva!** May our own prayers get intensified. Kindly fetch all your tools of enhancing the levels of our happiness and rejoicing. xii. *Gayasphaano ameevahaa vasu visuvishpushthi vardhanah, sumitra Soma no bhava/ Soma Deva!* You indeed are the symbol of 'Vridhhi' or progress, besides the destroyer of our physical ailments and mental troubles. Surely you are the provider of prosperity and health to enjoy our riches. May we be your associates and friends for ever! xiii. *Soma raarandhi no hridi gaavo na yavasheshvaa, marya iva sva okye/* Just as one's crop fields are made even and clean for cows and the animals to till and similarly one's own house is sought to keep clean and

tidy, **Soma Deva!** please keep our mind and heart clean with least anomalies and aberrations! xiv. *Yah Soma sakhye tava raaranaddeva martyah, tah dakshah sachato kavih/ Soma Deva!* A person who is a ‘Yaajaka’ or he who approaches you with oblations through Agni is indeed trustworthy. May you bless him with ‘dakshata’ or ability and ‘jnaana’ or knowledge! xv. *Urushyaa no abhishasteh Soma ni paahyaamhasah, sakhaa susheva yedhi nah/ Soma!* Save us from ‘apakeerti’ or ill reputation; save us from sinfulness; enhance our levels of contentment and happiness. xvi. *Aa pyaayasva sametu te vishvatah Soma vrishnyam, bhavaa vaajasya sangathe/ Soma!* Do kindly enhance the level of my intelligence; bestow to me both physical strength and mental acumen. In our battles to destroy ‘adharma’ and ‘asatya’, may you stand firm along with me and associates as a pillar of strength! xvii. *Aa pyaayasva madintama Soma Vishvebhiramshubhih, Bhavaa nah susravastamah sakhaa vridhe/ Ahlaadakara Chandra!* May the immensity and enormity of the legends of your reputation and eminence be huge and widespread. For our own selves, may we seek your positive association at all times especially our trying times and hurdles! xviii. *Sam te payaamsi samuv yantu vaajaah sam vrishnaanya -bhimaatishaah, aapyaayamaano amritaaya Soma divi shravaasyuttamaani dhishva/ Shatru samhaarakas Soma Deva!* May you appear in the ‘svarupas’ or Forms of Milk-Anna / Food- and Physical Strength. May you bestow ‘amaratva’ or divinity and the divya poshaka tatvaas from dyuloka too. x. ix. *Yaa te dhaamaani havishaa yajanti taa cte vishvaa paribhurastu yajam, gayasphaanah prataranah suveeroveerahaah pra charaa Soma duryaan/ Soma Deva!* May all those engaged in Yajna Karyaas in the ‘Yajna Sthala’ spread out in all directions performing various duties for the success of the Sacrifice be blessed by you for the safety and happiness of their homes. May their houses be safeguarded, their antagonists be subdued, their homes be full of auspiciousness with children and grand children! *Somodhenum Soma arvantamaamshum Soma veeram karmanyam dasdaati, saadanyam vidathyam sabheyam pitrushravanam yodadaashadasmai/* To him who provides ‘havis’ or homa dravya as charity, may **Soma Deva** be rewarded by cows and horses. May He also bestow to them ‘dharma kushalata’, ‘griha vyavasthaa kushalta’, ‘Sabha pratishtitha’ and ‘Pita pratishtitha protsaaha’ or virtuosity, household efficiency, public fame and enhancement of father’s name! xxi. *Ashaalaham yutsu pritanaasu paprim svarshaampasaam vrijanasya gopaam, bhareshujaam sukshitam sushravasam jayantam tvaamanu madema Soma/ Soma Deva!* You have the distinction of being Invincible in battles, the fright and flight for enemies, the inevitable in victories, the famed resident of the best possible home of coolness on the dyuloka, ‘vishala sena paalaka’ or the supreme head of huge army, and above all the Incarnation of Eminence! May we follow the Exemplary! xxii. *Tvamimaa aoushadheeh Soma vishvaastvamapo ajanayastvam gaah, tvamaa tatanthorvananta -riksham tvam jyotishaa vi tamo vavatha/ Divya Soma!* You are unique who could manoeuvre and scheme the entirety of Akasha and the instant usherer of cool illumination. At the same time on earth, you personify oushadhis and food, besides cows and water. Your glory is immeasurable and unimaginable! [Indeed, Chandra is the Antariksheeya poshaka, and on Earth the Materialization of Ooushadhis, Waters, Surya Rashmi and Godugdha!] xxiii. *Devena no manasaa Deva Soma Raayo Bhaagah sahasaavannabhi yudhya, maa tvaatadaneeshishe veeryasyobhayebhyah pra chikitsaa gavishtau/ Parama Shakti sampanna Soma!* The deeper one thinks, one realises that you are the endless source of dhana-dhanya; what is more you are the outstanding enabler of daana pravritti; further more your capacity to bestow the best of ‘iham and param’ or earthly fulfillment as also heavenly bliss is unparalleled! 1.94. 14. *Tatthe bhadram yatsamriddhih sve dame Somaahuto jarase mrilyattamah, dadhaasi ratnam dravinam cha daashushegne sakhye maa rishaamaa vayam tava/ Agni Deva!* You being at your own place of Yajna griha itself with **Soma Deva** ‘aahutis’ and bestow fortunes and happiness. Conferring fulfillment to the ‘Havish daataas’ is indeed your major contribution which is undoubtedly praiseworthy. May the bonds of our spiritual affinity be everlasting! 1.129.6: *Pra tadvocheyam bhavyaayedave havyo na ya ishvaanmanma rejati rakshohaa manma rejati/ Svayam so asmadaa nido vadhairajet durmatim, ava svedavadhaamshovataaramava kshudramiva stravet/* Those noble persons who seek to pursue their ‘Purushardhas’ viz. Dharma- Artha- Kama -Mokshas are praiseworthy like Indra Deva Himself; they also decimate evil energies and preserve balance of life. May they extol **Soma Deva** with this kind of Stotra. May such persons of capability keep aloof evil minded and negative forces and uproot such sections of Society by sprinkling petty drops of

positive energies. 2.4.13-14-15: *Somo jigaati gaatuvid Devaanaameti nishkrutam, rutasya yonimaasadam/ Somo asmabhyam dvipade chatushpade cha pashave, anameevaa eeshaskarat/ Asmaakamaayur vardha yatrabhimaateeh sahamaanah Somah sadhastamaasadat/ Soma Deva* would be able to instantly recognise those of the persons of virtue making headway to ‘yagina sthala’ towards which Devas too are happily bound to. May **Soma Seva** grant quality food to preserve and promote the quality standards of health of committed humans and cattle. May He likewise provide ‘anna’ or food which is the major input to longevity and contentment of Life . May **Soma Deva** instantly eradicate the long drawn diseases of various species in this unfortunate ‘samsaara’ and bestow long and healthy existence with neither physical diseases nor mental imbalances. 3.7. 104. 9: *Ye paakshamsam viharanta yevairye vaa bhadram duushayant svadhaabhih, ahaye vaa taan pradadaatu Soma aa vaa dadhaatu nairutyte rupasye/ Sage Vashishtha* avows: ‘**Soma Deva!** In case if some ruthless persons resort to harm and hurt me and to those like me with clean conscience, may such of wicked minded be exposed and retaliated. May such villians be thrown to heaps of poisonous snakes or curse them to experience abject poverty and penury. 3.7.12-13: *Suvigjnaanam chikitushe janaaya sacchhaasaccha vachasee pasprudhaate, tayoryatsatyam yataradrujeeyastadit Somovati hantyaasat/ Na vaa vu Somo vrijinam hinotina kshatriyam mithuyaa dhaarayantam, hanti raksho hantyaasadavadantam ubhaavindrasya prasitou shayaate/ Among Vidvaans too there are tend to be perennial arguments as to how and what to sift the Truth and Untruth. Truth is smooth and straight forward even it tends to hurt while the Untruth tends to get coloured. May Soma Deva safeguard the Truth and choke the Untruth for ever. Indeed, **Soma** is ruthless in demolishing the sinful, the pretending and the schemy yet mighty; He maintains and observes protocol and thus all the negative and destructive energies are handed over to Lord Indra and have them examined for justice for mighty sins.3. 8. 48.[1-15]: 1. *Svaadora bhakshi vayasah sumedhaah svaadhyo varivo vittarasya, vishveyam Devaa vuta martyaaso madhu bruvanto abhi sancharanti/ That illustrious and sweetest Soma Juice which Devatas, outstanding humans such as Yagna Kartas , ‘Svaadhyaaayis’ or regular readers of Scriptures seek to lap up and revel in as and when such golden opportunities are chanced! 2. Antascha praagaa Aditirbhavaasyavayaataa haraso daivasya, Indavindrasya sakhyam jushaanah shrousteeva dhuramanu raaya Ruddhyaah/ Avinashi Soma Rasa!* You always enter into ‘antahkarana’ or the Inner Consciousness of various Devas and nullify their anger and irritability. Just as the horses of a chariot carry the load, similarly the Sages and Kartas of Yagina Karyas are carried on by Indra Deva ; may the latter thus bestow to them name, fame and prosperitty to them by the Soma Rasa! 3. *Apaama Somamamrita abhuumaaganma jyotiravidaama Devaan, kim nyunasmaan krunavadaraatih kimu dhurtiramrita martasya/ Soma Deva!* Just as a faithful son to a father, or a dear friend to another dear friend, readily offer hearty deeds of joy, may you too grant buddhi or mental joy, long and comfortable life to those who are devoted and dedicated to you.4. *Sham no bhava hrida aa peeta Indo Piteva Soma soonave sushevah, sakheva sakhya uruushamsa dheerah pra na aayurjeevase Soma taareeh/ Just as in the case of a cart drawn by bullocks, may you as the ‘saaradhi’ the safe driver grant Soma Rasa to brighten each and every body part of your devotees like us with a view to stand for ‘dharma’ and ‘nyaaya’by ennobling them, saving them and providing them ‘saardhakata’ or justification to live long, healthy and happy.5. Ime maa peetaa yashas vuruushyavo ratham na gaavah samanaaha parvasu, te maa rakshantu vismanscha ritraaduta maa smaanaadya vayantvad vayantvindavah/ Soma Deva!* as we seek and ready to receive Soma Rasa for our consumption, may you bestow to us luminous capacity as of Agni Deva to receive and enjoy the drink thus moving about freely and fearlessly with natural joy and prosperity. 6. *Agnim na maa mathitam sam dideepah pra chakshaya krunuhi vasyaso nah, athaahi te mada aa Soma manye revaam eva pra charaa pushtimacchha/ Soma Deva!* As we are ready to drink Soma juice, may we be equipped with physical fitness and mental preparedness just as Agni Deva has the luminous resilience and capacity to absorb the Rasa into the system assuring mobility and contentment! 7. *Ishirena te manasaa sutasya bhaksheemahi pitrasyeva raayah, Soma raajan pra na aayuumshi taareerahaaneeva Suryo vaasarani/ Teja sampanna Soma!* We seek to delight ourselves by drinking Soma Juice as though it is our own ancestral property! My we be bestowed longevity and wisdom, in the same manner that during the day Surya Deva provides radiance in*

an ever increasing manner. 8. *Somaraajan mrilayaa nah svasti tava smasi vratyaaastasya viddhi, alaarta daksha uta manyurindo maa -no aryo anukaamam araa daah/ Soma Raja!* as we are 'vrata sheelas' or duly self- disciplined and dedicated to you, do provide to us the 'kshamata' or capacity to fight and subdue 'adharma' and 'avineeti' and bless us never to lose any battle whatever! 9. *Tvam hi nastanvah Soma gopaa gaatre gaatre nishasatthaa nruchakshaah, yatte vayam praminaamavrataani sa no mrila sushakhaa Deva vasyah/ Soma Deva!* You are the protector of our body and mind as well. May our body parts and thinking ability be fighting fit; it may be that even by mistake if we sometimes fail in our duty and dedication to you, we beseech you to ignore our marginal discrepancies since basically we are your true followers deserving your sympathy in the name of 'camaraderie' and true dedication. 10. *Ruduudarena sakhyaa sacheva yo maa na rishyedvaryascha peetah, ayam yah Somo nyadhaayasma tasmaa Indrah pratiramemyaayuh/ Indra Deva* the free rider of outstanding horses! We solicit to you as we have sipped the soma juice now to provide to us longevity and happiness. 11. *Apatyaa asthuraniraa ameevaa nirastrasantamisheecheera bhaishuh, aa Somo asmaam aruuhad vihaayaa aganma yatra pratiranta aayuh/* We have now indeed succeeded to attain Soma Rasa the outstanding. May the most complicated and almost impossible miracle of curing physical and psychological ailments be now cured for ever as so far we have been suffering the most. May we now reach that farflung target of fearlessness, 'aayush' or long life and fulfillment. 12. *Yo na Induh piraro hratsu peeto martyo martyaam avivesha, tasmai Somaaya havishaa vidhema vayam syaama patayo rayeenaam/* May Pitru Devatas! Since the experience of Soma Rasa is now with us, we seek to reach and serve you by way of the 'aahutis' of Agni; in turn may we seek 'dhana dhanya samriddhi' or abundance of food and fortune. 13. *Tvam Soma pitrubhih samvidaanonu dyaavaaprithivee aa tatantha, tasmai ta Indo havishaa vidhema vayam syaama patayo rayeenaam/ Soma Deva!* Your capability is such that from bhuloka to pitruloka, the Beings offer 'havish' to you and serve you with veneration. Do hence bestow to us 'dhana-dhanya-keertis'! 14. *Traataaro devaa adhi vachataa no maa no nidraa Ishat mota jalpah, vayam Somasya vishvah priyaasah suveeraaso vidathamaa vadema/* To you the Devatas who protect us against Vice and guide us to the path of virtue always! Do continue to guide us with sweet words as always! May bad dreams be ever under control! May you always take the shape of vessels to fetch Soma Rasa for us as also to our progeny! 15. *Tvam nah Soma vishvato vayodhaastvam svarvidaa vishaa nruchakshaah, tvam na inda vuutibhih sajoshah paahi paschaataaduta vaa purastaad/ Soma Deva!* You are always the provider of food to us all of the earthly Beings. You are indeed the 'sukha daata' and 'sarva darshi'! May you enter our inner being to optimise our security and happiness levels high! 10.85.3: *Somam manyate pativaanyaata sampishantyoshadhim, Somam yam brahmaano vidurna tasyaa- shnaati kanchana/* As 'somalataadi' taru muulikaas or select vegetable plants / medicinal herbs perhaps yield juices for healing external and internal ailments of bodies; but Soma Rasa is not, repeat not, generated unless Brahma Nishtha jnaanis only might be capable of creating the Soma rasa in sukshma pravahaas! More over, such small collections are so potent that their effects are none easily described. 10.24.6. *Idam svaridamidaasa vaayamayam prakaasha urvantariksham, hanaava vriram nirohi Soma havishtvaa santam havishaa yajaama/ Soma Deva!* Behold! Indeed this lovely Heaven, this bright and widespread sky are such as we now see and feel after actually experience. It is so now after Vritraasura was decimated that we are able to visualise as we indeed are the 'yajaneeya' or yajaneeya padardha samarpitaas' or worthy of receiving sacrifices and sacrificial material!

Yajurveda (Shukla) :

1.19. 72. *Somo Raajaamrityim suta rujeeshenaajajaanmrityum, Rutena satyamindriyam vipaanangim shukramandhasa Indrasyenindriyamidam payomritam madhu/* The King of Soma Rasa, **Chandra Deva**, smoothly enables defiance of death; the Soma Yajna leads to Satya-Bala-Anna-Veerya-Indriya Saamardhya-Amritopama Ananda or Truthfulness-Strength-Ample Food-Vital Fluid / Semen-capacity of body parts-and the joy of nectar; is indeed is the quintessence of Soma Rasa. 1.28: *Puraa krurasya visrupo viripshunnidadaaya prithiveem jeeva daanum, yaamairayamschandramasi svadhaabhistaamu dheeraaso anudishya yajante/ prokshaneeraasaadaya dvishato vadhosi/* Chandrama is the outstanding among

nakshastras indeed. Yet the distinction is not much and thus this fact is sought to be firmly established. In fact there is a perfect 'samanvayata' or synthesis of Earth, Moon, Sun and Paramatma. Taittiriya Brahmana 3.10 states that the cycle from food- to praana-to material wealth to knowledge to mind to Truth - to spiritual awakening- to Bliss. Alternatively, *Somo vai Chandramaah-Chandramaa asyaaditye shritha- nakshatraanaa pratishthita/ --Chandramaa manaso jaatah- Chandra -maa vaa amavasyaamaadityamanupravishati/* Chandrama's 'astitva' or realism is based on Surya and this is the causation of nakshatras; further on Amavasya day, Aditya makes an entry! Thus, this stanza is addressed to Vigjnaana Vetta Ishvara! The valiant and brave spare no effort be it in battles or performing yajnas. There is a perfect juxtaposition of 'yajna paatras' or sacrificial vessels and the acts-the mantras-the objective and the final result!

Yajurveda (Krishna)

Soma- commendation- cosmic play- and power:

1.2. 6: *Amshunaa te amshuh prachyantaam parushaa parurgandhaste kaamam avatu madayaa, raso achyuto amaatyosi shukraste graho/ Abhityam devam savitaaram unoh kavikratumarchaami satya samvasam ratnadhaamabhi priyam matim, Urdhvaa yasyaamatir bhaa adidyudat saveemani hiranya paaniramimeet sakrutah kripaa suvah/ Prajaabhyastvaa praanaaya tvaa vyaanaayatvaa prajaastvamanu praanah prajaastvamanu praanaantu/* May the rays of **Soma** be merged one another, may that vitality get enhanced and submerged in cosmic energy and constitute as a part of Universal Bliss! May Savitur Deva, the protector of heaven and earth, be extolled for the very word of Illumination and propel the Truth - 'Satyasavasa' and uphold as also enhance the bliss of Truth from heights to further elevations- *urdhvaa yasyaamatir bhaa adidyudat- !* Parama Purusha who is the follower of Truth indeed measures the length-breadth- depth and height of Bliss with His own golden hands and releases that very stock towards the performance and the success of the Sacrifices and its luster. This further endows the successors of the Successors of the Sacrifices in the path of the Life Energy for their follow of the Sat Karyas too!

1.2.7: *Somam te kreenaami urjasvantam payasvantam, veeryayaavantam abhimaatishtaaham shukram te shukrena kreenaami, Chandram Chandrena amtiram amritena samyatte gouh/ Asme chandraani tapasas taneerasi prajaapater varnah, Tasyaaste sahasraposham pushyantyaash charamena pashunaa kreenaam/ Asmete bandhuh mayite raayah shrayantaam, asme jyotih Soma vikrayini tamo, Mitrona paahi sumitra -dhaa/ Indrasyorum aavishaa dakshinam, ushaann ushantam syonah syonam, svaana bhrajaan anghaare-bambhaare hasta, suhasta krushaanvete vahah Somakrayaanaah, tan rakshadvam maa vo dabhan/*

Soma as per Vedas is the Lord of Happiness and pressing Soma is to bestow the Soma Delight as a result of sacrifices. It is foolish to release the Soma delight in an open market! Kraya Vikraya nor sell and buy is a fanciful lack of knowledge. Buy and sale business or play for profit and loss of Soma Rasas is ignorance and an aberration of mankind. The happiness of experiencing Soma is such as to possess physical and mental strength and defeat and destroy enemies within and without. *Shukram te shukrena kreenaami/* Play with essence and purity of knowledge, happiness with happiness, immortality with immortality which could match with only a cow which stands for dharma and nyaya or virtue and justice only! **Soma!** *Asme Chandrani tapasatanuurasi prajaapatervarna!* You are the concentrate and the core of bliss- the very body of the radiant 'tapas' of Prajapati! You again are the Ultimate Knowledge of Pashus and the Posterity! Hence let us by friends or the co travellers as indeed Praja and Prajapati are inseparable concepts! May Soma enter or get absorbed with each other; promote each other-lead us to light each other- destroy negativities each other too. 1.2.8-i: *Udaayushaa svaayusha ud oshadheenaam rasena ut parjanyaasya shushmena udasthaam amritaam anu urvantariksham anvih adityaa sadosi/* **Soma Deva!** do kindly increase life span in general, your own life span, the life span of earth, the force of rain and energies, the span of immortality and that of the dyuloka or the mid world, of earth the seat of Aditi!

1.4.32: *Aa pyaayasva madintama soma vishvaabhiruutibhih, bhavaa nbahsaprastamah/* **Soma the Singular Entity of Joy!** Besides blessing us to enjoy ever, yield to us completeness with powers of protection and progress always. 1.6.4-20: *Somasyaaham deva yaajayaa suretaa reto dhisheeya/* By

performing Soma Yagjna, may 'suretaa' excellent virility be blessed by establishing strong seed in me!
 2.3.5: i-ii: *Prajaapatestrayastrimshad duhitara aasantah Somayaa raagjne adadaat taasaam rohinimupait taa irshyanteeh punaraagachachan taa anvait taah punaraayaachata taa asmaina punar adaadaat so abraveedrtamamishva yathaa samaavaccha upaishyaam yatha te punardaasyaamiti sa ritaamaamit taa asmai punaraadaadaat taasaam rohineemevopait/ Tam yashmaa aarchchad raajaanaam yakshmaa aaraditi tadraajyakshamasyaa janmaa yat paapeeyaana bhavat tat paapayakshamasyaa yajjaayaabhyo avindat tajiyaenyasya ya evam eteshaam yakshmaanaam janma veda nainamete yakshmaa vindati sa etaa eva namasyann upaadhaavat taa abruvan varam vrinaamahai samaavacch-cchaha eva na upaayati/ Prajaapati married off thirty three daughters of his to Soma the King but Soma was close to Rohini of all the daughters while the other daughters went back to Prajapati. Soma approached Prajapati again and again and the latter demanded Soma to swear that he would equally associate with all the daughters, yet Soma continued to associate with Devi Rohini alone. Then illness seized Chandra and eventually became worse as he got it from his wife called the wife's disease. Then the wives compromised and agreed to a boon on the express condition of his associating with them all equally.iii. *Tasmaa etamaadityam charum niravapan tenaivainam paapaat shraamaad amunchan yah paapaksham agrihitaa syaat tasmaa etamaadityam charum nirvaped aadityaaneva svena bhaagadheye-nopadhaavati ta evainam sraamaan amumevaimam-aapyaayaamaanam anvaa pyaayayati nano navo bhavati jaayamaana iti puronuvakya bhavati aayurevaasmin tayaa dadhaati yamaadityaa amshum aapyaayayanteeti yaajyai vainam etayaa pyaayayati/ Towards this end, the wives of Chandra made oblations in favour of Dvadashaadityas who relieved from the disease while the latter deducted their shares too. Then a 'Puronuvakya' or Purna Bimba the Full Moon was born; yet *navovaa bhavati jaayamaana/* the yaajya to the Dvadashaadityas resulted in 'the deduction as incurred by themselves by way of waxing; thus the Moon is made to wax and wane in the two fortnights in a month!**

3.1.8. *Nigraabhyaah stha devashruta aayurme tarpayata praanam me tarpayata apaanam me tarpayata vyaanam me tarpayata chakshurme tarpayata shrotram me tarpayata mano me tarpayata vaacham me tarpayata aatmaanam me tgarpayata angaani me tarpayata prajaam me tarpayata pashuum me tarpayata grihaan me tarpayata ganaan me tarpayata sarvaganam maa tarpayata, tarpayata maa ganaa me maa vi trishnam//* Waters grasp **Soma** the enjoyment by means of 'nigraa -bhyaah' or self restraint and control. As the Scriptures state: 'tarpayata' or delight and bring contentment to my life-my 'praana' the vital energy- my 'apaana'- my 'vyaana'- my eyes-my ears- my mind- my speech-my 'atma' or the Soul- my limbs- my offspring-my cows / rays- my interior residence- my flock and group- my self and never get thirsty! *Oshadhayo vai Somasya visho vishah khalu vai Raagjnah pradaatoh Ishvaraa Aindrah Somah/Aveevridham vo manasaa sujaataa Ritaprajaataa Bhaga indvah syaama/ Indrena deveer veerudhah samvidaanaa anu manyantaam savanaaya Somam ityaaha/ Oshadheebhya evainam s vaayai vishah svaayai devataayai niryaachyaabhi shunoti yo vai Somasya abhishuuyamaanasya prathamamshuh skandati sa Ishvara indriyam veeryam prajaam pashuun yajamaanasya nirhantoh tam abhi mantrayeta aa maa askaantsaha prajayaa saha raayasposhena indriyam me veeryam maa nirvadheer iti aashisham evaitaam aa shasta indriyasya veerasya prajaayai pashuunaam anirghaataaya/ Drapsah cha skanda prithiveeman u dyaam, imam cha yonimanu yashcha poorvah/ Triteeyam yonimanu samscha -rantam drapsam, juhomyanu sapta hotraah/* Ouoshadhis or herbs which are the extensions of Earth are the creations of **Soma**; these herbs in a way belong to the King Almighty; in the hierarchy Soma is connected to Indra. You herbs the food grains are thus born to 'sujata' or thus of divine heritage, which in fact is Truth, which is the 'bhaga' tantamount to the outstanding bliss or ecstasy. As per the chain reaction, may **Soma**, grant us the approval of foodgrains to Bhuvaaasis! Certainly therefore, we, the Beings on Earth, beg Him for each drop of our potency to generate our power, strength, offspring besides the animals for Sacrificers who should declare: **Soma Deva!** ' you have bestowed me with offspring, wealth, animals, physical energy and above call the 'will' to perform sacrifices to perpetuate to the posterity! Indeed thus each drop of bliss as fallen on earth is from heaven; it drops at the seat of ancient sages, and further down to the ages from the seats of Sapta Hotras now! [Incidentally, a Soma Sacrifice requires sixteen priests who are divided in four groups of four each, viz. Udgaataas, Adharyus, Hotas and

Brahmas. The four Udgaataas are called Udgaataa, Prastotaa, Pratiharta and Subrahmanya. Their task is to chant Saama Veda Mantras; Prastota was to sing the initial portion, Udgaata the second, and Pratiharta and Subrahmanya the third and the fourth portions respectively. This is called the Pancha Bhaaktika Saama. Now the Adharyus are known as Atharyu, Pratipastaata, Neshta and Unneta. These four are asked to recite Yajur Veda Mantras and they too are engaged in preparing the oblations. Rik Veda hymns are rendered by Hotas viz. Hota, Maitraavaruna, Acchaa Vaak and Graavastut. Brahmas are normally coordinate and supervise the Soma Sacrifice and be alert to discover imperfections in the task and these are named Brahma, Brahmanaascchamsi, Agnidhra and Pota]

3.2.5: viii-xiii: *Ehi vishva charshane shambhuur mayobhuh svasti maa harivarna pra chara krat ve dakshaaya raayasposhaaya suveerataayai maa maa raajan vi bibheesho maa me haardi tvishaa vandhih/ Vrishane shushmaaya aayushe varchase/ Welcome Soma!* You make every effort for us with ‘sham’ or peacefulness and ‘mayas’ or bliss and hence welcome to us! Deva! welcome since you offer us judgment and sagacity, nourishment and strength. All the same Deva! terrify me not and pierce me not with your radiance! [Similarly **Soma Deva!** You have the Ashta Vasu Devatas, Ekaadasha Rudras, Dwaadasha Adityas for you as troops, who realise in the heart, imbibed by Indra and Pitru devatas! Enjoy what I eat!]

3.3.3: iv to ix: *Maandaasu te shukra shukramaa dhuunomi, bhandanaasu kotanaasu nuutanaasu resheeshu, mesheeshu vaasheeshu vishva bhritsu maadhveeshu kakuhaasu shakvareeshu, shukraasu te shukra shukramaa dhuunomi, shukram te shukrena grihnaami, ahno rupena Suryasya rashmibhih, aa asmin ugraa achuchyavurdivo dhaaraa ashashchata, kakukham ruupam vrishabhyasya rochate, brihatsomah somasya progaah Shukrah Shukrasya purogaah/ Soma Deva!* May Shukra Deva stir your ‘shukra’ or essence yielding delight providing waters of joy. These waters are replete with knowledge and jnaana. Of these waters as rushing with speed and roar, they are sweet, purity and strong : *shukram te shukrena grihnaami/ Soma Deva!* I collect such excellent waters of purity with your own purity! Now as Surya kiranases are collected forming a day, the very severely heated ones release streams on earth from heavens. The lofty and haughty rays yield showers of concentrated energies. Now, you the pure form of **Soma Deva** leads to the pure Soma again! Soma! You are undecieved, ever wakeful and vigilant!

3.5.1. *Purnaa pashchaaduta purnaa purastaad unmadhyatah purnamaasee jigaaya, tasyaam Devaadhi samvasanta/ Uttame naakaa iha maadyantaam yat te Devaa adadhur bhaagadheyam, amavaasye sam- vasanto mahitvaa/ Saa no yajnam piprhi vishvavaare rayim no dhehi subhage suveeram, niveshanee sangamaee vasuunaam/ Vishvaa rupaani vasunee aaveshyaantee sahasrapusham subhagaa raraanaa, saa na aa gan varchasaa samvidaanaa/ Soma Bimba* is full at the end, full in the beginning and full in the middle! On the Pournimaasi or the Full Moon night has always been resplendent victoriously. May the various Devas dwelling on the firmament together celebrate with joy and share their happiness in the high heavens. May the experience of elation bestow grant riches of hero power and the fullness of ecstasy in all the forms and splendors!

3.5.5: *Saksha Shuusha Savitar Vishvacharshanaetebhih Soma naamabhir vidhema te tebhih Soma naamabhir vidhemate/ Aham parastaad ahamavastaat aham jyotishaa vi tamo vavaara/ Yadantariksham tadu me pitaa aahud aham Suryam ubhayato dadarshaaham bhuuyaasam uttamah samaanaanam/ Soma Deva!* You are worshipped by the names as ‘Saksha’ who is famed for suppressing enemies, ‘Shusha’ for totally drying up foes, ‘Savitar’ the All-Visioning and All - Creating. Chandra asserts: ‘I am from above, I am from below, I have dismantled darkness with illumination! The Antariksha or the Midworld has become my father; I vision Surya all over; yet May I become the highest of my equals!’

6.1. 6: *Kadruscha vai Suparnicha aatmaa rupoyarasparhetaam saa Kadruh Suparneem ajayat saa abra- veet triteeyasyaamito divi Somah tam aa haratena aatmaanam nihkreeneeshvaa iti iam vai Kadruur asau Suparnee chhandaamsi Saoparneyaah saa abraveet asmai vai pitarou putraan bibhritah triteeyayaamito divi Somah tam aa hara tena aatmaanam nihkreeneeshva iti maa Kadruar avochaiti/ Kadru* the Queen of Snakes-Prajapati Daksha’s daughter and Sage Kashyapa’s wife- and Suparna the wife of Garuda Deva disputed their powers and Kadru won and as per mutual understanding, Kadru demanded that **Soma Deva** be fetched from the Triteeya Swarga; Kadru being on earth and Suparna on the ‘antariksha’ the Outer Space. With the help of Suparna’s grand children - Sapta

Chhandas / Sapta Suryaashvaas:[viz. Jagati,Trishtubh, Gayatri besides Pankti, Anushtup, Brihati, Viraj, and Jagati], Suparna desired the three able ones of Chhandas to fulfill the task of bringing Soma Deva as required.

Jagatee udapatat chaturdashaaksharaa sateesaa apraapya nayvartata tasyai dve akshare ameeyetaam saa pashubhih cha deekshayaacha aa agacchat tasmaat Jagatee chhandasaam pashavyatamaa tasmaat pashumantam deekshopanamati/ Jagati of fourteen syllables flew up but failed to bring Chandra; It was short of two syllables but returned with Cows in the form of Kiranas or Rays designated as ‘Deeksha’ the concept of sanctification or blessing.

Trishthuk udapatat trayodashaaksharaa satee saa apraapya ni anavaraa tasyai dve akshare ameeyetaam saa tapasaa cha aa agacchecchat tasmaat trishthobho loke maadhyandine savane dakshinaa neeyanta etat khalu vaava tapa ityaahuh yah svam dadaati iti/ Then Trishtubh of thirteen syllables flew up but returned without Chandra yet with ‘dakshina’ or the gift of acumen and good faculty of judgment which indeed would substitute for truthfulness and prosperity being the well being. Thus Trishtubh in the form of mid day offering of gifts.

Gaayatee udapatat chaturaksharaa satiyajayaa jyotishaa tam asyaa ajaa abhiarundha tat ajayaa ajatvam saa Somam cha aaharat chavaari cha aksharaani saa ashtaaksharaa samapadyata/ Finally, **Gayatri** flew up with determination along with its four syllables- viz. the evident ‘**Om- Bhu-Bhuva-Svah**’ along with the ‘ajaya’ or unborn ‘Atma’ viz. **Soma** and hence the expression viz. ‘ajatvam’. Gayatri thus successfully brought **Soma**, besides the four syllables thus forming eight syllables . [As per Rig Veda Mantras: Jagati has 48 syllables- 4 paadaas with 12 shabdaas each; Trishtubh has 44 syllables, 4 paadaas, with 11 each; Gayatri has 4 syllables, 3 paadaas, with 8 letters each]

Brahmavaadino vadanti kasmaaty satyaa Gayatri kanishthaa chhandasaam satee yagnamukham paree-- yaaya ityateva adah Somam aa aharat tasmaat yagjnaamukham paryait tasmaat tejasvineetamaa padbhyaam dve savane samagrahnaat mukhena ekam yat mukhena samagrahnaat tat adhyat tasmaat dve savane shukravateepraatah- savanam cha maadyaandinam cha tasmaat triteeya savana rijeeshamabhi shunvanti dheetam iva hi manyanta aashiram avanayati sashukra tvaayha atho sambharati evainat/ Brahma Vaadis or theologians wonder as to how Gayatri, the smallest of meters is able to bring down the Soma Juice while other meters had failed; is it since by its feet that it had grasped the two offerings and by the mouth it had sucked at the morning and evening while the *rijeesham* or base sediment during the noon. This must have thus been able to suck- *dheetam*- as it were! In any case, the Soma Juice had since been secured certainly!

Tam Somam aadhriyamaanam gandharvo vishvaavasuh pari amushnaat sa tisro raatreeh parimshito avasat tasmaat tisro raatrih kreetah Somo vasati te Devaa abruvann streekaamaavai gandharvaah striyaa nishkreenaama iti te vaacham streeyam ekahaayaneem kritvaa tayaa nir akreenann saa rodid ruupam kritvaa gandharvebhyo apakramya atishthat tat rohito janma/ Even as the Soma Juice had been thus secured, Vishvaavasu Gandharva stole it and retained for three nights. Devatas declared: the Soma was stolen as Gandharvas loved women and as such let it be recovered by a woman only! They further made an appeal by way of a speech and a one year girl redeemed the juice! She adopted the form of a red deer by name Rohit and slipped away from the Gandharvas and indeed that was the origin of a red deer!

Te Deva abruvann apa yushmat akrameet na asmaan upaavartate vihvayaamahaa iti Brahma Gandharvaa avadann agaayan devaah saa devaan gaayata upaavartata tasmaat gaayantam striyah kaamayante kaamukaa enam srtiyo bhavanti yaa evam veda atho ya evam vidvaan api janyeshu bhavati tebhya eva dadadi utayat bahutayaa bhavanti/ Devas declared that the girl under reference had run away from us and would not return ; we must summon her. Accordingly, uttered a Brahma Mantra and Devas sang; then she came. Therefore women love one who sings. If one knows in the family, men give their daughters in wedlock, even if there be plenty of suitors!

Ekahaayanyaa kreenaati vaachaa evainam sarvayaa kreenaati tasmaat eka haayanaa manushyaa vaacham vadanti aakuutayaa akaanaya ashlonayaa asaptashaphayaa kreenaati sarvayaa evainam kreenaati yat shvetayaa kreeneeyat dushcharmaa yajamaanah syaat yat krishnayaa anustaranee syaat pramaayuko yajamaanah syaat yat dvirupayaa vaartraghni syaat sa vaa anyam jeeneeyaat tam vaa anyo jineeyaat arunayaa pingaakshya kreenaati etadvai Somasya rupam svayaa evainam devatayaa kreenaati/ It is he who prepares Soma Rasa with the knowledge of a year and its narration for a year too. He secures a cow with no horns or with least defiance; that cow is ideal as she has small ears or is readily adjustable and least defiant; that cow is neither one eyed nor lame; that cow is also not even hooved since not the running away kind; if the buyer prefers a white cow, the sacrificer might be a leper; if he prefers a black cow, it might not be a funeral cow and thus the buyer might even die! If the cow to buy is a double coloured one, then it might not be like a vritraasura who was of brahmana birth yet with danava's grit and cruelty and thus either he could kill a foe or his foe would kill him as in the case of Indra killing him off! But then which brand of a colour that the cow should have! He should be yellow eyed and healthy-looking with a glow! That is the form of Soma who could most probably secure for his Deity!

6.1.11. [Soma Rasa could not be bought but is secured by 'tapas' or devotion and dedication. It comes as friend, discrimination, delight, dedication and sheer will power.]

As Soma is finally prepared, secured and connected with Varuna and Indra, the end result is auspicious friendship.

SAAMA:

422. *Bhadram no ati vaataya mano dakshamrita kratum, athaa te sakhye andhaso vi vo made ranaa gaavo na yavase vivakshase/ Soma Deva!* May you provide us Soma Rasa and empower with 'balam'/ strength, 'kaarya dakshata' or expertise in performance, 'kalyaanakari shakti' or the power of enabling auspiciousness, 'shreshthata' or leadership, and 'mitrata' or the ability to make friendship in a manner of fresh and green grass to cow s!

427. *Pari pra dhanvendraaya Soma svaadurmitraaya Pushne Bhagaaya/ Svadishta Soma Deva!* You are indeed in the flow of Devas like Indra, Mitra, Pusha and Bhaga!

428. *Paryushu pra dhanva vaajasaataye pari vrittaani sakshinah/ Soma Deva!* May you ever retain the vessel of food as ever full for us! May you enable our physical strength and mental confidence to be able to destroy enemies within and without! May you decimate our long standing debts incurred ever now in the instant life and in the past.

429: *Pavasva Soma mahaan samudrah Pitaa Devaanaan Vishvabhi dhaama/ Soma Deva!* Just as as the endless Ocean, you are the preserver of varied Devatas by offering vessels of Soma juice.

430: *Pravasva Soma mahe dakshaayashvo na nikto vaajee dhanaaya/ Soma Deva!* You are like the best and commanding horse with might and sparkle; may you bestow strength and capacity to us in endless cups of Soma juice!

431. *Induh pravishtha chaarurmadaayaapaamupasthey kavirbhagaaya/* Indeed this outstanding 'jnaana sampanna'/ conscience awakening Soma Rasa concentrate is truly meant for 'sampanna yukta' and thus needs to be duly diluted with water!

432. *Anu hi tvaa sutam Soma madaamasi mahe samartha raajye, vaajaah abhi pavamaana pra gaahase/ Soma Deva!* After enjoying Soma Rasa, we would no doubt perform formal and detailed worship. Thereafter, we would get converted as 'shakti shaalis' or high potent Beings and proceed straight away to attack the enemy forces like the Arishad Vargas of Kaama- krodha-lobha-moha-mada- matsaras or ill justified desires-impetuousness-avarice-infatuation-arrogance and envy!

Atharva:

(**Soma Deva** is established as the ‘ prithvi sthaayeeya devata’ or Earth based Deity. Soma’s divinity has been amply praised in all the Vedas in thousands of verses. Invariably the vedic references to the Soma Juice and ‘aahutis’ or oblations the Yagjnas or Sacrifices are very many.)

3.27.4. *Udeechee dik Somodhipatih svajo rakshitaashanirishavah, tebhyonamodhipatibhyo namo rakshitrubhyo nama ishubhyo nama yebhyo astu, yosmaan dveshti yam vayam dvishmastam vo jambhe dabhmyah/* The Lord of the Northern Direction is **Soma** and his ‘rakshak’ or the Saviour is ‘Svaja’ or born to Himsels besides the arrow named ‘Ashani’. May we prostrate to Soma as he controls all the antagonistic forces!

[Incidentally Stanzas 1 to 3- and 5 to 6 of the above section 3.27, signify Agni-Indra-Varuna-Dhruva as backed up by Vishnu Himself]

6.2. 1-3. [Jetaa Indra Sukta- Devata Soma] *Indraaya Somamritvijah sunetaacha dhaava, stoturyo vachah shrunvad -vavam cha me/ Aa yam vishanteedvavo vayo vriksha mandhasah, virapshin vi mridho jahi rakshasvineeh/ Sunotaa Somapaavne Somamindraaya vajrine, yuvaa jeteshaanah sa puruushatah/* Yaajakaas! We pray Indra Deva to pay attention to our request that after purifying **Soma Rasa** to spare the rest to very many like us too. As birds flock a huge tree for shade and stay for there for good, several individuals like Devatas-Maharshis and Sadhakas crave for the taste of the juice and so do ‘Aasuris’ too. May ‘Shatru hanta- Vajra dhari Indra Deva’ to be alerted that even drops of the elixir be disallowed to the evil energies but enable only the richly deserving sadhakas to bestow the precious drops to perpetuate the dharmic principles/

43.1-2:[Paapa vimochana Sukta] *Somaa Rudraa vi brihatam vishuucheemameevaa yaa no gayamaavivesha, baadheyaam duuram nirrutim paraachai kritam chidenah pramumuktasmat/ Somaa Rudraa yuvametaanyasmad vishvaa tanaamshu baddham kritameno asmaat/* **Soma and Rudra Deva!** Save us from ‘vishuchika’ and ‘ameebaa’ diseases and the evil energy named ‘Pishachini’ be thrown off far away and controlled never to return. Devas! Install into our physical systems the medicinal herbs as should instantly uproot the diseases and in fact germinate seeds that should displace the familiar sins of wrong and overeating for ever.

7.48.1-2: [Raaka Sukta] *Raakaamaham suhavaa sushtutee huve shrunotunah subhagaa bodhatu tmanaa, seevyatvapah soochyaachhidvamaanayaa dadaatu veeram shatadaayamuktham/ Yaaste Raake sumatayah supeshaso yaabhirdadaasi daashushe vasuni, taabhirno adya sumanaa upaagahi sahasraaposham subhage raraanaa/* **Purnachandra samaana Raakaa Devi** with outstanding coolness and shine on the firmament worthy of admiration and eulogy! Grant us such excellent progeny that could perform ‘daanaas’ and ‘keerti’. Raaka Devi! as you are the recipient of ‘havis’ or oblations to agni addressed to you and as such the offerers of the worthy persons be blessed to earn fame, fortune and fulfillment!]

Stanza Thirty Four explains:Anruta-jada-duhkha and and paricchinna or Non-Truthfulness- Inertia-Sorrow and Concealment are certainly not the features of the sat-chit-ananda rupa of Paramatma.

There does not seem to be and special vishesha as that is the tarka pratishtha. Brahma Sutras vide 2.1-11 explains : *II.i.11)Tarkaapratishthaanaat api anyathaa anumeyam iti chet evamapi avimoksha prasangah/* Indeed, certain theories advanced by distinguished personalities like Kapila, Vaiseshika, Kanaada might not be swept under the carpet for their arguments too need to be respected and considered. Manu states: ‘One who would extricate virtue from vice should fully master three things: direct perception, inference and Scriptures that have come down through different traditions. He, and nobody else, knows virtue and vice who seeks to understand the teachings about virtue and vice, imparted by Sages, with the help of reasoning that does not run counter to Vedic literature” (XII.105 & 106). In the Sakhya System, the nameless Pradhana never mentioned in the Upanishads and Vedas produces all kinds of names and forms

like Avyakta, Prakriti, Praana and Akasha as being the adjuncts while in the Vaiseshika system invisible and formless atoms unite and form a visible Universe! These Sutras forward inconclusive, confusing and misleading explanations without Scriptural support and back up. It is therefore asserted that views unsupported by and antagonistic to Vedas be rejected. There should indeed be no ruling out of the possibility of Liberation! Hence the conclusion is an emphatic declaration that Brahman is the material and competent cause of Creation.]

All the sme, various Upanshads explained that the concept of SATYA is to be explained by Upanishads: Satya is of Trikaalaavasthita- jnaana is of swaprakaasha rupata and jnaana while nityata is of pratyagatma rupaanubhava siddha for eternity. Truth alone is paramount! Truthfulness is bliss. Having accomplished Truthfulness none would ever slip down. Persons who attain it are named as 'Sat' or persons who reach the pinnacle and they indeed are of Satyam or Truthfulness! The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this 'samyak jnaana' or the knowledge in surfeit as backed by tapsya is the gateway to Enlightenment; some of the essential inputs are 'brahma charya' or abstinence, straightforwardness, non pretentiousness, and falsehood, a clean and blemishless inner conscience leading to 'Atmajyoti' or Self Illumination.

[Brief on Satya or Truthfulness vide 1; General- 2. Mundaka-Brihadaranyaka- Isha-Taittereeya Upas.]

Truth alone is paramount! Truthfulness is bliss. Having accomplished Truthfulness none would ever slip down. Persons who attain it are named as 'Sat' or persons who reach the pinnacle and they indeed are of Satyam or Truthfulness! The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this 'samyak jnaana' or the knowledge in surfeit as backed by tapsya is the gateway to Enlightenment; some of the essential inputs are 'brahma charya' or abstinence, straightforwardness, non pretentiousness, and falsehood, a clean and blemishless inner conscience leading to 'Atmajyoti' or Self Illumination. That indeed is the Path of 'Parama Nidhaana' which truly indeed is hiranmaya or the golden hue! 'Satyameva Jayate' or Truth triumphs and never the Untruth. It is by the path of Truth that Devas tread and thus is called Devayana. It is again that very path that Rishis and Seekers of the Eternal Truth ascend by to finally achieve its heights. Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is 'Divya' Self-Resplendent; 'Achintya Rupam' or of Unimaginable Form; Sukshmantaram or Subtle like 'Antariksha'; Vibhaati or of such illumination of Surya Chandraadis; 'sudure' or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and 'guhaayam' or is deep in the cavity of everybody's Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds'eye that too by intense 'dhyana' fully backed by 'Karma' and 'Dharma'; It is reachable by 'jnaana prasaadena vishuddha sattva and jnaanamaya' or only through the favourable medium of knowledge and purity of thought and deed. The subtle Self is within the heart where the Life Energy Praana enters the body of five forms of 'praanaapaanodaana vyaana samaanas' into the subtle Self hidden by the sensory organs but attainable clearly by the vision within. 'Satyam' or the Truthfulness alone triumphs as the key factor as by virtue of 'Satyam' alone as Vayu Deva blows wind, Bhaskara shines on the sky, speech and all other faculties of panchendriyas of Beings are manifested and indeed the essence of Truth alone would be the basic principle leading to Moksha. 'Tapas' and penance again is an aid to the hard way of attainment which Maharshis practised to attain Bliss. Dama or forbearance and extreme self control which often Asuras too practised for a numberless years to seek fulfillment even of violent and vitueless desires or which Sages seek for Eternal Joy. 'Shama' or of extreme disposition of calmness of body and extreme control of the ever changing mind and psyche, verging on 'Ananda' and tranquility. 'Daana-dakshina' at Sacrificial contexts and the spirit of philanthropy in general springing from the heart to the unfortunate sections of the Society's have-nots is too an aid to reach the gateway of fulfillment leading gradually the path of Permanent Joy!

Mundakopanishad

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

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

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

(The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this ‘samyak jnaana’ or the

knowledge in completion as backed by tapsya is the gateway to Enlightenment; some of the essential inputs of such ‘samyak jnaana’ are ‘nitya brahma charya’ or abstinence for good; ‘jihvaamritam maya’ or straightforwardness, non pretentiousness, and falsehood; ‘antashshareera shubhrata’ or a clean and blemishless inner conscience leading to ‘Atmajjoti’ or Self Illumination. That indeed is the Path of ‘Parama Nidhaana’ which truly indeed is hiranmaya or the golden hued!)

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

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

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

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

Brihadananyaka

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

V.iv.1) *Tad vai tat, etad eva tadaasa satyameva; sa yo haitan mahad yaksham prathamajam veda; Satyam Brahmeti; Jayateemamlokaan; jita invasaa asat ya evam etan mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/*

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

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

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

hanti paapmaanam jahaati cha, ya evam Veda/ (In respect of this Individual Self whose eye is coordinated with the Solar orbit -which essentially is Satya the Truth-there are three significant syllables that are relevant viz. ‘Bhuur’ or the head of the Self concerned; ‘Bhuvar’ or two arms and ‘Svar’ the two feet; further more, there is a secret name called ‘Ahar’ derived from the root expression ‘ Haa’ which means ‘to destroy and spurn’ the evil forces!) V.v.4) *Yoyam dakshinekshan purushah, tasya bhuur iti shirah, ekam shirah, ekam etad aksharam; bhuva iti baahuh; dvau baahu, dve ete akshare; swar iti pratishthaa; dve pratishthe, dve ete akshare; tasyopanishad aham iti; hanti paapmaanam jahaati cha ya evam Veda/* (Similarly, of this Individual Being who has its physical right eye, ‘Bhur’ is his head, ‘Bhuvar’ his two arms, ‘Swar’ his feet and ‘Aham’ is his secret name who destroys evil!)

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

V.vi.1) *Manomayoyam purushah bhaah satyah tasmin antarhridaye yathaa vreehivaa yavo vaa; sa esha sarvasyeshaanah; sarvasyaadhipatih, sarvamidam prashaasti yadidam kincha/ Iti shashtham Brahmanam/* (Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisations and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interiormost chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ‘ one becomes precisely as one meditates upon the Almighty’!)

Vidyut Brahma or lightnings flash darkness and highlight Paramatma

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

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

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

Vaishwanara Agni Brahman declares his splendour clearly distinguishing Truth/Untruth

V.ix.1) *Ayamagnir Vaishwaanaro yoyamantah purushe, yenedam annam pachyate yadidam adyate; tasyaisha ghosho bhavati yam etat karnaavapidhaaya shrunoti sa yadoskramishyan bhavati nainam ghosham shrunoti/* (After identifying with the radiance of mind, then Vidyut or Lightning, and Speech signifying a cow and its means of meditation, now another medium of mediation is Agni and the

personification within it as a Being viz. Vishvaanara, since Shruti states ‘Ayamagni Vaishvaanara’; indeed this Agni is well outside the Purusha or a Human and far before the human body! It digests food consumed by the person and the heat of his stomach. As the fire digests the food, it emits sound stopped by the ears with one’s fingers. Thus one should meditate upon the Agni as Vaishwanara or Viraja. Indeed however, when a Being leaves the body, he or she no further hears the sound since the ‘bhokta’ or the Consumer in the body loses his sense of hearing.)

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

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

Ishopanishad

Involvement of Evil Forces blinds the brightness of Truth and the pace of recovery is slow to nil

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

(How do the worlds of Devils get involved by blinding human beings in deep darkness! Indeed this is due to the ignorance caused by the severe play of body adjuncts of Pancha Karmendriyas of eyes, ears, skin, nose, and reproductive organs and the Pancha Jnaanendriyas viz. vision, hearing, touch, breathing and generation acts- all guided by the ‘Manas’ or Mind! These demonic and wicked influences tend to the hide the Reality of the Self and till such time the Panchendriyas are present in the body or till its termination! The nature of the Self is such that its consciousness is literally imprisoned from the sway of the Maya or hallucination or false sense of perception of the True Reality. Death and the pursuant trans-migration of the Self provide another opportunity for the enlightenment but alas, the influence of the Panchendriyas might in all probability would continue in the subsequent birth too! This being so, one would like to define what all this Self about any way! The experience of this ‘Antaratma’ or the Self and its self declared superiority asserts that it is free from decay, disease and death!)

Unity of the Self and the Supreme is evident to body organs and senses in respect of the Self and the Universal Elements in reference to the Truth

IV) *Anejadejkam manaso javeeyo nainaddevaa aapnyuvanpurvamarshat, taddhaavaonyaanaatyeti tishthaat taasminnapo maatarishvaa dadhaat/*

(This Self is stationary and motionless yet the fastest as the known entity in the Universe is the mind only, since the body senses are unable to move faster than mind anyway. The Supreme too is identical to the Self or the Consciousness since mind has the comparable feature viz. Air and Space viz. ‘Maatarishvaa’ since it moves or ‘shvayati’ and ‘maatari’ sustains activity. The common features of the Self and the Supreme are the same viz. Unity which is the Reality or the Truth while duplication and

duplicity are the Untruth! The truism of cause and effect too are common to the Self and the Supreme: to the Self the Jnanendriyas are the causes and effects are the Karmendriyas where as in respect of the Universal context the Supreme is the Commander of the Five Elements, as indeed ‘ from the fear of the Supreme the wind blows as Taaittiriya Upanishad (II.viii.1) states: *Bheeshaah asmaat vaatah pavate, bheeshaadeti Suryah, bheeshasmaat dhaavati agnih cha Indra cha mrityu panchamah/* or it is out of fear of the Supreme that the Wind blows, Sun keeps his course, Agni and Indra too obey and the fifthly mrityu or death does his duty too!)

V) *Tadejati tannaijati taddoore tad vadantike, tad antarasya sarvasya tadyu sarvasyaisya baahyatah/*

Both the Supreme and the Inner Self are stable yet on the move, near yet faroff, right within yet outside

(In reference to Self as the entity, it moves or does not move; it is quite near and yet very far off; it is : *Tat antah* or right inside the body, organs and senses or *Sarvasyah* or it is omnipresent and all pervading. Both the Realities are unified and the one too many, none denying the reality of the other as the one is eternal while others are manifestations, being figments of the mind which is different from the sense of the other’s eternal background! Brihadaranyaka Upanishad (III.iv.1) explains: ‘Eshaa ta aatmaa sarvantarah yah pranena praaniti sa atma sarvantarah, katamaah Yajnyavalkya, sarvantarah/ yah pranena praaniti, sa ta aatmaa sarvantarah, ya udaanena udaaneeti sa aatmaa sarvaantarah’/ or the Self is within all; that which *breathes* through praana or the life force is within all; that which moves downwards through the Apana is the Self that is within all; that which pervades through the ‘vyaana’ is the Self that is within all; that which goes out through the Udaana is the Self is within all; Samana is the balancer or equaliser of the Air is within the Self. Now, Brihadaranyaka Upanishad also asserts vide: IV.iv.13: *Yasyaanuvittaah pratibuddha aatmaasin samdehye gahane prathishthaah, Sa Vishvakrit, sa ha sarasya kartaa tasya bhavanti, athetare duhkham evaapiyanti/* or the one who has realised the Innermost Self that had entered the most dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none other than the Self present in the bodies of all the Beings in the Creation! In other words, there needs to be introspection about the Self which Paramatma is all about! Indeed that is the Truth!)

The Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where is the hatred and where is the love!

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

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

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

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

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

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

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

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

Taitireeya Upanishad asserts vide 2.1-1: *Satyam Janamanantam Brahma, yo Veda nihitam guhaayaam Parame vyoman, soshnute sarvaan kaamaan saha, Brahmanaa vipaschiteti// Tasmadvaa etasmaad aatmana aakaashaah sambhutah aakaashaad vaayuh vaayoragnih, agner aapah, aadbhyah prithvi, prithivyaa oshadhayah, oshadhibhyo annam annaat purushah; sa vaa esha purusho anna-rasa-mayaha, tasyedam eva shiraha, ayam dakshinah pakshah, ayam uttarah pakshah, ayam aatmaa, idam puccham pratishthaah; tad apyesha shloko bhavati/* (Om. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too.]

Stanza Thirty Five: Be the the celestials, the charaachara jeevaas in the universe be in perennial darkness separated from light. Pratyaksha Bhaskara and Pratyaksha Chandra be always providing illumination to all the Beings in srishti. It is on this analogy the jeevas in the srishti is non different from the Eternal Paramatma as the symbol of Self Illumination.

[Brihadaranyaka Upa. explains: III.vii.13) *Yastamasi tishthastamasontarah, yam tamo va veda, yasya tama; shareeram, yastamontaro yamayayat, esha ta aatmaantaryaamamritah/* (Anybody who is settled for good in the darkness even without its comprehension and is physically present always controlling the degrees of darkness is indeed the Utmost Hiranyagarbha!) III. vii.14) *Yastejasi tishthantejasiontarah, yam tejo na veda, yasya tejah shareeram, yastejontaro yamayati, esha ta aatmaantaryaamamritah: ityadhiodauvatam,athaadhibhutam/* (The one who is in the utmost brightness as a resider always yet despite that brilliance is unaware of his physical existence and what is more that entity controls the luminosity is indeed the paramount Paramatma; so far the description is about the various Devas like Earth, Water, Fire, Sky, Air, Heaven, Sun, Directions, Moon and Stars, Ether, Darkness and Brightness. Now the reference henceforth would be to various Beings). III.vii.15) *Yah sarveshu bhuteshu tishthan sarvyebhoy bhutebhyontarah, yam sarvaani bhutaani na viduh, yasya sarvaani bhuaani shareeram, yah sarvaani bhutaanayantaro yamayati, esha ta aatmanyantarya amamritahitya adhibhutam; athaadhyaatmam /* (The person who resides in all the beings and is within them, whom none knows about, whose body is all beings controlling all the beings from within, is the Internal Chief , your own Supreme Power. This is with reference to all the Beings in Creation and their respective bodies).

Stanzaas Thirty Six and Thirty Seven: Thus when the true awareness that the Self devoid of aakaara vikaaraas of the body be understood as of the chidaananda and of the pure consciousness which the Realised souls are able to see the self within as something not connected with the physical gross body comprising the mind, intellect and senses. , nor or can the subtle body constituted of impressions and vasanas be considered as the self. If one is so established freed from mental distortions and bhoutika-maanasika abnormality then they could be venerated in the world as Parama Shiva Himself. That exemplary personality in whom the universal Selfhood is reflected be qualified as the distinctive being beyond the samsaara.

Explained somewhat intensely: Jeeva prakaasha and Jeeveshvara swaprakaasha be of totally distinct as of the jeeva is the recipient from the positivity of the generated illumination of the universe while Paramatma is Self Effulgent. Now the kshana maatra illumination of a Jeeva due what is provided by Agni-Surya Chandraas and the extent of the ability to experience there from is far distinct from the very root source of the Swaprakasha Source of Bhagavan. Further, the jeeva's janma-punarjama karana vaasanaas of the karma of sanchita-praarbhudha cycles, only intermittent and transient phases of reliefs are possible of to all. On the other hand, when a jeeva could experience the feeling of loneliness that is the beginning of dukha nivaarana and the saalokyaadi lakshana bhaava be sprouted and 'nivritti praapti padaardha bhaava' be generated gradually. Thanks to Guru kripa, a saadhaka be enabled to generate paripakva-akhannda brahmaakaara vritthi utpanna be enabled to generate atmajnaana and atma tatvaas as analysed as follows :

[Atma Tatvas 1) General and 2) Maha Bhagavata Purana

Avyakta Bhagavan's manifestation of Maha Tatva Swarupas

a) Maha Tatvaas in general:

Suddha Tattvas or Pure Spiritual Energy and of Pure of Infinite Consciousness./- 2. 'Shakti Tatwa' of prevailing Reality the Principle of Power./ 3. 'Satvika Tatwa' nature or spiritual nature or of Siddha Purushas or Yogis being fully aware of Paramatma and of great Spiritual powers and of Ashta Siddhis like or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and

even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swachchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on./ 4. 'Maya Tatva' or of make believe action-miracle-magical powers./ or Maya Shakti. At this stage something extraordinary happens. Just as the Sun is sometimes obscured by an eclipse or by a mist or cloud which conceals his radiant orb from human view, God's Infinite, Independent and Free Consciousness appears to become obscured by a layer of dense and opaque Consciousness. This dark veil of Consciousness provides the substance from which the Material Universe is created. 5. The next Kaala Tatva be due to God's Power of Five Divine Powers of Consciousness, Bliss, Will-Power, Knowledge and Action. 6) Then be Vidya Tatva or of the power of knowledge associated with a sentient beings.. Then the Raaga Tatva is essentially anchored to will-power. 7) Then the Niyati Tatva is of the stage at which own's own's consciousness becomes so limited as for him to have only a limited experience of himself. This is followed by Purusha Tatva of the criticality of one's self Consciousness, although passing and of personal. 8) There after the Pradhana Prakriti Tatvas are based on one's own consciousness which are dormant and as of Trigunas of Saadvika, Rajo Guna and Tamo Guna;. Sadvika is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Sadvik and Tamas Gunas, just as each or any living being could-and normally would-synthesise the Gunas. Also known as Prakriti, it represents that aspect of the Soul which, following the limitation of its consciousness, becomes unconscious and forms the Soul's first objective experience. For this reason it is called Pradhana or Primary Matter from which all objective experience arises. Pradhana consists of the three qualities (Gunas) of Light (Sadvika), Darkness (Tamas) and Activity (Rajas), the last-named being the interaction of the first two. They are experienced as pleasure, insentience and pain, respectively and together represent the sum total of the Soul's future experiences such as thoughts, emotions and sense perceptions, resting within itself in potential form. 9) Then the Buddhi Tatva constituting a Soul's Intellect or Power of Reasoning whereby it analyses its experiences and forms a judgement in respect of the same.' 10/ There follows the Ahamkara-Tatva: The offshoot of Buddhi-Tattva, it represents the Power of Personality or Identity whereby the Soul creates or builds a sense of Identity for itself out of sense perceptions, emotions, thoughts and memories. Hence it is called Ahamkara the personal. Then the 11) Manas Tatva: The Lower Mind (as opposed to the Intellect or Higher Mind) whereby the Soul selects sense perceptions out of the general sense data, builds them into intelligible images, names and classifies them and presents them to the higher levels of the mind for further processing. 12) There after follow Pancha Bhutas or the Five Elements of Prithivi (Earth), Aapas (Water), Tejas (Radiance), Vayu (Air) and Akasha (Sky)- 13) Panchendriyas: viz. a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively - 14 Pancha Tanmatras: Light, sound, taste, smell and consciousness as are related to each sense organ.

Added be the Vidya Tatva :

Indeed knowledge is limitless and as much one acquires, so much more remains. Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aanaava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Pancha Bhutas, Panchendriyas and Tri-

Tatvas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activate the entire universe composed of 36 tatvas! From Prakriti up to Earth, creation encases 'Chaitanyam' or the Pure Consciousness by 'dehabhava' as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or 'kalaas' to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-shuddha vidya-maya and kala the creativity. Viginaana is a flow of Self Awareness and is conceptual only. Kashmiri Shaivism feels that Supreme Consciousness is possible by 'sambhavopaaya' or 'icchopaaya' or as coincidental or as being desirable. It may be like the myth of a rope as a snake. But surely Maha Maya has no role in this illusion. Finally one concludes that the Self Consciousness and Supreme Consciousness are true mirror images since the former has no role in the pluses and minuses of the mortal bodies as per their panchendriyas, mind, buddhi sustained by vital force prana and the Individual Consciousness is a mute spectator only and surely the photo image of Paramatma!]

Maha Bhagavata Purana as follows:

The Concept of 'Mahatatva' having been propounded, Sage Maitreya described the principal features of 'Virat Swarupa' and how Lord Brahma responsible for Creation was born from the Lotus Head out of Lord's navel, the roots of the Lotus having been entangled with Millions of Hoods of 'Sesha Naga' (The Gigantic Serpent) bearing the brunt of the Lotus Stem. On top of the Stem were actually three trunks, on which were seated the 'Pancha Mukha' Brahma (The Five Headed Brahma visioning the Five Directions including the overhead view) and Two other Trunks representing the Gods of Preservation (Vishnu) and of Destruction (Shiva). Lord Brahma, who had the initial responsibility of Creation, made sincere prayers to the Super Energy as far and effective as he could describe the Latter, most humbly beseeched Him to guide him to initiate the process of Creation. The Super Lord provided the Radiance and Knowledge necessary to guide Lord Brahma as a result of which he was commissioned to take up the Task. As the Cosmic Manifestation of The Supreme Energy unfolded Itself, Lord Brahma was able to initiate the Process.

There were Ten types of Maha Tatva : The first formulation was in regard to the Creation of 'Maha Tatva' or the sum and substance of Matter and its Ingredients and their interaction with 'Paramatma' - The Unknown, Permanent, All Pervading, Endless, and Imperishable. The Second one was 'Maya' (Illusion) which Material Sources, Its Awareness or Knowledge and Its Innumerable Manifestations or Activities were identified. The Third Creation related to the Insight or Observation or Discernment of Senses related to the Material Elements. The Fourth Creation is the Power of Knowledge and Capacity to Pursue and Practice. The Fifth Creation relates to the regulation and management of Mental faculties or in short of the psyche, of plus factors of goodness, devotion, calmness, selflessness or equanimity. The Sixth Creation is the control of sinister feelings of anger, lust, infatuation, pride and ignorance. The fifth and sixth Creations are the displays of natural creations of Almighty either by way of developing the noble and virtuous impulses or by way of negating the mind-sets to control evil thoughts. The Seventh Creation is related to immovable objects like of trees, creepers, bushes, and flowers, fruits and other edibles/inedible. The Eighth Creation is of animals, birds, water-based items and a huge variety of bipeds, quadruples and crawling species specified or otherwise. The Ninth Category of Creation has a distinct identity which is of human beings, at once angelic or devilish, happy or miserable, greedy and generous and above all, the highly complicated and complex entities that only Gods could deal with! The Tenth Creation is of demi-gods, according to Bhagavatha Purana, are of eight categories (in addition to Prakrita and Vaikrita Creations): demigods; forefathers; 'Asuras' or Demons; 'Gandharvas' or 'Apsaras' or Angels; 'Yakshas' and 'Rakshasas'; 'Siddhas', 'Charanas', or Vidyadharas; 'Bhootas', 'Prethas' or 'Pisachas'; Superhuman Beings, Celestial Singers and Dancers.]

Stanza Thirty Eight: Just as the nakshatra mandali on the akaasha, chandra suryaas, agni, and vidyut are visible and felt, Brahma jnaana of Eka- and Pratyeka rupa be realisable with ‘adhika spashtata’ or of unique clarity, likewise Brahma jnaana too of eka rupa spashthata or of unique clarity. No doubt Parameshvara pratyaksha darshana is not possible yet samsaara yet saameepa-saannidhya-samaikyatha be possible. Once Enlightenment dawns into the thoughts of a person due both to knowledge, introspection and ‘Satkarma’ of the cumulative fruits of births, that blessed Soul conquers fear by unveiling Reality within, despite the play of misleading signals sounded by Panchendriyas and the mind. The person bemoans that through out the perpetual cycle of births, he has always got victimised mind. It is none too late and search his inner conscience atleast now. This indeed is the most relevant secret of revelations of Upanishads, Vedas, and Knowledge. Thusa nirantara parameshvara sthita tava is analysed and sought to be practised with ekaagrata and the spirit of the cyclical shravana- pathana-smarana-nidhidhyaasa and the cuase and effect analysis be intensified, then the sarvadha paripurna siddhi be none impossible any more -Sureshvareeyam. .

This concludes the Third Chapter of the Essence of Manasollaasa Maadhuri of Bhagavana Dakshna Murti jhima Murt Stotra

Chapter Four

Stanzas One- Two-Three-Four-Five-Six-Seven-Eight-and Nine

svataḥ santaḥ prakāśante bhāvā ghaṭapaṭādayaḥ ।

neśvarasya samāveśādityasyottaramucyate ॥ 1॥

ahamityanusandhātā jñānāmīti na cetsphureṭ ।

kasya ko vā prakāśeta jagacca syātsuṣuptavat ॥ 2॥

Prāgūrdhvaṃ cāsatāṃ sattvaṃ vartamāne'pi na svataḥ ।

tasmādīṣe sthitaṃ sattvaṃ prāgūrdhvatvavivarjite ॥ 3॥

svayameva prakāśeran jaḍā yadi vineśvaram ।

sarvaṃ sarvasya bhāseta na vā bhāseta kiñcana ॥ 4॥

tasmātsarvajñamajñam vā jagatsyādekarūpakam ।

tulye svayaṃprakāśatve jaḍacetanayormithaḥ ॥ 5॥

tulyameva prasajyeran grāhyagrāhakatādayaḥ ।

indriyāṇāmaniyamāccākṣuṣā syū rasādayaḥ ॥ 6॥

malināmalinādarśapaścātpṛāgbhāgatulyayoḥ ।

kriyāśaktijñānaśaktyerantaḥkaraṇabhāgayoḥ ॥ 7॥

pratibimbe sphurannīśaḥ kartā jñātetī kathyate ।

buddhiḥ sattvagunotkarṣānnirmalo darpaṇo yathā || 8||

grhṇāti viṣayacchāyāmātmacchāyānubhāvataḥ |

antaḥkaraṇasambandhānnikhilānīndriyāṇyapi || 9||

rathāṅganemivalaye kīlītā iva kīlakāḥ |

Stanza One:Bhranti mulaka mansatatva as of ghata and aakaasha or as of a pot and sky and the cognition of objects is explained as of the mindset and its subtle antahkarana which is capable of self consciousness and establishing contact with senses like eyes-ears-skin-breathing and taste. The mind set keeps lingering and bringing thar images time and again. Thus the self consciousness being functionial of four faculties as of manas the ever active mind, chitta or the subconscious; and of subtle impressions or samskaras, be buddhi, intellect, and ahamkara or ego, the sense of 'I-am-ness' or individuality. It is against this background of bhraanti bhaava, the shackles of the mental reorientation is required: *jaanaameetitameva bhaantamanubhaantatsamasta samastam jagat, tasmaik Shrigurumurtaye nama idam Shri Dakshina murtaye/*

Stanza Two explains that if the I- Consciousness as futile as of the ephemerality or fleetingness of the universe. When one refers to Sat-Chit-Ananda, the inner self in each being is imperishable and is independent of all the variety of nama and roopa bhedaas in human senses, mind and intellect and even after the body falls. He who dwelling in all beings is within all beings, whom all beings do not know, whose body all beings are, who controls all beings from within, is your inner controller, Immortal self. Brahman is the creator, preserver and destroyer of all and hence He is described as beginning, middle and end. This Existence and Consciousness Principle survives even after time of dissolution in this Vibhuti. The expression of 'anubhaba anusandhaana' leads to samyak drishti arising from vyavahaara siddhi which inturn is statee to be the reason for jagat bhaabaabhaava pragjna samriddhi . 'Prajna' is the consciousness in totality. Indeed it is just the same entity considered in three ways viz. waking-dream-deep sleep or sushupti. In this context, the analogies of a large fish moving along river banks or a hawk flying in the sky is cited or as a huge fish swims alternately on the eastern and western banks of a river, the Self has no difference in either of the states of existence viz.that of wakefulness or dream as it is not overpowered by the organs and senses resulting in motivations, desires and actions as by nature free to act on its own fully independent, free to act on its own, enlightened and Pure. Similarly as a hawk flying free and roams in all directions as it pleases and desirous of taking rest and relaxation reaches its nest and falls asleep. The Self too so connected with the results of its contact with body parts and actions as covered by the veil of ignorance in the waking state desires rest into deep sleep. Thus the transcendence or the superiormost excellence of the Self is established in the three stages of awakeness-dream stage and sushupti. Prajna is distinguished as 'Aakaasho cha hridi prajnaa' or since Prajna is linked with Space and of consciousness further integrated with very existence sourced from Praana the vital force: or specifically with reference to the Self or the Antaratma: Praana or the very breath is the singular place of merger; whenever there is any problem of merger of any sense organ, it is the vital force that needs to be revived with; be it vision of the eyes, speech of the tongue, hearing of the ears or the thought of the mind!

Stanza Three explains that there is no independent reality for objects which did not exist prior to the creation process of the universe as the eternal cycle of srishti-sthiti-samhaara of the universe and therefore the existence or reality is established in Ishvara who manifested the eterenal time cycle. Sarva padaardhaas are stated to have of praagbhaava and pradhvamsa bhaava or as of utpatti-and vinaasha bhaavaas.

Stanza Four outlines that if the insentient universal objects without the dependence of Ishvara would not have been revealed at all. Kevala Chaitanya maatra be worthy of mentioning. Chaitanya comes from the word Chetana which means Knowledge for Higher Consciousness which is related the reality of the

universe freed from the awareness as being bound to the materialistic experiences of prakriti Maya . 'Chid-anand roopah shivo hum' or to self assert : 'I am form of consciousness and bliss, I am the Atma and chetana or pure consciousness that could pull the mind from the vishaya vaanchaasto extreme introspection and into a meditative stillness. The seven folds of consciousness in the Upanishads are physical, vital, mental, supra-intellectual, blissful, infinite divine Self-awareness and pure divine existence. Thus the swatah siddha prakaasha dharma. Also the chetana vigjnaana as of swaprakaasha siddha.

Stanzas Five and Six: Thus sarva praanis especially human beings who are blessed with panchendriyas and mind sets are broadly classified as sensitive or insensitive or ignorant or knowledgeable. If their capacity for self revelation were equal to both the senscient beings or insenscient objects, then the depth of power to be to know and to be known should be equally existent to their physiology and psychology. Recalling Kenopanishad ; To know one does not know but desires to know yet remains unknown is all what all one knows! Vide II 1-3 as 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. Absolute Power is never seen by anybody as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly It is never heard as it is not an object of hearing but is the Singular Hearer and the embodiment of hearing itself; It is never the Thought as the object of Thinking Ability but the personification of Thought and Intellect by itself; It is this Absolute Power that the unmanifested Ether is permeated all over. Brahman or the Supreme Energy is indeed the direct and instantaneous Self within all the species and yet, is beyond and afar the attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of the Truth!'. Then 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. 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. How ever one could be 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.

Stanza Seven explains that Parameshvara unfolds the gleam in two reflections as of kriya shakti based on the might of physical strength and of jnaana shakti rooted to the mental grit as these are the two portions of antahkarama based on the Mental faculty or Mind represented the four functions as of manas, buddhi, ahamkara and chitta. Manas registers the facts which the senses perceived as the subconscious action, memory, and so on as caused by chitta. The function of chitta is of contemplation the faculty whereby the Mind in its widest sense raises for itself the subject of its thought and dwells thereon. Buddhi determines, decides and logically comes to a conclusion and classification Another aspect of the operation of the psyche - buddhi or intellect. buddhi, on attending to such registration, discriminates, determines, and cognizes the object registered, which is set over and against the subjective self by ahañkāra or ego, affirmation, assertion, 'I know'. This kind of affirmation attributed to one's own individuality is the work of ahamkara, known as egoism.

Stanza Eight: If only there could be the propensity of satva guna of jeeva, the jnaana shakti could act like a clen mirror and the reflection of Self Consciousness on the mental Sky as of the ‘dahraakaasha’ as explained vide Chhandogya Upanishad again as follows: Despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of ‘Dahraakaasha’ or the Small Space, one’s own body parts are responsible for deeds and the Self is but a mute spectator ! This clearly reveals that the jnaana shakti is nothing but the gateva to the buddhi paripakvata to the reflection of the Atman’s consciousness there in.

Stanza Nine: All the sense organs as of Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch- Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and Pancha Tanmatras: Light, sound, taste, smell and consciousness are hinged to the ‘antahkarana’ are like the spokes fixed on to the rim of a wheel. Antahkarana or the inner conscience as the Mental faculty of the sukshma-sharira, comprising intellect, instinct and ego or one’s own manas or the mental frame as of the sensory organs, chitta the memory power, buddhi or the intellect and ahaṅkaara the ego and ‘I’ consciousness.

Stanzas Ten-Eleven-Twelve-Thirteen- Fourteen-Fifteen-Sixteen

nāḍyo'ntaḥkaraṇe syūtā jalasaṃsyūtasūtravat || 10||

tābhistu goḷakāntābhiḥ prasarpanti sphuliṅgavat |

karaṇāni samastāni yathāsvaṃ viṣayaṃ prati || 11||

dehasya madhyamaṃ sthānaṃ mūlādhāra itīryate |

gudāttu dvyaṅgulādūrdhvaṃ meḍhrāttu dvyaṅgulādadhah || 12||

trikoṇo'dhomukhāgraśca kanyakāyonisannibhaḥ |

yatra kuṇḍalinī nāma parāśaktiḥ pratiṣṭhitā || 13||

prāṇāgnibindunādānāṃ savitrī sā sarasvatī |

mūlādhārāgrakoṇasthā suṣumnā brahmarandhragā || 14||

mūle'rdhacchinnavamaṃśābhā śaḍādhārasamanvitā |

tatpārśvakoṇayorjāte dve idāpiṅgale sthite || 15||

nāḍīcakramiti prāhuḥ tasmānnāḍyaḥ samudgatāḥ |

gāndhārī hastijihvā ca nayanāntaṃ pradhāvataḥ || 16||

nāḍīcakreṇa saṃsyūte nāsikāntamubhe gate |

Stanzas Ten and Eleven: Naadis are stated into a person’s antahkarana like threads woven in a fishing net as if the various sense organs are attracted to sparks of fire through the naadis which are but tubular structures inside a body with its blood vessels, nerves or muscles. Panchendriya abhivyakta sthaana or the

shareera is stated as golaka, too, as for instance the chakshuridriya, shrotrendriya, ghraanendriya and so on.

Then stanzas Twelve and Thirteen explain as follows: The middle part of the shareera, two inches width above the anus and two angulaas below the sex organ is called muulaadhara. Resembling the vulva of a virgin, it is a triangular in sharp with the apex down, where it is established in Paraacchakti called kundalini the creatrix of the vital energy of pancha praanaas of praana-apaana-udaana-vyana-samaanaas, besides agni, bindu and naada in the form of Devi Sarasvati. Hence, Mulaadhara is the foremost of the 'shat chakraas' of psychic energy. Moola Prakriti, the creative enegy of Ishvara the Antaramma. Kundali or the dormant coiled serpent. Praana is the vitality of pancha praanaas. The heat of the abdomen, responsible for digestion of food and water is the jatharaagni. And Pranava is the naada brahma, besides Sarasvati the core of manifested speech and mano vigjnaanajnaana. Reaching Bhagavati Maya is possible by crossing six steps represented by six chakras/wheels viz. muladhara the earth-svaadhishtana the water-manipoorra the fire-anahata the air- vishuddha the sky-and aagjna the manas or mind. These chakras be crossed by a saadhaka by yoga maarga: i. Moolaadhara the Bhuloka is administered by Brahma-ii. Svadhishtana the Bhuvvarloka of water is administered by Narayana- iii. Manipoorra the Suvarloka of Agni is administered by Rudra Deva- iv. Anaahata the Janarloka of Vayu is administered by Maheswara-v. Vishuddha the Maharloka of Aakaasha is administered by Sadashiva and vi. Agjna chakra the Tapoloka of 'Manas' is controlled by Parama Shiva. Reaching Sahasraara Chakra of three serpentine circles and of the use of 72 nadis of Human body . Shiva related 'chatush konas' and Shakti related 'pancha konas' totalling 44 konas of Shri Chakra headed by Bhagavati.

[Essence of Devi Bhagavta is quoted on 'Nadis'and Chakras

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

Jeevatma. Even above is the ‘*Kailasa Chakra*’ which Yogis call as *Rodhini Chakra* the central point is the ‘Bindu Sthan’. In other words, a perfect Yogi has to perform Puraka, Pranayama, fix the mind on Mooladhara lotus, contract and arouse Kundalini Shakti by lifting by ‘Vayu’ between anus and genitals, pierce through the Adi Swayam Linga through various lotus petals and lotuses as described above, reach Sahasrara or thousand petal lotus and Bindu Chakra by the Union of Prakriti and Purusha. Could there be another example of the breaking of barriers as delineated in ‘Lalitha Sahasranama’ as follows!

‘Mooladharaika nilaya, Brahma Grandhi vibhedini/ Manipurantharuditha Vishnu grandhi vibhedini/ Ajna Chakrantharalakstha Rudragrandhi vibhedini/ Sahasraambujarudha/ Sudha Sarabhi Varshinii / Tatillatha Samaruchih Shatchakropathi Samsthita / Mahasakthih Kundalini/ bisathanthu taniyasi/]

Stanzas Fourteen and Fifteen: Having thus detailed naadis, the naadi called Sushumna has one termination of it situated at the apex of the moolaadhara being the end right reaching brahma randhra. Mulaadhaara chakra represents Prithivi - Manipoora the Jala Tatva- Svaadhishtaana the Agni Tatva -the Hridyasthita sthita Anaahata is of Maru Tatva or the mix of Agni and Vayu and the higher Vishuddi chakra of Aakaasha Tatva- and Agjnaa chakra the Bhu chakra represents the Manas Tatva; You cut through all the chakras and on following the Sushumna Maarga and reach the climatic Sahasraara considered as inner most Shri Chakra and enjoy bliss in the union of ‘Bindu’ or Maheshwara! Thus the six chakras respectively are replete with the Tanmaatras of Gandha-Rupa-Rasa-Sparsha-and Shabda or smell, taste, view, touch and hear. The Agjnaa chakra standing for Manas Tatva is backed up by six Jnaanendrias and six Karmendiyas steered by Manas or Mind which in turn is interspersed with Tri Gunas of Satva-Rajasa-Tamas; Buddhi or Intellect; Ahamkaara or Egoism; besides the prompting of the ‘Tri Shaktis’ viz. Iccha Shakti-Jnaana Shakti- Kriya Shakti . While Maha Shakti enjoys the jaunt across the ‘Sahasra Patra’ the thousand petalled Lotus, one could perceive by the Maha Yoga vision of four classifications viz. Maya- Shuddha Vidya-Maheshwara and Sadaa Shiva. Thus the Maha Tatvas stated to total 25. Maya is Prakriti and once in union with ‘Bindu’ representing Maheshwara the Maha Tatvas are counted as the Grand Total of 26, yet all these Entities enjoy perfect UNITY!

In further annotation: 1. Mulaadhaara is at the janana sthaana with chaturdasha kamala of tapta suvarnaabhi prabha as of ‘lam’ of ‘Savitri Brahma- Sarasvati / Ganesha of Prithvi Jaya - 2. Swadhishtaana at the upastha sthaana with shat dala kamaala with manimaya prabha as of ‘ Vam’ of Lakshmi- Vishnu Jaya of Jala Jaya- 3. Manipoora at naabhi sthaana of dasa dala kamala of Vidyutprabha as of ‘rum’ - Parvati Shankara of Teja Jaya- 4. Anaahata at hridaya sthaana-dwaadasha dala kamala of dhumravarana ‘yam’-Uma Maheshwara- Vaayu Jaya 5. Vishuddha at kantha sthaana-shodasha dala kamala- shwetavarana ‘am’ representing ardha naareeshwara of aakaasha jaya and 6. Agjnaa at bhrumadhya- dwidala kamala-muktya vara ‘hum’ representing avidya jeeva-mano maya. 7. Sahasraara with thousand petals situated at bhrumadhya at the center of the head.

Essence of Ananda-Soundarya Lahari is quoted further:

*9. Maheem mulaadhaare kamapi manipoore huthavaham
Sthitham svadhistane hridi marutamaakasam upari;
Manopi bhrumadhye sakalamapi bhittva kula-patham
Sahasrare padme saha rahasi patyaa viharase.*

Tripura Sundari! Mulaadhaaraika nilayaa Brahma grandhi vibhedini, Manipuraantaruditaa Vishnu grandhi vibhedini/ Agnaachakraantasthaa Rudra granthi vibhedini, Sahasraaraambujarudhaa Sudhaa saaraabhi varshini/ You reside inside the Mulaadhaara Chakra that is as Kundalini; You penetrate through the Brahma Grandhi or the barrier of Brahma and enable your devotees practising Yoga to be conscious while awake; then a devotee is facilitated to vision Devi in Manipura while in a condition of stupor; further a devotee has to pierce through the Vishnu Grandhi or the Vishnu knot when the Yogi becomes unconscious and his body and thoughts are felt irrelevant; in the Ajnaachaktaanta state the yogi

loses his identity; while breaking Rudra Grandhi the Yogi attains cosmic reality and in Sahasraara Chakra the yogi is stated to seek Salvation. That stage provides Sudhaa sagara or bliss; indeed Devi! You are above these stages and chakras as 'Shatchakopari Samstitha'. You are called as Maha Shakti in union with Maha Deva and is stated to be in the form of a coiled serpent in the state of 'Kundalini' like a thin lotus stem.

Bhagavati! Mulaadhaara chakra represents Prithivi - Manipoora the Jala Tatva- Svaadhishtaana the Agni Tatva -the Hridyasthita sthita Anaahata is of Maru Tatva or the mix of Agni and Vayu and the higher Vishuddhi chakra of Aakaasha Tatva- and Agjnaa chakra the Bhu chakra represents the Manas Tatva; You cut through all the chakras and on following the Sushumna Maarga and reach the climatic Sahasraara considered as inner most Shri Chakra and enjoy bliss in the union of 'Bindu' or Maheshwara! Thus the six chakras respectively are replete with the Tanmaatras of Gandha-Rupa-Rasa-Sparsha-and Shabda or smell, taste, view, touch and hear. The Agjnaa chakra standing for Manas Tatva is backed up by six Jnaanendrias and six Karmendrias steered by Manas or Mind which in turn is interspersed with Tri Gunas of Satva-Rajasa-Tamas; Buddhi or Intellect; Ahamkaara or Egoism; besides the prompting of the 'Tri Shaktis' viz. Iccha Shakti-Jnaana Shakti- Kriya Shakti . While you, Maha Shakti! enjoy the jaunt across the 'Sahasra Patra' the thousand petalled Lotus, one could perceive by the Maha Yoga vision of four classifications viz. Maya- Shuddha Vidya-Maheshwara and Sadaa Shiva. Thus the Maha Tatvas stated to total 25. Maya is Prakriti and once in union with 'Bindu' representing Maheshwara the Maha Tatvas are counted as the Grand Total of 26, yet all these Entities enjoy perfect UNITY!]

Stanza Sixteen: Recalling the Naadi structure as Devi Bhagavata as of Nadis being the channels of Kundalini Energy as also of connectors of nerves or 'Snayus', there are some 7,50, 000 Nadis but the principal nadis are fourteen viz. Sushumna, Ida, Pingala, Gandhari, Hastajihva, Yashasvini, Pusha, Alambusha, Kuhu, Shankini, Payasvini, Sarasvati, Varuni and Yashodhara. Now gandhari and hastijihva run up to the eyes providing vision from the swaadhishtaana chakra and normally terminate at the nose. But in the context of praanaayaama,, when ida and pingala are filled with beathing the air, these two nadis come into contact with naadi chakra and are raised to the eyes.

Stanzas Seventeen-Eighteen-Nineteen-Twenty-Twenty One-Twenty Two-Twenty Three-Twenty Four-Twenty Five

nābhimaṇḍalamāśritya kukkuṭāṇḍamiva sthitam || 17||

nāḍīcakramiti prāhustasmānnāḍyaḥ samudgatāḥ |

pūṣā cālāmbuṣā nāḍī karṇadvayamupāśrite |

nāḍī śuklāhvayā tasmād bhrūmadhyamupasarpati || 18||

sarasvatyāhvayā nāḍī jihvāntā vākprasāriṇī |

nāḍī viśvadarī nāma bhuṅkte'nnam sā caturvidham || 19||

pītvā payasvinī toyam kaṇṭhassthā kurute kṣutam |

nāḍīcakrātsamudbhūtā nāḍyastisrastvadhomukhāḥ || 20||

rākā śuklam sinīvālī mūtram muñcetkuhurmalam |

bhuktānnarasamādāya śaṅkhinī dhamanī punaḥ || 21

kapālakuharam gatvā mūrdhni sañcīnute sudhām ।

śataṃ caikā ca nāḍyaḥ syustāsāmekā śirogatā ॥ 22॥

tayordhvamāyanmuktaḥ syādīti vedāntaśāsanam ।

yadā buddhigataiḥ puṇyaiḥ preritendriyamārgataḥ ॥ 23॥

śabdādīn viśayān bhuṅkte tadā jāgaritaṃ bhavet ।

saṃhr̥tēṣvīndriyeṣveṣu jāgratsaṃskārājānpumān ॥ 24॥

mānasānviśayānbhuṅkte svapnāvasthā tadā bhavet ।

manasopuypasamhaarasassushupti kathyate/25

Stanzas 17-20 explains that the nadi chakra is basically situated in the region of navel a small depression in the abdominal wall at the point of attachment of the umbilical cord , noted as belly button, resembling a hen's egg wherefrom the cluster of nadis spring from. For instance two naadis tend to spread out up to two ears and these are known as 'pusha and alambusha'. A naadi which is spread out the 'bhru madhya' or the center of eye brows is termed as 'shukla'. Yet another naadi termed as 'Sarasvati' which terminates the ends of tongue propagates speech. The naadi named 'Vishvodari' digests food intaks from bhakshya-bhojya-lehya-choshyaas. Payasvini, situated in the throat drinks water and causes sneezing. Jatharagni is the agent for the digestive system susceptible to being affected by the doshas in four possible ways, causing it to present as four types of jatharagni. These are: Vishama agni, where vata dominates. This causes the digestion to be variable and unstable, always changing. Sometimes it will be fast and sometimes slow and weak. At times this may lead to indigestion- Tikshna agni, where pitta dominates. The leads to a very intense and quick digestive capacity, which can be too strong. It may lead to the burning of bodily tissues and weakness- Manda agni, where kapha dominates. This is the likely to cause disease, as the digestion is very slow and sluggish. People with manda agni will frequently experience indigestion-Sama agni, where the tri-doshas have balanced influence. This leads to the perfect functioning of jatharagni and is considered its ideal state.

Stanzas 21-22 while describing the nadi chakra, three of these are facing downwards, viz. Raaka- squirts the semen of a body, Sinivaali and Kuhu are responsible for excretio essence of n urine and faeces. The naadi named shankhini, takes the essence of the food intake to the cavity in the head and accumulates nectar there.

Stanzas 23-25 explain that the principal nadis are fourteen viz. Sushumna, Ida, Pingala, Gandhari, Hastajihva, Yashasvini, Pusha, Alambusha, Kuhu, Shankini, Payasvini, Sarasvati, Varuni and Yashodhara. The most important Nadis however are the first three above. Sushumna is at the center of the spinal cord and is of the nature of Moon, Sun and Agni or Fire. It originates from Sacral plexus or a network of nerves at the spinal base upto the head at the top; it is from *Moola Adhara Chakra* and terminating Naaat Sahsarara Chakra. Normally, Sushumna is inactive except when pranayama is performed. 'Ida' nadi is to the left of Sushumna, representing moon providing nectar like energy and 'Pingala' nadi is to the right side of Sushumna providing male like power. There is a cobweb like formation in the innermost area of Sushumna, called Vichitra or Chitrini Bhulinga Nadi, the centre of which is the seat of Ichha Shakti (Energy of Desire), 'Jnana Shakti' (Energy of Knoweldge) and 'Kriya Shakti' (Energy of Action). Now according to Upanishads, there are two paths by which the Antaratma at the depature of the body could follow- the dhumra maarga or the path of smoke by which to return back invariably as per the karma phala and return back namely transmigration of the Soul. In exceptional cases , the 'archiraadi maarga' or

the path of no return leading to Brahma Loka or Satya Loka from which there be no return. Sushumna, connected to the Brahma Randhra leads to the Satya Marga.

[Expl.on Sushupti Maarga and Brahma Randhra vide (1) Kathopa 6.16 (2) Maandokya Upa.5 and 6.(3) Yoga Kundalini Upanishad as released by Celextetel-Vedanta Spiritual Library]

(1)

*Shatam chaika cha hridayasya naadyaih, taasaam murdhanam abhinissrataika tayordhvamaayan
amritameti visshyannainya utkarmane bhaavanti./*

There are a hundred and odd naadis of the heart, out of them, one had proceeded towards the crown of the head. By going up through it, one attains Immortality. The others spread out in other in directions serve the purpose of exit only but bringing back the Supreme Soul

(2)

Mandukya V

*Supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta
sthaana ekeebhutah prajnaa ghana evaanandamayo hi ananda bhuk chetho mukhah prajnaa ghana
evaanadamayo hi aananda bhuk cheto mukhah prajnah triteeya paadah/*

(The state of 'Sushupti' is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of 'prajna' being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and 'realities'. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousness and as *-ekeebhutah* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss. In Brihadaranyaka Upanishad vide IV.iii.32, Maharshi Yajnyavalkya explains to Emperor Janaka: *Salila eko drashtaadvaito bhavati, esha brahma lokah, samraad iti/ Hainam anushashaasa yajnyavakyaah; taasya paramaa gatih, etaashta parama sampat, eshosya paramo lokah, eshosya parama aanandah; etasyaiva anandasyaanyaani bhutaani maatram upajeevanti/* or That person becomes transparent like the flow of water as the Seeker has no duality what so ever. There is indeed no witness but a single witness of the Self becoming the Supreme being free from the limiting attachments or appendages of body, organs, and senses that is Brahman Itself without a second! That is its highest accomplishment, this is the Supreme Bliss! Indeed, just one particle of that Bliss keeps the Universe ticking! Thus having achieved the outstanding bliss, the person in 'sushupta' state becomes *cheto mukha* experiencing the experimental and experiential status even during 'prajnatva' or at the two way door of consciousness and deep sleep.)

Maandukya VI

*Esha sarveshvarah esha sarvajnaaah, eshontaryaami, esha yonih sarvasya prabhavaapyayau hi
bhutaanaam/*

(Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupti as he is now called *Sarveswara* or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omni-scient, Omni present and Omni potent of all as the Creator-Sustainer-Destroyer of the Universe. Chhandogya Upanishad vide VI.vii-1&2 in reference to the conversation of Uddalaka Aaruni teaches his son Svetaketu: *Uddalakohaarunih Svetaketum putram uvaacha, svapnaantam me Saumya, vijaanaaheeti, yatraitat purushah svapiti naama, sataa, Soumya, vijaaniiheeti, yatraitat purushah svapiti aama, sataa, Saumya, tadaa sampanno bhavati, svam apiito bhavati, tasmaad enam svapiiteeti aachakshate, svam hy apeeto bhavati// Sa yathaa shakinih sutrenaprabaddho disham disham patitvaanyatraayatanam alabhavaa bandhanam evopashrayate, evameva khalu, Saumya, tan mano*

disham disham patitanvaanyatraayatanam alabdhvaa praanam evopashrayate, praana bandhanam hi, Saumya, mana iti// or Uddalaka Aaruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his individual consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identical with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or even a kite is tied to a string which indeed is like the Praana the vital force! Mind is what surpasses the Praana but is deeply rooted into it! Having thus explained, the Prajna Svarupa is manifested as the *Antaryaami, Yonih, Sarvasya, Prabhava-apyayau bhutaanaam* or as the Inner Controller and Regulator, the Singular Source of Creation and Dissolution)

(3)

Chapter I:

1. Chitta has two causes, Vasanas and (Prana) Vayu. If one of them is controlled, then both are controlled.
2. Of these two, a person should control (Prana) Vayu always through moderate food, postures and thirdly Sakti-Chala.
- 3-4. I shall explain the nature of these. Listen to it, O Gautama. One should take a sweet and nutritious food, leaving a fourth (of his stomach) unfilled, in order to please Shiva (the patron of Yogins). This is called moderate food. Posture herein required is of two kinds, Padma and Vajra.
5. Placing the two heels over the two opposite thighs (respectively) is the Padma (posture) which is the destroyer of all sins.
6. Placing one heel below the Mulakanda and the other over it and sitting with the neck, body and head erect is the Vajra posture.
7. The Sakti (mentioned above) is only Kundalini. A wise man should take it up from its place (Viz., the navel, upwards) to the middle of the eyebrows. This is called Sakti-Chalana.
8. In practising it, two things are necessary, Sarasvati-Chalana and the restraint of Prana (breath). Then through practice, Kundalini (which is spiral) becomes straightened.
- 9-10(a). Of these two, I shall explain to you first Sarasvati-Chalana. It is said by the wise of old that Sarasvati is no other than Arundhati. It is only by rousing her up that Kundalini is roused.
- 10(b)-11(a). When Prana breath is passing through (one's) Ida (left nostril), he should assume firmly Padma-posture and should lengthen (inwards) 4 digits the Akasa of 12 digits.
- 11(b)-13(a). Then the wise man should bind the (Sarasvati) Nadi by means of this lengthened (breath) and holding firmly together (both his ribs near the navel) by means of the forefingers and thumbs of both hands, (one hand on each side) should stir up Kundalini with all his might from right to left often and often; for a period of two Muhurtas (48 minutes), he should be stirring it up fearlessly.
- 13(b)-14. Then he should draw up a little when Kundalini enters Susumna. By this means, Kundalini enters the mouth of Susumna. Prana (also) having left (that place) enters of itself the Susumna (along with Kundalini).
15. By compressing the neck, one should also expand the navel. Then by shaking Sarasvati, Prana goes above (to) the chest.
- 16-17. Through the contraction of the neck, Prana goes above from the chest. Sarasvati who has sound in her womb should be shaken (or thrown into vibration) each day. Therefore by merely shaking it, one is cured of diseases.
18. Gulma (a splenetic disease), Jalodara (dropsy), Pliha (a splenetic disease) and all other diseases arising within the belly, are undoubtedly destroyed by shaking this Sakti.
19. I shall now briefly describe to you Pranayama. Prana is the Vayu that moves in the body and its restraint within is known as Kumbhaka.
20. It is of two kinds, Sahita and Kevala. One should practise Sahita till he gets Kevala.
21. There are four Bhedas (lit., piercing or divisions) viz., Surya, Ujjayi, Sitali and Bhastri. The

Kumbhaka associated with these four is called Sahita Kumbhaka.

22-23. Being seated in the Padma posture upon a pure and pleasant seat which gives ease and is neither too high nor too low, and in a place which is pure, lovely and free from pebbles, etc., and which for the length of a bow is free from cold, fire and water, one should shake (or throw into vibration) Sarasvati;

24. Slowly inhaling the breath from outside, as long as he desires, through the right nostril, he should exhale it through the left nostril.

25. He should exhale it after purifying his skull (by forcing the breath up). This destroys the four kinds of evils caused by Vayu as also by intestinal worms.

26(a). This should be done often and it is this which is spoken of as Surya-Bheda.

26(b)-27. Closing the mouth and drawing up slowly the breath as before with the nose through both the Nadis (or nostrils) and retaining it in the space between the heart and the neck, one should exhale it through the left nostril.

28. This destroys the heat caused in the head as well as the phlegm in the throat. It removes all diseases, purifies his body and increases the (gastric) fire within.

29. It removes also the evils arising in the Nadis, Jalodara (water belly or dropsy) and Dhatus. This Kumbhaka is called Ujjayi and may be practiced (even) when walking or standing.

30. Drawing up the breath as before through the tongue with (the hissing sound of) 'Sa' and retaining it as before, the wise man should slowly exhale it through (both) the nostrils.

31. This is called Sitali Kumbhaka and destroys diseases, such as Gulma, Pitha, consumption, bile, fever, thirst and poison.

32. Seated in the Padma posture with belly and neck erect, the wise man should close the mouth and exhale with care through the nostrils.

33. Then he should inhale a little with speed up to the heart, so that the breath may fill the space with noise between the neck and skull.

34-35. Then he should exhale in the same way and inhale often and often. Just as the bellows of a smith are moved (viz., stuffed with air within and then the air is let out), so he should move the air within his body. If the body gets tired, then he should inhale through the right nostril.

36-37(a). If his belly is full of Vayu, then he should press well his nostrils with all his fingers except his forefinger and performing Kumbhaka as before, should exhale through the left nostril.

37(b)-38. This frees one from diseases of fire in (or inflammation of) the throat, increases the gastric fire within, enables one to know the Kundalini, produces purity removing sins, gives happiness and pleasure and destroys phlegm which is the bolt (or obstacle) to the door at the mouth of Brahma-Nadi (viz., Susumna).

39. It pierces also the three Granthis (or knots) differentiated through the three Gunas. This Kumbhaka is known as Bhastri and should especially be performed.

40. Through these four ways when Kumbhaka is near (or is about to be performed), the sinless Yogin should practice the three Bandhas.

41. The first is called Mulabandha. The second is called Uddiyana and the third is Jalandhara. Their nature will be thus described.

42. Apana (breath) which has a downward tendency is forced up by one bending down. This process is called Mulabandha.

43. When Apana is raised up and reaches the sphere of Agni (fire), then the flame of Agni grows long, being blown about by Vayu.

44-45(a). Then Agni and Apana come to (or commingle with) Prana in a heated state. Through this Agni which is very fiery, there arises in the body the flaming (or the fire) which rouses the sleeping Kundalini through its heat.

45(b)-46. Then this Kundalini makes a hissing noise, becomes erect like a serpent beaten with stick and enters the hole of Brahmanadi (Susumna). Therefore Yogins should daily practise Mulabandha often.

47-48(a). Uddiyana should be performed at the end of Kumbhaka and at the beginning of expiration. Because Prana Uddiyate (viz., goes up) the Susumna in this Bandha, therefore is called Uddiyana by the Yogins.

48(b)-49(a). Being seated in the Vajra posture and holding firmly the two toes by the two hands, he should press at the Kanda and at the place near the two ankles.

49(b)-50. Then he should gradually upbear the Tana (thread or Nadi) which is on the western side first to

Udara (the upper part of the abdomen above the navel), then to the heart and then to the neck. When Prana reaches the Sandhi (junction) of navel, slowly it removes the impurities (or diseases) in the navel. Therefore this should be frequently practised.

51. The Bandha called Jalandhara should be practised at the end of Kumbhaka. This Jalandhara is of the form of the contraction of the neck and is an impediment to the passage of Vayu (upwards)

52. When the neck is contracted at once by bending downwards (so that the chin may touch the breast), Prana goes through Brahmanadi on the western Tana in the middle.

53. Assuming the seat as mentioned before, one should stir up Sarasvati and control Prana.

54. On the first day Kumbhaka should be done four times; on the second day it should be done ten times and then five times separately;

55. On the third day, twenty times will do and afterwards Kumbhaka should be performed with the three Bandhas and with an increase of five times each day.

56-57. Diseases are generated in one's body through the following causes, viz., sleeping in daytime, late vigils over night, excess of sexual intercourse, moving in crowd, the checking of the discharge of urine and faeces, the evil of unwholesome food and laborious mental operation with Prana.

58. If a Yogin is afraid of such diseases (when attacked by them), he says, "my diseases have arisen from my practice of Yoga". Then he will discontinue this practice. This is said to be the first obstacle to Yoga.

59. The second (obstacle) is doubt; the third is carelessness; the fourth, laziness; the fifth, sleep;

60. The sixth, the not leaving of objects (of sense); the seventh, erroneous perception; the eighth, sensual objects; the ninth, want of faith;

61. And the tenth, the failure to attain the truth of Yoga. A wise man should abandon these ten obstacles after great deliberation.

62. The practice of Pranayama should be performed daily with the mind firmly fixed on Truth. Then Chitta is absorbed in Susumna and Prana (therefore) never moves.

63. When the impurities (of Chitta) are thus removed and Prana is absorbed in Susumna, he becomes a (true) Yogin.

64. Apana, which has a downward tendency should be raised up with effort by the contraction (of the anus) and this is spoken of as Mulabandha.

65. Apana thus raised up mixes with Agni and then they go up quickly to the seat of Prana. Then Prana and Apana uniting with one another go to Kundalini, which is coiled up and asleep.

66-67. Kundalini being heated by Agni and stirred up by Vayu, extends her body in the mouth of Susumna, pierces the Brahmagranthi formed of rajas and flashes at once like lightning at the mouth of Susumna.

68-69(a). Then it goes up at once through Vishnugranthi to the heart. Then it goes up through Rudragranthi and above it to the middle of the eyebrows; having pierced this place, it goes up to the Mandala (sphere) of the moon.

69(b)-70(a). It dries up the moisture produced by the moon in the Anahata-Chakra having sixteen petals.

70(b)-71. When the blood is agitated through the speed of Prana, it becomes bile from its contact with the sun, after which it goes to the sphere of the moon where it becomes of the nature of the flow of pure phlegm. How does it (blood) which is very cold become hot when it flows there?

72. (Since) at the same time the intense white form of moon is speedily heated. Then being agitated, it goes up.

73. Through taking in this, Chitta which was moving amidst sensual objects externally, is restrained there. The novice enjoying this high state attains peace and becomes devoted to Atman.

74. Kundalini assumes the eight forms of Prakriti (matter) and attains Shiva by encircling him and dissolves itself in Shiva.

75. Thus Rajas-Sukla (seminal fluid) which rises up goes to Shiva along with Marut (Vayu); Prana and Apana which are always produced become equal.

76. Pranas flow in all things, great and small, describable, or indescribable, as fire in gold.

77. Then this body which is Adhibhautika (composed of elements) becomes Adhidaivata (relating to a tutelar deity) and is thus purified. Then it attains the stage of Ativahika.

78. Then the body being freed from the inert state becomes stainless and of the nature of Chit. In it, the Ativahika becomes the chief of all, being of the nature of That.

79. Like the conception of the snake in a rope, so the idea of the release from life and Samsara is the

delusion of time.

80. Whatever appears is unreal. Whatever is absorbed is unreal. Like the illusory conception of silver in the mother-of-pearl, so is the idea of man and woman.

81. The microcosm and the macrocosm are one and the same; so also the Linga and Sutratman, Svabhava (substance) and form and the self-resplendent light and Chidatma.

82. The Sakti named Kundalini, which is like a thread in the lotus and is resplendent, is biting with the upper end of its hood (namely, mouth) at the root of the lotus the Mulakanda.

83-84. Taking hold of its tail with its mouth, it is in contact with the hole of Brahmarandhra (of Susumna). If a person seated in the Padma posture and having accustomed himself to the contraction of his anus makes his Vayu go upward with the mind intent on Kumbhaka, then Agni comes to Svadhisthana flaming, owing to the blowing of Vayu.

85. From the blowing of Vayu and Agni, the chief (Kundalini) pierces open the Brahmagranthi and then Vishnugranthi.

86. Then it pierces Rudragranthi, after that, (all) the six lotuses (or plexuses). Then Sakti is happy with Shiva in Sahasrara Kamala (1000 lotuses seat or pineal gland). This should be known as the highest Avastha (state) and it alone is the giver of final beatitude.

Chapter II

1. I shall hereafter describe the science called Khechari which is such that one who knows it is freed from old age and death in this world.

2. One who is subject to the pains of death, disease and old age should, O sage, on knowing this science make his mind firm and practice Khechari.

3-4. One should regard that person as his guru on earth who knows Khechari, the destroyer of old age and death, both from knowing the meaning of books and practice, and should perform it with all his heart. The science of Khechari is not easily attainable, as also its practice.

5. Its practice and Melana are not accomplished simultaneously. Those that are bent upon practice alone do not get Melana.

6. Only some get the practice, O Brahmana, after several births, but Melana is not obtained even after a hundred births.

7. Having undergone the practice after several births, some (solitary) Yogin gets the Melana in some future birth as the result of his practice.

8. When a Yogin gets this Melana from the mouth of his Guru, then he obtains the Siddhis mentioned in the several books.

9. When a man gets this Melana through books and the significance, then he attains the state of Shiva freed from all rebirth.

10. Even Gurus may not be able to know this without books. Therefore this science is very difficult to master.

11. An ascetic should wander over the earth so long as he fails to get this science and when this science is obtained, then he has got the Siddhi in his hand (viz., mastered the psychical powers).

12. Therefore one should regard as Achyuta (Vishnu) the person who imparts the Melana, as also him who gives out the science.

13. He should regard as Shiva him who teaches the practice. Having got this science from me, you should not reveal it to others.

14-15. Therefore one who knows this should protect it with all his efforts (viz., should never give it out except to persons who deserve it). O Brahmana, one should go to the place where lives the Guru, who is able to teach the divine Yoga and there learn from him the science Khechari and being then taught well by him, should at first practice it carefully.

16-17. By means of this science, a person will attain the Siddhi of Khechari. Joining with Khechari Sakti (viz., Kundalini Sakti) by means of the (science) of Khechari which contains the Bija (seed of letter) of Khechari, one becomes the lord of Khecharas (Devas) and lives always amongst them. Khechari Bija (seed-letter) is spoken of as Agni encircled with water and as the abode of Khecharas (Devas).

18. Through this Yoga, Siddhi is mastered. The ninth (Bija) letter of Somamsa (Soma or moon part) should also be pronounced in the reverse order.

19. Then a letter composed of three Amsas of the form of moon has been described; and after that, the

eight letter should be pronounced in the reverse order;

20. Then consider it as the supreme and its beginning as the fifth and this is said to the Kuta (horns) of the several bhinnas (or parts) of the moon.

21-22(a). This which tends to the accomplishment of all Yogas, should be learnt through the initiation of a Guru. He who recites this twelve times every day, will not get even in sleep that Maya (illusion) which is born in his body and which is the source of all vicious deeds.

22(b)-23. He who recites this five lakhs of times with very great care - to him the science of Khechhari will reveal itself. All obstacles vanish and the Devas are pleased.

24. The destruction of Valipalita (viz., wrinkle and grayness of hair) will take place without doubt. Having acquired this great science, one should practice it afterwards.

25-26. If not, O Brahmana, he will suffer without getting any Siddhi in the path of Khechhari. If one does not get this nectar like science in this practice, he should get it in the beginning of Melana and recite it always; (else) one who is without it never gets Siddhi.

27. As soon as he gets this science, he should practice it; and then the sage will soon get the Siddhi.

28. Having drawn out the tongue from the root of the palate, a knower of Atman should clear the impurity (of the tongue) for seven days according to the advice of his Guru.

29. He should take a sharp knife which is oiled and cleaned and which resembles the leaf of the plant Snuhi ("Euphorbia Antiquorum") and should cut for the space of a hair (the Fraenum Lingui).

30. Having powdered Saindhava (rock-salt) and Pathya (sea-salt), he should apply it to the place. On the seventh day, he should again cut for the space of a hair.

31. Thus for the space of six months, he should continue it always gradually with great care. In six months, Siro-Bandha (Bandha at the head), which is at the root of the tongue is destroyed.

32. Then the Yogin who knows timely action should encircle with Siro-Vastra (lit. the cloth of the head) the Vak-Ishvari (the deity presiding over speech) and should draw (it) up.

33. Again by daily drawing it up for six months, it comes, O sage, as far as the middle of the eyebrows and obliquely up to the opening of the ears;

34. Having gradually practised, it goes to the root of the chin. Then in three years, it goes up easily to the end of the hair (of the head)

35-36. It goes up obliquely to Sakha and downwards to the well of the throat. In another three years, it occupies Brahmarandhra and stops there without doubt. Crosswise it goes up to the top of the head and downwards to the well of the throat.

37. Gradually it opens the great adamantine door in the head. The rare science (of Khechhari) Bija has been explained before.

38. One should perform the six Angas (parts) of this Mantra by pronouncing it in six different intonations. One should do this in order to attain all the Siddhis;

39. And this Karanyasam should be done gradually and not all at a time, since the body of one who does it all at once will soon decay.

40-41(a). Therefore it should be practiced, O best of sages, little by little. When the tongue goes to the Brahmarandhra through the outer path, then one should place the tongue after moving the bolt of Brahma which cannot be mastered by the Devas.

41(b)-42. On doing this for three years with the point of finger, he should make the tongue enter within; then it enters Brahmadvara (or hole). On entering the Brahmadvara, one should practise Mathana (churning) well.

43. Some intelligent men attain Siddhi even without Mathana. One who is versed in Khechhari Mantra accomplishes it without Mathana.

44-46(a). By doing the Japa and Mathana, one reaps the fruits soon. By connecting a wire made of gold, silver or iron with the nostrils by means of a thread soaked in milk, one should restrain his breath in his heart and seated in a convenient posture with his eyes concentrated between his eyebrows, he should perform Mathana slowly.

46(b)-47. In six months, the state of Mathana becomes natural like sleep in Children. And it is not advisable to do Mathana always. It should be done (once) only in every month.

48. A Yogin should not revolve his tongue in the path. After doing this for twelve years, Siddhi is surely obtained.

49. Then he sees the whole universe in his body as not being different from Atman. This path of the

Urdhva-Kundalini (higher Kundalini), O chief of Kings, conquers the macrocosm.

Chapter III

1. Melana-Mantra: Hrim, Bham, Sam, Pam, Pham, Sam, Ksham. The lotus-born (Brahma) said: "O Shankara, (among) new moon (the first day of the lunar fortnight) and full moon, which is spoken of as its (mantra's) sign?
2. In the first day of lunar fortnight and during new moon and full moon (days), it should be made firm and there is no other way (or time).
3. A man longs for an object through passion and is infatuated with passion for objects. One should always leave these two and seek the Niranjana (stainless).
- 4-5. He should abandon everything else which he thinks is favourable to himself. Keeping the Manas in the midst of Sakti and Sakti in the midst of Manas, one should look into Manas by means of Manas. Then he leaves even the highest stage. Manas alone is the Bindu, the cause of creation and preservation.
6. It is only through Manas that Bindu is produced, like the curd from milk. The organs of Manas is not that which is situated in the middle of Bandhana.
- 7-8(a). Bandhana is there where Sakti is between the sun and moon. Having known Susumna and its Bheda (piercing) and making the Vayu go in the middle, one should stand in the seat of Bindu and close the nostrils.
- 8(b)-9(a). Having known Vayu, the above-mentioned Bindu and the Sattva-Prakriti as well as the six Chakras, one should enter the Sukha-Mandala (viz., the Sahasrara or pineal gland, the sphere of happiness).
- 9(b)-11. There are six Chakras. Muladhara is in the anus; Svadhisthana is near the genital organ; Manipuraka is in the navel; Anahata is in the heart; Visuddhi is at the root of the neck and Ajna is in the head (between the two eyebrows).
12. Having known these six Mandalas (spheres), one should enter the Sukha-Mandala (pineal gland), drawing up the Vayu and should send it (Vayu) upwards.
13. He who practices thus (the control of) Vayu becomes one with Brahmanda (the macrocosm). He should practise (or master) Vayu, Bindu, Chitta and Chakra.
- 14-15. Yogins attain the nectar of equality through Samadhi alone. Just as the fire latent in (Sacrificial) wood does not appear without churning, so the lamp of wisdom does not arise without the Abhyasa Yoga (or practice of Yoga). The fire placed in a vessel does not give light outside.
16. When the vessel is broken, its light appears without. One's body is spoken of as the vessel and the seat of 'That' is the fire (or light) within;
- 17-18(a). And when it (the body) is broken through the words of a Guru, the light of Brahma Jnana becomes resplendent. With the Guru as the helmsman, one crosses the subtle body and the ocean of Samsara through the affinities of practice.
- 18(b)-19. That Vak (power of speech) which sprouts in Para, gives forth two leaves in Pashyanti; buds forth in Madhyama and blossoms in Vaikhari - that Vak which has before been described, reaches the stage of the absorption of sound, reversing the above order (viz., beginning with Vaikhari, etc.,).
- 20-21(a). Whoever thinks that He who is the great lord of that Vak, who is the undifferentiated and who is the illuminator of that Vak is Self; whoever thinks over thus, is never affected by words, high or low (or good or bad).
- 21(b)-23(a). The three (aspects of consciousness), Vishva, Taijasa and Prajna (in man), the three Virat, Hiranyagarbha and Ishvara in the universe, the egg of the universe, the egg of man and the seven worlds - all these in turn are absorbed in Pratyagatman through the absorption of their respective Upadhis (vehicles).
- 23(b)-24(a). The egg being heated by the fire of Jnana is absorbed with its Karana (cause) into Paramatman (Universal Self). Then it becomes one with Para-Brahman.
- 24(b)-25. It is then neither steadiness nor depth, neither light nor darkness, neither describable nor distinguishable. Sat (Be-ness) alone remains. One should think of Atman as being within the body like a light in a vessel.
26. Atman is of the dimensions of a thumb, is a light without smoke and without form, is shining within (the body) and is undifferentiated and immutable.

27-28(a). The Vijnana Atman that dwells in this body is deluded by Maya during the states of waking, dreaming and dreamless sleep; but after many births, owing to the effect of good Karma, it wishes to attain its own state.

28(b)-29(a). Who am I? How has this stain of mundane existence accrued to me? What becomes in the dreamless sleep of me who am engaged in business in the waking and dreaming states?

29(b)-30. Just as a bale of cotton is burnt by fire, so the Chidabhasa which is the result of non-wisdom, is burnt by the (wise) thoughts like the above and by its own supreme illumination. The outer burning (of body as done in the world) is no burning at all.

31-32. When the worldly wisdom is destroyed, Pratyagatman that is in the Dahara (Akasa or ether of the heart) obtains Vijnana, diffusing itself everywhere and burns in an instant Jnanamaya and Manomaya (sheaths). After this, He himself shines always within, like a light within a vessel.

33. That Muni who contemplates thus till sleep and till death is to be known as a Jivanmukta. Having done what ought to be done, he is a fortunate person.

34. And having given up (even) the state of a Jivanmukta, he attains Videhamukta (emancipation in a disembodied state), after his body wears off. He attains the state, as if of moving in the air.

35. Then That alone remains which is soundless, touchless, formless and deathless, which is the Rasa (essence), eternal, and odourless, which has neither beginning nor end, which is greater than the great and which is permanent, stainless and decayless. (Krishna Yajur Veda]

Sranza Twenty Four: *Yadaa buddhi gataih punyaih---*/ When a person is stated to be experiencing the joy of sense organs of excellent vision, enjoying the hearing of music, smell of sugandhaas, touch and feel of silks and eating tasty food then that is of jagrat or waking state. This should be inclusive of paapa-punyaas alike. It is the buddhi, with the self consciousness is thus imprinted there to. Further desha-kaala-paristhis are to be noted and the impact on the shareera too. One's antahkarana is the reflection of punya-paapa pravritti 's reflective manas tava. This is stated to be so in the jaagradavastha and swapnaas too. This should be understood as per the paapa-punya praarabhdha-sanchitaas anyway. In this world of duality. As one assumes the Formless, feature less, and stages less, the Pure Consciousness stationed firmly in the 'daharaakaasha' or the Inner Sky with no reference to Panchendriyas of the mortal body or the remote controlling Basic Elements, Prana the ticking vital energy and indeed the Mind and its ever fluid ramifications of thoughts, then the first person 'I' gets reflected, nay dissolved, into the Unknown! The objective is to study-absorb- practise and seek to the reverse cycle of the mortal body, how does it tick, the wherewith all to tick, the breaks and resumptions again and again till such time that the series of the mortal chains are snapped, if at all! Opening the 'hridaya kamala' by the means of intense introspection backed by 'dharmaacharana' which is again anchored to positive 'karmaachatrana' and pointed yoga practice with willpower, dhyana, renunciation. Then the flood gates of Maya are thrown open to the unseen, unfelt, and unthinkable luminosity even as the Self submerges into the Sublime!

Sranza Twenty Five: *Samhitevindriyeshu--*/ Dehagata naadi sampradaayaas be ever pulling and pushing the manastatva. Accordingly the antahkatrana too. Then as the sense organs which are impelled by the paapa punyaas of this universe in the jaagradavastha further carried over to the swapnaavasthaas as well. It is that budhi too be of 'karmaanusaarini'. Recalining the oft quoted Kathopanishad's Inner consciousness of the Self is denoted as the Master of the Chariot, body as the chariot, the charioteer as buddhi or intellect, mind as the bridle and panchendriyaas as horses while indeed the Self is certainly not attainable by the body parts and senses but one having achieved, It is unified with the Supreme. Indeed the Unknown Supreme and the Self as the saakshi bhuta reflections mutually.

Repeat Kathopanishad as follows

I.iii.3) *Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/*

(This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle!)

I.iii.4) *Indriyaani hahanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/*

(The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above)

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

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

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

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

Stanzas Twenty Six-Twenty Seven-Twenty Eight-Twenty Nine- Thirty-Thirty One-Thirty Two-Thirty Three-Thirty Four-Thirty Five-Thirty Six- Thirty Seven-Thirty Eight

tatra māvāsamācchannah sanmātro vartate pumān ।

mūḍho jaḍo’jña ityevaṃ māvāśātprakāśate ॥ 26॥

sukhamasvāpsamityevaṃ prabodhasamaye pumān ।

saccidānandarūpaḥ san samyageva prakāśate ॥ 27॥

itthaṃ jagatsamāviśya bhāsamāne maheśvare ।

sūryādayo'pi bhāsante kimutānye ghaṭādayaḥ || 28||
tasmātsattā sphurattā ca bhāvānāmīśvarāśrayāt |
satyaṃ jñānāmanantaṃ ca śrutyā brahmopadiśyate || 29||
jāgratsvapnodbhavaṃ sarvamasatyaṃ jaḍamandhavat |
īśvaraścāhamityevaṃ bhāsate sarvajantuṣu || 30||
nirvikalpaśca śuddhaśca malinaścetyahaṃ tridhā |
nirvikalpaṃ paraṃ brahma nirdhūtākhalikalpanam || 31||
dhūlyandhakāradhūmābhranirmuktagaganopamam |
vivekasamaye śuddhaṃ dehādīnāṃ vyapohanāt || 32||
yathā'ntarikṣaṃ saṃkṣiptaṃ nakṣatraiḥ kiñcidīkṣyate |
dehendriyādisaṃsargānmalinaṃ kaluṣīkṛtam || 33
yathā"kāsaṃ tamorūḍhaṃ sphuratyānavakāśavat |
ahamityaiśvaraṃ bhāvaṃ yadā jīvaḥ prabudhyate || 34||
sarvajñāḥ sarvakartā ca tadā jīvo bhaviṣyati |
māyayādhikasammūḍho vidyayeśaḥ prakāśate || 35||
nirvikalpānusandhāne samyagātmā prakāśate |
avidyākhyatirodhānavyapāye paramēśvaraḥ |
dakṣiṇāmūrtirūposau svayameva prakāśate || 36||
iti śrīdakṣiṇāmūrtistotrārthapratipāḍake |
prabandhe mānasollāse caturthollāsaṃgrahaḥ || 37||

Stanzas Twenty Six- Twenty Seven .: Moodha manushyaas or the Ignoramus are cited. Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called 'Prarabdha' or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his 'paapa punyas' or merits and demerits at the termination of the previous life. Such person as having been smothered by Maya appears like one who is deluded. Owing to the states of jaagrad-swapnaavasthaas or of awakeness and dream stages due to the impact of

upaadhis like of the senses and mind should be camouflaged and superimposed on the pure consciousness and hence the interlink.

The person waking up from deep sleep would feel satisfied as that of a part of Bhagavan's part trait that of Sat- Chit-Ananda as happiness is a trait of Ananda. Consciousness of that experience is of true or 'Sat' kind of involvement is stated as of 'Chit'. Since both Sat and Chit are stated together then Sat- Chit-Ananda is revealed as the final revelation. In this very context the Sum and Substance of Mandukyopa. Is worthy as follows:

[Summary vide Mandukyopa. From Jagrad- Swapna- -Shushupti-and Omkaara]

Maandukyas I & II: The most Sacred Word **OM** is the exposition of the Universe in totality besides 'Kaalamaana' the Time Cycle of the Past-Present-Future. Om is Brahman and Self being just the same. The Unique Composition of OM is of 'chatuspaad' or four quarters, aptly described as Vishva-Taijasa-Pragjna- Turiya, all merging in successive stages.

Maandukya III: The First Quarter is of Vaishvaanara whose sphere of activity is in 'Jaagarita Sthaana' or the state of Wakefulness. He enjoys 'Bahir Pragjna' or the awareness of the happenings around in relation to the happenings in the open society as being equipped with 'saptaangas' or seven limbs and senses to see, hear, smell move about, feel, generate-clear out and above all to think, introspect and retrospect. While this is the status of an Individual Self, the Virat Purusha or the Composite Self comprises of four entities viz. Prithvimaya, Tejomaya, Amritamaya and Purusha. This indeed is the Atma, Amtita, Pagjna, Brahma and Sarvam or the Totality.

Maandukya IV: Taijasa is the second quarter and its sphere of activity is the dream stage of sub-consciousness. Its consciousness is in rooted or inward bound or looking within; it is possessed of seven body limbs and nineteen mouths of five each of Panchendriyas, five supportive Elements of Nature, the mind and prana while together these are capable of experiencing the joy of subtle objects. Taijasa is essentially stationed in dream stage yet no doubt active otherwise but normally dormant. In the dream stage, the organs and senses remain inoperative except through mind. The Pancha Bhutas or the Basic Elements whose offshoots are the sensory organs of the body are aware and so does the Prana which is Hiranyagarbha Himself and thus the Inner Consciousness which is Paramatma's reflection is aware of the happenings even during the dream state of mind. The person's mind in that stage thus creates a world of his own, puts the body aside and creates himself chariots, horses, highways. He might also imagine fears and failures, defeats and even one's own death! The Individual is the agent of making unreal things real in that dream state. Thus mind assumes sub consciousness turning objects and senses real!

Maandukya V: The state of 'Sushupti' is of dense and deep sleep as differentiated from mere slumber in either normal nor of dreams and desires, fears and feelings. In this dreamless state the person concerned is joyous and is at the two way door of consciousness and deep sleep. In this dreamless state, one becomes undivided as of a 'pragjnaa ghana' of an undifferentiated mass of over all consciousness and as 'eekabhuta' or a specified host of duality as of the states of wakefulness- dream-and intermediate mental vibrations, verging on the state of 'ananda bhuk' or of elevated happiness, free from the limiting body attachments and senses like a transparent flow of water. During the state of Sushupta the person full of joy experiencing the experi-mental and experiential status!

Maandukya VI: Most certainly, the term of 'Pagjnatva' even in normal wakefulness is not only an experiencer of Sushupti but of fulfilled Brahman himself as the Omni Present, Omni Scient, and Omni Potent Over Lord. While in a dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like prana the vital force, a Pragjnaana Swarupa is manifested as *Antaryaami, Yonih Sarvasya, Prabhavaapyaayou hi bhutaanam* or the Internal Controller and Regulator and the Singular Source of Creation- Sustenance-Dissolution.

‘Gaudapaada Kaarikas’ on above Mandukyas : While Vishwa or the Individuals in collection discerns all the extraneous objects, Taijasa experiences the subtleties or nuances of the internal features of all the entities and Pragjna is the Consciousness in totality. Indeed it is the same entity considered in three ways viz. waking-dream-deep sleep or sushupti, just as a large fish moving along river banks or a hawk flying free in the Sky. The Self is unaffected in any of the states of existence with the result of its contact with body parts and actions as covered by the veil of ignorance in the waking state or desires to rest in sleep or in deep sleep. Thus the transcendence or the superiormost excellence of the Self is firmly established in three stages of awakeness-dream- sushupti. Gaudapada explains further in annotation of Vishwa-Taijasa and Pragjna, Vishwa the Composite Self especially in reference to Praana is met with in the right eye since that happens to be the place of experiences.; Taijasa is built in one’s own mind as the motivating and thinking power; Pragjna is in the heart directly connected with Akaasha or Space. Indeed these three entities of the physique are the built- in features of Existence. Thus Gaudapaada Kaaraka asserts that the very existence of a body comprises of three ways viz. Vishwa-Taijasa-Pragjna. While Vishwa is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Pragjna is immersed in idyllic bliss. Thus enjoyment is three folded: ‘Sthula’ or gross yielding fulfillment, the subtle satisfies the Taijasa, while Pragjna demands bliss and ecstasy alone. The Self seeks to experience all the three phases of satisfaction. But since ignorance is covered by Maya or ‘Make Believe’, each and every Being has its own origin, species, name, form and feature. But Praana the alternate of Brahman is manifested in every being as Antaratma pronouncing as it were as ‘Ahamasmi’ or I am Myself! But as the values of Dharma came to a low ebb and due to the inordinate pull of Maya, the nearness had replaced the distance; Upanishads are the capacity to bring near to this Truth that Praana couched in alive body is the Self the Supreme and indeed THAT IS THE TRUTH. While Vidwans who are indeed aware of the magnificence and splendour of the Almighty are sure of the origin and process of creation, the ignorant ones feel over-awed and surmise that the creation and uniformity of species as prototypes is sheer magic as an enigma!

Maandukya VII: Delineation of the Self as thus far described thus comprises of ‘Chatush Paada’ or Four Quarters: Vishwa-Taijasa- Sushupti-Pragya. Now Prajnaanam is defined; ‘Naantah Prajnaanam’ or that is not of conscious -ness of the internal world eliminating ‘Taijasa’; ‘na bahirprajnaanam’ or of external world eliminating ‘Vishwa’; ‘na ubhayatah prajnaanam’ or nor of consciousness of both the worlds of intermediate state between dream and awakeness; ‘na prajnaanam ghanam’ or an undifferentiated mass of consciousness; ‘na prajnaanam na aprajnaanam’ or neither knowing nor unaware beyond empirical dealings of the core of Singular Self in whom existence merges as of non-duality, the Turiya Status of Tat Tvam Asi or Thou Art Thou. Indeed three basic needs amalgamate as the Deities of Existence seeking contact with the Self viz. mind-vital force- and speech. As soon as a person departs, speech is the first casualty withdrawn into mind, other faculties following suit; then mind gets withdrawn to Praana, praana into Fire and Fire to the the Consciousness or the Supreme!

Maandukya VIII: ‘Omityekaksharam idam sarvam’/ The Singular Word AUM signifies the entirety of the Universe and beyond as ‘Atma-Adhyaksharam-Adhimaatram’ or Symbolic of Atma- the Akshara or the eternal syllable of Omkaara- and the ‘Adhimaatram’ or the Unique Letters identified with the Quintessence of Vedas. Together with introspection, the three phases of Jaagrat- Swapna-Sushuptha or the realms of Aawkenness- dream stage-deep sleep or the external-internal-intermediate stages would lead to qualitative mortality towards immortality with the pathana-manana-tanmayata as the practice with OM as the guiding flag!

Maandukya IX: Vaishvaanara or the Virat Swarupa or the Antaratma the Inner Awareness in his ‘Jaagriti Sthaana’ or in his sphere of active awakeness represents the first syllable of ‘Akaara’ of the Pranava Shabda represents the Head as of Vaishvaanara the Heaven, Surya as his eyes, Vaayu as the Praana, Sky as the middle segment of the body, water as his bladder, Earth as the feet, the Sacrificial Altar as his chest, kushagrass as his hair, Garhapatyaagni as his heart, Aavaahaarya Pachanaagni as his mind, his mouth as

the oblation of food into Aahavaneeya Agni. Vaishvanara is the Self in the micro individual angle while in the cosmic connotation too he is the same. Similarly Taijasa is identified with Hiranyagarbha, Prajñā with unmanifested Substance).

Maandukyas X & XI: The second syllable of AUM being 'U' is represented by 'Taijasa' is in 'swapna sthaana' being the intermediate state of dreams. The Individual Self then surely has a sense of fulfillment of worldly affairs and at the same time of interest of Paramatma; in fact, persons of this category do have 'jijñāsa' or awareness and interest. It is the third syllable 'M' or Mkaara of Pranava Shabda that signifies Pragjna of the Self. This is of the analogy of 'miteh' or measurement; any item of measurement in say a vessel has two sizes of entering and exiting or birth and death of any Praani of Vishva and Taijasa concepts. Indeed 'A' kaara is entry and 'U' kaara and 'M' akaara or of merger points of Taijasa and Pragjna. 'Minoti ha vai idam sarvam' or the individual as being fully aware and cognizant of the Universe and then seeks merger.

Maandukya XII, the Ultimate : *Amartascha turyo avyavahaaryah prapanchopashamah shivodvaita evam Aumkaaraa aatmaiva samvishati aatmanaatmaanam ya evam Veda/Om Shantih, Shantih, Shantih/* ('Amarascha turyo' or the totally integrated and unified Pranava Mantra A-U-M is thus the Ultimate Truth comprising all the quarters of the Atman the Self Consciousness viz. Vishvaanara- Taijasa- ragjna viz. the Highest and the Fourth State of Turiya; the Absolute Self is 'avyavahaarya' or beyond experimental or empirical situations; 'prapanchopashamah' or the Finality of Universal Existence or the Limit of Ignorance and Non-Reality; 'Shivah' or the Beginning of Total Auspiciousness; 'Advaitam' or the Realisation of 'Taadaatnya' or Non Duality as the merging point of Vaishvaanara as the Totality of All the Units or Reflections of Individual Selves of the Universal Self and the Supreme ie. the Climactic Merger and the Grand Unification. Indeed, OM the Self finally enters the very Self. He who becomes aware of this Self Realisation becomes Almighty Himself!)

Gaudapaada Kaarikas on the above Maandukyas: As 'Omkaara' is to be realised quarter by quarter or step by step or by the designations of Vishva- Taijasa- Pragjna-Turiya as indeed these are all ramifications of the Composite Self, there is truly no other knowledge or its pursuit needed as all the desires and materials are fulfilled and so do the spiritual requirements. One needs however to ponder and fix on or *yunjeeta cheta pranave brahma nirbhayam/* Then '*pranavo nitya yuktasya na baahyam vidyate kvachit/* or Pranava shields and safeguards fear or disasters anywhere always. Om is the Cause and Effect, yet it is Apoorva as no cause preceeds It has no origin. Om is the synthesis of the Beginning- Sustenance- Dissolution of the Universe as also the antithesis of life and death syndrome. *Pranavam Ishvaram vidyat/* or Be it known that Pranava is a manifestation of Parameshwara; He is right within one's heart; it is in the hearts of all the Beings in the Srishti as all the hearts are the high seats of perceptions, memories, and action-reaction controllers. Indeed that is the place worthy of prayers, supplications and worship as that Reality is in the Self Itself. Om is 'amaatra' or immeasurable, 'anantah' or Infinite, Shivah or the High Seat of Auspiciousness, 'Advaitah' or Indivisible and Homogenous with Absolute Unity and Non Duality; whoso ever absorbs this paramount Truth and Reality as acclaimed as Brahmagjanis who are like Brahman Himself! Thus Gaudapaada 'Kaarikas' by highlight the Supremacy of AUM as the Mandukya Upanishad aptly concludes vide the last Mandukyas of VIII-XII.]

Stanza Twenty Eight: The Sat-Chit- Ananda as symbolised by the Supreme Sarva Vyaapi is Self Revealing with jeevaas, pancha bhutaas, Surya Chandraas and karya kaaranaatmaka samasta brahmaanda. Agjnaana rupi kaarana, the sookshma-sthula shareeraas, and three avasthaas of baalya-youvana-vaarthakyataas. Maya rupi karana the sthula sukshma shareeraas were manifested too along with three -forms of awakening-dream-and deep sleep too. The corresponding three stages are Vishva-Taijasa- and Pragjna.

[The summary of Avasthaas- Karyatmikaas-Kaaranaatnikaas of Jeevaas and respective upadhis / qualifications]

Jagradavastha-Vishva-Sthula Shareera as of Annamaya Kosha- representing form being Vishvaanara prefixed as Virat rupa

Swapnavastha-Taijasa-Linga shareera or Viginaana maya / praanamaya and manomaya- Sutraatma / Pouraanka Vishnu prefixed as Hiranyagarbha

Sushupti- Praajna-Kaarana shareera or Anandamaya kosha- Akshara / Pouraanika Shankara/-Avyayaakrita or Avyakta]

Stanza Twenty Nine explains that the existence and revelation of the universal objects is due to the active support of Ishvara and Brahman is realisable by Vedopanishads as of Satyam Jnaanam Anantam . [Ref. Chapter Three -Stanza 34 -`p. 166 on Satyam Jnnam Anantam]

[Expl. I) Brihad. Upa. vide IV.iii-16-18 II on sleep and deep sleep-(2)) Shveta.Upa. vide I.ix- xii on Maya Pravritti]

IV.iii.16) *Sa vaa esha etasmin swapne ratwaa charitwaa, drushtavaiva punyam cha paapamcha, punah pratinyaayam pratiyonyaadravati buddhwaantaayaiva; sa yattatra kinchit pashyan vaagatastena bhavati, asango hyaayam purusha iti; eavamevaitat Yagjnyavalkya siham Bhagavate sahasram edadaami, ata urtwa vimokshaayaiva bruhati/* (Indeed, the Self is unattached in the dream state and on return from it reverts to the erstwhile status of being on the waking state. Non attachment of the Self is *not due to inactivity of the Self* for he enjoys or is troubled by imagined happenings as the Self is in profound sleep and then recovers from that state to normalcy). IV.iii.17) *Sa vaa esha etasmin buddhante ratwaa charitwaa, drushtavaiva punyam cha paapam cha, punah pratinyaayampratiyonyaadravati swapnaataayaiva/* (After experiencing the joy or sorrow during the dream status, the Self is untouched by whatever he would experience in the *wakeful stage* since the Infinity is detached and having gone back from the dreams to the former state the Infinity is unattached again! In other words, Brahman is neutral and absolutely detached irrespective of the Individual Self is in dreams or wakefulness or even in death!) IV. iii.18) *Tat yathaa Mahatmasya ubhe kulenusancharati purvam chaaparam cha, evamevaayam purusha etaav ubhaav antaav anusamcharati swapnaantam cha buddhaanantam cha/* (The Self is different from the body and organs irrespective the two States of Existence viz. the wakefulness and the dream state. As a fish swims alternately on the eastern or the western banks of a river, the Self has no difference in either of the states of existence viz. wakefulness or of dreams. Indeed, the fish is not overpowered by either of the force of the currents of water. In other words, the body and organs along with the motivating causes, desires and actions are only the attributes of the non Self, as the Self is distinct from these. Thus the Self is by nature is free to act on its own, fully independent, enlightened and Pure)

(II. Shvetaashvatara

I.ix) *Jnaajnaudvaavav ajayaav ishaanteeshav aja hyekaa bhoktar bhogyaaartha-yuktaa anantaishcha – atmaa vishvarupo hyakartaa trayam yadaa vindae brahmametat/*

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

I.x.) *Ksharam pradhaanam amritaaksharam harah ksharaatmaanaav Ishate Deva ekah, tasyaabhidhyaanaad tatva bhaavaad bhuyaschaante vishva maayaa nivrittih/*

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

I.xi.) *Jnaatvaa Devam sarvapaashaapahaanih ksheenaih kleshair janma- mrityu nprahaanih, tasyaabhidhyaanaat triteeyaam deha bhede vishvaishvaram kevala aapta kaamah/*

(Realisation of Parameshvara results in triple effect impact: to sever the chains of Samsara, secondly of riddance of joys and sorrows being the typical bodily experiences and finally the destruction of the inevitability of the ever revolving cycle of births and deaths. Intense meditation to Parama Shiva yields yet another triple effect viz. ‘deha bhede vishvaishvaram kevala aapta kaamah’ or the final dissolution of human body and the adjoining pleasures and pains and ‘Kaivalya’, the final bliss being the merger into the Truth!)]

Stanza Thirty explains that the totality of the samsara arises in the waking-and dream stages and indeed is of the illusory effect being unreal and inert like a blind leading the blind. Whils Ishvara be ever shining in all the Beings as ever luminous with the ‘I’ Consciousness. This chetanaanubhava is merely of Ishvara Rupa. Bhagavad Gita vide Adhyaaya Ten -Vibhuti Yoga ,Bhagavan Shri Krishna addresses Arjuna: *Ahamatmaa Gudaakesha, sarvabhutaashayasthitah, ahamaadischa madhyam cha bhutaanaamanta evacha/* Partha as follows as the latter was keen to know the prominent vibhutis or the consequent characteristics of His Unique Personality; He states that His features are too countless to describe but a few examples should suffice as per the ‘sthaalee pulaaka nyaaya’ or as per the normal practice of a house wife in her kitchen to ascertain whether the rice grains kept on fire in a vessel with water are properly cooked or not! Arjuna! I am the ‘antaratma’ or the Inner Conscience of all the Beings in Srishti and to their respective Aadi- Madhya- Anta or their life’s birth- entire life and the closure. As such all the Beings are rooted to me and ended into me as the karta- bharta- and samharta.

Stanza Thirty One: A jeeva’s ahamkaara is stated as of trividhas: nirvikalpa or bereft of modifications, shuddha or purity and maalinya or tainted . Nirvikalpa is tantamount to Parama Brahmatva by itself even as of Akaasha sans dust-darkness. Likewise Maya-agjnaana, vaasanaas and vikshepaas. There is a power called maya which exists in the Brahman. This maya has three qualities. It can project thoughts. It can conceal the truth. It can distinguish between what is truth and what is untruth. In Sanskrit they are called the Vikshepa Shakti (projection), Avarana Shakti (hiding), and Viveka Shakti (discriminative power). Thus samasta visheshas of the universe are Brahma kalpitaas When one stated ‘aham’ then simultaneously follows ahamami and hence the bhinnata bhava of para and apara bheda is concealed as apara brahma and parabrahma is Maheshvara maatra. Apara Brahma is of Akshara where as Parabrahma is stated as Maheshvara: Taaitireeya Upanishas vide 10.17 asserts: *Yah parah sa Maheshvarah/* Theory of Oneness is the ultimate teaching of the Upanishad “ (When) the Soul attains self-sovereignty, becomes lord of the mind, it becomes lord of speech, the lord of the eyes, the lord of the ears, the lord of knowledge; then it becomes Brahman; its body is the boundless space, its essential nature is the reality, truth; its playground the life-force, its consciousness a state of bliss, it exists in serenity, in calmness, in peace, a state of immortality.

Stanza Thirty Two: A jeeva's viveka siddhi is sated to have occurred when shuddhhaatma and the contradiction are realised. The jeeva's deha-manas-praana- hunger-thirst, murkhata, panditya, sukha dukkhaadi anubhavas might be either genuine or imaginary due to ignorance. Swabhaavatah, one's antaratma be of parishuddhata anyway on the analogy of aparishuddha vastras be cleansed up by washing and the dried up vastraas be freshened. Thus the prakriti swabhaavaas be lessened of their overwhelming vishaya vaasanaas. Similarly, in nirvikalpa bhaavanaas could certainly be transformed and gradually cleansed up loosening the grip from the vikalpita durvaasanaas and the aberrations of maanasika bhavanaas. In the stage of nirvikalpitava, there could be 'bhaavaabhaava, dwitaadwaita saamarastuyatha' as of mental equilibrium. Hence the 'saadhaka drishtipadha' be gradually transformed to the saadhya drishti. In this context 'Naishkarmya Siddhi' vide 4.54 of Sureshvara the present author of Maanasollasa Maadhuri, the concepts of Pravritti and Nivritti were referred to: Na pravrittim nivrittimvaa kataakshenaapi veekshate/ As such the principles of Pravritti-Nivritthi are recalled: In Pravritti Maarga one would constantly experience sufferings, misunderstandings, disappointments or passing times of happiness and contentment but rarely the feelings of equipoise..To be on the path of 'Nivritti' means a life of peace and quiet – both outwardly and inwardly. One's 'antahkarana' or the psyche invariably full of desires be rid of 'Nivritti maarga' by jnaana or knowledge. Vedic dharma is twofold, characterized by Pravritti (karmik and societal action) and Nivritti (inward contemplation). There be one impulse in one's minds prompting to 'do' and another impulse not to. There is one set of ideas in the mind always struggling to get outside through the channels of the senses, and behind that, although it may be thin and weak, there is an infinitely small voice which suggests there against. Hence the celestial words of the phenomena of Pravritti and Nivritti, stimulating forward and another circling inward. Thus Pravritti is the act of enjoying material and sensual pleasures as is a natural instinct in all human beings. It means to live amidst worldly duties and interests with the senses and actions directed primarily towards the external world. The happiness derived out of it is defined as 'Preyas' the path of pleasure resulting from societal urges on the Path of Pleasure. Nivritti, on the other hand, is the act of abstaining from material and sensual enjoyment. It calls for a sacrifice on the part of the individual to give up all worldly pleasures. It is the path of 'turning back' of the path of turning within towards spiritual contemplation, and placing the Almighty at the centre of one's existence even after fulfilling family and professional duties. According to Vedic concept both pravritti-marga, and nivritti-marga have the basis of spiritual or religious life. In animal life there is only pravritti-marga. Pravritti-marga means sense enjoyment, and nivritti-marga means spiritual advancement. In the life of animals and demons, there is no conception of nivritti-marga, nor is there any actual conception of pravritti-marga. Pravritti-marga maintains that even though one has the propensity for sense gratification, he can gratify his senses according to the directions of the Vedic injunctions.

Stanzas Thirty Three and Thirty Four : Having analysed a jeeva's ahamkaara- viveka siddhi and the pravritti-nivritthi maargaas, one might have a glimpse of the aparicchhinna, chaitanya, ananda Sadashiva. As the Prakriti nirmita dehaadi paricchhinna atmaanubhuti kaarana, one's vyaavahaarika drishti be sweeping the hidden guhya prijnaana. In other words, at the time of discrimination, due to the ahamkaara, the Reality of Brahman is negated the body, senses, vital airs, mind, and intellect.

As there be the durlabhata suchana, asankhya janma punya sanchita maatra, maanasika paripakva be possible if at all. Sarvajnatvaadi Parameshvara svarupa be possibly of abhivyakta praapti and hence the indriya nigraha jnaana.

[Brahma Sutras vide 4.4.4-5-6 on One's Liberation the Self merges to tranquility-further annotated by Upanishads]

Avibhogena drushtwaadhikaranam-

IV.iv.4) *Avibhogena drushtwaat/* After Liberation, the Soul identifies with the Supreme and 'this tranquil one becomes established in its own nature after rising from this body and reaching the Supreme Light'.

Braahmaadhikaranam-

IV.iv.5) Braahmena Jaimini nirupa nyaasaadibhyah/ Maharshi Jaimini refers to Brahman with attributes as visualised by a liberated Soul after its travel by Devayana after the termination of the dedicated lives. His confirmed conviction is that the Soul's travails get fructified with identity of the Saakaara Brahman as the former assumes in its own form.

IV.iv.6) Chiti tanmaatrena tadadatmakatwaat Audulomih/ In the view of Sage Audulomi, the Soul thus redeemed no doubt possesses traits as sinlessness, self-delight, freedom of movement, eternity, and so on, still it is in the State of Pure Consciousness but not of phenomenal existence.

IV.iv.7) Evamapi upanyaasaat purvabhaavaadavirohah Badaraayanah/ Maharshi Baadaraayana opines that the explanation of Sage Audulomi is agreeable to him also, as there is no contradiction of what Upanishads like Chhandogya and Brihadaranyaka. Moreover, pure consciousness is the quintessence of the Supreme with or without attributes like knowledge, sinlessness, and so on either with Form or of Absoluteness and Abstraction. The Uniqueness of that Supreme is his phenomenal existence of Nothingness and Avyaktata!

Annotated by Upanishads

Brihadaranyaka Upanishad (III.ii.11&14) as follows:

III.ii.11) *Yagnyavalkya, iti hovaacha, yatraayam purusho mriyate, ud asmaa praanah kramanti aaho neti/ Na iti hovaacha Yagnyavalkyaah, matraivaa samavaaneeyante, sa ucchvayati, aadhmaayati, aaddmato mritah shete/* (Arthabhaga asked the Maharshi that as and when a person dies, would not his prana or vital breath get lifted up from him, is it not so! The Maharshi then replied in the negative and said that the pranaas would be gathered together in him, and his body would be swollen and inflated and then the person concerned would then be declared dead; in other words, the person dies only when the erstwhile organs and senses of that Self would totally get disassociated like the waves in an ocean and the 'shodasha kalas' or the sixteen reflections of Paramatma would not get severed, till then the Prani would technically not stated to be dead) III.ii.13-14) Arthabhaga then enquired of Yagnyavalkya: When the departed Soul's voice and speech would get absorbed in Agni, when his Life Force or Praana in the nose into Vaayu or Air, Chakshu or vision into Surya, Mind into Moon, ears into Dishas or Directions, body into earth, heart called the 'daharaakasha' or the Inner Sky into the Grand Sky called ether, body into the hold of Earth, hairs on the human body in herbs, head in the trees, blood and seed in water, then where is the human body? Having so replied to the enquiry of Arthabhaga, Yagnyavalkya then told the latter and asked the former: let us settle down in a private place instead of a crowded public place where we meet and discuss in peace! Then both of them retired to a private place and discussed. Finally, they decided that only Karma or Action and Deed alone which a person would perform that mattered and nothing at all after one's life time. Karma with the aid of the body parts and their positive end-uses or organs and liberating senses would be the decider or the real check point. One would become good through good work enjoined by Scriptures and vice versa. Thus the concepts of a frame work of life time, the work effects aided by organs and senses and the destiny as decided by the Almighty: indeed these are the ultimate criteria!) In other words, this Self is indeed immutable and indestructible. Because when there is duality then one sees, smells, tastes, speaks, hears, thinks, touches, something. But when to the knower of Brahman everything has become the Self, then what should see, smell etc. through what else to see, smell etc. Then this Self is That which has been described as not this, not this! It is imperceptible for it is never perceived; undecaying for it never decays; unattached as it never attached unfettered as it never feels pain and never suffers injury. This much is Immortality'. Therefore the State of Pure Consciousness is of all the features that Paramatma is all about except of the fact of its association with the Uniqueness and Singularity of 'Avyaktata' or Unknownness! All the same the identity is total and complete as Shaaswata, Ananta, Avyaya, and Paramatma! This is the view of Yagnyavalkya as expressed by Maharshi Audulomi.

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

That Brahman or Truth is nowhere else but the Self of all!

VII.xxv.1-2) *Sa evaadhastaat, sa uparishtaat, sa paschaat, sa purastaat, sa dakshinatah, sa uttaratah, sa evedam sarvam iti, athaato sarvam iti, athaato hamkaaraadesha eva, aham evaadhasaat, aham uparishtaat, aham paschaat, aham purastaat aham dakshinatah aham uttaratah aham vedam sarvam iti//* *Athaata aatmaadesha eva aatmaivaadhastaat, atmoparishthat, aatmaa paschat atma purastaat, atma dakshinatah, aatmottaatah, aatmamaivedam sarvamiti; sa vaa esha evam pasyann evam manvaana eam vijaanannaatma raatir aatma krida aatma mithuna aatmaanandah, sa swaraad bhavati, tasye sarveshulokeshu kaamacharo bhagavati, tasyasarveshu lokeshu kaamacharo bhavati, atha yenyathaato viduh, anya raajaanas te kshayyaa loka bhavati, teshamsarveshu lokesva akaama-charo bhavati//* (Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one's mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth)

VIII.xii.3) *Evam evaisha samprasaadosmaat sareeraat samutthay param jyotir upasampadya svena rupena abhinishpa -dyate, sautamah purushah, sa tatra paryeti, jakshat kreedam ramamanaah sribhir vaa yaanair vaa jnaatibhir vaa nopajanam smarannidam shariram: sa yathaa prayogya aacharane yuktah, evam evaayam asmin shareere praano yuktah/* (In the same way as air, clouds, thunders with no body of their own reach up to Surya, so does the Self enjoys the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being established and identified its own image called the Supreme is a witness of the activities of the 'jnanendriyas' and 'karmendriyas': there the Self moves about laughing, sporting, enjoying women, riding vehicles, and so on in the same manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and the Body! This truly sums up as: 'Dehaadi vilakshanam Atmano rupam' or the deeds and experiences of a body are the Witness Form of the Self!!)

Brihadaranyaka Upanishad passages too are quoted again (I.iv.10) *Brahmavaa idamagra aaseet, tadaatmaanmevaavet, **Aham Brahmaaseeti**, tasmaat sarvam abhavat; tadyoyo Devaanaam pratyabuddhyata sa eva tad abhavat, tatharsheenaam, tathaa manushyaanaam; taddaitat pashyaan rishir vaama devapratipade, aham manurabhavam suryas cheti, tad idam api etarhi ya evam veda, aham brahmaasmiti sa idam sarvam bhavati, tasya ha na Devaashchanaabhuyatyaa Ishate Atmaa hoshyam sa bhavati; atha yotnyaam devataamupupaste, anyosavanyohmasmeeti, na sa veda, yathaa*

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

Stanza Thirty Five: The effect of Maaya be so over far reaching as avivekata by intensified to moodhatva. The feeling of bhrama-nibhadana and Shakti be of Ishvara on one’s own. Maheshvara the Over Lord of the Universe Parama Shiva is deeply entrenched in the hidden cave of each and every Being as the all pervading and omni present Supreme in one’s own face, head and necks. He is replete with the six principal features of Life viz. *Aishvaryasya samagrasya dharmasya yashasya shriyah, jnaana vairaagyaschaiva shannam Bhaga itiranaa/* or Total Lordship, righteousness, fame, opulence, wisdom and sence of renunciation as explained in Maha Bhagavata Purana. Indeed He possesses the energy of

influencing the attainment of the purest and outstanding Prime Source of Imperishable Luminosity and Splendour. The Lord of the Universe Parama Shiva is deeply entrenched in the hidden cave of each and every Being as the all pervading and omni present Supreme in one's own face, head and necks. He is replete with the six principal features of Life viz. *Aishvaryasya samagrasya dharmasya yashasya shriyah, jnaana vairaagyaschaiva shannam Bhaga itiranaa/* or Total Lordship, righteousness, fame, opulence, wisdom and sence of renunciation as explained in Maha Bhagavata Purana. Indeed He possesses the energy of influencing the attainment of the purest and outstanding Prime Source of Imperishable Luminosity and Splendour.

[Shvetaashvatara Upa. III.xvi-xxi Cosmic Person being the Antaratma is unaffected by the Individual body's actions!]

Sarvatah paani paadam tat sarvatokshi shiro mukham, sarvata shrutimalloke sarvam aavritya tishthati// Sarvendriya gunaabhaasam sarvendriya vivarjitam, sarvasya Prabhum Ishaanam sarvaya sharanam brihat// Nava dvaare pure dehee hamso leelaayate bahih, vashee sarvasyalokasya sthaavarasya charasya cha//A-paani paado javanograheeyaa pashyatyachakshusa shrunoti akarnah, so vetti vedyam na cha tasyaasti vetaa, tam aahur agrayam Purusham mahaantam// Anor aneeyaan mahato maheeyaan aatmaa guhaayaam nihitosya jantoh, tam akratum pashyati vita shoko dhaatuh prasaadaan mahimaanam Ishaam// Vedaaham etam ajaram puraanam sarvaatmaanam sarva gatam vibhutvaat, Janma nirodham pravadanti yasya brahmavaadinobhivadanti nityam//

(The Maha Purusha stands encompassing the entire Universe with His hands and feet on either side, His eyes on either side and ears all over! Bhagavad Gita describes just in the same way vide Thirteenth Chapter, stanza 14: *Sarvatah sarva paani paadam tat sarvatokshi shiro mukham, sarvata shrutimalloke sarvam aavritya tishthati* / The next Stanza of the Upanishad states that the Parama Purusha is indeed the singular point of shelter as truly representing the traits of senses as present among all the human and other beings and at the same time is totally devoid of any features or gunas whatsoever. Bhagavad Gita in the very following stanza states similarly: *Sarvendriyagunaa bhaasam sarvendriya vivarjitam, anaktam sarvabubhruccchaiva nirgunam guna bhoktrucha/* That is, Bhagavan although is nirguna swarupa or devoid of gunas or characteristics yet he experiences, just for the sake of human and other Beings allows the Antaratma to simulate the experiences of the organs and senses and does allow the same sensations! The next stanza of the Upanishad explains that the Embodied Inner Self or the 'Antaratma' also possesses the experience of the 'nava dwaaras' or nine body gates and supervises the movements of the body organs enabling the two way traffic of the entry and exit points. Bhagavad Gita is again quoted from the Karmanyaasa yoga chapter of Five 13 stanza : *Sarva karmaani manasaa sanyasyaate sukham vashee, Nava dwaare puree dehee naiva kutvanna kaaraya/* or 'The Antaratma of the Being concerned is like the one who renounces the responsibilities of the body's nine gate ways and keeps specific neutrality of the actions but remains unaffected. The human body comprises of the nine gates viz. seven gates on the head itself besides two more on the lower body like the nine gates of the body temple all directed by the mind; indeed the Self or the Inner Conscience is not responsible to the acts of omission and commission but remain as a mute spectator as eventually the Being with the body and its senses would have to experience the sins or virtues and the resultant fruits but the blame or blessing are due to the Individual but not his or her Conscience! Chhandogya Upanishad vide VIII.i.5 is quoted: *Naasya jarayaitaj jeeryati, na vadenaa -sya hanyate, etat satyam brahma puram asmin kaamah samaahitaah, esha atmaapahata- paapmaa vijaro vinimriyur vishoko vijaghastopipaasah, satya kaamah satya samkalpah yathaa hy evaha prajaa anvaavishanti yathaanushashanam, yam yam antam abhikaama bhavanti yam janapadam, yam kheta bhaagam, tam tamevopajeevanti/* or 'The Antaratma or the Individual Self is not subject to age, disease, and death; it would be free from sins and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires of existence and of unfailing will. But if the mind which is the head of the body limbs misdirects vision, speech, and the other concerned senses, understandably the serving agents would obey their master and sins or virtues are recorded on the balance sheet account on the basis of body actions then while such actions cannot be accountable against the inner conscience. The the Self would be a

witness to the accounts done as an evidence to the action but is certainly not involved in the actions by themselves! Now to the meaning of the next stanza, the 19th of this Upanishad: This Supreme Entity has neither hands nor feet, can vision without no eyes, hear without ears and think sharply without mind and in short possesses no body parts nor senses; indeed a rare phenomenon but truly existent and active None could possibly know about Him and is known as primordial and ageless disregard of Kaalamaana or the Time Schedule! He is ‘anor aneeyaan’ or subler than subtle; ‘mahato maheeyan’ or grand as the grander, ‘guhaayaam nihitoshya jantoh’ or exists in the caves of the hearts of all the Beings. He appears bland and immune with reference to the action- reaction set of symptoms; but as needed is responsive to sincere prayers to redeem blemishes and fulfill wishes. The final stanza of the chapter concludes with a effort of cognition of the Premordial and All prevading Energy of Parama Shiva as ‘ajaram puranam sarvaatmaanam sarva gamatam vibhutva’ or the undecaying, primordial, infinite Supreme who is the One that could break the syndrome of births-deaths-and births again and absorb into the Blissful Eternity!)

Stanza OneThirty Six: When the covering avidya be discarded, then the Supreme Lord in the Pure Form of be manifested as of the shuddhha tatva and that very Paramatma is realisable as the bhaavaabhava rahita. In Myriad Forms yet the Singular Superme realizeable as: *Shemushi Dakshinaa proktah saa yasyaabheekshanemukham, Dakshnaabhiukhah proktah Shivoso Brahmavaadibhih*/ Therefore, with a view to accomplish Brahma nishtha prapti , the kartavya of Purushaas be to assume nirvikalpa anusandhaana upaasa na be of their kartavya.

Chapter Five – P.213

Stanzas 1-2-3-4-5-6-7-8

pramāṇamekaṃ pratyakṣaṃ tattvaṃ bhūtacatuṣṭayam ।

mokṣaśca maraṇānnānyaḥ kāmārthau puruṣārthakau ॥ 1 ॥

na hi khalvīśvaraḥ kartā paralokakathā vṛthā ।

dehaṃ vinā'sti cedātmā kumbhavaddṛśyatām puraḥ ॥ 2 ॥

hrasvo dīrgho yuvā bāla iti deho hi dṛśyate ।

asti jātāḥ pariṇato vṛddhaḥ kṣīṇo jaranmrtaḥ ॥ 3 ॥

ityevamuktāḥ śadbhāvavikārā dehasaṃśrayāḥ ।

varṇāśramavibhāgaśca deheṣveva pratiṣṭhitaḥ ॥ 4 ॥

jātakarmādisaṃskāro dehasyaiva vidhīyate ।

śataṃ jīveti dehasya prayuñjantyāśīṣaṃ śubhām ॥ 5 ॥

iti prapañcaṃ cārvāko vaṃcayatyalpacetanaḥ ।

kecicchvasimi jīvāmi kṣudhito'smi pipāsitaḥ ॥ 6 ॥

ityādipratyayabalātpṭānamātmēti manvate ।

kecicchṛṇomi paśyāmi jighrāmyā svādayāmyaham ॥ 7 ॥

itīndriyāṇāmātmatvaṃ pratiyanti tatodhikam ।

jānāmi pratyayabalādbuddhiriti yapare jaguḥ ॥ 8॥

Mayaavyayaamoodhachittaanaam tesaam dushanamuchyate/

Stanza one explains that only pratyaksha or readily available perceptions are the means of knowledge and not the anumana or the guess work . The four elements of Prithivi-Aapas-Tejas-and Vayu- since akaasha is not recognised as a part of the system.. The anumana, paroksha and such conceptualisations are not of relevance to prove the atmajnaana and as such there could be no liberation except the termination of one's existence or death. Only the arishad vargaas of kaama-krodha-lobha-moha-mada-matsaraas would dominate the life and the so called antaratma or paramatma are of the anumana maatra. A blatant view point of naastikaas is thus resounding. *Na hi khalveeshvarah kartaa paralokathaa vrittha/* Neither Ishvara, the creator does exist nor the talk of the next worlds is meaningful. Charvaakaas being the blatant nihilists state: *Swargah kartru-kriya-dravya naashepi yadi yajvaanaam, bhaved daavaagn dagdhaanaam phalam syaadbheeri bhuuruhaan/* If swarga and such lokaas were to exist as a result of yajinaas and such various sacrifices, the actions and material utilised there into then the stated plentiful fruits be produced but indeed be burnt to ashes in the forest fire! Such was the heckling taunts of Charvaakaas.

[Recalling Chapter Two of this Essence of Maanasollaasa, the Stanza Seventeen explains that the materialistic Charvaakaas believe in the pratyaksha pramaanaas as the ready and direct insight and intuition as the rudiment of inference. Kaanadaas / Vayisheshikaas and even Buddhists would accept. In addition, they accept anumana or doubtfulness too. In fact Sankhya theory infer shabda or the sound waves as well as the evidence. There from, the metaphysical principles of various darshanaas These include six systems (shad-darśana) of Sankhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta. In vedic tradition, the word used for philosophy is Darshana or viewpoint and perspective as the root drishti by way of vision and experience. The teachings of the Darshanas are broadly classified as of pramaana or the means of vigjnaana or knowledge and 'prameya' or the exposure of such vigjnaana. Now, the pramaanaas range from the charvaaka or sweet expression as of 'chaaru vaakya' siddhanta to Advaita Vedanta. Since the Vaisheshika siddhanta as propounded by Maharshi Kaanada, so too was the Buddhist school of thought. Like wise the Sankhyaa system which is so realizable: The Sankhya Siddhanta or of enumerology is accountable by six proofs of pratyaksha- anumana-perceptual- testimonial by scholars- inferential - deducive and is thus intensely dualistic of purusha and prakriti or self consciousness and existing matter. This merger leads to the resultant buddhi or the essence of intellect and the self assessment called 'ahankaara' or ego consciousness; such is the numerical or Saankhya school of dualism of Purusha-Prakriti infused with permutative cum combinatioanal Pancha Bhutas or the Five Elements and their fall out Body Sensory feelings and activities all churned in one's mind aided by the life energy viz. Praana the vital energy. Thus the Sankhya Theory commends Trigunas of Satvika-Rajasika and Tamasika nature of human tendencies and innate qualities: Satva guna is of goodness, kindness, and positiveness- Raajasika trait is of dynamism and even impulsive and proactive while tamasika trait is of ignorance, laziness, negative and pro destructive. Thus the Sankhya Jnaana is of typical human nature and a rather astonishingly complex mix of tendencies and traits! This Theory is of Self orientation and is of the questioning of the Unknown but of the derivative belief of one's own celestial and purely subjective belief of Somethingness beyond comprehension! This self belief should pass the test of reasoning and self conviction yet certainly not, repeat not of Naastikata! Thus pratyaksha is the known to source by perception through vision, sound, smell and touch while 'anumana; is the inferential knowledge. Shabda is the verbal proofas contained in the super sensory knowledge as by the divyadrishti or celestial vision of parama jnaani Maharshis merely. Stanza Eighteen states that a few Naayika concept followers accept

likewise while some by way of comparison or upamaana. Upamaana means basic knowledge based comparison, or resemblance. It is one of the pramanas, or sources of apt knowledge and is the association of something previously unknown by virtue of its similarity to something that is known as of an ox and a cow. As already explained above Pratyaksha (perception) – Acquiring knowledge from experience, Anumana (inference) or gaining right knowledge from logical conclusion- upamana (comparison) , learning by analogy and observing similarities- arthapatti or hypothesis) or supposition of a fact to support a well-established fact-Anupalabdhi (non-apprehension)- Understanding non-existence by non-perception-Shabda (testimony) – Gaining authentic knowledge from spoken and written words/. Nyaya, Vedanta and Mimamsa schools all accept upamana as a pramana. The Vaisheshika and Samkhya systems explain upamana as a form of anumana, while Jainism considers upamana as a form of pratyaksha. Yoga accepts only anumana, pratyaksha and sabda as sources of right knowledge. However the Purva Meemaamsa school had branched off into two sub schools of Kumaarila Bhattha and Prabhaakara. Stanza Nineteen explains of the endorsement of Advaita Vedantis along with the concept of ‘abhaava’ or of non existence as the means of non perception or anupalabdhi. The non perception of a pot in the position proves non existence as a means of knowledge. Pouraanikaas believe in the oral traditions and legends. Sambhava or possibility and accommodation say of jar is another means of knowledge. Stanza Twenty: Kaanaadas opine that the shatkaaranaas of a padaardha are to be explained as the causes viz. dravya as the substance, guna as the quality, karma or action, samanvaya or of simplification , vishlesha or speciality and samanvaya or inherency or balancing. Samasta padaardhaas in the universe are generated by the innate perceptions and due to the action - reaction syndrome of mental and psychological influence.]

Stanza Two explains about the shareera of a jeeva and jeevaatma. If the jeevaama be able to be apart from the body, then there could be the ready example of a ghata or pot and the one who created the potter or the jeevatma. It is the body that could be realised as of short-tall-man-woman-child-youth-old and so on . Thus the sarva praanis be always carrying the load of the karma phala of the praarabhdha-sanchitas and ever sowing the seeds of sweet and sour fruits. Dehotpatti purva kaarya kaaranaas are the resultant jeeva chitanya siddhi. Purvakrita dharmaadharma and sukha dukkhaanubhuta and dharmaadharma parinaamaas. Sankhya Yoga of Bhagavad Gita is quote worthy Stanza 47: *Karmanyevaadhikaraste maa phaleshu kadaachana, maa karma heturbhuuh maate sangostva karmani/* Partha! You do only the liberty to ‘do’ but never demand the return fruits about which you have no control. Yet never abstain from the performance surely expected of you. ‘Karma Phala’ is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to you. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to ‘ jadatva’ or total lack of initiative! Stanzas 48-53: Yogastha kuru karmaani sangam tyaktvaa Dhanjaya, Siddhya sidhyossamo bhuutvaa samatvam yoga uchyate/ Duurena hyavaram karma buddhiyogaaddhananjaya, buddhou sharanamna -viccha kripanaah phala hetavah/ Buddhi yukto jahaateeha ubhe sukrita dushkrite, tasmaadyogaaya yujyasva yogah karmasu koushalam/ Karmajam bhukti yuktvaa hi phalam tyaktvaa maneeshanah, janma bandha vinirmuktaah padam gacchhyantyanamayam/ yadaate mohakalilam buddhirvyatitarishyati, tadaa gantaapi nirvedam shrotavyasya shrutasyacha/ Shruti viprati panaa te yadaa sthaasyati nishchala, samaadhaavachalaa buddhih tadaa yogamavaapyasi/ Dhananjaya! Follow the path of Yoga or the routine ‘dharmaacharana’ and your daily duties, without fear or favour. Avoid wishful thoughts. What ever is accomplished or not, do not be flustered but be equanimous without over reactionary exuberance or anxiety. The key factors are ‘nishkaama buddhi’ or desiring mentality and of nervous anxiety. Nishkaama buddhi results in moksha prapti in the long run and self contentment while the the contrary fall out would be ‘samsaara bandhana’ the shackles of the mortal life. Hence the royal path is sama buddhi or equanimity. ‘Sama Buddhi’ yields the fear of ‘punya and paapa’ or the pluses and minuses of the balancing of a sensitive balance. ‘Samsaara Paribhramana’ or the inevitable circlings of

life has either a steel chaining up or a golden shackle and that is all the difference all about! Nishkaama buddhi negates 'karma phala' or the fruits of action but that is certainly not to be confused as inaction but well poised and balanced action! That type of sensitive balancing leads to further 'bandha vimochana' or further birthlessness named 'nirvana' or the Truthful Bliss! Therefore as long as your 'buddhi' does not get entangled in 'bhramas' or ever doubtfulnesses, and absolute neutrality to the contemporary happenings as being seen-heard-felt and experienced your mental poise is secure and stable. This is the state of 'Samaadhi' or Pure Consciousness and that is what 'Sthita Pragjnatva' all about!

Further the stanza refers the realism of jeeva tatva is the punarjanma and paraloka praapti hetu besides the swabhaava siddha parimaanaas. Sukhaadi vaichitrya too tatva jnaana swabhabitpanna. As in the case of padardha swabaava, likewise the jeevaavayava bheda swabhva.

[Shvetaasvatara Upanishad vide 6.1.iv explains on jeeva and avayava bheda]

VI.i-iv: *Svabhaavam eke kavayo vadanti, kaalam tathaanye parimuhya maanaah, devasyisha mahimaa tu loke yenadam bhraamyate brahma chakram// Yenaavritam nityam idam hi sarvam, jnaah kaalakaaro gunee sarvavid yah, teeshitamkarma vivartate ha, prithivyaapya tejonila khaanichintyam// Tat karma kritvaaa vinivartya bhuyah, tattvasya tatvena sametya yogam ekena dvaabhyaam tribhir ashtabhir vaa kaalena chaivaatma-gunaishcha suksmaih//*

(It is stated that the Cosmic course is the rotating image of the magnificence of the Almighty the Eternal as represented by a Brahma Chakra or Brahma Wheel. Some select Sages of extraordinary vision and knowledge strongly believe that Brahma signifies the First Cause of the Causes especially the Kaala Chakra or the Kaalamaana the revolution of the Time Cycle. The opening of this Upanishad viz. I.i.1 is quoted again: *Brahma vaadino vadanti: kim kaaranam Brahma, kutah sma jaataa, jeevaama kena, kva cha sampratishthaah, adhishtitaah kena sukhetareshu vartaamahe brahma vido vyavasthaam/* or 'BrahmaVadis initiate their discourse on the reason of existence and purpose of Life: what is Brahman like and what again is the meaning of living as an odd mix of fleeting joys and lasting hurdles and sorrows. The very following verse explains that the 'kaalamaana' or the Flow of Time is blameworthy due not only to the Adhi Bhoutika- Adhyaatmika-Adhi Daivika limitations of body sourced or mind sourced or God made Prakriti or Natural happenings, but also the aberrations and influences of the interaction of body organs and senses. The concept of Kaalamaana or of the Time Schedule is further explained in the Second stanza of this Svetaashvatara Upanishad above quoted: Brahman enveloping the Universe entirely is the Originator of Kaala maana, who indeed is the Fund of Knowledge thereof as also the Supreme Controller as the *Kaalakaaro* as well as *Kaala kaalo Kaala niyantaa-upahartaa-kaalah sarva vinaashakaari!* or the Administrator /Regulator- Reversor or Withdrawer-Preserver- Destroyer both recurrently and wherever felt the Grand Annihilator! As totally controlled by Him, He also creates the Pancha Bhutas or the Basic Five Natural Elements of Earth-Water-Fire-Air and Sky. The Third Stanza suggests that Brahman apparently takes a break in the process of Srishti and on resumption then enters into merger with the Antaratma or the Inner Self of all the Beings in an evolutionary process numerically: viz. first and foremost into the Maha Virat Purusha or Maha Deva; the in two entities as Purusha and Prakriti- Devi Maya Shakti; then three as Trigunas of Satvika-Rajas-Tamas; then eighty entities of the five afore mentioned Basic Elements plus Manas or the Universal Mind; Buddhi or Understanding and Aham Kaara or Personal Ego of Me-Mine-My Image as the Self . Bhagavad Gita in Vijnaana Yoga of Chapter VII.iv-v quoted: *Bhumiraaponalo vaayuh kham Mano buddhirevacha, Ahamkaara iteeyam me bhinnaa prakritirashtadhaa// Apareyamitastaanyaam prakritim viddhim paraam, Jeevabhutaam Maha Baaho, yayedam dhaaryate jagat//* or ' Arjuna! I possess two Forms of Nature- one is Para Prakriti another Apra Prakriti; the former type comprises the Five Elements, Manas, Buddhi and Ahamkaaras this being the Para Prakriti with the orientation of Jeevas or of Beings in the Universe . The Apra Prakriti is called the Moola Prakriti Jaganmaata who is the bestower to the Beings. The Fourth stanza explains that Brahman having initiated act of Creation of three qualities or features distributes them among all the Beings. They

then perform 'Karma' as per the mix of the three 'Gunas'. As they seek to dedicate the fruits to Ishwara eventually and turn their thoughts into introspection, then they gradually shed actions either of virtue or vicious alike and divert inward intensely as their ultimate yearning is only for realisation of the Truth!]]

Likewise, as the padaardha siddhi of the Universe, so be the Atma siddhi pratyakshata, despite the fact that sadbhaava sadhana has no pramaana. Sadhana of the Upanishads is mainly of the type of the analogy of Bhramara-Kita-Nyaya. Meditation on the Truths declared in the Upanishads is Sadhana. They are highly advanced nature as of jnaana yoga, and only advanced students can take up this method of Sadhana. The name of this method of Sadhana is Jnana-Yoga directly from the Vijnana or the intellect. Even unguided by emotions, not by the regulations of Prana and the like by stilling emotions and centres on's mind in the Supreme Self. He attains Sadyo-Mukti or Immediate Salvation as the Self enters into everything.

Stanzas Three and Four: Nijatma in the shareera is stated to exist, born, and undergoes transformation from baalya-koumaara-youvana-vaardhakya dashaas while growing-blossoming and gradually withering and finally collapsing thus witnessing modifications step by step. There are forty Samskaaras viz. Garbha daana, Pumsavana, Seemontonnayana, Jaata Karma, Naama karana, Anna praashana, Choula, Upanayana, Four Veda Vrataas, Snaataka, Saha dharma charini samyoga; Pancha yajnaanushthaana viz. of Deva-Pitru-Manushya-Bhuta- Braahma; Ashtakaa paarvana, Shraaddha, Shravani, Agrahaayani, Chaitri and Ashviyuji being Seven Paaka Yajnas; Seven Haviryajnas viz. Agnyaadheya, Agni hotra, Darsha purna momths, Agrayana, Chaturmaasya, nirudha, pashubandha and Soatramani; and Seven Somas viz. Agnishtoma, Atyagnishtoma, Ukthya, Shodashi, Vaajapeya, Atiraatra and Aapteya: all these totalling forty.

[Samskaaraas vide Essences of Manu Smriti- Dharma Sindhu and Dhar Bindu of Kamakoti Org. extracts]

The Dwijas of Brahmana-Kshatriya-Vaishyas pursuing their own professions were spread over while the fourth caste, as per their needs of subsistence too reside as per the pulls of their demand. Now about the Universal Laws of the Chatur Varnas and their normal duty framework from Garbha daan to Antyeshti and applications to them as applicable all, with special emphasis Brahmana-Kshatriya Vaishyas. The holy rites, prescribed by Vedas, encompass the ceremony on conception and other sacraments to be performed for twice-born ones which sanctify the body and purify (from sin) in this (life) and after death. Garbhaadhaana, Jaatakarma, Choodaakarma, Mounji bandhana Samskaras are all to accompany homa karyas for purification of the respective children as also of the parents. *Swaadhyayaena vrtahomortrividyee neejayaa Shritih, Maha yagnaischa Yajgnaischa Braahmeeyam kriyate tanuh/* In the context of Vedaadhyana, Vratahoma, Ijjaakarma, putroopaadana and the Pancha Maha Yajna and yajnas, invocations to Deva-Rishi Deva-Pitru Devas are required as a definite requirement with sacred formulations of Mantras and application of gold, honey and ghee. Before the navel-string is cut, the Gatakarman (birth-rite) must be performed for a male (child); and while Namadheya (the rite of naming the child), on the tenth or twelfth day after birth, or on an auspicious 'tithi-vaara-nakshtra. This ensures fame and knowledge to Brahmanas, Kshatriyas with energy and power, Vaishyas with wealth, and the Lower Class with physical happiness and satisfaction of service to Society. As regards females, the names of the babies should be easy to pronounce clearly with soft, sweet, endearing and auspicious letters. Boys be exposed to public outside the residence with proper samskara in the fourth month, Annapraashana in the sixth month as per the family tradition. The choooda karma be celebrated as prescribed by Dharma in the first or third month to all the Dwijas viz. Brahmana-Kshatriya-Vaishyas. Beginning from the conception, Upanayana be celebrated in the eighth, eleventh and twelfth year to Brahmana, Kshatriya-Vaishyas respectively. 'Vedaadhyayana' is the gateway to the development of 'Brahma Varchas' or Physical Radiance; thus those aiming at the same might fifth, sixth and eighth year respectively to the three varnas. Till the sixteenth year the validity of Savitri (initiation) lasts to Brahmanas for sixteen years after conception, to Kshatriyas for twenty two years, and to Vaishyas upto twenty four years; the outside

limits for Upanayana are invalidated as the immunity of Savitri and Upanayana gets ineffective unless Prayaschitta be performed, Brahmana Vidya or wedding avoided.)

[Dharma Bindu as published by the website of kamakoti.org.articles as also by google details as follows:
Garbhaadaana Pumsavana Seemontonnayana Jaata karma naama karana annapraashanaashchoulopa nayanam chatvaari Veda Vrataani snaatakam sahadharma chaarini samyogah, panchaanaam yagjnaanaamanushthaanam Deva pitru Manushya Bhuta braahmanaa meteshaam cha Ashtakaa paarvanah Shraddham Shraavanyaagrahaayani Chaitraashvayujeeti sapta paaka yajna samsthaa agnaadheyamagnihotram Dharma purna maasaagrayanam chaaturmaasyaani nirudha pashu bandhasoutraanameeti saptahaviryagjna samsthaa/ Agnishtomotyagnishtoma ukthyasshodashi vaajapeyaati raatro aapnoyami iti sapta soma samsthaa ityete chatvaarimshat samskaaraah athashtaavaatma gunaah dayaasarvabhuteshukshaantiranashyaashouchamanaayaasomangala kaarpanyaheti/ (There are forty Samskaaras viz. Garbha daana, Pumsavana, Seemontonnayana, Jaata Karma,Naama karana, Anna praashana, Choula, Upanayana, Four Veda Vrataas, Snaataka, Saha dharma charini samyoga; Pancha yajnaanushthaana viz. of Deva-Pitru-Manushya-Bhuta- Braahma; Ashtakaa paarvana, Shraaddha, Shravani, Agraahaayani, Chaitri and Ashviyuji being Seven Paaka Yajnas; Seven Haviryajnas viz. Agnyaadheya, Agni hotra, Darsha purna momths, Agraayana,Chaturmaasya, nirudha, pashubandha and Soatramani; and Seven Somas viz. Agnishtoma, Atyagnishtoma, Ukthya, Shodashi,Vaajapeya, Atiraatra and Aapteya: all these totalling forty!

GARBHAADHAANA: *Shosha riturnaanaashaa streenaam tasmin yugmaasu samvishet, Brahmachaar -yeva parvaanyaadyah chatasrascha varjayet/* (Yagnyavalkya instructs that husband and wife could copulate during fourteen ‘rithu’ nights, but during the ‘Parva dinas’ or days of Sacred Festivals and four days when she is in menses period the husband should practise celibacy only) *Prathamehani chandali dviteeye brahmaghataki, tritiye rajaki proktaa chaturthehani shudhyati/*(Parashara describes the four days of menses period as those of chandali, brahmaghataki, rajaki and shuddhya) *Tisro raatree vratam charet prajaayai gopekshaaya/* (Shruti states that to secure progeny it is necessary to observe the Vrata for three nights) *Nagacchedgarbhineem bharyaam malinaam sitamurdajaamrajasvalaam rogavatim naayonou na bubhuksheetaah, Suvastra veshadharayaa snaatayaa shuddha chitrayaa, Arogayaa dayitayaa svamevam vidhah svapet/* (Shandalya Muni totally negates the idea of union with carrying women, or unclean, white haired, diseased, reluctant and menstuous women, but endorses the woman who is well dressed, nicely bathed, clean and healthy and engagingly active.) *Mithunibhutvaan shoucham prati vilambet/* (Gautami Maharshi states alertingly that after the act of union, both must clean without laziness) *Shashtyashtamim panchadashim dvadashim cha chaturdashim, Brahmacharee bhavennityam tadvarjyatrayehani/* (Kurma Purana requires abstinence on Shashthis, Ashtamis, Purnimas, Amavasyas, Dvadashis, Chaturdashis)

PUMSAVANA: *Pumsavanam vyakte garbhetishyena/* (Aapastamba Rishi instructs to perform Pumsavana as soon as conception is declared) *Triteeya vaa charurdhe vaa maasi pumsavanam bhavet, Garbha vyaktousmritim tacchaloka siddhaastriyaa hisaa/*(‘Kaala Darsha’ instructs that once conception is confirmed, the Pumsavana samskaara be observed either in the third or fourth month) *Maasi triteeye dviteeya vaa yadahah, Punnakshatrena chandramaayuktasyaat/*(Paarashara opines that either in second or third month of the garbha, Pumsavana be performed coinciding with ‘Pum’ nakshatra and Chandra!

SEEMANTONNAYANA: *Shashthevaa saptame maasi seemantonnayanam bhabet, Ashtame Navame vaapi yaavadvaa prasavo bhavediti/* (Kashyapa Muni suggests Seemanatotsava in the sixth or the seventh months of the conception; in fact, till such time delivery does not take place, even the eighth or the ninth month may be in order to celebrate seemanta!) However Apastamba observes: *Seemantonnayanam prathama garbhe chaturdhemaasi/* (Seemata be performed in the fourthmonth, in the case first conception) *Yadi seemanatah purvam prasuyate kathamchana, Tadaaneempetake garbham sthaapya samskaaramaacharet/* (Gargya Muni says that even well before the delivery the garbha box gets shaped and from there onward the samskaara time would have to be observed!)

JAATAKARMA: *Praagjnaabhivardhanaat pumsah jaatakarma vidheeyate, Mantravat praashanam chaasya hiranyasya madhusarpishaam/* (Manu Smriti instructs that even before the navel of the child is severed after the time of delivery, the Jaata karma Samskara of the newly born be formally done with mantras while a honey dipped gold is applied to the child's tongue) *Kumara prasave naabhyaamacchi – nnaayaam guda tila hiranya, Govastra dhaanya pratigrahashva doshastadaharityeke/* (Shankha Maharshi expressed that even before severing the protruded navel, a mixture of jaggery, til, gold, cow product, clothing and pre-husked rice be applied) *Jaate putre pituh snaanam sachelantu vidheyate/ Raatre snaanetu sampraapte snaayaadanala sannidhou!* (Samvarta Muni expresses that as soon as a son is born, the father of the newly born must take full bath even while wearing the same dress; in case the delivery takes place during the night hours, then the bath be performed before Fire as an evidence!)

NAAMAKARANA: *Ahanyekaadashinaama charudhe maasi nishkramah, Sashtennapraashanam maasi chudaakarmayathaakulam/* (Yagjnyavalkya instructs that pursuant to the new arrival, namakarana be done on the ekadashi of the fourth month; and anna prashana and chuda karma or removal of head hair at the birth time be observed during the sixth month as per one's own family tradition) *Sharmaanam Brahmanasyoktam Varmaanaam Gupta- Daasa padaantousyadabhidhaa Vaishyashudra yorititu/* (Ashvalaayana Maharshi suggested that the name of Sharma for Brahmanas, Varma for Kshatriyas, Gupta for Vaishyas and Daasa for others be duly incorporated for male issues) *Streenaam sukhodyam akruram vispashthaardham manoharam, Mangalyam deergha varnaantam aasheervaadaabhidaanavat/* (The names to be provided to a she-child must be easy to pronounce, unoffensive, meaningful, auspicious and the last word to be elongated, said Manu.)

ANNAPRAASHANA: *Janmanodhi shashthe maasi brahmanaan bhojaitvaa aashishovaahayitvaa dadhi madhughrita modanamiti, Samsrujya uttararairmantraih kumaaram praashayet/* (Aapastamba Sutra requires that food intake to a child be initiated by blessings and with a mix of honey, curd and ghee during a suitable day during the sixth month of the birth with appropriate mantras followed by Brahmana-bandhu bhojana)

CHUDAKARANA: *Janmanodhi triteeyo varshe chaolam punarvasyaah iti Adhi triteetga ardhaadika triteeye// Soono maatari garbhinaam chudakarma nakaarayet// Soono Maatari garbhinyaam chuda karma nakaarayet/* (While the former stanza by Aapastamba requires that the first hair-cut be executed either on the first or third year, the same be done to those born during the punarvasu after three months; Narada Brahmarshi states that in case of another confinement the samskara of the earlier birth be postponed)

STREE JAATA KARMA: *Tooshnimetaah kriyaam streenaam vivaahastu samantrakah/* (Yajnyavalkya instructs that the Jaatakarma etc. for girls be done without mantras on informal basis, excepting in respect of weddings)

VIDYARAMBHA: *Praaptetu panchame varshe hyaprasupte janaardane, Shasthim pratipadam chaivavarjayitvaa tathaashtamim/ Riktam panchadasheem chaiva Sourabhouma dinetathaa, evam sunischite kaale vidyaarambhantu kaarayet//* (On the attainment of five years, Vidyabhyaasa be initiated on an auspicious time, leaving however the Chaturmaasya viz. from Sukla Ekadashi Ashadha till Kartika Shukla Ekadashi as also avoiding Shasthi, Prathama, Ashtami, Rikta, Pournami and Amavasya besides Sundays and Tuesdays.)]

(Karshna rauravastani charmani brahmacharinah, vasirannanupurvyena shanakshaumavikani cha/ Maunji trivrit sama shlakshana karya viprasya mekhala, kshatriyasya tu maurvi jya vaishyasya shanatantavi/ Munjaalbhe tu kartavyah kushashmantaka balvajaih, trivrita granthinaikena tribhih panchabhireva va/ Karpaasamupavitam syad viprasyaurdhvavritam trivrit, shansutramayam rajno vaishyasyavikasautrikam/ Brahmano bailvapalashau kshatriyo vatakhadirau, pailavaudumbarau vaishyo dandanarhanti dharmatah/ Keshantiko brahmanasya dandah kaaryah pramanatah, lalatasammito

rajnah syattu nasantiko vishah/ Rijavaste tu sarve syuravranah saumyadarshanaah, anudvegakara nrinaam satvachonagnidushitah/ Pratigrihyepsitam dandamupasthaya cha bhaskaram, pradakshinam parityagnim chared bhaiksham yathavidhi/ Bhavatpurvam chared bhaikshamupanito dvijottamah, bhavanmadhyam tu rajanyo vaishyastu bhavaduttaram/Mataramvaa svasaaram va maturvsa bhaginim nijaam, bhiksheta bhiksham prathamam ya chainam navamanayet/Samahritya tu tad bhaiksham yaavadannamamayaya, nivedya gurave.ashniyadyaachamya prangmukhah shuchih/Ayushyam pranmukho bhunkte yashasyam dakshinamukha, shriyam pratyamukho bhunkkte ritam bhunkte hyudanmukhah/Upasprishya dvijo nityamannamadya samahitah, bhuktva chaupasprishet samyagadbhih khaani cha samsprishet/ Pujayedashanam nityamadyachchaitadakutsayan,drishtva hrishyet prasidechcha pratinandechcha sarvashah/ Pujitam hyashanam nityam balam urjam cha yachchati, apujitam tu tad bhuktamubhayam nashayedidam/Nauchchishtam kasya chid dadyannadyadetat tathaantara, na chaivatyashanam kuryanna chauchchishtah kva chid vrajet/ Anaarogyamaanaaayusham asvargyam chatibhojanam, apunyam lokavidvishtam tasmaat tat parivarjayet/Braahmena viprastirthena nityakalamupasprishet, kayatraidashikabhyamva na pitryena kada chana / (41-58)

(Vidyardhis are advised don the Anga Vastras or upper garments as per their castes such as the skins of black antelopes,spotted deer, and he-goats, and the lower garments made of hemp, flax or wool. The girdle of a Brahmana shall consist of a triple cord of Munga grass, smooth and soft; while of a Kshatriya, of a bowstring, made of Murva fibres; (that) of a Vaisya, of hempen threads. If Munga grass etc is not possible the girdles may be made of Kusa, Asmantaka, and Balbaga fibres, with a single threefold knot, or with three or five knots according to family tradition. The sacrificial string of a Brahmana shall be made of cotton, twisted to the right, with three threads, while that of a Kshatriya of hempen threads, and a Vaisya of woollen threads. Brahmanas carry a staff of Bilva or Palasa; a Kshatriya of Vata or Khadira and a Vaisya of Pilu or Udumbara. Brahmana's staff be made of such length as to reach the end of his hair, that of a Kshatriya to reach his forehead while of a Vaisya, to reach the tip of his nose. With all the wooden posts being straight and nice to see, he performs 'Surya Namashkaaraas', takes a pradakshina around Agni, turns to his right hand towards it, and should entreat for alms as per the prescribed rule. An initiated dvija should beg, beginning with bhavati 'bhiksham'. *Bhavatpurvam chared bhaikshamupanito dvijottamah, bhavanmadhyam tu rajanyo vaishyastu bhavaduttaram/* or a Brahmana boy after upanayana while at begging should first utter the word Bhavati bhikshaam dadaatu; a Kshatriya boy says bhikshaam bhavati dadaatu and a Vaishya: Bhiksha dadaatu bhavati. The first beg of food should be to his mother, or of his sister, or of his own maternal aunt, or of some other female who will not refuse. Having collected as much food as is required, proceed to his teacher for his eating turn his face towards the east, and having purified himself by sipping water. *Ayushyam pranmukho bhunkte yashasyam dakshinamukha, shriyam pratyamukho bhunkkte ritam bhunkte hyudanmukhah/* Indeed such eating would secure him long life, if he eats facing the east; fame, if he turns to the south; prosperity, if he turns to the west; truthfulness, if he faces the east. The dwijas thus consume food with concentration, peace and fulfillment. Indeed such food provides gives strength and manly vigour; but eaten irreverently, it destroys the both. 'Ucchishta Anna' or half consumed food served and tasted should be not served to anybody; refrain from eating in intervals and by resumings again; never over eat. Vipras are advised to perform 'aachamana' with Brahma Tirtha, or Prajapatya/ Deva Tirthas, but certainly not by pitru tirtha. Ati Bhojana or over eating is neither good for health, nor for longevity nor even for fair name in Society.)]

Stanza Five: *Shatam dehasya prayuñjantyāśīṣaṃ śubhām,iti prapañcam cārvāko vaṃcayatyalpacetanaḥ* ।

Further as various samskaaraas to the dehas as per stages of life as of baalya-koumaara-youvana-vaardhaakyaas and agaun as per varnaashramaas of brahmana-kshatriya-vaishya-nimnajaatis, the male and females be able to enable their longevity for hundred years and hence the theory of charvaakaas, little realising the factuality of the human existnce, ignoring the aspect of karma phala which is well proven in actual human existence.

Stanza Six seeks to sum up that the jeevaas based on their experiences as of one's existence-breathing-experiences of sukha-dukkhaas- sensations-hunger and thirst. May this be that clearly understood that all these impulses and experiences of the body are the praana-apaana-udaana-vyaana-samaanaas and of the shaareerika bhavanas as imposed by the Self or of the Antaratma Itself as rented dwelling of the shareera; indeed the jeeva is always on a perennial spree of tourism from one life and to another. Aitereyopanishad raises the question vide 3.1: *Kaha yam Atma/* Which is that Self worthy of worship! The reply would be the Antaratma or the Inner Consciousness permeated from Brahman to a grass of piece. Ascent of Self Consciousness summerges into Brahman the Supreme once mortals attain immortality or atleast a part of it. Then the process of transmigration of Souls as per Brihadaranyaka's mortal life's final stage described as caterpillar reaching the edge of grass and holds another grass for support: Mortal life's final stages described as a caterpillar reaches a grass-end holds another grass for support! IV.iv.1) *Sa yatraayam Yagjnyavalkyam nyetya sammohamiva nyeti, athainamete praanaa abhisamayanti; sa etaastejomaatraah samabhyaadadaano hridayamevaanva vakraamati; sa yatraisha chaakshushah purushah paraan paryaavartatetha rupagjno bhavati/* (At the time of death, the Self gets feeble and frail and virtually senseless when the body organs like speech and hearing fail gradually. The element of light within gets withdrawn and the ether in the lotus of the heart manifested in the intelligence gets shaken and dwindling. His eyes get drooping unable to recognise forms and colours!) IV.iv.2) *Ekibhavati, na pashya teetyaahuh; ekibhavati, na jighnateetyaahuh; ekibhavati, na rasayat etyaahuh; ekibhavati na vadateet –yaahuh; eki bhavati, na shruteetyaahuh; eki bhavati na manuta ityaahuh; eki bhavatina sprushateet yaahuh; ekibhavati na vigjnaanaateetyaahuh; tasya haitasya hridayasyaagram pradyotate; tena pradyote-naisha Atmaa nishkraamati—chakshushsto vaa, murdhno vaa, anyebhyo vaa sharira deshebhyah; tam utkraamantam praanonutkraamanti; praanam anuutkraamantam sarvepraana anuutkraamanti; sa vigjnanam evaanvavakraamati; tam vidyaa karmaani samanvaarabhete purva pragjnaa cha/* (While facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision and that is why the persons near him say that his eyes are wide open but yet would not see; similarly his nose could not smell, the tongue could not taste, the voice is not functional, the ear is unable to hear, the mind could not think, the skin loses touch, and the intellect too gets vanished. That is the precise time when the vital force would quit, and all the organs follow suit; a semblance of consciousness finally departs!) IV.iv.3) *Tad yathaa trunajalaayukaa, trunasyaantam gatwaa, anyam aakramam aakramya, aatmaanam upasamharati, evam evaayam aatmaa, idam shariram nihatya, avidaam gamayitwaa, anyam aakramam aakramya, aatmaanam upasamharati/* (Whenever a caterpillar reaches the edge of a blade of grass, it tends to hold another support and contracts its body before holding another grass blade. In the same manner an Individual Self too contracts another dream body gradually manifesting the functions of the new organs and senses; the new organs are such as to display actions of erstwhile works called Karma of the previous births plus the instant actions)]

Stanzas Seven and Eight explain that once transmigration would take place then having passed through the balya-youvana-vaardhyakyas again the sense organs get revived as to experience the hearing, tasting, smelling and feeling senses. Another advanced class of the humans despite adhi bhoutika or ailments of Physical Nature; adhyatmika or of Mental-Psychological Nature; and adhi daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control, are able to attain equanimity be able to attain 'sthita pragjnasyastha' notwithstanding the enormous pressure of Maya.

Others on the strength of knowledge be the exceptional vidyaamaan. Their ways of life, pattern of conduct of acts and actions and daily living methodologies are strange and even unorthodoxic. They tend to behave like mad persons but indeed were replete with 'atma jnaana' and practice of high level Yoga. They would tend to assume childlike innocence, fill in their stomachs of thirst and food from alms, live under trees, shrubs, caves, temples or river banks, yet replete with 'atma jnaana'. They are genuine and truthful, yet the Maha Jnanis are deemed far better. They seek to reject 'dehaatma buddhi' or the psychology of physical nature and seek 'aatma taadaatmya buddhi' or the orientation of Self Unification with the Supreme. Such self awareness is indeed the end result of 'saadhana' of several births and deaths of the

person specified , and that type of jnaana tatva is on the lines of the statement of *Jeevo Brahmaiva naa parah/* and the unification of the Self and the Sublime! Such personalities are truly exemplary and rare! Normally the common folk as influenced by narrow mindedness ignited by ignorance tend to pour down their entire devotional feelings run after one petty God or Goddess and as such faiths of strength or feeble - ness aim at lower targets. They hardly realise that I am the thread of connecting all the Deva- Devis so concerned about them all about! Indeed ‘alpa jnaana’ or limited awareness and low targets of devotion and blind faith are far beyond the cut.

Opening Stanzas (a)and b) of Shri Dakshina Murti Stotra Five

Deham pranamapeendriyaanyaapi chalam indriyaamapi chalaam budhim cha shunyam viduh

Streebaalaabdhajadopamaastwahmita bhrusham vaadinah,

Maayaashaktivilaasa kalpitamaha vyaamoha samhaarine,

Tasmai hri Gurumurtay nam idam Shri Dakshina murtaye//

Shri Dakshina Murtaye! Some unstable minded arguers as of immatutre mentality like kids and dullwitted ignoramus be deluded that the body, senses and the thinking capability as of introspecting ability that one’s antarama little realising that the body and the soul are distinct. Bhagavad Gita vide 7.14 states: *Mama maayaa duraatyaya/* My maya prakriti shakti is none too easy to overcome. Gita further stated vide 7.4: *maameva ye prapadyante maayaametam taranti/* or those who seek refuge unto Bhagavan alone could cross over the Maya janita agjnaana. Maha Bhagavata Purana -2.7.42 is quote worthy: *Yesham sa eva bhagavaan dayayed anantah, sarvaatmanaashritaapado yadu nirvylikam dhih swargalabyakshe/* Once the faithful Beings be most earnestly dedicate at the feet of Paramatma then only be able to cross the barriers of Prakriti Maya when the equation of Thine and Mine be eroded.

Stanzas Nine-Ten- Eleven-Twelve-Thirteen-Fourteen-Fifteen-Sixteen-Seventeen-Eighteen-Nineteen-Twenty- Twenty One

dehādīnām jaḍārthānām pāṣāṇavadanātmanām || 9||

katham bhavedahambhāvaḥ samāveśam vineśituḥ |

dehastāvadayaṃ nātmā dṛśyatvācca jaḍatvataḥ || 10||

rūpādimattvātsāmśatvādbhautikatvācca kumbhavat ||

mūrchāsusuptimarāṇeśvapi dehaḥ pratīyate || 11||

dehādi atiriktatvāttadā"tmā na prakāśate |

yathā jagatpravṛttīnāmādikāraṇamaṃśumān || 12||

pumāmstathaiva dehādipravṛttau kāraṇaṃ param |

mama dehoyamityevaṃ strībālāndhāśca manvate || 13||

dehohamiti nāvaiti kadācidapi kaścana |

indriyāṇyapi nātmānaḥ karaṇatvātpradīpavat || 14||
vīṇādivādyavacchrotraṃ śabdagrahaṇasāadhanam |
cakṣustejastritayavadrūpagrahaṇasāadhanam || 15||
gandhasya grāhakaṃ ghrāṇaṃ puṣpasamputākādivat |
rasasya grāhikā jihvā dadhikṣaudraghṛtādivat || 16||
indriyāṇi na me santi mūkondho badhirosmyaham |
ityāhurindriyairhīnā janāḥ kiṃ te nirātmakāḥ || 17||
prāṇopyātmā na bhavati jñānābhāvātsuṣuptiṣu |
jāgratsvapnopabhogotthaśramavicchittihetave || 18||
suṣuptiṃ puruṣe prāpte śarīramabhirakṣitam |
śeṣakarmobhogārthaṃ prāṇaścarati kevalam || 19||
prāṇasya tatrācāitanyaṃ karaṇoparame yadi |
prāṇe vyāpriyamāṇe tu karaṇoparamaḥ katham || 20||
samrāji hi raṇodyukte viramanti na sainikāḥ |
tasmānna karaṇasvāmī prāṇo bhavitumarhati || 21||

Stanza Nine: Could it be all possible for the jada padaadhaas as of a shareera despite the support of panchendriyaas and the bhoutika prapancha bereft of chaitantya. Hence the Supreme Creator opined and manifested the Pancha Tanmaatras as of Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), Smell (Gandha). These tanmatras are related to each sense organ as connected to Pancha Bhutas: Five Elements viz. Prithivi-Aapas- Tejas- Vayu-Akasha or Earth-Water- Fire-Air / Wind- Sky.

.Aitereya Upanishad 3.11 states: *Sah eekshata, i) Yadi vaachaa abhivyaaritam; ii) Yadi praanena abhipraanitam; iii) Yadi chakshushaa drishtam; iv) Yadi shrotrena shrutam; v) Yadi tvachaa sprishtam; vi) Yadi manasaa dhyaatam; vii) Yadi apaanena abhyapaanitam; viii) Yadi shishnena visrishtam;* Paramatma again thought: If speaking be done by speech, smelling by the nose, seeing by the eyes, hearing by the ears, touching by the skin, thinking by the mind, eating by perceptive movements, and continuity by the generative organ. Thus This Self or Conscience is alike Brahma, Indra, Prajapati, all the Devas; Pancha Bhutas or Five Elements of ‘Prithivyaapastejovaayura akaashas’ or Earth, Air, Fire, Air and Sky; besides the huge creations as also tiny creations like Yonija or born of womb, Andaja or born of eggs, Swedaja or born of sweat, Udbhuja or born of sprouts of earth; also four legged and two legged creatures, like horses, cows, elephants, human beings, and those of Charaachala or beings of mobility and stationary fixtures like mountains and hills. This entire ‘Srishti’ or Universal Creation is indeed guided by the Supreme Consciousness, set up by the Supreme Consciousness, guided by the Supreme Consciousness and supported by the Supreme Consciousness. Indeed all the Jnaanendriyas, Karmendriyas, Pancha

Bhutas, Organs and Functions, in fact each and every attribute and action of the Totality of Universe is the Supreme Self that rolls the functions of Karta-Karma-Kriya!)

Stanza Ten : *Dehasthavadyam naatmaa drishyatva*---Foremost reference being bhagavad srishti let this be clarified as this shreera is not the Atman just as the pot created by potter with the quality of drishya or vision by the visionary or the 'seen' by the 'seer'; it does not have life and consciousness on its own 'suo motto' and hence inert. It has a form subject however to kaleidoscopic and varied forms of the shareeraas from andajaadis to humans and celestials. The body thus constituted is subject to growth and destruction as well in repetitive forms. And finally the destroyed body when broken is evaporated into pancha bhutaas being the constituent elements.

Stanza Eleven as of *moorchaa shushupti marneshvapi deha*---/ In case shareera and atma be of abhinnata bhava then shareera's prateetata and atma's aprateeti sambhavata. During the moorchhaadi avasthaas the antaratma be of apraveeti sambhavata and then the aham anubhava be of sambhavata. In other words, the ephemeral body continues with the life witnessing the stages of awakening-deep sleep, yet the Aham bhava or the 'I' Consciousness be persisting and as such the jeeva and jeevatma be continuing to exist.

Stanza Twelve: *Yathaa jaagrat pravritteenaam avidyaa kaaranam*- In the normal course, as there be Suryodaya, then the manushyaas-pashu-pakshyaadi be engaged in the kriya pravritthi. Likewise the antaratma of Sarva jeevaas be realised as the principal cause for the activities of the body. Sureshvaraacharya explains that the adi karana in the form of Suryadeva Paramatma initiates the activity of the samsara and Surya is the agent on behalf of the Unknown. Just as pratyagatma vichaada pravritti is the dehaadi kriya kaarana. Basically the atma be the sarva kriya kaarana.

Stanzas Thirteen and Fourteen: Be that a child-male-female when state as my body the I-ness be ever persistent and that is the most common experience of all the Beings. So be even the sense organs as they are the instruments like the lamp but not of the Antaraatma. Body is a combination of the five elements like earth-water-fire, air. Then, the body is a combination of the five elements like earth. What is hard is earth, what is liquid is water, what is hot is fire, what moves is air, what is porous is space. The organs of sense are ear etc: the ear is in the sky (space), the sense of touch (skin) is in the air, the eye in the fire, tongue in water, smell in earth. Thus for the senses sound etc., are the objects. The organs of action are: tongue, hands, feet, arms and genitals. Their objects are: speech, catching, walking, voiding and joy. These have arisen from earth etc., respectively. Mind, Intellect, Egoism and Self-conscious mind are the four inner senses. Their scopes are volition and doubt, determination, affection, decision. The mind is at the tip of the neck, intellect at the face, egoism at the heart, self-conscious mind at the navel. Bone, skin, nerves, hair, flesh are parts of earth; urine, phlegm, blood, semen are of water; hunger, thirst, laziness, delusion and sex of fire; circulation, bursting, movement of the eye etc., of air; lust, anger, greed, delusion and fear are of ether.

Earth's attributes are Sound, Touch, Form, Taste and Smell; of water: sound, touch, form and taste; of fire are: sound, touch and form; of air: sound and touch; of ether: sound only. Non-violence, truth, non-theft, continence and non-possession, absence of anger, service to elders, cleanliness, contentment and honesty, non-conceit, candour, faith and non-injury - are the qualities (effects) of Sattva. I am the doer, enjoyer, speaker, am conceited - these are of Rajas. Sleep, laziness, delusion, attachment, sex and theft - these are of Tamas. The person of Sattva is above, of Rajas is in the middle and of Tamas, low. Right knowledge is Sattvika; of rituals, Rajasa; blindness, Tamasa. First the waking state rests on the five organs of sense, the five of action and the four inner senses (being active). Dream depends on the four inner senses only; dreamless sleep has only mind as active instrument; the fourth state has only the soul (active).

The knower is the empirical self, other than the supreme, stationed between awareness (of object) and indifference (to them). The five organs of sense and action with the five vital airs, the mind and intellect, go to make the Lingasarira. Mind, intellect, self-conscious principle, earth etc., are the eight Prakritis. There are sixteen others; the transformations of ear, skin, eyes, tongue, and nose; arms, genitals, hands,

feet, vocal organ; sound, touch, form, taste and smell. The twenty-three are the Tattvas (eternal verities) relating to Prakriti. The twenty-fourth is the Avyakta, the chief (Tattva). That which completes the group as the twenty-fifth is the Purusha (Self).

Stanzas Fifteen-Sixteen provide the analogy of veenaadi vadyas or of various musical instruments, the ears are the means of apprehending sound. Likewise the sources of light as of Surya- Chandraagnis capturing the inherent ability of vision and color forms of 'vibgyor' or violet-indigo-blue-green-orange and redness.

Like the cavity in a flower, one's nose too be able to catching smell of curds, honey and ghee and such, one's tongue is the means of taste. Thus from aneka indriyaas and their extensions of shrota-drashta-ghraata-rasayita-sprashtha-daata-ganta-visarjayita, vakta and upasthayata be enabled.

Stanza Seventeen explains that those persons as are deficient in sense organs would like to confess that they are dumb or deaf or either. Then their feeling could be whether to the extent of being deprived of their deficiency, could be negated of Atman.! The explanation there further be that the panchendriyaas are Saadhana rupa hetu nodoubt, yet pratyeka jnaana-karmendriyaas are ever rooted to atma saakshaatkaara maargaanubhuti. Thus Antaratma is different from the sense organa.

Stanzas Eighteen - Nineteen and Twenty: Be this well realised that neither the shareera's existence in jagrad- swapna- deep sleep of sushupti stages nor of vishayaanubhuti, but the karma phala of praarbhda and sanchitaas or the deeds of the previous and ongoing lives. Vishayaabubhava is the offshoot of purva karma phala swarupa maatra and bhogaanubhava of dukha duhsaanubhavaas. All the same, one's manas, panchendriyaas are fatigued. It is the act of maya that generates the feelings of activity, restlessness, fatigue while Uparaamata be never fatigued. The real truth is that the antarama is totally bereft of vishaya vaasanaas and passing phases of maanasika pravartanaas in spite of jaagrad-swapna-sushuptis as of deep sleep.

[Prashnopanishad links the mind sets of avasthas and praanas 4.2-3]

4.2.1 i) The Simile: Sun & Its Rays: *1. Tasmai sah uvaacha: To him he (Rishi Pippalada) said: 2 yathaa gaargya mareechayah arkasya astam gacchhatah* O Gargya, just as the rays of the sun that is setting – *3 sarvaa etasmin tejomandala ekee-bhavanti*, all of them return into the Sun, and become unified with it; *4 taah punah punah udayatah pracharanti*; then once again upon rising, they get dispersed as in a cycle;

4.2.2 ii) The Application: Mind & the Senses: *5 evam ha vai, tat sarvam pare deve manasi ekee-bhavati*; In the same way, indeed, all the senses ("rays") return into their higher deity, the mind ("Sun"), and become unified with it (during sleep). And when the person awakes, all the rays emanate from him again.

4.2.3 iii) The Senses During Sleep *Tena tarhi eshah purushah* Therefore, at that time (when asleep), this person *na shrinoti, na pashyati, na jighrati, na rasayate, na sprishate*, does not hear, does not see, does not smell, does not taste, does not touch, Organs of Perception do not function *8 na abhivadate, na adatte, na aanandayate, na visrujate, na iyaayate*, does not speak, does not grasp, does not enjoy, does not eject, does not move; Organs of Action do not function *9 swapiti iti aachakshate*. then people say, "He is sleeping". Guruji particularly focused on the sheer beauty of the simile applied here – i.e. the setting sun representing the sleeping man! 2-4 He described at length the setting of the sun, and how the rays appear to just draw towards it and disappear into it as it sinks below the horizon. Then, the next morning, as it emerges, the rays of the sun stream forth full of vigour, brightness and ready for action. 5 The same happens every night when we go to sleep. The Pranas withdraw from their respective sense organs at bedtime and retract into Pare Deve, the higher deity named Viswa, or the Mind. All the sense organs go to sleep. We do not see or hear anything. Feelings are switched off. The bowels are also closed. Everything takes a good rest. 6-9 The experience of Viswa, the experiencer of the waking state, is expanded here. Sleep is used only to track down the waking state, to find out which organs are not available. By

deduction, those are the organs which are available in the waking state. 9 A study of sleep is an excellent way of getting an intellectual conviction of the underlying Consciousness common to all three states – namely Viswa in waking, Taijasa in dream and Prajna in deep sleep. Dream first separates the senses from our consciousness. Then deep sleep separates the mind itself from our consciousness. An Anecdote: A “Sleep-Talker” This humorous incident slipped out from Guruji: A man went to his doctor and said, “Doctor, I have developed a habit of talking in my sleep. What should I do?” The doctor advised him, “Don’t do what you should not.” The man could not grasp this strange instruction. “What do you mean?” he demanded. The doctor explained, “If you do what you should not, you are bound to say it in your sleep, and then everyone will come to know!” Verse 4.3 The Overall Prana (All the Upa-Pranas) 1 *Praana agnaya eva etasmin pure jaagrati*; (During sleep) It is the flames of Prana alone that keep awake in this “city” of the body. 4.3.2 ii) The Upa-Prana – Apana 2 *gaarhapatyah ha vaa eshah apaanaah*; Resembling the Garhapataya fire, is the Apana (downward Prana); 4.3.3 ii) The Upa-Prana – Vyana 3 *vyaanaah anvaahaarya-pachanaah*; Resembling Vyana is the Anvaharyapacana; 4.3.4 iii) The Upa-Prana – Prana 4 *yat gaarhapatyaaat praneeyate* Since from the source fire, Garhapataya, 5 *pranayanaat aahavaneeyah praanaah*. does the Ahavaniya get its fire, the latter resembles Prana, (the chief of all Pranas). The “City at Night” Simile: 1 Ancient cities had walls around them with gates in the different directions. The body, too, is covered with skin and has nine openings to transact with the outer world, and is called the “nine-gated city”. There is a more important reason to call it a city. A city is a city because it is the hub of activity. So much takes place in it. It is the confluence of all business in the region. At night, there is a marked decrease in activity. Most people have gone to sleep. However, certain functions go on endlessly, such as the emergency medical services and certain transport services along the major routes. In exactly the same way, the body also is a centre of continuous activity during the day, the functions slow down considerably at night. However, certain emergency functions have to go on. Digestion and blood circulation are two examples, especially in those who prefer to eat just before they retire to bed. The Pranic activity of breathing is another. All the internal organs also are maintained with ‘skeleton’ staff at minimum activity level. Thus, we see how apt the city simile is in the case of the body.]

The same is explained from the Prahnopnishad without the Sanskrit base.

Then the grandson of Surya, born of the family of Garga, asked him, "O adorable sir, which are the organs that go to sleep in this person? Which keep awake in him? Which is the deity who experiences dream? To whom occurs this happiness? In whom do all get merged?"

IV-2: To him he said, O Gargya, just as all the rays of the setting sun become unified in this orb of light, and they disperse from the sun as it rises up again, similarly all that becomes unified in the high deity, the mind. Hence this person does not then hear, does not see, does not smell, does not taste, does not touch, does not speak, does not grasp, does not enjoy, does not eject, does not move. People say, "He is sleeping."

IV-3: It is the fires (i.e. the functions resembling fire) of Prana that really keep awake in this city of the body. That which is this Apana really resembles the Garhapatya fire, Vyana resembles the fire, Anvaharyapacana. Since the Ahavaniya fire is obtained from Garhapatya, which is the former's source of extraction, therefore Prana conforms to Ahavaniya (because of its issuing out of Apana).

IV-4: Samana is the priest called Hota, because it strikes a balance between exhalation and inhalation which are but (comparable to) two oblations. The mind is verily the sacrificer. The desired fruit Udana, which leads this sacrificer every day to Brahman.

IV-5: In this dream state this deity (i.e. the mind) experiences greatness. Whatever was seen, it sees again; whatever was heard, it hears again; whatever was perceived in the different places and directions, it experiences again and again; it perceives all by becoming all that was seen or not seen, heard or not heard, perceived or not perceived, and whatever is real or unreal.

IV-6: When that deity, (the mind), becomes overwhelmed by (solar) rays (called bile), then in this state the deity does not see dreams. Then, all that time, there occurs this kind of happiness in this body.

IV-7: To illustrate the point: As the birds, O good looking one, proceed towards the tree that provides

lodging, just so all these proceed to the supreme Self.

IV-8: Earth and the rudiment of earth, water and the rudiment of water, fire and the rudiment of fire, space and the rudiment of space, the organ and object of vision, the organ and object of hearing, the organ and object of smell, the organ and object of taste, the organ and object of touch, the organ and content of speech, the hands and the object grasped, sex and enjoyment, the organ of excretion and the excreta, the feet and the space trodden, the mind and the content of thought, understanding and the content of understanding, egoism and the content of egoism, awareness and the content of awareness, the shining skin and the object revealed by that, Prana and all that has to be held by Prana.

IV-9: And this one is the seer, feeler, hearer, smeller, taster, thinker, ascertainer, doer - the Purusha (pervading the body and senses), that is a knower by nature. This becomes wholly established in the supreme, immutable Self.

IV-10: He who realises that shadowless, bodiless, colorless, pure, Immutable attains the supreme Immutable Itself. O amiable one, he, again, who realises, becomes omniscient and all. Illustrative of this there occurs this verse:

IV-11: O amiable one, he becomes all-knowing and enters into all, who knows that Immutable wherein merges the cognising Self - (the Purusha who is naturally a knower) - as also do the organs and the elements together with all the deities.]

Stanzas 22-23-24-25-26-27-28-29-30-31-32-33-34

Manasaḥ prerake puṁsi virate viramantyataḥ ।

karaṇāni samastāni teṣāṁ svāmī tataḥ pumān ॥ 22॥

buddhistu kṣaṇikā vedyā gamāgamasamanvitā ।

ātmanaḥ pratibimbena bhāsitā bhāsayejjagat ॥ 23॥

ātmanyutpadyate buddhirātmanyeva pralīyate ।

prāgūrdhvaṁ cāsatī buddhiḥ svayameva na sidhyati ॥ 24॥

jñānācceptūrvapūrvasmāduttarottarasambhavaḥ ।

yugapadbahubuddhitvaṁ prasajyeta kṣaṇe kṣaṇe ॥ 25॥

buddhyantaraṁ na janayennāśottramasattvataḥ ।

eṣāṁ saṅghāta ātmā cedekadeśe pṛthakkrte ॥ 26॥

na caitanyaṁ prasajyeta saṅghātābhāvatastadā ।

bhinnadrggatyabhiprāye bahucetanapuñjitam ॥ 27॥

sadyo bhinnaṁ bhavedetanniṣkriyaṁ vā bhaviṣyati ।

dehasyāntargatopyātmā vyāpta eveti budhyate ॥ 28॥

aṇupramāṇaścedeṣa vyāpnuyānnākhilaṃ vapuḥ ।
dehapramāṇaścenna syādbālasya sthvirādītā ॥ 29॥
dehavatpariṇāmī cettadvadeva vinaṅkṣyati ।
karmaṇām pariṇāmena krimihastyādimūrtiṣu ॥ 30॥
vyāptatvātpraviṣatyātmā ghaṭādiṣvantarikṣavat ।
paramāṇupramāṇe'pi manasi pratibhāsate ॥ 31॥
svapne carācaram viśvamātmanyeva pratiṣṭhitam ।
dehādiṣvahamityevaṃ bhramah saṃsārahetukaḥ ॥ 32॥
antaḥ praviṣṭaḥ śāsteti mokṣāyopādiśacchrutiḥ ।
evameṣā mahāmāyā vādināmapī mohinī ॥ 33॥
yasmātsākṣātkṛte sadyo līyate ca sadāśive ।
dehendriyāsuhināya mānadūrasvarūpiṇe ।
jñānānandasvarūpāya dakṣiṇāmūrtaye namaḥ ॥ 34॥
iti śrīdakṣiṇāmūrtistotrārtha pratipādake ।
prabandhe mānasollāse pañcamollāsasaṅgrahaḥ ॥ 35॥

Stanza Twenty Two: As a jeeva's antaratma impels and urges one's mindset then all the sense organs are stalled to function. Therefore it is clear that the Inner Self is the Supreme Controller of the sense organs. Once established in the mind, the Jeeva would realise not although the consciousness that be inside the body be a mute spectator..

[Brihadaranyka Upa. explained in some detail vide .

III.vii.16) Yah prane tishthan praanaadantarāḥ, yam praano na veda, yasya praanam shareeram, yah praanamaantaro yamayati, esha ta atmaantaryaamamritah/

(Now in reference to a body , be it of a human or of any specie of creation from grassroot upward; specifically about the prana or of vital force of a human body; he who inhabits say his nose together with his prana, the organ of speech viz. the mouth, the eye, the ear, the mind or manas, the twacha or the skin, likewise the eye, ear, the skin, the intellect and the organ of generation. Specifically with reference of the present Stanza, the person who is present in the nose is indeed within it yet whom the nose does not know, his body is itself the nose and controls it from within ; it is the Interior Commander and the link to the Brahman!)

III.vii. 17) Yo vaacha tishthanvaachontarah, yam Vaang na veda, yasya vaak shareeram, yo vaachamantaro yamayati, esha ta atmaantaryaamamritah/

(That person who resides in the mouth the organ of speech and stays right within it although the organ of speech is oblivious of it, yet its full form is within and is in full command of its actions as is indeed the

Master of that organ and even the everlasting Super Master viz. Brahman himself!)

III. vii.18) *Yas chakshushi tishthaamchakshushontarah, yam chakshurna veda, yasya shrotram shareeram, yah shrotramantaro yamayati, esha ta aatmaanyant -aryaamritah/* (He who dwells in the eyes, is within it, whom the eye does not see and realise his existence nor he realises that he is the master of vision and the self controls all the actions of vision himself and as such is the eternal chief himself !) III.vii.19) *Yah shrotre tishthanchhochraad antarah, yam shrotram na veda, yasya shrotram shareeram, yah shrotramantaro, esha ta aatmaan antaryaamamritah/* (That Being himself exists in the ears of a body, although the body is ignorant of this reality nor the ears themselves so realise although factually speaking these very ears are masters by themselves of the Self and as such also the Immortal Selves themselves!)

III. vii.20) *Yo manasi tishthan manasontarah, ya mano na veda, yasya manah shareeram yo manasontaro yamayati, esha ta aatmaa antaryaam amritah/* (This individual under reference resides in his ‘manas’ or mind and happens to stay right within him Self but strangely enough the Individual Self has no knowledge that this mind stays with himself and the manifestation of that mind is in his body and moreso controls this very Self as this fact is very well known to the Supreme Self!) III.vii.21)

Yastwachi tishthanstvachontarah, yam tvam na veda, yasya twak shareeram, yastwacha -mantaro yamayati, esha ta aatmaantaryaamamritah/ (He who exists in the skin, stays within though the skin does to know about its existence nor of its physical presence and not even the fact that it controls the skin from within, and is the Internal Ruler as also the Parameshwara himself!) III.vii.22)

Yo vigjnaane tishthi vigjnaantarah, ya vigjnaanam na veda, yasya vigjnaanam shareeram, yo vigjnaanamantaro yamayati, esha ta aatmaantaryaamamritah/ (The intelligent being that inhabits in intellect is surfiat in it, but the aspect of intelligence does not know it and is even unaware that intellect controls it and is indeed the Supreme Monarch of universe and even far beyond)

III.vii.23) *Yo retasi tishthan retasontarah, yam reto na veda, yasya retah shareeram, yo retentaro yamayati esha ta aatmaantaryamamritah; adrushto drashtaa, ashurutah shrotaa, amato mantaa, avigjnaato vigjnaataa; naanyotosti drashtaa, nanyotosti shrotaa, naanyotosti mantaa, aanyotosti vigjnaataa, esha ta atmaantaryamamritah, atonyadaartam, tato hoddaalaka aarunikpuraraam/ iti saptamam Brahmanam/* (He occupies the organ of generation and is within it even without the organ of generation realising so, its full form is within and controls from within as the Internal Ruler while even is the Ultimate! He is never seen but s the witness; he is never heard but is the Hearer; he is never thought of but is the Thinker; he is never known but is the Knower; there is no other witness but the Self and none else knows of him; he is the Internal Sovereign and indeed is the Immortal Self. Everything else but Him is mortal indeed. Then Uddalaka, the son of Aruna, kept quiet thinking aloud of what all Maharshi had been discussing in detail! Thus it is well established that either with reference to the supporting Deities or the Inner-Consciousness or the Self and of course the linked in Paramatma, every thing else, be it the body, its ‘jnanendriyas’ and ‘karmendriyas’ are subject to change, repetitive transformation and death. Yet the Inner Self ‘per se’ and of course the Almighty continue to be the Unknown, complex, everlasting, omni present, endless, Unborn, and Unspent ie. Avyaktam -shasvtam-vishnum- anantam- ajam-avyayam!]

Stanza 23: One’s own native intelligence is like the waves of the ingress and outgress of the sea waves being momentary. *Buddhih karmaanusaarini*/Karma depends on the praarabhdha and is immune from the antaratma which is the self consciousness. Buddhi is one of four functions of the mind; the other three being manas, citta and ahamkara. Buddhi helps to make the right choice as it is the inner wisdom. Thus buddhi be realised as the reflection of the Inner awareness

[Expla.vide 1)Briha. Upa. 4.5.15 (2)Shveta. Upa.3.19 on buddhi rooted to the Inner self

(1)

yatra hi dvaitamiva bhavati taditara itaram paśyati, taditara itaramjighrati, taditara itaram rasayate, taditara itaramabhivadati, taditara itaram śṛṇoti, taditara itaram manute, taditara itaram sprśati, taditara itaram vijānāti; yatra tvasya sarvamātmaivābhūt, tatkena kaṃ paśyet, tatkena kaṃ jighret,

tatkena kaṃ rasayet, tatkena kaṃabhivadet, tatkena kaṃ śṛṇuyāt, tatkena kaṃ manvīta tatkena kaṃ spr̥śet, tatkena kaṃ vijānīyāt? yenedam sarvām vijānāti tam kena vijānīyāt? sa eṣa neti netyātmā, agrhyo na hi gr̥hyate, aśīryo na hi śīryate, asaṅgo na hi saṃjyate, asito na vyathate, na riṣyati; vijñātāramare kena vijānīyāt, ityuktānuśāsanāsi maitreyi, etāvadare khalvamṛtatvamiti hoktvā yājñavalkyo vijahāra || 15 || iti pañcamam brāhmaṇam ||

15. Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyī, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality.

(2)

Cosmic Person being the Antaratma is unaffected by the Individual body’s actions!

III.xvi-xxi) *Sarvatah paani paadam tat sarvatokshi shiro mukham, sarvata shrutimalloke sarvām aavṛitya tishthati// Sarvendriya gunaabhaasam sarvendriya vivarjitam, sarvasya Prabhum Ishaanam sarvaya sharanam brihat// Nava dvaare pure dehee hamso leelaayate bahih, vashee sarvasyalokasya sthaavarasya charasya cha//A-paani paado javanograheeyaa pashyatyachakshusa shrunoti akarnah, so vetti vedyam na cha tasyaasti vetaa, tam aahur agrayam Purusham mahaantam// Anor aneeyaan mahato maheeyaan aatmaa guhaayaam nihitosya jantoh, tam akratum pashyati vita shoko dhaatuh prasaadaan mahimaanam Ishaam// Vedaaham etam ajaram puraanam sarvaatmaanam sarva gatam vibhutvaat, Janma nirodham pravadanti yasya brahmavaadinobhivadanti nityam//*

(The Maha Purusha stands encompassing the entire Universe with His hands and feet on either side, His eyes on either side and ears all over! Bhagavad Gita describes just in the same way vide Thirteenth Chapter, stanza 14: *Sarvatah sarva paani paadam tat savokshi shiro mukham, sarvata shrutimalloke sarvām aavṛitya tishthati* / The next Stanza of the Upanishad states that the Parama Purusha is indeed the singular point of shelter as truly representing the traits of senses as present among all the human and other beings and at the same time is totally devoid of any features or gunas whatsoever. Bhagavad Gita in the very following stanza states similarly: *Sarvendriyagunaa bhaasam sarvendriya vivarjitam, anaktam sarvabubhruccchaiva nirgunam guna bhoktrucha*/ That is, Bhagavan although is nirguna swarupa or devoid of gunas or characteristics yet he experiences, just for the sake of human and other Beings allows the Antaratma to simulate the experiences of the organs and senses and does allow the same sensations! The next stanza of the Upanishad explains that the Embodied Inner Self or the ‘Antaratma’ also possesses the experience of the ‘nava dvaaras’ or nine body gates and supervises the movements of the body organs enabling the two way traffic of the entry and exit points. Bhagavad Gita is again quoted from the Karmanyaasa yoga chapter of Five 13 stanza : *Sarva karmaani manasaa sanyasyaate sukham vashee, Nava dwaare puree dehee naiva kutvanna kaaraya*/ or ‘The Antaratma of the Being concerned is like the one who renounces the responsibilities of the body’s nine gate ways and keeps specific neutrality of the actions but remains unaffected. The human body comprises of the nine gates viz. seven gates on the head itself besides two more on the lower body like the nine gates of the body temple all directed by the mind; indeed the Self or the Inner Conscience is not responsible to the acts of omission and commission but remain as a mute spectator as eventually the Being with the body and its senses would have to experience the sins or virtues and the resultant fruits but the blame or blessing are due to the Individual but not his or

her Conscience! Chhandogya Upanishad vide VIII.i.5 is quoted: *Naasya jarayaitaj jeeryati, na vadenaa -sya hanyate, etat satyam brahma puram asmin kaamah samaahitaah, esha atmaapahata- paapmaa vijaro vinimriyur vishoko vijighastopipaasah, satya kaamah satya samkalpah yathaa hy evaha prajaa anvaavishanti yathaanushashanam, yam yam antam abhikaama bhavanti yam janapadam, yam kheta bhaagam, tam tamevopajeevanti/* or ‘The Antaratma or the Individual Self is not subject to age, disease, and death; it would be free from sins and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires of existence and of unfailing will. But if the mind which is the head of the body limbs misdirects vision, speech, and the other concerned senses, understandably the serving agents would obey their master and sins or virtues are recorded on the balance sheet account on the basis of body actions then while such actions cannot be accountable against the inner conscience. The the Self would be a witness to the accounts done as an evidence to the action but is certainly not involved in the actions by themselves! Now to the meaning of the next stanza, the 19th of this Upanishad: This Supreme Entity has neither hands nor feet, can vision without no eyes, hear without ears and think sharply without mind and in short possesses no body parts nor senses; indeed a rare phenomenon but truly existent and active None could possibly know about Him and is known as primordial and ageless disregard of Kaalamaan or the Time Schedule! He is ‘anor aneeyaan’ or subtler than subtle; ‘mahato maheeyan’ or grand as the grander, ‘guhaayaam nihitoshya jantoh’ or exists in the caves of the hearts of all the Beings. He appears bland and immune with reference to the action- reaction set of symptoms; but as needed is responsive to sincere prayers to redeem blemishes and fulfill wishes. The final stanza of the chapter concludes with an effort of cognition of the Premordial and All prevailing Energy of Parama Shiva as ‘ajaram puranam sarvaatmaanam sarva gatam vibhutva’ or the undecaying, primordial, infinite Supreme who is the One that could break the syndrome of births-deaths-and births again and absorb into the Blissful Eternity!)]

Stanza Twenty Three further explains. Sarva padaardhaas of the universe be thus neither perishable nor otherwise. It is the buddhi as reflected from the antaratma and Prakriti Maya which is indeed the ‘agent provocateur’. Utpatthi and Vinaasha be thus of para samvedya but not swasamvedya. Hence buddhi bhinna chatanyaatma is of asambhavata.

Stanzas Twenty Four and Five explain that intellect as of buddhi is generated from the Self Consciousness of a jeevaatma and recycled or dissolved back in to Atman. Therefore the intellect which never existed before birth and after dissolution be not possible. Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called ‘Prarabdha’ or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his ‘paapa punyas’ or merits and demerits at the termination of the previous life. Now, if it were to be argued that each preceeding intellect produces the jamaantarata buddhi, then at each moment there be a possibility of several intellects being present simultaneously. Hence this view point of kshanika vigjnaana vaada of Buddhis is reputed worthy as their contention that each wave of vidya or knowledge of buddhi or vigjnaana would create the next so the flow of self coconsciousness as the flow of the Antaratman.

[Expla. Brahma Sutras 2.1.11 on kshanika vigjnaana vadana

II.i.11) Tarkaapratishtanaa api anyathaa anumeyam iti chet evamapi avimoksha prasangah/ Indeed, certain theories advanced by distinguished personalities like Kapila, Vaiseshika, Kanaada might not be swept under the carpet for their arguments too need to be respected and considered. Manu states: ‘One who would extricate virtue from vice should fully master three things: direct perception, inference and Scriptures that have come down through different traditions. He, and nobody else, knows virtue and vice who seeks to understand the teachings about virtue and vice, imparted by Sages, with the help of

reasoning that does not run counter to Vedic literature,. In the Sakhya System, the nameless Pradhana never mentioned in the Upanishads and Vedas produces all kinds of names and forms like Avyakta, Prakriti, Praana and Akasha as being the adjuncts while in the Vaiseshika system invisible and formless atoms unite and form a visible Universe! These Sutras forward inconclusive, confusing and misleading explanations without Scriptural support and back up. It is therefore asserted that views unsupported by and antagonistic to Vedas be rejected. There should indeed be no ruling out of the possibility of Liberation! Hence the conclusion is an emphatic declaration that Brahman is the material and competent cause of Creation.]

Stanza Twenty Six: Be there the arguments and so called mass of vaada prativaadanaas, there could neither be the Atman nor self consciousness. Thus far, there has been a view and review of sense-organs, panchapraanaas, jeeva's mind-buddhi and kaarya- karma-karta-kartrutwas on one hand and the balancing might of jeevama's singularity. Now, in this verse, the moment a part of a sense organ be separated from the while totality, then the concept of totality be negated. This is like the moment a Being be bereft of a body part or a sense organ, then that Being be conscious there of.

Stanaza Twenty Seven explains that avayva chetana vaada states that seperate limb be of separate chaitanya vaada. In fact the jeeva vyajnika vettaas opine that prati kosha of the shareera s of annaakosha - vigjnaana kosaadis be of the chaitanya bhava. Hence the atmaa's iccha shakti-kriyaashakti -jnaana shatyaadis too be atma swarupaas. In atma bhaava siddhantis confirm that in pratyekaavayavaas the antaratma is ever replete.

Stanzas Twenty Eight and Nine explain: Be that so that the Antaratma is anchored to a shareera of a jeeva, the jeevaatma is to be of omni presence-omniscience and omni potent. If thae jeena were to be of atomic in size, then the jeevaatma would nor have pervaded the whole body. The size of the Antaratma is a point of discussion in the darshanas variously. The shoos of Nyaya, Vaisheshika, Sankhya, Yoga and Advaita Vedanta consider that Atman as all pervading. Jainism school ponderes over the shareera primaana. Some other schools of religious thoughts even of vaidikaas consider Paramatma as per their own interpretations. The glorious contribution made by renowned 'Acharyas' to revive and sustain Hindu Dharma is incredible; the illustrious Acharyas included Ramananda, Nimbadiya, Madhavaacharya, Jayadeva, Shankaracharya, Ramanujacharya, Chaitanya Maha Prabhu, Shakteyas and so on. The role of Regional Kings like Shivaji and even Kings of alien Dharmas like Akbar-as Hindu influence in reverse- was evident on the large canvas of Hinduism. Sweeping changes were made by the British Rule in the entire life style of Indians and the considerable inevitable mix of races diluting the Dharma. Yet, *aakaashat patitam toyam yadhaa gacchati saagaram, Sarve deva namaskaarah Keshavam pratigacchati!* Indeed, there are innumerable paths in several directions to reach the mountain top to attain the Unique Paramatma. Indeed there have been divisions even of Hindu thought: Adi Shankara is the exponent of 'Kevala Advaita' or Fundamental Monism; Ramanujacharya is an ardent exponent of Visisthta Advaita or of Qualified Monism; Nimbakaacharya is the exponent of Bhedaabhedavaada or of differential-non differential discipline; Madavacharya is the exponent of Dualism of Paramatma and Jeevatma; Vallbhacharya is the exponent of Suddha Advaita or Pure Monism.

Stanza Thirty on karma parinaama: Paramatma being as per their own karma all pervading enters in to the bodies of krimi keetakaas to elephants and rally them around on to their karmaphaaas, like the sky entering a pot. In other words , upaadhi or imposed limitation as of gkataakaasha and mahaakaasha.

[Expla.on Karma Parinama vide Kathopa 2.5-9- Shveta. Upa.V.vii-xii-Chan.Upa.5-10: 7-8

Kathopanshad 2.-5-9 explains

*agniryathaiko bhuvanam praviṣṭo rūpaṃ rūpaṃ pratirūpo babhūva |
ekastathā sarvabhūtāntarātmā rūpaṃ rūpaṃ pratirūpo bahiṣca || 9 ||*

As fire, though one, having entered the world, takes a separate form in respect of every form, so does the antaratma of all living things assume a form for every form and is outside all forms. As the knowledge of the oneness of the Atman, though supported by authority and often reiterated, is not firmly grasped by the intellect of perverse-headed maanavaas whose mind is shaken as fire, though one, bright by nature, having entered the world because having been born there in respect of everything to be burnt assumes separate shapes; being extremely subtle, assumes forms responsive and is also without them all, like the akaasha, in his own unmodified nature.

Shvetaashvatara Upanishad explains ‘Karmaanubhava’ or the fall out experience of actions by the Embodied Self

V.vii-xii) *Gunaanvayo yah phala-karma-kartaa kritasya tasyai va sachopabhoktaa sa vishva rupastrigunah tri vartmaa praanaadhipah samcharati sva karmabhih // Angushta maatro Ravi tulya rupah samkalpaahankaara samanvito yah, buddher gunenatma gunena chaiva aaraagra maatro hi aparopi drashtah// Vaalagra shata bhagasya shatadhaa kalpitasya cha bhaago jeevah vijneyah sa chaanantyaayakalpate// Nava stri na pumaan esha na chaivaaya na pumumsakah yad yacchareeram aadatte tena tena a rakshyate// Sthlaani suuksmaani bahuuni chaiva rupaani dehee sva gunair vranoti kriyaa gunair aatma gunaischa teshaam samyoga hetur aparopi drishtah//*

(Having described about THAT, the majesty and grandeur of unrealisable Brahman, now about TVAM, or of the ‘Trigunas’ of Satva-Rajasa-Tamo gunas and ‘Trivartmaas’ or of ‘Dharmaadharma vichakshana’ or the deep sense of Virtue versus Vice ! Depending on the Great Mix of Positive and Negative Results of what all the Embodied Self has performed the resultant balance of the plus and minus accounts would qualify the Individual to the three distinct paths after the termination of one’s life in the inevitable cycle of existence of births and deaths and rebirths again viz. ‘Devayana’ leading to Brahma Loka as the highest life of with Brahma so vividly described on Kaushitaki Braahmana Upanishad I.iii-v; the ‘Pitrnyaana’ for enjoyment in Swarga and other higher lokas as long as the balance of positive fruits lasts or the third of ‘manushya yaana’ or of rebirth after the negative balance is exhausted then back to life as some species of human or worse of entities of existence! The eighth stanza above describes the Individual Soul as of the size of a thumb or the heart of a live body; it is of the ‘Ravi tulya rupa’ or of the dazzle form of Sun bestowing meaningful thoughts and of perception as though that these endowments seek to seriously mobilise positive actions of virtue. The Individual Self is of hair splitting atomic formulation to the extent of division into innumerable units counting till potential infinity. This Self is sexless as It is neither male nor female and is capable of quickly prone to transformation instantly; *tad tad dharmaan atmani adhyasyaabhimanyate/* or the characteristics of the Individual Self are adapted almost instantly. Also the Embodied Self is capable of adapting and conditioning itself to varied situations, thoughts, feelings, features, tastes, emotions, passions, food varieties and so on. Even practices of faith, ways of life and living styles are transformed too so easily that the Self itself wonders its own innate capability to transform with no trace of the previous situations. Indeed the Embodied Self assumes qualities, selects shapes, colours, features that are at once gross or subtle, that the possibilities of transformation are truly amazing!)

Chhandogya Upa. V.x-7-8 too explain similarly

V.x.7) *Tad ya iha ramaneeya charanaah, abyasho ha yatte ramaneeyaam yonim aapadyeran, Brahmana yonim vaa kshatriyaa yonim vaa, Vaishya yonim vaa;atha ya iha kapuya charanaah abhyash yat tekapuyaam yonim apadyeran shwa yoni vaa shkara yonim vaa chandala yonim vaa/(Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig or so.) V.x.8) Athaitaoh pathor na katarena cha na taanimaani khudraani asakrud aavarteeni bhutaani bhavanti, jaayasva, mriyasveti, etat triteeyam*

sthaanam tenaasau loko na sampuryate, tasmaajjugupseta, tadesha shloka/ (As a last resort, Souls of no consequence are born in a tertiary status, transmigrating from birth to birth as per saying of ‘be born and die’so that the other worlds are not overcrowded.]

Stanza Thirty One: One’s antaratma is reflected albiet in a miniscule manner. In the dream stage in fact, the world of living and non living beings be established in the Antaratma alone. The vedic view be considering the mind and consciousness as infinitesimal as of ghataakaasha be reflecting the all pervading Supreme Self. The mystery of the totality of the universe being created by this atomic mind in the swapnaavastha.

Stanza Thirty Two: Dehaadi bhrama is indeed the negation of the Reality. Praana-Panchendriyaas are of kshanika vigjnaana. Saamsaarika baadhyataas, raaga dweshaas and such illusory feelings of aham bhavanaas are rooted to nescience or ajanana and avidya. Then that leads to the chain of arishadvargaas of kaama-krodha-lobha-moha-mada-matsaryaas. Hence the samsaara and the transmigration of births-deaths and rebirths. As per Shruti vaakyaas, any enlightened Self be that the Sovereign Antaryaami enters all the Beings of the Universe and being the Supreme Singular could act as per various manners.

[Expla.vide 1) Taittireeya Aranyaka 3.11 and B.Gita 18. Moksha Sanyasa Yoga stanzas 61-66

1)

3.11.1 to 34 : Cosmic Form and Powers of Indra - Domination Surya-and role of Hotas in Antar Yagjna

Suvarnam ghome pariveda venam Indrasyaatmaanam, dashadhaa charantam, antah Samudre manasaa charantam, Brahmaanavindan dasa hotaaramarne, antah pravishtah Shaastaa janaanaam, ekah sanvahuudhaa vicharah, shatam shukraani yatraikam bhavanti sarve vedaa yatrekam bhavanti, ta maanaseena atmaa janaanaam, antah pravishtah Shaastaa janaanaam sarvatma, sarvaah prajaa yattrekam bhavanti, chaturhotaaroyatra sampadam gacchanti Devaih, sa maanasena aatmaa janaanaam/ Indeed one is aware of golden and radiant form of Indra which is totally devoid of grief and is personal. Lord Indra moves around the secret of hotas who could be many and might even be ten; his mental calibre could stir up the inner-conciousness like ocean of any Being as also even of the ocean of Brahman as described by the ten hotas. The several kinds of descriptions rendered by the mantras by all the ten ‘Hotas’ as merged into the subtle bodies of the Creation are the Outstanding ‘Shaasta’ the Supreme ‘Antaryaamin’Himself!! Innumerable facets of vichara or knowledge submerge into Him. The entirety of the Universal Powers like Sun, Moon, Stars get unified into that ‘Paramatma’. All the Vedas- Dharmas- and the hotas quoting the Scriptures get unified. He is the Conscience of all the ‘Selves’ with ready access to one and all! He is the Universal Self as the Unique Controller of one and all in His endless creation too.

3.11.2-10. Brahma Indramagnim jajatah pratishtam, diva atmaanam Savitaaram Brihaspatim, chatur hotaaram pradishonukluptam, vaacho veeryam tapasaanvanditat// Antah pravishtham kartaarametam, Tvashtaaram rupaani vikurvantam vipaschitam, amritasya praanam yagjnametam chaturhotrunaatmaa -nam kavayo nichikyuh// Antah pravishtham kartaarametam, Devaanaam bandhu nihitam guhaasu, amritenakluptam kluptam yagjnametam, chaturhotraanaamaatmaanam kavayo nichikyuh// Shatam niyuktah pariveda vishvaa vishvavaarah, vishvamidam vrinaati, Indrasyaatmaa nihitah pancha hotaa, amritam Devaanaamaazyu prajaanaam// Indram raajanam savitaarametam, Vaayoraatmaanam kavayo nichikyuh, rashmiam rashmeenaam madhye tapantam, ritasya pade kavayo nipaanti// Ya aanda kosho bhuvanam vibharti anirbhinnah san, atha lokaanvichashte, yasyaanda kosham shushmamaahuh praanamulbam, tena vasudhaarneem viraajam, amritasya purnam taamu, kalaam vichakshate paadam shad hoturna kilaam vivitse// Yenartvah pancha dhota kluptaah, uta vaa shadhadhaa manasota kluptaah, tam shaddhotaaramritubhih kalpamaanam, rutasya pade kavayo nipaanti// Antah pravishtham kartaara

-metam antah chandramasi manasaa charantam, sahaiva santam na vijaananti devaah, Indrasyaatmaam shatadhaa charantam//

Brahma Deva by way of deep introspection and the pursuant creative energy realised the power of speech- *Vaak deva vishvaa bhuvanaani janane/* and took up the task of creation and established Indra and Agni, besides Savita, Brihaspati, and the four major directions of east-west-north and south pervading by the four hotas. Then the Creator Brahma creates Tvashta who created all forms as also the power of understanding and the ability of retaining secrets and subtleties. Then He entered the inner spaces or the cavities of the heart - *nihitam guhaayu-* and the possibility of ‘antar yagjna’ being presently discussed. This is how the hundred fold inner powers called ‘shatam niyuta’ or permeates hundred fold and pervades and is extolled by the entire Universe. Maharshis declared that ‘praana vaayu’ the life energy is the Antaratma the Inner Consciousness. With Indra as the King and Savitar is the King of Kings; the Supreme creates ‘tapantam’ or the Highest Intensity of Heat which Maharshis termed the rays all over as the High Seat of Truth the Paramatma who is the resident of Brahmanda the cosmic egg being the ‘sarva vyapta praana’ in the universe in totality as the All Mighty -All Pervading- and All - Knowing. This Brahmanda is ever active and dynamic with ‘rajasa’ or action: *Suvarnam kosham rajasaa parivritam/* Normal beings would not visualise this Brahmanda nor the Supreme Deity served by six hotas viz. Indra-Agni-Savita-Brihaspati- Chatur Dashas- and Vayu the ‘Praana’ or the very Life Force. The Kaala maana the Time Cycle is arranged five fold of Seasons- since hemanta and shishira are regarded as one- and as motivated by Mind. All the Divinities too are unaware of the Supreme the ‘antaryamin’, even though they stay together in the heart; the ‘Antaryamin’ moves about the middle of the realm of Moon on his own ‘sankalpa’ or volition; in fact He moves in a hundred ways and as the Soul of Indra and other Devas as well.

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

Indra, the bright King of Devas, is indeed the regulator of all activities of the Beings in the worlds and envisions sapta hotas in seven ways as adhvaryus and so on.

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

3.11.19-28: Harih patanga pataree suparnah, divikshayo nabhasaa ya etim, sa na Indrah kaamavaram dadaatu// Panchaaram chakram parivartate Prudhu, hiranyajjotih sarirasya madhye, ajasram jyotir-nibhasaa sampadati, sa na Indrah kaamavaram dadaatu/ Sapta yujjanti rathamekachakram, eko ashve vahati saptanaamaa, trinaabhi chakramajaramanarvam, enema vishvaa bhuvanaani tasthyuh/ Bhadram pashyant upaseduragne tapo deekshaam, rishyahsuvarvidah, tatah khatram balamojascha jaatam, tadasmai devaa abhi sam namantu/ Svetam rashmim bobhujyamaanam, apaam netaaram bhuvanasya gopam, Indram nikichyuh parame vyoman/ Rohineeh pingalaa eka rupaaah, ksharanteeh pingalaa ekarupaah, shatam sahasraani naavyaanaam/ Ayam yah shveto rashmih, pari sarvamidam jagat, prajaam pashuundhanaani asmaakam dadaatu/ Shveto rashmih pari sarvam babhuva, suvamaahyam pashuun

vishvarupaan/ Patangam aktamasurasya maayayaa, hridaa pashyanti manasaa maneeshinah, samudre antah kavayo vichakshate, mareechinaam padamicchanti vedhasah/ Patango vaacham manasaa vibharti, taam gandharvovadadabhraih antah, taam dyotamaanaam sarvaye maneesham, ritasya pade kavayo nipaanti/ The brightest and luminous Surya is like a huge kite with mighty wings; His abode is the heaven and arrives up on earth on the heavenly path. Stanzas 20 and 21 are from Rig Veda 1.164.13 and 1.164.2 respectively mean that Surya Deva circumambulates around the Earth by His chariot with a single wheel with five spokes; His indescribable golden radiance shines in the middle of oceans moving fast on the heights of the skies. May He as well as Indra bestow on us with our respective desires. Stanza 21 imports that Surya yokes his rays to the one wheeled chariot with one horse with seven names viz. Arogya, Bhraaja, Patara, Patanga, Swarnara, Jyotishman, and Vibhasa providing illumination to heaven and earth and yielding vigor and might; this chariot of three axles is totally stationery and all the worlds stand supported to it. Stanzas 22-26 explain that Sages practising intense ‘tapas’ and ‘deeksha’ are bestowed with celestial vision which tie up the unity of Devas as one; such vision declares Indra abiding in the ‘parama vyoma’ or the supreme abode; it is with His rays of brightness that rains are pressed into service yielding land fertility and food for the Beings; it is again by the might of Surya that the ‘pingala’- red-colour clouds result in rains. Thus may Bhaskara Deva with His thousands of rays bestow *praja-pashu-dhanaani* or to humans-animals- and wealth. May His white and bright rays surround us all and bestow several boons to all. Stanzas 27-28 above are repeats of Rig Veda 10.177.1-2 meaning that ‘medhaavis’ or high intellectuals observe that Jeevatma Surya like a high flying kite king Surya exists to clear away darkness; ‘Drashta vidvans’ who are outstanding visionaries seek to see the ‘maya pravaha’ or dark flows of ignorance at the center of the skies and seek the refuge of Surya, the Paramatma in His Globe Center. The sky high flying Kite being the divine Surya is saturated as ‘jnaana’ like even in the case of Gandharvas in the ‘garbha’ before birth itself the seeds of enlightenment are implanted within as the source of brightness and power of understanding.

3.11-29-34: *Ye graamyaaah pashavo vishvarupaah, virupaah santo bahudhikarupaah, agnistaam agne pramumoktu Devah, Prajapatih prajayaa samvidaanah/ Veetam stuke stuke yuvamasmaasu niyacchatam pra pra yagnapatim tira/ Ye graamyaaah pashavo vishvarupaah, virupaah santo bahudhaika rupaah, vaayustataam agni pramuyoktu Devah, prajaapatih prajayaa samvidaanah/teshaam saptaanaamiha rantirastu, raayasposhaaya suprajastvaaya suveeryaaya/Ya aaranyaaah pashavo Vishvarupaah santo bahudhaika rupaah, vaayustaam agne pramuyoktu Devah, prajapatih prajayaa samvidaanah/ Idaayai sruptam ghrithavat, charaacharam Devaa anvavindanguhaahitam/ Ya aaranyaaah pashavo vishvarupaah virupaah santo bahudhaika rupaah, tesaam saptaanaamiharatintirastu, raayasyoshaaya suprajaa -stvaaya suveeryam/* Although village cattle might not be exactly the same, their form would be similar. In fact, seven types of animals such as cows, horses, goat, sheep, monkey, donkey or camel in village backyards are of same species yet their behavioural pattern, body shapes and features would differ. As against domestic animals, the forest animals of similar kind might vary in their instincts but retain their group forms. May Vayu Deva as the head of animals release them from their physical deformities and may Prajapati establish unity among them all. Indeed, inner awareness of the moving and stationary entities is the same as the inner awareness or consciousness rests in the abode of Infinity, the Supreme.

2.

Stanzas 61-66: *Ishvarassarva bhutaanaam hriddeshajuna, tashthati, bhaamayassarva bhutaani yaantraaruudhaani Maayayaa/ Tameva sharanam gacchha ssarvabhavena Bharata, tatprasaadaat -paraam shaantim sthaanam paapyasi shaashvatam/ Iti te jnaanamaakhyaatam guhyadguhyamtaram mayaa, nimrisyaitadasheshena yatheschasi tathaa kuru/ Sarna guhyatamam bhuuyah shrunume paramam vachah, ishtosi medhridhamiti tato vakshyaami te hitam/ Manmanaabhaava madbhakto madyaajee maam namakuru, maamevaishyasi satyam te pratijaane priyosime// Savadharmaan parityajya maamekam sharanam vraja, aham tvaa sarva paapebhyo mokshayishyaami maa shuchah/ Arjuna! Parameshvara retains the Universe and Creation in the Antaratma of each and every Being and swirls around swiftly*

with His Maya Shakti as a machine. Be it realised totally that every Jeeva is dependent , helpless and only Ishvara's consent could break off from the cycle of births -deaths and births again. Now I am thus revealing this 'rahasyaati rahasya' that no Being in Srishti could break off from 'samsaara' without my very specific, definite but difficult intervention .But, it is indeed you and your deed and action alone that decides your fate. You are free to follow or fall and as such the choice of action is entirely yours and I shall not interfere or intervene any further as per your own 'karma' and the consequential 'prapti'. As I am extremely fond of you since you have faith and devotion, I am inclined to you very favourably no doubt yet the initiative and action are of your own. You may intensify your devotion and I would too respond proportionately. You may become my bhakta, greet me heartily, and I shall even over reciprocate! *Savadharmaan parityajya maamekam sharanam vraja, aham tvaam sarva paapebhyo mokshayishyaami maa shuchah/* Seek no further counselling about 'dharmaadharma vimarshas' or of critical analyses of 'Dharmaadharma', but fall into my fold at once . All the relevant factors of viveka-jnaana- bhakti-nishkaama karma-kartavya nirvahana or wisdom, awakening, devotion and total trust- deed with no reciprocation- and duty-boundedness are all in your favour most certainly!]

Stanza Thirty three explains that maha maaya the great illusion could play leelaavilaasa. Maya as Prakriti is the material cause which is derived from Consciousness and follows the behest as a limiting adjunct of the Supreme Brahman; put in another way Prakriti the Maya is the tool of the Almighty to conceal His Reality and the Great Truth! The Mother of the Universe in totality creates the real and unreal nature of it, protects it from the interplay of, and balancing between, the Tri Gunas of Satvika-Raajasa and Taamasika features and withdraws it periodically as perkaala maana decided by the Over Lord, even without ever affecting Him! In other words, this Universe of Truth and Untruth Forms is controlled by the wielding power of Maya; she indeed is the plenipotentiary as it were of Brahman the Supreme conferring all powers to act independently as originated by the Almighty. Bhagavan is indeed well equipped with both vidya and avidya and by aarohanaavarohana vidhana is able to control the universe.

The 'Sthaanu' created Prakriti 'Maya' (Illusion) - the hard outer shell of body hiding the Interior Soul. Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Paramatma is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and is inseparably united. The Sthanu Paramatma known as Maha Parameshwara be called matter and Shakti as the energy. Not only are the Sthanu Paramatma and Shakti ones united the Prakriti as the Matter becomes energy. Thus 'without being united with the Sthaanu Paramatma then the very first vibration by which the Parabrahman becomes aware of Itself is caused by the Maya Shakti. Thereafter it is vibration after vibration in 'aarohana and avarohana' manner being Praana the Life Energy!' Now, 'Maya' is derived from Material Sources, which in turn, is associated with three features of the Super Force, viz. 'Tamas'(Ignorance), 'Rajas'(Passion), Sathva (Goodness).The examples of firewood, smoke and fire were cited to illustrate the three features to represent Brahma (Creation or Earth), Vishnu (Sustenance) and Eswar (destruction or the Final Negation of 'Maya').The feature of 'Tamas' is akin to material wellbeing, characterised by women, wealth, power and evil. The 'Rajas' is akin to the effort of acquisition of knowledge, devotion, yoga and Sacrifice and the final feature, 'Satva' or 'Dharma' or the release of Inner Energy to align with the Super Force. Thus Bhagavan Maheshwara being well equipped with vidya-avidya forms be stated as of Haimavati and of Vishnu rupini.

[Devi Bhagavata Purana explains about Bhagavati's Vibhutis and Gunas]

To the pointed queries expressed by Lord Brahma, Maha Devi gave clarifications in no uncertain terms that Maha Purusha and Herself was just the same as a lamp and reflection in a mirror and that She was neither a female nor a male, but a Unique Genderless Nirguna. Any changes witnessed are due to the interplay of 'Antah Karanas' or natural instincts like Mind, Buddhi, (Mental Power) and 'Ahankara' (Ego) on the one hand and 'Maya'(Illusion) on the other. At the time of Creation following the Great

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

The 'Gunas' (Attributes) and their Characteristics

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

Stanza Thirty Four and Thirty Five: deha-indriya-and pranamaatra dukkha rupa bhinna drishyamaana jnaanaatmaka pratyagatma Shi Dakshina Murti totally bereft of the maaya prakruti amshas- Her vibhutis, attributes and characteristics, may I have the contentment of having rounded off the Panchamollaasa sankshipa samaapti.

Chapter Six

Stanzas 1-2-3-4-5-6-7-8-9-10-11-12

svapne viśvaṃ yathā'ntasthaṃ jāgratyapi tatheti cet ।

susuptau kasya kiṃ bhāti kaḥ sthāyī tatra cetanaḥ ॥ 1॥

sarvaṃ ca kṣaṇikaṃ śūnyaṃ sarvameva svalakṣaṇam ।

saṅghātaḥ paramāṇūnāṃ mahyambvagnisamīraṇāḥ ॥ 2॥

manuṣyādiśarīrāṇi skandhapaṃcakasamhatih ।

skandhāśca rūpavijñānasamjñāsamkāravedanāḥ ॥ 3॥

rūpyanta iti rūpāṇi viśayāścendriyāṇyapi ।

viśayendriyayorjñānaṃ vijñānaskandha ucyate ॥ 4॥

samjñāguṇakriyājātiviśiṣṭapratyayātmikā ।

pañcadhā kalpanā proktā samjñāskandhasya saugataih ॥ 5॥

gavāṃ gauriti samjñāktā jātirgotvaṃ tu gogatam ।

guṇāḥ śuklādayastasya gacchatyādyāstathā ॥ 6॥

śarṅgī catuṣpāllāṅgūlī viśiṣṭapratyayo hyasau ।

evaṃ pañcavidhā kṛptaḥ samjñāskandha itīryate ॥ 7॥

rāgādyāḥ puṇyapāpe ca saṃskāraskandha ucyate ।

sukhaṃ duḥkhaṃ ca mokṣaśca skandhaḥ syādvedanāhvayaḥ ॥ 8॥

pañcabhya eva skandhebhyo nānya ātmāsti kaścana ।

na kaścādīśvaraḥ kartā svagatātiśayaṃ jagat ॥ 9॥

skandhebhyaḥ paramāṇubhyaḥ kṣaṇikebhyo'bhijāyate ।

pūrvapūrvakṣaṇādeva kṣaṇaḥ syāduttarottaraḥ ॥ 10॥

pūrvasmādeva hi jñānājjāyate jñānamuttaram ।

sa evāyamiti jñānaṃ seyaṃ jvāleva vibhramaḥ ॥ 11॥

asti bhātītidhībhrāntairātmānātmāsu kalpyate ।

hānopādānarāhityādākāśaḥ kiṃ prakāśate || 12||

ityevaṃ bauddhasiddhāntī bhāṣamāṇo niṣiddhyate |

[Foreword: Nivikaara Sada Shiva's atmatatva despite jaagriti-swapnaavasthaas there would be the active interferer of Maheshvari Mohini Shakti. But shunya vaadis, atomic theorists and so on vis-a-vis the Advaita Siddhanatis seeks to clarify the actuality. Acharyaas like Goudapaada-Bhagavadpaada-Padmapaad- and such advaita vaadis be taking to vivaada khandana on the basis of the 'Roots' as referred to Chapter Two Stanza Nine above]

Stanzas one and two: In case it is established that the entirety of the universe is Ishvara prapta alike in the stages of awakeness-and dream stages, then in the deep sleep sushupti too would it not be so. This is the objection by Shunyvaadis, nihilists among the Buddhists too.

Sarvam kshanikam shunyam sarvameva vilkshanam/ The entirety is momentary and void as of nothing-ness. Everything is self comprehending. The four elements of earth-water, fire and air are compounds of paramaanus or atoms. When one mentions of momentary existence the universe is of no meaningful purpose and there are of neither the division of the knower and the known. And to discard the theory of atoms there are no modification of Brahman either.

[Expla. Vide Chandogya Upa.III.xiv.1-xv on True identity of the Individual Self and the Supreme Soul

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

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 kosho bhumi budhno na jeeryati, Disho hi asya sraktayo dyaaur asyottaram bilam, Sa esha kosho 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 rodham 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!)]

Stanzas Three and Four: Be this realised that one's shareera comprises of the assembly of five skandhas or aggregates viz. 1. Rupa skandha as manifested by four elements of earth, air, fire and water, 2. Vigjnaana skandha as of sensations or feelings / vedanaas 3. Samjnana skandha or of perceptions 4. Samskaara skandha or of mental formations and 5. vedana skandha or self awareness or consciousness being the aggregate of the erstwhile. Now one school of realists among them recognize two aggregates viz. the external material world of atoms and the internal mental world of skandhaas (groups of conscious experiences, both together making of the universe. Thus pancha samhya vedokti is of pancha kosha chhaaya as of or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss).

Mentioning of *Rupyanata iti rupaani*—of the stanza four: the objects and the sense organs are to be explained as of rupa skandha mentioned above. Likewise knowledge of the sense objects and sense organa are named as vigjnaana skandha. Vishaya and indriya swarupa be as of bhoutika baahya samjhaataangaas.

Stanzas Five-Six-and Seven of 'sangjnaaguna kriya jaati vishisata kalpana': name, quality, action, species, knowledge of humans as of the five folded aspects of sanjana skandha as described by Buddhists. This is also illustrated in to further stanzas. For instance, when once there be a mention of cows, then pratyeka

padaardha vishesha jnaana be mentioned about. The species of gotva be readily realised as of its milk be of swacchata-poushtikata guna and so on. Knowledge of golakshaanaas and its quality of its milk-and even ‘mala mutraas’ are praise worthy.

[Cow-milk, Cow-curd, Cow-ghee, Cow dung and Cow urine are known as panchgavya . And from this panchgavya medicines are made. Which is best for our health. Godugdha (cow milk): As per Ayurveda, cow milk has fat, carbohydrates, minerals and Vitamin B, and even a capacity for body resistance to radiation and for regenerating brain cells. Rig Veda (1-71-9) states:-Cow milk is Amrita..It protects us (from disease). Hence Protect the cows.Atharwa Veda states:-The Cow, through its milk, transforms a weak and sick person into an energetic person, provides vitality to those without it and by doing so, makes the family prosperous and respectable in the “civilised society”.Drinking cow milk gives strength and increases the pure qualities in the human mind. Cow's milk is fat free and thus it doesn't increase obesity. It is also helpful in curing various womens health problems.cow milk is the best natural food for babies and growing children because of it's high content of calcium for developing strong bones and teeth. Cow milk, when taken hot just before bed-time, not only nourishes the finer brain tissues, but also helps us get sound sleep, while at the same time replenishing the body so that we wake up fresh, alert, and full of energy.Goghruta (ghee): The best ghee, it is, as per Ayurveda useful in many disorders. In yajna, it improves the air's oxygen level. The Vedas describe “ghee” (melted-dehydrated butter or butter oil) not only as an ingredient essential for performing “Yagna or Havan” but also as the first and the most essential among all foods. There are, therefore, prayers in Rigveda(10-18-2) and Atharva Veda (3-12-1 and 3-12-4) seeking that God may provide us with so much of ghee that our houses are always full of this most nutritious food.The 8th Mantra of 12th khand of the 3rd chapter of Atharvaveda (3-12-8 Atharva Veda) emphasises the importance and value of ghee by referring to the “stream of ghee- full of elixir – “ghritasya dharamariten sambhritam”. Similarly At several other places in the Vedas, ghee has been described as a (flawless) Nirdosh food, which increases body vigor and vitality (Rigveda – 10-19-7). The use of ghee strengthens the body and helps enhance the life span (Atharva Veda (2-13-1).]

Stanza Eight explains:Raaga-Dwesh-Kaama-Krodhaadi yuktha vyakti be of the samskaara skandha, while one's happiness-misery-as also liberation is as of vedana skandha. Moksha or liberation is the enhancement of the uniterrupted series of momentary consciousness.

Stanza Nine thus explains that apart from the afore mentioned five skandhas of rupa-vigjnaan-samjna-samskaara and vedanaas there might not be any other atman at all, nor there could be any other universal creator called Ishvara. The universe thus contains by itself in all its excellence. In other words, kshanika jnaana pravaaha rupaatirikta anubhava be termed as of punya paapa vishaya maatra. Sushupti anubava sahita nijaatma vidrodhi yet.

Stanza Ten : The entire universe is manifested by the skandhas and the paramaanus or atoms but they are indeed of momentary existence.This is the amplification of the word of swagateeyata. Chandogyopa Upa. is quoteworthy VI.ii.2) *Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham,asatah sajjaayeteti, sat -veva, Saumya, idam agra aaseed ekam evaadwiteeyam/* (Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term ‘ekam’ might have exluded ‘sajaatiyata’ or of the same tree like another tree; ‘swagata bheda’ or internal variation of the same tree’s leaves, flowers or fruits; or ‘vijaateeyata’ or the differece of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!) VI.ii.3) *Tad aikshata, bahu syaam prajaayeteti, tat tejosrijaata: tat teja aikshata, bahu syaam prajaayeteti, tat aposhrijaata, tasmaad yatra kvacha shochati svedate vaa purushah, tejasa eva tad adhi aapo jaayante/* (Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever

or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!

Stanza Eleven: One's own vighnaanam is indeed the carry forward of the preceeding vijnaana. That knowledge is like the flame which is but an illusion. This is actually like the kaarana kaarya syndrome. Referring to the previous stanza's quote: 'Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!' Hence the cyclical effect. Just as agni jwaalaas be of pratikshana nashta hetu, the same be of prati bandha bhraanti.

Stanza Twelve explains about savikalpaka jnaanam bhrama. Nijaatma is fabricated in things which are of unatman by those whose intellect has been misled by such ideas as 'That exists' - That is revealed on its own as for instance aakaasha was revealed by itself. Thus the Nijama is imperceptible and its existence is intangible. Thus the nijatma is neither a vastu-agraahya ir imperceptible even as the aakaasha. Yet, atma swarupa jnaana is the janma raahitya hetu. Thus the metaphisician of the the Buddhist school be contradicted as the basic idea is that the numberless pricesselin samsaarasrishti are due to the Ishvara kaarana.

Now Shri Dakshina Stotra is continued

Rahugrasta Divaakarendu sadrasho maayaasamaacchadanaat'

Sanmaatrah karanopa samharanatoyo bhutsushuptah pumaan/

pragsvaapsamiti prabhodasamaye yah pratyabhijnaayate

Tasmai Shri Gurumurtaye nama idam Sri Dhshinaamutaye/

Prostrations to Guru Dakshinaamurti, who as the Self in the sushupti state of deep sleep state having withdrawn the senses merged in mind and senses with little awareness of the physical world being covered by Maya- like the Surya Chandras are periodically eclipsed yet continue to exist as of deep state of consciousness and with recognition intact all the same. This state of sushupti is briefly mentioned in Upanishads as for example:

a) Mandalabrahmopanishad vide 2.3. *Shushuptimamaadhyoh manolaya visheshyapi mahasastyubhayor bhedah, tamasi linatvaa muktihetutvaabhaaccha/* Despite the fact of mental dissolution as of common of a factor to both sushupti and samaadi as of superconscious state, there is a considerable difference there between, since in the state of sushupti, one's mind is dissolved in the taamasika bhavana and hence the paripakvata for mukti.

b) Kaivaypanishad:

Stanza 14: Even as a Human Being subject to Actuality- Dreams- Sushupti the impact is as per body alone but not- repeat not on the Antaratma the Self which is the Supreme

Punashcha janmaantara karma yogaat sa eve jeevah svapiti prabuddhah/ utra traye kreedati yashcha tatastu jaalam sakalam vichitram/ Aadhaaram annandam akhanda bidham yasmi layam yaat puratrayam cha/ The three types of bodies are termed gross, the subtle and the causal. As per one's past deeds, one goes through the three kinds of consciousness of jaagrat-swapna-sushupti or awakesness- dream and the dreamlessness. And the three bodies merge into what one realises as the totality of the Self or the reflection of the bliss.

Reference Maandukya Upanishad VII

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, sa 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 awakeness; *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’. In Chhandogya Upanishad Chapter VI.viii. Uddalaka Aruni explains to his son Svetaketu about the unique Self Realisation of ‘Tat Tvam Asi’ as step by step Instruction: first as deep sleep; then the mind enters Individual Consciousness or the Antaraatma as though a person would enter into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual Self is identified with his mind and the thought process to get adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or being liberal and so on all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is Praana or the Vital Force. Mind is what surpasses the Praana but is deeply rooted into it. Then Uddalaka sensitised Svetaketu about food and water in life’s and the havoc that hunger, thirst and heat could create in one’s existence. *Saumya! Imaas tisro devataah Purusham praapya trivrit trivridekaaika bhavati, tad uktam purushaad eva bhavati, asya purushasya praayato vaan manasi sampadyate, manah praane, praanastejasi, tejaah parashyaam devataayaam/* -VI.viii.7-or These three basic needs do amalgamate into mind-vital force and speech and the trio or threesome being the deities of existence seek to contact with the Self. As soon as the Self departs from a body, then speech is withdrawn into mind and other faculties follow suit, then mind to the Vital Force, praana into Fire and Fire into the Supreme: *Sa ya eshonimaaaitad aatmyam idam sarvam, tat satyam, sa aatmaa.Tat Tvam Asi!* Now, Brihadaranyaka Upanisha vide III.VIII.11 amplifies the concept of the Unity of the Self and the Supreme: *Tad vaa etad aksharam, adrushtam drushtar, ashrutam shrotur, amantam mantar, avijnaatur vijnaatur; etasminnu khalvakshare aakaash otascha protaashcheti/* This Absolute Power is never seen by anyone as it is not a sense object; it is never heard, never thought as It itself is the embodiment of Thought and Intellect. It is the Absolute Power that the unmanifested Ether is permeated all over; in a methodical analysis of *neti neti* or ‘not this not this’, the Individual Self is truly devoid of body adjuncts, organs and senses, and is but the transmigrating Soul from birth to birth till such time that ignorance is cleared and discovers Its identity with Brahman! As *prapanchopashamam* or when the worldly phenomena are ceased and *eka-atmapratyaa sara* or proof and singular belief of Unity of Self and Supreme is secured, then only the Self is meditated upon: ‘At the time when the Universe was not differentiated as of proper name and form, then the Unique Self entered all the Beings into limbs and of body systems deep inside and like Agni within, so that they all tick the vital force, speech, vision, hearing, thinking and so on; *sa yota ekaikam upaaste, na sa veda, na sa veda, akritsno hy eshota ekaikena bhavati, aatmeti evopaaseetaa atra hi ete sarva ekam bhavanti, tad etad padaneeyam asya sarvasya yad ayam aatmaa, anena hy etad sarvam veda yathaa ha vai padenaanuvindet;evam kirtim vindate ya evam veda/* only the Self or the Soul within needs to be prayed to enabling various body functions, since the Self or Inner Conscience controls all the sensory organs. The identity of the Self is such that one knows the kind of animal is known by its footprints and the specific individual is for his fame or his/her characteristics or associations.)

Chhandogya 6.8.1-2

VI.viii.1-2) *Uddaalako haarunih Svetaketum putram uvaacha, swapnaantam me Saumya, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Soumya, tadaa sdampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati// Sa yathaa Shaakinih sutrena prabaddho disham disham patitvaanyatraayatanam alabdhwaa praanam evopashraayate, praana-bandhanam iti//* (Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!) VI.viii.3-4) *Ashana pipaase me, Saumya, Vijaaneehiti, yadraitat purusho ashishishati naama, aapaeva tad ashatam nayante: tad yathaa gonaayo shvaanaayah purushanaaya iti, evam tad apa achakshateshanaayeti, tatraitacchngam utpatitam, Saumya, vijaaneehi, nedam amuulam bhavishaya-teeti// Tasya kva mulam syad anyatraannaat, evam khalu, Saumya, annena shungenaapo mulam anviccha, adbhiih, Saumya, shungena san mulam anviccha, san mulaah, Saumya, imaah sarvaah prajaah sad-aayatanah sat pratishthah//* (Then Uddalaka after sensitising about mind and praana, taught his son Svetaketu about hunger and thirst: when a person is hungry, then water leads him to food, like a leader who for instance as a leader of horses, cattle, men etc. Thus as in the case of a body too, the roots demand offshoots to spring up since after all the laws of Nature so demand invariably. In the same manner as an offshoot for food, the tendency calls for an off shoot for water, or heat, or a Being ! Indeed for every Being, its Existence has to have a root too and all the places of existence are the places of merger called ‘satpratishtha’; truly all such abodes of Existence are the merger points of culmination and dissolution]

Now further stanzas of the Sixth Chapter 13-14-15-16-17-18-19-20-21-22-23

śūnyam cejjagato hetuḥ jagadeva na siddhyati || 13||

ghaṭaḥ śūnyaḥ paṭaḥ śūnyaḥ iti kaiḥ pratipādyate |

naiva bhāseta śūnyam cejjagannaraviṣāṇavat || 14||

vastvarthī kimupādadyādbhārārthaḥ kiṃ parityajet |

ko vidadhyānniṣiddhyedvā śūnyatvātsvasya cātmanaḥ || 15||

avasīdennīrākūtaṃ tasmātsarvamidaṃ jagat |

skandhānām paramāṇūnām nat cet || 16||

saṅghāto na vinā hetuṃ jaḍā ghaṭapaṭādayaḥ |

mahānubhāvo bhūyāsamiti bhrāntaśca manyate || 17||

ātmāpalāpako bauddhaḥ kimarthaṃ carati vratam |

pratyabhijñā yadi bhrāntiḥ bhojanādi kathaṃ bhavet || 18||

iṣṭasādhanamevaitadannaṃ gatadinānnavat |

iti niścitya bālo'pi bhojanādaṁ pravartate || 19||

avakāśapradāṭṛtvamākāśārthakriyā yathā |

tathaivārthakriyā puṁsaḥ kartṛtvajñāṭṛtādikā || 20||

susūptisamayepyātmā satyajñānasukhātmakaḥ |

sukhamasvāpsamityevaṁ pratyabhijñāyate yataḥ || 21||

pratyabhijñāyata iti prayogaḥ karmakartari |

ātmā svayamprakāśātvājñānāyātmānamātmanā || 22||

susūptaṁ māyayā mūḍhaḥ jaḍondha iti lakṣyate |

aprakāśatayā bhāti svaprakāśatayāpi ca || 23||

Stanzas 13-14: If shunya or the void or of emptiness is the cause of the universe then there be neither there be neither kaarana-karya-kartuva. In case the pot is stated to be void then cloth is empty too, recalling the oft quoted Chhandogya Upanishad 6.2.1-2 as : follows: *Sadeva, Saumya, idamagra aaseed ekam evaaditiyam, taddhaika aahuh, asad evedam agra aaseed ekam evaadwiteetam, tasmaadasatah sajjaayata/* (Svetaketu's father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) VI.ii.2) *Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham,asatah sajjaayeteti, sat tveva, Saumya, idam agra aaseed ekam evaadwiteeyam/* (Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have exluded 'sajaatiyata' or of the same tree like another tree; 'swagata bheda' or internal variation of the same tree's leaves, flowers or fruits; or 'vijaateeyata' or the differece of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!

Shunya kaarana, vastu bhramatva be evident. Midhya and Asat bheda kaarana be of swaadhisthana and the past-present-future differences become prominent. In vedanta, one would tend to get convinced that jagat is merely a hallucination and an act of maaya while reality is of the negation of existence.

Stanzas 15-16-17-18: In between 'Vishaya-vishayi samanvaya' is of 'shunya vaada mata dosha'. What could one be desirous of shunya vaada mata dosha and its reconcialation. If samsaara vyavahaara sambhavata be negated then paramardha too be non existent. If dharmardha kaama moksha chaturvidha purushardha phalaas be non existent then vyavahaara bhavaardhas be non existent. Bhogya jaata kaama is of asambhava maatra.

If there were to be no assembly of skandhaas as already mentioned vide Stanzas Three and Four: be this realised that one's shareera comprises of the assembly of five skandhas or aggregates viz. 1. Rupa skandha as manifested by four elements of earth, air, fire and water, 2. Vigjnaana skandha as of sensations or feelings or vedanaas 3. Samjnana skandha or of perceptions 4. Samskaara skandha or of mental formations and 5. vedana skandha or self awareness or consciousness being the aggregate of the erstwhile. Now one school of realists among them recognize two aggregates viz. the external material world of atoms and the internal mental world of skandhaas as of groups of conscious experiences, both together making of the universe. Thus there would be no assemblage since there would be no case to accomplish like a pot or cloth as would be inert. In the absence of a potter, the mere existence of clay, wheel, stick could not

automatically produce the pot. Likewise if Parameshvara be supreme creator be not accepted, then there be neither creation nor the universe.

Again, be there a misled person feeling as of Lord Buddha even to the extent of asserting that 'aham brahmaasmi' making religious assertions, then what kind of recognition be there for existence. Since the conscious entity be constantly changing the objective person seeking to undertake religious acts like fasting, abstinence and so on

Stanzas Nineteen-and Twenty

Ishta saadhana- is as like appeasement of hunger and thirst as of person's previous experiences recalling memories of pain and relief. Recall of recognition is like actions repeated and accepted and that is realised as pratyabhijna which is called the syndrome of repetitive cause and effect cycle.

Twenty provides the example of hetu vaada: aakaasha is not the avastu anumaana. Just as of the existence be proven of its own existence, 'suo motu', the same way, aakaasha is proven by its own existence and likewise a doer and a knower by way of introspection. The expression of 'ardhakriyaakaartitva' of Meemaamsa school of Prabhakara means that the true knowledge is that it should be an incentive to action that fulfils a practical need, lest the knowledge is misleading. The knowledge that aakaasha led to action of keeping the universal vyavahaaraas and by the movement by it and so on. Because the Antaratma is a conscious and independent and therefore one could think independently and hence the acts of thinking and doing proceed from the awareness of oneself as a conscious entity. Antaratma is free from evil, old age, grief, hunger and thirst and that the goal of each individual is to desire to understand this atma. This as the ultimate truth and deems that the body as the atma. Thus introspection has the essential inputs of vigjnaanam-mental caliber-sankalpa or determination..

[Expla. vide Chhand.Upa VII. xxvi – VIII.1-4 on . Sanatkumara to Narada and provides the final Upadesha on Introspection]

VII.xxvi.1-2) Once any person believes and gets convinced that he - or any Individual Self for that matter -happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! In this connection a Stanza with considerable hidden meaning has been described; it states: 'The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He originally becomes one, then three fold-say Tri Gunas and five fold-say pancha bhutas, seven fold say Sapta Dvipas or Samudras, and nine fold, say Nava Grahas; he is called eleven say Ekaadasha Rudras, or one hundred and ten and one thousand and twenty and so on! He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes 'Bhagavan' or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality. Brahmarshi Narada had that conviction of Sanatkumara being a Bhagavan and hence approached him for guidance and thus the latter titled himself as Skanda, like Lord Kartika Himself!

Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of

mortal conditons vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasa’ within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul- which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!)

VIII.i.2-3) As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!)

VIII.i.4-5) The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings! Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of omission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!)

VIII.i.6) Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss)

He who gets equated to the Supreme Self brooks no barriers and his wishes become instant commands! VIII.ii.1-10) Should one become desirous of Pitru Devatas as objects of desire, the forefathers appear by his very wish and he gets fulfillent of that wish. Similarly the mothers of previous births, brother, sisters, friends, or perfumes and flower garlands, food and drinks, song and music, women and so on would before them and abide by their wishes! Whatever place, object, desire that he then in that state of Brahman becomes his instant command at once. Such is the glory of the person who realises the Inner Self or the Supreme Conciousness!

Falsehood covers inability and integrity begets courage in the realisation of Truth; the term ‘Satya’ denotes control of falsehood and vindicates the Truth

VIII.iii.1-5) Pretension and dishonesty are the facades of unfulfilled and suppressed desires; in one’s life dormant desires like excellent eating, clothing, women, earnings and fame but since these are not reachable, falsehood covers up the desires and excuses are given for want of effort, incapability and diffidence. Even when a relative or a dear friend departed, falsehood claims extreme distress since the show of loss might look for an opportunity of some gain! At the most it might be lip sympathy or a sign

of self importance and bravado. In fact falsehood is so intense that the more a person is clever and worldly wise while truth is trampled and covered deep down! This is how pure knowledge is self effacing while ignorance passes off as so called 'commonsense' or worldly wisdom! Now the Self is what exists in the heart and clean knowledge which leads to virtue is a stepping stone for the heavenly world. When a person is peaceful and composed, then only he could rise up from his body and dwell in his true nature of virtue. Indeed that is the Self in purity with neither fear nor falsehood. That truly is the Truth with is everlasting and an equivalent expression of Self or Brahman. The Truth comprises three words: 'Sa' for Immortal-'ti' for mortal and falsehood and 'yam' the controller. Truly enough, one who meditates Truth and Heart in unmitigated form are stated to be in the precincts of heaven!

Individual Self navigates to reach the bridge of faith from Darkness to Illumination

VIII.iv.1-3) Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach the bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuineness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contentment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: '*Tamasomaa jyotirgamaya, mrityormamritam gamaya*/' On reaching into this world through celibacy, virtue, sacrifice, and singular dedication to Brahman, that person attains Brahmatva and Bliss with freedom of movement and realisation of Totality!]

Stanza Twenty one: on 'sushupti samayepyaatma satya jnaana sukhaatmka' : Since the antaraatma is of the satya jnaanamanata brahma or of the the nature of truthfulness, jnaana and blissfulness and hence in the deep sleep or of shushuptyavastha and be able to sleep peacefully. 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 and of an undifferentiated mass of over all consciousness and as 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 of bliss. Being a knower and doer, it is an obvious fact in the jaagradavasta and even the swapnaavasta even the shareeradhari is bereft that feeling of I- Consciousness. Since there be no such experience of deep sleep or of sushupti state or of 'pratyabhijna' as of waking up state and hence the existence of the Nijaatma and hence the awareness of atmajnaana and the awareness of satya jnaanasukhatmaka.

Stanzas Twenty two and Three explains the usage of vyaakarana and the verb, 'prathabhijnaayate' or 'is recognised' as in 'karmakartyva'. Since the Atman is self revealing- that knows by that itself. In other words, karma is the object of action, karta is the agent of action. When the effect of the action of an object is upon the agent, then the expression of karma kartari prayoga. The process of recognition or of 'pratyabhijna', after deep sleep or as of shushupti a person who recognises another person and both are the same, since Nijaatma recognises another co atma as both are the same, since Thou art Thou and Atman is self revealing.

As in the deep sleep state, there could be the intervention of Prakriti Maya and a Jeeva deluded be appearing as of inert and blind as of 'raahugrasta divaakarendu sadrishha'

[Note on Surya-Chandra Grahanas or Solar Lunar Eclipses: When Chandra travels while in rotation between Surya and Prithvi and lies in the Southern direction under the level of Surya, that day when Sun rays fall on the top portion of Chandra, that night is called as Amavasya since Chandra's lower portion is

invisible on Earth. It is on that Amavasya when Chandra comes in between Prithvi and Surya and Surya's 'bimba' disappears at a point of time, that particular Amavasya is stated to the time of Surya Grahana (Solar Eclipse). As in the case of Lunar Eclipse, there might be Sarvagraas or Khanda Graas of Solar Eclipse too. On Amavasya, Chandra's Chhaya falls towards Prithvi and in that Chhaya falls and Surya bimba disappears; the extent of disappearance denotes the full or partial Solar Eclipse. Maharshi Sanandana explained to Narada Muni the methodology of calculating the exact time and duration of the Eclipses as also the general impact on various other Grahas. The belief in Puranas that Rahu was responsible for the Eclipses as he was annoyed at the successful attempts made by Surya and Chandra to dismember him, although succeeded to secure 'Amrit' and as a result accomplished the status of Grahas, was not unfounded; it is believed that Rahu was dismembered from one entity into two as Rahu and Ketu and Lord Brahma set up Rahu in the shadow of Chandra and Ketu in the shadow of Prithvi and appointed them as Grahas (Planets); while Rahu and Ketu were positioned as the shadows nearby to Surya and Chandra respectively and were thus stated to be responsible for the Eclipses.]

Stanzas 24-25-26-27-28-29-30-31-32

jaḍātmani ca dehādaṁ sākṣādīśo vivicyate ।

eṣaiva mohinī nāma māyāśaktirmaheśituḥ ॥ 24॥

mohāpohaḥ pramāṭṛṇāṁ mokṣa ityabhidhīyate ।

avasthātrayanirmukto doṣadibhiranāvilaḥ ॥ 25॥

iṣṭika iva sanmātro nyagrodhakaṇikopamaḥ ।

bāhyābāhyadaḥlonmuktakadaḥlikandasannibhaḥ ॥ 26॥

niraṁśo nirvikāraśca nirābhāso nirañjanaḥ ।

puruṣaḥ kevalaḥ pūrṇaḥ procyate paramaśvaraḥ ॥ 27॥

vāco yatra nivartante mano yatra vilīyate ।

ekībhavanti yatraiva bhūtāni bhuvanāni ca ॥ 28॥

samastāni ca tattvāni samudre sindhavo yathā ।

kaḥ śokastatra ko moha ekatvamanupaśyataḥ ॥ 29॥

vācyavācakarūpatvātsavikalpo'pi sannayam ।

dehādīnāṁ vyapohena sambhavennirvikalpakaṁ ॥ 30॥

asanneva bhavedvidvānasadbrahmeti veda cet ।

asti brahmeti cedveda santemenam tato viduḥ ॥ 31॥

Stanzas 24 jadaatma - deha saakshi- maaya shakti and moksha saadhana are mention worthy. When the ahamkaara of a jeeva prevails then it is clear that one's senses are different from the jeevaatma. This fact could be discovered by viveka vichaara and discrimination as shrutis and learned sages seek to explain. The power of Maya as described as the Mohini Shakti the dispelling of which is the delusion of the knowers as explained by Bhagavata Purana 3.6.3 as : *Ato bhagavato maayaanaamapi mohini,, yatsavuaqm chatmava ritaatmaa ne vedaa kimitaapare* /Hence the Supreme Bhagavan's maaya deludes even those skilled in creating illusions. Explained differently the aadhi bhoutika prapancha is represented by praana maya, manomaya, vigjnaana maya by sangraha and these koshaas provide the jada roopa deha provides with chetana by Maheshvara. This is like agni be without producing heat. Then the various aspects of ghraata-shrota- mantha-viginata and such vyavahaaras as of adhyatmika prapancha. Be creating bhinna bhinna upaadhis Maheshvara generates the aadhi daivika prapancha.

[Bhagavad Gita 7.: Vigjnaana Yoga]4 is quoted once again a From Jnaana to Vigjaana or from Knowledge to Wisdom or from learning to feeling which leads to action as per karma!

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

Bhagavan Shri Krishna addresses Arjuna as follows: Whosoever of Dhyaana Yogaabhyaasa saadhakas or those immersed in deep meditation as targetted to me with ardent faith and devotion are blessed by their Self Realisation. I shall shortly explain as to how they apply their knowledge and the eventual wisdom to reach the accomplishment. Among the crores of humanity, only a handful of them seek the 'saadhana' either by good deeds and awareness of the Supreme or by direct yoga way. Indeed the illustration of several sprouts of plants in a garden turning as fruit bearing trees and of the left over fruits dropped down or unconsumed by the customers are very few indeed; such is the extremely limited very few of the Saadhakas or the Seekers of the Unknown. Out of this selected ones make efforts for the Realisation Beyond yet right within one's own Self. Arjuna! The two approaches of Para and Apara Jnaana as explained earlier. Considering the current context, that paraa jnaana is worthy of recommendation. As you are aware there are two distinct forms of Prakriti the Nature. The totality of Universal Creation comprises an interplay of Pancha Maha Bhutas. These Five Elements are linked together as the warp and weft of the universal cloth , as they interact and cooperate, but never cross their ends. In the context of Philosophy

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

Further there is yet another quote on Mohini avataara of Vishnu vide Maha Bhagavata:

Lord Vishnu created a cover of 'Maya' (Illusion) and let the Demons fight among themselves for the sips of the Nectar. In the confusion, there appeared an outstanding beauty with most sonorous voice and dazzling figure, who was Lord Himself in the form of Mohini Murthi. She had mesmerised the Demons who fell in a spell and made them request her to do justice in equitably distributing the Nectar to all by turns. She made formations as per seniority and made them wait for turns. She started with the formations of the Demons, but by means of illusion had actually commenced the distribution among the Demi-Gods. Rahu a Demon somehow got into the camp of Demi- Gods and this was noticed by Sun and Moon, who complained the fact to Mohini Murthi and immediately the Sudarsana Chakra severed Rahu's head, but since he drank the drops of Nectar already, Lord Brahma gave him the status of a Planet; but since then, Rahu became the enemy of Sun and Moon and torment them periodically by way of eclipsing them till date. At this juncture, Lord Vishnu revealed his identity and exhorted the Demons to mend their diabolic actions and take refuge in the Superior Energy instead of becoming slaves of the Eight Materialistic Vices, Viz. Kama (Desire), Krodha (Anger), Moha (Infatuation), Mada (Arrogance), Lobha (Avarice) and Matsara (Jealousy). He advised that in the ultimate analysis, only He would provide salvation which tantamounts to Eternity, which indeed the Nectar that they craved for.]

Stanzas Twenty Five-Twenty Six-and Twenty Seven explain that there are three states of self consciousness of awakenness-swapnaavastha and deep sleep or sushupti- Then raaga-dwesha-moha or delusion or misunderstanding. Further one's existence by itself is like the stalk of munja grass or as Taittiriya Upanishad explained vide II.iii.17) *Angushtha maatrah Purushontaraatmaa sadaa janaanaam hridaye samnivishthaah, Tam svaccha shareetaat pravrihen munjaad iveshikaam*

dhairyena: tam vidyaacchukramamritam tam vidyaacchukramamritamiti/ or ultimately, Purusha the Self as existing in the indwelling abode of heart is stated to be of a thumbsize Reality and it is essential to segregate that Reality from the body of Self like the stalk of the munja grass and visualise the Absolute Consciousness from the body as the ‘Shukraamrutam’ or the Pure and Clean Substance that is unadulterated and Ever Serene Immortality; indeed as the Serene Immortality! Or one should separate the Purusha as separated from the body as the central stalk from the munja grass. Shvetaashvatara Upanishad too repeated the same: III.xiii-xv) *Angushtha maatrah purushontaraatmaa sadaa janaanaam hridaye sannivishthah, hridaa manveesho manasaabhi klipto yadaa etad vidur amritaaste bhananti// Sahasra sheershaa purushah sahasraahshah ahasra paat,sabhumim vishvato vritvaa ati atisthad dashaangulam// Purusha evedamsarvam yad bhutam yaccha bhavyam utaamritatavasyeshaano yad annenaatirohati//* (The Inner Self is hardly of thumb size always resident of his heart the hub of distributing every arising from Praana the breathing; mind is the charioteer of the organs and senses. Those who realise the significance of the Self knows it all. The Virat Purusha or the Cosmic Person is stated to have endless number of heads, eyes, and feet of far reaching command and the numerical thousand each of these body parts is by way of suggestive magnitude. The Maha Purusha Ishvara encompasses and envelopes Bhumi on all the sides, but again this is an understatement of ‘dashaangulam’ or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, Sapta Dvipas, Sapta Samudras, Sapta Parvatas, and so on apart from the ‘Kaalamaana’ the Eternal Time Schedule! *Purusha eve vedam sarvam/* or the Maha Purusha Parameshwara is indeed the totality of the Cosmos, of whatever has been, is and will certainly be too! He is the Over Lord of the Universe and of Immortality quite irrespective of the considerations of the Past-Present and Future and what ever grows ‘annatarena’ or based on the basis of food and the resultant vital energy ! Incidentally, the Inner Self is no doubt well within the Body and its actions but clearly unaffected by its acts and their consequences)

Further as Chhandogya Upanishad vide .6.12.1-3 explained: The tiny and wasteful seed of a massive banyan tree is realisable only by mind and faith as that explains its subtle essence of the Self in it which indeed is That Truth: VI.xii.1-3) *Nyagrodha phalam ahreteedam bhagavah iti; bhinddhuti; bhinnam bhagavah, iti; kim atrapashyaseeti; anvya ivemaa dhaanaah, bhagavah, iti; aasaam angaikaam, bhinddhiti, bhinnaa bhagavah, iti; kim atrapashyaseetii, na kim chana, bhagavah, iti// Tam hovaacha yam vai, Saumya, etam animaanam nanibhaalayase, etasya vai Saumya, eshonimnaa evam mahaan nyagrodhas tishtyhati shraddatsva, Saumya// Sa ya eshominnaa, aitat aatmyam idam sarvam, tat Satyam sa Aatmaa, tat tvam asi, Sveaketo, iti; bhuyaa eva maa, bhagavaan vigjnyaa payatva iti; tathaa Saumya, iti hovaacha//* (As Svetaketu was asked by his father to fetch a banyan fruit and asked to break it, the son did so and found small seeds / grains which were not even edible. The father explained that in a huge and tall banyan tree, the seeds were virtually useless. He explained that a tree like the banyan that stood royal with mighty branches, trunk, fruit, and leave sprang up on earth, but one did not realise its utility. Then he explained that its subtleness was some thing that could not be perceived especially the seed which was so small like of an atom, but still the tree stood with grace and dignity. Indeed the subtleness of the seed was such that it raised a tree of its giant size! Indeed it was this subtleness which was not perceivable unless that mind and faith were not in place! It was such subtle essence of the Self which was all about to be realised as the Self; That is the Truth; indeed Thou art That! Then there is the example of the antaratma is the innermost self beyond the sheaths viz. Pancha Koshas: or Five Sheaths of Human Body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss). Further, any thing that which has partitions or subject to modifications is liable for destruction in as much as that Inner Self is unaffected by paapa punyaas or demerits and merits.

Stanzas Twenty eight and twenty nine explain: What indeed could be an illusion when one’s mind is softened or even dissolved, when all the Beings in the universe and fundamental principles are

unified, as all the rivers are rushed towards oceans and once perceptions are unified too, then what could indeed be the root cause for one's mental agitation, delusion and misconception.

Following Upanishads explain as to the state of 'sthita pragnatvam' and the negation of the illusory false description or Mental poise and sense of equanimity or Sharpness of Mind and the depth of Understanding are the essential inputs to access 'Mahat' / Bliss

[Expl.(1) Taittreya 2.4 (2) Brihad 1.4.7-8 (3)Isha x-13 (4) Mundaka 3.28

I.iv.1) *Yato vaacho nivartante, Apraapya manasaa saha, Anandam Brahmano vidvaan, na bibheti kadaachaneti/ Tasyaisha eva sharira aatmaa, Yah purvasya, tasmaadvaa etasmaan manomayaat, anyontara aatmaa vigjnaamayah, tenaisha purnah, sa vaa esha purusha vidha eva, tasya purushavidha-taam, anvayam purushavidhah, tasya shraddhaiva shirah, ritam dakshinah pakshah, satyam uttarah pakshah, yoga aatmaa, mahah pucchham pratishthitaa/ tadapi esha shloko bhavati/* No person with enlightenment is ever afraid of facing trying situations once he has realised Bliss which is Brahman. This situation follows due to the strength of mind even in the physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a situation, faith is stated as one's head, righteousness is the right side of the body, truth the left side and concentration is the body and Mahat or the First Born Intellect or the depth of absorption which is all-pervading named Satya Brahman (Praja pati) is the stabilising tail; Brihadaranyaka Upanishad aptly describes Intellect as the varied form of Satya or Truth as the 'hridaya' too. The Upanishad vide V.iv.1 is quoted: *Tad vai tat etad eva tadasya Satyameva; sa yo haitam mahad yaksham prathamajam veda; Satyam brahmeti; jayaatimalokaan, jita invaasaa asa ya evam etan mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/* or meditation is targetted to Prajapati Brahman who has been described as his 'hridaya' or intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression 'tat' or 'that' is repetitive since Hridaya-Intellect-Brahman and now the Truth all refer to just the same. The phrase 'Satyameva' also signifies the idioms Sat or Tyat viz. Murtha (Gross) and Amurta or Subtle, th gross body being 'Pancha bhutaatmikaa' or of Five Elements and is unconquerable by enemies like 'Arishadvargas' or Kaama-Krodha- Lobha-Moha-Mada Matsaras; indeed Satya Brahman is invincible, the very first born and all pervading!

2. Brihadaranyaka Upa. I.iv.7-8

(I.iv.7) *Tadvedam tarhi avyaaakritam aasiit tan naama rupaabhyaam eva vyakriyate asou naama ayam idam rupa iti; sa esha iha pravishta aa nakaagrebhyah yathaa kshuurah kshuradhaane vahitaah syaat vishwam bharo vaa vishyambhara kulaaye, tam na pashyanti/Akritisno hi sah, praanaanneva praano naama bhavati, vadan vaak pashyamshu chakshuh, shravan stotram manvaano manah, taani asyaitaani karma naamaani eva/ Sayota aikam upaaste, na sa veda, akritisno hi eshota ekaina bhavati, atmyevopaaseeta atra hi ete sarva ekam bhavanti / Tadetat padaneeya masya sarvasya yad ayam atmaa, anena hi etat sarvam veda, thaa ha vai padenaanuvindetat, evam kirtim shloka vindate ya evam vedaa/* (At that time, this Universe was not differentiated as of proper name and form; then this unique Self entered all the Beings into all the limbs of their body-systems deep inside and like Agni within so that they all tick on like the Vital Force, speech, vision, hearing, and thinking; only the Self or the Soul within needs to be prayed to enable the various functions, since the Self or the Inner Consciousness controls all the sensory organs. The identity of the Self is such that one knows the kind of animal is known by its footprints and the specific individual is for his fame or or his/her own characteristics or associations.) (I.iv.8) *Tadetpreyah putrat, priyo vittaat, pryonyasmaat sarvasmeeti, antaratah yadayamatmya, sa yonyamaatmana priyam bruvaanam bruyat, priyam toratasyaneeti, Ishwaroh tathaiva syaat; Atmaanameva priyamupaaseet; sa ya Atmaanayeva priyamupaste na haasya pranaayukam bhavati/* (Indeed each and every Self is in essence, less important than even one's own children, wealth or any thing else and as such one needs to exist for himself or herself. That is why one needs to meditate the Self or Jeevatma- the Inner Soul, for its well being and longevity as the rest are of lesser priority)

3. Mundaka 3.28 *yathaa nadyaas synda maanas samudre, astam gacchhanti gacchanti naama rupe vihaaya, tathaa vcidvaan naamarupaad vimuktah, pataatparam purushamupanti divyam*/Just as all the rivers flow towards the ocean disappear into it losing their individual identity, similarly the knower of the atman being limitations of naama-rupas, so be attain the Supreme.

4. Ishavasya VI.x-xii-xiii

VI.x-xii) *Yas tantunaabha iva tantubhih pradhaanajaih, svabhaavatah deva ekah svam aavranot sa no dadhaad brahmaapyayam// Eko Devas sarva bhuteshu goodhassarva bhutaantaraatmaa karmaadhyak-shah sarva bhutaadhivaasas sakshee chwetaa kevala nirgunascha//Eko vaasi nishkriyaanaam bahunaam ekam beejam bahudhaa yah karoti, tam aatmastham yenupashyanti dheeraas tesaam sukham shasvatam netaresham//*

(Just as a spider weaves out threads from within and also swallows the threads back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality; He sports with the material of staggering multitude with the active assistance of the Maya Shakti as the proverbial spider does with the unmanifested matter named ‘Pradhana’ and expands itself enveloping the worlds and materialises ‘naama -rupa- guna-karmaadi tantu’ or a fantastic range of nomenclatures, forms, characteristics and deeds even as the unique and invisible nucleus of featureless ‘Antaratma’ us the hidden spectator as the witness! ‘Eko vaashee nishkriyaanaam bahunaam eka beejam’ or the Unique seed which as actionless and inactive but materialising myriad images. The role of this Undefined Secret with no qualities and adjectives is highly venerable and what all a human being could do by way of conduct, sacrifices, deeds of high virtue and total dedication with unreserved faith might help Realisation leading to *sukham shasvatam* or Truthful Endlessness! While Katha Upanishad repeats the twelfth stanza of the Thirteenth Stanza-II.ii of the above viz. *eko vaasi nishkriyaanaam buhunaam ekam beejam bahudha karoti/*, the substance of the relevant section of the Katha Upanishad is stated as under: Katha Upanishad II.ii.9-15) *Agnir yathaiko bhuvanam pratishtho rupam rupam praturupo babhuva, Ekatasthaa sarvabhutaan yantaratmaa rupam rupam praturupo bahischa// Suryo yathaa sarvalokasya chakshurna lipyate chakshuair baahya doshaih, ekasthaa sarva bhuta antaraatmaa na lipyate lokadhukhena baahyah// Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti,tam atmastham yenupashyanti dheeraasteshaam sukha shasvatam netareshaam//Nityonityaanaam chetanschetanaameko buhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; tesaam shaantih shasvato netareshaam// Tadetaditi manyante nirdeshyam oaramam suk ham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemaa vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//*

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

Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

VI. xiii-xiv) *Nityonityaanaam chetanaschetanaanaa eko buhunaam yo vidadhaati kaamaan samkhyaa yogadhigamyam jnaatvaa devam muchyate sarva paashaih// Na tatra Suryo bhaatina chandra taarakam, nemaa vidyuto bhaanti kutoyam Agnih, tam eva bhaantam anubhaati sarvam, tasya bhaasaa sarvam idam vibhaati//*

(The above two stanzas are exact repetitions of Kathopanishad's stanzas of II.ii.13 and 15. Indeed, Paramatma is : *Nityo nithyaanaam chetanas chetanaanaam eko buhunaam vidaa dhaatikaamaan/* or is Everlasting among the Everlasting, fund of Enlightenment among those with Enlightenment; the Singular among the multitude and the outstanding bestower of desires. He is the Cause of Causes to be possibly realised by distinction or 'Saamkhyaa' and Yoga or Realisation by fixation or sharply targetted like the central 'bindu' or the brightest possible nothingness alone! He is by far the brighter and radiant than Surya, Chandra and the huge galaxy of Stardom, lightnings put together and of much less of Agni's significance! These stanzas are incidentally the repetition of II.ii.11 of Mundaka Upanishad as also vide in Purusha Praapti Yoga of XV Chapter Stanza 6.)]

Stanza Thirty; In the bhranti kaala then sarva sambhandhhas are dissolved while in the jnaanottara kaala too sarva vikalapas be extinct. In other words while having the form of the objects named, although the antaratma appears to undergo changes, could be changed. This may be understood by the elimination of the body. Atman is both the upaadaan kaarana or the material cause and the nimitta karana or the material cause of the universal existence or the efficient cause of the universe. Hence, viewed from the universal form and names atman is savikalpa with change, but when upaadhi or limiting adjuncts and like the ody and is vikaaraara are ruled oth of negate then shines as of nirvikalpa.

Stanza Thirty one was already explained as above vide Tatittireya 2.6.

II-vi-1: If anyone knows Brahman as non-existing, he himself becomes non-existent. If anyone knows that Brahman does exist, then they consider him as existing by virtue of that (knowledge).

Of that preceding (blissful) one, this one is the embodied self. Hence hereafter follow these questions:

After departing (from here) does any ignorant man go to the other world (or does he not)? Alternatively, does any man of knowledge, after departing (from here) reach the other world (or does he not)?

He (the Self) wished, "Let me be many, let me be born. He undertook a deliberation. Having deliberated, he created all this that exists. That (Brahman), having created (that), entered into that very thing. And having entered there, It became the formed and the formless, the defined and the undefined, the sustaining and the non-sustaining, the sentient and the insentient, the true and the untrue. Truth became all this that there is. They call that Brahman Truth. Pertaining to this, there occurs this verse:

II-vii-1: In the beginning all this was but the Un-manifested (Brahman). From that emerged the manifested. That Brahman created Itself by Itself. Therefore It is called the self-creator.

That which is known as the self-creator is verily the source of joy; for one becomes happy by coming in contact with that source of joy. Who, indeed, will inhale, and who will exhale, if this Bliss be not there in the supreme space (within the heart). This one, indeed, enlivens (people). For whenever an aspirant gets fearlessly established in this un-perceivable, bodiless, inexpressible, and un-supporting Brahman, he reaches the state of fearlessness.

Chapter Seven

Opening Salutations ti Shri Dakshina Murti

Baayaaishvapi jaagadaasishu tathaa sarvaasvavasthaswapi

*jāgradādiṣu tathā sarvāsvavasthāsvapīnu vyāvṛttāsvanu
vartamānamahamityantaḥ sphurantaṁ sadā ।*

svātmānaṁ prakāṣīkaroti bhajatāṁ yo mudrayā bhadrayā

tasmai śrī gurumūrtaye nama idaṁ śrīdakṣiṇāmūrtaye ॥ 7॥

Opening obeisances to Sarva Deva Dakshina Murti with auspicious mudraas like chinudra- jnaana mudra. Mudras are certain basic mystic poses of fingers of Gods and Goddesses in their vigrahaas as of ‘modam’ of or karunaasraas and dravyarasa. Yet, Bhagavan Dakshinamurti displays Chin Mudra and Jnaana Mudras.

Chin Mudra is one of the most common mudras as even non-yogis have seen this mudra in contemporary art and culture. Chin means ‘consciousness’ or gesture. To practice chin mudra while seated guide the tip of one’s index finger to the pad of thumb, turn the palms up and rest the backs knees. Chin mudra can also be practiced in asana. As per the yoga tradition, the middle finger, ring, and pinky finger represent the three classic qualities of nature Sattvik guna, the middle finger symbolizes sattva (purity, wisdom and illumination), the ring finger rajas (action, passion and chaos) and the pinky finger tamas (inertia, lethargy and darkness). In this mudra, the individual soul (index finger) with the supreme soul (thumb) In the classical yoga text of Patanjali, The Yoga Sutras, the yogi is on a path of transcendence through these states (the gunas) and progresses from darkness into light and from ignorance to wisdom. Benefits of Chin Mudra clears Pranic circuit, which maintains and redirects the prana, or life force, within one’s own body: Increases concentration- Lifts dull energy, improves stamina- elevates mood, relieves stress and tension.

Jnana Mudra: Jnana means wisdom or knowledge and mudra means seal or gesture. The thumb represents the supreme soul and the index finger the individual soul. This mudra represents the wisdom of knowing the individual soul is one with the supreme soul. The three extended fingers represent the three gunas which must be overcome: sattva (middle finger), rajas (ring finger) and tamas (little finger). Jnana Mudra is nearly identical to chin mudra except the palms are turned down. Jnana mudra is typically performed in meditation due to its calming and grounding nature: Jnana Mudra Creates a Pranic circuit, which maintains and redirects the ‘Prana’ within the body as that calms and stabilizes the mind- this mudra has a grounding energy as that symbolizes destruction of ego, as the index finger is held down and conquered by the thumb, eases mental peace and alleviates nervous tension and boosts memory.]

Stanzas 1-2-3-4-5-7-8-9-10-11-12-13-14-15-16-17-18

pratyabhijñābalādātmā sthāyī nirdhāryate yadi ।

kā nāma pratyabhijñaiṣā kiṁ vā tasyāḥ prayojanam ॥ 1॥

pratyakṣādipramāṇeṣu pratyabhijñā na paṭhyate ।

kathaṁ tasyāḥ pramāṇatvamiti prcchan prabodhyate ॥ 2॥

bhātasya kasya citpūrvaṁ bhāsamānasya sāmpratam ।

so’yamityanusandhānaṁ pratyabhijñānamucyate ॥ 3॥

taddeśakālākārādīnavadhūyānuṅgikān ।

yathaikaṃ vastvanusyūtaṃ so'yamityabhidhīyate || 4||
 māyānuṣṅgasañjāta kiñcijjñātavādyapohanāt |
 sarvajñātavādivijñānaṃ pratyabhijñānamātmanaḥ || 5||
 pūrvajanmānubhūtārthasmarañānmṛgaśābakaḥ |
 tasmānniścīyate sthāyītyātmā dehāntareṣvapi |
 smṛtiṃ vinā na ghaṭate stanyapānaṃ śiśoryataḥ || 7||
 pūrvatrānubhave kāle smṛtikāle paratra san |
 ātmā saṃskārarūpeṇa smaratyartham svaniṣṭhitam || 8||
 pratyabhijñeti bhāvānāṃ smṛtiścedabhidhīyate |
 ātmasthairye pramāṇatvaṃ smṛtiśca prāpnuyātkatham || 9||
 smṛtau prakāśo nārthasya na cāpyarthasya niścayaḥ |
 na cāpyarthānubhavayoraṅgulyoriva sambhavet || 10||
 nānubhūtivīṣiṣṭasya padārthasya ca daṇḍivat |
 sarvatrāpyevamityevaṃ prasaṅgāditi cecchrṇu || 11||
 prāktanānubhave naṣṭe tadavaṣṭambhasambhavāt |
 saṃskārasamjñātsāmagryāt pauruṣājñāyate smṛtiḥ || 12||
 āvedyānubhave naṣṭe tadīyaṃ viśayaṃ prati |
 anubhāvakamātmānaṃ bodhayatyanapāyinaṃ || 13||
 viśaye ca pramuṣite naṣṭe vā'nubhave sati |
 svaviśrāntaṃ smaratyartham devo'pramuṣitaḥ sadā || 14||
 pramoṣaṇaṃ pramātṛiṇāṃ māyayā tamasā kṛtam |
 māyāvidye prabhoḥ śaktiḥ bhānośchāyāprabhopame || 15||
 arthānācchadayaṃ māyā vidyā vyākṣipya darśayet |
 pratyabhijñāiva sarveṣāṃ pramāṇānāṃ ca sādhanam || 16||
 īśvaronyohamapyanya iti vicchedakāriṇīm |

vyākṣipya vidyayā māyāmīśvarohamiti smṛtiḥ || 17||

īṣatprakāśobhūdīśo māyāyavanikāvṛtaḥ |

samyagāvaraṇāpāye sahasrāmśuriva sphureḥ || 18||

StanzaTwo continued that unless one takes interternship from a guru and learn spiritual wisdom, the person be not perfected. Bhagavat Gita 4.34-42 states *tad viddhi pranipaatena pariprashnena sevayaa, upadekshanti te jnaanam jnaaninastatva darshinah/ Yat jnaatvaa bhutaanya sheshena drakshyasyaatmanyatho mayi/Apichedasipaapeebhyah sarvebhyah paapakritthamah/ Yavaidhaamsi samiddhognih bhasmasaatkuruterjuna, jnaanaagnih sarva karmaani bhasmasaatkurute tathaa/ Nahi jnaanena sadrisham pavitrmiha vidyate, tatsvayam yoga samsiddhah kaalevaatmani vindati/ Shraddhaavaa labhate jnaanam tatparassanyatendriyah, jnaanam labdhvaa paraamshantim achirenaadhigacchati/ Agjnaaschaashraddhdhaanascha samshayatmaa vinashyati, naayam lokosti na paro na sukham samshayaatmanah/ Yogasanyasta karmaanaam jnaana sancchhinna samshayam, aatmavantam na karmaani nibhdnanti Dhananjaya! Tasmaadajnaana sambhutam hritstham jnaanaasinaatmanah, cchitvainam samshayam yogam atishthottishtha Bharata!* Arjuna! Just as you had been drowned in a misleading flow of infatuation a while ago, you ought to lose your control of senses and enter into a different type of being awaken to jnaana and maturity of thought and of introspection. Indeed there would have to be a suitable guide you to restrain from a misleading psyche as such a guide would have to be selfless and his considered viewpoint to be considered with a cogitative mind instead of agitated mentality. Once one's awareness is dawned then only appropriate experience of 'Jnaana' the brightness is generated in place of 'agjnana' the darkness. Even if you were among the worst of sinners, you could navigate through the sinful and fierce waters with the help and support of a proper guide. There several instances of brave men getting shaky and flippant minded do suddenly realise their sinful timidity and suddenly accomplish 'jnaana' - 'jna' or knowledge against 'na' or its negation! There had been several personalities in such jnaanis then -now - and hereafter too that selfless preceptors change the course of depraved sinners! Arjuna! Just as the fullfledged flames of Fire turn wooden pieces to ashes, karmas or human deeds are turned to ashes by Jnaanaagni! As clarified already karmas are threefolded: Aagaami karma - sanchita karma- prarabdha karma. Aagami is what one is expected on the basis of the previous record of the plus and negative accounts; sanchita karma or whatever doings of the positive or negative current accounts of a bank balance are truly temporary and once awareness is accorded, immediate corrective measures could be rectified and might not be the strong reason for rebirth as degraded beings. But praarabha karma accounts are sealed and ought to be experienced most inescapably like an arrow shot whose repurcussions are distinct. Having thus analysed the effects of Karma, the abstraction of 'Jnaana' or the Awareness of the Supreme is definable as clean- transparent- unreserved- and a definitive poniter to 'Paramaatha Maarga'. There are two distinct ways and means to the awakening of Jnaana and both are the bridges as cemented and well paved by faith and determination ; one is by way of guidance of a guru and another is 'Atmasaakshaatkaara' or Self Realisation even without the external aid. The latter is the result of direct Supreme Message while the former by the guidance of a Preceptor is far more ptacticable. In either way the definitive prerequisites of Jnaana prapti are utmost faith, control of karma- jnaannandriyas and most certainly of the or restraint of horse like mind. In other words, negation of foivolous nature of materialism, and presence of unreseved faith in the positiveness of a guide or of one's own self-consciousness, both based on veda-shastra knowledge, without nagging doubtfulness as compared to doubt clearances as smacked of tamasika nature are among the essential prerequisites of Parama Jnaana. Arjuna! whosoever with the guidance of enlightenment of jnaana is able to severe the doubtful mentality with the assistance of 'nishkaama karmas' or deeds without desires and objectives could perform their dutiful actions and observe 'atma nishtha', then the end results of their actions is purely incidental only!]

Thus the Ishvara nirmita anraraama inside the shareera is indeed the parama guru be ever explained despite shareeraavasthas, kaala maanaas or of stages of life of awakeness-swapnas-deep sleep of shushuptis or of tureeyaas, saameepya-saayugya -taadaatmyaa.

Stanza Two further explains: Recognition of the Nijaatma and of Self Consciousness as of padaardha saanidhya by way of anumanaadi paroksha jnaana janaka pramaanaas and of swatantrata indriya sanaannidhyata, the pratyeka jeevas be gradually withered. Bhagavan Sureshvara explains *Baalyadishurvapi jaagradaadishu tathaa sarvaasvavastaastthaaswapi vyaavrittaaswaanuvartamaans mahimatyanjah spohratamsaraa, swatmmnam prakareekaroti bhagataam yomutraya bhadrayaa tasmaimai shri guri mietayenama idan shri Dakshinaamurtayenamah/* Prateka jeevaas of ‘ahamata janita chittaanubhava’, be explainainig of Shri Dakshinamurti’s bhadraamudra or chinmuda be explain worthy of revealing nijaatma’s aparokshava and aparacchhinnatva paripanna, samyak drishtitva.

[Expla. vide Ishovaasya Upanishad explains the concept of Samyak Drishtitva onway to Tadaamyata vide VI-VII

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

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

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

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

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

Stanza Three explains that knowledge of Tadatmya or as of that of ‘Thou Art Thou’ as perceived previously, and being stated as of ‘pratyabhyajna’ or recognition yet again. Pratyabhijna is formed from the meaning is direct knowledge of one’s self, as direct recognition. The central thesis of this philosophy is that everything is Parama Shiva the absolute consciousness, and it is possible to re-cognize this fundamental reality and be freed from limitations, identified with Parama Shiva and immersed in bliss. Thus, the pashu as of the human condition shakes off the paashaasa or fetters and becomes the master as

of Pash Naatha as the Inner Self. This expression of ‘pratyabhijña’ of often expressed in Kashmiri Shaivism.

[Pratyabhijñā hridaya of Jayadeva Simha vide pages 41-42 refers to the Chaitanyam concept of Parameshwara as Shiva, Mantra Meheshwara, Mantra, Vijnanakevala, Pralayakevala or Shunya pramaata or Shiva, Sadashiva, Ishwara, Shudda Vidhya, Maha Maya, Prakriti Prithvi Tatwa. Then about the three malas’ or the discordable wastes, Tatsaara Grandha of chapter 1 illustrates: *Agjnaanam kila bandhuheturuditah shaastre mamam tatsmritam/* Also, Tantra Loka chapters I and 6 explain as follows: *Malamagjnaanamicchanti samsaaraamkura kaaranam/ and Yogyataamaatravaitat bhavavyaccheda sangrahe, malasenaasya na prithak atwabhavosti raagavat/* Now three kinds of Malas are referred to now viz. Aanavaa mala, Maayiya Mala, Karma mala; Anavaa mala: *Swaatantrya haanirbodhasya swaatantryaapyabibhataa, dwidhaanavam malamidamswaswarupaapahaantih* (from Ishwarapratyabhijñā kaarika of Bhaskari. Now Maayiyamala vide Tantraloka chapter 1: *Sharira bhuvanaakaaro maayeyah parikeertitah/* Also Ishwarapratyabhijñākaarikaa of Bhaaskari explains: *Bhinna vedyaprathaannaiva maayaakhyam janmabhogadam/* Further about Karma mala: *Devaa deenaam cha sarveshaam bhaavinaam tribandham malam, tathaapi kaarmamevaikam mukhyam samsaarakaa ranam/* Thus are the ‘trividha mala’ of Aanava, Maayiya and Karma defilement nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure antaratma with neither disorders nor the totally free from the stains of the pristine Self!] ‘

In other words vartamaana desha-kaala-avasthaas once be of the grahana kaaranaas then be the usage of of the term of pratyabhignatva and its negation be eradicated. Once the husk of rice grain appears to be same but are indeed different. The nutritional worth and purity of the grain is totally distinct from chaff to be got rid of as waste. The Shad kanchukas or the Six sheaths disposable off to vision the Shudda Tatwas or the Sacred and Pristine Pure Elements as afore referred to; the Six sheaths are niyati or the place limitation-Kaala or time, raaga or attachments and sires, vidya or the restraint of knowledge, kala or creativity topped up by Maya the Self Fallacy. Now the transparency of the Shuddha Tatwas or Pure Elements which are ladderred up are the Shudha Vidya-Ishwara-Sadashiva Maha Shakti and finally Parama Maheshwara; this the kind of Sanctity and Purity of the ‘Grain’ as it were!

Stanzas 4-5: Just as of eliminating desha-kaala-paristhita-pradeshaas which are incidental, the object of antaratma or of self consciousness be destined as ‘That is That’ as the sameway, after eliminating the vaasanaas of avidya by absorbing the deep and distressful sway of the maayaa effect.

Ishopa.further vide further explains vide 11- 12 again: ‘Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called ‘Prarabdha’ or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his ‘paapa punyas’ or merits and demerits at the termination of the previous life. There are three types of features that human beings are moulded in the three classes of Satvika- Raajasika- Taamasika tendencies; those with ‘satvika guna’ worship Devas; those with ‘Raajasas’ features tend to worship Yaksha Raakshasas and ‘Taamasikas’ pray to ‘Bhuta pretas’. Referring to Rites or other kinds of sacrifices, the Satvika Guna persons perform the deeds as duties and without returns of fruits, while those with Raajaa mentality perfer the Sacrifices either seeking returns of for satisfying their own egos; the third category of ‘Taamasikas’ perform worship, if at all, without faith and as a formality. Having detailed the three categories of Satva-Rajasa-Tamasa gunas, Lord Krishna affirms vide chapter 17-28: *‘Ashradhayaa hutam dattam tapastaptam kritamcha yat, Asadityachyutchyate Paarthah! na cha tatpretyano iha/’* or ‘Paartha! Homa karyas without mental application and faith, charity for bravado and so called meditation to please others with motives are all called ‘Asatkarmas’ or works and deeds are

negative acts with neither faith nor application! Having thus described in Gita, one should also realise that various deeds of virtue by themselves would not by themselves provide 'mukti' from the cycle of births and deaths but would be a step forward to cleanse the mind and hearts. On the other hand, it might be interesting to note that Avidya needs to be recognised its due role since in its absence, how could Vidya flourish and be an instrument for Realisation just as when one always lives in darkness would there be a comparison possible for enlightenment! After all in the absence of Aditya what would be the reason and incentive for an individual's freedom from the bondage of mind, panchendriyas and the thick screen of 'Maya'!)

Indeed there is a Force beyond the entities of Maya and Purusha as the manifested and unmanifested ones and that is what is really worshippable worthy of Achievement!

XII) *Andham tamah pravishanti ye sambhutim upaasate, tat too bhuya iva te tamo ya u sambhutyaaam ratah/*

(When one talks of worshipping two entities of Purusha and Prakriti, the former is unmanifest and the worshipper is ushered into blindness and darkness, while worshipping the Pakriti the manifested is equally misleading since both these are the constituents and as such the worship needs to be unified and combined! Those who worship the Creator Hiranyagarbha might secure supernatural powers and worshipping Prakriti would get absorbed into her! Mundaka Upanishad (I.ii.2) further explains: The Purusha or Hiranyagarbha is mystical and formless, yet coextensive with whatever is external and internal since He is birthless and as such devoid of Vital Force and mind; he is pure and superior to Maya the limiting adjunct of Brahman. Bhagavad Gita is quoted-XVI 8-9- '*Asatyam apratishtham te jagadaahuraneeshwaram, Aparaspara sambhutam kimnyatkaama haitukam// Etaam drishtimavashtabhya nashtaatmon alpabuddhayah, Prabhanatyugra karmaanah kshayaaya jagato hitaah*'; in other words some persons of perverted thinking argue that this universe is a 'Make Believe', that there is no Creator responsible to draw the contours of it and the creation takes place due to the union of male and female as no other third intervention is ever existent! By being self-convinced some petty minded ignoramus blatantly perform all devilish activities and tread the path of irrecoverable slide down! Indeed, such inhuman humans with not even a modicum of thinking power to distinguish the dark and bright situations, do get attracted into the vortex of ever repeating births and deaths for ever!]

Hence to the utter need for the the sarvagjna Surveshvaraaya followed the vedic foot prints of Bhagavadpaada and quoted 'Upadesha Kesari' on the saamaanya and vishesha purva yet spashthamaana taatparya prakaara bhaavaatara as to how to Merge the One's Mind Set to to the Inner Self as of one's own Anratatma in an orderly manner:

[Upadesha Sahasri of Adi Shankara vide XIX on conversation between the Self and Mind

1. One becomes free from the distress caused by a series of hundreds of bodies, which has its origin in a swoon due to the fever of desires, if one places oneself under the treatment, in which medicines are Knowledge and dispassion - the causes of the destruction of the fever of desires (mentioned before).
2. Oh my mind, you indulge in vain ideas like 'me' and 'mine'. Your efforts, according to others, are for one other than yourself. You have no consciousness of things and I have no desire of having anything. It is, therefore, proper for you to remain quiet.
3. As I am no other than the Supreme Eternal One I am always contented and have no desires. Always contented I desire no welfare for myself, but I wish your welfare. Try to make yourself quiet.
4. One who is by nature beyond the six continual waves is, according to the evidence of the Srutis, the Self of us all and of the universe. This is what I know from other sources of knowledge also. Your efforts are, therefore, all in vain.
5. There is no idea of difference left which deludes all people through wrong notions when you are merged, for the cause of all wrong notions is the perception of (the reality of) difference. These wrong

notions vanish as soon as one is free from this perception.

6. I am not deluded by your efforts. For I have known the Truth and am free from all bondage and change. I have no difference in the conditions preceding the knowledge of Truth and succeeding it. Your efforts, oh mind, are, therefore, useless.

7. As I am eternal I am not otherwise. Transitoriness is due to the connection with changes. I am always self-effulgent and therefore without a second. It is ascertained that everything created by the mind is non-existent.

8. Scrutinised through the reasoning that reality is never destroyed and unreality never born, you have no (real) existence. You are, therefore, Oh my mind, non-existent in the self. Having both birth and death, you are accepted as non-existent.

9-10. As everything - the seer, seeing and the seen - is a false notion superimposed by you, and as no object of perception is known to have an existence independent of that of the Self, the Self is one only. When this is so, the Self in the state of deep sleep does not differ from Itself when in waking (or dream). Unreal like the circular form of a burning torch, superimposition also has no existence independent of that of the non-dual Self. The oneness of the Self is ascertained from the Srutis as the Self has no division within Itself on account different powers and as It is not different (in different bodies).

11. If, according to you, souls were mutually different and so limited (by one another) they would meet with destruction as all such things are seen to come to an end. Again, all being liberated, the whole world would meet with extinction.

12. There is no one who belongs to me nor is there anyone to whom I belong as I am without a second. The world which is superimposed does not exist, my existence being known to be anterior to superimposition. I am not superimposed It is duality only that is so.

13. The unborn Self can never be regarded as non-existent because there cannot be the superimposition of existence or non-existence on It. What exists prior to you and on which you yourself are superimposed cannot Itself be superimposed.

14. The duality seen to be pervaded by you is unreal. That It is not seen is no reason that the Self does not exist That from which the wrong notions of existence and non-existence proceed must exist. And just as a deliberation ends in a conclusion, so, all things superimposed have a final substratum in the really existing and non-dual Self.

15. If the duality, created by you and assumed by us to be real so that an investigation of the Truth might be possible, were non-existent, truth would remain unascertained, owing to the investigation becoming impossible. The existence of a reality must be accepted as a matter of course if an unascertained nature of Truth is not desirable.

16. (Objection): What is called real is, as a matter of fact, unreal like a human horn as it does not serve any purpose. (Reply): That a thing serves no purpose is no reason why it should be unreal and that a thing serves some purpose is no reason (on the other hand) why it should be real.

17. Your inference is wrong because reality serves some purpose as It is the subject - matter of deliberation, and as It is also the source of all duality proceeding from It under the influence of Maya, according to the Srutis, the Smritis and reason. Thus it is reasonable (that the Self, though changeless, serves some purpose). Otherwise (i.e. as a matter of reality) it is not reasonable that a thing, either permanent or temporary, serves any purpose.

18. According to the Sruti It is of a nature contrary to that of superimposition. This One is without a second as It is also known to have an eternal existence even prior to all superimposition. Unlike everything superimposed on It, which is negated on the evidence of the Sruti, 'Not this, not this'. It is not negated and therefore It is left over.

19. Those who, owing to false notion in their own minds, superimpose the ideas of existence, non-existence etc. on the Self, which is not Itself superimposed and is birthless, imperishable and without a second, always meet with birth, old age and death as different kinds of beings.

20. Duality can have no reality if both its birth and absence of birth are denied (owing to the possibility of

contradictions). Again it cannot owe its origin to another thing either real or unreal. For in that case, being the origin of duality, reality would become unreal and unreality real. Hence the nature of actions and their instruments also cannot be ascertained it is for these reasons that the Self is ascertained to be unborn.

21. If the instruments in connection with the birth of duality be considered to be devoid of any action whatever, there will be nothing which will not be an instrument. And if they are considered to have the power of action, they will not be instruments, (for they can be acting neither) in the state of reality nor of unreality. As both these states are without any particulars (and will always produce effects or never produce any). Neither can they become instruments at the time of their deviation from their original states (of reality or unreality). For in that case the description between the nature of the cause and that of the effect cannot be ascertained like the relation of cause and effect between the two ends (moving up and down) of the beam of a balance.

22. If the reversal of reality and unreality is not desirable how can anything owe its origin to them which are of a fixed nature? For, both of them stand without having any connection with each other. Nothing, therefore, Oh my mind, is born.

23. Even by assuming the birth of things, if you like so, I say, your effects serve me no purpose, for not existing in the Self gain or loss cannot be there either uncaused or due to any cause. Even assuming that they exit in the Self, it is a fact that your efforts are of no use to me.

24. Things either immutable or transitory cannot have any relation with other things or themselves. Therefore it is not reasonable that they should have any effects. So nothing belongs to anything else. The Self Itself is also not (directly) within the scope of words.

25. A wise man immediately meets with the complete extinction of bondage like the extinguishing of a lamp when he acquires through reasoning and the Sruti the knowledge of Self which is the same in all conditions, always of the nature of self-effulgent Consciousness and free from duality fancied to be existing or non-existing.

26. Knowing the One bereft of the Gunas which is unknowable according to those who know It to be not different from the Self and which is very well knowable according to those fallaciously argumentative people who wrongly know It to be an object of knowledge - a man thus freed from the Gunas - becomes liberated from the bondage of false notions and is never deluded.

27. False notion cannot be negated in anyway other than thus knowing the Self. It is these wrong notions that are the causes of delusion. These notions, bereft of their cause, come to end absolute end like fire bereft of fuel (when knowledge is achieved).

28. I bow down to the teachers, the great souls, who realised the Supreme Truth and gathered from the ocean of the Vedas this knowledge (described in the present book) like gods who churned the great ocean in ancient time and gathered nectar.

Here ends Thousand Teachings, the substance of all the Upanishads, written by the All-knowing Shankara, the Teacher and wandering Paramahansa, the disciple of Govinda worthy of adoration.]

Stanza 6-7: As per the pravritti be the ishta buddhi as of the purva janma stana paana ishtata, likewise be the just born babies, animals, birds and on do take to the experience of the preceeding lives. Hence is it not possible for new born babies ever seek to drink mother's milk. Therefore the conclusion be that Atma is everlasting be the in the bodies of andaja- jalaja- uddbuja or as born of eggs- reproduction or sprouts. Hence pratyabhijna be accepted as a means of knowledge while pratyaksha is a direct perception by itself. . The Pratyabhijna system had a period of sense development. On the hand pratyaksha darshana-sparshana-shravanaadi bheda as against bhranti.

Stanzas 8-9: Antaratma be ever existent notwithstanding the time cycle as in case of an experience a moment ago and as of subsequent time as of remembrances recollecting the past memory screen's self experiences of successes and failures. Now the pratabhijnyeti bhaavanaas and smritis or as of past experiences and remembrances of recognition are inessential. Pratyabhijna lakshanas if unrealised as of characteristics of recognition then how is the possibility of sarvaanubhuti be the question.

If the mere remembrances of the objects is recognised as of pratyabhigjna or self the status of a valid source of recognition then the state of how could remembrance be accomplished the status of a valid source of knowledge with regard to the everlasting permanence of the antaratma as of the self awareness.

Stanzas ten-eleven explain: As per one the mental retina of one's own screen of memory, indeed there be no direct revelation of an object either of its inference act or process of reaching a conclusion about something from known facts or evidence either of existence or nonexistence. Nor is the simultaneous revelation of both the object and its experience possible as of the revelation of one's own fingers. Hence the concept of pratyabhigjna or of one's own memory power and memory be not to be confused as one's knowledge or vijnanaa.'

One's memory is a matter of that as arises from the fundamental material called samskaara or the inherent tendency which is rooted to the Individual Inner Self or the Inner Consciousness. Pratyakasha-anumaana-nishchayata besides vyatireka drishtaata nashtata and yadhaardha padaardhaanubhava are the root elements of the Absolute Truth.

Stanzas Thirteen and Fourteen: Smriti sarvadaa be the swaanubhava saakshi sidhha. One's own power of memory reminds one that after the direct experience of an object is overcome and even exhausted one has to realise the adviteeyata and of uniqueness. Not all memories are established as the fundamental foundations of self awareness but the aspect of pratyabhigjna or of paramashiva, pashu or the individual consciousness, paasha or the mala the bondage, upaaya by which to untie, by way of deeksha- mooksha or liberation-swatantra vaada of freewill and the finally shat bhaavas: Just as a grain of rice if separated from the husk and bran would not be utilised for sprouting like other grains, the pure consciousness in the enlightened Beings when separated from their coverings viz. the six 'kanchukaas' or coverings or the offsprings of Maya Shakti around, then the pure consciousness is like Shiva Himself.. The individuals are freed from the karmik and other defilements, then there is no reason as to why that seed would not sprout once again. The universe and its diverse objects is called by nescience or deep ignorance. The stages of a Being from the actuality or of awakeness-dream stage-sushupti- and finally the pragmatwa despite the continuance of In other words, Samsara begets Agnana or Ignorance, swaatma jnaana as a result of the removal of the six kanchukas and three malas of aanava-mayiya-karma phalas, jeevan mrityu stage might be possible when the self feels like the Supreme but 'tadaatmya' or final merger of the 'Prajnatwa' only after the body falls only.

Maha Narayaayanopanishad refers to Maanasika Puja : Significance of Maanasika Puja or Inward Worship __

12-13) *Maanasam vai Prajaapatyam pavitram maanasena manasaa saadhu pashyati manasaa Rishayah prajaaasrujanta maanase sarvam pratishthitam tasmaanmaanasam paramam vadanti/ Nyaasa ityaahur maneeshino BrahmaanamBrahma Vishvah, katamah swayambhuh Prajaapatih samvatsara iti/* Maanasika worship has been commended by Prajapati, especially practised in loneliness far from crowds in a conducive environ when recitals of Mantras, Prayers, and religious material, besides the power of concentration is maximum with devotion and 'shraddha'. Sages had been in their hold the might of salvation let alone the fulfillment of desires for themselves or to others for their well desired wishes. Sanyasa-'Sat Nyaasa'- or Alliance with Truthfulness which in other words is Union with Paramatma is stated as the conquering the material world to approach nearer to the Line of Control and Beyond!

Stanzas Fifteen -Sixteen-Seventeen: Ignorance of Nijaatma is very obviously brought about by the darkness of Maya Shakti. Devi Bhagvata Purana gave the illustration of Lord Vishnu providing solace by Maya Maha Sakti when Vishnu found Himself as a small child at the time of Pralaya or Universal Dissolution. The Lord was floating on water on a banyan tree leaf wondering as to how He was brought in that state and who could have done so? A resonant Celestial Voice was heard in a half stanza saying: 'All this being witnessed is my doing and there is nothing else eternal'. Even as Maha Vishnu was wondering what was heard, He found a mass of radiance on the skies gradually taking the form of a vision

in full manifestation of Maha Bhagavati in the form of Maha Lakshmi with divine robes and ornaments, four arms with conchshell, disc, lotus and mace. She was floating on the Ocean waters along with Her personified Co-Sakties and Vibhuties on either side viz. Rati, Bhuti, Buddhi, Mati, Kirti, Smriti, Dhriti, Sraddha, Medha, Svadha, Svaha, Kshudha, Nidri, Daya, Gari, Tulsi, Pusti, Kshama, Lajja and so on. Maha Vishnu was astonished as never before and with folded hands kept on reciting the incomplete stanza that She was Eternal and nothing else! Maha Lakshmi addressed Vishnu and said that each time there were Universal Dissolutions herebefore, the same scenario happened and there were unifications of His and Hers but He had not realised as He was under the spell of Maha Maya which was Her's again. She further said that Her physical Manifestaion at present was unreal as She had none, but a Supreme Force as an amorphous, unknown, everlasting, unborn, all pervading and omniscient Energy. She commanded Vishnu to create Brahma and Siva- each one to create and destroy- and represent the two Gunas of Rajas and Tamas and thus re-start the cycle of life and death under the cover of Maya and that Vishnu should promote Satvika Guna and handle the delicate task of safeguarding and preserving the entire Universe as also protecting 'Dharma' (Virtue) and 'Nyaya' (Justice). Further on, the process of creation of Demi-Gods, Sages, and human beings and other species followed and so did the formation of Societies and Principles of Dharmas, Varnashramas, and stages of human life and so on. By inference, Veda Vyasa said that the established practices commended the insitution of marriages, of the duties of Grihastha (Householder) and 'karma kanda', followed by retirement, Sanyasa and finally attainment of Salvation- all in a gradual process step by step even as of 'Jeevan Mukti' (Salvation while alive).

Thus Stanza Sixteen explain further: Maya covers all. Vidya uncovers the Truth. Pratyabhigjna that proves the validity off all the means of knowledge. Mind is the key indicator of reality and falsity. Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisations and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interiormost chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ' one becomes precisely as one meditates upon the Almighty'!

Prakriti Maya hides the vidya-avidya as quored by Ishavaasya Upa.again:

Pursuit of the ways of Vidya and Avidya or Knowledge and Ignorance

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

Indeed one when enters the screen of darkness or 'Avidya' and perform rites without the purport or objective of what are the rites intended for, then that act is of no value, especially without faith. That kind of Avidya begets further Avidya and might even be retrograde! In other words, Vidya and Karma are to worshipped being hand in hand; that kind of darkness is characterised as blindness while those in knowledge are normally prone to karma accompanied by worship and meditation; complimentarity is certain in respect of Vidya and Karma! Brihadaranyaka Upanishad (IV.iv.10) makes this point amply clear: '*Andhah tamah pravishanti ye vidyaam upaasate, tato bhuya te tamo ya u vidyaayaam rataah*' or those who practise Avidya or ignorance enter into the dark portals of rites, rituals and sacrifices, or those who blindly get involved in 'karma kaanda' or performing rituals without basic understanding and enlightenment of the Supreme tend to distance from the Reality and near the zone of Falsity) !

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

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

(It is normally emphasised that Vidya and Avidya lead to different paths all together in human life, even

as faith without works is dead and those learned Pundits define the Paths clearly: Brihadaranyaka Upanishad (I.v.16) explains: '*Atha trayo vaava Lokaah: Manushya loka pitru loka devaloka iti; soyam manushya lokah putrenaiva jayyah; naanyena karmanaa, karmanaa pitrulokah, vidyaa deva lokah, devaloko vai lokaanaam shreshthah, tasmaad vidyaam prashamshati*'; in other words: there are three worlds that are attainable by Scriptures and these are the world of human beings, the Pitru loka and the Deva loka. The Manushya loka is attainable by one's own son alone and not so much by rites alone as by the Agnihotra by meditation; the Pitru Loka is attainable by rites only but Deva Loka is attainable by intense meditation. Indeed Deva Lokas accomplishable by meditation alone is the best that one could aspire for! While stating so, Pundits avow that knowledge by description and knowledge by experience and works are clearly distinguishable!)

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

XI) *Vidyaam chaavidyaam cha yastad Vedobhayam saha, Avidyayaa mrityum teertvaa vidyayaamritam ashnute/*

(Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called 'Prarabdha' or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his 'paapa punyas' or merits and demerits at the termination of the previous life. Bhagavad Gita in Shraddhaa Traya Vibhaga Yoga, chapter 17-2, Lord Krishna explains to Arjuna: '*Trividhaa bhavati shraddhaa dehinaam saa svabhaavajaa, Saatviki Raahasiki chaiva taamasiki cheti taam shrunu!*' or there are three types of features that human beings are moulded in the three classes of Satvika- Raajasika-Taamasika tendencies; those with 'satvika guna' worship Devas; those with 'Raajasika' features tend to worship Yaksha Raakshasas and 'Taamasikas' pray to 'Bhuta pretas'. Referring to Rites or other kinds of sacrifices, the Satvika Guna persons perform the deeds as duties and without returns of fruits, while those with Raajasika mentality perform the Sacrifices either seeking returns or for satisfying their own egos; the third category of 'Taamasikas' perform worship, if at all, without faith and as a formality. Having detailed the three categories of Satva-Rajas-Tamas gunas, Lord Krishna affirms vide chapter 17-28: 'Paartha! Homa karyas without mental application and faith, charity for bravado and so called meditation to please others with motives are all called 'Asatkarmas' or works and deeds are negative acts with neither faith nor application! Having thus described in Gita, one should also realise that various deeds of virtue by themselves would not by themselves provide 'mukti' from the cycle of births and deaths but would be a step forward to cleanse the mind and hearts. On the other hand, it might be interesting to note that Avidya needs to be recognised its due role since in its absence, how could Vidya flourish and be an instrument for Realisation just as when one always lives in darkness would there be a comparison possible for enlightenment! After all in the absence of Aditya what would be the reason and incentive for an individual's freedom from the bondage of mind, panchendriyas and the thick screen of 'Maya'!)]

Stanza Seventeen : Dispelling Maya which causes the contradiction of Ishvratva and of the concept of Me and you! Ishvara is different and I am different by vidya or self awareness that 'I am Ishvara as of pratyabhigna. Ishvara who was covered by Maya and hence the veil of Supreme Consciousness. That feeling of 'Satraayana' of protection of Truth as explained

[Chhandogya Upa. VIII.iv.1-3 on Individual Self navigates to reach the bridge of faith from Darkness to Illumination

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

Stanza Eighteen: All the states of one’s mindsetting viz. waking, dream and deep sleep, being the prime causes of the multiplicity, rotate like a wheel. As long as mind exists oin the present form, the rotation of the states caanot be avoides and in these states, mulriplicity is noticeable giving rise to varied responses and reacactions, ever adding fresh vaasanaas to the collection of the mind setting and thus the captivity is ever perpetuated and as such duality as alike in the jagradavastha-dream and deep sleep of sushupti is perpetuated and as such avidya is ever perpetuated in the seed form.

Stanzas 19-20-21-22-23-24-25-26-27-28-29-30-31-32

na kāraṇānām vyāpāraḥ pramāṇānām na vā punaḥ ।

pratyaabhijñāpanam nāma mohāpasaraṇam param ॥ 19॥

yāvanti santi mānāni vyavahārapravṛttaye ।

teṣāṃ mohāpasaraṇādvypāronyo na vidyate ॥ 20॥

jaḍāṇṛtaparicchinna-dehadharmāścidātmani ।

satyajñānasukhātmatvaṃ mohāddehe’pi kalpyate ॥ 21/

śuktau rajatamityevaṃ yathā vyāmuhyate’nyathā ।

saeva rrūpyaṃ cedbhāti vilayaste na sidhyati ॥ 22

nātyantāsatprakāśeta naraśaṅgādivatkvacit ।

kāntākarāḍau rajatamiti syātsmaraṇam bhrame ॥ 23॥

tenedaṃ tulyamityevaṃ syātsādṛśyādyadi bhramaḥ ।

pītaḥ śaṅkho guḍastikta ityāḍau nāsti tulyatā ॥ 24॥

tādātmyena sphurati cedrajatatvena śūktikā ।
vibhramo niradhiṣṭhāno bādho niravadhirbhavet ॥ 25॥
buddhisthitam cedrajatam bāhyatvena pratīyate ।
guṇjādau jvalanārope dehadāhaḥ prasajyate ॥ 26॥
yuktihīnaprakāśatvād bhrānterna hyasti lakṣaṇam ।
yadi syāllakṣaṇam kiṃcid bhrāntireva na sidhyati ॥ 27॥
jalacandravadekasminnirbhaye rajjusarpavat ।
pratīyate yathā svarṇe kārāṇe kaṭakādivat ॥ 28॥
upātte rūpyavacchuktau vyāpte yakṣapurīva khe ।
raśmyambuvatsphuradrūpe sthāṇau coravadakriye ॥ 29॥
asatkalpamidaṃ viśvamātmanyāropyate bhramāt ।
svayaṃprakāśaṃ sadrūpaṃ bhrāntibādhavivarjitam ॥ 30॥
pratyabhijñāyate vastu prāgvanmohe vyapohite ।
dehādyupādhaus nirdhūte syādātmaiva maheśvaraḥ ॥ 31॥
smṛtiḥ pratyakṣamaitihamityādīnyaparāṇyapi ।
pramāṇānyāptavāgāha pratyabhijñāprasiddhaye ॥ 32॥
iti śrīdakṣiṇāmūrtistotrārthapratipādade ।
prabandhe mānasollāse saptamollāsasaṅgrahaḥ ॥ 33॥

Stanzas Nineteen-Twenty- Twenty One-and Twenty Two explain that kriya saadhana be not due to the karmendriya and praana and not the pratyabhigjna utpaadana kaarana but only the sense of mohatma nirmulana maatra as of the vyakta rupa dhaarana. Thus what is called pratyabhigjna is not the outcome of the activity of the various causes nor even by that of the sources of knowledge. It is the total negation of delusion.

Thus whatever be the means of one's recognitive excellence in the day to day affairs by anybody, normally there is no other activity to except that of dispelling ignorance. Indeed, the way that ignorance camouflages the reality on an object and the way of in which it is removed, revealing the same are indefinable beyond words and mysterious.

This is on the analogy of the precious metal say silver which actually be non existent as out of delision, likewise the attributes of a body which is insentient, unreal and even imagines in the Anraratma which of pure consciousness. Further the attributes of the truth-atma jnaana-and the paramaananda or

blissfulness of the Nijatma be again dur ti thee delusion as imajined in one's body. *Tadeva tupyam chedbhaata vlayaste na siddhyati*: If according to the self, silver that appears in the nacre or the mother of pearl be real then, its disappearance be not possible.

[Expla. Vide Bhagavad Gita 2.18-stanzas 16-22

_Naasato bhaavo na bhaavo vidyate narah, ubhayorapi drishtontastvanoyostvatva darshibhih/ Avinaashi tu tatvidhi yena sarvamidam tatam, vinaashamavyasyaasya nakaschit kartu- marhati/ Antavanta ime dehaa nityasyokaasshareerinah, anaashinoprameyasya tasmaadyudhyasva Bharata/ Ya yenam vetti hantaaram yaschainam manyate hatam, ubhou tou na vijaaneeto naayam hanti na hanyate/ Na jaayate mriyate vaa kadaachit, naayam bhutvaa bhavitaa vaa na bhuuyah/ Ajo nityassaashvatoyam puraano, na hanyate hanyamaane shareere/ Vedaavinaashinam nityam ya yenamajamavyayam, katham na purushah Paartha: kam ghaatayati hantikam/ Naasaamsi jeernaani yathaa vihaaya navaani grihnaati naroparaani, tathaa shareeraani vcihaaya jeernaan anyaaani samyaati navaani dehe/ Neither there could be the existence of an entity nor its loss is felt forever. 'Tatva Jnanis' realise merely that a body's existence is bound by time and as such is Unreal, yet 'Atma' the Inner Consciousness is the Truth and Real. Indeed this Truth is known to one and all but gets skirted by the regular attacks of Maya the Make Belief. Only a handful few realise the chasm between the two viz. 'Atma' and 'Anaatma' which are both the sides of the stream of life and only a very few realise that the stream is a flow with neither of the banks! Atma is soaked in the entirety of the Universe plus and is indestructible for ever. Bharata! Arjuna! As the Atma is permanent and Body is anyway destroyed sooner or later, do therefore not hesitate to face the battle. The Almighty who draws the picture of a Great Battle is well aware of the killer and the killed as well as the Final Result. It is one's ignorance to state that a Being is created and killed! In either forms of the Beings none is killed essentially excepting the singer but certainly not the song of Life which is scripted by Him alone. Let me explain to you further Arjuna about the characteristics of Atma the Soul: This Atma is ever not born nor killed. It is common to all species and is everlasting and all- pervasive and all-common. It is 'nitya-shaasvata-purana- ajaya', but the bodies of humans or of any other species are subject to all the sufferences and joys subjected there to. Without properly assimilatinig the Truth, one gets confused as to who is the killer and who is the killed! After all, both are just the same in essence, the quintessence! It is like an old and torn dress changing over to a new dress that the rotten body takes over a fresh dress only!]

Stanzas Twenty three-four-five-six: As the deluded perception is to be certainly negated just as a man be with horns be not possible, then down the memory lane the silver in the hands of a woman be discarded in to the dump yard too as hallucination be likewise. If the delusion were to be likewise then to state that jaggery be bitther or conch shell is thickened yellow does not exist. If the nacre or the outer layer of cultured pearls and the inside layer of pearl oyster be identified with silver then the delusion being used limitlessly. Hence the shunya vaada. If it is argued that the silver which existed in one mind appears as if it is outside, then when the the idea of agni is superimposed on red berry and such, the contingency of the shareera being over burnt off and damaged.

Stanzas Twenty seven- eight -nine: Hence appearance beyond logical comprehension and possible conceptualisation and delusion or fantasy be not having much of distinguishing characteristic.If there be no such identifiable distinction, then the caose of the delusion be non existent. Just as due to the illusion thar moon be singular on the sky and reflections of of waters on the ground as several, a viscious snake ans an harmless rope, bracelet and such ornaments in gold, their cause is like a mirage. Likewise the world is without reality, as superimposer by the nijatma oot od delusion.

Stansas Thirty one-two: Once the fantasy and the illusory effect is destroyed, the truth prevails and the self luminosity prevails without the bodily adjuncts.This body is mortal and is shrouded by death; that is also the place of the Self which is immortal but bodiless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or nondesirable influences . But surely the unembodied Self is totally unaffected by the

pluses and minuses or joys and sufferings. Thus the basic inner light has nothing to do the darkness or some occasional flashes of light as joys as retained in the encased body. In other words this ephemeral body of human and other beings is called the Kshetra the 'krishi pradhana' field like that of an agricultural land or the 'Karma Bhumi' with the expectation of the Supreme for the outcome! This be realised that the Supreme being the 'Kshetrajna' or the owner of the Kshetra.

It is hence to prove conclusively that pratyabhigjna or recognition is the valid means of knowlege that vedas described as the means of divyajnaana.

[Expla.Taittirreeya Arankyaka 1.2.1-11:

Smrutih pratyakshamaitihyam, anumaanashchatushtayam, etairaadityamandalam sarvairdeva vidhaasyate/ Suryo mareechimaadatte, sarvasmaadbhuvanaadadhi, tasyaah paakavisheshena smrutam kaalavisheshanam/ Nadeeva prabhavaatkaachit, akshayaatsyandate yathaa,taannadyo~bhisamaayanti, sorussatee na nivartate/ Evam naanaasamutthaanaaha , kaalaah samvatsaram shrutaaha, anushashcha mahashashcha, sarve samavayantritam/ Sataih sarvaih amaavishtaha, ooruh sanna nivartate/ Adhisamvatsaram vidyaat tadeva lakshane/ 5 Auubhishcha mahadbhishcha samaaroodhah pradrushyate, samvatsarah pratyakshena naadhisatvah pradrushyate/ Pataro viklidhah pingaha, etad varunalakshanam, atraitadupadrushyate sahasram tatra neeyate/ Ekagmhi shiro naanaa mukhe, krutnam tadrutulakshanam, ubhayatah saptendriyaani jalpitam tveva dihyate/ Shukla krishne samvatsarasya dakshinavaamayoh paarshvayoha tasyaishaa bhavati, shukram te anyadyad yajatam te anyat / Vishurupe ahanee dyouh ivam asi vishvaa hi maayaa avasi svadhaavaha bhadraa te pooshanniha raatirastviti/ Naatra bhuvanam na pooshaa na pashavaha, naadityah samvatsara eva pratyakshena priyatamam vidyaat, etadvai samvatsarasya priyatamagm roopam yo~sya mahaanartha utpatsyamaano bhavati idam punyam kurushveti tamaaharanam dadyaat

/(This anuvaka discusses the concept of Time-Samvatsara- Pushan and Absolute Brahman. There are four fold aspects of proofs viz. Scriptures/ Shrutis -Perceptions or Smtitis-Historical Information and Inferences. Bhagavan Bhaskara's kiranas take into account all these four aspects - both transparent and deducive; what is praana or the vital energy! How food is created! How the Beings in Srishti, especially those humans who are clearly expressive have pleasures and pains as also likes and dislikes. It is said that a river is noticed to flow always since several streams and water bodies are directed there into; that is how emerges the concept of 'kaala maana' or the cycle of Time. Several units of time like 'anu' or minute adds up to 'Samvatsara' as perfectly organised in the Time Machine an the analogy of river flows. The kaala maana could be broken into small or big units. But indeed, the Supreme Self or the 'adhi sattva' is neither divisible nor measurable! There are three aspects of vision by the eyes: viz. patara-viklidhah and pingah -or the skin covering the eyes- the retina which denotes the watering mechanism of the eyes-and yellow / smoky colour of the vision or of the Varuna Deva's nature; this deity could view infinities like the distant oceans. Similarly the short distant vision is perceivable by ordinary Beings but the celestial vision of Varuna could see the 'ayanas' like of utara-dakshina or the bi-yearly time slots; the Rithus or six Seasons. In between these units, there are two phenomena viz. 'jalpitam' or casually-even hazily- cognisable and another is 'dihyate' or perfectly understood. Thus the Samvatsara has two flaps of the eyes viz. the right and the left viz. shukla and dakshina ayanas. Pusha Deva! this is how, one form of your swarupa or form is of radiance and another form is of Agni- the master of Yagnas. One view is of bliss or Satya or the Truth and another is Mayathe Make-Belief Illusion or Asatya -the Untruth! Pusha Deva, you are of Vishva Rupa or of Innumerable Forms! Yet of two basic visions viz. of 'Pathya' - of Pusha's wife the executive energy of Pushan- or of Truth or the Eternal Reality and the other the Illusion. In the former, there is no samvatsara- no worldly existence, no sustenance nor sustainer, no cows or Beings, no Adityas nor Devas. Also there are samvatsaras and time cycles; no yagnas nor 'punya paapaas'; THAT is *avyatam shashvatan vishnum ananatam ajam avyayam!*)]

Chapter Eight

Opening stanza followed by Stanzas 1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17

viśvaṃ paśyati kāryakāraṇatayā svasvāmisaṃbandhataḥ

śiśyācāryatayā tathaiva pitṛputrādyātmanā bhedataḥ ।

svapne jāgrati vā eṣa puruṣo māyāparibhrāmitaḥ

tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye ॥ 8॥

Shashtanga namaskaaraas to Bhagavan Dakshinamurti as being one who is never deluded by the Maya, seeks to vision the universe in sarvaavasthaas as of jaagrad-swapnaavasthaas. This maya is malina-satva pradhaana or the satva as tarnished by taamasika pravritthi. Being the maya that is evolved into the entirety of the unniveres of cause and effectsa. Further right into this Maaiyiki jaala that the jeevatma is acually entered into the shreera. The five organs of sense and action with the five vital airs, the mind and intellect, go to make the Lingasarira. Mind, intellect, self-conscious principle, earth etc., are the eight Prakritis. There are sixteen others; the transformations of ear, skin, eyes, tongue, and nose; arms, genitals, hands, feet, vocal organ; sound, touch, form, taste and smell. The twenty-three are the Tattvas (eternal verities) relating to Prakriti anyway.

[Brief vide 2.162-163 Tatvasudha is quoted:

tasmaad brahmaavidyayaa jeeva bhavamm praapya sthitvaa taavake tu swarupe, tatechhutvena spanditam vishvajaatam aakaashaadi kswahamaavasaanam cha pasyate, swavidyasakalpitaachaaryaavedaa-nyaayaadibhyo jaayate tasya vidyaa, viduyaa janmaadvastamohasya tasya rupevasthita swaprakaashe/ Hence one has to understand that is Parabrahma, having accomplished the state of jeeva by avidya as established in one's own form that has produced this universe, by the vibration of the mind of own. Further, as one's vigjnaana be arising in that Supreme Self by such means as a guru, vedaas or logic as are the creations of one's own agjnaana as destroyed by delusion by the vigmaana of the self radiant luminosity.

Further stanzaas

prakāśavyatirekeṇa padārthaḥ ko'pi nāsti cet ।

paramārthopadeśānto vyavahāraḥ katham bhavet ॥ 1॥

kasya bandhaśca mokṣaśca badhyate kena hetunā ।

māyayā lakṣaṇaṃ kiṃ syādityevaṃ paripṛcchataḥ ॥ 2॥

praśanaḥ syāduttaraṃ vaktuṃ pratipattuṃ sukhena ca ।

uktorthaḥ saptabhiḥ ślokaīḥ punaḥ saṃkṣīpya kathyate ॥ 3॥

paunaruktyaṃ na doṣo'tra śabdenārthena vā bhavet ।

abhyāseṇa garīyastvamarthasya pratipādyate ॥ 4॥

tasmātparakāśa evāsti paramārthanirūpaṇe ।

In the time cycle of yesterday-today and tomorrow, the chaitnya bhinna vastavika padaardhaas be of none, then how indeed the tatva jnaanaanubhavaas be possible! Bandhana and moksha are such concepts as are of swayamkritya siddhaas. 'Bandhana nivrittirupa' be indeed due to 'avidyaashraya vishayatava kevalam'. Yet 'maayaamayata swabhava maatra'. Prashana karta wonders 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. 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'. It is emphatic in stating that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the 'paripaktvata' or climactic fruition of yoga, karma, tapasya and truthfulness. Further: the Self is not possible of accomplishment either 'pravachanena' or by sermons, nor 'adhyaya' or extensive and intensive study, nor even by 'bahudha shrutena' or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! 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!

Brahman is truly unknown to those who are either not keen to know or those who desire to know but are unable to know despite their high keenness to know and make enormous efforts but still cannot know. It was in this context that the Supreme appeared to have at one stage created Maya or the dense cover of Ignorance even over the Devas and allowed them the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe. Brahman is truly unknown to those who are either not keen to know or those who desire to know but are unable to know despite their high keenness to know and make enormous efforts but still cannot know. It was in this context that the Supreme appeared to have at one stage created Maya or the dense cover of Ignorance over the Devas and allowed them the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe; Devas got elated that the success was their own not realising the magnificence of Brahman the Supreme.

Brief vide Kathopa. Vide II.i-4-5-6 on Self achieving Brahman

II.i.4) Swapnaantam jaagaritaantam chobhau yenaanupashyati, Mahantam Vibhumatmaanam matwaa dheerona shochati/

(Even one realises that the Self being so subtle is not easy of achievement, once however he does realise 'That' as the all pervading Self, then that extraordinary person is replete with happiness alike in his waking state or of dreams, both being indistinguishable and even in death he would be distressed!)

II.i.5) Ya imam madhvadam veda atmaanam jeevamuktikaat, Ishaanam bhutabhavyasya na tato vijugupsate: etad vai tat!

(Having attained that nearness of the Great Self, he who is enjoying the results of his great deeds, feels comfortable even as a Jeevan Mukta, since he would be able to vision the past and future alike and what is more he would hardly distinguish the Self and the Supreme! This indeed is That!)

II.i.6) *Yah purva tapasojaatamadbhyah purvam ajaaata, guhaam pravishya tishthantam yo bhutebhir vyapashyata: etad vai tat!*

(Now that this person is able to vision inward into the Self, he visualises the First Born Hiranyagarbha too as he was born before the Pancha Bhutas form Brahman the True Consciousness as stated to exist in the cavity of the heart as the 'Antaratma' right in the midst of body and senses; indeed a clarification is offered that Hiranyagarbha is but an ornament of original gold which is Brahman!)]

kāryakāraṇasambandhādyaneḥkalpanā || 5||

rāhoḥ śiraḥ suṣiḥ kṣasya mamātmā pratimāvapuḥ |

ityādikalpanā tulyā na prthagvastugocarā || 6||

upāsyopāsakatvena guruśiṣyakrameṇa ca |

svāmibhṛtādirūpeṇa krīḍati svecchayeśvaraḥ || 7||

pitaraṃ prati putro yaḥ putraṃ prati pitaiva saḥ |

eka eva hi nāneva kalpyate śabdāmātrataḥ || 8||

tasmātprakāśa evāsti paramārthanirūpaṇe |

bhedapratīṭirmithyaiva māyayā"tmani kalpitā || 9||

Stanzas 5-6 explains that very many fantasies and imaginations as of the relationship between the cause and effect cycle on the one hand and the singular overlord on whose existence and self luminosity is like the imagination like Rahu on whose existence of the sky of the in in all activities of individual self of myself or the body of image are perceived. As long as avidya or maaya be not dispelled by the atma jnaana the multiplicity be persisting in one's daily activities. Though Rahu is nothing but the head, sky be nothing but the hole or space the image nothing but the body, still such usage of bhrama is apparent. As long as avidya has not been eradicated by atmajnaana, multiplicity be ever occurring in one's daily life. Although Rahu is nothing but the head, akaasha be nothing but the hole and the image nothing but it body and such is the concept on the imagination of multiplicity. *Karaalavadanaḥ Khadgacharma Shuli Varapradah, Neelasimhaasanaśaḥ Raturatra Prashasyate/* (Rahu Deva is fierce looking, carries sword, skin sheath, Shula and Vara Prada by his four hands and is seated on a blue throne).

Arthakaṣyam Maha Veeram Chandradityavimardanam Simhikagarbhasambhutam tam

Rahumpranamaamyaham/ (Rahu Deva! You possess half divine and half serpent physical form. You are the son of Simhika Devi the daughter of Hiranya kashipu; a valiant and resourceful champion of KsheeraSagaraMathana leading to the emergence of Amrita and the punisher of Surya and Chandra even! My sincere salutations to you!) The Rituals are regular six times daily and highly crowded daily Rahu Abhishekas as per respective Rahu Kala Prathamas; holiday Rahu Kaala Abhishekas are extraordinary. *A fantastic feature of the Rahu kaala Abhishekas is the clearly visible sight of white milk turning blue and crowds crave to see the same!* The easy and traditional way of learning one-and half duration of daily Rahu Kaala is on the basis of the following viz. *Mother Saw Father Wearing The Two Socks* to count 7.30 to 9 Am, 9-10 .30 Am, 10.30 to noon, 12 to 1.30 pm, 1.30 pm-3 pm, 3 pm- 4. 30 pm and 4.30-6 pm.

Stanzas 6-7 Ishvara by self relsove sports in the form of a father-son-deity, guru and so on the in theories. Parama Shiva being the self is hides and seeks on the shareera which is doubts if epheremal . Having

body organs and sense extensions, karmendriyas and jnanarendriyas, mind and thoughts, vital energies, Bahagavan enters the body, and enables self consciousness through the tiny cleavage of kapaala or the skull and enjoys the through three abodes of awakeness-dream stage-deep sleep/ shushupti and thus bhagavan enters the human body as the antaratma or the Inner consciousness of an individual. Thus the antaratma or the inner consciousness is permeated from Brahma to grasspiece thus mortals become immortal jumping from one life to another.

Stanza Eight: *Pitaram prati putro yah prati pitaava sah, eka eva hi kalpyate shabtamaatratah/* He is who is the son to a father to a son and such generations. The same person is considered and imagined differently.

[Expla.vide (1.)Shvetaashvatara Upa. II.i.1, 6.8 (2) Brahma Sutras 2.2.33 and 2.2.47

(1)

The Self is certainly not attainable by Senses and once having achieved it is unified with the Supreme

II.i.1) *Paranchi khaani vyatrunat Swayambhuh tasmaat Paraanpashyati naantaraatman, kaschid -dheerah pratyagaatmaanam aikshad aavrita chakshur amritatvam iccham/*

(What so far has been emphasised that Purusha is hidden in all beings and as such does not appear as the Self; but he could be perceived with fine and pointed intellect. The Self Existent Paramatma appears to have installed a thick, opaque and dark glass made of outer material made of limbs and senses and the Being is thus totally disabled to vision the other side. This is why one sees only one side of the screen and not the other where the Self actually is present in great glory and splendour! But a very extraordinary Intellectual who discards the view of the fleeting material of misleading dazzle created by way of diversional tactics and makes exceptional efforts to vision the 'Pratyagatma' deserves to vision the Self, the immortality!)

II.i.2) *Paraachah kaamaanunyanti baalaaste mriyoryanti vitasya paasham, Athadheeraa amrutatvam viditvaa dhruvamadhruveshviha na praarthayante/*

(The petty minded persons hanker after external desires and get entangled in the snares of destruction and death. On the other hand, those mature and intelligent persons, do discern what immortality in the midst of pulls and pressures of material enticements is all about and cleverly opt for the Reality and Truth)

II.i.3) *Yena rupam rasam gandham shabdaan sparshaamscha maithunaan, etenaiva vijaanaati kim atra parishishyate, etadvai tat/*

(Once what ever is perceivable by way of colour, taste, smell, touch of love and various other materials of transitory nature, the remainder is indeed the Reality, Permanent and Unchanging. 'Etad vai tat' or That truly is That! This is what Dharma Raja assured Nachiketa!)

II.i.4) *Swapnaantam jaagaritaantam chobhau yenaanupashyati, Mahantam Vibhumatmaanam matwaa dheerona shochati/*

(Even one realises that the Self being so subtle is not easy of achievement, once however he does realise 'That' as the all pervading Self, then that extraordinary person is replete with happiness alike in his waking state or of dreams, both being indistinguishable and even in death he would be distressed!)

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(Now that this person is able to vision inward into the Self, he visualises the First Born Hiranyagarbha too as he was born before the Pancha Bhutas form Brahman the True Consciousness as stated to exist in the cavity of the heart as the ‘Antaratma’ right in the midst of body and senses; indeed a clarification is offered that Hiranyagarbha is but an ornament of original gold which is Brahman!)

Shvetashvatara 6.8:

Na sastyaa kaaryam kaaranaanchacha vidyate na tasabhayakascha drishyate, paraasaya shaktiri vividhaiva shruyate, swabhaaviki jnaana balakriyaacha/ Bhagavan has no implement nor products as shaped out of them. There is none equal nor superior to Bhagavad srishti.

(2)

Brahma Sutras 2.2.33 asserts *lokavat to leelaa kaivalyam*: What is the creative activity be at once a sport to Brahman.

Further Brahma Sutras explain vide 2.2.47:

That God is the Cause but not the Creator of Material Effects is the incongruity. That God is Nimitta Karana or Abstraction and not the efficient and operative Cause and that Mahat or some other Entity is responsible for the manifestation of the Universe is the fallacy and inaptness. Another incongruity is that God creates creatures as grades, features, qualities and so on, that he neither impels actions of the Beings nor drives them to do good deeds and He is indeed indifferent to every thing and leaves every being to be on one’s own. On the other hand, what Vedas show is different: Kaushitaki- Brahmana Upanishad. (III.8) states: *Na vaacham vijijnaaseeta vaktaaram vidyaat, na gandham vijijnaaseeta ghraataaram vidyat, na rupam vijaaseeta drashtaaram vidyaat, na shabdham vijijnaaseeta shrotaaram vidyaat, naanna rasam vijijnaaseetaannarasasya vijnataaram vidyaa, na karma vijijnaaseeta kartaaram vidyaat, na sukhaduhkhe vijijnaaseeta sukha duhkhayor vijnataaram vidyaat, naanandam na ratim na prajaatim vijijnaaseeta aanandasya rateh prajaater vijnataaram vidyaat netyaam vijijnaaseetataitaaaram vidyaat, na mano vijijnaaseeta mantaaram vidyaat, tavaaeta daashaiva bhuta maatraa adhiprajnaam dasa prajnaamaatraah syur, yad vaa prajnaa maatra na syur na bhuta maatraasyuh, na hyanyatarato rupam hinchena sidhyen no etan naanaa tad yathaa rathasyareshu nemir arpio naabhaav araa arpita eva evaitaa bhuta maatraah prajnaamaaraasva arpitaah na saaduna karmanaa bhuyaana bhavati na o evaa sadhuunaa karmanaa bhuyaana bhavati no evaasaadhunaa kaniyaan, esha hi eva saadhu karma kaarayati tam yam ebhyo lokebhya unneeneeshata esha u evaasaadhu karma kaarayati tam yam adho nineeshate, esha lokapaala esha lokaadhipatih, esha lokeshah sa ma atmeti vidyaat sa ma aatmeti vidyaati/*

(There needs to be a perfect coordination of the faculty of knowledge or perception ‘per se’ and the Jnanendriyas and Karmendriyas or the Agents of Knowing and those of Action to carry out in respect of any Individual Self; Mind is the medium of the transmission and regulation of action. In other words the three entities of the organ of sense, the appropriate object and the sense of recognition need to be in a single and unified operation of mind! The examples are given in the Stanza: Speech is not only a faculty but also what one is desired by the speaker. Similarly smell is what the person concerned is able to smell. Taste of the food is such as the one who likes or does not like and the extent to which the person so experiences. Sound has to be such as to attract the attention of the hearer. Any particular action should be

such as to take the approval of whosoever desires to perform. Pleasure or pain cannot by themselves act but what the Individual concerned is desired or ignored / experienced. Mind is only a mere body- device to act but cannot act on its own and cannot be forced by the thinker unless he desires to think. Also, in turn, the ten agencies of Jnaana and Karma viz. the knowledge and action tools need to be activated by the mind, again at the express direction of the thinker. Would there be no elements be Intelligence, there would not be elements of existence either. Just as a chariot of the felly is fixed on the spokes and the spokes are fixed on the hub, so do the elements of existence are fixed in the faculties of intelligence and the latter are fixed on the breathing spirit; further the breathing energy is everlasting universally. And that again is the Self or the Antaratma the reflection of Paramatma. Indeed He is the Supreme and the Supreme Again! Brihadaranya Upanishad. (IV. iv.5) states: *Yathaa kaari yathaachaari tathaa bhavati-Saadhukari Saadhurbhavati, Paapakaari Paapo bhavati; Punyah Punyena karmanaa bhavati, Paapah Paapena/ Athokhalvaahuh Kaamamaya yevaayam Purusha iti; sa yathaa kaamo bhavati tatkraturbhavati, yatkraturbhavati tatkarma kurutey, yatkarma kurutey tadhabhi sampadyatey/* Now the Self under transmigration is stated to be Brahman or Pure Consciousness, and identified as ‘Vigyana maya’ or the epitome of Intellect, and ‘Manonmaya’ or the embodiment of Mental Strength, Praanamaya or the personification of Vital Force comprising Five Folded functions of Pancha Pranas viz. Praana Apaana, Vyaana, Udana, Samanaas. Besides this Pure Consciousness manifests the functions of being Chakshu maya or the faculty of vision by eyes and shrotra maya or of sound or hearing by ears and other functions of organs. Further the body prevails upon the Elements of Prithvi-Varuna/ water, Vayu/ Ether, Agni / Fire. Then the body inculcates Kama/ Desire, Krodha / Anger, Dharma/ Righteousness as also the opposites of these feature. Now, the inferences of these features would be that as per the actions arising there from such as goodness begets goodness, evil begets evil, and so on. The Self in the newer ‘Avatar’ or manifestation is identified with individual impulses like desire, lust, narrow / broad mindedness, anger or its absence and so on and the concerned body tends to dominate the specified sense and the specified timings!) In Bhagavad Gita (IV.11), Bhagavan Krishna assures Arjuna: *Ye yathaa maam prapadyantey taam sthathaiva bhajaamyaham, Mama Vartmyaanuvartantey Manushyaah Paartha! Sarvashah/* (Partha! In whatever way men worship Me, in the same way do I fulfil their desires). Thus the incongruities are set right: Bhagavan is the Creator of the Cause and effects alike; He is not indifferent to whatever actions the various beings perform but shapes the future of every Being and provides the right motivation.]

Stanza Nine explains that what ever appears as of ‘saapehsha rupa’ is due to the impact of Maaya just as of rajjuu-sarpa bhraanti as Sadashiva is indeed trikaala baadhita niraapelsha siddha. As maya kaarya’s influence so strong that it be not possible to pull out any infrangible. Thus while determining the nature of paramount truth may this be realised that the effulgence alone exists and that the appearance of distinction is an illusion as imagined due to maya. Just as a spider weaves out threads from within and also swallows the threads back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality; He sports with the material of staggering multitude with the active assistance of the Maya Shakti as the proverbial spider does with the unmanifested matter named ‘Pradhana’ and expands itself enveloping the worlds and materialises ‘naama -rupa- guna-karmaadi tantu’ or a fantastic range of nomenclatures, forms, characteristics and deeds even as the unique and invisible nucleus of featureless ‘Antaratma’ as the hidden spectator as the witness! The Unique seed which as actionless and inactive but materialises myriad images. The role of this Undefinable Secret with no qualities and adjectives is highly venerable and what all a human being could do by way of conduct, sacrifices, deeds of high virtue and total dedication with unreserved faith might help Realisation leading to *sukham shasvatam* or Truthful Endlessness! The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to

the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!

Stanzaas Ten-Eleven-Twelve-Thirteen-Fourteen-Fifteen-Sixteen-Seventeen-Eighteen-Nineteen-Twenty

mithyātvam nāma bādhyatvam samyagjñānodaye sati ।

śiṣyācāryopadeśādi svapnavatpratibhāsate ॥ 10॥

mithyābhūto'pi vedāntaḥ satyamārthaṁ prabodhayet ।

devatāpratimāvacca citratvatpratibimbavat ॥ 11॥

sarvo'pi vyavahāro'yaṁ māyayā pariṣṛmbhaṇam ।

susuptisadrśī māyā svaprabodhena bādhyate ॥ 12॥

yuktihīnaprakāśasya samjñā māyeti kathyate ।

nāsatī drśyamānā sā bādhyamānā na vā satī ॥ 13॥

fa prakāśādiyaṁ bhinnā chāyevārkaṣya tāmasī ।

na cābhinnā jaḍatvena virodhānnobhayātmikā ॥ 14॥

svahetvavayavābhāvānneyaṁ sāvayavocyate ।

na cāvayavahīnā sā kāryeṣvavayavānvitā ॥ 15॥

avicāritasiddheyam māyāveśyāvilāsinī ।

puruṣaṁ vañcayatyeva mithyābhūtaiḥ svavibhramaiḥ ॥ 16॥

na tasyā mūlavicchedamabhivāñchati kecana ।

teṣāṁ pakṣe kathaṁ mokṣo manasaḥ sambhaviṣyati ॥ 17॥

tisropyavasthā manaso jāgratsvapnasusuptayaḥ ।

cakravatparivartante bhedabhrāntyekahetavaḥ ॥ 18॥

tābhiḥ karoti karmāṇi punastairbadhyate manaḥ ।

manasaḥ kevalaḥ sākṣī bhānuvatpuruṣaḥ paraḥ || 19||

tathā prāṇīkṛtairarkaḥ karmabhirnaiva badhyate |

tathā manaḥkṛtairātmā sākṣitvānnaiva badhyate || 20||

Stanzas Ten and Eleven on Midhya Tatva and Midhyabhuta vyapti . While referreing to what is ever prevelant to illusion, as distortion of the senses, which can reveal how the human brain normally organizes and interprets sensory stimulation. Although illusions distort one's perception of reality, they are generally shared by most people, yet that very concept of illusion is indeed liable to be overcome, what perfect knowledge be able to be an able teacher as to a student. Like an icon of a deity, a picture or a reflected image, the vedanta be able to guide the reality of a situation. For instance, the picture of a tiger is not the tiger itself, although an immature mind be able to stir a scare. It is worthwhile perceiving Vidyatattva in its ideal perspective which broadly consists of three elements: Sadvidya, the Real Self and the Parameshwara right within the body and mind. The Self element contains Maya, Kala, Vidya, Raga, Kaala, Niyati, Purusha, Prakriti, Wisdom, Ego, Mind, panchendriyas, pancha tanmaatras as all encased by pancha bhutas. Maya - it separates the ego This is where discrimination begins. The five degrees of Maya are art, learning, passion, time and destiny. Recalling the tatvas in brief: Niyati Tatva relates to where a Purusha resides specifically. Kaala Tatva specifies the age, maturity of mind and characteristics, sex, and environment and such. Raaga Tatva of the Purusha concerned, attachment accessories, aspirations and desires. The Purusha seeks fulfillment of this type of material wants. Vidya Tatva is essentially knowledge based. Indeed knowledge is limitless and as much one acquires, so much more remains. Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aaana, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Pancha Bhutas, Panchendriyas and Tri-Tatvas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activate the entire universe composed of 36 tatvas! From Prakriti upto Earth, creation encases 'Chaitanyam' or the Pure Consciousness by 'dehabhava' as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or 'kalaas' to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-shuddha vidya-maya and kala the creativity. Vignaana is a flow of Self Awareness and is conceptual only. Supreme Consciousness is possible by 'sambhavopaaya' or 'icchopaaya' or as coincidental or as being desirable. It may be like the myth of a rope as a snake. But surely Maha Maya has no role in this illusion. Finally one concludes that the Self Consciousness and Supreme Consciousness are true mirror images since the former has no role in the pluses and minuses of the mortal bodies as per their panchendriyas, mind, buddhi sustained by vital force prana and the Individual Consciousness is a mute spectator only and surely the photo image of Paramatma! Being a great sportsman, Paramatma plays hide and seek with make-belief and reality and at times he kicks up a mendicant high to great form. In Vedanta, Maya is the visitor to whom Ishwara Chaitanya is hurt. In this philosophy, Maya is only a reflection of Shiva's independent power through which he expresses his splendor.

Stanzas 12 and 13 explain that having highlighted the multipronged attack on a jeeva, the display of Maya is akin like a deep slumber on the jeeva and the severe attack by the Prakriti rupa traya shaktis or Self Generated Energies: Brahman is 'Akartaa trayam' and of 'jeeveshwara prakriti rupa trayam' comprising of three energies: two Self Generated Entities and the permanent- the semi permanent- and other third purely temporary. The foremost one is Unknown, the second is the 'bhoktar-bhoga-bhogyarupam' or the Enjoyer of Enjoyment or the the Individual Self, and the third being the object of

enjoyment. In other words Brahman is the ‘akartar’ or the Inactive ‘Shtaanu’ and ‘karavyaadi samsaara rahita’ the Base Source of Energy; with neither responsibilities nor duties. But the responsibilities are ably performed with the active involvement of Maya the Prakriti which however is not independent however of Brahma but controlled by Parama Purusha yet does not constitute a second to Brahman on the analogy of electricity-the switch and the lamp!) Tapatraya: Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. Tapatriayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to ‘Shaaririka’(physical) ailments or ‘Manasika’ (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. There are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatriya. Like wise are explained as Ishana trayas deu to Praneshana-the bond of Life, Dareshana or the bond of wife, Putreshana or the bond of progeny, Dhaneshana or the bond of wealth, Sukheshana or the love of happiness and contentment and Dharmeshana or the quest of Virtue; but the first three bonds of life above are the strongest of the Ishanatrayas.

Stanza Thirteen seeks to explain that Prakriti Maya Shakti is by way of its pull and pressure is incomprehensible by any standards of logic or thinking. While being seen, it is not real, by feeling to is beyond real either. One must know Maya as Prakriti and the Master of Maya as the great Lord of all.

Swetaswatara Upanishad (IV. 10) states that Maya is the might of the Godhead in the world that turns the wheel of Brahman. Him one must know, the supreme Lord of all lords, the supreme Godhead above all godheads. Supreme too is his Shakti and manifold the natural working of her knowledge and her force. One Godhead, occult in all beings, the inner Self of all beings, the all-pervading, absolute without qualities, the overseer of all actions, the witness, the knower.

Rikchekshare param vyoman yamin deva adhi vishve nisheduh yastam na veda kimrichaa karishyati ya it vidusta ime samaasate// Chandaamsi yajnaah katavo vrataani, bhutam bhavyam yaccha Vedaa vadanti, asmaan mayi shrjate vishvam etat tasminshanyo mayaayaa samniruddhaha// Maayaam tu prakritim viddhi, mayinam tu mahesvaram, tasyaavayava bhutaistu vyaaptam sarvam idam jagat//

(Of what avail is the study of Rig Veda or for that matter of the knowledge even all the Scriptures since after all such studies are rendered as futile if internal discipline is a discount and awareness of the Supreme is a casuality. Veda knowledge, performance of Rituals and Sacrifices and knowledge of the Supreme are indeed the ingredients of Faith in and constant strife for attainment; and the rest is all the play of Maya. Let it be realised for ever however that the whole Universe is Prakriti and Maya and even the play of Maya is again the play of the Almighty itself! Indeed Ishvara and Shakti are like the parents of the Universe. One should realise that Pakriti creates the worlds of the Real-Unreal Nature, protects them by her own energy of the three gunas and terminates the Universe by her own powers again at the

instance of Ishvara and revives too again by her own energies! Thus goes the cycle of Srishti-Sthiti-Samhaara!)

Swetaswatara Upanishad (VI. 1, 7, 8, 11)

There is then a supreme Reality eternal, absolute and infinite. Because it is absolute and infinite, it is in its essence indeterminable. It is indefinable and inconceivable by finite and defining Mind; it is ineffable by a mind-created speech; it is describable neither by our negations, *neti neti*,—for we cannot limit it by saying it is not this, it is not that,—nor by our affirmations, for we cannot fix it by saying it is this, it is that, *iti iti*. And yet, though in this way unknowable to us, it is not altogether and in every way unknowable; it is self-evident to itself and, although inexpressible, yet self-evident to a knowledge by identity of which the spiritual being in us must be capable; for that spiritual being is in its essence and its original and intimate reality not other than this Supreme Existence.

But although thus indeterminable to Mind, because of its absoluteness and infinity, we discover that this Supreme and Eternal Infinite determines itself to our consciousness in the universe by real and fundamental truths of its being which are beyond the universe and in it and are the very foundation of its existence. These truths present themselves to our conceptual cognition as the fundamental aspects in which we see and experience the omnipresent Reality. In themselves they are seized directly, not by intellectual understanding but by a spiritual intuition, a spiritual experience in the very substance of our consciousness; but they can also be caught at in conception by a large and plastic idea and can be expressed in some sort by a plastic speech which does not insist too much on rigid definition or limit the wideness and subtlety of the idea. In order to express this experience or this idea with any nearness a language has to be created which is at once intuitively metaphysical and revealingly poetic, admitting significant and living images as the vehicle of a close, suggestive and vivid indication,—a language such as we find hammered out into a subtle and pregnant massiveness in the Veda and the Upanishads. In the ordinary tongue of metaphysical thought we have to be content with a distant indication, an approximation by abstractions, which may still be of some service to our intellect, for it is this kind of speech which suits our method of logical and rational understanding; but if it is to be of real service, the intellect must consent to pass out of the bounds of a finite logic and accustom itself to the logic of the Infinite. On this condition alone, by this way of seeing and thinking, it ceases to be paradoxical or futile to speak of the ineffable: but if we insist on applying a finite logic to the Infinite, the omnipresent Reality will escape us and we shall grasp instead an abstract shadow, a dead form petrified into speech or a hard incisive graph which speaks of the Reality but does not express it. Our way of knowing must be appropriate to that which is to be known; otherwise we achieve only a distant speculation, a figure of knowledge and not veritable knowledge.

The supreme Truth-aspect which thus manifests itself to us is an eternal and infinite and absolute self-existence, self-awareness, self-delight of being; this founds all things and secretly supports and pervades all things. This Self-existence reveals itself again in three terms of its essential nature,—Self, Conscious Being or Spirit, and God or the Divine Being. The Indian terms are more satisfactory,—Brahman the Reality is Atman, Purusha, Ishwara; for these terms grew from a root of Intuition and, while they have a comprehensive preciseness, are capable of a plastic application which avoids both vagueness in the use and the rigid snare of a too limiting intellectual concept. The Supreme Brahman is that which in Western metaphysics is called the Absolute: but Brahman is at the same time the omnipresent Reality in which all that is relative exists as its forms or its movements; this is an Absolute which takes all relativities in its embrace. The Upanishads affirm that all this is the Brahman; Mind is Brahman, Life is Brahman, Matter is Brahman; addressing Vayu, the Lord of Air, of Life, it is said “O Vayu, thou art manifest Brahman”; and, pointing to man and beast and bird and insect, each separately is identified with the One,—“O Brahman, thou art this old man and boy and girl, this bird, this insect.” Brahman is the Consciousness that knows itself in all that exists; Brahman is the Force that sustains the power of God and Titan and Demon,

the Force that acts in man and animal and the forms and energies of Nature; Brahman is the Ananda, the secret Bliss of existence which is the ether of our being and without which none could breathe or live. Brahman is the inner Soul in all; it has taken a form in correspondence with each created form which it inhabits. The Lord of Beings is that which is conscious in the conscious being, but he is also the Conscious in inconscient things, the One who is master and in control of the many that are passive in the hands of Force-Nature. He is the Timeless and Time; he is Space and all that is in Space; he is Causality and the cause and the effect: He is the thinker and his thought, the warrior and his courage, the gambler and his dice-throw. All realities and all aspects and all semblances are the Brahman; Brahman is the Absolute, the transcendent and incommunicable, the Supracosmic Existence that sustains the cosmos, the Cosmic Self that upholds all beings, but It is too the self of each individual: the soul or psychic entity is an eternal portion of the Ishwara; it is his supreme Nature or Consciousness-Force that has become the living being in a world of living beings. The Brahman alone is, and because of It all are, for all are the Brahman; this Reality is the reality of everything that we see in Self and Nature. Brahman, the Ishwara, is all this by his Yoga-Maya, by the power of his Consciousness-Force put out in self-manifestation: he is the Conscious Being, Soul, Spirit, Purusha, and it is by his Nature, the force of his conscious self-existence that he is all things; he is the Ishwara, the omniscient and omnipotent All-ruler, and it is by his Shakti, his conscious Power, that he manifests himself in Time and governs the universe. These and similar statements taken together are all-comprehensive: it is possible for the mind to cut and select, to build a closed system and explain away all that does not fit within it; but it is on the complete and many-sided statement that we must take our stand if we have to acquire an integral knowledge.

An absolute, eternal and infinite Self-existence, Self-awareness, Self-delight of being that secretly supports and pervades the universe even while it is also beyond it, is, then, the first truth of spiritual experience. But this truth of being has at once an impersonal and a personal aspect; it is not only Existence, it is the one Being absolute, eternal and infinite. As there are three fundamental aspects in which we meet this Reality,—Self, Conscious Being or Spirit and God, the Divine Being, or to use the Indian terms, the absolute and omnipresent Reality, Brahman, manifest to us as Atman, Purusha, Ishwara,—so too its power of Consciousness appears to us in three aspects: it is the self-force of that consciousness conceptively creative of all things, Maya; it is Prakriti, Nature or Force made dynamically executive, working out all things under the witnessing eye of the Conscious Being, the Self or Spirit; it is the conscious Power of the Divine Being, Shakti, which is both conceptively creative and dynamically executive of all the divine workings. These three aspects and their powers base and comprise the whole of existence and all Nature and, taken together as a single whole, they reconcile the apparent disparateness and incompatibility of the supracosmic Transcendence, the cosmic universality and the separateness of our individual existence; the Absolute, cosmic Nature and ourselves are linked in oneness by this triune aspect of the one Reality. For taken by itself the existence of the Absolute, the Supreme Brahman, would be a contradiction of the relative universe and our own real existence would be incompatible with its sole incommunicable Reality. But the Brahman is at the same time omnipresent in all relativities; it is the Absolute independent of all relatives, the Absolute basing all relatives, the Absolute governing, pervading, constituting all relatives; there is nothing that is not the omnipresent Reality. In observing the triple aspect and the triple power one could realise how be never be ever possible at all.

Stanza Fourteen seeks to explain that like the dark shadow of Surya Deva, Maya Shakti is stated as of the inseparability of Surya Deva's effulgence. Likewise, is Maya Shakti be separated from the Supreme Power. No, they are coexistent, and in fact identical.

‘[Expla. vide excerpts Adi Shankara's ‘Viveka Choodumaani 108-123

108. *Avyakta naamni paramesha shaktir anaadya vidya trigunatmkaa paraa, kaaryaanumeeya sudhyaiva maaya, yayaa jagat sarmamidam prashuyate/Avidya (Nescience) or Maya, called also the*

Undifferentiated, is the power of the Lord. She is without beginning, is made up of the three Gunas and is superior to the effects (as their cause). She is to be inferred by one of clear intellect only from the effects She produces. It is She who brings forth this whole universe.

109. *Sannaapyasannaapyubhayatmikaa no bhunnaptubhayaatmikaa no, sangaapyanangaa hyubhayaatmikaa no mahaabhuta nirvaacha niyarupaa*/She is neither existent nor non-existent nor partaking of both characters; neither same nor different nor both; neither composed of parts nor an indivisible whole nor both. She is most wonderful and cannot be described in words.

110. Maya can be destroyed by the realisation of the pure Brahman, the one without a second, just as the mistaken idea of a snake is removed by the discrimination of the rope. She has her Gunas as Rajas, Tamas and Sattva, named after their respective functions.

111. Rajas has its Vikshepa-Shakti or projecting power, which is of the nature of an activity, and from which this primeval flow of activity has emanated. From this also, mental modifications such as attachment and grief are continually produced.

112. Lust, anger, avarice, arrogance, spite, egoism, envy, jealousy, etc., -- these are the dire attributes of Rajas, from which the worldly tendency of man is produced. Therefore Rajas is a cause of bondage.

113. Avriti or the veiling power is the power of Tamas, which makes things appear other than what they are. It is this that causes man's repeated transmigrations, and starts the action of the projecting power (Vikshepa).

114. Even wise and learned men and men who are clever and adept in the vision of the exceedingly subtle Atman, are overpowered by Tamas and do not understand the Atman, even though clearly explained in various ways. What is simply superimposed by delusion, they consider as true, and attach themselves to its effects. Alas ! How powerful is the great Avriti Shakti of dreadful Tamas !

115. Absence of the right judgment, or contrary judgment, want of definite belief and doubt - these certainly never desert one who has any connection with this veiling power, and then the projecting power gives ceaseless trouble.

116. Ignorance, lassitude, dullness, sleep, inadvertence, stupidity, etc., are attributes of Tamas. One tied to these does not comprehend anything, but remains like one asleep or like a stock or stone.

117. Pure Sattva is (clear) like water, yet in conjunction with Rajas and Tamas it makes for transmigration. The reality of the Atman becomes reflected in Sattva and like the sun reveals the entire world of matter.

118. The traits of mixed Sattva are an utter absence of pride etc., and Niyama, Yama, etc., as well as faith, devotion, yearning for Liberation, the divine tendencies and turning away from the unreal.

119. The traits of pure Sattva are cheerfulness, the realisation of one's own Self, supreme peace, contentment, bliss, and steady devotion to the Atman, by which the aspirant enjoys bliss everlasting.

120. This Undifferentiated, spoken of as the compound of the three Gunas, is the causal body of the soul. Profound sleep is its special state, in which the functions of the mind and all its organs are suspended.

121. Profound sleep is the cessation of all kinds of perception, in which the mind remains in a subtle seed-like form. The test of this is the universal verdict, "I did not know anything then".

122. The body, organs, Pranas, Manas, egoism, etc., all modifications, the sense-objects, pleasure and the rest, the gross elements such as the ether, in fact, the whole universe, up to the Undifferentiated - all this is the non-Self.

123. From Mahat down to the gross body everything is the effect of Maya: These and Maya itself know thou to be the non-Self, and therefore unreal like the mirage in a desert.]

Stanzas Fifteen-and Sixteen: Since the reach of Maya is farreaching with neither causes nor effects, being adi-madhyanta rahita, this reaches , appears and disappears as of an amorous harlot, she deceives the jeevaatman with unreal dalliances. Maha Devi gave clarifications in no uncertain terms that Maha Purusha and Herself was just the same as a lamp and reflection in a mirror and that She was neither a female nor a male, but a Unique Genderless Nirguna. Any changes witnessed are due to the interplay of 'Antah Karanas' or natural instincts like Mind, Buddhi, (Mental Power) and 'Ahankara' (Ego) on the

one hand and 'Maya' (Illusion) on the other. At the time of Creation following the Great Dissolution (Pralaya), the dissimilarities occurred as Gender, 'Karma' (Fate) and 'Anthah Karanas' all created by 'Maya'. It was at that time of Creation, that The Supreme Energy assumed various 'Vibhutis' or Manifestations like Sri (Prosperity), Buddhi (Brainpower), Daya (Compassion), Dhriti (Tolerance), Smriti (Memory), Shraddha (Conviction), Medha (Acumen), Lajja (Shame), Shanti (Peace), Nidra (Sleep), Pipasa (Desire), Vidya (Comprehension), Spriha (Awakeness or Alertness) and Shakti (Power). Maha Devi continued to state that She was the Para, Madhyama and Pasyanti (Mystic expressions of the Supreme Power indicating the Stages of Manifestations of the Eternal Force); She was Para Shakti beyond one's Comprehension, Madhyama Shakti who was both Expressed and Unexpressed (Vyakta – Avyakta) and Pasyanti Shakti who was Fully Manifested and recognisable with Physical Form or Sakara Shakti; She was also present in thirty five million 'Nadis' through out a human body (the tubular organs of the body like arteries, veins, intestines, blood vessels, pulses etc. She was in Vasa (fat), majja (marrow), Tvak (skin) and Drishti (eye sight) clearly present in each and every part of 'Samsara'. So was the case of non moving objects of Creation either animate or inanimate. Maha Devi further affirmed that She was seen as Brahmi or Sarasvati, Vaishnavi or Lakshmi, Eswari as Gauri, Indrani as Indra, Varuni as Varuna, and so on whose formations were all Hers, making the counterpart Purushas perform their tasks as the Maha Devi's agents or instruments of action. She was the Gunas of Satva, Rajas and Tamas; Ahamkaras-Jnana Sakti (the Power of Knowledge), Kriya Sakti (The Power of Action) and Artha Sakti (The Power of Wealth or Maya the Illusion); The various Tatvas and Maha Tatva; and the interplay of Five Tanmatras or Subtle Elements viz. (Touch, See, Breathe, Hear and Taste) and Five Basic Elements (Earth, Air, Water, Fire and Sky) known as the Process of 'Panche- Karana' resulting in Five Causes. This was made into a Jeeva (Living Entity) and the Cosmic Totality of That would be Brahma, stated Devi Bhagavati! Maha Devi, the features of the Three 'Gunas' or attributes were explained to Narada. Normally, Faith is known to exist in the form of three Gunas viz. Sattva Guna, Rajas Guna and Tamas Guna. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. A person who is Good basically might spurt out into anger and pride and change over in the same breath to fear. But surely the resultant impact would be disastrous.

Stanza Seventeen: Some like slaves and harlots do not cut off their roots and seeds in which case how indeed their liberation could ever come about at all and how their attitudinal changes be ever possible. It is the mind setting replete with vishaya vaasanaas or impressions that need to be corrected from their erstwhile lives that would need to be corrected. Hence there be gradual transformation and liberation becomes by manolalaya or manomaasa, dissolution of mind setting possible.

Stanza Eighteen: The three stages as of awakeness, dream stage and deep sleep, being the primary causes as of a revolving wheel, the respective mental reactions too are likewise as hence the bondage is perpetuated likewise. Thus avidya is perpetuated. Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called 'Prarabdha' or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his 'paapa punyas' or merits and demerits at the termination of the previous life. one should also realise that various deeds of virtue by themselves would not by themselves provide 'mukti' from the cycle of births and deaths but would be a step forward to cleanse the mind and hearts. On the other hand, it might be interesting to note that Avidya needs to be recognised its due role since in its absence, how could Vidya flourish and be an instrument for Realisation just as when one always lives in darkness

would there be a comparison possible for enlightenment! After all in the absence of Aditya what would be the reason and incentive for an individual's freedom from the bondage of mind, panchendriyas and the thick screen of 'Maya'!

Stanza Nineteen: One's mind performs what the panchandriyas are dictated as explained vide Kathopanishad as revisited: (This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle!)

I.iii.4) *Indriyaani hahanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte -tyaahur maneeshinaam/*

(The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above)

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

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

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

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

[Expla. vide Brahmabindhpa 2:]

Mana eva manushyaanaam kaaranam bandhamokshayoh, bandhayaa vishayaasaktamm muktayai nirvishayam smritam/ For human beings, it is the mind setting that is explained as the cause of one's bondage as well as liberation alike too. The cause of bondage when attached to the sense objects is apparently the cause of liberation too. The mind is said to be of two kinds, pure and impure. The mind engrossed in worldly desires and pursuits is said to be impure and the one free from desires is pure. The

cause of bondage, as well as liberation, is mind itself. When it is entangled in the enjoyment of sense objects, one is bound; and when it is free from the sense experience, one is liberated. Therefore, those who desire liberation must always keep the mind free from worldly desire. Being free from the attachment of enjoying sense objects, the mind becomes one-pointed in the heart and loses its unsteady nature. Then and only then one reaches Brahman, the Supreme State. As long as the mind does not concentrate in the heart, it is necessary to keep it away from worldly pleasures. This is true knowledge and true liberation. On the other hand, there is the vastness of the scriptures. Brahman, the Supreme Being, is neither comprehensible nor incomprehensible by the mind. Though it is incomprehensible, it becomes comprehensible by the pure mind. One who ponders over Brahman, who is the same homogeneous being everywhere, indeed, reaches Brahman. At first, one should resort to yoga sadhana, the discipline of Yoga with the help of Om. Then one should meditate upon the attributeless Brahman beyond Om, because the moment one reaches the state beyond Om there remains no existence or absence of existence. There is no idea of true or false. That is the doubtless, taintless, complete, perfect Brahman, free from conflict; and realizing that “I am Brahman,” one becomes united with Brahman. By knowing the one that is without fault and limitless, the one who cannot be described by words or examples, the one who cannot be imagined, and before whom there was no one, a person becomes one with it. In reality, there is neither creation nor destruction, no person to be respected or any preaching of scriptures; there is no desire for liberation, or liberation itself. This only is the true principle. There is the one and the same Self (Atma) in all the three conditions of waking, dreaming and sound sleep. There is no birth for one who has gone beyond all these three states. There is only one Self in all living beings. Just as the reflection of the moon is seen differently in different pots filled with water and yet the moon is a single form, similarly the Self is seen differently in different animals, and yet it is one in the Self. If the pot is destroyed, the space contained in it dissolves into the exterior space. The pot is destroyed but not the space. Similarly, when a person dies, the body (pot) is destroyed, but not the spirit, the embodied One. Like the pot, the Self assumes different forms, one after the other. The Self is always aware of the destruction of the body, yet one behaves as if one does not know that. As long as the self remains trapped in the snare of delusion of speech, it sees itself as various forms, but as soon as ignorance is destroyed it sees nothing but its Oneness. That which does not perish at the destruction of the body and other physical aspects is the real Brahman as described in the scriptures. The wise one who desires real peace for his soul should meditate upon the imperishable Brahman. There are two kinds of spiritual knowledge. One is the knowledge of Shabda (word) Brahman, the other is called Parabrahma (beyond). Shabda Brahma means one as described in the scriptures. One who has become well versed in Shabda Brahman can obtain the learning of Parabrahman. After studying the books or scriptures in a way so as to understand the truths of spiritual knowledge and wisdom, the wise one should give up the books just as one desirous of eating corn throws away the husk and cob. The milk of various cows of different colors is still the same white. Similarly, the knowledge contained in different books is the same. Wisdom in the form of the Self lies hidden or concealed in every living being, as ghee or butter is hidden in milk. One should always churn the milk to obtain the butter with the churning stick (mind), with the stirrings of knowledge. Thus, after having obtained the butter, one should heat it in the fire of yoga to get ghee. By doing so, one will realize that, “I am that very Brahman which is One, indivisible, stainless and peaceful. Being favorable and One to all, I am that who is there in every living being and in whom are all beings.]

Stanza Twenty

Just as Surya Deva is not bound by actions of living beings, so also, Nijatma too being regardless of the actions of human mind much less the latter's pluses and minuses except being a witness thereof. Living beings be naturally are prone to satkaaryaas, dushkaaryaas or indifferent acts in the light of the Day or otherwise, but that be on the as per the mind acts as impelled by the consciousness of the Self which alone is the witness least affected by the actions.

[Expla. vide Kathopa. vide II.ii.9-15 and V.11

II.ii.9-15) *Agnir yathaiko bhuvanam pratishtho rupam rupam praturupo babhuva, Ekatasthaa sarvabhutaan yantaratmaa rupam rupam praturupo bahischa// Suryo yathaa sarvalokasya chakshurna lipyate chakshuair baahya doshaih, ekasthaa sarva bhuta antaraatmaa na lipyate lokadhukhena baahyah// Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti,tam atmastham yenupashyanti dheeraasteshaam sukha shasvatam netareshaam// Nityonityaanaam chetanschetanaameko buhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; teshaam shaantih shasvato netareshaam// Tadetataditi manyante nirdeshyam oaramam sukham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//* (The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it selradiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

(2)

Suryo yathaa sarvalokasya chakshur na liptate chaakshushaair baahya lokaisya, ekastathaa sarva bhutaantaaraatmaa na lipyate lokaduhkhena haahyaha / Just as Suryadeva, the vision of the universe is not tainted by the external defects of the objects seen by the eyes the beings nor of what the living beings, and their sorrows and joys. Living beings perform, good, bad, indifferent actions on the light of the Sun, but Arman is least affected thereby.]

Stanzas 21-22-23-24-25-26-27-28

ātmā karoti karmāṇi badhyate mucyate ca taiḥ ।

ityaupacārikī kṛptirbhramamātraiva kevalam ॥ 21॥

dhūmābhradhūlīnīhārairas prṣṭo'pi divākaraḥ ।

yathā channa ivābhāti tathāivātmā'pi māyayā ॥ 22॥

yathā līlāvaśātkāścidbhrāmyamāṇaḥ kumārakaḥ ।

bhramattatpaśyati jagat śatacandraṃ nabhaḥsthalam ॥ 23॥

tathāiva māyayā jīvo bhrāmito vāsanāvaśāt ।

nnānākāramidaṃ viśvaṃ bhramamāṇaṃ ca paśyati || 24||

samsṛjya manasā devaḥ saṃsaranniva lakṣyate |

yathā'rko jalasaṃsargāccalannāneva lakṣyate || 25||

yogābhyāsavaśādyena mano nirviṣayaṃ kṛtam |

nivṛttaḥ sa pumāṃsadyo jīvanmukto bhaviṣyati || 26||

dvā suparṇau ca sayujābhavanmāyayā śivaḥ |

ajāmekāṃ juṣanneko nānevāsīditi śrutiḥ || 27||

iti śrīdakṣiṇāmūrtistotrārthapratipādade |

prabandhe mānasollāse aṣṭamollāsaṅgrahaḥ || 28||

Just as a japaakusuma sannidhi a swaccha sphkatika would then to be reddish, the kartaamanaadi sannidhi, the nijaatma kartutva be bhoktrudvaadi dharmabhaasa be turned to. In other words, as the Atman performs actions, there are bound to be liberated even as a figurative conception and even as a fantasy.

[Brief vide Mandukya Karaka 17-18:

Prapancho yadi vidyeta nivaret na samshayah, Mayaamaatramidam dvaitam, advaitam paramardhatah// Vikalpo nivirteta kalpito yadi kenachit, Upadeshaadayam vaado jnaane dvaitam na vidyate//

(‘Mayantaram idam dvaitam’ or it is only an illusion or Maya that duality of existence is a justified phenomenon as of one’s own hallucination and ‘Advaitam paramarthatah’ or of Existence and Beyond is the Supreme Truth. The Universe appears and disappears and so does the Body with adjuncts of organs and senses; the cycle of births and deaths is ever recurring even as the Self and the Supreme are identical. How does indeed one could ever instruct till one experiences the contrary! In other words, only self experience could teach but lack of faith leading to darkness might end up to further darkness; hence the cautionary note of Upanishads: ‘Asato maasadgamaya, tamasomaa jyotirgamaya, mriyormamritam gamaya’ .]

Stanzas 22-23-24: Just as Divaakara even as surrounded by fog and smoke, clouds and dust in the viewer’s vision, is indeed touched by the Pratyaksha Bhaskara, likewise the entire shortcoming be of the one who onlooker but not of the Surya Deva, and likewise when the Nijaatma Swarupa as shrouded by the deep cover of Maaya be disabled to see the inward and realise the Inner Self. Just a play boy circling around a pillar in play, be seeking to see the world by imagining the sky-clouds-sun-moon-stars and so on, so be the jeeva being deluded by the thick concealment of Maya.

Kenopanishad explains:

It is Maya the Yakshi ever preventing Jeevas and Devas alike to discover the Truth!

III. 1-2) *Brahma ha devebhyo vijigye tasya ha braahmano vijaye devaa amaheeyanta/Ta ekaikshantaa-maakam evaayam vijayosmaakamevaayam mahimaa iti// Tadd haishaam vijaajnavau tebhyo ha praadur babhuva tanna vyajaanat kimidam yakshamiti//*

(Brahman is truly unknown to those who are either not keen to know or those who desire to know but are unable to know despite their high keenness to know and make enormous efforts but still cannot know. It was in this context that the Supreme appeared to have at one stage created Maya or the dense cover of Ignorance over the Devas and allowed them the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe; Devas got elated that the success was their own not realising the magnificence of Brahman the Supreme. The reference to this incident is vividly explained vide Brihadaranyaka Upanishad I.iii.1-7: *Dvayaah Prajaapatyaah Devesha Asuraascha tatha kaaniiyasaa eva Devaah jyaayasaa asuraah ta eshu lokesv aspardhaanta, te ha Deva uuchuh, hantaasuraan yajnya udgethenaatyayaameti/* or the descendants of Prajapati are classified as Devas and Asuras and while the former are but a few in number and younger in age, Asuras were larger in number and older. Then Devas decided in mutual agreement to dominate the Lokas by performing Sacrifices viz. Jyotishtoma through 'Udgita' or through identity with 'Praana' or the Vital Force as prescribed in Scriptures delivered by Brahma Himself as per the repetition of the relevant mantras. Further stanzas of the Brihadaranyaka state: Devas decided that the speech and correct pronunciation and intonation of Udgita was essential for the success of Udgita and the rest of the 'karmaacharana' would be equally efficient in respect of Asuras and Devas too any way. Thus Devas took extra care and concentration about Udgita; they asked Praana to chant Udgita, then the nose responded and whatever happiness is possible for the Devas was enjoyed by the chanting but Asuras who realised the game plan of Devas and promptly spoiled by spreading all foul and evil smells. Then the Devas somehow got over the situation and then approached eyes to concentrate while rendering the Udgita; the Asuras played mischief and the rendering priests could with great difficulty resist tempting obscenes; the horrible sounds as spread all around the ears of the renderers of Udgita too were similarly overcome by the grit and resolve of the ears of the renderers. Devas consulted the minds of the Udgita chanters and they obliged with the chantings as their minds were so clean that Devas had no bounds of joy as the minds did not waver at all except the chanting and nothing else; the Devils wondered at the purity of the minds of the chanters though they tried their very best but could not distract. Devas then enquired of the vital force in the throats of the chanters to chant the Udgita for them and the priests readily agreed again and rendered it which was set to perfect rhythm and tempo; it was so attractive that despite the disturbances by demons it was extraordinary; the images of the devils failed and as a piece of earth quivered and quaked as though the Asuras got crushed and perished! *Te aikshanta asmaakameka evaayam vijayosmakam evaayam mahimaa iti/* Devas felt self-elated at their victory even as Brahman was indeed aware of their conceit. They had a vision but none could ever distinguish what precisely that was; was to a Spirit or Yaksha or Yoga Maya or an Imperceptible Embodiment of Trigunas of Satva-Rajas-Tamo gunas! *Tebhyo ha Praadurbhuva tanna vyaajanat kimidam yakshamiti/* or That Manifestation indeed appeared but is surmised that might be like that of Yaksha.))

Stanzas 25: As in respect of Pratyaksha Bhaskara reflected in waterflows might appear many and shaky, Paramatma too due to the aberrations of the mind of jeevaas as driven by the panchendriyas be appearing to be undergoing transmigration. That To realise Brahman one might underline the Power of Speech and Mental Calibre, Strong Sankalpa, Sturdy Self and Will Power, Application of Mind, Vijaana / Knowledge, Physical Strength arising from Anna / Ideal Food, Water, Heat Energy, Mental Power to see, hear, and think, Hope, Trust and Firm Conviction, and above all Praana, Nishtha / Commitment, Karyacharana / Involved Activity and Service towards Fulfillment. Brahman who is incomprehensible is indeed the Individual Self within one Self itself! Detachment and Deliberation are the rudiments of Reliasing the Supreme. Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essential Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection; the Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis

when realise this Reality wonder where there is hatred and what is the love; As there is 'tadaadmya' or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodyless yet allots clear instructions to follow by all entities; Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished since the latter enter the portals like rites, rituals and Sacrifices or get stuck to karma kaanda alone but Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended; Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme; worship to Maya and Hiranyagarbha differs -one by 'Karma' another by 'dharmaacharana' and detachment; Truth and Immortality are concealed under the thick blanket of ignorance, may Surya open the Solar Orbit and let the golden vessel unveil Brahman or in other words worship to Solar Orbit reveals a golden disc and a Face within as Brahman ; solar Orbit discloses the Truth that Brahman is Surya Himself as it represents vision, the signs of death as also Bhur-Bhuvah-Swaha; Eternal Truth as divulged by worshipers is the Golden Disc or the Solar Orb and that the Supreme is Vayu the Vital Force; Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni. Thus Karmacharana be utilised to conquer 'mrityu' and utilise atma jnaana to accomplish amritatva. 'Manas' or Mind is remote controlled by Almighty indeed. How does one realise this Almighty. The Teachings are invariably directed to two paths viz. Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to achieve 'Sadyo Mukti' or of short term Liberation and Aparaa Vidya aims at superior learning to accomplish 'Krama Mukti'. The Paraa Vidya seeks to overcome desires by way of Mind from the pulls and pressures of material desires by way of Abstinenes, Sacrifices, Charities and such other acts of 'Karma Kanda' or 'Karma Yoga', while 'Aparaa Vidya' necessarily involves elevated levels of 'Atma Samskara' or of purification of mind and thought and focus on Inner Consciousness by way of demolishing the thick walls of Ignorance by way of 'Samyak Drishti' or Inward Vision as reflected in, and unification of the Self with the Supreme leading up the ladder of 'Krama Mukti'

Stanza 26 further explains: It is that Yogi who could empty the mind of all sense objects especially the like food, the worldly matters that impact individual bodies their respective physical sensory organs receive the signals and result in joys or sorrows but such sensations are momentary and need not disturb the body equilibrium. As such need not be worried, much less about till the terminal point which too follows yet another birth. Meanwhile in the ongoing life, 'prakriti niyamas' or natural laws prevail such as the seasons of summer- winter-rains and so on which are inevitable and need to be experienced without exceptions. Therefore, may your 'sahana shakti' or the energy of endurance has to be checked on balance. Meanwhile therefore one ought to be a 'Sthita Pragjna' or of Balance of Fortitude. Thus 'taadaatnya' or merger of the Self and the Supreme is possible only after the mortal body falls off. Just as a grain of rice if separated from the husk and bran would not be utilised for sprouting like other grains, the pure consciousness in the enlightened Beings when separated from their coverings viz. the six 'kanchukaas' or coverings or the offsprings of Maya Shakti around, then the pure consciousness is like Shiva Himself.. The individuals are freed from the karmik and other defilements, then there is no reason as to why that seed would not sprout once again. The universe and its diverse objects is called by nescience or deep ignorance. The stages of a Being from the actuality or of awakeness-dream stage-sushupti- and finally -- the pragmatwa despite the continuance of In other words, Samsara begets Agjnana or Ignorance, swaatma jnaana as a result of the removal of the six kanchukas and three malas of aanava-mayiya-karma phalas, jeevan mrityu stage might be possible when the self feels like the Supreme but 'tadaadmya' or final merger of the 'Prajnatwa' only after the body falls only. In respect of the generally ignorant persons at the critical time of death the state of destiny causes a merit or otherwise; this may be so not only for a human being but in respect of an animal, bird or reptile but to a person of constant purification of the self with the incessant practice of virtue and merit, the minute of departure would be perhaps as chosen; to

such a spiritualist already surfiest with the Shiva Tatwa the moment of departure would not be the simple issue of transmigration from one self to another self as per the destiny. The Enlightened Self in him at that time of enlightenment visions the Supreme Self as a mirror image, even with or without the mortal body. Thus the embodied soul associated with the erstwhile karma and other blemishes, if any, would now not be adding further blemishes barring the past stock. Once the enlightened Self has the blessing of Paramatma to reveal Himself from mountain top as it were, that glimpse was no doubt invaluable from a distance. But the distant view is not visualised as the quintessence as all of the tatwas is not; the gradual steps reveal themselves as the mountain's elevations are crossed and clearer visions are facilitated.

Stanza 27: Dwaa suparnoucha sayujaabhavanmaayayaa Shivah—

[Expla. vide Mundaka Upa. III.i.1-5 on The Story of Two Birds one seeking material joy and another lasting spiritual bliss

Mundakopanishad is quoted

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

(An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains. While one regales by rejoicing the sweet results of different kinds of material happiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions Bhagavad Gita opens a similar analogy too vide the Purushottama Prapti Yoga viz.XV chapter 1: *Urthvamula madhaasshaakhaam ashvattham praahuravyayam, cchhandaamsi yasya parnaani yastam vedsa vedavit/* or there is an Ashvatta Tree whose roots are comparable to 'Samsara' with roots visible on the ground and branches leaning down stated as of lasting life with Vedas as its leaves and the characteristics are well realised by a Veda Pandita. Kathopanishad vide II.ii.1 states: *Urthva mulovaakshaakha eshoshvattahsanaatanah, tadeva shuram tad brahma,tad evaamritam uchyate, tasmin lokaah shrutaah sarve tadunaateti kaschana, etadvai tat/* or the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds there from. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas and Virtues on the one side even with defending energies of the Universe as the relieving points and on the other hand a huge multitude of evils, old age, deaths, sorrows, diseases, struggles, besides material attractions all over. Yat Brahman puts a lid on the totality of situations, alike the pluses and minuses, yet with the defined boundaries and ground regulations well in place! Indeed That is That!)

III.i.2) *Samaane vrikshe Purusho nimagnoneeshayaa shochati muhyaamaanah, jushtam yadaa pashya-tyanyameeshamasya mahimaanamiti veetashokah/*

(Thus the ephemeral attractions are easily drowned in by the majority while a far few only resist the temptations yet both the clans belong to the same very tree of Samsara. The struggle is against the temporary excitement versus self control and patient faith for bliss perhaps in the excruciating and even prolonged long term with total liberation.)

A literal translation is as follows: – “[On one same tree, two birds are perched, associated as a pair. Of these, one eats and tastes the fruit. The other of the pair is that which does not eat, but just looks on. This translation is taken from ‘ahamkaara’. The teaching from the verse is also given thus: Here the word ‘Vriksham’ signifies the body. The verse speaks of two birds on such a tree which signifies the real I-ness, the Antaratma, as qualified by the the ahamkaara. The real Self called Antaratma is spoken of here as a bird which ‘looks on’ or which is the witness to all the worldly objects, as well as all experiences in the mind, including sorrow and happiness, anger and compassion, depression and joy, and so on. It is

untouched by any of these experiences. Nor is it a doer. It watches the mind and body go through and perform varieties of activities. It is unaffected by the actions themselves, and also of the result of actions and experiences. Therefore this real-I, the witness, the Antaratma is simply 'looking-on', *abhichaakshiti*, it is simply Witnessing all the activities and experiences in the mind, body and the world. The apparent-I, the ahamkaara, is the 'I'ness seen as being really associated with the body-mind complex. By taking this association to be real, one thinks of oneself as the doer of activities and the enjoyer I enjoyed such and such experience"). Thus, such an apparent-I, the ahamkaara, is spoken of here as the other bird, which is moving through the tree and enjoying ('*svaadhatti*' in the verse) the fruits of the tree. Thus, to this bird, doership and enjoyership is associated, while the other-bird, the representative of the Atma is simply looking at whatever is going on. The locus of both of these two birds is said to be a '*vriksham*', a tree. The tree is analogous to the body. The Upanishad wants to teach about the Saakshi, the Witnessing principle, the real consciousness, as being separate from the body-mind. However, it is teaching about the Witnessing principle not as an object of experience, but the real nature of the subject (the self) itself. In other words, it is teaching the truth of the seeker, the Vedantic student, himself. This subject, the real I, is easily available for understanding 'within' the body, as the seeker's own self. Therefore the two birds are said to be on the same tree. This real-I is independent of the world, independent of body-mind, and independent of duality of any kind. It is the same I, the AtmA, which enlivens all beings as the pure consciousness principle. Thus vedanta explains that as long as one's association with the body and mind, is a doer or enjoyer and therefore a samsaari, a person caught in the vagaries of life, who has to depend on external sources for security peace and happiness. When the Vedantic student is able to separate the body-mind complex from oneself, through knowledge as revealed through Vedanta from a traditional Guru, then the Vedantic student understands oneself as the AtmA, the pure consciousness, the witnessing principle, and therefore becomes unaffected by whatever is happening in the body-mind. Such a person becomes emotionally independent of the world and the state of his body-mind to be happy. At the same time, because this pure consciousness principle enlivens all beings, the Vedantic student is at once able to relate to the samsaara of all living beings. Naturally both vairagya (dispassion) towards enjoying the world through one's own body-mind is strengthened in this person, and also the attitude of pure compassion, pure love towards all beings, is strengthened. This is known as Saakshi jnaana, and it is an intermediate step in the understanding of the Advaitic teaching.

III.1.3) *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! Maitri Upanishad describing the Yoga method is quoted vide VI.18: *Tathaa tat prayoga kalpah praanaayaamah pattyaadhaaro dhyaanambhaaranaa tarkah samaadhih shadangaa iti uchyate yogah, anebna yadaa pashyam pashyati rukma varnam kartaaram Isham Purusham Brahma yonim; tad vidvaan punya paape vihaaya parevyaye sarvam ekeekaroti; evam hyaaha: yathaa parvatam aadeeptam naashrayanti kadaachana/* or the Yoga way for achieving identity, control of breath, total withdrawal of senses, deep meditation, intense concentration, contemplative enquiry and absorption is stated to be the 'Shadanga Yoga' or the six folded yoga to attain the identity with the Supreme; as animals and birds do not attempt mounting burning mountain peaks, so sins would find no shelter in those who is absorbed in Brahman! Again Kausheetaki Braahmana Upanishad vide I.5 is quoted: *Tad yathaa rathena dhaavayan ratha chakre paryavekshetaivam aho raatre paryavekshetaivam sukrita dushkrite sarvaani cha dvandvaani, sa esha visukruto vidushkrito brahma vidvaan Brahmaiva -abhipraiti/* or a person driving a chariot would examine the two wheels before riding it in the same way as at the day and night, the good works and the opposite; similarly a vidvan surpasses the good and evil and then only seeks to reach Brahman after a thorough self-examination or introspection!)

III.i.5) *Praanohtesha sarva bhutair vibhaati vijaanan vidvaan bhavate naativaaadee, Atma kreeda aatmaratih kriyaavaanesha Brahmapadaam varishthah/*

(As a person of wisdom is fully aware of the common knowledge that existence is essential and praana or th vital force is th key factor, he would rather target the Self or the Antaratma instead of getting into the rigmarole of esoteric exercises and show off knowledge but delight in and get enrossed in the Self as per established routes. This is why Bhagvad Gita vide Sankhya Yoga, Chapter Two, Stanza 47 underlines the fundamental Principle: *Karmanyevaadhikaaraste maaphaleshu kadaachana, maa karmaphala heturbhu maa te sangotva karmani/* or Bhagavan Krishna emphasises to Arjuna that one has only the liberty of performing the prescribed duties as they would have no control of the end results or of the quality of reaping the fruits! More elaborately explained is Brihadaranyaka Upanishad vide IV.iv.22) *Sa evaa eha mahaan aja aatmaa yoyam vigjnaanamayaah praaneshu ya eshontar -hridaya aakaashaah tasmin shete sarvasya vashi, sarvasyeshaanah sarvasyaadhipatih; sa na saadhunaa karmanaa bhuyaana no evaa saadhunaa kaneeyan/ Esha sarveshwarah, esha bhutaadhipatih, esha bhutapaalaah, esha seturvidharana eshaam lokaanaam asambhodaya/ Tam etam Vedaanuvachanena braahmanaa vividishanti, yagjnena, daanena, tapasaanaashakena; etam eva viditvaa munir bhavati, etam eva pravraajino lokam icchhantah pravarajanti/ Etadhasma vai tat poorve vidvaamsah prajaam na kaamayante: kim prajayaa karisyaaamah; yeshaam noyam aatmaayam loka iti/ te ha sma putraishanaa- yascha vittaishanaayasha lokaisha -naayasha vyuttaaya, atha bhikshaacharyam charanti; yaa hyova putraaishanaascha vittaishanaascha, yaa vittaishanaa saa lokaashananaascha; ubhe hy ete eshane eva bhavatah, sa esha neti netyatmaa; agraahya, naa hi grahyate, ashiryaah na hi sheeryate, asangaah na hi sajyate; aseeto na vyathate na rishyati, etam u haivaite na tarata iti, atah paapam akaravam iti, atah kalyaanam akaravam iti; ubhe u haivaisha etetarati, nainam kritaakrite tapatah/* or having given so far the descriptions about the release of the Inner Self consequent on death, the physical conditions prevalent at the time of death, how a being transmigrates from one body to another, the beginning of the quest for Brahma, how Vidwans looked about this quest, the methodology followed by Brahama vettaas and the prescribed Scriptures in this context, the variations in the approaches to realise Brahman especially in respect of the role of Pure Intelligence and Ignorance, the decisive positions of Atmaginas in the search of Bahman, the unique significance of the Paramatma, Brahma Nishtha, and now a Preface to *that* Self and proposal about the Sadhana is being discussed: ‘That’ distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander , protector and the dividing line of worlds. Brahmanas seek to realise ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments. In fact, ‘grihastas’ eventually become ‘Sanyasis’ or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: *neti, neti* or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’ or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the ‘relevant’ knowledge and so on. Once the Individual reaches the stage of ‘no return’, then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails!)]

Chapter Nine

Bhurambhyaamsyanilombaramaharnatho himaamshu pumaan

ityābhāti carācarātmakamidam yasyaiva mūrtyaṣṭakam ।

nānyatkiñcana vidyate vimṛśatām yasmātparasmādvibhoḥ

tasmai śrī gurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye || 9||

Saashtaanga namaskaaraas to Guru Dakshinamurti whose eightfolded form is indeed the universe of sentient and insentient forms of earth, water, fire, air, sky, Surya Chandras and the Beings in the universe as the learned persons vouchafe.

[Expl.vide (1)Swetaashvatara Upa. 3.9-10 (2) Maha Naraayanpa 24

(1)

III.ix-x) *Yasmaat paramam naaparam asti kinchit yasmaa naaneetyo na jyaayosti kinchit, vriksha iva stabdho divi tishthati ekas tenedam puurnam purushena sarvam//Tato yad uttarataram tad arupam anaamayam ya etad vidur amritaaste bhavanti,athetare duhkham evaapiyanti//*

(Parama Shiva surfiety with His own magnificence filled all over the Universe is like a tree of gigantic size and stature grown in Heaven and the trees of individual sizes of by far the less miniature heights are scattered in the forests of confusing images caused by illusions disallowing the growth of the seeds and saplings to plants and of trees of even some sizes. This is but a metaphorical statement to allow maximum human comprehension; but the Truth is that Rudra has neither form nor features and once this Concealed Truth is revealed, the Sages of 'Maha Jnaana'should surpass the barriers of Sorrows and pepepheral Joys of Existence and accomplish Immortality!)

(2)

vishwam bhutam bhuvanam chitram bahuuda jaatam jaayamaanam cha yat

sarvohyeshha rudrastasmai rudraya namo astu

kadrudraya prachetase miidhushhtamaaya tavyase vo chema shantama(gm) hride

sarvo hyeshha rudrastasmai rudraya namo astu/

The material universe , as of the created beings and whatever there is manifoldly and profusely created in the past and in the present in the form of the world, all that is indeed by Rudra, and our saashtaanka namaskaaraas.

Stanzas 1-2-3

kathamevaṃvidhā māyā nivarteteti prcchataḥ |

īśvaropāsanārūpastadupāyaḥ prakīrtyate || 1 ||

ṣaṭtriṃśattattvarūpāsu paramēśvaramūrtiṣu |

pratyakṣeṇopalabhyante sarvairapyāṣṭamūrtayaḥ || 2 ||

ameyāsu manaḥ kṣipramāroḍhum nārhatītyataḥ |

mūrtyaṣṭakamayīm brūta guruḥ sarvātmabhāvanām || 3 ||

Guru explains to shishyaas about the nature of midhyaabhuta samsaara pradarsdhana and explains thus vide Chhandogya Upanishad : True identity of the Individual Self and the Supreme Soul

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

Stanzas 2 and 3 explain further: Aalambana type of upaasana is indeed possible; prapanchopadhaana kalptarupa Ishvaropaasana is actually termed as aalambana. The universal tatwas are as the following and even more as follows:

[Expanation on Avyakta Bhagavan's manifestation of Maha Tatva Swarupas

a) Maha Tatvaas in general:

Suddha Tattvas or Pure Spiritual Energy and of Pure of Infinite Consciousness./- 2. 'Shakti Tatva' of prevailing Reality the Principle of Power./ 3. 'Satvika Tatva' nature or spiritual nature or of Siddha Purushas or Yogis being fully aware of Paramathma and of great Spiritual powers and of Ashta Siddhis like or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on./ 4. 'Maya Tatva' or of make believe action-miracle-magical powers./ or Maya Shakti. At this stage something extraordinary happens. Just as the Sun is sometimes obscured by an eclipse or by a mist or cloud which conceals his radiant orb from human view, God's Infinite, Independent and Free Consciousness appears to become obscured by a layer of dense and opaque Consciousness. This dark veil of Consciousness provides the substance from which the Material Universe is created. 5. The next Kaala Tatva be due to God's Power of Five Divine Powers of Consciousness, Bliss, Will-Power, Knowledge and Action. 6) Then be Vidya Tatva or of the power of knowledge associated with a sentient beings.. Then the Raaga Tatva is essentially anchored to will-power. 7) Then the Niyati Tatva is of the stage at which own's own's consciousness becomes so limited as for him

to have only a limited experience of himself. This is followed by Purusha Tatva of the criticality of one's self Consciousness, although passing and of personal. 8) There after the Pradhana Prakriti Tatvas are based on one's own consciousness which are dormant and as of Trigunas of Saatvika, Rajo Guna and Tamo Guna;. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would-synthesise the Gunas. Also known as Prakriti, it represents that aspect of the Soul which, following the limitation of its consciousness, becomes unconscious and forms the Soul's first objective experience. For this reason it is called Pradhana or Primary Matter from which all objective experience arises. Pradhana consists of the three qualities (Gunas) of Light (Satva), Darkness (Tamas) and Activity (Rajas), the last-named being the interaction of the first two. They are experienced as pleasure, insentience and pain, respectively and together represent the sum total of the Soul's future experiences such as thoughts, emotions and sense perceptions, resting within itself in potential form. 9) Then the Buddhi Tatva constituting a Soul's Intellect or Power of Reasoning whereby it analyses its experiences and forms a judgement in respect of the same.' 10/ There follows the Ahamkara-Tatva: The offshoot of Buddhi-Tattva, it represents the Power of Personality or Identity whereby the Soul creates or builds a sense of Identity for itself out of sense perceptions, emotions, thoughts and memories. Hence it is called Ahamkara the personal. Then the 11) Manas Tatva: The Lower Mind (as opposed to the Intellect or Higher Mind) whereby the Soul selects sense perceptions out of the general sense data, builds them into intelligible images, names and classifies them and presents them to the higher levels of the mind for further processing. 12) There after follow Pancha Bhutas or the Five Elements of Prithivi (Earth), Aapas (Water), Tejas (Radiance), Vayu (Air) and Akasha (Sky)- 13) Panchendriyas: viz. a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively - 14 Pancha Tanmatras: Light, sound, taste, smell and consciousness as are related to each sense organ.

Added be the Vidya Tatwa : Indeed knowledge is limitless and as much one acquires, so much more remains. Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aanaava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Pancha Bhutas, Panchendriyas and Tri-Tatwas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activate the entire universe composed of 36 tatwas! From Prakriti upto Earth, creation encases 'Chaitanyam' or the Pure Conscious -ness by 'dehabhava' as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or 'kalaas' to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-shuddha vidya-maya and kala the creativity. Vigjnaana is a flow of Self Awareness and is conceptual only. Kashmiri Shaivism feels that Supreme Consciousness is possible by 'sambhavopaaya' or 'icchopaaya' or as coincidental or as being desirable. It may be like the myth of a rope as a snake. But surely Maha Maya has no role in this illusion. Finally one concludes that the Self Consciousness and Supreme Consciousness are true mirror images since the former has no role in the pluses and minuses of the mortal bodies as per their panchendriyas, mind, buddhi sustained by vital force praana and the Individual Consciousness is a mute spectator only and surely the photo image of Paramatma!]

Maha Bhagavata Purana as follows:

The Concept of ‘Mahatatva’ having been propounded, Sage Maitreya described the principal features of ‘Virat Swarupa’ and how Lord Brahma responsible for Creation was born from the Lotus Head out of Lord’s navel, the roots of the Lotus having been entangled with Millions of Hoods of ‘Sesha Naga’ (The Gigantic Serpent) bearing the brunt of the Lotus Stem. On top of the Stem were actually three trunks, on which were seated the ‘Pancha Mukha’ Brahma (The Five Headed Brahma visioning the Five Directions including the overhead view) and Two other Trunks representing the Gods of Preservation (Vishnu) and of Destruction (Shiva). Lord Brahma, who had the initial responsibility of Creation, made sincere prayers to the Super Energy as far and effective as he could describe the Latter, most humbly beseeched Him to guide him to initiate the process of Creation. The Super Lord provided the Radiance and Knowledge necessary to guide Lord Brahma as a result of which he was commissioned to take up the Task. As the Cosmic Manifestation of The Supreme Energy unfolded Itself, Lord Brahma was able to initiate the Process.

There were Ten types of Maha Tatva :

The first formulation was in regard to the Creation of ‘Maha Tatva’ or the sum and substance of Matter and its Ingredients and their interaction with ‘Paramatma’ - The Unknown, Permanent, All Pervading, Endless, and Imperishable. The Second one was ‘Maya’ (Illusion) which Material Sources, Its Awareness or Knowledge and Its Innumerable Manifestations or Activities were identified. The Third Creation related to the Insight or Observation or Discernment of Senses related to the Material Elements. The Fourth Creation is the Power of Knowledge and Capacity to Pursue and Practice. The Fifth Creation relates to the regulation and management of Mental faculties or in short of the psyche, of plus factors of goodness, devotion, calmness, selflessness or eqanimity. The Sixth Creation is the control of sinister feelings of anger, lust, infatuation, pride and ignorance. The fifth and sixth Creations are the displays of natural creations of Almighty either by way of developing the noble and virtuous impulses or by way of negating the mind -sets to control evil thoughts. The Seventh Creation is related to immovable objects like of trees, creepers, bushes, and flowers, fruits and other edibles/inedible. The Eighth Creation is of animals, birds, water- based items and a huge variety of bipeds, quadruples and crawling species specified or other wise. The Ninth Category of Creation has a distinct identity which is of human beings, at once angelic or devilish, happy or miserable, greedy and generous and above all, the highly complicated and complex entities that only Gods could deal with! The Tenth Creation is of demi-gods, according to Bhagavatha Purana, are of eight categories (in addition to Prakrita and Vaikrita Creations): demigods; forefathers; ‘Asuras’ or Demons; ‘Gandharvas’ or ‘Apsaras’ or Angels; ‘Yakshas’ and ‘Rakshasas’; ‘Siddhas’, ‘Charanas’, or Vidyadharas; ‘Bhootas’, ‘Prethas’ or ‘Pisachaas’; Superhuman Beings, Celestial Singers and Dancers]

Stanzas 4-17

virātcharīre brahmāṇḍe prāṇināmapī vīgrāhe ।

ṣaṭtriṃśattattvasaṅghātaḥ sarvatrāpyanuvartate ॥ 4॥

vyāptirvyāṣṭīsarīre’sminmanaso vyāṣṭirūpiṇaḥ ।

tasmātsarvātmakamidaṃ svaśarīraṃ vicintayet ॥ 5॥

vyāṣṭyupāsanayā puṃsaḥ samaṣṭivyaṣṭimāpnuyāt ।

upasaṃkrāmatītyevaṃ daśakṛtva upādiśat ॥ 6॥

brahmāṇḍasyodare lokāḥ saptabhūrādayaḥ smṛtāḥ ।

mūlādibrahmarandhrānteṣvādhāreṣu vasanti te || 7||

vīṇādaṇḍo mahāmerusthīni kulaparvatāḥ |

gaṅgā tu piṅgalā nāḍī yamunedā prakīrtitā || 8||

sarasvatī suṣumnoktā nāḍyonyāḥ puṇyanimnagāḥ |

dvīpāḥ syurdhātavaḥ sapta svedabāṣpādayobdhayaḥ || 9||

mūle tiṣṭhati kālāgnirasthimadhye ca bāḍabāḥ |

vaidyutogñiḥ suṣumnāyām pāṛthivo nābhimaṇḍale || 10||

hr̥di tiṣṭhati sūryāgñiḥ kapāle candramaṇḍalam |

nakṣatrāṇyaparāṇyāhurnetrādīnīndriyāṇyapi || 11||

dhāryante vāyubhirlokāḥ yathā pravahanaḍibhiḥ |

prāṇāḍibhirdaśavidhairdhāryate vāyubhirvapuh || 12||

prāpyeḍāpiṅgale prāṇo mūlātsūryasvarūpataḥ |

nāsikābhyām bahirgatvā līyate dviṣaḍaṅgule || 13||

aṣṭāṅguleṇa somātmā nāḍībhyāmantarāviśat |

malamūtramamarucchukrāṇyapāno viśjedbahih || 14||

agnīṣomamayo bhūtvā suṣumnārandhramāśritaḥ |

ābrahmarandhramudgacchannudāno vardhate svayam || 15||

vyāpayedvapuṣi vyāno bhuktānnarasamanvaham |

sandhukṣaṇam samānastu kāyāgneḥ kurute sadā || 16||

nāgo hikkākaraḥ kūrmo nimeṣonmeṣakārakaḥ |

kṣutaṁ karoti kṛkaro devadatto vijṛmbhaṇam || 17||

sthaulyam dhanañjayah kuryānmṛtaṁ cāpi na muñcati |

ākāśo bahirapyantaravakāśam prayacchati || 18||

candrārkaḥ kālānetārau prāṇāpānau śarīriṇām |

sākṣī puruṣa ityevaṃ mūrtyaṣṭakamidaṃ vapuḥ || 19||

samanaskamidaṃ yogī sevamāna upāsanam |

aṣṭāṅgayogayuktaḥ sannamanaskaṃ sa gacchati | 20||

manaḥ prasādaḥ santoṣo maunamindriyanigrahaḥ |

dayā dākṣiṇyamāstikyamārjavaṃ mārdevaṃ kṣamā || 21||

bhāvaśuddhirahiṃsā ca brahmacaryaṃ smṛtirdhṛtiḥ |

ityevamādayonye ca manaḥ sādhyā yamāḥ smṛtāḥ || 22||

Thus the group of principles are inherent everywhere whether in the cosmos, the shareera of all beings. An upasaka ought to imagine the identity between the pancha bhutaas of prithivyaapasa tejas vaayuraakaashaas too. One should merge the praana and apaana the two vital vaatus in the body with suryachandras and should consider as being identical with Parameshvara.

Stanza Five explains that the area of operation of an individual mind is well within the individual body itself and the meditator should contemplate on the universe itself. As such the contemplation be on the self which in otherwords Ishvara as one's own body as of one attains universal identity.

Stanza six: By meditating Ishvara as of one's own body, one attains universal identity, thus the upasamkramati or surpasses by ten times as vedas explain. To transcend one's body consciousness and seek to the level of Ishvara, the path be lying through one's own body itself by intense meditation.

[Expla. vide Taittireeya Upa. 2.8

How the couple of Amba and Shiva are placed in the KUNDALINI CHAKRAS in which Amba resides as the Tatvas from Manas to Prithvi - ie from Agjnaachakra to Muladhara. Each chakra has a name, function and quality. But each has supreme compassion in common. In Agjna chakra, there is *tapana shashi koti dyuti*, the radiance of millions of Suns and Moons which uplifts the devotees to the state of Liberation beyond Sun-Moon-and Agni, beyond everything. In the Vishudha Chakra, Amba remains bright like a pure crystal raining coolness like moonlight which dispels the inner darkness of nescience. In this chakra, devotees consume the rays, like chakora birds imbibe the rays of Moon; like Advaities, Sanyasis, Jnanis called Hamsas / Parama Hamsaas. In the Anaahata chakra, Pranava naada is self born and there along the sound of OM . It is observed that the conversation of the Hamsa couple constitutes Vidyaa sthaanaas or Centers of Learning of Ashtaadasha Vidyas or four vedas , six vedaangas, four Upaangas, and four Upavedas. Hamsas need a Lake like the Manasa sarovara, but the divine hamsa pairs imbibe the nectar of supreme beatitude from the lotus of jnaana. Like ordinary swans could sift milk from dirty water, the divine hamsa pair could sift jnaana and agjnaana- light and darkness. How indeed a wife and husband Amba and Ishvara are in the kundalini chakras in which Amba resides as tatvas, from manas to prithvi or mind to earth. In each chakra they have a different name, function and quality.

Stanza seven: Revealing the parental concern of Prakriti-Parameshvara towards enlightened humans to strive for; the model frame work of 'Shat Chakras' viz. Bhumi-Bhuloka represented by Brahma as Moolaadhara Chakra; Bhuvarka represented by Narayana and Water as Svadhishtaana Chakra; Svarloka represented Rudra and Agni as Manipoora Chakra; Janoloka represented by Maheshwara and Vayu as Anaahata Chakra; Maharloka represented by Sada Shiva and Akaasaha as Vishudda Chakra; and Tapoloka represented by Parama Shiva as 'Manas' as Agjnaa Chakra. Beyond this is the Sahasraara

Chakra / Bindu where the Ever Blissful Parameshvara and Parameshvari as 'Ardha Naarishvara' are attainable. Only Maha Yogis, Maharshis and Deva / Devis- Indra- Tri Murtis might have a darshan perhaps! Ascent to this Celestial Ladder, constructed as a prototype of Shri Chakra blessed by the ever compassionate Bhagavati whose singular concern is to show the Light; *Asato maa sadgamaya, Tamasomaa Jyotir gamaya, mrityor maa Amritam gamaya*/ In other words one might describe as to how the couple of Amba and Shiva are placed in the KUNDALINI CHAKRAS in which Amba resides as the Tatvas from Manas to Prithvi - ie from Agjnaachakra to Muladhara. Each chakra has a name, function and quality. But each has supreme compassion in common. In Agjna chakra, there is tapana shashi koti dyuti, the radiance of millions of Suns and Moons which uplifts the devotees to the state of Liberation beyond Sun-Moon-and Agni, beyond everything. In the Vishudha Chakra, Amba remains bright like a pure crystal raining coolness like moonlight which dispels the inner darkness of nescience. In this chakra, devotees consume the rays, like chakora birds imbibe the rays of Moon; like Advaities, Sanyasis, Jnanis called Hamsas / Parama Hamsaas. In the Anaahata chakra, Pranava naada is self born and there along the sound of OM . It is observed that the conversation of the Hamsa couple constitutes Vidyaa sthaanaas or Centers of Learning of Ashtaadasha Vidyas or four vedas , six vedaangas, four Upaangas, and four Upavedas. Hamsas need a Lake like the Manasa sarovara, but the divine hamsa pairs imbibe the nectar of supreme beatitude from the lotus of jnaana.

Stanzas Eight and Nine: The backbone is stated to be of the great mountain Meru, the various other bones as the kula mountains, the naadees pingala and ida respectively, the holy rivers Ganga and Yamuna. The sushumana naadi is called the holy river Sarasvati while other 'naadis' the other holy rivers. Naadis are stated as into a person's antahkarana like threads woven in a fishing net as if the various sense organs are attracted to sparks of fire through the naadis which are but tubular structures inside a body with its blood vessels, nerves or muscles. Panchendriya abhivyakta sthaana or the shareera is stated as golaka, too, as for instance the chakshuridriya, shrotrendriya, ghraanendriya and so on. The middle part of the shareera, two inches width above the anus and two angulaas below the sex organ is called muulaadhara. Resembling the vulva of a virgin, it is a triangular in sharp with the apex down, where it is established in Paraacchakti called kundalini the creatrix of the vital energy of pancha praanaas of praana-apaana-udaana-vyana-samaanaas, besides agni, bindu and naada in the form of Devi Sarasvati. Hence, Mulaadhaara is the foremost of the 'shat chakraas' of psychic energy. Moola Prakriti, the creative enegy of Ishvara the Antaramma. Kundali or the dormant coiled serpent. Praana is the vitality of pancha praanaas. The heat of the abdomen, responsible for digestion of food and water is the jatharaagni. And Pranava is the naada brahma, besides Sarasvati the core of manifested speech and mano vigjnaanajnaana. Reaching Bhagavati Maya is possible by crossing six steps represented by six chakras/wheels viz. muladhara the earth-svaadhishtana the water-manipoora the fire-anahata the air- vishuddha the sky-and agjna the manas or mind. These chakras be crossed by a saadhaka by yoga maarga: i. Moolaadhara the Bhuloka is administered by Brahma-ii. Svadhishtana the Bhuvarloka of water is administered by Narayana- iii. Manipoora the Suvarloka of Agni is administered by Rudra Deva- iv. Anaahata the Janarloka of Vayu is administered by Maheswara-v. Vishuddha the Maharloka of Aakaasha is administered by Sadashiva and vi. Agjna chakra the Tapoloka of 'Manas' is controlled by Parama Shiva. Reaching Sahasraara Chakra of three serpentine circles and of the use of 72 nadis of Human body . Shiva related 'chatush konas' and Shakti related 'pancha konas' totalling 44 konas of Shri Chakra headed by Bhagavati.

Stanzas Ten and eleven : Kalaagni which engulfs the universe at the time of great dissolution is akin to badabagni in the middle of the bones, while the vaiudyut agni in the shushumna and the paarthivaagni in the navel of the paarthiva shareera. The fire and heat as generated by the Suryadeva is stated to be established by the heart of a body and the full moon in the skull. The eyes as also the rest of the sense organs of ghraana- shrotra- and such are explained as the stars on a moony sky.

Stanzas Twelve to Thirteen : Just as Sapta Lokas (Bhuloka, Bhuvarloka, Swarloka, Maharloka, Janarloka, Tapoloka and Satyaloka), Sapta Patalaas (Atala, Vitala, Sutala, Talaatala, Mahatala, Rasatala and Patala);

Dasha Dishas or Ten Directions viz. Uttara or North-East or Purva-Dakshina or South-Paschim or West-Ishanya or North East -Agnaya or South East-Nirriti or South West- Vayavya or North West-Urthwa or Upper Region and Atho Lokas or the Nether Worlds; Sapta Dwipas (Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala); Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water); Sapta Parvatas (Sumeru , Kailas, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamadana); Ashta Loka Palakas (Indra, Agni, Yama, Nirriti, Varuna, Vayu, Kubera and Ishana), so are the pravaahanaas dasha vaayus are listed one as above the other viz. aavaahana-pravaahana, samvaahana, vivaahana, parivaahana and paraavaahana.

Stanzas 14-17 : Praana vaayu, in the form of Suryadeva, be it in the day or the night as Sun god is ever present, enters into the shareera from a distance of eight angulaas, through the two naadis while impelled by it the apaana excretes feces, urine, wind and semen. Udana vayu, assuming the two forms of agni and chandra, reaching the passage of sushumna reaches even up to bhahma randhra, growing all the way; udaana gets activated at the time of ukraanti of the jeeva leaving the body till death. Vyana gets spread the essence of food that is enjoyed by a praani while however samaana is ever engaged in maintaining the body fire. Naaga vayu causes hicchups, kurma causes the eyelids to close and open, while karkara produces sneezing and devadatta the feeling of yawning as these are the upapraanaas. Dhananjaya causes obesity and does not give up even a dead person.

[Expla. on Vayus vide the Essence of Gayatri be kamakoti.org. articles

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

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

assimilation. *Udana vayu* is a manifestation of prana which pervades the head and throat. It literally means “upward moving air”, and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. Udana vayu is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, udana draws the individual consciousness up and out of the body. *Vyana vayu*, literally “outward moving air”, moves prana shakti from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of prana pervades the whole body and acts as reserve energy for other prana vayus that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. Vyana governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayus are intimately linked to one another. One enjoys health and well-being only if prana vayus are balanced and work in harmony. Generally, Prana and Udana work opposite to Apana as the energy of collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion. Along with the five major pranas, there are five minor or *upa pranas*. *Naga* is responsible for belching and hiccupping. *Koorma* opens the eyes. *Devadatta* governs yawning. *Krikara* induces hunger and thirst. *Dhananjaya* is in charge of decomposition of the body after death. In reference to **Eleven Forms of Vayu**, Prabhaajamaana, Vyavadaatah, Vaasukivaidyuta, Rajataah, Parushaah, Shyaamaah, Kapilaa, Atilohitaah, Urdhvaah, Avapatantaah and Vaidyuta. Indeed any person who knows the names of the eleven Vayus would never be harmed by the lightning shocks and other Fire hazards.]

Stanzas 18-19-20: Now akaasha provides space both outside and inside the shareera of a jeeva. Surya Chandras seek to maintain the kaalamaana of day and night and the prana and apaana of the embodied beings. The Supreme Self is indeed the witness as the shareera comprises the eight forms on contemplation as of the ashtanga yoga or the eight limbed yoga. The yogin, who being endowed with the eight limbed yoga practises contemplation with mind and seeks to reach the even beyond the mind. In the process of contemplating by the eightfold body / limbcontrol-breathing and contemplation on the Supreme beyond the mind is what Ashtanga Yoga all about.

[Expla. on the ingredients of Ashtanga Yoga

‘Ashtanga Yoga’ or the Eight-folded Yoga comprising Yama (Truthfulness and Morality), Niyama (Cleanliness and discipline), Asana (Right Posture), Pranayama (Control of Life Force), Pratyahara (Withdrawal of Senses from Wordly objects and desires), Dharana (Concentration), Dhyana (Meditation) and Samadhi (Alignment of Super Consciousness with Almighty). The main Principles of ‘Dattatreya-following’ are Self-Realisation and of God, Inter-relation of God-Man and Creation, Overcoming Ego by Yoga and Renunciation, and Gyana or Enlightenment and the inavitality of a Guru.

Ashtanga Yoga briefly constitutes the Eight Steps of Yama or Morality, Niyama or Discipline, Asana or the Right Posture of Seating, Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires, Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme. To control the activities or goings on in the mind is Yoga. The Ashtanga or Eight-Limbed Yoga comprises of Yama- Niyama- Asana- Pranayama- Pratyahara-Dharana-Dhyana-Samadhi. Yama is denoted by good behaviour comprising Ahimsa (Non-Violence), Satya (Truth), Asteya (stealing), Brahmacharya (avoidance of sex) and Aparigraha or Excessive acquisition. Basic Niyamas is in fact an extension of Yama: To refrain from hurting or torturing co-Beings physically or mentally is Ahimsa; to convey whatever is seen, heard, and believed is Satya unless it does not hurt any body is known as Satya; to desist stealing of other’s property by deed, thought or otherwise is called Asteya; to negate from relationship with another female or in respect of a female

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

should be as follows: *Nirmalam Nishkalam Brahmaa Sushantim Jnaana Rupinam, Alakshanamanirdeshya Manoralpataram Shubham/ Niraalambamatarkai cha Vinashotpatti varjitam, Kaivalyam chaiva Nirvaanam Nishreya samanuttamam Amritamchaaksharam Brahmam hyapunarbhavamadbhutam/ Mahaanandam Parama -anandam Yogaanandamanaamaam, Heyopaadeyarahitam Shukshaatsukmataram Shivam/ Swayam Vedyamavedyam taacchivam Janamayam Param/ Ateendriyamanaabhaasam Parama tatwa Paratparam, Sarvopaadhi Nirmuktam Jnaanagamyaam Vicharatah/Adwayam Tamasaschaiva parastaat samsthitam param* (Nirmala, Nishkala, Brahma, Shanta, Jnaanarupa, Lakshana Rahita, Shubha, Niralamba, Atarkya or Unquestionable, Naashotpatti rahita or who is bereft of birth and termination, Kaivalya, Nirvana, Nishreya or devoid of hold , Amrita, Akshara, Moksha, Adbhuta, Mahananda, Paramaananda, Yogaananda, Heyopaaya rahita, Sukshmaati Sukshma, Parama Jnaana Swarupa, Ateendriya, Anaabhaasa, Paratpara, Sarvopaadhi nirmukta, Jnaanayogya, Unique as he has no duality). Thus Ishwara be prayed in the Naabhi Sthaana, in the middle of the Body Shiva of Shuddha Jnaana be concentrated and in the Uttama Marga by the means of Puraka-Rechaka-Kumbhaka or Inhalation-Exhalation and Retention of breathing respectively called Pranayama. A practitioner of Yoga is invariably faced with several kinds of difficulties like Alasya, Vyadhi Peeda, Pramaada, Samshaya chitta or Chanchalata, Ashraddha in the path of Darshana, Bhranti, Duhkha durmanastatha and Arogya Vishaya. Alasya is due to the heavy weight of Body and the resultant lack of preparedness. Vyaadhi peeda is caused by dhatu- vishamata or ill-health and disability. Pramada is due to fear of Abhyasa or Practice; Samshaya or a feeling of apprehension and negativity of approach; Ashraddha or sheer carelessness and laziness; Bhranti is due to a feeling of Yoga's ineffectiveness; Duhkha durmanstha or misplaced fatalism that human beings are any way subject to 'Tapatrayaas' (or of Adhi bhoutika, Adyatmika and Adhi daivika reasons or due to body-mind or God made calamities) and a general mind-set of yoga or no yoga human beings are any way subject to the ups and downs of life! Arogya Vishaya is yet another limitation to Yoga Practice due to a general belief of retaining health from other ways and means of medicines.]

Stanzas 21-22: Peace of Mind without distraction and excitement, silence and calm composites with regard to the worldly feelings and contentment as of self satisfaction, control of sense organs of sparsha-ghraana- drishyas, compassion, politeness, faith by the scriptures, straightforwardness, softness, forgiveness, purity of emotions, ahimsa, celibacy, remembrance and resolute courage are indeed the ingredients yama damaas.

[Expla. vide 1) Brihararanyaka vide Chapter 5.2 and (2) Bhatgavadgita -Sankhya Yoga -Chapter 2 :55-72 and excerpts if Kshetra- Kshetragjna chap. 13 are recalled

(1)

Damayita-Daana-Daya or Control-Charity-Compassion constitute the three seeds of Virtue

V.ii.1) *Trayaah Prajaapatyaah Prajapatau Pitari Brahmacharyam ushuh:- Devaa manushyaa asuraah; ushitvaa Brahmacharyam Devaa ueechuh, braveetu no bhavaan iti; tebhyo haitad aksharam uvaacha; da iti; vyaajaaasishtaa iti, vyajnaasishma iti hochuh, vyajnaasishmeti hochuh, daamyateti na aatteti Om iti hovaacha vyajnaasishmeti/* (Now there is a three kinds of disciplines of Self control possible and necessary prescriptions were given by Prajapati / Viraja to three classes of his progeny viz. Devas, Manushyas and Asuras. After completing their 'Brahmacharya' or Student Life, one after another class. First the Devas requested Prajapati for instructions as which discipline be pursued by them! Prajapati replied in a single letter word viz. **Da!** and asked the Deva Vidyarthi or Student- Probationers whether they have understood! They nodded their heads and repeated the 'Upadesha' or the Sermon as **Damayata / Control** or Self Control) V.ii. 2) *Atha hainam Manushyaa uucha: braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti; vyaajnaa sishataa iti, vaajnaasishma iti hochuh, dattaa iti na aattheti; Om itihovaacha vyajnaasishmeti/* (The Brahmacharis / Vidyarthi of Manushyas or human beings then approached Prajapati who again gave the single word instruction of **Da** and queried them

whether they had correctly understood the instruction; they too nodded their heads and replied that the Teaching commanded by Prajapati as **Daana / Charity!**) V.ii.3) *Atha hainam Asuraa uuchuh, braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishta iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishta iti, vyajnaasishmaa iti hocuh, dayaadhvam iti na aattheti, Om iti hovaacha vyajnaashishteti; tadetad evaisha Daivi vaag anuvaadati stanayitnuh; da, da, da, iti/ damyata, dutta, dayaadhvam iti/ Tad etat trayamshikshet DAMAM DAANAM DAMAYAM iti/* (Finally, the Asura probationers requested Prajapati to instruct them before they would assume the profession of Asuratwa and once again Prajapati gave the same single expression **Da**, but he was not sure whether the Asuras being fat minded they had readily understood the import of the word, and there were thunderous reverberations saying Control, Charity and **Daya/ Compassion!**

(2)

Stanza 55: Bhagavanuvaacha: Prajahaati yadaa kaamaan sarvaan Partha! manogataan, atmanyeva -atmanaa tushtah Sthita pragjnyastadochyate/ Bhagavan replied: Partha! Once the traces of ‘ihaloka paraloka sukhaapeksha’ or feelings of the pleasures of this life and of the subsequent life in ‘svargaadi’ lokas after death, are totally wiped out and once in one’s own natural conditions is able to neutralise totally and enjoy the ‘Atmaananda’ or the bliss of the Self Awareness, then that State of Consciousness is definable as the state of ‘Sthitapragjnastha’ or of Utmost Bliss! In other words, the craving indulgence of desires now and in the life after the death in higher lokas is the crux of an equanimous state of mind.

Stanza 56: Duhkeshvanudvignamanaah suksheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer- muniruchyate/ Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One’s capacity to neutralise the inner emotions of pleasures and pains alike is the State of ‘Sthitapragjnatva’! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva’s approval even an ant or insect would not do harm. And ‘Shivaagjna’ is on account of one’s own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own ‘karma phala’ or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the ‘Atma Swarupa’ which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal.

Stanzas 57-59: Yah sarvatranabhisnehah tattak praapya shubhaashubham, naabhinandati na dveshti tasya prajnaa pratishthitaa/ Yadaa samharate chaayam kuurmongaaneeva sarvashah, indriyaanindriyaa -derbhyah tasya prajnaa pratishthitaa/ Vishayaa vinivatante niraahaarasya dehinah, rasavarjyam raso- pyasya param dristvaa vivartate/ Whosoever whose likings or dislikings, or occurrences of pleasures or pains exceed their permissible precincts, that person’s mental poise is stated to be stable. Just as a tortoise is able to withdraw its ‘panchendriyas’ or limbs of awareness and action could be withdrawn into as though of immunity of the sorrows and joys alike that person is elevated to the state of Sthita pragjnatva. At the times of penance while undergoing fastings especially of delicacies of eating too, a remote semblance of indirect feeling of self contentment is traceable! In other words abstinence of eating, sleepings, sex, playings of games, or indulgences of favorite hobbies would provide streaks of Limb Control as the stepping up of the ladder of Sthitahpragjnatva. Thus ‘indriya nigraha’ or the self control is a firm step forward of Sthitapragjnatva

Stanzas 60-61: Yatatohyapi Kounteya purushasya vipashchitah, Indriyaani pramaatheeni haranti prasabham manah/ Taani sarvaani samyamy yukta aaseetamatparah, vashehiyasyendriyaani tasya prajnaa pratishthitaa/ Kounteya! Howsoever Vidwaan of Jnaana would not be able to sustain Mano nigraha or Mental Poise for long despite his all out endeavours as such regulation might be exceptionally

possible as the sensory organs of any human being is conditioned by the impact of ‘praarabdha’ of several births in one’s past. Such fall out of prarabdha might be initiated probably and even minutely by ‘niraahaara upavasaas’ both in reference to food and equally the overall abstinences of habits of laziness, purposelessness, alcohol, sex, scandalising others, and over all control of sensory organs and most essentially the aberrations of one’s mind.

Stanzas 62-63 *Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/* Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind ; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial ‘arishad Vargas’ or the six enemies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy.

Stanzas 64-65: *Raaga dvesha niyuktaistu vishaanindriyaisharan, aatmavashyarvidheyaatmaa prasaadamadhigacchati/ Prasaade sarva duhkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/* If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. [Kathopanishad vide I.iii.3-4 states: *Aatmaanam rathinam vidhuh, shareeram rathameva tu , buddhim tu saarathim viddhi, manah pragrahamevacha/ Indriyaani hayaanaahu vishaayamsteshu gocharam, ateendriya mano yuktam bhokteetyaahur maneeshinaam/* This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind)] *Prasaade sarva duhkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/* Peace of Mind could be routinised even as one goes on a fee spree of fulfilling desires of life yet within one’s mental control. But once ‘chitta shuddhi’ or the purity of conscience is tarnished and ‘indriya nigraha’ or control of senses is lost then the mental bridle gets tilted off.

Stanzas 66-72: *Naasti buddhirayuktasya na chaayuktasya bhavanaa,nachaabhavayatasshaantih ashaantasya kutassukham/ Indriyaayaanaam hi charataam yanmanonuvidheeyate, tadyasya mahaa baho, nigruhee -taani sarvashah, indriyaaneendriyaardhebhyaah tasya prajnaa pratishthitaa/ Yaa nishaa sarva bhutaa -naam tasyaam jaagarti samyamee, yasyaam jaagrati bhutaani saa nishaa pashyate mune/ Apurva -maanam achalapatishtham samudra maanah pravishanti yadvat, tadvatkaamaa yam pravishanti sarve na shaantimaapnoti na kaama kaamee/ Vihaaya kaamaan yassarvaan pumaamscharati nispruhah, nirmamo nirahamkaarah na shantimadhigacchati/ Eshaa braahmee sthithi Partha! nainaam praapya vimuhyati, sthitaasyaamantakaalepi Brahma nirvaanamricchati/* None indeed who has no control over the ‘panchendriyas’ as afore described as driven by mind can not possess ‘nirmala buddhi’ or transparency of thoughts nor that person’s lifetime desire could be ever fulfilled. If there were no peace of mind where could be ‘sukhya’ or contentment in living. Like the oarless boat the mind moves about as per the whims of wind and gets totally oriented to purely temporary pleasures of living by passing attractions aimlessly so that one’s buddhi would be a casualty! ‘Buddhi sthira’ or steady mindedness is only possible by the control of thoughts. As the various beings on earth experience the effects of night, the ‘Jitendriyas’ who overcome the body senses and of mind, find that as a broad daylight. In other words, human beings of normalcy suffer from the effects of ignorance while the very few- or perhaps none but for exceptions above the cut- do experience enlightenment. As the waters of rivers and rainpours always fill in the oceans, a few jnanis of maturity seek to keep their minds and thoughts and steer clear the ever swallowing and roaring tides and their rough vicissitudes. Hence those pragmatic persons reducing the burden of desires, egos, attachments and other shackles should well deserve ‘parama shanti and paramaananda’ or of outstanding peace and bliss. Partha! this type of situation is termed as ‘Braahmi

sthiti' and those extremely limited number of illustrious mortals are never washed off on the swirls of 'moha' and 'bhrama' which at the terminal point of the life's 'nirvana'.

Further Chapter 13 on Kshetra Kshetragina 13-19 too are explained:

Indeed Mula Prakriti is unknown and the concepts of 'Ahankara' - Pancha Bhutas and their characteristics like sound from the sky, earth for fertility, heat from agni, life from air, and water from Varuna Deva; further the Five Elements are the sing boards of Panchendriyas, likes and dislikes, pleasures and sorrows, and above all the 'chetanatva' or the self consciousness. And the sum totality of these features is denoted as 'Kshetra' in essence. Total negation of evilful egotism or self centeredness, showing off, control of emotions, guru seva, external and internal cleanliness, straight- forwardness, detachment, power of concentration, preferene of lonliness are the characterstics of Jnaana, tatva jnaana, or atma jnaana. Then Lord Krishna further guides Arjuna about the 'jneya' and its 'amritatva' or what is to be 'Known' and its 'Permanance'. That kind of 'Apara Brahma' is beyond what is existing nor there beyond but is truly Unknown; since after all the concepts of what exists and what does not or the truth and the untruth are really beyond. All the same, this Parabrahma is not only Timeless but could see-hear-feel with eyes, hands, faces, ears and countless heads. Strangely enough that Paramatma could sense the effects of the Panchandriyas even without Trigunas rooted to Prakriti. This statement is contadictory mutually as this delineation is of 'vyaktaavyakta' nature or of the Known yet the Unknown. This therefore is Vyaktaavyakta Varnana of Nirguna Niraakaara Tatva yet fully equipped with the innate impulses of Prakriti related business. This is within and without the Beings, the ever active and vibrant Self yet immobile but of speedy rapidity of movement here-there-everywhere, and yet again of atomic and indescribably sky beyond stature with neither beginning nor end. This 'Jneya' or the readily cogaizable entity is subject to creation- preservation and destruction. Thus the brightness and darkness of bhoutika-adhyaatmika or existence and there after are the qualities the Kshetragina-Jnaana-Jneya are detailed to enable you Arjuna to reach my situation!]

Stanzas 23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48

snānam śaucam kratuḥ satyaṁ japo homaśca tarpaṇam ।

tapo dānam titikṣā ca namaskāraḥ pradakṣiṇam ॥ 23॥

vratopavāsādyāścānye kāyikā niyamāḥ smṛtāḥ ।

svastikaṁ gomukhaṁ padyaṁ haṁsākhyam brāhmanāsanam ॥ 24॥

nṛsiṁhaṁ garuḍam kūrmaṁ nāgākhyam vaiṣṇavāsanam ।

vīraṁ mayūraṁ vajrākhyam siddhākhyam raudramāsanam ॥ 25॥

yonyāsanam viduḥ śaktaṁ śaivaṁ paścimatānakam ।

nirālambanayogasya nirālambanamāsanam ॥ 26॥

nirālambatayā dhyānam nirālambaḥ sadāśivaḥ ।

recakaḥ pūrakaścaiva kumbhakaḥ prāṇasaṁyamah ॥ 27॥

indriyāṇāṁ samastānāṁ viśayebhyo nivāraṇam ।

pratyāhāra iti proktaṁ pratyāhārārthavedibhiḥ ॥ 28॥

ādhāre kvāpi manasaḥ sthāpanaṃ dhāraṇocyate ।
brahmaviṣṇuśivādīnāṃ cintā dhyānaṃ pracakṣate ॥ 29॥
dhyānādaspadanaṃ buddheḥ samādhirabhidhīyate ।
amanaskasamādhistu sarvacintāvivarjitaṃ ॥ 30॥
citte niścalatām yāte prāṇo bhavati niścalaḥ ।
cittasya niścalatvāya yogaṃ sadhyānamabhyaset ॥ 31॥
ākuñcanaṃapānasya prāṇasya ca nirodhanam ।
lambikopari jihvāyāḥ sthāpanaṃ yogasādhanaṃ ॥ 32॥

citte niścalatām yāte prāṇe madhyapathaṃ gate ।
cihnānyetāni jāyante pañcabhūtajayātprthak ॥ 33॥
malamūtrakaphālpatvamārogyaṃ laghutā tanoḥ ।
sugandhaḥ svarṇa[svara] varṇatvaṃ prathamam yogalakṣaṇam ॥ 34॥
kaṇṭakāgreṣvasaṅgatvaṃ jalapaṇkeṣvamajjanaṃ ।
kṣuttrīḍādisahiṣṇutvaṃ dvitīyaṃ yogalakṣaṇam ॥ 35॥
bahvannapānabhoktrtvamātapāgnisahiṣṇutā ।
darśanaṃ śravaṇaṃ dūrāttrīyaṃ yogalakṣaṇam ॥ 36॥
maṇḍūkaplavanaṃ bhūmau markātaplavanaṃ drume ।
ākāśagamaṇaṃ ceti caturthaṃ yogalakṣaṇam ॥ 37॥
jñānaṃ trikālaviśayamaiśvaryaṇimādikam ।
anantaśaktimatvaṃ ca pañcamam yogalakṣaṇam ॥ 38॥
prāṇe suṣumnāṃ samprāpte nādongaḥ śrūyateṣṭadhā ।
ghaṇṭāduṇḍubhiṣaṅkhābdhivīṇāveṇvāditālavat ॥ 39॥
tanūnapāṭṭatittārātāreśatapanopamam ।
brahmanāḍīṃ gate prāṇe bimbarūpaṃ prakāṣate ॥ 40॥

śvāsāscaranti yāvanto manuṣyasya dinam prati ।
tāvanti yojanānyarkah śvāseśvāse pradhāvati ॥ 41॥
ekaviṁśatisāhasraṁ ṣaṭchataṁ śvāsasaṅkhyayā ।
so'hamityuccaratyātmā mantraṁ pratyahamāyuse ॥ 42॥
sakāraṁ ca hakāraṁ ca lopayitvā prayojayet ।
sandhiṁ vai pūrvarūpākhyam tato'sau praṇavo bhavet ॥ 43॥
akāraścāpyukāraśca makāro bindunādakau ।
pañcākṣarāṇyamūnyāhuh praṇavasthāni paṇḍitāḥ ॥
brahmā viṣṇuśca rudraścāpīśvaraśca sadāśivah ।
teṣvakṣareṣu tiṣṭhanti ṣaṭtriṁśattattvasaṁyutāḥ ॥ 45॥

guruprasādāllabhate yogamaṣṭāṅgalakṣaṇam ।
śivaprasādāllabhate yogasiddhiṁ ca śāśvatīm ॥ 46॥
saccidānandarūpāya bindunādāntarātmāne ।
ādimadhyāntasūnyāya gurūṇāṁ gurave namaḥ ॥ 47॥
iti śrīdakṣiṇāmūrtistotrārthapratipāḍake ।
prabandhe mānasollāse navamollāsasaṅgrahaḥ ॥ 48॥

Stanza 23: ‘Snaanam shoucham kratu ssatyam japo fomascha tarpanam’: Snaanam’ by way of physical cleanliness as of baahyaantara shuchi, satya bhaashana, worship to Deva Devis, mantrocchathanaana and veda pathana, agni kaaryaas, austerities, daanaa mahima, forbearance, circumambulations, keeping religious vows, upavaasaas are the niyamaas.

[Expla. vide (1)_ Parashara Smriti on shatkarma vidhi (2) Bhagavad Gita Chap.17 1-20

(1)

Shatkarmaabhirou nityam Devaatithi pujakah, Huta sheshaantu bhungagno Brahmano naavaseedati/
Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani
diney diney/(Non- observance of six essential duties every day, besides Deva Puja and Atithi Seva and
eating Yagna Sesha or the left overs of Yagnas would pull down a Brahmana to descend to lower worlds.
The six duties are specified as Sandhya Vandana, atleast twice a day, Snaana that precedes ‘Bahyaantara
Shuchi’ or Cleanliness of the body and mind, Japa, Homa, Devaarchana or Deva Puja, Atithi Seva or
paying respects and attention to the guests who are already familiar or unknown especially the unknown.
On waking up at Brahma Muhurta or four ghadias before Sun Rise, Devata Smarana; prathama darshana

of Shrotrias, cows, Agni, and avoidance of sinners, digambaras, and beggars; Ablutions with yagnopa-veeta worn around the left ear; praatah snaana as bathing in the morning absolves the evil effects of bad thoughts, deeds and dreams in the bed; recitals of Jala devata/ Aaruna mantras in the course of the bathing; pratah snaanantara Deva Rishi Pitru Tarpana; Vastra dharana; and Vibhudi-Gandha-Kumkuma dharana on the forehead. Now, a digression is made on 'Snaanas' before detailing Sandhya Vadana karya.

Snaana Prakarana: *Snaanaani pancha punyaa vikeerintaani manishibhihi, Agneyam vaarunam Braahmam Vaayavyam divyamevacha/ Agneyam bhasmanaa snaanamavagaahamtu vaarunam, Apohishtheticha Braahmam Vaayavyamgorajsmrutam/* (Maharshis classified punya snaanas in five catogries viz. Agneya, Vaaruna, Braahma, Vayavya and Divya). While performing aachamana before commencing snaana, both head and neck should not be covered nor koupeena is removed, nor also the hair on head kept unpleated and certainly not without yagnopaveeta. After performing snaana or drinking water, or after waking up from sleep or while concluding bhojana or while walking on roads or even while dressing up, one should refrain from sneezing; but if inevitable, the person concerned must perform two aachamanas. It is stated that as an alternative to aachamana, one could touch the right ear; the same could be done after spitting, yawning or mouth watering. As the water flows tend to touch Sun rays early inn the mornings, snaanas at that time are stated to purify best but snaanas in the nights, especially around late night are prohibited, excepting if there were a Lunar elcipse. This exception for snaanas at Chandra grahana timings as prescribed is considered as a duty since Vasu-Rudra-Aditya-Devas would be yearning for 'Soma Paana' and hence snaanas are essential after the eclipse. It is further stated that night bathings are approved at Khala Yagna while taking Dhanya home from the agicultural fields, at the Vivaha timings, Sankraanti as sankramana of Chandra takes place, but not otherwise.

Nityam naimittikam kaamyamiti karma tridhaa matam, Tividham taccha vakshyaami grihastyaa--vadharyataam/ (There are three kinds of Snanas as explained by Veda Vyasa viz. Nitya Naimittika and Kaamyam for Grihasthas). Nitya Snaana is the prerequisite of Nitya Karmaacharana viz. Sandhya Vandana, Homa kriya and so on as prescribed. Similarly, the Madhyaahnika and Saayam kaala snanaas are a must to qualify the daily duties. Madhyaahnika snaana especially in running waters is done with kusha-tila-phalas while reciting appropriate mantras is beneficial. Ratri snanas are purpose-less. Brahmana-Kshatriya-Vaishyas need to recite mantras while women need not do so. Veda Vyasa explains in his Smriti: *Snaanamaabdaivataih kuryaat paavanaishchaapi maarjanam, Mantraih praamstriraayamya Souraishchaarkam vilokayet/* (Snaanas are better performed with appropriate marjana Mantras like : *Apohishthamayo bhuvah ta na oorje dadhatana, Maheranaaya chashase yo vah shivatamorasah, Tasya bhajayateha nah, Usateeriva Matarah, Tasmaa arangama vah yasya bhajayateha nah usateeriva Matarah, Tasmaa arangamaamavah yasya kshayaya jinvatah, Apo janyatah nah/ Om Bhurbhuva--ssuvah/*). Vyasa further explains: *Tikshthan sthitvaa tu Gayatreem tatgah swadhyaayaaarambhet, Ruchaanyacha Yajushaam Saamnaayaamatharvanangirasaamapi/ Itahasapuraanaam vedopanishidaam Dwijah, Saktyaa samyak pattenithamalpa mantra madhyamalpamapamapyasamaanaat/* (While standing and reciting Gayatri, the dwija at the bath might commence Swadhyaya albeit in parts of the three Vedas!).]

(2)

ADHYAAYA SEVENTEEN: SHRADDHHAA TRAYA VIBHAAGA YOGA

Stanzas 1-23: *Arjunauvaacha/ Ye shaastra vidhimutsryujya yajabnted shaddhayaanvitaah, teshaam nishthaatu kaa Krishna! Satvamaaho rajastamah/ Bhagavanuvacha: Trividhaa bhavati shraddhaa dehinam saa svabhaavajaa, saatvikee raajasee chaiva taamasee cheti taam shrunu/ Satvaanurupaa sarvasya shraddhaa bhavati Bharata, shraddhamayoyam purusho yo yacchhadraassa eva sah/ Yajante saatvikaa Devaan yaksha rakshaamsi raajasaah, pretaan bhuta ganaamshchaanye yajante taamasaa janaah/ Ashaastravहितam ghoram tapyante ye tapojanaah, dambhaahamkaara samyuktaah kaama raaga balaanvitaah/ Karshayanathasshareerastham bhutagraamamachetasah, maam chaivaantas shareera*

-stham taan viddhyaasura nishchayaan/ Aahaarastvapi sarvasya trividho bhavati priyah, yagnastapas-tathaa daanam teshaam bhedamimam shrunu/ Aayussatva balaarogya sukhapreeti vivardhanaah, rasyaah snigdhaah sthiraah hridyaah aahaaraassaativika priyaah/ Katvaamla lavanaatyushnateeksha ruuksha vidaahinah, aahaaraa raajasasseshthaah duhkha shokamaya pradaah/ Yaatayaamam gatarasam puuti paryushitam cha yat, ucchhishtamapi chaamedhyam bhojanam taamasapriyam/ Aphalaakaajni -bhiryagjno vidhi drishto ya iyyate, yashtavyameveti manah samaadhaaya sa saatvikah/ Abisandhaaya tu phalam dambhaarthamapi chaiva yat, iyyate Bharata shreshtha tam yagnam viddhi raajasam/ Vidhi -heenama srishthaannam yagnam taamasam parichakshate/ Devadvijagurupraaghna puujanam shoucha -maajavam, brahmacharyamahimsaa cha shaareeram tava uchyaate/ Anudvegakaram vaakyam satyam priyahitam cha yat, svaaddhya -abhyasanam chaiva vaangmayam ta va uchyaate/ Manah prasaadas -soumyatvam mounamaatma vinigraha, bhavanam shuddhirityetat tapo maanasamuchyaate/ Shraddhayaa parayaa taptam tavastattrividham naraih, aphalaakaankshibhiryuktaih saatvikam parirakshate/ Sarkaaramaana pujaartham tapo dambhena chaiva yat, kriyate tadiha proktam raajasam chalama -dhruvam/ Moodhagraahenaatmano yat peedayaa kriyate tapah, parasyotssaadharaatham vaa tatthaamasamudaahritam/ Daatavyamiti yaddaanam deeyatenupakaarine, deshe kaaleecha paatrecha tad -daanam saatvikam smritam/ Yatthu pratyupakaaraartham phalamuddhisya vaa punah, deeyate cha pariklishtham taddaanam raajasam smritam/ Adeshakaale yaddhaanam apaatrebhyascha deeyate, asatkriamamagjnaatam tattaamasamudaahritam/ Arjuna requests Shri Krishna to please explain the features of Sadhakas with devotion to Paramatma as to whether they would be of Saatvika or Raajasika or Taamasika gunas. Lord Krishna explained in detail: Normally every Being with special reference to normal human Beings with the natural instinct of patience are endowed with three gunas or characteristics of Saatvika- Raajasika-Tamasikas. Arjuna! as per the feature of a person, so would be the prevalence of these qualities. A person of Saavika Guna predominance is normally tied to 'aachaara-vyavahaaraas' or of traditional values. They tend to 'devataa- aaraadhana' or worship of Gods or Goddesses. Rajasa gunatvas take to worship of yaksha rakshasaas while Tamasikas worship Bhuta Pretas. This is how the human beings with concentrated features are generally classified although the normal human beings do have the pluses and minuses MIX momentarily. All the same the predominance of that mix does define and classify the three gunas of the Beings broadly. For instance, those who are patently the defiants of the Established Shastra Dharmas and seek to concentrated worship of 'devilish energies' for temporary gains are of arrogance, show off to the public, excessive bodily and materialistic nature and so on but get doomed too soon or with deferred dooms mainly in their current lives themselves. In fact, even their food habits tend to their 'guna pravitti' broadly. For example those with the practice of 'Tri-Shraddaas' of three kinds of yagjna- tapo-daanas are of satvika guna prefer to take to 'saatvika aahaara' and reap the advantage of longevity of life- good health as per their age, body strength, good health, happiness and contentment. But those who are used to salty-sour-pungent- too hot food tend to quick irritations, stomach ailments, thirstiness, constant wet skin, and anger and generally attitudinal ups and downs of mental perversion. Consuming old- improperly cooked, stale, rotten, or mouth shared and impure food is the typical trait of tamasikas. Again agni karyas, yagnas are performed as a duty but not to expect return fruits are of satvika nature. Rajasa guna is distinct when performing yagnas and vratas if conducted for show, arrogance and one-uppishness or public popularity. Yagjna kaaryas conducted bereft of external and internal purity, inadequate mantra tantras, and impatience or impudence with lack of respect for the 'ritviks' is a patent taamasika karma. Indeed such 'karya kartas' hardly recognize the procedure, anna prasaada as a main part for the physical upkeep of the participants besides suitable remuneration for the ritviks and above all the 'shraddha' the attentive faith and dedication. The most essential inputs of yagnaa- vratas are not to be deemed as social activities but of self purification and as such the 'Trikarama Shuddhi' or of kaayika-vaachika-maanasika viz physical - vocal and mental purity. Worship of Deva- Brahmana-Guru- Jnaanis; physical cleanliness, nishkapata vartana or negation of affected artificial behaviour, celibacy and non violence are the Kaayika Shuddhi. Hurting none-Truthfulness- Encouraging Naturality and 'Svaadhyayaabhyasa' or daily practice of Study-Vocal-Mental application and Introspection are the Vaachika Shuddhi. Pavitra bhaava, prasannata- soumyata- mouna- mano nigrha

or of External-Internal cleanliness, reactional approval- tranquil mindedness- silence- and mental control and attention are the traits of Maanasika Shuddhi. The synthesis of the 'trikarana shuddhi' is the 'Maanasika Tapas'. *Shraddhayaa parayaa taptam tavastat trividham naraih, aphalaakaankshibhiryuktaih saatvikam parirakshate/* Trikarana Shuddhi, Niyama baddhata, Aphalaakankanksha is thus the essence of Satvikata Tapas. *Sarkaaramaana pujaartham tapo dambhena chaiva yat, kriyate tadiha proktam raajasam chalamadhruvam/* Expectations of commendations, show for cheap popularity and chanchalata of mind are the typical traits of Raajasika Tapas. *Moodhagraahenaatmano yat peedayaa kriyate tapah, parasyotssaadharaatham vaa tatthaamasa-mudaahritam/* With the mentality of hurting others by mind, word, and action is Tyaamasika Tapas. Similarly, 'daana' or charity is three folded too: Being fully aware of Place - Time- Need with no expectation but as a duty is Satvika Daana. With no return expectation from the recipient or even from the Almighty but with fulfill the need of the recipient - either with show of popularity and pomp or even genuine is termed Rajasika Daana. Charity given away disrespect and carelessness while insulting the needy and hungry recipient or beggar by tongue-action- and mind is known as Taamasika Daana.]

Stanzas 24-25 as follows:

Aasanaas as of swasrika, gomukha, padma, and hamsa are as of the pertinent to Brahma Deva, while nrisimha, garuda, kurma and that of naaga pattern are pertinent to Vishna Deva. The aasanaas viz.. veera-mayura, vajra and that of siddha pattern relate to Rudra Deva. Shakti or as of Devis are related to the Yonyaasana while passhimataanaaka pertains to Shiva. The carions aasanaas or seating postures are of physiological or mystical exercises aimed at building up a person's health and physical grit besides pleasing the psychic powers.

[Brief vide Hatha Yoga Pradeepika on Aasanaas

The following Siddhas (masters) are said to have existed in former times:--Sri Adinatha (Siva), Matsyendra, Natha, Sabar, Anand, Bhairava, Chaurangi, Mina Natha, Goraksanatha, Virupaksa, Bilesaya, Manthana, Bhairava, Siddhi Buddha, Kanthadi, Karantaka, Surananda, Siddhipada, Charapati, Kaneri, Pujiyapada, Nityanatha, Niranjana, Kapali, Vindunatha, Kaka Chandiswara. Allama, Prabhudeva, Ghoda, Choli, Tintini, Bhanuki, Nardeva, Khanda Kapalika, etc. These Mahasiddhas (great masters), breaking the sceptre of death, are roaming in the universe. Like a house protecting one from the heat of the sun, Hatha Yoga protects its practisers from the burning heat of the three Tapas; and, similarly, it is the supporting tortoise, as it were, for those who are constantly devoted to the practice of Yogi. A yogi desirous of success should keep the knowledge of Hatha Yoga secret; for it becomes potent by concealing, and impotent by exposing.

The Yogi should practice Hatha Yoga in a small room, situated in a solitary place, being 4 cubits square, and free from stones, fire, water, disturbances of all kinds, and in a country where justice is properly administered, where good people live, and food can be obtained easily and plentifully. The room should have a small door, be free from holes, hollows, neither too high nor too low, well plastered with cow-dung and free from dirt, filth and insects. On its outside there should be bowers, raised platform (chabootra), a well, and a compound. These characteristics of a room for Hatha Yogis have been described by adepts in the practice of Hatha. Having seated in such a room and free from all anxieties, he should practice Yoga, as instructed by his *guru*. Yoga is destroyed by the following six causes:-- Over-eating, exertion, talkativeness, adhering to rules, i.e., cold bath in the morning, eating at night, or eating fruits only, company of men, and unsteadiness. The following six bring speedy success:-- Courage, daring, perseverance, discriminative knowledge, faith, aloofness from company. The ten rules of conduct are: ahimsa (non-injuring), truth, non-stealing, continence, forgiveness, endurance, compassion, meekness, sparing diet, and cleanliness. The ten niyamas mentioned by those proficient in the knowledge of Yoga are: Tapa, patience, belief in God, charity, adoration of God, hearing discourses on the principles of religion, shame, intellect, Tapa and Yajna.

asanas.

Being the first accessory of Hatha Yoga, asana is described first. It should be practiced for gaining steady posture, health and lightness of body. I am going to describe certain asanas which have been adopted by Munis like Vasistha, etc., and Yogis like Matsyendra, etc.

Swastika-asana.

Having kept both the hands under both the thighs, with the body straight, when one sits calmly in this posture, it is called Swastika.

Gomukha-asana.

Placing the right ankle on the left side and the left ankle on the right side, makes Gomukha-asana, having the appearance of a cow.

Virasana.

One foot is to be placed on the thigh of the opposite side; and so also the other foot on the opposite thigh. This is called Virasana.

Kurmasana.

Placing the right ankle on the left side of the anus, and the left ankle on the right side of it, makes what the Yogis call Kurma-asana.

Kukkuta asana.

Taking the posture of Padma-asana and carrying the hands under the thighs, when the Yogi raises himself above the ground, with his palms resting on the ground, it becomes Kukkuta-asana.

Utaana Kurma-asana.

Having assumed the Kukkuta-asana, when one grasps his neck by crossing his hands behind his head, and lies in this posture with his back touching the ground, it becomes Uttana Kurma-asana, from its appearance like that of a tortoise.

Dhanura asana.

Having caught the toes of the foot with both hands and carried them to the ears by drawing the body like a bow, it becomes Dhanura asana.

Matsya-asana.

Having placed with the right foot at the root of the left thigh, let the toe be grasped with the right hand passing over the back, and having placed the left foot on the right thigh at its root, let it be grasped with the left hand passing behind the back. This is the asana, as explained by Sri Matsyanatha. It increases appetite and is an instrument for destroying the group of the most deadly diseases. Its practice awakens the Kundalini, stops the nectar shedding from the moon in people.

Paschima Tana.

Having stretched the feet on the ground, like a stick, and having grasped the toes of both feet with both hands, when one sits with his forehead resting on the thighs, it is called Paschima Tana.

This Paschima Tana carries the air from the front to the back part of the body (*i.e.*, to the susumna). It kindles gastric fire, reduces obesity and cures all diseases of men.

Mayura-asana.

Place the palms of both hands on the ground, and place the navel on both the elbows and balancing thus, the body should be stretched backwards like a stick. This is called Mayura-asana.

This asana soon destroyed all diseases, and removes abdominal disorders, and also those arising from irregularities of phlegm, bile and wind, digests unwholesome food taken in excess, increases appetite and destroys the most deadly poison.

Sava-asana.

Laying down on the ground, like a corpse, is called Sava-asana. It removes fatigue and gives rest to the mind.

Siva taught 84 asanas. Of these the first four being essential ones, I am going to explain them here.

These four are:-- The Siddha, Padma, Sinha and Bhadra. Even of these, the Siddha-asana, being very comfortable, one should always practice it.

The Siddhasana.

Press firmly the heel of the left foot against the perineum, and the right heel above the lingha. With the chin pressing on the chest, one should sit calmly, having restrained the senses, and gaze steadily at the space between the eyebrows. This is called the Siddha asana, the opener of the door of salvation.

This Siddhasana is performed also by placing the left heel on the Medhra (above the penis), and placing the right one next to it.

Some call this Siddhasana, some Vajrasana. Others call it Mukta asana or Gupta asana.

Just as sparing food is among Yamas, and Ahimsa among the Niyamas, so is Siddhasana called by adepts the chief of all the asanas.

Out of the 84 asanas Siddhasana should always be practiced, because it cleanses the impurities of 72,000 nadis.

By contemplating on oneself, by eating sparingly, and by practicing Siddhasana for 12 years, the Yogi obtains success.

Other postures are of no use, when success has been achieved in Siddhasana, and Prana Vayu becomes calm and restrained by Kevala Kumbhaka.

Success in one Siddhasana alone becoming firmly established, one gets Unmani at once, and the three bonds (Bandhas) are accomplished of themselves.

There is no asana like the Siddhasana and no Kumbhaka like the Kevala. There is no mudra like the Khechhari and no *laya* like the Nada (Anahata Nada).

Padmasana.

Place the right foot on the left thigh and the left foot on the right thigh, and grasp the toes with the hands crossed over the back. Press the chin against the chest and gaze on the tip of the nose. This is called the Padmasana, the destroyer of the diseases of the Yamis.

Place the feet on the thighs, with the soles upward, and place the hands on the thighs, with the palms upwards.

Gaze on the tip of the nose, keeping the tongue pressed against the root of the teeth of the upper jaw, and the chin against the chest, and raise the air up slowly, *i.e.*, pull the apana-vayu gently upwards.

This is called the Padmasana, the destroyer of all diseases. It is difficult of attainment by everybody, but can be learnt by intelligent people in this world.

The Yogi having kept both hands together in the lap, performing the Padmasana firmly, keeping the chin fixed to the chest and contemplating on Him in the mind, by drawing the apana-vayu up (performing Mula Bandha) and pushing down the air after inhaling it, joining thus the prana and apana in the navel, one gets the highest intelligence by awakening the sakti (kundalini) thus.

N.B.-- When Apana Vayu is drawn gently up and after filling the lungs with the air from outside, the prana is forced down by and by so as to join both of them in the navel, they both enter then the Kundalini and, reaching the Brahma randra (the great hole), they make the mind calm. Then the mind can contemplate on the nature of the atmana and can enjoy the highest bliss.)

The Yogi who, sitting with Padmasana, can control breathing, there is no doubt, is free from bondage.

The Simhasana.

Press the heels on both sides of the seam of the Perineum, in such a way that the left heel touches the right side and the right heel touches the left side of it.

Place the hands on the thighs, with stretched fingers, and keeping the mouth open and the mind collected, gaze on the tip of the nose.

This is Simhasana, held sacred by the best Yogis. This excellent asana effects the completion of the three Bandhas (the Mulabandha, Kantha or Jalandhar Bandha and Uddiyana Bandha).

The Bhandrasana.

Place the heels on either side of the seam of the Perineum, keeping the left heel on the left side and the right one on the right side, holding the feet firmly joined to one another with both the hands. This Bhadrāsana is the destroyer of all diseases.

The expert Yogis call this Goraksa asana. By sitting with this asana, the Yogi gets rid of fatigue.

The Nadis should be cleansed of their impurities by performing the mudras, etc., (which are the practices relating to the air) asanas, Kumbhakas and various curious mudras.

By regular and close attention to Nada (anahata nada) in Hatha Yoga, a Brahmachari, sparing in diet, unattached to objects of enjoyment, and devoted to Yoga, gains success, no doubt, within a year.

Abstemious feeding is that in which 3/4 of hunger is satisfied with food, well cooked with ghee and sweets, and eaten with the offering of it to Siva.

Foods injurious to a Yogi.

Bitter, sour, saltish, green vegetables, fermented, oily, mixed with til seed, rape seed, intoxicating liquors, fish, meat, curds, chhaasa pulses, plums, oil-cake, asafoetida (hinga), garlic, onion, etc., should not be eaten.

Food heated again, dry, having too much salt, sour, minor grains, and vegetables that cause burning sensation, should not be eaten. Fire, women, travelling, etc., should be avoided.

As said by Goraksa, one should keep aloof from the society of the evil-minded, fire, women, travelling, early morning bath, fasting, and all kinds of bodily exertion.

Wheat, rice, barley, shastik (a kind of rice), good corns, milk, ghee, sugar, butter, sugarcandy, honey, dried ginger, Parwal (a vegetable), the five vegetables, moong, pure water, these are very beneficial to those who practice Yoga.

A yogi should eat tonics (things giving strength), well sweetened, greasy (made with ghee), milk butter, etc., which may increase humors of the body, according to his desire.

Whether young, old or too old, sick or lean, one who discards laziness, gets success if he practices Yoga.

Success comes to him who is engaged in the practice. How can one get success without practice; for by merely reading books on Yoga, one can never get success.

Success cannot be attained by adopting a particular dress (Vesa). It cannot be gained by telling tales. Practice alone is the means to success. This is true, there is no doubt.

asanas, various Kumbhakas, and other divine means, all should be practiced in the practice of Hatha Yoga, till the fruit of Raja Yoga is obtained.]

Stanzas 26-27-28-29: In respect of niraalambana yoga as of the transcendental need for the support of symbol and even of the support of asanaas, or modes of meditation, contemplation on Brahman is of indeed of climactical. Controlling the vital energies as of the 'praanaayaama' or of controlling rechaka or exhalation, puraka or inhalation and kumbhaka or retention of breath is a part of hatha yoga. Preventing of all the sense organs from the flow of sense organs of hearing-visualising-feeling and so on is of the quintessence of praanaayaama. In the Yoga Sutra of Patanjali—the most ancient and revered sourcebook for yoga practice—the second chapter is filled with teachings about the ashtanga (eight-limbed) yoga system. The system is presented as a series of practices which begin with 'external limbs' like ethical precepts and move toward more 'internal limbs' as of manas-buddhi of true meditation. The fifth step or limb is called pratyahara and is defined as 'the conscious withdrawal of energy from the senses.' Almost without exception yoga students are puzzled by this limb. One seems to inherently understand the basic ethical teachings like satya (the practice of truthfulness), and the basic physical teachings like asana (the practice of posture), and pranayama (the use of breath to affect the mind). But for most of us the practice of pratyahara remains elusive. Fixing one's mind is dhaarana as in respect of the chakraas like anaahata or on the forms of Vishna or Ishvara.

Stanza 30: Samaadhi with mind and buddhi as the climax of dhyana where only Nijatma shines and is a state of meditative absorption, be attained by the practice of dhaarana as of focussed attention as dhyana or the effortless meditation when the True Essential Nature is known, without the distortion of the mind. It can be thought of as the culmination of the meditation process. The awareness of the meditator, process of meditation, and the object of your meditation have all merged into one. From knowledge, one would be aware of the knowingness of the individual self with the Universal Absolute.

[Expla. (1) Mandukya XII the Ultimate (2) Brahma Sutras IV.15-22

(1)

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!)

Gaudapada Kaarikas on Maandukya XII

G.K.24-26:

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

(As ‘Omkaara’ is to be realised quarter by quarter or by the designations of Vishva-Taijasa- Praajnya-Turiya as indeed they are all ramifications of the composite Self, there indeed is no other knowledge or its pursuit needed as all the desires and material aspirations are met totally besides the spiritual requirements are fulfilled too. One needs however to concentrate or ‘yunijeeta cheta pranave brahma nirbhayam’ or fix one’s mind in stability on Omkaara the embodiment of Brahman. Then *pranavo nityayuktasya na bhayam vidyate kvachit*: or Pranava shields and safeguards fear or disasters any where and always. Taittiriya Upanishad vide II.ix amplifies the Parama Rahasyam or the Secret Instruction of Upanishads: *Yato vaacho nivartante apraapya manasaa saha, anaanandam brahmano vidvaan, na bibheti kutaschaneti/ Etam vaa vaava na tapati kimaham saadhu naakakaravam kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute ubhed hi evaisha aatmaanam sprunute, ya evam veda, ityupanishad/* Once Enlightenment dawns in the mind and thoughts of a person due both to knowledge, constant introspection and ‘Satkarma’ or the cumulative fruits of births and deaths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by Panchendriyas and the mind too, the Great Bliss is within the Self! The person bemoans that through out the perpetual cycle of births-deaths-and births again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than acts of virtue and justice! So far, he has been misdirected to wag the tongue and speech, to perform and witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk wrong lanes to handle evil acts wantonly, to entertain unjust feelings and thoughts in mind and misuse the organs of generation. It is none too late however to search for the Inner Conscience as the reflection of the Supreme atleast now that the object of search is neither on the Skies nor clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, ay, that Itself as That or This! That indeed is the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge rededesignated as the consummation of Bliss! Pranava signifies both the facets of Brahman viz. the ‘Para’ and ‘Apara’ as loosely described as the Inferior and Superior Brahman. OM is thus both the Cause and Effect; yet, it is ‘Apurvah’ or no cause precedes it since It has no origin. It is also ‘anantarah’ and ‘abaahyayah’ It is dimensionless being nothing within and nothing without. Moreover, It is ‘aparam’ and ‘anaparam’ or free from the Inside-Outside features yet like the analogy of lump of salt in water since it is truly homogeneous and consistent.)

G.K. 27-29) *Sarvasya Pranavo hyaadirmadhyayantarasthaiva cha, Eva hi Pranavam jnaatvaa vyashnute tadanantaram// Pranavam hyeshvaram vidyaat sarvasya hridi samshitam, Sarva vyaapi namoshankaram matvaa dheero na shochati// Amaatronantamaatrascha dvitasyopashamah Shivah, Omkaaro vidito yena sa munirnetaro janah//*

(OM is ‘sarvasya’ or ‘Adi-Madhyanta’ of the synthesis of the Beginning-Sustenance-Dissolution of the Universe but yet again is also the antithesis of Life and Death syndrome as ‘Vyaktaavyakta’ phenomenon of Revelation and Non Existence like magic or hallucination. *Pranavam Ishvaram vidyat/* or be it known that Pranava is another manifestation of Paramatma Ishvara; He is right within one’s own

heart or in the hearts of all the Beings in Srishti as the hearts are the high seats of perceptions, memories, and action-reaction controllers. Indeed that is the place worthy of prayers, supplications, and worship as that Reality is in the Self Itself! *Omkaaram sarva vyapinam* or is Omni Present; *Dheero na shochati!* He who realises perfectly being the Truly Enlightened One is never subject to any grief and is ever joyful. Devarshi Narada approached Brahmarshi Sanatkumara as detailed in Chhandogya Upanishad vide VII.i.3: *Soham, Bhagavah, mantra vid evaasmi naatma vit;shrutam hyevame bhagavad drishtebyah, tarati shokam aatma vid iti;soham, bhagavah, shochami, tam maa sokasya paaram taarayatva iti/* or ‘Sir, I am only in the know of words, mantras and prayers but not a Knower of the Self. It has been heard by me from those like you that whosoever realises the Self would be able to cross the barriers of anguish and sorrow. Can you very kindly guide me to cross over the other side of sorrow! Thus the Learning that : *Sarnavyaapinamonkaaram matvaa dheero nashochayati/* or Intense introspection and meditation of the all pervasive Self is free from sorrows and enjoys the Eternal Bliss! Finally Om is *amaatrah* or has no measures or dimensions, *anantah* or is Infinite, *Shivah* or the Embodiment of Auspiciousness, *Advaitah* or Indivisible and Homogenous with Absolute Unity and Non Duality; who so ever absorbs this Paramount Truth and Supreme Reality is acclaimed as a Yogi and an Unblemished Reflection of Brahman Himself!)

(2)

Pradeepaadhikaranam-

IV.iv.15) Pradeepavat aaveshah tathaa hi darshayati/ Jaimini Maharshi asserts that Upanishads speak of the Liberated Souls could manifest themselves as one too many forms and that they could opt for recalling their earlier body forms and senses. Then when bodies are created severally, the doubt would arise whether the bodies would be mere wooden puppets are endowed with animation, since mind and soul need to be together for animation. The reply would be as follows: The released Souls can animate different bodies like a Single Lamp on the analogy of a lamp so appearing could indeed light up several lamps just as even one man of knowledge could dispel the ignorance of several entities and thus the divine power could enter the new bodies into animation. The Scriptural explanation of the Chhandogya quote as above viz. ‘the man of realization sees everything---he becomes one, three fold, fivefold and so on’ would be falsified otherwise! When the bodies are created it is presumed that the same Soul would appear well equipped with one mind with separate body adjuncts!

IV.iv.16) Sva apyaya sampaty anyataraapeksham aavishkrutam hi/ Upanishads make it clear that either deep sleep or total union are the means of liberation of the Soul. *Svaapya* or Self- merger denoting deep sleep is brought out in Chhandogya Upanishad (VI.viii.1-2): *Uddaalako haarunih Svetaketum putram uvaacha, svapnaantam me Saumya, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Soumya, tadaa sampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati// Sa yathaa Shaakinih sutrena prabaddho disham disham patitvaanyatraayatanam alabdhwa praanam evopashraayate, praana-bandhanam iti//* (Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations , besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!) Now, *Sampatti* literally meaning attainment of a state denotes liberation is described in Brihadaranyaka Upanishad. (IV.iv.6) as follows: *Tadeva saktah saha karmanaiti Lingam manoyatra nishakta- masya/ Praapyaantam karmanastasya yatkincheha karotyayam, tasmaallokaat punaraityasmai lokaaya karmane/ Iti nu kaamayamaanah;*

athaakaamayamaanah- yo kaamo nishkaama aaptakaam aatmakaamo na tasya praanaa utkraamani, Brahmaiva sa brahmaapyeti/ (There is a hidden meaning in this verse with the expression Linga or 'Manah Pradhana' or essentially based on Mind is used; As the Individual Self who has thus transmigrated from the erstwhile 'subtle' body or its mind to the new 'gross' body's mind, then the account of the results of the previous desires and works get terminated and a fresh account of works henceforth would be created. But in the event of 'Akaama' or desirelessness, or 'Nishkaama' or a deed without expectation, or 'Aptakaama' or a deed executed purely in favour of somebody or for something and 'Atmakaama' or a desire fulfilled in favour of one's own Self, then indeed if desires of the previous subtle body were totally fulfilled and no further desires were left back in the past life, there would have been no transmigration and no need for a further birth but the result would be merger with Brahman!) Brihadaranyaka Upanishad (IV.iv. 12-14) is quoted further: *Atmaanam ched vijayaneeyaad ayam asmiti purushah, kim icchan kasya kaamaaya shariram anusamjvaret/* (Indeed it is invariably impossible for any human being to realise the Individual Self and his capacity and might. Even among thousands, a person could never know what the Self is and deduce him as the Supreme! Indeed, he would not take much time to recognise his body parts and their sensory functions and still imagine that the Self could be independent to act and feel confident that he is the Supreme Self! After all could one be in his senses that he has no sufferance, want, disease and still feel complacent that the Self is Brahman himself!) IV.iv.13) *Yasyaanuvittaah pratibuddha aatmaasin samdehye gahane pravishtaah, Sa Vishwakrit, sa hi sarvasya kartaa tasya lokaah sa u loka eva/* (The one who has realised Brahman has indeed realised the Innermost Self that had entered the most dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none other than the Self present in the bodies of all the beings in the Creation! In other words, there needs to be introspection about the Self which is Paramatma all about!) IV.iv.14) *Ihaiva santatha vidmah tad vayam, na chet avedir mahati vinashthih, Ye tad viduh amritaah te bhavanti, athetare dukkham evaapiyanti/* (It is indeed the thick screen of 'Ajnaana' or ignorance that obstructs the awareness of the Interiors of the Self which is certainly not its physical eyes that cannot see properly, the ears that cannot hear, the skin that cannot touch and feel, the nose that cannot smell the inherent fragrance, the mind that cannot think that the Self is Paramatma himself! Indeed ignorance is the unending magnitude of destruction which in the form of the trap of births and deaths and never allows even for a second that Reality is the Self itself in the form of Pure Intelligence! Those who surpass that hurdle of ignorance should avoid the wrong and misleading high road of fiction and discover the real yet difficult narrow lane of Reality!) In other words, in either way of deep sleep or Self merger or total unity of the Self or Brahman, Upanishads vouch safe liberation of Soul!

Jagadvyaapaara adhikaranam-

IV.iv.17) Jagadvyaapaara varjyam prakaranat asminnihi tatwaachha/ The last Brahma Sutraadhikarana deals with the Status of the Liberated Soul and whether it enjoys the full divine powers. Indeed the reply is in full affirmation excepting the power of running the Universe viz. that of creation, preservation and dissolution. Otherwise, there are pronounced expressions of Upanishads such as the following: Taittiriya Upanishad. (I.vi.1-2): *Sa ya eshontarhridaya aakaashah, tasminnayam purusho mayomayah, Amrito Hiranmayah antarena taaluke, ya esha stana ivaacha lambate sendra yonih, yatraasou kashaanto nivartate, hyapohya sirsha kapaale bhurityagnou ptatishthati, bhuva iti vaayau// Suvarityaditye, maha iti Brahmani, apnoti svaraajyam, apnouti manasaapatim, vaakpatishchakshupatih stotra patih vigjnaaa* (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 paramouncy 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 Brahmanah 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!) The same Taittiriya (I.v.3) explains further the nature of the Liberated Soul’s Sovereignty: I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahanti/* (The word ‘Bhu’ connotes Rig Veda, ‘Bhuvah’ Saama Veda, and ‘Svaha’ for Yajur Veda while Maha is ‘Om’ or Brahman. Also ‘Bhu’ is the ‘Praana’, ‘Bhuvah’ is ‘Apaana’, ‘Suvah’ is ‘Vyana’, and ‘Mahah’ is ‘Anna’ or food. Thus the ‘vyahritis’ of Brahman are expressed in four significant viz. Brahman as Tri Lokas of ‘Bhurbhavassvah’; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Suvana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts)

IV.iv.18) Pratyaksha upadeshaat chennaadhikakaarika mandalasya ukteh/ Indeed the powers of the Liberated Souls are unlimited. As already mentioned above, these Souls have independent authorities. They have freedom of movement, thought, memory, vision and so on in all the worlds. Chhandogya Upanishad vide VII.xxvi.1-2 refers: *Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanah, atmaa aashaa, atmaah smaroh, atmataakaashah, atmaastejah, atmaapah, atmaa aavirbhaava- tirobhavau atmatonnam, aatamato balam, aamtmo vijnaanam, atmato dhyaanam, atmaschittam, atmatah sankalpah, aatmato manah, aatmo vaak atmo naama, aatmato mantrah, atmaani karmaani aatata evedam sarvam iti// Tad esha shloka: na pasho mrityum pashyati, na rogam notadukkhataam, Sarvam ha pashyah pashyati, Sarvam aapnoti sarvashah iti//* (Once any person believes and gets convinced that he - or any Individual Self for that matter - happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes ‘Bhagavan’ or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality.) Thus evidences of Scriptures declare that the Liberated Souls are almost vested with all the traits of Sakara Brahman excepting the acts of Creation-Preservation-and Termination.

IV.iv.19) Vikaaraavartim cha tathaa hi sthitimaah/ Supreme Brahman does not abide by the effects of the Liberated Soul nor it is a fact that that Supreme stays merely in the Solar Orbit. That Supreme is beyond comprehension and is changeless. Chhandogya Upanishad (III.xii.6) clarifies: *Taavaanasya mahimaa tato jyaayaanscha Purushah, Paadosya sarvaa bhutaani tripaadasyaamritam Divi/* (His magnificence extends that far. The Purusha, the all-pervading is boundless. All the Beings are covered by just a foot of that Almighty and the remaining three feet are a mystery. Indeed, he Immortal three footed one is established in His own effulgence!). The reference in the Upanishad is of that what Gayatri asserts that Brahman is surely this which is the space outside and that of the space within the consciousness of the Individual Self; Gayatri by herself is of four feet and six vidhas or categories-the four feet representing meters of Poetry and six forms viz. the beings of speech, earth, body, heart, mind and vital force. Thus the incomprehensible Brahman is surely outstanding in comparison with the qualified Brahman comprising the Liberated Souls!

IV.iv.20) *Darshayatscha evam pratyaktakshaanumaane/* Both Upanishadic and Smṛti texts emphasize the relative grandeur of Nirguna and Saguna Brahmas. The earlier is a concept while the latter is cognition. Katha Upanishad (II.ii.14-15): *Tadetaditi manyante nirdesham paramam sukham, katham nu tad vijaaneeyaam kim bhaati vibhaati vaa/ Na tara Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyam agnih, tameva bhaataamanubhaati sarvam tasya bhaashaa sarvam idam vibhati vaa/* (The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!) Katha Upanishad (II.iii.8) further expresses: *Ayaktaat tu parah Purusho vyaapakaah alinga linga eva cha, Yam jaatwaa muchyatey jantuh amritatwam cha gacchati/* (Unmanifested is the Purusha who is pervasive and indeed without wordly attributes and knowing this a man becomes freed and attains immortality). Mundaka Upanishad (II.ii.10): reveals the same: *Hiranmamaye Parey kosho virajam Brahma nishkalam, Tacchubhram Jyotishaam Jyotih tadyaatmaa vidoh viduh/* (Right within the luminous sparkle of a golden shath is Brahman, devoid of taints and blemishes and without parts. That Supreme of the highest purity and transparency is indeed the Brightness of the Brightness. That is what all the Seers and Seekers seek with supreme satisfaction and surprise). Also, Swetaashwatara Upanishad (V.13) also reveals the same truism: *Nityo nityaam chetanah chetanaanam eko bahunaam yo vidhaati kaamaan, Tat kaaranam samhyaa yogaadhigamyam jnaatwaa Devam muchyate sarva paashaih/ Na tatra Suryo bhaatina chandra taarakam, nemea vidyuto bhaanti kutoyam Agnih, tam eva bhaantam anubhaati sarvam, tasya bhaasaa sarvam idam vibhaati/* (The above two stanzas are exact repetitions of Kathopanishad's stanzas of II.ii.13 and 15. Indeed, Paramatma is : *Nityo nithyaanaam chetanas chetanaanaam eko buhunaam vidaa dhaatikaamaan/* or is Everlasting among the Everlasting, fund of Enlightenment among those with Enlightenment; the Singular among the multitude and the outstanding bestower of desires. He is the Cause of Causes to be possibly realised by distinction or 'Saamkhya' and Yoga or Realisation by fixation or sharply targetted like the central 'bindu' or the brightest possible nothingness alone! He is by far the brighter and radiant than Surya, Chandra and the huge galaxy of Stardom, lightnings put together and of much less of Agni's significance! These stanzas are incidentally the repetition of II.ii.11 of Mundaka Upanishad as also vide in Purusha Praapti Yoga of XV Chapter Stanza 6.) Bhagavad Gita proclaims: *Na sadbhaasatey Suryo na Shashaanko na Paavakah, Yadgatwaa na nivartantey taddhaama Paramam mama/* (To that distinct Parama pada or the Supreme Place where Surya, Chandra and Agni could never reach is of mine from where none returns!)

IV.iv.21) *Bhoga maatra saamya lingaaccha/* Moreover, the Liberated Souls do not possess unlimited powers of freedom from shackles as clearly expressed in Upanishads. However, almost all the powers that Hiranyagarbha enjoys are enjoyed by them, that is all his merits are equally passed on the Souls. Also, Kausheetaki Brahmana Upanishad (I.7) is quoted to say that whatever He (Hiranyagarbha) enjoys by way of the nectar enjoyed by Me, for you also it is the thing to be enjoyed like the visions, mind and thoughts, voices and sounds to hear, food tastes, the happiness of procreation due to generative organ, actions by

hands and feet, and so on. The qualification however is that all the experiences of the Liberated Souls would be just the same and similar to those of the Saguna Brahma Hiranyagarbha, but for the denial of the right to create, preserve and demolish the worlds!

IV.iv.22) Anaavrittih shabdaat anaavrittih shabdaat/ There indeed there would be no return from their new and lasting existence as supported by Scriptures: Chhandogya Upanishad vide VII.v.1-4 pays a tribute to Brahmacharya or celibacy, yagnya, Strayana and Anaashkaayana leads to the bridge between the two oceans of ‘Ara’ and ‘nya’: *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 brahmacharya 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 Brahmacharya 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! Now, Katha Upanishad. (II.iii. 16) explains that when the Vital Force exits the body through the Sushumana Nadi then too one gets immortality, apparently by the process of Devayaana and so forth. *Shatamchaikaa cha hridayasya naadyastaasaam murchaanah srutgaikaa, tayordhvam aayannamritatvam eti vishvannaanya utkramane bhavanti//* (In the process of discernment of ‘Neti, neti’ or not this, not this; and as Brahadaranyaka states: ‘not gross, not subtle, not short’ vide II.iii.6, Brahman by nature being non-dual, is the changeless, bodiless, inexpressible and unsupporting. Be that as it may, when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts and doubts in mind vanish! When all the knots of the heart are demolished- indeed even if the Being were still alive, then the status of ‘mrityomrita’ or ‘Jeevanmukti’ is attained! When all the hundred and one nerves of the heart pass through the ‘sushumna nadi’ or the crown of the head takes to the Uttara Marg or the Solar Path or the Path of Sun then the actual transformation from mortality to Immortality is stated to have taken place: ‘Asato maa sadgamaya tamaso -maa jyotirgamaya, mrityormaamritam gamaya’ vide Brihadaranyaka upanishad I.i.28; as the body nerves other wise are dysfunctional thus, the final Truth emerges!) Chhandogya Upanishad (VIII.xv.1) elaborates the total process: *Taddhaitad Brahmaa Prajaapataya uvaacha, Prajaapatir manave, Manuh prajaabhyah, Aacharya kulaad vedam adheetya yathaa vidhaanam, Guroh karma atisheshena abhisamaavritya kutumbe sthitvaa, shuchau deshe svaadhyaayam adheeyaanah, dhaarmikaan vidadhat, aatmani sarven-driyaani sampratishthaapya ahimamn sarva bhutani anyatra teertebhyah sa khalvevam vartayan yaavad aayusham Brahmalo kam abhisampadyate, na cha punaraavartate, na cha punaraavate//* (Brahma instructed this unique awareness to Prajapati who in chain to Manu and to the Teachers. Practising Brahmacharya by study of Vedas and Scriptures and other duties the Student returns home and become a householder, train his students, beget sons and help them with discipline and virtue. Then withdraw his organs into the Self, practise introspection, terminate into Brahma never to return. This is the True Essence of Mortal Existence and the Beginning of Eternal Bliss!!)]

Stanzas 31-32-33: When the mind becomes steady, the prana be steady too as one should practise yoga along with dhyana with steady mindedness. Wuch is rooted to pranaayaama any way.

Contacting the apaana vaayu by contracting the apaana by arresting the praana vaayu and establishing the tongue over contracting the muscles of the anus and pushing the vaayu up. This is by kumbhaka or retention of breath. By folding the tongue upwards and pushing it back to uluva which be explained as a dangerous exercise.

As one's mind gets steadiness and praana vaayu be entering the middle path, the signs manifest themselves separately due to the overcoming of the five elements of bhumi-air-agni-vaayu-and aakaasha. After all, the shareeta be divided into five regions, each region falling under the purview of one element or another. The element of bhumi hods sway over the region from feet upto knees, water over the region from knees upto navel, air from the neck to the middle of the eyebrows, sky from the eyebrows up to brahma randhra. Thus by fixing the mind on the respective regions in deep meditation and overpowering them results as explained vide stanzas 34 to 38 ahead.

Stanzas 34-35-36-37-38 are under reference

Stanza 34; Excretion of faeces, urine and plegm sparingly, health, lightness of body as also the fine smell and golden color are the first signs of yoga as also being the result of the conquest of earth.

[Expla. vide Shvetaahvatara upa. II. xii- xv

*Prithvyapya tejonilakhe samutthite panchaatmake yoga-gune pravatrtte, 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, and age and even death which are inborn and inherent as the definitive offshoot of 'yoga-agni' and alround proof of cleanliness and purity emerges. Of the five fold Yoga, the first four stages comprise Aarambha- Ghata-Parichaya and Nishpatti, the respective stages being: the Initial Stage- 'yoga pravritti' or of the form of conquest of sorrows and joys- the Second stage being the traces of disappearance of duality or of Individuality- 'mahashunyam' or the great nothingness and sarva siddhi prapti- and in the fourth stage there would be the Identity of the Individual with the Supreme Self. It may not necessarily mean that the Yogi needs to leave the physical existence as the physical form is elevated to the height of subtlety or 'Sukshmatva' as the consciousness of body merged with Eternity! Reverting back to the thirteenth stanza above, 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 dazzles of radiance possible to vision only with Yogic eyes! The Atma Tatva or Brahma Tatva that sparkles the true representation of the Supreme which is the manifestation of what is: *Ajam dhruvam sarva tatvair vishuddham* 'the Unborn, Unswerving, Free from all Impurities and All Knowing and thus Free from All Restraints!)]

Stanzas 35-36 and 37: Not being pierced by the points of thorns, not getting drowned in deep waters, nor sinking in quagmire, forbearance of hunger and thirst, is the third stage of yoga. Consuming food and drinks like a glutton, bearing the heat of Sun and Fire, clairvoyance or the psychic power and clairaudience is the third sign of yoga. Hopping like a frog on the ground, like a monkey on the tree as also flying in the air is the fourth sign of yoga.

Stanza 38: Knowledge pertaining three times of past-present-and future and the eight folded siddhis as of Supernatural Powers are the ashtasiddhis of Anima or the ability of miniaturising oneself; Mahima is

turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on.

Stanzas 39-40-41: As and when Prana enters the sushumna naadi and is retained there a while, then eight kinds of sounds follow as of the sounds of bells, kettle drum, conch, sea waves, flute, lute and cymbals. When prana, through breathing process is to enter the sushumna naadi the that be retained there. When prana enters the brahmanaadi or the sushumna then is retained there. When prana through breath is made to enter the brahma naadi or sushumna, the form of Ishvara shines like fire, lightning, stardom and Chandra Suryaas. So many times a blessed person breathes in a day, so many yojanaas does the Surya Deva move during each breathing of the blessed person. A person breathes 21600 times per day of day and night, so Surya Seba is stated to move a distance of 21,600 yojanaas-each yojana being of approx. 8 and half miles during the period taken by one breathing of 4 seconds thus working out to nearly too 46000 miles per second; [1 km 0.6213711922 mile]

Stanzas 42-43-44-45: With a view to exist in a shareera, the Self or the Atman be repeating the mantra – 'So ham' or I am this person 21600 times per day which is approximately the breathings. In other words the rental that the Self or the Nijatmam be paying in the shareera is as much a day-night. The enlightened persons name it as AUM or the Pranava the symbol of AUM kaara naada the sound that if produced rising from the mulaadhara while chantes. All the aksharas inclusive of the bindu are the representation of Akshara or the indestructible representing the knowledge of Parameshvara: as of the combined swarupaas of Brahma-Vishnu-Rudra- Ishvara and Sadaashiva along with pranava just as Chhandogya upanishad 2.23.3 explains:

The three branches of Dharma or Virtue viz. 'Yagjno-Adhyaaya-Daana' or Sacrifice-Study-Charity as also the meditation of the unique syllable of OM)

II.xxiii.1) *Trayo dharma skandhaah-Yagnodhyaayanam daanamiti; prathamastapa eva, dwiteeyo brahmachaarya aacharya kula vaasi, tritiotyantam aatmaanam acharya kulevasaadayana: sarva ete punya lokaa bhavanti, Brahma samsthomritatwam eti/* (The three divisions of Virtue are stated to be Sacrifices to Agnihotra, Study of Scriptures and Charity as per one's capacity. The prime most duty is the practice of Austerity comprising physical penances, ahimsa or non-killing, asteya or non stealing, frugality or non-ostentation, nigarva or modesty, and 'satyaacharana' or practice of truthfulness. The second is the acquisition of knowledge or quest for sacred wisdom and Brahma Vidya or the Learning of Reality and Materialism, by staying in the house of the Teacher and the third is brahmacharya or celibacy by body and mental control and renunciation of the world . All these accomplish the way of Virtue)

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 abhyaapat, tebhyobhitaptebhya Omkaarah sampraasravat, tad yathaa sankunaa sarvaani parnaani samtrannaayani 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!)]

Further:

[[Profile on AUM-pages-21 pages vide select upanishads](#)

A-U-M symbolises one's own consciousness of truthfulness and reliability signifying the kaleidoscopic variations of mind in endless forms, yet therefore anything that changes constantly!

A-U-M signifies one's own mind as conditioned of Pancha Bhutas of Earth- Water- Fire- Air and Skies besides the Panchendriyas of Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and of Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch. as also of the Pancha Tanmatras of Light, sound, taste, smell and consciousness.

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

A-U-M is Brahman. Om consists of one syllable is the Antah-Pranava or one's own conscience. It is divided into eight (matras) - the vowel 'a', the vowel 'u', the consonant 'm', the half-syllable (ardha-matra) the nada, the bindu, the kala and the shakti. Hence it is not of four - as its chief matras as has been said to be. The vowel 'a' consists of ten thousand parts, the vowel 'u' is of a thousand parts, the letter 'm' of a hundred parts and the Ardhamatra-Pranava consists of an endless number of parts.

A-U-M has been highlighted from the complexity of quotes from the writings on the website of kamakoti.org vide Articles/ Books . Now, Veda- Puraana-Upanishad- Dharma -Itihaasa-Shastras had already been reflected for some time now as highlighted on Tri Murtis, Tri Devis, Pancha Bhutaas, Agni Karyas, Nava Grahas, Contemporary Subject Writings and so on.

A-U-M, thus what all of a little of comprehensible and the huge chasm of what is not far beyond comprehension are like the Agjnaana- Vigjnaana- and Paraajjnaana categories;

A-U-M is now being thus sought to be explained as the Essence of Pranava!!

Pranava Shabda 'AUM'

This be the essence of Life as explained in Chaturvedaas, Shat Vedangas, Dharma Shastras, Puraana, Upanishad, Smriti, Tarka Meemaamsaas. The ever singular Pranava Shabda AUM is what the representation of the Universe all about. The Unrerealizable Paramatma manifested 'Eka Nemi' or the Eternal Single Hub of wheel Kaalaa Chakra with three tiers or three folds of three Gunas of Satva-Rajas-Tamas; sixteen terminals or of five elements of 'Prithivyaapastejovaayuraakaashas', five organs of Perception viz. Jnanendriyas and five organs of Action or Karmendriyas and the mind as the Leader; 'Shataardhaaram' or fifty spokes representing viz. 'viparyaas' viz. misleading conclusions, 'tamas' or ignorance, 'moha' or self-love, 'maha moha' or extreme infatuation, 'taamishra' or abhorrence and 'andhataamishra' or terror; 'Vimshati pratyaraabhih' or twenty four counter spokes or the Five Basic Elements of Nature with five each of organs and senses and mind; 'Ashtaika shabdih' or six sets of eights

viz. 'Prakriti' or Nature, with eight causes of five elements with, 'Manas' or Mind, Buddhi' or Intelligence and 'Ahamkaara' or Ego. Also in the Universal Creation a strong rope tied to each and every being named 'Karma' or the plus and minus account' as of the dominant difference of three ingredients of Life viz. 'Dharmaadharma vichakshanaa jnaanam' or the innate capability of Righteousness and its Contrariness; and 'dvini mittaika moham' or the double edged obsession of good and evil orientation both being the definite causes of rebirth! This is how the delineation of the Single focal point or the hub of the wheel of Life- OM !

Now the Recitation of Pranava as proposed by seven 'Vyahritis' (applicable expressions of Gayatri) viz. *Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, and further Om Satyam, Om tatsavatir varennyam bhargo devasya dheermahi dhiyo yonah prachodayaat, Om Apo Jyoti rasomritam Brahma Bhurbhuvatswarom/* as followed by Pranaayaama or the Control of Prana Vayu is performed by touching the nose by the thumb and second finger and air must be taken in slowly through the left nostril and sent out by the right nostril; inhalation is known as 'Puraka', retaining is 'Kumbhaka' and exhalation is Rechaka, the three tasks done by 1:3:2 ratio, completing one Pranayaama. The person of enlightenment who is able to sit erect with the three upper limbs of the body viz. the chest, neck and head, directing his vital energies of the senses and thoughts of mind into the heart should be swiftly navigate one's Self on the turbulent currents of Samsara towards the shores of Brahman with neither fear nor imbalances!

On AUM vide Select Upanishads

Chhandogya Upanishad

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

Prashnopanishad

V.6-7 stanzas are quoted: V.3-5) Sa yadi eka mantram abhidhaayeeta, sa tenaiva samveditastura jagatyaam abhisampadyate; tam Richo manushyaolak upanayante, sa tatra tapasaa bhahmacharyena shraddhayaa sampanno mahimaanam anubhavati// Atha yadi dvimaatrena manasi sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya punaraavarte// yah punaretam trimaatrena Om iti ethenaiva- aksharena param purusham abhidhya -yeeta, sa tejasi Surye

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

Taittiriya Upanishad

I.v.1-5 and I.vii.1 is quoted respectively: The purport of the Celestial Symbols of 'Bhurbhuvatsvah mahah': I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanyaa Devataah, Bhuriti vaa ayam lokah, Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the 'Vyahritis' or qualifying features of 'Maha' or Brahma are: 'Bhu' or the Earth, 'Bhuva' or the Intermediate Space, and 'Svaha' is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svah is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahanti/* (The word 'Bhu' connotes Rig Veda, 'Bhuvah' Saama Veda, and 'Svaha' for Yajur Veda while Maha is 'Om' or Brahman. Also 'Bhu' is the 'Praana', 'Bhuvah' is 'Apaana', 'Suvah' is 'Vyana', and 'Mahah' is 'Anna' or food. Thus the 'vyahritis' of Brahman are expressed in four significant viz. Brahman as Tri Lokas of 'Bhurbhavassvah'; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Savana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.) I.viii. 1: OM is truly symbolic of Paramatma I.viii.1) *Omiti Brahma Omiti Sarvam Omityetad anukritirha sma vaa aapyo shraavatyetraa shraavayanti/ Omiti Saamaani gaayanti, Omshomiti shastraani shamshanti, Omityaradharyuh pratigaram pratigruh -nati/ Omiti Brahma prasouti Omityagnihotram anujaaneeti, Omiti Brahmanah pratyakshan aaha Brahmopaapna vaaneeti Brahmmaivopaapnoti/* (Om is the most distinguishing expression summing up and signifying the Reality

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

Mandukyopanishad:

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

(The most Sacred Word is the exposition of the Universe in totality and the ‘Kaala maana’ or the Past-Present-Future . *Tasya upavyaakhyaanam* or that - Om- is indeed the visual exhibition and elucidation of the yesterday-today -and tomorrow! *Sarvam etad Brahma* or this Om is all about Brahman; *Ayam aatmaa Brahma* or the Self is Brahman too. Obviously thus OM and Brahman and Self are all the same. And this equation has *chatushpada* or four feet or quarters described as Vishva-Taijasa-Praajna and Turiya, all merging in successive stages) namely!

Maandukyas VIII- XI: *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!

Maandukya XII-the Ultimate: *Amaatrascha turyo avyavahaaryah prapanchopashamah shivodvaita evam Aumkaara aatmaiva samvishati aatmanaatmaanam ya evam veda ya evam veda/ Om Shantih, Shantih, Shantih//*

(‘Amaatrascha turyo’ or the totally integrated and unified Pranava Mantra A-U-M is thus the Grand Finale or the Ultimate Truth comprising all the quarters of the Atman the Self Consciousness viz. Vishvanara-Taijasa-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, Shiva or the Beginnings of Total Auspiciousness, Advaitam or the Realisation of ‘Taadaatmya’ or Non Duality being the merger point of the Vaishvanara being the Totality of All the Units or Reflections of Individual Selves or the Universal Self and the Supreme ie. Atmanaatmaanam eva and the Climactic Merger and Unification! Indeed, OM the Self finally enters that very Self! He who becomes aware of this Self Realisation becomes the Almighty Himself!)

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

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

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

G.K. 27-29) *Sarvasya Pranavo hyaadirmadhyayantarasthaiva cha, Eva hi Pranavam jnaatvaa vyashnute tadanantaram// Pranavam hyeshvaram vidyat sarvasya hridi samshitam, Sarva vyaapi namoshankaram matvaa dheero na shochati// Amaatronantamaatrascha dvitasyopashamah Shivah, Omkaaro vidito yena sa munirnetaro janah//*

(OM is ‘sarvasya’ or ‘Adi-Madhy-Anta’ of the synthesis of the Beginning-Sustenance-Dissolution of the the Universe but yet again is also the antithesis of Life and Death syndrome as ‘Vyaktaavyakta’ phenomenon of Revelation and Non Existence like magic or hallucination. Pranavam Ishvaram vidyat/ or be it known that Pranava is another manifestation of Paramatma Ishvara; He is right within one’s own heart or in the hearts of all the Beings in Srishti as the hearts are the high seats of peceptions, memories, and action-reaction controllers. Indeed that is the place worthy of prayers, supplications, and worship as that Reality is in the Self Itself! Omkaaram sarva vyapinam or is Omni Present; Dheero na shochati! He who realises perfectly being the Truly Enlightened One is never subject to any grief and is ever joyful

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

Maha Narayana Upanishad

Yashchandasaaamrishabho vishvarupah cchandobhyah chhandaamsya aavivesha sataamshikyah provaachopanishadindro jyeshtha indriyaaya rishebhyo namo Devabhyah swadhaa pitrubhyo bhurbhuvashchandanva om/ The supreme Indra is the representation of the excellent essence of Vedas embodying the entire Universe emerged from the ‘chhandas’ or prosody being the collection of mantras in Gayatri and other meters. The link of the Vedic utterances as learnt by Sages and Vedic Experts, who reemphasised by them in Upanishads was basically the subject matter of Indra Himself. This empowered the higher knowledge of the Unknown Reality. Indeed we greet Devas who facilitated the realisation of the Path of the Splendorous Ultimate. The awareness of trilokas representing Bhu-Bhuvah-Suvah and the totality of the higher knowledge is summed up in the single and singular OM. The opening stanza of Chhandogya Upanishad states: *Omityedat aksharam Udgitam upaaseeta, Om iti hridgaayati tasyopa vyaakhyaanam/* (Even as ‘Udgita’ or the chant of the Supreme signifies as OM emphasising that very word as the essence of Reality and Truth, Upanishads underline the proximity and the symbolic expression of Paramatma!) Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality. Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality.

[A scientific explanation was offered by modern experts about OM: According to Astro-Physicists and Astronomers, a Sound is produced due to the fast movement of Earth, Planets, and Galaxy or the Milky Way, called Akshya Ganga, with some 100,000 million Stars. The Galaxy, the Moon and the Earth-all revolving around the Sun-each moving on their own axis at a mind boggling velocity of 20,000 miles per second, produce the Sound and the Sages named the Super Sound as OM. The Sum of the Gayatri Mantra states: The Earth (*Bhur), the Planets (*Bhuvaha), and the Galaxy (* Swaha) are rotating on their own axis at a great velocity as the Sound OM, which is the Formless Entity. The total Kinetic Energy generated by these movements balance the over-all energy consumption of Cosmos and this is named the ‘Pranava’ or the Body Energy ie Mass of Galaxies multiplied by two: Mass x Velocity x 2. That Supreme Entity (God) who manifests in the Form of Utmost Radiance (The San or Savitur) is indeed worthy of surrender (Varenyam). One should meditate (Dheemahi) upon the Light (Bhargo) of that Entity (Devasya) and perform the chanting of OM. May He(Yo) guide in the right Direction (Prachodayat) our (nah) Intellect (dhiyo)!]

Sandhya Vandana Mantras :

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

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

Suryascha ma manyuscha manyupatayascha manukriteebhyah/ Paapebhyo rakshantaam/ Yadraatriya paapamakaarsham/ manasaa vaachaa 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).

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

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

Yadahnaatkurutey 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 vyaanodaana samaanaa sa praanaa swetavarnaa saamkhyayana sa gotra Gayatree Chaturvimsatyaksharaa Tripadaa Shatkukshih, Panchaseershopenayaney viniyogah

(Sarva Varna! Sandhya Vidya! Sarasvati! Maha Gayatri! You are the embodiment of Radiance, the Grip Holder and of the Strength; the Shakti of Devatas, the Life of the World, the Veritable Universe and the Totality! May I invoke You Omkara Swarupa Savitri! May I invoke Chhandasas, Lakshmi and Shakti!) I invoke Gayatri, whose Chhanda is Gayatri, Rishi is Vishwamitra, Agni is Face, Brahma is head,Vishnu is heart, Rudra is the tuft, Prithi is the generator as also Gayatri with Five Praanaas viz. Praana, Apana, Vyana, Udana and Samaana; white coloured; with the Gotra of Rishi Samkhyayana; with twenty four Alphabet Letters; Three feet; six bellied; five heads and the main deity of ‘Upanayana’).

Om bhuh,Om bhuvah, Ogum Suvah, Om mahah, Om janah, Om tapah, Ogum Satyam, Om tatsavitur varenyam bhargo Devasya dheemahi, dhiyoyonah prachodataat, Omaapo jyotee rasomrita Brhama bhubhuvah suvarom/ Om: Paramatma! Om Bhumi, Om Aakasha, Om Swarga, Om Mahar loka, Om Janar loka, Om Tapoloka, Om Satya Loka; [Bhur Bhumi or the Embodiment of Vital Energy, Bhuvah or the destroyer of Evil and Suffering, Svaha (Symbol of Happiness)] Thath (that Almighty) may we meditate that Savitur the principal cause of luminosity the Godhead transcendent to the Lokas but sustaining them to exist ; Savitur (Bright like Sun); 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 Universe. May we receive Your Supreme Energy to raze our sins and guide us in our intellect in the right direction.

Uttamey Shikhare Devi Bhumyaam parvata murdhani, Brahmanebhoy hyanujnaanam gahha devi yathhaa sukham/ (Devi Gayatri, may you remain on the highest peak on Earth like the Meru Mountain as esteemed by Brahmanas as the form of Paramount Sanctity and Bliss); *Stuta maya varadaa Vedamataa prachodayanti paavaney dwijaataa, Ayuh Prithivyam dravinam Brahma varchasam mahyam datvaa prayaatum Brahmaloakam* (As extolled by us Devi Gayatri! You are the bestower of our desires and the

epitome of Purity, Veda Rupa and of two forms of Brahma Loka and Inside the orbit of Surya Deva; kindly bless me on Earth to provide me long life, prosperity, Brahma Teja!

Omkaara Swarupas as Devatva-Trimurtitva-Paramatva

1-2) *Om tad Brahma, Om tadvayuh, Om tadaatma, Om tatsatyam, Om tatsarvam, Om tadpurornamah/ Om Antahscharati bhuteshu guhaayaam vishvamurtishu, twam yagnastvam vashthkaarastvamindrasvah Rudrastvam Vishnustvam Brahmastvam Prajaapatih, tvam tadaapa jyotee rasomritam Brahma Bhurbhuvasuvarom/* Om that is Brahmatatvam; Om that is Vayu the sarvatra sutraatma; Om that is Jeevatma the Antaratma; Om that is Paramaatha Satyam; Om that is the totality of 'Charaachara atmakam' or of the Living Beings whether mobile or immobile ; Om that Purornama or the entirety of Creation featuring Trilokas of Bhu-Bhuva-Suva! That Invisible Paramatma is ever present and is hidden inside one's consciousness assuming myriad forms as ever active and pulsating. He is the Yajna Swarupa; He is the emblem of sacrifice; He is Vashakaara or the Supreme Controller and Regulator; He assumes the Forms of Indra the Head Leader of Devas, He is Rudra the Exterminator and Revivor of Srishti again and again; He is Vishnu the Sustainer of the Universe; Brahma the Supreme Srishti Karta; Prajapati the Grand Ruler and Administrator! He is the Jala Deva as present in waterflows , rivers, oceans! He is the Surya Deva the Radiance; the Rasa the Essence of Fruits; the Amrita or Ambrosia; He is Brahma the Seat of Knowledge and the Veda Swarupa; the Manisestation of Trilokas of Bhu-Bhuva-Suva all absorbed in the Pranava the Supreme A-U-M representing the Truth of Srishti- Sthithi-Samhaara or Creation-Preservation- Destruction or the Cause-Causation-Collapse!

Chaandogya Upanishad

Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality

I.i.1) *Omityedat aksharam Udgitam upaaseeta, Om iti hridgaayati tasyopa vyaakhyaanam/* (Even as 'Udgita' or the chant of the Supreme signifies as OM emphasising that very word as the essence of Reality and Truth, Upanishads underline the proximity and the symbolic expression of Paramatma!)

I.i.2) *Eshaam bhutaanaam Prithivi rasah prithivyaa aapo rasah, Apaamoshadhaya rasa Aoushadhinaam purusho rasah purushasya vaak rasah, vaacha Rig rasaah, Richaa Saama rasaah, Saamna Udgito rasah/* (Of these several entities, earth is of the essence, from earth water is of essence, herbs and plants are of importance, human body is of essence, the organ of Speech is of significance, from the vocal origin are the Rigveda Mantras, Saamaveda Mantras and Udgita which indeed is Om being of primacy too) I.i.3) *Sa esha rasaanaam rasata mah paramah paraardhyostamo yad Udgitam/* (Indeed Udgita, being the foremost of the Lord's creation is stated to be of the core of the essentials) I.i.4) *Katamaa katamaa Ruk, katamat katamaat Saama, katamaah katama Udgita iti vimrishtam bhavati/* (Again, Udgita is considered as Rig Veda, which is Saama Veda, which again is Udgita!) I.i.5) *Vaageva Ruk Praanah saamomiti etad aksharam Udgitam, Tadeva etan mithunam yadvaak cha praanascha Rukcha Saamacha/* (As the organ of speech is Rigveda, Praana is Saama Veda and Om is Udgita, the synthesis of Vaak and Praana or of Speech and Vital Force are like that of Rik and Saama Vedas!) I.i.6) *Tadetan mithunam Omity etasmin akshare samsrujyate yadaa vai mithuinam samaagacchata aapayato vai taananyonyasya kaamam/* (The pair of Vaak and Praana as also of Rik and Saama Vedas do fulfil each other's wishes thus the word of Om fulfills the desires of the concerned male-female couples!) I.i.7) *Aapayita ha vai kaamanaam bhavati ya etadevam Vidwaanksharam udgitam upaaste/* (Logically, a person who appreciates the above and meditates on Udgita as Om would indeed be eligible for fulfillment of wishes!) I.i.8) *Tadvaa etad anugnaaksharam, yaddhih kim chaanujaanaati omity deva taddhhaah; eshaa eva samruddhyiryadanu- ginaa, samarthayitaa ha vai kaamaanaam bhavati yetadevam vidwaan akshara udgitam upaasate/* (This syllable of OM itself provides consent of material and spiritual fulfillment and hence 'Pranava' or the expression of Om is the great fulfiller of 'Iham' and 'Param' or the

best of both the worlds of existence!) I.i.9) *Teneyam trayi Vidyaa vartata, Om iti ashraavayati, Om iti shamsati, Om iti Udgaayati, etasyaivaa aksharasyaapachityai mahimnaa rasena/* (All the Vedic Rites are thus initiated by the utterance of OM ; even as Adharyu chants the hymns in favour of-or targetting at- Devas, Udgata sings in the commenda -tion of the Rites as to be instructed for the worship of Om itself signified by the Vedas) I.i.10) *Tenebhau kuruto yaschaitad evam Veda yascha na veda, naanaa tu Vidyaa chaavidyaa cha; yadeva vidyaayaa karoti shraddhaayopanishadaa tadeva veeryavattatam bhavateeti, khalva etasyaiva aksharasyopa vyaakhyaanaam bhavati/ Iti prathama khandah/* (Even if Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation, the result would not be much less, but however, if coupled with the knowledge of what OM is, naturally the effect would be fuller; the Rites performed with ‘Vidya’ or Knowledge, besides ‘Shraddha’ or conviction and ‘Upanishada’ or meditation would certainly yield far reaching results!)

‘Devas resorted to Udgita to suppress Demons and meditated on the Pure Form of the Vital Force and conquered Asuras; humans too at the personal level, took to the meditation with no contamination of the body parts and senses as addressed to the letter of OM and Praana conquerer Asura- like evil forces like Maharshis proved in Udgita_

I.ii.1) *Devaasuraa ha vai yatrasamyetira ubhaye praajaapatyaah tadaaha Devaauuditam aajahruh anenainaan abhi bhavishyaama iti/* (As Devas and Asuras were the descendants of Prajapati, yet representing virtue and vice respectively, Devas resorted to Udgita with the strong conviction of overcoming Asuras) I.ii.2) *Te ha naasikyam praanam uditam upaasaam chakrire, tamhaasuraah paapmaanaa vividhuh; tasmaat tenobhayam jighrati surabhi cha durgandhicha, paapmaanaa hyesha viddhah/* (Devas then meditated on ‘Praana’ as that being proximate to Pure Consciousness by way of Udgita through their noses, but the smell was either fragrant or putrid but never neutral without being tainted by the smell of viciousness and Devas had to discard the nose and smell!) I.ii.3) *Atha ha Vaachamuditam upaasaamchakrire, tam ha suraah paapmaanaa vividhuh; tasmaat tenobhayam jaghrati surabhicha durgandhi cha, paapmaanaa hyesha viddhah/* (Devas by the medium of Udgita made oblations to Vaak or Speech, but found that the quality of speech changed radically from niceties to nastiness, Truth and Untruth and fair to foul language; Devas then discarded Speech too) I.ii.4) *Atha ha chakshur Uditam upaasaamchakrire, taddhaasuraah paapmaanaa vividhuh; tasmaat tenobhayam pashyati darshaneeyam charadarshaneeyam cha paapmaanaa hyetad viddham/* (Again taking resort to Udgita, Devatas picked up the option of eyes and vision and soon realised that one could as Asuras would most certainly do select visions of evil and vicious nature thus discarding this medium of vision too by Udgita) I.ii.5) *Atha ha shrotram uditam upaasaamchakrire, taddhaasuraah paapmaanaa vividhuh; tasmaat tenobhayam shrinoti shravaniyam chaashravaniyam cha, paapmaanaa hyetad viddham/* (Then they selected ears and the resultant feature of hearing, but were affected badly by the extremes of praise and foulness of hearing and felt that the organ of ears and their sense of hearing was of foul nature or sometimes of niceties and as such could not select Udgita to worship Praana in its pure form.) I.ii.6) *Atha ha mana uditam upaasaamchakrire, taddhaasuraah paapmaanaa vividhuh; tasmaat tenobhayam sankalpayate sankalpaneeyamcha sankalpaneeyam cha, paapmaanaa hy etad viddham/* (Devas thereafter selected mind as a possible medium of Udgita but they became aware that mind too as vicious since thoughts and imaginations are prone to virtue and vice; thus all of the body parts are prone to pluses and minuses and hence the applicability of Udgita to mind is unacceptable) I.ii.7) *Atha ha ya yevaayam mukhyah praanaah tam Uditam upaasaamchakrite, tam haasuraa ritwaa vidaadvamsur, yathaas maa -nam aakhanam ritwaa vidhwamseta/* (Devas finally deliberated on the Udgita as the very vital force in the mouth and the demons were destroyed as a piece of earth approached as a huge rock; indeed the praana or the vital force could not do any harm by the demons; in other words, Praana in its pure form is such as to resist the Asuras!) I.ii.8) *Evam yathaasmaanam aakhanam ritwaa vidhwamsate evam haiva sa vidhwamsate ya evamidi paapam kaamayate, yaschainam abhidaasati: sa eshosmaakhanah/* (Hence, a person whose knowledge is deep and does never entertain evil thoughts is of Devatwa, comparable to a massive rock and as such evil influences of ‘Asuratwa’ can not destroy the virtuous on the analogy of

small stone getting crushed by a huge boulder!) I.ii.9) *Naivaitena surabhi na durgadhi vijaanaati apahata paapmaa hy eva, tena yad ashnati yay pibati tenetaraan praanaan avati, etam u evaantatovit voakraamati, vyaadadaati evaantata iti/* (As long as the Vital Force in the mouth is not upset or bothered by evil influences, variations of fragrance or bad odour do not really matter or influence the person with virtue; similarly good eating or healthy drink through vital force nourishes. Thus the interaction of Praana in a body of a person who is essentially virtuous is of good end use and speech, hearing, vision, mind and other body parts of wickedness and immorality are least affected by his psyche. After all, such a person when faces death he does surely open his mouth, any way!) I.ii.10) *Tam haangiraa udgitam upaasaam chakre, etam u evaangirasam manyantenagnaanam yad rasah/* (In the days of distant past, Maharshi Angirasa meditated on Praana as Udgita and till date lasting memories recall that Angirasa happened to be of the essence of body and sensory organs or ‘Angas’/ limbs especially of the mouth! I.ii.11) *Tena tam ha Brihaspatir udgitam upaasaam chakra, etam u evaa Brihaspatim manyante, vaaggih brihati tasyaa esha patih/* (Even Deva Guru Brihaspati contemplated on this Udgita and the world knows about his greatness because his speech was unique as he was the master of Vital Force too!) I.ii.12) *Tena tam haayasya udgitam upaasaamchakra, etam u evaayasyammaanyanta aasyaad yat ayate/* (Sage Ayaasya too identified himself with Udgita and he proceeded with the mouth and Vital Force) I.ii.13) *Tenatam ha Bako Dalbhyo vidaamchakaara, sa ha naimishyaanam udgataa babhuva, sa ha smaibhyaah kaamaan aagaayati/* (Baka Dalbhya, the Udgita Priest of Naimishaaranya also chanted to fulfill the desires of Illustrious Kings like Dhritarashtra of Maha Bharata fame) I.ii.14) *Aaghataa ha vai kaam,anaam bhavati ya etad evam Vidwaan aksharam Udgitam upaasta iti adhyaatmam/* (Thus based on such illustrations, whosoever with sound knowledge about Praana meditates on the single syllable of OM which is Udgita by itself would indeed vindicate himself as the Fulfiller of Wishes by chanting the Udgita and meditate on one’s own personal level; such meditation on Divine Level shall follow in the ensuing section-

On the Divine level too Udgita addressed to syllable OM and ‘Praana’ would overcome enemies and enhance intrinsic features besides enriching the Self; but the methodology of the Udgita must be impeccable!

I.iii.1) *Athaadhi daivatam ya evaasau tatati tamudgitam upaasitodyan vaa esha prajaabhya Udgaayati udyamstamo bhayamamahanti, apahantaa ha vai bhayasya tamaso bhavati ya evam veda/* (On the divine plane, one should meditate on Him who excels in effulgence like Surya Deva by Udgita. As that Deity like Surya rises up the Udgita should be in favour of all Beings in Srishti; as that Deva rises up, the Geeta disperses darkness, sorrow and fright. Indeed, he who possesses this knowledge shall surmount darkness, ignorance and fear!) I. iii.2) *Samaana u evaayam chaasau, cha oshnosou, swar iteemum aacakshate swara iti pratyaswara iti amum tasmaadvaa etam imam amum chodgitam upaaseeta/* (Indeed, this one is similar to that one; in other words, the Vital Energy /Praana in the mouth and Surya Deva on the sky are equally hot and mobile. One speaks of moving on always and another moves and returns; Surya is ever mobile and Praana returns too invariably! Praana is designated as sound and another is known as reflected sound! Both the entities viz. Surya and Praana should be praised and worshipped by the medium of Udgita, due to their inherent non-difference or impartiality yet of Loka Kalyana !) I.iii.3) *Atha khalu vyaanam evogitam upaaseeta; yadvai praaniti sa praano, yad apaaniti sopaaah; atha yah praanaapaanayoh sandhih sa vyaano, yo vyaanah sa vaak; tasmad apraanan anapaanan vacham abhi-vyahaarati/* (One should deliberate and meditate on ‘Vyaana’ of the Pancha Vayus of Praana-Apaana-Vyaana-Udana-Samanas by Udgita. While Praana is inhaling and Apaana is exhaling, Vyaana is the convergence of both and as the latter calls for requiring effort, it causes speech or utterances as it is the midway to exhalation and inhalation, discounting the functions of praana and apaana as Vyaana is midway with maximum energy! I.iii.4) *Ya Vaak saa Ruk, tasmaad apraanan anapaananancham abhivyaa-harati; ya ruk tat saama tasmad apraanan anapaanan Saama gaayati yatsaama sa Udgitaastah tasmad apraanan anapaanan udgayati/* (One achieves Rig Veda from that speech and as such the Rik Mantras are without the exhalation or inhalation of praana vaayu being a special form of the speech / utterance; now Saama Veda is a chant in Vyaana, which too is without inhalation or in breathing and

exhalation or out breathing- that is being mid way! In other words, Ruk mantras are of special form of speech as originated by praana and apaana and Saama mantras are through Vyana.) I.iii.5) *Ato yaanyaayani veetyavanti karmaani, yathaagner manthanam, aajeh saranam dhrudhasya dhanusha aayamanam, apraanam apapaanamstaaani karoti; etasya hetor vyaanam evodgitham upaaseeta/* (Where ever tasks involving strength and push are thus required to be executed by Udgita to Vyaana Vayu, for example in the case of ‘aarani’ or lighting up Agni or creating fire by rubbing two pieces of wood, or running fast to a targetted goal, bending the two ends of a strong bow and so on.) I.iii.6) *Atha Khalu udgita aksharaani upaasitodgitha iti praana evotpraanena hi uttishthati; vaagveervaacho ha gira ity aachakshatejanna tham anne heedam sarvaan sthitam/* (As one should meditate on Udgita, there should be awareness of what that term actually means: ‘Ut’ stands for Praana or breathing, as a person can operate deeds with the rise or strength of it; ‘gi’ signifies speech and ‘tha’ is based on food as food is the base) I.iii.7) *Dyour evot, antatriksham geeh prithvi tham; aditya evot Vaayur gir, agnistham; Saamab Veda evot, yajurvedo gir, Rigvedastham; dugdhesmai vaak doham,yo vaacho dohonnaavaan annaado bhavaan, ya etaani evam vidwaan udgitaaraaksharaani upaasta, udgita iti/* (Also, the expression ‘Ut’ stands for heaven, ‘gi’ is for Space or Atmosphere and ‘tha’ is earth. Saama Veda is ‘Ut’, Yajur Veda is ‘gi’, and ‘tha’ the Rig Veda. Further, speech yields milk and vice versa; a person who realises the intrinsic value of these viz. speech and milk possesses food and is an eater of ‘anna’ thus possessive of digestive power and most certainly realises the power of Ud-Gi-Tha; in otherwords, he is that person who is fully aware of all the inner meanings of the expressions concerned) I.iii.8) *Atha khalvaashih samruddhih upaseeta yena saamnaa stoshyan syaat tat saamopadhaavet/* (Thus, this is the way to attain fulfillment of desires; one should fully resort to meditation to pursue Saama chanting and appreciate its origin, prosody, ruling deities) I.iii.9) *Yasyaam ruchi tam rucham, yad aarsheuyam tam rishim, yam Devatam abhishtoshyan syaat tam Devatam upadhaavet/* (Hence one should reflect on the Ruk mantras that Saama Veda is established as also the corresponding Deities and Rishis before getting absorbed with the chant) I.iii.10) *Yena chhandasaa stoshyan syaat takl chaanda upadhaavet, yena stomena stoshyaamaanah syaat tam stomam upadhaavet/* (Besides understanding the details of Deities and Rishis, the chanter must also understand the awareness of the ‘Chhandas’, meter details, method of chanting, the group of relevant stanzas of the hymns, the details of affixes and suffixes and most importantly the meaning of the text of the hymn and the intonation.) I.iii.11) *Yaam disham abhistoshyan syaat taam disham upadhaavet/* (The Chanter must also know the direction facing which the chant would need to be performed) I.iii.12) *Atmaam antata upashryatya stuveeta; kaamam dhyayaan apramatto abhyaasho ha yad asmai sa kaamaah samrudhyeta, yat kaamah stuveeteti, yat kaamah stuveeteti/* (Finally, one should concentrate on the chant to be unfaltering, crystal clear and convincing so much as he should literally enter one’s own conscience and the Self; most importantly the chanter must be doubly sure and clear of which desire he would seek to realise and totally identify into one’s Vaak, Manas and Atma or speech, heart and Soul!)

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

I.iv.1) *Omityedakshram udgitam upaseetomiti hyudgaayati tasyopavyaakhyaanam/* (The Single Word OM needs to be loudly and clearly recited at the very commencement of ‘Udgita’ for excellent results of fulfillment; a scientific explanation was offered by modern 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 ming bogglingvelocity 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 dharma’, ‘Tirtha Yatras’ and so on) I.iv.2) *Devaa vai mrityor bibhyatah trayeem*

vidyaam pravishamaste chhandobhir acchaadayam, yad ebhir acchaadayams chhandasaam chhandas-twam/ (Devas being afraid of death practised Vedic Rites by way of oblations with appropriate ‘mantras’ which are covered by meters and chhandas as Devas covered themselves for protection against death; indeed the word ‘chhandas’ or prosody emerges from ‘chhand’ or ‘to cover’) I.iv.3) *tanu tatra mrityur yathaa matsyamudake paripashet; evam paryaapashyed ruchhi saamni yajushi, te nu vividitvordhvaa Ruchah Saamno Yajushaah, svameva pravishan/* (Death noticed Devas in Rig-Saama-Yajur Vedas too just as one might see a fish in waters, but having been purified by the Vedic Rites and possessing clean minds and practising detachment took to the final resort to the Om Shabda and its meditation only) I.iv.4) *Yadaa vaa Rucham aapnoti Om iti evaatishwarati 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 amrita 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!)

Udgita recognised as OM is Surya Deva and Pravaha Vayu and the desires of the Karta’s Udgita would be certainly fulfilled, despite shortcomings in oblations

I.v.1) *Atha kalu udgitah sa pranavo yah pranavah sa udgita iti asau vaa udgita, esha pranava, Om iti hyesha swaraaneti/* (Pranava and Udgita are just the same. These are also the Forms of Surya Deva for brightness and Praana the Vital Energy for bestowing Life; Sun is ‘considered’ to be ever on the move, yet constant and the syllable Om too is all pervasive and this is Udgita is all about!) I.v.2) *Etamu evaaham abhayagaa –sisham tasmaan mama twam ekoseeti ha Kaushitakih putram uvaacha, rasmistwam paryaavartayaad bahavo vai te bhavishyantiti adhidaivatam/* (Maharshi Kaushitaki asked his son to ponder over the innumerable Sun Rays sincerely so that he would be blessed with several bright and virtuous sons; this is in the context of Divinities) I.v.3) *Athaadhyaatmam ya evaayam mukhyah praanastam udgitam upaaseetomiti hesha swaranneti/* (Referring to meditation and introspection on the individual plane in reference to the body, this should indeed be on the ‘praana’ in the mouth organ, which would need be recited in ‘udgita’ and significantly enough addressed to the Pranava Mantra OM; the similarity on the divine plane too as in respect of Surya Deva as applicable to the Vital Force) I.v.4) *Etamu evaaham abhyaagaasisham, tasmaan mamatwam ekoseetii ha Kausheetakih putram uvacha, praanaastwam bhumaanam abhigaayataad bahavo vaime bhavishyanteeti/* (Kausheetaki told his son that he should always worship ‘Praana’ the Vital Energy in his physique as present in various forms so that the son would beget several sons, since the Maharshi was blessed only with a single son! Indeed, the Vital Force in the mouth is as important as Surya Deva was and hence would bestow several sons as his many rays) I.v.5) *Atha khalu ya Udgita sa Pranavah, yah Pranavah sa Udgita iti hotrshadanaad haivaapi durudgeetam anusaamaaharateeti anusmaaharatiti/* (Maharshi Kaushitaki asserted that Udgita was Pranava and vice versa and even if the Hota poured the oblations defectively and wrongly out of tune with the Udgita, it would matter no harm and the resultant cure of the bodily ailment would surely be accomplished and the desires of the Karta of the Udgita should be fulfilled!)

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

III.v.1) *Atha yeshyordhvaa rashmayas taa evasyordhvaa madhunaadyo guhyaa evaadeshaa madhukruto, brahanaiva pushpa, taa amrita aapah/* (Brahman signifying the Unique syllable OM constitutes the

upward rays of Surya representing the upper honey cells. In this context, the secret injunctions of Upanishads and Scriptures are indeed the bees and the flower is of OM while the waters or juices are the nectars) III.v.2) *Te vaa ete guhyaa aadeshaa etad Brahmaabhyatapha tasyaabhitaptasya 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 abhitostrayat, 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, tesaam ete rasaah, taani vaa etaani amritaanaam amritaani, Veda hi amritaah, tesaam etaani amritaani/* (Thus these flows of juices are indeed the essence of essences, as Vedas or Scriptures are all the true nectars! What all are the Sacrifices, Rites, Meditations, Dharmaacharanas, Guhya Mantras, splendours of Pranava and so on are the quintessence of what Brahman and Reality is all about!)

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

: Utmost Significance of OM as the gateway to virtuous human birth and beyond

V.1-2) *Atha hainam Shaibhah Satya kaamah prapachha, sa yo havaitad, Bhagavan, manushyeshu praanaaantam Omkaaraam abhidhyaeeeta, katamam vaa va sa tena lokam jayateeti// Tasmai sa hovaacha etad vai, Satyakaama, param chaaparam cha brahma yad omkaarah, tasmaad vidvaan etenaivaayatane- naikataram anveti//*

(What precisely is the significance that is most discussed about the singular word of OM asked Maharshi Pippalaada by Satyakaama the son of Sibi: ‘what indeed the life- long meditation of which one accomplishes from’! The ‘abhidhyaana’ or the intense contemplation would call for Self-Identification like the total absorption of senses into Paramatma himself! Then the Maharshi explained that the Pranava Shabda connotes the Realisation of the Self as also the Supreme which indeed are one and the same or the qualified Atma and the Absolute Paramatma)

V.3-5) *Sa yadi eka mantram abhidhyaeeeta, sa tenaiva samveditastura jagatyaam abhisampadyate; tam Richo manushyaolak upanayante, sa tatra tapasaa brahmacharyena shraddhayaa sampanno mahimaanam anubhavati// Atha yadi dvimaatremanasam sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya punaraavarte// yah punaretam trimaatremanasam itithenaiva- aksharena param purusham abhidhyaeeeta, sa tejasi Surye sampannah; adhaa paadodaras-tvachaa vinirmuktah sa saamabhir unneeyate brahma lokam, sa etasmaaj jeevaghanaatparaatparam purishayam purusham eekshate: tad eatou shokam bhavet//*

(Even if one does not fully realise the true import of the Single word OM nor comprehend the constitution and basis of it, by one’s thought and partial meditation of it should enlighten the person concerned and ensure the attainment of birth next on earth. Rik Veda Mantras ensure human birth, and that gives ample possibilities of ‘tapasaa brahmacharyena shraddhayaa’ or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. ‘U ’ signifying the mind as also the relevant Yajur Veda would elevate a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable ‘M’ of the word OM to ‘Param Purusham’ or Hiranyagarbha Brahma then, one would get unified with and identified by Surya Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its skin, then the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme.

V.6-7) *Tisro matraa mrityumatyah prayuktaa anyonyasaktaa anaviprayuktaah, kriyaasu baahyaabhyanta-tara madhyamaasu samyak prayuktaasu na kampatejnaah// Rigbhiretam, yajurbhir antariksham, Saamabhuirtat kavayo vedayante, tam aumkaarenaivaayatanaanveti vidvaan yacchachaantam, ajaram, amritam, abhayam param cha//*

(The 'tisra maatraa' or the three letters viz. A-U-M of OM are no doubt within the range of death but itself. But together, the meditation of 'baahyaabhyantara madhyamaasu' or the three phases of 'jaagrat-svapna-sushupta' or awakeness-dream stage-sleep viz. the external- internal-intermediate stages leads to the realms of mortality or of Immortality. Thus once all the three letters are united, then the person of enlightenment is least disturbed. In sum, 'pathana-manana-tanmayata' or reading-repetition-total absorption of Rigveda mantras achieves human birth, of Yajurveda mantras accomplish Antariksham or the Intermediate Interspace; of Saama mantra chantings one attains what the Seekers would be delighted in for recognition viz. the Truth beyond. Thus the mere Pranava could scale heights by steps to reach the top to realise the Ananta-Ajara-Amrita-Abhaya Param or the Endless-Unaging- Everlasting- Ageless-Immortal Supreme!)

Maitreyopanishad

Introduction : The teachings of accomplishing Paramatma and Antaratma are similar: viz. Vidya- Tyaga- Tapas- Knowledge- Austerity- Meditation- Worship of Brahma Swarupas or of various Deva Swarupas. The symbol of AUM is the Supreme personified. Kaalamaan is the vessel. Prana is the life force. Mind is the navigator. Panchendriyas are the steering wheel and their steadiness. The Ultimate destination is right within! That Antarama is Paramatma. This indeed is Brahma Jnaana the Awareness. The steps are 'jaagrat-svapna-sushupta-tureeya', besides 'pathana-manana-manthana-tanmayatma-and taadaatmya. Pranava the Tisra Mantra AUM could scale the heights by the steps to reach the top to realise the Ananta-Ajara-Amrita-Abhaya Param or the Endless -Unaging-Everlasting- Unfailingly Protective-Supreme Bliss. Right within as Immortal in the Mortal Body as motivated by one's Mind driven by Panchendriyas and their acts of omission and commission , the Antaratma bears witness as a mute spectator yet as an ever active witness.

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

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

4.Athaanyatraapi uktam, atha khalu ya udgeethah sa pranavo yah pranavah sa ugeetha esha pranavaa iti/ Evam hyaahodgeetam pranavaakhyaam pranateraram bhava rupam vigata nidram vijaram, vimrityum, tripaadam, tryaksharam punah panchadhaa jneyam nihita guhaayaam ityevam hyaadhorddha mulam tripaad brahma shaakhaa aakaashaa vaayuvagni udaka bhumyaadaya ekoshvaattha naamaaitad brahmaitasyaitat tejo yad asaa aadityah AUM iti etad aksharasya chata, tasmaad AUM iti anenaitad upaaseetaajasram iti ekasya sambodhaeti evam hyaaha/ Etad evaaksharam punyam, etad evaaksharam

param, etad evaaksharam jnaatvaa yo yad icchati tasya tat/ It is stated elsewhere [see Chhandogya Upanishad I.v.1 to be quoted hence] that 'pranava' or Omkaara is not only the prime performer of sacrificial tasks but the manifestation of the 'antaratma' the Three footed-Three Lettered AUM the five folded Pancha Bhutas as represented in the Panchendriyas of the Beings in 'Srishti'. Indeed Paramatma is comparable to a massive fig tree as resplendent like Bhaskara whose essential radiance is what the syllable AUM represents! Hence the magnificence of the Supreme.

Rig Veda vide X.90 -3-4 stanzas are relevant : *Etaavaanasya mahimaato jyaayaancha Puurushah, paadosya vishvaa bhutaani tripaadasyaamritam divi/ Tripaaduurthva udait Purushah paadosyehaa-bhavat punah, tato vishvang vyakraamatsaashanaanashane abhi/* The entire universe is far bigger than the Virat Purusha; this immortal Master is the Supreme Energy to the Universe and the various Beings as sustained by food. Of His three feet, three lokas got manifested, one sustained by food and others otherwise.

AUM is the true reflection of Srishti the Universe. Atharvana Upanishad states: *Sarvaan praanaan paramatmani pranaamayateeti pranavah/* Once Pranava recital is taken up then the 'dehendriya praana mano buddhi' or the body parts, life's energy, the mind and its variations get stirred up and rejuvenated. *Sarveshaameva mantraanaam Pranavah praanamuchyate/* or Pranava is the very Life's force, and in reverse sense praana is pranava itself literally! *Pranavaadaparam japtvaa kadaa mukto bhavishyati/* or there could be no worship nor puja nor any 'mantra' without AUM! Omkaara comprises A kaara-U kaara-Ma kaara. [Bhagavad Gita sums up vide Chapter 8 stanza 12-13: *Sarva dwaaraani samyamya mano hridi nirudhyacha, murdhnaa dhyaaya -atmanah praanamaasthito yoga dhaaranaam/ Omityekaaksharam Brahma vyaaharan maamausmaran, yah prayaatityajanam deham sayaati Paramaam gatim/* Whosoever is able to control the limbs and senses and stabilise the mind by 'Yoga dhaarana' and concentrate one's thoughts and aim at Paramatma by reciting AUM and unite praana the life energy into 'brahma randhra' shal indeed accomplish HIM! Thus Omkaara is like an unfathomable ocean into which all kinds of meditations and worships of various forms of Paramatma merge into and whosoever is steeped into all types of Devas with no barriers of kula- mata-linga-vayo bhedas or differences of caste-faith-sex-age reach the Almighty alone indeed!]

5. *Athaanyatraapi uktam, svanavati eshaasyah tanuuh yaa AUM iti stree- punnaapumasaketi lingaavatee eshaataagnir vaayur aadityaa iti bhaasvati, esha atha Brama Rudro Vishnuriti adhipativatee, eshaatha garhapatyao 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 praanopaanovyaana iti praanavatee, esheti ata AUM iti uktenaitaah pastutaa architaa arpita bhavanteeti evam hyaahaitad vai atyakaama paraan chaparaan cha brahmayad AUM iti etad Aksharam iti/* AUM is a 'nisshabda shabda' or a silent sound heard by each and every Being irrespective of age, sex or neutral. This represents Agni-Vaayu- and Surya as the flickering flash within as long as the life lasts. Indeed that is the Real Self the Antaratma which is of the Form of Trimurtis as Brahma-Rudra-Vishnu essentially representing the Tri Gunas of Satvika- Tamasika -Rajasika or of srishti-samhaara-ssthis. They also represent three types of Homaagnis or sacrificial Fires viz. Gaarhapatya- Dakshina- Ahaavaneeya 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!

Subaala Upanishad

OM is the essence of Life: From Nothingness to Nothingness and from Nothingness to Brahmanda Srishti of Everythingness back to Nothingness and thus the Cycle that Paramatma is fond of as a Play! 'Anda Chatustaya' or Four folded 'Brahmanda' viz. Shakti, Maya, Prakriti and Energy. As 'Materialism' binds any Being, Atma Tatwa is not the Mistaken Self nor the Self Ego and certainly not 'Aham Brahmasmi'. The Self is distinct and is the mirror reflection as stimulated by 'Panchendriyas' as devised by 'Jnaanendriyas' for smell, taste, hear, touch and reproduce and 'Karmendriyas' or nose, tongue, ears, skin and the last. The action-reaction agency being the Mind is essentially qualified for motivation and is governed by the proportionate mix of Satva-Rajas-Tamo gunas and Bhagavan Himself is the Chief Anchor of the unique mix. 'Srishti' right from human beings down to 'krimi-keetaas' or 'sthaavara jangamas' or the moving and non moveable Beings whose Creator is Brahma Deva Himself.

Praano Brahmeti! Vital Energy is Paramatma and the former is the driving force of one's mind which in turn is the charioteer of panchendriyas. This being so, the reverberation of the sound waves by the friction of the 'Pancha Bhutas' or Five Elements named as AUM is the inter-connect between an Individual Self and the Supreme. 'Pancha Pranas' comprise Prana- Apana-Vyana- Udana- Samana.. Praana is the very Life Force, then 'Chakshu' or the EYES are satisfied and so do Surya and Heaven in the circular flow, besides 'Vyana' between the Praana and Apaana or the inhaling and exhaling breaths would initiate the beneficent circle to energise the EARS and hearing capacity, and so do Chandra and Dashed or Directions being thus ending the circle with contentment, progeny, animals, edible food, body brightness and Vedic Knowledge; then is the impact of 'VAAK' or the ability of Speech, besides Agni and jeerna shakti of food; 'Samana', then 'MIND' is satisfied, as also clouds- lightnings and Varuna the Lord of clouds; then 'Udaana' of the Vital Energy, that rises upward in the human body and consequently satisfy 'TWAK' or the Skin besides RASA or Taste, Vayu- Sky blessing with progeny, animals, physical charm, and the brilliance of Vedic Knowledge!

Naarada Parivraajaka Upanishad

VIII-1. Then Narada asked the god Brahma: 'Be pleased to expound the saviour mantra for ending the course of worldly life'. Agreeing to it the Brahma Deva commenced to expound it.

The Om (is) Brahman in the mode of viewing it as made up of many separate bodies (vyashti) and as made up of parts each of which is cosubstantially the same with the whole (samashti). Which is the vyashti? Which is the samashti? The samhara Pranava and srishti Pranava are of three kinds: the inner Pranava (Antah-Pranava), the outer Pranava (Bahya-Pranava) and the combined inner and outer Pranava (Ubhayatmaka-Pranava). The (one) Brahma-Pranava is (sometimes) the inner Pranava (consisting of eight matras) and the practical Pranava (Vyaharika-Pranava). The outer Pranava and the Pranava of the sages (Arsha-Pranava). The combined inner and outer Pranava is the Virat-Pranava. The Samhara-Pranava, the Brahma-Pranava and the Ardhamatra-Pranava. (Thus the Brahma-Pranava is of eight kinds: Samhara-Pranava, Srishti-Pranava, Antah-Pranava, Bahya-Pranava, Vyavaharika-Pranava, Arsa-Pranava, Virat-Pranava and Ardhamatra-Pranava).

VIII-2. The Om is Brahman. Know that the Om consisting of one syllable is the Antah-Pranava. It is divided into eight (matras) - the vowel 'a', the vowel 'u', the consonant 'm', the half-syllable (ardha-matra) the nada, the bindu, the kala and the shakti. Hence it is not four (as its chief matras have been said to be). The vowel 'a' consists of ten thousand parts, the vowel 'u' is of a thousand parts, the letter 'm' of a hundred parts and the Ardhamatra-Pranava consists of an endless number of parts. The Virat-Pranava is possessed of attributes (Saguna) and the Samhara-Pranava is free of attributes (Nirguna), the Utpatti-Pranava consists of both (Saguna and Nirguna). The Virat-Pranava is overflowed. The Samhara-Pranava is 'pluta-pluta' / inundated

VIII-3. The Virat-Pranava consists of sixteen matras and is beyond the thirty-six primary substances. How has it sixteen matras. They are enumerated: the vowel 'a' is the first, the vowel 'u' is the second, the letter 'm' is the third, the ardhamatra is the fourth, the bindu is the fifth, the nada the sixth, the kala the seventh, the kalatita the eighth, shanti the ninth, the santyatita the tenth, the unmani the eleventh, the manonmani

the twelfth, the puri the thirteenth, the madhyama the fourteenth, the pashyanti the fifteenth, and the para the sixteenth. Again the Brahma-Pranava though only one attains the state of possessing or not possessing attributes (Saguna and Nirguna), having attained the state of possessing 128 matras, due to the twofold character of Prakriti and Purusha, when it has sixty-four matras each.

VIII-4. This (Brahma-Pranava) is the prop of all, the supreme effulgence and the lord of all -thus (the sages with true vision) look upon it. It consists of all gods and the prop of all universe (the Lord) is in it.

VIII-5. It consists of all the syllables; it is the Time; it is composed of all the scripture and is the auspicious one (Shiva). It is the most excellent of all the Vedas and consists of (the essence) of all the Upanishads; this (Om, the Atman) should be sought.

VIII-6. Past, present and future constitute the three periods - the indestructible syllable Om (pervades and transcends) these; know that it is the beginning (of everything) and the bestower of final beatitude.

VIII-7. The same (Om) which is the Atman has been described by the word Brahman. Similarly experiencing it as the one (without a second), the ageless, the immortal, the Om and super-imposing the Om along with the body (on Brahman) it becomes one with it. Know it for certain then that the triple-bodied Atman is the supreme Brahman.

VIII-8. One should deeply meditate on the supreme Brahman in the due order of Vishva, etc., (the Vishva, the Viraj, the Otir / whipped up as churned and the Turya).

VIII-9-11. This Atman is fourfold - as experiencing the gross aspect (as the Vishva) when it is an individual in the gross aspect, as enjoying (the world) in the dreaming state in a subtle form when it has assumed the subtle form (of the Taijasa), as (enjoying bliss) in the state of identity (of the Prajna and the Ishvara), and as enjoying bliss (in the Turya state). The Atman is of four padas (quarters). The Vishva consisting of four stages (Vishva-Vishva, Vishva-Taijasa, Vishva-Prajna and Vishva-Turya) is the Purusha Vaishvanara. It functions in the waking state. It perceives gross forms (of the phenomenal world) and experiences them. It possesses nineteen faces (the five organs of perception, the five organs of action, the five vital airs and the four inner senses of manas, buddhi, ahamkara and chitta), has eight limbs (the sky as the head, the sun and the moon the two eyes, the directions the ears, the sea the lower part of the abdomen, the earth the feet), moves everywhere and is the master (Prabhu).\

Dhyana Bindupanishad

9(a). The one Akshara (letter OM) should be contemplated upon as Brahman by all who aspire for emancipation.

9(b)-10(a). Prithvi, Agni, Rig-Veda, Bhuh and Brahma -- all these (are absorbed) when Akara (A), the first Amsa (part) of Pranava (OM) becomes absorbed.

10(b)-11(a). Antariksha, Yajur-Veda, Vayu, Bhuvah and Vishnu, the Janardana - all these (are absorbed) when Ukara (U), the second Amsa of Pranava becomes absorbed.

11(b)-12(a). Dyur, sun, Sama-Veda, Suvah and Maheshvara - all these (are absorbed) when Makara (M), the third Amsa of Pranava becomes absorbed.

12(b)-13(a). Akara is of (Pita) yellow colour and is said to be of Rajo-Guna; Ukara is of white colour and of Sattva-Guna; Makara is of dark colour and of Tamo-Guna.

13(b)-14(a). He who does not know Omkara as having eight Angas (parts), four Padas (feet), three Sthanas (seats) and five Devatas (presiding deities) is not a Brahmana.

14(b)-15. Pranava is the bow. Atman is the arrow and Brahman is said to be the aim. One should aim at it with great care and then he, like the arrow, becomes one with It. When that Highest is cognised, all Karmas return (from him, viz., do not affect him).

16. The Vedas have Omkara as their cause. The Swaras (sounds) have Omkara as their cause. The three worlds with (all) the locomotive and the fixed (ones in them) have Omkara as their cause.

17. The short (accent of OM) burns all sins, the long one is decayless and the bestower of prosperity. United with Ardha-Matra (half-metre of OM), the Pranava becomes the bestower of salvation.

18. That man is the knower of the Vedas who knows that the end (viz., Ardha-Matra) of Pranava should

- be worshipped / recited) as uninterrupted as the flow of oil (resounding) as long as the sound of a bell.
19. One should contemplate upon Omkara as Ishvara resembling an unshaken light, as of the size of a thumb and as motionless in the middle of the pericarp of the lotus of the heart.
20. Taking in Vayu through the left nostril and filling the stomach with it, one should contemplate upon Omkara as being in the middle of the body and as surrounded by circling flames.
21. Brahma is said to be inspiration, Vishnu is said to be cessation (of breath) and Rudra is said to be expiration. These are the Devatas of Pranayama.
22. Having made Atman as the (lower) Arani (sacrificial wood) and Pranava as the upper Arani, one should see the God in secret through the practice of churning which is Dhyana.
23. One should practise restraint of breath as much as it lies in his power along with (the uttering of) Omkara sound, until it ceases completely.
24. Those who look upon OM as of the form of Hamsa staying in all, shining like Crores of suns, being alone, staying in Gamagama (ever going and coming) and being devoid of motion - at last such persons are freed from sin.
25. That Manas which is the author of the actions (viz.,) creation, preservation and destruction of the three worlds, is (then) absorbed (in the supreme One). That is the highest state of Vishnu.
26. The lotus of the heart has eight petals and thirty-two filaments. The sun is in its midst; the moon is in the middle of the sun.
27. Agni is in the middle of the moon; the Prabha (spiritual light) is in the middle of Agni. Pitha (seat or centre) is in the midst of Prabha, being set in diverse gems.
- 28-29. One should meditate upon the stainless Lord Vasudeva as being (seated) upon the centre of Pitha, as having Srivatsa (black mark) and Kaustubha (garland of gems) on his chest and as adorned with gems and pearls resembling pure crystal in lustre and as resembling Crores of moons in brightness. He should meditate upon Maha-Vishnu as above or in the following manner.
- 30-31. (That is) he should meditate with inspiration (of breath) upon Maha-Vishnu as resembling the Atasi flower and as staying in the seat of navel with four hands; then with restraint of breath, he should meditate in the heart upon Brahma, the Grandfather as being on the lotus with the Gaura (pale-red) colour of gems and having four faces;
- 32-34(a). Then through expiration, he should meditate upon the three-eyed Shiva between the two eyebrows shining like the pure crystal, being stainless, destroying all sins, being in that which is like the lotus facing down with its flower (or face) below and the stalk above or like the flower of a plantain tree, being of the form of all Vedas, containing one hundred petals and one hundred leaves and having the pericarp full-expanded. 34(b)-35. There he should meditate upon the sun, the moon and the Agni, one above another. Passing above through the lotus which has the brightness of the sun, moon and Agni and taking its Hrim Bija (letter), one leads his Atman firmly.
36. He is the knower of Vedas who knows the three seats, the three Matras, the three Brahmas, the three Aksharas (letters) and the three Matras associated with the Ardha-Matra.
37. He who knows that which is above Bindu, Nada and Kala as uninterrupted as the flow of oil and (resounding) as long as the sound of a bell - that man is a knower of the Vedas.
38. Just as a man would draw up (with his mouth) the water through the (pores of the) lotus-stalk, so the Yogin treading the path of Yoga should draw up the breath.
39. Having made the lotus-sheath of the form of Ardha-Matra, one should draw up the breath through the stalk (of the Nadis Susumna, Ida and Pingala) and absorb it in the middle of the eyebrows.
40. He should know that the middle of the eyebrows in the forehead which is also the root of the nose is the seat of nectar. That is the great place of Brahman.
41. Postures, restraint of breath, subjugation of the senses, Dharana, Dhyana and Samadhi are the six parts of Yoga.
42. There are as many postures as there are living creatures; and Maheshvara (the great Lord) knows their distinguishing features.
43. Siddha, Bhadra, Simha and Padma are the four (chief) postures. Muladhara is the first Chakra.

Svadhithana is the second.

44. Between these two is said to be the seat of Yoni (perineum), having the form of Kama (God of love). In the Adhara of the anus, there is the lotus of four petals.

45-46. In its midst is said to be the Yoni called Kama and worshipped by the Siddhas. In the midst of the Yoni is the Linga facing the west and split at its head like the gem. He who knows this, knows Vedas.

47. A four-sided figure is situated above Agni and below the genital organ, of the form of molten gold and shining like streaks of lightning. Prana is with its Sva (own) sound, having Svadhithana as its Adhithana (seat), (or since Sva or Prana arises from it).

8. The Chakra Svadhithana is spoken of as the genital organ itself. The Chakra in the sphere of the navel is called Manipuraka, since the body is pierced through by Vayu like Manis (gems) by string.

49-50(a). The Jiva (ego) urged to actions by its past virtuous and sinful Karmas whirls about in this great Chakra of twelve spokes, so long as it does not grasp the truth.

50(b). Above the genital organ and below the navel is Kanda of the shape of a bird's egg.

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

52-53. Of these, the chief ones are ten and carry the Pranas. Ida, Pingala, Susumna, Gandhari, Hastijihva, Pusha, Yasasvini, Alambusa, Kuhuh and Sankhini are said to be the ten.

54-55(a). This Chakra of the Nadis should ever be known by the Yogins. The three Nadis Ida, Pingala and Susumna are said to carry Prana always and have as their Devatas, moon, sun and Agni. 55(b)-56(a). Ida is on the left side and Pingala on the right side, while the Susumna is in the middle. These three are known to be the paths of Prana.

56(b)-57. Prana, Apana, Samana, Udana and Vyana; Naga, Kurma, Krikara, Devadatta and Dhananjaya; of these, the first five are called Pranas, etc., and last five Naga, etc., are called Vayus (or sub-Pranas).

58. All these are situated (or run along) the one thousand Nadis, (being) in the form of (or producing) life. Jiva which is under the influence of Prana and Apana goes up and down.

59-60(a). Jiva on account of its ever moving by the left and right paths is not visible. Just as a ball struck down (on the earth) with the bat of the hand springs up, so Jiva ever tossed by Prana and Apana is never at rest. 60(b)-61(a). He is knower of Yoga who knows that Prana always draws itself from Apana and Apana draws itself from Prana, like a bird (drawing itself from and yet not freeing itself) from the string (to which it is tied). 61(b)-63. The Jiva comes out with the letter 'Ha' and gets in again with the letter 'Sa'.

Thus Jiva always utters the Mantra 'Hamsa', 'Hamsa'. The Jiva always utters the Mantra twenty-one thousand and six hundred times in one day and night. This is called Ajapa Gayatri and is ever the bestower of Nirvana to the Yogins. 64-66(a). Through its very thought, man is freed from sins. Neither in the past nor in the future is there a science equal to this, a Japa equal to this or a meritorious action equal to this. Parameshvari (viz., Kundalini Shakti) sleeps shutting with her mouth that door which leads to the decayless Brahma-hole. 66(b)-68. Being aroused by the contact of Agni with Manas and Prana, she takes the form of a needle and pierces up through Susumna. The Yogin should open with great effort this door which is shut. Then he will pierce the door to salvation by means of Kundalini. 69. Folding firmly the fingers of the hands, assuming firmly the Padma posture, placing the chin firmly on the breast and fixing the mind in Dhyana, one should frequently raise up the Apana, fill up with air and then leave the Prana.

Then the wise man gets matchless wisdom through (this) Shakti. 70. That Yogin who assuming Padma posture worships (i.e., controls) Vayu at the door of the Nadis and then performs restraint of breath is released without doubt. 71-72. Rubbing off the limbs the sweat arising from fatigue, abandoning all acid, bitter and saltish (food), taking delight in the drinking of milk and Rasa, practising celibacy, being moderate in eating and ever bent on Yoga, the Yogin becomes a Siddha in little more than a year. No inquiry need be made concerning the result. 73. Kundalini Sakti, when it is up in the throat, makes the Yogi get Siddhi. The union of Prana and Apana has the extinction of urine and faeces. 74-75(a). One becomes young even when old through performing Mula-Bandha always. Pressing the Yoni by means of the heels and contracting the anus and drawing up the Apana - this is called Mula-Bandha. 75(b)-76.

Uddiyana Bandha is so called because it is (like) a great bird that flies up always without rest. One should bring the western part of the stomach above the navel. 77. This Uddiyana Bandha is a lion to the elephant

of death, since it binds the water (or nectar) of the Akasa which arises in the head and flows down. 78-79(a). The Jalandhara Bandha is the destroyer of all the pains of the throat. When this Jalandhara Bandha which is destroyer of the pains of the throat is performed, then nectar does not fall on Agni nor does the Vayu move. 79(b)-80(a). When the tongue enters backwards into the hole of the skull, then there is the Mudra of vision latent in the eyebrow called Khechari. 80(b)-81(a). He who knows the Mudra Khechari has not disease, death, sleep, hunger, thirst, or swoon. 81(b)-83(a). He who practises this Mudra is not affected by illness or Karma; nor is he bound by the limitations of time. Since Chitta moves in the Kha (Akasa) and since the tongue has entered (in the Mudra) Kha (viz., the hole in the mouth). Therefore the Mudra is called Khechari and worshipped by the Siddhas. 83(b)-84. He whose hole (or passage) above the Uvula is closed (with the tongue backwards) by means of Khechari-Mudra never loses his virility, even when embraced by a lovely woman. Where is the fear of death, so long as the Bindu (virility) stays in the body. 85-86(a). Bindu does not go out of the body, so long as the Khechari-Mudra is practised. (Even) when Bindu comes down to the sphere of the perineum, it goes up, being prevented and forced up by violent effort through Yoni-Mudra. 86(b)-87. This Bindu is twofold, white and red. The white one is called Sukla and the red one is said to contain much Rajas. The Rajas which stays in Yoni is like the colour of a coral. 88. The Bindu stays in the seat of the genital organs. The union of these two is very rare. Bindu is Shiva and Rajas is Sakti. Bindu is the moon and Rajas is the sun. 89-90(a). Through the union of these two is attained the highest body; when Rajas is roused up by agitating the Sakti through Vayu which unites with the sun, thence is produced the divine form. 90(b)-92. Sukla being united with the moon and Rajas with the sun, he is a knower of Yoga who knows the proper mixture of these two. The cleansing of the accumulated refuse, the unification of the sun and the moon and the complete drying of the Rasas (essences), this is called Maha-Mudra. 93. Placing the chin on the breast, pressing the anus by means of the left heel and seizing (the toe of) the extended right leg by the two hands, one should fill his belly (with air) and should slowly exhale. This is called Maha-Mudra, the destroyer of the sins of men.

94. Now I shall give a description of Atman. In the seat of the heart is a lotus of eight petals. In its centre is Jivatma of the form of Jyotis and atomic in size, moving in a circular line. In it is located everything. It knows everything. It does everything. It does all these actions attributing everything to its own power, (thinking) I do, I enjoy, I am happy, I am miserable, I am blind, I am lame, I am deaf, I am mute, I am lean, I am stout, etc. When it rests on the eastern petal which is of Sveta (white) colour, then it has a mind (or is inclined) to Dharma with Bhakti (devotion). When it rests on the south-eastern petal, which is of Rakta (blood colour), then it is inclined to sleep and laziness. When it rests on the southern petal, which is of Krishna (black) colour, then it is inclined to hate and anger. When it rests on the south-western petal which is of Nila (blue) colour, then it gets desire for sinful or harmful actions. When it rests on the western petal which is of crystal colour, then it is inclined to flirt and amuse. When it rests on the north-western petal which is of ruby colour, then it has a mind to walk, rove and have Vairagya (or be indifferent). When it rests on the northern petal which is Pita (yellow) colour, then it is inclined to be happy and to be loving. When it rests on the north-eastern petal which is of Vaidurya (Lapis Lazuli) colour, then it is inclined to amassing money, charity and passion. When it stays in the inter-space between any two petals, then it gets the wrath arising from diseases generated through (the disturbance of the equilibrium of) Vayu, bile and phlegm (in the body). When it stays in the middle, then it knows everything, sings, dances, speaks and is blissful. When the eye is pained (after a day's work), then in order to remove (its) pain, it makes first a circular line and sinks in the middle. The first line is of the colour of Bandhuka flower (Bassia). Then is the state of sleep. In the middle of the state of sleep is the state of dream. In the middle of the state of dream, it experiences the ideas of perception, Vedas, inference, possibility, (sacred) words, etc. Then there arises much fatigue. In order to remove this fatigue, it circles the second line and sinks in the middle. The second is of the colour of (the insect) Indragopa (of red or white colour). Then comes the state of dreamless sleep. During the dreamless sleep, it has only the thought connected with Parameshvara (the highest Lord) alone. This state is of the nature of eternal wisdom. Afterwards it attains the nature of the highest Lord (Parameshvara). Then it makes a round of the third circle and sinks in the middle. The third circle is of the colour of Padmaraga (ruby). Then comes the state

of Turya (the fourth). In Turya, there is only the connection of Paramatman. It attains the nature of eternal wisdom. Then one should gradually attain the quiescence of Buddhi with self-control. Placing the Manas in Atman, one should think of nothing else. Then causing the union of Prana and Apana, he concentrates his aim upon the whole universe being of the nature of Atman. Then comes the state of Turiyatita (viz., that state beyond the fourth). Then everything appears as bliss. He is beyond the pairs (of happiness and pains, etc.). He stays here as long as he should wear his body. Then he attains the nature of Paramatman and attains emancipation through this means. This alone is the means of knowing Atman. When Vayu (breath) which enters the great hole associated with a hall where four roads meet gets into the half of the well-placed triangle, then is Achyuta (the indestructible) seen.⁹⁵ Above the aforesaid triangle, one should meditate on the five Bija (seed) letters of (the elements) Prithvi, etc., as also on the five Pranas, the colour of the Bijas and their position. The letter 'Ya' is the Bija of Prana and resembles the blue cloud. The letter 'Ra' is the Bija of Agni, is of Apana and resembles the sun.⁹⁶ The letter 'La' is the Bija of Prithvi, is of Vyana and resembles Bandhuka flower. The letter 'Va' is the Bija of Jiva (or Vayu), is of Udana and is of the colour of the conch.^{97-99(a)} The letter 'Ha' is the Bija of Akasa, is of Samana and is of the colour of crystal. Prana stays in the heart, navel, nose, ear, foot, finger and other places, travels through the seventy-two thousand Nadis, stays in the twenty-eight Crores of hair-pores and is yet the same everywhere. It is that which is called Jiva.^{99(b)-101(a)} One should perform the three, expiration, etc., with a firm will and great control; and drawing in everything (with the breath) in slow degrees, he should bind Prana and Apana in the cave of the lotus of the heart and utter Pranava, having contracted his throat and the genital organ.^{101(b)-102} From the Muladhara (to the head) is the Susumna resembling the shining thread of the lotus. The Nada is located in the Vinadanda (spinal column); that sound from its middle resembles (that of) the conch, etc.^{103-104(a)}. When it goes to the hole of Akasa, it resembles that of the peacock. In the middle of the cave of the skull between the four doors shines Atman, like the sun in the sky.^{104(b)-105}. Between the two bows in the Brahma-hole, one should see Purusha with Sakti as his own Atman. Then his Manas is absorbed there. That man attains Kaivalya who understands the gems, moonlight, Nada, Bindu and the seat of Maheshvara.]

Stanza 46:

One who could attain access to the eighfolded ashtanga yoga briefly constituting the Eight Steps of Yama or Morality, Niyama or Discipline, Asana or the Right Posture of Seating, Pranayama or the Control of Life Force, Pratyahara or Withdrawal of Senses from Worldly Desires, Dharana or Hold-Up of Concentration, Dhyana or Focussed Meditation and finally the Samadhi or Alignment of the Self with the Supreme under the guidance of a guru be able to get access to atma jnaana. To control the activities or goings on in the mind is Yoga. The Ashtanga or Eight-Limbed Yoga comprises of Yama- Niyama- Aasana- Pranaayama- Pratyahara-Dharana-Dhyana-Samadhi. Yama is denoted by good behaviour comprising Ahimsa (Non-Violence), Satya (Truth), Asteya (stealing), Brahmacharya (avoidance of sex) and Aparigraha or Excessive acquisition. Basic Niyamas is in fact an extension of Yama: To refrain from hurting or torturing co-Beings physically or mentally is Ahimsa; to convey whatever is seen, heard, and believed is Satya unless it does not hurt any body is known as Satya; to desist stealing of other's property by deed, thought or otherwise is called Asteya; to negate from relationship with another female or in respect of a female with another male, excepting the wedded woman or man as the case may be and this should be observed by vision, thought or deed is called Brahmacharya or celibacy; and to abstain from excessive acquisition of materials far and above one's needs in the short run of time is stated to be Aparigraha. Besides the above General Principles, Niyamas also involve the specific deeds viz. Shoucha or Physical Cleanliness, Yagna-Tapa or meditation, Daana or charity, Swadhyaya or Memorising or Reciting the Scriptures, Indriya Nigraha or Control of Physical Limbs, Vratas like Chandrayana as also or to perform formal worship directed to specific Devatas and purposes,, Upavaasa or Fasting, Snaana or Formal Bathing besides Tirtha Seva and 'Aniccha' or General Disinterestedness and abstinence; these are the Ten Niyamas.

Stanzas 47 and 48 : Prostrative obeisances to Parama Guru Dakshina Murthi who is the sat-chit- ananda swarupa, the inner self of being bindu and naada- as interpreted as bindu for rupa and naada as the name as of the Inner Self the creator of all the created objects with aadi-madhyaanra rahitaas_is thus concluding the the P{enaltimete Ninthe Chapter of the Erssence of Manasollaasa Maaguri as the Bhagavan Dakshina Murti Stotra- Surehvareeyam.

Chaper Ten

sarvātmavamiti sphuṭīkṛtamidaṃ yasmādamuṣmimstave

tenāsya śravaṇāttadarthamananāddhyānācca saṃkīrtanāt ।

sarvātmavamahāvibhūtiśahitaṃ syādīśvaratvaṃ svataḥ

siddhyettatpunaraṣṭadhā pariṇataṃ caīśvaryamavyāhatam ॥ 10॥

paricchinna mahambhāvaṃ parityajyānuṣaṅgikam ।

pūrṇāhambhāvalābhosya stotrasya phalamucyate ॥ 1॥

putrapautragrhakṣetradhanadhānyasamṛddhayaḥ ।

arvācīnāśca sidhyanti svargapātālabhūmiṣu ॥ 2॥

pāke pravartamānasya śītādiparihāravat ।

prāsaṅgikāśca sidhyanti stotreṇānena sarvadā ॥ 3॥

aiśvaryamīśvaratvaṃ hi tasya nāsti pṛthaksthitiḥ ।

puruṣe dhāvamāne'pi chāyā tamanudhāvati ॥ 4॥

anantaśaktiraiśvaryam niṣyandāścānimādayaḥ ।

svasyeśvaratve saṃsiddhe sidhyanti svayameva hi ॥ 5॥

yadīyaiśvaryavipruḍbhīrabrahmaviṣṇuśivādayaḥ ।

aiśvaryavanto śāsante sa evātmā sadāśivaḥ ॥ 6॥

puṣpamānayatā gandho vinecchāmanubhūyate ।

pūrṇāhambhāvayuktena paricchinna vibhūtayaḥ ॥ 7॥

aṇimā mahimā caiva garimā laghimā tathā ।

prāptiḥ prākāmyamīśitvaṃ vaśitvaṃ cāṣṭasiddhayaḥ ॥ 8॥

atyantamaṇuṣu prāṇiṣvātmatvena praveśanam ।

aṇimāsaṃjñamaiśvaryaṃ vyāptasya paramātmanaḥ || 9||
 brahmāṇḍādiśivāntāyāḥ śattriṃśattattvasaṃhateḥ |
 bahiṣca vyāpyavṛttitvamaiśvaryaṃ mahimāhvayaṃ || 10||
 mahāmerusaṃgasya samuddharaṇakarmaṇi |
 lāghave tūlatulyatvaṃ laghimāṇaṃ vidurbudhāḥ || 11||
 paramāṇusaṃgasya samuddharaṇakarmaṇi |
 gurave merutulyatvaṃ garimāṇaṃ vidurbudhāḥ || 12||
 pātālavāsinaḥ puṃso brahmalokāvalokaṇaṃ |
 prāptirnāma mahaiśvaryaṃ suduṣprāpamayogināṃ || 13||
 āśagamanādīnāmanyāsaṃ siddhisampadāṃ |
 svecchāmātreṇa saṃsiddhiḥ prākāmyabhidhīyate || 14||

 svaśarīraprakāśena sarvārthānāṃ prakāśanaṃ |
 prakāśyamidamaiśvaryamiti kecitpracaḡate || 15||
 svecchāmātreṇa lokānāṃ sṛṣṭisthityantakartṛtā |
 sūryādināṃ niyokṛtvamīśitvamabhidhīyate || 16||
 salokapālāḥ sarve'pi lokāḥ svavaśavartinaḥ |
 tadaśvaryaṃ vaśitvākhyāṃ sulabhaṃ śivayogināṃ || 17||
 yastvevaṃ brāhmaṇo vetti tasya devā vaśe sthitāḥ |
 kiṃ punaḥ kṣmāpativyāghravayālastrīpuruṣādayaḥ || 18||
 sarvātmabhāvasāmrājyanirantaritacetasāṃ |
 paripakvasamādhīnāṃ kiṃ kiṃ nāma na sidhyati || 19||
 stotrametatpaṭheddhīmānsarvātmatvaṃ ca bhāvayet |
 arvācīne sprḥāṃ muktvā phale svargādisambhave || 20||
 svargādirājyaṃ sāmrajyaṃ manute na hi paṇḍitaḥ |

tadeva tasya sāmṛājyaṃ yattu svārājyamātmani || 21||

sarvātmabhāvanāvantam sevante sarvasiddhayaḥ |

tasmādātmani sāmṛājyaṃ kuryānniyatamānasaḥ || 22||

yasya deve parā bhaktiryathā deve tathā gurau |

tasyaite kathitā hyarhāḥ prakāśante mahātmanaḥ || 23||

prakāśātmikayā śaktyā prakāśānām prabhākaraḥ |

prakāśayati yo viśvaṃ prakāśo'yaṃ prakāśatām || 24||

iti śrīdakṣiṇāmūrtistotrārthapratipādake |

prabandhe mānasollāse daśammollāsasaṅgrahaḥ || 25||

iti śrīmacchaṅkarabhagavatpādācāryakṛta

dakṣiṇāmūrtistotrābhāvārthavārtikam

sureśvarācāryakṛtam samāptam || om tat sat ||

Stanza one: As the principle of the jeevaavama and paramaatma are the same hence the listening to and reflecting on its meaning as also meditating on it and singing it, the attainment of Parameshvara being the Universal self be 'suo motto' and automatic. Also the unobstructed power that manifests itself and ashta siddhis are infallible.

Hence the fundamental principle of Jeevatma and Paramatma are in unison as explained by Chandogya Upanishad as follows:

VIII.i.1) *Harīh Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harīh Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz.

'daharaakaasa' within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) *Tam ched brhuyuh, yad idam asmin Brahma Puredaharam punarikam veshma, daharosminn atharaakaashah kim tad atra vidyate yad anvesh-tavyam yad vaa va vijijnaasitavyamiti sa bruyaat // Sa bruyaat: yaavaan vaa ayam akaashah, taavan eshontarhridaya aakaasha; ubhe asmin dyaavaa prithvi antar eva saaahite, ubhavagnischa vaayuscha Surya Chandramasaav ubhau, vidyun nakshatraani yacchaasyehaasti yaccha naasti sarvam tad asmin*

saahitam iti/ (As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) *Tam ched bruyuh asminsched idam Brahma pure sarvam smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishisyataiti// Sa bruyaat: naasya jaraayaitajjeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutyur vishoko viji-ghaastopipaasah, satya kaamah satya sankalpah, yathaa hi eveha prajaa anvaavishanti yatha anushasha-sanam, yam yam antam abhikaama bhavanti yam janapadam, yam kshetra bhaagam, taam tam evopa jeevanti//* (The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings! Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of omission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!) VIII.i.6) *Tad yatheha karmajito lokah kheeyate, am evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam ananuvidyaa vrajanti etamscha satyaan kamaan, teshaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuvidyaa vrajanti etaamscha satyaankamaan, teshaam sarveshu lokeshu kaamcharo bhavati/*(Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss)]

Stanzaas 2-7

Hence the spriritual aspirant ought not to voluntarily seek the momenary pleasures of lower type consisting oh a surfeit of children, grandchildren, propertiees, farmlands, money and grians, the three worlds of heaven, netherlands and this earth be also also secured. Just as to some one who is engaged in cooking, being weather proof or what ever be indeed able to secure by realising what is the self realisation. Aishvarya being Ishvara Himself could there be any separate existence excepting tunnng after shadows and following illusions. That is the reason by one be not find finding the real meaning of life anywhere in our achievements. The real mening of life could be found only in the reality which is the holistic and supreme knowledge. Infinite powere is sated as Aishvarya or Ishvaratva and even the animaadi powers too be comparable to drops in the ocean of samsaara. Thus indeed the finality be neither the art of adjustment of samsaara nor its evasion but the final solution be the samsaara thyaaga merely. Indeed by whose drops of infinite power are reaped by the Thimurtis of Brahma- Vishnu- Sadaashivaa are but the shadows of Nijaastma merely. The scent of a flower is enjoyed by that Unknown who be bringing it even without wishing for it and similarly the limited powers are bestowed by that very same by the universal 'I' consciousness

[Expla. vide Maitreyopanishad Chapter I :2-4 and Chapter II:1-2

2. *Brihadratho vai naama raajaa vraajye putram nidhaapyattvedam ashaashvatam manyamaanah shareeram vairaagyam upetoranyam nirjagaama; sa tatra paramam tapa asthaayaadityam udiksha - maana urthvabaahustishthata varam vrineestishthati raajaanam abraveet, sa tasmai namaskrutvovaacha Bhagavan, naaham aatmavit twam tatwavit shushrumovayam, sa twam no bruheeti; etad vritam purastad duhshakyam etat prashnam aikshvaaklaanyaam kaamaan vrinishveti shaakaayanyah shirasaasya charanaav abhimrishamaano raajemaam gathaam jagaada/* There was a King named Brihadratha who anointed his son as the Successor and felt that his life and body were ephemeral; having taken to a life of total detachment he reached a forest to practise severe austerity. He performed a sacrifice by standing erect with uplifted arms gazing at Pratyaksha Bhaskara for thousand days. Then there was a Fire Ball Glow without smoke standing before him named 'Shaakaayanya' and asked Brihadratha to name a boon and the latter replied that he desired to know about the Self or the Antaratma! Shaakaayanya replied that the query was rather complicated and as such another material wish be asked for fulfillment.

3. *Bhagavan! Asti-charma-snaayu- majjaa-maamsa-shukra-shonita-shleshma-shru-dushikaa-vin- mutra-vaata-pitta-kapha-samghate durgandhe nihshareesmin shareere kim kaamopa bhogaih? Kaama-krodha-lobha-moha-bhaya- vishaadershyata viyogaanishta-samprayoga-kshut-pipaasaa-jaraa mrityu roga shokaadya abhigate asmin shareere kim kaamopabhogaih/* Bhagavan! What is the use of this body which smells foul with bones, skin, muscle, flesh, marrow, blood, semen, mucus, urine, stool, bad wind, bile, phlegm, and such basic and ill born impurities! Further, this body is subject to the in-born enemies of kaama-krodha-lobha-moha-mada-bhaya-vishaada- irshya-viyoga-anishta-amprayoga-kshut-pipaasha-jara-mrityu-roga-shokaadi or lust-anger- greed- infatuation-arrogance-fear-sorrow- jealousy- desersion-aversion-hunger- thirst-old age-death-disease- sorrow and so on. Is such life worthwhile and what avail of that type of existence!

4. *Sarvam chedam kshayishnu pashyaamo yatheme damshama shakaadayas trina vanaspatayodbhuta pradvamsnah, atha kim etair vaa parenye mahaa dhanur daraash chakravartinah kechit sudyumna bhur- dyumnendradyumna kuvalashva vadhriya ashvapatih shashabindur harischandrombarisha naanaktu saryaati yayaayanaranoyokshasyenaadayah, atha marutta bharata prabhritayo raajaanah, mishato bandhu vargasya mahathateem shriyam thyatvaasmaal lokaad amum lokam prayaataa iti, atha kim etauor vaa parenye gandharvaasuraa yaksha bhutagana pishaachoraga grahaadeenaam nirodham pashyaamah iti, atha kim etair vaanyaanaam shshanam mahaarna vaanaam shikarinaam prapatanaam dhruvasya prachalanam vrashchanam vaatarajjuunaam nimajjanam prithivyaah sthaanaad apasharanam suraanaam ityetad vidhosmin samsaare kim kaamopabhogaih, yair evaashitasyaa sakrud ihaavartanam drishyataa iti uddhartum arhasi, andhodapaanasto bheka ivaaham asmin samsaare bhagavan twam no gatistwam na gatih/* It is common knowledge that any thing or any Being or person is destined to perish like mosquitoes or gnats, grass or trees! Renowned warriors or Emperors of historic reputation like Sudyumna, Bhuridyumna, Indradyumna, Kuvalaashva, Youvanaashva, Vadhraashva, Ashva -pati, Sashabindu, Harischandra, Ambarisha, Anankta, Saryaati, Yayaati, Anaranya, Ukshasena, and the like had to perish finally. Quite a few Kings like Marutta, Bharata, and others took to renouncement by discarding wealth and fame from the mortal world to the other worlds of lasting glory. Besides human beings, destruction of extra terrestrial and superior Beings is equally inevitable as for instance Gandharvas, Asuras, Yakshas, Rakshasas, Bhutas, Ganas, Pishachas, Maha Sarpas, Vampires and so on. With the passage of 'Kaala maana' or the eternal Time Cycle, oceans had dried up, mountain peaks got smashed, the positioning of Pole Stars got dislocated, terrestrial positionings got disturbed, and even Devas experienced 'sthaana bhamsha' or dislodgment from their locations! Bhagavan! In this kind of ever-changing existence, what is the utility of the materialistic value and worth in such a boon that is bereft of Reality or anything short of 'Paramartha' the Realisation of the Absolute Truth!

Chapter II ; Teaching on what the Self or the Inner - Conscience is all about!

1. *Atha Bhagavaan Shaakaayanyah supreeto braveed Raajaanam, Maha Raja Brihadrateshvaaku vamsha dhwaaja sheeghram atmagjnaa kritakrityastvam marunnaamneti vishrotoseeti, ayam vaa va khalvaatmaa te, yahkatamo Bhagavaa iti, tam hovaacheti/ Dehendriya mano buddhi praanaanaam madhye kim anyatamah kim vaa tad vilakshane anya iti prashnaarthah, tatra samghaata vilakshana evaameti gururuttaram pratijagne/* The Lustrous Agni Jwaala named Saakaayanya was pleased with the reply of King Brihadratha the symbol of Ikshvaaku Clan and queried the latter to quickly whisper to the passing wind about what precisely the substance of his query. Then the specific and pointed question raised by the King was as to whether the ‘antaratma’ or the Inner Consciousness named Conscience was distinct from the Physique, its senses and mind and the connecting link of Praana or the composition of all these components ! In other words: Is the total composition of all these units what ‘Antaratma’ all about!

2. *Atha ya esha ucchvaasaavishtambhaaneno urthvam utkraanto vyayamaano avyayamaanaas tamah pranudati esha aatmaa iti aaha Bhagavan maitrih, iti evam hi aah, atha ya esha samprasaadosmaa -cchareeraat samutthayaa param jyotir upasampadya svena rupenaabhishpadyat iti esha aatmeti hovaachataad amritam, abhayam, etad Brahmeti/* Self is that who dispels ‘tamas’ or darkness or ignorance when respiration moves, does not stop up and down yet at the verge of breakdown as of that animated suspension of ‘praana’. This is the definition by Maitri! It states that at that very moment when the body verges into the climactic turn of the acme of pleasure and illumination which is called the Conscience or the Self or Bliss the Brahman which is Everlasting]

Stanzas 8-10: The ashta siddhis are recalled again as follows: Ashta Siddhis: or Supernatural Powers are ‘Anima’ or the ability of miniaturising oneself; ‘Mahima’ is turning one self giant like; Laghima is the capacity to get oneself unusually light; ‘Garima’ is to make the Self too gross and heavy; ‘Prapti’ is to achieve any kind of mental desire; ‘Prakamya’ or providing fulfillment of other’s wishes; ‘Vashitwa’ or capacity to control any other Party; ‘Ishitwa’ or fully dominating over others as wished. Among many other Siddhis include ‘Para Kaaya Pravesha’ or totally entering other’s body and even Soul; ‘Doora Shravana’ or distant hearing, ‘Doora Darshana’ or Distant Vision or ability to see things or actions any where from other places; ‘Manojavam’ or reaching a place as fast as a thought as also thought reading; ‘Kamarupa’ or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; ‘Swacchanda Maranam’ or the gift to die at one’s own wish; Deva Saha Kreedā Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on.

Entering into even the smallest creatures as ther self is the power of anima, of all the pervading Supreme Self is called anima, of all the pervading Supreme Self. The principles starting from Brahmanda the cosmic egg and ending with Paramashiva constitute the power called Mahima. They encompass Maha Tatvaas in general: Suddha Tattvas or Pure Spiritual Energy and of Pure of Infinite Consciousness./ ‘Shakti Tatwa’ of prevailing Reality the Principle of Power./ ‘Satvika Tatwa’ nature or spiritual nature or of Siddha Purushas or Yogis being fully aware of Paramathma and of great Spiritual powers and of Ashta Siddhis like or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other’s wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other’s body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an immobile like a mountain etc; Swacchanda Maranam or the gift to die at one’s own wish; Deva Saha Kreedā Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on./ ‘Maya Tatva’ or of make believe action-miracle-magical powers./ or Maya Shakti. At this stage something extraordinary happens. Just as the Sun

is sometimes obscured by an eclipse or by a mist or cloud which conceals his radiant orb from human view, God's Infinite, Independent and Free Consciousness appears to become obscured by a layer of dense and opaque Consciousness. This dark veil of Consciousness provides the substance from which the Material Universe is created. The next Kaala Tatva be due to God's Power of Five Divine Powers of Consciousness, Bliss, Will-Power, Knowledge and Action. Then be Vidya Tatva or of the power of knowledge associated with a sentient beings.. Then the Raaga Tatva is essentially anchored to will-power. Then the Niyati Tatva is of the stage at which own's own's consciousness becomes so limited as for him to have only a limited experience of himself. This is followed by Purusha Tatva of the criticality of one's self Consciousness, although passing and of personal. There after the Pradhana Prakriti Tatvas are based on one's own consciousness which are dormant and as of Trigunas of Saatvika, Rajo Guna and Tamo Guna;. Sattva is described as the fountain of Goodness and happiness in a pure form. Its colour is stated to be white standing for purity, integrity, happiness, contentment, forgiveness and faith. The Rajas Guna is stated to be red in colour and is featured as false pride, deceit, avarice, hatred and selfishness. The Tamo Guna standing for black colour is stated to feature ignorance, lack of resources, anger, fear and quarrelsomeness. There is no set identity of the Gunas but are intermingled and rapidly changeable. The illustration is of a lamp, but the wick, the oil and the flame together provide light. The three materials denoted the Rajas, Satvik and Tamas Gunas, just as each or any living being could-and normally would-synthesise the Gunas. Also known as Prakrti, it represents that aspect of the Soul which, following the limitation of its consciousness, becomes unconscious and forms the Soul's first objective experience. For this reason it is called Pradhana or Primary Matter from which all objective experience arises. Pradhana consists of the three qualities (Gunas) of Light (Satva), Darkness (Tamas) and Activity (Rajas), the last-named being the interaction of the first two. They are experienced as pleasure, insentience and pain, respectively and together represent the sum total of the Soul's future experiences such as thoughts, emotions and sense perceptions, resting within itself in potential form. Then the Buddhi Tatva constituting a Soul's Intellect or Power of Reasoning whereby it analyses its experiences and forms a judgement in respect of the same.' There follows the Ahamkara-Tatva: The offshoot of Buddhi-Tattva, it represents the Power of Personality or Identity whereby the Soul creates or builds a sense of Identity for itself out of sense perceptions, emotions, thoughts and memories. Hence it is called Ahamkara the personal. Then the Manas Tatva: The Lower Mind (as opposed to the Intellect or Higher Mind) whereby the Soul selects sense perceptions out of the general sense data, builds them into intelligible images, names and classifies them and presents them to the higher levels of the mind for further processing. There after follow Pancha Bhutas or the Five Elements of Prithivi (Earth), Aapas (Water), Tejas (Radiance), Vayu (Air) and Akasha (Sky)- Panchendriyas: viz. a) Pancha Jnanendriyas viz. Ghrana-Rasa-Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue-eyes- ears- skin respectively - Pancha Tanmatras: Light, sound, taste, smell and consciousness as are related to each sense organs. Indeed knowledge is limitless and as much one acquires, so much more remains. Maha Maya obstructing the clear vision of Pure Consciousness due to 'Shad Kanchukas' or Six Layers / Coverings and 'Malaas' or defilements of Aanaava, Maayiya and Karma nature, being the inner most, the interior and the outer parts of the husk that cover in three layers before obtaining the pure grain or antaratma with neither desirable nor the totally free from the stains of the pristine Self! Pancha Bhutas, Panchendriyas and Tri-Tatvas viz. Manas, Buddhi and Ahamkara total up to Prakriti. Prakriti is the totality of the 23 products, each produced from the cause and effect cycle and together Prakriti and Purusha activate the entire universe composed of 36 tatvas! From Prakriti upto Earth, creation encases 'Chaitanyam' or the Pure Conscious -ness by 'dehabhava' as concealed, just as chaff covering the food grain. This Chaitanyam is covered by Maya aided by indriyas or the sense organs or 'kalaas' to specific gross physical elements. Thus the process of Creation is composed by seven steps beginning from Shiva-Shakti-Sadashiva-Ishwara-shuddha vidya-maya and kala the creativity. Vigjnaana is a flow of Self Awareness and is conceptual only. Kashmiri Shaivism feels that Supreme Consciousness is possible by 'sambhavopaaya' or 'icchopaaya' or as coincidental or as being desirable. It may be like the myth of a rope as a snake. But surely Maha Maya has no role in this illusion. Finally one concludes that the Self

Consciousness and Supreme Consciousness are true mirror images since the former has no role in the pluses and minuses of the mortal bodies as per their panchendriyas, mind, buddhi sustained by vital force prana and the Individual Consciousness is a mute spectator only and surely the photo image of Paramatma!

Stanzas 11-18

In the process of lifting the yogi who could contract the body to the proportion of an atom or as a heavy as of meru patavata then that power be considered as 'garima' by the sadhakaas. The mammoth power called 'prapti' by the dweller of the underworlds of atala-vitala-sutala-mahatala-rasaatala-paatalaadis to Brahma loka is not impossible to yogis. Paatala is the lowest and Brahmaloka is the highest in the context of 'prapti'. Obtaining the wealth of powers like flying on the air just by wishing for it is to be explained as 'prakaamya'. The power of illumining of all the objects by making one's body luminous is explained as 'prakaashya'. The power of creating-sustaining and destroying the worlds just one one's own will as also ruling over even Surya Chandras is called 'ishitva'. Upkeeping all the lower and higher worlds and even ruling their deities under one's own control of known as 'vashitva'. Even this if possible be accomplishable by Siva yogins who are those identifiable as Shiva Himself, could there be beyond the reach of Yogins. Even gods and Goddesses are indeed under the control of a Brahmana, then what to speak of king tigers, serpents, women and men!

Stanza 19

What is that a true brahmana as a personification of Brahma Himself whose mind is the dwelling point in the entire universal empire of the Selfhood and whose samaadhi has attained perfection. Even as Gods are under the control of a True Brahmana of That Brahma who is revered thus, then what

[Expla. vide Taittiriya Upan. Bhrguvalli III x-1-6 on Meditation for human and divine achievements to help Society as also for Self fulfillment]

III.x.1-2) *Na kanchana vasatou pratyachaksheeta tadvratam tasmaadyaya kayaa cha vidhaayaa bahavannam praapnuyaat araadhyasmaa annamityaa chakshate, etadvai mukhatonnam raaddhaam madhyatosmaa annam raaddhyate// Ya evam Veda, kshema itivaachi, yogakshema iti pranaapaanayoh karmeti hastayoh gativiti paadayoh vimuktiriti paayoh iti maausheeh athadeviah triptiritivrishtau balamit vidyuti/*

(As the person in constant meditation seeking unity with Brahman possesses distinct characteristics; his vow would not to deny shelter and food. Accordingly, he collects plenty of food by whatever means he might possess. As per the axiom that as a person sows so he reaps, he inculcates the habit of offering charities of shelter and cooked food even in his young age with simplicity and respect to guests then accordingly he would indeed be rewarded profusely early in that very age; such offerings are reciprocated as he would be of middle age then again the rewards and courtesies would be similar; but scant respect gets secured reciprocally when he his offerings are made in his late age of life! So much in reference to the charities; now, in the context of meditation, what ever has already been consolidated is no doubt be improved upon; further acquisition of yoga needs to be intensified as long as breathing control by way of inhaling and exhaling is sustained as an on going exercise; Brahman is meditated as long as hands and feet, body movement and excretions are allowed and cognitions and perceptions are sustained. This is in the context of physical control. In the plane of divinity, meditations pertaining to Devas need to be intensified to various aspects of Brahman, be they to Varuna the Rain God to facilitate good crops and impact on foodgrains, to expand energy sources by lightnings, Solar Zones and so on by other Devas. Similarly the meditations are also addressed to Prithvi and Antariksha for intensely sourcing food, besides physical well being, material plenitude and mental balance.)

Worship to Brahman for material and spiritual fulfillment, attainment of Bliss by the Self

III.x.3-4) *Yasha iti Pashu, Jyotiriti nakshatreshu, Prajapatih amritamaananda ityupasthe, sarvamiyaa-kaashe, tatpratishthety upaaseeta pratishthavaan bhavati tammaha ityupaaseet mahaanbhavati tanmana ityupaaseeta maanavaan bhavati//Tannama iti upaaseeta nanmayam tesmai kaamaah tad brahmeti upaaseeta brahmavaan bhaati tadbrahmanah parimara ityupaaseeta paryenam mriyante dvishaantah sapatnaah pari yepriyaa bhraatruvyah sa yaschaayam purushe yascha saavaaditye sa ekah//*

(Contemplation to Brahman is performed for cattle wealth since a man secures reputation as such; similarly worship to Brahman be done for the sparkle of Stars; for the joy of the organ of procreation, for everything in space; for immortality to become Brahman himself and so on. Constant meditation provides support from Brahman; the more intense is the introspection of what Brahman is yields further realisation and confidence; the depth of worship yields fulfilment of bend-down and control of desires. As Mundaka Upanishad (III.3) explains: ‘As one worships Him so he becomes’ ; *Naayamaatmaa pravachena lahyo na medhaana bahunaa shrutena, Yamevaishavrinite tena labhastasyaisha aatmaa vivrunute tanum svaama/* All kinds of desires could be fulfilled, not only through knowledge, study or intellect but the Self is attainable by seeking and bydestroying ignorance that envelops the Reality. The Self as coupled with the highest abstinence strengthened by the spiritual disciplines of fortitude, and selflessness, becomes revealed. On the other hand, the great Six Enemies within viz. desire, anger, narrow mindedness, attachments, arrogance and jealousy- need to be suppressed. Indeed it is that person who is seen in Sun too. That indeed is the Truth: ‘Tat twam asi’ or That is the Self! That is the Truth; Thou art thou!)

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 vijnaana mayam aatmaanam upasamkrammya, etam manomayam atmaanam upasamkramya, etam vijnaanamayamaatmaanam 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// Iti Bhriguvalli samaaptaa/*

(The person of mental maturity and enlightenment after refraining from the mundane activities of the world realises that Life is essentially made of ‘Anna’ or the food. Consumption of Food helps generate Praana the Life Force, invigorates mind and sharpens intelligence. This helps to create joy and eventually leads to bliss, the climax of spiritual fulfillment, and Self Awareness. As a True Yogi, he enjoys ‘Siddhis’ like freedom of movement at will and roaming about over the worlds instantaneously besides total command of food which in turn is linked with vital force. This state of bliss involuntarily prompts him to break him to Saama Singing viz. ‘haa vu haa vu haa vu’! He extols Anna the Food as : *Ahamannamahamannamahamannadohamannaadohamannaadah/* 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!)]

Stanzas 19-25 :

Be this well realised that despite the fact that the wobbly mindedness of human mind due to the pulls and pressures external and internal pressures a ‘stitha pragjna’ of the accomplishing samadhi be certainly able to perfection.

[Expla. vide Brihad Upa. vide 3.5.1. on Equation of Anraratma-Paramatma logically leads to quest for Brahman by means of renunciation]

III.v.1) *Atha hainam Kaholah Kaushitakeyah papraccha: Yagjnyavalkya, iti ho vaacha, yad eva shaakshaad aparokshaad Brahma ya aatmaa sarvaantarah, tam me vyaachakshva iti/ Eshata aatmaa sarvaantarah katamah, Yagjnyavalkya, sarvaantarah? Yoshaanaayaa-pipaase shokam moham jaraam mrityum atyeti, etam vai tam aatmaanam veditwaa, Brahmanaah putraishanaa saa vitteshanaayaa lokaishanaa, ubhe hi ete beshano eva bhavatah/ Tasmaad Brahmanah pandityam nirvidyaaya Brahmanah; sa brahmanah kena syaat? Ena syaat tena idrishaa eva atonyaad aartam, tato ha Kaholah Kausheetakeya upararaama/* (Having described about bondage of the mortal life and about the knowledge of Inner Consciousness viz. the Antaratma and its unity with Parmatma, the next logical step is to seek the path of Realisation of what Brahman is all about which indeed is Self-Introspection itself! Now, Kahola the son of Koushitaka approached Maharshi Yagjnyavalkya to explain to him the path of Realisation of the Self and /or the Supreme. The Maharshi confirming and stressing the Reality of Self unified with the Supreme Brahman, analysed to Kahola that the Reality named the Singular Entity surpasses ‘Pipaasa’ or hunger and thirst, ‘Shoka’ or misery and anguish, ‘moham’ or falsity and illusion, ‘jaraa’ or decay and crumble, and ‘mrityu’ or death. Realisation of these characteristics of Life or Existence leads to the desire for children, possessions, wealth and of the futility of existence leads to Renunciation or a life of a mendicant or of negation of desires. This brings about the strength of knowledge of the Self; indeed the Self is not within the reach of the weak and through the Self alone one attains strength. Knowledge leads to introspection and that hastens meditateness. The process of meditation leads to questions such as *Sthitapragasya kaa bhaashaa samadhitasya Keshava, Sthitadheeh kim prabhaasheta, kimaaseeta, vrajeta kim!* -How does the knower of Brahman get into ‘samadhi nishtha’ or the position of equilibrium; does he drown himself in that position; how does he behave, get seated and dressed! Then the replies are learnt in the process of Self Introspection itself: *Prajahaati yadaa kaamaan sarvaan [Partha] manogataam, Atmanyevaatamanaa tushtah sthita prajgnastadochyate!* -He is called Sthitapragina who has no desires of the mortal life and assumes the natural environment without any aberrations of mind and thought and enjoys ecstasy of the Pure Self. The quotes of Gita-Saankhya Yoga, Chapter II, verse 54) is relevant to what Yagjnyavalkya would have explained to Kahola. Indeed the rest is perishable except this Reality!)]

Stanzas 20-21: Atmajnanis’s drishti is not necessarily the Indra pada’s accomplishment but sarva phala yaaga. A person of high wisdom is of sarvaatmatva. Having given up the desire for secondary fruit produced by the attainment higher lokaas is to meditate on universal Selfood. Samraajya be that which has no cricles therein nor ifs and buts. Purna saarvabhoma sampannata.

[Chhandogya Upa. explains vide VII.xxv.1-2 That Brahman or Truth is nowhere else but the Self of all!]

Sa evaadhastaat, sa uparishtaata, sa paschaata, sa purastaata, sa dakshinatah, sa uttaraatah, sa evedam sarvam iti, athaata sarvam iti, athaato hamkaaraadesha eva, aham evaadhastaat, aham uparishtaata, aham paschaata, aham purastaata aham dakshinatah aham uttaraatah aham vedam sarvam iti// Athaata aatmaadesha eva aatmaivaadhastaata, atmoparishthat, aatmaa paschat atma purastaata, aatma dakshinatah, aatmottaatah, aatmamaivedam sarvamti; sa vaa esha evam pasyann evam manvaana eam vijaanannaatma raatir aatma krida aatma mithuna aatmaanandah, sa swaraad bhavati, tasye sarveshulokeshu kaamacharo bhagavati, tasyasarveshu lokeshu kaamacharo bhavati, atha yenyathaato viduh, anya raajaanas te kshayyaa loka bhavati, teshamsarveshu lokesva akaama-charo bhavati//

(Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one’s mirror image! He is free of movement, speech, thought, vision, hearing and

touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth)]

Stanza 22 : All the powers that the Saarvabhouma who had attained universal selfhood. Therefore, one should be able to control one's mind and establish one's own kingdom in the Atman.

[Maha Bhagavata Purana testifies as to how for instance Prajapati Priyavrata all over the Universe.

Manu had to admonish the son and advised him that not only Priyavrata was too young to be an ascetic and also human body was provided by the Lord to go through the process of a family and conjugal bliss and follow the set patterns of life viz. Balya (Childhood), Brahmacharya (Student life), Grihastha (Family stage), Vanaprastha (Detachment) and Sanyasa (Renunciation). Through the wedded life, the struggle of Six facets of life (desire, anger, greed, attachment, pride and jealousy) ought to be faced in a gradual manner and the Rules of Life be followed, although avoiding excesses in respect of each of the facets. The Golden Rule of Grihasth Ashram is to follow the example of a dew drop on a lotus leaf. Eventually, Priyavrata had two wives and had thirteen sons, of whom seven became Prajapathis as the rest were celibate. Priyavrata himself followed an ascetic life, even during the course of the wedded life. He had the distinction of travelling by a chariot the entire Universe and divided it into seven segments, and appointed seven of his sons as the Heads of each Territory. The Seven Regions were named Jambu Dweepa, Pluksh Dweepa, Shalamali Dweepa, Kush Dweepa, Krounch Dweepa, Shaka Dweepa, and Pushkar Dweepa named after his sons.

Bhuloka is a Planet known as divided into Seven Parts, resembling a Lotus flower, each leaf with the names as above. Its length and breadth is one million yojanas or eight million miles. Jambu Dweepa which is in the middle of the spiral of the Planet has a length and breadth of one hundred thousand Yojanas or 800,000 miles and is subdivided into nine regions. It is surrounded by saline water. Sumeru Mountain is like the pericarp of the lotus like Bhuloka and is the axis of Jambu Dweepa; its height is as much as the breadth of Jambu Dweepa ie. 100,000 yojanas or 800,000 miles. Pluksha Dweepa, named after Pluksha Tree, is around the Jambu Dweepa and is double the size of the former. It is surrounded by an Ocean of sugar cane juice which is also of the size of the Pluksha Dweepa. Its inhabitants- Hamsas, Patangas, Urdhvayanas and Satyangas live for thousand years and pray to Sun and Lord Vishnu; they are beautiful like demigods. Salmali Dweepa, named after Salmali Tree, is again double the size of the Pluksha Dweepa and has the Sura Sagara or the Ocean of Liquor around it, inhabiting Srutidharas, Vidyadharas, Vasundharas and Isadharas, all praying to Moon and Lord Vishnu. Among the seven Rivers of the Dweepa were Anumati, Sarasvathi, Sinevali, Raha and Kuhu and the seventh was the Home of Garuda praying to Lord Vishnu. Semi God of Moon created two fortnights, viz. Sukla Paksha and Krishna Paksha. Kusa Dweepa is again double the size of Salmali Dweepa ie. 800,000 yojanas (64,00,000 miles) and is known for Kusa Grass, used for Sacred Rituals (Homams, Yagyas and all Holy Acts) and is appropriately surrounded by an Ocean of Ghee and the form of God of Fire (in mild form). It is inhabited by Kusalas, Kovidas, Abhiyuktas and Kulakas, corresponding to Jambu Dweepa's four castes-Brahmana, Kshatriya, Vyasyas and Sudras. Krouncha Dweepa, named after the Krouncha Mountain is surrounded by an Ocean of Milk and Butter and is the second form of Varuna or Water, again the size of Kusa Dweepa, ie. of the size of 1600,000 yojanas (124,80,000 miles), inhabited by Purushas, Rabhas, Vanikas and Devakas. Shaka Dweepa, named after Shaka tree providing fragrance all around, has the dual form of Vayu, or Air and is double the size of Krouncha Dweepa, inhabiting four castes-Ratavrata, Satyavrata, Danavrata and Anuvrata, all practising Pranayama and mustic Yoga. Pushkara Dweepa has 64,00,000 yojanas (51, 200,000 miles) surrounded by Sweet Water and is the Seat of Lord Brahma known as 'Karma Maya'. In the middle of the Dweepa is the Mountain Manasottara. Between the Mountains of Meru and Manasottara is so much distance as from Mountain Manasottara and Lokaloka Mountain. In

other words, the distance between Mountain Meru to Mountain Lokaloka, is a quarter of the diametre of the Universe, (125,000,000 Yojanas or one billion miles).]

Stanza Twenty Four:

May this illumination to the entirety of the Universe be ever possible by providing the light to all the lights by its intrinsic power of lights, shine by itself. Bhagavan Dakshina murti and Guru upaasana prakaswarupa purnaanubhuti sambhavata be ever and ever possible. *Paramaadwita vigjnaanam krupayaa vai dadaati yah, gurunarah saakshaad Dakshinaa Murti naamakah/*

Paramatma is an essence of Purity and Spotlessness as a singular identity of integration with no parts of division as there is 'Advaitam' or of Duality or Multiplicity; That Truth is actionless since other energies which too are self-generated managing the affairs of Existence of the Beings such as Brahma-Prajapati Maha Purusha with the active assistance or Maya the Illusory Powers to run the system of as Life as assisted by the Sub Powers of Devas as materialised by the mutual inter-action of Maha Purusha and Maha Maya! Figuratively speaking, if only Akaasha or the Interminable Sky is like a piece of leather and capable of being rolled out then the Form and Feature of the Supreme is possible of Realisation and the search of Almighty and of Bliss is what one could ever aspire! The great Maharshi Svetaashvara thus concludes that from times immemorial Maha Jnanis and Maha Yogis have made all out efforts by the intense-most endeavors of high austerities and extraordinary dedication and faith backed of course by the proactive blessings of Brahman Himself but the search has been age-old and elusive but for flashes of lightnings but once the Truth is realised by thrusting into the Unknown Realms of Eternity then the Highest Mystery in the Vedanta and no Teacher or Guide could ever lead him to but only have to 'Svaanubhava' or Self Experience!

[Expla. vide Shvetaashvatara Upa : VI. xxiii)

Yasya Deve paraa bhaktir yathaa deve tathaa Gurau, tasyate kathitaahi arthaah prakaashante mahatmanah, prakaashante mahatmanah/

(Indeed the subject matter sought to be explained in the Svetashvatara Upanishad in the above pages and topics is the true reflection of the Eternal Truth and essence of the enormous endeavors of Sages of high commitment and total dedication to Paramatma Himself as the Outstanding Guidance and the Direction of dazzling Radiance and Bliss! Indeed that is the Eternal Path of Self-Realisation; yes that is the path of the splendour of Truth!)]

Thus the Sadashiva jnaanaas of swayam prakaasha as even better than of Surya Chandra-manasendriyaas. Maheshvari Shakti Maha Maya so as not to bother the Paramatma about the nitty-gritty of Universal Creation, Sustenance and Periodical Destruction. The cart each of the Beings is driven by one's mind and buddhi or the heart aided by Five Horses on either side as Five Jnaanendriyas and Five Karmendriyas, even as the nucleus of Paramashvara being present inside as the mute spectator. The mind and buddhi as the co-drivers aided by prana the vital force as the overall string, help to drive the cart of the Maha Maya.

Stanza Twenty Five

Thus concludes the tenth and final chapter of the Essence of Maanasollaasa Maadhuri- Bhagavan Dakshina Murti Stotra- Shureshvareeyam

Swasti prajaabhyah paripaalayantaam, nyaayena maargena mahim Maheshah, gobrahmanebhyah shubha mastunityam lokaasamastah sukhino bhavantu/